

A Brief Presentation of Modern Greek Philosophy

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Modern Greek Philosophy is very little known outside Greece and this is due to the fact that the Greek nation was enslaved by the Ottoman Empire for more than four centuries, while at the same time the other European countries developed the so-called Western European Civilization, which was essentially the Graeco-Roman culture. The second cause was the religious, social and political differences between the western Europe on the one hand and the Byzantine Empire (essentially Greek in character) on the other and the hostility of the West towards the Byzantine Empire.

Plēthon was the last representative of the Byzantine philosophy, which conventionally ends with the end of the Byzantine Empire (1453 A.D.). However, he feels as Modern Greek and his teaching is centered on Plato and not Aristotle; the latter was the center of modern Greek thought.

The first important philosophical movement was the confrontation between the pro-Aristotelians and the pro-Platonists. Plēthon was the first to talk to the westerners in Italy about Plato, who until then was unknown to the West and Italy (Aristotle was only indirectly known to them, through the Arab culture and their translations). He talked about the differences between Aristotle and Plato (the god-creator, the nature of the soul, virtue, goodness, etc.). Plēthon's lecture was published and his criticism of Aristotle, whose doctrines were for centuries accepted as truths, evoked a controversy over Plato and Aristotle, of which the main disputers were Plēthon and Scholarios, who after the capture of Constantinople became the first Patriarch with the name Gennadios. This controversy was in essence connected with a political issue, the visible end of the Byzantine Empire, which by then was Greek in character, and the issue of returning to ancient Greek religious practises which was viewed as a solution to the expansion of the Turks. However, the Greeks of the West were interested not so much in the political issues but they had a real interest about the ancient Greek culture, which led them to discuss problems of the Platonic or the Aristotelic philosophy or the problem of essence (*ousia*).

The controversy ended in the West (Italy) with the "victory" of the pro-Platonists. On the contrary, the pro-Aristotelians won completely in the East (Greece), where the Patriarch Gennadios had burned Plēthon's *Laws*. The reason was the clergy's fear that Platonism could bring back to Greece polytheism.

In 1613 a Greek named Theophilos Korydaleas (1574–1646) returned home from his philosophical studies in Italy. His studies were centered on Aristotelism, which by now became the characteristic of the Greek Nation enslaved to the Turks. The predecessors of Korydaleas at the Higher Educational Institutions limited their teaching to Aristotle's *Logic* and *Rhetoric*. Korydaleas introduced a new approach to the Aristotelian studies, the one which he was taught in Italy by a famous neo-Aristotelian, Cesare Cremonini. Now instead of the often over-simplified scholia and paraphrases, the texts of

Aristotle's works are introduced to the schools as the basis for teaching philosophy and now expand further than *Logic* and *Rhetoric*, to *Physics* and *Metaphysics*. In his work about the value and the usefulness of the physical science, he argues that: natural science is useful, for it leads to perfect human happiness and is connected with the theory of the beings. Agriculture, horticulture, medicine, astronomy, music are useful, because they give the possibility to man to know himself, to improve living-conditions, lead to divine acts, self-perfection and make people more useful to the society they live in.

The most prominent Aristotelian philosophers, Korydaleas, Koursoulas and Vlachos, wrote commentaries for school purposes on the *Soul*, on *Physical hearing* (*physike akroasis*), on *Becoming and Destruction* (*genesis kai phthora*), on *Heaven, Metaphysics, Meteorology*, and *Logic*. The whole philosophical movement was named after its founder, Korydalismos. Later the Greek Orthodox Church decided to impose Korydaleas' commentaries as the only teaching material of philosophy to all the higher institutions of the Greek nation.

In the 18th century (ca 1730) Aristotelism seemed to have no future in Greece, where a new rich class which gradually replaced the older aristocracy was created. Finally, a confrontation with the Korydalismos broke out which started off by the political leaders of Konstantinopolis, Alexandros and Nikolaos Mavrokordatos, who were the first to doubt the authenticity of Aristotle.

In his work „*Philotheou parerga*“ (1800) Nikolaos Mavrokordatos mentions his careful reading of Plato (*Phaedon, Republic, Laws*), Aristotle (*Ethics, Rhetoric, Politics*), Demosthenes, Cicero, Homer, Pindar, Herodotus, Thucydides, Euripides, Xenophon, Diogenes Laertios, Cornelius Nepos, Plutarch, but also Francis Bacon. It is noteworthy that talking about Socrates' last hours and his death he compares it with the martyrdom of many christians, whose letters seem to move him much more than Socrates' death. And talking about Aristotle, he mentions with admiration and praise the modern philosophers, adding that were Aristotle alive, he would certainly admit their superiority and would gladly like to be their pupil. It is also interesting his note that both Arabs and Ottmans had written many worthy books more than the maxims written by Greek authors, like Prutarch. However, his admiration for the modern philosophy is obvious when he talks about Francis Bacon, whom he call 'sophos' (wise) and whose sagacity, wisdom, depth, judgement, broadness of mind, erudition, accuracy, and distinction he admires.

Korydalismos suffered the first defeats by the new philosophers and was later disrespected by the most prominent representatives of the modern Greek Enlightenment, who viewed it as the impediment of any progress.

The negative view prevailed and led to the disregard and later to the complete „darkness“ about Korydalismos. However, this movement was important. Korydaleas did not subordinate the philosophical research to the Christian faith.

The first and most vigorous doubt of Aristotle's authority was made by Nikolaos Mavrokordatos, as we have already noted. Yet Aristotle was held by those responsible for the education of the enslaved Greek nation as the only philosopher. Moreover, Mavro-

kordatos challenged Aristotle's physic and moral philosophy only, leaving it to be valid in matters of logic and metaphysics. And although he praises the neoterists for finding new truths about nature, he has some reservations regarding the methods of approaching nature and human being.

The Mavrokordatoi are representatives of the aristocracy of the rich and express the spirit of the most progressive part of the Greek nation and its good relations with the Ottoman Empire. But the Church, guardian of the Christian Orthodoxy, kept the doors of communication with the West closed, because of the fear of introducing new, dangerous ideas for the nation. On the other hand the Mavrokordatoi were higher administrators of the Ottoman Empire, ruled the Balkan country of Moldovlachia and thus they broadened their philosophical interests beyond physics and the moral works of Aristotle. Nikolaos turned his interest to Plato's dialogues, stressing their educational value. Their interest about moral philosophy was great; they came to study the principles of the School of Natural Justice and to examine specific problems of political philosophy. In Alexandros Mavrokordatos' *Phrontismata* and Nikolaos' *Book about Duties* they investigated meticulously problems of exercising power. In the latter work Nikolaos, combining Christian beliefs and philosophical thinking, states that the highest virtue is the perfect life, which is associated both with oneself and one's life, within a family and with others, the society and the the state. Moral Philosophy deals with the human will, which is governed by reason; passions are prickings of the will. Duties are „reasonable“ human actions referring to the divine, to oneself and to other human beings, agreeing with the divine law and appropriate to the doer's state. The first and most impotrant duty is to love and glorify god. It is interesting to note that Nikolaos Mavrokordatos' views are drawn not only from the Stoics, but also from Christian practice and belief. Most significant is the research for the truth. Its knowledge completes human happiness; everything true, simple, sincere is familiar with human nature. Next to that is the tendency for rule and the strength of reason. Good is born from four causes;

- a) from the research for the truth, the knowledge, the sagacity and prudence;
- b) from the guard of human society and the credibility in exchanges;
- c) from the genius and magnanimity and bravery;
- d) from the harmony and good order and modesty.

Although the Oecoumenic Patriarch reacted strongly to these ideas and those teaching them, the Greek intellectuals continued to be acquainted with the modern philosophy and the western scientific thought. In the island of Kefallonia, one of the Jonian islands, the first school where both the Aristotelian and the modern philosophy was taught was established; alongwith a systematic study of ethical problems of human being was carried out. Its founder, Vikentios Damodos, wrote a *Synopsis of Moral Philosophy* and also a *Concise Idea of Logic According to the Method of the Modern*. In the *Synopsis* he talks about moral philosophy and virtues in Aristotelian terms (justice, bravery, prudence). In his *Syntagmation of metaphysics* he discusses the nature of human soul drawing arguments

even from the Christian belief; „*nous*“ (intelligence) and „*thelēsis*“ (will) are the two powers of the soul. It is interesting that he states, the one next to the other, the two opposing views about „*nous*“, Aristotle's and Descartes'. But even more remarkable is his attitude; „From these two views at present I do agree neither with the one nor with the other; however, I make clear to you the arguments of the Cartesians against the Peripatetics“.

Western philosophical ideas were more and more influencing Greek intellectuals. A small witness of this is the debate about the emptiness of fire between 1740 and 1748.

At the same time a man of incomparable knowledge and of impressive teaching abilities, Evgenios Voulgaris, has followed a new approach, the eclecticism, that is: he draws from all nations and from all times philosophical principles and ideas and enriches with these his lectures in Ioannina, Athos, Constantinopolis. Thus for the first time the names of modern western philosophers, Bacon, Descartes, Locke, Leibniz, etc. are mentioned. His *Logic* is representative of his eclecticism; the first four chapters are a compromise of the traditional and the modern thought.

However, soon the method of eclecticism was replaced by Moisioudax (1780) with a „safe guide“ (*aplanēs hodēgos*), the „true philosophy“ which is defined as a „total theory, searching the nature of things in regard to the end, in such a way so that it conserves and constitutes the real happiness, which human beings can enjoy on earth“. Thus the Greek spirit and thought is open to every positive element of western European philosophy and even more wants to get acquainted with the whole western European thought. This is the end of a long process which started 100 years before with Alexandros Mavrokordatos and continued through his son Nikolaos, the introduction of western philosophical theories and scientific knowledge by Damodos, and Voulgaris' eclecticism. In this period, Newton's three out of four principles and Voltaire's works were translated into Greek by Nikephoros Theotokis and Voulgaris for the first time.

The „true guide“ of western Europe was viewed by the Greek philosophers as a means for achieving the true happiness for the Greek nation which was still enslaved. Thus, after 1780 we witness a huge effort for transporting into Greece the spiritual and scientific achievements of western Europe, a movement known as the Greek Enlightenment. The main representatives of this movements were Moisioudax, Psalidas, Koraes, etc.

Moisioudax in his *Apology*, addressed to the notables of Iasion, not only gave a definition and a concise presentation of the first five parts of true philosophy, but also proceeded to refutation of the principles of Aristotle's physics, the enumeration of the achievements of the moderns and the presentation of the tragic situation of the nation's education. In his *Apology* (1780) he says that true philosophy leads to human happiness; it hates tyrants; it searches for the Truth; it is temperate and sincere; it likes to be clear. Its five branches are: ethics, metaphysics, physics, mathematics, logic and criticism. Ethics is most important for human happiness. It reveals that all human actions concerning one's personal happiness spring from five innate „*orexeis*“ (desires): love of life (*philozoia*), love of not being in destitution (*philanendeia*), love of one's clan (*philogeneia*)

, love of happiness (*phileudaimonia*) and love of honour (*philotimia*). The distortion of the five „*orexeis*“ leads to several negative human attitudes.

Ethics reveal to human beings two basic duties: first, that they owe everything to god, whom they must worship and love and obey; second, that they always owe to the other people, that they must not fight to overturn the happiness of other people in order to achieve their own; on the contrary they have an obligation to help the others to achieve their own happiness, for they are not alone on this earth. If they are politicians, they are obliged to rule with justice, to protect the innocent, to educate those with bad manners, to provide for the happiness of his citizens.

Metaphysics is divided into ontology, cosmology, pneumatology and theology. It is noteworthy that Moisiodax rejects the traditional, Aristotelian, logic, which he regards useless; instead his logic is the logic of the modern western philosophy.

Psalidas, following Pamplekis' historical dimension of religious customs and beliefs and Katarzis' plans for an education of children, re-examined the problem of true happiness reshaping the relevant views of his predecessors and bringing back into discussion the problem of inherent ideas.

However, the first co-ordinating center of a whole program was formed in Paris in the beginning of the 19th century around a Greek with international prestige and broad wisdom, Adamantios Koraes. He and his followers co-ordinated the efforts for the renaissance of Greek culture. This was the period just before the Greek revolution for independence (1921), at the time when a clandestine organization was spread throughout the Greek world preparing the enslaved nation for the holy war for freedom and independence. One of Koraes' followers, Neophytos Vamvas, published the *Elements of philosophical Ethics* (1818) and the *Constitution of Philosophy* (1818-1820), with which he made known to the Greek nation Kant's most important chapters of critical philosophy, combining empirical psychology with logic and grammar, physics with esthetics and practical philosophy with education. In the *Elements of Philosophical Ethics* Vamvas talks about human society, the various kinds of government (monarchy, aristocracy, democracy, tyranny) and the reason of their existence, which is defined as being the common good. Distinguishing two basic human rights, the natural right and the political right, and saying that the second came from and is based on the first and aims at the perfection of the natural state of man and his freedom, underlines that all human beings are equals and born free and that the political laws, which spring from these rights of equality and freedom, limit up to a point the personal freedom for the purpose of the common good; what they seek from the human being as member of a society is „to act and live according to the natural right and to reason.“ The relation between a human being as member of a political society and the political society is defined by unwritten laws. According to these laws a human being „is obliged to live in justice, to submit his own personal interests to the public interests, to defend with all his powers the political society in which he lives, to sacrifice part of his own fortune for protection and happiness of the political society, to serve it with his endowments and his education, not to disturb in any way his co-

citizens in their property, in the right use of their corporal and spiritual powers, and in one word, to help according to his powers with faith and earnest for the achievement of the common good". On the other hand the political society is obliged „to defend the human being's rights, his natural and moral existence, that is his life and honour; to facilitate the means for his happiness and safeguard his peaceful enjoyment of his fortune". To the question „How these mutual duties could be achieved?" his answer is that first and foremost is public education in the proper schools and by properly educated and with high moral standard teachers.

Koraeus himself had undertaken a huge effort to present to the Greek nation the wisdom of the ancient Greek authors through editions of the ancient Greek authors, with long introductions and translations in his famous *Elliniki Vivliothiki* (Bibliotheca Graeca). Examining closely the problems of language soon he discovered its socio-political dimension. The problem of language as a means to express philosophical and scientific thought has attracted the interest of modern Greek philosophers. Damodos had written that, in order to be useful, scientific thought should be written in the common form of language and thus commonly understood by the common folk. On the contrary, Voulgaris rejected writing philosophical books in the vulgar language. Moisioudax reacted strongly to this view stressing that truth is not bound to one and only one dialect (or language), the Greek. Psalidas agreed with Moisioudax. Katarzis expresses his bitterness that Voulgaris and other intellectuals did not write in modern Greek.

Koraeus re-examined the whole problem of the language and combined the, undivided from the logic, grammar, which deals with the oral and written elements of concepts, with philosophy, without which no art and science can be easily taught, and ethics, politics and economics, on which one's happiness depends. His aim was to defend philosophy from the attacks of religion for the benefit of Greece. The religious attacks against the philosophers came from the Ecumenic Patriarch; these Church circles sometimes accused the Greek philosophers for atheism and some other times with circulars asked that grammar and not mathematics and science should be taught. Koraeus' confrontation with the clergy reveals his belief in the educational strength of philosophy. The aim of philosophy was defined and served as happiness (*eudaimonia*) His views we see clearly in his *Extempore Meditations about Greek Education and Language*. Philosophy is the light which leads the human being from the world of ignorance and unhappiness into the world of knowledge and happiness. Because, as he states, every evil is the result either of a total ignorance or of a bad and without any method education. Philosophy brings to the human beings the serenity and plainness of manners and the reason to his mind; it purifies the language of the barbarized Greeks; it educates and forms morally the young people; it makes the rich generous, ready and willing to sacrifice from their own fortune for the benefit of the common good; it frees from prejudices and superstition; it is the truth and has a divine power; it is the only way to achieve the status of a civilized nation and happiness. His introduction to the edition of Aristotle's *Ethics* is very interesting too, for we see his views about moral and political philosophy. I think it is quite useful to give a brief summary of

his views. Ethics and politics constitute one science, the so-called *Ars Vivendi*, and its aim is happiness. If a nation expects to achieve happiness, it must educate and form its own manners and state. The aim of ethics is to cultivate and moderate the human passions, so that to be useful both to oneself and to one's fellow citizens.

A teacher of ethics succeeds much easier his goal if the society and the state in which he lives is governed by law and justice. Contrarywise, in a society governed by unjust laws it is impossible to accomplish the moral education of the young people; and if the people are not properly and morally educated, one should expect that they do not obey to the just laws of the state.

Now, if the two branches of the one whole, that is ethics and politics, are separated, then many evils follow. Ethics separated from politics is the so-called *Chrestotheia* (good morals), which is praised by many, but according to Koraes is only a pleasant attitude to all, which however is limited by one's own interests, by a person half-educated, who greets smartly even his enemies. Politics separated from ethics became synonym to the art of cunning and deceiving. The leaders of the states, in which politics was separated from ethics, became tyrants towards their own subjects and towards the leaders of the other nations, they employed force and violence towards their inferiors and deceit towards their equals and superiors. In such a state the fellow citizens suspect one another and regard them as enemies; there is a continuous war between the citizens.

Where there is war, there is no doubt that there politics was separated from ethics. The frequent wars are a true sign of the greed and barbarism of the nations. The only lawful war is the one for freedom and autonomy of a nation. And it is justified when other nations attack and occupy one's own country or when the leaders of their nation violate all human rights. When a nation, free and ruled by just politicians and law, without any reason, fights with other nations against other nations, from which they didn't have any harm, and spoils the blood of their citizens for economic interest, is a sign of separating politics from ethics. Examples of such civilized nations, according to Koraes, were the Spartans, who threw their sickly children to be eaten by the beasts; the older men allowed their wives to make love with young men, and kept as slaves the Heilots; the Romans who conquered the world; the fact that in a war they sold the captives as slaves and the modern nations which enslaved the Africans.

What are the causes of the death of the various political societies? Those which came from lawlessness used violence to keep their rule and then fell; those which came from just laws did not keep them to the end, but separated politics from ethics, became unhealthy and died. Thus the reason for the fall and death of political societies is the separation of politics from ethics.

There are two more questions to be answered: First, is the unity of politics with ethics possible? and second, if yes, could the nations preserve this unity forever? Koraes' answer is that both were impossible in the past. The ancient nations strived for their political freedom, which however was often usurped by their leaders, and they in turn enslaved other nations. Koraes believes that the absence or the underdevelopment of indus-

try, merchandise, agriculture and sciences played an important negative role. In other words, the cause was the lack of knowledge. But knowledge in the hands of few, as was the case with the priests of Egypt, who helped the Pharaohs keep enslaved the nation, is of no use for the unity of ethics with politics. The Greeks were the first who spread their knowledge to all the citizens. Their aim was not to serve the tyrants, but to support the freedom as a means of uniting ethics with politics. Such examples are the laws of several wise men of Greece. And the most prominent man in this respect was Socrates, who turned the interest of philosophers to politics and of politicians to ethics. Plato, in his *Republic*, stated clearly that happiness could not be achieved without the unity of politics with ethics. Happiness is the aim both of politics and ethics.

It is interesting to see Koraes' views about happiness. Happiness (*eudaimonia*) is not only to be alive, but also to feel the pleasure of life, pleasure which is caused from enjoying the goods of life, honour, love and beneficence from one's equals. In order to receive these goods, one has to give them back to the others. Happiness cannot be restricted though to pleasure alone. Man has also corporal needs, as all animals do, desire for pleasure and aversion to sorrow, passions, etc. These are obstacles to virtue. To achieve virtue one must reign with reason over pleasure: must make reasonable use and enjoyment of corporal pleasures, which he must subdue to the comparably higher pleasures of the soul. Thus happiness becomes virtue accompanied with a reasonable enjoyment of the goods of life.

A major part of the goods of life often depends on *Tyche* (Fortune, Luck). *Tyche* divides unequally and unjustly the goods of life to men. Some people are so unlucky that they seem to be without any share of the goods of life. These are those who suffer from corporal diseases, famine, deaths of children and friends, from a daily danger for losing their freedom or life. What such a man should do? Give up and surrender? No, says Koraes. He should fight for virtue.

The major part of misfortunes, which lead away from virtue, comes from the political situation. Thus more vices are met in barbaric and enslaved than in enlightened and free nations. The plant of virtue neither springs nor grows, if its farmer is not freedom; freedom is the daughter of „*eunomia*“ (rule of law). Virtue presupposes reason, will, freedom of choice, steady and immovable, long time and habit. Of this habit the only teacher is good laws, in which the freedom of each citizen should be undisturbed by others, when he does not disturb the others; in such a state in which not only the simple citizens but also the officials and the rulers do not give examples of vices.

The most just citizen is in danger to be corrupted not only by the direct injustices done to him by the system of government, but also when the state does injustice to other nations. A nation must be ruled by just rulers, otherwise co-does injustice with the rulers. When a nation makes war against other nations, it transforms the tens of thousands of soldiers and citizens into murderers and robbers.

Another problem is, whether such freedom could unite politics with ethics. Koraes' answer is that in the past, before the invention of printing, this was impossible. He be-

believes that printing helps to perfection of reasoning which leads to happiness. If „*nous*“ (intelligence) becomes ally of the passions, human being becomes wilder than the wild animals. And if many such citizens are brought up by a state, then passions become many-headed Hydra. Koraes' position is optimistic however. Books diminish, so he believes, day after day the numbers of hypocrites; enlighten even the common folk; renew every day the miracle of Pentecost; knowledge of truth comes to each citizen and each nation. It is time that politics is united with ethics, so that happiness be achieved.

This final purpose, however, was not achieved even after the successful Greek revolution of independence (1821), for the nation continued for more than a century to fight for its political freedom. Could we say that other nations, rich and powerful, free for long time and educated, achieved this end, which is none other than hapiness? I leave you to reflect on that.

BIOGRAPHICAL NOTES

Georgios Gemistos—Plēthon (born in Konstantinoopolis 1360 died at Mystras 1452). Platonic philosopher. Taught in Konstantinoopolis, Mystras, Florence. He believed that the orthodox Christian theology had led the Greeks to the most tragic situation; instead he offered a full theological—philosophical system, based on neoplatonism, which introduced the worship of the ancient gods along with elements from Zoroastrianism. For this reason the theologians and the clergy reacted furiously.

Georgios Scholarios—Gennadios (1405-1472). Theologian, commentator of works of Aristotle. Teacher of grammar, rhetoric and philosophy, professor of theology at the Royal Academy of Konstantinoopolis. Since 1454 Patriarch of Konstantinoopolis. He had studied in full Aristotle's philosophy, with the main intention to protect the Christian faith.

Theophilos Korydaleas (1574-1646). He studied in Italy philosophy and theology. The most important philosopher during the Turkish occupation. Professor of philosophy in Venice, Athens, Konstantinoopolis, etc. Director of the Patriarchal Academy and reorganizer of the curriculum of studies. Wrote many commentaries on Aristotle.

Nikolaos Mavrokordatos (born in Konstantinoopolis 1680 died in Boukourest 1730). Son of Alexandros Mavrokordatos, continued his father's political and spiritual work. Since 1698 became Great Interpreter of the Ottoman Empire, and since 1709 director (ruler) of Moldavia and Vlachia. He broadened the philosophical thinking of modern Greek philosophy with problems of political and moral philosophy and rejected Aristotle's authority stressing the educational value of the Platonic dialogues and recognizing the importance of modern european philosophy.

Vikentios Damodos (Kefallonia 1700-1751). He studied in Venice and Padova (Italy)

and then returned home and established a school. He wrote many works. He knew very well the traditional as well as the modern philosophy and tried to compromise them leading the Greek intellectualism out of the deadlocks of Aristotelian teaching. He gave a new impetus to the problems of moral philosophy and he was the first to use demotic in his philosophical works.

Evgenios Voulgaris (Kerkyra 1716–Moskva 1806). Deacon, librarian (since 1772) and councillor of the great Ekaterini, tsarina of Russia, and since 1776 Archbishop. The most important Greek philosopher before the Enlightenment. He taught in the schools of the Greek nation (Ioannina, Kozani, Athos, Patriarchal Academy of Konstantinoopolis). He introduced the western European philosophy (Voltaire, Locke, etc). He translated into Greek many philosophical and scientific works of western European philosophers and wrote many original works about philosophy, cosmology, physiognostics, theology, philology. He is the introducer of the eclecticism in Greek philosophical thought. Very well educated man. Wrote in the archaic form of the Greek language.

Iosepos Moisiodax (Boulgaria 1725–Boukourest 1800). Pupil of Evgenios Voulgaris. Studied also in Padova (Italy). Radical in his view reacted strongly to the conservative Greek circles of Iasion, who criticized him for his teaching in the simple and not in the „hellenic“ style. In his reply (*Apology*) he accused Aristotelicism and argued that the only way for progress was true philosophy, which could lead to human happiness through ethics, metaphysics, physics, mathematics and logic.

Adamantios Koraes (Smyrne 1748–Paris 1835). The most prominent representative of modern Greek Enlightenment. Studied medicine in Montpellier (France), wrote two doctoral dissertations. In 1788 settled in Paris. For earning his living for a decade he was translating medical works from German and English into French. In 1798 he publicly expressed for the first time his interest for the situation of his compatriots. Angry with a pamphlet, so called *Fatherly lecture*, which admonished the Greeks to be obedient to the political administration of the Ottman Empire, he wrote the *Brotherly lecture* (1798) in which he stressed the demand for democratic equality, adding that what is needed towards the tyrants was not obedience, but brave resistance. There followed other political pamphlets. The aim now of the Greek Enlightenment was the freedom of the Greeks from their enslavement by the Ottman Empire. Koraes' activities were continuous and multiple: he tried to familiarize the Greek inheritance, by editing the Greek authors with long introductions and commentaries; he formed a language, away from the archaic Greek and the fanatic demoticism; he corresponded with many Greeks (rich, merchants, teachers) and coordinated the institution of schools and the employment of the proper teaching staff; with his careful editions and translations of ancient Greek texts he won for the Greeks a more respectful name in Europe. His editions included Theophrastus, Hippocrates, Loggos, Heliodoros, Strabon, Aristotle, etc. His views about philosophy are found in his long

introductions. He regarded philosophy as the leading science not only of the arts and sciences, but also for the socio-political life of human beings. His basic principles of his political philosophy were *eunomia* and *isonomia*, that is „rule of law“ and „equality“.

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