

THEOPHRASTUS, *DE SENSIBUS* 80

Πρὸς δὲ τούτοις πῶς λέγει (sc. Democritus) καὶ ζώων τὸ λευκὸν ἐνίων γίνεσθαι μέλαν, εἰ τεθείησαν οὕτως, ὥστ' ἐπισκιάζουσιν; ἢ ὡς δὲ τοῦ διαφανοῦς καὶ τοῦ λαμπροῦ μᾶλλον ἔοικε τὴν φύσιν ἢ τοῦ λευκοῦ λέγειν.

1. ζώων is Usener's conjecture for the transmitted ἐξ ὧν (codd. Parisinus 1921 and Laurentianus LXXXVII, 20). Diels and Kranz adopted the conjecture. Usener referred to Aristotle, *GA* 785 a 21: μελαντέρας δὲ γίνεσθαι γηρασκούσας τὰς γεράνους. But this reference has nothing to do with our passage. Moreover, ἐξ ὧν is not an easy textual corruption of ζώων.

2. On the other hand, V. E. Alfieri (*Gli atomisti: testimonianze e frammenti*. Bari, 1936, p. 160) and Salomo Luria (*Democritea*. Leninopoli, 1970, Fr. 484) keep the transmitted ἐξ ὧν in their editions. However, ἐξ ὧν cannot yield the required sense of ἐκ τίνων;

3. Consequently, I would suggest the reading: πῶς λέγει καὶ ἐκ <ποί>ων (sc. λόγων) τὸ λευκὸν ἐνίων (sc. σωμάτων) γίνεσθαι μέλαν. . . , „Why and on what grounds does Democritus claim that the white color of some objects (or bodies) turns dark if they are placed so as to throw (= have) a shadow?“

With ἐπισκιάζουσιν we may understand an ἑαυτοῖς, as in the preceding chapter 79: ἐνδέχεται γὰρ καὶ τὰ περιφερῆ καὶ ἀπλῶς πάντα ἐπισκιάζουσιν ἑαυτοῖς.

Palaeographically, the transmitted ἐξ ὧν seems to be a corruption of a false reading: ἐξ <δοί>ων for the correct ἐκ <ποί>ων. The same scribal error δοίως for ποίως, in a direct question, occurs at Euripides, *Phoenissae* 878 f.: . . . ποῖα (P: ὀποῖα rel.) δ' οὐ λέγων ἔπη / ἐς ἔγθοσ ἦλθον πασι τοῖσιν Οἰδίπῳ; *Bacchae* 663: ἤμεις δὲ ποῖαν (Porson: δ' ὀποῖαν L P) προστιθεῖς σπουδῆν λόγου;