

Wittgenstein, for each  
language-game:  
"what is common to

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Wittgenstein, the Austrian philosopher who worked on logic, philosophy of language, mathematics etc. wrote the paper *Philosophical Investigations*. In his paper, he begins with a quote from St. Augustine's *Confessiones* which describes a process of learning language through the process of learning the names of objects.

But then an issue arises when discussing the connection between word and a thing. This entails the core relationship that joins language to the world. In the philosopher's paper, he argues that the meaning of words cannot be rigidly defined. I agree and disagree on a small point with Wittgenstein's view and will discuss my opinion through the two points and conclude that the meaning of the word cannot have a distinct meaning. To explain, in his paper *Philosophical Investigations*, as mentioned previously he cites Saint Augustine's *Confessiones*; Wittgenstein cites his work to illustrate the first beliefs and goals of language which Wittgenstein says: " give us a particular picture of the essence of human language. It is this: ' the individual words in language name object- sentences are combinations of such names ... every word has meaning." (Wittgenstein 2).

Wittgenstein argues that Saint Augustine's definition is a limited view of how language works. Though, he does admit that Augustine's conception of how to learn the proper names and significance of objects by ostensive teaching, which is a way of defining words by pointing to an object and naming it, has some form of relevance, this is a form of " language-game". This practice of language is commonly used to teach children primitive language, according to Wittgenstein. In addition, the philosopher explains that the use of

language-games is useful as they have an important function on language in different contexts and the rule-governed character of language, but this does not mean there are strict and definite systems of rules for each language-game: " what is common to all these activities and what makes them into language or parts of language" (Wittgenstein 65). Language-games are examined for their insights on characteristic of language. In addition, he frequently brings up mechanics and metaphors to help the reader to understand his arguments. In this example, the builder and his assistant only use four terms screaming " block!", " pillar!", " slab!" and " beam!". This is used to illustrate the part of the Augustinian view of language which might be correct but is limited.

In contrast, Wittgenstein argues that even though Augustine describes system of communication, language is much more complex and richer than the simple naming and recognition described by Augustine: " But assimilating the descriptions of the uses of words in this way cannot make the uses themselves anymore like one another. For, as we see, they are absolutely unlike" (Wittgenstein 6) Also, Wittgenstein states that language allows words to execute a wide variety of functions, he illustrates this notion through the comparison of a toolbox, the function of the words are as diverse as the functions of these objects. But, as Wittgenstein notices, they all look alike: " Of course, what confuses us is the uniform appearance of word when we hear them spoken or meet them in script and print. For their application is not presented to us so clearly. Especially when we are doing philosophy!"

(Wittgenstein 6) The problem with the relation between the word and the thing as the fundamental relationship that links language to the world.

“ For a large class of cases of the employment of the word ‘ meaning’- though not for all-this word can be explained in this way: the meaning of a word is its use in the language” (Wittgenstein 43) This citation explains what is the change of perspective, which is Wittgenstein’s thought which consists of a change from a conception of meaning as representation.