ARISTOTLE
GENERATION OF ANIMALS
Aristotle

Generalion of Animals
HARRIS RACKHAM

praecipit socii amico

dedicat

A. L. P.
In reviewing Karl Bitterauf’s book in 1914, H. Stadler described the Generation of Animals as “this still inadequately appreciated work of Aristotle’s,” and it must be confessed that his description is not yet out of date. It has, perhaps, been more appreciated by men of science than by scholars and philosophers; but it has a strong interest for both classes of students. Its neglect by scholars and philosophers is the more surprising, since it may, I think, be justly claimed that in this treatise Aristotle’s thought is to be seen integrated as it is nowhere else; for in reproduction, as understood by Aristotle, not only the individual is concerned but the cosmos at large: it is a business in which the powers of the universe are concentrated and united; and it is the means whereby that eternity, with which, if he could have done it, God would have filled the whole creation from one end to the other, is attained so far as is possible by the creatures that are subject to decay; indeed, these very beings, animals and plants, have in Aristotle’s view the best claim to the title of “being” (οὐσία), a much better claim than the lifeless things out of which they are composed, or the objects made by human art; and therefore they merit to an exceptional degree the attention of the student of reality.

a Der Schlussteil der aristotelischen Biologie; see below, p. xxv.
b In Berliner Philologische Wochenschrift (1914), p. 833.
c Among the less learned, however, the outstanding achievement of Aristotle in this branch of study has been for at least the last three centuries acknowledged by the title of the popular handbook known as Aristotle's Masterpiece.
d Aristotle's strong interest in plants is shown by the large number of references to them in G.A.; see Index.
Perhaps philosophers, like the visitors who came to call on Heracleitus and found him in the kitchen, have felt embarrassed at finding Aristotle in his laboratory, and have thought it more dignified to wait until he came out; failing to perceive that "there too gods are present." And where the gods are, there too is beauty, however mean and however small the creature may be which is the subject of study—greater beauty than is to be found in the products of human skill; for these are the workmanship of Nature, who does nothing idly or without purpose; and in them too is to be found the activity of Soul, working through its instrument pneuma, which is the terrestrial counterpart of the celestial "quintessence," aither, the divine constituent of the heavenly spheres and of the stars; in them, therefore, Form at its highest and Matter at its highest are seen operating in unison. For men of science, the Generation of Animals has a special interest, in that it is the first systematic treatise on animal reproduction and embryology, containing records of observations, marking out schemes of classification, and suggesting methods of dealing with problems, much of which has proved of permanent value; indeed, Aristotle's work was not resumed until after the lapse of nearly two thousand years, and some of his observations were not repeated until comparatively recent times. Of this I shall have more to say presently.

ARISTOTLE'S EMBRYOLOGY

The De generatione animalium is the culminating

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\[a\] See P.A. I, 645 a 20 ff.
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portion of Aristotle's zoological works, of which the scheme may be exhibited as follows:

I. Record of observations.

*Historia animalium.*

II. Theory based upon observations (including also many observational data).

(a) \{De partibus animalium, De incessu animalium\}

- treating of the "matter" of animals and the way in which it is arranged to subserve their various purposes; *i.e.*, their "parts," excluding those used in reproduction.

(b) \(De anima\)

- treating of the "form" of animals —*i.e.*, Soul, and its "parts" or functions.

(c) \{Parva naturalia, De motu animalium\}

- treating of the functions "common to body and Soul," excluding reproduction.

(d) \(De generatione animalium\)

- treating of the "parts" used in reproduction, and of the reproductive functions (which are common to body and Soul).

The section (b) is necessary to the completeness of the scheme, but as it has given rise to a whole department of study, it is usually treated apart from the rest. Thus the main bulk of the zoological and biological works may be taken to consist of the three great treatises *H.A.*, *P.A.* and *G.A.* It was these which, through Latin translations made from the Arabic, were restored to the West by those who revived scientific studies at the beginning of the 13th century.

It is generally held that the zoological works were written during the second period of Aristotle's composition.

* For abbreviations, see p. lxxvi.
residence at Athens, when he was engaged in organizing systematic observation and specialized research, which produced, among other results, the collection of 158 constitutions of states (of which the Constitution of Athens, recovered at the end of the 19th century, is one), as well as the Historia animalium. The zoological works have not been subjected to such minute criticism as, for instance, the Metaphysics and Politics, but, according to Jaeger, the H.A. shows clear traces of different authors, and he suggests that the work of observation was distributed among several persons from the outset. It is probable that some collection of material was made by Aristotle himself between the two periods of his residence at Athens. But the real importance of these works is that they represent the first attempt in Europe to observe and describe in a scientific way the individual living object.

Aristotle's method may be described as substantially the same as that of modern scientific workers: it is inductive-deductive, as opposed on the one hand to earlier (and later) methods of pure deduction from a priori premisses, and on the other hand to the Baconian method of almost exclusive induction. Aristotle often complains that his predecessors' work was marred by insufficient observation, and the importance which he himself attached to careful and thorough observation is apparent throughout the zoological treatises. Of particular interest in this connexion are his observations of the viviparous dogfish (Mustelus laevis), observations not repeated in

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b See D. W. Thompson, prefatory note to translation of H.A., p. vii.
modern times until the seventeenth century,\(^a\) and his knowledge of the hectocotylization of one of the tentacles in the Octopus; the problem involved in the latter case has not yet been solved. Other problems raised by him have found their solution only in very recent years; among them may be mentioned the breeding of eels and the anatomy of the hyena.\(^b\) His discussion of the reproduction of bees is a remarkable piece of analysis; and here, again the facts are not yet fully ascertained. It is in connexion with this problem that Aristotle makes his well-known dictum: “But the facts have not yet been sufficiently ascertained; and if at any future time they are ascertained, then credence must be given to the direct evidence of the senses rather than to theories—and to theories too provided that the results which they show agree with what is observed.” This, indeed, is the principle upon which his work is based; and although he is often forced to rely upon bare theories, it is only because he was unable to obtain experimental data—most insects, he regretfully remarks, are too small to be observed—in other words, it is only because he lacked the necessary apparatus. For his magnificent apologia (if such it can be called—protreptic would be a better word) on the subject of the study of natural history, the reader should refer to the passage in the first Book of the De partibus (ch. 5). Nevertheless it is probable that his theories, though they sometimes led him astray, did in fact often help him to adopt a correct general outlook, even if the detailed working out of them is

\(^a\) By Nicolaus Steno (1638–1686); although the facts were not widely known until the work of J. Müller in the 19th century (see 754 b 33, n.).

\(^b\) See p. 565.
Aristotle's contributions to embryology.

The main contributions of Aristotle to embryology, as judged from the viewpoint of a modern embryologist, may be stated as follows:

1. Following the lead of men like the author of the Hippocratic treatise π. γονῆς, Aristotle greatly extended the field of careful and accurate observation, and was thereby enabled to introduce for the first time the comparative method into embryology, and so to arrange the available data in an orderly way. This is expressed, e.g., by his classification of animals according to their methods of embryonic development.

2. He stated in the clearest terms the two rival theories of preformation and epigenesis, and decided in favour of the latter. He also laid down that the sex of the embryo was determined at the very beginning of its development.

3. He clearly stated that generic characteristics precede specific characteristics in embryonic development, and, by his theory that the various faculties of Soul developed successively in the embryo, foreshadowed the modern theory of "recapitulation." By his observation that the "upper" parts of the embryo develop more rapidly than the "lower" parts he foreshadowed

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a For a useful general estimate of Aristotle's work, see E. S. Russell, The Interpretation of Development and Heredity (1930), pp. 11-24.

the modern doctrine of "axial gradients" (see 741 b 28, n.).

4. He correctly understood the functions of the placenta and the umbilical cord; and  

5. He prefigured (see 772 b 13 ff.) with wonderful insight the cell-streams or morphogenetic movements which are fundamental in embryonic development during the period when the germ-layers are taking up their definitive positions. His dynamic view of the origin both of normal structures and of monstrous deviations can be fully appreciated only in the light of modern knowledge of the great part played by movement, migration of cells, etc., in early embryonic development.

On the contrary side we must range such mistakes as these:

1. The insect larva, which Aristotle regarded as the earlier stage of an egg, "an egg laid too soon," has in fact passed the embryonic stage.

2. Observations of newly-castrated animals led him to regard the testes as of secondary importance.

With regard to his famous doctrine that the male supplies the Form and the female the Matter of the embryo (see 729 a 11), some misunderstanding may easily arise. And also, with regard to his insistence upon the importance of the Final Cause, we find that modern scientific opinion, following the lead of Francis Bacon, who led the attack upon Formal and Final Causes, often tends to consider Aristotle's talk...

* See J. Needham, *Biochemistry and Morphogenesis* (1942), where also the most modern views on the origin of monsters will be found. On this subject, C. Dareste's *Production artificielle des monstruosités* (1877) is still the classical work.
about these Causes as inferior to what he has to say on other matters. It is, however, open to question whether Aristotle would in fact have reached some of his most valuable conclusions apart from his insistence upon the pre-eminence of the Final Cause (any more than Harvey might have discovered the circulation of the blood unless he had tried to discover what was the Final Cause of the valves in the veins); and although Aristotle was of course ignorant of the existence of spermatozoa and of the mammalian ovum, and although he considered that the menstrual fluid was the "matter" out of which the embryo was formed, it is not so certain that he was quite as wrong-headed as he is often said to be.

Before coming to a conclusion, we must consider what exactly Aristotle meant by Form and Matter in this connexion. In the first place, we must realize that the Form is not bare Form, nor is the Matter bare Matter: this, indeed, is a fundamental doctrine of Aristotle. Form is not found apart from Matter (that was a Platonic view); nor is Matter found which is not to some extent "informed"; and Aristotle can say (end of Met. H) that Matter in its ultimate stage is identical with Form (see Introd. § 17). At any rate, the Matter with which we are concerned in the generation of animals is far from being "un-informed." Like the "residue" contributed by the male, the "residue" contributed by the female is "concocted blood"; and, since blood is the "ultimate nourishment" which maintains the upkeep of

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*a* Discovered by K. E. von Baer; there is a complete facsimile of his fundamental memoir *De ovi mammalium et hominis genesi* (Leipzig, 1827) in Sarton’s *Isis*, XVI (1931), 315 ff.
the body and its parts, both "residues" are potentially the body of a living creature of the same kind as that which produced them. Indeed, the only important difference between them is one of the degree of "concoction" which they have undergone, for the female, whose vital heat is weaker, cannot carry the "concoction" of blood as far as the male can. But the female's "residue" (viz., the menstrual fluid) is, potentially, all the parts of the body; and hence, too, it is, or contains, Soul potentially (this is merely another way of saying the same thing, because just as any actual living body must possess Soul, which is its Form, actually, so a potential living body must possess Soul potentially). That the female's "residue" does in fact possess Soul potentially is shown, says Aristotle, by the occurrence of wind-eggs in birds: these possess nutritive Soul, and up to a point they grow and "are fertile." The Matter, therefore, is "informed" to a high degree; and the only part of the Form which it lacks is sentient Soul. Hence, the meaning of the statement that "the male supplies the Form" can only be that the male supplies that part of the Form known as sentient Soul: everything else, including nutritive Soul, can be, and is, supplied by the female.

We may now go on to consider the "residue" contributed by the male. Aristotle, as we saw, held that Form is not normally found apart from Matter (i.e., body) of some sort, and besides that, according

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See Introd. § 42. An exception is rational Soul, which is not the Form of any body (§ 44), but this is a separate question, and in any case affects man only. We must also except the 55 immaterial unmoved movers, which Aristotle posits in the *Metaphysics* (1074 a) to account for the movements of the planets.
to him, action can only be exerted, change can only be brought about, by something that can come into contact with another thing. Therefore in any case something corporeal must be supplied by the male as well as Form, and this is of course the substance which carries the (potential) Form: it is the substance with which the sort of Form known as Soul is specially and regularly connected, and in which it resides, viz., connate pneuma. This pneuma, which is thus present in the semen, is charged with the "movements" proper to Soul, including (in the case of the male) the "movements" proper to sentient Soul; and these "movements," when given the right material to work upon (viz., material which is potentially an animal of the right kind) and the right conditions, are able to produce an animal of the same kind as that which they would have produced or maintained in the male parent even if the blood in which they were originally present had not undergone the further stage of being concocted into semen.

Hence it is clear that fundamentally the contributions of both parents in generation are identical; both are potentially a living animal of a certain kind, and this involves that both possess the living animal's Form, viz., its Soul, potentially; and the only difference between them is that the male's contribution possesses also sentient Soul potentially.

At the same time, this is an important difference, and makes itself apparent in the difference of bulk between the two: the female's is large in bulk, the male's is small. And this difference of bulk is accounted for by the fact that the female's is less "concocted" than the male's—it is less concentrated. Further, the only Matter that the semen need con-
tained is a sufficient amount to transmit the "movements" to the female’s residue, and once this has been done—that is to say, once the embryo or rather its heart has been "constituted," once it has been given its "principle" and has the power to grow—then the "body" of the semen can "evaporate," for the Matter which provides the embryo with its wherewithal for growth is of course supplied by the female parent.

As a final word on the subject we may recall that, in addition to what we have already found Aristotle saying about the identity of Matter and Form in the long run, he finds no greater difficulty in identifying φύσις with Matter than he does in identifying it with Form or with the Motive Cause and the Final Cause (see Introd. § 14, end); and when all the attributes have been ascribed to Matter which Aristotle ascribes to it in spontaneous generation (see App. B § 17, additional note), there is very little more left for it to desire.

I have not thought it necessary to call attention to all Aristotle’s mistakes, partly because of lack of space, but chiefly because it would serve no really useful purpose. Nor have I given an account of modern embryological theory. My main object has been to ensure that the reader shall be able to find out what Aristotle said, and to secure that Aristotle shall get neither credit nor discredit for things which he did not say. In a treatise such as G.A., this means that fairly copious footnotes are necessary, and as a further help to the reader I have provided not only a full account of Aristotle’s technical terms (which gives an opportunity for explaining a good deal of the

* See also p. xxxiv.
framework of his thought), but also, in the Appendix, accounts of his theory of the universe and movement (without which parts of Books II and IV cannot be understood) and of the functions of Σύμφυτον Πνεύμα, a essential factor in his doctrine of generation. On the principle that, for the most part, Aristotle is his own best interpreter, these accounts are compiled almost entirely from passages taken direct from Aristotle's own treatises.

In reading Aristotle's scientific works, it is important not only to recognize how great were the advances which he himself made in natural history, both in practical observation and in theory, but also to remember that his work was a continuation and an expansion of what had been begun by previous scientific workers. Those to whom he most frequently refers by name are three: Anaxagoras, Empedocles, and Democritus, besides several references to theories which can be traced in the Hippocratic treatises; and the fact that he often quotes them in order to disagree with them should not lead us to underrate their achievement. It is not possible here to give any adequate account of these predecessors of his, and for details about them the reader must be referred to the standard works on

\[\text{\textsuperscript{a}}\text{ The doctrine of ΣΠ was older than Aristotle (see Jaeger; references given Introd. \S 46, n.), but in this volume I am concerned only with Aristotle's presentation of it.}\]

\[\text{\textsuperscript{b} Aristotle calls them collectively φυσικοί or φυσιολόγοι, "physiologers," i.e., writers on "Nature," "natural" scientists. See 741 b 10, n.}\]

\[\text{\textsuperscript{c} There are also, of course, references to theories stated by Plato, to which attention is called in the notes; but Plato is not mentioned by name. See also K. Prächtler, \textit{Platon Prêformist? in Philologus, LXXXIII} (1927), 18-30.}\]
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the early scientists and philosophers and to other works of reference. Alcmeon, to whom also he refers, is an important figure, since it was he, apparently, who originated the famous doctrine of "passages" (or "pores," πόροι) in connexion with sensation, and held that the brain was the common sensorium, in which belief he was followed by Hippocrates and Plato, whereas Empedocles and Aristotle reverted to the older view that the heart is the central organ of sensation. Alcmeon also treated systematically of the special senses, in particular that of sight. Other theories of his mentioned by Aristotle may be found by reference to the Index.

Anaxagoras of Clazomenae, the last great name in the Ionian philosophic succession of Asia Minor, is well known for his theory that Nous is responsible for the order of the universe as a whole, just as it is for the order which is to be discerned in living creatures, and for his remarkable theory of matter, which he constructed specially with a view to accounting for generation and growth. I have treated fully of this elsewhere.

Empedocles of Acragas, a striking figure, was a slightly younger contemporary of Anaxagoras, and was renowned as a politician, religious teacher, rhetorician, philosopher, and physician: he was the

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b C. Q. XXV (1931), 27 ff., 112 ff.; see also *G. A.* 723 a 7.
founder of the "Italian" school of medicine. Considerable portions of his poems on Nature and Purifications are extant. He adopted, perhaps formulated, the doctrine of the four Elements, which really means (see π. ἄρχαις ἑητρικῆς, chh. 13 ff.) that he selected, as especially important, four out of the many substances already recognized as fundamental in traditional Greek medical theory (see Introd. § 24).

Democritus of Abdera, the follower of Leucippus, is best known for his advancement of the atomic theory originated by his master. Abdera is not far from Aristotle's birthplace, Stageira, and Aristotle seems to have been specially interested in Democritus.a

The following table will indicate roughly the dates of these early scientists:

<table>
<thead>
<tr>
<th>Name</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alcmeon of Crotona</td>
<td>c. 510–480 b.c.</td>
</tr>
<tr>
<td>Anaxagoras of Clazomenae</td>
<td>c. 480-450, and was a friend of Pericles. Mentioned by Socrates in a well-known passage in Plato's Phaedo.</td>
</tr>
<tr>
<td>Empedocles of Acragas</td>
<td>c. 494–434, Agrigentum) in Sicily</td>
</tr>
<tr>
<td>Democritus of Abdera</td>
<td>c. 460–370</td>
</tr>
</tbody>
</table>

a For further details about Democritus, see C. Bailey, The Greek Atomists and Epicurus.

b According to W. A. Heidel, however, Hippocratic Medicine (1941), 43, and American Journal of Philology, LXI (1940), 3 ff., Alcmeon's floruit should be put considerably later, say at 450 B.C.
It is not possible to assign exact dates for all the treatises in the Hippocratic collection; indeed they cannot all be ascribed to a single author, but one of the most important, the π. ἀρχαῖς ἱπτρικῆς, refers to Empedocles as having introduced new-fangled ideas into the long established science of medicine (ch. 20). Other treatises relevant to our subject are the π. ἀέρων ἠδάτων τόπων, the π. διαιτής, and the π. γονῆς καὶ π. φύσιος παιδίου. All of these are most interesting and will repay study. The last named in particular is the work of a most active and enterprising man, always ready to experiment and to record his results and to make use of them.

It should of course be remembered that although Aristotle introduced much new technical terminology and sometimes gave new content to what already existed, many of the terms which he uses were the common property of scientific writers, among them being such important ones as the following: δύναμις, κράσις, σύντηγμα, συμμετρία, εἶδος, πνεῦμα and the like. I have attempted to trace the development of one such term in my account of δύναμις (Introd. §§ 23 ff.).

It is not possible here to say much about Aristotle's successors, but it is necessary to say enough to emphasize the important influence which they have had in the history of science. Hieronymus Fabricius ab Aquapendente (1537–1619) knew and admired Aristotle's work on embryology, and what is more, himself carried out further important observations on the same subject. His brilliant successor, William Harvey (1578–1657), was a student of Aristotle, and much of his inspiration came from Aristotle's works. Harvey was indeed the first to make any substantial advance in embryology since Aristotle hi-
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self. In other departments of study, however, during the 17th century, the authority of Aristotle and the scholastic doctrine with which he was identified were being combated in the name of "freedom," and so it came about that the zoological works too, which had been brought to light by the "dark" ages, were allowed to pass back into oblivion by the age of enlightenment. It was not until the end of the 18th century that they were rediscovered for the second time by Cuvier (1769–1832) and members of the Saint-Hilaire family.

EARLY TRANSLATORS

Lack of space forbids reprinting here the account which I gave in the Introduction to P.A. of the fascinating history of the early translators of Aristotle's zoological works, and I must be allowed to refer the reader to that volume (pp. 39 ff.) for details and other references. A mere list of the four most important translations must here suffice:

(1) The physician Ibn al-Batriq translated the H.A., P.A. and G.A. into Arabic at Bagdad during the time of the Caliphate of al-Mamun (813–833), son of Harun al-Rashid. There is a ms. of an Arabic translation, probably Ibn al-Batriq's, in the British Museum\(^a\); and there

\(^a\) B.M. Add. 7511, 13th–14th century (=Steinschneider B.M. 437). I have seen this ms. Judging from the passages which Dr. R. Levy kindly read for me in this ms., Scot's Latin version is a close translation from the Arabic. This is confirmed by the fact that the contents-preface which is found prefixed to Scot's translation corresponds exactly with the preface which precedes the Arabic version in this ms. (see B.M. Catalogus codicum manuscriptorum orientalium, p. 215).
can be little doubt that this is the translation from which Michael Scot made his Latin version.

(2) Michael Scot translated *H.A.*, *P.A.* and *G.A.* into Latin from the Arabic at Toledo. This translation was finished before 1217.

(3) William of Moerbeke translated the zoological works into Latin from the Greek, at Thebes, in or before 1260.

(4) Theodore of Gaza began at Rome in 1450 to make translations of Aristotle and other Greek authors. His translation of the zoological works of Aristotle is dedicated to Pope Sixtus IV, and this soon became the standard Latin version. It is printed in the Berlin edition of Aristotle.

**The Text**

It soon became clear that for the purpose of translation it was necessary to make a working version of the Greek text, and to this end I made my first draft with the Berlin edition, Aubert and Wimmer’s edition, and Platt’s translation and textual emendations before me. Next, I transcribed suspected passages with their contexts from the mss. of Scot’s version, in order to give them fuller consideration. Then, having incorporated a large number of changes into the text, some of them my own, I took into consideration the work of Bitterauf and others. In some cases I found that the same emendation had been proposed by two or more scholars independently, and also that some of these emendations were confirmed by Scot. Finally, I found it necessary to transcribe further portions of Scot’s version.
I do not wish to claim more for the text here offered than that it is a better text than any hitherto available. I have done my best with the data at my disposal, but I am well aware that many passages yet remain to which I have not been able to offer any satisfactory solution.

When I have accepted the reading of Bekker's edition, I have not normally given the mss. variants. These will be found in Bekker's *apparatus*. Corrected reports of mss. readings as given by Susemihl and Bitterauf I have distinguished by an asterisk; the other readings are as reported by Bekker a (sometimes confirmed by Bitterauf). Every departure from Bekker's text is recorded.

The text has been reparagraphed throughout, and in many places the punctuation has been corrected.

The following manuscripts b are cited for the Greek text:

Z  Oxoniensis Collegii Corporis Christi W.A. 2. 7 (=Coxe 108). Late 12th century. Presented to the College by Henry Parry, Fellow, in 1623. It contains P.A., I.A., G.A., some of the *Parva Naturalia*, and *De spiritu*. G.A. begins f. 74r, and ends f. 161r, but this page is identical with 62r. The ms. is confusedly bound, and some passages it has lost altogether.

S  Laurentianus Mediceus 81, 1. Written in different hands, some of the 12th, some of the 13th

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a A few (for m and E) are as reported by Bussemaker.
b For further details, see Bitterauf (below, p. xxv), Dittmeyer, H..l. (Introd.), Jaeger, M.A. and I.A. (Introd.), etc.
c 738 b 1 *βελτ[ίνοσ . . . 740 a 7 τό] γενόμενον*; and 760 a 13 *πως [ἡ γένεσις . . . 760 b 27 μὲν] ἐλάττω*, the latter passage having been supplied by a later hand.

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century. G.A. is written in a 12th century hand.

P Vaticanus graecus 1339. Great variation of opinion upon the date of this manuscript has been expressed by various scholars. Some date it 12th century, others 15th.

Y Vaticanus graecus 261. 14th century (Btf.).

The following are cited for a few places only:

m Parisinus 1921. 14th century. In this ms. G.A. is accompanied by the commentary of Michael of Ephesus.

Ob Riccardianus 13. Late 14th century.

E Parisinus regius 1853. Written in various hands, from 10th to 15th century. G.A. is in a 15th century hand.

The following manuscripts of Michael Scot's translation are to be found in this country:

Cambridge, University Library Ll. 3. 16.
Cambridge, University Library Dd. 4. 30.
Cambridge, Gonville and Caius College 109.
Oxford, Merton College 278.
Oxford, Balliol College 252.
London, British Museum Royal 12. C. XV.
London, British Museum Harl. 4970.

All these are of the 13th or 14th century. I have seen all these mss. of Scot's translation, but chiefly owing to present conditions I have worked with the two first mentioned only.

The chief mss. cited by Bekker for G.A. (namely, PSYZ) are identical with four of the six cited by him.

Lists of mss. of William of Moerbeke's translation will be found in G. Rudberg, Textstudien zur Tiergeschichte des Aristoteles (1908), and L. Dittmeyer (see below, p. xxix).

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for P.A. Some years ago, when working on P.A. for the Loeb edition, my examination of the ms. Z at several places led me to state (P.A. Introd. p. 46) that a more reliable collation of the chief mss. than Bekker’s *apparatus criticus* afforded was clearly needed. This view is amply confirmed by K. E. Bitterauf, who has in fact undertaken such a collation for G.A. (see below), and he shows that there are several errors and misleading reports on every page in Bekker’s *apparatus*.

A comparison of the text of P.A. exhibited by our Greek mss. with the translation of Michael Scot showed me that the former had all suffered identical corruptions or losses (or both) in certain passages (e.g., P.A. 684 b 22 ff.), by which the Greek ms. from which Scot’s Arabic original was translated had not been affected; and I found exactly the same when I came to work on G.A. (see, e.g., 722 a 20, 766 b 35). My conclusion about the common origin of our Greek mss. is also supported by Bitterauf, who comes independently to the conclusion, based exclusively upon a study of the Greek mss., that they are all derived from a single archetype, which, in his opinion, contained a number of variant readings.

This brings us to a consideration of the ms. tradition of G.A. After the publication of Bekker’s Berlin edition in 1831, very little work was done on the mss. of G.A. for about eighty years. Bussemaker, who edited G.A. in the Didot edition (Paris, 1854), cites many readings from the two Paris mss. E and m, and several times quotes the authority of William of Moerbeke, less frequently that of Michael Scot, and

Of the other two, U does not contain G.A., and in E G.A. is written in a later hand.

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in a few cases quotes their Latin versions. Aubert and Wimmer, in their Leipzig edition published in 1860, took into account throughout the commentary of Michael of Ephesus and Gaza’s Latin translation, but they too relied upon Bekker for the mss. readings. The first to go back again direct to the mss. was F. Susemihl, at whose request in 1885 Bywater and Vitelli inspected a number of selected places in Aristotle’s zoological works in the mss. Z and S respectively, and of these fourteen are places in G.A. The majority of these, however, are of minor importance. A really serious attempt to revise the text throughout on the basis of a new collation of the mss. was made about 1913 by K. E. Bitterauf in preparation for a new Teubner edition, which however was never published. In all, Bitterauf enumerates 31 mss. containing G.A., and of these he collated three in full himself from photographs (Z, Y and E), and a single selected Book (not the same Book in each case) in eight more (of which m was one). He also had at his disposal collations of seven others, of which five were apparently collated direct by Hugo Tschierschky

a Kritische Studien zu den zoologischen Schriften des Aristoteles, in Rhein. Mus. XL (1885), 563 ff., and a very convenient summary of his proposals there made in Bursian, XLII, 245 f.

b But he published some of his results in two preliminary pamphlets: (1) Der Schlussteil der aristotelischen Biologie : Beiträge zur Textgeschichte und Textkritik der Schrift “De generatione animalium.” (Wissenschaftliche Beilage zum Jahresbericht des kgl. humanistischen Gymnasiums Kempten für das Schuljahr 1912/13). Kempten im Allgäu, 1913. (2) Neue Textstudien zum Schlussteil der aristotelischen Biologie. (Ibid., 1913/14.) Kempten im Allgäu, 1914. These are the source of the readings recorded throughout the text where they differ from Bekker’s apparatus.

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(these include $S$ and $O^b$, and another ms. called $\beta$
which contains only a very small part of the begin-
ing of $G.A.$) and the remaining two (one of which is
$P$) were collated by L. Dittmeyer from photographs.
Five others were collated (apparently from photo-
graphs) by Bitterauf sufficiently to establish their
character; of the remaining eight he gives no report
on the character of their text. The upshot of
Bitterauf’s work is to show that Bekker was right in
basing the text upon $PSYZ$, and that although the
most faithful witness to the original text is $Z$, with
$P$ a good second, no ms. has a monopoly of the truth,
since their common descent gives them all a fair
chance of preserving a good reading, just as it has un-
doubtedly ensured, as I mentioned above, that they
have all failed to preserve the text in certain passages.

With regard to the defective nature of Bekker’s
$\textit{apparatus}$, the corrections which Bitterauf gives are
of value primarily in determining the comparative
trustworthiness of the ms. rather than in yielding
substantial improvements of the text$^a$; but there
are a good many places where they do make an
improvement possible, and all the suggestions which
Bitterauf makes for so doing I have carefully con-
sidered, and many I have adopted.$^b$ When the
changes indicated are of a minor character, for

$^a$ Examples are: 718 a 36, Bekker’s $\textit{app.}$ $\alpha\nu\tau\alpha\iota\varsigma$ $Z$,
actually $\alpha\nu\tau\alpha\iota\varsigma$ $SZ$; 719 a 31, Bekker’s $\textit{app.}$ $\epsilon\nu\rho\omicron\varsigma$, $\tau\alpha \delta'$ $\epsilon\kappa\tau\omicron\varsigma$
$Y$, but actually $PZ$. Bitterauf had access to Bekker’s own
copy of the Basel Aristotle (1550), and shows that some of
Bekker’s errors are due to his having used one set of symbols
for the ms. in his collation and another set in his $\textit{apparatus}$.

$^b$ It should be remembered that Bitterauf’s pamphlets are
merely “foretastes” of his projected edition, and therefore
the list of passages dealt with by him cannot be treated as
exhaustive.

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instance those affecting merely the order of words, I have not always felt it necessary to alter Bekker's text, though it might be held that ceteris paribus Z's reading should be preferred.

Bitterauf does not appear, at any rate from what he has published, to have envisaged the existence of deep-seated corruptions or serious losses from the text. The furthest he ventures along this path is to suggest that αἰμα and σάρξ should be written twice instead of once at 722 b 34, and that καὶ θῶσων has dropped out at 746 a 34; but the latter suggestion, which is certainly right, is taken over from Bussemaker. However, that loss of phrases and corruption of the text have occurred is sometimes clear from intrinsic evidence, and loss can sometimes be proved by the survival of the original words in M. Scot's translation.

Apart from re-examination of the mss., proposals to improve the text by conjectural emendation have been made by the following:

(1) Wimmer, who was responsible for the textual work in Aubert and Wimmer's edition of 1860, made a number of conjectures, some of which he incorporated in the text and others he printed in the footnotes. Many of them are undoubtedly correct, and some I have found are supported by Scot (though I have no reason to think that Wimmer himself was aware of this).

(2) F. Susemihl,² beside the work which he did on the mss., dealt with the question of duplicate recensions in the text, and also that of interpolations

² Rhein. Mus. XL (1885), 563 ff.
by commentators, and made a number of conjectural emendations.

(3) Arthur Platt, in his translation of G.A. in the Oxford Translations of Aristotle, published 1910, suggests a number of emendations, many of which have been adopted in the present text; and some of these, again, I have found to be confirmed by Scot's translation, though Platt himself was unaware of this. Platt also detected many corrupt places and misplaced passages or interpolations.

(4) Bitterauf himself puts forward about ten conjectural emendations in addition to his other suggestions for improving the text, but few of them are of major importance.

A few suggestions for emendation were made by:

(5) H. Bonitz,\(^a\) *en passant*, as asides to his treatment of passages in other works of Aristotle, and by

(6) H. Richards \(^b\); some of these will be found recorded in their proper places.

Single small emendations are proposed by M. Hayduck \(^c\) and E. Zeller.\(^d\) A few are proposed by H. Diels and one by W. Kranz.\(^e\) J. G. Schneider, too, in his edition of *H.A.* (1811) made some suggestions for improving the text of *G.A.* based partly on the Latin versions, but most of his work is superseded by Bekker's edition. Some passages are also discussed by J. Zahlfleisch.\(^f\)

\(^a\) *Aristot. Studien* (1866), IV. 363, 378, 413.

\(^b\) *J. of Philology*, XXXIV (1918), 254.

\(^c\) *Emendationes Aristoteleae*, in *Neue Jahrbücher f. Philol. u. Pädagog.* CXIX (1879), 111.

\(^d\) *Phil. der Gr. II*. 2\(^b\), 569-570\(^1\).


\(^f\) *Philologus*, LIII (1894), 39-44.
Platt seems to have known nothing of Bonitz’ or Susemihl’s work, and Bitterauf seems to have known nothing of Platt’s work. Bitterauf refers to and quotes Susemihl’s article, but puts forward as an original conjecture one which Susemihl had already made (756 a,24).

Several emendations have been put forward by various scholars, beginning with Schneider, on the strength of Gaza’s Latin version, others on that of William of Moerbeke. As a contribution to the projected Teubner edition of G.A., Dittmeyer published in 1915 the first part of William’s version (up to 737 b 5). Although this version gives support to two small emendations already adopted in my present text (at 733 b 34 and 734 b 18), and at 775 a 11 ff. (teste Schneider) preserves a passage which our Greek mss. have lost, in general it does not yield anything that is independent of our existing Greek mss. and is, as Dittmeyer himself agreed, of little value for the restoration of the text.¹

The case is far different with Michael Scot’s version. This was made about 1217, not from a Greek text, but from an Arabic translation, itself made at the beginning of the 9th century, and hence the Greek text involved must have been considerably older than any of our present mss. and a priori may have represented an independent tradition of the text; indeed, my examination of Scot’s version has proved this to be so. Dittmeyer quotes Schneider’s opinion (IV. xxxvii) that Scot’s version is of little value for restor-


² See also P.A. (Loeb ed.), p. 47.
ing the text, but it is obvious that neither he nor Bitterauf\(^a\) had troubled to read Scot’s version of *G.A.* beyond the tiny fragments (*frustula*, Dittmeyer’s own word) quoted by previous scholars. Against this we have the opinion of G. Rudberg,\(^b\) who had made a considerable study of it in connexion with *H.A.* and published its version of *H.A. X in extenso*, that there is no doubt of its critical value for rectifying the text; and this judgement I can confirm from my own experience. Naturally, the circumstances dictate that proper safeguards must be adopted in using it for correcting the Greek text; and what these are can be learnt only by fairly wide experience of the version itself; any judgement given,\(^c\) either for or against, without this experience as a foundation is worse than useless. My own method has involved the transcription of a large number of continuous passages from the mss. of Scot’s version, containing places which some previous editor or I myself had already felt for some reason to be doubtful; and the pertinent parts of these, where they have anything to contribute, I have given in the *apparatus*. Scot’s version sometimes confirms conjectures previously made, sometimes it confirms the suspected corruption of the text either through glosses or otherwise, and in these cases may suggest means for remedying the trouble. Often it clearly confirms the existing text; sometimes it gives no clear indication, and sometimes

\(^a\) Bitterauf quotes Scot only once, and that quotation is taken from Bussemaker.

\(^b\) *Kleinere Aristotelesfragen*, in *Eranos*, IX (1909), 93 ff.; see also *Zum so-genannten 10. Buch der Tiergeschichte*, Uppsala, 1911.

\(^c\) *e.g.*, D. W. Thompson, *C.R. LII* (1938), 15 ‘‘the dubious aid of an Arabic version’’; see also *ibid.*, p. 89.
it simply omits the passage. I consider the time and trouble spent upon Scot’s version as well spent.

The Greek commentary of Michael of Ephesus (formerly attributed to Johannes Philoponus), 11–12th century A.D., has been edited by Michael Hayduck (Berlin, 1903), but it is of little use for textual criticism.

Apart from manuscript errors of the usual kind, and losses of words or phrases due to homoioteleuton, etc., which will be found noted in their places where they can be detected, the chief points of note in the text of G.A. may be classed as follows:

A. Paragraphs, occasionally sentences only, which obviously interrupt the line of argument or are superfluous to it. Of these, some seem to be

(a) genuine Aristotelian material, but misplaced, perhaps incorporated at the wrong place, or perhaps originally supplementary notes never intended to stand in the text;

(b) alternative versions of matter already in the text;

(c) extraneous matter, derived from commentators’ remarks and wrongly incorporated in the text (e.g., 724 b 12-23, 726 b 25-30).

These are often found at the beginning or end of a section, which suggests that they were originally appended in the margin. There is no need to give a full list of these passages, but a list of (a) and (b) may be useful. They are:

715 b 26-30; 718 a 27-34; 726 a 16-25; 732 a 12-23; 737 a 35-b 7; 760 a 26-27; 760 b 2-8; 760 b 33—761 a 2; 781 a 21-b 6.

B. Short passages, often only a few words, derived
from glosses which have either (a) supplanted the text or (b) been incorporated into it.

There are a great many short interpolations, and I have frequently omitted them from the translation.

Modern Editions


Translations Only b


6. J. Barthélemy-Saint-Hilaire. c Introduction,

a The text of this edition is the pre-Bekker vulgata, founded on Sylburg and Casaubon.

b The publication of a Spanish translation of the complete works of Aristotle was begun in 1931, but I have been unable to discover whether G.A. has yet appeared in it.

c Saint-Hilaire argues (I. ccclix ff.) that Book V of G.A. does not belong with the rest of the treatise, but goes rather
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The Translation

In translating G.A. I have followed two main principles, with the aim of presenting Aristotle as faithfully as possible to the English reader:

(1) I have attempted to translate G.A. into English, and therefore I have not felt obliged to write in Aristotelian, or even in Greek, idiom. Hence, for example, I have not uniformly translated γὰρ by "for," καὶ by "and," or δὲ by "but": unfortunately, it is still necessary to point out, even to learned reviewers, that there is a better way than that of "stock" translations; and a translator is not automatically a traitor if he sometimes omits γὰρ—as the most idiomatic way of translating it.

(2) Technical terms, on the other hand, must whenever possible be uniformly represented by an invariable term in the English. Sometimes this rule must be broken, either (a) because the original term has a variety of meanings (e.g., διναμικ), sometimes (b) because there is no English word which will do (e.g., συνυποτάναι). I have avoided modernizing Aristotle’s terms, so as to avoid misleading any modern

with P.A. The same suggestion, unknown to him, had been made by Weise (p. xxix) in 1843. Saint-Hilaire thinks that its inclusion with G.A. dates from the time of Andronicus of Rhodes, head of the Peripatetic School at Rome, who edited Aristotle's works from the mss. belonging to Apellicon's library brought to Rome by Sulla in 84 B.C.
readers who may have but little Greek; and on the
positive side I have given a full account of many of
these terms in the Introduction. In my opinion, it
is essential that the Introduction be read before
undertaking any study of the treatise itself.

The purpose I have had in mind, therefore, is to
ensure so far as possible, that the reader shall not
have the unnecessary difficulty of "translators' English" to overcome, but shall be able to give his
full attention to Aristotle's thought and argument:
this is especially necessary in the present case, where
we are dealing primarily with a scientific treatise.
My aim has not been to paraphrase Aristotle or to
"improve" upon him, but to represent what he says
as closely and as faithfully as possible in English.

Since, however, G.A. is not intelligible, even to a
Greek scholar, without some familiarity with Aris-
 totle's general thought and some of his main doctrines,
I have provided an outline of these in the Introduction
and in the Appendix; and in the footnotes I have
given many cross-references to other passages in G.A.
and other treatises; attention is also called to points
of special interest. One of these, which I think has
not hitherto been noticed, may be mentioned here:
the possibility that there is an allusion at 735 b 17 to
an early process of oil-flotation in ore-dressing.

The Index is not intended to be exhaustive, but
forms a supplement to the Contents-Summary
(p. lxxi) and the Introduction. Particular attention
is given to certain key-phrases and ideas. It covers
the Preface, Introduction, footnotes and Appendix
as well as the translation.

A glance through the Index may help a reader
with special interests to find the passages most
relevant to his subject: e.g., the entry "causation, mechanical" gives a reference to the passage, specially interesting to modern readers, which compares the development of the embryo to the action of automatic puppets.

A number of books which the student of Aristotle's zoological works will find useful are mentioned in the footnotes throughout the volume; to them may be added the following:


In addition to Ross's *Aristotle* and Jaeger's *Aristotle* (English translation by R. Robinson) and *Diokles von Karystos*, which are of special importance, the fol-

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*a* For other works on the early translations, see my edition of *P.A.* (Loeb Library).
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lowing bear upon certain subjects dealt with in G.A. :
P. Bochert, Aristoteles' Erdkunde von Asien und Libyen, 1908, and
H. Diller, Wanderarzt und Aitiologe, 1934 (for the effects of climate, etc.).
M. Wellmann, Fragmentsammlung der sikelischen Ärzte, 1901.

The following more general technical works may also be mentioned:

Aute Richards, Outline of Comparative Embryology, New York, 1931.

The standard work on its subject is Geschlecht und Geschlechter im Tierreiche, by Johannes Meisenheimer (1921).

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to whom I owe, among many other things, the opportunity of undertaking this translation. The whole of the translation has been read through by my colleagues Mr. H. Rackham and Dr. F. H. A. Marshall, F.R.S., and also by Dr. Sydney Smith; for valuable help with some difficult passages in the Greek I am indebted to Professor R. Hackforth, and to Mr. Hugh Tredennick, who has also read part of the translation; for much assistance in biological matters I am indebted to Dr. Marshall, to Dr. Joseph Needham, F.R.S., to Dr. Smith, and to Miss M. E. Brown. Professor A. S. Pease of Harvard University has placed me under a great obligation by most courteously securing for me microfilms of Bitterauf's two pamphlets and of Dittmeyer's edition of Moerbeke's translation, none of which I could find in this country. It is a special pleasure to acknowledge this help from America. I am indebted to the staff of Cambridge University Library for excellent arrangements made for me to read the microfilms and also the Scot manuscripts. Dr. P. J. Durrant suggested to me that the mention of oil in connexion with lead-ore (see Bk. II. 735 b 17) might indicate an early process of flotation. Finally but not least I should like to express my appreciation of the kindness of Mr. R. Elmhirst, Director of the Marine Biological Station at Millport, Great Cumbrae, who gave me a room in which to work at my translation during a visit to Millport in the summer of 1938 and also included me in an expedition to Loch Goil for collecting marine animals closely allied to those often mentioned by Aristotle.

A. L. P.

Easter Eve, 1942
INTRODUCTION

The "Causes"

The four Causes.

(1) Aristotle begins and ends the G.A. with a paragraph about Causes; and indeed Causes are at the foundation of all his thought, especially of his theories about animal reproduction and development.

To know, says Aristotle, is to know by means of Causes (see Anal. Post. 94 a 20). A thing is explained when you know its Causes. And a Cause is that which is responsible, in any of four modes, for a thing’s existence. The four Causes are:

(1) The Final Cause, the End or Object towards which a formative process advances, and for the sake of which it advances— the logos, the rational purpose.

(2) The Motive (or Efficient) Cause, the agent which is responsible for having set the process going; it is that by which the thing is made.

(3) The Formal Cause, or Form, which is responsible for the character of the course which the process follows (this also is described as the logos, as expressing what the thing is, or is to be).

(4) The Material Cause, or Matter, out of which the thing is made.

(2) As an illustration of the theory of Causes the following will serve. Suppose the thing to be explained is a dog. The chronological order of the Causes is different from their logical order.

(1) The Motive Cause: the male parent which supplied the “movement” that set the process of development going.

(2) The Material Cause: the menstrual fluid and the nourishment supplied by the female parent and other nourishment taken after birth.

(3) The Formal Cause. The embryo and the puppy as it grew into a dog followed a process of development which had the special character proper to dogs.

In the translation I have retained the traditional rendering “cause” for αἰτία, although perhaps in some contexts “reason” or “explanation” might have been a closer rendering; but a variation in the English term might well produce more obscurity than clarity.

See § 10 below.
The Final Cause: the end towards which the process was directed, the perfect and full-grown dog.

A similar set of examples could be constructed to suit the case of artificial objects, though some adjustments would have to be made. In both cases the Formal Cause comes from the same source as the Motive Cause, but with a difference: in the case of natural objects, the parent already possesses the Form fully realized in himself; in the case of artificial objects, the craftsman possesses the Form "in his Soul." Both the parent and the craftsman normally employ "instruments" to deal with the "material"; these are not mentioned in the table given above, but will be dealt with in Appendix B §§ 9 ff.

Very often the Final and Motive Causes tend naturally to coalesce with the Formal Cause, in opposition to the Material Cause; and this opposition is found in G.A. (e.g., Book II, init.), where Aristotle regards the male (which possesses the Form and which supplies the "movement" and therefore acts as a Motive Cause) as superior and more "divine" than the female (which supplies the raw material for the embryo, i.e., supplies the Material Cause). At the same time, we shall find (below, §§ 6, 7) that the Motive and Material Causes are often together contrasted with the Final Cause, just as Necessity is contrasted with the Good.

In modern parlance the term Cause has become generally limited to Motive (Efficient) Causes, as is shown by the common phrase "cause and effect"; and hence when Aristotle is concerned especially with the operation of Motive Causes (as e.g. at 734 b 9 ff.) his words have a more modern and familiar ring than when he is speaking of Final Causes.

For Aristotle himself, however, it is the Final Cause, the End, which is of paramount importance and which dominates every process. This is abundantly clear in the P.A., where Aristotle endeavours throughout to provide a Final Cause which will explain the existence and structure of the various parts; and it is no less clear in the G.A., where the whole process of development of the embryo from start to finish is subservient to the Final Cause: the course of the process is deter-
mined by the nature of the product which is to result from it, not the other way round: things γίγνεται as they do because they are what they are.\textsuperscript{a} We are therefore justified in describing Aristotle’s outlook as “teleological”; but we must not read too much into this description. “Nature does nothing without a purpose”; but if we ask what that purpose is, we may find that the answer is not quite what we had expected, that the purpose is not so grand as we had hoped. Aristotle seems to be satisfied when the τέλος has been realized in each individual’s full development; and this is because for him Form is not normally independent of Matter (as it is for Plato); Form must be embodied in matter, that is, in individuals. Each complete and perfect embodiment and realization of Form in Matter is therefore for him the crowning achievement of the efforts of the four Causes—it is the End towards which they were directed. We might, then, describe this “teleology” in Bergson’s phrase as a doctrine of “internal finality”: each individual is “complete” in itself.\textsuperscript{b} Aristotle does, however, maintain that the “most natural” thing for an animal to do is to produce another one like itself, and hence the species is implicated in so far as it is the individual’s business to perpetuate it (see App. A §§ 15 ff.). We must also remember that the continuity of γένεσις, one department of which is the continuous succession of generations of animals, is, for Aristotle, “necessary” (App. A § 14); and it is also part of the general purpose of “God,” who always aims at “the better,” and who, because he was unable to fill the whole universe from circumference to centre with eternal “being,” filled up the central region of it with the next best available, viz., continuous γένεσις.\textsuperscript{c} In another connexion, too, in the Ethics, we find that Aristotle looks further than the individual, at any rate so far as man is concerned, for there he tells us that man cannot attain his τέλος in the fullest sense—the “good life”—except in association (τὸ συνάγων) with other men.

\textsuperscript{a} Cf. quotation from Dante, Paradiso xx. 78, on p. 1.
\textsuperscript{b} Cf. § 16.
\textsuperscript{c} For further details see App. A § 12.
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... in a πόλις. But this seems to be due exclusively to the fact that man possesses Reason; and so far as other animals are concerned, Aristotle does not appear to have envisaged any such widening of the τέλος. From yet another point of view, however, when discussing the subject of property and household management at the beginning of the Politics (1256 b 15), Aristotle says that just as Nature provides sustenance for animals from the very beginning of their existence in the larva, in the egg, or in the uterus, so we must hold that after birth as well Nature provides plants for the sake of animals, and also that she provides animals other than man for the sake of men, for food and service. And if we are right in holding that Nature makes nothing without a purpose (ἀτελές) or pointlessly, we must of necessity say that "Nature has made all the animals for the sake of men."

(6) As Aristotle says at the beginning of G. A. I, the two Causes with which he is chiefly concerned in this treatise are (1) the Motive (or Efficient) Cause, with which he had not dealt in P. A., and (2) the Material Cause. In zoology, of course, the Material Cause is represented by the "parts" of the body of an animal, and all of these except the generative "parts" he had dealt with in P. A.; hence in G. A. the Material Cause is represented chiefly by the parts concerned in generation—those, in fact, through which and upon which the Motive Cause operates. At the beginning of Books II and V and at the end of Book V we have further discussions about Causes, and here we find these two Causes identified with "that which is of necessity" (ἐξ ἀνάγκης); while on the other side and contrasted with them is the Final Cause (the Cause "for the sake of which"), which is equated with τὸ βέλτιον or τὰ γαθόν (cf. Met. A 983 a 33, etc.). Indeed, this contrast of Necessity and the Better is continually confronting us throughout the G. A. For instance (717 a 15 ff.), whatever Nature does or makes is done or made either διὰ τὸ ἀναγκαῖον or διὰ τὸ βέλτιον; one or other of these will account for every...

\[a\] Perhaps Aristotle would have been willing to include Bees, which possess some "divine" ingredient (see 761 a 5).

\[b\] It should be remembered that "parts" includes semen, milk, etc. See §§ 18 ff.
Necessity:  (7) We must, however, distinguish two sorts of Necessity (the second of which will be the one just described):

(1) The first is that which elsewhere (e.g., P..A. 642 a 7 ff., a 32 ff.; cf. 639 b 25 ff., Phys. 199 b 33 ff.) Aristotle describes as "conditional" (ex τακέτευς) Necessity; that is to say, assuming that some end or purpose is to be achieved, certain means are necessary in order to achieve it. In other words, this is the sort of Necessity which is implied by the Final Cause being what it is. Thus, if a piece of wood is to be split, an axe or some such instrument is necessary, and the axe must, owing to the nature of the circumstances, be hard and sharp, hence of necessity bronze or iron must be used to make it. The same sort of Necessity is obviously involved in the construction by Nature of the living body and its various parts: certain materials must of necessity be used and certain processes gone through if this or that living body is to be produced.

(ii) "absolute,"

(2) The other sort of Necessity is that which Aristotle (Phys. 199 b 33 et al.) calls "simple" or "absolute" Necessity (απλως). This applies in cases (a) where the presence of a material object or set of objects (i.e., a Material Cause), and the fact that their nature is what it is, entails as a necessary consequence a certain result or set of results; (b) where the nature of the "movement" set up by an activating agent (a Motive Cause) similarly entails certain results. This "simple" or "absolute" Necessity may therefore be regarded as the sort of Necessity involved in the Material and Motive Causes—as a reassertion of themselves by these Causes against the Final Cause (G..A. 778 b 1) and against Nature as she advances towards her achievement of it. "In the field of natural objects, Necessity is what

a Thus even this Necessity can be said to be located "in the matter" (Phys. 200 a 15).
we call matter and the κυήσεις of matter” (Phys. 202 a 32). 

(8) Aristotle, however, is continually drawing our attention to the adroitness of Nature in employing the results of this latter sort of Necessity in order to serve her purpose, in order to achieve her end. For example (738 a 33 ff.). the production of “ residue ” by females is ἡ ἀνάγκη, simply because the female is not hot enough to effect complete concoction; but Nature makes use of this residue to provide the material out of which the embryo is to be formed. Other instances of things which, though occurring ἡ ἀνάγκη, are nevertheless employed by Nature ἐνεκα τινος, will be found at, e.g., 739 b 28, 743 a 36 ff., 755 a 22, 776 a 15 ff., b 33. See also P.A. 642 a 31, 663 b 13, b 20 ff. On the other hand, Nature cannot always manage to do this, and what results then is a useless residue (e.g., excrements), or a “ colliquescence ” (P.A. 677 a 12 ff.). These by-products, however, may still be regarded as “ natural,” b because they are of general occurrence (that is one definition of what is “ natural ”; see G.A. 727 b 29, 770 b 10 ff., 777 a 20 ff., P.A. 663 b 28). When, however, Nature is more seriously thwarted by the indeterminateness or the unevenness of matter (G.A. 778 a 7; cf. App. A § 11), we find unnatural results occurring, such as monstrosities and deformities (see G.A. IV. 766 a 18 et passim). c

(9) The “ simple ” or “ absolute ” Necessity described in the preceding paragraphs refers only to the limited field of some particular γενόμενον, i.e., to the process by means of which some particular natural object is produced and to the Causes therein concerned. But there is a wider and more universal meaning of “ simple ” or “ absolute ” Necessity (which we may, if we like, consider as being an extension by Aristotle of the narrower meaning of Necessity as applied to the γένεας of individual things, though it is really on a different
plane)—a Necessity which embraces the whole field of γένεσ is in the universe at large, i.e., the whole process of the seasonal and cyclic transformations of the “elements,” and the whole process of the cyclical generation of animals and plants (see App. A §§ 12 ff.); and which even further still (ibid.; and see P. A. 639 b 24) includes those things which do not pass through a process of formation (γένεσ) at all, but persist eternal and immutable. In this context Aristotle lays down (G. & C. 337 b 35) that ἔξ ἀνάγκης and ἀεὶ coincide; thus “eternity”—whether it be individual eternity, as of the stars, or specific eternity, as of plants and animals—and Necessity are mutually interconnected (see App. A § 14); thus, that which always is or always γίγνεται, is, or γίγνεται, of necessity; that which is, or γίγνεται, of necessity, is, or γίγνεται, always. This meaning of “absolute” Necessity, however, does not enter directly into the G. A., though it is once touched upon in passing (at 770 b 12; cf. 742 b 26 ff.), and it is incidentally implied to some extent in the passages of Books II and IV referred to and supplemented in the Appendix, A and B.

Δόγος

(10) Frequently in the translation, rather than represent λόγος by an inadequate or misleading word, I have transliterated it by logos. This serves the useful purpose of reminding the reader that we have here a term of wide and varied application, with which a number of correlated conceptions are associated, one or other of which may be uppermost in a particular case. The fundamental idea of λόγος, as its connexion with λέγειν shows, is that of something spoken or uttered, more especially a rational utterance or rational explanation, expressing a thing’s nature and the plan of it; hence λόγος can denote the defining formula, the definition of a thing’s essence, of its essential being (as often in the phrase λόγος τῆς οὐσίας), expressing the structure or character of the object to be defined. See also § 1 above.

a Other modes of Necessity not relevant to G. A. are here omitted.
b The less technical meanings are translated in the normal way.
(11) For want of a better term, and in order to preserve the line of Aristotle's thought, I have usually translated ἀρχή by "principle," or "first principle." There is, however, really but little difficulty about this term, for the context will usually indicate what its connotation is. A few examples of its use may be given. (1) Often, as at 715 a 6, it is a principle or source of "movement" (ἀρχή τῆς κινήσεως). Hence, obviously, (2) the Motive Cause may be described as an ἀρχή, and so too may the other Causes (e.g., 716 a 5 ff., 778 a 7), including Matter; and for the same reasons the sexes also are ἀρχαί; so is semen. (3) An ἀρχή is something which though small in itself is of great importance and influence as being the source or starting-point upon which other things depend, and which causes great changes (κύριες) in them (cf. 716 b 3, 763 b 23 ff., 766 a 14 ff.). An ἀρχή may, of course, be of greater or less fundamental importance; and the ultimate ἀρχή of an animal is its heart (e.g., 766 a 35), though there are also ἀρχαί that are external to the animal, e.g., the sun and moon (777 b 24).

Φύσις, πήρωμα

(12) Πήρωμα, ἀναπτηρία, and cognate words occur several times in G.A., and for convenience I have translated them "deformation" or "deformity." Other possible renderings, none of which fully brings out the meaning of the Greek word, are given in the note on 737 a 25. The underlying notion is that φύσις has not succeeded in achieving her proper τέλος; and this close connexion of πήρωμα with a falling short of natural completeness is clearly brought out by the reasons given at 724 b 33 why semen cannot be a πήρωμα, viz., because it is found in all individuals (for that which is "general" is "natural," see § 8), and because ἡ φύσις γίγνεται out of semen.

(13) Perhaps the most striking instance of Aristotle's application of this idea is his statement (775 a 15) that female-ness (θηλιότης) is "as it were a natural ἀναπτηρία." Here we have two conceptions of Nature asserting themselves
Nature versus Nature.

Nature as purpose; comparable to an artist.

Nature as Soul.

in Aristotle’s mind—(1) that the male represents the full development of which Nature is capable; it is hotter than the female, and more "able" to effect concoction, etc.; but at the same time (2) the female is so universal and regular an occurrence that it cannot be dismissed out of hand as "unnatural"; besides, the female is essential for generation, which is a typically "natural" process (see § 5).

This opposition of "Nature" to "Nature" is, however, not unique, for it is found elsewhere in Aristotle; e.g., at G.A. 770 b 20 he can say that τὸ παρὰ φύσιν is in a way κατὰ φύσιν, viz., when ἦ κατὰ τὸ εἶδος φύσις has not mastered ἦ κατὰ τὴν ὑλὴν φύσις; and at P.A. 663 b 22 he speaks of ἦ κατὰ τὸν λόγον φύσις making use of the products of ἦ ἀναγκαῖα φύσις in order to serve a purpose (cf. also P.A. 641 a 26, 642 a 17; at Phys. 199 a 31 Aristotle distinguishes φύσις ὡς ὑλὴ and φύσις ὡς μορφή, the latter being a τέλος and ἦ αἰτία ἦ ὡς ἕνεκα. Cf. 729 a 34, n.).

It is impossible and unnecessary to provide here a full account of what Aristotle intended by the term φύσις, since a proper understanding of it can best be obtained by reading Aristotle’s works themselves, and for this G.A. is one of the most useful, because it is pervaded by references to φύσις. A few remarks may however be made here about φύσις in its highest manifestation.

By Aristotle, φύσις and the products of φύσις are constantly compared with τέχνη and the products of τέχνη: φύσις works to produce a finished product, a τέλος, just as the artist or craftsman does; and φύσις, again like the artist, uses "instruments," charged with a specific "movement," in order to bring these products to fulfillment. And the most typical of the products of φύσις are, of course, living creatures; indeed, Aristotle can speak of the φύσις of each living thing as being identical with nutritive Soul (741 a 1, where see note, and cf. P.A. 641 b 9), the Soul which generates and fashions it and promotes its growth; and again (De caelo 301 b 17), φύσις is to be regarded as a principle of movement in the


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thing itself. An artist, then, at work—yes, but in each several thing; and it is doubtful whether Aristotle had, or intended to have, any idea of Nature over and above, outside, the individual things\(^a\) which he described as her "works." In fact, he goes so far as to say (P.A. 641 b 11) that no abstraction can be the object of study for Natural science, because Nature makes all that she makes to serve some purpose (ἐνεκά τοῦ). Nature aims always at producing a τέλος in the sense of a completely formed individual, and that is the Final Cause in each case, for that is what has the best claim to be called a "being" (οὐσία).\(^b\) There is, says Aristotle, more beauty and purpose (τὸ ὦ ἐνεκά καὶ τὸ καλόν) to be found in the works of Nature than in those of art (P.A. 639 b 20).

Nevertheless, we must remember that Nature is not, in Aristotle's view, a term to be exclusively reserved for the Final Cause, with which are associated the Formal and often the Motive Causes; it may be applied also, as we saw just now (§ 14), to the Material Cause; and in this connexion we may recall that, for Aristotle, Matter and Form themselves pervade all the strata of existence, for even the simplest sort of Matter is to some extent "informed," and Matter in its highest phase is identical with Form (see 729 a 34, n.).

\(^{18}\) The term "part," which occurs in the title of the treatise De partibus animalium, περὶ ζῴων μορίων (or, as Aristotle himself calls it at G.A. 782 a 21, "the treatise Of the Causes of the Parts of Animals"), includes considerably more than is normally included by the English "part of the body." For instance, we should not normally call blood a "part," but Aristotle applies the term μόριον to all the constituent substances of the body as well as to the limbs and organs. For him, blood is one of the ζῴων μορία (see P.A. 648 a 2; and note on G.A. 720 b 31). Since, however, all the "parts" are either "uniform" or "non-uniform," a detailed description of them will be more appropriate in the following paragraphs.

\(^a\) See however § 5 above.
\(^b\) See App. A § 18.
Two sorts of "parts."

Relation between them.

(19) At G.A. 724 b 23 ff., Aristotle classifies the substances found in the body into five divisions, one of which is "natural parts," and this division he subdivides into "uniform parts" and "non-uniform parts." As examples of "uniform parts" he cites (P.A. 647 b 10 ff.) blood, serum, lard, suet, marrow, semen, bile, milk, flesh (these are soft and "fluid" ones); also bone, fish-spine, sinew, blood-vessel (these are hard and "solid" ones). And although in some cases the same name is applied to the substance out of which the whole is made and to the whole that is made out of it, this is not true in all cases. Examples of "non-uniform" parts are (P.A. 640 b 20) face, hand, foot.

The relation of the "uniform" to the "non-uniform" parts Aristotle describes as follows (P.A. 647 b 22 ff.):

(a) some of the uniform parts are the material out of which the non-uniform are made (i.e., each instrumental part is made out of bones, sinews, flesh, etc.);

(b) some, viz., "fluid" ones, serve as nourishment for those in class (a), since all growth is derived from fluid matter;

(c) some are "residues" from those in class (b), e.g., faeces, urine.

Thus it is not possible to equate this division into uniform and non-uniform parts with the more modern division into tissues and organs; for instance, blood, though a uniform part, is not a tissue. The term "organs," on the other hand, corresponds closely with Aristotle's own description of the non-uniform parts (P.A. 647 b 23) as τὰ ὀργανικὰ μέρη, "the instrumental parts."

(20) The fundamental difference between the two sorts of "parts" is that each of the uniform parts has its own definite character as a substance (in the modern sense),

a This must not be taken to imply the existence of unnatural "parts."

b Some of these are also "residues"; see below, § 65.

c For the meaning of "fluid" and "solid," see below, § 38.

d e.g., we speak of "bone" and "a bone"; Aristotle's own example is "blood-vessel."

e See § 65.
while each of the non-uniform parts has its own definite character as a conformation or organ. The heart is the only "part" which belongs to both classes (\emph{P.A. 647 a 25 ff.}): it is made out of one uniform part only, but at the same time it has essentially a definite configuration or shape, and thus it is a non-uniform part.

(22) The four stages or "degrees of composition," so far as biology is concerned, are thus enumerated by Aristotle (\emph{G.A. 715 a 10 ff.; cf. P.A. 646 a 13 ff.}):

1. The four "Elements," Fire, Air, Water, Earth;
2. the uniform parts;
3. the non-uniform parts;
4. the animal organism as a whole.

We thus begin from the simplest sorts of matter (Aristotle calls the four Elements "simple bodies") and proceed upwards by stages until the most organized or most "informed" sort of matter is reached: each stage is the "material" for the stage next above it (\emph{G.A. 715 a 9 ff.}).

\section*{Δύναμις}

(23) This term has a number of different, though related, meanings, and it is not always easy to determine precisely which one Aristotle has uppermost in mind. Unlike some other terms, therefore, this one cannot always be represented by the same term in English, and sometimes it is best left untranslated.

(24) (A) To begin with, we will examine the pre-Aristotelian meaning of δύναμις, as found for instance in the Hippocratic corpus and in Plato's \emph{Timaeus}. Δύναμις was the old technical term for the simplest sorts of matter, i.e., for what came later to be called στοιχεῖα ("elements"). Δύναμις was however applied exclusively to substances of a particular class, viz., τὸ υγρόν, τὸ ζηρὸν, τὸ θερμόν, τὸ ψυχρόν, τὸ πικρόν, τὸ γλυκὸ, τὸ δρυμό, etc., etc. In the Hippocratic treatise \emph{περὶ ἀρχαῖς ἱπτυκῆς (The Ancient and Genuine Art of Medicine)} these substances are regarded as being the constituents both of the body and

\footnote{In the \emph{P.A.} passage Aristotle says it might be better to substitute for these "the δυνάμεις," or rather four of them; see below, § 24. Fire, Air, Water, Earth are of course the constituents of non-living things as well; see App. A § 2.}
of its foods. The δύναμεις are referred to by Aristotle at
the beginning of P. A. II (see § 22, note), where he speaks
of "the 'elements' as they are called, viz., Earth, Air,
Water, Fire, or perhaps it is better to say the δύναμεις—
not all the δύναμεις, of course, but these four, ὕγρον,
ἐγρών, θερμόν, ψυχρόν." The explanation of this is that
although Aristotle held that in a sense Earth, Air,
Water, and Fire were "elements," i.e., that they were
the simplest states of matter actually found in the world
as we know it, yet theoretically each of them could be
resolved into a pair of δύναμεις: thus Fire is θερμόν and
ἐγρών, Air ψυχρόν and ὕγρον, Water ψυχρόν and ὕγρον,
Earth ψυχρόν and ἐγρών (G. & C. 330 a 30 ff.), each of
them being characterized by one constituent par excel-
lence, Air by ψυχρόν, Water by ὕγρον, Earth by ἐγρών.
According to Aristotle, all other
physical "differences" are consequent upon these four
fundamental ones.

The meaning implied in this use of δύναμεις seems to have
been "substance of a specific character" (perhaps the
adjective "strong" should be prefixed: this would of
course be very appropriate to δύναμεις such as τὸ δρόμῳ
τὸ πικρόν, etc.). But originally, no doubt, the term
was an item in the Pythagorean political metaphor
terminology, as would appear for instance from the
theory held by Alemeon that bodily health was main-
tained by the ἰσονομία τῶν δύναμεων, and that the
"monarchy" of any one of them produced disease. It
is important to notice that there is no notion here of the
substance having power in the sense of power to produce
a specific effect upon a body, though this was a meaning

a See Aëtius v. 30. 1 (Diels, Doxographi Graeci 442).
b e.g., causing stomach-ache. In Plato's Timaeus we find this
extended meaning of δύναμις (i.e., power to produce a specific effect) side
by side with the old meaning of specific substance; and it is frequent
in τ. διαιρῆς. Clearly, this marks a change over from the medical
theory originally associated with the political metaphor terminology;
and we find that, as δύναμις takes on the meaning of "power to produce
a specific effect," the term "humour" comes in to denote the specific
substances to which δύναμις was originally applied. Thus Diocles
(apud Galen vi. 455) can argue against doctors who hold that all things
which possess similar "humours" also possess the same δύναμεις (powers
of producing specific effects on the body), e.g., are laxative, diuretic, etc.
There is no space to say more here on this development, which I dealt
with fully in my thesis Pseudo-Hippocrates Philosophus (1928). Studies
which developed later. A δύναμις is rather a substance which is a power, which can assert itself, and by the simple act of asserting itself, by being too strong, stronger than the others, can cause trouble. The remedy in such a case is to deprive it of some of its strength, until it again takes its proper place among its peers, or, in the language of medicine, to “concoct” it or otherwise bring it into a harmless condition by “blending” it with the other substances.

(26) (B) As each of the substances known as δύναμεις had its own specific and peculiar character, sharply marked off from the others, it was easy for the meaning “peculiar and distinctive character” to become closely associated with the term δύναμις, quite apart from any reference to these particular substances. In fact, it almost comes to mean any “substance of a distinctive quality”; and in this sense it is found in G.A., for instance at 720 b 32 (αλλή της δύναμις) and 736 a 21 (Aphrodite was called after this δύναμις, sc. ἀφρός, foam). From this it is an easy step to “distinctive physical quality,” or simply “distinctive character” (as, e.g., at 731 b 19, where it is joined with λόγος τῆς οὐσίας; at 751 a 33, where it refers to the distinctive character of the yolk and white of an egg respectively; and cf. 733 b 15 ἔχει δύναμιν φῶς—it has the distinctive character of an egg, it is equivalent to an egg; and 780 b 8, 784 b 15): or “characteristic” (applied to the sexes at 756 a 1, 763 b 23; cf. 760 a 19).

(27) In the sense of “(substance of) distinctive character” it can be used practically as an alternative to φύσις, or in conjunction with φύσις (as indeed it often is in Hippocrates and Plato), and this seems to be the use of it in P.A. 655 b 12 ἐξ ἀνάγκης δἐ ταύτα πάντα γεώδη καὶ στερēάν ἔχει τὴν φύσιν ὀνόματι γάρ αὐτὴν δύναμιν (cf. P.A. 651 b 21).

(28) (C) From this usage it is not far to the idiomatic, pleonastic usage, e.g., ἡ τῶν ἐντερῶν δύναμις (almost = τὰ ἐντερὰ P.A. 678 a 13); ἡ τῶν πτερῶν δύναμις (= τὰ πτερά, 682 b 15); and this is paralleled by the similar usage on some of the uses of δύναμις have been made by J. Souilhé, Étude sur le terme δύναμις dans les dialogues de Platon, Paris, 1919, and A. Keus, Uber philosophische Begriffe u. Theorien in den hippokratischen Schriften, Cöln, 1914, pp. 46 ff.

a See § 46.  b φύσις is used in a similar context at 753 a 35.
Dynamis in generation.

of φύσις, e.g., ἡ τῶν ὀστρακοδέρμων φύσις (G.A. 761 b 24), ἡ τῶν αἰδοίου φύσις (717 b 18; cf. also 755 a 20), ἡ τῶν πτερών φύσις (749 b 7), a striking instance, because φύσις is used in an entirely different sense, “Nature,” in the very next line); and even σύστασις is sometimes used in a similarly weakened sense, e.g., ἡ τῶν ὥρχεων σύστασις (G.A. 717 a 15), ἡ τῶν καταμηνίων σύστασις (G.A. 727 b 33); and σύστασις appears in two manuscripts as a variant for φύσις at G.A. 717 b 20.

(D) In the passages dealing with the rôle of the male parent in generation we find phrases such as “the δύναμις in the semen,” “the δύναμις in the male” (e.g., 726 b 19, 727 b 14, 729 b 27, 730 a 3, a 14, 736 a 27, etc.). The meaning of δύναμις here would appear to be fundamentally the same as that dealt with in §26 above, i.e., δύναμις here is the physical substance by means of which impregnation is effected; and the distinctive physical characteristic with which we find this δύναμις closely associated by Aristotle is “vital heat” or “Soul-heat.” The most distinctive characteristic, however, of this substance is that it is charged with a specific “movement,” capable of constituting and developing an embryo out of the matter supplied by the female; and hence we also find a close association of δύναμις with κίνησις. This is the most important extension of δύναμις in its ancient sense made by Aristotle, for it links up the old sense of the term with the typically and peculiarly Aristotelian sense of δύναμις = “potentiality” (see §§ 34 ff. below).

(E) Under the same category comes the use of δύναμις and δύναμει as applied to male and female respectively (G.A. 765 b 9 ff., 766 a 32 ff.), for these are explained by Aristotle as the ability and inability respectively to effect “concoction” of the ultimate nourishment (blood) into semen, and this is directly dependent upon the possession of sufficient “natural heat.”

An interesting example, because δύναμει (= potentially) occurs in the previous line.

Not to be confused with the ordinary δύναμις “θερμόν”; see App. B §§ 13, 18.

References for δύναμις associated with “vital heat” and κίνησις, e.g., 726 b 19 ff., 729 b 6 ff., 738 b 12, 739 b 24, 740 b 30 ff., 767 b 17 ff. (cf. 755 a 20 “the φύσις of the Soul-heat”). See also κίνησις, § 50.
(31) (F) Under the same category too must be placed the use of the term δύναμις in the remarkable discussion on heredity in Book IV. This is admittedly a particularized use of the term, and Aristotle carefully explains its meaning when he first introduces it (767 b 23 ff., q.v.). But here too it is applied to special and distinctive characteristics, be it those of genus, species, or individual, and therefore this use of it stands in the same line of succession as the meaning already described in §§ 24 ff. As for the way in which Aristotle conceived these δύναμες to operate, it is clear that, as they were present both in the semen and in the menstrual fluid (see loc. cit.) and gave rise to κυνόσαι (767 b 36), they must have been closely associated with Soul and inherent in its instrument pneuma.

(32) It may be noted here that the physical substance concerned throughout the theory of generation is pneuma (a substance analogous to aither, the fifth element, the element of the stars), with which Soul is associated: and it is this pneuma which Soul charges with a specific movement and uses as its instrument in generation just as it does in locomotion, and as an artist uses his instruments, to which he imparts movement, in order to create his works of art. (For fuller details about pneuma, see App. B, and cf. § 45.)

(33) Thus δύναμις, even at its most glorified, still retains the marks of its descent from the historic δύναμις of the early medicine, for, although Soul-heat is something different from the old θερμόν and superior to it, nevertheless it is still θερμόν. And there is another respect in which its descent is still to be seen, though this time it may be fortuitous and perhaps no more than a verbal coincidence. This physical substance is the vehicle for the activity of Form (εἶδος); and in the Hippocratic treatise π. ἀρχαῖς ἰατρικῆς each of the innumerable physical substances known as δύναμες had also been called an εἶδος.

(34) (G) We now come to the last and most typically Aristotelian of the meanings of δύναμις; and although it is...

"And therefore I have felt justified in translating it "faculty" in this sense, to avoid repeated recurrence of the Greek word transliterated. It may perhaps be simply an extension of the meaning dealt with in the last section but one."
ARISTOTLE

usually considered independently of the ones we have already described, it is clear from Aristotle's own words that he did not so regard it himself, for he associates it very closely with κίνησις. In Met. Α 1019 a 15 ff. and Θ 1046 a 10 f., he defines the primary and fundamental sense of δύναμις in this connexion in the following words: δύναμις ἐστὶν ἀρχὴ κινήσεως ἡ μεταβολής εἰν ἐπέρω ἡ ἡ ἔτερον: δύναμις is a principle (or source) of κίνησις or of change—a principle either (a) subsisting in some other thing than that which is to be affected by the κίνησις or change, or (b) subsisting in the thing itself qua other than changeable in that respect. An example of (a) is building; an example of (b) is the science of medicine in the case of a person who is being healed but not qua being healed (a man doctoring himself). That is the fundamental sense of this δύναμις; but Aristotle goes on at once to mention the complementary sense of it, which in fact is the sense in which he commonly uses it, viz., the δύναμις of being acted upon (παθεῖν), which he describes as the ἀρχὴ in the thing acted upon of a passive change caused either by some other thing or by itself qua other (ἡ ἐν αὐτῷ τῷ πάσχοντι ἀρχὴ μεταβολῆς παθητικῆς ὑπ’ ἄλλον ἡ ἡ ἄλλο). It is therefore clear that there is the closest possible connexion between this notion also of δύναμις and κίνησις: δύναμις is in fact the capacity to set up "movement" or (more commonly) to be set in "movement"; it is a "dynamic" conception. To say that A is B δύναμει (potentially) means that A is a Material Cause capable of being set moving with a certain κίνησις by a Motive Cause, which κίνησις will result in A acquiring the Form of B, thus attaining the Final Cause (becoming a B itself). It is thus a conception which integrates the four Causes through the process of κίνησις.

The correlative of δύναμει (potentially) is ἐνεργεία (in actuality); "X ἐνεργεία" means something in which the Form X has been realized—something which already possesses the Form X, and further, in the case of animals, something which can reproduce the Form X in other matter which is so far only "δύναμει X."

Erroneous (37) Of all the possible translations or mistranslations of δύναμις, "force" is one of the most misleading; for
there is nothing more fundamental in Aristotle's—and in his predecessors'-idea of δύναμις than that it is something natural; and the associations of the term "force" run counter to this. Aristotle himself contrasts "natural" and "enforced" movement (see App. B § 22, and cf. 739 a 4, 788 b 27, Politics 1253 b 22). It is also important that any notion of a vague and indefinite urge, even (and perhaps especially) where Soul is involved, should be excluded; for, as we have seen, δύναμις is associated primarily with some material substance of a specific character or with some κίνησις (carried in a definite substance) of a specific character. From every point of view it is best to avoid "force" altogether as a translation of δύναμις.

Τὸ ὑγρὸν καὶ τὸ ἕρετον, "fluid substance and solid substance"

(38) These are two of the original δύναμες (§ 24); and following Ogle in his translation of P. A. I use the above renderings as being more in conformity with the definitions given by Aristotle himself than "moist" and "dry" which have sometimes been used. Actually neither pair of English words quite expresses the Greek. Aristotle's definition of them (at G. & C. 329 b 30) is this: "ὑγρὸν is that which is not bounded by any boundary of its own but can readily be bounded; ἕρετον is that which is readily bounded by a boundary of its own but can with difficulty be bounded"; at the end of each definition there should of course be understood "by a boundary imposed from without." (ὑγρὸν is τὸ ἀόριστον οἶκείω δρῷ εὐόριστον ὁν, ἕρετον is τὸ εὐόριστον μὲν οἶκείῳ δρῷ δυσόριστον δέ.)

Συμμετρία, κράσις

(39) An idea which recurs a number of times in G. A. is that of συμμετρία. In this treatise the majority of the references to συμμετρία are concerned with the relative amounts of residue contributed in generation by the two

\[ a \text{ See list of passages in the Index.} \]
parents, or to the heat or "movement" contributed by the male or otherwise provided (e.g., by the Sun). Σύμμετρος κίνησις is also mentioned in connexion with the amount of fluid in the pupil of the eye (779 b 25; cf. 780 b 24). The meaning throughout is that the amount of substance, or of heat, must be adjusted in the correct proportion; and this, as the context at 786 b 5 indicates, means suitably adjusted between the two extremes of too much and too little. This at once recalls to mind the famous doctrine of the "mean" in the Ethics, where goodness (or "virtue," ἀρετή) is held to be a mean between the two extremes of excess and deficiency; indeed, at E.N. 1104 a 12 ff. Aristotle says that whereas the moral ἀρεταί are destroyed by excess and deficiency, they are produced and preserved by the mean, just as excessive food and drink destroy health, whereas τὰ σύμμετρα produce and preserve it.a Similarly, at Phys. 246 b 4 he says "we posit that the ἀρεταί of the body, viz., health and fitness, lie in the κράσις (blend) and συμμετρία of hot things and cold, b either as regards each other internally, or as regards the surrounding environment; and the same applies to the other ἀρεταί and κακίαι." This reference to κράσις and to the environment is closely parallel to the most important passage on συμμετρία in G.Α., 767 a 14 ff., where Aristotle says that the male and female need συμμετρία as towards each other, because all things formed by Nature or by Art λόγῳ τινὶ ἐστὶ—depend upon a certain proportional relationship, or ratio. Just as in cooking, the heat must strike the due proportion, the mean, or your meat will be either overdone or underdone.c So too in the mixture of male and female, συμμετρία is required. He then goes on to speak of the dependence of our bodily condition upon the κράσις of the environing air (cf. 777 b 7) and of the foods we take, and especially the water.

(40) This is not the place to discuss the origin of the doctrine

a The importance of συμμετρία in the growth of a State is also emphasized by comparing it with the growth of the body (Pol. 1302 b 35 ff.).

b Cf. the phrase ψυχρότερα τῆς συμμέτρου κράσεως used of the parts around the brain (P.A. 652 b 36).

c Cf. § 16 above.
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of the mean, nor of the closely allied doctrine of κρᾶσις, except that it should be noted that great importance is attached in the Hippocratic treatise π. ἄρχαις ἐπτρικῆς to securing proper κρᾶσις for the ingredients of the food we take and of the constituents of our bodies (the two sets of substances being identical); and that in π. διαίτης the κρᾶσις of Fire and Water in the Soul is responsible for its health and sensitivity (cf. G.A. 744 a 30). References to the pertinent passages of the Hippocratic treatises will be found in the notes; see also P.A. (Loeb ed.), pp. 37 f. It should also be noted that Alcmeon of Crotona (Aëtius v. 30; see Diels, Doxographi 442) held that health was the σύμμετρος τῶν ποιῶν κρᾶσις (cf. § 25). It is important to realize that some, at any rate, of Aristotle's terminology was the common property of scientific writers.

Ψυχή, “Soul”

(41) The English word Soul, as will be seen, owing to its associations is not entirely satisfactory as a rendering of ψυχή, but it is by far the most convenient one, and I have used it in preference to “life” or “vital principle” (for which Aristotle employs other terms).

(42) Animate bodies, bodies “with Soul in them” (ἐνψυχα), are “concrete entities” made up of Form and Matter, Soul being the Form and body the Matter; indeed, Soul is the Form of the body. (Cf. G.A. 738 b 27, n., 741 a 1.) Aristotle also describes this relationship by saying that Soul is the “realization” (ἐντελέχεια, “actuality”) of the animal body. Strictly speaking, Soul is the “first realization” of an animal body, for an animal can “have Soul in it” and yet be asleep; its active, waking life will be its “second realization.” Further, Aristotle tells us that Soul is the first realization of a body furnished with organs. The importance of this is clear: the body is for the sake of the Soul (because the Soul is the Final Cause as well); and hence (P.A. 687 a 8 ff.) Aristotle maintains that man has hands because he is the most intelligent animal, not, as some had said, the most intelligent animal because he has hands. Soul is “prior” to body, and the body is such as it is because that is the sort of body the Soul

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requires in order to function. Indeed, the Soul cannot function without a body; it cannot, we may say, exist (De anima 414 a 19).

This will be clear if we distinguish the different parts or "faculties" of Soul. They can be arranged in a definite order, so that the possession of any one of them implies the possession of all those which precede it in the list; and it will be seen that all except the last of them obviously require a body for their functioning.

(1) Nutritive and generative Soul, in all plants;
(2) sentient Soul, in all animals;
(3) appetitive Soul, in some animals;
(4) locomotive Soul, in man only.

It is the last faculty of Soul which stands out by itself. Aristotle feels that he cannot admit that Soul is wholly dependent upon body for its functioning; there may, he says, be some "part" of Soul which is not the "realization" of any body, a "part" whose activities have nothing whatever to do with any physical activities (G.A. 736 b 28). This part, which is "rational Soul," comes in over and above, from without (G.A. 736 b 25 ff.), and continues to exist after the death of the body (De anima 413 a 6, b 24 ff., 430 a 22, etc., Met. A 1070 a 26). The problems raised by this belief are, however, not fully dealt with by Aristotle even in G.A., where he has much to say about the development of Soul in the embryo; indeed, he nowhere offers any solution of them.

So much then for the theoretical relationship of Soul and body. What is their practical relationship? How precisely does Soul function through the body? The answer to these questions is one of the most striking parts of all Aristotle's philosophical work. Soul, says Aristotle, is not, as some have wrongly supposed, Fire or any such stuff (δύναμις); it is better to say that it "subsists in some such substance" as Fire (ἐν τοιούτῳ τινὶ σώματι συνεστώναι), viz., in "hot substance" (τὸ θερμὸν), which is the most serviceable of all substances for the activities of Soul (P.A. 652 b 8); and elsewhere (G.A. 736 b 30 ff.; see App. B § 13) he is more explicit.
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This θερμόν is no ordinary θερμόν, but it is pneuma, a substance “more divine” than Fire, Air, Water, or Earth, and “analogous to” the fifth element, aither, the element of the Upper Cosmos. It is this pneuma, and the substance (ϕύσις) in the pneuma, which is the vehicle of Soul, and it is pneuma which Soul uses as its “instrument,” through which it brings about κίνησις, both in moving the full-grown body and in “moving” i.e., developing the embryo. Here, then, we have reached the heart of the business: pneuma is the last physical term of the series; pneuma is the immediate instrument of Soul, and it is through pneuma first of all that Soul expresses itself.

(46) It must not be supposed that this pneuma is the breath breathed in by the animal from outside; Aristotle is most explicit on this point, and he often describes this pneuma as “connate” (συμφυτόν). Owing to the important place of Σύμφυτον in Aristotle's biology, I have provided a full account of its nature and functions in Appendix B.

Κίνησις

(47) Κίνησις is a term of wider range than the English “movement,” though it is useful to retain “movement” as a translation in order to preserve the line of Aristotle's thought. Κίνησις is one department of μεταβολή (Change), of which there are three divisions:

Two, which are changes affecting οὐσία:

(1) γένεσις, change from the non-existent to the existent;
(2) φθορά, change from the existent to the non-existent.

And one, which comprises changes affecting categories other than οὐσία:

(3) κίνησις, change in existing things.

(48) Κίνησις has three subdivisions:

(a) as regards Quantity: Growth and diminution;
(b) as regards Quality: “Alteration” (ἀλλοίωσις);

See also G. L. Duprat, La théorie du pneuma chez Aristote, Archiv f. Gesch. d. Phil. XII (1899), 305 ff., and W. W. Jaeger, Das Pneuma im Lycéion, Hermes, XLVIII (1913), 29 ff.; the latter also gives a history of the pneuma-doctrine. See also W. W. Jaeger, Diokles von Karystos (1938) and J. I. Beare, Greek Theories of Elementary Cognition from Alcmeon to Aristotle (1906).
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(c) as regards Place: Locomotion (φορά), either (i) in a circle, or (ii) in a straight line.

Sometimes Aristotle includes γένεσις and φθορά as a fourth subdivision of κίνησις, thus making κίνησις embrace every variety of change. (See also Met. Α 1069 b 8 ff.)

Definition. (49) The definition of κίνησις which he gives at Phys. 201 a 11 ff. is this: ἡ τοῦ δυνάμει ἄντος ἐντελέχεια, ἡ τοοούτον, κίνησις ἐστιν: "Movement" is the realizing of that which is potentially X, qua potentially X. For example, to take the case of ἀλλοίωσις, κίνησις is the altering of a thing which is alterable, qua alterable; and so with the other modes of potentiality.

"Movement" and Form.

(50) It will be seen at once that, in order to set going the κινήσεις by which the various potentialities are to be realized, Motive Causes are required. And the thing which causes the "movement," says Aristotle (Phys. 202 a 10), will always bring with it some Form (maybe some οὐσία, or some quality, or some quantity), which will be a "principle" and a cause of "movement." In other words, the "movement" will be informed, determined, characterized, in such a way that it will produce a thing which has a certain οὐσία, or quality, or quantity. The agent (or Motive Cause), then, will set up in the material a "movement" which will result in the material which is potentially A becoming A in actuality, that is to say, in its acquiring the same Form as that which the agent possessed. And this result is brought about, generally, by the use of an intermediary, an "instrument" (see App. B §§ 6, 15), to which the agent imparts the "movement" for transmission.

"Movement" derived from Soul.

(51) All these sorts of κίνησις, Aristotle points out (De anima 415 b 22 ff.), are derived from Soul; they are not found apart from Soul. This is because Soul is the Cause (αἰρέω) and principle (ἀρχή) of the living body: it is alike its Motive Cause, its Final Cause and its Formal Cause (ibid. 415 b 8 ff.), and it is situated in the heart. We must not forget, however, that in the long run κίνησις, at any rate κίνησις of inorganic things, is due to the Unmoved Mover, from whom "movement" is mediated by the heavenly bodies to the Lower Cosmos (App. A §§ 3 ff.); and even in the case of living things ("things
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with Soul in them”), the heavenly bodies act as a Motive Cause, for “man is begotten by man and by the Sun” (see App. A §§ 6, 9).

Γένεσις, γίγνεσθαι

(52) Γένεσις, as we have already seen (§ 47), is a process of change; in fact, it is the most fundamental sort of change, viz., “coming into being”; hence, the product resulting from a process of γένεσις is some οὐσία, for although some sorts of οὐσία persist eternally, there are others which are “perishable,” i.e., which are subject to γένεσις and φθορά (see App. A §§ 1, 12, 16). Indeed, the sort of οὐσία produced by the γένεσις with which our present treatise is concerned—animals and plants—is the οὐσία which Aristotle considers to have the best claim to the name (App. A § 18).

(53) Γένεσις, and its verb γίγνεσθαι, are terms of frequent occurrence in Aristotle, and especially in G.A. In the title of the treatise, γένεσις is commonly translated “generation,” and this is a convenient rendering of it there; but we must not forget that γένεσις also refers to the whole process of an animal’s development until it has reached its completion; that is to say, γένεσις includes the whole subject of reproduction and embryology. In the body of the treatise “generation” is often not satisfactory as a translation; nor is “coming-to-be” particularly neat or indeed appropriate in a biological work. I have therefore commonly used “formation,” “process of formation” and the like to render γένεσις, and for γίγνεσθαι “to be formed,” “to come to be formed,” etc.

Συνιστάναι, συνίστασθαι

(54) Another verb closely connected with γίγνεσθαι is the verb συνιστάναι, which might almost be regarded as the active voice of γίγνεσθαι, though συνιστάναι tends rather to refer to the beginning of the process. It is specially frequent in passages describing the initial action of the semen in constituting a “fetation” out of the menstrual fluid of the female, and it is also used by Aristotle to describe the action of rennet upon milk, a parallel
instance which he cites by way of illustration (739 b 23). Συνιστάναι therefore denotes the first impact of Form upon Matter, the first step in the process of actualizing the potentiality of Matter. The meaning of συνιστάναι therefore is plain enough, but there is no really convenient English word to translate it; and in consequence makeshift devices have to be adopted. Sometimes I have used "constitute," sometimes "set," sometimes "cause to take shape"; and for συνισταομαι, which is also very frequent, "set" (intransitive), "take shape," "arise," etc. I decided against "composit," chiefly because I found it essential to introduce the term "feta- tion" for κύημα (q.v.), and as the two so often occur together, the outlandish phrase "composites the feta- tion" would have been frequently occurring. Nevertheless, it would have represented Aristotle's thought much more precisely, and for that reason alone I am convinced that it would have been amply justified. Another possible rendering would have been "organ- ize"; and indeed "organizers" is a term which has recently been introduced into embryology to denote substances which are responsible for bringing about the differentiation of the parts of the embryo. It is interesting in this connexion to note that Aristotle seems to be working on a similar theory in G. A. IV, viz., that there is a κίνησις (i.e., a specific "movement," implying a δύναμις or specific substance) for each part of the body, which brings about its development in the embryo. We should, however, note that the "organizers" are not found until after impregnation is effected, whereas the distinctive "movements" proper to sensitive Soul are ex hypothesi already in the semen.

Κύημα

This is a term which occurs very frequently in G. A. At 728 b 34 we read that by κύημα is meant "the first (or primary) mixture of male and female"; and although the term is very often so used, it is also used by Aristotle to include more than this. Actually it covers all stages of the living creature's development from the time when the "matter" is first "informed" (a common phrase is
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κύημα συνισταται; see § 54) to the time when the creature is born or hatched. Hence we find κύημα applied to the embryo or fetus of Vivipara; to the "perfect" eggs of birds and to the "imperfect" eggs of Cephalopods, etc. (733 a 24; they are still so called after deposition), to the roe of fishes (741 a 37), and to larvae (758 a 12); indeed, the larva is compared with the earliest stage of the κύημα in viviparous animals (758 a 33).

(57) In all the foregoing cases, the "matter" for the κύημα is supplied by the female parent; but in the case of spontaneous generation there is of course no female parent, and the κύημα is formed, e.g., out of the seawater by the pneuma acting upon it (762 b 17).

(58) There are, however, some κύηματα which never reach the (c) infertile point of hatching (e.g., "wind-eggs"); thus a κύημα is not necessarily fertilized. Such a κύημα is, however, to some extent "informed" and can develop up to a point because it possesses nutritive Soul potentially.

(59) There is no English word which covers the wide range of the term κύημα, and I have therefore introduced the term "fetation," by which I invariably translate it.

(60) Aristotle holds that the seeds of plants are "as it were a (c) fetation," because in them male and female are not separated; hence the seed of a plant begins with the male factor and the female factor already mixed in it; and that is why only one stalk or plant can be formed from one seed: there is no such opportunity available, as there is in the case of animals, for the male dynamis to "set" numerous fetations out of the material supplied.

Nourishment, Residues, etc.

(61) Several important terms in Aristotle’s technical vocabulary are connected with the processes through which the food passes in the living body, and therefore an account of these processes will most conveniently explain the meaning of the terms.

(62) After mastication, the food passes into the stomach, Concoction, where it is "concocted" b by means of the "natural (or

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a See also § 77 below.

b The Greek word for concoction is the same as that employed to denote the process of ripening or maturing of fruit, corn and the like by means of heat—also that of baking and cooking (see
vital) heat " resident there. Any living thing (anything " with Soul in it ") possesses " natural heat," and the chief seat of the Soul and the source of the vital heat is the heart (or its analogue). But also, every part of the body as well has its own natural heat (cf. 784 b 26 ff.), derived from the heart through the blood: thus, the stomach concocts the nourishment before passing it on to the heart, and other parts may concoct it still further when the heart has sent it on to them. Beside the stomach, the liver and the spleen assist in the concoction of the nourishment (P.A. 670 a 20 ff.).

Blood. (63) Having received its first stage of concoction in the stomach, the nourishment passes on to the heart, where as we should expect it undergoes the most important stage of its concoction, and is thereby turned into blood, the " ultimate nourishment " for the whole body (P.A. 647 b 5, cf. 666 a 8). It is probable that, in Aristotle's view, an important part of this process was the " pneumatization " of the blood (see App. B §§ 31, 32), i.e., the charging of it with Σύμφυρον Πνεύμα and with the special " movement " requisite to enable it (a) to maintain the " being " of the animal and (b) to supply its growth.

Two grades of nourishment. (64) These two functions of nourishment, and the consequent distinction of two grades of nourishment, which is made by Aristotle at 744 b 33 ff. (where see note; and cf. list of passages in the Index), enable us also to distinguish the different classes of residues. The first-grade nourishment (a), which is described as " nutritive " and " seminal," provides the whole animal and its parts with " being "; the second-grade (b) is described as " growth-promoting," and causes increase of bulk. In the development of the embryo, it is the leavings of the first-grade nourishment, or " nutritive residue," left over after the " supreme parts "—flesh and the other sense-organs—have been provided for, which are used to form the bones and sinews; the second-grade, inferior, nourishment (which is taken in by way of supplement from the mother or from outside) is used to form nails, hair, horns, etc. The latter is more " earthy "
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than the former; indeed, with such residue in mind, Aristotle can say (745 b 19) that “residue is unconcocted substance, and the most unconcocted substance in the body is earthy substance”; see also § 66 below.

(65) Generally, then, more blood is produced than is required for the purposes mentioned at the end of § 63, and the surplus may then undergo a further stage of concoction, and Nature is often able to turn it to some useful purpose (cf. § 8 above). These are the useful “residues,” and Nature has provided each with its proper place (G. A. 725 b 1); indeed, it is only in its proper place that each “residue” is formed (739 a 2). Examples of useful residues are semen, menstrual fluid, milk. Marrow, which gives the backbone coherence and elasticity, is produced when “the surplus of bloodlike nourishment is shut up in the bones” and concocted by their heat (P. A. 652 a 5, a 20). Sometimes, when the nourishment is particularly abundant, the surplus blood is concocted into fat, such as lard and suet (651 a 20). Also, some of the blood, reaching the extremities of the vessels in which it is carried, makes its way out in the form of nails, claws or hair.

(66) Residues may appear at various stages (725 a 13); they may appear before, as well as after, the nourishment has been turned into blood; and then they are residues of “nourishment at its first stage”; thus (653 a 2, cf. 458 a 1 ff.), after a meal, the nourishment rises as vapour through the vessels to the brain, where it is cooled, and then condenses into phlegma and ichor (serum). But both of these, it seems, may also be useless résidues, for at 677 b 8 phlegma is mentioned in company with “the sediment from the stomach,” though perhaps it is most often a residue of the useful nourishment (725 a 14). Ichor, too, the “watery part of the blood,” is sometimes unconcocted blood, sometimes corrupted blood (653 a 2; cf. 458 a 1 ff., 651 a 15; no doubt εἰ τι ἄλλο τοιοῦτον at G. A. 725 a 15 refers to ichor).

(67) Residues, then, are “the surplus of the nourishment” (c) useless;

a The Aristotelian doctrine of “residues” came down to Shakespeare, as is shown by the passage in Hamlet (III. iv), where the Queen says to Hamlet:

“Your bedded haire, like life in excrements,
Start up, and stand an end.”

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(724 b 26); but there are *useless* as well as *useful* residues, for residue may come either from the useful or the useless nourishment (725 a 4). Useless nourishment is "that which can contribute nothing further to the natural organism, and if too much of it is consumed it causes very great injury to it" (725 a 5 ff.). Among the *useless* residues are the excrements; these are natural useless residues; but there are also some unnatural ones, as has already been hinted. Among them perhaps should be included bile, which serves no useful purpose whatever. It is a residue produced by the liver (677 b 1), it is the residue of blood in those animals which are made out of less pure blood; it is merely a "necessary" product, an "offscouring," a "colliquescence." Colliquescence (σώντηγμα, σώντηγξίς) is defined at 724 b 26 ff. as that which is produced as an ἀπόκρωσις from the material that supplies growth, as the result of decomposition proceeding contrary to Nature" (τὸ ἀποκριθὲν ἐκ τοῦ αὐξήματος ὑπὸ τῆς παρὰ φύσιν ἀναλύσεως). Colliquescence, then, is an unnatural residue, and therefore there is no proper place set apart for it by Nature (725 a 1); it just runs about wherever it can in the body. (See also 726 a 11 ff.) Colliquescence is a very common term in the Hippocratic treatise περὶ διάτης, where its effect is said to be the production of an unhealthy ἀπόκρωσις (abscission), and both there and in Aristotle ἀπόκρωσις is specially associated with residues, useful, or useless, or even harmful ones. A great deal of π. διάτης is taken up with suggestions for getting rid of harmful ἀποκρώσεις.

The most important residues so far as *G.A.* is concerned are of course semen and menstrual fluid; natural and useful residues, for which Nature has set apart special places in the body. The difference between them is one of degree of concoction: semen is a residue of the final stage of useful nourishment (726 a 26); so is menstrual fluid (738 a 36), but the female has not sufficient natural heat to carry the concoction far enough to produce semen. Hence, the difference between male and female...

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*d* un-

natural:

Colliques-
cence.

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Generative (68)

residues.

Source of

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is to be traced back to the innermost source of the sex-difference is the heart.
organism, viz., the heart; the sexual organs may serve as an outward expression of the difference, but the difference is not due to them. Like the blood, of which it is a more fully concocted form, semen derives its character primarily from the heart, where the blood is pneumatized and charged with the requisite specific "movements" (see § 63 and G. A. 737 a 19). Semen, therefore, like blood, is the vehicle of "Soul," and especially so in virtue of the Σύμφωνον Πνεῦμα which it contains, for Σύμφωνον Πνεῦμα is the physical substance with which Soul is most intimately "associated." In terms of Soul, the difference between semen and menstrual fluid is that semen possesses the principle of sentient Soul, menstrual fluid possesses only nutritive Soul (potentially): the fluid has not been charged with the "movement" proper to sentient Soul owing to deficiency of heat in the female. The other "movements" in these generative residues are a most important factor in the determination of generic, specific, sexual, and even individual characteristics: see the discussion in G. A. IV. 766 a 13 ff., 767 b 15 ff.

(69) It should be noted that the heat both of blood and of semen (the concocted residue of blood) is not inherent, but is acquired from a source other than themselves. The logos of blood, it is true, includes the term "hot," but only in the same sense that the logos of "boiling water" (if we had one word for that as we have for blood) would include the term "hot." In other words, the permanent substratum of blood is not hot; and thus, although in one way blood is "essentially" hot, in another way it is not "essentially" hot (P. A. 649 b 21 ff.). Similarly, the "matter" of semen is "watery" (i.e., the substratum of it is the Element Water; cf. 736 a 1 and preceding passage): and its heat is a supplementary acquisition (ἐπίκτητος: G. A. 747 a 18, cf. 750 a 9, 10). The explanation of these statements, as will be obvious from the preceding sections, is that blood is produced by the heat of the heart out of the fluid matter supplied by the stomach from the food (§ 63), and semen of course has to undergo still further concoction by the vital heat in the appropriate parts (§ 62).
Two modes of difference; Blood; Classification of Animals

(1) "The (70) Differences " by the more and less," or " of excess and deficiency "—differences of degree, as we should say, are minor differences such as are found as between different species of one and the same genus or of any larger group. Thus (P. A. 644 a 19, 692 b 24) the parts of birds differ in this way, some having long legs, or feathers, others short ones; some a broad tongue, others a narrow one. Again, the male will have the same defensive or offensive organ as the female, but " to a greater degree," and this sometimes holds good of organs essential for food and nutrition a (661 5 28 ff.). Difference " by the more and less " can also be applied to skin, blood-vessel, membrane, sinew: these are substances which differ among themselves in this way (G. A. 737 b 4; cf. 739 b 32).

(2) (71) Where the divergence is wider, as for instance between different groups of animals such as birds and fishes, the difference is no longer τῶ μᾶλλον καὶ ἥπτον, but τῶ ἀνάλογον (P. A. 644 a 21): the corresponding parts, e.g., the feathers of birds, the scales of fishes, and the scales of reptiles, differ " by analogy," i.e., they are merely the " counterparts," the " opposite numbers " of each other, as indeed the large groups of animals themselves may be (see G. A. 761 a 27 and context; cf. also 784 b 16 ff., and 737 b 4, n.).

(72) Many examples of this usage occur in G. A.; we find mention of τὸ ἀνάλογον of the heart; of the blood, and of the menstrual fluid, in bloodless creatures; of teeth; of flesh; of fat; of hair; of sinew. Menstrual fluid in females is ἀνάλογον to semen in males (727 a 3); we might have expected this difference to be only a difference " by the more and less," but no doubt the reason why it is a wider divergence is that menstrual fluid lacks sentient Soul (see § 68). The most frequent references to τὸ ἀνάλογον in G. A. are the counterparts of the heart and of the blood. And the most important of all the counterparts is of course " the substance in the pneuma,"

a Cf. the view that the female is a " deformity," § 13.
which is ἀνάλογον to the element of the stars, αἰθήρ (736 b 37).

(73) It should be noted that by "blood" Aristotle means red Blood. blood only, and he makes a division of animals into "blooded" (ἐγαμμα) and "bloodless" (ἀνάμα). These two classes do not quite coincide with vertebrates and invertebrates, for there are some invertebrates which have red blood, e.g., molluscs (Planorbis), insect larvae (Chironomus), and worms (Arenicola). In other invertebrates the blood may be blue (Crustacea and most molluscs) or green (Sabellid worms), or there may be no respiratory pigment at all (most Insects).

(74) The following table shows how Aristotle’s division works out:

<table>
<thead>
<tr>
<th>Blooded animals</th>
<th>Bloodless animals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Viviparous quadrupeds.</td>
<td>Cephalopods.</td>
</tr>
<tr>
<td>Oviparous quadrupeds and</td>
<td>Insects.</td>
</tr>
<tr>
<td>footless animals (=reptiles and amphibians).</td>
<td>Testacea.</td>
</tr>
<tr>
<td>Birds.</td>
<td></td>
</tr>
<tr>
<td>Fishes.</td>
<td></td>
</tr>
</tbody>
</table>

It may be convenient to give here the Greek names used by Aristotle for the four classes of Bloodless animals, together with their literal translation and the terms which I have used to translate them:

τὰ μαλακόσπρακα  soft-shelled animals  Crustacea.
τὰ μαλάκια      softies          Cephalopods.
τὰ ἐντομα      insected animals  Insects.
τὰ ὀστρακόδερμα shell-skinned animals Testacea. a

(75) The Testacea were a source of considerable embarrassment to Aristotle, who considered them to be intermediate between animals proper and plants. Nor, according to him, did they reproduce sexually, but arose from spontaneous generation. In his treatise on the Progression of Animals, he defers mention of them to

"In using "Testacea" to translate τὰ ὀστρακόδερμα ("the animals with earthenware skins") I use it in the old-fashioned sense, so as to include a number of shelled invertebrates, comprising Gasteropods, Lamellibranchs, and some Echinoderms. Modern zoologists apply the term Testacea to the Foraminifera, which are shelled Protozoa. The term Ostracodermis (a transliteration of Aristotle's word) is now given by zoologists to a group of primitive fossil fishes."
ARISTOTLE

the very end and then says that strictly speaking they ought not to move about at all, yet in fact we see them moving: anyway, their movement is "contrary to nature," because they "have no right and left." (The mechanism of their movement can be detected only by the microscope, and is known as ciliary.)

In G.A., however, although Aristotle adheres to his classification into Blooded and Bloodless animals, perhaps a more important classification is that which is based upon their method of reproduction. This classification will be found in the Contents-Summary, pp. lxi ff. And in this connexion we must notice that the list is headed by the Viviparous animals, of which the first is Man: these are the "most perfect animals," and therefore they produce their offspring in the most perfected condition. And by "most perfect" (732 b 29) Aristotle means the animals which are "in their nature hotter and more fluid (ὕπρότερα), and are not earthy"; and, as the test of natural heat is the presence of the lung, and further, a lung well supplied with blood, no animal can be internally viviparous unless it respires. (See the whole passage 732 a 26—733 b 16.)

It should be noted that Aristotle clearly distinguishes between what he calls "perfect" and "imperfect" eggs, that is to say between eggs which do not and those which do increase in size after deposition. This is the basis of the modern distinction between cleidoic and non-cleidoic eggs (see 718 b 7, n.). He also clearly distinguishes between an egg and a larva: an egg is that from part of which the young creature is formed, the remainder serving as nourishment for it; a larva is something of which the whole is used to form the young animal. (See 732 a 29 and note, and 758 b 10 ff.) The fact that Aristotle drew these distinctions so clearly is particularly noteworthy. He was, of course, unaware of the existence of the mammalian ovum, which cannot be detected without the aid of the microscope. It should also be noted that Aristotle compares the growth of a non-cleidoic egg with the action of yeast in fermentation; see 755 a 18.
CONTENTS-SUMMARY

Introductory

1. The Causes. The Motive and Material Causes of animals are the main theme of G.A.

The Sexes

(a) Distinction of sexes not universal. They are (a) found in most blooded animals, and in Cephalopods and Crustacea, but not in all Insects; (b) not found in Testacea.

2 (b) Definition of male and female: they are the "principles" of generation, the male providing the motive agent and the female the material. Hence a corresponding difference in the sexual parts, which vary in the various animals, but are always double.

1.—Sexual Parts in Blooded Animals

4 (a) Sexual parts in males. The purpose of testes.
8 (b) Sexual parts in females:
   (1) Ovipara laying imperfect eggs.
   (2) Ovipara laying perfect eggs.
10 (3) Ovovivipara (Selachia and vipers).
   (4) Vivipara.
12 (c) Further remarks on position of sexual organs.

2.—Copulation of Bloodless Animals

14 (a) Crustacea.
15 (b) Cephalopods (including reference to the hectocotylized arm of the Octopus).
16 (c) Insects: some (1) are generated by copulation, copulate, and produce larvae; some (2) are generated spontaneously, copulate, and produce larvae; some (3) are generated spontaneously and do not copulate.
   (1) includes locusts, cicadas, spiders, wasps, ants;
   (2) fleas, flies, cantharides;
   (3) gnats, mosquitoes, etc.

3.—Theory of Sexual Generation

17 (A) What is the nature of semen?
   (a) Theory of "pangenesis" examined and refuted by various arguments.
   (b) Definition of semen: it is that "from" which natural objects are produced. It is one of the "residues"—a residue of the useful nourishment in its final form—not a colliquescence.

19 (B) Menstrual fluid. This also is a residue, similar to semen, but less concocted. It is the matter for generation. Since the male provides the form, several offspring may be originated by one semen.

21 (C) (a) Elaboration of the theory of generation.
BK.  CH.
I.    22 (b) The female cannot generate alone because it cannot provide the form (viz., sentient Soul). Semen is the "instrument" used by Nature, charged with the "movement" which conveys the form.

23 (c) Comparison and contrast of animals and plants. Sexes are not separate in plants because reproduction is almost their only function.

II.  1 (D) The Final Cause of the existence of the Sexes. They subserve generation, the perpetuation of the species, and this is the way by which "perishable" things are able to partake in eternal "being."

Classification of the various methods of Generation

Note on the difference between an egg and a larva.

The classes (Vivipara, Ovovivipara, Ovipara laying perfect egg, Ovipara laying imperfect egg, Larvipara) do not correspond to differences in the organs of locomotion, but to the degrees of "perfection" of the animals concerned, the most perfect being those which are hot, as is shown by the fact that they breathe.

(1) Animals that are hot and fluid. Viviparous. Man, etc.

(2) Animals that are cold and fluid. Ovoviviparous. Selachia and vipers.

(3) Animals that are hot and solid. Oviparous (perfect egg). Birds and scaly animals.

(4) Animals that are cold and solid. Oviparous (imperfect egg). Fishes, Crustacea, Cephalopods.

(5) Animals that are coldest of all. Larviparous. Insects.

3 (resumed)—Theory of Sexual Generation

(a) What is the agent that fashions the embryo? Preformation versus epigenesis. It is the male parent, or rather the semen in which the parent's "movement" is transmitted, which fashions the embryo. Thus the material (provided by the female), which is potentially a living body of a particular kind, is gradually actualized. The parts of the body—and of the Soul—are actualized successively: first the heart and nutritive Soul.

2 (b) The physical character of semen. It is a foam, a compound of Water and pneuma.

3 (c) Does semen contain Soul? Yes—potentially; all the sorts of Soul which act through a body must be present first of all potentially. The problem of the entry of rational Soul.

(d) The physical substance in which Soul is carried is pneuma, a "divine" substance analogous to aither, the fifth element.

(e) Menstrual fluid contains all the parts of the body potentially, but it lacks sentient Soul.

* The larva represents a stage previous to that of the egg, for, according to Aristotle, the larva develops into an egg-like object.

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GENERATION OF ANIMALS

Generation in Blooded Animals—I. Vivipara

II. 4 Man and the "perfect" animals.
(a) The secretion of the generative residues. Semen is not produced by all male animals.
(b) The male—either by means of semen or directly—"sets" the purest portion of the female's residue and so produces a fetation.
(c) The development of the fetation. The heart is formed first, as being the seat of nutritive Soul.
(d) Theory of the action of the male factor on the female. Nutritive Soul uses heat and cold as "instruments."
(e) The female cannot generate alone because it lacks sentient Soul (in some animals, however, the sexes are not separate).

6 (f) Later development of the fetation. The upper parts develop first (but not so in Insects and Cephalopods).
(g) The differentiation of the parts is effected by means of connate pneuma.
(h) The order of development of the parts.
(i) The bloodvessels; the "uniform" parts; nails, etc.; sinews and bones.
(j) Heating and cooling are employed as instruments in the development of the fetation. Necessity and purpose.
(k) The brain; the eyes.
(l) Bones, etc.
(m) Two grades of nourishment: "nutritive" and "growth-promoting."
(n) Teeth.

7 (o) Function of the umbilicus and cotyledons.
(p) Hybrids; sterility; mules; deformed animals.

Generation in Blooded Animals—II. Ovipara (laying perfect eggs)

III. 1 Birds and Quadrupeds.
(a) General.
(b) Wind-eggs.
(c) Difference between yolk and white: the white is hot and is the seat of the Soul-principle.

2 (d) Shape of the egg.
(e) Growth of the egg.
(f) Incubation by parent animal (not needed for quadrupeds' eggs).
(g) Behaviour of white and yolk during incubation.
(h) Description of the umbilical cords, etc.

Generation in Blooded Animals—III. Ovoovivipara (laying perfect eggs)

3 Fishes (A) Selachia.
(a) Description of the development of the embryo.
(b) Differences as between Birds and Selachia (including reference to Mustelus laevis).
ARISTOTLE

Generation in Blooded Animals—IV. Ovipara (laying imperfect eggs)

BK. CH.
III. 4 Fishes (B) Fishes other than Selachia.
   (a) Growth of the egg: a process comparable with fermentation.
5 (b) Erroneous theories:
   (1) Fish are not oviparous and have no sex distinction;
   (2) swallowing of milt;
   (3) apocryphal methods of copulation in birds;
   (4) stories about trochos and hyena.
7 Method of action of male birds and male fishes upon the eggs contrasted.

Generation in Bloodless Animals

8 (A) Cephalopods and Crustacea.
9 (B) Insects.
   (a) The larva is comparable to the earliest stage of an egg.
   All Insects, whether formed as a result of copulation or by spontaneous generation, originate from larvae.
   (b) Development of the larva.
10 (c) Bees. Hornets and Wasps.
11 (C) Testacea: intermediate between animals and plants.
   Various animals proper to the various Elements. Moon- and Fire-animals.
   (a) Side-shoot (quasi-seminal) propagation, etc.
   (b) Spontaneous generation: the action of pneuma. The theory expounded. Traditional view of the origin of animals. The process of development resembles that of larvae. Examples of spontaneous generation.

Origin of Sex-differentiation in the Individual and Inheritance

IV. 1 (a) Various theories: Anaxagoras, Empedocles, Democritus, Leophanes.
   (b) The fundamental distinction between male and female is that the male can concoct and discharge semen; the female cannot concoct or discharge semen, but can receive it: the difference of the sex-organs is consequent upon this distinction, and therefore the sex of the developing embryo is so too. Thus the ultimate source of sex-distinction is the heart, which provides the vital heat necessary for concoction. Further statement on the difference of formation of the sexual organs.
2 (e) Facts cited to support theory.
   (d) Importance of συμμετρία, both internally and externally ("blend" of climate).
3 (e) Resemblance to parents. Theory of inheritance.
   (f) Fallings away from type:
   Male changes over to female.
   Father changes over to mother.
GENERATION OF ANIMALS

Relapses:

Father to grandfather, then to great-grandfather, etc.
Mother to grandmother, then to great-grandmother, etc.
This is applicable to the parts as well as to the whole body.

(g) Further departures: unevenly developed individuals.
(h) Earlier theories of resemblances examined.
(i) Monstrosities:
(1) fancied resemblance to animals;
(2) with redundant parts;
(3) deficient in parts.
(j) Connexion of this with the number of young produced.
(k) Reason for the redundance of parts.
(l) Other irregular formations.

Varia

Superfection.

Degree of perfection of the young at birth.
In human beings, more males born deformed than females. The female itself is a deformity, though a natural deformity.

The mola uteri.

Milk. The heart controls the production of milk, as it does the production of the voice. Milk is concocted blood.

Animals are born head first.

Length of gestation-period. The periods of animals are governed by cosmic periods.

Secondary Characteristics

Introductory. This part of the work is concerned with characteristics which are due entirely to Necessity (i.e., the Motive and Material Causes), and in no way to the Final Cause.
(a) Embryos are mostly asleep.
(b) Colour of eyes.
(c) Keenness of sight, due (1) to the amount of fluid in the eyes; (2) to the condition of the skin on the pupil. There are two senses of “keenness”: ability to see at a distance; ability to distinguish colours.
(d) Keenness of smell and hearing.
Digression on the inner mechanism of the senses.
(e) Hair: thickness, curliness, rigidity, baldness and moulting.
(f) Colour of hair, in man, and in other animals.
(g) Coloration of animals. Colour of tongue. Seasonal colour-changes. General remarks on colour.
(h) Voice.
(i) Teeth: order of growth, etc.
(j) The relation of the Material and Motive Causes (Necessity) to the Final Cause.
ABBREVIATIONS USED IN THIS VOLUME

Works of Aristotle

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<tr>
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<td>H.A.</td>
<td>Historia animalium</td>
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<td>P.A.</td>
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<td>G.A.</td>
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<td>De generatione et corruptione</td>
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Other Abbreviations

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<td>Phys.</td>
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<td>Cat.</td>
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<td>De an.</td>
<td>De anima</td>
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Other Works

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<tr>
<td>L. &amp; S.</td>
<td>Liddell and Scott's Greek-English Lexicon</td>
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<td>C.Q.</td>
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Other abbreviations are self-explanatory.
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SIGLA

Manuscripts cited throughout

Z Oxoniensis Collegii Corporis Christi W.A. 2. 7.
S Laurentianus Mediceus 81, 1.
P Vaticanus graecus 1339.
Y Vaticanus graecus 261.

Manuscripts occasionally cited

m Parisinus 1921.
O Riccardianus 13.
E Parisinus 1853.

All mss. readings are as reported by Bekker (by Bussemaker for E at 723 b 5 and 769 b 34, and for m at 723 b 5 and 768 b 36) except that

* denotes corrected or additional reports of readings as given by Bitterauf (and twice only, for Z at 768 b 36 and 786 a 3, as given by Susemihl).

Readings and emendations

Σ Michael Scot's Latin translation (either its actual words, or the original Greek reading clearly implied), from my own transcription.
Aldus The Aldine editio princeps, Venice, 1497.
vulg. The usual reading, as in the Berlin edition.
Sus. Susemihl.
Bt. Bitterauf.
Rackham Suggestions in private communications to me by Mr. H. Rackham.

Emendations and proposals by other scholars are attributed to them by name (for references see pp. xxvii f.).

[ ] Denote words wrongly placed or incorporated into the text.
< > Denote (a) in the Greek text, words or parts of words supplied conjecturally;
     (b) in the English, either the translation of words supplied in the Greek, or words required to complete the sense.

a Z1, Z2, etc. = first hand, second hand, of Z, etc.

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Ciascuna cosa qual ella è diventa.
ἈΡΙΣΤΟΤΕΛΟΥΣ
ΠΕΡΙ ΖΩΙΩΝ ΓΕΝΕΣΕΩΣ

A

715 a 1 Ἐπεὶ δὲ περὶ τῶν ἄλλων μορίων εἰρηται τῶν ἐν τοῖς ζῴοις καὶ κοινῆ καὶ καθ’ ἐκαστὸν γένος περὶ τῶν ἰδίων χωρίς, τίνα τρόπον διὰ τὴν τοιαύτην αἰτίαν ἐστὶν ἐκαστὸν, λέγω δὲ ταύτην τὴν ἐνεκά τοῦ ὑπόκεινται γὰρ αἰτίαι τέταρτες, τὸ τε οὔ ἐνεκα ὡς τέλος, καὶ ὁ λόγος τῆς οὐσίας (ταῦτα 5 μὲν οὖν ὡς ἐν τι σχεδὸν ὑπολαβεῖν δεῖ), τρίτον δὲ καὶ τέταρτον ἡ ὑλή καὶ οἶδεν ἡ ἀρχὴ τῆς κινήμασις—περὶ μὲν οὖν τῶν ἄλλων εἰρηται (ὁ τε γὰρ λόγος καὶ τὸ οὔ ἐνεκα ὡς τέλος ταύτων, καὶ ὑλὴ 10 τοῖς ζῴοις τὰ μέρη, παντὶ μὲν τῷ ὅλῳ τὰ ἀνωμοιομερή, τοῖς δ’ ἀνωμοιομερέσι τὰ ὁμοιομερή,

a i.e., in the De partibus animalium.
b See Introd. § 18.
c i.e., the Final Cause appropriate to each part, either qua part belonging to all animals, or qua part belonging to some special group of animals.
d See Introd. §§ 1 ff.
e See Introd. § 10.
f See Introd. § 11.
g See Introd. §§ 19 ff.
With one exception we have now spoken about all the parts that are present in animals, both generally concerning them, and also taking them group by group and dealing separately with the parts peculiar to each, and have shown in what way each part exists on account of the Cause which is of a corresponding kind: I refer to the Cause which is "that for the sake of which" a thing exists. As we know, there are four basic Causes: (1) "that for the sake of which" the thing exists, considered as its "End"; (2) the logos of the thing's essence (really these first two should be taken as being almost one and the same); (3) the matter of the thing, and (4) that from which comes the principle of the thing's movement. And with one exception I have already spoken about all of these Causes, since the logos of a thing and "that for the sake of which" it exists, considered as its End, are the same; and, for animals, the matter of them is their parts (the non-uniform parts are the matter for the animal as a whole in each case; the uniform parts are the matter for the non-uniform
715 a
toútois dé tā kaloúmeva stoicheía tōn swmmátωn),
loipón dé tōn mēn moríōn tā proš tīn γένεσιν
suntelosúnta tōis ξώois, peri òn oúthēn diwrióstai
próteron, peri aítias dé tīs kínoúshs, tīs aúth.
tō dé peri taútēs skopein kai tō peri tīs
15 γενέσεως tīs ēkástou trōpou tinα taútōn ēstin:
dióper ó lógos eis ēn synhγαγē, tōn mēn peri tā
mōria teleutaiā taúta, tōn dé peri γενέσεως tīn
ārχēn ἕχοµένην toúton tāξas.
Tōn dē ξώωn tā mēn ēk sunduásμου γίνεται
θήλεος kai ārrēnov, ēn ðoiois γένεσι tōn ξώwν ēstī
20 tō thēlē kai tā ārrēn: ou γαρ ēn pāsēn ēstīn, ēλλ'
ev mēn tois ēnaiμois ēξω διλγών ἀπασί tō mēn
ārrēn tō dé thēlē telewthēn ēstī, tōn dē ānaiμων
tā mēn ēxei tō thēlē kai tō ārrēn, óste tā ómouγενὴ
gēnνāν, tā dé gennā mēn, ou mēnoi tā ge ómouγενὴ'
tοιαυτά d' ēstīn ōsa γίνεται μή ēk ξώwν sunduαζο-
25 mēñoν, ēλλ' ēk γῆs σηπωμένης kai pērιτωμάτων.1
ōs dé kata pαντός eἶπείν, ōsa mēn kata tōpōn
metabλητικά tōn ξώwν ēstī2 tā mēn nevouskā tā

1 huc procul dubio transferenda vv. 715 b 25-30 ēstī dē . . .
2 ēstī Peck : ðnra vulg. : locus hic corruptus.

Elements : stoicheía. The term is a metaphor taken
from “letters of the alphabet,” the original meaning of
the term. In the physical sense, “element” may be defined as
ēξ ou σύγκειται πρῶτων ἐνυφάργοντος ἀδιαιρητον τῷ εἶδει εἰς
ἐτερον εἶδος (Met. 1014 a 26). See Introd. § 24.

b i.e., after the De partibus and the De incessu animalium.

c See Introd. § 74.

a The exceptions are the erythrinus and the channa: see
741 a 35, 755 b 21 ; cf. 760 a 8.

H.A. 551 a 6. See however 737 a 4, 762 a 3 ff.

4
GENERATION OF ANIMALS, I. 1.

parts; and the corporeal "elements," a as they are called, are the matter for the uniform parts). Consequently, of the parts it remains to describe those which subserve animals for the purpose of generation, about which I have so far said nothing definite, and of Causes we still have the Motive Cause to deal with, and to explain what it is. And, in a way, consideration of this Cause and consideration of the generation of each animal comes to the same thing: and that is why our treatise has brought the two together, by placing these parts at the end of our account of the parts, b and by putting the beginning of the account of generation immediately after them.

Now of course some animals are formed as a result of the copulation of male and female, namely, animals belonging to those groups in which there exist both male and female, for we must remember that not all groups have both male and female. Among the blooded c animals, with a few exceptions, d the individual when completely formed is either male or female; but among the bloodless animals, while some groups have both male and female and hence generate offspring which are identical in kind with their parents, there are other groups which, although they generate, do not generate offspring identical with their parents. Such are the creatures which come into being not as the result of the copulation of living animals, but out of putrescent soil and out of residues. e Speaking generally, however, we may say that (a) in the case of all those animals which have the power of locomotion, whether they are adapted

The passage 715 b 25-30 should be inserted here, if anywhere.
da πτηνὰ τὰ δὲ πεξεντικὰ τοῖς σώμασιν, ἐν πᾶσι τούτοις ἐστὶ τὸ θῆλυ καὶ τὸ ἄρρεν, οὕτω μόνον
tois ἐναίμοις, ἀλλὰ ἐνίοις καὶ ἀναίμοις3. καὶ
toútw tois mēn kath' ōlon to γένος, oūn tois
malakíois kai tois malakostrákois. ἐν δὲ τῶ τῶν
ἐντόμων γένει τὰ πλείστα. τούτων δ’ αὐτῶν ὥσα
μὲν ἐκ συνδυασμοῦ γίνεται τῶν συγγενῶν ἥμουν,
kai αὐτὰ γεννᾶ κατὰ τὴν συγγένειαν. ὥσα δὲ μὴ
5 ἐκ ἥμουν ἀλλ’ ἐκ σηπομένης τῆς ὑλῆς, τοῦτα δὲ
γεννᾶ μὲν ἐτερον δὲ γένος, καὶ τὸ γιγνόμενον
οὔτε θῆλυ ἐστίν οὔτε ἄρρεν. τοιαῦτα δ’ ἐστὶν ἐννα
τῶν ἐντόμων. καὶ τοῦτο συμβεβηκεν εὐλόγως:
εἰ γὰρ ὥσα μὴ γίγνεται ἐκ ἥμουν, ἐκ τούτων
ἐγίνετο ἥμα συνδυαζομένων, εἰ μὲν ὁμογενή,4 καὶ
10 τὴν εὑ ἀρχῆς τοιαῦτην ἔδει τῶν τεκνωσάντων
ἐναι γένεσιν (τοῦτο δ’ εὐλόγως ἀξιοθεμέν. φαίνεται
γὰρ συμβαίνον οὕτως ἐπὶ τῶν ἄλλων ἥμουν). εἰ
d’ ἀνόμοια μὲν δυνάμενα δὲ συνδυάζεσθαι, πάλιν
ἐκ τούτων ἔτέρα τις ἀν ἐγίνετο φύσις, καὶ πάλιν
ἄλλῃ τις ἐκ τούτων, καὶ τοῦτ’ ἐπορεύετ’ ἀν εἰς
15 ἀπειρον. ἥ δὲ φύσις φεύγει τὸ ἀπειρον’ τὸ μὲν
γὰρ ἀπειρον ἀτελές, ἥ δὲ φύσις ἀεὶ ξητεῖ τέλος.
ὡσα δὲ μὴ πορευτικ’ καθάπερ τὰ ὀστρακόδερμα
tῶν ἥμουν καὶ τὰ ἥμοντα τῶ προσπεφυκέναι, διὰ
τὸ παραπλησίαν αὐτῶν εἶναι τὴν οὕσιν τοῖς
φυτοῖς, ὥσπερ οὐδ’ ἐν ἐκείνοις, οὐδ’ ἐν τούτοις

1 ἐν πάσι τούτοις ἐστὶ Z*: ἐν ἐνίοις μὲν τούτων ἄπαν τὸ γένος
exei vulg.
2 μόνον SZ: μόνον ἐν vulg.
3 sic PZ: ἀλλὰ καὶ τῶν ἀναίμων ἐν τοις vulg.
4 ὁμογενή PZ*.

a See Introd. § 74.
to be swimmers, or fliers, or walkers, male and female are found; and this applies not only to the blooded animals but to some of the bloodless ones as well. And among the latter, in some cases it holds good of a whole group, as for instance the Cephalopods and the Crustacea; and it holds good of most of the Insects. Among animals of this class, those which are formed as the result of the copulation of animals of the same kind, themselves generate in turn after their own kind; those, however, which arise not from living animals but from putrescent matter, although they generate, produce something that is different in kind, and the product is neither male nor female. Some of the Insects are like this. And this is what we should expect; for supposing that creatures which are produced otherwise than from living animals copulated and produced living animals: if these products were similar in kind to their parents, then the manner of their parents' original generation should have been like theirs. This we may reasonably claim, because it is evident that this is so with all other animals. If, on the other hand, the products were dissimilar from their parents, and yet able to copulate, we should then get arising from them yet another different manner of creature, and out of their progeny yet another, and so it would go on ad infinitum. Nature, however, avoids what is infinite, because the infinite lacks completion and finality, whereas this is what Nature always seeks. (b) The creatures which cannot move about, like the Testacea and those which live by being attached to some surface, are in their essence similar to plants, and therefore, as in plants, so also in them, male and

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See 732 a 25 ff., 758 b 6 ff.
20 esti to thelv kai to arren, alla 'hde kath omoi
teta kai kath analogian legetai mikran gar
tina toiauthen exe diaphorain. kai gar en tois
fytois uparxhe tа mev karpostora dendra tou
autou genous, ta d' auta mene ou ferei karpon,
symballeis de tois feroi prods to pettein, oion
25 symvainee peri thn sykhen kai ton erineon.

1 ["Esti de kai epi twn fytwn ton autwn trpou-
ta mev gar ek spermatos ginetai, ta d' woste
automatiqous tis fusesw. ginetai gar h tis
gygis sepmenhs h morion tivon en tois fytois-
eina gar auta mene ou symvostaia kath auta
chriss,2 30 en eteorois d' eggyinei dendresin, oion o ileos.]

1 quae sequuntur vv. 25-30 plane huc aliunde tralata, hic
enim iamdudum de plantis sermo. transferenda censeo ad
715 a 25 post pettwpdrwr.
2 chriss ek gyes ZE.

a The concoction referred to here is that which produces
the ripening of fruit. See Introd. § 62. The use of the
same word pettein both for the fruit of plants and for
the semen of animals is appropriate, in that both, according to
Aristotle, are produced out of "nourishment" by a process
of "concoction."

b See 755 b 10, and H.A. 557 b 31. The fig tree com-
monly cultivated in S. Europe is Ficus carica. This species
includes two kinds of individual trees: (1) those whose in-
florescences contain fully-developed female flowers only;
(2) those whose inflorescences contain male flowers near
the opening, and lower down aborted female flowers known
as "gall-flowers" owing to their being specially prepared
to receive the eggs of the fig-wasp (Blastophaga grossorum),
which turns the ovary of the flower into a "gall." The
latter trees are known as Caprificus. The female wasps,
after impregnation by the male wasps within the gall,
emerge from it and get dusted with pollen from the male
8
female are not found, although they are called male and female just by way of similarity and analogy, since they exhibit a slight difference of this sort. Thus among plants also we find that in one and the same kind some individual trees bear fruit, while some, although they do not bear any themselves, assist in the concocting\(^a\) of that which is borne by the others. An instance of this is the fig and the caprifig.\(^b\)

\(\text{\textendash}\)The same sort of thing is found in plants too: some are formed out of seed, others as it might be by some spontaneous activity of Nature—they are formed when either the soil or certain parts\(^d\) in plants become putrescent, since some of them do not take shape\(^e\) independently on their own, but grow upon other trees, as for instance the mistletoe does.\]

flowers as they leave the inflorescence, and then pollinate female flowers elsewhere. Caprification is the name given to the artificial assistance of this process by hanging inflorescences of the caprifig on to trees of class (1). The growers believe that the fruit of the Ficus is improved by the wasps; but in fact excellent fruit is produced by these trees without pollination, though of course no fertile seeds. Hence caprification must be a traditional usage dating from the time when fertile seeds were required for propagation, which is now done by means of cuttings. See Kerner and Oliver, Natural History of Plants, ii. 160-162; H. Müller, Fertilization of Flowers, tr. p. 521 and bibliography. Cf. H.A. 557 b 26 ff., where the wasp is mentioned.

The following sentence is obviously out of place here, as is shown (a) by the opening words, which must mark the beginning of a reference to plants, whereas here plants are already being discussed; and (b) by its inappropriateness to the particular point under discussion. It would be relevant if transferred to 715 a 25. Cf. H.A. 539 a 16 ff.

\(^a\) Cf. 762 b 19.

\(^b\) See Introd. § 54.
II  Περὶ δὲ τῶν ἄλλων ζῷων τῆς γενέσεως λεκτέον κατὰ τὸν ἐπιβάλλοντα λόγον καθ’ ἐκαστὸν αὐτῶν, ἀπὸ τῶν εἰρημένων συνείροντας. καθάπερ γὰρ 5 εἴπομεν, τῆς γενέσεως ἀρχὰς ἂν τις οὕχ ἤκιστα θεὶς τὸ θῆλυ καὶ τὸ ἄρρεν, τὸ μὲν ἄρρεν ὡς τῆς κυνῆσεως καὶ τῆς γενέσεως ἔχον τὴν ἀρχήν, τὸ δὲ θῆλυ ὡς ὑλῆς. τούτῳ δὲ μάλιστ’ ἂν τις πιστεύσει θεωρῶν πῶς γίνεται τὸ σπέρμα, καὶ πόθεν’ ἐκ τούτου μὲν γὰρ τὰ φύσει γνώμενα συνιστάται, τούτῳ 10 δὲ πῶς ἀπὸ τοῦ θήλεος καὶ τοῦ ἄρρενος συμβαίνει γίγνεσθαι, δεῖ μὴ λανθάνειν τῷ γὰρ ἀποκρίνεσθαι τὸ τοιοῦτον μόριον ἀπὸ τοῦ θήλεος καὶ τοῦ ἄρρενος, καὶ ἐν τούτων τῆς ἀπόκρισιν εἶναι καὶ ἐκ τούτων, διὰ τούτῳ τὸ θῆλυ καὶ τὸ ἄρρεν ἀρχαὶ τῆς γενέσεως εἰσὶν. ἄρρεν μὲν γὰρ λέγομεν ζῷων τὸ εἰς ἄλλο 15 γεννών, θῆλυ δὲ τὸ εἰς αὐτὸ. διὸ καὶ ἐν τῷ ὀλοκλήρω τῆς γῆς φύσιν ὡς θῆλυ καὶ μητέρα ὁμομάζουσιν, οὐρανὸν δὲ καὶ ἢλιον ἦ τι τῶν ἄλλων τῶν τοιούτων ὡς γεννώντας καὶ πατέρας προσαγορεύουσιν.

Τὸ δ’ ἄρρεν καὶ τὸ θῆλυ διαφέρει κατὰ μὲν τὸν λόγον τῶν δύνασθαι ἐτερον ἐκάτερον, κατὰ δὲ τὴν

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1 ὁμομάζουσιν Z: νομίζουσιν vulg.

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a It is impossible to represent the force of the Greek neuter in English.
b See note on Causes, Introd. §§ 1 ff. This statement, here unexplained and unjustified, will be fully dealt with later on.
c See Introd. § 54.
Still, plants will have to be considered independently all by themselves.

As far as animals are concerned, we must describe their generation just as we find the theme requires for each several kind as we go along, linking our account on to what has already been said. As we mentioned, we may safely set down as the chief principles of generation the male (factor) and the female (factor); the male as possessing the principle of movement and of generation, the female as possessing that of matter. One is most likely to be convinced of this by considering how the semen is formed and whence it comes; for although the things that are formed in the course of Nature no doubt take their rise out of semen, we must not fail to notice how the semen itself is formed from the male and the female, since it is because this part is secreted from the male and the female, and because its secretion takes place in them and out of them, that the male and the female are the principles of generation. By a "male" animal we mean one which generates in another, by "female" one which generates in itself. This is why in cosmology too they speak of the nature of the Earth as something female and call it "mother," while they give to the heaven and the sun and anything else of that kind the title of "generator," and "father."

Now male and female differ in respect of their logos, in that the power or faculty possessed by the one differs from that possessed by the other; but they differ also to bodily sense, in respect of certain parts:

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\[ a \] Cf. the definition given at 724 a 17 ff., and also 721 b 6.
\[ b \] See Introd. § 18.
\[ c \] See Introd. § 10. With this passage cf. 766 a 18 ff.
20 αὐσθησιν μορίους τισίν, κατὰ μὲν τὸν λόγον τῷ ἄρρεν μὲν εἶναι τὸ δυνάμενον γεννᾶν εἰς ἑτέρον, καθάπερ ἐλέχθη πρότερον, τὸ δὲ θῆλυ τὸ εἰς αὐτό, καί ἓξ οὖ γίνεται ἐνυπάρχον ἐν τῷ γεννῶντι τὸ γεννώμενον. ἐπεὶ δὲ δυνάμει διώρισται καὶ ἔργῳ τινὶ, δεῖται δὲ πρὸς πᾶσαν ἐργασίαν ὄργανον,

25 ὁργανά δὲ ταῖς δυνάμεσι τὰ μέρη τοῦ σώματος, ἀναγκαῖον εἶναι καὶ πρὸς τὴν τέκνωσιν καὶ τὸν συνδυασμὸν μόρια, καὶ ταῦτα διαφέροντ᾽ ἀλλήλων, καθὸ τὸ ἄρρεν διώσει τοῦ θῆλεος. εἰ γὰρ καὶ καθ᾽ ὀλον λέγεται τοῦ ζῷου τοῦ μὲν τὸ θῆλυ τοῦ δὲ τὸ ἄρρεν, ἀλλ᾽ οὐ κατὰ πᾶν γε [τὸ]¹ αὐτὸ θῆλυ καὶ

30 ἄρρεν ἐστὶν, ἀλλὰ κατὰ τινα δύναμιν καὶ κατὰ τι μόριον, ὅσπερ καὶ ² ὀρατικὸν καὶ πορευτικόν, ὅσπερ καὶ φαίνεται κατὰ τὴν αὐσθησιν. τοιαῦτα δὲ τυπικά ἐσται μόρια ὅντα τοῦ μὲν θῆλεος αἱ καλοῦμεναι υστέραι, τοῦ δ᾽ ἄρρενος τὰ περὶ τοὺς ὄρχεις καὶ τοὺς περινέους ἐν πάσι τοῖς ἐναίμοις· τὰ μὲν γὰρ ὄρχεις ³ ἔχει αὐτῶν, τὰ δὲ τοὺς τοιοῦτους πόρους. εἰσὶ δὲ διαφορὰ τοῦ θῆλεος καὶ ἄρρενος καὶ ἐν τοῖς ἐναιμοίς, ὅσα αὐτῶν ἔχει ταυτῆς τὴν ἐναντίωσιν. διαφέρει δ᾽ εν τοῖς ἐναιμοῖς τὰ μέρη τὰ πρὸς τὴν μίξιν τοῖς σχήμασιν. δεῖ δὲ νοεῖν ὅτι μικρὰς ἀρχῆς μετακινομένης πολλὰ συμμεταβάλλει εἰς τὸν μετὰ

716 b 1 seclusit Rackham, om. Z². ² καὶ PZ: καὶ τὸ vulg.

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¹ The force of this important remark will be explained later. Cf. 734 b 35.
² Cf. 766 b 2 ff.; also 729 b 12 ff.
³ This introduces what is to some extent a modification of
physical parts. They differ in their logos, because the male is that which has the power to generate in another (as was stated above), while the female is that which can generate in itself, i.e., it is that out of which the generated offspring, which is present in the generator, comes into being. Very well, then: they are distinguished in respect of their faculty, and this entails a certain function. Now for the exercise of every function instruments are needed, and the instruments for physical faculties are the parts of the body. Hence it is necessary that, for the purpose of copulation and procreation, certain parts should exist, parts that are different from each other, in respect of which the male will differ from the female; for although male and female are indeed used as epithets of the whole of the animal, it is not male or female in respect of the whole of itself, but only in respect of a particular faculty and a particular part—just as it is “seeing” and “walking” in respect of certain parts—and this part is one which is evident to the senses. Now in the female this special part is what is called the uterus, and in the male the regions about the testes and the penis, so far as all the blooded animals are concerned; some of them have actual testes, some testicular passages. There are also differences between male and female in those of the bloodless creatures which have this opposition of the sexes. In the blooded animals the parts which serve for copulation differ in their shapes. We must note, however, that when a small principle changes, usually many of the things which depend upon it

the statement just made (716 a 27 ff.). And cf. the passage H.A. 583 b 31 ff. Cf. also 764 b 28, 766 a 24 ff.

See Introd. § 11.
5 τὴν ἀρχήν. δὴλον δὲ τούτο ἐπὶ τῶν ἐκτεμνομένων: τοῦ γεννητικοῦ γὰρ μορίου διαφθειρομένου μόνον ὀλη σχέδον ἡ μορφή συμμεταβάλλει τοσοῦτον ὡστε ἡ θῆλυ δοκεῖν εἶναι ἡ μικρὸν ἀπολείπεν, ὡς οὐ κατὰ τὸ τυχὸν μόριον οὔδε κατὰ τὴν τυχοῦσαν
dύναμιν θῆλυ ὃν καὶ ἄρρεν τὸ ζῷον. φανερὸν οὖν ὤτι ἀρχή τις οὕσα φαίνεται τὸ θῆλυ καὶ τὸ ἄρρεν: πολλὰ γούν συμμεταβάλλει μεταβαλλόντων ἡ θῆλυ καὶ ἄρρεν, ὡς ἀρχής μεταπτυπούσης.

πρώτον

III Ἔχει δὲ τὰ περὶ τοὺς ὀρχείς καὶ τὰς υστέρας
οὐχ ὁμοίως πάσι τοῖς ἐναίμωις ζῴοις, καὶ πρώτον

15 τὰ περὶ τοὺς ὀρχείς τοῖς ἄρρεσιν. τὰ μὲν γὰρ
ὅλως ὀρχείς οὐκ ἔχει τῶν τουούτων ζῴων, οἷον τὸ
te τῶν ἱχθύων γένος καὶ τὸ τῶν ὀφεων, ἀλλὰ
πόρους μόνον δύο σπερματικοὺς: τὰ δ’ ἔχει μὲν
ὀρχεῖς, ἐντὸς δ’ ἔχει τούτων πρὸς τῇ ὀσφὐὶ κατὰ
tην τῶν νεφρῶν χώραν, ἀπὸ δὲ τούτων ἐκατέρου

20 πόρον, ὡσπερ ἐν τοῖς μὴ ἔχουσιν ὀρχείς, συνάπ-
tοσίας εἰς ἐν, καθάπερ καὶ ἐπ’ ἐκείνων, οἷον οἱ τε
ὀρνιθεὶς πάντες καὶ τὰ ὑστοκαῦντα τετράποδα τῶν
deχομένων τὸν ἀέρα καὶ πλεύμαν ἑχούσι καὶ
γὰρ ταύτα πάντα ἐντὸς ἔχει πρὸς τῇ ὀσφὺ οὗς

25 ὀφείςιν, οἷον σαῦροι καὶ χελώναι καὶ τὰ φολιδωτὰ

In this passage Aristotle prefigures the distinction made
to-day between primary sex-characters, i.e., the genital organs
themselves including testis or ovary; and the secondary sex-
characters, e.g., the cock's comb or the hen's special feathering,
which, as is now known, depend on the secretion of the

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undergo an accompanying change. This is clear with castrated animals, where, although the generative part alone is destroyed, almost the whole form of the animal thereupon changes so much that it appears to be female or very nearly so, which suggests that it is not merely in respect of some casual part or some casual faculty that an animal is male or female. It is clear, then, that "the male" and "the female" are a principle. At any rate, when animals undergo a change in respect of that wherein they are male and female, many other things about them undergo an accompanying change, which suggests that a principle undergoes some alteration.

The testicles and the uterus are not of similar arrangement in all the blooded animals. Consider first the males, and their testicles. Some blooded animals (as the groups of Fishes and Serpents) have no testicles at all, only two seminal passages. Others have testicles, but they are inside, by the loin, near the place where the kidneys are; from each of them runs a passage (as in those animals which have no testicles), and these two passages join up together (again like those other animals): among the class of animals which breathe air and have a lung, this occurs in all the Birds and in the oviparous quadrupeds, for all these as well have their testicles inside, by the loin, and two passages leading from them, just as the Serpents have: examples are the lizards, the tortoises, and all the animals with horny scales. All sex hormones from the interstitial cells of the testis and ovary respectively.

These are in fact the testes, but Aristotle reserves this name for the firm, oval-shaped testes. This negative statement does not of course include the cartilaginous fishes, the Selachia, many of which are viviparous.
πάντα. τα δὲ ζωοτόκα πάντα μὲν ἐν τῷ ἐμπροσθεν ἔχει τοὺς ὄρχεις, ἀλλ' ἕνα αὐτῶν ἐσοὶ πρὸς τὸ τέλει τής γαστρός, οἷον ὁ δελφίς, καὶ οὐ πόρους ἀλλ' αἴδοιον ἀπὸ τούτων περαύνων εἰς τὸ ἐξώ, καθάπερ οἱ βόες, τὰ δὲ ἐξώ, καὶ τούτων τὰ μὲν 30 ἀπηρτημένους, ὡσπερ ἄνθρωπος, τὰ δὲ πρὸς τῇ ἑδρᾷ, καθάπερ οἱ ὑς. διώρισται δὲ περὶ αὐτῶν ἄκριβέστερον ἐν ταῖς ἱστορίαις ταῖς περὶ τῶν ζώων.

ὢ δ' ὑστέρα πᾶσι μὲν εἰσὶ διμερεῖς, καθάπερ καὶ οἱ ὄρχεις τοὺς ἀρρεσὶ δύο πᾶσιν ταύτας δ' ἔχουσι τὰ μὲν πρὸς τοὺς ἄρθρους, καθάπερ αἱ τε 35 γυναίκες καὶ πάντα τὰ ζωοτοκοῦντα μη μόνον θύραζε ἀλλὰ καὶ ἐν αὐτοῖς, καὶ οἱ ἰχθύες οὐσι ὄφο τοκοῦν εἰς τοὺς μαῖες, τὰ δὲ πρὸς τῶ ὑποζώματι, καθάπερ οἱ τ' ὄρνθες πάντες καὶ τῶν ἰχθύων οἱ ζωοτοκοῦντες. ἔχουσι δὲ δικράσαι καὶ τὰ μαλακόστρακα τὰς ὑστέρας καὶ τὰ μαλάκια. τὰ 5 γὰρ καλούμενα τούτων ὡς τοὺς περιέχοντας υμένας ὑστερικοὺς ἔχει.

Μάλιστα δὲ ἀδιόριστον ἐπὶ τῶν πολυπόδων ἐστίν, ὡστε δοκεῖν μιὰν εἶναι: τοῦτον δ' αὐτίον ὁ τοῦ σώματος ὄγκος πάντη ὁμοίος ὑπὲρ. δικράσι δὲ καὶ 1 καθάπερ οἱ βόες delept Platt, qui tauros credit significari.

tάσιν PSYZ*: τᾶσι Bekker per errorem.

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*a* In front: that is, with reference to the ideal posture of an animal, viz., that of man.

*b* The term αἴδοιον seems to be used inclusively by Aristotle for any genital organs; often it means "penis," but obviously it cannot mean this here. Cf. H.A. 509 b 27-29.

*c* For the βός, one of the Selachia or cartilaginous fishes, cf. H.A. 540 b 17 ff., 566 b 4. It is probably either Notidanus ariens, which has very large eyes, or Cephaloptera giorna (= Dicerobatis g.), the "ox-ray."

This reference to βόες is excised from the text by Platt, who
the Vivipara, however, have their testicles in front, though some of them have them inside by the end of the abdomen—e.g., the dolphin—and have no passages, but a sexual duct which leads from them to the outside, as the ox-fish have; while some have the testicles outside, and of these some are pendent (as in man), others fastened by the fundament (as in swine). I have given a more accurate account of these in the *Researches upon Animals.*

The uterus is always double without exception, just as in males there are always two testes without exception. In some animals the uterus is by the pudenda (as it is in women and in all animals that are viviparous internally as well as externally, and such of the fishes as lay their eggs visibly); in other animals the uterus is up towards the diaphragm (as it is in all birds and in the viviparous fishes). The Crustacea, too, and the Cephalopods have a double uterus, since the membranes which surround their "eggs" as they are called are uterine in nature.

The uterus is particularly indistinct in the Octopuses, so that it appears to be single. The reason for this is that the whole bulk of the creature's body is of similar consistency throughout. In the large

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a See *H.A.* Bk. III, ch. 1.

b It should be noted, once for all, that this term includes what are now known as oviducts.

It is noted that Aristotle does not confine his use of this term to mammals, which alone have a diaphragm in the usual sense of that term, and hence it must be understood to refer also to the corresponding position in lower animals, as in the present passage; cf. also *De respiratione* 475 a 8, where the ὑποκατά of wasps, crickets, etc., is mentioned.

c See *H.A.* Bk. V, ch. 18.

d Cf. 758 a 8.
αἱ τῶν ἐντόμων εἰσὶν ἐν τοῖς μέγεθος ἔχονσιν· ἐν δὲ τοῖς ἐλάττωσιν ἁδηλοὶ διὰ τὴν μικρότητα
tοῦ σώματος.

Τὰ μὲν οὖν εἰρημένα μόρια τοῖς ζῴων τοῦτον ἔχει τὸν τρόπον.

ΠΕΡὶ δὲ τῆς ἐν τοῖς ἄρρεσθι διαφορᾶς τῶν σπερματικῶν ὄργανων, εἰ τις μέλλει θεωρῆσει τὰς αὐτίας δι’ ἃς εἰσίν, ἀνάγκη λαβεῖν πρῶτον τῶν

εἰνεκεν ἡ τῶν ὀρχεών ἔστι σύστασις. εἰ δὴ πάν ἡ φύσις ἡ διὰ τὸ ἀναγκαῖον ποιεῖ ἡ διὰ τὸ βέλτιον, κἂν τοῦτο τὸ μόριον εἰη διὰ τοῦτων θάτερον. ὡς

μὲν τοῖνυν οὐκ ἀναγκαῖον πρὸς τὴν γένεσιν, φανερῶς πάσι γὰρ ἂν ὑπῆρχε τοῖς γεννᾶσι, νῦν δ’ οὐθέν οἱ ὀφεὶς ἔχουσιν ὀρχεῖς οὐθ’ οἱ ἱχθύες· ὁμοίως

γὰρ εἰσὶ συνδυαζόμενοι καὶ πλήρεις ἔχοντες θοροῦ τοὺς πόρους. λείπεται τοῖνυν βελτίωνός τινος χάριν. ἐστὶ δὲ τῶν μὲν πλείστων ζῴων ἔργον

σχέδων οὐθέν ἄλλο πλὴν ὠσπερ τῶν φυτῶν σπέρμα καὶ καρπός. ὠσπερ δ’ ἐν τοῖς περὶ τὴν τροφὴν τὰ ἐνυθνετέρα λαβρότερα πρὸς τὴν ἐπιθυμίαν τὴν

τῆς τροφῆς, οὕτω καὶ τὰ μὴ ἔχοντα ὀρχεῖς πόρους δὲ μόνον, ἡ ἔχοντα μὲν ἐντός δ’ ἔχοντα, πάντα ταχύτερα πρὸς τὴν ἐνέργειαν τῶν συνδυασμῶν. ὁ
d’ ἐν δὲ σωφρονεότερα εἶναι, ὠσπερ ἐκεῖ οὐκ ἐνυθνετέρα, καὶ ἐνταῦθ’ ἐλικας ἔχουσιν οἱ πόροι πρὸς τὸ μὴ λάβρον μηδὲ ταχεῖαν εἶναι τὴν ἐπιθυμίαν.

οἱ δ’ ὀρχεῖς εἰσὶ πρὸς τοῦτο μεμηχανημένοι· τοῦ

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*a* The Final Cause.

*b* See Introd. § 6.

*c* Cf. the reason given in Plato, *Timaeus* 73 a, for the coiling of the intestines. See also *P. A.* 675 a 19 ff., 675 b 23 ff.

d* See below, 718 a 15.
GENEROATION OF ANIMALS, I. III.—IV.

Insects too the uterus is double, whereas in the smaller ones it is indistinct on account of the smallness of the creatures' body.

This describes the arrangement of those parts of animals which I have mentioned.

Returning to the subject of the difference of the seminal organs in various groups of male animals: If we are to consider the causes to which this is due, we must first of all understand the purpose for the sake of which testes exist. If we agree that everything which Nature does is done either because it is necessary or else because it is better, we should expect to find that this part, like the rest, exists for one or the other of these two reasons. Now it is evident that it is not necessary for generation, otherwise all animals that generate would have it, whereas actually neither Serpents nor Fishes have testes, and these do in fact generate, because they have been observed copulating, with their passages full of milt. The other reason then remains: testes exist for some purpose—because it is better that they should exist. Now the business of most animals may be summed up pretty much as that of plants is—viz., seed and fruit; and, just as (to take a parallel case) animals which have straight intestines are more violent in their desire for food, so here also, animals which have no testes but passages only, or which have testes but not external ones, are all quicker with the business of copulation. Those, however, which have to be more sober (a) in the case of feeding, have not straight intestines, and (b) in the case of copulation, have passages which are twisted, so that their desire shall not be violent or speedy. This then is the object for which the testes have been contrived: they make
γάρ σπερματικοῦ περιττώματος στασιμωτέραν ποιοῦσι τὴν κίνησιν, ἐν μὲν τοῖς ζωοτόκοις, οἶνον ἕποις τε καὶ τοῖς ἀλλοις τοῖς τοιούτοις καὶ ἐν ἀνθρώποις, σώζοντες τὴν ἐπαναδιπλωσίαν (ὅν δὲ τρόπον ἔχει αὕτη, ἐκ τῶν ιστοριῶν τῶν περὶ τὰ 35 ζῷα δεῖ θεωρεῖν). οὔθεν γὰρ εἰςι ἐρήμου τῶν πόρων οἱ ὅρχεις, ἀλλὰ πρόσκεινται, καθάπερ τὰς λαϊκὰς προσάπτουσιν αἰ ὑφαίσθουσι τοῖς ἱστοῖς. ἀφαιρομένων γὰρ αὐτῶν ἀνασπώνται οἱ πόροι ἐντὸς, ὡστ' οὐ δύνανται γεννᾶν τὰ ἐκτεμνόμενα, ἐπεὶ εἰ μὴ ἀνεσπώντο, ἐδύναντο αὖ, καὶ ἂν ἡ ταῦτα τις μετὰ τὴν ἐκτομην εὐθέως ὀχεύσας ἐπλήρωσε διὰ τὸ 5 μῆπω τοὺς πόρους ἀνεσπάσθαι. τοῖς δ' ὀρνισὶ καὶ τοῖς φωτόκοις τῶν τετραπόδων δέχονται τὴν σπερματικὴν περιττώσιαν, ὡστε βραδυτέραν εἶναι τὴν ἐξοδον ἦ τοῖς ἰχθύσιν. φανερὸν δ' ἐπὶ τῶν ὀρνύθων ἐπὶ γὰρ τὰς ὀχείας πολὺ μείζους ἵσχουσιν τοὺς ὅρχεις, καὶ ὅσα γε τῶν ὀρνύθων καθ' ὤραν μίαν 10 ὀχεύει, όταν ὁ χρόνος οὗτος παρέλθῃ, οὕτω μικροὺς ἐχουσίν ὡστε ἐχεῖν ἀδήλους εἶναι, περὶ δὲ τὴν ὀχείαν σφόδρα μεγάλους. θάττων μὲν οὖν ὀχεύσωσι τὰ ἐντὸς ἔχοντα. καὶ γὰρ τὰ ἐκτὸς ἔχοντα οὐ πρότερον τὸ σπέρμα ἀφίησι πρὶν ἀνασπάσαι τοὺς ὅρχεις.

V Ἕτο δὲ τὸ ὀργανὸν τὸ πρὸς τὸν συνδυασμὸν τὰ 15 μὲν τετράποδα ἔχει: ἐνδέχεται γὰρ αὐτοῖς ἔχειν: τοῖς δ' ὀρνισὶ καὶ τοῖς ἀποσιν οὐκ ἐνδέχεται διὰ τὸ

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1. ἄξοδον PZ. ἐχουσι PSY.
the movement of the seminal residue more steady.

(1) In the Vivipara, as for instance in horses and other such animals, and also in man, they do this by maintaining in position the doubling-back of the passages (for a description of this reference must be made to the *Researches upon Animals*,\(^a\) since the testes are no integral part of the passages: they are merely attached thereto, just like the stone weights which women hang on their looms when they are weaving.\(^b\) When the testes are removed, the passages are drawn up within; this is why castrated animals cannot generate, whereas if the passages were not so drawn up they would be able to do so. A bull immediately after castration has been known to mount a cow and effect impregnation,\(^c\) because the passages had not yet been drawn up. (2) In Birds and in the oviparous quadrupeds the testes receive the seminal residue, so that its emission is slower than it is in the case of Fishes.\(^d\) This is clearly to be seen in Birds: their testes are much larger at the time of copulation.\(^e\) Those birds which copulate at one season only of the year have such tiny testes when this period is over that they are almost indistinguishable, whereas during the breeding season they are very big. So then the animals whose testes are internal accomplish their copulation more quickly, since in fact those with external testes do not emit the semen until the testes have been drawn up.

Another point. The organ for copulation is present in the quadrupeds because it is possible for them to have it, whereas it is not possible for birds and foot-

\(^a\) *H.A.* 510 a 20 ff., and 718 a 15 below.
\(^b\) *Cf.* 787 b 26.
\(^c\) *Cf.* *H.A.* 510 b 3.
\(^d\) Which have no "testes" in Aristotle's sense.
\(^e\) *Cf.* *H.A.* 509 b 35 ff.
τῶν μὲν τὰ σκέλη ὑπὸ μέσην εἶναι τῇ γαστέρα, τὰ δὲ ὀλὼς ἀσκελῆ εἶναι, τὴν δὲ τοῦ αἰδοίου φύσιν ἠρτήσαθι ἐντεῦθεν καὶ τῇ θέσει κείσαθι ἐνταῦθα. διὸ καὶ ἐν τῇ ὁμιλίᾳ ἡ σύντασις γίνεται τῶν σκελῶν τῶν σκελῶν νευρῶδης. ὥστε ἔπει τούτ', οὐκ ἐν-δέχεται ἔχειν, ἀνάγκη καὶ ὁρχεῖς ἡ μὴ ἔχειν ἡ μὴ ἐνταῦθ᾽ ἔχειν· τοῖς γὰρ ἐχουσιν ἡ αὐτή θέσις ἀμφοτέρων αὐτῶν.

"Ετι δὲ τοίς γε τοὺς ὁρχεῖς ἐχουσιν ἐξω διὰ τῆς κινήσεως θερμανομένου τοῦ αἰδοίου προέρχεται τὸ σπέρμα συναθροισθέν, ἀλλ' οὐχ ὡς ἐτοιμον ὅν εὐθὺς διηγοῦσιν, ὡσπερ τοῖς ἱχθύσιν.

Πάντα δ' ἔχει τὰ ζωοτόκα τοὺς ὁρχεῖς ἐν τῷ πρόσθεν [ἡ ἐξω], πλὴν ἐχίνους οὖν τοῖς δὲ πρὸς τῇ ὁσφοῦ μόνος, διὰ τὴν αὐτὴν αὐτίαν δι' ἂν περὶ καὶ οἱ ὀρνιθεῖς, ταχὺν γὰρ ἀναγκαῖον γίνεσθαι τὸν συν-δυσσμὸν αὐτῶν· οὐ γὰρ ὡσπερ τὰ ἀλλὰ τετρά-ποδα ἐπὶ τὰ πρανῇ ἐπιβαίνει, ἀλλ' ὀρθοὶ μίγνυται διὰ τὰς ἀκάνθας.

Δι' ἂν μὲν οὖν αὐτίαν ἐχουσι τὰ ἐχουστὰ ὁρχεῖς, εἰρηται, καὶ δι' ἂν αὐτίαν τὰ μὲν ἐξω τὰ δ' ἐντός.

1 σύντασις SZ.
2 aut ἡ ἐξω secludenda (om. Σ), aut ἡ ἐντός addenda (Platt).
3 διὰ ... αὐτῶν fortasse secludenda ; sed cf. 769 b 34 seqq.
4 ἀλλὰ Z : om. vulg.

* But the goose has a penis, H.A. 509 b 30.
  5 Cf. 718 a 5, 739 a 10.
  6 ὁμ. 769 b 34 seqq.
  7 Inside, of course.
less animals. It is impossible for birds\(^a\) because their legs are under the middle of the abdomen. It is impossible for the other creatures because they have no legs at all, and that is the place where the penis is always suspended and that is the position for it. (This also is the reason why there is strain on the legs during sexual intercourse: both the organ itself and the legs are by their nature sinewy.) And so, since it is impossible for them to have this organ, they must of necessity have no testes either, or else not have them in that place, since in those animals which possess both penis and testes the situation of both is one and the same.

Another point. As far as the animals with external testes are concerned, as the penis is set in movement and gets heated, the semen first collects itself together, and then advances: it is not ready immediately contact is established, as it is in fishes.\(^b\)

All the Vivipara have their testes in front, [or outside,\(^c\)] except the hedgehog. This is the only one that has them by the loin,\(^d\) and the reason is the same as for the birds,\(^e\) since they must of necessity accomplish their copulation quickly, for they do not mount on the back as the other quadrupeds do, but on account of their spines stand upright for intercourse.

We have now said why those animals which have testes have them, and why some have them outside

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\(^a\) This remark, if it remains in the text, obviously cannot refer to the only reason so far given for birds at 717 b 15-17; if taken as referring to the reason which immediately follows, this will roughly correspond to the statement in \(H.A.\) 539 b 34 that some birds copulate quickly. But no doubt the reason Aristotle has in mind is the one mentioned below at 719 b 11 ff., viz., that the skin is too hard.
VI δὲ μὴ ἔχει, καθάπερ εὑρηται, διά τε τὸ μὴ εὑ ἄλλα
35 τὸ ἀναγκαῖον μόνον οὐκ ἔχει τούτο τὸ μόριον, καὶ
dιὰ τὸ ἀναγκαῖον εἶναι ταχείαν γίνεσθαι τὴν ὀχείαν τοιαύτη δ᾽ ἐστὶν ἢ τῶν ἰχθυῶν φύσις καὶ ἡ τῶν ὀφεων. οἰ μὲν γὰρ ἰχθύες ὀχεύουσι παραπάπποντες καὶ ἀπολύονται ταχεῶς. ὦσπερ γὰρ ἐπὶ τῶν ἀνθρώπων καὶ πάντων τῶν τουοῦτων ἀνάγκη κατασχόντας τὸ πνεῦμα προέσθαι τὴν γονήν, τοῦτο δ᾽ ἐκεῖνοι συμβαίνει μὴ δεχομένοις τὴν θάλατταν, εἰσὶ δὲ εὑφθαρτοι τοῦτο μὴ ποιοῦντες, οὐκοιν δεὶ ἐν τῷ συνδυασμῷ τὸ σπέρμα πέπτειν αὐτοῦς, ὦσπερ τὰ πεζὰ καὶ ζωοτόκα, ἀλλὰ ὑπὸ τὴν ὠρανιοὶ τὸ σπέρμα πεπεμμένον ἄθροῶν ἔχουσιν, ὅστε μὴ ἐν τῷ θιγγάνειν ἀλλήλων πέπτειν, ἀλλὰ προέσθαι πεπεμμένοιν. διὸ ὀρχεὺς οὐκ ἔχουσιν, ἀλλὰ εὐθεῖς καὶ ἀπλοὺς τοὺς πόρους, οἷον μικρὸν μόριον τοῖς τετράποσιν ὑπάρχει περὶ τοὺς ὀρχεύς τῆς γὰρ ἐπαναδιπλώσεως τοῦ πόρου τὸ μὲν ἐναίμον μέρος ἐστὶ τὸ δ᾽ ἀναίμον, δὲ ἐχεῖται καὶ δι᾽ οὗ ἦδη σπέρμα ὑπὲρεύεται, ὥστε ὃταν ἑνταῦθα ἐλθῇ ἡ γονὴ.
15 ταχεῖα καὶ τούτοις γίνεται ἡ ἀπόλυσις. τοῖς δὲ ἰχθΥοι τούοτος δὲ πόρος πάς ἐστὶν οἷος ἐπὶ τῶν

1 ὑπὸ τὴν ὠρανιοὶ Α.-W., cf. Η.Λ. 509 b 20, 35: πρὸ τῆς ὠρας conicerat Platt: ὑπὸ τῆς ὠρας vulg.
2 πέπτειν Α.-W., digestio Σ: ποιεῖν vulg.

[a] See ch. 4, init. For necessity, see Introd. § 6.
[b] This appears to be the meaning; Michael Scot renders eiijunt sperma velociter: cf. the English phrase “relieve themselves.” Also at 718 a 14.
[c] Viz., all that breathe.
[d] This, according to Aristotle, corresponds to breathing; it is their method of self-refrigeration: see De respiratione 476 a 1 ff.
and others inside. And as for those which have no VI testes, they lack this part, as we have said, because such absence is not good, but necessary merely; and also because it is necessary that their copulation should be accomplished quickly. Fishes and serpents come under this class. Fishes copulate by placing themselves alongside each other and quickly ejaculate. Just as men and all such animals in order to emit the semen must of necessity hold their breath, so fishes must refrain from taking in the seawater, and when they omit to do this they easily come to grief. On this account they are bound to avoid concocting the semen during the act of copulation (which is what the viviparous land-animals do); instead, they have their semen ready concocted and collected at the proper time, so that they do not concoct it while in contact with each other, but emit it already concocted. For this reason they have no testes, but passages which are straight and simple. In the testes of quadrupeds there is a small portion of a similar character: I refer to the latter portion of that length of the passage which is doubled back. One portion of this length has blood in it and one has not, and by the time the fluid enters this latter portion and passes through it, it is already semen; so that when it arrives there, ejaculation quickly takes place in these animals too. In Fishes the whole of the passage is of the same character as this latter

a Cf. 717 b 25 above.

b The vas deferens; cf. above 717 a 33; and H.A. 510 a 23 ff.

c Cf. above, 718 a 1; Scot’s Arabic original seems to have been extremely cautious and to have given both possible meanings of ἀπόλυσις; for Scot has eius exitus est velox, et cum exit sperma separantur mas et femina.
αὐθρόπων καὶ τῶν τοιούτων ζῴων κατὰ τὸ ἕτερον μέρος τῆς ἐπαναδιπλώσεως.

VII Ὅτι δὲ ὄφεις ἡχεύονται περιελιπτόμενοι ἀλλήλοις, οὐκ ἔχουσι δ’ ὄρχεις οὐδ’ ἀιδοῖον, ὦστερ εἰρηται πρότερον, ἀιδοῖον μὲν ὄτι οὐδὲ σκέλη, ὄρχεις δὲ διὰ τὸ μῆκος, ἀλλὰ πόρους, ὦστερ οἱ ἰχθύες· διὰ γὰρ τὸ εἶναι αὐτῶν προμήκη τὴν φύσιν, εἰ ἔτι ἔπι- στάσις ἐγίγνετο περὶ τοὺς ὄρχεις, ἐφυέχετ’ ἂν ἡ γονὴ διὰ τὴν βραδυτῆτα. ὦστερ συμβαίνει καὶ ἐπὶ τῶν μέγα τὸ αἰδοῖον ἐχόντων· ἀγωνύτεροι γὰρ εἰσὶ τῶν μετριαζόντων διὰ τὸ μὴ γόνυμον εἶναι τὸ σπέρμα τὸ ψυχρὸν, ψύχεσθαι δὲ τὸ φερόμενον λίαν μακράν. δι’ ἢν μὲν οὖν αἰτίαν τὰ μὲν ὄρχεις ἔχει τὰ δ’ οὐκ ἔχει τῶν ζῴων, εἰρηταί.

[Περιπλέκονται δ’ ἀλλήλοις οἱ ὄφεις διὰ τὴν ἀφυάν τῆς παραπτώσεως. μικρῷ γὰρ προσαρ- μόττοντες μορίῳ λίαν μακροί ὄντες οὐκ εὕσυν- 30 ἄρμοστοι εἰσιν· ἐπεὶ οὖν οὐκ ἔχουσι μόρια οῖς περιλήψονται, ἀντὶ τούτων τῇ ὑγρότητι χρῶνται τοῦ σώματος, περιελιπτόμενοι ἀλλήλοις. διὸ καὶ δοκοῦσι βραδύτερον ἀπολύεσθαι τῶν ἰχθύων, οὐ μόνον διὰ τὸ μῆκος τῶν πόρων ἀλλὰ καὶ διὰ τὴν περὶ ταῦτα σκευαρίαν.]

VIII 35 Τοῖς δὲ θηλείς τὰ περὶ τὰς ύστερας ἀπορήσειεν ἂν τις ὅν τρόπον ἔχει· πολλὰ γὰρ ὑπεναντίωσεις 1 quae sequuntur non proprio loco posita videntur.

1 Which is the place where it would have to be: 717 b 17, 18.

2 As the preceding sentence would normally mark the
portion of it in man and other such animals (i.e., the latter portion of that length of it which is doubled back).

Serpents copulate by twisting round each other, but they have no testes and not even a penis, as I said earlier: no penis, because they have no legs either, and no testes because of their length—instead, they have passages just as fish do—since as their bodies are so very long, if there were to be yet further delay in the region of the testes, the semen would be cooled off owing to its slow rate of progress. This does in fact happen with men who have a large penis: they are less fertile than those who have a moderately large one, because the semen gets cooled off by being transported too great a distance, and cold semen is not generative. I have now stated why some animals have testes and others not.

*Serpents intertwine because they are not naturally fitted for placing themselves alongside each other; their bodies are so long, and the part by which they unite is so small, that they find difficulty in achieving union; and so, as they have no parts by which they can take hold of each other, they make use of the suppleness of their bodies instead, and twist around each other. On this account, they seem, too, to take longer to ejaculate than fish do, not only because of the length of the passages but also because of the intricacy of the manœuvre.*

One may well be puzzled concerning the arrangement of the uterus in the various female animals; many instances of quite contrary arrangements...
718 a

οὔπάρχονσιν αὐτοῖς. οὕτε γὰρ τὰ ἐξει πάντα, ἀλλ' ἀνθρωποὶ μὲν καὶ τὰ πεζὰ
pάντα κατ' ἐχει πάντα, ἄλλοι ζωοτοκοῦντα, ὄνω πρὸς τῶν ὑποζώματι, οὕτε τὰ
ζωοτοκοῦντα, ἀλλ' οἱ μὲν ἰχθύες κατ' ἐγκέφαλον ἀνθρωποῦ καὶ τὰ ἐξαιτίων τῶν τετραπόδων,
oἱ δ' ὀρυκτὲς ἄνω, καὶ ὁσα ζωοτοκεῖ τῶν τετρα-
5 πόδων. οὐ μὴν ἀλλ' ἐχοῦσι καὶ αὕται αἱ ὑπενα-
tιώσεις κατὰ λόγον. πρῶτον μὲν γὰρ τὰ ζω-
tοκοῦντα ζωοτοκεῖ διαφορὸν ἀπὸ τὰ μὲν γὰρ ἀτελῆ
προτεῖται τὰ ὑλᾶ, οἷον οἱ ἰχθύες. ἐξω γὰρ ἐπι-
tελεῖται καὶ λαμβάνει αὐξήσιον τὰ τῶν ἰχθύων.
aὕτων δ' ὅτι πολύγυνα ταῦτα, καὶ τοῦτ' ἔργον
10 αὐτῶν. ὡσπερ τῶν φυτῶν. εἰ οὖν εἰν αὐτοῖς ἐτελεο-
σύργον, ἀναγκαίον ὀλίγα τῶν πλῆθει εἰναί· νῦν δὲ
tοσαῦτα ἰχθυόνων ὡστε δοκεῖν <ἐν> ὡστε δοκεῖν
ὁμιλεῖν <ἐν> ὡστε δοκεῖν τὴν ὡστείων ἐκατέρων ἐν 
γε τοῖς μικροῖς ἰχθυὸις·
tαῦτα γὰρ πολυγυνώτατά ἐστιν, ὡσπερ καὶ ἐπὶ
tῶν ἀλλῶν τῶν ἀνάλογον τούτως ἑχόντων τὴν
φύσιν, καὶ εἰν φυτοῖς καὶ εἰν ἰχθυοῖς· ἐν γὰρ τοῦ

1 <ἐν> Peck, vel fortasse ἐπιφάνοχος, ἐτελεο-
sύργον.
2 <ἐν> Peck, unum ovum Σ. ἐν suppleandum esse suspiciousi-
erant A.-W. (collato H.A. 510 b 24), Schneider.

Selachia: the cartilaginous fishes, including the Sharks. The "fishing-frog" is not viviparous (see 754 a 26, n.).

The observation of Aristotle that the eggs of many organisms swell during their development, though unappreciated for many centuries, is the basis of the modern distinction between cleidoic and non-cleidoic eggs. The walls of a cleidoic egg are permeable only to matter in the gaseous state (e.g., the hen's egg). Most aquatic animals, however, lay non-cleidoic eggs, i.e., eggs which, though they have a sufficiency of organic material (such as proteins, fats,
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occur. To begin with, not all the Vivipara have the same arrangement. All that are land-animals, including human beings, have the uterus placed low down by the pudenda, whereas the viviparous Selachia a have it higher up by the diaphragm. And then again, the Ovipara show the same variations. Fishes have the uterus low down like human beings and the viviparous quadrupeds, whereas birds have it higher up, and so do the oviparous quadrupeds. Nevertheless, there is rhyme and reason even in these contradictory phenomena. First of all, the egg-laying animals have different ways of laying their eggs. (a) Some creatures’ eggs are imperfect when laid—e.g., those of fishes, which become perfected, i.e., grow, outside the creature which produces them. b The reason is that these animals are very prolific and this is their function, c as it is that of plants; so that if they brought the eggs to a state of perfection inside their bodies, the eggs would of necessity be few in number, whereas in actual fact they produce so many that each uterus seems to be just one mass of egg, at any rate in the very small fishes, which are the most prolific of all. The same is true both of those plants and of those animals which are of a corresponding nature d in their own classes; what carbohydrates, etc.) to make each an embryo, are insufficiently supplied with water and inorganic materials; these they have to absorb from their environment. Hence their swelling. Though the main bulk of this is due to water-intake, it is interesting that the greater part of the copper, for example, which is present in the respiratory blood-pigment of the octopus at the time of hatching is derived, not from the egg as laid, but from the surrounding sea-water. See also 732 b 5, etc.

a Cf. 717 a 22. i.e., small.
15 μεγέθους αὐξήσως τρέπεται εἰς τὸ σπέρμα τούτοις. 
οἱ δὲ ὀρνιθεὶς καὶ τὰ τετράποδα τῶν ὕοτόκων 
τέλεια ὕπα τίκτουσιν, αἱ δὲ πρὸς τὸ σώζονται 
σκληρόδερμα εἶναι (μαλακόδερμα γὰρ ἐως ἃν αὐξ-
ήσω ἐκεῖνη ἐστών), τὸ δὲ οὐστρακον γίνεται ὑπὸ 
θερμότητος ἐξικμαζοῦσθης τὸ ὑγρὸν ἐκ τοῦ γεώδους.

20 ἀναγκαῖον οὖν θερμὸν εἶναι τὸν τόπον ἡ̃ τούτῳ 
ὑπὸ ὑποζώματα καὶ γὰρ τῇ τροφῇ πέττει σώματα. 
εἰ οὖν τὰ ψά ἀνάγκη ἐν τῇ υστέρᾳ εἶναι, καὶ τῇ 
ὑστεράν ἀνάγκη πρὸς τῷ ὑποζώματι εἶναι τοῖς 
tέλεια τὰ ψά τίκτουσιν, τοῖς δὲ ἀτελῆ κατώ. 
πρὸ ὁδοῦ γὰρ ὑπάτωσ 

25 ἐσται. καὶ πέφυκε δὲ μάλλον ἡ υστέρα κατώ εἶναι 
η ἄνω, ὅπου μὴ τὶ ἔμποδίζει ἐτερον ἔργον τῆς 
φύσεως. κάτω γὰρ αὐτῆς καὶ τὸ πέρας ἐστών. ὅπου 
δὲ τὸ πέρας, καὶ τὸ ἔργον. αὐτῆς δὲ οὖ τὸ ἔργον.

IX Ἐχει δὲ καὶ τὰ ὕοτοκοῦντα πρὸς ἀλληλα δια-
φορὰν. τὰ μὲν γὰρ οὐ μόνον θύραζε ὕοτοκεῖ 

30 ἀλλὰ καὶ ἐν αὐτοῖς, οἴον ἀνθρωποὶ τε καὶ ἱπποὶ 
καὶ κύνες καὶ πάντα τὰ τρίχας ἔχοντα, καὶ τῶν 
ἐνυδρῶν δελφίνες τε καὶ φάλαιναι καὶ τὰ τουαντα 
κήτη.

X Τὰ δὲ σελάχη καὶ οἱ ἕχεις θύραζε μὲν ἔοτο-

30 κοῦν, ἐν αὐτοῖς δὲ ὕοτοκοῦν πρῶτον. ὕο-

τοκοῦσι δὲ τέλειον ὑών. ὑπάτωσ γὰρ γεννᾶται ἐκ 

1 καὶ Z : om. vulg. 2 αὐτῆ PSYZ*: αὐτῆ vulg.
would have produced increase of size is in them diverted to form seed. (b) Birds, however, and quadrupedal Ovipara lay eggs that are perfect, and these eggs for safety's sake are bound to have a hard skin (while they are still growing, they have a soft skin), and the shell is formed by heat, which evaporates the fluid from the earthy substance; hence the place where this is to be done must of necessity be hot—a condition which is fulfilled by the region round the diaphragm, as the fact that it concocts the food shows. So, if the eggs must of necessity be within the uterus, the uterus must of necessity be alongside the diaphragm in those animals whose eggs are in a perfected condition when laid, while it must be low down in those whose eggs are imperfect when laid; it will be advantageous so. Further, it is more natural that the uterus should be low down than high up (unless there is some other business of Nature's which prevents it), since its conclusion is down below too; and where the conclusion is, there also the function is; thus the uterus is where the function is.

Similarly, the Vivipara differ from one another. IX Some of them bring forth their young alive not externally only but also within themselves, as for instance, human beings, horses, dogs and all haired animals, also such water-animals as dolphins, whales and such cetacea. Selachia and vipers, though they bring forth their young alive externally, first of all produce eggs internally. And the egg they produce is a perfected one, for thus only is an animal generated from the

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*Cf. H.A. 566 b 2, where Aristotle explains this to mean those creatures which have no gills, but a blowhole.*
According to Aristotle, Empedocles had said that those animals which are hottest live in the water to counteract the excess of heat in their constitution (De respir. 477 b 1 ff.).

The Dissections, in seven Books, is no longer extant. Aristotle several times refers to the "diagrams in the Dissections" and the like (e.g. 746 a 14), and it was no doubt a collection of material with anatomical diagrams prepared for use in the lecture-room. Jaeger (Aristotle, Eng. trans., 336), following V. Rose, describes it as an anatomical atlas. See also Jaeger, Diokles von Karystos, 165-167.
nothing is generated from an imperfect egg. The reason why they do not lay their eggs externally is because they are by nature cold creatures, not hot, as some persons allege. Anyway, the eggs they produce are soft-skinned—because the creatures have so little heat in them that their natural constitution does not dry off the outermost part of the eggs. Thus the coldness of the creatures is the reason why the eggs they produce are soft-skinned, and the fact that the eggs are soft-skinned is the reason they are not produced externally: if they were, they would come to grief.

When the animal is formed out of the egg, the process of formation is for the most part the same as for birds: (the eggs) descend, and the young animals are formed close by the pudenda, as occurs also in creatures which are viviparous right from the outset. Another result of this is that in animals such as we are now discussing the uterus differs both from that of the Vivipara and from that of the Ovipara, since they have a share in both these groups; that is to say, in all the Selachians the uterus is at the same time close by the diaphragm and also extends along downwards. (However, to ascertain the arrangement of the uterus of the Selachians and other kinds as well, the Dissections should be inspected and also the Researches). Thus the Selachians have their uterus high up because they are oviparous and lay perfected eggs, while they have it low down because they are viviparous; thus they have a share in both.

Animals which are viviparous from the outset all have the uterus low down, since they have no natural

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a H.A. 510 b 5 ff.
b See above, 718 b 30.
ἐμποδίζει τῆς φύσεως οὐδὲν ἔργον, οὐδὲ διπτο-
15 γονεῖ. πρὸς δὲ τούτοις ἀδύνατον ζῷα γίγνεσθαι
πρὸς τοῖς ὑποξώμασιν· τὰ μὲν γὰρ ἐμβρυα βάρος
ἐχειν ἀναγκαίον καὶ κίνησιν, ὃ δὲ τόπος ἐπίκαιρος
ών τοῦ ζῆν οὐκ ἂν δύναιτο ταῦθ' ὑπενεγκεῖν. ἔτι
δ' ἀνάγκη δυστοκίαν εἶναι διὰ τὸ μῆκος τῆς φοράς,
ἐπεὶ καὶ νῦν ἐπὶ τῶν γυναικῶν, ἐὰν περὶ τὸν τόκον
20 ἀναστάσωσι χασμησάμενα ἡ τι τοιοῦτον ποιή-
σασαι, δυστοκοῦσιν. καὶ κεναὶ δ' οὕτωι αἱ ὑστέραι
ἄνω προσιστάμεναι πνίγουσιν· καὶ γὰρ ἀνάγκη τὰς
μελλούσας ζῴων ἔξειν ἑσχυροτέρας εἶναι, διὸ σαρ-
κώδεις εἰσίν αἱ τουαῦται πάσαι, αἱ δὲ πρὸς τῷ
ὑποζώματι¹ ὑμενώδεις. καὶ ἐπ' αὐτῶν δὲ τῶν
25 διγυνίαν ποιομενῶν ζῷων φανερὸν τοῦτο συμ-
βαίνον· τὰ μὲν γὰρ ὥστε ἄνω καὶ ἐν τῷ πλαγίῳ
ἰσχοῦσι, τὰ δὲ ζῷα ἐν τῷ κάτω μέρει τῆς ὑστέρας.
Δι' ἢν μὲν οὖν αὐτίαν ὑπεναντίως ἔχουσι τὰ περὶ
tὰς ὑστέρας ἐνα τῶν ζῴων, καὶ ὅλως διὰ τί τοὺς
μὲν κάτω τοὺς δὲ ἄνω πρὸς τῷ ὑποζώματι εἰσίν,
εἴρηται.

ΧΙΙ 30 Διότι δὲ τὰς μὲν ὑστέρας ἐχουσι πάντα ἐντός,
tους δ' ὀρχεῖς τὰ μὲν ἐκτὸς τὰ δ' ἐντός, αἴτιον τοὐ
μὲν τὰς ὑστέρας ἐντός εἶναι πᾶσιν, ὅτι ἐν ταύταις
ἐστὶ τὸ γινόμενον, δ' ἰδοὺ χυλακῆς καὶ σκέπης²
καὶ πέφεως, δ' ἐκτὸς τοῦ σώματος τόπος εὐβλα-

¹ sic PZ: τοῖς ὑποξώμασιν vulg.
² καὶ σκέπης om. PZΣ, A.-W.

a They omit the internally oviparous stage.
 b See Introd. § 62, and n.

34
function that prevents this, nor do they produce their young by the two-stage process. Besides, it is impossible for young animals to be formed near the diaphragm; embryos are bound to be heavy and to move about, and that part of the body is a vital spot and would not be able to put up with such things. Further, if the uterus were placed high, parturition would of necessity be difficult on account of the distance to be covered, since even as it is, in the case of women, if they draw up the uterus at the time of parturition by yawning or by doing something of the sort, difficulty in delivery is the result. Even when empty the uterus produces a stifling sensation if pushed upwards. Besides, a uterus which is destined to contain (not an egg but) an actual animal must of necessity be a stronger thing; that is why the uterus of all viviparous animals is fleshy, whereas in those cases where it is near the diaphragm the uterus is membranous. This is clearly to be seen in the case of those animals which produce their young by the two-stage process: the eggs are carried high up and towards one side, whereas the young creatures are carried in the lower part of the uterus.

We have now explained the reason why contrary arrangements of the uterus are found in certain animals, and in general why in some the uterus is placed low down and in others high up by the diaphragm.

We have seen too that while all animals have their uterus inside, some have their testes inside and others outside. The reason why the uterus is always inside is that it is the container for the young creature while it is being formed, and this needs protection, shelter, and concoction, which the outer part of the body
35 πτως καὶ ψυχρός. οἱ δ’ ὀρχεισ τοῖς μὲν ἐντὸς τοῖς
d’ ἐκτὸς1· διὰ (δὲ)2 τὸ δεῖσθαι καὶ τούτους σκέπτη
καὶ καλύμματος πρὸς τε σωτηρίαν καὶ πρὸς τὴν τοῦ
σπέρματος πέψιν (ἀδύνατον γὰρ ἐψυγμένους καὶ
πεπηγότας ἀναστάθαι καὶ προώθεσθαι τὴν γονήν),
[διόπερ]3 ὅσοις εὖ φανερῶ εἰσὶν οἱ ὀρχεῖς, ἔχουσι
5 σκέπην δερματικὴν τὴν καλομενήν ὁσχέαν· ὅσοις
δ’ ἡ τοῦ δέρματος φύσις ἐναντιοῦται διὰ σκλη-
ροτῆτα πρὸς τὸ μὴ περιληπτικὴν εἶναι μηδὲ μαλ-
θακῆ καὶ δερματικῆν,4 οἷον τοῖς τ’ ἰχθυώδες ἔχουσι
τὸ δέρμα καὶ τοῖς φυλιδωτῶν, τούτους δ’ ἀναγκαῖον
10 ἐντός ἔχειν. διόπερ οἱ τε δελφῖνες καὶ ὧσα τῶν
κητωδῶν ὀρχεῖς ἔχουσιν, ἐντὸς ἔχουσι, καὶ τὰ
φιλόκαι καὶ τετράποδα τῶν φυλιδωτῶν. καὶ τὸ
tῶν ὀρνίθων ἰπὸ δέ δέρμα σκληρόν, ῥοτᾶ κατὰ μέγεθος
ἀσύμμετρον εἶναι περιλαβεῖν, καὶ ταύτῃν αἰτίαν
ἐῖναι πᾶσι τούτωις πρὸς τοῖς εἰρημέναις πρότερον
15 ἐκ τῶν περὶ τὰς ὀρχείας συμβαινόντων ἀναγκαῖων.
διὰ τὴν αὐτὴν δ’ αἰτίαν καὶ δ’ ἐλέφας καὶ δ’ ἐχῖ
ἔχουσιν ἐντὸς τοὺς ὀρχεῖς· οὐδὲ γὰρ τούτωις ἐφυνε
τὸ δέρμα πρὸς τὸ χωριστὸν ἔχειν τὸ σκεπαστικὸν
μόριον.

[Κεῖται δὲ καὶ τῇ θέσει ὑπεναντίως αἱ ύστέραι
toῖς τε χωτοκοῦσιν ἐν αὐτοῖς καὶ τοῖς χωτοκοῦσι
20 θύραζε, καὶ τούτων τοῖς τε τὰς ύστέρας ἔχουσι
κάτω καὶ τοῖς πρὸς τῷ υποξώματι, οἷον τοῖς

1 ἐκτὸς τοῖς δ’ ἐντὸς SZ.
2 sic interpungunt A.-W., qui et <δὲ> addunt.
3 διόπερ seclusi.
4 μηδὲ . . . δερματικὴν secludunt A.-W.

a Not in the Generation of Animals; but see 717 b 29.
GENERATION OF ANIMALS, I: xii.
cannot provide, being easily injured and cold. The testicles, however, are inside in some animals but outside in others: since, however, they also need shelter and covering to keep them safe and to secure concoction for the semen (for if they have been exposed to cold and rendered stiff they cannot be drawn up and emit the semen), those animals whose testes are in the open have a covering of skin over them known as the scrotum; while those animals the nature of whose skin is so hard that it is not amenable to this arrangement, and cannot be used for a wrapping and is not soft or like ordinary skin (e.g., animals whose skin is like that of fish, and those whose skin is made of horny scales)—they must of necessity have their testes inside. On this account the dolphins and those cetacea which possess testes have them inside; so do those horny-scaled animals which are oviparous and four-footed. Birds, too, have hard skin, which will not accommodate itself to the size of the testes and make a wrapping for them, and this makes another reason why in all these cases the testes are inside in addition to the reasons (previously mentioned) due to the necessary exigencies of copulation. And for this selfsame reason the testes are also inside in the elephant and in the hedgehog; the skin of these two animals, as of the others, is not well adapted for having the protective part separate.

Contrary positions of the uterus are found in those animals which are internally viviparous and in those which are externally oviparous; and again in some of the latter class it is placed low down, in others by the diaphragm, as for instance in fishes on the one

The following paragraph is simply a hash-up of parts of the preceding chapters.
ιχθύσι πρός τε τούς ὀρνιθὰς καὶ τὰ ψωτόκα τῶν τετραπόδων, καὶ τοῖς κατ’ ἁμφοτέρους τοὺς τρό-
πους γεννῶσιν, ἐν ἑαυτοῖς μὲν ψωτοκοῦσιν, εἰς
de τὸ πανερὸν ψωτοκοῦσιν. τὰ μὲν γὰρ ψω-
tοκοῦντα καὶ ἐν αὐτοῖς καὶ ἐκτός ἐπὶ τῆς γαστρὸς
ἐχει τὰς υστέρας, οὖν ἄνθρωπος καὶ βοῦς καὶ
κύων καὶ τάλλα τὰ τοιαῦτα· πρὸς γὰρ τὴν τῶν
ἐμβρύων σωτηρίαν καὶ αὐξησιν συμφέρει μηθὲν
ἐπείναι βάρος ἐπὶ ταῖς υστέραις.]

XIII

"Εστι δὲ καὶ ἔτερος ὁ πόρος δι’ οὗ ἦ τε ἔχηρα

30 περίττωσις ἐξερχεται καὶ δι’ οὗ ἦ ὕγρα τούτους
πάσιν. διὸ ἔχουσιν αἴδοια τὰ τοιαῦτα πάντα καὶ τὰ
ἀρρένα καὶ τὰ θήλεα, καθ’ αὐτὸ κεκρίνεται τὸ περί-
tτωμα τὸ ὕγρον καὶ τοῖς μὲν ἄρρεσί τὸ σπέρμα, τοῖς
de θήλεσι τὸ κύμα. ὁτὸς δὲ ἐπάνω καὶ ἐν τοῖς
προσθήκοις ὑπάρχει ὁ πόρος τοῦ τῆς ἔχηρας τροφῆς.

35 ὃσα δ’ ψώτοκει μὲν ἀτελεῖς δ’ ψῶν, οὖν ὁς οἱ τῶν
ἰχθυῶν ψωτοκοῦσιν, οὕτωι δ’ οὐχ ὑπὸ τῇ γαστρὶ

720 a

5 αἴδοιον τῇ τῆς ἔχηρας τροφῆς, πᾶσι τοῖς ψωτοκοῖς
καὶ τοῖς ἔχουσιν αὐτῶν κύστιν, οὗ τοῖς χελώναις·
tῆς γενέσεως γὰρ ἐνεκεν, οὗ τῆς τοῦ ὕγρον περι-
tτώματος ἐκκρίσεως, εἰς διὸ διίτοι οἱ πόροι· διὰ
de τοῦ ὕγραν εἶναι τὴν φύσιν τοῦ σπέρματος καὶ τῆς

1 κεῖται τοῦτοις secludit Platt.
2 ὁ Em: ὁ vulg.
3 τὰ καταμηνία A.-W.
4 <τοῦ> Aldus, A.-W.
5 ὁσα δ’ αὐξανόμενον secludit Platt.
6 καὶ secl. A.-W.
7 τῷ Z: ὃ vulg.
hand as against birds and oviparous quadrupeds on the other; and then again it is different in those animals which produce their young by both of the two methods, viz., which are internally oviparous and outwardly viviparous. Those animals which are both internally and externally viviparous have their uterus placed against the abdomen, as for instance man, ox, dog, and other such animals, since it is expedient for the safety and growth of the embryo that no weight should be put upon the uterus.

In all these animals the passage through which the solid residue issues is other than that through which the fluid issues. On this account all such animals, both male and female, have pudenda by which the fluid residue is voided, and thereby too in males the semen passes out and in the females the fætation. This passage is situated higher up than the passage for the solid nourishment and in front of it. [Those animals which lay eggs, but lay imperfect ones, e.g., the oviparous fishes, have their uterus not under the abdomen but by the loin, since the growth of the egg causes no obstruction, because the growing object comes to its perfection and makes its advance outside the animal.] In all those animals which have no pudendum which serves for generation, this passage is the same as that for the solid nourishment, viz., in all the Ovipara, including those Ovipara which have a bladder, e.g., the tortoises. The existence of two passages, it must be remembered, is for the sake of generation, not for the sake of voiding the fluid residue, and it is only because the semen is fluid in

a See Introd. § 56.
b This sentence is a continuation of the previous interpolation.
720 a

υγράς τροφής περίπτώσις κεκοιμώνητε τοῦ αὐτοῦ
10 πόρου. δήλον δὲ τούτο ἐκ τοῦ σπέρμα μὲν πάντα
φέρειν τὰ ζῶα, περίπτωμα δὲ μὴ πᾶσι γίνεσθαι

Επεὶ οὖν δὲι καὶ τοὺς τῶν ἀρρένων πόρους
τοὺς σπερματικοὺς ἐρημεῖσθαι καὶ μὴ πλανᾶσθαι,
καὶ τοῖς θήλεσι τὰς υστέρας, τούτῳ δ' ἀναγκαῖον
ἡ πρὸς τὰ πρόσθια τοῦ σώματος ἡ πρὸς τὰ πρανῆ

15 συμβαίνειν, τοῖς μὲν ζωοτόκοις διὰ τὰ ἐμβρύα εὖ
τοῖς προσθίοις αἱ υστέραι, τοῖς δ' ζωοτόκοις πρὸς
τῇ ὁσφύι καὶ τοῖς πρανέσιν ὡς δ' ἡμετοκήσαντα εὖ
αὐτοῖς ζωοτοκεῖ ἐκτός, ταῦτα δ' ἄμφοτέρως
ἐχει διὰ τὸ μετειληφέναι ἄμφοτέρων καὶ εἶναι καὶ
ζωοτόκα καὶ ωτοτόκα τὰ μὲν γὰρ ἄνω τῆς

20 υστέρας, καὶ ἡ γίγνεται τὰ ὦά, ὑπὸ τὸ ὑπόξωμα
πρὸς τῇ ὁσφύι ἐστὶ καὶ τοῖς πρανέσι, προῖούσα1 δὲ
κατὼ ἐπὶ τῇ γαστρί ταῦτῃ γὰρ ζωοτοκεὶ ἥδη.
ὁ δὲ πόρος εἰς καὶ τούτοις τῆς τε ἐγκαὶ περιττώσεως
καὶ τῆς ὁχείας. οὐθὲν γὰρ ἔχει τούτων αἰδόνων,

25 καθάπερ εἰρηται πρότερον, ἀπηρτημένων. ὀμοίως
δ' ἐχοῦσι καὶ οἱ τῶν ἀρρένων πόροι, καὶ τῶν ἐχόντων
καὶ τῶν μὴ ἐχόντων ὀρχεῖς, τοῖς τῶν ψωτόκων
υστέραις. πάσι γὰρ πρὸς τοῖς πρανέσι προσπεφύ-

κασὶ καὶ κατὰ τὸν τόπον τὸν2 τῆς ζάχεως. δὲι μὲν
γὰρ μὴ πλανᾶσθαι ἀλλὰ ἔδραιοι εἶναι, τοιοῦτος δὲ

30 ὁ ὀπίσθεν τόπος. οὗτος γὰρ τὸ συνεχὲς παρέχει καὶ
τὴν στάσιν. τοῖς μὲν οὖν ἐντὸς ἐχοῦσι τοὺς ὀρχεῖς
εὐθὺς ἐρημεισμένοι εἰσίν [ἂμα τοῖς πόροις],3 καὶ τοῖς

1 προῖούσα Platt, προῖούσης vulg.: cf. 719 a 7, H.A. 511 a 7
seqq.: προῖούσης δὲ <τὰ> κατὼ Sus.
2 τῶν Z: om. vulg.
3 ἂμα τοῖς πόροις secl. Platt.
nature that the residue from the fluid nourishment shares the use of the same passage. This is clear from the fact that although all animals produce semen, fluid residue is not formed in all of them.

Now in males the seminal passages must have a fixed position and not stray about, and the same is true of the uterus in females; and this fixed position must of necessity be either towards the front or the back of the body. Hence, (a) in the Vivipara the uterus is in front, on account of the embryo; (b) in the Ovipara it is by the loin and at the back; (c) in those animals which begin by producing eggs within themselves and later bring their young forth externally, both positions are found combined, because the animals share the characteristics of both classes; they are viviparous and oviparous alike; thus, the upper portion of the uterus, in which the eggs are formed, is below the diaphragm by the loin, and towards the back; but its continuation is lower down, by the abdomen, for from this point onwards the production of live young begins. In these animals also there is one passage only for the solid residue and for copulation; none of them has a pudendum projecting from the body, as has been said before. What is true of the uterus in Ovipara is true also of the passages in the males, both those which have testes and those which have not. In all of them the passages are fastened towards the back near the region of the spine; fastened, because they may not stray about, but must have a settled position, which is just what the back part of the body provides; it gives continuity and stability. Indeed, in those animals which have their testes inside, the passages acquire their fixed position at
720 a

ἐκτὸς δ’ ὁμοίως· εἰτ’ ἀπαντᾶσιν εἰς ἐν πρὸς τὸν τοῦ αἰδοίου τόπον. ὁμοίως δὲ καὶ τοῖς δελφῖσιν οἱ πόροι ἔχουσιν· ἀλλὰ τοὺς ὀρχεῖς ἔχουσι κεκρυμμένους ὑπὸ τὸ περὶ τὴν γαστέρα κύτος.

720 b

Πῶς μὲν οὖν ἔχουσι τῇ θέσει περὶ τὰ μόρια τὰ συντελοῦντα πρὸς τὴν γένεσιν, καὶ διὰ τίνας αἰτίας, εἰρήται.

XIV Τῶν δ’ ἄλλων ζῴων τῶν ἀναίμων οὐχ οὐκ αὐτὸς τρόπος τῶν μορίων τῶν πρὸς τὴν γένεσιν συντελοῦντων οὕτω τοῖς ἐναίμοις οὐθ’ ἐαυτοῖς. ἔστι δὲ γένη τέταρτα τὰ λουπά, ἐν μὲν τὰ τῶν μαλακοστράκων, δεύτερον δὲ τὸ τῶν μαλακίων, τρίτον δὲ τὸ τῶν ἐντόμων, καὶ τέταρτον τὸ τῶν ὀστρακοδέρμων (τούτων δὲ περὶ μὲν πάντων ἁθηλον, τὰ δὲ πλείοστα ὡς οὐ δυνάμεθαι φανεροῦ τίνα δὲ συνισταται τρόπον, ύστερον λεκτέον). τὰ δὲ μαλακοστράκα

10 συνδυάζεται μὲν ύστερ πᾶ τὰ ὁπισθορητικά, ὡτιν τὸ μὲν ὑπτιον τὸ δὲ πρανέσ ἐπαλλάξῃ τὰ οὐραία· τοῖς γὰρ ὑπτίοις πρὸς τὰ πρανη ἐπιβαίνειν ἐμποδίζει τὰ οὐραία μακρὰν ἔχοντα τὴν ἀπάρτησον τῶν πτερυγίων, ἔχουσι δ’ οἱ μὲν ἀρρενες λεπτοὺς πόρους θορκοὺς, αἱ δὲ θηλεῖα ύστερος ὑμενόδεις παρὰ τὸ ἐντερον, ἔνθεν καὶ ἔνθεν ἐσχισμένας, ἐν αἷς ἐγ-15 τὸ ἐντερόν, ἔνθεν καὶ ἔνθεν ἐσχισμένας, ἐν αἷς ἐγ-}

XV γίνεται τὸ φῶν. τὰ δὲ μαλάκων συμπλέκεται μὲν κατὰ τὸ στόμα, ἀντερείδοντα καὶ διαπτύττοντα τὰς πλεκτάνας, συμπλέκεται δὲ τὸν τρόπον τοῦτου ἔξ ἀνάγκης· ἢ γὰρ φύσις παρὰ τὸ στόμα τὴν τελευτὴν τοῦ περιττώματος συνήγαγε κάμψασα, καθ’-

20 ἀπερ εἴρηται πρότερον [ἐν τοῖς περὶ τῶν μορίων

1 οὐ vulg.; Σ: om. PY, Platt.

a Snails are the exception (762 a 33).
the very outset [at the same time as the passages]; and similarly in those animals whose testes are external. Afterwards they meet and unite towards the region of the pudendum. The arrangement of the passages is the same as this in dolphins, although their testes are hidden below the abdominal cavity.

We have now described the situation of the parts which are concerned with generation in the blooded animals and have stated the causes.

In the other class of animals, viz., the bloodless ones, the manner of the parts concerned with generation is quite different from what it is in the blooded ones; and what is more they differ among themselves. We have here four groups still left to deal with: (1) Crustacea, (2) Cephalopods, (3) Insects, (4) Testacea (with regard to all of these the facts are obscure, but it is plain that most of them do not copulate; as for the manner in which they arise, we must describe this later on). (1) The Crustacea copulate as the retromingent animals do: one lies prone and the other supine and they fit their tail-parts one to the other. The males are prevented from mounting the females belly to back by their tail-parts which have long flaps attached to them. The males have narrow seminal passages, and the females have a membranous uterus by the side of the gut, divided on either side, and in this the egg is formed. (2) The Cephalopods copulate by the mouth, pushing against each other and intertwining their tentacles. This manner of copulation is due to necessity, because nature has bent the end of the residual passage so as to bring it round by the side of the mouth, as I have previously said [in the treatise...
λόγοις].\\n\\n1 ἔχει δ' ἡ θήλεια μὲν ὑστερικοῦ μόριον φανερῶς ἐν ἐκάστῳ τούτῳ τῶν ᾣλῶν: ὅπως γὰρ ἵσχει τὸ μὲν πρῶτον ἄδιάφρατον, ἐπειτα διακρινόμενον γίνεται πολλά, καὶ ἀποτίκτει ἐκάστου τούτων ἄτελες, καθαπέρ καὶ οἱ ψυτοκοῦντες τῶν 25 ἰχθυῶν. δό δὲ πόρος ὁ αὐτὸς τοῦ περιττώματος καὶ τοῦ ὑστερικοῦ μορίου καὶ τοῖς μαλακοστράκοις καὶ τούτοις. ἡ μέν γὰρ ἡ τοῦ θρόνου ἀφίησι διὰ τοῦ πόρου·\\n\\n3 τότε δ' ἐστὶν ἐν τοῖς υπόλοιποι τοῦ σώματος, ἡ τὸ κέλυφος ἀφέστηκε καὶ ἡ θάλαττα εἰσέρχεται. διὸ ὡς συνδυασμὸς κατὰ τοῦτο γίνεται 30 τῷ ἄρρενι πρὸς τὴν θήλειαν· ἀναγκαῖον γάρ, εἰπέρ ἀφίησε τοῦ ἄρρητο εἰς σπέρμα εἰς μόριον εἰς ἀλλήν τινα δύναμιν, κατὰ τὸν ὑστερικὸν πόρον πλησιάζειν. ἡ δὲ τῆς πλεκτάνης τοῦ ἄρρενος διὰ τοῦ αὐλοῦ δίεσις ἐπὶ τῶν πολυπόδων, ἡ δὲ ὄχευεν πλεκτάνη οἰ ἀλιεῖς, συμπλοκῆς χάριν ἐστίν, 35 ἀλλ' οὐχ ὡς ὅργανον χρησίμου πρὸς τὴν γένεσιν· ἐξω γάρ ἐστὶ τοῦ πόρου καὶ τοῦ σώματος.

1 om. PZ, secl. A.-W.  
2 ὡς Bekker per hypothetae errorem.  
3 seclusi.  
4 τοῦτο Peck, ταῦτα vulg.  
5 τὶ PZ: om. vulg.

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1 684 a 15, 685 a 1.  
2 Cf. P.A. 684 a 11.  
3 Cf. P.A. 684 a 17 ff.  
4 See Introd. § 18. "Part" does not necessarily imply a limb, and the fact that it is mentioned here between semen and dynamis suggests that "limb" is not the meaning here (cf. P.A. 648 a 2, where blood is described as a "part"). All the same, Aristotle may here be intending to use "part" in the sense of limb, for in three genera of the Octopoda the hectocotylized arm (see note below, on l. 32) becomes detached from the male and remains within the

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The female of each of these animals has a part like a uterus, which is plain to be seen; it contains an egg which at first is indistinct, but later divides up and is formed into a number of eggs, each of which the creature deposits in an imperfect state, just as the oviparous fishes do. In these animals as well as in the Crustacea the passage which serves for the residue and connects with the uterus-like part, is one and the same (it is on the under surface of the body, where the "mantle" lies open and the sea water enters in). Hence it is through this that the male effects copulation with the female, since if the male discharges anything, be it semen, or some part, or some other substance, he must of necessity unite with the female through the passage which leads to the uterus. In the case of the Octopuses, the male inserts his tentacle through the funnel of the female, and the fishermen allege that copulation is effected by means of this tentacle, but its purpose is really to link the two creatures together; it has no instrumental use so far as generation is concerned, because it is outside the passage (of the male) and outside his body.

mantle of the female. Aristotle however does not explicitly mention this detaching of the arm.

*Dynamis; see Introd. §§ 23 ff.

† This refers to the remarkable phenomenon in the Dibranchiata of the "hectocotylization" of one of the arms of the male, by means of which copulation is effected, as is stated in H.A. 524 a 5 ff., 541 b 9, 544 a 8 ff. Here, however, Aristotle denies that the arm is so used, and his argument is not unreasonable, for it is not yet known how the arm becomes charged with the spermatophores. For details and diagrams see P. Pelseneer, Mollusca (tr. G. Bourne), 323 ff.

‡ i.e., not a part of the main bulk of the body and not directly connected with the seminal passage.
'Ενίοτε δὲ συνδυάζονται καὶ ἐπὶ τὰ πραγματα τὰ μαλακία: πότερον δὲ γενέσεως χάριν ἢ δὴ ἄλλην αἰτίαν, οὐθὲν ὑπόπτατο πω.

XVI Τῶν δ᾽ ἐντόμων τὰ μὲν συνδυάζονται, καὶ ἡ γένεσις αὐτῶν ἐστὶν ἐκ ζῴων συνωνύμων, καθάπερ ἐπὶ τῶν ἐναίμων, οἴνον αἰ τε ἀκρίδες καὶ οἱ τέτ-5 πιγες καὶ τὰ φαλάγγια καὶ οἱ σφῆκες καὶ οἱ μύρ-μηκες, τὰ δὲ συνδυάζονται μὲν καὶ γεννώσων, οὖχ ομογενῆ δ᾽ αὐτοῖς ἄλλα σκώληκας μόνον, οὐδὲ γίγνονται ἐκ ζῴων ἄλλ᾽ ἐκ σηπομένων ὕγρων, τὰ δὲ ἕξηρῶν, οἴνον αἰ τε ψίλλαι καὶ οἱ μύηαι καὶ αἱ κανθορίδες; τὰ δ᾽ οὐτ᾽ ἐκ ζῷων γίνονται οὐτε 10 συνδυάζονται, καθάπερ ἐμπίδες τε καὶ κώνωπες καὶ πολλὰ τοιάῦτα γένη. τῶν δὲ συνδυαζόμενων ἐν τοῖς πλείστοις τὰ θήλεα μεῖξι ὑμῶν ἄρρενων ἐστὶν. πόροις δὲ τὰ ἄρρενα θορικοῦς οὐ φαίνεται ἐχοντα. ἀφίησι δὲ ὡς ἐπὶ τὸ πλείστον εἰπεῖν τὸ ἄρρεν εἰς τὸ θῆλυ οúdeν μόριον, ἀλλὰ τὸ θῆλυ εἰς 15 τὸ ἄρρεν κἀτωθεν ἄνω. τεθεώρηται δὲ τοῦτο ἐπὶ πολλῶν, [καὶ περὶ τοῦ ἀναβαίνειν ὤσαιτὼς,] τοῦ-ναντίων δ᾽ ἐπ᾽ ὀλίγων· ὡστε δὲ γένει διελεῖν, οὕτω συνεώραται. σχεδὸν δὲ τοῦτο καὶ ἐπὶ τῶν ὄν-τοκων ἱχθύων τῶν πλείστων ἐστὶ, καὶ ἐπὶ τῶν 20 τῶν ἄρρενων ἐστὶ διὰ τὸ συμφέρειν2 πρὸς τὸν γενό-

1 seclusi.  2 συμφέρειν PZ: συμφέρον vulg.

a See Categ. 1a 5 "Things are called `synonymous' when their name is common and the logos of the essence corresponding to the name is the same." For ὁμώνυμον, see note on 726 b 24. A useful mnemonic is: συνώνυμον is same
Sometimes too Cephalopods copulate while both creatures are lying prone, but it has not yet been observed whether this is done for the purpose of generation or for some other cause.

(3) As regards Insects, some of them copulate, and in those cases the young are generated from animals which are of the same name and nature as themselves, just as happens in the blooded creatures; instances of this are locusts, cicadas, spiders, wasps, ants. Others, although they copulate and generate, generate not creatures of the same kind as themselves but only larvae; and these insects moreover are not produced out of animals at all but out of putrefying fluids (in some cases, solids); instances of this are fleas, flies, cantharides. Others neither are produced out of animals nor do they copulate; such are gnats, mosquitoes and many similar kinds of insects. In most of the sorts which copulate the females are larger than the males; and the males do not seem to have any seminal passages. Speaking generally, the male does not insert any part into the female; but the female does so into the male upwards from below: this has been observed in many instances, [and similarly as concerns mounting.] the opposite in a few; but we have not yet enough observations to enable us to classify them distinctly. We find that the females are larger than the males not only in Insects but also in most of the oviparous fishes, and likewise in those quadrupeds which are oviparous; the reason being that the size is an advantage to them when a great bulk is produced inside

in name and same in nature; όμώνυμος is same in name but not in nature. b See Introd. § 77.

* It is not possible to say exactly what insects are meant.
It will be noticed that Aristotle omits to describe the Testacea, which would naturally follow at this point. The
them by the eggs at the time of breeding. In the females the part that answers to the uterus is divided and extends alongside the gut, as in other animals; this is where the fetations are formed. This can be clearly seen in locusts and in any insect whose nature it is to copulate, provided it is large enough; most insects however are too small.

Such is the manner of animals’ instrumental parts connected with generation, which I had not dealt with in my previous treatise. Of the “uniform” parts, semen and milk were there left undescribed, and the time has now come to speak of these. We will deal with semen without delay, and with milk in the chapters which are to follow.

Some animals discharge semen plainly, for instance those which are by nature blooded animals; but it is not clear in which way Insects and Cephalopods do so. Here then is a point we must consider: Do all male animals discharge semen, or not all of them? and if not all, why is it that some do and some do not? and further, Do females contribute any semen, or not? and if they contribute no semen, is there no other substance at all which they contribute, or is there something else which is not semen? And there is a further question which we must consider: What is it which those animals that discharge semen contribute towards generation by means of it? and generally, what is the nature of semen, and (in the case of those animals which discharge this fluid) what is the nature of the menstrual discharge?

It is generally held that all things are formed and reason is that, according to him, they do not copulate: see De partibus.
σπέρμα ἐκ τῶν γεννώντων. διὸ τοῦ αὐτοῦ λόγου ἐστὶ, πότερον καὶ τὸ θῆλυ καὶ τὸ ἀρρεν προένταται ἁμφῶν ἢ θάτερον μόνον, καὶ πότερον ἀπὸ παντὸς ἀπέρχεται τοῦ σώματος ἢ οὐκ ἀπὸ παντός· εὐ- 
λογον γάρ, εἰ μὴ ἀπὸ παντός, μηδὲ ἀπ’ ἁμφοτέρων 
τῶν γεννώντων. διόπερ ἐπισκεπτέον, ἐπεὶ δὴ ἡ πτω 
τινος ἀπὸ παντὸς ἀπειναὶ τοῦ σώματος, περὶ τοῦτο 
πώς ἐχει πρῶτον. ἔστι δὲ σχεδὸν, οἷς ἂν τις χρή- 
σαιτο τεκμηρίοις ὡς ἂφ’ ἐκάστου τῶν μορίων 
ἀπὸ τοῦ σπέρματος, τῆταρα, πρῶτον μὲν ἡ 
οφοδρότης τῆς ἡδονῆς· μᾶλλον γὰρ ἢ δυν ἐπέν 
ταυτὸ γινόμενον πάθος, πλέον δὲ τὸ πάσοι τοῖς 
μορίοις ἢ τὸ ἐν ἢ ὀλύγοις συμβαίνον αὐτῶν. ἔτι 
τὸ ἐκ κολοβῶν κολοβὰ γίνεσθαι· διὰ μὲν γὰρ τὸ 
τοῦ μορίου ἐνδεῖς εἶναι οὐ βαδίζειν σπέρμα ἐν- 
τεῦθεν φασίν, οἶδεν δ’ ἂν μὴ ἐλθῃ, τοῦτο συμβαίνει 
μὴ γίνεσθαι. πρὸς δὲ τούτους αἰ ὡμοίοττητας πρὸς 
τοὺς γεννήσαντας· γίνονται γὰρ ἐοικότες, ὡσπέρ 
καὶ ὅλον τὸ σώμα, καὶ μόρια μορίοις· εἰπὲν οὖν 
καὶ τῷ ὀλῷ αὐτίνος τῆς ὡμοίοτητος τὸ ἂφ’ ὅλου 
ἐλθεῖν τὸ σπέρμα, καὶ τοῖς μορίοις αὐτίνος ἂν εἴῃ τὸ 

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1 προένταται PSZ*: προέσται vulg.
2 ὡσ...: σπέρματος om. PZ.
3 ὡσπερ om. E.
4 τῷ ὀλῷ Z: τοῦ ὅλου vulg.

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a This is a view which is found in the remarkable Hippocratic treatise π. γυνῆς κτλ. 3 and 8 (vii. 474 and 480 Littre), and seems also to have been held by Democritus (see Diels, Βορσκρ. 68 A 141 and 68 B 32). It closely resembles the hypothesis ("pangenesis") which was put forward by Darwin, that every unit of an organism contributes its share to the germ of the future offspring; in other words, that the
come to be out of semen, and semen comes from the parents. And so one and the same inquiry will include the two questions: (1) Do both the male and the female discharge semen, or only one of them? and (2) Is the semen drawn from the whole of the parent's body or not?—since it is reasonable to hold that if it is not drawn from the whole of the body it is not drawn from both the parents either. There are some who assert that the semen is drawn from the whole of the body, and so we must consider the facts about this first of all. There are really four lines of argument which may be used to prove that the semen is drawn from each of the parts of the body. The first is, the intensity of the pleasure involved; it is argued that any emotion, when its scope is widened, is more pleasant than the same emotion when its scope is less wide; and obviously an emotion which affects all the parts of the body has a wider scope than one which affects a single part of a few parts only. The second argument is that mutilated parents produce mutilated offspring, and it is alleged that because the parent is deficient in some one part no semen comes from that part, and that the part from which no semen comes does not get formed in the offspring. The third argument is the resemblances shown by the young to their parents: the offspring which are produced are like their parents not only in respect of their body as a whole, but part for part too; hence, if the reason for the resemblance of the whole is that the semen is drawn from the carriers of heredity move centripetally from all the parts of the body to the germ, thus involving the inheritance of acquired characteristics (for which inheritance, however, there is no evidence).—See also Hippocrates, περί ἀνθρώπων τόπων 16. — Cf. 724 a 9-10.
άφ' ἐκάστου τι τῶν μορίων ἐλθέων. ἔτι δὲ καὶ
25 εὐλογον ἂν εἶναι δόξειν, ὥστερ καὶ τοῦ ὁλου ἐστὶ
ti ἐξ ous γίνεται πρῶτον, οὔτω καὶ τῶν μορίων
ἐκάστου, ὥστε εἰ ἐκεῖνου σπέρμα, καὶ τῶν μορίων
ἐκάστου εἰή ἂν τι σπέρμα ἰδιον. πιθανὰ δὲ καὶ τὰ
τοιαῦτα μαρτυρία ταύτας ταῖς δόξαις· οὐ γὰρ
μάγον τὰ σύμφωτα προσευκότες γίνονται τοῖς γο-
30 νεῦσιν οἱ παιδεῖς, ἀλλὰ καὶ τὰ ἐπίκτητα· οὐλὰς τε
γὰρ ἑχόντων τῶν γεννησάντων ἡδὴ τινὲς ἔσχον ἐν
tois αὐτοῖς τόποις τῶν ἑκούνων τὸν τύπον τῆς
οὐλῆς, καὶ στίγμα ἑχοντος ἐν τῷ βραχίονι τοῦ
πατρὸς ἐπεσήμανεν ἐν Χαλκηδώνι τῷ τέκνῳ συγ-
κεχυμένων μέντοι καὶ οὐ διηθρωμένου τὸ γράμμα.
35 ὅτι μὲν οὖν ἀπὸ παντὸς ἔρχεται τὸ σπέρμα, σχεδὸν
ἐκ τούτων μάλιστα πιστεύοντι τινες.

XVIII Φαίνεται δ' ἐξετάζουσι τὸν λόγον τοῦνατινὸν
μάλλον· τὰ τε γὰρ εἰρημένα λύειν οὐ χαλεπῶν, καὶ
πρὸς τούτοις ἀλλὰ συμβαίνει λέγειν ἄδυνατα. πρῶς
τον μὲν οὖν ὅτι οὐθὲν σημεῖον ἡ ὁμοιότης τοῦ
5 ἀπιεῖαν ἀπὸ παντὸς, ὅτι καὶ φωνὴν καὶ ὅνυχας καὶ
τρίχας ὁμοίοι γίγνονται καὶ τὴν κίνησιν, ἀφ' ὅν
οὐθὲν ἀπέρχεται. ἔνια δ' οὐκ ἔχουσι πιὼ ὅταν γεν-
νώσιν, οἷον τρίχωσιν πολιῶν ἡ γενειοῦ. ἔτι τοῖς
ἀνωθεν γονεύον ἐσοκασιν, ἀφ' ὅν οὐθὲν ἀπήλθεν·

* It will be seen that this translation, in spite of its sound of modernity, is a close representation of the original.
whole, then the reason for the resemblance of the parts is surely that something is drawn from each of the parts. Fourthly, it would seem reasonable to hold that just as there is some original thing out of which the whole creature is formed, so also it is with each of the parts; and hence if there is a semen which gives rise to the whole, there must be a special semen which gives rise to each of the parts. And these opinions derive plausibility from such evidence as the following: Children are born which resemble their parents in respect not only of congenital characteristics but also of acquired ones; for instance, there have been cases of children which have had the outline of a scar in the same places where their parents had scars, and there was a case at Chalcedon of a man who was branded on his arm, and the same letter, though somewhat confused and indistinct, appeared marked on his child. These are the main pieces of evidence which give some people ground for believing that the semen is drawn from the whole of the body.

Upon examination of the subject, however, the XVIII opposite seems more likely to be true; indeed, it is not difficult to refute these arguments, and besides that, they involve making further assertions which are impossible. First of all, then, resemblance is no proof that the semen is drawn from the whole of the body, because children resemble their parents in voice, nails, and hair and even in the way they move; but nothing whatever is drawn from these things; and there are some characteristics which a parent does not yet possess at the time when the child is generated, such as grey hair or beard. Further, children resemble their remoter ancestors, from whom nothing has been drawn for the semen. Resemblances
ἀποδιδόσας γὰρ διὰ πολλῶν γενεῶν αἱ ὀμοιότητες, 10 οἷον καὶ ἐν Ἡλιδῇ ἡ τῷ Αἰθίοπι συγγενομένη· οὐ γὰρ ἡ θυγάτηρ ἐγένετο, ἀλλ’ ὁ ἐκ ταύτης Αἰθίοψ.
καὶ ἐπὶ τῶν φυτῶν δὲ ὁ αὐτὸς λόγος· δήλον γὰρ ὃτι καὶ τούτοις ἀπὸ πάντων ἂν τῶν μερῶν τὸ σπέρμα γίγνοντο. πολλὰ δὲ τὰ μὲν οὐκ ἔχει, τὰ δὲ καὶ ἀφέλοι τις ἂν, τὰ δὲ προσφύεται. ἔτι οὐδ’ ἀπὸ 15 τῶν περικαρπίων ἀπέρχεται· καίτοι καὶ ταύτα γί-
νεται τὴν αὐτὴν ἔχουσα μορφήν.
"推荐阅读 ἀπὸ τῶν ὀμοιομερῶν μόνων ἀπ-
έρχεται ἄφ’ ἐκάστου, οἷον ἀπὸ σαρκὸς καὶ ὄστοι
καὶ νεύρον, ἣ καὶ ἀπὸ τῶν ἀνομοιομερῶν, οἷον
προσώπου καὶ χειρὸς; εἰ μὲν γὰρ ἀπ’ ἐκείνων
μόνων, ἕνεκ’ ἔδει ἐκείνα μόνων”1 ἐοίκασι δὲ
μᾶλλον ταῦτα τοῖς γονεύσι [τὰ ἀνομοιομερὴ], 2
οἷον πρόσωπον καὶ χεῖρας καὶ πόδας· εἴπερ οὖν
μηδὲ ταῦτα τῶν ἀπὸ παντὸς ἀπελθεῖν, τί κωλύει
μηδ’ ἐκείνα τῶν ἀπὸ παντὸς ἀπελθεῖν ὀμοιά εἶναι,
ἄλλα δὲ ἄλλην αἰτίαν; εἰ δ’ ἀπὸ τῶν ἀνομοιο-
μερῶν μόνων, οὐκ ἀρα ἀπὸ πάντων. προσήκει
25 δὲ μᾶλλον ἀπ’ ἐκείνων· πρότερα γὰρ ἐκεῖνα, καὶ
σύγκειται τὰ ἀνομοιομερή ἐξ ἐκείνων, καὶ ὠσπερ
πρόσωπον καὶ χεῖρας γίγνονται ἐοικότες, οὕτω καὶ

1 ἕνεκ’ ἔδει ἐκείνα μόνων” Peck; monuerant A.-W.
intellegi debere, e.g., ἔδει ἐκείνα μόνων ἐοικέναι.
2 τὰ ἀνομοιομερὴ secludenda, nam tāūtā hoc significat.

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of this sort recur after many generations, as the following instance shows. There was at Elisa a woman who had intercourse with a blackamoor; her daughter was not a black, but that daughter's son was. And the same argument will hold for plants. We should have to say that the seed was drawn from the whole of the plant, just as in animals. But many plants lack certain parts; you can if you wish pull some of the parts off, and some parts grow on afterwards. Further, nothing is drawn from the pericarp to contribute to the seed, yet pericarp is formed in the new plant and it has the same fashion as that in the old one.

Here is a further question. Is the semen drawn only from each of the "uniform" parts of the body, such as flesh, bone, sinew, or is it drawn from the "non-uniform" parts as well, such as face and hand? Consider the possibilities: (1) The semen may be drawn from the uniform parts only. If so, then children ought to resemble their parents in respect of these only, but the resemblance occurs rather in the non-uniform parts such as face, hands, and feet. Therefore if even these resemblances in the non-uniform parts are not due to the semen being drawn from the whole body, why must the resemblances in the uniform parts be due to that and not to some other cause? (2) The semen may be drawn from the non-uniform parts only. This means that it is not drawn from all the parts. Yet it is more in keeping that it should be drawn from the uniform parts, because they are prior to the non-uniform, and the non-uniform are constructed out of them; and just as children are born resembling their parents in face and hands, so they resemble them in flesh and
σάρκας καὶ ὄννυχας. εἰ δ᾽ ἀπὶ ἀμφοτέρων, τὸς ὁ
τρόπος ἂν εἰη τῆς γενέσεως; σύγκειται γὰρ ἐκ
τῶν ὁμοιομερῶν τὰ ἀνομοιομερή, ὡστε τὸ ἀπὸ
30 τούτων ἀπιέναι τὸ ἀπ᾽ ἑκείνων ἂν εἰη ἀπιέναι καὶ
tῆς συνθέσεως. ὥσπερ κἂν εἰ ἀπὸ τοῦ γεγραμ-
μένου ὄνομάτος ἀπῆλε τι, εἰ μὲν ἀπὸ παντός, κἂν
ἀπὸ τῶν συλλαβῶν ἐκάστης, εἰ δ᾽ ἀπὸ τούτων, ἀπὸ
tῶν στοιχείων καὶ τῆς συνθέσεως. ἦστ᾽ εἰπερ ἐκ
πυρὸς καὶ τῶν τοιούτων σάρκες καὶ ὅστὰ συνεστὰ-
35 σιν, ἀπὸ τῶν στοιχείων ἂν εἰη μόνον. ἀπὸ γὰρ
tῆς συνθέσεως πῶς ἐνδέχεται; ἀλλὰ μὴν ἂνεν γε
ταύτης οὐκ ἂν εἰη ὄμοια. ταύτην δ᾽ εἰ τι ἰδήμω-
ουργεῖ ὕστερον, τοῦτ᾽ ἂν εἰη τὸ τῆς ὁμοιότητος
ἀἱτίων, ἀλλ᾽ οὐ τὸ ἀπελθεῖν ἀπὸ παντός.

"Ετι εἰ μὲν διεσπασμένα τὰ μέρη ἐν τῷ σπέρματι,

1 ἀπηλε τι Ἡ, ἀπηλε τι Ζ: om. vulg.
2 μόνον Ζ: μᾶλλον vulg.

a The point of the argument is this. There is no addi-
tional material in the non-uniform parts beyond what there
was in the uniform ones; the only additional factor is the
assemblage (composition, combination, arrangement) of the
uniform parts so as to make the non-uniform ones (e.g., of
flesh, bone, blood, sinew, etc., so as to make a face or an
arm). And as the assemblage, the fact that the uniform
parts are arranged in a particular manner, is not a material
thing, obviously nothing can be drawn from it as an ingredient
for the semen. The argument can be carried a stage further
still, as Aristotle points out, for the uniform parts themselves
are merely assemblages of the elementary forms of matter,
Earth, Air, Fire, Water. (See Introd. § 24, and 715 a 10 ff.)
nails. (3) The semen may be drawn from both uniform and non-uniform parts. The question then arises: What can be the manner in which generation takes place? The non-uniform parts are constructed out of uniform ones assembled together; so that being drawn from the non-uniform parts would come to the same thing as being drawn from the uniform parts plus the assemblage of them. (It is just like the case of a word written down on paper: if there were anything drawn from the whole of the word, it would be drawn from each of the syllables also, and this of course means that it would be drawn from the letters plus the assemblage of them together.) Now flesh and bones, we should agree, are constructed out of fire and the like substances; which means that the semen would be drawn from the elements only, because how can it possibly be drawn from the assemblage of them? And yet without this assemblage the parts would not have the resemblance; so if there is something which sets to work later on to bring this assemblage about, then surely this something, and not the drawing of the semen from the whole of the body, will be the cause of the resemblance.

Further, if the parts of the body are scattered about

Hence, the theory boils down to an assertion that the semen is drawn from the simplest forms of matter, and as this excludes any distinctive characteristics, the theory loses all meaning.

* Contrast the interesting theory examined in Plato, Theaetetus 201 d ff., that “elements” (στοιχεῖα), whether physical elements or “letters” of the alphabet, are “ἀλόγα” and cannot be known, until they are assembled into a “syllable,” which is an entity over and above its components, and “has a λόγος,” and so can be known.—See also 715 a 12, n.

* The “elements”; see Introd. § 24.
5 πώς ἦ; εἴ δὲ συνεχὴς, ἣν ἂν εἶναι μικρὸν. καὶ τὰ τῶν αὐτῶν πώς; οὕτω γὰρ ὁμοιόν τὸ ἀπτὸν ἀπὸ τοῦ ἄρρενος καὶ τοῦ θῆλεος.

"Εἰτ εἰ ἀμφότεροι ὁμοίως ἀπὸ πάντων ἀπέρχεται, δύο γίγνεται ἥν ἐκατέρων γὰρ ἀπαντά ἔξει. διὸ καὶ Ἐμπεδοκλῆς ἔσχεν, εἴπερ οὕτω λεκτέον, μάλιστα λέγειν ὁμολογούμενα τούτῳ τῷ λόγῳ [τὸ γε τοσοῦτον, ἀλλ' εἴπερ ἐτέρα πῆ, οὗ καλῶς]· φησὶ γὰρ ἐν τῷ ἄρρενι καὶ τῷ θῆλει οἶον σύμβολον ἐνείναι, ὁλον δ' ἂπ' οὐδετέρου ἀπιέναι, ἀλλὰ διέσπασται μελέων φύσις, ἣ μὲν ἐν ἀνδρός . . .

diὰ τὸ γὰρ τὰ θῆλεα οὐ γεννᾶ ἐξ αὐτῶν, εἴπερ ἀπὸ παντὸς τε ἀπέρχεται καὶ ἔχει υποδοχὴν; ἀλλ' ὡς ἔσχεν ὥστε ἀπέρχεται ἀπὸ παντὸς, ἡ οὕτως ὡσπερ ἐκεῖνος λέγει, οὗ ταύτα ἄφεν ἐκατέρων, διὸ καὶ δέονται τῆς ἀλλήλων συνομοσίας. ἀλλὰ καὶ τούτῳ ἀδύνατον. ὡσπερ γὰρ καὶ μεγάλα ὄντ' ἀδύνατον διεσπασμένα σώζεσθαι καὶ ἐμψυχα εἶναι,

1 seclusi.

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a i.e., which generative organs is the offspring to have—male or female ones?
b Sc., in this respect, though it may be identical in respect of hand, nose, eyes, etc.
c "Nature" seems to mean here, as often, "natural substance," or "substance."
d Emped. fr. 63 (Diels, Vorsokr.5); it probably continued, e.g., "Seed, and the other portion is in woman's."
within the semen, how do they live? If on the other hand they are connected with each other, then surely they would be a tiny animal. And what about the generative organs? because that which comes from the male will be different from that which comes from the female.

Further, if the semen is drawn from all the parts of both parents alike, we shall have two animals formed, for the semen will contain all the parts of each of them. If this sort of view is to be adopted, the statement most closely in accord with it appears to be that of Empedocles [at any rate up to a point; if we take any other view, he appears wrong]. Empedocles says that in the male and in the female there is as it might be a tally—a half of something—and that the whole is not drawn from either of the parents. “But” (I quote his words)

torn asunder stands

The substance of the limbs; part is in man’s . . .

Otherwise the question arises, why is it that female animals do not generate out of themselves, if so be that the semen is drawn from the whole body and a receptacle for it is at hand? No; so far as we can see, either the semen is not drawn from the whole body, or if it is, it happens in the way described by Empedocles—the two parents do not both supply the same portions, and that is why they need intercourse with each other. But even Empedocles’ explanation is impossible. The parts cannot remain sound and living if “torn asunder” from each other when small, any more than they can when they are fully grown. Empedocles, however, implies that they
καθάπερ Ἐμπεδοκλῆς γεννᾷ ἐπὶ τῆς φιλότητος, 20 λέγων

ἡ πολλαὶ μὲν κόρσαι ἀναύχενες ἐβλάστησαν. εἰδ᾿ οὕτως συμφύεσθαι φησιν. τούτῳ δὲ φανερὸν ὅτι ἁδύνατον· οὔτε γὰρ μὴ ψυχὴν ἔχοντα οὔτε μὴ ζωῆν τινα δύναι· ἂν σώζεσθαι, οὔτε ὦσπερ ἥμα ὅντα πλεῖω συμφύεσθαι ὦστ’ εἶναι πάλιν ἐν. 25 ἀλλὰ μὴν τοῦτον τὸν τρόπον συμβαινεὶ λέγειν τοῖς ἀπὸ παντὸς ἀπιέναι φάσκονσιν, ὦσπερ τὸτε ἐν τῇ γῇ ἐπί τῆς φιλότητος, οὕτω τούτοις ἐν τῷ σώματι. ἁδύνατον γὰρ συνεκῇ τὰ μόρια γίγνεσθαι, καὶ ἀπιέναι εἰς ἕνα τόπον συνιόντα. εἶτα πῶς καὶ "διέσπασται" τὰ ἄνω καὶ κάτω καὶ δεξιά καὶ ἀριστερὰ καὶ πρόσθια καὶ ὀπίσθια; 30 πάντα γὰρ τούτα ἀλογά ἐστιν.

"Ετι τὰ μέρη τὰ μὲν δυνάμει τὰ δὲ πάθεσι διώρισται, τὰ μὲν ἀνομοιομερῆ τῷ δύνασθαι τι ποιεῖν, οἶνον γλώττα καὶ χείρ, τὰ δ’ ὀμοιομερῆ σκληρότητι καὶ μαλακότητι καὶ τοῖς ἄλλοις τοῖς τουότοις πάθεσιν. οὐ πάντως οὕν ἔχον αἷμα οὐδὲ σάρξ. 35 δὴ λον τούνυν ὅτι ἁδύνατον τὸ ἀπελθὸν εἶναι συν-

1 οὐ ... σάρξ om. Σ: <αἴμα> αἷμα οὐδὲ <σάρξ> σάρξ Btf.

a According to Empedocles, there were alternating periods during which Love and Strife respectively gained the mastery; for details see Burnet, *Early Greek Philosophy*, pp. 231 ff.

b Emped. fr. 57 (Diels).

c See Introd. §§ 41 ff.

d Viz., in the formation of the embryo.

e Cf. below, 723 b 14 ff., 729 a 7 ff.
can when he says in his account of their generation during the "Reign of Love,"

There many neckless heads sprang up and grew; later on, he says, they grew on to each other. This is clearly impossible: on the one hand, if they had not Soul or life of some sort in them they could not remain safe and sound; and on the other hand, if they were a number of separate living animals, as one might say, they could not grow on to each other so as to become one animal again. Yet this is actually the kind of thing which those people have to say who allege that the semen is drawn from the whole of the body: just as it was in the beginning in the earth in the Reign of Love, so it is, according to them, in the living body. Of course it is impossible that the parts should become connected, i.e., come off from the parents so that they go together into one place. Besides, in any case, how were the upper and lower parts, the right and left, the front and the back, "sundered"? All these ideas are fantastic.

Further, among the parts, some are distinguished by some faculty they possess, others by having certain physical qualities: thus, the non-uniform parts (such as the tongue or the hand) are distinguished by possessing the faculty to perform certain actions, the uniform parts by hardness or softness or other such qualities. Unless, therefore, it possesses certain special qualities, a substance is not blood or flesh; and hence it is plain that the substance which is

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61 One of the definitions of πάθος given at Met. 1022 b 15 is "a quality (ποιητης) in virtue of which a thing may be altered, e.g., whiteness, blackness, heaviness, lightness, etc."
723 a ὁνυμον τοῖς μέρεσιν, οἷον αἷμα ἀπὸ αἷματος ἡ σάρκα ἀπὸ σαρκός. ἀλλὰ μὴν εἰ γ' εἴ ἐτέρου τινὸς ὄντος αἷμα γίνεται, οὐδ' ἂν τὴς ὁμοιότητος αὐτών εἴη, ὥσ λέγουσιν οἱ φάσκοντες οὕτω, τὸ ἀπελθεῖν ἀπὸ πάντων τῶν μορίων. ἰκανὸν γὰρ ἄφ' ἐνὸς 5 ἀπιέναι μόνον, εἴπτερ μὴ ἐξ αἷματος αἷμα γίνεται. διὰ τί γὰρ οὐκ ἂν καὶ ἀπαντα ἐξ ἐνὸς γίγνοιτο; ὁ αὐτὸς γὰρ λόγος ἐοικεν εἶναι οὕτως τῷ Ἀναξ- αγόρου, τῷ μηθὲν γίγνεσθαι τῶν ὁμοομερῶν. πλῆν ἕκεινος μὲν ἐπὶ πάντων, οὕτω δ' ἐπὶ τῆς γενέσεως τῶν ᾽ζων τοῦτο ποιοῦσιν. ἐπειτα ὑδά 10 τρόπον αὐξηθῆσεται ταῦτα τὰ ἀπελθόντα ἀπὸ παντός; Ἀναξαγόρας μὲν γὰρ εὐλόγως φησὶ σάρκας ἐκ τῆς τροφῆς προσιέναι ταῖς σαρξίν· τοῖς δὲ ταῦτα μὲν μὴ λέγουσιν, ἀπὸ παντὸς δ' ἀπιέναι φάσκονοι, πῶς ἐτέρου προσγνωμονένου ἔσται μείζον, εἴ μὴ

"Cf. note on 721 a 3. It has no right to be called by the same name (συνώνυμον, implying the same λόγος of its essence) because it has not the same qualities, which clearly shows that it has not the same essence.

This phrase, which at once calls to mind the question asked by Anaxagoras (Diels 59 B 10) τῶς γὰρ ἂν ἐκ μη τριχος γενοῦτο θρεῖ καὶ σάρξ ἐκ μη σαρκὸς; leads on naturally to the reference to Anaxagoras which immediately follows.

According to Anaxagoras, the "uniform" substances, such as flesh, bone, blood, etc., were to be ranked as elements, i.e., as ultimate forms of matter, and therefore ex hypothesi did not come into being or pass out of being; and there was a portion of every one of them in every thing. Hence, there was a portion of flesh, bone, blood, etc., in all nourishment taken by the embryo, and so Anaxagoras could easily account for the growth in bulk of the flesh, bone, and blood in the embryo. The theory now being examined, says Aristotle, seems to make a similar assertion about the semen only—this, it holds, contains a portion of flesh, bone, blood, etc.—but it does not go on to assert that the nourishment
drawn from the various parts of the parent has no right to the same name as those parts—we may not call that "blood" which is drawn from the parents' blood, and the same with flesh. This means that the offspring's blood is formed out of something which is other than blood, and if so, then the cause of its resemblance will not be due to the semen's being drawn from all the parts of the parent's body, as the supporters of this theory assert—because if blood is formed from something that is not blood, the semen need only be drawn from one part, there being no reason why all the other constituents as well as blood should not be formed out of the one substance. This theory seems to be identical with that of Anaxagoras in asserting that none of the uniform substances comes into being; the only difference is that whereas he applied the theory universally, these people apply it to the generation of animals. Again, how are these parts which were drawn from the whole of the parent's body going to grow? Anaxagoras gives a reasonable answer; he says that the flesh already present is joined by flesh that comes from the nourishment. Those people however, who do not follow Anaxagoras in the statement just quoted, yet hold that the semen is drawn from the whole body, are faced with this question: how is the embryo to grow bigger by the addition of different substance to it which the embryo takes in afterwards also contains these substances. Hence the theory gets into a difficulty when the question arises of how the growth of the embryo is effected. This difficulty is avoided by Anaxagoras, because he makes his principle "a portion of every element in every thing" apply universally, and does not limit its application to the semen only. (For Anax., see A. L. Peck, C.Q. XXV (1931), 27 ff., 112 ff.)
μεταβάλλει τὸ προσελθόν; ἀλλὰ μὴν εἰ γε
15 δύναται μεταβάλλειν τὸ προσελθόν, διὰ τὶ οὐκ εὐθὺς ἐξ ἀρχῆς τὸ σπέρμα τοιοῦτον ἔστιν ὁστὲ ἐξ αὐτοῦ δυνατὸν εἶναι γίνεσθαι αἷμα καὶ σάρκας, ἀλλὰ μὴ αὐτὸ εἶναι ἐκεῖνο καὶ αἷμα καὶ σάρκας; οὐ γὰρ δὴ οὐδὲ τοῦτο ἐνδέχεται λέγειν, ὡς τῇ κατακεράσει αὐξάνεται ύστερον οἶνον οὖν οἷον ὤδατος προσεγχθέντος· αὐτὸ γὰρ ἂν πρῶτον μάλιστα
20 ἢν ἐκαστὸν ἀκρατόν οὖν· νῦν δὲ ύστερον μᾶλλον καὶ σάρξ καὶ ὅστοι καὶ τῶν ἄλλων ἐκαστὸν ἐστὶ μορίων. τοῦ δὲ σπέρματος φάναι τι νεῦρον εἶναι καὶ ὅστοις λίαν ἐστὶν ὑπὲρ ἡμᾶς τὸ λεγόμενον.

Πρὸς δὲ τούτοις εἰ τὸ θῆλυ καὶ τὸ ἀρρεν ἐν τῇ κυήσει διαφέρει, καθάπερ Ἐμπεδοκλῆς λέγει

25 ἐν δ' ἐχύθη καθαροῖς· τὰ μὲν τελέθουσι γυναῖκες
ψύχεοι ἀντιάσαντα. "...

φαίνονται δ' οὖν μεταβάλλουσαι καὶ γυναῖκες καὶ ἄνδρες, ὥσπερ ἐξ ἀγόνων γόνυμοι, οὕτω καὶ ἢκθηλυτόκων ἀρρενοτόκοι, ὡς οὐκ ἐν τῷ ἀπελθεῖν ἀπὸ παντὸς ἥ μὴ τῆς αἰτίας οὕσης, ἀλλ' ἐν τῷ
30 σύμμετρον ἥ ἀσύμμετρον εἶναι τὸ ἀπὸ τῆς γυναῖκος καὶ τοῦ ἄνδρος ἀπίον, ἢ καὶ δι' ἄλλην τινὰ τοιαύτην αἰτίαν. δὴ λοιπὸν τοῖνυν, εἰ τούτῳ θῆσομεν οὕτως, δὴ ὁ οὐ τῷ ἀπελθεῖν ἀπὸ τινὸς τὸ θῆλυ, ὡστ'
unless the substance that is added changes? If however it is admitted that this added substance can change, why not admit straight away that the semen at the outset is such that out of it blood and flesh can be formed, instead of maintaining that the semen is itself both blood and flesh? They might try to argue that it grows at a later stage by admixture, just as wine is increased in bulk by pouring in water; but even this line of argument proves impossible, because if that were so, then it would surely be at the outset that each of the parts was its own proper self, before it was mixed, whereas in actual fact it is at a later stage that this occurs (I refer of course to flesh and bone and every one of the rest of them). And the assertion that some of the semen is sinew and bone is quite beyond us, as the saying goes.

Here is another objection. Suppose it is true that the differentiation between male and female takes place during conception, as Empedocles says:

> Into clean vessels were they pour'd forth;
> Some spring up to be women, if so be
> They meet with cold.

Anyway, both men and women are observed to change: not only do the infertile become fertile, but also those who have borne females bear males; which suggests that the cause is not that the semen is or is not drawn from the whole of the parents, but depends upon whether or not that which is drawn from the man and from the woman stand in the right proportional relation to each other. Or else it is due to some other cause of this sort. Thus, if we are to assume this as true, viz., that the same semen is

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*b Cf. 767 a 16, 772 a 17, and Introd. § 39.*
ouδὲ τὸ μέρος ὃ ἔχει ἴδιον τὸ τε ἄρρεν καὶ τὸ θῆλυ, εὐπερ τὸ αὐτὸ ὁμορμά καὶ θῆλυ καὶ ἄρρεν δύναται 35 γίνεσθαι ὃς ὁυκ ὁντος τοῦ μορίου ἐν τῷ ὁμορματε. τί οὖν διαφέρει ἐπὶ τούτου λέγειν ἢ ἐπὶ τῶν ἄλλων μορίων; εἰ γὰρ μηδ' ἀπὸ τῆς ὑστέρας ὁμορμᾶ γίνεται, ὃ αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων ἢν εἰτ' ὁμορίων.

"Ετι ἐνια γίνεται τῶν ζώων οὔτ' εἴς ὁμογενῶν οὔτε τῷ γένει διαφόρων, οἷον αἱ μνίαι καὶ τὰ γένη 5 τῶν καλομέμενων ψυλλῶν.1 εκ δὲ τούτων γίνεται μὲν ζώα, οὐκέτι δ' ὁμοια τὴν φύσιν, ἄλλα γένος τι σκωλήκων. δὴλον οὖν ὅτι οὐκ ἀπὸ παντὸς μέρους ἀπώντος γίγνονται ὡσα ἐτερογενή· ὁμοια γὰρ ᾗν ἣν, εὐπερ τοῦ ἀπὸ παντὸς ἀπιέναι σημείων ἐστιν ἢ ὁμοιότης.

"Ετι ἀπὸ μιᾶς συνοισίας καὶ τῶν ζώων ἐνια 10 γεννᾶ πολλά, τὰ δὲ φυτὰ καὶ παντάπασιν· δὴλον γὰρ ὅτι ἀπὸ μιᾶς κινῆσεως τὸν ἐπέτειον πάντα φέρει καρπὸν. καὶ τοι πῶς δυνατόν, εἰ ἀπὸ παντὸς ἀπεκρίνετο τὸ ὁμορμα; μιὰν γὰρ ἀπόκρισιν ἀπὸ μιᾶς ἀναγκαίων γίνεσθαι συνοισίας καὶ μιᾶς διακρί-


a And that the differentiation takes place in the uterus.

b This does not of course imply a belief in plant fertilization; but the precise meaning of the remark is not clear. On comparison with 728 b 35 ff., it appears that the product of the "one act of coition" in animals corresponds to the "seed" of plants, which also is a "futation," in which male and female are not separate, just as male and female are
able to be formed into either male or female (implying that the sexual part is not present in the semen), it is clear that it is not the semen's being drawn from some one part which causes the offspring to be female, nor, in consequence, is it responsible for the special physical part which is peculiar to the two sexes. And what can be asserted about the sexual part can equally well be asserted about the other parts; since if no semen comes even from the uterus, the same will surely hold good of the other parts as well.

Further, some animals are formed neither from creatures of the same kind as themselves nor from creatures of a different kind; examples are: flies and the various kinds of fleas as they are called. Animals are formed from these, it is true, but in these cases they are not similar in character to their parents; instead we get a class of larvae. Thus in these creatures which differ in kind from their parents we clearly have animals which are not formed out of semen drawn from every part of the body, for if resemblance is held to be a sure sign that this has occurred, then they would resemble their parents.

Further, even among the animals there are some which generate numerous offspring from one act of coition, a phenomenon which is, indeed, universal with plants; these, as is manifest, produce a whole season's fruit as the result of one single movement. Now how is this possible on the supposition that the semen is secreted from the whole body? One act of coition, and one effort of segregation, ought necessarily to give rise to one secretion and no more. That it should get divided up in the uterus is impossible,

combined in the "fetation" of an animal. See also 728 a 27, 731 a 1.
15 ἡδη γὰρ ὡστερ ἀπὸ νέου φυτοῦ ἡ ζῷον, οὐ σπέρματος εἰη ἡ διαχώρισις.

"Ετι τὰ ἀποφυτεύομενα ἀπ’ αὐτοῦ φέρει σπέρμα: δῆλον οὖν ὅτι καὶ πρίν ἀποφυτεύθηναι ἀπὸ τοῦ αὐτοῦ μεγέθους2 ἔφερε τὸν καρπὸν, καὶ οὐκ ἀπὸ παντὸς τοῦ φυτοῦ ἀπῆκε τὸ σπέρμα.

Μέγιστον δὲ τούτων τεκμήριον τεθεωρήκαμεν 20 ικανώς ἐπὶ τῶν ἐντόμων. καὶ γὰρ εἰ μή ἐν πάσιν, ἀλλ’ ἐπὶ τῶν πλείστων ἐν τῇ ὁχείᾳ τὸ θηλυ εἰς τὸ ἀρρεν μέρος τι αὐτοῦ ἀποτείνει [διὸ καὶ τὴν ὁχείαν, καθάπερ εἰπομεν πρότερον, οὔτω ποιοῦνται]3: τὰ γὰρ κάτωθεν εἰς τὰ ἄνω φαίνεται ἐναφιέντα, οὐκ ἐν πάσιν, ἀλλ’ ἐν τοῖς πλείστοις τῶν τεθεωρή-25 μένων. ὡστε φανερὸν ἂν εἰη ὅτι οὔδ’ ὁσα προϊέναι γονήν τῶν ἀρρένων, οὐ τὸ ἀπὸ παντὸς ἀπιέναι τῆς γενέσεως αὐτῶν ἐστιν, ἀλλ’ ἄλλον τῶν τρόπων, περὶ οὗ σκεπτέον ὡστέρον. καὶ γὰρ εἴπερ τὸ ἀπὸ παντὸς ἀπιέναι συνέβαινεν, ὡστερ φασιν, οὐθὲν ἐδει ἀπὸ πάντων ἄξιον ἀπιέναι, ἀλλὰ μόνον ἀπὸ 30 τοῦ δημιουργοῦντος, οἷον ἀπὸ τοῦ τέκτονος ἀλλὰ μὴ ἀπὸ τῆς ὅλης. νῦν δ’ ὁμοιον λέγουσιν ὡστερ καὶ εἰ ἀπὸ τῶν ὑποδημάτων: σχεδὸν γὰρ ὁ ὁμοιος4 νῦσ τῷ πατρὶ ὁμοιο φορεί.

"Οτι δ’ ἡδονὴ σφοδρὰ γίνεται ἐν τῇ ὁμιλίᾳ τῇ

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1 ἀπὸ ... εἰη] ἀπὸ ζῷον σπέρμα πουει Ζ, sim. Σ.
2 μέρους coni. Bonitz. 3 seclusi : om. Σ.
4 ὁ ὁμοιος P : ὁμοιος τις vulg. : ὁμοιος Z.

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a The text is probably corrupt; for the sense cf. 729 a 6 ff.

b Ch. 16.
for by that time the division would be made as it were from a new plant or animal, not of semen.

Further, transplanted cuttings bear seed—derived, of course, from themselves: which is proof positive that the fruit they bore before they were transplanted was derived from that identical amount of the plant which is now the cutting, and that the seed was not drawn from the whole of the plant.

The weightiest proof of all, however, we have sufficiently established by our observations of Insects. Perhaps not in all Insects, but certainly in most, during copulation the female extends a part of itself into the male [so, as we said earlier,\(^b\) this is actually the way in which they effect copulation]: the females can be seen inserting something into the males upwards from below. This does not apply to all Insects, but to most of those which have been observed. Hence surely it is clear that even in the case of those males which discharge semen generation is not caused by the semen’s being drawn from the whole of the body, but it is brought about in some other way, which we must consider later on. And indeed, if it were really true that the semen is drawn from the whole body, as these people say, there would still be no call for them to assert that it is drawn from all the parts; they need only say it is drawn from the creative part which does the fashioning—from the artificer, in other words, not from the material which he fashions. As it is, they talk as though even the shoes which the parent wears were included among the sources from which the semen is drawn, for on the whole a son who resembles his father wears shoes that resemble his.

It is true that there is intense pleasure in sexual
ARISTOTLE

723 b

τῶν ἀφροδισίων, οὐ τὸ ἀπὸ παντὸς ἀπιέναι αὐτίων,
35 ἀλλ’ ὅτι κυνηγός ἐστιν ἴσχυρός· διὸ καὶ εἰ πολλάκις
συμβαίνει η ὀμιλία αὐτή, ἥττον γίνεται τὸ χαίρειν
toίς πλησιάζουσιν. ἔτι πρὸς τῷ τέλει ἡ χαρά· ἐδει
de ἐν ἕκάστῳ τῶν μορίων, καὶ μὴ ἄμα, ἀλλ’ ἐν
μὲν τοῖς πρότερον ἐν δὲ τοῖς ὑστερον.

724 a

Τοῦ δ’ ἐκ κολοβῶν γίνεσθαι κολοβᾶ ἢ αὐτῇ αὐτίᾳ
5 καὶ διὰ τὰ ὁμοία τοῖς γονεῦσιν. γίνεται δὲ καὶ οὗ
κολοβὰ ἐκ κολοβῶν, ὥσπερ καὶ ἀνόμοια τοῖς τε-
κνώσασιν· περὶ δὲν ὑστερον τὴν αὐτίαν θεωρητέον.
tὸ γὰρ πρόβλημα τούτ’ ἑκείνους ταύτὸν ἐστὶν.

"Ετι εἰ τὸ θῆλυ μὴ προῖεται σπέρμα, τοῦ αὐτοῦ
λόγου μηδ’ ἀπὸ παντὸς ἀπιέναι. κἂν εἰ μὴ ἀπὸ
10 παντὸς ἀπέρχεται, οὐθὲν ἄλογον τὸ μηδ’ ἀπὸ τοῦ
θῆλεος, ἀλλ’ ἄλλον τινὰ τρόπον αὐτίον εἶναι τὸ
θῆλυ τῆς γενέσεως. περὶ οὗ δὴ ἐχόμενον ἐστιν
ἐπισκέψασθαι, ἐπειδὴ φανερὸν ὅτι οὐκ ἀπὸ πάντων
ἀποκρίνεται τὸ σπέρμα τῶν μορίων.

Ἀρχὴ δὲ καὶ ταύτης τῆς σκέψεως καὶ τῶν ἐπο-
15 μένων πρῶτον λαβεῖν περὶ σπέρματος τί ἐστιν·
οὐτώ γὰρ καὶ περὶ τῶν ἐργῶν αὐτοῦ καὶ τῶν περὶ
αὐτὸ συμβαίνοντων ἐσται μᾶλλον εὐθεώρητον. βού-
λεται δὲ τοιοῦτον τὴν φύσιν εἶναι τὸ σπέρμα, ἐξ

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intercourse. The cause of this however is not that the semen is drawn from the whole body, but that there is violent stimulation; and that of course is why those who indulge often in such intercourse derive less pleasure from it. Moreover, the pleasure in fact comes at the end, but according to the theory it should occur (a) in every one of the parts, and (b) not simultaneously, but earlier in some and later in others.

As for mutilated offspring being produced by mutilated parents, the cause is the same as that which makes offspring resemble their parents. And anyway, not all offspring of mutilated parents are mutilated, any more than all offspring resemble their parents. The cause of these things we must consider later; the problem in both cases is the same.

Moreover, if the female does not discharge any semen, then it is consistent to say that the semen is not drawn from the whole body either; or again, if it is not drawn from the whole body, there is nothing inconsistent in saying that it is not drawn from the female either, but that the female is responsible for generation in some other way than this. This, in fact, will be the next subject for us to investigate, now that it is clear that the semen is not secreted from all the parts of the body.

We must begin this investigation and those which are to follow by discovering first of all what semen is; this will enable us to consider more easily its functions and everything connected with it. Now the aim of semen is to be, in its nature, the sort of stuff from which the things that take their rise in the realm

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* Bk. IV, chh. 3 f.

b Cf. 721 b 10.
οὐ τα κατὰ φύσιν συνιστάμενα γίνεται πρώτου [οὗ τῶ εὖ ἐκείνου τι εἶναι τὸ ποιοῦν, οἷον τοῦ ἄνθρωπος. 20 γίνεται γὰρ ἐκ τούτου, ὅτι τούτῳ ἐστὶ τὸ σπέρμα.]

ἐπεὶ δὲ πολλαχῶς γίγνεται ἄλλο εὖ ἄλλου—ἐτερον γὰρ τρόπον, ὡς εὖ ἡμέρας φαμέν νῦς γίγνεται καὶ ἐκ παιδὸς ἀνήρ, ὅτι τὸδε μετὰ τὸδε ἄλλον δὲ τρόπον, ὡς ἐκ χαλκοῦ ἄνδριας καὶ ἐκ ξύλου κλίνη,

καὶ τἀλλα όσα ὡς εὖ ὅλης γίγνεσθαι τὰ γιγνόμενα λέγομεν, ἐκ τινὸς ἐννοπάρχοντος καὶ σχηματισθέντος τὸ ὅλον ἐστὶν. ἐτερον δὲ τρόπον ὡς ἐκ μονοικοῦ ἁμοῦσος καὶ ὡς ἐκ ὑγιοῦς κάμινων, καὶ ὅλως ὡς τὸ ἐναντίον ἐκ τοῦ ἐναντίου. ὑπὸ τὸν καρα

παρὰ ταῦτα, ὡς Ἕπιχαρμος ποτεὶ τὴν ἐποικοδομήσιν, ἐκ τῆς διαβολῆς ἡ λοιδορία, ἐκ δὲ ταῦτας τῆς μάχης ταῦτα δὲ πάντα ἐκ τινὸς ἡ ἀρχὴ τῆς κινῆσεως, τῶν δὲ τοιούτων ἐνίων μὲν ἐν αὐτοῖς

1 seclusi: οὐ τῶ εὖ ἐκείνου τινὸς, οἷον ἐκ τοῦ ἄνθρωπος, ὅτι τούτου τι ἐστὶ τὸ σπέρμα: ἑπεδη ἐτερον ὡς τὸ δὲ τοιούτων ἐνίων μὲν ἐν αὐτοῖς

2 ἡ Platt: ἡ vulg.

a With this definition, cf. 716 a 7 ff., 721 b 6, and Phys. 190 b 3-5.—At this point in the Greek text there follow some unintelligible phrases which I have omitted from the translation. The version of them given in the ed. princeps differs considerably from that in the Berlin edition, and they may be fragments of some annotation upon the definition (founded perhaps on some such passage as 765 b 12, 13 (q.v.) or, more probably, on ll. 724 b 2-4, where cf. note and reference to Physics; ἀνθρώπος is there used as an illustration and there may have been a similar illustration here, which has been corrupted). Actually any addition to the definition, as apart from an illustration of it, at this point is inappropriate, as Aristotle is here giving the simplest and basic definition, from which he builds up his final definition; this
of Nature are originally formed. There are, however, numerous senses in which one thing is formed or comes into being "from" another: (1) as we say "from day comes night," and "from boy comes man," meaning that the one comes after the other; (2) as a statue is formed from bronze, or a bedstead from wood, and all those cases where we describe things as being formed from some material; here the finished whole has been fashioned into a certain shape from something which was there to begin with; (3) as a person may become uncultured from being cultured or ailing from healthy, i.e., all cases of a contrary coming from its contrary; (4) as in a "cumulative" passage in Epicharmus: e.g., from slander comes abuse, from abuse a fight; in all these cases "from so-and-so" means that so-and-so is the source of the movement, and in some instances is also abundantly clear from the argument which immediately follows.

Cf. the similar discussion, with some of the same examples, on the meaning of "from" in Met. 1023 a 26 ff.; also Phys. 190 a 22 ff.

Epicharmus of Sicily (Aristot. Poet. 1448 a 33) was the chief Dorian comic poet. Aristotle may have in mind a passage of his similar to that quoted by Athenaeus (ii. 36 c, d), and Suidas, which G. Kaibel (Comicorum Graecorum Fragmenta, I. i. p. 118) prints as follows, with the Doric vowels restored and with the emendations of various scholars:

A. ἐκ μὲν θυσίας θοῖνα, ἐκ δὲ θοῖνας πόσις, ἐγένετο. B. χαρέν, ὡς γ', ἐμὲν ἄδει.
A. ἐκ δὲ πόσιος μῶκος, ἐκ μῶκου δ' ἐγένεθ' ὑανία, ἐκ δ' ὑανίας ἄδεικα ..., ἐκ δίκας δὲ κατὰ δίκα, ἐκ δὲ καταδίκας πεδαὶ τε καὶ σφαλὸς καὶ ἔμια.


i.e., the "Efficient" or "Motive" Cause.
Τὸ δὲ σπέρμα φανερὸν ὅτι δυοῖν τούτοις ἐν θατέρῳ ἐστὶν· ἡ γὰρ ὡς ἢ Ἕλης αὐτοῦ ἡ ὡς ἐκ πρώτου κινήσαντὸς ἐστὶ τὸ γενόμενον. οὔ γὰρ δὴ ὡς τὸ δε μετὰ τὸ δε, οἷον ἐκ τῶν Παναθηναίων ὁ πλοῦς, οὐδὲ ὡς ἢ ἐναντίον· φθειρομένου τε γὰρ γέγενται τὸ ἐναντίον ἐκ τοῦ ἐναντίου, καὶ ἐτερὸν τι δεῖ ὑποκείσθαι ἢ ὡς ἐσται πρῶτον ἐνυπάρχοντος. τοῖν 5 δυοῖν δὴ λυπτέον ἐν ποτέρῳ θετέον τὸ σπέρμα, πότερον ὡς Ὕλην καὶ πάσχον ἡ ὡς εἶδος τι καὶ ποιοῦν, ἡ καὶ ἄμφω. ἀμα γὰρ ἵσως δῆλον ἐσται καὶ πῶς ἡ ἢ ἐναντίων γένεσις ὑπάρχει πᾶσι τοῖς ἐκ τοῦ σπέρματος· φυσικὴ γὰρ καὶ ἡ ἐκ τῶν ἐναντίων γένεσις· τὰ μὲν γὰρ ἢ ἐναντίων γίγνεται, 10 ἄρρενος καὶ θῆλεος, τὰ δὲ ἢ ἐνὸς μόνου, οἷον τὰ τε φυτὰ καὶ τῶν ζῴων ἕνα, ἐν ὅσοις μή ἐστι διωρισμένον τὸ ἄρρεν καὶ τὸ θῆλυ χωρίς.

1 ἢ Ζ: οἷ. vulg.

6 i.e., either (2) or (4) above.

6 Cf. the discussion on the meaning of γίγνεσθαι and γίγνεσθαι ἐκ τῶν in Phys. 190 a 5 ff. These contraries are merely attributes of something else, something which has being (οὐσία), is a concrete existing thing, and is the "substrate": καὶ γὰρ ποσῶν καὶ ποιῶν . . . γίγνεται ὑποκεὶμένου τινός (190 a 35). If we say that a man “becomes” cultured “from” being uncultured, it is “man” that persists through-
of this sort the source of the movement is within the things themselves, as in the ones just quoted (where slander is actually one part of the whole to-do); in others it is external to them; e.g., craftsmanship of every kind is external to the works which the craftsman produces, and the torch is external to the house which is set on fire.

Now it is clear that the case of semen falls under one or other of these two senses: the offspring is formed “from” it either (a) as “from” material, or (b) as “from” a prime mover (a source of movement). It is definitely not an instance of (1) above, where “from” means “after,” e.g., “from the Panathenaean festival comes the sea-voyage”; nor of (3), i.e., of coming into being “from” a contrary; for the one contrary is destroyed as the other comes into being from it, and so there must be present besides them some primary substrate, from which the new contrary is to come into being. Thus we now have to discover in which of the two classes semen is to be placed: Is it to be regarded as matter, i.e., as something which is acted upon, or as a form, i.e., as something which acts of itself—or even as both? for perhaps at the same time it will also be clear in what way formation from contraries has its place in all things that arise from semen. (After all, formation from contraries as well as the other methods of formation is found in nature; some animals are formed from contraries—male and female, though some are formed from one parent only, as are plants and certain of the animals in which there is no definite separation of male and female.)

out the change. Clearly, says Aristotle, this is not the meaning of γίνεσθαι required here.
1[Γονή μὲν οὖν τὸ ἀπὸ τοῦ γεννώντος καλεῖται ἀπιόν, ὥσα συνδυάζεσθαι πέφυκε, τὸ πρῶτον ἔχον ἀρχὴν γενέσεως, σπέρμα δὲ τὸ ἐξ ἀμφοτέρων τὰς 15 ἀρχὰς ἔχον τῶν συνδυασθέντων, οἶνον τὰ τῶν φυτῶν καὶ ἐνώπιον ζώων, ἐν οἷς μὴ κεχώρισται τὸ θῆλυ καὶ τὸ ἄρρεν, ὥσπερ τὸ γιγνόμενον ἐκ θῆλεως καὶ ἄρρενος πρώτον μίγμα, οἶνον κυμά τι ὃν ἦ ὁ ὄν̄. καὶ γὰρ ταῦτα ἡδῆ ἐχει τὸ ἐξ ἀμφοῖν.

Σπέρμα δὲ καὶ καρπὸς διαφέρει τῷ υστερον κἂ 20 πρῶτον καρπὸς μὲν γὰρ τῷ ἐξ ἀλλού εἶναι, σπέρμα δὲ τῷ ἐκ τούτου ἀλλο, ἐπεὶ ἀμφοὶ γε ταῦτων ἕστιν.

'Ἡ δὲ τοῦ λεγομένου σπέρματος φύσις, ἡ πρώτη, πάλιν λεκτέα τίς ἑστιν.]

'Ανάγκη δὴ πᾶν, ὅ ἃν λαμβάνωμεν ἐν τῷ σῶματι, ἡ μέρος εἶναι τῶν κατὰ φύσιν, καὶ τοῦτο ἡ 25 τῶν ἀνομοιομέρων ἡ τῶν ὀμοιομερῶν, ἡ τῶν παρὰ φύσιν, οἶνον φύμα, ἡ περίττωμα ἡ σύντημα ἡ τροφήν. λέγω δὲ περίττωμα μὲν τὸ τῆς τροφῆς ὑπόλειμμα, σύντημα δὲ τὸ ἀποκριθέν ἐκ τοῦ?

1 vv. 12-22 inepta seclusi.
2 ἀπιόν P: exit Σ: ἀτιον vulg.
3 οἶνον . . . ἄρρεν secluserat Platt.
4 φῶν Wimmer, sicut virum Σ: ὁφων vulg.
5 fortasse τοῦ αὐτοῦ scribendum.
6 ὁς γονῆς addit Z.
7 ἐκ τοῦ] ἐκάστου PSZ.

The following paragraphs seem to be an interpolation. They interrupt the argument; further definitions are here inappropriate, and one of those here given is incorrect. Besides, Aristotle does not in the Generation of Animals make the distinction between γονή and σπέρμα. These definitions seem to have been put in here because the following passage contains some definitions.
Seminal fluid is the name given to that which comes from the generating parent, in the case of those animals whose nature it is to copulate, and it is that in which a generative principle is first found. Semen (seed) is the name given to that which contains the principles derived from both the parents which have copulated, as in the case of the plants and certain animals in which male and female are not separate, like the first mixture which is formed from the male and female, being as it were a sort of fetation or egg—for these objects too already contain that which comes from both parents.

Semen (seed) and fruit differ by the "prior and posterior": fruit (is posterior) in that it is derived from something else, whereas seed (is prior) in that something else is derived from it, since in fact they are both one and the same thing.

We must now resume and state what is the primary nature of semen, as it is called.

Now every substance, whatever it may be, that we find in the body, must of necessity be one of the following: (1) one of the parts which are there in accordance with nature, in which case it will be one of the uniform or non-uniform parts; (2) one which is there contrary to nature, e.g., a tumour; (3) residue; (4) colliquescence; (5) nourishment. By residue I mean that which is left over as surplus from the nourishment; by colliquescence that which is given off as an abscession from the material that

\[a\] See Introd. §§ 65 ff.
[b] The meaning of these terms is discussed in Met. 1018 b 9 ff.
[d] See Introd. § 67: also 725 a 27 ff. and De somno et vig. 456 b 34 ff.
αὐξήματος ὑπὸ τῆς παρὰ φύσιν ἀναλύσεως. οὔτε μὲν οὐν οὐκ ἀν εἶη μέρος, φανερῶν ὁμοομερεῖς

30 μὲν γὰρ ἐστὶν, ἐκ δὲ τούτου οὐθὲν σύγκειται, ὥσπερ ἐκ νεύρου καὶ σαρκὸς. ἔτι δὲ οὐδὲ κε-

χωρισμένου, τὰ δ’ ἀλλὰ πάντα μέρη. ἀλλὰ μὴν οὐδὲ τῶν1 παρὰ φύσιν, οὔδὲ πόρωμα· ἐν ἀπασί τε

γάρ ὑπάρχει, καὶ ἡ φύσις ἐκ τούτου γίγνεται. ἡ

δὲ τροφὴ φανερῶς ἐπείσακτον. ὥστ’ ἀνάγκη ἡ

35 σύντηγμα ἡ περίττωμα εἶναι. οἱ μὲν οὖν ἄρχαίοι

εἰοίκασιν οἰομένους εἰναι σύντηγμα· τὸ γὰρ ἀπὸ

παντὸς ἀπιέναι φάναι διὰ τὴν θερμότητα τὴν ἀπὸ

tῆς κινήσεως συντήγματος ἔχει δύναμιν. τὸ δὲ

σύντηγμα2 τῶν παρὰ φύσιν τι, ἐκ δὲ τῶν παρὰ

φύσιν οὐθὲν γίνεται τῶν κατὰ φύσιν. ἀνάγκη ἡρα

περίττωμα εἶναι. ἀλλὰ μὴν περίττωμα γε πάν ἡ

5 ἀχρήστου τροφῆς ἐστὶν ἡ χρησίμης: ἀχρήστου

μὲν οὖν λέγω ἂφ’ ἢς μηθὲν ἐτι συντελεῖται εἰς τὴν

φύσιν, ἀλλ’ ἀναλυσκομένου πλέονος μάλιστα κα-

κοῦται, τὴν δὲ χρησίμην τὴν ἐναντίαν. οὔτε μὲν

δὴ τοιοῦτον περίττωμα οὐκ ἂν εἶη, φανερῶν· τοῖς

1 οὐ τῶν Z: οὐδὲ vulg.: correxerunt A.-W.

2 τὸ δὲ σύντηγμα S*: τὰ δὲ συντήγματα vulg.

a And therefore would have to be reckoned as one of the uniform parts.

b Viz., the non-uniform parts, for the construction of which the uniform parts act as the "material."

c This may mean that it is not present continuously as such, but has to be "concocted" and "collected" on each occasion for which it is required: see 717 b 25.

d See Introd. § 12 and 737 a 26, n.

e e.g., Hippocrates, π. γονής 1 (vii. 470 Littré), where this statement occurs. Aristotle's equation of this view with the belief that semen is a σύντηγμα is hardly fair, in face of the context, q.v. Compare, e.g., the statement ἡ δὲ γονή . . .

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supplies growth, as the result of decomposition proceeding contrary to nature. Now it is clear that semen cannot possibly be (1) one of the parts; since although it is uniform, it does not serve as the material out of which any other parts are composed, as sinew and flesh do; nor again is it separate and distinct, whereas all the other parts are. Nor (2) is it something contrary to nature, or a deformation, (a) because it is present in every single individual, and (b) because the natural organism develops out of it. As for (5) nourishment, obviously this is introduced into the body from without. It must therefore be either (4) a colliquescence or (3) a residue. The early thinkers appear to have supposed it was a colliquescence, because to say that it is drawn from the whole body in virtue of the heat which the movement produces, is equivalent to saying that the semen is a colliquescence. But colliquescence belongs to the class of things that are contrary to nature, and from such things nothing that is in accordance with nature is ever formed. Therefore the semen must of necessity be a residue. Very well. Every residue results either from useful or from useless nourishment. By “useless nourishment” I mean that which contributes nothing further to the natural organism and which if too much of it is consumed causes very great injury to the organism; “useful nourishment” is the opposite of this. It is obvious that semen cannot be a residue resulting from useless nourishment, for while residue of that sort is found in

\[\text{\textit{ēρχεται ἀπὸ παντὸς τοῦ υγροῦ τοῦ ἐν τῷ σώματι ἑόντος τὸ ἱσχυρότατον ἀποκριθέν: τούτου δὲ ἰστόριον τόδε, ὅτι ἀποκριθεί τὸ ἱσχυρότατον, ὅτι ἐπὶν λαγνεύσωμεν σμίκρον οὕτω μεθέντες, ἀσθενεῖς γινόμεθα}}\] with Aristotle’s own statement at 7.25 b 6-8.

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γὰρ κάκιστα διακεχεμένοις δι' ἡλικίαιν ἡ νόσος τούτων ἐνυπάρχει 2 τοιοῦτον, σπέρμα δὲ ἡκισταZe γὰρ ὅλως οὐκ ἔχουσιν ἡ οὐ γόνιμοι διὰ τὸ μὲν γνυσθαὐ ἀχρηστον περίττωμα καὶ νοσηματικόν.

Χρησίμου ἄρα περιπτώματος μέρος τι ἐστὶ τὸ σπέρμα, χρησιμώτατον δὲ τὸ ἐσχάτον καὶ έξ οὗ ἡδη γίνεται ἐκαστὸν τῶν μορίων. ἔστι γὰρ τὸ μὲν πρότερον τὸ δὲ ὑστερον. τῆς μὲν οὖν πρώτης 15 τροφῆς περίττωμα φλέγμα καὶ €ι τί ἄλλο τοιοῦτον καὶ γὰρ τὸ φλέγμα τῆς χρησίμου τροφῆς περίττωμά ἐστιν σημείον δ' ὅτι μιγνύμενον τροφὴ καθάρα τρέφει καὶ πονοῦσι καταναλίσκεται. τὸ δὲ τελευταῖον ἐκ πλείστης τροφῆς ὀλίγωστον. 3 ἐννοεῖν δὲ δεῖ ὅτι μικρῷ αὐξάνεται τὰ ζῶα καὶ τὰ φυτὰ 20 τῶν καθ' ἡμέραν παμμικροῦ 5 γὰρ ἂν προστιθεμένου τῶν αὐτῶν ὑπερέβαλλε τὸ μέγεθος.

Τουναντίον ἄρα ἡ οἱ ἀρχαῖοι ἐλεγον λεκτέον. οἱ μὲν γὰρ τὸ ἀπὸ παντὸς ἀπιόν, ἡμεῖς δὲ τὸ πρὸς ἀπαν ἴναι περικός σπέρμα ἑροῦμεν, καὶ οἱ μὲν σύντηγμα, φαίνεται δὲ περίττωμα μᾶλλον. εὐ- 25 λογώτερον γὰρ ὁμοίων ἐναι τὸ προσιόν ἐσχάτου καὶ τὸ περιττὸν γινόμενον τοῦ τοιοῦτοι, οἶον τοὺς γραφεῖσι τοῦ ἀνδρεικέλου πολλάκις περιγίνεται

1 νόσον τῇ ἔξω Ζ.
2 ἐνυπάρχει ΠΖ: ὑπάρχει vulg.
3 γίνεται add. ΠΖ*. 4 τῶ PY: το vulg.
5 παμμικροῦ Α.-W.: πάν μικροῦ vulg.; locus hic corruptus.
6 τῶν αὐτῶν Platt: τοῦ αὐτού vulg.
7 ὑπερέβαλλον PY: ὑπερβάλλε vulg.: ὑπερβάλλον Platt.

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a See Introd. § 66.  
b Cf. 728 a 31, n.  
c Cf. 765 b 29 ff.  
d Because it is the concocted residue of blood, the "ultimate nourishment" distributed to all the parts of the body.
considerable quantities in those who through age or disease are in a very bad state of health, the same is not true of semen; such persons either have none at all, or if they have, it is infertile because of the useless and diseased residue that gets mixed with it.

Hence, semen is part of a useful residue; and the most useful of the residues is that which is produced last, that from which each of the parts of the body is directly formed. I said "last," for of course some of the residues are produced earlier, some later. Nourishment in its first stage yields as its residue phlegma and any other such stuff.

Yes, phlegma too is a residue from the useful nourishment, as is shown by the fact that when it is mixed with pure nourishment it nourishes the body, and that the body consumes it in cases of disease. The residue which comes last, however, is very small in bulk though the nourishment which yields it is very large; but we must bear in mind that it requires very little to supply the growth of animals and plants from day to day, since the continual addition of a very small amount to the same thing would make its size excessive.

Our own statement therefore must be the opposite of what the early people said. They said the semen is that which was drawn from the whole of the body; we are going to say the semen is that whose nature it is to be distributed to the whole of the body. And whereas they said it was a colliquescence, we see it is more correct to call it a residue. After all, it is more reasonable to suppose that the surplus residue of the final nourishment which is distributed all over the body resembles that nourishment, just as (to take a common instance) the paint left over on an artist's
ομοιον τω αναλωθέντι. συντηκόμενον δε φθειρεται παν και ξισταται της φύσεως. τεκμηριων δε του μη σύνηγμα είναι ἀλλα περίπτωμα μάλλον, το 30 τα μεγάλα των ζώων ὠλυγότοκα είναι, τα δε μικρα πολύγονα. σύνηγμα μεν γαρ πλέον αναγκαῖον είναι τοις μεγάλοις, περίπτωμα δ' ἔλαττον εἰς γαρ το σῶμα μέγα ὃν αναλίσκεται τὸ πλείον τῆς τροφῆς, ὥστ' οὐλόγον γίνεται τὸ περίπτωμα. ἐτι τότος συντήγματι μὲν οὐθεὶς ἀποδέδοται κατὰ 35 φύσιν, ἀλλὰ ἰεν ὃποιον ἄν εὐδοκήσῃ τοῦ σώματος, τοῖς δε κατὰ φύσιν περιττώμασι πᾶσιν, οἷον τῆς τροφῆς τῆς ἐγραφής ἡ κατώ κοιλία καὶ τῆς ύγρᾶς ἡ κύστις καὶ τῆς χρησίμης ἡ ἀκον κοιλία, καὶ τοῖς σπερματικοῖς1 υστέραι καὶ αἱδοῖα καὶ μαστοὶ εἰς τούτους γαρ ἀθροίζεται καὶ συρρεῖ. καὶ μαρτύρια 5 τὰ συμβαίνοντα ὅτι τὸ εἰρημένον σπέρμα ἐστίν· ταύτα δὲ συμβαίνει διὰ τὸ τὴν φύσιν εἶναι τοῦ περιττώματος τοιαῦτην. η τε γαρ ἐκλυσις ἐλαχίστον ἀπελθόντος τούτου γίνεται ἐπίδημος, ως στερισκόμενα τὰ σώματα τοῦ ἐκ τῆς τροφῆς γνωμένου τέλους. (οὐλόγοις δε τυσίν ἐν μικρῷ χρόνῳ 10 κατὰ τὰς ἥλικιας κουφίζει τοιαῦτα ἀπίον, ὅταν πλεονάσῃ, καθάπερ ἡ πρώτη τροφή, ἀν ὑπερβάλλῃ τῷ πλῆθει καὶ γαρ ταύτης ἀπεισοῦσί τα σώματ' ευ-

d1 τοῖς σπερματικοῖς PSZ: τῆς σπερματικῆς vulg.
d2 οτι . . . τοιαύτην fortasse secludenda (A.-W.), vel οτι τὸ σπέρμα περίπτωμα ἐστὶ χρήσιμον scribendum; vertit Σ et accidentia quae accidentur testificantur quod sperma est superflium quo indicetur ad iuvamentum.

a For εξιστασθαι τῆς φύσεως, see 768 a 2, n.
b i.e., the large intestine.
c i.e., the small intestine.
palette resembles that which he has actually used; whereas everything that undergoes colliquescence gets destroyed and departs from its proper nature. Here is a piece of evidence to show that semen is not a colliquescence but a residue: the large animals produce but few young, while the small ones are prolific. Now in the large animals there must of necessity be more colliquescence and less residue, because most of the nourishment is used up to maintain the large bulk of their body, so that but little residue is produced. Further, no place has been assigned by Nature for colliquescence, but it runs about in the body wherever it can find a clear way for itself; whereas there is a proper place for all the natural residues—e.g., the lower intestine is set apart for the residue from the solid nourishment, the bladder for that from the fluid, the upper intestine for that from the useful nourishment, the uterus, pudenda, and breasts for the seminal residues—they run into these places and collect there. As evidence of the truth of our statement about what semen is we can quote the actual facts, facts which directly result from this residue's being of the nature described by us. Thus (1) though only a very small quantity of semen be emitted, the exhaustion which follows is quite conspicuous, which suggests that the body is being deprived of the final product formed out of the nourishment. (There are, I know, a few who for a short period during the heat of youth derive relief from the emission of the semen when it is superabundant. The same is true also of nourishment in its first stage, if there is an excessive quantity of it;
ημερεί μάλλον. ἦτε ὅταν συναπτή ἄλλα περιττώ-
ματα· οὔ γὰρ μόνον σπέρμα τὸ ἀπιόν, ἄλλα καὶ
ἐτεραὶ μεμυγμέναι δυνάμεις τούτων συναπέρχονται,
15 αὕτη δὲ νασώδεις, διὸ ἐνίων γε καὶ ἄγονον ποτε
γίνεται τὸ ἀποκωροῦν διὰ τὸ ὄλιγον ἔχειν τὸ σπερ-
ματικὸν. ἄλλα τοὺς πλείοτος καὶ ὡς ἐπὶ τὸ πολὺ
eἰπεῖν συμβαίνει ἐκ τῶν ἀφροδισιασμῶν ἐκλυοῦν
cαὶ ἀδυναμία μάλλον διὰ τὴν εἰρημένην αἴτιαν.)
᾿ἐτι οὐκ ἐνυπάρχει σπέρμα οὔτ' εν τῇ πρώτῃ ἡλικίᾳ
20 οὔτ' ἐν τῷ γῆρα οὔτ' ἐν ταῖς ἀρρωστίαις, εὲν μὲν
τῷ κάμνειν διὰ τὴν ἀδυναμίαν, ἐν δὲ τῷ γῆρα διὰ
tὸ μὴ πέττειν τὸ ἱκανὸν τὴν φύσιν, νέοις δ' οὕσι
διὰ τὴν αὔξησιν· φθάνει γὰρ ἀναλυσκόμενον πάν·
ἐν ἔτεσι γὰρ πέντε σχεδὸν ἐπὶ γε τῶν ἀνθρώπων
ήμου λαμβάνειν δοκεῖ τὸ σῶμα τοῦ μεγέθους τοῦ
25 ἐν τῷ ἄλλῳ χρόνῳ γεννομένου ἄπαντος.
Πολλοῖς δὲ συμβαίνει καὶ ζῶοις καὶ φυτοῖς καὶ
gένεσι πρὸς γένη διαφόρα περὶ ταῦτα καὶ τῷ γένει
tῷ αὐτῷ τοῖς ὀμοιοιδεῖτο πρὸς ἄλληλα, οἶον ἀνθρώπῳ
πρὸς ἀνθρώπον καὶ ἀμπέλῳ πρὸς ἀμπέλον. τὰ
μὲν γὰρ πολύσπερμα τὰ δ' ὀλιγόσπερμα ἔστι, τὰ
30 δ' ἀσπέρμα πάμπαν, οὐ δι' ἀσθένειαν, ἀλλ' ἐνίοις γε
di' τούναντιν· καταναλίσκεται γὰρ εἰς τὸ σῶμα,
οἶον τῶν ἁνθρώπων ἐνίοις· εὐεκτικοὶ γὰρ ὄντες καὶ
gινόμενοι πολύσπερμοι ἄνθρωποι μᾶλλον ἦττον
προϊένται σπέρμα καὶ ἦττον ἐπιθυμοῦσιν τοῦ ἀφ-

1 τούτω Platt: τούτους vulg. 2 διὰ PZ: om. vulg.

a i.e., of nourishment.  b Or, muscle.
the body is more comfortable for having got rid of it. Relief is obtained too when other residues are got rid of in company with the semen: in such cases what is emitted is not merely semen, but there are other substances which come away at the same time mixed up with it, and these are morbid. This explains why at certain times with some persons the emission is infertile: it contains so small an amount of actual semen. However, speaking generally for the majority of men, the sequel to sexual intercourse is exhaustion and weakness rather than relief, and the cause is as I have described.) Besides (2), semen is absent during childhood, old age, and infirmity; absent during infirmity on account of the weakness of the body, during old age because the organism does not concoct a sufficient amount a; during childhood because the body is growing, and the concocted matter is all used up so soon that there is none left over: it is usually held that in about five years human beings, at any rate, grow to one-half of the complete size that they will attain in the rest of their lifetime.

In respect of semen we find that with many animals and plants one group differs from another group, and even within one and the same group individuals of the same kind differ from each other, e.g., one man from another, and one grape-vine from another. Some individuals have much semen, some little, some none at all; and this is not due to any bodily weakness, but in some cases, at any rate, it is due to the opposite: the available supply gets used up to benefit the body; as an example of this we have men in sound health putting on rather a lot of flesh b and getting a bit fat: these emit less semen and have less desire for sexual intercourse than is normal.
ομοίων δὲ καὶ τὸ περὶ τὰς τραγώσας ἀμπέλους πάθος, αἱ διὰ τὴν τροφὴν ἐξαπάτησαν (ἐπεὶ καὶ οἱ τράγοι πιόνες δίκαιον ὅρκον ὅρκον, διὸ καὶ προλεπτύνουσαν αὐτούς· καὶ τὰς ἀμπέλους τραγᾶν ἀπὸ τοῦ πάθους τῶν τράγων καλοῦσιν). καὶ οἱ πιόνες δὲ ἀγονώτεροι φαίνονται εἶναι τῶν μη πιόνων, καὶ γυναῖκες καὶ ἄνδρες, διὰ τὸ τοῖς εὐτραφεῖσι πεπτόμενον τὸ περίττωμα γίνεσθαι πιμελῆν· ἐστὶ γὰρ καὶ ἡ πιμελή περίττωμα, δι᾽ εὐβοσιάν ὑγιεῖνον.

"Ενα δὴ οὖς οὐδὲ φέρει σπέρμα, οἶδον ἵτεα καὶ αἰγειρος. εἰσὶ μὲν οὖν ἐκάτερα αἰτίας τοῦτον τοῦ πάθους. καὶ γὰρ δὲ ἄδυναμιαν οὐ πέττουσι καὶ διὰ δύναμιν ἀναλίσκοουσιν, ὡσπερ εἰρηται. 10 ὁμοίως δὲ καὶ πολύχοας ἐστὶ καὶ πολύσπερμα τὰ μὲν διὰ δύναμιν τὰ δὲ δὲ ἄδυναμιαν· πολὺ γὰρ καὶ ἄχρηστον περίττωμα συμμίγνυται, ὡστέ ἐνῶσ γίγνεσθαι καὶ ἀρρώστημα, σὺναυτῶν μὴ εὐδοκῆσθαι ἡ ἀποκάθαρσις. καὶ ἐνοι μὲν ὑγιάζονται, οἱ δὲ καὶ ἀναιροῦνται. συντήκονται γὰρ ταύτῃ ὡσπερ 15 καὶ εἰς τὸ οὖν ἡδὴ γὰρ καὶ τοῦτο ἀσθένημα συνέβη τιςίν.

"Ετι ὁ πόρος ὁ αὐτὸς τῷ περίττωματι καὶ τῷ σπέρματι καὶ ὁσοὶ μὲν ἀμφότεροι γίγνεσθαι περίτ-

1 ἐκάτερα αἰτίας scripsi, post A.-W., qui aitiam ekaterai: aitiai καὶ ἔτεραι P, καὶ ἔτεραι aitiae vulg. (aliae Σ).
2 polychoro PSY.
3 καὶ πολύσπερμα fort. secl.
4 vv. 16-25 seclusit Platt; 725 b 25—726 a 15 seclusit Sus.

The former part of this interpolation seems to belong to the interpolation connected with chh. 12 and 13 (cf. 719 86
similar phenomenon is that of grape-vines which “go goaty,” rampaging all over the place because they are getting too much nourishment. (The reason for the phrase “go goaty” is that they behave just like he-goats, which when they get fat indulge less in copulation, and incidentally this explains why goats are made to slim before the breeding season comes on.) And further it seems that fat people, men and women alike, are less fertile than those who are not fat, the reason being that when the body is too well fed, the effect of concoction upon the residue is to turn it into fat (since fat also is one of the residues, a healthy one, because it results from good living).

Some living things actually produce no semen at all: examples are the willow and the poplar. Both reasons together are responsible for this state of affairs; in other words, on account of their weakness the trees cannot concoct their nourishment, and on account of their strength they use it all up, as described above. Similarly, some animals are prolific and have abundance of semen because they are strong, but others because they are weak; the explanation being that in the latter case much useless residue gets mixed up with the semen, and in some instances, when there is no clear way open by which the evacuated matter may leave, it actually produces disease, from which some recover though others succumb. Their semen is contaminated by the colliquescences which get into it, just as they do into the urine—another malady by no means unknown.

a [Further, the same passage serves both for the residue and for the semen: (a) in those animals which

b 29 ff.]; the latter part refers to the subjects discussed in 725 a—726 a.
τωμα, καὶ τῆς ὑγρᾶς καὶ τῆς ἕρας τροφῆς, ἦπερ ἡ τοῦ ὑγροῦ, ταῦτη καὶ ἡ τῆς γονῆς γίγνεται ἀπόκρυσις (ὕγρος γὰρ περίττωμα ἐστὶν· ἡ γὰρ τροφὴ πάντων ὑγρὰ μᾶλλον), οἷς δὲ μὴ ἐστὶν αὕτη, κατὰ τὴν τῆς ἕρας ὑποστάσεως ἀποχώρησιν. ἔτι ἡ μὲν σύντηξις ἢ ἔννοσόδης, ἡ δὲ τοῦ περιττώματος ἀφαίρεσις ὑφέλιμος· ἡ δὲ τοῦ σπέρματος ἀποχώρησις ἀμφοτέρων1 διὰ τὸ προσλαμβάνειν τῆς μὴ χρησίμου τροφῆς. εἰ δὲ γ' ἢν σύντηξις, 25 ἂν ἐβλαπτεῖν ἄν· νῦν δ' οὖ ποιεῖ τοῦτο.] *Οτι μὲν οὖν περίττωμα ἐστὶ τὸ σπέρμα χρησίμου τροφῆς καὶ τῆς ἐσχάτης, εἰτε πάντα προίται σπέρμα εἰτε μή, ἐν τοῖς προειρημένοις φανερῶν.

XIX Μετὰ δὲ ταῦτα διωριστεῖν περίττωμα τε ποιάς 30 τροφῆς, καὶ περὶ καταμηνίων· γίγνεται γὰρ τοις καταμήνιαι τῶν ζωοτόκων. διὰ τούτων γὰρ φανερῶν ἐσταί καὶ περὶ τοῦ θῆλεος, πότερον προίται σπέρμα ὡσπερ τὸ ἀρρέν καὶ ἐστὶν ἐν2 μίγμα τὸ γινόμενον ἐκ δυον σπερμάτων, ἡ οὖθ' εἰ σπέρμα ἀποκρύπτει τὰ τοῦ θῆλεος· καὶ εἰ μηθεν, πότερον 35 οὔδε ἀλλο οὖθ' εἰμιβάλλεται εἰς τὴν γένεσιν ἀλλὰ μόνον παρέχει τόπον, ἡ συμβάλλεται τι, καὶ τοῦτο πῶς καὶ τίνα ὑπὸν.

1 haec non sana; Aldus habet ἢ ἔννοσόδης, ἢ δὲ τοῦ σπέρματος ἀποχώρησις ὑφέλιμος διὰ τὸ προσλαμβ. κτλ.
2 ἐν om. ΡΖΣ.

*See P.A. 650 a 34, 651 a 15, 678 a 8 ff.; it has been implied throughout the discussion in the preceding chapter (ch. 18).
produce residue both from the fluid nourishment and from the solid, the semen is discharged by the same exit as the fluid residue, because it is itself a residue from a fluid, the nourishment of all animals tending to be fluid rather than solid; (b) in those animals which produce no fluid residue, the semen leaves by the same way as the solid excrement. Further, colliquescence is always morbid, whereas the removal of residue is beneficial; and the discharge of semen has both characteristics because it includes some of the useless nourishment. If it were just a colliquescence, it would always be injurious, whereas in fact it is not so.

To conclude: the foregoing discussion makes it clear that, whether all animals discharge semen or not, semen is a residue derived from useful nourishment, and not only that, but from useful nourishment in its final form.

Our next task is to determine what is the character of the nourishment from which this residue is derived; erecta and we must discuss the menstrual discharge as well, because this occurs in some of the Vivipara. By this means we shall be able to give a clear answer to the following questions: Does the female discharge semen as the male does, which would mean that the object formed is a single mixture produced from two semens; or is there no discharge of semen from the female? And if there is none, then does the female contribute nothing whatever to generation, merely providing a place where generation may happen; or does it contribute something else, and if so, how and in what manner does it do so?

We have said before that in blooded animals blood is the final form of the nourishment, and in
ἐναίμοις, τοὺς δ’ ἀναίμοις τὸ ἀνάλογον, εὑρηταὶ πρότερον· ἐπεὶ δὲ καὶ ἡ γονὴ περίττωμα ἐστὶ τροφῆς καὶ τῆς ἐσχάτης, ἦτοι αἷμα ἀν εἰὴ ἡ τὸ 5 ἀνάλογον ἡ ἐκ τούτων τι. ἐπεὶ δ’ ἐκ τοῦ αἵματος πεπομένου καὶ μεριζομένου τως γίνεται τῶν μορίων ἐκαστὸν, τὸ δὲ σπέρμα πεφθέν μὲν ἀλ- λούτερον ἀποκρίνεται τοῦ αἵματος, ἀπεπτων ὅν, καὶ ὅταν τις προσβιάζηται πλεονάκις χρώμενος τῷ ἀφροδισιάζειν, ἐνίοις αἵματῶδες ἦδη προελή- 10 λυθεν, φανερὸν ὅτι τῆς αἵματικῆς ἂν εἰῇ περίττωμα τροφῆς τὸ σπέρμα, τῆς εἰς τὰ μέρη διαδιδομένης τελευταίας. καὶ διὰ τούτο μεγάλην ἔχει δύναμιν— καὶ γὰρ ἡ τοῦ καθαροῦ καὶ υγιεινοῦ αἵματος ἀπο- χώρησις ἐκλυτικόν—καὶ τὸ ὅμως γίγνεσθαι τὰ ἐκγέννησις εὐλόγον· ὅμως γὰρ τὸ 15 προσελθὸν πρὸς τὰ μέρη τῷ ὑπολειφθέντι. ἢστε τὸ σπέρμα ἐστὶ τὸ τῆς χειρὸς ἡ τὸ τοῦ προσώπου ἡ ὅλου τοῦ ζώου ἀδιρρίστως χείρ ἡ πρόσωπον ἡ ὅλον ζῶον· καὶ οἶον ἐκείνων ἐκαστὸν ἐνεργεία, τοιοῦτον τὸ σπέρμα δυνάμει, ἢ κατὰ τὸν ὅγκον τὸν ἐαυτοῦ, ἢ ἔχει1 τινὰ δύναμιν ἐν ἐαυτῷ (τοῦτο γὰρ 20 οὕτω δῆλον ἡμῖν ἐκ τῶν διωρισμένων, πότερον τὸ

1 ἔχων Α.-W.

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α See Introd. § 18.  
β Cf. P.Α. 678 a 8 ff.  
γ Dynamis : see below, b 19.  
δ And concocted into semen. Cf. also 725 a 25 ff.  
ε Introd. § 36.  
ζ See Introd. §§ 26 ff. This is an important passage for the meaning of dynamis in this particular connexion. Cf. 727 b 14, and ch. 21.
bloodless animals the analogous substance. And since semen also is a residue from nourishment—from nourishment in its final form, surely it follows that semen will be either blood or the analogous substance, or something formed out of these. Now every one of the parts is formed out of the blood as it becomes concocted and in some way divided up into portions; and though semen which has been concocted is by the time of its secretion from it considerably different in character from blood, yet unconcocted semen, and semen emitted under strain due to excessively frequent intercourse, has been known in some cases to have a bloodlike appearance when discharged; and this shows that semen is pretty certainly a residue from that nourishment which is in the form of blood and which, as being the final form of nourishment, is distributed to the various parts of the body. This, of course, is the reason why semen has great potency—the loss of it from the system is just as exhausting as the loss of pure healthy blood—and this, too, is why we should expect children to resemble their parents: because there is a resemblance between that which is distributed to the various parts of the body and that which is left over. Thus, the semen of the hand or of the face or of the whole animal really is hand or face or a whole animal though in an undifferentiated way; in other words, what each of those is in actuality, such the semen is potentially, whether in respect of its own proper bulk, or because it has some dynamis within itself (I mention both alternatives because from what we have said so far it is not clear which is the correct one, i.e., whether

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* This will be settled during the remaining part of the Book; see especially ch. 21.

91
726 b

σώμα τοῦ σπέρματος ἐστι τὸ αἴτιον τῆς γενέσεως; ἦ ἔχει τινὰ ἔξων καὶ ἀρχὴν κινήσεως γεννητικῆν. οὐδὲ γὰρ ἦ ἱερ ὑπὸ ἂλλο τῶν μορίων οὐδὲν ἄνευ ψυχῆς ἂν ἂλλης τινὸς δυνάμεως ἐστὶ ἱερ ὑπὸ μόριον οὐδὲν, ἀλλὰ μόνον ὁμόνυμον.

25 ο Φανερὸν δὲ καὶ ὁτί ὁσοὶ σύντηξις γίνεται σπερματική, καὶ τοῦτο περίττωμα ἐστιν. συμβαίνει δὲ τοῦτο ὅταν ἀναλύθηται εἰς τὸ προελθὺν, ὡσπερ ὅταν ἀποσεῖρῃ τὸ ἐναλειφθὲν τοῦ κοινάματος εὐθὺς· ταύτον γὰρ ἐστὶ τὸ ἀπελθὸν τῷ πρῶτῳ προστεθέντι. τὸν αὐτὸν τρόπον καὶ τὸ τελευταῖον περίττωμα τῷ πρῶτῳ συντήγματι ταύτὸν ἐστιν. καὶ 30 περὶ μὲν τούτων διωρίσθω τὸν τρόπον τούτον.]

Ἐπεὶ δ’ ἀναγκαῖον καὶ τῷ ἀσθενεστέρῳ γίγνεσθαι περίττωμα πλείον καὶ ἂρτον πεπεμμένον, τοιοῦτον δ’ ὅν ἀναγκαῖον εἶναι αἰματώδους υγρότητος πλῆθος, ἀσθενεστέρον δὲ τὸ ἐλάττωνος

1 ψυχῆς PSY.
2 vv. 24-30 secluserunt A.-W., Sus., Platt.
3 προελθὺν Σ, προεσπερ τοῦ vulg.: in primo dissolvitur Σ, qui et valde diversa hic habet.
4 ἐναλειφθὲν ΥΖ: confer τὸ προελθὺν... ὑπολειφθέντι supra, vv. 14, 15.
5 ἐστὶ τὸ ἀπελθὸν... ταύτῳ ἐστιν] ἐστὶ τὸ τελευταῖον (τελευταῖον om. P) περίττωμα τῷ πρῶτῳ περιπτώματι PSY.

ἀ εἰς. See definition in Met. 1022 b 4.: οἰς ἐνεργείᾳ τις τοῦ ἐχοντος καὶ ἐχομένου, ὡσπερ πρᾶξις τις ἡ κίνησις· ὅταν γὰρ τὸ μὲν ποιητὴ τὸ δὲ ποιητῆσα, ἐστὶ ποιητῆς μεταξὺ.

b See Introd. §§ 41 ff.

c Aristotle often repeats this in the Generation of Animals and the Parts of Animals; see also Met. 1035 b 24. For ὁμόνυμον, cf. Cat. 1 a 1 ὁμόνυμα λέγεται ὅν ὁνομα μόνον 92
the physical substance of the semen is the cause of generation, or whether it contains some disposition and some principle of movement which effects generation), since neither a hand nor any other part of the body whatsoever is a hand or any other part of the body if it lacks Soul or some other dynamis; it has the same name, but that is all.

It is clear also that in cases where seminal colliquescence occurs, this too is a residue; and this happens when (a fresh secretion) is decomposed into that which preceded it; just as when a (fresh) layer of plaster spread on a wall immediately drops away, the reason being that the stuff which comes away is identical with that which was applied in the first instance. In just the same way, the final residue is identical with the original colliquescence. Such then are the lines on which we treat that subject.

Now (1) the weaker creature too must of necessity produce a residue, greater in amount and less thoroughly concocted; and (2) this, if such is its character, must of necessity be a volume of bloodlike fluid. (3) That which by nature has a smaller share...
726 b  
θερμότητας κοίνωνον κατὰ φύσιν, τὸ δὲ θῆλυ ὅτι
35 τοιοῦτον εὑρίσκει πρότερον, ἀναγκαῖον καὶ τὴν ἐν
τῷ θῆλει γνωμένην αἰματώδη ἀπόκρισιν περίττωμα εἶναι.  
γίνεται δὲ τοιαύτῃ ἢ τῶν καλομέλεων καταμηνύων ἐκκρισις.

727 a  
"Ὅτι μὲν οὖν ἐστὶ τὰ καταμήνια περίττωμα, καὶ
ὅτι ἀνάλογον ὡς τοῖς ἀρρεσίν ἢ γονή ὀφθώ τοῖς
θῆλεσι τὰ καταμήνια, φανερὸν. ὃτι ὅρθως
5 εὑρίσκει, σημεῖα τὰ συμβαίνοντα περὶ αὐτά. κατὰ
γὰρ τὴν αὐτὴν ἥλικιαν τοῖς μὲν ἀρρεσίν ἀρχεῖ δὲ
εὐγίνεσθαι γονῆ καὶ ἀποκρίνεται, τοῖς δὲ θῆλεσι
ῥήγνυται τὰ καταμήνια καὶ φωνῆ τε μεταβάλλουσι
καὶ ἐπισημαινεῖ τὰ περὶ τοὺς μαστοὺς. καὶ παύεται
τῆς ἥλικιας ληγούσης τοῖς μὲν τὸ δύνασθαι
10 γεννᾶν, ταῖς δὲ τὰ καταμήνια. ἔτι δὲ καὶ τὰ
τοιάδε σημεῖα ὅτι περίττωμα ἐστὶν αὕτη ἡ ἐκκρισις
toῖς θῆλεσιν. ὡς γὰρ ἐπὶ τὸ πολὺ οὖθ᾽
αἰμορροίδες γύνονται ταῖς γυναιξῖν οὔτ᾽ ἐκ τῶν
ῥυνῶν ἡπόσις αἷματος οὔτε τι ἀλλο μὴ τῶν κατα-
μηνίων ἱσταμένων. ἐάν τε συμβηῇ τι τούτων, χεῖ-
15 ρους γίγνονται αἱ καθάρσεις ὡς μεθισταμένης¹ εἰς
tαῦτα τῆς ἀποκρίσεως. ἔτι δὲ οὔτε φλεβώδης²
ὑμοῖς γλαφυρώτερα³ τε καὶ λειώτερα τὰ θῆλεα
tῶν ἀρρένων ἐστὶ διὰ τὸ συνεκκρίνεσθαι τὴν εἰς
tαῦτα περίττωσιν ἐν τοῖς καταμηνιῶν. τὸ δ᾽ αὕτῳ
τοῦτο δὲν νομίζειν αὕτινον εἶναι καὶ του τοῦς ὄγκους
20 ἐλάττους εἶναι τῶν σωμάτων τοῖς θῆλεσιν ἢ τοῖς
ἀρρεσίν ἐν τοῖς ζωοτοκοῦσιν ἐν τούτοις γὰρ ἢ

¹ μεθισταμένης PZ: ἀναλοκομένης vulg.
² φλεβώδη Peck, φλεβώδεις vulg. ³ ἀτριχώτερα L.
of heat is weaker; and (4) the female answers to this description, as we have said already. From which we conclude that the bloodlike secretion which occurs in the female must of necessity be a residue just as much (as the secretion in the male). Of such a character is the discharge of what is called the menstrual fluid.

Thus much then is evident: the menstrual fluid is a residue, and it is the analogous thing in females to the semen in males. Its behaviour shows that this statement is correct. At the same time of life that semen begins to appear in males and is emitted, the menstrual discharge begins to flow in females, their voice changes and their breasts begin to become conspicuous; and similarly, in the decline of life the power to generate ceases in males and the menstrual discharge ceases in females. Here are still further indications that this secretion which females produce is a residue. Speaking generally, unless the menstrual discharge is suspended, women are not troubled by haemorrhoids or bleeding from the nose or any other such discharge, and if it happens that they are, then the evacuations fall off in quantity, which suggests that the substance secreted is being drawn off to the other discharges. Again, their blood-vessels are not so prominent as those of males; and females are more neatly made and smoother than males, because the residue which goes to produce those characteristics in males is in females discharged together with the menstrual fluid. We are bound to hold, in addition, that for the same cause the bulk of the body in female Vivipara is smaller than that of the males, as of course it is only in Vivipara that the

* Also implying "hairless," "delicate," "dainty."
τῶν καταμηνίων γίνεται ρύσις θύραζε μόνοις, καὶ
tou̱τω̱ν ἐπιδηλότατα ἐν ταῖς γυναιξί̣· πλεί̣στην
gὰρ ἀφήσων ἀπόκρισιν γυνὴ τῶν ἐξων. διόπερ
ἐπιδηλότατος ἄει ὑχρόν τε ἐστὶ καὶ ἀδηλόφλεβον,
25 καὶ τὴν ἐλλεψιν πρὸς τοὺς ἀρρενᾶς ἔχει τοῦ σώ-
ματος φανερῶν.

Ἐπεὶ δὲ τοῦτ’ ἔστιν ὁ γίγνεται τοῖς θήλεσι ως
ἡ γονὴ τοῖς ἁρρεσιν, δύο δ’ οὐκ ἐνδέχεται σπερ-
ματικὰς ἀμα γίνεσθαι ἀποκρίσεις, φανερῶν ὅτι τὸ
θῆλυ οὐ συμβάλλεται σπέρμα εἰς τὴν γένεσιν. εἰ
μὲν γὰρ σπέρμα ἢν, καταμήνια1 οὐκ ἂν ἦν· νῦν
30 δὲ διὰ τὸ ταῦτα γίνεσθαι ἐκείνῳ οὐκ ἔστιν.

Διότι μὲν οὖν, ὥσπερ τὸ σπέρμα, καὶ τὰ κατα-
μήνια περίττωμα ἐστίν, εἰρηταὶ λάβοι δ’ ἂν τὶς
eis τοῦτο μαρτύρα ἐνα τῶν συμβαινόντων τοῖς2
ζύων. τὰ τε γὰρ πίνα ήττόν ἐστι σπερματικά
tῶν ἀπιμέλων, ὥσπερ εἰρηται πρότερον. αὐτίον
35 δ’ ὅτι καὶ ἡ πυμελὴ περίττωμα ἐστὶ καθάπερ τὸ
σπέρμα, καὶ πεπεμμένον αἷμα, ἄλλ’ οὐ τὸν αὐτὸν
tρόπον τῷ σπέρματι. ὡστ’ εὐλόγως εἰς τὴν πυ-
μελὴν ἀνηλωμένης τῆς περιττώσεως ἐλλείπει τὰ
περὶ τὴν γονὴν, οἶνον τῶν τε ἀναίμων τὰ μαλάκια
καὶ τὰ μαλακόστρακα περὶ τὴν κύησιν ἐστὶν ἄρι-
στα. διὰ τὸ ἄναιμα γὰρ εἶναι καὶ μὴ γίνεσθαι
5 πυμελὴν ἐν αὐτοῖς, τὸ ἀνάλογον αὐτοῖς τῇ πυμελή
ἀποκρίνεται εἰς τὸ περίττωμα τὸ σπερματικόν.3
σημεῖον δ’ ὅτι οὐ τοιοῦτο σπέρμα προέται τὸ
θῆλυ οἶνον τὸ ἄρρεν, οὐδὲ μηγυμένων ἀμφότερον γί-
νεται, ὥσπερ τινὲς φαινο, ὅτι πολλάκις τὸ θῆλυ
συλλαμβάνει οὐ γενομένης αὐτῇ τῆς ἐν τῇ ὀμιλίᾳ

1 καταμήνια P: τὰ καταμήνια vulg.
2 τοὺς ἄλλους PZ.
3 727 a 31-b 6 seel. Sus.
menstrual discharge flows externally, and most conspicuously of all in women, who discharge a greater amount than any other female animals. On this account it is always very noticeable that the female is pale, and the blood-vessels are not prominent, and there is an obvious deficiency in physique as compared with males.

Now it is impossible that any creature should produce two seminal secretions at once, and as the secretion in females which answers to semen in males is the menstrual fluid, it obviously follows that the female does not contribute any semen to generation; for if there were semen, there would be no menstrual fluid; but as menstrual fluid is in fact formed, therefore there is no semen.

We have said why it is that the menstrual fluid as well as semen is a residue. In support of this, there are a number of facts concerning animals which may be adduced. (1) Fat animals produce less semen than lean ones, as we said before, and the reason is that fat is a residue just as semen is, i.e., it is blood that has been concocted, only not in the same way as semen. Hence it is not surprising that when the residue has been consumed to make fat the semen is deficient. Take a parallel from the bloodless animals: Cephalopods and Crustacea are in their finest condition at the breeding season. Why? Because, being bloodless, they produce no fat; hence, what in them corresponds to fat is at this period secreted into the seminal residue. (2) Here is an indication that the female does not discharge semen of the same kind as the male, and that the offspring is not formed from a mixture of two semens, as some allege. Very often the female conceives although she has derived
ηδονής· καὶ γυνομένης πάλιν οὐδὲν ἦττον, καὶ
10 ἵσοδρομησάντων [παρὰ]¹ τοῦ ἄρρενος καὶ τοῦ θῆλεος,
οὐ γεννά,² ἐὰν μὴ ἡ τῶν καλουμένων καταμηνίων
ικμᾶς ὑπάρχῃ σύμμετρος. διὸ οὔτε ὅλως μὴ
gυνομένων αὐτῶν γεννᾷ τὸ θῆλυ, οὔτε γυνομένων
ὅταν ἐξικμάζῃ ὡς ἐπὶ τὸ πολὺ, ἀλλὰ μετὰ τὴν
κάθαρσιν. ὅτε μὲν γὰρ οὐκ ἔχει τροφῆν οὐδὲ
15 ὑλὴν ἐξ ἦς δυνήσεται συστῆσαι τὸ ζῷον ἢ ἀπὸ
tοῦ ἄρρενος ἐνυπάρχουσα ἐν τῇ γονῇ δύναμις, ὅτε
δὲ συνεκκλύζεται διὰ τὸ πλῆθος. ὅταν δὲ γενο-
μένων ἀπέλθῃ, τὸ ὑπολειφθὲν συνίσταται. ὅσι
δὲ μὴ γυνομένων τῶν καταμηνίων συλλαμβά-
νουσιν, ἢ μεταξὺ γυνομένων ύστερον δὲ μὴ, αὖτιν
20 ὅτι ταῖς μὲν τοσαυτῇ γίνεται ικμᾶς ὅση μετὰ τὴν
κάθαρσιν ὑπολείπεται ταῖς γονίμοις, πλείων δὲ οὐ
γίγνεται περίττωσιν ὃστε καὶ θύραζε ἀπελθεῖν,
taῖς δὲ μετὰ τὴν κάθαρσιν συμμείε τὸ στόμα τῶν
ὑστερῶν. ὅταν οὖν πολὺ μὲν τὸ ἀπεληλυθὸς ἤ,
ἔτι δὲ γίγνεται μὲν κάθαρσις, μὴ τοσαυτῇ δὲ ὡς 
25 συνεξικμάζειν³ τὸ στέρμα, τότε πλησιάζουσι συλ-
λαμβάνουσι πάλιν.⁴ οὐδὲν δὲ ἄτοπον τὸ συνειλη-
φυίας ἐτί γίγνεσθαι· καὶ γὰρ ύστερον μέχρι τῶν
φοιτῶ τὰ καταμήνια, ὄλγα δὲ καὶ οὐ διὰ παντὸς.

¹ seclusit Platt: το παρὰ Ζ.
² γεννᾶ A.-W.: γίγνεται vulg.: γίγνεται ἐκ ἑλλησῖς Btf.
³ συνεξικμάζειν Ζ: ἐξικμάζει vulg.
⁴ πάλιν om. PS.

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² See above, 726 b 19.
³ This really means ordinary individuals in which the menstrual discharge takes place.
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no pleasure from the act of coitus; and, on the contrary side, when the female derives as much pleasure as the male, and they both keep the same pace, the female does not bear—unless there is a proper amount of menstrual liquid (as it is called) present. Thus, the female does not bear (a) if the menstrual fluid is completely absent, (b) if it is present and the discharge of moisture is in progress (in most instances); but only (c) after the evacuation is over. The reason is that in one case (a) the female has no nourishment, no material, for the dynamis supplied by the male in the semen to draw upon and so to cause the living creature to take shape from it; in the other case (b) it is washed right away owing to the volume of the menstrual fluid. When, however, (c) the discharge is over and most of it has passed off, then what remains begins to take shape as a fetus. There are instances of women who conceive without the occurrence of menstrual discharge; others conceive during its occurrence but not after it. The reasons are these. The former produce only just so much liquid as remains in fertile individuals after the evacuation is over, and there is no surplus residue to be discharged externally; in the latter, the mouth of the uterus closes up after the evacuation is over. Therefore, when there has been a plentiful discharge and yet the evacuation still continues, though not so copiously that the discharge of moisture carries the semen away with it, that is the time when if they have intercourse women can conceive again. There is nothing odd about the menstrual fluid's continuing to flow after conception has taken place; indeed it actually recurs afterwards up to a point, but it is scanty and does not last throughout gestation. How-
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"Aristotle’s notion that the menstrual blood is the substance from which the embryo is formed reigned unquestioned for many centuries. (It appears in the Wisdom of Solomon, vii. 2, “In the womb of a mother was I moulded into flesh in the time of ten months, being compacted in blood of the seed of man and the pleasure that came with sleep.”) It can be seen pictured in 16th century obstetrical books such as the De conceptu et generatione hominis of Jacob Rueff (1554). Its falsity was decisively demonstrated by William Harvey, who in his Exercitationes de generatione animalium (1651) describes his dissections of the uteri of does in King Charles the First’s forests, at different stages after coitus. The expected mass of blood and seed was never found; a source of great perplexity to Harvey himself, since the mammalian egg was not discovered until long after 100
ever, this is a morbid condition, and that is why it only occurs infrequently and in few subjects. It is what occurs generally that is most in accord with the course of Nature.

By now it is plain that the contribution which the female makes to generation is the matter used therein, that this is to be found in the substance constituting the menstrual fluid, and finally that the menstrual fluid is a residue.

There are some who think that the female contributes semen during coition because women sometimes derive pleasure from it comparable to that of the male and also produce a fluid secretion. This fluid, however, is not seminal; it is peculiar to the part from which it comes in each several individual; there is a discharge from the uterus, which though it happens in some women does not in others. Speaking generally, this happens in fair-skinned women who are typically feminine, and not in dark women of a masculine appearance. Where it occurs, this discharge is sometimes on quite a different scale from the semen discharged by the male, and greatly exceeds it in bulk. Furthermore, differences of food

his death. We know now that the menstrual bleeding is a phase in the sexual cycle, this phase being usually succeeded by the periodical liberation of the egg from the ovary, and by its attachment (if fertilized) to the wall of the uterus.

b The view that the female also contributed semen was apparently adopted by the Epicureans; see Lucretius iv. 1229 semper enim partus duplici de semine constat; cf. 1247, 1257-1258.

c This apparently refers to the so-called vaginal discharge, which is a natural secretion (cf. 739 a 37); but the latter part of the paragraph seems to describe leucorrhoea, which is pathological. The two have apparently been confused.

d Cf. H.A. 583 a 11.


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έτέρων ποιει πολλήν διαφορὰν τοῦ γίγνεσθαι τὴν ἐκκρισιν ἡ ἐλάττων ἡ πλείω τὴν τοιαύτῃ, ὅσον εἶναι τῶν δρμέων ἐπίδηλον ποιεῖ εἰς πλῆθος τῆς ἀπόκρισιν.

10 Τὸ δὲ συμβαίνειν ἕδονήν ἐν τῇ συνουσίᾳ οὐ μόνον τοῦ σπέρματος προϊέμενον ἐστίν, ἀλλὰ καὶ πνεύματος, ἐξ οὗ συνισταμένου ἀποσπερματίζει. δήλον δ’ ἐπὶ τῶν παιδῶν τῶν μήπω δυναμένων προέσθαι, ἐγγὺς δὲ τῆς ἥλικιας οίντων, καὶ τῶν ἀγόνων ἀνδρῶν. γίνεται γὰρ πάσι τούτοις ἕδονή ἔσομένους.

15 καὶ τοῖς γε διεθθαρμένοις τὴν γένεσιν ἐστὶν ὅτε ἀναλύονται αἱ κοιλίαι διὰ τὸ ἀποκρίνεσθαι περίττων εἰς τὴν κοιλίαν οὐ δυνάμενον πεθῆναι καὶ γενέσθαι σπέρμα.

Ἐοικὲ δὲ καὶ τὴν μορφήν γυναικι1 παῖς, καὶ ἐστὶν ἡ γυνὴ ὅσπέρ ἄρρεν ἄγονον. ἀδυναμία γάρ τινι τὸ θῆλυ ἐστὶ, τῷ μὴ δύνασθαι πέπτειν ἐκ τῆς τροφῆς σπέρμα τῆς ύστάτης (τούτο δ’ ἐστὶν ἡ αἶμα ἡ τὸ ἀνάλογον ἐν τοῖς ἀναίμοις) διὰ ψυχρότητα τῆς φύσεως. ὅσπερ οὖν ἐν ταῖς κοιλίαις διὰ τὴν ἀπεξάκου γίνεται διάρροια, ὥστε ἐν ταῖς φλεζίνοις ἀλλὰ ἀιμορροίδες καὶ ἡ τῶν καταμηνίων ρύσις2. καὶ γὰρ αὐτῇ ἀιμορροίδες ἐστιν, ἀλλ’ ἐκεῖναι μὲν διὰ 25 νόσουν, αὐτῇ δὲ φυσικῇ.

"Ωστε φανερὸν ὅτι εὔλογως γίνεται ἐκ τούτου ἡ γένεσις. ἐστὶ γὰρ τὰ καταμηνία σπέρμα οὐ καθαρὸν ἀλλὰ δεόμενον ἐργασίας, ὅσπερ ἐν τῇ περὶ

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1 γυναικὶ Z: γυνῇ καὶ vulg.
2 ἡ τῶν κ. ρύσις Y: αἱ τῶν κ. vulg.
cause a great difference in the amount of this discharge which is produced: e.g., some pungent foods cause a noticeable increase in the amount.

The pleasure which accompanies copulation is due to the fact that not only semen but also pneuma \(^a\) is emitted: it is from this pneuma as it collects together that the emission of the semen results. This is plain in the case of boys who cannot yet emit semen, though they are not far from the age for it, and in infertile men, because all of them derive pleasure from attrition. Indeed, men whose generative organs have been destroyed sometimes suffer from looseness of the bowels caused by residue which cannot be concocted and converted into semen being secreted into the intestine.

Further, a boy actually resembles a woman in physique, and a woman is as it were an infertile male; the female, in fact, is female on account of inability \(^b\) of a sort, viz., it lacks the power to concoct semen out of the final state of the nourishment (this is either blood, or its counterpart in bloodless animals) because of the coldness of its nature. Thus, just as lack of concoction produces in the bowels diarrhoea, so in the blood-vessels it produces discharges of blood of various sorts, and especially the menstrual discharge (which has to be classed as a discharge of blood, though it is a natural discharge, and the rest are morbid ones).

Hence, plainly, it is reasonable to hold that generation takes place from this process; for, as we see, the menstrual fluid is semen, not indeed semen in a pure condition, but needing still to be acted upon. It

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\(^a\) See 718 a 4, 738 a 1, etc.

\(^b\) Cf. 765 b 9.
τοὺς καρποὺς γενέσει, ὅταν ἢ μὴ πως διηθημένη, ἐνεστὶ μὲν ἡ τροφή, δείται δὲ ἐργασία πρὸς τὴν κάθαρσιν. διὸ καὶ μεγαλμένη ἔκεινη μὲν τῇ γονῇ, αὐτῇ δὲ καθαρᾶ τροφῇ, ἢ μὲν γεννᾷ, ἢ δὲ τρέφει.

Σημεῖον δὲ τοῦ τὸ θῆλυ μὴ προίσθησιν σπέρμα καὶ τὸ γίνεσθαι ἐν τῇ ὀμιλίᾳ τὴν ἱδονὴν τῇ αἱρῇ κατὰ τὸν αὐτὸν τόπον τοῖς ἀρρεσίν· καίτοι οὐ προίσθησι τὴν ἰκμάδα ταύτην ἐντεῦθεν. ἐτί δ’ οὐ 35 πάσι γίνεται τοῖς θήλεσιν αὐτῇ ἡ ἐκκρίσις, ἀλλὰ τοῖς αἱματικοῖς, καὶ οὐδὲ τούτως πάσιν, ἀλλὰ ὅσων αἱ υστέραι μὴ πρὸς τῷ ὑποζώματι εἰσὶ μηδ’ ἑορτοκούσιν, ἐτί δ’ οὐδὲ τοῖς αἷμα μὴ ἔχουσιν ἀλλὰ τὸ ἀνάλογον· ὅπερ γὰρ ἐν ἔκεινοις τὸ αἷμα, ἐν τούτως ἐτέρα ὑπάρχει σύγκρισις. τοῦ δὲ μῆτε τούτως γίνεσθαι κάθαρσιν μὴτ τῶν αἷμα ἔχοντων τοῖς εἰρήμενοις, τοῖς κάτω ἔχουσι καὶ μὴ ὑφοτοκούσιν, 5 αὐτία ἡ ξηρότης τῶν σωμάτων, ὀλίγον λείπουσα τὸ περίττωμα, καὶ τοσοῦτον ὅσον εἰς τὴν γένεσιν ἰκανόν μόνον, ἔξω δὲ μὴ προίσθαι. ὅσα δὲ ἄσωτόκα ἀνέυ ὑφοτοκίας (ταῦτα δ’ ἐστὶν ἀνθρώπος καὶ τῶν τετραπόδων ὅσα κάμπτει τὰ ὀπίσθια σκέλη ἐν-

10 τός), ταῦτα μὲν γὰρ πάντα ἄσωτοκεὶ ἀνέυ ὑφοτοκίας) τούτως δὲ γίνεται μὲν πάσιν, πλὴν εἶ τι πεπήρω-

1 διηθημένη Bonitz: διηθημένη Z, A.-W.: διηθημένη vulg.: cibus ... incompletae Σ; cf. indicem Aristot.
2 εὐ έκείνοις Platt: εὐνοι vulg.
3 τοῖς κάτω ... ὑφοτοκοῦσιν om. Ζ.
4 ἐκτὸς Z, Platt: τὰ ἐκτὸς Υ.

α Cf. Pol. 1281 b 37 ἢ μὴ καθαρὰ τροφὴ μετὰ τῆς καθαρᾶς τὴν πᾶσαν ποιεῖ χρησιμοτέραν τῆς ὀλίγης.—For the two sorts of τροφή, see 744 b 32 ff. Cf. 725 a 17.

β Cf. 739 b 15.

ε i.e., the extremity of the bent limb is moved towards the
is the same with fruit when it is forming. The nourishment is present right enough, even before it has been strained off, but it stands in need of being acted upon in order to purify it. That is why when the former is mixed with the semen, and when the latter is mixed with pure nourishment, the one effects generation, and the other effects nutrition.

An indication that the female emits no semen is actually afforded by the fact that in intercourse the pleasure is produced in the same place as in the male by contact, yet this is not the place from which the liquid is emitted. Further, this discharge does not occur in all females, but only in those which are blooded, and not in all of them, but only in those whose uterus is not close by the diaphragm and which are not oviparous; nor again in those which have an analogous substance instead of blood (they have another composition which is for them what blood is for the others). Dryness of the body is the cause why neither these animals nor the blooded ones I mentioned (viz., those whose uterus is low down and which are not oviparous) produce this evacuation; their dryness leaves over but little residue, only enough in fact for generation, not enough to be emitted externally. Take next the animals which are viviparous but not previously oviparous: this means man, and those quadrupeds which bend their hind legs inwards. The menstrual discharge occurs in all of these; though if they are deformed in any respect
ταί ἐν τῇ γενέσει, οἷον ὅρθες, οὐ μὴν ἐπιπολαξόνσιν γε αἱ καθάρσεις ὡσπερ ἀνθρώπως. δι’ ἀκριβείας δὲ, πῶς συμβαίνει ταῦτα περὶ ἐκαστὸν τῶν ζῴων, γέγραπται ἐν ταῖς περὶ τὰ ζῶα ἱστορίαις. πλείστη
15 δὲ γίνεται κάθαρσις τῶν ζῴων ταῖς γυναιξί, καὶ τοῖς ἁρρεσὶ πλείστη τοῦ ὀπέρματος πρόσεχες κατὰ λόγον τοῦ μεγέθους. αὕτων δὲ ἡ τοῦ σώματος σύστασις ὑγρὰ καὶ θερμὴ οὖσα· ἀναγκαῖον γὰρ ἐν τῷ τοιούτῳ γίνεσθαι πλείστην περιττωσι. ἐτὶ δὲ οὐδὲ τὰ τοιαύτ᾽ ἔχει ἐν τῷ σώματι μέρη εἰς ἀ
20 τρέπεται ἡ περιττωσι, ὡσπερ ἐν τοῖς ἄλλοις· οὐ γὰρ ἔχει οὔτε τριχῶν πλήθος κατὰ τὸ σῶμα, οὔτε ὀστῶν καὶ κεράτων καὶ ὀδόντων ἐκκρίσεις.

Σημείων δὲ ὅτι ἐν τοῖς καταμήνιοις τὸ ὀπέρμα ἐστὶν· ἀμα γὰρ, ὡσπερ εἰρήται πρότερον, τοῖς ἁρρεσι γίνεται τὸ περιττωμα τοῦτο καὶ τοῖς θήλειν
25 τὰ καταμήνια ἐπισημαίνει ἐν τῇ αὐτῇ ἡλικίᾳ, ὡς καὶ ἀμα δυσταμένων τῶν τόπων τῶν δεκτικῶν ἐκατέρου τοῦ περιττώματος· καὶ ἀραιομενῶν ἐκατέρω τῶν πλησίον τόπων εξανθεὶ ἡ τῆς ἡβίης τρίχωσιν. μελλόντων δὲ διοῦσιν οἱ τόποι ἄν-
οιδοῦσιν ὑπὸ τοῦ πνεύματος, τοῖς μὲν ἁρρεσιν ἐπι-
δηλότερον περὶ τοὺς ὀρχείς, ἐπισημαίνει δὲ καὶ
30 περὶ τοὺς μαστοὺς, τοῖς δὲ θήλεις περὶ τοὺς μα-
στοὺς μάλλον· ὅταν γὰρ δύο δακτύλους ἄρθωσι, τότε γίνεται τὰ καταμήνια ταῖς πλείοταις.¹

Ἐν ὅσοις μὲν οὖν τῶν ζῴων ἔχοντων μὴ κε-
χώρισται τὸ θῆλυ καὶ τὸ ἁρρεν, τούτοις μὲν τὸ

¹ vv. 22-32 seel. Sus.

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† See Book II, ch. 8.
in their formation, as, e.g., the mule, the evacuation is not as obvious as it is in human beings. An exact account of this matter, as it concerns every sort of animal, is to be found in the Researches upon Animals. A larger amount of evacuation is produced by women than by any other animal, and a larger amount of semen in proportion to their size is emitted by men; the reason being that the composition of the human body is fluid and warm, and that is just the sort of organism which of necessity produces the greatest amount of residue; further, the human body does not possess the sort of parts to which the residue gets diverted, as other animals do: it has no great coat of hair all over the body, and no secretions in the form of bones, horns and tusks.

Here is an indication that the semen resides in the menstrual discharge. As I said before, this residue is formed in males at the same time of life as the menstrual discharge becomes noticeable in females; which suggests that the places which are the receptacles of these residues also become differentiated at the same time in each sex; and as the neighbouring places in each sex become less firm in their consistency, the pubic hair grows up too. Just before these places receive their differentiation, they are swelled up by the pneuma: in males, this is clearer in regard to the testes, but it is also to be noticed in the breasts; whereas in females it is clearer in the breasts: it is when the breasts have risen a couple of fingers’ breadth that the menstrual discharge begins in most women.

Now in those living creatures where male and female are not separate, the semen (seed) is as it

\( \text{Or, in proportion to the size of the body.} \)
σπέρμα οίνον κύημα ἐστιν. λέγω δὲ κύημα τὸ 35 πρώτον μίγμα ἃ θήλεος καὶ ἄρρενος. διὸ καὶ ἐξ ἐνὸς σπέρματος ἐν σῶμα γίνεται, οἷον ἐξ ἐνὸς πυροῦ εἰς πυθμὴν, ὡσπερ ἐξ ἐνὸς ψῦχον ἐν ζῷον (τὰ γὰρ δίδυμα τῶν ψῶν δύο ψὰ ἐστίν). ἐν ὅσιοι δὲ τῶν γεννῶν διώρισται τὸ θῆλυ καὶ τὸ ἄρρεν, ἐν τούτους ἂφ' ἐνὸς σπέρματος ἐνδέχεται πολλὰ γίνεσθαι ζῶα, ὡς διαφέροντος τῇ φύσει τοῦ σπέρματος ἐν τοῖς φυτοῖς τε καὶ ζῴοις. σημείοι δὲ, ἀπὸ μᾶς 5 γὰρ ὁχέας πλείω γίνεται ἐν τοῖς πλείω δυναμένοις γεννᾶν ἐνὸς. ἣ καὶ δῆλον ὅτι οὐκ ἀπὸ παντὸς ἔρχεται ἡ γονή; οὔτε γὰρ ἂν κεκωρισμένα ἀπὸ τοῦ αὐτοῦ μέρους εὐθὺς ἀπεκρίνετο, οὔτε ἄμα ἐλθόντα εἰς τὰς υστέρας ἐκεῖ διεκυρίζετο· ἀλλὰ συμβαίνει

10 ὡσπερ εὐλογοῦν, ἐπειδὴ τὸ μὲν ἄρρεν παρέχεται τὸ τε εἴδος καὶ τὴν ἀρχὴν τῆς κινήσεως, τὸ δὲ θῆλυ τὸ σῶμα καὶ τὴν ὑλὴν, οἷον ἐν τῇ τοῦ γάλακτος πῆξει τὸ μὲν σῶμα τὸ γάλα ἐστίν, ὡς δὲ ὅποσ ἡ ἡ' πυτία τὸ τὴν ἀρχὴν ἔχον τὴν συνιστάσαν, οὔτω τὸ ἀπὸ τοῦ ἄρρενου ἐν τῷ θῆλει μεριζόμενον. δὲ 15 ἡν δ' αὐτίαν μερίζεται ἕνθα μὲν εἰς πλείω ἐνθὰ δ' εἰς ἑλάτων ἕνθα δὲ μοναχῶς, ἑτερος ἐσται λόγος. ἀλλὰ διὰ τὸ μὴθὲν γε διαφέρειν τῷ εἴδει, ἀλλ' ἐὰν


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1 See Introd. §§ 56 ff. 2 Cf. 723 b 10, 728 a 27. 3 Cf. above, 722 b 28, 723 b 14. 4 The “Formal” Cause, and the “Motive” (or “Efficient”) Cause, i.e., sentient Soul. 5 The “Material” Cause. See Introd. §§ 1 ff. With this passage cf. Met. 1044 a 34 ἀνθρώπου τίς αἰτία ως ὕλη; ἄρα τὰ καταμήνια; τί δ' ὡς κινοῦν; ἄρα τὸ σπέρμα; 108
were a fetation. (By fetation I mean the primary mixture of male and female.) This explains incidentally why one body only is formed from one seed—e.g., one stalk from one grain of corn, just like one animal from one egg (double-yolked eggs of course count as two eggs). In those groups, however, where male and female are distinct, many animals may be formed from one semen, which suggests that the nature of semen in animals differs from that in plants. We have as a proof of this those animals which are able to produce more offspring than one at a time, where more than one are formed as the result of one act of coitus. This shows also that the semen is not drawn from the whole body; because we cannot suppose (a) that at the moment of discharge it contains a number of separate portions from one and the same part of the body; nor (b) that these portions all enter the uterus together and separate themselves out when they have got there. No; what happens is what one would expect to happen. The male provides the "form" and the "principle of the movement," the female provides the body, in other words, the material. Compare the coagulation of milk. Here, the milk is the body, and the fig-juice or the rennet contains the principle which causes it to set. The semen of the male acts in the same way as it gets divided up into portions within the female. (Another part of the treatise will explain the Cause why in some cases it gets divided into many portions, in others into few, while in others it is not divided up at all.) But as this semen which gets divided up exhibits no difference in kind, all that

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μόνον σύμμετρον ἢ τὸ διαφορούμενον πρὸς τὴν ὕλην, καὶ μήτε ἔλαττον ὡστε μὴ πέπτειν μὴδὲ συνιστάναι, μήτε πλεῖον ὡστε ἔθραναι, πλείω οὔτω 20 γεννᾶται. ἐκ δὲ τού συνιστάντος πρώτου, ἐξ ἐνὸς ἦδη ἐν γίνεται μόνον.

"Οτι μὲν οὖν τὸ θῆλυ εἰς τὴν γένεσιν γονὴν μὲν οὐ συμβάλλεται, συμβάλλεται δὲ τι, καὶ τούτ' ἐστὶν ἢ τῶν καταμηνίων σύστασις καὶ τὸ ἀνάλογον ἐν τοῖς ἀναίμοις, ἐκ τε τῶν εἰρημένων δήλων καὶ κατὰ τὸν λόγον καθόλου σκοπομένους. ἀνάγκη 25 γὰρ εἶναι τὸ γεννῶν καὶ <τὸ> ἐξ οὗ, καὶ ταύτ' ἂν καὶ ἐν ἦ, τῶ γε εἰδει διαφέρειν καὶ τῷ τὸν λόγον αὐτῶν εἶναι ἐτερον, ἐν δὲ τοῖς κεχωρισμέναις ἔχουσι τὰς δυνάμεις καὶ τὰ σώματα καὶ τὴν φύσιν ἐτέραν εἶναι τοῦ τε ποιοῦντος καὶ τοῦ πάσχοντος. εἰ οὖν τὸ ἀρρέν ἐστίν ὡς κινοῦν καὶ ποιοῦν, τὸ δὲ θῆλυ,

30 ἢ θῆλυ, ὡς παθητικόν, εἰς τὴν τοῦ ἀρρένου γονῆν τὸ θῆλυ ἀν συμβάλλοντο οὐ γονὴν ἀλλ’ ὑλήν. ὅπερ καὶ φαίνεται συμβαίνον: κατὰ γὰρ τὴν πρώτην ὕλην ἐστὶν ἢ τῶν καταμηνίων φύσις.

1 <τὸ> Rackham.
2 ταύτ’ Peck: τούτ’ vulg.
3 ἢ θῆλυ fort. secl. (ex 729 b 12 insertum?).
4 κατὰ ... ὕλην] ἡ γὰρ πρώτη ὕλη Z.

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a Cf. 772 a 12.
b In one individual.
c i.e., specifically, in “form.”
d See Introd. § 10.
e At Met. 1015 a 8 (cf. 1014 b 27) Aristotle speaks of “prime matter” in two senses: e.g., in the case of bronze articles (a) the prime matter relatively to them is bronze, but (b) generally it is water (because all things that can be melted, according to Aristotle, consist of water). And “prime matter” is one of the meanings of φύσις, both according to Met. (loc. cit.) and Phys. 193 a 28: “one meaning of φύσις is ἡ πρώτη ἐκάστῳ ὑποκειμένη ὕλη τῶν ἐχόντων ἐν αὐτοῖς ἀρχὴν.
is required in order to produce numerous offspring is that there should be the right amount of it to suit the material available—neither so little that it fails to concoct it or even to set it, nor so much that it dries it up. If on the other hand this semen which causes the original setting remains single and undivided, then one single offspring only is formed from it.

The foregoing discussion will have made it clear that the female, though it does not contribute any semen to generation, yet contributes something, viz., the substance constituting the menstrual fluid (or the corresponding substance in bloodless animals). But the same is apparent if we consider the matter generally, from the theoretical standpoint. Thus: there must be that which generates, and that out of which it generates; and even if these two be united in one, at any rate they must differ in kind, and in that the logos of each of them is distinct. In those animals in which these two faculties are separate, the body—that is to say the physical nature—of the active partner and of the passive must be different. Thus, if the male is the active partner, the one which originates the movement, and the female qua female is the passive one, surely what the female contributes to the semen of the male will be not semen but material. And this is in fact what we find happening; for the natural substance of the menstrual fluid is to be classed as “prime matter.”

κυήσεως καὶ μεταβολῆς. In its lowest phase, “prime matter” is that which, united with the prime contrarieties (hot, cold, solid, fluid), produces the “elements” Earth, Air, Fire, Water; but, as the term “prime” itself suggests, “matter” is altogether a relative conception, and in its highest phase matter is one and the same as “form” (Met. 1045 b 18).
Aristotle now comes to grips with deciding between the alternatives stated at 726 b 18 ff.

\[\overset{a}{\text{Cf. 716 a 27 ff.}}\]

\[\overset{b}{\text{i.e., that portion of the menstrual fluid which is not discharged externally.}}\]
These then are the lines upon which that subject should be treated. And what we have said indicates plainly at the same time how we are to answer the questions which we next have to consider, viz., how it is that the male makes its contribution to generation, and how the semen produced by the male is the cause of the offspring; that is to say, Is the semen inside the offspring to start with, from the outset a part of the body which is formed, and mingling with the material provided by the female; or does the physical part of the semen have no share nor lot in the business, only the dynamis and movement contained in it? \(a\) This, anyway, is the active and efficient ingredient; whereas the ingredient which gets set and given shape is the remnant \(b\) of the residue in the female animal. The second suggestion is clearly the right one, as is shown both by reasoning and by observed fact. \((a)\) If we consider the matter on general grounds, we see that when some one thing is formed from the conjunction of an active partner with a passive one, the active partner is not situated within the thing which is being formed; and we may generalize this still further by substituting "moving" and "moved" for "active" and "passive." Now of course the female, \(qua\) female, \(c\) is passive, and the male, \(qua\) male, is active—it is that whence the principle of movement comes. Taking, then, the widest formulation of each of these two opposites, viz., regarding the male \(qua\) active and causing movement, and the female \(qua\) passive and being set in movement, we see that the one thing which is formed is formed from them only in the sense in which a bedstead is formed from the carpenter and the wood, or a ball from the wax and the form. It is plain, then,
ἀπὸ τοῦ ἀρρένου, οὖτε ἐὰν τὰ ἀπέρχεται, διὰ τοῦτο
20 ἐκ τούτου ὡς ἐνυπάρχοντος τὸ γνησίμενον ἐστὶν, ἀλλὰ ὡς ἐκ κινήσαντος καὶ τοῦ εἴδους, ὡς καὶ ἀπὸ τῆς ἰατρικῆς ὁ ψυχικὸς. σύμβαίνει δὲ ὁμολογοῦμενα τῷ λόγῳ καὶ ἐπὶ τῶν ἐργών. διὰ τοῦτο γὰρ ἐνὰ τῶν ἁρρένων καὶ συνδυαζομένων τοὺς θήλεσιν οὐδὲ μόριον οὐθὲν φαίνεται προϊόμενα εἰς τὸ θῆλυ, 25 ἀλλὰ τούναντίον τὸ βῆλυ εἰς τὸ ἁρρεν, ὁ σύμβαίνει ἐνίοτε τῶν ἐντόμων. ὁ γὰρ τοῖς προϊόμενοι ἀπεργάζεται τὸ σπέρμα ἐν τῷ θῆλε, τοῦτοις ἐν τῷ θῆλε αὐτῆς θερμότητας καὶ δύναμις ἀπεργάζεται, εἰσφέροντος τῷ θῆλεος τὸ δεκτικὸν τοῦ περίπτωματος μόριον. καὶ διὰ τοῦτο τὰ τοιαῦτα τῶν 
30 ζώων συμπλεκέται μὲν πολὺν χρόνον, διαλυθέντα δὲ γεννᾷ ταχέως. συνδεδυόνται μὲν οὖν μέχρις ὥσπερ η γονή. διαλυθέντα δὲ προτέται τὸ κύμμα ταχέως· γεννᾷ γὰρ ἄτελες· σκωληκοτοκεῖ γὰρ πάντα τὰ τοιαῦτα.

Μέγιστον δὲ σημείον τὸ συμβαίνον περὶ τοὺς ὀρνιθῶν καὶ τὸ τῶν ἱερῶν γένος τῶν φωτόκων 35 τοῦ μῆτε ἀπὸ πάντων ἑναι τὸ σπέρμα τῶν μορίων, μῆτε προτέται τὸ ἁρρεν τοιοῦτον τὴν μόριον ὁ ἔσται ἐνυπάρχον τῷ γεννηθέντι, ἀλλὰ μόνον τῇ δυνάμει τῇ ἐν τῇ γονῇ ζωοποιεῖν, ὥσπερ εἰπομέν ἐπὶ

1 γὰρ Z: γὰρ ἐν vulg. ἐπὶ τοῦτοις Z: τοῦτο vulg. 2 μέχρις θερμότητας Z: ὑγρότης vulg. ἐν τῶν Z: ὑγρότης vulg. 4 μέχρις οὗ Z: μέχρι vulg. 5 hic locus haud sanus videtur; fortasse om. Σ. 6 est Σ: est Σ: est vulg. 7 ταχέως secludenda; om. Σ. 8 See above, ch. 16. 9 Probably the words "the copulation . . . discharge the fetation" should be deleted.
that there is no necessity for any substance to pass from the male; and if any does pass, this does not mean that the offspring is formed from it as from something situated within itself during the process, but as from that which has imparted movement to it, or that which is its "form." The relationship is the same as that of the patient who has been healed to the medical art. (b) This piece of reasoning is entirely borne out by the facts. It explains why certain of those males which copulate with the females are observed to introduce no part at all into the female, but on the contrary the female introduces a part into the male. This occurs in certain insects. \textsuperscript{a} In those cases where the male introduces some part, it is the semen which produces the effect inside the female; but in the case of these insects, the same effect is produced by the heat and dynamis inside the (male) animal itself when the female inserts the part which receives the residue. And that is why animals of this sort take a long time over copulation, and once they have separated the young are soon produced: the copulation lasts until (the dynamis in the male) has "set" (the material in the female), just as the semen does; but once they have separated they soon discharge the fetation,\textsuperscript{b} because the offspring they produce is imperfect; all such creatures, in fact, produce larvae.

However, it is the behaviour of birds and the group of oviparous fishes which provides us with our strongest proof (a) that the semen is not drawn from all the parts of the body, and (b) that the male does not emit any part such as will remain situated within the fetus, but begets the young animal simply by means of the dynamis residing in the semen (just as
tῶν ἐντόμων, ἐν οἷς τὸ θῆλυ προϊέται εἰς τὸ ἄρρεν. 5 ἐάν τε γὰρ υπηνέμια τύχῃ κύουσα ἡ ὄρμη, ἐὰν μετὰ ταῦτα ὀχεύῃ, μὴ πω μεταβεβληκότος τοῦ ψοῦ ἐκ τοῦ ωχρὸν ὄλον εἶναι εἰς τὸ λευκαίνεσθαι, γόνιμα γίνεται ἀντὶ υπηνεμέων: εάν τε ύφ᾽ ἐτέρου ωχεμένη (ἡ)¹ καὶ ἔτι ωχρὸν ὄντος, κατὰ τὸν ὕστερον ὀχεύσαντα τὸ γένος ἀποβαίνει πάν τὸ τῶν νεοτῶν. 10 δὲ ἔνιοι τούτων τῶν τρόπων τῶν περὶ τὰς ὀρνιθὰς τὰς γενναίας ὀπουδαξόντων ποιοῦσι, μεταβάλλοντες τὰ πρῶτα ὀχεία καὶ τὰ ὑστερα, ὡς οὐ συμμιγνύ- μενον καὶ ἐνυπάρχον, οὐδ᾽ ἀπὸ πάντος ἐλθὸν τὸ σπέρμα· ἀπ᾽ ἅμφων γὰρ ἂν ἤλθεν, ὥστε εἰχεν ἂν δις ταῦτα μέρη. ἀλλὰ τῇ δυνάμει τὸ τοῦ ἄρρενος 15 σπέρμα τῆν ἐν τῷ θῆλει υλὴν καὶ τροφὴν ποιῶν τίνα κατασκευάζει. τούτῳ γὰρ ἐνδέχεται ποιεῖν τὸ ὕστερον ἐπειδελθὼν ἐκ τοῦ θερμᾶναι καὶ πέφαι- λαμβάνει γὰρ τροφὴν τὸ ψοῦ ἐως ἂν αὐξάνηται.

Τὸ δ᾽ αὐτὸ συμβαίνει καὶ περὶ τῆς τῶν ἱχθύων γένεσιν τῶν ὀστοκομμένων. ὅταν γὰρ ἀποτέκνη 20 τὰ φῶλα ἡ θῆλεια, ὁ ἄρρην ἐπιρράνει τὸν θορόν· καὶ ὃν μὲν ἂν ἐφάνηται, γόνιμα ταῦτα γίνεται τὰ φῶλα, ὃν δ᾽ ἂν μῆ, ἄγονα, ὡς οὐκ εἰς τὸ ποσὸν συμβαλλομένου τοῖς ζῷοις τοῦ ἄρρενος, ἀλλ᾽ εἰς τὸ ποιῶν.

"Οτι μὲν οὖν οὔτ᾽ ἀπὸ πάντος ἀπέρχεται τὸ 25 σπέρμα τοῖς προϊέμενοις σπέρμα τῶν ζῴων, οὔτε ¹ <ἡ> Peck.

See below, 757 b 2 f.
we said happened with those insects where the female inserts a part into the male). Here is the evidence. Supposing a hen bird is in process of producing wind-eggs, and then that she is trodden by the cock while the egg is still completely yellow and has not yet started to whiten: the result is that the eggs are not wind-eggs but fertile ones. And supposing the hen has been trodden by another cock while the egg is still yellow, then the whole brood of chickens when hatched out takes after the second cock. Some breeders who specialize in first-class strains act upon this, and change the cock for the second treading. The implication is (a) that the semen is not situated inside the egg and mixed up with it, and (b) that it is not drawn from the whole of the body of the male: if it were in this case, it would be drawn from both males, so the offspring would have every part twice over. No; the semen of the male acts otherwise; in virtue of the dynamis which it contains it causes the material and nourishment in the female to take on a particular character; and this can be done by that semen which is introduced at a later stage, working through heating and concoction, since the egg takes in nourishment so long as it is growing.

The same thing occurs in the generation of oviparous fishes. When the female fish has laid her eggs, the male sprinkles his milt over them; the eggs which it touches become fertile, but the others are infertile, which seems to imply that the contribution which the male makes to the young has to do not with bulk but with specific character.

What has been said makes it clear that, in the case of animals which emit semen, the semen is not drawn from the whole of the body, and also that in genera-
730 a

tò thèlòn pro's tìn gènesin ou'tò symbálletai tois
sunnistaménois òs to ärren, allà to mèn ärren
árxhèn kínhsesws, to dè thèlòn tìn ùlhn, dèloun èk
tòwn eirhímewn. diá gár toúto ou't' autò kath'
auto genvà to thèlòn, deixai gár árxhès kai toù
30 kínhsontos kai diorismóntos (all' évios ge tòn
zòwn, oíon tois órnis, méxri twn hè phúsis dúvatai
gennàv. autài gár sунistási mèn, atelh de sun-
XXII istásì to kaloúmena uphnémà òw' ), ò te gènesis
ev tòj thèlei symbaînei tòwn ginoménon, all' ouk
eis to ärren ou't' autò to1 ärren proîetai tìn gònh
35 ou'te to thèlòn, all' ámphi eis to thèlòn symbálloîntai
to par' autàwn ginoménon, diá to èn tòj thèlei
eînai tìn ùlhn èx òs èstè to dèmmourygouménon.
kai euvhs tìn mèn àthróon upárchei anagkaiòn èx
òs sunnistatài to kýma to pròton, tìn d' épin-
gínousabai àeì tòs ùlhs, ìn' auξíantai to kuoûmenon.3
5 òost' anàgkhèn èn tòj thèlei upárchei tòn tókow' kai
gár pro's tòj dúklwò ò têktwn kai pro's tòj pèlèwò ò
kerameús, kai òlòs pása ò èrgasia kai ò kínhsis
ò èschatì pro's tìn ùlhn, oíon ò oikodómyias èn toîs
oikodómymènous. lâbou d' ìn tìs ìk tòu'tow kai
to ärren pòs symbálleîtaî pro's tìn gènesin oude
10 gár. to ärren ìpán proîetai spèrma, òsa te

1 àrren ou't' autò to Buss.-Platt (kai ouk autò to Z): àrren-
ou't' aú to vulg. (<kai> ou't' Sus.).
2 àeì SY: deì vulg.
3 kuoûmenov SZ: kuoûmenov vulg.

a This is explained in the passage which follows (730 b 15 ff.).

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tion the contribution which the female makes to the embryos when they are being "set" and constituted is on different lines from that of the male; in other words, the male contributes the principle of movement and the female contributes the material. This is why (a) on the one hand the female does not generate on its own: it needs some source or principle to supply the material with movement and to determine its character (though in some (female) animals, as in birds, Nature can generate up to a point: the females of these species do actually "set" a fetaion, but what they "set" is imperfect, viz., what are known as wind-eggs); (b) on the other hand, the formation of the young does in fact take place in the female, whereas neither the male himself nor the female emits semen into the male, but they both deposit together what they have to contribute in the female—it is because that is where the material is out of which the creature that is being fashioned is made. And as regards this material, a good quantity of it must of necessity be available immediately, out of which the fetaion is "set" and constituted in the first place, and after that fresh supplies of it must be continually arriving to make its growth possible. Hence, of necessity, it is in the female that parturition takes place. After all, the carpenter is close by his timber, and the potter close by his clay; and to put it in general terms, the working or treatment of any material, and the ultimate movement which acts upon it, is in all cases close by the material, e.g., the location of the activity of house-building is in the houses which are being built. These instances may help us to understand how the male makes its contribution to generation; for not every male emits
προϊέται τῶν ἀρρένων, οὖθεν μόριον τοῦτ’ ἐστὶ τοῦ γιγνομένου κυήματος, ὥσπερ οὖθ’ ἀπὸ τοῦ τεκτονος πρὸς τὴν τῶν εὐλων ὑλήν οὖθ’ ἀπέρχεται οὖθεν οὔτε μόριον οὖθεν ἐστὶν ἐν τῷ γιγνομένῳ τῆς τεκτονικῆς, ἀλλ’ ἡ μορφὴ καὶ τὸ εἴδος ἀπ’ 15 ἑκείνου ἐγγίνεται διὰ τῆς κυήσεως ἐν τῇ ὑλῇ, καὶ ἡ μὲν ψυχὴ ἐν ἡ το εἴδος καὶ ἡ ἐπιστήμη κινοῦσι τὰς χεῖρας ἡ τι μόριον ἐτερον ποιάν τινα κύσιν, ἐτέραν μὲν ἀφ’ ὄν το γιγνόμενον ἐτερον, τῇ αὐτὴν δὲ ἀφ’ ὃν τὸ αὐτὸ, αἱ δὲ χεῖρες τὰ ὀργανα τὰ δ’ ὀργανα τῆς ὑλῆν. 1 ὁμοίως δὲ καὶ ἡ φύσις2 ἐν τῷ 20 ἀρρενὶ τῶν σπέρμα προϊέμενων χρηται τῶν σπέρματι ως ὀργάνως καὶ ἔχοντι κύσιν ἐνεργεία, ὥσπερ ἐν τοῖς κατὰ τέχνην γιγνομένοις τὰ ὀργανα κινεῖται ἐν ἑκείνοις γὰρ πως ἡ κύσις τῆς τέχνης. ὅσα μὲν οὖν προϊέται σπέρμα, συμβάλλεται τοῦτον τὸν 25 τρόπων εἰς τὴν γένεσιν: ὅσα δὲ μὴ προϊέται σπέρμα, ἀλλ’ ἐναφήσει τὸ θήλυ εἰς τὸ ἁρρεν τῶν αὐτοῦ τι μορίων, ομοίως ἔοικε ποιοῦντι ὅσπερ ἄν εἰ τὴν ὑλὴν κυμίσει τις πρὸς τὸν δημιουργόν. δι’ ἀσθενείαν γὰρ τῶν τοιούτων ἀρρένων οὔθεν δι’ ἐτέρων οίᾳ τε ποιεῖν ἡ φύσις, ἀλλὰ μόλις αὐτὴς προσεδρευόντης ἴσχύσωσιν αἱ κυήσεις, καὶ έοικε τοῖς 30 πλάττουσιν, οὐ τοῖς τεκταυμομένοις: οὐ γὰρ δι’ ἐτέρου θυγγάνουσα δημιουργεῖ τὸ συνιστάμενον, ἀλλ’ αὐτὴ τοῖς αὐτῆς μορίοις.

XXIII Ἔν μὲν οὖν τοῖς ἔσοις πᾶσι τοῖς πορευτικοῖς

1 sic Z: αἱ δὲ χεῖρες καὶ τὰ ὀργανα τῆς ὑλῆν vulg.
2 φύσις Z: φύσις ἡ vulg.

"Cf. P.A. 639 b 16—641 a 14."
semen, and in the case of those which do, this semen is not a part of the fetation as it develops. In the same way, nothing passes from the carpenter into the pieces of timber, which are his material, and there is no part of the art of carpentry present in the object which is being fashioned: it is the shape and the form which pass from the carpenter, and they come into being by means of the movement in the material. It is his soul, wherein is the "form," and his knowledge, which cause his hands (or some other part of his body) to move in a particular way (different ways for different products, and always the same way for any one product); his hands move his tools and his tools move the material. In a similar way to this, Nature acting in the male of semen-emitting animals uses the semen as a tool, as something that has movement in actuality; just as when objects are being produced by any art the tools are in movement, because the movement which belongs to the art is, in a way, situated in them. Males, then, that emit semen contribute to generation in the manner described. Those which emit no semen, males into which the female inserts one of its parts, may be compared to a craftsman who has his material brought to him. Males of this sort are so weak that Nature is unable to accomplish anything at all through intermediaries: indeed, their movements are only just strong enough when Nature herself sits watching over the business; the result is that here Nature resembles a modeller in clay rather than a carpenter; she does not rely upon contact exerted at second hand when fashioning the object which is being given shape, but uses the parts of her own very self to handle it.

In all animals which can move about, male and Conclusion. XXIII
κεχώρισται τὸ θῆλυ τοῦ ἀρρενος, καὶ ἐστὶν ἑτερον
35 ζῷον θῆλυ καὶ ἑτερον ἀρρεν, τῷ δὲ εἶδε ταύτων,
οἶον ἄνθρωπος ἦ ἦππος ἀμφότερα· ἐν δὲ τοῖς φυτοῖς
μεμιγμέναι αὐταί αἱ δυνάμεις εἰσὶ, καὶ οὐ κεχώ-
ρισται τὸ θῆλυ τοῦ ἀρρενος. διὸ καὶ γεννᾶ αὐτὰ
ἐξ αὐτῶν, καὶ προϊται οὐ γονὴν ἀλλὰ κύμα τὰ
καλούμενα σπέρματα. καὶ τοῦτο καλῶς λέγει
5 Ἐμπεδοκλῆς ποιήσας
οὗτος δ' ὄφοικεί μακρὰ δένδρα· πρῶτον ἐλαίας . . .
τὸ τε γὰρ ζῷον κύμα ἐστὶ, καὶ ἐκ τινός αὐτοῦ
gίγνεται τὸ ζῷον, τὸ δὲ λοιπὸν τροφῆ, καὶ τοῦ3
σπέρματος ἐκ3 μέρους γίγνεται τὸ φυόμενον, τὸ δὲ
λοιπὸν4 τροφῆ γίγνεται τῷ βλαστῶ καὶ τῇ ρίζῃ
10 τῇ πρώτῃ. τρόπον δὲ τινα ταύτα5 συμβαίνει καὶ
ἐν τοῖς κεχωρισμένων ἐξουσι ζῴως τὸ θῆλυ καὶ τὸ
ἀρρεν. ὅταν γὰρ δεήσῃ γεγένα, γίνεται άχωριστον,
ὡσπερ ἐν τοῖς φυτοῖς, καὶ βούλεται ἡ φύσις αὐτῶν
ἐν γίνεσθαι· ὁπερ ἐμφαίνεται κατὰ τὴν ὅψιν μιγνυ-
μένων καὶ συνδυαζομένων [ἐν τῷ ζῷῳ γίγνεσθαι
ἐξ ἀμφοῖν].6
15 Καὶ τὰ μὲν μὴ προϊέμενα σπέρμα πολὺν χρόνον
συμπεπλέχθαι πέφυκεν, ένως ἄν συντήσῃ τὸ κύμα,
οἶον τὰ συνδυαζόμενα τῶν ἐντόμων· τὰ δ’, ένως ἄν
ἀποπέμψῃ τι τῶν ἐπεισάκτων αὐτοῦ μορίων, ὃ
συντήσῃ τὸ κύμα ἐν πλείον χρόνῳ, οἶον ἐπὶ τῶν
ἐναίμων. τὰ μὲν γὰρ ἡμέρας τι μόριον συνέχεται,

1 ἦ ἦππος ΖΣ: om. vulg. 2 A.-W.: τοῦ PSY: καὶ ἐκ τοῦ vulg.
3 ἐκ A.-W., Diels: ἐκ (non καὶ) Z14*: καὶ ἐκ vulg.
4 εὖ αὐτῷ addit Z.

a Empedocles, fr. 79 (Diels).
female are separate; one animal is male and another female, though they are identical in species, just as men and women are both human beings, and stallion and mare are both horses. In plants, however, these faculties are mingled together; the female is not separate from the male; and that is why they generate out of themselves, and produce not semen but a fætation—what we call their “seeds.” Empedocles puts this well in his poem, when he says a:

So the great trees lay eggs; the olives first... because just as the egg is a fætation from part of which b the creature is formed while the remainder is nourishment, so from part of the seed is formed the growing plant, while the remainder is nourishment for the shoot and the first root. And in a sort of way the same happens even in those animals where male and female are separate; for when they have need to generate they cease to be separate and are united as they are in plants: their nature desires that they should become one. And this is plain to see when they are uniting and copulating [that one animal is produced out of the two of them].

The natural practice of those animals which emit no semen is to remain united for a long time, until (the male) has “set” the fætation; those Insects which copulate are an example of this. Other animals, however, remain united until the male has introduced from those “parts” c of himself which he inserts one which will “set” the fætation but will take a longer time to do so: the blooded animals illustrate this. The former sort remain in copulation

a See 732 a 29.

b The use of “part” here to refer to semen is a good illustration of the meaning of this term in Aristotle.
20 ἡ δὲ γονὴ ἐν ἡμέραις συνίστησι πλείσως· προέ
cινει ἔν τοῖς τοιούτοις ἀπολύεται. καὶ ἀπεκτὼς ἔσοικε
tὰ ζῷα ὦσπερ φυτὰ εἶναι διαρεῖτα, οἷον εἰ τις
κακεῖνα, ὅτε σπέρμα ἐξενέγκειεν, διαλύετε καὶ
χωρίσειν εἰς τὸ ἐνυπάρχον θῆλυ καὶ ἄρρεν.

Καὶ ταύτα πάντα εὐλόγως ἡ φύσις δημιουργεῖ.
25 τῆς μὲν γὰρ τῶν φυτῶν οὐσίας οὐθέν ἐστιν ἄλλο
ἔργον οὐδὲ πράξις οὐδεμία πλήν ἡ τοῦ σπέρματος
gένεσις, ὡστ' ἐπεὶ τούτο διὰ τοῦ θήλεος γίνεται
καὶ τοῦ ἄρρενου συνεδυναμεῖται, μέξας ταύτα
dιέθηκε μετ' ἀλλήλων· διὸ ἐν τοῖς φυτοῖς ἀχώρισ-
τον τὸ θῆλυ καὶ τὸ ἄρρεν. ἄλλα περὶ μὲν φυτῶν
30 ἐν ἑτέροις ἐπεσκεπταί, τοῦ δὲ ζῴου οὐ μόνον τὸ
γεννήσαι ἔργον (τοῦτο μὲν γὰρ κοινὸν τῶν ζῴων
πάντων), ἄλλα καὶ γνώσεως τινος πάντα μετέχουσι,
tὰ μὲν πλεῖόνος, τὰ δ᾽ ἐλάττονος, τὰ δὲ πάμπαν
μικρὰς. αἴσθησιν γὰρ ἔχουσιν, ἡ δ᾽ αἴσθησις
γνώσεως τις. ταύτης δὲ τὸ τίμιον καὶ ἄτιμον πολὺ
35 διαφέρει αὐτούς πρὸς φρόνησιν καὶ πρὸς τὸ τῶν
ἀψύχων γένος. πρὸς μὲν γὰρ τὸ φρονεῖν ὦσπερ
οὐδέν εἶναι δοκεῖ τὸ κοινωνεῖν ἁφῆς καὶ γεύσεως
μόνον, πρὸς δὲ ἀναυσθησίαν2 βέλτιστον· ἀγαπητὸν
γὰρ ἂν δὸξει καὶ ταύτῃς τυχεῖν τῆς γνώσεως
ἄλλα μὴ κείσθαι τεθνεός καὶ μὴ ὃν.. διαφέρει δ'
for a fair part of a day; whereas semen takes several days to "set" fetations, and when the creatures have emitted this they free themselves. Indeed, animals seem to be just like divided plants: as though you were to pull a plant to pieces when it was bearing its seed and separate it into the male and female present in it.

In all her workmanship herein Nature acts in every particular as reason would expect. A plant, in its essence, has no function or activity to perform other than the production of its seed; and since this is produced as the result of the union of male with female, Nature has mixed the two and placed them together, so that in plants male and female are not separate. Plants, however, have been dealt with in another treatise; here we are concerned with animals, and generation is not the only function which an animal has—that is a function common to all things living. All animals have, in addition, some measure of knowledge of a sort (some have more, some less, some very little indeed), because they have sense-perception, and sense-perception is, of course, a sort of knowledge. The value we attach to this knowledge varies greatly according as we judge it by the standard of human intelligence or the class of lifeless objects. Compared with the intelligence possessed by man, it seems as nothing to possess the two senses of touch and taste only; but compared with entire absence of sensibility it seems a very fine thing indeed. We should much prefer to have even this sort of knowledge to a state of death and non-existence. Now it is by sense-perception that animals

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See 732 a 13, n. With this passage (731 a 29-b 3) cf. the whole Protrepticus passage there referred to.
5 αἰσθῆσαι τὰ ζώα τῶν ζώντων μονον. ἐπεὶ δ' ἀνάγκη καὶ ζῆν, ἐὰν ἢ ζῴων, ὅταν δεήσῃ ἀποτελεῖν τὸ τοῦ ζώντος ἔργον, τότε συνδυάζεται καὶ μίγνυται καὶ γίγνεται ὅσπερ παρεῖ φυτόν, καθάπερ εἶπομεν. Τὰ δ' ὀστρακόδερμα τῶν ζώων μεταξὺ ὄντα τῶν ζώων καὶ τῶν φυτῶν, ὡς ἐν ἀμφιτέροις ὄντα τοῖς γένεσιν, οὐδετέρων ποιεῖ τὸ ἔργον· ὡς μὲν γὰρ φυτὸν² οὐκ ἔχει τὸ θῆλυ καὶ τὸ ἄρρεν καὶ οὐ γεννᾶ εἰς ἑτέρον, ὡς δὲ ζῷον οὐ φέρει ἐξ αὐτοῦ καρπὸν ὡσπερ τὰ φυτά, ἀλλὰ συνιστάται καὶ γεννᾶται ἐκ τῶν συστάσεως γεοειδῶς καὶ ὑγρᾶς. ἀλλὰ περὶ μὲν τῆς τούτων γενέσεως υἱότερων λεκτέων.

1 ἐὰν] δ' ἂν A.-W.

2 φυτὸν L: φυτὸν ὧν vulg.

ᵃ i.e., to reproduce itself, because τὸ θρεπτικῶν, which all
differ from the creatures which are merely alive; since, however, if it be an animal, its attributes must of necessity include that of being alive, when the time comes for it to accomplish the function proper to that which is alive, then it copulates and unites and becomes as it were a plant, just as we have said.

The Testacea stand midway between animals and plants and so, as being in both groups, perform the function of neither: as plants, they do not have male and female and so they do not generate by pairing; as animals they bear no fruit externally like that borne by plants; but they take shape and are generated out of a certain earthy and fluid coagulation. The manner of generation of these creatures, however, must be described later.

living things must possess, is also τὸ γεννητικὸν ἔτερον οἴου αὐτοῦ (735 a 17, 18).

In Bk. III, ch. 11.
Τὸ δὲ θῆλυ καὶ τὸ ἀρρεν ὅτι μὲν εἶσιν ἄρχαι
gενέσεως εὑρηταὶ πρῶτοι, καὶ τὶς ἡ δύναμις καὶ
ὁ λόγος τῆς οὐσίας αὐτῶν. διὰ τὸ δὲ γίνεται καὶ
ἐστὶ τὸ μὲν θῆλυ τὸ δ’ ἀρρεν, ὡς μὲν εὖ ἀνάγκης
καὶ τὸν πρῶτον κινοῦντος καὶ ὁποίας ἕλεις
προϊόντα πειράσθαι δεῖ φράζειν τὸν λόγον, ὡς δὲ
diὰ τὸ βέλτιον καὶ τὴν αἰτίαν τὴν ἑνεκά τυνος,
ἄνωθεν ἔχει τὴν ἀρχήν. ἑπεὶ γάρ ἐστὶ τὰ μὲν
25 ἄидια καὶ θεία τῶν ὄντων, τὰ δ’ ἐνδεχόμενα καὶ
eἶναι καὶ μὴ εἶναι, τὸ δὲ καλὸν καὶ τὸ θείον αἰτίον
ἀεὶ κατὰ τὴν αὐτοῦ φύσιν τοῦ βελτίονος ἐν τοῖς
ἐνδεχόμενοις, τὸ δὲ μὴ ἄδιον ἐνδεχόμενον ἐστὶ καὶ

1 τὸ τοῦ Ζ. 2 καὶ . . . ἕλεις fortasse secludenda.
3 ἀπὸ τοῦ παντός addit P, Aldus (= ἄνωθεν).

See Introd. §§ 25, 30, etc. See Introd. § 10.

a The sense, though perhaps not the syntax, of the following sentence is clear. The contrast is between (a) causes ἐξ ἀνάγκης (i.e., mechanical causes, viz., the “motive” and “material” causes, the operation of which in the production of male and female individuals Aristotle describes in detail in Bk. IV. 765 b 5—766 b 16; cf. 767 a 36—768 b 36); and (b) the “final” cause, the better purpose or “end” for the sake of which male and female individuals are produced.

See Introd. § 7 (ii).
BOOK II

I have already said that the male and the female are I "principles" of generation, and I have also said what is their dynamis and the logos of their essence. As for the reason why one comes to be formed, and is, male, and another female, (a) in so far as this results from necessity, i.e., from the proximate motive cause and from what sort of matter, our argument as it proceeds must endeavour to explain; (b) in so far as this occurs on account of what is better, i.e., on account of the final cause (the Cause "for the sake of which"), the principle is derived from the upper cosmos. What I mean is this. Of the things which are, some are eternal and divine, others admit alike of being and not-being, and the beautiful and the divine acts always, in virtue of its own nature, as a cause which produces that which is better in the things which admit of it; while

And this principle Aristotle proceeds to explain at once, since it is really beyond the normal scope of the present treatise which is concerned chiefly with the "motive" and "material" causes of generation. άνωθεν (cf. τό άνω σώμα, App. B §26)= via the "heavens" from the Unmoved Mover, "God." The best commentary on the passage which follows is afforded by Aristotle’s own statements in other treatises, of which the pertinent passages will be found in App. A (esp. §§ 12-18), and I have therefore thought it unnecessary to provide full annotations here.

Cf. Met. 1013 a 22 πολλόν γάρ καὶ τοῦ γνώναι καὶ τῆς κινήσεως ἀρχῆ τάγαθον καὶ τὸ καλόν.
ARISTOTLE

731 b

εἶναι (καὶ μὴ εἶναι)\(^1\) καὶ μεταλαμβάνειν καὶ τοῦ χείρονος καὶ τοῦ βελτίωνος, βέλτιον δὲ ψυχὴ μὲν σώματος, τὸ δ’ ἐμφυχον τοῦ ἀψύχου διὰ τὴν 30 ψυχῆν, καὶ τὸ εἶναι τοῦ μὴ εἶναι καὶ τὸ ζῆν τοῦ μὴ ζῆν, διὰ ταύτας τὰς αἰτίας γένεσις ζῴων ἑστὶν· ἐπεὶ γὰρ ἄδυνατος ἡ φύσις τοῦ τοιούτου γένους ἄῤῥιτος εἶναι, καθ’ ὅν ἐνδέχεται τρόπον, κατὰ τούτον ἑστὶν ἄῤῥιτον τὸ γενόμενον. ἀρυθμῶ μὲν οὖν ἄδυνατον, ἡ γὰρ οὐσία τῶν ὄντων ἐν τῷ καθ’ ἕκαστον· 35 τοιούτοις δ’ εἴπερ ἦν, ἄῤῥιτον ἄν ἦν· εἶδε δ’ ἐνδέχεται. διὸ γένος ἄει ἀνθρώπων καὶ ζῴων ἑστὶ καὶ φύτῶν. ἐπεὶ δὲ τούτων ἀρχὴ τὸ θῆλν καὶ τὸ ἁρρεν, ἕνεκα τῆς γενέσεως ἃν εἶν τὸ θῆλν καὶ τὸ ἁρρεν ἐν τοῖς οὖσιν ἐκάτερον τούτων.\(^2\) βελτίωνος

732 a

... supplevit Platt.

\(^1\) ἐκάτερον τούτων Ζ.: om. vulg.

\(^a\) i.e., this is the Final Cause, which can be equated with "the better," as opposed to the mere mechanical sort of causation. See above 731 b 23.

\(^b\) The reader may at first be confused in this passage owing to the fact that Aristotle uses ἄῤῥιτος in two senses: (a) in the true and full sense, as applicable to the ἀφθαρσία and θεια, as in line 731 b 25, in which sense it can be applied only to the things which ὦν ἐνδέχεται εἶναι καὶ μὴ εἶναι, i.e., which always are; but then he goes on to use it in a modified sense (b), and applies it to that which ἐνδέχεται εἶναι καὶ μὴ εἶναι, i.e., to τὸ γενόμενον, and says that τὸ γενόμενον is ἄῤῥιτον in the way which is open to it. (Aristotle seems to regard this extension of the use of ἄῤῥιτος as justifiable, since, as he states in the passage of De anima quoted in App. A ($17), τὰ γενόμενα, although they are not eternal, do partake in eternity.) These two modes of being ἄῤῥιτον he then describes more exactly as ἄῤῥιτον ἅρμας (the eternity of individual identity) and ἄῤῥιτον εἴδει (the eternity of specific
that which is not eternal admits of being (and not-being), and of acquiring a share both in the better and in the worse; also, Soul is better than body, and a thing which has Soul in it is better than one which has not, in virtue of that Soul; and being is better than not-being, and living than not living. These are the causes on account of which generation of animals takes place, because since the nature of a class of this sort is unable to be eternal, that which comes into being is eternal in the manner that is open to it. Now it is impossible for it to be so numerically, since the "being" of things is to be found in the particular, and if it really were so, then it would be eternal; it is, however, open to it to be so specifically. That is why there is always a class of men, of animals, of plants; and since the principle of these is "the male" and "the female," it will surely be for the sake of generation that "the male" and "the female" are present in the individuals which are male and female. And as the form). Hence, in the present sentence τοιοῦτον means ἄριθμω ἄῼνον; and the sense of the statement is that if an animal really were ἄριθμω ἄῼνον, its οὐσία would be ἀῼνος, i.e., ἀφθαρτος; in other words, it would no longer be a φθαρτον or a γιγνόμενον. The translation might be expanded as follows to bring out the meaning: "Now it is impossible for it to be so numerically, since the "being" of things is in the particular i.e., in the individual concrete object consisting of matter and form; and obviously no such particular φθαρτον—animal or plant—can be numerically eternal; and if it really were so, then it would be eternal in the full and proper sense of the term, viz., it would be ἀφθαρτον, and no longer a γιγνόμενον at all; it is, however, open to it to be eternal specifically." It is useful to note that at Met. 999 b 33 Aristotle states that there is no difference between the terms ἄριθμον ἐν and καθ' ἐκαστὸν (τὸ ἄριθμον ἐν ἦ τὸ καθ' ἐκαστὸν λέγειν διαφέρει οὐδέν).—See further, App. A §§ 15-18.
δε και θειοτέρας τὴν φύσιν οὕσης τῆς αἰτίας τῆς
5 κινουόντος πρώτης, ἢ δ' λόγος ὑπάρχει καὶ τὸ εἶδος,
τῆς ὀλής, βελτίων καὶ τὸ κεχωρίσθαι τὸ κρείττον
τοῦ χείρονος. διὰ τούτῳ  ἐν ὅσοις ἐνδέχεται καὶ
καθ' ὅσον ἐνδέχεται, κεχώρισται τοῦ θήλεος τὸ
ἀρρεν. βελτίων γὰρ καὶ θειότερων ἢ ἀρχὴ τῆς
κινήσεως [ἡ ἀρρεν ὑπάρχει] 2 τοῖς γυνομένοις. ὥλη
10 δέ τὸ 3 θῆλυ. συνέρχεται δὲ καὶ μίγνυται πρὸς
τὴν ἐργασίαν τῆς γενέσεως τῷ θηλεῖ τὸ ἀρρεν'.
αὕτη γὰρ κοινὴ ἀμφιτέροις.
4[Κατὰ μὲν οὖν τὸ μετέχειν τοῦ θήλεος καὶ τοῦ
ἀρρενος ἢ, διὸ καὶ τὰ φυτὰ μετέχει ζωῆς. κατὰ
dὲ τὴν αἰσθήσει τὸ τῶν ζωῶν ἐστὶ γένους. τούτων
dὲ σχεδὸν ἐν πάσι τοῖς πορευτικοῖς κεχώρισται τὸ
15 θῆλυ καὶ τὸ ἀρρεν διὰ τὰς εἰρημένας αἰτίας. καὶ
tούτων τὰ μὲν, ἄσσερ ἐλέκχη, προθέται στέρμα,
tὰ δ' οὖ προθέται ἐν τῷ ύπνονασμῷ. τούτου δ'
αἰτίων ὅτι τὰ τιμωτέρα καὶ αὐταρκέστατα τὴν
φύσιν ἐστίν, ὥστε μεγέθους μετεληφέναι. τοῦτο
δ' οὖκ ἀνευ θερμότητος ψυχικῆς. ἀνάγκη γὰρ τὸ
20 μεῖζον ὑπὸ πλείονος κινεῖσθαι δυνάμεως, τὸ δὲ
θερμὸν κινητικόν. διόπερ, ὡς ἐπὶ τὸ πᾶν βλέ-

1 ἢ Peck : ἢ vulg.
2 om. S.
3 τὸ Υ : τὸ ἢ vulg. : ὥλης ἢ τὸ θῆλυ coni. A.-W., τὸ <θῆλυ>
4 θῆλυ Btf. : sed fortasse haec verba secludenda. scr. Platt
5 τὸ ἀρρεν ὑπάρχει τοῖς γυνομένοις ἢ ἢ ὥλη ἢ τὸ θῆλυ.
6 vv. 11-23 secludenda.

a Cf. 716 a 5.
b i.e., the Material Cause. Cf. 716 a 5.
c See Introd. §§ 1 ff., 10, 50.
d This paragraph seems to be out of place, consisting of
various remarks which are irrelevant here. Cf. 715 a 18 ff.,
and parts of Bk. I, ch. 23.

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proximate motive cause, to which belong the logos and the Form, is better and more divine in its nature than the Matter, it is better also that the superior one should be separate from the inferior one. That is why wherever possible and so far as possible the male is separate from the female, since it is something better and more divine in that it is the principle of movement for generated things, while the female serves as their matter. The male, however, comes together with the female and mingles with it for the business of generation, because this is something that concerns both of them.

Thus things are alive in virtue of having in them a share of the male and of the female, and that is why even plants have life. The class of animals, however, is (what it is) in virtue of its power of sense-perception. In practically all animals which can move about the male and the female are found separate, and the causes are the ones which have been stated; and, as was said, some of them emit semen during copulation, some do not. The reason for this is that the higher animals are more self-sufficient in their nature, and so are large in size: this cannot be so without heat of Soul, since of necessity the larger a thing is, the greater the power required to move it, and heat acts as a motive power. Hence, if we take


c Cf. P.A. 666 a 34 τὸ μὲν γὰρ ζωὴν αἰσθήσει ἄριστα, and 651 b 4, 653 b 22. Aristotle seems to have perceived early the importance of this point, as it occurred in his early work Protrepticus. See Iamblichus, Protrepticus 7 (44. 9 Pistelli; 37. 9 Walzer, Aristot. Dial. Frag.), a passage which according to Jaeger (Aristotle, 69) comes from Aristotle’s Protrepticus: ἀλλὰ μὴν τὸ γε ζῆν τῶ αἰσθάνεσθαι διακρίνεται τοῦ μὴ ζῆν, and with that whole passage cf. 731 a 29-b 3 above.

Bk. I, ch. 17.
μαντας ειπειν, τα έναιμα μειξω των αναιμων και τα πορευματα των μουμων ζων. Απερ προεται σπέρμα δια την θερμοτητα και το μεγεθος.

Και περι μεν αρρενως και θηλεος, δι' ην αιτιαν 25 έστιν έκατερον, ειρηται.

Των δε ζων τα μεν τελεσιοργει και εκτεμπει θυραξε ομοιον εκατω, οιον οσα ζωοτοκει εις τουμφανεις, τα δε αδιαρθρωτων εκτικτει και ουκ απειληφος την αυτου μορφην. Των δε τουουτων τα μεν έναιμα φοτοκει, τα δ' άναιμα (η φοτοκει η) σκωληκοτοκει. Διαφερει δ' ζων και σκώληξ. ζων 30 μεν γαρ έστιν εξ ου γινεται το γινομενον εκ μερους, το δε λοιπον έστι τροφη τω γινομενω, σκωληξ δ' εξ ου το γινομενον ολου ολου γινεται. Των δε εις το φανερον ομοιον απωτελοουτων ζων και ζωοτοκουτων τα μεν ευθυς εν αυτοις ζωοτοκει, οιον ανθρωπος και ιππος και βοσ και των 35 θαλαττιων δε δελφις και ταλλα τα τουατα, τα δ' εν αυτοις φοτοκησαντα πρωτον ουτω ζωοτοκει θυραξε, οιον τα σελαχη καλουμενα. Των δ' ζωοτοκουτων τα μεν τελειον προεται το ζων, οιον ορνιθες και οσα τετραποδα φοτοκει και οσα άποδα, οιον σαυραι και χελωναι και των οφεων το πλειστον 5 γενος (τα γαρ τουτων ων οταν εξελθη, ουκετι λαμβανει αυξησιν), τα δ' ατελη, οιον οι τ' ιχθυες

1 Platt.
2 δε om. PSY.

a See Introd. §§ 74 ff.
b Cf. 752 a 27, 758 b 10 ff., and H.A. 489 b 6 ff. The distinction which Aristotle makes here is that between the utilization of yolk as the raw material of embryonic develop-

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a general view, we may say that blooded animals are larger than bloodless, and mobile ones larger than stationary; and they are the ones which emit semen on account of their heat and their size.]

We have now stated the Cause why each of the two, male and female, is.

Some animals bring their young to perfection, and bring forth externally a creature similar to themselves—e.g., those which are externally viviparous; others produce something which is unarticulated and has not yet assumed its proper shape. In the latter class those which are blooded lay eggs, those which are bloodless produce (either eggs or) larvae. The difference between an egg and a larva is this: an egg is something from part of which the new creature is formed, while the remainder is nourishment for it; whereas in the case of the larva, the whole of it is used to form the whole of the offspring. Of the animals which produce externally a perfected creature similar to themselves, i.e., the Vivipara, some are internally viviparous from the outset (as man, horse, ox; and of sea-creatures, the dolphin and the other animals of that sort), others are internally oviparous at the first stage, and thereafter are externally viviparous (as what are called Selachia). Of oviparous animals, some lay their eggs in a perfected state (as birds, oviparous quadrupeds and footless animals, e.g., lizards and tortoises, and the great majority of the serpents)—eggs which once they are laid do not grow any more; others lay their eggs in an imper-
καὶ τὰ μαλακόστρακα καὶ τὰ μαλάκια καλούμενα·
tούτων γὰρ τὰ ἦλιον αὐξάνεται ἐξελθόντα.
Πάντα δὲ τὰ ἔλεγχοντα [ἡ ἔλεγχοντα] ἐναμα 
ἐστιν, καὶ τὰ ἔναμα ἢ ἔλεγχοντα ἢ ἔλεγχοντα, ὅσα
10 μῆ ὁλως ἁγονά ἐστιν. τῶν δὲ ἀναίμων τὰ ἐντομα
σκωληκοτοκεῖ, ὅσα ἢ ἢ κ ἑκ συνδυασμὸν γίνεται ἢ
ἀυτὰ· συνδυάζεται. ἐστι γὰρ ἐνα τοιαῦτα τῶν
ἔντομων ἢ γίνεται μὲν αὐτόματα, ἐστὶ δὲ θήλεα
καὶ ἀρρένα, καὶ ἢ κ ἑκ συνδυαζομένων γίνεται τι
αὐτῶν, ἀτελεῖς μὲν τὸ γνωμονεῖν· ὡς αὐτία
ἐφηται πρότερον ἐν ἔτεροις.

15 Συμβαίνει δὲ πολλῆ ἐπάλλαξις τοῖς γενεσιν.
οὔτε γὰρ τὰ δ ὁποδά πάντα ἔλεγχοντα (οἱ γὰρ ὄρνιθες
ἔλεγχοντα) οὔτε ἔλεγχοντα πάντα (ὅ γὰρ ἄνθρωπος
ἔλεγχοντα), οὔτε τὰ τετράποδα πάντα ἔλεγχοντα
(ἵππος γὰρ καὶ βοῦς καὶ ἄλλα μυρία ἔλεγχοντα)
οὔτε ἔλεγχοντα πάντα (σαθροὶ γὰρ καὶ κροκόδειλοι
20 καὶ ἄλλα πολλὰ ἔλεγχοντα). οὔτε ἐν τῷ πὸδι
ἐχειν ἢ μὴ ἐχειν διαφέρει· καὶ γὰρ ἀποδά ἔλεγχοντα,
οἶον οἱ ἐχεῖς καὶ τὰ σειλία, τὰ δ᾿ ἔλεγχοντα, οἶον
τὰ τῶν ἰχθύων γένος καὶ τὸ τῶν ἄλλων ὄφεων·
καὶ τῶν πὸδας ἐχόντων καὶ ἔλεγχοντα πολλὰ καὶ
ἔλεγχοντα, οἶον τὰ εἰρημένα τετράποδα. καὶ ἐν
25 αὐτοῖς δὲ ἔλεγχοντα καὶ πὸδας ἔχοντα, οἶον ἄνθρω-
πος, καὶ ἀποδά, οἶον φάλαινα καὶ δελφῖς· ταύτη
μὲν οὖν οὐκ ἐστὶ διελεῖν, οὔτε αὐτίον τῆς διαφορᾶς

1 seclusit Platt (idem Sus).
2 σαθροὶ PSYZ*: σαθροὶ Oᵇ, vulg.

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a Cf. 718 b 8 and note there.  
b See 721 a 3 ff.  
c Aristotle may have in mind the method of dichotomy,
against which he inveighs elsewhere (see P.A. 642 b 5 ff.,
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fect state, as the Fishes, and the Crustacea and the Cephalopods as they are called, whose eggs do grow in size after they are laid.

All animals that are viviparous [or oviparous] are blooded, and animals that are blooded are either viviparous or oviparous, apart from those which are completely infertile. Of bloodless animals, Insects produce a larva; this holds good both for those which are formed as a result of copulation and those which themselves copulate. (A note of explanation: there are certain Insects which, although formed by spontaneous generation, nevertheless are male and female, and as a result of their copulation something is formed, though it is imperfect: the cause of this has already been stated elsewhere.)

Actually there is a good deal of overlapping between the various classes. Bipeds are not all viviparous (birds are oviparous) nor all oviparous (man is viviparous); quadrupeds are not all oviparous (the horse and ox and heaps of others are viviparous), nor all viviparous (lizards and crocodiles and many others are oviparous). Nor does the difference lie even in having or not having feet: some footless animals are viviparous (as vipers, and the Selachia), some are oviparous (as the class of fishes, and the rest of the serpents); and of the footed animals many are oviparous, many viviparous (e.g., the quadrupeds already mentioned). There are footed animals which are internally viviparous (as man), and footless ones also (as the whale and dolphin). So we find no means here for making a division: the cause of this difference and my note there), as used, though for a different purpose, by Plato in *Sophist* and * Politicus* (e.g., the division into τὸ πετὸν and τὸ νευστικὸν at *Sophist* 220 Α).
ταύτης οὐθὲν τῶν πορεύτων ὀργάνων, ἀλλὰ ζωοτοκεῖ μὲν τὰ τελεοτερὰ τὴν φύσιν τῶν ζῴων καὶ 30 μετέχοντα καθαρωτέρας ἀρχῆς: οὐθὲν γὰρ ζωοτοκεῖ ἐν αὐτῷ, μὴ δεχόμενον τὸ πνεῦμα καὶ ἀναπνεοῦν.
teleoτερα δὲ τὰ θερμότερα τὴν φύσιν καὶ ὑγρότερα καὶ μὴ γεωδὴ. τῆς δὲ θερμότητος τῆς φυσικῆς ὁρὸς ὁ πλεύμων, ὅσων ἐναέμος ἔστιν· ὅλως μὲν γὰρ τὰ ἔχοντα πλεύμονα τῶν μὴ ἔχοντων θερμότερα, 35 τούτων δ᾽ αὐτῶν τὰ μὴ σομφὸν ἔχοντα μηδὲ στυφρὸν μηδὲ ὀλύγαιμον ἀλλ᾽ ἐναέμον καὶ μαλακόν. ὥσπερ δὲ τὸ μὲν ζῶον τέλειον, δὲ σκώλῆς καὶ τὸ ὕδων ἀτελεῖς, οὕτως τὸ τέλειον ἐκ τοῦ τελειοτέρου γίνεσθαι πέφυκεν. τὰ δὲ θερμότερα μὲν διὰ τὸ ἔχειν πλεύμονα, ἐξηρότερα δὲ τὴν φύσιν, ἥ τὰ ψυ- 5 χρότερα μὲν ὑγρότερα δὲ, τὰ μὲν ψωτοκεῖ τέλειον ὕδων, τὰ δ᾽ ψωτοκήσαντα ζωοτοκεῖ ἐν αὐτοῖς. οἱ μὲν γὰρ ὀρνιθὲς καὶ τὰ φολιδωτὰ διὰ μὲν θερ- μότητα τελειοτυργοῦσι, διὰ δὲ ἐξηρότητα ψωτο- κοῦσι, τὰ δὲ σελάχη θερμὰ μὲν ἤττον τούτων, ὑγρὰ δὲ μᾶλλον, ὡστε μετέχει ἀμφοτέρων καὶ γὰρ 10 ψωτοκεῖ καὶ ζωοτοκεῖ ἐν αὐτοῖς, ψωτοκεῖ μὲν ὅτι ψυχρᾶ, ζωοτοκεῖ δ᾽ ὅτι ὑγρᾶ· ψωτικῶν γὰρ τὸ ὑγρόν, πορρωτάτῳ δὲ τοῦ ἐμψύχου τὸ ἔχον. ἐπεὶ δ᾽ οὕτω πτερωτὰ οὕτω φολιδωτὰ οὕτε λεπίδωτα ἐστὶν, ἀ σημεῖα ἐξηρᾶς μᾶλλον καὶ γεώδους φύσεως,
does not lie in any of the organs of locomotion. No; those animals are viviparous which are more perfect in their nature, which partake of a purer "principle"; in other words, no animal is internally viviparous unless it draws in breath—respires. The more perfect animals are those which are by their nature hotter and more fluid and are not earthy. (The test of natural heat is the presence of the lung, provided it has blood in it. Speaking generally, animals which have a lung are hotter than those that have none, and of the former those are hotter whose lung is not spongy nor compact nor poorly supplied with blood, but well supplied with blood and soft.) And since an actual animal is something perfect whereas larvae and eggs are something imperfect, Nature's rule is that the perfect offspring shall be produced by the more perfect sort of parent. Those animals which are hotter (as their having a lung indicates), though of a more solid^a consistency, or are colder but more fluid, either (a) are oviparous and lay a perfect egg, or (b) first lay an egg and then are viviparous internally. Thus, birds and the animals with horny scales, on account of their heat, produce something perfect, but on account of their solidity it is an egg only^b; the Selachia are less hot than these are, but more fluid; hence they share in the characteristics of both—they are oviparous because they are cold creatures, and internally viviparous because they are fluid (the reason being that fluid matter is conducive to life, whereas solid matter and the living organism are at opposite poles); and as they have neither feathers nor horny plates nor scales, which are signs of a constitution that tends to be solid and earthy, the egg which they produce is
μαλακὸν τὸ ὄνομα γεννώσων· ὁσπέρ γὰρ οὐδ’ ἐν
15 αὐτῷ, οὐδ’ ἐν τῷ ψάλλει ἐπιπολάζει τὸ γεγραν. καὶ
diὰ τοῦτο εἰς αὐτὰ ὄντως ὄντος ὄντος ἐλεύθερον τὸ ὄνομ, οὐκ ἔχων προβολὴν.
Ťὰ δὲ ψυχρὰ καὶ ἐξαρῶ αὔλης ὄντος καὶ τὰ μαλακοῖς καὶ τὰ σκληροῖς καὶ τὰ διὰ τὸ
γεγραν ἐναὶ καὶ ἄτελες προίσσατι, ὅνα σώζεται
20 φυλακῆς ἐχον τὸ ὀστρακώδης. οἱ μὲν οὖν ἱχθύες
λεπιδώτου ὄντες καὶ τὰ μαλακοῖς καὶ τὰ σκληροῖς καὶ τὰ διὰ τὸ
γεγραν ἐναὶ καὶ ἄτελες προίσσατι, ὅνα σώζεται
25 πάντα σκωληκοτοκεῖ. ἔστι δ’ ἀπαντᾶ ἄναιμα τὰ
ἔντομα, διὸ καὶ σκωληκοτοκοῦντα θύραζε. τὰ δ’
ἄναιμα οὐ πάντα σκωληκοτοκεῖ ἀπλῶς· ἐπαλλάτ-
τουσι γὰρ ἀλλήλους [τὰ τ´ ἔντομα]² τὰ σκωληκο-
τοκοῦντα¹ καὶ τὰ ἄτελες τίκτοντα τὸ ὄνομ, οἷον
οἱ τ´ ἱχθύες οἱ λεπιδώτω τοι καὶ τὰ μαλακοῖς
30 καὶ τὰ μαλάκια. τούτων μὲν γὰρ τὰ ὀνομ
σκωληκώδη ἐστὶ (αὐξάσθην γὰρ λαμβάνει θύραζε),
ἐκεῖνων δ’ οἱ σκώληκες γίνονται προφόροις ὁφ-
eideis· ὁν δὲ τρόπον, ἐν τοῖς ὑπεροποιοῖς.
Δεῖ δὲ νοῆσαι ὡς εὔ καὶ ἐφεξῆς τῆς γένεσις
ἀποδίδωσιν ἡ φύσις. τὰ μὲν γὰρ τελεώτερα καὶ
θερμότερα⁵ τῶν ὦμον τέλειον ἀποδίδωσι τὸ τέκνον
κατὰ τὸ ποιόν (κατὰ δὲ τὸ ποσὸν ὅλως οὐθὲν τῶν

1 αὐτὰ P: αὐτὸ vulg.
2 καὶ τὰ PSYΣ. ³ seclusi.
4 τὰ ἔντομα καὶ τὰ σκωληκοτοκοῦντα ZΣ: τὰ τ´ ἔντομα vulg.
5 τελεώτερα καὶ θερμότερα P.

a Bk. III, ch. 9.
a soft one: the earthy substance does not come to the surface in the egg any more than it does in the creature which lays it. And that is why they lay their eggs internally: if the eggs emerged they would be destroyed through lack of protection.

Animals that tend to be cold and solid lay eggs, it is true, but their egg is imperfect, and it has a hard covering (a) because the animals themselves are earthy and (b) because it is in an imperfect state when laid, and the shelly exterior serves as a protection to keep it safe. Thus fishes, being scaly, and Crustacea, being earthy, produce eggs with a hard covering; while the Cephalopods, which also lay imperfect eggs, keep them safe by a method in accordance with the sticky nature of their own bodies; they exude a large amount of sticky substance over the fætation. Insects all produce larvae. Now all Insects are bloodless, and that actually is why they are externally larva-producing. But it is not true that all bloodless animals are larva-producing without qualification, because there is overlapping as between the larva-producing animals and those that produce imperfect eggs (e.g., the scaly fishes, the Crustacea and the Cephalopods), since the eggs of the latter are larva-like, in that they grow bigger after they have been laid externally, while the larvae of the former, as they develop, become egg-like: we shall explain later how this happens.a

We should notice how well Nature brings generation about in its several forms: they are arranged in a regular series, thus: (1) The more perfect and hotter of the animals produce their young in a perfect state so far as their quality is concerned (no animal brings forth young that are perfect in size, because
733 b

ξώσων· πάντα γὰρ γενόμενα λαμβάνει αὐξήσει, καὶ γεννᾶ δὴ ταῦτα ζῶα ἐν αὐτοῖς εὖθυς. τὰ δὲ δεύτερα ἐν αὐτοῖς μὲν οὐ γεννᾶ τέλεια εὐθύς (ζωτοκεῖ γὰρ ψωτοκήσαντα πρῶτον), θύραζε δὲ ζωτοκεῖ. τὰ δὲ ζῶον μὲν οὐ τέλειον γεννᾶ, ζῶον δὲ γεννᾶ, καὶ τούτο τέλειον τὸ φῶν. τὰ δὲ ἔτι τοῦτων ψυχροτέραν ἔχοντα τὴν φύσιν ϛῶον μὲν γεννᾶ οὐ τέλειον δὲ φῶν, ἀλλ' ἐξω τελειώταται, καθάπερ τὸ 10 τὸν λεπιδωτῶν ἰχθύων γένος καὶ τὰ μαλακόστρακα καὶ τὰ μαλάκια. τὸ δὲ πέμπτον γένος καὶ ψυχροτατον οὐδ' ψωτοκεῖ ἐξ αὐτοῦ, ἀλλὰ καὶ τὸ τοῦτον ἐξω συμβαίνει πάθος αὐτῷ, ὃς πέρ εἰρηται· τὰ γὰρ ἐντομα σκωληκοτοκεῖ τὸ πρῶτον προελθὼν δ' ψώδης γίνεται ὅ σκώλης (ἢ γὰρ χρυσαλλίς καὶ- 15 λουμένη δύναμιν ϛῶον ἐχεῖ). εἰτ' ἐκ τοῦτο γίνεται ζῶον, ἐν τῇ τρίτῃ μεταβολῇ λαβὼν τὸ τῆς γενέσεως τέλος.

Τὰ μὲν οὖν οὐ γίνεται τῶν ζώων ἀπὸ σπέρματος, ὃς πέρ έλέξθῃ καὶ πρότερον· τὰ δὲ ἐναμα πάντα γίνεται ἀπὸ σπέρματος, ὅσα ἐκ συνδυασμοῦ γίνεται, προμετέρω τοῦ ἄρρενος εἰς τὸ θῆλυ γονῆν, ὡς εἰσελθοῦσι τὰ ζῶα συνίσταται καὶ λαμβάνει τὴν οἰκείαν μορφήν, τὰ μὲν ἐν αὐτοῖς τοῖς ζώοις ὅσα ζωτοκεῖ, τὰ δὲ ἐν ϛῶοις [καὶ σπέρματι καὶ τοιαύτας ἀλλαὶ ἀποκρίσεως].

Περὶ δὲ ἐστὶν ἀπορία πλείων, πῶς ποτὲ γίνεται ἐκ

1 τοῦ Bekker per hypoth. err.
2 seclusit Platt (om. Σ), sed monet quaedam de plantis fortasse excidisse.

a Above, 733 a 31.
they all grow in size after they have been produced), and these young which they generate are living creatures inside them from the outset. (2) The second class do not generate perfect animals within themselves from the outset: although they are viviparous, they lay eggs first of all; externally however they are viviparous. (3) Others produce not a perfect animal, but an egg, which is perfect. (4) Those whose constitution is still colder than this produce an egg, but it is not a perfect one: it reaches its perfection outside the parent. Examples are the scaly fishes, the Crustacea and the Cephalopods. (5) The fifth class of creatures, which are the coldest of all, do not even lay an egg directly themselves, but the formation of their egg takes place outside the parent, as has been said. What happens is that Insects first produce a larva, then the larva develops till it becomes egg-like (what is called the chrysalis is really equivalent to an egg); then out of this an animal is formed, and it is not until this third stage in its series of changes that it reaches the end and perfection of its generation.

There are, then, some animals which are not formed from semen, as I have in fact said already. All blooded ones, however, are formed from semen, so many as are formed as the result of copulation, that is to say, the male emits semen into the female, and upon the entry of the semen the young animals are “set” and constituted and assume their proper shape; with the viviparous animals this stage takes place within the parent, with others in the eggs [and seeds and other such secretions].

And on this subject we are confronted by no small How is the
The discussion which follows shows that Aristotle fully appreciated the greatest problem of embryological theory, a problem which gave rise to centuries of controversy. Does the embryo contain all its parts in little from the beginning, unfolding like a Japanese paper flower in water ("preformation"), or is there a true formation of new structures as it develops ("epigenesis")? Aristotle was an epigenesist, but he was not vindicated till the time of C. F. Wolff and K. E. von Baer, at the end of the 18th and the beginning of the 19th century. The history of the controversy will be found in J. Needham's History of Embryology and A. W.
puzzle. How, we ask, is any plant formed out of the seed, or any animal out of the semen? That which is formed by means of a process must of necessity be formed (a) out of something (b) by something (c) into something. “Out of something.” This of course is the material or matter. Some animals have their primary matter within themselves, having derived it from the female parent, e.g., those animals which are produced not viviparously but out of larvae or eggs. Others derive it from the mother for a considerable time by being suckled. These are the animals which are produced viviparously not externally only but also internally. So then, that “out of which” the parts are formed is material of this sort. The problem now before us however is not Out of what, but, By what, are they formed? Either something external fashions them, or else something present in the semen or seminal fluid; and this is either some part of Soul, or Soul, or something which possesses Soul. Now it would appear unreasonable to suppose that anything external fashions all the individual parts, whether they be the viscera or any others, because unless it is in contact it cannot set up any movement, and unless it sets up a movement no effect can be produced upon anything by it. Hence it follows that there must be something already present inside the fetation itself, which is either a part of it or separate from it.

Meyer’s The Rise of Embryology. Like many erroneous theories, preformationism contained some truth, for we know to-day that the course of the embryo’s development is predetermined by its genetic constitution.

b Cf. 729 a 33 note.

c This excludes the Selachia.

It would be inconsistent to say that the disappearance
was arrested at some arbitrary stage in the process.
Apart from rational Soul, the connexion is reciprocal;
and Aristotle often remarks that there is no part of the body
which has no Soul in it; see 726 b 22 and 735 a 6 ff.
146
To suppose it is some other thing, and separate from it, is not reasonable. If it were, the question arises: When the animal's generation is completed, does this something disappear, or does it remain within the animal? We cannot detect any such thing, something which is in the plant or the animal and yet is no part of the organism as a whole. And again, to say that it fashions all the parts or some parts of the organism and then disappears is ridiculous. If it fashions only some of the parts, what will fashion the rest? Supposing it fashions the heart, and then disappears, and the heart fashions some other part: to be consistent we must say that either all the parts disappear or all the parts remain. It must, then, persist. And therefore it must be a part of the whole, existing in the semen from the outset. And if it is true that there is no part of the Soul which is not in some part of the body, then it must also be a part which contains Soul from the outset.

How, then, are the other parts formed? Either they are all formed simultaneously—heart, lung, liver, eye, and the rest of them—or successively, as we read in the poems ascribed to Orpheus, where he says that the process by which an animal is formed resembles the plaiting of a net. As for simultaneous formation of the parts, our senses tell us plainly that this does not happen: some of the parts are clearly to be seen present in the embryo while others are not. And our failure to see them is not because they are too small; this is certain, because although the lung is larger in size than the heart it makes its appearance later in the original process of formation. Since one part, then, comes earlier and another later, is it the case that A fashions B and that it is there on
ARISTOTLE

734 a

ἐστι διὰ τὸ ἐχόμενον, ἣ μάλλον μετὰ τόδε γίνεται τόδε; λέγω δ' οἷον οὐχ ἡ καρδία γενομένη ποιεῖ τὸ ἡπαρ, τοῦτο δ' ἐτερὸν τι, ἀλλὰ τόδε μετὰ τόδε, [ὡσπερ μετὰ τὸ παῖς ἀνήρ γίνεται], ἀλλ' οὐχ ὑπ᾽ εἰκὸς δὲ τούτου, ὦτι ὑπὸ τοῦ ἐντελεχείας ὄντος τὸ δυνάμει ὑπὸ γίνεται ἐν τοῖς φύσει ἡ τέχνη γενομένως, ὡστε δέοι ἂν τὸ εἴδος καὶ τὴν μορφήν ἐν ἐκείνῳ εἶναι, οἷον ἐν τῇ καρδίᾳ τοῦ τοῦ ἦπατος.

καὶ ἀλλως δ' ἄτοπος καὶ πλασματιας δ' λόγος.

ἀλλὰ μὴν καὶ τὸ ἐν τῷ σπέρματι εὐθὺς ἐνυπάρχειν

35 τι μόριον τοῦ ζῶου ἡ φυτοῦ γεγενημένον, εἰτε δυνάμενον ποιεῖν τάλλα εἰτε μή, ἀδύνατον, εἰ πάν ἐκ σπέρματος καὶ γονίς γίγνεται. δὴ λοιπὸν γὰρ ὥστι ὑπὸ τοῦ τὸ σπέρμα ποιήσαντος ἐγένετο, εἰπερ εὐθὺς ἐνυπάρχει. ἀλλὰ σπέρμα δει γενεσθαι πρῶτον, καὶ τούτ' ἑργον τοῦ γεννῶντος. οὐθὲν ἄρα οἶνον τε μόριον ὑπάρχειν. οὐκ ἄρα ἔχει τὸ ποιοῦν τά μόρια ἐν αὑτῷ. ἀλλὰ μὴν οὖν ἐξώ· ἀνάγκη δὲ τούτων εἶναι θάτερον.

734 b

5 Πειρατέον δὴ ταῦτα λύειν· ἵσως γάρ τι τῶν εἰρημένων ἐστὶν οὐχ ἀπλοῦν, οἷον πώς τοτε ὑπὸ τοῦ ἐξώ οὐκ ἐνδεχεται γίνεσθαι. ἐστι μὲν γὰρ ὡς ἐνδεχεται, ἐστι δ' ὡς οὖ· τὸ μὲν οὖν τὸ σπέρμα

1 seclusi; velit secludere Platt.

a As argued already, 734 a 2 ff.
account of B which is next to it, or is it rather the case that B is formed after A? I mean, for instance, not that the heart, once it is formed, fashions the liver, and then the liver fashions something else; but that the one is formed after the other [just as a man is formed after a child], not by it. The reason of this is that, so far as the things formed by nature or by human art are concerned, the formation of that which is potentially is brought about by that which is in actuality; so that the Form, or conformation, of B would have to be contained in A; e.g., the Form of the liver would have to be in the heart—which is absurd. And there are other ways too in which the theory is absurd and fondly invented. But besides, for any part of the animal or plant to be present from the outset ready formed within the semen or seed, whether it has the power to fashion the other parts or not—even this is impossible if everything is formed out of semen or seed; because it is plain that it was formed by that which fashioned the semen if it is present within the semen from the outset; but semen must be formed before (any part), and that is the business of the parent. Therefore no part can be present within the semen. Therefore it does not contain in itself that which fashions the parts. And yet this cannot be external to the semen either: and it must be either external to it or inside it.

Well, we must endeavour to solve this difficulty. Maybe there is some statement of ours, made without qualification, which ought to be qualified: e.g., if we ask, in what sense exactly is it impossible for the parts to be formed by something external? we see that in one sense it is possible, though in another it is not.
λέγειν ἡ ἄφ' οὖ τὸ σπέρμα, οὐθὲν διαφέρει ἡ ἔχει τὴν κίνησιν εὖ ἐαυτῷ ἢν ἔκεινο ἐκινεῖ. ἐνδεχεται
10 δὲ τὸδε μὲν τὸδε κινῆσαι, τὸδε δὲ τὸδε, καὶ εὖν
οἶν πὰ χιντα χαυμάτων. ἔχοντα γὰρ πως
υπάρχει δύναμιν ἰὰ ἡμερούντα. ὦν τὸ πρῶτον
ὅταν τὶ κινήση τῶν ἐξωθεν, εὐθὺς τὸ ἐχόμενον
γίγνεται ἐνεργεῖα. ὥσπερ οὖν ἐν τοῖς αὐτομάτοις,
τρόπον μὲν τὶνα ἐκεῖνο κινεῖ ὦν ἀπτόμενον νῦν
15 οὐθενός, ἀφάμενον μέντοι, ὁμοίως [δὲ] καὶ <τὸ> ἄφ' οὖ τὸ σπέρμα ἡ τὸ ποιήσασιν τὸ σπέρμα, ἀφά-
μενον μὲν τινος, οὐχ ἀπτόμενον δὲ ἐτι τρόπον δὲ
τινὰ ἡ ἐνοῦσα κίνησις, ὥσπερ ἡ οἰκοδόμησις τὴν
οἰκίαν.

"Ὅτι μὲν οὖν ἐστι τι δει ποιεῖ, οὐχ οὕτως δὲ
ός τὸδε τι, οὔτ' ἐνυπάρχον ὡς τετελεσμένον τὸ
πρῶτον, δὴλον.
20 Πῶς δὲ ποτε ἐκαστον γίγνεται, ἐντεῦθεν δεῖ
λαβεῖν, ἀρχὴν ποιησαμένους πρῶτον μὲν ὅτι ὁσα
1 κινεῖται coni. A.-W. 2 ὥστε P.
3 καθάπερ PS, om. Z. 4 secl. A.-W.
5 <τὸ> Peck. 6 sic A.-W.: οὐθὲν ὑπάρχον P: οὔτ' ἐνυπάρχει vulg.

It will be noticed that the passage which follows sounds
surprisingly modern; this is largely due to the great emphasis
which Aristotle here gives to the rôle played by the Efficient
(or Motive) Cause.—See however App. B § 5.

848 a, there is a description of the mechanism by which these
may have been worked.

κινεῖται ("is set in movement") has been suggested for
γίγνεται ("comes to be"). But perhaps γίγνεσθαι ἐνεργεῖα
is the inceptive form of εἶναι ἐνεργεῖα, as in the phrase
ὅντος ἐνεργεῖα, line 21 below.
Now it makes no difference whether we say “the semen” or “that from which the semen comes,” in so far as the semen has within itself the movement which the generator set going. \(^a\) And it is possible that A should move B, and B move C, and that the process should be like that of the “miraculous” automatic puppets \(^b\): the parts of these automatons, even while at rest, have in them somehow or other a potentiality, and when some external agency sets the first part in movement, then immediately the adjacent part comes to be \(^c\) in actuality. The cases then are parallel: just as with the automaton (1) in one way it is the external agency which is causing the thing’s movement—viz., not by being in contact with it anywhere now, but by having at one time been in contact with it, so too that from which the semen originally came, or that which fashioned the semen, (causes the embryo’s movement) \(^d\)—viz., not by being in contact with it still, but by having once been in contact with it at some point; (2) in another way, it is the movement resident within (which causes it to move), just as the activity of building causes the house to get built. \(^e\)

It is clear by now that there is something which fashions the parts of the embryo, but that this agent is not by way of being a definite individual thing,\(^f\) nor is it present in the semen as something already perfected to begin with.

To answer the question, How exactly is each of the parts formed? \(^\star\) we must take first of all as our

\(^a\) i.e., development; see Introd. §§ 47 ff.
\(^b\) Cf. above, 730 b 8.
\(^c\) Cf. above, 730 b 8.
\(^d\) τόδε τι: cf. Met. 1030 a 7 τὸ τόδε τι ταῖς οὐσίαις ὑπάρχει μόνον. A τόδε τι is often equated with an οὐσία. Also cf. P. A. 641 b 31 γένεσις μὲν γὰρ τὸ σπέρμα, οὐσία δὲ τὸ τέλος.
φύσει γίνεται ἡ τέχνη, υπ' ἐνεργεία ὁντὸς γίνεται ἐκ τοῦ δυνάμει τοιούτου. τὸ μὲν οὖν σπέρμα τοιοῦτον, καὶ ἔχει κίνησιν καὶ ἀρχὴν τοιαύτην, ὡστε πανομένης1 τῆς κινήσεως γίνεσθαι ἐκαστον 25 τῶν μορίων καὶ ἐμψυχον. οὐ γὰρ ἐστὶ πρόσωπων μὴ ἔχον ψυχήν, οὐδὲ σάρξ, ἀλλὰ φθαρέντα ὁμομυμως λεχθῆσεται τὸ μὲν εἶναι πρόσωπον τὸ δὲ σάρξ, ὡσπερ κἂν εἰ ἐγίγνετο λίθων ἡ ἔξυλοι. ἀμα δὲ τὰ ὁμοιομερῆ γίνεται καὶ τὰ ὀργανικά· καὶ ὡσπερ οὐδ' ἂν πέλεκυν οὐδ' ἄλλο ὀργανὸν φη- σαιμεν ἂν τοιήσαι τὸ πῦρ μόνον, οὕτως οὐδὲ πόδα 30 οὐδὲ χεῖρα. τὸν αὐτὸν δὲ τρόπον οὐδὲ σάρκα· καὶ γὰρ ταύτης ἔργον τί ἐστιν. σκληρὰ μὲν οὖν καὶ μαλακά καὶ γλίσχρα καὶ κραύρα, καὶ ὀσα ἄλλα τοιαῦτα2 πάθη υπάρχει τοῖς ἐμψυχοις μορίοις, θερ- μότης καὶ ψυχρότης ποιήσειν ἂν, τὸν δὲ λόγον ὡς ἦδη τὸ μὲν σάρξ τὸ δ' ὀστοῦν, οὐκέτι, ἀλλ' ἡ κίνησις 35 ἡ ἀπὸ τοῦ γεννήσαντος τοῦ ἐντελεχεία ὁντὸς ὅ ἐστι δυνάμει τὸ3 ἐξ οὗ γίνεται, ὡσπερ καὶ ἐπὶ τῶν γινο-

1 quieverit Σ : λυμένης coni. Platt.
2 toiauta Π, om. vulg.

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a Cf. below, 734 b 36 and 735 a 4. Also see Introd. §§ 34 ff.
b i.e., the principle of movement.
c If the text is sound, this can only refer to the original “movement” imparted by the generating parent which produced the semen; and this would be comparable with the initial movement imparted to the automaton mentioned above.

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starting-point this principle. Whatever is formed either by Nature or by human Art, say X, is formed by something which is X in actuality out of something which is X potentially. Now semen, and the movement and principle which it contains, are such that, as the movement ceases each one of the parts gets formed and acquires Soul. (I add "acquires Soul," because there is no such thing as face, or flesh either, without Soul in it; and though they are still said to be "face" and "flesh" after they are dead, these terms will be names merely ("homonyms"), just as if the things were to turn into stone or wooden ones.) And the formation of the "uniform" parts and of the instrumental parts goes on simultaneously. And as in speaking of an axe or any other instrument, we should not say that it was made solely by fire, so we should not say this about a foot or a hand (in the embryo), nor, similarly, of flesh either, because this too is an instrument with a function to perform. As for hardness, softness, toughness, brittleness and the rest of such qualities which belong to the parts that have Soul in them—heat and cold may very well produce these, but they certainly do not produce the logos in direct consequence of which one thing is flesh and another bone; this is done by the movement which derives from the generating parent, who is in actuality what the material out of which the offspring is formed is potentially. Exactly the same happens with things

See note on 726 b 24 (and 721 a 3). They have merely the name in common with the living face and flesh, but not the essential nature. Cf. line 34 below.

See Introd. § 19. Note that the non-uniform parts are here called the instrumental parts.

See Introd. § 10.
μένων κατὰ τέχνην· σκληρῶν μὲν γὰρ καὶ μαλακῶν τὸν σίδηρον ποιεῖ τὸ θερμὸν καὶ τὸ ψυχρὸν, ἄλλα ξίφος ἡ κίνησις ἡ τῶν ὄργανων, ἐσχούσα λόγου τὸν τῆς τέχνης. ἡ γὰρ τέχνη ἀρχὴ καὶ εἴδος τοῦ γινομένου, ἄλλ' ἐν ἑτέρῳ· ἢ δὲ τῆς φύσεως κίνησις ἐν αὐτῷ ἀφ' ἑτέρας οὖσα φύσεως τῆς ἐχούσης τὸ ἐἴδος ἐνεργεία. πότερον δ' ἔχει ψυχήν τὸ σπέρμα ἡ οὖ; ὁ αὐτὸς λόγος καὶ περὶ τῶν μορίων· οὔτε γὰρ ψυχὴ ἐν ἄλλῳ οὐδεμία ἐστὶ πλὴν ἐν ἑκείνῳ οὔ γ' ἐστίν, οὔτε μόριον ἐστι μὴ μετέχον ἄλλ' ἡ ὀμωνύμως, ὥσπερ τεθνεώτος ὀφθαλμός. δήλον οὖν ὅτι καὶ ἔχει καὶ ἐστὶ δυνάμει. ἐγγυτέρω δὲ καὶ πορρωτέρω αὐτὸ αὐτοῦ ἐνδέχεται εἶναι δυνάμει, ὥσπερ ὁ καθεύδων γεωμέτρης τοῦ ἐγρηγορῶτος πορρωτέρω, καὶ οὕτως τοῦ θεωροῦντος. ταύτης μὲν οὖν οὐθὲν μόριον αὖτιν τῆς γενέσεως, ἄλλα τὸ πρῶτον κινήσαν ἐξωθεν. οὔθὲν γὰρ αὐτὸ ἐαυτὸ γεννᾷ· ὅταν δὲ γένηται, αὖξει ἡδὴ αὐτὸ ἐαυτὸ.

διόπερ πρῶτον τι γίγνεται, καὶ οὐχ ἀμα πάντα. τοῦτο δὲ γίγνεσθαι ἀνάγκη πρῶτον, δ' αὐξήσεως ἀρχὴν ἔχει· εἴτε γὰρ φυτὸν εἴτε ζῴον, ὀμοιῶς τοῦτο πάσων ὑπάρχει τὸ θρεπτικὸν. τοῦτο δ' ἐστὶ τὸ

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\[a\] See Introd. § 11.
\[b\] See above, 734 b 25.
\[c\] See note, 726 b 24.
\[d\] The argument now resumes from line 4 above.
\[e\] Cf. De anima 416 b 16, and context.
formed by the processes of the arts. Heat and cold soften and harden the iron, but they do not produce the sword; this is done by the movement of the instruments employed, which contains the logos of the Art; since the Art is both the principle and Form of the thing which is produced; but it is located elsewhere than in that thing, whereas Nature’s movement is located in the thing itself which is produced, and it is derived from another natural organism which possesses the Form in actuality. As for the question whether the semen possesses Soul or not, the same argument holds as for the parts of the body, viz.: (a) no Soul will be present elsewhere than in that of which it is the Soul; (b) no part of the body will be such in more than name unless it has some Soul in it (e.g., the eye of a dead person). Hence it is clear both that semen possesses Soul, and that it is Soul, potentially. And there are varying degrees in which it may be potentially that which it is capable of being—it may be nearer to it or further removed from it (just as a sleeping geomter is at a further remove than one who is awake, and a waking one than one who is busy at his studies). So then, the cause of this process of formation is not any part of the body, but the external agent which first set the movement going—for of course nothing generates itself, though as soon as it has been formed a thing makes itself grow. That is why one part is formed first, not all the parts simultaneously. And the part which must of necessity be formed first is the one which possesses the principle of growth: be they plants or animals, this, the nutritive, faculty is present in all of them alike (this also is the faculty

\footnote{Cf. below, \textit{735} a 22, \textit{740} a 19 ff.}
that once a thing has been brought into being, it makes itself grow: Aristotle now says, 
"now that it is making itself grow, it is something—but what? Some one thing—it is so far just that one thing which is able to cause growth, which contains the principle of
of generating another creature like itself, since this is a function which belongs to every animal and plant that is perfect in its nature). The reason why this must of necessity be so is that once a thing has been formed, it must of necessity grow. And though it was generated by another thing bearing the same name (e.g., a man is generated by a man), it grows by means of itself. So then, since it makes itself grow, it is something: and if indeed it is some one thing, and if it is this first of all, then this must of necessity be formed first. Thus, if the heart is formed first in certain animals (or the part analogous to the heart, in those animals which have no heart), we may suppose that it is the heart (or its analogue) which supplies the principle.

The queries raised earlier have now been dealt with. We have answered the question, What is the cause (in the sense of principle) of the generation of each individual—what is that which first sets it in movement and fashions it?

A puzzle which may now be propounded is, What is the nature of Semen? Semen when it leaves the animal is thick and white, but when it cools it becomes fluid like water and is of the colour of water. This nutritive Soul, viz., the heart. And that is why the heart is the first thing to be formed. Cf. 740 a 21 (where there is no need to alter the text).

The meaning of this passage seems to be that the semen, though it must have (and be) Soul, can have (and be) Soul potentially only; and the realizing of this potentiality, which is the process of formation or generation (of which the parent is the agent), goes on gradually—thus, the first part of the Soul to be formed, generated, or realized, is the part which produces growth (τὸ ἑρεπτικόν), and with it the part of the body in which that part of the Soul resides, viz., the heart. (See 763 b 25, n.)
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dóxeiēn· ou γὰρ παχύνεται ὑδωρ θερμῶ, τὸ δ έσωθεν ἐκ θερμοῦ ἐξέρχεται παχῦ, ψυχόμενον δὲ γίνεται ὑγρῶν. καίτοι πήγνυται γε τὰ υδατώδη·
35 ὁ δὲ σπέρμα οὗ πήγνυται τιθέμενον ἐν τοῖς πάγοις ὑπαίθριον, ἀλλ' ὑγραίνεται, ὡς ὅπο τοῦ ἐναντίον παχυνθέν· ἀλλὰ μὴν οὐδ' ὑπὸ θερμοῦ παχύνεσθαι εὐλογον. ὥσα γὰρ γῆς πλεῖον ἔχει, τάττα συν-
ισταται καὶ παχύνεται ἐφόμενα, οἷον καὶ τὸ γάλα. ἐδει οὖν ψυχόμενον στερεοῦσθαι. νῦν δ' οὐθὲν γίνεται στερεόν, ἀλλὰ πάν ὡσπερ ὑδωρ. η μὲν
οὖν ἀπορία αὐτῇ ἐστίν. εἰ μὲν γὰρ ὑδωρ, τὸ ὑδωρ
5 οὗ φαίνεται παχυνόμενον ὑπὸ τοῦ θερμοῦ, τὸ δ' ἐξέρχεται παχῦ καὶ θερμὸν καὶ ἐκ θερμοῦ τοῦ σώματος· εἰ δ' ἐκ γῆς ἡ μικτὸν γῆς καὶ ὕδατος, οὖκ ἔδει ὑγρὸν πάν γίνεσθαι καὶ ὑδωρ. η οὗ
πάντα τὰ συμβαίνοντα διηρήκαμεν; οὐ γὰρ μόνον παχύνεται τὸ ἐξ ὕδατος καὶ γεώδους συνιστάμενον
10 ὑγρῶν, ἀλλὰ καὶ τὸ ἐξ ὕδατος καὶ πνεύματος, οἷον καὶ ὁ ἄφρος γίνεται παχύτερος καὶ λευκός, καὶ ὁ ὁ ξηρός ἐλάττως καὶ ἄδηλότεραι αἱ πομφόλυγες ὧσι, τοσοῦτο καὶ λευκότερος καὶ στυφρότερος ὁ ὁγκος φαίνεται. τὸ δ' αὐτὸ καὶ τὸ ἔλαιον πάσχει·
παχύνεται γὰρ τῷ πνεύματι μιγνύμενον· διὸ καὶ
15 τὸ λευκαινόμενον παχύτερον γίνεται, τοῦ ἐνόντος υδατώδους ὑπὸ τοῦ θερμοῦ διακρινομένου καὶ γι

1 ei de γῆς P, A.-W.
may seem strange, because water is not thickened by heat, yet semen is thick when it leaves the inside of the animal, which is hot, and becomes fluid when it cools. Moreover, watery substances freeze, but semen does not freeze when exposed to frost in the open air; it becomes fluid, which suggests that it was heat that thickened it. And yet it is not very probable that it is thickened by heat, because it is substances that contain a large proportion of earth which "set" and thicken when boiled—milk, for example; hence it ought to solidify when it cools, but in fact it does not solidify at all; the whole of it becomes fluid like water. This then is the puzzle. Suppose that semen is water. Water is never observed to be thickened by heat; whereas semen is both thick and hot, and the body it comes from is hot. Or suppose it consists of earth, or is a mixture of earth and water. In that case the whole of it ought not to become fluid and turn to water. Perhaps then after all we have not distinguished all the cases that occur. Other fluids thicken beside those which are composed of water and earthy matter, viz., those composed of water and *pneuma*, for instance, foam, which becomes thicker, and white; and the smaller and more microscopic the bubbles are, the whiter and more compact is the appearance of the bulk. Oil behaves in the same way; it thickens when it gets mixed with *pneuma*; and that is why (oil) when it becomes whiter is thickening, since the watery substance in it is separated out from

*Pneuma* is defined below (736 a 1) as "hot air"; see, however, 736 b 35 ff. below. Rather than attempt a misleading or inadequate translation of the word (e.g., spirit, breath), I have decided to keep the original term, as elsewhere. See further, Appendix B.
νομένον πνεύματος. καὶ ἡ μολύβδαια μνημεύμη ὑδατι καὶ ἐλαίως ἕξ ὀλίγου τε πολύν ὄγκον ποιεῖ καὶ ἑξ ὑγροῦ στυφρὸν καὶ ἐκ μέλανος λευκόν. αὐτιον δ' ὅτι ἐγκαταμίγνυται πνεῦμα, δ' τὸν τε ὄγκον ποιεῖ καὶ τὴν λευκότητα διαφαίνει, ὠσπερ ἐν τῷ ἀφρῷ καὶ τῇ χιώνι· καὶ γὰρ ἡ χιών ἐστὶν ἀφρός. καὶ αὐτὸ τὸ ὑδωρ ἐλαίως μνημεύμενο γίνεται παχὺ καὶ λευκὸν· καὶ γὰρ ὑπὸ τῆς τρύμεως ἐγκατακλείεται πνεῦμα, καὶ αὐτὸ τὸ ἐλαιὸν ἔχει πνεῦμα πολύ· ἐστὶ γὰρ οὕτε γῆς οὕτε ὑδατός ἄλλα πνεύματος τὸ λιπαρόν. διὸ καὶ ἐπὶ τῷ ὑδάτι ἐπιπολάζει· ὃ γὰρ ἐν αὐτῷ ὄν ἀήρ, ὠσπερ ἐν ἀγ-γείῳ, φέρει ἀνω καὶ ἐπιπολάζει καὶ αὐτὸς τῆς κοινοτήτος ἐστὶν. καὶ ἐν τοῖς ψύχεσι δὲ καὶ πάγων παχύνεται τὸ ἐλαιόν, πήγνυται δ' οὔ· διὰ μὲν γὰρ θερμότητα οὔ πήγνυται (ὅ γὰρ ἀήρ θερμὸν καὶ ἄφικτον), διὰ δὲ τὸ συνίστασθαι αὐτόν καὶ πυκνοῦσθαι [وها] ὑπὸ τοῦ ψύχους παχύτερον γίνεται τὸ ἐλαιόν. διὰ ταύτας τὰς αὐτίας καὶ τὸ σπέρμα ἑσωθὲν μὲν ἐξέρχεται στυφρὸν καὶ λευκόν, ὑπὸ τῆς ἐντὸς θερμότητος πνεῦμα πολύ ἔχον θερ-

1 καὶ ΡΣ: ἐκ καὶ vulg. 2 γυδωρ Ρ: γυδωρ τῷ vulg.

a This is no doubt galena (lead sulphide), the chief ore found in the Attic mines at Laurium, although these were more famous for their silver output. The reference to the mixing of the ore with water and oil, which heretofore seems to have passed unnoticed, must imply an early process of "flotation," a stage which follows the mechanical crushing of the ore and precedes the metallurgical extracting of the metal, its object being to separate the metalliferous from the non-metalliferous constituents of the ore by means of the production of a froth. The first practically successful
it by the heat and becomes pneuma. Lead ore, too, when it gets mixed with water and oil, increases its bulk, and whereas it was fluid and black it becomes thick and coherent and white. The reason is that pneuma gets mixed in with it, and this produces the increase of bulk and lets the whiteness show through, precisely as it does with foam, and also with snow (because snow too is a foam). Even water itself when it gets mixed with oil becomes thick and white, the reason being that some pneuma is left behind in it owing to the friction of mixing, and also that oil itself contains a good deal of pneuma—for of course shininess is a quality of pneuma, not of earth or water. And that too is why oil floats on the surface of water; air is contained in it, as though in a vessel, and this air buoys it up and causes it to float; thus the air is the cause of its lightness. Further, in time of cold and frost, oil thickens, but does not freeze. Its failure to freeze is due to its heat—because the air is hot and is impervious to frost. But it thickens because the air is coagulated and compressed [as] by the cold. These reasons explain the behaviour of semen as well. It is coherent and white when it comes forth from within, because it contains a good deal of hot pneuma owing to the internal heat of the animal.

attempt at flotation in modern times was made by the brothers Elmore at the Glasdir gold-mine in Wales (patent 1898), though suggestions for the use of oil had been made by William Haynes of Holywell some years earlier (patent 1860). For details see S. J. Truscott, Text-book of Ore-dressing; T. A. Rickard, Man and Metals, id., Concentration by Flotation (which includes two essays on the flotation of galena at Broken Hill, N.S.W.). The term στύφος corresponds exactly to the “thick coherent froth” mentioned by Truscott (op. cit. 392, etc.).—For a full account of the mines at Laurium see E. Ardaillon, Les Mines du Laurion (1897).
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35 μόν, ἐξελθόν τῇ οὖσαι τὸ θερμὸν καὶ ὁ ἀρ πνεύμα, ὄγρον γίνεται καὶ μέλαν· λειπεται γὰρ τῷ ὑδώρ καὶ εἶ τι μικρὸν γεώδες, ἄσπερ ἐν φλέγματι, καὶ ἐν τῷ σπέρματι ἕφαινομένῳ.

36 a Ἐστὶ μὲν οὖν τῷ σπέρμα κοινῶν πνεύματος καὶ ὕδατος, τὸ δὲ πνεύμα ἐστὶ θερμὸς ἀὴρ· διὸ ὄγρον τῇ φύσιν, ὅτι ἐξ ὕδατος. Κτησίας γὰρ ὁ Κνίδιος ἀ περὶ τοῦ σπέρματος τῶν ἐλεφάντων εὑρηκε, φανερὸς ἐστὶν ἐφευρέμενος. φησὶ γὰρ οὕτω
5 σκληρύνεσθαι ἐφαινομένου ὡστε γίνεσθαι ἕλεκτρῳ ὕμοιον. τοῦτο δ' οὐ γίνεται· μᾶλλον μὲν γὰρ ἄτερον ἐτέρου σπέρμα γεωδέστερον ἀναγκαῖον εἶναι, καὶ μᾶλιστα τοιοῦτον ὢσος πολὺ γεώδες ὑπάρχει κατὰ τὸν ὄγκον τὸν τοῦ σώματος. παχὺ δὲ καὶ λευκὸν διὰ τὸ μεμίχθαι πνεῦμα. καὶ γὰρ
10 λευκὸν ἐστὶ τῷ σπέρμα πάντων. Ἡρόδοτος γὰρ οὐκ ἀληθὴς λέγει, φάσκων μέλαιναν εἶναι τῇ τῶν Ἀθηνῶν γονήν, ὡσπερ ἀναγκαίον ὅτι τῶν τὴν χρόνον μελάνων εἶναι πάντα μέλανα, καὶ ταῦθ' ὄρων
c Κτισίας of Knidos in Caria, a contemporary of Xenophon, belonged to an old medical family, and was physician to the Persian king Artaxerxes Mnemon (405–362 B.C.). His chief work was his Περσικά, in 23 books, containing the history of the East down to 398–397 B.C. Most of his zoological matter, however, seems to have been contained in his Ινδικά, judging from this reference and three others in the History of Animals. Abridgements of both these works by Photius are extant.

d The view that semen was foam was held by Diogenes of 162
Later, when it has lost its heat by evaporation and the air has cooled, it becomes fluid and dark, because the water and whatever tiny quantity of earthy matter it may contain stay behind in the semen as it solidifies, just as happens with phlegma.

Semen, then, is a compound of pneuma and water (pneuma being hot air), and that is why it is fluid in its nature; it is made of water. Ktesias of Knidos is obviously mistaken in his statement about the semen of elephants: he says that it gets so hard when it solidifies that it becomes like amber. It does not. It is, of course, true that one semen must of necessity be earthier than another, and the earthiest will be in those animals which, for their bodily bulk, contain a large amount of earthy matter; but semen is thick and white because there is pneuma mixed with it. What is more, it is white in all cases. Herodotus is incorrect when he says that the semen of Ethiopians is black, as though everything about a person with a black skin were bound to be black—and this too in spite of their teeth being white, as he could see for himself. The cause of the whiteness of semen is that it is foam, and foam is white, the whitest being that of Apollonia; see Vindicianus, § 1 (Diels, Vorsohr. 64 B 6) Alexander Amator veri (= Philalethes) ... libro primo De semen spumam sanguinis eius essentiam dixit Diogenis placitis consentiens; and cf. § 3. See Jaeger’s discussion of the subject in Diokles von Karystos, 198-211. Cf. also Hippocrates, π. γονῆς κτλ. 1 (vii. 470 Littré) ἀποκρίνεται ἀπὸ τοῦ υγροῦ ἀφρεύντος τὸ ἰχυρότατον. In modern times a similar idea has been put forward, e.g., by Butschli (Untersuchungen über mikroskopische Schäume und das Protoplasma, Leipzig, 1892), who “thought of protoplasm as a foam, or rather as an emulsion composed of two liquids, one in the form of droplets, the other as lamellae [i.e., films] between the droplets” (Heilbrunn, An Outline of General Physiology, 1938, p. 25).
ολυγίστων συγκείμενον μορίων καὶ οὖτω μικρών
ώσπερ ἐκάστης ἀναράτου τῆς πομφόλυγος οὕσης,
ὥσπερ συμβαίνει καὶ ἐπὶ τοῦ ὑδατός καὶ τοῦ ἐλαιοῦ
μυγνυμένων καὶ τριβομένων, καθάπερ ἐλέχθη
πρότερον.

'Εσοικε δὲ οὐδὲ τῶν ἀρχαίων λαυθάνειν ἀφρώδης
20 ἢ τοῦ σπέρματος ὤσα φύσις· τὴν γοῦν κυρίαν
θεόν τῆς μίξεως ἀπὸ τῆς δυνάμεως ταῦτης
προσηγόρευσαν.

'Ἡ μὲν οὖν αὐτὰ τῆς λεχθεισίς ἀπορίας εὑρηται,
φανερὸν δὲ ὅτι διὰ τοῦτ᾽ οὐδὲ πῆγνυται· ὁ γὰρ
ἀνὴρ ᾠπήκτωσ.

Τούτον δ᾽ ἐχόμενον ἐστὶν 1 ἀπορήσαι καὶ εἰπεῖν,
25 εἰ τῶν προϊσμένων εἰς τὸ θῆλυ γονῆν μηθὲν μόριον
ἐστὶ τὸ εἰσελθὼν τοῦ γιγαντεόν κυήματος, τοῦ 2
τρέπεται τὸ σωματῶδες αὐτοῦ, εἰπὲν ἐργάζεται τῇ
dυνάμει τῇ ἐνούσῃ ἐν αὐτῷ. διωρίσαι δὲ 3 δεῖ πό-
τερον μεταλαμβάνει τὸ συνιστάμενον ἐν τῷ θήλει
ἀπὸ τοῦ εἰσελθόντος τι ἢ οὐθὲν, καὶ περὶ ψυχῆς
30 καθ᾽ ἣν λέγεται ξώον (ξώον δ᾽ ἐστὶ κατὰ τὸ μόριον
τῆς ψυχῆς τὸ αὐθητικόν) πότερον ἐνυπάρχει τῷ
σπέρματι καὶ τῷ κυήματι ἢ οὐ, καὶ πόθεν. οὐτὲ
γὰρ ὡς ἄψυχον ἢν θεία τις τὸ κύμα ἑκατὰ πάντα
τρόπον ἐστερημένον ψωῆς· οὐδὲν γὰρ ἦττον τὰ
te

1 ἐστὶν καὶ PSY, Galen. 2 τοὶ Btf. 3 δὲ P: τε vulg.

a Lit., “called after this substance (dynamis).” Aphrodite,
after aphros. Cf. Galen, π. σπέρματος I. 5 (iv. 531 Kühn);
and Clem. Paedag. I. 6. 48 (Diels, Vorsokr. 64 A 24) τῶν
de καὶ τὸ σπέρμα τοῦ ξώου ἄφρων εἶναι τοῦ αἵματος κατ᾽ ου-
σίαν ὑποστήνται . . . ἐνετέθεν γὰρ ὁ Ἀπολλωνιάτης Διογένης τὰ
ἄφροδισια κεκλήθαι βούλεται. Cf. preceding note.
b See note on meaning of κύμα, Introd. § 56.

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which consists of the tiniest particles, so small that each individual bubble cannot be detected by the eye. An instance of such a foam, mentioned earlier, is that produced by the mechanical mixing of water and oil.

That the natural substance of semen is foam-like was, so it seems, not unknown even in early days; at any rate, the goddess who is supreme in matters of sexual intercourse was called after foam.a

We have now given the reason which solves the puzzle that was stated. And this also shows, incidentally, why semen does not freeze: it is because air is impervious to frost.

The next puzzle to be stated and solved is this. III Take the case of those groups of animals in which semen is emitted into the female by the male. Supposing it is true that the semen which is so introduced is not an ingredient in the fetation b which is formed, but performs its function simply by means of the dynamis c which it contains. Very well; if so, what becomes of the physical part of it ? First of all we shall have to decide (a) whether that which takes shape within the female does or does not incorporate into itself any portion of that which was introduced (from the male); and (b) whether Soul—and it is in virtue of Soul that an animal has the name of "animal": it is in fact in virtue of the sentient part d of Soul that it is an animal e—whether Soul is or is not in the semen and in the fetation to begin with, and if so where it comes from. No one, of course, would maintain that the fetation is quite without Soul, completely devoid of life in every sense.

a See also 726 b 18 ff., 727 b 15, 16, 738 b 12, and Bk. I, ch. 21. b See Introd. § 43. c See 732 a 13, n. d See Introd. § 43.
spérmata kai tā kynhmatā tōn zōwōn ξῆ τῶν
35 futōn, kai gónyma méchron twnos ēstiv. Óti měn oûn
tīn threptikēn ēxouni psukhēn, fanevōn (di’ Óti Ói
tautēn prōton anagkaiōn ēstι labēïn, Ók tōn peri
psukhēs diphoroi'menōn ēn allous fanevōn). prooiōnta
dē kai tīn aisthtetikēn, kath' ēn zōwōn. Oū gār ēma
γίνεται zōfōn kai anvthropos oude zōfōn kai ïpōs,
ómoios dē kai ēpi tōn allōn zōwōn: ὅστoτον ēgar
γίνεται tō télos, tō δ’ ēdión ēstι tō ēkāstou tīs
5 genvēseos télos. dīō kai peri nōu, pōte kai πwòs
metalambánei kai pōthev tā metēxontα tautēs tīs
ărkhēs, ēxei τ’ ēpōriam płeistēn, kai dēi pro-
thumeibai kαtā dūnamn labē'īn kai kαth' õsou
ēνdēxetαι.

Tīn mēn oûn threptikēn psukhēn tā spérmata kai
tā kynhmatα tā (ā)χωριστα2 δῆλον õti dūmāmei mēn
10 ēxonta thetēv, énergēia δ’ ouk ēxonta, prīn h3
kathāper tā χωριζόmena tōn kynhmatōn ēlkei tīn
trōfēn kai pōue tō tīs touvūtēs psukhēs ērγon-
prōton mēn gār ēpant’ ēoike zēn tā touvūta

1 ὅστoτον P: ὅστερον vulg.
2 Büss.: õntα χωριστα Platt.
3 πλήν el Platt.

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3 These are two instances of the rule that there are definite
stages in the development or formation of living things.
Nutritive Soul (the mark of a living thing) is acquired before
sentient Soul (the mark of an animal), just as the formation
of an animal precedes the formation of any particular species
of animal. Cf. von Baer’s “biogenetic law,” that the char-
acter of the class is acquired before that of the genus, and that
of the genus before that of the species. (K. E. von Baer, 166

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a e.g., wind-eggs, Bk. III.
b De anima, Bk. II, ch. 4; and see 735 a 13 ff. above.
c These are two instances of the rule that there are definite
stages in the development or formation of living things.
Nutritive Soul (the mark of a living thing) is acquired before
sentient Soul (the mark of an animal), just as the formation
of an animal precedes the formation of any particular species
of animal. Cf. von Baer’s “biogenetic law,” that the char-
acter of the class is acquired before that of the genus, and that
of the genus before that of the species. (K. E. von Baer, 166
for the semens and the fetations of animals are just as much alive as plants are, and up to a point they are fertile. Thus it is clear that they possess nutritive Soul (vide my remarks on Soul in another treatise for an explanation of why nutritive Soul must of necessity be acquired first). It is while they develop that they acquire sentient Soul as well, in virtue of which an animal is an animal—I say, "while they develop," for it is not the fact that when an animal is formed at that same moment a human being, or a horse, or any other particular sort of animal is formed, because the end or completion is formed last of all, and that which is peculiar to each thing is the end of its process of formation. That is why it is a very great puzzle to answer another question, concerning Reason. At what moment, and in what manner, do those creatures which have this principle of Reason acquire their share in it, and where does it come from? This is a very difficult problem which we must endeavour to solve, so far as it may be solved, to the best of our power.

As regards nutritive Soul, then, it is clear that we must posit that semens and fetations which are not separated possess it potentially, though not in actuality—i.e., not until they begin to draw the nourishment to themselves and perform the function of nutritive Soul, as fetations which get separated (from the parent) do; for to begin with it seems that all things of this sort live the life of a

Über Entwicklungsgeschichte der Thiere, Beobachtung und Reflexion (1828), i. 224, Scholion V (1) Dass das Gemeinsame einer grössern Thiergruppe sich früher im Embryo bildet, als das Besondere, et seqq.)

d The solution begins by resuming the argument from 736 a 32-34. e.g., seeds of plants.
This elaborate scheme of possibilities is not really so overwhelming as it looks, though the argument would have been more lucid if Aristotle had explicitly named the several sorts of Soul involved. It will be seen, however, that of the first three possibilities, the last, (c), is the operative one; in fact, it is nutritive Soul which the female (more specifically, the fetation) possesses (see 736 a 32 ff., 737 a 23 ff.); thus it remains for the other two, sentient and rational Souls, to be supplied by the male (Aristotle explains in ch. 5 below that the reason why a fetation can grow yet is unable to develop fully into an animal is that it lacks sentient Soul, which only the male can supply). Hence in the second series of possibilities it is again the last one, (c), which is the operative one: sentient Soul is present inside the male (i.e., the semen), and it remains that rational Soul comes into being inside the male (i.e., the semen) from some outside source, for it alone is not affected by the two considerations which preclude the entry from outside of the other parts of Soul, whose activity

1 prâêewv coniecerunt A.-W.
plant. And it is clear we should follow a similar line also in our statements about sentient Soul and rational Soul, since a thing must of necessity possess every one of the sorts of Soul potentially before it possesses them in actuality. And necessity requires either (a) that none of them exists previously, and that they all come to be formed in (the fation); or (b) that they are all there beforehand; or (c) that some of them are there and some are not; and further, that they come to be formed in the material supplied by the female either (a) without having entered in the semen of the male or (b) after having so entered—that is, having come from the male, and if so, then that either (a) all of them or (b) none of them or (c) some of them come to be formed within the male from some outside source. Now the following considerations plainly show that they cannot all be present beforehand. Clearly, those principles whose activity is physical cannot be present without a physical body—there can, for example, be no walking without feet; and this also rules out the possibility of their entering from outside, since it is impossible either that they enter by themselves, because they are inseparable (from a physical body), or that they enter by transmission in some body, because the is essentially physical (see also below, 737 a 9 f.). Thus, sentient Soul, and a fortiori rational Soul, are supplied by the male, through the semen, to the material provided by the female. Aristotle does not, however, give any fuller solution than this to his own "very difficult puzzle" how and when rational Soul, which is thus supplied in a potential state by the male, is actualized in the offspring.

Aristotle takes the "locomotive Soul," the highest of the "parts" or "faculties" of Soul apart from "rational Soul," and shows that this cannot enter by itself; a fortiori therefore none of the lower "parts" can do so.
30 Ἡ δὲ τῶν νοῦν μόνον θύραθεν· ἐπεισοδέναι καὶ θείον εἶναι μόνον· οὐθὲν γὰρ αὐτὸν τῇ ἐνέργειᾳ κοινωνεῖ σωματικῇ ἐνέργειᾳ.

35 τὸ καλοῦμενον θερμόν. τούτῳ δ’ οὐ πῦρ οὐδὲ τοιαύτη δύναμις ἐστὶν, ἀλλὰ τὸ ἐμπεριλαμβανόμενον ἐν τῷ σπέρματι καὶ ἐν τῷ ἀφρώδει πνεῦμα καὶ ἢ ἐν τῷ πνεύματι φύσις, ἀνάλογον οὐσία τῶν ἀστρων στοιχείων. διὸ πῦρ μὲν οὐθὲν γεννᾶ ζῶον, οὐδὲ φαίνεται συνιστάμενον ἐν πυρουμένοις οὐτ’ ἐν υγροῖς οὐτ’ ἐν ἔρημοῖς οὐθέν· ἢ δὲ τοῦ ἥλιου θερμότης καὶ ἡ τῶν ζῶων οὐ μόνον ή διὰ τοῦ

1 δὴ Platt, Zeller, Btf.: δὲ vulg. 2 εν P: om. vulg.
semen is a residue of the nourishment that is under-
going change. It remains, then, that Reason alone enters in, as an additional factor, from outside, and that it alone is divine, because physical activity has nothing whatever to do with the activity of Reason.

Now so far as we can see, the faculty of Soul of every kind has to do with some physical substance which is different from the so-called "elements" and more divine than they are; and as the varieties of Soul differ from one another in the scale of value, so do the various substances concerned with them differ in their nature. In all cases the semen contains within itself that which causes it to be fertile—what is known as "hot" substance, which is not fire nor any similar substance, but the pneuma which is enclosed within the semen or foam-like stuff, and the natural substance which is in the pneuma; and this substance is analogous to the element which belongs to the stars. That is why fire does not generate any animal, and we find no animal taking shape either in fluid or solid substances while they are under the influence of fire; whereas the heat of the sun does effect generation, and so does the heat of animals,

Aristotle claims that it was vaguely recognized by the ancients, as is suggested by the name (aither) they gave to "the uppermost place" (270 b 16 ff.): ἀπὸ τοῦ θείου ἄει τὸν ἄδιόν χρόνον θέμενον τὴν ἐπωνυμίαν αὐτῷ. (Cf. Hippocrates, π. σαρκίων 2 (viii. 584 Littré) δοκεῖς δὲ μοι ὅ καλόμεν θερμόν, ἄθανάτων τε εἶναι... τούτῳ οὖν... ἐξεχώρησαν εἰς τὴν ἀνωτάτω περιφορὴν καὶ αὐτῷ μοι δοκεῖς αἰθέρα τοῖς παλαιοῖς εἰρήσαται.) Its motion is circular; so is that of the stars, which are composed of it (289 a 15). It is not found in the sublunary regions, but pneuma is its "counterpart" (see Introd. §§ 70 ff., App. A §§ 7 ff., and B). But see 761 b 15 ff., and note.

See App. A §§ 7 ff., B §§ 7-17.
σπέρματος, ἀλλὰ καὶ τι περίττωμα τύχῃ τῆς φύ-5 σεως ὃν ἐτερον, ὅμως ἔχει καὶ τοῦτο ζωτικὴν ἀρχήν. ὅτι μὲν οὖν ἢ ἐν τοῖς ζῶοις θερμότης οὔτε πῦρ οὔτε ἀπὸ πυρὸς ἔχει τὴν ἀρχήν, ἐκ τῶν τοι-10 οὐτῶν ἐστὶ φανερὸν.

Τὸ δὲ τῆς γονῆς σῶμα, ἐν ὦ συναπέρχεται [τὸ σπέρμα] τὸ τῆς φυσικῆς ἀρχῆς, τὸ μὲν χωριστὸν ὃν 15 σώματος, ὡςοι ἐμπεριλαμβάνεται τι θεῖον (τοιοῦ-τος δ' ἐστὶν ὁ καλούμενος νοῦς), τὸ δ' ἀχώριστον, τούτῳ τὸ σῶμα τῆς γονῆς διάλυεται καὶ πνευμα-τοῦται, φύσιν ἔχον ὑγράν καὶ ὑδατώδη. διόπερ οὐ δεῖ ζητεῖν ἥν θύραξ αὐτὸ ἐξενύει, οὐδὲ μόριον οὐθέν εἶναι τῆς συστάσεως μορφῆς, ἀπόπερ οὐδὲ τὸν ὁπὸν τὸν τὸ γάλα συνιστάται—καὶ γὰρ οὗτος μεταβάλλει καὶ μόριον οὐθέν ἐστὶ τῶν συνιστα-10 μένων ὄγκων.

Περὶ μὲν οὖν ψυχῆς, πῶς ἔχει τὰ κυήματα καὶ ἡ γονή καὶ πῶς οὐκ ἔχει, διώρισται: δυνάμει μὲν γὰρ ἔχει, ἐνεργεία δ' οὐκ ἔχει.

Τὸ δὲ σπέρματος οὗτος περίττωματος καὶ κι-20 νομιμένου κίνησιν τὴν αὐτὴν καθ' ἦπερ τὸ σῶμα αὐξάνεται μεριζομένης τῆς ἐσχάτης τροφῆς, ὅταν ἐλθῇ εἰς τὴν ὑστέραν, συνιστημένοι καὶ κινεῖ τὸ περίττωμα τὸ τοῦ θάλασσα τὴν αὐτὴν κίνησιν ἦπερ αὐτὸ τυγχάνει κινούμενον κάκεινο. καὶ γὰρ ἐκεῖνο

2 τὸ P : τὸ vulg.
3 σῶμα A.-W. : σπέρμα vulg. 4 haec seclusit Platt.

a The “ultimate nourishment.” Cf. 726 b 1 ff., and P.A. 650 a 34, 651 a 15, 678 a 8 ff. This is nourishment in its final form, viz., blood.
and not only the heat of animals which operates through the semen, but also any other natural residue which there may be has within it a principle of life. Considerations of this sort show us that the heat which is in animals is not fire and does not get its origin or principle from fire.

Consider now the physical part of the semen. (This it is which, when it is emitted by the male, is accompanied by the portion of soul-principle and acts as its vehicle. Partly this soul-principle is separable from physical matter—this applies to those animals where some divine element is included, and what we call Reason is of this character—partly it is inseparable.) This physical part of the semen, being fluid and watery, dissolves and evaporates; and on that account we should not always be trying to detect it leaving the female externally, or to find it as an ingredient of the fetation when that has set and taken shape, any more than we should expect to trace the fig-juice which sets and curdles milk. The fig-juice undergoes a change; it does not remain as a part of the bulk which is set and curdled; and the same applies to the semen.

We have now determined in what sense fetations and semen have Soul and in what sense they have not. They have Soul potentially, but not in actuality.

As semen is a residue, and as it is endowed with the same movement as that in virtue of which the body grows through the distribution of the ultimate nourishment, when the semen has entered the uterus it "sets" the residue produced by the female and imparts to it the same movement with which it is itself endowed. The female's contribution, of course, is a residue too, just as the male's is, and
περίττωμα, καὶ πάντα τὰ μόρια ἔχει δυνάμει, ἐνεργεία δ’ οὐθέν. καὶ γὰρ τὰ τουαῦτ’ ἔχει μόρια
dυνάμει, ἤ διαφέρει τὸ θῆλυ τοῦ ἄρρενος. ὥσπερ
gὰρ καὶ ἐκ πεπτωμένων ὅτε μὲν γίνεται πεπτωμένων ὅτε δ’ οὐ, οὔτω καὶ ἐκ θήλεος ὅτε μὲν θῆλυ ἄρρεν ὅτε δ’ οὐ, ἀλλ’ ἄρρεν. τὸ γὰρ θῆλυ ὥσπερ ἄρρεν ἐστὶ πεπτωμένον, καὶ τὰ καταμήνια σπέρμα, οὐ καθαρὸν δὲ. ἐν γὰρ οὐκ ἔχει μόνον, τὴν τῆς ψυχῆς

30 ἀρχήν. καὶ διὰ τούτω ὄσοις ὑπήνεμα γίνεται τῶν ζώων, ἀμφοτέρων ἔχει τὰ μέρη τὸ συνιστάμενον ζώον, ἀλλὰ τὴν ἀρχὴν οὐκ ἔχει, διὸ οὐ γίνεται ἐμψυχον. ταύτην γὰρ τὸ τοῦ ἄρρενος ἐπιφέρει σπέρμα. ὅταν δὲ μετάσχη τοιαύτης ἀρχῆς τὸ περίττωμα τὸ τοῦ θήλεος, κύμημα γίνεται.

35 ἦσσος δ’ ὕγρωις μὲν σωματώδεσι δὲ θερμαινομένοις περισταται, καθάπερ ἐν τοῖς ἐψήμασι ψυχομένοις τὸ περίζηρον. πάντα δὲ τὰ σώματα συνέχει τὸ γλίσχρον’ ὅπερ καὶ προϊόνθαι καὶ μείζονις γιγνομένοις ἢ τοῦ νεύρου λαμβάνει φύσις, ἢπερ συνέχει τὰ μόρια τῶν ζώων, ἐν μὲν τοῖς οὖσα νεύρον, ἐν δὲ τοῖς τὸ ἀνάλογον. τῆς δ’ αὐτῆς
5 μορφῆς ἐστὶ καὶ δέρμα καὶ φλέψ καὶ ύμην καὶ πᾶν

1. vv. 34–b 7 secluserunt Α.-W.

* Other attempts to bring out the meaning of this word would include “imperfectly developed,” “underdeveloped,” “malformed,” “mutilated,” “congenitally disabled.”

* i.e., as appears later, sentient Soul (ch. 5).

* i.e., as above (ll. 23-25), potentially.
contains all the parts of the body potentially, though none in actuality; and "all" includes those parts which distinguish the two sexes. Just as it sometimes happens that deformed offspring are produced by deformed parents, and sometimes not, so the offspring produced by a female are sometimes female, sometimes not, but male. The reason is that the female is as it were a deformed male; and the menstrual discharge is semen, though in an impure condition; i.e., it lacks one constituent, and one only, the principle of Soul. This explains why, in the case of the wind-eggs produced by some animals, the egg which takes shape contains the parts of both sexes, but it has not this principle, and therefore it does not become a living thing with Soul in it; this principle has to be supplied by the semen of the male, and it is when the female's residue secures this principle that a fetation is formed.

[When substances which are fluid but also corporeal are heated, an outer layer forms round them, just as we find a solid layer forming round things that have been boiled, as they cool. All bodies depend on something glutinous to hold them together; and as their development proceeds and they become larger, this glutinous character is acquired by the substance known as sinew, which holds the parts of animals together (in some it is actual sinew which does this, in others its counterpart). Skin, blood-vessels, membrane and all that class of substances are of the

d Or, "it becomes a fetation," i.e., a perfect fetation; see 737 a 10.

e The following paragraph, which consists partly of remarks taken from elsewhere, is irrelevant here.

f Sometimes, as here, "counterpart" could be represented by the modern term "analogue"; cf. P.A. 653 b 36.
ARISTOTLE

737 b
to toioùton genós: diaferei γαρ ταύτα τῷ μᾶλλον καὶ ἕττον καὶ ὅλως¹ ύπεροχῇ καὶ ἐλλειψει.]

IV Tῶν δὲ ζώων τὰ μὲν ἀτελεστέραν ἔχοντα τὴν φύσιν, ὅταν γένηται κύημα τέλειον ζῴων δὲ μήπω 10 τέλειον, θύραζε προέτατι: διὰ ὅσ δ᾽ αὐτίας εὑρηται πρότερον. τέλειον δ᾽ ἡδὴ τότε ἐστίν, ὅταν τὸ μὲν ἄρρεν ἢ τὸ δὲ θῆλυ τῶν κυημάτων, ἐν οὐκεστὶν αὐτὴ ἡ διαφορὰ τῶν γυνομένων· ἕνα γὰρ οὔτε θῆλυ γεννᾷ οὔτ᾽ ἄρρεν, οὐσα μηδ᾽ αὐτὰ γίνεται ἐκ θῆλεος καὶ ἄρρενος μηδ᾽ ἐκ ζώων μυγνωμένων. καὶ περὶ 15 μὲν τῆς τούτων γενέσεως ὕστερον ἐρούμεν.

Τὰ δὲ ζωοτοκοῦντα ἐν αὐτοῖς τὰ τέλεια τῶν ζώων, μέχρι περ ἃν οὐ γεννήσῃ ζώον καὶ θύραζε ἑκπέμψῃ, ἔχει συμφυές ἐν αὐτοῖς² τὸ γιγνόμενον ζώον.

"Ὅσα δὲ θύραζε μὲν ζωοτοκεῖ, ἐν αὐτοῖς δ᾽ ψω- 

tokeῖ τὸ πρῶτον, ὅταν γεννήσῃ τὸ ὄν τέλειον, 20 τούτων ἐνίων μὲν ἀπολύεται τὸ ὄν ὑστερὸν τῶν θύραζε ψωοτοκοῦντων, καὶ τὸ ζῷον ἐκ τοῦ ὄνο γίνεται ἐν τῷ θῆλε, ἐνίων δ᾽ ἀπὸ τοῦ ζώου γίνεται ἐκ τοῦ θῆλε. ἐνίων δ᾽ ὅταν καταναλωθῇ ἡ ἐκ τοῦ ζώου τροφή, τέλειοτάτα ἀπὸ τῆς υστέρας, καὶ διὰ τούτο οὐκ ἀπολύεται τὸ ὄν ἀπὸ τῆς υστέρας. ταύτην δ᾽ ἔχουσί την διαφορὰν ὁι σελαχώδεις ἵχ- 

25 θύες, περὶ ὅν υστερον καθ᾽ αὐτὰ λεκτέων.

Νῦν δ᾽ ἀπὸ τῶν πρῶτων ἀρκτέον πρῶτον. ἐστι

¹ ὅλως PS: ὅλως εν vulg.
² αὐτοῖς Rackham: αὐτῷ vulg.

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a Cf. P.A. 644 a 17, and note there; also Introd. § 70.
b For the meaning of "perfect" animals, see below, 737 b 15, 16, and the fuller definition given at 732 b 28 ff.
c i.e., a "perfect" egg: for another sense, see 776 b 1.
d For Selachia, see Bk. III, ch. 3.

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same stamp; they differ only by the "more and less," or putting it generally, by excess and deficiency.

So far as those animals whose nature is more imperfect are concerned, as soon as a perfect fation has been formed, though it is not so far a perfect animal, they expel it. The reasons for this I have already stated. A fation is perfect by the time it is either male or female. (This applies to those animals whose offspring have this distinction of sex, for there are some which generate offspring that are neither male nor female; these are the animals which are not themselves produced by male and female parents—not produced in fact as the result of the copulation of a pair of animals. We will speak later of the way in which these are generated.)

The perfect animals, the ones which are internally viviparous, retain within themselves the animal which is forming, and it remains joined to them until it is brought to birth and expelled.

With regard to those which are internally oviparous in the first stage although they are externally viviparous, the egg, when it has been perfectly formed, in some cases (a) is released, just as it is in the externally oviparous animals, and the animal is produced out of the egg inside the female; in other cases (b), when the nourishment in the egg has been used up, the supply for the creature's perfecting is derived from the uterus; and that is why the egg is not released from the uterus. This distinguishing feature belongs to the Selachian fishes, which will have to receive special mention later.

For the present, however, we must begin first of all with the animals that come first. These are the
δὲ τὰ τέλεια ζώα πρώτα, τοιαύτα δὲ τὰ ζωοτοκούντα, καὶ τούτων ἀνθρώπων πρῶτον.

'Η μὲν οὖν ἀπόκρισις γίνεται πάση τοῦ σπέρματος ὥσπερ ἄλλου τινὸς περιττώματος. θέρεται γὰρ ἐκαστον εἰς τὸν οἴκειον τόπον οὔθεν ἀποβιασμένου τοῦ πνεύματος, οὐδ' ἄλλης αὐτίας τοιαύτης ἀναγκαζούσης, ὥσπερ τινὲς φασιν, ἐλκειν τὰ αἰδοῖα φάσκοντες ὥσπερ τὰς σικυών, τῶς τε πνεύματι βιαιζομένων, ὥσπερ ἐνδεχόμενον ἄλλοθι που πορευθῆναι μὴ βιασαμένων ἡ¹ ταύτην τὴν περίττωσιν ἡ² τὴν τῆς ύγρᾶς ἢ ἔγγαρας τροφῆς, ὡς τὰς εξόδους αὐτῶν ἡθροισμένων τῷ πνεύματι συνεξεργόσεως.

τούτῳ δὲ κοινὸν κατὰ πάντων ὁσα δεκτὶ κινήσασι, διὰ γὰρ τοῦ τὸ πνεῦμα κατασχεῖν ἢ ἤχας ἐγγίνεται· ἐπεὶ καὶ ἀνευ ταύτης τῆς βιὰς ἐκκρίνεται τὰ περιττώματα καὶ καθεύθουσι, ἣν ἀνετοὶ τε καὶ πλήρεις περιττώματος οἱ τόποι τύχωσιν ὄντες. ὅμοιον δὲ κὰν εἴ τις φαίη τοῖς φυτοῖς ὑπὸ τοῦ πνεύματος ἐκάστοτε τὰ σπέρματα ἀποκρίνεσθαι πρὸς τοὺς τόπους πρὸς οὕς εἰσχῆθε φέρεων τὸν καρπόν. ἀλλὰ τούτων μὲν αὐτίων, ὥσπερ εἰρηται, τὸ πάσων εἶναι μόρια δεκτικὰ τοῖς περιττώμασι τοῖς τ' ἀχρήστοις (καὶ τοῖς χρησίμοις) [οἴον τῇ τῇ ἔγγαρα καὶ τῇ ύγρᾷ, καὶ τῷ αἷματι τὰς καλουμένους φλεβάς].

10 Τοῖς μὲν οὖν θήλεια περὶ τὸν τῶν υστερῶν τόπον, σχιζόμενων ἀνωθεν τῶν δύο φλεβῶν, τῆς τε με-

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1 ἡ Π: om. vulg.  
2 ἡ Π: om. vulg.  
3 supplevi, cetera seclusi; vid. p. 562, infra.

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ᵃ Cf. Hippocrates, τ. ἄρχ. ἰητρικῆς 22 (i. 626-628 Littré), where the action of the bladder, the head and the uterus in drawing fluid to themselves is compared to the action of ὀσκῆα.
perfect animals, which means the viviparous ones; and the first of these is Man.

In all of them the semen is secreted in precisely the same way as any other residue. Each of the residues is carried to its proper place without the exertion of any force from the pneuma and without compulsion by any other cause of that sort, although some people assert this, alleging that the sexual parts draw the residue like cupping-glasses and that we exert force by means of the pneuma, as though it were possible for the seminal residue or for the residue of the liquid or of the solid nourishment to take any other course unless such force were exerted. The reason given for this view is that our discharge of these residues is accompanied by the collecting of the pneuma (the holding of the breath). But this is a phenomenon which is common to all cases where something has to be moved, because holding the breath is the way in which the required strength is obtained. Besides, even without the exertion of this force residues are actually discharged during sleep, if the places concerned are relaxed and full of residue. Such statements are on a par with saying that the seeds of plants are on each occasion secreted to the places where they commonly bear their fruit by means of pneuma. No, the real reason for this, as has been said, is that in all animals there are parts for the reception of the residues, both for the useless (and for the useful ones) [e.g., both for the solid and the fluid; and for the blood there are the blood-vessels as they are called].

The region of the uterus in females.—Higher up in the body the two blood-vessels, the Great Blood-

(a) The generative residues.

b This phrase is an interpolation. See p. 562.
γάλης καὶ τῆς ἀορτῆς, πολλαὶ καὶ λεπταὶ φλέβες τελευτῶσιν εἰς τὰς ὑστέρας, ὁπλὶ ὑπερπληρουμένων ἐκ τῆς τροφῆς, καὶ τῆς φύσεως διά ψυχρότητα πέττειν οὐ δυναμένης, ἐκκρίνεται διὰ λεπτοτάτων 15 φλεβῶν εἰς τὰς ὑστέρας, οὐ δυναμένων διὰ τὴν στενοχωρίαν δέχεσθαι τὴν ὑπερβολὴν τοῦ πλῆθους, καὶ γίνεται τὸ πάθος οἶον αἵμαρροις. ἀκριβῶς μὲν οὖν ἡ περίοδος οὐ τέτακται ταῖς γυναιξί, βουλεῖται δὲ φθονόντων γίνεσθαι τῶν μηνῶν εὐλόγως· ψυχρότερα γὰρ τὰ σώματα τῶν ζώων οταν καὶ τὸ 20 περιέχουν συμβαίνῃ γίγνεσθαι τοιοῦτον, αὐτὰ δὲ τῶν μηνῶν σύνοδοι ψυχραὶ διὰ τὴν τῆς σελήνης ἀπόλειψιν, διότερ καὶ χειμερίως συμβαίνει τὰς συνόδους εἶναι τῶν μηνῶν μάλλον ἡ τὰς μεσόπτητας. μεταβεβληκότος μὲν οὖν εἰς αἶμα τοῦ περιττώματος βουλεῖται γίγνεσθαι τὰ καταμήνια κατὰ τὴν εἰρήνην 25 μένην περίοδον, μὴ πεπεμμένου δὲ κατὰ μικρὸν ἀεί τι ἀποκρίνεται· διὸ τὰ λευκὰ μικρῶς ἐτί1 καὶ παιδίοις οὖν γίνεται τοῖς θήλεσιν. μετράζουσι μὲν οὖν ἀμφότεραι αὐταὶ αἰ ἀποκρίσεις τῶν περιττωμάτων τὰ σώματα σώζουσιν, ἀτε γυνομένης καθάρσεως τῶν περιττωμάτων ἀ τοῦ νοσεῖν αὐτα 30 τοῖς σώμασιν· μὴ γυνομένων δὲ ἡ πλευράν γυνομένων βλάπτει· ποιεῖ γὰρ ἡ νόσος ἡ τῶν σωμάτων καθαίρεσιν, διὸ καὶ τὰ λευκὰ συνεχῶς γυνόμενα καὶ πλεονάζοντα τὴν αὐξησιν ἀφαίρεται τῶν παιδίων. 'Εξ ἀνάγκης μὲν οὖν ἡ περίττωσις αὐτὴ γίνεται

1 μικρῶς ἐτί] μικρὰ σημεῖα Ι.ο

a i.e., the vena cava and the whole venous system, and the aorta and the whole arterial system.

b The moon has no real connexion with menstruation. Various notions on this subject will be found in H. M. Fox, 180
vessel and the Aorta, a branch out into many fine blood-vessels, which terminate in the uterus. When these are overfull of nourishment (which owing to its own coldness the female system is unable to concoct), it passes through these extremely fine blood-vessels into the uterus; but owing to their being so narrow they cannot hold the excessive quantity of it, and so a sort of haemorrhage takes place. In women the period is not accurately fixed, but it tends to happen when the moon is waning, b which is what we should expect, since the bodies of animals are colder when their environment is colder, and the time of new moon is a cold time on account of the disappearance c of the moon: the same thing explains why the end of the month is stormier than the middle. d When the residue has changed into blood, the menstrual discharge tends to occur in accordance with the period just mentioned; but when the residue has not been concocted, small quantities are secreted from time to time, and this is why "whites" occur in females, even while they are still quite small children. These two secretions of residue, if moderate in amount, keep the body in a sound condition, because they constitute an evacuation of the residues which cause disease. If they fail to occur, or occur too plenteously, they are injurious, producing either diseases or a lowering of the body: and that is why continuous and abundant discharge of "whites" prevents young girls from growing.

Thus the production of this residue by females is,

Selene. For other references see F. H. A. Marshall, "Sexual Periodicity," in Phil. Trans. Royal Soc. (B), CCXXVI (No. 539), p. 442, n. © i.e., complete waning.

See 777 b 35, n.
738 a

τοῖς θήλεσι διὰ τὰς εἰρημένας αἰτίας· μὴ δυναμένης
35 τε γὰρ πέπτειν τῆς φύσεως ἀνάγκη περίττωμα γί-
γνεσθαι μὴ μόνον τῆς ἀχρήστου τροφῆς, ἀλλὰ καὶ
ἐν ταῖς φλεβίν, ὑπερβάλλει τε πληθύνοντα κατὰ
τὰς λεπτοτάτας φλέβας. ἕνεκα δὲ τοῦ βελτίωνος
καὶ τοῦ τέλους η ὕφος καταχρῆται πρὸς τὸν τόπον
τοῦτον τῆς γενέσεως χάριν, ὥπως οἶον ἔμελλε
τοιοῦτον γένηται ἐτερον. ἢδη γὰρ ὑπάρχει δυνάμει
γε ὃν τοιοῦτον οἶον πέρ ἐστὶ σώματος ἀπόκρισις.

738 b

5 Τοῖς μὲν οὖν θήλεσι ἀπασιν ἀναγκαῖον γίγνεσθαι
περίττωμα, τοῖς μὲν αἰματικοῖς πλείον, καὶ τούτων
ἀνθρώπως πλείον· ἀνάγκη δὲ καὶ τοῖς ἄλλοις
ἀθροίζεσθαι τινα σύστασιν εἰς τὸν ὑστερικὸν τόπον.
τὸ δ’ αἰτίον, ὅτι τοῖς θ’ αἰματικοῖς πλείον καὶ
τούτων ὅτι πλείστον τοῖς ἀνθρώποις, εἰρηται
πρότερον.

10 Τοῦ δ’ ἐν μὲν τοῖς θήλεσι πᾶσιν ὑπάρχειν περίτ-
τωμα τοιοῦτον, ἐν δὲ τοῖς ἄρρεσι μὴ πᾶσιν, ἐνα
γὰρ οὐ προϊέται γονήν, ἀλλ’ ὦσπερ τὰ προϊέμενα
τῇ ἐν τῇ γονῇ κωνήσει δημιουργεῖ τὸ συνιστάμενον
ἐκ τῆς ἐν τοῖς θήλεσιν υλῆς, οὕτω τὰ τοιαῦτα ἐν ἐν]
τῇ ἐν αὐτοῖς κωνήσει ἐν τῷ μορίῳ τούτῳ, ὅθεν
15 ἀποκρίνεται τὸ σπέρμα, ταῦτά ποιεῖ καὶ συνίστησιν.
τούτο δ’ ἐστὶν ὃ τόπος ὃ περὶ τὸ ὑπόζωμα πᾶσι
τοῖς ἐχουσιν· ἀρχὴ γὰρ τῆς φύσεως ἡ καρδία καὶ

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1 πληθύνοντα Ζ : πληθύνοντα vulg.
2 προϊέμενα PS : προειρημένα vulg.
3 secluserunt A.-W.

a Sc., from the useful nourishment, viz., blood.
b At 727 a 21 ff., and 728 a 30 ff.
c This sentence has been remodelled in the translation, since in the Greek the construction is not carried through.

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on the one hand, the result of necessity, and the reasons have been given: The female system cannot effect concoction, and therefore of necessity residue must be formed not only from the useless nourishment, but also in the blood-vessels, and when there is a full complement of it in those very fine blood-vessels, it must overflow. On the other hand, in order to serve the better purpose, the End, Nature diverts it to this place and employs it there for the sake of generation, in order that it may become another creature of the same kind as it would have become, since even as it is, it is potentially the same in character as the body whose secretion it is.

In all female animals, then, some residue must of necessity be formed: a greater amount of it in the blooded ones, and the greatest of all in human beings, though some substance must of necessity collect in the region of the uterus in the other animals too. The reason why a larger amount is produced in the blooded animals, and the largest amount of all in human beings, has already been stated. But although a residue of this sort occurs in all females, it does not occur in all males. Why is this? Some males do not emit semen, but, just as the ones which emit semen fashion the creature that is taking shape out of the material supplied by the female by the agency of the movement resident in the semen, so these fashion it into shape by the agency of the movement which resides in that part of themselves whence the semen is secreted; they produce this same effect of causing the material to set. (The part to which I refer is the region around the diaphragm in all those animals which have one, because

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*d Cf. above, 736 a 27 and references there given.
то ἀνάλογον, τὸ δὲ κατὰ προσθήκη καὶ τοῦτον χάριν. αὐτίνον δὴ τοῦ τοῖς μὲν ἄρρεσι μὴ πᾶσιν εἶναι περίττωμα γεννητικὸν, τοῖς δὲ θήλεσι πᾶσιν, ὃτι τὸ ζῷον σῶμα ἐμψυχον ἔστω. αἰὲ δὲ παρέχει τὸ μὲν θῆλυ τὴν ἥλιαν, τὸ δ’ ἄρρεν τὸ δημιουργοῦν. ταύτην γὰρ αὐτῶν φαμέν ἔχειν τὴν δύναμιν ἐκά-τερον, καὶ τὸ εἶναι τὸ μὲν θῆλυ τὸ δ’ ἄρρεν τοῦτο. ὥστε τὸ μὲν θῆλυ ἀναγκαίων παρέχει τῷ σῶμα καὶ ὀγκον, τὸ δ’ ἄρρεν οὐκ ἀναγκαίον οὔτε γὰρ τὰ 25 ὀργάνα ἀνάγκη ἐνυπάρχειν ἐν τοῖς γεγονόμενοι οὔτε τὸ ποιοῦν. ἔστι δὲ τὸ μὲν σῶμα έκ τοῦ θῆλεος, ή δὲ ψυχὴ ἐκ τοῦ ἄρρενος· ή γὰρ ψυχὴ οὐσίᾳ σω-ματός τινός ἔστω. καὶ διὰ τοῦτο ὅσα τῶν μὴ ὀμογενῶν μίγνυται θῆλυ καὶ ἄρρεν (μίγνυται δὲ ἄν ἰσοί οἱ χρόνοι καὶ ἐγγύς αἱ κυήσεις, καὶ τὰ μεγέθη 30 τῶν σωμάτων μὴ πολὺ διέστηκεν), τὸ μὲν πρῶτον κατὰ τὴν ὀμοιότητα γίγνεται κοινὸν ἀμφοτέρων, οἶνον τὰ γεγονόμενα ἐξ ἀλώπεκος καὶ κυνὸς καὶ πέρδικος καὶ ἀλεκτρυώνος, προϊόντος δὲ τοῦ χρόνου καὶ ἐξ ἐτέρων ἐτερά γεγονόμενα τέλος ἀποβαίνει κατὰ τὸ θῆλυ τὴν μορφὴν, ὡσπερ τὰ σπέρματα τὰ 35 ξενικὰ κατὰ τὴν χώραν. αὐτὴ γὰρ ἡ τὴν ἥλιαν

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*a Or “reality.” Cf. De anima 415 b 7 ff., where the Soul is said to be the Cause and principle of the body (a) as the source of its movement, (b) as its Final Cause, that “for the sake of which” the body exists, (c) as being the essence of living bodies. The last is explained thus: the cause (or ground) of the being of anything is its essence; the being of living things is to live; and the Cause and principle of their being and living is Soul. Cf. also Aristotle’s repeated*
the first principle of any natural creature’s system is
the heart or its counterpart, while the lower parts
are an appendage added for the sake of that.) Why
does this generative residue, then, not occur in all
males, although it occurs in all females? The answer
is that an animal is a living body, a body with Soul
in it. The female always provides the material, the
male provides that which fashions the material into
shape; this, in our view, is the specific characteristic
of each of the sexes: that is what it means to be
male or to be female. Hence, necessity requires that
the female should provide the physical part, i.e., a
quantity of material, but not that the male should do
so, since necessity does not require that the tools
should reside in the product that is being made, nor
that the agent which uses them should do so. Thus
the physical part, the body, comes from the female,
and the Soul from the male, since the Soul is the
essence of a particular body. On this account,
when a male and a female of different species copulate
(which happens in the case of animals whose periods
are equal and whose times of gestation run close,
and which do not differ widely in physical size), the
first generation, so far as resemblance goes, takes
equally after both parents (examples are the offspring
of fox and dog, and of partridge and common fowl),
but as time goes on and successive generations are
produced, the offspring finish up by taking after the
female as regards their bodily form, just as happens
when seeds are introduced into a strange locality—
the plants take after the soil, the reason being that

statements that no part of the body can be such in anything
but name unless it has Soul in it; see also P. A. 641 a 25 ff.
Viz., the so-called Laconian hound; see H. A. 607 a 3.
παρέχουσα καὶ τὸ σῶμα τοῖς σπέρμασίν ἐστὶν. καὶ
dιὰ τοῦτο τοὺς μὲν θήλεσι τὸ μέρον τὸ δεκτικὸν οὐ
pόρος ἐστὶν, ἀλλὰ ἔχουσι διάστασιν αἰ ὑστέρας
tοῖς δ' ἀρρεσὶ πόροι τοῖς σπέρμα προειμένοις,
ἀναιμοὶ δ' οὖντο.

Τῶν δὲ περιττώματων ἐκαστὸν ὃμα ἐν τε τοῖς
οἰκείοις τόποις ἐστὶ καὶ γίγνεται περίττωμα: πρό-
tερον δ' οὖθέν, ἀν μὴ τι βία πολλῇ καὶ παρὰ φύσιν.

5 Δὴ ἂν μὲν οὖν αἰτίαν ἀποκρίνεται τὰ περιττῶ-
ματα τὰ γεννητικὰ τοῖς ᾱώοις, εἰρήται.

"Όταν δ' ἐλθῇ τὸ σπέρμα ἀπὸ τοῦ ἄρρενος τῶν
σπέρμα προειμένων, συνίστησι τὸ καθαρώτατον τοῦ
περιττώματος—τὸ γὰρ πλείστον ἀχρηστὸν καὶ ἐν
τοῖς καταμυνίοις ἐστὶν ὦγρον <'ον>¹, ὥσπερ καὶ τῆς
10 τοῦ ἄρρενος γονὴς τὸ ψυρότατον· καὶ τῆς εἰσάγαξ
προέσεως [καὶ]² ἡ προτέρα τῆς υστέρας ἁγῶνος
μᾶλλον τοῖς πλείστοις· ἐλάττω γὰρ ἔχει θερμότητα
ψυχικήν διὰ τὴν ἀπεβίαν, τὸ δὲ πεπεμένον πάχος
ἔχει καὶ σεσωμάτωτα μᾶλλον.

"Ὅσας δὲ μὴ γίνεται θύραξε τις προέσεως, ἡ τῶν
gυναικῶν ἡ τῶν ἀλλῶν ἱώνων, διὰ τὸ μὴ ἐνυπάρχειν
15 ἀχρηστὸν περίττωμα πολὺ ἐν τῇ ἀποκρίσει τῇ
tοιαύτῃ, τοσοῦτον ἐστὶ τὸ ἐγγυνόμενον ὅσον τὸ
ὑπολειπόμενον τοῖς θύραξε προειμένοις ζώοις, ὅ
συνίστησιν ἡ τοῦ ἄρρενος δύναμις ἡ ἐν τῷ σπέρματι

¹ <'ον> supplevi. ² seclusi.
the soil provides the material—i.e., the physical body—for the seeds. And on this account the part in females which receives the semen is not a passage, but it—i.e., the uterus—is fairly wide, whereas the males that emit semen have passages only, and these have no blood in them.

It is only when it occupies its own proper place that each of the residues becomes that particular residue; before that time none of them can do so without great violence exerted contrary to nature.

We have now given the reason for the secretion of the generative residues in animals.

In those species which emit semen, when the semen from the male has entered, it causes the purest portion of the residue to "set"—I say "purest portion," because the most part of the menstrual discharge is useless, being fluid, just as the most fluid portion of the male semen is, and in most cases the earlier discharge during any one emission is less fertile than the later, because it has less soul-heat owing to its being unconcocted, whereas that which has been concocted is thicker and has more body in it.

In those cases (whether women or other female animals) where there is no external discharge (due to there being no large amount of useless residue in the generative secretion), the amount of stuff which is produced within them corresponds in quantity to that which remains behind in those animals which discharge externally. This stuff gets "set" by the dynamis of the male (a) present in the semen which and 718 a 5 above), which explains the phenomenon here mentioned. In fishes and serpents the semen is already concocted before the time of copulation (ibid.).
739 a

τῶν ἀποκρινομένων, ἢ, εἰς τὸ ἀρένεν ἐλθόντος τοῦ ἀνάλογον μορίου ταῖς ὑστέραις, ὥσπερ ἐν τισὶ τῶν 20 ἐντόμων φαίνεται συμβαίνων.

"Ὅτι δ’ ἡ γνωμένη ὑγρότης μετὰ τῆς ἡδονῆς τοῖς θήλεσιν οὐδὲν συμβάλλεται εἰς τὸ κύμα, εἴρηταί πρότερον. μάλιστα δ’ ἂν δοξεῖν, ὅτι καθάπερ τοῖς ἁρρέσει, γίγνεται καὶ ταῖς γυναιξί νῦκτωρ ὁ καλοῦσιν ἐξονειρώττειν. ἀλλὰ τούτῳ σημεῖον οὐθέν γι-25 νεταί γάρ καὶ τοῖς νέοις τῶν ἁρρένων τοῖς μέλλοσι μὲν μηθὲν δὲ προϊημένοις, ἢ τοῖς ἐτεὶ προϊημένοις ἄγονον.

"Ανευ μὲν οὖν τῆς τοῦ ἁρρένου προέσεως ἐν τῇ συνομοσίᾳ ἀδύνατον συλλαβεῖν, καὶ ἀνευ τῆς τῶν γυναικείων περιπτώσεως ἡ θύραζε προελθοῦσης ἡ ἐντός ἡκάνης οὕσης. οὐ συμβαίνοντος μέντοι τῆς 30 εἰσθανίας γίγνεσθαι τοῖς θήλεσιν ἡδονῆς περὶ τὴν ὁμίλιαν τὴν τοιαύταν συλλαμβάνουσαν, ἂν τύχῃ ὁ τόπος (γ’) ὀργῶν καὶ καταβεβηκυία αἱ ὑστέραι ἐντός. ἀλλ’ ὡς ἐπὶ τὸ πολὺ συμβαίνει ἐκεῖνως διὰ τὸ μὴ συμμεμορέω ποῦ τὸ στόμα γνωμένης τῆς ἐκκρίσεως, μεθ’ ἢς εἰσθανε γίγνεσθαι καὶ τοῖς ἁρρεσιν 35 ἡ ἡδονῇ καὶ ταῖς γυναιξίν. ὦτῳ δ’ ἐχοντος εὐδοέεται μᾶλλον καὶ τῷ τοῦ ἁρρενος στῆματι.

'Ἡ δ’ ἄφεσις οὐκ ἐντός γίγνεται, καθάπερ οὐνται τίνες (οτενὼν γάρ το στόμα τῶν υστερῶν), ἀλλ’ εἰς τὸ πρόσθεν, ὥσπερ τὸ θῆλυ προῖται τῆν ἐν ἐνίας αὐτῶν ἰκμάδα γνωμένην, ἐνταῦθα καὶ τὸ ἅρρεν προῖται [ἐάν τις ἐξικμάσῃ]. ότε μὲν οὖν μένει

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1 ἐτὶ προϊημένοις corr. P: ἐπιπροϊημένοις vulg.
2 τόπος γ’ ὀργῶν Α.-W.: τόπος ὁ γεωργῆν P: γ’ om. vulg.
3 ἐντός P: ἐγγύς vulg.
4 sect. Α.-W., Platt.

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is secreted, or (b) when the part of the female analogous to the uterus is inserted into the male (as is observed to take place in certain insects).\textsuperscript{a}

I have said already \textsuperscript{b} that the fluid which is produced in females and accompanies sexual excitement contributes nothing at all to the fetation. The strongest reason for believing that it does is that the phenomenon of night effusions occurs in women just as in men; but this is no proof at all, because it occurs with young men who come almost to the point but in fact emit nothing, and also with those who as yet emit infertile semen.

Conception cannot occur without (a) an emission from the male during copulation and without (b) the presence of the menstrual residue either externally discharged or available in sufficient quantity internally. Conception takes place, however, even if the pleasure which women usually experience during sexual intercourse fails to occur, if the part concerned happens to be in heat and the uterus has descended within. Generally, however, pleasure does occur, because when the secretion, which is usually accompanied by pleasure in man and woman alike, takes place, the \textit{os uteri} has not closed, and in these conditions a better passage is afforded for the semen of the male.

The discharge does not (as some suppose) take place within the uterus, because the \textit{os uteri} is narrow. The discharge of the male takes place in front of it, at precisely the same spot where the female discharges the moisture which is produced in some instances.\textsuperscript{c} Sometimes it remains in this place,
τούτων ἔχειν ἕν τόν τόπον, ὡς δὲ, ἂν τὴν συμ-μέτρως ἔχουσα καὶ θερμὴ διὰ τὴν κάθαρσιν ἡ ὑ-5 στέρα, εἴσω σπᾶ. σημείων δὲ καὶ γὰρ τὰ πρόσθετα3 ύγρὰ προστεθέντα ἀφαιρέται ἕξηρα. ἔτι δὲ ἃ ὅσα τῶν ζύων πρὸς τῷ υποξώματι ἔχει τὰς υστέρας, καθάπερ ὅρνις καὶ τῶν ἵππων οἰ ζωοτοκοῦντες, ἀδύνατον ἐκεῖ μὴ σπάσθαι τὸ σπέρμα, ἀλλὰ ἀφεθέν ἐλθεῖν. ἐλκεὶ δὲ τὴν γονὴν ὁ τόπος διὰ τὴν θερ-10 μοτητα τὴν ὑπάρχουσαν. καὶ ἡ τῶν καταμηνιῶν δὲ ἐκκρίσεις καὶ συνάθρωσις ἐμπυρεύει θερμότητα ἐν τῷ μορίῳ τούτῳ, [ὡστε]4 καθάπερ τὰ κωνικὰ5 τῶν ἀγγείων, ὅταν θερμῶ διακλισθῆ, σπᾶ τὸ ὕδωρ εἰς αὐτὰ καταστρεφομένου τοῦ στόματος. καὶ τούτων μεν τὸν τρόπον γίγνεται σπάσις, ὡς δὲ τινες 15 λέγουσι, τοῖς ὀργανικοῖς πρὸς τὴν συνομίαν μο-ρίοις οὐ γίνεται κατ᾽ οὐθένα τρόπον. ἀνάπαλιν δὲ ὑμβαίνει καὶ τοῖς λέγουσι προέςθαι καὶ τὴν γυ- ναῖκα σπέρμα. προϊμένας γὰρ ἐξω συμβαίνει ταῖς υστέραις πάλιν εἰσὶ σπᾶν, εἰπὲρ μιχθῆται τῇ γονῇ τῇ τοῦ ἀρρενος. τὸ δ’ οὕτω γίγνεσθαι 20 περίεργον, ἢ δὲ φύσει οὐθέν ποτεὶ περίεργον.

"Ὅταν δὲ συστῇ ἡ ἐν ταῖς υστέραις ἀπόκρυσις τοῦ θύλεως ὑπὸ τῆς τοῦ ἀρρενος γονῆς, παρα-πλήσιον ποιοῦσθαι ἐπὶ τοῦ γάλακτος τῆς πνευτίας: καὶ γὰρ ὀ πνεύτη γάλα ἐστὶ θερμότητα ζωτικήν ἔχων, ἢ τὸ ὁμοιον εἰς ὑν ἀγει καὶ συνιστησι,

1 ἔχων Y: ἔκοντα vulg. 2 τόπον Platt: τρόπον vulg. 3 πρόσθετα Π: πρόσθεν vulg. 4 ὡστε seclusi. 5 κωνικὰ Platt: ἀκόνιτα vulg.: vas quod non est plenum

Σ (=κεβα ?).

* Cf. 728 a 31 ff.

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sometimes, if the uterus happens to be in a suitable condition and hot owing to the evacuation of the menses, the uterus draws it in. Evidence for this is the fact that pessaries though wet when applied are dry when removed. Also, in those animals (such as birds and viviparous fishes) whose uterus is close by the diaphragm there is no alternative: the semen must be drawn in; it cannot enter at the moment of discharge. This region, in virtue of the heat present in it (the discharge and aggregation of the menstrual fluid also produce fiery heat in this part) draws up the semen in the same way that conical vessels which have been washed out with something warm draw water up into themselves when they are turned mouth downwards. And that is the way in which the semen is drawn in; it is certainly not done, as some allege, by the parts that are instrumental in copulation.\textsuperscript{a} We find the situation reversed in the theory that the woman as well as the man emits semen, since if the uterus emits any semen outside itself, it will have to draw it back inside again if it is to mingle with the semen of the male. Such a performance is superfluous, and Nature does nothing which is superfluous.

The action of the semen of the male in "setting" the female's secretion in the uterus is similar to that of rennet upon milk.\textsuperscript{b} Rennet is milk which contains vital heat, as semen does, and this integrates the homogeneous substance and makes it "set." As the

\textsuperscript{a} Cf. 755 a 18. This is a remarkable intuition of the essential rôle played by ferment action in embryonic development. \textsuperscript{b} Cf. also Job x. 10 "Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and knit me together with bones and sinews" (R.V.).
25 καὶ ἡ γονὴ πρὸς τὴν τῶν καταμηνών φύσιν ταὐτὸν πέπονθεν· ἡ γὰρ αὐτῇ φύσις ἐστὶ γάλακτος καὶ καταμηνών. συνιόντος δὴ τοῦ σωματόδους ἐκ-κρίνεται τὸ υγρὸν, καὶ περισταται κύκλῳ ἡραμο-μένον τῶν γενηρῶν ὑμένες, καὶ εἰς ἀνάγκης καὶ ἐνεκά τινος· καὶ γὰρ θερμανομένων ἡπαίνεσθαι ἀναγκαῖον τὰ ἐσχάτα καὶ ψυχομένων, καὶ δεὶ μὴ ἐν υγρῷ τὸ ζῷον εἶναι ἀλλὰ κεχωρισμένον. καλοῦνται δὲ τούτων οἱ μὲν ὑμένες τὰ δὲ χόρια, διαφέροντα τῷ μάλλον καὶ ἡπτόν· ὅμοιως δὲ ἐνυπάρ-χουσιν ἐν τε τοῖς ὀστόκοις ταῦτα καὶ τοῖς ζωο-τόκους.

"Οταν δὲ συστῇ τὸ κύμα ἡδη, παραπλήσιον ποιεῖ τοῖς σπειρομένοις. ἡ μὲν γὰρ ἀρχή καὶ ἐν τοῖς σπέρμασιν ἐν αὐτοῖς ἐστὶν ἡ πρώτη· ὅταν δὲ αὐτῇ ἀποκριθῇ ἐνοῦσα δυνάμει πρῶτον, ἀπὸ ταῦ-της ἀφίεται ὁ τε βλαστὸς καὶ ἡ ῥίζα. αὐτῇ δὲ ἐστὶν ἡ τῆς τροφῆς λαμβάνει· δεῖται γὰρ αὐξήσεως τὸ φυτὸν. οὕτω καὶ ἐν τῷ κυήματι τρόπον τινὰ πάντων ἐνότων τῶν μορίων δυνάμει ἡ ἀρχὴ πρὸ ὕδου μάλιστα ἐνυπάρχει. διὸ ἀποκρίνεται πρῶτον ἡ καρδία ἐνεργείας. καὶ τούτῳ οὐ μόνον ἐπὶ τῆς αὐτῆς ἀισθήσεως δὴλον (συμβαίνει γὰρ οὕτως), ἀλλὰ καὶ ἐπὶ τοῦ λόγου. ὅταν γὰρ ἀπὸ ἁμφοῖν ἀποκριθῇ, δεῖ αὐτὸ αὐτὸ διοικεῖν τὸ γενόμενον, καθάπερ ἀπ-

1 ταὐτὸ P: τοῦτο vulg. 2 δὴ Λ.-W., Οβ* : δὲ vulg.

α φύσις, as often, refers specially to the substance of the thing. The substance of milk and the menstrual fluid is identical, because they are both residues of the useful nourishment.
nature of milk and the menstrual fluid is one and the same, the action of the semen upon the substance of the menstrual fluid is the same as that of rennet upon milk. Thus when the "setting" is effected, i.e., when the bulky portion "sets," the fluid portion comes off; and as the earthy portion solidifies membranes form all round its outer surface. (This is the result of necessity; but also it is to serve a purpose: (a) Necessity ordains that the extreme surface of a thing should solidify when heated as well as when cooled; (b) it is requisite that the young animal should not be situated in fluid but well away from it.) Some of these are called membranes; some choria: and they differ by the "more and less." They are found in Ovipara and Vivipara alike.

Once the fetation has "set," it behaves like seeds sown in the ground. The first principle (of growth) is present in the seeds themselves too, and as soon as this, which at first was present potentially, has become distinct, a shoot and a root are thrown out from it, the root being the channel by which nourishment is obtained, for of course the plant needs material for growth. So too in the fetation, in a way all the parts are present potentially, but the first principle has made the most headway, and on that account the first to become distinct in actuality is the heart. This is plain not only to the senses (for after all it is a matter of fact), but also to the reason. Once the fetation which has been formed is separate and distinct from both the parents, it must manage for itself, just like a son who has set up a house of his own independently of his

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\[a\] See also H.A. Bk. VI, ch. 3.

\[b\] See 737 b 7, n., and Introd. § 70.
οικοθέν τέκνου ἀπὸ πατρός. ὡστε δεὶ ἄρχην ἔχειν, ἄφ’ ἂς καὶ υστερον ἡ διακόσμησις τοῦ σώματος γίνεται τοῖς ζῶοις. εἰ γὰρ ἔξωθέν ποτ’ ἔσται καὶ 10 υστερον ἐνεομένη, οὐ μόνον διαπορήσειν ἄν τις τὸ πότε, ἀλλ’ ὀτι ἀνάγκη, ὅταν ἐκαστὸν χωρίζεται τῶν μορίων, ταύτην ὑπάρχειν πρῶτον, ἔξω ἂς καὶ ἡ αὔξησις ὑπάρχει καὶ ἡ κίνησις τοῖς ἄλλοις μορίοις. διόπερ ὅσιο λέγουσιν, υστερον Δημόκριτος, τὰ ἔξω πρῶτον διακρίνεσθαι τῶν ζῷων, υστερον 15 ἃ τά ἐντόσ, οὐκ ὀρθῶς λέγουσιν, υστερον ἔξουσιν ἡ λιθίνων ζώων. τὰ μὲν γὰρ τοιαύτ’ οὐκ ἔχει ἄρχην ὅλως, τὰ δὲ ζῶα πάντ’ ἔχει καὶ ἐντόσ ἔχει. διὸ πρῶτον ἡ καρδία φαίνεται διωρισμένη πάσι τοῖς ἐναίμοις· ἄρχη γὰρ αὐτή καὶ τῶν ὀμοιομερῶν καὶ τῶν ἀνομοιομερῶν. ἡδὶ γὰρ ἄρχην ταύτην 20 ἕξιον ἀκούσαι τοῦ ζῶου καὶ τοῦ συστήματος, οταν δὲνται τροφῆς· τὸ γὰρ δὴ ὅν’ αὐξάνεται. τροφὴ δὲ ζῶου ἡ ἐσχάτη αἷμα καὶ τὸ ἀνάλογον. τούτων δ’ ἄγγειον αἱ φλέβες· διὸ ἡ καρδία καὶ τούτων

1 ὅν] ζῷον Υ. ὕποικαί βοηθήσων

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*a* See Diels, *Vorsokr.* 5 68 A 145.

*b* See Introd. § 19.

*c* The point is that by this time the fetation is definitely constituted—it is an individual—it *exists*, and that which exists can correctly be said to have an ἄρχη. Also, that which exists needs nourishment, and in animals nourishment means blood, of which the heart is the ἄρχη. (As Aristotle says elsewhere, 735 a, the heart supplies the principle of growth, and the nutritive faculty of Soul operates through the heart.) This, then, is why, as soon as the fetation is definitely constituted, the heart is formed—otherwise no growth could take place.

*d* It is unnecessary to read ζῷον for ὅν: ὅν gives better point to the argument, with which compare the passage 194
father. That is why it must have a first principle, from which also the subsequent ordering of the animal's body is derived. Otherwise, supposing this principle is to come in at some moment from outside and take up its position inside later on, then we may well be puzzled at what moment this is to happen, and also we may point out that of necessity the first principle must be present at the outset, at the time when each of the parts is being separated from the rest, since the growth and movement of the other parts are derived from it. That is why those people are wrong who, like Democritus,* hold that the external parts of animals become distinct first, and then the internal ones. They might be speaking of animals carved out of wood or stone, the sort of things which have no first principle at all, whereas living animals all have such a principle, and it is inside them. On this account in all blooded animals it is the heart which can first be seen as something distinct, as this is the first principle both of the "uniform" and of the "non-uniform" parts b—since this is justifiably designated as first principle of the animal or organism from the moment when it begins to need nourishment,c for of course that which exists grows,d and, for an animal, the ultimate form of nourishment is blood or its counterpart. Of these fluids the blood-vessels are the receptacle,e and therefore

735 a 13-26 (where again the reading with ἕνω should be kept in 735 a 22). Here the point is clearly made that, once a thing has come into being (γέννα), it must of necessity grow. See also note on 744 b 36.

c The blood-vessels distribute the "ultimate nourishment" to the parts of the body, which, as Aristotle says (743 a 1), are moulded round them like a wax figure round a core or foundation, and are formed out of them.
αρχή. δήλον δὲ τούτο ἐκ τῶν ἱστοριῶν καὶ τῶν ἀνατομῶν.

'Επεὶ δὲ δυνάμει μὲν ἡδὴ ζώων ἀτέλες δὲ, ἄλ-25 λοθεν ἀναγκαῖον λαμβάνειν τὴν τροφήν. διὸ χρήται
tῇ ύστερᾳ καὶ τῇ ἐχούσῃ, ὥσπερ γὰρ φυτῶν, τοῦ
λαμβάνειν τροφήν, ἐως ἂν τελεωθῇ πρὸς τὸ εἶναι
ἡδὴ ζώων δυνάμει πορευτικὸν. διὸ ἐκ τῆς καρδίας
tὰς δύο φλέβας πρῶτον ἡ φύσις ὑστεράσκει· ἀπὸ
dὲ τούτων φλέβας ἀπήρτηται πρὸς τὴν ύστεραν ὁ
30 καλοῦμενος ὁμφαλός. ἐστὶ γὰρ ὁ ὁμφαλὸς φλάβ,
tοῖς μὲν μία, τοῖς δὲ πλεῖοις τῶν ζώων. περὶ δὲ
tαύτας κέλυφος δερματικὸν [ὁ καλοῦμενος ὁμφα-35
λός] διὰ τὸ δεῖσθαι σωτηρίας καὶ σκέψης τὴν τῶν
φλέβων ἀσθένειαν. αἶ δὲ φλέβεσ σῶν μίξαι πρὸς
τὴν ύστεραν συνάπτοντοι, δι’ ὄν λαμβάνει τὸ κύμα
tὴν τροφήν. τούτων γὰρ χάριν ἐν τοῖς ύστεραις
μένει τὸ ζώων, ἄλλ’ οὖν ὡς Δημόκριτος φησίν, ἵνα
dιαπλάττηται τὰ μόρια κατὰ τὰ μόρια τῆς ἐχούσης.
tούτω γὰρ ἐπὶ τῶν ψυτοκούντων φανερῶν ἤκεινα
γὰρ ἐν τοῖς ὅσι λαμβάνει τὴν διάκρισιν, κεχωρι-
σμένα τῆς μήτρας.

Ἀπορήσεις δ’ ἂν τις, εἰ τὸ αἷμα μὲν τροφή ἐστιν,
ἡ δὲ καρδία πρώτη γίνεται ἐναίμος οὕσα, [τὸ δ’
αἷμα τροφής,] ὡς ἄλλ’ ἔστηκεν τὸ τροφή 
5 ἡ πρώτη τροφή; ἡ τούτ’ ὡς αἰσθήτης, ὡς πᾶσα

1 πρῶτας Ρ. 2 seclusit Bekker.
3 seclusurunt A.-W.; pro τὸ δ’ αἷμα . . . θύραβε et sanguis
   est ex extrinseco Σ.

a H.A. Bk. III, ch. 3.
b Or, "sketches in," "traces out." Cf. 743 b 20, and a
different metaphor at 743 a 2.
c Cf. 745 b 25 ff. d See Diels, Vorsokr. 5 68 A 144.

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the heart is the first principle of them as well. This is clearly brought out in the Researches and in the Dissections.

Now since the fetation is already an animal potenti-ally, though an imperfect one, it must get its nourishment from elsewhere; and that is why it makes use of the uterus, i.e., of the mother, just as a plant makes use of the earth, in order to get its nourishment, until such time as it is sufficiently perfected to be a potenti-ally locomotive animal. That is why Nature prescribes first of all the two blood-vessels that run from the heart; and attached to these are some small blood-vessels which run to the uterus, forming what is known as the umbilicus, the umbilicus being of course a blood-vessel—a single blood-vessel in some animals, and consisting of more numerous ones in others. Round these blood-vessels there is a skin-like integument, because the blood-vessels being weak need a protective covering to keep them safe and sound. The blood-vessels join on to the uterus as though they were roots, and through them, the fetation gets its nourishment. And that of course is the reason why the young animal stays in the uterus (not as Democritus alleges, in order that its parts may be moulded after the fashion of the parts of its mother). This is manifest in the case of the Ovipara, whose parts become distinct in the egg, i.e., after they have been separated from the matrix.

Here is a puzzle which may be raised. If (1) the blood is nourishment, (2) the heart is the first thing to be formed, and when formed contains blood, and (3) the nourishment comes from outside, from whence did the first nourishment enter? Well, perhaps

* i.e., the blood which is in the heart to begin with.

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θύραθεν, ἀλλ’ εὐθὺς, ὕστερ ἐν τοῖς τῶν φυτῶν
σπέρμασιν ἔνεστὶ τι τοιοῦτον τὸ φαινόμενον πρό-
τον γαλακτώδες, οὕτω καὶ ἐν τῇ ὠλῃ τῶν ζῴων
τὸ περίττωμα τῆς συστάσεως τροφῆς ἐστὶν.

Ἡ μὲν οὖν αὐξήσις τῷ κυήματι γίνεται διὰ τοῦ
ομφαλοῦ τὸν αὐτὸν τρόπον ὑπέρ διὰ τῶν ῥίζῶν
τοῖς φυτοῖς [καὶ τοῖς ζῴοις αὐτοῖς, ὅταν ἀπο-
λυθῶσιν, ἐκ τῆς ἐν αὐτοῖς τροφῆς]· περὶ ὧν ῥύμμεθαι
λεκτέων κατὰ τοὺς οἰκείους τῶν λόγων καύροὺς. ἦ
δὲ διάκρισις γίγνεται τῶν μορίων οὐχ ὡς τινες
ὑπολαμβάνουσι, διὰ τὸ πεφυκέναι φέρεσθαι τὸ
ομοιον πρὸς τὸ ὁμοιον (πρὸς γὰρ πολλαῖς ἄλλαις
αἰσ ὁ λόγος ὀντός ἔχει δυσχερείας, συμβαίνει
χωρὶς ἐκαστον γίνεσθαι τῶν μορίων τῶν ὁμοιο-
μερῶν, οἶνον ὡστά καθ’ αὐτὰ καὶ νεῦρα, καὶ τὰς
σάρκας καθ’ αὐτάς, εἰ τὸν ἀποδέξατο ταύτην τὴν
αἰτίαν), ἀλλ’ ὅτι τὸ περίττωμα τὸ τοῦ θήλεος
δυνάμει τοιοῦτον ἔστων οἶνον φύσει τὸ ζῷον, καὶ
ἔνεστὶ δυνάμει τὰ μόρια, ἐνεργεία δ’ οὕθεν, διὰ
ταύτην τὴν αἰτίαν γίνεται ἐκαστὸν αὐτῶν, καὶ ὅτι
τὸ ποιητικὸν καὶ τὸ παθητικόν, ὅταν θύγασιν, ὅν
τρόπον ἔστι τὸ μὲν ποιητικὸν τὸ δὲ παθητικὸν (τὸν
dὲ τρόπον λέγω τὸ ὡς καὶ οὐ καὶ ὅτε), εὐθὺς τὸ
25 μὲν ποιεῖ τὸ δὲ πάσχει. ὥλην μὲν οὖν παρέχει τὸ

1 seclusi: suspicatus est Platt: τὸν αὐτὸν . . . τροφῆς om. Σ.

a This phrase seems to be an interpolation, connected
perhaps with ll. 29-31 below.

b This commonplace of thought in Greek philosophy and
medicine is a pseudo-scientific form of a proverbial maxim
(cf. "birds of a feather"), specially alluring to the Greeks.
Cf. especially Hippocrates, π. φύσος παυδίου, ch. 17 init. and
fin. (vii. 496-498 Littré). See quotation in note on 742 a 1.
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after all it is not true to say that all the nourishment comes from outside. In the seeds of plants there is some nutritive matter, which at first has a milky appearance; and it may be that in the same way, in the material of the animal, the residue left over from its construction is present as nourishment for it from the outset.

So then, the fetation's growth is supplied through the umbilicus in the same way that a plant's growth is supplied through its roots [and also as that of animals is, when they have been separated, from the nourishment which is in themselves]. Of these matters we shall have to speak later at the appropriate occasions in our discussions. As for the differentiation of the various parts: this is not due, as some suppose, to any natural law that "like makes its way to like." This theory involves quite a number of difficulties, one being that if you accept it as stating a valid reason, it follows that each of the "uniform" parts, such as bones, and sinews, and flesh, is formed separately, each one all on its own. The true reason why each of these parts is formed is that the residue provided by the female is potentially the same in character as the future animal will be, according to its nature; and although none of the parts is present in actuality in that residue, they are all there potentially. A further reason is this. When a pair of factors, the one active and the other passive, come into contact in the way in which one is active and the other passive (by "way" I mean the manner, the place, and the time of the contact), then immediately both are brought into play, the one acting, the other being acted upon. In this case, it is the female which provides the matter, and the male which provides the
θῆλυ, τήν δ’ ἀρχὴν τῆς κινήσεως τὸ ἄρρεν. ὡσπερ δὲ τὰ ὑπὸ τῆς τέχνης γνώμενα γίνεται διὰ τῶν ὀργάνων, ἐστὶ δ’ ἄλλῃστερον εἰπεῖν διὰ τῆς κινήσεως αὐτῶν, αὐτὴ δ’ ἐστὶν ἡ ἐνέργεια τῆς τέχνης, ἢ δὲ τέχνη μορφή τῶν γνωμένων ἐν ἄλλω, οὔτως ἡ τῆς θρεπτικῆς ψυχῆς δύναμις, ὡσπερ καὶ ἐν αὐτοῖς τοῖς ζῴως καὶ τοῖς φυτοῖς ὡστερον ἐκ τῆς τροφῆς ποιεῖ τὴν αὐξήσιν, χρωμένη οἶνον ὀργάνοις θερμότητι καὶ ψυχρότητι (ἐν γὰρ τούτοις ἡ κάμησις ἑκείνης, καὶ λόγῳ τοῦ ἐκαστὸν γίνεται), οὔτω καὶ εἰς ἀρχὴς συνιστάται τὸ φύσει γεγυμένον· ἡ γὰρ αὐτή ἐστίν ὑλὴ ἢ αὐξάνεται καὶ εἰς ἃς συνίσταται τὸ πρῶτον, ὡστε καὶ ἡ ποιοῦσα δύναμις ταύτῳ [τῷ εἰς ἀρχὴς· μείζων δὲ αὐτὴ ἐστίν]. εἰ οὖν αὐτὴ ἐστὶν ἡ θρεπτικὴ ψυχῆ, αὐτὴ ἐστὶ καὶ ἡ γεννώσα· καὶ τοῦτο ἐστὶν ἡ φύσις ἡ ἐκάστου, ἐνυπάρχουσα καὶ ἐν φυτοῖς καὶ ἐν ζῴως πάσιν. τὰ δ’ ἄλλα μόρια τῆς ψυχῆς τοῖς μὲν ὑπάρχει τοῖς δ’ οὐχ ὑπάρχει τῶν ζώντων. ²

Ἐν μὲν οὖν τοῖς φυτοῖς οὐ κεχώρισται τὸ θῆλυ 5 τοῦ ἄρρενος· ἐν δὲ τοῖς ζῷοις ἐν οἷς κεχώρισται, V προσδεῖται τὸ θῆλυ τοῦ ἄρρενος. ³ καίτοι τις ἀπο-

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1 seclusi. μείζων ... ἐστίν secl. A.-W., qui et ταυτό τῷ εἰς ἀρχῆς γεννήσαντί ἐστίν: Btf. τῇ εἰς ἀρχῆς [μ. ... ἐ:].

2 ζῶντων Peck: ζῶων vulg.: cf. 731 a 31, ubi PY ζώων pro ζῶντων: in quibusdam corporibus quae vivunt Σ.

3 τὸ θῆλυ τοῦ ἄρρενος Peck, docente Platt: τοῦ θῆλεος τὸ ἄρρεν vulg.

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¹ Cf. 734 b 36 ff. and P.A. 640 a 32.
² See App. B §§ 6, 9, 15.
³ Cf. Phys. 192 b 21 ff. ὡς οὖν τῆς φύσεως ἀρχῆς τῶν καὶ αὐτὰς τοῦ κινεῖσθαι καὶ ἥρμειν ... 32 φύσιν δὲ ἐχεῖ ὅσα τοιαύτην 200
principle of movement. Now the products which are formed by human art are formed by means of instruments, or rather it would be truer to say they are formed by means of the movement of the instruments, and this movement is the activity, the actualization, of the art, for by "art" we mean the shape of the products which are formed, though it is resident elsewhere than in the products themselves. The dynamis of the nutritive Soul behaves in the same way. Just as, in the independently existing animal or plant, this Soul, which uses heat and cold as its instruments (for it is in these that its movement subsists, each several thing being formed according to some definite logos), at a later stage produces growth out of the nourishment supplied, so in precisely the same way at the very outset, this Soul, while the natural object is being formed, causes it to be set and constituted; since, as the matter from which the object derives its growth is identical with that out of which it was originally set and constituted, so too the dynamis which fashions the object is identical. If, then, this is the nutritive Soul, this it is which also generates the object. And this part of Soul it is which is the "nature" of each several object, being present alike in plants and in animals one and all, whereas the other parts of Soul, while present in some living things, are absent from others.

Now in plants the female is not separate from the male; in certain of the animals, however, it is separate, and here, in addition, it has need of the female. And yet anyone might well raise the puzzle, why the female cannot generate alone.
ρήσειεν ἃν διὰ τίν’ αἰτίαν. ἐὰν περί ἔχει τὸ θῆλυ· τὴν αὐτὴν ψυχὴν καὶ ἡ ὑλὴ τὸ περίττωμα τὸ τοῦ θῆλεος ἐστι, τί προσδεῖται τοῦ ἄρρενος, ἀλλ’ οὐκ αὐτὸ ἢς αὐτοῦ γεννᾷ τὸ θῆλυ· αὐτὶον δ’ ὦτι διαφέρει τὸ ζῷον τοῦ φυτοῦ αἰσθήσει: ἀδύνατον δὲ πρόσωπον ἡ χεῖρα ἡ σάρκα εἶναι ἡ ἄλλο τι μόριον μὴ ἐνούσης αἰσθητικῆς ψυχῆς, ἡ ἐνεργεία ἡ δυνάμει, καὶ ἡ πη ἡ ἀπλῶς· ἐσται γὰρ οἶον νεκρῶς ἡ νεκρῶν μόριον. εἰ οὖν τὸ ἄρρεν ἐστὶ τὸ τῆς τοιαύτης ποιητικῆς ψυχῆς, ὅπου κεχώρισται τὸ θῆλυ καὶ τὸ ἄρρεν, ἀδύνατον τὸ θῆλυ αὐτὸ ἢς αὐτοῦ γεννᾷ ζῷον· τὸ γὰρ εἰρημένον ἢν τὸ ἄρρενι εἶναι· ἐπεὶ ὅτι γ’ ἔχει λόγον ἡ λεχθεῖσα ἀπορία, φανερὸν ἕπι τῶν ὀρνίθων τῶν τὰ ὑπηνέμα τικτόντων, ὦτι δύναται μέχρι γέ τινως τὸ θῆλυ γεννᾷν. ἐτι δ’ ἔχει καὶ τοῦτο ἀπορίαιν, πῶς τις αὐτῶν τὰ ψά φησει ζῆν. οὔτε γὰρ οὕτως ὡς τὰ γόνιμα ὑπ’ ἐνδέχεται (ἐγένετο γὰρ ἀν ἢς αὐτῶν ἐνεργείας ἐμφυχον) οὐθ’ οὕτως ὡσπερ ξύλον ἡ λίθος. ἐστι γὰρ καὶ τούτων τῶν ψῶν φθορά τις ὡς μετεχόντων τρόπων τινὰ ζωῆς πρότερον. δῆλον οὖν ὅτι ἔχει τινὰ δυνάμει ψυχῆν. ποιαν οὖν ταύτην; ἀνάγκη δὴ τῆς ἐσχάτην. αὐτὴ δ’ ἐστὶν ἡ θρεπτικὴ· αὐτὴ

1 ἄρρενι S: ἄρρεν vulg.

a Cf. 732 a 13, n.
b The production of sentient Soul.
to what cause this is due. Granted that the female possesses the same Soul (as the male) and that the residue provided by the female is the material (for the fetation), why has the female any need of the male in addition? Why does not the female accomplish generation all by itself and from itself? The reason is that there is a difference between animal and plant: the animal possesses sense-perception. It is impossible for any part of the body whatever (face, hand, flesh, etc.) to exist unless sentient Soul is present in it, whether in actuality or potentially, whether in some qualified sense or without qualification. Otherwise what we have will be on a par with a dead body or a dead limb. Thus, if the male is the factor which produces the sentient Soul in cases where male and female are separate, it is impossible for the female all by itself and from itself to generate an animal; because the faculty just mentioned is the essence of what is meant by "male." Still, it is not at all unreasonable to raise the puzzle we have stated, as is shown by the instance of those birds which lay wind-eggs: this proves that up to a point the female is able to generate. But there is a puzzle here too: In what sense are we to say that these eggs are alive? We cannot say that they are alive in the same sense as fertile eggs, for in that case an actual living creature would hatch out from them; nor are they on a par with wood and stone, because these eggs go bad just as fertile ones do, and this seems to indicate that to start with they were in some way alive. Hence it is clear that potentially they possess Soul of a sort. What sort, then? The lowest, it must be, obviously; and this is nutritive Soul, because this it is which is present
γὰρ ὑπάρχει πᾶσιν ὁμοίως ζῴους τε καὶ φυτῶις. διὰ τί οὖν οὐκ ἀποτελεῖ τὰ μόρια καὶ τὸ ζῷον; ὥστε δὲι αἰσθητικὴν αὐτὰ ἔχειν ψυχὴν, οὐ γὰρ ἐστὶν ὅσπερ φυτοῦ τὰ μόρια τῶν ζῴων. διὸ δεῖται τῆς τοῦ ἄρρενος κοινωνίας: κεχώρισται γὰρ ἐν τούτοις "30 ὅπερ καὶ συμβαίνει: τὰ γὰρ ὑπηνέμα γίνεται γόνιμα, εὰν ἐν τινὶ καρφῷ τὸ ἄρρεν ἐποχεύσῃ. ἀλλὰ περὶ μὲν τῆς τούτων αὐτίας ὅστερον διορισθήσεται.

Εἰ δὲ ἐστὶ τι γένος ὁ θήλυ μὲν ἐστὶν, ἄρρεν δὲ μὴ ἔχει κεχωρισμένον, ἐνδέχεται τούτοις ζῷων ἐξ αὐτοῦ γεννᾶν. ὅπερ ἄξιοπιστώς μὲν οὐ συνώπται 35 μέχρι θε τοῦ κόσμου, ποιεῖ δὲ διστάζειν ὁ ἕνας ἐν τῷ γένει τῷ τῶν ἱχθύων τῶν γὰρ καλουμένων ἐρυθρώνων ἀρρην μὲν οὔθες ὅπται πω, θῆλειαι δὲ καὶ κυμάτων πλήρεις. ἀλλὰ τούτων μὲν οὔτω πεῖραν ἔχομεν ἄξιοπιστον, οὔτε δὲ θῆλεα οὔτε ἄρρενα καὶ ἐν τῷ τῶν ἱχθύων γένει ἐστὶν, οἶνον αἱ τῇ ἐγχέλεις καὶ γένος τι κεστρέων περὶ τοὺς τελματιαίους ποταμοὺς. ἐν ὅσοις δὲ κεχώρισται τὸ θῆλυ καὶ τὸ ἄρρεν, ἀδύνατον αὐτὸ καὶ αὕτο τὸ θῆλυ γεννᾶν εἰς

1 ἀνεὺς ὅξείας addit P. 2 ἕνας Hackforth.

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a See 750 b 3 ff., 757 b 1 ff., also 730 a 5 ff. and H.A. 539 b 1.

b Probably some species of Serranus, perhaps S. anthias (a sea-perch). Cf. H.A. 538 a 21, 567 a 27. Actually the majority of species of Serranus are hermaphroditic (see E. S. Goodrich, Cyclostomes and Fishes, 430), as was discovered by Cavolini in the latter part of the 18th cent. See A.-W., Introduction, pp. 32 ff.

c i.e., roe.

d Eels do not develop generative organs except in deep water, whither they go in order to breed. This is taken to 204.
alike in all animals and plants. Why then does this Soul fail to bring the parts to their completion and so produce an animal? Because the parts of an animal are bound to possess sentient Soul, since they are not on a par with those of a plant; and that is why the male is required to take its share in the business (the male being separate from the female in such animals). The facts bear this out: wind-eggs become fertile if the male treads the female within a certain period. However, the cause of these things will be fully determined later on.

If there is any class of animal which is female and has no separate male, it is possible that this generates offspring from itself. This has not so far been reliably observed, it is true, but some instances in the class of fishes give cause to suspect that it may be the case. Thus, of the fish known as *erythrinus* not a single male specimen has so far been observed, whereas female ones have been, full of fetations. But although with regard to these we have no reliable proof so far, there are also in the class of fishes some which are neither male nor female: *e.g.*, eels, and one sort of *cestreus* which frequents marshland rivers. In all animals, however, where the male and female are separate, the female is unable by itself to generate offspring indicate that they are descended from an original deep-water fish. See additional note, p. 565.

* This cannot be the grey mullet (*Mugil capito*, Cuv.), but is probably a species of *Muraena* or *Gymnotus*. In P. A. 696 a 5, Aristotle speaks of a *cestreus* found in the lake at Siphai in Boeotia, on the south coast, near Thespiae (now Tipha). Cf. also the reference at 763 b 1 to Pyrrha, where there was a lagoon which was apparently one of Aristotle’s favourite spots for studying animals.
τέλος· τὸ γὰρ ἄρρεν μάτην ἄν ἦν, ἡ δὲ φύσις οὐδὲν
5 ποιεῖ μάτην. διὸσπερ ἐν τοῖς τοιούτοις ἂεὶ τὸ ἄρρεν
ἐπιτελεῖ τὴν γένεσιν. ἐμποιεῖ γὰρ τούτῳ τὴν αἰ-
θοθητικὴν ψυχὴν, ἡ δὲ αὐτοῦ ἡ διὰ τῆς γονῆς.
ἐνυπαρχόντων δ' ἐν τῇ ὠλη δυνάμει τῶν μορίων,
ὅταν ἄρχῃ γεννηται κινήσεως, ὡσπερ ἐν τοῖς αὐτο-
μάτοις θαύμασι, συνείρεται τὸ ἐφεξῆς· καὶ δ' ἐπὶ
10 λοίπον λέγειν τινὲς τῶν φυσικῶν, τὸ "φέρεσθαι εἰς
τὸ ὦμοιον," λεκτέον οὐχ ὡς τόπον μεταβάλλοντα
tὰ μόρια κινεῖσθαι, ἀλλὰ μένοντα καὶ ἀλλοιωμένα
μαλακότητι καὶ σκληρότητι καὶ χρώματι καὶ ταῖς
ἀλλαίς τοῖς τῶν ὀμοιομερῶν διαφοράῖς, γινόμενα
15 ἑνεργεία ὁ ὑπήρχεσα ὄντα δυνάμει πρότερον. γίγ-
νεται δὲ πρῶτον ἡ ἄρχη. αὐτὴ δ' ἐστὶν ἡ καρδία
τοῖς ἐναίμοις, τοῖς δ' ἅλλοις τὸ ἀνάλογον, ὡσπερ
εἰρηται πολλάκις. καὶ τούτῳ φανερον οὐ μόνον
κατὰ τὴν αἰσθήσιν, ὅτι γίγνεται πρῶτον, ἀλλὰ καὶ
περὶ τὴν τελευτήν· ἀπολείπει γὰρ τὸ ἐξήν ἐνεπῆθην
20 τελευταίον, συμβαίνει δ' ἐπὶ πάντων τὸ τελευταῖον
γινόμενον1 πρῶτον ἀπολείπειν, τὸ δὲ πρῶτον τελευ-
ταίον, ὡσπερ τῆς φύσεως διανυσματοφύσης καὶ

1 γενόμενον P.

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a i.e., the matter provided by the female.
b See note on 734 b 10.
c φυσικοὶ, sometimes φυσιολόγοι, a term used by Aristotle
to describe the early writers on φύσις, i.e., nature, or the
nature (stuff) of the universe and its contents. They include
the so-called "early philosophers," and apparently also
Hippocrates, as here (see note on 740 b 14). Several of the
pre-Socratic philosophers had made use of this principle in
various connexions.—See also pp. xvi f.
d Cf. above, 740 b 14.
e See Introd. § 48.
f See App. B §§ 4-6, 9-10.
and bring it to completion: if it could, the existence of the male would have no purpose, and Nature does nothing which lacks purpose. Hence in such animals the male always completes the business of generation—it implants sentient Soul, either acting by itself directly or by means of semen. As the parts of the animal to be formed are present potentially in the matter, once the principle of movement has been supplied, one thing follows on after another without interruption, just as it does in the "miraculous" automatic puppets. And the meaning of the statement, made by some of the physiologists, about like "making its way to like," must be taken to be not that the parts of the body "move" in the sense of changing their position, but that while remaining in the same position they undergo "alteration" as regards softness, hardness, colour, and the other differences which belong to the uniform parts; that is, they become in actuality what previously all along they had been potentially. The first to be formed is the "principle," which in blooded animals is the heart and in the others the counterpart of the heart, as I have said many times over. There can be no doubt about this, because our senses tell us that it is the first thing formed; but the truth of it is confirmed by what happens when the creature dies: the heart is the place where life fails last of all; and we find universally that what is the last to be formed is the first to fail, and the first to be formed is the last to fail. It is as though Nature were a runner, covering a double course there and back, and retracing her

\[ Cor \text{ primum vivens ultimum moriens: cf. Ebstein et al., } \]
\[ Mitt. zur Gesch. der Medizin und Naturw. 19 (1920), 102, 219, 305. \]
Aristotle's observations are quite correct. Cf. the theories of C. M. Child on axial gradients, physiological dominance (cf. Aristotle’s own use of κύρος, 742 a 34 below), etc., conveniently discussed by J. Huxley and G. R. de Beer in Elements of Experimental Embryology. See also 742 b 14.

According to Aristotle (I.A. 705 a 29 ff.), the distinction between the upper and lower portions of animals and plants is determined by function, and not by position relative to the earth and the sky. The “upper” portion is that from which is received the distribution of nourishment and material for growth; and the extremity towards which the nourishment and growth penetrate is the “lower” extremity. Thus, as
steps towards the starting-point whence she set out. The process of formation, genesis, starts from not-being and advances till it reaches being; that of decay starts from being and goes back again till it reaches not-being.

After the "principle" is formed, the other parts are formed, the internal ones earlier than the external, as I have said. The larger parts become visible, however, earlier than the smaller ones, although some of them are not in fact formed earlier. First the parts above the diaphragm become articulated, and these are larger in size, whereas that which is below is smaller and less clearly defined. This happens in all cases where the upper and the lower portions are definite and distinct, except Insects: in those Insects which are produced as larvae, the increase occurs towards the upper part, as this is smaller to begin with. The only locomotive animals in which there is no definite distinction between the upper and lower portions are the Cephalopods. What has been said here applies to plants as well: the formation of the upper portion precedes that of the lower: seeds send out their roots before their shoots.

Now the parts of animals are differentiated by means of pneuma; but this is not the pneuma of the mother, nor that of the creature itself, as some of he says (705 b 6), in plants, the roots are the "upper" portion, since it is through their roots that plants get their nourishment, just as animals do through the mouth. Cf. the end of the present paragraph, 741 b 34 ff.; also the passage in P.A. 686 b 21 ff.

Because (720 b 18, P.A. 684 b 15, 685 a 1) their back-part is drawn up on to the front-part, their tail-end is bent right over to meet the front, and in consequence the residual vent is brought close to the mouth.

See note on 741 b 30.

See App. B §§ 7 ff.
καθάπερ τινές τῶν φυσικῶν φασίν. φανερῶν δὲ τούτο ἐπὶ τῶν όρνίθων καὶ τῶν ἁρμίων καὶ τῶν ἐντόμων. τὰ μὲν γὰρ χωρίσθεντά τῆς γεννώσης γίνεται εἰς φῶς, ἐν δὲ λαμβάνει τὴν διάρθρωσιν· τὰ δὲ ὀλίσθεν ὑπὸ ἀναπνευτῶν ἥν, σκωληκοτωκεῖται δὲ 5 καὶ ψυτοκείται· τὰ δὲ ἀναπνεύοντα καὶ ἐν τῇ μήτρᾳ λαμβάνοντα τὴν διάρθρωσιν ὑπὸ ἀναπνευτῆς πρὶν ἡ δὲ πλεύσι τᾶ λάβη τέλος· διαρθροῦται δὲ καὶ οὕτως καὶ τὰ ἐμπροσθέν μόρια πρὶν ἀναπνευτῆς. ἐπὶ δὲ οὖσα πολυσχιδὴ τῶν τετραπόδων, ὅτον κύων λεων λύκος 10 ἀλώπητης θώς, πάντα τυφλὰ γεννᾶ, καὶ διώσταται τὸ βλέφαρον γενομένου υστέρον. ὡστε δὴλον ὅτι τὸν αὐτὸν τρόπον καὶ ἐν τοῖς ἄλλοις πάσι, καθάπερ καὶ τὸ ποιόν, καὶ τὸ ποιόν γίνεται δυνάμει προϋπάρχον, ἐνεργεία δ' υστέρον, ὑπὸ τῶν αὐτῶν αὐτῶν ὑφ' ἔννεπτε καὶ τὸ ποιόν διορίζεται, καὶ γίγνεται δύο εὖ ἐξ 15 ἐνός. πνεῦμα δ' ὑπάρχειν ἀναγκαῖον ὅτι ψυρὸν καὶ θερμὸν, τοῦ μὲν ποιοῦντος, τοῦ δὲ πάσχοντος.

Τῶν δ' ἀρχαίων τινές φυσιολογῶν τί μετὰ τί γίγνεται τῶν μορίων ἐπειράθησαν λέγειν, οὐ λίαν ἐμπειρικῶς ἔχοντες τῶν συμβαίνοντων. τῶν γὰρ

1 δ' Ρ': γὰρ vulg.

a See note on 741 b 10. e.g., Hippocrates, π. φύσιος παιδίου 17 (vii. 496-498 Littré) ἡ δὲ σάρξ αὐξομένη ὑπὸ τοῦ πνεύματος ἀρθροῦται, καὶ ἔρχεται ἐν αὐτῇ ἐκαστὸν τὸ ὀμοῦν ὡς τὸ ὀμοὺν . . . διαρθροῦται ὑπὸ τῆς πνοῆς ἔκαστα, φυσικῶς γὰρ διώσταται ἐκύμαντα κατὰ συγγένειαν. Cf. also ch. 19. According to this treatise the embryo both received nourishment and breathed through the umbilicus (cf. chh. 13, 15).

b Viz.: birds.

c Viz.: fishes and insects.

d Viz.: Vivipara.
the physiologers a allege. This point is clear in the case of birds, fishes, and insects: thus, some b of these are formed out of an egg, after separation from the mother, and it is in the egg that they get their articulation; and some animals c do not breathe at all, but are produced as larvae or as eggs; others, d which both breathe and get their articulation within the uterus, do not however breathe until their lungs have reached completion: with them, both the lungs and the preceding parts become articulated before they breathe. Further, the polydactylous quadrupeds (such as the dog, the lion, the wolf, the fox and the jackal) all bring forth their young blind, and the eyelid does not separate until some time after birth. Hence it is clear that, with regard to all the other parts as well, the same holds: just as the characteristics of quality are there potentially to begin with and later on are formed in actuality, so too those of quantity are formed—by the same causes as those by which the characteristics of quality are differentiated, and two things are formed out of a single one. e As for pneuma, its presence is the result of necessity, because liquid substance and hot substance are present, one being active and the other being acted upon. f

Some of the early physiologers endeavoured to describe the order in which the various parts are formed, but they were none too well acquainted with what actually happens. As with everything else, so

a e.g., two eyelids; an example of a potential duality being actualized.—See also App. B § 7, n.

b i.e., the pneuma is not ἐπισακτον, but συµφυτον, derived from within, and hence can serve as an “instrument” (see 789 b 3 ff.) charged with a specific “movement” (see Introd. § 68, and App. B, esp. § 32).
μορίων', ὃσπερ καὶ ἐπὶ τῶν ἄλλων, πεφυκένεν ἔτερον
20 ἐτέρου πρῶτον. τὸ δὲ πρῶτον ἦδη πολλαχῶς
ἔστιν. τὸ τε γὰρ οὐ ἔνεκα καὶ τὸ τοῦτον ἔνεκα
διαφέρει, καὶ τὸ μὲν τῇ γενέσει πρῶτον αὐτῶν
ἔστιν, τὸ δὲ τῇ οὐσίᾳ. δύο δὲ διαφοράς ἔχει καὶ
τὸ τοῦτον' ἔνεκα: τὸ μὲν γὰρ ἔστιν ὃθεν ἡ κίνησις,
tὸ δὲ ὃ κρῆται τὸ οὐ ἔνεκα. λέγω δ' οἶδον τὸ τε
25 γεννητικὸν καὶ τὸ ὄργανικὸν τῷ γεννωμένῳ?
τούτων γὰρ τὸ μὲν ὑπάρχειν δεῖ πρῶτον, τὸ πουητικὸν,
οἶνον τὸ διδάξαν3 τοῦ μανθάνοντος, τοὺς δ' αὐλοὺς
ὑστερον τοῦ μανθάνοντος αὐλείν. περίεργον γὰρ μὴ
ἐπισταμένους αὐλεῖν ὑπάρχειν αὐλοὺς. τριῶν δ' ὄντων,
ἐνός μὲν τοῦ τέλους, δ' λέγομεν εἴναι οὐ
ἔνεκα, δευτέρου δὲ τῶν τοῦτον ἔνεκα τῆς ἀρχῆς
30 τῆς κινητικῆς καὶ γεννητικῆς (τὸ γὰρ πουητικὸν
καὶ γεννητικὸν, ἢ τοιαῦτα, πρὸς τὸ πουούμενον
ἔστι καὶ γεννώμενον), τρίτου δὲ τοῦ χρησίμου καὶ
ὁ κρῆται τὸ τέλος, πρῶτον μὲν ὑπάρχειν ἀναγκαίον
τι μόριον ἐν ὃ ἢ ἀρχῇ τῆς κινήσεως (καὶ γὰρ
ἐνθίς τοῦτο4 μόριον ἔστι τοῦ τέλους ἐν καὶ κυ-
35 ριώτατον), ἐπειτα μετὰ τοῦτο τὸ ὅλον καὶ τὸ τέλος,
τρίτον δὲ καὶ τελευταῖον τὰ ὄργανικά τοῦτοις μέρη
πρὸς ἐνιας χρήσεις. ὥστ' εἰ τι τοιοῦτον ἔστιν,
with the parts of the body: one is, by nature, prior to another. But the term "prior" at once comprises a variety of meanings. E.g., take the difference between (a) that for the sake of which a thing is, and (b) that thing which is for its sake: of these, one (b) is prior in point of formation, while the other (a) is prior in point of being or reality. Further, "that which is for the sake of the End" comprises two divisions: (i) that whence the movement is derived and (ii) that which is employed by the End; or, in other words, (i) something which generates, and (ii) something which serves as an instrument for what is generated. Of the two, the productive factor must exist prior to the other: e.g., a teacher must exist prior to a learner, while pipes are posterior to the person who is learning to play them: it is superfluous for people who cannot play pipes to possess them. So we have these three things: (1) the End, which we describe as being that for the sake of which (other things are); (2) the things which are for the sake of the End, viz., the activating and generative principle (second, because the existence of that which is productive and generative, qua such, is relative to what it produces and generates); (3) the things which are serviceable, which can be and are employed by the End. Thus, first of all there must of necessity exist some part in which the principle of movement resides (for of course this is a part of the End, and the supreme controlling part of it); after that comes the animal as a whole, i.e., the End; third and last of all come the parts which serve these as instruments for various employments. If it is true, then, that there is a part

\[d\] Or perhaps "this," referring only to the "End."
όπερ ἀναγκαῖον ὑπάρχειν ἐν τοῖς ζωῖσι, τὸ πάσης ἔχον τῆς φύσεως ἀρχήν καὶ τέλος, τοῦτο γίνεσθαι πρῶτον ἀναγκαῖον, ἢ μὲν κινητικόν, πρῶτον, ἢ δὲ μόριον τοῦ τέλους, μετὰ τοῦ ὅλου. ὡστε τῶν μορίων τῶν ὁργανικῶν ὅσα μὲν ἔστι γεννητικὰ τὴν 5 φύσιν, ἀεὶ πρῶτον δεῖ ὑπάρχειν αὐτά (ἄλλον γὰρ ἕνεκα ἐστιν ὡς ἀρχή), ὅσα δὲ μὴ τουαῖτα τῶν ἄλλου ἕνεκα, ὑστερον. διὸ οὐ ράδιον διελεῖν πότερα πρῶτερα τῶν μορίων, ὅσα ἄλλου ἕνεκα, ἢ οὐ ἕνεκα ταῦτα. παρεμπίπτει γὰρ τὰ κινητικὰ τῶν μορίων πρῶτερον οὕτω τῇ γενέσει τοῦ τέλους, τὰ δὲ κινητικὰ πρὸς τὰ ὁργανικὰ διελεῖν οὐ ράδιον. καὶ τοιούτα οὐκ ἔτρεχεν την μέθοδον δεὶ ζητεῖν τί γίνεται μετὰ τί: τὸ γὰρ τέλος ἐνών μὲν ὑστερον, ἐνών δὲ πρῶτερον. καὶ διὰ τοῦτο πρῶτον μὲν τὸ ἔχον τὴν ἀρχὴν γίνεται μόριον, εἶτε ἐχόμενον τὸ ἀνω κύτως. διὸ τὰ περὶ τῆν κεφαλήν καὶ τὰ ὀμματα μέγιστα κατ’ ἀρχὰς φαίνεται τοῖς ἐμβρύωις, τὰ δὲ κάτω τοῦ ὀμφαλοῦ, οἷον τὰ κώλα, μικρὰ τοῦ γὰρ ἀνω τα κάτω ἑνεκεν, καὶ οὔτε μόρια τοῦ τέλους οὔτε γεννητικὰ αὐτοῦ.

Οὐ καλῶς δὲ λέγουσιν οὐδὲ τοῦ διὰ τί τὴν

1 ὡς P: ὡς ἢ vulg. 2 οὐ] ὅν P.

a i.e., generative of other parts, as the heart is.
b Or, reading ἡ ἀρχή, “just as the first principle is for the sake of the End.”

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of this kind—a part which contains the first principle and the End of the animal’s whole nature—which must of necessity be present in an animal, then this part must of necessity be formed first of all—formed first, *qua* activating, though formed along with the whole creature, *qua* being a part of the End. Thus, those instrumental parts which are in their nature generative *a* must always be there themselves prior to the rest, because they are *for the sake* of something else, as being a first principle *b*; those parts which, although they are *for the sake* of something else, are not generative, come later. That is why it is not easy to determine whether those parts are “prior” which are *for the sake* of something else, or that part *for whose sake* these others are present. The activating parts intrude themselves into the picture, because in formation they are prior to the End; and it is not easy to determine as between the activating and the instrumental parts. Still, this is the line we must follow in trying to find out the order in which they are formed; for the End, though it comes after some of them, is prior to others. And on this account the part which contains the first principle is the first to be formed; then follows the upper portion of the body; and that is why in embryos we see that the parts round the head and eyes are the largest at the outset, while the parts below the umbilicus, for instance the legs, are small. The reason is that the lower portions are for the sake of the upper portion, and they are not parts of the End *c* nor are they concerned in generating it.

People who say, like Democritus of Abdera, that

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*a* See above, 742 a 35, 743 b 13, 14. They are merely useful adjuncts, enabling it to move about, etc.
ARISTOTLE

742 b

άνάγκην, ὅσοι λέγουσιν ὅτι οὕτως ἂεὶ γίνεται, καὶ
20 ταύτην εἶναι νομίζουσιν ἀρχὴν ἐν αὐτοῖς, ὡσπερ
Δημόκριτος ὁ Ἀβδηρίτης, ὅτι τοῦ μὲν [ἀεὶ καὶ]
ἀπείρου οὐκ ἔστων ἀρχῆ, τὸ δὲ διὰ τὴν ἀρχῆ, τὸ δὲ
ἀεὶ ἀπείρου, ὡστε τὸ ἐρωτάν τὸ διὰ τὴν περὶ τῶν
toιοτῶν τινὸς τὸ ζητεῖν εἶναι φησὶ τοῦ ἀπείρου
ἀρχῆν. καὶ τοιαὶ κατὰ τούτον τὸν λόγον, καθ’ ὅν
25 ἄξιον εἰ τὸ διὰ τὴν μὴ ζητεῖν, οὕθενος ἀπόδειξις
ἐσται τῶν ἀιῶν· φαίνεται δ’ οὐσία πολλῶν, τῶν
μὲν γνωμένων ἂεὶ τῶν δ’ ὄντων, ἐπεὶ καὶ τὸ τρί-
γωνον ἔχειν δυσών ὀρθαίς ἑπάς ἂεὶ καὶ τὸ τὴν
diάμετρον ἀσύμμετρον εἶναι πρὸς τὴν πλευράν
ἀιῶν, ἀλλ’ ὄμως ἐστὶν αὐτῶν αἰτίων τι καὶ ἀπό-
30 δεῖξις. τὸ μὲν οὕν μὴ πάντων ἄξιον ζητεῖν ἀρχὴν
λέγεται καλῶς, τὸ δὲ τῶν ὄντων ἂεὶ καὶ γνωμένων
πάντων οὐ καλῶς, ἀλλ’ οὕσα τῶν ἀιῶν ἄρχαι
tυγχάνουσιν οὕσαι τῆς γὰρ ἀρχῆς ἀλλὴ γνώσις καὶ
οὐκ ἀπόδειξις. ἀρχὴ δ’ ἐν μὲν τοῖς ἀκινήτοις τὸ

1 secl. Platt.

a Cf. Met. 1011 a 13 ἀποδείξεως γιὰρ ἀρχὴ οὐκ ἀποδείξεις
ἐστιν. Also Anal. Post. 90 b 24 ff. αἱ ἀρχαὶ τῶν ἀποδείξεων
ὁμοιοί, ὅτι οὐκ ἐσονται ἀποδείξεις δέδεκται πρῶτον ἡ
ἐσονται αἱ ἀρχαὶ ἀποδεικται καὶ τῶν ἀρχῶν ἄρχαι . . . ὁρισμὸς
μὲν γὰρ τοῦ τί ἐστι καὶ οὕσιοι. See also 72 b 20 ff.; also
Met. 1013 a 15 (one of the definitions of ἀρχὴ) ἐστὶ δὲν
γνωστὸν τὸ πράγμα πρῶτον, καὶ αὕτη ἀρχὴ λέγεται τοῦ πράγ-
ματος, ομοὶ τῶν ἀποδείξεων αἱ ἱπόθεσις. In Eth. N. 1142 a 26
it is said to be “intelligence” (νοῦς) which apprehends
definitions that cannot be proved by reasoning. Aristotle also
speaks there of “the sort of intuition” (ἀισθήσις) where-
216
"this is how they are always formed," and regard this as a starting-point (first principle) in these cases, make a mistake, nor do they even succeed in stating the necessity involved in the cause. Their argument is this: What is limitless has no starting-point; but the cause is a starting-point, and what is always is limitless; therefore (says Democritus) to ask for a cause in connexion with anything of this kind (sc., anything that always is) is the same as trying to discover a starting-point in something that is limitless. Yet on this line of argument, on the strength of which they undertake to dispense with trying to discover the cause, there will be no demonstration of any single one of the "eternal" things. It is obvious, however, that demonstrations of many of these (some of them things which always come to be, some things which always are) do in fact exist. For instance, the angles of a triangle are always equal to two right angles, and the diagonal of a square is always incommensurable with the side; in both of these cases we have something "eternal," yet there is a cause for them and they are demonstrable. Thus it is right to say that we cannot undertake to try to discover a starting-point (a first principle) in all things and everything; but it is not right to deny the possibility in the case of all the things that always are and that always come to be; it is impossible only with the first principles of the eternal things, for of course the first principle does not admit of demonstration, but is apprehended by another mode of cognition. Now with those things that are "immutable," the first principle is by we perceive that the ultimate figure in mathematics is a triangle. Again (1143 b 1) in demonstrations, νοῦς apprehends the immutable (ἀκίνητα) and primary definitions.
742 b

τί ἦστιν, εὖ δὲ τοῖς γινομένοις ἡδὴ πλείους, τρόπον
35 δὲ ἄλλον καὶ οὗ πᾶσαι τὸν αὐτὸν: ἂν μία τὸν
ἀριθμὸν, ὥσπερ ἡ κίνησις ἦστιν. διὸ πάντα τὰ ἐν
ναιμα καρδίαν ἔχει πρῶτον, ὥσπερ ἐλέχθη κατ' ἀρχάς.

743 a

Ἐκ δὲ τῆς καρδίας αἱ φλέσεις διαπέτανται καθ-
ἀπερ οἱ τοὺς κανάβους γράφοντες ἐν τοῖς τοῖχοις.
τὰ γὰρ μέρη περὶ ταῦτα ἦστιν, ἀτε γινόμενα
ἐκ τούτων. ἡ δὲ γένεσις ἦστιν [ἐκ] τῶν ὄμοιο-
5 μερῶν ὑπὸ ψύξεως καὶ θερμοτητος συνύσταται
γὰρ καὶ πήγανται τὰ μὲν ψυχρῶ τὰ δὲ θερμῶ.

περὶ δὲ τῆς τούτων διαφοράς εἰρήται πρότερον ἐν
ἐτέρους, ποία λυτὰ υγρῶ καὶ πυρί, καὶ ποία ἄλυτα
υγρῶ καὶ ἀτηκτα πυρί. διὰ μὲν οὖν τῶν φλεβῶν
καὶ τῶν ἐν ἐκάστοις πόρων διαπιθύοντας ἡ τροφή,

10 καθάπερ ἐν τοῖς ὅμοις κεραμίοις τὸ ὐδώρ, γίνονται

1 Peck: διαπεταμέναι vulg.
2 om. ΣΣ, Platt : ἦ coni. Α.-W.

a The term “immutable” is often used by Aristotle in connexion with mathematics, as here.—“ Essence,” lit., “ the ‘what is it?’,” the essential definition or nature of the thing. Cf. quotation from Anal. Post. in preceding note, and Phys. 198 a 16 f. “in the case of the immutable things, e.g., in mathematics, where ultimately all is referred back to definitions, τὸ διὰ τὶ (‘why ’) is referred back to τὸ τὶ ἦστι (‘what,’ the essence of the thing).” The essence is directly perceived, not demonstrated. (See previous note.)

b This is one of the definitions given in Met. 1013 a 4—that from which, being present within it, a thing first comes into being (ὅθεν πρῶτον γίγνεται ἐνντάρχειτος).

c He has repeated it almost continuously.
the essence ; but as soon as we begin to deal with those things that come into being through a process of formation, we find there are several first principles—principles, however, of a different kind and not all of the same kind. Among them the source whence the movement comes must be reckoned as one, and that is why the heart is the first part which all blooded animals have, as I said at the beginning; in the other animals it is the counterpart of the heart that is formed first.

Beginning at the heart, the blood-vessels extend all over the body. They may be compared to the skeleton models which are traced out on the walls of buildings, since the parts are situated around the blood-vessels, because they are formed out of them. The formation of the uniform parts is effected by the agency of cooling and heat; some things are "set" and solidified by the cold and some by the hot. I have spoken previously elsewhere of the difference between these, and I have stated what sort of things are dissoluble by fluid and by fire, and what sorts are not dissoluble by fluid and cannot be melted by fire. Resuming then: As the nourishment oozes through the blood-vessels and the passages in the several parts (just as water does when it stands in unbaked

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* Cf. H.A. 515 a 35. Hesychius's and Photius's definitions of κάναβοι describe them as the woodwork around which modellers, when they begin their modelling, mould the wax or plaster. There is a similar passage in Parts of Animals, though without mention of this term (654 b 29); there Aristotle speaks of a "hard and solid core or foundation" round which the figure is modelled; though in that case he is speaking of the bones. There seems to be no justification for interpreting κάναβοι as a mere outline or sketch; nor would such a meaning fit the passage. Cf. 764 b 31.

* Meteorologica, Bk. IV, chh. 7-10. Cf. also 762 a 31.
σάρκες ἡ τὸ ταύτας ἀνάλογον, ὑπὸ τοῦ ψυχροῦ συνιστάμεναι, διὸ καὶ λύνονται ὑπὸ πυρὸς. ὀσα δὲ
geιρά λίαν τῶν ἀνατελλόντων, ὄλγην ἔχοντα ψυ-
rότητα καὶ θερμότητα, ταῦτα δὲ ψυχόμενα ἐξατμή-
ζοντος τοῦ υγροῦ μετὰ τοῦ θερμοῦ γίνεται σκληρὰ
15 καὶ γέωδη τῆς μορφῆς, οἶνον ὄνυχας καὶ κέρατα καὶ
ὀπλαὶ καὶ ρύγχῃ. διὸ μαλάττεται μὲν πυρὶ, τήκεται
δὲ οὐθὲν, ἀλλὰ ἐνια τοῖς υγροῖς, οἶνον τὰ κελύφη
tῶν φῶν.

Ὑπὸ δὲ τῆς ἑντὸς θερμότητος τὰ τε νεῦρα καὶ
tὰ ὅστα γίνεται, ἥηρανομένης τῆς ψυχρότητος. διὸ
cαὶ ἄλυτὰ ἐστὶ τὰ ὅστα ὑπὸ τοῦ πυρὸς; καθάπερ
20 κέραμος. οἶνον γὰρ ἐν καμάω, ὅπτημένα ἐστὶν1 ὑπὸ
tῆς ἐν τῇ γενέσει θερμότητος. αὕτη δὲ οὔτε ὃ τι
ἔτυχε ποιεῖ σάρκα ἢ ὅστουν, οὔθ' ὅπου2 ἔτυχεν, οὔθ'
ὀπότε ἔτυχεν,3 ἀλλὰ τὸ πεφύκος καὶ οὔτε πέφυκε καὶ
ὀτε πέφυκεν. οὔτε γὰρ τὸ δυνάμει ὅν ὑπὸ τοῦ μὴ
tῆν ἐνέργειαν ἔχοντος κινητικοῦ ἐσται, οὔτε τὸ τὴν
25 ἐνέργειαν ἔχον ποιήσει ἐκ τοῦ τυχόντος, ἀσπερ
οὔτε κυβωτὸν μὴ ἐκ ξύλου ὃ τέκτων ποιήσειν ἄν,
οὔτ' ἄνευ τούτου κυβωτὸς ἐσται ἐκ τῶν ξύλων.

Ἡ δὲ θερμότης ἐνυπάρχει ἐν τῷ σπερματικῷ
περιττώματι τοσαύτην καὶ τοσαύτην ἔχουσα τὴν
κίνησιν καὶ τὴν ἐνέργειαν, ὅση σύμμετρος εἰς
ἐκαστὸν τῶν μορίων. καθ' ὅσον δ' ἄν ἐλλείπῃ
30 ἡ ὑπερβάλλῃ, ἡ χεὶρὸν ἀποτελεῖ ἡ ἀνάπηρον τὸ
γινόμενον, παραπλησίως τοῖς ἐξω συνισταμένοις

1 ἐστὶν P: om. vulg.  
2 ὅπου P: ὅπῃ vulg.  
3 οὔθ' ὅποτε ἔτυχεν P: om. vulg.  
4 οὗ P: ᾖ vulg.
GENERATION OF ANIMALS, II. vi.

earthenware), flesh, or its counterpart, is formed: it is the cold which "sets" the flesh, and that is why fire dissolves it. As the nourishment wells up, the excessively earthy stuff in it, which contains but little fluidity and heat, becomes cooled while the fluid is evaporating together with the hot substance, and is formed into parts that are hard and earthy in appearance, e.g., nails, horns, hoofs and bills; hence, these can be softened, but not one of them can be melted by fire; though some, e.g., eggshell, can be melted by fluids.

The sinews and bones are formed, as the fluidity solidifies, by the agency of the internal heat; hence bones (like earthenware) cannot be dissolved by fire; they have been baked as it were in an oven by the heat present at their formation. This heat, however, to produce flesh or bone, does not work on some casual material in some casual place at some casual time; material, place and time must be those ordained by Nature: that which is potentially will not be brought into being by a motive agent which lacks the appropriate actuality; so, equally, that which possesses the actuality will not produce the article out of any casual material. No more could a carpenter produce a chest out of anything but wood; and, equally, without the carpenter no chest will be produced out of the wood.

This heat resides in the seminal residue, and the movement and the activity which it possesses are in amount and character correctly proportioned to suit each several part. If they are at all deficient or excessive, to that extent they cause the forming product to be inferior or deformed. The same is true of things that are "set" by heat elsewhere than in
ARISTOTLE

743 a

diὰ τῆς ἐφήσεως πρὸς τροφῆς ἀπόλαυσιν ἦ τινα ἄλλην ἐργασίαν. ἀλλ' ενταῦθα μὲν ἡμεῖς τὴν τῆς θερμοτητὸς συμμετρίαν εἰς τὴν κίνησιν παρασκευάζομεν, ἐκεῖ δὲ δίδωσιν ἡ φύσις ἡ τοῦ γεννῶντος. 35 τοῖς δὲ αὐτομάτως γνωμένοις ἡ τῆς οὕρας αὐτία κίνησις καὶ θερμότης.

743 b

'Ἡ δὲ ψύξις στέρησις θερμοτητὸς ἐστίν. χρῆται δ' ἀμφότεροι ἡ φύσις ἔχουσι μὲν δύναμιν ἐξ ἀνάγκης ὡστε τὸ μὲν τοῦτο τὸ δὲ τοῦτο ποιεῖν, ἐν μέντοι τοῖς γνωμένοις ἐνεκαίνει τὸ μὲν ψύχειν αὐτῶν τὸ δὲ θερμαίνειν, καὶ γίνεσθαι τῶν μορίων ἐκαστῶν, τὴν μὲν σάρκα μαλακὴν τῇ μὲν ἐξ ἀνάγκης ποιοῦντων τοιαύτη τῇ δὲ ἐνεκαί5 τινος, τὸ δὲ νεῦρον ἔχετο καὶ ἐλκτόν, τὸ δ' ὀστοῖν ἔχετο καὶ βραυστόν. τὸ δὲ δέρμα ἔχει τὴν σαρκὸς γίνεται, καθάπερ ἐπὶ τοῖς ἐφήσμασιν ἡ καλομενὴ γραφὴ. οὐ μόνον δὲ διὰ τὸ ἐσχατὸν συμβαίνει αὐτῶν ἡ γένεσις, ἀλλὰ καὶ διότι ἐπι- πολάζει τὸ γλύσχρον διὰ τὸ μὴ δυνασθαι ἐξατμίζειν. 10 ἐν μὲν οὖν τοῖς ἄλλοις αὐχμηρὸν τὸ γλύσχρον (διὸ ὀστρακόδερμα καὶ μαλακόστρακα τὰ ἐσχατὰ ἐστὶ τῶν ἀναίμων ζώων), ἐν δὲ τοῖς ἐναιμίως τὸ γλύ- χρον λυπαρώτερόν ἐστιν. καὶ τοῦτων ὡς μὴ γεώδη τὴν φύσιν ἔχει λίαν, ἀθροίζεται τὸ πυμελώδες ὑπὸ τὴν τοῦ δέρματος σκέπην, ὡς τοῦ δέρματος γν- 15 νομένου ἐκ τῆς τοιαύτης γλυσχρότητος· ἔχει γὰρ τινα γλυσχρότητα τὸ λυπαρόν. πάντα δὲ πᾶντα, καθάπερ ἐπομέν, λεκτέων γίνεσθαι τῇ μὲν ἐξ ἀνάγκης τῇ δ' οὐκ ἐξ ἀνάγκης ἀλλ' ἐνεκαίνεις.
the uterus; e.g., things which we boil to make them pleasant for food, or for any other practical purpose. The only difference is that in this case the correct proportion of heat to suit the movement is supplied by us, whereas in the other, it is supplied by the nature of the generating parent. With those animals that are formed spontaneously the cause responsible is the movement and heat of the climatic conditions.

Heat and cooling (which is deprivation of heat) are both employed by Nature. Each has the faculty, grounded in necessity, of making one thing into this and another thing into that; but in the case of the forming of the embryo it is for a purpose that their power of heating and cooling is exerted and that each of the parts is formed, flesh being made soft—as heating and cooling make it such, partly owing to necessity, partly for a purpose,—sinew solid and elastic, bone solid and brittle. Skin is formed as the flesh solidifies, just as scum or “mother” forms on boiled liquids. Its formation is due not merely to its being on the outside, but also to the fact that glutinous substance remains on the surface because it cannot evaporate. In blooded animals the glutinous substance is more fatty than in bloodless ones, in which it is dry, and on this account the outer parts of the latter are testaceous or crustaceous. In those blooded animals whose nature is not excessively earthy, the fat collects under the protective covering, the skin, which seems to indicate that the skin is formed out of this sort of glutinous substance, since of course grease is to some extent glutinous. We are to say, then, as already stated, that all these things are formed partly as a result of necessity, partly also not of necessity but for a purpose.
Πρώτον μὲν οὖν τὸ ἄνω κύτος ἀφορίζεται κατὰ τὴν γένεσιν, τὸ δὲ κάτω προϊόντος τοῦ χρόνου λαμβάνει τὴν αὐξήσιν ἐν τοῖς ἐναίμοις. Ἀπανταὶ δὲ ταῖς περιγραφαῖς διορίζεται πρότερον, ὡστερον δὲ λαμβάνει τὰ χρώματα καὶ τὰς μαλακότητας καὶ τὰς σκληρότητας, ἀτεχνώς ὡσπέρ ἄν ὑπὸ ξωγράφου τῆς φύσεως δημιουργούμενα· καὶ γὰρ οἱ γραφεῖς ύπογράφαντες ταῖς γραμμαῖς οὕτως ἐναλείφουσι τοῖς χρώμασι τὸ ζῷον.

Διὰ μὲν οὖν τὸ τῆς ἀρχῆς ἐν τῇ καρδίᾳ τῶν αἰσθήσεων εἶναι καὶ τοῦ ζώου παντὸς αὐτῇ γίνεται πρῶτον· διὰ δὲ τὴν θερμότητα τῆς ταύτης, ἢ τελευτῶσιν αἱ φλέβες ἄνω, τὸ ψυχρὸν συνίστησιν ἀντίστροφον τῇ θερμότητῃ τῇ περὶ τὴν καρδίαν τὸν ἐγκέφαλον. διόσπερ τὰ περὶ τὴν κεφαλὴν λαμβάνει συνεχῆ τὴν γένεσιν μετὰ τὴν καρδίαν, καὶ μεγέθει τῶν ἄλλων διαφέρει· πολὺς γὰρ καὶ ύγρός εἴς ἀρχὴς ὁ ἐγκέφαλος.

"Εχει δὲ ἀπορίαν τὸ περὶ τοὺς ὀφθαλμοὺς συμβαίνου τῶν ζώων. μέγιστοι μὲν γὰρ εἴς ἀρχῆς φαίνονται καὶ πεζοῖς καὶ πλωτοῖς καὶ πτηνοῖς, τελευταίοι δὲ γίνονται τῶν μορίων· ἐν τῷ μεταξὺ γὰρ χρόνῳ συμπίπτοντος. αὐτῶν δὲ ὡστερον καὶ τὰ ἄλλα αἰσθητήρια, ἐπὶ πόρων· ἀλλὰ τὸ μὲν τῆς ἄφης καὶ γεύσεως εὐθὺς ἔστων ἡ σώματος καὶ τῶν σώματος τι τῶν ζώων, ἢ δὲ ὀσφρησις καὶ ἡ ἁκοή πόροι συνάπτοντες πρὸς τὸν ἀέρα τὸν θύραθεν, πληρεῖς συμφύτου πνεύματος, περαιώνοντες δὲ πρὸς τὰ

1 ὡσπέρ ... αἰσθητήρια fort. secludenda; suspic. est Platt. μὲν ἔστων ἦ, pro ēstī μὲν; πολλὰ P pro τά ἄλλα.
GENERATION OF ANIMALS, II. vi.

Now the upper portion of the body is the first to be marked off in the course of the embryo’s formation; the lower portion receives its growth as time goes on. (This applies to the blooded animals.) In the early stages the parts are all traced out in outline; later on they get their various colours and softnesses and hardnesses, for all the world as if a painter were at work on them, the painter being Nature. Painters, as we know, first of all sketch in the figure of the animal in outline, and after that go on to apply the colours.

As the source of the sensations is in the heart, the heart is the first part of the whole animal to be formed; and, on account of the heat of the heart, and to provide a corrective to it, the cold causes the brain to “set,” where the blood-vessels terminate above. That is why the regions around the head begin to form immediately after the heart and are bigger than the other parts, the brain being large and fluid from the outset.

The development of the eyes is something of a puzzle to the student. In birds, beasts, and fishes alike, the eyes are from the outset very large in appearance, yet they are the last of all the parts to be completely formed, since they shrink up in the meantime. The reason is that the sense-organ of the eyes is indeed, like the other sense-organs, set upon passages; but whereas the sense-organ of touch and of taste is just the animal’s body or some portion of the body, and smell and hearing are passages full of connate pneuma, connecting with the outer air and terminating at the small blood-vessels around

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" Cf. note, 740 a 28.  
" See App. B §§ 26 ff.
φλέβια τὰ περὶ τὸν ἐγκέφαλον τείνοντα ἀπὸ τῆς 5 καρδίας· ὃ δὲ ὀφθαλμὸς σῶμα μόνον ἰδιὸν ἔχει τῶν ἀισθητήρων. ἦστι δὲ ὑγρὸν καὶ ψυχρὸν, καὶ οὐ προϋπάρχον ἐν τῷ τόπῳ καθάπερ καὶ τὰ ἄλλα μόρια δυνάμει, ἐπειτα ἑνεργεία γινόμενα ὑστερον· ἀλλ' ἀπὸ τῆς περὶ τὸν ἐγκέφαλον ύγρότητος ἀπο-
10 κρίνεται τὸ καθαρῶτατον διὰ τῶν πόρων οἱ φαι-
νονται φέροντες ἀπ' αὐτῶν πρὸς τὴν μήνυγγα τὴν
περὶ τὸν ἐγκέφαλον. τούτου δὲ τεκμήριον' οὐτε
γάρ ἄλλο μόριον ὑγρὸν καὶ ψυχρὸν ἐστὶν ἐν τῇ
κεφαλῇ παρὰ τὸν ἐγκέφαλον, τὸ τ' ὀμμα ψυχρὸν
καὶ ὑγρὸν. εὖ ἀνάγκης οὖν ὁ τόπος λαμβάνει
15 μέγεθος τὸ πρῶτον, συμπίπτει δ' ὑστερον. καὶ
γάρ περὶ τὸν ἐγκέφαλον συμβαίνει τὸν αὐτὸν τρό-
πον· τὸ πρῶτον ὑγρὸς καὶ πολύς, ἀποπνεόντος δὲ
καὶ πεττομένον σωματοῦται τε μᾶλλον καὶ συμ-
πίπτει καὶ ὁ ἐγκέφαλος [καὶ τὰ σώματα] ¹ καὶ τὸ
μέγεθος τὸ τῶν ὄμματων. εὖ ἀρχής δὲ διὰ μὲν τὸν
20 ἐγκέφαλον ἢ κεφαλὴ μεγίστη, διὰ δὲ τὸ ὑγρὸν τὸ
ἐν τοῖς ὀμμασιν οἱ ὀφθαλμοὶ μεγάλοι φαίνονται.
τελευταίοι δὲ λαμβάνουσι τέλος διὰ τὸ καὶ τὸν
ἐγκέφαλον συνίστασθαι μόλις· ὅψε γὰρ παύεται τῆς
ψυχρότητος καὶ τῆς ύγρότητος ἐπὶ πάντων μὲν τῶν
ἐχόντων, ² μάλιστα δ' ἐπὶ τῶν ἀνθρώπων. διὰ γὰρ
25 τοῦτο καὶ τὸ βρέγμα τῶν ὀστῶν γίνεται τελευ-
ταίον· ἣδη γὰρ γεγενημένων θύραξ τῶν ἐμβρύων

¹ om. S, seclusit Bekker: καὶ τὰ ὄμματα Platt, om. καὶ τὸ
μέγεθος τὸ τῶν ὄμματων.
² τῶν ἐχόντων P: habentibus magnum cerebrum Σ: om.
vulg.
the brain which extend thither from the heart, the eye, by way of contrast, is the only one of the sense-organs which has a special "body" of its own. It is fluid and cold; and, unlike the other parts, which are present in their places potentially to begin with and later on come to be formed in actuality, this one is not there at the start, but it is produced by the purest part of the liquid around the brain being secreted off through those passages which are to be observed leading from the eyes to the membrane around the brain. A sure sign of this is that beside the brain there is no part in the head except the eye which is cold and fluid. Hence it is due to necessity that this region gets large at first but shrinks later on; because the same happens to the brain: at first this is fluid and large, but as evaporation and concoction proceed it becomes more solid and shrinks; so does the size of the eyes. From the outset the head is very large, on account of the brain, and the eyes, as we see, are large on account of the fluid in them. But the eyes are the last of all to reach their completion, because the brain (on which they depend) does not "set" at all easily; it is quite late before it ceases to be so cold and fluid; and this is true of all animals that have a brain, especially of man. That is why the bregma is the last of the bones to be formed: even after the embryos are brought to birth, this

a Aristotle's knowledge that the eye is an offshoot from the brain, and does not originate in the position which it finally occupies, is indeed remarkable.

b These are no doubt the optic nerves.

c Cf. P.A. 653 a 34 and H.A. 491 a 31. This is the bone which finally grows over the space at the top of the skull known as the "anterior fontanelle."
μαλακόν ἦστι τούτο τὸ ὀστοῦν τοῖς παιδίοις. αὐτιν δὲ τοῦ μάλιστ' ἐπὶ τῶν ἀνθρώπων τούτο συμβαίνειν, ὅτι τὸν ἐγκέφαλον ὑγρότατον ἔχουσι καὶ πλείστον τῶν ἄνω, τούτον δὲ αὐτιν ὅτι καὶ
30 τὴν ἐν τῇ καρδίᾳ θερμότητα καθαρωτάτην. δηλοῖ δὲ τὴν εὐκρασίαν ἢ διάνοιαν. φρονιμώτατον γὰρ ἐστὶ τῶν ἄνω ἀνθρώπων. ἀκραθὴ δὲ καὶ τὰ παιδία μέχρι πόρρω τῆς κεφαλῆς ἐστὶ διὰ τὸ βάρος τὸ περὶ τὸν ἐγκέφαλον. ὀμοίως δὲ καὶ
tῶν μορίων ὅσα δεῖ κινεῖται ἢ γὰρ ἀρχὴ τῆς κυνήσεως ὅπερ κρατεῖ τῶν ἀνωθεν καὶ τελευτ-35 τῶν, ὅσον ἡ κίνησις μὴ συνήρτηται πρὸς αὐτὴν, ἀντὶπερ τῶν κώλων. τοιοῦτον δ' ἦστι μόριον τὸ
βλέφαρον. ἐπεὶ δ' οὐθὲν ποτεὶ περίεργον οὔδὲ μάτην ἢ φύσις, δῆλον ὡς οὖν ὅστερον οἰκεῖ πρό-
tερον ἐσται γὰρ τὸ γεγονὸς ἡ μάτην ἢ περίεργον. ἀρobservation_t ἀμὴν ἀνάγκη τὰ βλέφαρα ἱδροσφηνοὺς τε καὶ δύνασθαι κινεῖν. ὅπερ μὲν οὖν διὰ τὸ πλῆθος
tῆς περὶ τὸν ἐγκέφαλον πέδεως τελευτάται τὰ ὀμματα τοῖς ἄνω, τελευταία δὲ διὰ τὸ σφόδρα
cratουσας τῆς κυνήσεως εἶναι τὸ κινεῖν καὶ τὰ
5 οὕτως πόρρω τῆς ἀρχῆς καὶ ἀπεσφηνομένα τῶν μορίων. δηλοὶ δὲ τὰ βλέφαρα τουαυτὴν ἔχουσα τὴν
φύσιν. ἦν γὰρ καὶ ὅσπονοι βάρος γένηται περὶ
tῆς κεφαλῆς δι' ὑπνον ἡ μέθην ἢ ἄλλο τὶ τῶν
tοιούτων, οὐ δυνάμεθα τὰ βλέφαρα αἴρειν, οὕτω
βάρος αὐτῶν ἐχόντων μικρόν.

1 τοῖς παιδίοις β: τοῖς παιδίων vulg.
2 ἡ β: om. vulg. 3 τε β: om. vulg.

a εὐκρασία. For κράσις see Introd. § 40; and cf. P.A. 673 b 26 and Hippocrates, π. διάνως I. 35.
b See Introd. §§ 11, 51.

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bone is still soft in the case of children. The reason why this occurs especially in man is that in man the brain is more fluid and greater in volume than in any other animal, and the reason of this, in its turn, is that the heat in the heart is purest in man. The fineness of the blend \(a\) in man is shown by his possession of intellect: there is no other animal which is so intelligent. Even children however for a considerable period lack full control over their heads. This is due to the weight of the brain, and the same may be said of those parts of the body which have to be moved. It is quite late before the principle of movement gets control over the upper parts; and its control over those parts (such as the legs) whose movement is not closely connected with it is achieved last of all. Another such part is the eyelid. Now, as Nature does nothing that is superfluous or pointless, it is plain that she will not do anything too late or too soon, for in that case what was done would be either pointless or superfluous. Therefore the separation of the eyelids and the ability to move them must coincide in time. Thus the completion of the formation of the eyes comes late, because of the large amount of concoction required by the brain, and it comes last, after all the other parts, because the movement \(b\) must be very strong and powerful in order to move parts which are so far away from the first principle, \(c\) and so much subjected to cold. That such is the nature of the eyelids is shown by the fact that even if a very little heaviness affects the head through sleep or intoxication or anything of that sort, we are unable to raise the eyelids although their weight is very slight.

\(c\) Viz., of movement, \(i.e.,\) the heart.
10 Περὶ μὲν οὖν ὄφθαλμῶν εἴρηται πῶς γίνονται καὶ δι᾽ ὑπὸ τι, καὶ διὰ τίν’ αὐτίναν τελευταίαν λαμβάνουσι τὴν διάβρωσιν.

Τῶν δ’ ἄλλων γίνεται μορίων ἐκαστὸν ἐκ τῆς τροφῆς, τὰ μὲν τιμιώτατα καὶ μετευληφότα τῆς κυριωτάτης ἀρχῆς ἐκ τῆς πεπεμμένης καὶ καθαρωτάτης καὶ πρῶτης τροφῆς, τὰ δὲ ἀναγκαῖα μόρια καὶ 15 τούτων ἐνεκέν ἐκ τῆς χείρονος καὶ τῶν ὑπολειμμάτων καὶ περιττωμάτων. ὡσπερ γὰρ οἰκονόμος ἁγαθὸς, καὶ ἡ φύσις οὐθέν ἀποβάλλειν εἰσοδεῖν ἐὰν ἐστὶ ποιῆσαι τι χρήστον. ἐν δὲ ταῖς οἰκονομίαις τῆς γνωμομένης τροφῆς ἡ μὲν βελτίωτη τετακταί τοῖς ἔλευθεροις, ἡ δὲ χείρων καὶ τὸ πε- 20 ρίπτωμα ταύτης (τοῖς) ὁικέταις, τὰ δὲ χειρισμα καὶ τοῖς συντρεφομένοις διδόσαι ζῷοι. καθάπερ ὁμών εἰς τὴν αὐξήσιν ὁ θύραθεν ταύτα ποιεῖ νοῦς, οὕτως ἐν τοῖς γνωμομένοις αὐτοῖς ἡ φύσις ἐκ μὲν τῆς καθαρωτάτης υλῆς σάρκας καὶ τῶν ἄλλων αἰσθητηρίων τὰ σώματα συνίστησιν, ἐκ δὲ τῶν περι- 25 τωμάτων ὁστᾶ καὶ νέφρα καὶ τρίχας, ἐτὶ δ’ ὄνυχας καὶ ὀπλὰς καὶ πάντα τὰ τοιαῦτα· διὸ τελευταῖα ταύτα λαμβάνει τὴν σύστασιν, ὅταν ἤδη γίγνηται περίττωμα τῆς φύσεως.

Ἡ μὲν οὖν τῶν ὀστῶν φύσις ἐν τῇ πρώτῃ συνοτάσει γίνεται τῶν μορίων ἐκ τῆς ὁπερματικῆς 30 περιττώσεως, καὶ τῶν ζώων αὐξανομένων ἐκ τῆς φυσικῆς τροφῆς λαμβάνει τὴν αὐξήσιν, εῖ διὸσπερ τὰ μόρια τὰ κύρια, ταύτης μεντοί αὐτῆς τὰ ὑπο-

1 supplevit Richards.

a i.e., blood.

b Cf. the regular distinction between “the better” and “necessity.”
c The sense-organ of touch.

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This concludes our discussion about the eyes. We have said how they are formed, and why, and what is the reason that they are the last of all the parts to be articulated.

Each of the remaining parts is formed out of the nourishment. The most honourable ones, those which have a share in the supreme controlling principle, are formed out of the first of the nourishment,\(^a\) which has been concocted and is purest; the "necessary" parts,\(^b\) which exist for the sake of those just mentioned, are formed out of inferior nourishment, out of the leavings and the residues. Like a good housekeeper, Nature is not accustomed to throw anything away if something useful can be made out of it. In housekeeping the best of the food available is reserved for the freemen; the residue left over from this as well as the inferior food goes to the servants, and the worst of all goes to the domestic animals. Here then is an instance of a mind, external to them, acting so as to provide for their growth. In the same way Nature is at work within the creatures themselves that are being formed, and constructs flesh\(^c\) and the bodily parts of the other sense-organs out of the purest of the material, whereas out of the residues she constructs bones and sinews and hair, and also nails and hoofs and all such things, which means that they have to wait till Nature has some residue to hand, and that is why they are the last to be constructed.

The bones, then, are formed during the first stage of construction out of the seminal residue, and as the animal grows they grow too. Their growth is derived from the natural nourishment, which is the same as that which supplies the supreme parts; only they
The functions of "nutritive Soul" (see above, 735 a 17, and De anima 415 a 25) are to generate, and to make use of nourishment; it is the same δύναμις of the Soul which generates and which nourishes (De anima 416 a 19). In the passage which there follows, a distinction is made between being nourished (τρέφεσθαι) and growing (αὔξανεσθαι). At 416 b 11, Aristotle says that "nourishment" is not identical with "that which is growth-promoting"; thus, in so far as the living thing (the creature "with Soul in it") is of a certain quantity, the food is "growth-promoting" (i.e., increases its quantity); but in so far as the creature is a particular thing, an individual "being," the food is "nourishment," because
get merely the leavings and the residues of it. In every instance, of course, there is nourishment of two grades present: (1) "nutritive," that is to say, which provides both the whole and the parts with being; (2) "growth-promoting," that is to say, which causes increase of bulk. These will have to be more particularly distinguished later on. The sinews are constructed in the same way as the bones, and out of the same materials, viz., the seminal or "nutritive" residue. As for nails, hair, hoofs, horns, bills, cocks' spurs and any other such part, these are formed out of the supplementary or "growth-promoting" nourishment, this additional nourishment being obtained from the female, and from outside. On this account, the bones continue growing only up to a certain point, for as all animals have a limit to their size, this involves a limit to the growth of the bones. If the bones continued growing for ever, then every animal which contains any bone or the counterpart of bone would go on growing as long as it lived, because the bones set the limit for an animal's size. We shall have to explain later on why the bones do not continue growing for ever. Hair and similar things, on the other hand, continue growing so long it maintains the creature's being. And it is also "productive of generation"—not, of course, of the generation of the creature which is getting the nourishment, for its "being" is already there, but of another creature similar to it (416 b 15-17). It thus appears that the business of "nutrition" is concerned with the maintenance of a living creature's being, and with the generation of new ones' being; "growth-promotion" is concerned with increasing the bulk of that which already has being—and this is precisely the distinction which Aristotle employs in the present passage.

\* e.g., the os sepiae, the "pen" of calamaries, the cartilaginous spines of Selachia (sharks, etc.) (P.A. 654 a 20, 655 a 23).
745 a

ὑπάρχωσιν, αὐξάνονται, καὶ μᾶλλον ἐν νόσοις καὶ τῶν σωμάτων γηρασκόντων καὶ φθινόντων διὰ τὸ λείπεσθαι περίττωμα πλείον ἐλάττωνος εἰς τὰ κύρια δαπανωμένου διὰ τὸ γῆρας καὶ τὰς νόσους, 15 ἐπεὶ γ’ ὅταν ὑπολείπη καὶ τοῦτο διὰ τὴν ἡλικίαν, καὶ αἱ τρίχες ὑπολείπουσιν. τὰ δ’ ὦστὰ τούναντιόν: 

παρθενεῖ γὰρ τῷ σώματι καὶ τοῖς μέρεσιν. αὐ-

ξάνονται δ’ αἱ τρίχες καὶ τεθνεώτων, οὐ μέντοι γίνονται γ’ ἐξ ὑπαρχῆς.

Περὶ δ’ ὦστῶν ἀπορήσειν ἂν τις. εἰσὶ γὰρ τὴν 20 μὲν φύσιν τὴν αὐτὴν ἔχοντες τοὺς ὀστοὺς, καὶ γί-

νονται ἐκ τῶν ὀστῶν, ὄνυχες δὲ καὶ τρίχες καὶ κέρατα καὶ τὰ τοιαῦτα ἐκ τοῦ δέρματος, διὸ καὶ συμμεταβάλλουσι τῷ δέρματι τὸς χρόας. λευκά τε γὰρ καὶ μέλανα γίνονται καὶ παντοῦ παντοῦ καὶ τὴν 25 τοῦ δέρματος χρόαν, οἱ δ’ ὦστοις οὔθεν: ἐκ γὰρ 

τῶν ὀστῶν εἰσιν, ὡς τῶν ζῷων ἔχει ὦστας καὶ αὐ-

ξάνονται δὲ διὰ βίου μόνοι τῶν ἄλλων ὀστῶν. τοῦτο δὲ δήλον ἐπὶ τῶν παρακλινόντων ὦστῶν τὴν ἀφην τὴν ἄλληλων. αὐτίον δὲ τῆς αὐξήσεως, ὡς μὲν ἐνεκά του, διὰ τὸ ἐργον. ταχὺ γὰρ ἀν κατετρίβοντο μὴ γινομένης τυφῶς ἐπιρρύ-

σεως, ἐπεὶ καὶ νῦν ἐνίος γηράσκουσι, τοῖς βρω-

τικοῖς μὲν μὴ μεγάλους δ’ ἐχουσι, κατατρίβονται πάμπαν: πλείον γὰρ λόγῳ καθαυροῦνται τῆς αὐ-

ξήσεως. διὸ καὶ τοῦτο εἰ κεμηχάνεται πρὸς τὸ

* In the case of rabbits, etc., it may happen that a tooth in the upper jaw and one in the lower grow outwards and thus continue growing indefinitely, so that finally the animal is unable to eat at all.

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as they are there at all, and they grow more during
diseases, and when old age advances, and when the
body is wasting. This is because old age and diseases
mean that less (nourishment) is expended on the
supreme parts of the body and therefore more residue
is left over; though when even this begins to fail
through age, the hair follows suit. With the bones,
the reverse occurs: they waste away along with the
body and its parts. Hair actually continues to grow
after life is extinct, though it will not begin growing
where it does not already exist.

Teeth may present a puzzle. They possess the
same nature as the bones and are formed out of the
bones; nails, hair, horns and the like, however, are
formed out of the skin, and that is why they change
their colour along with the skin: they turn white and
black and all shades according to the colour of the
skin. The teeth do none of this, because they are
formed out of the bones (this applies of course only
to such animals as have both teeth and bones). They
are unique among bones in that they continue grow-
ing all through life, as is clear in the case of teeth
which take an oblique direction and fail to come
into contact with each other. The reason for their
growth, the purpose for the sake of which they grow, is
to discharge their special function: they would soon
be worn down unless the loss were made good in some
way, since even as it is, in some aged animals which
eat a great deal but have small teeth, they are quite
worn away, because their growth is not proportionate
to their loss. And so here too Nature has produced

b L. & S. translate “unless there were some means of
saving them”; but Scot translates si non crescerent con-
sumerentur cito nisi esset materia ex qua crescant.
ARISTOTLE

745 a

συμβαίνον ἡ φύσις· συνάγει γὰρ εἰς τὸ γῆρας καὶ τὴν τελευτὴν τὴν ὑπόλευσιν τῶν ὀδόντων. εἰ δ' ἢν μύριετής ὁ βίος ἡ χιλιετής, παμμεγέθεις τ' ἂν 35 ἐδει γίνεσθαι τοὺς ἐξ ἀρχῆς καὶ φύσεσθαι πολλάκις· καὶ γὰρ εἰ συνεχῇ τὴν αὔξησιν εἶχον, ὃμως ἂν ἄχρηστοι λειανόμενοι πρὸς τὴν ἐργασίαν ἦσαν. οὐ μὲν οὖν ἕνεκα λαμβάνουσι τὴν αὔξησιν, εἰρήται· συμβαίνει δὲ μηδὲ τὴν αὐτὴν ἕχειν φύσιν τοῖς ἀλλοίς ὀστοῖς τοὺς ὀδόντας· τὰ μὲν γὰρ ἐν τῇ 5 πρώτῃ συνάσαι γίνεται πάντα καὶ οὐθὲν ὦστερον, οἱ δ' ὀδόντες ὦστερον. διὸ καὶ πάλιν δύνανται φύσεθαι ἐκποιήσεις· ἀποτελεῖ γὰρ, ἀλλ' οὐ συμ- πεφύκασι τοὺς ὀστοῖς. ἐκ μέντοι τῆς τροφῆς τῆς εἰς τὰ ὀστά διαδιδομένης γίνονται, διὸ τὴν αὐτὴν ἕχουσι φύσιν, καὶ τότε ὅταν ἐκεῖνα ἔχη ἡ ἡ τῶν 10 ἀριθμῶν τῶν ἄυτῶν. τὰ μὲν οὖν ἅλλα ζώα ἕχοντα γίνεται ὀδόντας καὶ τὸ ἀνάλογον τοῖς ὀδούσιν, ἐὰν μὴ τι γίγνηται παρὰ φύσιν, διὰ τὸ ἀπολύεσθαι τῆς γενέσεως τετελεσμένα τοῦ ἀνθρώπου μᾶλλον· οὐ δ' ἄνθρωπος, ἐὰν μὴ τι συμβῆ παρὰ φύσιν, οὐκ ἔχων. δι' ἢν δ' αὐτίαν οἱ μὲν γίνονται τῶν ὀδόντων καὶ 15 ἐκποιήσουσιν, οἱ δ' οὐκ ἐκποιήσουσιν, ὦστερον λε- χθήσεται.

Διότι δ' ἐκ περιττόματος ἔστι τὰ τουαῦτα τῶν μορίων, διὰ τοῦτ' ἄνθρωπος ψιλότατον τε κατὰ τὸ σώμα τῶν ζώων πάντων ἔστι καὶ ὀνυχάς ἐλαχι- στους ἔχει ὡς κατὰ μέγεθος· ἐλάχιστον γὰρ ἔχει

1 αὐτὴν Bekker, per hypothetae errorem.

a Bk. V, ch. 8. b i.e., hair, nails, etc.

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an excellent device to suit the case, in making the failure of the teeth coincide with the time of old age and the close of life. If life went on for 10,000 or even 1000 years, the teeth would have had to be quite enormous to begin with, and they would have had to grow afresh many times over; not even continuous growth would have sufficed to prevent them being ground down and becoming useless for their work. We have now described the purpose for the sake of which the teeth grow. And yet as a matter of fact the teeth do not possess the same nature as the rest of the bones, because the bones, without exception, are all formed during the first stage of the embryo's construction, whereas the teeth are formed later; and that, too, is why a fresh set of teeth is able to grow after the old ones have fallen out: although they are in touch with the bones, they are not all of a piece with them. Still, they are formed out of the nourishment which is distributed to the bones (which is why they possess the same nature), and at a time when the bones have already attained their full complement. All the animals except man already have their teeth (or the counterpart of teeth) when they are born—unless it be that something unnatural occurs—because when they are released from their process of formation they are more fully perfected than man; man however when born has no teeth—unless something unnatural occurs. We shall explain later on why some of the teeth are formed and fall out and why some do not fall out.

The reason why man's body is more naked than that of any single one of the other animals, and why he has the smallest nails in proportion to his size, is this. Parts of this sort are made of residue; now
περίττωμα γεωδές, ἔστι δὲ περίττωμα μὲν τὸ 20 ἀπεπτυκτον, τὸ δὲ γενρόν ἐν τοῖς σώμασι πάντων ἀπεπτότατον.

Πῶς μὲν οὖν ἐκαστὸν συνίσταται τῶν μορίων, ἐφηται, καὶ τί τῆς γενέσεως αὐτιόν.

VII Ἐχει δὲ τὴν αὐξήσων τὰ ζωοτοκούμενα τῶν ἐμβρύων, ὡσπερ ἐλέχθη πρότερον, διὰ τῆς τοῦ ὀμφαλοῦ προσφύσεως. ἐπεὶ γὰρ ἐνεστὶν ἐν τοῖς 25 ζῴως καὶ ἡ θρεπτικὴ δύναμις τῆς ψυχῆς, ἀφίησιν εὐθὺς οἶου ῥίζαν τὸν ὀμφαλὸν εἰς τὴν ὑστέραν. ἔστι δὲ ὁ ὀμφαλὸς ἐν κελύφει φλέβες, τοῖς μὲν μεῖζοι πλείους, οἷον βοῦ καὶ τοῖς τουσκότοις, τοῖς δὲ μέσοις δύο, μία δὲ τοῖς ἔσχάτοις. διὰ δὲ τούτου λαμβάνει τὴν τροφὴν αἰματικῆν, αἱ γὰρ ὑστέραι

30 πέρατα φλεβῶν πολλῶν εἰςιν. τὰ μὲν οὖν μὴ ἀμφώδοντα πάντα, καὶ τῶν ἀμφωδόντων ὅσων ἡ ὑστέρα μὴ μίαν φλέβα μεγάλην ἔχει διατείνουσαν ἀλλ’ ἀντὶ μιᾶς πυκνῶς πολλᾶς, ταῦτα ἐν ταῖς ὑστέραις ἔχει τὰς καλομένας κοτυληδόνας, πρὸς ἅς ὁ ὀμφαλὸς συνάπτει καὶ προσπέφυκεν ἀποτελοῦσαν γὰρ αἱ φλέβες αἱ διὰ τοῦ ὀμφαλοῦ ἐνθεῖν καὶ ἐνθεῖν καὶ σχίζονται πάντη κατὰ τὴν ὑστέραν ἡ δὲ περαίνουσι, ταύτῃ γίγνονται αἱ κοτυληδόνες, 2 ὁ μὲν περιφερές ἔχουσαι πρὸς τὴν ὑστέραν, τὸ 35 δὲ κούλλον πρὸς τὸ ἐμβρύον. μεταξὺ δὲ τῆς ὑστέρας καὶ τοῦ ἐμβρύου τὸ χόριον καὶ οἱ ὑμένες εἰςίν. αἱ

1 ἅς Πλάττ., Ὀμβ.*: ἃ Π.
2 πρὸς ἅς ὁ ὀμφαλὸς . . . γίγνονται αἱ κοτυληδόνες Ὀμβ*Σ: om. vulg.
3 ἔχουσαι Z et corr. Π: ἔχουσας vulg.

a See 740 a 24 ff.

b Not quite the same as the modern use of the term. Aristotle uses it to mean the pits in the modified wall of the 238
it is unconcocted substance which constitutes residue, and the most unconcocted substance in animals' bodies is the earthy substance, and man has a smaller amount of earthy residue than the other animals.

We have now described how each of the parts takes shape, and what is the cause of their formation.

In viviparous animals, as stated earlier, the embryo obtains its growth through the umbilical attachment. Since the nutritive faculty of the Soul, as well as the others, is present in animals, it immediately sends off the umbilicus, like a root, to the uterus. The umbilicus consists of blood-vessels in a sheath. In the larger animals, such as the ox and the like, it contains numerous blood-vessels, in medium-sized animals, two, and in the smallest, one. Through this the embryo gets its nourishment, i.e., blood; the uterus being the terminus of many blood-vessels. The cotyledons (as they are called) are present in the uterus (a) of all those animals which have no front teeth in the upper jaw, and (b) of those which have teeth in both jaws and also have a cluster of blood-vessels running right through the uterus instead of a single large one. The umbilicus is connected up to these cotyledons and firmly attached to them; for the blood-vessels which pass through the umbilicus extend in both directions and branch out all over the uterus, and it is at their terminal points that the cotyledons are formed. Their convex side is towards the uterus, their hollow side towards the embryo. Between the uterus and the embryo are the chorion and the membranes. As the embryo grows and

uterus into which the villi of the outer membrane of the embryo fit. For the meaning attached to the term by Diocles, see Wellmann, reference in note on 746 a 19 below.
dé κουτυληδόνες αὐξάνομένῳ καὶ τελεοῦμένου τοῦ ἐμβρύου γίνονται ἐλάττους, καὶ τέλος αφανίζονται τελεωθέντος. εἰς τοῦτο γὰρ προεκτίθεται τοῖς ἐμβρύοις ἡ φύσις τῆς αἰματικῆς τροφῆς τῆς ύστερας ἄσπερ εἶς μαστοὺς, καὶ διὰ τὸ ἀθροίζε-5 σθαί κατὰ μικρὸν ἐκ πολλῶν οἶον ἐξάνθημα καὶ φλεγμασία γίνεται τὸ σῶμα τὸ τῆς κουτυληδόνος. ἐως μὲν ἂν οὖν ἐλαττων ἢ τὸ ἐμβρύον, οὐ δυνάμενον πολλήν λαμβάνειν τροφήν, δὴ λαὶ εἰς καὶ μείζωνες, αὐξηθέντος δὲ συμπίπτουσιν.

Τα δὲ πολλὰ τῶν κολοβῶν ζώων καὶ ἀμφωδότων 10 οὐκ ἔχει κουτυληδόνας ἐν ταῖς ύστεραις, ἀλλ' ὅ ὀμφαλὸς εἰς φλέβα τείνει μίαν, αὕτη δὲ τέταται διὰ τῆς ύστερας ἔχουσα μέγεθος. ἐπεὶ δὲ τὰ μὲν μονοτόκα τὰ δὲ πολυτόκα τῶν τουτών ἐστὶ ζώων, καὶ τὰ πλείω τῶν ἐμβρύων τὸν αὐτὸν ἔχει τρόπον τῷ ἐνι. δεὶ δὲ ταῦτα θεωρεῖν ἐκ τε τῶν 15 παραδειγμάτων τῶν ἐν ταῖς ἀνατομαῖς καὶ τῶν ἐν ταῖς ἱστορίαις γεγραμμένων. πεφύκασι γὰρ τὰ ζώα ἐκ τοῦ ὀμφαλοῦ, ὁ δὲ ὀμφαλὸς ἐκ τῆς φλεβῶς, ἐφεξῆς ἀλλήλους, ὥσπεραν ἐπὶ ἀρ' ὀχετόν τὴν φλέβα ἑσουσαν. περὶ δὲ ἐκαστὸν τῶν ἐμβρύων οἱ θ' ύμενες καὶ τὸ χορίον ἔστων.

Οἱ δὲ λέγοντες τρέφονται τὰ παιδία ἐν ταῖς 20 ύστεραις διὰ τοῦ σαρκίδιον τὰ βδάλλειν οὐκ ὀρθῶς

1 κατὰ P: καὶ κατὰ vulg.
2 κουτυληδόνας P: κουτυληδόνα vulg.

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a Here seems to mean “hornless.”
b Aëtius ascribes a similar theory to Democritus and Epicurus (Aët. 5. 16; see Diels, Vorskr.5 68 A 144); Censorinus (De die natali 6. 3; Diels 38 A 17) to Diogenes and Hippocrates. Cf. Hippocrates, π. σαρκῶν 6 (viii. 592 240
approaches its completion the cotyledons become smaller, and finally when it is completed they disappear. Nature lays in a store of the blood-like nourishment for the embryos in this part of the uterus, as it were into breasts, and the body of the cotyledon becomes as it were an eruption or an inflammation owing to the fact that the numerous cotyledons gradually get compacted together. While the embryo is fairly small, and unable to take much nourishment, they are large and plainly visible, but when it has grown they shrink up.

The great majority of the "stunted" animals, and of those that have front teeth in both jaws, have no cotyledons in their uterus, but the umbilicus extends to meet a single blood-vessel, which is a large one and extends throughout the uterus. Some of these animals produce one at a birth, others several; but what occurs when there is only one embryo occurs also when there are more. All this should be studied with the help of the illustrative diagrams given in the Dissections and Researches. The embryos are attached each to its umbilicus, and the umbilicus is attached to the blood-vessel; they are arranged one after the other along the stream of the blood-vessel as it might be along a runnel in the garden; and there are membranes and a chorion around each embryo.

Those people who say that children are nourished in the uterus by means of sucking a bit of flesh are Littré). The view that the embryo sucked the “cotyledons” was held by Diocles of Carystus (Wellmann, Fragmentsamm- tung der sikelischen Ärzte, Diocles fr. 27, 10 ff.); and according to Jaeger (Diokles von Karystos, 166), Aristotle’s detailed treatment of the subject of cotyledons here is due to the fact that Diocles was associated with him in the Lyceum.
λέγουσιν: ἐπὶ τε γὰρ τῶν ἄλλων ζώων τούτων συνέβαινεν ἣν, νῦν δὲ οὐ φαίνεται (θεωρήσαι γὰρ τούτο ῥᾴδιον διὰ τῶν ἀνατομῶν). καὶ περὶ ἀπαντα τὰ ἔμβρυα καὶ τὰ πτηνά καὶ τὰ πλωτὰ καὶ τὰ τῶν πεζῶν ὄμοιος λέπτοι περιέχουσιν ὑμένες χωρίων ὑγρῶν, ἐν οἷς οὔτε αὐτοῖς ἐνεστὶ τοιοῦτον οὐθέν, οὔτε διὰ τούτων οὐθέν ὑγρῶν, ἐνδέχεται ποιεῖσθαι τὴν ἀπόλαυσιν. τὰ δὲ ὑστοκούμενα πάντα ὁτι λαμβάνει τὴν αὐξησιν χωρισθέντα τῆς μήτρας ἓξω, φανερῶν.

Γίνεται δὲ ὁ συνδυασμὸς τοῖς ζώοις κατὰ φύσιν μὲν τοῖς ὁμογενέσιν, οὐ μὴν ἄλλα καὶ τοῖς μὲν σύνεγγυς τὴν φύσιν ἔχουσιν, οὐκ ἀδιαφόροις δὲ τῷ εἴδει, ἐὰν τὰ τε μεγέθη παραπλήσηα ἢ καὶ οἱ χρόνοι ἵσοι ὧσι τῆς κυήσεως. σπάνια μὲν οὖν γίνεται τὰ τοιαῦτα ἐπὶ τῶν ἄλλων, γίνεται δὲ καὶ ἐπὶ κυνῶν καὶ ἀλωπέκων καὶ λύκων (καὶ θώων).

35 καὶ οἱ Ἰνδικοὶ δὲ κύνες ἐκ θηρίου τυνός κυνώδως γεννώνται καὶ κυνός. καὶ ἐπὶ τῶν ὄρνιθῶν δὲ τῶν ὀχυρωτικῶν ὁπταῖ τοῦτο συμβαίνον, οἷον ἐπὶ περιδύκων καὶ ἀλεκτριδῶν καὶ τῶν γαμμιωτίχων οἱ ἑράκες δοκοῦσιν οἱ διαφόροις τῷ εἴδει μίγνυσθαι πρὸς ἄλλους καὶ ἐπὶ άλλων δὲ τῖνων ὄρνεων ἔχει τῶν αὐτῶν τρόπον. ἐπὶ δὲ τῶν θαλασσιτῶν οὐθέν ἀξιόλογον ἐώραται, δοκοῦσι δὲ μάλιστα

746 b

1 τε P: om. vulg.
2 σύνεγγυς SZ*: ἕγγυς vulg.
3 Btf.; vid. p. 563.

α Cf. H.A. 607 a 4 ff. “they say too that the ‘Indian dog’ is the offspring of a tiger and a bitch; not the first cross, but the offspring at the third generation.” There seems to
mistaken. If this were true, the same would occur in the other animals, but it is not found to do so, as can be easily observed by means of dissections. Also, all embryos alike, whether they be of animals that fly or swim or walk, have round them fine membranes which separate them from the uterus and from the fluids which are formed there; and there is nothing of the sort in these membranes nor can the embryos get the benefit of anything whatever through them. As for embryos that are produced by means of eggs, it is of course obvious that in all cases their growth takes place outside the uterus, after they have been separated from it.

The partners in copulation are naturally and ordinarily animals of the same kind; but beside that, animals that are closely allied in their nature, and are not very different in species, copulate, if they are comparable in size and if their periods of gestation are equal in length. Although such crossing is infrequent among the majority of animals, it occurs among dogs, foxes, wolves (and jackals); the Indian dog also is produced from the union of a dog with some wild doglike beast. It has also been observed to occur among those birds that are salacious, e.g., partridges and common fowls. A case among the crook-taloned birds is that of the hawks, different species of which copulate, as it appears; and the same occurs among certain other birds. We have no trustworthy observation of its occurrence among sea-animals; but there is a strong suspicion that the rhinobates as it is called is produced by the copu-
οι ῥινόβαται καλούμενοι γίνεσθαι ἐκ ρίνης καὶ βάτον συνδυαζόμενων. λέγεται δὲ καὶ τὸ περὶ τῆς Λιβύης παροιμιαζόμενον, ὡς ἀεὶ τῆς Λιβύης τρεφοῦσης καινὸν, διὰ τὸ μίγνυσθαι καὶ τὰ μὴ ὀμόφυλα ἀλλήλους λεχθῆναι τοῦτο. διὰ γὰρ τὴν σπάνιν τοῦ ὑδατὸς ἁπαντῶντα πάντα πρὸς ὀλίγους τόπους τοὺς ἐχοντας νάματα μίγνυσθαι καὶ τὰ μὴ ὄμογενη.

Τὰ μὲν οὖν ἀλλὰ τῶν ἐκ τοιαῦτης μέξεως γνωριμένων συνδυαζόμενα φαίνεται πάλιν ἀλλήλους καὶ μιγνύμενα καὶ δυνάμενα τὸ τε θῆλυ καὶ τὸ ἄρρεν. 15 γεννῶν, οἱ δ’ ὄρεις ἁγονοὶ μόνοι τῶν τοιούτων· οὔτε γὰρ εἰς ἀλλήλων οὔτ’ ἀλλοις μιγνύμενοι γεννῶσιν ἕστι δὲ τὸ πρόβλημα καθόλου μὲν, διὰ τῶν αἰτίαν ἁγονον ἢ ἄρρεν ἢ θῆλυ ἐστών· εἰσὶ γὰρ καὶ γυναῖκες καὶ ἄνδρες ἁγονοὶ, καὶ τῶν ἄλλων ζῴων ἐν τοῖς γένεσιν ἐκάστοις, οἷον ἐν ἅπασι καὶ προβάτοις. 20 ἀλλὰ τοῦτο τὸ γένος ὅλων ἁγονόν ἐστι, τὸ τῶν ἰμιώνων. τὰ δ’ αἰτία τῆς ἁγονίας ἐπὶ μὲν τῶν ἄλλων πλεῖω συμβαίνει· καὶ γὰρ ἐκ γενετῆς, ὅταν πηρῳδῶσι τοὺς τόπους τοὺς πρὸς τὴν μίξιν χρησίμους, ἁγονοὶ γίνονται καὶ γυναῖκες καὶ ἄνδρες, ὡστε τὰς μὲν μὴ ἠβᾶν τοὺς δὲ μὴ γενειαν, ἀλλ’ 25 εὐνοιχίας διατελεῖν ὄντος· τοῖς δὲ προϊόντι καὶ ἱλικίας ταύτων συμβαίνει πάσχειν, ὅτε μὲν δὲ εὐτροφίαν τῶν σωμάτων (ταῖς μὲν γὰρ πιοτέραις

*The batos is a flat-fish (P.A. 695 b 27, 696 a 26), called by Thompson (translation of H.A. 566 a 27) the "skate," by Platt, a "ray." The rhine is called by Thompson the "angel-fish" (note on H.A. 540 b 11), by Platt, a "shark." At H.A. 566 a 27 ff. Aristotle again refers to the rhinobates as a cross between these two fishes, and says that it has the head and foreparts of the batos and the hindparts of the rhine.*
lation of the rhine and the batos. Also, the origin of the proverb about Libya, to the effect that "Libya is always bringing forth something new," is said to be that there animals of different species unite, since owing to the fact that as there is very little water they all meet together at the few places where springs are to be found, and so animals of different species unite.

It is known that with one exception all the animals which are produced as a result of such unions copulate with each other and unite in their turn and are able to produce young of both sexes. Mules are the one exception. They are sterile and do not generate either by union with each other or with other animals. It is, of course, a general problem why any particular male or female is sterile: there are men and women who are sterile, and there are instances in the several kinds of animals, e.g., horses and sheep. But with the mules we have a whole race which is sterile. Leaving this exception for the moment: elsewhere the causes of sterility are numerous. (a) Men and women alike are sterile from birth if they are deformed in the regions employed for copulation; as a result, the men do not grow a beard but remain as eunuchs, while the women do not reach puberty; (b) others become sterile as they advance in age, sometimes (i) because they have put on too much flesh: in men

Platt thinks the rhinobates is the angel-fish; Thompson offers the opinion that it is "probably the modern genus Rhinobatus"; Platt says "it certainly did not belong to the modern genus of that name."

b For this proverb and its explanation, cf. the similar passage H. 1. 606 b 19 ff. Platt suggests that a mutilated passage in Hippocrates, π. δέρας ὑδάτων τόπων 12 ἐπ., contained a statement on this subject.
γυνομέναις τοῖς δ’ εὐεκτικωτέροις εἰς τὸ σῶμα καταναλίσκεται τὸ περίττωμα τὸ σπερματικόν, καὶ
taῖς μὲν οὐ γίνεται καταμήνια τοῖς δὲ γονή), ὅτε
30 δὲ διὰ νόσου οἱ μὲν ύγρὸν καὶ ψυχρὸν προϊένται,
taῖς δὲ γυναίξιν αἱ καθάρσεις φαύλαι καὶ πλήρεις
νοσηματικῶν περιττωμάτων. πολλοῖς δὲ καὶ πολ-
λαῖς καὶ διὰ πηρώματα τούτο συμβαίνει τὸ πάθος
περὶ τὰ μόρια καὶ τοὺς τόπους τοὺς περὶ τὴν
ὀμιλίαν χρησίμους. γίνεται δὲ τὰ μὲν ἱστὰ τὰ δ’
ἀνίσα τῶν τοιούτων, μάλιστα δὲ διατελούσιν
35 ἄγονα (tà)¹ κατὰ τὴν πρώτην σύστασιν τοιαῦτα
γενόμενα: γίνονται γὰρ γυναῖκες τε ἄρρενωποι καὶ
ἄνδρες θηλυκοί, καὶ ταῖς μὲν οὐ γίνεται τὰ κατα-
μήνια, τοῖς δὲ τὸ σπέρμα λεπτὸν καὶ ψυχρὸν.
διόπερ εὐλόγως βασανίζεται ταῖς πείραις τὸ γε
τῶν ἄνδρῶν, εἰ ἄγονον, ἐν τῷ ὑδατὶ ταχὺ γὰρ
5 διαχεῖται τὸ λεπτὸν καὶ ψυχρὸν ἐπιπολῆς, τὸ δὲ
γόνιμον εἰς βυθὸν χωρεῖ: θερμὸν μὲν γὰρ τὸ πε-
πεμμένον ἐστὶ, πέπεπται δὲ τὸ συνεστηκός καὶ
πάχος ἅχον. τὰς δὲ γυναίκας βασανίζουσι τοῖς τε
προσθέτοις, εὰν δικυώνται αἱ ὁσμαι πρὸς τὸ
πνεῦμα τὸ ὑθραξε κάτωθεν ἄνω, καὶ τοῖς ἐγχρί-
10 στοῖς εἰς τοὺς ὀφθαλμοὺς χρώμασιν, ἂν χρωματί-
ζωσι τὸ ἐν τῷ στῶμα πτύελον. ταῦτα γὰρ οὐ
συμβαίνοντα δηλοὶ τὸ σῶμα τοὺς πόρους δὲ ὅν
ἀποκρίνεται τὸ περίττωμα συγκεκχυμένους ἔχειν
καὶ συμπεφυκότας. ὁ τε γὰρ περὶ τοὺς ὀφθαλμοὺς
τόπος τῶν περὶ τὴν κεφαλὴν σπερματικῶτατός

¹ tà supplevi: post σύστασιν P.

And therefore might be expected to rise.
who are too well fed and in women who are too fat the seminal residue is used up for the benefit of the bodily system, so that no semen is formed in the men and no menstrual discharge in the women; sometimes (ii) because of disease; the semen which the men emit is fluid and cold, and the discharges of the women are poor and full of morbid residues. But in very many cases, in both sexes, this drawback is due to deformities in the parts and regions employed for intercourse. Some of these deformities are curable, some are not; those, however, who have become deformed during the original constitution of the embryo, have a special tendency to remain infertile throughout; thus, masculine-looking women are produced in whom the menstrual discharges do not occur, and effeminate men whose semen is thin and cold. On this account the water-test is quite a fair one for infertility in the male semen, because the thin, cold semen quickly diffuses itself on the surface, whereas the fertile semen sinks to the bottom; for though it is true that a substance which has been concocted is hot, yet that which has been set and compacted and possesses thickness has certainly undergone concoction. Women are tested (a) by means of pessaries: the test is whether the scent of the pessary penetrates upwards from below to the breath which is exhaled from the mouth; (b) by means of colours rubbed on to the eyes, the test being whether they colour the saliva. If the required result is not forthcoming, it is proved that the passages of the body through which the residue is secreted have got obstructed and have closed up, for of all the regions in the head the eyes are the most seminal.

\(b\) As is shown by its sinking. \(Cf. 765\) b 2.
15 ἐστιν. δὴ λοι ἡ ἐν ταῖς ὀμιλίαις μετασχηματιζο-μενὸς ἐπιθύμλως μόνος, καὶ τοῖς χρωμένοις πλέον-συν ἀφροδισίως ἐνδιδόσα τὰ ὄμματα φανερῶς. αὐτοὶν δὲ ὅτι ἡ τῆς γονῆς φύσις ὄμοιας ἔχει τῇ τοῦ ἐγκεφάλου ὑδατώδης γὰρ ἐστιν ἡ ὑλή αὐτῆς, ἡ δὲ θερμότης ἐπίκτητος. καὶ αἱ σπερματικαὶ καὶ τὴν ὑποζώματος εἰσὶν, ἡ γὰρ ἀρχὴ ἡ τῆς φύσεως ἐντεῦθεν, ὡστε δυκνείονθαι πρὸς τὸν θώρακα τὰς κινήσεις ἀπὸ τῶν ἄρθρων· αἱ δὲ ἐκ τοῦ θώρακος ὀσμαὶ ποιοῦσιν αἴσθησιν διὰ τῆς ἀναπνοῆς.

Ἐν μὲν οὖν τοὺς ἀνθρώπους καὶ τοὺς ἄλλους γένεσιν, ὥσπερ εἰρηται πρὸτερον, κατὰ μέρος ἡ VIII 25 τοιαύτῃ συμβαίνει πήρωσιν, τὸ δὲ τῶν ἡμιώνων γένους ὅλον ἄγονον ἐστιν. περὶ δὲ τῆς αἰτίας, ὧς μὲν λέγουσιν Ἔμπεδοκλῆς καὶ Δημόκριτος, λέγων ὁ μὲν οὐ σαφῶς, Δημόκριτος δὲ γνωρίμως μάλλον, οὐ καλῶς εἰρήκασιν. λέγουσι γὰρ ἐπὶ πάντων ὄμοιας τὴν ἀπόδειξιν τῶν παρὰ τὴν συνγενείαν 30 συνυδαζομένων. Δημόκριτος μὲν γὰρ φησὶ δι-εφθάρθαι τοὺς πόρους τῶν ἡμιώνων ἐν ταῖς ύστε-ραις διὰ τὸ μὴ ἐκ συγγενεῖ ἡγίσθαι τὴν ἀρχήν τῶν ζωῶν. συμβαίνει δὲ ἐφ' ἐτέρων ζώων τούτω μὲν ὑπάρχειν, γεννᾶν δὲ μηδὲν ἂν τούτων καὶ τὸν χρῆν, εἰπέρ αὐτοὶν τούτῳ ἂν, ἄγονα καὶ τὰλλ' εἶναι τὰ μηγνύμενα τὸν τρόπον τοῦτον. Ἐμπεδοκλῆς δὲ 35 αἰτιάται τὸ μίγμα τῶν σπερμάτων γίνεσθαι πυκνὸν ἐκ μαλακῆς τῆς γονῆς οὐσίας ἑκατέρας· συναρμοτεῖν γὰρ τὰ κοίλα τοῖς πυκνοῖς ἀλλήλων,

1 ἐν P: ἐν μὲν vulg. 2 σπόρους YZ.

α. Cf. Plato, Timæus 91 a, b.
as is proved by the fact that this is the only region which unmistakably changes its appearance during sexual intercourse, and those who overfrequently indulge in it have noticeably sunken eyes. The reason is that the nature of the semen is similar to that of the brain; its matter is watery whereas its heat is a mere supplementary acquisition. Also the seminal discharges come from the diaphragm, because the first principle of the natural organism is there, so that the movements initiated in the genital organs penetrate to the chest, and the scents from the chest become perceptible through the breathing. As I said earlier, this particular deformity occurs in man and in the other kinds of animals to some extent, but with mules it is the whole race that is infertile. What Empedocles has to say about the reason for this is obscure; Democritus is more intelligible; but they are both wrong. They give one omnibus explanation, covering all cases of copulation between animals of different kinds. Democritus says that in mules the genital passages are destroyed in the uterus, because the formation of these animals has its origin in parents of different species. But we find this same situation with other animals, and yet they generate notwithstanding; whereas, if Democritus's explanation was right, all other animals which unite in this way ought to be infertile too. The cause alleged by Empedocles is this: He says the mixture of the seeds becomes dense as a result of the two component portions of semen being both soft; because, the hollows of one fit into the densities of the other, and in

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b See Introd. § 69.  
See 719 a 14.  
See Diels, Vorsokr. 68 A 151.  
Diels, Vorsokr. 31 B 92; cf. 91; and 31 A 82.
ARISTOTLE

747 b

ἐκ δὲ τῶν τοιούτων γίνεσθαι ἐκ μαλακῶν σκληρῶν, ὥσπερ τῷ καττυτέρῳ μιχθέντα τὸν χαλκόν, λέγων οὔτ' ἐπὶ τοῦ χαλκοῦ καὶ τοῦ καττυτέρου τὴν αὐτίαν ὅ ῥθὸς (εἰρητικὴ δ' ἐν τοῖς προβλήμασι περὶ αὐτῶν) οὔθ' ὁλως ἐκ γνωρίμων ποιούμενος τὰς ἄρχας. τὰ γὰρ κοίλα καὶ τὰ στερεὰ ἀρμόττοντα ἀλλήλους πῶς ποιεῖ τὴν μίξιν οἶνον οἴνου καὶ ὕδατος; τούτῳ γὰρ ὑπὲρ ἡμᾶς ἐστὶ τὸ λεγόμενον· πῶς γὰρ δεῖ λαβεῖν τὰ κοίλα τοῦ οἴνου καὶ τοῦ ὕδατος, λίαν ἐστὶ παρὰ τὴν αἰσθησιν. ἐτὶ δ' ἐπειδὴ συμβαίνει καὶ εὖ ἔπισθον γίνεσθαι ἔππον καὶ εὖ ὄνων ὄνων καὶ εὖ ἔππον καὶ ὄνου ἡμίων, ἀμφοτέρως ἄρρενος καὶ θήλεος ὁποτεροῦν ὄντος, διὰ τὸ ἐκ μὲν τούτων γίνεται πυκνὸν οὔτως ὡστ' ἄγονον εἶναι τὸ γενόμενον, ἐκ δ' ἔππον θήλεος καὶ ἄρρενος ἢ ὄνου θήλεος καὶ ἄρρενος οὐ γίνεται ἄγονον; καίτοι μαλακῶν καὶ τὸ τοῦ ἄρρενος ἔππον ἐστὶ καὶ τὸ τοῦ θήλεος, μῦγνυται δὲ καὶ ὁ θῆλυς ἔππος καὶ ὁ ἄρρην τῷ ὄνῳ, καὶ τῷ ἄρρενι καὶ τῷ θῆλει. καὶ διὰ τούτῳ γίνονται ἄγονα εξ ἀμφοτέρων, ὡς φησίν, ὅτι εὗ ἀμφότην ἢν τι γίνεται <πυκνῶν>, 1 μαλακῶν ὄντων τῶν σπερμάτων. ἔδει οὖν καὶ τὸ εὖ ἔππον ἄρρενος καὶ θῆλεος γυνόμενον. εἰ μὲν γὰρ θάτερον ἐμίγνυτο μόνον, ἐνῆν ὁ ἄρρεν ὁ θάτερον αὐτίον τοῦ μη γεννᾶν ἄνομοιον δ' τῇ τοῦ ὄνου γυνῆ· νῦν δ' οὖσα ὑπὲρ εἰκονὸς ἐκείνη μῦγνυται, τοιαύτη καὶ τῇ τοῦ

1 πυκνῶν supplevi (πυκνῶν τι pro ἐν τι Platt): ὅτι . . . σπερμάτων om. Σ.

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such circumstances two softs give rise to one hard, just as bronze mixed with tin does. In the first place, he has got the reason wrong in the case of bronze and tin (see what I have written about this in the Problems), and further, to put the objection generally, the principles from which he starts his argument are not intelligible. How do the hollows and solids by “fitting on to one another” produce “the mixture as of wine and water”? This saying of his is over our heads; it is quite beyond our perception what we are to understand by the “hollows” of wine and water. Further, in point of fact, a horse is the offspring of two horses, an ass of two asses, a mule of a horse and an ass—i.e., its sire is a horse and its dam an ass or vice versa. Why is it then that a horse and an ass produce something so “dense” that the offspring formed is infertile, whereas the offspring resulting from a male and female horse or from a male and female ass is not infertile? After all, the secretion of both the male and of the female horse is “soft,” and both sexes of the horse unite with asses of the opposite sex. The reason why in both these cases the offspring produced is infertile, according to Empedocles, is because the one product of the two soft “seeds” is something (“dense”). But then so it ought to be when the two seeds originate from two horses. If only one sex of the horse united with the ass, it would be open to Empedocles to say that the cause of the mule’s infertility was the dissimilarity of that one sex to the semen of the ass. In fact, however, there is no difference in quality between the seed of the ass with which it unites (to form a mule)
They are both “soft,” according to Empedocles.

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and the seed of an animal of its own species.\textsuperscript{4} Further, Empedocles applies his argument equally to the male and the female. But, people say, the male mule does generate at the age of seven years; it is the female which is totally infertile and that is simply because she fails to bring the nourishing of the fетation to its completion (as instances of fетations in mules have been known to occur).

Still, perhaps an abstract argument might be considered more convincing than those which we have already mentioned. I call it an abstract one, because in so far as it is a more general argument it is further removed from those principles which belong to this particular subject. It goes somewhat like this. In the normal course of nature the offspring which a male and a female of the same species produce is a male or female of that same species—for instance, the offspring of a male dog and a female dog is a male dog or a female dog. Two animals which differ in species produce offspring which differs in species; for instance, a dog differs in species from a lion, and the offspring of a male dog and a female lion is different in species; so is the offspring of a male lion and a female dog. This being so, it follows that as both male and female mules are produced, which of course do not differ in species, and as a mule is the offspring produced by a horse and an ass, both of which are different in species from the mule, it is impossible for any offspring to be produced by mules; the reason being: (a) no offspring of a different species can be produced by them, because the offspring of two animals male and female of the same species belongs itself to that species, nor (b) can a mule be produced, because that is the offspring of a horse and an
εξ ἵππου καὶ ὄνου γίνεται ἑτέρων ὄντων τῷ εἴδει [ἐκ δὲ τῶν ἑτέρων τῷ εἴδει ἑτερον ἔτεθη γίνεσθαι ζῷον].
οὕτως μὲν οὖν ὁ λόγος καθόλου λίαν καὶ κενὸς. οἱ γὰρ μὴ ἐκ τῶν οἰκείων ἁρχῶν λόγοι κενοί, ἀλλὰ δοκοῦσιν εἶναι τῶν πραγμάτων οὐκ ὄντες. οἱ γὰρ ἐκ τῶν ἁρχῶν τῶν γεωμετρικῶν γεωμετρικοὶ, ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων· τὸ δὲ κενὸν δοκεῖ μὲν εἶναι τι, ἐστὶ δ' οὐθέν· οὐκ ἀληθὲς δὲ, ὅτι πολλά τῶν μὴ ἔξερεν ἡμεῖς τῶν ἁρµῶν γίνεται γόνιμα, καθάπερ ἐλέχθη πρὸτερον. τούτον μὲν οὖν τὸν τρόπον οὔτε περὶ τῶν ἄλλων δεὶ ζητεῖν ὄντες περὶ τῶν φυσικῶν· ἐκ δὲ τῶν ὑπαρχόντων τῷ γένει τῷ τῶν ἱππῶν καὶ τῷ τῶν ὄνων θεωρῶν ἂν τις μᾶλλον λάβοι τὴν αἰτίαν, ὅτι πρῶτον μὲν ἐκάτερον αὐτῶν ἐστὶ μονοτόκον ἐκ τῶν συγγενῶν ζώων, ἐπειτ' ὁ συλληπτικὰ τὰ θήλεα ἐκ τῶν ἀρρένων ἄει, διόπερ τους ἱπποὺς διαλείποντες ἄιεν δὲ τῶν ὑπαρχόντων τῷ γένει τῷ τῶν ἱππῶν καὶ τῷ τῶν ὄνων θεωρῶν ἂν τις μᾶλλον λάβοι τὴν αἰτίαν, ὅτι πρῶτον μὲν ἐκάτερον αὐτῶν ἐστὶ μονοτόκον ἐκ τῶν συγγενῶν ζώων, ἐπειτ' ὁ συλληπτικὰ τὰ θήλεα ἐκ τῶν ἀρρένων ἄει, διόπερ τους ἱπποὺς διαλείποντες

20 ὀχεύουσι [διὰ τὸ μὴ δύνασθαι συνεχῶς φέρειν].

ἀλλ' ἡ μὲν ἱππος οὐ καταμηνώδης, ἀλλ' ἑλάχιστον προῖται τῶν τετραπόδων· ἡ δ' ὄνος οὐ δέχεται τὴν ὀχείαν, ἀλλ' ἐξουρεὶ τῶν γόνων, διὸ μαστυγοῦσιν ἀκολουθοῦντες. ἔτι δὲ ψυχρὸν τὸ ζῷον [ὁ ὄνος] ἔστι, διόπερ ἐν τοῖς χειμερνοῖς οὐ θέλει γίνεσθαι

25 τόπους διὰ τὸ δύσριγγον εἶναι τὴν φύσιν, οὗν περὶ Σκύθας καὶ τῆς ὀμορον χώραν, οὗδε περὶ Κελτοῦς τους ὑπὲρ τῆς Ἕβηρίας· ψυχρὰ γὰρ καὶ αὐτὴ ἢ

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1 ek de ... ζῷον vulg.: eicit Platt.
2 εξ supplevi.
3 seclusit Platt: habet vulg., Σ.
4 seclusit Btf.

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a Cf. H.A. 577 a 23.
ass, two animals which differ in species [and it was laid down that an animal of a different species is produced by two animals that differ in species]. Now this argument is too general; there is nothing in it, because there is nothing in any argument which does not start from the first principles belonging to the particular subject. Such arguments may appear to be relevant, but in fact they are not. For a geometrical argument, you must start from geometrical principles, and the same applies elsewhere; that which is empty, which has nothing in it, may appear to be somewhat but in fact is nothing at all. But also, this argument is false, because many of the animals that are produced from parents of differing species are fertile, as I have said earlier. No; this method of inquiry is as wrong in natural science as it is elsewhere. We shall be more likely to discover the reason we are looking for if we consider the actual facts with regard to the two species, horse and ass. First, then, both horse and ass, when mated with their own kind, produce only one at a birth; secondly, the females do not on every occasion conceive when covered by the male, and that is why breeders after an interval put the horse to the mare again [because the mare cannot bear it continuously]. Mares do not produce a large amount of menstrual discharge; indeed they discharge less than any other quadruped; she-asses too do not admit the impregnation, but pass the semen out with their urine; and that is why people follow behind, flogging them. Further, the animal is a cold subject; and as it is by nature so sensitive to cold, it is not readily produced in wintry regions, such as Scythia and the neighbouring parts, or the Keltic country beyond Iberia, which is also a
748 a

χώρα. διὰ ταύτην δὲ τὴν αὐτὴν καὶ τὰ ὀχεῖα ἐπιβάλλουσι τοὺς ὅνοις σύχ ὀσπερ τοὺς ἱπποὺς κατ’ ἱσχυρὰν, ἀλλὰ περὶ τροπὰς θερμὰς, ὅπως ἐν 30 ἀλευνῇ γίνονται ὄρα τὰ πωλία (ἐν τῇ αὐτῇ γὰρ γίνεται ἐν ἡ ἀν ὀχευθῇ· ἐπιποντὸ γὰρ κυίᾳ καὶ ἱπποὺς καὶ ὅνοι). ὅπως δ’ ὀσπερ εἰρήται ψυχρῶν τὴν φύσιν, καὶ τὴν γονήν ἀναγκαῖον εἶναι τοῦ τοιοῦτον ψυχρᾶν. (σημεῖον δὲ τούτῳ· διὰ τούτῳ γὰρ, ἐὰν μὲν ἱππὸς ἀναβῇ ἐπὶ ὀχευμένην ὑπὸ ὅνου, οὐ διαφθείρει τὴν τοῦ ὄνου ὀχείαν, δ’ ὅνος 35 ἐὰν ἐπαναβῇ· διαφθείρει τὴν τοῦ ἱπποῦ διὰ ψυχρότητα τῆς τοῦ σπέρματος.) ὅταν μὲν οὖν ἀλλήλοις μιχθῶσι, σώζεται διὰ τὴν θατέρου θερμότητα, θερμότερον γὰρ τὸ ἀπὸ τοῦ ἱπποῦ ἀποκρυφόμενον· ἢ μὲν γὰρ τὸν ὄνον ψυχρὰ καί ἡ ἁλη καὶ ἡ γονή, ἢ δὲ τοῦ ἱπποῦ θερμοτέρα. ὅταν δὲ 5 μεθῇ ἡ θερμὸν ἐπὶ ψυχρῶν ἡ ψυχρὸν ἐπὶ θερμῶν, συμβαίνει αὐτῷ μὲν τὸ ἐκ τούτων κύμα γενόμενον' σώζεσθαι καὶ ταύτ’ εξ ἀλλήλων εἶναι γόνιμα, τὸ δ’ ἐκ τούτων μηκέτι γόνιμον ἀλλ’ ἁγόνον εἰς τελειογονίαν.

"Ολως δ’ ὑπάρχοντος ἐκατέρου εὐφυοῦς πρὸς ἁγόνιαν, τῷ τε γὰρ ὅνω υπάρχει τὰ ἄλλα τὰ εἰρήνη-10 μένα, καὶ ἐὰν μὴ μετὰ τὸν βόλον τὸν πρῶτον ἄρξηται γεννᾶν, οὐκέτι γεννᾶ τὸ παράταν· οὕτως ἐπὶ μικρὸν ἔχεται τοῦ ἁγόνου εἶναι τὸ σῶμα τῶν ὅνων. ὀμοίως δὲ καὶ τὸ ἱππὸς: εὐφυῆς γὰρ πρὸς

748 b

1 γεν- PSYZ*: γεν- vulg.
2 ἐπὶ om. Z.
3 τοῦ P, Platt: τὸ vulg.

a i.e., a mare; cf. H.A. 577 a 13, 28.
b According to H.A. 577 a 18, this happens at the age of 2½ years; see also 545 b 20.

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cold quarter. For this reason they do not put the jackasses to the females at the equinox, as is done with horses, but at the time of the summer solstice, so that the asses' foals may be born when the weather is warm. (Since the period of gestation in both horse and ass is a year, the young are born at the same season as that when impregnation takes place.) As has been said, the ass is by nature cold; and a cold animal's semen is, of necessity, cold like itself. (Here is a proof of it. If a horse mounts a female which has been impregnated by an ass, he does not destroy the ass's impregnation; but if an ass mounts her after a horse has done so, he does destroy the horse's impregnation—because of the coldness of his own semen.) Thus when they unite with each other, the impregnation remains intact by reason of the heat resident in one of the two, viz., that of the horse, whose secretion is the hotter. Both the semen from the male and the matter supplied by the female are hotter in the case of the horse; with the ass, both are cold. So when they unite—either the hot one added to the cold, or the cold added to the hot—the result is (a) that the fetation which is formed by them continues intact, i.e., these two animals are fertile when crossed with each other, but (b) the animal formed by them is not itself fertile, and cannot produce perfect offspring.

Besides, both horse and ass have a general natural disposition to be infertile. I have already mentioned several points about the ass, and another is that unless it begins to generate after the first shedding of teeth, it never generates at all; so close does the ass come to being infertile. It is the same with the horse; it is naturally disposed to be infertile; all
τὴν ἀγονίαν, καὶ τοσοῦτον λείπει τοῦ ἀγονοῦ εἶναι ὁσον τὸ γενέσθαι τὸ ἐκ τούτου ψυχρότερον. τοῦτο δὲ γίνεται, ὅταν μιθῆ τῇ τοῦ ὄνου ἀποκρίσει. καὶ ὁ ὄνος δὲ ὠσαύτως μικρὸν δεῖν κατὰ τὸν οἰκεῖον συνδυασμὸν ἄγονον γεννᾶ, ὥστε ὅταν προσγενήται τὸ παρὰ φύσιν, εἰ τότε ἐνὸς μόλις γεννητικὸν ἐξ ἀλλήλων ἑν, τὸ ἐκ τούτων ἐτι μᾶλλον ἄγονον καὶ παρὰ φύσιν οὐθένος δεήσει τοῦ ἄγονου εἶναι, ἀλλ' εξ ἀνάγκης ἔσται ἄγονον.

20 Συμβαίνει δὲ καὶ τὰ σώματα τὰ τῶν ἡμιόνων μεγάλα γίνεσθαι διὰ τὸ τὴν ἀπόκρισιν τὴν εἰς τὰ καταμήνια τρέπεσθαι εἰς τὴν αὐξήσιν. ἔτει δ' ἐνιαύσιος ὁ τοκετὸς τῶν τοιούτων, οὐ μόνον συλλαβεῖν δεῖ τὴν ἡμιόνον ἄλλα καὶ ἐκθρέψαι τοῦτο δ' ἀδύνατον μὴ γινομένων καταμηνίων. ταῖς δ' ἡμιόνοις οὐ γίνεται, ἄλλα τὸ μὲν ἄχρηστον μετὰ τοῦ περιττώματος τοῦ ἐκ τῆς κύστεως ἐκκρίνεται (διόπερ οὐδὲ τῶν ἄρθρων οἱ ἡμίονοι οἱ ἄρρενες ὀσφραίνονται τῶν θηλειῶν, ὣσπερ τάλα τὰ μάωνυχα, ἄλλ' οὕτω τοῦ περιττώματος), τὰ δ' ἄλλα τρέπεται εἰς τὴν τοῦ σώματος αὐξήσιν καὶ τὸ μέγεθος. ὥστε συλλαβεῖν μὲν ἐνδέχεται ποτε τὴν 30 θηλειαν, ὥσπερ ἠδή φαίνεται γεγονός, ἐκθρέψαι δὲ καὶ ἐξενεγκεῖν εἰς τέλος ἀδύνατον. ὁ δ' ἄρρητον ποτὲ γεννήσειν ἂν διὰ τε τὸ θερμότερον εἶναι τοῦ θήλεως φύσει τὸ ἄρρεν, καὶ διὰ τὸ μὴ συμβάλ-

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1 τοῦ σώματος Π, Platt: om. vulg.

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These two statements are of course of general validity, 258
that is wanting to make it such is that its secretion should be colder, and this occurs when it is united with that of the ass. In the same way the ass comes within an ace of generating infertile offspring even when it mates with its own kind; so that when there is the additional factor of unnatural mating beside the difficulty it has in producing even a single young one in the normal way, the resultant offspring is still more infertile and unnatural; in fact, it will lack nothing to make it completely infertile, and will be infertile of necessity.

Furthermore, female mules grow large in size. This is because the secretion intended for the menstrual flow is diverted to produce growth. And since the period of gestation in such animals lasts a year, the female mule not only has to conceive but has to nourish the embryo all that time; and this is impossible unless menstrual flow is being produced. None is produced in mules: the unserviceable part of the nourishment is passed out together with the residue that comes from the bladder (which explains why male mules do not smell at the pudenda of the females as the other solid-hoofed animals do, but at the residue itself); the rest of the nourishment is diverted to growth of the body and to size. Hence although it is possible for the female to conceive occasionally—and indeed the fact is established that this has happened—it is impossible for her to nourish an embryo for the full period and bring it to the birth. The male may occasionally generate (a) because the male is by nature hotter than the female, and (b) because the male does not contribute any corporeal and are cited here to explain how the male mule may be able to generate.
According to H.A. 577 b 21, a ginnos is the offspring of a mule and a mare; and there, as here, a ginnos is also said to be the diseased offspring of a mare, and is compared with dwarfs and metaechoira. Aristotle thus compares the product of the union of mule and mare with the diseased or deformed...
ingredient to the mixture. The final result which is produced is a ginnos. This is a deformed mule, for ginnoi are produced also from the horse and the ass when the fetation gets diseased in the uterus, the ginnos being comparable to the metachoiron which occurs among swine, since in that case too it is the offspring which has been deformed in the uterus that is called a metachoiron: any pig may happen to be born thus deformed. Human dwarfs too are formed in a similar way: they too become deformed in their parts and stunted in size during the time of gestation, and thus are comparable with metachoira and ginnoi.

offspring which sometimes result from the union of male and female of one and the same species. For metachoira see also 770 b 7.
749 a 10 I  Περὶ μὲν οὖν τῆς τῶν ἡμιόνων ἀτεκνίας εἰρηταί, καὶ περὶ τῶν ζωτοκούντων καὶ θύραζε καὶ ἐν αὐτοῖς· ἐν δὲ τοῖς ψωτοκοῦσι τῶν ἐναίμων τῇ μὲν παραπλησίως ἔχει τὰ περὶ τὰς γενέσεις αὐτοῖς τε καὶ τοῖς πεζοῖς καὶ ταυτὸν τι λαβέων ἐστὶν περὶ πάντων, τῇ δ’ ἔχει διαφορὰς καὶ πρὸς ἄλληλα καὶ 15 πρὸς τὰ πεζὰ τῶν ζῴων. γίνεται μὲν οὖν ἀπὸ συνδυασμοῦ πάντα ὅλως, καὶ προϊμένου γονήν εἰς τὸ θῆλυ τοῦ ἄρρενος· τῶν δ’ ψωτοκούντων αἱ μὲν ὀρνιθῖς προϊμέναι τέλειον ὅν καὶ σκληρόδερμον, ἐὰν μὴ τι πηρωθῆ διὰ νόσου, καὶ πάντα δίχρονά τὰ τῶν ὀρνιθῶν ἐστίν, τῶν δ’ ἱχθύων οἱ μὲν σελαχώ-20 δεις, ὥσπερ εἰρηταί πολλάκις, ἐν αὐτοῖς ψωτοκη-σαντες ςωτοκοῦσι, μεταστάντος τοῦ ὕδατι ἐξ ἄλλου τόπου τῆς ύστερας εἰς ἄλλον, μαλακῶδερον δε τὸ ὕδατι καὶ ὀμόχρων ἐστίν αὐτῶν. εἶς δὲ μόνος ὅν ψωτοκεῖ τῶν τοιούτων ἐν αὐτῷ, ὁ καλοῦμενος βάτραχος· περὶ οὗ τὴν αἰτίαν ύστερον λεκτέον. οἱ 25 δὲ ἄλλοι ὁσοιπέρ ψωτοκοῦσι τῶν ἱχθύων, μονόχρων

a Although most Ovipara are flying or swimming animals, some of course are πεζά, but by πεζά Aristotle here means viviparous animals only.
b i.e., an egg which does not increase in size after deposition; see below, 1. 25.
c i.e., there is no difference of yolk and white.

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BOOK III

We have spoken about the sterility of mules, and I about the animals which are viviparous both externally and internally. We now pass on to those blooded animals which are oviparous. The phenomena of generation here are on the one hand similar to those which obtain in the animals that walk, so that the same statement will serve for all of them; on the other hand, these animals exhibit certain differences not only as between themselves, but also when compared with the animals that walk. Their generation is the result of copulation, i.e., of the emission of semen into the female by the male: this applies to all of them, of course. But beyond that there are variations: (a) Birds produce a perfect egg with a hard shell (unless it be deformed by disease). All birds' eggs are of two colours. (b) The Selachian fishes, as I have often repeated, are internally oviparous but bring forth their young alive, after the egg has moved from one position in the uterus to another. Their egg is soft-shelled and of one colour only. The fish known as the fishing-frog is the only one in this class that is not internally viviparous. The cause of this will have to be stated later. (c) All other fishes that are oviparous pro-

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\[ a \] Probably Lophius piscatorius; see 754 a 26, n.
\[ b \] At 754 a 25-31.

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μὲν προένταται τὸ ωὖν, ἄτελες δὲ τούτο: λαμβάνει
gὰρ ἐξὼ τὴν αὐξήσιν, διὰ τὴν αὐτὴν αἰτίαν δι'
ήπερ καὶ τὰ ἔσω τελειούμενα τῶν ωὸν.

Περὶ μὲν οὖν τῶν ύστερῶν, τίνας ἔχουσι δια-
φορὰς καὶ διὰ τίνας αἰτίας, εἴρηται πρότερον.
καὶ γὰρ τῶν ἐνοτοκούντων τὰ μὲν ἄνω πρὸς τὰ

30 ὑποζώματι ἔχει τὰς ύστερας, τὰ δὲ κάτω πρὸς
tοῖς ἀρθροις, ἀνω μὲν τὰ σελαχώδη, κάτω δὲ τὰ
καὶ ἐν αὐτοῖς ἐνοτοκούντα καὶ θύραζε, οἶνον ἀν-
θρωπος καὶ ἰππός καὶ τῶν ἄλλων ἑκατον τῶν
tοιούτων. καὶ τῶν ἐνοτοκούντων τὰ μὲν κάτω,
καθάπερ τῶν ἰχθύων οἱ ἐνοτοκούντες, τὰ δὲ ἄνω,
kαθάπερ οἱ ὀρνίθες.

35 Ἔννοισται μὲν οὖν κυήματα τοῖς ὀρνίσι καὶ
αὐτόματα, ἄ καλοῦσιν ὑπηνέμα καὶ ζεφύρια τινὲς,
γίνεται δὲ ταῦτα τοῖς μὴ πτητικοῖς μηδὲ γαμβώ-
νυξι τῶν ὀρνίθων, ἀλλὰ τοῖς πολυγόνοις, διὰ τὸ
πολὺ περιττωμα ταύτ' ἔχειν (τοῖς δὲ γαμβώνυξι
εἰς τὰς πτέρυγας καὶ τὰ πτερὰ τρέπεσθαι τὴν
5 τοιαύτην ἀπόκρισιν, τὸ δὲ σῶμα μικρόν ἔχειν καὶ
ξηρὸν τε καὶ θερμὸν), τὴν δ' ἀπόκρισιν τὴν κατα-
μηνιώδη καὶ τὴν γονῆν περίττωμα εἶναι. ἐπεὶ οὖν
καὶ ἡ τῶν πτερών φύσις καὶ ἡ τοῦ ὀπέρματος
gίνεται ἐκ περιττώσεως, οὐ δύναται ἡ φύσις ἐπ'
ἀμφότερα πολυγοέων. διὰ τὴν αὐτὴν δὲ ταύτην
10 αἰτίαν τὰ μὲν γαμβώνυξα οὔτ' ὀχειτικά ἐστιν

1 acutum Σ. 2 καὶ post aitivn codd.: del. Platt.

a i.e., the cause which controls the growth of the egg to
perfection.
GENERATION OF ANIMALS, III. 1.

duce an egg of one colour only, but this egg is imper-
fected—its growth takes place away from the parent, and the Cause concerned a is just the same as for those eggs which are perfected within the parent.

I have already spoken about the uterus of these animals; I have said what are the differences they show, and what are the Causes. Thus, some of the viviparous animals (the Selachian fishes) have the uterus high up towards the diaphragm, b others (the animals which are both internally and externally viviparous, such as man, horse, and all such animals) have it down by the pudenda. And of the oviparous animals some (such as the oviparous fishes) have it low down, others (such as the birds) have it high up.

Fetations arise in birds spontaneously as well (as in the normal way); some people call them wind-

eggs or zephyria. c They occur in those birds d which are neither good fliers nor crook-taloned but which are prolific. e The reason is: (a) these have a great deal of residue, whereas in the crook-taloned birds this secretion is diverted to produce wings and wing feathers and their body is small f and solid and hot; and (b) the menstrual secretion and the male semen are residue; therefore, as both feathers and semen alike are formed out of residue, Nature cannot provide a large supply for both purposes. And it is for this same cause that the crook-taloned birds do not indulge much in copulation and are not very prolific,

b See note on 717 a 2.

c See note on 753 a 22.

d See table of birds, p. 368.

e i.e., produce a large number of eggs (or young). I use "prolific" throughout to translate πολύγονος and πολυτόκος.
f For the smallness of the body of crook-taloned birds (apart from their wings), cf. P.A. 694 a 8 f.
οὔτε πολύγονα, τὰ δὲ βαρέα καὶ τῶν πτητικῶν ὅσων τὰ σώματα ὄγκώδη, καθάπερ περιστεράς καὶ τῶν τοιούτων. τοῖς μὲν γὰρ βαρέσι καὶ μὴ πτητικοῖς, οἶνον ἀλεκτορίσι καὶ πέρδιξι καὶ τοῖς ἄλλοις τοῖς τοιούτοις, πολὺ γίνεται περίττωμα
15 τοιούτων· διὸ τὰ τε ἀρρενα αὐτῶν ὄχευτικά καὶ τὰ θήλεα προῖεται πολλὴν ὑλήν, καὶ τίκτει τῶν τοιούτων τὰ μὲν πολλὰ τὰ δὲ πολλάκις, πολλὰ μὲν οἶνον ἀλεκτορίς καὶ πέρδιξι καὶ στρουθὸς ὁ Λιβυκός, τὰ δὲ περιστερώδη πολλὰ μὲν οὖ, πολλάκις δὲ· μεταξὺ γάρ ἐστὶν ταῦτα τῶν γαμβηψιῶν καὶ τῶν βαρέων·
20 πτητικὰ μὲν γὰρ ἑστὶν ὦσπερ τὰ γαμβηψιῶνα, πλήθει δὲ ἕχει τοῦ σώματος ὦσπερ τὰ βαρέα, ἀντε ἔδα μὲν τὸ πτητικὰ εἶναι καὶ ἐνταῦθα τρέπεσθαι τὸ περίττωμα ὅλγα τίκτουσι, διὰ δὲ τὸ πλῆθος τοῦ σώματος καὶ διὰ τὸ θερμῆν ἔχειν τὴν κολώνιαν καὶ πεπτυκτάτην, πρὸς δὲ τούτοις καὶ διὰ τὸ ῥαδίως
25 πορίζεσθαι τὴν τροφὴν, τὰ δὲ γαμβηψιῶνα χαλεπῶς, πολλάκις.

Ὀχευτικά δὲ καὶ πολύγονα καὶ τὰ μικρὰ τῶν ὄρνεων ἐστί, καθάπερ ἐνιοτε καὶ τῶν φυτῶν· ἢ γὰρ εἰς τὸ σῶμα αὐξῆσις γίνεται περίττωμα σπερματικῶν. διὸ καὶ τῶν ἀλεκτορίδων αἱ 'Αδριανικαὶ πολυτοκώταται εἰσί· διὰ γὰρ μικρότητα τοῦ σώματος εἰς τὴν τέκνωσιν καταναλίσκεται ἡ τροφή· καὶ αἱ ἀγενεῖς τῶν γενναίων πολυτοκώτεραι· ύγρότερα γὰρ τὰ σώματα τῶνδε καὶ ὄγκωδεσ·

1 τῶνδε καὶ vulg.: τῶν δὲ Y: αὐτῶν τῶν δὲ PZ: αὐτῶν καὶ Α.-W.

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* Mentioned also at II.A. 558 b 17. Thompson (Glossary², ἀλεκτρύνων) considers them as a kind of bantam.
whereas the heavy birds and those fliers which have bulky bodies (such as pigeons and the like) do so. In those birds which are heavy and are not fliers, such as common fowls, partridges, and the like, a great deal of this residue is formed, and that is why their males copulate frequently and their females emit a great deal of matter; also, some birds of this sort lay many eggs, some lay many times; thus the common fowl, the partridge and the ostrich lay a large number; whereas the pigeon family do not lay a large number, but lay many times, the reason being that the last-named stand midway between the crook-taloned birds and the heavy birds; they are fliers, like the former, and have a bulky body, like the latter. The result is: (1) As they are fliers, the residue is diverted to their wings; hence they lay but few eggs; (2) they are bulky in build, their stomach is hot and very good at concoction, and, in addition, they can easily get their food, whereas the crook-taloned birds have difficulty in getting it; hence they lay often.

Small birds, too, copulate frequently and are very prolific, just as some small plants are: the material which might produce increase of bulk turns into seminal residue. On this account the Adrianic fowls a are extremely prolific; as they are small in size, the nourishment is used up for the production of offspring. Also, low-bred birds are more prolific than high-bred ones, b because their bodies are more

a Thompson's terms (loc. cit.). The definition of γενναῖος is given at H..A. 488 b 18 ff.: ἄγαθον γένος, γενναῖον δὲ τὸ μὴ ἐξισόταμενον ἐκ τῆς αὐτοῦ φύσεως, whence it appears that γενναῖος = "thoroughbred," as Thompson there translates it.

b
τερα, τῶν δὲ ἰσχυρότερα καὶ ξηρότερα: ὃ γὰρ θυμὸς ὃ γενναῖος ἐν τοῖς τοιούτοις γίνεται σῶμας μᾶλλον.

35 ἐτὶ δὲ καὶ ἡ τῶν σκελῶν λεπτότης καὶ ἀσθένεια συμβάλλεται πρὸς τὸ τὴν φύσιν τῶν τοιούτων ὀχευτικὴν εἶναι καὶ πολύγονον, καθάπερ καὶ ἐπὶ τῶν ἀνθρώπων: ἡ γὰρ εἰς τὰ κάλα τροφὴ τρέπεται τοῖς τοιούτοις εἰς περίττωμα σπερματικὸν· ὃ γὰρ ἐκεῖθεν ἀφαιρεῖ ἡ φύσις, προστίθησιν ἐνταῦθα. τὰ 5 δὲ γαμβιώνυχα τὴν βάσιν ἰσχυρὰν ἔχει καὶ τὰ σκέλη πάχος ἔχοντα διὰ τῶν βίων· ὥστε διὰ πάσας ταύτας τὰς αὐτίας οὔτ' ὀχευτικὰ ἔστιν οὔτε πολύγονα. μάλιστα δὲ ἡ κεγχρῖς πολύγονον· μόνον γὰρ σχεδὸν τούτο καὶ πίνει τῶν γαμβιώνυχων, ἢ δ' ὑγρότης καὶ ἡ σύμφυτος καὶ ἡ ἐπακτὸς σπερματικὸν μετὰ τῆς ὑπαρχούσης αὐτῆς θερμότητος. τίκτει δ' οὖν' αὐτὴν 1 πολλὰ λίαν, ἀλλὰ τέτταρα τὸ πλεῖότουν. Ὁ δὲ κόκκυς ὀλιγοτόκον ἔστιν οὐκ ὃν γαμβιώνυχος, ὅτι ψυχρὰς τὴν φύσιν ἔστιν (δὴ λοὶ δ' ἡ δειλία τοῦ ζωνεύο), τὸ δὲ σπερματικὸν ἔινον δεῖ θερμὸν καὶ ύγρὸν εἶναι. ὅτι δὲ δειλὸν, φανερὸν: ὅτι τε 15 γὰρ τῶν ὀρνέων διώκεται πάντων καὶ ἐν ἀλλοτρίαις τίκτει νεοτίαις.

Τὰ δὲ περιστερώδη δύο ὃς τὰ πολλὰ τίκτειν εἴσθεν· οὔτε γὰρ μονοτόκου εἶσιν (οὔθεὶς γὰρ μονοτόκος ὀρνις πλὴν ὁ κόκκυς, καὶ οὔτος ἐνίστε διτοκεῖ) οὔτε πολλὰ τίκτουσιν, ἀλλὰ πολλάκις δύο

1 αὐτὴ Peck: αὐτὴ vulg.

a For “solid” and “fluid” see Introd. § 38.

b Cf. the remarks on the chameleon at P.A. 692 a 22 ff.; 268
fluid and more bulky, whereas those of the high-bred birds are leaner and more solid,\(^a\) this being the kind of body in which a thoroughbred and high-spirited temper tends rather to make its appearance; also the thinness and weakness of their legs contribute towards making these birds prone to copulation and prolific—and this applies also to human beings: the nourishment which was intended for the legs is in such cases diverted to the seminal residue: what Nature takes away from one place she puts on at the other. The crook-taloned birds, on the other hand, have strong feet, and their legs are thick: this is due to their manner of life; thus on account of all these causes they do not copulate much nor are they very prolific. The kestrel is the most prolific of them, for this is practically the only one of the crook-taloned birds which drinks, and the fluid, both that which is innate and that which it gets from without, is productive of semen when combined with the heat which is present in it. Even this bird does not lay many eggs; four at the most.

The cuckoo lays but few eggs although it is not a crook-taloned bird, because it is cold by nature (as its cowardice\(^b\) clearly shows), whereas an animal that is abundant in semen must be hot and fluid. That it is cowardly is shown by the fact that all other birds chase it and that it lays its eggs in other birds’ nests.

Most birds of the pigeon kind usually lay a couple of eggs. They are neither one-egg birds (there is no one-egg bird beside the cuckoo, and this sometimes lays two), nor do they lay a large number; but they

\(^a\) Also 650 b 28 (ὁ γάρ φόβος καταβύχει) and 667 a 17 ff., where a large heart is said to produce cowardice because the heart is so large that the heat is lost in so large a space.
750 a

η τρία τα πλείστα γεννώσαι, τα δε πολλά δύο:
20 ουτοι γαρ οι ἄριθμοι μεταξύ του ἕνος καὶ πολλῶν.
"Οτι δε τοις πολυγόνοις τρέπεται εἰς το σπέρμα
η τροφή, φανερὸν ἐκ τῶν συμβαινόντων. τῶν τε
γαρ δενδρων τα πολλα πολυκαρπήσαντα λιαν ἐξ-
αναίνεται μετὰ την φοράν, ὅταν μη ὑπολειφθῇ τῷ
σώματι τροφή, καὶ τα ἑπέτεια ταυτὸ πάσχειν
25 ἐσικερν, οἶδιν τα τε χεδροπᾶ καὶ δ ὁ ὅτος καὶ τάλλα
τα τοιαύτα: την γαρ τροφήν ἀναλίσκουσιν εἰς το
σπέρμα πάσαν· ἐστι γαρ πολύσπερμον το γένος
αὐτῶν. καὶ τῶν ἀλεκτορίδων ἔναν πολυτοκήσασαι
λιαν οὔτως ὡστε καὶ δύο τεκεῖν ἐν ἡμέρα, μετὰ
την πολυτοκίαν ἀπέθανον. ὑπέρνοι γαρ γίνονται
30 καὶ οἱ ὀρνίθες καὶ τα φυτά· τούτο δὲ ἐστὶ το πάθος
ὑπερβολὴ περιπτώματος ἐκκρίσεως. αὐτίον δὲ το
τοιοῦτον πάθος καὶ τῷ λέοντι τῆς ἀγονίας τῆς
ὑπερήφανον· το μὲν γαρ πρότερον τίκτει πέντε ἡ ἔξα, ἐιτα τῷ ὑπότερῳ ἔτει τέτταρας, πάλιν δὲ τρεῖς
σκῦμνους, ἐιτα τὸν ἐχόμενον ἄριθμον ἐως ἑνὸς, ἐιτ'
35 οὐθέν, ὡς ἐξαναλυσομένου τοῦ περιπτώματος καὶ
ἀμα τῆς ἡλικίας λήγουσις φθίνοντος τοῦ σπέρ-
ματος.

750 b

Τίσι μὲν οὖν γίνεται τα ὑπηρέμια τῶν ὀρνίθων,
ἐτι δὲ ποιοὶ πολύγονοι καὶ ὀλυγόγοι αὐτῶν, καὶ
diὰ τίνας αὐτίας, εἶρηται.

Γίνεται δὲ τα ὑπηρέμια, καθάπερ εἴρηται καὶ
πρότερον, διὰ τὸ ὑπάρχειν εν τῷ θήλει τὴν ὑλὴν
5 τῆς σπερματικῆς, τοῖς δ' ὀρνεόως μὴ γίνεσθαι τῆς
τῶν καταμιμητῶν ἀπόκρισιν ὡσπερ τοῖς ἑῳτοκοῖς
τοῖς ἐναίμοις· πάσοι γαρ τούτοις γίνεται, τοῖς μὲν
270
lay often, producing two, or three at the most, generally two, as these numbers are intermediate between one and many.

The actual facts make it clear that in the prolific birds the nourishment is diverted to the semen. Most trees, if they have borne an excessive amount of fruit, wither away when the crop is over, when no nourishment is left over for themselves; annual plants, as it seems, have the same experience, e.g., leguminous plants, corn, and the rest of that sort. The reason is that, as they belong to a kind which produces a great deal of seed, they use up all their nourishment for semen (seed). Some fowls, too, after having laid excessively—as many as two eggs in a day—have died after performing the feat. The birds and plants alike become completely exhausted, and this condition is simply one of excessive evacuation of residue. It is responsible for the sterility which besets the lion in the latter part of its life. To begin with, the lion will produce five or six cubs in a litter, then four the next year, next time three, then two, after that one, and then none at all, which suggests that the residue is being used up and that the semen is diminishing as the prime of life abates.

We have now said which are the birds that produce wind-eggs, and what sorts of birds are prolific and not prolific, together with the causes thereof.

Why are wind-eggs formed? As has been said earlier, their formation is due to the fact that though seminal matter is present in the female, with birds no discharge of the menstrual fluid take place as it does with the blooded Vivipara; in all of the last-named it does take place, and it is greater in some, smaller

\^ Cf. 760 b 23.
πλείων, τοῖς δ’ ἐλάττων, τοῖς δὲ τοσσαύτη τὸ πλήθος ὡστε ὅσον γε ἐπισημαίνειν. ὀμοίως δ’ οὐδὲ τοῖς ἰχθύσι, καθάπερ¹ τοῖς ὀρνισιν· διὸ καὶ τούτοις 10 γίνεται μὲν ἄνευ ὀχείας σύστασις κυημάτων, [ἀμοίως καὶ τοῖς ὀρνισιν,]² ἦττον δ’ ἐπιδήλως· ψυχροτέρα γαρ ἡ φύσις αὐτῶν. ἡ δὲ γνομὴν τοῖς ἰχθύς ὁμοῖωσ ἀπόκρισις τῶν καταμηνύων συνίσταται τοῖς ὀρνισι κατὰ τοὺς ἰκνουμένους χρόνους τῶν περιττώματος, καὶ διὰ τὸ τὸν τόπον εἶναι θερμὸν
15 τὸν πρὸς τῷ διαζώματι τελειοῦται τοῖς μεγέθεσιν, πρὸς δὲ τὴν γένεσιν ἀτέλη καὶ ταύτα καὶ τὰ τῶν ἰχθύων ὀμοίως ἄνευ τῆς τοῦ ἄρρενος γονής· ἡ δ’ αὐτία τούτων ἐρημίτων πρῶτον. οὐ γίνεται δὲ τὰ ὑπηνέμα τοῖς πτητικοῖς τῶν ὀρνῖθων διὰ τὴν αὐτὴν αὐτίαν δὴ ἤνπερ οὐδὲ πολυτοκεῖ τὰ τοιαῦτα. τοῖς γὰρ γαμμάκους ὀλίγον τὸ περίττωμα, καὶ 20 προσδεόνται τοῦ ἄρρενος πρὸς τὴν ὀρμήν τῆς τοῦ περιττώματος ἐκκρίσεως. πλείω δὲ τὰ ὑπηνέμα γίνεται τῶν γονίμων φῶν, ἐλάττω δὲ τὸ μέγεθος διὰ μίαν αὐτίαν καὶ τῆς αὐτῆς· διὰ μὲν γὰρ τὸ ἀτελῆ εἶναι ἐλάττω τὸ μέγεθος, διὰ δὲ τὸ τὸ μέγεθος ὑπερμείον γλυκύτερον. καὶ ἦττον δὲ ἣδεα διὰ τὸ ἀπεπτότερα εἶναι· ἐν πάση γὰρ τὸ πεπεμ-
25 μένον γλυκύτερον.

"Οτι μὲν οὖν οὔτε τὰ τῶν ὀρνῖθων οὔτε τὰ τῶν

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1 fort. <οὔδε> suppleendum.
3 hic lacunam statuit Platt.
4 περιττώματος PSYΣ, A.-W., Platt: σπέρματος vulg.
5 γονίμων φῶν ὁμοίως A.-W., ovis convenientibus generationi Σ: γονόφ γιγνουμένων Z*, vulg.: γονῶν γυν. PSY.

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a i.e., to mark that it belongs to a class which exhibits the
in others, and in some just enough to serve as an indication. Similarly, there is no discharge in fishes, any more than in birds: and therefore in fishes too, [just as in birds,] fetations arise without previous copulation, though they are less obvious; that is because their nature is colder. What corresponds to the secretion of the menstrual fluid which occurs in viviparous animals arises in birds at the times proper for that residue, and as the region by the diaphragm is hot these fetations reach perfection in respect of size, though for the purpose of generation they are imperfect, both in birds and fishes, without the semen of the male. The cause of these things has been given earlier. Wind-eggs are not formed in the birds that are fliers; the reason why this is so and why birds of this sort are not very prolific layers is one and the same: in the crook-talonied birds the residue is scanty, and they need the male to give the impulse for the discharge of the residue. The wind-eggs are formed in larger numbers than the ones which are fertile but they are smaller in size; both facts are due to one and the same cause: they are smaller in size because they are imperfect, and they are more in number because their size is smaller. They are less pleasant to eat because they are more unconcocted, for that which has been concocted always makes the more tasty morsel.

Now it has been sufficiently established by ob-phenomenon. A similar remark is made at P. A. 689 b 5 about the stumpy tail of certain animals.

Platt's assumption of a lacuna here is unnecessary. Although πτητικά and γαμβώνυχα are not simply convertible, all γαμβώνυχα are πτητικά, and clearly Aristotle is here thinking of them as especially good examples of fliers.

The Greek word also connotes "matured," "ripened."
ιχθύων 1 τελειούται προσ τήν γένεσιν άνευ τῶν ἄρρενων, ἵκανως ὁππαί, περὶ δὲ τοῦ γίνεσθαι καὶ ἐν τοῖς ἵχθυσι κυήματα ἀνευ τῶν ἄρρενων,

30 οὐχ ὁμοίως, μάλιστα δ' ἐπὶ τῶν ποταμίων ἐώραται [περὶ τούς ἐρυθρίνους] 〈τοῦ〉το 2 συμβαίνον· ἐνιοὶ γὰρ εὐθὺς ἐχοντες ὡς φαίνονται, καθάπερ ἐν ταῖς ἱστορίαις γέγραπται περὶ αὐτῶν. ὅλως δ' ἐν γε τοῖς ὀρύσι οὐδετά γὰρ ἑνώ μετὰ τοῦ ὑγιομενα διὰ τῆς ὀχείας ὡς θέλει ὡς ἐπὶ τὸ πολὺ λαμβανέων αὐξησθεν, ἐὰν μὴ ὀχεύῃται ή ὀρύς συνεχῶς. τούτου δ' αἰτίον ὅτι

35 καθάπερ ἐπὶ τῶν γυναικῶν τὸ πλησιάζειν τοῖς ἁρρεσι καταστὰ τήν τῶν γυναικείων ἀπόκρυσιν (ἐλκει γὰρ τὸ ὑγρόν η ὕστερα θερμανθείς, καὶ οἱ πόροι ἁναστομοῦνται), τοῦτο συμβαίνει καὶ ἐπὶ τῶν ὀρύσι ἐπιόντος κατὰ μικρὸν τοῦ κατα-

5 κρίνεται διὰ τὸ ὀλίγον εἶναι καὶ πρὸς τῷ διαζώματι ἄνω τὰς ὑστέρας, συνλείβεται δ' εἰς αὐτὴν τήν ὑστέραν. τοῦτο γὰρ αὐξεῖ τὸ όν, ὦσπερ τὰ ἐμβρύνα τὰ τῶν ζωοτόκων 〈το〉 3 διὰ τοῦ ὠμοφαλοῦ, τὸ ἐπιρρέον διὰ τῆς ὑστέρας, ἐπεὶ ὅταν ἀπαξ ὀχευθῇ τὰ ὀρνέα, πάντα σχεδὸν ἀεὶ διατελεῖ φα

10 ἐχοντα, μικρὰ δὲ πάμπαν. διὸ καὶ περὶ τῶν ὑπ-

ηνεμίων τινὲς εἰώθασι λέγειν ὡς οὗ γιγνομένων ἅλλ' ὡς ὑπολειμμάτων ἐκ προτέρας οὐχείας ὄντων. τούτο δ' ἐστὶ ψεῦδος· ὁππαί γὰρ ἵκανως καὶ ἐπὶ

1 ous to taw ichthuvon om. Y., ova piscium non compelen-

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servations that neither in birds nor in fishes do the feta
tions attain perfection for the purpose of genera-
tion apart from the males; with regard to feta
tions being formed apart from the males in fishes as well,
this has been observed, though to a less extent, to
occur, but it has been noticed most in the fresh-
water fishes. Some of them, as we can see, have
eggs from the very outset, as is recorded in the
Researches. Speaking generally, in birds at any
rate even the impregnated eggs usually do not grow
unless the hen is trodden continually. The reason
for this is, that, just as in the case of women inter-
course with the males draws down the discharge of
the menstrual flow (since when the uterus has been
heated it draws the liquid and the mouths of the
passages are opened), so with birds: the same thing
occurs; the menstrual residue advances little by little. It is not discharged externally because there
is not much of it and the uterus is high up towards
the diaphragm, but it runs down and collects in the
uterus itself. This liquid, of course, which percolates
through the uterus, makes the egg grow, just as that
which passes through the umbilical cord makes the
embryos of Vivipara grow, for when once the birds
have been trodden, they all continue almost always
to have eggs, albeit quite small ones. In view of this,
some people are in the habit of saying that wind-
eggs are not formed (independently) either, but are
merely relics of an earlier impregnation. This how-
ever is untrue. It has been sufficiently established by

* The reference to the erythrinus which several mss. have
at this point is out of place; cf. H.A. 567 a 27.

b At H.A. 567 a 30.

c See above, 739 a 35 ff., esp. b 11 ff.
νεοττῶν ἀλεκτορίδος καὶ χηνὸς γενόμενα ἁνευ ὀχειάς. ἐτὶ δὲ αἱ πέρδικες αἱ θηλειαί, αἱ τ᾽ ἀν- 15 ὀχευτοὶ καὶ αἱ ὀχευμέναι τῶν εἰς τὰς θήρας ἄγο- μένων, ὀσφραυνόμεναι¹ τοῦ ἄρρενος καὶ ἀκούουσαι τῆς φωνῆς αἱ μὲν πληροῦνται αἱ δὲ τίκτουσι παρα- χρήμα. τοῦ δὲ πάθους² αἴτιον ταὐτὸν ὀπερ ἐπὶ τῶν ἀνθρώπων καὶ τῶν τετραπόδων· ἐὰν γὰρ ὀργῶντα τύχη τὰ σώματα πρὸς τὴν ὄμων, τὰ μὲν ἰδόντα τὰ δὲ μικρὰς γενομένης θίξεως προῖται σπέρμα. 20 τὰ δὲ τοιαῦτα τῶν ὀρνέων ὀχευτικὰ καὶ πολύ- σπερμα τὴν φύσιν ἐστίν, ὡστε μικρᾶς δεῖσθαι τῆς κινήσεως, ὅταν ὀργῶντα τύχη, καὶ γίνεσθαι ταχὺ τὴν ἐκκρίσιν αὐτοῖς, ὡστε τοῖς μὲν ἀνοχεύτους υπηνέμα συνίστασθαι, τοῖς δ' ὀχευμένοις αὐξάνε- σθαι καὶ τελειώθησθαι ταχέως.

25 Τῶν δὲ θύραζε φωτοκούντων οἱ μὲν ὀρνίθες προ- ἴνται τὸ ὅπων τέλειον, οἱ δ' ἰχθύες ἀτελές, ἀλλ' ἔξω λαμβάνει τὴν αὔξησιν, καθάπερ εἶρηται καὶ πρότερον. αἴτιον δ' ὅτι πολύγονον ἐστὶ τὸ τῶν ἰχθύων γένος· ἀδύνατον οὖν ἐσω πολλὰ λαμβάνειν τέλος, διόπερ ἀποτίκτουσιν ἔξω. ταχεύσα δὴ ἡ 30 πρόεις· αἱ γὰρ υπήρκαν πρὸς τοὺς ἀρθροὺς τῶν θύραζε φωτοκούντων ἰχθύων.

'Εστι δὲ τὰ μὲν τῶν ὀρνίθων δίχροα, τὰ δὲ τῶν ἰχθύων μονόχροα πάντων. τῆς δὲ διχροίας τὴν αὐτίαν ἵδοι τις ἂν ἐκ τῆς δυνάμεως ἐκατέρου τῶν μορίων, τοῦ τε λευκοῦ καὶ τοῦ ἄχρου. γίνεται μὲν γὰρ ἡ ἀπόκρισις ἐκ τοῦ αἰματος [(οὐθὲν γὰρ ἀναιμον

¹ ὀσφραυνόμεναι Ρ: ὀσφρώμεναι SY: ὀσμώμεναι Z, vulg.
² πάθους] τάχους Z.

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* Cf. H.A. 560 b 10 ff.*
observation that they have been formed in chickens and goslings without impregnation. Again, when the female partridges which are taken out to act as decoy-birds smell the male and hear his note, those which have not been trodden by a male become full of eggs and those which have already been trodden at once lay their eggs. The reason why this happens is the same as in the case of human beings and quadrupeds: if they are in heat, some emit the semen at the mere sight of a female, others at a slight touch. Birds of this sort are by nature inclined to frequent intercourse and have abundance of semen, so that when they are in heat the impulse they need to set them off is small, and emission quickly takes place; the result is that in those which have not been impregnated wind-eggs take shape, and in those which have been impregnated the eggs quickly grow and reach perfection.

In the group of animals which lay their eggs externally, birds produce their eggs in a perfected state, fish in an imperfect state; but fishes' eggs continue and finish their growth apart from the parent, as indeed I have said earlier. The reason for this is that the fish tribe is very prolific; therefore it is impossible for a large number of eggs to reach perfection within the animal; hence they are laid externally. Their discharge is quickly effected, for in the externally oviparous fishes the uterus is near the genital parts.

Birds' eggs are double-coloured, but all fishes' eggs are single-coloured. The cause of the two colours in birds' eggs can be seen from the specific character of each of the two parts, the white and the yolk. The secretion (for the egg) is formed out of the blood.
The white; because hot substance has to do with Soul; see immediately below, and 762 a 18 ff. and P.A. 652 b 7 ff.

b See 744 b 32 ff. and note.

c For the two sorts of τροφή see 744 b 32 ff. Both yolk and white are now known to be nourishment; Harvey demonstrated the unreality of the distinction here made.—Aristotle of course knew nothing of the germinal area on the
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[(no bloodless animal lays eggs)], the blood, as I have often stated, being the matter for animal organisms. One part of the egg, the hot part, is closer to the form of the developing creatures; the other, the more earthy part, supplies the wherewithal for building up the bodily frame and is further removed from the form. That is why in the case of all double-coloured eggs the young animal gets its "principle" of generation from the white, because hot substance is the place where the soul-principle is to be found, while it gets its nourishment from the yolk. With those animals, therefore, whose nature tends to be hotter than others we find there is a clear distinction between the part from which the "principle" is formed and the part from which the nourishment is derived: the one is white, the other yellow, and there is always more of the pure, white part than there is of the earthy, yellow part. With the animals that are less hot and more fluid, there is more yolk in the egg and it is more fluid. This occurs in the case of the marsh-birds, since they are more fluid and colder in their nature than the land-birds, so that the eggs of such birds contain a great deal of what is called yolk (λεκίθος) and it is less yellow, because the white is less distinctly separated from it. Pass on a further stage to those oviparous animals which are cold in their nature and also still more fluid (the fish tribe answers to this description), and in their eggs the white is not distinct at all; this is due to their small size and to the abundance of the cold and earthy matter. And that is why all fishes' eggs are single-yolk; and it was again Harvey who demonstrated that the "cicatricula" was the point of origin of the embryo, "the first Principle of the Egge."
καὶ ὡς μὲν ὧχρα λευκά, ὡς δὲ λευκὰ ὧχρα. τὰ
dὲ τῶν ὀρνέων καὶ τὰ ὑπηνέμα ἔχει ταῦτην τὴν
dιχροίαν. ἔχει γὰρ ἐξ οὗ ἐκατέρων ἔσται τῶν
μορίων, καὶ θεὶ ἢ ἄρχη καὶ θεὶ ἢ τροφή, ἀλλὰ
tαὐτ' ἀτελῆ καὶ προσδεόμενα τοῦ ἄρρενος. γίνεται
25 γὰρ τὰ ὑπηνέμα γόνιμα, ἐὰν ἐν τινι καίρῳ ὁχυνθὴ
ὑπὸ τοῦ ἄρρενος. οὐκ ἔστι δὲ τῆς διχροίας αὐτίων
tὸ ἄρρεν καὶ τὸ θῆλυ, ὡς τοῦ μὲν λευκοῦ ὄντος
ἀπὸ τοῦ ἄρρενος, τοῦ δ' ὧχρου ἀπὸ τοῦ θῆλεος.
ἀλλ' ἀμφοὶ γίνεται ἀπὸ τοῦ θῆλεος, ἀλλὰ τὸ μὲν
ψυχρὸν τὸ δὲ θερμὸν. ἐν ὀσοῖς μὲν ὅπου ἔστι πολὺ
tὸ θερμὸν, ἀποκρίνεται, ἐν ὀσοῖς δ' ὄλγον, οὗ
30 δύναται· διὸ μονόχροα τὰ κυήματα, καθάπερ εἰρη-
tαι, τὰ τῶν τοιούτων. ἦ δὲ γονῆς συνίστησιν1 μόνον·
kαὶ διὰ τοῦτο τὸ μὲν πρώτον φαίνεται λευκὸν καὶ
μικρὸν τὸ κύμα ἐν τοῖς ὄρνισι, προϊόν δὲ ὧχρον
ἀπαν, συμμεγανυμένον ἀεὶ πλείονος αἰματώδους·
tέλος δ' ἀποκρυμμένον τοῦ θερμοῦ κύκλῳ περι-
ισταται τὸ λευκὸν, ὡσπερ ψυχρὸν ξένοντος, ὀμοίως
πάντη· τὸ γὰρ λευκὸν φύσει μὲν ψυχρὸν, ἔχει δ' ἐν
αὐτῷ τὴν θερμότητα τὴν ψυχικήν· διὸ κύκλῳ
ἀποκρίνεται, τὸ δ' ψυχρὸν καὶ γεώδες ἐντός. κἂν
5 πολλὰ συνεράσας τις ὃδ' εἰς κύστιν ἦ τι τοιοῦτον
ἐφη πυρὶ μὴ2 θάττονα ποιοῦντι τὴν τοῦ θερμοῦ

1 συνιστήσαι: συνιστήσει vulg.: συνιστή δὲ S.
2 μὴ om. Z.

a It is of course the hot substance which constitutes the white.
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coloured—they are white, judged by the colour of ordinary yolk; yellow, judged by ordinary white. Not only the eggs but also the wind-eggs of birds have this double colouring, because they contain that out of which each of the two parts is to come (the part from which the "principle" arises and that from which the nourishment is derived), although they are imperfect, i.e., they lack the male factor; since, as we know, wind-eggs become fertile if they are impregnated by the male within a certain time. The cause of the double colouring is not the two different sexes (as if the white were derived from the male and the yolk from the female); both alike are derived from the female, and the real difference is that one is cold and the other hot. So then, in cases where a good deal of the hot constituent is present, the hot substance is separated from the cold; but if there is not much of it this cannot occur; and that is why the fetations of such animals are single-coloured, as I have said. All that the semen does is to "set" the fetations, and that is why in birds the fetation is small and white in appearance at first, but completely yellow as it advances and more bloodlike matter is continually being mixed in with it; finally, as the hot substance separates off, the white takes up its position around on the outside evenly in every direction, just as when a liquid boils. (I make this comparison), because the white (a) is in its nature liquid, and (b) contains in itself the soul-heat. Therefore it separates off (and arranges itself) all round (on the outside), while the yellow earthy part separates off within. Also, if anyone pours a number of eggs together into a bladder or some such receptacle and then boils them up by means of a fire which does not
κύψησιν ἠ τὴν ἐν τοῖς ψιθ διάκρισιν, ὥσπερ ἐν ἐνὶ ὕπος, ὧντω ² καὶ τὸ ἐκ πάντων τῶν ὕπων σύστημα τὸ μὲν ὑχρὸν ἐν μέσῳ γίνεται, κύκλῳ δὲ τὸ λευκὸν.

Διότι μὲν οὖν τὰ μὲν μονόχροα τὰ δὲ δίχροα τῶν ὑπῶν, εἰρήται:

11 Ἀποκρίνεται δ’ ἐν τοῖς ψιθ ἦ τοῦ ἄρρενος ἀρχή καθ’ ὁ προσπέφυκε τῇ ὑστέρᾳ τὸ ὕμων, καὶ γίνεται δὴ ἀνόμοιον τὸ τῶν διχρῶν ὑπῶν, καὶ οὐ πάμπαν στρογγυλὸν ἀλλ’ ἐπὶ θάτερα ὄξυτερον, διὰ τὸ διαφέρειν δεῖν ² (τὸ)³ τοῦ λευκοῦ ἐν ὑ ἔχει τὴν ἀρχήν. διόπερ σκληρότερον ταύτη τῷ ὑπῶν ἦ ¹5 κατωθεν’ σκέπαζεν γὰρ δεὶ καὶ φυλάττει τὴν ἀρχήν. καὶ διὰ τοῦτο ἐξέρχεται ὑστέρον τοῦ ὑπῶν τὸ ὄξυ τὸ γὰρ προσπέφυκόν ὑστερον ἐξέρχεται, κατὰ τὴν ἀρχήν δὲ προσπέφυκεν, ἐν τῷ ὄξει δ’ ἦ ἀρχή. τὸν αὐτὸν δ’ ἔχει τρόπον καὶ ἐν τοῖς τῶν φυτῶν σπέρμασιν προσπέφυκε γὰρ ἦ ἀρχή τοῦ ²ο σπέρματος τὰ μὲν ἐν τοῖς κλάδοις, τὰ δ’ ἐν τοῖς κελύφεσι, τὰ δ’ ἐν τοῖς περικαρπίοις. δῆλον δ’ ἐπὶ τῶν χεδροπῶν γὰρ συνήπτει τὸ δίθυρον τῶν κνάμων καὶ τῶν τοιούτων σπερμάτων, ταύτῃ προσπέφυκεν ἦ δ’ ἀρχή ἐνταῦθα τοῦ σπέρματος.

'Απορρήσειε δ’ ἄν τις περὶ τῆς αὐξήσεως τῶν ²⁵ ὑπῶν, τίνα τρόπον ἐκ τῆς ὑστέρας συμβαίνει. τὰ μὲν γὰρ ζωά διὰ τοῦ ὑμφαλοῦ λαμβάνει τὴν τρο-

¹ (οὐτω) Rackham. ² δεῖν δεὶ SY. ³ (τὸ) Peck.

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1 Cf. H.A. 560 a 30 ff.
2 Cf. 767 b 17 ff. et passim.
3 That is, the “big” end, which is the first to leave the hen when laid. Platt remarks that Aristotle must have been a “little-endian,” for the germ always floats up to the top whichever way the egg is placed.
cause the movement of the heat to be faster than the separation in the eggs, the yolk settles in the middle and the white round the outside of it; i.e., the same happens with the conglomerated mass composed of all those eggs as with one single egg.

We have now stated why some eggs are single-coloured and others double-coloured.

In eggs the place where the "principle" derived from the male becomes separate and distinct is the point where the egg is attached to the uterus, and that gives us the reason why the shape of double-coloured eggs is unsymmetrical, i.e., not perfectly round but more pointed at one end; the reason is that that part of the white in which the principle is situated must be different. And that is why the egg-shell is harder at that place than it is at the bottom; the "principle" has to be protected and safeguarded. That also is why the pointed end of the egg comes out last: for of course the part that comes out last is the part that is fastened, which is the part where the "principle" is, which is the pointed end. The same arrangement obtains in the seeds of plants. In some plants the "principle" of the seed is fastened on to the twig, in others on to the husk, in others on to the pericarp. This is clear in the leguminous plants. The seeds of beans and plants of that sort are fastened on at the point where the two cotyledons are joined; and that is where the "principle" of the seed is.

A puzzle may be raised about how eggs grow—how, it may be asked, do they derive their growth from the uterus? Animals, of course, obtain their nourishment through the umbilical cord; but by

\[d\] The two halves of the pea or bean.
φήν, τά δ’ ωδα διὰ τίνος; ἐπειδῆπερ οὐχ ὦσπερ οἱ σκώληκες αὐτὰ δι’ αὐτῶν λαμβάνει τὴν αὐξήσιον. εἰ δ’ ἔστι τι δι’ οὗ προσπέφυκε, τούτο ποῖ τρέπεται τελεωθέντος; οὐ γὰρ συνεξέρχεται, καθάπερ ὁ ὀμφαλός τοῖς ζῴωις. γίνεται γὰρ τὸ πέριξ ὀστρακοῦ τελεωθέντος. τὸ μὲν οὖν εἰρήμενον ὅρθως ζητείται. λαμβάνει δ’ ὅτι τὸ γυνόμενον ὀστρακόν τὸ πρῶτον μαλακὸς υμήν ἔστιν, ἀλλὰ τελεωθέντος γίνεται σκληρὸν καὶ κράδρον, οὕτω συμμέτρως ὅστ’ ἐξ- έρχεται μὲν ἐτί μαλακῶν (πόνον γὰρ ἂν παρεῖχε 35 τικτόμενον), ἐξελθὼν δ’ εὐθὺς πηγαίνεται ψυχθεν, συνεξατμίζοντος τοῦ ὑγροῦ ταχὺ δι’ ὀλυγότητα, λειπομένου δὲ τοῦ γεώδους. τούτου δὴ τι τοῦ υμένος κατ’ ἀρχὰς ὀμφαλωδῆς ἔστι κατὰ τὸ ὄξυ, καὶ ἀπέχει ἐτί μικρῶν ὄντων ὦν αὐλὸς. φανερὸν δ’ ἔστιν ἐν τοῖς ἐκβολίμοις τῶν μικρῶν ψῶν. ἐὰν 5 γὰρ βρεχθῆ ἢ ἄλλως πως ῥυγώσασα ἐκβάλῃ ἡ ὄρνις, ἐτί αἰματώδες τε φαίνεται τὸ κύμα καὶ ἕχον δι’ ἑαυτοῦ στόλον μικρὸν ὀμφαλώδη. μείζονος δὲ γυνομένου περιτείνεται μᾶλλον οὕτως καὶ ἐλάττων γίνεται. τελεωθέντος δὲ τὸ ὄξυ τοῦ ψῶν τοῦτο συμβαίνει τὸ πέρας. ὑπὸ δὲ τούτῳ ὁ ἐντὸς 10 υμήν, δὲ όριζε τὸ λευκὸν καὶ τὸ ὀξρόν ἀπὸ τοῦ- του. τελεωθέντος δ’ ἀπολύεται ὄλον τὸ ψῶν, καὶ

1 fortasse ᾧστοκομένοις vel ᾧστοκοίς scribendum.
2 περαίνεται. ἵστοι καὶ ἐλάττων ἐπὶ οὐκ ἐστὶν et efficientur οὐa

citrina, et maxime apud complementum. et cum complegrantur
accidit ut sit emissio Σ.

See 732 a 32 and note there. Cf. also 758 b 13 ff.

i.e., the young of viviparous animals. Perhaps we should read "the young of viviparous animals."

This is a reference to the chalazae, the function and development of which are obscure.

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what means do eggs get theirs? (The possibility that they are themselves their own means of growth, as larvae are,\(^a\) may be ruled out.) If there is something by means of which the egg is fastened on, what happens to it when the egg has reached its perfection? It does not come out along with the egg, as the umbilical cord does in the case of animals,\(^b\) because when the egg has reached perfection, the shell is formed which envelops it. Well, this is a question which it is quite right to ask; but those who ask it fail to notice that the shell as it forms is at first a soft membrane, and that it is only when the egg has been perfected that it becomes hard and brittle; and this adjustment is so well timed that it is still soft when it leaves the bird (otherwise it would be painful to lay), but as soon as it has left the bird it cools, and that makes it set hard, for the fluid part quickly evaporates, being very small in quantity, while the earthy part remains behind. Now at the outset a portion of this membrane, at the pointed end of an egg, is like an umbilical cord, and while the egg is still small, it sticks out like a pipe. It can be clearly seen in small, aborted eggs: if the hen is drenched \(\text{with cold water}\) or chilled in some other way and so drops \(\text{the fetation}\) before its time, the fetation still has a blood-like appearance and has a small tail,\(^c\) like an umbilical cord, running through it; as the fetation gets larger, this tail gets twisted round more and becomes smaller; when \(\text{the fetation}\) has reached its complete development, this terminus finishes up as the pointed end of the egg. Underneath this is the inner membrane, which acts as a boundary between it on the one side and the white and the yolk on the other. When the development
οὐ φαίνεται εὐλόγως ὁ ὀμφαλός· αὐτοῦ γὰρ ἐστὶ τοῦ ἐσχάτου τὸ ἄκρον.

'Ἡ δὲ ἐξόδος τοῦναντίον γίνεται τοῖς ὕψοις ἢ τοῖς ξωοτοκομενοῖς· τοῖς μὲν γὰρ ἐπὶ κεφαλῆν καὶ τὴν ἀρχήν, τῷ δὲ ὕψῳ γίνεται ἡ ἐξόδος οἶον ἐπὶ πόδας.

15 τούτου δὲ αὐτίων τὸ εἰρήμενον, ὅτι προσπέφυκε κατὰ τὴν ἀρχήν.

'Ἡ δὲ γένεσις ἐκ τοῦ ὕψου συμβαίνει τοῖς ὀρνίσις ἐπωαξούσης καὶ συμπεπτούσης τῆς ὀρνιθός, ἀποκρινομένου μὲν τοῦ ὄψου ἐκ μέρους τοῦ ὑψοῦ, τὴν δὲ αὐξήσιν λαμβάνοντος καὶ τελειομένου ἐκ τοῦ λοιποῦ μέρους, ἢ γὰρ φύσις ἁμα τὴν τε τοῦ ὄψου 20 ὑλὴν ἐν τῷ ὕψῳ τίθησι καὶ τὴν ἱκανὴν τροφὴν πρὸς τὴν αὐξήσιν· ἐπεὶ γὰρ οὐ δύναται τελειῶν ἐν αὐτῇ ἢ ὀρνις, συνεκτίκτει τὴν τροφὴν ἐν τῷ ὕψῳ· τοῖς μὲν γὰρ ξωοτοκομενοῖς ἐν ἀλλῷ μορίῳ γίνεται ἡ τροφή, τὸ καλούμενον γάλα, ἐν τοῖς μαστοῖς· τοῖς δὲ ὀρνισὶ τούτῳ ποιεῖ ἡ φύσις ἐν τοῖς ὑψοῖς, τού- 25 ναντίον μέντοι ἢ οἱ τε ἀνθρωποὶ οἶον ταῦτα καὶ Ἀλ- κμαίων φήσιν ὁ Κροτωνιάτης. οὐ γὰρ τὸ λευκὸν ἐστὶ γάλα, ἀλλὰ τὸ ὑχρόν· τοῦτο γὰρ ἐστὶν ἡ τροφή τοῖς νεοττοῖς· οἱ δὲ οἴονται τὸ λευκὸν διὰ τὴν ὀμοιότητα τοῦ χρώματος.

Γίνεται μὲν οὖν ἐπωαξούσης, καθάπερ εἰρηται, 30 τῆς ὀρνιθὸς ὁ νεοττός· οὗ μὴν ἀλλὰ κἂν ἡ ὦρα

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a The heart.
b See 744 b 32 ff.
c See pp. xvii. f.
d See 751 b 7, n.
of the fation is complete, the whole egg is released, and, as we should expect, nothing is to be seen of the umbilical cord, because it is the tip of the extreme end of the egg.

Eggs and the young of viviparous animals come out facing opposite ways; the latter come out with the head and the "principle" first; the egg comes out as it were feet first. And the reason I have stated: it is because the egg is fastened at the point where the "principle" is.

The formation of birds out of the egg is effected by the mother's sitting on the eggs and helping to concoct them. One part of the egg yields the substance out of which the animal is constituted, the remaining part provides the substance whereby it grows and is perfected; Nature puts both in the egg —the material for making the animal, and sufficient nourishment for its growth, since the hen cannot bring the young to perfection within herself, and therefore when she lays an egg she lays the creature's nourishment in it as well. The nourishment for the young of viviparous animals, what we call milk, is formed in the breasts, a different part of the body altogether; but for birds Nature provides this inside their eggs. The truth about it, however, is the reverse of what is commonly supposed and what is asserted by Alcmeon of Crotona. It is not the white of the egg that is the milk, but the yolk, because it is the yolk that is the nourishment for the chicks. These people suppose that the white is, owing to the similarity of colour.

The formation of the chick, then, as I have said, is effected by the mother-bird's sitting upon the egg; notwithstanding, if the climate is well-tempered or
752 b ἡ εὐκρατὸς ἡ ὁ τόπος ἀλευνὸς ἐν ὃ ᾧ ἀν κείμενα
tυγχάνωσιν, ἐκπέπττεται καὶ τὰ τῶν ὅρνιθων καὶ
tὰ τῶν τετραπόδων καὶ ψωτόκων (πάντα γὰρ εἰς
tὴν γῆν ἐκτίκτει, καὶ συμπέπττονται ὑπὸ τῆς ἐν
tῇ γῆθερμότητος· ὥσα δὲ ἐπωάζει φοιτώντα τῶν
ψωτόκων καὶ τετραπόδων, ταῦτα ποιεῖ μᾶλλον
φυλακῆς χάριν).

753 a Τὸν αὐτὸν δὲ τρόπον γίνεται τὰ τε τῶν ὅρνιθων
ὡς καὶ τὰ τῶν ζώων τῶν τετραπόδων καὶ γὰρ
σκληρόδερμα καὶ δίχροα, καὶ πρὸς τῷ διαζώματι
συνιστάται καθάπερ καὶ τὰ τῶν ὅρνιθων, καὶ τάλλα
ταῦτα πάντα συμβαίνει καὶ ἐντὸς καὶ ἐκτὸς, ὡστε
5 ἡ αὐτὴ θεωρία περὶ τῆς αὐτίας ἐστὶ πάντων. ἄλλα
τὰ μὲν τῶν τετραπόδων δὲ ἴσχυν ἐκπέπττεται καὶ
ὑπὸ τῆς ὑφας, τὰ δὲ τῶν ὅρνεών ἐπικηρότερα, καὶ
dεῖται τῆς τεκουσης. ἔους δὲ καὶ ἡ φύσις βούλευσαι
tῶν τέκνων αἰσθητὴν ἐπιμελητικὴν παρασκευάζειν· ἄλλα
tοῖς μὲν χειροσ τούτων ἐμποιεῖ
10 μέχρι τοῦ τεκεῖν μόνον, τοῖς δὲ καὶ περὶ τὴν τε-
λέωσιν, ὥσα δὲ φρονειμώτερα, καὶ περὶ τὴν ἐκτροφήν.
tοῖς δὲ ἡ ὅδη μάλιστα κοινονοῦσι φρονήσεως καὶ
πρὸς τελεωθέντα γίνεται συνήθεια καὶ φιλία,
cαθάπερ τοῖς τε ἀνθρώποις καὶ τῶν τετραπόδων
ἐνίοις, τοῖς δὲ ὅρνεοι μέχρι τοῦ γεννῆσαι καὶ ἐκ-
15 θρέφαι· διόπερ καὶ μη ἐπωάζουσαι αἰ θῆλειας, όταν

1 τῶν PZ: τὴν τῶν vulg.  2 δὲ ἡ ὅδη Z: δὲ δὴ vulg.

a Cf. H.A. 559 a 1 ff., where “non-fliers” such as part-
ridges and quails are said to “lay their eggs on the ground
and to cover them over.” Another “non-flier,” the ostrich,
was believed by the author of Job (xxxix. 14) to behave in a
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the situation where they happen to be is sunny, the eggs of birds as well as of oviparous quadrupeds get fully concocted without incubation (for all these quadrupeds lay their eggs on the ground, and they get concocted by the heat in the earth; any oviparous quadrupeds which visit their eggs and sit on them do so rather for the sake of protecting them than for any other reason).

The eggs of quadrupeds are formed in the same way as birds' eggs. They are hard-shelled, and double-coloured, take shape up towards the diaphragm (as birds' eggs do), and present the same features in every other respect both externally and internally; so that studying the cause of any of them is the same as studying the cause of them all. Only, whereas the eggs of quadrupeds, being so strong, get fully concocted by the agency of the climate, birds' eggs, being more fragile, need the mother-bird. It looks as though Nature herself desires to provide that there shall be a feeling of attention and care for the young offspring. In the inferior animals this feeling which she implants lasts only until the moment of birth; in others, until the offspring reaches its perfect development; and in those that have more intelligence, until its upbringing is completed. Those which are endowed with most intelligence show intimacy and attachment towards their offspring even after they have reached their perfect development (human beings and some of the quadrupeds are examples of this); birds show it until they have produced their chicks and brought them up; and on this account hen birds which have laid eggs but omit similar way: "she leaveth her eggs on the earth, and warmeth them in the dust" (R.V.).
τέκωσι, διατίθενται χείρον, ὦστερ ἕνὸς τινὸς στερμισκόμενα τῶν συμφύτων.

Τελευταίοι δ’ ἐν τοῖς φῶς τὰ ξώα θάττων ἐν ταῖς ἀλεειναῖς ἕμεραις, συνεργάζεται γὰρ ἡ ὀρα, καὶ γὰρ ἡ πέφυς θερμότης τῖς ἕστων. ἦ τε γὰρ γη
20 συμπέτει τῇ θερμότητι, καὶ ἡ ἐπιβάζουσα ταῦτά τοῦτο δρά: προσέχει γὰρ τὸ ἐν αὐτῇ θερμόν, καὶ διαφθείρεται δὲ τὰ ὧν καὶ γίνεται τὰ καλούμενα οὖρια μάλλον κατὰ τὴν θερμήν ὄραν εὐλόγως: ὦστερ γὰρ καὶ οἱ οὖν ἐν ταῖς ἀλέαις ὀξύνονται ἀνατρεπομένης τῆς ἒλυος (τοῦτο γὰρ αὐτοῦ τῆς 25 διαφθορᾶς), καὶ ἐν τοῖς ψυχαῖς ἡ λέκιδος τοῦτο γὰρ ἐν ἀμφοτέροις τὸ γεώδες, διό καὶ ἀναθολοῦται ὁ οὖν μεγαλμένης τῆς ἒλυος, καὶ τὰ διαφθειρόμενα ὃμα τῆς λεκίθου.

Τοῖς μὲν οὖν πολυτόκιοις συμβαίνει τὸ τοιοῦτον εὐλόγως (οὐ γὰρ βαῖνον τὴν ἀμφοτέρους πᾶσιν ἀποδιδόναι θερμασίαν, ἀλλὰ τοῖς μὲν ἐλλείπειν τοῖς 30 δὲ πλεονάζειν, καὶ ἀναθολοῦν οἰον σῆπουσαν), τοῖς δὲ γαμβείων, ὁ λίγοτοκοις οὖσίν οὐδὲν ἢττον συμβαίνει τοῦτο. πολλάκις μὲν γὰρ καὶ τοῖς δύον θάτερον οὖριον γίνεται, τὸ δὲ τρίτον ὅς εἶπεν ἀείθερμα γὰρ ὅτα τὴν φύσιν οἰον ὑπερεῖν ποιεῖ τὴν 35 ὑγρότητα τὴν ἐν τοῖς φῶς. ἔχει γὰρ δὴ καὶ τὴν φύσιν ἐναντίαν τὸ τε ὁχρόν καὶ τὸ λευκόν. τὸ 40 μὲν γὰρ ὁχρόν ἐν τοῖς πάγοις πῆγνυται, θερμαίνομενον δὲ ὑγραίνεται. διό καὶ συμπέτομένων ἐν τῇ

1 θερμότητος coni. A.-W. 2 προσέχει SY.

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a According to H.A. 560 a 5 ff., ouria is a name given to wind-eggs produced chiefly in summer, zephyria (see 749 b 1) to those produced in spring.

b Cf. 735 a 34 ff. 290
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to sit on them, deteriorate in their condition, as though they were being deprived of one of their natural endowments.

Animals reach their perfect development in the eggs quicker when the days are sunny, for then the climate takes a share in the work, concoction being a form of heat: the earth helps in concocting them with its heat, and the sitting bird does exactly the same—she infuses her own heat into them as well. Eggs get spoilt and *ouria* (as they are called) are produced in the hot season more often than at any other, as is to be expected. In hot, sunny weather wines turn sour because the sediment gets stirred up—this is what is really responsible for their being spoilt—and the same happens with the yolk in eggs. Sediment and yolk are the earthy part in each respectively, and as a result of this earthiness wine becomes turbid when the sediment mixes up with it, and these spoilt eggs also become turbid when the yolk does the same.

It is only to be expected that this should happen in the case of prolific animals, because it is not easy to provide all the eggs with their proper amount of heat; some will get too little, and some too much; and too much heat will make them turbid, by causing them to putrefy, as it were. Nevertheless, the same thing occurs with the crook-taloned birds, although they lay but few eggs; out of two eggs, one will often turn rotten (*ourion*), and pretty well always one out of three. They are hot in their nature, and they cause the fluid in the eggs as it were to boil over. The yolk and the white, of course, are of an opposite nature to each other. Yolk congeals in frosty weather, and becomes fluid when heated; hence it...
ARISTOTLE


gē ἡ ὑπὸ τοῦ ἐπιώάζειν ὑγραίνεται, καὶ τοιοῦτον ὅν γίνεται τροφὴ τοῖς συνισταμένοις ζῷοις. πυροῦ-5 μενον δὲ καὶ ὀπτώμενον ὦν γίνεται σκληρὸν διὰ τὸ εἶναι τὴν φύσιν γεώδεις οὕτως ὠσπερ κηρός· καὶ διὰ τούτο θερμανόμενα μᾶλλον, [ἐὰν ἢ μὴ ἢς ὤγρον περιττόματος,]¹ διοροῦται καὶ γίνεται οὕρια. τὸ δὲ λευκὸν ὑπὸ μὲν τῶν πάγων οὐ πῆγνυται, ἀλλὰ ὑγραίνεται μᾶλλον (τὸ δ' αὐτὸν εἴρηται πρό-τερον), πυροῦμενον δὲ γίνεται στερεόν· διὸ καὶ 10 πεπτόμενον περὶ τὴν γένεσιν τῶν ζῴων παχύνεται. ἐκ τούτου γὰρ συνιστάται τὸ ζῶον, τὸ δ' ὦχρον τροφὴ γίνεται, καὶ τοῖς ἀεὶ συνισταμένοις τῶν μορίων ἐντεῦθεν ἡ αὐξήσις. διὸ καὶ διώρισται τὸ 15 τε ῥυχρὸν καὶ τὸ λευκὸν χωρὶς ὑμέσιν ὡς ἔχοντα τὴν φύσιν ἑτέραν. δι' ἀκρυβείας μὲν οὖν, ὅπως τρόπον ἐξουσία παρὰ πρὸς ἄλλα ἡ πρῶτα ἡ γε-νέσεως καὶ συνισταμένων τῶν ζῶων, ἐτι δὲ περὶ τε ὑμένων καὶ περὶ ἡ ὀμφαλῶν, ἐκ τῶν ἐν ταῖς ἱστορίαις γεγραμμένων δει θεωρεῖν· πρὸς δὲ τὴν παροῦσαν σκέψιν ἰκανὸν φανερὸν εἶναι τοσοῦτον, ὅτι συ-ντάσσεις πρώτης τῆς καρδίας, καὶ τῆς μεγάλης 20 φλεβῶς ἀπό ταύτης ἀφορισθεῖσθαι, δύο ὀμφαλοὶ ἀπὸ

¹ secl. Platt, sed fortasse sanandum: et propter hoe fit molle (μαλακόν scribendum pro μᾶλλον?) quando caelebit. cum ergo acciderit ei humiditas ex superfluitate humiditatum corrumpetur Σ.

² peri codd.*: om. Bekker.

¹ Aristotle’s observation that the yolk liquefies is quite correct. The white loses water, partly by evaporation through the shell, and partly to the growing embryo via the yolk-sac and the yolk.

² Perhaps this should be emended to read “when it is 292
becomes fluid when it is concocted in the earth or by means of incubation,\(^a\) and in that condition it becomes nourishment for the animals that are taking shape. When subjected to fire, or roasted, it does not become hard, because it is by its nature earthy in the same way that wax is; and that is the reason why, when eggs are overheated, [unless they are from a liquid residue]\(^b\) they become serous, and turn rotten (ouria). The white, on the other hand, does not congeal as a result of frost, but tends rather to become fluid (I have given the reason earlier); and when subjected to fire, it becomes solid. This is why, when it is concocted in connexion with the generation of the young animals, it thickens; for it is the white out of which the animal forms and develops, while the yolk becomes nourishment for it, and is the source from which the parts as they are formed at the various stages derive their growth. That, too, is why the yolk and the white are kept distinct and separate from each other by membranes, as having a different nature from each other. For an exact account of how these stand to one another both at the beginning of the process of generation and during the process of the young animals' formation, also for an account of the membranes and umbilical cords, what is written in the Researches\(^c\) should be studied; for our present inquiry it is sufficient that thus much should be clear, viz., that once the heart has been formed (this comes first of all) and the Great Blood-vessel has been marked off from it, two umbilical cords extend from

heated, it becomes soft; and so when it is subjected to fluid, it turns rotten owing to the excess of fluidity\(^a\) (cf. 753 a 34, above).

\(^a\) H.A. 561 a 3—562 b 2; but the description there is no fuller.
Aristotle’s two umbilical cords here are (1) the yolk-sac stalk and (2) the allantois. See figure, p. 369.

b See above, 753 b 2, n.

c Cf. Harvey, “An egg is, as it were, an exposed womb; wherein there is a substance concluded, as the Representative and Substitute or Vicar of the breasts.”
this blood-vessel, one to the membrane which surrounds the yolk, the other to the chorion-like membrane which surrounds the animal on all sides; this one goes round inside the membrane of the shell. Through one of these cords the embryo receives the nourishment from the yolk; and the yolk increases in bulk, becoming more fluid as it is heated, since the nourishment, being corporeal, must be available in fluid form, just as it must for plants, and the embryos that are in process of formation, either within the egg or within the uterus, are to begin with living the life of a plant, since their first growth and nourishment they obtain through being fastened on to something. The other umbilical cord extends to the chorion which surrounds the embryo. In the case of the animals that are produced oviparously, we should think of them (a) as having the same relationship to the yolk as the viviparously formed embryos have to the mother, so long as they are within the mother; for since the nourishment of the oviparously formed embryos is not completed within the mother, when they leave her they take a part of her out with them; (b) as having the same relationship to the outermost—the blood-like—membrane as the other embryos have to the uterus. Also, the eggshell which encloses the yolk and the chorion gives the egg an envelope analogous to the uterus: it is as though you were to envelop both a viviparously produced embryo itself and its mother entire. The reason why this is so is that the embryo must be in the uterus, i.e., in contact with the mother. Very well then: in the case of the viviparously produced animals, the uterus is in the mother; but with the oviparously produced ones
"Iphidermion is not a marine animal, but fish-like in appearance; the tail is very broad, and the head is very small; it has a very short snout, and a broad mouth. The body is covered with scales, and the tail is divided into several segments. This fish is called Lophius piscatorius."

1 seclusit Sus.

a See 718 b 23.
b Lophius piscatorius does not conform to the habits of the Selachians because it is not in fact a Selachian; Aristotle wrongly includes it among them.
it is the other way round—the mother is in the uterus, as you might say, because in this case that which comes from the mother [the nourishment] is the yolk. The reason is that the embryo's period of nourishment does not reach completion within the mother.

As the embryos grow, the first of the umbilical cords to collapse is the one which connects to the chorion, because that is the point at which the young animal will have to make its way out; the rest of the yolk and the cord which connects to it collapse later, because the young animal must have nourishment immediately it is hatched, as it is neither nursed by its mother nor able immediately to get nourishment by means of itself. That is why the yolk goes inside it together with the umbilical cord and the flesh grows round it.

Such is the manner in which animals which are brought to birth out of perfect eggs are produced in the case of those birds and fishes which lay a hard-shelled egg. The points mentioned are to be seen more clearly in the larger animals; in the smaller ones they are not so obvious owing to the small bulk of the animals.

Another member of the Ovipara is the tribe of III fishes.

Those fishes whose uterus is low down lay an imperfect egg. The cause of this I have stated previously. The Selachian fishes as they are called produce a perfect egg internally though they are externally viviparous, except for one which they call the fishing-frog; this is the only one that lays a perfect egg externally. The cause of this is the nature of its body. Its head is several times as large as the rest of its body, and, besides that, spiny and extremely...
τραχείανι ὡστε1 διόπερ οὔδ’ ὑστερον εἰσδέχεται τοὺς νεοττοὺς, οὔδ’ ἔξι ἀρχῆς ζωοτοκεῖ· τὸ γὰρ μέγεθος καὶ ἡ τραχύτης τῆς κεφαλῆς ὡσπερ καὶ εἰσελθεῖν κωλύει, οὔτω καὶ ἐξελθεῖν. ἐπεὶ δὲ μαλακότερον ἐστὶ τὸ ψόν τὸ τῶν σελαχῶν (οὐ γὰρ δύνανται σκληρύνειν καὶ ἕπραίνειν2 τὸ πέριξ ψυχρότερον γὰρ τῶν ὀρνίθων εἰσὶν), τὸ τῶν βατράχων ψόν μόνον στερεῶν ἐστὶ καὶ στιφρὸν πρὸς τὴν ἕξω 35 σωτηρίαν, τὰ δὲ τῶν ἀλλῶν ὑγρὰ καὶ μαλακὰ τὴν φύσιν· σκεπάζεται γὰρ ἐντὸς τῷ σώματι τῷ τῆς ἑχούσης.

Ἡ δὲ γένεσις ἐκ τοῦ ψοῦ τοῖς πε βατράχοις ἔξω τελειομένοις καὶ τοῖς ἐντὸς ἡ αὐτὴ, τούτοις δὲ καὶ τοῖς τῶν ὀρνίθων τῇ μὲν ὀμοίᾳ τῇ δὲ διάφορος 5 ἔστιν. πρῶτον μὲν γὰρ οὐκ ἔχουσι τὸν ἐτερον ὀμφαλὸν τὸν εἰς τὸ χῶριον τεῖνοντα, ὡς ἔστω ὅπο τὸ περιέχον ὀστρακὸν, τούτοις δ’ αἰτιον ὅτι τὸ περὶ ὀστρακὸν οὐκ ἔχουσιν· οὕδεν γὰρ αὐτοῖς χρῆσιμον· σκεπάζει γὰρ ἡ μύτη, τὸ δ’ ὀστρακὸν ἐστὶ τοῖς ἑκτυκτομένοις ψοῖς ἀλεωρὰ πρὸς τὰς θύραθεν βλάβας. ἐπειθ’ ἡ γένεσις ἐξ ἅκρου μὲν ἐστὶ τοῦ 10 ψοῦ καὶ τούτοις, ἀλλ’ οὗ ἢ προσπέφυκε πρὸς τὴν ὑστέραν· οἱ γὰρ ὀρνίθες ἐκ τοῦ ὄξεος γίνονται, ταῦτα. δ’ ἢν ἡ τοῦ ψοῦ πρόσφυσις. αἰτιον δ’ ὅτι τὸ μὲν τῶν ὀρνίθων χωρίζεται τῆς ὑστέρας, τῶν δὲ τοιούτων οὐ πάντων ἀλλὰ τῶν πλείστων πρὸς τῇ

1 ὡστε PΞ : om. vulg.
2 καὶ ἕπραίνειν PΞΣ : om. vulg.

* In several of the Selachia the young have the habit of swimming into the mouth of the parent for shelter. This
rough; so that the reason why it does not take its young ones in afterwards is also the reason why it does not produce them alive at the outset: just as the size and roughness of its head prevents them from going in, so also it prevents them from coming out. Since, then, the egg of the Selachia has a soft shell (because they cannot make the envelope hard and solid, being colder creatures than birds are), the egg of the fishing-frog is the only one that is hard and stout, so as to keep it safe in the outside world; the others' eggs are liquid and soft in nature, because they are inside the mother and get their shelter from her body.

The process of generation out of the egg is the same both for the fishing-frogs, which are perfected externally, and for those Selachia which are perfected internally; and as between the latter and the birds, it is partly similar, partly dissimilar. First of all, they lack the second umbilical cord which extends to the chorion under the surrounding shell, and the reason for this is that they have not got this shell round them, as it is no use to them, their shelter being provided by the mother; whereas for eggs that are laid externally the shell is there to act as a protection against injury from without. Secondly, with these, as with birds, the process of generation originates from the extremity of the egg, though not at the place where it is attached to the uterus. A bird's development begins from the pointed end, which is the place where the egg was attached, the reason being that a bird's egg becomes separated from the uterus, whereas the eggs of most, though not all, may be the foundation of this remark; cf. also H.A. 565 b 24 ff.
ARISTOTLE

754 b

υστέρα προσπέφυκε τὸ ὅφον τέλειον 〈ὁν〉.1 ἐπὶ
15 ἀκρω δὲ γιγνομένου τοῦ ζῴου καταναλίσκεται τὸ ὅφον, ὁσπερ καὶ ἐπὶ τῶν ῥυνθῶν καὶ τῶν ἄλλων 〈ὁφὼν〉² τῶν ἀπολειμμένων, καὶ τέλος πρὸς τῇ υστέρα ο ὀμφαλὸς προσπέφυκε τῶν ῥήθη τελείων. ὁμοίως δ' ἔχει καὶ ὂσων ἀπολέυται τὰ ψά τῆς υστέρας· ἐνιὼς γὰρ αὐτῶν, όταν τέλειον γένηται τὸ ὅφον, ἀπολύεται.

20 Ἀπορήσειεν ἂν οὖν τις διὰ τὸ διαφέροντων αἱ γενέσεις τοῖς ῥυνθοῖς κατὰ τοῦτο καὶ τοῖς ἰχθύσιν. αὐτῶν δ' ὅτι τὰ μὲν τῶν ῥυνθῶν κεχωρισμένον ἔχει τὸ λευκὸν καὶ τὸ ὁχρὸν, τὰ δὲ τῶν ἰχθύων μονόχροα, καὶ πάντῃ μεμυγμένον τὸ τοιοῦτον, ὥστ' οὐθὲν κωλύει εἰς ἐναντίας ἔχειν τὴν ἀρχὴν· οὗ γὰρ 25 μονὸν κατὰ τὴν πρόσφυσιν ἔστη τοιοῦτον ἀλλὰ καὶ καταντικρύ, τὴν δὲ τροφὴν ῥάδιον3 ἐλκεῖν ἐκ τῆς υστέρας πόροις τοῖς ἀπὸ ταύτης τῆς ἀρχῆς. δήλον δ' ἐπὶ τῶν μὴ ἀπολυμένων ὅφων· ἐν4 ἐνίοις γὰρ τῶν σελαχῶν οὐκ ἀπολύεται τῆς υστέρας τὸ ὅφον, ἀλλ' ἐχόμενον μεταχωρεῖ κατὰ πρὸς τὴν 30 ζωοτοκίαν, ἐν οἷς τελεωθὲν τὸ ζῷον ἔχει τὸν ὀμφαλὸν ἐκ τῆς υστέρας ἀνηλωμένου τοῦ ὅφου. φανερὸν οὖν ὅτι καὶ πρότερον ἔτεινον οἱ πόροι

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1 〈ὁν〉 coni. Platt.
2 〈ὁφὼν〉 Peck; cf. infra v. 27 ubi ὃφων om. Z.
3 ῥάδιον Y, leviter Σ: ῥάγον vulg.
4 ἐν om. Z.

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a As in the "smooth dogfish"; see note on 754 b 34, below.
b Excluding, of course, the statement immediately pre-
fishes of this class remain attached to the uterus even when they are perfect. As the young animal develops at the extremity, the egg gets used up (just as in the case of birds and the other eggs that have been released from the uterus), and at the final stage, by which the animal has reached its perfect development, the umbilical cord remains attached to the uterus.° The like holds good in the case of those Selachia whose eggs have been released from the uterus, there being some whose egg is released as soon as it is perfected.\(^6\)

In view of what has been said, the puzzle may be raised why the processes of generation in birds and fishes differ in this respect. The reason is that in birds' eggs the white and the yolk are separate, whereas fishes' eggs are single-coloured, the contents being mixed up together throughout, so that there is nothing to prevent the "principle" in them being at the opposite end; the egg is of similar composition both at the end where it is fastened and at the opposite end, and it is easy for it to draw the nourishment out of the uterus by means of passages which lead from this principle. This can clearly be seen in those eggs which do not get released, for in the case of some of the Selachia the egg does not get released from the uterus, but remains connected as it proceeds downwards to produce the young alive. In these cases, the young animal, after it has reached its perfect development, retains its umbilical cord joined to the uterus when the egg has been consumed. Thus it is plain that during the earlier stages also, while

\(^{\text{a}}\text{That of the "fishing-frog; but see 754 a 26, n."}\)

\(^{\text{b}}\text{Differences as between Birds and Selachia.}\)
The Mustelus laevis. The remarkable description of the placentoid structure in the embryo of this species will be found in H.A. 565 b 2 ff. The structure is similar both in form and function to the placenta of a mammal, although its origin is not the same. It was rediscovered by Johannes 302
the creature was still enveloped in the egg, the passages extended to the uterus. This occurs, as we have said, in the smooth dogfish.\(^a\)

I have now mentioned the respects in which the process of generation of fishes differs from that of birds, and also the causes thereof. Otherwise, they both follow the same course. The fishes have one of the two umbilical cords, just as the birds have (in birds it connects with the yolk, in fishes with the entire egg, because the fish’s egg is all single-coloured and lacks the distinction into white and yolk), and they obtain their nourishment by means of this; as it gets consumed the flesh in like manner encroaches upon it and grows round it.

I have now described the manner of formation of those fishes which produce a perfect egg internally and are viviparous externally.

The majority of the remaining fishes are externally\(^b\) oviparous; and all of them except the fishing-frog produce an imperfect egg. The reason for this exception I have given earlier.\(^c\) I have also given the reason why the others produce imperfect eggs.

So far as the process of formation is concerned, the development from the egg follows the same lines as the internally oviparous Selachia, except that they start very small and grow very quickly, and the outside of the egg is harder. The growth of the egg is like (that of) larvae, for those animals which produce larvae produce something small to start with, which

\(^a\) At 754 a 26.
\(^b\) At 718 b 8.
\(^c\) At 718 b 8.
καὶ οὖ διὰ πρόσφυσιν οὐδεμίαν. τὸ δ' αὐτὸν παραπλήσιον ὅπερ ἔπι τῆς ζύμης· καὶ γὰρ ἡ ζύμη ἐκ μικρᾶς μεγάλη γίνεται τοῦ μὲν στερεωτέρου ύγραινομένου, τοῦ δ' ὕγρον πνευματουμένου. δὴ-

20 μουργεῖ δὲ τοῦτο ἡ τοῦ ψυχικοῦ θερμοῦ φύσις ἐν τοῖς ζώοις, 1 ἐν δὲ ταῖς ζύμαις ἡ τοῦ χυμοῦ τοῦ συγκραθειτος θερμότης. αὐξάνεται μὲν οὖν τὰς ὑπὸ ἀνάγκης μὲν διὰ ταύτην τὴν αὐτίαν (ἐché γὰρ περίττωμα ζυμώδες), χάριν δὲ τοῦ βελτίωνος· ἐν ταῖς ύστεραις γὰρ ἀδύνατον αὐτοῖς λαμβάνειν

25 ὅλην τήν αὐξήσιν διὰ τήν τῶν ζύμων πολυτοκίαν τοῦτον. διὰ τοῦτο γὰρ καὶ μικρὰ πάμπαν ἀποκρίνεται καὶ ταχεῖαν λαμβάνει τὴν αὐξήσιν, μικρὰ μὲν διὰ τὸ στενοχώρη τήν ύστεραν εἶναι πρὸς τὸ πλήθος τῶν ψών, ταχὺ δ' ὅπως μὴ χρονιζόντων ἐν τῇ γενέσει περὶ τὴν αὐξήσιν φθείρηται τὸ γένος, ἐπεὶ

30 καὶ νῦν τὰ πολλὰ φθείρεται τῶν ἐκτικτομένων κυμάτων. διότι τολύγονον ἔστι τὸ γένος τοῦ τῶν ἰχθύων ἀναμάχεται γὰρ ἡ φύσις τῶν πλήθει τῆς φθοράς. εἰσὶ δὲ τινὲς οἱ διαρρήγνυται τῶν ἰχθύων, οἱ θαλάσσιοι καλουμένη βελώνη, διὰ τὸ μέγεθος τῶν ψών· αὐτή γὰρ ἀντὶ τοῦ πολλὰ μεγάλα τὰ

35 κυμάτα ἐσχε· τοῦ γὰρ πλήθους ἡ φύσις ἀφελοῦσα προσέθηκε πρὸς τὸ μέγεθος.

"Οτι μὲν οὖν αὐξάνεται τε καὶ δι' ἣν αὐτίαν τὰ τοιαῦτα τῶν ψών, εὑρήται.

755 b

1 φῶς cōnī. Platt.

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*a* Such as an umbilical cord.  
*b* Or “becoming inflated with pneuma.” Cf. 762 a 19.  
*c* Lit., “of the natural substance of the soul-heat” (a periphrasis).  
*d* Cf. 739 b 23, n.  
*e* Cf. II.A. 507 b 23. One of the “pipe-fishes,” perhaps...
generates by its own means and not in virtue of any attachment. The reason for this is on a par with the reason why yeast grows. Yeast, like these, is small in bulk to start with and gets larger: this growth is due to its more solid portion turning fluid, and the fluid turning into pneuma. This is the handiwork of the soul-heat in the case of animals, of the heat of the humour blended with it in the case of the yeast. Eggs thus grow of necessity on account of this cause (i.e., they contain a yeast-like residue), but also they grow for the sake of what is better, since it is impossible for them to obtain all their growth in the uterus owing to the prolific habit of these animals. That is why the eggs are quite small when they are discharged and why they grow quickly: they are small because the uterus is not roomy enough to hold so large a number of eggs, and they grow quickly to prevent the destruction of their kind which would occur as a result of their spending a long time over the growing period of their formation. Even as it is, the majority of the fetations that are laid externally get destroyed. That is why the fish tribe is prolific: Nature makes good the destruction by sheer weight of numbers. There are also some fishes, such as the one known as belone, which burst asunder owing to the size of the eggs, the fetations of this fish being large instead of numerous; here Nature has taken away from their number and added to their size.

I have now described the growth of eggs of this sort and have stated the Cause of it.

Syngnathus acus. In this group (of which the well-known "sea-horse" is another member) the male incubates the eggs in a brood-pouch formed by the pelvic fins. Aristotle correctly states at H.A. loc. cit. that the fish is none the worse for its "bursting asunder."
The argument seems to be this. Aristotle is arguing from the principle that the production of eggs, if a characteristic of any fishes, must be a characteristic of the whole tribe of fishes (cf. his enunciation of a similar principle below, 755 b 36: it would be fantastic, he says, if the distinction of sexes were found in some fishes and not throughout the whole tribe of them, just as it is found throughout the whole tribe of Vivipara. Cf. also 759 b 14 and 34). Nobody, however, disputes that the Selachia, which are fishes, are oviparous (internally), nor that they have the distinction of sexes. Hence, ex hypothesi, the whole tribe of fishes is oviparous (though of course the eggs are “imperfect” ones), and has the sexes distinct. Thus the argument will be against those who hold that fish produce not eggs but larvae (see 757 a 29 ff.), and do not have the sexes distinct. No
A proof that these fishes as well as the others produce eggs is that even the viviparous fishes, such as the Selachia, produce eggs internally at the first stage. Why is this a proof? Because it is plain that the whole of the tribe of fishes is oviparous. At the same time, no eggs of this sort reach perfection,—i.e., eggs of species where both males and females exist, and which are formed as the result of copulation—unless the male sprinkles his genital fluid (milt) upon them; though there are some people who hold—incorrectly—that all fish are female apart from the Selachia. Their view is that the females differ from what are reputed to be males in the same way as those species of plants in which one tree will bear fruit and another will bear none (e.g., the olive and oleaster, the fig and caprifig). They say it is just the same with fish, except in the case of the Selachia, where they do not dispute the point. But as a matter of fact there is no difference as regards their seminal parts between males of the Selachian fishes and males which belong to the oviparous group, and semen can doubt there were some who maintained that the eggs of fishes, which Aristotle holds to be true, though “imperfect,” eggs, were on a par with the “eggs” out of which caterpillars and the like developed: the latter, however, Aristotle holds to be “larvae” and not true eggs (see 758 b 9 ff.); and larvae, of course, are often found in connexion with creatures in which (according to Aristotle) the sexes are not distinct and are formed without copulation. Thus, the two points on which Aristotle insists, (1) that fishes have sexes and copulate, and (2) that they produce eggs, not larvae, are mutually corroborative.

The exception is the erythrinus; see 741 a 36, n.

See above, 715 b 25; also H. A. 357 b 31. There seems to be no similar phenomenon in the case of the olive, but it was a common practice to call some trees male and others female: see Theophr. Hist. plant. 1. 8. 2, and cf. Soph. Tr. 1196.
οιραν φαίνευται ἄμφων ἐκθλιβόμενον. ἔχουσι δὲ καὶ ὑστέρας αἱ θήλειαι. ἔδει δ' οὐ μόνον τοὺς φωτοκοῦντας ἀλλὰ καὶ τοὺς ἄλλους ἔχειν μὲν, ἀλλὰ διαφερούσας τῶν φωτοκοῦντων, [ὡς περ αἱ ἤμιόνοι ἐν τῷ γένει τῶν λοφούρων,] ¹ εἴπερ ἢν θῆλυ τὸ 20 γένος πᾶν, ἀλλ' ἀτεκνοὶ τινὲς αὐτῶν. νῦν δ' οἱ μὲν ἔχουσι θορικὰ οἱ δ' ὑστέρας, καὶ ἐν ἀπασίν ἔξω δυσῶν, ἐρυθρίνου καὶ χάννης, αὕτη ἔστιν η̣ διαφορά· οἱ μὲν γὰρ θορικὰ ἔχουσιν, οἱ δ' ὑστέρας.² ἡ δ' ἀπορία δι' ἢν οὕτως ὑπολαμβάνουσι, εὑλυτος τὸ συμβαίνον ἀκούσασιν. οὔθεν γὰρ τῶν ὀχευμένων πολλὰ φασὶ τίκτειν, λέγοντες ὀρθῶς· οἴσα

25 γὰρ ἐξ αὐτῶν γεννᾷ τέλεια ἡ ζώα ἡ φά, οὐ πολυτοκεῖ οὕτως ὡς περ οἱ φωτοκοῦντες τῶν ἱχθώνον ἀπλετον γάρ τι τὸ το ³ τούτων πλῆθος τῶν φῶν ἐστῖν. ἀλλὰ τούτῳ οὐχὶ συνεωράκεσαι, ὅτι οὐχ ὀμοιοτρόπως τοῖς τῶν ὄρνιθων ἔχει τὰ περὶ τὰ φᾶ τῶν ἱχθών. οἱ μὲν γὰρ ὄρνιθες καὶ τῶν τετραπόδων 30 ὀσα φωτοκεῖ, καὶ εἰ τινὰ τῶν σελαχωδῶν, τέλειον φῶν γεννῶσι, καὶ οὐ λαμβάνει ἐξελθὸν αὐξησιν· οἱ δ' ἱχθύες ἀτελῆ, καὶ λαμβάνει θύραζε τὰ φᾶ τὴν αὐξησιν. ἔτι καὶ ἐπὶ τῶν μαλακῶν τὸν αὐτὸν ἔχει τρόπον καὶ ἐπὶ τῶν μαλακοστράκων, ἃ καὶ

¹ haec verba post τίνες αὐτῶν transtulit Platt; ego seclusi. fortasse plura corrupta.
² oί μὲν . . . ὑστέρας secl. A.-W.
³ τι τὸ L: τι vulg.

² i.e., those which are in fact males.
³ See note on 777 b 5.
⁴ Platt transposes these words to follow "of young" a few lines above; no doubt they were part of a marginal note on 308
clearly be seen oozing out from males of both groups at the proper season. Also, the females have a uterus; but if the whole tribe of fishes really were female, some of them being unproductive of young, then not only those fishes which lay eggs but all the others as well ought to have a uterus, though no doubt different in form from that of the ones which lay the eggs [like female mules in the class of bushy-tailed animals]. In fact, however, while some fish have a uterus, others have seminal parts, and this distinction is found in all species except two, the erythrinus and the channa: some have seminal parts, others have an uterus. The puzzle which makes people put forward this theory is easily solved when we hear what the facts are. These people allege—and here they are quite correct—that none of the animals which copulate produces many young, for of all the animals which generate out of themselves either perfect animals or perfect eggs, none is so prolific as the oviparous fishes, the number of their eggs of course being something enormous. But this point they have overlooked: eggs of fishes do not behave in precisely the same way as those of birds. Birds, oviparous quadrupeds, and any oviparous Selachians there may be, produce a perfect egg, and once it has left the parent it grows no further; fish on the other hand produce imperfect eggs, which do grow after they have left the parent. Furthermore, the same occurs in the case of the Cephalopods and Crustacea; and these creatures can actually be seen the word áreknoi, but they are meaningless and irrelevant anywhere in the text.

For erythrinus see note, 741 a 36; the channa is another species of Serranus, probably S. scriba.

The fishing-frog; but see 754 a 26, n.
συνδυαζόμενα ὁρᾶται διὰ τὸ χρόνιον εἶναι τὸν
35 συνδυασμὸν αὐτῶν· καὶ τούτων φανερόν ἐστι τὸ
μὲν ἄρρεν ὅν, τὸ δ’ ἔχον υστέραν. ἀτοπὸν δὲ καὶ
tὸ μὴ ἐν παντὶ (τῷ) γένει ταύτην εἶναι τὴν δύ-
ναμιν, ὥσπερ ἐν τοῖς ἐμφατικοῖς τὸ μὲν ἄρρεν τὸ
de θῆλυ. αὐτίνων δὲ τοῖς ἐκείνως λέγοντος τῆς
ἀγνοίας τὸ τὰς διαφοράς μὴ δῆλας εἶναι παντο-
dαπάνας οὕτως περὶ τε τὰς ὀχέας τῶν ἰχθύων καὶ τὰς
5 γενέσεις, ἀλλ’ ἐξ ὀλύγων2 θεωροῦντας οἴεσθαι δεῖν
ἔχειν ὀμοίως ἐπὶ πάντων.

Διὸ καὶ οἱ λέγοντες τὰς κυήσεις εἶναι ἐκ τοῦ
ἀνακάττειν τὸ σπέρμα τοὺς θήλεις τῶν ἰχθύων, οὐ
catatanevokotes εἶναι λέγουσιν οὕτως. ὑπὸ τὸν
αὐτὸν γὰρ καὶρὸν οἱ τ’ ἄρρενες τὸν θορὸν καὶ αἱ
θήλειαι τὰ φά νὰ ἔχουσιν, καὶ ὅσῳ ἄν ἣ ἐγγυτέρω ἡ
10 θήλεια τοῦ τίκτειν, τὸτε πλεῖν καὶ ὑγρότερος ὁ
θορὸς ἐν τῷ ἄρρεν ἐγγίνεται. καὶ ὥσπερ ἡ αὐξησις
κατὰ τὸν αὐτὸν χρόνον τοῦ θοροῦ ἐν τῷ ἄρρεν καὶ
to tō ψω ἐν τῇ θηλείᾳ, οὕτω καὶ ἡ ἀφεσις συμβαίνει:
οὔτε γὰρ αἱ θήλειαι ἀθρόα ἐκτίκτουσιν, ἀλλὰ κατὰ
μικρόν, οὐθ’ οἱ ἄρρενες ἀθρόον ἀφιάσθα τοῖς θοροῖς.
15 καὶ ταῦτα πάντα συμβαίνει κατὰ λόγον. ὥσπερ
γὰρ καὶ τὸ τῶν ὄρνεων γένος ἐν ἕνοις ὁχεῖ μὲν
φὰ ἄνευ ὀχείας,3 ὀλίγα δὲ καὶ ὀλιγάκις, ἀλλ’ ἐς
ὀχείας τὰ πολλά, τοῦτ’ αὐτὸ συμβαίνει καὶ ἐπὶ τῶν
ἰχθύων, ἤττον δὲ. ἁγονά δὲ καὶ ἀμφοτέρους γι-
20 νεται τὰ αὐτόματα ἐὰν μὴ ἐπιρράνη τὸ ἄρρεν, ἐν
ὄσοις γένεσιν αὐτῶν καὶ τὸ ἄρρεν ἔστιν. τοῖς μὲν
οὖν ὁρνισί, διὰ τὸ τέλεια ἐξείναι τὰ φά, ἔτι ἐντὸς

1 τῷ supplevit Platt.
2 sic PSYZ*: ὀλύγων vulg.
3 ὀχείας Peck: κυήσεως vulg.
copulating, for with them copulation goes on for quite a long time, and it is plain here that one is male and the other has a uterus. Also, it would be odd if this characteristic were present in a portion of the group and not in the whole of it, just as male and female are found in all the Vivipara. The reason for the ignorance of those who make the statement mentioned is that the differences in the copulation and generation of the various animals are manifold, but they are not obvious, and our friends base their study on a few instances and think the same holds good for all.

So too those who assert that female fishes conceive as a result of swallowing the male’s semen have failed to notice certain points. Thus in fact milt is present in the male and eggs in the female at about the same time, and the closer the female is to laying the eggs the more abundant and the more fluid becomes the milt in the male. And just as the growth of the milt in the male and that of the egg in the female is simultaneous, so also the emission of them both is simultaneous: the females do not lay all their eggs at once, but a few at a time, and the males do not emit all their milt at once. All this is as we should expect. In the bird tribe, eggs are in some instances present without impregnation, though such eggs are not numerous and they occur but seldom, most eggs being the result of impregnation. Exactly the same occurs in fish, though to a smaller extent. These spontaneous eggs, both in birds and fish, are infertile unless (in those species where there are males as well) the male sprinkles them. With birds, owing to the fact that the eggs have reached

*Dynamis, i.e., the existence of the two sexes. Cf. the beginning of ch. 5.*
οντων ανάγκη τούτο συμβήναι τοίς δ' ἰχθύσι διὰ τὸ ἀτελῆ καὶ ἐξω λαμβάνειν τὴν αὐξήσιν πάσιν, καὶ εὖ οχέιας γένηται τὸ ψῶν, ὀμοὶ τὰ ἐξω ἐπηρ- 25 ρανόμενα σῶζεται, καὶ ἐνταῦθα ἀναλίσκεται ὁ θόρος τοῖς ἄρρεσιν. διὸ καὶ συγκαταβαίνει ἐλαττούμενοι ἁμα τοῖς ψῶις τοῖς ἐν τοῖς θῆλεσιν ἀεὶ γὰρ τοῖς ἐκτικτομένοις ἐπιρραίνουσι παρακολούθουσας.

"Ωστε ἄρρενες μὲν καὶ θῆλεις εἰσὶ καὶ ὀχεύονται πάντες, εἰ μὴ ἐν τοῖς γένει ἄδιοριστὸν ἐστι τὸ θῆλυ 30 καὶ τὸ ἄρρεν, καὶ ἀνευ τῆς τοῦ ἄρρενος γονής οὐ γίνεται τῶν τοιούτων οὐθὲν.

Συμβάλλεται δὲ πρὸς τὴν ἀπάτην αὐτοὺς καὶ τὸ ταχὺν εἶναι τῶν συνδυασμῶν τῶν τοιούτων ἰχθύων, ὡστε πολλοὺς λανθάνειν καὶ τῶν ἀλεπῶν οὕθεις γὰρ αὐτῶν οὐθέν τηρεῖ τοιοῦτον τοῦ γνῶναι χάριν: ἀλλὰ ὀμοὶ ωμένος ὁ συνδυασμός ἑστιν. τῶν αὐτῶν γὰρ τρόπον οἱ τε δελφῖνες ὀχεύονται παραπίπτοντες καὶ οἱ ἰχθύες [ὅσοις <μὴ].] εἰμποδίζει τὸ οὐραῖον]. ἀλλὰ τῶν μὲν δελφίνων χρονιστέρα ἡ ἀπόλυσις ἑστι, τῶν δὲ τοιούτων ἰχθύων ταχεία. διόπερ ταύτην οὐχ ὀρῶντες, τας δ' ἀνακάβεις τοῦ δ θοροῦ καὶ τῶν ψῶν, καὶ οἱ ἀλεπῶς περὶ τῆς κυνῆσεως τῶν ἰχθύων τοῦ εὐθῆ λέγοντι λόγον καὶ τεθρυλη-

1 locus fortasse corruptus. pro καὶ ἐξω λαμβάνειν habent συμβαίνειν PSY; pro καὶ habent ei μὴ ἐντὸς Y, ei καὶ μὴ ἐντὸς PS. fortasse scribendum διὰ τὸ ἀτελῆ <εξεῖναι> καὶ ἐξω <ἐστι τέλος> λαμβάνειν <ἄσπερ καὶ ἐξω> συμβαίνειν τὴν αὐξήσιν πάσιν, καὶ μὴ ἐντὸς: <ὡστε> κἀν κλ. cf. 757 a fin.

2 <μόνον> Α.-W., <μόνα> Sus., Bft.; pro καὶ εὖ οχέιας . . . σῶζεται et cum mas eiercit sperma super ipsa recipiunt virtutem suam et fiunt convenientia generationi (=γίνεται γόνυμα) Σ.


a perfected state when they are discharged, this must happen while they are as yet within the mother; but the eggs of fish, without exception, are imperfect when discharged and continue their growth afterwards; hence, even if the egg has come into being as the result of impregnation, still, the ones which persist safe and sound are those which get sprinkled after they have been discharged; that is where the milt of the males is used up, and that is why it comes down in smaller quantities at the same time that the production of eggs by the females diminishes, for the males always follow up the eggs and sprinkle them as they are laid.

Thus fish are male and female, and they copulate, all of them (unless there be some species where the sexes are not distinct), and no fish at all of any sort comes into being apart from the semen of the male.

Another point which helps to deceive these people is this. Fish of this sort take only a very short time over their copulation, with the result that many fishermen even never see it happening, for of course no fisherman ever watches this sort of thing for the sake of pure knowledge. All the same, the copulation has been observed. The fish copulate in the same way as dolphins do, by placing themselves alongside of each other [that is, those which are <not> hampered by the tail]. Dolphins, however, take longer to relieve themselves, whereas fish of this sort do so quickly. The fishermen do not notice this, but they do notice the swallowing of the milt and eggs by the female, and so they join the chorus and repeat the same old stupid tale that we find told

* Erythrinus and channa.

b See note, 718 a 2.
μένον, ὁνπερ καὶ Ἡρόδοτος ὁ μυθολόγος, ὡς κυισκομένων τῶν ἱχθῶν ἐκ τοῦ ἀνακάπτειν τῶν θηρόν, οὐ συνορῶντες ὦτε τοὐτ’ ἐστὶν ἀδύνατον. ὁ γὰρ πόρος ὁ δὲ τοῦ στόματος εἰσὶν εἰς τὴν 10 κοιλίαν φέρει, ἀλλ’ οὐκ εἰς τὰς ύστερας· καὶ τὸ μὲν εἰς τὴν κοιλίαν ἐλθὼν ἀνάγκη τροφῆν γίνεσθαι (καταπέττεται γάρ), αἱ δ’ ύστεραι φαίνονται πλήρεις ἐνῷ, ἀ πόθεν εἰσῆλθεν.\footnote{sic interpunx. A.-W.; εἰσῆλθεν. vulg.; fortasse ἀ πόθεν εἰσῆλθεν. scribendum.}

VI Ὅμοιως δὲ καὶ περὶ τὴν τῶν ὀρνίθων γένεσιν ἔχει. εἰς’ γὰρ τινες οὐ λέγουσι κατὰ τὸ στόμα 15 μιγνυσθαί τοὺς τε κόρακας καὶ τὴν ἵβην, καὶ τῶν τετραπόδων τίκτειν κατὰ τὸ στόμα τὴν γαλήν. ταῦτα γὰρ καὶ Ἀναξαγόρας καὶ τῶν ἀλλων τινὲς φυσικῶν λέγοντες, λίαν ἀπλῶς καὶ ἀσκέτας λέ- γοντες, περὶ μὲν οὖν τῶν ὀρνίθων ἐκ συλλογισμοῦ διαφευγόμενοι τῷ τὴν μὲν ὀχείαν ὀλυγάξις ὀρδάθαι 20 τῇ τῶν κοράκων, τῇ δὲ τοῖς ρύγχεσι πρὸς ἀλληλα κοινωνίαν πολλάκις, ἣν πάντα ποιεῖται τὰ κορα- κώδη τῶν ὀρνέων· δήλον δὲ τοῦτο ἐπὶ τῶν τυθα- σευμένων κολούων. τὸ δ’ αὐτὸ τοῦτο ποιεῖ καὶ τὸ τῶν περιστερῶν γένος· ἀλλὰ διὰ τὸ καὶ ὀχευ- όμενα φαίνεσθαι, διὰ τοῦτο ταύτης οὐ τετυχήκασι 25 τῆς φήμης. τὸ δὲ κορακώδες γένος οὐκ ἔστων ἀφροδισιαστικόν (ἐστὶ γὰρ τῶν ὀλυγογόνων), ἐπ’ ὑπεται δ’ ἡδη\footnote{ἐπιπται δ’ ἡδη L: ἐπεὶ ὑπεται γ’ ἡδη vulg. (γε δ’ SY).} καὶ τοῦτο ὀχευόμενον. τὸ δὲ δὴ μὴ συλλογιζέσθαι πῶς εἰς τὰς ύστερας ἀφικνεῖται τὸ
by Herodotus the fable-teller, to the effect that fish conceive by swallowing the milt. It never strikes them that this is impossible, but of course it is, because the passage whose entrance is through the mouth passes down into the stomach, not into the uterus, and whatever goes down into the stomach must of necessity be turned into nourishment, because it undergoes concoction. The uterus, however, as we can see is full of eggs; so we ask, how did they find their way there?

It is the same with the generation of birds. Thus there are those who say that ravens and ibises unite by the mouth, and that one of the quadrupeds, the weasel, brings forth its young by the mouth. This is, in fact, alleged by Anaxagoras and some of the other physiologers; but their verdict is based on insufficient evidence and inadequate consideration of the matter. (1) So far as the birds are concerned, they have reasoned themselves into an erroneous conclusion, since the copulation of ravens is seldom witnessed, whereas they are frequently observed uniting with each other by their beaks, which is something that all birds of the raven family do, as is plain for everyone to see in the case of domesticated jackdaws. Precisely the same thing is done by birds of the pigeon family; but as their copulation is plainly observable as well, they have not succeeded in qualifying for the heroes' part in this amazing story. Actually, birds of the raven group are not unduly sexual: it is one of the groups that produce but few young; still, like other birds, they have been observed in the act of copulation. It is odd, however, that our friends do not reason out how the

* Hdt. II. 93.
σπέρμα διὰ τῆς κολλίας πεπτούσης άεί τὸ ἐγγυνο-μενον, καθάπερ τὴν τροφῆν, ἀτόπον. ὑστέρας δ’ 30 ἔχουσι καὶ τὰῦτα τὰ ὀρνεα, καὶ ὥσα φαίνεται πρὸς τοῖς ὑποζώμασιν. καὶ ἡ γαλή, καθάπερ τάλλα τετράποδα, τὸν αὐτοῦ τρόπον ἔχει ἐκεῖνοι τἀς ὑστέρας: εἴς δὲν εἰς τὸ στόμα πῆ βαδιέται τὸ ἐμβρυον; ἀλλὰ διὰ τὸ τίκτειν πάμπαν μικρὰ τὴν γαλήν, καθάπερ καὶ τάλλα τὰ σχιζόποδα, περὶ ὧν ὑστερον ἑροῦμεν, τῷ δὲ στόματι πολλάκις μεταφέρειν τοὺς νεοττοὺς, ταύτην ἐπεοίηκε τὴν δόξαν.

Εὐθυκῶς δὲ καὶ λίαν διεφευσμένοι καὶ οἱ περὶ τρόχου καὶ υάινης λέγοντες: φασὶ γὰρ τὴν μὲν υάιναν πολλοὶ, τὸν δὲ τρόχον Ἡρόδωρος ὁ Ἡρα-5 κλεώτης, δύο αἰδοῖα ἔχειν, ἄρρενος καὶ θῆλεος, καὶ τὸν μὲν τρόχον αὐτοῦ αὐτὸν ὁχεῦειν, τὴν δ’ υάιναν ὀχεύειν καὶ ὀχεύεσθαι παρ’ ἔτος. ὡπταὶ γὰρ ἡ υάινα ἐν ἔχουσα αἰδοίοιν. ἐν ἐνίοις γὰρ τόπους οὐ σπάνης τῆς θεωρίας. ἀλλ’ ἔχουσι αἱ υάιναι ὑπὸ τὴν κέρκον ὄμοιον γραμμήν τῷ τοῦ θῆλεος αἰδοίων. 10 ἔχουσι μὲν οὖν καὶ οἱ ἄρρενες καὶ αἱ θῆλειαι τὸ τοιοῦτον σημεῖον, ἀλλ’ ἀλίσκονται οἱ ἄρρενες μᾶλ-λον. διὸ τοῖς ἐκ παρόδου θεωροῦσι ταύτην ἐποίησε τὴν δόξαν.

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* In Bk. IV.

b This animal cannot be identified. It must be distinguished from the genus now called Trochus, which are shellfish. No species of mammal is normally hermaphrodite.

c See also H.A. 579 b 15 ff.
semen manages to pass through the stomach and arrive in the uterus, in view of the fact that the stomach concocts everything that gets into it, as it does the nourishment. Besides, these birds have a uterus, just like other birds, and eggs can plainly be seen up towards the diaphragm. (2) The weasel, too, like other quadrupeds, has a uterus of exactly the same sort as theirs; and how is the embryo going to make its way from that uterus into the mouth? This notion is really due to the fact that the weasel produces very tiny young ones (as do the rest of the fissipede animals, of which we shall speak later), and that it often carries them about in its mouth.

(3) There is another silly and extremely wrong-headed story which is told about the trochos and the hyena, to the effect that they have two pudenda, male and female (there are many who assert this of the hyena; Herodorus of Heraclea asserts it of the trochos), and that whereas the trochos impregnates itself, the hyena mounts and is mounted in alternate years. In some localities, however, there is ample opportunity for inspection, and the hyena has been observed to possess one pudendum only; but hyenas have under the tail a line similar to the female pudendum. Both male and female ones have this mark, but as the males are captured more frequently, casual inspection has given rise to this erroneous idea.

*d* Heraclea Pontica, a colony of Megara, on the south shore of the Black Sea, about 100 miles east of the Bosporus. Herodorus (fl. c. 400 B.C.) was the father of the sophist Bryson (both are mentioned at H.A. 563 a 7 and 615 a 9). He wrote a History of Heracles, which seems to have contained a great variety of matter.

*e* See add. note, p. 565.
'Αλλὰ περὶ μὲν τούτων ἀλὶς τὰ εἰρημένα.

VII Περὶ δὲ τῆς τῶν ἰχθύων γενέσεως ἀπορθησευν ἂν
15 τις διὰ τίνα ποτὲ αἰτίαν τῶν μὲν σελαχωδῶν οὖθ᾽
αἰ θήλειαι τὰ κυῆματα οὖθ᾽ οἱ ἄρρενες ἀπορραι-
νοντες ὅρανται τὸν θορόν, τῶν δὲ μὴ ἥωτοκῶν
καὶ αἰ θήλειαι τὰ ὅτα καὶ οἱ ἄρρενες τὸν θορόν.
αἰτιον δ᾽ ὅτι τὸ γένος οὐ πολὺσπερμὸν ὅλως τὸ
τῶν σελαχωδῶν καὶ ἔτι1 αἱ γε θήλειαι πρὸς τῷ
20 διαξώματι τὰς ύστερὰς ἔχουσιν. τὰ γὰρ ἄρρενα
τῶν ἄρρενων καὶ τὰ θήλεια τῶν θήλεων2 ὁμοίως
διαφέρουσιν· ὀλυγοχούστεροι γὰρ πρὸς τὴν γονῆν
οἱ σελαχώδεις εἰσίν. τὸ δ᾽ ἄρρεν γένος ἐν τοῖς
φωτόκοις, καθάπερ αἱ θήλειαι τὰ ὅτα διὰ πλῆθος
ἀποτίκτουσι, οὕτως ἑκεῖνοι ἀπορραίνουσιν πλεῖο
25 γὰρ ἔχουσι θορόν ἢ ὄσον πρὸς τὴν ὀχείαν ἰκανόν·
μᾶλλον γὰρ βουλεῖται ἡ φύσις δαπανῶν τὸν θορόν
πρὸς τὸ συναύξειν τὰ ὅτα, ὅταν ἀποτέκη ἡ θήλεια,
ἡ γὰρ τὴν ἔξι ἄρχης σύστασιν. καθάπερ γὰρ ἐν
τε τοῖς ἁνω καὶ τοῖς ὑπογίοις ἔφηται λόγοις, τὰ
μὲν τῶν ὑρνεών ὡς τελεύται ἐντόσ, τὰ δὲ τῶν
30 ἰχθύων ἐκτὸς. τρόπον γὰρ τινα ἐνικεί τοῖς σκωληκο-
τοκοῦσιν· ἐτι γὰρ ἀτελέστερον προϊέται τὸ κύῆμα
τὰ σκωληκοτόκα τῶν ἰχθῶν. ἀμφοτέρους δὲ τὴν
τελείωσιν καὶ τοῖς τῶν ὑρνίθων ὕως καὶ τοῖς τῶν
ἰχθύων ποιεῖ τὸ ἄρρεν, ἀλλὰ τοῖς μὲν τῶν ὑρνίθων
ἐντόσ (τελεύται γὰρ ἐντόσ), τοῖς δὲ τῶν ἰχθύων
35 ἐκτὸς διὰ τὸ ἔξω προϊέσθαι ἀτελές, ἐπεὶ συμβαίνει
γε ἐπ᾽ ἀμφοτέρων ταυτῶν.

1 ὅτι Y. 2 θήλεων E, Btf.: θηλεών vulg.
I have now said that eggs become fertile, and may be raised, what the Cause can possibly be why neither the females of Selachian fishes are seen shedding their fetations nor the males their milt, whereas the males and females are observed so doing in the case of non-viviparous fishes. The reason is that in general the class of the Selachians is not rich in semen; and also in the females the uterus is up towards the diaphragm. Of course males of one class differ from males of another, and females similarly; and the fact is that the Selachians yield less semen than most. With the oviparous fishes, the males shed their milt, just as the females lay their eggs, because there is such an abundance of both; the males have more milt than the amount which suffices for copulation, because Nature prefers to expend the milt in helping to enlarge the eggs after the female has laid them, rather than in constituting the eggs at the outset. This remark is explained by what has been said both in our earlier discussion and also not long ago, viz., the eggs of birds are perfected inside the parent, but the eggs of fish outside. In a way, fish resemble the larva-producing animals, for the latter deposit a fetation which is even more imperfect still. The perfecting in both cases, birds’ eggs and fishes’, is accomplished by the male. With birds this is done within the parent animal, because a bird’s egg is perfected inside; with fishes, outside, because the egg is in an imperfect state when it is deposited outside. The upshot however is the same in both cases.

And therefore the eggs are brought to perfection inside the parent.
Ἀλλὰ πέρι μὲν τούτων ἄλις τὰ εἰσηγήματα γίνεται γόνων. 2 δὴ ὡς ἡλικίαν τενέος· ἐτέρου γένους τῶν ἀρρένων μεταβάλλει τὴν φύσιν εἰς τὸν ὑστέρου ὀχεύοντα· καὶ τὰ οὐκεία δὲ, ἀναύξητα ὁντα ἀν διαλίπῃ τὴν ὀχείαν, ὅταν ὀχεύσῃ πάλιν, ποιεῖ ταχείαν λαμβάνει τὴν αὔξησιν· οὐ μὲντοι κατὰ πάντα τὸν χρόνον, ἀλλ’ ἐάνπερ πρότερον γεννᾷ ἢ ὀχεῖα πρὶν μεταβαλείν εἰς τὴν τοῦ λευκοῦ ἀπρόκρισιν. τοῖς δὲ τῶν ἰχθύων οὐθέν ὄρισται οὐκοῦ- τον, ἀλλὰ πρὸς τὸ σώζεσθαι ταχέως ἐπιρραίνουσιν

10 οἱ ἀρρενεῖ. αὐτοῖο δὲ ὅτι οὐ διήροα ταῦτα· διόπερ οὐχ ὄρισται τοιοῦτος καίρὸς τούτοις οἶδο ἐπὶ τῶν ὀρυκθῶν. τούτῳ δὲ συμβέβηκεν εὐλόγως· ὅταν γὰρ τὸ λευκὸν ἀφωρισμένον ἢ καὶ τὸ ωχρὸν ἀπ’ ἀλ- λήλων, ἔχει ἢδη τὴν ἀπὸ τοῦ ἀρρενοῦ ἀρχήν. τοὺς δὲ τούς ἰχθύων ποὺ συμβάλλεται τὸ ἀρρέν. τὰ μὲν οὖν 15 ὑπηγέμα ταχείαν τὴν γένεσιν μέχρι τοῦ ἐνδεχο- μένου αὐτοῖς. τελεωθῆναι μὲν γὰρ εἰς ζῷον ἀδύνατον (δεῖ γὰρ αἰσθήσεις), τὴν δὲ θρεπτικὴν δύναμιν τῆς ψυχῆς ἔχει καὶ τὰ θήλεα καὶ τὰ ἀρρενα

1 hic addit Σ quando femina coierit existentibus illis ovis in matrice.

2 δὴ PSY. fort. ὡχευμένα δὲ scribendum, vel potius καὶ τὰ ὀχεία δὲ, ἂν ἀναύξῃ ἣ τὰ ἦδη διὰ τὸ διαλείπειν κτλ.

3 ἀναύξη Ζ: ἀναύξηθαι S et om. ὁντα.

4 διαλίπῃ Platt: διαλείπῃ vulg.

5 ὀχεύσῃ Platt: ὀχεύθῃ vulg. : δ’ ὀχεύθῃ PSY.

6 μεταβάλειν P: μεταβάλλειν vulg.

7 συνισταῖται Ζ.

8 ἐπιρραίνουσιν Ζ: ἀπορραίνουσιν vulg.

9 lacunam hic statuit Platt.

10 eis om. S; seclusi: eis τοῦτο coni. A.-W. et per hunc modum erit conveniencia spermatis maris Σ. fortasse αἰσθήσεως scribendum, vel eis ... ἀρρεν secludenda.

320
In birds, wind-eggs become fertile, and eggs previously impregnated by the treading of one sort of cock change their nature to that of the cock which treads the hen later; and also, where one and the same cock is concerned, if he has left off treading the hen and the eggs are not growing on that account, he makes them grow quickly when he resumes the treading. This however cannot happen at any and every period: the treading must take place before the change occurs when the white of the egg becomes separate. In the case of fishes’ eggs there is no such point fixed, but the males sprinkle them without delay to keep them in sound condition. The reason is that fishes’ eggs are not double-coloured: that is why in their case there is no such fixed time as there is for birds’ eggs. This situation is what we should expect, for once the white and the yolk have been distinctly separated from each other, they already possess the principle that comes from the male, since the male contributes towards this. Thus wind-eggs attain to generation in so far as it is possible for them to do so. It is impossible for them to be perfected to the point of producing an animal, because sense-perception is required for that; the nutritive faculty of the Soul, however, is possessed by females as well as by males and by all

a Probably there should here be inserted “if the hen is trodden by the male while they are in the uterus.”

b This is qualified below, 757 b 27 ff.

c The force of oikeia seems to be that the eggs are the cock’s “own” in the sense that he and not some other cock originally impregnated them. But see critical note.

d And therefore cannot be altered by another cock.

e See 767 b 17 ff., and references there given in note.

f Which is supplied by the male.
καὶ πάντα τὰ ζώντα, καθάπερ εἶρηται πολλάκις: διόπερ αὐτὸν ἐὰν ὁ ὁς μὲν φυτὸν κύμμα τέλειόν 20 ἐστὶν, ως δὲ ζώου αὐτέλες. εἰ μὲν οὖν μὴ ἐνήν ἄρρεν ἐν τῷ γένει αὐτῶν, ἐγίγνετ' ἄν ὁσπερ καὶ ἐπὶ τῶν ἱθύων, εἴπερ ἐστὶ τι τοιοῦτον γένος οἶδον ἀνευ ἄρρενος γενναν' εἰρηται δὲ περὶ αὐτῶν καὶ πρό- 25 τερον, ὅτι οὐ πω ὅππαται ᾠκανῶς. νῦν δ' ἐστὶν ἐν πᾶσι τοῖς ὑμῖν τῷ μὲν θήλω τῷ δ' ἄρρεν, ὅσθ' ᾧ μὲν φυτὸν, τετελέωκεν (διόπερ οὐ μεταβάλλει πάλιν μετὰ τὴν ὁχείαν), ᾧ δ' οὐ φυτόν, οὔτε τετελέωκεν, οὔδ' ἀποβαίνει έξ αὐτοῦ ἐτερον οὐθέν· οὔτε γὰρ ὡς φυτὸν ἀπλῶς οὔθ᾽ ώς ζώου ἐκ συνδυασασθεὶς γέγονεν. τὰ δ' έξ ὁχείας μὲν γενόμενα ωά, δια- 30 κεκρυμένα δ' εἰς τὸ λευκόν, γίνεται κατὰ τὸ πρῶτον ὀχεύον· ἔχει γὰρ ἀμφοτέρας ἥδη τὰς ἀρχὰς.

VIII Τὸν αὐτὸν δὲ τρόπον καὶ τὰ μαλάκια ποιεῖται τὸν τόκον, οἶδον σηπίαι καὶ τὰ τοιαῦτα, καὶ τὰ μαλακόστρακα, οἶδον κάραβοι καὶ τὰ συγγενή του- 35 τοις· τίκτει γὰρ έξ ὁχείας καὶ ταῦτα, καὶ συνδυαζό-

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1 αὐτό Plat.: αὐτοῦ vulg.
2 haec verba ad finem cap. transtulit Platt, recte, nisi omnino omittenda.
3 quia non sunt animalia Σ.
4 φυτὸν . . . ζώου Plat.: φυτοῦ . . . ζώου vulg.

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a At 741 a 34 ff.
b Platt transposes these words to the end of the chapter.
c See 731 a 2, 3.
d Nutritive soul and sensitive soul, the latter being supplied by “the principle of the male.”

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living things, as has been said repeatedly; hence the egg itself, regarded as the fetation of a plant, is perfect, but regarded as the fetation of an animal it is imperfect. If there were no such thing as a male in the class of birds, the egg would have been formed as it is in fishes, supposing there really is some species which generates without a male; though I mentioned earlier in this connexion that this has not yet been sufficiently observed. Actually, however, both sexes exist in all species of birds; so that, qua plant, the wind-egg has reached perfection (and that is why it does not change any more after impregnation), qua non-plant, on the other hand, it has not reached perfection, and nothing else results from it, since it has been formed neither as a plant simply and directly nor as an animal by means of copulation. As for eggs which are the result of copulation, however, but which have been distinguished into white and yolk, these are formed according to the male which impregnated them first, since by that time they possess both the required principles.

The production of their young is accomplished in the same manner by the Cephalopods—sepias and the like—and by the Crustacea—caraboi and the creatures akin to them. They too lay eggs as a result of copulation; many instances have been observed of the male uniting with the female. So here we have another score on which we can convict of a lack of scientific accuracy those who allege that all fish are female and produce eggs without copula-

* At P. A. 683 b 25 Aristotle makes four main groups of Crustacea: (1) caraboi, (2) astacoi, (3) carides, (4) carcinoi, corresponding roughly to (1) lobsters, (2) crayfish, (3) prawns and shrimps, (4) crabs.
τίκτειν οὐκ ἔξ ὀχείας· τὸ γὰρ ταῦτα μὲν ἐξ ὀχείας οἰεσθαι, ἐκεῖνα δὲ μὴ, θαυμαστῶν· εἰ τε τοὺτ᾿ ἐλελήθης, σημεῖον ἀπειρίας. γίνεται δὲ ὁ συνδυα-5 σμὸς τούτων χρονιώτερος πάντων, ὥσπερ τῶν ἐντόμων, εὐλόγως· ἀναιμα γὰρ ἔστι, διόπερ ψυχρὰ τὴν φύσιν.

Ταῖς μὲν οὖν σηπίασι καὶ ταῖς τευθίαι δύο τὰ ὁμὰ φαίνεται διὰ τὸ διηρθρῶσθαι τὴν ὑστέραν καὶ φαίνεσθαι δικρόαν· τὸ δὲ τῶν πολυπόδων ἐν ἡμῖν, αἰτίων δὲ ἡ μορφὴ στρογγύλη τὴν ἰδέαν οὖσα καὶ 10 σφαιροειδῆς· ἡ γὰρ σχίσις ἀδηλος πληρωθείσης ἐστὶν. δικρόα δὲ καὶ ἡ τῶν καράβων ἐστὶν υστέρα. ἀποτίκτουσι δὲ τὸ κύμα ἀτελές καὶ ταῦτα πάντα διὰ τὴν αὐτὴν αἰτίαν. τὰ μὲν οὖν καραβώδη τὰ θήλεα πρὸς αὐτὰ ποιεῖται τὸν τόκον (διόπερ μείζους ἔχει τὰς πλάκας τὰ θήλεα αὐτῶν ἡ τὰ ἀρρένα, 15 φυλακῆς χάριν τῶν ὕψων), τὰ δὲ μαλακτὶα ἔξω. καὶ τοῖς μὲν θήλεις τῶν μαλακίων ἐπιρράινει ὁ ἄρρην, καθάπερ οἱ ἀρρενεῖς ἱχθύες τοῖς ὕψοις, καὶ γίγνεται συνεχές καὶ κολλώδες· τοῖς δὲ καραβώδε-σιν οὔτ᾽ ὀπταῖ τοιοῦτον οὔτ᾽ εὐλόγουν· ὅπο τε γὰρ τῆς θηλείας τὸ κύμα καὶ σκληροδέρμον ἐστὶν, καὶ 20 λαμβάνει αὐξήσιον καὶ ταῦτα καὶ τὰ τῶν μαλακίων ἔξω, καθάπερ καὶ τὰ τῶν ἱχθύων.

Προσπέφυκε δὲ ἡ γιγνομένη σηπία τοῖς ὑψῶις κατὰ τὸ πρόσθιον· ταύτῃ γὰρ ἐνδέχεται μόνον· ἔχει γὰρ μόνον ἐπὶ ταύτῳ τὸ ὀπίσθιον μέρος καὶ τὸ

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a See also 717 a 5 ff.  
b See 720 b 20.
tion. What an extraordinary thing, to hold that Cephalopods and Crustacea lay eggs as a result of copulation, but fish without copulation! Or alternatively, if they were not already aware that the other creatures copulate, then it just shows how ignorant they are. The copulation of all these creatures takes quite a long time, just as that of insects does, which is not surprising, because they are bloodless, and therefore cold in their nature.

In the sepias and calamaries the eggs appear to be two in number, because the uterus is divided and appears to be double. The octopuses appear to have a single egg; the reason is that the shape of the uterus is round and spherical in form, and when it is full the cleavage is not obvious. The caraboi also have a double uterus. All these animals as well deposit the fetation in an imperfect condition, and for the same cause. Females of the caraboid group deposit their eggs on to themselves; that is why they have larger flaps than the males—in order to protect the eggs; the Cephalopods lay their eggs clear of themselves. The male Cephalopods sprinkle their milt over the females, just as male fishes do over the eggs, and it becomes a glutinous mass. Nothing of the kind has been observed to occur with the caraboids, nor should we expect it, because the fetation is situated under the female and is hard-skinned, and both these eggs and those of the Cephalopods pursue their growth after they have left the parent, just as the eggs of fishes do.

The sepia while in process of formation is fastened to the egg by its front part, which is the only possible place, because its front and back parts face in the same direction (in this respect it is unique).
πρόσθιον. τὸ δὲ σχῆμα τῆς θέσεως ὅν ἔχει γυνὸν
25 μενα τρόπον, δεῖ θεωρεῖν ἐκ τῶν ἱστοριῶν.
Περὶ μὲν οὖν τῶν ἄλλων ζῷων τῆς γενέσεως
IX εἴρηται, καὶ πεζῶν καὶ πτηνῶν καὶ πλωτῶν· περὶ
dὲ τῶν ἐντόμων καὶ τῶν ὀστρακοδέρμων λεκτέον
κατὰ τὴν υφηγημένην μέθοδον. εἴπωμεν δὲ πρῶτον
περὶ τῶν ἐντόμων.
30 Ὁτι μὲν οὖν τὰ μὲν ἐξ ὀχείας γίνεται τῶν τοι-
ούτων τὰ δ’ αὐτόματα, πρότερον ἐλέξθη, πρὸς δὲ
toῦτοις ὅτι σκωληκοτοκεῖ καὶ διὰ τῶν αὐτίαν
σκωληκοτοκεῖ. σχέδου γὰρ ἐοικε πάντα τρόπον
tινὰ σκωληκοτοκεῖν τὸι πρῶτον· τὸ γὰρ ἀτελέστα-
tον κύμα τοιοῦτον ἔστω, ἐν πᾶσι δὲ καὶ τοῖς ζωο-
35 τοκοῦσι καὶ τοῖς φωτοκούσι τέλειον φῶν τὸ κύμα
tὸ πρῶτον ἀδιόριστον ὃν λάμβανεί τὴν αὐξησι-
tοιαύτη δ’ ἐστὶν ἢ τοῦ σκωληκος φύσις. μετὰ δὲ
τοῦτο τὰ μὲν φωτοκεὶ τὸ κύμα τέλειον, τὰ δ’
ἀτελεῖς, ἔξω δὲ γίγνεται τέλειον, καθάπερ ἐπὶ τῶν
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Τὰ δ’ ἐντομὰ καὶ γεννᾷ τὰ γεννώντα σκώληκας,
καὶ τὰ γυγνόμενα μὴ δι’ ὀχείας ἀλλ’ αὐτόματα ἐκ
τοιαύτης γίγνεται πρῶτον συστάσεως. δεῖ γὰρ
1 τὸ Ζ : om. vulg.
GENERATION OF ANIMALS, III. VIII-IX.

figure showing the way in which it is situated during the process of formation, the *Researches* should be consulted.

We have now spoken about the generation of the animals that walk, fly and swim. Following the IX plan we have laid down, there remain the Insects and the Testacea to be discussed. We will deal with the Insects first.

I said earlier that some Insects are formed by means of copulation, others spontaneously; further, that they produce a larva, and I stated the cause of their so doing. In a way, it looks as though practically all animals produce a larva to begin with, for the fetaion in its most imperfect state is something of this sort; and in all the Vivipara and all the Ovipara that produce a perfect egg, the fetaion in its earliest stage is still undifferentiated and is growing, and this is just the sort of thing a larva is. At the next step, some of the Ovipara produce their fetaion as a perfect egg, some as an imperfect one which reaches its perfection after it has left the parent, as I have often stated with regard to fish. In the case of the internally viviparous animals, the fetaion, after it has been constituted at the outset, in a way becomes egglike: its fluid content becomes enclosed in a fine membrane—like an egg with its shell taken off—and that is why a fetaion aborted at this stage is known as an "efflux."*b*

Those Insects which generate, generate larvae; (a) Larvae. and those Insects also which are formed spontaneously and not by means of copulation are, to begin with, formed from an organism of this sort. This is

* See *H.A. 550 a 10 ff.
*b Cf. *H.A. 583 b 12.*

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καὶ τὰς κάμπας εἰδὸς τι' τιθέναι σκώληκος, καὶ
tὰ τῶν ἀραχνίων. καίτοι δοξεῖν ἄν φῶς ἐοικέναι
diὰ τὴν τοῦ σχήματος περιφέρειαν καὶ τούτων ἔννε
καὶ πολλὰ τῶν ἄλλων· ἄλλ' οὖ τῷ σχήματι λεκτέον
οúde τῇ μαλακότητι καὶ σκληρότητι (καὶ γὰρ
σκληρὰ τὰ κυμάτα γίγνεται ἐνίων) ἄλλα τῶ όλον
μεταβάλλειν καὶ μη' ἐκ μορίου τῶν γίνεσθαι τὸ
15 ζῷον. προελθόντα δὲ πάντα τὰ σκωληκώδη καὶ
tοῦ μεγέθους λαβόντα τέλος ὅλων φῶν γίγνεται
σκληρύνειται τε γὰρ περὶ αὐτὰ τὸ κέλυφος, καὶ
ἀκινητίζουσι κατὰ τούτον τὸν καιρόν. δὴλον δὲ
tοῦτο ἐν τοῖς σκώληξι τοῖς τῶν μελιττῶν καὶ
σφηκῶν καὶ ταῖς κάμπαις. τούτου δ' αἰτίων ὅτι ἢ
20 φύσις ὠσπερανεῖ πρὸ ὕρας φωτοκεῖ διὰ τὴν
ἀτέλειαν τὴν αὐτῆς, ὡς ὄντος τοῦ σκώληκος ἐτὶ ἐν
αιξήσει φω' μαλακοῦ. τὸν αὐτὸν δὲ τρόπον καὶ
ἐπὶ τῶν ἄλλων συμβαίνει πάντων τῶν μη' εἴς ὅχείας
γιγνομένων ἐν ἐρίως ἢ τισιν ἄλλοις τοιούτοις, καὶ
τῶν ἐν τοῖς ὑδάσιν. πάντα γὰρ μετὰ τὴν τοῦ
25 σκώληκος φύσιν ἀκινητίσαντα, καὶ τοῦ κέλυφος
περιξηφανθέντος, μετὰ ταῦτα τούτου βαγέντος
ἐξέρχεται καθάπερ ἐξ ψω' ζῷον ἐπιτελεσθὲν ἐπὶ

1 τι P: om. vulg. 2 μη om. PSZ.

a This apparently means the eggs from which they are
correct, for we are bound to reckon caterpillars and the product of spiders as a form of larva. True, some of these, and many belonging to other Insects, would appear to resemble eggs on account of their circular shape; but our decision must not be determined by their shape nor yet by their softness or hardness (the fetaions of some of these creatures are hard), but by the fact that the whole of the object undergoes change —the animal is formed out of the whole of it and not some part of it. All these larva-like objects, when they have advanced and reached their full size, become as it were an egg: the shell around them gets hard, and they remain motionless during this period. This is clearly to be seen with the larvae of bees and wasps, and with caterpillars. The reason for this is that their Nature, owing to its own imperfection, deposits the eggs as it were before their time, which suggests that the larva, while it is yet in growth, is a soft egg. A comparable thing occurs in the case of all other creatures which are formed independently of copulation in wool and other such material and in water. All of these first have the nature of a larva, then they remain motionless once the covering has solidified round them; after that the covering bursts and there emerges, as from an egg, an animal which, at this its third genesis, is at last produced. Aristotle however calls them larvae, and not eggs, at this stage, because according to him the stage which really corresponds to the egg-stage is not reached until later, when the creature becomes immobilized as a "pupa."

The distinction which Aristotle makes here is an important one. See note on 732 a 32.

See H.A. 557 b 2; the dustier your clothes are, the more moths are produced.

The stages are: larva, pupa, imago.
τῆς τρίτης γενέσεως: ὅπως τὰ [πλείστα] πτερωτὰ τῶν πεζῶν (μείζων) ἐστίν.¹

Κατὰ λόγον δὲ συμβαίνει καὶ τὸ θαυμασθὲν ἂν δικαίως ὑπὸ πολλῶν, αἵτις τῷ γὰρ κάμπται λαμβάνει τὸ πρῶτον τροφήν μετὰ ταῦτα οὐκέτι λαμβάνουσιν, ἀλλ' ἀκινητιζοῦσιν αἱ καλοῦμεναι ὑπὸ τινῶν χρυσαλλίδες, καὶ τῶν σφηκῶν οἱ σκόλικες καὶ τῶν μελιττῶν μετὰ ταῦτα αἱ καλοῦμεναι νύμφαι γίνονται, [καὶ τοιοῦτον οὐδὲν ἔχουσιν]² καὶ γὰρ η τῶν φῶν φύσις ὅταν λάβῃ τέλος, ἁναυξήσεις ἐστι, τὸ δὲ πρῶτον αὐξάνεται καὶ λαμβάνει τροφήν, ἔως ὅν διορισθῇ καὶ γένηται τέλειον φῶν. τῶν δὲ σκολικῶν οἱ μὲν ἔχουσιν ἐν εαυτοῖς τὸ τοιοῦτον οἶκον πρεφομένους ἐπιγίγνεται [τοιοῦτον]³ περίττωμα, οἷον οἱ τῶν μελιττῶν καὶ σφηκῶν οἱ δὲ λαμβάνουσι θύραθεν, ἠσπερ αἳ τε κάμπται καὶ τῶν ἄλλων τινὲς σκολικῶν. 

Διότι μὲν οὖν τριγενὴ τε γίγνεται τὰ τοιαῦτα, καὶ δι' ἣν αὐτίαν ἐκ κυνομένων ἀκινητὶζει πάλιν, εἰρηται: γίγνεται δὲ τὰ μὲν ἐξ ὀχείας αὐτῶν, καθάπερ οἳ τε ὀρνιθες καὶ τὰ ζωοτόκα καὶ τῶν ἱθύων οἳ πλείοτοι, τὰ δ' αὐτόματα, καθάπερ ἐνα τῶν φυομένων.

¹ correxii (cf. 763 a 23). Σ vertit et volatilia ex eis sunt maiora quam ambulantia.
² ante haec verba lacunam plurimorum vv. statuit Platt (τροφήν pro τοιοῦτον coni. A.-W., cf. 759 a 1); ego seclusi; fort. transferenda ad 759 a 1-2 et ita scribendum οἳ δὲ οὐδὲν τοιοῦτον ἔχουσιν (ἄλλα) λαμβάνουσι κτλ. cf. infra 763 a 12 sqq.
perfected. Of these creatures, the winged ones are larger than those that walk.

Another occurrence, which may well cause surprise to many people, is really quite regular and normal. Caterpillars at first take nourishment, but afterwards they cease doing so, the chrysalis (as some call it) being motionless; so too the larvae of wasps and bees afterwards turn into pupae as they are called [and have nothing of the sort]. This is not abnormal, for an egg also, when it has reached the perfection of its nature, does not grow, whereas to begin with it does grow and takes nourishment, until its differentiation is effected and it has become a perfect egg. Some larvae contain in themselves material from which as they feed on it residue is produced, e.g., those of bees and wasps; others get the material from without, as caterpillars and some other larvae do.

I have now stated why it is that it takes a threefold generation to produce creatures of this sort, and the cause which, after they have begun as mobile creatures, makes them become immobile again. Also, some of them are formed in consequence of copulation, just as birds, Vivipara and the majority of fishes are; others are formed spontaneously, as certain plants are.

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*a Cf. H.A. 551 a 29 ff. "the larvae of bees . . . and wasps, while they are young, take nourishment and are seen to have excrement"; cf. also ibid. a 25.

*b See above, 758 a 28 et praeced.

*e.g., the mistletoe, 715 b 28.
There are three sorts of bees: (1) the Queen, which is a fully
developed female; (2) the worker, which is a partially
developed female; and (3) the drone, which is a male. Eggs
are laid by the Queen, and it is generally agreed that the
unfertilized eggs produce drones and the fertilized eggs
Queens or workers. When a hive becomes over-populated,
"swarming" takes place, and after the colony has settled
down in its new home, the Queen takes the "marriage flight,"
followed by a number of males; copulation takes place in
mid-air, and the Queen returns to the nest. At the end of
the summer the drones are ejected by the workers. Queens
The generation of bees is a great puzzle. If it is a fact that certain fishes are generated without copulation, the same probably occurs among bees as well—or so it seems from appearances. The possible methods are these: Bees must either (a) fetch the offspring from elsewhere (some hold this view); in which case the offspring will either have sprung into being spontaneously or have been produced by some other animal; or (b) generate the young themselves; or (c) fetch some and generate some (this, too, is a view held by certain people, who maintain that the young of the drones only are fetched). If they generate the young themselves, this must be done either with or without copulation; if with copulation, then either (i) each kind generates its own kind, or (ii) one of the three kinds generates the others, or (iii) one kind unites with another kind. What I mean is, e.g., either (i) "bees" are formed from the union of "bees," drones from the union of drones, kings from the union of kings; or (ii) all the rest are generated by one kind only: e.g., by the kings or leaders as they are called; or (iii) by the union of drones and "bees" (some people of course and workers are produced from similar eggs, though the queen-cells are larger; but the larva of a Queen is fed on "royal jelly" (a special food produced by the workers) throughout its development, whereas those of workers are fed on this for a short time (3 or 4 days) only, and for the remainder of the time on honey and digested pollen. It is thought that in rare cases the workers may produce Queens and other workers from unfertilized eggs. A worker's development is completed in 3 weeks: a Queen's in 16 days and a drone's in 24 days.

The larvae.

The three "kinds" are: "kings" or "leaders" (i.e., queens); "bees" (i.e., workers); and drones.
ΑΡΙΣΤΟΤΛΕ

μὲν ἀρρενας εἶναι τοὺς δὲ θήλεις, οἱ δὲ τὰς μὲν μελίττας ἀρρενας τοὺς δὲ κηφήνας θήλειας.

25 Ταῦτα δ' ἐστὶ πάντα ἀδύνατα συνλογιζομένως τὰ μὲν ἐκ τῶν συμβανόντων ἰδιὰ περὶ τὰς μελίττας, τὰ δ' ἐκ τῶν κοινοτέρων τοῖς ἄλλοις ζῴωις. εἴτε γάρ μὴ τίκτουσαι φέρουσιν ἄλλοθεν, ἕδει γύγνεσθαι μελίττας καὶ μὴ φερουσῶν τῶν μελιττῶν ἐν τοῖς τόποις ἔξ ὧν2 τὸ σπέρμα φέρουσιν. διὰ τί γὰρ

30 μετενεχθέντος μὲν ἔσται, ἐκεῖ δ' οὐκ ἔσται; προσηκεὶ γὰρ οὐδὲν ἢπτον, εἴτε φυόμενον ἐν τοῖς άνθεσιν αὐτόματον εἴτε ζώου τινὸς τίκτοντος. κἂν εἴ γε ζώου τινὸς ἐτέρου τὸ σπέρμα ἢν, ἐκεῖνο ἔδει γύγνεσθαι εἰς αὐτοῦ, ἄλλα μὴ μελίττας. ἐτι δὲ τὸ μὲν μέλι κομίζειν εὐλογον (τροφὴ γάρ),3 τὸ δὲ τὸν

35 γόνον ἀλλότριον ὅντα καὶ μὴ τροφην ἄτοπον. τίνος γὰρ χάριν;4 πάντα γὰρ ὅσα πραγματεύεται περὶ τὰ τέκνα, περὶ τὸν φαινόμενον ὀικεῖον διαπονεῖται γόνον.

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'Αλλὰ μὴν οὐδὲ τὰς μὲν μελίττας θηλείας εἶναι τοὺς δὲ κηφήνας ἀρρενας εὐλογον. οὐδενὶ γὰρ τὸ πρὸς ἄλκην ὄπλον τῶν θηλειῶν ἀποδίδοσιν ἢ φύσις, εἰσὶ δ' οἱ μὲν κηφήνες ἀκεντροί, αἱ δὲ

5 μελίτται πᾶσαι κέντρον ἔχουσιν. οὐδὲ τοὐναντίον εὐλογον, τὰς μὲν μελίττας ἀρρενας τοὺς δὲ κηφήνας θηλείας5: οὐδὲν γὰρ τῶν ἀρρένων εἰσθαν διαπονεῖσθαι περὶ τὰ τέκνα, νῦν δ' αἱ μελίτται τοῦτο ποιοῦσιν. ὅλως δ' ἐπειδὴ φαίνεται ὁ μὲν τῶν κηφήνων γόνος

1 οἱ δὲ PSYZ: οἶνον vulg.
2 ἔν τοῖς τόποις ἔξ ὧν Z: ἐκ τοῦ τόπου ἔξ οὗ vulg.
3 τροφὴ γάρ om. SY.
4 τίνος γὰρ χάριν om. SZ.
5 θήλειας P: θηλείας SZ: θήλειας vulg.

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say that drones are male and "bees" female; others that "bees" are male and drones female).

We have only to bring before our minds the special and particular facts concerning bees, on the one side, and on the other the facts more generally applicable to other animals, to see that all of these theories are impossible. Suppose they do not generate offspring themselves but fetch them from elsewhere. In that case bees ought to be formed, even if the bees failed to fetch them away, in those places whence they fetch the seed (semen). For why should a bee be produced if the seed is fetched away, and not if it is left where it is? Surely it ought to be produced none the less, no matter whether it springs spontaneously to life in the blossoms or whether some animal generates it. Also, if the seed were that of some other animal, then that animal ought to be formed out of it, and not bees. Further, it is reasonable enough that bees should collect honey, for honey is their food; but it is absurd that they should collect offspring which (a) is produced by some animal other than themselves, and (b) is not food. After all, why should they? All creatures which concern themselves about young ones take that trouble over what appears to them to be their own proper offspring.

Nor is it reasonable to hold that "bees" are female and drones male; because Nature does not assign defensive weapons to any female creature; yet while drones are without a sting, all "bees" have one. Nor is the converse view reasonable, that "bees" are male and drones female, because no male creatures make a habit of taking trouble over their young, whereas in fact "bees" do. But generally, since it is apparent that the brood of the drones is produced


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εγγινόμενος καὶ μηθενὸς ὄντος κηφήνος, ὁ δὲ τῶν
10 μελετῶν οὐκ ἐγγινόμενος ἄνευ τῶν βασιλέων (διὸ καὶ φασὶ τινὲς τὸν τῶν κηφήνων φέρεσθαι μόνον),
δῆλον ὡς οὐκ’ εἴς ὀχείας γίνονται, οὔτ’ εἰς ἕκατέρου
tοῦ γένους αὐτῶν αὐτῷ συνδυαζομένου, οὔτ’ εἰς ἔκ
μελετῶν καὶ κηφήνων. τὸ τε τούτων φέρειν μόνον
dιὰ τὴν εἰρήμενα ἁδύνατον, καὶ οὐκ εὐλογον μὴ
15 περὶ πάν το γένος αὐτῶν ὁμοίων τι συμβαίνειν
πάθος. ἀλλὰ μὴν οὐδ’ αὐτὰς τὰς μελέτας ἐν-
dέχεται τὰς μὲν ἄρρενας εἰναι τὰς δὲ θηλείας· ἐν
πάσι γὰρ διαφέρει τοῖς γένεσι τὸ θῆλυ καὶ τὸ
ἀρρεν. κἂν ἐγέννων αὐταὶ αὐτὰς· νῦν δὲ οὐ φαί-
νεται γιγνόμενος ὁ γόνος αὐτῶν, ἐὰν μὴ ἑνώσων οἱ
20 ἡγεμόνες, ὡς φασίν. κοινὸν δὲ καὶ πρὸς τὴν ἐξ
ἀλλήλων γένεσιν καὶ πρὸς τὴν ἐκ τῶν κηφήνων,
καὶ χωρὶς καὶ μετ’ ἀλλήλων, τὸ μηδέποτε ὀφθαί
ὀχευόμενον μηθέν αὐτῶν· εἰ δ’ ἣν ἐν αὐτοῖς τὸ μὲν
θῆλυ τὸ δ’ ἄρρεν, πολλάκις ἂν τοῦτο συνεβαίνειν.
λείπεται δ’, εἴπερ ἐξ ὀχείας γίγνεται, τοὺς βασιλεῖς
25 γεννῶν συνδυαζομένους. ἂλλ’ οἱ κηφήνες φαίνονται
γιγνόμενοι καὶ μὴ ἑνώτων ἡγεμόνων, ὃν οὔτε
φέρειν οἶν τοῦ γόνον τὰς μελέτας οὕτε γεννῶν
αὐτὰς ὀχευόμενας. λείπεται δὴ, καθάπερ φαίνεται

1 οὐκ Ζ: οὔτ’ vulg.

* Cf. above, 755 b 3, n.
even when there is no drone present to start with, whereas young "bees" are produced only if the kings are present (and this is why some people say that the brood of the drones are the only ones they fetch from away), it is plain that they are not formed as a result of copulation, either (1) of "bee" with "bee" or drone with drone, or (2) of "bee" with drone. And anyway, not only is it impossible that drones are the only ones they fetch in, for the reasons stated, but also it is unreasonable to suppose that a similar thing does not happen in respect of the whole tribe of them. Again, it is impossible that some of the "bees themselves" should be male and some female, since in all kinds of animals the male and the female are different. And besides, if it were so, "bees" by themselves would generate "bees," but in actual fact we see that the brood of "bees" is not formed unless, as they say, "the kings are within." And here is a point which strikes at either theory (that they are produced (a) by the union of "bees" with one another, and (b) by their union with the drones, i.e., by one kind apart from the other, or by the two kinds together with one another): none of them has ever been seen in the act of copulation, whereas if there had been male and female among them this would often be occurring. The remaining possibility, assuming that they are generated by means of copulation at all, is that the kings unite and so generate them. But, as against this, the drones, as we see, are formed even if no "leaders" are "within"; and as it is impossible that the "bees" should either fetch in the brood of drones from away or generate them by copulation themselves, plainly the only possibility

* Proved already.
ARISTOTLE

759 b

συμβαίνον ἐπί τινων ἵχθυων, τὰς μελίττας ἀνευ ὀχείας γεννάν τοὺς κηφήνας, τῶν μὲν γεννῶν οὐσας

θηλείας, ἑχοῦσας δὲ ἐν αὐταῖς, ὡσπερ τὰ φυτά, καί τὸ θῆλυ καὶ τὸ ἄρρεν, διὸ καί τὸ πρὸς τὴν ἀλκήν

ἐχουσών ὀργανον· οὐ γὰρ δεὶ θῆλυ καλεῖν ἐν ὧν ἄρρεν μὴ ἐστὶ κεχωρισμένον.

Εἰ δ' ἐπὶ τῶν κηφήνων τούτων φαίνεται συμβαίνον καὶ γιγνόμενοι μὴ ἐξ ὀχείας, ἡδη καὶ κατὰ τῶν

35 μελιττῶν καὶ τῶν βασιλέων τὸν αὐτὸν ἀναγκαῖον εἶναι λόγον καὶ μὴ γεννᾶσθαι εξ ὀχείας. εἰ μὲν

οὖν ἄνευ τῶν βασιλέων ἐφαίνετ' ἐγγινόμενος ὁ γόνος τῶν μελιττῶν, κἂν τὰς μελίττας ἀναγκαῖον

ὑν εξ αὐτῶν ἄνευ ὀχείας γίγνεσθαι. νῦν δ' ἐπειδή τοῦτ' οὐ φαίνω οἱ περὶ τὴν θεραπείαν τούτων τῶν

ζώων οὖντες, λειπέται τοὺς βασιλεῖς καὶ αὐτοὺς γεννάν καὶ τὰς μελίττας.

5 Ὡντὸς δὴ περιττοῦ τοῦ γένους καὶ ἴδιον τοῦ τῶν μελιττῶν, καὶ ἡ γένεσις αὐτῶν ἴδιος εἶναι φαίνεται. τὸ μὲν γὰρ γεννῶν τὰς μελίττας ἀνευ ὀχείας εἰη ἃν καὶ ἐπ' ἄλλων ζώων συμβαίνον, ἀλλὰ τὸ μὴ τὸ αὐτὸ γένος γεννῶν ἴδιον· οἱ γὰρ ἐρυθρίους γεννῶσιν ἐρυθρίους καὶ αἱ χάνναι χάνναι. αὕτιον δ' ὅτι

10 καὶ αὐταὶ γεννῶνται αἱ μελίτται οὐχ ὡσπερ αἱ μνῆαι καὶ τὰ τοιαῦτα τῶν ζώων, ἀλλ' εἰς ἐτέρου

1 δὴ Rackham: δὲ vulg.


acons. erythrinus and channa (below, 760 a 9); see also
762 b 23, and H.A. 569 a 17, 570 a 2 (cestreus and eel).

b See above, 759 b 4. They are as much male as female; hence it is not irregular for them to possess a sting.

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remaining is something parallel to what we find occurs in certain fishes: the "bees" generate the drones without copulation, i.e., although so far as generating is concerned they are female, yet they contain in themselves the male as well as the female (factor), just as plants do; and this also is why they possess the organ for self-defence, for of course it is wrong to apply the term "female" to creatures where no separate male exists.

We find then that this is what occurs in the case of the drones: they are formed independently of copulation. And if this is so, then surely the same argument must apply to the "bees" and the kings; they too must be generated independently of copulation. Now if we were sure that the brood of the "bees" made their appearance without the kings being there, then it would follow of necessity that the "bees" as well as the drones are produced from "bees" without copulation. This however is denied by those whose business it is to look after these creatures. Hence the only possibility left is that the kings generate their own kind and the "bees" as well.

We see then that the manner in which bees are generated appears to be peculiar, in keeping with their extraordinary and peculiar character. Bees' generating without copulation might be paralleled by the behaviour of other animals, but their generating some different kind of creature is peculiar and unique, for even erythrinoi and channae generate creatures of the same kind as themselves. The reason is that the "bees themselves" are not generated in the same way as flies and other such creatures, but from a kind which though different is akin to
μὲν συγγενοῦσι δὲ γένουσι γίγνονται γὰρ ἐκ τῶν ἠγεμόνων. διὸ καὶ ἔχει ἀνάλογον πῶς ἡ γένεσις αὐτῶν. 1[οἱ μὲν γὰρ ἠγεμόνες μεγέθει μὲν ὀμοιώ·
eis τοῖς κηφῆσι, τῷ δὲ κέντρων ἐξεῖν ταῖς μελίτ·
15 ταῖς: αἱ μὲν οὖν μέλιται κατὰ τοῦτ᾽ ἐοίκασιν
αὐτοῖς, οἱ δὲ κηφῆνες κατὰ τὸ μέγεθος.] ἀνάγκη
gάρ τι παραλλάττειν, εἰ μὴ δεῖ ἂν τὸ αὐτὸ γένος
ἐξ ἐκάστου γίνεσθαι. τοῦτο δ᾽ ἀδύνατον: πᾶν γὰρ
ἀν τὸ γένος ἠγεμόνες ἤσαν. αἱ μὲν οὖν μέλιται
κατὰ τὴν δύναμιν αὐτοῖς ὠμοίωνται [καὶ τῷ 20
τίκτειν], οἱ δὲ κηφῆνες κατὰ τὸ μέγεθος: [εἰ δ᾽
eἰχον καὶ κέντρον, ἠγεμόνες ἤν ἤσαν. νῦν δὲ τοῦτο
λείπτεια 3 τῆς ἀπορίας. οἱ γὰρ ἠγεμόνες ἀμφοτέροις
ἐοίκασιν ἐν τῷ αὐτῷ τοῖς γένεσι, τῷ μὲν κέντρω
ἐχεῖν ταῖς μελίταις, τῷ δὲ μεγέθει τοῖς κηφῆσιν.] 5
ἀναγκαῖον δὲ καὶ τοὺς ἠγεμόνας γίνεσθαι ἐκ τινός.
25 ἐπεὶ οὖν οὔτ᾽ ἐκ τῶν μελιτῶν οὔτ᾽ ἐκ τῶν
κηφήνων, αὐτοῖς ἀναγκαῖον καὶ αὐτοὺς γεννᾶν.
[γίγνονται δ᾽ ἐπὶ τέλει οἱ κύτταροι αὐτῶν καὶ οὐ
πολλοὶ τὸν ἀριθμὸν.] 6 ὡςτε συμβαίνει τοὺς μὲν

1 in seqq. plurima irrepsisse videntur. αἱ μὲν οὖν . .
μέγεθος om. Σ.
2 τὸ Υ: τοῦ coni. A.-W.; καὶ τῶ τίκτειν seclusi.
3 λείπτεια coni. Platt.
4 hic addit Υ καὶ ἦδη λείπατι τὰ προειρημένα γὰρ ἡ λύσις
tῆς ἀπορίας.
5 secl. A.-W.
6 haec verba hic aliena.

a The full explanation of this statement comes at ll. 27 ff.
below, but owing to a number of interpolations in the text the
clarity of the passage has become obscured. The ἀνάλογια is:
Kings can generate two kinds, their own and another
(viz., kings and "bees");
them—they are, of course, generated from the "leaders." Hence their manner of generation is in fact arranged in a sort of proportionate series; thus, the leaders are similar to the drones in size, but similar to the "bees" in possessing a sting; therefore the "bees" are similar to them in this respect, but the drones are similar to them in size,] for of course the three kinds must of necessity fail to coincide in some respect, unless the same kind is always going to be bound to be generated from each, and this is impossible, because then the whole tribe of them would be "leaders." Therefore the "bees" have been made similar to them in respect of characteristic properties, [i.e., in virtue of generating young,] while the drones have been made similar to them in respect of size [and if they had a sting as well, they would be "leaders." As it is, this portion of the puzzle remains, since the leaders resemble both kinds at the same time, the bees in possessing a sting, the drones in size.] But the leaders too must be generated from something; and since they are generated neither from the bees nor from the drones, they must of necessity generate their own kind as well. [And their cells are the last to be formed, and are not many in number.] So it turns

"Bees" can generate one kind, i.e., a kind other than their own (viz., drones);
Drones can generate no kind. This is the πέρας of the ἀνάλογα (see 760 a 33).

b Dynamis: referring to the special and distinctive characteristic, viz., ability to generate, as the gloss explains.

c I have tentatively bracketed the passages which seem to have been interpolated. The main argument is about the power to generate, not about size or sting.

d This sentence seems to have been misplaced; it is more relevant if moved to 760 b 27 below.
760 a

ήγεμόνας γεννᾶν μὲν καὶ αὐτοὺς, γεννᾶν δὲ καὶ ἄλλο τι γένος (τοῦτο δὲ ἐστὶ τὸ τῶν μελιττῶν), τάς

30 δὲ μελίττας ἄλλο μὲν τι γεννᾶν, τοὺς κηφῆνας, αὐτὰς δὲ μηκέτι γεννᾶν, ἄλλα τοῦτ’ ἀφηρῆσθαι αὐτῶν. ἐπεὶ δ’ ἄει τὸ κατὰ φύσιν ἔχει τάξιν, διὰ τοῦτο τῶν κηφῆνων ἀναγκαῖον καὶ τὸ ἄλλο τι γένος γεννᾶν ἀφηρῆσθαι. ὅπερ καὶ φαίνεται συμβαίνον· αὐτοὶ μὲν γὰρ γίγνονται, ἄλλο δ’ οὐθὲν

35 γεννῶσι, ἀλλ’ ἐν τῷ τρίτῳ ἀριθμῷ πέρας ἔσχεν ἡ γένεσις. καὶ οὕτω δὴ συνέστηκε τῇ φύσει καλῶς ὥστε· αἰεὶ διαμένειν οὕτα τὰ γένη καὶ μηδὲν ἐλείπειν, μὴ πάντων γεννώντων. [εὐλογοῦν δὲ καὶ τοῦτο συμβαίνειν, ἐν μὲν ταῖς εὐετηρίαις μέλι καὶ κηφῆνας γίνεσθαι πολλοὺς, ἐν δὲ ταῖς ἐπομβριαῖς ὅλως γόνων πολύν. αἰ μὲν γὰρ ὑγρότητες περίττωμα ποιοῦσι πλεῖον ἐν τοῖς σώμασι τῶν ἡγεμόνων, αἰ δ’ εὐετηρίαι ἐν τοῖς τῶν μελιττῶν· ἔλαττω γὰρ οὕτα τῷ μεγέθει δεῖται τῆς εὐετηρίας μᾶλλον.]

31 εἶ δὲ καὶ τὸ τοὺς βασιλείς ὥσπερ πεποιημένους ἐπὶ τεκνωσίν ἔσω μένειν, ἀφειμένους τῶν ἀναγκαίων ἴργων, καὶ μέγεθος δὲ ἔχειν, ὥσπερ ἐπὶ τεκνοποιόμενοι συστάντος τοῦ σώματος αὐτῶν· τοὺς τε κηφῆνας ἄργους ἄτ’ οὐδὲν ἔχοντας ὀπλον πρὸς τὸ διαμάχεσθαι περὶ τῆς τροφῆς, καὶ διὰ τὴν βραδυντητήτα τὴν τοῦ σώματος. [αἰ δὲ μελίτται μέσοι τὸ μέγεθος εἰσίν ἀμφοῖν (χρήσιμαι γὰρ οὕτω πρὸς τὴν]

1 ἐλάττω γὰρ οὕτα P : ἐλαττών γὰρ δὲ vulg. 2 aliena hic. 3 μεῖους coni. Btf. ; τὸ μέγεθος del. Sus. 4 χρήσιμαι P : χρήσιμαι vulg.

a This passage also seems to be out of place.
out that the leaders generate their own kind, and
another kind as well (viz., the "bees"); while the
"bees" generate another kind (the drones), but not
their own kind; this they have been deprived of
doing. And since any business of Nature's always
has an orderly arrangement, on that account necessity
requires that the drones shall have been deprived
even of generating some other kind. And this is
what is found to be the case in actual fact: they
are generated themselves, but generate no other
creature; thus the progression of generation reaches
its limit at the third term of the series. And this
arrangement has been so well constituted by Nature
that the three kinds continue ever in existence and
none of them fails, though not all of them generate.
[Another point about them, which is in accord with
what we should expect, is this. In fine seasons, much
honey and a large number of drones is produced, in
rainy seasons a large number of offspring generally.
The reason is that wet conditions produce more
residue in the bodies of the leaders, whereas fine
seasons do the same in those of the bees, for being
smaller in size they have greater need of fine
weather.] Besides, it is well that the kings, who
have, as it were, been made specially for the purpose
of procreation, should stay within, released from the
drudgery that has got to be done by somebody;
and that they should be large, since their body has
been constituted as it were for procreation, and that
the drones should be idle, as they have no weapon
for engaging in combat to secure their food, and also
on account of the slowness of their bodies. [The
bees, however, are as regards size midway between
the two, for thus they are serviceable for active work,
15 ἑργασίαν), καὶ ἑργάτιδες ὡς καὶ τέκνα τρέφουσαι καὶ πατέρας.[1] ὁμολογούμενον δ᾽ ἐστὶ καὶ τὸ ἐπι-
ακολουθεῖν τοὺς βασιλεύσι τῷ τὴν γένεσιν ἐκ τού-
tων εἶναι τῇ τῶν μελιττῶν (εἰ γὰρ μηθὲν τοιοῦτον
ὕπηρξεν, οὐκ εἰχε λόγον τὰ συμβαίνοντα περὶ τὴν
ηγεμονίαν αὐτῶν), καὶ τὸ τοὺς μὲν ἐὰν μηθὲν ἑρ-
20 γαζομένους ὡς γονεῖς, τοὺς δὲ κηφήνας κολάζειν ὡς
tέκνα· κάλλιων γὰρ τὰ τέκνα κολάζειν καὶ ὃν μηθὲν
ἐστὶν ἕργον. τὸ δὲ τὰς μελίττας γεννάν πολλὰς
αὐτοὺς ὄντας ὀλίγους τοὺς ἡγεμόνας παραπλήσιον
ἐοικε συμβαίνειν τῇ γενέσει τῇ τῶν λεόντων, οἱ
tὸ πρῶτον πέντε γεννήσαντες ύστερον ἐλάττων γεν-
25 νώς καὶ τέλος ἐν, εἰτ᾽ οὐδεν. οἱ δ᾽ ἡγεμόνες τὸ
μὲν πρῶτον πλῆθος, ύστερον δ᾽ ὀλίγους αὐτοὺς,
kάκεινον[2] μὲν ἐλάττω τὸν γόνον, αὐτῶν δ᾽ ἐπεὶ
ἡ φύσις.[5]
3Εκ μὲν οὖν τοῦ λόγου τὰ περὶ τὴν γένεσιν τῶν
μελιττῶν τοῦτον ἐχεῖν φαίνεται τὸν τρόπον, καὶ
30 ἐκ τῶν συμβαίνειν δοκοῦντων περὶ αὐτᾶς· οὐ μὴν
εἰληπται γε τὰ συμβαίνοντα ἰκανῶς, ἀλλ᾽ εὰν ποτὲ
ληφθῇ, τότε τῇ αἰσθήσει μᾶλλον τῶν λόγων πιστευ-

1 moment corrupta esse A.-W.: pro ἀρὸς τὴν . . .
pateras creationi pullorum Σ (=πρὸς τὴν τέκνων). unde et credo leg. esse v. 17 (τὰς μελίττας) τοῖς βασιλεύσι . . . [τὴν
tῶν μελιττῶν].
2 κάκεινον PS.
3 ἀφείλε τὸ] ἀφείλετο YZ.
4 δι αὐτοῖς Y.
5 αὐτοὺς . . . φύσις] quoniam diminuuntur superfluitates que sunt in corpore Σ.
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and they are workers inasmuch as they support and feed their children and fathers alike.] Other facts which fit in well are these: (a) the bees attend upon the kings—because the bees are generated from the kings; since, if nothing of this kind were the case, the facts about their leadership would be lacking in reason; (b) they allow the leaders to do no work, as being their parents, and they punish the drones, as being their children, because it is a finer thing to punish children and those who have no function to perform. The fact that the leaders, though few themselves in number, generate a large number of bees looks like a parallel phenomenon to the generation of lions. Lions to begin with generate five, then fewer, finally one, then none at all. The "leaders" generate a multitude to begin with, and later on a few—these are of their own kind, and though the brood of these is smaller in number, Nature, because she has taken away from their numbers makes up for it by giving them more in the way of size.

This, then, appears to be the state of affairs with regard to the generation of bees, so far as theory can take us, supplemented by what are thought to be the facts about their behaviour. But the facts have not been sufficiently ascertained; and if at any future time they are ascertained, then credence must be given to the direct evidence of the senses more than

\[a\] Part of this sentence is inconsistent with what has already been said about the comparative sizes of the three kinds, and part anticipates what is to be said in the next sentence.

\[b\] I suppose attention should be called to this statement.

\[c\] See 750 a 31 ff.

\[d\] The statement at 760 a 26 above seems relevant here.
ARISTOTLE

760 b

téon, kai tois logois, ein omologoumena deiknwsis

tois fainoménois.

[Prós dé to μή eî ὧχειας γίνεσθαι σημεῖον καὶ
to tòn gónon fainesthai mikròn én tois tòu khríou

35 kupttariois: osoa d' eî ὧχειας tōn entomwn yennta, synvágetai mèn polûn xrhónon, tiktéi dé tachéws

kai mégéthos eîchon skwlnkoeidês.]¹

Peri dé thn gynesin thn twn syngevnwv xhwn

autais, oîn ánthrpnwn te kai sphkwn, tròpon twn'

'êchei paraphísiós pásin, afhýrhtai dé to perittón

5 eulógywv: oú gár êxousin ouðên theiôn, óstper to

génos to twn melittwv. gennwsoi mèn gár ai

mètrai kalouménav, kai tá prwta sympláttouni

tōn khríwn, ὧχενómenai dé gennwson ùp' allhlwv:

20 wptai gár pollákis ó synvndasjomós autwv. pósas

d' êxousi diaphorás ÷ prós allhla tōn toioútwv

10 genvwn ékaston ÷ prós tás melittas, ek twn peri

tás ístoriás ànagerymmêną déi thewrein.

Kai peri mèn tōn entomwv ths gynesewos eîrhtai

pántwn, peri dé tōn ósttrakodèrmwv lektéon.

XI ¹'Êchei dé kai toútwva tā perī thn gynesin th'mèn

15 omoiów tῆ d' oúx omoiów tois állous. kai toútr'

eulógyw sýmbaiwnei: prós mèn gár tā xhòa fytow

20 eîkasi, prós dè tā fytà xhòois, oûste tròpon mèn

tina ápò spérmatos fainesthai ginómena, tròpon d'

30 álllon oûk ápò spérmatos, kai tῆ mèn autoúmata

1 haec non proprio loco sita.

a The most important principle announced in this para-

b This is another misplaced paragraph.

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to theories,—and to theories too provided that the results which they show agree with what is observed.\footnote{See H.A. 627 b 23 ff., 628 b 32 ff.}

[Another piece of evidence which goes to show that bees are generated without copulation is that the brood appears to be quite small in the cells of the comb, whereas those insects which are generated by means of copulation (a) spend a long time in intercourse, and (b) quickly bring forth their offspring, which is of the nature of a larva and of considerable size.] \footnote{At H.A., locc. cit.}

With regard to the generation of the animals that are akin to bees, such as hornets and wasps,\footnote{Hornets and wasps.} the situation is in a way similar in all of them, but the extraordinary features are lacking, and this is what we should expect, because they contain no divine ingredient as the tribe of bees does. Although the “mother-wasps” as they are called do indeed generate, and mould the first of the cells, it is by copulation with one another that they generate, as their copulation has often been observed. To find out the various differences between each of these kinds of creatures, and between them and bees, the records given in the \textit{Researches} \footnote{See H.A. 627 b 23 ff., 628 b 32 ff.} should be studied.

We have now described the generation of all the Insects, and we have next to describe the Testacea.

The circumstances of the generation of these XI animals also is to some extent similar, to some extent dissimilar, to those of the others. And this is what we should expect, for compared with animals, they resemble plants, compared with plants, they resemble animals, so that in a way it seems that they are generated from semen, but in another way not;
The scheme which Aristotle has in mind is:

**Place:**  Earth  Water  Air  
**Creature:**  Plants  Testacea  Land-animals.

(From the passage 761 b 16-23 (see n., p. 352) we may add a fourth pair, Fire, and Moon-animals; but it is not essential to Aristotle’s main argument, and Aristotle himself does not seem too sure of the existence of such creatures.) Aristotle holds that water supports life better than earth (I. 27); and also that the more “perfect” animals are those which breathe, i.e., which live in the air (see 732 b 28 ff.); hence the three
and in one sense that they are spontaneously generated, in another that they are generated from themselves, or some by the one method, some by the other. In virtue of the Testacea being in their nature the correlative of plants, no part, or only a small part, of this tribe comes into being in the earth (examples are snails, and any such species there may be besides, but there are not many), whereas many species, of all kinds of shapes, live in the sea and similar watery places. The plant tribe, on the other hand, makes very little show—practically none at all, in fact—in the sea and such places, but all members of this tribe grow in the earth. The reason is that in respect of their nature the two tribes stand in a correlative position: the nature of Testacea is removed from that of plants by an interval corresponding to that by which water and fluid matter are better able to support life than earth and solid matter, since Testacea aim at being so related to the water as plants are related to the earth: it is as though plants were a sort of land-shellfish, and shellfish a sort of water-plant.

And it is for some such cause as this that the things which grow in the water are more various in shape than those which grow in the earth. It is because a fluid substance is in its nature more plastic than earth, and not much less substantial; and this is a characteristic possessed to a marked degree by the creatures in the sea, since fresh water, though sweet stages are in order of increasing "perfection." We thus get the \( \text{ἀναλογία} \) (l. 27):

\[
\text{Testacea} : \text{Water} : : \text{Plants} : \text{Earth}, \quad \text{or} \\
\text{Testacea} : \text{Plants} : : \text{Water} : \text{Earth}.
\]

\[b\] Or, "proportionate relationship."
Aristotle apparently did much of his zoological work in lakes and lagoons; he refers to the lake at Siphae, P.A. 696 a 6, I.A. 708 a 5, H.A. 504 b 32. The difference between a lake and a lagoon, as distinguished in the present passage, is that the former is fresh, the latter salt. For lagoons cf. H.A. 598 a 20; the whole passage is apposite. Cf. also 763 a 29, 763 b 2.

It is now known that the blood serum (the fluid part of the blood remaining after the cellular portion has been removed by clotting) of both sea- and land-vertebrates has...
(palatable) and nutritious, is less substantial and is cold. Hence, those animals which are bloodless and not hot by nature are not produced in lakes nor in the fresher of brackish waters, except to a somewhat small extent—such as the Testacea, Cephalopods and Crustacea, all of which are bloodless and cold by nature—whereas in lagoons and near the mouths of rivers they are produced. The reason is that they seek both warmth and food together; and sea-water is fluid and much more substantial than fresh water and it is hot by nature, and it contains a quota of all the parts—of fluid, of pneuma, and of earth—so that it also contains a quota of all the creatures which grow in each of them, because we may say that plants belong to the earth, aquatic creatures to the water, and land-animals to the air, but the more and less and nearer and further make a surprisingly great difference.

As for the fourth tribe, we must not look for a composition closely approximating to that of sea-water, which suggests that all vertebrates originated in the sea: and this receives support from comparative anatomical and embryological studies. Anaximander had asserted that human beings originated in fishes; see Plut. Symp. viii. 8. 4, p. 730 ἐν ἰχθύσιν ἐγενέσθαι τὸ πρῶτον ἄνθρωπος . . . ὥσπερ οἱ γαλεοὶ [παλαιοὶ mss.] (see note, 754 b 32).

The rest of the paragraph from this point is obscure, and other passages do not help much in its elucidation. For Aristotle’s theory of the structure of the universe, see App. A §§ 2 ff. As Platt says, the sea “shares” in all three, earth, water, and air: it is fluid; it is σωματικόν, and so contains earthy matter; and it has pneuma in it, being warm—for pneuma is “hot air” (736 a 1), and also, as Aristotle says at 762 a 19 ff., the things which are produced spontaneously in water are produced mainly in virtue of the pneuma in it, which contains Soul.

It is difficult to attach any meaning to this statement.
According to Aristotle, the "heavens" and the heavenly bodies were composed of the "fifth element," aither, whose natural movement is circular (see 736 b 35 ff. and n., and App. A §2). As fire is the outermost of the sublunary elements and is therefore in contact with the "heaven" which is nearest to the earth, and as this "heaven" carries the moon, it follows that the moon can be said to "have a share in the fourth degree of remove," viz., fire. Aither must be clearly distinguished from fire; and, according to G.A. 737 a 1 (cf. Meteor. 382 a 7), fire generates no animal, whereas aither, the "element of the stars," is a form of \( \theta e r m o n \) which can produce living creatures (\( \pi o e i \ yv\omic\ t\a \sp\epsilon r\mi\a \); see 736 b 30-35). But at H.A. 552 b 10 Aristotle speaks of a creature which is engendered in the fire in places where ore is smelted; and also mentions 352
it in these regions, although there wants to be a kind corresponding to the position of fire in the series, since fire is reckoned as the fourth of the corporeal substances. But always, as we see, the shape and appearance which fire has is not its own; on the contrary, fire is always in some other one of the substances, for the object which is on fire appears either as air or smoke or earth. No; this fourth tribe must be looked for on the moon, since the moon, as it appears, has a share in the fourth degree of remove. However, these matters should form the subject of another treatise.

With regard to the Testacea, then: some of them take shape spontaneously, others by means of the emission of some special substance from themselves, though these too are often formed from a spontaneous composition. We must here apprehend the ways in which plants are generated. Some plants are formed from seed, some from slips planted out, others by sideshoots (e.g., the onion tribe). Now the last-named is the method by which mussels are formed; small ones are always growing up by the salamander, which cannot be destroyed by fire; the History of Animals passage is, however, excised by A.-W. There is a long discussion in Jaeger, Aristotle, 144-148, in which the doctrine of fire-animals is involved. Jaeger tries to prove that the doctrine that there were animals that were engendered in fire must have come in one of Aristotle’s dialogues (On Philosophy), and by a curious blunder states that it does not come in History of Animals (loc. cit., to which he actually refers); but in fact Aristotle’s words are γίνεται θηρία ἐν τῷ πυρί. Jaeger makes no reference at all to the present passage.

Cf. P. A. II. 649 a 22 ff., G. & C. II. 331 b 25, Meteor. I, chh. 3, 4, etc.

Lit., the nature, i.e., the physical structure, of the Testacea. See Introd. §§ 26, 27.
5 The "honeycombs" are really the eggs of these Gastropods, and Aristotle rightly recognizes their nature, as against later scientists who regarded them as distinct species of animals.

6 As against none, in the case of spontaneous generation.
side of the original one. The whelks and purpurias and those which, as the phrase goes, are "honeycombers" emit quantities of slimy fluid emanating as it were from some seminal substance. (We must not, however, consider any of these substances as being semen proper; instead, we should regard them as sharing in the resemblance to plants in the way already mentioned. And that is why a large number of such creatures is produced when once one has been produced, since, as all these creatures are in fact produced spontaneously as well, pro rata more of them arise if there are actually some present to start with.) After all, it is reasonable to suppose that there is a surplus portion of residue close by each of the original stock, from which each of the sideshoots springs up. And since the residue is a substance possessing one and the same character as the nourishment of which it is the residue, it is probable that the stuff produced by the "honeycombers" is similar to the substance out of which they were originally constituted; hence it is reasonable to suppose that it too gives rise to young ones.

All which neither produce sideshoots nor make "honeycombs" reproduce by spontaneous generation; and all which arise in this manner whether on land or in the water come to be formed, as can be seen, to the accompaniment of putrefaction and admixture of rainwater: as the sweet ingredients are separated off into the principle which is taking form, that which remains over assumes a putrefying aspect. Nothing, however, is formed by a process of putrefaction, but by a process of concoction: the putrefaction

\(^b\) Spontaneous generation.

\(^c\) *i.e.*, as well as residues such as semen.

\(^d\) *i.e.*, putrefies.
15 καὶ τὸ σηπτὸν περίττωμα τοῦ πεθέντος ἐστὶν· οὔθὲν γὰρ ἐκ παντὸς γίνεται, καθάπερ οὐδ’ ἐν τοῖς ὑπὸ τὴς τέχνης δημιουργούμενοι· οὔθὲν γὰρ ἂν ἔδει ποιεῖν· νῦν δὲ τὸ μὲν ἢ τέχνη τῶν ἀχρήστων ἀφαιρεῖ, τὸ δ’ ἢ φύσις.

Γίνεται δ’ ἐν γῇ καὶ ἐν ὑγρῷ τὰ ζωὰ καὶ τὰ
20 φυτὰ διὰ τὸ ἐν γῇ μὲν ὑδώρ ὑπάρχειν, ἐν δὲ ὑδατί πνεῦμα, ἐν δὲ τοῦτω παντὶ θερμότητα ψυχικὴν, ὥστε τρόπον τινὰ πάντα ψυχῆς εἶναι πλήρη· διὸ συνίσταται ταχέως, ὡστὸν ἐμπεριληφθῆ. ἐμπεριλαμβάνεται δὲ καὶ γίνεται θερμαινομένων τῶν σωματικῶν ύγρῶν οἶνον ἀφρώδης πομφόλυξ. αἱ
25 μὲν οὖν διαφορὰς τοῦ τιμώτερον εἶναι τὸ γένος καὶ ἄτιμότερον τὸ συνιστάμενον ἐν τῇ περιλήψει τῆς ἄρχης τῆς ψυχικῆς ἐσιν.¹ τούτου² δὲ καὶ οἱ τόποι αὐτοὶ καὶ τὸ σῶμα τὸ περιλαμβανόμενον. ἐν δὲ τῇ θαλάττῃ πολὺ τὸ γεώδες ἐνεστών· διόπερ ἐκ τῆς τοιαύτης συστάσεως ἡ τῶν ὀστρακοδέρμων
30 γίνεται φύσις, κύκλῳ μὲν τοῦ γεώδους σκληρυνομένου καὶ πηγυμενοῦ τὴν αὐτὴν πῆξιν τοῖς ὀστοῖς καὶ τοῖς κέρασι (πυρὶ γὰρ ἀτηκτὰ ταῦτ’ ἐστὶν), ἐντὸς δὲ περιλαμβανόμενον τοῦ τῆς ζωῆς ἔχοντος σώματος.

Μόνον δὲ τῶν τοιούτων συνδυαζόμενον ἐώραται τὸ τῶν κοχλιῶν γένος. εἰ δ’ ἐκ τοῦ συνδυασμοῦ

¹ eἰσιν Peck: ἐστὶν vulg.   ² τούτων P.

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² This of course is not intended to cover the development of a larva once it has been constituted.
and the putrefied matter are a residue of that which has been concocted, for no creature's formation uses up the whole of the material, any more than in the case of objects fashioned by the agency of art, otherwise there would be no need to make anything at all, whereas what happens in actual fact is that the useless material is removed in the one case by art and in the other by Nature.

Animals and plants are formed in the earth and in the water because in earth water is present, and in water pneuma is present, and in all pneuma soul-heat is present, so that in a way all things are full of Soul; and that is why they quickly take shape once it has been enclosed. Now it gets enclosed as the liquids containing corporeal matter become heated, and there is formed as it were a frothy bubble. The object which thus takes shape may be more valuable in kind or less valuable; and the differences therein depend upon the envelope which encloses the soul-principle; and the causes which determine this are the situations where the process takes place and the physical substance which is enclosed. Now in the sea earthy substance is plentiful, and that is why the Testacea are formed and constructed out of a composition which is earthy in character: the earthy substance hardens all round and congeals in the same way that bones and horns do (since these cannot be melted by fire), while within it the physical substance that contains the life becomes enclosed.

Of such creatures the only tribe which has been observed to copulate is that of the snails; but whether
Ζητήσειε δ' ἂν τις βουλόμενος ὅρθως ζητεῖν, τί τὸ κατὰ τὴν ὑλικὴν ἀρχὴν συνιστάμενον ἔστιν ἐν τοῖς τοιοῦτοις. ἐν μὲν γὰρ τοῖς θῆλεσι περίττωμα τι τοῦ ζῷου τοῦτ' ἔστιν, δ' ἡ παρὰ τοῦ ἀρρενοῦ ἀρχὴ κινοῦσα, δυνάμει τοιοῦτον ὁνὶ δὸν ἀφ' οὕτε ὑπέρ ἔλθεν, ἀποτελεῖ τὸ ζῷον. ἐνταῦθα δὲ τί δεῖ λέγειν 5 τὸ τοιοῦτον, καὶ πόθεν καὶ τίς η ἀρχὴ ἡ κατὰ τὸ ἀρρεν; δεῖ δὴ λαβεῖν ὅτι καὶ ἐν τοῖς ζῷοις τοῖς γεννᾶσιν ἐκ τῆς εἰσιωόθης τροφῆς ἢ ἐν τῷ ζῷῳ ἑρμότης ἀποκρίνουσα καὶ συμπέττουσα ποιεῖ τὸ περίττωμα, τὴν ἀρχὴν τοῦ κυνήματος ὁμοίως δὲ καὶ ἐν φυτοῖς, πλὴν ἐν μὲν τούτοις καὶ 10 ἐν τοῖς τῶν ζῴων οὐθέν προσδείται τῆς τοῦ ἀρρενοῦ ἀρχῆς (ἐχεῖ γὰρ ἐν αὐτοῖς μεμιγμένην), τὸ δὲ τῶν πλείστων ζῴων περίττωμα προσδείται. τροφῆς δ' ἐστὶ τοῖς μὲν ὑδώρ καὶ γῆ, τοῖς δὲ τὰ ἐκ τούτων, ὡςθ' ὅπερ ἢ ἐν τοῖς ζῷοις ἑρμότης ἔκ τῆς τροφῆς ἀπεργάζεται, τοῦθ' ἡ τῆς ὃρας ἐν τῷ περιέχοντι 15 ἑρμότης ἐκ βαλάττης καὶ γῆς συγκρίνει πέττουσα καὶ συνίστησιν. τὸ δ' ἐναπολαμβανόμενον ἢ ἀποκρινόμενον ἐν τῷ πνεύματι τῆς ψυχικῆς ἀρχῆς κύμα ποιεῖ καὶ κύμησιν ἑντίθησιν. ἢ μὲν οὖν τῶν

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*See note, 767 b 17.*
or not their generation is the result of such copulation has not so far been adequately observed.

Anyone who wishes to follow the right line of inquiry might well inquire what it is which, as it takes shape, corresponds in the case of these creatures to the "material principle." In females of course this is a residue produced by the animal, a residue which *potentially* is such as the parent is from which it came, and which is perfected into an animal by the principle from the male imparting movement to it. In the present case, however, what are we to describe as holding this sort of position? and whence comes the principle that imparts movement, corresponding to the male, and what is it? Now we must apprehend that, even in the case of those animals which generate, it is the incoming nourishment that is the material out of which the heat residing in the animal produces the residue—the "principle" of the fetation—by setting it apart and concocting it. Similarly with plants, except that with them and certain of the animals there is no need of the principle of the male over and above that, because they contain in themselves this principle mixed (with the female); in most animals, however, the residue does need this principle. Of the one set, the nourishment is water and earth; of the other, it is the things that are formed out of these; so that in their case the seasonal heat present in their environment causes to accumulate and to take shape by means of concoction out of sea-water and earth that which in the case of animals the heat present in them produces out of the nourishment. And that portion of the soul-principle which gets enclosed or separated off within the *pneuma* makes a fetation and implants movement in it. Now
φυτῶν τῶν ἀπὸ ταυτομάτου γινομένων σύστασις ὠμοειδῆς ἔστιν. ἐκ τῶν γὰρ μορίων γίνεται, καὶ τὸ μὲν ἀρχὴ τὸ δὲ τροφή γίνεται ἢ πρώτη τοῖς ἐκφυομένοις. τὰ δὲ τῶν ζῷων σκωληκοτοκεῖται καὶ τῶν ἀναίμων ὡσα μὴ ἀπὸ ζῷων γίνεται καὶ τῶν ἐναίμων, οἶνον γένος τι κεστρέων καὶ ἄλλων ποταμίων ἰχθύων, ἔτι δὲ τὸ τῶν ἐγχέλεων γένος. 25 ἂπαντα γὰρ ταῦτα, καίπερ ὀλίγαιμον ἔχουσα τὴν φύσιν, ὡμοί ἐναιμὰ ἐστὶ, καὶ καρδίαιν ἔχουσι τὴν ἀρχήν τὴν τῶν μορίων αἰματικὴν. τὰ δὲ καλοῦμενα γῆς ἐντερα σκώληκος ἔχει φύσιν, ἐν οἷς ἐγγίνεται τὸ σῶμα τὸ τῶν ἐγχέλεων. διὸ καὶ περὶ τῆς τῶν ἀνθρώπων καὶ τετραπόδων γενέσεως ὑπολάβοι τις ἂν, εἴπερ ἐγίγνοντο ποτε γηγενεῖς, 30 ὥσπερ φαίνεται τινες, δύο τρόπων τούτων γίνεσθαι τὸν ἑτέρον. ἡ γὰρ ὡς σκώληκος συνυπομένου τὸ πρῶτον ἡ ἐξ οἷων, ἀναγκαῖοι γὰρ ἡ ἐν αὐτοῖς ἔχει τὴν τροφὴν εἰς τὴν αὔξησιν (τὸ δὲ τοιοῦτον κύμα σκώλης ἐστὶν) ἡ λαμβάνει ἀλλοθεν, τούτο

1 hic lacunam statuit Platt.
2 τοῦτων PZ, istorum Σ: om. vulg.

a Cf. 715 b 27 "they are formed when ... certain parts in plants become putrescent ... as for instance the mistletoe."
b See above, 741 b 1.

360
as for plants, the manner in which those plants take shape which are generated spontaneously is uniform: they are formed from a part of something, and some of it forms into the "principle," some into the first nourishment of the germinating plants. As for the animals, however, some of them are brought forth as larvae, both the bloodless ones that are not formed from living animals, and some blooded ones (examples are a kind of cestreus and other river fishes, also the eel tribe): all of these, although by nature they have but little blood, nevertheless are blooded animals and have a heart, which is the "principle" of the parts and bloodlike in constitution. The "earth's-guts" as they are called have the nature of a larva; the body of the eels forms within them. Hence, too, with regard to the generation of human beings and quadrupeds, if once upon a time they were "earthborn" as some allege, one might assume them to be formed in one of these two ways—either it would be by a larva taking shape to begin with, or else they were formed out of eggs, since of necessity they must either contain the nourishment for their growth within themselves (and a fetation of this sort is a larva) or they must get it from elsewhere, and that means either from

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* The "earth's-guts" are apparently the round-worm Gordius. Cf. H. A. 570 a 15 ff., where they are said to be formed spontaneously in mud and humid ground... for it is by the water's edge that the heat of the sun is strong and causes putrefaction." See note on eels, p. 565.

* This was an old and traditional belief; cf. Plato, Politicus 269 b; in Hdt. VIII. 55 there is a reference to "Erechtheus, who is said to have been γηγενής": cf. also Empedocles, Diels, Vorsokr. 5 31 B 62 "First whole-natured forms sprang up from the earth, having a portion both of water and fire"; and ibid. B 57; 96; 98. And above, G.A. 722 b 20 ff.
ARISTOTLE

762 b

δ' ἦ ἐκ τῆς γεννώσης ἦ ἐκ μορίου τοῦ κυνῆματος.

763 a

35 ὦστ' εἰ θάτερον ἀδύνατον, ἐπιρρέω ἐκ τῆς γῆς

ὡςπερ ἐν τοῖς ζῷοις ἐκ τῆς μητρός, ἀναγκαῖον ἐκ

μορίου λαμβάνειν τοῦ κυνῆματος. τὴν δὲ τοιαύτην

ἐξ ϑοῦ λέγομεν εἶναι γένεσιν. ὅτι μὲν οὖν, εἲπερ

ἡν τις ἀρχὴ τῆς γενέσεως πάσι τοῖς ζῷοις, εὐλογοῦν

τῶν δυῶν τούτων εἶναι τὴν ἑτέραν, φανερῶν ᾧ τοιοῦ

5 δ' ἔχει λόγον ἐκ τῶν ϑῶν οὐθένος γάρ τοιαύτην

ὁρώμεν ζῷον γένεσιν, ἀλλὰ τὴν ἑτέραν, καὶ τῶν

ἐναίμον τῶν ρηθέντων καὶ τῶν ἀναίμων. τοιαύτα

d' ἐστὶ τῶν τ' ἑντόμων ἐνια καὶ τὰ ὀστρακόδερμα

περὶ ὧν ὁ λόγος. οὐ γάρ ἐκ μορίου γίνονται τινος,

ὡςπερ τὰ ψωτοκούμενα, ποιοῦνται δὲ καὶ τὴν

10 αὐξῆσον ὁμοίως τοῖς σκώληξιν. ἐπὶ τὰ ἄνω γάρ

καὶ τὴν ἀρχὴν αὐξάνονται οἱ σκώληξες. ἐν τῷ

κάτω γάρ ἡ τροφὴ τοῖς ἄνω. καὶ τοῦτο γε ὡμοίως

ἔχει τοῖς ἐκ τῶν ϑῶν, πλὴν ἐκεῖνα μὲν κατανα-

λίσκει πᾶν, ἐν δὲ τοῖς σκωληκοτοκουμένοις, οταν

αὐξηθῇ ἐκ τῆς ἐν τῷ κάτω μορίῳ συστάσεσθαι τὸ

15 ἄνω μορίον, οὕτως ἐκ τοῦ ὑπολοίπου διαρθροῦται

τὸ κἀτωθεν. αὐτίον δ' ὅτι καὶ ὅστερον ἡ τροφὴ ἐν

τῷ μορίῳ τῷ ὑπὸ τὸ υπόζωμα γίνεται πᾶσιν. ὅτι

d' τοῦτον τὸν τρόπον ποιεῖται τὰ σκωληκώδη τὴν

1 ἀλλοις post τοῖς vulg.: om. PZ.

a i.e., in the uterus.

b i.e., the egg. Thus the three possibilities are—production as larvae; viviparously; oviparously. It should not be supposed that Aristotle seriously envisages the possibility of this sort of "evolution"; but in view of the popular nature of the belief he thinks fit to show by which of the three modes of generation these "earthborn" men would have been produced, if they had been produced.

c Spontaneous generation from eggs.
the female parent or from part of the fetation; so that if the former way is impossible (i.e., if it cannot flow to them out of the earth as it flows to animals from the mother), of necessity they must get it from part of the fetation, and generation of this sort we call generation from an egg. Thus much, therefore, is plain: if there were a “principle” of their generation in the case of all animals, we should reasonably expect it to be one or other of these two, larva or egg. It is, however, less reasonable to hold that their generation would take place out of eggs, because in the case of no animal do we observe this sort of generation to occur, whereas we do see the other, in the case both of the blooded animals I mentioned and the bloodless ones. Under this latter heading come certain of the Insects, and also the Testacea with which our discussion is concerned: they are not formed out of a part of something as are the creatures produced from eggs, and further, they effect their growth in a similar way to larvae, for larvae grow towards the upper part, towards the “principle,” the nourishment for the upper parts being in the lower part. In this respect they resemble the creatures that are produced from eggs, except that the latter use up the whole of the egg, whereas, in the case of those produced from larvae, when the upper part has grown by drawing on the substance in the lower part, then the lower part becomes articulated out of what remains. The reason for this is that (not only in the early stages but) afterwards as well the nourishment is produced in the part below the diaphragm in all animals. That the larva-like creatures effect their growth in

\[d \text{ Cestreus and eels.}\]

\[e \text{ When they are fully grown.}\]
αὔξησιν, δὴ λοιπὸν ἐπὶ τῶν μελιττῶν καὶ τῶν τοιοῦτων· κατ' ἄρχας γὰρ τὸ μὲν κάτω μόριον μέγα
20 ἔχουσι, τὸ δ' ἀνω ἐλαττον. καὶ ἐπὶ τῶν ὀστρακοδέρμων δὲ τὸν αὐτὸν τρόπον ἔχει τὰ περὶ τὴν
αὔξησιν. φανερῶν δὲ καὶ τούτ' ἐπὶ τῶν στρομβώδῶν <ἐν> ταῖς ἐλίκαισι. ἀεὶ γὰρ αὔξανομένων
γίνονται μείζους ἐπὶ τὸ πρόσθιον καὶ τὴν καλομένην κεφαλῆν.

"Ὅν μὲν οὖν τρόπον ἔχει ἡ γένεσις καὶ τούτων καὶ
25 τῶν ἄλλων τῶν αὐτομάτων, εἰρηται σχέδον.

"Ὅτι δὲ συνύσταται αὐτόματα πάντα τὰ ὀστρα-
κόδερμα, φανερῶν ἐκ τῶν τοιούτων, ὅτι πρὸς τε
tois πλοίοις γίνεται σημοψήνης τῆς ἀφρώδους
ιλυός, καὶ πολλαχοῦ, οὗ πρότερον οὐθὲν ὑπηρχε
tοιούτων, ύστερον δὲ ἐνδειαν ύγροι τοῦ τόπου
30 βορβορωθέντος ἐγένετο τὰ καλούμενα λιμνόστρεα
tῶν ὀστρακηρῶν, οὗν περὶ Ῥόδων παραβαλόντος
ναυτικοῦ στόλου καὶ ἐκβληθέντων κεραμίων εἰς
τὴν θάλατταν, χρόνου γενομένου καὶ βορβόρου περὶ
αὐτὰ συναλλισθέντως, ὀστρεα εὐρίσκοντ' ἐν αὐτοῖς.
ὅτι δ' οὐδ' ἀφίσαι τὰ τοιαῦτα οὐδὲν ἀφ' αὐτῶν
γεννητικῶν, τεκμήριον· ἐπεὶ γὰρ Χιοί τινες ἐκ
Πύρρας τῆς ἐν Λέσβῳ τῶν ὀστρέων διεκόμισαν

1 <ἐν> Α.-W.: καὶ ταῖς S: ἐπὶ ταῖς PZ: ταῖς vulg.
2 μείζους Platt: πλείους vulg., om. Y.

This does not entirely square with what has been said,
although Aristotle seems to think that even those which are
generated otherwise are also spontaneously generated; see
761 b 25 ff.

b Cf. 736 a 13 ff.

c i.e., when there is only mud and no water in the lagoon;
cf. H.A. VI, ch. 15.
this manner is plain in the case of bees and insects of that sort, as their lower part is large to start with and the upper part smaller. The arrangements for growth in the Testacea are on the same lines. This is shown in the convolutions of the spiral-shelled creatures, which as they grow always become larger towards the front and the "head" as it is called. This practically completes our description of the manner of generation of these animals and of the others that are generated spontaneously.

The fact that all a the Testacea take shape spontaneously is shown by considerations like the following: They form on the side of boats when the frothy slime b putrefies; and also, in many places where nothing of the kind had been present previously, after a time when the place has become muddy owing to lack of water, c lagoon-oysters, d as they are called, a kind of testaceous animal, have been formed; for example, on an occasion when a naval squadron cast anchor off Rhodes, some earthenware pots were thrown out into the sea, and as time went on and mud had collected round them, oysters were continually found inside them. Here is a piece of evidence to show that animals of this kind emit no generative substance: people from Chios transported some live oysters across from Pyrrha in Lesbos,

d C f. H. A. 547 b 11. Apparently barnacles, which are, however, Crustacea, not Testacea.

c The lagoon at Pyrrha seems, as D'Arcy Thompson (prefatory note to translation of H. A.) suggests, to have been one of the chief places where Aristotle carried on his researches. The strait leading to it is mentioned again at P. A. 680 b 1 (a passage where also the "eggs" of sea-urchins and oysters are discussed), and several times in H. A. Cf. 761 b 4.
ARISTOTLE

763 b

The characteristic of a ἐνυριστήν is the force and violence of the currents sweeping through it; hence there is no opportunity for mud to collect and so for any Testacea to arise. Platt’s conjecture ὀμόρρος is also supported by the use of the
and deposited them in some sea-straits where the currents met. As time passed the oysters did not increase at all in number, but they grew greatly in size. As for their "eggs," as they are called, these contribute nothing to generation; they are just a sign of good nourishment, like fat in blooded animals, and that too is why they are tasty to eat at these seasons. A proof of this is that these creatures—e.g., pinnae, whelks and purpurae—have such "eggs" as these always, only sometimes they are larger, sometimes smaller. Others—e.g., pectens, mussels and the lagoon-oysters as they are called—do not have them always, but only in the spring; as the season advances they wane, and finally disappear altogether; the reason being that the spring-season is favourable to their physical condition. In others—e.g., the seasquirts—nothing of the kind is to be detected. For an account dealing with these individually, and the places where they grow, the student should consult the Researches.

verb ἰέω elsewhere in connexion with εὐρίπος, e.g. E.N. 1167 b 7 μένει τὰ βουλεύματα καί οὐ μεταρρέι ἄσπερ εὐρίπος: cf. Prob. 940 b 16 οἱ εὐρίποι ἱέοιν, and De somno et vig. 456 b 21. Gaza's translation luto similia seems to imply the reading βορβορώδεις, which is entirely against the sense.

* See note on 763 b 1.
**TABLE OF BIRDS**

*(This table has been constructed solely as an aid to the reading of Aristotle’s discussions of birds. It has no value as a scientific classification.)*

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-fliers</td>
<td>Fliers (Crook-taloned)</td>
</tr>
<tr>
<td>Heavy, bulky bodies</td>
<td>Small (apart from wings)</td>
</tr>
<tr>
<td>Residue to wings</td>
<td>(P.A. 694 a 5 f.)</td>
</tr>
<tr>
<td>Much residue</td>
<td>Residue to wings and feathers</td>
</tr>
<tr>
<td>Prolific, many eggs</td>
<td>Not prolific</td>
</tr>
<tr>
<td>Prolific; lay few, but often</td>
<td>Prolific</td>
</tr>
<tr>
<td>E.g., fowls, partridges, Pigeons, ringdoves, ostrich, turtledoves</td>
<td>Adrianic fowls and small birds named at 774 b 25 ff.: crow, rook, jay, sparrow, swallow</td>
</tr>
<tr>
<td>Water-birds</td>
<td>Migrants (P.A.)</td>
</tr>
</tbody>
</table>

At 749 b 1-25 Aristotle seems to make a threefold classification of birds, but he immediately goes on to speak of a class of “small” birds (also mentioned at 774 b 25 ff.) which does not appear to be allowed for in the threefold classification, though it has some characteristics in common with class C and some with class B (those in B, as appears also from P.A. 694 a 5 f., have small bodies, apart from their wings). These “small” birds must therefore be inserted as a fourth class, D, between C and B.
-SIMPLIFIED DIAGRAM (LONGITUDINAL SECTION) TO ILLUSTRATE THE MEMBRANES OF THE CHICK EMBRYO

The dotted lines represent mesoblast. The diagram shows the state of development after about ten days. The embryo itself is in the central part of the diagram. Immediately above the gut is the notochord (shown in black), and immediately above that is the nerve-cord, of which the right end is the brain. The two "umbilical cords" mentioned by Aristotle (III. 753 b 20 ff.) are shown: (a) the yolk-sac stalk, (b) the stalk of the allantois.

To begin with, the embryo is a sort of thin plate on top of the yolk; and as time goes on, both the amniotic cavity (which encloses the embryo) and the allantois (which acts as a respiratory organ and as a receptacle for excreta) progressively encircle the yolk, which finally becomes enclosed in the embryo (as Aristotle says). The chorion and allantois coalesce after a period, and the resulting chorio-allantois then corresponds to the fetal placenta of mammals. The chorion is really the outer layer of the amnion. The extra-embryonic coelom, which is lined with mesoblast, is an extension of the coelom proper (the main body-cavity), which is also lined with mesoblast.
The first microscopically visible signs of sex-differentiation occur about the fifth day in the chick. Aristotle was quite justified in his belief that sex-differentiation occurs early. We know to-day that sex is determined genetically from the moment of fertilization, since some animals have two kinds of sperm and others have two kinds of egg.
The formation of animals, both in general and as concerns all of them separately, has now been dealt with. Since, however, in the most perfect of them the male and the female are separate, and we hold that these characteristics are "principles" of all animals and all plants alike (the only difference being that in some these "principles" are inseparable while in others they are separate), we must deal with the formation of these first of all, for male and female become distinct while animals are still imperfect in kind. It is however not agreed whether one is male and another female even before the difference is plain to our senses, the difference being acquired by them either within the mother or earlier. Thus, some people, such as Anaxagoras and certain other physiologers, say that this opposition exists right back in the semen, alleging that the semen comes Aristotelian view will be found in the passage below, 766 a 30-31. The heart is the first thing to be formed in the embryo, because it is the seat of ῥηπτικὸν, the nutritive part of the Soul; and ῥηπτικὸν is also γεννητικὸν (see 735 a 17 ff., 744 b 36, n.). Sex can be ultimately traced back to the heart, which, as also containing the principle of vital heat, is the source of concoction, upon which ability to produce semen, etc., depends.

See pp. xvi f.

This is an example of the view that the difference is acquired "earlier" than in the mother.
σπέρμα, τὸ δὲ θῆλυ παρέχειν τὸν τόπον, καὶ εἶναι τὸ μὲν ἄρρεν ἐκ τῶν δεξιῶν τὸ δὲ θῆλυ ἐκ τῶν ἀριστερῶν [καὶ τῆς υστέρας τὰ μὲν ἄρρενα ἐν τοῖς δεξιοῖς εἶναι τὰ δὲ θῆλεα ἐν τοῖς ἀριστεροῖς].

ἐν τῇ μήτηρα, καθάπερ Ἕμπεδοκλῆς· τὰ μὲν γὰρ εἰς θερμὴν ἐλθόντα τὴν υστέραν ἄρρενα γίνεσθαι φησι τὰ δὲ εἰς ψυχρᾶν θῆλεα, τῆς δὲ θερμότητος καὶ τῆς ψυχρότητος τὴν τῶν καταμηνίων αὐτιὰν εἶναι ρύσιν, ἡ ψυχρότεραν οὖσαν ἡ θερμότεραν, καὶ ἡ παλαιότεραν ἡ πρόσφατωτέραν. Δημόκριτος δὲ ὁ Ἀβδηρίτης ἐν μὲν τῇ μητρὶ γίνεσθαι φησι τὴν διαφορὰν τοῦ θῆλεος καὶ τοῦ ἄρρενος, οὐ μέντοι διὰ θερμότητα γε καὶ ψυχρότητά τὸ μὲν γίγνεσθαι

θῆλυ τὸ δ' ἄρρεν, ἀλλ' ὅποτέρου ἂν κρατήσῃ τὸ σπέρμα τὸ ἀπὸ τοῦ μορίου ἐλθὸν ὡς διαφέρουσιν ἀλλήλων τὸ θῆλυ καὶ τὸ ἄρρεν. τούτῳ γὰρ ὡς ἀληθῶς Ἕμπεδοκλῆς βαθυμότερον ὑπείληφεν, οἶο- μενος ψυχρότητι καὶ θερμότητι διαφέρειν μόνον ἀλλήλων, ὡς μὲν δὲ τὰ μὸρια μεγάλην ἔχοντα διαφορὰν τὴν τε τῶν αἰδοίων καὶ τὴν τῆς υστέρας.

εἰ γὰρ πεπλασμένων τῶν ζώων, τοῦ μὲν τὰ μὸρια

1 seclusi, nam argumento aliena; cf. 765 a 22.

This is a view put forward also in the Eumenides of Aeschylus (658 ff.) by Apollo, who cites the apposite example of Athena standing by his side:

οὐκ ἔστι μήτηρ τοῦ κεκλημένου τέκνου
tοκεύσ, τροφὸς δὲ κύματος νεοπόρου.
tίκτει δ' ὁ ὑράκων, etc.

(τοῦ in the first line is Headlam's emendation for ἰ. ) In his commentary, ii. 293-294, G. Thomson gives references to a similar belief among the Egyptians and primitive peoples in Australia and South America; the reference which he gives 372
int® being from the male, while the female provides the space for it, and that the male comes from the right side and the female from the left [and, as regards the uterus, that the males are in the right side and the female in the left]. Others, like Empedocles, hold that the opposition begins in the womb; according to him, the semens which enter a hot womb become males, those which enter a cold one, females; and that the cause of this heat and cold is the menstrual flow, according as it is hotter or colder, older or more recent. Democritus of Abdera holds that the difference of male and female is produced in the womb, certainly, but denies that it is on account of heat and cold that one becomes male and another female; this is determined, he asserts, according to which of the two parents’ semens prevails, the semen, that is to say, which has come from the part wherein male and female differ from one another. After all, Empedocles was really rather slipshod in his assumption, in supposing that the two differ from each other merely in virtue of heat and cold, when he could see that the whole of the parts concerned—the male pudenda and the uterus—exhibit a great difference; for supposing that once the animals have been fashioned, and one has got all the parts of the for the Pythagoreans is, however, to a different doctrine from this. See also G. Thomson, Aeschylus and Athens (1941), and for other references to such views and their social consequences, J. Needham, History of Embryology, 25 ff.

\(^{b}\) i.e., the right testis.

\(^{c}\) These words must be an interpolation, as they are inconsistent with the view just described. Cf. 765 a 22.

\(^{d}\) See quotation, 723 a 24.

\(^{e}\) These terms, as Platt suggests, may echo Empedocles’ own words. The hotter will of course be the more recent.

\(^{f}\) See note on the theory of “pangenesis,” 721 b 9.
ἐχοντος τὰ τοῦ θήλεος πάντα, τοῦ δὲ τὰ τοῦ ἀρ- 
ρενος, καθάπερ εἰς κάμινον εἰς τὴν ύστεραν τεθείη, 
τὸ μὲν ἔχον ύστεραν εἰς θερμήν, τὸ δὲ μὴ ἔχον εἰς 
ψυχράν, ἔσται θήλη τὸ οὐκ ἔχον ύστεραν καὶ ἀρρέν 
20 τὸ ἔχον. τούτῳ δ' ἀδύνατον. ὥστε ταύτῃ γε 
βέλτιον ἂν λέγων Δημόκριτος. ζητεῖ γὰρ ταύτης τῆς 
γενέσεως τὴν διαφορὰν1 καὶ πειράται λέγειν. εἰ δὲ 
καλῶς ἡ μὴ καλῶς, ἐτερος λόγος. ἀλλὰ μὴν κἂν 
εἴ2 τῶν μορίων τῆς διαφορᾶς αὐτιον ἡ θερμότης καὶ 
25 ἡ ψυχρότης, τούτῳ λεκτέον ἢν τοῖς ἐκείνως λέγου-
σιν. τούτῳ γὰρ ἐστὶν ὡς εἰπεῖν τὸ λέγειν περὶ 
γενέσεως ἄρρενος καὶ θήλεος· τούτοις3 γὰρ διαφέρει 
φανερώς. οὐ μικρὸν δὲ4 ἔργον τὸ ἀπ’ ἐκείνης τῆς 
ἀρχῆς περὶ τῆς γενέσεως τούτων μορίων τὴν 
αὐτιαν συναγαγεῖν, ὡς ἀναγκαῖον5 ἀκολουθεῖν ψυχο-
μένῳ μὲν τῷ ζύῳ γίνεσθαι τούτῳ τὸ μόριον ἢ 
30 καλὸσων ύστεραν, θέρμανομένῳ δὲ μὴ γίνεσθαι. 
τῶν αὐτῶν δὲ τρόπον καὶ περὶ τῶν εἰς τὴν ὁμλίαν 
συντελοῦντων μορίων· καὶ γὰρ ταῦτα διαφέρει, 
καθάπερ εἴρηται πρότερον.

"Ετι δὲ γίνεται δίδυμα θήλυ καὶ ἀρρέν ἄμα ἐν 
tῷ αὐτῷ μορίῳ πολλάκις τῆς ύστερας, καὶ τοῦθ’

1 διαφοράς τὴν γένεσιν coni. Platt.
2 ei PSYZ : ἢ vulg.
3 τούτοις Peck : τούτο vulg.
4 δὲ Platt : τε vulg.
5 <ὦ> coni. Platt.

a Viz., primarily testes and uterus, not the parts employed 
in intercourse; these are mentioned separately, ll. 30-32 
below. See also 716 a 25-b 3.

b Empedocles’. Aristotle seems to assume all through 
this discussion that according to Empedocles the funda-
mental difference between male and female was one of heat 
374
male and the other all the parts of the female, they were to be put into the uterus as though it were into an oven, the one which has a uterus into a hot oven, and the one which has no uterus into a cold one, then it follows that the one that has no uterus will turn out a female and the one that has a uterus a male. And this is impossible. So that we may allow that in this respect Democritus’s statement is the better of the two, because he is trying to find out what is the difference inherent in this process of formation of male and female, and endeavouring to state it, though whether he is right or not is another matter. Yet indeed, if heat and cold were the cause of the difference of the actual parts, then those who hold the other view ought to have stated this, because, one might say, this is tantamount to making a statement about the process of formation of male and female, since it is in these parts that the evident difference between the two lies. And also, if you start from this principle, you have your work cut out to prove the cause of the process of formation of these parts, and to show that it necessarily follows that when the animal is cooled the part called the uterus is formed in it, but that when it is heated it is not formed. The same may be said about the parts which serve for intercourse, since these too differ, as has already been stated.

Further, male and female twins are often formed together in the same part of the uterus. This has and cold (see above, l. 13), and that this had little or nothing to do with the difference of the sexual organs. But it seems impossible that Empedocles could have meant anything else than that heat and cold were the cause of the difference of the sexes, including that of the distinctive organs. i.e., of heat and cold.
ARISTOTLE

35 ἰκάνος τεθεωρήκαμεν ἐκ τῶν ἀνάτομων ἐν πᾶσι
toῖς ζωτοκοῦσι, καὶ ἐν τοῖς πεζοῖς καὶ ἐν τοῖς
ιχθύσιν· περὶ δὲν εἰ μὲν μὴ συνεωράκει, εὐλόγως
ἡμάρτανε ταύτην τὴν αἰτίαν εἰπών, εἰ δ’ ἑωρακός,
ἀτοπον τὸ ἐτὶ νομίζειν αἰτίαν εἶναι τὴν τῆς ὑστέρας
θερμότητα ἡ ψυχρότητα· ἀμφοὶ γὰρ ἂν ἐγίνετο
ἡ θύλεα ἡ ἄρρενα, νῦν δὲ τοῦτ’ οὐχ ὀρῶμεν
συμβαίνον.

Λέγοντι τε τὰ μόρια διεσπάσθαι τοῦ γινομένου
5 (τὰ μὲν γὰρ ἐν τῷ ἄρρενι φησιν εἶναι τὰ δ’ ἐν
τῷ θήλει, διὸ καὶ τῆς ἀλλῆλων ὀμιλίας ἐπιθυμεῖν)
ἀναγκαῖον καὶ τῶν τοιούτων διηρήσθαι τὸ μέγεθος
καὶ γίνεσθαι σύνοδον, ἀλλ’ οὐ διὰ ψύξιν ἡ θερμασίαν.
ἀλλὰ περὶ μὲν τῆς τοιαύτης αἰτίας [τοῦ σπέρματος]¹
tάχ’ ἃν εἰπ’ πολλὰ λέγειν· ὀλὸς γὰρ ἐοικεν ὁ τρόπος
10 τῆς αἰτίας πλασματώδης εἶναι. εἰ δˇ ἔστιν περὶ
σπέρματος οὕτως ἔχον ὡσπερ τυγχάνομεν εἰρη-
kότες, καὶ μήτ’ ἀπὸ παντὸς ἀπέρχεται μήθ’ ὀλὸς
τὸ ἀπὸ τοῦ ἄρρενος παρέχει τοῖς γινομένοις ὅλην
μηδεμίαν, καὶ πρὸς τοῦτον καὶ πρὸς Δημόκριτον,
15 καὶ εἰ τις ἄλλος οὕτω τυγχάνει λέγων, ὄμοιος
ἀπαντητέον. οὔτε γὰρ διεσπασμένον ἐνδέχεται τὸ

¹ secl. Platt, qui post θερμασίαν supra transfert.

a See quotation, 722 b 12, 764 b 17 and context.
b For μέγεθος = σῶμα, cf. G. & C. 321 b 16; and 765 a 13
been amply observed by us from dissections in all the Vivipara, both in the land-animals and in the fishes. Now if Empedocles had not detected this, it is understandable that he should have made the mistake of assigning the cause he did; if on the other hand he had detected it, it is extraordinary that he should still continue to think that the cause is the heat and cold of the uterus, since according to his theory the twins should both turn out male, or both female; whereas in actual fact we do not observe this to occur.

Also, he says that the parts of the creature which gets formed are "torn asunder"\(^a\); some, he says, are in the male and some in the female, and that also explains why they desire intercourse with each other. If so, necessity requires that the physical substance\(^b\) of these parts\(^c\) as well as of the others is "torn asunder" and that a junction takes place, not that the difference is due to cooling or heating. However, discussion of a cause of this sort might well prove lengthy, as the whole cast of this cause seems to be a product of the imagination. If on the other hand the truth about semen is as we have actually stated—\(i.e.,\) that it is not drawn from the whole body and that the secretion from the male provides no material at all for the creatures which get formed—then we must take up our stand against Empedocles and against Democritus and against anyone else who maintains this position, because \((a)\) it is impossible below. \(\mu\varepsilon\gamma\varepsilon\theta\omicron\) thus means something which has size, \(i.e.,\) a physical body or substance. Empedocles, says Aristotle, is inconsistent in saying \((a)\) that the physical substance of the parts is present as such in the parents to begin with, and \((b)\) that the formation of the sexual parts is due to the action of heat and cold.

\(^a\) Viz., testes and uterus.
σώμα τοῦ σπέρματος τοῦς σπέρματος εἶναι, τὸ μὲν ἐν τῷ θῆλει τὸ ἀλλὰ διέσπασται μελέων φύσις, ἡ μὲν ἐν ἀνδρὸς... 

οὔτ' εξ έκατέρου πᾶν ἀποκρινόμενον, τῷ κρατήσαι 20 τι μέρος ἄλλου μέρους γίνεσθαι τὸ μὲν θῆλυ τὸ δ' ἄρρεν. οὖσα δὲ τὸ γε τὴν τοῦ μέρους ὑπεροχὴν κρατήσασαν ποιείν θῆλυ βέλτιον, μὲν ἡ μηθὲν φροντίσαντα τὸ θερμὸν αὐτιᾶσθαι μόνον, τὸ μέντοι συμβαίνειν ἁμα καὶ τὴν τοῦ αἴδοιου μορφὴν ἑτέραν δεῖται λόγου πρὸς τὸ συνακολουθεῖν ἀεὶ ταῦτ' ἀλλήλοις. εἰ γὰρ ὅτι σύνεγγυς, καὶ τῶν λοιπῶν ἐκαστὸν ἐδει μορίων ἀκολουθεῖν· ἑτέρω γὰρ ἑτερον ἐγγὺς τῶν νικῶντων, ὡστε ἁμα θῆλυ τ' ᾑν ἂν ἤν καὶ τῇ μητρὶ ἐοικός, ἡ ἅρρεν καὶ τῷ πατρί. ἐτὶ ἀτοπον καὶ τὸ μόνον ταῦτ' οἴεσθαι δεῖν γίνεσθαι τὰ μόρια, καὶ μὴ τὸ σύνολον μεταβεβληκέναι σώμα,

1 τοῦ σπέρματος velit secludere Platt.

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a See above, note on μέγεθος, l. 7.
b Perhaps “of the semen” should be deleted.
c Cf. 722 b 12.
d This is Democritus’s view. Empedocles had said that each parent supplied only half the tale of the parts; Democritus said that each parent supplied a full tale of parts. See also note on pangenesis, 721 b 9.
e i.e., one sexual part over the other; see 764 a 10, 11.
f i.e., the conformation of the part employed in intercourse as well as the conformation of the uterus: in all cases they both exhibit a difference from the corresponding parts in males, the penis and the testes respectively.
g e.g., why no individual is found having uterus and penis.
that the physical substance \( a \) of the semen \( b \) exists 'torn asunder,' one part in the male and the other in the female, as Empedocles alleges—

But torn asunder waits

The substance of the limbs; part is in man's...

and \((b)\) it is impossible that a complete tale \( d \) of parts is secreted off from each of the parents and that a male or female embryo is formed according as one part prevails over another part.\( e \) Considering the matter generally: To hold that the superiority of one part prevails and that this is what makes the embryo female is certainly better than saying that heat alone is the cause without having stopped to think about it; but the fact that at the same time the conformation of the pudendum as well \( f \) is different requires an explanation to show why these parts are always of a piece with each other.\( g \) If the answer is "Because they are in close proximity," then every one of the remaining parts ought to be all of a piece as well,\( h \) since while the parts are gaining the mastery \( i \) any one of them is close to any other, so that on that showing all the characteristics should go together, \( i.e., \) the offspring, if female, should also take after its mother, and if male after its father.\( j \) Besides, it is fantastic to imagine that these parts alone can be formed, without the whole body also having under-

\( h \) i.e., as well as the sexual parts; \( e.g., \) if the offspring has sexual parts resembling those of its father—\( i.e., \) male ones—then it ought to resemble its father in all its other parts too.

\( i \) This refers to the "prevailing" mentioned above, l. 21, etc.

\( j \) i.e., the offspring should take after the parent whose sex has determined its own, and take after it not only in respect of sexual parts but in all other respects as well. But of course this is not borne out by the facts.
ARISTOTLE

30 καὶ μάλιστα καὶ πρῶτον τὰς φλέβας, περὶ ἂς ὡς
περὶ ὑπογραφὴν τὸ σῶμα περίκειται τὸ τῶν σαρ-
κῶν. ἂς οὖ διὰ τὴν υστέραν εὐλογοῦν γενέσθαι
ποιᾶς τινας, ἀλλὰ μᾶλλον δὴ ἐκεῖνας τὴν υστέραν·
ὑποδοχὴ γὰρ αἰματός τινος έκάτερον, προτέρα δὴ
ἡ τῶν φλεβῶν. τὴν δὲ κυνοῦσαν ἄρχην ἀναγκαῖον

35 ἂεὶ προτέραν εἶναι καὶ τῆς γενέσεως αὐτίαν τῷ
ποιᾶν εἶναι τινα. συμβαίνει μὲν οὖν ἡ διαφορὰ
τῶν μερῶν τοῦτων πρὸς ἄλληλα τοῖς θήλεσι καὶ
toῖς ἄρρεσι, ἀλλ’ οὖκ ἄρχην οὐρέον οὐδ’ αὐτίαν
eἶναι ταύτην, ἀλλ’ ἐτέραν, κἂν εἰ μηθὲν ἀποκρί-
νεται σπέρμα μήτε ἀπὸ τοῦ θήλεος μήτ’ ἀπὸ τοῦ
ἄρρενος, ἀλλ’ ὅπως δὴ ποτε συνίσταται [τὸ σπέρμα]
tὸ γιγνόμενον.

'Ὁ δ’ αὐτὸς λόγος καὶ πρὸς τοὺς λέγοντας τὸ
5 μὲν ἄρρεν ἀπὸ τῶν δεξιῶν εἶναι τὸ δὲ θῆλυ ἀπὸ
tῶν ἀριστερῶν ὅσπερ καὶ πρὸς Ἐμπεδοκλέα καὶ
πρὸς Δημόκριτον. εἰτε γὰρ μηδεμίαν ὑλὴν συμβάλ-
λεται τὸ ἄρρεν, οὐθὲν ἂν λέγοισιν οἱ λέγοντες οὕτως·
eἰτε καὶ συμβάλλεται, καθάπερ φασίν, ὅμως ἀναγ-
καίων ἀπαντῶν καὶ πρὸς τὸν Ἐμπεδοκλέους λόγον,
10 ὃς διορίζει τὸ θῆλυ πρὸς τὸ ἄρρεν θερμότητι καὶ ψυ-
χρότητι τῆς υστέρας. οἱ δὲ τὸ αὐτὸ τοῦτο2 ποιοῦσιν,
toῖς δεξιοῖς καὶ τοῖς ἀριστεροῖς ὀξύζοντες, ὀρῶντες

1 secl. Platt: τὸ κύμα coni. A.-W.
2 τοῦτο PSYZ*, om. Bekker per errorem.

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\textsuperscript{a} See 716 b 2 ff. and 766 a 24 ff. \hspace{0.5cm} \textsuperscript{b} Cf. 743 a 2, n.
\textsuperscript{c} This is the statement of the general rule of which the
foregoing is an example; Aristotle makes a similar criticism
(of Ἐμπεδοκλέα) for putting the cart before the horse at P.A.
640 a 20 ff., e.g., ἄγνοιῶν . . . ὅτι τὸ πούχαν πρότερον ύπήρχεν:
the whole context is apposite.
\textsuperscript{d} συμβαίνει: it happens κατὰ συμβεβηκός, not καθ’ αὐτό: it
gone a change, and first and foremost the bloodvessels, on to which the fleshy structure of the body has been applied all round, as on to a framework. And it is reasonable to suppose not that the bloodvessels have been formed to be of a particular character on account of the uterus, but rather that the uterus has been so formed on account of them, since although each is a receptacle of blood in some form, the blood-vessels are prior to the uterus; and the motive principle must of necessity be prior always and be the cause of the process of formation in virtue of possessing a particular character. So then, this difference of the sexual parts as between males and females is a contingent phenomenon: we must not look upon it as being a "principle" or a cause: this function is fulfilled by something else, even though no semen at all is discharged either by the female or by the male and whatever the manner may really be by which the forming creature takes shape.

The same argument which we used against Empedocles and Democritus holds good against those who allege that the male comes from the right side and the female from the left: thus if the male contributes no material at all, then those who take this view are of course talking nonsense; if on the other hand it does contribute something, as they assert, we have to counter them in the same way that we countered Empedocles’ argument which draws the line as between male and female by reference to the heat and coldness of the uterus. They make the same mistake as he does, in drawing the line by

is an “accidental,” not an “essential,” characteristic. For the sentiment, see 766 b 2 ff.

e.g., Anaxagoras; see 763 b 33.
διαφέροντα τὸ θῆλυ καὶ τὸ ἄρρεν καὶ μορίως ὅλους, ὥν διὰ τὸν αὐτόν υπάρχει τοὺς ἐκ τῶν ἀριστερῶν, τοῖς δὲ ἐκ τῶν δεξιῶν οὐχ ὑπάρχει τὸ σῶμα τὸ 15 τῆς υστέρας; ἂν γὰρ ἔλθῃ μὲν μὴ σχῆ δὲ τούτῳ τὸ μόριον, ἔσται θῆλυ οὐκ ἔχον υστέραν καὶ ἀρρέν έχον, ἂν τύχῃ. ἦτι δὲ ὁπερ εἰρηται καὶ πρότερον, ὥστε καὶ θῆλυ ἐν τῷ δεξιῷ μέρει τῆς υστέρας καὶ ἀρρέν ἐν τῷ ἀριστερῷ καὶ ἄμφω ἐν τῷ αὐτῷ μέρει, 20 καὶ τοῦτ' οὖν ὅτι ἀπαξ ἀλλὰ πλεονάκις, ἢ τὸ ἀρρέν μὲν ἐν τοῖς δεξιοῖς, τὸ θῆλυ δὲ ἐν τοῖς ἀριστεροῖς; οὐχ ἦττον δὲ ἄμφοτερα γίνεται ἐν τοῖς δεξιοῖς]. 1 παραπλησίως δὲ τινες πεπεισμένοι τούτους εἰλικρινῶς καὶ λέγουσιν ὡς τὸν δεξιὸν ὁρχὺν ἀποδομομένως ή τὸν ἀριστερὸν συμβαίνει τοῖς ὁχύρουσιν ἀρρενοτοκεῖν 25 ἢ θηλυτοκεῖν. οὕτω γὰρ καὶ Λεωφάνης ἐλεγεν. ἐπὶ τε τῶν ἐκτεμνομένων τῶν ἔτερον ὄρχιν τὸ αὐτὸ τοῦτο συμβαίνει τινές φασιν, οὐκ ἀληθῆ λέγοντες, ἀλλὰ μαντευόμενοι τὸ συμβησόμενον ἐκ τῶν εἰκότων, καὶ προλαμβάνοντες ως οὕτως ἔχον πρὶν γινόμενον οὕτως ἴδεῖν, ἦτι δὲ ἀγνοοῦντες ὡς οὐθὲν 30 συμβάλλεται πρὸς τὴν γένεσιν τῆς ἀρρενογονίας καὶ θηλυγονίας τὰ μόρια ταῦτα τοῖς ζῶοις. τούτου δὲ σημεῖον ὅτι πολλά τῶν ζώων αὐτὰ τε θῆλεα καὶ ἀρρενά ἐστι, καὶ γεννᾶ τὰ μὲν θῆλεα τὰ δ' ἄρρενα,

1 ἦ τὸ ἄρρεν . . . γίνεται ἐν τοῖς δεξιοῖς Σεκ. Πλαττ.; ομ. Σ; credo equidem etiam ἔτι δ' ὁπερ huc usque secl., nam argumento aliena; cf. 764 a 1.

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a Lit., **“body of the uterus,”** drawing special attention to the fact of its physical existence: cf. μέγεθος above, 764 b 7.

b This sentence, which has nothing to do with the argument, must be deleted.

c Leophanes is quoted by Theophrastus, *De caus. plant.* II. 382
reference to right and left, although they can see for themselves that male and female differ in fact by the entirety of the parts concerned. By what cause, then, will the uterus be present in those which come from the left side but not in those which come from the right? Supposing one comes (from the left) without having got this part, there will be a female without a uterus—or if it so chance, a male with one! [Again, as has in fact been said before, a female embryo has actually been observed in the right part of the uterus, and a male one in the left part, and both male and female in the self-same part, and that not once but several times over; or the male one on the right side, and the female on the left, and no less both are formed on the right side].

There are some who are firmly convinced of a similar view to this, and maintain that males who copulate with the right or left testicle tied up produce male or female offspring respectively: this used in fact to be maintained by Leophanes. Some allege that the same occurs in the case of those who have one testis excised. This statement is untrue, and is a mere piece of guesswork on their part. They start from probabilities and guess what will occur; they prejudge that it is so before they see it happen. Added to which they do not know that these parts of animals contribute nothing at all to generation so far as producing male and female offspring is concerned; and a proof that this is so is that many animals, although they are themselves male and female and generate male and female offspring,
ἀρχεῖς οὐκ ἔχοντα, καθάπερ τὰ μὴ ἔχοντα πόδας, οἱ οὖν τὸ τε τῶν ἵχθυων γένος καὶ τὸ τῶν ὀφειν.

35 Τὸ μὲν οὖν θερμότητα καὶ ψυχρότητα αὐτίαν οὔσθαι τοῦ ἄρρενος καὶ τοῦ θήλεος, καὶ τὸ τὴν ἀπόκρισιν ἀπὸ τῶν δεξιῶν γίνεσθαι ἢ τῶν ἀριστερῶν, ἔχει τινὰ λόγον: θερμότερα γὰρ τὰ δεξιὰ τοῦ σώματος τῶν ἀριστερῶν, καὶ τὸ σπέρμα τὸ πεπεμμένον θερμότερον, τοιοῦτον δὲ τὸ συνεστὸς, γονιμώτερον δὲ τὸ συνεστὸς μᾶλλον. ἀλλὰ λίαν 5 τὸ λέγειν οὕτω πόρρωθεν ἐστιν ἀπτερθαὶ τῆς αὐτίας, δει δ’ ὅτι μάλιστα προσάγειν ἐκ τῶν ἐνδεχομένων ἐγγὺς τῶν πρῶτων αὐτίων.

Περὶ μὲν οὖν ὅλου τε τοῦ σώματος καὶ τῶν μορίων, τί τε ἐκαστὸν ἐστὶ καὶ διὰ τὸν’ αὐτίαν, εἰρητα πρότερον ἐν ἐτέρους. ἀλλ’ ἐπεὶ τὸ ἄρρεν καὶ 10 τὸ θῆλυ διώρισται δυνάμει τινὶ καὶ ἀδυναμία (τὸ μὲν γὰρ δυνάμενον πέπτειν καὶ συνιστάναι τε καὶ ἐκκρίνειν σπέρμα ἔχον τὴν ἀρχὴν τοῦ εἴδους ἄρρεν’ λέγω δ’ ἀρχὴν οὗ τὴν τοιαύτην ἐξ ἦς ὥσπερ ὑλὴς γίνεται τοιοῦτον οἶνον τὸ γεννῶν, ἀλλὰ τὴν κινοῦσαν πρώτην, ἕαν τ’ ἐν αὐτῷ ἕαν τ’ ἐν ἀλλῷ τούτῳ 15 δύνηται ποιεῖν’ τὸ δὲ δεχόμενον μὲν ἀδυνατοῦν δὲ

a See 716 b 14 f.
b Thus the semen which comes from the right side will be hotter.
c Cf. above, 747 a 5 ff.
d And therefore, of course, capable of producing males.
e Compare the method described in Physics, 184 a 10 ff.
f In the Parts of Animals and in the first book of the Generation of Animals.
g Dynamis: see Introd. § 30.
GENERATION OF ANIMALS, IV. 1.

possess no testes—as is the case with the animals that have no feet, e.g., the tribes of fishes and serpents.a

Now the opinion that the cause of male and female is heat and cold, and that the difference depends upon whether the secretion comes from the right side or from the left, has a modicum of reason in it, because the right side of the body is hotter than the left b; hotter semen is semen which has been concocted; the fact that it has been concocted means that it has been set and compacted, c and the more compacted semen is, the more fertile it is. d All the same, to state the matter in this way is attempting to lay hold of the cause from too great a distance, and we ought to come as closely to grips as we possibly can with the primary causes.a

We have dealt already elsewhere f with the body as a whole and with its several parts, and have stated what each one is, and on account of what cause it is so. But that is not all, for (1) the male and the female are distinguished by a certain ability g and inability. h Male is that which is able to concoct, to cause to take shape, and to discharge, semen i possessing the "principle" of the "form"; and by "principle" I do not mean that sort of principle out of which, as out of matter, an offspring is formed belonging to the same kind as its parent, but I mean the first motive principle, whether it is able to act thus i in itself or in something else. Female is that which receives the semen, but is unable to cause

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a Thus much has already been stated at 716 a 18 ff., but Aristotle now develops it more fully.

b With this passage cf. the discussion at 724 a 29 ff.

c i.e., act as the cause of movement.
συνιστάναι καὶ ἐκκρίνειν θῆλυ), ἐτι εἰ' πᾶσα πέψις ἐργάζεται θερμῷ, ἀνάγκη [καὶ] ἡ τῶν ζῴων τὰ ἄρρενα τῶν θηλέων θερμότερα εἶναι· διὰ γὰρ ψυχρότητα καὶ ἄδυναμίαν πολυαιμεῖ κατὰ τόπους τυάς τὸ θῆλυ μάλλον. καὶ ἔστιν αὐτὸ τούναντίον σημεῖον ἢ 20 ἐν ᾧ ἦπερ αἰτίαν οἶονταί τινες τὸ θῆλυ θερμότερον εἰναι τοῦ ἄρρενος, διὰ τὴν τῶν καταμηνίων πρόεσιν· τὸ μὲν γὰρ αἴμα θερμόν, τὸ δὲ πλεῖον ἔχον μάλλον. ὑπολαμβάνουσι δὲ τοῦτο γίνεσθαι τὸ πάθος δι' ὑπερβολὴν αἴματος καὶ θερμότητος, ὠσπερ ἐνδεχόμενον αἴμα εἶναι πᾶν ὀμοίως, ἄντερ μόνων ὑγρὸν 25 ἢ καὶ τὴν χρόαν αἴματῶδες, καὶ οὐκ ἔλαττον γινόμενον καὶ καθαρώτερον τοῖς εὐτροφοῦσιν. οἱ δ' ὠσπερ τὸ κατὰ τὴν κολλαίνει περίπτωμα, τὸ πλεῖον τοῦ ἔλαττονος οἶονται σημεῖον εἶναι θερμῆς φύσεως μάλλον. καίτοι τούναντίον ἔστιν. ὠσπερ γὰρ καὶ ἐκ τῆς πρώτης τροφῆς ἐκ πολλῆς ὀλίγων 30 ἀποκρίνεται τὸ χρήσιμον ἐν ταῖς περὶ τοὺς καρποὺς ἐργασίας, καὶ τέλος οὐθὲν μέρος τὸ ἐσχατὸν πρὸς τὸ πρῶτον πληθὸς ἐστιν, οὕτω πάλιν καὶ ἐν τῷ σώματι διαδεχόμενα τὰ μέρη ταῖς ἐργασίαις, τὸ τελευταῖον πάμπαν μικρόν ἐξ ἀπάσης γίνεται τῆς τροφῆς. τούτῳ δὲ ἐν μὲν τισὶν αἷμα ἐστιν, ἐν δὲ 35 τισὶ τὸ ἀνάλογον.

'Επεὶ δὲ τὸ μὲν δύναται τὸ δ' ἄδυνατεί ἐκκρίνειν

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1 ἐπεὶ δὲ coni. Platt; fort. ἐπεὶ ἐπεὶ scribendum.  
2 secl. Platt.  
3 ἐκκρίνει Btf.

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ᵃ Cf. 725 a 17 f.
semen to take shape or to discharge it. And (2) all concoction works by means of heat. Assuming the truth of these two statements, it follows of necessity that (3) male animals are hotter than female ones, since it is on account of coldness and inability that the female is more abundant in blood in certain regions of the body. And this abundance of blood is a piece of evidence which goes to prove the opposite of the view held by some people, who suppose that the female must be hotter than the male, on account of the discharge of menstrual fluid: blood, they argue, is hot, so that which has more blood in it is hotter. They suppose, however, that this condition occurs owing to excess of blood and heat, as though it were possible for anything and everything to be equally blood if only it is fluid and bloodlike in colour, without allowing for the possibility of its becoming less in quantity and purer in animals that are well-nourished. They apply the same standard here as they do to the residue in the intestine: if there is more of it they imagine that is a sign of a hotter nature. Yet in fact the opposite is the truth. Take a parallel case, that of fruit. Here the nourishment in its first stage is large in quantity, but the useful product resulting from it through the various stages of its treatment is small, and in the end the final result is nothing in proportion compared with the original bulk. So too in the body, the various parts receive the nourishment in turn at the different stages of its treatment, and the final product resulting from all that amount of nourishment is quite small. In some, this is blood; in others, its counterpart.

Now as the one sex is able and the other is unable...
66 a
66 b

αἵτινες τοίς δυναμένοις ἀπόδεικνύει ὄργανον ηὐς ἔστι, καὶ τῇ χεριν ἀποτελούσῃ ταύτῳ καὶ τῇ βέλτιον, τὸ δὲ θῆλυ καὶ τὸ ἄρρεν, πλεοναχῶς λεγομένου τοῦ δυνατοῦ καὶ τοῦ ἀδυνάτου, τοῦτον ἀντίκειται τὸν τρόπον, ἀνάγκη ἄρα καὶ τῷ θῆλει καὶ τῷ ἄρρενει εἶναι ὄργανον. τῷ μὲν οὖν ἦ καὶ ἡ ὑστέρα τῷ δὲ ὁ περίνεος ἔστιν. ἂμα δὴ ἡ φύσις τὴν περὶ δυναμίν ἀποδίδωσιν έκάστῳ καὶ τῷ ὄργανον βέλτιον γαρ οὔτως. διὸ ἐκαστοὶ οἱ τόποι ἂμα ταῖς ἐκκρίσεσι γίνονται καὶ ταῖς δυνάμεσι, ὥσπερ οὔτε ὄψιν ἄνευ ὀφθαλμῶν οὔτε ὀφθαλμός τελειώται ἄνευ ὀψεως, καὶ κοιλία καὶ 10 κύστις ἂμα τῷ δυνασθοι τὰ περιττάματα γίνεσθαι. ὁντός δὲ τοῦ αὐτοῦ εἴς οὖ τε γίνεται καὶ αὐξείται, τοῦτο δὲ ἐστὶ τῇ τροφή, ἐκαστον ἀν γίνετο τῶν 15 μορίων ἐκ τοιαυτῆς ἥλης ἂς δεκτικὸν ἔστι, καὶ τοιοῦτον περιττάματος. ἔτι δὲ γίνεται πάλιν, ὡς φαμέν, ἐκ τοῦ ἐναντίου πως. τρίτον δὲ πρὸς τοῦτοι ληπτέοι διὰ ἐπερ ἡ φθορὰ εἰς τούπαντίον, καὶ τὸ μὴ κρατούμενον υπὸ τοῦ δημιουργοῦντος ἀνάγκη μεταβάλλει εἰς τούπαντίον. τούτων δὲ ὑποκει-

1 ἐκκρίναι vulg. (ἐκκρίναι Oβ*): ἐκκρίνεται PSYZ (exit Σ): γίνεσθαι coni. Btf.: τὸ secl. A.-W.

Cf. 716 a 23 ff.

Cf. 716 a 32, and H.A. 493 b 9 “the part between the thigh and the buttock is the perineos.”
to secrete the residue in a pure condition; and as there is an instrument for every ability or faculty, for the one which yields its product in a more finished condition and for the one which yields the same product in a less finished condition; and as male and female stand opposed in this way (“able” and “unable” being used in more senses than one); therefore of necessity there must be an instrument both for the male and for the female; hence the male has the perineos and the female has the uterus. Nature gives each one its instrument simultaneously with its ability, since it is better done thus. Hence each of these regions of the body gets formed simultaneously with the corresponding secretions and abilities, just as the ability to see does not get perfected without eyes, nor the eye without the ability to see, and just as the gut and the bladder are perfected simultaneously with the ability to form the residues. Now as the stuff out of which the parts are formed is the same as that from which they derive their growth, namely the nourishment, we should expect each of the parts to be formed out of that sort of material and that sort of residue which it is fitted to receive. Secondly, and on the contrary, it is, as we hold, formed in a way out of its opposite. Thirdly, in addition, it must be laid down that, assuming the extinction of a thing means its passing into its opposite condition, then also that which does not get mastered by the agent which is fashioning it must of necessity change over into its opposite condition. With these

a For this distinction between the grades of nourishment, see 744 b 32 ff.

b This is explained at length at 768 a 1 ff. The whole of the present passage should be read in conjunction with the later and fuller discussion. See also 766 b 15 ff.
μένων ἵνα ἡ ἰδή μᾶλλον εἶναι φανερὸν δι' ἓν αὐτίκαν γίνεται τὸ μὲν θῆλυ τὸ δ' ἄρρεν. ὡταν γὰρ
μὴ κρατήρ ἡ ἄρχη μηδὲ δύνηται πέσαι δι' ἐνδειαν
20 θερμότητος μηδ' ἀγάλη εἰς τὸ ἱδίον εἰδὸς τὸ αὐτοῦ, ἀλλὰ ταύτη ἡ ἀνάγκη εἰς τούνατινοι μετα-
βάλλειν. ἐναντίον δὲ τῷ ἄρρενι τὸ θῆλυ, καὶ ταύτῃ
ἡ τὸ μὲν ἄρρεν τὸ δὲ θῆλυ. ἐτει δ' ἔχει διαφορὰν
ἐν τῇ δυνάμει, ἔχει καὶ τὸ ὀργανὸν διαφέρον. ἂςτ'
eis toụụτου̣ν μεταβάλλει. ἐνὸς δὲ μορίου ἐπικαίρου
25 μεταβάλλοντος ἥλιος ἡ σύστασις τοῦ ζῴου πολὺ τῷ
eἰδέι διαφέρειν. ὥραν δ' ἐξεστὼν ἐπὶ τῶν εὐνούχων,
oi ἐνὸς μορίου πηρωθέντος τοσοῦτον ἐξαλλάττουσι
τῆς ἄρχαιας μορφῆς καὶ μικρὸν ἐλλείπουσις τὸν
θῆλεος τὴν ἰδέαν. τοῦτον δ' αὐτίκαν ὅτι ἐννα τῶν
μορίων ἄρχαι εἰσὶν ἄρχης δὲ κινηθείσης πολλὰ
30 ἀνάγκη μεθίστασθαι τῶν ἀκολουθοῦντων.

Ἐάν δέν τῷ μὲν ἄρρεν ἄρχῃ τις καὶ αὐτίκα, ἐστι
δ' ἄρρεν ἢ δύναται τι, θῆλυ δὲ ἢ ἀδυνατεί, τῆς
dυνάμεως ὅρος καὶ τῆς ἀδυναμίας τὸ πεπτικὸν εἶναι

1 αὐτοῦ Peck (cf. 766 b 16, 767 b 17): αὐτοῦ vulg.
2 ἐλλείπουσι P: λείπουσι vulg.

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a The “movement” derived from the male, the male
“principle.” See 767 b 17 ff.
b i.e., male.
c Cf. the terminology of this and the two following chapters
with Hippocrates, Π. διάντης 1. 25 ff. The following examples
may be given: 1. 28 (vi. 502 Littré) ἣν ἐπικρατήσῃ τὸ ἄρρεν;
ibid. τὸ θῆλυ μειώται καὶ διακρίνεται ἐς ἄλλην μοίραν; 1. 27
(vi. 500 L.) διαλύται ἐς τὴν μείω τάξιν.
d See, e.g., 716 a 27 ff., 766 b 2 ff.
e i.e., the condition of possessing the female generative
organs.
f Cf. above, 716 b 2 ff., and 764 b 28 ff.
g Aristotle seems to haver between asserting and denying
as our premisses it may perhaps be clearer why and by what cause one offspring becomes male and another female. It is this. When the "principle" is failing to gain the mastery and is unable to effect concoction owing to deficiency of heat, and does not succeed in reducing the material into its own proper form, but instead is worsted in the attempt, then of necessity the material must change over into its opposite condition. Now the opposite of the male is the female, and it is opposite in respect of that whereby one is male and the other female. And since it differs in the ability it possesses, so also it differs in the instrument which it possesses. Hence this is the condition into which the material changes over. And when one vital part changes, the whole make-up of the animal differs greatly in appearance and form. This may be observed in the case of eunuchs; the mutilation of just one part of them results in such a great alteration of their old semblance, and in close approximation to the appearance of the female. The reason for this is that some of the body's parts are "principles," and once a principle has been "moved" (i.e., changed), many of the parts which cohere with it must of necessity change as well.

Let us assume then (1) that "the male" is a principle and is causal in its nature; (2) that a male is male in virtue of a particular ability, and a female in virtue of a particular inability; (3) that the line of determination between the ability and the inability is whether a thing effects or does not effect that the sexual parts, as distinct from the sexes, are "principles"; but his position is made clear by the passage 66 b 2 ff. "Are of a piece with it": cf. 764 b 24, 25.
The bloodless animals.

Cf. note on 763 b 25. This extremely important paragraph gives Aristotle's view on the seat of the distinction of sex, and its main conclusions must be borne in mind throughout his discussion of this subject. It also serves to elucidate the apparent contradictions in his statements elsewhere (e.g., 716 a 28, 764 b 36, 766 a 28) as to whether or not the sexual parts are to be considered "principles."
concoction of the ultimate nourishment (in blooded animals this is known as blood, in the bloodless ones it is the counterpart of blood); (4) that the reason for this lies in the "principle," i.e., in the part of the body which possesses the principle of the natural heat. From this it follows of necessity that, in the blooded animals, a heart must take shape and that the creature formed is to be either male or female, and, in the other kinds which have male and female sexes, the counterpart of the heart. As far, then, as the principle and the cause of male and female is concerned, this is what it is and where it is situated; a creature, however, really is male or female only from the time when it has got the parts by which female differs from male, because it is not in virtue of some casual part that it is male or female, any more than it is in virtue of some casual part that it can see or hear.

To resume then: We repeat that semen has been posited to be the ultimate residue of the nourishment. (By "ultimate" I mean that which gets carried to each part of the body—and that too is why the offspring begotten takes after the parent which has begotten it, since it comes to exactly the same thing whether we speak of being drawn from every one of the parts or passing into every one of the parts, though the latter is more correct.) The semen of the male, however, exhibits a difference,

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*c* The following paragraph is a short recapitulation, with additions, of the main points of the preceding argument, 765 b 8—766 b 7. (For the use of ἔκχονται with participle, cf. 778 b 17 τοιοῦτον ἔκχων ἐκχονται οὖν.)

*d* See Bk. I. 721 b 13 ff., and especially the conclusion of that discussion, 725 a 21 ff.
6 endautw touauthn oian kinein [kai ev tw ζωw]1 kai
diapistew ev tihn esχathn troyfhn, to de tou theleos
15 ulhn monon. krateqan mev oin evis aistw agei,
krateqen 2 eis tonv antiwv metaballw eis phorwv.
enaqin de tw arreni to theli. theli de 2 th apeviw
kai th psuchrothi ths aymatikhs troyfhs. 2 de
fwsis ekastow twv periptrwmatav apodidwsi to
dektikov morwv. to de sperma perittwma, touto
20 de tois mev thermosteorois kai arreni twv enaimwv
euvxhkh tw pilhthei, dio ta dektika moria poroi
tauths ths periptwsews eisi tois arrenwv tois
de thelesin di' apeviwv pilhthes aymatikov (akater-
gastovn gar), woste kai morion dektikov anagkaion
25 evnai ti, kai evnai touto onomion kai megendos
Día tin mev oin aitian ginetai to mev theli to
2 de arren, eirhtai.
II Tekermia de ta symbalonta tois eirmenwv.
ta te gar nea thelyntika mallon twv aymalwgytwv.

1 Kai ev tw ζωw et mox to de tou theleos ulhn monon suspicati
Bif.; pro to de tou theleos ulhn monon habet Σ et facere ipsum
(sc. ultimum cibum) transire ad matricem feminae. in femina
autem est creatio embrionis. cf. 765 b 10 seqq.

a The passage following has been corrupted. It should
probably read: “a principle of such a kind as to set in
movement and to concoct thoroughly the ultimate nourish-
ment, and to cause it to pass into the uterus of the female;
whereas the formation of the embryo takes place in the
female.” Cf. the parallel passage above, 765 b 10.

b There is no subject to this verb in the Greek; at 766 a 18
it is “the principle”; at 767 b 17 it is “the movement
derived from the male”—where also Aristotle explains that
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inasmuch as the male possesses in itself a principle of such a kind as to set up movement [in the animal as well] and thoroughly to concoct the ultimate nourishment, whereas the female's semen contains material only. If (the male semen) gains the mastery, it brings (the material) over to itself; but if it gets mastered, it changes over either into its opposite or else into extinction. And the opposite of the male is the female, which is female in virtue of its inability to effect concoction, and of the coldness of its bloodlike nourishment. And Nature assigns to each of the residues the part which is fitted to receive it. Now the semen is a residue, and in the hotter of the blooded animals, i.e., the males, this is manageable in size and amount, and therefore in males the parts which receive this residual product are passages; in females, however, on account of their failure to effect concoction, this residue is a considerable volume of bloodlike substance, because it has not been matured; hence there must of necessity be here too some part fitted to receive it, different from that in the male, and of a fair size. That is why the uterus has these characteristics; and that is the part wherein the female differs from the male.

We have now stated the cause why some creatures are formed as males, others as females.

And our statements are borne out by the facts. Thus: Young parents, and those which are older too, tend to produce female offspring rather than parents. It is all one whether we say "the semen," or "the movement which causes the growth of each of the parts," or "the movement which originally sets and constitutes the fætation."

Cf. 771 b 19 ff.

* Because it is more compact; see above, 765 b 3.

Cf. 738 b 35 ff.
30 καὶ τὰ πρεσβύτερα: τοῖς μὲν γὰρ οὖν τέλειον τὸ θερμὸν, τοῖς δὲ ἀπολείπει. καὶ τὰ μὲν ύγρότερα τῶν σωμάτων καὶ γυναικικότερα θηλυγόνα μᾶλλον, καὶ τὰ σπέρματα τὰ ύγρὰ τῶν συνεστηκότων. πάντα γὰρ ταῦτα γίνεται δι’ ἐνδεικνύον θερμότητος φυσικῆς.

35 Καὶ τὸ βορεῖον ἀρρενοτοκεῖν μᾶλλον ἡ νοτίοις (διὰ ταῦτα συμβαίνει. ύγρότερα γὰρ τὰ σώματα νοτίοις), ὡστε καὶ περιττωματικότερα. τὸ δὲ πλεῖον περίττωμα δυσπεπτότερον διὸ τοῖς μὲν ἀρρεσὶν ύγρότερον τὸ σπέρμα, ταῖς δὲ γυναιξὶν ἡ τῶν καταμηνίων ἐκκρίσεις.

Καὶ τὸ γίνεσθαι δὲ τὰ καταμήνια κατὰ φύσιν φθινότων τῶν μηνῶν μᾶλλον διὰ τὴν αὐτὴν αὐτίκαν συμβαίνει. ψυχρότερος γὰρ ὁ χρόνος οὗτος τοῦ μηνὸς καὶ ύγρότερος διὰ τὴν φθίνων καὶ τὴν ἀπόλεψιν τῆς σελήνης: ο μὲν γὰρ ἦλιος ἐν ὅλῳ τῷ ἐναυτῷ ποιεῖ χειμῶνα καὶ θέρος, ἡ δὲ σελήνη ἐν τῷ μνή. [τούτῳ δ’ οὖ διὰ τὰς τροπὰς, ἀλλὰ τὸ μὲν αὐξανομένου συμβαίνει τοῦ φωτός, τὸ δὲ φθινοτόσ.] φασὶ δὲ καὶ οἱ νομεῖς διαφέρειν πρὸς θηλυγόνιαν καὶ ἀρρενογονίαν οὐ μόνον ἐὰν συμβαίνῃ τὴν ὁχείαν γίνεσθαι βορεῖοι ἡ νοτίοις, ἀλλὰ κἂν ὁχενόμενα

1 τὰ πρεσβύτερα P: γηράσκοντα μᾶλλον vulg.
2 supplevi; quia corpora sunt humida quando ventus movetur meridionalis Σ.
3 κατὰ P: τὰ κατὰ vulg.
4 seclusi; om. Σ: συμβαίνει om. SY, μηνὸς pro φωτός S.

*a Cf. H.A. 573 b 34.*
*b Cf. the effects of the south wind described in Hippocrates, π. ἰρῆς νοῦς 13, π. ἀέρων ὑδάτων τόπων 3.*
*c See 777 b 24 ff.*
*d This explanation sounds like a gloss. Its meaning is*
which are in their prime; the reason being that in the young their heat is not yet perfected, in the older, it is failing. Also, parents which are more fluid of body and feminine tend to produce females; this is true also of fluid semen as opposed to that which has "set"; all these things are due to a deficiency of natural heat.

Also, the fact that when the wind is in the north male offspring tend to be engendered rather than when it is in the south (is due to the same cause: animals’ bodies are more fluid when the wind is in the south) so that they are more abundant in residue as well. And the more residue there is, the more difficulty they have in concocting it; hence the semen of the males and the menstrual discharge of the women is more fluid.

Also, the fact that the menstrual discharge in the natural course tends to take place when the moon is waning is due to the same cause. That time of month is colder and more fluid on account of the waning and failure of the moon (since the moon makes a summer and winter in the course of a month just as the sun does in the course of the whole year. [This is not due to its turning at the tropics; no, the one occurs when the moon’s light is increasing, the other when it is waning.]). Also, shepherds say that it makes a difference so far as the generation of males and females is concerned not only whether copulation occurs when the wind is in the north or in the south, but also whether that whereas summer and winter result from the "turnings" of the sun, viz., the solstices, the "summer" and "winter" of the moon are not due to the moon’s "turnings," but to its waxings and wanings, which are completely independent of its "turnings."
ARISTOTLE

βλέπη πρὸς νότον ἡ βορέαν. οὕτω μικρὰν ἐνίοτε ῥοτὴν αἰτίαν γίνεσθαι τῆς ψυχρότητος καὶ θερμότητος, ταῦτα δὲ τῆς γενέσεως.

Διεστηκε μὲν οὖν ὅλως πρὸς ἀλληλα τὸ τε θῆλυ καὶ τὸ ἄρρεν πρὸς τὴν ἀρρενογονίαν καὶ θηλυγονίαν διὰ τὰς εἰρημένας αἰτίας, οὐ μὴν ἄλλα καὶ δεῖ συμμετρίας πρὸς ἀλληλα· πάντα γὰρ τὰ γυνώμενα κατὰ τέχνην ἡ φύσιν λόγω τινὶ ἔστων. τὸ δὲ θερμὸν λίαν μὲν κρατοῦν ἐξηραίνει τὰ ὑγρά, πολὺ δὲ ἐλειύπων οὐ συνιστησίν, ἄλλα δὲ πρὸς τὸ δημιουργοῦν

20 μενον ἐχεν τοῦτον τὸν τοῦ μέσου λόγον· εἰ δὲ μή, καθάπερ ἐν τοῖς ἐξομένοις προσκάει μὲν τὸ πλεῖον πῦρ, οὐχ ἐὰν δὲ τὸ ἐλαττον, ἁμφοτέρως δὲ συμβαίνει μὴ τελειοῦσθαι τὸ γυνώμενον, οὕτω καὶ ἐν τῇ τοῦ ἀρρενος μίξει καὶ τοῦ θήλεος δεὶ τῆς συμμετρίας. καὶ διὰ τοῦτο πολλοῖς καὶ πολλαίς

25 συμβαίνει μετ’ ἀλλήλων μὲν μὴ γεννᾶν, διαζευγθεὶσι δὲ γεννᾶν, καὶ ὅτε μὲν νέοις ὅτε δὲ πρεσβυτέρους οὐσι ταύτας γίνεσθαι τὰς ὑπεναντιώσεις, ὅμοιως περὶ τε γένεσιν καὶ ἀγονίαν καὶ ἀρρενογονίαν καὶ θηλυγονίαν. διαφέρει δὲ καὶ χῶρα χῶρας εἰς ταύτα καὶ ὕδωρ ὤδατος διὰ τὰς αὐτὰς αἰτίας·

30 τοια γὰρ τις ἡ τροφὴ γίνεται μάλιστα καὶ τοῦ σώματος ἡ διάθεσις διὰ τε τὴν κράσων τοῦ περι-

1 τοῦτον τὸν ΠΖ1*: τοῦτον om. vulg.

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a Cf. H. A. 574 a 2.
b Cf. 723 a 30, 772 a 17, 777 b 25, and Introd. §§ 39 f.
c With the following passage, cf. Hippocrates, π. ἀέρων ὤδατων τόπων, chh. 1-8 (ii. 12 ff. Littré), id. π. διάθεσις II. 37-39.

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the animals face north or south while they are copulating; such a small thing thrown in on one side or the other (so they say) acts as the cause of heat and cold, and these in turn act as the cause of generation.

Male and female, then, differ generally with regard to each other in respect of the generation of male and female offspring on account of the causes which have been stated. At the same time, they must stand in a right proportional relationship to one another, since everything that is formed either by art or by nature exists in virtue of some due proportion. Now if the hot is too powerful it dries up fluid things; if it is very deficient it fails to make them set; what it must have in relation to the object which is being fashioned, is the mean proportional, and unless it has that, the case will be the same as what happens when you are cooking: if there is too much fire it burns up your meat, if there is too little it will not cook it—either way what you are trying to produce fails to reach completion. The same applies to the mixture of the male and the female: they require the right proportional relationship, and that is the reason why it happens that many couples fail to effect generation with one another, but if they change partners they succeed; and also that these oppositions occur sometimes in young people, sometimes among those who are older, both with regard to failure and success in generation and also with regard to the generation of male and female offspring.

Also, one country differs from another in these respects, and one water from another, on account of the same causes, for the quality of the nourishment especially and of the bodily condition of a person.
767 a

εστώτος ἀέρος καὶ τῶν εἰσούντων, μᾶλλον δὲ διὰ τὴν τοῦ ὕδατος τροφῆν· τοῦτο γὰρ πλείον εἰσφέρονται, καὶ ἐν πάσιν ἐστὶ τροφὴ τοῦτο, καὶ ἐν τοῖς ἔηροις. διὸ καὶ τὰ ἀτεραμμα ὕδατα καὶ 35 ψυχρὰ τὰ μὲν ἀτεκνίαν ποιεῖ τὰ δὲ θηλυτοκίαν.

III Αἱ δ’ αὐταὶ αἰτίαι καὶ τοῦ τὰ μὲν ἐοικότα γίνεσθαι τοῖς τεκνώσασι τὰ δὲ μὴ ἐοικότα, καὶ τὰ μὲν πατρὶ τὰ δὲ μητρί, κατὰ τε ὅλον τὸ σῶμα καὶ κατὰ μόριον ἑκαστὸν, καὶ μᾶλλον αὐτοῖς ἢ τοῖς προγόνοις, καὶ τούτοις ἢ τοῖς τυχοῦσιν, καὶ τὰ μὲν ἄρρενα μᾶλλον τῷ πατρὶ τὰ δὲ θῆλεα τῇ μητρί, τὰ 5 δ’ οὐδενὶ τῶν συγγενῶν, ὅμως δ’ ἀνθρώπῳ γέ τινι, τὰ δ’ οὐδ’ ἀνθρώπῳ τὴν ἱδέαν ἀλλ’ ἤδη τέρατι. καὶ γὰρ δ’ ἡ ἐοικός τοῖς γονεύσων ἤδη τρόπον τινά τέρας ἐστίν· παρεκβεβηκε γὰρ ἡ φύσις ἐν τούτοις ἐκ τοῦ γένους τρόπον τινά· ἀρχὴ δὲ πρώτη τὸ θῆλυ γίνεσθαι καὶ μὴ ἄρρεν. ἀλλ’ αὐτὴ μὲν ἀναγκαῖα τῇ φύσει, δεῖ γὰρ σώζεσθαι τὸ γένος τῶν 10 κεχωρισμένων κατὰ τὸ θῆλυ καὶ τὸ ἄρρεν· ἐν-δεχομένου δὲ μὴ κρατεῖν ποτὲ τὸ ἄρρεν· ἢ διὰ νεότητα ἢ γήρας ἢ δι’ ἄλλην τινὰ αἰτίαν τουαῦτην,

1 τὴν ἱδέαν] τινὶ SY.          3 γίνεσθαι P: γενέσθαι vulg.

767 b

a See Introd. §§ 39 f., and Hippocrates, π. διαίτης I. passim. For another reference to κραῖς in connexion with the "surrounding air," see 777 b 7.


c Cf. 775 a 15: the female is a "deformity," though one
depends upon the blend of the surrounding air and of the foods which the body takes up, and especially upon the nourishment supplied by the water, since this is what we take most of, water being present as nourishment in everything, even in solid substances as well. Hence hard, cold water in some cases causes barrenness, in others the birth of females.\(^b\)

The following things are due to these same causes. Some offspring take after their parents and some do not; some after their father, some after their mother, as well in respect of the body as a whole as in respect of each of the parts, and they take after their parents more than after their earlier ancestors, and after their ancestors more than after any casual persons. Males take after their father more than their mother, females after their mother. Some take after none of their kindred, although they take after some human being at any rate; others do not take after a human being at all in their appearance, but have gone so far that they resemble a monstrosity, and, for the matter of that, anyone who does not take after his parents is really in a way a monstrosity, since in these cases Nature has in a way strayed from the generic type. The first beginning of this deviation is when a female is formed instead of a male, though (a) this indeed is a necessity required by Nature,\(^c\) since the race of creatures which are separated into male and female has got to be kept in being; and (b) since it is possible for the male sometimes not to gain the mastery either on account of youth or age or some other such cause, female produced in the normal course of nature (\(\omega\sigma\pi\epsilon\rho\ \alpha\nu\alpha\pi\nu\rho\iota\iota\alpha\nu\phi\upsilon\alpha\kappa\kappa\nu\)). See Introd. § 13.

\(^d\) This is an instance of a necessity required by the Final Cause; see 731 b 25—732 a 3.
This is an instance of a necessity enforced by the nature of the Matter; see below, 768 a 2–b 33. For these two modes of necessity (here distinguished as ἐνεκά του and κατὰ συμβεβηκός), cf. P. A. 642 a 33, and Introd. §§ 6 ff.

Cf. 766 a 18, 766 b 15, 771 b 22, 772 b 32.
offspring must of necessity be produced by animals. As for monstrosities, they are not necessary so far as the purposive or final cause is concerned, yet per accidens they are necessary, since we must take it that their origin at any rate is located here. Thus: If the seminal residue in the menstrual fluid is well-concocted, the movement derived from the male will make the shape after its own pattern. (It comes to the same thing whether we say "the semen" or "the movement which makes each of the parts grow"; or whether we say "makes them grow" or "constitutes and 'sets' them from the beginning"—because the logos of the movement is the same either way.) So that if this movement gains the mastery it will make a male and not a female, and a male which takes after its father, not after its mother; if however it fails to gain the mastery, whatever be the "faculty" in respect of which it has not gained the mastery, in that "faculty" it makes the offspring deficient. "Faculty," as applied to each instance, I use in the following sense. The generative parent is not merely male, but in addition a male with certain characteristics, e.g., Coriscus or Socrates; and it is not merely Coriscus, but in addition a human being. And it is of course in this sense that, of the characteristics belonging to the generating parent, some are more closely, some more remotely his, qua procreator (not qua anything else he may be per accidens, e.g., supposing he were a good scholar or somebody's next-door neighbour); and where generation is concerned, it is always the peculiar and individual characteristic that exerts the stronger influence. Thus: Coriscus is both a human being and an animal; but the
ἐγγύτερον τοῦ ἰδίου τὸν ἀνθρωπὸς ἢ τὸ ζώον. γεννᾶ δὲ καὶ τὸ καθ᾽ ἐκαστὸν καὶ τὸ γένος, ἀλλὰ μᾶλλον τὸ καθ᾽ ἐκαστὸν τοῦτο γὰρ ἡ οὐσία: καὶ τὸ γνώμενον γίνεται μὲν καὶ ποιόν τι, ἀμα δὲ τὸ τὸ τι, καὶ τοῦ ἡ οὐσία. διὸ περ ἀπὸ τῶν δυνάμεων ὑπάρχουσιν αἱ κινήσεις ἐν τοῖς σπέρμασι πάντων τῶν τουτοῦ, δυνάμει δὲ καὶ τῶν προγόνων, μᾶλλον δὲ τοῦ ἐγγύτερον ἀεὶ τῶν καθ’ ἐκαστόν τινος· λέγω δὲ καθ’ ἐκαστὸν τὸν Κορίσκον καὶ τὸν Σωκράτην. ἐπεὶ δ’ εξίσταται πᾶν οὐκ εἰς τὸ τυχόν ἀλλ’ εἰς τὸ ἀντικείμενον, καὶ τὸ ἐν τῇ γενέσει μὴ κρατούμενον ἀναγκαῖον εξίστασθαι καὶ γίνεσθαι τὸ ἀντικείμενον καθ’ ἣν δύναμιν οὐκ ἐκράτησε τὸ γεννῶν καὶ κυων. εὰν μὲν οὖν ἢ ἀρρεν, θήλυ γίνεται, εάν δὲ ἢ Κορίσκος ἢ Σωκράτης, οὗ τῷ πατρὶ ἐμικὸς ἀλλὰ τῇ μητρὶ γίνεται· ἀντίκειται γὰρ ὁσπέρ τῷ ὅλως πατρὶ μήτηρ, καὶ τῷ καθ’ ἐκαστὸν γεννῶντι ἢ καθ’ ἐκαστὸν γεννώσα. ὁμοίως δὲ καὶ 5 κατὰ τὰς ἐξομένας δυνάμεις· ἀεὶ γὰρ εἰς τὸν ἐχόμενον μεταβαίνει μᾶλλον τῶν προγόνων, καὶ ἐπὶ


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a Cf. 731 b 34, and below 768 a 1; and see the definition of οὐσία given in Cat. 2 a 11, and the examples cited, ὁ τις ἀνθρωπὸς, ὁ τις ἰππός. There are of course other usages and meanings of οὐσία. Cf. Introd. § 16, App. A § 18.

b Viz., individual, human being, animal, etc.

c Loses and alters its character; degenerates. The force of ἔξιστασθαι can be seen from the phrase ἔξιστησι καὶ φθείρει τὴν φύσιν (Eth. Nic. 1119 a 23); cf. G. & C. 323 b 28, Phys. 261 a 20 (τῆς φύσεως, τῆς οὐσίας, ἔξιστασθαι), and 725 a 28 above. d Cf. above, 766 a 15.

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former characteristic stands closer to what is peculiar to him than the latter does. Now both the individual and the genus to which it belongs are at work in the act of generation; but of the two the individual takes the leading part, because this is the really existent thing; the offspring also which is formed, though of course it is formed so as to possess the generic characteristics, at the same time comes to be a particular individual—and this, again, is the really existent thing. Therefore, it is from the "faculties" of all such things as these that the movements which are present in the semen are derived, potentially even from (the faculties) of earlier ancestors, but more specially of that which on each occasion stands closer to some individual; and by individual I mean Coriscus, or Socrates. Now everything, when it departs from type, passes not into any casual thing but into its own opposite; thus, applying this to the process of generation, the (substance) which does not get mastered must of necessity depart from type and become the opposite in respect of that "faculty" wherein the generative and motive agent has failed to gain the mastery. Hence, if this is the "faculty" in virtue of which the agent is male, then the offspring formed is female; if it is that in virtue of which the agent is Coriscus or Socrates, then the offspring formed does not take after its father but after its mother, since, just as "mother" is the opposite of "father" as a general term, so also the individual mother is the opposite of the individual father. The same applies to the "faculties" that stand next in order, since the offspring always tends to shift over to that one of its ancestors which stands next, both on the father's side.
Aristotle now introduces the distinction between ἐξιστάσθαι καὶ μεταβάλλειν ("departing from type and changing over") and λύεσθαι ("relapsing"): as will be seen, the result of the former process is that the embryo acquires a characteristic opposite to that of the original movement (this process has been clearly described already); the result of the latter process (not so far described) is that the embryo acquires a characteristic which belonged to one of its ancestors. (The explanation of these two processes is given below at 768 b.15 ff.)

b The semen, the movement derived from the male parent.
Cf. 766 a 17.

c See 768 a 2 above.
and the mother's. Some of the movements (those of the male parent and those of general kinds, e.g., of human being and animal) are present in (the semen) in actuality, others (those of the female and those of ancestors) are present potentially. Now when (a) it departs from type, it changes over into its opposites; but when (b) the movements which are fashioning the embryo relapse, they relapse into those which stand quite near them; for example, if the movement of the male parent relapses, it shifts over to that of his father—a very small difference—and in the second instance to that of his grandfather. And in this way too [not only on the male side but also on the female] the movement of the female parent shifts over to that of her mother, and if not to that, then to that of her grandmother; and so on with the more remote ancestors.

(1) Usually the natural course of events is that when (the movement of the male parent) gains the mastery—and when it is mastered—it will do so both qua male and qua individual father, since the difference between the two (faculties) is a small one, and so there is no difficulty in their both coinciding (for Socrates is a man who, while (a) he has the characteristics of a class, (b) is also an individual). Hence for the most part males take after their father—and females after their mother, since a departure from type takes place in both directions.

* Care must be taken to distinguish the use of “father” applied (a) to the male parent qua a particular individual, and (b) to the father of the male parent.

\footnote{i.e., from “male” into “female,” and from “father” into “mother.”}
κείται δὲ τῷ μὲν ἀρρενὶ τὸ θῆλυ τῷ δὲ πατρὶ ἡ μήτηρ, ἡ δ’ ἐκτασίας εἰς τάντακείμενα. ἐὰν δ’ ἡ μὲν ἀπὸ τοῦ ἀρρενοῦ κρατήσῃ κίνησις, ἡ δ’ ἀπὸ τοῦ Σωκράτους μὴ κρατήσῃ, ἡ αὐτὴ μὲν ἐκείνη δὲ 30 μὴ, τότε συμβαίνει γίνεσθαι ἀρρενά τε μητρὶ ἐοικότα καὶ θήλεα πατρὶ. ἐὰν δὲ λυθὼσιν αἰ κινήσεις, καὶ ἡ μὲν ἀρρενή μείνῃ, ἡ δὲ τοῦ Σωκράτους λυθῇ εἰς τὴν τοῦ πατρὸς, ἦσται ἀρρεν τῷ πάππῳ ἐοικὸς ἡ τῶν ἄλλων τινὶ τῶν ἀνωθέν προγόνων [κατὰ τοῦτον τὸν λόγον]. 1 κρατηθέντος δὲ ἡ ἀρρεν, 2 35 θῆλυ ἦσται, καὶ ἐοικὸς μάλιστα μὲν τῇ μητρὶ, ἐὰν δὲ καὶ αὐτὴ λυθῇ ἡ κίνησις, μητρὶ μητρὸς ἡ ἄλλῃ τινὶ τῶν ἀνωθὲν ἦσται ἡ δομοίοτης κατὰ τὸν αὐτὸν λόγον. ὁ δ’ αὐτός τρόπος καὶ ἐπὶ τῶν μορίων καὶ γὰρ τῶν μορίων τὰ μὲν τῷ πατρὶ ἐοικε πολλάκις, τὰ δὲ τῇ μητρὶ, τὰ δὲ τῶν προγόνων τισὶν ἦνεσι γὰρ καὶ τῶν μορίων αἱ μὲν ἐνεργείᾳ κίνησεις 5 αἱ δὲ δυνάμει, καθάπερ εἴρηται πολλάκις. καθὸλου δὲ δεῖ λαβεῖν ὑποθέσεις, μίαν μὲν τὴν εἰρημένην, ὅτι ἦνεσι τῶν κινήσεων αἱ μὲν δυνάμει αἱ δ’ ἐνεργείᾳ, ἀλλὰς δὲ δύο, ὅτι κρατοῦμεν μὲν ἐξ’ ἢ ἱσταται εἰς τὸ ἀντικείμενον, λυόμενον δὲ εἰς τὴν ἐχομένην κίνησιν, καὶ ἦττον μὲν λυόμενον εἰς τὴν

1 om. PS; seclusi. 2 κρατηθέντα Υ. 3 post ἀρρεν addunt codd. ἡ (ἡ om. P) θῆλυ, τῶν προγόνων τινὶ ἐοικὸς PYZ; amplius κρατηθεῖσις δὲ καὶ (καὶ om. Z) τῆς τοῦ προγόνου κινήσεως PSYZ.

* See 768 a 3.
* i.e., the movement derived from that particular individual male.
* Cf. 772 b 36.
simultaneously, and the opposite of "male" is "female" and the opposite of "father" is "mother," departure from type always being into opposites. But (2) if the movement that comes from "the male" gains the mastery and the movement that comes from Socrates does not, or the other way round, then the result is that male offspring taking after their mother are formed and female ones taking after their father. Supposing (3) the movements relapse: if (i) the male "faculty" stands fast but the movement from Socrates relapses into that of his father, then the offspring will be male and take after its grandfather or some other more remote ancestor [according to this principle]; if (ii) the male-faculty gets mastered, the offspring will be female, and usually will take after the mother; but supposing this movement also relapses, it will take after the mother's mother or some other more remote ancestor on the same principle. Precisely the same scheme holds good with the various parts of the body; very often, of course, some parts take after the father and some after the mother, and others after some of the ancestors, since the movements belonging to the parts as well are present in (the seminal substance), some of them in actuality, some potentially, as has often been stated. We must lay down as general principles that which we stated just now, for one (viz., that some of the movements are present in (the seminal substance) potentially, others in actuality), and also two others: (a) that which gets mastered departs from type and passes into its opposite; (b) that, however, which relapses passes into the movement next to it in order: if it relapses a little, into the movement
10 ἐγγύσ, μᾶλλον δὲ εἰς τὴν πορρώτερον. τέλος δ’ οὖτως συνχέονται ὥστε μηθενὶ ἔοικέναι τῶν οἰ-κείων καὶ συγγενῶν, ἀλλὰ λείπεσθαι τὸ κοινὸν μόνον καὶ εἶναι ἀνθρωπον. τούτου δ’ αὐτιον ὅτι πάσῳ ἀκολουθεῖ τούτο τοῖς καθ’ ἐκαστον καθόλου γὰρ ὁ ἄνθρωπος, ὁ δὲ Σωκράτης πατήρ, καὶ ἢ 15 μῆτηρ ἢτις ποτ’ ἢν, τῶν καθ’ ἐκαστον.

Αὐτιον δὲ τού μὲν λύεσθαι τὰς κινήσεις ὅτι τὸ ποιοῦν καὶ πάσχει ὑπὸ τοῦ πάσχοντος (οἴον τὸ τέμ-νον ἀμβλύνεται ὑπὸ τοῦ τεμνομένου καὶ τὸ θερ-μαίνον ψύχεται ὑπὸ τοῦ θερμομείνου, καὶ ὅλως τὸ κινοῦν ἔξω τοῦ πρώτου ἀντικινεῖται πυν.

20 κίνησιν, οἴον τὸ ὤθοῦν ἀντωθεῖται πως καὶ ἀντι-θλίβεται τὸ θλίβον· ἐνίοτε δὲ καὶ ὅλως ἔταθε μᾶλλον ἢ ἐποίησεν, καὶ ἐψύχη μὲν τὸ θερμαίνον, ἑθερμάνθη δὲ τὸ ψύχον, ὅτε μὲν οὐθὲν ποιήσας, ὅτε δὲ ἤττων ἢ παθόν· εἴρηται δὲ περὶ αὐτῶν ἐν τοῖς περὶ τοῦ ποιεῖν καὶ πάσχειν διωρισμένοιν, ἐν 25 ποιοῖς υπάρχει τῶν ὁντῶν τὸ ποιεῖν καὶ πάσχειν). ἔξισταται δὲ τὸ πάσχον καὶ οὐ κρατεῖται ἢ δι’ ἐλλειψιν δυνάμεως τοῦ πέττουντος καὶ κινοῦντος, ἢ διὰ πλῆθος καὶ ψυχρότητα τοῦ πεττομένου καὶ διοριζομένου· τῇ μὲν γὰρ κρατοῦν τῇ δὲ οὐ κρα-
which is close by, if more, into that which is further removed. In the end, they become so confused that the product does not take after any of its family or kindred, and all that remains is what is common to the race—i.e., it is just a human being. The reason for which is that *all* particular individuals are accompanied by this characteristic: since "human being" is general, whereas Socrates who is the father, and the mother whoever she may be, are to be classed as particular individuals.

(1) The reason why the movements *relapse* is that the agent in its turn gets acted upon by that upon which it acts (e.g., a thing which cuts gets blunted by the thing which is cut, and a thing which heats gets cooled by the thing which is heated, and, generally, any motive agent, except the "prime mover," gets moved somehow itself in return, e.g., that which pushes gets pushed somehow in return, and that which squeezes gets squeezed in return; sometimes the extent to which it gets acted upon is greater than that to which it is acting—a thing which heats may get cooled, or one which cools may get heated, sometimes (a) without having acted at all, sometimes (b) having acted less than it has been acted upon. These matters have been discussed in the treatise on Acting and being acted upon, where it is stated in what sorts of things acting and being acted upon occur). (2) The reason, however, why that which is acted upon departs from type and does not *get mastered* is either (a) deficient potency in the concocting and motive agent, or (b) the bulk and coldness of that which is being concocted and articulated; since (the motive agent), gaining the mastery at one place but not at another, causes the embryo that is uneven development.
ARISTOTLE

768 b
toûn poinêî polêmorfon to συνιστάμενον, oînon èpî
30 tòvân âthlêtówn sîmîbâînî diâ tîn polýfâgîanâ. diâ
plêbhos gâr troyfhn os òunavmênes tîs fúseos kra-
teín, òostâ aîlâlogon aûxen kai diânêmewî dômiôsî
tîn troyfhîn,3 álloia gîînetai tâ mèrê, kai sçhedôn
êvîthôû. òutws òste mèthên êoiîkênai tû prôteron.
pâraplêsiôn dê tòûtô kai tî vûshma tû kaloû-
35 mënon sâtûriâv[. kai gâr eîn tòûtô diâ rëvûmatos ò
pñevûmatos âpêppû plêbhos eîsî mûrîa tû pços-
ûpou pâr 경우에는ntos tûz ðîwîn,5 kai sâtûroû
fâînetai tû prôswpon.][6]

769 a
Diâ tînâ mên oûn aîtîan ðîlei kai ârreva gîînetai,
kai tû mèn ëoûkôta tônûs gòvneûou, ðîleiâ te ðîleiâ
kai ârreva ârresea, tû 5' ánâpallon, ðîleiâ te tû
patrî kai ârreva tû ðî mutrî, kai òlîwû tû mên tônûs
5 prôgonôous ëoûkôtaî tû 5' ouðtênî, kai tâûtâ kai kath'
ôlon tû sômâ kai tûn mûrîwû ëkastôn, diâwîstai
perî pánwô.

Eîrêkasi dê tînes tûwv fûsiolôgonw kai êterâ
perî tòûtô, diâ tûn aîtîan dômiâ kai ânûmîa
gîînetai toûs gònuewûn. dûo òth prôpous lêgouû
 tôs aîtîas. ënîou mên gâr fàswîn, âf' òpîtô rêwuîn

1 diânêmewî S, Aldus, Platt : diâmênevî vulg.
3 dômiôsî E : dômiawî vulg.
3 troyfhîn E, Aldus : ëoûfîn vulg.4 eîsî tû Aldus.
5 tôû ðîwîn] àllouû ðîwîn Ôbmî, A.-W. in textu : ðîwîn tûm
coni. A.-W. ; tôu fort. Zû, àllou corr. fort. ipse Zû, àllou
6 corrupta et fort. secludenda ; pro kai gâr . . . prôswpon
quoniam accidit ex [con]descensu ad membrum maris cum
vento generated ex cibo indigêsto Ó.
7 ëoûkôta P : ëouke vulg.
8 êterâ Platt, quod causew . . . sunt aliae Ó : êterôn tû P :
êteroi vulg.
412
GENERATION OF ANIMALS, IV. III.

taking shape to turn out diversiform. This is just what happens to athletes through eating an excessive amount; in their case, owing to the great bulk of nourishment there is, Nature cannot gain the mastery over it so as to bring about well-proportioned growth and distribute the nourishment evenly throughout; the result is that the parts turn out ill-assorted, and sometimes even bear hardly any resemblance at all to what they were like before. Similar to this is the disease which is known as satyriasis; [in this too, a large bulk of unconcocted flux or pneuma finds its way into parts of the face of the animal, and in consequence the face actually appears like that of a satyr.]

*We have now expounded the cause of all the following: why male and female offspring are formed; why some take after their parents, female after female and male after male, and others the other way round, females taking after their father and males after their mother; and generally why some take after their ancestors and some after none of them, in respect both of the body as a whole and of each of its parts.

Certain of the physiologers, however, have treated of these matters on different lines, explaining otherwise the cause why offspring are formed similar and dissimilar to their parents. The cause is presented by them in two ways. (1) Some say that the offspring which is formed takes more closely after that

* This sentence is probably a marginal note which has crept into the text; in any case it is corrupt, and “unconcocted pneuma” is meaningless. Scot has no mention of animal or face; see critical note. The disease seems to be elephantiasis.—With b 30-37 however cf. Pol. 1302 b 35 ff.
10 ἂν ἐλθῃ σπέρμα πλέον, τούτῳ γίγνεσθαι μᾶλλον ἐοικός, ὁμοίως παντὶ τε πᾶν καὶ μέρει μέρος, ὡς ἀπιόντος ἀφ' ἐκάστου τῶν μορίων σπέρματος· ἂν δ' ἵσον ἐλθῇ ἀφ' ἐκατέρου, τούτῳ δ' οὐδετέρῳ γίγνεσθαι ὁμοίως. εἰ δὲ τούτῳ ἐστὶ ψεύδος καὶ μὴ ἀπὸ παντὸς ἀπέρχεται, δῆλον ὡς οὐδὲ τῆς ὁμοιότητος καὶ ἀνομοιότητος αὐτίων ἂν εἰη τὸ λεγθεν. ἐτὶ δὲ πῶς ἄμα θῆλυ μὲν πατρὶ ἐοικός ἄρρεν δὲ μητρὶ ἐοικός, οὐκ εὐπόρως δύνανται διορίζειν· οἱ μὲν γὰρ ὃσπερ Ἑμπεδοκλῆς λέγοντες ἡ Δημόκριτος περὶ τοῦ θήλεος καὶ ἄρρενος τῆς αὐτίας ἀλλον τρόπον ἀδύνατα λέγουσιν· οἱ δὲ τῷ πλείον ἡ ἐλαττον ἀπιέναι ἀπὸ τοῦ ἄρρενος ἡ θήλεος, καὶ διὰ τοῦτο γίγνεσθαι τὸ μὲν θῆλυ τὸ δ' ἄρρεν, οὐκ ἂν ἔχοιεν ἀποδείξει τινα τρόπον τὸ τε θῆλυ τῷ πατρὶ ἐοικός ἔσται καὶ τὸ ἄρρεν τῇ μητρὶ· ἄμα γὰρ ἐλθείν πλέον ἀπ' ἀμφοτέρων ἀδύνατον. ἐτὶ δὲ διὰ τῶν αὐτίαν ἐοικός γίνεται τοῖς προγόνοις ὡς ἄρρεν καὶ τοῖς ἀποθεῖν· οὐ γὰρ ἂπ' ἐκεῖνων γ' ἀπελήλυθεν οὐθέν τοῦ σπέρματος. ἀλλὰ μᾶλλον οἱ τὸν λειπόμενον τρόπον λέγοντες περὶ τῆς ὁμοιότητος καὶ τᾶλα βέλτιον καὶ τοῦτο λέγουσιν. εἰς γὰρ τινες οἱ φασί τὴν γονὴν μίαν ὑσαν ὑδὸν πανσερμίαν εἰναι τινα πολλῶν· ὃσπερ οὖν ἡ τις ἐπὶ τὸ πολὺ 1 καὶ τοῖς ἀποθεῖν· οὐ γὰρ ἂπ' ἐκεῖνων γ' ἀπελήλυθεν οὐθέν τοῦ σπέρματος. ἀλλὰ μᾶλλον οἱ τὸν λειπόμενον τρόπον λέγοντες περὶ τῆς ὁμοιότητος καὶ τᾶλα βέλτιον καὶ τοῦτο λέγουσιν. εἰς γὰρ τινες οἱ φασί τὴν γονὴν μίαν ὑσαν ὑδὸν πανσερμίαν εἰναι τινα πολλῶν· ὃσπερ οὖν ἡ τις

1 ὡς ἐπὶ τὸ πολὺ fort. secludendum.
2 οὖν] ἄν S.

a See 764 a—765 a.
b e.g., Alcmeon; see Diels 24 A 14.
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parent from which the larger portion of the semen comes, and that the whole of the offspring takes after the whole of the parent, and part after part (this assumes that semen is drawn from each of the parts); if the same amount comes from each of the two, then, they say, the offspring formed resembles neither. But if this is untrue (as it is), i.e., if the semen is not drawn from the whole of the body, then, clearly, the reason they give for the similarity and dissimilarity of the offspring cannot be true either. Further, they cannot explain with any ease how it is that at the same time a female offspring takes after the father and a male offspring after the mother; for those who state the cause of male and female as Empedocles or Democritus state it, a make statements which on another score are impossible; while those b who maintain that it all depends upon whether more or less semen comes from either the male or the female, and that this is why one offspring is formed as a male, and another as a female, these people, I am sure, are not in a position to show how the female is going to take after the father and the male after the mother, since it is impossible for more semen to come from both parents at one and the same time. And further, for what cause is it that the offspring for the most part takes after its ancestors, even distant ones? Surely no portion at all of the semen has come from them, anyway. (2) One more type of explanation of the resemblance remains to be mentioned, and those who adopt it make a better show all round, including this particular question. There are some who hold that the semen, though a unity, is as it were a "seed-aggregate" consisting of a large number of ingredients; it is as though someone were to mix and
30 κεράσειε πολλοὺς χυμοὺς εἰς ἐν ύγρόν, κατέπετ’ ἐντεύθεν λαμβάνων, [καὶ]¹ δύνατ’ ἂν λαμβάνειν μὴ ᾗςον αἰ& αφ’ ἐκάκτου, ἀλλ’ ὅτε μὲν τοῦ τοιοῦτο πλέον ὅτε δὲ τοῦ τοιοῦτο, ὅτε δὲ τοῦ μὲν λαβεῖν τοῦ δὲ μηθέν λαβεῖν—τοῦτο συμβαίνειν² καὶ ἐπὶ τῆς γονῆς πολυμυγώς οὐσῆς· αφ’ οὐ γὰρ ἂν τῶν 35 γεννώντων πλεῖστον ἐγγένηται, τούτῳ γίνεσθαι τὴν μορφὴν ἐσοικός. οὕτως δὲ δ’ λόγος οὐ σαφῆς μὲν καὶ πλασματίας ἐστὶ πολλαχῇ, βούλεται δὲ καὶ βέλτιον λέγειν μὴ ἑνεργεία ὑπάρχειν, ἀλλὰ κατὰ δύναμιν, ἡν λέγει πανσερμίαν· εκείνως μὲν γὰρ ἄδυνατον, οὕτως δὲ δυνατόν.

Οὐράδιών δὲ οὐδὲ τρόπον ἐνα τῆς αἰτίας ἀποδιδόντας τὰς αἰτίας εἰπεῖν περὶ πάντων, τοῦ τε 5 γίνεσθαι θῆλι καὶ ἄρρεν, καὶ διὰ τὸ τὸ μὲν θῆλυ τῷ πατρὶ πολλάκις ὁμοιών τὸ δ’ ἄρρεν τῇ μήτρᾳ, καὶ πάλιν τῆς πρὸς τοὺς προγόνους ὁμοιότητος, ἐτὶ δὲ διὰ τῶν αἰτίαν ὅτε μὲν ἄνθρωπος μὲν τούτων δ’ οὔθεν προσόμοιος, ὅτε δὲ προδύν οὕτως τέλος οὐδὲ ἄνθρωπος ἀλλὰ ζῷον τι μόνον φαίνεται τὸ 10 γιγνόμενον, ἀ δὴ καὶ λέγεται τέρατα.

Καὶ γὰρ ἐχόμενον τῶν εἰρημένων ἐστὶν εἰπεῖν περὶ τῶν τοιούτων τὰς αἰτίας. τέλος γὰρ τῶν μὲν κινήσεων λυομένων, τῆς δ’ ὑλῆς οὐ κρατουμένης, μένει τὸ καθόλου μᾶλιστα· τοῦτο δ’ ἐστὶ τὸ ζῷον.

¹ secl. A.-W. 2 cupBaive. PSYZ.
² συμβαίνει PSYZ.

* Because it can be restated in Aristotelian terminology, as he goes on to show.
blend together a large number of juices into one fluid, and then take off some of this mixture; in doing so he could take off not always an equal amount of each juice, but sometimes more of this one, sometimes more of that, and sometimes he might take some of one and nothing at all of another: So, they say, it is with the semen, which is a mixture of a large number of ingredients; and in appearance the offspring takes after that parent from whom the largest amount is derived. This theory is obscure, and at many points a sheer fabrication. At the same time, it aims at a more satisfactory statement, viz., that this "seed-aggregate" is something that exists not in actuality, but only potentially, since it cannot exist in actuality, whereas it can exist potentially.

Still it is not easy, by stating a single mode of cause, to explain the causes of everything,—(1) why male and female are formed, (2) why female offspring often resembles the father and male offspring the mother, and again (3) the resemblance borne to ancestors, and further (4) what is the cause why sometimes the offspring is a human being yet bears no resemblance to any ancestor, sometimes it has reached such a point that in the end it no longer has the appearance of a human being at all, but that of an animal only—it belongs to the class of monstrosities, as they are called.

And indeed this is what comes next to be treated Monstrosities after what we have already dealt with—the causes of monstrosities, for in the end, when the movements (that came from the male) relapse and the material (that came from the female) does not get mastered, what remains is that which is most "general," and this is the (merely) "animal." People say that the
769 b

to de gunvomeven kriou kefalhin fasin η boos exeiv, 15 kai en tois allous omois eterou zovon, moschon paidos kefalhin η probaton boos. taute de panta sumbainei men dia tas proeiremenvas aitias, esti δ' outhev on lergeous, all' eoukota monon' opter gynetai kai μη pephepmewn. dido pollakis oi skopotonotes eikazousi twon μη kalon enious tous 20 mewn aigl fuvouni pūr, touς δ' oii kuriptoni. fusioynomwv de tis anige pāsas1 eis δuo η trion zwmw² oψies, kai synepide pollakis leγwv. esti δ' estin adyvanot gigneσhais terras touiutov, eterov en eterw zwmov, deplousin oι χρονοι tis κυνησωs polv diaferontes anbropov kai probatov kai 25 kynos kai boos' adyvanot δ' ekastov genesthai μη kata tous oikeious chronous.

Ta mēn oin touiuton ton trōpos lēgetai tωv tērattov, ta de τω polumerη tηn morphiν exein, polupoda kai polukēfala givomena.

Pāreγyus δ' oii logoi tηs aitias kai paraπλησiou trōpos tivn eisin oi te peri tωn tērattov kai oι peri tωn anapṭhroν zwmov' kai γar to terras anapthri tis estin.

IV Dēmokritos mewn oinon efhse gigneσhais ta tērata dia to δuo gonas πίπτειν,3 tηn mewn proteron orμησαsan4 tηn δ' υστερον, †και5 tauntηn εξελθουσαν6

1 pāntas P.
2 η trion zwmov P: zwmov η trion vulg.
3 (symp)πίπτειν Diels. 4 et non egredientem add. Gul.
5 υφ' ἢς και P (a quo et hanc egredientem Gul., teste Bussemaker).
6 επελθουσαν Diels.
offspring which is formed has the head of a ram or an ox; and similarly with other creatures, that one has the head of another, e.g., a calf has a child's head or a sheep an ox's head. The occurrence of all these things is due to the causes I have named; at the same time, in no case are they what they are alleged to be, but resemblances only, and this of course comes about even when there is no deformation involved. Thus, humorists often compare those whose strong point is not good looks in some cases with a fire-spouting-goat, in others with a butting ram; and there was a physiognomist who in his lectures used to show how all people's faces could be reduced to those of two or three animals, and very often he carried conviction with his audience. It is however impossible for a monstrosity of this type to be formed (i.e., one animal within another), as is shown by the gestation-periods of man, sheep, dog, and ox, which are widely different, and none of these animals can possibly be formed except in its own proper period.

This, then, is one sort of "monstrosity" we hear spoken of. There are others which qualify for the name in virtue of having additional parts to their body, being formed with extra feet or extra heads.

The account of the cause of monstrosities is very close and in a way similar to that of the cause of deformed animals, since a monstrosity is really a sort of deformity.

Now Democritus explained the formation of monstrosities thus. Two semens fall into the uterus, one of them having started forth earlier and the other later, and the second when it has gone out goes through the first.  

* See Diels, Vorsokr. 68 A 146.
λθεῖν ἐἰς τὴν ύστεραν ὥστε συμφύεσθαι καὶ ἐπαλλάττειν τὰ μόρια. [ταῖς δ’ ὄρνισι ἐπεὶ συμβαίνει ]

35 ταχεῖαν γίνεσθαι τὴν ὀχέιαν ἀεί, τὰ τ’ ὥλα καὶ τὴν χρόνα αὐτῶν ἐπαλλάττειν φησίν.] εἰ δὲ συμβαίνει ἐξ ἐνὸς σπέρματος πλεῖον γίνεσθαι καὶ μιᾶς συνουσίας, ὅπερ φαίνεται, βλέπων μὴ κύκλω περιείναι παρέντας τὴν σύντομον. τοῖς γὰρ τουτοῖς μάλιστ’ ἀναγκαῖον τούτῳ συμβαίνειν ὅταν μὴ διακριθῶσιν ἀλλ’ ἀμα τὰ σπέρματα ἐλθοῦσιν. εἰ 5 μὲν οὖν αἰτίασασθαι δεῖ τὴν ἀπὸ τοῦ ἀρρενοῦ γονῆν, τοῦτον ἀν τὸν τρόπον εἰπή λεκτέον. ὡς δὲ μᾶλλον τὴν αὐτίαν οἰήτεον ἐν τῇ ὕλῃ καὶ τοῖς συνισταμένοις κυήμασιν εἶναι. διὸ καὶ γίνονται τὰ τουάτα τῶν τεράτων ἐν μὲν τοῖς μονοτόκοις σπάνια πάμπαν, ἐν δὲ τοῖς πολυτόκοις μᾶλλον, καὶ μάλιστ’ ἐν ὄρνοις, τῶν δ’ ὄρνιθων ἐν ταῖς ἀλεκτορίσιν: αὐταὶ γὰρ πολυτοκοῦσιν, οὐ μόνον τῷ πολλάκις τίκτεω ὡσπερ τὸ τῶν περιστερῶν γένος, ἀλλὰ καὶ τῷ πολλὰ ἀμα ἐχειν κυήματα καὶ πάσαν ὃραν ὀχέυεσθαι. διὸπερ καὶ πολλὰ δίδυμα τίκτυσιν.

1 edh's pro eltheiv E.
2 loc. corrupt. monet Platt. quia duo spermata cadunt in matricem, et prius cadit unum sperma et permansit et non exivit (et non egredientem habet Gul. vers.), deinde continuatur cum secundo spermate remanente etiam in matrice, et sic, etc. Σ.
3 seclusi. locum sensu carere monet Platt. pro αἰ Aldus habet ἂφειλ. credo haec de avibus dicta ex adnot. quae ad 770 a 9 seqq., al. locc., spectaverit irrepsisse; conferas 717 b 29.

This sentence, as Platt points out, is corrupt. The general sense is clear. I have given Scot’s translation in the apparatus criticus.
GENERATION OF ANIMALS, IV. iv.

into the uterus,† with the result that the parts grow on to one another and get thrown into disorder. [In the case of birds, since copulation is a quick business with them always, the eggs and their colour as well, he says, get thrown into disorder.]‡ But if it is a fact that several offspring are formed from one semen and from one act of copulation, as is evidently the case, we should do better not to neglect the shortest route and go a long way round, since in cases of this sort it is absolutely necessary that this should happen when the semens have not been separated but proceed together.§ Now if we are really obliged to refer the cause to the semen that comes from the male, then, I suppose these are the lines on which we should make our explanation; but from every point of view we ought preferably to hold that the seat of the cause is the material and in the fetations as they take shape. And that too explains why monstrosities of this sort, while they occur very seldom in animals that produce one offspring only, occur oftener in those that are prolific, and most of all in birds, and specially in the common fowl. This species is prolific, not only in laying eggs frequently, as the pigeon tribe does, but also in carrying many fetations at once and in copulating at every season of the year. Hence also fowls lay many twin-eggs,

† This sentence (which may be a note on 770 a 15 ff.) seems to be from the same author as the interpolation at 717 b 29: the speed of birds' copulation obviously was a favourite point with him, but it has nothing to do either with this passage or with that in Bk. I. In the present passage, birds are introduced later by Aristotle (a 10).

‡ And this is a contingency for which Democritus's explanation does not allow.

§ Supplied by the female.

* For monstrosities, see references, p. xi.
15 συμφύεται γάρ διὰ τὸ πλησίον ἅλληλων εἶναι τὰ κυήματα, καθάπερ ἐνίοτε πολλὰ τῶν περικαρπίων. τούτων δὲ ὅσων μὲν ἂν αἱ λεκίθιοι διορίζονται κατὰ τὸν ὕμενα, δύο γίνονται νεοττοί κεχωρισμένοι, περιττῶν οὐδὲν ἔχοντες. ὅσων δὲ συνεχεῖς καὶ μὴ διείργει μηθέν, ἐκ τούτων οἱ νεοττοὶ γίνονται
20 τερατώδεις, σώμα μὲν καὶ κεφαλή μίαν ἔχοντες, σκέλη δὲ τέτταρα καὶ πτέρυγας, διὰ τὸ τὰ μὲν ἀνωθεν ἐκ τοῦ λευκοῦ γίνεσθαι καὶ πρότερον, ταμιευμένης ἐκ τῆς λεκίθου τῆς τροφῆς αὐτοῖς, τὸ δὲ κάτω μόριον υστερίζειν μέν, τὴν δὲ τροφὴν εἶναι μίαν καὶ ἀδιόριστον.

"Φημὶ δὲ καὶ ὅφις ὑπὰται δικέφαλος διὰ τὴν
25 αὐτὴν αἰτίαν: ὄστοκεί γὰρ καὶ πολυτοκεὶ καὶ τοῦτο τὸ γένος. σπανιώτερον δὲ τὸ τερατώδες ἐπ' αὐτῶν διὰ τὸ σχῆμα τῆς υστέρας. στοιχηδὸν γὰρ κεῖται τὸ πλήθος τῶν ψών διὰ τὸ μῆκος αὐτῆς. καὶ περὶ τὰς μελίττας καὶ τοὺς σφῆκας οὐδὲν γίνεται τοιοῦτον· ἐν κεχωρισμένος γὰρ κυτταρίοις
30 ὁ τόκος ἐστὶν αὐτῶν. περὶ δὲ τὰς ἀλεκτορίδας τούναντιόν συμβέβηκεν, ἣ καὶ δῆλον ὡς ἐν τῇ ὕλῃ τῆς αἰτίαν δεὶ νομίζειν τῶν τοιούτων· καὶ γὰρ τῶν ἄλλων ἐν τοῖς πολυτόκοις μᾶλλον. διὸ ἐν ἀνθρώπῳ ἦττον· ὡς γὰρ ἐπὶ τὸ πολὺ μονοτόκον ἔστι καὶ τελειογόνον, ἐπεὶ καὶ τούτων ἐν οἷς τόποις
35 πολύγονοι αἱ γυναῖκες εἰςι, τούτῳ συμβαίνει μᾶλ-

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a i.e., yolk only, not white as well; and as there are two yolks these parts are formed double. For the distinction between "nutritive" (i.e., formative) and "growth-promoting" nourishment, see 744 b 32 ff. Cf. also 751 b 2 ff.

b Not huddled up together.
since the fetations, on account of being situated close to each other, grow on to each other, just as many fruits sometimes do. Of these twin-eggs, those in which the yolks are kept apart by the membrane develop into two separate chicks, and there is nothing extraordinary about them; those in which the yolks are continuous, with nothing to hold them apart, give rise to chicks that are monstrosities: they have one body and one head, but four legs and wings, the reason for which is that the upper parts of the body are formed out of the white and before the rest, the nourishment being dispensed to them from the store in the yolk, whereas the lower part (a) is formed afterwards, (b) its nourishment is uniform and homogeneous.

A snake, too, has been seen with two heads, and the cause is the same—this also is a class of animal which lays eggs and is prolific. Monstrosities occur less frequently, however, with snakes owing to the shape of their uterus, in which, on account of its length, the numerous eggs lie one after another in a row. Nothing of this kind occurs with bees and wasps, because their offspring are laid in separate cells. With the common fowl, however, the opposite is the case—a fact which clearly goes to show that we are bound to hold that the cause of such things is in the material, since with other animals too they occur more frequently in those that are prolific. Hence they occur less frequently in human beings, for the offspring which these produce is as a rule one in number, and it is perfected by the time of birth, since even in this species the occurrence of monstrosities is more common in those regions where the women are
λόν, ὀδόν περὶ Ἀὐγυπτον. ἐν δὲ ταῖς αἱ ἑ ὑ ῳς προβάτοις γίνεται μᾶλλον· πολυτικώτερα γάρ ἐστιν. ἔτι δὲ μᾶλλον ἐν τοῖς πολυσχίδεσιν· πολυτόκα γάρ ἐστι τὰ τοιαῦτα¹ τῶν ζῶν καὶ οὐ τελειογόνα, καθάπερ ἦ κύων· τὰ γὰρ πολλὰ τίκτει τυφλά τούτων. δὴ ἦν δὲ αὐτίαν τοῦτο συμβαίνει καὶ δὲ ἦν αὐτίαν πολυτοκοῦσιν, ὅστε τοῦτο λεκτέον. ἄλλα πρωδοποίηται τῇ φύσιν [πρὸς]² τὸ τερατοτεκίν τῶν³ μὴ γεννᾶν ὄμοια διὰ τὴν ἀτέλειαν. ἔστι δὲ καὶ τὸ τέρας τῶν ἀνομοίων. διόπερ ἐπαλλάττει τούτῳ τὸ σύμπτωμα τοῖς τοιοῦτοις τὴν φύσιν. ἐν γὰρ τούτοις μάλιστα γίνεται καὶ τὰ μετάχωρα καλούμενα. ταῦτα δὲ ἐστὶ κατὰ τῖ πεπονθότα τερατώδες· τὸ γὰρ ἐκλείπειν ἥ προσεῖναι τὶ τερατώδες· ἔστι γὰρ τὸ τέρας τῶν παρὰ φύσιν [τι],⁴ παρὰ φύσιν δὲ οὐ πάσαν· ἄλλα τὴν ώς ἐπὶ τὸ πολὺ· περὶ γὰρ τὴν ἀεὶ καὶ τὴν ἐξ ἀνάγκης οὐθὲν γίνεται παρὰ φύσιν, ἄλλ' ἐν τοῖς ώς ἐπὶ τὸ πολὺ μὲν οὕτω γινομένους, ἐνδεχομένους δὲ καὶ ἄλλως, ἐπεὶ καὶ τούτων ἐν ὀσοὶς συμβαίνει παρὰ τὴν τάξιν μὲν ταῦτην, ἀεὶ μέντοι μὴ τυχόντως, ἢττον εἰναι δοκεῖ τέρας διὰ τὸ καὶ τὸ παρὰ φύσιν εἰναι τρόπον τινά κατὰ


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ᵃ Cf. H.A. 584 b 7, 31; the passage in Hippocrates, π. ἀέρων ὑδάτων τόπων 12 (ii. 54 Littré) τὰ τε κτίνεα τίκτειν τε πυκνότατα καὶ ἐκτρέφειν κάλλιστα may refer to Egypt and Libya. ᵇ Ch. 6 below. ᶜ 771 a 18 ff. ᵈ Viz., which produce imperfect offspring. ᵉ See 749 a 2. ᶠ Cf. 772 a 35, etc. ᵍ See Introd. § 9.
prolific—in Egypt, for instance. Monstrosities occur more frequently in goats and sheep, because they are more prolific; and still more frequently in the fissipede animals, because animals of this sort are prolific and the offspring is not perfected when born (e.g., the dog)—most of these creatures' young, of course, are born blind. The cause why this occurs and the cause why they are prolific must be stated later. But the way to the production of monstrosities has been already prepared for Nature by the fact that they generate offspring which, owing to its imperfect state, is unlike its parents:—for monstrosities come under the class of offspring which is unlike its parents. And that is why this particular accident extends its range to affect animals of that nature, and, to bear this out, it is among these animals especially that metachoira as they are called occur. These metachoira are creatures which have in some respect undergone some "monstrous" affection, since the lack of any part or the presence of an extra part is such an affection. A monstrosity, of course, belongs to the class of "things contrary to Nature," although it is contrary not to Nature in her entirety but only to Nature in the generality of cases. So far as concerns the Nature which is always and is by necessity, nothing occurs contrary to that; no; unnatural occurrences are found only among those things which occur as they do in the generality of cases, but which may occur otherwise. Why, even in those instances of the phenomena we are considering, what occurs is contrary to this particular order, certainly, but it never happens in a merely random fashion; and therefore it seems less of a monstrosity because even that which is contrary to Nature is, in a
φύσιν, ὅταν μὴ κρατήσῃ τὴν κατὰ τὴν ὑλὴν ἥ 
κατὰ τὸ εἶδος φύσις. διόπερ οὔτε τὰ 
τουαῦτα τέρατα λέγουσιν, οὔτ' ἐν τοῖς ἄλλοις ἐν ὧνοις εἰσδῆ 
tι γίνεσθαι, καθάπερ ἐν τοῖς περικαρπίοις. ἔστι 
20 γάρ τις ἄμπελος ἢν καλοῦσι τινὲς κάπνεον, ἥ, ἂν ἐν ἕνεγκη 
μέλανας βότρυνας, 2 οὐ κρίνουσι τέρας διὰ τὸ 
πλειστάκις εἰσδεῖναι ταύτην τούτῳ ποιεῖν. αὖτιν 
δ' ὅτι μεταξὺ λευκῆς ἐστὶ τὴν φύσιν καὶ μελαίνης, ἢστ' 
οὐ πόρρωθεν ἡ μετάβασις οὐδ' ὁστεράνει 
παρὰ φύσιν' οὐ γάρ εἰς ἄλλην φύσιν.

25 Ἐν δὲ τοῖς πολυτόκοις ταύτα 3 συμβαίνει διὰ τὸ 
5 τὴν πολυτοκίαν ἐμποδίζειν 6 τὰς τελειώσεις 
ἀλλήλων καὶ τὰς κινήσεις τὰς γεννητικὰς. 

Περὶ δὲ τῆς πολυτοκίας καὶ τοῦ πλεονασμοῦ τοῦ 
τῶν μερῶν, καὶ τῆς ὀλγοτοκίας καὶ μονοτοκίας 
30 καὶ τῆς ἔνδειας τῶν μερῶν, ἀπορήσειν ἃν ὑπ. 
γίνεται γὰρ ἐνίοτε τὰ μὲν πλείους ἔχοντα δακτύ 
λους, τὰ δ' ἕνα μόνον, καὶ περὶ τὰ ἀλλα μέρη 
τὸν αὐτὸν τρόπον· καὶ γὰρ πλευνάζει καὶ κολοβά 
γίνεται, τὰ δὲ καὶ δύο ἔχοντα αἴδοια, τὸ μὲν ἄρρενος 
τὸ δὲ θήλεος, καὶ ἐν ἀνθρώπῳ καὶ μάλιστα 
35 περὶ τὰς αἴγας. γίνονται γὰρ ἃς καλοῦσι τραγαίνας 
διὰ τὸ θήλεος καὶ ἄρρενος ἔχειν αἴδοιαν· ἡδὴ δὲ 
καὶ κέρας αἷς ἔχουσα ἐγένετο πρὸς τῷ σκέλει.

1 η Sus. 2 βότρυνας PZ: βότρυς vulg. 
3 ταύτα A.-W. (ταύτα τε Aldus): ταύτα τε vulg.: τε om. Z: 
tépara coni. A.-W. 
4 διὰ Z: καὶ διὰ vulg. 6 ἐμποδίζει P. 

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a As it can be represented as a case of one "nature" failing to control another "nature," it can be termed "in accordance with nature." See Introd. § 14.

b Cf. Theophrastus, Hist. Plant. II. 3. 2, where it is stated that the μάντεις do not consider the vagaries of this plant
way, in accordance with Nature (i.e., whenever the "formal" nature has not gained control over the "material" nature). Hence, people do not call things of this sort monstrosities any more than they do in the other cases where something occurs habitually—as happens with fruit. Thus, there is a certain sort of vine—"smoky" is the name some people give it;—and if it bears black grapes they do not reckon it as a monstrosity, because it often and habitually does this. The reason is that it is intermediate in its nature between white and black, and so the alteration is quite small and not really contrary to nature, because it is not an alteration to a different nature.

These things, then, occur in the case of the animals which produce numerous young, because the numerous offspring which are produced hamper each other's being brought to perfection and also the movements which effect generation.

A puzzle may be raised about this production of numerous offspring and the redundancy of parts, and the production of few or one offspring and the deficiency of parts: sometimes animals are born having too many toes, some having one only; and the same with the other parts: some have too many; some are mutilated; some actually have two organs of generation, one male and the other female. This happens with human beings, and with goats especially. Goats are born which are called tragainai on account of their possessing both male and female organs of generation. We have also had an instance of a goat being born that had a horn on its leg. Alterations to be sufficiently unusual or unnatural to be of any teratological significance.

\begin{flushright}
Hermaphrodites.
\end{flushright}
γίνονται δὲ μεταβολαὶ καὶ πηρώσεις καὶ περὶ τὰ ἐντὸς μόρια, τῷ ἡ μὴ ἔχειν ἐνα ἡ κεκολοβωμένα ἔχειν καὶ πλεῖω καὶ μεθεστῶτα τοὺς τόπους. καρδίαν μὲν οὖν οὐθὲν πώποτε ἐγένετο ζῴον οὐκ ἔχον, σπλήνα δὲ οὐκ ἔχον, καὶ δύο ἔχον, καὶ νεφρῶν 5 ἔνα· ἦπαρ δ' οὐκ ἔχον μὲν οὐθέν, οὐχ οἶλον δὲ ἔχον. ταῦτα δὲ πάντα ἐν τοῖς τελειώθεισι καὶ ζώσιν. εὐρίσκεται καὶ χολήν οὐκ ἔχοντα, πεφυκότα ἔχειν· τὰ δὲ πλεῖους ἔχοντα μιᾶς. ἦδη δ' ἐγένετο καὶ μεθεστήκότα κατὰ τόπον, τὸ μὲν ἦπαρ ἐν τοῖς ἀριστεροῖς, ὁ δὲ σπλήν ἐν τοῖς δεξιοῖς. 10 καὶ ταῦτα μὲν ἔν γε τετελειμένους ὄπται τοῖς ζῷοις, ὥσπερ εἴρηται· ἐν δὲ τοῖς τυκτομένοις ἔχοντα πόλλην καὶ παντοδαπήν ταραχήν. τὰ μὲν οὖν μικρὸν παρεκβαίνοντα τὴν φύσιν ζήν εἰσεθεν, τὰ δὲ πλείον οὐ ζήν, ὅταν ἐν τοῖς κυρίοις τοῦ ζήν γένηται τὸ παρὰ φύσιν.

Ἡ δὲ σκέψις ἐστὶν ἡ περὶ τούτων πότερον τὴν 15 αὐτὴν αἰτίαν δεῖ νομίζειν τῆς μονοτοκίας καὶ τῆς ἐν- δείας τῶν μερῶν καὶ τοῦ πλεονασμοῦ καὶ τῆς πολυ- τοκίας ἡ μὴ τῆς αὐτῆς.

Πρῶτον μὲν οὖν διὰ τί τὰ μὲν ἐστὶν πολυτόκα τὰ δὲ μονοτόκα, τοῦτ' ἄν τις δόξειν εὐλόγως θαυμάζειν. τὰ γὰρ μέγιστα μονοτόκα τῶν ζῴων 20 ἐστίν, οἷον ἐλέφας κάμηλος ὑπὸς καὶ τὰ μώνυχα· τούτων δὲ τὰ μὲν μείζω τῶν ἄλλων, τὰ δὲ πολὺ

1 sic Bekker: γεννωμένοι O marg.*: in filiis Σ: εἰρημένοι PSYZ.

a i.e., have passed beyond the embryonic stage, have reached the end of their period of development.

b For a discussion of this see P. A. Bk. IV, ch. 2.

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tions and deformations occur in respect of the inward parts too; animals either lack certain parts, or have them in a mutilated form, or have too many of them, or in the wrong places. No animal, it is true, has ever been born without a heart, but there have been animals without a spleen, and with two spleens, and with one kidney; none without any liver at all, but certainly with an incomplete one. These phenomena are found in animals that are perfect and living. We find, also, animals with no gall-bladder which naturally should have one; others with more than one. Instances have occurred of organs in the wrong places: the liver on the left side and the spleen on the right. These things, as I said, have been observed among animals which have reached perfect growth; among newly born animals instances have been seen exhibiting great and varied confusion. Those which depart only slightly from the natural usually live; those which depart more than that do not—i.e., when their unnatural conformation lies in the parts that control the creature’s life.

The point about these which we have to consider is the following. Ought we to hold that one and the same cause is responsible for the production of a single offspring and the deficiency in the parts, and also for the production of many offspring and the redundancy in the parts, or not?

To begin, then, first of all, with the fact that some animals produce many offspring, others a single one only. Surely surprise at this is very reasonable, as it is the largest of the animals which produce one only, e.g., the elephant, the camel, the horse and those with uncloven hoofs; of these, some are larger than
διαφέρει κατὰ τὸ μέγεθος. κύριν δὲ καὶ λύκος καὶ τὰ πολυσχιδῆ πάντα σχεδὸν πολυτόκα,\(^1\) καὶ τὰ μικρὰ τῶν τοιούτων, οἷον τὸ τῶν μυὼν γένος. τὰ δὲ διχηλὰ ὀλιγοτόκα πλὴν ὑὸς. αὐτῇ δὲ τῶν 25 πολυτόκων ἔστὶν. εὐλογον γὰρ τὰ μὲν μεγάλα πλεῖω δύνασθαι γεννᾶν καὶ σπέρμα φέρειν πλεῖον. αὐτίον δ’ αὐτῷ τὸ θαυμαζόμενον τοῦ μὴ θαυμαζέων. διὰ γὰρ τὸ μέγεθος οὐ πολυτοκοῦσιν ἢ γὰρ τροφὴ καταναλίσκεται τοῖς τοιούτοις εἰς τὴν αὔξησιν τοῦ σώματος. τοῖς δὲ ἐλάττωσιν ἀπὸ τοῦ μεγέθους ἡ 30 φύσις ἀφελοῦσά\(^2\) πρὸς τὸ περίττωμα προστίθησιν τὸ σπερματικὸν τὴν ὑπεροχὴν. ἔτι δὲ τὸ γεννῆσαν σπέρμα πλεῖον μὲν τὸ τοῦ μείζονος ἀναγκαῖον εῖναι, μικρὸν δὲ τὸ τῶν ἐλαττῶνων. πολλὰ μὲν οὐν\(^3\) μικρὰ γένοιτ’ ἂν ἐν ταύτῳ, μεγάλα δὲ πολλὰ χαλέπον. [τοῖς δὲ μέσοις μεγέθεσι τὸ μέσον 35 ἀπέδωκεν ἡ φύσις. τοὺς μὲν οὖν τὰ μὲν εἶναι μεγάλα τῶν ἔρων τὰ δ’ ἐλάττων τὰ δὲ μέσα πρὸ- τερον εἰρήκαμεν τὴν αὐτίαν μονοτόκα δὲ, τὰ δ’ ὀλιγοτόκα, τὰ δὲ πολυτόκα τῶν ἔρων ἔστὶν.]\(^4\) ὡς μὲν ἐπὶ τὸ πολὺ τὰ μὲν μῶνυχα μονοτόκα, τὰ δὲ διχηλὰ ὀλιγοτόκα, τὰ δὲ πολυσχιδῆ πολυτόκα. τούτου δ’ αὐτίον ὅτι ὡς ἐπὶ τὸ πολὺ τὰ μεγέθη

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1 σ. π. Ρ.: π. σ. vulg.
2 ἀφελοῦσα PS: ἀφαίρεσα vulg.
3 οὖν PSY: οὖν καὶ vulg.
4 seclusi: om. Σ.
the other animals, some are really outstanding in respect of size. The dog, on the other hand, and the wolf, and practically all the fissipede animals produce many offspring; even small animals of this class do so, such as the mouse family. The cloven-hoofed animals produce few offspring, except the pig, which is among those that produce many. As I said, this is surprising, because we might have expected the large animals to be able to generate more offspring and to produce more semen. But the very thing that surprises us is the reason why we should not be surprised. Their size is the very reason why they do not produce many offspring, because in animals of this sort the nourishment gets used up to supply the growth of the body, whereas in the case of the smaller animals, Nature takes away from their size and adds the surplus on to the seminal residue. Further, the generative semen of a larger animal must of necessity be greater in bulk,\(^\text{a}\) and that of the lesser ones small. Also, though many small ones may very well be formed in one place, it is difficult for many large ones to be. [To the intermediate sizes Nature has allotted the intermediate number. As for the fact that some animals are large, some smaller, and some intermediate, we have stated the cause of this earlier.]\(^\text{b}\) For the most part it is the solid-hoofed animals which produce a single offspring, the cloven-hoofed animals which produce few, and the fissipede animals which produce many. The reason for this is that for the most part the distinction of

\(^{a}\) But this pro rata merely; so that a large animal has no net advantage over a small one in this respect.

\(^{b}\) The preceding words seem to be irrelevant; those which follow immediately in the Greek cannot be construed, and I have omitted them from the translation.
5 διώρισται κατὰ τὰς διαφορὰς ταύτας. οὐ μὴν ἔχει
g' οὖν ἐπὶ πάντων· αὐτῶν γὰρ μέγεθος καὶ
µικρότης τῶν σωµάτων τῆς ὁλιγοτοκίας καὶ πολυ-
tοκίας, ἀλλ' οὐ τὸ µόνων ἡ πολυσχίδες ἡ διχήλων
eἶναι τὸ γένος. τούτου δὲ µαρτύριον· ὁ γὰρ ἑλέφας
µέγιστον τῶν ζύων, ἔστι δὲ πολυσχίδες, ἢ τε
10 κάµηλος διχήλων τῶν λοιπῶν µέγιστον ὃν. οὐ
µόνον δ' ἐν τοῖς πεζοῖς ἀλλὰ καὶ ἐν τοῖς πτηνοῖς
καὶ ἐν τοῖς πλωτοῖς τὰ µὲν µεγάλα ὁλιγοτόκα
ἔστι τὰ δὲ µικρὰ πολυτόκα, διὰ τὴν αὐτήν αἰτίαν.
ὁµοίως δὲ καὶ τῶν φυτῶν οὐ τὰ µέγιστα φέρει
πλείστον καρπόν.
15 Διὰ τί µὲν οὖν τῶν ζύων τὰ µὲν πολυτόκα τὰ
δ' ὁλιγοτόκα τὰ δὲ µονοτόκα¹ τὴν φύσιν ἔστιν,
εἰρηταί· τῆς δὲ νῦν ῥηθείσης ἀπορίας µάλλον ἂν
tις εὐλόγως² θαυµάσειν ἐπὶ τῶν πολυτοκοῦντων,
ἐπειδὴ φαίνεται πολλάκις ἀπὸ µιᾶς χείεις κυϊκό-
µενα τὰ τοιαῦτα τῶν ζύων. τὸ δὲ σπέρμα τὸ
tοῦ ἀρρενοῦ, εἰτε συµβάλλεται πρὸς τὴν ὑλὴν
20 µόριον γινόµενον τοῦ κυήµατος καὶ τῷ τοῦ θέλεω
σπέρµατι µυγνύµενον, εἰτε καὶ µὴ τούτον τὸν
tρόπον, ἀλλ' ὁσπέρ φαµὲν συνάγον καὶ δη-
µουργοῦν τὴν ὑλὴν τὴν ἐν τῷ θήλει καὶ τὸ
περίττωµα τὸ σπερµατικὸν, καθάπερ ὁ ὁπὸς τὴν
ὑγρότητα τοῦ γάλακτος, διὰ τίνα ποτ' αἰτίαν οὐχ
25 ἐν ἀποτελεῖ ζύων µέγεθος ἔχον, ὁσπέρ ἑνταῦθα
ὁ ὁπὸς;³ (ἀλλ' ἐν τούτῳ τῷ περίττωµατι πλείω

¹ τὰ δὲ µονοτόκα P: om. vulg. ² εὐλόγως P: om. vulg.
³ ὁσπέρ . . . ὁπὸς fortasse secludenda.
sizes corresponds to these differences. At the same time, this does not hold good of all of them, because the reason for their producing few or many offspring is the size, great or small, of their bodies, not the fact that that particular kind of animal is cloven- or solid-hoofed or is fissipede. Here is a proof of this. The elephant is the biggest of the animals, but it is fissipede; the camel, which is the next biggest, is cloven-hoofed. And it is not only among the animals that walk but also among those that fly and swim that the big ones produce few offspring and the small ones produce many; and the cause is the same. Similarly, too, it is not the biggest plants that bear the most fruit.

We have stated why the nature of some animals is to produce many offspring, that of others to produce few, that of others to produce one only. So far as the puzzle which has now been mentioned is concerned, one might rather be justifiably surprised in the case of those animals which produce many offspring, in view of the fact that animals of this sort, as we see, often conceive as the result of one act of copulation. Now it may be that the semen of the male contributes to the material (in the female) by becoming part of the fetation and by mixing with the semen of the female; or it may be that it does not act in this way, but, as we hold, acts by concentrating and fashioning the material in the female, i.e., the seminal residue, just as fig-juice acts upon the fluid portion of the milk; but whichever of these views is right, what on earth is the cause why the semen does not turn out one single animal of a fair size, just as the fig-juice acts in our example, (but that instead several off-

\[a\] Cf. 767 b 17, 772 b 32.  
\[b\] See 737 a 15.
ARISTOTLE

γίνεται; 1 [οὐ κεχώρισται τῷ συνιστάναι2 ποσόν τι,3 ἀλλὰ δοσθηκέν ἄν εἰς πλείων ἠλθη καὶ πλείων, τοσούτῳ τὸ πηγυμενὸν ἐστὶ μείζον.] 4 τὸ μὲν οὖν ἔλκειν φάναι τούς τόπους τῆς ύστερας τὸ σπέρμα, καὶ διὰ τοῦτο πλείω γίνεσθαι, διὰ τὸ τῶν τόπων πλήθος καὶ τὰς κοτυληδόνιας5 οὐχ ἐν οὕσας,6 οὔθέν

30 ἐστιν· ἐν ταύτῃ γὰρ γίνονται τόπω τῆς ύστερας δύο πολλάκις, ἐν δὲ τοῖς πολυτόκοις, όταν πληρωθῇ τῶν ἐμβρύων, ἐφεξῆς κείμενα φαίνεται· τοῦτο δὲ δῆλον ἐκ τῶν ἀνατομῶν ἐστιν. ἀλλὰ ὁσπερ καὶ τελευμένων τῶν ζῴων ἐστιν ἐκαστοῦ τι μέγεθος καὶ ἐπὶ τὸ μεῖζον καὶ ἐπὶ τὸ ἐλαττον, ὅν οὔτ' ἀν

35 μεῖζον γένοιτο οὐτ' ἐλαττον, ἀλλ' ἐν τῷ μεταξὺ διαστήματι τοῦ μεγέθους λαμβάνουσι πρὸς ἀλληλα τὴν ὑπεροχήν καὶ τὴν ἐλλευψίν, καὶ γίνεται μεῖζων ο ὁ ἐλάττων ἀνθρώπων καὶ τῶν ἄλλων ζῴων ὅτι οὐ, οὔτω καὶ ἐξ ἂς γίνεται ὑλὴς σπερματικῆς, οὐκ ἐστιν ἀόριστος οὔτ' ἐπὶ τὸ πλεῖον οὔτ' ἐπὶ τὸ ἐλαττον, ὅστ' ἐξ ὁποσχοῦν γίνεσθαι τῷ πλῆθει.

5 οὕσα οὖν τῶν ζῴων διὰ τὴν εἰρημενὴν αὐτίαν πλεῖον προτεταὶ περίττωμα ἡ εἰς ἐνὸς ζῷου ἀρχήν, οὐκ

1 talia desideraverat Platt, ego supplevi (sed generantur in illa materia et superfluitate multi filii Σ).
2 τῶ (sic) συνιστάναι PZ, om. Y. 3 τι om. SZ.
4 procul dubio secludenda (cf. 772 a 22): om. Σ.
5 λέγουν addunt YS.
6 οὐκενονοσας Z. credo etiam διὰ τὸ ... οὕσας secludenda.

* The words supplied are necessary to complete the argument, as Platt points out; and they are in fact preserved in Scot's version (see app. crit.). They were no doubt ousted from the Greek text by the additional remarks about fig.
spring are formed out of that residue)\(^a\)? [It is not divided up owing to its causing a certain quantity of milk to set, but the more the amount of milk into which it is put and the more fig-juice there is, so much the greater is the amount that gets curdled.] It is sometimes said that the regions of the uterus draw the semen, and on that account several offspring are formed, because these regions are several in number and because the cotyledons\(^b\) are not a unity. This theory, however, has nothing in it, because often two embryos are formed in the same region of the uterus, and in the case of animals which produce many offspring, when the uterus is full of embryos, they can be seen lying in a row. This is clear from dissections. No; what happens is this. When animals are being perfected, there is a certain size for each, a limit of bigger and smaller; none will be formed either bigger or smaller than these sizes, but the excess or deficiency of size which they acquire as compared with one another lie within this interval between the two limits, and thus it is that one human being (or any other animal) is formed bigger and another smaller. In precisely the same way, the seminal material out of which (the embryo) is formed is not unlimited in either direction—the amount of it can be neither bigger nor smaller than certain limits; the embryo cannot be formed out of any casual amount of it. Thus, in the case of those animals which (on account of the cause stated) discharge more residue than is requisite for the principle juice, which appear to have formed part of a marginal note (cf. below 772 a 22 ff., with which passage they are obviously connected).

\(^a\) For the cotyledons, see above, Bk. II. 745 b end.
I suspect that this parenthesis may have come from a marginal annotation: as above.

See 737 a 15, 711 b 34. If 729 a 18, 767 a 16.

moral character: contemplation of virtue.

This P: om. vulg.

P: om. vulg. 2 om. vulg. 3 om. P.

See Bk. I, ch. 31 and Introd. §§ 26 ff.

See 729 a 18. Cf. 723 a 30, 767 a 16.

* See Bk. I, ch. 21 and Introd. §§ 26 ff.

† Cf. 729 a 18. ‡ Cf. 723 a 30, 767 a 16.

§ See 737 a 15; 771 b 24.

I suspect that this parenthesis may have come from a marginal annotation; cf. 771 b 24 above.

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of a single animal, it is not possible that the entirety of this should be used to form one embryo; on the contrary, as many are formed as is determined by the sizes proper to those animals. Nor again will the semen of the male or the dynamis residing in the semen put into shape anything that is greater or less than the natural size. Similarly, if the male emits more semen, or more dynamis in the semen (in cases where the semen gets divided up), the greatest possible amount will not make anything bigger (than the natural size), but on the contrary will dry the material up and destroy it. The parallel case of fire and water shows this. An increase in the amount of fire does not mean that the fire increases the heat of the water in the same ratio; on the contrary, there is a limit to the heat, and when that has been reached, you may increase the amount of fire, but the water does not continue to get hotter; instead it evaporates more, and finally disappears and dries up. Now since, as it seems, there must be some proportional relationship between the residue of the female and that which comes from the male (this applies where the males emit semen), in the case of those animals which produce many offspring the male at the outset emits semen which is able, when divided up into portions, to give shape to a number of fetations, while the female contributes enough material so that a number of fetations can take shape out of it. (The parallel instance of milk, which was cited, is not comparable, since, in the case of that which the semen's heat causes to take shape, not only quantity is involved but also quality, whereas in the case of the heat in the fig-juice and the rennet, quantity alone is involved.) This, then, is the reason why in those
γίνεσθαι τὰ κυήματα καὶ μὴ συνεχές ἐν ἐκ πᾶν-
των ἐν τοῖς πολυτόκοις τούτων αὐτῶν, ὅτι οὐκ ἐξ
ὀποσονοῦν γίνεται κύμμα, ἀλλ' ἐάν τε ὀλίγον ἦ,
οὐκ έσται, ἐάν τε πολὺ λιαν' ὠρισται γὰρ ἡ δύναμις
καὶ τοῦ πάσχοντος καὶ τῆς θερμότητος τῆς ποιού-
σης. ὀμοίως δὲ καὶ ἐν τοῖς μονοτόκοις καὶ με-
γάλοις τῶν ζύών οὐ πολλὰ γίγνεται ἐκ πολλοῦ
περιττάματος· καὶ γὰρ ἐν ἐκεῖνοις ἐκ ποσοῦ τίνος
ποσὸν τι τὸ ἐργαζόμενον ἐστὶν. οὐ προῖται μὲν
οὖν πλεῖον τοιαύτην ὠλὴν διὰ τὴν προειρημένην
αιτίαν· ἢν δὲ προῖται, τοσαύτη κατὰ φύσιν ἐστὶν
35 εἷς ἢς ἐν γίγνεται κύμμα μόνον. ἐάν δὲ ποτὲ πλεῖον
ἐλθῃ, διατοιχεῖ τότε. διὸ καὶ δοκεῖ τερατωδῆ τὰ
tοιαύτη εἶναι μάλλον, ὅτι γίγνεται παρὰ τὸ ὡς ἐπὶ
τὸ πολὺ καὶ τὸ εἰωθὸς. ὃ δὲ ἀνθρώπος ἐπαμφοτε-
ρίζει πάσιν τοῖς γένεσιν· καὶ γὰρ μονοτοκεῖ καὶ
πολυτοκεῖ ποτὲ καὶ ὀλυγοτοκεῖ, μάλιστα δὲ μονο-
tόκον τὴν φύσιν ἐστὶν, διὰ μὲν τὴν ὑγρότητα τοῦ
σώματος καὶ θερμότητα πολυτόκον, [τοῦ γὰρ σπέρ-
5 ματος ἡ φύσις ύγρᾷ καὶ θερμῇ.] διὰ δὲ τὸ μέγεθος
Ḵλυγοτόκον καὶ μονοτόκον. διὰ δὲ τοῦτο καὶ τοὺς
τῆς κυήσεως χρόνους μόνω τῶν ζύων ἀναμάλους
εἶναι συμβέβηκεν. τοῖς μὲν γὰρ ἄλλοις εἰς ἐστὶν
ὁ χρόνος, τοῖς δ' ἀνθρώποις πλείους· καὶ γὰρ
ἐπτάμηνα καὶ δεκάμηνα γεννῶνται καὶ κατὰ τοὺς
10 μεταξὺ χρόνους· καὶ γὰρ τὰ ὀκτάμηνα ζῆ μὲν,
ὑπτοῦν δὲ. τὸ δ' αὐτίων ἐκ τῶν νῦν λεχθέντων

1 τοῦτ', P: τοῦτ', aucto vulg.
2 ποτε hic P, post ὀλυγοτοκεi vulg.
3 τοῦ . . . θερμῆ secl. Platt.
animals which produce many offspring the fetations are many in number and a single continuous one does not result instead of many—viz., a fetation is not formed out of any casual quantity: if there is too little or too much, none will be formed, because there is a definite limit set both to the dynamis of the material which is acted upon and to that of the heat which acts upon it. Similarly also in the case of those animals which are large and produce one offspring only, a large amount of residue does not give rise to a large number of offspring, for the same holds good: here too, the amount of the material and of that which works upon it are definite. So then they do not emit a larger amount of such material, owing to the cause already mentioned; and the material which they do emit is, in the natural course, just sufficient in amount to provide for a single fetation only. If ever more of it is supplied, then twins are produced. And hence, also, such creatures seem rather to be monstrosities, because their formation is contrary to the general rule and to what is usual. Man, however, has a footing in all the classes, producing one offspring, or on occasion, many, or few, though most naturally and normally one is the number: the production of many offspring is due to fluidity of the body and to heat, [since the nature of semen is fluid and hot;] of few or of one, to the size of the body. And to this it is due also that in man alone among the animals is the period of gestation of variable length: other animals have a single period, but with man there are several: children are born at seven months and ten months and at intermediate times, and indeed eight months’ babies live, though less often than the others. The reason may be
συνιδοι τις ἄν, εἴρηται δὲ περὶ αὐτῶν ἐν τοῖς προβλημασιν.

Καὶ περὶ μὲν τούτων διωρίσθω τὸν τρόπον τοῦτον.

Τῶν δὲ πλεοναζόντων μορίων παρὰ φύσιν τὸ αὐτὸ αὐτῶν καὶ τῆς διδυμοσκοίας. ἤδη γὰρ ἐν 15 τοῖς κυήμασι συμβαίνει τὸ αὐτῶν, ἐὰν πλείων ὤλη συστή ἢ κατὰ τὴν τοῦ μορίου φύσιν. τότε γὰρ συμβαίνει μὲν μόριον μείζον τῶν ἄλλων ἔχειν, οἷον δάκτυλον ἢ χείρα ἢ πόδα ἢ τι τῶν ἄλλων ἀκρωτήριων ἢ μελῶν, ἢ σχισθέντος τοῦ κυήματος πλείω γίνεσθαι, καθάπερ ἐν τοῖς ποταμοῖς αἱ δῖναι. καὶ 20 γὰρ ἐν τούτοις τὸ φερόμενον ὄγρον καὶ κύνησιν ἔχου ἄν (τινι) ἀντικρούσῃ, δύο ἐξ ἐνὸς γίνονται συστάσεις, ἔχουσα τὴν αὐτὴν κύνησιν τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ τῶν κυήματον συμβαίνει. προσφύεται δὲ μάλιστα μὲν πλησίον ἄλληλων, ἐνίοτε δὲ καὶ πόρρω διὰ τὴν γεννομένην ἐν τῷ κυήματι κύνησιν, μάλιστα δὲ διὰ τὸ τὴν τῆς ὦλης ὑπεροχὴν 25 θεν ἀφηρέθη ἐκεί ἀποδιδόναι, τὸ δ' εἴδος ἔχειν θεν ἐπιλεόνασεν.

"Οσα δὲ συμβαίνει τοιαύτα ὦστε δύο ἔχειν αἰδοία, [τὸ μὲν ἄρρενος τὸ δὲ θηλεός,] ἀεὶ μὲν τῶν πλεοναζόντων γίνεται τὸ μὲν κύριον τὸ δ' ἄκυρον

1 πλείων ὤλη συστή coni. Platt, cui consentit Σ sustentatur multa materia: πλείω ὤλην συστήσῃ vulg.
2 ἄν τιν Peck: ἄν vulg. 3 seclusit Platt.

a This cannot be traced.
b Cf. Bk. I, chh. 21, 22; 767 b 18, etc.
c e.g., the excessive material is drawn from X; it settles at Y, and therefore begins to take the form of Y during the process of development; but as there are enough Y already, 440
perceived from what has just been said; a discussion of these matters is also to be found in the *Problems*.a

This, then, may be taken as the way in which we deal with this subject.

With regard to the redundance of parts which occurs contrary to Nature, the cause of this is the same as that of the production of twins, since the cause occurs right back in the fetations, whenever more material gets "set" than the nature of the part requires: the result then is that the embryo has some part larger than the others, e.g., a finger or a hand or a foot, or some other extremity or limb; or, if the fetation has been split up, several come to be formed—just as eddies are formed in rivers; here too, if the fluid which is being carried along and is in movement meets with any resistance, two self-contained eddies are formed out of the original one, both of which have the same movement.b What happens in the case of the fetations is on the same lines. The normal part and the redundant one are usually attached quite close to one another, although sometimes they are farther away because of the movement which arises in the fetation, and above all because (a) the excess of material recurs again at the place from which it was originally drawn off, and (b) the form which it has is derived from the part where it developed as a redundancy.c

Some creatures develop in such a way that they have two generative organs [one male, the other female]. Always, when this redundancy happens, one of the two is operative and the other inoperative, it goes back to where it came from, viz., X; thus a Y is formed at X.
772 b

τῷ κατὰ τὴν τροφὴν ἄει ἀμαυροῦσθαι ἀτε παρὰ
30 φύσιν ὄν, προσπέφυκε δ’ ὤσπερ τὰ φύματα: καὶ
gὰρ ταῦτα λαμβάνει τροφὴν, καίπερ ὄντα ὑστερο-
γενὴ καὶ παρὰ φύσιν. γίνεται δὲ κρατήσαντος μὲν
tοῦ δημιουργοῦντος ὄμοια δύο καὶ κρατηθέντος
όλως: ἂν δὲ τῇ μὲν κρατήσῃ τῇ δὲ κρατηθῇ, τὸ
μὲν θὴλυ τὸ δὲ ἅρρεν: οὐθὲν γὰρ διαφέρει τοῦτο
λέγειν ἐπὶ τῶν μορίων ἡ ἐπὶ τοῦ ὄλου, δι’ ἦν
35 αἰτίαν γίνεται τὸ μὲν θῆλυ τὸ δ’ ἅρρεν. οὐσι δ’
ἐλλειποντα γίνε.at tῶν τοιοῦτων μορίων, οἶον
ἀκρωτηρίου τινὸς ἡ τῶν ἄλλων μελῶν, τὴν αἰτίαν
dεῖ νομίζειν αἰτίαν ἦνπερ καὶ ἐὰν ὄλον1 τὸ γινόμε-
νον ἀμβλωθῆ, ἀμβλῶσεις δὲ γίνονται πολλαὶ τῶν
κυμάτων.

773 a

[Διαφέροντι δ’ αἰ μὲν παραφύσεις τῆς πολυτοκίας
tὸν εἱρημένον τρόπον, τὰ δὲ τέρατα τοιῶν τῷ
πολλᾶ εἶναι αὐτῶν2 σύμφυτων.]3 <γίνονται δὲ
καὶ μεταβολοῖ, ἐνίοις μὲν ἐπ’ ἐλαττόνων καὶ
ἀτιμοτέρων μορίων,> ἐνίοις4 δὲ καὶ τοῦτον τὸν
5 τρόπον, ἐὰν ἐπὶ μειώσων γένονται καὶ κυριω-
τέρων μορίων, οἶον ἐνια ἔχει δύο σπλήνας καὶ

1 ἦνπερ καὶ ἐὰν ὄλον P, A.-W., Platt: ὄμοιον γάρ, κἂν ὄλος
vulg. 3 τῷ τὰ πολλὰ αὐτῶν εἶναι P.
2 σύμφυσιν secl., nam argumento haud
consona. cetera ex Σ versione supplevi: et forte erit alteratio
(=μεταβολή, cf. 771 a 1) in membris parvis vilibus et in
magnis principalibus Σ.
3 ἐνίοις Peck: ἐνια vulg.

4 Cf. 767 b 17. The semen of the male, the "movement" of
the male. ῆ Cf. 768 b 3.
5 The words marked for excision are probably an annota-
tion which has ousted the text (here tentatively restored from
Scot’s Latin version); and it may be remarked that the
since the latter, being contrary to Nature, always gets stunted so far as nourishment is concerned; however, it is attached, just as growths (or tumours) are: these, like it, secure nourishment, although the date of their origin is later than that of the creature itself and they are contrary to Nature. The result of the fashioning agent having gained the mastery, or having been completely mastered, is that two similar generative organs are formed; if it to some extent gains the mastery and to some extent gets mastered, one is formed female and the other male,—for it comes to the same thing whether we apply this explanation of why one is formed female and another male to the case of the parts or to the animal as a whole. And wherever a deficiency occurs in such parts as e.g. an extremity or some other limb, we must take it that the cause is the same as it is if the whole of the forming creature suffers abortion—and abortions of fétations frequently occur.

[Redundant growths differ from the production of numerous offspring at a birth in the way which has been stated; monstrosities differ from redundant growths in that most monstrosities are instances of embryos growing together.] Alterations, too, occur; in some cases they affect the smaller and less important parts, whereas others are affected in a different way, i.e., if the alteration occurs in the larger parts, which have more to do with the control of the organism—e.g., some have two spleens, or several meaning borne by τέρατα is at variance from that which it bears elsewhere in the discussion. The words may be an annotation intended for 773 a 13. The lines following (down to μεθισταμένης) seem to be a similar kind of summary, though more correct, and they too may be out of place or redundant.
πλείονος νεφροῦς. ἔτι δὲ μεταστάσεις τῶν μορίων παρατρεπομένων τῶν κυνήσεών εἰσι καὶ τῆς ἥλιος μεθυστάμενης. ἐν δὲ εἶναι τὸ ξύλον τὸ τερατώδες ἢ πλείω συμπεφυκότα δεῖ νομίζειν κατὰ τὴν ἀρχὴν, 10 οἷον εἰ τοιούτων ἐστιν ἡ καρδία μόριον, τὸ μὲν μίαν ἕχον καρδίαν ἐν ξύλον, τὰ δὲ πλεονάζοντα μόρια παραφύσεις, τὰ δὲ πλείω ἕχοντα δύο μὲν εἶναι, συμπεφυκέναι δὲ διὰ τὴν τῶν κυημάτων σύναισιν.

Συμβαίνει δὲ πολλάκις καὶ τῶν οὐ δοκοῦντων ἀναπήρων εἶναι ξύλων πολλοῖς ἢ ἦσαν τετελειωμένοις 15 τοὺς μὲν συμπεφυκέναι τῶν πόρων τοὺς δὲ παρεκτετράφθαι. καὶ γὰρ θῆλεσί τισιν ἢ ὅτι τὸ στόμα τῶν υστερῶν συμπεφύκος διετέλεσεν, ἢ ὅτι δ᾽ ὡρασ οὐσίς τῶν καταμηνίων καὶ πόνων ἐπιγυγομένων ταῖς μὲν αὐτόματον ἐρράγη, ταῖς δὲ ὑπὸ ἰατρῶν διηρέθη· τὰς δὲ διαφθαρῆναι συνέπεσεν ἡ βιαίᾳ 20 γενομένης τῆς ῥήξεως ἡ γενέσθαι μὴ δυναμένης. καὶ τῶν παίδων ἐνίοις οὐ κατὰ τὸ αὐτὸ συνέπεσε τὸ πέρας τοῦ αἴδοιου καὶ ὁ πόρος ἢ διέρχεται τὸ περίττωμα τὸ ἐκ τῆς κῦστεως, ἀλλὰ ὑποκάτωθεν· διὸ καὶ καθήμενοι οὐροῦσι, τῶν δὲ ὀρχεὼν ἀνεσπασμένων ἄνω δοκοῦσι τοῖς ἁποθεῖν ἡμα θῆλεος 25 ἔχειν αἴδοιον καὶ ἄρρενος. ἢ ὅτι δὲ καὶ ὁ τῆς ἔτηρᾶς τροφῆς πόρος συμπεφυκῶς ἐπὶ τινων ξύλων γέγονε,
kidneys. Also, there are instances of the parts changing their position, due to diversion of the "movements" and change of position of the material. Whether an animal which is a monstrosity is to be reckoned as one or as several grown together depends upon its "principle"; thus, assuming that the heart is a part answering to this description, a creature which possesses one heart will be one animal, and any supernumerary parts will be merely redundant growths; those, however, which have more than one heart we shall reckon as being two, which have grown together owing to the conjoining of the fetations.

It often happens, even with many animals that do not appear to be deformed and have actually reached complete development, that some of their passages have grown together, and that others have been diverted. We know of instances of women in whom the os uteri was grown together and continued so until the time arrived for the menstrual discharge to begin and pain came on; in some, the passage burst open of its own accord, in others, it was separated by physicians; and in some cases, where the opening either was forcibly made or could not be made at all, the patients succumbed. There have been instances of boys in whom the termination of the penis has not coincided with the passage through which the residue from the bladder passes out, so that the passage came too low; and on this account they sit in order to pass water, and when the testes are drawn up they seem from a distance to have both male and female generative organs. There have also been instances in certain animals, sheep and others too, where the passage (for the

* Viz., the "principle."
kaὶ προβάτων καὶ ἄλλων, ἔπει καὶ βοῦς ἐν Περίνθῳ ἐγένετο ἣ διὰ τῆς κύστεως λεπτῆ δυνθουμένη τροφῆ διεχώρει, καὶ ἀνατριθέντος τοῦ ἄρχον ταχὺ πάλιν συνεύετο, καὶ οὐκ ἐπεκράτουν διαρροῦντες.

30 Περὶ μὲν οὖν ὀλγοτοκίας καὶ πολυτοκίας καὶ περὶ φύσεως¹ τῶν πλεοναζόντων ἡ ἐλλειπόντων² μορίων, ἔτι δὲ περὶ τῶν τερατώδων, εἰρηται.  

V Τῶν δὲ ζών τὰ μὲν ὅλως οὐκ ἐπικυνύσκεται τὰ δὲ ἐπικυνύσκεται, καὶ τῶν ἐπικυνύσκομένων τὰ μὲν 35 δύναται τὰ κυήματα ἐκτρέφειν, τὰ δὲ ποτὲ μὲν ποτὲ δὲ οὐ. τοῦ δὲ μὴ ἐπικυνύσκεσθαι αἰτίων οὖτι μονοτόκα ἑστίν. τὰ τε γὰρ μόνυχα οὐκ ἐπικυνύσκεται καὶ τὰ τούτων μείζονα· διὰ γὰρ τὸ μέγεθος τὸ περίττωμα ἀναλύσκεται εἰς τὸ κύμα. πάσι γὰρ ὑπάρχει μέγεθος τούτως σώματος, τῶν 5 δὲ μεγάλων καὶ τὰ ἐμβρυα μεγάλα κατὰ λόγον ἑστίν. διὸ καὶ τὸ τῶν ἐλεφάντων ἐμβρυον ἡλίκιον μόσχος ἑστίν. τὰ δὲ πολυτόκα ἐπικυνύσκεται διὰ τὸ καὶ τῶν πλειόνων τοῦ ἑνὸς εἶναι θατέρῳ θάτερον ἐπικύμημα. τούτων δὲ ὅσα μὲν μέγεθος ἑχει, καθ-ἀπερ ἀνθρωπος, εάν μὲν ἡ ἐτέρα ὥστε ὡς ἑτέρας 10 γένηται πάρεγγυς, ἐκτρέφει τὸ ἐπικυνηθέν· ἥδη γὰρ ὑπται τὸ τοιοῦτον συμβεβηκός. αἰτίων δὲ τὸ εἰρημένων· καὶ γὰρ ἐν τῇ μιᾷ συνουσίᾳ πλεῖον τὸ

1 perὶ φύσεως scripsì: dispositionem Σ: parā φύσων Btff.: perὶ παραφύσεως P: parafortu̇晨 vulg.  
2 ἡ ἐλλειπόντων om. Σ.  
3 καὶ τῶν πλειόνων P, A.-W.: τὰ πλεῖον vulg.; sed propter parvitatem corporis filiì Σ pro diā . . . ἐπικύμημα.

ᵃ Superfetation is a very abnormal occurrence. It happens when a later ovum is fertilized as a result of coitus during
GENERATION OF ANIMALS, IV. iv.–v.

residue\) of the solid nourishment was grown together; in fact, in Perinthus a cow was born which used to pass finely-sifted nourishment through the bladder. They cut its anus open, but it quickly grew together again, and they did not succeed in keeping it apart.

We have now discussed the production of few offspring and many, the nature of supernumerary or deficient parts, and also monstrosities.

In some animals superfetation \(^a\) does not occur at all, in others it does; and among the latter some are able to complete the nourishing of the fetations, others can sometimes do it and sometimes not. The reason why in some animals superfetation does not occur is that they produce one offspring only. Thus, it does not occur in solid-hoofed animals and in larger animals than these, because on account of their size the residue goes to the fetation and gets used up. All of these have large bodies, and large animals have large embryos, proportionate to their size; that is why the embryo of an elephant is as big as a calf. Superfetation, however, does occur in animals which produce numerous offspring at a birth, because where there are more than a single offspring one is really a superfetation upon another. Of these animals, those that are large, such as man, complete the nourishing of the second fetation, if the second copulation has taken place not long after the first; such an occurrence has in fact been observed. The reason is as already stated: Even in a single act of intercourse the semen pregnancy. The young resulting from the second coitus are usually born at the same time as those resulting from the first coitus, but are smaller. See F. H. A. Marshall, Physiology of Reproduction\(^2\) (1922), 154.
Ἀπὸν ἐστὶ σπέρμα, ὅ μεροθὲν ποιεῖ πολυτοκεῖν, ὥν υστερίζει θάτερον. ὅταν δὲ ἥδη τοῦ κυήματος ἡμιχειμένου συμβή γίνεσθαι τὴν ὀχείαν, ἐπικυήσκεται 15 μὲν ποτε, ὀλιγάκις μέντοι διὰ τὸ τὴν υστέραν συμμόειν ὡς τὰ πολλὰ μέχρι τῶν κυομένων ταῖς γυναιξίν. ἂν δὲ συμβή ποτέ (καὶ γὰρ τοῦτ' ἥδη γέγονεν), οὐ δύναται τελειών, ἀλλὰ κυήματ' ἐκ-πέμπει2 παραπλήσια τοῖς καλομένοις ἐκτρώμασιν. ὥσπερ γὰρ ἐπὶ τῶν μονοτόκων διὰ τὸ μέγεθος εἰς 20 τὸ προὐπάρχον τὸ περίττωμα τρέπεται πάν, οὕτω καὶ τούτοις, πλὴν ἐκεῖνος μὲν εὐθὺς, τούτοις δὲ ὅταν αὐξηθῆ γέμισθαι ὁμοίως τῶν πολλῶν. ὁμοίως δὲ διὰ τὸ τὸν ἀνθρωπὸν φύσει πολυτόκον εἶναι, καὶ περιεῖναι τι τῷ μεγεθεῖ τῆς υστέρας καὶ τοῦ περιττώματος, μὴ 25 μέντοι τοσοῦτον ὡστε ἕτερον ἐκτρέφειν, μόνα τῶν τοῖς περίττωμα ὑστέραν ἐπιδέχονται κυοῦντα γυνῆ καὶ ἕππος, ἡ μὲν διὰ τὴν εἰρημένην αὐτίαν, ἡ δὲ ἕππος διά τε την τῆς φύσεως στερρότητα3 καὶ τὸ περιεῖναι τι τῆς υστέρας μέγεθος, πλέον μὲν ἡ τῷ ἐνὶ, ἐλατ-τον δὲ ἡ ὡστε ἄλλο ἐπικυήσκεσθαι τελειών. ἔστι 30 δὲ φύσει ἀφροδισιαστικὸν διὰ τὸ ταύτῳ πεποιθέναι τοῖς στερροῖς: ἐκεῖνα τε γὰρ τοιαῦτ' ἐστὶ διὰ τὸ

1 ὥν . . . θάτερον haud sanum videtur.
2 ἐκπέμπει P: ἐκπέπτει vulg.
3 στερρότητα PSY.

a Viz., those which produce more than one offspring.

b See 748 a 15 ff.
discharged is more than sufficient, and this when divided up into portions causes the production of numerous offspring, one of which is later than another. When, however, the fetation is already advanced in its growth before the copulation takes place, superfetation sometimes occurs, but infrequently, because in women the uterus generally closes up during the time of pregnancy. But if ever it does happen (as in fact it has been known to do), the mother cannot bring the second one to completion, but ejects fetations that are very similar to what are known as abortions. The situation is comparable with that in the one-offspring animals, in which, on account of their size, all the residue is directed to the already existing embryo. So too it happens in these animals, except that in the former it happens straight away, whereas in these it happens when the embryo is already advanced in growth, because then their condition is similar to that of the one-offspring animals. Similarly, because man is by nature an animal which produces numerous offspring, and because there is something over and to spare as regards the size both of the uterus and of the residue (though not enough to bring the nourishing of a second embryo to completion), women and mares are the only animals which admit copulation while they are with young. In women it is due to the reason already stated; in mares it is due to the barrenness of their nature, and because the size of their uterus has something over and to spare—there is more than enough room for one, but not sufficient for a second fetation to be brought to completion. Also, mares are by nature prone to sexual intercourse because they are in the same predicament as females which are barren—
ἈΡΙΣΤΟΤΕΛΕΣ 773 b

μὴ γίνεσθαι κάθαρσιν (τοῦτο δὲ ἐστὶν ὅσπερ τοῖς άρρεσι τὸ ἀφροδισιάσαι) καὶ ἵπποι αἱ θήλειαι ἦκιστα προένεται κάθαρσιν. ἐν πάσι δὲ τοῖς ζωο-τοκοῦσι τὰ σπερρὰ τῶν θηλέων ἀφροδισιαστικὰ διὰ τὸ παραπλησίως ἔχειν τοῖς άρρεσιν, ὅταν

35 συνειλεμένον μὲν ἢ τὸ σπέρμα, μὴ ἀποκρινόμενον δὲ. τοῖς γὰρ θῆλεσιν ἡ τῶν καταμηνών κάθαρσις σπέρματος ἐξοδῶς ἐστὶν· ἔστι γὰρ τὰ καταμήνια σπέρμα ἀπέπεμπτον, ὅσπερ εἰρηται πρότερον. διὸ καὶ τῶν γυναικῶν οὐσι πρὸς τὴν ὀμιλίαν ἀκρατεῖς τὴν τοιαύτην, ὅταν πολυτοκήσωσι, παύονται τὴς

5 πτοχεσίως· ἐκκεκριμένη γὰρ ἡ σπερματικὴ περίτωςις οὐκέτι ποιεῖ τῆς ὀμιλίας ταύτης ἐπιθυμίαν. ἐν δὲ τοῖς ὀρνισιν αἱ θήλειαι τῶν ἁρρέων ἢττων εἰσὶν ἀφροδισιαστικαὶ διὰ τὸ πρὸς τῷ υποξόματι τᾶς υστέρας ἔχειν, τὰ δὲ ἁρρενα τούναντίων· ἀνεσπασμένους γὰρ ἔχει τοὺς ὀρχεις ἐντός, ὥστε 10 ἢ τὸ γένος τῶν τοιούτων [ὀρνίθων] φύσει σπερματικὸν, ἀεὶ δεισθαὶ τῆς ὀμιλίας ταύτης. τοῖς μὲν ὀὖν θῆλεσι τὸ κάτω καταβαίνειν τὰς υστέρας, τοῖς δὲ ἁρρεοὶ τὸ ἀνασπάσθαι τοὺς ὀρχεις συμβαίνει πρὸ ὀδοὺ πρὸς τὴν ὀχείαν.

15 παντελῶς, τὰ δὲ ἐπικυοφίκεται μὲν, τὰ δὲ κυήματα ἐκτρέφει ὅτε μὲν ὅτε δ’ ὅπως καὶ διὰ τῶν αὐτίων τὰ μὲν ἀφροδισιαστικὰ τὰ δὲ ὀὐκ ἀφροδισιαστικὰ τῶν τοιούτων ἐστὶν, εἰρηταί.

1 τι Platt : τὸ vulg.
2 seclusi ; ὀρνίθων τοῦτων P. fortasse scribendum ὥστε διὰ τὸ τοῦτο τὸ γένος εἶναι φύσει σπερματικὸν κτλ. (et indigent nostro coitu propter multitudinem spermatis naturaliter Σ.)

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since this also is a condition due to there being no evacuation (which corresponds to the emission of semen in the male), and mares discharge extremely little evacuation. Further, in all the Vivipara those females which are barren are prone to sexual intercourse, because they are in a similar condition to males when their semen is ready, collected together, but is not being emitted, the evacuation of the menstrual fluid in females being the emission of semen, since, as has been stated earlier, the menstrual fluid is semen that is unconcocted. Hence, too, those women who are incontinent in the matter of sexual intercourse, cease from their passionate excitement when they have borne several children, because once the seminal residue has been expelled from the body it no longer produces the desire for this intercourse. Among birds the females are less sexually excitable than the males because their uterus is close up by the diaphragm, whereas the males, on the contrary, have their testes drawn up internally, so that if any class of such creatures tends naturally to abound in semen, they are always wanting to have sexual intercourse. Thus in females it is the descent of the uterus which encourages copulation, whereas in males it is the drawing up of the testicles.

We have now stated the cause on account of which superfetation does not occur at all in some animals, why it does occur in others, and why these can sometimes bring the nourishing of the fetation to completion, sometimes not; and what is the cause why of such animals some are prone to sexual intercourse and others not.

a Cf. 717 b 25, 718 a 6 ff. 

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"Ενια δὲ τῶν ἑπικυνοκομένων καὶ πολὺν χρόνον διαλειτουργῆς τῆς ὄχειας δύναται τὰ κυήματα ἐκτρέφειν, ὡσων σπερματικόν τε τὸ γένος ἐστὶ καὶ μὴ τὸ σῶμα μέγεθος ἔχει καὶ τῶν πολυτόκων ἐστὶν· διὰ μὲν γὰρ τὸ πολυτοκεῖν εὐρυχωρίαν ἔχει τῆς ὑστέρας, διὰ δὲ τὸ σπερματικόν εἶναι πολὺ προῖται περίττωμα τῆς καθάρσεως· διὰ δὲ τὸ μὴ τὸ σῶμα μέγεθος ἔχειν, ἀλλὰ πλεῖον λόγῳ τὴν κάθαρον ὑπερβάλλειν τῆς εἰς τὸ κύμα τροφῆς,

25 δύναται τε συνιστάναι ἡ ζῶα καὶ ὑστέρων καὶ ταῦτ᾽ ἐκτρέφειν. ἔτι δὲ αἱ ὑστέραι τῶν τοιούτων οὐ συμμεμόκασι διὰ τὸ περιεῖναι περίττωμα τῆς καθάρσεως. τούτῳ δὲ καὶ ἐπὶ γυναικῶν ὡθῇ συμβέβηκεν· γίνεται γὰρ τοις κυουσαῖς κάθαροι καὶ διὰ τέλους. ἀλλὰ ταύτας μὲν παρὰ φύσιν

30 (διὸ βλάπτει τὸ κύμα), τοῖς δὲ τοιούτοις τῶν ζῶων κατὰ φύσιν· οὕτω γὰρ τὸ σῶμα συνέστηκεν εἶ ἄρχησ, οἶον τὸ τῶν δασυπόδων· τοῦτο γὰρ ἐπικυνοκομεῖται τὸ ζῶων· οὕτε γὰρ τῶν μεγάλων ἐστὶ πολυτόκον τε (πολυσχίδες γὰρ, τὰ δὲ πολυσχίδη πολυτόκα) καὶ σπερματικόν. δηλοὶ δ' ἡ δασύτης.

35 ὑπερβάλλει γὰρ τοῦ τριχώματος τὸ πλήθος· καὶ γὰρ ὑπὸ τοὺς πόδας καὶ ἐντὸς τῶν γνάθων τοῦτ᾽ ἔχει τρίχας μόνον τῶν ζῶων. ἡ δὲ δασύτης σημεῖον πλῆθος περιττώματος ἐστι, διὸ καὶ τῶν

1 συνιστάναι Α.-W.: συνιστάσθαι vulg.

* I use (a), (b), and (c) to mark respectively the same characteristic all through this passage for clarity of reference.

a Lit., "is seminal"; i.e., the males abound in semen and the females in menstrual fluid (which is unconcocted semen).

b i.e., the embryos produced by way of superfetation.

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Some of those animals in which superfetation occurs are able to bring to completion the nourishing of their fetations even when there is a long interval between the copulations; these are animals which (a)* belong to some kind which is abundant in semen, (b) are not large in bodily size, and (c) are among those which produce numerous offspring; the reason being that (c)* because they produce numerous offspring their uterus is roomy, (a) because they are abundant in semen they discharge a great deal of residue by way of evacuation, (b) because they are not large in bodily size; but the evacuation exceeds by a larger measure the nourishment which goes to the fetation, they are able to cause young animals to take shape at the later stage too and to bring their nourishing to completion. Also, in such animals the uterus does not close up, because there is a surplus amount of residue by way of evacuation. This has occurred to our knowledge in the case of women: in some women evacuation continues throughout the time of pregnancy. In them, however, it is contrary to nature (that is why it injures the fetation); but in the animals we are discussing it is natural, because that is the way in which their body took shape from the beginning. The hare is an example of this. This is an animal in which superfetation occurs, for (b)* it is not one of the large animals, (c) it produces numerous offspring (since it is fissipede, and fissipede animals produce numerous offspring), and (a) it is abundant in semen. This is shown by its hairiness. It has an excessive amount of hair; indeed, it has hair under the feet and inside the jaws, and is the only animal which does so. This hairiness is a sign that it has a large amount of residue; and for this
ἀνθρώπων οί δασεὶς ἀφροδισιαστικοὶ καὶ πολύ-
σπερμοὶ μᾶλλον εἰσὶ τῶν λείων. ο̣ μὲν οὖν ὁσύποις
τὰ μὲν τῶν κυμάτων ἀτελῆ πολλάκις ἔχει, τὰ̣
δὲ προῖται τετελειωμένα τῶν τεκνὼν.

VI 5  Τῶν δὲ ζωοτόκων τὰ μὲν ἀτελῆ προῖται ἥλια
tὰ δὲ τετελειωμένα, τὰ μὲν μῶνυχα τετελειωμένα
καὶ τὰ διχηλα, τῶν δὲ πολυσχιδῶν ἀτελῆ τὰ πολλά.
τούτου δ' αὐτίων ὅτι τὰ μὲν μῶνυχα μονοτόκα ἔστι,̣
tὰ δὲ διχηλα ἡ μονοτόκα ἡ δυτόκα ὡς ἐπὶ τὸ πολὺ,
10 ῥᾴδιον δὲ τὰ ὅλιγα ἐκτρέφειν. τῶν δὲ πολυσχιδῶν
οὐα ἀτελὴ τίκτει, πάντα πολυτόκα: διό νέα μὲν
ὀντα δύναται τὰ κυήματα τρέφειν,2 ὡταν δ' αὐξηθῇ
καὶ λάβῃ μέγεθος οὐ δυναμένου τοῦ σώματος
ἐκτρέφειν, προῖται καθάπερ τὰ σκωληκοτόκα τῶν
ζώων. καὶ γὰρ τούτων τὰ μὲν ἀδιάρθρωτα σχεδον
15 γεννᾷ, καθάπερ ἀλώτης ἄρκτος λέων, παραπλη-
σίως δ' ἐνα καὶ τῶν ἄλλων: τυφλὰ δὲ πάντα
σχεδόν, οἶον ταῦτα τε καὶ ἅτι κύων λύκος θώσ.
μόνον δὲ πολυτόκον ὁν ἡ ὦς τελευτοκεῖ, καὶ
ἐπαλλάττει τούτῳ μόνον: πολυτόκει μὲν γὰρ ὡς
tὰ πολυσχιδῆ,3 διχηλον δ' ἔστι καὶ μῶνυχων εἰσὶ
20 γὰρ ποὺ μῶνυχες ὑες. πολυτόκει μὲν οὖν διὰ τὸ

1 τὰ. P: om. vulg.
2 τρέφειν PS: ἐκτρέφειν vulg.
3 ὡς πολυσχιδῆ Z: ὡς πολυσχιδῆς PY.

a But see the proviso at 771 b 5 ff.
b i.e., in an imperfect condition.
c See H.A. 499 b 12. The solid-hoofed is the more un-
usual variety.

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same reason, too, men that are hairy are more prone to sexual intercourse and have more semen than men that are smooth. As for the hare, often some of its fetations are imperfect; others of its offspring, however, it brings to birth in a perfected state.

Among the Vivipara, some bring their young to birth in a perfect, some in an imperfect, state. To the former class belong the solid-hoofed and the cloven-hoofed animals, to the latter most of the fissipede animals. The reason for this is that the solid-hoofed animals produce one at a birth, the cloven-hoofed animals produce either one or two, in general, and it is an easy matter to bring the nourishing of a few to completion. Those fissipede animals which produce their offspring in an imperfect state, all produce numerous offspring, and on that account while the fetations are quite young they are able to nourish them, but once they have advanced in growth and have attained some size their bodies are unable to bring the nourishing of them to completion, and so discharge them just as the larva-producing animals do, for indeed their young, like the larvae, are practically unarticulated when born, e.g., those of the fox, the bear, the lion, and similarly with some of the others; moreover, practically all of them are blind, e.g., the ones just mentioned, and in addition those of the dog, the wolf, and the jackal. The only animal which produces numerous offspring that are perfectly formed is the pig; thus it is the only one which has a footing in both classes: (a) it produces numerous offspring, as the fissipede animals do, but (b) it is a species which is cloven-hoofed and solid-hoofed—for solid-hoofed pigs exist, as we know. It produces numerous offspring because the nourishment available for
The distinction which Aristotle makes here corresponds to the distinction now made between nidicolous birds (those here described) and nidifugous birds. The former are born blind, the latter can see at birth.

Or, magpie.

The origin of this story is not clear. It cannot be true if “put out” means “removed,” but lesser degrees of injury might be followed by repair and recovery of function. A somewhat similar phenomenon is the well-known “Wolffian regeneration” in amphibia, where after removal of the lens of the eye a new lens regenerates from the margin of the iris, i.e., from a place other than that of its normal origin,
increase of size is secreted to yield seminal residue—since, for a solid-hoofed animal, the pig is not large in size; at the same time and more commonly, it is cloven-hoofed, as though it were at odds with the nature of the solid-hoofed animals. On account of this, then, it not only produces sometimes one offspring, and two, but also and for the most part it produces numerous offspring, and it brings their nourishing to completion because of its fine physical condition: it is like a rich soil which can provide plants with sufficient and indeed abundant nourishment.

The offspring of some of the birds also are hatched in an imperfect state, and blind; viz., of those which lay numerous eggs although they themselves are small in physique—e.g., the crow, the jay, sparrows, and swallows; and of those birds which lay few eggs and yet do not provide in the egg abundant nourishment for the chick—e.g., the ring-dove, the turtle-dove, and the pigeon. And on this account, if the eyes of a swallow are deliberately put out while the bird is still young, they recover, because the injury is inflicted during the process of their formation and not after its completion; that is why they grow and spring up afresh. In general, then, the reason why offspring are born early before their formation is perfected, is because of inability to bring their nourishing to completion; and the reason why they are born in an imperfect state is because they viz., the young skin. This may happen many times in succession if the experiment is repeated. The connexion between regeneration and embryonic growth is well grasped by Aristotle, but there are of course some animals, such as the newts, where the power of regeneration is retained throughout adult life (cf. H.A. 508 b 4 ff.).
δὲ γίνεται διὰ τὸ προτερεῖν. δῆλον δὲ τοῦτο καὶ ἐπὶ τῶν ἐπταμήνων: διὰ γὰρ τὸ ἀτελῆ εἶναι πολλάκις ἕνα αὐτῶν γίνεται οὐδὲ τοὺς πόρους ἔχοντα πω ὁμορρομένους, οἶνον ὥτων καὶ μυκτήρων, ἀλλ’ ἐπαυξανομένους διαρθροῦται, καὶ βιοῦσι πολλά τῶν τοιούτων.

Γίνεται δὲ ἀνάπηρα μάλλον ἐν τοῖς ἀνθρώποις τὰ ἄρρενα τῶν θηλεών, ἐν δὲ τοῖς ἄλλοις οὐθέν μάλλον. αὕτιον δ’ ὅτι ἐν τοῖς ἀνθρώποις πολὺ διαφέρει τὸ ἄρρεν τοῦ θήλεας τῇ θερμότητι τῆς φύσεως, διὸ κινητικότερά ἐστὶ κυνύμενα τὰ ἄρρενα τῶν θηλεών. διὰ δὲ τὸ κυνεῖσθαι βραύνεται μάλλον: εὐφθαρτον1 γὰρ τὸ νέον διὰ τὴν ἀσθένειαν. διὰ τὴν αὕτη δὲ ταύτην αὕτιαν καὶ τελειοῦται τὰ θήλεα τοῖς ἄρρεσιν οὐχ ὀμοίως. αἱ γὰρ ὑστέραι αὐτῶν οὐχ ὀμοίως ἔχουσιν: ἐν δὲ τοῖς ἄλλοις ζώοις ὀμοίως τελειοῦται: οὐδὲν γὰρ ὑστερεῖ τὰ θήλεα τῶν ἄρρενων ὑστεροὶ2 ἐν τοῖς γυναιξίν ἐν μὲν γὰρ τῇ μητρὶ ἐν πλείονι χρόνῳ διακρίνεται τὸ θῆλυ τοῦ ἄρρενος, ἐξελθοῦσι3 δὲ πάντα πρότερον ἐπιτελεῖται, οἶνον ἡβη καὶ ἁκμή καὶ γῆρας, τοῖς θῆλεσιν ἡ τοῖς ἄρρεσιν ἀσθενεστέρα γάρ

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1 εὐφθαρτον PZ: εὐθαραστὸν vulg.
3 ἐξελθοῦσι Peck: ἐξελθόντα PSYZ: ἐξελθόντων Bekker.
are born early. This is plain, indeed, in the case of seven months’ children: in some of them, when they are born, because they are imperfect, even the passages (e.g., those of the ears and nostrils) are often not yet fully articulated; as the child grows, however, they become articulated. Many such individuals survive.

In human beings, more males are born deformed than females; in other animals, there is no preponderance either way. The reason is that in human beings the male is much hotter in its nature than the female. On that account male embryos tend to move about more than female ones, and owing to their moving about they get broken more, since a young creature can easily be destroyed owing to its weakness. And it is due to this self-same cause that the perfecting of female embryos is inferior to that of male ones, (since their uterus is inferior in condition. In other animals, however, the perfecting of female embryos is not inferior to that of male ones: they are not any later in developing than the males, as they are in women, for while still within the mother, the female takes longer to develop than the male does; though once birth has taken place everything reaches its perfection sooner in females than in males—e.g., puberty, maturity, old age—because females are weaker and colder in

\[a\] Cf. H.A. 584 a 26 ff.
\[b\] i.e., it is colder, because the nature of women is colder than that of other female animals, as is stated immediately above, and below; cf. also 776 a 10, where women are said to be alone in suffering from uterine affections, again owing to lack of heat, resulting in inability to concoct; and 775 a 30 ff.
\[c\] See app. crit.
\[d\] Cf. H.A. 583 b 22 ff.
15 ἐστὶ καὶ ψυχρότερα τὰ θήλεα τὴν φύσιν, καὶ δεῖ ὑπολαμβάνειν ὅσπερ ἀναπηρίαν εἶναι τὴν θηλύττητα φυσικῆν. ἐσω μὲν οὖν διακρίνεται διὰ τὴν ψυχρότητα βραδεῶς (ἡ γὰρ διάκρισις πέψις ἐστί, πέττει δὲ ἡ θερμότητα, εὐπέπτου δὲ τὸ θερμότερον), ἐκτὸς δὲ διὰ τὴν ἀσθενείαν ταχὺ συνάπτει πρὸς τὴν ἄκμην καὶ τὸ γῆρας. πάντα γὰρ τὰ ἐλάττων πρὸς τὸ τέλος ἔρχεται θάττον, ὡσπερ καὶ ἐν τοῖς κατὰ τέχνην ἔργοις, καὶ ἐν τοῖς ὑπὸ φύσεως συνισταμένοις. διὰ τὸ εἰρημένον δὲ αὐτίνοι καὶ ἐν μὲν τοῖς ἄνθρώποις τὰ διδυμοτοκούμενα θῆλυ καὶ ἀρρεν ἦττον σώζεται, ἐν δὲ τοῖς ἄλλοις οὐθέν.

20 ἦττον: τοῖς μὲν γὰρ παρὰ φύσιν τὸ ἴσοδρομεῖν, οὔκ ἐν ἰσοις χρόνοις γυνομένης τῆς διακρίσεως, ἀλλὰ ἀνάγκη τὸ ἀρρεν ὑπέρειν ἢ τὸ θῆλυ προτερεῖν, ἐν δὲ τοῖς ἄλλοις οὐ παρὰ φύσιν. συμβαίνει δὲ καὶ διαφορὰ περὶ τὰς κυήσεις ἐπὶ τε τῶν ἄνθρωπων καὶ ἐπὶ τῶν ἄλλων ζῴων· τὰ μὲν γὰρ εὐθηνεῖ μάλλον τοῖς σώμασι τῶν πλείστων χρόνον, τῶν δὲ γυναικῶν αἱ πολλαὶ δυσφοροῦσι περὶ τὴν κύησιν. ἐστὶ μὲν οὖν αὐτίνοι τι τούτου τοῦτον καὶ διὰ τὸν βίον ἑδραίαν γὰρ οὖσα πλεῖον γέμουσι περιττώματος, ἐπεὶ ἐν οἷς ἐθνεσι πονηρίκος ὁ τῶν γυναικῶν βίος, οὕτως κύησις ὁμοίως ἐπιδηλός·

30 ἐστι, τίκτουσι τε ῥάδιως κάκεί καὶ πανταχοῦ αἰ

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1 toútov Platt; toútov vulg.

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a Cf. 767 b 9, and see Introd. § 13.
their nature; and we should look upon the female state as being as it were a deformity, though one which occurs in the ordinary course of nature.\(^a\) While it is within the mother, then, it develops slowly on account of its coldness, since development is a sort of concoction, concoction is effected by heat, and if a thing is hotter its concoction is easy; when, however, it is free from the mother, on account of its weakness it quickly approaches its maturity and old age, since inferior things all reach their end more quickly, and this applies to those which take their shape under the hand of Nature just as much as to the products of the arts and crafts. The reason which I have just stated accounts also for the fact that (a) in human beings twins survive less well if one is male and the other female, but (b) in other animals they survive just as well: in human beings it is contrary to nature for the two sexes to keep pace with each other, male and female requiring unequal periods for their development to take place; the male is bound to be late or the female early; whereas in the other animals equal speed is not contrary to nature. There is also a difference between human beings and the other animals with regard to gestation. Other animals are most of the time in better physical condition, whereas the majority of women suffer discomfort in connexion with gestation. Now the cause of this is to some extent attributable to their manner of life, which is sedentary, and this means that they are full of residue; they have more of it than the other animals. This is borne out by the case of those tribes where the women live a life of hard work. With such women gestation is not so obvious, and they find delivery an easy business. And so do women everywhere who
775 a  
εἰσιν γὰρ ὁ πόνος τὰ περιττώματα, ταῖς δ’ ἐδραίαις ἐνυπάρχει πολλὰ τοιαῦτα διὰ τὴν ἀπονίαν καὶ τὸ μὴ γίνεσθαι καθάρσεις κυνούσαις, ηὶ τε ὁ ὄψιν ἐπίπονός ἔστων· ὃ δὲ πόνος γυμνάζει τὸ πνεῦμα ἄστε δύνασθαι κατέχειν, ἐν ὃ τὸ τίκτειν ἐστὶ ῥαδίως ἡ χαλεπώς. ἐστὶ μὲν οὖν, ὃσπερ εὑρηται, καὶ ταῦτα συμβαλλόμενα πρὸς τὴν διαφορὰν τοῦ πάθους τοῖς ἄλλοις ζωῖς καὶ ταῖς 5 γυναιξί, μάλιστα δ’ ὅτι τοῖς μὲν αὐτῶν ὀλίγη γίνεται κάθαρσις, τοῖς δ’ οὐκ ἐπίθηλος ὀλως, ταῖς δὲ γυναιξὶ πλείστη τῶν ζώων, ὡστε μὴ γινομένης τῆς ἐκκρίσεως διὰ τὴν κύησιν ταῖς μὲν ταραχῇ παρέχει· καὶ γὰρ μὴ κυνούσαις, ὅταν αἱ καθάρσεις μὴ γίγνωνται, νόσοι συμβαίνοντες καὶ τὸ πρῶτον

10 δὲ ταράττονται συλλαβοῦσαι μᾶλλον αἱ πλείσται τῶν γυναικῶν· τὸ γὰρ κύημα κωλύειν μὲν δύναται τὰς καθάρσεις, διὰ μικρότητα δὲ οὐδὲν ἀναλίσκει πλῆθος τοῦ περιττόματος τὸ πρῶτον, ὡστερον δὲ κουφίζει μεταλαμβάνον· ἐν δὲ τοῖς ἄλλοις ζώοις διὰ

15 τὸ ὀλίγον εἶναι σύμμετρον γίνεται πρὸς τὴν αὐξήσιν τῶν ἐμβρύων, καὶ ἀναλυκομένων τῶν περιττώματι τῶν ἐμποδιζόντων τὴν τροφὴν εὐμερεῖ τοῖς σώμασι μᾶλλον. καὶ ἐν τοῖς ἅπασι τῶν αὐτῶν τρόπων καὶ ἐν τοῖς ὄρνισιν. ἦδη δὲ μεγάλων γινομένων τῶν κυμάτων, ὅσοις μηκέτι συμβαίνει

1 συλλαβοῦσαι P: συλλαμβάνουσαι vulg.

775 b

a Cf. H.A. 587 a 1 ff., and see De somno et vig. 456 a 16 "strength is required for causing ‘movement,’ and strength 462
are used to hard work. The reason is that the effort of working uses up the residues, whereas sedentary women have a great deal of such matter in their bodies owing to the absence of effort, as well as to the cessation of the menstrual discharges during gestation, and they find the pains of delivery severe. Hard work, on the other hand, gives the breath (pneuma) exercise, so that they can hold it a; and it is this which determines whether delivery is easy or difficult. All these things, then, as we have said, are in their way factors producing the difference in gestation as between women and the other animals; but the chief one is that whereas in some animals there is but little menstrual evacuation, and in others no visible evacuation at all, in women it is greater in volume than in any other animal; and the result of this is that when it is not being discharged owing to pregnancy it causes them trouble (and indeed even apart from pregnancy, when the menstrual discharge fails to take place diseases are the result); and most women are troubled in this way rather more at the beginning, just after they have conceived, because although the fetation is able to prevent the evacuation, yet as it is so small it does not at first use up any amount of the residue; afterwards, when it does take up some of it, it relieves the trouble. In the other animals, however, as there is but little of it, its amount is just right for the growth of the embryos; and as the residues which obstruct the nourishment get used up, the animals are in better physical condition. The same applies to water-animals and to birds. The reason why some animals are no longer in good is supplied by the holding of the breath." Cf. also M.A. 703 a 18, 9; P.A. 6.59 b 18, 667 a 29; and App. B §§ 22 ff.
775 b 20 ἡ εὐτροφία τῶν σωμάτων, αὖτιν τὸ τῆς αὐξήσεως τοῦ κυήματος δεῖσθαι πλείονος ἡ τῆς περιττω-


matikής τροφῆς. ὀλίγαις δὲ τισὶ τῶν γυναικῶν βέλτιον ἑχειν τὰ σώματα συμβαίνει κυόντας.


αὕται δὲ εἰσὶν ὅσαις μικρὰ τὰ περιττώματα ἐν τῷ σώματι, ὥστε καταναλίσκεσθαι μετὰ τῆς εἰς τὸ ἐμβρύων τροφῆς.


VII 25 Περὶ δὲ τῆς καλομενῆς μύλης ῥητέον, ἢ γίνεται μὲν ὀλιγάκις ταῖς γυναιξί, γίνεται δὲ τισὶ τοῦτο τὸ πάθος κυόντας. τίκτουσι γὰρ ὁ καλοῦσι μύλην.


γὰρ συνεβή τῳ γυναικὶ συγγενομένῃ τῷ ἀνδρὶ καὶ δοξάσῃ συλλαβεῖν, τὸ μὲν πρῶτον ὁ τε ὀγκος ἡμιάντμη τῆς γαστρὸς καὶ τὰλλα ἐγίγνετο κατὰ λόγον, ἐπεὶ δὲ ὁ χρόνος ἢ τοῦ τόκου, οὔτ' ἐτικτεν οὔτε ὁ ὀγκος ἐλάττων ἐγίγνετο, ἀλλ' ἐτη τρία ἢ τέταρτα οὖτω διετέλει, ἔως δυσεντερίας γενομένης καὶ κυνδυνεύσασα ὑπ' αὐτῆς ἐτεκε σάρκα ἢν καλοῦσι μύλην. ἔτι δὲ καὶ συγκαταγηράσκει καὶ συναποθήσκει τοῦτο τὸ πάθος. τὰ δὲ τῦραζε


30 35 ἐξιόντα τῶν τοιοῦτων γίνεται σκληρὰ οὖτως ὡστε μόλις διακόπτεσθαι καὶ σιδῆρῳ. περὶ μὲν οὖν τῆς τοῦ πάθους αὐτίας έιρήται ἐν τοῖς προβλήμασιν


πάσχει γὰρ ταύτων τὸ κύμα ἐν τῇ μήτρᾳ ὡπερ ἐν τοῖς ἐψωμένοις τὰ μυλυνόμενα, καὶ οὐ διὰ θερ-


μότητα, ὡσπερ τινὲς φασιν, ἀλλὰ μᾶλλον δι' ἀσθένειαν θερμότητος (ἐοικε γὰρ ἦ τὸ ψύσς ἀδυ-
physical condition when the fetations are becoming sizable is that the growth of the fetation needs more nourishment than that afforded by the residue. There are some few women who are in better physical condition during pregnancy. This occurs with those whose bodies contain but small amounts of residue, and as a result this is completely used up together with the nourishment that goes to the embryo.

We now have to treat of the mola uteri, as it is called. This occurs in women occasionally only, but it does occur in some during pregnancy. They bring forth a "mola." It has been known to happen, in the case of a woman who has had intercourse and thinks she has conceived, that her figure has increased to begin with, and all the rest has proceeded as expected, but when the time for her delivery was at hand, she has neither brought anything to birth nor yet has the size of her girth decreased; instead, she has continued in that condition for three or four years, till she was seized with dysentery which brought her to a dangerous pass, and then she has produced a fleshy mass, known as a "mola." Sometimes, also, this condition lasts on into old age and persists until death. In such instances the objects which make their way out of the body are so hard that it is difficult to cut them in two even by means of an iron edge. Well, I have spoken in the Problems of the cause of this occurrence; the case of the fetation in the womb is exactly the same as that of meat, when it is undercooked; and it is due not to heat, as some people allege, but rather to weakness of heat (because it looks as though Nature in these cases suffers from

\[ Mola \text{ uteri.} \]

\[ This \text{ reference cannot be found.} \]
νατείν καὶ οὐ δύνασθαι τελείωσαι οὐδ’ ἐπιθεῖναι 5 τῇ γενέσει πέρας. διό καὶ συγκαταγηράσκει η’ πολὺν ἐμμένει χρόνον’ ὅτε γὰρ ὡς τετελεσμένον1 οὖθ’ ὡς πάμπαν ἀλλότριον ἔχει τὴν φύσιν’ τῆς γὰρ σκληρότητος η’ ἀπεφία αἰτία’ ἀπεφία γάρ τις καὶ η’ μώλυνοις2 ἐστίν.

Ἀπορίαν δ’ ἔχει, διὰ τί ποτ’ ἐν τοῖς ἄλλοις οὐχὶ 10 γίνεται ζώοις, εἰ μή τι πάμπαν λέληθεν. αὐτίνοι δὲ δεῖ νομίζειν ὅτι μόνον ὑστερικὸν ἔστι γυνὴ τῶν ἄλλων ζώων, καὶ περὶ τὰς καθάρσεις πλεονάζει καὶ οὐ δύναται πέπτειν αὐτάς. οταν οὖν ἐκ δυσ- πέπτου ἰκμάδος συστῆ τὸ κύμα, τότε γίνεται ἡ καλουμένη μίλη ἐν ταῖς γυναιξί εὐλόγως ἡ μάλιστα ἡ μόναις.

VIII 15 Τὸ δὲ γάλα γίνεται τοῖς θῆλεσιν ὅσα ζωοτοκεῖ ἐν αὐτοῖς χρήσιμον μὲν εἰσ τὸν χρόνον τὸν τόδ’ τόκου, τῆς γὰρ τροφῆς χάριν αὐτὸ τῆς θύραξ ἐποίησεν ἡ φύσις τοῖς ζώοις, ὡστ’ οὐ’ ἐλλείπειν αὐτό ἐν τῷ χρόνῳ τούτῳ οὐθὲν οὖθ’ ὑπερβάλλειν οὐθὲν· ὅπερ καὶ φαίνεσται συμπίπτον, ἃν μή τι 20 γένηται παρὰ φύσιν. τοῖς μὲν οὖν ἄλλοις ζώοις, διὰ τὸ τὸν χρόνον ἕνα τῆς κυήσεως εἶναι, πρὸς τοῦτον ἀπαντά τὸν καιρὸν ἡ πέψις αὐτοῦ· τοῖς δ’ ἀνθρώποις ἐπεὶ πλείους οἱ χρόνοι, κατὰ τὸν πρῶτον ἀναγκαῖον ὑπάρχειν· διὸ πρὸ τῶν ἑπτὰ μηνῶν ἄχρηστον τὸ γάλα ταῖς γυναιξί, τότε δ’ ἡδη γίνεται

1 τετελεσμένον P: τετελεσμένον vulg. 2 μολ. codd.

1 χρήσιμον μὲν, because although it serves a purpose, it is also (ll. 25 ff.) due to necessity in the sense that its formation follows inevitably from the circumstances, as Aristotle explains.
2 See 772 b 5 ff. and H.A. 584 a 33.
some inability, and is unable to complete her work and to bring the process of formation to its consummation; that is why the mola lasts on into old age or at any rate for a considerable time, for in its nature it is neither a finished product nor yet something wholly alien); since the cause of its hardness is the lack of concoction, just as underdone meat is another instance of lack of concoction.

But there is a puzzle here. Why is it that this phenomenon does not occur in the other animals? (unless of course it does, but has entirely escaped observation). We must take the reason to be that alone of all animals women are liable to uterine affections; they produce an excess of menstrual evacuations and cannot concoct them; and so, when the fation has been "set," formed out of a liquid which is difficult to concoct, then what is called the mola is produced; and thus it is not surprising that this takes place chiefly in women if not exclusively in them.

Milk is produced towards the time of parturition in those female animals which are internally viviparous, and it is (1) of a useful and serviceable quality, \(^{a}\) for Nature has provided animals with it so that they may nourish their young externally, and she has so arranged that it is neither deficient nor excessive in any way at that time; this we actually observe to obtain unless some accident contrary to nature occurs. In the case of the other animals, as there is but a single period of gestation, the concoction of the milk coincides with that; in man, however, as there are more periods than one, \(^{b}\) the milk must of necessity be available at the earliest of the possible dates; hence in women the milk, which is useless until seven months are up, at that point becomes useful and
25 χρήσιμον. εὐλόγως δε συμβαίνει καὶ διὰ τὴν ἐξ ἀνάγκης αἰτίαν πεπεμένον εἰς τούς τελευταίους χρόνους· τὸ μὲν γὰρ πρῶτον ἢ τοῦ τοιούτου περιττώματος ἀπόκρισις εἰς τὴν τῶν ἐμβρύων ἀναλίσκεται γένεσιν· πάντων δὲ ἡ τροφή τὸ γλυκύτατον καὶ πεπεμένον, ὥστ' ἁφαίρουμένης τῆς τοιαύτης δυνάμεως ἀνάγκη τὸ λοιπὸν ἀλμυρὸν γίνεσθαι καὶ δύσχυμον. τελευμένων δὲ τῶν κυν-μάτων πλέον τὸ περιττώμα τὸ περιγυμνόμενον (ἐλαττον γὰρ τὸ ἀναλισκόμενον) καὶ γλυκύτερον, οὐκ ἁφαίρουμένου ὁμοίως τοῦ εὐπέπτου. οὐ γὰρ ἐτι εἰς πλάσιν τοῦ ἐμβρύου γίγνεται ἡ δαιμάνη, ἀλλ' εἰς μικρὰν αὐξήσιν, ὡσπερ ἑστηκός ἥδη διὰ τὸ τέλος ἔχειν τὸ ἐμβρύον· ἔστι γὰρ τοὺς καὶ κυν-μάτος τελείωσι. διόπερ ἔξερχεται καὶ μεταβάλλει τὴν γένεσιν, ὅσ ἔχων τὰ αὐτῶ καὶ οὐκέτι λαμβάνει τὸ μὴ αὐτῶ, ἐν ὧ καὶ ὁμώς γίγνεται τὸ γάλα χρήσιμον.

Εἰς δὲ τὸν ἀνώ τόπον καὶ τοὺς μαστούς συλ-βεν λέγεται διὰ τὴν ἐξ ἀρχῆς τάξιν τῆς συστάσεως. τὸ μὲν γὰρ ἀνώ τοῦ ὑποξώματος τὸ κύριον τοῦ ζώου ἐστὶν, τὸ δὲ κάτω τόπος τῆς τροφῆς καὶ τοῦ περιττώματος, ὡσποδ' ὃσα πορευτικὰ τῶν ζώων ἐν

1 sic interpunxit Bussemaker.
2 pro οὖ γὰρ ἐτι... χρήσιμον 776 b 3 habet Σ quoniam non indigetur ea. non ergo accipitur in illo tempore quod accipiebatur ante ex lacte. vide 777 a 22-27.
3 τῆς ζωῆς coni. Btf.
4 τόπος P: om. vulg.

a Cf. P. L. 676 a 35.
b Aristotle here notes correctly that growth proceeds long after differentiation has ceased.
c i.e., as well as a creature which has reached an indepen-
serviceable. But the fact that it is fully concocted at the final stages is due also (2) to another cause—the necessary cause, which is what we should expect, for, to begin with, the secretion of this particular residue is used up for the formation of the embryos; and in every animal the nourishment is the sweetest ingredient they possess and the most concocted, so that when this sweet substance is drawn off, what remains is bound to be briny and ill-savourered. When, however, the fetations are approaching their completion, then there is more surplus residue, because less of it is being used up, and it is sweeter, since the well-concocted residue is no longer being drawn off to the same extent: it is no longer being expended upon the moulding of the embryo, but upon the small growth which it is making, as though the embryo had by now, being completed, reached a stationary point (since a fetation, too, has its point of completion.) That is why it makes its way out, and changes over to another process of formation as now possessing all that belongs to it, and it no longer takes what does not belong to it; and that is the time when the milk becomes serviceable.

The milk collects in the upper part of the body, in the breasts, and this is accounted for by the original order of the body's construction. The part of the body above the diaphragm is the controlling part of the animal. (The part below is the place for the nourishment and the residue, in order that those animals which move about may have within them a dent state of existence; and even the wind has its γένεσις and φθίνος (778 a 2), where see note; and also cf. 737 b 9.

This remark is obscure, and the sentence may be an interpolation. See the parallel passage, 777 a 22 ff.
αὐτοὶς ἔχοντα τὴν τῆς τροφῆς αὐτάρκειαν μεταβάλλῃ τοὺς τόπους. ἐντεῦθεν δὲ καὶ ἡ σπερματικὴ
10 περίττωσις ἀποκρίνεται διὰ τὴν εἰρημένην αὐτίαν ἐν τοῖς κατ’ ἀρχὰς λόγοις. ἔστι δὲ τὸ τε τῶν ἀρρένων περίττωμα καὶ τὰ καταμήνια τοῖς θῆλεσιν αἰματικῆς φύσεως. τούτου δ’ ἄρχῃ καὶ τῶν φλεβῶν ἡ καρδία: αὐτὴ δ’ ἐν τοῖς μορίοις τούτοις.
διὸ πρῶτον ἔνταθα ἀναγκαῖον γίγνεσθαι τὴν
15 μεταβολὴν ἐπιδήλον τῆς τοιαύτης περιττώσεως. διόπερ αὖ τε φωναὶ μεταβάλλοντο καὶ τῶν ἀρρένων καὶ τῶν θηλείων, ὅταν ἀρχωνταὶ σπέρμα φέρειν (ἡ γὰρ ἄρχῃ τῆς φωνῆς ἐντεῦθεν· ἄλλοια δὲ γίνεται ἄλλοιον γνωμένου τῶν κινοῦντος), καὶ τὰ περὶ τοὺς μαστοὺς αἴρεται καὶ τοῖς ἀρρεσὶν ἐπιδήλως, μᾶλλον
dὲ τοῖς θῆλεσιν. διὰ γὰρ τὸ κάτω τὴν ἐκκρισιν γίγνεσθαι πολλὴν κενὸς ὁ τόπος γίνεται ὁ τῶν
20 μαστῶν αὐταῖς καὶ σομφός. ὁμοίως δὲ καὶ τοῖς κάτω τοὺς μαστοὺς ἔχουσιν. γίνεται μὲν οὖν ἐπιδήλος καὶ ἡ φωνὴ καὶ τὰ περὶ τοὺς μαστοὺς καὶ ἐν τοῖς ἄλλοις ζῴους τοῖς ἐμπείροις περὶ ἔκαστον
25 γένος, ἐπὶ δὲ τῶν ἀνθρώπων διαφέρει πλεῖστον. αὐτικὸν δὲ τὸ πλείστην εἶναι τὴν περίττωσιν τοῖς
θῆλεσι τοῦτοις τῶν θηλείων καὶ τοῖς ἀρρεσί τῶν ἀρρένων ὡς κατὰ μέγεθος [ταῖς μὲν τὴν τῶν καταμηνίων, τοῖς δὲ τὴν τοῦ σπέρματος πρόεσιν]. 1 ὅταν
οὖν μὴ λαμβάνῃ μὲν τὸ ἐμβρυον τὴν τοιαύτην

1 glossema : om. Σ.

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a See 738 b 12 ff., 747 a 20.  

b i.e., upper.
sufficient independent supply of nourishment and be able to go about from place to place.) It is from here, too, that the seminal residue is drawn; the reason is given in the earlier chapters of our discussion. Both the residue in males and the menstrual fluid in females are of a bloodlike nature; now the source of the blood and of the blood-vessels is the heart, which is situated in these parts; therefore of necessity it is here that the change which this sort of residue undergoes must be first of all apparent. For this reason the voice of both male and female undergoes a change when they begin to produce semen, because the source of the voice is there, and the voice changes its quality when that which provides its movement does so; and further, the parts around the breasts rise up plainly in males as well as in females, though more so in the latter, since, as there is a plentiful excretion of matter downwards in females, the region of the breasts becomes empty and spongy; and similarly in the case of those animals whose breasts are down below. Of course, this change in the voice and in the region of the breasts makes itself evident in the other animals as well—to those who have experience of each particular kind; but the change is greatest in human beings. The reason is that women produce more residue than any other female animal, and so do men than other male animals, in proportion to their size [this refers to the excretion of menstrual fluid and of semen respectively]. Thus, when the embryo no longer absorbs

\[\text{\textcopyright The heart, which is the } \alpha\rho\chi\nu\prime\text{ of the organism, is also in particular the source of all physical sexual characteristics; see 766 a 30 ff., and note on 763 b 27. Cf. 787 b 15 et preced. See also App. B § 31.}\]
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30 ἀπόκρισιν, κωλύῃ δὲ θύραξε βαδίζειν, ἀναγκαίον εἰς τοὺς κενοὺς τόπους ἀθροίζεσθαι τὸν περίττωμα πᾶν, ὥσπερ ἄν ὡσὶν ἐπὶ τῶν αὐτῶν πόρων. ἔστι δὲ ἐκάστοις τοιούτοις ὁ τῶν μαστῶν τόπος δὲ ἀμφότερας τὰς αὐτίας ἐνεκά τε τοῦ βελτίστου γεγονός τοιούτος καὶ εὐθαίρετα δὲ ἄνάγκης: ἐνταῦθα δὲ ἢμνη συνιστατεὶ καὶ γίνεται πεπεμμένη τροφὴ τοῖς ζῶοις. τῆς δὲ πείσεως ἔστι μὲν λαβεῖν τὴν εἰρήμενην αὐτίαν, ἔστι δὲ τὴν ἑναντίαν: εὐλογον γὰρ καὶ μείζον ὡς τὸ ἐμβρυον πλεῖον λαμβάνειν τροφὴν, ὡστε ἐλαττὸν περιγίνεσθαι περὶ τῶν χρόνων τοῦτον, πέττεται δὲ τάπατ τὸ ἐλαττὸν.

"Ὅτι μὲν οὖν ἔστι τὸ γάλα τὴν αὐτὴν ἐχον φύσιν τῇ ἀποκρίσει εἰς ἓν γίνεται ἐκαστὸν, δῆλον, εἰρηται δὲ καὶ πρότερον. ἡ γὰρ αὔρη υλὴ ἡ τρέφουσα καὶ ἓν ἤς συνιστά τὴν γένεσιν ἡ φύσις. ἔστι δὲ τοῦτο ἡ αἰματικὴ υγρότης τοῖς ἑναῖμοις· τὸ γαρ γάλα πεπεμμένον αἴμα ἐστιν, ἀλλ' οὐ διεφθαρμένον.

"Εμπεδοκλῆς δ' ἣ ὅφει ὀρθῶς ὑπελάμβανεν ἡ οὐκ εἴς μετήνωγες ποιήσας ὡς τὸ γάλα τὸ γάλα. μηνὸς ἐν ὑγιοῦτοι δεκάτη πῦον ἐπλετο λευκὸν.

σαπρότης γὰρ καὶ πέψεις ἑναντίον, τὸ δὲ πῦον σαπρότης τις ἐστιν, τὸ δὲ γάλα τῶν πεπεμμένων. οὐ γίνονται δὲ οὔτε θηλαζομέναις αἱ καθάρσεις

1 τούτοις τὸ Ζ: τούτο τὸ A.-W.
2 [τὸ γάλα] Diels; τὸ αἴμα Kranz.

ἀ Cf. Hippocrates, π. φύσιοι παιδίου 21 (vii. 512 Littré) καὶ ἐς τὰς μήτρας δὲ ὀλίγον ἐρχεσθαι διὰ τῶν αὐτέων φλεβῶν· τείνουσι γὰρ ἐς τοὺς μαζός καὶ ἐς τὰς μήτρας φλέβια ταύτα τε καὶ παραπλήσια ἄλλα.

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this residual secretion but at the same time prevents it from making its way out, the whole of the residue is bound to collect in the empty spaces which are situated on the same passages. In each kind of animal the place around the breasts is just such an empty space, and it is so for both of the two possible reasons: it was formed such as it is (a) for the sake of the best, and (b) by necessity. And it is precisely here that the concocted nourishment for the young animals takes shape and is formed. As for its concoction: to explain that, either the reason stated may be taken, or the opposite one, since it is just as reasonable to adopt the view that as the embryo is bigger it takes more nourishment, so that there is less nourishment left over at this particular time; and a smaller amount takes less time to concoct.

It is clear that milk is possessed of the same nature as the secretion out of which each animal is formed (this has in fact been stated already): the material which supplies nourishment and the material out of which Nature forms and fashions the animal are one and the same. And this material, in the case of blooded animals, is the bloodlike liquid, since milk is concocted, not decomposed, blood. As for Empedocles, either he was mistaken, or else his metaphor was a bad one, when he wrote how the milk is formed.

On the eighth moon's tenth day, a whitish pus.

No; putrefaction and concoction are opposites, and pus is a putrefaction, whereas milk is to be classed as something concocted. In the natural course of

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\[b\] i.e., that the embryo requires less nourishment.
\[c\] At 739 b 26.
\[d\] Cf. 744 b 35.
\[e\] Diels, Vorsokr. 31 B 68.
κατὰ φύσιν, οὔτε συλλαμβάνουσι θηλαζόμεναι· κἂν
15 συλλάβωσιν, ἀποσβέννυται τὸ γάλα διὰ τὸ τῆν
αὐτῆν εἶναι φύσιν τοῦ γάλακτος καὶ τῶν κατα-
μηνίων· ἢ δὲ φύσις οὐ δύναται πολυχοεῖν οὕτως
ὡστε ἑπαμφοτερίξειν, ἀλλ' ἂν ἐπὶ θάτερα γένηται
ἡ ἀπόκρισις, ἀναγκαῖον ἐπὶ θάτερα ἐκλείπειν, εὖν
μὴ γίνηται ('τι) βίαιον καὶ παρὰ τὸ ὣς ἐπὶ τὸ πολὺ.
20 τούτῳ δ' ἤδη παρὰ φύσιν· ἐν γὰρ τοῖς μη ἀδύνατοις
ἀλλὰ ἔχειν ἀλλ' ἐνδεχόμενοι τὸ κατὰ φύσιν ἐστὶ
τὸ ὣς ἐπὶ τὸ πολὺ.

Καλῶς δὲ διώρισται τοῖς χρόνοις καὶ ἡ γένεσις
ἡ τῶν ζώων· ὅταν γὰρ διὰ τὸ μέγεθος μηκέτι
ικαίῃ ἡ τῶν κνουμένων ἡ διὰ τοῦ ὀμφαλοῦ τροφῆς,
ἀμα2 τὸ γάλα γίνεται χρήσιμον [πρὸς τὴν γινομένην
25 τροφήν],3 καὶ οὐκ εἰσιοῦσθε διὰ τοῦ ὀμφαλοῦ τρο-
φῆς,4 συμπιπτοῦσιν αἱ φλέβες περὶ ὃς ὁ καλούμενος
ὀμφαλὸς ἐστὶ χύτων, καὶ διὰ ταῦτα καὶ τότε
συμβαίνει θύραζε ἡ ἔξοδος.

IX Ἐπὶ κεφαλῆν δ' ἡ γένεσις ἐστὶ τοῖς ζώοις πάσιν
ἡ κατὰ φύσιν διὰ τὸ τὰ ἄνω τοῦ ὀμφαλοῦ μείζω
30 ἔχειν ἡ τὰ κάτω· καθάπερ οὖν ἐν ζυγοῖς ἡρτημένα5
ἐξ αὐτοῦ βεβαιεῖ ἐπὶ τὸ βάρος. ἔχει δὲ τὰ μείζω
πλείον βάρος.

Χ Οἱ δὲ χρόνοι τῆς κυψείς ἐκάστως τῶν ζώων
ὅρισμένοι τυγχάνονσιν ὡς μὲν ἐπὶ τὸ πολὺ κατὰ
tοὺς βίους· τῶν γὰρ χρονιωτέρων6 καὶ τὰς γενέσεις
35 εὐλογον εἶναι χρονιωτέρας· οὐ μὴν τοῦτο γ' ἐστὶν

1 τι Peck.
2 ἀμα Platt : ἀλλὰ vulg., secl. A.-W.
3 seclusi; om. Σ: πρὸς τὴν τοῦ γενομένου τροφῆν coni. A.-W.
ἀλλὰ ... γίγνηται (Ζ2*) ... γενημομένην ... συμπιπτοῦσιν
coni. Btf. (cum vv. 22-27 conferas 776 a 33 seqq.)
4 εἰσειτὶ διὰ τοῦ ὀμφαλοῦ ἡ τροφῆ Ρ.

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events, no menstrual evacuations take place during the suckling period, nor do women conceive then; and if they do conceive, the milk dries up, because the nature of the milk is the same as that of the menstrual fluid, and Nature cannot produce a plentiful enough supply to provide both; so that if the secretion takes place in one direction it must fail in the other, unless some violence is done contrary to what is normal. And that ipso facto means something contrary to Nature, because in the case of things which admit and do not exclude the possibility of being other than they are, “normal” and “natural” are identical.

In the actual birth of the young animals we have another instance of good timing. When the nourishment that passes through the umbilical cord is no longer sufficient for the fetus, owing to its size, at that same time the milk is becoming serviceable, and when no nourishment is entering by way of the umbilical cord, then the blood-vessels to which the cord acts as a sheath collapse; and for these reasons and at that time the exit of the fetus takes place.

The natural manner of birth for all animals is head IX first, because they have a larger bulk above the umbilical cord than below it, so that they are suspended from it, as it might be in a balance, and the heavier side (i.e., the larger parts) goes down.

The period of gestation is of a definite length for each of the animals, and normally the periods are proportionate to the animals’ span of life; after all, we should expect those which have a longer life-span to take longer over their formation than others.

hic in Z spatium xi vel xii litterarum.
χρονιωτέρων P: χρονίων vulg.
αὐτίον, ἄλλ' ὡς ἐπὶ τὸ πολὺ τοῦτο συμβέβηκεν· τὰ γὰρ μείζω καὶ τελεότερα τῶν ἐναίμων ζώων καὶ ζῷοι πολὺν χρόνον, οὐ μέντοι τὰ μείζω πάντα μακροβιότερα. πάντων γὰρ ἀνθρώποις πλεῖστον¹ ζῷ χρόνον, πλὴν ἐλεφάντως, ὅσων ἀξιόπιστον ἐχομεν 5 τῆς πείρας· ἐλαττὸν δ' ἐστὶ τὸ γένος τοῦ τῶν ἀνθρώπων ἢ τὸ τῶν λοφοῦρων καὶ πολλῶν ἄλλων. αὐτίον δὲ τοῦ μὲν εἶναι μακρόβιον ὅτιον ζῷον τὸ κεκράσθαι παραπλησίως πρὸς τὸν περιέχοντα ἀέρα, καὶ δ' ἄλλα συμπτάματ' ἀττα φυσικά, περὶ ἄν υἱότερον ἔροιμεν, τῶν δὲ χρόνων τῶν περὶ τὴν 10 κύησιν τοῦ μέγεθος τῶν γεννωμένων· οὐ γὰρ βά- διον ἐν ὅλῳ χρόνῳ λαμβάνειν τὴν τελείωσιν τὰς μεγάλας συντάσεις οὕτε ζώων οὕτε τῶν ἄλλων ὡς εἰπεὶν ὅθεν. διὸπερ ἵπποι καὶ τὰ συγγενῆ ζώα τούτοις ἐλάττω ζώντα χρόνον κύι πλεῖον χρόνον· τῶν μὲν γὰρ ἐναύσιος ὁ τόκος, τῶν δὲ δεκάμηνος 15 ὁ πλεῖστος. διὰ τὴν αὐτήν δ' αὑτίαν πολυχρόνιος καὶ ὁ τῶν ἐλεφάντων ἐστὶ τόκος· διετής γὰρ ἡ κύησις διὰ τὴν ὑπερβολὴν τοῦ μεγέθους.

Εὐλόγως δὲ πάντων οἱ χρόνοι καὶ τῶν κυήσεων καὶ² γενέσεων καὶ τῶν βίων μετρείσθαι βού- λονται κατὰ φύσιν περίοδοις.³ λέγω δὲ περίοδον

¹ πλεῖστον P: πλεῖω vulg. ² καὶ P7*: καὶ τῶν vulg. ³ διὰς add. P.

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¹ This was apparently a popular term meaning "bushy-tailed"; see H.A. 491 a 1 where "the lophouroi as they are called" are the horse, the ass, the mule, etc. Cf. 755 b 19.
² Cf. 767 a 30 ff., and Hippocrates, π. ἀντών ὕδατον τόπον, chh. 1-6; and for "blend," idem, π. διαίθης I. 32, and Introd. § 40. Cf. 777 b 28, n.
³ See De long. et brev. vit. 466 a 15 ff., P.A. 677 a 35 ff.
GENERATION OF ANIMALS, IV. x.

Still, this is not the reason for it; only, this is what in fact normally occurs. The larger and more perfect of the blooded animals do certainly live a long time, but not all the larger ones are also longer-lived. Man is the longest-lived of them all except the elephant, so far as we have any reliable experience; but human beings are smaller than the lophouroi and many others. The reason why any animal is long-lived really is that its "blend" is about the same in comparison with the air which is around it, and there are other contributory factors inherent in its nature, which will be mentioned later on. The reason for the various times of gestation is the size of the creatures which are generated. It is not easy for any large structure, be it an animal or anything else, almost, to reach its perfection in a short time. Hence horses and kindred animals, though they live a shorter time than men, have a longer time of gestation: in horses birth occurs at the end of a year, in the others, generally, after ten months. And for the same reason it takes a long time in elephants, whose gestation lasts two years owing to their excessive size.

In all cases, as we should expect, the times of gestation and formation and of lifespan aim, according to nature, at being measured by "periods." By a "period" I mean day and night and month and period.

The following important paragraph is not fully intelligible without reference to Aristotle's theory of the universe and of movement. A collection of passages from other treatises relevant to this will be found in App. A and App. B § 11, which will provide the best commentary on the present passage. But Nature cannot always succeed in her aim; see 778 a 5 below.
20 χρόνους τούς μετρουμένους τούτοις, ἦτί δὲ τὰς τῆς σελήνης περίοδους. εἰώ δὲ περίοδοι σελήνης πανσέληνος τε καὶ φθίσις καὶ τῶν μεταξύ χρόνων αἱ διχοτομίαι κατὰ γὰρ ταῦτας συμβάλλει πρὸς τὸν ἥλιον· ὁ γὰρ μεῖος κοινὴ περίοδός ἦσθαν ἁμφοτέρων. ἐστὶ δὲ ἡ σελήνη ἀρχὴ διὰ τὴν πρὸς τὸν ἦλιον κοινωνίαν καὶ τὴν μετάληψιν τὴν τοῦ φωτός· γίνεται γὰρ ὁσπερ ἄλλος ἥλιος ἐλάττων· διὸ συμβάλλεται εἰς πάσας τὰς γενέσεις καὶ τελείωσεις.

1 πανσέληνος τε καὶ φθίσις P: πανσέληνοι τε καὶ φθίσεις vulg.

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*a* i.e., full moon, new moon, first quarter and last quarter. The meaning of συμβάλλει is obscure. The word occurs twice in Meteor., once (345 b 6) in an astronomical context, and once (376 b 24) in connexion with the rainbow, but neither passage helps to elucidate the present statement. It must, however, have some reference to the fact that the month is a "joint period" of moon and sun (see note below), so the rendering I have given may be offered as at any rate not inappropriate. The importance here attached to the "bisections" of the times is found again in Theophr. De signis 6, where it is said that times and seasons (e.g., the year, the month, the day) are delimited by their bisections (αἱ διχοτομίαι δωρίζουσι τὰς ἁρας), the bisections of the month being the full moons, the eighth days and the fourth days (τὸν μήνα ἑκατὸν . . . διχοτομοῦσι . . . αἱ τε πανσέληνοι καὶ αἱ ὄγδοι καὶ αἱ τετράδες, § 8); and changes of weather tend to coincide with these divisions (§ 9).

*b* Periodos is really a circuit or cycle.

*c* This phrase, which he translates "the month being a period common to both," is excised by Platt on the ground that it gives no sense, and that "a period common to both sun and moon would be one which contained both the solar and lunar periods exactly." The phrase is, however, in Scot; and, as it can be satisfactorily explained in view of the context, it must be retained. The explanation is this: the month, taken in the sense of a lunation, i.e., the period from one new moon to another, or the time required by the
year and the times which are measured by these; also the moon's "periods" which are: full moon and waning moon, and the bisections of the intervening times, since these are the points at which it stands in a definite "aspect" with the sun, the month being a joint period of both moon and sun. The moon is a "principle" on account of its association with the sun and its participation in the sun's light, being as it were a second and lesser sun, and therefore is a contributory factor in all processes of moon to go through all its phases once, is, literally and properly speaking, not a private period of the moon's, but, as Aristotle says, a joint period of the moon and sun, since it is the moon's position relative to the sun which determines how much of the moon's disk is illuminated. If the moon were self-luminous, there would be no phases, and therefore there could be no "phase-period." This is made even more clear if we consider that the moon does in fact possess a "period" proper to itself, pertaining to the moon's own actual motion, and not to the mere illumination of its surface by another body, and it is a period which differs in length from the lunation or "phase-period"—a fact which was probably better known to Aristotle than to some moderns. This is the period known in astronomy as the "sidereal period," i.e., the time taken by the moon to return again to its same apparent position among the stars—not to return into conjunction with the sun. The duration of this period is roughly 27 days 8 hours, as against an average of 29 days 13 hours for the "phase-period." Aristotle is therefore quite correct in stating that the "month," by which, as the context clearly shows, he means the "phase-period," is a joint period of the sun and the moon. (I should, perhaps, apologize to astronomers for the un-astronomical term "phase-period," which I have used instead of "synodic period" in order to emphasize the point that phases are an incidental phenomenon, and not an essential concomitant of a synodic period.)

4 This statement reappears in Theophr. De vent. 17 ἦ σι λήν... οἱον ἀσθενής ἡλιός ἐστι, and cf. id. De signis temp. 5, where the moon is described as "the sun of the night."
αι γαρ θερμότηται καὶ φυσεῖς μέχρι συμμετρίας 

καὶ τῆς σελήνης περίοδον, οὕτω καὶ τὰ ἐκ τούτων 

φυσίμενα καὶ τὰ ἐν τούτοις ἀκολουθεῖν ἀναγκαίον·

κατὰ λόγον γὰρ ἀκολουθεῖν καὶ τὰς τῶν ἀκυρο-

τέρων περίοδον ταῖς τῶν κυριωτέρων. βίος γάρ 

τις καὶ πνεύματος ἐστὶ καὶ γένεσις καὶ φύσις.

τῆς δὲ τῶν ἀστρων τούτων περιφορᾶς τάχ᾽ ἄν

ἄτερα τινες εἰπὶ ἀρχαῖ. βούλεται μὲν οὖν ἡ φύσις 

τοῖς τούτων ἀριθμοῖς ἀριθμεῖν τὰς γενέσεις καὶ τὰς 

teleutás, οὐκ ἀκριβοὶ δὲ διὰ τε τῆς τῆς ὥλης

1 al P.: kal vulg. 2 ταῦτα S.

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a Cf. Phys. 246 b 4 τὰς μὲν γὰρ τοῦ σώματος, οἶνον ὑγείαν 

καὶ εὐεξίαν, ἐν κράσει καὶ συμμετρίᾳ θερμῶν καὶ φυχρῶν 

τίθεντοι ἡ αὐτῶν πρὸς αὐτὰ τῶν ἐντός ἡ πρὸς τὸ περὶ ἑκὸν (cf. 

777 b 7, and 767 a 30 ff.). ὁμοίως δὲ . . . καὶ τὰς ἄλλας ἀρετὰς 

καὶ κακίας. The language used in the context of this passage 

is very similar to that of Eth. Nic. Bk. II (dealing with 

the doctrine of "the mean"), where it is stated that the moral 

ἀρεταῖ also are produced and preserved by τὰ σύμμετρα 

(1104 a 18), whereas they are destroyed by excess and defect, 

just as the corresponding physical ἀρεταῖ are.

b Cf. Meteor. 339 a 21 ἐστὶ δ᾽ ἐξ ἀνάγκης συνεχῆς πως οὕτως 

[i.e., δ᾽ εἰς τὴν γῆν κόσμος, the sublunary world] ταῖς ἀνω 

φοραῖς, ὥστε πᾶσαν αὐτὸν τὴν δύναμιν κυβερνᾶσθαι· εἴκειθεν . . . 

oriously συμβαίνοντων περὶ αὐτὸν πῦρ μὲν καὶ γῆν καὶ τὰ συγγενή 

τούτως ὡς ἐν ὑλῆς ἐδεῖ τῶν γνωστών αὑτὰ χρῆ νομίζειν . . . 

τὸ δ᾽ οὕτως αὐτίκοι ὡς ὃθεν ἡ τῆς κινήσεως ἀρχὴ τῶν ἀεὶ 

κινουμένων αἰτιατέον δύναμιν.
generation and perfecting. As we know, it is heat and cooling in their various manifestations which up to a certain due proportion bring about the generation of things, and beyond that point their dissolution; and the limits of these processes, both as regards their beginning and their end, are controlled by the movements of these heavenly bodies.

Just as we observe that the sea and whatever is of a fluid nature remains settled or is on the move according as the winds are at rest or in motion, while the behaviour of the air and the winds in turn depends upon the period of the sun and moon, so too the things which grow out of them and are in them are bound to follow suit (as it is only reasonable that the periods of things of inferior standing should follow those which belong to things of higher standing) since even the wind has a sort of lifespan—a generation and a decline. And as for the revolution of these heavenly bodies, there may very well be other principles which lie behind them. Nature's aim, then, is to measure the generations and endings of things by the measures of these bodies, but she

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`Cf. 738 a 20: the times about new moon (αἱ τῶν μηνῶν σόναδοι) are cold because of the failing of the moon, and for the same reason they are stormier than the middle points of the month; a precisely similar statement, using exactly the same terminology that Aristotle uses, is found twice in Theophr. De ventis 17 and De signis 5: in the latter passage the cause given is that the moon’s light “fails” (ἀποδείτηέ) from the fourth day of the waning moon until the fourth day of the new moon, and this apparently is the time covered by αἱ σόναδοι τῶν μηνῶν. The way in which the sun determines the weather is discussed at Meteor. 359 b 26 ff.

`Cf. above, 776 b 1, and Plato, Timaeus 91 b, c, where the course of a disease is compared with the lifespan of a living organism.

`See, e.g., De caelo I, II.
ἀοριστιάν καὶ διὰ τὸ γίνεσθαι πολλὰς ἀρχὰς, αἱ τὰς γενέσεις τὰς κατὰ φύσιν καὶ τὰς φθορὰς ἐμπο-
δίζουσι πολλάκις αὕτια τῶν παρὰ φύσιν συμ-
πιπτόντων εἶσιν.

10 Περὶ μὲν οὖν τῆς ἐσοθεν τροφῆς τῶν ζῴων καὶ τῆς θύραξις γενέσεως εἰρηται, καὶ χωρίς περὶ ἐκάστου καὶ κοινῆ περὶ πάντων.1

1 περὶ δὲ (τε Υ) τῶν διαφορῶν αἰς (ἅς Ζ, αἱ Υ) διαφέρουσι τὰ μόρια τῶν ζῴων, καὶ μάλιστα τὸ τοιοῦτο (τοιοῦτον Ρ) συμβαίνειν περὶ τοὺς ἀνθρώπους addunt PYZ: amplius YZ ὥσα μὲν (μὲν οὖν Ζ) ἔχουσι μόρια τὰ ζώα πάντα καὶ τῶν ἐντὸς καὶ τῶν ἐκτός. totum vertit Σ, et 778 a 10 initium facit libri insequentis.
cannot bring this about exactly on account of the indeterminateness of matter and the existence of a plurality of principles which impede the natural processes of generation and dissolution and so are often the causes of things occurring contrary to Nature.

Very well: we have now spoken of the nourishment of animals within the parent, and of their birth and exit into the outer world; and we have dealt with each kind separately as well as generally with them all.\(^a\)

\(^a\) Some mss. have an addition here, for which see opposite.
Περὶ δὲ τῶν παθημάτων οῖς διαφέροντι τὰ μόρια τῶν ζώων θεωρητέον νῦν. λέγω δὲ τὰ τοιαῦτα παθήματα τῶν μορίων, οἷον γλαυκότητα ὁμμάτων καὶ μελανίαν, καὶ φωνῆς ὁξύτητα καὶ βαρύτητα, καὶ χρώματος [ἡ σώματος] καὶ τριχών ἦ πτερῶν διαφοράς.1 τυγχάνει δὲ τῶν τοιούτων ἐνα μὲν οἶλοις2 ὑπάρχοντα τοῖς γένεσιν, ἐνα3 δ’ ὅπως ἔτυχεν, οἷον μάλιστ’ ἐπὶ τῶν ἀνθρώπων τούτων συμβέβηκεν. έτι δὲ κατὰ τὰς τῶν ἥλικιῶν4 μεταβολὰς τὰ μὲν πάσιν ὁμοίως ὑπάρχει τοῖς 25 ζώοις, τὰ δ’ ὑπεναντίως, ὡσπερ περὶ τε φωνᾶς καὶ περὶ τριχῶν χρόνων τὰ μὲν γὰρ οὗ πολυοῦτα πρὸς τὸ γῆρας ἐπίδηλως, δ’ δ’ ἀνθρώπως μάλιστα τούτο πάσχει τῶν ἄλλων ζώων. καὶ τὰ μὲν εὖθυς ἀκολουθεῖ γενομένοις, τὰ δὲ προϊούσης τῆς ἥλικιας γίνεται δήλα καὶ γηρασκόντων. περὶ δὲ5 τούτων καὶ τῶν τοιούτων πάντων οὐκέτι τῶν αὐτῶν τρόπων δεῖ νομίζειν εἶναι τῆς αἰτίας. ὃσα γὰρ μὴ τῆς φύ- σεως [ἐργα]6 κοινὴ7 μηδ’ ἵδια τοῦ γένους ἐκάστου,

2 ὁλύγοις P. 3 ἐνια Peck (idem Richards): ἐνίοις vulg.
4 τῶν ἥλικιῶν PZ*: τῆς ἥλικιας vulg.: ἥλικιας SY.
BOOK V

We must now study the "conditions" in respect of which the parts of animals differ. I mean such conditions of the parts as the following: blue and dark colour of the eyes, high and deep pitch of the voice, and differences of colour and of hair or feathers. Some of these conditions are found throughout certain classes of animals; some occur irregularly, and a striking instance of this is afforded by the human species. Further, there are some conditions, accompanying the changes in the times of life, which occur in all animals alike, but there are others which are divergent in different animals, as, e.g., those which have to do with the voice and the colour of the hair: thus, some animals do not go noticeably grey towards old age, whereas man is affected by this condition more than any other animal. Again, some of these conditions come on immediately after birth, others make themselves noticed as age advances, or in old age. When we come to consider these conditions and all others like them, we must not suppose that the same sort of cause is operative as before, for there are certain conditions which are not characteristics belonging to Nature in general, nor peculiarities proper to this or that particular class of animal; and whatever the quality of such conditions may be, in

* See 787 b 1, n.
ARISTOTLE

778 a

τούτων οὖθ' ένεκά τού τοιούτον οὖτ' ἐστιν οὖτε ἠγινεται. ὀφθαλμὸς μὲν γὰρ ἐνεκά του, γλαυκὸς δ' οὖχ ἐνεκά του, πλῆθν ἀν ἴδιον ἢ τοῦ γένους τούτο τὸ πάθος. οὖτε δ' ἐπ' ἐνίων πρὸς τὸν λόγον 35 συντείνει τὸν τῆς οὐσίας, ἀλλ' ὡς ἐξ ἀνάγκης γιγνομένων εἰς τὴν ὄλην καὶ τὴν κινήσασαν ἀρχὴν ἀνακτέον τὰς αἴτίας. ὤσπερ γὰρ ἐλέχθη κατ' ἀρχής ἐν τοῖς πρῶτοις λόγοις, οὐ διὰ τὸ γίγνεσθαι ἐκαστὸν ποιῶν τι, διὰ τοῦτο ποιῶν τι ἐστίν, ὥσα τεταγμένα καὶ ὠρισμένα έργα τῆς φύσεως ἐστιν, 5 ἀλλὰ μᾶλλον διὰ τὸ εἶναι τοιαδέ γίγνεται τοιαῦτα· τῇ γὰρ οὐσίᾳ ἢ γένεσις ἀκολουθεῖ καὶ τῆς οὐσίας ἐνεκά ἐστιν, ἀλλ' οὖχ αὕτη τῇ γενέσει. οἱ δ' ἀρχαῖοι φυσιολόγοι τοναντίων ἁίθησαν. τούτου δ' αίτιον ὅτι οὖχ ἐώρουν πλείους οὕσας τὰς αἴτιας, ἀλλὰ μόνον τὴν τῆς ὄλης καὶ τὴν τῆς κινήσεως, 10 καὶ ταύτας ἀδιορίστως, τῆς δὲ τοῦ λόγου καὶ τῆς τοῦ τέλους ἀνεπισκέπτως εἴχον.

"Εστι μὲν οὖν ἐκαστὸν ἐνεκά τού, γίνεται δ' ἠδη

778 b

a i.e., serves no purpose, is not on account of any Final Cause.—In view of the discoveries of modern genetics, Aristotle’s clear-cut distinction may be somewhat misleading; but it will always remain true that some characteristics are more “trivial” than others. Whether the genes control individual characters such as the possession of blue eyes instead of brown, as well as specific characters such as the possession of red feathers instead of black, and phyletic characters such as the possession of a liver instead of a hepatopancreas—is still uncertain; but it is likely that they do.

b The logos defines the thing’s essence, see Introd. § 10; and cf. below, 778 b 17 τοιοῦτο χρόνον ὑπόκειται οὖ, and the context.


d See P.A. I. 640 a 10 ff.
no instance is either its existence or its formation "for the sake of something." Thus, the existence and the formation of an eye is "for the sake of something," but its being blue is not—unless this condition is a peculiarity proper to the particular class of animal. And further, in some cases this condition has nothing to do with the *logos* of the animal's being; instead of that, we are to assume that these things come to be *by necessity*, and so their causes must be referred back to the matter and to the source which initiated their movement. Remember what was said at the beginning, at the outset of our discussion. So far as the regular, definite products of Nature's hand are concerned, whatever a thing may be as regards its quality, the reason why each thing *is* of such or such a quality is not because it gets formed such while it develops; the truth is that things get formed such because they *are* such, for of course the process of formation takes its lead from the being, and is for the sake of that; the being does not take its lead from the process. The old physiologers, however, thought the opposite, because they did not see that the causes were numerous; they recognized only the Material Cause and the Motive Cause (and even these they did not clearly distinguish), whereas they paid no attention to the Formal Cause and the Final Cause.)

Each thing, then, *is* "for the sake of something,"


7 ὁσία here is no doubt, in the first place, the individual existing thing which the process is destined to produce (see 736 b 27, n., and 767 b 34 ff.); but we may also remember the use of ὁσία with reference to the essential nature of a thing, as in the phase λόγος τῆς ὁσίας, l. 35 above.

"i.e., on account of some Final Cause.
ARISTOTLE

778 b
diá te taúthn tēn aítian kai diá tás loipás óssaper ēn tōn lógyōn énupáρχει tō ekástou ἡ ἐστὶν ἐνεκά
tou ἡ oú ἐνεκα. tōn de μὴ τοιούτων, ὅσων ἐστὶ
géneseis, ἦδη τούτων τὸ αἰτίου ἐν τῇ κινήσει δεῖ
15 καὶ τῇ γενέσει ζητεῖν, ὡς ἐν αὐτή τῇ συστάσει τὴν
diaforán λαμβανόντων. ὥφθαλμον μὲν γὰρ ἐὰς
ἀνάγκης ἐξεῖ (τοιόνδε γὰρ ζῷον ὑπόκειται οὖν),
tοιόνδε δὲ ὥφθαλμον ἐὰς ἀνάγκης μὲν, οὐ τοιαῦτης
dὲ ἀνάγκης, ἀλλὰ ἄλλον τρόπον, ὅτι τοιοῦδε ἡ
toιονδὶ τοιεῖν πέφυκε καὶ πάσχειν.

20 Διωρισμένων δὲ τούτων λέγομεν περὶ τῶν
ἐφεξῆς συμβαίνοντων. πρῶτον μὲν οὖν ὅταν
gένωνται τὰ παιδία πάντων, μάλιστα τῶν ἀτελέκτων,
καθεύθεων εἰσωθε, διὰ τὸ καὶ ἐν τῇ
μητρί, ὅταν λάβῃ πρῶτον αὐτῆσιν, καθεύθοντα
dιατελεῖν. ἔχει δὲ ἀπορίαν περὶ τῆς ἐὰς ἄρχής
γενέσεως, πότερον ἐγρήγορσις ὑπάρχει τοῖς ζῴῳσ
25 πρότερον ἡ ὑπόνοια. διὰ γὰρ τὸ φαίνεσθαι προϊόντος
τῆς ἠλείκας ἐγειρόμενα μᾶλλον, εὐλογον τούτων ἐν
τῇ ἄρχῃ τῆς γενέσεως ὑπάρχει, τὸν ὑπόνοια,
ἐτὶ δὲ διὰ τὸ τὴν μετάβασιν ἐκ τοῦ μη εἶναι εἰς

1 corrupt. agnovit Platt: correxii (cf. 779 a 24): ἀτελῶν
vulg.: et maxime filii qui parimentur incompleti Σ.

a i.e., the Final Cause.

b τοιόνδε here=ὁρατικῶν or ὥφθαλμον ἐχον; to use the termin-
nology of a few lines above, τὸ ὥφθαλμον εἶναι ἐν τῷ λόγῳ
ἐνυπάρχει τῷ τοῦ ζώου.

c And since the animal ὑπόκειται to be e.g. ὥφθαλμον,
the sort of necessity which requires it to be ὥφθαλμον is neces-
sity ἐὴ ὑποθέσεσις (see Introd. § 7), the necessity which is
implied by the Final Cause. For ὑπόκειται see also 766 b 8.

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while as regards their process of formation, all those characteristics which are contained in its logos, or are subservient to some end, or are an end in themselves—these come to be formed on account of this Cause as well as the remaining Causes. Other characteristics, however, are formed during the process which do not fall under the headings just given, and the cause of them is to be looked for in the movement, i.e., the process of formation—we must assume that they acquire their differences within the actual process of construction. Thus (to take an example) X will of necessity possess an eye (because that characteristic is included in the essence of the animal as posited), and it will—also of necessity—possess a particular sort of eye, but the latter is a different mode of necessity from the former, and is derived from the fact that it is naturally constituted to act and to be acted upon in this or that way.

Having settled these points we may proceed to Sleep, those which immediately follow. First then: the habit of the young of all animals, especially those of animals which bring forth their young imperfect, once they have been born, is to sleep, because they are in fact continually asleep within the parent from the time that they first acquire sensation. There is, however, a puzzle concerning their original formation, which is this: which state exists first in animals, sleep or waking? From the fact that, as we see, they become more awake the older they get, it seems reasonable to suppose that the opposite state, sleep, is the one that exists at the beginning of their formation—and also from the fact that the transition from

\[ i.e., \text{the necessity implied by the Motive and Material Causes. See Introd. § 7.} \]

\[ * \text{Cf. App. B §§ 8 ff.} \]

\[ 489 \]
778 b

tò ìnavi dìa tòv metaçùv gíneisvai: ò ð' ùpnos ìnavi 30 dòkei tìn fùsìn tòn touótow, òvoun tòu ðìhn kai tòu ðìhn meðóriou, kai óutè ðìhn ìnavi pantelwòs ð' kathèvdovn óut' ìnavi. tòv gáre ègríghorañai tò ðìhn málìsòv ùpàrrhêi dìa tìn aìsthèsin. el ð' èstiv ìnanagkaíon èxeiìn aìsthèsin tò ðìhn, kai tòte pròtwòv èstiv ðìhn òtan aìsthèsiùs gènìtai pròtwòv, tìn mèn 35 èx arxìs diáðèsiùs oúç ùpnov ìll' ðìmoiùn ùpìnòv deì vòmíziùv, oìanptè èxei kai tò tòv ðvòtwv geñòs. kai gáre sùmbèvèke kàta tòutòv tòn õrènov tà ðìhn fùtòv bìon ðìhn. tòis de fùtòís ùpàrrhêin ùpnov àðùnaçòv: ouètheis gáre ùpnos àñegèrtoç, tò de tòv ðvòtwv páðos tò ànàlògou tòv ùpnwv àñegèrton.

779 a

5 kathèdeiæv mèn oûn tà ðìhn tàv plèiwv õrènov ànagkàïon dià tò tìn aìxeiùv kai tà báros èspikëésthai toùs ánòv tòpovs (èrìkàmaèv de tìn aìtièv tòv kathèdeiæv tòuàùthn ðòusaèn èn ètpéros) òll' ðìmoiùs ègèiròmèna fàiñetai kai èn tìn ìsòrìa (ðèlòv de ùpòn ðìhn tàv aìstei tàvto èn tòis ànàtomàis kai èn tòis ìph-10 tokoùsv),1 èipt' èúðhùs kathèdòusì kai kätàférontai pàlìv. diòper kai èxèlònta tàv ðòlùn diàgèi õrènov kathèdònta.

Kài ègríghoròta mèn ou yélà tà pàidìà, kathèû- dònta de kài dàkryùi kai yélà. sùmbaíνouç gáre kai kathèdòusì aìsthèseis toùs ðìhn, ou ìmnopon 1 òpòtòkoumènov Z.

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1 Cf. De somno et vig. 457 a 3 ff. See also P.A. 686 b 2 ff., G.A. 741 b 28 ff.

b See P.A. 653 a 10 ff., De somno et vig. 455 b 28 ff., especially 456 b 17 ff. Sleep is caused by the upper 490
not-being to being is effected through the intermediate state, and sleep would appear to be by its nature a state of this sort, being as it were a borderland between living and not living: a person who is asleep would appear to be neither completely non-existent nor completely existent: for of course it is to the waking state *par excellence* that life pertains, and that in virtue of sensation. On the other hand, assuming it is necessary that an animal should possess sensation, and that it is first an animal at the moment it has first acquired sensation, we ought to regard its original state not as being sleep but something resembling sleep—the sort of state that plants also are in; indeed the fact is that at this stage animals are living the life of a plant. Sleep, however, cannot possibly pertain to plants, because there is no sleep from which there is not an awaking, and there is no awaking from the condition in plants which is analogous to sleep. Anyway, young animals must of necessity sleep for the greater part of the time because the burden of their growth and the consequent weight is laid upon the upper regions of the body.* (We have explained elsewhere that such is the cause of sleep.) All the same, animals are clearly found to wake even within the uterus, as is shown by dissections and by the case of the Ovipara; afterwards they immediately drop off and fall asleep again. That is why after birth as well they spend most of their time asleep.

Infants do not laugh while they are awake, but they both laugh and weep while they are asleep, for of course sensations occur in animals during sleep as regions of the body becoming weighed down by various hot substances which are carried up to them.
Aristotle — Ta KaAovpeva € evirvia, GAA Kal Tapa TO evirrviov, Kabdmep Tots dvvorapevous Kabevdovor Kal Troha. mpatrew dvev Tod evurrud en. etal ydp Twes ot apei Pea avioravTat Kat mopevovrat Prérovres womep ot eypnyopdtes. TovTois yap yiverar TOV ovpBavovtwr aicOnos, otk éypyyopdo. pév, od pevrou ws evdrviov. Ta dé maidia eolkacw, womep dvemloTnwova Too eypnyopevat, dud ovv7ifevay ev T@ KabevdSew aicbavecbar Kat Civ. potsyros dé Tod xpdvov, Kal THs adéjoews «is Ta” KdTW pmETA/
>Bawovons, éyelpovrai te padAdov dn, Kat Tov TAciw xpdvov otTw Sudtyovow. paddov € Trav GArAwy Caowy ev trvw 7d mp@tov SiaTeAovow:-ateAdorata yap yevvarat TOV TereAeopevenv, real THY avénow €xovTa pdadoTa emi TO dvw pepos TOO owpatos.

Γλαυκότερα dé tā òmmata tōn paidiōn eüthós gegovménwv3 esti pántωn, òstereon dé metaβállεi proš tēn úpárchein mellousan phýswn autoίs: épi dé tōn állōn ζώων ou sumbainei toutế epidήλwos. 30 toúto mēn ouv aítrion to múnovroa tā òmmata tōn állōn eínai mállon, oion oί boës melanóφthalmoi, to dé tōn proβatwv údarès pάntωn, tōn dé xaropov ólon to géνos ἡ γλαυκόν, énia δ' aíγwnta, kathάper kai to tōn aígwν aúto plήθos. tā dé tōn anbßwpon òmmata polúξroa sumβéβhkev

1 oι om. PZ. 2 tā PSYZ*; tō Bekker per errorem. 3 gegovménwv P: gegovménov vulg.

Man produces his young “perfect” (see 770 a 33); the 492
well as in waking hours, and this includes not only what we call dreams but something more besides; thus persons who get up while they are asleep do quite a number of things without dreaming at all. There are those who get up while asleep and walk about and can see as well as anyone awake. The reason is that they are aware through their senses of what is going on, and though they are not awake, still this awareness is different from that of a dream. Infants, it would seem, have not yet acquired the art of being awake, if we may put it so, and thus both their sensations and their life go on during their sleep by force of habit. As time wears on, and the scene of their growth shifts its ground to the lower parts of the body, at this stage they wake up more and spend the greater part of their time awake. To begin with, however, infants spend more time asleep than any other animal, because they are born in a more imperfect condition than any other perfected animal and have made their advance in growth chiefly in the upper part of the body.

The eyes of all infants are bluish immediately after birth; later on they change over to the colour which is going to be their natural colour for life. In the other animals this does not occur noticeably, and the reason is that their eyes exhibit more singleness of colour: thus, cattle have dark eyes; all sheep have pallid \(^b\) eyes; another class of animal will all have greyish-blue, or blue, eyes; some have "goat's-eyes," \(^c\) as indeed the majority of goats themselves have. The eyes of human beings, however, show

fissipede animals, such as the dog, produce them "imperfect," \(e.g.,\) they are born blind.

\(^b\) Lit., "watery."

\(^c i.e., yellow.\)
ARISTOTLE

779 a 35 εἶναι· καὶ γὰρ γλαυκοὶ καὶ χαροποὶ καὶ μελαν-

779 b ὀφθαλμοί τινὲς εἰσιν, οἷς δ' αἰγυπτοὶ. ὡστε τὰ μὲν ἀλλὰ ὅσπερ
οὐδ' ἄλληλων διαφέρουσιν, οὕτως οὐδ' αὐτὰ αὐτῶν· οὐ γὰρ πέφυκε πλείους μιᾶς ἴσχεων
χρόας. μάλιστα δὲ τῶν ἄλλων ζώων ἵππος πολύ-
χρων ἐστίν· καὶ γὰρ ἑτερογλαυκοὶ τινὲς αὐτῶν
5 γίνονται. τούτῳ δὲ τῶν μὲν ἄλλων οὐδὲν πάσχει
ζώων ἐπίδηλως, ἀνθρωποὶ δὲ γίνονται τινὲς ἑτερο-
γλαυκοὶ.

Τοῦ μὲν οὖν τάλλα ζώα νέα ὁντα καὶ πρεσβύτερα
μηθὲν ἐπίδηλον μεταβάλλειν, ἐπὶ δὲ τῶν παιδίων
τούτο συμβαίνει, ἵκανην οὐσίαν αἰτίαν εἶναι καὶ
10 ταύτην, ὅτι τῶν μὲν μονόχρων τῶν δὲ πολύχρων
τὸ μόριὸν ἐστὶν· τοὐ δὲ γλαυκότερα καὶ μὴ χρόαν
ἄλλην ἴσχειν αἰτίαν ὅτι ἀσθενέστερα τὰ μόρια τῶν
νέων, ἀσθένεια δὲ τις ἡ γλαυκότης.

Δει δὲ λαβεῖν καθόλου περὶ τῆς διαφορᾶς τῶν
ὁμμάτων, διὰ τίν' αἰτίαν τὰ μὲν γλαυκά τὰ δὲ
15 χαροπά τὰ δ' αἰγυπτά τὰ δὲ μελανόμματ' ἐστίν.
τὸ μὲν οὖν ὑπολαμβάνειν τὰ μὲν γλαυκά πυρώδη,
καθάπερ Ἐμπεδοκλῆς φησί, τὰ δὲ μέλανα πλεῖον
ύδατος ἔχειν ἡ πυρός, καὶ διὰ τοῦτο τὰ μὲν ἡμέρας
οὐκ ὡς βλέπειν, τὰ γλαυκά, δι' ἐνδειαὶ ἕρως,
θάτερα δὲ νύκτωρ δι' ἐνδειαὶ πυρός, οὐ λέγεται
20 καλῶς; εἴπερ μὴ πυρός τὴν ὄψιν θετέον ἀλλ' ὕδατος

1 ὡστε τὰ μὲν ἄλλα διότερ (ὡσπερ Z2) Z1*: διὸ ὅσπερ Y: διὸ
tὰ μὲν ἄλλα ὅσπερ A.-W.: διὸ καὶ ὅσπερ vulg.
2 sic Platt, Btf.: πλείω μιᾶς ἴσχεων χρόας (vel χρόασ) PZ:
πλεῖω μιᾶς ἴσχεων vulg.

a i.e., they do not vary at different times. Or it may mean,
"are not odd-coloured."
b Lit., "blue in one eye."
in practice a multiplicity of colour; some are blue, some greyish-blue, some dark, some yellow. Hence in the case of the other animals, just as the individuals of any class do not differ from each other, so they do not differ from themselves,\(^a\) the reason in both cases being that they are not naturally constituted to have more than one colour. The greatest multiplicity of colour, however, among the other animals is found in the horse; indeed in some horses the two eyes are of odd colours.\(^b\) No other animal is noticeably affected in this way, though some human beings are.

Well, then, for the fact that in the other animals, young or old, no noticeable change occurs, whereas in infants a change does occur, we must consider simply this to be a sufficient cause, viz., that in animals this part is single-coloured, in human beings multicoloured; while for the fact that the young have bluish eyes and not some other colour, the reason is that their parts are weaker than those of adults, and blueness is a form of weakness.

We must now determine the general question of why eyes differ, and what is the cause why some are blue, some greyish-blue, some yellow, some dark. There is a theory, stated by Empedocles, that blue eyes are fiery in composition, while dark ones contain more water than fire, and that therefore blue eyes are not keen-sighted in the daytime owing to their deficiency of water, and the other ones suffer in the same way at night owing to their deficiency of fire. But if we ought in point of fact \(^c\) to posit that the sight,\(^d\) in all cases, consists of water, not of fire, then

\(^a\) This is Aristotle's own theory; see De anima 425 a 4; De sensu 438 a 5, 13 ff., b 5. For details, see App. B § 28.

\(^b\) i.e., the organ of sight, as often in this discussion.
πᾶσιν. ἔτι δ' ἐνδέχεται τῶν χρωμάτων τῆς αὐτίας ἀποδοῦναι καὶ κατ' ἄλλον τρόπον: ἀλλ' εἴπερ ἐστὶν ὠσπερ ἐλέξθη πρότερον ἐν τοῖς περὶ τὰς αἰσθήσεις καὶ τούτων ἔτι πρότερον ἐν τοῖς περὶ ψυχής διωμισμένως, καὶ δι' ὑδατος, καὶ δι' ἥν αὐτίαν ὑδατος 25 ἀλλ' οὐκ ἀέρος ἢ πυρὸς τὸ αἰσθητήριον τοῦτ' ἐστιν, ταύτην αὐτίαν ὑποληπτέον εἶναι τῶν εἰρημένων. οἳ μὲν γὰρ ἔχουσι τῶν ὀφθαλμῶν πλέον ὑγρὸν, οἳ δ' ἔλαττον τῆς συμμέτρου κινήσεως, οἳ δὲ σύμμετρον. τὰ μὲν οὖν ἔχοντα τῶν ὀμμάτων πολὺ τὸ ὑγρὸν μελανόμματα ἐστὶ διὰ τὸ μὴ εὐδίστον' εἶναι τὰ 30 πολλά, γλαυκὰ δὲ τὰ ὀλίγουν, καθάπερ φαίνεται καὶ ἐπὶ τῆς θαλάττης: τὸ μὲν γὰρ εὐδίστον αὐτῆς γλαυκὸν φαίνεται, τὸ δ' ἢττον ὑδατῶδες, τὸ δὲ μὴ διωμισμένον διὰ βάθος μέλαν καὶ κυανοείδες. τὰ δὲ μεταξὺ τῶν ὀμμάτων τούτων τῷ μᾶλλον ἢδη διαφέρει καὶ ἢττον.

35 Τῆς δ' αὐτῆς αὐτίαν οἰητέον καὶ τοῦ τὰ μὲν γλαυκὰ μὴ εἶναι ὀξυωπὰ τῆς ἠμέρας, τὰ δὲ μελανόμματα τῆς νυκτός. τὰ μὲν γὰρ γλαυκὰ δι' ὀλυγότητα τοῦ ὕγροῦ κινεῖται μᾶλλον ὑπὸ τοῦ φωτὸς καὶ τῶν ὀρατῶν, ἢ ὕγρον καὶ ἢ διαφανὲς. ἐστὶ δ' ἡ τούτου τοῦ μορίου κίνησις ὀρατὸς ἢ 5 διαφανὲς, ἀλλ' οὕχ ἢ ὕγρον. τὰ δὲ μελανόμματα διὰ πλῆθος τοῦ ὕγροῦ ἢττον κινεῖται. ἀσθενὲς

* See references already given in a previous note, a few lines above.
* The meaning of this will be seen later, e.g., 780 a1 ff., b 24. See also App. B §§ 26 ff.
Empedocles’ statement is incorrect. And besides, another method is open for explaining the cause of the colours. But assuming the correctness of what was said earlier in the treatise Of the Senses, and before that in the treatise Of the Soul,\(^a\) i.e., that the sense-organ of sight is composed of water, and also the correctness of the cause there assigned for its being composed of water and not of air or of fire, then we should take it that the following is the cause responsible for the phenomena just described. Some eyes contain too much fluid, some too little, to suit the right movement,\(^b\) others contain just the right amount; and so those eyes which contain a large amount of fluid are dark, because large volumes of fluid are not transparent; those which contain a small amount are blue. (Sea-water is a parallel instance. Transparent sea-water appears blue, the less transparent appears pallid, and water so deep that its depth is undetermined is dark or dark blue.) Eyes intermediate between these two extremes differ merely by “the more and less.”\(^c\)

We ought to suppose that to the same cause is due the fact that blue eyes are not keen-sighted during the daytime nor dark eyes at night. Blue eyes, on account of the small amount of fluid in them, are unduly set in movement by the light and by visible objects, in respect both of fluidity and of transparency. It is, however, the setting in movement of this part in respect of its transparency that constitutes sight, not in respect of its fluidity.\(^d\) Dark eyes are set in movement less owing to the amount of

\(^a\) See Introd. § 70.
\(^b\) For the details of Aristotle’s theory of vision, see App. B §§ 26 ff.
γὰρ τὸ νυκτερινὸν φῶς· ἀμα γὰρ καὶ δυσκίνητον ἐν τῇ νυκτὶ ὅλως γίγνεται τὸ ὕγρον. δεῖ δὲ οὖτε μὴ κινεῖσθαι αὐτὸ οὔτε μᾶλλον ἡ διαφάνει· ἐκ- κρούει γὰρ ἡ ἰσχυρότερα κίνησις τὴν ἀσθενεστέραν.

10 διὸ καὶ ἀπὸ τῶν ἰσχυρῶν χρωμάτων μεταβάλ- λοντες οὐχ ὀρῶι, καὶ ἐκ τοῦ ἡλίου εἰς τὸ σκότος ἰόντες· ἰσχυρὰ γὰρ οὔσα ἡ ἐνυπάρχουσα κίνησις κωλύει τὴν θύραθεν, καὶ ὀλλι οὔτε σθένουσα οὔτε ἀσθενὴς ὁμις τὰ λαμπρὰ δύναται ὁρᾶν διὰ τὸ πάσχειν τι μᾶλλον καὶ κινεῖσθαι τὸ ὕγρον. δηλοὶ δὲ καὶ τὰ ἀρρωστήματα τῆς ὁμεως ἔκατέρας. τὸ μὲν γὰρ γλαύκωμα γίνεται μᾶλλον τοῖς γλαυκοῖς, οὐ δὲ νυκτάλωπες καλοῦμενοι τοῖς μελανοθάλμοις. ἔστι δὲ τὸ μὲν γλαύκωμα ἔξωρότης τις [μᾶλλον] τῶν ὦμμάτων, διὸ καὶ συμβαίνει μᾶλλον γηρά- σκουσιν· ἔχραινεται γὰρ, ὡσπερ καὶ τὸ ἄλλο σῶμα, 20 καὶ ταῦτα τὰ μόρια πρὸς τὸ γῆρας· δὲ νυκτάλωψ ὕγροτητος πλεονασμός, διὸ τοῖς νεωτέροις γίνεται μᾶλλον· ὕγροτερος γὰρ δ ἐγκέφαλος ὁ τούτων. ἡ δὲ μέση τοῦ πολλοῦ καὶ τοῦ ὀλίγου ὕγρον βελ-

1 Σ : Σ vulg. 2 secl. A.-W.
3 μᾶλλον om. Z.

a The movement already in progress in the eye is so strong that it precludes any fresh movement that comes from out- side from making itself felt in the eye.
b Dark eyes have so much fluid in them that the weakness of the light at night cannot set them in movement (780 a 5).
—Night-blindness is also the sense of the word as defined by Galen; but the term seems to have been used in opposite senses in ancient times; e.g., in Hippocrates, Proorrh. 11. 33 (ix. 64 Littré) νυκτάλωπες = οἱ τῆς νυκτὸς ὀρῶντες (though one ms. apparently reads οὐχ ὀρῶντες); and see L. & S.

c But he has said above (779 a 28 and 779 b 11; repeated below 780 b 1) that the eyes of new-born infants and young
fluid which they contain, for the light is weak during the night, and, in addition to that, fluid generally is not easily set in movement at night. To obtain the best results, it must avoid both (a) not being set in movement at all and also (b) being set in movement too much in respect of its transparency, because the stronger movement ousts the weaker.\(^a\) That is why people who have been looking at strong, brilliant colours, or who go out of the sunlight into the dark, cannot see: the movement which is already present in their eyes is so strong that it precludes the movement which comes from without. And in general, neither strong sight nor weak sight can see bright things because the action undergone by the fluid in the eye is unduly intense—\textit{i.e.}, the fluid is set in movement unduly. This is borne out by the ailments besetting either kind of sight. Cataract tends to attack the blue-eyed more than the dark-eyed, night-blindness \(^b\) as it is called attacks the latter. Cataract is a sort of dryness of the eyes, and that is why it occurs oftener in the ageing, as these parts (the eyes), like the rest of the body, become dry towards old age. Night-blindness is superabundance of fluid, and that is why it tends to attack younger people: their brain is more fluid.\(^c\) The best sight of all is that which is midway between a large amount and a

children are bluish; and the reason given for blueness at 780 b 1 (and 779 b 29) is the small amount of fluid. At 779 b 11, however, the reason given for blueness is weakness (weakness is explained at 780 b 7 as being due to lack of concoction of the fluid); and at 780 b 8 undue thinness of fluid is said to “be equivalent” \((\tau\eta\nu\ \alpha\vartheta\tau\eta\nu\ \varepsilon\chi\epsilon\iota\ \delta\nu\alpha\mu\nu\nu)\) to a small amount of fluid. We may deduce, therefore, that a large amount of thin fluid is equivalent to a small amount of fluid; at any rate, this seems to be the only way of reconciling Aristotle’s apparently contradictory statements.
780 a
tístí ὃψις· οὖτε γὰρ ὡς ὀλίγη ὀψα διὰ τὸ ταράττεσθαι ἐμποδίζει τὴν τῶν χρωμάτων κίνησιν, οὔτε
diὰ τὸν' πλήθος παρέχει δυσκινήσιαν.

Οὐ μόνον δὲ τὰ εἰρήμενα αὐτία τοῦ ἁμβλύν ἡ ὀξὺ
ὄραν, ἀλλὰ καὶ ἡ τοῦ δέρματος φύσις τοῦ ἐπὶ τῇ
κόρῃ καλουμένη. δεί γὰρ αὐτὸ διαφανές εἶναι,
tοιούτων δ' ἀναγκαῖον εἶναι τὸ λεπτόν καὶ λευκὸν
καὶ ὄμαλον, λεπτὸν μὲν ὅπως ἡ θύραθεν εὐθυπορῆ
30 κίνησις, ὄμαλον δ' ὅπως μὴ ἐπισκιάζῃ ρυτιδού-
μενον (καὶ γὰρ διὰ τοῦθ' οἱ γέροντες οὐκ ὀξὺ
ὄρωσιν· ὅσπερ γὰρ καὶ τὸ ἄλλο δέρμα, καὶ τὸ τοῦ
ὀμμάτος ρυτιδοῦταί τε καὶ παχύτερον γίνεται
γηράσκουσιν), λευκὸν δὲ διὰ τὸ τὸ μέλαν μὴ εἶναι
diaφανες· αὐτὸ γὰρ τοῦτ' ἐστὶ τὸ μέλαν, τὸ μὴ
diaφανόμενον. διόπερ οὖν οἱ λαμπτήρες δύνανται
φαίνειν εὰν ὅσων ἐκ τοιούτων δέρματος.

780 b Ἔν μὲν οὖν τῷ γῆρα καὶ ταῖς νόσοις διὰ ταῦτας
τὰς αἰτίας οὐκ ὀξὺ βλέπουσι, τὰ δὲ παῦσι δι' ὀλιγότητα τοῦ ύγροῦ γλαυκὰ φαίνεται τὸ πρῶτον.
ἑτερογλαυκοὶ δὲ γίνονται μάλιστα οἱ ἄνθρωποι καὶ
οἱ ἰπποὶ διὰ τὴν αὐτὴν αἰτίαν δὲ ἦνπερ δ' μὲν
5 ἄνθρωπος πολιούται μόνον, οἱ τῶν δ' ἄλλων ἰππο-
μόνον ἐπιδήλως γηράσκων λευκάνεται τὰς τρίχας.
ἡ τε γὰρ πολιότης ἀσθενειά τις ἐστὶ τοῦ ύγροῦ τοῦ
ἐν τῷ ἐγκεφάλῳ καὶ ἀπειθία καὶ ἡ γλαυκότης· τὸ
γὰρ λίαν λεπτὸν ἡ λίαν παχὺ τὴν αὐτὴν ἔχει δύ-
ναμιν τὸ μὲν τῷ ὀλίγῳ τὸ δὲ τῷ πολλῷ ύγρῷ.

1 τὸ Z*, Aldus; om. vulg.
2 μόνον Aldus, codd.*: μόνος Bekker.

a And therefore weak-sighted.
b i.e., unconcoected.
small amount of fluid, because on the one hand it is not so small in volume that it gets disturbed and so hampers the movement produced by the colours, nor on the other hand is it so large in volume that its movement is rendered difficult.

These are not the only causes of dullness and keenness of sight. In addition to them we must mention the nature of the skin upon what is known as the pupil. This skin should be transparent, a condition which must of necessity be satisfied by skin that is thin, and white, and even—thin, in order that the movement that comes from without may take a straight course; even, so that its wrinkles shall not produce a shadow (the reason why old people do not have keen vision is that the skin in the eyes, like that elsewhere, gets wrinkled and thicker in old age); white, because that which is black is not transparent, non-transparency being precisely what blackness is; and that too is why lanterns cannot give any light if they are made of black skin.

In old age and disease, then, these are the causes owing to which the sight is not keen; in children, however, it is the small volume of fluid which makes the eyes appear blue to begin with. And odd-coloured eyes occur more often in human beings and horses than other animals for the same cause that human beings are the only animals that go grey and the horse is the only one of the remainder whose hairs noticeably whiten in old age:—Greyness is a weakness, viz., a lack of concoction, of the fluid in the brain; so is blueness of the eyes; since unduly thin fluid and unduly thick fluid are the equivalent respectively of a small amount and a large amount of

* For ἐχεῖ δύναμιν, cf. 733 b 15 784 b 14, and Introd. § 26.
τὸν ὑπὸ τοῦ ὁμοίου ἑνὸς τῶν ζῴων τὸ
ὅπως ἡ φύσις ὁμοίως ἢ πέφασα τὸ ἐν ἄµφοτέροις ὕγρον ἢ µὴ πέφασα, ἀλλὰ τὸ µὲν τὸ δὲ µὴ, τότε συµβαίνει γίνεσθαι ἐτερογλαύκουσ.

Περὶ δὲ τοῦ τὰ µὲν ὄξυωσι εἶναι τῶν ζῴων τὰ
dὲ µὴ, δύο τρόποι τῆς αὐτίας εἰσίν. δισχῶς γὰρ
λέγεται τὸ ὀξὺ σχεδοῦν, καὶ περὶ τὸ ἀκούειν καὶ
tὸ ὀσφραίνεσθαι ὁµοῖος τούτ’ ἔχει. λέγεται γὰρ
ὀξὺ ὅραν ἐν µὲν τὸ πόρρωθεν δύνασθαι ὁράν, εἰ δὲ
tὸ τὰς διαφορὰς ὅτι µάλιστα διαστάνεσθαι τῶν
ὄρωµῶν. ταῦτα δ’ οὐχ ἁµα συµβαίνει τοῖς
αὐτοῖς. ὁ γὰρ αὐτὸς ἐπηλυγασάµενος τὴν χεῖρα

ἡ δὲ αὐλοῦ βλέπων τὰς µὲν διαφορὰς οὐθὲν µᾶλλον
οὐδ’ ἢττον κρυῖε τῶν χρωµάτων, ὁφείται δὲ πορ-
ρώτερον. οἰ γούν ἐκ τῶν ὄρυγµάτων καὶ φρεάτων
ἐνιοτε ἀστέρας ὥρασιν. ὥστ’ εἰ τί τῶν ζῴων ἔχει
µὲν προβολὴν τοῦ ὁµµατος πολλὴν, τὸ δ’ ἐν τῇ
κόρῃ ὕγρον µὴ καθαρὸν µηδὲ σύµµετρον τῇ κινήσει

ἡθύραθεν, µηδὲ τὸ ἐπιπολῆς δέρμα λεπτὸν, τοῦτο
περὶ µὲν τὰς διαφορὰς οὐκ ἀκριβώσει τῶν χρω-
µάτων, πόρρωθεν δ’ ἐσται ὁµατικόν (ὡσπερ εἰ καὶ
ἐγγύθεν) µᾶλλον τῶν τὸ µὲν ὕγρον καθαρὸν ἐχόν-
tων καὶ τὸ σκέπασµα αὐτοῦ, µὴ ἐχόντων δ’ ἐπι-
σκύννων πρὸ τῶν ὁµµάτων µηθέν. τοῦ µὲν γὰρ

σοῦτως ὀξὺ ὅραν ὡστε διαστάνεσθαι τὰς διαφορὰς,
ἐν αὐτῶ τῷ ὁµµατί ἐστὶν ἡ αὐτία: ὡσπερ γὰρ ἐν
ἰµατίῳ καθαρῷ καὶ αἱ µικρὰ κηλίδες ἐνδηλοι

1 ἐπηλυγασάµενος P: -γιοι- vulg.
2 κρυῖε Peck (idem Sus., Richards): κρυῖε vulg.
3 ὡσπερ . . . ἐγγύθεν secl. A.-W., om. Σ: ὡσπερ ΥΖ pro ὡσπερ εἰ καὶ.

* Chiefly, as will shortly appear, the differences of colons.
fluid; therefore, whenever Nature cannot make the fluid in both eyes tally, either by concocting it or by not concocting it in both, but instead of that concocts it in one and not in the other, the result is odd-coloured eyes.

The fact that some animals are keen-sighted and others not is due to two sets of causes, for "keen" here has practically two meanings (so it has when applied to hearing and smelling). Thus, keen sight means (a) ability to see from a distance, (b) distinguishing as accurately as possible the differences of the objects which are seen; and these faculties do not occur together in the same persons. The man who shades his eye with his hand or looks through a tube will not distinguish any more or any less the differences of colours, but he will see further; at any rate, people in pits and wells sometimes see the stars. So that if any animal has a considerable projection over his eyes, while the fluid in his pupils is not pure nor suitably proportionate to the movement coming from without, and if the skin on the surface of them is not thin, then that animal will not have accuracy of vision in so far as differences of colours are concerned, but he will be able to see from a distance (just as he would from close quarters) better than animals which though they have pure fluid in their eyes and a pure covering round it, yet have no projecting brow at all in front of their eyes. The reason is that (a) the cause of being keen-sighted enough to distinguish the differences (of colour) lies in the eye itself, since just as quite small stains are plain and distinct on a pure, clean shirt, so quite small movements are plain and
γίνονται, οὕτως καὶ ἐν τῇ καθαρᾷ ὀφει καὶ αἱ μικραὶ κινήσεις δῆλαι καὶ ποιοῦσιν αἰσθήσεις. τοῦ δὲ τὰ πόρρωθεν ὅραν καὶ τὴν ἀπὸ τῶν πόρρωθεν ὁρατῶν ἀφικνεῖσθαι κίνησιν ἢ θέσις αἰτία τῶν ὀφθαλμῶν· τὰ μὲν γὰρ ἐξοφθαλμα νῦν εὐωπτὰ πόρρωθεν, τὰ δὲ ἐντὸς ἔχοντα τὰ ὁμοματα ἐν κοίλῳ κείμενα ὁρατικά τῶν πόρρωθεν διὰ τὸ τὴν κίνησιν μὴ σκεδάνυσθαι εἰς ἀχανές ἀλλ' εὐθυροπεῖν. οὖθεν γὰρ διαφέρει τὸ λέγειν ὅραν, ὥσπερ τινὲς φασὶ, τῷ τῆς ὀψιν ἐξίεναι (ἂν γὰρ μὴ ἦ τι πρὸ τῶν ὁμμάτων, διασκεδάνυσμένην ἀνάγκη ἐλάττωσ προσπέπτει τοὺς ὀρωμένους καὶ ἡττον τὰ πόρρωθεν ὅραν), ἡ τὸ τῆς ἀπὸ τῶν ὀρωμένων κινήσει ὅραν. ὁμοιῶς γὰρ ἀνάγκη καὶ τὴν ὀψιν τῆς κινήσει ὅραν. μάλιστα μὲν οὐν ἐωρᾶτο ἂν τὰ πόρρωθεν, εἰ ἀπὸ τῆς ὀψιν εὐθύς συνεχὴς ἦν πρὸς τὸ ὀρώμενον 10 οἷον αὐλόσ· οὐ γὰρ ἂν διελύετο ἡ κίνησις ἡ ἀπὸ τῶν ὁρατῶν· εἰ δὲ μῆ, ὀνομαστὶ ἁν ἐπὶ πλέον ἐπέκχθη, τοσοῦτος ἀκριβέστερον τὰ πόρρωθεν ὅραν ἀνάγκη. Καὶ τῆς μὲν τῶν ὁμμάτων διαφορᾶς ἐστώσαν αὕται αἱ αἰτίαι.

II Τὸν αὐτὸν δὲ τρόπον ἔχει καὶ περὶ τὴν ἀκοήν 15 καὶ τὴν ὀσφρήσιν· ἐν μὲν γὰρ ἐστὶ τοῦ ἀκριβῶς ἀκούειν καὶ ὀσφραίνεσθαι τὸ τὰς διαφορᾶς τῶν ὑποκειμένων αἰσθητῶν ὑπὶ μάλιστα αἰσθάνεσθαι.

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1 ἐπέκχθι Platt: ἐπέκχθι vulg.: ἔχῃ Z1.

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a i.e., the substance of the eye.
b This theory is put forward by Timaeus in Plato, *Timaeus* 45 Infer. A similar theory seems to have been held by Empedocles.
distinct in a pure, clean sight and they give rise to sense-perception. As for (b) the ability to see things at a distance, and the fact that the movement coming from objects at a distance succeeds in reaching into the eyes, the cause of this is the position of the eyes. Animals with prominent eyes do not see well from a distance, but those with sunken eyes placed in a hollowed recess are able to see things at a distance, because the movement does not get scattered into space but follows a straight course. It makes no difference to this which of the two theories of sight we adopt. Thus, if we say, as some people do, that seeing is effected “by the sight issuing forth,” then on this theory, unless there is something projecting in front of the eyes, the “sight” of necessity gets scattered and so less of it strikes the object, with the result that distant objects are less well seen. If we say that seeing is effected “by a movement derived from the visible object,” then on this theory, the clarity with which the sight sees will of necessity vary directly as the clarity of the movement: distant objects would be seen best of all if there were a sort of continuous tube extending straight from the sight to that which is seen, for then the movement which proceeds from the visible objects would not get dissipated; failing that, the further the tube extends, the greater is bound to be the accuracy with which distant objects are seen.

These, then, shall be the causes which we assign to explain the different sorts of eyes.

The same situation is found in connexion with two other senses—hearing and smell—as with sight. To hear and to smell “accurately” means (a) to perceive as well as possible all the differences in the

Keenness of Hearing.
πάσας, ἐν δὲ τὸ πόρρωθεν καὶ ἀκούειν καὶ ὀσφραίνεσθαι. τοῦ μὲν οὖν τὰς διαφορὰς κρίνειν καλῶς τὸ αἰσθητήριον αἴτιον, ὀποσπερ ἐπὶ τῆς
20 ὄφεως, ἂν ἦν καθαρὸν αὐτὸ τε καὶ ἦ περὶ αὐτὸ μῆνις. 1[οἱ γὰρ πόροι τῶν αἰσθητηρίων πάντων, ὀποσπερ εἴρηται ἐν τοῖς περὶ αἰσθήσεως, τείνουσι
πρὸς τὴν καρδίαν, τοῖς δὲ μὴ ἔχουσι καρδίαν πρὸς τὸ ἀνάλογον. δ' μὲν οὖν τῆς ἀκοῆς, ἐπεὶ ἐστὶ τὸ αἰσθητήριον άέρος, ἦ τὸ πνεῦμα τὸ σύμφυτον
25 ποιεῖται ἐνίοις μὲν τὴν σφύκον τοῖς δὲ τὴν ἀναπνοὴν [καὶ εἰσπνοῆν], ταυτὴ περαινεῖ. 4 διὸ καὶ ἦ
μάθησις γίνεται τῶν λεγομένων ὡστ' ἀντιφθέγγεσθαι τὸ ἀκουσθέν. οίᾳ γὰρ ἦ κίνησις εἰσῆλθε διὰ τοῦ αἰσθητήριου, τοιαύτη πάλιν, οἶον ἀπὸ χαρακτήρος τοῦ αὐτοῦ καὶ ἐνός, διὰ τῆς φωνῆς γίνεται
30 ἦ κίνησις, ὡσθ' ὅ ἦκουσε, τοῦτ' εἶπεῖν. καὶ χαμόμωμενοι καὶ ἐκπνέοντες ἤττον ἀκούουσιν ἦ
εἰσπνέοντες διὰ τὸ ἐπὶ τῷ πνευματικῷ μορίῳ τὴν ἀρχὴν τοῦ αἰσθητήριου εἶναι τοῦ τῆς ἀκοῆς, καὶ
σείσθαι καὶ κινεῖσθαι ἀμα κινοῦτος τοῦ ὄργανον
2 sequitur (781 a 21—b 6) locus corruptus et sine dubio extraneus. vide pp. 563 sq.
3 ὁ Aldus, vulg. : ἦ PSYZ*.
4 haec sensu carere monet Platt : fortasse scribere malles ἦ τὸ πνεῦμα τὸ σύμφυτον ποιεῖ ἐν τοῖς φλεβίως τὴν σφύξιν, ταυτὴ περαινεῖ: τὸ γὰρ πνεῦμα τὸ σύμφυτον ποιεῖ ἐν μὲν τῷ αἰσθητήριῳ τὴν ἀναπνοὴν, ὡμοίως δ' ἐν τοῖς ἄσων τῆς ἀκοῆ. vertit Σ ὁ μὲν
οὖν τῆς ἀκοῆς κτλ. et instrumentum sensus auditus est plenum spiritu naturali, quoniam spiritus naturalis facit in venis motum pulsatilem, et facit in instrumento hanelitus, et
5 similiter fecit in aure virtutem auditus. καὶ ἐκπνέοντες om. Σ.
6 ἦ εἰσπνέοντες om. Σ.
7 τελευτὴν SY, Aldus.
objects perceived, (b) to hear and smell from a distance. As for (a) the ability to distinguish the differences well, the cause of this is the sense-organ, just as it is in the case of sight, i.e., it must be pure and clean itself, and so must the membrane round it.\(^a\) 

\(^{[b]}\) For the passages of all the sense-organs, as is stated in the treatise *Of Sensation*, run to the heart, or to the counterpart of it in animals which have no heart. Now the passage of the hearing, since the sense-organ of hearing consists of air, terminates at the point where the connate *pneuma* causes in some the pulsation, in others, the respiration [and inspiration]. This, too, is why we are able to understand what is said and to repeat what we have heard, for whatever the character of the movement was which entered through the sense-organ, the character of the movement caused by means of the voice is the same in its turn—they might be two impressions from one and the same die. So, if you have heard a thing, you can utter it. Again, people hear less well while yawning and breathing out than they do while breathing in. The reason is that the principle of the sense-organ of hearing is situated upon the part \(^c\) that is concerned with the *pneuma*, and it is shaken and set in movement when the organ sets the *pneuma* in movement [since the organ gets set in

\(^a\) Cf. *De anima* II. 420 a 13: we can no longer hear if the membrane is damaged which encloses the air in the ear, any more than we can see if the skin on the pupil of the eye is damaged.

\(^{[b]}\) For the difficulties involved in the following lines, see note, pp. 563 f. For the theories here assumed, see the account of Σύμφυτον Πνεύμα, App. B, especially §§ 26 ff.

\(^c\) Viz., the heart; see App. B §§ 31 f., and 776 b 17, 787 b 28.
τὸ πνεῦμα: [κινεῖται γὰρ κινοῦν τὸ ὀργανόν.]\(^1\) καὶ ἐν ταῖς ὑγραῖς ὑραῖς καὶ κράσει συμβαίνει\(^2\)
35 τὸ αὑτὸ πάθος,\(^3\) καὶ τὰ ὁτα πληροῦσθαι δοκεῖ
πνεύματος διὰ τὸ γειτνιάν τὴν ἀρχὴν τῷ πνευματικῷ τόπῳ.\(^4\) η̣ μὲν οὖν περὶ τὰς διαφορὰς ἀκρίβεια τῆς κρίσεως καὶ τῶν ὕφον καὶ τῶν ὁμών ἐν τῷ τὸ αἰσθητήριον καθαρὸν εἶναι καὶ τὸν ὑμενὰ τὸν ἐπιπολῆς ἐστὶν. πᾶσαι γὰρ αἱ κινήσεις
5 διάδηλοι, καθάπερ ἐπὶ τῆς ὀψεως, καὶ ἐπὶ τῶν τοιούτων συμβαίνουσιν.] καὶ τὸ πόρρωθεν δὲ αἰσθάνεσθαι [τὰ δὲ μὴ αἰσθάνεσθαι]\(^5\) ὁμοίως συμβαίνει ὁσπέρ ἐπὶ τῆς ὀψεως. τὰ γὰρ ἔχοντα πρὸ τῶν αἰσθητήριων ἐπὶ πολὺ οἷον ὄχθεως διὰ τῶν μορίων, ταύτα πόρρωθεν αἰσθητικά ἐστιν. διὸ ὅσον οἱ
10 μυκτῆρες μακροί, οἵον τῶν Λακωνικῶν κυνιδών, ὁσφραντικά· ἄνω γὰρ ὄντος τοῦ αἰσθητήριον αἱ πόρρωθεν κινήσεις\(^6\) οὐ διασπόρεται ἀλλ' εὐθυψοροῦσιν, ὁσπέρ τοῖς ἐπηλυγαζομένοις\(^7\) πρὸ τῶν ὁμών ὁμάτων. οἵοις δὲ καὶ ὅσοι τὰ ὅτα μακρὰ καὶ ἀπογεγεισσωμένα πόρρωθεν, οὰ ἔχουσιν ἔνια τῶν τετραπόδων, καὶ ἐσω τὴν ἐλίκην μακράν· καὶ γὰρ ταύτα ἐκ πολλοῦ λαμβάνοντα τὴν κίνησιν ἀποδίδοσιν πρὸς τὸ αἰσθητήριον.

Τὴν μὲν οὖν πόρρωθεν ἀκρίβειαν τῶν αἰσθήσεων

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1 seclusi: om. Σ.
2 τοῦ σῶματος addit Z (corporis post ὅμParameterValue="0.508"]. 3 lacunam statuit Platt.
4 Sic Platt: τῇ ἀρχῇ τοῦ πνευματικοῦ τόπου vulg.: Σ vertit et impleitur aures secundum quod opilatur spiritus propter principium instrumenti in quo est [spiritus].
5 aut hæc secludenda (om. Z), aut (docente Platt) πόρρωθεν δὲ τὰ μὲν αἰσθάνεσθαι scribendum.
7 ἐπηλυγαζομένοις P: -γις- vulg.
movement while it is causing movement]. The same condition occurs during damp seasons and in damp climates, and the ears appear to get filled with pneuma, because the principle is situated close by the region that is concerned with the pneuma. Thus, accuracy in distinguishing the differences both of sounds and smells depends upon the purity of the sense-organ and of the membrane upon its surface, for all the movements turn out plain and distinct in such cases also, just as in the case of sight. (b) Perception from a distance, too, [and failure to perceive from a distance] occurs in the same way as in the case of sight. Thus, animals which have as it were channels passing through the parts concerned and projecting well out in front of the sense-organs can perceive from a distance; and that is why animals which have long nostrils, like the Laconian hounds, are keen-scented: the sense-organ is set well back in the interior, and therefore the movements which come from a distance do not get scattered but take a straight course, which is just what happens when we shade our eyes with the hand. Another similar case is that of those animals which have ears that are long and jut well out like the cornice of a house—some quadrupeds have ears of this sort—and a long internal spiral passage; these long ears, like the long noses, catch the movement a long way off and transmit it to the sense-organ.

Accuracy of perception by the senses when exer-

\( a \) Lit., “blends”; cf. 767 a 31, 777 b 7.

\( b \) There is a long passage about Laconian hounds in H.A. 574 a 16 ff.

\( c \) Cf. P.A. 658 b 16.
781 b

ηκιστα ὡς εἴπειν ἀνθρώπος ἔχει ὡς κατὰ μέγεθος τῶν ζώων, τὴν¹ δὲ περὶ τὰς διαφορὰς μάλιστα 20 πάντων εὐαίσθητον. αὖτιον δ' ὅτι τὸ αὐθητήριον καθαρόν καὶ ηκιστα γεώδες καὶ σωματῶδες, καὶ φύσει λεπτοδερμότατον τῶν ζώων ὡς κατὰ μέγεθος ἀνθρωπὸς ἔστιν.

Εὐλόγως δ' ἀπειργασταὶ ή φύσις καὶ τὰ περὶ τὴν φώκην τετράπον γὰρ ὅν καὶ ζωοτόκον οὐχ ἔχει ὡς ἀλλὰ πόρους μόνον. αὖτιον δ' ὅτι ἐν 25 ύγρῷ αὐτῇ ὁ βίος τὸ δὲ τῶν ὁμίων μόριον πρόσκειται τοῖς πόροις πρὸς τὸ σῶζει τὴν τοῦ πόρωσθεν ἀέρος κίνησιν· οὐθὲν οὖν χρήσιμόν ἐστιν αὐτῇ, ἀλλὰ καὶ τοῦντιν ἀπεργάζουτ' ἃν, δεχόμενα εἰς αὐτᾶ ὄγροι πλῆθος.

Καὶ περὶ μὲν ὧψεως καὶ ἄκοῆς καὶ ὀσφρήσεως εἴρηται.

III 30 Τὰ δὲ τριχώματα διαφέρουσι καὶ πρὸς αὐτὰ τῶς ἀνθρώπων κατὰ τὰς ἡλικίας καὶ πρὸς τὰ γένη τῶν ἀλλων ζώων, ὅσπερ ἔχει τρίχας αὐτῶν. ἔχει δ' ὅσπερ ἐντὸς αὐτῶν ζωοτοκεῖ πάντα σχεδὸν καὶ γὰρ τὰ ἀκανθώδεις ἔχοντα τῶν τοιοῦτων τριχῶν 35 εἴδος τι ὑποληπτέον, οἶον τὰς τε τῶν χερσαίων ἐχίνων καὶ εἰ τι ἄλλο τοιοῦτον ἐστὶ τῶν ζωοτόκων. εἰσὶ δὲ διαφορὰ τῶν τριχῶν κατὰ τε σκληρότητα καὶ μαλακότητα, καὶ κατὰ μῆκος καὶ βραχύτητα, καὶ εὐθύτητα καὶ οὐλότητα, καὶ πλῆθος καὶ ὀλι-
cised at a distance is possessed by man to a lesser degree, in proportion to his size, than almost any other animal; on the other hand, he is better than any of them at accurately perceiving the differences in the objects perceived. The reason is that in man the sense-organ is pure and least earthy and corporeal, and besides that, nature has given him, for his size, the thinnest skin that any animal has.

Nature has brought off a clever piece of work in the seal, too, which, although it is a viviparous quadruped, possesses no ears but passages merely. The reason is that it spends its life in a fluid medium. The ear is a part of the body which is an addition made to the passages in order to safeguard the movement of the air which comes from a distance, and therefore it is no use to the seal; indeed it would actually be a hindrance rather than a help, because it would act as a receptacle for a large volume of water.

This concludes our remarks about sight, hearing and smell.

The various kinds of growths of hair.—In human beings these differ in the same individuals at different periods of life, and they differ also in comparison with the other animals that have hair. Practically all the animals which are internally viviparous have hair; I say "all," because the spines which some of them have on the body must be considered as being a kind of hair, e.g., the spines of the hedgehog and any other such viviparous creature. Hair exhibits the following differences: it may be hard or soft, long or short, straight or curly, plentiful or

b Gk. "land-echinus," to distinguish it from the "sea-echinus" or sea-urchin.
γότητα, πρὸς δὲ τούτοις καὶ κατὰ τὰς χρόνας, 5 κατὰ τὲ λευκότητα καὶ μελανίαι καὶ τὰς μεταξὺ τούτων. ἐνίαις δὲ τούτων τῶν διαφόρων καὶ κατὰ τὰς ἡλικίας διαφέροντι νέα τε καὶ παλαιοῦμενα. μάλιστα δὲ τούτων ἐπὶ τῶν ἄνθρωπων καὶ γὰρ διασύνετα μᾶλλον προσβύτερα γιγνόμενα, καὶ φαλακροῦνται τῆς κεφαλῆς ἐνοικῷ τὰ πρόσθεν. καὶ παιδεῖς μὲν ὄντες οὐ γίγνονται φαλακροὶ, οὐδ' αἱ γυναῖκες, οἱ δ' ἄνδρες προϊόντος ἥδη τῆς ἡλικίας. καὶ πολιοῦνται δὲ τὰς κεφαλὰς γηράσκοντες οἱ ἁνθρωποί. τῶν δ' ἄλλων ζῶν οὔθεν τοῦτ' ὡς εἶπεν γίνεται ἐπὶδηλον, μάλιστα δ' ἱππὼν τῶν ἄλλων. καὶ φαλακροῦνται μὲν οἱ ἀνθρωποί τὰ ἐμπροσθεν τῆς κεφαλῆς, πολυοὶ δὲ πρῶτον γίνονται τοὺς κρωτάφους φαλακροῦται δ' οὔθεν ὁπέτε τούτους οὔτε τὰ ὄψισθεν τῆς κεφαλῆς. ὅσα δὲ τῶν ζώων μὴ ἔχει τρίχας ἀλλὰ τὸ ἀνάλογον αὐταῖς, οἷον ὁρνιθὲς μὲν πτερά, τὸ δὲ τῶν ἱχθύων γένος λεπίδας, καὶ τούτως συμβαίνει τῶι τοιούτων παθημάτων ἑνὶ κατὰ τῶν αὐτῶν λόγον.

Τίνος μὲν οὖν ἑνεκα τὸ τῶν τριχῶν ἡ φύσις ἐποίησε γένος τοῖς ζῴοις, εὑρίσκατο πρότερον ἐν ταῖς αὐτίαις ταῖς περὶ τὰ μέρη τῶν ζῴων τῶν ὅποτε ὑπαρχόντων καὶ διὰ τίνας ἀνάγκας συμβαίνει τούτων ἑκαστὸν, δηλώσας τῆς μεθόδου τῆς νῦν ἑστίν.

Παχυτής μὲν οὖν καὶ λεπτότητος αὐτίων ἐστὶ 25 μάλιστα τὸ δέρμα: τοῖς μὲν γὰρ παχύ τοῖς δὲ λεπτόν, καὶ τοῖς μὲν μανόν τοῖς δὲ πυκνὸν ἑστίν. ἐτὶ δὲ

scanty; beside this, it also shows differences of colour: it may be white or black or any shade between these two. Some of these differences are also exhibited by the hair according to the various times of life, youth and more advanced age. This is noticeable chiefly in the case of human beings. Thus the hair gets shaggier as age advances, and some people go bald in front. Children do not go bald, nor do women; men do, however, when they begin to get on in years. In human beings, the hair on the head turns white as age approaches; in other animals, however, this does not noticeably occur: the horse is the one which shows it most. Human beings go bald on the front of the head, but they go grey first on the temples; none however goes bald either here or at the back of the head. As for those animals which have no hair but the counterpart of hair instead (thus, birds have feathers, and the fish tribe have scales)—in them some conditions of the kind described occur in a corresponding way.

We have already stated in the treatise on the Causes of the Parts of Animals⁠a the purpose for the sake of which Nature has made hair in general and provided animals with it. The business of our present investigation is to show what are the pre-existing circumstances, what are the factors of necessity, on account of which the particular sorts of hair occur.

The chief cause, then, of its thickness and thinness is the skin; which in some animals is thick, in others thin; looseknit in some, compact in others. A con-

⁠a P.A. 658 a 18: viz., for the sake of shelter and protection.
αριστοτέλειον καὶ τῆς ἐνούσης ὑγρότητος ἡ διαφορά·
τοῖς μὲν γὰρ ὑπάρχει λιπαρὰ τοῖς δὲ υδατώδης.
όλως μὲν γὰρ ἤ τοῦ δέρματος φύσις ὑπόκειται
30 γεώδης· ἐπιπολής γὰρ οὕσα ἐξατμίζοντος τοῦ ὕγροῦ στερεὰ γίνεται καὶ γεώδης, αἱ δὲ τρίχες καὶ
tὸ ἀνάλογον αὐτάις οὐκ ἐκ τῆς σαρκὸς γίνονται ἀλλὰ ἐκ τοῦ δέρματος ἐξατμίζοντος καὶ ἀναθυμω-
μένου ἐν αὐτοῖς τοῦ ὕγροῦ. διὸ παχεία μὲν ἐκ
tοῦ παχέος, λεπταὶ δὲ ἐκ τοῦ λεπτοῦ δέρματος
35 γίνονται]. 2 ἀν μὲν οὖν ἢ τὸ δέρμα μανότερον καὶ
παχύτερον, παχείαι διὰ τὸ πλῆθος τοῦ γεώδους
cαὶ διὰ τὸ μέγεθος τῶν πόρων εἶαν· ἀν δὲ
πυκνότερον, λεπταὶ διὰ τὴν στενότητα τῶν πόρων.
ἐτὶ δ’ ἂν ἢ ἡ ἰκμάς υδατώδης, ταχὺ ἀναξηραινο-
μένης οὔ λαμβάνονσι μέγεθος αἱ τρίχες, ἂν δὲ
5 λιπαρά, τοῦναττον· οὐ γὰρ εὐξηραντὸν τὸ λιπαρὸν.
διόπερ ὀλως μὲν τὰ παχυδερμότερα παχυτριχώ-
tερα τῶν ζῴων, οὔ μέντοι τὰ μάλιστα μᾶλλον,
diὰ τὰς εἰρημένας αἰτίας, οἶνον τὸ τῶν ὅων γένους
πρὸς τὸ τῶν βοῶν πέπονθε καὶ πρὸς ἐλέφαντα καὶ
πρὸς πολλὰ τῶν ἄλλων. διὰ τὴν αὐτὴν δ’ αἰτίαν
10 καὶ αἱ ἐν τῇ κεφαλῇ τρίχες τοῖς ἀνθρώποις παχύ-
tαται· τοῦ γὰρ δερμάτος τούτο παχύτατον καὶ ἐπὶ
πλείστῃ ὑγρότητι, ἐτὶ δ’ ἔχει μανότητα πολλήν.
αἰτίαν δὲ καὶ τοῦ μακρᾶς [ἡ βραχείας] 5 τὰς τρίχας
eἰναι τὸ μὴ εὐξηραντὸν εἰναι τὸ ἐξατμίζων ὕγρον.
tοῦ δὲ μὴ εὐξηραντὸν εἰναι δ’ αἰτίαι, τὸ τε ποσὸν

1 ἐκ τοῦ παχέος, λεπταὶ δὲ om. SZ. 2 secl. Platt.
3 πρὸς PZ*: om. vulg. 4 ἐπὶ Z: ἐν vulg.
5 seclusi; om. Σ.
tributory cause is the difference of the fluid present in it: in some this is greasy, in others watery. In general, of course, the fundamental nature of the skin is earthy in substance: being on the surface of the body it becomes solid and earthy as the fluid evaporates off. Now the hair and its counterparts are formed not out of the flesh but out of the skin [as the fluid in them evaporates and exhales; thus thick hair is formed out of thick skin and thin hair out of thin skin]. If, then, the skin tends to be looseknit and thick, the hair is thick both on account of the large amount of earthy matter and on account of the size of the passages; but if the skin tends to be compact, the hair is thin on account of the narrowness of the passages. Further, if the moisture is watery, it quickly dries off and the hair does not attain to any size, though it does if the moisture is greasy, because greasy matter does not readily dry off. Thus, generally speaking, thick-skinned animals have thick hair; but it is not true that the thickest-skinned have thicker hair than (the others in the same category), for the causes mentioned, an example being afforded by the pig tribe when compared with that of oxen, or with the elephant and many other animals. For the same cause, too, our hair is thickest on the head: the skin there is thickest and situated over the largest amount of fluid, and besides that it is very loosely knit. And the reason why the hair is long [or short] is that the fluid which evaporates is not easily dried off. There are two causes which prevent it being easily dried off: one is its quantity, the other its

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*a These words are deleted by Platt as partly unintelligible and as not fitting in with what follows.
*b But see 783 a 2.
*c Viz., the brain.
ARISTOTLE

782 b

15 καὶ το ποιόν ἂν τε γὰρ πολὺ ἢ τὸ ύγρὸν, οὐκ εὐξήραντον, καὶ ἄν λιπαρῶν. καὶ διὰ τοῦτο τοῖς ἀνθρώποις αἱ ἐκ τῆς κεφαλῆς τρίχες μακρόταται· ὁ γὰρ ἐγκέφαλος ύγρὸς καὶ ψυχρὸς ἃν πολλὴν παρέχει δαμίλειαν τοῦ ύγροῦ.

Εὐθύτριχα δὲ καὶ οὐλότριχα γίνεται διὰ τῆς ἐν 20 ταῖς θριξὶν ἀναθυμίας. ἂν μὲν γὰρ ἦν καπνώδης, θερμὴ οὕσα καὶ ξηρὰ οὐλὴν τὴν τρίχα ποιεῖ. κάμπτεται γὰρ διὰ τὸ δύο φέρεσθαι φοράς. τὸ μὲν γὰρ γεώδες κάτω, τὸ δὲ θερμὸν ἀνω φέρεται. εὐκάμπτου δὲ οὕσης1 δι’ ἀσθενειάς στρεφεῖται· τούτῳ δὲ ἐστὶν οὐλότης τριγώς. ἐνδέχεται μὲν οὖν οὕτω λαβεῖν τὴν αἰτίαν, ἐνδέχεται δὲ καὶ 25 διὰ τὸ ὄλιγον ἔχειν τὸ ύγρὸν, πολὺ δὲ τὸ γεώδες, ὑπὸ τοῦ περιέχοντος ἐξηραινομένας συσπάσθαι. κάμπτεται γὰρ τὸ εὐθύ, εὰν ἐξατμιζηθῇ, καὶ συντρέχει ωσπερ ἐπὶ τοῦ πυρὸς καμμένη θρίξ,2 ὥς οὕσης τῆς οὐλότητος συσπάσεως δι’ ἐνδειαν ύγροῦ ὑπὸ τῆς τοῦ περιέχοντος θερμότητος. ση- 30 μεῖον δ’ ὅτι καὶ σκληρότεραι αἱ οὕλαι τρίχες τῶν εὐθειῶν εἰσὶν· τὸ γὰρ ἔχρον σκληρὸν. εὐθύτριχα δὲ ὅσα ύγρότητι ἔχει πολλὴν· ῥέον γὰρ ἄλλ’ οὐ στάζον προέρχεται ἐν ταῦτας τὸ ύγρὸν. καὶ διὰ τοῦτο οἱ μὲν ἐν τῷ Πόντῳ Σκύθαι καὶ Θράκες εὐθύτριχες· καὶ γὰρ αὐτοὶ ύγροὶ καὶ ὁ περιέχων

1 οὕσης Peck: δυντός vulg.
2 θρίξ PZ, A.-W.: ἡ θρίξ vulg.

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a For this and other subjects dealt with in Book V, see H. Diller, Wanderarzt und Aitiologie, pp. 115 ff., cf. 50 ff. et passim.

b According to Aristotle, there were two sorts of "ex-
GENERATION OF ANIMALS, V. iii.

quality. Thus, if there is a great deal of the fluid, and also if it is greasy, it does not easily dry off. And that is why the hair on our heads is the longest: the brain, being fluid and cold, provides fluid in large abundance.

Straight hair and curly hair a is due to the exhalation in it: if this exhalation is smoky, b being hot and dry it makes the hair curly; for the hair gets bent because it is subjected to the impulse of two directional motions—the earthy constituent urges its way downwards, the hot constituent upwards; and as the hair will easily bend on account of its weakness, it gets twisted; that is what curliness of the hair really is. Well, that is one cause that may be assigned for it: here is another. It may equally well be that, owing to its containing but little fluid as against a great deal of earthy matter, the hair gets dried by its environment and so contracts. Anything that is straight bends if its vapour is drawn off, and shrinks up like a hair burning on the fire, which would imply that the curliness of hair is a contraction due to lack of fluid caused by the heat of its environment. In favour of this is the fact that curly hair is also harder than straight hair, and of course anything dry is hard. Animals that contain a great deal of fluid have straight hair, because in their hair the fluid advances in a continuous stream and not drop by drop. That is why the Scythians by the Black Sea and the Thracians have straight hair: both their constitution and the environing air are fluid (moist).

halation” : the “smoky,” a compound of Air and Earth, which is hot and dry: and the “aqueous,” which is cold and moist. For further details see De sensu 443 a 21 ff., Meteor. 360 a 22 ff., cf. G..A. 784 b 10.
ΑΡΙΣΤΟΤΛΗ

782 b 35 αὐτοὺς ἄηρ ύγρός· Αἰθίοπες δὲ καὶ οἱ ἐν τοῖς θερμοῖς οὐλότριχες· ξηροὶ γὰρ οἱ ἐγκέφαλοι καὶ ὁ ἄηρ ὁ περιέχων.

5 Εἰστὶ δ’ ἐναι τῶν παχυδέρμων λεπτότριχα διὰ τὴν εἰρήμενναν αἰτίαν πρότερον· ἄσω γὰρ ἂν λεπτότεροι οἱ πόροι ᾦσιν, τοσούτῳ λεπτωτέρας ἀναγκαῖον γίνεσθαι τὰς τρίχας. διὸ τὸ τῶν προβάτων γένος τοιαύτας ἔχει τὰς τρίχας· τὸ γάρ ἐριων τριχῶν πλῆθὸς ἐστίν. ἔστι δ’ ἐνα τῶν ξών ἄ μαλακὴν μὲν ἔχει τὴν τρίχα, ἤττουν δὲ λεπτῆν, οἶον τὸ τῶν δασυπόδων πρὸς τὸ τῶν προβάτων πέπονθεν. τῶν γὰρ τοιούτων ἐπιπολῆς η’ θρίξ τοῦ δέρματος. διὸ

10 μήκος ὡμί ισχεί, ἀλλὰ συμβαίνει παραπλήσιον ὄσπερ τὰ ἀπὸ τῶν λίνων ἐξόμενα· καὶ γὰρ τοῦτα μήκος μὲν οὕθεν ἱσχει, μαλακά δ’ ἐστὶ καὶ οὐ δέχεται πλοκήν. τὰ δ’ ἐν τοῖς ψυχροῖς πρόβατα τοῦναντίον πέπονθε τοῖς ἀνθρώποις· οἱ μὲν γὰρ Σκύθαι μαλακότριχες, τὰ δὲ πρόβατα τὰ Σαυρο-

15 ματικὰ σκληρότριχα. τούτου δ’ αἰτίαν ταύτῳ καὶ ἐπὶ τῶν ἄγριων πάντων. ἢ γὰρ ψυχρότης σκληρύνει διὰ τὸ ἕξηραίηνν πηγνύουσα· ἐκθλιβομένου γὰρ τοῦ θερμοῦ συνεξατμίζει τὸ ύγρόν, καὶ γίνονται καὶ αἴ τρίχες καὶ τὸ δέρμα γεώδες καὶ σκληρόν. αἰτίαν δὲ τοῖς μὲν ἄγριοις ἡ θυραιλία, τοῖς δ’ ὁ τόπος τοιούτος ὄν. σημεῖον δὲ καὶ τὸ ἐπὶ τῶν ποντίων ἐχύνων συμβαίνον, οἷς χρωνται πρὸς τὰς στραγγουρίας. καὶ γὰρ οὕτου διὰ τὸ ἐν ψυχρᾷ εἶναι τῇ θαλάττῃ διὰ τὸ βάθος (καθ’ ἐξήκοντα γὰρ καὶ

1 τῶν PSYZ*: om. Bekker per errorem.

2 λινῶν fortasse scrib. monet Platt.
On the other hand, Ethiopians and people who live in hot regions have curly hair, because both their brain and the environing air are dry.

Some, however, of the thick-skinned animals have fine hair owing to the cause previously mentioned: the finer the passages are, the finer of necessity must the hairs be. That is why all sheep have fine hair, wool being just a very large number of hairs. There are some animals whose hair is soft, yet not so fine; this is true of hares, for instance, in comparison with sheep. In such animals the hair is on the surface of the skin; and so it is not long, but turns out to be very much on a par with the scrapings that come off linen cloth, which have no length worth mentioning, but are soft and cannot be used for weaving. In cold climates sheep and human beings exhibit opposite “conditions” from each other: thus the Scythians have soft hair, but Sarmatian sheep have hard hair, the reason for which is the same as it is in all wild animals. The cold congeals them and so dries them, and this makes them hard: in other words, the fluid evaporates at the same time as the heat is expelled, and both hair and skin become earthy and hard. Thus with wild animals the reason is that they live in the open air; but in other cases it is the nature of their situation which is responsible. This is shown by what occurs in the case of the sea-urchins which are used as a remedy for cases of strangury. These creatures, although small in themselves, have long, hard spines, because the seawater they live in is cold on account of its being so deep (60 fathoms or even

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* See 782 b 1.

b Sarmatia is the territory between the Vistula and the Don, part of modern Poland and Russia.
Éti pleiówn gínyontai órgyinwv), autóí mèn mikróí, tás dé ákánthas megálhas éxhoui kai sklhrás, 25 megálhas mèn diá tó éntaútha tînn tòù sómamatos tetráftai auξísws (óliýóthermou gár óntes kai ou pëttontes tînn trophîn polû períttwma éxhoui, aî ð' ákánthai kai aî tríxes kai tâ touátaúta gínyontai ék períttwmatos), sklhrás dé kai lelitwménaes diâ tînn psýkromipíta kai tòn págon. tòu autòn dé 30 tròpou kai tâlla tâ fúìmema sklhróttera sýmbaínês kai gýnesathai kai gevósésterera kai lýsowdéstera tâ en toîs prosothérrois1 tòùs prós nóton kai tâ prosoénema tòùn èn koîlos. psúketai gár pánta mállon, kai èxatmízêi to ùgron. sklhrûnei mèn ouvn kai to ðerumon kai to psýkron. èxatmízêthai gamor ùgáron, ùpò méi toû ðerumou kath' autó, ùpò de toû psýkrou kata sýmbéthikos (meta toû ðerumou gár svneşıketai oûthên gár ùgrônon ìneu ðerumô), allà tò méi psýkron òu mónon sklhrûnei allà kai plhnv, to dé ðerumon mawôteron poieï.

Dià tînn autíthn ð' autíâw kai prosovbterwv gýnnoménwn toîs mèn tríxes éxhoui sklhróttera gínyontai aî tríxes, toîs dé pterwpoi kai leitwdoi 5 tâ pterâ kai aî lepitidès. tâ gár dérmata gînetai sklhróttera kai pàchútera prosovbterwv gýnnoménwn. èxhraízetai gár, kai to gîrás èstì kata toûvoma grêpôn dià to ápoleipèin to ðerumon kai met' autòî to ùgron.

1 prosobórrhos A.-W. : prosobórrhos PSZ : pròs bepáv vulg.

a This is an important statement, and should be noted in connexion with Aristotle's theories of the part played by fluid and, heat both in nourishment and in spontaneous 520
more is the depth at which they are found). Their spines are long because the growth of the body is diverted to them, since, as the creatures possess but little heat, they cannot concoct the nourishment, and so contain a great deal of residue; and it is out of residue that spines and hair and the like are formed. Their spines are hard and petrified on account of the cold and its congealing effect. And in the same way plants, too, are harder, and earthier, and more petrified if they grow where the aspect is northerly, or in a windy situation, than if they grow where the aspect is southerly, or in a sheltered spot. It is because they all get more chilled, and their fluid evaporates. Hardening, then, is brought about by both cold and heat: the effect of both is to cause the fluid to evaporate: it is evaporated by heat per se, but by cold per accidens—in the latter case the fluid accompanies the heat when it makes its exit, as there is no fluid without its heat. There is this difference, however: cold causes compression as well as hardening, whereas heat lightens a thing's consistency.

For the same cause hair, feathers and scales in the various animals respectively become harder as they get on in years: it is because their skins grow harder and thicker then, and that is due to their drying up, and old age or to "get on in years" is something earthy (as the similarity of the word with yearth, the old form of "earth," shows), and this is due to the fact that the heat is failing and with it the fluid.

generation. See also P.A. 652 b 8 ff. and App. B § 11 and § 17 and note.

a This hardly agrees with Aristotle's statements elsewhere (e.g., 765 b 1 ff.) about the thickening effects of concoction.

b This is a piece of "etymology" comparable with that of the original Greek: gēras (old age), gēéron (earthy).
Φαλακροῦνται δ’ ἐπιδήλως οἱ ἀνθρώποι μάλιστα

10 τῶν ζώων. ἔστι δὲ τι καθόλου τὸ τουτοῦν πάθος· καὶ γὰρ τῶν φυτῶν τὰ μὲν ἀείφυλλα τὰ δὲ φυλ- 

λοβολεῖ, καὶ τῶν ὁρνίθων οἱ φωλεύοντες ἀπο- 

βάλλουσι τὰ πτερά. τοιοῦτον δὲ τι πάθος καὶ ἡ 

φαλακρότης ἐστὶν ἐπὶ τῶν ἀνθρώπων, ὡσοὶ συμ- 

βαίνει φαλακροῦσθαι· κατὰ μέρος μὲν γὰρ ἀπορρεῖ 

15 καὶ τὰ φύλλα τοῖς φυτοῖς πᾶσι καὶ τὰ πτερὰ καὶ 

αἱ τρίχες τοῖς ἔχουσιν, ὅταν δ’ ἄθροὸν γένηται 

τὸ πάθος, λαμβάνει τὰς εἰρημένας ἐπωνυμίας· 

φαλακροῦσθαι τε γὰρ λέγεται καὶ φυλλορροεῖν.¹ 

αὔτιον δὲ τοῦ πάθους ἐνδεικτικῶς ψυχρήτης, 

toιοῦτον δὲ μάλιστα τῶν ῥυμῶν τὸ λιπαρόν· διὸ 

20 καὶ τῶν φυτῶν τὰ λιπαρὰ ἀείφυλλα μᾶλλον. 

ἀλλὰ περὶ μὲν τούτων ἐν ἄλλως τὸ αὕτων λεκτέων· 

καὶ γὰρ ἀλλα συναίτια τούτῳ τοῦ² πάθους αὐτοῖς. 

γίνεται δὲ τοῖς μὲν φυτοῖς ἐν τῷ χειμῶν τὸ 

πάθος (αὕτη γὰρ ἡ μεταβολὴ κυριωτέρα τῆς 

ηλικίας), καὶ τοῖς φωλεύοντι δὲ τῶν ζώων (καὶ 

25 γὰρ ταῦτα ἦττον τῶν ἀνθρώπων ψυχρὰ καὶ θερμὰ 

τὴν φύσιν ἐστὶν). οἱ δ’ ἀνθρώποι τοῖς ηλικίαις 

χειμῶνα καὶ θέρους ἁγουσιν. διὸ πρὶν ἄφροδισιά- 

ζέων οὐ γίνεται φαλακρὸς οὐδεὶς· τότε δὲ τοῖς 

τοιοῦτοις τὴν φύσιν μᾶλλον. φύσει γὰρ ἐστὶν ὁ 

ἐγκέφαλος ψυχρότατον τοῦ σώματος, δ’ ἄφρο- 

30 δυσισμός καταψύχει· καθαρᾶς γὰρ καὶ φυσικῆς

¹ <καὶ πτερορροεῖν> addunt A.-W., Bekkerum secuti; melius πτερορροεῖν Btf.; om. codd.; fort. φυλλο<βολεῖν καὶ πτερο>ρρυεῖν scrib.
² τοιοῦτον τοῦ Ζ τοῦ τουτοῦν vulg.

The Gk. has “shedding of leaves,” but as there is no one English word for this, and as all three are referred to in 522
Of all animals human beings are the ones which go bald most noticeably; but still baldness is a general and widespread condition. Thus, although some plants are evergreen, others shed their leaves, and birds which hibernate shed their feathers. Baldness, in those human beings whom it affects, is a comparable condition to these. Of course, a partial and gradual shedding of leaves takes place in all plants, and of feathers and hair in those animals that have them; but it is when the shedding affects the whole of the hair, feathers, etc., at once that the condition is described by the terms already mentioned (baldness, moulting,® etc.). The cause of this condition is a deficiency of hot fluid, the chief hot fluid being greasy fluid, and that is why greasy plants tend more to be evergreen than others. However, we shall have to deal with the cause of this condition so far as plants are concerned in another treatise, since in their case there are other contributory causes of it. Now in plants this condition occurs in winter: this seasonal change overrides in importance the change in the time of life. The same is true of the hibernating animals; they too are in their nature less fluid and less hot than human beings. For human beings, however, it is the seasons of life which play the part of summer and winter; and that is why no one goes bald before the time of sexual intercourse, and also why that is the time when those who are naturally prone to intercourse go bald. The reason is that the effect of sexual intercourse is to cool, as it is the excretion of some of the pure, natural heat, and the context, I have kept the point by substituting "moulting": the Berlin edition and others actually insert the word for "moulting" into the Gk. text.
783 b

θερμότητας ἀπόκρισις ἐστιν. εἰς λόγος οὖν ὁ ἐγκέφαλος αἰσθάνεται πρῶτον τὰ γὰρ ἀσθενή καὶ φαύλιος ἐχοντα μικρᾶς αἰτίας καὶ ῥοπῆς ἐστιν. ἂς ταύτα οἷα ἀναλογίζονται ὑπὸ αὐτός τέλειον ἐγκέφαλος, ἐπί δὲ ἀναγκαῖον τὸ πέριξ δὲρμα

784 a

35 τοιοῦτον εἶναι μᾶλλον, καὶ τούτοι τὴν τῶν τριχῶν ἐφύσιν, ὅσοι πλεῖστον ἀφέστηκεν, εἰς λόγος οὖν δοθεὶ εἰς τοῖς σπερματικοῖς περὶ ταύτην τὴν ἄλλην συμβαίνειν φαλακροῦσθαι. διὰ τὴν αὐτήν δὲ αἰτίαν καὶ τῆς κεφαλῆς τὸ πρόσθιον μόνον γίνονται φαλακροὶ καὶ τῶν ζῴων οἱ ἀνθρώποι μόνοι, τὸ μὲν πρόσθιον, ὅτι ἐνταῦθα ὁ ἐγκέφαλος, τῶν δὲ ζῴων μόνοι, ὅτι πολὺ πλεῖστον ἔχει ἐγκέφαλον καὶ μάλιστα ὑγρὸν δὲ ἀνθρώπος. καὶ αἱ γυναῖκες οὐ 5 φαλακροῦνται· παραπληροὶ γὰρ ἡ φύσις τῇ τῶν παιδίων· ἄγονα γὰρ σπερματικὴ ἐκκρίσεως ἁμφότερα. καὶ εὐνοῦχος οὐ γίνεται φαλακρὸς διὰ τὸ εἰς τὸ θῆλυ μεταβάλλειν. καὶ τὰς ὑπερογενεῖς τρίχας ἡ οὐ φύοντιν ἡ ἀποβάλλουσιν, ἂν τύχωσιν ἐχοντες οἱ εὐνοῦχοι, πλὴν τῆς ἡβής· καὶ γὰρ αἱ 10 γυναῖκες τὰς μὲν οὐκ ἔχουσι, τὰς δὲ ἐπὶ τῇ ἡβη φύουσιν. ἡ δὲ πὴρωσις αὐτὴ ἐκ τοῦ ἄρρενος εἰς τὸ θῆλυ μεταβολὴ ἐστιν.

Τοῦ δὲ τὰ μὲν φωλεύοντα πάλιν δασύνεσθαι καὶ τὰ φυλλοβολῆσαντα πάλιν φύειν φύλλα, τοῖς δὲ φαλακροῖς μὴ ἀναφύεσθαι πάλιν, αἰτίων οὖν τοῖς 15 μὲν αἱ ὦραι τροπαί εἰσι τοῦ σώματος μᾶλλον, ῥωτ` ἐπεὶ μεταβάλλουσιν αὗται, μεταβάλλει καὶ τὸ φύειν καὶ τὸ ἀποβάλλειν τοὺς μὲν τὰ πτερὰ

1 ὁ Ζ*: om. vulg.

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brain is by its nature the coldest part of the body; thus, as we should expect, it is the first part to feel
the effect: anything that is weak and poorly needs
only a slight cause, a slight momentum, to make it
react. So that if you reckon up (a) that the brain
itself has very little heat, (b) that the skin surrounding
it must of necessity have even less, and (c) that the
hair, being the furthest off of the three, must have
even less still, you will expect persons who are plenti-
ful in semen to go bald at about this time of life.
And it is owing to the same cause that it is on the
front part of the head only that human beings go
bald, and that they are the only animals which do so
at all; i.e., they go bald in front because the brain is
there,* and they alone do so, because they have by
far the largest brain of all and the most fluid. Women
do not go bald because their nature is similar to that
of children: both are incapable of producing seminal
secretion. Eunuchs, too, do not go bald, because of
their transition into the female state, and the hair
that comes at a later stage they fail to grow at all,
or if they already have it, they lose it, except for the
pubic hair: similarly, women do not have the later
hair, though they do grow the pubic hair. This
devormity constitutes a change from the male state
to the female.

The reason why the hair does not grow again in
cases of baldness, although hair and feathers grow
again on hibernating animals and leaves on deciduous
trees, is that in the case of the animals and trees the
seasons are the turning-points of their lives more
(than in the case of man), and so when there is a
change of season, then they follow suit and grow or

* See P. A. 656 b 12.
καὶ τὰς τρίχας, τὰ δὲ φύλλα τὰ φυτά. τοῖς δ' ἀνθρώποις κατὰ τὴν ἡλικίαν γίνεται χειμών καὶ θέρος καὶ ἕαρ καὶ μετόπωρον, ὡστ' ἐπειδὴ ἂν
20 ἡλικίαι οὐ μεταβάλλοντων, οὐδὲ τὰ πάθη τὰ διὰ ταύτας μεταβάλλει, καίπερ τῆς αἰτίας ὁμοίας οὖσης.
Καὶ περὶ μὲν τὰλλα πάθη τὰ τῶν τριχῶν σχεδὸν εἴρηται.

IV 'Τῶν δὲ χρωμάτων αἰτίων τοὺς μὲν ἄλλους ζῷους,
καὶ τοῦ μονόχροα εἶναι καὶ τοῦ ποικιλὰ, ἡ τοῦ
25 δέρματος φύσις; τοῖς δὲ ἀνθρώποις οὐδὲν πλὴν τῶν
πολιῶν οὐ τῶν διὰ γῆρας ἀλλὰ τῶν διὰ νόσουν
ἐν γὰρ τῇ καλομυένῃ λευκῇ λευκὴ γίνονται αἱ
τρίχες· ἔαν δ' αἱ τρίχες ὅσι λευκα, οὐκ ἄκολουθει τῷ δέρματι ἡ λευκότης. αἰτίων δ' ὅτι αἱ
τρίχες ἐκ τοῦ δέρματος φύσιται· ἐκ νευσθηκότος
30 οὖν καὶ λευκοῦ τοῦ δέρματος καὶ ἡ θρία συννοσεῖ,
nόσος δὲ τρίχος πολιότης ἐστίν. ἡ δὲ δι' ἡλικίαν
τῶν τριχῶν πολιότης γίνεται δι' ἀσθένειαν καὶ
ἐνδείκηθεν τῆς θερμότητος. καὶ γὰρ ἡλικία πῶσα ῥέπει
ἀποκλίνοντος τοῦ σώματος, καὶ ἐν τῷ γῆρα, ἐπὶ
ψυχρῶν τῷ γὰρ γῆρας ψυχρῶν καὶ ψυχρῶν ἐστίν. δεὶ
35 δὲ νοσήσῃ την εἰς ἐκαστοῦ μόρον ἀφυκομενήν
τροφῆν ότι πέπει μὲν ἡ ἐν ἐκάστῳ ὁὐκεία θερμο-
τής, ἀδυνατοῦσας δὲ φθείρεται καὶ πῆρουσι γίνεται
ἡ νόσος. ἀκριβέστερον δὲ περὶ τῆς τοιαύτης αἰτίας
ὑστερον λεκτέον ἐν τοῖς περὶ αὐξῆσεως καὶ τροφῆς.

ἐπειδὴ Z : ἐπει vulg.

ἐν ἐκάστῳ PZ : om. vulg.

a Cf. 783 b 7, and De long. et brev. vit. 466 a 21; but according to Hippocrates, π. διαίτης I. 33 (vi. 512 Littré), the aged are ψυχροὶ καὶ ψυχροὶ.

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shed their feathers or hair or leaves. In man, however, the spring, summer, autumn and winter of his life are not seasons according to the calendar but seasons of his own age; so that, as these do not go through the cycle of change, neither do the conditions which depend on them; although the cause which controls the change of conditions is a similar one in his case too.

I think we have now discussed all the conditions that affect hair, except that of colour.

In the rest of the animals, the reason for the various colours of the hair, and for its being single-coloured or variegated, is the nature of the skin. In man, however, this reason operates only in the case of the greyness of the hair due to disease (as when the hair becomes white during leprosy), not that due to old age, and if the hair is white, the whiteness does not derive from the skin. The reason is that the hair grows out of the skin, and thus when the skin out of which it grows is diseased and white the hair is itself affected by disease, and disease of hair is greyness. On the other hand, the greyness which is due to age is the result of weakness and deficiency of heat. Every age of life tends to gravitate into chilliness when the body's vigour declines, and especially when this happens in old age, since old age is cold and dry. We must bear in mind that the nourishment which reaches each part of the body is concocted by the heat in each part proper to it; and if this heat is unable to do its work the part suffers damage, and deformity or disease is the result. A more detailed account of this cause will have to be given in the treatise *Of Growth and Nutrition*. In those persons
όσοις οὖν τῶν ἀνθρώπων ὀλυγόθερμος ἔστων ἢ τῶν
5 τριχῶν φύσις καὶ πλείων ἢ εἰσιόδοσα χγρότης ἔστιν,
tῆς οἰκείας θερμότητος ἀδυνατοῦσης πέτειν σή-
petai ὑπὸ τῆς ἐν τῷ περιέχοντι θερμότητος.
γίνεται δὲ σῆμειο υπὸ θερμότητος μὲν πᾶσα, οὐ τῆς
συμφύτου δὲ, ὥσπερ ἔρηται ἐν ἔτεροις. ἔστι δ' ἡ
σῆμευς καὶ ὑδατος καὶ γῆς καὶ τῶν σωματικῶν
10 πάντων τῶν τοιούτων, διὸ καὶ τῆς γεωδους ἀτ-
μίδος, οἷον ὁ λεγόμενος εὐρός· καὶ γὰρ ὁ εὐρός
ἐστὶ σαπρότης γεωδος ἀτμίδος. ὥστε καὶ ἡ ἐν
tαῖς θρίξι ὑποίτη οὐσα τροφη οὐ πεπομένη
σήμευται, καὶ γίνεται ἡ καλομενή πολια. λευκὴ
dὲ, ὅτι καὶ ὁ εὐρός μονον τῶν σαπρῶν ὡς εἰπεῖν
λευκον ἐστιν. αὕτων δὲ τοῦτον ὅτι ποιλὸν ἔχει
15 ἀέρα· πᾶσα γὰρ ἡ γεωδῆς ἅτμις ἁέρος ἔχει δύναμιν
παχέος. ὥσπερ γὰρ ἀντεστραμμένον τῇ πάχυῃ ὁ
εὐρός ἐστιν· ἄν μὲν γὰρ παγὴ ἡ ἁνώδος ἅτμις,
pάχυῃ γίνεται, ἐὰν δὲ σάπῃ, εὐρός. διὸ καὶ
ἐπιπολής ἐστὶν ἁμφω· ἡ γὰρ ἅτμις ἑπιπολής. καὶ
eὐ δὴ οἱ ποιηται ἐν ταῖς κωμοδίαις μεταφέροντι
20 σκωπτοντες, τὰς πολιας καλουντες γνήρως εὐρότα
καὶ πάχυνην. τὸ μὲν γὰρ τῷ γένει τὸ δὲ τῶ ἐἴδει
ταύτων ἐστιν, ἡ μὲν πάχυν τῷ γένει (ἅτμις γὰρ
ἀμφω), ὁ δὲ εὐρώς τῷ ἐἴδει (σῆμειο γὰρ ἁμφω).
σημειον δ' ὅτι τοιοῦτον ἐστιν· καὶ γὰρ ἐκ νόσου
25 πολλοῖς πολιαί ἀνέφυσαν, ύστερον δ' ὑγιασθείσι
μέλαιναι ἀντὶ τοιῶν. αὕτων δ' ὅτι ἐν τῇ ἀρρω-

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a At Meteor. 379 a 16 ff. See App. B § 11, add. note.
b See 782 b 20, note.

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where the nature of the hair has but little heat and
the fluid which enters it is unduly plentiful, the heat
proper to the hair is unable to do its work and the
hair is putrefied by the heat present in the environ-
ment. All putrefaction, of course, is caused by heat,
but not by the innate heat. This has been stated
elsewhere. Water and earth and all such corporeal
bodies are liable to putrefaction, and therefore the
earty vapour is liable to it as well; an example of
this is what is called mould: mould is in fact the
putrefaction of earthy vapour. So too the nourish-
ment in the hair, being of this kind, putrefies if it
does not get concocted, and what is called greyness
results. It is white, because mould too is white.
This is practically the only putrefied substance which
is white, and the reason for that is that it contains a
good deal of air: actually all earthy vapour is the
equivalent of thick air. In fact, mould is as it were
the “opposite number” of hoar-frost, since if the
vapour which rises up gets congealed, hoar-frost is
the result; if it gets putrefied, mould. And that is
why both occur on the surface, because vapour is on
the surface. So we see that the poets use a good
metaphor in their comedies when they jokingly call
white hairs the “mould” and “hoar-frost of age”:
one of them is generically, the other specifically, the
same as greyness: hoar-frost is the same generically
(both being vapour), mould is the same specifically
(both being putrefactions). Here is a sure sign that
this is its character: there are many instances of
people having grown grey hair as an aftermath of
disease, but later on when they were restored to
health dark hair took its place. The reason is that

\[e\ For \ \xi\epsilon\ \delta\nu\alpha\mu\nu\ \text{cf.} \ 780 \ b \ 9, \ \text{and} \ \text{Introd. } \S\ 26.\]
στίς, ὃσπερ καὶ τὸ ὅλον ὁμα ἐν ἐνδεία φυσικῆς
θερμότητος ἐστιν, οὕτω καὶ τῶν [ἄλλων] ἀμορίων
καὶ τὰ πάντα μικρά μετέχει τῆς ἀρρωστίας ταύτης,
περίττωμα δὲ πολὺ ἐγγίνεται ἐν τοῖς οὕτωσιν καὶ
30 ἐν τοῖς μορίοις. ἔστε ποιεῖ τὰς πολιάς. ὑγίαντες δὲ καὶ ἱσχύσαντες
πάλιν μεταβάλλουσι, καὶ γίνονται ὃσπερ ἐκ γε-
ρόντων νέοι. διὸ καὶ τὰ πάθη συμμεταβάλλουσιν.
ὁρθῶς δ’ ἔχει καὶ λέγειν τὴν μὲν νόσου γῆρας
ἐπικτήτων, τὸ δὲ γῆρας νόσου φυσικῆς. ποιοῦσι
γοῦν νόσοι τινές ταύτα ἄπερ καὶ τὸ γῆρας.

35 Τοὺς δὲ κροτάφους πολιοῦνται πρῶτον. τὰ μὲν
γὰρ ὁπισθεὶν κενὰ ὑγρότητος ἐστὶν διὰ τὸ μὴ ἔχειν
ἐγκέφαλον, τὸ δὲ βρέγμα πολλῆς ἔχει ὑγρότητα.
τὸ δὲ πολὺ οὗκ εὐσηπτὸν. αἱ δ’ ἐν τοῖς κροτάφοις
τρίχες οὐθ’ οὕτως ὁλίγον ἔχουσιν ὕγρον ὡστε πέτ-
τειν, οὕτως πολὺ ὡστε μὴ σήμερθαι μέσος γὰρ ὅν
5 ὅ τόπος ἀμφοτέρων ἐκτὸς ἀμφοτέρων τῶν παθῶν
ἐστιν.

Περὶ μὲν οὖν τῆς τῶν ἀνθρώπων πολιοτήτος
εἴρηται τὸ αὐτίνοιν.

V Τοῖς δ’ ἄλλοις ζῴοις τοῦ μὴ γίνεσθαι διὰ τῆς
ηλικίας ταύτης τὴν μεταβολήν ἐπιδῆλως το αὐτὸ
αὐτίνοιν ὁπερ εἰρηται καὶ ἐπὶ τῆς φαλακρότητος.
10 όλίγον γὰρ ἔχουσι καὶ ἡπτον ὑγρὸν τὸν ἐγκέ-
φαλον, ὡστε μὴ ἐξαδυνατεῖν τὸ θερμὸν πρὸς τὴν

1 ὅλον Em*, Aldus, A.-W.: ἄλλο vulg.; cf. 780 a 19.
2 ἄλλων secl. Btf.
3 ἐν PZ: om. vulg.: καὶ ἐν om. S.
4 ἡπτον coni. Bekker, ut videtur; om. PSYZ.

See 784 a 35, b 6, 786 a 20, and Introd. § 62.
See 784 a 2, n.
during a period of infirmity just as the whole body is afflicted by a deficiency of natural heat, so the parts, including even the very small ones, share in this infirmity; also, a great deal of residue is formed in the body and in its parts: hence the lack of concoction in the flesh produces grey hairs. But when health and strength is restored, people accomplish a change, as it might be old men renewing their youth, and, in consequence, the conditions also accomplish a corresponding change. In fact, we might justifiably go so far as to describe disease as "adventitious old age" and old age as "natural disease"; at any rate, some diseases produce the same effects as old age does.

The temples are the first part to go grey, and the reason is this. The back of the head, since it contains no brain, is empty of fluid. The bregma contains a great deal; but a large volume of fluid does not easily putrefy. On the other hand, the hair on the temples has neither a small enough amount of fluid to secure concoction for it, nor a large enough amount for it to avoid putrefaction, as this region of the head is intermediate between the two extremes, and therefore stands outside both of these two conditions.

We have now given the reason for greyness so far as man is concerned.

The reason why this change does not noticeably occur on account of age in the other animals is the same as the one already given in the case of baldness: their brain is small and less fluid, thus the heat does not become completely unable to effect concoction.

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See 744 a 25, n.

a The insertion of "less" is necessary to the sense: man's brain is the most fluid of all (see 784 a 4).
πέιμαν. τοῦς δ’ ἱπποὺς [αὐτῶν] ἐπισημαίνει μάλιστα ὅν ἵσμεν χῶν, ὥστε λεπτότατον τὸ ὀστόν ὡς κατὰ μέγεθος ἔχουσι τὸν ἑγκέφαλον τῶν ἅλλων. τεκμήριον δ’ ὅτι καύριος ἡ πληγὴ εἰς τὸν τόπον ἵνα τοῦτον γίνεται αὐτοίς· διὸ καὶ Ὁμηρὸς οὕτως ἐποίησεν

Ἀριστοτέλη

ἐνα’ τε πρῶται τρίχες ἱππων κρανίω ἐμπεφύσας, μάλιστα δὲ καύριον ἔστιν.

ραδίως οὖν ἐπιρρεούσης τῆς ὑγρότητος διὰ τὴν λεπτότητα τοῦ ὀστοῦ, τῆς δὲ θερμότητος ἐλλειπούσης διὰ τὴν ἕλκιαν, ἐπιπολυόνται αἱ τρίχες αὐταί. καὶ αἱ πυρραὶ δὲ θάττων πολιοῦνται τρίχες τῶν μελανῶν· ἔστι γάρ καὶ ἡ πυρρότης ὀσπορὸν ἀρρωστία τριχὸς, τὰ δ’ ἀσθενὴ γηράσκει πάντα θάττων. μελαντέρας δὲ γίνεσθαι γηρασκοῦσας λέγεται τὰς γεράνους. αὐτῶν δ’ ἂν εἴῃ τοῖς πάθοις τὸ φύσει ὑγρότεραν5 αὐτῶν εἶναι τὴν τῶν πτερῶν φύσιν, πλέον τε γηρασκόντων εἶναι τὸ ὑγρὸν ἐν 25 τοῖς πτεροῖς ἡ ὄστε εὐσηπτῶν6 εἶναι.

"Ὅτι δὲ γίγνεται ἡ πολια σήμει τινὶ, καὶ ὅτι οὐκ ἔστιν, ὀσπορὸ οὐνταί τινες, αὐξανόσι, σημεῖον τοῦ προτέρου ῥηθέντος7 τὸ τὰς σκεπαζομένας τρίχας πίλους ἡ καλύμμασι πολιοῦσθαι θάττων (τὰ γὰρ

2 τὸ Z*: om. vulg.
3 ἡ πληγὴ PZ: ἡ πληγὴ ἡ vulg.
4 ὅθε text. Hom.
5 ὑγρότεραν A.-W.: λευκοτέραν vulg.: λεπτοτέραν Btf.
6 εὐσηπτῶν Platt: εὐσηπτότερον vulg.
7 τοῦ προτέρου ῥηθέντος secl. A.-W., om. Σ.
tion. Of all the animals known to us, it is most marked in the horse, the reason being that in the horse the bone which surrounds the brain is, in proportion to the animal's size, thinner than that of any other animal. A proof of this is that a blow delivered on this spot is fatal to a horse. Homer's lines\(^a\) fit in with this too:

Where on a horse's skull his hairs first grow,
And where he suffers his most fell and fatal blow.

Therefore, since the thinness of the bone makes it easy for the stream of fluid to flow to the hair at this place, and as the heat begins to fail on account of age, the result is that this hair goes grey. Reddish hair goes grey more quickly than black, as redness too is a sort of infirmity of the hair, and everything that is weak ages more quickly.\(^b\) Cranes, however, so it is alleged, go darker as they get older. If this allegation is true, the reason for this condition would be that the nature of their feathers is more fluid, and that as the birds grow old the fluid in their feathers is too plentiful to putrefy easily.\(^c\)

Here are proofs (a) that greyness is produced by putrefaction of some sort, and (b) that it is not, as some people imagine, a process of withering. Proof of (a). Hair that is protected by hats or other coverings goes grey more quickly, the reason being that the effect of the wind blowing is to prevent putrefac-

\(^a\) Iliad VIII. 83-84.
\(^b\) See 775 a 19 ff.
\(^c\) See above, 785 a 2.
πνεύματα κωλύει τὴν σήμεων, ἡ δὲ σκέπη ἀπνοιαν 30 ποιεῖ), καὶ τὸ βοηθεῖν τὴν ἀλευσίν τὴν τοῦ ὕδατος καὶ τοῦ ἑλαίου μυγνυμένων. τὸ μὲν γὰρ ὕδωρ ψύχει, τὸ δὲ ἑλαίον μυγνυμένον κωλύει ἁγραίνεσθαι ταχέως· τὸ γὰρ ὕδωρ εὐξηραντον. ὅτι δὲ οὐκ ἐστὶν αὖσας, οὐδὲ ὑσπερ ἡ πόα αὐσανομένη λευκαίνεται, οὕτω καὶ ἡ θρίζε, σημεῖον ὧτι φύονται 35 εὐθέως ἐναι πολλαί· αὖον δὲ οὐθὲν φύεται. λευκαίνεται δὲ καὶ ἐπ' ἄκρου πολλαί· ἐν γὰρ τοῖς ἑσχάτοις καὶ λεπτοτάτοις ἑλαχίστῃ θερμότης ἐγγίνεται.

Τοῖς δὲ ἀλλοις ἔσοις ὅσοις γίνονται λευκαί αἱ τρίχαις· φύοι οἷς οὐ πάθει συμβαίνει γίνεσθαι τούτο. αὕτιον δὲ τῶν χρωμάτων τὸ δέρμα τοῖς ἀλλοις· τῶν μὲν γὰρ λευκῶν λευκὸν τὸ δέρμα, τῶν 5 δὲ μελάνων μέλαν, τῶν δὲ ποικίλων καὶ γιγνομένων ἐκ συμμίξεως τῇ μὲν λευκῷ τῇ δὲ μέλαιν φαίνεται ὡς. ἐπὶ δὲ τῶν ἀνθρώπων οὐθὲν αὕτιον τὸ δέρμα· καὶ γὰρ οἱ λευκοὶ σφόδρα μελαίνας ἔχουσιν. αὐτίον δὲ οἱ λεπτότατοι πάντων δέρμα ὡς ἀνθρώπος ἔχει ὡς κατὰ μέγεθος, διὸσπερ οὐθὲν ἴσχυει πρὸς τὴν 10 τῶν τριχῶν μεταβολῆν, ἀλλὰ διὰ τὴν ἀσθένειαν τὸ δέρμα καὶ μεταβάλλει αὐτὸ τὴν χρώσιν, καὶ γίνεται ὑπὸ ἡλίων καὶ πνευμάτων μελαντερον· αἱ δὲ τρίχαις οὐθένευ συμμεταβάλλουσιν. ἐν δὲ τοῖς ἀλλοις· τὸ δέρμα χώρας ἔχει δύναμιν διὰ τὸ πάχος· διὸ αἱ

1 ἐναι πολιαὶ conieceram, quod et ipsi codd.* habent: ἐνοι πολιαὶ Bekker (per errorem, ut vid.*).
2 ὁ Ζ: om. vulg.
tion, and the protection keeps off the wind. Also, it is an assistance if the hair is anointed with a mixture of oil and water. This is because, although the water cools it, the oil which is mixed with it prevents the hair from drying off quickly, water being easily dried off. (b) The following proves that greyness is not a form of withering, and that when hair goes white it is not due to withering, as it is in the case of grass. Some hairs are grey from the very beginning of their growth, and nothing begins its growth in a withered condition. In many instances, too, hairs go white at the tip; this is because very little heat gets into parts which are at the extreme end and very thin.

In certain of the other animals white hairs make their appearance; but this is natural and not due to any affection. The reason of the colours in these other animals is the skin: thus, if they are white, the skin is white; if black, the skin is black; if piebald, made up of a mixture of colour, the skin is, we find, white in some places and black in others. In the case of human beings, however, the skin has nothing whatever to do with it, for even people with white skin have intensely black hair. The reason for this is that, for his size, man has the thinnest skin of all animals, and on that account it has no power at all to effect any change in the hair; instead of that, the skin, by reason of its own weakness, changes its colour itself, and also is darkened by the action of the sun and the wind, while the hair undergoes no simultaneous change at all. With the other animals, the skin, on account of its thickness, possesses the character of the region in which the animal lives; and that is why the hair changes in accordance with
μὲν τρίχες κατὰ τὰ δέρματα μεταβάλλουσι, τὰ δὲ
15 δέρματα οὐθὲν κατὰ τὰ πνεύματα καὶ τὸν ἥλιον.
VI Ὡς ἡφών τὰ μὲν ἐστὶ μονόχροα (λέγω δὲ
μονόχροα ὃν τὸ γένος ὅλον ἐν χρώμα ἔχει, οἷον
λέοντες πυρροὶ πάντες· καὶ τοῦτο καὶ ἐπὶ ὀρνίθων
καὶ ἐπὶ ξιθύων ἐστὶ καὶ τῶν ἄλλων ξίφων ὄμοιως),
20 τὰ δὲ πολύχροα μὲν, ὀλόχροα δὲ (λέγω δὲ ὃν τὸ
σῶμα ὅλον τὴν αὐτὴν ἔχει χρώαν, οἷον βοῦς ἐστὶν
ὁλος λευκός καὶ ὅλος μέλας), τὰ δὲ ποικίλα. τοῦτο
dὲ διχῶς, τὰ μὲν τῷ γένει, ὥσπερ πάρδαλις καὶ
taw, καὶ τῶν ξιθύων ἐνιοί, οἷον αἱ καλοῦμενα
θράτται· τῶν δὲ τὸ μὲν γένος ἀπαν οὐ ποικίλον,
25 γίνονται δὲ ποικίλοι, οἰον βόες καὶ αἴγες, καὶ ἐν
toῖς ὀρνισιν, οἷον αἱ περιστέραι· καὶ ἄλλα δὲ γένη
tὸ αὐτὸ πάσχει τῶν ὀρνίθων. μεταβάλλει δὲ τὰ
ὀλόχροα πολλῇ μάλλον τῶν μονοχρών, καὶ εἰς
tὴν ἄλληλων χρώαν τὴν ἀπλήν, οἷον ἐκ λευκῶν
μέλανα καὶ ἐκ μελάνων λευκά, καὶ μεμιγμένα ἕξ
30 ἀμφιστέρων, διὰ τὸ ὅλῳ τῷ γένει ὑπάρχειν ἐν τῇ
φύσει τὸ μὴ μίαν ἔχειν χρῶαν· εὐκάνητον γὰρ
ὑπάρχει ἐπὶ ἀμφιστέρα τὸ γένος, ὡστε καὶ εἰς
ἄλληλα μεταβάλλει καὶ ποικίλλεσθαι μάλλον. τὰ
dὲ μονόχροα τοῦναντίον· οὐ γὰρ μεταβάλλει, ἀν
μὴ διὰ πάθος, καὶ τοῦτο στάντων ἥδη γὰρ ὑπται
35 καὶ πέριξ λευκῆ καὶ κόραξ καὶ στρουθός καὶ
ἀρκτος. συμβαίνει δὲ ταῦτα, ὅταν ἐν τῇ γενέσει

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a A fish called *thritta* is mentioned at H.A. 621 b 16 (and fragment 285, 1528 a 40), which is supposed to be the shad.

b Aristotle’s diagnosis is essentially correct. Albinism is not “natural,” but an “affection” due to absence of pigment.

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the skin in the various instances, whereas the skin does not change at all in accordance with the winds and the sun.

Of the animals, some are single-coloured (by which I mean that the whole class has a single colour only, e.g., all lions are tawny; and a similar thing obtains in the case of birds, fish, and the other animals); others are many-coloured, yet at the same time whole-coloured (by which I mean that the whole body is of the same colour, e.g., an ox is white all over, or dark all over); others still are variegated. "Variegated" has two meanings: (a) as referred to a class of animals—like the leopard, and peacock, and certain fishes, for instance the thratta, as it is called; (b) sometimes the class as a whole is not variegated, but variegated individuals are found: examples are, oxen and goats, and certain birds, e.g., pigeons, and there are other classes of birds where this same condition is found. Change of colour is much commoner among the whole-coloured animals than among the single-coloured, both (a) the reciprocal change between the individual colours (found in the class), i.e., one simple colour changes into another, e.g., white animals produce black ones and black ones white; and also (b) the change which results in a mixture of the two. The reason for this is that it is a natural attribute of the whole class not to have one single colour: the class is mobile in both directions, and so provides more examples of interchange of colours and also of variegation. The single-coloured animals behave in the opposite way to this: they do not change, unless owing to some affection, and then but rarely; thus, cases have been observed of a white partridge, raven, sparrow, and bear. These results occur when the
Διαστράφη· εὐθαρστον γὰρ καὶ εὐκίνητον τὸ μικρὸν, τὸ δὲ γιγνόμενον τοιούτον· ἐν μικρῷ γὰρ ἡ ἀρχὴ τοῖς γιγνομένοις.

Μάλιστα δὲ μεταβάλλουσι καὶ τὰ φύσει ὀλόχροα μὲν ὄντα, τῶν γένει δὲ πολύχροα, διὰ τὰ ὑδάτα· τὰ δὲ μὲν γὰρ θερμὰ λευκὴν ποιεῖ τὴν τρίχα, τὰ δὲ ψυχρὰ μελάνων, ὡσπερ καὶ ἐπὶ τῶν φυτῶν. αἰτίον δὲ ὅτι τὰ θερμὰ πυεύματος πλέον ἔχει ἡ ὕδατος, ὁ δὲ ἀργὴ διαφαινόμενος λευκότητα ποιεῖ, καθάπερ καὶ τῶν ἀφρόν. διαφέρει μὲν οὖν, ὡσπερ καὶ τὰ δέρματα τὰ διὰ πάθος λευκὰ τῶν διὰ τὴν φύσιν,

οὔτω καὶ ἐν ταῖς θριξῖν ἡ τε διὰ νόσσων ἡ καὶ ἥλικιαν καὶ ἡ διὰ φύσιν λευκότητα τῶν τριχῶν τῶν αἰτίων ἐτερον εἶναι· τὰς μὲν γὰρ ἡ φυσικὴ θερμότης ποιεῖ λευκάς, τὰς δὲ ἡ ἀλλοτρία. τὸ δὲ λευκὸν ὁ ἀτμιδώδης ἀργὴ παρέχεται ἐγκατακλειόμενος ἐν πάσιν. διὸ καὶ οὐσα μὴ μονόχροα ἐστι, τὰ ὑπὸ τὴν γαστέρα πάντα λευκότερά ἐστιν. καὶ γὰρ θερμότερα καὶ ἕνυκρεότερα πάντα τὰ λευκὰ ὡς εἶπεῖν ἐστὶ διὰ τὴν αὐτὴν αἰτίαν· ἡ μὲν γὰρ πέμψις γλυκέα ποιεῖ, τὴν δὲ πέμψιν τὸ θερμόν. ἡ δὲ αὐτὴ αἰτία καὶ τῶν μονόχρων μὲν, μελάνων δὲ ἡ λευκῶν· θερμότης γὰρ καὶ ψυχρότης αἰτία τῆς φύσεως τοῦ δέρματος καὶ τῶν τριχῶν· ἔχει γὰρ ἔκαστον τῶν μορίων θερμότητα οἰκείαν.

1 ὀλόχροα Z²m (non E*), Aldus, A.-W.: μονόχροα Z¹, vulg.: et alteratio colorum generum animalium que sunt naturaliter multorum colorum erit multociens propter etc. Σ.

a Cf. 775 a 9.
b Cf. 735 b 8—736 a 20.
c See 784 b 7, n.
d Cf. 784 a 34, b 6, 27, and Introd. § 62.
creature suffers some distortion during the process of its formation, for, since the beginning of things that pass through such a process is on a small scale, they are small at that time, and what is small can easily be given a different turn and spoilt.*

The ones that change most are those which, though whole-coloured by nature, belong to a class which is many-coloured. This is due to the varieties of water involved. Hot water makes the hair white, cold water makes it dark, which is exactly what happens in the case of plants. The reason is that the hot ones contain more pneuma than they do water, and it is the air shining through that causes the whiteness, just as it makes froth white.\(^b\) Therefore, just as there is a difference between skins that are white by nature and those that are white owing to some affection, so there is a difference between the whiteness of hair which is due to nature and that which is due to disease or age—and the difference lies in the fact that the cause is different. In the former case, the whiteness is caused by the natural heat, in the latter, by extraneous heat.\(^c\) It is the vaporous air shut up inside them which produces whiteness in all things; and that, too, is why those animals which are not single-coloured are all whiter under the belly than elsewhere. Thus too practically all white animals are hotter and tastier for the same cause: their good flavour is produced by concoction, and concoction is produced by heat. And the same cause holds also in the case of those animals which, being single-coloured, are either dark or white; since it is heat and cold which are the cause of the nature of the skin and of the hair, each of the parts of the body having its own proper heat.\(^d\)
"Ετι δ' αἱ γλωτταὶ διαφέρουσι τῶν ἀπλῶν τε καὶ ποικίλων καὶ τῶν ἀπλῶν μὲν διαφερόντων δὲ, οἷον λευκῶν καὶ μελάνων. αὕτην δὲ τὸ εἰρημένον πρότερον, ὅτι τὰ δέρματα ποικίλα τῶν ποικίλων, 25 καὶ τῶν λευκοστρίχων καὶ τῶν μελανοστρίχων τῶν μὲν λευκὰ τῶν δὲ μέλανα. τὴν δὲ γλωτταν δεὶ ὑπολαβεῖν ὡσπερ ἐν μόριον τῶν ἐξωτερικῶν εἶναι, μή ὅτι ἐν τῷ στόματι σκεπαζότατι, ἀλλ' οἷον χεῖρα ἡ πόδα· ὡστ' ἐπεὶ τῶν ποικίλων τὸ δέρμα οὐ μονόχρων, καὶ τοῦ ἐπὶ τῇ γλώττῃ δέρματος τοῦτ' αὕτην.

30 Μεταβάλλουσι δὲ τὰ χρώματα καὶ τῶν ὀρνίθων τινὲς καὶ τῶν τετραπόδων τῶν ἀγρίων ἐνα κατὰ τὰς ωρασ. αὕτην δ' ὅτι ὡσπερ οἳ ἀνθρωποὶ κατὰ τὴν ἡλικίαν μεταβάλλουσι, τοῦτ' ἐκείνους συμβαίνει κατὰ τὰς ωρασ· μείζων γὰρ διαφορὰ αὕτη τῆς κατὰ τὴν ἡλικίαν τροφῆς.

35 Εἰσὶ δὲ καὶ τὰ παμφαγώτερα ποικιλώτερα ὡς ἐπὶ τὸ πλεῖστον1 εἰπεῖν εὐλόγως, οἷον αἱ μέλιται μονόχρωσ μᾶλλον ἢ αἰ ἀνθρῆναι καὶ σφῆκες· εἰ γὰρ αἱ τροφαι αὕται τῆς μεταβολῆς, εὐλόγως αἱ ποικίλαι τροφαῖ παντοδαπωτέρας ποιοῦσι τὰς κυνῆσεις καὶ τὰ περιττώματα τῆς τροφῆς, εἴ ὦν 5 καὶ τρίχες καὶ πτερὰ2 καὶ δέρματα γίνεται.

Καὶ περὶ μὲν χρωμάτων3 καὶ τριχῶν διωρίσθω τὸν τρόπον τοῦτον.

VII Περὶ δὲ φωνῆς, ὅτι τὰ μὲν βαρύφωνα τῶν ζώων

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1 πλεῖστον Z: πλῆθος vulg. 2 πτερὰ Z: πτιλα vulg. 3 χρώματων ΥΖ: δερμάτων P: δερμάτων χρώματος coni.

A.-W.

α This apparently means the same as “whole-coloured.”
Further, the tongues of animals differ: those of the simple-coloured animals, those of the variegated ones, and those of the ones which, though simple-coloured yet differ among themselves (as, e.g., dark and white)—the tongues of these are all different. The reason is that which has been stated already, viz., that the skins of variegated animals are variegated, the skins of white-haired ones are white and of dark ones dark. The tongue we should look upon as being, as it were, one of the external parts of the body, comparable, e.g., with the hand or foot, disregarding the fact that it is being covered in by the mouth. So that, as the skin of the variegated animals is not single-coloured, this will be the reason responsible for the skin on the tongue as well.

Some birds and some wild quadrupeds change their colour according to the seasons of the year. The reason is that, just as human beings change according to their age, so these change according to the seasons, because this constitutes a greater difference so far as they are concerned than the change according to age.

Speaking generally, the more omnivorous animals are more variegated, as we should expect (for instance, bees are more single-coloured than hornets and wasps), for of course if the various sorts of nourishment they take are the causes of the change, we shall expect to find that variegated kinds of nourishment make the movements which the nourishment undergoes and the residues which result from it more variegated, and it is out of the residues that hair, feathers, and skin are formed.

This concludes our account of the various colours, and the various kinds of hair.

With regard to the voice: some animals have a voice.
ARISTOTLE

736 b

ἐστὶ, τὰ δ’ ὄξυφωνα, τὰ δ’ εὔτονα καὶ πρὸς ἀμφοτέρας ἔχοντα τὰς ὑπερβολὰς συμμέτρως, ἐτὶ δὲ τὰ μὲν μεγαλόφωνα τὰ δὲ μικρόφωνα, καὶ λειώτητι καὶ τραχύτητι καὶ εὐκαμφία καὶ ἀκαμφία διαφέροντα ἄλληλων, ἐπισκεπτέον διὰ τίνας αἰτίας ὑπάρχη τούτων ἐκαστον. περὶ μὲν οὖν ὄξυθητος καὶ βαρύτητος τῆς αὐτῆς αἰτίας οὐσίων εἶναι ἕνπερ ἐπὶ τῆς μεταβολῆς ἣν μεταβάλλει νέα ὅντα καὶ πρεσβύτερα. τὰ μὲν γὰρ ἀλλὰ πάντα νεώτερα ὁντα δέ ς ὄξυτερον φθέγγεται, τῶν δὲ βοῶν οἱ μόσχοι βαρύτερον. τὸ δ’ αὐτὸ συμβαίνει καὶ ἐπὶ τῶν ἀρρένων καὶ θηλεύων. εὐν μὲν γὰρ τοῖς ἄλλοις γένεσι τὸ θῆλυ ὀξύτερον φθέγγεται τοῦ ἁρρενος (μάλιστα δ’ ἐπίδημον ἐπὶ τῶν ἀνθρώπων τούτων. μάλιστα γὰρ τούτως ταύτην τήν δύναμιν ἀποδέδωκεν ἡ φύσις διὰ τὸ λόγῳ χρῆσθαι μόνος τῶν ζωῶν, τοῦ δὲ λόγου ὑλὴν εἶναι τὴν φωνὴν), ἐπὶ δὲ τῶν βοῶν τοναντίον. βαρύτερον γὰρ αἱ θηλεύαι φθέγγονται τῶν ταύρων. τίνος μὲν οὖν ἐνεκα φωνὴν ἐχει τὰ ζωὰ, καὶ τι ἐστὶ φωνὴ καὶ ὀλὼς ὁ ψόφος, τὰ μὲν ἐν τοῖς περὶ αἰσθήσεως εἰρητα, τὰ δ’ ἐν τοῖς περὶ ψυχῆς. ἐπεὶ δὲ βαρὺ μὲν ἔστιν ἐν τῷ βραδεῖν εἶναι τὴν κίνησιν, ὀξὺ δ’ ἐν τῷ ταχεῖαν, τοῦ βραδεῖσις ἡ ταχεῖσις πότερον τὸ κινοῦν αἰτίον ἡ τὸ κινοῦμενον, ἐχει τινὰ ἀποριάν. φασὶ γὰρ τινὲς τὸ μὲν πολὺ βραδεῖσις κινεῖσθαι τὸ δ’ ὀλίγον ταχείσις, καὶ ταύτην αἰτίαν εἶναι τοῦ τὰ μὲν βαρύφωνα εἶναι τὰ δ’ ὄξυφωνα, λέγοντες μέχρι τινὸς καλῶς, ὀλὼς δ’ οὐ καλῶς. τῷ μὲν γὰρ

1 τοῦ Y, Platt, Hayduck: τοῦ δὲ vulg.: τοῦ δὴ O⁷, Btf.

a See 787 b 1, n. b See 446 b 5 ff.

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deep a voice, others a high-pitched voice, others a well-pitched voice, suitably proportionate between the two extremes; some, too, have big voices, others small ones; also they differ in respect of being smooth, or rough, flexible and inflexible. So we must consider what are the causes to which each of these is due. With regard to the pitch, the same cause is to be held responsible as that which controls the change which they undergo in passing from youth to age. All animals when younger have a higher voice, except calves, which have a deeper one. The same occurs as between male and female as well: in all animals (except cattle) the female has a higher voice than the male, and this is especially noticeable in human beings, for Nature has given them this faculty in an exceptional degree because they alone among the animals use the voice for rational speech, of which the voice is the "material." In cattle the reverse obtains: cows have a deeper voice than bulls. We have explained partly in the treatise Of Sensation, b partly in that Of the Soul, c for what purpose animals have a voice, and what "voice" is, and generally what sound is. But since deepness of pitch consists in the movement being slow, and height of pitch in its being fast, the question is whether the speed is caused by that which initiates or that which experiences the movement, and this is somewhat puzzling. Some people hold that the movement of a large volume is slow and that of a small volume fast, and that this is the cause why some animals have deep voices and others high ones. Up to a point this statement is satisfactory, but not completely so. It is, of course, correct to say that,

a See 419 b 3—420 b 23.
786 b

γένει ὅρθως ἔσοικε λέγεσθαι τὸ βαρὺ ἐν μεγέθει τινὶ εἶναι τοῦ κινούμενον. εἰ γὰρ τοῦτο, καὶ μικρὸν καὶ βαρὺ φθέγγασθαι οὐ ῥᾴδιον, ὦμοίως δὲ οὐδὲ 35 μέγαν καὶ ὅξυ. καὶ δοκεῖ γενναιοτέρας εἶναι φύσεως ἢ βαρύφωνία, καὶ ἐν τοῖς μέλει τὸ βαρὺ τῶν συντόνων βέλτιον. τὸ γὰρ βέλτιον ἐν ὑπεροχῇ, ἢ δὲ βαρύτης ὑπεροχῆ τις. ἀλλ' ἐπειδὴ ἐστὶν ἐτερον τὸ βαρὺ καὶ ὅξυ ἐν φωνῇ μεγαλοφωνίᾳ καὶ μικροφωνίᾳ (ἐστὶ γὰρ καὶ ὅξυφωνα μεγαλό-5 φωνα, καὶ μικρόφωνα βαρύφωνα ὡσαύτως), ὦμοίως δὲ καὶ κατὰ τὸν μέσον τόνον τούτων. περὶ ὅν τίνι ἢ τις ἀλλὰς διωρίσειν (λέγω δὲ μεγαλοφωνίαν καὶ μικροφωνίαν) ἢ πληθεὶ καὶ ὀλιγότητι τοῦ κινούμενον; εἰ οὖν κατὰ τὸν λεγόμενον ἑσται διωρισμὸν τὸ ὅξυ καὶ βαρὺ, συμβησται τὰ αὐτὰ 10 εἶναι βαρύφωνα καὶ μεγαλόφωνα καὶ ὅξυφωνα καὶ μικρόφωνα. τοῦτο δὲ ἤθεόδος. αἰτίων δὲ ὅτι τὸ μέγα καὶ τὸ μικρὸν καὶ τὸ πολὺ καὶ τὸ ὀλίγον τὰ μὲν ἀπλῶς λέγεται, τὰ δὲ πρὸς ἀλληλα. μεγαλο-5 φωνα μὲν οὖν ἑστὶν ἐν τῷ πολὺ ἀπλῶς εἶναι τὸ κινούμενον, μικρόφωνα δὲ τῷ ὀλίγον, βαρύφωνα ὅξυφωνα 15 δὲ καὶ ὅξυφωνα ἐν τῷ πρὸς ἀλληλα ταύτην ἔχειν τὴν διαφοράν. ἐὰν μὲν γὰρ ὑπερέχῃ τὸ κινούμενον τῆς τοῦ κινούμενος ἀσχύς, ἀνάγκη βραδεός φέρεσθαι τὸ φερόμενον, ἀν δ' ὑπερέχῃ, ταχεῖς. τὸ


* This, as appears from the next sentence, means the amount producing the movement as compared with the amount undergoing it.
in general, deepness depends upon a certain size of
that which is set in movement; but if the statement
were wholly true, it would not be easy to utter a
noise simultaneously small and deep, nor, similarly,
large and high. Further, a deep voice seems to be
the mark of a nobler nature, and in melodies, too,
that which is deep-pitched is better than the high-
pitched, since deepness is a form of superiority, and
it is in superiority that betterness resides. In fact,
however, deep and high pitch of the voice is a different
matter from largeness and smallness of the voice, for
some animals which have high-pitched voices are
large-voiced, and in the same way some which have
depth-pitched voices are small-voiced; and the same
applies to the intermediate pitch between the two.
And what other means is there for defining large-
ness and smallness of voice apart from the volume of
that which is set in movement? So then, if high and
deep pitch are to be distinguished according to the
definition mentioned above, the result will be that
any animal which has a deep voice will also have a
large one, and any which has a high voice will also
have a small one. And this is not true. The reason
is that the terms "large," "small," and "large
amount," "small amount" are sometimes used in an
absolute sense, sometimes relatively to each other. If
an animal has a large voice, this is because the amount
of that which is set in movement is large absolutely,
if small, the amount is small absolutely; whereas high
pitch and low pitch are due to the amounts involved
being large and small relatively to each other. Thus,
if that which is set moving exceeds the strength of
that which sets it moving, then that which is pro-
pelled is bound to go slowly; if it is exceeded, it
δ' ἵσχυον διὰ τὴν ἵσχυν ὅτε μὲν πολὺ κινοῦν βραδεῖαν ποιεῖ τὴν κίνησιν, ὅτε δὲ διὰ τὸ κρατεῖν 20 ταχείαν. κατὰ τόν αὐτὸν δὲ λόγον καὶ τῶν κινοῦντων τὰ ἀσθενή τὰ μὲν πλείω κινοῦτα τῆς δυνάμεως βραδεῖαν ποιεῖ τὴν κίνησιν, τὰ δὲ δι' ἀσθενείαν ὄλιγον κινοῦτα ταχείαν.

Αἱ μὲν οὖν αὐτίαι τῶν ἐναντιώσεων αὐταῖ, τοῦ μήτε πάντα τὰ νέα ὄξυφωνα εἶναι μήτε βαρύφωνα, 25 μήτε τὰ πρεσβύτερα, μήτε τὰ ἀρρενα καὶ θήλεα, πρὸς δὲ τούτοις καὶ τοῦ τοὺς κάμμοντας ὄξυ φθέγγεσθαι καὶ τοὺς εὗ τὸ σώμα ἔχοντας, ἔτι δὲ καὶ γέροντας γυνομένους μᾶλλον ὄξυφωνοτέρους γίνεσθαι, τῆς ἥλικίας ἐναντίας οὕσης τῇ τῶν νέων.

Τὰ μὲν οὖν πλεῖστα νέωτερα οὖντα καὶ θῆλεα δι' 30 ἀδυναμίαν ὄλιγον κινοῦντά ἄερα ὄξυφωνά ἐστίν· ταχύ γὰρ ὁ ὄλιγος φέρεται, τὸ δὲ ταχὺ ὀξὺ ἐν φωνῇ. οἱ δὲ μόσχοι καὶ αἱ βόες αἱ θήλειαι, οἱ μὲν διὰ τὴν ἥλικίαν, αἱ δὲ διὰ τὴν φύσιν τῆς θηλυκῆς, οὐκ ἱσχυρὸν ἔχουσι τὸ μόριον ὁ κινοῦσι, πολὺ δὲ κινοῦντα βαρύφθογγα ἐστίν· βαρὺ γὰρ τὸ βραδέως φερόμενον, ὁ δὲ πολὺς ἄθροφος πέρεται βραδέως. πολὺν δὲ κινοῦσι ταῦτα, τὰ δ' ἀλλ' ὄλιγον, διὰ τὸ τὸ ἀγγεῖον δὲ οὗ πρῶτον πέρεται τὸ πνεῦμα, τούτοις μὲν διάστημ' ἔχειν μέγα καὶ

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a The Greek word includes both meanings; and this circumstance explains a good deal of what Aristotle says in the present discussion.

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will travel quickly. So then, the movement which a strong agent produces is sometimes slow (i.e., when, in virtue of its strength, it is moving a large amount), and sometimes fast (i.e., when the agent has the upper hand). In accordance with the same line of argument, in some cases the movement which a weak agent produces is slow (i.e., when the agent is setting in movement an amount which is too large for its strength), in other cases the movement is fast (i.e., when owing to the agent's weakness the amount which it sets moving is small).

Such, then, are the causes to which these contrarieties are due. We have shown (a) why neither young, nor old, nor male nor female animals all have high-pitched voices or all have deep voices; (b) why sick and healthy alike speak in a high-pitched voice; and (c) why, as men reach old age, the pitch of their voice rises, although old age is the opposite of youth. On account of their debility, most animals when young, and most females, set but a small amount of air in movement and therefore have high-pitched voices, because a small amount is propelled at a fast speed, and where the voice is concerned fast means high. In calves, however, owing to their age, and in cows, owing to the nature of femininity, the part by means of which they set (the air) in movement is not strong, and as they set a large amount of it in movement, they have deep voices, for a large amount of air travels slowly, and anything that travels slowly is heavy (deep). A large amount (of air) is set in movement by these animals, but only a small amount by the others, the reason being that in the former the vessel through which their breath first travels has a large opening and is therefore forced to set a large
5 πολύν ἀναγκάζεσθαι ἀέρα κινεῖν, τοὺς δὲ ἄλλους εὐταμίευτον εἶναι. προϊόνσης δὲ τῆς ἡλικίας ἵσχύει μᾶλλον τοῦτο τὸ μόριον τὸ κινοῦν ἐν ἐκάστοις, ὥστε μεταβάλλουσιν εἰς τούναντίον, καὶ τὰ μὲν ὀξύφωνα βαρυφωνότερα γίνεται αὐτὰ αὐτῶν, τὰ δὲ βαρύφωνα ὀξυφωνότερα· διόπερ οἱ ταῦροι ἐξωφωνότεροι τῶν μόσχων καὶ τῶν θηλειῶν βωῶν. ἐστὶ μὲν οὖν πᾶσιν ἡ ἵσχὺς ἐν τοῖς νεύροις, διὸ καὶ τὰ ἀκμάζοντα ἵσχύει μᾶλλον. ἀναρθρα γὰρ τὰ νέα μᾶλλον καὶ ἀνευρα. ἐτὶ δὲ τοὺς μὲν νέους οὐπώ ἐπιτεταται, τοὺς δὲ γεγρακόσιν ἡ ἀνείται ἡ συντονία· διὸ ἀμφω ἀσθενή καὶ ἀδύνατα πρὸς τὴν κίνησιν. μάλιστα δὲ οἱ ταῦροι νευρώδεις, καὶ ἡ καρδία· διόπερ σύντονον ἔχουσι τοῦτο τὸ μόριον ὃ κινοῦσι τὸ πνεῦμα, ὥσπερ χορδήν τεταμένην νευρίνην. δηλοὶ δὲ τοιαύτη τὴν φύσιν οὖσα ἡ καρδία τῶν βωῶν τῷ καὶ ὡστοῦν ἐγγίνεσθαι ἐν ἐνίας αὐτῶν· τὰ δ’ ὀστὰ ζητεῖ τὴν τοῦ νεύρου φύσιν.

20 Ἐκτεννόμενα δὲ πάντα εἰς τὸ θῆλυ μεταβάλλει, καὶ διὰ τὸ ἀνίσθαι τὴν ἵσχυν τὴν νευρώδη ἐν τῇ ἄρχῃ ὁμοίαν ἀφίσαυ φωνῆ τοῖς θῆλεσιν. ἡ δ’ ἀνείης παραπλησία γίνεται ὡσπερ ἅν εἰς χορδὴν κατατείνας σύντονον ποιήσει τῷ ἐξάψαι τι βάρος, οἷον δὴ ποιοῦσιν αἱ τοὺς ἱστοὺς υφαίνουσαι· καὶ 25 γὰρ αὐτὰ τὸν στῆμονα κατατείνουσι προσάπτουσι τὰς καλουμένας λαιάς. οὕτω γὰρ καὶ ἡ τῶν

1 γεγρακόσιν Ζ, Α.-W. : γηράσκουσιν vulg.
2 ἀνείται ΡΖ, Α.-W. : ἀνείται vulg.
3 καὶ ἡ καρδία seclusit Btf. Σ tamen vertit et tauri proprie sunt fortiorum nervorum et cordis.
amount of air in movement, whereas in the latter the breath is under better control. In every animal, as age advances, this part which sets (the air) in movement becomes stronger, so that a change-over to the opposite is effected: high-pitched voices become deeper than they were, and deep-pitched ones higher. That is why bulls have higher-pitched voices than calves and cows. Now in all animals their strength lies in their sinews, and that actually is why animals in their prime are stronger than the others: young ones are less well articulated and less well supplied with sinews, and furthermore, their sinews have not yet become taut, whereas in ones that are aged their tautness has slackened off. Hence both young and old are weak and powerless so far as producing movement is concerned. Bulls however, being especially sinewy, have especially sinewy hearts; hence this part, by which they set the breath in movement, is taut, just like a sinewy string stretched tight. Bull's hearts are shown to be sinewy by the fact that in some of them a bone actually occurs, and bones seek the nature of sinew.

All animals when castrated change over to the female state, and as their sinewy strength is slackened at its source they emit a voice similar to that of females. This slackening may be illustrated in the following way. It is as though you were to stretch a cord and make it taut by hanging some weight on to it, just as women do who weave at the loom; they stretch the warp by hanging stone weights on to it.
ορχεων φύσις προσήρτηται πρὸς τοὺς σπερματικοὺς πόρους, οὕτως δὲ ἐκ τῆς φλεβὸς ἢς ἡ ἀρχή ἐκ τῆς καρδίας πρὸς αὐτῷ τῷ κινούντι τὴν φωνήν. διόπερ καὶ τῶν σπερματικῶν πόρων μεταβαλ- 
λόντων πρὸς τὴν ἡλικίαν ἐν ἢ ἡ ἡδὴ δύνανται τὸ σπέρμα ἐκκρίνειν, συμμεταβάλλει καὶ τούτῳ τῷ μόριον. τούτου δὲ μεταβάλλοντος καὶ ἡ φωνὴ μεταβάλλει, μᾶλλον μὲν τοῖς ἀρέσει, συμβαίνει δὲ ταύτῳ καὶ ἐπὶ τῶν θηλεῖων, ἀλλ' ἀδηλότερον, καὶ γίνεται ὁ καλοῦσι τινες τραγίζειν, ὅταν ἀν- ἱμαλοι ἢ ἡ φωνή. μετὰ δὲ ταύτα καθίσταται εἰς τὴν τῆς ἐπιούσης ἡλικίας βαρύτιτα ἢ ἦξυφωνίαν. ἄφαιρομένων δὲ τῶν ὀρχεων ἀνίσται ἡ τάσις τῶν πόρων, ὥσπερ ἀπὸ τῆς χορδῆς καὶ τοῦ στήμονος 
5 ἄφαιρομένου τοῦ βάρους. τούτου δὲ ἀνεμένου καὶ ἡ ἀρχὴ ἡ κινούσα τὴν φωνὴν ἐκλύεται κατὰ τὸν αὐτὸν λόγον. διὰ μὲν οὖν ταύτην τὴν αἰτίαν τὰ ἐκτεμνόμενα μεταβάλλει εἰς τὸ θῆλυ τὴν τε φωνὴν καὶ τὴν ἄλλην μορφήν, διὰ τὸ συμβαίνειν ἀνίσθαι τὴν ἀρχὴν εἰς ἢς ὑπάρχει τῷ σώματι ἢ 
10 συντονία, ἀλλ' οὐχ ὥσπερ τινὲς ὑπολαμβάνουσαν αὐτοὺς τοὺς ὀρχεῖς εἶναι σύναμμα πολλῶν ἀρχῶν. ἀλλὰ μικρά μεταστάσεις μεγάλων αἰτίων γίνονται, οὐ δὲ αὐτάς, ἀλλ' ὅταν συμβαῖνῃ ἀρχὴν συμμετα- 
βάλλειν. αἱ γὰρ ἀρχαὶ μεγεθεῖ οὐδεὶς μικρὰ τῇ δυνάμει μεγάλαι εἰςίν. τούτῳ γὰρ ἔστι τὸ ἀρχὴν 
15 εἶναι, τὸ αὐτὴν μὲν αἰτίαν εἶναι πολλῶν, ταύτης δ' ἀλλὰ ἀνωθέν μηθέν.

1 διόπερ P: διὸ vulg.

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a Cf. 776 b 17, 781 a 27 ff.
This is the way in which the testes are attached to the seminal passages, which in their turn are attached to the blood-vessel which has its starting-point at the heart near the part which sets the voice in movement. And so, as the seminal passages undergo a change at the approach of the age when they can secrete semen, this part undergoes a simultaneous change. And as this changes, so too does the voice—to a greater extent in males, but the same happens with females as well, though the change there is less obvious; and one result of this is that, as we say, the voice "is breaking" during the time that it is uneven. After that, it settles down into the deep or high pitch belonging to the age of life which is to succeed. If the testes are removed, the tautness of the passages is slackened, just as when the weight is removed from the cord or from the warp; and as this slackens, the source (or principle) which sets the voice in movement is correspondingly loosened. This then is the cause on account of which castrated animals change over to the female condition both as regards the voice and the rest of their form: it is because the principle from which the tautness of the body is derived is slackened. The reason is not, as some people suppose, that the testes themselves are a ganglion of many principles. No: small alterations are the causes of big ones, not in virtue of themselves, but when it happens that a principle changes at the same time. The principles, though small in size, are great in power: that is what it means to be a principle—something which is itself a cause of many things, while there is nothing more ultimate which is the cause of it.

\[b\] Lit., "'bleating like a goat' as some people call it."
\[c\] Cf. 716 b 3, etc.
Τῶν δὲ φύσεων τα μὲν τοιαύτα συνόστασθαι τῶν ζώων ὡστε βαρύφωνα εἶναι, τὰ δ’ οξύφωνα, συμβάλλεται καὶ ἡ θερμότης τοῦ τόπου καὶ ἡ ψυχρότης. τὸ μὲν γὰρ θερμὸν πνεῦμα διὰ παχύ-20 τητα ποιεῖ βαρυφωνίαν, τὸ δὲ ψυχρὸν διὰ λε-πτότητα τοῦνταιον. δήλων δὲ τοῦτο καὶ ἐπὶ τῶν αὐλῶν οἱ γὰρ θερμοτέρω τῷ πνεύματι χρώμενοι, καὶ τουστὸν προϊέμενοι οἰον οἱ αἰαίζοντες, βαρύ-τέρον αὐλοῦσιν. τῆς δὲ τραχυφωνίας αἰτίον, καὶ τοῦ λείαν εἶναι τὴν φωνῆν, καὶ πάσης τῆς τοιαύτης
25 ἀνωμαλίας, τὸ τὸ μόριον καὶ τὸ ὁργανὸν δ’ οὐ φέρεται ἡ φωνὴ ἡ τραχύ ἡ λείον εἶναι ἡ ὀλως ὀμαλὸν ἡ ἀνώμαλον (δήλον δ’ ὅταν ὑγρότης τις ὑπάρχῃ περὶ τὴν ἀρτηρίαν τὴν τραχύτης γένεται υπὸ τῶν πάθωσις τὸτε γὰρ καὶ ἡ φωνὴ γίνεται ἄνω-μαλος). τῆς δ’ εὐκαμψίας, ἂν μαλακὸν ἡ σκληρὸν
30 ἡ τὸ ὁργανὸν τὸ μὲν γὰρ μαλακὸν δύναται ταμιεύεσθαι καὶ παντοδαπὸν γίνεσθαι, τὸ δὲ σκληρὸν οὐ δύναται. καὶ τὸ μὲν μαλακὸν καὶ μικρὸν δύναται καὶ μέγα φθεγγεσθαι, διὸ καὶ ὀξὺ καὶ βαρύ ταμιεύεται γὰρ ῥάδιως τοῦ πνεύματος, καὶ αὐτὸ γυνόμενον ῥάδιως μέγα καὶ μικρὸν ἡ δὲ σκληρότης ἀταμενυτὸν.

788 b

Περὶ μὲν οὖν φωνῆς ὡσα μὴ πρότερον ἐν τοῖς περὶ αἰσθήσεως διώρισται καὶ ἐν τοῖς περὶ ψυχῆς, τοσαῦτ᾽ εἰρήσθω.

VIII Περὶ δὲ ὀδόντων, ὅτι μὲν οὖχ ἐνὸς χάριν, οὐδὲ πάντα τοῦ αὐτοῦ ἐνεκεν τὰ ζῶα ἔχουσιν, ἀλλὰ 5 τὰ μὲν διὰ τὴν τροφήν, τὰ δὲ καὶ πρὸς ἀλκήν καὶ

1 τῷ Aldus: τοῦ Bekker, per hypothetae errorem, ut videtur.  
2 <καὶ τῆς ἀκαμψίας> Bonitz.

a P. A. 655 b 8 ff., 661 b 1 ff.
The heat and cold of their place of habitation is another factor contributing to the fact that the natural construction of some animals is such that they have deep voices, and of others, that they have high voices. Breath that is hot produces deepness (heaviness) of voice, owing to its thickness; breath that is cold produces the opposite result, owing to its thinness. This is plain in the case of musical pipes as well: people who blow comparatively hot breath into the pipe—i.e., if they breathe it out as though they were saying "Ah!"—play a deeper note. The reason for roughness and smoothness of voice and all unevenness of that sort is that the part or organ through which the voice travels is rough, or smooth, or, to put it generally, is even or uneven. This is apparent when there is any fluid about in the trachea, or if there is any roughness due to an affection: in such circumstances the voice becomes uneven too. Flexibility depends upon whether the organ is soft or hard, since anything that is soft can be controlled and made to assume all sorts of shapes, whereas anything hard cannot. Thus this organ if it is soft can utter a small sound or a large one, and therefore a high one or a deep one as well, because it controls the breath easily, as it easily becomes large or small itself. Hardness on the other hand cannot (so) be controlled.

This will be a sufficient account of those points concerning the voice which we have not already settled in the treatises Of Sensation and Of the Soul.

We have already said, on the subject of the VIII teeth, that their existence is not for one purpose only, nor do they exist for the same purpose in all animals: some have teeth on account of nourishment, some for self-defence and (some) for rational...
10 Ἐξηρήκε μὲν οὖν περὶ αὐτῶν καὶ Δημόκριτος, οὐ καλῶς δ’ εἴρηκεν. οὐ γὰρ ἐπὶ πάντων σκεφάμενος καθόλου λέγει τὴν αἰτίαν: φησί γὰρ ἐκπίπτειν μὲν διὰ τοῦ πρὸ ὦρας γίνεσθαι τοῖς ζώοις: ἀκμα-ζόντων γὰρ ὡς εἰπέων φύσει κατὰ γε φύσιν. τού δὲ πρὸ ὦρας γίνεσθαι τὸ θηλάζειν αἰτίαται.
15 καίτοι θηλάζει γε καὶ ής, οὐκ ἐκβάλλει δὲ τοὺς ὀδόντας· ἐπὶ δὲ τὰ καρχαρόδοντα θηλάζει μὲν πάντα, οὐκ ἐκβάλλει δ’ ἐνια αὐτῶν πλῆθος τοὺς κυνόδοντας, οἷον οἱ λέοντες. τούτῳ μὲν οὖν ἡμαρτε καθόλου λέγον, οὐ σκεφάμενος τὸ ομβατίνον ἐπὶ πάντων. δεὶ δὲ τούτῳ ποιεῖν· ἀνάγκη γὰρ τὸν 20 λέγοντα καθόλου τι λέγειν περὶ πάντων. ἐπεί δὲ τὴν φύσιν ὑποτιθέμεθα, ἐξ ὧν ὁρῶμεν ὑποτιθέ-μενοι, οὕτ’ ἐλλείποσαν οὕτε μάταιον οὐθὲν ποιούσαν τῶν ἐνδεχομένων περὶ ἕκαστον, ἀνάγκη δὲ τοῖς μέλλουσι λαμβάνειν τροφὴν μετὰ τὴν τοῦ γάλακτος ἀπόλαυσιν ἔχειν ὀργάνα πρὸς τὴν ἐρ-
25 γασίαν τῆς τροφῆς—εἰ οὖν συνέβαινεν, ὡς ἑκεῖνος λέγει, πρὸς ἡβην, ἐνέλειπεν ἂν ἡ φύσις τῶν ἐνδεχομένων αὐτῇ τι ποιεῖν, καὶ τὸ τῆς φύσεως

a This is repeated from H.A. 501 b 4, but it is incorrect.
b Lit., “which are saw-toothed.” See P.A. 661 b 19.
c Also stated at H.A. 579 b 11. Other animals’ habits in teeth-shedding are noticed at H.A. 501 b 1 ff., 575 a 5.
speech. But why are the front teeth formed first and the molars afterwards? And why are the molars not shed, whereas the front teeth are, and grow again? We must take it to be appropriate to examine the cause of these things in a treatise on Generation.

Now Democritus has treated of these matters, but his treatment is not correct, because he assigns a cause to apply generally although he has not undertaken an exhaustive investigation of the facts. He says that the reason why animals shed their teeth is that they are formed prematurely, since it is when animals are in their prime or thereabouts that they grow their teeth according to nature. Suckling is the cause he names for their being formed prematurely. Still, the pig suckles, yet does not shed its teeth; and so do all the animals with sharp interfitting teeth, but some of them (e.g., the lion) do not shed any teeth except the canine ones. Democritus, then, made this mistake because he made a general statement without investigating the facts in all cases; but this is precisely what we ought to do, because whenever anyone makes a general statement it must apply to all cases. Now the assumption we make—and it is an assumption founded upon what we observe—is that Nature neither defaults nor does anything idly in respect of the things that are possible in every case; and further, if an animal is going to get any nourishment after the period of its suckling is over, it must of necessity possess instruments with which to deal with its nourishment. So that if this took place, as Democritus says, about the time of maturity, Nature would be defaulting in one of the things which it is possible for her to do, and we should have Nature.
ARISTOTLE

788 b

"Εργον εγινετ' αυτ παρα φύσιν. το γαρ βία παρά φύσιν, βία δὲ φησι συμβαίνειν τήν γένεσιν τῶν ὀδόντων. ὅτι μὲν οὖν τούτ' οὐκ ἀληθεῖς, φανερὸν εκ τούτων καὶ τοιούτων ἀλλων.

30 Γίνονται δὲ πρότερον οὕτω τῶν πλατέων πρῶτον μὲν ὅτι καὶ τὸ ἔργον τοῦ τούτον πρότερον (πρότερον γάρ ἐστι τοῦ λειῶν τὸ διελεῖν, εἰσὶ δ' ἐκείνοι μὲν ἐπὶ τῷ λειῶν, οὕτως δ' ἐπὶ τῷ διαμεῖν), ἐπειθ' ὁτι τὸ ἔλαττον, κἂν ἀμα ὅμοιον, θάττον γίνεσθαι πέφυκε τοῦ μείζονος. εἰσὶ δὲ ἐλάττως οὕτω τῶ μεγέθει τῶν γομφίων, τῷ τοὶ ὀστοῦν τῆς σιαγόνος ἐκεί μὲν πλατὺ εἶναι, πρὸς δὲ τῷ στόματι στενῶν. ἐκ μὲν οὖν τοῦ μείζονος πλείω ἀναγκαῖον ἐπιρρέειν τροφῆν, ἐκ δὲ τοῦ στενωτέρου ἔλαττων.  

Τὸ δὲ θηλάζειν αὐτό μὲν οὕθεν συμβαλλεται, ἡ 5 δὲ τοῦ γαλακτος θερμότης ποιεῖ θάττον βλαστάνειν τοὺς ὀδόντας. σημεῖον δ' ὅτι καὶ αὐτῶν τῶν θηλαζόντων τὰ θερμότερα γαλακτι χρώμενα τῶν παιδίων ὀδοντοφυει θάττοι. αὐξητικὸν γὰρ τὸ θερμὸν.

'Εκτίπτουσι δὲ γενόμενοι τοῦ μὲν βελτίων 10 χάριν, ὅτι ταχὺ ἀμβλυνεται τὸ ὑπ' ἔξυ. δεῖ οὖν ἐτέρους διαδέχεσθαι πρὸς τὸ ἔργον. τῶν δὲ πλατέων οὐκ ἔστω ἀμβλυτής, ἀλλὰ τῷ χρόνῳ τριβόμενοι λεινοῦται μόνον. εξ ἀνάγκης δ' εκτίπτουσιν, ὅτι τῶν μὲν ἐν πλατείᾳ τῇ σιαγόνι καὶ ἵσχυρῷ ὅστῳ αἱ

2 sic Platt: ἐκ δὲ τοῦ ἐλάττων στενωτέραν vulg.
3 γενόμενοι τοῦ μὲν] γ' ἐνοι τούτων τοῦ Ζ: γ' ἐνοι μὲν τοῦ μὴ S.

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working contrary to Nature (because he says that the formation of the teeth is brought about by force, and "by force" means "contrary to Nature"). So then it is apparent, both from these considerations and others like them, that this view is untrue.

The teeth of which we are speaking are formed earlier than the flat teeth (1) because the work they have to perform comes earlier: breaking up (which is the purpose of these teeth) comes before grinding (which is the business of the flat ones); (2) because a smaller thing naturally forms more quickly than a larger one, even if they both start off together, and these teeth are smaller in size than the molars, because the jawbone at that point is flat, whereas it is narrow by the mouth; and, of necessity, a larger amount of nourishment will flow out from the larger part, and a smaller amount from the narrower.

Suckling, in itself, contributes nothing to the formation of the teeth, though the warmth of the milk makes them come through more quickly. A proof of this is that within the actual class of those which suckle, those young ones which get hotter milk grow their teeth quicker, because that which is hot tends to promote growth.

After having been formed, these teeth are shed (a) for the sake of the better, the reason being that anything sharp quickly gets blunted, and so a fresh relay of teeth is needed to carry on the work. (The flat ones, on the other hand, cannot get blunted; they only get worn down in the course of time by friction.) They are shed also (b) as a result of necessity, because, whereas the roots of the grinders are situated in the wide part of the jaw and upon good strong

But see Introd. § 14.  

i.e., form the teeth.

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ρίζαι εἰσὶν, τῶν δὲ προσθήκην ἐν λεπτῶ, διὸ ἀσθενεῖς 15 καὶ εὐκίνητοι. φύονται δὲ πάλιν, ὅτι ἐν φυομένῳ ἐτὶ τῷ ὀστῶ ἡ ἐκβολή γίνεται καὶ ἐτὶ ὁρᾶσ οὕσης γίνεσθαι οὐδόντας. τούτου δὲ σημεῖον ὅτι καὶ οἱ πλατεῖς φύονται πολὺν χρόνον. οἱ γὰρ τελευταῖοι ἀνατέλλουσι περὶ τὰ εἰκοσιν ἑτη, ἐνίοις δ᾽ ἡδὴ καὶ γηράσκουσι γεγένηται οἱ ἐσχατοὶ παντελῶς διὰ 20 τὸ πολλὴν εἶναι τροφῆν ἐν τῇ εὐφυκρυμίᾳ τοῦ ὀστοῦ. τὸ δὲ πρόσθεν ἐν διὰ τὴν λεπτότητα ταχῦ λαμβάνει τέλος, καὶ οὐ γίνεται περίττωμα ἐν αὐτῷ, ἀλλ᾽ εἰς τὴν αὔξησιν ἀναλίσκεται ἡ τροφή τὴν οἰκείαν.

Δημόκριτος δὲ τὸ οὐ ἐνεκα ἀφεῖς λέγειν, πάντα ἀνάγει εἰς ἀνάγκην οἷς χρηται ἡ φύσις, οὔσι μὲν 5 τοιούτοις, οὐ μὴν ἀλλ᾽ ἐνεκα τυνσος οὕσι, καὶ τοῦ περὶ ἐκαστον βελτίων χάριν. ὡστε γίνεσθαι μὲν οὐθέν κωλύει οὔτω καὶ ἐκπίπτειν, ἀλλ᾽ οὐ διὰ ταύτα, ἀλλὰ διὰ τὸ τέλος· ταύτα δ᾽ ὡς κυνοῦντα καὶ ὅργανα καὶ ὡς ὑλη αἰτια, ἐπεὶ καὶ τὸ τῶν πνεύματι ἐργάζεσθαι τὰ πολλὰ εἰκός ὡς ὅργανω· 10 οἷον γὰρ ἐναι πολύχρηστα ἐστὶ τῶν περὶ τᾶς τέχνας, ὡσπερ ἐν τῇ χαλκευτικῇ ἡ σφύρα καὶ ὁ ἄκμων, οὕτως καὶ τὸ πνεῦμα ἐν τοῖς φύσει συν- εστῶσιν. ὁμοιον δὲ ἐσχε τὸ λέγειν τὰ αἰτια ἔξ

a "The ' for the sake of which.'"  
b See Introd. § 6.  
c i.e., "of necessity," a result of mere mechanical causation.  
d Cf. above, 741 b 37, 742 a 16, and App. B §§ 7 ff.
bone, those of the front teeth are in a thin part, and in consequence the teeth are weak and can easily be removed. They grow a second time, because they are shed while the bone is still growing and while the age for growing teeth is still going on. A proof of this is that even the flat teeth take a long time growing: the last of them are cut at about twenty years of age; in fact, some people have been quite aged before their last teeth finished growing. The reason for this is that there is a great deal of nourishment in the wide part of the bones. The front part, however, quickly reaches its completion owing to its thinness, and no residue finds a place in it; instead of that, the nourishment is consumed to supply that part's own growth.

Democritus, however, omitted to mention the Final Cause, and so all the things which Nature employs he refers to necessity. It is of course true that they are determined by necessity, but at the same time they are for the sake of some purpose, some Final Cause, and for the sake of that which is better in each case. And so there is nothing to prevent the teeth being formed and being shed in the way he says; but it is not on that account that it happens, but on account of the Final Cause, the End; those other factors are causes qua causing movement, qua instruments, and qua material, since in fact it is probable that Nature makes the majority of her productions by means of pneuma used as an instrument. Pneuma serves many uses in the things constructed by Nature, just as certain objects do in the arts and crafts, e.g., the hammer and anvil of the smith. But to allege that the causes are of the necessary type is on a par with
ἀνάγκης κἂν εἴ τις διὰ τὸ μαχαίριον οἷόιτο τὸ ὕδωρ ἐξεληλυθέναι μόνον τοῖς ὕδρωπιῶσιν, ἄλλ᾽ 15 οὐ διὰ τὸ ὕγιαίνειν οὐ ἕνεκα τὸ μαχαίριον ἔτεμεν.

Περὶ μὲν οὖν ὀδόντων, διότι οἱ μὲν ἐκπίπτοσι καὶ γίνονται πάλιν, οἱ δὲ οὖ, καὶ ὅλως διὰ τὴν αἰτίαν γίνονται, εἴρηται. εἴρηται δὲ καὶ περὶ τῶν 20 ἄλλων τῶν κατὰ τὰ μόρια παθημάτων, ὡσα γίνεσθαι συμβαίνει μὴ ἕνεκά του ἄλλ᾽ ἐξ ἀνάγκης καὶ διὰ τὴν αἰτίαν τὴν κινητικῆν.
supposing that when water has been drawn off from a dropsical patient the reason for which it has been done is the lancet, and not the patient’s health, for the sake of which the lancet made the incision.

We have now dealt with the subject of the teeth, and we have stated why some of them are shed and grow a second time and why some of them do not, and generally, to what cause their being formed is due. We have also dealt with the other conditions which affect the parts of the body, conditions which occur not for the sake of any Final Cause but of necessity and on account of the Motive Cause.
I add here four textual annotations for which there was no room in the body of the work.

I. 719 a 2 ff. The mss. and editions have various readings, and several proposals have been made for emendation.

Bekker has: τὸν αὐτὸν τρόπον τὰ πλείστα γίγνεται ὑπὲρ ἐν τοῖς ὄρνισιν (ὁρνιθίας SYZ): καταβαίνει γὰρ κάτω, καὶ...

Z: ... γίγνεται ὑπὲρ ... καὶ καταβαίνει κάτω ...

P: ... γιγνόμενον ὑπὲρ ... καταβαίνει κάτω ...

S: ... γίγνεται ὑπὲρ ... καταβαίνει κάτω ...

(Hence Y must be the authority for γὰρ.)

Aldus: γίγνεται ὑπὲρ ... ὄρνιθια καταβαίνει κάτω ...

A.-W. coni.: ἡ τελείωσις γίγνεται ὑπὲρ ἐν τοῖς ὄρνισιν ὑπὲρ ἐν τοῖς ὄρνισιν: ἡ τὰ φάλα καταβαίνει κάτω ...

Susemihl coni.: ... ὄρνισιν ἡ τελείωσις: τὰ δ’ φάλα καταβαίνει κάτω.

If loss of this sort is likely, which I doubt, a more probable emendation would be καταβαίνει γὰρ κάτω (τὰ φάλα), καὶ...

But I suspect that the corruption is more serious, for Scot reads: et similiter multis ovis avium; et quedam animalia ovant interius, et exit ab eis animal parvum; et cum pervenit tempus partus descendent ova ad partem inferiorem apud iuncturas et exit ab eis animal sicut accidit animalibus generantibus animalia ex prima creatione. The Greek original of the words in brackets has disappeared from our text.

II. 738 a 8 ff. I suspect that the original reading here was τοῖς περιττόμασι τοῖς τ’ ἀρχήσησι (καὶ τοῖς χρησίμωις), and that the rest of our present text is part of a gloss, for τῷ τε ... ὑγρᾶ cannot be construed, and the reference to blood seems to consider blood as a “residue,” which is incorrect.

If my suggestion is right, the gloss will have ousted the reference to useful residues from our text, and the reference to useless ones from Scot’s ultimate original, for Scot reads omnia ista habent membra recipiencia superfluitatem qua indigent (his regular equivalent for χρησίμωις) sicut sanguis qui habet locum in venis; ergo ipse vadit in ea sicut in vasa.

Clearly, too, Scot incorporates more of the latter part of the 562
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gloss than the Greek text does, and the reference to vasa (= ἄγγεια) leads me to think that the gloss was founded on a misunderstanding of the passage at P.A. 650 a 33 (q.v.). The blood-vessels are often described as ἄγγεια in P.A.; cf. G.A. 740 a 28.

II. 746 a 32. Here Bitterauf, following the suggestion of Bussemaker, proposes to insert (καὶ θῶσ) after καὶ λύκων on the strength of William's and Scot's versions. The latter reads in canibus et vulpibus et lupis et in genere quod dicitur gree comez (Buss. and Btf. give comex). This is supported by the fact that at 774 b 17 Scot translates κῶνον λύκος θῶσ canis et lupus et animal quod dicitur gree non. (Such variation in the spelling of proper and other unusual names is not infrequent in Scot.) At 742 a 9 θῶσ is not represented in Scot's version.

(According to A.-W., θῶσ, usually translated "jackal," is most probably the civet or genet: see D. W. Thompson, H.A. 580 a 29, n.)

V. 781 a 10 ταῖ τοῦ γάρ τὸ ροῦ ... 781 b 5 συμβαίνουσιν. The main arguments against this passage being an original and genuine part of the text may be stated as follows:

(1) The introductory γάρ introduces no real explanation or expansion of the preceding statement. The passage is in fact completely extraneous to the argument.

(2) The reference to De sensu at 781 a 21 is incorrect, as A.-W. point out. There is no such clear statement in De sensu; at 439 a 1 the αἰσθητήριον of touch and taste is said to be πρὸς τῇ καρδίᾳ, but nothing is said to suggest that sight and smell have any further connexion beyond their connexion with the brain. At P.A. 656 a 29, on the other hand, there is a more exact reference to De sensu: "The correct view, that the ᾠρχή of the senses is the region around the heart, has already been defined in the treatise Of Sensation, where also I show why it is that two of the senses, touch and taste, are evidently (φανερῶς) connected to the heart." Shortly before (656 a 20 ff.) Aristotle has stated that the brain is not the cause of any of the sensations; it is ἀναίσθητος.

(3) The passage is concerned exclusively with that part of the mechanism of hearing which is internal, not with the superficial sense-organ, whereas the reason given for accuracy of hearing and smelling is concerned only with the superficial sense-organ (just as the similar argument for sight,
which is referred to, is concerned only with the eye itself and the skin on it).

(4) The passage has nothing whatever to say about smell.

(5) It concludes with a mere repetition of 781 a 18-20, to the effect that accuracy depends upon the purity of the organ and its membrane, ignoring the whole of the intervening discussion about the internal mechanism.

(6) The reference to a place where the connate *pneuma* causes "in some" pulsation and "in others" respiration and inspiration is, as Platt points out, meaningless, for no animal respires unless it has a heart.

The inference would appear to be that the passage, though probably of Aristotelian origin, has been corrupted, and that, so far as Book V is concerned, it began as a marginal annotation, intended to supply an account of the inner mechanism of sensation, etc., which would supplement the account of the mechanism of the superficial sense-organs of hearing and smell which no doubt originally stood here in the text. No such account, however, is there now; and it seems reasonable to suppose that it has been ousted and supplanted by the passage which now stands there.

To understand the background of the passage, the reader may find it useful to refer to the account of Aristotle's theory of hearing in App. B §§ 29 ff., which I have compiled from various passages here and elsewhere in his works. I have suggested in the critical note some corrections, based on Scot's Latin version, which may help to bring the text into agreement with Aristotle's doctrine as ascertained from these other passages.

For the sake of completeness, I give the remainder of Scot's translation between the two passages already quoted in the *app. crit.*: |et| propter hoc addiscuntur res per (v.l. *propter*) sensum auditus, quoniam sicut sermo intrat per sensum auditus, ita exit per linguam [et] per motum vocis. manifestum est ergo quod homo dicit (v.l. discit) quod audit. et cum homo gannit debilitatur auditus, quoniam principium instrumenti sensus istius est positum super membrum in quo est spiritus, et movetur cum eo quando spiritus movebitur instrumento in quo est. et hoc accidens accidit temporibus humide complexionis.

The passage is discussed at considerable length by F. Susemihl, *Rhein. Mus.* XL (1885), 583 ff.
The first modern work on the breeding migration of the European eel (*Anguilla vulgaris*) is that of Grassi and Calandrucio, who, following some previous work on the reproductive organs, made observations of eels in the Mediterranean, and showed that *Leptocephalus*, already known and described as a different animal, was the larval form of the eel. The whole subject has been fully worked out by Schmidt in recent years. The facts are these. During the time when eels live in fresh water, their reproductive organs do not reach maturity, as Aristotle pointed out; but after a number of years, which may vary from five to twenty, the body takes on a metallic sheen ("silver eels") and the fish set out on their migration to their breeding-places in the deep waters between the West Indies and Bermudas. The eggs float in the sea, and the larvae are carried by the ocean currents eastwards across the Atlantic: upon arrival at the Continental shelf two and a half years later they metamorphose into elvers, and these then move up into the estuaries and rivers of Europe, sometimes passing over damp grass to isolated pools. During the period of growth which follows, they are yellowish and greenish in colour ("yellow eels"). The old eels never return to fresh waters. The story (mentioned by Aristotle) of the development of eels out of horsehair worms was current until recent times.

Aristotle discusses the hyena both here and at *H.A. VI. The Hyena*. 579 b 15 ff.

An important piece of research on the spotted hyena recently carried out in Tanganyika Territory by L. Harrison Matthews has established that externally the female of

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\[ b \] J. Schmidt (of Copenhagen), *The Breeding Places of the Eel*, Phil. Trans. Roy. Soc. (B) CCXI (1922), 179-208; see also *id.*, *Nature*, CXI (1923), 51-54, CXIII (1924), 12; and W. Heape, *Emigration, Migration, and Nomadism*, 1931.

\[ c \] Reproduction in the Spotted Hyena (*Crocuta crocuta*), in *Phil. Trans. Roy. Soc. (B) CCXXX* (1939), 1-78.

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the spotted hyena closely resembles the male: it has a peniform clitoris, similar in form and position to the penis of the male, and scrotal pouches closely simulating those of the male. Indeed the male and non-parous female are indistinguishable externally. Matthews points out that Aristotle did not distinguish between spotted and striped hyenas: the legend “relates to the spotted hyena, but Aristotle’s refutation of it to the striped, the genital anatomy of which he correctly describes” (Matthews refers to the description in *H.A.*) Of 103 specimens collected by Matthews, 63 were males; this is a lower percentage than that given by the hunter with whom Aristotle discussed the subject: he found ten out of eleven were males, but these may have been striped hyenas.
APPENDIX A

MOVEMENT IN THE UPPER COSMOS AND IN THE LOWER COSMOS; THE HEAVENLY BODIES; χύνεαις AND φθορά; TIME, PERIODS, CYCLES

(Supplement to Book II, init. and Book IV, fin.)

It will be seen that the terminology of the two passages above mentioned reappears in the following account, much of which is taken verbatim from the several passages to which reference is given. I have not thought it necessary to draw attention to all the parallels, as these will be obvious to the reader who has the passages of G.A. before him.

(1) Met. A 1069 a 30 ff. There are three kinds of οὐσία:

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\begin{align*}
(1) & \text{ sensible (αἰσθητή)} & \text{(a) eternal (ἀιώνιος);} \\
& \text{(b) perishable (φθαρτός), e.g., animals and plants;} \\
& \text{(2) immutable (ἀκίνητος).}
\end{align*}
\]

 Immutable οὐσία is the οὐσία of the unmoved mover (see below, § 3);
 sensible and eternal οὐσία belongs to the “heaven” and the heavenly bodies (the stars and planets, including the Sun and Moon);
 sensible and perishable οὐσία belongs to the things of the sublunary world (Earth, Air, etc., and the organisms made out of them, animals, plants, etc.).

(2) De caelo, e.g., 268-269, 289 a, 300 a 20 ff., etc. There are Five five natural substances which compose the physical elements of the universe:

Aither, whose nature it is to move eternally in a circle; this is the substance out of which the whole of the Upper Cosmos is made, viz., the “first heaven” (the outermost shell or sphere) in which the stars are

* See also App. A § 18.
fixed, and also the planetary "heavens" together with the planets themselves which they carry; Fire, Air, Water and Earth, whose natural movement is rectilinear (e.g., Air moves naturally outwards from the centre, Earth moves naturally towards the centre; hence they would if left to themselves arrange themselves in concentric strata, with Fire outermost, next to the innermost "heaven"; after that, Air, then Water, and Earth at the centre). These are the substances out of which all the Lower Cosmos, the sublunary world, is composed.

The Unmoved Mover and the φορά of the First Heaven.

Met. Α 1072 a, b. The ultimate source of all movement is the Unmoved Mover, which is pure, self-thinking thought, or God; and since the "actuality" of thought is life, we can say that ζωή και αἰών συνεχής καὶ αἰώνιος ὑπάρχει τῷ θεῷ. This "first principle" causes movement without itself being in movement; it is therein analogous to objects of desire or of thought, which κινεῖ ὡς κινοῦμενον (it causes movement by being an object of love). Upon this first principle the Heaven and Nature depend. What it first sets in movement is the πρῶτον κινοῦμενον, the primum mobile, viz., the "first heaven" or outermost sphere; and since this movement is an unceasing movement, so the first heaven will be αἰώνιος. This movement, then, is one and eternal; it is simple φορά, simple uniform circular movement.

Movement in the Upper Cosmos.

All other things beside the Unmoved Mover which produce movement do so in virtue of being themselves in movement (κινοῦμενα τάλα κινεῖ). Thus the "first heaven" communicates movement to the inner "heavens," the whole system of concentric spheres, which are in contact with each other; and the movements of these, although still continuous and eternal, are no longer uniform, because they are the resultants of more revolutions than one.

As in fact they are not (see § 12; cf. § 9). Nor, according to Aristotle, are the elements occupying their "proper" places when acting as the components of living bodies (De cælo II. 288 b 17 ff.).


Cf. Dante, Paradiso, vers. ult., l’amor che move il sole e l’altra stelle.

It is not necessary here to give details of the system of spheres as worked out by Aristotle, based on the mathematical theories of Eudoxus and Callippus.
APPENDIX A

(5) In the "region about the centre," i.e., the Lower Cosmos or sublunary world, there is no circular movement at all as such. The form in which movement is found here is in the "movements," i.e., transformations of the four sublunary "simple" bodies, Fire, Air, Water, Earth, and in the "movements" of living creatures, animals and plants, viz., γένεσις and φθορά, "alteration," growth and diminution. Movement is mediated to the things in the Lower Cosmos through the heavenly bodies, chiefly the Sun, as is stated at the end of G.A. IV.

(6) Meteor. I. 339 a 28. We should regard Fire, Earth, etc., as the "material" causes of phenomena in the sublunary world; but the cause in the sense of the origin of movement (the "motive" cause) is to be found in the dynamis of the eternally moving bodies.

(7) Ibid. 340 b, 341 a. The "first element" (alias the "fifth element," viz., aither; see 737 a 1, n.) and the bodies in it revolve in a circle, and as they do so, that portion of the Lower Cosmos which is next to the aither gets inflamed and produces heat. Thus, although not made of Fire, and although not themselves hot, the heavenly bodies produce heat by their mere movement. Aristotle explains this more fully at De caelo II. 289 a 29, when he says that the heat and light which proceed from them are produced by the friction set up in the Air by their φόρα (cf. § 9 fin. below). The Sun, which is considered to be the hottest of them all, is really white (λευκός), not fiery in colour. The Sun's φόρα is sufficient to produce warmth and heat: it is fast enough and near enough, whereas the φόρα of the stars though fast is distant, and the Moon's though near is slow (cf. De caelo II. 289 a 20-34).

(8) Ibid. 346 b, 359 b. Rain and winds are explained as being caused by the Sun's approaching and receding in its φόρα. When it approaches it draws up the moist exhalation; when it retires this vapour cools and congeals again into water; hence there is more rain during winter and during the night. It also draws up the dry exhalation, and this is the substance which makes the winds.

(9) It is pointed out in De caelo II. 286 b 2 that in order to tolerate the other

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\[ \text{\(a\) See Introd. §§ 47 ff., κίνησις.} \]

\[ \text{\(b\) Quoted in Greek at 777 b 31, n.} \]
APPENDIX A

account for the transformations of the four "elements" Fire Air Water Earth, i.e., for the γένεσις of them out of one another, some additional φορᾶ or φοραί beside that of the "Whole" (or the πρώτον κυνούμενον) is required: if this were the only φορά, no transformation would take place and the four elements would be static.

And with regard to the γένεσις of living things, Aristotle describes in other treatises more strikingly and in fuller detail than he does in G.A. the important part played by these other φορά (i.e., those of the heavenly bodies). Thus in Phys. II. 194 b 13 we read ἄνθρωπος ἄνθρωπον γεννά καὶ ἔλιος; and at Met. A 1071 a 13 ff. the "causes" of a man are listed as (a) the "elements," viz., (i) his matter (Fire and Earth), and (ii) his own form (ἔδων εἴδος); also (b) something external, viz., his father; and besides these (c) the Sun and the circle of the ecliptic (ὁ λοξός κύκλος)—and these last stand to him neither as matter, nor as form, nor as pravation, nor as being identical with him in form, but as κυνοῦτα, i.e., "efficient" or "motive" causes (cf. §§ 5 and 6 above). Cf. also G.A. II. 737 a 3: the heat of the Sun and the heat of animals as contained in semen is able to cause generation, whereas Fire cannot.

(b) γένεσις (10) The whole question of γένεσις and φορά is more fully discussed at the end of the treatise G. & C. (II. chs. 10 and 11), where the meaning of the statements about the Sun and the ecliptic is explained. Here Aristotle states that γένεσις is continuous because the circular revolution of the "first heaven" is eternal (ἡ κατὰ τὴν φορὰν κίνησις is ἀδίδος); and this φορᾶ produces γένεσις by bringing τὸ γεννητικὸν (the generative agent, viz., the Sun) nearer and by taking it further away. This φορὰ however is a single movement (as we saw above, § 3), and therefore will only explain γένεσις; it will not also ex-

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a This would not, however, have sounded so strange to a Greek; cf. G.A. 716 a 17 οὐρανὸν δὲ καὶ ἔλιον . . . ὡς γεννώντας καὶ πατέρας προσ-αγορέουσιν.—It is a statement which caught the fancy of the Middle Ages, and is quoted by Dante (from the Latin translation of Physics II) in his De monarchia I. 9 init.; cf. Paradiso XXII. 116 quegli ch’è padre d’ogni mortal vita.

b Aristotle regularly takes these two as the elements par excellence, standing for all four (see De caelo III. 298 a 29, 298 b 8)—because Fire "has not heaviness" and Earth "has not lightness" (IV. 311 b 27). Cf. App. B §§ 20, 22, 23.
plain φθορά. Thus γένεσις-κατά-φθορά is to be explained not as being due to the primary φθορά (i.e., the φθορά of the "first heaven"), but as being due to the φθορά κατά τόν λοξόν κύκλον—the movement along the circle of the ecliptic, which is tilted. This, like the other, possesses continuity; but also it is double, not single. Thus we may say that the continuity is caused by the φθορά of "the Whole" (i.e., the "first heaven"; the primary φθορά), while the alternation is produced by the inclination of the ecliptic, which makes the Sun alternately approach and retreat. When the Sun approaches it will cause γένεσις, when it retreats it will cause φθορά.

(11) Now in consequence of this, natural (κατά φύσιν) γένεσις and φθορά occupy equal times for their accomplishment. Hence both the times and the lives of all several things have a "number" and by that number they are delimited . . . and every life and time is measured by a period . . .: for some, this period is the year; for others, the period, which is the measure, is greater, for others, smaller (διὸ καὶ οἱ χρόνοι καὶ οἱ βίοι ἐκάστων ἀριθμῶν ἔχουσι καὶ τούτω διορίζονται . . . καὶ πᾶς βίος καὶ χρόνος μετείχαι περιόδω . . . τοῖς μὲν γὰρ ὁ ἐνιαυτός, τοῖς δὲ μειών, τοῖς δὲ ἐλάσσων ἡ περίοδος ἐστὶ τὸ μέτρον). He then repeats that natural γένεσις and φθορά occupy an equal time: but, he adds, in point of fact things often φθείρεται in a shorter time than this; for since matter is uneven (ἀνάμαλος; cf. his statement in G. A. IV jin. about its "indeterminateness"), the γενέσεις of things are uneven too, some being quicker and some slower than they should be; and as a result of this the φθορά of other things is affected, because the γενέσεις of one set of things is the φθορά of another. (See also App. B §§ 7-11.)

(12) Γένεσις-and-φθορά is continuous, and shall never fail. The reason is that Nature always strives after τὸ βέλτιον, and being is better than not-being; but since being cannot be possessed by all things because they are too far away from the ἀρχή (i.e., from God, the Unmoved Mover), God "filled in " the Whole in the manner that remained open, viz., by making γένεσις continuous: that was the way to ensure that as far as possible there should be an unbroken chain of "being" throughout the universe, for the next best thing to "being" is that

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γένεσις should be continually going on (τὸ γένεσθαι ἄει τὴν γένεσιν); and the cause of this is the circular φορά; for this is the only continuous form of movement. Hence also the things which get transformed into each other (viz., the "simple bodies," such as Water, Air, Fire) imitate the circular φορά: Water is transformed into Air, Air into Fire, Fire into Water, and we say that their γένεσις has come round a full "circle." (So, too, rectilinear φορά is continuous in virtue of its imitating circular φορά.) And this also provides a solution of the problem, Why is it that the "simple bodies," in spite of their natural tendency to make each for its own proper place in the universe, have not during the enormous stretches of time which have passed become separated out each into its own proper place, into concentric layers (see § 2)? The reason is that they are continually being transformed to and fro one into the other, and the cause of their transformations is the φορά—i.e., the double φορά.

**Measure-ment of φορά**: We cognize movement by means of some body which is in movement; so too we cognize φορά by means of some body which is φερόμενον: that is how we cognize the "before-and-after" factor in movement, for it is the "now" (i.e., the moment at which the body is observed to be at some particular point in its course) which is "most cognizable." And just as φορά and the φερόμενον are thus closely allied, so too are the ἀριθμὸς* of the φορά and the ἀριθμὸς of the φερόμενον. Now time is the ἀριθμὸς of the φορά. We see then that time is not movement, but it is "the aspect of movement whereby movement has an ἀριθμὸς," i.e., the aspect of movement whereby movement can be numerated or counted (ἡ ἀριθμὸς ἔχει ἡ κίνησις): time is that which is counted, not that by which we count (τὸ ἀριθμούμενον, not ὁ ἀριθμοῦμεν); time is an ἀριθμὸς which is counted, not an ἀριθμὸς which we use as a means for counting (220 b 8). Time is the ἀριθμὸς of continuous movement generally (223 b 1; cf. G. § C. II. 337 a 23), not of any movement in particular; nevertheless, what we usually mean by time, and what really

* This meaning of ἀριθμὸς is of course quite distinct from that in §§ 15-17 below.
has the best claim to the name, is the ἀριθμὸς of the circular movement (ἡ κύκλῳ φορά), because the ἀριθμὸς of this even, uniform, circular revolution is “most cognizable” (223 b). And as everything is measured by some standard which is cognate to it (e.g., horses are measured or counted by the unit “a horse,” see 220 b and 223 b), so time is measured by “a time,” viz., by a determinate length of time; and the time taken by the sphere of the universe to revolve is the “measure” par excellence: all other movements are measured by that movement, and time too is measured by that movement (cf. De caelo II. 287 a 23 ff., Phys. VIII. 265 b 8 ff.). Hence human affairs and all other things which have a natural movement and γένεσις and φθορά are spoken of as being a “cycle”; they are all discriminated by time, and their beginning and their end occur as it were according to some “period” (223 b). And further, since a movement may be the same over and over again, so too may time, e.g., year, spring, autumn (220 b 12).

(14) G. §§ C. II. 338 a 1 ff. If a thing’s “being” is “necessary” (i.e., absolutely necessary; see Introd. §§ 7-9), then it is eternal (ἀιώνιος); and if it is eternal, then its “being” is “necessary.” And also, if a thing’s γένεσις is “necessary,” then its γένεσις is eternal; and if its γένεσις is eternal, “necessary.” Thus, if a thing’s γένεσις is absolutely, not conditionally, “necessary,” its γένεσις must of necessity be cyclical and return upon itself (ἀνακυκλεῖται καὶ ἀνακύκλωσιν). [Proof of this.—Γένεσις must be either limited or not limited. We agree it not limited. If it is not limited, it must be either rectilinear or cyclical. If it is to be eternal, it cannot be rectilinear; hence it must be cyclical.] Thus it is in circular movement and in circular γένεσις that we find absolute necessity. This fits in with the doctrine (proved on other and independent grounds) that circular movement (i.e., the movement of the Heavens) is eternal; for it is the movements which belong to this eternal movement, and the movements which are caused by it, which γίνονται and εἰσόν “of necessity.” That which is moving round in a circle is always setting other things in movement, so that their movement too must be circular.

a Eternal being and eternal γένεσις are mentioned at G.A. 742 b 27, 31.

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Thus the upper ϕορά is a circular movement, hence the Sun’s is too, hence the seasons γίνονται cyclically, hence τὰ ὑπὸ τοῦτων (cf. G. A. IV. 777 b 35—778 a 2) γίνονται cyclically. Thus Water → Air → Water; cloud entails rain, rain entails cloud.

Thus the upper dopa is a circular movement, hence the Sun’s is too, hence the seasons γίνονται cyclically, hence Ta b70 tovUrTwr (ef. G. A. TV. 777 b 35—778 a 2) γίνονται cyclically. Thus Water > Air Water ; cloud entails rain, rain entails cloud.

Ibid. So far, so good. Why then do not men and animals apparently show this cyclical movement? Why do they not return upon themselves, so that the same individual γίνεται a second time? In other words, why is it not “necessary” that you should γίνεσθαι if your father does, although it is necessary that if you do, he should? This looks like rectilinear, not cyclic, γένεσις. Well, we must make a distinction and say that there are two ways in which things “return upon themselves”: some (a) do it numerically (ἀριθμῶ, i.e. the individual is numerically identical); others (b) do it specifically only (εἶδει μόνον, i.e., the specific form, not the individual, is identical). The difference depends upon the character of the οὐσία (see § 1) which is experiencing the “movement”: if (a) their οὐσία is “imperishable,” then obviously they will be the same ἀριθμῶ as well as εἶδει; if (b) their οὐσία is “perishable,” then they recur εἶδει only, not ἀριθμῶ. That is why when Water γίνεται from Air, and Air from Water, it is the same εἶδει only, not ἀριθμῶ. Nothing, in fact, whose οὐσία γίνεται, i.e., nothing whose οὐσία is subject to γένεσις and φθορά, whose οὐσία is such that it admits of not-being, can remain same and identical ἀριθμῶ.

The meaning of the last preceding paragraph will be clearer when we recall which are the things whose οὐσία is “imperishable,” not subject to γένεσις and φθορά. They are the stars and planets. Their οὐσία is free from all forms of change except circular movement; hence each persists as an eternally identical individual; its cycle is just its cyclical movement, φθορά. As against these eternal οὐσίαι, we have such things as Air and Water, men and animals, whose οὐσία is liable to not-being, is “perishable.” At first sight, says Aristotle, there seems to be a difference between Air and Water on the one hand and men and animals on the other. The “cycle” in the case of the former is obvious: rain is followed by cloud, cloud by rain, rain by cloud, continually; but it is not so obvious in the case of men and
animals. Although rain entails cloud, and cloud rain, in a continuous cycle, your father's γένεσις does not necessarily entail yours, though yours entails his. But fundamentally the situation is the same in both cases, for (a) γένεσις and φθορά shall never fail (§§ 12 and 14); there must always be a γένος of men, animals and plants (G.A. II), and the race will be continued even if one particular individual does not reproduce itself (this at any rate seems to be implied by Aristotle); (b) in neither case is there persistent identity of the individual: just as you are different ἀριθμῷ from your grandfather, so is the rain which falls to-day different ἀριθμῷ from the rain which fell yesterday or last year.

(17) De anima II. 415 a 25 ff. Reproduction is one of the functions of θρεπτική φυχή (nutritive Soul; see Introd. §§ 41 ff.); and the "most natural" function of all living things is to produce another one like themselves "so that they may partake in the eternal and divine in the way that they can" (ἐν τῷ δεῖ καὶ τοῦ θείου μετέχοντι ἡ δύναμις), since all things strive after this, and for the sake of this they do all that they do κατὰ φύσιν. But they are unable to partake in the eternal and divine by uninterrupted continuance (συνεχεία), because no thing that is φθαρτόν may persist as one and the same ἀριθμῷ: hence they partake in it each in the way in which they can do so, some more, some less; and so the thing persists not as itself but as something like itself (οὐκ αὐτὸ ἄλλ' οὖν αὐτὸ)—i.e., as one, not ἄριθμῷ, but εἶδει.

(18) Aristotle states more than once that the "matter" for "perishable" things is τὸ δυνατὸν εἶναι καὶ μὴ εἶναι. E.g., (1) in G. & C. II. 335 a 24 ff. For things which are εἶναι καὶ μὴ εἶναι δυνατά, the "material cause" (αἰτίων ὡς ὑλή) is τὸ δυνατὸν εἶναι καὶ μὴ εἶναι, which=τὸ γεννητὸν καὶ φθαρτόν. (This is twice stated.) Hence, the field in which γένεσις and φθορά take place must be τὸ δυνατὸν εἶναι καὶ μὴ εἶναι: that, then, is their "material" cause. Their "final" cause is their figure or "form"; and there is a third cause or ἀρχή, viz., the "motive" cause. (2) In Met. Z 1032 a 15 ff. we read that οὐσία par excellence, the things which "we consider to have the fullest title to be called οὐσία," are animals and plants. And all φύσει γεγομένα (as well,
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of course, as all τέχνη γυγνόμενα) have "matter," for each of them is δύνατον εἶναι καὶ μὴ εἶναι, and this is the "matter" which is in each of them.

APPENDIX B

Σύμφυτον Πνεῦμα

I. THE FUNCTION OF Σύμφυτον Πνεῦμα IN GIVING PHYSICAL EFFECT TO THE MOVEMENT OF ὅρεκτική ψυχή.

The movement of animals is also caused by an unMOVED mover.

The move-

ment of

animals is

also caused

by an un-

moved mover.

Comparison and contrast of animal movement with that of the universe.

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(3) *M.A.* 701 b 34 ff. (ch. 8). Putting the statement in § 1 above in a slightly different form, we can say that the origin of movement in the animal is ἀνάγκη ἑρμήνικη διωκτόν καὶ φευγτόν—the object of pursuit and avoidance in the field of action; and since ἀνάγκη is painful and ἀνάγκη is pleasant, and since pain and pleasure are generally accompanied by cooling and heating, therefore the apprehension of these objects in thought or imagination produces of necessity (ἐξ ἀνάγκης) cooling and heating. Or again, in other words (ch. 7), desire (ἐρείσις), which as we have just seen (§ 1) is the ultimate, i.e., immediate cause of movement, is effected either through sensation, imagination, or thought, and these bring about ἀλλαίωσις ("alteration," i.e., qualitative change) of various sorts—heating, cooling, expansion, contraction.

(4) *M.A.*, chh. 8-10. This ἐρείσις, which brings about the seat of animal’s movement, must be situated in an ἀρχή (702 a 22) and this ἀρχή is the heart, or the counterpart of the heart in creatures which have no heart (703 a 14); besides, we can show independently that the ἀρχή of the κνώνσα ψυχή must be in a central position (702 b 15); and of course ἐρείσις is the ὑπερτικόν faculty of the ψυχή. Thus (701 b 28) when a sensation, or imagination, or thought produces an ἀλλαίωσις in respect of heating or cooling at the region of the heart, a great change or difference is produced in the body—e.g., blushing, blanching, shivering, etc.

(5) It is important to notice that, according to Aristotle, the "Alteration" movements of the living organism are not mechanically caused. In *M.A.*, ch. 7 he compares the small original stimulus (κόμης) required to set going an automatic puppet (cf. *G.A.*, II. 734 b 8 ff., 741 b 9) with the small change (εἰρθυσις) that occurs at the ἀρχή (viz., the heart) of a living organism and produces great and numerous changes or "differences" at a distance from the ἀρχή (cf. *G.A.* I. 716 b 3, V. 788 a 11); but he takes care to point out that whereas in the automaton there is no ἀλλαίωσις, no qualitative change—the action being entirely mechanical or "clockwork"—in the animal there is ἀλλαίωσις; in an animal one and the same part can become hotter and colder, larger and smaller—it ἀλλοιούται.
Connate (6) M.A., ch. 10. We have now established that it is ὑπό φύσις —i.e., ὑποτεχνία operating in its faculty of desire—which is the "formal" cause of movement: it κινεῖ κινούμενον. But ὑποτεχνία is not material; and in living bodies there must be some physical substance (σῶμα) too which κινεῖ κινούμενον. And this is the ΣΠ. It κινεῖ κινούμενον—κινούμενον by the ὑποτεχνία which is the ὑποτεχνία; and that is why the ΣΠ is where it is. In fact, ΣΠ is the "organ" or "instrument" of movement (see also De anima III. 433 b 18), capable of expanding and contracting, and in virtue of that capability it can exert force and so cause movement. And it causes movement by other means than ἀλλουτικός (μέτα ἀλλουτικός); it undergoes no qualitative change itself, although it brings about changes of that sort in the parts of the body (and in the embryonic material, as we shall see).

Summary. Thus we must insert a fourth term in the series as originally stated in § 1:

(1) The object of desire, τὸ ὑποτεχνία, which κινεῖ oὐ κινούμενον;
(2) Desire itself, ὑποτεχνία, which κινεῖ κινούμενον;
(2a) Σύμφυτον Πνεῦμα, which also κινεῖ κινούμενον;
(3) The animal, which κινεῖται, but κινεῖ nothing further.

For further references to the action of the heart and the pneuma, see below, §§ 31, 32.

II. THE FUNCTION OF Σύμφυτον Πνεῦμα IN GIVING PHYSICAL EFFECT TO THE MOVEMENT OF θρεπτική (= γεννητική) ὑποτεχνία.

Embryo (7) G.A. II. 741 b 37 ff. The parts of the embryo get delimited, marked out from each other (διορίζονται), by pneuma, but this is neither the pneuma of the female parent nor the embryo’s own pneuma. This is proved by the case of birds, fishes and insects: some are separate from the parent, since they get their articulation in the egg; some do not breathe at all, being produced out of larvae or eggs; and even those which breathe and get articulated in the womb do not breathe until their lungs...
are perfected, and both the lungs and the parts which precede them get articulated before the creatures breathe. Further, the fissipede quadrupeds (dogs, etc.) are born blind, and the articulation of the eyelid is effected later. Thus we conclude that the same causes that are responsible for delimiting the young creature qualitatively are also responsible for its quantitative development—for actualizing its latent quantitative potentialities. And of necessity pneuma must be present, ἄτι ύγρόν καὶ θερμόν, τοῦ μὲν ποιοῦντος, τοῦ δὲ πάσχοντος.

(8) The understanding of this last remark may be helped by a passage in M.A., ch. 8 and other passages. As we saw (§ 3), the ἀρχή of movement in the animal is "the object of pursuit and avoidance in the field of action"; and the thought and imagination of such objects is of necessity (ἐξ ἀνάγκης) accompanied by heat and cooling (§ 3). Bodily pleasures and pains are accompanied by heat and cooling either in some part of the body or all over the body. Hence there is good reason in the way the inner regions of the body and the regions around the ἀρχαί of the instrumental parts have been fashioned—these regions change from solid to fluid and from soft to hard and vice versa. This being so, and "the passive factor" and "the active factor" (more exactly, "that which is so constituted as to act," and "that which is so constituted as to be acted upon") having the character which they in fact have, when it so happens that the one is active and the other passive, and neither of them lacks any of the ingredients included in its logos, then immediately the one acts and the other is acted upon, and we get simultaneously, e.g., the thought "I must walk" and the movement of the limbs in walking—because the imagination produces the desire, the desire produces the affections, and these suitably prepare the instrumental parts.

(9) Now we must remember that the "organ" or "instrument" of movement, that which bridges the gap between the immaterial ὀρέξες on the one hand and the material limbs of the body on the other, is the ΣΠ (§ 6); it is this which gives actual physical effect to the ὀρέξες. ὀρέξες (a) in desire; thus, as Aristotle says, stands to the limbs in the relation

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of ποιοῦν to πάσχον, κινοῦν to κινούμενον; but so does the ΣΠ too (§6). In fact, it is the ΣΠ which brings about the "preparation of the instrumental parts" by causing in them the ἀλλορωσις of which they are capable: it actualizes their potentialities of changing from soft to hard, etc.

(b) in development of embryo.

(10) Returning now to the passage of G.A., it would appear that in the developing embryo also the ΣΠ plays a similar rôle. It will be the ΣΠ which gives effect to the formal cause in the semen so as to produce an embryo of a particular kind, just as in the other case it gives effect to the formal cause (viz., ὀρέξις) and produces movement of the limbs; here, too, then it will actualize the latent potentiality of the material, bringing about in it (741 b 12 ff.) the ἀλλοτριωσις of which it is capable—making it soft, hard, etc.

Connate pneuma the instrument of generative . Soul. (11) With this in mind we can go on and interpret the rest of the passage which follows in G.A. II. 742-743. (1) The heart must be formed first, because it is the seat of the ΣΠ. (2) The φλέβες extend from the heart all over the body, and thus can act as channels for the blood (which is the "matter") and for the ΣΠ (which is the vehicle of the "form," 729 b 20)—because (Resp. 480 a 10) all the φλέβες pulsate simultaneously with the heart, and this pulsation is the pneumatization of the fluid as it gets heated in the heart. (3) Some of the "uniform parts" (by which term Aristotle means such things as flesh, nail, horn, sinew, bone) are formed by heat, others by cold; and (740 b 18) the reasons why they are formed are (a) that the female's "residue" is potentially what the fully-formed animal itself is: all the parts are present potentially in the residue; and (b) that (cf. the very similar passage referring to ὑπερτυχῆ ψυχῆ quoted in § 8 above) when "the active factor" and "the passive factor" come into contact "in that way in which the one is active and the other passive" (which means in the right manner, in the right place and at the right time), then immediately the one acts and the other is acted.

These italicized phrases do not actually occur in the passage G.A. 742-743, but they are to be supplied from the doctrine of other passages here examined (see below, §32); and we must realize that they represent perhaps the chief consideration, though unexpressed, in Aristotle's mind as he writes the present passage.

See §31 below.
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upon; the male supplying the ἀφρή of “movement,”
the female supplying the material. It is θερμητική ψυχή
which is the source of this movement (just as in the
other case it was θερμητική ψυχή which was the source
of the movement)—it brings about both generation and
growth, for θερμητική ψυχή and γεννητική ψυχή are one
and the same (see 735 a 17, 18). And the “organs”
or “instruments” which it uses are heat and cold: its
movement is “in” them. (This last sentence serves to
emphasize the dual nature of ΣΠ, dealt with in §§ 20 ff.
below; for of course ΣΠ is the primary “instrument”
of θερμητική ψυχή.)

[Further important statements on these subjects are
found in Meteor. IV. Hot substance and cold sub-
stance, says Aristotle, are “active” (because they bring
things together, are συγκρητικά), solid substance and
fluid substance are “passive.” Τένεσις, i.e., natural
change, is the work of these δυναμεῖς: so is natural
(κατὰ φύσιν) φθορά; these processes occur in plants,
animals, and their parts, and are brought about by hot
and cold substance, when those ἐξωτικοὶ λόγοι (cf. G.A.
777 b 28), out of the substrate matter underlying each
natural thing, viz., out of the “passive” δυναμεῖς. If
hot and cold fail to gain the mastery over the matter,
ἀπεφύσα results. Apart from destruction by force, the
end of all natural objects is putrefaction: it may be
deefined as the φθορά of the proper and natural (κατὰ
φύσιν) heat in any fluid thing by the agency of alien
heat (that of the environment), due to lack of proper
heat, i.e., owing to cold; hence hot and cold are the
causes of putrefaction as they are of γένεσις. Animals
are generated in putrefying substances because the
heat that was secreted in these substances is natural
and is able συνιστάναι (see Introd. § 54). Cf. the whole
Book, especially 390 b 2 ff.]

(12) G.A. II. 743 a 20. It is not any chance material which
gets made into flesh or bone, nor does it get made in any
chance manner or at any chance time, but only the
material ordained by Nature, and in the manner and at
the time ordained by Nature: that which is potentially
X will not be made, actualized, into X by any motive
agent other than one which possesses the actuality; nor

Requisites for forma-
tion of embryo.
will a motive agent which possesses the *actuality* make an X out of any chance material. Heat is present in the seminal residue, possessing the right movement and actuality (*évépyeca*) to suit each of the parts; and in the case of spontaneous generation the heat and movement of the season fulfil this same function.*

Connate pneuma analogous to *aither*: both are generative.

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(13) G.A. II. 736 b 30 ff. Every faculty of ψυχή is connected with a physical substance more divine than any of the four "elements" Fire, Air, Water, Earth, and this substance differs according to the degree of value of the ψυχή concerned. There is present in the semen of every animal and in "the foam-like stuff" the so-called "hot substance," which causes the semen to be generative: this is not of course Fire, but it is the pneuma which the semen contains, "the substance in the pneuma," which is "analogous to the element of the heavenly bodies," viz., the *aither*. That is why the heat of the Sun (cf. App. A §§ 9, 10) and the heat of animals (as contained in semen or any other such "residue") is able to generate, whereas Fire cannot: the Sun, as we know already, consists of *aither*, and here we are told that there is in semen "something analogous" to *aither*.

(14) It is now possible to see what Aristotle means when he says (737 a 17): "It has now been determined in what way fetations and semen have ψυχή: they have it potentially, but not in actuality." This pneuma or vital heat is not in actuality ψυχή; but semen κυτίεαρ with a movement that is identical with that which moves the animal's body when the body is growing out of the "ultimate nourishment" (blood), and therefore when the semen gets into the uterus it sets in movement the...
female's "residue" with the same movement as that by which it kiveitai itself.

(15) Thus we have an exact parallel with the action of ὀρέκτικη ψυχή already examined above, § 6: ὀρέκτικη ψυχή sets in movement the pneuma, the pneuma sets in movement the limbs; ἑπτική (ἕνητική) ψυχή sets in movement the pneuma in the semen, the pneuma in the semen sets in movement the material supplied by the female. There is also a close parallel with the art of the carpenter (730 b 15 ff.): the carpenter, in whose ψυχή is the "form" of the chair, moves his hands and instruments with a movement appropriate to the object that is to be made, and they in turn move the material so as to produce the chair. In all three cases no material part passes from the motive agent to the material on which it is working, but the agent imparts the "form" to the material by means of the movement which it sets up in the instrument.

(16) We have thus satisfied the requirement that only what is X in actuality can produce another X out of material which is potentially X: the parent which is X in actuality produces another X out of the female's residue which is X potentially, but there is an intermediary, viz., the pneuma in the semen, which is an instrument possessing the requisite movement, a movement which is identical throughout, in parent, semen, and embryo (see also 734 b). The semen thus is ψυχή potentially (735 a 8); and the first things which it produces in actuality are ὑψην κτίσθαι and the physical seat thereof, viz., the heart. Later it produces in actuality sensitive ψυχή as well. (Rational ψυχή, having no connexion with any physical substance at all, comes in independently from without; 736 b).

(17) A similar situation obtains in the case of spontaneous generation (762 a 18). Animals and plants are formed in earth and in fluid because there is water in earth, and there is pneuma in water, and there is Soul-heat (Thermotus ψυχή) in all pneuma; so that "in a way all things are full of ψοψή." Hence plants and animals quickly form once this gets enclosed; and when this enclosing

a For another such reference to pneuma as an instrument used by Nature, see G.A. 789 b 8 ff.
happens, when the corporeal liquids get heated, a sort of "frothy bubble" is formed. Now the differences between the various creatures which are produced in this way are due to the stuff which makes up the envelope around the Soul-ἀρχή (cf. also 738 b 34: foreign seeds produce plants varying according to the soil in which they are sown, for it is the soil that provides them with their material and their body). We can now answer the question, What corresponds in cases of spontaneous generation to the "residue" of the female and the semen of the male in cases of sexual generation? Just as in sexual generation the female by means of its heat concocts the "residue" (the menstrual fluid) out of the nourishment, so here the heat of the season by a similar process of concoction puts into shape a substance out of the seawater and the earth (762 b 14). That which corresponds here to the male principle in sexual generation is "that portion of the Soul-ἀρχή which is enclosed in the pneuma" as described above; this, just as the semen does, makes a fetation out of the material and implants movement in it.a

[Note.—It is, however, not clear in what sense there is anything in the case of spontaneous generation which is X in actuality (i.e., which possesses the "form" of X) comparable to the parent in ordinary sexual generation. The relationship of agent and material here would appear to resemble rather that of carpenter and timber (for which see § 15); but even so, granted that the requisite "movement" is present, it is difficult to see whence its specific character is derived; for the Sun, etc., are "motive," not "formal," causes (App. A § 9).

In the case of the carpenter, of course, the "form" is in the carpenter's ψυχή (§ 15). From the passage referred to in § 17 it looks as though Aristotle falls back on the surprising explanation that it is the material only that determines what sort of creature is to be formed. If so, then we must assume that, given the agents, or "motive" causes, viz., ψυχή, pneuma, and the movement therein contained, though they are of no specific quality, the matter is formed by them into whatever creature it happens potentially to be.

a Cf. § 12 above.
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But in fact Aristotle himself is prepared to go even further than this. At *Met.* Z 1034 b 5 ff. he actually asserts that in the case of spontaneous generation of natural objects their matter can be set in movement by itself; it can supply itself with the same movement as that which the semen supplies (ὅσον ἡ ζύλη δύναται καὶ υφ’ αὐτής κινεῖσθαι ταύτην τὴν κίνησιν ἢν τὸ σπέρμα κυνεῖ). That is to say, it can supply itself with everything that in the normal way would have to be supplied by the "form" in the parent creature which is already \( X \) in actuality, or (in the case of artefacta) by the "form" in the \( ψύχη \) of the craftsman.

Perhaps Aristotle felt that this startling admission was in some degree justified by the notion that even "that out of which" animals are generated is in a sense \( φύσις \) (the \( εἴ οὖσα \) as well as the \( καθ’ οὖν \) and the \( υφ’ οὖν \) of their generation is "\( ψύχης," \) *Met.* Z 1032 a 24) \(^a\); and, as we know, \( ψύχης \) never acts idly but always has a \( τέλος \) in view. Regarded in this way, "matter," the \( εἴ οὖσα \) of living things, might be looked upon as considerably more than mere lifeless, inert material; and in *G.A.* Aristotle does in fact ascribe even the possession of \( ψύχη \) to it, as we have seen. Thus, to classify the statements he makes in *G.A.*: (1) The case of Testacea, which arise in sea-water. Water contains \( pneuma, \) and \( pneuma \) contains Soul-heat (§ 17). (2) The case of animals and plants spontaneously formed out of putrefying matter. Mistletoe and similar plants are formed when either the soil or certain parts in plants or trees become putrescent (715 b 27 ff.). Now (i) Earth contains Water (§ 17), and, as we saw just now (ibid.), Water contains \( pneuma, \) which contains Soul-heat. And Soul is obviously present already in the plants and trees upon which mistletoe, etc., grow. (ii) As stated in § 13 above (*G.A.* 737 a 3 ff.), the heat of the Sun and of animals can effect generation, and not only the heat of animals which operates through semen, but also any other natural residue which there may be has within it a principle of life. This is no doubt intended to cover putrefying animal and vegetable matter (expressly mentioned at *H.A.* 539 a 23 and 551 a 1 ff.), out of which some insects were supposed by Aristotle to arise, and "putrefying soil" as well, which would also qualify under (i) above.

A further palliative might perhaps be found in the con-

\(^a\) See also the passages quoted at 741 a 1, n.
Semen contains pneuma.

Pneuma contains Soul-heat.

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III. THE NATURE AND PROPERTIES OF Σύμφυτον Πνεύμα

Sideration that in the case of animals it is sentient Soul alone which has to be supplied by the male parent, and for plants no sentient Soul is required. Testacea, too, were considered by Aristotle to be plant-like (see 715 b 17, 731 b 8 ff., 761 a 12 ff.).]

To repeat first what we have heard so far of the nature of ΣΠ (736 b 30 ff.; see § 13 above): There is in the semen of all animals the so-called θερμόν, which causes the semen to be generative. This θερμόν is not Fire, for Fire cannot generate any animal, but the heat of the Sun and of animals (the heat that operates through their semen or some other residue) can do so: for this does contain a vital principle (ζωτικὴ ἄρχη). This substance which is contained in the semen is pneuma, and it is "analogous to the element of the stars," viz., aither. One obvious way in which it is analogous to aither is that it is generative, for the Sun, which is of aither, is generative (see App. A §§ 9, 10). We shall find other points of analogy later on (§ 25).

In the passage 735 a 29—736 a 20 we are told that semen when it leaves the body is thick and white, because it has in it much hot pneuma owing to the animal's internal heat; when the heat in the semen has evaporated and the Air has cooled, then it turns liquid and becomes dark in colour. Thus semen is a combination of pneuma (here described as "hot Air") and water (κούν μπνεύματος καὶ ὕδατος, τὸ δὲ πνεύμα ἔστι θερμός ἄηρ, 736 a 1); in fact, it is a foam, a mass of tiny bubbles. Similarly (762 a 20 ff.) in the case of spontaneous generation we have "a sort of frothy bubble" formed, and this too contains pneuma, which contains Soul-heat (see § 17); cf. too the reference to "the foam-like stuff" (736 b 36) in which, as in the semen, there is enclosed pneuma, and in the pneuma a substance analogous to the aither. Thus pneuma is closely associated with heat—a special sort of heat, not the heat of Fire; and at 762 a 20 we read that "there is Soul-heat in all pneuma."
Now although in all these passages the heat seems to take the chief place, as it also seems to take the leading part in the formation of embryos, Aristotle says more than once that the embryo is formed by means of cold as well as heat (see § 11 above; 743 a, 762 b 15, etc.). And it would seem that pneuma really has a dual nature. This is true of it when functioning as the instrument of ὅρεκτική ψυχή, and also when it is functioning as the instrument of γεννητική ψυχή (see § 10 above). Thus (M.4. 702 a 10) the instrumental parts of the body can change from solid to fluid, soft to hard, and vice versa, and it is pneuma which brings about these changes. Aristotle tells us (703 a 22) that pneuma contracts and expands, and "has heaviness compared with fiery things and lightness compared with the opposite things"; and that this power of contracting and expanding is indispensable to it in view of the functions it has to perform, because the actions of movement are pushing and pulling.

De anima III. 433 b 18 ff. With further reference to pushing and pulling, Aristotle in a brief reference in the De anima to the De motu states that "the instrument used by ἀρέσις in causing movement" is to be found where a beginning and an end coincide, e.g., at a ball-and-socket joint: one remains at rest and the other is moved: and the two though separable in definition are not separable spatially: for everything gets moved by pushing and pulling. (See also Phys. VII. 243 a 12 ff.) Compare too M.4. 703 a 12: The ΣΠ stands in a similar relation to the Soul-ἀρχή as the point in a joint (which καὶ κινοῦμενον) stands to that which is unmoved.

There is a passage in the De caelo (IV. 301 b 20 ff.), where again Aristotle is discussing the way in which movement is brought about, and although he is talking here of Air (ἀέρ) and not specifically of the kind of Air known as pneuma, the passage is apposite to our present subject. Now of course according to Aristotle, some of the movement which takes place in the sublunar world can be accounted for by his theory that the "simple natural substances" Fire, Air, Water, Earth have a "natural" movement (see App. A § 2). But movement is also caused forcibly; and force can either

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accelerate natural movement (e.g., it can make a stone go downwards more quickly than it would do naturally) or it can produce movement contrary to Nature (e.g., it can make a stone go upwards); it is in fact the sole source of unnatural movement. And in either case it uses Air as its instrument (ὡσπερ ὄργανος χρήσει τῷ ἀέρι), because Air is naturally constituted to be light and heavy (πέθυκε καὶ κοῦφος εἶναι καὶ βαρύς); the Air, qua light, will cause an object to be carried upwards, for the Air gets pushed and receives the ἀρχή from the force which is exerting itself; qua heavy, it will cause the object to be carried downwards: the force "as it were hitched the movement on to (ἐναφάσασα) the Air" and so transmits it to the object in either case. Hence an object which is set moving forcibly (i.e., contrary to Nature) continues travelling although that which set it moving does not follow it up; and if there were no such physical substance as Air there could be no such thing as enforced movement. In the same way, says Aristotle, Air gives a fair wind to (οὐσεποιητε), helps on, natural movement. This dual nature of Air is not really so surprising as it sounds at first hearing, for (De caelo IV. 311 b 5 ff.) all the physical substances possess heaviness except Fire, and they all possess lightness except Earth. In its own place, each possesses heaviness, even Air; thus, except in Water and Earth, Air possesses heaviness. At 312 a 12 ff. Aristotle lays down that the distinction of "form" and "matter" is to be found in the category of "place" as well as in the categories of "quality" and "quantity": thus, τὸ ἄνω belongs to the determinate, τὸ κάτω belongs to "matter." And taking the special instance of the "matter" of the heavy and light, qua potentially X it is the matter of the heavy, qua potentially Y it is the matter of the light: it is the same "matter," but its εἶναι is not the same (cf. 310 b, 311 a).

For the important rôle of Air as a medium between the objects which give rise to sensations and the sense-organ, it should be remembered that according to Aristotle nothing can exert any effect upon ("move") another thing unless it is in contact with it; see Phys. II. 244 a, b, and G.A. II. 734 a 3. That is why the movement must be "hitched on" to the Air; cf. H.A. VII. 586 a 17 οὐδὲν γὰρ μιστίται πόρρω ἀνευ βίας πνευματικῆς.
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and for importance of the rôle of *pneuma* in conveying the effects made upon the sense-organ to the heart and so to the *ψυχή*, see below, §§ 26 ff.

(25) We may now notice two other ways in which *pneuma* is “analogous” to aither. (a) We noted above (§ 6) that *pneuma* causes “movement” (both ἀλλοίωσις and spatial movement) μὴ ἀλλοίωσει, i.e., without itself undergoing any qualitative change. In this respect it is similar to aither, for this too is not liable to any sort of “movement” (except circular φορά); Aristotle expressly says that aither is not subject to ἀλλοίωσις (*De caelo* I. 270 a 14 ff.), and he even goes so far as to suggest that it is “divine” (270 b 10). (b) *Pneuma*, like aither, acts as an intermediary between an immaterial mover and material objects. As we have seen, the unmoved mover moves the Heaven and the heavenly bodies which are made of aither, and the heavenly bodies in turn “move” sublunary bodies, viz., they bring about the transformation of the elements into one another, and also they bring about γένεσις and φορά. So too the immaterial *ψυχή* moves *pneuma*, and *pneuma* in turn causes ἀλλοίωσις, thereby (i) moving the limbs of the body or (ii) causing the “movement” which is the development of the embryo.

IV. THE FUNCTION OF Σύμφυτον Πνεῦμα IN SENSATION

The following outline of Aristotle’s theory of Sensation will indicate the important part played in it by Air and *pneuma*. It will be seen that just as *pneuma* transmits to the parts of the body the movements caused by *ψυχή* and thereby produces ἀλλοίωσις and movement, so in the reverse direction it apparently transmits to *ψυχή* the movement of the ἀλλοίωσις caused in the sense-organs by the movements of external stimuli.

It will be convenient to divide this account into two parts:
A. dealing with what goes on outside the sentient body;
B. dealing with what goes on inside the sentient body.
Vision. (26) Vision.—Vision is effected in the following way (De anima II. 418 a 27 ff.). There are three main factors: Colour, the medium, and the sense-organ.

"Colour" means "that which has the power to set in movement that which is actually transparent" (τὸ κατ’ ἐνέργειαν διαφάνειαν), and the latter acts as the medium. The medium extends continuously from the object to the sense-organ, and in its turn sets the sense-organ in movement. The medium is indispensable, because colour cannot set the sense-organ in movement direct. According to G. A. V. 780 b 34 ff., accuracy in seeing distant objects depends upon the movement of the medium not being dissipated, but "getting a direct passage" (εδύναμον), indeed, the best results would be obtained if there were a continuous tube between the object and the eye (781 a 9). Compare the case of Hearing, § 27.

Examples of transparent media are Air, Water, and certain solids. Their transparency is due not to themselves, but to the fact that they contain a certain substance which is also found in the "eternal substance of the Upper Cosmos" (ἐν τῷ ἀείδῳ τῷ ἀνω σώματι), i.e., in the aither. Of this substance the actualization is Light; and its actualization is brought about by the agency of Fire or something of a similar kind as the substance of the Upper Cosmos—for this selfsame substance is present in both. Thus Light is essential if vision is to take place, because it is only when the substance in the medium is actually (not merely potentially) transparent that it can be set in movement by colour.

Hearing. (27) In the case of the other senses too a medium is indispensable; one example may suffice. In Hearing there are again three main factors: the sounding object, the Air, and the sense-organ.

"A sounding object" (ψοφητικόν) means "an object which can set in movement a continuous volume of Air as far as the ἀκοή" (the organ of hearing), and the movement of the Air constitutes sound only when the

a The obscurity of this sentence is due to Aristotle's text, not to my presentation of it.
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Air is thus set in movement as one continuous entity and is prevented from being dissipated. (This requirement necessitates that the object struck should have a smooth surface, otherwise the Air cannot be moved as a unity.) Hence here too the medium must be continuous between the sounding object and the sense-organ; and its movement in turn sets in movement the Air in the ear (De anima II. 420).

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(28) Since (De sensu 438 b 7) there must be light within the Vision, eye as well as in the external medium, the eye also will have to be transparent; hence the eye, or rather that part of the eye which sees, viz., the κόρη or pupil, is made of Water (H. I. I. 491 b 20, De sensu 438 a 13 ff., P. A. II. 656 b 1, G. A. V. 779 b 23 ff.). Thus the external medium and the internal constituent are both transparent. The substance used for the eye is Water and not Air because Water is more easily kept in a confined space than Air (De sensu 438 a 15; P. A. II. 656 b 2). And it is of course the movement of this part qua transparent, not qua fluid, that constitutes sight (G. A. V. 780 a 4; cf. De sensu 438 a 13 ff.). If the fluid in the eye is already in violent movement owing to some earlier stimulus, it cannot respond to a fresh movement from without (G. A. V. 780 a 8 ff.; cf. a 23).

(29) The sense-organ of Hearing is of Air (De anima III. Hearing, 425 a 4; cf. P. A. II. 656 b 17; G. A. V. 781 a 23); and the Air in the ear is built into a chamber (ἐγκατωκοδομημένοι) in order to keep it free from disturbance (πρὸς τὸ ἀκάμπτος εἶναι), so that it may take up the movements conveyed to it from without, ὡς ἀκριβῶς αὐτάνται πάσας τὰς διαφορὰς τῆς κινήσεως (De anima II. 420 a 10; cf. the very similar phrase frequently used in G. A. V. 779 b—781 b). This Air in the ear is also described as "connate" (συμφυής; De anima II. 420 a 12); and it is this Air with which we hear. It is itself always in movement with a proper movement of its own (οἰκεία κίνησις); sound, however, is of course not this proper movement, but a movement derived from something else (ἄλλοτριος).
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(30) Now sensation arises from the heart, the seat of ἀισθητικὴν ψυχήν (ἡ ἀισθητικὴ ἀπὸ τῆς καρδίας, P.A. II. 656 b 24; cf. 656 a 28, III. 666 a 12, also II. 647 a 25 and G.A. II. 743 b 25), for no bloodless part has the power of sensation, nor has blood itself; the power resides in "one of the parts that are made out of blood" (P.A. III. 666 a 17, II. 656 b 19). Hence the movement in the sense-organ must somehow be conveyed to the heart. Now it is evident that the senses of touch and taste are connected to the heart (P.A. II. 656 a 29; cf. De sensu 439 a 1); so are the others, though perhaps not so obviously and directly. Thus, from the eyes "passages" (πόροι) run to the φλέβες around the brain, and similarly from the ears a "passage" connects to the back of the head (P.A. II. 656 b 17). This is confirmed and amplified by G.A. II. 744 a 2, where smell and hearing are said to be "passages" full of ΣΠ, connecting with the external Air, and terminating at the φλέβα which come from the heart and extend around the brain.

(31) In the passage of G.A. V. 781 a 23 ff., which is perhaps out of place and possibly slightly corrupt, some important statements are fortunately clear. We read there that the "passage" of the organ of hearing terminates in the region where the ΣΠ produces the pulsation (deriving, as will be seen, from the heart); and we also read of the "movement" which comes through the sense-organ of hearing (presumably to its destination in the heart) being reproduced again through the voice; at any rate, it is clear that the heart is the δριχτὴ of the voice (IV. 776 b 12; cf. V. 787 b—788 a). Further details about the pulsation are given in De resp. 479 b 30 ff. Pulsation, says Aristotle, is similar to boiling, which occurs when fluid substance is pneumatized by τὸ θερμὸν: the fluid rises up owing to increase of bulk. Pulsation is produced in the heart by the increase of bulk, caused by heat, of the fluid which is continually being supplied to the heart from the nourishment. This action goes on continuously, because the blood is fashioned first of all in the heart, and the inflow of the fluid out of which the blood is produced goes on continuously. And all the φλέβες pulsate too, simultaneously with each other, because they are all
connected to the heart. Pulsation is, in fact, "the pneumatization of the fluid as it gets heated."

(32) This seems to give us the key to the theory of sensation as well as the explanation of the upkeep of the ΣΠ. The fluid, as it gets heated and thereby concocted and turned into blood, is "pneumatized." This no doubt implies that the pneuma which is already present in the fluid (as it is in any fluid; see § 17 above), and which contains Soul-heat, acquires some special character or rather "movement" by being brought into contact with the heart, and with the Soul which has its seat there and whose "instrument" the pneuma is destined to become: indeed, we must assume this, because semen contains the pneuma which possesses the specific "movement" that is to fashion the embryo (§§ 9, 14 above), and it is from blood that semen is made by further concoction. Hence blood will contain ΣΠ, and we may say that all the φλεβες are instinct with ΣΠ as well as with blood. Hence there is continuity of ΣΠ (or of "the substance similar to aither," if this is really to be distinguished from ΣΠ) from the sense-organ, through the "passages" and then the φλεβες, right up to the heart. We have Aristotle's explicit statement that the "passages" of smell and hearing, which are full of ΣΠ, terminate at the φλεβων which come from the heart, and that the "passage" from the eyes does so too. And the φλεβες of course pulsate owing to the "pneumatizing" action set up in the heart.

(33) As Beare says on the last page of his book, Greek Conclusion. Theories of Elementary Cognition (p. 336), "if we could discover all the properties and functions of ΣΠ, we should have penetrated to the inmost secrets of sense-perception" as envisaged by Aristotle; for "the ΣΠ was the profoundest cause and the most intimate sustaining agency from the beginning to end of life and sensory power."
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The Index is to be regarded as supplementary to the Contents-Summary on pp. lxxi ff.; see also the Introduction and Appendix.

The method of reference is this:

Roman numerals refer to pages of the Preface.
I denotes paragraphs of the Introduction.
A and B denote paragraphs of Appendix A and B.
The numbers 15a to 89b (standing for 715a to 789b) refer to the pages and columns of the Berlin edition which are printed at the top of each page of the Greek text. The lines are referred to in units of five lines: thus

17a1 = 717a1-4
17b5 = 717b5-9
f, ff = following section(s) of five lines, following page(s) etc., as the case may be.

In the text references, each entry is separated from the preceding one by a dash (/), unless they both have the same Berlin page-number.

References throughout include footnotes. (This applies equally to the entries which refer to the Greek text. For example the mention of W. W. Jaeger in the footnote to 719a11 is listed as 19a10.)

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