

this you lost your cloak?"), again indicate that Strepsiades has been taken and that Socrates is a λωποδύτης. Finally, the reformed and angry Strepsiades identifies himself at 1498 as ἐκεῖνος οὐπὲρ θοιμάτιον εἰλήφατε ("The one whose cloak you snatched"). Aristophanes has thus developed a humorous identification of Socrates as a cloak thief which operates much as do the depictions of Cleon as a tanner and Euripides as the son of a chervil-seller: the joke increases with repetition.

The *himation* therefore has a special, humorous association with Socrates in this play. There can be no doubt, then, that Right yields his cloak at 1104 as a sign of surrender not only to his immediate opponent but to the whole Socratic way of learning: Right is prepared to "lose his shirt" to the thieving Socrates. The "you" in δέξασθε and the ὑμᾶς both refer primarily to Wrong, the representative of Socrates' point of view. The plural is used because it is clear that the audience are now on the side of Wrong, but the cloak is tossed to Wrong, and Right exits through the Thinkery door. We should not be surprised that Right surrenders the cloak to the same party to whom he deserts,⁶ since we know that a move to Socrates' side necessitates the loss of one's *himation*. The purpose of tossing the *himation* is not to facilitate flight but to demonstrate surrender to Socrates. In choosing this particular gesture to symbolize the defeat of Right, Aristophanes provides a fitting and humorous punch line to the *agon* scene.

This interpretation of the lines shows the tossing of the cloak to be a sensible and appropriate gesture. Moreover, it accounts for the use of the word ἐξαυτομολῶ in that Right is deserting his own position and going over to the side of the enemy, represented clearly on the stage by the Thinkery. In addition, by having Right exit through the Thinkery door, we avoid the practical difficulty of getting this actor out of the audience and back behind the *skene* for his next costume change. Right, like Strepsiades before him, surrenders his cloak and enters the Thinkery, and the *agon* dissolves in laughter.

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6. Dover, ad loc., rules out the possibility that the recipient of the cloak and the party to whom Right deserts can be one and the same, but he is following the military imagery too rigidly here, thus missing the joke.

CODEX T OF PLATO

Codex Venetus Marc. gr. IV 1 (colloc. 542) is the last of the four leading manuscripts of Plato in the order of age, now usually known as codex T. The old part of the codex is 208 parchment leaves numbered 5–212 and contains tetral. I–VIII 3, breaking off in *Republic* 3. 389D, the rest lost. The rest of *Republic* is supplied fol. 213–55 by a fifteenth-century hand. *Timaeus* is added fol. 256–65 written by Caesar Strategus, and *Timaeus Locrus et alia* are on fol. 1–4 written by Joannes Rhosus, both at the end of the fifteenth century. We are interested now only in the old part.¹

1. Not having inspected codex T recently, I rely on the accounts of it by M. Schanz, *Über den Platoncodex der Markusbibliothek in Venedig* (Leipzig, 1877), pp. 1–6; W. W. Waddell (ed.), *The "Parmenides" of Plato* (Glasgow, 1894), pp. cxxii–cxxv with photographic facsimile of fol. 78v; E. Mioni, *Bibliothecae Divi Marci Venetiarum codices graeci manuscripti*, vol. 1, part 2 (Venice, 1972), p. 199.

There are two standing problems regarding this manuscript, its age and its *Vorlage*. The old official catalogue in the Marcian Library attributes it to the twelfth century, and this dating is still often repeated.² Several paleographers, however, have thought that the codex is earlier.³ I submit now that it was written by the same hand as Marc. gr. 201, which is signed and dated by Ephraim Monachus A.D. 954. This Ephraim is known from his subscriptions in four codices:⁴ New Testament manuscripts 1582 and 1739, Marc. gr. 201 (Aristotle *Organon*),⁵ and Vat. gr. 124 (Polybius).⁶ His script is of a general type, not strongly individual,⁷ so that identification is somewhat uncertain, but I do not see any sign *contra* in codex T. The identification, however, seems to be confirmed by some technical features of the codex.

The ruling has the "cadre extérieur" (Irigoin) that is usual in Ephraim's manuscripts and in the school that followed him. The text is in two columns, as in Vat. 124, but the ruling is closer to codex A of Plato (see below), much like Lake's type II 38a except that T has a double line in the upper margin and A in the lower.⁸ The dimensions are as follows (in millimeters):

	T	A	124
height	371	355	348
breadth	285	248	258
column	254	265	230
number of lines	50	44	30

The quires are numbered in the lower inner corner of both the first and the last page, also as usually in Ephraim's manuscripts. But most telling is a small cross at the top of the first page of each quire (Waddell); this feature seems to be confined to Ephraim's manuscripts. Irigoin thinks it may be a personal mark of his work.⁹ The script of T is more like 201 than 124, which is "plus soigné"; both manuscripts are without ornament other than headings in red.

The format and contents of codex T suggest that it originally was a complete

2. Mioni, *Codices*, p. 199, and N. G. Wilson, "A List of Plato Manuscripts," *Scriptorium* 16 (1962): 392, no. 237.

3. M. Schanz "Über den Platocodex Nr. 1807 der Nationalbibliothek in Paris," *RhM* 33 (1878): 303, and others.

4. A. Diller "Notes on Greek Codices of the Tenth Century," *TAPA* 78 (1947): 185-97.

5. W. Wattenbach and A. von Velsen, *Exempla codicum graecorum* (Heidelberg, 1878), tab. V (fol. 26r); L. Th. Lefort and J. Cochez, *Palaeographisch Album* (Leuven, 1932), sp. 34 (102v); K. Lake and S. Lake, *Dated Greek Manuscripts to the Year 1200*, vol. 2 (Boston, 1934), no. 44, pls. 80 (84r), 81 (82r), 85 (subscr. 183r); E. Mioni and M. Formentin, *I codici greci in minuscola* (Padua, 1975), tav. XXVI (125v).

6. H. Follieri, *Codices graeci Bibliothecae Vaticanae selecti* (Bibl. Vat., 1969), tab. 16 (185r); J. A. Foucault, "Notes sur quelques manuscrits de Polybe," *Revue d'histoire des textes* 1 (1971): 227-33, pl. II (175v), IV (194r).

7. I have pointed out some novelties of Ephraim's script in "The Age of Some Early Greek Classical Manuscripts," *Serta Turyniana* (Champaign, 1974), pp. 516-17. See also J. Irigoin, "Pour une étude des centres de copie byzantins (suite), 2. Le scriptorium d'Ephrem," *Scriptorium* 13 (1959): 181-95; also E. Follieri, "La minuscola libraria dei secoli IX e X," in *La paléographie grecque et byzantine* (= Actes du Colloque international sur la paléographie grecque et byzantine) (Paris, 1977), pp. 143, 148.

8. Waddell describes the ruling of A and T of Plato. Irigoin, "Le scriptorium d'Ephrem," p. 183, n. 2, seems to overlook the Paris Plato group, where the "cadre extérieur" is the common type of ruling. It looks as if Ephraim Monachus inherited it from A of Plato.

9. "Le scriptorium d'Ephrem," p. 183, n. 1.

Plato of some four hundred leaves,¹⁰ probably with a subscription of Ephraim Monachus at the end. After tetral. VII, fol. 197v,¹¹ there is a subscription *τέλος τοῦ ἁ βιβλίου*, which inevitably recalls codex A of Plato, Paris. gr. 1807 (tetral. VIII–IX and *Spuria*), as opposed to codex B (tetral. I–VI) and codex O (originally tetral. VII–IX and *Spuria*). Moreover, in tetral. VIII, T agrees so closely with A that many have thought it was copied from A itself and a lost volume I of A.¹² There are difficulties in this view,¹³ however, and this is the other standing problem of codex T.

The main difficulty is in the scholia, where T sometimes has more than A. Actually there are only four considerable plus scholia, all dealing with proverbs: schol. *Cleit.* 407A(2), *Resp.* 337A(1), 362D, *Spuria* 374A(2).¹⁴ At 337A is a big scholion bristling with citations and quotations of ancient authors; it is from a learned source and unlike the general run of scholia on Plato. The identification of the author of codex T prompts me to suggest that the scholia in A are original and the pluses in T are substitutions or additions by Ephraim *suo Marte*. Ephraim Monachus appears as the addressee of four letters in a contemporary epistolary, which seem to show him “a man of classical culture,”¹⁵ more than a mere scribe.

There is an interesting case in schol. *Resp.* 333E, where A refers forward *μετὰ φύλλα εἰς* to schol. 338C; the two scholia are on fol. 5v and 7v in A. Codex T, however, merely says *ἐμπροσθεν*. The scholion 333E was probably written just for that place in A; the scribe of T, not copying blindly, saw that the definite reference would not fit his codex and substituted an indefinite reference.

Another feature of codex T that probably derives from codex A is the use of the *paragraphus* or *obelus* to indicate change of speaker in the dialogues. Not only is this usage conspicuous in A and T and foreign to B of Plato,¹⁶ but it is characteristic of all the codices of the Paris Plato group, where *obeli* are scattered lavishly in the margins to indicate mere sentences. This is strange and unusual. Outside the Paris Plato group I know of only two major instances of it, in codex A of Herodotus (Laur. 70. 3)¹⁷ and codex A of Strabo (Paris. gr. 1397), and in the Strabo there are other features that seem to derive from the Paris Plato group.¹⁸

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10. Fol. 198–212 in T = fol. 1–26ra in A. At this rate (15:25¼) the whole second volume, 342½ leaves in A, would be 205½ leaves in T.

11. Fol. 197 is an extra leaf in the twenty-fourth quire (190–98), but instead of making volume 1 end with the quire it actually prevents it from doing so; its presence seems irrational. Fol. 13 also is extra in the first quire (5–13).

12. A. Carlini, *Studi sulla tradizione antica e medievale del Fedone* (Rome, 1972), pp. 159–68.

13. W. C. Greene (ed.), *Scholia Platonica*, APA Monograph 8 (Haverford, 1938), pp. xxxiv–xxxv; G. P. Giorgetti, review of *Studi sulla tradizione antica e medievale del Fedone* by A. Carlini, *JHS* 95 (1975): 203–4.

14. No manuscript source is given for schol. *Spuria* 374a(2), but it must be from Paris. gr. 1808, presumably copied from T; see L. A. Post, *The Vatican Plato and Its Relations*, APA Monograph 4 (Middletown, Conn., 1934), pp. 52–64.

15. R. Browning, “The Correspondence of a Tenth-Century Byzantine Scholar,” *Byzantion* 24 (1954): 428.

16. Waddell, “*Parmenides*,” pp. c, cxxv; cf. p. cxii.

17. Wattenbach and Von Velsen, *Exempla codicum graecorum*, tab. XXXI (fol. 316, not 198). The codex is in two parts by different hands; only the second (fol. 239–376) has the *obeli*, also 33 lines as in several of the Paris Plato group.

18. A. Diller, *The Textual Tradition of Strabo's Geography* (Amsterdam, 1975), p. 31, n. 11, and p. 43.