

CONTENTS

0.	INTRODUCTION	1
0.1	The aim, the method and the structure of the present work	1
0.2	Frege's scientific program and philosophy	4
0.3	The bibliography	5
0.4	History of philosophy re-examined	6
0.5	Abbreviations. Terminology	7
	References	7
1.	ONTOLOGY	9
1.1	Contemporary logic and ontology	10
1.2	The ontological square (<i>Categoriae</i> , Ia, 20–1b, 10)	11
1.3	Universal–singular, substance–accident in other works of Aristotle	15
1.4	Universal–singular, substance–accident in the philosophical tradition	16
1.41	Middle Ages and Renaissance	16
1.42	Descartes, Port-Royal, Locke, Reid	18
1.43	Leibniz–Russell	19
1.44	'Parallelism' of singular–universal, substance–accident	21
1.45	Husserl. Pseudo-properties of properties: Carnap, Ingarden, F. Kaufmann	22
1.46	Frege	24
	References	26
2.	SEMANTICS	37
2.1	Sense and reference before 'Sinn und Bedeutung'	38
2.11	<i>Begriffsschrift</i> (§ 8)	38
2.12	<i>Grundlagen der Arithmetik</i> (§ 67)	40
2.2	<i>Sinn</i> and <i>Bedeutung</i> (proper names)	43

CONTENTS

2.21	Presentation	43
2.22	Some historical comparisons: Aristotle, Brentano	44
2.23	Equality of senses	45
2.24	Sense and concept	47
2.25	Interchangeability of the names of the same entity is not plausible	50
2.26	Pragmatism versus phenomenology in Frege's approach to identity. <i>Bedeutung</i> as 'importance'	53
2.3	Sense and reference for sentences	55
2.31	'Proof' that sense and reference for sentences are propositions and truth-values	57
2.4	Subordinate sentences	60
2.41	Pseudo-subordinate sentences	60
2.42	Relative subordinate sentences. In perfect languages syntax ensures reference	61
2.43	Indirect sense and reference	62
2.5	Frege's notion of "Vorstellung" and its philosophical implications	65
2.51	"Vorstellung"; subjective-objective	65
2.52	A note on the history of semantics	67
2.53	Platonism and "to be in the mind"	69
2.6	Semantics of predicate-terms	70
2.61	"Nomina appellativa" and "nomina propria"	70
2.62	Semantics of predicate-terms	71
2.63	The <i>transcendentalia</i>	72
2.7	The semantic principle of <i>Grundlagen der Arithmetik</i>	73
2.8	Analyticity and a priori	75
2.9	Definitions	78
	References	78
3.	THE SO-CALLED LOGICAL RELATIONS	92
3.1	Logical or ontological relations?	92
3.2	Exposition	93
3.3	Subject-predicate and the so-called logical relations	94
3.4	UF and UO facts in traditional logic	95
3.5	The hierarchy of predicates in traditional philosophy	96
3.6	Husserl-Frege	97

CONTENTS

3.61	Frege's review	97
3.62	Husserl's <i>Philosophie der Arithmetik</i>	97
3.63	Husserl and Frege's misunderstanding concerns their diverse appreciation of the hierarchy of predicates	100
	References	101
4.	THE TRADITIONAL LACK OF DISTINCTION BETWEEN UF AND UO	107
4.1	The problem	107
4.2	Traditional predication theory	109
4.21	To assign a name to a substance because of an accident inhering in that substance	109
4.22	A change in the terminology of predication theory	110
4.23	The tradition assumes and conciliates the different Aristotelian theories of predication	110
4.3	Traditional predication theory is another theory	113
4.31	Predicates of individuals are also predicates of universals	113
4.311	An important feature of Aristotelian logic and ontology (<i>Categoriae</i>)	113
4.312	Some examples from other Aristotelian works	114
4.313	The philosophical tradition since Aristotle	115
4.32	Available qualifications in the traditional predication theory do not point to a distinction of UF and UO	115
4.33	The tradition has developed many distinctions about predication: curiously, not that between UF and UO	116
4.4	Metaphysical background of traditional predication theory	117
4.41	Is a thing the same as its essence?	117
4.42	A predicate which "constitutes" the thing is not <i>grundverschieden</i> from the thing	119
4.43	Impact on predication theory	120
4.431	Brentano's School	120
4.44	Possible indirect confirmations	120
4.5	Examples and consequences of not distinguishing UF and UO	121
4.51	Heidegger on Kant	121
4.52	The notion of class	121

CONTENTS

4.53	The <i>totum universale</i> . Vaihinger and analytic propositions	121
4.531	Locke's general triangle	122
4.532	The law of excluded middle	123
4.54	The principle of contradiction in the <i>Critique of Pure Reason</i>	124
4.6	Unit-classes in traditional philosophy	124
	References	125
5.	'MERKMAL-EIGENSCHAFT'	138
5.1	Exposition	138
5.2	The general philosophical significance of Frege's distinction	138
5.3	The first antepredicamental rule	139
5.31	Formulation	139
5.32	Traditional predication theory cannot immediately be enriched with predicates of predicates in the modern sense	139
5.33	Aristotle's meager report on predicates of predicates	140
5.34	The Greek commentators	140
5.35	A critical history of the rule: a <i>desideratum</i> . <i>Dictum de omni, nota notae. Sein ist gelten</i>	142
5.4	The <i>triplex status naturae</i>	143
5.41	Presentation	143
5.42	A probable reason for the doctrine	143
5.43	Misinterpretations of the doctrine	144
5.44	The <i>triplex status</i> and Frege's <i>Merkmal-Eigenschaft</i> : two alternative approaches	144
5.5	The fear of the 'descensus' of higher predicates	145
	References	145
6	FUNCTION	150
6.1	Function-argument versus subject-object (rather than versus subject-predicate)	151
6.11	The analysis function-argument satisfies an old logical 'desideratum'	152
6.2	Frege and Marty	152
6.3	Function-argument in <i>Begriffsschrift</i>	153
6.4	Concept-object in <i>Grundlagen der Arithmetik</i>	154

CONTENTS

6.41	An immediate reason for the distinction of concepts and objects. No need for paradoxes	154
6.42	A problematic definition of concept and object in <i>Grundlagen der Arithmetik</i>	155
6.43	The 'good' criterion for distinguishing concepts and objects. Concept as <i>unitas formalis</i>	157
6.5	Kerry's criticism	158
6.51	Presentation	158
6.52	The 'absolute' separation of concepts and objects	160
6.53	Consequences of the 'absolute' separation of concepts and objects	161
6.531	The 'definition'	161
6.532	The "criterion". The definite article in <i>Grundlagen der Arithmetik</i>	162
6.54	Kerry's own view. Conclusion	167
6.6	Frege's reply to Kerry. 'The concept horse' is not the name of a concept	169
6.61	To be a concept and to be an object	169
6.62	Frege's interpretation of the definite article	170
6.63	Then what does the expression 'the concept horse' designate?	171
6.7	Unsaturationedness	172
6.71	Functions and concepts: two convergent traditions	172
6.72	Unsaturationedness of names and unsaturationedness of designata	173
6.73	Functions are defined as the reference of unsaturated expressions	174
6.74	The paradox of unsaturatedness	174
6.75	Martinus de Dacia: <i>modus intelligendi</i>	176
6.76	Hypothesis: the ultimate ambiguity lies in the term "function" rather than in "unsaturatedness"	177
6.77	Unsaturationedness in the history of philosophy	177
6.771	Unsaturationedness in the two ontological dimensions	177
6.772	Unsaturationedness and modes	178
6.773	Unsaturationedness and <i>Principia Mathematica</i>	178
6.8	Levels (<i>Stufen</i>)	179
6.81	The impact of unsaturationedness on higher predicates	179
6.82	The <i>Ersatz</i> approach	180

CONTENTS

6.83	Implicit higher predication	181
	References	182
7.	THE IDEA OF LEVELS ('STUFEN') IN THE PHILOSOPHICAL TRADITION	192
7.1	Introduction	192
7.2	Accidents of accidents	193
7.3	Self-predication	194
7.4	Duns Scotus: <i>modus intrinsecus</i>	194
7.5	Second intentions	195
7.51	Świeżawski on Duns Scotus	195
7.52	Hayen on Aquinas	196
7.53	Ockham	196
7.54	Impact of traditional predication theory on a main inter- pretation of second intentions	197
7.55	Nizolius	199
7.56	Modern philosophy	199
7.57	Brentano	199
7.58	Levels and platonism	200
	References	200
8.	'WERTVERLAUF'	205
8.1	Frege's notion of extension of a concept before <i>Wertverlauf</i>	205
8.2	<i>Wertverlauf</i>	205
8.21	Frege's intention with regard to <i>Wertverlauf</i> (of proposi- tional functions) and extensions of concepts is twofold: both to preserve and to ignore their identity	206
8.22	Formal introduction of <i>Wertverläufe</i>	208
8.3	Philosophy of class	211
8.31	The non-developed possibility of viewing classes from the point of view of <i>Sinn</i> and <i>Bedeutung</i>	211
8.32	For Frege, classes are abstract entities	213
8.33	A class of chairs is a class of concepts	216
8.4	On Frege's 'way in'	218
	References	219

CONTENTS

9.	EXISTENCE	224
9.1	Exposition	224
9.2	Gilson's history of ontology and Frege's concept of existence	225
9.3	'Utrum ens sit summum genus'	227
	References	227
10.	NUMBER	231
10.1	Frege approaches past philosophies of number by means of an inadequate dichotomy	231
10.11	Number is not an "external" entity. <i>Eigenschaft</i> as 'accident'	231
10.12	Number is not subjective	332
10.13	'Being in the mind' and transcendental subjectivity coin- cide with Frege's realm of non-sensible but objective enti- ties, where he locates number	233
10.14	Conclusion	234
10.2	Number is an object, not a concept	235
10.3	Numbers are not sets: criticism of the Euclidean definition	237
10.4	Frege's own solution: Numbers 'concern' concepts, and there is a way of 'grasping' numbers	239
10.5	Historical excursus	241
10.51	Abstract and concrete numbers	241
10.52	The Euclidean definition	242
10.6	Number as a transcendental	244
10.61	Frege's philosophical logicism	244
10.62	The universal applicability of number in the philosophical tradition	244
	References	245
11.	THE MAIN RESULTS OF THE PRESENT INVESTIGATION	252
	APPENDIX	261
	BIBLIOGRAPHY	274
	INDEX OF NAMES	287
	INDEX OF SUBJECTS	291