
Over a period of a week and a half, scholars from all over the world met at three different locations to debate, analyze, and celebrate Tolstoy. Countries from all ends of the earth were represented, from North America through Europe and the Middle East to the Far East. The series began on Thursday at Iasnaia Poliana, where delegates were received in a manner of which the writer himself would have approved: with genuine warmth, hospitality, and simplicity, thanks to our hosts Vladimir Ilyich Tolstoy and Galina Vasil'evna Alexeeva. Despite the large number squeezing into the exhibition room of the Volkonsky House, the atmosphere during the three days of panels was informal; after each morning and afternoon session, there followed lively, in-depth discussion of issues raised by the panelists. A cultural programme complemented the intellectual stimulation with a delightful recital of music, including extracts from Prokofiev's opera of War and Peace, performed in costume, a visit to a Tolstoy exhibition at his local railway station, Kozlova Zaseka, and an excursion to the Turgenev estate-museum, Spasskoe Lutovinovo. In addition, the research facilities of Iasnaia Poliana were made readily available for delegates' use.

The following Monday the conference moved to the State Tolstoy Pedagogical Institute in Tula. Here, delegates took part in a highly ambitious packed programme. The event was presided over with due gravitas by Vitaly Borisovich Remizov, director of the State Tolstoy Museum in Moscow and ceremonially opened with addresses by political dignitaries and celebrated tolstovedy from around the world. Three plenary sessions followed; the necessarily more formal structure unfortunately allowed for very little time for questions following the papers, which was a shame as meetings of this kind tend to be at their most fruitful when different views are debated and common themes teased out. The second day in Tula began with a Festival of Tolstoyan Schools and concluded with several parallel 'master-classes' given by Russian and international scholars. The themes and presentational style of these 'master-classes' varied considerably. I took part in an informal discussion led by Donna Orwin, ostensibly about the role of journal publication in Tolstoy research, but which largely centred on participants sharing their personal approaches to reading and teaching Tolstoy with a group of Tula student teachers. Other sessions took the form of a more traditional address. The final day at Tula comprised seven thematically organised parallel panels, during which an enormous number of papers were presented. Entertainment was provided by our Tula hosts in the form of an expertly performed recital of poetry, prose and music, and a sumptuous ceremonial banquet.

On Thursday after a long and torturous bus ride, the delegates were welcomed at the State Tolstoy Museum to the opening of a new exhibit, Tolstoy's Heaven and Earth. This was a fascinating display, put together with great attention to detail, academic interest and artistic merit, and consisting of all kinds of Tolstoiiana, from manuscripts and artefacts to visual art both from Tolstoy's time and the present day. We had ample time to view the exhibit before the afternoon plenary session. Finally, on Friday our hosts were colleagues at the Gorky Institute of World Literature (IMLI), where by now the audience was smaller and once again there was a greater opportunity for questions and discussion following the stimulating papers.

It is difficult to pick out highlights or common themes from such a full and varied programme. However, a few things are of note. More than once it was noted that there is a growing interest in and
emphasis on spiritual matters in Tolstoy, not only in terms of Orthodox philosophy but also with regard to other, particularly Eastern, philosophies. Thus, Lidia Dmitrievna Gromova-Opuľ’skaia noted in her paper on Russian thinkers that for Tolstoy, the essence of any religion should be that love is the sole path to unity. More importantly, however, the conferences proved that the significance of Tolstoy, both as an artist and as a thinker, has had a far-reaching and enduring impact on world culture. This was clear from a great many papers which dealt with influence, engagement or intertextual dialogue between Tolstoy and certain writers and thinkers, who came before and after him. These ranged from fellow Russians such as Shalamov, Bunin and Nabokov, to Sterne, Dumas, Hemingway, Oriental philosophers and Persian writers. That Tolstoy could be linked with such a startling variety of names and approaches illustrates how well he succeeded in creating art with a timeless, universal appeal and how he identified, both in his own works and in those he read, the issues of importance to us all as members of the human race, regardless of race or creed. The latter issue was most eloquently summed up by the director of IMLI, F. F. Kuznetsov, who declared that the values of such as Tolstoy and Dostoevsky could be the salvation of humanity.

It is not surprising, then, that the overriding mood of the conferences was one of reverence towards the great writer, but this is not to say that criticism was not welcomed. Many papers, including several contributed by international delegates, seasoned the proceedings with a certain amount of ‘piquancy’ and some drew out passionate, committed commentaries. For example, Daniel Rancour-Laferriere’s paper, “Was Tolstoy a Christian?,” analyzed evidence of masochistic tendencies in Tolstoy in the context of his Christianity. A contrasting approach was taken by Brett Cooke in his paper “Tolstoy and Darwinism: evolutionary structures in War and Peace,” which considered the propagation of genes as a motivational and organisational factor in the novel. Lidia Dmitrievna’s closing address paid tribute to the international contributions; she stressed the importance of Tolstoy research outside Russia as a necessary stimulant or foil to ensure the sharpness of domestic scholarship.

It was in fact most pleasing to see the healthy state of tolstovedene both in Russia and abroad. A number of regular publications are now established in the field, and these were showcased at the conferences. Alongside the new one-hundred volume complete works being edited and published by IMLI, there are the lasnopolianskii sbornik and the State Tolstoy Museum’s Tolstovskii ezhegodnik. In addition IMLI’s Institutski sbornik and Russkaiia literatura under the editorship of Galina Galagan are of note.

Altogether the conferences were both broad in scope and rich in detail, offering something for everyone. Thanks are due to all involved in the organisation, especially Galina Alexeeva, Vitaly Remizov and Donna Orwin.

---

**Programme**

**Iasnaia Poliana, 28 August 2003**

Caryl Emerson (USA), “Опера, которая понравилась бы Толстому” [An opera which Tolstoy would have liked: Prokofiev’s War and Peace].

Edwina Cruise (USA), “Роль книг в Анне КARENINе” [The role of books in Anna Karenina].

Barbara Lonnqvist (Finland), “Употребление иностранных слов в Анне КARENINе” [The use of foreign words in Anna Karenina].

Sarah Hudspith (UK), “Преступление, совесть и личная ответственность в Воскресении Л. Н. Толстого” [Crime, conscience and personal responsibility in Tolstoy’s Resurrection].

---

*The text of programs was only in Cyrillic, and in a few cases it was impossible to ascertain Latin spellings for names. The author apologizes for any proper names of authors or presenters that are misspelt.
Rick McPeak (USA). "Иконопись великого иконоборца «Алекса Горшок» Льва Толстого" [Icon-painting by a great iconoclast: Tolstoy's "Alesh Gorshok"]["The Cossacks" in Spain: echoes of Tolstoy in For Whom the Bell Tolls]

Alexei Alexeевич Gaponenkov (Saratov). "Толстовский номер журнала «Русская мысль» 1910 года" [The Tolstoy issue of "Russkaia mysl" in 1910].

Donna Orwin (Canada). "Толстой, Стерн и Платон" [Tolstoy, Sterne and Plato].

Ksana Blank (USA). "Мандат неба Толстой и Конфуций" [The heavenly mandate: Tolstoy and Confucius].

Elvira Filippovna Osipova (St Petersburg). "Концепция истории Р. У. Эмерсона и Л. Н. Толстого" [The concept of history in R. W. Emerson and L. N. Tolstoy].

Iasnaia Poliana, 29 August 2003

Alia Nikolaevna Polosina (Iasnaia Poliana). "Толстой и Аврелий Августин о памяти, времени и пространстве" [Tolstoy and Aurelius Augustine on memory, time and space].

Ridhka Bougera (France). "Восприятие Л. Н. Толстого во Франции в начале XX века" [The perception of Tolstoy in France at the beginning of the twentieth century].

Ol'ga Vladimirovna Slivitskaia (St Petersburg). "Толстой и Стендаль" [Tolstoy and Stendhal].

Vladimir Gudakov (France). "Произведения Л. Н. Толстого и А. Дюма о Кавказе как этнологический источник" [The Caucasus as an ethnological source in the works of Tolstoy and Alexandre Dumas].

Galina Vital'evna Ovchinnikova (Tula). "Ограниzenie национального характера в повести Л. Н. Толстого "Хозяин и работники" в повести Поль Ля-Шен "Хозяева и работники"" [The reflection of national character in Tolstoy's Master and Man and Paule La Cheneate's Masters and Men].

Dale Peterson (USA). "「Казаки」 в Испании: отзвуки Толстого в романе Пое ком созвит колокол?" [Was Tolstoy a Christian?]
Tula, 1 September 2003
Welcoming addresses; plenary sessions.

Tula, 2 September 2003
Festival of Russian Tolstoyan Schools.

Master-classes given by Marina Ivanovna Shcherbakova (Russia), Stefan Kolafa (Czech Republic), Natal’ia Vladimirovna Kudriava (Russia), Donna Orwin (Canada), Vitaly Borisovich Remizov (Russia), Elena Dmitrievna Meleshko and Vladimir Nikolaevich Nazarov (Russia), Eberhard Dickmann (Germany), Lev Alexandrovich Anininsky (Russia), Caryl Emerson (USA), Viacheslav Alekseevich Sitarov (Russia).

Tula, 3 September 2003
Parallel sessions

Художественный мир Л. Н. Толстого [The artistic world of Tolstoy].

Л. Н. Толстой и русская культура [Tolstoy and Russian culture].

Л. Н. Толстой и зарубежная литература [Tolstoy and foreign literature].

Л. Н. Толстой как философ [Tolstoy the philosopher]. Педагогическое наследие Л. Н. Толстого и современность [Tolstoy’s pedagogical legacy and the present].

Творчество Л. Н. Толстого как предмет лингвистического изучения. [Tolstoy’s works as a subject for linguistic study].

Краеведческие и музееведческие аспекты изучения наследия Л. Н. Толстого [Local history and museum research as aspects of the study of Tolstoy’s legacy].

Moscow, State Tolstoy Museum, 4 September 2003

Vitaly Borisovich Remizov (Moscow). “Государственный музей Л. Н. Толстого как истоковедческий центр по изучению наследия писа-

tеля” [The State Tolstoy Museum as a primary source centre for the study of the writer’s legacy].

Lilia Valentinovna Chernets (Moscow). “Гений... даёт искусству правила”. Художественное творчество Л. Н. Толстого как стимул развития теоретической поэтики [“Genius sets the rules for art.” Tolstoy’s artistic creation as a stimulus for the development of theoretical poetics].

Ol’ga Vladimirovna Slivitskaia (St. Petersburg). “Функция памяти в эстетике Бунин и Л. Толстого” [The function of memory in the aesthetics of Bunin and Tolstoy].

Maria Kondzezer (Germany). “Толстой в творческом восприятии Бориса Пастернака” [Tolstoy in the artistic perception of Boris Pasternak].

Igor Borisovich Manov (Moscow). “Лев Толстой. Учение об богоявлене” [Tolstoy’s teaching about cloisters].

Masha Eguchi (Japan). “Принцип неотрицаемости достоинства жизни Д. Икеды и жизненности Л. Н. Толстого” [D. Ikeda’s principle of the inviolate virtue of life and Tolstoy’s teachings].

Basilianowich Biakowski (Poland). “Серфания Людьи-Хановская и Лев Толстой. Ответ польской женщины” («Одной из многих») — программе возрождения славян и всего человечества” [Stefania Liadyn-Hshansovska and Lev Tolstoy: “A reply to a Polish Lady” (“One of many”) – the programme for the regeneration of the Slavs and all humanity].

Hasan Vakhitovitch Turkayev (Georgia). “Кавказские произведения Л. Н. Толстого и современная проблема трансформации национального характера” [Tolstoy’s Caucasus works and the contemporary problem of the transformation of the national character].

Djanola Karimi-Motakhar (Iran). “Творчество Толстого в Иране и его влияние на современных персидских писателей” [Tolstoy’s works in Iran and his influence on contemporary Persian writers].
Moscow, IMLI, 5 September 2003

Galina Iakovlevna Galagan (St Petersburg). “Исповедь Л. Н. Толстого, концепция жизне-понимания” [Tolstoy’s Confession: the conception of interpretations of life].

Lidia Dmitrievna Gromova-Opuškaia (Moscow) “Русские мыслители конца XIX – первой половины XX вв. о Льве Толстом” [Russian thinkers from the end of the 19th to the first half of the 20th centuries on Lev Tolstoy].

Marina Ivanovna Shcherbakova (Moscow). “Наследие Н. Н. Страхова и проблемы изучения Л. Н. Толстого” [The legacy of N. N. Strakhov and problems in the study of Tolstoy].

Alexander Vadimovich Gulin (Moscow). “Объективное и субъективное в художественной проблематике раннего Л. Н. Толстого” [The objective and the subjective in the artistic problems of Tolstoy’s early works].

Lee Xan Ze (South Korea). “Л. Н. Толстой в оценке Д. С. Мережковского” [D. S. Merezhkovsky’s evaluation of Tolstoy].

Kim Rexo (Moscow). “Азия в мире Толстого” [Asia in the world of Tolstoy].

Brett Cooke (USA). “Толстой и дарвинизм: эволюционные структуры в Войне и мире” [Tolstoy and Darwinism: evolutionary structures in War and Peace].

Tat’iana Leonidovna Morozova (Moscow). “Л. Толстой и американские трансцеденталисты: контрасты и параллели” [Tolstoy and the American transcendentalists: Contrasts and parallels].


Sarah Hudspith
UNIVERSITY OF LEEDS, UK
Л. Н. Толстой — Н. Н. Страхов
Полное собрание переписки
(в двух томах)

Leo Tolstoy & Nikolaj Strakhov
Complete correspondence
(in two volumes)

In Russian, with a critical introduction in English

Edited & with an Introduction by A. A. Donskov
Compiled by L. D. Gromova & T. G. Nikiforova

1080 pp.

THE INTEGRATED CORRESPONDENCE of Leo Tolstoy and his friend &
editorial associate Nikolaj Strakhov, appearing for the first time in its entirety,
offers a unique insight into the minds of two great thinkers engaging in earnest
dialogue on a wide spectrum of social, religious and literary questions. The
letters themselves are enhanced by the editor’s critical essay along with
extensive annotations (many drawn from archival sources) prepared by two
leading Tolstoy scholars in Moscow. The result is an indispensable tool for any
future research into these two authors’ views of life and literature, as well as the
nature of their unique relationship.

Price per two-volume set (volumes not sold separately):
For orders shipped to a Canadian address: C$50. –
For orders shipped outside Canada: C$60. –/US$45. –

E-mail orders & enquiries: slavicre@uottawa.ca
For further information please visit our website:
http://www.uottawa.ca/academic/arts/gres

Please address orders (with cheque payable to University of Ottawa) to:
Slavic Research Group
University of Ottawa
134 — 70, Laurier Ave East
Ottawa (Canada) K1N 6N5
NEW TITLE IN THE
APPROACHES TO TEACHING
WORLD LITERATURE SERIES

APPROACHES TO TEACHING TOLSTOY'S

Anna Karenina
Liza Knapp and Amy Mandelker, eds.

"The essays reflect an awareness of the latest research on the novel, and the range of topics and list of contributors are impressive. Those less familiar with Russian literature or with Tolstoy will find something new on virtually every page, but even Russian specialists will find inspiration from many of the essays."

— BARRY SCHERR, DARTMOUTH COLLEGE

Anna Karenina is probably the most often taught nineteenth-century Russian novel in the American academy. Teachers have found that including this versatile work of art on a syllabus reaps many rewards and stirs up heated classroom discussion—on sex and sexuality, dysfunction in the family, gender roles, society's hypocrisy and cruelty. But translation and transliteration problems, the peculiarity of Russian names and terms, and the unfamiliarity of Russian geography and history present a range of pedagogical challenges.

Now available
vii + 726 pp
Cloth ISBN 0-87352-904-9 $37.50
Paper ISBN 0-87352-905-7 $14.00

Modern Language Association
26 Broadway, 3rd floor, New York, NY 10004-1789
Phone 646 576-5161  Fax 646 576-5160  www.mla.org