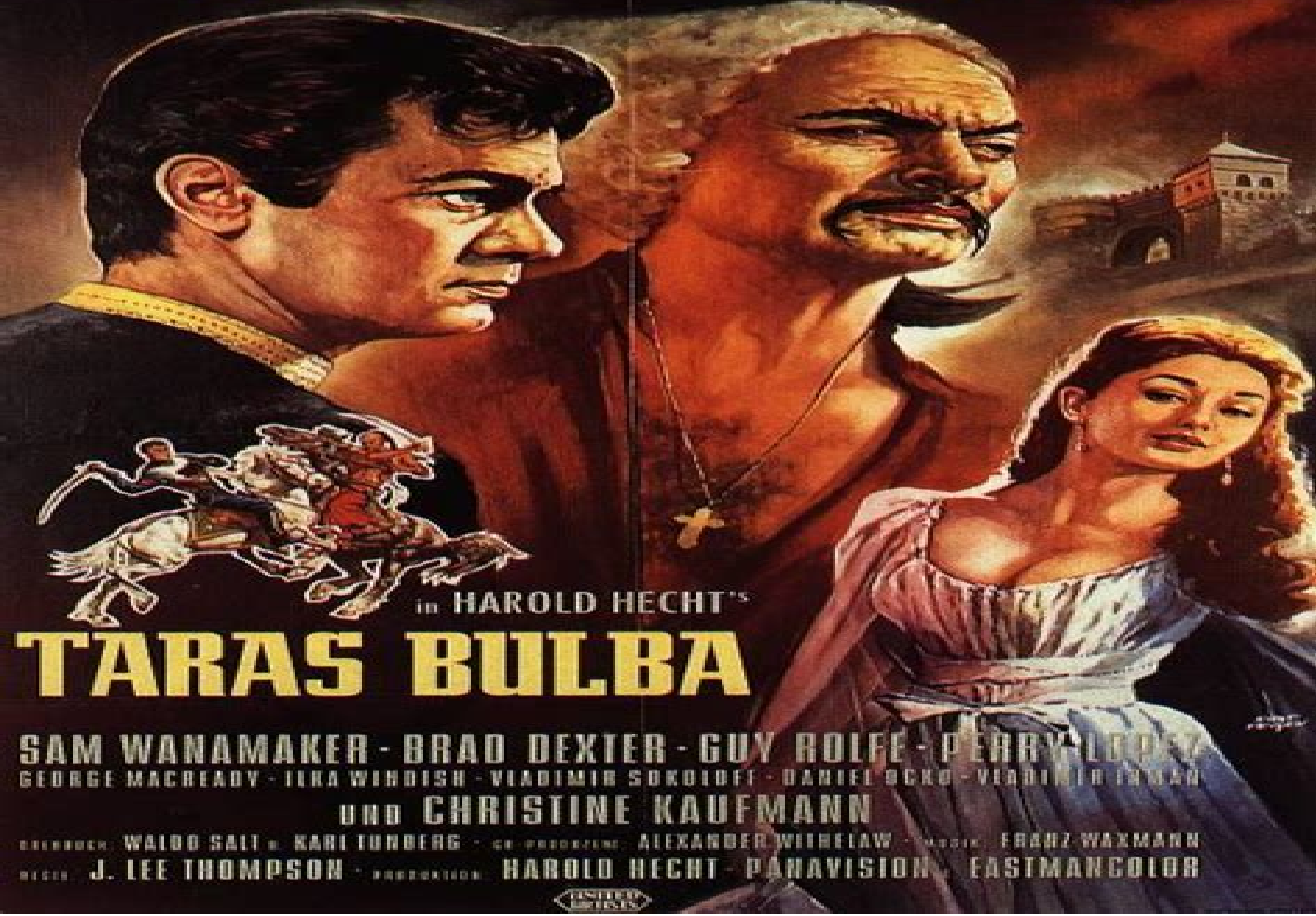


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Taras Bulba

Nikolai Vasil'evich Gogol'



Taras Bulba:

Taras Bulba Nikolai Vasil'evich Gogol', 1887 **Taras Bulba** Nikolai Vasil'evich Gogol', 1962 **Taras Bulba** Nikolai Gogol, 2024-05-09 Gogol's revised 1842 novella rooted in the Cossack era interrogates the violent allure of national identity through the fanaticism of Taras, a Cossack chieftain who sacrifices his son Andriy for betraying Ukrainian solidarity during the Polish-Lithuanian siege. Blending mythic grandeur with grotesque brutality, the narrative oscillates between battlefield heroism and intimate tragedy, framing patriotism as both unifying creed and destructive force. Gogol's ambivalence toward romanticized history glorifying collective resistance while exposing its human cost diverges from Tolstoy's *War and Peace*, which seeks universal truths in individual moral choices. Originally part of *Mirgorod*, the text's lush descriptions of the steppe and theological undertones reflect Gogol's struggle to reconcile artistic idealism with historical reality, a tension unresolved in his later turn toward didacticism. The novella's reception as a nationalist emblem obscures its deeper critique of ideological absolutism, particularly in Taras's merciless execution of Andriy, which echoes Greek tragedy's fatalistic collisions between duty and kinship. While lacking Tolstoy's psychological depth, Gogol's mythopoetic style, hyperbolic rhythmically incantatory, elevates the Cossack ethos into a paradox: a spiritual exaltation inseparable from bloodshed. This duality emblematic of Gogol's own vacillation between aesthetic and moral imperatives positions *Taras Bulba* as a flawed yet indispensable bridge between romanticism and the emergent Russian realist tradition. Taras Bulba himself is depicted as a fierce and unyielding warrior, a staunch defender of the Orthodox faith and the Cossack way of life, whose unwavering dedication to his values leads to both heroic acts and brutal consequences. The novella explores themes of loyalty, betrayal, nationalism, and the often-violent clash of cultures set against the backdrop of the vast Ukrainian steppe. Gogol's vivid descriptions of Cossack life, their battles, and their unwavering spirit have made *Taras Bulba* a significant work in Russian literature, though it has also been noted for its elements of Russian nationalism, anti-Polish sentiment, and anti-Semitism, reflecting the complex historical and cultural context in which it was written. The tragic fates of Taras and his sons underscore the harsh realities of their time and the sacrifices demanded by their fiercely independent way of life. The story's epic scope and dramatic battle scenes contribute to its enduring appeal as a portrayal of Cossack heroism and tragedy. This modern edition features a contemporary translation from the original Russian manuscript, making his surrealist and existential literature accessible to readers, and enhanced by an illuminating afterword that focuses on Gogol's relationship with Dostoevsky, Tolstoy, and Turgenev, and his influence of Kafka and other surrealist/absurdist writers, a concise biography including his Ukrainian heritage, and a detailed chronology of his life and major works. This robust reader's edition introduces readers to the brilliance of Gogol's literature and the context in which he wrote.

The Ridiculous Jew Gary Rosenshield, 2008-09-25 This book is a study devoted to exploring the use of a Russian version of the Jewish stereotype, the ridiculous Jew, in the works of three of the greatest writers of the nineteenth century. Rosenshield does not attempt to expose

the stereotype which was self consciously and unashamedly employed Rather he examines how stereotypes are used to further the very different artistic cultural and ideological agendas of each writer What distinguishes this book from others is that it explores the problems that arise when an ethnic stereotype is so fully incorporated into a work of art that it takes on a life of its own often undermining the intentions of its author as well as many of the defining elements of the stereotype itself With each these writers the Jewish stereotype precipitates a literary transformation taking their work into an uncomfortable space for the author and a challenging one for readers

Taras Bulba (Annotated) Nikolai Gogol,2020-01-11 Taras Bulba is a romanticized historical novella Nikolai Gogol It describes the life of an old Zaporozhian Cossack Taras Bulba and his two sons Andriy and Ostap

Taras Bulba Nikolai Gogol,2014-05-14 Turn round my boy How ridiculous you look What sort of a priest s cassock have you got on Does everybody at the academy dress like that With such words did old Bulba greet his two sons who had been absent for their education at the Royal Seminary of Kief and had now returned home to their father His sons had but just dismounted from their horses They were a couple of stout lads who still looked bashful as became youths recently released from the seminary Their firm healthy faces were covered with the first down of manhood down which had as yet never known a razor They were greatly discomfited by such a reception from their father and stood motionless with eyes fixed upon the ground Stand still stand still let me have a good look at you he continued turning them around How long your gaberdines are What gaberdines There never were such gaberdines in the world before Just run one of you I want to see whether you will not get entangled in the skirts and fall down Don t laugh don t laugh father said the eldest lad at length How touchy we are Why shouldn t I laugh

Taras Bulba Nikolai Vasilevich Gogol,2017-02-24 Nikolai Vasilievich Gogol April 1 1809 March 4 1852 was a Russian language writer of Ukrainian origin Although his early works were heavily influenced by his Ukrainian heritage and upbringing he wrote in Russian and his works belong to the tradition of Russian literature The novel Dead Souls 1842 the play Revizor 1836 1842 and the short story The Overcoat 1842 count among his masterpieces

Taras Bulba; A Tale of the Cossacks. Translated from the Russian by Isabel F. Hapgood, with an Introd Nikola Vasilevich Gogol,2018-11-11 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public To ensure a quality reading experience this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy to read typeface We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant

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