

**PHILOSOPHY TRIPOS Part II**

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Friday 2 June 2017

09.00 – 12.00

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Paper 9

WITTGENSTEIN

*Answer **three** questions only.*

*Write the number of the question at the beginning of each answer. If you are answering the either/or question, indicate the letter as well.*

**STATIONERY REQUIREMENTS**

*20 Page Answer book x 1*

*Rough Work Pad*

**You may not start to read the questions  
printed on the subsequent pages of this  
question paper until instructed that you  
may do so by the Invigilator**

1. 'The argument for substance in the *Tractatus* is no more than an embarrassing blunder.' Discuss.
2. 'According to the *Tractatus*, the number of things is unsayable.' Discuss.
3. 'All propositions of our colloquial language are actually, just as they are, logically completely in order' (TLP 5.5563). Really?
4. Does the metaphysics of the *Tractatus* leave room for anything worth calling a religion?
5. 'Frege compares a concept to a region, and says that a region without clear boundaries can't be called a region at all' (PI 71). Describe and assess Wittgenstein's attitude towards this claim in *Philosophical Investigations*.
6. 'What looks as if it *had* to exist is part of the language' (PI 50). Discuss.
7. 'When I follow the rule, I do not choose. I follow the rule *blindly*' (PI 219). Discuss.
8. 'I can be wrong about which person has the bump on the head, even if I am the one with the bump on the head. But I can't be wrong about who has the headache, if I am the one with the headache.' What is the philosophical significance of this contrast?
9. Was Wittgenstein right to find something wrong with the claim 'I know that this is a hand'?
10. 'Giving grounds, however, justifying the evidence, comes to an end; - but the end is not certain propositions striking us immediately as true, i.e. it is not a kind of *seeing* on our part; it is our *acting*, which lies at the bottom of the language-game' (OC 204). Discuss.
11. EITHER: (a) Does the later Wittgenstein give us any good reason to reject the picture theory?  
  
OR: (b) Do Wittgenstein's views about the nature of philosophy cast much light on his first-order philosophizing? Answer with reference to any one or more of the set texts.

**END OF PAPER**