The ontology of Wittgenstein's Tractatus. A bibliography

by Raul Corazzon | e-mail: rc@ontology.co

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BIBLIOGRAPHY

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"The main aim of this paper is that of suggesting that Wittgenstein's notion of logical form -- as it appears in the *Tractatus Logico-Philosophicus* -- is better understood if it is conceived of as deriving from Russell's notion of logical form -- as put forth, for instance, in *Theory of Knowledge* --, rather than from Frege's notion of function. Such a prevailingly historical aim is associated with a second one, theoretical-exegetical in character: trying to understand what exactly the logical form is in the Tractatus, and what its role is in the context of the picture theory of language."


"The Fregean notion of concept -- i.e., of the reference (vs. the sense) of a predicate -- is here compared with cognate notions in Husserl's *Logical Investigations* and in Wittgenstein's *Tractatus*. Their common trait is unsaturatedness or existential dependency: the different treatment of this chief notion of formal ontology is in turn examined comparatively, with regard to the conflicts and the alliances taking tacitly place between the three. In Frege's notion of concept, at any rate, an inner tension arises from its twofold nature of property and of truth-function: saturation and function/argument are too heterogeneous models. Hints for a way out."


"Universals such as red are plausible examples of *Tractatus* objects, despite 6.3751. This view is linked to the *Tractatus* conception of analysis and to its phenomenalism. Facts are composed of universals bound together. The totality of facts forms the solipsistic universe; the universe as it appears. There is no subject to whom it appears; there are only the constituent atomic facts. Appearances change; what was the case is no longer the case. What does not change are the eternally subsisting universals whose changing combinations constitute reality."


The philosophy of Wittgenstein. A fifteen volume collection. Vol. 2

"The problem of the relations between the orders of signification, truth and logical consequence is central to logic. The way in which these relationships are established goes some way towards determining the logical theory to which the writer subscribes. This problem has been a major issue in the history of logic. In this essay, I propose to show that the problem of these relations is present in the course of the historical development of logic, and that there is no one solution to it. My aim is thus not to offer an answer to the question posed, but to highlight the contrast between different solutions, approaching this issue from the standpoint defended by Ludwig Wittgenstein (1889-1951) in his Tractatus Logico-Philosophicus. Nor do I intend to provide a detailed explanation of Wittgenstein's view, but only to outline it and bring out the contrasts with other possible solutions, solutions which predate it by some considerable time." (Notes omitted)

"Raymond Bradley, in his book The Nature of All Being, has put forward an essentialist interpretation of the ontology of Wittgenstein's Tractatus Logico-philosophicus and aims to develop the modal dimensions that, in his opinion, are implicit in that work. The aim of this paper is to reassess Bradley's interpretation of tractarian names as rigid designators, by examining the tractarian notion of name and the Kripkean concept of rigid designator in Naming and Necessity, with a view to answering the question as to whether an interpretation of tractarian names as rigid designators is possible, and to bringing to light some similarities and differences between the two theories of meaning."

"In this paper, I develop some reflections on the interpretation of the notion of Sachverhalt in the Tractatus, with a view to show the complexity of the tractarian view and to point out some tensions. I intend to elucidate this notion in the context of its relation to the notions of Tatsache and Sachlage, and in its relation to the two main theories of the Tractatus, the truth-functions theory and the picture theory. I hope that this elucidation sheds some light on a possible comparison between Wittgenstein's and Husserl's views and I point out some suggestions in this sense in the last part of the paper."

"This paper aims to explain how the Tractatus attempts to unify logic by deriving the truth-functionality of logical necessity from the thesis that a proposition shows its sense. I first interpret the Tractarian notion of showing as the displaying of what is intrinsic to an expression. Then I argue that, according to the Tractatus, the thesis that a proposition shows its sense implies the determinacy of sense, the possibility of the complete elimination of nonprimitive symbols, the analyticity thesis and the strong analyticity thesis. The picture theory emerges as what provides the only acceptable account of an elementary proposition, subject to the constraint that a proposition must show its sense. The picture theory and the analyticity thesis then entail the contingency thesis and the independence thesis which, together with the strong analyticity thesis, imply that all logical propositions are tautologies."

"Wittgenstein's Tractatus contains some very striking theses. We read, e.g., that "in a sense" we could not
be wrong in logic, and that the whole subject matter of the theory of modalities could be reconstructed on the ground of the insights in the mechanism of the linguistic reference. Yet in the light of the last sentences of *Tractatus* the whole semantics turns out to be principally ineffable. In our paper we will try to clarify these matters. We show how these theses could be made plausible in the context of the transcendental method of Wittgenstein's *Tractatus*.


"Wittgenstein's method is that of showing the categories of being through a perspicuous language that mirrors the world. For Wittgenstein there are two categories of being, the category of objects and the category of facts. These categories are radically disjoint: no object is a fact, no fact an object. A perspicuous language facts cannot be named and objects cannot be asserted. A perspicuous language has one and only one name for each object and one and only one proposition for each possible (and in addition one not-so-possible) fact. Material properties and generality are shown to be analyzable; formal properties are seen as not expressible. The unity of reality shows in the general form of a proposition that is given in a manner far clearer and much less ambiguous than Wittgenstein's own version. The Tractarian view of logic and mathematics is developed, and questions are raised concerning it that can be seen to occupy Wittgenstein in his later writings."


great analysts share not only with each other, but with most great philosophers in the Western tradition. Modified realism is the view that in some sense there are both real identities and conceptual (or linguistic) identities. In more familiar language, it is the view that there are both real distinctions and distinctions in reason (or in language). Thus in modified realism, there are some real beings which can serve as a basis for accommodating possibly huge amounts of conceptual or linguistic relativity, or objectual identities' 'shifting' as sortal concepts or sortal terms 'shift.' Therefore, on the fundamental level of ontology, the linguistic turn was not a radical break from traditional substance theory. Dejnozka also holds that the conflict in all four analysts between private language arguments (which imply various kinds of realism) and conceptual "shifting" (which suggests conceptual relativism) is best resolved by, and is in fact implicitly resolved by, their respective kinds of modified realism. Frege and Russell, not Wittgenstein and Quine, emerge as the true analytic progenitors of 'no entity without identity,' offering between them at least twenty-nine private language arguments and fifty-eight 'no entity without identity' theories.”


"A conjecture on the metaphysical nature of Tractatus objects is put forward and its interpretative adequacy is tested. The clarification of the true import of the metaphor of logical space and the recognition of the theoretical role played by Wittgenstein's explicit claim that the emptiness of logical space is conceivable enable us to account for the thesis that objects are the substance of the world. Once objects are identified with those universal abstract entities which are qualia, and complexes or states of affairs with their concrete instances, some statements of the Tractatus become liable to a consistent reading: that objects are colourless (TLP 2.0232); that space, time and colour are forms of objects (TLP 2.0251); that Leibniz's Principle of the Identity of Indiscernibles, though still holding for complexes, does not apply to objects (TLP 2.0233). Lastly, it is shown how the interpretation of objects as qualia sheds a vivid light on the theme of the relation between objects and time."


"The ontology of the Tractatus, in terms of which objects are characterized as property-less simples, is coherent provided Wittgenstein is not mistakenly taken to be a constructive atomist building complexes from simples. A geometrical model is given to illustrate this. It is also shown that an ontology like that of the Tractatus removes much of the conceptual puzzlement of modern particle physics and has implications for current debates about realism, possible worlds and rigid designators."


"The history of philosophy is full of amazing quirks. One of them is the fact that just two basic ontologies have ruled the roost for the last two thousand years, namely, the Platonic system and the Aristotelian system. But it is even more peculiar that neither system contains the category of state of affairs. The main reason for this neglect seems to be a consideration which has plagued philosophy to this day. There can be no such things as states of affairs, because there simply are no states of affairs for false sentences. Russell, influenced by Wittgenstein's criticism, tried to escape from this conclusion with his so-called multiple relation theory of judgment. But he does not succeed. Wittgenstein claimed to have avoided Russell's mistake and to have presented a correct view about the nature of judgment in the Tractatus. But a study of the few references in the Tractatus to the ontological status of states of affairs represented by false sentences does not show this."


"Ludwig Wittgenstein's conception of the role of objects in our philosophical understanding of the logic of our language is critical for his early philosophy in the Tractatus Logico-Philosophicus. While the important connections between Heinrich Hertz's Principles of Mechanics and Wittgenstein's Tractatus have long been recognized, recent work by Jed Buchwald has deepened our knowledge of the importance of the object-orientation of Hertz's scientific work in a manner that should also deepen our understanding of the nature of objects in the Tractatus. I will argue that there are important ontological links, involving "a certain physical scheme, one that had powerful implications for thinking as well as doing," between Hertz's work and Wittgenstein's early philosophy."


"In the Tractatus logico-philosophicus, Wittgenstein distinguishes between what can and cannot be said in any language by the general form of propositions. I explain Wittgenstein's method and discuss Robert J. Fogelin's criticism of what he takes to be the incompleteness of Wittgenstein's general form of propositions in his exposition of the 'Naive Constructivism of the Tractatus.' [Chapter 6 of: Robert J. Fogelin - Wittgenstein pp. 78-85]. I argue that Fogelin's objection is mistaken, and that, contrary to Fogelin's claim, Wittgenstein's method when properly applied produces all of the well-formed formulas with mixed multiple quantification that Fogelin maintains it cannot provide. I conclude by offering a critical comparison of similar solutions proposed, among others, by P.T. Geach, Scott Soames, and Matthias Varga von Kibéd."


"Wittgenstein's Tractatus Logico-Philosophicus articulates a logic and semantics for all possible languages in which states of affairs (Sachverhalten, Tatsachen) as truth-makers are pictured in sentences under analysis. Wittgenstein considers both existent and nonexistent states of affairs as pictured, respectively, by true and false sentences. This raises the question as to whether the Tractatus constitutes or provides the formal basis for a logic of fiction. I identify four criteria for a logic of fiction, and argue that the Tractatus satisfies only the first three. The remaining criterion has to do with logical analysis of a fictional character's psychology internal narration. These are excluded by Wittgenstein's application of Occam's razor in defense of the general form of proposition in the case of fiction just as they are in nonfictional discourse."


"The positions of Frege, Russell and Wittgenstein on the priority of complexes over (propositional) functions are sketched, challenging those who take the "judgment centered" aspects of the *Tractatus* to be inherited from Frege not Russell. Frege's views on the priority of judgments are problematic, and unlike Wittgenstein's. Russell's views on these matters, and their development, are discussed in detail, and shown to be more sophisticated than usually supposed. Certain misreadings of Russell, including those regarding the relationship between propositional functions and universals, are exposed. Wittgenstein's and Russell's views on logical grammar are shown to be very similar. Russell's type theory does not countenance types of genuine entities nor metaphysical truths that cannot be put into words, contrary to conventional wisdom. I relate this to the debate over "inexpressible truths" in the *Tractatus*. I lastly comment on the changes to Russell's views brought about by Wittgenstein's influence."


"David Pears's contention that the *Tractatus* [in: *The false prison* - vol. 1 - Chapter 6: *The basic Realism of the Tractatus*] is to be understood as advancing a form of metaphysical realism is defended against McGuinness's view that *Tractatus* 1-2.063 is to be treated just as introducing a metaphysical myth that may be employed to bring into prominence salient features of propositions. Starting with a discussion of the involved difficulties, e.g., determining (1) whether Wittgenstein does, in fact, provide an argument for the existence of simple objects, (2) what this object is, and (3) what role the existence of simple objects plays within the Picture Theory of the Proposition, Wittgenstein's argument for the existence of simple
objects is reconstructed, augmenting Pears's existing account by providing further details of why Wittgenstein held that determinacy of sense requires the existence of simple objects.


"The paper presents a formal explication of the early Wittgenstein's views on ontology, the syntax and semantics of an ideal logical language, and the propositional attitudes. It will be shown that Wittgenstein gave a 'language of thought' analysis of propositional attitude ascriptions, and that his ontological views imply that such ascriptions are truth-functions of (and supervenient upon) elementary sentences. Finally, an axiomatization of a quantified doxastic modal logic corresponding to Tractarian semantics will be given."

84. Lombardi, Olimpia Iris. 1999. "¿Qué Son Los Objetos Del Tractatus?" *Revista de Filosofia (Spain)* no. 12:55-76.

"In this paper we provide an interpretation of the concept "object", in the context of Wittgenstein's *Tractatus*. We argue that (1) "objects" are logical entities, the nodes of the logical net which is common to all possible worlds; (2) general words are not "names" and, therefore, "objects" are particulars."


From the Preface: "This study in Wittgenstein *Tractatus* is substantially as it was written in 1933". Reprinted by Thoemmes Press in 1997.


" It is argued that the *Tractatus* notion of propositional sense contains an irreducible modal element. An interpretation of Wittgenstein's early notion of "bipolarity" is given. It is further argued that explicit recognition of the modal element helps us to understand the particular form of the *Tractatus* ontology. Wittgenstein's early views on sense and modality are contrasted with Frege's and Russell's views. Part II is a defense of the view that the *Tractatus* objects include predicates. The argument is backed up by reference to later unpublished writings by Wittgenstein. The development of his views on names and predicates are examined."


Wittgenstein's Tractarian ontology has its historical roots in Russell's programme for constructionalism. There is an essential difference between the constructionalism of Russell and that of Wittgenstein though. Whereas Tractarian ontology is approximately Aristotelian, Russell's logical atomism accepts a Platonic penetration of the autonomous world of logical forms into the autonomous world of facts. Russell's logical constructionalism, more precisely, uses the metaphor of a 'logical skeleton' on which the data of experience are fleshed out. In opposition, in the Tractatus Wittgenstein doesn't speak of a skeleton but introduces the concept of 'logical scaffolding' and also of the 'scaffolding of the world' instead. This terminology reflects a new type of ontology, as well as a new type of logic, radically different from that of Russell. Its most important concepts are that of 'object' and 'state of affairs', both of them used in new, idiosyncratic sense.
"Russell's introduction of negative facts to account for the truth of "negative" sentences or beliefs rests on his collaboration with Wittgenstein in such efforts as the characterization of formal necessity, the theory of logical atomism, and the use of the ideal language. In examining their views we arrive at two conclusions. First, that the issue of negative facts is distinct from questions of meaning or intentionality; what a sentence or belief means or is about rather than what makes it true or false. Second, that the ontological use of the ideal language is incompatible with the requirements of its employment in the logical study of inferences. On this basis we conclude that despite elaborations by recent proponents, the doctrine of negative facts lacks adequate support, and perhaps more importantly, it is proper ontological method to free the ideal language from the exigencies of a symbolism constructed for logical investigation."


Book written in Polish.


"According to Wittgenstein's Tractatus, the world consists of atomic objects arranged in various configurations and the ways the world might be are determined by the ways these objects can be configured. I question whether these very objects can be unconfigured as well. Black and Fogelin are nearly alone in their attention to this issue but reach opposite conclusions. Black asserts, essentially without argument, that atomic objects can be configured, while Fogelin is committed to the view that they cannot. I think Black is right and my aim is to show why."


"The article is concerned with the status of the ontology of the Tractatus. In it I argue 1) that, although the ontology of the Tractatus is a metaphysic of language like Kant's metaphysic of experience, it is supposed to set the standard of objectivity, and to yield the firmest conclusions about reality; 2) that Wittgenstein abandoned this ontology when he abandoned the theory of language from which it had been deduced, because it expressed too narrow a view of the possible forms that language may take. The article is an attempt to establish in what way Wittgenstein's later philosophy is more anthropocentric than his early philosophy."


"Reading Wittgenstein's Tractatus as an extended answer to the question "what must the world be like for the symbolic logic developed by Frege, Russell, and Whitehead to apply to it?" helps elucidate the connection between its theory of language and its ontology. My main argument is to show that the ontology is derived from the logic of Principia mathematica taken to its completion throughout the Tractatus. Wittgenstein takes a stance on a number of traditional problems in the history of philosophy, and my aim in discussing some of these is to place the Tractatus in broader historical perspective."


"Un des principaux enjeux de la théorie du jugement de Russell consistait à élaborer une théorie qui n'engage pas à admettre des entités complexes vraies, fausses ou inexistantes tels que les objets de Meinong. Dans l'étude du débat entre Russell et Wittgenstein sur cette théorie, on n'a jamais sérieusement envisagé que Wittgenstein n'ait pas suivi Russell sur cette question et qu'il ait plutôt adopté une position plus proche de celle de Meinong. Dans cet article, j'aborde cette question et soutiens que Wittgenstein a trouvé la solution aux problèmes posés par la théorie du jugement de Russell dans la théorie de l'image et qu'il a longuement hésité dans les Carnets entre des versions de la théorie de l'image en accord avec la position de Russell et des versions en accord avec celle de Meinong. Enfin, je soutiens qu'il a finalement tranché la question dans le Tractatus en optant pour une théorie du type de celle privilégiée par Meinong."


"This work is a minimally revised version of my Harvard doctoral thesis, which was written during the years 1994-1998. My understanding of Wittgenstein's early philosophy has, of course, continued to evolve since completing the thesis, but because the attempt to incorporate these new ideas seemed likely to result in a wholly new work, I have decided to present the dissertation in its original form, with the exception of a few minor and mostly stylistic changes."


"A reading is offered of Wittgenstein's argument for substance in his Tractatus Logico-Philosophicus. Wittgenstein's talk of "substance" is an allusion to Kant's conception of substance in the "First Analogy" of the Critique of Pure Reason, namely, the concept of some stuff that exists at all times and such that all existence changes are alterations of it. Tractarian substance is the modal analogue of Kantian substance. It is that which "endures," not literally through time, but figuratively through a "space" of possible worlds. To argue for substance is therefore to argue for necessary existents. From this starting point, a detailed reconstruction of the argument for substance is developed and its coherence (if not soundness) defended."


The first two chapters are about the Tractatus.


"It is fairly well known that Wittgenstein's criticisms of Russell's multiple-relation theory of judgment has a devastating effect on the latter's philosophical enterprise. The exact nature of those criticisms, however, and the explanation for the severity of their consequences, has been a source of confusion and disagreement amongst both Russell and Wittgenstein scholars. In this paper, I offer an interpretation of those criticisms which shows them to be consonant with Wittgenstein's general critique of Russell's conception of logic and which serves to elucidate some of the notoriously enigmatic passages of the Tractatus. In particular, I seek to show the continuity of Wittgenstein's criticisms of the theory of judgment with his remarks on Russell's paradox and the theory of types."


"The book's main thesis is twofold. It argues that the ontological theory of the Tractatus is fundamentally dependent on its logical and linguistic doctrines: the tractarian world is the world as it appears in
language and thought. It also maintains that this interpretation of the ontology of the Tractatus can be argued for not only on systematic grounds, but also via the contents of the ethical theory that it offers. Wittgenstein's views on ethics presuppose that language and thought are but one way in which we interact with reality.


"Wittgenstein, in the Tractatus, conceives the world as "the totality of facts." Type-stratification threatens that conception: the totality of facts is an obvious example of an illegitimate totality. Wittgenstein's notion of truth-operation evidently has some role to play in avoiding that threat, allowing propositions, and so facts, to constitute a single type. The paper seeks to explain that role in a way that integrates the "philosophical" and "technical" pressures on the notion of an operation."


149. ———. 1968. "Ontologia W "Traktacie' L. Wittgenstein" (Ontology in the Tractatus by L. Wittgenstein)." Studia Filozoficzne:97-120.

Paper written in Polish


Co-author: Mieczyslaw Omyla


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"This paper puts forward an alternative interpretation of the argument for simple objects advanced in the 2.0s of the Tractatus. In my view, Wittgenstein derives the simplicity of objects directly from his account of possible states, complex objects and senseful propositions. The key to Wittgenstein's argument is the idea that, if there were no simple objects, possible states would not be necessarily possible. If this were the case, however, there would be no senseful language, in Wittgenstein's view. One of the subsidiary aims of this paper is to question the idea that Wittgenstein posits simples because, without them, language would be infinitely analyzable."


"In this paper I will try to show the following two things. First, Wittgenstein's Tractatus logico-philosophicus semantically exiges that Tractarian objects be conceived of as possibilia in the sense of Russell (1903), namely as objects that may exist as well not exist. Second, the Tractatus's general ontological framework suggests to integrate this onto-semantic conception with a view of such objects not as qualia but rather as sensibilia in the sense of Russell (1914), namely as possible sense-data."


Book written in Polish.


Paper written in Polish.


"The notion of fact: FP = 'It is a fact that P' is characterized axiomatically, and the ensuing modal systems shown to be equivalent to T, S4 and S5 respectively."


"A generalized Wittgensteinian semantics for propositional languages is presented, based on a lattice of elementary situations. Of these, maximal ones are possible worlds, constituting a logical space; minimal ones are logical atoms, partitioned into its dimensions. A verifier of a proposition is an elementary situation such that if real it makes true. The reference (or objective) of a proposition is a situation, which is the set of all its minimal verifiers. (Maximal ones constitute its locus.) Situations are shown to form a Boolean algebra, and the Boolean set algebra of loci is its representation. Wittgenstein's is a special case, admitting binary dimensions only."

Contents:
0. Preliminaries; 
1. Elementary Situations 
1.1. The Axioms; 1.2. Some Consequences; 1.3. W-Independence; 1.4. States of Affairs; 
2. Sets of Elementary Situations 
2.1. The Semigroup of SE"-Sets; 
2.2. The Lattice of Minimal SE"-Sets; 2.3. Q-Spaces and V-Sets; 2.4. V-Equivalence and Q-Equivalence; 
3. Objectives of Propositions 
3.1. Verifiers of Propositions; 3.2. Verifying and Forcing; 3.3. Situations and Logical Loci; 3.4. Loci and 
Objectives of Compound Propositions 
3.5. The Boolean Algebra of Situations; 
4. References 

"The paper applies the theory presented in "A formal ontology of situations" (Studia Logica, vol. 41 (1982), no. 4) to obtain a typology of metaphysical systems by interpreting them as different ontologies of situations. Four are treated in some detail: Hume's diachronic atomism, Laplacean determinism, Hume's synchronic atomism, and Wittgenstein's logical atomism. Moreover, the relation of that theory to the "situation semantics" of Perry and Barwise is discussed.

Book written in Polish.


Contents: Preface 11; Discontinuity of Wittgenstein's philosophy 13; 1. Elementary situations as a lattice of finite length 19; Elementary situations as a semilattice 73; 3. Independence 127; 4. Elementary situations generalized 137; 5. Auxiliary studies 193; 5.1 The Logical Atomisms of Russell and Wittgenstein 193; 5.2 A parallelism between Wittgenstein and Aristotle 198; 5.3 Frege's semantics 207; 5.4. The notion of fact as a modal operator 218; 5.5 "Tractatus" 5.541 - 5.542 224; 5.6 History of the concept of a Situation 229; 6. Offshoots 243 6.1 Languages and codes 243; 6.2 Logic and hermeneutics 254; 6.3 Kotarbinski's Reism 265; 6.4 On Bayle's critique of theodicy 271; 6.5 Elzenberg's axiology 286; 6.6 Needs and values 293; 6.7 Suszko: a reminiscence 302; Supplements 307; Indices: Index of subjects 317; Index of names 326; Index of Tractatus references 329.


"In this paper I approach some central problems concerning the Tractarian objects, e.g., the picture theory, the internal and external properties of objects, and the debate whether properties and relations should be included as the Tractarian objects, from a study of configurations of objects. I argue that a detailed study of configurations of objects offers us new insights and helps us reach solutions to some of the important disputes concerning the characteristics of objects, e.g., the dispute whether the Tractarian objects include properties and relations."