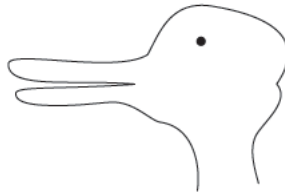


- * 118. In my remarks, the following figure, derived from Jastrow, will be called “the duck–rabbit”. It can be seen as a rabbit’s head or as a duck’s.



And I must distinguish between the ‘continuous seeing’ of an aspect and an aspect’s ‘lighting up’.

The picture might have been shown me, without my ever seeing in it anything but a rabbit.

119. Here it is useful to introduce the concept of a picture-object. For instance, the figure



would be a ‘picture-face’.

In some respects, I engage with it as with a human face. I can study its expression, can react to it as to the expression of the human face. A child can talk to a picture-man or picture-animal, can treat them as it treats dolls.

120. I may, then, have seen the duck–rabbit simply as a picture-rabbit from the first. That is to say, if asked “What’s that?” or “What do you see there?”, I would have replied: “A picture-rabbit.” If I had further been asked what that was, I would have explained by pointing to all sorts of pictures of rabbits, would perhaps have pointed to real rabbits, talked about their kind of life, or given an imitation of them.

121. I would not have answered the question “What do you see here?” by saying: “Now I see it as a picture-rabbit.” I would simply [195] have described my perception, just as if I had said “I see a red circle over there”.

Nevertheless, someone else could have said of me: “He sees the figure as a picture-rabbit.”

122. It would have made as little sense for me to say “Now I see it as . . .” as to say at the sight of a knife and fork “Now I see this as a knife and fork”. This utterance would not be understood. Any more than: “Now it is a fork for me” or “It can be a fork too”.

123. One doesn’t *‘take’* what one knows to be the cutlery at a meal *for* cutlery, any more than one ordinarily tries to move one’s mouth as one eats, or strives to move it.

124. If someone says “Now it’s a face for me”, then one can ask him: “What change are you alluding to?”

125. I see two pictures, with the duck–rabbit surrounded by rabbits in one, by ducks in the other. I don’t notice that they are the same. Does it *follow* from this that I *see* something different in the two cases? — It gives us a reason for using this expression here.

126. “I saw it quite differently, I’d never have recognized it!” Now, that is an exclamation. And there is also a justification for it.

127. I’d never have thought of superimposing the heads in this way, of comparing them in *this* way. For they suggest a different mode of comparison.

The head seen in *this* way hasn’t even the slightest similarity to the head seen in *that* way — although they are congruent.

128. I’m shown a picture-rabbit and asked what it is; I say “It’s a rabbit”. Not “Now it’s a rabbit”. I’m reporting my perception. — I’m shown the duck–rabbit and asked what it is; I *may* say “It’s a duck-rabbit”. But I may also react to the question quite differently. — The answer that it is a duck–rabbit is again the report of a perception; the answer “Now it’s a rabbit” is not. Had I replied “It’s a rabbit”, the ambiguity would have escaped me, and I would have been reporting my perception.

129. The change of aspect. “But surely you’d say that the picture has changed altogether now!”

But what is different: my impression? my attitude? — Can I say? I *describe* the change like a perception; just as if the object had changed before my eyes. [196]

PHILOSOPHISCHE
UNTERSUCHUNGEN

PHILOSOPHICAL
INVESTIGATIONS

LUDWIG WITTGENSTEIN

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Revised fourth edition by

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WILEY-
BLACKWELL

This fourth edition first published 2009
© 2009 Blackwell Publishing Ltd

Edition history: Basil Blackwell Ltd (1e, 1953; 2e, 1958);
Blackwell Publishing Ltd (3e, 2001)

Blackwell Publishing was acquired by John Wiley & Sons in February 2007.
Blackwell's publishing program has been merged with Wiley's global Scientific,
Technical, and Medical business to form Wiley-Blackwell.

Registered Office

John Wiley & Sons Ltd, The Atrium, Southern Gate, Chichester, West Sussex,
PO19 8SQ, United Kingdom

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Library of Congress Cataloging-in-Publication Data

Wittgenstein, Ludwig, 1889–1951.

[Philosophische Untersuchungen. English]

Philosophical investigations / Ludwig Wittgenstein ; translated by G.E.M. Anscombe,
P.M.S. Hacker, and Joachim Schulte. — Rev. 4th ed. / by P.M.S. Hacker and Joachim
Schulte.

p. cm.

English and German.

Includes bibliographical references and index.

ISBN 978-1-4051-5928-9 (hardcover : alk. paper) — ISBN 978-1-4051-5929-6

(pbk. : alk. paper) 1. Philosophy. 2. Language and languages—Philosophy. 3. Semantics
(Philosophy) I. Anscombe, G. E. M. (Gertrude Elizabeth Margaret) II. Hacker, P. M. S.
(Peter Michael Stephan) III. Schulte, Joachim. IV. Title.

B3376.W563P53 2009

192—dc22

2009023572

A catalogue record for this book is available from the British Library.

Set in 10.5/13pt Sabon by Graphicraft Limited, Hong Kong
Printed in Singapore