
Supplement to the Annotated Bibliography, 1998-1999

Mark Conliffe

Willamette University

1999

- Babushkina, Irina. "The Russian Theme in Thornton Wilder's *The Eighth Day*." *Thornton Wilder: New Essays*. Eds. Martin Blank, Dalma Hunyadi Brunauer, and David Garrett Izzo. West Cornwall, CT: Locust Hill Press, 1999. 259-267.

Suggests that with the help of Pushkin, Dostoevsky, and especially Tolstoy, Wilder tried to find the answer to some fundamental problems of national being, particularly regarding relations of literature and life.

- Bencivenga, Ermanno. "Knowledge vs. Belief." *The Philosophical Forum* XXX.1 (March 1999): 3-11.

Examines the understanding that knowledge that can be articulated in thought and discourse is a species of belief. Develops his examination from a quotation from *Anna Karenina*.

- Dermitzakis, Babis. "Some Observations about the Suicide of the Adulteress in the Modern Novel." CLC Web: Comparative Literature and Culture. A WWWeb Journal 1.2 (June 1999). <http://www/arts/ualberta.ca/clcwebjournal/>

Examines the theme of adultery and its structures primarily in Flaubert's *Madame Bovary*, Tolstoy's *Anna Karenina*, and Zola's *Thérèse Raquin*.

Proposes to answer why the three authors chose suicide for their stories' heroines, hinting that society demanded such punishment, and suggesting that Tolstoy may have been dramatizing a personal situation.

- Shcherbakova, M. I. "Russko-kanadskaia Tolstoviana." *Russkaia literatura* no. 3 (1999): 232-233.

Reviews recent publications on Tolstoy and his correspondence produced by the collaborative work of the L. N. Tolstoy Museum in Moscow, the Institute of World Literature of the Russian Academy of Sciences (IMLI), and the University of Ottawa. Shcherbakova places these newer works in the context of existing, similar works.

1998

- Arkhangel'skaia, T. N. "Russkie izdaniia 'Razmyshlenii' Marka Avreliia v iasnopolianskom dome L. N. Tolstogo." *Russkaia literatura* 2 (1998): 102-107.

Discusses Tolstoy's friendship with L. D. Urusov, Russian translator of Marcus Aurelius's *Meditations*, and its altered appearance in *Posrednik*. In addition, aims to correct inaccuracies that appear in A. K. Gavrilov's work *Mark Avrelii v Rossi* (1985).

- Belousova, Elena. "Poezdka v Optinu vse manit menia." *Slovo* 5 (1998): 100-107.

Senior scholar at the Tolstoy museum at Iasnaia Poliana gives a detailed historical account of the Tolstoy family's relationship with the Optina Monastery (Hermitage) during L. N. Tolstoy's lifetime.

- Blinkina, M. M. "Vozrast geroev v romane 'Voina i mir.'" *Izvestiia Akademii nauk. Seriya literatury i iazyka* 57:1 (January-February 1998): 18-27.

Two chief aims: to provide a mathematical model that relates the development of the plot in *War and Peace* and to establish correlations in the work between historical time and novelistic time, specifically between the historical and novelistic ages of the characters. Proposes that characters do not age in a linear way; negative heroes tend to age more quickly than do positive heroes, and men grow up more quickly than do women.

- Chernets, L. V. "... Beskonechnyi labirint stseplenii' ('Anna Karenina' i ee pervye chitateli)." *Russkaia slovesnost'* 6 (1998): 11-17.

Reviews in detail various early responses—public and personal—to *Anna Karenina*, indicating the variety of connections that readers saw in the work and the conclusions they drew from these connections.

- Donskov, Andrew. "Tolstoj, Tolstoyans and the Doukhobors. From Imperial Russian Archival Files." *Russian Literature* XLIII.4 (1998): 431-444.

Provides a brief history of the Doukhobors, Tolstoy's introduction to them, their influence on Tolstoy's thought and actions, the subsequent establishment of Tolstoyism and Tolstoyans, and the activities of Tolstoyans in the Caucasus at the end of the nineteenth century. Prints previously unpublished government documents from 1895-1898 that report activities of Tolstoyans among the Doukhobors. Gives extensive annotations.

- En, Cho Su. "Nravstvennyi aspekt psikhologicheskogo analiza u Lermontova i L'va Tolstogo." *Nachalo* 4 (1998): 399-409.

Examines in Lermontov's work and Tolstoy's early work the similarly reciprocal relationship between psychologism and morality. Draws on Chernyshevskii's observations that in his early work Tolstoy revealed sensitive understanding of the dialectic of the soul [*dialektika dushi*] and the purity of moral feeling [*chistota nravstvennogo chuvstva*], and proposes that together these features create the common essence of the above-mentioned reciprocal relationship.

- Etkind, Efim. "Poeziia pered sudom prozy." *Materiia stikha*. By Etkind. Paris, 1978, 1985. Rept. St. Petersburg, 1998. 70-78.

Analyzes the results of Tolstoy's tendency, when considering works of poetry, to substitute a prosaic retelling of that work for an integral perception of it or an analysis that takes into account the poetic work's artistic distinctiveness.

- Galkin, A. "Death or Immortality? Dostoevsky Versus Tolstoy." Trans. Laura Givens. *Russian Studies in Literature* 34.4 (Fall 1998): 4-18. Trans. of "Smert' ili bessmertie (Dostoevskii protiv Tolstogo)." *Voprosy literatury* 1 (1993): 157-172.

Proposes that Tolstoy wanted to believe in an ideal death, that death would be purifying, joyful, and meaningful, yet he feared it, at least in a mystical way. For Dostoevsky, death was not a problem. He preached the idea of the immortality of the soul and truly believed in it.

- Gromova-Opul'skaia, L. D. "A. S. Pushkin u istokov 'Anny Kareninnoi': tekstologiya i poetika." In *Slavianskie literatury. Kul'tura i fol'klor slavianskikh narodov*. Moscow: Nasledie, 1998. 162-171.

Detailed examination of the evolution of *Anna Karenina*. Starts from Tolstoy's admission that he received the idea from a passage by Pushkin and

works through Tolstoy's personal writings and manuscript versions of the novel.

- Gulak, A. T. "Vzaimodeistvie izobrazitel'no-vyrazitel'nykh sredstv v romane L. N. Tolstogo 'Voina i mir.'" *Russkii iazyk v shkole* 4 (1998): 65-69.

Examines the structure of *War and Peace*, offering close readings of sections where Tolstoy blends direct description with metaphorical representation, and provides a brief analysis of how Tolstoy uses language to accentuate descriptions and representations.

- Isakova, I. N. "Liudi kak reki..." (O nominatsii personazhei v povesti L. N. Tolstogo 'Detstvo')." *Russkaia slovesnost'* 6 (1998): 45-50.

Explores in *Detstvo* how the characters relate to each other, looking closely at the names and terms they assign to each other. Structured as a guide to reading, providing an introduction of goals and terms and seven reading tasks.

- Khepgud, Izabella F. "Progulka po Moskve s grafom Tolstym." Trans. Valerii Aleksandrov. *Novyi mir* 7 (1998): 164-171. Trans. from Isabel Hapgood. *Russian Rambles*. New York, 1895.134-147.

Isabel Hapgood, American translator, critic, and journalist, offers accounts of her visits with Tolstoy and the Tolstoy family in 1888 and 1889. Introductory biography of Hapgood and footnotes.

- Koznova, N. N. "Zhizn' i smert' v khudozhestvennom mire L. Tolstogo i I. Bunina." *Tvorchestvo I. A. Bunina i russkaia literatura XIX-XX vekov*. Ed. G. M. Blagasova. Belgorod: Izdatel'stvo Belgorodskogo gosudarstvennogo universiteta, 1998. 104-112.

Establishes Tolstoy as Bunin's "teacher," exploring the variety of aspects that join and distinguish Bunin's approach to life and death from Tolstoy's.

- Krasnov, G. V. "Novye podkhody v izuchenii 'pozdnego' L. N. Tolstogo." *Literaturovedenie na poroge XXI veka*. Ed. P. A. Nikolaev. Moscow: Randevu-AM, 1998. 445-450.

Reviews recent work on Tolstoy, observing two general approaches: those that view Tolstoy as a searching writer with a peculiar nihilism, and those that try to understand the questions, "What is Tolstoy's place in literary history?" and "Who is Tolstoy in the history of our civilization?" Surveys only works that consider Tolstoy's writing after he completed *A Confession* (1882).

- Liubimova, Anna. "Chekhov i Tolstoi: K voprosu o zhanre semeinogo romana." *Molodye issledovateli Chekhova*. III. Ed. R. B. Akhmetishin et al. Moscow, 1998. 204-210.

Defines the genre of "family novel" as that novel whose hero is the family as a united whole. Explores consistencies in how the authors presented families and notes the family problems that each author discussed in his works. Notes that Chekhov's hero is always an individual and Tolstoy's hero is the family as an organic structure [*organizm*].

- Lotman, Iu. "Mezhdu svobodoi i volei. Sud'ba Fedi Protasova." *Trudy po russkoi i slavianskoi filologii*. *Literaturovedenie* 1 (1998): 11-24.

Analyzes *The Living Corpse*, focusing on the interaction between ethics and a dynamic life—that is, a life that is in a state of development and that has not yielded to appraisal by any stabilizing system.

- Luk'ianets, I. V. "L. N. Tolstoi: 'Chitaiu Eloizu'." *Russkaia literatura* 3 (1998): 175-181.

Considers the influence that Rousseau the artist had on Tolstoy, particularly the influence that *Julie, Or the New Heloise* might have had on *War and Peace*. Each author challenged the tradition of the novel, achieving a most difficult outcome: they were able to create works in which the centre of the author's attention is the life of deeply moral, good, and free people who can still be complex and unusually interesting characters.

- Mardov, I. "Otmschenie i vozdaianie." *Voprosy literatury* 4 (July-August 1998): 144-159.

Identifies "difficult places" [*trudnye mesta*] in Tolstoy's writing and proposes that these places can be clarified if we identify Tolstoy's moral intentions.

- Menailov, A. "Tak kogo zhe liubil Tolstoi." *Nauka i religii* 3 (1998): 28-31.

Discusses Tolstoy's affection for the Bers family and the love between Tolstoy and Sofia Andreevna.

- Morozova, Tat'iana. "Khoziain i rabotnik." *Literaturnaia gazeta* 24-25 (17.VI.1998): 11.

Interviews Vladimir Tolstoi, the present director of the museum at Iasnaia Poliana, about himself, the estate-museum, and Tolstoy.

- Poliakova, E. A. "Problema tochki zreniia i sfera kommicheskogo v romanakh F. M. Dostoevskogo i L. N. Tolstogo." *Kormonovskie chteniia* 3 (1998): 172-180.
- Ponomarev, E. R. "O tvorcheskoi istorii knigi Bunina 'Osvobozhdenie Tolstogo'." *Russkaia literatura* 1 (1998): 109-119.

Analyzes Bunin's work on Tolstoy, describing the contents and providing an historical account of when the chapters were completed.

- Potapova, G. E. and Iu. A. Tsyganova. "'Kavkazskii plennik' – ot Pushkina do Leskova." *Nachalo* 4 (1998): 71-86.

Examines what Leskov does in prose in the "kirgizskii epizod" of his *Ocharovannyi strannik* (1873) with the romantic motifs Pushkin established in his povest' in verse "Kavkazskii plennik" (1820-21). Proposes that Tolstoy's "Kavkazskii plennik" (1872) may have prompted Leskov to take on this literary experiment, and makes comparisons between Tolstoy's work and Leskov's. Tolstoy focused on the universal truths of reality, and Leskov focused on the consciousness of his hero.

- Radzishvaskaia, M. "Dve vstrechi s L. N. Tolstym." *Chelovek* 5 (1998): 90-111.

Presents a transcript of selected passages from a series of conversations that Viktor Dmitrievich Duvakin had with Arii Davidovich Rotnitskii (1885-1982) in 1975. Rotnitskii reminisces about the time he spent time as a young man with Tolstoy and his family. Includes 14 photographs of Tolstoy, his family, the family homes and estate, and Rotnitskii.

- Repin, Viacheslav, and Bishop Vasili Rodzianko. "Vera i neverie L'va Tolstogo. Beseda pisatel'ia Viacheslava Repina s episkopom Vashingtonskim i San-Frantsiskskim Vasiliem (Rodzianko)." *Novyi mir* 7 (1998): 150-163.

Repin interviews Bishop Vasili on a number of issues related to the church, faith, and Tolstoy, providing a comparison of the church that excommunicated Tolstoy in 1901 with the church of the late twentieth century.

- Romanov, Sergei. "‘Sovestnyi’ bunt." *Slovo* 5 (1998): 89-91.

Employee at the Tolstoy museum at Iasnaia Poliana considers some of Tolstoy's thoughts on individual conscience to gain a fuller understanding of Tolstoy's position on the moral nature of man. Includes discussion of essays by N. N. Strakhov, and F. F. Ern that consider Tolstoy's writings.

- Shul'ts, S. A. "Mif i ritual v tvorcheskom soznanii L. N. Tolstogo." *Russkaia literatura* 3 (1998): 33-42.

Looks at themes, protagonists, and their archetypes from Tolstoy's entire oeuvre, noting Tolstoy's dependence on myth and ritual, but observing that, when his work becomes didactic, didacticism hampers the presentation of characteristically mythical and ritualistic elements.

- Skiba, S. A. "Sovremennoe tolstovstvo (Tserkov' L'va Tolstogo)." *Vestnik Moskovskogo universiteta. Ser. 7. Filosofii* 5 (1998): 65-73.

The first part of the article provides a historical account of the Tolstoyan movement from its creation in the early 1880s to the present day. The final sections discuss the ties the Tolstoyan movement maintains with contemporary religious organizations.

- Slivitskaia, O. V. "‘Chto takoe iskusstvo?’ (Buninskii otvet na tolstovskii vopros)." *Russkaia literatura* 1 (1998): 44-53.

Reads Bunin's story "Neizvestnyi drug" (1924) as a formulation of Tolstoy's famous question, "What is art?" Establishes from "Neizvestnyi drug," as well as from other public and personal pieces Bunin wrote while he was writing the story, essential aspects of Bunin's aesthetics in light of Tolstoy's arguments in *Chto takoe iskusstvo?* Proposes that, for Bunin, art played a

spiritual role; it was an existence-giving force. It was the author's task to actualize in each reader a feeling of connectedness in the universe. For Tolstoy, art chiefly was a social force because it played an important role in human relations.

- Soley, Kosta. "‘Za chto i pochemu Tolstoi poliubil ‘Dushechku’ (Novoe o tolstovskoi versii chekhovskogo rasskaza).” In *Molodye issledovateli Chekhova*. Ed. R. B. Akhmetishin, et al. Vol. 3. Moscow: 1998. 292-299.

Draws on *War and Peace*, *Anna Karenina*, and *Resurrection*, as well as on facts from Tolstoy's life, to define Tolstoy's attitude to marriage. Proposes that Tolstoy saw marriage as a symbiosis of two sexless beings [*bespolye sushchestva*] nourished by spiritual interaction and trying to free themselves from the burden of earthly life with the goal of entering a world of absolute good and truth. Chekhov's story supported this attitude and thus attracted Tolstoy.

- Sozontova, A. A. "Tip sovremennogo geroia (L. N. Tolstoi ‘Anna Karenina,’ F. M. Dostoevskii ‘Podrostok’)." *Nachalo* 4 (1998): 87-96.

Focuses on Levin and Versilov, arguing that Tolstoy portrays a contemporary hero, whereas Dostoevsky was interested in a hero for the future.

- Stepanov, A. V. "‘Iazyk L'va Tolstogo.’" *Russkii iazyk v shkole* 4 (1998): 58-65.

Analyzes Tolstoy's use of "impersonal, direct speech" [*nesobstvenno-priamaia rech'*]; that is, those instances when Tolstoy assigns the narrator the words of a character. Considers other analyses of this topic.

- Tarasov, Andrei. "‘Tip starika, kotoryi u menia predvoskhitil Chekhov’ (Pravedniki u Tolstogo i Chekhova).” In *Molodye issledovateli Chekhova*. Ed. R. B. Akhme-

tishin *et al.* Vol. 3. Moscow: 1998. 210-216.

Discusses how Tolstoy and Chekhov portray individuals, particularly just or righteous individuals, observing that both writers (in their lives and their writing) treat these people positively and eloquently.

- Travers, Andrew. "The Nazi Eye Code of Falling in Love: Bright Eyes, Black Hear, Crazy Gaze." *Theory, Culture & Society* 15.3-4 (1998): 323-353.

Examines the "eye code of falling in love," arguing that this code always carries a "Nazi virus"—a virus that leads to hating human life—because it involves the surrender of reason to cruel mysticism. Uses the character of Anna Karenina for his main example.

- Troitskii, N. A. "L. N. Tolstoi v roli advokata." *Gosudarstvo i pravo* 7 (1998): 87-89.

Recalls Tolstoy's efforts to defend Shabunin, a military company clerk who had assaulted his captain, from execution in July 1866. Notes Tolstoy's feelings both at that time and in 1908.

- Zlochevskaia, A. V. "Novoe issledovanie Miroslava Zagradki o russkoi voennoi proze." *Vestnik Moskovskogo universiteta*. Ser. 9., Filologiya 3 (1998): 123-127.

Review article of M. Zahrádka's *Lev Nikolajevič Tolstoj a ruská próza. Stránky z historie ruské válečné prózy 1812-1917* (Olomouc, 1996).

- Tolstoi i o Tolstom: *Materialy i issledovaniia*. Ed. K. N. Lomunov. Vypusk 1-yi. Moscow: Nasledie, 1998. 312 pp. Paper.

Collection of twenty-one essays divided into six parts: "Tolstoy's Early Work"; "The Novel *War and Peace*"; "L. N. Tolstoy's Religion and

Philosophy"; "L. N. Tolstoy and his Contemporaries"; "Foreign Authors on Tolstoy"; "A Bibliography of Work on Tolstoy." The majority of the essays are connected with the preparation of the 100-volume edition of Tolstoy's collected works.

Section One: **Ranee tvorcestvo L. N. Tolstogo**

- Burnasheva, N. I. "Kniga L. N. Tolstogo 'Voennye rasskazy'," 5-18.

Considers the single-volume collection of Tolstoy's previously published military stories, "Voennye rasskazy" (1856), as Tolstoy's "second debut." Explains the possible impetus for this publication, traces the process of arranging for the publication, and reviews some of the responses to its appearance.

- Plastova, T. Iu. "Obraz istorii v romane L.N. Tolstogo 'Dekabristy' (1860-1863 g.)," 19-30.

Aims to clarify Tolstoy's conception of what the novel on the Decembrists was to be, looking at the history of the composition of the three chapters from the unfinished novel and their draft versions, as well as at Tolstoy's letters, diaries, and publications. Proposes that one of the motivating ideas in these three chapters is Tolstoy's interest in the understanding of history as the aggregate of human fates.

Section Two: **Roman "Voina i mir"**

- Velikanova, N.P. "Uzel romana," 31-55.

A study of Tolstoy's creative process and some of the artistic devices he considered during the writing of *War and Peace*, an opportunity made available by the preparation of manuscript sources for the new collected works edition. Discusses the importance of certain textological approaches to such materials, defines her own approach, and

examines chief character relationships, themes, and ideas in *War and Peace*.

- Kuzina, L. N. "Nadobno imet' kist' Mikelandzhelo (K voprosu ob 'istochnikakh' romana-epopei 'Voina i mir')," 56-68.

Proposes that the historian F. Glinka's *Pis'ma russkogo ofitsera* and *Ocherki Borodinskogo srazheniia*, documents from the early nineteenth century, deserve more attention as sources that Tolstoy considered during his writing of *War and Peace*. Discusses the breadth of Tolstoy's knowledge of history and how this knowledge was applied to an artistic end.

- Gulin, A. V. "Delo pod Shengrabenom v 'Voine i mire' (Puti preobrazheniia istoricheskogo materiala), 69-98.

Examines the depiction of the battle at Schöngraben, noting the artistic devices Tolstoy employed to present the battle and explaining the role the battle chapters play in the construction of *War and Peace*.

- Mozharova, M. A. "Molitva Natashi Rostovoi (K voprosu o kompozitsii epizoda)," 99-106.

Detailed examination of the changes Tolstoy made to this scene (Book 1, Part III, Chapters 16-18) during its draft revisions and the effect the scene has on this section of *War and Peace*.

- Bludilina, N. D. "Zapiski sovremennika' S. P. Zhikhareva i khudozhestvennyi kontekst 'Voiny i mira,'" 107-127.

Considers Zhikharev's memoir as a historical source and as an aid, which might have provided Tolstoy with a fuller sense of how to give artistic expression to features of that historical period.

- Kuchin, V. L. "Vozmozhnyi prototip kapitana Tushina," 128-131.

Proposes A. I. Kuchin as a possible prototype for Captain Tushin. Archival material reveals that Tolstoy met with Aleksandr Ivanovich Kuchin, an officer who had taken part in Russian campaigns in 1805 and 1812 and who took part in the battle at Austerlitz. Reprints two notices of decoration for military service addressed to Kuchin, one from Bagration and the other from Alexander I.

Section Three: **Religiia i filosiifia L. N. Tolstogo**

- Lomunov, K. N. "Dukhovnye iskaniiia L. N. Tolstogo (Iz istorii ikh izucheniiia i otsenki)," 132-155.

Traces consistencies in spiritual aspects of Tolstoy's writing, working with literary works, notebooks, diaries, letters, and essays that Tolstoy wrote chiefly from the late 1870s to the turn of the century, but supporting the analysis with writings from as early as 1847. In addition, observes how such other Russians as Merezhkovsky and Bunin responded to these spiritual aspects of Tolstoy's writing.

- Shakirova, L. G. "Tolstoy i Shelling (K voprosu o genezise istoriko-filosofskoi kontseptsii romana 'Voina i mir')," 156-174.

Examines some of Tolstoy's ideas on the philosophy of history, noting the place in this philosophy of Tolstoy's understanding of the limits of freedom and independence. Sees this understanding as the ideological thread that runs throughout *War and Peace*. Explores the similarities between Tolstoy's and Schelling's understandings of these limits, underscoring what Tolstoy's thought shares with, and where it departs from, Schelling's.

- Alekseeva, G. V. "G. D. Toro i R. U. Emerson v vospriatii L. N. Tolstogo (Po materialam iasnopoliianskoi biblioteki pisatelii)," 175-185.

This essay was prompted by work done on the recently published annotated bibliography of the foreign sections of Tolstoy's personal library at Iasnaia Poliana. Considers Tolstoy's reading of the American Transcendentalists, particularly Thoreau and Emerson, examining in Tolstoy's diary entries and public writing his responses to these readings.

Section Four: **L. N. Tolstoi i ego sovremenniki**

- Svadkovskii, B. S. "Eto moi sevastopol'skii drug..." (L. N. Tolstoi i S. S. Urusov)," 186-204.

Outlines the friendship between Tolstoy and Urusov, providing a brief biographical sketch of Urusov, examining his correspondence with Tolstoy, and relaying Urusov's involvement in Tolstoy's family life.

- Sakharov, V. I. "Ofiterskie skachki v 'Anne Kareninnoi': real'naia istoriia," 205-207.

Reprints an excerpt from F. K. Gershel'man's memoir in which Gershel'man describes a horserace, and proposes (as does Gershel'man) that from the description of this race Tolstoy created the famous horserace in *Anna Karenina*.

- Korchagina, L. P. "Kto rubit derevo, ne budet sidet' pod ego ten'iu' (L. N. Tolstoi i V. V. Rozanov o narodnom obrazovanii)," 208-220.

Analyzes similarities in those pedagogical writings of Tolstoy and Rozanov that comment on Russian schools and education. Suggests that Tolstoy felt the need for government to play a part while Rozanov, who did not put much hope in social organizations, felt that the responsibility should be passed to families and the church. In addition, looks closely at a selection of Tolstoy's works for school children.

- Nikolaev, P. V. "L. N. Tolstoi i M. P. Artsybashev," 221-244.

Explores Tolstoy's influence on Artsybashev, using as a starting point a public "letter" that Artsybashev published in 1911 in the literary anthology *Nashi dni*. In it Artsybashev praises Tolstoy for his contributions to world culture and gratefully acknowledges Tolstoy's effect on his own work. Nikolaev looks at what, specifically, that might have been.

Section Five: **Inostrannye avtory o L. N. Tolstom**

- Fudzinuma, T. "Zametki o rasskazakh Tolstogo iz derevenskoi zhizni," 245-252.

Situates "Polikushka" and two unfinished works, "Tikhon i Malan'ia" and "Idilliia," according to theme and structure in the evolution of Tolstoy's early writing.

- Samo, Iu. "Vnutrenniaia sviaz' v romane 'Anna Karenina' (Obrazy 'krasnogo meshochka' i 'muzhika')," 253-263.

Agrees with other commentators on *Anna Karenina* who view the bag and the image of the muzhik as important details in the construction of the novel, but argues that they should be viewed not simply as independent features of the work but as complementary details. Seen in this way, they together provide a clue to the inner connectedness of *Anna Karenina*.

- Kh'etso [Kjetsaa], Geir. "Maloizvestnoe poseshchenie L. N. Tolstogo norvezhskim pisatelem Iakobom Khil'dichem v 1899 gody," 264-270.

Describes 1899 meeting between Tolstoy and Norwegian writer Jacob Hilditch. On a trip to Russia, Hilditch visited Tolstoy on behalf of a Finnish journalist, who wanted Tolstoy to intervene to stop Russian efforts to repress and russify the Finns. Tolstoy told Hilditch he had no

sympathy for the "Finnish question" and that Christian love must join mankind. Hilditch supposed that for Tolstoy Finns were less Christian than other peoples. Possible reprint in *Scando-Slavica* 44 (1998): 49-56 (see *TSJ* XI [1999]: 114).

- Nikolaev, P. V. "Britanskii korrespondent L. N. Tolstogo Tomas Genri Xoll Kein," 271-278.

Identifies correspondence between Tolstoy and British man of letters Thomas Henry Hall Cain. Provides brief introduction of Hall Cain, noting which of his works were translated into Russian. Reprints two letters from Hall Cain to Tolstoy, one from Tolstoy's daughter, Tatiana, written on her father's behalf to Hall Cain, and one from W. Heinemann, Tolstoy's English publisher, written on Hall Cain's behalf to Tolstoy. The final note accompanied a work by Hall Cain on which the author hoped Tolstoy would comment.

- Zashikhin, A. N. "Genri Vudd Nevinson u L'va Tolstogo (Neizvestnoe poseshchenie Iasnoi Poliany angliiskim zhurnalistom)," 279-291.

Provides detailed account of essayist and journalist H. W. Nevinson's relationship with Russia, describing in particular Nevinson's visit to Iasnaia Poliana in December 1905.

Part Six: Bibliografiia Tolstoviany

- Sheliapina, L. G. "O nevestrebovannykh istochnikakh materialov dlia Tolstoviany," 292-303.

Selected account of writings containing information on Tolstoy and his work: "Lev Tolstoi i ego uvlechenie matematikoi i ee prepodavaniem" in *Trudy Mosk. Obl. ped. un-ta: Uchenye zapiski*. T. 123. "Vysshiaia algebra, elementarnaia matematika, metodika matematiki" (1963); an 1872 letter, reprinted for the first time, "Pis'mo V.Ia. Buniakovskogo ob arifmeticheskom otdele 'Azbukii' L.

N. Tolstogo," in *Istoriko-matematicheskie issledovaniia* (1959); four 1899 letters of A. D. Arkhangel'skii, who taught the Tolstoy children at Iasnaia Poliana before he became a student at Moscow University, reprinted in *Zhizn' i tvorchestvo akademikov A. D. Arkhangel'skogo i N. S. Shatskogo. Ocherki po istorii geologicheskikh znanii*. Vyp. 16 (1973); a notation from *Dekrety Sovetskoi vlasti*. T. 2. (1918. 17 marta-10 iulia) that records the issuing of both a pension to S. A. Tolstaia and permission for her to live at Iasnaia Poliana for life (1959); an article, "Novye materialy ob otluhenii L. N. Tolstogo," in *Voprosy nauchnogo ateizma*. Vyp. 24 (1979); "Lev Tolstoi i psikhiaitriia" in *Zhurnal nevropatologii i psikhiaitrii* (1981, no. 9); "Iz istorii obshchestvennykh sviazei F. F. Erismana i L. N. Tolstogo" in *Gigiiena i sanitariia* (1974, no. 6); "F. F. Erisman, L. N. Tolstoi, A. P. Chekhov v bor'be c golodom v 1891-1892 godakh" in *Istoricheskii vestnik Moskovskoi meditsinskoi akademii im. I. M. Sechenova*. T. 1 (1992); "O rakovoi bolezni, opisannoi v povesti L. N. Tolstogo 'Smert' Ivana Il'icha" in *Urologiia i nefrologiia* (1978, no. 4); "Lev Tolstoi o vrede kurenii i p'ianstva" in *Fel'dsher i akusherka* (1964, no. 8); "Velikii khudozhnik, myslitel, grazhdanin" in *Khoziaistvo i pravo* (1978, no 9); recollections of Tolstoy in "Zapiski starogo konnozavodchika," *Rysak i skakun* (1907, no. 8-11); a series of articles in the 1978 publication of *Priroda*; "Veshchei mnogo ne budem brat' samoe nuzhnoe..." in *Dekorativnoe iskusstvo* (1978, no. 12); "Geroem byl narod russkii" in *Morskoi sbornik* (1978, no. 9); "Agenty okhranki v Iasnoi Poliane" in *Sotsialisticheskaia zakonnost'* (1988, no. 11); "L. N. Tolstoi na iuridicheskom fakul'tete Kazanskogo universiteta" in *Sovetskoe gosudarstvo i pravo* (1978); "L. N. Tolstoi i tserkov'" in *Moskovskii tserkovnyi vestnik* (1992, no. 20-21); "Zhivushchii sredi nas" in *Sotsialisticheskaia industriia* (1978, 8 sentiabria); an issue of *Radio-tekhnika* (1979, 29 iunია) dedicated to "Pedagogicheskoe nasledie L. N. Tolstogo."