

THE USE THEORY OF MEANING

A READING OF WITTGENSTEIN'S *PHILOSOPHICAL INVESTIGATIONS*

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Abstract: There is an unexamined use of words and language in writing and speaking. Philosophy always stresses on argumentation that carries meaning. Wittgenstein even draws pictures of language to relate it to its idea, usage and meaning. This paper, therefore, intends to highlight the relevance of use theory of meaning in Wittgenstein's philosophy.

Key Words: Wittgenstein, Philosophy, Meaning, Word, Use.

In the very beginning of the *Philosophical Investigations*, Wittgenstein gives a basic statement: "a particular picture of the essence of human language." There is individual use of the words in a language or names of objects in the form of sentence(s) which are combinations of such words or names. In Wittgenstein's "picture of language" one finds the roots of the following idea: "Every word has a meaning. This meaning is correlated with the word. It is the object for which the word stands" (PI, p.1). It means there is a relationship between words and objects through language. We may say that in case of word and object the relation is of meaning – the meaning of being an object for which the word stands. And the meaning seems to depend, rather, on the meanings of the words making up the sentence.

Wittgenstein, in *Philosophical Investigations*, himself criticizes his earlier views – the abstract and uniform model of *Tractatus* – and draws attention to the use(s) of words in various practical situations. Having described the 'particular picture' of human language (which is essentially that of the *Tractatus*) he immediately gives an example of someone asking for 'five red apples' in a shop, and points out that each of these words has to be acted upon in a different way. To comply with the word 'apples', the shopkeeper opens a drawer marked 'apples'; for the word 'red', he looks at a colour-chart; and in the case of 'five', he says the numbers from one to five, taking out an apple for each number. This diversity of use is to be contrasted with the uniformity of the 'particular picture of human language'. Wittgenstein then proceeds to pose what may be called the 'meaning question', choosing for this purpose, the word 'five'. But what is the meaning of the word 'five'? One may be

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