

Filatov, Vladimir P. (ed.). *Nikolai Onufrievich Losskii*. *Filosofia Rossii pervoi poloviny XX veka*. Rosspen, Moscow, 2016. 397 pp. Illustrations. Notes. Chronology. Bibliography. R396.00.

THIS is a collection of nineteen articles, all in Russian, on the life and thought of the prominent twentieth-century Russian philosopher, Nikolai Onufrievich Losskii. The volume, edited by Vladimir Filatov, presents the reader with an analysis of Losskii's thought — his intuitivism, his personalism, his relation to phenomenology, his narrative of the history of Russian philosophy, and so on. Losskii is also compared to other Russian philosophers (Shpet, Frank) and his legacy in other countries (Poland, Slovakia) is examined. In the preface, Filatov explains, among other things, why such a study of Losskii's thought is relevant for contemporary philosophy. He emphasizes — and quite rightly so — Losskii's contribution to ontological gnoseology as developed in his first great work, *The Foundation of Intuitivism* (1906), which he characterizes as a 'visiting card' of Losskii's entire system. His criticism of Neo-Kantian transcendental idealism and constructivism, as well as his defence of ontological realism, Filatov says, remain especially relevant to current disputes on this subject.

The collection is divided into two parts, the first of which is entitled 'Theory of Knowledge and Metaphysics'. It opens with an essay by Piama Gaidenko, in which she provides a *précis* of Losskii's system, with its intuitivism, its unitotalism, its concrete ideal-realism, its monadologism or theory of substantival agents, its theory of freewill, its theory of the genesis of the world, of the formation of matter, and so on. This is followed by two contributions on intuitivism. The first, by Frances Nethercott, focuses on Losskii's intuitivism, Sergei Povarnin's criticism of it and Berdyaev's (mostly) positive reception of it. The second, by Albert Novikov, is entitled 'The Five Hypostases of Russian Intuitivism (On the "Propaedeutic" of N. Losskii's Gnoseology)'. This title is somewhat misleading as the reader might expect a discussion of hypostases in the Neo-Platonic sense, whereas in fact, by 'hypostases' the author only means 'semantic constructions [...], which were designed to best reveal the essence of his "intuitivism"' (p. 71). These are followed by essays on phenomenology-related themes. Victor Molchanov compares aspects of Losskii's theory of knowledge with similar ideas from Brentano's theory of intentionality, Husserl's phenomenology and Heidegger's theory of being-in-the-world, whereas Vitaly Lechtzier situates Losskii's intuitivism in the context of Husserlian phenomenology and claims that the latter had an influence upon the former. Tatiana Shchedrina then compares Losskii's treatment of the problem of the 'I' with that of Gustav Shpet and, in turn, in a brief essay Irina Beshkareva compares Losskii's philosophy with that of Semen Frank. Anatoly Pushkarsky focuses on the reception of Losskii's logic by American philosophers, more

precisely on the reception of Losskii's *Handbuch der Logik* (1927) by Clarence Lewis and on that of his brochure *Analytic and Synthetic Propositions and Mathematical Logic* (1953) by Christopher Blake. Concluding this part of the book is an essay by Elena Serdyukova based on Losskii's article 'Space, Time and Einstein's Theories' (1953) and letters exchanged between Losskii and Einstein on the nature of space and time. Serdyukova recently retrieved these previously unpublished letters from the Einstein archives at the Hebrew University of Jerusalem and the Losskii archives at the Institut d'études slaves in Paris.

The second part of the book, entitled 'Personality. Religion. Culture', begins with an essay by Vasily Vanchugov on Losskii's *History of Russian Philosophy* (1951), the initial idea of which, the author surmises, may have been inspired by Bertrand Russell's *History of Western Philosophy*, which was first published in 1945. The author suggests that Losskii's *History of Russian Philosophy* is so subjective and personal that it might as well have been titled '*History of Losskii's Philosophy*' (p. 210). Irina Blauberg then examines Losskii's treatment of the concept of personhood, and Roman Granin explores his eschatological doctrine of reincarnation. Varvara Popova considers Losskii's *The Character of the Russian People* (1957) and discusses how the account of the essential features of the Russian national character proposed therein can be used to analyse the cultural foundations of various philosophizing styles, including Losskii's own, and Evgeny Babosov focuses on sources — going all the way back to Losskii's childhood in Vitebsk — that may have played an important role in the development of his philosophy. These are followed by two essays on the reception and legacy of Losskii's ideas in other countries: Teresa Obolevitch covers Losskii's manifold ties to Poland, including, but not limited to, his Polish ancestry and the reception of his thought by Polish philosophers, and Zlatica Plašienková explores Losskii's years in Slovakia, where his most ardent follower was Jozef Dieška, and his contribution to the development of Slovak philosophy. An essay on Losskii's 'philosophical journalism' by Oleg Ermichin examines the Russian philosopher's publications in newspapers on topics such as communism, democracy, society and the church. Alexander Podoxenov appraises Losskii's influence on the Soviet writer Mikhail Prishvin, who wrote, 'All of us artists are necessarily naive realists [...]. Thank God, true philosophers (Losskii) do not shy away from "naive realism"' (p. 320). Finally, Alexander Opalev and Vladimir Schultz provide an account — based on Losskii's arrest record still kept to this day in the archives of the FSB in St Petersburg — of Losskii's last days in Russia before his expulsion in 1922. The collection concludes with a chronology of Losskii's turbulent life and bibliographies of his countless works and secondary literature on his thought. The book is also richly illustrated with many photographs.

There is little to criticize about this treasure trove of informative material, but I do have three minor reservations. First, although the level of scholarship in most of the essays is admirable, only ten of the volume's nineteen essays are original contributions. The rest are reprints of previously published articles (by Gaidenko, Nethercott, Novikov, Molchanov, Shchedrina, Granin, Obolevitch, Plašienková and Opalev). And, in some of the new essays, the texts borrow heavily from previously published material. This unfortunately diminishes the value of the volume's scholarly endeavour, although the argument could convincingly be made that this kind of collection should aim at *thoroughness* rather than *novelty*. Second, metaphysics is underrepresented in the first part, considering that it was supposed to be concerned with both the theory of knowledge and metaphysics in presumably equal proportion. Third, the bibliography is incomplete and would have benefited from thorough proofreading by someone acquainted with French.

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Dobrenko, Evgeny and Lipovetsky, Mark (eds). *Russian Literature since 1991*. Cambridge University Press, Cambridge and New York, 2015. x + 308 pp. Notes. Works cited. Index. £64.99.

IN their introduction to this comprehensive volume, the 'first attempt at an integral study of Russian literature after the breakup of the Soviet Union' (p. 18), Evgeny Dobrenko and Mark Lipovetsky posit that 'the time from the 1990s onward is unique in the history of Russian culture: it is the only lengthy interval in which Russian literature developed in *the complete absence of censorship* of both the political and moral varieties' (p. 1). Thus they set the stage for subsequent examination of texts produced during the approximately two-and-a-half decades since the Soviet Union's collapse. With an approach framed by the editors' assertion that the post-Soviet period has been one in which the place of literature in Russian culture has been interrogated and re-established, the authors of the volume's fourteen chapters persistently locate continuities and disruptions within the Russian literary tradition and link them to representative works.

In presenting the volume's central aim, Dobrenko and Lipovetsky argue that two major strands of post-Soviet writing (namely, mainstream and minority) engage in a shared 'search for languages and strategies for the self-realization of personality that could restore to the subject agency as an individual participant of history and not as a particle of the "collective body"' (p. 13). The essays