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The Destunis Collection in the Manuscript Section of the Saltykov-Shchedrin State Public Library in Leningrad

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THE DESTUNIS COLLECTION IN THE MANUSCRIPT SECTION OF THE SALTYKOV-SHCHEDRIN STATE PUBLIC LIBRARY IN LENINGRAD

by

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THIS WORK BEGAN AS AN outgrowth of a research project on Russian culture and the Greek War of Independence: a study in Russian philhellenism.¹ The opportunity to conduct research in the Soviet Union in 1980-81 and 1987-88 brought to light new themes and sources in the field of Greek-Slavic cultural relations. Access to the archival collections of several Greeks who achieved prominence in Russia provided concrete information on their contributions to Russian society and culture in a variety of areas, such as civic activity, education, scholarship, and publicistic endeavors.² An illuminating case in point is the Destunis archive located in the Manuscript Section of the Saltykov-Shchedrin State Public Library in Leningrad. A description of the Destunis collection offers an introduction to virtually untapped Soviet materials on the lives and careers of Spyridon Destunis (1782-1848) and his son Gavriil Destunis (1818-95), two noteworthy Hellenists whose concern for the modern Greeks and their classical and Byzantine heritages helped promote modern Greek studies in Russia. In addition to serving as a point of departure for more research on the Destunises and on other Greeks who carved out respectable niches in Russian society, this archival description underscores what scholars have known for some time: the best and richest resources for the study of Greek-Slavic relations are found in Soviet libraries, archives, and manuscript repositories.³

Biographical and Bibliographical Information

Spyridon Iur'evich Destunis was born in 1782 in the town of Assos on Cephalonia, one of the Ionian Islands which had been under Venetian rule since the late Byzantine era.⁴ The Destunis family was of long-standing noble status included among the aristocratic families enrolled in the Cephalonian golden book of nobility. Spyridon's father, a medical doctor and member of the governing Ionian Senate of Corfu, was held in high esteem by the Venetian authorities and the local inhabitants.

Spyridon, like his two younger brothers and younger sister, received his early education at home under the supervision of his father. The father intended to send his children to Venice for higher education, but the French Revolution intervened, bringing political turbulence and social unrest to the Italian peninsula. Spyridon was therefore sent to Moscow to continue his studies. Although geographically distant, Moscow beckoned as a political and religious haven, a rock of political conservatism and spiritual certainty represented respectively by tsarist autocracy and Eastern Orthodox Christianity. For good reason, the father believed that he did not have to worry about the immediate infectious spread of revolutionary ideas to Russia and the impact they might have on young Spyridon.

Moscow possessed other advantages, like the presence of a Destunis relative, A. Skiadas, a professor of medicine. In addition, Spyridon's uncle, Ivan P. Destunis, had settled as a merchant in Odessa as part of the initial wave of Greek settlers who contributed to the commercial growth and local government of that newly founded Black Sea port.⁵ The uncle served as burgomaster on the Odessa town council from 1797 to 1800, winning accolades from the imperial government for his diligent execution of official responsibilities. By going to Moscow, Spyridon Destunis joined a long list of Ionian Greeks, from simple sailors and soldiers to merchants and eminent churchmen, who had left their native land for Russia in pursuit of tsarist patronage and career opportunity.⁶

In 1800, Spyridon enrolled in the *pansion* of Moscow University, a boarding school for nobles which offered university-level courses in various academic disciplines. Destunis studied the classics and modern languages, including Russian, French, Italian, and German. In 1802, he launched his dual career as an official in the diplomatic corps and as a publicist and translator. Destunis began his government service in the archive of the College of Foreign Affairs, utilizing his extensive linguistic knowledge to translate documents and decrees. At the same time, he published his first works, Greek translations from Russian and French moral-didactic writings for the edification of a young generation of Greeks in Russia.⁷ Destunis's initial publications were financed by the Zosimas brothers, those wealthy Greek merchants in Moscow who became the most

significant patrons of Greek learning in Russia, the West, and Ottoman Greece. In his preface, Destunis acknowledged the indispensable role of the Zosimades not only for his own work but also for the broader picture of the Neohellenic Enlightenment.⁸

After several years in Moscow, Destunis continued his two-track career in St. Petersburg. In addition to his position as a translator in the Asiatic Department of the newly formed Ministry of Foreign Affairs, he pursued several literary projects, chief of which was a multi-volume Russian translation of Plutarch's *Lives of Great Men*, a work admired by Destunis as the best source to instill in young readers a love of truth and goodness. Spyridon labored long and hard on this endeavor, compiling historical and critical notes to clarify difficult passages and to discuss previous translations of Plutarch. His references to Latin, French, and German commentaries on Plutarch reveal the depth of his knowledge of the classics.⁹

The Plutarch translation would have gone unpublished had it not been for the intercession of numerous philhellenic officials who recognized its value for the promotion of classical learning in Russia. Aleksandr S. Sturdza, a Moldavian Greek who served with Spyridon in the Asiatic Department, informed Foreign Minister Nikolai P. Rumiantsev of Destunis's work. Rumiantsev, the well-known patron of Russian and Slavic historical studies and the founder of the Society of Russian History and Antiquities, secured approval for the translation project from the Ministry of Public Education.¹⁰ A key role in this matter was that of Ivan I. Martynov, director of one of the administrative branches of the Ministry of Education and a leading advocate of disseminating the classical tradition to Russian readers, as seen in his *Grecheskie klassiki*, a multi-volume edition of the Greek classics published in the 1820s.¹¹ Destunis also received encouragement and support from the Corfiot nobleman Ioannis A. Kapodistrias, another Ionian Greek who had found a career in the Russian Foreign Service.¹² Kapodistrias, in his capacity as joint foreign secretary with Karl V. Nesselrode, petitioned Tsar Alexander I on behalf of Destunis, and a tsarist *ukaz* of 1817 announced that publication of all thirteen parts of the Plutarch translation would be funded by the imperial government, with proceeds used to support Russian invalids from the War of 1812. The *ukaz* also rewarded Destunis for his time and efforts on the translation project.¹³

Only six parts of the translation were published while Destunis was present in St. Petersburg. The remaining seven parts appeared during his stint as consul general in Smyrna from 1818 to 1821. Because of Spyridon's absence from the capital, these parts were published with numerous mistakes and omissions, a development which helps explain why the value of Destunis's Plutarch was not fully grasped or appreciated by Russian classicists. Gavriil Destunis attempted to rectify this in his detailed study of the Plutarch translation, a meticulous work which provides a great deal of spe-

cific information on the origins of his father's project, its philhellenic patrons, the method of translation used by Spyridon, the historical and critical notes attached to the text, and the fate of its publication in Russia.¹⁴

In addition to the Plutarch translation, Spyridon worked for several years on compiling an ancient Greek and Russian dictionary. This endeavor was greatly encouraged by Foreign Minister Rumiantsev who, among his efforts to stimulate Russian historical scholarship, tried to promote Slavic and Greek philology in Russia. Although approved for publication by the Ministry of Public Education, the Greek-Russian dictionary of Destunis remained unpublished.¹⁵

Throughout his service career and his publicistic activity, Destunis displayed a strong interest in the fate of contemporary Hellenism. One manifestation of his sense of Greek patriotism was his *Voennaia truba* (*Military Trumpet*), a Russian translation of the Greek pamphlet by Adamantios Korais, the eminent Greek classicist who became the leading figure in the Neohellenic Enlightenment. The Francophile Korais published his work in Paris in 1801, emphasizing the close intellectual relationship between enlightened France and Western-educated Greeks and urging his countrymen to seek their cultural and political liberation from France. The Destunis translation, appearing in 1807 at a time of growing Franco-Russian tension in the Near East, refuted Korais's French slant by mentioning the treachery of the Latin West during the Fourth Crusade in 1204 and the grandiose but unfulfilled proclamations of Napoleon about French liberation of Greece. Destunis also underscored the strength of Greek-Russian ties extending as far back as Byzantium, noting in particular that Orthodox Russia was the Great Power upon which Greeks could legitimately pin their hopes for emancipation. Russia had done more than France to improve the lot of contemporary Greeks by making treaty stipulations with the Porte, such as in the Treaty of Kutchuk-Kainardji in 1774, for the protection of Greek Christians and by granting generous assistance to Greek settlers in southern Russia.¹⁶

The Napoleonic era inspired another work by Destunis, a brief description of the origins and course of Napoleon's campaign in Russia. Written in demotic Greek, Destunis's account drew parallels between Xerxes's invasion of Greece and Napoleon's invasion, with the defeat of both conquerors bearing a direct impact on the Greek world.¹⁷ Destunis, like several other Greeks in Russian service, hoped that the Russian victory and the dismantling of the Napoleonic empire would improve the political status of Greek lands under foreign control.

Spyridon's sense of Greek patriotism was also manifested in his association and friendship with fellow Greeks in the Russian Foreign Ministry, especially with Sturdza and Kapodistrias. All three were prominent figures in the Greek community of St. Petersburg, retaining linguistic and cultural ties to their native land while at the same time adapting to their

new homeland. They also believed that the cause of Greek liberation could best be served by tsarist Russia based on religious and historical links between Russia and the Greek East and on imperial Russia's involvement in the Eastern Question. Destunis, Sturdza, and Kapodistrias thus promoted Greek interests in Russian official and unofficial circles, clearly seen in their support of the Philomousos Etaireia, the Greek educational and philanthropic society founded in Vienna which had an active membership in Russia.¹⁸ Destunis played a key role in the St. Petersburg chapter of the Philomousos Etaireia, publicizing its goals of supporting Greek educational endeavors in Greece and Europe and assisting in the collection of donations from Greeks and Russians.¹⁹ The close relationship between Destunis, Sturdza, and Kapodistrias continued throughout their lives primarily because it was deeply rooted in their cultural patriotism, their Russian service careers, and their conservative social and political views.²⁰

Destunis had the opportunity to observe Greek realities firsthand when he served as Russian consul general in Smyrna from 1818-1821. The tsarist government usually selected Greeks for consulships in the Near East because their knowledge of local languages and their familiarity with the Balkan and Mediterranean world made them reliable conduits of information for the Foreign Ministry. Destunis's official responsibilities included the defense of Russian political and commercial interests and the protection of Greek Christians from Ottoman violation of the freedom-of-worship clause in the Treaty of Kutchuk-Kainardji. Destunis filed regular reports on these matters, and on local affairs in general, with the Russian embassy in Constantinople and the Foreign Ministry in St. Petersburg.²¹

Destunis's stay in Smyrna came at the very time when the Philiki Etaireia, the conspiratorial Greek society which planned the Greek revolution, escalated its recruitment and other activities in preparation for the revolt. According to the Soviet neohellenist Grigorii L. Arsh, Destunis and many other Russian consuls and vice-consuls in the Near East became members of the Philiki Etaireia, a development which perpetuated the Greek misperception that official Russian policy endorsed the Greek insurrection.²² Destunis's direct or indirect involvement with the Greek revolutionary organization heightened his awareness of the delicacy of his position as a Greek patriot serving the tsar in an age of conservative reaction to the new forces of liberalism and nationalism. Tsarist policies which upheld the Metternichean order of legitimacy and maintained cordial relations with the Porte did not bode well for the cause of Greek liberation.

Destunis's awareness of his divided loyalties helps explain the frustration and bitterness expressed in his Smyrna diaries.²³ His negative tone can also be attributed to his exposure to some of the darker realities of the Greek community of Smyrna, such as widespread ecclesiastical corruption, anti-enlightenment policies of several Greek hierarchs, and cutthroat competition among Greek traders. Above all, the Smyrna years became an

ordeal for Destunis in view of the growing tension between the Ottoman and Russian governments in the immediate aftermath of the outbreak of the Greek revolution in March 1821. Russian trade suffered from Ottoman commercial restrictions, and several Greek hierarchs, including the ecumenical patriarch, were executed in Ottoman reprisals against the Greek church. Destunis felt the impact of these events as he was swamped with petitions from local Greeks requesting Russian protection from Ottoman persecution. Escalating hostility and violence between Ottoman authorities and the Greek community produced an extremely turbulent situation in Smyrna, with Destunis and his family seeking shelter on board a ship anchored in the harbor.²⁴ In late July 1821, the Destunis family was evacuated from Smyrna for the Ionian island of Kythera, off the southern coast of the Peloponnese. After seven months on Kythera, they settled in Venice where they remained until their return to St. Petersburg in 1826. During his stay in Venice, Destunis closely followed the Greek War of Independence and drafted several historical sketches of Venice which are unpublished.

Upon returning to St. Petersburg, Destunis continued his translation and publicistic endeavors. He published a Russian translation of Aleksandr Sturdza's work on the proper beliefs and practices of the Orthodox Christian.²⁵ He also produced a Russian translation of the *Exavivlos*, the six-volume codification of Byzantine civil and penal law by Constantine Harmenopoulos, the noted Byzantine jurist of the fourteenth century. Destunis's translation of the Byzantine legal text was published by the Imperial Senate in 1831, at the very time when the Russian statesman Mikhail M. Speranskii was working on his successful codification of Russian law.²⁶ Another legal project demanding specialized research was Spyridon's study of the development of maritime law in Europe, a work which, although highly praised by Speranskii and the Ministry of Education, went unpublished. Destunis, however, published an article based on this research in *Zhurnal Ministerstva narodnogo prosveshcheniia*, Russia's major journal for educational and cultural news published by the Ministry of Education.²⁷ In the same journal, Destunis contributed noteworthy articles on the importance of translating Byzantine historical texts for the study of early Slavic history.²⁸ These efforts signaled the start of Destunis's ambitious project, approved by the Academy of Sciences, to translate Byzantine historical works. This endeavor was brought to fruition by Gavriil Destunis who published his father's translations from selected historians and supplemented them with scholarly introductions and explanatory notes.²⁹

Spyridon's research and writings did not interfere with his service obligations in the Ministry of Foreign Affairs. He continued his work as first dragoman, or translator, in the Asiatic Department, attaining the rank of actual state councillor and receiving numerous imperial awards, includ-

ing the Order of St. Stanislav, First Class. Because of the poor health of Gavriil, the Destunis family spent the year of 1845-46 in the mild and recuperative climate of Athens. In addition to his duties as an official assigned to the Russian diplomatic mission, Spyridon kept abreast of contemporary Greek political, intellectual, and cultural currents. In particular, he developed a strong interest in the prominent Greek Indologist Dimitrios Galanos, whose translations of Sanskrit texts were published in Athens in 1845.³⁰

A devoted father and husband, Spyridon never stopped worrying about the well-being of his family. He agonized over the chronic illness of Gavriil and the death of his youngest son Nikolai in 1848. In the cholera epidemic in St. Petersburg in the same year, Spyridon died, leaving a legacy of numerous unfinished projects and unpublished writings. The breadth of Spyridon's intellectual and cultural enlightenment was exemplified by his diverse assortment of translations and other publications and by his membership in several historical and archaeological societies, both in Russia and Greece.³¹ No doubt Destunis's major legacy was passing on to Gavriil his preoccupation with the world of Hellenism in its classical, Byzantine, and post-Byzantine dimensions.

Gavriil Spyridonovich Destunis, born in March 1818, spent his childhood in Smyrna and Venice.³² After receiving an early education at home under the direction of his father, Gavriil enrolled in the philosophy department of St. Petersburg University in 1834 and took courses in history, philology, and philosophy. He earned his *kandidat* degree in 1838, but continuation of his studies was cut short by an eight-year illness. During his two-year stay in Athens (1845-47), Gavriil not only recuperated but had perhaps the most important experience in his development as a Russian Hellenist. Direct exposure to Greek language and culture inspired him to devote his research and writing skills to the study of classical, Byzantine, and modern Greece, thereby continuing along the path of his father.

Gavriil also followed his father in government service, entering the Asiatic Department of the Ministry of Foreign Affairs in 1848. In addition to serving as a translator, Gavriil taught modern Greek in the educational section of Eastern languages in the Asiatic Department, which trained Russian translators and diplomatic officials in the necessary languages. Gavriil also taught Russian and world history at several women's educational institutes in St. Petersburg. In 1860, he was appointed to the Historical-Philological Faculty at St. Petersburg University to lecture on Byzantine antiquities and literature and to teach modern Greek. Destunis had a successful university career, receiving a doctorate degree in 1865 for his publications on Byzantine history and becoming a full professor in 1869. He taught a variety of courses on classical and Byzantine philology, drawing to his classes students from a number of disciplines.

Forced to retire in 1879 due to chronic illness, Gavriil was selected by the University Council as an honorary member of St. Petersburg University. In 1894, the Academy of Sciences made him a corresponding member of the academy. Other awards and honors included several imperial decorations, such as the Order of St. Stanislav, First Class, for Gavriil's service record in both the ministries of Education and Foreign Affairs. Despite his frail health, Destunis lived until the age of seventy-seven before his death in 1895. That he lived so long, according to his *nekrolog*, was due to Gavriil's daily regimen of moderation and almost ascetic restraint. During the last years of his life, Gavriil hardly ventured out of his apartment in the Vasil'evskii Ostrov section of the city. In his final year, he had to give up research and writing, the two activities that provided a source of tranquility during his life.

Gavriil's record of publications on Greek history, culture, and language is impressive for its consistency and breadth.³³ From 1848 until his death, he produced a steady stream of articles, translations, reviews, scholarly studies, and a variety of other writings on classical, Byzantine, and modern Greek themes. The range of his scholarship encompassed the fields of history, topography, linguistics, literature, art, archeology, and numismatics. One is also impressed by the variety of journals and other serial publications in which his work appeared. Another noteworthy feature is Gavriil's deft combination of a lucid writing style with a meticulous scrutiny of primary and secondary literature on any given topic. He avoided pedantry because of his clarity and conciseness in presenting his major points and their supporting evidence.

Gavriil published numerous studies on classical Greece, including descriptions of Athens, the Acropolis, and recent archaeological finds and a critical review of the Russian translation of the *Odyssey* by the Russian poet Vasilii Zhukovskii.³⁴ Gavriil contributed to Byzantine studies in Russia by publishing his father's translations of Byzantine historical works and enriching them with introductions and notes. He also translated several other historical texts, and published articles on Byzantine historians like George Frandzis.³⁵ Another focus of Gavriil's research on Byzantium was Constantinople, the spiritual and political center of the Byzantine Empire and a city rich in historical symbolism for Russia and the Slavic world. Gavriil produced numerous historical and topographical sketches of Constantinople, and his book reviews indicate that he stayed abreast of current scholarship on "the City."³⁶

As a prominent Russian Byzantinist, Gavriil Destunis is probably best remembered for his regular contributions to the *Pravoslavnyi palestinskii sbornik* (*Orthodox Palestine Collection*), the sixty-three volume collection of travel literature and scholarly studies on the Holy Land published under the auspices of the Russian Imperial Orthodox Palestine Society between 1882 and 1917.³⁷ Gavriil published numerous Russian

translations of valuable Greek documents, such as travel accounts of the Holy Land and Mount Sinai, a description of the suffering of sixty young martyrs in Jerusalem during the Arab occupation, and anonymous guides to Jerusalem. In ten of the eleven volumes to which he contributed, Gavriil collaborated with another Greek scholar in St. Petersburg, the Byzantinist and Eastern church specialist Athanasios Papadopoulos-Keramevs. They made a strong team in terms of scholarly cooperation, with Papadopoulos-Keramevs providing insightful introductions to works edited and translated by Destunis.³⁸

Unlike so many classical and Byzantine scholars who have ignored the contemporary inhabitants of Greek lands, Gavriil studied modern Greek history and culture. His neohellenism was a natural extension of his research on classical and Byzantine themes and a manifestation of his abiding concern for the fate of his ancestral lands. Gavriil's contributions to modern Greek studies in Russia include his writings on the *klephts*, the Greek language, Greek art, the churchman and scholar Konstantinos Oikonomos, and other topics.³⁹ He also published frequent pieces on the current status of Greek education in Greece.⁴⁰ Furthermore, Gavriil closely followed Greek historical scholarship, publishing regular reports on the Greek Historical and Ethnographic Society of Athens and lengthy reviews on the publications of leading neohellenists like Spyros Lambros and Emile Legrand.⁴¹

Gavriil's most significant contribution to modern Greek studies in Russia was his research on Greek literature and poetry. He published several bilingual editions of Greek folk ballads from the late Byzantine era, enhancing them with illuminating introductions and explanatory notes.⁴² His scholarly interest in Greek folk poetry culminated in his major work, the first of its kind in Russia, on the Akritic cycle of heroic ballads, a series of poems based on the twelfth-century epic romance *Digenis Akritas*.⁴³ This publication was highly praised by Aleksandr N. Veselovskii, the Russian literary scholar and folklore specialist whose studies of medieval literature and poetry profited greatly from Gavriil's insights.⁴⁴

Based on the number and the range of his published writings, Gavriil Destunis holds a prominent place in the development of Byzantine and modern Greek studies in Russia.⁴⁵ His research and linguistic skills, his breadth of interest in the Greek world, his grasp of primary and secondary sources, and his effective writing style, all these features should make Gavriil the subject of more serious attention than he has hitherto received from specialists in the Greek-Slavic field. Indeed, both Gavriil and his father provide eloquent testimony to the cultural ties between Russia and the Greek East which became the stimulus for Russian scholarship on all aspects and all periods of Greek history.

The Destunis Collection (Fond 250)

The unpublished manuscripts of Spyridon and Gavriil Destunis are located in *fond* (collection) 250 in the Manuscript Section of the Saltykov-Shchedrin State Public Library in Leningrad (hereafter cited as OR, GPB). An index to this *fond*, handwritten on note cards, can be found in the card catalog of OR, GPB. The index contains sizable sections on both Spyridon and Gavriil and another section on Gavriil's first wife, Nadezhda Aleksandrovna Destunis (*née* Krylova) (1827-66). I have concentrated on Spyridon and Gavriil because of their significance for researchers in the Greek-Slavic field. This is not to say that Nadezhda Aleksandrovna does not merit closer scrutiny. She indeed does in view of her short stories for children and her collection of Russian folk songs.⁴⁶ Her premature death at the age of thirty-nine cut short the career of a talented writer and educator. Her many manuscripts in *fond* 250 include educational texts for children on the natural sciences, geography, and literature, and articles on Lomonosov, Pushkin, and the status of women in ancient and contemporary Russia.⁴⁷

Working with Soviet archival and manuscript holdings is always a rewarding experience because of the opportunity to tap relatively unknown and little used sources. This was certainly the case in my investigation of manuscripts concerning Spyridon and Gavriil Destunis in *fond* 250. The many *dela* (files, sg. *delo*) on Spyridon offer valuable biographical detail on his service career, imperial awards, and membership in cultural and archaeological societies (see *dela* 3, 8, 15, 18, 65-66). One also can find material on the breadth of his knowledge and intellectual concerns, ranging from the classics and Shakespeare to Venetian history and the natural sciences. Numerous manuscripts shed light on his unpublished projects, like the Greek-Russian dictionary and the study of maritime law (*dela* 95-98, 104, 108, 218).

For neohellenists, Spyridon's unpublished manuscripts offer useful information on a variety of topics in modern Greek history. Of special interest are his topographical and historical sketches of Crete, Epirus, Argos, and other Greek lands (*dela* 74-78, 80); his correspondence with Kapodistrias (*dela* 105, 134, 150, 167); his article in defense of the Greek revolution, written from the perspective of a social and political conservative (*delo* 81); his views on Russian policy toward independent Greece during the reign of King Othon (*dela* 21, 84, 87); and his wide-ranging collection of primary sources on early nineteenth-century Greek affairs (*delo* 94).

The most illuminating documents are Spyridon's Smyrna diaries (*dela* 55, 57), the journals he kept while serving as consul general in that Ottoman port from 1818 to 1821. The diaries, which merit translation and commentary in a separate study, present a vivid firsthand glimpse of conditions in a major Ottoman city during a period of political turbulence and social unrest. Spyridon provides useful details on the local Greek commu-

nity, especially on the status of the Greek church and the dismal state of Greek learning. Above all, his diary from 1821 constitutes a vital source of information on the jarring impact of the Greek revolution on Smyrna, which was far removed from the major centers of insurrection in Moldavia and the Peloponnese. The dislocation of trade, the breakdown of law and order, the rising hostility between Ottoman authorities and the Greeks, and the flight of Greeks to avoid persecution or worse, all these somber realities explain the atmosphere of crisis permeating the Smyrna diary of 1821.

Additional information on Spyridon can be gleaned from Gavriil's personal recollections of his father and the materials he gathered for his father's biography (*dela* 244-46). Gavriil's interest in Greek poetry is evident in his description of a manuscript collection of medieval Greek literary texts housed in the Imperial Public Library in St. Petersburg, a collection which he utilized for his bilingual publication of a Greek folk ballad, *Ob Armure* (*delo* 236). Also noteworthy are Gavriil's lecture notes and syllabi for courses in Byzantine history and literature which he taught at St. Petersburg University (*dela* 232-35). His critical discussion of source materials for his lectures, such as histories, encyclopedias, dictionaries, and other reference guides, exemplify his scholarly approach to his subject. The notes also reflect Gavriil's strong belief in Byzantium's multiple historical role as the channel for religious culture to the Slavs, the repository of classical learning which later helped revive the West, and the vital link between ancient and modern Greek culture.

Along with its rewards, working with Soviet archival and manuscript holdings also has its fair share of frustrations. One major concern is a gnawing sense of incompleteness and fragmentation, a sense that more materials on a topic probably exist but access to them is extremely difficult or impossible for a variety of reasons. I was unable to get access to several *dela* in the Destunis collection which, based on their titles in the card catalog index, should provide useful sources of information on Spyridon's activity as consul general in Smyrna, including the official reports he filed with the Russian embassy in Constantinople and the Foreign Ministry in St. Petersburg (see *dela* 39-40, 54, 243). Although these *dela* were not examined, they are included in the description because of their potential value to future researchers. Another problem working with archival materials are the constraints imposed by the documents themselves. Numerous Destunis manuscripts, especially Spyridon's, are barely decipherable, while the Destunis collection as a whole sheds more light on the intellectual interests and research endeavors of father and son than on their family and personal lives.

More systematic research in the Manuscript Section of the State Public Library in Leningrad will most likely reveal additional files on the Destunis family which are indexed under different *fond* descriptions in the card catalog index. Although I located many such examples, I am not

certain that I tracked down all the files of *fond* 250 that are found in different collections. Since my research on the Destunis concentrated on their manuscripts in OR, GPB, several other repositories merit further investigation. No doubt the Archive of Russian Foreign Policy contains a wealth of information on Spyridon's and Gavriil's service careers in the Asiatic Department, particularly on Spyridon's stints in Smyrna and Athens. For Gavriil, the archival holdings of Leningrad State University and the Academy of Sciences will unearth more materials on his teaching and scholarship. That I gleaned valuable information on Gavriil's teaching career from the Central State Historical Archive in Leningrad (TsGIA) is a compelling reminder that Soviet archival institutions deserve more thorough scrutiny before a comprehensive index to unpublished Destunis materials in the Soviet Union can be compiled.

Despite these limitations, completion of this project underscores the indispensable importance of Soviet archival collections for the Greek-Slavic field, including such questions as the development of Byzantine and modern Greek studies in Russia. A description of the Destunis *fond* illustrates the richness and diversity of Soviet unpublished sources which, in conjunction with the growing collection of published materials, document the enduring cultural affinities between Russia and the Greek East.⁴⁸

DESCRIPTION OF THE DESTUNIS COLLECTION

In preparing this guide to the Destunis collection (*fond* 250), I have tried to reproduce as accurately as possible the index to the collection in the card catalog of the OR, GPB. Titles of *dela* in this handwritten index are alphabetized, which explains why *dela* numbers are not in sequential order. In remaining faithful to the alphabetical approach, I have made several changes with the hope of enhancing the clarity and organization of this description. I have rearranged some entries that were not in proper alphabetical order. I have also included, in their appropriate alphabetical sequence, *dela* in *fond* 250 which are indexed in other *fondy* in the OR, GPB.

The description of the Destunis collection is presented in four major sections, each denoted by a Roman numeral. The first (I) contains *dela* on Spyridon's uncle and father, the second (II) includes *dela* by Spyridon, the third (III) presents *dela* by Gavriil, and the fourth (IV) features *dela* on Gavriil, mostly his correspondence, located in other *fondy* in the OR, GPB. There is also a fifth section (V) containing Destunis archival materials found in TsGIA. Although this last section takes us beyond the Destunis manuscripts in the OR, GPB, it merits inclusion not only for its valuable information but also for its proof that other Soviet repositories hold unpublished Destunis materials worthy of examination.

Under each of these five sections, entries are numbered and alphabetized. Each entry describes one *delo*, with the exception of several cases

where two or more *dela* are listed under the same entry because they have the same title or are rough drafts on the same topic. Titles of the *dela* are enclosed in quotation marks, with the English translation in parenthesis. I have tried to render the Russian titles in idiomatic English, conveying the sense and meaning of the Russian original rather than a strict word-for-word translation. The *delo* number and *listy* (sheets or pages) number are then cited along with the date of the manuscript and the language or languages used in its composition. There follows a brief description of the content of the manuscript. In some cases no description is given because of the manuscript's fragmented and unclear content or its indecipherable script. In numerous cases I have not included a summary because the English title offers sufficient information. Lengthy descriptions are provided for *dela* that are particularly useful for the study of Greek history and culture and for the development of Byzantine and modern Greek studies in Russia. These *dela* also reflect the lifelong concern of Spyridon and Gavriil Destunis in the fate of modern Greece and the broader world of Hellenism.

I. *Ivan and Georgii Pavlovich Destunis (Spyridon's uncle and father)*

1. "Attestat, vydannyi emu Odesskim magistratom" ("Certificate issued to him [Ivan P. Destunis] by the Odessa town council"), *delo* 229, *listy* 2, 31 December 1800, Russian and Italian.

Spyridon's uncle, the merchant Ivan P. Destunis, served as burgomaster on the Odessa town council from 1797 to 1800. The certificate commended him for his diligent and successful execution of official responsibilities.

2. "Diplom, vydannyi emu Senatam Korfu v blagodarnost' za zaslugi v kachestve chlena Senata" ("Diploma issued to him [Georgii P. Destunis] by the Senate of Corfu in gratitude for his services as member of the Senate"), *delo* 224, *list* 1, 12 August 1800, Italian, on parchment.

Spyridon's father, Georgii P. Destunis, was a medical doctor active in political affairs on the Ionian Islands.

3. "Pis'mo Spiridonu Iur'evichu Destunisu" ("Letter to Spyridon Iur'evich Destunis"), *delo* 230, *listy* 2, 25 July 1806, Greek.

Letter from Spyridon's father, written from Odessa, to his son in St. Petersburg.

4. "Pokhval'nyi list, vydannyi emu v blagodarnost' za otlichnoe ispolnenie dolzhnosti predsedatel'stvuiushchego burgomistra v Odesskom magistratate" ("Certificate of merit issued to him [Ivan P. Destunis] in gratitude for the excellent discharge of office of presiding burgomaster on the Odessa town council"), *delo* 227, *list* 1, October 1800, Russian.

Certificate from Tsar Paul I to Spyridon's uncle praising his endeavors for the general well-being of Odessa during his service as burgomaster from 1797 to 1800.

5. "Postanovlenie Odesskogo magistrata" ("Decree of Odessa town council"), *delo* 228, *list* 1, 10 December 1800, Russian.

Official announcement by the Odessa town council that Ivan P. Destunis served as burgomaster.

II. *Spyridon Iur'evich Destunis (1782 - 1848)*

1. "Berat otноситel'no naznacheniiia ego general'nym konsulom v Smirne" ("*Berat* on his appointment as consul general in Smyrna"), *delo* 18, *listy* 4, 31 October 1818, French.

Ottoman *berat* (diploma) describing the duties of Destunis in his new appointment as consul general in Smyrna, especially his obligations toward Russian travelers and merchants in the city.

2. "Biografiia Leandra, neokonchennaia" ("A Biography of Leander, unfinished"), *delo* 117, *listy* 2, no date, Russian.

Draft of a biographical sketch of Leander, an unidentified individual who had studied history, physics, and philosophy at a German university.

3. "Bumagi, otносиashchiesia k deiatel'nosti ego v komissii dlia rassmotreniia trebovanii rossiiskikh poddannyykh v Porte Ottomanskoi" ("Papers on his activity on the Committee for Examining Requests of Russian Subjects in the Ottoman Porte"), *delo* 41, *listy* 6, 1828-34, Russian.

Parts of Destunis's report about his activity on this committee, the exact purpose of which remains unclear from the document.

4. "Bumagi po delu o Savalane i Marachini" ("Papers on the matter of Savalan and Marachini"), *delo* 27, *listy* 9, no date, French and Italian.

Official papers on a legal dispute between these two individuals in Smyrna during Destunis's consulship.

5. "*Cahier* no 1. Vypiski po filosofii, ekonomike, politike, pravu" ("Notebook no. 1. Notes on philosophy, economics, politics, law"), *delo* 108, *listy* 49, 1830-35, French, Italian, Greek, Russian.

Notes on a variety of historical, philosophical, and economic topics, including a discourse on the usefulness of studying languages.

6. "*Cahier* no. 2. Historique, géographique, statistique, Pribavleniia k Pravu Morskomy" ("Notebook no. 2. Historical, geographical, statistical. Addenda to Maritime Law"), *delo* 109, *listy* 9, 1830, Russian, French, English, Italian.

Addenda, containing historical, geographical, and statistical information for his study of maritime law.

7. "Chernovye otpuski i kopii s doneseniia ego rossiiskomu poslu v Konstantinopole G. A. Stroganovu, v kollegiiu inostrannykh del, v Aziatskii departament, a takzhe s pisem ego k raznym litsam, otносиashchiesia k deiatel'nosti S. Iu. Destunisa v kachestve general'nogo konsula v Smirne. Nekotorye iz dokumentov sodержat svedeniia o bor'be Gretsii za nezavisi-

most" ("Rough draft notes and copies from his reports to Russian ambassador G. A. Stroganov in Constantinople, to the College of Foreign Affairs, to the Asiatic Department, and also from his letters to various persons on his activity as consul general in Smyrna. Some of the documents contain information on the struggle of Greece for independence"), *delo* 39, *listy* 332, 1819-39, Russian and French.

Access denied.

8. "Chernovye otpuski s donesenii i pisem ego za 1818-1821 gg." ("Rough draft notes from his reports and letters during the years 1818-1821"), *delo* 40, *listy* 275, 1818-21, Russian.

Access denied.

9. "Diplomy na zvanie chlena uchenykh obshchestv (5), vydannye S. Iu. Destunisu" ("Certificates on membership in learned societies issued to S. Iu. Destunis"), *delo* 15, *listy* 52, 1816-47, Russian and Greek.

Certificates on Destunis's membership in the Moscow Society of Lovers of Russian Literature (1816), the Imperial Philanthropic Society (1817), the Odessa Society of History and Antiquities (1840), the Society of Fine Arts of Athens (1845), and the Archaeological Society of Athens (1847).

Includes numerous documents on Destunis's association with the Odessa Society of History and Antiquities, founded in 1839 to study the archeology and history of the Black Sea region. The society's annual journal, *Zapiski Odesskogo obshchestva istorii i drevnostei*, contains rich materials on the Greek presence in southern Russia during classical, Byzantine, and post-Byzantine periods. In a letter of December 1840 (*list* 10), the vice-president of the society, Aleksandr S. Sturdza, expressed deep gratitude to Destunis for his translation of classical and Byzantine authors and for his major archaeological contributions to the society's museum. Destunis gave the museum antiquities which he had collected in Smyrna, such as marble bas-reliefs and burial inscriptions and pieces of clay pottery. This collection, together with the society's museum, currently belongs to the Archaeological Museum of Odessa, which is well-known for its repository of Black Sea antiquities and its frequent archaeological digs.

10. "Dnevnik, Smirna do smuty" ("Diary, Smyrna before the disturbance"), *delo* 55, *listy* 174, 10 April 1819-6 February 1821, Russian.

One of the richest files in the collection, with valuable firsthand information on the topography, climate, politics, church life, and other aspects of Smyrna, a major Ottoman port which featured a multi-ethnic population of Turks, Greeks, Jews, Armenians, and Western residents, traders, and diplomatic officials.

By citing concrete examples, Spyridon's account offers a vivid human dimension to larger themes and issues, like Ottoman urban life during the empire's political decline. He noted the breakdown of effective central government, the rise of unruly local pashas, and the selling of rural and urban administrative positions. The director of customs in Smyrna

purchased his office and then sold all offices beneath his to the highest bidders. Christians with landed or commercial wealth lived an increasingly precarious life during the empire's decline because of the arbitrary nature of Ottoman policy toward the property and well-being of non-Muslims, a reality which prompted numerous Greeks from Smyrna and Kydonies to seek Russian protection and to settle in Russia with their families.

Spyridon tried to explain Ottoman political demise by pointing to the social and cultural backwardness of Islam vis-à-vis the West, in particular the absence of respect for legal principles and the lack of Western enlightenment and science in Ottoman schools. The contrasting architectural styles of Smyrna symbolized for Destunis this cultural gap between Ottoman Turkey and the West: the clean, straight, and orderly buildings of the European section clashed with the dilapidated and dirty buildings of the non-European section of the city.

The Ottoman practice of administrative appointments spread to ecclesiastical appointments in the Greek church. Destunis mentioned numerous examples of clerical corruption, particularly the sale of ecclesiastical offices. The metropolitan of Ephesus, who had purchased his position, sold parish priestships to the highest bidders, with the result that parishioners were squeezed financially to recoup the expenditures of their local priests. At the same time, Destunis poignantly described the enduring faith of humble Christians, clearly seen in the fate of the neomartyr Athanasios. Destunis devoted several paragraphs to his conversion to Islam, his reconversion to Orthodoxy, and, as punishment for apostasy, his torture and public execution by Ottoman authorities in Smyrna in 1819. Destunis's account is confirmed by the description of Reverend Charles Williamson, chaplain for the Levant Company (Richard Clogg, "A Little-Known Orthodox Neo-Martyr, Athanasios of Smyrna [1819]," *Eastern Churches Review*, 5 [1973]:28-36).

As consul general in a bustling port, Destunis had occasion to note the leading Greek role in Ottoman trade. Greek sea captains were skippers on Egyptian merchant vessels plying the Black and Mediterranean seas, and nearly all Greek skippers used the Russian flag for protection. The diary also provides information on the outbreak of plague, a chronic problem in Smyrna and other Near Eastern ports.

Most of Destunis's observations of Greek life focused on the Greek community in Smyrna. He depicted local Greeks in a negative manner, emphasizing their cutthroat commercial competition and their lack of respect for fair play in business transactions. His most scathing criticism was directed against the stinginess of local artisans and craftsmen who were reluctant to offer regular financial support for the city's Greek Philological Gymnasium.

Between 1810 and 1819, the gymnasium was a center of Greek

secular learning under the able direction of the educators Konstantinos Koumas and Konstantinos Oikonomos, both of whom occupied a prominent place in the Neohellenic Enlightenment. Under their leadership, the gymnasium had a curriculum consisting of ethics, experimental physics and chemistry, pure and applied mathematics, natural history, geography, and classical Greek and Latin philology. Despite the success of the school, Destunis noted that it was forced to close in 1819 primarily because of the anti-enlightenment spirit of local Greek clerics who were strongly influenced by the encyclical of Ecumenical Patriarch Grigorios, which equated enlightenment with heresy and irreligion. Destunis mentioned that Oikonomos and his brother Stephanos, a medical doctor who also taught at the gymnasium, faced mounting public criticism from local Greeks and were forced to leave Smyrna. Their misfortune, wrote Destunis, was that they were "more educated and intelligent than this rabble [*svolochi*]." The importance of the gymnasium and the activities of Koumas and K. Oikonomos are described in E. G. Vallianatos, "Constantine Koumas and the Philological Gymnasium of Smyrna, 1810-1819," *East European Quarterly*, 6 (4) (1973):419-43, which, however, does not explain the closure of the school.

The fate of the Philological Gymnasium epitomized for Destunis the cultural wasteland of Smyrna. On the one-year anniversary of his arrival, Destunis expressed frustration and mild hostility toward the city and its inhabitants. He was particularly critical of the parochialism of most Smyrniots and the absence of enlightened individuals. Those merchants who were educated used their wits not to improve the community but to amass greater wealth. No doubt Destunis's bitterness stemmed from his difficult experience as consul general, which he described as an arduous chore with many obligations and few if any rewards. In addition to his efforts to assist Greek coreligionists seeking Russian protection, he had to deal with numerous requests urging him to bend and in many cases break Ottoman law regarding the official conduct of consuls general. Matters did not improve with the approach of his two-year anniversary in Smyrna, which commemorated for Destunis "the most disorderly and unpleasant period of my life." Probably so, but his diary constitutes a useful source of information on some of the realities of life and society in Smyrna on the eve of the Greek revolution.

11. "Dnevnik o Smirnskikh smutakh" ("Diary on the disturbances in Smyrna"), *delo* 57, *listy* 118, 1821, Russian.

A rich file containing Gavriil's copy of his father's diary on the disturbances in Smyrna in 1821 after the outbreak of the Greek revolution, Gavriil's Russian translation of an anonymous Italian diary written in Smyrna during the same period, and Gavriil's explanatory notes to both diaries. This *delo* also includes a copy of the letter (18 February 1888) Gavriil sent to Afanasii F. Bychkov, director of the Imperial Public Library in St.

Petersburg, informing him of his presentation to the library of two diaries which shed light on a "little-known historical event." This letter is followed by Bychkov's response (21 February 1888) to Gavriil, acknowledging receipt of the diaries and expressing gratitude for the gift to the library's collection of manuscripts.

Spyridon's diary presents an eyewitness account of escalating tension and violence between the Turkish and Greek communities in Smyrna from 17 March, when news of the Ypsilantis revolt in Moldavia reached Smyrna, to 26 July, when the Destunis family left Smyrna for Kythera, an island off the southern coast of the Peloponnese. With the spread of the Greek revolution to Greece proper and the archipelago, the desire of Turks for reprisal and revenge became increasingly ominous. Destunis cited numerous cases of Turkish atrocities in Smyrna, usually committed by unruly janissaries and armed civilians who roamed the streets exacting random retribution against unarmed and innocent Greek Christians, including women and children.

The diary also chronicles the pervasive alarm in the Greek community, with vivid images of Greeks rushing to the harbor in search of shelter on board ships that were ashore or departing for the archipelago. Greek fears were exaggerated by deteriorating economic conditions, such as chronic food shortages, shop closures, and disruptions in trade, all of which heightened the explosive atmosphere in the city.

In addition to describing ethnic and religious strife between the Turkish and Greek communities, Destunis vented his dismay toward western European diplomatic officials in Smyrna. In his eyes, they were indifferent to the plight of fellow Christians, supportive of Ottoman policy, and suspicious of Russian machinations in the Greek revolt. He was especially incensed with the British, who were condemned for propagating false rumors that Russia had provoked the revolt and stood squarely behind the Greek cause. This was all part of Britain's duplicitous policy of antagonizing Russo-Ottoman relations and pushing the Porte closer to Britain for diplomatic and military support. In the entry of 20 July, Destunis registered his anger and bitterness toward European policy on the Greek affair: "O vile Franks! No other epithet is more appropriate! You hate the Orthodox faith, powerful Russia, and powerless Greeks. Envy consumes you who wish that Russia would perish and the Greek people be eliminated from the face of the earth...but God will not permit that, and the poor Greeks, after centuries of political death, will arise and be loyal to Russia. And you, Franks, regardless if you are French, English, German, or Italian...you will see that God is with us."

In the tense atmosphere and random violence of Smyrna, Destunis understandably expressed concern for the safety of his family, who sought haven on board a ship in the harbor after 4 June. Amidst a growing sense of anxiety, Destunis wrote on 17 June. "My God—what an exis-

tence—and this has gone on now for four months!” He prayed for an end to his ordeal and a peaceful return to Russia. The diary concludes with the preparations Destunis made for the family's departure to Kythera. Accompanying the Destunis family were Russian consular officials and the archive of the consulate.

Spyridon's account is greatly enriched by the explanatory notes subsequently added by Gavriil. The notes provide historical context for events in the diary, along with specific information on issues and individuals mentioned by his father. For instance, Gavriil identified the names of European consular officials in Smyrna and gave exact dates for events described by his father. In his quest for historical accuracy and detail, Gavriil relied on the works of contemporary Greek historians like I. Philimonos and S. Trikoupis. Through his references to their studies of the Greek revolution, Gavriil successfully corroborated and amplified some of Spyridon's statements and revised several inaccuracies. Gavriil's notes also provide detailed information on the family's arrangements for their departure, relying in this case on a French document written by Spyridon on 17 August 1821.

Gavriil performed another useful task by comparing his father's account of events with their description in an anonymous Italian diary. In the preface to his Russian translation of that diary, Gavriil summarized its contents and noted that the author probably worked in some capacity at the Russian consulate. The unknown diarist knew a great deal about the affairs of the consulate, especially about its first dragoman, a Greek named Pappargopulo, and concluded his account with the departure of the consul general. That the anonymous writer was not his father was clear to Gavriil because of the difference in their writing styles. In contrast to Spyridon's clarity of expression, the Italian diary had sections that were vague and muddled, an indication to Gavriil that its author was not well educated. The Italian account also contradicted Spyridon's version in several places. Finally, Gavriil stated that there was no reason for his father to use Italian in his diary, even though he wrote fluently in that language.

Destunis's Smyrna diary merits closer scrutiny by historians of the Greek revolution and of Ottoman society. Its eyewitness description of the turbulent atmosphere in that city serves as a reminder that destructive violence often lurked beneath the surface of Ottoman society during the empire's political disintegration. Documents from the archives of the Levant Company provide another valuable source on the turmoil in Smyrna in 1821 (“Documents from the Levant Company Archives in the Public Record Office,” *Mikrasiatika Chronika*, 15 [1972]:313-71).

12. “Dnevnik” (“Diary”), *delo* 58, *listy* 111, 3 February-17 (29) April 1826. French and Russian, bound.

A diary written during his stay in Venice and covering a variety of topics, such as the political situation in the Italian peninsula, the classical

monuments of Rome and Pompeii, the cultural legacy of ancient Greece in classical Rome, the prevalence of piracy in North Africa, and the recent Greek naval victory near Patras. As a Greek patriot serving in the Russian Foreign Ministry, Destunis made observations on Russian policy toward the Greek revolution, noting in particular that Russia's cautious approach to the Greeks would pave the way for British influence in a new Greek state. Destunis, like many Russian "hawks" in the military and the diplomatic corps, argued that Russia should apply pressure on the sultan and even declare war in order to advance the cause of an independent Greece. If a Greek state were established without direct Russian assistance, it would be under British control. Destunis also prophetically wrote that once the Greeks had their own state, they would try to expand its frontiers in order to liberate fellow Greeks still under Ottoman rule.

13. "Dnevnik" ("Diary"), *delo* 60, *listy* 67, May 1826-September 1831, French, bound.

Written in Venice and St. Petersburg, with many references to the Greek revolt and Russo-Ottoman relations. Of special note is the reaction of Destunis to news of the fall of Mesolonghi in April 1826, a Greek stronghold guarding the Gulf of Corinth which became a prominent landmark in the Greek War of Independence. It was here that the English philhellene Lord Byron lived and died during his brief stay in Greece. More importantly, the inhabitants of Mesolonghi acquired heroic stature after their brave but unsuccessful defense of their town against the French-trained Egyptian forces of Ibrahim Pasha.

In his entry of 5/17 May 1826, Destunis described the defenders of Mesolonghi as martyrs. He also used the occasion to express indignation toward European Christians who seemed indifferent to the plight of fellow Christians. He bemoaned the fall of Mesolonghi "before the eyes of civilized Europe, in a time when a sacred alliance [the Holy Alliance]" promised to bring peace and brotherhood to all Christian countries. Now the "sacred land" of Greece was covered with "a funeral veil," and the visitor to Mesolonghi could only hear "the silence of tombs."

The fate of Mesolonghi prompted Destunis to vent his antipathy toward the Turks. He devoted several pages to Turkish political, social, and cultural traditions, castigating the Turks for their "fanaticism, ignorance, and fatalism." According to Destunis, the Ottoman Empire was currently characterized by despotic government, lack of guarantees for the property and existence of Christian subjects, and religious discrimination accentuated by the *millet* system which organized society on the basis of religious affiliation. Finally, Destunis lamented Ottoman reprisals against Greek Christians in Cyprus, Asia Minor, and other lands on the periphery of Greece proper which were not directly involved in the Greek revolt.

14. "Dnevnik" ("Diary"), *delo* 67, *listy* 28, November 1845, Russian.

"Dnevnik" ("Diary"), *delo* 68, *listy* 16, 22 December 1845-26 Jan-

uary 1846, Russian.

Difficult to decipher illegible script in both diaries.

15. "Dokladnaia zapiska Nikolaia I ob imeniakh grecheskikh tserkvei v Gruzii ("Report of Nicholas I on the landed property of Greek churches in Georgia"), *delo* 86, *listy* 2, 1834, Russian.

Access denied.

16. "Dokumenty po knige *Nachal'nye osnovaniia morskogo prava*" ("Documents related to the book *Basic Foundations of Maritime Law*"), *delo* 98, *listy* 12, 1840-46, Russian and French.

Various documents regarding Destunis's study of maritime law such as its dedication to Grand Prince Konstantin Nikolaevich; a passage from the work; a letter (17 December 1840) from Destunis to Count Karl V. Nesselrode; Destunis's response to an anonymous critique; and a letter (16 November 1846) from the permanent secretary of the Academy of Sciences notifying Destunis that the academy had received his manuscript and had entered it in competition for a Demidov prize.

17. "Dukhovnoe zaveshchanie, ne zasvidetel'stvovannoe" ("Unattested will"), *delo* 13, *listy* 2, 26 June 1831, Russian.

Spyridon's uncertified will which left most of his property and earnings to his wife, brother, and children. He bequeathed to them about fourteen thousand rubles and another twelve thousand rubles which he expected from the Asiatic Department. The will exhorted his children to respect and obey their mother, to live by the Christian principles of piety and honesty, and to work hard.

18. "Firman po delu o perebore smirnskoii tamozhnei poshliny s russkogo poddannogo Georgiia Paskuali" ("*Firman* on assessing the Smyrna customs duty on the Russian subject Georgii Paskuali"), *delo* 24, *listy* 2, 24 January 1819, French.

19. "Formuliarnyi spisok o ego sluzhbe. Otryvok" ("Service record. Excerpt"), *delo* 3, *list* 1, 1802-10, Russian.

Brief excerpt from Destunis's service record.

20. "Gramoty na ordena (8), dannye S. Iu. Destunisu" ("Official documents on the orders presented to S. Iu. Destunis"), *delo* 5, *listy* 25, 1814-48, Russian and French.

Official documents on the awards presented to Destunis for his service in the Ministry of Foreign Affairs. He received the Order of St. Vladimir, Fourth Class, in 1814; the Order of St. Anne, Second Class, in 1816; the Order of St. Vladimir, Third Class, in 1839; and the Order of St. Stanislav, First Class, in 1848. He also received three Ribbons of St. Vladimir in 1828, 1833, and 1838.

21. "Greki s 1790 do 1800 g." ("Greeks from 1790 to 1800"), *delo* 80, *listy* 10, 1844, Russian.

Notes on the status of the Greeks of Epirus during the 1790s, with references to Suli and the Suliots' resistance to Ali Pasha of Iannina.

22. "Innokentii, arkhiepiskop khersonskii. Propovedy. Perevod na grecheskom iazyke" ("Innokentii, archbishop of Kherson. Sermons. Translation in Greek"), *delo* 130, *listy* 48, Greek.

Destunis's Greek translations of sermons by Archbishop Innokentii of Kherson. Rough draft with many corrections and revisions.

23. "Innokentii, arkhiepiskop khersonskii i tavrisheskii Rech' ego v perevode na frantsuzskom iazyke" ("Innokentii, archbishop of Kherson and Tavrida. His discourse in French translation"), *delo* 131, *listy* 8, March 1848, French.

Destunis's French translation of Archbishop Innokentii's speech on the occasion of Nicholas I's manifesto of March 1848 condemning the revolutionary disturbances in western and central Europe. As an apologist for the government's conservative ideology of Official Philosophy, Innokentii ardently defended the manifesto, which contrasted the revolutionary crisis with the divinely ordained strength and stability of Russia. The speech and the manifesto underscored the close connection between autocracy and Orthodoxy, and expressed paternal confidence in the obedience of the Russian subjects to their tsar and faith. The translation is indicative of Destunis's conservative political and social views.

24. "Ispovedenie very sv. Afanasiia, patriarkha Aleksandriiskogo" ("Confession of faith of St. Athanasius, Patriarch of Alexandria") *delo* 113, *listy* 2, no date, Russian.

Confession of faith by St. Athanasius, one of the major church fathers and proponent of the Nicene Creed.

25. "Istoriia Venetsii (V-XVIII vv.)" ("History of Venice, 5th-18th cent."), *delo* 71, *listy* 112, no date, Russian, bound.

A chronological approach to the history of Venice. Information primarily on Venetian trade, navigation, and the arts.

26. "Istoriia Venetsii srednikh vekov" ("History of Venice during the Middle Ages"), *delo* 72, *listy* 73, 1830-40s, Russian and French.

Additional information on Venice in the Middle Ages, especially on coinage, laws, religion, and the arts. The *delo* also contains notes on diverse topics like Lord Byron, the lands included in the modern Greek state, and the Latin language.

27. "Isvestiia o grafe Kapodistrii. Kratkaia biografiiia" ("Information on Count Kapodistrias. A short biography"), *delo* 105, *listy* 20, 1827, Russian.

A biographical article on Kapodistrias's birth, education, political activity during the Russian protectorate of the Ionian Islands, service in the Russian Foreign Ministry, and strong sense of Greek cultural patriotism. Destunis called Kapodistrias "a remarkable man" and praised his honesty, generosity, and benevolence. The Greek people, he wrote, could not have selected a more suitable candidate for president, but Kapodistrias now assumed the burden of establishing law and order in a badly fractured soci-

ety, a task that Destunis prophetically feared might make Kapodistrias a sacrificial victim. Spyridon's biographical sketch was published with minor revision, "Izvestie o grafe Kapodistrii," *Severnaia pchela*, nos. 113-15 (1828).

28. "Kopii materialov, sobrannye S. Iu. Destunisa, po istorii Novoi Gretsii" ("Copies of materials on the history of modern Greece, from the collection of S. Iu. Destunis"), *delo* 94, *listy* 143, 1819-31, Greek, Russian, French, Italian.

Fifty-three documents on the history of modern Greece, each of which is listed in the index to *fond* 250 in the card catalog of OR, GPB.

This rich and wide-ranging collection of primary sources contains a copy of Kapodistrias's "Observations sur les moyens d'améliorer le sort des Grecs"; letters from Greek primates in the Peloponnese to English and French consuls; descriptions of military events in Greece, the archipelago, and Cyprus during the revolution; bulletins printed by the governments of revolutionary and independent Greece; diplomatic correspondence and agreements of the Great Powers on the Greek issue, including the diplomatic notes which the Russian ambassador, Grigorii A. Stroganov, presented to the Porte in 1821; and a variety of other useful sources.

Although most of the materials cover the revolutionary period, there are also documents on earlier and later events. Indicative of the political and ideological conservatism of Greek hierarchs is the letter of 1799 written by Patriarch Grigorios to Christians of the Ionian Islands, warning them to resist French designs to incite rebellion against Ottoman authorities. The autocephalous status of the Greek church in independent Greece is outlined in the *zakonoproekt*, or charter, of 10 February 1845 on the Greek Holy Synod.

A significant document in the context of Greek-Russian relations is "Vozzvanie ob okazanii pomoshchi neimushchim Grekam, spasaiushchimsia v Rossii ot turetskoi tiranii" ("Appeal on rendering assistance to indigent Greeks seeking safety in Russia from Turkish tyranny"), 28 August 1822, Odessa. The appeal, written in Greek, exhorted Odessa Greeks to assist Greek refugees from Constantinople and Moldavia who had been victimized by Turkish reprisals. Names of Odessa Greeks are listed on the back of the document, along with the amount of their donations for this relief project. Contributions ranged from ten rubles to one thousand rubles, with a total amount of 9,025.60 rubles. For more detailed information on Greek relief drives in Russia during the Greek revolt, see Theophilus C. Prousis, "Russian Philorthodox Relief during the Greek War of Independence," *Modern Greek Studies Yearbook*, 1 (1985):31-62, and G. M. Piatigorskii, "Deiatel'nost' Odesskoi grecheskoi vspomogatel'noi komissii v 1821-1831 gg. (Po materialam Gosudarstvennogo arkhiva Odesskoi Obl.)," *Balkanskie issledovaniia*, 8 (1982):135-52.

29. "Kopiiia dnevnika s 3 fevr.-17 apr. 1826, sdelannaia G. S. Destunisom" ("Copy of diary from 3 February to 17 April 1826, made by G. S. Destunis"), *delo* 59, *listy* 56, no date, French and Russian.

Legible copy by Gavriil of his father's diary from 1826. References to events in Greece and to figures like Kolokotronis, Kanaris, Miaoulis, and Ibrahim Pasha indicate the extent to which Spyridon followed the war of independence from Venice.

30. "Kriticheskie zamechaniia na Entsiklopedicheskii Leksikon i dopolnitel'nye stat'i ili Sputnik Entsiklopedicheskogo Leksikona" ("Critical observations on the Encyclopedic Dictionary and supplemental articles or a Companion of the Encyclopedic Dictionary"), *delo* 120, *listy* 251, 1837, Russian.

Unable to see this file.

31. "Kupchaia, zakliuchennaia im na pokupku krepostnogo Nikolaia Fedorova i ego zheny Nastas'i" ("Deed of purchase, concluded by him for the purchase of the serf Nikolai Fedorov and his wife Nastasia"), *delo* 47, *listy* 2, 26 June 1818, Russian.

Deed verifying Destunis's purchase of the serf Nikolai Fedorov and his wife Nastasia for three hundred rubles.

32. "L'île de Crete. Opisanie Krita i ego istoriia" ("The island of Crete. A description of Crete"), *delo* 75, *listy* 71, 1826-32. French.

"L'île de Crete," *delo* 76, *listy* 18, 1826-32, French.

Delo 76 contains rough draft notes incorporated in *delo* 75. A two-part description of Crete, with part one on the island's topography, economy, and political administration under the Turks. The Greek revolt had negative consequences on Crete, including commercial decline and depopulation by massacre, epidemic, and emigration.

Part two of Destunis's description is a historical account of Crete during the classical, Byzantine, and post-Byzantine eras. Under the Venetians, Crete experienced a vibrant cultural life, especially in poetry and the fine arts. Mention is made of Cretan folk epics like *Erotokritos*, which Destunis compared with the epics of Homer and Virgil. He was particularly impressed with the Cretan work's rich demotic language.

Under the Ottoman Turks, Crete descended into ignorance and barbarism, a period characterized by rapacious pashas, unruly Janissaries, and extensive controls over Cretan life. The only bright spot, according to Destunis, was the determined resistance of the Sphakiots, freedom-fighters in the mountainous region of Sphakia. After describing the invasion of Crete by Ibrahim Pasha during the Greek revolution, Destunis concluded with some considerations of the future of the island. He envisioned Crete's eventual political union with mainland Greece.

33. "Marshrut S. Iu. Destunisa iz Odessy do Peterburga" ("Travel route of S. Iu. Destunis from Odessa to St. Petersburg"), *delo* 53, *listy* 6, 1846, Russian.

Itinerary with mention of the towns Destunis traveled through on his journey from Odessa to Petersburg in 1846, a trip that occurred after his one-year stay in Athens.

34. "Matematicheskaiia vykladka iz Platona" ("Mathematical computation from Plato"), *delo* 119, *listy* 13, no date, Greek and Russian.

Notes of a mathematical computation from Plato.

35. "Mysli i vypiski" ("Thoughts and notes"), *delo* 110, *listy* 12, 1843, French, Greek, Russian.

Random notes on philosophic and scientific questions, like pantheism, the definition of nature, and chemical substances and reactions. Indicative of the breadth of Destunis's intellectual interests.

36. "Nachal'nye osnovaniia morskogo prava" ("Basic Foundations of Maritime Law"), *delo* 95 *listy* 135, 1830-1840s, Russian.

delo 96, *listy* 132, no date, Russian.

delo 97, *listy* 304, no date, Russian.

Several manuscript versions of Destunis's unpublished study on maritime law. *Delo* 95 contains his dedication to Grand Duke Konstantin Nikolaevich, admiral-general of the Russian fleet. *Delo* 97 includes lengthy corrections and revisions. The most readable manuscript copy of his work is in *delo* 96.

The study focused on maritime rights and obligations for both neutral and belligerent countries in wartime. Destunis's research was based on Western writings on maritime law, such as works by Blackstone and Montesquieu, and on commercial treaties of various countries, especially on Russo-Turkish agreements regarding the Black Sea.

37. "Nazvaniia odnogo perevoda i sochineniia Spiridona Iur'evicha Destunisa, spisannye iz rospisi knig biblioteki Smirdina" ("Titles of a translation and a work of Spyridon Iur'evich Destunis, copied from the inventory of books in the library of Smirdin"), *delo* 127, *listy* 2, no date, Russian.

Two publications of Destunis cited in the inventory of Aleksandr F. Smirdin, the prominent publisher and book dealer of St. Petersburg in the second quarter of the nineteenth century: *Voennaia truba* (St. Petersburg, 1807), a translation from Korais, and *Ruchnaia kniga pravoslavnogo khristianina* (St. Petersburg, 1830), a translation from Sturdza.

38. "O bodmerie i avariakh ili morskikh ubytkakh. Rassmotrenie odnoi glavy XI t. Svoda zakonov, kasaiushcheisia morskoi trgovli" ("On Avars or maritime damages. Examination of a chapter on maritime trade in volume 11 of the Code of Laws"), *delo* 103, *listy* 12, 1842, Russian.

39. "O Del'fiiskoi nadpisi E1. Stat'ia" ("On the Delphic Inscription E1. An article"), *delo* 115, *listy* 30, no date, Russian.

Working draft of an article on a Delphic inscription.

40. "O Gretsii posle 1845 g." ("On Greece after 1845"), *delo* 83, *listy* 6, no date, French.

Very difficult to make out due to barely legible script.

41. "O missionerakh v Gretsii" ("On missionaries in Greece"), *delo* 133, *listy* 5, no date, Russian.

A Russian translation by the Greek cleric and publicist Konstantinos Oikonomos from the Greek of Spyridon. Both were concerned about the fate of Orthodoxy in Greece in view of the educational and religious activities of foreign missionaries. Difficult to read because of illegible script.

42. "O morskome prave. Otryvki" ("On maritime law. Excerpts"), *delo* 99, *listy* 79, no date, Russian.

Notes and revisions for his study of maritime law.

43. "O pol'ze razvitiia torgovli mezhdru Rossiei i Egiptom. Stat'ia" ("On the benefit of developing trade between Russia and Egypt. An article"), *delo* 35, *listy* 39, 1829, French.

"O torgovle Egipta. Stat'ia" ("On the trade of Egypt. An article"), *delo* 36, *listy* 20, 1829, French.

"Zapiska ob ustanovlenii torgovykh snoshenii Rossii s Egiptom" ("A note on establishing trade relations between Russia and Egypt"), *delo* 37, *listy* 4, 1829, French.

A draft of an article on the advantages of establishing trade between Russia and Egypt. Information in *dela* 36 and 37 incorporated in the more complete *delo* 35.

Egypt's strategic and commercial location, its partially independent political status, and its modernizing reforms under Muhammad Ali greatly impressed Destunis. His article begins with a brief historical sketch of Egypt since its Ottoman conquest in 1517, emphasizing the beneficial consequences of Napoleon's expedition and the significant impact of Muhammad Ali. Destunis provided accurate information on Ali's background, his military campaigns against the Wahhabis and the Greeks, his effort to bring law and order to Egypt, and his economic reforms. Ali is portrayed as a paternalistic modernizer whose rule was harsh but necessary for progressive change in Egypt. Ali also merited praise from Destunis for his pro-French policies which ran counter to British interests in the Levant.

The thrust of the article was a discussion of the mutual benefits for Russia and Egypt if they forged closer commercial ties. Given their geographic proximity, Odessa and Alexandria constituted a natural trade nexus far superior to the St. Petersburg-Alexandria connection. Travel between Egyptian and Black Sea ports took about ten days by sea, in sharp contrast to the two to three-month journey between St. Petersburg and Alexandria. Egypt could become a reliable market for Russian grain and a source for sugar, indigo, and tobacco. Russo-Egyptian commerce could also open up the East Indies to Russian trade, a lucrative connection long exploited by the British.

Destunis concluded by raising several questions on the future of Egypt. Would Muhammad Ali's son, Ibrahim Pasha, continue his father's policies? Would the father's reforms be consolidated? Would the sultan permit Egypt to become more autonomous? What if Egypt fell to foreign control? For now, Destunis wrote, the flourishing commercial prospects should be exploited to the mutual advantage of Egypt and Russia. In fact, enlightened government in Egypt would benefit not only their trade but also the entire world because of Egypt's strategic location as a bridge between three continents.

44. "O sovesti. Stat'ia" ("On conscience. An article"), *delo* 114, *listy* 7, 1818, Russian.

Rough draft of a philosophical article.

45. "O turkakh i grekakh. Stat'ia" ("On Turks and Greeks. An article"), *delo* 90, *listy* 62, no date, Russian.

Access denied. Arsh, in his study of the Philiki Etaireia in Russia, used this *delo* for information on the friendship between Kapodistrias and Destunis in St. Petersburg and their sense of Greek patriotism.

46. "O turkakh i turkofilakh. Istoricheskii ocherk" ("On Turks and Turcophiles. A historical sketch"), *delo* 91, *listy* 14, after 1821, Russian.

Access denied.

47. "Ob Abdalla-Nater-Zadi, turetskom istorike. Stat'ia" ("On the Turkish historian Abdallah-Nater-Zadi. An article"), *delo* 93, *listy* 4, no date, French.

Description of this Turkish historian and man of letters and his contributions to Turkish culture. Destunis's favorable account of Abdallah-Nater-Zadi was in sharp contrast to the anti-Turkish sentiments expressed in his Smyrna diaries and in several other manuscripts which compared Greeks and Turks.

48. "Ob izuchenii nauk i iazykov. Prodolzhenie" ("On the study of sciences and languages. A continuation"), *delo* 122, *listy* 48, 1840s, Russian.

Here the emphasis is on the importance of classical languages in the cultural development of Russia with references to Russia's Byzantine connections, the Slavonic-Greek-Latin Academy in Moscow, Eugenios Voulgaris, and their contributions to the study of Greek and Latin in Russia. Spyridon's interest in classical language study reflected Russian educated society's growing appreciation of the classical heritage in the first half of the nineteenth century.

49. "Ob obrashchenii arkhiereia Amidskogo, katolicheskogo episkopa, v pravoslavie" ("On the conversion of a Catholic bishop of Amid to Orthodoxy"), *delo* 112, *list* 1, no date, French.

Brief account of a Catholic bishop, located in the town of Amid in eastern Asia Minor, converting to Orthodoxy and assuming his new position as exarch of Mesopotamia.

50. "Ob otnoshenii venetsianskogo pravitel'stva i rimskikh pap k

grecheskoi tserkvi v Venetsii. Stat'ia bez kontsa" ("On the attitude of the Venetian government and the Roman popes toward the Greek church in Venice. An unfinished article"), *delo 73, listy 8*, 1830, Russian.

Unfinished article on the policy of the Venetian government and the popes toward the Greek church in Venice during the fifteenth-seventeenth centuries. An indication of Destunis's interest in the Greek diaspora, in this case the large Greek community of Venice.

51. "Ob"iasnenie S. Iu. Destunisa po povodu nespravedlivykh obvinenii protiv nego" ("Explanation of S. Iu. Destunis concerning the unjust accusations against him"), *delo 22, listy 2*, 1819-21, French.

No specific or clear information is provided on this matter, which occurred during Destunis's consul generalship in Smyrna.

52. "Oborona nyneshnikh grekov. Zapiska" ("Defense of the contemporary Greeks. A note"), *delo 81, listy 32*, 1823, French.

Draft of an article or note in defense of the Greeks from the perspective of a social and political conservative. Written during Destunis's stay in Venice.

Destunis, like Aleksandr Sturdza and other conservative philhellenes in Russia, drew a sharp distinction between the Greek revolt and the liberal nationalistic uprisings in other parts of Europe. The latter were condemned because they were viewed as insurrections against European, Christian, and legitimate rulers which disrupted the Metternichean order. The Greek rebellion, on the other hand, was an entirely different matter. Unlike the Jacobin-influenced *carbonari*, the Greeks were Christians fighting against slavery and tyranny imposed upon them by non-European and infidel rulers. The Greek affair was thus seen as a religious struggle between Christianity and Islam.

The "degenerate and barbaric" nature of Turkish rule in European lands also raised doubts about the political legitimacy of the Turkish government, especially in view of reprisals against its Christian subjects. Indeed, according to Destunis, the Greeks rebelled not against the order of legitimacy but with the objective of becoming integrated into the family of European Christian nations. This integration would be greatly facilitated by the establishment of monarchical government in Greece, an institution which Destunis noted had been a source of progress in Europe and Russia since the time of Louis XIV. For these reasons, the Greek cause was also the cause of European civilization against Oriental despotism.

The religiously-based philhellenism of Destunis and other conservatives, clearly articulated in this document, provides a sharp contrast to the philhellenism of the Decembrists and their supporters, which was primarily based on the liberal and constitutional principles of the French Revolution.

53. "Obozrenie Petaliiskikh ostrovov" ("Survey of the Petaliiskii Islands"), *delo 77, listy 34*, 1845, Russian.

delo 78, *listy* 40, 1845, Russian.

delo 79, *listy* 42, 1845, Russian.

Dela 78 and 79 contain rough draft notes for Destunis's final version in *delo* 77. Description of ten islands off the Greek coast of Euboea, calling them the Petaliiskii Islands which today are part of the Cyclades. It is detailed account of the topography, climate, and economic resources of the ten islands, along with statistics on their revenues from 1836 to 1845. His emphasis is on the islands' commercial potential for Russia because of their safe and wide harbors near mainland Greece.

54. "Obrashchenie k naslednikam Grigoriia Ivanovicha Lisenko dlia oznakomleniia ikh s rasporyazheniiami poslednego otnositel'no sobraniia drevnikh monet" ("Address to the heirs of Grigorii Ivanovich Lisenko informing them of Lisenko's instructions regarding his collection of ancient coins"), *delo* 220, *listy* 2, no date, Russian.

Lisenko died in 1842, leaving Spyridon as caretaker of his collection of ancient coins. Information on Lisenko's heirs.

55. "Opisanie Argolidy. Stat'ia" ("Description of Argos. An article"), *delo* 74, *listy* 13, after 1825, Russian.

A short descriptive article on Argos. Difficult to read because of illegible script.

56. "Otnoshenie ego k frantsuzskomu general'nomu konsulu v Smirne Davidu po povodu dela o sudne kapitana Iankevicha" ("Memorandum to David, the French consul general in Smyrna, concerning the ship of Captain Iankevich"), *delo* 28, *listy* 7, 30 June 1821, French.

Written during Destunis's last few weeks in Smyrna. The file also contains an unsigned letter in Italian on the same matter.

57. "Otpuskiye svidetel'stva (2) Spiridona Iur'evicha Destunisa v goroda Rossii i za granitsu" ("Two certificates authorizing Spyridon Iur'evich Destunis's travel in Russian cities and abroad"), *delo* 14, *listy* 4, 22 May 1839 and 20 July 1845, Russian.

Official documents authorizing Destunis to travel to Russian cities (1839) and abroad (1845). For a six-month period in 1845, Destunis received permission to travel to Italy, Germany, and Greece.

58. "Otvét S. Iu. Destunisa na retsenziuu na ego perevod Plutarkha pomeshchennuiu v dekabr'skoi knizhke *Otechestvennykh zapisok* 1847 g." ("Response of Destunis to a review of his translation of Plutarch in the December issue of *Notes of the Fatherland*, 1847"), *delo* 118, *listy* 32, 1847-48, Russian.

The review, published in *Otechestvennyye zapiski*, no. 12 (1847), raised several questions on his translation of Plutarch. Destunis's response, here in rough draft form, discussed the merits and drawbacks of different Russian translations of Plutarch, including his own version. He noted the close connection between the translation of the classics and the spread of enlightenment in Russia.

59. "Otzyv ego v Vasil'evskuiu chast' po povodu prosheniia Tarasova ob uplate emu dolga Grigorii Ivanovicha Lisenko" ("Testimony to the Vasil'evskii section on the petition of Tarasov for the payment to him of the debt of Grigorii Ivanovich Lisenko"), *delo* 221, *list* 1, 1848, Russian.

60. "Pamiatnaia kniga. Delovye zapisi" ("Notebook. Business records"), *delo* 61, *listy* 24, March 1832-December 1834, Russian, bound.

Record of expenditures, with daily entries for each month.

61. "Pasport, vydannyi emu dlia proezda po provintsiiam Venetsii" ("Passport, issued to him for travel in the provinces of Venice"), *delo* 11, *list* 1, 28 June 1825, Italian.

Passport issued during his stay in Venice.

62. "Pasporta (3), vydannye emu dlia proezda iz Peterburga v Smirnu i iz Konstantinopolia v Peterburg" ("Three passports, issued to him for travel from Petersburg to Smyrna and from Constantinople to Petersburg"), *delo* 10, *listy* 18, 1818-45, Russian, Italian, German, French.

Three passports issued to Destunis and his family for travel from St. Petersburg to Smyrna in 1818 and from Constantinople to St. Petersburg in 1845. The file contains official notification of their safe passage through quarantine in Odessa in January 1846.

63. "Patent na zvanie rossiiskogo general'nogo konsula v Smirne" ("Patent for the rank of Russian consul general in Smyrna"), *delo* 7, *listy* 2, 8 August 1818, Russian and Italian.

Official document on Destunis's appointment as consul general in Smyrna.

64. "Patenty na chiny (4)" ("Four patents on ranks"), *delo* 4, *listy* 5, 3 May 1810-6 November 1828, Russian.

Official documents on the various Russian civil service ranks which Destunis held between 1819 and 1828. Employed in the Asiatic Department of the Foreign Ministry, Destunis had the titles of collegiate assessor (1810-17), court councillor (1817-24), and collegiate councillor (1824-27). In 1828, he was promoted to the rank of state councillor.

65. "Perepiska ego s raznymi litsami po povodu numizmaticheskoi kolleksii G. I. Lisenko" ("His correspondence with various persons on the numismatic collection of G. I. Lisenko"), *delo* 222, *listy* 21, 1843-44, Russian.

As custodian of Lisenko's numismatic collection, Destunis tried to sell it. He corresponded on this matter with the British Numismatic Society, Peter M. Volkonskii, Olga A. Orlov, Vladimir I. Panaev, Sergei G. Stroganov, and several others. The correspondence includes brief description of Lisenko's collection.

66. "Pis'ma (7) iz Ikonomosa k Destunisu" ("Seven letters from Oikonomos to Destunis"), *delo* 164, *listy* 21, 1823-48, Greek.

Seven letters from K. Oikonomos to Destunis, addressed from St. Petersburg, Nafplion, and Athens.

67. "Pis'ma (10) iz Kapodistrii k Destunisu" ("Ten letters from Kapodistrias to Destunis"), *delo* 167, *listy* 19, 1812-19, French.

Ten letters from Kapodistrias to Destunis from Bucharest, Moscow, and Corfu. During a visit to Corfu in 1819, Russian foreign secretary Kapodistrias disavowed rumors and misinformation regarding his involvement with the Philiki Etaireia, the conspiratorial society that planned the Greek revolution. Kapodistrias deflated the hopes of Greek patriots by denouncing the Etaireia and its efforts to enlist his support and that of the Russian government. He cautioned fellow Greeks that time, patience, providence, and church-directed education, not insurrection, would improve the status of the Greeks under Ottoman rule. These views found expression in his memorandum, "Observations sur les moyens d'améliorer le sort des Grecs."

In a letter (8/20 April 1819) to Destunis in Smyrna, Kapodistrias clearly articulated his stance toward the Philiki Etaireia and also sent a copy of his memorandum. Both documents urged an end to political intrigues which not only misrepresented his name but would damage Greek national interest. The correspondence with Destunis constituted part of Kapodistrias's attempt to clarify his position to Russian consuls in the Near East. The letter mentioned his correspondence with I. Vlasopulos, Russian consul in Patras, who also received a copy of the memorandum. Destunis and Vlasopulos were appropriate targets for Kapodistrias because both, according to the research of Grigorii Arsh, belonged to the Philiki Etaireia and thus needed to be informed of Kapodistrias's actual views on the Greek situation. In addition, both had consular jurisdiction over broad areas, Destunis over the archipelago and Vlasopulos over mainland Greece. They could presumably convey Kapodistrias's message to a wide cross-section of Greek society. Both Destunis and Vlasopulos were also close associates of Kapodistrias, fellow Greeks in the diplomatic corps whom he trusted to respect his wishes, all the more so since he was foreign secretary.

68. "Pis'ma (5) iz Kapodistrii k Destunisu" ("Five letters from Kapodistrias to Destunis"), *delo* 168, *listy* 11, 1812-24, French.

Letters from Kapodistrias to Destunis addressed from Bucharest, Moscow, Corfu, and Geneva. References to Russian policy in the Balkans and to the Greek situation.

69. "Pis'ma (2) k docheri Elene Spiridonovne Destunis" ("Two letters to his daughter Eleni Spyridonova Destunis"), *delo* 144, *listy* 4, 15 September 1845 and 20 January-1 February 1846. French and Italian.

Information on personal and family matters.

70. "Pis'ma (3) k ego neveste Anastasii Vasil'evne Gerakovoi" ("Three letters to his fiancée Anastasia Vasil'evna Gerakova"), *delo* 142, *listy* 17, no date, Russian.

Also included are two poems in French and Greek and a work dedicated to Anastasia, "Nechto o zdorov'e" ("On health").

71. "Pis'ma (2) k gr. Ivanu Antonovichu Kapodistrii" ("Two letters to Count Ioannis Antonis Kapodistrias"), *delo* 150, *listy* 3, no date, Greek and French.

Two letters to Kapodistrias, the first a rough draft in Greek and the second a French copy made by Gavriil. The letter described the appearance of the Ottoman fleet of the coast of Kythera and its movement toward the Peloponnese. Destunis spent six months on Kythera after leaving Smyrna in July 1821.

72. "Pis'ma (3) k Luize Ivanovne Kesner" ("Three letters to Louise Ivanovna Kesner") *delo* 151, *listy* 7, 27-29 September 1846, French.

On the health of Spyridon's daughter Eleni. Gavriil married Louise Kesner after the death of his first wife.

73. "Pis'ma (2) k Spiridonu Iur'evichu Destunisu" ("Two letters to Spyridon Iur'evich Destunis"), *delo* 180, *listy* 4, 20 June 1813 and 13 December 1818, Russian and French.

Nikolai P. Rumiantsev's offer of financial assistance to Spyridon for his preparation and publication of the Greek-Russian dictionary, one of the numerous unfinished projects of Destunis. In his second letter, written before Destunis's departure to Smyrna, Rumiantsev requested him to procure Greek and Slavic manuscripts in Constantinople and Smyrna, especially those on medieval Russian history. Rumiantsev wrote that he would meet any price to acquire these documents for his growing collection of sources on Slavic history. He also urged Destunis to get a complete list of the saints of the Greek church.

74. "Pis'ma o zhizni v Smirne i Pere" ("Letters on life in Smyrna and Pera"), *delo* 54, *listy* 278, 1810-21, Russian.

Access denied. Based on its title, this *delo* contains potentially valuable information on both Ottoman affairs and the Greek national movement during the crucial decade before the revolution.

75. "Pis'mo baronesse Tsetsilii Vladislavovne Fredericks" ("Letter to Baroness Cecilia Vladislavovna Fredericks"), *delo* 154, *list* 1, 1847, French.

76. "Pis'mo gr. Alekseiu Kirilovichu Razumovskomu po povodu greko-rossiiskogo slovaria, sostavlennogo Spiridonovom Iu. Destunisom i Sferinym" ("Letter to Count Aleksei Kirilovich Razumovskii on the Greek-Russian dictionary compiled by Spyridon Iu. Destunis and Sferin"), *delo* 212, *listy* 4, 1814-15, Russian.

Correspondence between Nikolai P. Rumiantsev and Minister of Education Aleksei K. Razumovskii on the Greek-Russian dictionary of Destunis. Razumovskii sent the manuscript copy for evaluation to several classicists who praised the accuracy of Destunis's translation of Greek words. Razumovskii expressed strong approval for its publication, noting in particular the importance of this work for the study of classical languages in Russian schools.

77. "Pis'mo gr. Dmitriiu Nikolaevichu Bludovu. Dve redaktsii"

("Letter to Count Dmitrii Nikolaevich Bludov. Two drafts"), *delo* 148, *listy* 2, 1842, Russian.

Destunis suggested revisions in the second volume of his manuscript on maritime law. Dmitrii N. Bludov, an official who served in several ministries, began his government service with Destunis in the archive of the College of Foreign Affairs in Moscow.

78. "Pis'mo k Gavriilu Vasil'evichu Gerakovu" ("Letter to Gavriil Vasil'evich Gerakov"), *delo* 149, *listy* 2, 22 June 1821, Russian.

Letter to his brother-in-law in St. Petersburg describing Greek-Turkish tensions in Smyrna and Kydonies after the outbreak of the Greek revolt. Ottoman reprisals in Kydonies, Destunis wrote, were counter-productive because that city had been an important source of dairy products and other revenues for the sultan.

79. "Pis'mo k Ivanu Osipovichu Astarkhanovu" ("Letter to Ivan Osipovich Astarkhanov") *delo* 147, *list* 1, 1846-48, Russian.

Rough draft.

80. "Pis'mo k L'vu Grigor'evichu Seniavinu. Neotpravlennoe" ("Letter to Lev Grigor'evich Seniavin. Not sent"), *delo* 152, *list* 1, 7 January 1846, Russian.

Letter addressed from Pera after Destunis's trip to Athens in 1845.

81. "Pis'mo k neustanovlennomu litsu/Ego prevoskhoditel'stvu/. Dve redaktsii" ("Letter to an unknown person/His excellency/. Two drafts"), *delo* 156, *listy* 3, 10 April, no year, Russian.

Letter of gratitude to an unidentified person who sent Spyridon two hundred rubles.

82. "Pis'mo k neustanovlennomu litsu/kreditoru?" ("Letter to an unknown person/creditor?"), *delo* 155, *list* 1, 1847-48, French.

Draft

83. "Pis'mo k rodnym" ("Letter to relatives"), *delo* 146, *listy* 2, 30 October 1821, Russian.

Spyridon's letter to relatives in Cephalonia condemning Turkish religious persecution in Constantinople and British misrule of the Ionian Islands. Letter written from Kythera, where Destunis sought refuge after leaving Smyrna.

84. "Pis'mo k synu Gavriilu Spiridonovichu Destunisu" ("Letter to his son Gavriil Spyridonovich Destunis"), *delo* 145, *listy* 2, 2 September 1845, Russian.

Personal and family information.

85. "Pis'mo k Vladimiru Sergeevichu Filimonovu" ("Letter to Vladimir Sergeevich Filimonov"), *delo* 153, *listy* 2, 13 March 1848, Russian.

86. "Pis'mo k zhene Anastasii Vasil'evne Destunis" ("Letter to his wife Anastasia Vasil'evna Destunis"), *delo* 143, *listy* 2, 6/18 March 1826, Russian.

Spyridon's impressions and observations of Rome.

87. "Podorozhnye (2) i otkrytoe predpisanie, vydannoe emu dlia proezda do Odessy, po sluzhebnyim delam" ("Two orders for post-horses and instructions on official business, issued to him for travel to Odessa"), *delo* 9, *listy* 3, August 1818, Russian.

Instructions on the travel arrangements for Destunis's trip to Odessa en route to his new appointment as consul general in Smyrna.

88. "Pravila dlia inostrantsev, priezzhaiushchikh v Rossiuu" ("Regulations for foreigners entering Russia"), *delo* 38, *listy* 3, no date, Greek.

Description of the procedures foreign nationals had to follow and the documents they needed in order to enter Russia. Probably written during his appointment in Smyrna.

89. "Proekt konsul'skogo ustava. Obiazannosti konsulov v otnoshenii k shkiperam i moreplavaniiu" ("Project for consular statutes. Duties of consuls regarding skippers and sea-faring"),

delo 45, *listy* 38, 1840s, Russian.

delo 46, *listy* 24, 1840s, Russian.

Drafts of consular statutes regarding Russian trade in Ottoman waters. Description of the specific obligations of Russian consuls and merchant skippers to ensure the safety of Russian trade in the Levant.

90. "Protest, podannyi im russkomu vitse-konsulu v Zakinfe Sandrini, protiv zloupotreblenii angliiskikh vlastei na Ionicheskikh ostrovakh" ("Protest, presented to Russian vice-consul Sandrini in Zakynthos, against English abuses of authority on the Ionian Islands"), *delo* 29, *listy* 13, March-April 1822, Italian and Russian.

The protest by Destunis was triggered by a British decree ordering his departure from Kythera within five days. Destunis used this example of British arbitrary policy to launch a broad attack against British abuses of power on the Ionian Islands. The *delo* contains the Italian original and its Russian translation by Gavriil.

91. "Raskhodnaia tetrad' vo vremia puteshestviia za granitseiu" ("Notebook of expenses during travel abroad"), *delo* 52, *listy* 20, 1845-46, Russian.

Record of Spyridon's expenditures for items like newspapers, food, and writing paper during his trip to Athens in 1845-46. Occasional travel impressions and observations included.

92. "Raspiska v poluchenii veshchei Spiridona Iu. Destunisa" ("Receipt for the baggage of Spyridon Iu. Destunis"), *delo* 177, *list* 1, 22 March 1821, Greek.

93. "Rasskaz o tufliakh Abu-Kasema" ("Story about the shoes of Abu-Kasem"), *delo* 125, *listy* 4, no date, Russian.

94. "Rassmotrenie odnoi glavy XI t. Svoda Zakonov, kasaiushcheisia morskoi torgovli" ("Examination of a chapter on maritime trade in volume

11 of the Code of Laws”), *delo* 101, *listy* 12, 1842, Russian.
delo 102, *listy* 11, 1842, Russian
delo 100, *listy* 8, 1842, Russian

Two rough drafts (*dela* 100, 101) and a final draft (*delo* 102) on Destunis's recommended revisions of a chapter on maritime trade in volume 11 of the Code of Laws.

95. “Ruchnaia kniga pravoslavnogo khristianina. Otryvok. Perevod s grecheskogo” (“Handbook of the Orthodox Christian. Excerpt. Translation from Greek”), *delo* 135, *listy* 34, 1830, Russian.

A rough draft of Destunis's translation of an excerpt from Aleksandr Sturdza's *Ruchnaia kniga pravoslavnogo khristianina*, a handbook for Orthodox believers written in Paris during the Greek revolution. Sturdza outlined the correct practices of Orthodox prayer, worship, and piety, with the intention that Greek Christians should remain faithful to their religious traditions. Destunis's Russian translation was published in St. Petersburg in 1830 and in Odessa in 1849.

96. “Shifr dlia sekretnoi perepiski S. Iu. Destunisa” (“Code for the secret correspondence of S. Iu. Destunis”), *delo* 42, *list* 1, 31 October 1833, Russian.

Access denied.

97. “Srvanenie grekov s turkami i kharakteristika turok i turetskogo pravitel'stva. Stat'ia” (“Comparison of Greeks with Turks and description of Turks and Turkish government. An article”), *delo* 89, *listy* 23, no date, French.

Draft of an article comparing Greeks and Turks and describing the negative features of Ottoman government and administration. Destunis drew a sharp contrast between the flourishing Greek communities in Russia and the plight of Greeks under Ottoman rule. Greek commercial success and cultural enlightenment in Russia represented what the Greek nation could achieve on its own, free from Turkish control.

98. “Stikhi na smert' Kapodistrii” (“Verses on the death of Kapodistrias”), *delo* 134, *listy* 2, 1831, Russian.

Verses on the death of modern Greece's first president, with references to Kapodistrias as the “savior” of his country. Another indication of the close association between the two Ionian Greeks who served in the Russian diplomatic corps and retained their sense of Greek patriotism.

99. “Strannoe puteshestvie vo vnutrennost' Afriki messer Dzordzi Bon, patritsiia venetsianskogo, v trinadtsatom stoletii. Sochinenie politiko-filosofskogo kharaktera” (“The strange journey to the interior of Africa by Dzordzi Bon, a Venetian patrician, in the thirteenth century. Political-philosophical work”), *delo* 124, *listy* 42, 1826, Russian.

100. “Svidetel'stvo ob ego proiskhozhdenii, vydannoe emu predsedatelem pri gosloakh i khranitelem aktov Verkhovnogo Soveta Kefalonii Ioannom Loverdo” (“Information on his origin, issued by the president and

the curator of documents of the High Council of Cephalonia, Ioannis Loverdo”), *delo* 2, *listy* 4, 26 September 1802, Italian and Russian.

Information on the noble lineage of the Destunis family, which was included among the aristocratic families listed in Cephalonia's golden book of nobility.

101. “Turetskie smuty v Smirne v 1821. Otryvok iz dnevnika” (“Turkish disturbances in Smyrna in 1821. Excerpt from diary”), *delo* 56, *listy* 23, 1821, Russian. No access.

102. “Ukaz Gosudarstvennoi Kollegii inostrannykh del o naznachenii ego general'nym konsulom v Smirnu” (“Decree of the State College of Foreign Affairs on his appointment as consul general in Smyrna”), *delo* 8, *listy* 3, 8 August 1818, Russian.

Documents on Destunis's appointment. One of his responsibilities was to send regular reports to the Ministry of Foreign Affairs and to the Russian envoy in Constantinople, Grigori A. Stroganov.

103. “Vypiski i zametki po raznym voprosam” (“Excerpts and notes on various questions”), *delo* 106, *listy* 78, 1835-48, Russian, French, Greek.

Random notes on a variety of topics such as law, philosophy, religion, commerce, Balzac, and Byzantine historians. The *delo* also contains a lengthy section by Gavriil consisting of notes on the antiquities, literature, history, and mythology of classical Greece.

104. “Vypiski raznogo sodержaniia preimushchestvennogo po morskomu pravu” (“Excerpts of diverse content primarily on maritime law”), *delo* 104, *listy* 22, 1830s, French, Latin, Russian, Greek.

Notes and excerpts drawn from commercial treaties, maxims of Enlightenment thinkers like Montesquieu and Benjamin Franklin, and a variety of other sources. Numerous references to the wars and treaties between Russia and the Ottoman Empire, especially to the landmark Treaty of Kutchuk-Kainardji (1774). Destunis cited its controversial clause on the Porte's pledge to protect the Christian faith and to permit the Russian envoy to intercede on behalf of Ottoman Christians.

105. “Vzgliad na Gretsiiu 1845 g.” (“A view of Greece in 1845”), *delo* 82, *listy* 2, 1845, Russian.

Brief note on the status of Greece in 1845. Script barely decipherable.

106. “Vzgliad na proshedshee, nastoiashchee i budushchee grekov” (“A view of the past, present, and future of the Greeks”), *delo* 84, *listy* 14, late 1845-early 1846, French.

Rough draft, with many revisions in margins and between the lines, on the past, present, and future status of the Greek nation from the Ottoman period to the reign of King Othon. Numerous references to the cultural and historical ties between Russia and the Christian East, especially to several Greek clerics like Voulgaris and Theotokis who settled in Russia. Also includes a brief section on Great Power diplomacy toward the

Greek War of Independence, with the malevolent designs of Britain, France, and Austria countered by the Grecophile policy of Russia. Greek independence, he wrote, was primarily due to Russian military and diplomatic pressure on the Porte.

Destunis expressed harsh criticism of the Bavarian regency and the ensuing reign of King Othon in Greece. He singled out two issues which were central to Russian policy toward the Greek kingdom: the need for strong monarchical government to maintain law and order in a country unprepared for the application of Western constitutional practices, and the conversion of King Othon from Catholicism to Orthodoxy.

The conversion issue loomed even larger when the Greek church broke away from the Ecumenical Patriarchate, becoming autocephalous under the control of its own Holy Synod. The Greek Synod took its oath of allegiance to Othon who, as king, also headed the Greek church. The conversion question was closely linked to the broader Russian objective of promoting Orthodox unity in the Balkans and strengthening the position of the Ecumenical Patriarchate. Russian policy, therefore, sought to secure the conversion of Othon and his heirs. The question of the king's faith, and the broader religious issue, remained a major concern of Russian policy toward Greece until the ouster of Othon in 1863.

107. "Zamechanie na konventsiiu mezhdru Rossiei, Angliei, Frantsiei i Bavariei ot 7 maia 1832 g. otnositel'no izbraniia bavarskogo printsa Ottona na grecheskii prestol" ("Observation on the agreement between Russia, England, France, and Bavaria of 7 May 1832 regarding the selection of the Bavarian prince Othon to the Greek throne"), *delo* 85, *listy* 5, 1832-35, French.

Copy of the diplomatic agreement (May 1832) signed in London by Russia, England, France, and Bavaria on the selection of Prince Othon of Bavaria as the first king of modern Greece. Brief comment by Spyridon.

108. "Zamechaniia na kriticheskuiu stat'iu pomeshchennuiu v 3-m nomere *Otechestvennykh zapisok*, o tserkovno-slavianskom i russkom slovare 4-e redaktsii" ("Observations on a critical article, in *Notes of the Fatherland*, no. 3, on the fourth edition of a Church Slavonic and Russian dictionary"), *delo* 121, *listy* 95, 1848, Russian.

A critical review of the fourth edition of a Church Slavonic and Russian dictionary prompted Destunis to recall his own experience as a youth learning the Russian language in Moscow. Destunis's comments highlighted the similarities between the Greek and Russian languages, and traced the development of modern Russian since the time of Peter the Great. The *delo* contains several drafts of Destunis's remarks.

109. "Zamechaniia na mnenie Rossiiskogo poslannika v Konstantinopole A. P. Buteneva o 177 stat'e XV t. Svoda Zakonov i 72-74 stat'iakh kommercheskogo traktata s Turtsiei 1783 g." ("Observations on the view of Russian envoy A. P. Butenev in Constantinople of article 177 in

volume 15 of the Code of Laws and of articles 72-74 in the commercial treaty with Turkey in 1783”), *delo* 43, *listy* 19, 1839, Russian

delo 44, *listy* 10, 1839, Russian

Rough draft, with many revisions and marginalia.

110. “Zamechaniia o nekotorykh tragediiakh Shekspira i vypiski iz nikh” (“Observations on several tragedies of Shakespeare and excerpts from them”), *delo* 123, *listy* 7, no date, French.

Excerpts from *Macbeth*, *The Tempest*, *Anthony and Cleopatra*, and other Shakespearean plays.

111. “Zametka o shesti grecheskikh rukopisiakh, soderzhashchikh bogosluzhebnye pesnopeniia na notakh” (“Note on six Greek manuscripts containing liturgical hymns in musical notation”), *delo* 116, *listy* 2, 1847-48, Russian and Greek.

Brief note on six Greek manuscripts of liturgical hymns. Includes Gavriil's explanation that his father's note was intended for Archbishop Innokentii of Kherson, an author of liturgical and other church-related texts.

112. “Zametki i vypiski na grecheskom i frantsuzskom iazyke. O turkakh, grekakh, rimianakh, i drugikh narodakh, merakh vesa i proch.” (“Notes and excerpts in Greek and French. On Turks, Greeks, Romans, and other peoples, measures of weight, and so on”), *delo* 107, *listy* 10, no date, Greek and French.

Indecipherable script.

113. “Zametki i vypiski raznogo sodержaniia” (“Notes and excerpts of diverse content”), *delo* 111, *listy* 11, 1829-32, Russian and French.

Rough draft notes on various topics such as classical Greek literature, with references to Hesiod, Theocritus, Sophocles, and Aristotle.

114. “Zametki o Gretsii i Turtsii” (“Notes on Greece and Turkey”), *delo* 88, *listy* 14, no date, Russian and French.

Notes on Thessaly, Crete, Macedonia, and Turkey. Based largely on de Pouqueville's three-volume travel account, *Voyage en Morée, à Constantinople, en Albanie et dans plusieurs autres parties de l'Empire Ottoman pendant les années 1798 - 1801* (Paris, 1805).

115. “Zametki o pravilakh konsul'stv 1820 g., soderzhashchikh v stat'iakh 1517-72 XI toma” (“Notes on the regulations of consulates in 1820, contained in articles 1517-72 of volume 11”), *delo* 31, *listy* 7, 1830s, French.

Notes on consular regulations regarding the diplomatic and commercial responsibilities of consuls. The articles were most likely cited from volume 11 of the Code of Laws.

116. “Zametki o Venetsii” (“Notes on Venice”), *delo* 70, *listy* 30, 1824, Russian, bound.

Rough draft notes on the history and geography of Venice. Destunis commented on what he viewed as the negative impact of the French Revolution on Venetian society and politics.

117. “Zametki po istorii Italii srednikh vekov” (“Notes on the history

of Italy during the Middle Ages”), *delo* 69, *listy* 19, no date, French.

Chronological listing of selected events in the history of Italy from the eighth to the sixteenth century. References to the status of fourteenth-century Constantinople and to the wars between Venice and the Ottoman Empire.

118. “Zametki, sdelannye rukoi Spiridona Iur'evicha Destunisa na knigakh” (“Notes made by Spyridon Iur'evich Destunis on books”), *delo* 126, *listy* 5, no date, Russian.

Brief notes on books which he had read, including one by the Greek churchman and scholar Konstantinos Oikonomos, *Peri ton trion ieratikon tis Ekklisias vathmon* (Nafplion, 1835).

119. “Zapiska o neobkhodimosti postroit' v Afinakh pravoslavnuiu russkuiu tserkov'” (“Memorandum on the necessity to build a Russian Orthodox church in Athens”), *delo* 87, *listy* 3, no date, Russian.

Written during the reign of King Othon, emphasizing the need to build a Russian church in Athens. Destunis wrote that Orthodoxy in Athens was threatened by the low educational level of clergy, the generally poor quality of Orthodox churches, and the recent publication of Greek religious texts with inaccurate and impious teachings. These negative realities were in contrast to the success of Catholic and Lutheran institutions in Athens. A Russian church was thus needed to help the cause of Orthodoxy and to neutralize Western religious influence.

120. “Zapiska o neobkhodimosti priniatiia mer k rasshireniiu rossiiskoi protektsii nad khristianami-turetskimi poddannymi v Turtsii” (“Memorandum on the necessity of taking measures to extend Russian protection over Christians who are Turkish subjects in Turkey”), *delo* 21, *listy* 17, 1818-26, French.

Rough draft of memorandum written in Smyrna on the need to extend Russian protection over Orthodox Christians under Ottoman rule. Because the rough draft contained numerous corrections, Gavriil copied the document and added the title.

Spyridon cited numerous examples of European consuls using their right to safeguard Ottoman Christians in Smyrna, a right which assumed increasing importance in view of Ottoman misrule. Destunis noted various categories of Russian and Ottoman subjects protected by the Russian consulate, including merchants from Odessa, Nezhin, and Taganrog and sea captains whose ships flew the Russian flag. He also proposed several measures to broaden Russian protection over local Orthodox Christians, a policy which would contribute to their well-being and enhance Russia's position in the Greek East. Destunis thus drew a close connection between Russian national interest and the status of Greek Christians under Ottoman rule.

121. “Zapiska o revizii. Glava iz memuarov, sviazannaia s ego deiatel'nost'iu v kachestve rossliskogo general'nogo konsula v Smirne” (“Mem-

orandum on inspection. A chapter from memoirs on his activity as consul general in Smyrna”), *delo 62, listy 51*, 1836, French.

delo 63, listy 143, 1836, French and Russian.

delo 64, listy 84, no date, French and Russian.

Three drafts of Destunis's account of his trade-related activity during his consul generalship. All three versions have notes by Gavriil, and the second and third drafts (*dela 63, 64*) include his Russian translation of Spyridon's report.

Russian consuls were key intermediaries between Russian merchants and Ottoman customs officials. With the outbreak of the Greek revolt, Ottoman authorities inspected Russian merchant ships to prevent the shipment of arms to Greeks. The procedure, not to mention the setback to Russian trade in the Levant, aggravated Russian-Turkish relations in the early 1820s. Destunis drew heavily from his Smyrna diary to describe the tense atmosphere in that Ottoman port in 1821.

122. “Zapiska o sluzhbe” (“Note on service”), *delo 66, listy 20*, 1842, French.

Biographical information on Destunis's family in Cephalonia, his education in Moscow instead of Venice, and his career in the Russian diplomatic corps. He utilized his knowledge of languages as a translator in the Asiatic Department of the Foreign Ministry. References to his translation of Plutarch's *Lives of Great Men* and to his association with Kapodistrias.

123. “Zapiska o sluzhbe” (“Note on service”), *delo 65, listy 19*, after 1835, Russian.

Rough draft account of service in the Foreign Ministry.

124. “Zapiska, poddannaia im v Aziatskii departament, po delu grecheskogo kuptsa Maro” (“Note presented by him to the Asiatic Department on the Greek merchant Maro”), *delo 26, listy 2*, 1819-26, Russian.

Draft of a note submitted to the Asiatic Department. Written most likely during Destunis's appointment in Smyrna, where he had contacts with Greek merchants who sought his assistance in commercial transactions with Ottoman port authorities. In this particular case, the relationship between Destunis and the Greek merchant Maro is unclear.

III. *Gavriil Spyridonovich Destunis (1818-95)*

1. “Bibliograficheskie zametki” (“Bibliographical notes”), *delo 238, list 1*, no date, Russian.

References to several works on Russian history.

2. “Chasti razrabotannykh materialov po biografii ottsa. Moskva-Peterburg” (“Part of the working materials for a biography of father. Moscow-Petersburg”), *delo 244, listy 139*, 1890s, Russian, arranged in twelve notebooks.

Part of the materials collected by Gavriil for a biography of his father. Arranged in twelve notebooks, with each covering a specific aspect of Destunis's life from his birth to his appointment as consul general in 1818. Information on Spyridon's family background and childhood; his education and initial government service in Moscow; his marriage to Anastasia V. Gerakova; his service career in St. Petersburg; and the support he received from Rumiantsev for the Greek-Russian dictionary and from Kapodistrias for the Plutarch translation.

Of special interest is the material on Destunis's association with the classicist Aleksei N. Olenin, who served as director of the Imperial Public Library and as president of the Academy of Arts. On 9 August 1818, the same day that Destunis received his official papers for his appointment as consul general, Olenin wrote a letter urging him to purchase classical antiquities in the Smyrna area. That region, according to Olenin, was rich in artifacts, bas-reliefs, inscriptions, and other finds which would make a significant contribution to both the Public Library and the Academy of Arts. Olenin gave specific instructions on what to buy and underscored the importance of these antiquities for the study of classical Greek art and architecture, subjects which greatly interested Olenin as seen in his scholarly publications on classical archeology and vase-painting, *Arkheologicheskie trudy A. N. Olenina*, 2 vols. (St. Petersburg, 1877-82).

3. "K biografii Spiridona Iur'evicha Destunisa. Perechen' nekrologov" ("Toward a biography of Spyridon Iur'evich Destunis. List of nekrologi [obituaries]"), *delo* 241, *list* 1, 1880-90s, Russian.

Materials for a biography of Spyridon. List of the several *nekrologi* on his life and works which were written by Gavriil.

4. "Khronologicheskii ukazatel' k biografii S. Iu. Destunisa" ("Chronological index to the biography of S. Iu. Destunis"), *delo* 248, *listy* 608, 1890s, Russian.

Access denied.

5. "Kratkii perechen' nakhodivshikhsia u nego pisem i dokumentov, otnosiashchikhsia k biografii S. Iu. Destunisa" ("Short list of letters and documents for the biography of S. Iu. Destunis"), *delo* 242, *listy* 4, 1880-90s, Russian.

Short list of documents for the biography of Spyridon, including letters from Rumiantsev about the Greek-Russian dictionary, the imperial *ukaz* on Destunis's appointment as consul general, and instructions from Stroganov, the Russian envoy to the Porte, on his consular responsibilities. The *delo* also contains information on Spyridon's service awards and his membership in cultural and archaeological societies.

6. "Leksii po istorii Vizantii" ("Lectures on the history of Byzantium"), *delo* 232, *listy* 669, 1860, Russian.

Gavriil's lecture notes for a course on Byzantine history which he taught at St. Petersburg University. His notes covered an assortment of

themes, such as: the various peoples of the Balkan peninsula; the Slavic migrations to Greece and the Fallmerayer thesis; Byzantine law and government; the status of paganism and Christianity before Constantine the Great; and Byzantine policy toward Christianity from the fourth to the mid-seventh century. Gavriil's notes were carefully crafted, with references to scholarly works on his selected topics.

7. "Lektsii po istorii vizantiiskoi literatury" ("Lectures on the history of Byzantine literature"), *delo* 234, *listy* 404, 1870-71, Russian.

Rough and final drafts of Gavriil's lectures on Byzantine literature for a course which he taught at St. Petersburg University. Includes a lengthy section on the various sources for his notes, such as scholarly publications in Latin, French, and Greek on Byzantine literature.

Gavriil's illuminating introduction emphasized the importance of his subject as a vital cultural link between classical and modern Greece, especially in view of the essentially Greek character of Byzantine literature and culture. The study of Byzantine literature, he wrote, also shed light on Byzantine influences in Russian and Slavic literatures, a topic which also greatly interested Gavriil.

8. "Lektsii po vizantiiskim drevnostiam" ("Lectures on Byzantine antiquities"), *delo* 233, *listy* 115, 1864, Russian.

Lecture notes, written in an exceptionally clean and legible script, for his course on Byzantine antiquities and history at St. Petersburg University. The first section of his notes dealt with Russian-Byzantine religious and cultural ties, with Gavriil emphasizing the Byzantine impact on early Russian literature, church life, and culture. The study of Byzantium, he wrote, was indispensable for Russian scholarship on medieval Russia.

The second section covered Byzantine relations with western Europe, a topic which he described as crucial for understanding both western and eastern Europe in the Middle Ages. Destunis highlighted the role of Byzantium as the repository and transmitter of the classical Greek heritage.

The third section of the notes included a critical discussion of reference and scholarly works which he used for the study of Byzantine history and literature. Destunis cited mostly Western writings, such as those by Montesquieu, Gibbon, and Finlay.

The final and longest section contained a historical sketch of Byzantium from the fourth to the eighth century. Gavriil provided ethnographic information on the various peoples of the Balkans, including the Albanians, Epirots, and Thracians.

9. "Nekrologi (3) Spiridona Iur'evicha Destunisa" ("Three *nekrologi* of Spyridon Iur'evich Destunis"), *delo* 240, *listy* 22, 1848-49, Russian.

Rough drafts of three *nekrologi* written by Gavriil and published in *Zhurnal Ministerstva narodnogo prosveshcheniia, Zapiski Odesskogo obshchestva istorii i drevnostei*, and in the bibliography of Andreas Papadopoulos Vretos. The *nekrologi* provide basic information on the life,

government service, and publications of Spyridon.

10. "Neskol'ko obrabotannykh materialov dlia biografii ottsa. Konstantinopol'-Smirna. Piat' tetradei. Zdes' zhe izvlechenie, sdelannoe G. S. Destunisom iz doneseni S. Iu. Destunisa baronu G. A. Stroganovu za 1818-1821 gg." ("Several working materials for a biography of father. Constantinople-Smyrna. Five notebooks. Here also is an extract compiled by G. S. Destunis from the reports of S. Iu. Destunis to Baron G. A. Stroganov during the years 1818-1821"), *delo* 243, *listy* 97, 1880-90, Russian.

Access denied.

11. "O sodержanii odnogo rukopisnogo sbornika proizvedenii grecheskoi srednevekovoi literatury, prinadlezhashchego IPB" ("On the contents of a manuscript collection of works of medieval Greek literature, belonging to the Imperial Public Library"), *delo* 236, *listy* 10, March 1876, Russian.

Gavriil's description of the contents of a manuscript collection of medieval Greek literary texts housed in the Imperial Public Library in St. Petersburg. The collection consisted of eight Greek poems and one prose piece, all written no later than 1865. Destunis gave special attention to the folk ballad "Armouri," which he translated and published. See his bilingual edition which has a scholarly preface, explanatory notes, and an index, *Ob Armure. Grecheskaia bylina vizantiiskoi epokhi* (St. Petersburg, 1877).

12. "Perechen' pisem i dokumentov, kasaiushchikhsia numizmaticheskoi kollektzii G. I. Lisenko" ("List of letters and documents regarding the numismatic collection of G. I. Lisenko"), *delo* 215, *listy* 3, no date, Russian.

Correspondence of Spyridon and other documents on the numismatic collection of G. I. Lisenko. Spyridon was the custodian of the collection after Lisenko's death.

13. "Perepiska ego i ego rodnykh s Pb. upravoiu blagochiniia, Senatam i drugimi po povodu numizmaticheskoi kollektzii G. I. Lisenko" ("Correspondence of Gavriil and his parents with the Petersburg police office, the Senate, and others regarding the numismatic collection of G. I. Lisenko"), *delo* 223, *listy* 28, 1848-54, Russian.

Gavriil informed the St. Petersburg police office of the death of his father, the caretaker of Lisenko's collection, and of all correspondence regarding the collection.

14. "Pis'ma (3) v tipografii Akademii nauk" ("Three letters in the press of the Academy of Sciences"), *delo* 355, *listy* 3, 23 May 1879-23 February 1880, German.

Three letters written by Gavriil and published by the Academy of Sciences.

15. "Pis'mo k Georgiiu i Gavriilu Spiridonovicham Destunisam" ("Letter to Georgii and Gavriil Spyridonovich Destunis"), *delo* 231, *list* 1, 14 January 1849, Greek.

Letter to the Destunis brothers from their cousin Ivan P. Destu-

nis on the death of their father in 1848. Written from Prevesa and addressed to Georgii in the Asiatic Department of the Foreign Ministry.

16. "Pis'mo k Persiani" ("Letter to Persiani"), *delo* 249, *listy* 2, 1848, French.

Ivan E. Persiani, a Wallachian who served in the Foreign Ministry and was first secretary of the Russian mission in Greece, had sent a letter to Spyridon which arrived in St. Petersburg after the latter's death from the cholera epidemic of 1848. Gavriil's letter to Persiani described the death of both his brother Nikolai and his father.

17. "Programmy i konspekty dlia kursov po istorii Vizantii i vizantiskoi literatury" ("Syllabi and abstracts for courses on Byzantine history and Byzantine literature"), *delo* 235, *listy* 91, 1870-71, Russian.

Rough draft syllabi and abstracts for courses in Byzantine history and literature which he taught at St. Petersburg University. The lecture outline for the history course had topics like government, the church, and language, in particular the close relationship between Byzantine and modern Greek. The lecture prospectus for the literature course mentioned topics such as the various genres of Byzantine works, including epigrams, epics, and lyric poetry; the prevalence of pagan and Christian themes; and the impact of Byzantine literary texts on Western, Russian, and Slavic literature. As in the other *dela* on his lecture notes, this file also contains Gavriil's written comments on the reference guides, dictionaries, historical works, and other sources which he used for his course preparations.

Two prominent themes emerge from Gavriil's teaching materials: the continuity between ancient and modern Greek culture through the Byzantine connection, and the influence of Byzantium in Russia and the Slavic world.

18. "Rasskaz o puteshestvii Andreia Livadisa" ("Narrative about the journey of Andreas Livadis"), *delo* 237, *listy* 66, 1890s, Russian, bound.

An autographed, unpublished manuscript of Gavriil presented to the Imperial Public Library in St. Petersburg by Athanasios Papadopoulos-Keramevs, the Byzantinist and Eastern church scholar who collaborated with Gavriil on numerous volumes for the *Pravoslavnyi palestinskii sbornik*. In 1894, Papadopoulos-Keramevs was appointed head of the Department of Modern Greek at the Imperial Public Library.

19. "Rozyiski po biografii ottsa" ("Research for the biography of father"), *delo* 245, *listy* 6, 1889-90, Russian and Greek.

Information on the life of Spyridon, including a letter by Gavriil to his cousin Ivan inquiring about the exact date of Spyridon's birth. He also sent a letter to Pavel V. Bezobrazov, inquiring about Spyridon's entry in the *pansion* of Moscow University. Bezobrazov responded with the information that Spyridon had entered the *pansion* in 1800, citing the university newspaper, *Moskovskie vedomosti*, which listed the names of new students each year.

20. "Vospominaniia ob ottse. Nachalo" ("Recollections of father. Beginning"), *delo* 246, *listy* 4, 10 June 1890, Russian.

Recollections of Gavriil about his father, emphasizing Spyridon's sense of duty and moral obligation to serve his family, his faith, his adopted homeland, and his fellow Greeks. A deep sense of love and duty, Gavriil wrote, made his father a religious and compassionate individual.

21. "Zametka o rabote S. Iu. Destunisa 'Izlozhenie morskogo prava'" ("Note on S. Iu. Destunis's work 'Account of maritime law'"), *delo* 239, *list* 1, no date, Russian.

Short note by Gavriil on his father's study of maritime law (see section II, numbers 16 and 36).

22. "Zametka o trekh redaktsiakh 'Zapiski o revizii' S. Iu. Destunisa" ("Note on the three drafts of S. Iu. Destunis's 'Memorandum on inspection'"), *delo* 247, *list* 1, 1890s, Russian.

Short note by Gavriil on his father's account of his trade-related activity as consul general in Smyrna (see section II, number 121).

IV. Information on Gavriil Destunis in Other Fondy of the Manuscript Section of the Saltykov-Shchedrin State Public Library

1. "Istoriia drevnego mira. Zapiski lektsii professora G. S. Destunisa i drugikh" ("History of the ancient world. Lecture notes of G. S. Destunis and others"), *fond* 297, *delo* 1, *listy* 298, 1872-74, Russian.

Collection of Grigorii E. Zenger, classicist, educator, and minister of Public Education from 1902 to 1904. This *delo* contains Zenger's notes from Gavriil's lectures on ancient Greek tragedy and literature (see especially *listy* 1-46). Zenger graduated from the Historical-Philological Faculty of St. Petersburg University in 1874.

2. "Pis'ma (2) Aleksandru Aleksandrovichu Kotliarevskomu" ("Two letters to Aleksandr Aleksandrovich Kotliarevskii"), *fond* 386, *delo* 41, *listy* 4, 11 February 1866 and 18 October 1870, Russian.

Collection of Aleksandr A. Kotliarevskii. Two letters from Gavriil Destunis, the first on his poor health preventing him from giving a scheduled lecture to the Imperial Russian Archaeological Society in St. Petersburg.

3. "Pis'ma (7) Afanasiu Fedorovichu Bychkovu" ("Seven letters to Afanasii Fedorovich Bychkov"), *fond* 120, *delo* 638, *listy* 8, 1876-88, Russian.

Collection of Afanasii F. Bychkov, director of the Imperial Public Library. Correspondence between Destunis and Bychkov (*listy* 1-1a, 3-3a) on the medieval Greek ballad "Armouri," a manuscript copy of which was housed in the library. Gavriil borrowed the manuscript to prepare his translation and publication of the Greek poem, which appeared in 1877. See section III, number 11 for Gavriil's brief description of the ballad and other

medieval Greek poems in the library's manuscript collection.

4. "Pis'ma (2) Ivanu Petrovichu Kornilovu" ("Two letters to Ivan Petrovich Kornilov"), *fond* 377, *delo* 650, *listy* 2, 1878-84, Russian.

Collection of Ivan P. Kornilov, an official in the Ministry of Education and a Slavacist who collected Russian and Slavic manuscripts and rare books. Two letters from Gavriil interceding on behalf of orphans and the disabled to secure their placement in an almshouse in Catchina.

5. "Pis'ma (58) Ivanu Vasil'evichu Pomialovskomu" ("Fifty-eight letters to Ivan Vasil'evich Pomialovskii"), *fond* 608, *delo* 744, *listy* 89, 1871-94, Russian and Greek.

Collection of Ivan V. Pomialovskii, classicist and archaeologist who taught Latin philology at St. Petersburg University and contributed several volumes to the *Pravoslavnyi palestinskii sbornik*. Includes correspondence of Gavriil on various common interests with Pomialovskii, such as their collaboration on courses at St. Petersburg University; their study of Greek language, culture, and archaeology of the classical and Byzantine periods; and their participation in the Imperial Archaeological Society. References to the research of the Greek neohellenist Spyros Lambros, specifically to his catalogue of Greek manuscripts at the Russian monastery on Mount Athos, a work for which he was selected as a corresponding member of the Archaeological Society. Also references to the Greek Historical and Ethnographic Society, which had written to Gavriil requesting bibliographical information on Russian publications dealing with Greek historical themes from the Byzantine and Ottoman eras.

6. "Pis'ma (2) Matveiu Avel'evichu Gamazovu" ("Two letters to Matvei Avel'evich Gamazov"), *fond* 172, *delo* 75, *listy* 4, 16-18 April 1892, Russian.

Collection of Matvei A. Gamazov. Correspondence of Gavriil on the teaching of modern Greek in the Department of Eastern Languages at St. Petersburg University. With the death of Archimandrite Neofit, this teaching position was vacant. Gavriil would have willingly assumed this responsibility because modern Greek, he wrote, was his favorite subject. His serious illness, however, had restricted him to his apartment since October 1891. Gavriil highly recommended a young Greek linguist, Avraam K. Pelagida, who had studied for several years in the Department of Eastern Languages and could teach both modern Greek and Turkish in addition to his command of Russian and French. When Gavriil learned that the position had already been filled, he wrote a second letter recommending Pelagida as a translator.

7. "Pis'mo Apollonu Aleksandrovichu Maikovu" ("Letter to Apollon Aleksandrovich Maikov"), *fond* 452, *delo* 247, *listy* 2, 29 December 1858, Russian.

Collection of Apollon A. Maikov, a Slavacist who published numerous studies on the history and philology of the Serbs and other Slavs.

In a letter to Maikov, Gavriil sought advice for his translation of the works of Byzantine historians like Procopius. Echoing the view of his father, Gavriil mentioned the importance of Greek historical texts for the study of the Slavic world.

8. "Pis'mo Izmailu Ivanovichu Sreznevskomu" ("Letter to Izmail Ivanovich Sreznevskii"), *fond 734, delo 9, listy 2*, 1 February 1856, Russian.

Collection of Izmail I. Sreznevskii, a specialist in Slavic philology and history who taught at St. Petersburg University. Gavriil's letter of recommendation for Ivan Ivanovich Leshnovskii.

9. "Pis'mo Kaetanu Andreevichu Kossovichu" ("Letter to Kaetan Andreevich Kossovich"), *fond 384, delo 6, listy 2*, 21 February 1870, Russian.

Collection of Kaetan A. Kossovich, a leading Orientalist who taught Sanskrit language and literature at St. Petersburg University and translated numerous Sanskrit texts. Gavriil, who was restricted to his apartment during a five-week illness, inquired about university matters, specifically if someone else had been found to look after journals in the reading room of the library.

10. "Prervannye zametki dlia pamiati" ("Interrupted notes for recollection"), *fond 178, delo 10, listy 29*, 1860-66, Russian.

Collection of the bibliographer Grigorii N. Gennadi. Random notes in diary form, with mention of Gavriil, "son of the translator of Plutarch," as a good Hellenist known for his publication of Russian translations of Byzantine historical works and for his teaching of modern Greek at St. Petersburg University (*listy 9a-10*).

11. "Spravka o chetveroevangelii, prislannom aleksandriiskim patriarkhom" ("Inquiry on the Four Gospels sent by the patriarch of Alexandria"), *fond 531, delo 935, list 1*, 10 March 1862, Russian.

Collection of Avraam S. Norov, author of numerous travel accounts on the Near East and minister of Education from 1854 to 1858. Inquiry, signed by Destunis, about a thirteenth-century manuscript of the Gospels sent by the patriarch of Alexandria. Norov sponsored the publication of a bilingual Greek-Slavonic New Testament in the 1860s. For more information on Norov and his interest in the Christian East, see Peter Weisensel, "Avraam Sergeevich Norov: Nineteenth-Century Russian Traveler, Bureaucrat, and Educator" (Ph.D. dissertation, University of Minnesota, 1973).

V. *Information on the Destunises in the Central State Historical Archive*

1. "O dostavlenii v komissiiu proshenii svedenii o sluzhbe Professora Spburgskogo Universiteta, Statskogo Sovetnika Destunisa" ("On providing the committee of requests with information on the service of professor of St. Petersburg University, State Councillor Destunis"), *fond 733, opis' 120*,

delo 534, *listy* 6, July-August 1868, Russian.

Information provided by the *popechitel'*, or curator, of the St. Petersburg educational region on the exemplary record of Gavriil Destunis at St. Petersburg University, where he had been teaching Byzantine antiquities and literature as well as modern Greek since 1860. In recognition of his scholarly publications of Byzantine historical texts, the university awarded Gavriil the doctorate degree in Greek philology in 1865. The report of the *popechitel'* also noted Gavriil's success and popularity as a teacher who attracted to his classes students from a wide variety of academic disciplines.

2. "O dozvolenii raznym litsam chitat' publichnye lektsii" ("On permission to various persons to give public lectures"), *fond* 733, *opis'* 193, *delo* 182, *listy* 100, 1865, Russian.

Brief sections on Gavriil (*listy* 62-67), who was granted permission from the minister of Education, the minister of Internal Affairs, the Third Department of His Imperial Majesty's Chancellery, and the military governor-general of St. Petersburg to give two public lectures on modern Greek poetry. The official documents expressed no obstacles regarding Gavriil's request, and noted in particular that he was a respected scholar and teacher in the field of Byzantine and modern Greek studies. No description or summary of the lectures included in this *delo*.

3. "O naznachanii usilenoii pensii vdove byvshego Professora Spburgskogo Universiteta Luize Destunis" ("On the allotment of an increased pension to Louise Destunis, widow of the former professor of St. Petersburg University"), *fond* 733, *opis'* 134, *delo* 587, *listy* 18, 27 May-25 October 1895, Russian.

Official correspondence between the *popechitel'* of the St. Petersburg educational region, the minister of Education, and the minister of Finances regarding the request of Louise Destunis to receive the full pension of her deceased husband. Based on the merits of her case, her advanced years and financial need, and the excellent service record of her husband, she was granted his pension of 1,200 rubles per year.

Included in the *delo* is Gavriil's *formuliarnyi spisok*, or service record, for his career in the Asiatic Department of the Foreign Ministry and in the Ministry of Education (*listy* 5-14). This document constitutes a goldmine of biographical information on the honors and awards Gavriil received, the various positions and titles he held, and the numerous educational institutions where he taught in addition to St. Petersburg University.

4. "O razreshenii uchredit' pri Spburgskom Universite kafedru vizantiiskikh drevnostei i literatury i vvedenie v onom prepodavaniia novogrecheskogo iazyka s porucheniem chtenii ikh predmetov Nadvornomu Sovetniku Destunisu" ("On permission to establish at St. Petersburg University a chair of Byzantine antiquities and literature and to introduce

modern Greek language instruction, with these subjects assigned to Court Councillor Destunis”), *fond* 733, *opis'* 27, *delo* 162, *listy* 6, March 1860, Russian.

Documents from the Ministry of Education on Gavriil's appointment to a new position to teach Byzantine antiquities and literature at St. Petersburg University, an appointment which also included the teaching of modern Greek. Destunis, who was currently serving as a translator in the Asiatic Department and as a teacher of modern Greek in its educational section, accepted the university position without an increase in his government salary, indicative of his desire to develop and share his scholarly interest in Byzantine and modern Greek studies.

Included in this *delo* is Destunis's memorandum (*listy* 3-4a) on the reasons for teaching these courses at the university level. He underscored the indispensable role of Byzantium in Slavic history and culture, and noted that the teaching of Byzantine history and literature would greatly benefit students in a variety of academic disciplines like history, jurisprudence, classical philology, and Oriental languages. Destunis also mentioned that modern Greek was an appropriate addition to the university's rich offerings in western European, Oriental, and Slavic languages.

Destunis's memorandum was examined and approved by the Historical-Philological Faculty. The report of the faculty's *dekan* (dean), Izmail I. Sreznevskii, emphasized the merit and value of Gavriil's proposal, especially the complementary relationship between course offerings in the Slavic and Byzantine fields. He also described Destunis as a well-respected scholar for his publications of Byzantine historical texts and chronicles.

Also included is the correspondence between the *popechitel'* of the St. Petersburg educational region and the minister of Education confirming Destunis's university appointment.

5. “Po otnosheniiu Spburgskogo voennogo general-gubernatora, o vydache zagranichnykh pasportov...kandidatu Universiteta Gavriilu Destunisu” (“Regarding the memorandum of the military governor-general of St. Petersburg on the issuing of foreign passports to...*kandidat* of the university Gavriil Destunis”), *fond* 1286, *opis'* 9, *delo* 1169, *listy* 12, 1845, Russian.

Permission of the military governor-general of St. Petersburg to issue foreign passports to various persons who had applied for them, including Gavriil (*listy* 5-6a). He requested travel to Greece in order to recuperate from a long illness which had cut short his studies at St. Petersburg University. The passport applications, after approval by the military governor-general, were forwarded to the Ministry of Internal Affairs.

6. “Po otnosheniiu slushashchego v Ministerstve Inostrannykh Del Kollezhskego Sekretaria Gavriila Destunisa ob opredelenii ego nastavnikom grecheskogo iazyka v Spburgskoi Dukhovnoi Akademii” (“Regarding the petition of Collegiate Secretary Gavriil Destunis, who

serves in the Ministry of Foreign Affairs, on his appointment as a tutor of Greek at the St. Petersburg Ecclesiastical Academy”), *fond 802, opis' 5, delo 10498, listy 24, 1848-55, Russian.*

A variety of documents on Gavriil's unsuccessful effort to teach ancient Greek at the St. Petersburg Ecclesiastical Academy, including correspondence between the Ministry of Foreign Affairs, where Destunis currently worked, and the Ecclesiastical Educational Administration of the Holy Synod. Gavriil's petition was motivated primarily by financial need to support his aging and widowed mother and his chronically ill sister. His request contained a lengthy memorandum (14 October 1848, *listy 3-11, "O neobkhodimosti izucheniiia Ellinskogo iazyka litsami, vospityvaiushchimisia v Dukhovnykh Akademiiakh i o ob"iasnenii obraztsovykh tvorenii"*) on the need for students in ecclesiastical academies to study ancient Greek and on the most effective methods of teaching that language.

Foreign Minister Nesselrode, who approved Destunis's request, forwarded to the Ecclesiastical Educational Administration of the Holy Synod two documents which shed light on Gavriil's university and service records. The *attestat*, or certificate, from St. Petersburg University (*listy 18-18a*) described his successful completion of the *kandidat* degree. Enrolled in the First Department of the Philosophy Faculty between 1834 and 1838, Gavriil received grades of excellent in philosophy; in Greek, Roman, and Russian philology; in Russian and world history; in comparative geography; in political economy; in French and Italian; and a variety of other courses. He was awarded the *kandidat* degree in July 1838. The second document sent by Nesselrode was Destunis's *posluzhnoi spisok*, or service record, (*listy 16-17*) which provided information on Gavriil's family background, education, and current service status in the Asiatic Department.

7. “Stat'ia Gavriila Destunisa o knige Ekonomosa *O semidesiati tolkovnikakh Vetkhogo zaveta*” (“Article of Gavriil Destunis on the book of Oikonomos, *On Seventy Interpreters of the Old Testament*”), *fond 1661, opis' 1, delo 622, listy 31, 1850-51, Russian.*

Rough draft of Destunis's article on the four-volume work of the Greek cleric and scholar K. Oikonomos, *Peri ton erminefton tis palaias Theias Graphis* (Athens, 1844-49).

8. “Vse podanneishnie dokladnye zapiski Ministra Finansov za 1817” (“All the submitted reports of the Minister of Finances for 1817”), *fond 560, opis' 38, delo 104, 1817, Russian.*

Information (*listy 14-15*) on imperial support and patronage of Spyridon Destunis's translation of Plutarch's *Lives of Great Men*. Foreign Minister Kapodistrias interceded on behalf of this project, and the tsar's *ukaz* of 26 January 1817 awarded Destunis with two thousand *desiatiny* of land (a *desiatina* was a land measure of 2.7 acres).

NOTES

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1. Theophilus C. Prousis, "Russian Cultural Response to the Greek War of Independence (1821-1830)," Ph.D. dissertation, University of Minnesota, 1982, currently being revised for publication.

2. The archive of the Ionian Greek merchant Dimitrios S. Inglezis (1773-1847) offers useful information on his philanthropic and civic endeavors in Odessa. The Inglezis archive, located in the State Archive of Odessa *Oblast'* (GAOO), *fond* 286, forms the basis for an article in progress, "Dimitrios S. Inglezis: Greek Merchant, City Leader, and Patriot of Odessa." Aleksandr S. Sturdza (1791-1854) is another diaspora Greek, from Moldavia, who was well-known in Russia, serving in the Asiatic Department of the Foreign Ministry and becoming a conservative publicist who championed the cause of Orthodoxy in order to broaden Russian involvement in the Near East. Sturdza's unpublished manuscripts are scattered in numerous institutions, including GAOO, *fond* 141 and the Manuscript Section of the Institute of Russian Literature in Leningrad, *fond* 288.

3. Several recent works demonstrate the importance of tapping Soviet published and unpublished sources for topics in the Greek-Slavic area: Boris L. Fonkich, "The Greek Manuscripts of A. N. Murav'ev," *Modern Greek Studies Yearbook*, 4 (1988):235-54, and Hugh M. Olmsted, "A Learned Greek Monk in Muscovite Exile: Maksim Grek and the Old Testament Prophets," *Modern Greek Studies Yearbook*, 3 (1987):1-74. The most prominent and prolific Soviet historian dealing with Greek-Slavic relations, specifically with the Greek national independence movement and Russia, is Grigorii L. Arsh, whose works on the *Philiki Etaireia* and Kapodistrias are solidly grounded in Soviet archival sources, including materials from the Archive of Russian Foreign Policy, access to which is generally very difficult for Western scholars. In recent years, Arsh has published several articles on modern Greek themes, such as the Neohellenic Enlightenment and the Greek Commercial Gymnasium of Odessa, in *Balkanskie issledovaniia*. For a review of the contributions by Arsh and other Soviet neohellenists to the first ten volumes of *Balkanskie issledovaniia* (1974-87), see Constantine C. Papoulidis, "Themes of Modern Greek History in Recent Soviet Publications on Balkan Studies," *Modern Greek Studies Yearbook*, 3 (1987):273-81.

4. Biographical information on Spyridon Destunis is drawn from his *nekrologi*, or obituaries, published in *Zapiski Odesskogo obshchestva istorii i drevnostei* (ZOOID), 2, *Otdeleniia* 2-3 (1850):798-804, and *Zhurnal Ministerstva narodnogo prosveshcheniia* (ZhMNP), no. 7 (1851):34-40. The entry in *Russkii biograficheskii slovar'*, 6 (1905):338-40 is based entirely on the *nekrolog* in ZOOID. Biographical material has also been gleaned from relevant manuscripts in the Destunis collection.

5. For information on the Greek settlers in the new Black Sea port of

Odessa, see G. M. Piatigorskii, "Grecheskie pereselentsy v Odesse v kontse XVIII-pervoi treti XIX v.," in *Iz istorii iazyka i kul'tury stran Tsentral'noi i Iugo-Vostochnoi Evropy*, V. N. Vinogradov (ed.) (Moscow, 1985), pp. 33-60; Viron Karidis, "A Greek Mercantile *paroikia*: Odessa, 1774-1829," in *Balkan Society in the Age of Greek Independence*, Richard Clogg (ed.) (Totowa, NJ: Barnes and Nobel Books, 1981), pp. 111-36; and the still useful study of A. Orlov, *Istoricheskii ocherk Odessy s 1794 po 1803 god. Sostavil po dokumentam khраниashchimsia v moskovskom arkhive Ministerstva iustitsii* (Odessa, 1889). For an excellent general study of Odessa's foundation and growth, see Patricia Herlihy, *Odessa: A History, 1794-1914*, Harvard Ukrainian Research Institute Monograph Series (Cambridge: Harvard University Press, 1986).

6. On the enlightened Greek cleric Eugenios Voulgaris, a native Ionian who promoted Greek interests at the court of Catherine the Great, see Stephen K. Batalden, *Catherine II's Greek Prelate: Eugenios Voulgaris in Russia, 1771-1806*, East European Monographs (New York: Columbia University Press, 1982). References to Ionian Greeks in tsarist military service are found in Nicholas C. Pappas, "Greeks in Russian Military Service in the Late Eighteenth and Early Nineteenth Centuries" (Ph.D. dissertation, Stanford University, 1982). With the establishment of a Russian protectorate over the Ionian Islands (1800-7) during the Napoleonic wars, many Ionian Greeks assisted Russian forces and sought Russian support for Greek national aspirations. On Russian policy toward the Ionian Islands, see A. M. Stanislavskaia, *Rossia i Gretsia. Politika Rossii v Ionicheskoi respublike, 1798-1807 gg.* (Moscow, 1976), and *Politicheskaia deiatel'nost' F. F. Ushakova v Gretsii* (Moscow, 1983).

7. *Oikonomiia tēs ζωῆς, ἤτοι σύνοψις τῆς ἠθικῆς* (Moscow, 1802), a Greek translation of *Ekonomiia zhizni chelovecheskoi ili sokrashchenie indeiskogo pravoucheniia* (Moscow, 1791). Destunis's second work, also a translation, was *Ἠθική τῶν παιδῶν ἢ συνομιλιαὶ ἠθικαὶ διὰ παιδία* (Moscow, 1802). Both Destunis translations appeared in one volume.

8. Destunis noted that the generous support of the Zosimades for Greek learning was "known to all the *genos* [nation]." After settling in Nezhin and later Moscow, the Zosimas brothers channeled much of their commerical wealth toward educational and philanthropic endeavors in their native Yannina. They are best remembered for their sponsorship of the *Ἑλληνικὴ Βιβλιοθήκη*, the multi-volume edition of Greek classics published by Adamantios Korais. For an introduction to the Zosimades's patronage of Greek learning see Fanis Mihalopoulos, *Ta Γιάννινα καὶ ἡ νεοἑλληνικὴ ἀναγέννηση, 1648-1820* (Athens, 1930), pp. 12-87. Arsh's article, "Novogrecheskoi Prosveshchenie i Rossiia, k postanovke probleme," *Balkanskie issledovaniia*, 9 (1984):304-14, argues that the Neohellenic Enlightenment occurred primarily outside Greece because of favorable political and social conditions. Russia in particular was one of the countries where diaspora Greeks, not just prosperous merchants but scholars and educators as well, significantly contributed to the Greek intellectual and cultural awakening. Because the Zosimades were active in Russian educational and philanthropic projects, one hopes that Soviet archival materials might illuminate the extent of their civic and cultural activities.

9. *Plutarkhovy sravnitel'nye zhizneopisaniiia slavykh muzhei* (St. Petersburg, 1814-21), 13 parts. Announcements of Destunis's translation of Plutarch

appeared in leading Russian journals such as *Vestnik Evropy* and *Syn otechestva*. See the brief note in *Syn otechestva*, no. 3 (1815):97-99, which lauded the Destunis effort for bringing the classical heritage to Russian readers and enriching the Russian language with his good translation.

10. On Rumiantsev's patronage of Russian historical scholarship, see V. S. Ikonnikov, *Opyt russkoi istoriografii* (Kiev, 1891), pp. 132-243, 841-82.

11. *Grecheskie klassiki* (St. Petersburg, 1823-29), 26 volumes. For more information on the efforts of Martynov to promote the Greek classics in Russia, see Prousis, "Russian Cultural Response to the Greek War of Independence," pp. 168-72.

12. See Arsh's study of Kapodistrias's diplomatic career in Russia and his involvement in Greek educational and cultural endeavors, *Kapodistriia i grecheskoe natsional'no-osvoboditel'noe dvizhenie, 1809-1822 gg.* (Moscow, 1976).

13. A copy of the *ukaz* is in the Central State Historical Archive in Leningrad (TsGIA), *fond 560, opis' 38, delo 104, listy 14-15*.

14. Gavril Destunis, *Iz uchenoi deiatel'nosti Spiridona Iu. Destunisa. Ego perevod sravnitel'nykh zhizneopisanii Plutarkha* (St. Petersburg, 1886), which was published by the Academy of Sciences in one of its serial publications, *Sbornik Otdeleniia russkogo iazyka i slovesnosti Imperatorskoi akademii nauk*, 40, no. 5.

15. Archival records of the Ministry of Public Education, located in TsGIA, might unearth information explaining why the Greek-Russian dictionary of Destunis was not published.

16. *Voennaia truba* (St. Petersburg, 1807), pp. 3-16.

17. *Εκστρατεία τῶν Φραντζέζων εἰς τὴν Ρωσσίαν κατὰ τὸ 1812 ἔτος* (St. Petersburg, 1813). Two anonymous Greek accounts of Napoleon's campaign were also published in Russia, *Ρῶσσοι καὶ Ναπολέων Βοναπάρτης* (Moscow, 1814), and *Ἐκστρατεία τοῦ Ναπολέοντος Ἱμπεράτορος τῶν Γάλων* (St. Petersburg, 1814), which was financed by the Zosimades.

18. On the activity of the Philomousos Etaireia in Russia see Arsh, *Kapodistriia*, pp. 125-69, and Eleni Koukkou, *Καποδιστριας καὶ ἡ Παιδεία, 1803-1822. Φιλόμουσος Ἐταιρεία τῆς Βιέννης* (Athens, 1958), pp. 117-21, 165-76. Also supportive of Greek education was Sturdza's sister in St. Petersburg, Roksandra Sturdza-Edling. See Eleni Koukkou, "La comtesse Roxandra Stourdza-Edling et sa contribution à l'éducation des étudiants Hellènes en Europe," in *Symposium l'epoque Phanariote* (Thessaloniki: Institute for Balkan Studies, 1974), pp. 175-86.

19. Spyridon's notices describing the objectives of the Philomousos Etaireia appeared in *Vestnik Evropy*, no. 20 (1815):299-300, and no. 13 (1816):76-79. Destunis also published occasional articles on the status of the modern Greeks. See his "O kharaktere i polozhenii nyneshnikh grekov," *Syn otechestva*, no. 6 (1815):140-50, and no. 7 (1815):17-25.

20. Destunis and Sturdza left glowing accounts of their close friend and the beleaguered first president of Greece. See Destunis's "Izvestie o grafe Kapodistrii," *Severnaia pchela*, nos. 113-15 (1828), and Sturdza's *Vospominaniia o zhizni i deianiiakh grafa Kapodistrii, pravitelia Gretsii* (Moscow, 1864). Sturdza also published his eulogy of Kapodistrias after his assassination, *Λόγος ἐπιτάφιος εἰς τὸν κυβερνήτην τῆς Ἑλλάδος Ἰωάννην Ἀντωνίου κόμητα Καποδιστριαν* (Odessa, 1831).

21. Russian consular reports from the Near East, located in the Archive of Russian Foreign Policy, are an excellent source on economic, social, and political conditions in the Ottoman Empire. Arsh effectively uses these materials in the first chapter of his work on the Philiki Etaireia in Russia, *Eteristskoe dvizhenie v Rossii. Osvoboditel'naia bor'ba grecheskogo naroda v nachale XIX v. i rusko-grecheskie sviazi* (Moscow, 1970), pp. 27-76.

22. *Ibid.*, pp. 189-99, 207-10, 224.

23. The Smyrna diaries are discussed at greater length in the description of the Destunis collection.

24. Destunis married Anastasia Vasil'evna Gerakova in 1808, and they had three sons, Gavriil, Georgii, and Nikolai, and a daughter, Eleni. Destunis's wife was of Greek descent, her father having settled in Moscow from the Peloponnese. Her brother, Gavriil V. Gerakov, became an author of several historical-anecdotal works glorifying the Russian state. He also published his travel notes which included comments on the Greek settlements of the Crimea, *Putevye zapiski po mnogim rossiiskim guberniiam v 1820 g.* (St. Petersburg, 1828), pp. 116-21, 132-72, and *Prodolzhenie putevykh zapisok 1820-nachala 1821* (St. Petersburg, 1830), pp. 24-37. See the entry on G. V. Gerakov in *Russkii biograficheskii slovar'*, 4 (1914):463-66.

25. A. Sturdza, *Ἐγχειρίδιον τοῦ ὀρθοδόξου χριστιανοῦ* (St. Petersburg, 1828). Destunis's Russian version was published two years later, *Ruchnaia kniga pravoslavnogo khristianina* (St. Petersburg, 1830). The Destunis translation was also printed in Odessa in 1849.

26. The Destunis translation of *Ἐξάβιβλος*, entitled *Shestiknizhie*, is mentioned in his *nekrolog* in *ZOOID*. I was unable to locate any reference to it in either the State Public Library in Leningrad or the Lenin Library in Moscow. The *Ἐξάβιβλος* of Constantine Harmenopoulos was widely used among the Slavs and served as a basis for the law code of modern Greece until the twentieth century.

27. "Izlozhenie ponatii raznykh narodov o vlasti nad morem," *ZhMNP*, no. 5 (1846):85-107, and no. 6 (1846):117-44. Destunis's study of maritime law was based on commerical treaties between various countries, with special emphasis on the status of the Black Sea in Russian-Ottoman relations from the Petrine era to the early nineteenth century.

28. "Nechto o vizantiiskikh istorikakh i o perevode ikh na russkom iazyke," *ZhMNP*, no. 10 (1841):69-90, followed by Destunis's translation of Priscus's account of the diplomatic mission to Attila the Hun, "Rimskoe posol'stvo k Attile. Otryvok iz sochinenii Priska, pisatel'ia V veka," *ZhMNP*, no. 2 (1842):65-116. The translation of Destunis was prefaced by a scholarly introduction which discussed the historical importance of Priscus's work and critiqued previous translations of Priscus by Gibbon and Guizot.

29. Gavriil Destunis, *Vizantiiskie istoriki Deksiipp, Evnapii, Olimpiodor, Malk, Petr Patristsii, Menandr, Kandid, Nonnos i Feofan Vizantiets* (St. Petersburg, 1860). Gavriil also published his father's translation of Procopius, *Prokopiia ke-sariiskogo istoriia vojn Rimlian s Persami, Vandilami i Gotfami* (St. Petersburg, 1862), parts of which were subsequently published by the Academy of Sciences (1876 and 1880) and the Historical-Philological Faculty of St. Petersburg University (1891).

30. "O perevodakh sanskritskikh sochinenii na raznye evropeiskie iazyki i o perevodakh Dimitriia Galanosa, izdavaemykh v Afinakh na grecheskom iazyke," *ZhMNP*, no. 4 (1847):27-58, and no. 5 (1847):59-97. On Galanos and his Sanskrit translations, see S. A. Schulz, "Demetrios Galanos (1760-1833): A Greek Indologist," *Journal of the American Oriental Society*, 84 (1969):339-56.

31. Destunis was a member of the Moscow Society of the Lovers of Russian Literature (1816), the Imperial Philanthropic Society (1817), the Odessa Society of History and Antiquities (1840), the Society of Fine Arts in Athens (1845), and the Archaeological Society of Athens (1847).

32. Biographical information on Gavriil Destunis is drawn from the *nekrologi* in *ZhMNP*, no. 4 (1895):66-69, and in *Vizantiiskii vremennik*, nos. 1-2, *otdel* 3 (1895):315-17. Also see the biographical dictionary of members of the Moscow Archaeological Society, *Imperatorskoe moskovskoe arkheologicheskoe obshchestvo v pervoe piatidesiatiletie ego sushchestvovaniia (1864-1914 gg.)* (Moscow, 1915), vol. 2, pp. 14-18, and, for his career at St. Petersburg University, V. V. Grigor'ev, *Imperatorskii S. Peterburgskii universitet v techenie pervykh piatidesiatilet ego sushchestvovaniia* (St. Petersburg, 1870), pp. 126, 248-49.

33. See the nearly complete list of publications by Gavriil Destunis attached to his *nekrolog* in *Vizantiiskii vremennik*, nos. 1-2, *otdel* 3 (1895):317-26.

34. "Vospominaniia ob Afinskoi ravnine i Akropole," *Pribovleniia k ZhMNP, Otdelenie literaturnoe* (1848):8-32; "O perevode Odisei V. A. Zhukovskim," *ZhMNP*, no. 8 (1850):59-98; "Poslednie arkheologicheskie raskopki v Afinakh," *Izvestiia Imperatorskogo arkheologicheskogo obshchestva*, 2 (1859):24-27; and, "Kakimi putiami nuzhno issledovat' drevnii klassicheskii grecheskii mir? Vstupitel'naia leksiia, skazannaia v Spb. universitete 7 dek. 1867 g.," *ZhMNP*, no. 12 (1868):887-95.

35. See note 29 for Gavriil's publications of his father's translation. Historical texts translated by Gavriil include *Istoricheskoe skazanie inoka Komnina i inoka Prokla o raznykh despotakh epirskikh i o tirane Fome Prelumbov, despote* (St. Petersburg, 1858), with notes and a map of Epirus and Thessaly, and "Skazaniia Priska paniiskogo," *Uchenye zapiski II Otdeleniia Imperatorskoi akademii nauk*, no. 7 (1861):1-112. Also see Gavriil's articles on Frandzis and Theofanis the Chronicler, "Opyt biografii Georgiia Frandziia," *ZhMNP*, no. 6 (1893):427-97; "Zametki po ispravleniiu tekstov v obeikh letopisiakh Frandziia," *ZhMNP*, no. 4 (1894):1-11; and "Zametki po tekstu Feofanova Vremennika," *Vizantiiskii vremennik*, 1 (2) (1894):303-18.

36. "Ocherki Konstantinopolia," *Vestnik Imperatorskogo russkogo geograficheskogo obshchestva*, 19 (1-2) (1857):1-36; "Topografiia srednevekovogo Konstantinopolia. Obzor glavnykh sochinenii po istoricheskoi topografii srednevekovogo Konstantinopolia," *ZhMNP*, no. 1 (1882):1-32, no. 1 (1883):1-29, and no. 2 (1883):229-63; "Istoriko-topograficheskii ocherk sukhoputnykh sten Konstantinopolia," *Trudy VI-go arkheologicheskogo s"ezda v Odesse 1884 goda*, 3 (1887):235-80; and "Filologo-arkheologicheskaiia zametka po topografii grecheskogo Tsar'grada," *Zapiski Imperatorskogo russkogo arkheologicheskogo obshchestva*, 4 (1889):68-74. Of Gavriil's reviews of works on Constantinople, see in particular his reviews of *Vizantiiskie tserkvi i pamiatniki Konstantinopolia* by N. Kondakov, *ZhMNP*, no. 4 (1887):303-24, and *Materialy i issledovaniia po starinnoi russkoi literatury. Beseda o sviatyniakh i drugikh dostopamiatnostiakh Tsar'grada*

by L. Maikov, *ZhMNP*, no. 9 (1890):233-69.

37. On the establishment, objectives, and diverse activities of the Russian Imperial Orthodox Palestine Society, see Theofanis G. Stavrou, *Russian Interests in Palestine: A Study in Religious and Educational Enterprise* (Thessaloniki: Institute for Balkan Studies, 1963), which contains a complete list of the sixty-three volumes in the *Pravoslavnyi palestinskii sbornik* (Appendix B).

38. See *ibid.*, pp. 137-41, on the scholarly work of Papadopoulos-Keramevs and his collaboration with Gavriil Destunis. Also see appendix B for their publications in the *Pravoslavnyi palestinskii sbornik*. Gavriil was one of many Russian and European scholars who welcomed the appearance of Papadopoulos-Keramevs's five-volume collection of manuscripts and documents on the Eastern churches gleaned from the library of the Jerusalem patriarchate, *Ἀνδλεκτα Ἱεροσολυμιτικῆς σταχυολογίας* (St. Petersburg, 1891-98). See Gavriil's review of volume one in *ZhMNP*, no. 8 (1892):385-400.

39. "Ocherk kleftskogo byta," *Vestnik Imperatorskogo russkogo geograficheskogo obshchestva*, 14, *otdel* 2 (1855):27-46; "Mysli o prepodavanii novogrecheskogo iazyka po povodu novogo izdaniia slovaria Skarlata Vizantiia," *ZhMNP*, no. 5 (1856):168-76; "Materialy dlia rassmotreniia voprosa o sledakh slavianstva v nyneshnem grecheskom iazyke," *Izvestiia Imperatorskoi akademii nauk po Otdeleniiu russkogo iazyka i slovesnosti*, 5 (1856):354-61, 6 (1857):74-80, and 7 (1858):147-60; "Khudozhestvennye vesti iz Gretsii," *Svetopis'*, no. 6 (1858):156-61; and "O zhizni i trudakh Konstantina Ekonomosa," *Strannik*, 4 (7) (1860):1-23. Additional articles on modern Greek themes were "Ocherki vozrozhdaushcheisia Gretsii," *Biblioteka dlia chteniia*, no. 5 (1858):1-28, and "Obozrenie deiatel'nosti nezavisimykh Grekov v 1858 g.," *Russkaia beseda*, 20 (2) (1859):1-36.

40. "Izvestie ob Afinskom universitete v 1853-1854 akademicheskome godu," *ZhMNP*, no. 2 (1856):1-6; "Otchet grecheskogo Ministra narodnogo prosveshcheniia, predstavlenyi Korollu, o khode obrazovaniia v srednikh uchebnykh zavedeniakh v Gretsii s 1829-1855 g. (Perevod s grecheskogo)," *ZhMNP*, no. 11 (1856):41-60; "Otchet o sostoianii narodnogo prosveshcheniia v Gretsii za 1855-1856 akademicheskii g.," *ZhMNP*, no. 4 (1857):11-30; and "Popytki pedagogicheskoi reaktsii v nyneshnei Gretsii," *ZhMNP*, no. 6 (1863):321-49.

41. Gavriil's reports on the Greek Historical and Ethnographic Society appeared in *ZhMNP*, no. 10 (1883):294-304; no. 6 (1884):155-72; no. 2 (1885):384-98; no. 7 (1887):148-72; and no. 5 (1888):210-36. His reviews of works by Lambros, Legrand, and Gedeon were also in *ZhMNP*, no. 2 (1881):158-71; no. 12 (1881):354-65; no. 9 (1885):107-22; no. 3 (1886):76-100; no. 6 (1886):348-75; no. 7 (1889):132-57; and no. 4 (1891):166-87.

42. *Ob Armure. Grecheskaia bylina vizantiiskoi epokhi* (St. Petersburg, 1877), published in volume 3 of *Zapiski istoriko-filologicheskogo fakul'teta Imperatorskogo Spb. universiteta; O pokoreni i plenenii, proizvedennom Persami v aticheskoii Afine. Grecheskoe stikhotvorenie epokhi turetskogo pogroma* (St. Petersburg, 1881), published in the *prilozhenie* to volume 4 of *Zapiski istoriko-filologicheskogo fakul'teta Imperatorskogo Spb. universiteta*; and *O Ksanfine. Grecheskaia trapezuntskaia bylina vizantiiskoi epokhi* (St. Petersburg, 1881), published in the *prilozhenie* (no. 6, pp. 1-27) to volume 39 of *Zapiski Imperatorskoi*

akademii nauk. Also see Gavriil's article, "Gretsiia. Literaturnye i ucheny izvestiia o Grekakh za proshlyi god," *ZhMNP*, no. 6 (1864):150-68, and his review of Juliette Lamber's *Poètes grecs contemporains* (Paris, 1881) in *Zagranichnyi vestnik* 2 (1) (1882):6-15.

43. *Razyskaniia o grecheskikh bogatyrskikh bylinakh srednevekovogo perioda. Opyt perevodnogo i ob'iasnitel'nogo sbornika* (St. Petersburg, 1883), which appeared in volume 34 of *Sbornik. Otdelenie russkogo iazyka i slovesnosti Imperatorskoi akademii nauk*.

44. *ZhMNP*, no. 7 (1884):42-45. In his work on Byzantine romances and tales, *Iz istorii romana i povesti. Materialy i issledovaniia. Vyp. 1. Greko-vizantiiskii period* (St. Petersburg, 1886), p. 111, Veselovskii mentioned the assistance of Gavriil in studying some of the Greek texts. Veselovskii was also very much interested in modern Greek poetry, clearly seen in his review of Legrand's *Chansons populaires grecques* (Paris, 1876) in *ZhMNP*, no. 10 (1876):203-10, and his review of A. Oikonomidis's *Τραγούδια τοῦ Ὀλύμπου* (Athens, 1881) in *ZhMNP*, no. 12 (1883):446-56. The review of Greek folk songs from Olympus, many of them *klephtic* ballads, included verses from the Greek text. Based on Veselovskii's various publications on Greek literature and poetry cited in P. K. Simoni, *Bibliograficheskii spisok ucheno-literaturnykh trudov A. N. Veselovskogo s ukazaniem ikh sodержaniia i retsenziia na nikh. 1859-1906* (Petrograd, 1922), it is clear that he belongs in the ranks of Russia's early neohellenists.

45. As in the West, the growth of Byzantine studies in Russia progressed much more rapidly than post-Byzantine studies. This was all the more understandable in view of Byzantium's central role in medieval Russian history and in modern Russia's sense of national identity. On Byzantine studies in nineteenth-century Russia, see G. L. Kurbatov, *Istoriia vizantii. (Istoriografiia)* (Leningrad, 1975), part 1, and his article, "Vizantinovedenie v Peterburgskom-Leningradskom universitete," *Vestnik Leningradskogo universiteta. Istoriia. Iazyk. Literatura*, no. 1 (1969):130-36, which examines the efforts of the well-known Russian Byzantinist V. G. Vasil'evskii, who founded the Russian school of Byzantine studies at St. Petersburg University. Also see the article by another major Byzantinist, F. I. Uspenskii, "Iz istorii vizantinovedeniia v Rossii," *Annaly* (1922):110-26. While Gavriil Destunis was a considerably minor figure compared to the likes of Vasil'evskii, Uspenskii, and A. A. Vasil'ev in Russian Byzantine studies, he merits attention because of his understanding and appreciation of the underlying continuities in the Byzantine and post-Byzantine eras of the Greek experience. This important point makes Destunis Russia's first Byzantinist and neohellenist, equally devoted to the scholarly study of both Byzantium and modern Greece because of their common historical, cultural, and literary traditions.

46. *Skazki i rasskazy dlia detei* (St. Petersburg, 1882); *Derevnia. Rasskazy dlia iunoshestva o sel'skoi prirode i sel'skom byte* (St. Petersburg, 1859); and *Sbornik russkikh narodnykh pesen* (St. Petersburg, 1861). For biographical information, see A. Iarovslavtsovyi, *Nadezhda Aleksandrovna Destunis, urozhdennaia Krylova. Biograficheskii ocherk* (St. Petersburg, 1866).

47. OR, GPB, fond 250; delo 258, "Botanika dlia detei ili rasskazy detiam o rasteniiakh," listy 250; delo 287, "Geografiia. Uchebnyi kurs," listy 25; delo 275, "Zhenshchiny v drevnei Rusi," listy 18; delo 290, "Zoologiia. Uchebnyi kurs," listy 62; delo 314, "Knigi dlia narodnogo i detskogo chteniia," listy 31; delo 318,

"Lomonosov v nashei detskoi i narodnoi literature," *listy* 26; *delo* 335, "Neskol'ko slov o sovremennom polozhenii zhenshchin v russkom obshchestve i o tom, chevo trebyet ot nee obshchestvo," *listy* 17; *delo* 302, "O zhenskom obrazovanii," *listy* 37; and *delo* 317, "A. S. Pushkin, ego zhizn' i proizvedeniia," *listy* 28.

48. See the reference guide to Russian travel literature on the Greek East by Theofanis G. Stavrou and Peter R. Weisensel, *Russian Travelers to the Christian East from the Twelfth to the Twentieth Century* (Columbus, OH: Slavica Publishers, 1986).