

## Bibliography

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The Tolstoy Studies Journal will publish an annual, annotated list of articles dealing with Lev Tolstoy and his works. Professor Gary Jahn of the University of Minnesota has agreed to compile this list. Members of the Society are requested to send Professor Jahn citations of and/or comments on articles on Tolstoy which they think suitable for inclusion in the annual list. Authors of articles are requested to send Professor Jahn an offprint, together with a brief abstract for inclusion in the listing. The annual list will contain two parts: the list for the immediately preceding year and an update of the list published the year before. The success of this annual compilation depends in large part on the conscientious initiative of those for whom it is primarily intended.

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Dudek, G. "Die Kunst des Bewusstseinsstroms -- L.N. Tolstoj und J. Joyce." Zeitschrift fur Slavistik, 33 (1988), 27-34.

Edgerton, William B. "The Social Influence of Lev Tolstoj in Bulgaria" in American Contributions to the Tenth International Congress of Slavists, J.G. Harris, ed., Columbus, OH: Slavica, 1988: 123-38.

This paper addresses itself to the substance and influence of four of Tolstoy's later works: *Confession*, *On Life*, *What I Believe*, and *The Kingdom of God is within You*. The author's intention is focussed on the Tolstoyan experience in Bulgaria, where as "nowhere else on earth, with the possible exception of Russia itself, was the influence of Lev Tolstoj's religious writings [so] profound and pervasive..."

Folejewski, Zbigniew. "L.N.Tolstoj and Edward Abramowski on Art: Two Opposite Views?" In Studies in Slavic Literature and Culture in Honor of Zoya Yurieff, M. Sendich, ed. (East Lansing, MI: RLJ, 1988).

Fullenwider, Henry. "Leo Tolstoi and Paul Carus' 'The Open Court'." Russian Literature Triquarterly, no, 22 (1988), 221-238.

Presentation and anlysis of the relationship between Tolstoj and the American Paul Carus (1852-1919), whose publications

"The Open Court" and "The Monist" had the stated purpose of conciliating religion and science. The correspondence between Tolstoj and Carus is traced in detail. Special attention is given to the matter of Tolstoj's story "Karma," a modified version of Carus' story of the same name.

Gomon, M.L. "L.N. Tolstoj i G.R. Lindenberg (k istorii ličnyx vzaimootnošenij)." Voprosy russkoj literatury, vyp. 1(51), (1988), 17-19.

This brief paper is an account of the relationship between Tolstoj and G.R. Lindenburg (1862-1933). Lindenburg collaborated with Tolstoj most closely in famine relief (the early 1890s) and in the transportation to Canada of the sect of the Duxobory (late 1890s).

Holman, M.J. de K. "Translating Tolstoy for the Free Age Press: Vladimir Chertkov and his English Manager Arthur Fifield." Slavonic and East European Review, (1988), 181-197.

An account of the publishing activities of V.G. Chertkov during his exile in England (1897-1908) with special attention to the "Free Age Press," the organ through which English translations of Tolstoj's works were made available to the reading public. The foundation of the press is described, and much detail relating to the leading role played in its operations by Arthur Fifield is provided. The paper includes some interesting observations also on the not always Tolstoyan relationship between Chertkov and Tolstoj's leading English translator, Aylmer Maude.

Ivask, Jurij. "Akakij Gogolja i Akim Tolstogo." In Studies in Slavic in Slavic Literature and Culture in Honor of Zoya Yurieff, M. Sendich, ed. (East Lansing, MI: RLJ Press, 1988).

Laksin, V. "Vozvraščenie Tolstogo-myslitelja." Voprosy literatury, no. 5 (1988), 104-117.

In connection with his preparation of a volume of extracts from the foreign press recounting interviews and conversations with Tolstoj (a companion to the volume Interv'ju i besedy s L'vom Tolstym, which appeared in 1986 and presented a compilation of items from the Russian press) the author offers a discussion of the need for a re-evaluation of the writings of the late Tolstoj in the Soviet Union in order to rescue those works from the neglect and disrepute into which they have gradually fallen since the onset of the Soviet period.

Three aspects of Tolstoj's thought are singled out for discussion: (1) Tolstoj's teachings on simplicity of life and his opposition to ungoverned industrialization are presented as wholly consistent with the modern concern for the integrity of the planet's physical environment; (2) his teachings on moral self-perfection as dependent on the volition and free choice of the individual rather than as a product of the reform of the social structure in which the individual lives; and (3) the teaching of not resorting to

violence to oppose evil. Most striking is the way in which the author shows that these teachings are in conflict with long-standing presumptions of Soviet state policy and Marxist doctrine and affirms that the modern situation of the Soviet people illustrates that Tolstoj was well ahead of his time.

Especially in connection with point three does the author refer directly to Lenin's pronouncements on literature in the famous series of articles which he wrote about Tolstoj. He calls for an end to the absolute and literal veneration of these articles in favor of a re-interpretation conditioned by an awareness of the differences between the historical situation in which Lenin wrote them and the present.

Mondry, H. "One or Two 'Resurrections' in L. Tolstoy's Writing? (Fedorov and 'The Kreutzer Sonata')." Die Welt der Slaven, 33(1988), 169-82.

The author states her purpose as: "If we look at the tradition of criticism of 'The Kreutzer Sonata' we find that it is the 'meaning' of Tolstoy's views on marriage and the physical relationships between the sexes which has always been at the centre of any debate. There is only one answer known to the question -- 'Why did the hero kill his wife?' -- and that answer is -- 'Jealousy.' While remaining within the framework of the exploration of the meaning of 'The Kreutzer Sonata,' the aim of this paper is to give a new answer to the above-stated question and to demonstrate the presence of 'imaginative form' in the story at the same time." The author connects the story to the trend in Russian 19th century thought which Rozanov identified as "skopičeskoe sžimanie planety," the renunciation of the flesh as discussed variously by Gogol', Solov'ev, and Leont'ev. The main attention of the author is on the main character of the story, Pozdnysev, as a reflection of and on the "common cause" philosophy of N. Fedorov. This relationship is used by the author to counter "the all-prevailing accusation of 'lack of imaginative' which has haunted the perception of the story in the works of its commentators."

Pahomov, George. "Tolstoy and the Epic Sense of Life: Homer and Tolstoy." In Studies in Slavic Literature and Culture in Honor of Zoya Yurieff, M. Sendich, ed. (East Lansing, MI: RLJ Press, 1988).

Redston, David. "Tolstoy and the Greek Gospel." Journal of Russian Studies, no. 54 (1988), 21-33.

Discussion of Tolstoj's acquaintance with the Greek language and Greek texts, especially with respect to his exegetical work with the New Testament and his "Soedinenie i perevod 4-x evangelij." A point is made of tracing the development of Tolstoj's theological ideas between their first formulation in the "Union and Translation of the Four Gospels" and their exposition in "V čem moja vera" ("What I Believe").

Ryan-Hayes, Karen. "Iskander and Tolstoj: The Parodical Implications of the Beast Narrator." SEEJ, 32 (1988), 225-236.

"In the 'Story of Old Habug's Mule', Iskander has applied the well-established literary device of the beast narrator to create a modern and society-specific satire. His story is...linked to Tolstoj's 'Xolstomer' in a complex parodical relationship...The intertextual dialogue he carries on with Tolstoj enriches and strengthens his own satirical attacks on agricultural inefficiency, entrenches racial and social prejudice, and normative standards of prestige."

Schefski, Harold K. "Contrastive Parallelism in 'War and Peace': Sonja versus Natasha." Russian Literature, 23 (1988), 281-194.

Author's abstract: Eminent Tolstoj scholars, such as Eixenbaum and Shklovskij, often allude to the writer's predilection for contrastive parallelism as a structural device in his works. The technique achieves its greatest proliferation in War and Peace, where character juxtapositions abound. However, the one pitting Natasha against Sonja has often been overlooked because Sonja has been unfairly viewed as a minor figure in the novel. The aim of this paper is to upgrade Sonja's image by showing how she complements Natasha at every stage and how both girls achieve full character development only through their opposition to one another....It is proposed that after the ultimate pairings of Nikolaj with Princess Mar'ja and Natasha with P'er are made, Sonja should belong to Prince Andrej with whom she shares more traits than does Natasha. However, Tolstoj decided in favor of the Prince's death which channeled Sonja into tragic isolation.

Sendich, Munir. "English Translations of Tolstoy's 'War and Peace': An Analysis of Difficult Renderings." In Studies in Slavic Literature and Culture in Honor of Zoya Yurieff, M. Sendich, ed. (East Lansing, MI: RLJ Press, 1988).

Walsh, Harry H. "Elements of Classical German Idealism in Tolstoi's 'Philosophical Fragments.'" Germano-Slavica, 6 (1988), 3-16.

Author's abstract: In the critical literature devoted to Tolstoi's education and earliest writings it is customary to attribute great influence to thinkers of the Enlightenment. The eighteenth-century quality of Tolstoi's mind is often noted, not always with persuasive justification. Yet the youthful Tolstoi's "Philosophical Fragments" reveal thematic and textual traces not of eighteenth-century Enlightenment thought, but rather of Classical German Idealism...It is argued that the young Tolstoi's predisposition to make use of Idealist metaphysics in the "Philosophical Fragments" persists into his mature writings and intensifies in his last years.

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