

# FIL217 / FIL317 - *Wittgenstein studies*

1st lecture 21.8.2018:

- Nachlass & work(s)
- Problems of the Tractatus

# 100 years ago Wittgenstein finished his «Logisch-Philosophische Abhandlung» (engl. «Tractatus Logico-Philosophicus»)

Facsimiles of the Tractatus typescripts can be studied in the Bergen Nachlass Edition on Wittgenstein Source:

- [http://www.wittgensteinsource.org/BFE/Ts-202\\_f](http://www.wittgensteinsource.org/BFE/Ts-202_f)
- [http://www.wittgensteinsource.org/BFE/Ts-203\\_f](http://www.wittgensteinsource.org/BFE/Ts-203_f)
- [http://www.wittgensteinsource.org/BFE/Ts-204\\_f](http://www.wittgensteinsource.org/BFE/Ts-204_f)

Also see on Wittgenstein Source the Tractatus Publication Materials, esp.:

- [http://www.wittgensteinsource.org/LPA/LPA\\_f](http://www.wittgensteinsource.org/LPA/LPA_f)
- [http://www.wittgensteinsource.org/LPA/TLP\\_f](http://www.wittgensteinsource.org/LPA/TLP_f)

See <http://wittgenstein-initiative.com/>:

Exhibition

## **DIE TRACTATUS ODYSSEE - 100 Jahre Tractatus Logico- Philosophicus**

16. Oktober - 30. November 2018  
Grillparzerhaus, Johannesgasse 6, 1010  
Wien

# Plan for today

## 1st hour

- Introduction to the course
- Wittgenstein's Nachlass and «works»
- How to read the *Tractatus*?

## 2nd hour

- Problems of the *Tractatus*

- [http://wab.uib.no/teaching/apss\\_Wittgenstein-autumn2018.pdf](http://wab.uib.no/teaching/apss_Wittgenstein-autumn2018.pdf)

# Wittgenstein's works

# Only two works

- Tractatus logico-philosophicus (1921/1922)
  - See Wittgenstein Source, *Tractatus Publication Materials*
- Philosophical Investigations (1953)

# «Nachlass»

- At his death in 1951, Wittgenstein left behind a philosophical Nachlass of ca 20 000 pages
  - Manuscripts and typescripts, notebooks and fair copies, first drafts and elaborated versions, single sheets and bound volumes
- “Works” are, except for the Tractatus, edited after Wittgenstein’s death from the Nachlass
  - For a bibliography see Pichler & Biggs & Szeltner 2011  
[http://www.ilwg.eu/files/Wittgenstein\\_Bibliographie.pdf](http://www.ilwg.eu/files/Wittgenstein_Bibliographie.pdf)

# The relation between Nachlass and editions: Example PG

§§ 69-84	MS 114-II, 1933-1934: pp. 98-103, 123, 103, 191, 103-107, 192-196, 107-109, 110, 109-114, 115, 114-121, 122, 121- 122, 124-126	WLC.	6. 16.
§§ 85-108	MS 114-II, 1933-1934: pp. 127-128, 196-197, 129-130, 133-134, 130- 132, 139, 138, 197-198, 132-140, 198-201, 150, 201-202, 142-143, 202- 227, 144-146	WLC.	6. 16.
§§ 109-112	MS 114-II, 1933-1934: pp. 146-147, 135, 147- 148, 228, 149, 151-152	WLC.	6. 16.
§§ 113-114	MS 114-II, 1933-1934: pp. 152-155, 228	WLC.	6. 16.
§§ 115-131	MS 115, 1933-(1934): pp. 1-3, 5, 3-25, 27, 25- 34	WLC.	6. 17.
§ 132	MS 114-II, 1933-1934: pp. 155-156	WLC.	6. 16.
§§ 133-134	MS 114-II, 1933-1934: pp. 156-160	WLC.	6. 16.
§ 134	MS 115, 1933-1934: pp. 34-35	WLC.	6. 17.



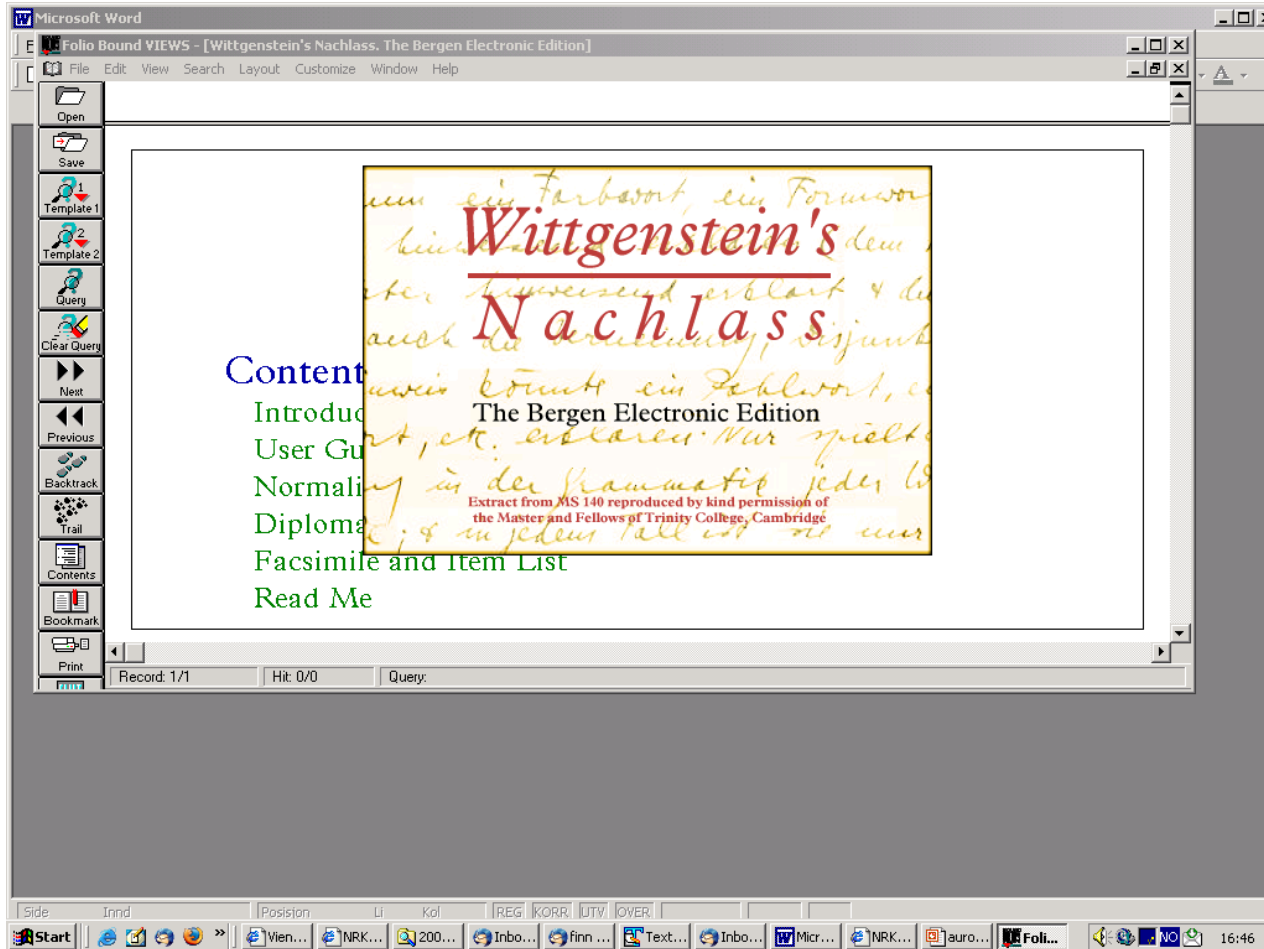
# The relation between Nachlass and editions: Example RFM

1973	Letters to C. K. Ogden (CCO 1973)	-	14 letters to C. K. Ogden, 1922–1933		
1974	Letters to Russell, Keynes and Moore (CRK 1977)	In: CB 1980	145 letters to B. Russell, J. M. Keynes and G. E. Moore, 1912–1948		
1974	Bemerkungen über die Grundlagen der Mathematik (W6 1984) Remarks on the Foundations of Mathematics (RFM 1978) <sup>35</sup>				
	I, §§ 1–171		TSC 222, 1938: pp. 1–106, 117	WLC.	11. 94.
	I, Appendix I		TSC 222, 1938: pp. 107–117, 117 obverse	WLC.	11. 94.
	I, Appendix II		TSC 224, 1938: pp. 1–7	WLC.	6. 98.
	I, Appendix III		TS 221, 1938: pp. 246–255	WLC.	11. 93b.
	II, §§ 1–22		MS 117, 1938: pp. 97–110	WLC.	19. 19.
	II, §§ 23–39		MS 121-I, 1938: pp. 53–54, 56–57, 70– 72, 73, 82, 83, 85	WLC.	14. 23.

# The relation between the Nachlass and editions thereof: Online resources

- <http://wittgensteinrepository.org/agora-wab/article/view/3232>
- <http://wab.uib.no/sfb/>

# Bergen Electronic Edition (BEE, 1998-2000)



# InteLex version of BEE

## <http://nlx.com/collections/124>



# Nachlass resources

- <http://www.wittgensteinsource.org/>
- <http://wittgensteinonline.org/>
  - <http://wab.uib.no/transform/wab.php?modus=opsjoner>
- <http://wab.uib.no/sfb/>
- <http://wittfind.cis.uni-muenchen.de/>

# Editions: Summary

- English / German book editions by Suhrkamp, Routledge, (Wiley-)Blackwell, Hackett, Haymon, Springer ...
- Book editions in many other languages
- The Bergen Electronic Edition (OUP 2000)
- Nachlass Open Access editions, resources and tools on the Web

Wittgenstein was concerned  
not only with the contents, but  
also with the *form* of his  
works...

# E.g.: How to read the Tractatus?

- 1 The world is everything that is the case.
- 1.1 The world is the totality of facts, not of things.
- 1.11 The world is determined by the facts, and by these being *all* the facts.
- 1.12 For the totality of facts determines both what is the case, and also all that is not the case.
- 1.13 The facts in logical space are the world.
- 1.2 The world divides into facts.
- 1.21 Any one can either be the case or not be the case, and everything else remain the same.
- 2 What is the case, the fact, is the existence of atomic facts.
- ...

[Quotations from Wittgenstein are marked blue; underlinings in quotations are mine.  
If not indicated otherwise, I quote the Ramsey & Ogden translation of the Tractatus.]



# See the author's own note about the Tractatus' decimal numbering

The decimal figures as numbers of the separate propositions indicate the logical importance of the propositions, the emphasis laid upon them in my exposition. The propositions  $n.1$ ,  $n.2$ ,  $n.3$ , etc., are comments on proposition No.  $n$ ; the propositions  $n.m1$ ,  $n.m2$ , etc., are comments on the proposition No.  $n.m$ ; and so on.

# Reading the Tractatus' tree-wise, lets you better see its main "branches" and their connections

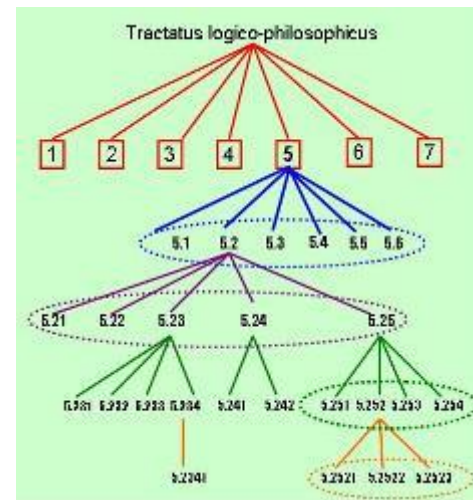
1. Die Welt ist alles, was der Fall ist.
2. Was der Fall ist, die Tatsache, ist das Bestehen von Sachverhalten.
3. Das **logische Bild** der Tatsache ist der Gedanke.
4. Der Gedanke ist der sinnvolle Satz.
5. Der Satz ist eine Wahrheitsfunktion der Elementarsätze.  
(Der Elementarsatz ist eine Wahrheitsfunktion seiner selbst.)
6. Die allgemeine Form der Wahrheitsfunktion ist:  $[\bar{p}, \bar{\xi}, N(\bar{\xi})]$ .  
Dies ist die allgemeine Form des Satzes.
7. Wovon man nicht sprechen kann, darüber muß man schweigen.

# The Tractatus' main "branches"

1. The world is everything that is the case.
2. What is the case, the fact, is the existence of atomic facts.
3. The **logical picture** of the facts is the thought.
4. The thought is the significant proposition.
5. Propositions are truth-functions of elementary propositions.  
(An elementary proposition is a truth-function of itself.)
6. The general form of truth-function is:  $[\bar{p}, \bar{\xi}, N(\bar{\xi})]$ .  
This is the general form of proposition.
7. Whereof one cannot speak, thereof one must be silent.

# Sequential vs. "tree"-reading (Bazzocchi 2010)

<http://www.bazzocchi.com/wittgenstein/tractatus/>



# Does it make a difference?

- Depending on whether you read the *Tractatus* as a textual tree with main and side branches or, alternatively, in a linear way (sequentially from the top of a page to its bottom), you will read the text in different order.
- Reading sequentially, you will read #2 much later than in the case when you read the text tree-wise.
- You will also understand the target of references such as "this", "here" ... differently.

# Example from Bazzocchi (Kirchberg 2012 paper)

- **5.63 I am my world. (The microcosm).**
- 5.631 ...
- 5.632 ...
- 5.633 Where in the world is a metaphysical subject to be found? You will say that this is exactly like the case of the eye and the visual field. But really you do not see the eye. And nothing in the visual field allows you to infer that it is seen by an eye.
- 5.6331 For the form of the visual field is surely not like this. ...
- 5.634 This is connected with the fact that no part of our experience is at the same time a priori. Whatever we see could be other than it is. Whatever we can describe at all could be other than it is. There is no a priori order of things.
- **5.64 Here it can be seen that solipsism, when its implications are followed out strictly, coincides with pure realism. The self of solipsism shrinks to a point without extension, and there remains the reality co-ordinated with it.**
- 5.641 ...

# The preface says something about what the Tractatus is about

The book deals with the problems of philosophy and shows, as I believe, that the method of formulating these problems rests on the misunderstanding of the logic of our language. Its whole meaning could be summed up somewhat as follows: What can be said at all can be said clearly; and whereof one cannot speak thereof one must be silent. ... the *truth* of the thoughts communicated here seems to me unassailable and definitive. I am, therefore, of the opinion that the problems have in essentials been finally solved. And if I am not mistaken in this, then the value of this work secondly consists in the fact that it shows how little has been done when these problems have been solved.

# Tensions in the *Tractatus*

- TLP preface: the *truth* of the thoughts communicated here seems to me unassailable and definitive ...
- TLP #6.54: **My** propositions are elucidatory in this way: he who understands me finally recognizes **them** as senseless [unsinnig], when he has climbed out through **them**, on **them**, over **them**. (He must so to speak throw away the ladder, after he has climbed up on it.)  
He must surmount **these** propositions; then he sees the world rightly.



# The Iowa Tractatus map

- <http://tractatus.lib.uiowa.edu/>

Reading list: See

<http://wab.uib.no/teaching/litteraturliste-2018H-FIL217&317.pdf>

- Primary sources
- Secondary sources
  - Coursebook
  - Articles and talks
- Recommended reference work:
  - Hans-Johann Glock: *A Wittgenstein Dictionary*. Wiley-Blackwell 1995