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The Wittgenstein Collection of the Austrian National Library

An important part of the philosophical *Nachlass* of Ludwig Wittgenstein is today found in the Austrian National Library (ANL) in Vienna; next to the holdings in the Wren Library of Trinity College at Cambridge, the Viennese collection is the most comprehensive collection of Wittgenstein's original works. This text will present the Viennese collection in more detail, though of course it is not possible to give anything like an adequate picture of the philosophical importance of the individual documents.

A few exceptions aside¹, all items in the collection are already accessible online in the *Bergen Electronic Edition*, the digital edition of the Wittgenstein correspondence at the Brenner Archives (ICE 2011), and partly via the Austrian National Library website. That means that the originals are no longer essential for scholarly research – and a heretical question can be raised: what is the point today of the careful preservation of the originals in libraries and archives? Are not these originals, enveloped in an aura of reverence, only a special type of philosophical relic in this era of unlimited reproducibility?

Nonetheless, the original manuscripts of important writers, scientists, and philosophers remain for us the only proof of

¹ These are the “Materials concerning the publication of the *Tractatus*” and “Interim-Preface” (see *Appendix 1, (2) Typescripts*) and the letters to Ben Richards.

authenticity, of the genuineness, of a document; only through them can newer and better digital reproductions be made. So it is meaningful for major public collections to gather original manuscripts, preserve and make them secure for the future, even if scholarly research has long since progressed beyond them.

Walter Benjamin's concept of the "aura of the original" can easily be applied to original manuscripts like those of Wittgenstein:

Noch bei der höchstvollendeten Reproduktion fällt eines aus: das Hier und Jetzt des Kunstwerks - sein einmaliges Dasein an dem Orte, an dem es sich befindet. An diesem einmaligen Dasein aber und an nichts sonst vollzog sich die Geschichte, der es im Laufe seines Bestehens unterworfen gewesen ist. ...

Man kann, was hier ausfällt, im Begriff der Aura zusammenfassen und sagen: was im Zeitalter der technischen Reproduzierbarkeit des Kunstwerks verkümmert, das ist seine Aura. Der Vorgang ist symptomatisch; seine Bedeutung weist über den Bereich der Kunst hinaus. (Benjamin 1966: 11ff)

[Transl.: Even with the most perfect reproduction one thing is lacking: the here and now of the artwork – its unique existence at the place where it is located. But in this unique existence and in nothing else the story took place to which it was subject in the course of its coming to be ...

What is lacking you can sum up through the concept of the aura and say: that which shrivels up in the era of technical reproducibility of an artwork, that is its aura. The process is symptomatic; its significance extends further than the realm of art.]

The significant pieces from the Viennese Wittgenstein collection will be presented in the text below according to origins (provenance), i.e. according to the prehistory of each piece or to the previous owners of these documents. (Cf. *Appendix 1: Overview of the Wittgenstein Collection of the Austrian National Library*).

(1) Provenance Thomas Stonborough

In the 1978 sales catalogue of a Swiss antiquarian, five original manuscripts and a *Tractatus* typescript appeared and caused a small sensation. They were the following volumes:

- *Philosophische Bemerkungen*, volumes 1 and 2, manuscripts 105 and 106 according to von Wright's *Nachlass* catalogue (von Wright 1993)
- Ms 107, *Philosophische Betrachtungen*
- Ms 112, *Bemerkungen zur philosophischen Grammatik*
- Ms 113, *Philosophische Grammatik*
- Ts 203, the so-called "Vienna Typescript" of the *Logisch-Philosophische Abhandlung*

What was the background? In 1969 the "Wittgenstein Trustees", the three literary executors named by Wittgenstein in his last will, had handed over all of Wittgenstein's original manuscripts remaining in Cambridge to Trinity College. However, when Wittgenstein died in England in 1951, not all of his manuscripts were in Cambridge; some had remained in Austria with his siblings. Those manuscripts were mentioned in a letter from Ludwig Wittgenstein to his sister Hermine in February 1938 (CF 1996: 160), that is, shortly before the "Anschluss" of Austria to Hitler's Germany. In the letter Wittgenstein sent an exact list of the manuscript titles, asking his sister to send them to Cambridge in a "solid wooden box". But it seems that in fact that posting never took place. That is not surprising, given the political situation in Austria and the extremely dangerous position in which the Wittgenstein siblings (who were listed as $\frac{3}{4}$ Jewish) found themselves at the time.

An index of Wittgenstein's writings, made at that time in Vienna by Friedrich Waismann, should also be viewed in this context. It is kept in the Brenner Archives in Innsbruck (McGuinness 2002: 272).

This "Austrian estate" of Wittgenstein – as von Wright called it – was finally divided into two parts. One part was entrusted by members of the Wittgenstein family at the request of the trustees to Trinity College (Mss 101, 102, 103, 108, 109, 110, 111), the other part was finally sold in 1979 by Thomas Stonborough to the Austrian National Library. That was made up of the abovementioned Mss 105, 106, 107, 112, 113, and TS 203. The purchase was made possible by a special allocation by the Ministry

of Science under Hertha Firnberg; the background was the expressed intention of keeping in Austria at least some of the inheritance of the man who was probably Austria's most significant philosopher in the 20th century.

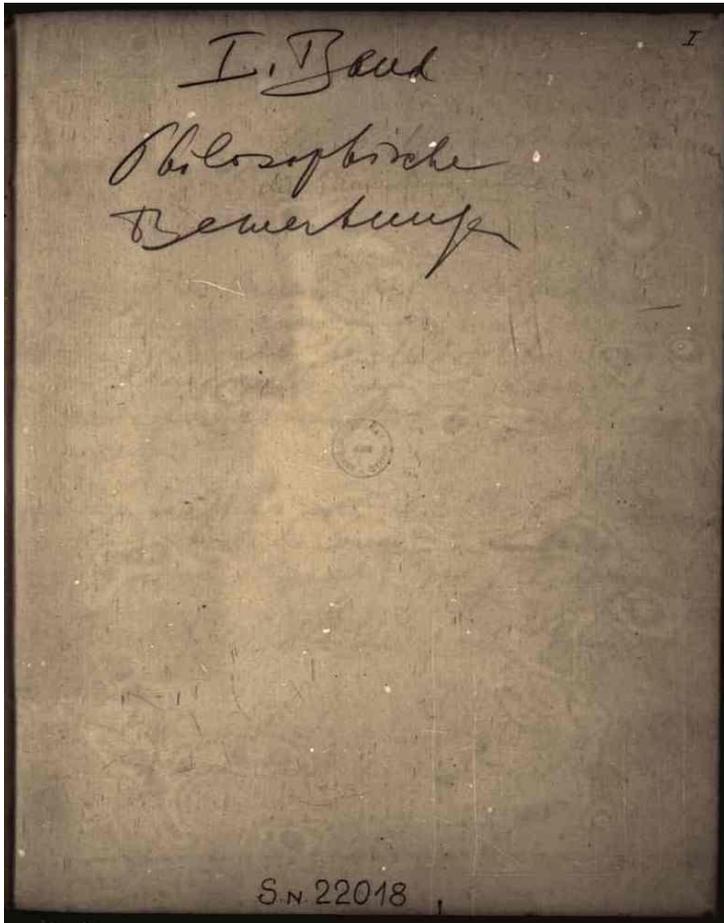


Fig. 1: Ms 105, title page (ANL, Cod. Ser.n. 22.018)
by courtesy of Austrian National Library

Some short comments on the importance of those manuscripts are in place. Mss 105 and 106 mark the new beginning of Wittgenstein's philosophical work after a break of more than ten years following the completion of the *Logisch-Philosophische Abhandlung* in 1918 (later published and made famous under the title: *Tractatus Logico-Philosophicus*). Certainly we cannot think of those eleven years as a complete philosophical vacuum: Wittgenstein discussed the whole text intensively with Frank Ramsey, the English translator of the treatise, when Ramsey visited

him in Puchberg in 1923/24. From 1927 onwards, as we are informed by Wittgenstein's sister Margarethe, there were regular meetings between Wittgenstein and Moritz Schlick and later with other members of the Vienna Circle. When the house for his sister Margarethe was finished in 1928 Wittgenstein finally decided to go back to Cambridge for a while, though he did not have any clear idea of his future and his professional intentions. In the early days of his return to Cambridge, exactly on 2 February, 1929, he began the entries in Ms 105, a large-format bound manuscript book (25 x 20 cm). On the same day that he entered the first philosophical comments on the role of rational numbers, he wrote some personal notes, self-reflections, on the other (verso) side of the same manuscript page, as he was accustomed to doing in the war diaries (Mss 101-103).

2.2.29

Wieder in Cambridge. Sehr merkwürdig. Es ist mir manchmal als ob die Zeit zurückgegangen wäre. Ich mache diese Eintragungen zögernd. Ich weiß nicht was mich noch erwartet. Es wird sich schon eben etwas ergeben! Wenn der Geist mich nicht verlässt. Jetzt schwinde ich sehr unruhig, weiß aber nicht um welche Gleichgewichtslage. Die Zeit hier sollte oder soll in Wirklichkeit eine Vorbereitung auf etwas sein. Ich soll mir über etwas klar werden. (Ms 105, p. 2)

[Transl.: Back in Cambridge. Very strange. Sometimes it seems to me that time has gone backwards. I hesitate to make these entries. I don't know what is waiting for me. Something will crop up! If my mind doesn't desert me. At the moment I'm swinging about very agitatedly, but I don't know where the point of equilibrium is. The time here is supposed to, or ought to, be a preparation for something in reality. I should gain clarity about something.]

On that exact date, 2 February 1929, a new phase of Wittgenstein's philosophy began. It was a philosophical new start, above all in the sense that not until that date had Wittgenstein been ready to accept philosophical work as meaningful, beginning with ever increasing doubts about some points of the 'unassailable and definitive truth' of the *Tractatus*. Although at the time Wittgenstein's jottings were hardly meant for publication, the manuscript volumes beginning with volume 1 of the *Philosophische Bemerkungen* (Ms 105) are the

results of a first transformation, a sort of “clean copy”, of notes in exercise books or on slips of paper which make up the most basic stage of the texts in the complex inheritance.

That becomes clear in a passage in Ms 107, where he writes:

Während ich diese Notizen hierherein von einem Zettel abschrieb, mußte ich mir immer wieder sagen, daß es besser wäre sie nicht zu schreiben weil sich die ganze Zeit die Eitelkeit regte. (Ms 107, p. 75)

[Transl.: While I was copying these notes from a slip, I had to keep saying to myself that it would be better not to write them because vanity was in charge the whole time.]

Wittgenstein put the daily results of his philosophical work on paper in large-format bound exercise books. Even if they are not diaries in the usual sense, those manuscript volumes are more or less a chronological record of his thinking and hence the original source of the material that he would subsequently try to rearrange again and again through extremely complex reworkings. The third volume of those manuscripts (Ms 107), which has regular dating from page 153 on, shows that Wittgenstein actually wrote almost daily entries in the manuscript volumes, and their length oscillates between a few lines and two or, at the most, three manuscript pages. The formulations of the individual comments were hardly altered in the later reworking process, so that in quite late typescripts there are formulations taken word for word from those first manuscript volumes written in 1929. However, Wittgenstein did vary their selection and sequence in ever new attempts to put his thoughts into their ultimate form. (On T's 203 see section 3 below.)

(2) Provenance Rudolf Koder

In November 2003 the ANL acquired four important Wittgenstein documents from the previous owner Rudolf Koder, a colleague of Ludwig Wittgenstein's from his time as a primary school teacher in Puchberg in 1922/23, and later a close friend of the whole family. The manuscripts are the following:

- Ms 139b, Lecture on Ethics
- Ms 142, the “Urfassung” of the first part of *Philosophische Untersuchungen*
- Ms 183, diaries from the years 1930-37
- Ts 204, the so-called “Gmunden typescript” of the *Logisch-Philosophische Abhandlung*

These four Wittgenstein originals were in the hands of Margarethe Stonborough when Ludwig Wittgenstein died in 1951. Von Wright found them – with the exception of the so called “Koder-diaries” (Ms 183) – when he visited the Stonborough villa in Gmunden in 1952. 13 years later, when von Wright wanted to have another look at the Austrian inheritance, the Gmunden manuscripts had disappeared. He therefore described them in his register of Wittgenstein’s *Nachlass* in 1969 as “missing”.

Today we know that some time after 1952 (since von Wright had seen them when he was in Gmunden 1952), Margarethe Stonborough handed over these writings to Rudolf Koder as a memorial gift. When Koder died in 1977 it is clear that nobody knew of their location. The manuscripts were found in 1992 in the legacy of Koder’s widow by her daughter Margarete Bieder-Koder and handed over to her brother Johannes Koder (Koder 1993: 52). Finally, the ANL was able to acquire the four important Wittgenstein originals.

The so-called Gmunden typescript of the *Logisch-Philosophische Abhandlung* (Ts 204) is one of the three extant typescripts of this text, which will be discussed below (see section 3).

Ms 139b, one of the two manuscripts of Ludwig Wittgenstein’s *Lecture on Ethics* (besides the typescript version (= Ts 207)), is chronologically later; the hand-written insertions in Ms 139a are reproduced in 139b in type-written form. Wittgenstein gave that lecture on 17 November, 1929 to the Heretics Society in Cambridge.

The third part of the Koder provenance is a diary of Wittgenstein from the 1930’s. It was totally unknown for a long time; von Wright was also ignorant of it, so it is missing from his

Nachlass catalogue of 1969. Only in retrospect did it receive the number Ms 183. In 1997 the diary was published by the Brenner Archives under the title *Denkbewegungen* (DB 1997). The first part of the diary contains entries from the period between 26 April, 1930 and 28 January, 1932, written in Cambridge; the second part of the entries falls in the period between 19 November, 1936 and 24 September, 1937, when Wittgenstein was living in his cottage in Skjolden in Norway. Many of the comments are of a very personal nature and are written in code, among them several dream recollections.

The last document from the provenance Rudolf Koder, Ms 142, is doubtless the most important and most interesting piece. It is the so-called pre-war version of *Philosophische Untersuchungen*², begun in Skjolden in November 1936³. In August 1936, Wittgenstein had retreated to his cottage in Norway for an indefinite time to work on a comprehensive presentation of his philosophy. He first tried to rework the so-called *Brown Book* in German, but finally gave up that attempt (= Ms 115, part 2) in discontent. Subsequently he started Ms 142, in November 1936, attempting anew to bring order into his philosophical material, going back to significantly older texts, especially the “Big Typescript”. The manuscript includes the first 188 paragraphs of the first part of *Philosophische Untersuchungen*, which are to be found almost unchanged in the final version of that book as finally published in 1953 by his literary executors. As it emerges from the dedication on the flyleaf, the manuscript was a present to his sister Margarethe for Christmas 1936, and though Ludwig Wittgenstein added in his dedication “ein schlechtes Geschenk” (*a poor present*), it is obvious that Margarethe was very pleased with it. In a letter on 29th November 1936 she wrote to her brother about the present, which clearly had already been announced:

² In the terminology of Joachim Schulte’s critical-genetic edition of the *Philosophische Untersuchungen* (PI 2001), this represents the „Urfassung“.

³ In the lower right hand corner of the title page of the manuscript there is a remark: “Angefangen anfangs November 1936” [“Begun at the start of November 1936”].

Bin ich froh, dass ich ein Manuskript kriege und keine „unbeschreiblich schöne“ Saki Flasche! Das Manuskript will ich gerne mit Andacht betrachten. (CF 1996: 154)⁴

[Transl.: I am happy to receive a manuscript and not an “undescribly beautiful” bottle of saki! I will be glad to look at the manuscript with reverence.]

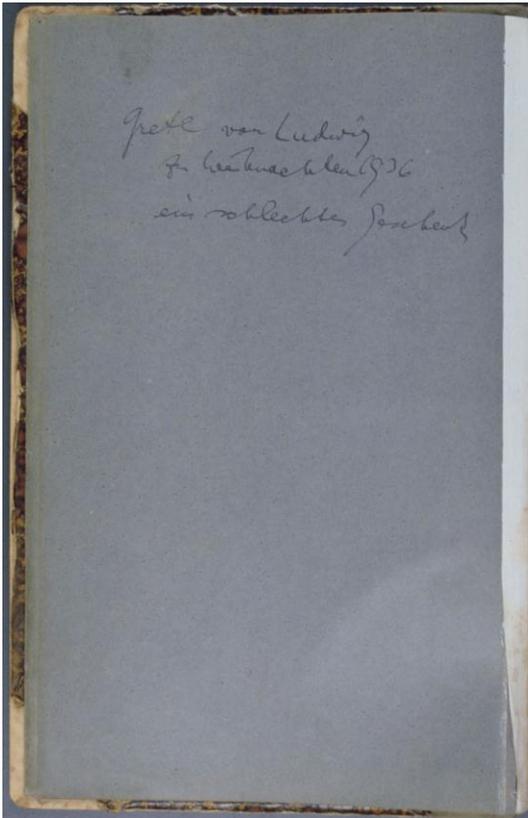


Fig. 2a: Ms 142 (ANL. Cod. Ser.n. 37.938), dedication to sister Margarethe
By courtesy of Austrian National Library

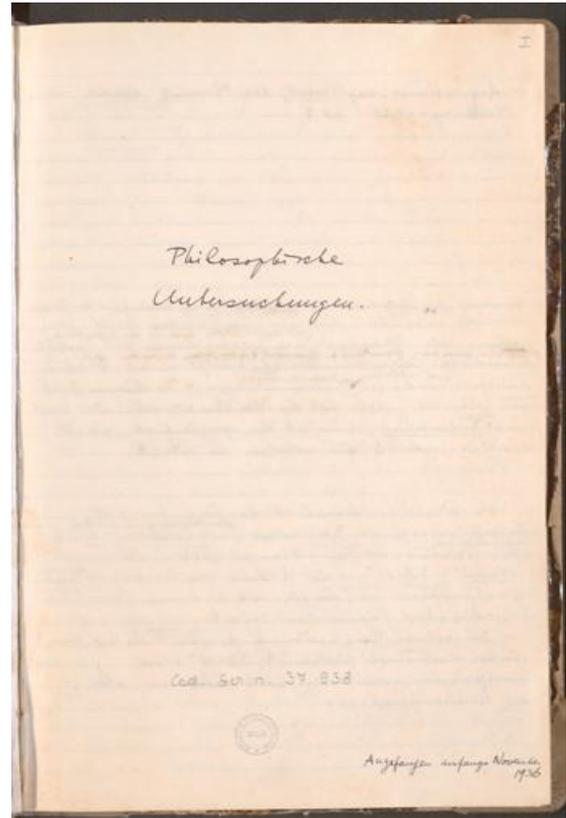


Fig. 2b: Ms 142, title page
By courtesy of Austrian National Library

Many of the 188 remarks of Ms 142 hark back to earlier manuscripts (Mss 105-115, and Ts 213 (Big Typescript)). What Wittgenstein was struggling with was to bring his remarks into a convincing order, i.e. to find their correct sequence and their

⁴ One year earlier, Wittgenstein had given his sister a copy of the *Blue Book* for Christmas; today it too is in the possession of the ANL, Cod.ser.n.52.856, see Sect. 5. This underlines on the one hand her great interest in the philosophical ideas of her brother, and on the hand other Ludwig's esteem for Margarethe.

correct place. The last part of the notes in the abovementioned Koder diary is approximately contemporaneous with the work on Ms 142. A remark in that diary is instructive in this context (6 March, 1937):

Ich schreibe öfters Philosophische Bemerkungen die ich einst gemacht habe an der falschen Stelle ab: dort arbeiten sie nicht! Sie müssen dort stehen, wo sie ihre volle Arbeit leisten! (DB 1996: 211)

[Transl.: I often copy philosophical comments I made earlier in the wrong place: there they do not come off! They have to be where they do a thorough job!]

Right up to their publication – posthumously – in 1953, the *Philosophische Untersuchungen* went through several more stages of revision. However, Ms 142 can with good reason be regarded as the real beginning of the writing of the *opus magnum* of his later philosophy (cf. Pichler 2004).

(3) The Tractatus complex⁵

Besides the two above mentioned typescripts of the *Logisch-Philosophische Abhandlung* (Ts 203 = “Vienna Typescript” and Ts 204 = “Gmunden TS”), the ANL possesses further interesting documents of the history of the publication of the *Tractatus Logico-Philosophicus* from the provenance of Charles Kay Ogden, the publisher of the bilingual edition of 1922, from whose inheritance the ANL was able to acquire them.

All the documents in Fig. 3 on a grey background are owned by the ANL.⁶ The starting point is Ms 104, the so-called Proto-Tractatus, that is, the handwritten primary stage of the Tractatus that was finished in the house of Ludwig Wittgenstein’s uncle Paul in Hallein in the summer of 1918. In September 1918 Wittgenstein dictated Ts 204 on the basis of the Prototractatus. As a blueprint or

⁵ The following presentation is primarily based on thorough research done by Gerd Graßhoff and Timm Lampert, who reconstructed the complex history of the three typescripts and their various phases of handwritten corrections in all details (TLP 2004). The transition from *Prototractatus* (Ms 104) to Ts 204 is still not clarified in all details (see for example Pilch 2013).

⁶ As early as 1973 some of these documents on the genesis of the bilingual *Tractatus* edition were published in CCO 1973.

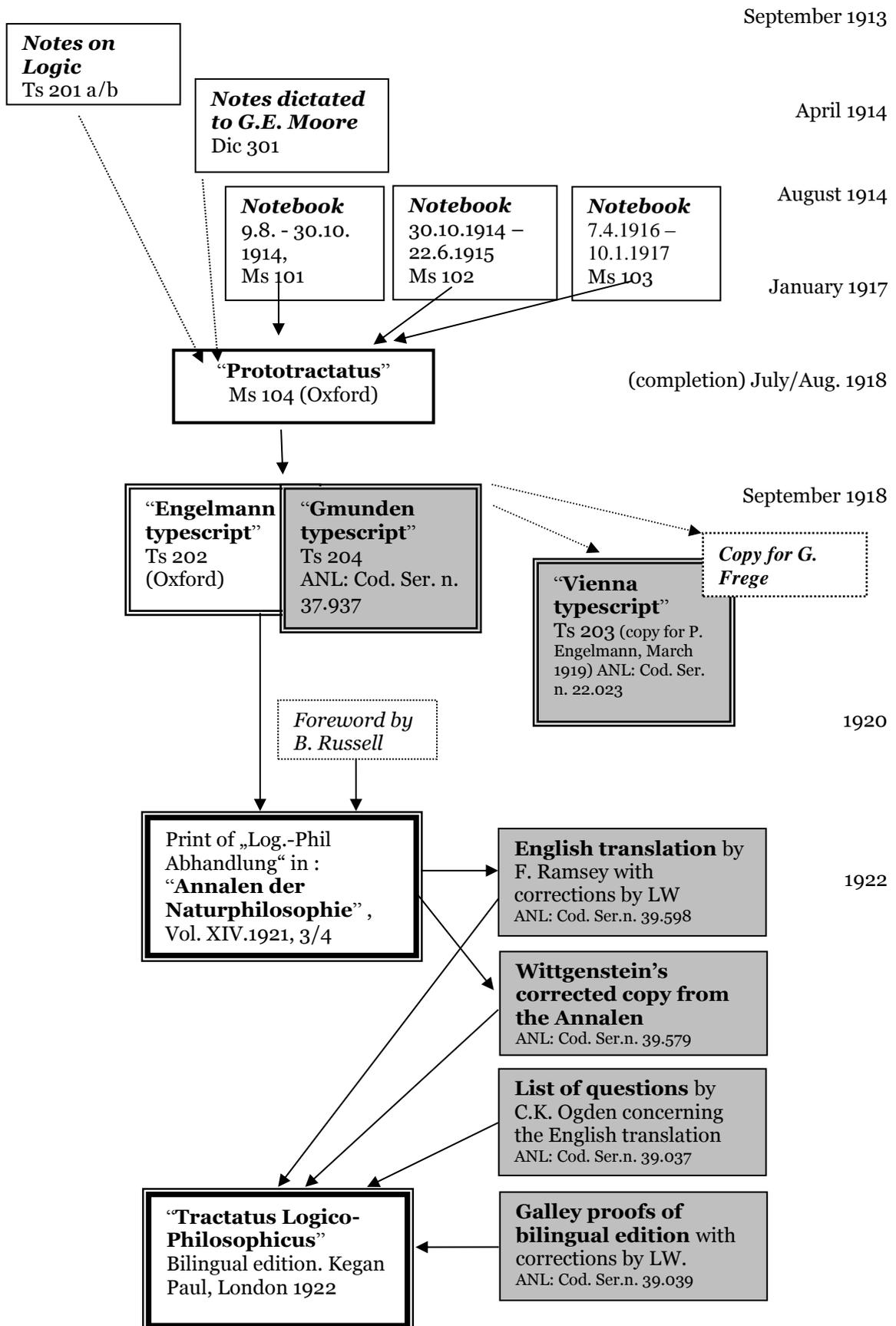
copy the “Engelmann typescript” (Ts 202) evolved; it is found in the Bodleian Library in Oxford today. The two typescripts are identical in their lines and pagination (except in the foreword). In the autumn of 1918 Wittgenstein took Ts 202 with him to the Italian front, and had it with him while he was a prisoner of war in Italy. In June 1919, through the agency of John M. Keynes, it reached Bertrand Russell in England and was later the basis for the first publication of the *Logisch-Philosophische Abhandlung* in the *Annalen der Naturphilosophie*, published by Wilhelm Ostwald in 1922.⁷ In the meantime, Ts 204 remained in Vienna, presumably with Hermine Wittgenstein, and was later – after Wittgenstein’s return from captivity – sent to various publishers, such as Jahoda, Brenner, Braumüller, and Reclam. Wittgenstein tried in vain to have his treatise published. But Ts 203 shows different pagination and lineation and was evidently produced as a separate copy. So its time of origin must be put at a somewhat later date. In December 1918 Wittgenstein asked his sister Hermine by letter – he was himself still a prisoner of war in Italy – to produce a copy of the *Treatise* for Gottlob Frege on the basis of TS 204, which was in her possession⁸ at that time, and later in March a further copy for Paul Engelmann. The copy for Frege seems to be lost, but the copy for Paul Engelmann is identical with Ts 203. That is somewhat confusing, because at a later point Wittgenstein presented Ts 202 (today the so-called “Engelmann Ts”) to Paul Engelmann with a personal dedication. The rest of the documents deal with the history of the bilingual edition of the *Tractatus* by Kegan Paul, London 1922. C.K. Ogden had got Ts 202 back from Wilhelm Ostwald in January 1922 and commissioned Frank Ramsey (and perhaps another person) to translate it into English. On 20th

⁷ *Annalen der Naturphilosophie* published by Wilhelm Ostwald in Leipzig: Fr. Richter, volume XIV, booklet 3/4 1921, p. 184-262. In fact its appearance was not before April 1922.

⁸ The mystery of the handwritten page 10a in TS 204 is explained, in that Hermine, in preparing a copy for Frege, came across a page missing in TS 204 and asked her brother by letter to copy that page (between no. 3.341 und 3.411) and send it to her (cf. her letter of 10.01.1919, CF 1996: 53). Hänsel – with Wittgenstein in the prisoner of war camp in Monte Cassino – obviously wrote that copy and sent it to Hermine (cf. TLP 2004: 19 and 101).

March 1922 Ramsey sent the first version of the English translation to Wittgenstein in Trattenbach and asked him for corrections (see ICE 2011). At the time Wittgenstein still knew nothing of the imminent publication of the *Abhandlung* in Ostwald's *Annalen*, which happened in April 1922. On 10 April (see ICE 2011), Ogden finally also sent Wittgenstein a copy of the print from the *Annalen der Naturphilosophie*, together with T's 202, which therefore was at Wittgenstein's disposal for the corrections. Both Ramsey's translation and the corrected copy of the Ostwald print are to be found in the ANL. In July/August 1922 Wittgenstein corrected the galley proofs of the bilingual edition, so that it could be published in November 1922.

Fig. 3: Genesis of the *Tractatus Logico-Philosophicus*



(4) Provenance Theodore Redpath

Information on two interesting Wittgenstein texts from the provenance of Theodore Redpath, bought by the ANL in 1996, is given in his book *Ludwig Wittgenstein: A Student's Memoir* (Redpath 1990), in which Redpath presents a vivid picture of his meetings and for a time quite close friendship with Wittgenstein. He mentions e.g. a copy of the *Brown Book* (= Dic 310) that he received from Wittgenstein. Redpath points out that Wittgenstein personally asked Alice Ambrose to send one of the copies of the *Brown Book* to Professor Moore and that he (Wittgenstein) would not have opposed sending a further copy to Redpath (Redpath 1990: 32). The indication of ownership on the title page of the Viennese copy of the *Brown Book* (Cod. Ser. n. 39.545) shows clearly that it is Theodore Redpath's.

In his aforementioned memoirs, Redpath also described how Wittgenstein asked him in the summer of 1938 to help him with the translation of a foreword (Ts 225) to a book that he was just then preparing for publication as a synopsis of his philosophical work. Redpath called the foreword, thus originated, the “interim preface” and stressed that it was a rather strenuous task to wrestle with Wittgenstein for several hours on the formulation of every phrase, every word. Redpath added: “In August 1938 he sent me the typescript” (Redpath 1990: 73). It seems obvious that this is exactly the foreword now in the ANL under the code number Cod. Ser. n. 39.544. It is not included as yet in von Wright's *Nachlass* catalogue, and it is also missing in the BEE. The “interim preface” is particularly interesting because it directs us to some suggestive variations from the German version of the foreword already mentioned (= Ts 225). This “interim preface” was published and commented on for the first time by Nuno Venturinha (Venturinha 2010).

(5) Provenance Pierre Stonborough

In 1991 the ANL was able to acquire a bigger collection of biographical documents in the Wittgenstein-Stonborough family circle from Pierre Stonborough, the son of Thomas and grandson

of Margarethe. It includes very diverse types of documents: e.g. architectural plans by Paul Engelmann and Ludwig Wittgenstein for the Palais Stonborough in the 3rd district of Vienna, drawings by Hermine Wittgenstein, musical compositions of Ludwig's siblings, small notes and varied family documents, and especially a large number of family photos. Apart from loose photos there are three bound family photo albums with emphasis on the time around 1900, but which partly go directly back to the generation of Wittgenstein's parents. All three albums, comprising together about 500 photos, were recently digitized by the ANL and thus can be viewed using ANL's website.⁹



Fig. 4: Photo album of M. Stonborough (Cod. Ser. n. 37.630, p.13), Ludwig around 1895 at Hochreith. By courtesy of Austrian National Library

⁹A search in the manuscript database HANNA (http://aleph.onb.ac.at/F?func=file&file_name=login&local_base=ONB06) using the search words: "Wittgenstein Fotoalbum" gives the three albums as hits: Cod. Ser. n. 37631, Cod. Ser. n. 37630 and Cod. Ser. n. 37632.

of the latter, and another single letter to the Viennese painter Johann Victor Krämer written in 1897. That is the earliest letter from Ludwig Wittgenstein's own hand of which we have any knowledge (cf. a detailed presentation in Lobis and Schmidt 2012). The 600 letters to Ludwig Wittgenstein are mostly from his mother Leopoldine, his siblings, his closest friends David Hume Pinsent, Francis Skinner, Marguerite Respinger, and many others.

Appendix 1: Overview of the Wittgenstein Collection of the Austrian National Library¹⁰

Title	von Wright number	ANL Code number	Date of origin
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(1) Manuscripts

I. Philosophische Bemerkungen	Ms 105	Cod. Ser. n. 22.018	2.2.1929 - ?
II. Band	Ms 106	Cod. Ser. n. 22.019	? - ?
[III.] Philosophische Betrachtungen	Ms 107	Cod. Ser. n. 22.020	(before 11.9.1929) - 15.2.1931
VIII. Bemerkungen zur philosophischen Grammatik	Ms 112	Cod. Ser. n. 22.021	5.10.1931 - 28.11.1931
IX. Philosophische Grammatik	Ms 113	Cod. Ser. n. 22.022	29.11.1931 - 23.5.1932
Lecture on Ethics	Ms 139b	Cod. Ser. n. 37.936	before 17.11.1929
Philosophische Untersuchungen (“Urfassung”)	Ms 142	Cod. Ser. n. 37.938	Nov. 1936 - 1937
Tagebücher 1930-32, 1936-37	Ms 183	Cod. Ser. n. 37.939	1930-32; 1936-37

(2) Typescripts (prints, page-proofs)

Logisch-Philosophische Abhandlung (“Gmunden Typescript”)	Ts 204	Cod. Ser. n. 37.937	Summer 1918
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¹⁰ All listed items are kept in Department of Manuscripts and Rare Books of the ANL, searchable in the catalogue HANNA
http://aleph.onb.ac.at/F?func=file&file_name=logis&local_base=ONB06.

Logisch-Philosophische Abhandlung (“Vienna Typescript”)	Ts 203	Cod. Ser. n. 22.023	Begin of 1919
<i>Materials concerning the publication of the Tractatus</i>			
Print of the Logisch-Philosophische Abhandlung in Ostwalds “Annalen der Naturphilosophie”, Vol. XIV with annotations of L.W.		Cod. Ser. n. 39.597	1921
Engl. translation of the Logisch-Philosophische Abhandlung by Frank Ramsey with annotations of L.W.		Cod. Ser. n. 39.598	Dec. 1921 - April 1922
List of questions of C.K. Ogden concerning the Engl. translation of the Tractatus (Attached to his letter to L.W. from 3.5.1922)		Cod. Ser. n. 39.037	3.5 1922
Page-proofs of the Tractatus (from the bilingual edition of 1922 with annotations of L.W and Ogden.)		Cod. Ser. n. 39.039	July / Aug 1922

Preface to the Philosophical Investigations, “Interim Preface” [English translation of TS 225 by L.W. and Theo Redpath?]		Cod. Ser. n. 39.544	August 1938
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(3) Dictations

Blue Book [Margarethe Stonborough’s copy]	Dic 309	Cod. ser. n. 52.856	1933/35
Brown Book Notes dictated to F. Skinner and A. Ambrose 1934/35. [Theo Redpath’s copy]	Dic 310	Cod. Ser. n. 39.545	1934/1935

(4) Other

“Sammlung Wittgenstein” Collection of various items from the family Stonborough	Cod. Ser. n. 37.580 – 37.669	
Including 3 photo albums Letters from family Stonborough	Cod. Ser. n. 37.630 Cod. Ser. n. 37.631 Cod. Ser. n. 37.632 Autogr. 1292 – 1293/12	

(5) Ludwig Wittgenstein’s letters

	Ludwig Wittgenstein to	ANL code number	Date
3	Alice Ambrose	Autograph 1311/28-(2-5)	17.6.1933 18.8.1934 17.2.1937
8	Ogden, C.K.	Autogr. 1270/42-1 bis 9	1922 - 1923

29	Rowland Hutt	Autogr. 1280/31-1 bis 14 Autogr. 1280/32-1 bis 7 Autogr. 1280/33-1 bis 8	1941 - 1946
1	Johann V. Krämer	Autogr. 1439/3-1	1897
2	Theo Redpath	Autogr. 1273/56-1 bis 2	12.4.1938 22.7.1948
53 11	Rush Rhees Jean Rhees	Autogr. 1286/15 bis 1286/ 21 Autogr. 1286/22-1 bis 11	Sommer 1938 – April 1951
150	Ben Richards	<i>locked until 2020</i>	
1	Moritz Schlick	Autogr. 231/68-1	13.3.1934
26	Hermine Wittgenstein	Autogr. 1190/1-1 bis 26	1917-1925
1	Leopoldine Wittgenstein	Autogr. 1277/8-7	17.7.1919

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