

# Annotated Bibliography for 2011–2012

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А. П. Чехов и издательство  
«Посредник». Сост. Е.Д. Михайлова.  
Москва: ГЛМ, 2012.

This collection documents Anton Chekhov's interactions with the "Posrednik" publishing circle (V. G. Chertkov, I. I. Gorbunov-Posadov, P. I. Biriukovii, A. M. Khir'iakovii, et al.). The letters and commentary in the volume provide updated information about Tolstoy and other writers of the time.

Ahearn, Stephen T. "Tolstoy's Integration Metaphor from *War and Peace*." *Mathematics in Popular Culture: Essays on Appearances in Film, Fiction, Games, Television and Other Media*. Ed. Jessica K. Sklar and Elizabeth S. Sklar. Jefferson, NC: McFarland & Company, Inc., Publishers, 2012. 258–264.

This article explores Tolstoy's mathematical metaphors in *War and Peace*. Tolstoy clarifies his theory of history by demonstrating the mistaken assumption of historians to substitute discrete events for continuity. Tolstoy's

solution to the historical problem is to allow for the infinite in his equation.

Аксельрод (Ортодокс), Л. И.  
*Душевная трагедия Л. Н. Толстого как основа его вероучения*. Москва: ЛИБРОКОМ, 2011.

This collection contains reprinted essays by the literary scholar L. I. Aksel'rod (1868–1946) on the topic of Tolstoy, including "Tolstoy's Spiritual Tragedy as a Basis for His Religious Doctrine," "Tolstoy's Resurrection," "Tolstoy and Social Democracy," and "About Tolstoy's Posthumous Literary Works."

Алексеев, П. П. *Нравственный потенциал произведений И. А. Гончарова*. Ульяновск: Печатный двор, 2012.

This monograph analyzes the historical background of Ivan Goncharov's works. Alekseev considers Goncharov's poetics, the category of value in *Oblomov*, the issues of space and civilization in *The Precipice*, and the potential of spirituality in *The Frigate Pallada*. Particular attention is given to

comparing Goncharov's works and worldview to Tolstoy's.

Алексеева, Г. В. "Интернет-проект [tolstoy-nasledie.rsl.ru](http://tolstoy-nasledie.rsl.ru) (РГБ—Ясная Поляна)." *Актуальные проблемы источниковедения и текстологии в контексте современных информационных технологий: Материалы всероссийской научной конференции к 100-летию со дня основания Государственного музея Л. Н. Толстого (1911–2011)*. Москва: ГМТ, 2011. 41–42.

This article outlines the development of materials on the website [tolstoy-nasledie.rsl.ru](http://tolstoy-nasledie.rsl.ru). In addition to biographical information on Tolstoy, the site provides a search feature that allows for a comprehensive review of Tolstoy's works, scholarly material on Tolstoy, and over 22,000 volumes from the personal Tolstoy library.

---, "Lev Tolstoj: Energia del Sentimento, Energia della Ragione" = "Лев Толстой: энергия чувства и разума." trans. Fausto Malcovati. *Tolstoj-Leopardi: Il respiro dell'anima* = Леопарди-Толстой:

Дыхание вечности. Recanati: Palazzo Leopardi, 2011. 164–279.

This biography focuses on the role of Tolstoy's estate, Yasnaya Polyana, in the writer's personal development. Tolstoy's interest in his genealogy and ancestry is detailed, as well as struggles in his marital, personal, and religious life. The text of the article is supplemented with images of places, people, and items associated with Tolstoy. The article comprises the second half of a joint Russian-Italian effort to present the lives and works of two key cultural figures, the first half being devoted to the Italian poet Giacomo Leopardi.

---, "Лев Толстой в диалоге с Америкой." *Литературоведческий журнал* 28 (2011): 77–84.

This article outlines the dialogue between Tolstoy and American artistic, social, and moral thinkers. Tolstoy's ties to America reveal several opportunities for interaction, cooperation, and mutual influence between Russia and the United States, beginning in the 1850s.

---, "Свидетельствуя о войне: Толстой и Уитмен." *Американские культурные мифы и перспективы восприятия литературы США = American Cultural Myths and Perspectives on the USA Literary Perception*. Москва: РГГУ, 2011. 214–223.

This article compares Tolstoy's war prose to the works of Walt Whitman. Alekseeva observes similarities in the reactions of the authors to the concept of war and their artistic depiction of the events, despite each author's different experiences.

---, "Тема аболиционизма в восприятии Толстого." *Литературоведческий журнал* 27 (2010): 108–121.

This article considers Tolstoy's interest in slavery and the abolitionist movement in America beginning in the

1850s and continuing through the 1890s, when he emphasized parallels between the social situations of Russia and the United States. Alekseeva points out Tolstoy's interest in Harriet Beecher-Stowe's *Uncle Tom's Cabin* and a continued interest in documents surrounding abolition throughout his life.

Андреева, В. Г. «Бесконечный лабиринт сцеплений» в романе Л. Н. Толстого «Анна Каренина». Кострома: Авантитул, 2012.

This monograph provides a systematic analysis of Tolstoy's novel *Anna Karenina*. Andreeva considers the universality of the formula "an endless labyrinth of linkages" by comparing the genetic and typological parallels between Tolstoy's novel and works by N. S. Leskov, B. M. Markevich, A. F. Pisemskii, and I. S. Turgenev.

"Anna Karenina by Leo Tolstoy" *Twentieth-Century Literary Criticism*. Ed. Kathy D. Darrow. Vol. 260. Detroit, MI: Gale, Cengage Learning, 2012. 80–168.

In addition to a brief overview of the plot, characters, and themes of Tolstoy's *Anna Karenina*, this entry provides several major works of criticism related to aspects of Tolstoy's novel. The section includes key articles and essays from the 1980s–2000s by Gary L. Browning, Andrew Wachtel, Amy Mandelker, Curt Whitcomb, Howard M. Swartz, John and Carol Garrard, Rebecca Hogan, Katherine Arens and Monica Valdez Kennedy, Tatiana Kuzmic, and Stewart Justman.

Annunziata, Anna. "Tolstoy, Rousseau, and the Russian Estate: *Landowner's Morning* and the Return to Paradise." *Tolstoy Studies Journal* 23 (2011): 1–10.

This article examines the influence of Rousseau's treatment of the estate on Tolstoy's fictional representations and his general search for meaning. In *Landowner's Morning*, Tolstoy's

depiction of Nekhliudov's project of reformation parallels Rousseau's ideal of estate happiness. Tolstoy accepts the moral basis of Western strategies of estate management, while criticizing their practical application.

Balasubramanian, Radha. "Leo Tolstoy from 1901–2010 in Two Leading English-Language Newspapers in India." *Tolstoy Studies Journal* 23 (2011): 61–69.

In this research note, Balasubramanian describes and presents selections from English-language Indian newspapers on the topic of Tolstoy. The selections run from early-twentieth-century reports of Tolstoy's excommunication to recent remembrances on the centenary of Tolstoy's death. Balasubramanian concludes that Tolstoy held and continues to hold a unique place in the minds of the Indian reading public.

Балдин, Андрей. "Сочинение 12-го года." *Октябрь* 9 (2012): 149–160.

This article provides an overview of the events of the year 1812, based on Tolstoy's literary account. Baldin considers Tolstoy's biographical and historical interest in the details of military and societal conditions of the time. Tolstoy's conceptualization of the year 1812 has left a lasting legacy on the cultural memory of events.

Батюто, А. И. Ф. М. *Достоевский и И. С. Тургенев (Только ли история вражды?)*. Санкт-Петербург: Скифия-принт, 2012.

This collection brings together several works by the scholar A. I. Batiuto (1920–1991) on topics related to works of Fyodor Dostoevsky and Ivan Turgenev. The preparatory materials for an unfinished monograph entitled *I. S. Turgenev and Late-Nineteenth–Early-Twentieth-Century Russian Literature* include several sections related to Tolstoy: "Tolstoi–Turgenev–Bazarov," "Turgenev–Tolstoi," "Pushkin–Tolstoi–Dostoevskii," "Turgenev–Dostoevskii–Tolstoi–Chekhov and Others,"

“Turgenev–Tolstoi–Maupassant,” and “Tolstoi–M. A. Bulgakov.”

Beitchman, Philip. *The Theatre of Naturalism: Disappearing Act*. New York: Peter Lang Publishing, 2011.

This book examines the development and influence of the European tradition of theatrical naturalism. Beitchman briefly analyzes several naturalist plays by Zola, Ibsen, Strindberg, Hauptmann, Synge, Shaw, Tolstoy, and others individually. In the third chapter, Beitchman describes Tolstoy's *The Power of Darkness*, remarking on the religious and sociocultural features of the work. Tolstoy's focus on the lower classes and animal cravings of humanity establishes the work firmly in the tradition of naturalism.

Belousova, E. V. “The ‘Invaluable Triumvirate’ and the School of Neodidactics. With Whom is Tolstoy?” *Tolstoy Studies Journal* 23 (2011): 69–74.

In this research note, Belousova outlines the debates taking place in literary criticism at the time of Tolstoy's appearance in Petersburg in 1855. Belousova presents critical impressions contemporary to Tolstoy's work and compares Tolstoy's opinions of the critical reviews.

Белуосова Е. В. “Образ Кавказа в творчестве М. Лермонтова и братьев Толстых.” М. Ю. *Лермонтов: русская и национальные литературы. Материалы международной научно-практической конференции*. Ереван: Лусабац, 2011. 30–48.

This article compares the image of the Caucasus in the works of Lermontov and the Tolstoy brothers. The Caucasus played an important role in Tolstoy's development as a writer.

---, “Ветхозаветные мотивы в позднем творчестве Л. Н. Толстого.” *Русский язык в Армении*

5 (2011): 23–28.

This article explores Tolstoy's relationship to the Bible through an examination of personal notes preserved in volumes of the writer's religious library. Stories and passages from the Bible influenced Tolstoy throughout his life, with Old Testament motifs playing a particularly significant role in his late works.

Benitez, Eugenio. “Tolstoy and the Importance of Aesthetic Feeling.” *Literature & Aesthetics* 15.2 (2012): 167–176.

This essay discusses the importance of artistic production in response to Tolstoy's ideas in the treatise *What is Art?* Benitez claims that Tolstoy's preoccupation with the religious importance of art stems from the writer's initial posing of the wrong question. Tolstoy's ideas on beauty and feeling can be clarified by considering what art reveals about its actual importance.

Beretta, Cristina. *Das erotische Unbehagen in der russischen Literatur um 1900: subversive Entsagung von Arthur Schopenhauer über Lev Tolstoj und Vladimir Solov'ev zu Fedor Sologub*. Heidelberg: Universitätsverlag Winter, 2011.

This volume explores sexual unease in Russian literature at the turn of the century, particularly in the life and works of Leo Tolstoy, Vladimir Soloviev, and Fyodor Sologub. Beretta describes and problematizes the influence of Schopenhauer's ideas on these writers' perception of eroticism.

Berman, Anna A. “Scripting Katyusha: On the Way to an Operatic Adaptation of *Resurrection*.” *Slavic and East European Journal* 55.3 (2011): 396–417.

This article analyzes the libretto prepared by Anatoly Borisovich Mariengof (1897–1962) in 1940 for a proposed opera version of Tolstoy's novel *Resurrection*, intended to be

composed by Dmitry Shostakovich. Berman reads Mariengof's text as a series of scripts with different narrative modes that replace the didactic nature of Tolstoy's original novel. Although the final opera never materialized, Mariengof's method of adaptation reveals Tolstoy's troublesome position in the Soviet literary canon.

Blume, Gwendolyn J. “The Reader-Brand: Tolstoy in England at the Turn of the Century.” *Texas Studies in Literature and Language* 53.3 (2011): 320–337.

This article explores the influence of print culture on the development of different categories of readership. Blume explains that the marketing trends in England between 1880 and 1910 formed a particular reader-brand for Tolstoy based on the language of his novels and his status as a religious thinker. Over time, Tolstoy became more appealing to the common reader hoping to prove familiarity with the classics.

Bornmann, Lutz and Werner Marx. “The Anna Karenina Principle: A Way of Thinking about Success in Science.” *Journal of the American Society for Information Science and Technology* 63.10 (2012): 2037–2051.

This article uses the Anna Karenina principle, based on the first line of Tolstoy's famous novel, to delineate three areas of necessity for success in science: peer review, citation, and new discoveries. According to Bornmann and Marx, if resources are scarce in any one of these categories, the scientific project will be unsuccessful, just as Tolstoy's unhappy families are deficient in one or more key aspects.

Brang, Peter. “L. N. Tolstoj, J.-M. Guyau und die Ansteckungstheorie.” *Die Welt der Slaven* 57.1 (2012): 146–160.

Бурба, Д. В. и А. В. Драгунов. *Крымские дороги графа Льва*

Толстого—офицера, писателя, мыслителя, человека. Симферополь: Бизнес-информ, 2011.

This book traces the influence of Crimea in Tolstoy's life and works. Burba and Dragunov explore the context of the Crimean war and the Siege of Sevastopol (1854–1855) through literary fragments, letters, and diary entries by Tolstoy. They also trace the influence of Crimea and its environs on Tolstoy's spiritual and social ideas. The text is supplemented with images of Crimea and facsimiles of Tolstoy's related writings.

Бурлакова, Т. Т. "Государственный музей Л. Н. Толстого (к 100-летию со дня основания)." *Россия и современный мир* 1 (2012): 237–245. This article presents an overview of the history and recent developments of the L. N. Tolstoy State Museum in Moscow.

Bykova, Marina F. "(Editor's Introduction) Tolstoy and Chekhov: Philosophy Invested in Literature." *Russian Studies in Philosophy* 50.2 (2011): 3–7.

This introduction provides an outline for the articles by Sergei A. Nikol'skii, Maria L. Gel'fond, Alexei N. Krouglov, Erik Iu. Solov'ev, and Elena Grevtsova contained in the volume. Each article deals with the philosophical views and artistic approaches of Leo Tolstoy or Anton Chekhov. Bykova justifies the bringing together of Tolstoy and Chekhov based on the historical context of their work and their thematic focus on humanity and human existence.

Чалаев, Ширвани. *Казачи: Опера по одноименной повести Л. Н. Толстого*. Москва: Композитор, 2011.

This volume contains the vocal score for *The Cossacks*, based on the novel by Tolstoy. The opera was first performed in 2008 in commemoration of the one-hundred-eightieth anniversary of Tolstoy's birth.

Conliffe, Mark. "Natasha and Kitty at the Bedside: Care for the Dying in *War and Peace* and *Anna Karenina*." *Slavonica* 18.1 (2012): 23–36.

This article examines scenes of death in Tolstoy's novels *War and Peace* and *Anna Karenina*. Conliffe considers the impact of Prince Andrei's and Nikolai Levin's death on the respective development of Natasha and Kitty. Tolstoy's scenes of death demonstrate the writer's concern for good care for the dying and the importance of proper love.

Cooke, Brett. "Tolstoy's Father in *War and Peace*: The Novel as Confessional and Family Shrine." *Rusistika* 38 (2011): 129–154.

This article considers the role of Tolstoy's father as a prototype for the character Nicholas Rostov in *War and Peace*. Tolstoy's relationship with his father is examined and the character and prototype are compared. Cooke concludes that Tolstoy sanitizes troubling information about his father in the final version of the novel to create a family shrine for future generations.

Cracraft, James. *Two Shining Souls: Jane Addams, Leo Tolstoy, and the Quest for Global Peace*. Lanham, MD: Lexington Books, 2012.

This book describes the influence of Tolstoy's writings on the American social reformer Jane Addams. The account of Addams' travel to Russia to meet Tolstoy is related in detail, along with an analysis of Tolstoy's pacifist teachings and religious writings and their influence in nineteenth-century American society. Addams and Tolstoy are viewed as two shining souls preoccupied with the question of peace.

Cruz, Jorge. "The Doctor-Patient Relationship in Selected Literary Works." *Revista da Associação Médica Brasileira* 58.3 (2012): 272–275.

This article examines the topic of bioethics through the paradigm of

world literature. Cruz compares the doctor-patient relationship presented by Tolstoy in *The Death of Ivan Ilyich* to other literary examples and accounts of medical practices from the time period.

Denner, Michael A. "In Tolstoy's Footsteps." *Russian Life* 54.5 (2011): 28–34.

This essay offers recollections and observations from an attempt by two American scholars to recreate Tolstoy's historical trip by foot from Moscow to Tula. The date for the hike marked the one-hundred-twenty-fifth anniversary of Tolstoy's first journey. Denner combines his description of the walk with historical commentary on Tolstoy's life and times.

---, "Use Tolstoy to find your way..." *Tolstoy Studies Journal* 23 (2011): 93–99.

This is a republication of an essay originally published in *Russian Life* (2011). It describes the recreation of Tolstoy's journey on foot from Moscow to Tula.

"Доклады семинара «Лев Толстой. 100 лет после ухода из Ясной Поляны»." *LiteraruS-Литературное слово* 3 (2011): 52–105.

This section presents essays from the seminar "Leo Tolstoy: 100 Years since the Departure from Yasnaya Polyana" held in Helsinki on March 23–24, 2011. It includes articles by Grigorii Tul'chinskii, Ben Hellman, Galina Alekseeva, Liudmila Gatagova, Timo Bikhavainen, Tatiana Sholomova, Damir Khairtdinov, Mikhail Efimov, Elvira Osipova, Evgenii Stepanov, Irina Takala, Liuba Tarvi, Dmitrii Ol'shanskii, and Elena Kornilova on Tolstoy's departure, Tolstoy's posthumous reception, and specific features of Tolstoy's texts.

Edmundson, Helen. *Leo Tolstoy's Anna Karenina: A Stage Adaptation*. St. Ives, Camb.: CLE Print Ltd., 2011.

This English stage adaptation of Tolstoy's novel *Anna Karenina* was presented in conjunction with the opening of a new production of the play at the Arcola Theatre in London on March 21, 2011. The text is a slightly revised version of the original 1994 publication. Edmundson includes essential elements of both Anna's and Levin's stories from Tolstoy's novel.

Едошина, И. А. "Толстой на страницах «Дневников» Михаила Пришвина." *Литературоведческий журнал* 27 (2010): 122–140.

This article explores the depiction of Tolstoy in the writings of Mikhail Prishvin (1873–1954). Prishvin kept a diary throughout his life and included many entries on Tolstoy as a writer, personality, and public figure.

Егоров, О. Г. *Русская литература за сто лет. 1800–1900 гг. Идеи. Образы. Открытия*. Москва: ДПК Пресс, 2012.

This collection examines Russian literary, musical, and theatrical works from the nineteenth century. In the article "The Confessional Genre of the Nineteenth Century," attention is given to aspects of asceticism and aesthetics in Tolstoy's *A Confession*. The relationship between Tolstoy and Konstantin Leontiev is explored. A further analysis of the genre of the diary includes a consideration of Tolstoy alongside S. A. Tolstaia, M. L. Tolstoy, T. L. Tolstaia, and V. F. Bulgakov.

Emerson, Caryl. "War and Peace, Life and Fate." *Common Knowledge* 18.2 (2012): 348–354.

This review of Vasily Grossman's novel *Life and Fate*, recently translated into English by Robert Chandler, compares the novel to Tolstoy's *War and Peace*. Emerson includes thematic, narrative, and generic similarities in her analysis, focusing on the plot differences between the two works. A tandem reading of the works offers important

insights on life through the prism of war across centuries.

Fort, Christopher. "The Epigraph to *Anna Karenina* and Levin." *Tolstoy Studies Journal* 23 (2011): 11–23.

This article interprets the Biblical epigraph to Tolstoy's novel *Anna Karenina* in relation to the character of Levin. Levin's struggle to abstain from judgment and submit himself to God shades many of his interactions in the novel. Learning the dual-lesson of the epigraph allows Levin, unlike Anna, to continue on a path of discovery beyond the end of the book.

Гачева, А. Г. "Лев Толстой и Фёдоров: Спор о смысле и назначении христианства."

*Литературоведческий журнал* 29 (2011): 90–112. This article compares the religious and spiritual views of N. F. Fyodorov and Tolstoy. Both writers were concerned with issues of religious participation and the influence of dogma and ceremony on the practical pursuits of Christianity.

Gaddis, John L. "War and Peace and Everything: Thoughts on Tolstoy." *Cliodynamics: The Journal of Theoretical and Mathematical History* 2.1 (2011): 40–51.

This article compares Tolstoy's theories of history in *War and Peace* with Clausewitz's *On War*. According to Gaddis, the attempts by Tolstoy and Clausewitz to understand the laws governing history anticipated later ideas of chaos and complexity theory. Tolstoy shifts the scale in his novel to depict the simultaneity of historical production and the interconnectedness of events at all levels.

Gallagher, Catherine. "What Would Napoleon Do? Historical, Fictional, and Counterfactual Characters." *New Literary History* 42.2 (2011): 315–336.

This article includes a quotation from Tolstoy's *War and Peace* as one of three

quotations about Napoleon that demonstrate different viewpoints on the same figure. Gallagher discusses the stability of the referent despite contrasting views, and considers the purpose and function of the Napoleon figure in three different genres of writing.

Gel'fond, Maria L. "Criticism of Leo Tolstoy's Doctrine of Nonresistance to Evil by Force in Late-Nineteenth- and Early-Twentieth-Century Russian Religious-Philosophical Thought: Three Main Arguments." trans. Stephen D. Shenfield. *Russian Studies in Philosophy* 50.2 (2011): 38–57.

This is an English translation of Gel'fond's article "Критика учения Л. Н. Толстого о непротавлении злу насиллем в отечественной религиозно-философской мысли конца XIX–начала XX в.: Три основных аргумента" originally published in Russian in 2009. The article presents an overview of arguments against Tolstoy's doctrine of nonresistance to evil in the works of V. S. Soloviev, N. F. Fyodorov, N. A. Berdiaev, and I. A. Il'in. Gel'fond reconstructs the logical sequence of opposing arguments to Tolstoy and concludes that the arguments of Tolstoy and his opponents are of equal theoretical value and significance.

Gibson, Margaret. "Real-Life Death: Between Public and Private, Interior and Exterior, the Real and the Fictional." *South Atlantic Quarterly* 110.4 (2011): 917–932.

This essay examines the expansion of death from the private to public sphere through the advancement of technology. Gibson compares the different modes of representation of death in literature, art, and film across centuries. Tolstoy's *The Death of Ivan Ilyich* is presented as a classic example of the "inner death scene" with access given to the dying man's sensations and thoughts.

- Givens, John. "Tolstoy: Childhood, War, and Death (Editor's Introduction)" *Russian Studies in Literature* 48.3 (2012): 3–6.  
This introduction provides an outline of the articles by Elena Nevzgliadova, Kazbek Sultanov, and Vasilli Shchukin contained in the issue. Particular focus is placed on Tolstoy's early prose and the problem of death in Tolstoy's works.
- Goldney, Robert and Johan Schioldann. "Tolstoy and Suicidality." *Australasian Psychiatry: Bulletin of Royal Australian and New Zealand College of Psychiatrists* 19.5 (2011): 449.  
This letter to the editor calls into question research reported in the journal by Saxby and William Pridmore earlier in the year. Prior research is cited to demonstrate that Tolstoy's mental health is not entirely established, and thus he cannot be used convincingly in support of the claim that individuals lacking a prominent psychopathology may express suicidal thoughts.
- Greenberg, Paul. "Leo Tolstoy is Quitting Facebook." *Tolstoy Studies Journal* 23 (2011): 91–93.  
This parody presents fictitious Facebook status updates by Tolstoy referencing details from his biography in a chronological and succinct narrative form. The updates follow Tolstoy from his entry into literature to his departure to the railway station prior to his death. This work was originally published in *The Huffington Post* (November 29, 2011).
- Гродецкая, А. Г. "Текст «Воскресения» в реконструкции Н. К. Гудзия (принципы, полемика, итоги)." *Русская литература* 3 (2012): 73–87.  
This article examines N. K. Gudzii's preparation of the Jubilee edition of Tolstoy's novel *Resurrection*. Grodetskaia describes the problem of systematizing and publishing the many

manuscript and proof versions of Tolstoy's novel. Gudzii's work required discriminating, reconstructing, and publishing the early, unfinished editions of the novel as well as the later versions. Grodetskaia focuses particular attention on the influence of the new edition on the critical reception of Tolstoy's work.

- Gurianova, Nina. *The Aesthetics of Anarchy: Art and Ideology in the Early Russian Avant-Garde*. Berkeley, CA: U of California P, 2012.  
This book considers the artistic and literary works of the Russian avant-garde of 1910–18 as an aesthetically anarchist movement. Gurianova explores the theoretical and poetic influences on avant-garde artistic development in Russia in the early twentieth century. Chapter two, "Ideas: Bakunin, Tolstoy, and the Russian Anarchists," focuses attention on the interconnection between social issues and aesthetics in Tolstoy's theories of art, particularly in his treatise *What is Art?*
- Гусев, В. И. и Ж. А. Голенко. *Проблемы стиля современной русской литературы: монография*. Москва: Издательство литературного института им. А. М. Горького, 2011.  
This monograph explores contemporary Russian literature within the category of artistic style. In the section entitled "Tolstoy or Gogol? The Romantic Beginning of Modern Russian Prose," the problem of Romanticism in the development of Russian literature is considered and the question of Tolstoy's Romantic style is posed.
- Гулин, А. В. "Повесть «Юность» в духовном и творческом движении Толстого." *Литературоведческий журнал* 27 (2010): 42–56.  
This article examines the relationship of the concluding portion of Tolstoy's trilogy *Childhood, Boyhood, Youth* to

the preceding portions as well as to the initial idea for an unfinished novel, *Four Epochs of Development*. The philosophical and moral issues of *Youth* anticipate Tolstoy's later writings. *Youth* stands as a key work in Tolstoy's spiritual and creative development.

- Hamnett, Brian. *The Historical Novel in Nineteenth-Century Europe: Representations of Reality in History and Fiction*. Oxford: Oxford UP, 2011.  
In this book, Hamnett compares the techniques and purposes of interweaving fact and fiction in the key historical novels of several European traditions. Hamnett's treatment of the Russian tradition includes an analysis of Tolstoy's methods of characterization and historical portrayal in *War and Peace* and offers a comparison to Tolstoy's later treatment of history in *Hadji Murat*. Hamnett compares the historical context of works by Tolstoy and Benito Galdós.
- Hellman, Ben. "Your wretched native country... Finnish Visitors to Leo Tolstoy." *Tolstoy Studies Journal* 23 (2011): 74–84.  
This essay identifies several Finnish visitors to Tolstoy's estate, Yasnaya Polyana, and describes the nature and purpose of their visits. Hellman ties the concerns of the visitors to a broader historical context. Despite Tolstoy's growing artistic reputation in Finland following the Finnish translations of his great novels, the visitors were on the whole more concerned with Tolstoy's religious and political views.
- Hernández Arana, Luis Fernando. "La muerte y dos relatos de Tolstoi." *Ecclesia* 25.4 (2011): 485–497.
- 허선화. "톨스토이와 프로테스탄티즘." *노어노문학* 23.1 (2011): 341–361. [Ho, Son-hwa. T'olsüt'oi wa p'ūrot'esūt'ant'ijūm." *Noŏnomunhak* 23.1 (2011): 341–361.]

This article explores Tolstoy's relationship to Protestantism beginning in the 1870s and the influence of Protestant ideas in the writer's works. In Tolstoy's *Anna Karenina*, Lydia Ivanovna and Karenin represent Protestant characters in dialogues that allow Tolstoy to expose their incorrect beliefs. Protestantism ideas and characters appear again in Tolstoy's *A Confession* and *Resurrection*.

Якушева, Г. В. "Христианин против «язычника»: гётевская Гретхен и Анна Каренина в грехе и воздаянии." *Литературоведческий журнал* 27 (2010): 141–146.

This article explores the similarity in the thematic treatment of love by Tolstoy and Goethe. Tolstoy's Anna is punished while Goethe's Gretchen is saved, but both characters embody the idea of pure love being able to overcome the selfish and biological desires of humanity.

*Яснополянский сборник-2012*. Тула: Ясная Поляна, 2012.

This twenty-sixth edition of the *Yasnaya Polyana Collection* contains new research on Tolstoy's literary work in the context of Russian and European culture. The first section of the collection concerns problematic features of Tolstoy's poetics. Topics in the first section include the world of objects in Tolstoy's autobiographical trilogy (*Childhood*, *Boyhood*, *Youth*), rhythm as a symbol of contentedness in *Family Happiness*, sources for the short story "What For?", the Crimean text in Tolstoy's literary works, the conception of the novel *The Decembrists*, textual features of Tolstoy's comedy *An Infected Family*, epithetic structure in the story "Kholstomer," internal speech in the story "Master and Man," Tolstoy's interpretation of the Gospel of Matthew, the theme of terrorism in Tolstoy's works, the textual history of Tolstoy's treatise *What is Art?*, the linguistic features of "Father Sergius," the poetics of autocitation in

*Resurrection*, an analysis of the natural man in Tolstoy's dramatic works, and a comparison of Tolstoy's religious and philosophical ideas to *The Perennial Philosophy* of Aldous Huxley. The second section of the collection concerns Tolstoy's relationship to his contemporaries. Topics in this section include N. N. Strakhov's reading of *War and Peace*, images of the East in the works of Tolstoy and Vl. Soloviev, and Ivan Bunin's reception of Tolstoy's works. The third section of the collection focuses on "Our Publications," which include materials on the fate of Prince S. A. Volkonsky in France, the Latvian branch of the Tolstoy family tree, and the *Mémorial de Ste Hélène* by Las Cases as a basic source for *War and Peace*. The collection concludes with a section on Tolstoy's standing within Russia. The articles in this section provide a review of the L. N. Tolstoy museum's century-long history based on archival materials, the Nizhegorodsky trail in the Tolstoy family tree, and the image of Kazan' in Tolstoy's creative memory.

Игнатъев, В. А. *Л. Н. Толстой: поиски истинной веры и бессмертия (Размышления о душе, бессмертии, религии и нравственности)*. Москва: Литера, 2010.

This volume explores Tolstoy's views on questions of religion and philosophy. Tolstoy criticized the false teachings he saw in official Christianity and sought to uncover true Christianity in his personal life.

Jackson, Jeanne-Marie. "Singular Exceptions: Animal Instrumentality in Tolstoy and Coetzee." *English Studies in Africa* 55.2 (2012): 29–42.

This essay compares the treatment of animals as subjects in the works of Tolstoy and J. M. Coetzee. Tolstoy's animal narrator in "Kholstomer" underlines the universal experience through a system of narrative division. Coetzee's animals act as transfigurative

agents within the narrative to achieve a similar result.

Калинин, Илья. "Севастополь в августе 1855. Война, фотография и хирургия: рождение поэтики модерна." *Новое литературное обозрение* 116 (2012): 32–74.

This article analyzes the depiction of the Crimean War in Tolstoy's fiction, particularly in his short story "Sevastopol in August." Kalinin identifies two modes of seeing in Tolstoy's text and compares these to the physiology and portraiture of war. The automatization of experience in Tolstoy's story correlates to the rise of modern experience and perception.

Хорев, В. А. *Восприятие России и русской литературы польскими писателями (очерки)*. Москва: Индрик, 2012.

This book examines the formation, development, and transformation of Polish conceptualizations of Russia and Russian culture. In the chapter devoted to the works of Vaclav Lednitskii, Khorev introduces the topic "Tolstoy and Poland," focusing on Tolstoy's relationship to Polish culture, his personal contact with Polish individuals, his short story "What For?" and his theory of non-resistance. Khorev analyzes Aleksander Świątochowski's evaluation of Tolstoy's novel *Resurrection* (in his article "Good Infection") and Tolstoy's worldview (in his article "Tolstoy and Tolstoyanism"). Khorev traces Tolstoy's influence on the works of Jarosław Iwaszkiewicz through the descriptions of Tolstoy contained in Jerzy Andrzejewski's literary diary.

Кибальник, С. А. "Человек на войне: Гайто Газданов, Лев Толстой, Федор Достоевский (О романе «Вечер у Клэр»)." *Известия Российской академии наук. Серия литературы и языка* 70.6 (2011): 17–23.

This article compares the final episodes of Gaito Gazdanov's novel *An Evening*

with Claire to Tolstoy's *Sevastopol Sketches* and other examples of 'battle prose.' Identifying the intertextual elements of Gazdanov's text allows the reader to recognize the influence of Tolstoy and Dostoevsky on Gazdanov. The metaphorical 'man at war' in Gazdanov's text serves as an unattributed embodiment of Tolstoy's war heroes.

Кибальник, Сергей. «Отрочество» и «Юность» Л. Н. Толстого как претекст «Записок из подполья» Ф. М. Достоевского.» *Достоевский и мировая культура (альманах)* 28 (2012): 238–256.

This article demonstrates the position of Tolstoy's *Boyhood* and *Youth* as pretexts to Fyodor Dostoevsky's *Notes from the Underground*. Dostoevsky's work contains several unattributed allusions that are noticeable references to Tolstoy. Certain motifs from Tolstoy's trilogy are later echoed in Dostoevsky's story "The Meek One," the novel *The Adolescent*, and the *Writer's Diary* (1877). In addition to this, the psychological discoveries of Dostoevsky's depiction of the underground man influenced Tolstoy in the first part of *Anna Karenina*.

Kliger, Ilya. *The Narrative Shape of Truth: Veridiction in Modern European Literature*. University Park, PA: Pennsylvania State UP, 2011.

This book examines the realist novels of Balzac, Stendhal, Dostoevsky, and Tolstoy to understand the configurations of truth presented by the writers in response to modernity. In the section on Tolstoy, Kliger analyzes the thematic approaches, plot formations, and narrative discourses of *Anna Karenina* in relation to Tolstoy's conveyance of truth.

Kliger, Ilya and Nasser Zakariya. "Poetics of Brotherhood: Organic and Mechanistic Narrative in Late Tolstoi." *Slavic Review* 70.4 (2011): 754–772.

This article considers the narrativization of brotherly unity in Tolstoy's late works, particularly in the short story "The Forged Coupon" and the novel *Resurrection*. Kliger and Zakariya approach Tolstoy's fiction from the perspective of narrative to elucidate how Tolstoy's concept of brotherhood affects contemporary understandings of social influence, human connectedness, and alienation.

Климова, С. М. "Философский диалог Льва Толстого и Николая Страхова." *Русская литература* 1 (2012): 3–19.

This research examines the dialogism of Tolstoy's epistolary relations with N. N. Strakhov. Klimova interprets Tolstoy and Strakhov as two elements of a unified integrity. Tolstoy's creative method reveals his connection to Strakhov in an existential, non-verbal foundation.

Красносельская, Ю. И. "Л. Н. Толстой и В. В. Нечаев: к уточнению обстоятельств получения Толстым отставки." *Вестник Московского университета. Серия 9. Филология*. 3 (2012): 154–162.

This article provides commentary to fragments of a letter written by D. Ia. Kolbasin to Tolstoy, dating from January 21st, 1858. The letter permits the reader to establish the identity of Nechaev, referenced twice in Tolstoy's diary in 1856, and his role in Tolstoy's retirement from military service.

Краснова О. П. "Философия жизни Толстого." *Литературоведческий журнал* 27 (2010): 5–26.

This article considers the influence of Tolstoy's philosophical diary entries on his relationship to life. Krasnova provides an overview of Tolstoy's diary-writing process, examining his entries from ontological, philosophical, spiritual, moral, and social perspectives.

Krouglov, Alexei N. "Kiesewetter's Logic in Tolstoy's *Death of Ivan*

*Il'ich*." trans. Stephen D. Shenfield. *Russian Studies in Philosophy* 50. 2 (2011): 58–69.

This is an English translation of Krouglov's article "«Логика» Кизеветтера в «Смерти Ивана Ильича» Толстого" originally published in Russian in 2010. The article explores the philosophical limitations of formal logic in the literary reflections on mortality provided by Tolstoy.

Круглов, А. Н. *Кант и кантовская философия в русской художественной литературе*. Москва: Канон+, 2012.

This book traces the influence of Kant on the literary production of Russia. Chapters are devoted to the reading and reception of Kant by Pushkin, Dostoevsky, Tolstoy, and writers of all eras of Russian literature from the early nineteenth to the late twentieth century. Chapter five, devoted to the topic "L. N. Tolstoy and Kant," includes a list of volumes from Tolstoy's library and a description of Tolstoy's avid reading of Kant. Kantian ideas had a sustained influence on Tolstoy's works and worldview.

Кудрин, В. Н. *Лев Толстой: понять и объяснить*. Кишинев: 2012.

This biography supplements the many volumes of research that have been published on Tolstoy's creative work. Kudrin's analysis of Tolstoy's life focuses on the writer's psychological development and the major contradictions in Tolstoy's personality. The variety of life events generated a complex figure with a unique outlook on the world.

Л. Н. Толстой в движении эпох: Философские и религиозно-нравственные аспекты наследия мыслителя и художника. *Материалы международного Толстовского форума, посвященного столетию со дня смерти Л. Н. Толстого: В 2 ч.*

Москва: 2011.

This collection includes materials and presentations from participants of the international academic forum “L. N. Tolstoy in the Progression of Epochs: Philosophical and Religious-Moral Aspects of the Heritage of the Writer and Thinker,” which was held in Tula, Astapovo, Yasnaya Polyana, and Moscow on November 20th–25th, 2010. The event was dedicated to the one-hundredth anniversary of Tolstoy’s death. The materials focus on the philosophical and religious views of Tolstoy in his works and teachings and their relationship to modern social development. Participants gave special attention to the issue of Tolstoy’s literary dialogues and contemporary approaches to a linguistic analysis of Tolstoy’s texts.

Л. Н. Толстой и А. А. Толстая. *Переписка (1857–1903)*. Изд. подгот. Н. И. Азарова, Л. В. Гладкова, О. А. Голиненко, Б. М. Шумова. Отв. ред. Л. Д. Громова-Опульская и И. Г. Птушкина. Москва: Наука, 2011.

This volume presents the nearly fifty-year correspondence between Tolstoy and his aunt A. A. Tolstaia. The correspondence was prepared for publication by A. A. Tolstaia and includes her remembrances of Tolstoy as a preface. This is an updated edition of the letters and remembrances that first appeared at the start of the twentieth century.

Langen, Tim. “The Rhetoric of Calculus: History, Mathematics, Argument, and Art in *War and Peace*.” *Tolstoy Studies Journal* 23 (2011): 24–33.

This article considers Tolstoy’s treatment of history in *War and Peace* in relation to an idealized model of calculus. Langen argues that Tolstoy’s introduction of “infinitesimals” in *War and Peace* serves a rhetorical purpose that reconciles two modes in Tolstoy’s thought: rationalist criticism and direct,

unmediated truth claims. Calculus offers a precise model for Tolstoy’s artistic goal of synthesizing logic and truth.

Лев Толстой и Сибирь. Выпуск третий. Кемерово: Кузбассвузиздат, 2012.

This third installment of the series *Lev Tolstoi and Siberia* coincides with the annual celebration of the Novokuznetsky District. Several hundred friends and followers of Tolstoy lived in the territory of Novokuznetsky, specifically in the village Tal’zhino. This volume collects materials, memoirs, and letters of Tolstoy’s acquaintances in Siberia, Central Russia, and Paris.

Ли, Хан Зе. “Уход Л. Толстого как духовное освобождение.”

*러시아어문학연구논집* 36.109 (2011): 109–125. [*Rōsiaō munhak yōn’gu nonjip* 36.109 (2011): 109–125.]

This article explores the contradictions and myths surrounding Tolstoy’s departure from Yasnaya Polyana.

Love, Jeff. “Introduction: The ‘Late’ Tolstoi.” *Slavic Review* 70.4 (2011): 747–753.

This introduction provides an overview of the articles by Ilya Klinger, Nasser Zakariya, and Lina Steiner featured in this edition of the journal. The articles provide a comprehensive treatment of the late Tolstoy that focuses on his overall approach to literature rather than just the religious or philosophical outlook of Tolstoy in his later years.

---, “The Roguish Tolstoy.” *Tolstoy Studies Journal* 23 (2011): 34–43.

This article explores the narrative techniques in the scene of Lavrushka’s mockery of Napoleon in Tolstoy’s *War and Peace*. Love discusses the complexity of Tolstoy’s narrative stance and the competing authenticities of fiction and history. The meeting of Lavrushka and Napoleon reveals

Tolstoy’s ambivalence about the role of the artist and the limitations of authority.

Мансуровские чтения. Калуга. Сентябрь 2011. Выпуск 4.

Государственный мемориальный и природный заповедник «Музей-усадьба Л. Н. Толстого “Ясная Поляна”», 2012.

This fourth volume of the Mansurovskii collection brings together material from the fourth Mansurovskii readings, which were held in Kaluga on September 28–29, 2011. Participants consider the history of Kaluga and the past and current estates of the region. The first section of the book is devoted to the study of works by Tolstoy and members of his family. This section includes articles on Tolstoy’s early works (*A History of Yesterday, Childhood, Boyhood, and Youth*), the influence of Europe in the formation of Tolstoy’s novel about the Decembrists, and the description of church services in *Resurrection*. The depiction of motherhood in autobiographical works of Russian literature and the dating of manuscripts for a novel about Russian *bogatyr*s are also considered. The second section of the book examines Tolstoy’s relationships with his contemporaries, exposing for the first time the names of several donors to the Tolstoy library in Yasnaya Polyana. Analysis of Tolstoy’s social activity, his final visit to the Optina Pustyn monastery, and his journeys on foot from Moscow to Yasnaya Polyana in 1886, 1888, and 1889 is also included.

Martin, Erik. *Formen der Negation bei Lev Tolstoj*. München: Verlag Otto Sagner, 2011.

This book provides a holistic treatment of Tolstoy’s contradictory activities by considering them in terms of negation. Tolstoy’s ideas are contextualized through a discussion of kenosis, apophatic theology, dissimulation, and nihilism.

Можарова, М. А. «...Зачем это приходили к нам французы?» А. С. Пушкин, славянофилы и Л. Н. Толстой о войне 1812 года.»

*Литература в школе* 9 (2012): 6–10.

This article compares Tolstoy's evaluation of events in *War and Peace* to previous depictions of the 1812 Napoleonic invasion in Russian literature. Mozharova provides an outline of literary interaction with the war, starting with Pushkin's "Recollections of Tsarskoe Selo" and culminating in Tolstoy's historical novel.

Мураткина, Е. Л. "Традиции «метельного хронотопа» в прозе Толстого." *Литературоведческий журнал* 27 (2010): 27–41.

This article explores the motif of the snowstorm in Tolstoy's short story "The Snowstorm." Muratkina describes the "snowstorm chronotope" as a formative feature of the text. The image of the snowstorm is linked with literary development in both the Russian and English traditions.

Нескашина, Т. А. "Ростовы спасают раненых. Анализ эпизода романа Л. Н. Толстого «Война и мир». X класс." *Литература в школе* 4 (2011): 29–30.

This outline provides a plan for analyzing a single episode of a novel as representative of the thematic whole. A scene from Tolstoy's *War and Peace* is used as an example of how characters can quickly change in mood, feelings, and actions at a critical juncture of a text. These changes, when properly identified at the episodic level, reveal a larger thematic function of the overall text.

Невзглядова, Елена. "Отречение." *Звезда* 6 (2011): 196–206.

This article analyzes Tolstoy's treatment of death in his personal spiritual transformation. Nevzgliadova observes that Tolstoy's renunciation of

the self allowed him to overcome his fear of death through the use of sacrificial service.

Nevzgliadova, Elena. "Renunciation." trans. Liv Bliss. *Russian Studies in Literature* 48.3 (2012): 7–24.

This is an English translation of the article "Отречение" originally published in Russian in 2011. Nevzgliadova analyzes Tolstoy's treatment of death in his personal spiritual transformation. Tolstoy's renunciation of the self allowed him to overcome his fear of death through the use of sacrificial service.

Newlin, Thomas. "'Swarm Life' and the Biology of *War and Peace*." *Slavic Review* 71.2 (2012): 359–384.

This article explores the meanings behind Tolstoy's concept of "swarm life" as it occurs in the novel *War and Peace*. Newlin considers the influence of Tolstoy's interest in zoological laws that govern nature, such as the procreative impulse in marriage and the organizational impulse in beekeeping. The historical context of Tolstoy's interest in beekeeping at the time of his writing in the 1860s is considered in detail as an influential feature for the finished text. Tolstoy's engagement in marriage and beekeeping influenced the structure and organization of *War and Peace* as well as the novel's thematic presentation.

Nikol'skii, Sergei A. "Meanings and Values of the Russian World Outlook in the Work of Leo Tolstoy." trans. Stephen D. Shenfield. *Russian Studies in Philosophy* 50.2 (2011): 8–37.

This is an English translation of Nikol'skii's article "Смыслы и ценности русского мировоззрения в творчестве Л. Н. Толстого" originally published in Russian in 2010. The article examines Tolstoy's principles of thematic characterization to determine his artistic treatment of life and death.

---, *Русское мировоззрение. «Новые*

*люди» как идея и явление: опыт осмысления в отечественной философии и классической литературе 40–60-х годов XIX столетия.* Москва: Прогресс-Традиция, 2012.

This monograph takes a comprehensive approach to the role of the "new people" (the *raznochintsy* without deep connections to native history and culture) in literary and philosophical texts, from N. G. Chernyshevsky to F. M. Dostoevsky. Special attention is given to the system of fundamental meanings and values of the Russian worldview in Tolstoy's *Anna Karenina*.

Новиков, Владимир. *Русская литературная усадьба.* Москва: Ломоносов, 2012.

This work treats the noble estate in the tradition of Russian classical literature, from G. R. Derzhavin to I. A. Bunin. Many prolific writers and poets grew up in the environment of estate life, and many continued to live and work at their estates in later years. In the section devoted to Tolstoy's estate, Yasnaya Polyana, Novikov reflects on the life and works of Tolstoy in his ancestral home. The historical description of Spasskoe-Lutovinovo, the estate of I. S. Turgenev's mother, would seem incomplete without reference to the circumstances of Turgenev's acquaintance with M. N. Tolstaya and Tolstoy's visit to Spasskoe.

Ornellas, Clara Ávila. *João Antônio, Leitor de Lima Barreto.* São Paulo: Editora da Universidade de São Paulo, 2011.

This book examines a variety of influences in the works of two authors, João Antônio and Lima Barreto. Ornellas focuses attention on the theme of the city and the journalistic impulse of both writers. In the final section of the book, Ornellas explores the development of Tolstoyan ideas in each author's work.

Orwin, Donna Tussing. "Leo Tolstoy

(1828–1910): Art and Truth.” *The Cambridge Companion to European Novelists*. Ed. Michael Bell. Cambridge: Cambridge UP, 2012. 277–293.

This article provides an overview of Tolstoy’s three major novels, *War and Peace*, *Anna Karenina*, and *Resurrection*. Orwin’s analysis includes a discussion of genre, influence, and writing methods. The major themes of the novels are described and contextualized.

박진영. “한국에온톨스토이.”

*한국근대문학연구* 23 (2011): 193–227. [Pak, Chin-Yöng. “Han’guk e on T’olsüt’oi.” *Han’guk kündae munhak yöng’u* 23 (2011): 193–227.]

This article examines the thought and genealogy of translation based on the intersection between world literature and pop culture. Park details the history of Tolstoy’s translation into Korean, beginning in the 1910s, as an example of cross-cultural influence based on pre-established notoriety.

Panova, Lada. “A Literary Lion Hidden in Plain View: Clues to Mikhail Kuzmin’s ‘Aunt Sonya’s Sofa’ and ‘Lecture by Dostoevsky.’” *Many Facets of Mikhail Kuzmin: A Miscellany*. Ed. Lada Panova and Sarah Pratt. Bloomington, IN: Slavica Publishers, 2011. 89–139.

This article explores the intertextual clues in the lesser-studied prose works of Mikhail Kuzmin. Kuzmin’s story “Aunt Sonya’s Sofa” is described as a *roman à clef* with Tolstoy in the role of symbolic father figure. The importance of Tolstoy’s sofa at his Yasnaya Polyana estate is explained and connected to the plot elements of *War and Peace* and *Anna Karenina*. Tolstoy’s connection to the history of the phonograph becomes an important element in a metaliterary understanding of Kuzmin’s “Lecture by Dostoevsky.”

Papadimos, Thomas J. and Stanislaw P.

Stawicki. “The Death of Ivan Ilych: A Blueprint for Intervention at the End of Life.” *International Journal of Critical Illness and Injury Science* 1.2 (2011): 125–128.

This article discusses Tolstoy’s novella *The Death of Ivan Ilyich* as a blueprint for intervention in end-of-life care. Proper recognition, prognostication, and empathy enhance palliative care.

Piispa, Lauri. “Tolstoy Film Adaptations in Russia, 1909–17.” *Tolstoy Studies Journal* 23 (2011): 44–60.

This article describes the general interest in film adaptations of Tolstoy’s work in the pre-Soviet era. Using reviews and published synopses from the time, Piispa recreates and analyzes the impact of several films that have been lost or destroyed. Piispa considers the Tolstoy adaptations in relation to other adaptations of nineteenth-century classics of the time, as well as Tolstoy’s own views on the medium of film.

Полосина, А. Н. “Необходимая неприятность?» (Гендерные воззрения Льва Толстого). “*Нева* 1 (2011): 163–168.

This essay explores Tolstoy’s views on women and the influence of gender in Tolstoy’s life and work. The functions of mother and wife are compared and contrasted in *Anna Karenina*, “The Kreutzer Sonata,” and other works. Tolstoy’s personal writings demonstrate a concern over the influence of women in his life.

Polosina, Alla N. “Perception du motif de la mort de l’enfant par Voltaire et Léon Tolstoï.” *La mort de l’enfant: Aproches historiques et littéraires*. Sous la direction de Charles Zaremba. Aix-en-Provence: Publication de l’Université de Provence, 2011. 159–169.

---, “Руссоизм Л. Н. Толстого.” *Литературоведческий журнал* 28 (2011): 67–76.

This article explores the relationship between Rousseau and Tolstoy in terms of devotion and recognition. Tolstoy and Rousseau held similar philosophical and religious views, engaged with many of the same issues, and highlighted similar subjects and themes in their literary works. Polosina considers all of Tolstoy’s artistic and philosophical work as an interpretation of Rousseau’s ideas.

Полтавец, Елена Юрьевна. “Историософия и сказка в «Войне и мир» Л. Н. Толстого.” *Литература в школе* 10 (2012): 8–13.

This article examines the fairy-tale plot of Tolstoy’s *War and Peace*. Poltavets identifies generic and thematic influences in Tolstoy’s novel based on the traditional structures of fairy-tales.

---, “Мифопоэтическая антропонимика «Войны и мира» Толстого.” *Литературоведческий журнал* 27 (2010): 57–96.

This article explores the influence of archetypal structure on the naming of Tolstoy’s characters in *War and Peace*. Poltavets argues that the system of names in the text conceal a mythological concept. Poltavets reveals that Prince Andrei acts as a substitute for the apostle Andrew as he appears in an apocryphal text, while Pierre shares features with the apostle Peter.

Poole, Randall A. “Religious Toleration, Freedom of Conscience, and Russian Liberalism.” *Kritika: Explorations in Russian and Eurasian History* 13.3 (2012): 611–634.

This article outlines the development of liberal ideas in tsarist Russia with a focus on the evolving values of religious toleration and freedom of conscience in nineteenth-century Europe. Tolstoy’s religious and moral writings, such as *A Confession* and “On Religious Toleration,” were particularly influential in creating an expectation for freedom of conscience in society, while his excommunication emphasized

the distinction between religious toleration and individual freedom.

Пругавин, А. С. *О Льве Толстом и о толстовцах: очерки, воспоминания, материалы*. Москва: ЛИБРОКОМ, 2012.

This book contains a reprint of A. C. Prugavin's articles and essays on Tolstoy and the Tolstoyan movement. This material was originally published in 1911.

Ранчин, А. М. "Чернобыльник: Об одном символе в рассказе Толстого «Хозяин и работник»." *Литературоведческий журнал* 27 (2010): 97–107.

This article analyzes the recurrent symbol of wormwood in Tolstoy's story "Master and Man." Ranchin explores the eschatological theme of Tolstoy's text in the destiny of a sinful soul receiving the light of love and truth through dying.

Resch, Stephan. "Widerstrebet nicht dem Bösen mit Gewalt: Die Rezeption des Tolstoischen Pazifismus bei Stefan Zweig." *Neophilologus* 96.1 (2012): 103–120.

This article reveals the influence of Leo Tolstoy's writings on pacifism and civil disobedience on the Austrian writer Stefan Zweig. Resch contends that Zweig's pacifism is a secularized version of Tolstoy's religious ideas. A study of the reception of Tolstoy's ideas through Zweig's work reveals the limitations of Zweig's commitment to politics and social change.

Романова, Н. И. "Художественные искания Л. Н. Толстого в 1870-е гг. (на материале незавершенных произведений «Степан Семеныч Прозоров» и «Убийца жены»)." *Сибирский филологический журнал* 3 (2012): 81–88.

This article analyzes the artistic thought of Tolstoy at the end of the 1860s and beginning of the 1870s to discover early forms of several later works. Using

letters, diaries, and memoirs, Romanova outlines the development of the stories "The Wife-Murderer" and "Stepan Semyonich Prozorov." Romanova specifies a more accurate date for each story's appearance based on biographical facts and connections with other works by Tolstoy, such as *The Kreutzer Sonata* and *Anna Karenina*. Romanova's analysis includes the artistic features of the two stories in terms of psychology, plot, and imagery.

Schuyler, Eugene. "The Quarrels Between Tolstoy and Turgenev." *New England Review* 33.2 (2012): 186–194.

This article is reprinted from a collection of essays by American diplomat and scholar Eugene Schuyler originally published in 1901. Schuyler's essay outlines the history of Tolstoy's relationship with Turgenev, quoting extensively from their correspondence. The authors held one another in high esteem throughout their lives, despite several antagonistic quarrels over personal and professional matters.

Shchukin, Vasilli. "Where Does Lev Tolstoy Begin? Thoughts on the First Pages of *Childhood*." trans. Liv Bliss. *Russian Studies in Literature* 48.3 (2012): 57–67.

This is an English translation of the article "Первые страницы Льва Толстого. Размышления о поэтике *Детства*" originally published in Russian in 2011. The article explores Tolstoy's mature writing style based on his early novel *Childhood*. Shchukin argues that while Tolstoy's views on matters of religion and philosophy changed considerably over time, his creative method and thematic focus remained cohesive throughout his career. Tolstoy's works show concern for physicality and details of life in highly ordered patterns of spontaneous behavior.

Шустов, М. П. "Сказочная традиция

в творчестве Л. Н. Толстого." *Литература в школе* 2 (2011): 2–5. This article analyzes the role of folk tales in the formation of Tolstoy's writing style. Shustov observes a conscious reformation of technique on the part of Tolstoy to bring his artistic practices in line with folk customs of storytelling. This pursuit of folk style gives rise to new psychological developments in Tolstoy's characters as they focus on a universal moral imperative rather than an individual pursuit of heroism.

Silberman, Marsha. "Leo Tolstoy's Use of Lucy Mallory's Moralistic Writing in the *Circle of Reading*." *Tolstoy Studies Journal* 23 (2011): 84–90.

This essay considers the influence of Lucy Mallory on Tolstoy's philosophical views. Silberman outlines Mallory's religious and philosophical background along with Tolstoy's impressions of her theosophy and spiritualism. Tolstoy included over fifty passages from Mallory's *The World's Advance-Thought* in his *Circle of Reading*, demonstrating the importance he placed on her ideas and writing. The themes of self-perfection, morality, and brotherhood, as outlined in Mallory's journal, provide points of resonance for Tolstoy; her treatment of the theme of resurrection offers a marked contrast to Tolstoy's views.

Slivickaja, Olga V. "Un 'incontro ideale': Lermontov e Tolstoj." trans. Elizaveta Illarionova. *Enthymema* 4 (2011): 76–93.

This is an Italian translation of Slivitskaia's article "«Идеальная встреча»: Лермонтов и Толстой" originally published in Russian in 2011. In the article, Slivitskaia discusses the style, themes, and ideas of Lermontov's *A Hero of Our Time* and Tolstoy's *War and Peace*, comparing and contrasting the messages and results of each work. A brief introduction by the translator is included.

---, "Неожиданное в мире закономерного: «вдруг» у Льва Толстого." *Русская литература* 3 (2012): 3–14.

This article examines the unexpected in Tolstoy's artistic works. Slivitskaia's analysis is based primarily on episodes where sudden, unmotivated events occur, such as the scene of Pierre at Borodino in *War and Peace* and several moments in *Anna Karenina*. Tolstoy's all-embracing epic art reflects universal laws, with suddenness being as much a part of reality as stability. The unexpected actions of Tolstoy's characters pass by unnoticed because of their general conformity to natural laws.

Steiner, Lina. "The Russian *Aufklärer*: Tolstoi in Search of Truth, Freedom, and Immortality." *Slavic Review* 70.4 (2011): 773–794.

This examination of Tolstoy's late works considers the influence of German philosophy on the author's religious, moral, and social outlook. Steiner finds elements of German influence in the answers to questions originally posed by Tolstoy in *War and Peace*. In particular, Steiner traces the influence of the German thinker Johann Gottfried Heider on Tolstoy's late works.

Степанова, Г. И. "Интертекст русской классики в пьесе М. Горького «На дне»." *Литература в школе* 9 (2012): 10–18.

This article explores the intertextual references in Maxim Gorky's play *The Lower Depths* to classic works of Russian literature. Stepanova finds contact between Gorky's play and Tolstoy's *Power of Darkness*. Allusions to Pierre and Platon Karataev from Tolstoy's *War and Peace* demonstrate a thematic purpose to Gorky's deliberate intertext. An image of Tolstoy and Gorky standing side by side accompanies the article.

Sultanov, Kazbek. "Crossing the Terek,

or, The Two Banks of Life's One River: Rereading Tolstoy." trans. Liv Bliss. *Russian Studies in Literature* 48.3 (2012): 25–56.

This is an English translation of the article "«Переправиться через Терек», или Два берега одной реки жизни: Перечитывая Толстого" originally published in Russian in 2011. Sultanov considers Tolstoy's early time spent in the Caucasus as a formative experience that significantly influenced the author's moral beliefs. Tolstoy's depiction of war as an agreement between different peoples and cultures in "The Raid," *The Cossacks*, "The Prisoner of the Caucasus," and *Hadji Murat* serves to expel the Romantic underpinnings of the Caucasian theme.

Свидзинская, М. С. С. М. Сухотин (1887–1926): историческая биография личности в переломную эпоху. Москва: 2012.

This book presents research on the biography of S. M. Sukhotin, famous for his participation in the murder of G. E. Rasputin. Svidzinskaia outlines Sukhotin's general relationship with Tolstoy and his life at Yasnaya Polyana as a superintendent in the 1820s. Tolstoy's views significantly influenced Sukhotin's personal development.

Szczukin, Wasilij. "Первые страницы Льва Толстого. Размышления о поэтике *Детства*." *Slavia Orientalis* 60.2 (2011): 215–233.

This article explores Tolstoy's mature writing style based on his early novel *Childhood*. Szczukin argues that while Tolstoy's views on matters of religion and philosophy changed considerably over time, his creative method and thematic focus remained cohesive throughout his career. Tolstoy's works show concern for physicality and details of life in highly ordered patterns of spontaneous behavior.

Толстая, С. А. *Моя жизнь: в 2 т.* Москва: Кучковополе, 2011.

These memoirs by Tolstoy's wife, Sofia Tolstaia, were written in 1904–1916 and describe events that occurred from 1844 to 1901. Tolstaia's memoirs provide additional information to the biography and creative activity of her husband. Tolstaia offers precise dates for Tolstoy's compositions, motives for his actions and works, explanations of his inner world, and an increased conceptualization of his creative environment. In particular, these memoirs illuminate the family tragedy of Tolstoy's later years. This publication includes unique photographs from the State Museum of L. N. Tolstoy.

*Tolstoï cent ans après*. Publié sous la direction de Catherine Depretto. Avec la collaboration de Elena Ourjountseva. *Cahiers Léon Tolstoï* 22. Paris: Institut d'études slaves, 2011.

This collection includes articles by Marie Sémon, Sergueï Bocharov, Maria Virolainen, Michel Cadot, Gérard Abensour, and Georges Nivat compiled from an international conference on the work of Tolstoy held in 2010 to commemorate the hundredth anniversary of Tolstoy's death. Topics include the theme of death in the life and work of Tolstoy, a comparison of the departures of Tolstoy and Gogol, the archetypal features of the departure in Russian culture, the biographical treatment of Tolstoy's death by Romain Rolland, and the effects of Tolstoy's death on the development of literature and history.

Tolstoy, Leo. *Childhood, Boyhood, Youth*. trans. Judson Rosengrant. London: Penguin Books Ltd., 2012.

This new translation of Tolstoy's early trilogy includes an introduction and notes by the translator, as well as a detailed chronology of key events in Tolstoy's life and suggestions for further reading.

---, *The Death of Ivan Ilyich and The Devil*. trans. Hugh Aplin. Richmond:

Oneworld Classics, 2011.

Aplin's translation of *The Death of Ivan Ilyich* and *The Devil* was previously published in 2005. This revised edition includes the two Tolstoy works with an introduction by the translator, as well as biographical and bibliographical material and an appendix containing an alternate ending to *The Devil*.

*Tolstoy on War: Narrative Art and Historical Truth in "War and Peace."*

Ed. Rick McPeak and Donna Tussing Orwin. Ithaca, NY: Cornell UP, 2012. This interdisciplinary collection of articles devoted to Tolstoy's *War and Peace* commemorates the two-hundredth anniversary of the Battle of Borodino. Articles by Dominic Lieven, Dan Ungurianu, Alexander M. Martin, Alan Forrest, Gary Saul Morson, Jeff Love, Donna Tussing Orwin, Rick McPeak, Andreas Herberg-Rothe, Elizabeth D. Samet, and David A. Welch are included. An introduction by Donna Tussing Orwin outlines the scope of the volume, while a summary by Rick McPeak describes the nature of the April 2010 conference on *War and Peace* held at the United States Military Academy at West Point.

Trepanier, Lee. "Consciousness, Memory, and History in Tolstoy's *War and Peace*." *Perspectives on Political Science* 40.1 (2011): 35–43.

This analysis of Tolstoy's *War and Peace* considers the second epilogue as holding a key organizational function in the work. Tolstoy's second epilogue presents a philosophy of consciousness and memory that is required for understanding his historical arguments. The second epilogue grounds *War and Peace* in the organizational principles of a philosophical text rather than a strictly literary one.

Truog, Robert D. "Tolstoy on Transparency and Authority in End-of-Life Decision-Making." *Intensive Care Medicine* 37.11 (2011): 1723–1724.

This article describes the contention between transparency and authority for medical practitioners in end-of-life care and the extent to which Tolstoy's *The Death of Ivan Ilyich* is concerned with these same issues. Truog compares medical practices in Europe and America, and notes that Tolstoy's writing is surprisingly salient to modern issues of end-of-life care.

Вейсоло, Ю. Ф. "О нравственном выборе, определяющем судьбу человека. Анализ рассказа Л. Н. Толстого «После бала». VIII класс." *Литература в школе* 2 (2012): 33–37.

This analysis of Tolstoy's story "After the Ball" presents the moral factors of the text in oppositional categories of good and evil. Tolstoy hides the evil forces while revealing the good in motives of conscience, charity, duty, and love.

Volgin, Igor' L. "Tolstoy and Dostoevsky." trans. Stephen D. Shenfield. *Russian Studies in Philosophy* 50.3 (2011): 57–67.

This is an English translation of the article "Толстой и Достоевский: посмертная переключка" originally published in 2011. Volgin examines the similarities between certain passages in Tolstoy's works and Dostoevsky's *Diary of a Writer*. These similarities suggest an intertextual influence between the two writers.

Voss, Hendrik. "The Representation of Movement Disorders in Fictional Literature." *Journal of Neurology, Neurosurgery, and Psychiatry* 83.10 (2012): 994–999.

This review identifies literary characters dealing with movement disorders. Nikolai Levin, from Tolstoy's novel *Anna Karenina*, is included as a possible example of Tourette syndrome, based on the description of the character's motor tics and inappropriate shouting.

Weickhardt, George G. "Tolstoi and Agrarian Reform: From Levin to Nekhliudov to Anarchism." *Canadian-American Slavic Studies* 46 (2012): 467–481.

This article explores Tolstoy's views on taxation and landholding, particularly as they relate to his novels *Anna Karenina* and *Resurrection*. Tolstoy's views were widely influential at the end of the nineteenth-century and provide context to the concerns of his novels. Weickhardt finds in Tolstoy's advocacy of Henry George's system of taxation and land tenure a practical solution to the political problems of peasant communes.

Wilson, Charles. "How Tolstoy Learned to Ride a Bike, and Other Tales of Late-Life Learning." *The New York Times Magazine* (Sept. 16, 2012): 60.

This brief article includes accounts of five well-known figures that acquired a new skill late in life. Wilson relates Tolstoy's interest in bicycle lessons at the age of 67 along with examples of positive and negative reactions from the time.

Wutsdorff, Irina. "Philosophie versus Literatur. Zum Ringen des späten Tolstoj mit dem Medium der Wortkunst." *Die Welt der Slaven* 57.1 (2012): 32–44.

Yoon, Saera. "Fascination and Aversion: Science in Tolstoy's Work." *슬라브연구* 27.4 (2011): 147–165. [*Süllabü yǒn'gu* 27.4 (2011): 147–165.]

This article explores Tolstoy's interest in science. Scientific progress is explored in both a positive and negative light in the writer's works.

Young, George M. *The Russian Cosmists: The Esoteric Futurism of Nikolai Fedorov and His Followers*. Oxford: Oxford UP, 2012.

This book examines the development and influence of the Russian Cosmist

movement. In the section on Nikolai Fyodorov, Young briefly outlines Tolstoy's reception of Fyodorov's philosophy and the personal relationship between the two figures. While Tolstoy generally reacted positively to Fyodorov's ideas, Fyodorov rejected most of Tolstoy's theories.

Заламбани, Мария. "Институт брака в романе «Анна Каренина»." Пер. с итал. Л. Бескровной. *Новое литературное обозрение* 112 (2011): 157–176.

This is a Russian translation of the article "L'istituzione del matrimonio in *Anna Karenina*" originally published in

Italian in 2010. This article investigates the historical context of matrimony in the nineteenth century as it relates to Tolstoy's novel. Zalamani details the changes undergone by the traditional institution of marriage at the time of Tolstoy's writing and considers the reflection of social trends in the novel.

Жарова, А. А. "«Порода» Л. Н. Толстого и «случайное семейство» Ф. М. Достоевского." *Русская речь* 1 (2012): 3–6.

This article uncovers a hidden polemic in the works of Tolstoy and Dostoevsky. Themes of "family" and "breed" play a significant role in several works by the authors. Noting the ways these terms

are employed in the texts reveals differences in the artistic approaches of the two authors.

Жолковский, А. К. *Очные ставки с властителем: статьи о русской литературе*. Москва: Российский государственный гуманитарный университет, 2011.

This collection of articles collected over three decades concerns general and specific topics of Russian literature. The second section includes the article "Subtleties of Reading: From Notes on Leo Tolstoy," which explores some intertextual features in Tolstoy's works.