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## Annotated Bibliography, 1995-1997\*

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1995

- Abrosimova, V. N. "L. L. Tolstoi i M. Gor'kii (po arkhivnym dokumentam)." *Vestnik Moskovskogo universiteta Serii 9, Filologiya* 2 (1995): 72-80.

The sometimes unfriendly correspondence between Gor'kii and Tolstoy's son Lev L'vovich in 1902 clarifies Gor'kii's efforts to keep Tolstoy *fil's* from liberals at the journal *Mir Bozhii*.

- Alexeeva, Galina. "Literature on the Doukhobors Contained in Lev N. Tolstoy's Private Library in Yasnaya Polyana." *Canadian Ethnic Studies* 27.3 (1995): 234-244.

Articles and books collected by Tolstoy in the late nineteenth and early twentieth centuries, as well as Tolstoy's letters and activities, help gauge his interest in the Doukhobors.

- Antiufeeva, I. N. "Smolenskaia epopeia 1812 goda v *Voine i mire* L. N. Tolstogo (Istoricheskie istochniki)." In *Smolenshchina na svyazi vremen geroicheskikh*. Smolensk: Smiadyn', 1995. 83-190.

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\*Not all the entries are annotated because Professor Conliffe has not been able to acquire them all. This supplementary bibliography is part of Professor Conliffe's ongoing search for publications not yet listed in the *Tolstoy Studies Journal* from 1988 to the present. Professor Conliffe welcomes any suggestions for additional bibliography. You may contact him at [mconliff@willamette.edu](mailto:mconliff@willamette.edu).

The "Smolensk pages" of *War and Peace* and Tolstoy's remarkable appreciation for Smolensk, its suburbs, roadways, and sites, as well as events that occurred there during Napoleon's invasion. Tolstoy's impressions from his own visits to Smolensk and, primarily, his use of history and memoirs.

- Bagration-Mukhraneli, I. L. "O nekotorykh istochnikakh istoricheskoi kontseptsii 'Egipetskoi marki': Mandel'shtam, Tolstoi i masonstvo." In *Otdai menia, Voronezh...': Tret'ii mezhdunarodnye Mandel'shtamovskie chteniia. Sbornik statei*. Ed. O. E. Makarova. Voronezh: Izdatel'stvo Voronezhskogo universiteta, 1995. 84-102.

For Mandelshtam history is mysterious and written not with epic calm but with exertion, even tension. Tolstoy's *War and Peace* and *Anna Karenina* are continued in Mandelshtam's *Egyptian Stamp*, and Tolstoy influenced Mandelshtam in his poetics and use of language, even though *Egyptian Stamp* reflects tenets of acmeism and contemporary issues.

- Baranov, S. "'Natasha Rostova! Vy siuda ne khodili?..'" In *Dom Ostroukhov v Trubikakh*. Moskva: Russkii litsei, 1995. 46-58.

The prototype of the Rostov house of *War and Peace* is located at 52 ul. Vorovskogo. A brief history and description of the house, Marina Tsveetaeva's 1919 reflections on it, and its representation in Tolstoy's work.

- Blank, Ksana. "Lev Tolstoy's Suprematist Icon-Painting." *Elementa* 2.1 (1995): 67-89.

Uses Malevich's idea of the "supremacy of feeling" and three of his 1915 paintings to explain the suprematist visual images in Tolstoy's writing. Similarities in the methods of representing reality in Tolstoy and Malevich, and a connection to icon painting in these.

- Carter, Steven. "Hail Nothing Full of Nothing?: A Note on Hemingway and Tolstoy." *Lubelskie Materiały Neofilologiczne* 19 (1995):7-9.

How Hemingway in "A Clean, Well-Lighted Place" and Tolstoy in *The Death of Ivan Il'ich* (in translation) use the indefinite pronoun "it" so that it is intentionally ambiguous and, thus, full of meaning. "It" foregrounds "something" and "nothing" "not as opposites but as complementary entities" (9).

- Chisnikov, V. "Ne Simonov, a Simon!: O redaktorskoj oshibke v p'ese L. N. Tolstogo *Zhivoi trup*." *Novyi zhurnal* 1 (1995): 189-190.
- Chisnikov, V. "Shpiony v Iasnoi Poliane." *Shpion* 7 (1995): 60-67.
- Clayton, J. Douglas. "The Search for Belief: Tolstoy and the Theatrical Sign in Stanislavskij, Evreinov and Meyerhold." *Balagan* 1.2 (1995): 32-48.

How the philosophical foundations of Tolstoy's art "led, paradoxically, to the theatrical theories and practice of Stanislavskij, Evreinov, and even Meyerhold" (32). Issues of perspective, the shattered symbol (or destruction of belief), the unity of actor and role, and Russian modernist drama's search for artistic renewal and utopia.

- Donskov, A. A. "L. N. Tolstoj – redaktor p'esy iz narodnoi zhizni." *Filologicheskie nauki* 1 (1995): 17-22.

D. D. Kishenskii's (1834-1881?) play *Pit' do dna – ne vidat' dobra. Komediia v 5-i deistviiakh* had been published in Dostoevsky's *Grazhdanin* in 1873. An effort was made to publish it in *Posrednik* in 1888, but a censor blocked it, despite adjustments Tolstoy had made earlier. Using drafts and censor's report, Donskov outlines this history and notes Tolstoy's changes and what he regarded as inaccuracies [*nepravil'nosti*].

- Emerson, K. "Protiv zakonomernosti: Solov'ev, Shestov, pozdnii Tolstoj, rannii Bakhtin." In *Bakhtinologiia: Issledo-*

*vaniia, perevody, publikatsii*. Ed. K. G. Isupov. Sankt-Peterburg: Aleteiia, 1995. 117-131.

The meaning of *zakonomernost'* and why it might be controversial. This leads to the second goal of the article: an exploration of Bakhtin's place—on the basis of his ethical writings of the 1920s—in the aesthetic tradition of Russian thought represented in the work of Solov'ev, Shestov, and Tolstoy that by the late nineteenth century was bringing together aspects of the realist and religious traditions.

- Eremina, I. F. "L. Tolstoj i M. Gor'kii (Rasskaz "Chelkash". Krest'ianskie i religioznye filosofskie aspekty)." In *Gor'kovskie chteniia 1995 g.* N. Novgorod, 1996. 149-155.
- Esalnek, A. Ia. "Russkii roman XIX veka." In *Russkaia dukhovnaia kul'tura*. Eds. A. Ia. Esalnek and M. D. Zinov'eva. Moskva: Izdatel'stvo Moskovskogo universiteta, 1995. 121-140.

Part of an educational text for secondary school students. Three pages devoted to *War and Peace* discuss character relations and Tolstoy's sympathy for Andrei, Pierre, Natasha, and Princess Mar'ia.

- Faminow, Peter S. "A View from Within: Tolstoy and His Resurrection." In *Spirit Wrestlers: Centennial Papers in Honour of Canada's Doukhobor Heritage*. Eds. Koozma J. Tarasoff and Robert B. Klymasz. Ottawa: Canadian Museum of Civilization, 1995. 21-22.

Certain Doukhobor beliefs (toil and peaceful life, non-violence), the need to encourage those beliefs, and the need for money to fund the Doukhobor exodus motivated Tolstoy to complete *Resurrection*.

- Filippov, Iu. L. "Russkie shlemonostsy ot L. Tolstogo do E. Nosova." In *Problemy traditsii v literature*. Kursk, 1995. 66-76.
- Iadovker, Iu. D. "'Est' u menia poeticheskoe, prelestnoe delo ...': Vospominaniia

L. L. Markova o L. Tolstom." *Oktiabr'* 9 (1995): 184-190.

Recollections (written 1902-1904) of the early 1860s discuss both Tolstoy's daily tasks and literary achievements. Brief introduction and detailed notes.

- Kamedina, L. V. "Kniga *Ekklesiast i Smert' Ivana Il'icha* L. N. Tolstogo." In *Slavianskaia kul'tura: Traditsii i sovremennost'*. Chita, 1995. 24-29.
- Kolodina, N. I. "Izobrazitel'nost' v sisteme postroeniia khudozhestvennoi detali." In *Ponimanie mentaliteta i teksta*. Tver', 1995. 150-154.
- Krasnov, G. V. "'Bozheskoe' i 'chelovecheskoe' v proizvedeniakh pozdnego L. N. Tolstogo." *Kormanovskie chteniia vyp. 2* (1995): 164-171.

The significance of divine [*bozheskoe*] and [*chelovecheskoe*] in Tolstoy's later writing through such motifs as temptation and the juxtaposition of the spiritual and the human in *The Devil, Resurrection, Father Sergius, Khadzhi-Murat, Divine and Human*, and *I Cannot Remain Silent*.

- Kushchenko, Z. A. "Chelovek i printsipy ego izobrazheniia v rasskaze L. Tolstogo 'Zapiski markera'." In *Analiz literaturnogo proizvedeniia*. Kirov, 1995. 56-62.
- Lännkvist, Barbara [Lönnqvist]. "'Medvezhii' motiv i simbolika neba v romane *Anna Karenina*." *Scando-Slavica* 41 (1995): 115-130.

The motif and symbolism of "the bear" in Kitty and Levin's relationship—in the use of nicknames and scenes when the sky and, thus, constellations (Ursa Major/Minor) are observed – and the significance of these scenes in the development of their relationship.

- Lukatskii, M. A. "Gorizonty kul'turnogo tvorchestva cheloveka v filosofii L. N. Tolstogo." In *Kul'tura i tvorchestvo*.

*Sbornik nauchnykh trud.* Ed. L. V. Tarasova. Tver': Tverskoi gosudarstvennyi universitet, 1995. 96-106.

How genuine [*istinnyi*] cultural and moral progress can be effected according to Tolstoy. A fundamental ingredient, personal improvement, leads to religious union of all.

- Novikov, V. "L. N. Tolstoi i sem'ia Tsurikovykh." *Bezhin lug* 6 (1995): 138-145.
- Osipova, N. V. "K probleme tipologii religiozno-eticheskikh sochinenii L. N. Tolstogo." *Viatskaia zemlia v proshlom i nastoiashchem* t. 2. Ed. V. A. Pozdeev. Kirov: Kirovskii gosudarstvennyi pedagogicheskii institut, 1995. 54-58.

Building on Chekhov's remark that Tolstoy was not so much a philosopher in his artistic work as an artist in philosophy, looks at how to describe genre of his religious, ethical writings.

- Osipova, N. V. "Rozhdenie zhanra: zhanrovaia spetsifika traktatov L. N. Tolstogo." In *Analiz literaturnogo proizvedeniia*. Kirov, 1995. 63-72.
- Paramonov, B. "Golaia koroleva: Russkii nihilizm kak kul'turnyi proekt." *Zvezda* 6 (1995): 208-216.
- Patterson, D. "Bozhestvennyi obraz chelovecheskoi zhizni: bogoslovie L. N. Tolstogo." *Uchenye zapiski Kazanskogo gosudarstvennogo universiteta* t. 131 (1995): 109-116.
- Petrov, F. "L. N. Tolstoi i P. A. Bessonov." In *Dom Ostroukhov v Trubikakh*. Moskva: Russkii litsei, 1995. 230-239.

The correspondence of Tolstoy and Bessonov from 1872 to 1892, from the "Otdel pis'mennykh istochnikov Gosudarstvennogo istoricheskogo muzeia" (fond No. 56). The letters from Bessonov have not been published previously. Introduction and detailed notes.

- Pirumova, N. M. "Petr Kropotkin i Lev Tolstoi." In *Idei P. A. Kropotkina v filozofii. Trudy Mezhdunarodnoi nauchnoi konferentsii, posviashchennoi 150-letiu so dnia rozhdeniia P. A. Kropotkina*. Vyp. 1. Moskva: Institut Ekonomiki RAN, 1995. 145-156.

Kropotkin and Tolstoy respected one another, and agreed on the uselessness of the church's and state's activities. Unlike Kropotkin, Tolstoy opposed revolution.

- Poddubnaia, R. N. "Vybrannye mesta iz perepiski s druž'iami Gogolia i Ispoved' L. Tolstogo: (Avtorskie ustanovki i zakony zhanra)." *Kormanovskie chteniia* vyp. 2 (1995): 148-164.

A close reading of *A Confession [Ispoved']* to gauge the influence of Gogol's *Selected Passages [Vybrannye mesta]*, which Tolstoy read at least three times. Considers genre, structure, artistic value, authorial intention, and topics of death and responsibility.

- Prussakova, Irina. "O nekotorykh stranostiakh naivnosti." *Neva* 7 (1995): 194-200.

The difficulties that faced Sofi'ia Andreevna in her marriage, difficulties that arose from her upbringing, her place in society, and life with Tolstoy.

- Rakitina, L. M. "Vidimoe i sokrovennoe v geroiakh F. M. Dostoevskogo i L. Tolstogo." In *Dostoevskii v kul'turnom kontekste XX veka*. Ed. V. M. Fizikov. Omsk: Omsk gosudarstvennyi pedagogicheskii universitet, 1995. 132-137.

Attraction and repulsion as a means to explore the qualities that Tolstoy and Dostoevsky assign to the "inner person." How both portray the inner mystery of a character.

- Ravina, G. P. "Povest' 'Detstvo' M. Gor'kogo – sviaz' s traditsiei L. N. Tolstogo." In *Problemy evoliutsii russkoi literatury XX veka* vyp. 2. Moskva, 1995. 172-174.

- Romanova, T. V. "Printsipy tolstovskoi pedagogiki v preddverii novogo veka." *Russkaia slovesnost'* 1 (1995): 87-93.

Teacher applies Tolstoy's pedagogical experiments and teachings to a contemporary classroom with mixed, but interesting results.

- Sanborn, Josh. "Pacifist Politics and Peasant Politics: Tolstoy and the Doukhobors, 1895-1899." *Canadian Ethnic Studies* 27.3 (1995): 52-71.

The historical paradigm of an ignorant and apolitical Russian peasantry is outdated. The Doukhobor rebellion of 1895 was a carefully planned political act in which Doukhobor leaders portrayed themselves as ideal peasants to receive Tolstoy's support. In turn, Tolstoy used them in his own battle with European pacifists and militarists.

- Slivitskaia, O. V. "K probleme 'Bunin i Tolstoi': 'Tania' i Voskresenie." *Filologicheskie zapiski* vyp. 4 (1995): 16-22.

How Tolstoy and Bunin handle a similar scene, the romantic meeting of a gentleman [*barin*] and a maid [*gornichnaia*]. In Tolstoy there is cause, chain of events, consequences, and a hierarchy of relations, while for Bunin these are absent. Bunin is a twentieth-century writer with a cosmic sense of the world and a somewhat eastern leaning.

- Spenser, Jerome. "'Soaked in *The Meaning of Love* and *The Kreutzer Sonata*': The Nature of Love in *Doctor Zhivago*." In *Doctor Zhivago: A Critical Companion*. Ed. Edith W. Clowes. Evanston, IL: Northwestern University Press, 1995. 77-88.

Love in *Doctor Zhivago* in the context of the argument on love between Tolstoy in *The Kreutzer Sonata* and Solov'ev in *The Meaning of Love*. Pasternak takes issue with both, but like Tolstoy "rejects purely physical love," and "like Solovyov, he awards primacy to a spiritual love that might include a physical element" (78). Pasternak is closer to Solov'ev, but alone among the three he believes that true love confers personal immortality.

- Tarasov, A. B. "Skhodstvo i razlichie v istolkovanii npravstvenno-filosofskoi problematiki v 'Dnevnikhe pisatel'ia' Dostoevskogo i v dnevnikakh Tolstogo." In *Dostoevskii i sovremennost': Materialy IX Mezhdunarodnykh Staroruskikh chtenii 1994 g.* Novgorod: Novgorodskii gosudarstvennyi ob'edinennyi muzei-zapovednik, 1995. 172-176.

The form and tone of Dostoevsky's and Tolstoy's "diaries" were related to their understanding of Christianity. For both the egotistical instinct in humankind is strong. For Tolstoy, one had to block worldly desires and open oneself to other desires by allowing oneself to be directed by the instinct of the good. For Dostoevsky, one must follow moral feeling conveyed by Christ because it tells us what is good.

- Tsybenko, V. A. "'Razrushenie estetiki': (Pisarev i Lev Tolstoi)." In *Mir Pisareva*. Ed. I. V. Kondakov. Vyp. 1 *D. I. Pisarev: Issledovaniia i materialy*. Moskva: Nasledie, 1995. 135-147.

Pisarev and Tolstoy both oppose professional art and aestheticism. Page references, which, however, do not name specific articles, letters, or treatises.

- Tunimanov, Vladimir A. "I. A. Bunin o L've Tolstom. *Osvobozhdenie L'va Tolstogo*. Polemika, legenda, lichnoe." *Zapiski Russkoi akademicheskoi gruppy v S.Sh.A.* 27 (1995): 163-214.

A thorough, wide-ranging account of the relations of Tolstoy and Bunin as well as a detailed review of Bunin's *Osvobozhdenie L'va Tolstogo*.

- \_\_\_\_\_. "Odna lukovka i dve pautinki. (F. Dostoevskii, L. Tolstoi, Riunosuke Akutagava)." *Acta slavica japonica* 13 (1995): 184-224.

Apparent similarities in Akutagawa's parable "The Spider's Thread" (1918), Grushenka's onion story in *The Brothers Karamazov*, and Tolstoy's story "Karma" (1894) underscore the divergent aesthetics of the three writers.

- Valagin, A. P. "Labirint stseplenii: problemy poetiki romana L. N. Tolstogo *Anna Karenina*." *Filologicheskie zapiski* vyp. 5 (1995): 30-43.

The parts of *Anna Karenina* are each microcosms of the entire novel. Analyzes Part Six to clarify the logic behind Tolstoy's artistic conception of the novel, looking especially at moral characterizations, structure, and such motifs as childhood and hunting.

- Wilson, Robert N. "The Case of Ivan Ilyitch." *Ageing and Society* 15.1 (March 1995): 115-124.

The circumstances and events of Ivan Il'ich's dying show that people need to be prepared through education for failure and the inevitability of death.

- Woodcock, George. "James Mavor, Peter Kropotkin, Leo Tolstoy and the Doukhobors." In *Spirit Wrestlers: Centennial Papers in Honour of Canada's Doukhobor Heritage*. Eds. Koozma J. Tarasoff and Robert B. Klymasz. Ottawa: Canadian Museum of Civilization, 1995. 95-99.

Using Mavor's correspondence and reports housed in the Thomas Fisher Rare Book Library, University of Toronto, describes Mavor's, Kropotkin's, Tolstoy's, and Chertkov's roles in the settlement of the Doukhobors in Canada.

- Woodsworth, John. "Attitude and Character Transformation as Revealed in the Correspondence of Tolstoy and Verigin." *Canadian Ethnic Studies* 27.3 (1995): 245-251.

The change in Peter Verigin, the Doukhobors' spiritual leader, over the fifteen years of his correspondence with Tolstoy (1895-1910). Summarizes several letters.

- Zimmerman, Gisela. "The Civil Servant as Educator: *Effi Brest* and *Anna Karenina*." *The Modern Language Review* 90.4 (October 1995): 817-829.

The moral positions of the heroines' husbands—Karenin and Instetten—and their relations with their wives “have essentially been formed by the same system, the civil service” (817). Other parallels: each man has a mystic bent, each lacks emotional depth, each instructs rather than loves his wife but fails to “educate” her.

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- Alekseev, M. P. “Russkie vstrechi Vil'iamy Morrisa.” In *Rossii, Zapad, Vostok: Vstrechnye techeniia. K 100-letiu so dnia rozhdeniia akademika M. P. Alekseeva*. Ed. D. S. Likhachev. Sankt-Peterburg: Nauka, 1996. 3-24.

Brief biography of Morris. His attachment to Russian culture. Criticisms by each writer of the other and reasons for these.

- Alekseev, M. P. “Met'iu Arnol'd i Lev Tolstoi.” In *Rossii, Zapad, Vostok: Vstrechnye techeniia. K 100-letiu so dnia rozhdeniia akademika M. P. Alekseeva*. Ed. D. S. Likhachev. Sankt-Peterburg: Nauka, 1996. 25-45.

Tolstoy's relations with Eugene Schuyler, whose translation of *The Cossacks* appeared in 1878, and William Ralston, who corresponded with Tolstoy in 1878 about a possible article on him for the English reading public. Outlines Arnold's writings and the relations between him and Tolstoy from the early 1860s.

- Azarova, N. I. “Dva golosa iz perepiski L. N. Tolstogo s A. A. Tolstoi.” *Oktiabr* 9 (1996): 135-148.

Brief biography of Aleksandra Andreevna Tolstaia, daughter of younger brother of Tolstoy's grandfather. Describes Tolstoy's correspondence with her, emphasizing daily life, contemporary ideas, and Tolstoy's literary work. Excerpts from some letters.

- Belenichikov, Valentin. “L. N. Tolstoi i A. fon Kharnak. Nekotorye rassuzhdeniia o kul'turnykh granitsakh mezhd Vostokom

i Zapadom.” *Studia rossica posnaniensia* 27 (1996):33-41.

The theological “discussion” between Tolstoy and von Harnack in their writings in the late nineteenth and early twentieth centuries (and in person in 1908). Uses stories from Tolstoy's *Chetvertaia russkaia kniga dlia chteniia* (“Krestnik,” “Il'ias,” “Gde liubov', tam i bog,” “Dva starika” [1885-1886]) and von Harnack's *Das Wesen des Christentums* (1900), *Der Geist der morgenländischen Kirche im Unterschied von der abendländischen* (1913), *Die morgenländische und die abendländische Kultur* (1916), and *Marcion. Das Evangelium vom fremden Gott* (1923).

- Bogin, G. I. “Predstavlenie L. N. Tolstogo ob ideal'nom khudozhestvennom teksto-proizvodstve.” In *Ponimanie kak usmotrenie i postroenie smyslov*. Ed. N. A. Amshannikova. Tver': Tverskoi gosudarstvennyi universitet, 1996. 1: 45-59.

“Komu u kogo učit'sia pisat', krest'ianskim rebiatam u nas ili nam u krest'ianskikh rebiat?” (1862) as a case study of how Tolstoy “produced” his texts.

- Brodskii, A. I. “Anatomiia nravstvennogo idealizma.” *Veche* 7 (1996): 96-107.
- Chernysheva, T. A. “Teoriia evoliutsii i nekotorye aspekty otechestvennoi kul'tury.” In *Zashchitim kul'turu*. Ed. P. S. Gurevich. Moskva: Mezhdunarodnyi tsentr Rerikhov, 1996. 64-77.

Tolstoy and Dostoevsky remind people of well-known but often forgotten truths which motivated their own lives and art.

- Dolzhenkov, P. N. “‘Dama s sobachkoi’ A. P. Chekhova i ‘Kreutzerova sonata’ L. N. Tolstogo: Dva vzgliada na liubov’.” *Filologicheskie nauki* 2 (1996): 10-16.

Chekhov's “Lady with a Dog” is a defence of love as a spiritual phenomenon in the atmosphere of scientific positivism of the 1990s as well as a polemic with Tolstoy and *The Kreutzer Sonata*.

- Elsworth, John. "A Note on Tolstoy's 'Lucerne'." In *Essays in Memory of Michael Parkinson and Janine Dakyns*. Ed. Christopher Smith. Norwich: The School of Modern Languages and European Studies, University of East Anglia, 1996. 159-162.

Ideas of free will at the end of *Lucerne* are developed more fully in *War and Peace*.

- Esaulov, Ivan. "Ideia sobornosti v romane L. N. Tolstogo *Voina i mir*." *Lepta* 30 (1996): 194-223.

An analysis of *sobornost'* in *War and Peace* interspersed with detailed analyses of motifs—the Antichrist and struggles with it, Masonry and Orthodoxy, the Christian values of Princess Mar'ia—and the role of Orthodox spirituality in the poetics of the novel.

- Fanger, Donald. "Nazarov's Mother: On the Poetics of Tolstoy's Late Epic." ["Mat' Nazarova. K probleme poetiki pozdnei prozy L. Tolstogo (na materialy povesti 'Khadzhi-Murat')."] In *Pamiaty Grigoriia Abramovicha Bialogo: K 90-letiu so dnia rozhdeniia*. Ed. A. B. Muratov. Sankt-Peterburg: Izdatel'stvo Sankt-Peterburgskogo universiteta, 1996. 78-89. [Reprinted with minor changes from *Mnemozina: Studia Litteraria Russica in Honorem Vsevolod Setchkarev*. Eds. Joachim T. Baer and Norman W. Ingham. Munich: Wilhelm Fink Verlag, 1974.]

*Khadzhi-Murat* as a symbolic statement of Tolstoy's "apprehension of life." Starting from Jose Ortega y Gasset's belief that "The 'meaning' of a thing is the supreme form of its coexistence with the rest—its dimension of depth"(82), examines the relations that give shape and meaning to the story.

- Gladkova, L. "Lev Tolstoy i krest'ianskie pisateli." *Pod'em* 3 (1996): 235-239.

Five letters from 1909 and 1910 from the incompletely collected correspondence between Tolstoy

and P. I. Karpov. First two refer to a book that Karpov wrote and sent to Tolstoy. In the last three Karpov describes his life and beliefs.

- Gol'denveizer, Elena. "...Ia provel vecher u L'va Tolstogo!...": Neizvestnye stranitsy iz dnevnika A. B. Gol'denveizera." *Lepta* 32 (1996): 188-203.

Previously unpublished diary jottings by Aleksander Borisovich Gol'denveizer (1875-1961). Gol'denveizer's *Vblizi Tolstogo* (1922, 1923, 1959) does not draw on these entries. Detailed notes.

- Gorbunov-Posadov, Ivan. "Uroki L'va Tolstogo." *Rus'* 5 (1996): 33-40.

Brief introduction to selected pedagogical writings and projects, especially those dealing with children. Reprint of "Besedy s det'mi o npravstvennykh istinakh"(1907) (40-44).

- Greenberg, Valerie D. "Ilse Faber (and Tolstoy): The Art of Dying." In *Neues zu Altem: Novellen der Vergangenheit und der Gegenwart*. Ed. Sabine Cramer. Munich: Wilhelm Fink Verlag, 1996. 117-130.

Ilse Faber's *Sterben* (1932) is more radical than Tolstoy's *The Death of Ivan Il'ich*. Faber's unjustly neglected work in the context of contemporary women writers who wrote about war.

- Grifanova, L. P. "Obshchechelovecheskie tsennosti i obrazovanie." *Vestnik Bashkirskogo gos. ped. un-ta*. Ser. gumanit. nauk 1 (1996): 19-24.
- Gromova-Opul'skaia, L. "Velikaia russkaia kniga." In Tolstoy, L. N. *Voina i mir v 4 t*. Moskva, 1996. 1, 2: 7-26.
- Ianin, V. L. "Sevastiiskie mucheniki v russkoi khramovoi zhivopisi i khudozhestvennoi literature." In *Russkoe podvizhnichestvo*. Ed. B. V. Raushenbakh. Moskva: Nauka, 1996. 60-64.

A brief correspondence between Leskov and Tolstoy in June and July 1888 about martyrs of Lake Sevan in church frescoes. Leskov, who had been reading F. A. Ternovskii's "Tri veka khristianstva" and noted similarities between these martyrs and later Russian sectarians who refused to take up arms, asked Tolstoy to check this in his edition of the *Prolog*. The theme of non-resistance entered Leskov's "Antuka" (1888) and, perhaps as a result of this correspondence, Tolstoy's uncompleted drama *The Light Shined in the Darkness* (*I svet vo t'me svetit*, 1880s to 1904).

- Ivanov, G. V. "Chetyre etiuda (Dostoevskii, Garshin, Chekhov)." In *Pamiati Grigoriia Abramovicha Bialogo: K 90-letiu so dnia rozhdeniia*. Ed. A. B. Muratov. Sankt-Peterburg: Izdatel'stvo Sankt-Peterburgskogo universiteta, 1996. 89-98.

Stiva and Levin's discussion in Part One of *Anna Karenina* on types of women influences Garshin's portrayal of Nadezhda Nikolaevna in "Proisshestvie" and "Nadezhda Nikolaevna."

- Ivinskii, D. P. "Pol'skii uchenyi o L. Tolstom i M. Zdzekhovskom." *Vestnik Moskovskogo universiteta Serii 9, Filologiya* 4 (1996): 182-185.

Review of Bazyl' Bialokozowicz's *Marian Zdzichowski i Lew Tolstoj* (Bialystok 1995), a continuation of more than 30 years' work on Tolstoy and Poland.

- Kalinina, N. A. "'Mysli vashi istinny ...' Neizvestnye pis'ma L. N. Tolstogo derevenskomu mysliteliu v Saratovskoi gubernii." *Nashe nasledie* 37 (1996): 33-38.
- Karachaily, I. "Lev Tolstoi i gortsy: (Po povodu knigi Takho-Godi 'Lev Tolstoi v 'Khadzhi-Murate')." In *Karachaevobalkarskie deiateli kul'tury kontsa XIX - nachala XX v.: Izbrannoe v 2 t.* Ed. T. Sh. Bittirova. Nal'chik: El'brus, 1996. 2: 196-206.

An extended book review originally published by Karachaily (1896-1938) in 1930 in *Revolutsiia i gorets* no. 2. The intimate relationship between

Tolstoy and his hero, the presence of Tolstoy's earlier fiction in *Khadzhi-Murat*, and the importance of the work for people of the Caucasus.

- Khal'zova, E. V. "Smert' i bessmertie." *Vestnik Bashkirskogo gos. ped. un-ta. Ser. gumanit. nauk* 1 (1996): 70-73.
- Khaustova, Iu. F. "'Dom Ozolina' na stantsii Lev Tolstoi." *Russkaia slovesnost'* 6 (1996): 87-88.

How the home of Ivan Ivanovich Ozolin, station master at the Astapovo (now Lev Tolstoy) Station where Tolstoy died in 1910, came to be a museum.

- Kh'etso, G. "Pochemu Lev Tolstoi ne stal nobelevskim laureatom." *Literaturnaia gazeta* 42 (1996): 6.

Why Tolstoy did not receive Nobel Prizes between 1901 and 1910 either for his fiction, philosophical writings, or work for peace. He refused his nomination because he believed in the certain harm of money (that would come with the prize).

- Kluge, R. D. "Lev Tolstoi i 'Razboiniki' F. Shillera (Nekotorye zamechaniia ob otnoshenii L'va Tolstogo k Fridrikhu Shilleru)." *Vestnik Moskovskogo universiteta Serii 9, Filologiya* 2 (1996): 87-94.

Effect of Schiller, and especially *Die Räuber* (1780), on Tolstoy. Uses Tolstoy's diaries, drafts, and literary works to argue that Schiller's understanding of the relations between aesthetics and ethics, as well as his approach to playwriting, influenced Tolstoy.

- Kol'tsova, L. A. "Vzaimootnosheniia khudozhnika i pisatel'ia (rabota M. S. Bashilova nad illiustratsiiami k *Voine i miru* L. N. Tolstogo)." In *Russkoe iskustvo novogo vremeni vyp. 2*. Moskva, 1996. 142-170.
- Kudriavaia, N. V. "L. N. Tolstoi o tserkovnom khristianstve i razvitii religioznogo soznaniia." *Pedagogika* 4 (1996): 65-68.



For Tolstoy the level of religious awareness in every believer is connected with that individual's cultural worldview or "structure of consciousness." His religious searches are a bold attempt to understand the meaning of life.

- Lazarev, Vladimir. "Voskresenie ishchushchego." *Nashe nasledie* 37 (1996): 38-41.

Tolstoy's on-going search for the meaning of life, and Losev's and Berdiaev's thoughts on Tolstoy's religious ideas.

- Meleshko, E. D. "Tolstovskie zemledel'cheskie kommuny." In *Opyt nenasiliia v XX stoletii*. Ed. R. G. Apresian. Moskva: Aslan, 1996. 157-166.

The tenets and growth of tolstoyanism, the development of agriculturally-based tolstoyan communes in Russia, particularly in the first decades after the revolution.

- Moiseeva, N. A. "Gumanisticheskaia pedagogika L. N. Tolstogo." In *Nauka, religiia, gumanizm*. Eds. F. K. Ovsienko and K. Kh. Delokarov. Moskva: Meoty, 1996. 206-217.

Tolstoy's pedagogy and his growing belief in its spiritual importance. Refers to many secondary sources and also discusses Tolstoyan methods in contemporary settings.

- Mukhamidinova, Kh. M. "Vekhovtsy' i russkie pisateli XIX veka." In *Rossiiia v zerkale vremeni*. Ul'ianovsk, 1996. 70-76.
- Nikolaeva, O. M. "Toponimy v romane L. N. Tolstogo *Voina i mir*." In *Sredstva russkogo iazyka: semantika, funktsiia, izuchenie*. Tula, 1996. 22-28.
- Ninov, A. A. "L. N. Tolstoi i S. A. Iur'ev." In *Pamiatii Grigoriiia Abramovicha Bialogo: K 90-letiu so dnia rozhdeniia*. Ed. A. B. Muratov. Sankt-Peterburg: Izdatel'stvo Sankt-Peterburgskogo universiteta, 1996. 58-77.

The relationship of Tolstoy and Iur'ev, particularly his role in Tolstoy's turn to theatre in the 1880s.

- Pazhitnov, L. N. "L. Tolstoi i tolstovstvo kak umonastroenie i obshchestvennoe techenie." In *Russkaia khudozhestvennaia kul'tura vtoroi poloviny XIX veka*. Ed. G. Iu. Sternin. Moskva: Nauka, 1996. 160-193.

Tolstoyanism arose in late nineteenth-century Russia because of Tolstoy's teachings and his stature. It barely survived his death, but revived again after World War I in part because of the theatrical presentation *Sverchok na pechi* based on Dickens's story of the same name ("The Cricket on the Hearth," 1845), based on a moral teaching similar to Tolstoy's.

- Pereverzin, V. M. "K poiskam zhanrovoy formuly bol'shogo eposa." *Filologicheskie nauki* 3 (1996): 25-34.

A comparison of Sholokhov's *Quiet Flows the Don* [*Tikhii Don*] to *War and Peace*, a work that established a new genre, the "large epic" [*bol'shoi epos*].

- Piatigorskii, A. M. "Tolstovskaia traktovka buddizma." In *Piatigorskii, A. M. Izbrannye trudy*. Moskva: Iazyk russkoi kul'tury, 1996. 251-255. [Originally published in Italian as "Tolstoi Oggi," Firenze, 1980. 237-242.]

Buddhism in Tolstoy's 1902 article "Chto takoe religiia i v chem ee sushchnost." Tolstoy was a rationalist and, to some extent, a Protestant.

- Plekhanov, G. V. "Smeshenie predstavlenii (Uchenie L. N. Tolstogo)." In *Chelovek: obraz i sushchnost': (Gumanit. aspekty). Tolerantnost' i arkhitektonika emotsii*. Moskva, 1996. 213-237.
- Romanova, T. V. "Lenin o Tolstom." *Muzeinyi sbornik* 2 (1996): 61-67.

- Romanovich, Alitsia. "Problema zhizni i smerti v 'Osvobozhdenii Tolstogo' Bunina." *Russkaia literatura* 4 (1996): 93-100.

Bunin's constant admiration for Tolstoy and seeming disparities between Bunin's understanding and what the author understands from Tolstoy's writings.

- Seifrid, Thomas. "Nabokov's poetics of vision: What *Anna Karenina* is doing in *Kamera obskura*." *Nabokov Studies* 3 (1996): 1-12.

The role of vision in *Anna Karenina* decisively influenced Nabokov's *Kamera obskura*. Tolstoy believed that one comprehends human experience through vision. Nabokov explores vision's connectedness with truth, its joined roles in art and morality, and "forms of vision that are really blindness" (7-8).

- Shchetinina, G. I. "L. N. Tolstoi: Sotsial'noe reformatorstvo i revoliutsiia 1905 goda." In *Reformy i reformatory v istorii Rossii. Sbornik statei*. Ed. A. N. Sakharov. Moskva: Institut rossiiskoi istorii RAN, 1996. 124-137.

Tolstoy's late tracts and the effect they might have had on contemporaries. His respect for peasant life, freedom, and enlightenment.

- Shentalinskii, Vitalii. "Donos na Sokrata." *Novyi mir* 11 (1996): 167-197.

Reprints with very small changes chapter two from Shentalinskii's book *Donos na Sokrata* ([Moskva: Formika-S, 2001.] 29-96), a continuation of his work in the KGB literary archive. Reviews secret files of Tolstoy and Korolenko. Reprints letters and reports on daily activities and interaction of writers and their families with the state.

- Siniakova, L. N. "Slavianskii vopros i polemika so L'vom Tolstym v Dnevike pisatel'ia F. M. Dostoevskogo za 1877 god." In *Dostoevskii i sovremennost'*. Ed. S. P. Lavlinskii. Kemerovo: Kuzbassvuzizdat, 1996. 87-88.

Conference material on the articles about *Anna Karenina* in *A Writer's Diary*.

- Sokolova, N. D. "Khristiansko-demokraticeskii gumanizm L. N. Tolstogo kak vazhnyi komponent dukhovnogo obrazovaniia v Rossii." In *Sovremennye obrazovatel'nye strategii i dukhovnoe razvitie lichnosti. Materialy Vseros. Nauchn. Konf. (27-28 marta 1996 g.)* ch. 3. Tomsk, 1996. 79-81.

- Tarasov, Andrei. "'Putanitsa poniatii' i 'svet liubvi' v npravstvennykh iskaniiakh Konstantina Levina." *Literaturnaia ucheba* 1 (1996): 128-145.

The semantic oppositions of life—death, reason—heart, and desire—consciousness in *Anna Karenina* and their significance for Levin in particular.

- Toporov, V. N. "Dve zametki iz oblasti russkoi literatury (Turgenev, Tolstoi)." In *Poetika. Stilistika. Iazyk i kul'tura. Pamiat' Tat'iany Grigor'evny Vinokur*. Moskva: Nauka, 1996. 33-53.

In the first study, considers the interrelationship of culture and nature in Turgenev's writing by focusing on a complex of marine motifs [*morskoi kompleks*]; that is, the ties between the sea [*more*] and such motifs as dream [*son*], horror [*uzhas*], eros [*eros*], death [*smert'*], and birth [*rozhdenie*]. In the second study, examines the semantic function of the name Vasen'ka Veslovskii in *Anna Karenina*. Explores motifs of happiness [*veselost'*], laughter [*smekh*], and the smile [*ulybka*] in *Anna Karenina* to show that the name Vasen'ka Veslovskii represents not simply a whimsical choice on Tolstoy's part, but is a means to actualize the character.

- Turner, Harriet S. "The Poetics of Suffering in Galdós and Tolstoy." In *Studies in Honor of Gilberto Paolini*. Ed. Mercedes Vidal. Newark: Juan de la Cuesta, 1996. 229-242.

Compares Tolstoy's *Anna Karenina* (1873-76) to Galdós's *Fortunata y Jacinta* (1886-87), which both explore the "secretive, inner world of feeling, thought, and perception" (229), to examine how

the authors articulate a poetics of suffering, instability, and disease. The authors combine and contrast metaphorical and metonymical constructions to "enact, on a linguistic level, the hidden tension" (239) between notions of what is real.

- van der Eng, Ian. "Novatorskie priemy postroeniia roman L. N. Tolstogo *Voina i mir*: (Razrabotka i dopolnenie tezisov E. Muira)." In *Avtor i tekst* vyp. 2. Eds. V. M. Markovich and Vol'f Shmid. Sankt-Peterburg: Izdatel'stvo S.-Peterburgskogo universiteta, 1996. 213-228.

Using Edwin Muir's *The Structure of the Novel* (1928), tries to pinpoint what is the original in *War and Peace*: periods or stages of maturity, and contrasts between ruined and abandoned country estates and cities and unchanging fashionable society. The weaving of historical and romantic thematics was crucial for Tolstoy, and van der Eng agrees with Shklovskii that *War and Peace* is "maximally filled with material," and thus the role of chance [*sluchainost'*] looms large in bringing events and people together.

- Volonina, N. V. "Problema natsional'nogo kharaktera v ponimani L.N. Tolstogo i A. A. Grigor'eva (opyt rekonstruktsii polemiki)." In *Esteticheskie kontseptsii russkikh i zarubezhnykh pisatelei*. Ed. N. A. Red'ko. Krasnoiarsk: Krasnoiarskii gosudarstvennyi universitet, 1996. 42-52.

Uses diary entries and letters Tolstoy wrote (particularly to Strakhov) to reconstruct Tolstoy's quiet "polemic" with Grigor'ev on national character. Observations placed in the context of mid-nineteenth century Russian aesthetics and criticism.

- Voronina, N. I. "Zametki o sintaksicheskoi nominatsii (na materiale romana L. N. Tolstogo *Anna Karenina*)." In *Kontrastivnye issledovaniia leksiki i frazeologii russkogo iazyka*. Ed. Z. D. Popova. Voronezh: Izdatel'stvo Voronezhskogo universiteta, 1996. 119-125.

Tolstoy's use of syntactic constructions in nominal [*nominativnyi*] phrases in the artistic language of

*Anna Karenina*, particularly the use of word configurations of the subjunctive mood in attributive, nominal groups, conveys a sense of "unreality" or "uncertainty in reality."

- Zhurina, O. V. "Tema poiska vykhoda i motiv puti v romane L. N. Tolstogo *Voskresenie*." In *Problemy poetiki iazyka i literatury*. Ed. L. V. Savel'eva. Petrazavodsk: Izdatel'stvo KPGU, 1996. 121-123.

The motif of "the door" in Tolstoy's thought and writing; doors that will lead from a fatal impasse [*iz gibel'nogo tupika*], doors that symbolize Christian teaching. Draws on G. Galagan's observation that the doors motif in Tolstoy approximates the biblical symbol of "the doors of life." Doors in *Resurrection* and the importance for Nekhliudov in finding an exit through them.

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- Abkai, Zh. "L. N. Tolstoi i kazakhi." In Abkai, Zh. *Raduga Ak Zhaiyk*. Samara 1997. 229-235.
- Basinskii, P. "Dni L'va Tolstogo v 'Iasnoi poliane'." *Literaturnaia gazeta* 38 (6-9 Sept. 1997): 10.
- \_\_\_\_\_. "Dva zaveshchaniia L'va Tolstogo." *Oktiabr'* 9 (1997): 181-183.

Compares the first with the final draft of *Khadji Murat* to clarify how Tolstoy's expression of the meaning of life and death changed.

- Beisom, Enn Mari. "Anna Karenina i zavisimost' ot narkotikov." *Vestnik Moskovskogo universiteta Serii 9, Filologiya* 4 (1997): 144-158.

A clinical analysis of Anna's transformation from a beautiful and tender woman to bitter, petty, and vindictive as the result of her taking morphine / opium. Her addiction also causes her mental confusion, her inability to perform some tasks and her suicide, as well as her sufferings and illusions.

- Dimov, O. S. "L. N. Tolstoi – novoto khristianstvo." *Filosofia* 4/5.6 (1997): 24-31.
- Dolgikh, A. G. "L. Tolstoi i sotsializm." *Aktual'nye problemy filosofii i politologii*. Moskva, 1997. 46-49.
- Egorov, S. F. "Pedagogika svobody i chelovechnosti." In *Tolstoi*. Ed. S. F. Egorov. Moskva: Izdatel'skii dom Shalvy Amonashvili, 1997. 5-19.

Historical account of Tolstoy's interest in pedagogy with special attention to his belief in the freedom of education [*svoboda obrazovaniia*] and the ideals of a humanist pedagogy [*gumanisti-cheskaia pedagogika*]. How Tolstoy tried to realize these ideals and their effect on others.

- Engel'shtein, Lora. "Kreitsserova sonata' L'va Tolstogo, russkii fin-de-s'ekl' i voprosy seksa." *Kul'turologicheskie zapiski* vyp. 3 (1997): 30-44.

The cultural significance of *The Kreutzer Sonata* and the "sexual question" [*polovoi vopros*] in Tolstoy's family relations and late-nineteenth-century Russia from a Foucaultian perspective (in *The History of Sexuality*). By the end of the nineteenth century in Russia there were two broad paradigms of sexual control: one based on traditions of the peasant commune and patriarchal family, and another whose openness was to an extent being safeguarded by the creation of a stronger scientific apparatus that could battle with venereal disease and more carefully monitor prostitution, and, that was being accompanied by recently developed understandings of "sexology" (*seksologiya*; 43-44).

- Erokhina, L. L. and M. V. Stroganov. "Ocherki Borodinskogo srazheniia' F. N. Glinki v *Voine i mire* L. N. Tolstogo." *Literaturovedenie*. Ed. G. P. Kozubovskaia. *Kul'tura i tekst*. vyp. 1 Sankt-Peterburg: Barnaul, 1997. 113-117.

Tolstoy's use of F. N. Glinka when writing *War and Peace*, comparing their depictions of the Battle of Borodino and proposing that their interpreta-

tions of the events are often similar [*Glinka tolkuet ikh podchas "po-tolstovski"*].

- Fudzinuma, T. "Iaponskie posledovateli khristianstva L. N. Tolstogo." *Russkaia literatura XIX veka i khristianstvo*. Ed. V. I. Kuleshov. Moskva: Izdatel'stvo Moskovskogo universiteta, 1997. 311-316.

The reception of Tolstoy in Japan from 1886 and his relations with a few Japanese.

- Garrard, John and Carol. "Casting the First Stone: Vengeance and Forgiveness in *Anna Karenina*." In *Narrative Ironies*. Eds. A. Prier and Gerald Gillespie. Amsterdam and Atlanta, GA: Rodopi, 1997. 139-160.

*Anna Karenina* reflects the Gospel message that "To forgive is to find joy and life; to seek vengeance is to find despair and death" (141).

- Gladkova, L. V. "Nachat' iskat' pravdu." In *Religioznye i mifologicheskie tendentsii v russkoi literature XIX veka*. Moskva, 1997. 171-180.
- Golaidenko, L. N. "O predmetnom i slovesnom denotate imenitel'nogo predstavleniia (Na materiale khudozhestvennoi prozy L. N. Tolstogo)." In *Funktsionirovanie iazykovykh edinit i grammaticheskikh kategorii v raznykh tipakh i stiliakh rechi*. Ufa, 1997. 2: 11-18.
- Golenko, O. A. "Vy kazhetes' mne v sto raz vyshe Petra II!" *Oktiabr'* 11 (1997): 177-183.

Six letters from correspondence between 1881 and 1905 between V. V. Stasov (1824-1906) and Tolstoy (two letters), S. A. Tolstaia (three letters), and P. A. Sergeenko (one letter). Introduction and notes.

- Gordon, Felicia. "Legitimation and Irony in Tolstoy and Fontane." In *Scarlet Letters: Fictions of Adultery from Antiquity to the 1990s*. Eds. Nicholas White and Naomi Segal. New York: St. Martin's Press, Inc., 1997. 85-97.

Drawing on Hegel, Kant, and Rousseau, compares the philosophical subtext of *Anna Karenina*, *The Kreutzer Sonata*, and *Effi Brest*. Novels of adultery may reflect a "transformation of the ancient legally sanctioned historic violence of husbands towards wives into an internally assumed violence of women towards themselves" (85). They also legitimized women's exclusion from the public sphere by showing that marriage was their only refuge.

- Gorelik, L. L. "Chekhovskaia parodiia na Natashu Rostovu." *Russkaia filologiya: Uchenye zapiski vyp. 3* (1997): 86-94.
- Gulin, A. V. "Ubiistvo kupecheskogo syna Vereshchagina 2 sentiabria 1812 g. i ego izobrazhenie v romane L. N. Tolstogo *Voina i mir: Tezisy vystupleniia*." In *Moskva v 1812 godu*. Ed. M. M. Gorinov. Moskva: Izd-vo Ob'edineniia "Mosgorarkhiv", 1997. 25-26.

Tolstoy's incorporation of historical material into *War and Peace*. His art and his sense of historical process.

- Hardy, Barbara. "The Miserable Marriages in *Middlemarch*, *Anna Karenina*, and *Effi Brest*." In *George Eliot and Europe*. Ed. John Rignall. Hants, England: Scolar Press, 1997. 64-83.

The affinities of conventional and loveless marriages portrayed in the three novels and the implications for a critique of marriage in their respective European societies.

- Iablokov, E. A. "O roli bezlichnosti v istorii. Tolstovskii podtekst v romanakh Mikhaila Bulgakova." *Literaturnoe obozrenie 2* (1997): 39-45.

Similar and reworked topics and images—order and harmony, the roles of the individual and history, snow, trains, the sky and stars—in the work of Tolstoy and Bulgakov. Mainly treats *War and Peace* and *The White Guard*, but also mentions *Anna Karenina*, "After the Ball," and *Master and Margarita*.

- Iadovker, Iu. D. "...Smireнно perezhivat' tepereshnee smutnoe vremia': Pis'ma docheri L'va Tolstogo 1917-1925 g." *Oktiabr' 9* (1997): 158-179.

Nineteen letters from the Gosudarstvennyi muzei L. N. Tolstogo from the correspondence of Tolstoy's daughter, Tat'iana L'vovna Sukhotina (1864-1950). Brief biography of Tat'iana L'vovna and detailed notes.

- Iakhiapur, Marziekh. "Anna Karenina L. N. Tolstogo i problema morali v khristianstve i v islame." In *Russkaia literatura XIX veka i khristianstvo*. Ed. V. I. Kuleshov. Moskva: Izdatel'stvo Moskovskogo universiteta, 1997. 336-339.

In *Anna Karenina* Tolstoy asserts that laws of goodness are revealed, not taught, and these laws are the same for other religious societies. Brief examples of similar understandings of goodness in *Anna Karenina* and the Koran.

- Kapterev, P. F. "Istoriia russkoi pedagogii." *Pedagogika 1* (1997); 1-5, 6 (1996); 1-6 (1995); 1-6 (1994); 3-4, 7-8, 9-10, 11-12 (1992).
- Kaz'mina, Elena. "Dlia tekhn, kto budet posle nas." *Slovo 9/10* (1997): 4-18.

Relates conversation with Vladimir Il'ich Tolstoy about the continuing significance of L. N. Tolstoy and Iasnaia Poliana, as well as plans for the development of the estate.

- Khanke, E. "Maks Veber i Lev Tolstoi." In *Rossiiskaia sotsiologiya*. Eds. A. O. Boronoev and V. V. Kozlovskii. Moskva: Rossiiskii gosudarstvennyi gumanitarnyi universitet, 1997. 86-108.

Weber's interest in Tolstoy and the latter's effect on his political/ethical writings.

- Kher, Inder Nath. "Leo Tolstoy and the Problem of Artistic Communication." *Literary Criterion 32.3* (1997): 43-54.

According to Tolstoy in *What is Art?* a work of art can make us aware of the "dimensions of human experience" normally beyond consciousness.

- Kirsanov, N. O. "Chislo v poetike L. N. Tolstogo." *Diskurs* 3-4 (1997): 213-214.

Things often happen two times in Tolstoy's fiction: Levin proposes to Kitty twice, twice Prince Andrei is near death, Pierre marries twice. This pattern—and the more general role of numbers in Tolstoy's work—may also be part of larger cultural paradigms, even older narrative models.

- Kleofastova, T. V. "Koevoliutsiia prirody i cheloveka v romanakh-epopeiakh L. Tolstogo *Voina i mir* i A. Solzhenitsyna *Krasnoe koleso*." *Iazyk i kul'tura* 4 (1997): 62-67.
- Krylov, A. "Dva portreta." *Novaia iunost'* 1/2 (1997): 150-159.

Despite glaring differences between Tolstoy and Grigorii Rasputin (1870-1916) they share a belief that their bodies and souls were arenas for battles between good and evil. Biographical accounts of the development of these beliefs in each man.

- Kuras, L. V. "Idei khristianskogo sotsializma v tvorchestve F. M. Dostoevskogo i L. N. Tolstogo." *Istoricheskoe, kul'turnoe i prirodnoe nasledie: (Sostoianie, problema, transliatsiia)* vyp. 2 (1997): 100-105.
- Kurliandskaia, G. B. "F. M. Dostoevskii i L. N. Tolstoi: k probleme religiozno-nravstvennykh iskanii." In *Russkaia literatura XIX veka i khristianstvo*. Ed. V. I. Kuleshov. Moskva: Izdatel'stvo Moskovskogo universiteta, 1997. 126-133.

Dostoevsky and Tolstoy both believed that ethics were grounded in metaphysics, and therefore moral practice has metaphysical sanction.

- Larionov, Arsenii. "Tolstye vernulis' v Iasnuiu Polianu." *Slovo* 9/10 (1997): 1-3.

Recalling the history of Iasnaya Poliana after Tolstoy's death, and especially the hope of Tolstoy's youngest daughter, Aleksandra L'vovna, that the estate would be preserved, applauds its return to the directorship of the Tolstoy family and its future as a cultural centre, museum, and natural preserve.

- Lebedev, Iu. V. "U filosofskikh istokov 'mysli narodnoi' v romane-epopee L. N. Tolstogo *Voina i mir*." *Literatura v shkole* 5 (1997): 72-77.

Tolstoy appreciated Khomiakov's sense of *sobornost'* and his opposition to any cult of personality.

- LeBlanc, Ronald D. "Tolstoy's Way of No Flesh: Abstinence, Vegetarianism, and Christian Physiology." In *Food in Russian History and Culture*. Eds. Musya Glants and Joyce Toomre. Bloomington and Indianapolis: Indiana University Press, 1997. 81-102.

Tolstoy became a vegetarian for Christian reasons (rather than simply to avoid cruelty to animals) according to which abstinence from meat and sex can help one to attain "ascetic discipline and moral self-perfection" (85).

- Le Guin, Ursula K. "All Happy Families." *Michigan Quarterly Review* 36.1 (Winter 1997): 43-46.

Brief musings: Did Tolstoy know better than anyone else what he wrote about, or did he simply know better than anyone else how to write about it?

- Lekmanov, O. A. "Tri smerti: (Ivan Il'ich, Andrei Fokich, Anna Ivanovna)." *Lotmanovskii sbornik* 2 (1997): 340-343.

There are at least two ways to read *The Death of Ivan Il'ich*: life is senseless because it ends with death, or, life is meaningful because it does not end with death. Russian literature of the twentieth century was interested in the mystery of death and searched for ways to overcome it. Compares *The Death of Ivan Il'ich* to Bulgakov's *The Master and Margarita* and Pasternak's *Doctor Zhivago*, noting that all three authors force the reader to ponder whether there is life after death.

- Li, Mingbin. "Tolstoy and Confucianism and Taoism." *Beitszin dasiue siuebao* [Journal of Peking Univ.] 5 (1997): 135-141.
- Lotman, Iu. M. "Istoki 'tolstovskogo napravleniia' v russkoi literature 1830-kh godov." In Lotman, Iu. M. *O russkoi literature: Stat'i i issledovaniia (1958-1993)*. Sankt-Peterburg: Iskustvo, 1997. 548-593. [Reprint. First appeared in *Uchenye zapiski Tartuskogo gosudarstvennogo universiteta* 119 (1962): 3-77; more recently in Lotman, Iu. M. *Izbrannye stat'i: V 3 tomakh*. Tallin: Aleksandra, 1992-1993. 49-90.]
- Lukatskii, M. A. "Sotsiokul'turnyi ideal budushchego v filosofii L. N. Tolstogo." In *Gorizonty kul'turnykh rabot XXI veka: Sbornik nauchnykh rabot*. Tver': Tverskoi gosudarstvennyi universitet, 1997. 122-130.
- Mel'nikova, G. I. "Garmonii 'dialektiki soznaniia' i 'dialektiki dushi': ('Eshche iz zapisok odnogo molodogo cheloveka' A. I. Gertsena i 'Utro pomeschchika' L. N. Tolstogo)." In *Voprosy filologii i metodiki ee prepodavaniia*. Kirov, 1997. 155-167.
- Mikhailov, A. D. "Nad stranitsami *Voiny i mira*: Tak kakoe zhe stikhotvorenie vpisal v al'bom Zhiuli Karaginoi Boris Drubetskoi?" *Izvestiia Akademii Nauk. Seria literatura i iazyk* 56 (1997): 40-43.
- Nesterenko, A. A. "Rol' i mesto khristianskoi propovedi v khudozhestvennom tvorchestve L. N. Tolstogo." In *Russkaia literatura XIX veka i khristianstvo*. Ed. V. I. Kuleshov. Moskva: Izd. Moskovskogo universiteta, 1997. 97-103.

The religious and artistic significance of the final sections of *Anna Karenina* and *Resurrection*. The endings are "prophetic"—the quests of Levin and Nekhliudov are not over.

Tolstoy's ideas about the need for a society with shared values, free from state, national, or religious force [*nasilie*]. Tolstoy warns against a culture not based on values of moral perfectivization.

- Nguen, Chi Trung. "Problemy nasiliia i nenasiliia v religiakh Zapada i Vostoka." *Gosudarstvo, religii, tserkov' v Rossii i za rubezhom* 1 (1997): 88-104.
- Lur'e, Ia. S. "M. Bulgakov i Tolstoi." In *In memorium*. SPb. 1997. 83-94.
- Maimeskul, E. A. "Frantsuzskie etiketnye elementy v khudozhestvennom tekste L. N. Tolstogo: (Ozhivshie shtampy)." *Iazyk i kul'tura* 4 (1997): 96-101.
- Makkaveiskii, N. "Pedagogicheskie vozreniia grafa L. N. Tolstogo." *Rus'* 5 (1997). [Part one. For part two see 1 (1998): 38-51]
- Medvedev, A. A. "Fenomen obrazovaniia v esse V. V. Rozanova o F. M. Dostoevskom i L. N. Tolstom." In *Voprosy kul'turologicheskogo obrazovaniia*. Moskva, 1997. 39.

Small section on Tolstoy's belief in non-violence and its influence.

- Nikiforova, Tat'iana. "...Chto mozhet byt' polezno liudiam?": K istorii sobiraniia rukopisnogo nasledii L. N. Tolstogo." *Oktiabr'* 11 (1997): 171-177.

The intended and actual destinations of Tolstoy's manuscripts and personal papers are traced through drafts of his will, the hands of Sof'ia Andreevna, and on to the Tolstoy Museum in Moscow. Letters from S. A. Tolstaia, Chertkov, and museum administrators; diary entries by Tolstoy; excerpts from Tolstoy's wills.

- Nikolaeva, Evgenia Vasil'evna. "Dukhovnyi klimat epokhi i khudozhestvennyi mir pozdnego L'va Tolstogo." *Literatura v shkole* 5 (1997): 61-71.

Influential writers and painters in the late nineteenth and early twentieth centuries. Summarizes views of a few Russian and Soviet authorities on Tolstoy's later work.

- Ninov, A. A. "Lev Tolstoi i pervye opyty organizatsii narodnogo teatra v Rossii." In *In memorium*. SPb., 1997. 342-375.
- Odinkov, V. G. "Religiozno-eticheskie problemy v tvorchestve F. M. Dostoevskogo i L. N. Tolstogo." In *Russkaia literatura i religia: Sbornik nauchnykh trudov*. Eds. R. Griubel' and V. Odinkov. Novosibirsk: Nauka, 1997. 95-152.

How texts from the Holy Scripture [*Sviashchennoe Pisanie*] function artistically in the structure of Dostoevsky's and Tolstoy's works and thought. First looks at *Crime and Punishment* and then at Tolstoy's later fiction and non-fiction, comparing the ideas of the non-fiction between 1901 and 1905 with similar ideas in his writings of the 1880s and '90s. Ideas of eternity [*vechnost'*] and religious faith are crucial for both writers and both connected religious problems with daily life.

- Poltavets, E. Iu. "Volnenie idet ot *Voyny i mira*." In Tolstoi, L. N. *Voyna i mir*. Moskva, 1997. 5-16.
- Porudominskii, V. I. "'Osobenno ozhivlennaia deiatel'nost' mozga': Sny i snovidennia v dukhovnykh iskaniiakh Tolstogo." *Chelovek vop.* 6 (1997): 129-149.

Tolstoy's use in diaries and fiction of the words sleep [*son*], awakening [*probuzhdenie*], falling to sleep [*zasypanie*], and dreaming [*snovidenie*] in his thoughts about moral consciousness and the condition of one's soul. For instance, for Tolstoy, moral decay [*nravstvennyi upadok*] was a state of sleepwalking [*sostoianie somnambulizma*].

- Prilutskaia, E. V. "Obraz Platona Karataeva (roman L. N. Tolstogo *Voyna i mir*)." In "*Russkaia literatura i religia ...*" Mag-nitogorsk, 1997. 13-23.

- Pugachev, V. V. "Kutuzov i Loriston (*Voyna i mir* i real'nost')." In *In memorium*. SPb., 1997. 329-341.
- Ravina, G. P. "Obraz materi v povesti L. N. Tolstogo *Detstvo*." In *Aktual'nye problemy sovremennogo literaturovedeniia*. Moskva, 1997. 64-66.
- Rekkha, Rani Singkhal. "Istoriografiia i istochniki o vzaimovliianii i razlichiiakh mirovozzrenii L. N. Tolstogo i M. K. Gandi." In *Mnogolikaia istoriia*. Moskva, 1997. 228-235.
- Romanov, Sergei. "Dukhovnoe protivostoianie." *Slovo* 9/10 (1997): 18-23.

Tolstoy's exchange with Pobedonostsev in March 1881, when Tolstoy sought leniency for Grinevitskii, the assassin of Aleksandr II. Excerpts from letters.

- Satalkina, T. V and A. Ia. Serebrianyi. "Evropeiskie istochniki mirovozzreniia Gandi." In *Istoricheskaia mysl' v sovremennuiu epokhu*. Ed. E. G. Blossfel'd. Volgograd: Peremena, 1997. 92-96.

Possible European influences, including Tolstoy and Kropotkin, on Gandhi, who seemingly had no contact with Marx or the Fabian Society.

- Sheldon, Richard. "Problems in the Translation of *Anna Karenina*." In *Essays in the Art and Theory of Translation*. Eds. Lenore A. Grenoble and John M. Kopper. Lewiston, NY: The Edwin Mellon Press, 1997. 231-261.

How seven translations of *Anna Karenina* (Leo Wiener 1899, Constance Garnett 1901, Rochelle S. Townsend 1912, Aylmer and Louise Maude 1918, Rosemary Edmonds 1954, Joel Carmichael 1960, and David Magarshack 1961) render four sections from the novel: the opening sentence, the ball scene, the seduction scene, and the suicide scene. Carmichael's version is the "most supple in its English and most true to Tolstoy's style" (259).



- Skorokhodova, A. S. "V. Frei i L. Tolstoi: iz istorii pozitivizma." In *Rossiiskaia sotsiologiya. Istoriko-sotsiologicheskie ocherki*. Eds. A. O. Boronoev and V. V. Kozlovskii. Moskva: Rossiiskii gosudarstvennyi gumanitarnyi universitet, 1997. 70-85.

Brief biography of V. Frei (pseudonym of Vladimir Konstantinovich Geins, 1839-1888). His ideas and eventual correspondence with Tolstoy, and their thoughts on religion and positivism.

- Slin'ko, A. A. "Anatomiia patriotizma: L. N. Tolstoi i P. Ia. Chaadaev." *Filologicheskie zapiski* vyp. 8 (1997): 119-126.

Chaadaev and Tolstoy both criticize certain aspects of patriotism. Commentary of each on the other.

- Smirnov, V. B. "S kleimom 'salonnogo khudozhestva': Lev Tolstoi v otsenke zhurnala *Delo*." In Smirnov, V. B. *Bol'she veka nazad*. Volgograd, 1997. 152-159.
- \_\_\_\_\_, "Dikovinnoe pis'mo" L'va Tolstogo." In Smirnov, V. B. *Bol'she veka nazad*. Volgograd, 1997. 173-187.
- Stoianova, S. I. "Khristianskie motivy v pozdnem tvorchestve L. Tolstogo." In *Russkaia literatura XIX veka i khristianstvo*. Ed. V. I. Kuleshov. Moskva: Izd. Moskovskogo universiteta, 1997. 191-196.

The religious significance of images of light [*svel*] and darkness [*t'ma*] (life vs. death, knowledge vs. ignorance, truth vs. falseness, goodness vs. evil) in Tolstoy's *narodnye rasskazy*, later stories, dramatic works, and, briefly, *Resurrection*.

- Surikov, Valerii. "Samostesnenie Tolstogo." *Literaturnoe obozrenie* 2 (1997): 24-29; 3 (1997): 85-92.

Types of individualism portrayed by Tolstoy in *War and Peace*. Pierre and Andrei are self-conscious and limited by this, whereas Natasha is a free personality, and Karataev—an extrovert. Brief comparison of Kutuzov and Napoleon. The need to

combat such negative manifestations of individualism as arrogance, pride, moral self-righteousness, and sentimentality in light of related beliefs of Shestov, Nietzsche, Rozanov, Berdiaev, S. Bulgakov, and Frank.

- Swartz, Howard M. "Passion in Competition: The Sporting Motif in *Anna Karenina*." *Aethlon* 14.2 (Spring 1997): 139-147.

Did Tolstoy—*à la* "Three Deaths," where he illustrates good and bad examples of how to die—incorporate three sporting events in *Anna Karenina* to show us good and bad examples of how to take part in sport or how to live? Tolstoy advocates sport when its intended consequences matter, and he condones only those sports which can affect the human soul for the better and in which one competes with oneself alone.

- Takaiuki, Ekota-Murakami. "Religioznye vzgliady L. N. Tolstogo na problemu seksual'nosti." In *Russkaia literatura XIX veka i khristianstvo*. Ed. V. I. Kuleshov. Moskva: Izdatel'stvo Moskovskogo universiteta, 1997. 303-311.

Tolstoy's use of defamiliarization [*ostranenie*] to present such motifs as deception and truth, shame, marriage, family relations, and love, as well as ascetic habits. These presentations within the context of western and eastern religious thought.

- Tankiev, A. Kh. "Tsennosti narodnogo obshchestvennogo soznaniia vainakhov i drugikh gortsev v kavkazskikh proizvedeniakh L. N. Tolstogo." In Tankiev, A. Kh. *Dukhovnye bashni ingushskogo naroda*. Saratov: Detskaia kniga, 1997. 190-202.

Tolstoy's use and evaluation of traditions and behaviour of the Caucasian peoples in *The Cossacks* and *Khadzhi-Murat*.

- Tarasova, O. A. "Gumanisticheskie idealy latinoamerikanskoi i otechestvennoi pedagogicheskoi mysli XIX veka: (Na primere pedagogicheskikh vozzrenii Kh. Marti i L. N. Tolstogo)." *Stranitsy istorii pedagogiki* vyp. 7 (1997): 87-92.

- Taylor, Susan L. "The Gerasim Model of Caregiving: Reflections on Tolstoy's Novella *The Death of Ivan Ilyich*." *Death Studies* 21.3 (May 1997): 299-304.

Health care professional considers the relationship between Gerasim and Ivan Il'ich as a caregiving model.

- Ulybyshev, V. I. "L. N. Tolstoi i problemy kul'tury." *Izvestiia Tul'skogo gosudarstvennogo universiteta. Seriya Gumanitarnye i sotsial'no-ekonomicheskie nauki vyp. 1* (1997): 87-89.

- Velikanova, N. P. "Voina i mir: poetika i tekstologiya." In *Sovremennaiia tekstologiya: teoriia i praktika*. Moskva: Nасledie, 1997. 34-161.

Each draft to *War and Peace* is a definable unit but the whole project is an historical and artistic unity or system of "pre-text" [*predtekst*] and final text.

- Vygovskaia, V. A. "Vstavnye konstruksii kak kharakternaia osobennost' sintaksisa L'va Tolstogo." *Iazyk i kul'tura* 3 (1997): 29-33.