

# Annotated Bibliography for 2012–2013

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*1812 год и мировая литература.* Отв. ред. В. И. Щербаков. Москва: ИМЛИ РАН, 2013.

This publication commemorates the two-hundredth anniversary of the Russian Patriotic War of 1812. The collection examines the war's depiction in a variety of literary works. Several articles focus on Tolstoy's work as a central subject: N. D. Bludilina compares Karamzin's artistic perception of the war to Tolstoy's, M. A. Mozharova analyzes the motif of "purifying suffering" in the depiction of the war in I. V. Kireevskii's story "The Island" and Tolstoy's *War and Peace*, I. A. Vinogradov considers features of Nikolai Gogol's *Taras Bulba* that appear in Tolstoy's *War and Peace*, and E. P. Zykova interprets the attempts made by Walter Scott and Tolstoy to understand Napoleon's personality.

Adams, Jennifer. *Anna Karenina: A Fashion Primer*. Art by Alison Oliver. Salt Lake City, UT: Gibbs Smith, 2013. This board book for infant readers presents clothing vocabulary with illustrations based on the character of Anna Karenina from Tolstoy's novel.

Alekseeva, Galina. "Dickens in Leo Tolstoy's Universe." *The Reception of Charles Dickens in Europe*. Ed. Michael Hollington. Vol. 1. New York: Bloomsbury Academic, 2013. 86–92.

This article considers the influence of Charles Dickens on Tolstoy's writing, especially the influence of Dickens's novel *David Copperfield* on Tolstoy's trilogy *Childhood, Boyhood, Youth*. Alekseeva details Tolstoy's positive response to Dickens's work. Passages from Dickens continued to influence Tolstoy's writing throughout his lifetime.

---, "Emerson and Tolstoy's Appraisals of Napoleon." Trans. Ian Garner. *Tolstoy Studies Journal* 24 (2012): 59–65.

This research note compares the biographical description of Napoleon in Ralph Waldo Emerson's essay "Napoleon; or, The Man of the World," published in 1850 in his series entitled *Representative Men*, and the image of Napoleon in Tolstoy's novel *War and Peace*. Tolstoy expressed his positive response to Emerson's essay upon reading it in 1884. Alekseeva outlines the shared sources that contributed to each author's knowledge of

Napoleon, including the writings of Emanuel Swedenborg, Johann Gottfried von Herder, Emmanuel de las Cases, and Thomas Carlyle.

---, "Leo Tolstoy Reading Charles Dickens." *Charles Dickens and Europe*. Ed. Maxime Leroy. Newcastle, UK: Cambridge Scholars Publishing, 2013. 159–167.

This article provides a chronological overview of Tolstoy's reading of Charles Dickens's work. Tolstoy began reading Dickens's novel *David Copperfield* in the early 1850s. Other works by Dickens that Tolstoy read, at least in part, include *Bleak House*, *Little Dorrit*, and *The Pickwick Papers*. Tolstoy's attitude towards Dickens's work remained positive throughout his lifetime; the influence of Dickens can be seen in several of Tolstoy's works.

Бачинин, Владислав Аркадьевич. "Tolstoyevsky-trip: Опыты сравнительной теологии литературы." *Нева* 1 (2013): 150–158; 2 (2013): 190–200; 3 (2013): 211–219; 4 (2013): 196–205; 5 (2013): 204–211; 6 (2013): 191–200; 7 (2013): 165–173; 8

(2013): 175–184; 9 (2013): 169–179; 10 (2013): 192–202.

This series of articles examines various features in the life and work of Tolstoy and Dostoevsky. Bachinin outlines the religious outlook of the two writers and relates their writings to historical and contemporary issues. Tolstoy's criticism of Christian dogma and his religious reformation as it connects to his creative work is especially emphasized in parts five through seven of the series, with the titles "Energy of Deception, or Anatomy of Humanitarian Temptations," "The Theology of the Rebellious Leo: Mutiny Against Christ and Shakespeare," and "Mystical Experiment and Rational Reformation."

Balasubramanian, Radha. *The Influence of India on Leo Tolstoy and Tolstoy's Influence on India: A Study of Reciprocal Receptions*. Lewiston, NY: Edwin Mellen Press, 2013.

This monograph details Tolstoy's relationship with India through spiritual, philosophical, and theological connections. In particular, Balasubramanian explores Tolstoy's understanding of Hindu philosophy and its influence on his worldview. Tolstoy's correspondence with leading Indian intellectuals and his portrayal in Indian media are also examined.

Basile, Grazia. "Vygotskij, Tolstoj e la costruzione del senso." *Rivista Italiana di Filosofia del Linguaggio* 6.2 (2012): 14–27.

This paper compares the work of Soviet psychologist Lev S. Vygotsky to Tolstoy's pedagogical ideas. Basile notes that the value of words for the formation of social relationships was expressed strongly by both Tolstoy and Vygotsky, but while Vygotsky placed a high value on the active role of the educator in shaping and directing childhood development, Tolstoy viewed the educator as a 'facilitator' of the innate abilities of the child.

Басинский, П. В. *Святой против Льва. Иоанн Кронштадтский и Лев*

*Толстой: история одной вражды*. Москва: АСТ, 2013.

This book places the relationship between Lev Tolstoy and Father John of Kronstadt in a biographical context. The publication is illustrated with photographs from the L. N. Tolstoy State Museum in Moscow and the Central State Archive of Cinema, Photographic, and Phonographic Documents in St. Petersburg.

Beasley, Rebecca. "On Not Knowing Russian: The Translations of Virginia Woolf and S. S. Kotelianskii." *Modern Language Review* 108.1 (2013): 1–29.

This article examines the translation techniques employed by Virginia Woolf and S. S. Kotelianskii during their collaborative translation of works by Dostoevsky and Tolstoy for Hogarth Press in the 1920s. Using available manuscripts, Beasley provides an outline and analysis of the stages in the translation process, tracking the changes made by Woolf in preparing Kotelianskii's initial drafts for English readers.

Berlin, Isaiah. *The Hedgehog and the Fox: An Essay on Tolstoy's View of History*. Ed. Henry Hardy. Foreword by Michael Ignatieff. Princeton, NJ: Princeton UP, 2013.

This updated edition of Isaiah Berlin's influential essay, originally published in 1953, includes a variety of supplemental materials. The foreword by Michael Ignatieff discusses Berlin's conceptualization of Tolstoy as a universal principle. The preface by Henry Hardy provides historical background to Berlin's text. The appendix includes a selection of published responses to the work, tracing the influence of Berlin's essay from its original publication to the present day.

Bhalla, Alok. "Tagore's Dark Vision of Humanity." *Azijske študije* 1.1 (2013): 91–104.

This article examines the treatment of violence in the life and works of the Indian poet Rabindranath Tagore. Bhalla compares Tagore's reaction to twentieth-century violence with Tolstoy's. The

messages of Tolstoy's late fiction are examined in the context of political events of his time.

Бибихин, В. В. *Дневники Льва Толстого*. Вступ. статья О. А. Седаковой. Санкт-Петербург: Изд-во Ивана Лимбаха, 2012.

This series of lectures given at the Faculty of Philosophy of Moscow State University in 2000–2001 explores the literary and personal diaries of Tolstoy. Bibikhin highlights the novelty of Tolstoy's ideas and analyzes Tolstoy's literary style.

Blanch, Antoni. *León Tolstói, un profeta político y evangélico*. Barcelona: Cristianisme i Justícia, 2013.

This volume examines Tolstoy's life and work in the socio-political and religious context of his age. Emphasis is placed on the moral message of Tolstoy's late literary output.

Brombert, Victor. *Musings on Mortality: From Tolstoy to Primo Levi*. Chicago: U of Chicago P, 2013.

This volume analyzes different approaches to the theme of death in the works of eight twentieth-century writers. Tolstoy's novella *The Death of Ivan Il'ich* is presented as an example of depicting death as an event only understood when it has been experienced. The subjective nature of death in Tolstoy is compared to the aesthetic, philosophical, or ideological approaches of other authors.

Brown, Craig. *Hello Goodbye Hello: A Circle of 101 Remarkable Meetings*. New York: Simon & Schuster, 2012.

This book recreates from biographical details the initial meetings of over a hundred famous celebrities. Included is a chapter on Maxim Gorky's personal acquaintance with Tolstoy in 1900, followed by a chapter on Piotr Il'ich Tchaikovsky's first meeting with Tolstoy in 1876. Brown reveals that Gorky's initial admiration for Tolstoy changed to ambivalence upon discovering hypocrisy and insincerity in Tolstoy's opinions; Tchaikovsky's fear and admiration of

Tolstoy prevented a true friendship from forming.

Булгаков, В. Ф. *Как прожита жизнь: Воспоминания последнего секретаря Л. Н. Толстого*. Отв. ред. А. А. Донсков. Москва: Кучково поле, 2012. This book presents the memoirs of prominent literary figure V. F. Bulgakov. Bulgakov worked on the twenty-six-part memoirs from 1932 to 1964. They encompass his entire life, including his stay at Yasnaya Polyana during the last year of Tolstoy's life.

Byford, Andy. "Parent Diaries and the Child Study Movement in Late Imperial and Early Soviet Russia." *The Russian Review* 72.2 (2013): 212–241.

This article discusses the role of parent diaries in Late-Imperial and Early-Soviet Russian society. Parent diaries include observations of the first years of a child's life. Byford presents Mariia Rostova's note taking in the epilogue of Tolstoy's novel *War and Peace* as an influential example of a parent diary.

Cooke, Brett. "Domestic Forces in Leo Tolstoy's *Anna Karenina*." *Critical Insights: Families*. Ed. John V. Knapp. Ipswich, MA: Salem Press, 2013. 215–231.

This article examines the central role played by familial relationships in the thematic structure of Tolstoy's *Anna Karenina*. Cooke describes the differences in the domestic forces faced by men and women in a traditional patriarchal system and sets the actions of the characters into this context. Tolstoy's novel is seen as "an open-ended investigation of family systems."

---, "Tolstoy's Other Sister-in-Law in *War and Peace*." *Tolstoy Studies Journal* 24 (2012): 65–72.

This research note focuses on the depiction of Vera Rostova in Tolstoy's novel *War and Peace*. Cooke proposes that Vera's negative portrayal in the novel is a result of Tolstoy's strained relationship with her acknowledged prototype,

Elizaveta Andreevna Behrs, Tolstoy's sister-in-law.

Costlow, Jane T. *Heart-Pine Russia: Walking and Writing the Nineteenth-Century Forest*. Ithaca, NY: Cornell UP, 2013.

This book explores the cultural image of the forest in nineteenth-century Russia through an examination of nature in works by Ivan Turgenev, Pavel Mel'nikov-Pechersky, Vladimir Korolenko, Mikhail Nesterov, and others. Chapter three, entitled "Geographies of Loss: The 'Forest Question' in Nineteenth-Century Russia," places significant focus on Ilya Repin's depiction of Tolstoy, as well as Tolstoy's views on forestry and environmental issues as they appear in his novel *Anna Karenina*.

Diment, Galya. *A Russian Jew of Bloomsbury: The Life and Times of Samuel Koteliatsky*. Montreal: McGill-Queen's UP, 2011.

This biography contextualizes the professional associations of the Ukrainian-born émigré, Samuel Koteliatsky. Significant attention is paid to Koteliatsky's role in introducing great works of Russian literature and culture to British intellectuals in the early twentieth century, including his collaboration with Virginia Woolf on the translation and publication of several works by Tolstoy.

Donnelly, Jerome. "Tolstoy's *The Death of Ivan Ilych*: Satire, Religion, and the Criticism of Denial." *Logos: A Journal of Catholic Thought and Culture* 16.2 (2013): 73–98.

This article provides a religious reading of Tolstoy's novella *The Death of Ivan Ilych*. Donnelly analyzes the role of Christianity in the narrative and interprets key symbols in the text through a Christian lens.

Драгомиров, М. И. *Разбор романа «Война и мир»*. Москва: ЛИБРОКОМ, 2012.

This volume is a modern reprint of Dragomirov's 1895 monograph on

Tolstoy's novel *War and Peace*. Dragomirov analyzes Tolstoy's text from the perspective of military theory, concluding that Tolstoy's detailed descriptions of battle and war-time society provide a useful pedagogical tool. The original pre-revolutionary orthography and chapter divisions are retained.

Durá, Nicolás Sánchez. "Muerte y religión: del Tolstoi maduro al joven Wittgenstein." *Logos: Anales des Seminario de Metafísica* 45 (2012): 245–268.

This article compares the significance of death and religion in the works of Ludwig Wittgenstein and Tolstoy. Tolstoy's depiction of religiosity and death helped to shape Wittgenstein's religious attitude towards war and violence. While Wittgenstein focuses on self-control with the goal of inner redemption, Tolstoy exposes the need for brotherly love and communal salvation.

Engel, Christine. "'Krieg und Frieden': 1812 bei Tolstoj und bei Dornhelm." *Osteuropa* 63.1 (2013): 93–102.

This analysis of Robert Dornhelm's 2007 television adaptation of Tolstoy's novel *War and Peace* considers the implications of the director's focus on the melodramatic features of the text rather than the tension between personal destiny and an epic historical moment. Tolstoy's novel illuminates contradictions in European society through the framework of family drama.

Estrada, Diego Alejandro. "Hacia una fenomenología de la enfermedad." *Iatreia* 25.3 (2012): 277–286.

This article argues for the importance of active patient participation in the treatment of disease. Estrada presents Tolstoy's novella *The Death of Ivan Ilych* as an example of the value of the living patient in understanding and coping with disease.

Felps, Maryann. "How to Live? What We Can Learn from Ivan Ilych's Death." *English Journal* 102.1 (2012): 52–56.

This article presents a pedagogical plan for Tolstoy's novella *The Death of Ivan Il'ich* with a focus on teaching important life lessons to young students. Felps outlines a method for the use of reading response journals and essay activities for a high school Advanced Placement class setting. In addition to pondering the inevitability of death, students learn to focus on happiness rather than money and to be considerate of other people at all times.

Ferrell, Jason. "Isaiah Berlin as Essayist." *Political Theory* 40.5 (2012): 602–628.

This article provides an overview of Isaiah Berlin's essays. In "The Hedgehog and the Fox," Berlin uses Tolstoy's view of history in *War and Peace* as a focal point for a discussion of pluralism and monism. Ferrell analyzes the rhetorical devices of this and other essays by Berlin, pointing out the persuasive features of his style.

Фесенко, Э. Я. *Русская литература XIX века: В поисках героя*. Москва: Академический проект, 2013.

This book examines the issue of the author-hero in nineteenth-century Russian literature. Chapter eight is dedicated to the "knots of life" in Tolstoy's main characters: Olenin's "healthy wholeness," Levin's truth seeking, Andrei's psychological portraiture, Pierre's moral-philosophical search, and Nekhliudov's resurrection of the soul.

Fletcher, Angus. "Tolstoy and the Shakespearean Gesture." *Living with Shakespeare: Essays by Writers, Actors, and Directors*. Ed. Susannah Carson. Foreword by Harold Bloom. New York: Vintage Books, 2013. 316–329.

This essay examines the work of Shakespeare through the prism of Tolstoy's negative appraisal of him in the manifesto *Shakespeare and the Drama*. Tolstoy's criticism of character actions in Shakespeare's plays reveals Tolstoy's attempt to negate the primary features of Shakespeare's genius.

Florijn, Barend W. and Ad A. Kaptein. "How Tolstoy and Solzhenitsyn Define

Life and Death in Cancer: Patient Perceptions in Oncology." *The American Journal of Hospice & Palliative Medicine* 30.5 (2013): 507–511.

This study compares the experiences of the dying characters, Ivan Il'ich in Tolstoy's novella *The Death of Ivan Il'ich*, and Oleg Kostoglotov in Alexander Solzhenitsyn's novel *Cancer Ward*, with the experiences of a real-life cancer patient interviewed in 2011. According to the researchers, both novels focus on reassessment and reflection with a desire for increasing lines of communication, while the interview reveals an overactive focus on curing the disease. It is recommended that mentioning and discussing death earlier in the medical consultation can help both the medical professional and the patient decide on whether to continue treatment.

Foster, John Burt, Jr. *Transnational Tolstoy: Between the West and the World*. New York: Bloomsbury Academic, 2013.

This book examines Tolstoy's novels *War and Peace* and *Anna Karenina*, as well as two of his later works, *Hadji Murad* and *What is Art?*, as pieces in a world literary canon. Tolstoy is considered as a figure of international importance. Foster discusses the influence of nineteenth-century European literature on Tolstoy's creative work and the ways Tolstoy's work has been interpreted and utilized by various literary trends of the twentieth and twenty-first centuries.

Gershkovich, Tatyana. "Infecting, Simulating, Judging: Tolstoy's Search for an Aesthetic Standard." *Journal of the History of Ideas* 74.1 (2013): 115–137.

This article analyzes the premise of objective aesthetic judgment presented in Tolstoy's treatise *What Is Art?* Gershkovich discusses the major terms of *What Is Art?* in relation to other aesthetic theories and Tolstoy's personal views on the subject of aesthetics. According to Gershkovich, many similarities between

Tolstoy and Kant's views on aesthetic judgment have been overlooked due to the polemic nature of Tolstoy's text.

Голубицкий, Б. Н. "Тургенев, Гоголь, Толстой: три классика на парижской сцене." *Тургеневские чтения* 5 (2011): 203–215.

This essay discusses the Oryol Turgenev Theater's Paris presentation of dramatic works by Turgenev, Gogol, and Tolstoy. Golubitsky, the artistic director of the theater, provides historical background on the various French and Russian performances of the plays, and details about their modern performances. Tolstoy's play *The Power of Darkness* has proven very successful in Paris since its first staging in 1888.

Горбунов, Андрей Николаевич. *Судьбы скрещенья: Несколько размышлений о русско-английских литературных параллелях*. Москва: Прогресс-Традиция, 2013.

This collection of comparative analyses of the English and Russian literary traditions includes a comparison of Tolstoy and the fourteenth-century English poet Geoffrey Chaucer. Gorbunov examines the religious views of each author in relation to medieval culture and highlights the similarities in their responses to the Bible and their renunciation of their own work. Much of the information in this chapter was included in an article previously published by the author in 2010 in the journal *Государство, религия, церковь в России и за рубежом*.

Gould, Rebecca. "Topographies of Anticolonialism: The Ecopoetical Sublime in the Caucasus from Tolstoy to Mamakaev." *Comparative Literature Studies* 50.1 (2013): 87–107.

This article examines the image of the Caucasus in Russian and Chechen literary history. Gould analyzes Tolstoy's use of language and imagery in the novel *The Cossacks* and the short stories "The Raid," "The Cutting of Wood," and "The Prisoner of the Caucasus." According to Gould, Tolstoy's reaction to the Romantic

treatment of the Caucasus theme in literature provides the foundation for the new ecocritical approach of Magomet Mamakaev's Chechen poetry.

허선화. “『전쟁과 평화』를 통해 본 타자의 죽음.” *문학과종교* 18.1 (2013): 115–139. [Hö, Sön-hwa. “Chönjaeng kwa p'yöngghwa” rül t'onghae pon t'aja üi chugüm.” *Munhak kwa chonggyo* 18.1 (2013): 115–139.]

This article explores the role of death in Tolstoy's novel *War and Peace*. Andrei's reaction to the death of his wife, Mariia's reaction to the death of her father, Natasha's reaction to the death of Andrei, and Pierre's reaction to the death of Karataev are all analyzed.

Hristeva, Galina. “A Dream of Freedom: The Correspondence of Sigmund Freud and Nikolay Y. Ossipov 1921–1929.” *Journal of the American Psychoanalytic Association* 61.3 (2013): 511–525.

This article outlines the correspondence of Sigmund Freud and Russian psychoanalyst Nikolai Ossipov. Ossipov mentioned his psychoanalytic reading of Tolstoy in several letters to Freud. Ossipov published his work as *Tolstoy's Childhood Memories: A Contribution to Freud's Libido Theory* in 1923. Hristeva briefly analyzes Ossipov's treatment of Tolstoy's idealism and narcissism in the work.

Ясная Поляна: неизвестные страницы. (Чешские и словацкие воспоминания о Льве Толстом). Сост. М. М. Порочкина. Пер. О. М. Малевича и П. Г. Богатырева. Санкт-Петербург: Росток, 2013.

This publication presents articles written by notable Czech and Slovak visitors to Yasnaya Polyana during Tolstoy's lifetime or soon after his death. The collected articles were first published in Paris in 1925. Authors include Tomáš Masaryk, Karel Kramář, Dušan Makovický, Zdeněk Nejedlý, and Karel Velemínský. This publication also includes the memoirs of the Slovak Tolstoyan A. Škvarn and a chapter on Tolstoy excerpted from the

third volume of Masaryk's work *Russia and Europe*.

Irwin, William. “When Did Ivan Il'ich Die?” *Tolstoy Studies Journal* 24 (2012): 72–74.

This research note highlights an inconsistency in the timeline of Tolstoy's novella *The Death of Ivan Il'ich*. The title character's conversion scene is described as taking place both one hour and two hours prior to his death. Irwin outlines several explanations for the discrepancy and proposes, based on a comparison of textual translations of the novella, that an error may have been introduced during the preparation of Tolstoy's text for the Jubilee Edition.

Юбилейный сборник. Материалы научной сессии 25 ноября–1 декабря 2011 г. К 100-летию

Государственного музея Л. Н. Толстого. Отв. ред. Л. В. Гладкова.

Сост. Л. Г. Гладких и Ю. В.

Прокопчук. Москва:

Государственный музей Л. Н. Толстого, 2012.

This collection presents articles featured at academic conferences held between November 25 and December 1, 2011, to commemorate the one-hundredth anniversary of the founding of the L. N. Tolstoy State Museum. Topics include: “Tolstoy's Religious and Philosophical Views,” “The Interrelationship of Tolstoy and the Church,” “The Biography of Tolstoy in the Context of the Past and Present,” “Tolstoy and His Contemporaries,” “Tolstoy in Russian Archives,” “Tolstoy and Writers of the 19<sup>th</sup> and 20<sup>th</sup> Centuries,” and many individual analyses of Tolstoy's writing. Authors include: G. V. Alekseeva, E. V. Belousova, A. N. Biktasheva, N. I. Burnashiova, S. M. Demkina, A. A. Gorelov, Zh. V. Gracheva, G. N. Kovalev, T. N. Kurkina, S. A. Larin, M. A. Mozharova, I. B. Pavlova, Iu. V. Prokopchuk, N. I. Romanova, I. F. Salmanova, M. V. Sapozhnikova, G. A. Shpilevaia, I. I. Sizova, N. G. Zhirkevich-Podlesskikh, and G. V. Zhirkov. An

introduction by N. A. Kalinina is also included.

Кантор, В. К. “Петр Столыпин в контексте русской культуры: Феномен длящейся истории.” *Вопросы литературы* 3 (2013): 9–41. This article examining the influence of P. A. Stolypin on Russian culture pays considerable attention to Tolstoy's religious and sociopolitical views, including his perception of Stolypin's reforms. Tolstoy's article “I Cannot Be Silent” is appended.

Karpov, Alexander. “Lions and Dogs: Apropos of a Tolstoy Story.” Ed. and Trans. David Houston. *Tolstoy Studies Journal* 24 (2012): 74–82.

This research note examines Tolstoy's popular children's tale “The Lion and the Dog,” included in his *Second Russian Book for Reading*. Karpov details the origins of the tale, which appeared first in a travel report by Jean Mocquet in 1617, and provides examples of various adaptations published subsequently in France, England, and Russia. Tolstoy's text differs from previous versions in its brief and simple narrative style and its lack of moralizing commentary.

Katz, Michael R. “The Fiery Furnace of Doubt.” *Southwest Review* 97.4 (2012): 536–545.

This article considers the influence of Russian literature on the work of the author J. D. Salinger. Salinger directly references Tolstoy in several works and mentions Tolstoy as one of his favorite writers, alongside Chekhov and Dostoevsky, in a 1951 interview. Katz observes that Dostoevsky seems to be most relevant to Salinger's work.

김효선. “「안나 카레니나」 (2012) 의 연극적 상상력.” *안과밖* 34 (2013): 276–292. [Kim, Hyo-sön. “‘Anna Karenina’ (2012) üi yön'gükchök sangsangnyök.” *An kwa pak* 34 (2013): 276–292.]

This article analyzes the theatrical method of Joe Wright's 2012 film adaptation of

Tolstoy's novel *Anna Karenina*. The film borrows several features directly from Tolstoy's text, while altering other features for the purposeful distraction of viewers.

김미연. “조명희의 『산송장』 번역.” *민족문학사연구* 52 (2013): 406–427. [Kim, Mi-yŏn. “Cho Myŏng-hŭi ŭi ‘Sansongjang’ pyŏnyŏk.” *Minjok munhaksa yŏn'gu* 52 (2013): 406–427.] This article analyzes Cho Myŏng-hŭi's 1924 Korean translation of Tolstoy's play *The Living Corpse*. Mi-yŏn Kim considers the impact of Cho Myŏng-hŭi's reduction of acts and scenes in the play, as well as the shift in narrative focus from Fedya to Liza.

Климова, С. М. “Теоремы разума и аксиомы веры. Спиноза и Толстой.” *Вопросы философии* 6 (2013): 71–81. This article presents the ideas of Spinoza in relation to Tolstoy's literary heritage. Klimova examines Spinoza's influence on Tolstoy's philosophical worldview based on the similarities and differences in their conceptualization of philosophical and religious ideas. Special attention is given to Tolstoy's notations in volumes of Spinoza's work included in the Yasnaya Polyana library.

Конусова, Е. Д. “К теме Лев Толстой и русская интеллигенция (по материалам коллекции автобиографий С. А. Венгерова).” *Русская литература* 1 (2013): 130–137.

This scientific survey provides an overview of the S. A. Vengerov collection of autobiographical and bibliographical documents. Tolstoy's name appears frequently within the personal histories contained in the Vengerov biographical archive. The philosophical, religious, and moral teachings of Tolstoy had a significant influence not only on followers like P. I. Biriukov, V. F. Bulgakov, N. P. Kamen'shchikov, and V. S. Lapidus, but also on decisive opponents like I. G. Aivazov and A. A. Tikhonov-Lugavoi.

Kokobobo, Ani. “Estranged and Degraded

Worlds: The Grotesque Aesthetics of Tolstoy's *Resurrection*.” *Tolstoy Studies Journal* 24 (2012): 1–14.

This article examines the grotesque features of Tolstoy's novel *Resurrection*. Kokobobo identifies the extensive use of defamiliarization in the novel as the motivating force for its grotesque aesthetics. Tolstoy's depiction of unnatural and automated bodies underlines and supports the novel's thematic structure and ideological underpinnings.

Котович, Татьяна Викторовна.

“Структурно-семантический анализ фильма С. Бондарчука «Война и мир» («1812» и «Пьер Безухов»).” *Война 1812 года: события, судьбы, память: материалы международной научно-практической конференции, Витебск, 17–18 мая 2012 г.* Редкол.: А. П. Косов (отв. ред.) ... [et al.]. Витебск: УО «ВГУ им. П. М. Машерова», 2012. 281–285.

This article analyzes the structuring of time and space in the third and fourth parts of director Sergei Bondarchuk's film adaptation of Tolstoy's novel *War and Peace*. Kotovich outlines a verbal model for the film and examines the elements of plot, action, space, time, acting, editing, rhythm, concept, and catharsis.

Краснощекова, Елена. “Четыре эпохи развития»: первый роман Л. Н. Толстого.” *Новый журнал* 269 (2012): 224–237.

This article analyzes Tolstoy's plans for a novel under the title *Four Stages of Development* contained in his notes and diaries. While the majority of the passages were eventually published in his autobiographical trilogy *Childhood, Boyhood, Youth*, the unpublished portions demonstrate Tolstoy's search for genre and a marked interest in the representation of the parental role in a child's development. Themes of personal development and education continued to be explored by Tolstoy throughout his career.

Kuriakose, Karikottuchira. *Timeless Teachers and Ethical Visions: Human Development and Educational Policy*. Charlotte, NC: Information Age Publishing, Inc., 2013.

This book presents the pedagogical theories and experiments of several key figures in world history. Figures include St. Thomas Aquinas, Al-Ghazali, Ibn Khaldun, Mahatma Gandhi, John Dewey, and Paulo Freire. Chapter four provides an overview of Tolstoy's moral and aesthetic ideas and details his educational philosophy. Tolstoy's emphasis on love and pacifism in education is highlighted.

Л. Н. Толстой и Индия: Переписка. Сост., авт. введ. и примечан. Т. Н. Загородникова. Москва: Наука – Восточная литература, 2013.

This collection is dedicated to Tolstoy's relationship with India. It includes 102 documents from the manuscripts department of the L. N. Tolstoy State Museum. This portion of Tolstoy's epistolary heritage comprises the period of 1896–1910, a time when Tolstoy's teachings became famous far beyond the borders of the Russian Empire. For some people in Eastern nations, including India, Tolstoy became a prophet—one who had the answers for all of the burning questions of their existence. The published documents are separated into three parts: correspondence with people from India, correspondence with Europeans on questions related to India, and correspondence with Russians on the topic of India. Extensive commentary accompanies the published pieces.

Лакшин, Владимир. *Театральное эхо*. Москва: Время, 2013.

This book collects several works by the writer, literary critic, and literary scholar Vladimir Iakovlevich Lakshin (1933–1993), who produced several scholarly works on the drama of Alexander Ostrovsky, Anton Chekhov, and Tolstoy. The third part of this book examines the art of the psychological drama, including the elements of mystery in Tolstoy's play *The Living Corpse*.

Ланская, О. В. “Москва 1812 года в романе Л. Н. Толстого «Война и мир»: языковое воплощение пространства.” *Русская словесность* 1 (2013): 68–76.

This article analyzes the presentation of Moscow in Tolstoy’s novel *War and Peace*. According to Lanskaia, Moscow serves a linguistic function in the text by representing both “war” and “peace.” The principle of multi-dimensional sight—when one and the same object is seen through the eyes of different characters—provides a special perception of space throughout the work.

---, “Пространство и время в повести Л. Н. Толстого «Юность».” *Русская словесность* 4 (2013): 23–29.

This article examines the concept of space in Tolstoy’s novella *Youth*. Lanskaia explores the relationship between Nikolenka Irteniev and his family, as well as Nikolenka’s perception of nature and the world. Time and space act together as a single category to determine Nikolenka’s moral and spiritual strivings.

Larlham, Daniel. “Stanislavsky, Tolstoy, and the ‘Life of the Human Spirit.’” *The Routledge Companion to Stanislavsky*. Ed. Andrew White. Hoboken, NJ: Taylor and Francis, 2013. 179–194.

This article examines the influence of Tolstoy’s psychological prose on the development of Konstantin Stanislavsky’s method of acting. In particular, Larlham traces a key phrase in Stanislavsky’s writings—“the life of the human spirit”—to a review of Tolstoy’s early work by the literary critic Nikolai Chernyshevsky. Larlham compares the reception of Stanislavsky’s work at the Moscow Art Theatre with reader reactions to Tolstoy’s work.

*Лев Толстой и мировая литература: Материалы VII Международной научной конференции, проходившей в Ясной Поляне 10–15 августа 2010 г.* Глав. ред. Владимир Толстой. Ред.-сост. Галина Алексеева. Лит. ред. Николай Свиридов. Тула: Музей-усадьба Л. Н. Толстого «Ясная

Поляна», 2012.

This collection presents articles from the seventh International Scholarly Conference held at Yasnaya Polyana on August 10–15, 2010. The twenty-seven articles include works by Gérard Abensour, Galina Alekseeva, Elena Belousova, Anna Grodetskaia, Barbara Lonquist, Natalia Novikova, Donna Orwin, Evgenii Slivkin, Elena Tolstaia, and others.

Лякишева, Светлана Ивановна. “А. С. Кайсаров в романе Л. Н. Толстого «Война и мир».” *Война 1812 года: события, судьбы, память: материалы международной научно-практической конференции, Витебск, 17–18 мая 2012 г.* Редкол.: А. П. Косов (отв. ред.) ... [et al.]. Витебск: УО «ВГУ им. П. М. Машерова», 2012. 276–281.

This article examines Tolstoy’s presentation of the character Andrei Kaisarov in *War and Peace* and provides a comparison with biographical details from his academic and military service. Kaisarov appears in Tolstoy’s novel only during the Battle of Borodino when reading one of his verses to Kutuzov. Liakisheva reviews the practices of early nineteenth-century military writing in Russia and outlines the materials consulted by Tolstoy in preparation for writing his novel.

---, “Престиж домашнего чтения в семьях Льва Николаевича Толстого и Джакомо Леопарди.” *Русская усадьба: сборник Общества изучения русской усадьбы. Вып. 17(33)*. Науч. ред.-сост. М. В. Нащокина. Санкт-Петербург: Коло, 2012. 142–148.

This article considers the role of reading in the life of the Italian poet and philosopher Giacomo Leopardi, who was singled out as an exceptional person in Tolstoy’s treatise *What is Art?* Liakisheva outlines similarities in Leopardi and Tolstoy’s reading interests, as well as the relative size and contents of their personal libraries. Tolstoy and Leopardi demonstrate a wide range of diverse

interests through their regular accumulation of new library material.

Lindner, Ellen. “Anna Karenina.” Adapted from Lev Tolstoy. *The Graphic Canon*. Ed. Russ Kick. Vol. 2. New York: Seven Stories Press, 2012. 404–415.

This graphical adaptation of chapters twenty-two and twenty-three of Book One of Tolstoy’s novel *Anna Karenina* is included in a collection of visual retellings of classic works of world literature. Linder presents the events from Kitty’s perspective, opening with her anticipation of meeting Count Vronsky at the ball and concluding with her disappointment when she realizes that he is infatuated with Anna.

Линков, Владимир Яковлевич. “Вождь русской революции в зеркале Толстого.” *Русская словесность* 3 (2013): 38–43.

This article reexamines the role of Vladimir Lenin in shaping the discourse of Russian literature in the Soviet school curriculum. Linkov compares Lenin to the “leader of the party,” Novodvorov, in Tolstoy’s novel *Resurrection*. Lenin’s actions are explained through a Tolstoyan reflection.

Lucht, Marc. “Nietzsche and Tolstoy on Authentic Christianity.” *Godly Heretics: Essays on Alternative Christianity in Literature and Popular Culture*. Ed. Marc DiPaolo. Jefferson, NC: McFarland & Company, Inc., 2013. 62–78.

This essay compares the philosophical viewpoints of Friedrich Nietzsche and Tolstoy. While Nietzsche and Tolstoy appear to be diametrically opposed to one another on most issues, similarities can be found in elements of their literary style and their shared opinion of European Christianity as a perversion of Jesus’s original message. Lucht explores the idea of “authentic Christianity” expressed in the writings of both Nietzsche and Tolstoy.

McKenna, Kevin J. *Russkie Poslovitsy:*

*Russian Proverbs in Literature, Politics, and Pedagogy: Festschrift for Kevin J. McKenna in Celebration of His Sixty-Fifth Birthday.* Ed. Wolfgang Mieder. New York: Peter Lang, 2012.

This volume brings together scholarly material by Kevin J. McKenna on the topic of Russian proverbs. Chapter six is entitled “The Role of the Proverb in Leo Tolstoy’s Novel *Anna Karenina*.”

Меделян, С. Я. *Интер-Толстой, или Традиции восточной философии в творчестве Л. Н. Толстого.* Москва: Спутник, 2013.

This volume examines Tolstoy’s relationship with Eastern philosophy through the compilation of several of Tolstoy’s written works, classic texts of the Eastern philosophical canon, opinions by contemporary writers, and classic works of scholarship. New research on Tolstoy’s religious and philosophical outlook is included.

Мельникова, И. “Первые контакты Л. Н. Толстого с питомцами школы Досея.” *Doshisha Studies in Language and Culture* 14 (2012): 191–208.

This paper discusses Tolstoy’s contact with the Japanese journalist Tokutomi Sohō and the Kumi-ai minister Yokoi Tokio. Mel’nikova clarifies several details surrounding Tolstoy’s publishing activity with the journal *The Far East*. Sohō’s visit to Yasnaya Polyana with Eigo Fukai in 1896 is placed within the context of the Russo-Japanese war and Japanese intellectual debates of the time. Tolstoy’s reputation as a religious leader attracted Japanese Christians who wished to improve the international image of Japan.

Месняев, Григорий. “Отечественная война в русской художественной литературе.” *Новый журнал* 269 (2012): 108–119.

This essay on the depiction of the Russian Patriotic War of 1812 in Russian literature was first presented in 1962 at a meeting of the American Pushkin Society in New York. The current publication presents the text in modern orthography. Mesniaev

traces the image of the war beginning with Pushkin and culminating in Tolstoy’s epic *War and Peace*. A brief introduction by V. Kurchenko precedes the text.

Михайлов, Андрей Александрович. “Военные критики о романе Л. Н. Толстого «Война и мир» и их влияние на историографию отечественной войны 1812 г.” *Война 1812 года: события, судьбы, память: материалы международной научно-практической конференции, Витебск, 17–18 мая 2012 г.* Редкол.: А. П. Косов (отв. ред.) ... [et al.]. Витебск: УО «ВГУ им. П. М. Машерова», 2012. 192–196.

This article considers the negative reactions to Tolstoy’s novel *War and Peace* expressed by some of the military critics at the time of the novel’s publication. Mikhailov outlines the historical sources utilized by Tolstoy in his portrayal of the Russian Patriotic War of 1812. Military criticism of Tolstoy’s work included comments on the author’s lack of understanding of military science, his inaccurate portrayal of General Kutuzov, and disagreement with Tolstoy’s extensive historiography.

Milligan, Tony. *Civil Disobedience: Protest, Justification, and the Law.* New York: Bloomsbury, 2013.

This book examines the role of civil disobedience in society within the context of classic teachings on the subject by Henry David Thoreau, Mahatma Gandhi, and Tolstoy. Chapter seven, entitled “Tolstoy’s Politicization of Love,” considers the influence of Tolstoy’s stance of absolute non-violence on figures such as Gandhi and Martin Luther King, as well as its role in contemporary protests. Tolstoy’s teachings of universal love for mankind encourage the political enactment of a Christian ideal.

Miščin, Daniel. “Tolstojeva pripovijest »Smrt Ivana Iljiča« u kontekstu Heideggerove analize smrti u djelu »Bitak i vrijeme«.” *Obnovljeni život* 68.1 (2013): 7–24.

This article considers the influence of Tolstoy’s novella *The Death of Ivan Il’ich* on Martin Heidegger’s analysis of death in his book *Being and Time*. Miščin details several points in Heidegger’s existential ontology that relate directly to the philosophical focus of Tolstoy’s text.

Можарова, Марина Анатольевна. “«Знание не есть еще истинное просвещение...»: Яснополянская школа Л. Н. Толстого и учение ранних славянофилов.” *Литература в школе* 9 (2013): 19–22.

This article draws connections between the worldview of early Slavophiles and the pedagogical experiments of Tolstoy. Mozharova considers Tolstoy’s views on popular education as expressed in articles in the 1860s and outlines ways in which the Slavophiles influenced Tolstoy’s position.

Недзвецкий, В. А. “Русский роман XIX века: задачи и перспективы целостной жанровой истории.” *Вестник Московского университета. Серия 9. Филология.* 2 (2013): 56–66.

This summary of studies on the Russian nineteenth-century novel designates several problems that require resolution in order to create a new historical understanding of the literary form. Nedzvetskii outlines Tolstoy’s statements about the novelistic genre, contemporary critical responses to Tolstoy, and Fyodor Dostoyevsky’s reaction to Tolstoy’s novel *Anna Karenina*.

Newlin, Thomas. “The Thermodynamics of Desire in Turgenev’s *Notes of a Hunter*.” *The Russian Review* 72.3 (2013): 365–389.

This article analyzes the interactions between nature and desire in Ivan Turgenev’s collection of short stories *Notes of a Hunter*. Newlin compares the hunting pretense of Turgenev’s stories to Tolstoy’s extensive use of the hunting metaphor in his novel *Anna Karenina*. A biographical account of Turgenev and Tolstoy’s hunting expedition in 1880 is also

considered in the context of their ambivalent ethical stances to the sport.

Николаева, Евгения Васильевна.

“«Война и мир» Л. Н. Толстого и традиция эпического повествования в русской литературе.” *Литература в школе* 5 (2013): 6–9.

This article examines the influence of ancient Russian manuscript collections on later works of Russian literature. Nikolaeva identifies a stylistic dependence on ancient texts in several works of historical fiction. A structural relationship to ancient texts is also apparent in epic works like Tolstoy's *War and Peace* and Alexander Griboedov's unfinished tragedy about the events of 1812.

Николюкин, А. Н. *Наследие русской классики*. Москва: ИНИОН РАН, 2013.

This book considers the heritage of Russian literature of the nineteenth and twentieth centuries throughout the world. Two chapters explore the life and works of Tolstoy: chapter ten, entitled “Lev Tolstoy and America” and chapter eleven, entitled “‘Circle of Reading’ and The Philosophical Diary (Books of Tolstoy's life).”

“Overview: ‘The Long Exile.’” *Short Stories for Students*. Ed. Matthew Derda. Vol. 37. Detroit, MI: Gale, 2013. *Literature Resource Center*. Web.

This electronic resource provides an overview of the plot, major characters, and themes of Tolstoy's short story “The Long Exile” (also known as “God Sees the Truth, but Waits”). This resource is designed as a supplement for student analysis of the text at the high school level.

Paperno, Irina. “What, Then, Shall We Do: Tolstoy's Way.” *Slavic and East European Journal* 56.3 (2012): 333–346. This article is a print version of the keynote address delivered at the 2012 Annual Conference for the American Association of Teachers of Slavic and East European Languages (AATSEEL). Paperno's speech explores the philosophical, moral, and theological

quandaries presented in Tolstoy's life and works.

Pettman, Dominic. *Look at the Bunny: Totem, Taboo, Technology*. Winchester, UK: Zero Books, 2013.

This book explores the continuing value of literary totemic symbolism in the current technological age. Animal imagery features in Pettman's analysis of contemporary media reception. Chapter four consists of Pettman's essay “Tolstoy's Bestiary: Animality and Animosity in *The Kreutzer Sonata*,” which takes the reader on a tour of zoological metaphors in Tolstoy's novella.

---, “Tolstoy's Bestiary: Animality and Animosity in *The Kreutzer Sonata*.” *Angelaki: Journal of the Theoretical Humanities* 18.1 (2013): 121–138.

This article analyzes the animal tropes in Tolstoy's novella *The Kreutzer Sonata*. Pettman leads the reader on a tour of zoological specimens embedded in Tolstoy's text, underlining the particular moral lessons they convey. The thirteen “exhibits” on this tour include “the green-eyed monster,” “the fornicator,” “the reptile doctor,” “the Venus fly-trap,” “the porcine couple,” “the mutated mother hen,” “the shape-shifting rook,” “the bitch-in-heat,” “the cuckold,” “the beast-with-two-backs,” “the siren,” “the wild murderous beast,” and “the empty shell of a man.”

Полосина, Алла Н. “Идея прогресса в восприятии Ж.-Ж. Руссо и Л. Н. Толстого.” *XVIII век: литература в эпоху идиллий и бурь – XVIIIe siècle la littérature au temps des idylles et des tempêtes: Научный сборник*. Под ред.

Н. Т. Пахсарьян. Москва: Экон-Информ, 2012. 401–411.

This article compares Jean-Jacques Rousseau and Tolstoy's conceptualization of progress. Rousseau's idea of culture as a sign of humanity's degradation strongly influenced Tolstoy. The role of progress in Tolstoy's literary works is outlined.

---, “И. С. Тургенев, И. И. Паскевич, Л.

Н.Толстой: первый перевод «Войны и мира».” *Тургеневские чтения* 5 (2011): 369–382.

This article details the creation of the first French translation of Tolstoy's novel *War and Peace*, which was published in three volumes in 1879. Polosina provides biographical information on the translator I. I. Paskevich and his relationship with Ivan Turgenev and Tolstoy.

Polossina, Alla. “Les précepteurs dans la vie et l'œuvre de Léon Tolstoï.” *Le précepteur francophone en Europe (XVIIe–XIXe siècles)*. Sous la direction de Vladislav Rjéoutski et Alexandre Tchoudinov. Paris: L'Harmattan, 2013. 219–238

This article considers the influence of French tutors in the life of the Tolstoy family. Polosina outlines the vast number of educators who served at Yasnaya Polyana over the years, based on Tolstoy's personal letters. The literary reflection of these tutors in the trilogy *Childhood, Boyhood, Youth* is examined.

Polosina, Alla and Alicia C. Montoya. “Madame de Genlis dans la littérature russe du XIX<sup>e</sup> siècle: Pouchkine, Léon Tolstoï et autres.” *Relief* 1 (2013): 123–140.

This article outlines the reception of the French writer Madame de Genlis (Stéphanie Félicité) by nineteenth-century Russian authors such as Alexander Pushkin and Tolstoy. Tolstoy uses Madame de Genlis as reading material in his novel *War and Peace* in order to bring key features of General Kutuzov and Vera Rostova into focus.

Полтавец, Елена Юрьевна. “Войны России с Наполеоном в зеркале толстовской мифопоэтики.” *Вестник Московского университета. Серия 9. Филология*. 1 (2013): 100–125.

This article examines the mythopoetics of Tolstoy's image of war in the novel *War and Peace*. Poltavets compares the plots, motifs, and images of Tolstoy's novel to images and plots of mythology.

Пономарева, Наталья Николаевна.

“«Анна Каренина» и любовная лирика Тютчева.” *Москва* 7 (2013): 180–189.

This article considers the spiritual similarities of the poet Fyodor Tiutchev and Tolstoy. Ponomareva observes that Tolstoy’s spiritual quest during his work on the novel *Anna Karenina* was especially close to the philosophical mood of Tiutchev’s lyrics.

Порудоминский, Владимир. *Если буду жив, или Лев Толстой в пространстве медицины*. Санкт-Петербург: Алетейя, 2012.

This biography focuses on the role played by medicine in Tolstoy’s life. Tolstoy’s criticism of general medical practices of his time is presented in the context of significant life events.

*Pouvoir et société chez Tolstoï*. Publié sous la direction de Michel Aucouturier. *Cahiers Léon Tolstoï* 23. Paris: Institut d’études slaves, 2013.

This collection consists of articles presented at the international conference “Journée Tolstoï” held on November 19, 2011. The seven articles examine different aspects of power and society in Tolstoy’s works. Michel Aucouturier focuses on the interaction of power and society in Tolstoy’s pre-crisis works, Boris Czerny investigates the power of happiness in the novels *War and Peace* and *Anna Karenina*, Ilya Platov compares Tolstoy’s depiction of military society in his fiction to biographical features of Tolstoy’s service in the Crimea and the Caucasus in the 1850s, Alla Polosina outlines several eighteenth-century philosophical discourses on power and their influence on Tolstoy, Michel Niqueux contextualizes Tolstoy’s 1902 article “On Religious Tolerance” with details on Russian church and state relations, Leonid Heller investigates the influence of Tolstoy’s utopian outlook, and Luba Jurgenson looks at the social dimension of art in Tolstoy’s story “Albert” and his novel *Anna Karenina*.

Reischl, Katherine Hill. “Photography and the Crisis of Authorship: Tolstoy and the Popular Photographic Press.”

*Jahrbücher für Geschichte Osteuropas* 60.4 (2012): 533–549.

This article outlines the development of photography in Russia and the impact of the new medium on Tolstoy as a literary celebrity in the late nineteenth century. The role of the author in relation to the development of formal copyright in the early twentieth century is also explored. Reischl analyzes Tolstoy as a visual subject whose legacy was shaped by the proliferation of his image in photographic reproduction.

Reyffman, Irina. “Tolstoy and Gogol: ‘Notes of a Madman’.” *From Petersburg to Bloomington: Essays in Honor of Nina Perlina*. Ed. John Bartle, Michael C. Finke, and Vadim Liapunov. Bloomington, IN: Slavica, 2012. 329–339.

This article outlines several points of similarity between Tolstoy’s first post-conversion work, “Notes of a Madman,” and Nikolai Gogol’s well-known story of the same name. While the two texts are markedly different in most aspects, the similarities suggest that Tolstoy draws from Gogol to provide a rethinking of the term “insanity” in the context of religious belief.

Rollefson, John. “Justification in Literature: The Witness of Two Russian Masters.” *Journal of Ecumenical Studies* 47.4 (2012): 593–603.

This article, commemorating the thirteenth anniversary of the signing of the *Joint Declaration on the Doctrine of Justification* by representatives of the Vatican and Lutheran World Federation, outlines and contrasts the role of the doctrine of justification in Anton Chekhov’s short story “The Beggar” and Tolstoy’s novella *The Death of Ivan Il’ich*. The secondary characters Olga and Gerasim provide the effectual force for the protagonists’ justification. While Chekhov presents the doctrine of justification in an easily approachable form, Tolstoy’s

novella takes a forensic approach through the direct portrayal of a morbid experience.

Russell, Dick. *The Life and Ideas of James Hillman. Volume I: The Making of a Psychologist*. New York: Helios Press, 2013.

This comprehensive two-volume biography of the American psychologist James Hillman includes a section on the influence of Hillman’s ancestors on the development of his psychological ideas. A chapter entitled “Encounter with Tolstoy” details the experiences of Hillman’s grandfather, Rabbi Joseph Krauskopf of Philadelphia, who paid a visit to Tolstoy in the 1890s. Krauskopf and Tolstoy discussed the situation of the Jews in America and Russia.

*Russian Writers on Translation: An Anthology*. Ed. Brian James Baer and Natalia Olshanskaya. Manchester: St. Jerome Publishing, 2013.

This anthology presents short texts by Russian poets and prose writers discussing the theory and practice of translation in the Russian context. The texts chosen for the anthology date from the early-eighteenth century and continue through the nineteenth centuries. “A Preface to Wilhelm Von Polenz’s *Der Buttnerbauer [The Peasant]*,” originally published by Tolstoy in 1901, is provided in an English translation by Stephanie E. Norton, along with a brief outline of the role played by translation in Tolstoy’s oeuvre. Tolstoy deplores the proliferation of low-quality literature in light of the large number of high-quality translations that could be made available.

Safran, Gabriella. “The Troubled Frame Narrative: Bad Listening in Late Imperial Russia.” *The Russian Review* 72.4 (2013): 556–572.

This article considers changes in the culture of listening in late-nineteenth-century Russia and applies these to an analysis of literary texts from the era. According to Safran, the new listening practices of the 1870s gave rise to the

“troubled frame narrative” exemplified in Fyodor Dostoevsky’s “The Meek One,” Anton Chekhov’s “Drama,” and Tolstoy’s *The Kreutzer Sonata*. In Tolstoy’s novella, audible triggers of music and noise lead to a violent response.

Schmezer, Gerhard. “Wittgenstein, Lecteur de la Bible.” *Achives de Philosophie* 76.1 (2013): 103–124.

This article explores Ludwig Wittgenstein’s understanding of the Bible. Schmezer details the influence of Tolstoy’s *The Gospel in Brief* and Gotthold Lessing’s *The Education of the Human Race* on the development of Wittgenstein’s religious philosophy.

Шульц, С. А. “П. П. Пазолини и Л. Н. Толстой (Теорема и Смерть Ивана Ильича).” *Slavica Tergestina* 14 (2012): 244–271.

This article considers the Italian film director Pier Paolo Pasolini and Tolstoy as artists attempting to decode sociality in order to understand the inner life of man. Shul’ts analyzes the spiritual concepts presented in Tolstoy’s *The Death of Ivan Ilich* and Pasolini’s *The Theorem* to identify common features of Tolstoy’s idea of “swarm life” and Pasolini’s concept of “prehistory.”

Шумарина, М. Р. “Произведения об Отечественной войне 1812 года на уроках анализа текста.” *Русский язык в школе* 11 (2012): 20–23; 12 (2012): 14–19.

This article dedicated to the two-hundredth anniversary of the Battle of Borodino presents a lesson plan encompassing three textual passages on the Russian Patriotic War of 1812 for linguistic study in the school curriculum. The selections come from works by Denis Davydov, Nikolai Troitsky, and Tolstoy. The passage by Tolstoy consists of the scene of Pierre facing the Raevsky redoubt in the novel *War and Peace*. Students are guided to focus on the use of lexical repetition and helped to analyze the different types of speech presented in each of the three works.

Simone, Joseph V. “Caring for Patients Facing Death: What We Can Learn from Tolstoy’s *The Death of Ivan Ilych*.” *Oncology Times* 35.4 (2013): 22.

This essay relates the reading of Tolstoy’s novella *The Death of Ivan Ilich* to the practice of oncology. Simone observes that although many therapeutic tools have become available since the publication of Tolstoy’s novella, the psychological responses of patients facing terminal illness remain similar to those described in Tolstoy’s work.

Slivickaja, Ol’ga V. “L’ottica di Tolstoj.”

Trans. Elizaveta Illarionova. *Enthymema* 6 (2012): 82–100.

This is an Italian translation of Slivitskaia’s article “Оптическая система «Анны Карениной»: на подступах к теме о современном звучании антропологии Толстого,” published in 2012. In the article, Slivitskaia discusses the communicative purposes of the different character points of view in Tolstoy’s novel *Anna Karenina*. A brief introduction by the translator is included.

Slivitskaya, O. V. “Tolstoy’s Tropics of Suddenness: The Unexpected in the World of the Law.” Trans. Matthew McGarry. *Tolstoy Studies Journal* 24 (2012): 82–87.

This research note provides an English translation of Slivitskaia’s article “Неожиданное в мире закономерного: «вдруг» у Льва Толстого,” published in 2012. Slivitskaia analyzes unexpected occurrences in Tolstoy’s writing, such as Pierre’s “sudden” appearance on the field of Borodino in *War and Peace*.

Soboleva, Olga and Angus Wrenn. *The Only Hope of the World: George Bernard Shaw and Russia*. Oxford: Peter Lang, 2012.

This book examines the influence of Russian writers on the work of the English playwright George Bernard Shaw. The second chapter, entitled “‘All Art at the Fountainhead Is Didactic’: Shaw and Lev Tolstoy,” details Shaw and Tolstoy’s shared outlooks on art, centering on

Shaw’s general support of Tolstoy’s harsh criticism of Shakespeare. The chapter discusses Shaw’s communications with Tolstoy, beginning through intermediaries such as Vladimir Chertkov and Aylmer Maude, and continuing to a direct correspondence that influenced Shaw’s subsequent dramatic output. The chapter includes an overview of Shaw’s presentation of Tolstoy as a master of tragicomedy.

Sorabji, Richard. *Gandhi and the Stoics: Modern Experiments on Ancient Values*. Chicago, IL: U of Chicago P, 2012.

This book considers Gandhi’s contribution to philosophy through his connection to the traditions of South Asia and ancient Greece and Rome. Sorabji examines the consistency of stoicism in Gandhi’s words and actions. Chapter Four, entitled “Nonviolence as Universal Love: Origins and Gandhi’s Supplements to Tolstoy—Dilemmas, Successes, and Failures,” considers Gandhi’s supplementation and transformation of Tolstoy’s teaching of nonviolence as presented in *The Kingdom of God Is Within You*.

Spens, Christiana. “Contemporary Art and Political Violence: The Role of Art in the Rehabilitation and Healing of Communities Affected by Political Violence.” *Journal of Terrorism Research* 4.1 (2013): 19–41.

This study investigates the relationship between art and violence through an examination of political violence in the works of two contemporary artists: Anita Glesta and George Gittoes. The aesthetic ideas of Robin Collingwood and Tolstoy are utilized as contrasting views that are each based in the idea that art has the ability to provide value to a community.

Stadt, Janneke van de. “For His Eyes Only: Performance and Spectatorship in *Family Happiness*.” *Tolstoy Studies Journal* 24 (2012): 36–58.

This article analyzes the role of music in Tolstoy’s *Family Happiness*. Stadt examines the musical selections performed in the work as a subtext to

Masha's relationship with Sergei. Tolstoy's use of music in the work underscores thematic tensions by revealing an unseen side to performed actions.

Steiner, Lina. "The Ends of 'Personality': Tolstoy and the Problem of Modern Identity." *From Petersburg to Bloomington: Essays in Honor of Nina Perlina*. Ed. John Bartle, Michael C. Finke, and Vadim Liapunov. Bloomington, IN: Slavica, 2012. 355–372.

This article explores the problem of individual identity formation in Tolstoy's novel *War and Peace*. Steiner investigates the character system of *War and Peace* against the background of Giambattista Vico's theory of historical cycles.

Stoppard, Tom. *Anna Karenina: The Screenplay: Based on the Novel by Leo Tolstoy*. New York: Vintage, 2012.

The film adaptation of Tolstoy's novel *Anna Karenina* was directed by Joe Wright and released in 2012. This edition of the screenplay is based on the early drafts of the work, including several scenes that did not make it into the final cut of the film. An introduction justifying some of the choices in the final presentation accompanies the work.

Сурат, Ирина. "Творить жизнь: Сюжет «ухода» у Пушкина и Толстого." *Новый мир* 1 (2013): 161–185.

This article compares the theme of departure as presented in the life and work of Alexander Pushkin and Tolstoy. Surat finds similarities in the idea of madness in Pushkin's poem "The Wanderer" and Tolstoy's story "Notes of a Madman." Other works by Tolstoy, including *Path of Life*, *A Confession*, and "Father Sergius," also receive attention.

Сухих, И. Н. *Русская литература для всех: От Гоголя до Чехова*. Санкт-Петербург: Лениздат, 2013.

This book is dedicated to the lives and works of leading names in Russian literature, including Nikolai Gogol', Fyodor Tiutchev, Afanasii Fet, Ivan

Goncharov, Alexander Ostrovsky, Ivan Turgenev, Fyodor Dostoevsky, Mikhail Saltykov-Shchedrin, Nikolai Nekrasov, Anton Chekhov, and Tolstoy. The chapter on Tolstoy encompasses his creative path from early works in the 1850s to substantial novels in the 1870s. Other chapters outline Tolstoy's relationships with Fet, Turgenev, and Dostoevsky.

Svetlikova, Ilona. *The Moscow Pythagoreans: Mathematics, Mysticism, and Anti-Semitism in Russian Symbolism*. New York: Palgrave Macmillan, 2013.

This book examines the confluence of mathematics, politics, and mysticism in Russian society of the early twentieth century. Included in chapter two is a section entitled "Arithmology as a Mathematical Foundation of Autocratic Rule and Leo Tolstoy's Philosophy of History" that examines the influence of the *Moscow Philosophic-Mathematical School* on Tolstoy's philosophy of history. Several links between Tolstoy and the *Moscow Philosophic-Mathematical School* are analyzed, including Tolstoy's reading of *A Survey of the Campaigns of 1812 and 1813* by Sergei Semenovitch Urusov and Tolstoy's relationship with the mathematician Nikolai Vasilievich Bugaev.

Sytin, Ivan D. *My Life for the Book: The Memoirs of a Russian Publisher*. Ed. and Trans. Charles A. Ruud and Marina E. Soroka. Montreal: McGill-Queen's UP, 2012.

This book presents, in English translation, the memoir of Ivan Dmitrievich Sytin, a prominent businessman and successful pre-revolutionary Russian publisher. Each portion of Sytin's work is accompanied by a contextual introduction. Translated reminiscences by Sytin's contemporaries further supplement the text. Chapter five, "Acquiring the Complete Works of L. N. Tolstoy," outlines in three different versions Sytin's negotiation with Tolstoy's estate for the publishing rights to the first posthumous publication of Tolstoy's complete works.

Teodorescu, Daniel and Gheorghe Boldur-Latescu. *The Re-Education Experiment in Romania: A Survivor's Views of the Past, Present, and Future*. New York: Nova Science Publishers, Inc., 2013.

This collection of Gheorghe Boldur-Latescu's essays in English translation range in original publication date from the late 1990s to the early 2010s. The essays present Boldur-Latescu's unique viewpoint on issues facing contemporary Romanian society as a survivor of the "Pitesti Phenomenon" of the 1950s. Chapter six, entitled "The Timelessness of Tolstoy's Work" (originally published in the March 29, 2007 issue of *Romania Libera*), outlines Tolstoy's critique of despotism in the novels *War and Peace*, *Anna Karenina*, and *Resurrection* and posits that the moral response to suffering depicted by Tolstoy remains especially relevant today.

Thomsen, Lena. *Familiäre Konstellationen und ihre literarische Darstellung bei Tolstoi, Flaubert und Fontane: die Karenins, Bovarys und Briests*. Hamburg: Verlag Dr. Kovač, 2011.

This book compares three classic nineteenth-century novels of adultery: Flaubert's *Madame Bovary*, Theodor Fontane's *Effi Briest*, and Tolstoy's *Anna Karenina*. Thomsen analyzes the presentation of the family problem in the texts, highlighting the authors' focus on adultery as a disintegrating force to the "family constellation," particularly when children are involved.

Toland, Kristina. "Path of Life: Lev Tolstoy's Prescriptive Spiritual Diaries." *Tolstoy Studies Journal* 24 (2012): 15–25.

This article analyzes Tolstoy's final project, *Path of Life*, published posthumously in 1910. Toland outlines the project's development and its place in the Tolstoy's construction of self-image. Despite the project's reliance on the words of others, Tolstoy provides

autobiographical insights that exceed the generic limitations of the work.

Толстая, Е. Д. *Бедный рыцарь:*

*Интеллектуальное странствие*

Акима Волынского. Москва: Мосты культуры; Иерусалим: Гетарим, 2013.

This biography on the Silver Age figure Akim Volynsky presents new information on previously unstudied facets of his life. Volynsky's interest in Tolstoy is examined in his reviews of Tolstoy's works, his visitation to Yasnaya Polyana, his collaboration with Tolstoy in the journal *The Northern Messenger*, his critical evaluation of Tolstoy's religious teachings, and his later reevaluation of Tolstoy's religious and philosophical thought.

*Толстовский сборник – 2012.*

*Творческое наследие Л. Н. Толстого в контексте развития современной цивилизации: Материалы XXXIII Международных Толстовских чтений.* Отв. ред. Дмитрий Романов. Тула: Изд-во Тул. гос. пед. ун-та им. Л. Н. Толстого, 2012.

This collection of materials presented at the thirty-third International Tolstoy Readings in Tula includes over ninety works by literary scholars, linguists, philosophers, and instructors on topics related to Tolstoy Studies. The essays are arranged alphabetically by author under seven subdivisions: "Tolstoy and the Problems of Philosophy, Culture Studies, and History," "The Artistic World of L. N. Tolstoy," "Tolstoy and World Culture," "Tolstoy and Foreign Languages," "Linguistic Features of Tolstoy's Works," "The Tolstoyan Text in Contemporary Linguistic Paradigms," and "The Pedagogical Heritage of L. N. Tolstoy in the Present."

Tsirkin-Sadan, Rafi. "Tolstoy, Zionism, and the Hebrew Culture." *Tolstoy Studies Journal* 24 (2012): 26–35.

This essay discusses Tolstoy's reception in Hebrew culture, especially his influence on the writings of Aharon David Gordon, Yosef Haim Brenner, and Lea Goldberg. Tsirkin-Sadan outlines the different

philosophical and ideological leanings of these intellectuals to emphasize Tolstoy's acceptance over a wide continuum of approaches within a Hebrew cultural context.

Tüek, Jan Heiner. "Preboj do resnice na pragu smrti: k Tolstojevi 'Smrti Ivana Iljica.'" *Communio: Mednarodna katoliška revija* 23.1 (2013): 73–82.

This article presents the spiritual insights gained through reading Tolstoy's novella *The Death of Ivan Il'ich*. The themes of Tolstoy's story are universal and applicable to all readers.

Turner, Bryan S. "The Religion of Brotherly Love: Leo Tolstoy and Max Weber." *War and Peace: Essays on Religion and Violence*. Ed. Bryan S. Turner. London: Anthem Press, 2013. 185–203.

This essay explores the role of religion in relation to world violence through the prism of Max Weber's sociological views and their interaction with Tolstoy's radical pacifism. In addition to a brief history of world religion as it relates to the development of Weber's views, Turner examines Weber's interest in Tolstoy's teachings about love and peasant labor. Tolstoy's oppositions between sex and love, and war and peace, influenced Weber's writings on religion, work, and politics.

우수영. "<어둠의 힘>에 나타난 이광수의 번역 의도." *어문론총* 58 (2013): 309–330. [U, Su-yöng. "'Ödum üi him'e nat'anan Yi Kwang-su üi pönyök üido." *Ömun nonch'ong* 58 (2013): 309–330.]

This article analyzes the influence of Tolstoy's fiction on the writing of the Korean author Yi Kwang-su (1892–1950). Tolstoy's method of drama in *The Power of Darkness* is specifically outlined.

Ule, Andrej. "Wittgenstein in Tolstoj o etiki in o smislu življenja." *Apokalipsa* 168/169 (2013): 164–177.

This article compares the ethical and philosophical positions of Ludwig

Wittgenstein and Tolstoy. Ule emphasizes the desire for a "non-problematic" life as a key feature that subsumes the question of the meaning of life. Wittgenstein was highly influenced by his reading of Tolstoy's *Gospels*, seeing him as an author of spiritual-ethical concerns.

*Un autre Tolstoï.* Publié sous la direction de Catherine Depretto. Paris: Institut d'études slaves, 2012.

This collection of articles examines Tolstoy's position and influence as a literary artist and public figure in the early twentieth century. The twenty-one contributions are presented primarily in French, with articles in English by Peter Ulf Möller and Ben Hellman. Other authors include Vladimir Alexandrov, Michel Aucouturier, Nikolai Bogomolov, Boris Czerny, Catherine Depretto, Stefano Garzonio, Luba Jurgenson, Susan Layton, Barbara Lonnquist, Michel Niqueux, and Andreas Schönle.

Васькин, Александр А. *Московские адреса Льва Толстого: К 200-летию Отечественной войны 1812 года.* Предисл. П. Басинского. Москва: Спутник+, 2012.

This book identifies and describes several locations occupied by Tolstoy during his visits to Moscow. Following a brief outline of Tolstoy's opinion of Moscow, each chapter focuses on a particular building or street associated with events in Tolstoy's life. The book is arranged chronologically, starting with Tolstoy's first visit to Moscow at the age of eight and concluding with Tolstoy's attendance at a spiritualist séance in the home of Nikolai L'vov in 1886.

Vitányi, Paul M. B. "Tolstoy's Mathematics in *War and Peace*." *The Mathematical Intelligencer* 35.1 (2013): 71–75.

This article considers Tolstoy's mathematical approach to history in his novel *War and Peace*. Vitányi points out some of the illogical conclusions in Tolstoy's proposed equations and asserts that these are due to a misunderstanding

of the calculus of infinitesimals. Tolstoy's attempt to quantify history through a series of equations was ahead of its time.

Wachtell, Cynthia. "Ernest Howard Crosby's *Swords and Plowshares*: A Lost Anti-Imperialism, Anti-Militarism, and Anti-War Classic." *South Central Review* 30.1 (2013): 133–154.

This article analyzes Ernest Howard Crosby's radical approach to political violence and imperialism in the poems of his 1902 collection *Swords and Plowshares*. Wachtell traces the influence of Tolstoy's philosophy of pacifism and non-resistance through the lengthy correspondence of the two writers.

Wang, Jack and Holman Wang. *Cozy Classics: War and Peace*. Vancouver, BC: Simply Read Books, 2013.

This board book designed for infants and young children is based on scenes from Tolstoy's epic *War and Peace*. Twelve needle-felted illustrations accompany the presentation of individual words such as "boom," "hurt," "dance," and "snow."

Wilson, Catherine. "Grief and the Poet." *British Journal of Aesthetics* 53.1 (2013): 77–91.

This article explores a common reader response to fiction: the "paradox of caring" or the "Anna Karenina problem." Tolstoy's novel *Anna Karenina* is presented as a model for understanding

reader anticipation of tragedy. A paradox results from the reader's sense of both grief and fulfillment upon reaching the tragic conclusion.

Wood, James. *The Fun Stuff and Other Essays*. New York: Farrar, Straus and Giroux, 2012.

This collection of essays analyzes the work of a variety of artistic and literary figures, including an essay on Tolstoy's novel *War and Peace*. Wood describes Tolstoy's narrative style and remarks on the ease of reading Tolstoy's prose. The actions of characters in Tolstoy's works are observed against the background of common character types.

Жумагулов, Сагымбай, Мейрам Жумабеков, Жанар Рустемова, и Айтбай Жумагулов. "Проблемы духовного единения и созвучия Шакарима Кудайбердиева и Л. Н. Толстого." *European Researcher* 41.2–2 (2013): 351–353.

This research report outlines a comparative study of the life and work of the Kazakh poet Shakarim Kudaiberdiev and Tolstoy. Tolstoy's influence on Kudaiberdiev's approach to literature and philosophy is described, along with an overview of the correspondence between the two writers.

戴卓萌. "论托尔斯泰小说《克莱采奏鸣曲》中的存在主义

思想." *俄罗斯学刊* 1 (2013): 56–61. [Zhuomeng, Dai. "Lun tuo ersi tai xiao shuo 'Ke lai cai zouming qu' zhong di cun zai zhu yisi xiang." *E luo si xue kan* 1 (2013): 56–61.]

This article examines the role of existentialism in Tolstoy's novella *The Kreutzer Sonata*. Dai Zhuomeng places the novella into the context of Tolstoy's general tendency towards psychological narration. *The Kreutzer Sonata* presents the conflict between classical philosophy and modern existentialism within the limits of a realist model.

Zweig, Stefan. *Casanova, Stendhal, Tolstoy: Adepts in Self-Portraiture*. Introd. Laurence Mintz. New Brunswick, NJ: Transaction publishers, 2012.

This volume is a republication of Stefan Zweig's 1928 examination of the autobiographical writings of Casanova, Stendhal, and Tolstoy. The original work was included in Zweig's single-volume *Master Builders* trilogy, published in 1935 at the height of his popularity and influence. Zweig examines Tolstoy's presentation of himself and commends Tolstoy as the premiere example of spiritual self-contemplation.