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DOSTOEVSKY AND THE RUSSIAN PEOPLE

Russian popular culture and folklore were a central theme in Dostoevsky's work, and folklore imagery permeates his fiction. *Dostoevsky and the Russian People* is the most comprehensive study of the people and folklore in his art to date. Linda Ivanits investigates the integration of Dostoevsky's religious ideas and his use of folklore in his major fiction. She surveys the shifts in Dostoevsky's thinking about the Russian people throughout his life and offers comprehensive studies of the people and folklore in *Crime and Punishment*, *The Idiot*, *The Devils*, and *The Brothers Karamazov*. This important study will illuminate this unexplored aspect of his work, and will be of great interest to scholars and students of Russian and of comparative literature.

LINDA IVANITS is Associate Professor of Russian and Comparative Literature at The Pennsylvania State University.

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For Anna, Ellen, and Jeffrey

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Note on transliteration, translation, and dates

The Library of Congress system of transliteration will be used for Russian items throughout. Except for Russian terms and titles in parentheses, this system will be modified slightly within the body of the text for the ease of readers who do not know Russian. Soft and hard signs will be removed (“Raskolnikov,” rather than “Raskol’nikov”); final “yi” or “ii” will be rendered “y” (“Dostoevsky” rather than “Dostoevskii”), and initial “ia” and “iu” will be rendered “ya” and “yu” (“Yakushkin” rather than “Iakushkin”).

Unless otherwise indicated, all references to Dostoevsky’s works and letters will be to the Academy Edition prepared by G. M. Fridlender *et al.*: F. M. Dostoevskii, *Polnoe sobranie sochinenii v tridtsati tomakh* (Leningrad: Nauka, 1972–90). Most notations will be indicated in the text by volume number and page (14: 69) or, in the case of the final three double volumes, by volume, book, and page (28, 2: 33); in the notes they will be indicated by PSS, volume, and page (PSS 14: 69). Translations are my own unless noted otherwise.

For the most part, dates for Dostoevsky’s life and letters are given according to the Julian calendar (“Old Style”). For letters to Russia from Europe both the Old and the New Styles (Gregorian calendar) are indicated (Letter to A. N. Maikov of August 16/28, 1867). For entries in the *Notebooks* occurring while Dostoevsky was in Europe, unless otherwise indicated, I use New Style in conformity with his practice.

Biblical quotations are from the New English Bible and indicated by book, chapter, and verse (John 12: 24).