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Adam Drozdek  
(Duquesne University, Pittsburgh)  
ORCID: 0000-0001-8639-2727

## Iakov Kozel'skii as a translator

**Annotation:** Jakow Kozielski, the author of specialist works (Arithmetic Propositions, Mechanical Proposals, Popular Science Dialogues) and Philosophical (Philosophical Proposals), was also a translator of several works from Latin, German and French. These are good translations, with the exception of Holberg's, second volume where he was more interested in his own opinions and comments.

**Keywords:** Choffin, Holberg, Moser, Otway, Vertot, Wolff, *Encyclopédie*.

### Jakow Kozielski jako tłumacz

**Streszczenie:** Jakow Kozielski, autor specjalistycznych prac (*Propozycje arytmetyczne, Propozycje mechaniczne, dialogi popularnonaukowe*) i filozoficznych (*Propozycje filozoficzne*) był także tłumaczem kilku prac z łaciny, niemieckiego i francuskiego. Są to dobre tłumaczenia, z wyjątkiem drugiego tomu Holberga, gdzie bardziej interesowały go jego własne opinie i komentarze.

**Słowa kluczowe:** Choffin, Holberg, Moser, Otway, Vertot, Wolff, *Encyclopédie*

### Яков Козельский как переводчик

**Аннотация:** Яков Козельский, автор технических (Арифметическая предложения, Механические предложения, научно-популярные диалоги) и философских (Философические предложения) книг, был также переводчиком нескольких работ с латыни, немецкого и французского языков. Это хорошие переводы, за исключением второго тома Хольберга, где его больше интересовали его мнения и комментарии.

**Ключевые слова:** Чоффин, Хольберг, Мозер, Отуэй, Вертот, Вольф, Энциклопедия

Iakov Pavlovich Kozel'skii (ca. 1729 – ca. 1793) studied in the Kiev academy and in the school run by the St. Petersburg Academy of Sciences. He served in the military from which he was released with the rank of captain and became a civil servant. In years 1764-1770, he had a very intense writing period. Only in the year 1764, did he publish

*Arithmetic propositions*, *Mechanical propositions*, a translation of Ottaway's play, and of the first volume of a history of Sweden by Vertot. The next year, his translation of the second volume of this history appeared, a translation of Wolff's fortification manual, of Choffin's history of famous personages, and the first volume of his translation of Holberg's history of Denmark. The next year, a translation of the second volume came out and a translation of Moser's political treatise. In 1768, he published his *Philosophical propositions*,<sup>1</sup> in 1770, he published a two-volume translation of a few entries from d'Alambert's *Encyclopedia* and, after a long break, in 1788, his popular science dialogues appeared.

### Thomas Otway

In 1682, Thomas Otway published his play, *Venice Preserv'd or, a Plot Discover'd*. The play was based on a largely fictional description by abbé Cesar Vichard de Saint-Real of a 1618 unsuccessful attempt to overthrow the government of Venice and to plunder the city.

In the play, senator Priuli hates Jaffeir since he married his daughter Belvidera after Jaffeir had saved her from a capsizing ship. Also, his friend Pierre/Pedro laments that when he had been away, senator Antonio had had an affair with Pierre's lover, Aquilina. After Pierre brought a complaint before the senate, the senate stated that this was a privilege of senators. Pierre wanted a revenge against the corrupted senate. Jaffeir was in financial trouble and his property was seized by Priuli's order. Pierre talked Jaffeir into revenge against Priuli and Jaffeir expressed his desire to kill Priuli. Pierre spoke to Jaffeir about Pierre's plan to kill senators and about "1000 daggers" he had at his disposal. The coup was motivated by "Our Liberties, our natural Inheritance." Jaffeir came to the meeting of conspirators and to ensure their trust, he brought Belvidera to be killed if he betrayed them and conspirators took her back to her home to be under their watch. The next day, Jaffeir confessed to Belvidera that he wanted to kill her father and the entire senate. He saw the conspirators as "Men of Souls: Fit to reform the Ills / Of all Mankind," but she saw them as villains and told him that Renault/Rinaldo who guarded her tried to rape her; this opened Jaffeir's eyes to see himself as an "instrumental Ass / For Villains." By bringing up the imagery of rape, Belvidera talked Jaffeir into betraying the conspiracy to the senate. Jaffeir asked the senate for full pardon for himself and for his 22 friends; the senators agreed with an oath, and then he gave them a list of conspirators and of the actions they planned. The conspirators were captured and chose "honorable Death" instead of making a confession. Senators sentenced them to torture and death the next day, which Jaffeir learned from Belvidera. He tried to kill her with a dagger for his betrayal, but was unable to. Instead, he asked her to plead with her father for pardon for the conspirators. Belvidera went to her father, he agreed with her request and went to the senate. Jaffeir bid farewell to Belvidera and went to die with the conspirators. He came to Pierre's execution and Pierre, "preparing for the Land of Peace," forgave Jasseir. All of the other conspirators were already dead. To avoid Pierre's dishonorable death, Jasseir stabbed him and then stabbed himself. Belvidera went mad and died leaving her father in mourning.

The play had many translations into various languages,<sup>2</sup> some of them into German, and Kozel'skii chose a 1754 adaptation by an unknown author as the basis of his own

<sup>1</sup> Adam Drozdck, Kozel'skii's philosophy textbook, *Europa Orientalis* 27 (2008), pp. 41-58.

<sup>2</sup> Johannes Flake, *Die deutschen Bearbeitungen des "geretteten Venedig"*, Rostock: Carl Meyer 1906, pp. 51-53.

translation into Russian.<sup>3</sup> Kozel'skii followed the German adaptation very closely. However, this was an adaptation into German of the English original, not a translation. The German adaptation leaves out many phrases, sentences, passages, and even entire scenes. One reason is religious sensitivity. Religiously suspect phrases are excised; for instance, Belvidera said in despair after Jaffeur left her having announced that he must die: "my weak Brain: / I long for thick substantial Sleep: Hell! Hell! / Burst from the Centre, Rage and Roar aloud, / If thou art half so Hot, so Mad as I am." A short scene of the disdainful treatment of a priest by Pierre before his execution is also excised. However, religiously colored phrases are very few in the original.

Another reason for omissions in the German adaptation of the play is bowdlerization. Two characters are excluded altogether, Aquilina, "the Adriatick [Greek] Whore," and Antonio, a 61 years old lecherous senator. In the adaptation, Pierre never mentioned Aquilina's name and his resentment against the senate is justified by the fact that his "woman was violently taken away" (15). Left out is the conversation of Pierre and Aquilina who confessed her love to him, and yet she said that she had to sleep with the senator, unfulfilling as it was: "The worst thing an old Man can be's a Lover. / A meer *Memento Mori* to poor Woman. / I never lay by his decrepit side, / But all that Night I ponder'd on my Grave." Along with Aquilina and Antonio two scenes are excluded, particularly a rather off-putting exercise in sado-masochism: Antonio visited Aquilina, his "little Nicky Nacky," to have "a Game at Rump"; during his visit, he pretended to be a bull, then a dog and asked her to spit at him and then kick him: "do, kick, kick on, now I am under the Table, kick again - kick harder - harder yet," and then she whipped him. There is no loss with the omission of this scene which hardly has anything to do with anything in the play. However, the attempted rape of Belvidera is crucial to understanding of Jaffeur's behavior. Belvidera complained about Renault by merely saying: "he persecutes me with his love" (45), which was an oblique description of an attempted rape vividly described in the original, and in reporting to Pierre about this, Jaffeur just said, "Rinaldo loves her" (52), whereas details are not lacking in the original. Even a rather innocent question of Jaffeur to Belvidera, "Has my Heart; or have my Eyes e'er wander'd / To any other Woman?" is replaced by more generic: "Did I ever seek a pleasure, which would not be pleasing to you?" (90).

Why did Kozel'skii choose this play for translation? He had a great interest in history as his other translations indicate. Also, as he remarked in his introduction to the reader, he liked this play and it contained "in many places quite good thoughts/reflections." Which thoughts they were, it is impossible to say. He may have meant a beautiful statement about the woman: "the lovely and loving generation! Without you man would be like a wild animal and could never be happy" (23), to which the original adds: "There's in you all that we believe of Heav'n, / Amazing Brightness, Purity and Truth, / Eternal Joy, and everlasting Love." He may have meant Jaffeur's maxim used to justify his commitment to the conspiracy: "who lost all hope, he despises<sup>4</sup> the entire world" (36). This is, however, a somewhat lofty rendering of a cruder original statement "I come ripe with Wrongs, as you with Councils; / I hate this Senate, am a Foe to Venice: / A Friend

<sup>3</sup> Thomas Ottway, *Die Verschwörung wider Venedig*, Wien 1754; [Томас] Оттвай, *Возмущение против Венеции: трагедия*, Санктпетербург: [Типография Сухопутного кадетского корпуса] 1764.

<sup>4</sup> Призирает, cares for, which is surely a typo of презирает, despises; trotzet in the German source.

to none, but Men resolv'd like me, / To push on Mischief." Kozel'skii may have meant Pierre's statement about honesty: "The world is founded on it, it unites people and helps the weak against the strong; when its voice commands our hearts, it uproots our passions or limits their agitations; it makes a hero out of a weak man; it supports his hand and prevents him from doing wrong. It animates the laws and strengthens the state" (13-14). However, this changes the scoffing and ironic meaning of the original: honesty is a "pow'rful Villany first set it up, / For its own Ease and Safety: Honest Men / Are the soft easie Cushions on which Knaves / Repose and fatten," Lawyers would be out of work without it; "Honesty! 'twas a cheat invented first / To bind the Hands of bold deserving Rogues, / That Fools and Cowards might fit safe in Power, / And Lord it uncontroul'd above their Betters." Kozel'skii may have meant the last words of the play directed by Priuli to the audience: "Oh, the damned despisers of the sacred laws who make an offering to their selfishness out of the well-being of the fatherland; disobedient children! whose welling passions bring upon them a parental curse; mindless fathers! who because of your prideful stubbornness become tyrants of their own blood; know from the sad happenings which befell on me that the vengeful Heaven prepares punishment to all of you" (98). In all this, Kozel'skii proved himself to be a good translator of an undistinguished German adaptation of a distinguished English play.

#### René-Aubert de Vertot

In 1695 came out a two-volume history of Sweden written by an obscure French abbot, René-Aubert de Vertot. It became very popular having several editions and was also translated into several languages. The Russian translation was prepared by Kozel'skii.<sup>5</sup> This is a solid translation work following very closely the original French text, with no abbreviation or additions in the text itself, and no comments are supplied. There are only a few differences between this translation and the original. The first Russian volume does not include a short preface *To Mr. Chancellor* (it was also dropped from later French editions) nor an extensive 35-page subject index; it includes a brief dedication letter to general Aleksandr Nikitich Vil'boa (Alexander Guillemot de Villebois) in which Kozel'skii praised Vertot's writing style. The second volume does not include a brief introduction to the legendary chronology of Swedish kings which is the last part of the volume, nor a 28-page subject index; it includes a short dedication to Elena A. Naryshkina. In sum, the reader gets a fair deal.

#### David-Etienne Choffin

In 1764-1765, David-Etienne Choffin published a French collection of articles taken from various authors presenting the lives of some royal and military historical figures for the edification of the youth. Kozel'skii translated almost the entire first volume and added one life.<sup>6</sup> Choffin dedicated his book to tsarevich Pavel Petrovich, future tsar Pavel

<sup>5</sup> abbé [René-Aubert] de Vertot, *Histoire des révolutions de Suède: où l'on voit les changements qui sont arrivés dans ce royaume, au sujet de la religion et du gouvernement*, Paris: Michel Brunet 1695, vol. 1-2; аббат [Рене Обер де] Верто, *История о перемѣнахъ происходившихъ въ Швеции въ разсужденіи вѣры и правленія*, Санктпетербург: При Императорской Академии Наук 1764-1765, vols. 1-2.

<sup>6</sup> [David-Etienne Choffin], *Abrégé de la vie de divers princes illustres et des grands capitaines, avec des réflexions sur leur conduite et sur leurs actions, tiré des ouvrages de Messieurs Rollin, Crevier et d'autres*, Halle: Jean Jaques Curt 1764-1765, vols. 1-2; [Давид] Эспизн Шофин [Этьен Шоффен], *История славныхъ*

I, and so did Kozel'skii, although he used different wording. Choffin's short preface was not included, but Kozel'skii included his own "Preface to the reader," in which he stated that all books should be beneficial to the reader. In some history books deeds are praised that do not deserve it and even lead weak people astray. Many people are considered great because of their military achievements; such greatness can be appealing to people's crude feelings, but people of sound reason are turned off by it ([1] – no pagination in the preface). They prefer works which assure peace, plenty, and mutual love. Works of such pagans as Numa, Servius Tullus and Zaleucus can bring to shame today's Christianity ([2]). It is difficult to comprehend why Alexander is considered great if he caused so much unhappiness. In this, however, Kozel'skii, a military man, is not antimilitaristic. He said that his remarks do not mean that each nation should not have a standing army, but only for defense ([3]). Also, Russia is not lacking great people and, of course, Peter I, who was rightfully called the great for his works, was forced to go to war by his arrogant neighbors; never mind arrogant war-waging by Peter. Catherine II brought peace to Russia ([4]); apparently, partition of Poland was part of this process, since in the 1792 reedition of the book she is still praised for her love of peace. "She carries in her heart and image of divine justice" and "her unshakable justice ... is present in all Her works and undertakings." She was brought to the throne by divine providence and she was followed by the sacredness of her laws ([5]). This worshipful preface is followed by the description of 15 lives in 14 chapters out of 20 lives given in 17 chapters in the first volume of the original [Numa Pompilius, Deioces, Ancus Marcus, Likurg, Tarquinius the Elder, Servius Tullus, Aristides and Themistocles, Coriolanus, Cimon, Manlius Torquatus, Dion, Sertorius, Zeleucus, and the Duke of Burgundy], none from the second volume; included is the life of Croesus that is stitched from different fragments of Chaffin's *Amusemens*<sup>7</sup> 1.271-275/63-66, 1.123/69, *Abrégé* 2.61/72-73, 2.63-67/73-76, 2.69-73/76-78, 2.75-76/79-80, and *Amusemens* 2.22/81, in that order, with some details added from Herodotus and Strabo. Kozel'skii very closely followed the original allowing himself to make an insertion only in the life of Croesus when having described how Croesus was deceived by the Delphic oracle, Kozel'skii added: "With such false and deceiving prophecies the devil, the lying spirit, blinded humankind in these times filled with darkness and ignorance giving those who asked him dubious and ambiguous words so that whatever would happen, they would have a fitting interpretation" (82).

### Christian Wolff

The only very technical work Kozel'skii translated from Latin was Christian Wolff's textbook about building fortresses.<sup>8</sup> In his preface, Kozel'skii excused Wolff by saying that although the author was not in a war, his knowledge of mathematics made the translation of this book worthwhile. Moreover, Xanthippus and Dion from Syracuse, were philosophers and also good military men, so presumably, Wolff's work should not be ignored.

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государей и великих генералов: с разсуждениями о их поступках и делах, Санктпетербург: При Императорской Академии наук, 1765.

<sup>7</sup> David-Etienne Choffin, *Amusemens philologiques ou mélange agreeable de diverses pieces concernant l'histoire des personnes celebres*, Halle: La Maison des Orphelins, vol. 1, 1749, vol. 2, 1750, vol. 3, 1764.

<sup>8</sup> Christian Wolff, *Elementa architecturae militaris*, in: Christiani Wolfii *Elementa matheseos universae*, tomus quartus, Genevae: apud Pelissari & Socios 1738, pp. 237-286; [Христиан] Вольф, Начальныя основания фортификации, Санктпетербург: При Императорсой Акададемии наук 1765.

Kozel'skii followed the Latin edition very closely. The only table of the names of parts of a fortress includes only Russian names (15), whereas in the original these parts are named in three languages: Latin, French, and German (243). The same is true with the table of edifices that accompany a fortress (40-41, 250). A small paragraph is omitted which gives equivalents of "tranches" in three languages (250, 284). The last two paragraphs are numbered with the same number 248 (256-259).

Kozel'skii translation is very close to the original even to a fault: in the preface, he apologized that he did not modify the figure about de Vauban's method of fortification which did not entirely agree with its description; however, Kozel'skii was confident that the reader would easily see the errors. Incidentally, there was soon, in 1762, an enlarged and improved German edition of Wolff's work on fortification.<sup>9</sup> Apparently, Kozel'skii did not know about it or had no access to it; otherwise, he would have used it for his 1765 translation.

### Ludvig Holberg

Since the history of Sweden is intertwined with the history of Denmark, possibly after Kozel'skii translated Vertot's history, he got an idea to translate Denmark's history as well. In 1765-1766, Kozel'skii published in two volumes his translation of Ludvig Holberg's *History of the Danish kingdom* as *Danish history* using a German translation of the Danish original.<sup>10</sup> The subtitle in the translation says that this is a shortened version of the original and it is accompanied with Kozel'skii's extensive footnotes. And a shortened version it is. Holberg divided Danish history into five periods which were preceded by introductory information about some tribes before Denmark's history began. In Kozel'skii's translation, vol. 1 includes the prehistory and the first period, vol. 2 includes only the second period; that is, his translation does not even include the entire vol. 1 of the original or of the German translation; from 871+946+824 = 2641 pages (not counting prefaces and index), Kozel'skii translated only 483, less than one fifth of the entire work. Moreover, there are numerous omissions in the translated part as well. As he phrased it in his dedication to Grigorii Orlov, in abbreviating, "I didn't leave out any important and useful event; I only shortened some fable-like places unnecessarily written in a verbose style" and some parts not deserving reader's curiosity (1.[2] - the dedication has no pagination). However, these criteria, vague as they are, have not been applied evenhandedly. The first volume fairly closely follows the original. Kozel'skii did not include fable-like parts; e.g., when Holberg referred to some legendary accounts about miracles or dragons, Kozel'skii left these parts out. Holberg's discussion of sources is not included, and even when the sources are

<sup>9</sup> Christian Freiherr von Wolf[f], *Die Anfangsgründe der Fortification oder Kriegsbaukunst*, in his: *Die Anfangsgründe aller mathematischen Wissenschaften*, Wien: Johann Thomas Trattner 1762, vol. 2, pp. 253-386; this edition consists of 356 paragraphs, whereas the Latin edition has only 250 paragraphs.

<sup>10</sup> Ludvig Holberg, *Dänische Reichs-Historie, Flensburg und Altona 1743-1744*, vols. 1-3; [Людвиг] Гол[ъ]берг, *История датская*, Санктпетербург: [Типография Сухопутнаго кадетскаго корпуса] 1765-1766, vols. 1-2; Ludvig Holberg, *Dannemarks riges historie*, Kjøbenhavn Høpfner 1732-1735, vols. 1-3. German translation is deemed to be a good translation of the Danish original, Niels Erik Rosenfeldt, *Holbergs Danmarkshistorie i Rusland. Dannemarks Riges Historie som redskab i russisk sanfundskritik under Katharina II*, København: Gads Forlag 1973, p. 14, although it has to be remembered that the German translation was made by an unknown person and then improved in respect to style by Reichard who, by his own admission, knew Danish rather poorly, Elias Caspar Reichard, *Vorbericht*, in Holberg, vol. 1, pp. [7-8].

quoted, Kozel'skii often omitted the quotations. When he translated the text, he followed the original. However, progressively, he summarized sentences, paragraphs, entire pages, particularly in his second volume.

As he stated in the preface to the reader, "immoderate self-love" is the reason of all human misfortunes (1.[2], no pagination). Because of this egoism, "war became an indispensable and almost lawful practice" ([4]). Kozel'skii recommended a virtuous life, being satisfied with one's own station and using it with reason ([8]), which all leads to praise from others and to eternal happiness.

Kozel'skii included over forty comments ranging from a few lines to several pages. He commented on the events described by Holberg when he disagreed with Holberg's assessment, when he saw some exemplary behavior of some persons, or when this behavior raised his ire. When the Romans fought with Cimbrians, thousands of people were killed, but if they were allowed to settle, the Romans could have used them; however, their desire of glory trumped the lives of so many people (28). Kozel'skii was appalled by the coarseness of the Danish mores of the times of Knut the Great when courage in battle was the greatest virtue and deserters were held in greatest contempt and punished. This is justified, he said, when someone became a warrior willingly, not when everyone was drafted to the army. Such a law defies common sense. "Everyone knows that the fear is inborn in man and from among inborn attributes only the once deserve punishment which causes harm of others. Can fear cause harm?" Also, such people can have many good attributes (2.3-4). Kozel'skii was irritated by Holberg's nationalism in that Holberg praised some historical figures who did not deserve it. After a report that king Knut had ordered chopping off the limbs of hostages, Kozel'skii asked, how come Knut was called the Great (29); this deed showed him as a great tyrant rather than a great king (30, 59). After Knut gained power over England, English nobles swore allegiance to him. Where Holberg should condemn the indecent deeds of Knut, he criticized the English. They were not without fault, but what should have they done when after a bloody war they lost their king and saw an enemy ready to destroy them? Knut also killed English king Edmund's brother and attempted to kill his sons. In justifying Knut's lawlessness, the author clearly showed flattery which Kozel'skii didn't include in his translation since it could lead weak spirits to great lawlessness (41). In the left out fragment, Holberg said, "We can see that the beginning of king Knut's rule was not altogether Christian. But how men are driven because of the desire to rule? Thus, he had to use these unlawful means to ensure his security: since he knew that because of the carelessness of English lords, he could not rely on their sense of obligation, particularly as long as the contenders [to the throne], Edmund's brother and his children, were in the land. Also, it cannot be said for certain that he killed Edmund's brother and that he demanded from the Swedish king to kill the young princes since most of such histories are based on mere guesswork. As much as it is certain, we can say that in following years king Knut must have markedly turned his life around and he became one of the most virtuous and God-fearing kings of his times" (1.136). It is rather puzzling what Kozel'skii saw in this paragraph that would "lead weak spirits to great lawlessness." After Holberg praised king Valdemar, Kozel'skii remarked that it was bad of Valdemar to establish hereditary nobility because this encourages vice; when deserving people become noblemen, this encourages virtue (2.184).

The vision of peaceful and virtuous life does not exclude harsh measures, in Kozel'skii's estimation, some surprisingly harsh. After the description of rounding up

Danes in England in 1002 to kill all of them during which slaughter English king Ethelred killed children of king Svend/Sweyn's sister before her eyes and then decapitated her with his own hands, Kozel'skii just said, "this is a repayment for plunder, violence, and murder," which the Danes in their "boundless self-love" did not expect. But sometimes "the most virtuous people are forced to act against their will" and exercise revenge of the kind Ethelred did (22). Thus, cruelty can be justified if it is a response to cruelty. In such situations, the position of mercy vs. justice has to be properly established. When Norwegian lords accepted Knut and Hagen Jarl, and Holberg considered the latter to be mild and someone who knew how to live, Kozel'skii exclaimed, "the most phlegmatic man can lose his patience" when reading such a judgment of Holberg. When an illustrious man speaks this way, what can we expect of a simple man? Holberg not only did not consider virtuous king Olaf as great, but preferred Knut and Hagen Jarl over him (2.56). Virtuous people want justice, not mercy of a monarch since mercy is given to the vile; the virtuous do not need it. The virtuous become evil since 1. it is easier to be evil than virtuous, 2. since the evil are counting on unlawful mercy and forgiveness, and 3. the evil can prevent their own offences since the virtuous flee and are afraid of those who offend (57). These are the fruits of mercy. However, the Almighty promises eternal happiness only to the virtuous (58). Also, after king Erik Eiegod executed pirates in Pomerania, archbishop Liemar of Hamburg threatened Erik with anathema. Kozel'skii was appalled: it's understandable when common people consider mercy to be virtue, but this is unforgivable in an archbishop who took the side of robbers; they are so sick that no good government can fix them; after their guilt is proven, they should not be endured for one minute on this earth, and Erik should punish such killers only by death for three reasons: (124) 1. he would exceed his authority since the Almighty Creator gave no one the power to forgive someone else's offense, but to punish proportionally to the crime; 2. he would not fulfil the duty of a monarch when not following justice required by God; 3. people would think that he kept his people in such misfortune because he did not have resolve and had to accept such evil-doing (125). If the monarch did what he did, the archbishop should insist on just punishment as the way to follow the will of God (126). The robber released by mercy will rob again and if he kills again, whose fault is it? (127). Clearly, justice as understood by Kozel'skii takes an upper hand over mercy and the principle of "justice tempered by mercy" is not quite acceptable by Kozel'skii.<sup>11</sup>

Kozel'skii's grievances against historical figures continued. When in 1251, the pope defrocked archbishop Christian of Mainz because he was not suited for war, Kozel'skii commented that on this pope Christ's words were fulfilled: if light is darkness, what will darkness be? (2.207). When Holstein noblemen killed a Dutch official/governor when he refused to heed to their demands and asked them what right they had, thereby offending them, Kozel'skii provided extensive advices about who a governor in a subjugated territory should be and concluded that the position of the governor should not be given to people who, like the governor of Holstein, are "better suited to playing comedy in the theater than to fulfil the duties of governor" (212).

Kozel'skii considered a sign of contrition to be a political move of a hypocrite. Knut ordered the murder of Ulv Jarl and then regretted it and, as penance, he sent gifts to the church in which the murder had taken place. Kozel'skii's comment: it is as though

<sup>11</sup> For Kozel'skii, justice overshadowed all other considerations, Rosenfeldt, *op. cit.*, p. 29.



God did not see the difference between giving surplus and giving what is needed; "those who truly revere God's majesty" would not dare to be so lawless (2.50, cf. 2.59). When Holberg said that Knut did a lot of good works and exercised fear of God so he was considered one of the most pious kings, Kozel'skii lashed out: I cannot see for what deeds Knut is called great and it is unclear why his last years are considered virtuous; he conquered and killed two kings and instead of returning their realms to their heirs, he gave them to his own sons (60), so, his penance was not a Christian act, but "a Christian parade" (61). After Tore Hund, who murdered king Olaf, went to Jerusalem to make penance for his sins, Kozel'skii exclaimed, a vile evildoer (74), he wanted to be cunning before God as he was before people. However, God sees a big difference between killing Olaf and a journey to Jerusalem (75). When Olaf Hunger prayed to God that when He would be angry at his people, He should turn His anger on his head; Kozel'skii dismissed it with the remark: "who would not be fooled at the first blush by such piety and would not call this king virtuous?" (121). "Honest people" should look at his deeds to see that he cried over his weak position as a king, whereby he could not satisfy his pride (122). When after years of wars, graph Adolf of Holstein built a monastery in Kiel and went so far as to beg on the streets for bread for workers, Kozel'skii observed sarcastically, "it seems that it would be more sacred not to assault innocent people with war than to build monasteries" (2.230).

Even if Kozel'skii agreed with Holberg's assessments, he could not restrain himself from a scurrilous remark. When king Magnus said he would be satisfied with what he had and would not try to subjugate England, Holberg remarked that Magnus triumphed over his ambition as he did over his enemies and this victory is "more important than other and the greatest adornment (Zierat) in this king's history", to which Kozel'skii said that only "with difficulty" Holberg came to the realization that he preferred the virtue of the justice of Magnus over unjust bloodletting of others, meaning Knut (2.86).

Kozel'skii was not particularly concerned about whether his remarks had much to do with the topic at hand. Abbot Johannes covered king Valdemar to heal him by the perspiration treatment, but put too much covering on him and the king died. Kozel'skii burst there into a lengthy complaint about doctors saying, among others, that it is strange that such examples do not force better oversight over doctors; generally, it is strange that doctors are paid before they heal a person (181); they should be paid afterwards; in each domain, regardless of one's level of knowledge, a person should continue education, particularly in medicine (182); in Asia, doctors use natural medicines, but in Europe, they use artificial medicines which upset the stomach even of a healthy person; therefore, doctors should try their abominable medicine on those who are already legally sentenced to death (183).

In sum, the first volume of Kozel'skii's translation, with all its abbreviations, is fairly good. However, the second volume is simply a botched production. Kozel'skii was more concerned about presenting his own feelings about historical events than about the events themselves. In the introduction, he said he would abbreviate verbose parts, but he did not apply this principle to his own often overlong comments. The second volume thus becomes more about what Kozel'skii thought about history, politics, religion, medicine, and the like rather than about properly translating the original, which, after all, was supposed to have been the job of a translator.

### Carl von Moser

In 1759, a book of German jurist and politician Carl von Moser came out, *The master and the servant*; “this work is a cornerstone of his fame and without question one of the most important works in the domain of the Enlightenment literature.”<sup>12</sup> This is a political treatise giving advises to the prince how to rule, how to choose his subordinates and advices the subordinates about how to serve their princely or royal masters. The book was fairly quickly translated by Kozel’skii into Russian as *The sovereign and the minister*.<sup>13</sup> Kozel’skii followed the original very closely; only a brief introduction is left out; all quotations are also translated; quoted German verses are translated in prose. Kozel’skii added his preface in which he very highly praised Moser and his book. The book is couched in religious language and Kozel’skii included some of it in his preface saying that “the providence of God for the wellbeing of the human race create on earth the highest authorities” ([7]) and ended with a page-long outburst: Moser’s book “gives us the light to see better more clearly with our weak eyes the many deeds of our Most August Monarch and Her Motherly care for our happiness” on account of which “it won’t be heard in Russia the name of destitution and poverty. ... Oh Russia! now is your wellbeing, bring ardent prayers to your creator and express heartfelt gratitude for his infinite generosity. He, to show his good will, gave us such a great Monarch because of Her love of man, will preserve you in peace,” etc. in the same worshipful vein [13-14].<sup>14</sup>

### Encyclopédie

In years 1751-1765, 17 volumes of the French *Encyclopedia* were published by Diderot and d’Alambert. As his last translatorial endeavor, Kozel’skii published two volumes of some entries from this encyclopedia.<sup>15</sup> The first volume includes philosophy entries: philosophy, logic, dialectics, physics, metaphysics, ontology, cosmology, psychology, and theology. The second volume concentrates on the law and includes entries on morality, jurisprudence, the law, ethics, and politics. On the whole, it is a very good translation where Kozel’skii closely followed the original. Occasionally he left out small fragments, e.g., in the theology entry he left out the etymology (1.129/16.249) of the name and two

<sup>12</sup> Immanuel Rosenstein, *Friedrich Carl von Moser*, Berlin: Georg Reimer 1865, p. 238.

<sup>13</sup> Friderich Carl von Moser, *Der Herr und der Diener geschildert mit patriotischer Freyheit*, Franckfurt: Johan August Raspe 1759; [Фридрих Карл фон] Мозер, *Государь и министр*, В Санктпетербурге: [Типография Академии наук] 1766.

<sup>14</sup> This was too much for Shchipanov who excised this servile praise of Catherine from his republication of this preface in: И. Я. Шишанов (ed.), *Избранные произведения русских мыслителей второй половины XVIII века*, Москва: Государственное издательство политической литературы 1952, vol. 1, p. 644.

<sup>15</sup> *Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers*, Paris: Briasson 1751-1757, vols. 1-7, Neufchastel 1765, vols. 8-17; Статьи о философии и частях ея из Энциклопедии, Переведенныя надворным советником Яковом Козельским, [Санктпетербург]: При Императорской Академии наук 1770, vols. 1-2. In the same year came out a collection of translations of some political articles from the *Encyclopedia* prepared by Ivan Tumanskii, *О государственном правлении и разных родах онаго*, В Санктпетербурге: При Императорской Академии Наук 1770. В a mixup, the second volume of Kozel’skii’s translations includes the table of contents of Tumanskii’s anthology. Incidentally, three years earlier, under the editorship of Kheraskov, came out three volumes of translations from the *Encyclopedia*, *Переводы из Энциклопедии*, Москва: Печатаны при Императорском Московском Университете 1767. Kozel’skii was probably unaware of it since translations of *morale* and *droit naturelle* appear both in his anthology (2.1-18, 49-60) and in Kheraskov’s (3.29-41, 93-100).

Latin quotations (1.134, 140/16.249-250), although in other entries Latin quotations are translated. In the ethics entry, Diecman's Latin book title is not included (2.221/12.917). The largest excisions are in the very long entry on the law; the closer to the end the more text was left out, so, e.g., very little was kept from pp. 5.142-145 (2.205).

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On balance, Kozel'skii was a good translator. Even the second volume of the subpar translation of Holberg's history can be beneficial to the reader. For this volume, as for other volumes, the reader simply should ignore Kozel'skii unilluminating prefaces and opinionated commentaries that add nothing to the subject at hand and only can become an unnecessary distraction. Kozel'skii shines as a translator, not quite so as a commentator.

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