
*

*

Titel: A Critical Note on the Editions of Wittgenstein's
REMARKS ON FRAZER'S GOLDEN BOUGH*1*

Autor: Andrzej Orzechowski, Warschau - Polen

Alois Pichler, Bergen - Norwegen

Dateiname: 21-2-95.TXT

Dateilänge: 35 KB

Erschienen in: Wittgenstein Studies 2/95, Datei: 21-2-95.TXT;
hrsg. von K.-O. Apel, N. Garver, B. McGuinness, P. Hacker,
R. Haller, W. Lütterfelds, G. Meggle, C. Nyíri, K. Puhl,
T. Rentsch, J.G.F. Rothhaupt, J. Schulte, U. Steinvorh,
P. Stekeler-Weithofer, W. Vossenkuhl,
(3 1/2" Diskette) ISSN 0943-5727.

*

*

*

*

* (c) 1995 Deutsche Ludwig Wittgenstein Gesellschaft e.V. *

* Alle Rechte vorbehalten / All Rights Reserved *

*

*

* Kein Bestandteil dieser Datei darf ganz oder teilweise *
* vervielfältigt, in einem Abfragesystem gespeichert, *
* gesendet oder in irgendeine Sprache übersetzt werden in *
* irgendeiner Form, sei es auf elektronische, mechanische, *
* magnetische, optische, handschriftliche oder andere Art *
* und Weise, ohne vorhergehende schriftliche Zustimmung *
* der DEUTSCHEN LUDWIG WITTGENSTEIN GESELLSCHAFT e.V. *
* Dateien und Auszüge, die der Benutzer für *
* seine privaten wissenschaftlichen Zwecke benutzt, sind *
* von dieser Regelung ausgenommen. *

*

*

* No part of this file may be reproduced, stored *
* in a retrieval system, transmitted or translated into *
* any other language in whole or in part, in any form or *
* by any means, whether it be in electronical, mechanical, *
* magnetic, optical, manual or otherwise, without prior *
* written consent of the DEUTSCHE LUDWIG WITTGENSTEIN *
* GESELLSCHAFT e.V. Those articles and excerpts from *
* articles which the subscriber wishes to use for his own *
* private academic purposes are excluded from this *
* restrictions. *

*

*

After several editions of Wittgenstein's REMARKS ON FRAZER'S GOLDEN BOUGH (in the following abbreviated as GB) the public still hasn't been provided with an edition which can truly be said to form a reliable basis for accurate research and translation. Not only do they contain errors, some of the editions are also - without notifying the reader - abridged. This note is to correct main mistakes and to comment on some of the most striking deficiencies, in order to prevent the continuation of infelicities. The note is divided into four parts, starting with a general introduction (#1). The second (#2) and third (#3) parts of this note consist of comments on the editions of Part I and Part II of GB, respectively. The fourth part (#4) gives additional references to Frazer's GOLDEN BOUGH, in order to facilitate a better understanding of Wittgenstein's remarks.

#1. Introduction and general comments

#1.1 Wittgenstein's remarks on Frazer's THE GOLDEN BOUGH were not written as a single span of text but are found scattered among various manuscripts. They were initially compiled and edited by Rush Rhees and have been published in the following editions:

GB 1967

"Ludwig Wittgenstein. Bemerkungen über Frazers THE GOLDEN BOUGH" Edited by Rush Rhees. SYNTHÈSE 17 pp.233-253 (Dordrecht, Netherlands).[*2*]

[German text. With the inclusion of quotations from THE GOLDEN BOUGH in Part II. Introductory note in English by Rush Rhees]

GB 1971

"Remarks on Frazer's GOLDEN BOUGH" Edited by Rush Rhees, translated by A.C. Miles and Rush Rhees. THE HUMAN WORLD 3 pp.28-41 (Swansea, Wales, U.K.).

[Abridged English translation of GB 1967 with the inclusion of quotations from THE GOLDEN BOUGH. Introductory note in English by Rush Rhees on pp.18-28]

GB 1979a

LUDWIG WITTGENSTEIN. BEMERKUNGEN ÜBER FRAZERS GOLDEN BOUGH / REMARKS ON FRAZER'S GOLDEN BOUGH Edited by Rush Rhees, translated by A.C. Miles, translation revised by Rush Rhees. Doncaster, U.K.: The Brynmill Press.

[Abridged reprint, with corrections and the inclusion of additional quotations from THE GOLDEN BOUGH, German text with English translation. Introductory note in English by Rush Rhees]

GB 1979b

"Ludwig Wittgenstein. Remarks on Frazer's GOLDEN BOUGH" Translated by John Beversluis. In: WITTGENSTEIN. SOURCES AND PERSPECTIVES pp.61-81. Edited by C.G. Luckhardt. Hassocks, Sussex, U.K.: The Harvester Press.

[English translation of GB 1967, with corrections and the inclusion of additional quotations from THE GOLDEN BOUGH[*3*]

GB 1989

"Bemerkungen über Frazers GOLDEN BOUGH" Edited by Joachim Schulte. In: WITTGENSTEIN. VORTRAG ÜBER ETHIK UND ANDERE KLEINE SCHRIFTEN pp.29-46, p.141f. Edited and translated by Joachim Schulte. Frankfurt am Main, Germany: Suhrkamp.

[German text, abridged, with corrections and quotations from THE GOLDEN BOUGH, translated into German. Editorial note by Schulte on p.141f]

GB 1993

"Bemerkungen über Frazers GOLDEN BOUGH / Remarks on Frazer's GOLDEN BOUGH" In: LUDWIG WITTGENSTEIN. PHILOSOPHICAL OCCASIONS 1912-1951 pp.115-155, 511-512. Edited by James C. Klagge and Alfred Nordmann. Indianapolis, USA: Hackett Publishing Company.

[German text of GB 1967, with corrections and quotations from THE GOLDEN BOUGH. References also to the standard edition of THE GOLDEN BOUGH. English translation by John Beversluis from GB 1971a, slightly revised. Editorial conventions pp.xiv-xvi. Introductory note by the editors pp.115-117. Additions and corrections to the text on p.512]

#1.2 Each edition consists of two parts: Part I is based on remarks from the early thirties, Part II contains notes from manuscript sheets probably not written before 1936. The exact sources and the dating of the remarks published in Part I are (with page references to GB 1993):[*4*][*5*]

GB 1993: pp.118-132	TS 211 (1932): pp.313-321
GB 1993: p.132	MS 110 (2.7.1931): p.257
GB 1993: p.132	TS 211 (1932): p.322
GB 1993: p.132-134	TS 213 (1932-33): pp.433-434
GB 1993: p.134	TS 213 (1932-33): p.433
GB 1993: p.134	MS 110 (1.7.1931): pp.253-254
GB 1993: p.136	MS 110 (1.7.1931): p.255
GB 1993: pp.136-138	MS 110 (6.7.1931): pp.297-299

Part II bases on MS 143, which is dated by Rush Rhees "not earlier than 1936 and probably after 1948" (GB 1967: p.234). Michael Nedo presumes that MS 143 originates from 1936.[*6*]

The sources can be studied on the Cornell copy of the Wittgenstein Nachlaß; we indicate both the microfilm roll number (first number) and the volume number in the bound xerox copy (second number): 1; 12 (MS 110) - 15; 88b (TS 211) - 21; 89c (TS 213) - 25; 68 (MS 143).[*7*]

#1.3 The first edition was published in 1967 (GB 1967). Since then Wittgenstein's REMARKS ON FRAZER'S GOLDEN BOUGH has been widely referred to and translated into different languages. In GB 1979a the German text was reprinted with corrections from GB 1967, and with additional quotations from the abridged edition of Frazer's THE GOLDEN BOUGH, New York and London: Macmillan 1922. But in fact GB 1979a is not a complete reprint, but an abridged version.

This was brought to public attention in the very latest edition, GB 1993. GB 1993 is editorially the most rigorous publication, with regard to its antecedents, in particular to GB 1989.[*8*] However, it still contains deficiencies and misreadings which were taken over from previous editions since the text was apparently not proofread against the originals.

The editors of GB, when confronted with the original manuscripts, had the choice to diplomatically transcribe the sources, or to intervene with editorial grammar, punctuation and spelling in order to improve the readability of the text. Concerning the latter there have been made different decisions in the course of the editions; however, in our opinion the editors succeeded in neither option. In many ways the principal outcome is to distort essential features of Wittgenstein's style. Several of the "corrections" actually concern accepted varieties of German spelling and grammar. On the other hand, some of Wittgenstein's idiosyncracies - which are evidently not in accordance with German grammar - have been retained so that the reader is led to believe that the text is being rendered as authentically as possible.

#1.3.1 Examples for editorial inconsistencies: The authentic "von keiner andern Art" (GB 1979a: p.4) was changed to "von keiner anderen Art" (GB 1989: p.32; GB 1993: p.122). The authentic "Geschichte dieses Gebrauches" was changed to "Geschichte dieses Gebrauchs" (GB 1967: p.249; GB 1979a: p.16; GB 1989: p.43; GB 1993: p.146).

In GB 1967: p.248, GB 1979a: p.15, GB 1989: p.43, GB 1993: p.144 the authentic "unsre Daten" has been changed to "unsere Daten"; however, at the same time, GB 1989: p.43 and GB 1993: p.144 keep in the same paragraph the authentic "Verification" and "unserm". GB 1979a: p.17 changes the authentic "woher weißt Du das?" to "woher weißt du das?", although it keeps the capitalization of "Einer" in "Wenn ich sehe wie Einer umgebracht wird".

In several cases commas which were required by German punctuation rules were added (e.g. "Was aber wehrt sich dagegen anzunehmen, das Beltanefest sei", GB 1989: p.44; GB 1993: p.148), however, not in all cases (e.g. "so wird das Beltanefest viel ähnlicher einer jener Belustigungen wo einer der Gesellschaft gewisse Grausamkeiten zu erdulden hat"; GB 1989: p.45; GB 1993: p.150).

GB 1989: p.36 renders the authentic "Aber warum gebraucht Frazer denn das Wort "ghost"<double quotation marks in TS 211: p.320>" as "Aber warum gebraucht Frazer denn das Wort "ghost"<double quotation marks in GB 1989>"; however, GB 1989: p.38 changes "Ja, diese Sonderbarkeit bezieht sich nicht nur auf die Ausdrücke "ghost" und "shade"<double quotation marks in TS 211: p.251>" to "Ja, diese Sonderbarkeit bezieht sich nicht nur auf die Ausdrücke 'ghost' und 'shade'<single quotation marks in GB 1989>".[*9*]

#1.3.2 Only GB 1989: p.141 and GB 1993: p.511 state that spelling changes and decisions about alternatives which were left open by Wittgenstein had been undertaken[*10*], at least the reader understands that the publication is a cleaned version of material which confronts the editor with a series of problems.

#1.4 In short, the reader and the translator are faced with a range of different editions of Wittgenstein's remarks on Frazer none of which is as correct as might be expected, and some are abridged. GB 1967 contains several misreadings; in GB 1979a some of these misreadings have been corrected; however, it is an abridged edition. GB 1989 is again a revised edition, but also abridged and not fully corrected. Although GB 1993 is again unabridged, it still contains errors.

#2. Comments on GB: Part I

#2.1 GB 1967, Part I contains remarks which - without explanation - have been omitted in GB 1979a and also in GB 1989. They have first been reintroduced in GB 1993. The remarks in question occur in GB 1967 at the end of Part I, pp.244-245: "Wenn ich über etwas wütend bin (...) (Die Form des erwachenden Geistes ist die Verehrung.)"

#2.2 GB 1979a was reprinted with corrections from GB 1967, and additional quotations added from the abridged edition of THE GOLDEN BOUGH. The corrections and quotations have been included both in GB 1979b, GB 1989 and GB 1993. In addition, Schulte, as stated in GB 1989: p.141, went back to the autograph and made additional corrections. On the other hand, in several cases, GB 1989 is less faithful to the original than the previous editions, due to changes made e.g. to Wittgenstein's spelling and punctuation.

#2.2.1 Corrections include the arrangement of the sections. However, concerning this also new mistakes have arisen, as in GB 1989: p.39f, where "Ich glaube, das Charakteristische (...)" and "Ich lese, unter (...)" are mistakenly represented as two sections; cf. MS 110: p.297).

In GB 1993 the arrangement of the sections has again partly been changed unfaithfully to the original. E.g. the blank line between "(...) in uns selbst appellierten." and "Das Essen und Trinken (...)" in GB 1993: p.126 is not correct; cf. TS 211: p.318.

In GB 1993 the original division of sections is not made visible at all, since every paragraph there starts indented; thus it becomes unclear from the publication whether e.g. the first paragraph at the top of p.130 is a new section, or part of the previous one (in fact, it is a new section; cf. TS 211: p.320). This distinction was clearly made in the previous editions, since a new section is represented there without indentation; cf. e.g. GB 1989: p.36. See in GB 1993 also p.138, where two sections have been combined to one: "Man könnte sagen (...) ihre Trennung." and "Denn das Erwachen (...) (Die Entstehung der WAHL.)", this deviates from both GB 1967 and the original, MS 110: p.298.

A new mistake arose in "That these observances are dictated (...)" (GB 1989: p.36), where suspension points have been omitted at the beginning of the quotation, consequently this also occurs in GB 1993: p.130; cf. GB 1967: p.240 and GB 1979a: p.8.

GB 1989 includes a sentence, which has not been published previously: "Nichts ist so schwierig, wie Gerechtigkeit gegen die Tatsachen." (TS 211: p.319, GB 1989: p.35)

In GB 1989: p.38, and consequently also in GB 1993, an important editorial remark was omitted:

"[The remarks up to this point form the 'selection' Wittgenstein had typed as though forming a separated essay. The passages which follow now were not included in this, although they come - at various points - in the same large manuscript and in the revision and typing of it.]" (GB 1979a: p.10e). In GB 1989 this remark should occur before the first remark on p.38; in GB 1993 on p.132, after the three asterisks.

Both GB 1979a: p.12 and GB 1989: p.39 omit a marker in GB 1967: p.243 indicating that several pages of the original had been skipped over.[*11*]

#2.2.2 Beversluis, translating for GB 1979b, obviously compared the text with the originals and could therefore suggest a number of corrections, of which some are included in the later editions, others again not.

Corrected in GB 1979b and GB 1993: "Wenn Frazer anfängt und uns die Geschichte von dem Waldkönig von Nemi erzählt, so tut er dies in einem Ton, der zeigt, <!>daß er fühlt und uns fühlen lassen will, daß hier etwas Merkwürdiges und Furchtbares geschieht. (GB 1979b: p.63, GB 1993: p.120; correction not included in GB 1989: p.31) - "Vielleicht wird ihn niemand berühren dürfen, vielleicht aber <!>jeder berühren MÜSSEN." (GB 1979b: p.66; GB 1993: p.126; not included in GB 1989: p.33f)

GB 1979b contains all the passages from GB 1967 which were omitted in GB 1979a and GB 1989.

#3. Comments on GB: Part II

#3.1 The source manuscript for Part II (MS 143) consists of 21 unpaginated loose sheets of different sizes, containing very rough and sketchy handwritten notes in pencil, the only element of order being 13 page-references by Wittgenstein to the abridged edition of Frazer's THE GOLDEN BOUGH (168, 169, 170, 171, 179, 614, 618, 619, 640, 641, 643, 680, 681).

These numbers are written at the top of the page, preceding his comments on the relevant passages in Frazer.

Before GB 1993 it was not evident from the editions whether the references were Wittgenstein's own, or the editor's; nor was it evident which of the quotations from Frazer were already included in the source.[*12*] This creates some confusion, not least for the translator. In GB 1979b Beversluis puts all quotations from Frazer into footnotes, among them a quote which Wittgenstein himself had included in his remarks.

"... a network of prohibitions (...) to his dignity ..." (GB 1967: p.246, GB 1979b: p.74)

This was corrected in GB 1993: p.140.[*13*]

GB 1993 contains still more quotations, e.g. "A king of this sort (...)" (GB 1993: p.140). This quotation was added by the editors in GB 1993; however, it is not marked as such. This despite the announcement of GB 1993: p.xiv: "All footnotes to texts in this volume were added either by previous editors of the material or by the editors of this volume. Those footnotes that end with '(eds.)' were inserted by the editors of this volume." On the other hand a quotation added in earlier editions has been omitted in GB 1993, namely the quotation on p.15 of GB 1979a; this without notification.

#3.2 In GB 1979a and GB 1989 remarks have been omitted from GB 1967, Part II, which were listed by Wittgenstein under the following page references: 168, 169, 170, 171, 179, 640, 641, 643, 680 and 681.

#3.3 Particular attention should be paid to the following mistakes in the editions of GB: Part II (with reference to GB 1967 and GB 1993 for the passages only contained there, otherwise with reference to GB 1979a):

GB 1967: p.245 and GB 1993: p.138 should read "Sondern die Notion von seiner Kraft ist natürlich <!-->schon so eingerichtet".

GB 1967: p.246 and GB 1993: p.140 read, as in the original, "Freilich nicht die Würde des Schutz der Person". However, this should have been corrected in the course of the other normalizing interventions to "Freilich nicht die Würde des <!-->Schutzes der Person". In fact, Beversluis quite naturally translates "Certainly not the dignity of protection of the person" (GB 1979b: p.74 and GB 1993: p.141).

GB 1967: p.246 and GB 1993: p.140 should read "Alle <!-->kindlichen (infantilen) Theorien finden wir".

GB 1979a: p.13 should read "Das Auffallendste scheint mir außer den Ähnlichkeiten die Verschiedenheit <!-->ALLER dieser Riten zu sein".[*14*]

GB 1979a: p.13 should read "etwas, der <!-->Ideenassoziation <!-->ÄHNLICHES".[*15*]

GB 1979a: p.14 should read "Brunhild <!-->im neuen Nibelungenlied".[*16*]

GB 1979a: p.14 should read "d.h. ihren Charakter<!-->; die Art der Spiele".[*17*]

GB 1979a: p.15 should read "'dieser Gebrauch ist <!-->OFFENBAR uralt".[*18*]

GB 1979a: p.15 should read "den man durch <!-->Introspektion gewinnt".[*19*]

GB 1979a: p.15 should read "Abstammung von einem <!-->finstern Gebrauch".[*20*]

GB 1979a: p.15 should read "an ihm <!-->hängen geblieben ist".[*21*]

GB 1979a: p.15 should read "Verzieren mit <!-->Knöpfen wetteifern".[*22*]

GB 1979a: p.16 should read "in diesem <!-->EINEN Fall".[*23*]

GB 1979a: p.16 should read "wieder eine nicht-hypothetische<!--> psychologische".[*24*]

GB 1979a: p.16 should read "mit der Geschichte <!-->DIESES <!-->Gebrauches".[*25*]

GB 1979a: p.16 should read "was <!-->uns Grund gibt".[*26*]

GB 1979a: p.17 should read "oder aber <!-->in solcher Weise modifiziert".[*27*]

GB 1979a: p.17 should read "<!-->woher weißt <!-->Du das?<!-->, so".[*28*]

GB 1979a: p.17 should read "wo sie wirklich <!-->Ruinen bauen".[*29*]

GB 1979a: p.18 should read "Darstellung nicht hat. <!-->-Aber".[*30*]

GB 1979a: p.18 should read "Vergnügen hätte, <!-->jemandem

damit drohen zu können".[*31*]

GB 1979a: p.18 should read "so wird das Beltanefest[*32*] <!>allerdings[*33*] viel ähnlicher <!>einer[*34*] jener Belustigungen wo".

GB 1979a: p.18 should read "Erklärung auch <!>wirklich jedes Geheimnisvolle".[*35*]

GB 1979a: p.18 should read "zu sein scheint<!>; durch den Gedanken".[*36*]

GB 1979a: p.18 should read "in mir und[*37*] <!>den Andern sehe".[*38*]

GB 1967: p.251 and GB 1993: p.150 should read "nur eine nachträgliche <!>Ausdeutung des Instinkts".

GB 1967: p.251 and GB 1993: p.150 should read "Alle diese <!>VERSCHIEDENEN Gebräuche".

GB 1967: p.252 and GB 1993: p.152 should read "eine einfache <!>kindliche Theorie der Krankheit,[*39*] daß sie <!>ein Schmutz ist".

GB 1967: p.252 and GB 1993: p.152 should read "AUS einer infantilen Theorie als <!>seinem Grund hervorgegangen ist".[*40*]

GB 1967: p.252 and GB 1993: p.152 should read "Die Gelehrten die immer <!>EINE Theorie haben möchten!!!".[*41*]

GB 1967: p.253 and GB 1993: p.154 should read (as in the original) "(Brüder <!>Karamasoff<!>)"[*42*]

#4. Additional references to Frazer's THE GOLDEN BOUGH

In the following we want to provide a better understanding of Wittgenstein's remarks by supplementing the references to Frazer, made either by Wittgenstein himself or by the editors.

We render the passages to which we suggest references as they are published in GB 1993(!), with reference to both, GB 1993 and GB 1967. The references to Frazer are to THE GOLDEN BOUGH. A STUDY IN MAGIC AND RELIGION Abridged Version in One Volume. London: Macmillan and Co., 1922 and later reprints.

GB 1993: p.118 / GB 1967: p.235 Wenn er uns z.B. erklärt, der König müsse in seiner Blüte getötet werden, weil nach den Anschauungen der Wilden sonst seine Seele nicht frisch erhalten würde (...)

Frazer p.268f: "regarding their kings as incarnate divinities (...) the weakness of disease and old age".

GB 1993: p.122 / GB 1967: p.236 In effigie verbrennen.

Frazer p.13: "For example, when an Objebway Indian (...) burning his soul."

GB 1993: p.124 / GB 1967: p.237 Die Magie aber bringt einen Wunsch zur Darstellung; sie äußert einen Wunsch.

E.g. Frazer p.25: "Among the Sea Dyaks (...) while the men are away fighting", also "The women must wake very early (...) or the men will slip".

GB 1993: p.124 / GB 1967: p.238 Warum sollte dem Menschen sein Name nicht heilig sein können. Ist er doch einerseits das wichtigste Instrument, das ihm gegeben wird, andererseits wie ein Schmuckstück, das ihm bei der Geburt umgehängt wird.

Most probably different motifs are blended here: sacred or tabooed personal name = external soul = a piece of jewelry. See Frazer p.244: "Unable to discriminate clearly between words and things (...) any part of his physical organism", also "The Tolampoos of Celebes (...) along with it", also Frazer p.680: "An old Mang'anje woman (...) her life or soul".

GB 1993: p.126 / GB 1967: p.238 Das Essen und Trinken ist mit Gefahren verbunden (...)

Frazer p.198: "In the opinion of savages (...) of an enemy present", also "The Zafimanelo in Madagascar (...) shall see them doing so".

GB 1993: p.128 / GB 1967: p.239 Man möchte nach der Beschreibung so einer magischen Kur immer sagen: Wenn DAS die Krankheit nicht versteht, so weiß ich nicht, WIE man es ihr sagen soll.

Frazer p.563: "Thus, in the southern district (...) that they are free from sickness".

GB 1993: p.128 / GB 1967: p.239 Ich meine nicht, daß gerade das FEUER Jedem einen Eindruck machen muß.

Frazer p.618: "This fire had (...) have their nature changed", also Frazer p.642: "Whether applied in the form (...) not least of all witchcraft", also "the fire, like sunshine (...) and of plants".

GB 1993: p.128 / GB 1967: p.240 (...) die aus fehlerhaften Anschauungen über die Physik der Dinge entsprängen. (So tut es Frazer, wenn er sagt, Magie sei wesentlich falsche Physik, bzw. falsche Heilkunst, Technik, etc.)

Frazer p.49f: "Thus the analogy (...) and calculated precisely", also "The fatal flaw of magic (...) which govern that sequence", also "A mistaken association (...) no longer be magic but science", also Frazer p.62: "Certainly no men ever had stronger incentives in the pursuit of truth than these savage sorcerers", also "They were the direct predecessors (...) of the men themselves".

GB 1993: p.130 / GB 1967: p.240 Frazer: "That these observances are dictated by fear of the ghost of the slain seems certain...."

Rhees identifies the quotation by Wittgenstein as in GB 1979a: p.8 Frazer p.212. See the whole passage in Frazer p.212: "In the island of Timor (...) That these observances are dictated by fear of the ghosts of the slain seems certain (...) were such offerings omitted".

GB 1993: p.132 / GB 1967: p.242 Ja, diese Sonderbarkeit bezieht sich nicht nur auf die Ausdrücke 'ghost' und 'shade' (...)

Frazer p.111: "the Hidatsa Indians (...) respect is due", also Frazer p.190: "if the shadow (...) the person or animal", also Frazer p.191: "Where the shadow (...) of its owner".

GB 1993: p.134 / GB 1967: p.242 Austreiben des Todes oder Umbringen des Todes (...)

Frazer p.307: "Thus in Middle Franken (...) beyond the bounds".

GB 1993: p.136 / GB 1967: p.243 Wenn es einem Menschen freigestellt wäre, sich in einen Baum eines Waldes gebären zu lassen (...)

Frazer p.115: "Sometimes it is (...) cut down or burned", also "The spirits take up (...) the voice of the spirit".

GB 1993: p.136 / GB 1967: p.244 Oder auch so: Gegen morgen, wenn die Sonne aufgehen will, werden von den Menschen Riten des Tagwerdens zelebriert (...)

Frazer p.78: "In New Caledonia, when a wizard desires to make sunshine", also "climbs a mountain whose top catches the first rays of the morning sun.", also "Next morning he returns (...) all the clouds in the sky."

GB 1993: p.136 / GB 1967: p.244 Wenn ich über etwas wütend bin, so schlage ich manchmal mit meinem Stock auf die Erde oder an einen Baum etc.

Wittgenstein speaks here about behaviour which may resemble some rituals, see e.g. Frazer p.547: "In the island of Rook (...) beat the air with sticks" and Frazer p.548: "all the inhabitants (...) with wild howls till morning".

GB 1993: p.138/ GB 1967: p.244 Kein geringer Grund, d.h. überhaupt kein GRUND kann es gewesen sein, was gewisse Menschenrassen den Eichbaum verehren ließe (...)

Frazer p.110: "From an examination of the Teutonic words (...) the life of a tree.", also Frazer p.708f: "the reverence which the ancient (...) of our European forests.", also "and they might (...) thundering sky-god.", also "This explanation of the Aryan reverence for the oak (...) appears to be simpler (...) in the forest on the earth."

GB 1993: p.142 / GB 1967: p.246 Es ist eine Mannigfaltigkeit von Gesichtern mit gemeinsamen Zügen, die da und dort immer wieder auftauchen.

Frazer p.609: "All over Europe (...) the spread of Christianity.", also "Not uncommonly effigies are burned (...) on these occasions.", also "The seasons of the year (...) and the Eve of Twelfth Day." Frazer p.613: "Boys went about from house to house (...) would grow the flax."

GB 1993: p.142 / GB 1967: p.247 Nichts spricht dafür, warum das Feuer mit solchem Nimbus umgeben sein sollte. Und, wie seltsam, was heißt es eigentlich, "es schien vom Himmel gekommen zu sein"?

In addition to the passage quoted by Rhees consider Frazer 1922: p.617f: "In the Central Highlands of Scotland (...) the eighteenth century", also "The fullest of the descriptions (...) of warmth and order.", also "Thither the young folks (...) or NEED-FIRE.", also "In some places (...) its usual virtue."

GB 1993: p.142 / GB 1967: p.247 Es ist nun klar, daß, was diesem Gebrauch Tiefe gibt, sein ZUSAMMENHANG mit dem Verbrennen eines Menschen ist.

Frazer p.652: "In the popular customs (...) death as such", also "Similarly at the Beltane fires (...) speak of him as death", also Frazer p.653: "it seems possible (...) practised by the Celts", also Frazer p.653f: "we can restore the original account (...) their living contents", also Frazer p.653: "festivals of the same sort (...) in many parts of Europe".

GB 1993: p.150 / GB 1967: p.251 Das kann man sich sehr gut denken - und als Grund wäre etwa angegeben worden, daß die Schutzheiligen sonst gegeneinander ziehen würden, und daß nur einer die Sache dirigieren könne.

As an alternative to the reference to Frazer p.640 (Wittgenstein's own reference, which was doubted by Rhees by a question mark in brackets in GB 1967: p.251; cf. GB 1993: p.151) see Frazer p.619: "on that every one (...) preserve thou my sheep; and so on". "die Schutzheiligen" could refer to "some particular being, the supposed preserver of their flocks and herds".

GB 1993: p.152 / GB 1967: p.253 'Soul-stone'. Da sieht man wie eine solche Hypothese arbeitet.

In addition to the quotation cited by Rhees see also Frazer 1922: p.680: "If it breaks (...) he gets a new one instead".

GB 1993: p.154 / GB 1967: p.253 Das würde darauf deuten, daß hier eine Wahrheit zu Grunde liegt und kein Aberglaube.

See also Frazer p.681: "Millaeus witnessed the torture (...) to admit her guilt".

FOOTNOTES

1

The authors would like to thank the Wittgenstein Archives at the University of Bergen, Norway, for access to a complete set of copies of the Wittgenstein Nachlass. Andrzej Orzechowski is Adjunct Professor of Philosophy at the University of Wroclaw, Poland, and is currently preparing a translation of REMARKS ON FRAZER'S GOLDEN BOUGH in Polish. Alois Pichler is a member of staff at the Wittgenstein Archives, University of Bergen, Norway.

2

The title of the first edition was "Bemerkungen über Frazers THE GOLDEN BOUGH"; the subsequent editions have shortened it to "Bemerkungen über Frazers GOLDEN BOUGH". - The bibliographical references for GB are based on the bibliography in Biggs, Michael and Pichler, Alois (1993). WITTGENSTEIN: TWO SOURCE CATALOGUES AND A BIBLIOGRAPHY. CATALOGUES OF THE PUBLISHED TEXTS AND OF THE PUBLISHED DIAGRAMS, EACH RELATED TO ITS SOURCES Bergen, Norway: Working Papers from the Wittgenstein Archives at the University of Bergen 7, and have been revised here.

3

See editor's introduction in WITTGENSTEIN. SOURCES AND PERSPECTIVES, pp.15-16.

4

The numbering of the manuscript sources refers to von Wright's catalogue in von Wright, Georg Henrik (1986). WITTGENSTEIN Translated by Joachim Schulte. Frankfurt am Main: Suhrkamp. "Wittgensteins Nachlaß" on pp.45-76, originally published 1969 in THE PHILOSOPHICAL REVIEW 78 pp.483-503 (Ithaca, USA).

5

For source references see the editorial notes and Pichler, Alois (1993). "A Source Catalogue of the Published Texts" pp.44-45, in Biggs, Michael and Pichler, Alois

(1993). WITTGENSTEIN: TWO SOURCE CATALOGUES AND A BIBLIOGRAPHY. CATALOGUES OF THE PUBLISHED TEXTS AND OF THE PUBLISHED DIAGRAMS, EACH RELATED TO ITS SOURCES Bergen, Norway: Working Papers from the Wittgenstein Archives at the University of Bergen 7 pp. 9-90.

6

Nedo, Michael (1993). LUDWIG WITTGENSTEIN: WIENER AUSGABE. EINFÜHRUNG/INTRODUCTION p.37. Vienna, New York: Springer.

7

See Pichler 1993: p.45.

8

"Rhees later prepared a bilingual book edition which leaves out a considerable number of the remarks he had earlier included <GB 1979a>. Some of the later editions followed Rhees' earlier format; others adopted his later cuts. From the various extant editions, we have tried to produce as comprehensive and faithful a text as possible, placing the contentious remarks (...) in brackets." (GB 1993: p.115f) - "(...)" marks our omissions of text; incidental comments and explanations within quotations are marked with angle brackets. Capitals are exclusively used for titles and passages highlighted in the work of Wittgenstein or Frazer.

9

See also GB 1993: pp.130-132.

10

GB 1989: p.141.

11

Cf. MS 110: pp.255 and 297, GB 1967: p.243; this is again marked in GB 1993: p.136.

12

"S. 617ff <the original reads "614"> (In Chapter LXII: The Fire Festivals of Europe.)" in GB 1967: p.246, GB 1979a: p.13 and GB 1989: p.40 was by the editor. The quotations from Frazer in GB 1967: Part II, following the page references to the abridged Frazer-edition and put into parentheses, were by the editor.

13

However, the comma after "dignity" in GB 1993: p.140 is not authentic.

14

Corrected in GB 1989: p.40, but not corrected in GB 1993: p.142. Note "schiene" in GB 1993: p.142, which deviates from all previous editions.

15

Corrected in GB 1989: p.41 and GB 1993: p.142.

16

Corrected in GB 1989: p.41 and GB 1993: p.142

17

Corrected in GB 1989: p.42 and GB 1993: p.144.

18

Corrected in GB 1989: p.42 and GB 1993: p.144.

19

Corrected in GB 1989: p.43 and GB 1993: p.144.

20

Corrected in GB 1989: p.43 and GB 1993: p.144.

21

Corrected in GB 1989: p.43 and GB 1993: p.144.

22

Corrected in GB 1989: p.43 and GB 1993: p.144.

23

Partly corrected in GB 1989: p.43 and GB 1993: p.146; "einen" was underlined by Wittgenstein which was not indicated in GB 1989: p.43 and GB 1993: p.146.

24

Corrected in GB 1989: p.43 and GB 1993: p.146; the comma can make a semantic difference.

25

Not corrected in GB 1989: p.43 and GB 1993: p.146.

26

Not corrected in GB 1989: p.43 and GB 1993: p.146.

27

Not corrected in GB 1989: p.44 and GB 1993: p.148.

28

Partly corrected in GB 1989: p.44 and GB 1993: p.148.

29

Corrected in GB 1979b: p.78, GB 1989: p.44 and GB 1993:

p.148.

30

Corrected in GB 1989: p.45 and GB 1993: p.148.

31

Corrected in GB 1989: p.45 and GB 1993: p.150.

32

In the original abbreviated "B."

33

Not corrected in GB 1989: p.45 and GB 1993: p.150.

34

Corrected in GB 1989: p.45 and GB 1993: p.150.

35

Corrected in GB 1989: p.45 and GB 1993: p.150.

36

Corrected in GB 1989: p.46 and GB 1993: p.150.

37

"&" in the original. Wittgenstein often uses in his manuscripts "&" for "und" and "and" - which in the editions of GB and most of the editions of Wittgenstein's works is rendered throughout as either "und" or "and".

38

Not corrected in GB 1989: p.46 and GB 1993: p.150.

39

Here no comma in the original.

40

The original reads "seinen"; but this obviously should have been corrected in the course of the other normalizing interventions.

41

Beverluis corrected this in GB 1979b: p.81; but in the GB 1993: p.153 translation the mistake appears again.

42

We were not able to find "und einem ein anderer" (GB 1967: p.252 and GB 1993: p.152) on the Cornell paper copy; the copy is probably cut at the end of the corresponding page.

