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M.M. Bakhtin in 1910-20s: the unity of the path

An unbiased researcher inevitably arises a quite pertinent question about the inner unity of the philosophy of M. Bakhtin of the late 1910s - early 1920s. After that question, there is the next: how does this philosophy of M. Bakhtin correlate with the books and articles written in a completely different way from the second half of the 1920s?

The first direct evidence of the late 1910s tell us about M. Bakhtin as an established philosopher, although we are forced to judge about that based on a short article published in 1919, on his judgments in reference to L. Pumpyansky, on the reviews of his appearance in Nevelsk newspaper "Molot" and according to the later memoirs by M. Yudina. But we can only guess about the origin of his philosophy: the Vilna circle of high school students, united by the idea of the Third Renaissance, coupled with the cult of Vyach. Ivanov and F. Zelinsky, lectures by psychologist N.N. Lange at Novorossiysk University, neo-Kantianism (G. Cohen), phenomenology (E. Husserl, M. Scheler), a religious-philosophical society, etc. But these and other contexts do not agree in any way in explaining the genesis of that philosophy of M.M. Bakhtin in the end of the 1910s, which we fragmentarily know about.

The philosophy of M. Bakhtin in the 1920s just as difficult to comprehend, although it has come down to us not only fragmentarily, but also in the form of books and articles. The presence of his main philosophical line, which has been continuous since 1919, is shown by the treatises "Towards the Philosophy of Act" (1922) and "The Author and Hero" (1923–1924), reports and lectures recorded by L. Pumpyansky (1924–1925) and his consideration about M. Scheler expressed during interrogation at the beginning of 1929. It can also be found in the lectures on the history of Russian literature recorded by R. Mirkina (1922-1927), but with all their openness they are limited by the topic and pedagogical task. To earn

money, in the autumn of 1924 M. Bakhtin wrote an article criticizing formalism, and soon after that, judging by his remark when discussing the report by L. Pumpyansky about Marxism in December 1924, he comes to the conclusion about the possibility of relatively free expression in the official press in such an autonomous area as artistic creation and its theory. In accordance with this conclusion M.M. Bakhtin begins to develop the ideas of the article in 1924 in other articles and books published under the name of his friends. It must be admitted that his book about Dostoevsky published in 1929, is unique in its singularity and talent, but it is also limited by this place and time. In conversation with S. Bocharov Bakhtin addressed it as forcedly limited. That is, in all these works, in contrast to the main philosophical line, the speech is carried out in an indirect way. However, the main philosophical line is certainly present in all these works, shining through every indirect word from the inside. This light is that semantic regulator (semantic operator), without which these texts remain and will remain inaccessible for understanding.