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"A. C. Graham's *Later Mohist Logic, Ethics, and Sciences* (1978) is the only Western-language translation of the obscure and textually corrupt chapters of the Mozi that purportedly constitute the foundations of ancient Chinese logic. Graham's presentation and interpretation of this difficult material has been largely accepted by scholars. This article questions the soundness of Graham's reconstruction of these chapters (the so-called "Neo-Mohist Canons"). Upon close examination, problems are revealed in both the structure and the content of the framework Graham uses to interpret the Canons. Without a more reliable framework for interpreting the text, it seems best to remain skeptical about claims that the Canons represent evidence for the study of logic in early China."
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"In this chapter, I survey a broad range of early Chinese texts to undermine the apparent self-evidence of translating *ming* as a unit of "language" (or "word") and its correlates as "reality." While leaving *ming* untranslated, I show that *ming* often functions somewhat like the term "name." Names point to, pick out, or indicate referents, but names do not have "meanings." That is, whereas words have a conceptual aspect, names do not. Through emphasizing these distinctions between "word" and "name," my overview of the usage of *ming* foregrounds features of early Chinese

philosophical discussions that are unusual in relation to the larger history of philosophy of language and logic. Their special significance lies in the nature of both the unit of analysis (ming) and that of its correlates (shi 實, shi 事, xing 形, xing 行, and shen 身)." (p. 17)

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"Here Graham attempts to show that only two essays ("Po ma" and "Chih wu"^{ch}) from the *Kung-sun Lung Tzu* are genuine writings of Kung-sun Lung and his contemporary followers, the rest being forgeries written some six centuries later." Chung-Ying Cheng, "Inquiries into Classical Chinese Logic", *Philosophy East and West*, 15, 1965, p. 211.
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Abstract: "I begin this paper with some autobiographical reflections of my own journey in Chinese languages and philosophy not only in order to demonstrate how Chinese philosophy can change one's attitudes toward Western philosophy, but also to suggest that the shift in philosophical perspective that occurs—when viewed through a Chinese lens—is reasonable.

The second half of this paper consists of interpretative hypotheses about the content of Chinese philosophy vis-à-vis the West. I reflect more specifically how the different structure of the Chinese language seems to have worked in Chinese philosophical reflection and contrast that with the way intentional idioms did in Western philosophy. Looking mainly at theory of language, the key similarity between the two traditions is expressed in the current "pragmatic" view that "meaning" is irreducibly normative. The differences that attend to this formulation between Chinese and Western thought will also be discussed."

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Abstract: "The present work aims at shading new light on the structure and content of the Gongsun Longzi, focusing in particular on the so-called "original chapters", those who are considered more truthful to an hypothetical original formulation – written and/or oral – of the topics discussed, the *Baima Lun* and the *Zhiwu Lun*. After taking into consideration the pseudo-historical figure of the putative author, the persuader Gongsun Long, an analysis of the overall structure of the text is provided, comprehending an accurate study of textual variants existing between the two most ancient versions available of the received text (the *Shuofu* and the *Daozang* edition). Finally, an exhaustive treatment of the philosophical contents of the *Baima Lun* and *Zhiwu Lun*, accompanied with a commented translation, concludes the work."
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"According to pre-imperial and early imperial Classical Chinese received literature (ca. 4th cent. b.c.e. - 2nd cent. c.e.), paradoxes and language jokes seem to have been widespread in early Chinese rhetorical practice. Such stratagems are part of a rich shared repertoire mastered by the persuaders of the time that also includes narrative anecdotes, didactic stories, maxims, and authoritative quotes drawn from the most revered texts of antiquity. These different kinds of materials mostly had a rhetorical function. They were conveniently quoted to illustrate or strengthen a particular point in a discussion, or to allude obliquely to an implicit message or moral teaching by establishing meaningful connections between the tradition and the contemporary situation in an analogical way.
Despite the apparent success paradoxical statements enjoyed at the time, only a handful have been preserved and handed down. Some of the most famous arguments that have been transmitted are discussed at length in individual texts that later came to be included in the Gongsun Longzi 公孫龍子 (Master Gongsun Long), a composite collection of heterogeneous materials including dialogues and short treatises. However, in most cases Classical Chinese paradoxes survive only in the form of dry and rather enigmatic lists of obscure sentences or 'theses' deprived of any further extra-textual information, nor any proper explanation. These materials are mostly – though not exclusively – associated with a group of thinkers, (in)famous for being skilled in the art of rhetoric, the so-called Logicians." (p. 67)
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Abstract: "The so-called "white horse is not horse" (bái mǎ fēi mǎ 白馬非馬) debate, or "white horse" (bái mǎ 白馬) dialogical argument, is beyond doubt the most famous case of argumentation (biàn 辯) in the history of Classical Chinese philosophy. The somewhat disorienting statement at the center of this debate is

- discussed at length by two anonymous fictive characters, a persuader and their opponent, in the ‘Báimǎ lùn’ 白馬論(Disquisition on White and Horse). The ‘Báimǎ lùn’ usually appears as the first chapter in the received text Gōngsūn Lóngzǐ 公孫龍子(Master Gongsun Long). The Gōngsūn Lóngzǐ is a composite collection of heterogeneous materials in six chapters. The collection includes an anecdotal preface, three partially incomplete and/or corrupted dialogues, and two short and extremely intricate treatises. In particular, the dialogues included in the collection are structured in a fairly similar way and focus on what have been defined as paradoxes or sophisms belonging to the repertoire of a rather loose group of thinkers, the so-called Logicians or Chinese “Sophists” (míngjiā 名家, literally “experts on names”), allegedly active during the Warring States period (475–221 B.C.E.).”
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"Instead of the classical two truths theory of Nagarjuna, Chinese Buddhists came up with three truths: reality as real, as empty and as both (i.e., middle). The essay, one in a series, traces the origin to Chou Yung's essay on three Schools (of two truths). There, Chou set up a School that failed to negate provisional reality (the real-ist), the School that succeeded (the empty-ist), the School that realized the real as the empty (the middle-ist). All later theorists, Chih-tsang, Chi-tsang and Chih-i were indebted to this essay painstakingly reconstructed here."
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"Studies of Chinese philosophy have been overwhelmingly on ethics and social philosophy. Bo Mou's book is significant because it is squarely on semantic truth, a topic which has seldomly been brought up in studying Chinese philosophy (Mou 2019).

That alone makes his book worthy of our attention. Mou's book contains many insights and breaks new grounds for further study. His pluralist account of semantic truth in Chinese philosophy is highly original and pioneering in the field. Here I will not

attempt to make a comprehensive review or assessment of this important book.

Instead, I focus on two points, for the sake of further explorations on the topic. The first is on the general topic of truth in Chinese philosophy. While I do not deny that there is

semantic truth in Chinese philosophy, I believe the main orientation of Chinese philosophy on truth is pragmatic, in that the concept of truth is understood and functions in the context of the human condition; the nature and the value of truth lies with its

service for the good life. Second, I will offer an alternative to Bo Mou's characterization of Xun Zi's concept of truth and show why Mou cannot dismiss a broadly characterized pragmatic interpretation of Xun Zi's epistemology. In this commentary, I will try to quote Mou's relevant passages in their entirety to ensure as much accuracy as possible in presenting his argument" (p. 134)

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- "From the above discussion, we can make the following conclusions:
- (a) Gongsun Long's theory is a theory of semiosis. He observed the differences among symbols that are used in the process of human speech. So the problems he discussed are matters of metalanguage, not object language.
- (b) Gongsun Long's use of the word FEI „is not” can only be interpreted as set equality, which corresponds to the English phrase „is not equal to”. It does not indicate subset-superset relationship between sets.
- (c) Gongsun Long was the first scholar in ancient China to use analytic methods fully to treat linguistic and philosophical phenomena. His proposition „White horse is not horse” is not a petty intellectual game that goes against common sense. On the contrary, it is a very insightful theoretical discovery.
- We may achieve a better understanding of Gongsun Long's arguments by looking at his works as a whole (only six texts have been preserved). In his other texts, he explicitly stated the purpose of his work: through this kind of discussion, he intended to clarify the issues on the relationship between words and the things that are represented by those words. He believed that everything would be in place if they were named appropriately. He asked people to pay attention to this name-substance relationship and be cautious in naming things. In „A Discourse on White Horse”, he exemplified his idea by analyzing the relationship between „horse” and „white horse” in great depth. In so doing, he made a great contribution to his own time." (pp. 219-220)
97. Li, Yu. 2015. What is *NP*? - Interpretation of a Chinese paradox white horse is not horse. *Arxiv.org*: 1-9.
- Abstract: "The notion of *nondeterminism* has disappeared from the current definition of *NP*, which has led to ambiguities in understanding *NP*, and caused fundamental difficulties in studying the relation *P versus NP*. In this paper, we question the equivalence of the two definitions of *NP* the one defining *NP* as the class of problems solvable by a nondeterministic Turing machine in polynomial time, and the other defining *NP* as the class of problems verifiable by a

- deterministic Turing machine in polynomial time, and reveal cognitive biases in this equivalence. Inspired from a famous Chinese paradox white horse is not horse, we further analyze these cognitive biases. The work shows that these cognitive biases arise from the confusion between different levels of nondeterminism and determinism, due to the lack of understanding about the essence of nondeterminism. Therefore, we argue that fundamental difficulties in understanding P versus NP lie firstly at cognition level, then logic level."
Sigla: NP = Nondeterministic Polynomial time.
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Abstract: "This essay argues that the idea of name-rectification (*zheng ming* 正名) in the *Xunzi* can be properly reconstructed as revealing a normative pragmatic semantic theme that linguistic contents embody, and are embedded in, the normative, justificatory network, or pattern, of *dao li* 道理 (proper routes/patterns of norm) which, in turn, is constituted and manifested by social inferential justificatory practices of *bian shuo* 辯說 (dialectical justification/explanation)."
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Abstract: "In this paper, a selection of arguments encountered in a pair of canonical classical Greek and Chinese literary and philosophical works are analyzed and compared. The works in which the passages selected for analysis occur are the *Histories* of Herodotus and the *Fei Gong* section in the *Mozi*. The present research focuses on three respective passages in these canonical classical Greek and Chinese works containing early examples of normative argumentation of an internally critical kind ('internal critique'). So-called deontic logic is then applied in order to formally analyze the argumentative content of the selected sections. It is shown that each of the Herodotean and Mohist examples of internal critique may be assigned a formally equivalent Chinese *vis-à-vis* Greek partner. Based on these similarities, the question of the origins of internal critique in the ancient Greek and Chinese cultural spheres is reconsidered."
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104. Liu, Fenrong, Seligman, Jeremy, and van Benthem, Johan. 2011. "The History of Logic in China: An introduction." *Studies in Logic* no. 4:1-2.
105. Liu, Fenrong, Seligman, Jeremy, and Zhai, Jincheng, eds. 2023. *Handbook of Logical Thought in China*. Berlin: Springer.
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"The Handbook aims to provide a comprehensive review of research on logical thought in China by both Chinese and non-Chinese scholars. It highlights and summarizes important areas of controversy and general agreement, while giving prime importance to clarity of exposition. The title covers Chinese thought on reasoning and argumentation, the influence of non-Chinese logic on Chinese thought, and the systematic aspects of reasoning other than the classical canon of 'logic' texts. By bringing together different perspectives, it seeks to provide a

- multifaceted and comprehensive presentation on this rich and sometimes perplexing phenomenon."
106. Liu, Fenrong, and Yang, Wujing. 2010. "A Brief History of Chinese Logic." *Journal of the Indian Council of Philosophical Research* no. 27:101-123.
107. Liu, Fenrong, and Zhang, Jialong. 2008. A Note on Mohist Logic. 1-25. Available on line on Academia.edu.
Abstract: "The paper is an exploration of the old Chinese texts called the *Mohist Canons* from a modern logical perspective. We mainly explain what the Mohists have contributed to logic in the following aspects: Theory on names, structures of propositions, patterns of reasoning, and theories on disputation and paradoxes. A comparative perspective is taken throughout the investigation. We compare Mohist logic and Western traditional and modern logic. We provide our new interpretations of the issues discussed in the *Canons* by applying the modern logical theories."
108. Liu, Fenrong, and Zhang, Jialong. 2010. "New Perspectives on Mohist Logic." *Journal of Chinese Philosophy* no. 37:605-621.
109. Liu, Shu-hsien. 1974. "The Use of Analogy and Symbolism in Traditional Chinese Philosophy." *Journal of Chinese Philosophy* no. 1:313-338.
"When we review the Chinese history of philosophy, we find that the Chinese did not develop any formal systems of logic. There was a conspicuous lack of discussion of forms of inference, as the Chinese failed to develop anything either like an Aristotelian syllogism or a Nyaya syllogism. The so-called Logicians(1) in ancient China were really dialecticians like the Greek Sophists who were being looked down upon by serious scholars, as Chuang Tzu said of them, "They are able to subdue other people's mouths, but cannot win their hearts."(2) This situation, however, does not mean that the Chinese did not pay any attention to the problem of methodology. It is precisely because they were convinced that empty talks would lead us nowhere so they decided to concentrate their effort on finding appropriate expressions for their experience of reality.
This explains why they made such extensive use of analogies and symbolisms, as these were regarded as the only effective means to approach the Way (*Tao*), or rather Ultimate Reality understood in a dynamic sense.
In this article, I would like to contend that as a general trend the Chinese are moving away from an analogical way of thinking toward a symbolic way of thinking through metaphorical expressions. In the following I shall try to outline this development and discuss its significance on the Chinese way of doing philosophy." (p. 313)
(1) Wing-tsit Chan (trans. and comp.), *A Source Book in Chinese Philosophy*, Princeton University Press, Princeton, 1963, pp. 232-243. Hereafter will be referred to as Chan, *Source Book*.
(2) *Ibid.* p. 233.
110. Liu, Tisheng. 2020. "A New Interpretation of the Gongsun Longzi's 'Zhiwu lun' (Discourse on Pointings and Things) and 'Mingshi lun' (Discourse on Names and Actualities)." In *The Gongsun Longzi and Other Neglected Texts: Aligning Philosophical and Philological Perspectives*, edited by Suter, Rafael, Indracoilo, Lisa and Behr, Wolfgang, 241-288. Berlin: De Gruyter.
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"Following up Marcelo Dascal's emphasis on the importance of controversy as the locus of critical activity and innovation, and building on his triadic classification of polemics into "discussion", "dispute" and "controversy" (Dascal 1998b), I shall raise a number of questions concerning the specificities of the controversies for which we have evidence in ancient Greece and China. What typically were the controversies and disputes about? Between whom were they held? Who were the participants, who constituted the audiences, and what are the relations between

those two groups? How do the contenders come to agree, if and when they do, to their resolution? What, in the final analysis, is at stake, and for whom? There are important similarities, as well as differences, between the controversies and disputes of ancient Greece and China, and (as I argued already in Lloyd 1996) these already tell against any simple thesis of a global psychological contrast between adversarial Greeks and irenic Chinese. Rather, an exploration of the patterns of controversies in these two cultures can throw important light on the implicit and explicit values characteristic of the societies in question and so also on the different ways in which science developed in each." (p. 3)

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112. López-Astorga, Miguel. 2021. "School of Names and mental possibilities: Is a white horse a horse?" *Studii de lingvistică* no. 11:167-175.
Abstract: "According to the 'white horse' paradox, a horse that is white is not a horse: it is a white horse, but not a horse. Though logical arguments can be adduced in support of the proposition, people tend to reject the paradox. Individuals often regard a white horse as a horse and therefore usually ignore the arguments from logic. This paper attempts an explanation of their behaviour. The theory of mental models offers a cognitive explanation for the habitual rejection of the paradox. Within this framework, the key is the way that people reason – a way that does not necessarily coincide with logic."
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"Semantical instruments of contemporary logic are applied to the analysis of Hui Shih's "Ten propositions" and Kung Sun Lung's discourses "On the white horse", "On hard and white", "On indices and things". The notion of logical interpretation is used to clarify the structure of Hui Shih's argument; coupled with the notion of sorted language, it also allows us to show the logical coherence and common structure of Kung Sun Lung's three discourses."
117. ———. 2005. "Later Mohist Logic, *Lei*, Classes and Sorts." *Journal of Chinese Philosophy* no. 32:349-366.
118. ———. 2010. "The Logic of Mohist Reasonings; *Leis* and Structured Sorts." *Universitas: Monthly Review of Philosophy and Culture (Taipei)* no. 37:65-93.
Abstract: "It is well-known that some Mohist reasonings of the final portion of the *Xiao qu* 〈小取〉 are paradoxical: "a robber is a man, but to kill a robber is not to kill a man". In this paper, we analyze and formalize the different groups of Mohist reasonings using concepts of contemporary western logic: classes, sorts, structured sorts as they appear in the mathematical theory of categories. We solve those paradoxes by using sorts and more generally arrive at the conclusion that those reasonings are based on structured sorts, a notion which, in our opinion, is fundamental to clarify the notion of *lei* (類)."
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- Abstract: "The following text has been presented with minor modifications to the colloquium "The History of Logic in China" which took place in Amsterdam on November 24-26, 2010. It will briefly recall the historical and intellectual context of later Mohist Logic and will mainly discuss its basic logical concepts in relation with contemporary logic: disputation; name, object and their relation; proposition; "lèi" (class or sort or kind); inference. Other notions such as a priori, necessary and sufficient condition, quantification, necessity, time, space, infinity, ... will also be mentioned."
120. ———. 2012. "Why White Horses are not Horses and Other Chinese Puzzles." *Logique et Analyse* no. 55:185-203.
 "The aim of this paper is on the one hand to remind the Western reader some aporias of Chinese antiquity, and on the other hand to show that a logic of sorts or of types similar to that which has been proposed to explain the relation between categories (in the mathematical sense of the term) and logic brings much light on these aporias. This should be contrasted with older traditional explanations using conventional syllogistics or feeling satisfied with too simple explanations such as the confusion between inclusion and identity. The article is based on preceding papers of mine (see [LUC], [LUCa], [LUCb]), but stresses the basic unity of the solutions which I proposed there, a unity which is probably not apparent to the casual reader and which is shown here by sketching a very simple formal system and its semantics. I apologize for overlappings with some of my previous publications, but it seemed to me that the present paper would be unreadable if I just presented the final part without repeating the basic motivations."
 References
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 [LUCa] Lucas Thierry, "Later Mohist Logic, Lei, Classes and Sorts", *Journal of Chinese Philosophy*, vol. 32, no 3, 2005, pp. 349-365.
 [LUCb] Lucas Thierry, "The Logic of Mohist reasonings; Leis and structured sorts", *Universitas: Monthly Review of Philosophy and Culture* (Taipei, Taiwan, R.O.C.), vol. 37, no 8, 2010, pp. 65-93.
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122. ———. 2013. "Definitions in the Upper Part of the Moist Canons." *Journal of Chinese Philosophy* no. 39:386-403.
123. ———. 2013. "Parallelism in the Early Moist Texts." *Frontiers of Philosophy in China* no. 8:289-308.
 Abstract: "Parallelism is present everywhere in the early Moist texts: at the syntactic level, at the semantic level, between sentences, between sets of sentences, between argumentative structures. The present article gives many examples of the phenomenon: parallelism of insistence, insistence from top to bottom, insistence from bottom to top, parallelism with symmetry, parallelism involving negation, subcontraries and negation at deeper levels, parallelism of the argumentative structures. Logic is particularly applied to the study of parallelism involving negation. From the point of view of argumentation, it is shown that many of those constructions have an important role in supporting arguments such as: arguments of generalization, *a fortiori* arguments, arguments of exemplarity, consequentialist arguments, arguments by comparison. This study draws the attention to the importance of argumentation in the study of Moism and

- gives a new light on the argument by parallelism (*mou*) in the "Xiaoqu": It is a natural extension of what we call "parallelism involving negation," already very common in the early Moist texts."
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Abstract: "We are trying to answer the following question, using the distinctions of contemporary logic: why did the Moists stop at some points on their otherwise remarkable way to logic? We argue that they did not explicitly discover negation because of their insistence on linguistic parallelism; they did not recognize logical conjunction nor logical disjunction because of juxtaposition or prefixation; they did not identify the notion of sufficient condition; negation of quantifiers was treated as a problem of extension; their notion of proposition was limited; they discovered some intensionality phenomena but did not explore them very deeply; they insisted more on argumentation than on logic. However our exploration of these limitations shows that the Moists had discovered many logical phenomena and that their attention to the structure of the proposition and to their parallelism reveals a real interest in formal methods."
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Abstract: "Considered from a logical point of view, Confucius' *Analects* contain many implicit forms of reasoning and argumentation. This is shown first by analyzing the phenomenon of parallelism: direct parallelism is often a way of hinting at a general assertion, whereas anti-parallelism hides dilemmas, generalizations and modal notions of "moral preference." *The Analects* also have various types of conditionals, ranging from material implications, to modalized implications, and counterfactual conditionals, which are the germs of implicit reasoning, concluding with a moral recommendation. Analogies are particularly abundant and a presentation of three examples suggests that, beyond their explicative role, they also involve moral recommendations. The implicit logic of *The Analects* requires an active, albeit unconscious participation of the reader, which could be an important element in explaining the enduring influence of the text."
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- "In this paper the author advances the thesis that by the late Third century b.C., discussions of the name and actuality/object, *iming-shid*, relationship by classical Chinese thinkers evidence a shift from nominalist theories of naming to essentialist theories of naming. According to the former, it is man who arbitrarily or conventionally determines which *imingd* should be applied to which *ishid*. According to the latter, there is a proper or correct correspondence between a given *imingd* and a given *ishid*, determined, variously, by what is ordained by 'heaven' or by what is 'naturally so'/'so of itself' (*izirand*)."
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"I present an analysis of the ideographic nature and semantic structure of the hexagrams of the "Yijing" ("the book of changes") from the perspective of the philosophy of language. My purpose is twofold: first, i take this as a good case for analysis leading to an understanding of the ideographic semantic structure of an

- ideographic language like Chinese; second, I take this understanding as a significant aspect in comprehending the "Yijing" philosophy. In the paper, I first examine the ideographic construction of the hexagrams, then suggest an interpretation of the triple ideographic semantic structure, and finally discuss the denotational meaning of the hexagrams in terms of a collective-noun hypothesis."
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Contents: Acknowledgements VII; Introduction 1; 1. 'Contradiction is Impossible' 17; 2. The Origin of Logic in China 31; 3. Philosophy and Geometry in Early China 49; 4. Greek and Chinese Categories 65; 5. Words for Atoms - Atoms for Words: Comparative Considerations on the Origins of Atomism in Ancient Greece and on the Absence of Atomism in Ancient China 93; 6. Light and the Mirror in Greece and China: Elements of Comparative Metaphorology 127; 7. 'To Be' in Greece and China 167; ('hinese Characters and Texts 195; Bibliography 207; Index 223-229.
Acknowledgements: 1. "‘Contradiction is Impossible’" is a previously unpublished contribution; 2. 'The Origin of Logic in China' is an original contribution. Part of its research material goes back to an earlier paper that appeared in *Études Asiatiques* 40/1 (1986), 40-56, under the title 'Analogical Reasoning in Early Chinese Philosophy'; 3. 'Philosophy and Geometry in Early China' is a completely rewritten and expanded version of a paper that appeared in *Études Asiatiques* 47/4 (1993), 623-44, under the title 'Les philosophes-geometres de la Chine ancienne' (in French); 4 'Greek and Chinese Categories' appeared first in *Philosophy East and West* 36/4 (1986), 349-74. The present version is updated, corrected and enlarged; 5. 'Words for Atoms - Atoms for Words: Comparative Considerations on the origins of Atomism in Ancient Greece and on the Absence of Atomism in Ancient China' is a previously unpublished contribution. It originated as a series of lectures ('Warum gibt es keinen Atomismus im alten China?') delivered at the University of Zurich in 1990/91. An earlier version of it was presented at the conference 'Thinking through Comparisons' in Eugene, Oregon (May 1998); 6.

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 Abstract: "The article follows the presumption according to which analogical inferences in Chinese tradition followed a structure that connected all elements within a particular kind. This structure functioned as the basic element of analogies."

- Another crucial characteristic of classical Chinese analogies is the method of combining meanings. The composition of classical Chinese sentences tends towards the intrinsic connection among the individual parts of the sentence, and rarely applies morphological signs. This particular feature of the Chinese language also influenced the prevailing methods of thought that manifested themselves in the processes of inferences, based upon proximity, similarity and identity. Focusing upon early Confucian and Mohist philosophy, the author shows how and why these methods could lead to the creation of a specifically Chinese type of analogism.""
176. ———. 2015. "Classical Chinese Logic." *Philosophy Compass* no. 19:301-309. Abstract: "The present article provides an introduction to classical Chinese logic, a term which refers to ancient discourses that were developed before the arrival of significant external influences and which flourished in China until the first unification of China, during the Qin Dynasty (221 BC). Taking as its premise that logic implies both universal and culturally conditioned elements, the author describes the historical background of Chinese logic, the main schools of Chinese logical thought, the current state of research in this area and the crucial concepts and methods applied in classical Chinese logic. The close link between Chinese logic and the Chinese language is also stressed."
177. ———. 2017. "Structural Relations and Analogies in Classical Chinese Logic." *Philosophy East and West* no. 677:841-863. "The present article aims to expose some aspects of the specific features of classical Chinese analogisms. First, it exposes the supposition that this type of analogism did not focus exclusively on forms without considering their content, that is, that it was linguistically and semantically determined. Second, it also aims to show that classical Chinese analogies are based on structural relations between the objects in question, which constitute the similarity of two types (or kinds) of things that share certain attributes. This article additionally sheds light on the question of how and why the structure underlying these relations represents a semantic and axiological referential framework that functions as the methodological foundation of the tight connection between logic and ethics in ancient China." (p. 841)
178. ———. 2021. *Interpreting Chinese Philosophy: A New Methodology*. New York: Bloomsbury Academic. Chapter 3: *Chinese Logic as a Basis of Classical Chinese Theory*, pp. 73-99. "3.1 Semantic Nature of Chinese Logic In China, logical reasoning was closely connected to language, especially with respect to semantic issues and was determined by its tight relation to ethics (e.g., Mozi s.d., *Jing xia*, 155). However, this does not mean that in classical texts which are not immediately identifiable with metaphysical and ethical discourses there were not also forms of logical and methodological thought. Although Chinese philosophy developed in connection with ethical ideas and metaphysical concepts, there was a close relationship between moral and metaphysical thought, on the one hand, and logical reasoning, on the other.(3) Classical Chinese logical thought never neither elaborated any explicitly systematic and comprehensive formulation of the laws of reason nor produced a coherent system of symbolism for abstract reasoning. Prior to the eighteenth and early nineteenth centuries, Chinese thinkers had rarely encountered a systematic and well-formulated logical work. But as Cheng Chung-Ying (1965, 196) points out, this does not mean that classical Chinese thought lacked logical depth or consistency." (p. 74) (...)
- "3.2 Chinese Analogies The present chapter aims to expose some aspects of the specific features of classical Chinese analogisms, which form a very important thought pattern prevailing in the entire Chinese intellectual tradition.(27)

Firstly, I would like to reveal that this type of analogism did not focus exclusively on forms without considering their content, that is, that it was linguistically and semantically determined. Secondly, it also aims to show that the classical Chinese analogies are based upon structural relations between the objects in question, which constitute the similarity of two types (or kinds) of things that share certain attributes. This chapter additionally sheds light upon the question of how and why the structure underlying these relations represents a semantic and axiological referential framework that functions as the methodological foundation of the tight connection between logic and ethics in ancient China." (p. 83)

(3) The reasons for the decline of the latter in early medieval China are multiple and linked mainly to complex historical events and processes that shaped specific social conditions that proved to be unfavorable for the evolution of scientific thought and methodologies.

(27) This chapter includes a reworked version of my article "Structural Relations and Analogies in Classical Chinese Logic," which was originally published in *Philosophy East & West*, Vol. 67, No. 3 (2017), 841–3.

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Abstract: "This article addresses some basic methodological problems in the field of transcultural post-comparative studies of ancient logic by comparing the famous flying arrow paradox of Hui Shi (370–c. 310 BCE) with an apparently similar paradox attributed to Zeno of Elea (495–430 BCE). The article proceeds from a general introduction to the basic framework of semantically determined classical Chinese logic, to an illumination of Hui Shi's specific contributions to the field, and finally to a preliminary explanation that emerges from a contrastive analysis of Zeno's and Hui Shi's respective views on the problem of motion and stasis as manifested in their corresponding paradoxes. The contrastive analysis, based on an exposition of some basic problems in the field of transcultural methodology and a description of the so-called sublation method, points to the importance of considering different paradigms and frames of reference in identifying differences between apparently similar theses."
180. ———. 2022. "Asian Studies and the History of Chinese Logic: A Long and Fruitful Journey." *Asian Studies* no. X (XXVI):7-10.
"Chinese logic has always been the focus of interest of this journal in the field of Chinese thought and philosophy.
(...)
This special issue outlines the process of the introduction of logic in 20th century China. It describes the institutional as well as the conceptual and theoretical dimensions of this process, and presents the work of numerous eminent intellectuals who devoted their lives to promoting and introducing a public discourse of logic during this period. It also presents the Chinese institutional background that enabled the development of logic in China, such as academies, university departments, journals, and academic societies." (p. 7)
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On the history of logic see Section III, pp. 468-471.
"Since China is historically one of the three sources of logic, the history of Chinese logic is a very important subject. It is generally recognized that the "Mo-Jing" (Mohist Canon) logic is the high point in the development of logic in ancient China. So research into the history of Chinese logic is mainly that of "Mo-Jing". There have been a great number of books and papers published in this field over the past twenty years. In my view it can be divided in two periods: before and after the end of the eighties. In the first period great effort was devoted to sorting out the material, digging out the logical problems, and making scientific assessments. In the second period, a reflection is made on the conclusions of the first period, including sharp criticism. In order to make the introduction easier, I will concentrate on the argumentation in this field. "Mo-Jing" logic is said to be the first scientific and complete system of logic in ancient China, to be as good as Aristotle's logic, and to have achievements comparable to that in Greek Antiquity, etc. There are also some people querying these points of view. There are two problems here. One is about the interpretation of Mo-Jing logic; the other is about the comparison between Mo-Jing logic and Aristotle's logic." (pp. 468-469)
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Name and Corresponding Object (mingshi, 名实), pp. 307-315.
"Name and corresponding object are a key conceptual pair in traditional Chinese philosophy.
Name means designation and concept. Corresponding object means reality, things and affairs or the object situation of the thing or affair. The relationship between name and corresponding object is roughly equivalent to the concept and the objective reality that the concept reflects. In Chinese philosophy, the issue of name and corresponding object contains the following four main contents. One, that which the name is based on, two, the rule for producing names, three, the categorization of names and four, the relationship between names and corresponding object. With regard to the relationship between names and reality, it can be further divided into question of whether the name or the object came first. This means whether the name determines the object or vice versa, as well as whether names accurately reflect reality, that is, whether names and objects can correspond with each other."
Language and Meaning (yanyi, 言意). pp. 413-424.

- "Yanyi" is a key concept in Chinese epistemology. "Yan" refers to one's words (言辞), nouns (名词), concept (概念), exposition and argument (论说) and writings (著述). In traditional Chinese philosophy, "yi" contains two dimensions of meaning, one means intention and the other means ideal (理想), the argument of a speech or essay (义理) and purpose (宗旨). When the two terms are united, "yi" refers to idea, argument and purpose. Key to the concept of "yanyi" is the relationship between "yan" and "yi," and this relationship differed throughout different historical epochs and at the hands of different philosophers. Due to their different understandings of "yanyi," there were also differences in their understanding of the relationship between "yan" and "yi."
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 "This article focuses on two questions. One is about the so-called Sapir-Whorf hypothesis, which says that language plays a role in how we perceive and understand the world. To put it strongly: Language determines thought. The other question is more specific. It is about the Chinese language. Is Chinese, with its grammar and its writing system, fundamentally different from Western languages such as Greek, Latin, German, Spanish or English? And does this difference account for cultural differences in perception and understanding? We all live in one world. But individually and culturally, we also live in different worlds. One easily notices this when one lives abroad. What is the role of language in this? What is its influence on perception, thought and culture? I am interested in influences that are due not just to vocabulary (which should be obvious), but, more fundamentally and systematically, to grammar and writing system. Words can easily be added to a language, one by one and step by step, and they do indeed reflect thought and culture. But grammar goes deeper. In what ways it reflects thought and culture is a more difficult but more interesting question, so it seems to me."
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 Abstract: "Any philosophical method that treats the analysis of the meaning of a sentence or expression in terms of a decomposition into a set of conceptually basic constituent parts must do some theoretical work to explain the puzzles of intensionality. This is because intensional phenomena appear to violate the principle of compositionality, and the assumption of compositionality is the principal justification for thinking that an analysis will reveal the real semantical import of a sentence or expression through a method of decomposition.
 Accordingly, a natural strategy for dealing with intensionality is to argue that it is really just an isolable, aberrant class of linguistic phenomena that poses no general threat to the thesis that meaning is basically compositional. On the other hand, the later Mohists give us good reason to reject this view. What we learn from them is that there may be basic limitations in any analytical technique that presupposes that meaning is perspicuously represented only when it has been fully decomposed into its constituent parts. The purpose of this paper is to (a) explain why the Mohists found the issue of intensionality to be so important in their investigations of language, and (b) defend the view that Mohist insights reveal basic limitations in any technique of analysis that is uncritically applied with a decompositional

- approach in mind, as are those that are often pursued in the West in the context of more general epistemological and metaphysical programs."
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 "The main task of this paper is an exposition of some subtle common traits of Chinese thought through an examination of some major characteristics of the Chinese language. First, the author presents the main structures of the Chinese written characters and some notable syntactical features of the classical Chinese. Second, he exposes some essential characteristics of Chinese thinking as revealed by the nature of the language. In the conclusion, he justifies the thesis that the Chinese language is a language for poetry."
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 Abstract: "In this article, I introduce a new interpretation of the puzzling thesis “bai 白 (white) ma 馬 (horse) fei 非 (is not) ma 馬 (horse)” argued by Gongsun Long 公孫龍 in his essay “On White Horse (Bai Ma Lun 白馬論).” I argue that previous interpretations, which can be grouped under the name of “attribute-object interpretations,” are not satisfactory, and that the thesis on the new interpretation is not about attributes or objects, but about names. My argument focuses on the disagreement over inseparability of white (shou bai zhi zheng 守白之爭) between Gongsun Long and his interlocutor in the text of “On White Horse.” On my interpretation or the name interpretation, the disagreement is about whether constituents of a syntactically complex or multi-term name are separable or have their contextually independent meanings. Gongsun Long’s thesis makes perfect sense on my interpretation, and is supported by the text and other preserved texts collected in GongsunLong Zi 公孫龍子. The name interpretation can also make sense of some puzzling expressions of sophists in the classic period."
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 "The Mohist School's logical study focuses mainly on the following inference rule: suppose that N and M are coextensive terms, or N a subset of M; it follows that if a verb can appear in front of N, it can also appear in front of M. That is, if 'VM' then 'VN', where V is some extensional verb. Such an approach to logical inference necessitates the study of logical relations among nouns, verbs, and the relations between these two types of words. Evidence is offered here that the Mohists clearly distinguished extensional verbs from intensional verbs, and that this insight enabled them to say, (among other things, that VN does not follow from VM, even in cases where N is M or contained in M, as long as the V in question is an intensional verb."