

EUNAPIUS, *VITAE PHIL.* XXIII 3.15 (GIANGRANDE)

... προσετίθει [sc. ὁ Χρυσάνθιος] καθ' ἡμέραν τῷ διαφέροντι τῆς εὐ-
νοίας, εἰς τοῦτο ἐκνικήσας, ὥστε τὰ ἐωθινὰ μὲν ὁ συγγραφεὺς [sc. ὁ Εὐνάπιος]
ἐπὶ ῥητορικοῖς λόγοις ἑτέροις συνῆν, καὶ τοὺς δεομένους ἐπαίδευεν, μικρὸν δὲ
ὑπὲρ μεσημβρίας ἐπαιδεύετο, παρὰ τὸν ἕξ ἀρχῆς ἰὼν 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 becoming 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 ἑτέροις συνῆν makes sense, I would propose that it is a corruption of ἐταίροις συνῆν. The word ἐταῖρος 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, τὰ δὲ πλείστα τοῖς ἐταίροις συνῆν, and – without the article – VIII 1.4, ὅτε ἐταίροις καὶ ὁμιληταῖς συνῆν¹). 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 ἑτέροις. The antithesis in this passage – of ῥητορικοῖς λόγοις and τοὺς θειοτέρους ... τῶν λόγων and of ἐπαίδευεν and ἐπαιδεύετο – is extended by my conjecture, which makes τὸν ... διδάσκαλον answer to ἐταίροις.

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than Niedermann’s. It is often difficult to say just what caused a given development 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 *st* (i. e. **t/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 **tst* > *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 **tstr*. If in the latter a *t* finally appears before *r*, this is not a conservation of the old **t* selectively preserved, but a fresh phonetic event, e. g. the familiar result of poor articulatory phasing or transitional misperception². 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 ἐταίροις καὶ ὁμιληταῖς is an *isodynamon*, also occurring at *Vitae* V 1.6; for *isodynamon* in Eunapius, see J. C. Vollebregt, *Symbola in novam Eunapii Vitarum editionem* (1929) 72.