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Edited by James Adam

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The Republic of Plato

James Adam (1860-1907) was a Scottish classics scholar who taught at Emmanuel College, Cambridge. A strong defender of the importance of Greek philosophy in a well-rounded education, Adam published a number of Plato's works including *Protagoras* and *Crito*. This two-volume critical edition of the *Republic* (1902) was another major contribution to the field. Though his preface claims 'an editor cannot pretend to have exhausted its significance by means of a commentary,' Adam's depth of knowledge and erudite analysis of the Greek text ensured that his edition remained the standard reference for decades to follow, and it remains a thought-provoking evaluation of one of the great works of Western thought. Volume 1 is devoted to Books 1-5, which discuss justice and the ideal society.

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The Republic of Plato

VOLUME 1: BOOKS I-V

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PLATO



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THE
REPUBLIC OF PLATO

EDITED
WITH CRITICAL NOTES, COMMENTARY
AND APPENDICES

BY
JAMES ADAM, M.A.

HON. LL.D. OF ABERDEEN UNIVERSITY, FELLOW AND SENIOR TUTOR
OF EMMANUEL COLLEGE, CAMBRIDGE.



VOLUME I
BOOKS I—V

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TO
THE MEMORY OF
ROBERT ALEXANDER NEIL
I GRATEFULLY AND AFFECTIONATELY DEDICATE
THIS BOOK

*εἰς ἐκεῖνον τὸν βίον, ὅταν ἀθῆς γενόμενοι τοῖς τοιούτοις
ἐντύχωμεν λόγοις.*

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ἔν οὐρανῷ ἴσως παράδειγμα ἀνάκειται τῷ βογλομενῷ ὄρᾳν καὶ
ὄρῶντι ἕαγτον κατοικίσειν.

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PREFACE.

THE *Republic* of Plato touches on so many problems of human life and thought, and appeals to so many diverse types of mind and character, that an editor cannot pretend to have exhausted its significance by means of a commentary. In one sense of the term, indeed, there can never be a definitive or final interpretation of the *Republic*: for the *Republic* is one of those few works of genius which have a perennial interest and value for the human race; and in every successive generation those in whom man's inborn passion for ideals is not quenched, will claim the right to interpret the fountain-head of idealism for themselves, in the light of their own experience and needs. But in another sense of the word, every commentator on the *Republic* believes in the possibility of a final and assured interpretation, and it is this belief which is at once the justification and the solace of his labours. Without desiring in any way to supersede that personal apprehension of Platonism through which alone it has power to cleanse and reanimate the individual soul, we cannot too strongly insist that certain particular images and conceptions, to the exclusion of others, were present in the mind of Plato as he wrote. These images, and these conceptions, it is the duty and province of an editor to elucidate, in the first instance, by a patient and laborious study of Plato's style and diction, divesting himself, as far as may be, of every personal prejudice and predilection. The sentiment should then be expounded and explained, wherever possible, by reference to other passages in the *Republic* and the rest of Plato's writings, and afterwards from other Greek authors, particularly those who wrote before or during the lifetime of Plato. The lines of Goethe,

Wer den Dichter will verstehen
Muss in Dichters Lande gehen,

apply with peculiar force to the study of the *Republic*, a dialogue which more than any other work of Plato abounds in allusions

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both implicit and explicit to the history, poetry, art, religion and philosophy of ancient Greece. By such a method of exegesis, provided it is securely based on a careful analysis of the language, we may hope to disentangle in some degree the different threads which are united in Plato's thought, and thus contribute something towards an objective and impersonal interpretation of the *Republic*, as in itself one of the greatest literary and philosophical monuments of any age, and not merely a treasure-house of arguments in support of any school of thought or dogma.

I have done what in me lies to make an edition of the *Republic* in accordance with these principles. Although it has sometimes appeared necessary, for the better exposition of Plato's meaning, to compare or contrast the doctrine of the *Republic* with the views of later writers on philosophy, any systematic attempt to trace the connexion between Platonism and modern political, religious, or philosophical theory is foreign to the scope of this edition. I am far from underestimating the interest and importance of such an enquiry: no intellectual exercise that I know of is more stimulating or suggestive: but it is unfortunately fraught with danger for anyone whose object is merely to interpret Plato's meaning faithfully and without bias. The history of Platonic criticism from Proclus to the present time has shewn that it is difficult for a commentator who is constantly looking for parallels in contemporary thought to maintain the degree of intellectual detachment which the study of Plato's idealism demands; and although it is true that the genius of Plato outsoars the limits of time and place, the best preparation for following its flight is to make ourselves co-heirs with him in his intellectual heritage, and transport ourselves as far as possible into the atmosphere in which he lived. The influence of Plato on succeeding thinkers from Aristotle down to the present day is a subject of extraordinary range and fascination, but it belongs to the history, rather than to the interpretation, of Platonism. If ever that history is fully told, we shall begin to understand the greatness of the debt we owe to Plato, not only in philosophy, but also in religion. In the meantime we can only rejoice that Platonism is still a living force in both: *ἔτι ἥλιος ἐπὶ τοῖς ὄρεσι καὶ οὐπῶ δέδουκεν.*

One of the most toilsome duties which an editor of the *Republic* has to face is that of reading and digesting the

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PREFACE.

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enormous mass of critical and exegetical literature to which the dialogue, particularly during the last century, has given rise. I have endeavoured to discharge this duty, so far as opportunity allowed; and if the labour has sometimes proved tedious and unremunerative, it is none the less true that in some instances the perusal of obscure and half-forgotten pamphlets and articles has furnished the key to what I believe to be the true interpretation. In many other cases, where the thesis which a writer seeks to prove is demonstrably false, the evidence which he accumulates in its support has served to illustrate and enforce a truer and more temperate view. But in spite of all the learning and ingenuity which have been expended on the *Republic* during recent years, there still remain a large number of passages of which no satisfactory explanation has hitherto been offered, and a still larger number which have been only imperfectly and partially explained. I have submitted all these passages to a fresh examination, partly in the Notes and partly in the Appendices, and although I cannot hope to have placed them all beyond the pale of controversy, I have spared no amount of time and labour to discover the truth, and in many cases I have been able to arrive at views which will, I hope, command the assent of others as well as myself. Wherever I have consciously borrowed anything of importance from previous commentators and writers, I have made acknowledgement in the notes; but a word of special gratitude is due to Schneider, to whom I am more indebted than to any other single commentator on the *Republic*. Since I began my task, the long-expected edition of the *Republic* by Jowett and Campbell has made its appearance, and I have found their scholarly and lucid commentary of service even in those places where it has seemed to me inadequate or inconclusive. Professor Burnet's text of the *Republic* was not available until the larger part of this edition had been printed off, but I have been able to make some use of his work in the later books.

I have to thank a number of friends for assistance rendered in various ways, and above all my former teacher, Dr Henry Jackson, of Trinity College, who has read through all the proofs and contributed many corrections and suggestions. Mr Archer-Hind, of Trinity College, and Mr P. Giles, of Emmanuel College, have also helped me with their criticisms on some portions of the work. To Professor J. Cook Wilson, of New College, Oxford,

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PREFACE.

I owe a special debt of gratitude for undertaking in response to my appeal an exhaustive discussion of the astronomical difficulties in Book x, and unreservedly placing at my disposal the full results of his investigations. It is due to the kindness of Professor Campbell that I have again been able to use Castellani's collations of the Venetian MSS II and Ξ, as well as Rostagno's collation of Cesenas M. The late Mr Neil, of Pembroke College, to whose memory I have dedicated the work, read and criticised the notes on the first four books before his untimely death, and often discussed with me many questions connected with the interpretation of Plato in general and the *Republic* in particular. Nor can I refrain from mentioning with affectionate gratitude and veneration the name of my beloved friend and teacher, Sir William Geddes, late Principal of the University of Aberdeen, to whose high enthusiasm and encouragement in early days all that I now know of Plato is ultimately due.

The coin which is figured on the title-page is a silver didrachm of Tarentum, dating from the early part of the third century B.C., and now in the British Museum. It represents a naked boy on horseback, galloping and holding a torch behind him: see the description by Mr A. J. Evans in the *Numismatic Chronicle*, Volume IX (1889), Plate VIII 14. I have to thank Mr Barclay V. Head, of the British Museum, for his kindness in sending me a cast of this appropriate emblem of the scene with which the *Republic* opens.

My best thanks are due to the Managers and staff of the University Press for their unremitting courtesy and care.

It is my hope to be able in course of time to complete this edition by publishing the introductory volume to which occasional reference is made throughout the notes. The introductory volume will deal *inter alia* with the MSS and date of composition of the dialogue, and will also include an essay on the style of Plato, together with essays on various subjects connected with the doctrine of the *Republic*.

EMMANUEL COLLEGE,
CAMBRIDGE.

September 5, 1902.

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NOTE ON THE TEXT OF THIS EDITION.

THE materials for the text of the *Republic* will be discussed in the introductory volume to this edition: but it is necessary here to make a brief statement of the rules by which I have been guided in the selection of readings, and in the formation of the *apparatus criticus*.

The fundamental principle to which I have endeavoured to conform in the constitution of the text is as follows:—

“By reason of its age and excellence, Parisinus A is the primary authority for the text of the Republic, but the other mss are valuable for correcting its errors and supplying its omissions” (*The Republic of Plato*, 1897, p. x).

The MS which stands next in authority to Parisinus A is admitted by all to be Venetus II; and in those cases where A is wrong, and the right reading occurs in II, either alone, or, as happens much more frequently, in common with other MSS, I have been content to cite in the *apparatus criticus* merely the authority of II, adding, of course, the discarded text of A.

In those cases where neither A nor II can be held to represent what Plato wrote, I have considered, in the first instance, the reading of all the other available MSS; secondly, the evidence of ancient writers who quote or paraphrase parts of the *Republic*; and, thirdly, emendations; but in the critical notes I have as far as possible restricted myself to Venetus Ξ and Monacensis *q*, partly because I have found by experience that they come to the rescue oftenest when A and II break down, and partly because they are among the few MSS of the *Republic*,

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NOTE ON THE TEXT.

besides A and II, of which we possess thoroughly trustworthy collations. It is difficult to overestimate the debt which Platonic scholarship owes to Bekker, but the accuracy and completeness of his collations leave much to be desired, and it is safest for the present to cite, as far as may be, only those MSS of Bekker in which his work has been revised and supplemented by subsequent collators.

It sometimes, though comparatively seldom, happens that the reading which appears to be correct occurs only in MSS other than A, II, Ξ or q . In such instances, if the reading which I approve is found in Angelicus v , I have sought to lighten the *apparatus criticus* by citing that MS only, even where its testimony is supported by that of other MSS. My experience has been that, next to II, Ξ and q , Angelicus v is on the whole the most useful of Bekker's MSS for correcting the errors of A.

In the small number of passages where A, II, Ξ , q and v appear all to be in error, I have named the other MSS which give the reading selected, confining myself in the first instance to the MSS collated by Bekker, and quoting the MSS of de Furia and Schneider only where Bekker's afford no help. Cesenas M has seldom been cited in the critical notes unless it appears to be the sole authority for the text adopted, but occasional reference is made to it in the commentary.

If the reading in the text is due to an early citation of Plato, or to an emendator, I mention the authority on which it rests. Considerably fewer emendations have been admitted than in my earlier edition, and in this as in other respects the text will be found to be conservative; but there are still some passages where all the MS and other authorities are unsatisfactory, and in these I have printed the emendations of others or my own, when they appear to me either highly probable or right.

In all cases where I have deserted both A and II in favour of a reading found in Ξ (or q), the readings of A, II and q (or Ξ) have also been recorded in the *apparatus criticus*; and when it has been necessary to desert not only A and II, but also Ξ and q , I have given the readings of each of these four MSS for the information of the student.

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The upshot of these rules is that unless the *apparatus criticus* states the contrary, the text of this edition follows Parisinus A, and that the value of the other MSS of Bekker, de Furia, and Schneider has been estimated by the assistance which they give whenever A is at fault. I have tried to give a full account¹ of the readings of the great Paris MS, which I collated in 1891, and afterwards examined again in order to settle the few discrepancies between the results of Professor Campbell's collation and my own. The scale of this edition has permitted me to give a tolerably complete record of the traces of double readings in A, so far at least as they point to variants affecting the sense or interpretation, and in such cases the rules by which the *apparatus criticus* is constructed are analogous to those already explained, as will appear from an inspection of the critical notes on 327A 3, 328 E 34, 330 E 33, 333 E 28 and elsewhere.

It may be convenient to subjoin a table of the MSS cited in the notes, together with the centuries to which they have been assigned, and the authors of the collations which I have used.

¹ I have however as a rule refrained from chronicling in the notes those cases in which I abandon the punctuation, accentuation, breathings, or spelling of A. Questions of orthography are most conveniently treated in a separate discussion, and something will be said on this subject in the Introduction. In the meantime I may be allowed to borrow from my edition of the text a statement of the rules which I have endeavoured to observe in matters orthographical. "As regards the spelling, A¹ preserves several traces of the true Attic orthography, such as *ἀποκτείνωμι* (for example in 360 c), *ὄς* and a few others. These I have sedulously preserved. In general I have silently abandoned the spelling of A wherever the evidence of Inscriptions appeared conclusive against it, and sometimes also (though rarely) on other grounds, as for

example in *φιλόνομος* versus *φιλόνομικος*. Otherwise, in doubtful cases, where no sure guidance comes from Inscriptions, such as the addition or omission of *ν* *ἐφέλεκυστικόν*, *εὐπαθία* versus *εὐπάθεια* and the like, I have invariably aimed at following the practice of the first hand in A. I have also deferred to Inscriptions so far as to exclude those grammatical forms which have conclusively been shewn to be unattic, such as *ἔσωσαν* (352 A et al.), *ψευδέσθωσαν* (381 E), *εὐρήσθαι* (for *ἠρήσθαι*), and a few others; but when there seems to be some room for doubt, the reading of A has been retained. In general, the cases where it has seemed necessary to abandon A on these and similar grounds are few and insignificant." The orthography of this edition will be found to be in practical agreement with that adopted by Schanz in his *Platonis opera*.

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MS		Century	Collator
Parisinus A	(Schneider's Par. A)	IX	Adam
Venetus II	(„ Ven. C)	XII	Castellani
„ E	(„ Ven. B)	XV	„
Monacensis q	(„ Mon. B)	XV	Schneider
Angelicus v	(„ Ang. B)	XVI	Bekker
Vaticanus O	(„ Vat. B)	XV	Bekker ¹
„ m ²	(„ Vat. H)	XIII or XIV	„
„ r	(„ Vat. M)	XV	„
Parisinus D ³	(„ Par. D)	XII or XIII	„
„ K	(„ Par. K)	XV	„
Vindobonensis Φ	(„ Vind. B)	?	Bekker and Schneider
Florentinus A	(Stallbaum's a)	XIV	de Furia
„ B ⁴	(„ b)	XIII ⁵	„
„ C	(„ c)	XIV ⁶	„
„ R	(„ x)	XV	„
„ T	(„ a)	XV	„
„ U	(„ β)	XIV	„
„ V	(„ γ)	XIII	„
Vindobonensis D ⁶		?	Schneider
„ E ⁷		?	„
„ F		XIV	„
Monacensis C ⁸		XV	„
Lobcovicianus		? XIV or earlier	„
Cesenas M		XII or XIII	Rostagno

I hope to say something on the relationship between these MSS in my introductory volume.

¹ I have also recollated this MS for Books I—III of the *Republic*.

² From Book II onwards. I owe my information as to the date of this and the following MS to a communication from Dr Mercati.

³ IV 429 C—442 D is missing.

⁴ Contains only I—II 358 E, followed by the rest of II in a later hand.

⁵ Flor. B is usually assigned to the twelfth, and Flor. C to the thirteenth, century. The dates here given are due to Dr Guido Biagi, who has been good enough to re-examine at my request these and the other Florentine MSS.

⁶ Contains only I—v.

⁷ II 379 B—III 399 B is missing.

⁸ Contains only VII and X (up to 604 C).