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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. 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. 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.
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. 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. 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.

In 1800, Spyridon enrolled in the pension 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. 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-
specific 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. 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.

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.

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. 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. 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. 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.

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.

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. 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. 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. 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. 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. 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. In the same journal, Destunis contributed noteworthy articles on the importance of translating Byzantine historical texts for the study of early Slavic history. 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.

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-
The Destunis Collection

ing the Order of St. Stanislaw, 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 Gavrili'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 Gavrilil'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.

Gavrili's record of publications on Greek history, culture, and language is impressive for its consistency and breadth. 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. 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. 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."

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. 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 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. 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.

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-
The Destunis Collection

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 Destunises 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 Gavrili 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 Senatom 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.


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


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 otnositel'no naznacheniia 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.

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

3. “Bumagi, otnosiashchiesia k deiatel'nosti ego v komissii dla rassmotreniia trebovaniirossiiskikh poddannykh 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.

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

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

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

7. “Chernovye otpuski i kopii s donesenii ego rossiiskomu poslu v Konstantinopole G. A. Stroganovu, v kollegiui inostrannykh del, v Aziatskii departament, a takzhe c pisem ego k raznym litsam, otnosiashchiesia k deiatel'nosti S. Iu. Destunisa v kachestve general'nogo konsula v Smirne. Nekotorye iz dokumentov soderzhat svedeniia o bor'be Gretsii za nezavis-

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. “Chernoye 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.


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 archaology 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
Theophilus Prousis 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 neo-martyr 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 [svołochi]." 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 generals. 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.


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 Gavrili, 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 Ypsilanti 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—that 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 Paparigopulo, 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).


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.


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 despotism, 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.


“Dnevnik” (“Diary”), delo 68, listy 16, 22 December 1845-26 Jan-
uary 1846, Russian.

Difficult to decipher illegible script in both diaries.


Access denied.


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 smirnskoi tamozhnei poshliny s russkogo poddannogo Georgii Paskuali” (“Firman on assessing the Smyrna customs duty on the Russian subject Georgii Paskuali”), delo 24, listy 2, 24 January 1819, French.


Brief excerpt from Destunis's service record.


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.

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


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.


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


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

26. "Istoriiia 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.


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).


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 Grigoris 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. Piativorskii, “Deiatel'nost' Odesskoi grecheskoi vspomogatel'noi komissii v 1821-1831 gg. (Po materialam Gosudarstvennogo arkhiva Odesskoi Obl.),” Balkanske issledovaniiia, 8 (1982):135-52.
29. “Kopiia 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.


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.


“L'ille 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.

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. “Matematicheskaia 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.


Working draft of an article on a Delphic inscription.

40. “O Grentii 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 Gretsei" ("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.


Notes and revisions for his study of maritime law.

43. "O pol'ze razvitiia torgovli mezhdu 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 ustanovleniem 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 delo 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.

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.

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 arkhireia 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
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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.


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


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.
Deia 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 Petaliskii 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 dla oznakomleniia ikh s rasporiazheniami poslednego otnositel'no sobraniiia 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.


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. "Otpusknye 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.


The review, published in Otechestvennye 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.
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59. “Otzyv ego v Vasilevskiiu chast’ po povodu prosheniiia Tarasova ob uplate emu dolga Grigorii Ivanovicha Lisenko” (“Testimony to the Vasilevskii section on the petition of Tarasov for the payment to him of the debt of Grigori Ivanovich Lisenko”), delo 221, list 1, 1848, Russian.


61. “Pasport, vydannyi emu dla 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 dla 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.


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 kollektii 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.
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 Ivanovna 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 Iu'revichu Destunisu" ("Two letters to Spyridon Iu'revich 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.


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"
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("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.


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 Spiridonovich 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, vyданное ему дlia proezda do Odessy, po služebnym 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 dla inostrantsev, priezzhaiushchikh v Rossiiu" ("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. Obiaznannosti konsulov v otnoshenii k shkiperam i moreplavaniu" ("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, podанный им русскому вице-консулу в Закинфе Sandrini, против злоупотреблений английскими властей на Ionicheskikh островах" ("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 granitsei" ("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 tufliaxh 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 morskoii torgovli" ("Examination of a chapter on maritime trade in volume
Two rough drafts (delo 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.


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.


Access denied.

97. "Sravnenie 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.


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.


100. "Svidetel'stvo ob ego proiskhozhdenii, vydannoe emu predsedatelem pri golosakh 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.


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, Grigorii 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 soderzhaniia 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.


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.
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. “Zametki o shesti grecheskikh rukopisiakh, soderzhashchikh
bogosluzebnye 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 In-
nokentii 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 soderzhaniia” (“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 litera-
ture, 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 Con-
stantinople, en Albanie et dans plusieurs autres parties de l'Empire Ot-
toman pendant les années 1798 - 1801 (Paris, 1805).

115. “Zametki o pravilakh konsul'stv 1820 g., soderzhashchikhvsia v
stat'iahk 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 com-
mercial 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”), *de lo* 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, sdelanny rukoi Spiridona Iur'evicha Destunisa na knigakh” (“Notes made by Spyridon Iur'evich Destunis on books”), *de lo* 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 vathamnon* (Nafplion, 1835).

119. “Zapiska o neobkhodimosti postroit' v Afinakh pravoslavnuiu russkuuiu tserkov'” (“Memorandum on the necessity to build a Russian Orthodox church in Athens”), *de lo* 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 rasshireniu rossiiskoi protektssi nad khristianami-turetskimi poddanymi v Turtsii” (“Memorandum on the necessity of taking measures to extend Russian protection over Christians who are Turkish subjects in Turkey”), *de lo* 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, sviazannaiia 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 (delo 63, 64) include his Russian translation
of Spyridon’s report.

Russian consuls were key intermediaries between Russian mer-
chants and Ottoman customs officials. With the outbreak of the Greek re-
volt, 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 transla-
tion of Plutarch’s Lives of Great Men and to his association with Kapodis-
trias.

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 grech-
eskogo 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 be-
tween 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 razzrabotannykh materialov po biografi ottsa. Moskva-Pe-
terburg” (“Part of the working materials for a biography of father. Moscow-
Petersburg”), delo 244, listy 139, 1890s, Russian, arranged in twelve note-
books.
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).


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.


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.


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-seventeenth century. Gavriil's notes were carefully crafted, with references to scholarly works on his selected topics.


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.


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.


Rough drafts of three nekrologi written by Gavriil and published in Zhurnal Ministerstva narodnogo prosveshchentia, Zapiski Odesskogo obschestva 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.


Access denied.

11. “O soderzhanii odnogo rukopisnogo sbornika proizvedenii grecheskoj 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).


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, Senatom i drugimi po povodu numizmaticheskoi kollektii 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.


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 vizantiiskoi 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 delo 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.


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 pension of Moscow University. Bezobrazov responded with the information that Spyridon had entered the pension in 1800, citing the university newspaper, Moskovskie vedomosti, which listed the names of new students each year.
The Destunis Collection


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.


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


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) Afanasiiu 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
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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 Slavicist 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 Gatchina.

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.


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 Slavicist 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.

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.

Collection of the bibliographer Grigori 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.

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

1. “O dostavlenii v komissiiv proshenii svedenii o sluzebre 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,
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. "О разрешении разным лицам читать публичные лекции" ("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.


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. "О разрешении учредить при Спб. ун-те кафедру византийских древностей и литературы и введение в оном преподавания новогрецеского языка с поручением чтения их предметов Надворному Советнику Достунису" ("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 otynosheniui 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 otynosheniiu slushashchego v Ministerstve Inostrannykh Del Kollezhskogo Sekretaria Gavriilla 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 izuchenia Ellinskogo iazyka litsami, vospityvaushchimisia v Dukhovnykh Akademiakh 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.


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

The research for this project was made possible by the generous support of the International Research and Exchanges Board (IREX) and by the capable assistance of the staffs at the Manuscript Section of the Saltykov-Shchedrin State Public Library and at the Central State Historical Archive in Leningrad.


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 Neo-Hellenic Enlightenment and the Greek Commercial Gymnasium of Odessa, in Balkanske issledovanija. For a review of the contributions by Arsh and other Soviet neohellenists to the first ten volumes of Balkanske issledovanija (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 prosvesheniya (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
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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. Stanislavskaya, Rossia i Gretsii. Politika Rossii v Ionicheskoi respublike, 1798-1807 gg. (Moscow, 1976), and Politicheskaia del'atel'nost' F. F. Ushakova v Gretsii (Moscow, 1983).

7. Oikonomia tis istoris, tis sumpheias tis thewris (Moscow, 1802), a Greek translation of Ekonomia zhizni chelovecheskoi ili sokrashchenie indeiskogo pravoucheniia (Moscow, 1791). Destunis's second work, also a translation, was The people's works and writings of the people of Greece (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 commercial wealth toward educational and philanthropic endeavors in their native Yannina. They are best remembered for their sponsorship of the Ελληνική 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 Plutarchovy sravnitel'nye zhizneopisaniia slavnykh 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.


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, Kapodistria i grecheskoe natsional'no-osoboditel'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. Gavrill 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 Otdelelia russkogo iazyka i slovesnosti Imperatorskoi akademii nauk, 40, no. 5.

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

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

17. "Ekstrateia tov Friedmanov els thn Rossian kato to 1812 etos" (St. Petersburg, 1813). Two anonymous Greek accounts of Napoleon's campaign were also published in Russia, Paukoi kai NapoleoV Bonapartis (Moscow, 1814), and EKSTRATEIA TOU NAPOLEONOU IMEΠΕΠΤΟΡΟΣ TON ΓΩΛΩΝ (St. Petersburg, 1814), which was financed by the Zosimades.


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," Severnaya pchela, nos. 113-15 (1828), and Sturdza's Vospominaniia o zhizni i deiatel'nosti grafa Kapodistrii, pravitelia Gretii (Moscow, 1864). Sturdza also published his eulogy of Kapodistrias after his assassination, Logos epitaphios eli ton kubernhtin tis Ellados Iwanzh 'Antonou kometa Kapodistriav (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. Osoboditel'naia bor'ba grecheskogo naroda v nachale XIX v. i russko-grecheskie sviazii_ (Moscow, 1970), pp. 27-76.


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, Gavrill, 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 guberniyam v 1820 g._ (St. Petersburg, 1828), pp. 116-21, 132-72, and _Prodolzheniye putevykh zapiskh 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, 'Εγχειρίδια 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 'Εδεμβειλος, 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 'Εδεμβειλος 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 poniatatii 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 commercial 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 ich 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 Attilu. Otryvok iz sochenii 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, _Vizantiisskie istoriki Dekstipp, Evonapit, Olimpiodor, Malk, Petr Patritsii, Menandr, Kandad, Nonnos i Feofan Vibantites_ (St. Petersburg, 1860). Gavriil also published his father's translation of Procopius, _Prokopita ke-saritskogo istoria voin 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 sochenii na raznye evropeiskie  
  iazyki i o perevodakh Dimitriia Galanos, izdavaemykh v Afinakh na grecheskom  
  and his Sanskrit translations, see S. A. Schulz, “Demetrios Galanos (1760-1833):  

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 Athenš  
  (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 obsche-  
  stvo v pervoe ptiadestiatletie ego sushchestvovanija (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 techenii pervykh pti-  
  adestiatlet ego sushchestvovanija (St. Petersburg, 1870), pp. 126, 248-49.  

33. See the nearly complete list of publications by Gavriil Destunis at-  

34. “Vospominiannia ob Afinskoi ravnine i Akropole,” Priableniia k  
  ZhMNP, Otdelenie literaturnoe (1848):8-32; “O perevode Odissee V. A.  
  Zhukovskim,” ZhMNP, no. 8 (1850):59-98; “Poslednie arkheologicheskie raskopki  
  v Afinakh,” Izvestiia Imperatorskogo arkheologicheskogo obschestva, 2 (1859):24-  
  27; and, “Kakimi putiami nuzhno issledovat' drevnii klassicheskii grecheskii  
  mir? Vstupitel'naia lektiia, 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, despotе  
  (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 obeih letopisiakh Frandziia,”  
  ZhMNP, no. 4 (1894):1-11; and “Zametki po tekstu Feofanova Vremennika,”  

36. “Ocherki Konstantinopolia,” Vestnik Imperatorskogo russkogo geografi-  
  Obzor glavných sochenii po istoricheskoi topografii srednevekovogo Konstantinopolia,”  
  ZhMNP, no. 1 (1882):1-32, no. 1 (1883):1-29, and  
  no. 2 (1883):229-63; “Istoriiko-topograficheskii ocherk sukhoputnykh sten Kon-  
  stantinopolia,” Trudy VI-go arkheologicheskogo s'ezda v Odesse 1884 goda, 3  
  (1887):235-80; and “Filologo-arkheologicheskaia zametka po topografii grecheskogo Tsar'grada,”  
  Zapiski Imperatorskogo russkogo arkheologicheskogo obschestva, 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 svyatyniakh i drugikh dostopiamnostiakh Tsar'grada
Theophilus Prousis
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, Ἱεροσολυμιτικῆς σταχυλογιας (St. Petersburg, 1891-98). See Gavriil's review of volume one in ZhMNP, no. 8 (1892):385-400.


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 pokorenii i plenenii, protivvedennom Persami v aticheskoi Afinе. Grecheskoe stikhotvorenie epokhi turetskogo pogromа (St. Petersburg, 1881), published in the prilozenie 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 prilozenie (no. 6, pp. 1-27) to volume 39 of Zapiski Imperatorskoi

43. Razyskaniia o grecheskikh bogatyrskikh bylinakh srednevekogo perioda. Opyt perevodnogo i ob‘asnitel’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 issledovanija. Vyp. 1. Greko-vizantiiskii period (St. Petersburg, 1886), p. 111, Veselovskii mentioned the assistance of Gavril 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 Ῥαγούδια 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 soderzhanii i retsenzii 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. (Istoriografia) (Leningrad, 1975), part 1, and his article, “Vizantinovedenie v Peterburgskom-Leningradskom universitette,” 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. Uspsenkii, “Iz istorii vizantinovedeniia v Rossii,” Annaly (1922):110-26. While Gavril Destunis was a considerably minor figure compared to the likes of Vasil’evskii, Uspsenkii, 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. Petersbrug, 1861). For biographical information, see A. Iaroslavtsovyi, Nadezhda Aleksandrovna Destunis, urozhdennaia Krylova. Biograficheskii ocherk (St. Petersburg, 1866).


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).