

Roman Ingarden: Ontology and Metaphysics.

Selected Bibliography

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- [Living Ontologists](#) (a list of authors with an interest in ontology, with synthetic Bibliographies)

Roman Ingarden: Ontology as a Science on the Possible Ways of Existence

INTRODUCTION

A bibliography of Roman Ingarden's works for the years 1915-1989 is published in: *Analecta Husserliana* - The Yearbook of Phenomenological Research - vol. 30: *Ingardeniana II. New studies in the philosophy of Roman Ingarden*. With a new international Ingarden bibliography, edited by Hans Rudnik and Jolanta Wawrzycka; the bibliography (pp. 225-296) contains in the first part ("primary sources") 368 items, inclusively of translations and reprints; the second part ("secondary sources") contains 821 references (many in Polish) concerning Ingarden.

I will give an updated bibliography of the most relevant references for Ingarden's ontology.

SELECTED WORKS BY ROMAN INGARDEN

Note: *Works in Polish are not enclosed.*

An excellent introduction to Ingarden's work is the article by Amie Thomasson "[Roman Ingarden](#)", The Stanford Encyclopedia of Philosophy (Fall 2011 Edition) , Edward N. Zalta (ed.).

The University of Fribourg (Switzerland) has started to elaborate the Collected Works in German: *Gesammelte Werke* - Herausgegeben von Rolf Fieguth und Guido K ung - T bingen - Max Niemeyer Verlag.

A) MAIN PUBLICATIONS IN GERMAN

1. *Intuition und Intellekt bei Henri Bergson. Darstellung und Versuch einer Kritik.* Halle: Max Niemeyer 1921.
Inaugural Dissertation.
Published also in: *Jahrbuch f ur Philosophie und ph nemonologische Forschung* - vol. 5, 1922, pp. 286-461.
2. " ber die Gefahr einer Petitio Principii in der Erkenntnistheorie," *Jahrbuch f ur Phenomenologie und Phenomenologische Forschung* 4: 545-568 (1921).
3. * ber die Stellung der Erkenntnistheorie im System der Philosophie.* Halle: Niemeyer 1925.

4. "Essentielle Fragen. Ein Beitrag zum Wesensproblem," *Jahrbuch für Phenomenologie und Phenomenologische Forschung* 7: 125-304 (1925).
5. "Bemerkungen zum Problem Idealismus-Realismus," *Jahrbuch für Phenomenologie und Phenomenologische Forschung* 11: 159-190 (1929).
Supplementary volume: Husserl Festschrift
6. *Das literarische Kunstwerk. Eine Untersuchung aus dem Grenzgebiet der Ontologie, Logik und Literaturwissenschaft*. Halle: Niemeyer 1931.
Second revised edition with a new appendix: Von den Funktionen der Sprache im Theaterschauspiel 1960; Third edition 1965; Fourth edition 1972.
7. "Review of: *Formale und transendentale Logik* by Edmund Husserl," *Kant Studien* 38: 206-209 (1933).
8. "Vom formalen Aufbau des individuellen Gegenstandes," *Studia Philosophica. Commentarii Societatis Philosophicae Polonorum* 1: 29-106 (1935).
9. Der logistische Versuch einer Neugestaltung der Philosophie. Eine kritische Bemerkung. In *Actes du VIII-eme Congrès International de Philosophie à Prague, 1934*. Prague: Comité d'Organisation du Congrès 1936. pp.
10. Der Mensch und die Zeit. In *Travaux du IX-ème Congrès International de Philosophie (Congrès Descartes) - Vol. 8*. Paris: 1937. pp. 129-136
11. "Über die gegenwärtigen Aufgaben der Phänomenologie," *Archivio di Filosofia* : 229-241 (1937).
12. "Das Form-Inhalt Problem im literarischen Kunstwerk," *Helicon* 1: 61-67 (1938).
13. Kritische Bemerkungen zu Husserls Cartesianischen Meditationen. In *Edmund Husserl - Gesammelte Schriften, Vol. I: Cartesianische Meditationen und Pariser Vorträge*. The Hague: Martinus Nijhoff 1950. pp.
Second edition 1963
14. "Die Asymmetrie der ursachlichen Beziehung," *Philosophisches Jahrbuch der Gorres-Gesellschaft* 66: 100-110 (1957).
Festschrift für Hedwig Conrad-Martius
15. "Bemerkungen zum Problem des ästhetischen Werturteils," *Rivista di Estetica* 3: 414-423 (1958).
16. Über den transzendentalen Idealismus bei E. Husserl. In *Phenomenologica - vol. II - Husserl et la pensée moderne. Actes du II Colloque International de Phenomenologie, Krefeld 1956*. The Hague: Martinus Nijhoff 1959. pp. 190-204
Also in French: *De l'idéalisme transcendantal chez E. Husserl* - pp. 205-215
17. Poetik und Sprachwissenschaft. In *Poetics. Proceedings of the International Conference on Poetics, Warsaw 1960*. The Hague: Mouton & Co. 1961. pp. 3-9
18. *Untersuchungen zur Ontologie der Kunst: Musikwerk, Bild, Architektur, Film*. Tübingen: Niemeyer 1962.
Contents: Vorwort; 1. das Musikwerk; 2. Das Bild; 3. Das Werk der Architektur; 4. Der Film.
19. Prinzipien einer erkenntniskritischen Betrachtung der ästhetischen Erfahrung. In *Actes du IV-eme Congrès International d'Ésthetique, Athens 1960*. Athens: Myrtides 1962. pp. 622-631
20. "Bemerkungen zum problem der Begründung," *Studia Logica* 13: 153-176 (1962).
21. *Der Streit um die Existenz der Welt. - Vol. 1: Existenzialontologie*. Tübingen: Max Niemeyer 1964.
First Polish edition 1947
22. Das Problem des Systems der ästhetisch relevanten Qualitäten. In *Actes du Ve Congrès International d'Esthétique, Amsterdam 1964*. The Hague: 1964. pp. 448-456
23. "Husserls Betrachtungen zur Konstitution des physikalischen Dinges," *Archives de Philosophie* 27: 356-407 (1964).
24. *Der Streit um die Existenz der Welt. - Vol. 2: Formalontologie - Part 1: Form und Wesen*. Tübingen: Max Niemeyer 1965.
First Polish edition 1948
25. *Der Streit um die Existenz der Welt. - Vol. 2: Formalontologie - Part 2: Welt und Bewusstsein*. Tübingen: Max Niemeyer 1965.
First Polish edition 1948
26. "Betrachtungen zum Problem der Objektivität. I," *Zeitschrift für Philosophische Forschung* 21: 31-46 (1967).

27. "Betrachtungen zum Problem der Objektivität. II," *Zeitschrift für Philosophische Forschung* 21: 242-260 (1967).
28. *Vom Erkennen des literarischen Kunstwerks*. Tübingen: Niemeyer 1968.
29. *Briefe an Roman Ingarden mit Erläuterungen und Erinnerungen an Husserl*. The Hague: Martinus Nijhoff 1968.
Letters from Edmund Husserl edited by Roman Ingarden
30. Meine Erinnerungen an Edmund Husserl. In *Edmund Husserl: Briefe an Roman Ingarden. Mit Erläuterungen und Erinnerungen an Husserl*. The Hague: Martinus Nijhoff 1968. pp. 106-135
Phaenomenologica vol. 25
31. Erläuterungen zu den Briefen [Husserls]. In *Edmund Husserl: Briefe an Roman Ingarden. Mit Erläuterungen und Erinnerungen an Husserl*. The Hague: Martinus Nijhoff 1968. pp. 136-184
Phaenomenologica vol. 25
32. Die ontischen Fundamente der Verantwortung. In *Akten des XIV. Internationalen Kongresses für Philosophie, Wien 1968- Vol. I*. Herder: 1968. pp. 235-242
33. *Edmund Husserl: Briefe an Roman Ingarden. Mit Erläuterungen und Erinnerungen an Husserl*. The Hague: Martinus Nijhoff 1968.
34. *Erlebnis, Kunstwerk und Wert. Vorträge zur Ästhetik 1937-1967*. Tübingen: Max Niemeyer 1969.
Contents: Erlebnis: 1. Das ästhetische Erlebnis; 2. Bemerkungen zum Problem des ästhetischen Werturteils; 3. Prinzipien einer erkenntnistheoretischen Betrachtung der ästhetischen Erfahrung; Werk: 4. Das Form-Inhalt Problem in literarischen Kunstwerk; 5. Über die sogenannte 'abstrakte' Malerei; Wert: 6. Zum problem der 'Relativität' der Werte; 7. Was wir über die Werte nicht wissen; 8. Der ästhetische Wert und das problem seiner Fundierung im Kunstwerk; 9. Künstlerische und ästhetische Werte; 10. Das problem des Systems der ästhetisch valenten Qualitäten; 11. Betrachtungen zum problem der Objektivität; Nachwort.
35. *Über die Verantwortung: ihre ontischen Fundamente*. Stuttgart: Reclam 1970.
36. "Künstlerische Funktionen der sprache. ein Ausblick," *Sprachkunst.Beiträge zur Literaturwissenschaft* 1: 20-31 (1970).
37. Bericht über meine Studien zur Asthetik. In *Contemporary Philosophy. A Survey, - vol. 4*. Edited by Klibansky Raymond. Firenze: La Nuova Italia 1971. pp. 106-110
38. "Die vier Begriffe der Transzendenz und das Problem des Idealismus bei Husserl," *Analecta Husserliana* 1: 36-74 (1971).
39. Ausgangsprobleme zur Betrachtung der kausalen Struktur der Welt. In *Philomates. Studies and Essays in Memory of Philip Merlan*. Edited by Palmer Robert D. and Hamerton-Kelly Robert. The Hague: Martinus Nijhoff 1972. pp.
40. "Der Brief an Husserl über die VI. Logische Untersuchung und den Idealismus," *Analecta Husserliana* 2: 357-374 (1972).
41. "Max Bense und das problem der Anwendung statistischer Methoden in der Literaturforschung," *Sprachkunst.Beiträge zur Literaturwissenschaft* 3: 177-213 (1972).
42. *Der Streit um die Existenz der Welt. Vol. 3: Über die kausale Struktur der realen Welt*. Tübingen: Max Niemeyer 1974.
43. *Gegenstand und Aufgaben der Literaturwissenschaft: Aufsätze und Diskussionsbeiträge (1937-1964)*. Tübingen: Max Niemeyer 1976.
Edited, selected and introduced by Rolf Fieguth.
Contents: Notiz ds Herusgebers: Einleitung by R. Fieguth; 1. Anahang. Gegenstand und Aufgaben des 'Wissens von der Literatur'; 2. Über die Poetik; 3. Poetik. Theorie der künstlerischen Literatur; 4. Ein Grenzfall des literarischen Werks; 5. Kritische bemerkungen zu den Ansichten der Phonologen; 6. Rezension zu Manfred Kridl: Einführung in das Studium des literarischen Werks; 7. Zum Aufbau des lierarischen Kunstwerks. Antwort an Prof. H. Markiewicz; 8. Abschluss der Diskussion mit Prof. H. Markiewicz.
44. "Probleme der Husserlschen Reduktion," *Analecta Husserliana* 4: 1-71 (1976).
45. "Über die philosophischen Forschungen Edith Steins," *Freiburger Zeitschrift für Philosophie und Theologie* 26: 456-480 (1979).
46. *Gesammelte Werke - Band 4: Einführung in die Phänomenologie Edmund Husserls, Osloer Vorlesungen 1967*. Edited by Haefliger Gregor. Tübingen: Max Niemeyer 1992.

47. *Gesammelte Werke - Band 6: Frühe Schriften zur Erkenntnistheorie*. Edited by Galewicz Włodzimierz. Tübingen: Max Niemeyer 1994.
48. *Gesammelte Werke - Band 7.1: Zur Grundlegung der Erkenntnistheorie, 1 Teil: Das Werk*. Edited by Galewicz Włodzimierz. Tübingen: Max Niemeyer 1996.
49. *Gesammelte Werke - Band 7.2: Zur Grundlegung der Erkenntnistheorie, 2 Teil: Ergänzende Texte*. Edited by Galewicz Włodzimierz. Tübingen: Max Niemeyer 1996.
50. *Gesammelte Werke - Band 8: Zur Objektivität der sinnlichen Wahrnehmung*. Edited by Galewicz Włodzimierz. Tübingen: Max Niemeyer 1997.
51. *Gesammelte Werke - Band 13: Vom Erkennen des literarischen Kunstwerks*. Edited by Fieguth Rolf and Swiderski Edward. Tübingen: Max Niemeyer 1997.
52. *Gesammelte Werke - Band 5: Schriften zur Phänomenologie Edmund Husserls*. Edited by Galewicz Włodzimierz. Tübingen: Max Niemeyer 1998.
53. *Gesammelte Werke - Band 3: Schriften zur frühen Phänomenologie*. Edited by Galewicz Włodzimierz. Tübingen: Max Niemeyer 1999.

B) MAIN PUBLICATIONS IN FRENCH

1. "L'essai logistique d'une refonte de la philosophie," *Revue Philosophique de la France et de l'Étranger* 120: 137-159 (1935).
2. Quelques remarques sur le problème de la relativité des valeurs. In *Actes du III-ième Congrès des Sociétés de Philosophie de langue française*. Paris: 1947. pp. 1-8
Lecture undelivered at the Congress because of the absence of the author
3. "Le temps, l'espace et le sentiment de réalité," *Revue Internationale de Filmologie* 1: 127-141 (1947).
4. "Quelques remarques sur la relation de causalité," *Studia philosophica. Commentarii Societatis Philosophicae Polonorum* 3: 151-166 (1947).
5. Les modes d'existence et le problème 'idéisme-réalisme'. In *Library of the Xth International Congress of Philosophy. Amsterdam 1948*. Amsterdam: 1948. pp. 236-239
Vol. I. Proceedings of the Congress
6. "Des différentes conceptions de la vérité dans l'oeuvre d'art," *Revue d'Esthétique* 2: 162-180 (1949).
7. "De la structure du tableau," *Bulletin International de l'Académie Polonaise des sciences et des lettres 1945* : 36-39 (1953).
8. "De la poétique," *Bulletin International de l'Académie Polonaise des sciences et des lettres 1945* : 39-42 (1953).
9. La valeur esthétique et le problème de son fondement objectif. In *Atti del III Congresso Internazionale di estetica, Venezia 1956*. Torino: 1957. pp. 167-173
10. De l'idéalisme transcendantal chez E. Husserl. In *Husserl et la pensée moderne. Actes du II-ième Colloque International de Phénoménologie. Krefeld 1956*. The Hague: 1959. pp. 204-215
11. "L'intuition Bergsonienne et le problème phénoménologique de la constitution," *Bulletin de la Société Française de Philosophie* : 163-166 (1959).
Numéro special: Bergson et nous. Actes du X-ième Congrès des Sociétés de Philosophie de langue française
12. "Le problème de la constitution et le sens de la réflexion constitutive chez Edmond Husserl," *Cahiers de Royaumont* 3: 242-264 (1959).
13. L'homme et la nature. In *Atti del XII Congresso Internazionale di Filosofia. Venezia 1958*. Firenze: 1960. pp. 209-213
14. "Note sur l'objet de l'histoire de la philosophie," *Diogène* 29: 130-141 (1960).
15. "Raccourcis de perspective du temps dans la concrétisation de l'oeuvre littéraire," *Revue de Métaphysique et de Morale* 65: 19-51 (1960).
Translated by Elisabeth Willman
16. Nature humaine. In *Nature humaine. Actes du XI-ième Congrès des Sociétés de Philosophie de langue française. Montpellier 1961*. Paris: 1961. pp. 220-223

17. "Le mot comme élément d'une langue," *Logique et Analyse* 20: 212-216 (1962).
Thinking and meaning. Entretien d'Oxford 1962
18. "De la connaissance de l'oeuvre littéraire," *Archives de Philosophie* 31: 202-263 (1968).
19. "Le concept de philosophie chez Franz Brentano. Première partie," *Archives de Philosophie* 32: 458-475 (1969).
20. "Le concept de philosophie chez Franz Brentano. Deuxième partie," *Archives de Philosophie* 32: 609-638 (1969).
21. *L'oeuvre d'art littéraire*. Paris: L'Âge d'Homme 1983.
22. *Qu'est ce qu'une oeuvre musicale?* Paris: Christian Bourgois Éditeur 1989.
23. *De la responsabilité: ses fondements ontiques*. Paris: L'Harmattan 1997.
24. "Lettre à Husserl sur la VIème Recherche logique et l'idéalisme," *Alter.Revue de Phénoménologie* 7: 309-329 (1999).
25. *Husserl, la controverse idéalisme-réalisme (1918-1969)*. Paris: Vrin 2002.

C) MAIN PUBLICATIONS IN ENGLISH

1. "A marginal commentary on Aristotle's Poetics. Part 1," *Journal of Aesthetics and Art Criticism* 20: 163-173 (1961).
2. "A marginal commentary on Aristotle's Poetics. Part 2," *Journal of Aesthetics and Art Criticism* 20: 273-285 (1962).
3. "A priori knowledge in Kant versus a priori knowledge in Husserl," *Dialectics and Humanism*: 5-18 (1973).
4. About the motives that led Husserl to transcendental idealism. In *Phenomenology and natural science*. Edited by Riepe Dale. New York: 1973. pp.
Partial translation; for the full translation see: *On the motives which led Edmund Husserl to transcendental idealism*
5. "Aesthetic experience and aesthetic object," *Philosophy and Phenomenological Research* 21: 289-313 (1961).
6. "Artistic and aesthetic values," *British Journal of Aesthetics* 4: 198-213 (1964).
7. "Edith Stein on her activity as an assistant of Edmund Husserl. Extracts from the letters of Edith Stein with a commentary and introductory remarks," *Philosophy and Phenomenological Research*: 155-175 (1962).
8. "Jean Hering 1890-1966," *Philosophy and Phenomenological Research* 27: 308-309 (1967).
9. "Lectures on aesthetics," *Literary Studies in Poland* 11: 15-37 (1983).
10. "Letters Pro and Con," *Journal of Aesthetics and Art Criticism* 28: 541-542 (1970).
Letter to Professor Fizer on 'Schematism'
11. "Main directions in Polish philosophy," *Dialectics and Humanism* 1: 91-103 (1974).
Originally written in German in 1936
12. *Man and value*. Washington: Catholic University of America Press 1983.
Translation by Arthur Szylewicz of: *Über die Verantwortung*.
Index: 1. Man and nature; 2. On human nature; 3. Man and his reality; 4. Man and time; 5. On responsibility -- Its ontic foundations; 6. Remarks on the relativity of values; 7. What we do not know about values; 8. An analysis of moral values; 9. Some words concerning fruitful discussion.
13. "On moral action," *Analecta Husserliana* 7: 151-162 (1978).
14. "On philosophical aesthetics," *Dialectics and Humanism* 10: 55-59 (1983).
15. On so-called truth in literature. In *Aesthetics in Twentieth-Century Poland. Selected Essays*. Edited by Harrel Jean and Wierzbianska Alina. Lewsiburg: Bucknell University Press 1973. pp. 164-204
16. *On the motives which led Husserl to transcendental idealism*. The Hague: Martinus Nijhoff 1975.
Translated from Arnór Hannibalsson. Contents: Translator's Preface VII; Introduction 1; Part I: Husserl's Position 4; Part II. Critical Remarks 34; Index 72."In this essay Roman Ingarden examines the essence of Husserl's idealism and delves into the question whether idealism follows necessarily from the basic tenets of phenomenology. Ingarden maintains that Husserl based his theory in the period of the Logical Investigations on a realist foundation and that only later, in the period of Ideas

I and, especially in his last works, he turned to the view that phenomenology was a philosophy of the idealist type. The book is divided into two parts. The first half contains an exposition of Husserl's views and an analysis of his development from the original realist standpoint until the ultimate idealist position was reached. The second half contains Ingarden's critical remarks concerning Husserl's idealism in which he substantiates the view that transcendental idealism follows from certain decisions taken by Husserl in his theory of constitution and in the application of the method of the reduction. As a disciple of Husserl Ingarden adheres to some basic ideas of phenomenology such as the contention that cognition based on outer perception must necessarily be inadequate and one-sided. But Husserl concludes from this that the real world is nothing but a constituted noematic unity existing for the pure transcendental Ego. The constitution of the world is reduced to the primary subjectivity of the Ego. The world becomes intentional correlates of sets of cognitive acts. Material things cease to be an autonomous sphere of being and are created as a system of object senses. Beyond that they are nothing. In this book Ingarden takes a critical view of these ideas of his teacher. In his opinion Husserl went too far in his assumptions and made some metaphysical decisions e.g. in the field of epistemology and in his application of the phenomenological reduction which led him ultimately to idealism. Ingarden thinks that this conclusion - or in general the solution of the controversy between idealism and realism - can be arrived at only after a careful and exhaustive examination. He himself tried to do this in his *Spar o istnienie hwiata* (Controversy about the Existence of the World). Although this essay does not explain in any detail Ingarden's realism the reader is nevertheless able to get an idea about his stand in philosophy and about his attitude to some central problems in Husserl's phenomenology on which Ingarden worked all his life. It is, therefore, a good introduction to Ingarden's work in this field which led him in a different direction than that taken by other members of the phenomenological movement."

17. "On the ontology of relations," *Journal of the British Society for Phenomenology* 6: 75-80 (1975).
18. "On translations," *Analecta Husserliana* 30: 139-192 (1991).
Vol. 33: *Ingardeniana III*; translated from the Polish by Jolanta Wawrzycka.
19. *Ontology of the work of art: the musical work, the picture, the architectural work, the film*. Athens: Ohio University Press 1989.
Translated by Raymond Meyer with John T. Goldthwait
20. "Phenomenological aesthetics: an attempt at defining its range," *Journal of Aesthetics and Art Criticism* 33: 257-269 (1975).
Reprinted in: Hazard Adams and Leroy Searle (eds.) - *Critical theory since 1965* - Tallahassee, University Press of Florida, pp. 185-197.
21. "Psychologism and psychology in literary scholarship," *New Literary History: A Journal of Theory and Interpretation* 5: 215-223 (1974).
22. Psychologism and psychology. In *Psychologism and psychoaesthetics: a historical and critical view of their relations*. Edited by Fizer John. Amsterdam: Benjamin Press 1981. pp. 202-216
23. "Reflections on the subject-matter of the history of philosophy," *Diogenes* 7: 111-121 (1960).
Also in French as: *Notes sur l'objet de l'histoire de la philosophie* - pp. 130-140
24. "Remarks concerning the relativity of values," *Journal of the British Society for Phenomenology* 6: 102-108 (1975).
25. "Reminiscences of Stanislaw Ignacy Witkiewicz," *Dialectics and Humanism* 12: 53-59 (1985).
26. "Roman Ingarden's Review of the Second Edition of Husserl's *Logical Investigations*," *Husserl Studies* 10: 1-12 (1993).
Contains the English translation of Ingarden's Review at pp. 4-12 by Arthur Szylewicz.
27. *Selected papers in aesthetics*. Washington: Catholic University of America Press 1985.
Edited by Peter J. McCormick
28. *The cognition of the literary work of art*. Evanston: Northwestern University Press 1973.
Translated by Ruth Ann Crowley and Kenneth R. Olson
29. "The general question of the essence of form and content," *Journal of Philosophy* 57: 222-233 (1960).
30. "The hypothetical proposition," *Philosophy and Phenomenological Research* 18: 435-450 (1958).
"It is well known that the proper meaning and function of the hypothetical proposition became a problem as early as Theophrastus and Eudemus. Since that time numerous conceptions and

interpretations have been propounded. Fundamentally, however, the problem has never been solved. It is characteristic that the interpretation which is perhaps the best known and most widely recognized one, that of contemporary symbolic logic, is at the same time the one that says least of all about the structure of this type of judgment. At bottom, it abandons any attempt to clarify its meaning - and prides itself on this renunciation even as its greatest merit. Nonetheless, this interpretation plays an extremely important role in the way systems of symbolic logic are constructed. In close connection with the concept of the so-called "material implication," it leads to a number of propositions which are considered "paradoxical," as, for instance, by C. I. Lewis, one of the leading symbolic logicians.

Both this result and the fact of a large variety of interpretations which differ from it as well as amongst each other, suggest a new attempt to understand the meaning and function of the hypothetical proposition in a more adequate way."

31. "The letter to Husserl about the *VI Logical Investigation* and idealism," *Analecta Husserliana* 4: 419-438 (1976).
32. *The literary work of art. An investigation on the borderlines of ontology, logic and theory of literature.*
With an appendix on the functions of language in the theatre. Evanston: Northwestern University Press 1973.
Translated and with an introduction by George G. Grabowicz
33. "The physicalistic theory of language and the world of literature," *Yearbook of Comparative Criticism* 2: 80-98 (1969).
Translated by Maria Pelikan
34. "The scientific activity of Kazimierz Twardowski," *Studia Philosophica 1939-1946* 3: 17-30 (1948).
35. *The work of music and the problem of its identity.* London: Macmillan 1986.
Translated by Adam Czerniawski
36. "Theory of knowledge as phenomenology of the 'essence' of cognitive experiences and their correlates," *Aletheia: An International Journal of Philosophy* 4: 1-106 (1988).
Translation of chapter IV from *Foundations of epistemology. Part I* (published in Polish in 1971).
37. *Time and modes of being.* Springfield: Charles C. Thomas Publisher 1964.
Translated by Helen Michejda.
Selected part of the first volume of the Polish edition of: *Der Streit um die Existenz der Welt* (1947)
38. "What is New in Husserl's 'Crisis'?", *Analecta Husserliana* 2: 23-47 (1972).

D) MAIN PUBLICATIONS IN ITALIAN

1. "La 'vita' dell'opera letteraria," *Il Verri* 23: 3-28 (1867).
2. "I compiti attuali della fenomenologia," *Archivio di Filosofia* 1-2: 169-170 (1957).
3. Osservazioni sul problema del giudizio di valore estetico. In *Il giudizio estetico. Atti del Simposio di Estetica. Venezia 1958.* Padova: Edizioni della Rivista di Estetica 1958. pp. 41-50
4. "La pittura astratta," *Rivista di Estetica* 6: 165-190 (1961).
5. *Fenomenologia dell'opera d'arte letteraria.* Milano: Silva 1968.
Partial translation of *Das Literarische Kunstwerk* by Guliana Brozich-Lipszser and Sergio Checconi
6. *Sulla responsabilità.* Bologna: CSEO Biblioteca 1982.
7. *L'opera musicale e il problema della sua identità.* Palermo: Flaccovio 1989.

STUDIES ABOUT INGARDEN'S ONTOLOGY

1. *For Roman Ingarden: nine essays in phenomenology.* Edited by Tymieniecka Anna-Teresa. The Hague: Martinus Nijhoff 1959.
2. "Ingardeniana. A spectrum of specialised studies establishing the field of research," *Analecta Husserliana* 4 (1976).
3. *On the aesthetics of Roman Ingarden: interpretations and assessments.* Edited by Dziemidok

Bohdan and McCormick Peter. Dordrecht: Kluwer 1989.

4. "Ingardeniana II. New studies in the philosophy of Roman Ingarden. With a new international Ingarden bibliography," *Analecta Husserliana* 30 (1990).
Edited by Hans H. Rudnick
5. "Ingardeniana III: Roman Ingarden's aesthetics in a new key and the independent approaches of others: the performing arts, the fine arts, and literature," *Analecta Husserliana* 33 (1991).
6. *Kunst und Ontologie. Für Roman Ingarden zum 100. Geburtstag*. Edited by Galewicz Włodzimierz, Ströker Elisabeth, and Strózewski Władysław. Amsterdam: Rodopi 1994.
7. *Existence, culture, and persons. The ontology of Roman Ingarden*. Edited by Chrudzimski Arkadiusz. Frankfurt am Mein: Ontos Verlag 2005.
Contents: Substances, states, processes, events. Ingarden and the analytic theory of objects by Gregor Haefliger and Guido Kung 9; Ingarden and the ontology of dependence by Peter Simons 39; Roman Ingarden's ontology: existential dependence, substances, ideas, and other things empiricists do not like by Daniel von Wachter 55; Brentano, Husserl und Ingarden über die intentionalen Gegenstände by Arkadiusz Chrudzimski 83; Ingarden and the ontology of cultural objects by Amie L. Thomasson 115; Concretization, literary criticism, and the life of the literary work of art by Jeff Mitscherling 137; Ingarden: from phenomenological realism to moral realism by Edward Swiderski 159; Roman Ingardens Ontologie und die Welt by Andrzej Póltawski 191; Notes on Contributors 221; Index of Names 225

"Actually, the majority of philosophers who find Ingarden's work valuable and inspiring belong to the growing community of "naïve" or "straight" realists who typically don't even consider transcendental idealism as a serious philosophical option. Ironically, the main goal of Ingarden's philosophical struggle - the refutation of idealism - remained something that very few of his reader are really interested in.

Most of the papers collected in this volume follow this strand of Ingarden's reception. The first three articles concern the basic ontological categories and distinctions. Gregor Haefliger and Guido Kung concentrate on categories of substance, state, process, and event, and compare Ingarden's solutions with some contemporary developments. Peter Simons investigates several concepts of ontological dependence that are central for the especially Ingardenian branch of ontology that Ingarden called "existential ontology". Daniel von Wachter proposes "a Europe-in-seven-days tour through Ingarden's ontology" (p. 55 in this volume). The next three papers concern the topic of Ingarden's philosophy that happened to become the best known of his achievements: the philosophy of fiction and of cultural objects. Arkadiusz Chrudzimski sketches the general problematic of intentional objects and argues that they are by no means useless fictions. Amie L. Thomasson presents an Ingardenian ontology of social and cultural objects such as money, churches, and flags.

Finally, Jeff Mitscherling investigates the difficult topic of the "life" of a literary work of art.

The last two papers open a somewhat wider perspective on Ingarden's work. Edward Swiderski points out an interesting change of perspective that occurred in Ingarden's late work, which was devoted to the problem of responsibility. He argues that there is a tension between the hypothetical scientific and phenomenological sides of his philosophy. Andrzej Póltawski tries to answer the question of what Ingarden's ontology would look like if he developed it according to his deeply personalist picture of the world."

8. Ales Bello Angela, "The controversy about the existence of the world in Edmund Husserl's phenomenological School A. Reinach, R. Ingarden, H. Conrad-Martius, E. Stein," *Analecta Husserliana. The Yearbook of Phenomenological Research* 79: 97-116 (2004).
"The aim of the essay consists in analyzing one of the most important points of discussion among some of Husserl's disciples: A. Reinach, R. Ingarden, H. Conrad-Martius, E. Stein, that is the existence of the world and the way to prove it. The research leads to two consequences: to pinpoint Husserl's particular and original interpretation regarding "existence" that concludes to the acceptance of it and the difference between his transcendental phenomenology and that one sustained by his disciples that can be called a realistic phenomenology. In this contest E. Stein assumed a peculiar position that to some extent combines the two attitudes."

"The above outline sought to show very briefly how the discussion about the existence of the world came into being within the phenomenological school. We noted that Husserl's cited disciples are convinced that, as far as the maestro is concerned, the world - understood as external reality that comprises ourselves as human beings - does exist. but doubt that he succeeded in justifying this view moving from his theoretical assumptions. Nevertheless, the objections are more or less mellow and indistinct and all of them are made within the school, that is to say. within a common style of search.

The great common terrain is constituted by essential analysis, which nobody wants to do without. but precisely because the philosophical tradition regards the theme of the essence as related to that of existence, there arises the fear that this latter aspect might be pushed into the background. Furthermore, because for Husserl essential analysis concentrates on subjectivity and opens the road to the transcendental perspective, what is feared is becoming enclosed in subjectivity and concentrating all of reality in it. as in the great lesson of German idealism.

As can be seen. I have endeavored to defend Flossed against his own disciples, trying to delve into his profound intentions, re-balancing - wherever this proves possible - the results of his analysis. comforted in this by the observations of Edith Stein, who was probably closest to the maestro and therefore managed to grasp the principal lines of his position more accurately. The theoretical core always remains the relationship between idealism and realism. with respect to which Husserl's attitude, at least in my opinion, is very balanced, notwithstanding its peculiarity. On the other hand, it is quite readily understandable that his disciples should have committed the "great parricide," to use the expression that Plato used in connection with Parmenides: it may well be that without it one does not achieve theoretical autonomy. All the same, one also has to hear in mind a saying that once again involves Plato: *amicus Plato. sell magis amica veritas.* which should help us understand the intentions of the other before we raise objections." p. 113

9. Ameriks Karl, "Husserl's realism," *Philosophical Review* 86: 498-519 (1977).
10. Bartoszynski Kazimierz, "The ontology of objects in Ingarden's aesthetics," *Analecta Husserliana* 27: 369-383 (1989).
11. Blaszczyk Piotr, "On the mode of existence of real numbers," *Analecta Husserliana* 88: 137-155 (2005).
 "Ingarden's ontology is an ontology of an object. An object, as conceived by Ingarden, is, first of all, something which is a unity of matter (referred to by Ingarden as material endowment), form (formal structure) and existence (mode of existence). As examples of objects in this meaning one may offer: a physical object, a process, an event, a Platonic idea, a property of a thing, a negative state of affairs. Yet, not everything is an object. Non-objects are: matter, form and mode of existence as such. The *Controversy over the Existence of the World* was divided by Ingarden into Existential Ontology and Formal Ontology in order to deal with existential and formal aspects of objects." p. 137
12. Bostar Leo, "Reading Ingarden read Husserl: metaphysics, ontology, and phenomenological method," *Husserl Studies* 10: 211-236 (1994).
13. Brogowski Leszek, "Phenomenology and the aesthetic experience: ontological reflections on Roman Ingarden's *Cognition of the Literary Work of Art*," *Revue d'Esthétique* 36: 59-73 (1999).
14. Chrudzimski Arkadiusz. *Die Erkenntnistheorie von Roman Ingarden*. Dordrecht: Kluwer 1999.
15. Chrudzimski Arkadiusz, "Are meanings in the head? Ingarden's theory of meaning," *Journal of the British Society for Phenomenology* 30: 306-326 (1999).

"The question in the title should be construed as an epistemological and not an ontological one. Omitting the difficult problems of the ontology of intentionality we will ask if all what is needed to explain the phenomenon of the meaningful use of words, could be found "in our private head" interpreted as a sphere of specific privileged access, the sphere that is in the relevant epistemological sense subjective, private or non-public.

There are many "mentalist" theories of meaning that force us to the answer: "yes". According to these theories our words are meaningful in virtue of certain intentions of the speaker. And our intentions consist in having some mental states that should be in the relevant sense subjective or private. (Searle, Chisholm) But there are also philosophers (Kripke, Putnam) who claim to have evidence to the contrary. They argue that the meanings of our words could not be "in the head",

because of two important reasons. (I) Very often we don't know exactly the meanings of the words that we use meaningfully. Furthermore, our "semantical self-knowledge" is principally corrigible by other people, and hence our access to the meanings we use could be by no means privileged. And secondly (ii) we can imagine a situation in which two subjects with the same mental intention use the same word with the very different meanings.

We will investigate our question on the ground of the Ingarden's philosophy. As we will see, his answer turns out to be in an interesting sense: "yes and no".

16. Chrudzimski Arkadiusz, "Von Brentano zu Ingarden. Die Phänomenologische Bedeutungslehre," *Husserl Studies* 18: 185-208 (2002).
Reprinted as Chapter 6 in: A. Chrudzimski - *Intentionalität, Zeitbewusstsein und Intersubjektivität. Studien zur Phänomenologie von Brentano bis Ingarden* - Frankfurt, Ontos Verlag, 2005, pp. 135-160.
17. Chrudzimski Arkadiusz. *Intentionalität, Zeitbewusstsein und Intersubjektivität. Studien zur Phänomenologie von Brentano bis Ingarden*. Frankfurt am Mein: Ontos verlag 2005.
Contents: Einführung 7; 1. Franz Brentano über die Intentionalität 17; 2. Franz Brentano über die Zeitbewusstsein 39; 3. Anton Marty 53; 4. Wozu brauchte Carl Stumpf Sachverhalte? 89; 5. Alexius Meinong 107; 6. Von Brentano zu Ingarden 135; 7. Husserl und die transzendente Intersubjektivität 161; Bibliographie 203; Namenregister 211.
18. Chrudzimski Arkadiusz. Brentano, Husserl und Ingarden über die intentionale Gegenstände. In *Existence, culture, and persons. The ontology of Roman Ingarden*. Edited by Chrudzimski Arkadiusz. Frankfurt am Mein: Ontos Verlag 2005. pp. 83-114
19. Falk Eugen. *The poetics of Roman Ingarden*. Chapel Hill: University of North Carolina Press 1981.
20. Farber Marvin, "On subjectivism and the world problem. In memory of Roman Ingarden," *Philosophy and Phenomenological Research* 7: 1-7 (1973).
21. Fizer John, "Ingarden's Phases, Bergson's *Durée Réelle* and James' Stream: metaphoric variants or mutually exclusive concepts on the theme of time," *Analecta Husserliana* 4: 121-139 (1976).
22. Galewicz Włodzimierz. Das Problem des Seinsstatus der gegenständlichen Sinne und Ingardens Ontologie der rein intentionalen Gegenstände. In *Kunst und Ontologie. Für Roman Ingarden zum 100. Geburtstag*. Edited by Galewicz Włodzimierz, Ströker Elisabeth, and Strózewski Władysław. Amsterdam: Rodopi 1994. pp. 5-20
23. Gierulanka Danuta, "The philosophical work of Roman Ingarden," *Dialectics and Humanism* 4: 117-128 (1977).
24. Gierulanka Danuta. Ingarden's philosophical work: a systematic outline. In *On the aesthetics of Roman Ingarden: interpretations and assessments*. Edited by Dziemidok Bohdan and McCormick Peter. Dordrecht: Kluwer 1989. pp. 1-20
"Ingarden's philosophical output does not form a closed system in the sense of a set of statements derived from apriori accepted general assumptions. Following the basic methodological principle of Husserl's phenomenology, Ingarden obtained results in all areas of his philosophy by referring directly to the "things given in experiences" corresponding to the type of object being investigated (in direct intuitive cognition). In spite of the great breadth of topics studied his results constitute a lucidly organized whole, as I shall presently try to demonstrate.
Ingarden's writings (over two hundred items including twenty-seven large books) belong primarily to three areas of philosophy: epistemology, ontology, and aesthetics (including the theory of the work of art). This does not, however, comprise all of his work, as I shall show later.
The first decade of Ingarden's philosophic work already included basic results which set the direction and paths of development of his thought.
I shall discuss the main core of Ingarden's philosophy in several sections, indicating the thought processes leading from one to another. Epistemology, being the least known chapter of his thought, and ontology, which dominates Ingarden's philosophy, will be discussed more extensively."
25. Golaszewska Maria, "Roman Ingarden's moral philosophy," *Analecta Husserliana* 4: 73-103 (1976).
26. Górnjak-Kocokowska Krystyna, "Controversy about actual existence: Anna-Teresa Tymieniecka contribution to the study of Roman Ingarden's philosophy," *Analecta Husserliana* 27: 165-192 (1989).
27. Gumpel Liselotte. Language as bearer of meaning: the phenomenology of Roman Ingarden. In

Kunst und Ontologie. Für Roman Ingarden zum 100. Geburtstag. Edited by Galewicz Włodzimierz, Ströker Elisabeth, and Strózewski Władysław. Amsterdam: Rodopi 1994. pp. 21-58

28. Haefliger Gregor, "Ingarden und Husserls transzendentaler Idealismus," *Husserl Studies* 7: 103-121 (1990).
29. Haefliger Gregor. *Über Existenz: die Ontologie Roman Ingardens.* Dordrecht: Kluwer 1994.
 "This book is a monograph study of Ingarden's investigations into existence. Its aim is to give a clear and formally precise account, as well as a critical evaluation, of his contributions. In the first chapter the basic principles of Ingarden's ontology are reformulated and, contrary to Ingarden, a nominalistic point of view is adopted. Chapters 2 to 4 give a reconstruction of the arguments for the following Ingardenian theses: (1) Existence is not a property; (2) The concept of existence is a principle *sui generis* of classification; (3) "exist(s)" is an equivocal word. On the basis of this critical doxography Chapters 5 and 6 provide a systematic examination of the Ingardenian position, by confronting it with the results of analytic philosophy (such as early Husserl, Frege, Russell, Moore, Meinong, Bergmann, Hochberg, Castaneda)."
30. Haefliger Gregor. *Ens multipliciter dicitur. The Ingardian variant of an old thesis.* In *Kunst und Ontologie. Für Roman Ingarden zum 100. Geburtstag.* Edited by Galewicz Włodzimierz, Ströker Elisabeth, and Strózewski Władysław. Amsterdam: Rodopi 1994. pp. 59-78
 "Now, one important thesis of Ingarden *Das literarische Kunstwerk* (1931) is that a literal work exists in a "purely intentional" way. This thesis was later refined in Ingarden (1964), where a theory of the different ways of being is elaborated. Even today, however, his theory has not yet received widespread attention. This is so despite the originality and conceptual transparency of the programme he developed for his theory. And more importantly, his position contains novel viewpoints for an answer to the question of the equivocality of 'to be' - a question that has long been one of the fundamental questions of ontology.
 The aim of this paper is to elucidate Ingarden's answer to this "old" question. To this end we must first acquaint ourselves with the fundamentals of his theory of the different ways or modes of existence. Then we shall consider the unique position that Ingarden's thesis of the equivocality of 'to be' occupies in the history of philosophy. Finally some suggestions towards a systematic evaluation of Ingarden's position will be made."
31. Hanneborg Knut, "New concepts in ontology. A Review discussion of Roman Ingarden: *Der Streit um die Existenz der Welt*," *Inquiry* 9: 401-409 (1966).
 "In his *Contemporary European Philosophy* Bochenski declared Ingarden's work, *The Controversy over the Existence of the World* to be one of the most important philosophical publications of our time. The work had then been published only in Polish, a fact which occasioned Bochenski to deplore the widespread habit of publishing professional philosophy in languages other than the main European ones.
 Now *Spór o istnienie świata* has become *Der Streit um die Existenz der Welt*, and the decisive language barrier has been broken. Other obstacles may remain: the 1100 pages do offer, even in non-Polish, a certain resistance. Not that the author has not done his share of the work, for he expresses himself with exemplary precision and by no means leaves the reader with the task of reducing confusion to clarity. But his perseverance in analysis and the wealth of rigorously differentiated concepts give us a complicated whole to survey. It is the limited purpose of the present paper to give a short outline of this comprehensive system, and some hints of its place in a larger context."
32. Heffernan George, "Miscellaneous lucubrations on Husserl's answer to the question 'was die Evidenz sei': a contribution to the phenomenology of evidence on the occasion of the publication of *Husserliana* volume XXX," *Husserl Studies* 15: 1-75 (1998).
33. Hempolinski Michał, "On Ingarden's conception of 'pure' epistemology as a starting point to his criticism of so-called psychophysiological epistemology," *Dialectics and Humanism* 2: 49-54 (1975).
34. Jadacki Jacek, "On Roman Ingarden's semiotic views: a contribution to the history of Polish semiotics," *Analecta Husserliana* 27: 523-540 (1989).
35. Johansson Ingvar, "Roman Ingarden and the Problem of Universals," *Metaphysica International Journal for Ontology and Metaphysics* 10: 65-87 (2009).

"The paper ends with an argument that says: necessarily, if there are finitely spatially extended particulars, then there are monadic universals. Before that, in order to characterize the distinction between particulars and universals, Roman Ingarden's notions of "existential moments" and "modes (ways) of being" are presented; and a new pair of such existential moments is introduced: Multiplicity-Monadicity. Also, it is argued that there are not only real universals, but instances of universals (tropes) and fictional universals, too."

36. Kalinowski Georges, "Ontologie et esthétique chez Roman Ingarden," *Archives de Philosophie* 31: 281-287 (1968).
37. Kersten Fred, "On understanding idea and essence in Husserl and Ingarden," *Analecta Husserliana* 2: 55-63 (1972).
38. Kocay Victor. *Forme et référence: le langage de Roman Ingarden*. Sprimont: Pierre Mardaga 1996.
39. Küng Guido, "Ingarden on language and ontology," *Analecta Husserliana* 2: 204-217 (1972).
40. Küng Guido, "The world as noema and as referent," *Journal of the British Society for Phenomenology* 3: 15-26 (1972).
41. Küng Guido. Zum Lebenswerk von Roman Ingarden: Ontologie, Erkenntnistheorie und Metaphysik. In *Die Münchener Phänomenologie: Vorträge des Internationalen Kongresses in München, 13.-18. April 1971*. Edited by Kuhn Helmuth. The Hague: Martinus Nijhoff 1975. pp. 159-173
Phaenomenologica vol. 65
42. Küng Guido. Roman Ingarden: (1893-1970) ontological phenomenology. In *The phenomenological movement*. Edited by Spiegelberg Herbert. The Hague: Martinus Nijhoff 1982. pp. 223-233
Third revised edition
43. Küng Guido, "Brentano and Ingarden on the experience and cognition of values," *Reports on Philosophy (Jagiellonian University)* 10: 57-67 (1986).
44. Laskey Dallas, "Ingarden's criticism of Husserl," *Analecta Husserliana* 2: 48-54 (1972).
45. Majewska Zofia. The philosophy of Roman Ingarden. In *Phenomenology world-wide: foundations, expanding dynamisms, life-engagements. A guide for research and study*. Edited by Tymieniecka Anna-Teresa. Dordrecht: Kluwer 2002. pp. 184-199
46. Makota Janina, "Roman Ingarden's philosophy of man," *Journal of the British Society for Phenomenology* 6: 126-130 (1975).
Translated from the Polish by the author with the assistance of E. M. Swiderski.

"Ingarden's views concerning man are scattered throughout his writings. But the bulk of them is contained in the chapter entitled "The problem of the form of pure consciousness" in the second volume of *Controversy over the Existence of the World* (1) and in the posthumous *A Booklet on Man*, (2) which is a collection of previously published articles, lectures, etc. The most advanced considerations on this subject are contained in the essay *On Responsibility. Its Ontic Foundations*. (3) What is new in this essay and what proves to be theoretically fruitful is the application, not only to man as a whole, but to his body and to the psychic side of his being as well, of the conception of relatively isolated systems. This notion had been previously employed by Ingarden to explain various types of connections within the world as a whole. (4)"

(1) *Der Streit um die Existenz der Welt*, vol. 11/2, Tübingen: Niemeyer 1965, chap. 16: "Das Problem der Form des reinen Bewusstseins".

(2) *Ksiązeczka o człowieku* (A booklet on Man), Krakow; Wydawnictwo Literackie 1972, 2.ed. 1973.

(3) *Ueber die Verantwortung. Ihre ontischen Fundamente*, Stuttgart: Reclam 1970.

(4) Cf. *Der Streit . . .* vol. I, Tübingen: Niemeyer 1964, p. 104, and especially *Der Streit . . .* vol. III *Ueber die Kausale Struktur der realen Welt*, Tübingen: Niemeyer 1974.

47. Makota Janina, "Nicolai Hartmann's and Roman Ingarden's philosophy of man," *Reports on Philosophy (Jagiellonian University)* 10: 69-79 (1986).
48. Mardas Nancy. Essence and existence in phenomenological ontology: Roman Ingarden. In *The passions of the soul in the metamorphosis of becoming*. Edited by Tymieniecka Anna-Teresa. Dordrecht: Kluwer 2003. pp. 183-198
49. McCormick Peter, "On Ingarden's account of the existence of aesthetic objects," *Dialectics and*

Humanism 4: 31-38 (1975).

50. Miskiewicz Wioletta, "Réalisme gnoseoplogique contre réalisme sceptique: Ingarden et la réception de Brentano en Pologne," *Études Philosophiques* 64: 83-97 (2003).
51. Mitscherling Jeff, "Roman Ingarden's *The literary work of art*: exposition and analyses," *Philosophy and Phenomenological Research* 45: 351-382 (1985).
52. Mitscherling Jeff. *Roman Ingarden's ontology and aesthetics*. Ottawa: University of Ottawa Press 1997.
Foreword by Raymond Klibansky
53. Mohanty Jitendra Nath. Roman Ingarden's critique of Husserl's transcendental phenomenology. In *Phenomenology. Between essentialism and transcendental philosophy*. Evanston: Northwestern University Press 1997. pp. 32-45
"Roman Ingarden was Husserl's pupil, and remained in lifelong contact with him, continuously questioning Husserl's positions, especially his transcendental idealism. Whereas the members of the Munich and Göttingen schools simply abandoned the master as having deviated from the path of philosophy as a rigorous science, Ingarden continued his efforts to understand the motives and the arguments which led Husserl in that direction. In this relentless effort, he seems to have gone a long way toward understanding, and even agreeing with, Husserl's transcendental-constitutive phenomenology, but he would nevertheless draw a line that he did not want to cross—thereby preserving his own realistic intuitions from being overtaken by what he took to be an idealistic philosophy. While thus seeking to understand Husserl, Ingarden also undertook first his famous work *Das Literarische Kunstwerk*, and then the large, carefully argued work on the controversy regarding the existence of the world, *Die Streit um die Existenz der Welt*. One could say that Ingarden's central interest lay in the realism-idealism dispute, and it may also be safely said that no one in the history of philosophy has more carefully analyzed that issue than he. While *Das Literarische Kunstwerk* is deservedly more famous, Ingarden undertook it as much out of his interest in the subject matter of art as out of the desire to advance the discussion of the realism-idealism issue." p. 32
54. Motroshilova N.V., "The problem of the cognitive subject as viewed by Husserl and Ingarden," *Dialectics and Humanism* 2: 17-31 (1975).
55. Póltawski Andrzej, "Constitutive phenomenology and intentional objects," *Analecta Husserliana* 2: 90-95 (1972).
56. Póltawski Andrzej, "Consciousness and action in Ingarden's thought," *Analecta Husserliana* 3: 124-137 (1974).
57. Póltawski Andrzej, "Ingarden's way to realism and his idea of man," *Dialectics and Humanism* 2: 65-76 (1975).
58. Póltawski Andrzej, "The idea and the place of human creativity in the philosophy of Roman Ingarden," *Dialectics and Humanism* 5: 129-140 (1978).
59. Póltawski Andrzej, "Roman Ingarden. Ein Metaphysiker der Freiheit," *Reports on Philosophy (Jagiellonian University)* 10: 43-56 (1986).
60. Przybysz Piotr. Polish discussions about Reism. In *Possible ontologies*. Edited by Augustynek Zdzislaw and Jadacki Jacek. Amsterdam: Rodopi 1993. pp. 179-193
61. Reese William, "Phenomenology and metaphysics," *Review of Metaphysics* 19: 103-114 (1965).
62. Riska Augustin, "The 'a priori' in Ingarden's theory of meaning," *Analecta Husserliana* 3: 138-146 (1974).
63. Riska Augustin, "Language and logic in the work of Roman Ingarden," *Analecta Husserliana* 4: 187-217 (1976).
64. Rosiak Marek. Formal and existential analysis of Subject and Properties. In *Essays in logic and ontology*. Edited by Malinowski Jacek and Pietrsuzczack Andrzej. Amsterdam: Rodopi 2009. pp. 285-299
"The paper is a contribution to the object ontology. The general approach assumed in the investigation is that of Roman Ingarden's *The Controversy Over the Existence of the World* where an object is the subject-of-properties. The analysis of the form and the mode of existence of properties leads to the rejection of both negative and general properties. Each property is an individual qualitative moment of a particular object. Its form reveals existential heteronomy: the

quality of the property is not immanent but refers to the object. The subject of properties has not its own qualitative content: its form is just the internal causality establishing the unity of an object. An object is not causally isolated from other objects, but external causation differs from internal either by being ramified in case of the composition and destruction of an object or reciprocal in case of interaction between coexisting objects."

65. Ruttkowski Wolfgang. *Essays on aesthetics, poetics and terminology of literary studies*. München: Grin Verlag 2007.

Essay I: *Stratum, structure, and genre* (1973) pp. 4-30.

"The concept of *genre* can be satisfactorily explained only in comparison with the concepts of *stratum* and *structure*. Proceeding from this conviction we shall try here to establish a demarcation of these often used terms and at the same time prove their interdependence."

Essay III: *The main differences between Roman Ingarden's and Nicolai Hartmann's Strata systems* (1990) pp. 31-48.

"Although both designed strata-models for various kinds of art and especially for literature, the philosophers Nicolai Hartmann and Roman Ingarden never entered into any kind of dialogue. Also in secondary literature there is no exact comparison of their systems to be found.

For that reason, the two strata systems are compared here for the first time and their respective advantages and deficiencies are being pointed out.

Amongst other things, the following topics are being discussed: 1. In what way Hartmann's "Real Foreground" ("Realer Vordergrund") is more specifically subdivided in Ingarden's system. - 2. How, on the other hand, Ingarden's "Stratum of Depicted Objects" ("Schicht der dargestellten Gegenständlichkeiten") was more thoroughly subdivided by Hartmann. 3. Why there cannot be found in Hartmann's system a corresponding stratum for Ingarden's "Stratum of Schematized Aspects" ("Schicht der schematischen Ansichten") - and 4. Why Hartmann's two strata of the Treat Background" ("Irrealer Hintergrund") are consolidated by Ingarden and expressly not seen as a stratum."

66. Ryle Gilbert, "Review of: *Essentielle Fragen* by Roman Ingarden," *Mind* 36: 366-370 (1927). Reprinted in: *The Journal of the British Society for Phenomenology* 4, 1973 pp. 72-75
67. Rynkiewicz Kazimierz. *Zwischen Realismus und Idealismus. Ingardens Überwindung des transzendentalen Idealismus Husserls*. Frankfurt: Ontos Verlag 2008.
68. Sancipriano Mario, "Ingarden et le 'vrai' Bergsonisme," *Analecta Husserliana* 4: 141-148 (1976).
69. Schopper Werner. *Das Seiende und der Gegenstand: zur Ontologie Roman Ingardens*. München: Berchmanskolleg Verlag 1974.
70. Seifert Joseph, "Roman Ingarden' Realism and the motives that led Husserl to adopt Transcendental Idealism: critical reflections on the importance and limits of Roman Ingarden's critique of Husserl's transcendental phenomenology," *Reports on Philosophy (Jagiellonian University)* 10: 27-42 (1986).
71. Seifert Joseph and Smith Barry. The truth about fiction. In *Kunst und Ontologie. Für Roman Ingarden zum 100. Geburtstag*. Edited by Galewicz Włodzimierz, Ströker Elisabeth, and Strózewski Władysław. Amsterdam: Rodopi 1994. pp. 97-118
72. Shusterman Richard, "Ingarden, inscription and literary ontology," *Journal of the British Society for Phenomenology* 2: 103-119 (1987).
Reprinted in: *On the aesthetics of roman Ingarden: interpretations and assessments*
73. Simons Peter, "Categories and ways of Being," *Reports on Philosophy (Jagiellonian University)* 10: 89-104 (1986).
"Ingarden's most substantial contribution to philosophy was his ontology. Ontology, the science of being as being, was conceived in Plato's wrestling with the Eleatics' *to on*. Its birth to Aristotle was not without complications for it seemed a single science should have a single genus as object, yet Aristotle denied that *to on* formed a genus. Given the role Aristotle gives to genera in definition, this is not surprising, but the outcome is that 'to be' is not said according to one genus, and hence has several meanings. Can there then be a science of being as being? Aristotle's solution lay in the idea that all these meanings revolved around the central one of to be said of substances. However, not all philosophers shared Aristotle's denial of a single all-embracing class of objects. Plotinus regarded

'*ti*', 'something', as denoting a highest genus. Bolzano, Brentano, Meinong and Husserl all used univocal term: like '*etwas*' and '*Gegenstand*' to mark such a class, while Quine has insisted that 'there are' is univocally rendered by the existential quantifier. Ingarden on the other hand follows Aristotle.

The question of the univocity or multivocity of be is still one of the first questions of ontology. In this paper I use historical comparisons to point to where a solution to the problem may lie. Ingarden's account of the different ways or modes of being (*Seinsweisen, modi essendi*) is a most important philosophical contribution to the problem. By chance 1985 marks not only the fifteenth anniversary of Ingarden's death but also the official 700th anniversary of the birth of the greatest of the late scholastics, William of Ockham, who is also celebrated here. My motive is however primarily systematic: I think be is indeed analogically ambiguous, though for different reasons than Aristotle or Ingarden. (1) But to be precise about what this mean involves comparisons in which one looks for help and enlightenment to the great minds of the past."

(1) Cf. my *Class, Mass and Mereology*, "History and Philosophy of Logic" 4 (1983, 157-80, also Ch. 4 of my book *Parts. A Study in Ontology*..

74. Simons Peter. Strata in Ingarden's ontology. In *Kunst und Ontologie. Für Roman Ingarden zum 100. Geburtstag*. Edited by Galewicz Włodzimierz, Ströker Elisabeth, and Strózewski Władysław. Amsterdam: Rodopi 1994. pp.
"This paper examines the concept of stratum as employed by Ingarden in his ontological investigations of works of art. Attention is focussed on literary works, which are said to have four strata, two belonging to language itself. I find Ingarden's stratified account of language correct in principle but defective in execution. In the ontology of literary works, the stratum of schematized aspects is particularly problematic, and I interpret these as complex meanings, correlated with another element of the work not given sufficient recognition by Ingarden: the Reader. I suggest the terminology of strata for artworks in general is dispensable."
75. Skolimowski Henryk. *Polish analytical philosophy. A survey and a comparison with British analytical philosophy*. London: Routledge & Kegan Paul 1967.
76. Smith Barry, "The ontogenesis of mathematical objects," *Journal of the British Society for Phenomenology* 6: 91-101 (1975).
77. Smith Barry, "Historicity, value and mathematics," *Analecta Husserliana* 4: 219-239 (1976).
78. Smith Barry, "An essay in formal ontology," *Grazer Philosophische Studien* 6: 39-62 (1978).
79. Smith Barry. Roman Ingarden: ontological foundations for literary theory. In *Language, literature and meaning*. Edited by Odmark John. Amsterdam: Benjamins Press 1979. pp. 373-390
80. Smith Barry, "Ingarden versus Meinong on the logic of fiction," *Philosophy and Phenomenological Research* 41: 93-105 (1980).
81. Smith Barry, "The ontology of epistemology," *Reports on Philosophy (Jagiellonian University)* 11: 57-66 (1987).
82. Sodeika Thomas, "The Ingarden-Husserl controversy: the methodological status of consciousness in phenomenology and the limits of the human condition," *Analecta Husserliana* 27: 209-221 (1989).
83. Spiegelberg Herbert. *The phenomenological movement: a historical introduction*. The Hague: Martinus Nijhoff 1982.
Third revised edition; first edition 1960; second edition 1965
84. Steinbach Heribert, "Ist Ontologie als Phänomenologie möglich? Kritische Betrachtungen zu Ingardens Existentialontologie," *Zeitschrift für Philosophische Forschung* 22: 78-100 (1968).
85. Strózewski Władysław, "Gli studi di estetica di Roman Ingarden," *Rivista di Estetica* 8: 131-142 (1963).
86. Strózewski Władysław, "Man and value in Ingarden's thought," *Analecta Husserliana* 5: 109-123 (1976).
87. Strózewski Władysław, "Roman Ingarden's aesthetic program," *Aletheia: an International Journal of Philosophy* 4: 226-234 (1988).
88. Swiderski Edward, "Some salient features of Ingarden's ontology," *Journal of the British Society for Phenomenology* 2: 81-90 (1975).
"Ingarden conceived and developed his ontology on the basis of the assumed existence of certain

ideal entities, namely pure ideal qualities and Ideas. An examination of these entities provides, according to him, a knowledge of the corresponding individual essences of individual objects. Although his starting point in this matter reproduces Husserl's original conceptions, what he found in Husserl's writings on the subject proved finally to be neither sufficient nor clear. For example, with respect to the problem of the existence and nature of Ideas, Ingarden wrote in the second volume of the *Controversy over the Existence of the World*: "Actually, what he gave us, his students, in this matter was solely the conviction that a rejection of the existence of Ideas-in some special manner-must lead to contradictions". (1) At the same time, the associated problem of the essences of individual objects was felt, not only by Ingarden, but Hering and Spiegelberg as well, (2) to have been inadequately dealt with by Husserl in Ideas I, and it became, consequently, a subject of their own extensive investigations. But what was certainly of value in Husserl, as far as the foundations of ontology were concerned, was his discussion in the Logical Investigations of the a priori, i.e., of the ideal necessities governing the formal and material aspects of objects. (3) It is rather this side of Husserl's work which prompted Ingarden to inquire further into the nature of ideal entities, for they, according to him, are the foundations of the ideal necessities regulating the determinations and the structures of objects.

Accordingly, there are several related subjects to be considered. First, it should be seen how Ingarden conceives objects and their structures in general. This discussion will help clarify the problem whether Ingarden's theory of objects owes its content to the theory of ideal entities, or whether the reverse is true, that the theory of Ideas, etc., is fashioned after the requirements of the theory of objects. The possibility that they might be independent theories is excluded because Ideas, etc., are supposed to furnish a certain kind of knowledge about all sorts of entities whose structures, on the other hand, are already described, in a preliminary general way, by the theory of objects. Second, it should be clarified whether, and if so in what sense, the structures of objects themselves reflect or indeed embody necessary connections of an ideal character. This calls for an analysis of the notions of "concretion" and "moment" and of their relation to ideal entities. Finally, after these discussions, it will be possible to deal with the central task of ontology according to Ingarden, namely with the analysis of Ideas as the proper field of investigations in ontology."

(1) Ingarden, Roman: *Spór o istnienie swiata* (The Controversy over the Existence of the World) vol. 1, 2nd rev. ed., Warsaw: PWN 1961, p. 63; German ed.: *Der Streit um die Existenz der Welt*, vol. II/1, Tübingen; Niemeyer, 1965, p. 229.

(2) Hering, Jean: "*Bemerkungen über das Wesen, die Wesenheit und die Idee*", *Jahrbuch für Philosophie und phänomenologische Forschung*, vol. 4, Halle 1921; Spiegelberg, Herbert: "*Über das Wesen der Ideen*", op. cit., vol. 11, Halle, 1930.

(3) Cf. especially Investigation III: "On the theory of wholes and parts" in *Logical Investigations*, trans.: J. N. Findlay, London: Routledge and Kegan Paul 1970.

89. Swiderski Edward, "Ingarden's puzzling ontology - metaphysics distinction," *Reports on Philosophy (Jagiellonian University)* 11: 67-85 (1987).

"In this paper I will examine the distinction as well as the connection Ingarden drew between ontology and metaphysics. I want to show that the distinction is problematic and that therefore the connection remains nebulous. The reason Ingarden gives for the distinction is that a philosopher needs to be clear about what in general, for example, a world is and what sorts of things can in general "furnish" the world before he can claim that the factual world, as apprehended in ordinary and scientific experience, is "really" thus and so. Now Ingarden had comparatively little to say about the connection of ontology to metaphysics. However, speaking in his name it seems plausible to envisage a negative and a positive connection. On the negative side, as it cannot be merely assumed that ontology has some special purchase on the factual world, it may be that no, so to speak, "metaphysical commitment" to what is "really real" would be justifiable on ontological grounds. On the positive side, if metaphysical statements are grounded in the same evidence that sustains ontological statements, and the latter do have purchase on the facts, then it follows that ontology has a *prima facie* metaphysical import to start with."

90. Swiderski Edward. Individual essence in Ingarden's ontology. In *Kunst und Ontologie. Für Roman Ingarden zum 100. Geburtstag*. Edited by Galewicz Włodzimierz, Ströker Elisabeth, and Strózewski

Wladylasw. Amsterdam: Rodopi 1994. pp. 183-206

91. Swiderski Edward, "The problematic unity of culture in Ingarden," *Journal of the British Society for Phenomenology* 26: 171-188 (1995).
92. Swiecinski Jerzy, "Scientific information function and ingarden's theory of forms in the constitution of the real world," *Analecta Husserliana* 4: 165-186 (1974).
93. Szczepanska Anita, "Perspectives of the axiological investigations of the work of Roman Ingarden," *Journal of the British Society for Phenomenology* 6: 116-125 (1975).
Translated from the Polish by the author with the assistance of G. Kung and E. Swiderski. The Polish version of this paper appeared in *Studia Estetyczne*, Warsaw, vol. 10 (1973), 239-254.

"It is not my concern here to repeat Ingarden's well-known theses on the aesthetic quality-structure of a work of art. I want, instead, to do the following: (1) to examine the relationship between Ingarden's axiological investigations and his earlier inquiry into the general "anatomy" of works of art - literature, painting, music, etc., (2) to attempt a more detailed characterization of the system of aesthetically significant qualities and, in particular, to state what the system is not, (3) to show the wide field of investigations opened up by the concept of the system of qualities, (4) to show possible directions and make certain suggestions concerning further study of the system of qualities, together with an account of previous attempts and of the difficulties thus brought to light."

94. Szylewicz Arthur, "Roman Ingarden's Review of the Second Edition of Husserl's *Logical Investigations*," *Husserl Studies* 10: 1-12 (1993).
Contains the English translation of Ingarden's *Review* at pp. 4-12.

"The review of the Second Edition of E. Husserl's *Logische Untersuchungen* was Roman Ingarden's very first publication. At the time of its appearance, 1915, Ingarden was still studying in Freiburg, working on his Ph.D. under Husserl. What could have prompted the youthful Ingarden to write such a review? The fact that the review was written in Polish suggests that Ingarden may simply have grasped an opportunity to arouse the Polish philosophical community's interest in a work that he regarded as monumental and, perhaps more generally, to stir its awareness of phenomenology as a movement. It may be no accident that the review appears in a section of the journal entitled "Survey of Contemporary Systems". More compelling evidence for this occasional motive is the fact that Ingarden's first major publication was an extensive "introduction" to phenomenology. It was meant to remedy the deplorable state of almost total ignorance of phenomenology that Ingarden encountered on his return to Poland following the completion of his studies with Husserl." p. 1

95. Tarnowski Karol, "Roman Ingarden's critique of transcendental constitution," *Dialectics and Humanism* 3: 111-119 (1976).
96. Thomasson Amie L. Ingarden and the ontology of cultural objects. In *Existence, culture, and persons. The ontology of Roman Ingarden*. Edited by Chrudzimski Arkadiusz. Frankfurt am Mein: Ontos Verlag 2005. pp. 115-136
"While Roman Ingarden is well known for his work in aesthetics and studies in ontology, one of his most important and lasting contributions has been largely overlooked: his approach to a general ontology of social and cultural objects. Ingarden himself discusses cultural objects other than works of art directly in the first section of "The Architectural Work", where he develops a particularly penetrating view of the ontology of buildings, flags, and churches. This text provides the core insight into how his more lengthy studies of the ontology of works of art in *The Literary Work of Art* and the rest of *The Ontology of the Work of Art*, combined with the ontological distinctions of *Der Streit um die Existenz der Welt*, may be used to understand social and cultural objects. The view that results, I will argue, is based in foreseeing problems with the reductivist and projectivist views that remain popular, and is capable of resolving central problems still thought to plague those who would offer a theory of cultural objects.
Social and cultural objects such as money, churches, and flags present a puzzle since they seem, on the one hand, to be entities that clearly -- in some sense -- depend on minds, and yet, on the other hand, seem to be objective parts of our world, things of which we may acquire knowledge (both in daily life and in the social sciences), and which we cannot merely modify at will. But it is hard to

see how any entity could exhibit both of those characteristics - if, on the one hand, we take their objectivity and mind-externality seriously, and consider them to be identifiable with physical objects, we find ourselves saddled with absurd conclusions about the conditions under which such entities would exist and persist, and neglect their symbolic and normative features. If, on the other hand, we treat them as mere creations of the mind, they seem either reduced to phantasms that could not have the recalcitrance and impact on our lives cultural objects apparently exhibit, or we seem to be positing 'magical' modes of creation whereby the mind can generate real, mind-external objects.

Ingarden, I will argue, foresees the problems with each of these alternatives and diagnoses of the root of the problem as lying in too narrow an understanding of the senses in which an entity may be mind-dependent, and too narrow a set of ontological categories for entities there may be.

Once we can make evident the different senses in which something may be mind-dependent, and the different kinds of object there may be, we can find room for cultural objects considered as entities that are neither mere physical objects nor projections of the mind, but instead depend in complex ways on both foundations. Such a moderate realist view, I will argue, can provide the means to overcome the problems thought to plague social ontology and show the way to a more comprehensive ontology."

97. Tymieniecka Anna-Teresa. *Essence et existence. Étude à propos de la philosophie de Roman Ingarden et de Nicolai Hartmann*. Paris: Aubier Montaigne 1955.
Second edition 1957
98. Tymieniecka Anna-Teresa, "Un dessin de la philosophie de Roman Ingarden," *Revue de Métaphysique et de Morale* 60: 32-57 (1955).
99. Tymieniecka Anna-Teresa, "Existence vindicated or the hundred real dollars," *Personalist* 46: 211-221 (1965).
100. Tymieniecka Anna-Teresa, "Roman Ingarden's philosophical legacy and beyond: the creative freedom of the possible worlds," *Dialectics and Humanism* 2: 71-87 (1975).
101. Tymieniecka Anna-Teresa, "Beyond Ingarden's Idealism-Realism controversy with Husserl: the new contextual phase of phenomenology," *Analecta Husserliana* 4: 241-418 (1976).
102. Urchs Max, "On causality. Ingarden's analysis vs. Jaskwski logic," *Logic and Logical Philosophy* 2: 55-68 (1994).
103. Wachter Daniel von. Roman Ingarden's ontology: existential dependence, substances, ideas, and other things empiricists do not like. In *Existence, culture, and persons. The ontology of Roman Ingarden*. Edited by Chrudzimski Arkadiusz. Frankfurt: Ontos Verlag 2005. pp. 55-82
"Ingarden's ontology is an impressive biotope. It takes Ingarden 1840 pages to set it up. His style is not cryptic, but he writes down not only how he thinks things are and his arguments for his views, but all his thoughts about the matter, in good phenomenological tradition. The editors of this book have asked me to move on a bit more swiftly. As life is short, let us take a Europe-in-seven-days tour through Ingarden's ontology. Preparing the travel we need to clarify what *ontology* is for Ingarden, how it relates to semantics, and how it relates to metaphysics. Then we shall turn to different kinds of *existential dependence* and to the distinction between *form and matter*. Having considered these preliminaries we shall consider Ingarden's conception of a substance and, more briefly, his other categories. While my main aim is to guide you through Ingarden's ontology I shall also indicate where I think the actual world is not as Ingarden describes it."
104. Wallner Ingrid, "In defense of Husserl's Transcendental Idealism: Roman Ingarden's critique re-examined," *Husserl Studies* 4: 3-43 (1987).
105. Wegrzecki Adam, "On the absoluteness of values," *Journal of the British Society for Phenomenology* 6: 109-115 (1975).
Translated from the Polish by E. M. Swiderski.

"In his axiological considerations, undertaken with increasing intensity in the last years of his life, Roman Ingarden devoted much attention to the problem of the relativity of values. Above all, he attempted to determine what it is that we have in mind when we talk about this particular aspect of values. He also pointed out in a more or less decided way whether and how it is possible to ascribe "relativity" to a given type of values. He himself was reluctant to accept an axiological relativism,

especially in its extreme form according to which all values would be relative in every possible way. He felt that such a radical view on values leads inevitably to subjectivism, to a denial of various axiological qualifications for various spheres of being. Though he was indeed opposed to this view it was not only because of its theoretical and practical consequences, but above all because of the far-reaching simplifications it entailed, the superficiality of the argumentation as well as its disregard for the factual state of affairs accessible to the unprejudiced researcher of value-phenomena. Nevertheless, Ingarden's opposition to a radical axiological relativism does not mean that he spoke out for a radical axiological absolutism. Such an inference would be too hasty since, as I shall try to show, it would impute to Ingarden a point of view which has no foundation in his investigations of values. In order to ascertain whether Ingarden's theory of values eventually does allow for some conception of an axiological absolutism, a closer analysis must be carried out of those of its assertions which directly or indirectly touch upon the absoluteness of values. In this regard Ingarden's significant methodological postulate must be kept in mind, namely that in axiological considerations the essential differences among types of values are not to be obscured. This means, in the first place, that a mechanical transference of assertions that apply to one type of values to some other type or types is invalid; and, in the second place, that a mechanical extension to various types of values of the validity of a series of general axiological theses having the character of pure theoretical possibilities is also invalid. Hence to determine in what sense Ingarden would be willing to admit an axiological absolutism is not at all the same thing as resolving the question of what kind of absoluteness belongs, according to him, to the given types of values. Most of the remarks in Ingarden's axiology refer to ethical and aesthetic values which makes it possible to determine more exactly their "absoluteness-character" and, at the same time, to indicate which purely theoretical possibilities are "realized" in the case of these types of values.

It is possible to infer from certain of Ingarden's statements that he excludes certain forms of the absoluteness of values encountered in axiological thought. Thus he rejects the view which was once current that values are autonomous objects of a particular kind existing independently of everything and having in themselves the foundation of their continued existence. According to this view, values are simply ideal objects. Ingarden rejects this form of a radically conceived absoluteness of values if only because he considers that a value is always a value of something, or in something, or for something. Moreover, it does not possess the form of an object, whether or not it exists ideally or otherwise, and it always requires the appropriate foundation for its existence. This conviction applies to all values." p. 109.

106. Wegrzecki Adam. The function of ontology and experience in Roman Ingarden's axiological investigations. In *Kunst und Ontologie. Für Roman Ingarden zum 100. Geburtstag*. Edited by Galewicz Włodzimierz, Ströker Elisabeth, and Strózewski Władysław. Amsterdam: Rodopi 1994. pp. 219-228
107. Wolenski Jan, "Remarks on Primitivity and Secondarity as moments of existence," *Reports on Philosophy (Jagiellonian University)* 10: 81-87 (1986).
"In the summary I should like to say that various problems of Ingarden's existential ontology can be profitably analysed by means of contemporary modal logic. On the other hand, it is highly probable that some elements of Ingardenian ontology may be helpful for modal logicians. In spite of the known Ingarden's very critical assesment of formal logic, there is a need for close cooperation between logicians and philosophers in Ingarden's style. I hope that my considerations justify such an opinion."
108. Wolenski Jan. Sentences, propositions and quasi-propositions. In *Kunst und Ontologie. Für Roman Ingarden zum 100. Geburtstag*. Edited by Galewicz Włodzimierz, Ströker Elisabeth, and Strózewski Władysław. Amsterdam: Rodopi 1994. pp. 229-235
109. Zeglen Ursula. An attempt at a formal analysis of pure qualities in Ingarden's ontology. In *Studies in logic and theory of knowledge*. Edited by Borkowski Ludwik. Lublin: 1985. pp. 79-89
110. Zeglen Ursula, "Meinong and Ingarden on negative judgements," *Axiomathes*: 267-277 (1996).