Supplement to the Annotated Bibliography for 1998-1999

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1998

- Anikina, L. V. "Odnokorennye slova v strukture teksta romana L. N. Tolstogo 'Voina i mir'." In *Voprosy russkogo iazykoznaniia*. Ed. V. V. Krasnianskii. Orekhovo-Zuevo. 1998: 108-114.

Analyzes sections of *War and Peace* in which Tolstoy uses words with a shared root in single sentences and notes stylistic and semantic effects that Tolstoy achieves with this use of repetition.

- Baranova, S. "Zagadka 'doma Lobova'." In *Dom Ostroukhova v Trubnikakh: Al'manakh*. Vyp. 2. Ed. V. S. Evstigneev *et. al.* Moskva and Sankt-Peterburg: Zlatoust, 1998. 73-82.

The process of identifying the Moscow apartment at #34 Sivtsev Vrazhek, where Tolstoy lived in the early 1850s. Relates archival work, brief history of nineteenth-century residents in the apartment, and the role the apartment played in Tolstoy's writing.

- Chelyshev, E. P. "Lev Tolstoi i India." In his *Vremen sviazuiushchaia nit': Stat'i. Vospominaniia*. Moskva: Nasledie, 1998. 374-404.

Reflects on Tolstoy's relations with Indian writing, philosophy, and politics, giving special attention to the role that Tolstoy's literary heritage played in the development of Indian literature, the influence of Tolstoy's views and ideas in India, and whether any elements of Indian society adopted principles in Tolstoy's writings.

- Gerasimov, A. S. "Russkaia klassika v kontekste literatury Afganistana." In *Vostok – Zapad: pritiazhenie, ottalkivanie*. Ed. S. N. Uturgauri. Moskva: Institut vostokovedeniia RAN, 1998. 118-140.

Briefly describes the recent (only in the twentieth century) process by which readers in Afghanistan have become acquainted with Western literature. They know Russian literature chiefly through Pushkin and Tolstoy. Devotes two thirds of the article to chronicling the appearance of Tolstoy's fictional and non-fictional works in translation, to discussing the translations, and to discussing Afghan responses to Tolstoy.

- Kavatstsa, Antonella. "L. N. Tolstoi i A. S. Khomiakov." In *Khomiakovskii sbornik*. Tom 1. Ed. N. V. Serebrennikov. Tomsk: Vodolei, 1998. 303-325.

Explores literary works and autobiographical writings of Tolstoy starting in 1856, as well as accounts of Tolstoy's contemporaries, to gauge the influence of the Slavophiles, particularly of Khomiakov, on the spiritual development of Tolstoy. Gives special attention to Tolstoy's opposition to the autocracy and to power in general.

- Kuliapin, A. I. and O. G. Levashova. "'Zavet velikogo uchitelia': (Shukshin i Lev Tolstoi)." In *Tvorchestvo V. M. Shukshina kak tselostnost'*. Ed. A. A. Churakin. Barnaul: Altaiskii gosudarst-vennoi universitet, 1998. 28-42.

Considers aspects of Tolstoy's fiction and non-fiction, diaries, and letters, to formulate a sense of Tolstoy's influence on Shukshin and Shukshin's development. His increasing ability to re-work topics or devices employed by Tolstoy.

- Nikiforova, T. "Vstrecha V. P. Burenina s L. N. Tolstym." In *Dom Ostroukhova v Trubnikakh: Al'manakh*. Vyp. 2. Ed. V. S. Evstigneev et. al. Moskva and Sankt-Peterburg: Zlatoust, 1998. 192-203.

Viktor Petrovich Burenin's (1841-1926) recollections of his meeting with LNT on 24 November 1900. In 1925 Konstantin Semenovich Shokhor-Trotskii, an employee of the Tolstoy Museum, requested that Burenin write these recollections. They have been housed in the Manuscript Division of the Tolstoy Museum in Moscow, and are reproduced here from that original manuscript with notes and a brief introduction about Burenin.

- Rekho, Kim. "'Nedelanie': Lev Tolstoi i Laotszy." In *Rossiia-Vostok-Zapad*. Ed. N. I. Tolstoi. Moskva: Nasledie, 1998. 200-209.

Considers Tolstoy's respect for the legendary Chinese philosopher Lao Tzu, drawing attention to Tolstoy's interpretation of Lao Tzu's writings and the similarities between those interpretations and Tolstoy's meditations on Christianity.

- Tolstaia, Sofiia Andreevna. "Moia zhizn'." In *Dom Ostroukhova v Trubnikakh: Al'manakh*. Vyp. 2. Ed. V. S. Evstigneev *et. al.* Moskva and Sankt-Peterburg: Zlatoust, 1998. 160-192.

Notes and writings from Sofya Andreevna's *My Life* [Moia zhizn'] set in 1900. Outlines moves, family events, and daily life, as well as activities of LNT that year. Reprinted with detailed notes.

1999

- Abuashvili, A. "Dva istoka (Zametki o lirike i proze Bulata Okudzhavy)." *Voprosy literatury* 1 (1999): 56-69.

In second half of article reads Okudzhava's "Meeting with Bonaparte"[Svidanie s Bonapartom] alongside *War and Peace*, comparing characters and images.

- Anderson, R. "Blahzennost' i znanie v tvorchestve L. Tolstogo." In *Khristianstvo i russkaia literatura*. Ed. V. A. Kotel'nikov. Sankt-Peterburg: Nauka, 1999. 3: 289-297.

Considers those moments when Tolstoy's characters lose their sense of self–that is, of the surrounding world and their separateness from it—and become at one with the world they inhabit, thus achieving feelings of harmony and energy, as well as a sense of being filled with life. Pays particular attention to *War and Peace*.

- Anninskii, L. "Pered krusheniem." *Iskusstvo kino* 6 (1999): 41-43.

Mostly favourable review of documentary film "Passazhir poezda №12. Vospominaniia o L've Tolstom" (1999), directed by M. Osep'ian and V. Makedonskii.

- Anninskii, Lev. "Chempion sviatosti." *Moskva* 12 (1999): 188-190.

Paper given at the 1999 annual meeting of writers at Iasnaia Poliana. Discusses Italian adaptation of the *Father Sergius* [Otets Sergii] against Tolstoy's text and two Russian film adaptations.

- Azarova, N. I. "Pushkinskii roman L'va Tolstogo." *Oktiabr'* 9 (1999): 177-186.

Reads *Anna Karenina* in the light of Pushkin's writing, proposing that the lyricism of Tolstoy's novel is indebted to Pushkin and underscoring the similar levels of attention to features of societal and private life in *Anna Karenina* and *Evgenii Onegin*.

- Bocharov, S. G. "Literaturnaia teoriia Konstantina Leont'eva." In his *Siuzhety russkoi literatury*. Moskva: Iazyki russkoi kul'tury, 1999. 276-322.

Detailed article on Leontiev's literary theory, charting how Leontiev's attention shifted between aesthetic and more political and philosophical questions. Devotes one-third of the article to Tolstoy, specifically to *Analiz, stil' i veianie*, and underscores ways in which Leontiev would have liked to have improved Tolstoy's works.

- Buz'ko, E. A. Istoricheskoe slovo Rostopchina v 'Voine i mire' L. N. Tolstogo: (Iz kommentariia k romanu)." In *Istoriko-literaturnyi sbornik*. Ed. Iu. M. Nikishov. Tver': Tverskoi gosudarstvennyi universitet, 1999. 116-127.

Considers Rostopchin, the historical figure, and the principles Tolstoy employed to make Rostopchin a true fictional character. Sees irony in Tolstoy's portrayal, but also indicates how Tolstoy subordinated a historically accurate portrayal of Rostopchin to his own ideas on history. In *War and Peace* Rostopchin's fault lies in his efforts to change the course of history.

- Evdokomova, O. "Dialog N. S. Leskova s L. N. Tolstym i F. M. Dostoevskim. Rasskaz N. S. Leskova 'Po povodu "Kreitserovoi sonaty"' kak obraz pamiati pisatelia." In *Dostoevskii i mirovaia kul'tura*. Sankt-Peterburg: Serebrianyi vek, 1999. 13: 95-110.

Close reading of the co-authoring and literary dialogue evident in Leskov's story "Regarding *The Kreutzer Sonata*" [Po povodu 'Kreitserovoi sonaty']. Emphasizes particularly the role of the writer and literature in the story's portrayal of life and man's consciousness.

- Gornaia, V. Z. "'Voina–protivnoe chelovecheskomu razumu i vsei chelovecheskoi prirode sobytie'." *Russkaia slovesnost'* 5 (1999): 2-14.

Historically organized reading of Tolstoy's war writings underscores the universal truths that Tolstoy expresses in them and the autobiographical events that informed Tolstoy's appreciation for these truths.

- Kopeliovich, D. "Istinnost' legendy." *Voprosy literatury* 5 (1999): 108-126.

Detailed examination of Tolstoy's "Posthumous Works of the Elder Fedor Kuzmich" [Posmertnye zapiski startsa Fedora Kuzmicha].

- Korobeinikova, O. Iu. "Frazovaia nominatsiia v proizvedeniiakh L. N. Tolstogo i A. M. Remizova." In *Ocherki po istoricheskoi leksikologii russkogo iazyka. Pamiati Iu. S. Sorokina*. Ed. Z. M. Petrova. Sankt-Peterburg: Nauka, 1999. 166-173.

The first third of the article looks at Tolstoy's later writing, particularly at *Resurrection* [Voskresen'e], and notes that Tolstoy uses *frazovaia nominatsiia* in two narrative situations: in the author's philosophical digressions and in internal monologue or situations in which Tolstoy relates the thoughts of a character. Remizov, in some of his early novels, uses such constructions as a means of generalization that adds laconic brevity to his works.

- Kurbatov, Valentin. "Nuzhnaia pravda." *Moskva* 12 (1999): 182-188.

Paper given at the 1999 annual meeting of writers at Iasnaia Poliana. Considers both personal, confessional, and general, societal "truths" in Tolstoy's work, as well as their place in Tolstoy's writing, and underscores the role they play in warning man of his potentially dangerous actions.

- Lönnqvist, Barbara. "'Ispachkannost'' v romane 'Anna Karenina'." *Studia litteraria Polono-Slavica* 4 (1999): 203-211.

Close analysis of the leitmotivs of "dirty" and "clean" and the related topics of sullying and cleansing in *Anna Karenina*.

- Li, Khuei, Chu. "Roman L. N. Tolstogo 'Semeinoe schastie' v literaturnom kontekste: (K postanovke voprosa)." *Vestnik Sankt-Peterburgskogo universiteta.* Seriia 2, Istoriia, iazykoznanie, literaturovedenie 2 (1999): 125-129.

Very briefly discusses connections between *Family Happiness* [Semeinoe schast'e] and some mid-nineteenth-century European literature and Turgenev's *Month in the Country* [Mesiats v derevne], "Faust," "A Quiet Spot" [Zatish'e], and *A Nest of Gentryfolk* [Dvorianskoe gnezdo].

- Lichutin, V. "Poslednii evanglist." *Moskva* 12 (1999): 176-182.

Paper given at the 1999 annual meeting of writers at Iasnaia Poliana. Applauds Tolstoy's independence and role as a moral advocate.

- Lukatskii, M. A. "Fantom vlasti i otchuzhdeniie v filosofii L. N. Tolstogo." In *Kul'tura i vlast'*. Ed. B. L. Gubman. Tver': Tverskoi gosudarstvennyi universitet, 1999. 77-91.

Considers Tolstoy's understandings of power [*vlast'*], enslavement [*poraboshchenie*], and force [*nasilie*], explaining that for Tolstoy freedom from such forms of subjection depends on the depth of one's realization of Christian truth.

- Meivor, Dzh. "Graf Lev Nikolaevich Tolstoi. 1898-1910." Introductory article, trans. from English, and notes by V. Aleksandrova. *Novyi mir* 12 (1999): 163-179.

Russian version of reminiscences James Mavor (1854-1925) wrote about his two meetings with LNT in 1899 and 1910. Born in Scotland, Mavor spent thirty years in Canada as Professor of Political Economy at the University of Toronto. Mavor worked with Tolstoy to settle Dukhobors in Canada. Detailed notes and introduction.

- Novikova, E. G. "Sibirskoe missionerstvo i tema missionerstva v literature o Sibiri: I. A. Goncharov, F. M. Dostoevskii, L. N. Tolstoi, N. S. Leskov." In *Literaturnoe proizvedenie: siuzhet i motiv*. Ed. N. I. Pecherskaia. Novosibirsk: SO RAN, 1999. 140-148.

Contextualizes episodes from Goncharov's *The Frigate Pallada* [Fregat Pallada], Dostoevsky's *Notes From a Dead House* [Zapiski iz Mertvogo doma], Tolstoy's *Resurrection* [Voskresen'e], and Leskov's "At the World's Edge" [Na kraiu sveta], which present missionaries or missionary work in the writers' oeuvres and suggests briefly how these episodes might reflect the writers' attitudes toward missionaries and other religious work.

- Plimak, E. G. "'Neprotivlenie zlu nasiliem' L'va Tolstogo i sovremennost'." In *Ot neterpimosti k soglasiiu: Problemy perehkoda ot grazhdanskogo i religioznogo protivostoianiia k veroterpimosti i obshchestvennomu soglasiiu*. Ed. T. T. Timofeev. Moskva: Ves' mir, 1999. 88-131.

Traces the place of Tolstoy's thoughts on "non-resistance to evil with force" from *War and Peace* to Tolstoy's notebooks of 1906, examining the development of this belief, placing it in the context of Tolstoy's Christian beliefs, and relating it to life at the end of the twentieth century.

- Porudominskii, Vladimir. "Pedagogicheskoe puteshestvie." *Oktiabr'* 9 (1999): 158-176.

Detailed accounts of Tolstoy's travels outside Russia in 1857, 1860, and 1861. Explores the extent to which Tolstoy included aspects of these journeys in his literary writings.

- Romanov, Sergei. "'...Pleiada nasha rabotala lish' po ego ukazaniiam." *Slovo* 3 (1999): 34-39.

Considers the development of Tolstoy's seemingly conflicting views of Pushkin, acknowledging in general that Tolstoy's conflicting thoughts often may not correspond with his convictions, yet explaining that these inconsistencies reflect Tolstoy's "thought in motion"–that is, the tireless and intensive creative work of his mind. Examines briefly and historically Tolstoy's comments on Pushkin (and Pushkin's influence on Tolstoy) through the second half of the nineteenth century and also notes quickly the comments of Tolstoy's contemporaries on the Pushkin-Tolstoy question.

- Romanov, Sergei. "U kazhdogo muzha ta zhena, kotoraia nuzhna dlia nego." *Slovo* 5 (1999): 57-71.

Introduces and reproduces chapters of Sofya Andreevna's *My Life* [Moia zhizn'] that are set in 1855, 1861, 1863, 1876, 1877, 1881, 1885, 1887, 1890, 1892, 1895. Includes detailed notes.

- Shore, Elizabet. "'Po povodu Kreitserovoi sonaty ...': Gendernyi diskurs i konstrukty zhenstvennosti u L. N. Tolstogo i S. A. Tolstoi." In *Pol. Gender. Kul'tura*. Eds. Elizabet Shore and Karolin Khaider. Moskva: Rossiiskii gosudarstvennyi gumanitarnyi univerzitet, 1999. 193-211.

Reads *The Kreutzer Sonata* as a specific representation of gender discourse, one of the central topics of discussion of Tolstoy's time. Examines images of women and models of femininity generally throughout Tolstoy's writing, proposing that in *The Kreutzer Sonata* Tolstoy is searching for answers to societal questions about sin. In contrast Sofya Andreevna, according to her own writings, reads the text to sort out who is at fault in the story. Emphasizes features of Tolstoy and Sofya Andreevna that appear in the story.

- Stepun, F. A. "Religioznaia tragediia L'va Tolstogo." In *Portrety*. Ed. A. A. Ermicheva. Sankt-Peterburg: Russkii khristianskii gumanitarnyi institut, 1999. 76-102.

Admits that he provides a subjective interpretation of the way in which events from Tolstoy's life inform our understanding of teachings and ideas about Christianity. Charts Tolstoy's wrestling with Christianity, the Church in Russia, and institutions of power in Russia generally, as well as Tolstoy's efforts to formulate an acceptable social ethics. Reading Tolstoy, he proposes, one senses that in Tolstoy's soul was concealed the mystery of a "living Christianity," but that Tolstoy couldn't uncover it. In fact he did much to conceal it from himself.

- Sukhov, A. D. "Filosof li L. N. Tolstoi?" *Istoriia filosofii* 4 (1999): 185-198.

Except for students of Russian literature, not many others know Tolstoy's philosophical writings, and this ignorance should be redressed. Traces the development of Tolstoy's interest in philosophy from the late 1840s, recalling readings that seemed to impress Tolstoy, aspects of philosophy that Tolstoy included in his writings, and topics that recur in them.

- Tamarchenko, N. D. "Ob avtorskoi pozitsii v povestiakh 'pozdnego' L. Tolstogo ('Kreitserova sonata' i 'D'iavol')." *Russkaia slovesnost'* 4 (1999): 17-24.

Examines the devices and techniques Tolstoy employs both to make weighty ideological pronouncements about love, gender, and marriage and to form literary personalities and pragmatic story schemes.

- Tarabukina, A. V. "Lev Tolstoi v massovoi pravoslavnoi literature nachala XX veka." *Kanun: Al'manakh* 5 (1999): 234-248.

Outlines moods and motifs of late nineteenth- and early twentieth-century popular Orthodox writings, focusing particularly on the time of Tolstoy's excommunication from the Church. Reflects on the negative views of Tolstoy that some Orthodox Russians circulated–that he was a leader of an intelligentsia that had forgotten God, that he was a precursor to the Antichrist, that he was "a marionette in the hands of Satan."