

KARAMANLIDIKA LEGACIES

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A Pioneering Translation Project in Karamanlidika : Aristotle's *Physiognomics*

Sophia Matthaiou

The published Karamanli bibliography includes an edition of Aristotle's *Physiognomics*, which comprises, apart from the ancient text, translations in both Modern Greek and Karamanlidika. The complete title is: *Ἀριστοτέλησιν Ἰνσὰν Σαραφλαμασῆ Γιουνανιτὲν χαλεακὶ Γιουνανιγέ, Βὲ ταχὶ λισάνι Τουρκιγέ τερτζουμὲ ὀλοῦπ ἀσλήγηλαν πασμαγια βεριλμήστηρ Κάϊσεριλι Καρακιουλάφ ζαατὲ Χ: Γρη: ὀγλοῦ Ἀναστάσιοσταν. Σίμιτι ἴλκ ἴπητα πασμαγια βεριλτεῖ Ἰσλαμπολτά. 1819. 1819 Ἀριστοτέλους Φυσιογνωμονικὰ Μεταφρασθέντα ἀπὸ τοῦ Ἑλληνικοῦ εἰς τὴν καθ' ἡμᾶς ὀμιλουμένην ἀπλήν φραῶσιν· Ἔτι δὲ εἰς τὴν Τουρκικὴν ἀπλήν διάλεκτον μεθερμηνευθέντα, καὶ σὺν τῷ Πρωτοτύπῳ ἐκδοθέντα παρὰ Ἀναστασίου Χ: Γρ: Καρακιουλάφη Καισαρέως. ἤδη πρῶτον τύποις ἐκδίδονται. Ἐν Κωνσταντινουπόλει. 1819* (The *Physiognomics* of Aristotle rendered into our simple everyday language from the Greek; furthermore, also translated into simple Turkish, published along with the Original by Anastasios Ch. Gr. Karakioulafis of Kayseri. First edition now published. Constantinople. 1819).¹

The translator, Anastasios Karakioulafis or Karakioulafoglou, presents the ancient text paragraph by paragraph accompanied by a Modern Greek and a Karamanlidika translation. At the bottom of the page, his notes provide clarifications, in either a simpler form of Modern Greek or Karamanlidika, or different versions of the original. The translation demonstrates a good knowledge of Greek, both ancient and the spoken language, and its scholarly style is common to the period.

The treatise studies the relationship of one's physical features, movements and facial expressions, and, generally, external appearance with the character, mood, as well as the "passions" of the soul and body, thus linking its contents to both medicine and psychology. In the third chapter, for example we read that² "when the mood of the soul changes, the appearance of the body changes along with it, and, again, when the appearance of the body changes, the mood of the soul changes along with it" (p. 80). Further down:

¹ Salaville & Dalleggio (1958: 61); Iliou (2011: 1819.19); Sfoini (2014: 164) ; Salaville – Dalleggio – Balta (2018 : 1819.1).

² I am using the Modern Greek translation of the text under consideration.

“For madness appears to be an injury to the soul, and physicians, with certain compounds, after cleansing the body and treating it with a certain regimen, liberate the soul from madness” (p. 83). Or elsewhere: “...these are some of these marks that appear on the bodies, which differ very little amongst themselves, and bear a particular name, jaundices for example, that result from fears and those that result from pains” (p. 88). And in the sixth chapter: “now those who have an overlarge body are obtuse, because, since blood circulation occurs over a large area, movements reach the mind slowly (p. 174).

The *Physiognomics* is judged to be falsely attributed; this does not concern us here.³ Included in the field of the natural sciences and medicine, it is also linked to the work of Hippocrates⁴. At any rate, it falls within the tradition of Aristotle’s works and was included in critical editions of the entire Aristotelian opus from the sixteenth century on. The Kayserli translator used the text of Isaac Casaubon⁵, the most widespread (reprinted repeatedly in the sixteenth and seventeenth century)⁶ and authoritative critical edition of the period.

Consulting this edition in Constantinople or in other urban centers of the Greek diaspora would not have been difficult. The edition was part of the collection of Dimitrios Mostras, the secretary of Ignatius of Hungary-Wallachia, in Vienna and Pisa.⁷ The ancient text (the edition is unspecified) was also part of the collection of Konstantinos Minas Minoidis, who taught philosophy and rhetoric in the Greek School of Serres, before he abandoned the city in 1819 to settle in Paris.⁸ A critical edition of the complete works of Aristotle was also located in the library of Georgios Zaviras, another member of the Diaspora (Pest).⁹

The subscription list for the Karamanli edition lists 326 persons as having ordered 783 copies; compared to the circulations of the period,¹⁰ the number is not insignificant. In the published Karamanli bibliography, it is the only translation not just of this specific but also, generally, of any ancient text. Indeed, it is a very early translation, given that the shift to antiquity is observed to have occurred around the mid-nineteenth century.¹¹

³ Foerster (1893). The other “physiognomic” authors are Polemon of Laodicea (88-144 AD) and Adamantios, a Sophist from Alexandria (4th c. AD).

⁴ *Medieval Science, Technology, and Medicine: An Encyclopedia* (2005).

⁵ Casaubon (1590); Glucker (1964). Regarding Casaubon see Parenty (2009). The next authoritative edition of the text was published almost two decades later: Bekker (1837).

⁶ Anthon (1853: 337-338).

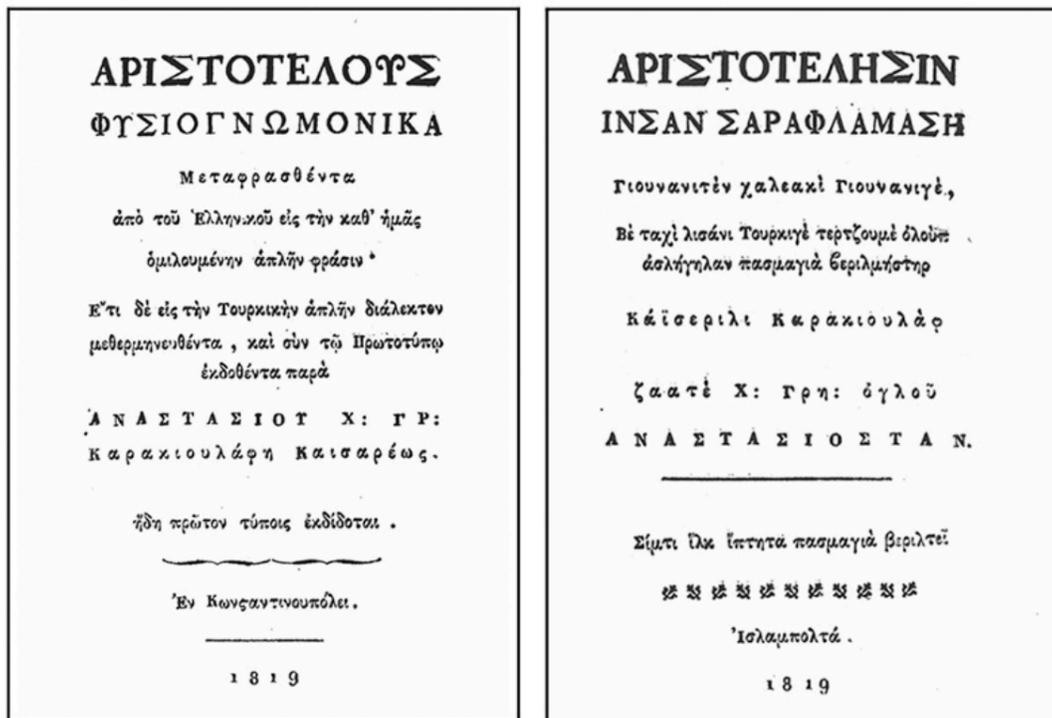
⁷ Droulia (1987: 300).

⁸ Koutzakiotis (2001: 244).

⁹ Seirinidou (2013: 299).

¹⁰ Iliou (2005: 168, 182). The list includes other individuals, bearing the translator’s name: Avraam Stephanou Karakioulafis (8 copies), Avraam Ch. Grigoriou Karakioulafis (10 copies) and Stephanos Ch. Toblet Karakioulafis (5 copies), all from Kayseri.

¹¹ Petropoulou (1988-1989); Luffin (1998: 23, 29-30).



The title of the Karamanlidika edition of Aristotle's *Physiognomics*

Another unpublished translation of the text was located in an unattributed manuscript of medical-pharmaceutical texts. This translation was the work of Georgios Omiros, a well-known scholar from Smyrna. It is titled: “From the *Physiognomics* of Aristotle, translated from the Greek into simple language. By the most erudite Georgios Omiros”. Some of his translations of medical texts from Ancient Greek, Latin, and Italian are also preserved.¹²

It is obvious, from the very first sentence of the Omiros translation of the *Physiognomics*, which is quoted in the description of the manuscript, that we are dealing with two different translations. The manuscript came from Smyrna and was written between 1737 and 1829. We do not know when the text we are examining was written. It must certainly have been prior to 1752, the year Omiros died. That being the case, the Omiros translation was copied from someone else.¹³ There are, therefore, at least three scholars who tackled the text from the mid-eighteenth to the second decade of the nineteenth century, all of them in Asia Minor.

The context of the text is medical in nature. This element, in conjunction with the interests of the translator, permits us to assume he was an *iatrophilosophos* (i.e., knowledgeable in both medicine and philosophy).

That same year, Anastasios Karakioulafis translated into Karamanlidika the *Χειραγωγία τῶν Παίδων* (Instruction of Children) written by the *iatrophilosophos* Dionysios Pyrros. This was actually a translation of an Italian work by Francesco Soave:¹⁴ *Σαπιλερὲ Φαζιλῆτ Κουλαουζού. Γιάνε ἰνσανήν ἔτασῆ λαζήμ ὀλάν πορτζλαρηνήν σουρουτλοῦ ταριφί. Τερπιγελί Μεσσρὲπ τασσημὰ Κανονλερί, βὲ Ταχί Σαῖρ Μεμφραατλή Σεγιλερινὲν Περαπέρ. Ρούμτζαταν ἀλασεβί Τουρκί Αἰσανηνὰ τερτζιουμὲ ὀλουντοῦ, Κάϊσεριλι Καρακιουλάφ ζαατὲ Χ. Γρ. ὀγλοῦ, Α. Ἀναστάσιοσταν. Βὲ σίμτι ἴλκ ἴπιτα πασμαγιὰ βεριλτεί, Τιρμοσονλοῦ Μεγιχανετζιλέρ οὔστὰ πασσησῆ Χ. Κωνσταντῆ Μεσαρουφί ἰλέν. Κατασετλοῦ Πατρικ Ἐφέντιμιζ Κύριλλος ἐμρίγιλε Ἀσιτανετὲ Πατρικ χανετὲ ὀλάν Πασμαχανετέ. Σενέγι Μεσιχιγενίγγν 1819 Σενεσιντέ.*¹⁵

This work belongs to the category of moral works, a kind of guide to good conduct for young people.¹⁶ It refers to man’s duties to God, his neighbor, and himself. It contains a chapter on the laws of nature, moral fables, a discussion on the necessity of the sciences, biographies of illustrious Greeks, and excerpts from the Bible. This Karamanli edition also has translator’s notes at the bottom of the page, while Karakioulafis adds another 19 “moral fables” to Pyrros’ 21. Karakioulafis is also included in the list of Constantino-

¹² Karas (1994: 117-122); Kokkonas (2003: 36-37).

¹³ Kritikos (1964: 69, 76).

¹⁴ Pyrros (1813) Iliou (1997: 1813.65). Georgios Gennadios, who was teaching in Odessa at the time, published the Italian original the same year as the Karamanli version, Gennadios (1819). Iliou (2011: 1819.118).

¹⁵ Salaville & Dalleggio (1958: 59); Iliou (2011: 1819.117); Sfoini (2014: 164-165); Salaville – Dalleggio – Balta (2018 : 1819.3).

¹⁶ Vaïcoussi (1986).

politan subscribers for the *Pharmacopoeia General* by Dionysios Pyrros, which was published in 1818.¹⁷

The contents of the prologue of the text under review refers to the climate of the Enlightenment. After generally invoking Aristotle (the most famous and most illustrious of all the ancient philosophers”), a frequent invocation in texts of the period that often includes other ancient philosophers, such as Plato, the translator sets out his objectives: “upon reading, people can make up for their natural shortcomings through education, while somewhat mitigating their moral ones. Additionally, they will learn something else sweeter, stranger, and more interesting, i.e., to distinguish, by following certain external signs to each sentiment, man’s frame of mind, which, it seems to me, is very beneficial to human activities...”. Also: “because it is the essential duty of every Greek who loves his nation (*philogenis*) and the arts (*philomousos*) ... whether small or great, whatever he can contribute to the common good, thus too do I, so as not to appear ungrateful to Hellas, my beloved homeland, offer her this small gift for her two sons who speak a foreign tongue, thus, receiving her blessing ... I shall be of greater benefit to her”. This constitutes, therefore, a very early, perhaps the first, clear invocation of the Greek national identity of the Karamanlides in relation to what is known thus far.¹⁸ Finally, he encourages the learned to write and translate and the younger generation to study “to ... be able to be of greater benefit to our nation, which ... once it gains its wings, happily ascends to those bright and lofty peaks of human learning”.

Inevitably, this brings Adamantios Korais to mind, if, in fact, we also consider the prologue to the translation of the *Instruction of Children*. There, the translator notes that the Christians of Asia Minor have lost their mother tongue, the language in which the ecclesiastical books were written, and that they need other books apart from the ecclesiastical ones, as well as that education that will liberate them from ignorance and poverty.¹⁹

Despite his connection to the Aristotelian texts, in addition to medicine, Korais only had a philological interest in the text of the *Physiognomics*; he made one critical observation on the text using the popular edition by Casaubon²⁰, whom, in any case, he respected as a philologist.²¹

However, Korais was familiar with, although it is unclear whether he had perused it, with the work of Lavater (1741–1801), which was a sensation in his time²² and was translated in many European languages, a reference

¹⁷ Pyrros (1818). Iliou (1997: 1818.99).

¹⁸ Balta (1987).

¹⁹ The final invocation reflects the influence of Korais; see Sfoini (2014: 164).

²⁰ Kalospyros (2006:10, 36).

²¹ Kalospyros (2006).

²² Lavater (1775-1778).

work for subsequent physiognomic research.²³ The Swiss writer quotes passages from Aristotle's treatise without dwelling too much on it.²⁴ Korais undertook to forward the book Alexandros Vasileiou had ordered from Vienna.²⁵ The Diaspora circles in Vienna were also familiar with Lavater, since his name was connected to the discussion on animal magnetism (mesmerism), an alternative medical treatment that caused a stir in Europe, something also chronicled in the *Λόγιος Ερμής* (Hermes o Logios) periodical in 1819–1820.²⁶

Finally, it is worth noting that the Modern Greek translation by Karakioulafis of Kayseri is the first and only printed Modern Greek translation of this particular treatise in the nineteenth century, as can be determined from the thus far documented Greek Bibliography.

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²³ See, indicatively, Gray (2004); Pickren – Rutherford (2010); Panousis (2009).

²⁴ I refer to the third edition of the English translation, Lavater (1826): 254–269.

²⁵ Korais (1966: 98 (29.7.1803), 100 (13.10.1803), 118 (27.11.1803), 124 (16.12.1803). I would like to thank Manolis Frangiskos for providing me with these references.

²⁶ *Ερμής ο Λόγιος* (Hermes o Logios), 9 (1819): 67, 929 and 10 (1820): 559, 563, 564, 659.

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