The present survey is intended to indicate the main tendencies of Dostoevskii research in the German language from 1945 to 1971. The great number of studies included here often necessitates listing titles without providing a commentary. However, many titles will speak for themselves, or might not even need recommendation. In the case of more detailed discussions, the author has tempered his judgment, as this survey is meant to provide references rather than to settle accounts. Basically, the intent was to break through the narrow spectrum of current Slavic bibliographies, which make no mention of such studies as the stimulating essays of Reinhard Lauth or the very instructive investigation of Hubert Tellenbach.¹ A comprehensive Dostoevskii bibliography is still lacking.

The arrangement of the following references requires a brief word of introduction. A threefold division seemed appropriate. The first section includes studies which either attempt a comprehensive interpretation of the Dostoevskii phenomenon or, at least, analyze some fundamental aspect such as his attitude to crime. This is followed by studies devoted to single works or special problems. Finally, attention is drawn to investigations of various influences on Dostoevskii and a survey of his influence. Doctoral dissertations which are available in typed form only, and, therefore, are subject to special restrictions on circulation, have been marked with an asterisk.

I. COMPREHENSIVE INTERPRETATIONS AND INVESTIGATIONS OF MAJOR PROBLEM AREAS

Thomas Mann's brief and effective observation "Dostoevskii in Moderation" (originally a foreword to an American selection of Dostoevskii's shorter works) began the series of sometimes voluminous attempts to do justice to the Dostoevskii phenomenon at one blow. An extensive investigation of the system of Dostoevskii's thought has been contributed by Reinhard Lauth, "Ich habe die Wahrheit gesehen". Die Philosophie Dostojewskis in systematischer Darstellung (München: Piper, 1950). The author explains in the foreword that "in this study, he aims to present Dostoevskii's philosophy in its systematic context. Dostoevskii's specific political ideology has not been touched upon. Also his relationship to the Russian and European intellectual history of his time has been left for a separate presentation." The manner in which Dostoevskii's ideas were formed in ideological conflicts with major intellectual trends of the nineteenth century was not of primary interest. The author "investigates his general, transmundane, philosophical system of thought." Obviously, Lauth is not concerned with Dostoevskii the artist. It would be wrong, however, to think that those who look for the artist can bypass the reflections in Lauth's study. He has done far more than clearly outline Dostoevskii the philosopher. In short, this stimulating book will be of greatest use if read with a poetological concern. The author has uncovered the systematic structure of Dostoevskii's statements as related to the centrally formulated plot-idea of individual works, and has thereby made a contribution to the analysis of the structure of Dostoevskii's literary works. With greatest care, he has determined the location of such phenomena as suicide, morality, nihilism, sin, the people, history, as immanent to the system. In a shorter study, "Der methodische Zugang zu Dostojewskijs philosophischer Weltanschauung," Orientalia Christiana Periodica, 18 (1952), Lauth has again expressed his fundamental concern.

Josef Bohatec has devoted his voluminous work, Der Imperialismus-gedanke und die Lebensphilosophie Dostojewskijs. Ein Beitrag zur Kenntnis des russischen Menschen. (Graz and Köln: H. Böhlaus Nachf., 1951), to Dostoevskii the ideologist and politician. The subtitle gives rise to apprehension. This, however, disappears as soon as one starts to read. Bohatec has written a thoroughly objective study which concerns itself intensively with a dimension of Dostoevskii's world

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