Ηθικά και πολιτικά κείμενα κατά την εποχή του νεοελληνικού διαφωτισμού: παράδοση και ανανέωση

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During the seventeenth and eighteenth centuries—the formative period for modern moral philosophy—the topic of virtues and vices, and their relation to the good life, was extensively discussed by moral philosophers who set out virtue-centred and act-centred views, teaching either a morality of virtue or a morality of duty.\textsuperscript{1} The Scottish common-sense philosopher Thomas Reid reminds us of the opposition between ‘virtue-ethics’ and ‘Christian ethics’ when he characteristically says that:

Morals have been methodised in different ways... The Ancients commonly arranged them under the four cardinal virtues of prudence, temperance, fortitude, and justice. Christian writers, I think more properly, under the three heads of the duty we owe to God, to ourselves, and to our neighbour.\textsuperscript{2}

Reid believed that Christianity teaches a morality of duty, not of virtue, and it understands duty in terms of acts comlying with law; on the other hand the commonest position in the seventeenth and eighteenth centuries was that virtue is secondary to laws or rules. Nevertheless recent moral philosophy has seen a revival of interest in the concept of virtue, the role of which was central in the moral theories of the classical and modern moral traditions. In this paper, I will attempt to illustrate the ways by which the classical tradition of virtue-centred ethics, mixed with ‘Christian ethics’, was elaborated on modern Greek moral and political thought. Focusing on moral\textsuperscript{3} and political texts,\textsuperscript{4} translated into or written in Greek language, I will demonstrate that the aim of Greek intellectuals in the Neohellenic Enlightenment was to educate students into virtue by teaching them the role of virtue in the good life and by showing the importance of some general rules and principles, as well as of rights and duties. In this paper I also intend to examine the role of translation in the communication of ideas and the cultivation of men, dealing particularly with problems related to ethics and politics. As manuscript culture, developed in Middle Ages and until the end of the
sixteenth century, translations or interpretations, manuscripted or printed, proved to be in the following centuries an effective vehicle for the continuation of traditional philosophical schools and procedures and for the expression and dissemination of new ideas and their infusion into modern Greek thought. For that reason, I analyse, finally, the effects produced by philosophical and other writings upon some audiences living in particular social and historical settings, namely in Southeastern Europe and in the other European territories where the Greeks were living, after the fall of Constantinople (1453), in a wide geographical area, in captivity or expatriated in the Diaspora.

It is impossible to understand modern Greek 'virtue-ethics' without some prior understanding of the history of philosophy and the study of Aristotle in modern Greece. The two last centuries of Byzantium left a living tradition of studying the works of Aristotle, a tradition which continued after the fall of Constantinople either in Western Europe, where the Greek scholars found refuge, or in the enslaved Greek East. All these Greek scholars studied, taught and commented on the Aristotelian works using mostly Ancient and Byzantine commentators or made editions of his own works. At the beginning of the seventeenth century a new way of studying the Aristotelian works was introduced by Theophilos Korydalaes who brought in the Greek East the neo-ari-stotelianism spread out in Padova by the teaching of Cesare Cremonini. Korydalaes and other Greek scholars such as N. Koursoulas, G. Vlachos, I. Karafyllis, M. Syrigos, S. Kyminitis, Ioannikios Markouzas, G. Soudouris, G. Koressios and A. Mavrokordatos made a new start at revitalising Aristotle's pre-eminence in education and learning by interpreting and commenting his own texts or by using his theories in fields such as grammar, rhetoric and poetics as well as logic, physics, metaphysics and ethics. Their textbooks were used until the end of the eighteenth century and enjoyed an astonishing popularity in the Greek East, although at the turn of the century the Aristotelian reputation "in physics, manners and characters" was challenged by the Greek scholars, while some of them continued to use his Poetics in their literary theories until 1880.

The so-called Neohellenic Enlightenment (c.1750-1821), a movement of teachers, preachers, aristocrats, merchants and men of letters, who were key players in changing the attitudes of a wide audience by a diversity of intellectual discussion, as well as the early Enlightenment period, which starts at the beginning of the eighteenth century, were centred on the nation's respect for its own educational values and traditions. Greek scholars recognised the authority of certain texts of the ancient philosophical traditions. Aristotle was fundamental to the school
curriculum and so remained until the middle of the century. His moral writings were much respected and used extensively for linguistic and pedagogical purposes. Stoic views on virtue were also discussed by the Greek scholars, especially toward the end of the century, and were infused into modern Greek culture through editions or translations in vernacular Greek. Actually moral and political concerns led the Greek scholars to a Christianised Stoicism. Adamantios Korais is a study case for illustrating the Greek interest both in Aristotelian and Stoic ‘virtue-ethics’, as his own editions of Aristotelian and Stoic works prove. Virtue, the pursuit of happiness, and the tranquillity of the Stoic sage as well as his role in society were also widely discussed by the Greek scholars. There were, in addition, other authoritative texts, mostly Byzantine, known as ‘specula principium’ (Fürstenspiegel, Mirrors of Princes), with a moral and political orientation, linking antiquity with the Byzantine cultural tradition. These were ancient Greek and Byzantine texts associated with ethical and political instruction, like the speeches of Isocrates, of Synesius, of Theophylactus of Bulgaria or of Agapitos Dia­konos, translated into common Greek for a wider circulation. At the same time European moral and political ideas were infused into the Greek cultural tradition and a virtue-centred morality was shaped in which “virtue-ethics” and Christian ethics were integrated. Translations such as the Theatrurn Politicum of Ambrosio Marliano, the Education of the Prince of the French libertine La Mothe le Vayer or La filosofia morale derivata dall’alto fonte del grande Aristotele of Emanuele Tesauro, some still in manuscripts, express the intellectuals’ interest in moulding virtuous people and princes who would contribute to the common good.

Seventeenth and eighteenth century ‘virtue-ethics’ were directly connected to Aristotelian moral and political philosophy that has been transmitted through Byzantine learning. The Byzantine commentators of the Aristotelian moral texts have focused quite extensively on the question of virtue in monographs as well as in Nicomachean Ethics commentaries. Their teaching preferences included the pseudo-Aristotelian treatise On Virtues and Vices, which was in fact used as a Greek language textbook as well as a moral textbook of educational value, until the end of seventeenth century. This can be derived from the unpublished seventeenth century ‘exegesis’ written by Sevastos Kyminetes of Trapezounta (1632-1702), a scholar of long educational activity in three centres of Hellenism: Constantinople, Trapezounta and Bucharest. Kyminetes, expressing the spirit of a ‘virtue-ethics’ morality, which combines Ancient tradition with Christian, held that morality is tied to salvation and tranquillity of soul and ends his exegesis of On Virtues and Vices by advising the reader to be “prudent and reasonable, just, brave,
wise and to make himself, when in proximity to wise and prudent men, dear, alluring and praiseworthy”. The problem of the distinction of virtues and vices is discussed in this work in the context of the passions and the pleasures of the soul, while eudaimonia is considered “to be not in the external goods, and useful and pleasurable..., but in the modest goods which belong to the virtues of the soul; the special human goods being the maximum perfection of the rational faith and the miraculous association of the divine”. He also points out that the proper means of achieving and maintaining a good life is through morals.

Kyminetes’ exegesis is dedicated to the Prince of Romania, Constantine Bassarava, and is associated with the educational renaissance of the Danubian Principalities and the productive Greek presence into them. Kyminetes had interpreted extensively Aristotle’s ethical works, but his exegesis and other commentaries remain unpublished. Also unpublished remains his commentary on the Nicomachean Ethics as well as his exegeses of the ‘Mirrors of Princes’ which were actually texts of practical rhetoric that were advice to the Prince for a virtuous life and a fair leadership.

The introduction of “Aristoteles latinus” was also realised with the unpublished translation of Emanuele Tesauro’s book entitled La filosofia morale derivata dall’alto fonte del grande Aristotele Stagirita by Demetrios Notaras of Peloponnessos, pupil of Kyminetes and nephew of Patriarch of Jerusalem Chrysanthos Notaras who, in the same way as his uncle Dossitheos, has influenced the intellectual life and the Church of Romania.

All these moral and political texts suggest ways which anyone and everyone can use to become virtuous; they aim at educating and suggesting ways in order to lead the happy life, to be eudaimon. In their discussions—that bear recognisable traces of the Aristotelian tradition—friendship, religious faith, reason and emotions play a significant role for the good life.

At the middle of the eighteenth century the Enlightenment’s values and ideas were also introduced through translations of moral and political texts. From the literature translated I will discuss in this paper the cases of the Italian enlighteners Lodovico Antonio Muratori (1672-1750) and Francesco Soave (1743-1816). Muratori’s Filosofia Morale was translated by Iossipos Moissiodax (c. 1730-1800) who became familiar with it during his stay in Padova where he studied at a time of reform of the administrative practices and educational curriculum of its University. I ossipos Moissiodax, a main figure of the Neohellenic Enlightenment, who proclaimed the value of ‘healthy’ philosophy, in the sense of ‘sound’ philosophising, by which he meant free inquiry and the rejection of prejudice and superstition, also attempted to support belief by
reference to authority. He himself was a believer, respecting religion, but also insisted on the autonomy vis a vis theology. He condemned the Church for favouring Aristotelianism and declared that the Europe of his day surpassed ancient Greece.

Moissiodax, who considered ethics to be the most important branch of philosophy and part of ‘sound’ philosophy, chose Muratori’s ethics because it dealt with “the well meant man’s interest who strives first of all for self-preservation, happiness and avoidance of sorrow”. Also, because —according to his opinion— Muratori’s ethics was simple and well-written and, mostly, because he was writing not as a theologian but as a philosopher.19

As we can see, the interest of the Greek scholars is directed in that period towards moral philosophy in the sense given to it by Enlightenment that recognised man’s right to earthly happiness.20 Nevertheless, Muratori’s Filosofia Morale also takes into account that people are sensitive to the goods and ills to which they are exposed in particular situations, and proposes, at the same time, an act-centred morality which will render people rational and reasonable.21 Thinking of moral philosophy as “the science of ethos and the study of human moral acts”, as “the science of moral and rational acting”,22 he considers its teaching necessary in order to educate the youth to be “wise, prudent and happy” and to learn “the meaning of emotion (pathos) and appetite, virtue and vice”.23 Expressing the spirit of both an act-centred and virtue-centred morality, he argues that “one should solely choose the way of virtue” and he points out that man’s knowledge is based to the acquisition of virtues, vices, emotions and duties that he should preserve in order “to discipline himself prudently, to participate in government with others praiseworthy” and “to perform his duty to God, to himself and to others”.24

Muratori defines virtue, following Aristotle, as “practical exes of the good”25 and distinguishes between virtues and vices according to the Aristotelian conception of virtue as a mean; he also defines the four cardinal Aristotelian virtues of prudence, justice, wisdom and courage; he finally distinguishes between duties or ‘orders’ towards God, his fellow men, the state and himself on the basis of the four cardinal virtues. According to Muratori, if our duty towards God is love and obedience, our duty towards other men is love and justice, while mediocrity and courage are duties towards ourselves. Justice in particular is considered to be the “connecting bond of human polity” and is necessary in every community. It is worth noticing Muratori’s special mention to Aristotle’s definition of the Sovereign, according to which “Sovereign is he who rules not in favour of his own personal interest,
but he who puts forward the interest of his subjects first. This is what
distinguishes him from the tyrant who does completely the opposite”. It
is also worth mentioning the inclusion of “political love” as well as of
friendship, libertinage and gratitude among the duties we awe to our
fellow men. Muratori distinguishes the Christian love which is a
metaphysical virtue, from the political which is defined as a necessity
derived from the social and political nature of men and deals extensively
with prudence, a virtue that is considered by him as “the teacher and
the queen of all virtues”.

I should mention here that Muratori’s translation was very popular among the Greeks as well as among the
inhabitants of the other Balkan countries where the Greek translations of philosophical, scientific and literary works of the European En­
lightenment contributed to their cultural and political renaissance. On the
other hand, I would like to point out that Moissiodax —apart from being
Muratori’s translator— also had a real concern to reform the Greek
education and had contributed to the ‘enlightening of his compatriots by
writing a book On Education, influenced by Locke’s ideas. He had also
paraphrased Isocrates’ Discourse to Nicocles, for political and educational
purposes, that was published under the title A Version of the Discourse to
Nikokles on The Sovereignty or Political Chapters (Venice, 1779). Aiming at
advancing a more liberal educational system, Moissiodax made the above
mentioned ‘paraphrasis’ willing mostly to point out the role of virtues
within society and the significance of an enlightened political system.

In more or less the same way Francesco Soave’s ethics was
incorporated into Greek culture with a translation of his four volume
work entitled Istituzioni di logica, metafisica ed etica. His works were
widely accepted among the Greeks and his philosophical, linguistic and
pedagogical ideas were infused into South-Eastern Europe through the
Greek translations. G. Konstantas, a progressive teacher and an im­
portant man of letters translated Soave’s four volume work, a translation
published in Venice in 1804. The criteria for the selection were as stated
by the Greek translator Soave’s eclectic writing and his friendly treatment
of religion.

Arguing for the significant role emotions and imagination
play in the moulding of human personality, Soave combines the
Aristotelian and Christian accounts of moral agency and advises the
youth to be “prudent, moderate and pious”. He also thinks that
“eudaimonia is based on the simplicity and innocence of the soul as well
as on its tranquillity”. In fact, he actually identifies eudaimonia with
self knowledge”. The Italian philosopher following the common practice
of many eighteenth century philosophers was combining a virtue-centred
morality within a Christian doctrine of duties. Distinguishing virtues and
vices, he pointed out a moral doctrine according to which the moral
agent “has to be prudent, benevolent and piteous” towards himself, others and God.30

With translations like the ones mentioned above the European dimension of the Greek cultural tradition became more apparent during the period under consideration. The relationship between Greek culture and contemporary cultural events elsewhere in Europe is also reflected in other selected European texts which were translated into the modern Greek language, and by which the moral and political ideas of many figures such as Montesquieu, Locke, Voltaire, Réal, Rousseau, Herder, Muratori, Soave, Beccaria etc. were spread out not only in the Greek territories but also in the main cities of Central and Eastern Europe where the Greek Diaspora flourished. Though the Greek intellectuals continued to be interested in a virtue-centred ethics, they were particularly interested in an act-centred morality. The doctrine of human and civil rights, that forms the spiritual centre at which all the various tendencies toward a moral renewal and a political and social reform meet, became at that time their main concern, as well as concepts as law, nature, state and society —although virtue was not neglected but still much discussed— and many as well as liberty which became a key concept in modern Greek thinking.

In this discussion I have attempted to bring together the views and interests of seventeenth and eighteenth century men of letters on morality which became efficacious via the discernment of the emotions and the distinction of virtues and vices and that of the duties and rights. These scholars were teachers rather than original thinkers who inherited their main concerns on virtue from ancient philosophy —especially through Aristotle— and from some important Enlightenment thinkers. Their concern was to offer a sound and liberal education and “an archetype of perfection”, according to Adam Smith’s saying, in promoting Ancient and Enlightenment values. I hope that I have successfully illustrated the importance of all these figures to the study of Greek intellectual history as it were for both the individuals and the communities they inhabited in making apparent the necessity of virtue in the moulding of society. It is not odd to say that during the early Enlightenment and the Enlightenment period the nation’s enlightening and its social and political awakening has taken place in a variety of moral and political contexts assimilating in an eclectic way different tendancies and philosophical theories.31
Notes


12 See A. Glycofrydi-Leontsini, “The On Virtues and Vices Exegesis of Sevastos Kyminetes and Neo-Hellenic...

13 See Library of the Romanian Academy, BAR, 615, f. 65.

14 Cf. Papadopoulos-Kerameas, in the series Hurmuzaki, Documente, XIII, p. 130, and code 19 Frontisteriou Trapezountos, f. 135; see now the Karanasis book mentioned in note 12.

15 Cf. D. Emanuele Tesauro, patritio Torinese, La filosofia morale derivata dall’alto fonte del grande Aristotele Stagirita, in Macerata, 1675. In relation to this book’s manuscripted Greek translation, see Library of the Romanian Academy, BAR, 59 (422).


17 L.A. Muratori, La filosofia morale esposta e proposta ai giovani, Verona 1735. See also La filosofia morale esposta e proposta ai giovani da Lodovico Antonio Muratori, Bibliotecario del Serenissimo Signor Duca di Modena, Napoli, MDCCCLIV.


19 Cf. Hēsikê filosofía, metafrraseîsa ek tou italikou iδiωmatos, parâ Iωσήπou Ierodaiakôn ou tou Moisioðakos, Enevta, 2 vols, 1761-1762; see vol. 1, introduction of the translator, pp. 84, 239, and vol. 2, pp. 15, 74, 241 ff.


22 Ibid., p. 13.

23 Ibid., p. 15.

24 Ibid., p. 5.

25 Ibid., p. 120.

26 Ibid., pp. 204-205.


29 Ibid., t.IV, Introduction, pp. 7-12.

30 Ibid., passim.

Αθανασία Γλυκοφρύδη-Λεόντσινη: Ηθικά και πολιτικά κείμενα κατά την εποχή του Νεοελληνικού Διαφωτισμού: Παράδοση και Ανανέωση

Στη μελέτη αυτή διερευνάται την αρετολογική και καθηκοντολογική ηθική του Νεοελληνικού Διαφωτισμού και τη σύνδεσή της με την πολιτική μέσα από κείμενα ηθικά και πολιτικά που αποδεικνύουν τις σχέσεις των Ελλήνων λογίων με την αρχαία ελληνική φιλοσοφική παράδοση και με τη δυτικοευρωπαϊκή, αντιστοίχως. Στις αρχές του 17ου αιώνα ο Θεόφιλος Κορυδαλέας, ο σημαντικότερος Νεοέλληνας φιλόσοφος, διδάχθηκε στο Πανεπιστήμιο της Πάδοβας από τον Cesare Cremonini—κυριαρχίστηκε στη φιλοσοφική παιδεία της ελληνικής Ανατολής και τα έργα του Αριστοτέλη, και όχι πλέον ή μόνον τα υπομνήματα των μεταγενέστερων του σχολιαστών και παραφραστών, σηματοδοτούν πλέον τη διδασκαλία των φιλοσοφικών μαθητών, κυρίως της λογικής, της ρητορικής και ποιητικής αλλά και της ηθικής, της φυσικής και της μεταφυσικής. Ερμηνευτικά υπομνήματα και «εξηγήσεις» των αριστοτελικών έργων, αλλά και βυζαντινών κειμένων της πρακτικής ρητορικής, των γνωστών «κατόπτρων ηγεμόνων», γράφονται για τις ανάγκες της διδασκαλίας και χρησιμοποιούνται σε όλο τον 17ο και 18ο αιώνα. Η αριστοτελική ηθική υπήρξε η πλέον σταθερή φιλοσοφική παράδοση, που κυριαρχούσε στη μεταβυζαντινή διδακτική πρακτική όπως είναι φανερό από την Περί αρετών και κακιών εξήγηση του Σεβαστού Κυμινήτη αλλά και από τα σχόλια αυτού στα Ηθικά Νικομάχεια. Παράλληλα, διαπιστώνεται η επίδραση της στωικής ηθικής, η οποία διδάχθηκε και διδάσκεται στις Σχολές και τις Ακαδημίες του ελληνικού χώρου και της νοτιοανατολικής Ευρώπης. Ο εκλατινισμός Αριστοτέλης προσελκύει επίσης την προσοχή των Ελλήνων λογίων του 17ου αιώνα, όπως η μετάφραση του έργου του Conte Emanuele Tesauro La filosofia morale derivata dall’alto fonte del grande Aristotele, μετάφραση που φανερώνει το ενδιαφέρον τους για την αριστοτελική ηθική, και τη διάκριση των αρετών και κακιών και τη διατύπωση συνόλου καθηκόντων προς τον θεό, τον εαυτό και τους άλλους ανθρώπους. Κατά την περίοδο του Νεοελληνικού Διαφωτισμού παρατηρείται επίσης παρακάτω: Η καθηκοντολογική ηθική ανευρίσκεται παράλληλα και σε πρωτότυπα έργα των Ελλήνων στοχαστών. Όλες αυτές οι κοινωνικές ιδέες διαδίδονται στο ευρύτερο κοινό της νοτιοανατολικής Ευρώπης μέσω της "εξήγησης", μορφής

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απλουστευτικής ερμηνείας του αρχαίου κειμένου, ή των σχολιασμένων αρχαίων κειμένων ή και μέσω των παραφράσεων και μεταφράσεων έργων δυτικοευρωπαϊκών. Ιδιαίτερα η μετάφραση αναδεικνύεται δίσυλος επικοινωνίας και μετάδοσης των νέων ιδεών. Πολιτική και ηθική συνδέονται, για να καταστήσουν φανερή την αναγκαιότητα των αρετών για τη διάπλαση του ανθρώπινου χαρακτήρα και για την πρόοδο της κοινωνίας, καθώς και την αξία της κανονιστικής ηθικής τόσο για την επίγεια ευτυχία όσο και για τη μακαριότητα της ψυχής.