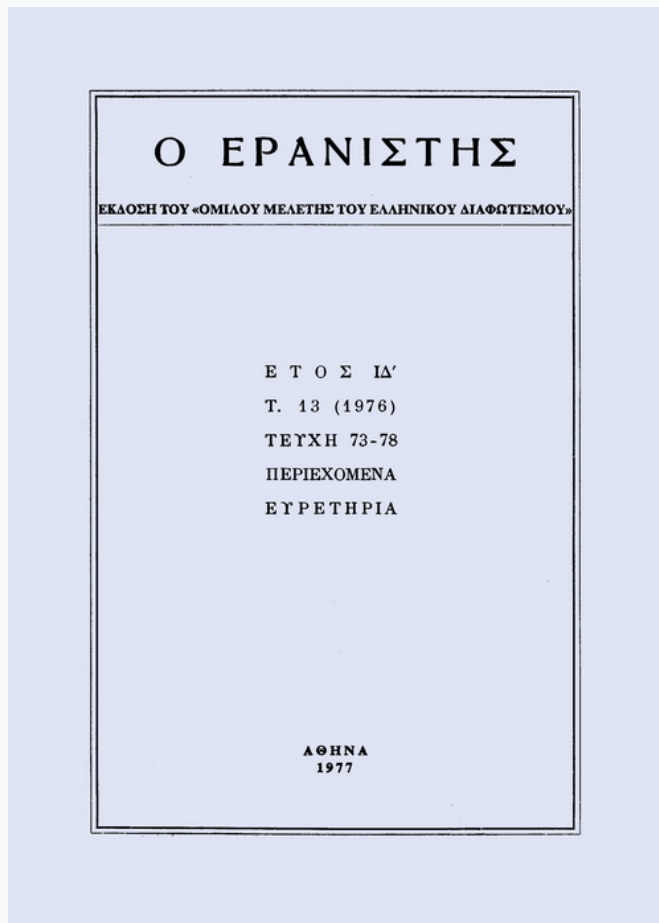


## The Gleaner

Vol 13 (1976)



### Notes from a Leningrad manuscript: Eugenios Voulgaris' autograph list of his own works

Stephen K. Batalden

doi: [10.12681/er.9340](https://doi.org/10.12681/er.9340)

Copyright © 2016, Stephen K Batalden



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/).

#### To cite this article:

Batalden, S. K. (2016). Notes from a Leningrad manuscript: Eugenios Voulgaris' autograph list of his own works. *The Gleaner*, 13, 1–22. <https://doi.org/10.12681/er.9340>

## NOTES FROM A LENINGRAD MANUSCRIPT: EUGENIOS VOULGARIS' AUTOGRAPH LIST OF HIS OWN WORKS\*

Within the broad field of Balkan, particularly Greek, Enlightenment studies, one of the greatest problems concerns the limited accessibility and use of Soviet manuscript and published material. Just as Soviet and pre-revolutionary Russian scholars have called attention to the substantial archival resources for earlier periods of Greek history,<sup>1</sup> so also rich Soviet collections bearing on more recent Greco-Russian ties await scholarly investigation.<sup>2</sup>

Indicative of the contribution that Soviet repositories offer

\* The International Research and Exchanges Board (IREX), through their sponsorship and support in the Soviet Union, made possible the year of research upon which this article draws. Special thanks also go to B. A. Gradova and E. E. Granstrem for their assistance at the Leningrad Public Library. Permission to photograph the Voulgaris manuscript was kindly given by the Library's Division of Manuscripts.

1. For a general guide to Russian and Soviet catalogs to Greek holdings, see Marcel Richard, *Repertoire des bibliothèques et des catalogues de manuscrits grecs*, 2nd ed., Paris, 1958; and Richard's *Supplément I* (1958-1963), Paris, 1964. See also the extensive bibliographical guide in the «kandidat» dissertation of B. L. Fonkich, «Grecheskaia kodikologiia (na materiale rukopisei X - XVII vv. sobranii Moskvy i Leningrada)», part of which is pub-

lished in the dissertation abstract (Moscow, Izdatel'stvo Moskovskogo Universiteta, 1969), pp. 6-9. For coverage of Leningrad, see the systematic catalogs of E. E. Granstrem in *Vizantiiskii Vremennik* [Βυζαντινὰ Χρονικά], «Katalog grecheskikh rukopisei leningradskikh khranilishch,» in eight parts beginning with volume 16 (1959). For Greek New Testament manuscripts in the Soviet Union, see Kurt Treu, *Die griechischen Handschriften des Neuen Testaments in der UdSSR: Eine systematische Auswertung der Texthandschriften in Leningrad, Moskau, Kiev, Odessa, Tbilisi und Erevan*, Vol. 91 (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur), Berlin, 1966.

2. For recent guides to some of these later materials, see I. N. Lebedeva, compiler, *Opisanie rukopisnogo otdela biblioteki akademiei nauk SSSR, Tom 5: Grecheskie Rukopisi*, Leningrad (Akademiia Nauk)

to Greek scholarship is the heretofore unknown manuscript in the Leningrad Public Library,<sup>1</sup> «Conspectus Operum, Editorum atque Ineditorum»,<sup>2</sup> Eugenios Voulgaris' autograph list of his own published and unpublished works. Though accounts of Voulgaris' lengthy career have often alluded to his last thirty-five years (1771-1806) in the Russian Empire —some dismissing the period quite summarily as being the time when Voulgaris «turned conservative»— relatively little work has sought to explore the precise nature of Voulgaris' substantial activity in Catherinean and post-Catherinean Russia.<sup>3</sup> While the manuscript here in question does not in isolation reveal the rich complexity of Voulgaris' involvements within the Russian Empire, it nevertheless is of particular interest for the significant new insights it offers into retrospective Greek bibliography.

The origin of the Voulgaris autograph «Conspectus» is not particularly difficult to determine. Residing during the last five

1973; also, the very noteworthy article by B. L. Fonkich on patriarchal documents of the XVI-XIX centuries, «Grecheskie gramoty sovetkikh khranilishch», in *Problemy Paleografii i Kodikologii v SSSR* Moscow (Akademiia Nauk), 1975, pp. 242-260. It is in this article where Fonkich notes, among many others, the relatively unknown, long letters of Cyril Loucaris «concerning the political situation in the Near East» (p. 247). Among the other sources found throughout the USSR for study of Greco-Russian ties, the very large archival collection, «Russian Relations with Greece», now exists in two separate locations in Moscow. Materials up to 1721 are housed in *fond n° 52*, Tsentral'nyi Gosudarstvennyi Arkhiv Drevnikh Aktov (TsGADA ... Central State Archive of Ancient Acts). Materials dating after 1721 have been transferred, along with other collections

such as «The Constantinople Mission» and «Russian Relations with the Ionian Islands», to the Arkhiv Vneshnei Politiki Rossii (AVPR... Archive of Russian Foreign Policy).

1. Gosudarstvennaia Publichnaia Biblioteka im. Saltykova - Shchedrina, hereafter referred to as *GPB*.

2. The Voulgaris autograph list under this Latin title is located in *GPB*, *fond 588* (Pogodinskie avtografy), *delo 329*, 8 leaves. Two working drafts in Greek, also in Voulgaris' hand, are found in *GPB*, *Sobranie Pogodina 2009*, Vol. II, leaves 247-249.

3. For an account of Voulgaris' career in Russia based upon Soviet archival resources, see this writer's unpublished doctoral dissertation, «Eugenios Voulgaris in Russia, 1771-1806: A Chapter in Greco-Slavic Ties of the Eighteenth Century», University of Minnesota, 1975.

years of his life in the Aleksandr Nevskii Monastery in St. Petersburg, Voulgaris was in frequent contact there with the learned scholar and monk, Evgenii Bolkhovitinov (1767-1837), later to become the Metropolitan of Kiev.<sup>1</sup> Bolkhovitinov was already at the time compiling materials for his two-volume biographical dictionary of critical figures in Russian intellectual and church history.<sup>2</sup> In this context Bolkhovitinov undoubtedly asked Archbishop Eugenios to assist him in the preparation of Voulgaris' own biographical article by drafting a list of his published and unpublished works. That Bolkhovitinov or his immediate assistant must have been the source of the request may be verified through two independent sources. On the one hand, Bolkhovitinov's published dictionary, which includes a biographical article on Voulgaris, contains the only Voulgaris bibliography taken directly from the «Conspectus».<sup>3</sup> As a result, this Bolkhovitinov bibliography, while it understandably is not complete, remains one of the best for coverage both of Voulgaris' published and unpublished works. Further bearing out Bolkhovitinov's tie with the «Conspectus» is the fact that two of the manuscript copies in Voulgaris' own hand are bound in *GPB* within the manuscript volumes entitled, «Materials for Evgenii's (Bolkhovitinov's) Dictionary».<sup>4</sup>

1. For the date of Voulgaris' move to Aleksandr Nevskii Monastery, see the account of two contemporaries, Ivan I. Martynov, «Izvestie o Arkhiepiskope Evgenii Bulgare», *Litsei*, Ch. III, kn. 1, p. 43; and Evgenii [Bolkhovitinov], *Slovar' Istoricheskii o byvshikh v Rossii pisateliakh dukhovnago china, grekorossiskiiia tserkvi*, Chast' I, St. Petersburg, 1818, p. 156. For Bolkhovitinov's own account of his association with Voulgaris, see «Vyderzhki iz družheskikh pisem Evgeniia», *Russkii Arkhiv* (1870), 785-786.

2. For reference to the first dictionary, on the writers of spiritual rank, see Evgenii [Bolkhovitinov], *op. cit.*; for secular writers, see

the same author's *Slovar' russkikh svetskikh pisatelei sootchestvennikov i chuzhestrantsev, pisavshikh v Rossii*, 1st ed. (only A-Γ), Moscow, 1838; republished in completed edition in Moscow, 1845.

3. See Evgenii [Bolkhovitinov], *Slovar'... dukhovnago china* (St. Petersburg, 1818), pp. 150-172 (for bibliography, pp. 156-170).

4. *GPB*, *Sobranie Pogodina 2009*, consists of two volumes under this title. The Voulgaris materials are in Vol. II, leaves 244-257. Interestingly, Vol. I, leaves 369-371, contains a brief account «concerning the Zosimades brothers», with reference to their publishing activity and their deposit in Moscow of 150,000

All other items in the bound manuscript volumes, including a copy of Voulgaris' will, as well as substantial material on numerous other figures represented in the *Slovar'* (Dictionary), have the common thread of their connection with the Bolkhovitinov publications.

The dating of Voulgaris' «Conspectus» can be fairly well approximated. In as much as Voulgaris identifies the publication of volumes printed in 1801,<sup>1</sup> but fails to credit the subsequent publication in 1804 of several other manuscripts,<sup>2</sup> we can assume that Voulgaris wrote the «Conspectus» sometime within that two to three year period, 1801-1804.

With respect to the handwriting and condition of the manuscripts, it is clear that each of the three lists—two drafts in Greek and the one below in Latin—is in the hand of Voulgaris.<sup>3</sup> Unfortunately, the only list that can be reproduced in entirety without marginal loss is the Latin one, facsimile of which is attached. Though the Latin «Conspectus» is the most inclusive of the three in terms of items — it has one more entry than the two Greek lists— there are occasions when Voulgaris gives information in the Greek lists otherwise lacking in the corresponding Latin list. In such cases I have provided supplementary notes below. In general, readers will quickly note that, for a man of 85 to 88 years of age (b. 1716), Eugenios Voulgaris' hand remained remarkably strong — a point which lends added credibility to the accounts of those contemporaries who said that Voulgaris con-

rubles, the interest on which was being sent to Greece for use by the «schools of Ioannina and other appropriate and useful matters» (leaf 369).

1. See, for example, n<sup>o</sup> 59 in the facsimile below.

2. See, for example, n<sup>o</sup> 47 and n<sup>o</sup> 48, published together in 1804; also n<sup>o</sup> 34, published in St. Petersburg, 1804.

3. For a comparison of the hand

of Voulgaris at a similar stage in his life, readers may note the handwritten additions by Voulgaris to his «Κύκλος ποιητικῶν ἀθυρματίων», preserved in the Manuscripts Division of the National Library of Greece (EBE), n<sup>o</sup> 1160, leaves 47-72b. The additions, leaves 72-72b, including Voulgaris' epigram on Nikiforos Theotokes' death, are from approximately the same period as the *GPB* lists, and clearly postdate the earlier entries of the Κύκλος.

tinued a full round of scholarly activity until the very last years of his long life.<sup>1</sup>

While the «Conspectus» contributes significantly to eighteenth- and nineteenth- century bibliography and to our bibliographical understanding of Voulgaris' prodigious output, one note of qualification is necessary. The list is clearly *not* complete. Conspicuously missing from Voulgaris' «Conspectus» are many of this shorter works, including several Voltaire translations, his translation of Platon Levshin's speech on the coronation of Alexander I,<sup>2</sup> and his translation of three sermons by Samuil Mislavskii, Archbishop of Rostov and Iaroslavl' (1731-1796).<sup>3</sup> While it is possible that deliberate memory loss accounts for the failure to mention some of the short Voltaire translations, it is more likely that Voulgaris limited the «Conspectus» to his more lengthy original and translated works.

1. See, for example, Martynov, *op. cit.*, p. 50.

2. Though Metropolitan Platon's work is well known to Greek bibliography (see Δ. Σ. Γκίνη και Β. Γ. Μέζα, 'Ελληνική Βιβλιογραφία, 1800-1863, Τόμος Ι, σ. 17 [n° 96]), the only bibliography crediting Voulgaris with its translation from the Latin is V. S. Sopikov, *Opyt rossiiskoi bibliografii, ili polnyi slovar' sochinenii i perevodov, na slaven-skom i rossiiskom iazykakh, ot nachala zavedeniia tipografii do 1813 goda*, 4 parts (St. Petersburg, 1813-1816), item n° 10084.

3. The Mislavskii sermons are also cited by Sopikov, *op. cit.*, n° 10526, n° 10540 and n° 10541, with the Greek translation credited to Eugenios Voulgaris. As with many other synodal and related Greek publications printed in Russia, these have gone unrecorded in standard Greek bibliographies. This writer has located *de visu* only items n° 10540

and n° 10541. Item n° 10540 (*GPB* call no. 13.3.2.806) is a sermon of 17 pages, with page 1 the title page, page 2 blank, page 3 as the first page of text, and page 16 the last page of text with page 17 blank. The title page of n° 10540 reads as follows :

ΛΟΓΟΣ ΠΕΡΙ ΤΟΥ ΤΕΛΟΥΣ ΚΑ  
ΣΚΟΠΟΥ ΤΩΝ ΣΥΝΕΤΩΤΑΤΩΝ  
ΔΙΑΤΑΞΕΩΝ, ΤΩΝ ΥΠΟ ΤΗΣ  
ΕΥΣΕΒΕΣΤΑΤΗΣ ΚΑΙ ΣΕΒΑ-  
ΣΤΗΣ ΚΥΡΙΑΣ ΑΙΚΑΤΕΡΙΝΗΣ  
ΑΛΕΞΙΑΔΟΣ ΑΥΤΟΚΡΑΤΟΡΟΣ  
ΠΑΣΗΣ ΡΩΣΣΙΑΣ ΠΕΠΟΙΗΜΕ-  
ΝΩΝ ΚΑΙ ΕΚΔΕΔΟΜΕΝΩΝ ΠΡΟΣ  
ΔΙΕΥΘΥΝΣΙΝ ΚΑΙ ΔΙΟΙΚΗΣΙΝ  
ΠΑΣΩΝ ΤΩΝ ΥΠΟ ΤΗΝ ΤΩΝ  
ΡΩΣΣΩΝ ΑΥΤΟΚΡΑΤΟΡΙΑΝ Η-  
ΓΕΜΟΝΙΩΝ, ΣΥΝΤΕΘΕΙΣ ΤΕ ΚΑΙ  
ΕΚΦΩΝΗΘΕΙΣ . . . ΥΠΟ ΣΑΜΟΥ-  
ΗΛ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΡΟΣΤΟ-  
ΒΙΑΣ ΚΑΙ ΙΑΡΟΣΛΑΒΙΑΣ, ΚΑΙ  
ΤΗΣ ΑΓΙΩΤΑΤΗΣ ΚΑΙ ΤΑ ΕΚ-  
ΚΛΗΣΙΑΣΤΙΚΑ ΔΙΟΙΚΟΥΣΗΣ  
ΣΥΝΟΔΟΥ ΣΥΝΙΣΤΟΡΟΣ ΤΕ ΚΑΙ

In the item-by-item notes which follow, each entry is identified in terms of its presence in one of the existing bibliographies to Greek publications of the eighteenth and nineteenth centuries. Where the Voulgaris list offers a corrective or addition to existing bibliographies, indication of this is noted. For those works which remain unpublished, manuscript repository of the original is cited, if known. Abbreviations used below are identified at the end of the notes.

ΠΑΡΕΔΡΟΥ Ἔτει αψοζ'. ἡμέρα δ' Δεκεμβρίου. Καὶ ἐκ μὲν τῆς τῶν Ῥώσων διαλέκτου εἰς τὴν Λατινίδα, ἐκ δὲ τῆς Λατινίδος εἰς τὴν Ἑλληνίδα μετανεχθεῖς καὶ Ῥωσιστὶ μὲν ἐκδοθεῖς ἐν τῇ κατὰ τὴν Πετρούπολιν τῆς πατρίου γλώσσης τυπογραφία τῆς Ἁγιωτάτης Συνόδου, Λατινιστὶ δὲ ἐν τῇ Καισαρικῇ τῆς κατὰ τὴν Μόσχαν κοινότητος, ἔτει αψοθ'.

Item n<sup>o</sup> 10541 (GPB call no. 13.3.2. 805) is also a sermon of 11 pages. Page 1 is the title page, page 2 is blank, and the text follows on pages 3-11. The title page of Sopikov, n<sup>o</sup> 10541, reads as follows: ΛΟΓΟΣ ΠΕΡΙ ΤΩΝ ΠΡΟΤΡΟΠΩΝ ΤΩΝ ΕΝ ΠΡΩΤΟΙΣ ΑΝΑΠΕΙΘΟΥΣΩΝ ΤΟΝ ΑΝΘΡΩΠΙΟΝ ΑΝΑΛΑΒΕΙΝ ΤΟ ΤΟΥΔΙΚΑΖΕΙΝ ΥΠΟΥΡΓΗΜΑ, ΚΑΙ ΤΗΣ ΕΞ ΑΥΤΟΥ

ΠΡΟΤΟΥΣΗΣ ΗΛΘΟΝΗΣ, ΣΥΝΤΕΘΕΙΣ ΤΕ ΚΑΙ ΕΚΦΩΝΗΘΕΙΣ Ἔτει αψοζ', ἡμέρα κα'. Δεκεμβρίου. ΕΠΙ ΤΗ ΚΑΤΑ ΤΗΝ ΙΑΡΟΣΛΑΒΙΑΝ ΠΟΛΙΝ ΝΕΟΣΤΙ ΣΥΣΤΑΘΕΙΣΗ ΕΠΑΡΧΟΥ ΑΞΙΑ ΥΠΟ ΤΟΥ ΑΥΤΟΥ ΤΗΣ ΑΓΙΟΤΑΤΗΣ ΣΥΝΟΔΟΥ ΜΕΛΟΥΣ ΣΑΜΟΥΗΛ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΡΩΣΤΟΒΙΑΣ ΚΑΙ ΙΑΡΟΣΛΑΒΙΑΣ. Ἐκδοθεῖς δὲ τῇ πατρίῳ διαλέκτῳ ἐν τῇ κατὰ τὴν Μόσχαν Καισαρικῇ τῆς κοινότητος τυπογραφία ἔτει αψοθ'. Καὶ ἐκ μὲν τῆς τῶν Ῥώσων εἰς τὴν λατινίδα, ἐκ δὲ τῆς Λατινίδος εἰς τὴν ἑλληνίδα μετενεχθεῖς φωνὴν καὶ τῷ αὐτῷ ἔτει, καν. τῇ αὐτῇ ἐντυπωθεῖς τυπογραφία.

Readers will note the occasional inconsistencies in spelling and diacritical marks, a feature not uncommon to Greek printing in Russia.

Autographa Scriptorum de ...

## Conspectus Operum.

### Editorum atque Ineditorum.

1. Orthodoxa Confessio; sive expositio Fidei, iuxta Sanctam Catholicam et Apostolicam Christi Ecclesiam. Editio Amstelæd.
2. Animadversiones Criticæ Numero 605. in Commentario Neophyti Peloponnesiaci ad IV. Librum Grammaticæ Theodori Gazaæ. ad Calcem vero Responsio et Refutatio ad accusationem à Neophyto de Metaphysica quadam definitione.
3. Andreae Burdigalensis in IV. Lib. Grammaticæ Theodori Gazaæ, clarae et succinetæ Expositionis, v. Graeca.
4. Elementorum Arithmeticonum Volki V. Graeca.
5. Elementorum Geometriæ planæ et Solidæ Andreae Taquetij, cum Annotationibus Vistoris. v. Graeca.
6. Theorematum Archimædeorum ejusdem Taquetij v. Graeca.
7. Sapiencia Civilis ex Oraculis S. Scripturæ extracta à Basilio, à Gallico Idiome in Graecum conversa. Liber manuscriptus dono oblatus in duobus Tomulis Illustriss. Magnæ Principi Constantino Paulidi. Asservatur in eadem Bibliotheca
8. Pantomastix, seu flagellum in Parvam, Graeco Idiome vulgari excerptum ex scriptis Gallicis contra Romanar. Ecclesiam, a Petro Clarkio Gallo hypodiacono Rothomagensis Ecclesiae, in Publica Denunciatione ejusdem.
9. Lockij Tentamen de Intellectu humano, Graeca 1722.



- verum, usque ad Librum III. cap: 9. opus  
Incoelectum.
- 10. Βλασφωμια Germani Moriani Graeco Idioma-  
te Μελοπαρβαρι εδιτα Lipsiae. . . . Cui Libro praefi-  
xit dedicationem E. . . . amico indulgens qui ex-  
petit.
  - 11. Logica e Veteribus et recentioribus collecta.  
Edita Lipsiae Anno 1768.
  - 12. Elementorum Mathematicorum Tracceationes  
primariae, ex scriptis et conversationibus Jo:  
Andreae Saureri collectae. Edit. Lips: An: 1767.
  - 13. Josephi Bryennij Opera eo usque inedita, tunc  
primum evulgata in duobus voluminibus, edita  
Lipsiae An: 1768.
  - 14. Ejusdem Josephi Bryennij volumen tertium an-  
tea latens, ubi sunt et ejus Epistolae sub Vitulo:  
Josephi Bryennij: Ταξαγωγικα: sive praeter-  
missa opera: An: 1784. Lips: edita.
  - 15. Theophrasti Procopovitz Historia Cretensis  
circa Processionem Spiritus S. in Graeco ex Lati-  
no Idioma: conversa, atque ad finem Ταξ-  
ωμεν Bryennij excusa.
  - 16. Τραυματος Eugenij de Nicaphoro Blem nyde, edita  
ad Calcem τω Ταξαγωγικω Josephi Bryennij.
  - 17. Vita Theodoroti Episcopi Cyri, conscripta, atque  
excusa in principio Editionis omnium Operum  
Theodoroti, Graeco solum editum. ut Graecis  
minoris praetio editio constet. edita Halae Magde-  
burgicae a: 1768.

- . 18. *Elementa Algebrae. sive Analysis Graeca conscripta, juxta collectionem diversorum Problematum Solvendarum; conscripta vero An: 1765. servantur manuscriptorum praedita.*
- . 19. *Elementa Metaphysicae atque Physicae; cuius accedit etiam Tractatus de systemate totius universi; & diversis scriptis excerpta, et in Graecum conversa. lib: Manuscriptus praeditus*
- . 20. *Metaphysicae proprio labore expressae Ontologia, et Cosmologia; et Psychologia, usque ad §. 357. pertractata. Opus Imperfectum. MS.*
- . 21. *Introductio in Philosophiam S. J. S. Gravesandii, complectens Metaphysicam et Logicam, Graeca conversa. MS. praedita.*
- . 22. *De virtute, Praestantia et utilitate Musicae, Scholasticum in forma Praeliminariae Praefationis ad antea editum Librum de Arte Musica scriptum; ex postulatione Illustrissimo Magni Venatorum Symonis Kyritzlerii Navyschiri. lib: MS. Scripta circa An: 1775. Exstat etiam versio Russica, sed nondum edita.*
- . 23. *Conciliatio Duplicis Genealogiae Domini nostri J. Christi, ex Commentarijs Augustini Calmeti Graece reddita. MS.*
- . 24. *De Dispersionibus Ecclesiarum Polonicarum. Tentamen Voltarii, e Gallico conversum Graeca. Accedit etiam Scholasticum ab Eius propositum de Toleratione Religionis excusum Lipsiae An 1775*

- 25. Memoratum Schematma de Tolerantia Religionis  
fugius ex Eug. Laboratum, atque Russice a quodam  
hic Petropoli conversum servatur Ineditum.
- 26. Instructio Potentissimae Catharinae II. Magnae  
ad Editionem ab ipsa propositi et instruendi Codicis  
Legum Graeca reddita ex versione; atque Graeco-  
Russice excusa Petropoli, An: 1770.
- 27. Conjecturae de moderati status Othomani Potentia  
Gallici atque Graeci. Editae Anno
- 28. Versio a Gallico Idiome in Graecum Poematis Dni  
de la Tierce; cui Titulus le Temple de la Gloire Ms.
- 29. Epithalamium in Nuptias Magni Ducis Russorum  
Pauli celebratis An: 1773. excusum Petropoli.
- 30. Carmen Erinicum in Pacem inter Russicum atque  
Othomanum Imperium Anno 1774. constituta  
tam - Excusum Graeco et Russice conversum a Dno  
Sutskayev.
- 31. Obitus Dni Petrov, Ducis Princ. Potemkino, Graeci  
redditae. An: 1775. versio.
- 32. Ecclesiasticae Gratiarum Actiones dictae Platoni  
Aetienepiscopo post ordinationem ex Hierodivone  
in Hieromonachum. Atque post haec in Archie-  
piscorum dicta Magnae Autocratrici Catharinae II.  
An: a Dno Sitskayev Russice conversae An....  
excusae.
- 33. Resultamentum spirituale Ecclesiae Russicae, con-  
sum Graeci. An. 1776. Ms.
- 34. De preparatione ad mortem, atque Magnanimitate  
constantia in illa expectanda, opus consumptum

ad expositationem Principis Stephani ~~Petr~~  
 Michaelis ■ Racowitzij Dominantis in Unga-  
 roratalchia. Ineditum.

35. Orbis Poeticorum Lesuum; Scilicet Epigrammarum,  
 Epitaphiorum, et aliorum; sive proprio Marte  
 conscriptorum, sive ex alijs Idiomatibus translato-  
 rum. Inedit.
36. Chronicum Ecclesiasticum in Compendio ad seculum  
 primum, Ined. MS.
37. Responsum Orthodoxi ad quendam Fratrem  
 orthodoxum Graecè excusum. Halle Magdeburgicae  
 An: 1775.
38. De magna Principe Helena, seu Olga, Sacra-  
 mentali Baptismate Constantinopoli Christi-  
 anismum amplectente An: 956. Diatribe La-  
 tine conscripta, et simul cum Latina versione  
 Petropoli Excusa, An: 1792.
39. Colloquia Scholastica, verè ex Latino in  
 Graeco Μιδωβαρβαβάρη, excusa Mosquæ An: 1776.
40. Dño Joh. Lind, Judicium expositanti in  
 Epistolam Thomae Smith Presbyteri Anglicani,  
 de hodierno statu Ecclesiae Graecae, breves  
 annotationes, numero 63. Scriptum An:  
 1762, non ~~excusa~~ editum.
41. Artistiti Rostovienſi. Samueli Judicium expe-  
 titum ab ipſo ad binas Philosophicas Quaestiones ex  
 operibus Philosophicis Doctissimi Theophrasti Pisco-  
 witz. Ined. Seriptum An: 1776.
42. Excell. Doctori Medico Dño Demetrio Cajdan, in so-  
 lutionem orationis Dederat cujusdam Sideris nepolitani

- Problematis Censura. Ined: Problema vero Ley-*  
*verse exigebat demonstrandum: Non esse contra*  
*Dei naturam perfectissimam effecisse mundum in*  
*quo malis sunt. Scholiasma hoc scriptum erat*  
*An: 1782.*
- 43. *Conflictatio Grammatici et Philosophi; quarum*  
*primus confutat, alter defendit se, atque redarguit.*  
*Graec. MS. Ineditum.*
  - 44. *Contra Palida; qui contra Eugenium scripsit (ut*  
*ipse vocavit: Τα Κακουριπιατα: et impulit eum*  
*eggerit; atque Viennae, prius quam inde pro-*  
*fisceretur, suum Libellum Typis divulgavit. An:*
  - 45. *Utrum jurare cum oporteret, etiam vera lo-*  
*quentem, illicitum est, ~~etiam~~ in iudicio, seu Tri-*  
*boniali? controversia, scripta ad eum qui conten-*  
*dit contrarium. Ad eundem vero aliquot postea*  
*parientem responsa. MS. Inedit.*
  - 46. *Contra Existentem se solvisse per Elementarem*  
*Geometriam Problema: Datis duabus rectis lineis,*  
*Invenire duas medias in proportione continua*  
*MS. Ined:*
  - 47. *Angelus Maria Quirini, quondam Corcyrae Archi-*  
*episcopi Latini, postea vero Cardinalis, Corcyre-*  
*arum Antiquitatum explicatio, Versa Graecè. MS*
  - 48. *Everhardi Pheidij Lib: IV. Antiquitatum Ho-*  
*mericarum. Vers. Graec. MS.*
  - 49. *Ad Matris Cornisae Alexium Theocritidem Psychicus*  
*qui ex mandato Augustissimae Catharinae II. pro-*  
*posuit Eugenio "Quinam rectior et aptior sit mo-*  
*do quo uti oporteret cum Uniatibus Polonicis, in*

- rovicandis illis, et convertendis, et reduciendis cum  
 propria inde ab origine Matre eorum Orthodoxa Ca-  
 tholica Ecclesia? Exercitatio Graeca conscripta. Inedita.
50. De probationi recta et convenienti Educatione Severis-  
 simorum Magistrorum Ducum Alexandri et Constanti-  
 tini Paulidum Enarratio, Jussu Augustissimae Im-  
 peratricis Catharinae II. ab Eugenio Graeco consi-  
 cripta, atque An: 1793. Oblata. Autographum vero  
 consignatum erat An: 1784. Manuscriptum  
 vero jacet Ineditum.
51. Examen Insuperioris Perspicuitatis Christianismi, Auc-  
 tore Joanne Jernyns Armigeri, Socij Parlamenti  
 atque Lordorum habentium curam commercij et  
 Coloniarum; conversum ex Anglico Idiome (ad  
 v. Editionem) 1778. in Gallicum, ex hoc vero in  
 Graecum. Ab Anglo vero Symboli loco praepositum  
 Libro dictum Actorum XXV. versic: 28. „ In me-  
 dico suades me Christianum fieri. Graec: Ms. Ineditum.
52. Virgilij Maronis Saegica, Carmine Heroico Graeco  
 conversa, atque sufficientibus annotationibus sti-  
 pata. Excusa Petropoli 1786.
53. Virgilij Maronis Aeneas: Itidem Petropoli excusa  
 Anno 1791.
54. Adami Zernikavij Theologiae Tractationes de  
 Processione Spiritus S. in Graeco cum nonnullis  
 annotationibus. Accedunt Marcj Ephesij Capita  
 Syllogistica quae contra Latinos. atque Theophili  
 Corydali Responsum ad Epistolam Sophronij Pocznj-  
 ky. Edit: Petrop: An: 1797.
55. Rituala sacrum delineatum Respice à S. Metropo-  
 lita Novogrodenji atque Petropolitani Dño Gabriele,

- Graece vero ab Ery:---interpretatum, et Petropoli excusum: An: 1790.
- . 56. Georij Hornij prædæctio brevis et clara in Utriuor: Sam Historiam, in Dioma Graecum e Latina trans: lata - MS.
- . 57. Augustini opuscula varia: Id est Praetorium ex: ceptum in usum Matris suae - Eiusdem Meditationes et Soliloquia - Et de Contritione Cordis - Et Endi: vidion Christi Doctrina. Omnia Graeca vedita. MS.
- . 58. Collectio Epistolica, duobus in Tomis, quibus con: tinentur ad diversos Epistolas plurimae Graecae, inter quas et quaedam paucae Graecologicae; quae: dam vero et Latinae Idioma scriptae, vel Italice: ~~trans: latorum~~ Ex illis sunt nonnullae, plurimae Philo: logica exponentes, aliae vero ad familiares, quas pro verum circumstantijs scribi contigit.
- . 59. Garrulitas laeva: Id est e Lectione Peritaterchi Cogitatio: nes, morales, animis utiles et salutiferae; conscriptae Graece mixto solum Idioma. Opus excusum Vienne Austriae An: 1801. experis Dissertorum Fratrum Jan: ni verisum.
- . 60. Quorundam Theologicorum opusculorum, prout contigerunt Collecta Schediasmata in uno Tomo recudita; ad Calcem quorum descripta est etiam Epistola ad Hierodiamum Neophytum Peloponnesium de Communicatione Lap: Protoclasorum: Nescio a qua ab Ictorem mihi oblat: man uenisse; sed cum opus non consensuata fuerit, nec expolitum, ubiunque emerit, ut videri potior, vel abortiuum rejiciendum.
- . 61. Ad Latinorum Archiepiscoporum Mohiloviensem D. Stanis: saum Sestryzencem Sissitantam, quae fuerit Lingua antiquorum Slavomatarum sive Sclavonum: Responsa per Epistolam Italica scriptam. An: 1785

## NOTES

*Number of the**Voulgaris Entry | Bibliographical Verification and Commentary*

- 1.....Émile Legrand, *Bibliographie Hellénique ... au dix-huitième siècle* (complete reference cited in list of abbreviations), Vol. 2 (Paris, 1928), n° 666, p. 68.
- 2.....Δ. Σ. Γκίνης και Β. Γ. Μέξας, *Ἑλληνικὴ Βιβλιογραφία, 1800 - 1863*, (complete reference cited in list of abbreviations), Τόμος Ι, n° 404, p. 67.
- 3.....Γκίνης - Μέξας, *op. cit.*, n° 376, p. 62.
- 4!.....Note: To this writer's knowledge, there exists neither a published edition of this translation of Christian Wolfe's (1679 - 1754) work, taken from the *Cours de mathématique*, nor a location for the Voulgaris autograph manuscript.
- 5-6 ....Γκίνης - Μέξας, *op. cit.*, n° 319, pp. 52-53.  
 Note: Item n° 6 in the «Conspectus», which is identified by Voulgaris in his Greek draft as *Θεωρημάτων Ἀρχιμηδείων* (see *GPB*, *Sobranie Pogodina* 2009, Vol. II, leaf 248, n° 6) is included within the above citation (see pp. 325-397, «Θεωρήματα ἐκ τῶν Ἀρχιμήδους...»)
- 7.....Note: Voulgaris' translation of *Politique tirée des propres paroles de l'écriture Sainte*, by Jacques B. Bossuet (1627-1704), has never been published. The autograph manuscript edition in Greek by Voulgaris now is located, in two volumes, in the Manuscript and Rare Book Room of the Gor'kii Library of Moscow State University (*MGU*, grech. 7/10, E. c. 3), though the dedication to the Grand Prince Konstantin Pavlovich appears to have been removed from the first volume (lettering remains in the margins on the pages which have been cut out). The title of the Voulgaris translation, also cited by Voulgaris in his Greek list of works, is *Τὰ Πολιτικά ληφθέντα ἐξ αὐτῶν τῶν λογίων τῆς Θείας Γραφῆς*. The Greek translation appears to be a direct word-for-word rendering of the first edition of the Bossuet work, published posthumously in Bruxelles, 1710. For location of the rare Voulgaris manuscript in Moscow, I am indebted to B. L. Fonkich. Voulgaris dated his manuscript for Konstantin Pavlovich on the latter's name day, May 21, 1790. Professor L. Vranousis has recently identified a very intriguing earlier copy of the same Bossuet translation. Located in the Library of the Diocese Roman near Jassy, this two-volume manuscript is dedicated to the *voevoda* Konstantin Michael Rakovitsa. Voul-



garis has signed the dedicatory preface, which he dates «Ἐν Βουκουρεστίῳ Δεκεμβρίου α΄ αψξγ΄ [1763].» Aside from the dedication, however, this later manuscript is *not* in the hand of Voulgaris. For identification of this copy in Romania, I am indebted to Professor Vranousis.

8.....Note: Though there is neither an identifiable published edition nor manuscript copy of this particular translation, the ties between Voulgaris and Pierre Leclerc (1706-1773?), the Catholic Jansenist, are amply documented in other sources. See, for example, Voulgaris' *Ἐπιστολή πρὸς Πέτρον τὸν Κκαίρκιον: Περὶ τῶν μετὰ τὸ σχίσμα Ἁγίων τῆς Ορθοδόξου Ἀνατολικῆς Ἐκκλησίας καὶ τῶν γνωμένων ἐν αὐτῷ θαυμάτων* (Athens, 1844), and the letter of Leclerc to Voulgaris on Mount Athos (*EBE*, Manuscripts Room, item n° 1349). Though none of the items included below would constitute a basis for the *Παπομάστιξ*, there exists a loosely bound compilation of published and unpublished Leclerc items in that part of the Voulgaris library now resting within the Kazan University Library (NBL). Dated «Amsterdam, 1757-1761», the Leclerc compilation, now under NBL call no. XXXII/138 (Rare Book Room), includes the following brief items:

1. Lettre aux illustrissimus et reverendissimus patriarches.
2. Profession de foi de Pierre Le Clerc.
3. Precis d'un acte de denonciation solenelle faite à l' Eglise.
4. Supplement a la feuille des nouvelles Ecclesiastiques du 15 mai 1757.
5. Suite du supplement.
6. Acte d'adhesion ou lettre de Mr. Louis Sainson a Pierre le Clerc [in manuscript].
7. Acte d'adhesion audit acte de denonciation [in manuscript].
8. Lettre d'un ecclesiastiques.
9. Supplement a la feuille des NN. ecll. du 24 avril 1758.

9.....Note: Though there is neither an identifiable published edition nor an autograph copy of this manuscript, credit for this translation of one part of Locke's *Essay on Human Understanding* has properly been given to Voulgaris by A. Angelou in his critical article, «Πῶς ἡ νεο-ελληνικὴ σκέψη ἐγνώρισε τὸ Ἄοχιμὸ τοῦ John Locke», *L'Hellénisme contemporain*, vol. IX, no. 4, pp. 230-249. Angelou is one of the few to have used the Bolkhovitinov bibliography of Voulgaris' works, having done so through its German translation.

10.....Legrand, *Bibliographie Hellénique*, op. cit., n° 639, pp. 45-46.

11.....Legrand, op. cit., n° 645, pp. 48-49.

12.....Legrand, op. cit., n° 668, p. 69.

Note: Voulgaris fails to mention any second edition of this work, though such an edition has been suggested by Γ. Γ.

ΛΑΔΑ και Α. Δ. ΧΑΤΖΗΔΗΜΟΥ, 'Ελληνική Βιβλιογραφία: Συμβολή στο Δέκατο Όγδοο Αιώνα' (Αθήνα, 1964), n° 152.

- 13-16 ..Legrand, *op. cit.*, n° 683, pp. 80-83.
- 17.....Legrand, *op. cit.*, n° 695, pp. 91-93.
- 18.....This unpublished work also lacks any identifiable location of the autograph manuscript. Voulgaris cites the entry in his Greek draft (*GPB*, Sobranie Pogodina 2009, Vol. II, leaf 248) under the title, *Στοιχεῖα ἀλγεβραικά, ἤτοι τῆς ἀναλύσεως, Ἑλληνιστὶ συγγραφέντα κατὰ συλλογὴν Διαφόρων Προβλημάτων ἐπιλυσμένων.*
- 19.....Γκίνης - Μέξας, Vol. I, n° 370, p. 61.
- Note: Voulgaris identifies this work in the corresponding Greek entry under the title, *Περὶ τοῦ Συστήματος τοῦ Παντός συντάγματος ἐκ διαφορῶν συγγραφέων.*
- 20.....Γκίνης - Μέξας, n° 374, pp. 61-62.
- 21.....Γκίνης - Μέξας, n° 335, p. 55.
- Note: Only the first part (Μέρος Α') of the Gravesande translation is located in Voulgaris' autograph manuscript edition in *EBE*, Manuscripts Room, n° 1158, 141 leaves.
- 22.....Published in Trieste in 1868 under the title, *Πραγματεία Περὶ Μουσικῆς*. Voulgaris' manuscript of this work, dedicated to Semen Kirilovich Narishkin, eventually landed in Kiev in the library of Evgenii Bolkhovitinov. The Trieste, 1868, edition was taken from the Kiev manuscript. It is probable that that same manuscript now is the copy held by *EBE*, n° 1160, for Voulgaris' hand appears to be present in a marginal correction entered on leaf 6. The date and place of origin of the *EBE* manuscript is «Ἐν Πετρούπολει 1772. Αὐγούστου 12.» As Bolkhovitinov noted in his biography of Voulgaris, there was a Russian translation of this essay circulating in the early nineteenth century, a likely reference to the Russian manuscript now housed in the Manuscript Room of the State Public Library (Kiev), «Sobranie Sofiiskogo Sobora, 128/601s». Copy of the Sofiiskii Sobor edition is also located in the Manuscripts Room of the Lenin State Library (*GBL*) in *fond* 214, the papers of the Optina Pustin' Monastery. Manuscript copies in Greek and Russian also exist in the Manuscripts Room of the Central Scientific Library of the Academy of Sciences (Kiev), «DA/P414». A short excerpt of the Russian translation has recently been published in the Soviet Union by A. I. Rogova, compiler\* *Muzykal'naiia Estetika Rossii XI-XVIII vekov* (Moscow, 1973), pp. 217-221.
- 23.....Published as part three of *Σπαρτίον Ἐντριον*... See Γκίνης - Μέξας, Vol. I, n° 294, p. 48; and n° 3040, pp. 442-443.
- 24-25 ..Legrand, *op. cit.*, n° 691, pp. 86-89.

- 26.....Legrand, n° 723, pp. 118-120.  
 Legrand incorrectly identifies place of publication as Moscow, instead of St. Petersburg. Ironically, both Legrand and Voulgaris are probably wrong, due to a technicality, in citing 1770 as the date of publication. Voulgaris' translation of Catherine II's *Nakaz* was almost surely published in 1771 (see «Eugenios Voulgaris in Russia», pp. 42-43). The autograph manuscript rests in the Manuscripts Room of the Library of the Academy of Sciences (BAN), Leningrad, USSR (n° 17.16.10).
- 27.....In the corresponding Greek entry, Voulgaris cites the title as *Στοχασμοὶ τῆς καθ' ἡμᾶς καταστάσεως τοῦ Ὀθωμανικοῦ Κράτους*. The first Greek edition was published in 1772 in St. Petersburg (For the dating, see Ariadna Camariano, *Spiritul Revolutionar Francez si Voltaire in Limba Greaca si Romana*, Bucharest, 1946; and «Eugenios Voulgaris in Russia», pp. 68-69). For bibliographical citation of the first Greek edition, without date or place of publication, see Φ. Ἡ. Ἡλιοῦ, *Προσθήκες στὴν Ἑλληνικὴ Βιβλιογραφία* (for complete reference see list of abbreviations), Athens, 1973, item n° 244, p. 310. In addition to the Greek and French editions cited by Voulgaris in this entry to his «Conspectus», there were Russian translated editions published in 1780 and 1788 under the title *Razsuzhdenie na deistvitel'no kriticheskoe sostoianie Ottomanskoj Porty*, translated from the French by Aleksandr Kruglikov. Subsequent Greek editions in 1851 and 1854 are cited by Γκίνης - Μέζας, *op. cit.*, Vol. II, n° 5566 and n° 6338.
- 28.....Legrand, *op. cit.*, n° 774, pp. 162-163.  
 Note: The entry removes any suspicion raised by Legrand concerning Voulgaris' possible authorship, rather identifying it as a translation from the French. More puzzling is Voulgaris' claim, according to the «Conspectus», that the work remained then in manuscript, despite Legrand's cited publication date of 1772.
- 29.....Legrand, *op. cit.*, n° 782, pp. 169.
- 30.....Legrand, *op. cit.*, n° 826, pp. 204-205, cites only a Moscow, 1775 edition. ΛΑΔΑΣ - ΧΑΤΖΗΔΗΜΟΣ, *Συμβολή*, n° 127, pp. 135-136, cites the earlier 1774 edition, though it fails to note that this 1774 edition was published in St. Petersburg.
- 31.....Legrand, *op. cit.*, n° 842, pp. 214-215.
- 32.....Legrand, *op. cit.*, n° 827, pp. 205-206.
- 33.....Note: Though previously unrecorded in Greek published edition, this guiding document for the church reforms of Peter the Great, written by Feofan Prokopovich (1681-1736), was actually published in Voulgaris' Greek edition in Petrograd, 1916.

The title of the Greek edition, published as a supplement to the massive work of P. V. Verkhovskoi, *Uchrezhdenie Dukhovnoi Kollegii*, 2 Vols., was *Πνευματικός Κανονισμός*. For Voulgaris' autograph manuscript, see *EBE*, Manuscripts Room, n° 1220. A copy of the Voulgaris autograph manuscript is also located in the Soviet Union in the Central State Historical Archive (TsGIA) in Leningrand, *fond* 834, *opis'* 2, *delo* 2022. Though the reason behind publication of the Greek translation in 1916 is not clear, it is possible that its issue was related to discussions then under way in Russian church circles regarding the lines of future church jurisdiction in the event of Russian conquest of Constantinople in World War I.

- 34.....Γκίνης - Μέξας, *op. cit.*, n° 248, p. 41. Γκίνης - Μέξας, Vol. II, n° 4305 (p. 148) and n° 4335 (p. 152), indicates at least one other Greek edition printed in Athens, 1846. A Russian edition under the title *Razsushdenie protiv uzhasov smerti* was published in Moscow 1806, with translation from the Greek by Semen Phaltonov.
- 35.....Note: Though no published edition exists, the autograph manuscript is currently located in *EBE*, Manuscripts Room, n° 1160, leaves 47-72b, under the title «Κύκλος ποιητικῶν ἄθροματίων».
- 36.....Γκίνης - Μέξας, *op. cit.*, Vol. I, n° 336, p. 55. For a later edition printed in Odessa, 1857, see Γκίνης - Μέξας, Vol. III, n° 7182, p. 45.
- 37.....Note: According to Legrand, *op. cit.*, n° 820, this work (*Ἀπόκρισις ὀρθοδόξου τῶς πρὸς τινα ἀδελφὸν ὀρθόδοξον περὶ τῆς τῶν κατολίκων δυναστείας καὶ περὶ τοῦ τίνες οἱ σχίσται καὶ οἱ σχισματικοὶ καὶ οἱ ἐσχισμένοι καὶ περὶ τῆς βαρβαρικῶς λεγομένης οὐνίας καὶ τῶν οὐνιτῶν καὶ περὶ τοῦ πῶς δεῖ τοὺς ὀρθοδόξους ἀπαντᾶν τοῖς κατολίκους*) has traditionally been credited to Nikeforos Theotokes. The unusual note here is Voulgaris' identification of the work as his own. Subsequent editions were published in Bucharest, 1829; Corfu, 1851; and Athens, 1853 (see Γκίνης - Μέξας, Vol. I, n° 1842; Vol. II, n° 5364; and Vol. II, n° 5903). Some of the later editions included a reprint of Voulgaris' famous letter to the Serbs, «Κατὰ Λατίνων», a work which, perhaps because of its brevity, Voulgaris omitted from the «Conspectus».
- 38.....For verification, see *Svodnyi Katalog russkoi knigi grazhdanskoj pečati XVIII veka*, 1725-1800, Vol. I (Moscow, 1963), p. 327, n° 2108. Translated from Voulgaris' Latin original into Russian by I. P. Sokolov, this work in parallel text Latin/Russian was published in St. Petersburg, 1792, along with a prefatory note by A. I. Musin-Pushkin, ober-prokurator of the Holy Synod.
- 39.....For description of the 1776 edition of this standard reader by Joachim Lange (1670-1744), see ΛΑΔΑΣ - ΧΑΤΖΗΔΗΜΟΣ, n° 134,

- p. 143. Note, however, that neither ΛΑΔΑΣ - ΧΑΤΖΗΔΗΜΟΣ nor Γκίνης - Μέξας, Vol. I, n° 24, p. 5 (the 1800 edition) credit Voulgaris with the translation into Greek.
- 40..... Apparently written in Latin in response to a question from the British writer John Lind, this work consists of 68 critical notes on the famous work by Thomas Smith, *De Graecae Ecclesiae Hodierno Statu*, London, 1678. Thomas Smith (1638-1710) was the well-known Anglican cleric who travelled in the Near East in the 1660's. Unfortunately, this writer knows of no record of the Voulgaris work in question in either published or manuscript form.
- 41..... As in the case of entry n° 40 above, this is apparently a response written by Voulgaris to Archbishop Samuil (note reference to Samuil above in the prefatory material) who had apparently written to Voulgaris regarding the works of Feofan Prokopovich. There is no known location of the Voulgaris manuscript.
- 42..... As in entries n° 40 and n° 41 of the «Conspectus», this is apparently a response in Latin to a question posed to Voulgaris, this time by a medical doctor from Leiden. The Voulgaris response remains unpublished, and the manuscript is without identifiable location.
- 43..... Neither published edition nor manuscript location is known. In his Greek draft of the list, Voulgaris entitles this work, 'Αντιπληκτισμός Γραμματικοῦ τε καὶ Φιλοσόφου.
- 44..... ΛΑΔΑΣ - ΧΑΤΖΗΔΗΜΟΣ, 'Ελληνική Βιβλιογραφία τῶν ἐτῶν 1796 - 1799 (Ἀθήνα, 1973), (Athens, 1973), n° 56, p. 62. Among the other early editions of this work is that published in Vienna, 1807 (see Γκίνης - Μέξας, Vol. I, n° 462, p. 77).
- 45..... Neither published edition nor manuscript location is known.
- 46..... Neither published edition nor manuscript location is known.
- 47-48 .. Γκίνης - Μέξας, Vol. I, n° 242, p. 40. Γκίνης - Μέξας, however, gives no clue as to the original works or authors which Voulgaris translated. For a description of this work and identification of its original Latin components, see the helpful notations of Francis R. Walton in «Gennadeion Gleanings», 'Ο Ἐραμιστής, Vol. IV, no. 24 (Athens, 1966), pp. 219-221.
- 49..... Voulgaris' essay on the reunification of the Uniates into the Greek Orthodox Church has never, to my knowledge, been published in the original Greek. For a non-autograph Greek manuscript edition, see *EBE*, Manuscripts Room, n° 1332. The essay has, however, been translated into Russian, and published under the following title: «Zapiska o luchshem sposobe vossoedineniia uniatov s pravoslavnoiu tserkov'iu», *Khristianskoe Chtenie*, chast' 2, nos. 7-8, 1887, pp. 19-93.
- 50..... The translation into the Greek, entitled «Εισηγήσεως περὶ τῆς ὀρθῆς ἀγωγῆς τῶν γαληνοτάτων περιγρήπων Ἀλεξάνδρου καὶ Κωνσταντίνου τῶν Παυλιδῶν», is located in autograph manuscript in *EBE*,

Manuscripts Room, n° 1160, leaves 79-128, along with a letter addressed to Catherine by Voulgaris, leaves 75-77b. There exists no published edition of the imperial decree on the grandchildren's education in either Greek or Russian. For a published edition, see the work under the general editorship of M. Fursi Laisne - Mielansko, *Instructions de S. M. l'Imperatrice Catherine II, a son altesse le Marechal Prince de Soltykoff, chargé par elle de presider a l'éducation des Grands-Ducs Alexandre et Constantin; et d'une esquisse sur la vie du Prince Nicolas de Saltykoff*, Paris, 1821.

- 51..... Γκίνης - Μέξας, *op. cit.*, n° 253 (the Leipzig, 1804 edition); and n° 3613 (the Athens, 1842 edition), both identify Voulgaris' translation into Greek of this work by Soame Jenyns (1704-1787). In his Greek draft of the «Conspectus», Voulgaris refers to the work as Ἐξέτασις περὶ τῆς Ἑσωτερικῆς Σαφηνείας τοῦ Χριστιανισμοῦ. This work is also published as one of three essays translated by Voulgaris under the title, Σπάρτιον Ἐντριτον (see Γκίνης - Μέξας, n° 294 and n° 3040, for the 1804 and 1838 editions). The 1838 Greek republication was printed in Moscow.
- 52..... Legrand, *op. cit.*, n° 1172.
- 53..... Γ. Γ. ΛΑΔΑΣ καὶ Α. Δ. ΧΑΤΖΗΔΗΜΟΣ., Ἑλληνικὴ Βιβλιογραφία τῶν ἐτῶν 1791 - 1795 (Ἀθήνα, 1970), n° 31, pp. 84-85.
- 54..... ΛΑΔΑΣ - ΧΑΤΖΗΔΗΜΟΣ., Ἑλληνικὴ Βιβλιογραφία τῶν ἐτῶν 1796 - 1799, *op. cit.*, n° 45, pp. 48-49.

Note: The autograph Voulgaris manuscript for volume one of this Zoernikav translation is located in *GPB*, Manuscripts Division, Grech. n° 879. Volume two, also in Voulgaris' hand, is in *GPB*, Manuscripts Division, Grech. n° 215. The autograph manuscript volumes correspond directly with the two published volumes.

- 55..... *Ibid.*, n° 174, p. 244.
- 56..... Note: This is a reference to Voulgaris' translation into Greek of Georg Horn's (1620-1670) *Brevis et perspicua introductio ad universalem historiam*, a work which went through numerous editions in the seventeenth and eighteenth centuries. In his Greek list of works, Voulgaris entitles his translation, *Εἰσαγωγή ἐπιτετημημένη καὶ σαφῆς εἰς τὴν καθόλου ἱστορίαν*. Unfortunately, there exists no record of its publication, nor any identifiable location for the manuscript.
- 57..... Γκίνης - Μέξας, n° 302 (Leipzig, 1804) and n° 1470 (Moscow, 1824).

Note: Of the four books of *Τὸ Κεκραγάριον τοῦ Θείου καὶ Ἱεροῦ Ἀγνοστίνου*, the first three are located in autograph manuscript form in the State Historical Museum, Moscow (*Gosudarstvennyi Istoricheskii Muzei* — the old Synodal Library, now abbreviated *GIM*), Muz. n° 3240 Inv. No. 49367. Discovery of the autograph manuscript in *GIM*

was made by B. L. Fonkich, who kindly informed me of the material. Item n° 57 of the «Conspectus» also refers to the translation of *Tò Ψαλτήριον*, not otherwise included in the Leipzig, 1804, and Moscow, 1824, translations from St. Augustine. For publication record of *Tò Ψαλτήριον*, see Γκίνης - Μέξας, *op. cit.*, n° 1286 (Bucharest, 1820).

- 58..... The letterbooks to which Voulgaris refers appear to be without current identifiable location. One Voulgaris letterbook located in *EBE*, n° 2952 («Εὐγενίου Βουλγάρεως. Ἐπιστολαὶ πρὸς διαφόρους». 300 pp.), includes 90 letters largely from the period prior to Voulgaris' Russian career. However, the *EBE* manuscript contains letters only in Greek, thereby raising doubt as to whether the manuscript fits Voulgaris' description as provided in this list.
- 59..... Γκίνης - Μέξας, n° 49 (Vienna, 1801) and n° 7442 (Jerusalem, 1858). Bolkhovitinov cites a Russian translation entitled, «Razmyslenie na piat' knig moiseia». I have been unable to verify such a Russian edition. There was, however, an edition of this work published in five volumes in Jassy, 1815-1819, in the cyrillic script. Translator of the Jassy edition is given as «S.B.M.M.» (Veniamin, Metropolitan of Moldavia). For further information on the Jassy edition, see Ioan Bianu, *et. al.*, *Bibliografia româneasca veche*, 1508-1830 (Bucharest, 1912-1936), Vol. III, pp. 113, 315. Parts of this Voulgaris work have been republished on numerous occasions up to the present period.
- 60..... Unpublished. Autograph manuscript location is unknown.
- 61..... Location of autograph manuscript is unknown. Voulgaris' letter to Archbishop Stanislav Sestrentsevich has, however, been published in Russian: «Otvét mitropolitu rimskokatolicheskoi tserkvi Stanislavu Sestrentsevichu na vopros ego, 'Kakim iazykom govorili drevnie sarmaty'»?», *Vestnik Evropy*, 1805, chast' 21, no. 9, pp. 3-23.

*Works Abbreviated in the Notes*

1. Legrand, Emile L. J. *Bibliographie hellénique, ou Description raisonnée des ouvrages publiés par des Grecs au dix-huitième siècle, oeuvre posthume complétée et publiée par mgr. Louis Petit et Hubert Pernot*. Paris, Garnier frères, 1918-1928. 2 vols.
2. Γκίνης Δ. Σ. καὶ Β. Γ. Μέξας, *Ἑλληνικὴ Βιβλιογραφία, 1800 - 1863*. Athens, 1939-1957. 3 vols.
3. Ἡλιοῦ, Φ. Ἡ., *Προσθήκες στὴν Ἑλληνικὴ Βιβλιογραφία*, Athens, 1973. Vol. I.

*Stephen K. Batalden*  
*Arizona State University*