...προσετίθει [sc. ὁ Χρυσάνθιος] καθ' ἕμεραν τῷ διαφέροντι τῆς εὐ-
νοίας, εἰς τοῦτο ἑκατοκτήσας, ὅστε τά ἐωθινὰ μὲν ὁ συγγραφέας [sc. ὁ Εὐνάπιος]
ἐπὶ ὑπομονικοῖς λόγοις ἑτέροις συνῆν, καὶ τοὺς δεομένους ἐπαίδευεν, μικρὸν δὲ
ὑπὲρ μεσομβρίας ἐπαίδευετο, παρὰ τὸν ἐξ ἀρχῆς ἱδν διδάσκαλον, τοὺς θειοτέ-
ρους καὶ φιλοσόφους τῶν λόγων.

Eunapius is describing his routine in Sardis after returning from Athens,
where he had studied under the sophist Proaeresius. Upon returning and becom­
ing a teacher of rhetoric himself, Eunapius began to study philosophy with his old
schoolmaster Chrysanthius, who had studied philosophy under Aedesius, a pupil
of Iamblichus (cf. Vitae VI 1.6; X 1.2 ff.; 8.3; XXIII 1.1). Although the phrase
ἑτεροῖς συνῆν makes sense, I would propose that it is a corruption of ἑταῖροῖς
συνῆν. The word ἑταῖρος commonly means "pupil". Examples of this sense of
the word may be found in Eunapius's Vitae at V 1.6, 1.13, 1.14, 2.5, 2.6, 2.8; VI
1.1; VII 1.14; VIII 1.5, 1.8; IX 1.5, 2.14, 2.21. Note especially V 1.6, τα δὲ
πλείτστα τοῖς ἑταῖροῖς συνῆν, and – without the article – VIII 1.4, ὅτε ἑταῖροι
καὶ ὑμιληταῖς συνῆν). Curiously, W. C. Wright in her Loeb edition of the
Vitae translates “in the early morning [he] used to give his time to his own
pupils” [my italics], though she did not challenge the transmitted ἑτεροῖς. The antithesis in this
passage – of ὑπομονικοῖς λόγοις and τοὺς θειοτέρους… τῶν λόγων and of
ἐπαιδέυεται and ἐπαιδεύετο – is extended by my conjecture, which makes τὸν…
didάσκαλον answer to ἑταῖροι.

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than Niedermann's. It is often difficult to say just what caused a given develop­
ment in a medial consonant cluster. It is not at all certain that Italic, Celtic and
Germanic had an interstage *ts for *t-t (though it is likely for Albanian), but if so it
seems that *ts did not result from adaptation to permissible syllable initials and
finals (i.e. *ts/t), as Balto-Slavic and Iranian *s (i.e. *ts/st) may have done. And in
either of these cases str and tr are equally acceptable in an early IE language as a
syllable initial. It therefore seems to me that *ts > ss results rather from a complex
assimilation, and in that case there is no a priori reason why this same assimilation
should not have applied also to *ts/tr. If in the latter a t finally appears before r, this
is not a conservation of the old *ts selectively preserved, but a fresh phonetic event,
e.g. the familiar result of poor articulatory phasing or transitional misperception.
In any case, the Latin rule resulted: dental + tr → str.

I must thank my friend Johann Knobloch for having forced me to think
further about the behaviour of these interesting Latin consonant clusters.

1) I am grateful to Ivars and Miriam Avotins for providing these references.
The expression ἑταῖροις καὶ ὑμιληταῖς is an isodynamon, also occurring at Vitae
V 1.6; for isodynamic in Eunapius, see J. C. Vollebregt, Symbola in novam Eunapii
Vitarum editionem (1929) 72.