

## Preface

This book is my attempt to see important aspects of the work of Ludwig Wittgenstein (1889–1951) in relation to his life and how he saw himself. It does not attempt to cover all aspects of his life or his work, but to see ways in which they fit together. Still, I hope it covers enough ground to show that the fit is significant and interesting. I try to take seriously Wittgenstein's insistence that he would not be understood. That may not seem a very promising line for a book—to come to understand why he cannot be understood—but I hope that it will make more sense as we proceed. I do think that in important ways Wittgenstein is a distant figure from us, and that it is important to see why that is so. This distance is embodied in the metaphor of *exile*.

Though I have been thinking about the ideas in this book for a long time, the opportunity to bring them together into a book was afforded me by Virginia Tech, which provided a teaching reduction in the fall term of 2006 and a research assignment during the spring term of 2007. Were it not for these, it is hard to say whether the book would have been written.

In a number of places I have made use of passages from Wittgenstein that were written in German and have not been officially translated. Over the years I have kept translations of such passages, but have not always noted their provenance. Some I have translated myself. In general terms, I have made use of translations by S. Stephen Hilmy, Anthony Kenny, Brian McGuinness, Ray Monk, Michael Nedo, Rush Rhees, and David Stern. I want to thank Elizabeth Bischoff and Deborah Stoudt for their help with my own translations.

In writing this book I have drawn on, or even reproduced portions of, some of my earlier publications. Parts of chapters 2 and 4 reproduce portions of the paper "Wittgenstein in Exile," originally published in *Religion and Wittgenstein's Legacy*, edited by D. Z. Phillips and M. von der Ruhe, Ashgate, 2005, used with kind permission of Ashgate, Gower & Lund Humphries Publishing. Chapter 5 mostly reproduces "When Are Ideologies Irreconcilable?"

Case Studies in Diachronic Anthropology," originally published in *Philosophical Investigations* 21 (no. 3), 1998, 268–279, used with kind permission of Wiley-Blackwell. Chapter 7 draws on the first five sections, and chapter 9 draws on the last five sections, of "Wittgenstein and Neuroscience," *Synthese* 78 (no. 3), 1989, 319–343, used with kind permission of Springer Science and Business Media. Chapter 8 draws on "Wittgenstein on Non-Mediative Causality," originally published in *Journal of the History of Philosophy* 37 (no. 4), 1999, 653–667, used with permission by Johns Hopkins University Press, and also draws on portions of "The Puzzle of Goethe's Influence on Wittgenstein," originally published in *Goethe and Wittgenstein: Seeing the World's Unity in Its Variety*, edited by F. Breithaupt, R. Raatzsch, and B. Kremberg, Peter Lang, 2003, from the series *Wittgenstein-Studien*, v. 5, 2002, pp. 19–26, used with kind permission of the editors. Chapter 10 draws on "Das erlösende Wort," originally published in *Wittgenstein, Language, and World*, edited by V. Munz, K. Puhl, and J. Wang, Ontos-Verlag, 2010, used with kind permission of the editors. In all cases at least minor modifications have been made and additional passages quoted. I learned that it is far easier to write new material than it is to try to incorporate old material, but I've done the best I could. I am thankful to previous publishers for permission to use this material.

In general terms I would like to thank my original teachers of Wittgenstein—Jesse Bohl and Rogers Albritton. They instilled a love of Wittgenstein's work, but also a respectfully critical attitude. More recently, I wish to acknowledge the work and support of G. H. von Wright and B. F. McGuinness, who are models for me of good critical scholarship, and who each confirmed for me the value of this project in its early stages. In specific terms I wish to thank four anonymous referees from MIT Press, and the following scholars who read my manuscript with a care that one hopes but does not expect to receive: Peter Barker, Brian Clack, Gabriel Citron, Alois Pichler, Richard Raatzsch, Duncan Richter, Josef Rothhaupt, David Stern, and Béla Szabados. In addition, the following commented on particular chapters or underlying papers: Bill Brenner, Brian Britt, Cora Diamond, Philippa Foot, Marjorie Grene, Peter Hacker, Paul Humphries, Peter John, Vasso Kindi, H. E. Mason, Volker Munz, Alfred Nordmann, David Pears, Jim Peterman, Ilsa Somavilla, Susan Sterrett, Timothy Tessin, and Meredith Williams. It should not be supposed that any of these people agree with my conclusions or arguments. Finally, I wish to thank the people who most encouraged me during the long process of bringing this project to completion—my wife Kathy Carpenter, and our dear friend P. G. Cosby.

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