

# Annotated Bibliography of Kazimierz Twardowski

## Index of the Section: "The Rediscovery of Ontology in Contemporary Thought"

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- [Ontologists of the 19th and 20th Centuries](#) (a selection of critical judgments about some of the greatest philosophers of the recent past)
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## Twardowski on the Content and Object of Presentations

### MAIN PUBLICATIONS (Works available only in Polish are not enclosed)

A complete bibliography up to 1997 (with the works published in Polish and not translated in other languages) can be found in: Kazimierz Twardowski - *On actions, products and other topics in philosophy* - Amsterdam, Rodopi, 1999 pp. 287-297.

1. *Idee und perzeption. Eine erkenntnis-theoretische Untersuchung aus Descartes.* Wien: Konegan 1891.  
46 pages.
2. *Zur Lehre vom Inhalt und Gegenstand der Vorstellungen. Eine Psychologische Untersuchung.* Wien: Hölder 1894.  
111 pages. Anastatic reprint: München, Philosophia Verlag, 1982 with an introduction by Rudolf Haller
3. "Über begriffliche Vorstellungen," *Verlag der Philosophischen Gesellschaft in Wien* (1902).  
Conference held 18th November 1902 (28 pages).
4. "Über sogenannte relative Wahrheiten," *Archiv für Systematische Philosophie* 8: 415-447 (1902).  
Translation by M. Wartenberg of an essay published in 1900.  
Reprinted in D. Pearce, Jan Wolenski (eds.) - *Logische Rationalismus. Philosophische Schriften der Lemberg-Warschauer Schule* - Frankfurt am Main, Athenäum, 1989, pp. 38-58.
5. "Seches Vorlesungen über die mittelaterliche Philosophie," *Die Philosophie der Gegenwart* 3: 58-59 (1911).  
Summary of a book in Polish.
6. "Über die Methode der Psychologie. ein Beitrag zur vergleichenden Methodologie der Wissenschaften," *Die Philosophie der Gegenwart* 3: 272 (1911).  
Summary of an article published in Polish in 1910.
7. "Über Funktionen und Gebilde. Einige Bemerkungen zum Grenzgebiet der Psychologie, Grammatic, und Logik," *Die Philosophie der Gegenwart* 3: 214 (1911).  
Summary of an essay published in Polish in 1912.
8. *On the content and object of presentations. A psychological investigation.* The Hague: Martinus Nijhoff 1977.  
English translation and introduction by Reinhardt Grossmann of: *Zur Lehre vom Inhalt und*

*Gegenstand der Vorstellungen.*

9. Actions and products. Comments on the border area of psychology, grammar and logic. In *Semiotic in Poland 1894-1969*. Edited by Pelc Jerzy. Dordrecht: Reidel 1979. pp. 13-27  
Abridged translation by O. Wojtasiewicz of a Polish text of 1912.  
New complete translation in *On actions, products and others topics in philosophy*
10. Issues in the logic of adjectives. In *Semiotics in Poland 1894-1969*. Edited by Pelc Jerzy. Dordrecht: Reidel 1979. pp. 28-30  
Abridged translation by O. Wojtasiewicz of a Polish text of 1927.  
New complete translation in *On actions, products and others topics in philosophy*
11. On clear and obscure styles of philosophical writings. In *Semiotics in Poland 1894-1969*. Edited by Pelc Jerzy. Dordrecht: Reidel 1979. pp. 1-2  
Abridged translation by O. Wojtasiewicz of a Polish text of 1920.  
New complete translation in *On actions, products and others topics in philosophy*
12. Symbolomania and pragmatophobia. In *Semiotics in Poland 1894-1969*. Edited by Pelc Jerzy. Dordrecht: Reidel 1979. pp. 3-6  
Abridged translation by O. Wojtasiewicz of a Polish text of 1921.  
New complete translation in *On actions, products and others topics in philosophy*
13. *Contenuto ed oggetto*. Torino: Bollati Boringhieri 1988.  
Italian translation by Stefano Besoli of: *Idee und perzeption. Eine erkenntnis-theoretische Untersuchung aus Descartes* (pp. 25-53) and *Zur Lehre vom Inhalt und Gegenstand der Vorstellungen* (pp. 57-169).  
With an introduction by Stefano Besoli: *La rappresentazione e il suo oggetto: dalla psicologia descrittiva alla metafisica* - pp. 7-21.
14. "Selbstdarstellung (1926)," *Grazer Philosophische Studien* 39: 1-24 (1991).  
Edited by Jan Wolenski and Th. Binder.  
English translation as *Self-Portrait* in: *On actions, products and others topics in philosophy*
15. "Sulle cosiddette verità relative," *Discipline Filosofiche* 2: 1-31 (1991).  
Original Polish edition 1900.  
English translation in *On actions, products and others topics in philosophy*
16. *Sur les objets intentionnels (1893-1901)*. Paris: Vrin 1993.  
French translation of *Zur Lehre vom Inhalt und Gegenstand der Vorstellungen* and other texts by Edmund Husserl.

K. Twardowski: *Sur la th eore du contenu et de l'objet des repr esentations*

E. Husserl: *Intuition et re-pr esentation, Intuition et remplissement, Objets intentionnels et divers extes annexes*

Pr esentation, traduction, notes, remarques et index pat Jacques English.

"Avertissement. Le pr esent ouvrage est la traduction, d'une part, de l'ouvrage de Kasimir Twardowski, *Zur Lehre vom Inhalt und Gegenstand der Vorstellungen* et, d'autre part, de toute une s erie de textes d'Edmund Husserl, s' echelonnant de 1893  a 1901, qui se rattachent, de pr es ou de loin,  a la question des objets intentionnels, telle que l'avait pos ee Twardowski, et qui ont tous  et e publi es (sauf un) par Bernhard Rang en 1979 chez Martinus Nijhoff dans le *Tome XXII des Husserliana, Aufs atze und Rezensionen (1890-1910)*."

17. "Imageries," *Axiomathes* 1: 79-104 (1995).  
Original Polish edition 1898.
18. "Remarks on the classification of views on the relation between the soul and the body," *Axiomathes* 6: 25-29 (1995).  
Original Polish edition 1909.
19. "Funktionen und Gebilde," *Conceptus* 29: 157-186 (1996).  
Original Polish edition 1912.  
English translation in *On actions, products and others topics in philosophy*
20. The majesty of the University. In *The idea of the university*. Edited by Brzezinski Jerzy and Nowak Leszek. Amsterdam: Rodopi 1997. pp. 9-17

21. *On actions, products and other topics in philosophy*. Edited by Brandl Johannes and Wolenski Jan. Amsterdam: Rodopi 1999.  
Translated and annotated by Arthur Szylewicz.  
Contents: Introduction 7; Translator's note 15; Self-portrait (1926/91) 17; Biographical notes 33;  
I. On mind, psychology and language.  
Psychology vs. physiology and philosophy (1897) 41; On the classification of mental phenomena (1898) 65; The essence of concepts (1903/24) 73; On idio- and allo-genetic theories of judgment (1907) 99; Actions and products (1912) 103; The Humanities and psychology (1912/76) 133; On the logic of adjectives (1923/27) 141;  
II. On truth and knowledge.  
On so-called relative truths (1900) 147; *A priori*, or rational (deductive) sciences and *a posteriori*, or empirical (inductive) sciences (1923) 171; Theory of knowledge. A lecture course (1925/75) 181;  
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Franz Brentano and the history of philosophy (1895) 243; The historical conception of philosophy (1912) 255; On clear and unclear philosophical style (1920) 257; Symbolomania and pragmatophobia (1921) 261;  
Address at the 25th anniversary session of the Polish Philosophical Society (1929/31) 271; On the dignity of the University (1933) 277;  
Bibliography 287-297.

## STUDIES ABOUT THE WORK OF TWARDOWSKI

1. *Theories of Objects: Meinong and Twardowski*. Edited by Pasniczek Jacek. Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej 1992.  
Contents: Jacek Pasniczek: Preface 7; Francesca Modenato: Alexius Meinong: the theory of relation as a theory of knowledge 9; Liliana Albertazzi: Is there a transcendental object? 26; Roberto Poli: Twardowski and Wolff 45; Jacek Juliusz Jadacki: The metaphysical basis of Kazimierz Twardowski's descriptive semiotics 57; Jan Wolenski: 'Being' as a syncategorematic word: a completion (?) of Twardowski's analysis of 'nothing' 75; Dale Jacquette: Meinongian models of scientific law 86; Jacek Pasniczek: The Meinongian logic vs. the Classical logic 105-112.

This volume contains a selection of papers from the conference "The Theory of Objects in Central Europe. The Austrian-Polish Connection: Meinong and Twardowski" held in December 1989 in Kraków. It was supported and sponsored by the Jagiellonian University, Centro Studi per la Filosofia Mitteleuropea, The National Research Project "Sign-Language-Reality", and The Institute of Austrian Culture in Warsaw. The conference was organized by Prof. Jan Wolenski with dr. Georg Jankovic's generous assistance.

Alexius Meinong and Kazimierz Twardowski studied philosophy at the University of Vienna at the end of XIX century. Both were under a great influence of Franz Brentano, who is considered the father of contemporary theory of intentionality. He viewed intentionality as the crucial feature of consciousness consisting in „directness to an object". Such conception should presuppose some general theory of objects of consciousness. Meinong and Twardowski adopted Brentano's idea of intentionality subsequently elaborating their own ontologies of objects. What is common in the views of the two philosophers, barring many differences, is that they assume an extensive sphere of non-existent objects that can be possibly objects of intentional acts.

Nowadays there is a growing interest in theories of intentionality and intentional objects on the part of analytic philosophy as well as phenomenology. That is why there is also a renaissance of Meinong's and Twardowski's philosophical thought, although the former philosopher is much better known, more popular, and, what follows, more inspiring. The main purpose of the conference that took place in Kraków was to investigate, from various historical and theoretical perspectives, theories of objects created by the two of Brentano's followers. It is to be regretted that the present volume does not fill a serious gap in philosophical literature: no paper is devoted to direct comparison of Meinong and Twardowski. Nevertheless we hope that the papers collected in the

volume may contribute to better understanding of the two philosophers and prepare the ground for such a comparative study.

F. Modenato, in her essay, traces the development of Meinong's idea of relations while linking his views with the views of Hume and Locke. She is concentrating on epistemological relevance of the idea. Relations are treated by Meinong as some complexities and both relations and complexities are higher-order objects. Higher-order objects play the central role in Meinong's theory of knowledge and are of great importance to his ontology.

L. Albertazzi points to some Kantian motives in Twardowski's ontology. The Polish philosopher distinguishes several categories of objects which, according to Albertazzi's interpretation, correspond closely to that distinguished by Kant. In particular, 'the object in general' may be taken as Kant's transcendental object, and 'the general object' as a universal presented individually in the subject of proposition.

R. Poli argues in his paper that many elements of Wolff's ontology can be found in Twardowski's theory of objects. Both philosophers conceive objects as possible wholes. For Twardowski, being an object is ontologically prior to having existence and it is enough for being an object to be representable in an act of presentation.

J.J. Jadacki presents a comprehensive survey of Twardowski's ontological (metaphysical) and epistemological views. On this basis he reconstructs the philosopher's descriptive semiotics focusing his attention on the theory of judgment.

Additionally, Jadacki carries out a formal semantic analysis of Twardowski's semiotics.

J. Wolenski considers the main traditional views of 'being' and wonders if 'being' could be situated somewhere in the formal hierarchy of concepts. He comes to the conclusion that "being" expresses no concept at all and, what follows, it has the syncategorematic character as Twardowski claimed. Wolenski proposes a completion of Twardowski's claim by appealing to modern logic and Lesniewski's ontology.

D. Jacquette sketches informally the principles of Meinongian semantics and shows how the semantics can be applied in formalisation of scientific laws. By contrast to extensionalist models of scientific discourse which admit only existent objects, in Meinongian semantics the reference to ideal and non-existent objects is possible. Many problems of contemporary philosophy of science such as, for example, the justification of induction and confirmation can be uniformly treated and solved on the ground of Meinong's theory.

J. Pasniczek proposes quite a simple logic which obeys the main theses of Meinong's theory of objects. This logic resembles closely the classical predicate logic with respect to syntax and semantics (it is basically extensional). Despite that resemblance, the proposed logic is associated with very rich ontology of objects including various kinds of non-existent objects.

I am deeply indebted to Prof. Jan Wolenski for encouragement and assistance in editing this book." (Preface, pp-7-8)

2. *The Golden Age of Polish philosophy. Kazimierz Twardowski's philosophical legacy.* Edited by Lapointe Sandra et al. New York: Springer 2009.  
 Contents: Acknowledgments V-VI; Sandra Lapointe, Jan Wolenski: Introduction 1; Part I. Twardowski and Polish scientific philosophy. 1. Dariusz Lukasiewicz: Polish metaphysics and the Brentanian tradition 19; 2. Jerzy Bobryk: The genesis and history of Twardowski's theory of actions and products 33; Jan Wolenski: The rise and development of logical semantics in Poland 43; Anna Jedynak: French and Polish conventionalism 61; Part II. Philosophy of logic and mathematics. 5. Grzegorz Malinowski: A philosophy of many-valued logic. The third logical value and beyond 81; 6. Arianna Betti: Lesniewski's systems and the Aristotelian model of science 93; 7. Denis Miéville: Lesniewski, negation, and the art of logical subtlety 113; 8. Roman Murawski: Philosophy of mathematics in the Lvov-Warsaw School 121; 9. Paolo Mancosu: Tarski's engagement with philosophy 131; 10. Douglas Patterson: Tarski on definition, meaning and truth 155; Part III. Polish Philosophy of Mind. 11. Urszula M. Zeglen: A note on Henryk Mehlberg's contribution to the debate on the mind-body problem 173; 12. Wioletta Miskiewicz: Leopold Blaustein's analytical phenomenology 181; Part IV. Around Twardowski's School. 13. Katarzyna Kijania-Placek: Non-classical conceptions of truth in Polish philosophy at the beginning of the 20th century 191; 14. Bernard Linsky: Chwistek's theory of constructive types 203; 15. Claude Panaccio: Konstancy

- Michalski on late medieval nominalism 221; 16. Roger Pouivet: Jan Samalucha's analytical Thomism 235; Index 247-251
3. Albertazzi Liliana. Brentano, Twardowski and Polish scientific philosophy. In *Polish scientific philosophy: the Lvov-Warsaw School*. Edited by Coniglione Francesco, Poli Roberto, and Wolenski Jan. Amsterdam: Rodopi 1993. pp. 11-40
  4. Benoist Jocelyn, "À l'origine de la phénoménologie: au déla de la représentation," *Critique*: 480-506 (1995).
  5. Besoli Stefano, "La verità del contenuto. Riflessioni intorno alla problematica del giudizio in Twardowski," *Discipline Filosofiche* 2: 49-94 (1991).
  6. Betti Arianna and Schaar Maria van der, "The road from Vienna to Lvov: Twardowski's theory of judgement between 1894 and 1897," *Grazer Philosophische Studien* 67: 1-20 (2004).  
"In several manuscripts, written between 1894 and 1897, Twardowski developed a new theory of judgment with two types of judgment: existential and relational judgments. In *Zur Lehre* he tried to stay within a Brentanian framework, although he introduced the distinction between content and object in the theory of judgment. The introduction of this distinction forced Twardowski to revise further Brentano's theory. His changes concerned judgments about relations and about nonpresent objects. The latter are considered special cases of relational judgments. The existential judgments are analyzed in a Brentanian way."
  7. Betti Arianna, "Propositions et états de choses chez Twardowski," *Dialogue.Canadian Philosophical Review* 44: 469-492 (2005).  
"Twardowski's *On the Content and Object of Presentations* (1894) is one of the most influential works that Austrian philosophy has left to posterity. The manuscript *Logik* (1894-1895) supplements that work and allows us to reconstruct Twardowski's theory of judgment. These texts raise several issues, in particular whether Twardowski accepts propositions and states of affairs in his theory of judgment and whether his theory is acceptable. This article presents Twardowski's theory, shows that he accepts states of affairs, that he has a notion of proposition, and that his theory is interesting and sophisticated."
  8. Betti Arianna. Sempiternal truth. The Bolzano-Twardowski-Lesniewski axis. In *The Lvov-Warsaw School. The new generation*. Edited by Jadacki Jacek Jusliuz and Pasniczek Jacek. Amsterdam: Rodopi 2006. pp. 371-399
  9. Bobryk Jerzy. The genesis and history of Twardowski's theory of actions and products. In *The Golden Age of Polish philosophy. Kazimierz Twardowski's philosophical legacy*. Edited by Lapointe Sandra et al. New York: Springer 2009. pp. 33-42
  10. Brandl Johannes, "Kazimierz Twardowski über Funktionen und Gebilde: Einleitung zu einem text aus dem Nachlass," *Conceptus. Zeitschrift für Philosophie* 24: 145-156 (1996).  
"Among the unpublished writings of Kazimierz Twardowski so far there is an essay in which Twardowski tries to embed the concept of an intentional object' within a theory that comprises at the same time psychological, logical and grammatical aspects. This theory of actions' and products' is presented here and several applications of the theory are discussed. The central question thereby is whether the distinction between actions and products enables Twardowski to counter the objection of psychologism raised against him. Having explained Twardowski's position we describe from an editorial point of view the text in which his theory is transmitted. The text itself is published according to the given editorial principles after this introduction."  
[The text is: *Funktionen und Gebilde* pp. 157-189]
  11. Brandl Johannes. Twardowski's distinction between actions and products. In *The Lvov-Warsaw School and contemporary philosophy*. Edited by Kijania-Placek Katarzyna and Wolenski Jan. Dordrecht: Kluwer 1998. pp. 23-34
  12. Buczynska-Garewicz Hanna, "Twardowski's idea of act and meaning," *Dialectic and Humanism* 3: 153-164 (1980).
  13. Buczynska-Garewicz Hanna. Twardowski's concept of sign and meaning. In *Semiotics 1984*. Edited by Deely John. Lanham: University Press of America 1985. pp. 557-565
  14. Cavallin Jens, "The metaphysics of the analysis of mind," *Axiomathes* 3: 335-350 (1996).
  15. Cavallin Jens. *Content and object. Husserl, Twardowski and psychologism*. Dordrecht: Kluwer Academic Publishers 1997.

16. Cavallin Jens. Contents. psycho-physical products and representations. Some notes of the theories of Kazimierz Twardowski. In *The dawn of cognitive science. Early European contributors*. Edited by Albertazzi Liliana. Dordrecht: Kluwer 2001. pp. 185-208
17. Chrudzimski Arkadiusz. *Gegenstandstheorie und Theorie der Intentionalität bei Alexius Meinong*. Dordrecht: Springer 2007.  
Inhaltverzeichnis: Einführung IX-XII; 1. Intentionalität und immanente Objekte. Die Lehre Franz Brentanos 1; 2. Abstraktion und Relationen. Der junge Meinong 53; 3. Inhalt und Gegenstand. Meinongs Lehre um 1900 103; 4. Die Lehre von den Objektiven (1902) 149; 5. Gegenstandstheorie (1904-1920) 179; 6. Meinongs Gegenstände und die intentionale Beziehung 251; 7. Meinong'sche "Konstitutionssysteme" 307; 8. Die Logik des Ausserseins 353; Schlusswort 371; Bibliographie 373; Namenverzeichnis 385-386
- See in particular: 3.1 *Twardowski über Inhalt und Gegenstand der Vorstellungen (1894)* pp. 104-115 and 3.2 *Twardowski, Husserl und Meinong (1894-1904)* pp. 116-127
18. Coniglione Francesco. *Nel segno della scienza. La filosofia polacca del Novecento*. Milano: Franco Angeli 1996.  
Kazimierz Twardowski e la fondazione della filosofia scientifica pp. 79-89.
19. Czarnecki Tadeusz. Inspirations and controversies: from the letters between K. Twardowski and A. Meinong. In *The Lvov-Warsaw School and contemporary philosophy*. Edited by Kijania-Placek Katarzyna and Wolenski Jan. Dordrecht: Kluwer Academic Publishers 1998. pp. 35-42
20. Czezowski Tadeusz, "Tribute to Kazimierz Twardowski on the 10th Anniversary of his death in 1938," *Journal of Philosophy* 57: 209-215 (1960).
21. Damska Izydora, "François Brentano et la pensée philosophique en Pologne: Casimir Twardowski et son École," *Grazer Philosophische Studien* 5: 117-130 (1978).
22. Fisette Denis. Représentations. Husserl critique de Twardowski. In *Aux origines de la phénoménologie : Husserl et le contexte des Recherches logiques*. Edited by Fisette Denis. Paris: Vrin 2003. pp. 61-91
23. Galewicz Włodimierz, "Tra psicologismo e platonismo. Osservazioni sulla teoria dei prodotti mentali di Twardowski," *Discipline Filosofiche* 2: 95-116 (1991).
24. Hickerson Ryan, "Getting the quasi-picture: Twardowskian representationalism and Husserl's argument against it," *Journal of the History of Philosophy* 43: 461-480 (2005).
25. Hickerson Ryan. *The history of intentionality*. New York: Continuum 2007.  
Contents: Acknowledgements IX; Introduction 1; 1. What was Brentano's problem? Physical phenomena in *Psychology from empirical standpoint* 21; 2. Getting the quasi-picture: Twardowski's *On the content and object of representations* 45; 3. Not getting the quasi-picture: Husserl critique of Twardowski 57; 4. Phenomenology without phenomena: Husserl's break with Brentano 65; 5. Husserl's riddle and the 'real' content of consciousness: a Jamesian reading of *Logical Investigations* V 83; Conclusion 109; Appendix: The text and reception of the *Logical Investigations* 121; Notes 125; Bibliography 159; Index 169
26. Ingarden Roman, "The scientific activity of Kazimierz Twardowski," *Studia Philosophica* 1939-1946 3: 17-30 (1948).
27. Jacqueline Dale, "Twardowski on content and object," *Conceptus. Zeitschrift für Philosophie* 21: 193-199 (1987).  
"Kasimir Twardowski's reduction of psychological experience to an act, Content, and Object had a decided impact on the development of modern phenomenology and the theory of objects of Alexius Meinong, Ernst Mally, And the Graz school of philosophical semantics and psychology. Twardowski offers four arguments to show that the content and object of a presentation can never be same. These conclusions are challenged by a formal diagonal counterexample in which it is possible for the content and object of a thought to be precisely identical. Twardowski's reduction and the act-Content-Object structure of psychological experience may nevertheless be upheld in somewhat different form not as an exclusive but as a nonexclusive kind of distinction."
28. Jacqueline Dale, "The origins of *Gegenstandstheorie*. Immanent and transcendent intentional objects in Brentano, Twardowski and Meinong," *Brentano Studien. Internationales Jahrbuch der Franz*

*Brentano Forschung* 3: 177-202 (1990).

29. Jacqueline Dale. Twardowski, Brentano's dilemma, and the content-object distinction. In *Actions, products, and things. Brentano and Polish philosophy*. Edited by Chrudzimski Arkadiusz and Lukasiewicz Dariusz. Frankfurt: Ontos Verlag 2006. pp. 9-34
30. Jadacki Jacek Jusliuz. The metaphysical basis of Kazimierz Twardowski's descriptive semiotics. In *Theories of objects: Meinong and Twardowski*. Edited by Pasniczek Jacek. Lublin: Wydawnictwo Uniwersytetu Marii Curie-Słodowskiej 1992. pp. 57-74
31. Jadacki Jacek Jusliuz. Kazimierz Twardowski's descriptive semiotics. In *Polish scientific philosophy: the Lvov-Warsaw School*. Edited by Coniglione Francesco, Poli Roberto, and Wolenski Jan. Amsterdam: Rodopi 1993. pp. 191-206  
 "Kazimierz Twardowski's contribution to semiotics has been fourfold: as a "critic" of others conceptions, a "constructor" of his own analyses, distinctions, and theses, a "precursor" of new ideas and methods, and an "inspirer" of posterior polemics (especially in Lvov-Warsaw School). The work bears the detail presentation of Twardowski's semiotic views, showing that his theory consists in the psycho-physical conception of signs, the functional conception of expression, the noematic conception of sense, and the discrepant conception of language. The reach bibliography contains the list of 21 Twardowski's works on semiotics, and of 43 works on his views."
32. Jadczyk Ryszard. Inspirations and controversies: from the letters between K. Twardowski and A. Meinong. In *The Lvov-Warsaw School and contemporary philosophy*. Edited by Kijania-Placek Katarzyna and Wolenski Jan. Dordrecht: Kluwer 1998. pp. 43-52
33. Jedynek Anna. French and Polish conventionalism. In *The Golden Age of Polish philosophy. Kazimierz Twardowski's philosophical legacy*. Edited by Lapointe Sandra et al. New York: Springer 2009. pp. 61-77
34. Kujundicz Nebojsa, "On the logic of adjectives," *Dialogue.Canadian Philosophical Review* 40: 803-809 (2001).
35. Lukasiewicz Dariusz. Polish metaphysics and the Brentanian tradition. In *The Golden Age of Polish philosophy. Kazimierz Twardowski's philosophical legacy*. Edited by Lapointe Sandra et al. New York: Springer 2009. pp. 19-31
36. Modenato Francesca, "Atto, contenuto, oggetto: da F. Brentano a K. Twardowski," *Verifiche* 13: 55-78 (1984).
37. Olejnik Roman, "Kazimierz Twardowski filozof i twórca," *Aquinas.Rivista Internazionale di Filosofia* 35: 653-660 (1992).  
 "The Scholar, who at the start of this century has indicated the direction towards philosophy not only of the School of Leopoli but, in a certain sense, of the whole Poland, was Kazimierz Twardowski. This study presents briefly his biography and his activity as teacher and as organiser. The knowledge of the setting in which he was formed in the intellectual attitude of the founder of the Philosophical School of Leopoli-Warsaw can facilitate a brief exposition of the theories of Twardowski. He was an excellent Brentanist, and in the development of this doctrine he stands midway between F. Brentano and E. Husserl. K. Twardowski is the founder of the School which represents a relevant trend in modern analytical philosophy."
38. Placek Tomasz, "Thought as a product of thinking," *Conceptus.Zeitschrift für Philosophie* 24: 191-203 (1996).  
 "This paper advocates the view that thoughts which are qualitatively the same are also numerically identical. The point of departure is the puzzle: if thoughts are unchanging and eternal inhabitants of a "third realm", then it is mysterious how we grasp them, whereas, the assumption that they are outputs of some mental processes casts doubt on the possibility of communicating thoughts. To solve the puzzle Twardowski's teaching on actions and their products is applied and further elaborated."
39. Poli Roberto. Twardowski and Wolff. In *Theories of objects: Meinong and Twardowski*. Edited by Pasniczek Jacek. Lublin: Wydawnictwo Uniwersytetu Marii Curie-Słodowskiej 1992. pp. 45-56
40. Poli Roberto, "Twardowski's theory of modification against the background of traditional logic," *Axiomathes* 4: 41-57 (1993).
41. Rojszczak Artur. Truth-bearers from Twardowski to Tarski. In *The Lvov-Warsaw School and contemporary philosophy*. Edited by Kijania-Placek Katarzyna and Wolenski Jan. Dordrecht:

Kluwer 1998. pp. 73-84

42. Rojszczak Artur. *From the act of judging to the sentence. The problem of truth bearers from Bolzano to Tarski*. Dordrecht: Springer 2005.
43. Rollinger Robin D. *Husserl's position in the school of Brentano*. Dordrecht: Kluwer 1999. See Chapter 5: *Husserl and Twardowski* - pp. 139-154.
44. Rosiak Marek. Twardowski and Husserl on wholes and parts. In *The Lvov-Warsaw School and contemporary philosophy*. Edited by Kijania-Placek Katarzyna and Wolenski Jan. Dordrecht: Kluwer 1998. pp. 85-100
45. Rusnock Paul, "Qu'est-ce que la représentation? Bolzano et la philosophie autrichienne," *Philosophiques* 30: 67-81 (2007).  
"Largely ignored in Germany during the nineteenth century, Bolzano was certainly better known in Austria, in particular among Brentano's students, who enthusiastically studied his *Theory of Science*. In this respect it makes sense to speak of Bolzano as belonging to a tradition of Austrian philosophy. Yet an examination of the reception of Bolzano's ideas among Brentano's students indicates that he was not always well understood. This article discusses a particular case, Twardowski's reaction to Bolzano's theory of representation."
46. Schaar Maria van der, "From analytic psychology to analytic philosophy: the reception of Twardowski's ideas in Cambridge," *Axiomathes* 4: 295-324 (1996).
47. Schaar Maria van der. On the ambiguities of the term Judgement: an evaluation of Twardowski's distinction between action and product. In *Actions, products, and things. Brentano and Polish philosophy*. Edited by Chrudzimski Arkadiusz and Lukasiewicz Dariusz. Frankfurt: Ontos Verlag 2006. pp. 35-54
48. Schuhmann Karl. Husserl and Twardowski. In *Polish scientific philosophy: the Lvov-Warsaw School*. Edited by Coniglione Francesco, Poli Roberto, and Wolenski Jan. Amsterdam: Rodopi 1993. pp. 41-58
49. Sebestik Jan, "Nicht-existierende Gegenstände und strukturelle Ontologie bei Twardowski," *Grazer Philosophische Studien* 35: 175-188 (1989).
50. Sebestik Jan, "Twardowski entre Bolzano et Husserl: la théorie de la représentation," *Cahiers de Philosophie Ancienne et du Langage* 1: 61-85 (1994).
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"Why have Polish philosophers fared so badly as concerns their admission into the pantheon of 'Continental philosophers?' Why, for example, should Heidegger and Derrida be included in this pantheon, but not Ingarden or Tarski? Why, to put the question from another side, should there be so close an association in Poland between philosophy and logic, and between philosophy and science? We distinguish a series of answers to this question, which are dealt with under the following headings: (a) the role of socialism; (b) the disciplinary association between philosophy and mathematics; (c) the influence of Austrian philosophy in general and of Brentanian philosophy in particular; (d) the serendipitous role of Twardowski; (e) the role of Catholicism. The conclusion of the paper is that there is no such thing as 'Polish philosophy' because philosophy in Poland is

philosophy per se, it is part and parcel of the mainstream of world philosophy -- simply because, in contrast to French or German philosophy, it meets international standards of training, rigour, professionalism and specialization."

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"In spite of the historical proximity of S. Lesniewski to K. Twardowski, an attempt to look at Twardowski's heritage through Lesniewski's eyes leads to striking results. Firstly, it results in a wider framework than Lesniewski's Elementary Ontology and secondly, it involves a transition from Formal Ontology to Formal Phenomenology. In this paper an extension of Lesniewski's Non-Elementary Ontology is presented which is suitable for investigating Twardowski's Theory of Presentation."
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62. Wolenski Jan, "Twardowski and the distinction between content and object," *Brentano Studien.Internationales Jahrbuch der Franz Brentano Forschung* 8: 15-36 (1999).  
"The content/object distinction was the main philosophical result achieved by Twardowski. However, he had predecessors. This paper discusses the development of the mentioned distinction from Bolzano to Twardowski. Views of Zimmermann, Brentano, Meinong, Höfler are taken into account; also some objections of Husserl against Twardowski are discussed and evaluated. The paper also stresses the general philosophical significance of Twardowski's work."
63. Wolenski Jan, "From intentionality to formal semantics (From Twardowski To Tarski)," *Erkenntnis* 56: 9-27 (2002).  
"This paper intends to show that the rise of semantics in Poland was related to Kazimierz Twardowski and his understanding of mental acts as intentional (in Brentano's understanding plus the principally realistic conception of intentional objects). Twardowski's theory of language was consequently semantic considering words as products of mental acts and as referring to the world. This view was then refined by Twardowski's students, in particular Stanislaw Lesniewski and Tadeusz Kotarbinski. Both were teachers of Alfred Tarski, the founder of modern formal semantics. These facts suggest that the intentional conception of language was an important philosophical context of Tarski's work."
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## EXTERNAL LINKS

Roberto Poli - [Kazimierz Twardowski \(19886-1938\) - PDF](#)

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