

Ralph Lerner, *Averroes on Plato's Republic. Translated, with an Introduction and Notes. Originally published in 1974. Agora paperback editions. Ithaca: Cornell University Press, 2005. Pp. 176. ISBN 0-8014-8975-X. \$16.95 (pb).*

Reviewed by Guillaume Dye (gdye@moes.fr)

W eek count: 1332 words

"The intention of this treatise is to abstract such scientific arguments attributable to Plato as are contained in the *Republic* by eliminating the dialectical arguments from it" (p. 3). So writes Averroes at the beginning of his *Epitome of Plato's Republic*.

What has come down to us is a Hebrew translation of the Arabic, due to Samuel ben Judah of Marseilles, in the early fifteenth century. The Arabic original is lost, whereas the Hebrew translation is preserved in eight manuscripts of varying quality and completeness. Edwin Rosenfield edited the Hebrew text in 1956, with an English translation; [1](#) the present book, which is a reprint, without modification, of the 1974 edition, contains only an annotated English translation, with introduction, notes, and some appendices. Lerner sometimes departs from Rosenfield's edition (he based his translation on an older manuscript), but the texts are rather close (the main differences and textual problems are listed pp. 159-162).

Faced with such a book, a classicist might wonder what benefit he could gain from it: how could this book contribute to our knowledge of Plato's views? Judging from some reactions to the first edition, half a century ago, of Adorno's *Dispersation of Plato's Laws*, [2](#) one may think that many will definitely answer in the negative. Since making a detailed presentation of the contents of *Averroes' Epitome* would be outside the scope of a review of reasonable length, it seems that the reviewer has two main tasks: one is to give a short but accurate presentation of the present book, while assessing its worth; the other is to give good reasons for classicists to take a look at it. I will briefly answer these two questions, which are of course linked.

Lerner's work is excellent. Judging from an Arabic retroversion of the Hebrew text, [3](#) his translation is faithful and as clear as possible, given the density of the text. Lerner provides judicious references, and his notes are reasonable in number. The comparison with the *Republic* is made easy: when Averroes follows Plato's text closely, the reference is indicated in margins. The introduction (pp. xiii-xviii) is full of good sense; it is true that Lerner owes much to Straussian hermeneutics, but there is a great deal in the introduction that a reasonable non-Straussian should not contest. The gliding from "He (Plato) says" to "we say" and back again, for example, should be taken seriously, and Lerner is right to stress this point (p. xvi). Nobody can dispute that Averroes at times speaks in his own name, and he often attempts to relate Plato's analyses and examples to aspects of Islamic history, past and present. [4](#)

When Averroes does not step back from the contents of the *Republic* to expound his own views, he sometimes repeats what Plato says, and sometimes he explains what Plato says, or he paraphrases what Plato makes clear. [5](#) However, he may also express his reservations more and less discreetly (for example p. 13, where Plato's idea that the Greeks are the people most disposed to receive wisdom is deemed doubtful) and goes over insouciantly significant parts of the *Republic*, sometimes implicitly, sometimes deliberately, as for the whole of Books I and X (so one wonders why Averroes occasionally departs from Plato's text are sketched below).

This *Epitome of the Republic* is part of a larger project, a series of commentaries, of various lengths, on Aristotle's works. The patent paraphrase is thus a nice example of Averroes' way of doing philosophy in commentary form. But Averroes was confronted with a serious problem about the political art: "The first part of this art [the political art] is in Aristotle's book known as the *Nicomachean* and the second in his book known as the *Politics* [sic] and also in this book of Plato's that we intend to explain since Aristotle's book on governance has not yet fallen into our hands" (p. 4). [6](#) For Averroes, writing a commentary on Plato's *Republic* is a second best. His original project required a commentary on Aristotle's *Politics*, but since this book is unavailable, he turns to Aristotle's master. Therefore, once he has treated, in a general manner, "the habits and voluntary actions and conduct" in his commentary on the *Nicomachean Ethics*, he considers now, following Plato's *Republic*, "how these habits are established in the souls, which habit is ordered to what other habit so that the resulting action from the intended habit may become as perfect as can be, and which habit hinders which other habit" (p. 4).

As an orthodox Aristotelian (and we should remember that, contrary to Aristotle, Plato was not particularly esteemed in the philosophical circles of Andalusia [7](#)), Averroes could have been disturbed by some of the teachings of the *Republic* -- as is well known, Aristotle disagreed with Plato, for example concerning education and the community of women and the guardians. One could have found it likely that Averroes would display the same kinds of reservations as the Platonist. As a rule, it is true that what in Plato's thought is not reducible to Aristotle is not of interest for Averroes (that is enough to explain his silence on Book X). In other words, what is demonstrable from an Aristotelian point of view is examined, what is not is, in the best cases, summed up, and in the worst, omitted. But there are some surprises, and not small ones. Some of Averroes' reactions are striking: to get back to the examples cited above, he unflinchingly accepts Plato's proposals regarding communism and the community of women (pp. 61 ff).

To the eyes of a modern reader, some aspects of the book are rather unpleasant. See Averroes' remarks about courage and war, which go far beyond Plato, and display an irritatingly bellicose flavour (p. 12); but there are quite pleasant, and manifest more insight, for example about women. Commenting upon Plato's idea that women can be competent for guardianship and that it is the treatment they receive in

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