

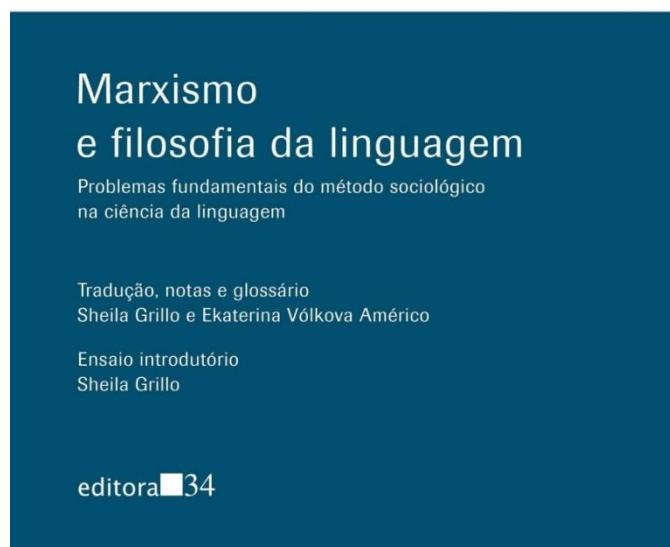
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VOLÓCHINOV, Valentin (Círculo de Bakhtin). *Marxismo e filosofia da linguagem. Problemas fundamentais do método sociológico na ciência da linguagem* [*Marxism and Philosophy of Language. Fundamental Problems of the Sociological Method in the Science of Language*]. Tradução, notas e glossário de Sheila Grillo e Ekaterina Vólkova Américo. Ensaio introdutório de Sheila Grillo. São Paulo: Editora 34, 2017, 373p.

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Few doubt that we needed a translation of *Marxism and Philosophy of Language. Fundamental Problems of the Sociological Method in the Science of Language* (hereafter, *MPL*)¹ directly from the original in Russian into Brazilian Portuguese.² And we just have to read the bibliographical reference presented in the title of this review to confirm that this is an important and efficient work, and not merely a new translation of what is possibly the best known work of the Bakhtin Circle among Brazilians. In fact, it is a translation made by Bakhtinian researchers from Brazil, who are known and renowned in the field of discourse studies.

The work that is now available to us responds broadly and especially to our time-space: 39 years away from the first translation of *MPL* into Brazilian Portuguese and a little more than 40 years that we Brazilians have been in touch with the work of the Circle (Cf. Brait, 2012, p.219). This gave us time to seek to understand it in greater depth, to study it, to seek its contextualization, to dialogue with researchers from Brazil and from other countries who were also studying it, to dialogue more closely with it and with some translations from the West. This allows us to affirm that the reception of *MPL* today is very different from that of the 1970s: no longer is there the novelty and the surprise, or the impact caused by the works of the Circle that little by little were being discovered by the first Brazilian scholars. Nowadays, there are many Brazilian researchers who base their studies of language and literature or even education and other human sciences on Bakhtinian sources. There are different research groups countrywide that study the Bakhtin Circle. In the area of language studies, the Dialogical Discourse Analysis/DDA (cf. Brait, 2010, pp.9-31), inspired by the Circle's thinking, is adopted by many scholars, helping us to understand discourse responsively. Moreover, here in Brazil, we have a bilingual (English and

¹ T.N. The first translation of this work from the original in Russian into English was published in 1973. Then, in 1986, a new edition was published. Their full references are respectively: VOLOŠINOV, V. N. *Marxism and the Philosophy of Language*. Translated by Ladislav Matejka and I. R. Titunik. Cambridge, Massachusetts: Harvard University Press, 1973; VOLOŠINOV, V. N. *Marxism and the Philosophy of Language*. Translated by Ladislav Matejka and I. R. Titunik. Cambridge, Massachusetts: Harvard University Press, 1986. The title of both English translations does not present the title in Russian fully, i.e., *Marxism and Philosophy of Language. Fundamental Issues of the Sociological Method in the Science of Language* (Marksizm i filosofija jazyka: osnovnye problemy sociologičeskogo metoda v nauke o jazyke).

² T.N. In Brazil, the first translation of *MPL* was produced from the French translation into Brazilian Portuguese and it was published in 1979. Its full reference is: BAKHTIN, M.M. (VOLOCHÍNOV, V.N.) *Marxismo e filosofia da linguagem: problemas fundamentais do método sociológico na ciência da linguagem*. Trad. Michel Lahud e Yara Frateschi Vieira. 1 ed. São Paulo: Hucitec, 1979. New editions of this translation were published in 1981, 1986, 1988, 1990, 1992, 1995, 1997, 1999, 2002, 2004, 2006, 2009, 2010.

Brazilian Portuguese) academic journal whose focus is Bakhtinian studies and its dialogue with other areas of knowledge, namely, *Bakhtiniana*. Revista de Estudos do Discurso [Bakhtiniana. Journal of Discourse Studies]. Our time-space is different, and this translation answers many of the questions that have been raised over the years by the other translation into Brazilian Portuguese. Once it is not possible to discuss all of them in this review, we chose to start from the data of the bibliographic reference and to compare this translation with the previous one. In the end, we will briefly discuss the *Ensaio introdutório* [Introductory Essay], which is undoubtedly a brilliant and in-depth text by Sheila Grillo that frames³ this translation and, by means of it, enables new readings of *MPL*.

Authorship. Several issues draw our attention to the reference: first, the authorship of the work. If, in the well-known Brazilian translation from French into Portuguese, whose first edition was published in 1979, we read that the book is authored by Mikhail Bakhtin (V. N. Volochínov) [Mikhail Bakhtin (V. N. Voloshinov)], now it is authored by VOLÓCHINOV, Valentin (Círculo de Bakhtin) [VOLOSHINOV, Valentin (The Bakhtin Circle)]. The translators clarify that in the Russian originals that were the source of their translation (first edition of 1929 and second of 1930), the book is authored by Valentin Nikoláievitch Volóchinov [Valentin Nikolaievitch Voloshinov]. Between parentheses, the Bakhtin Circle signals to the reader the scope in which the work was produced, which still leads us to the varied debates about authorship, especially in the West, since Bakhtin's works are beginning to be known in Europe and the Americas. In fact, the contributions of Roman Jakobson (and Marina Yaguello), authors of the Preface and the Presentation of that first edition, especially Jakobson's well-known sentence, contributed much to this debate: "We end up discovering that the book in question and many other works [...] were in fact written by Bakhtin" (1981, p.9, our translation).⁴ Now, we know several of the works and essays of Voloshinov, a respected linguist from the group, with whom Bakhtin, Medvedev, and other members certainly dialogued. The authorship of *MPL*, presented this way, seems to live up to the reality of that moment. At the end of the book, we find the section *Sobre o*

³ We comprehend a framing text "as a constituent part of a *concrete utterance*, in the Bakhtinian sense, which, for the production of meanings, implies both the *main text* and the *set of texts* that present it, surrounding it verbally and / or visually" (our translation). In the original: "como parte constituinte de um enunciado concreto, no sentido bakhtiniano, o que implica, para a produção de sentidos, tanto o texto principal quanto o conjunto de textos que o apresentam, que o cercam verbal e/ou visualmente." (BRAIT; PISTORI, 2016).

⁴ For full reference, see footnote 2.

autor [About the Author]. It presents biographical data of Voloshinov (1895-1936), allowing the reader to know a little of his life trajectory at the University of Leningrad (now State University of St. Petersburg), in the Institute of Comparative History of Literatures and Languages of the West and the East (ILIAZV) and in the Bakhtin Circle, as a linguist, critic of music, art and literature.

Translation. Returning to the initial reference, we observe that the translation, notes and glossary are by Sheila Grillo and Ekaterina Vólkova Américo. If the reader does not know them, the book brings information about them in the very end of the book in the section *Sobre as tradutoras* [About the Translators]. The first - Sheila Grillo, who holds a PhD in Linguistics from Universidade de São Paulo and is an Associate Professor at Faculdade de Filosofia, Letras e Ciências Humanas [Faculty of Philosophy, Literature and Human Sciences]/ Universidade de São Paulo, has conducted research studies in different French universities and at the Gorky Institute of World Literature (Moscow). In Russia, she researched and consulted Valentin Voloshinov's documents at the St. Petersburg Branch of the Russian Academy of Sciences Archives and at Lenin's Library (Moscow). She also authors the exquisite introductory essay of this book. The second - Ekaterina Vólkova Américo, also holds a PhD from Universidade de São Paulo in Russian Language and Literature and is a professor at Universidade Federal Fluminense. In addition to their individual publications, they are both responsible for the translation of other works by the Bakhtin Circle from Russian into Brazilian Portuguese: *O método formal nos estudos literários*, by Pável Medviédev, and *Questões de estilística no ensino da língua*, by Mikhail Bakhtin. In fact, they possess deep knowledge of the Bakhtinian thought, the Russian language, and Brazilian readers, among whom are the translators. Regarding these specific readers, in an article commenting on the Brazilian translations of the Bakhtin Circle's authors, Grillo and Américo (2014) recognize the tension between fidelity to the Russian text and the context of reception in the Brazilian Portuguese language and affirm: "We have in mind a reader who is a scholar of the work of the Bakhtin Circle, that is, a reader eager to understand concepts produced in a precise intellectual context, in a distant time and culture" (p.82).⁵ They seek a translation that avoids the "inappropriate approximation of

⁵ In the original: "Temos em mente um leitor estudioso da obra do Círculo de Bakhtin, isto é, um leitor ávido por compreender conceitos produzidos em um contexto intelectual preciso, em um tempo e em uma cultura distantes."

the author's theory with Western semiotic currents [...]” (p.81),⁶ but that is attentive to the temporal and cultural distancing of *MPL*'s production. In this attempt, in Chapter 2, O problema da relação entre a base e a superestrutura [The Problem of the Relationship between the Basis and the Superstructure],⁷ we find much more clarity regarding the question of *discourse genres*, a concern of the members of the Circle since the 1920s; it is little explicit in the previous translation, which has become the target of recurrent criticism. In the previous Brazilian Portuguese translation, we read “Social psychology is precisely the initial environment of the ‘acts of speech’ of all kinds [...]” (1981, p.42, our translation);⁸ in the new translation we read “[...] social psychology is precisely that universe of multifarious *speeches* that encompass all forms [...]” (2017, p.107, our translation).⁹ And later in the same paragraph: “Social psychology is essentially expressed in the most diverse aspects of the utterance in the form of *different types of discourse*, be they interior or exterior” (1981, p.42, our translation).¹⁰ In the new Brazilian Portuguese translation: “Social psychology is most of the time found in very diverse forms of utterances, in the form of little *discourse genres*, whether internal or external, which up to the present moment have not been studied at all” (2017, p.107, our translation).¹¹ Another example is the title of the third chapter of the second part of *MPL*. In the previous Brazilian Portuguese translation, it is Verbal Interaction. In the current Brazilian Portuguese translation, it is Discourse Interaction. This change is justified by the translators, who explain that in the original in Russian the adjective found in the title is the same as in Bakhtin's famous text –

⁶ In the original: “aproximação indevida da teoria do autor com correntes semióticas ocidentais [...]”

⁷ T.N.: In the original translation published in English this chapter is entitled “Concerning the Relation of the Basis and Superstructures.”

⁸ T.N.: When the reviewer directly quotes excerpts of the two Brazilian Portuguese translations of *MPL* for comparison, I opted to translate them in the text to better clarify the difference pointed out and to present as footnote the quotation found in the English translation of the work published by Harvard University Press (for full reference, see footnote 1). In the original translation published in English, one reads: “Social psychology is first and foremost an atmosphere made up of multifarious *speech performances* that engulf and wash over all persistent forms and kinds...” (VOLOŠINOV, 1986, p.19).

In the original: “A psicologia do corpo social é justamente o meio ambiente inicial dos ‘atos de fala’ de toda espécie [...]”

⁹ In the original: “[...] a psicologia social é justamente aquele universo de *discursos verbais* multiformes que abarca todas as formas [...]”

¹⁰ In the original translation published in English, one reads: “Social psychology exists primarily in a wide variety of forms of the “utterance,” of little *speech genres* of internal or external kinds – things left completely unstudied to the present day” (VOLOŠINOV, 1986, p.20).

In the original: “A psicologia do corpo social se manifesta essencialmente nos mais diversos aspectos da ‘enunciação’ sob a forma de *diferentes modos de discurso*, sejam eles interiores ou exteriores.”

¹¹ In the original: “Na maioria das vezes a psicologia social se realiza nas mais diversas formas de enunciados, sob o modo de pequenos gêneros discursivos, sejam eles internos ou externos, que até o presente momento não foram estudados em absoluto.”

The Problem of Discourse Genres (2017, p.201). This careful translation also responds to the criticisms and debates that have followed and continue to arise in relation to the texts and concepts formulated by the members of the Circle. Thus, if at first, in a French (and later Brazilian) context, the work responded to the linguistic theories of that moment by dialoguing with, acquiescing to, complementing, agreeing with, disagreeing with them, now, under new foundations, the dialogue continues. Reiterating the importance and relevance of this new translation, Brait states in the book flap:

At the current stage of Bakhtinian studies, (new) translations of the Bakhtin Circle studies in Brazil and abroad are due to the awareness that the dialogic thinking requires knowledge of the contexts of production and reproduction, to better situate their works, their originality, their controversial dialogue or not with other aspects of knowledge. In this search, the consultation to Russian sources, archives and libraries, allows the finding of first editions, unpublished works, preparatory sketches, documents that attest the professional and academic life of the authors. [...] (new) translators are specialists who focus on primary sources not only to disseminate works and authors but to clarify the genesis and scope of this particular thought. And more readings are available by the new paths taken (our translation).¹²

Notes. In my opinion, the notes are a precious gain to the reader. Faithful to the Russian original consulted, they are in much greater number than those we find in the first Brazilian Portuguese translation. In the new translation, there are 107 notes written by the author and 56 by the translators, totaling 163 notes. In the previous translation, there are 96 author's notes, 05 notes by the French translator (translation from Russian into French) and 06 notes by the Brazilian translators (translation from French into Brazilian Portuguese), totalizing 107 notes. In the Prologue of the previous translation, we had only one explanation of the French translator of what "Skaz" would be, which was based on the French translation of *La poétique de Dostoïevski* [*Problems of Dostoevsky's Poetics*]. In Grillo and Américo's corresponding text, Introduction, we may have a rich dialogue with

¹² In the original: "No estágio atual dos estudos bakhtintinianos, as (re)traduções, no Brasil e no exterior, devem-se à consciência de que o pensamento dialógico exige o conhecimento dos contextos de produção e de reprodução, para melhor situar os trabalhos, sua originalidade, seu diálogo polêmico ou não com outras vertentes do conhecimento. Nessa busca, a acessibilidade das fontes russas, arquivos e bibliotecas, possibilita a descoberta de primeiras edições, trabalhos não publicados, esboços preparatórios, documentos que atestam a vida profissional e acadêmica dos autores. [...] os (re)tradutores são especialistas que se debruçam sobre as fontes primárias não apenas para divulgar obras e autores, mas para esclarecer a gênese e o alcance do pensamento. E as leituras se ampliam, enveredando por novos caminhos."

Voloshinov by the presentation of the comments that he added to the main text. This way, he informs us that *MPL* is the “sole Marxist work touching on language” that one could find until then (1929), on footnote 1 (p.xiii).¹³ He also tells us that the “definition of the place of ideology in the unity of social life was provided by the founders of Marxism” on footnote 2 (p.xiii).¹⁴ He presents his point of view concerning positivism and “the reverence for ‘fact’ [...] as something fixed and stable” (p.xiv)¹⁵ on footnote 3. In addition, he highlights the relevance of his study presented in the third part – “the problem of the reported utterance” – as a dialogue with literary scholars, on footnote 7 (p.xvi).¹⁶

The footnotes also constitute a privileged place of dialogue with the translators, who offer us valuable data to understand the text, by presenting historical facts – such as “Here the author refers to the abolition of serfdom which, although occurred in 1861, expresses an ongoing process since the end of the first half of the nineteenth century [...]” (footnote 8, p.105, our translation),¹⁷ literary information – such as footnote 7 (p.104), which explains that Rudin is the main character of a Turgenev novel, or footnote 66, which provides the page and the full reference of a Portuguese translation of Dostoevsky's work for a quotation that is in the text, i.e. “Pequenos retratos” in *Diário de um escritor (1873): minha carta de um sujeito...* (p.235),¹⁸ among others. There are other notes that justify the terms chosen for translation, such as footnote 12 (p.117), concerning the debated/controversial translation of the Russian term *perezhivanie*, the “translation of the German word *Erlebnis*, which may mean ‘living through’ or ‘experience.’”¹⁹ In this sense, it is important to emphasize a principle that guided the translators, as opposed to the previous options of different translations, expressed by Grillo and Américo: “The choices made by the translators [for the expression *zhiznennye rechevy zhanry* - in French- *dialectologie sociale*, and in English - *behavioral speech genres*] seem to reveal that they were less concerned with the terms used in Russian than in finding parallels with the intellectual context of the time when

¹³ For full reference of this quotation, see footnote 1.

¹⁴ For full reference of this quotation, see footnote 1.

¹⁵ For full reference of this quotation, see footnote 1.

¹⁶ For full reference of this quotation, see footnote 1.

¹⁷ In the original: “Aqui o autor se refere à abolição da servidão que, apesar de ocorrida em 1861, expressa um processo em curso desde o final da primeira metade do séc. XIX [...]”

¹⁸ T.N.: The same page and reference for the quotation that appears on page 103 of *MPL* in English is: DOSTOEVSKY, F. Little Pictures. In: DOSTOEVSKY, F. *A Writer's Diary*. Volume 1 (1873-1876). Translated and annotated by Kenneth Lantz. With an Introduction by Gary Saul Morson. Evanston, Illinois: Northwestern University Press, 1994, p.257.

¹⁹ In the original: “tradução da palavra alemã *Erlebnis*, que pode significar ‘vivência’ ou ‘experiência.’”

they made the translations” (2014, p.80).²⁰ This principle undoubtedly responds to critiques made over the years of notions, such as intertextuality, discourse genres, and others; they were difficult to understand because the previous translations obliterated the meaning of the term in Russian. Very interesting to us, scholars of language, are the notes 28 and 29 (pp.166-167), in which the translators comment on Voloshinov’s “difficulties” in translating the Saussurean terms, once that the *Course in General Linguistics* was only translated into Russian in 1933, that is, after the publication of *MPL*.²¹ The anticipated response to current issues among scholars and the careful contextualization of terms, notions and works are always due to the respect for the readers of this new translation.

Glossary. Considering the great dissemination of Bakhtinian thought and the fact that their works were not known to the Brazilian readers in the exact order in which they were produced or even translated into various languages, the glossary is not only a valuable resource, but also an accurate text that was written by researchers who know the Circle’s works. In the words of Grillo and Américo (2014, p.81, our translation),²² its production: “[...] will help us to maintain coherence in the translation of concepts and to understand the core concepts of *MPL* by the Brazilian reader.” For this reason, the entries are first presented in the original in Russian (in transliteration). Then, the pages in which the terms are found in the work are given. This is followed not only by their definition, but also by a dialogue between a particular concept and *MPL* or sometimes between the concept and the Circle’s works and their production context. Here are three examples:

*Individual creative act of discourse or individual discourse act, or Discourse act (individualno tvorcheskiy akt rechi or individualnyy akt govoreniya pp.140, 148, 153, 200, 225, or rechevoy akt, p.200) – is a concept that stems from Humboldt’s work and is later developed in Potebnja’s. Language is a constant process of individual creation by means of discourse acts of its speakers, differently from its conception as a set of grammatical rules and its lexicon, an idea that Humboldt associates with the result of the linguist’s work. In *Marxism and the Philosophy of Language (MPL)*, the utterance*

²⁰ In the original: “As escolhas dos tradutores [das versões em francês – dialectologie sociale, e inglês – behavioral speech genres da expressão *rietchevye jiznennye jánry*] parecem revelar que eles estavam menos preocupados com os termos empregados em russo, do que em encontrar paralelos com o contexto intelectual da época em que realizaram as traduções.” For full reference, see footnote 8.

²¹ Grillo uses the published Brazilian Portuguese translation of Saussure’s *Course* to quote his work. Its full reference is: SAUSSURE, F. *Curso de Linguística Geral*. 2. ed. Trad. Antônio Chelini, José Paulo Paes e Izidoro Blikstein. São Paulo: Cultrix, s/d [Trad. port. 1. ed. 1969].

²² In the original: “nos auxiliará na manutenção de uma coerência na tradução dos conceitos bem como na compreensão do núcleo conceitual de *MFL* pelo leitor brasileiro”. For full reference, see footnote 3.

sometimes corresponds to the discourse act and is conceived as a product of it (p.200) (p.353).²³

Apperception background (*appertseptivnyy fon*, p.254)²⁴ – also translated as “Apperceptive background,” is a term that stems from psychology and philosophy. The term is found in Bakhtin’s later works, such as *Discourse in the Novel* and *The Problem of Speech Genres*, and comprises the inner experiences in which the discourse of the other is perceived (p.359).²⁵

Sign or ideological sign (*znak*, p.91, or *ideologicheskii znak*, pp.92-94) – They are divided, without precise boundaries, into inner sign (*vnutrenniy znak*) and outer sign (*vneshniy znak*). The inner sign is the experience in the context of an individual psyche, which is determined by biological and biographical factors. The outer sign exists in a collective ideological system and arises in the process of interaction between socially organized individuals. Their forms are conditioned by the social organization of these individuals, by the conditions that are closer to their interaction, by the social horizon of a given time and social group; that is, existence determines and refracts itself into a sign. Sign is the material reality of ideology. The objects that attract the attention of society enter the world of ideology, are formed and fixed in it, become ideological signs when acquiring a social emphasis. The reality that becomes the object of the sign is its theme. Once those different social classes share the same signs, multidirectional emphases intersect them, and therefore a sign becomes the arena of class struggle. A sign may distort reality or reflect it (pp.366-367).²⁶

²³ In the original: “Ato discursivo individual e criativo ou ato individual de fala, ou ato discursivo (*individuálno-tvórtcheski akt riétchi* ou *individuálni ákt govoriénia*, pp.140, 148, 153, 200, 225, ou *retchevói akt*, p.200) – conceito que se origina na obra de Humboldt e é posteriormente desenvolvido na de Potebniá. A língua é um processo constante de criação individual por meio dos atos discursivos dos seus falantes, diferentemente da sua concepção como conjunto de regras gramaticais e de seu léxico, ideia que Humboldt associa ao resultado do trabalho do linguista. Em *Marxismo e filosofia da linguagem* (MFL), o enunciado ora é equiparado ao ato discursivo ora é concebido como um produto deste (p.200) (p.353).”

²⁴ T.N. This concept is translated into Portuguese as *Fundo de apercepção* (Apperception Background) or *fundo aperceptivo* (Apperceptive Background). However, I only found it in English as *Apperceptive Background* (VOLOŠINOV, 1986, p.118). In the original: “Fundo de apercepção (*appertseptivni fon*, p. 254) – também traduzido por “fundo aperceptivo”, termo proveniente da psicologia e da filosofia. O termo aparece em trabalhos posteriores de Bakhtin como *O discurso no romance* (Teoria do romance I) e *Os gêneros do discurso*, e compreende as vivências interiores em que o discurso alheio é percebido (p.359).” For full reference, see footnote 1.

²⁵ T.N. The reference of the English translations of these works are: BAKHTIN, M. M. *Discourse in the Novel*. In: BAKHTIN, M. M. *The Dialogic Imagination: Four Essays*. Edited by Michael Holquist. Translated by Caryl Emerson and Michael Holquist. Austin: University of Texas Press, 1981, pp.259-422; BAKHTIN, M. M. *The Problem of Speech Genres*. In: BAKHTIN, M. M. *Speech Genres & Other Later Essays*. Edited by Caryl Emerson and Michael Holquist. Translated by Vern W. McGee. Austin: University of Texas Press, 1986, pp.60-102.

²⁶ In the original: “Signo ou signo ideológico (*znak*, p.91, ou *ideologúitcheski znak*, pp.92-94) – dividem-se em signo interior (*vnútrenni znak*) e signo exterior (*vniéchni znak*), sem traçar um limite preciso entre ambos. O signo interior é a vivência no contexto de um psiquismo individual, determinado por fatores biológicos e biográficos. O signo exterior existe em um sistema ideológico coletivo e surge no processo de interação entre indivíduos socialmente organizados. Suas formas são condicionadas pela organização social desses indivíduos, pelas condições mais próximas da sua interação, do horizonte social da época e de dado grupo social: ou seja, a existência determina e refrata-se no signo. O signo é a realidade material da ideologia. Os objetos que chamam a atenção da sociedade entram no mundo da ideologia, se formam e se

Appendix. The translation reveals not only the translators' in-depth studies, but also their research in the original archives, especially in Valentin Nikolaevich Voloshinov's personal archive, which is in The State Archive of the Russian Federation, Moscow. The reader is rewarded with Voloshinov's plan for the work *MPL* as an Appendix, which is not found in the book's bibliographical reference. This plan is a part of Voloshinov's third report, written in the Institute for the Comparative History of the Literatures and Languages of the West and East (ILIAZV) between January of 1927 and May of 1928.²⁷ It is comprised of 27 valuable pages, in which we can verify how *MPL* production was planned, compare Voloshinov's project with its actual publication, check the (few) changes made, etc., and observe the author's investigative / productive work method.

Introductory essay. It is the last text that frames this translation. Undoubtedly, it is the text of a serious and competent (admirable!) researcher, Sheila Grillo. The essay shows us that the work is a "response to the science of language of the 19th century and early 20th century" in Russia. Similar to Patrick Sériot's Preface,²⁸ which adds an in-depth study to the most recent French translation of *MPL*,²⁹ the essay stresses the importance of reading the work in its original context, but, differently from the Preface, does not focus on the question of whether or not the Bakhtin Circle existed. The essayist will reconstruct Voloshinov's "virtual library" by discussing the texts cited by him in *MPL*. This is done with the generous goal of giving the Brazilian readers "access to new layers of meaning" (p.8).³⁰ In order to understand the theoretical position adopted by that time-space of Russian linguistics, the author takes two paths: (1) the reading of Russian contemporary textbooks of linguistics and the history of linguistics (as Russian linguists understand the period); (2)

fixam nele, tornando-se signos ideológicos ao adquirirem uma ênfase social. A realidade que se torna objeto do signo constitui o seu tema. Uma vez que as diferentes classes sociais compartilham os mesmos signos, neles se cruzam ênfases multidirecionadas e portanto um signo se torna o palco da luta de classes. O signo pode tanto refletir quanto distorcer a realidade (pp.366-367)."

²⁷ T.N. This appendix can be found in English in: VOLOSHINOV, V.N. Report on Work as a Postgraduate Student, 1927/28: Plan and Some Guiding Thoughts for the Work *Marxism and Philosophy of Language*. BRANDIST, C.; SHEPHERD, D.; TIHANOV, G. *The Bakhtin Circle: In the Master's Absence*. Manchester: Manchester University Press, 2004, pp.226-250.

²⁸ Recently translated into Brazilian Portuguese: SÉRIOT, P. *Vološinov e a filosofia da linguagem* [Vološinov and the Philosophy of Language]. Translated by Marcos Bagno. São Paulo: Parábola Editorial, 2015. On the Preface, see SOBRAL, A.; GIACOMELLI, K. *MPL in Context: Some Questions*, in: *Bakhtiniana*. Revista de Estudos do Discurso. São Paulo, 11 (3), pp.154-173, Sept./Dec. 2016.

²⁹ SÉRIOT, P. Préface. In: VOLOSINOV (Vološinov) Valentin Nikolaevic. *Marxisme et philosophie du langage*. Les problèmes fondamentaux de la méthode sociologique dans la science du langage. Édition bilingue traduite du russe par Patrick Sériot et Inna Tylkowska-Ageeva. Limoges: Lambert-Lucas, 2010.

³⁰ In the original: "acesso a novas camadas de sentido."

the observation of the dialogue between such authors, the texts cited in *MPL* and Voloshinov's position. This way, we can only thank her for helping us Brazilians fill the gap we had in relation to that fruitful period of Russian linguistics. It is a compulsory reading for all those who wish to go deep into Bakhtinian studies.

In short, this review could not disguise the enthusiastic and highly positive and appreciative tone in relation to the new (and long-awaited, necessary) translation. We, the readers, will certainly add new "counterwords" (1981, p.132)³¹ in our dialogue with the concrete utterance we have now at hand; or we will look for "anti-words" (2017, p.232)³² to the words of this new translation. In the great time that separates us from the period of the first publication(s) - 1929/1979, even if not so distant, the meanings are reborn and renewed³³ in the new chronotope, this space-time that is Brazil from the beginning of the 21st century.

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³¹ T.N. In the original: "contrapalavra." For full reference, see footnote 2. In the English translation of *MPL*, the term used is "counterword."

³² T.N. In the original: "antipalavras." In the English translation of *MPL*, as stated in the previous footnote, the term used is "counterword."

³³ BAKHTIN, M. M. Toward a Methodology for The Human Sciences. In: BAKHTIN, M. M. *Speech Genres & Other Later Essays*. Edited by Caryl Emerson and Michael Holquist. Translated by Vern W. McGee. Austin: University of Texas Press, 1986, pp.159-172.

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