

Wittgenstein, Ludwig. 1889-1951. *Culture and Value: A Selection From The Posthumous Remains. (Vermischte Bemerkungen)* Edited by Alois Pichler with Georg Henrik von Wright. Translated by Peter Winch. Oxford, England and Cambridge, Massachusetts: Blackwell, 1998. First published in 1977.

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Variants – artist's selection of editor's footnotes on selection and translation of previously unpublished remarks in manuscripts of Ludwig Wittgenstein.

use as filmic text – worded sound – intertitles
variants, parsing the self, for this an inkling of method was necessary

Foreword to the Edition of 1977

In the manuscript material left by Wittgenstein there are numerous notes which do not belong with his philosophical works though they are scattered among the philosophical texts. Some are autobiographical, some about the nature of philosophical activity, some concern subjects such as questions about art or religion. It is not always possible to separate them sharply for the philosophical text; in many cases, however, Wittgenstein himself hinted at such a separation – by the use of brackets or in other ways.

Some of these notes are ephemeral; others (...) – the majority – are of great interest. Sometimes they are strikingly beautiful or profound.

I did not trust myself to choose between repeated formulations of the same, or nearly the same, thought. Often the repetitions themselves seemed to me to have a substantial point.

I excluded from the collection only notes of a purely 'personal' sort – i.e. notes in which Wittgenstein is commenting on the external circumstances of his life, his state of mind and relations with other people. Remarks are published in chronological order.

In absence of explanation some of the remarks will be obscure or enigmatic to a reader who is not familiar with the circumstances of Wittgenstein's life or with what he was reading.

I ought to add that all the footnotes are the editor's.

But see Note by Translator. xe.

Foreword to New Edition 1994

Wittgenstein usually wrote his remarks in short sections, separated from each other by one or more blank lines.

Variants are retained in footnotes (formerly the editor had made a choice).

In the originals many of the remarks are marked with working signs and lines in the margin, these marks were not included as their significance belongs to the context of a work process that is not present here. The same holds for brackets... have a function of delimiting the context and so are meaningful only when the context is included.. Also omitted are deleted text and punctuation marks...

Variants; The remarks are printed inclusive of (undeleted) variants. The various ways of marking variants [...], //(...)// are not printed. Variants within variants are separated by “|”.

...

speech into the subjunctive – which is grammatically correct in German but not, at least in this context, in English. One might translate the variant by rewriting the sentence: “People would live under an absolute, palpable tyranny, yet without being able to say they were not free.”

32e

^a a hindrance which nullifies the movement by friction
^b has the same effect
^c but a weight attached to one’s foot, which will not allow us to walk *far*.
^d say from time to time ^e ;|:
^f as it is ^g Similarly,
^h flowers, berries or herbs
ⁱ although

33e

^a :
^b the alternative versions “es” and “sie” have, in this context, no grammatical equivalent in English.

34e

^a both he and I ^b in ^c additional
^d that might be retrospectively thought of,
^e Our experience was that language could continuously make new, & impossible, demands; & in this way every explanation was frustrated.
^f could <show our earlier explanation to be unworkable> – frustrating every attempt at explanation. –
^g transparently

35e

^a he who gets there last ^b arrives last
^c may be similar to eating from the tree of knowledge.

40e

^a air
^b by ^c :

41e

^a of understanding
^b have no bottom
^c New Testament

42e

^a its *depth* ^b : ^c even

^d on the occasions when ^e is making 43e

^a withdraw <an expression from the language>
^b *straight* ^e Driving
^d, that is if your carriage stands on the rails crookedly. You can drive then by yourself. 44e

^a — ^b had to ^c manners
^d had 45e

^a break them open
^b, 46e

^a about numbers
^b the regularities of a sort of *crystal* 47e

^a . . . scientists do not express (hard) work, but resting on laurels.
^b . . . do not express hard work, but are the expression of resting on laurels.
^c much ^d You give it warmth . . . ^e *take hold of* 48e

^a became ^b any
^c without any idea that, & how, it could be used as a motor
^d skill ^e look <through> 49e

^a the scientist ^b experience
^c Someone says to us: ^d with the meaning known to you
^e, which the word takes with it & carries over into whatever | every kind of application.
^f takes with it
^g so too in our everyday understanding by madness. 50e

^a paints 51e

^a outstanding 52e

^a – <if things are going well for him now> – 54e

^a a nuance of stress
^b the new way of thinking
^c , the old problems are put on one side along with the old garment 55e

^a seem to you like narrow borders
^b indeed for this you need not even leave your most immediate & familiar surroundings | need not for this <leave> you most immediate . . .
^c tucked away
^d a mathematician's.
^e the forms in which 57e

^a , – ^b <with feeling> ^c of that
^d the outward manifestation is?
^e ask yourself, what the expression of that is. 58e

^a while
^b I think “field” here should be understood in the sense of a “field of force”, as in physics. 59e

^a lie ^b Experience has incorporated the picture into our thinking.
^c a change of situation ^d change,
^e <we can> hardly | <only> with difficulty decide <o this>.
^f bits and pieces 60e

^a Someone might <*fantasise* a flying machine, without being precise about its details. Outwardly> he <may> 61e

^a vision ^b to unlock
^c <these phenom> ena 62e

^a these pictures
^b rather: *that's how it has changed.* 63e

^a : 64e

^a then he is looking at ^b they ^c affected 65e

^a that ^b would like to defend ^c appearing
^d attitude
^e <esteem> you <& at the same time *love*> you <can make this behavior easy> for you you
^f , & if | they had by accident become a pair of lines that rhymed (with each other), . . .
^g , & it by accident become two rhyming lines, . . .
^g , & it turned out by accident to read as two rhyming lines, . . . 66e

^a bad ^b not impossible
^c simply ^d <by> their 67e

^a observations ^b see translator's note on p. 46. 70e

^a is ^b very close
^c slippery ^d one or the other
^e Wittgenstein's alternative versions, "in dem" or "in welchem", do not correspond to any distinction in English. 72e

^a a system of reference ^b the <rescue>-instrument
^c <but> certainly not ^d certainly not however 73e

^a transitions between thoughts ^b forms
^c because it is a gesture that endures
^d This could also be rendered as "the former chaos". 74e

^a with ^b better 75e

^a understandable
^b The German text plays on the two cognate verbs "anregt" (= "stimulates") "aufregt" (= exasperates).

	76e	
^a my copious		
	77e	
^a discover	^b tale	
^c ask	^d exclaim	
	78e	
^a idea pregnant with further developments		
^b banalities	^c recollections	
	79e	
^a :		
^b a distinction like that between seeing, hearing & smelling.		
^c understanding	^c at another time	
	80e	
^a <an> explanation		
^b This is the idiomatic phrase corresponding to the German. however, the reader's attention is drawn to two points. [1] "Cussedness" here translates the German "Tuckle", which in other contexts sounds rather stronger than would "cussedness" in English. In this passage, therefore, outside the context of the particular idiom it has been rendered as "malice". [2] The plural "things" corresponds to the German singular "des Objekts". This may be important insofar as Wittgenstein interprets the idiomatic phrase under discussion as implying a demonic intervention in particular case; whereas, in English at least, the phrase is quite compatible with the conceptions Wittgenstein here develops in opposition to such an implication.		
	81e	
^a his body		
^b does not have the right to <disregard this perception>		
^c delusive	^d it	
	82e	
^a <do you> have a right to		
	83e	
^a by	^b footing	^c seduced
^d The justification for translating the variants thus is the slenderest imaginable . . .		
	84e	
^a than fictional concepts	^b distinctly	
^c you can <not unravel a tangle, then the most sensible thing that> you can <do>		
	85e	

<p>^a the freedom ^d can choose the ancestors from whom you would like to be descended.</p>	<p>^b someone</p>	<p>^c learn</p>	86e
<p>^a for a new sowing</p>			87e
<p>^a there</p>	<p>^b that</p>	<p>^c used</p>	88e
<p>^a constantly ^b are in a process of perpetual change.</p>			89e
<p>^a intrigue ^b through the questions into the open, sometimes . . .</p>			91e
<p>^a derive <only despair or incredulity> from this doctrine.</p>			92e
<p>^a <i>find</i> ^b becomes ^c In the German 'Rast' (= 'rest') and 'hast' (= 'haste').</p>			93e
<p>^a <There is> nothing unheard of in the idea ^b nothing unheard of ^b Literally: "No human being must"</p>		<p>^c <circumstances> of this nature</p>	95e
<p>^a <an> attitude ^c & does not know how it can be expressed. ⁱ "Craving is too strong for "Verlangen" in this context; "desire" is too weak. The vulgarism "hankering" strikes me as just right.</p>	<p>^b particular</p>		97e
<p>^a response to the itch</p>	<p>^b continue</p>		98e
<p>^a comes from the good</p>			99e

^aSuch messages have in the main been rendered somewhat differently in the translation.
Footnotes (like this one) numbered with small Roman numerals have been added by the translator.