

Preface

One Hundred Years Thinking the *Tractatus*, 2nd Part

PASQUALE FRASCOLLA AND KURT WISCHIN



E HAD ALWAYS THOUGHT THAT 100 YEARS *Tractatus* merit more than one special issue; it took a while, but finally, we are able to deliver herewith the second block of articles discussing a wide range of issues concerning Wittgenstein's revolutionary work of youth.

Two authors participating in the current number have already been on board for the first part of our monographic number celebrating the *Tractatus Logico-Philosophicus*.

Leila Haaparanta, after writing about “Wittgenstein's Limits of Language and Normative Theories of Assertion: Some Comparisons” in the first part, now reflects in “Making Things with Words: Wittgenstein on Inference and Representation” on Wittgenstein's and Frege's views of what justifies inferences, analysing previous work around TLP § 5.132 arguing for and against Wittgenstein's critique of Frege on that question, concluding that Frege is closer to Wittgenstein's view than he seems to assume. She furthermore describes features in the *Tractatus* resembling Austin's ideas of doing things with words.

Alberto Voltolini analysed last time “Intentionality in the *Tractatus*” and contributes now with a piece titled “The Eye and the Visual Field: Much Ado About Nothing?” arguing that a much-discussed question about how to present the visual field in 5.6331 is largely besides the point Wittgenstein is making.

The “*Tractatus*-wars” are a topic in three contributions:

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Danielle Macbeth offers under the title “Reading *Tractatus*, Understanding Wittgenstein” an alternative to the “ineffability” reading and the “resolute” reading of the *Tractatus* in the light of proposition 6.54.

Joel de Lara proposes to take a fresh look at Wittgenstein’s use of “picture” to explain how sentences/propositions represent facts, arguing that it is the easy assumption that Wittgenstein thus proposes a theory connecting *Satz* and *Bild* that creates the difficulty arising from the next to the last proposition of the *Tractatus*. Instead of looking at the *Satz-Bild* connection as a theory, de Lara suggests seeing it as an analogy which “is not argumentatively innocuous or ‘literally meaningless’ but neither substantive nonsense ‘whistled’ to reveal important truths about logic. Rather, like all good analogies, it reveals only by also obscuring; it helps us avoid paradoxes only by generating another one (§ 6.54)”.

Antonio Segatto also takes off in his article “Nonsense and the Context Principle in Wittgenstein’s *Tractatus*” from proposition 6.54 and its reading by Peter Hacker, on the one hand, and James Conant and Cora Diamond, on the other. Arguing from Wittgenstein’s transformation of Frege’s context principle by rejecting his distinction between sense and reference and taking names to be insaturated, Segatto favours an austere view of nonsense.

Paolo Degiorgi offers a new reading of Wittgenstein’s view of Kantian mathematics. According to the author, proposition 6.233 should not be understood as a rejection of Kant’s view that mathematics requires intuition. He sees a similarity between Wittgenstein’s notion of *Satz* and the Kantian *Erkenntnis*. He says that “we can fruitfully read much of the fundamental terminology of the two works as the result of an analysis of these two notions in terms of form and matter; moreover, both terms are best understood by considering their paradigmatic employment: empirical cognition for Kant and the significant proposition for Wittgenstein”. He promises to gain thus a better insight into how these philosophers think mathematics operates in their respective domains.

Oscar Joffe offers a paper with the title “Elucidation and Ostension in the *Tractatus*”, presenting a well-documented argument against Peter Hacker’s reading of § 3.263, who maintains that the elucidations which Wittgenstein mentions there should be understood in terms of ostension. Joffe connects Hacker’s understanding of that section with Wittgenstein’s objections in 1913 against Russell’s multiple relation theory of judgment (Cf. *Tractatus* § 5.5422), which, Joffe thinks, make it “unlikely that Wittgenstein should have thought of the elucidation of Tractarian names in the ostension-based way Hacker suggests”.

Keith Begley investigates the origins of the clothing metaphor in “Language Disguises Thought: Uncovering the Origins of the Clothing Metaphor in *Tractatus*”

4.002” and finds that Wittgenstein’s acquaintance with the works of Hertz, Boltzmann, Frege, and Kraus among others and their use of the metaphor are compelling candidates as source. The article also discusses the use of the clothing metaphor by these authors.

Javier Vidal contributes with an original article in Spanish under the title “The Theory of Predication in the *Tractatus*: between Sellars and Platonism”. Beginning with a recent work by Scott Soames attributing a theory of predication, Vidal takes issue with Sellars’ nominalist interpretation of such a reading, favouring a “Platonist” interpretation instead. He locates Wittgenstein’s theory between Sellars’ nominalism and Platonism as “Wittgenstein thought on predication in a way which is distinguishable from Platonism by conceiving of predicates as dispensable, but it is also distinguishable from Sellars’s nominalism by conceiving of instantiation relation as indispensable”.

While most contributions deal with questions of theory surrounding the *Tractatus*, two articles deal with what the book is mostly silent about.

Denis McManus contributes the only work reflecting in a general way about ethical aspects of the *Tractatus* under the title “Ethics as a Condition of the World: The Inexpressible, the Transcendental and the Point of the *Tractatus*”. The author analyses a series of puzzling remarks by Wittgenstein about ethics and, in particular, his remark to Ludwig von Ficker that the point of the *Tractatus* is ethical. He identifies “a distinctive ethical achievement that requires a distance from particular concrete goods that one might pursue and a responsiveness to those goods as a whole—to one’s world as a whole; only through such openness is one open to the abstract objective that is doing what is best; and only through openness to that does one express oneself in, and assume responsibility for, one’s actions”.

Diego Marconi discusses Wittgenstein’s view of free will as expressed in § 5.1362 in a Spanish Translation of his original article “*Tractatus* 5.1362 (reloaded)”. The author suggests that that proposition is not an argument in favour of free will but of its first sentence: “The freedom of the will consists in the impossibility of knowing [now] actions that still lie in the future”, that is, in favour of the claim that free will is essentially connected to the unpredictability of future actions. Marconi also compares Wittgenstein’s position at the time of the *Tractatus* with his lectures on free will in the mid-40s.

You will find a brief intellectual biography of each of the authors by clicking on the title of each article in the table of contents, along with the abstract and keywords, as well as the list of references.

The articles we present in this second part of the special *Tractatus*-Centennial issue offer each original points of view and fresh contributions to the discussion of Wittgenstein's early work. We hope you find them interesting and inspiring.

The editors



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We present the second instalment of our two-part series honouring the *Tractatus*-Centennial. The articles contained in this issue cover a wide range of topics and offer each original points of view and fresh contributions to the discussion of Wittgenstein's early work. We hope you find them interesting and inspiring.

Prefacio: Cien Años pensando el *Tractatus*, 2ª parte

Presentamos la segunda entrega de nuestra serie en dos partes en honor del centenario del *Tractatus*. Los artículos que contiene cubren una amplia gama de temas y ofrecen, cada uno, puntos de vista originales y contribuciones nuevas a la discusión de la obra de juventud de Wittgenstein. Esperamos que los encuentre interesantes y estimulantes.

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