

Selected Bibliography on Ancient Chinese Logic

Index of the Section: "Philosophy Study Guides: Non-Western Philosophy"

- [Study Guide for Comparative Philosophy](#) (a selection of reference works about non-Western ontology and logic)
 - [Annotated bibliography on Comparative Philosophy](#)
- [African Philosophy. A Survey of Contemporary Studies](#) (introductory works and studies about African conceptions of Being and Truth)
 - [Annotated bibliography on African Philosophy](#)
- [Ancient Chinese Logic](#) (a survey of contemporary studies)
 - [Annotated bibliography on Chinese Logic](#)
- [Ancient Indian Logic and Ontology](#) (with particular reference the Nyaya-Vaisesika School)
- [Annotated bibliography:](#)
 - [First Part: A - L](#)
 - [Second Part: M - Z](#)
 - [Ancient Indian Logicians](#)
- [Buddhist Logic and Ontology](#) (Indian and Tibetan developments of Buddhist logic)
 - [Annotated bibliography on Buddhist Logic](#)
- [Islamic \(Arabic and Persian\) Logic and Ontology](#) (the introduction of Greek philosophy in the Islamic world)
 - [Annotated bibliography on Islamic Logic](#)

BIBLIOGRAPHY

1. *Understanding the Chinese Mind. The Philosophical Roots*. Edited by Allinson Robert E. Oxford: Oxford University Press 1989.
2. *Epistemological Issues in Classical Chinese Philosophy*. Edited by Lenk Hans and Paul Gregor. New York: State University of New York Press 1993.
3. *Le Juste Nom. Extrême-Orient Extrême Occident* 15 1993.
4. *Two Roads to Wisdom? Chinese and Analytic Philosophical Traditions*. Edited by Mou Bo. Chicago: Open Court 2001.
Foreword by Donald Davidson
5. *Comparative Approaches to Chinese Philosophy*. Edited by Mou Bo. Aldershot: Ashgate 2003.
6. *Routledge History of Chinese Philosophy*. Edited by Mou Bo. New York: Routledge 2008.
7. Bao Zhiming, "Language and World View in Ancient China," *Philosophy East and West* 40 (2): 195-219 (1990).

"The paper investigates the philosophical issues concerning language discussed in ancient China, and shows that there is a common linguistic presupposition underlying the discussions across the various schools of thought. The conception of language, which is an integral part of their conception of the world and its relation to man, provides the perspective with which to look at the formulations and solutions of the linguistic issues that characterize the writings of Confucians, the logicians, among others."

8. Bloom Alfred H. *The linguistic shaping of thought: a study in the impact of language on thinking in China and the West*. Hillsdale: Laurence Erlbaum Associates 1981.
9. Bosely Richard, "The emergence of concepts of a sentence in ancient Greek and in ancient Chinese philosophy," *Journal of Chinese Philosophy* 24: 209-229 (2005).
10. Butzenberger Klaus, "Some general remarks on negation and paradox in Chinese logic," *Journal of Chinese Philosophy* 20: 313-347 (1993).
11. Carnogurska Marina, "Original ontological roots of ancient Chinese philosophy," *Asian Philosophy* 8: 203-213 (1998).
 "This is a new attempt at an analysis of classical Chinese (Confucian) ethics which is still inappropriately explained by Western philosophy as a traditional normative ethical system. Special conditions of ancient Chinese anthropogeny, and social and economic development gave rise in this cultural region to an original theory of being, which in modern terminology can be referred to as an ontological model of a fundamental Yin-Yang dialectic of a bipolar and nonhomogeneous synergy of being. This theory of being became a cornerstone for the whole complex of ancient Chinese philosophy, socio-anthropology and ethics."
12. Chan Wing-tsit, "Basic Chinese Philosophical Concepts," *Philosophy East and West* 2 (2): 166-170 (1952).
13. Chan Wing-tsit, "A Bibliography of Chinese Philosophy," *Philosophy East and West* 3 (3): 241-256 (1953).
14. Chan Wing-tsit, "Chinese philosophy. A Bibliographical Essay," *Philosophy East and West* 3 (4): 337-357 (1953).
15. Chan Wing-tsit, "Basic Problems in the Study of Chinese Philosophy," *Philosophy East and West* 4 (4): 157-166 (1954).
16. Chang Carsun, "Reason and intuition in Chinese philosophy," *Philosophy East and West* 4 (2): 99-112 (1954).
17. Chang Han-Liang. *Persuasion in Pre-Quin China. The Great Debate Revisited*. In *Traditions of Controversy*. Edited by Dascal Marcelo and Chang Han-Liang. Amsterdam: John Benjamins 2007. pp. 85-100
18. Chao Yuen Ren, "The Logical Structure of Chinese Words," *Language* 22: 4-13 (1946).
 Reprinted in: Yuen Ren Chao, *Aspects of Chinese Sociolinguistics*, Essays selected and introduced by Anwar S. Dil, Stanford, Stanford University Press, 1976, pp. 260-274.
19. Chao Yuen Ren, "Notes on Chinese Grammar and Logic," *Philosophy East and West* 5: 31-41 (1955).
 Reprinted in: Yuen Ren Chao, *Aspects of Chinese Sociolinguistics*, Essays selected and introduced by Anwar S. Dil, Stanford, Stanford University Press, 1976, pp. 237-249.
20. Chao Yuen Ren, "How Chinese Logic Operates," *Anthropological Linguistics* 1 : 1-8 (1959).
 Reprinted in: Yuen Ren Chao, *Aspects of Chinese Sociolinguistics*, Essays selected and introduced by Anwar S. Dil, Stanford, Stanford University Press, 1976, pp. 250-259.
21. Cheng Chung-ying, "Inquiries into classical Chinese logic," *Philosophy East and West* 15: 195-216 (1965).
22. Cheng Chung-ying. *Logic and Language in Chinese Thought*. In *La Philosophie contemporaine. Métaphysique, phénoménologie, langage et structure*. Edited by Klibansky Raymond. Firenze: La Nuova Italia 1968. pp. 335-347
 Vol. III
23. Cheng Chung-ying, "Logic and ontology in the *Chih Wu Lun* of Kung-Sun Lung Tzu," *Philosophy East and West* 20 (2): 137-154 (1970).
24. Cheng Chung-ying, "Aspects of classical Chinese logic," *International Journal of Philosophy* 11: 213-235 (1971).

25. Cheng Chung-ying, "Greek and Chinese views on time and the timeless," *Philosophy East and West* 24: 155-159 (1974).
26. Cheng Chung-ying, "On implication (*tse*) and inference (*ku*) in Chinese grammar and Chinese logic," *Journal of Chinese Philosophy* 2 (3): 225-244 (1975).
27. Cheng Chung-ying, "Remarks on ontological and trans-ontological foundations of language," *Journal of Chinese Philosophy* 5: 335-340 (1978).
"In these remarks I explore the possibility of ontological scopes of languages. I suggest that even though the trans-ontological language is the totality of the languages of beings, one must descend from this trans-ontological language to the languages of "things." The authentic whole reality of Tao is only reflected in the unity of the trans-ontological language with the intra-ontological languages of things."
28. Cheng Chung-ying, "Kung-sun Lung: White Horse and other issues," *Philosophy East and West* 33 (4): 341-354 (1983).
"This is an up-to-date analysis of Kung-sun Lung's thesis "White horse is not horse" and the underlying class logic. Critique is made of the wrong-headedness of the mass-term interpretation (Hansen) and a shallow understanding of classical Chinese grammar in light of modern logic. Neo-mohist canons on identity, difference, separableness and inseparableness are also analyzed for comparison and contrast."
29. Cheng Chung-ying, "'Li' and 'Ch'i' in the 'I Ching': reconsideration of being and non-being in Chinese philosophy," *Journal of Chinese Philosophy* 14: 1-38 (1987).
"This is a first attempt ever made to make explicit an underlying *Li-Ch'i* metaphysics in the texts and symbols of the *I Ching*."
30. Cheng Chung-ying, "Logic and language in Chinese philosophy," *Journal of Chinese Philosophy* 14: 285-307 (1987).
"This is an inquiry into types of philosophical positions on logic as reflected in the implicit and explicit understanding of language and logic in classical Chinese philosophy."
31. Cheng Chung-ying, "Philosophical significance of Gongsun Long: a new interpretation of theory of "Zhi" as meaning and reference," *Journal of Chinese Philosophy* 24: 139-177 (1997).
"In this article I consider the complete writings of Gongsun Long as included in the present day book named "Gongsun Long" I make a critical examination of all Gongsun Long's arguments and come to a new interpretation of his theory of "Zhi" as meaning and reference in light of contemporary philosophy of logic and language. This study goes far beyond any earlier works on Gongsun Long."
32. Cheng Chung-ying. *Classical Chinese Philosophies of Language: Logic and Ontology*. In *History of the Language Sciences. An International Handbook on the Evolution of the Study of Language from the Beginnings to the Present*. Edited by Auroux Sylvain et al. Berlin: Walter de Gruyter 2000. pp. 19-35
Vol. 1
33. Cheng Chung-ying. The establishment of the Chinese linguistic tradition. In *History of the language sciences. An International handbook on the evolution of the study of language from the beginnings to the present. Vol. I*. Edited by Auroux Sylvain et al. Berlin: Walter de Gruyter 2000. pp. 19-36
34. Chmielewski Janusz, "Notes on early Chinese logic. Part I," *Rocznik Orientalistyczny* 26: 7-22 (1962).
35. Chmielewski Janusz, "La logica degli antichi Cinesi," *Rivista degli Studi Orientali* 38: 161-168 (1963).
36. Chmielewski Janusz, "Notes on early Chinese logic. Part II," *Rocznik Orientalistyczny* 26: 91-105 (1963).
37. Chmielewski Janusz, "Notes on early Chinese logic. Part IV," *Rocznik Orientalistyczny* 28: 87-111 (1965).
38. Chmielewski Janusz, "Notes on early Chinese logic. Part VI," *Rocznik Orientalistyczny* 30: 31-52 (1966).
39. Chmielewski Janusz, "Notes on early Chinese logic. Part VII," *Rocznik Orientalistyczny* 31: 117-136 (1968).
40. Chmielewski Janusz, "Notes on early Chinese logic. Part VIII," *Rocznik Orientalistyczny* 32:

- 83-103 (1969).
41. Chmielewski Janusz, "Concerning the Problem of Analogic Reasoning in Ancient China," *Rocznik Orientalistyczny* 40 (2): 64-78 (1979).
 42. Chmielewski Janusz. *Language and Logic in Ancient China*. Edited by Mejer Marek. Warszawa: PAN Polska Akademia Nauk 2009.
Collected Papers on the Chinese Language and Logic
 43. Chong Chaehyung, "The neo-Mohist conception of "bian" (disputation)," *Journal of Chinese Philosophy* 26: 1-19 (1999).
 44. Chunpo Zhang and Jtalong Zhang. Logic and Language in Chinese Philosophy. In *Companion Encyclopedia of Asian Philosophy*. Edited by Carr Brian and Mahalingam Indira. New York: Routledge 1997. pp. 562-575
 45. Cikoski John S., "On standards of analogic reasoning in the late Chou," *Journal of Chinese Philosophy* 2: 325-357 (1975).
"A theory of analogic reasoning is established in which concepts are equated with boolean algebras and analogies with homomorphisms. The functional equivalence of analogic reasoning thus defined to propositional logic is shown. Chinese philosophers of the late Chou are shown to have been well acquainted with the rules governing the rigorous use of analogic reasoning."
 46. Dubs Homer H., "Y. R. Chao on Chinese grammar and logic," *Philosophy East and West* 5: 167-168 (1956).
 47. Feng Yu-Lan. *A History of Chinese Philosophy*. Princeton: Princeton University Press 1953.
Two volumes. Translated from Chinese by Derek Bodde.
 48. Feng Yu-Lan. *The Spirit of Chinese Philosophy*. London: Kegan Paul 1962.
Translated from Chinese by E. R. Hughes.
 49. Fraser Chris, "Language and ontology in early Chinese thought," *Philosophy East and West* 57: 420-456 (2007).
"This essay critiques Chad Hansen's "mass noun hypothesis," arguing that though most Classical Chinese nouns do function as mass nouns, this fact does not support the claim that pre-Qin thinkers treat the extensions of common nouns as mereological wholes, nor does it explain why they adopt nominalist semantic theories. The essay shows that early texts explain the use of common nouns by appeal to similarity relations, not mereological relations. However, it further argues that some early texts do characterize the relation between individuals and collections as a mereological relation."
 50. Geaney Jane M., "A critique of A. C. Graham's reconstruction of the "Neo-Mohist Canons", "*Journal of the American Oriental Society* 119: 1-11 (1999).
"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."
 51. Graham Angus Charles, "Kung-su Lung essay on meanings and things," *Journal of Oriental Studies* 2 (2): 282-301 (1955).
 52. Graham Angus Charles. *Later Mohist logic, ethics and science*. Hong Kong: Chinese University Press 1978.
Reprint edition 2003.
With a new introduction and supplementary bibliography by Christopher Fraser.
 53. Graham Angus Charles, "The Disputation of Kung-sun Lung as argument about whole and part," *Philosophy East and West* 36 (2): 89-106 (1986).
"It is argued that the three genuine remains of the Chinese sophist Kung-sun Lung (c. 300 b. C.), the "White horse," "Pointing things out" and the "Left and right" dialogue, can for the first time be read as consecutive and coherent when understood in terms, not of class and member, but of whole and part."

54. Graham Angus Charles. *Disputers of Tao. Philosophical Argument in Ancient China*. La Salle : Open Court 1989.
55. Graham Angus Charles. *Studies in Chinese philosophy and philosophical literature*. Albany: State University of New York Press 1990.
56. Hahn Robert, "Being and non-being in "Rig Veda X", in the writings of the "Lao-tzu" and "Chuang-tzu", and in the "later" Plato," *Journal of Asian Studies* 8: 119-142 (1981).
57. Hahn Robert, "Classical Chinese philosophy as linguistic analysis," *Journal of Chinese Philosophy* 14: 309-330 (1987).
 "Flew observes that analytic philosophy (a concern with words and language) seems to have no root in Chinese tradition. I suggest it "seems" that way because (a) Chinese philosophers focused on pragmatics rather than semantics; and (b) orthodox interpretations downplay Chinese linguistic theory and could not read the crucial analytic texts until recently. I describe the pragmatic theory of language in those texts and suggest how they enhance our understanding of classical Chinese philosophy."
58. Hall David L. and Ames Roger T. *Thinking from the Han. Self, truth, and transcendence in Chinese and Western culture*. Albany: State University of New York Press 1998.
59. Hansen Chad, "Ancient Chinese theories of language," *Journal of Chinese Philosophy* 2: 245-283 (1975).
 "Four presupposed philosophical attitudes toward language are taken to characterize the major Schools of the pre-Han period. These are: 1) emotivism, 2) distinction marking -- the view that language and names, in their descriptive function, divide reality (or the Tao) into parts roughly analogous to distributive individuals, 3) conventionalism, and 4) behavioral nominalism -- that most or all "ordinary" thinking consists of entertaining names or strings of names (sentences). No clear reference to abstract ideas, classes, senses, platonic universals, etc., is found in this period nor is any necessary in understanding and interpreting the major thinkers of the period."
60. Hansen Chad, "Mass nouns and "A white horse is not a horse"," *Philosophy East and West* 26 (2): 189-209 (1976).
 "The most famous paradox in Chinese philosophy, Kung-sun Lung's "White horse not horse" has been taken as evidence of Platonism, Aristotelian essentialism, class logic, etc., in ancient Chinese thought. I argue that a nominalistic interpretation utilizing the notion of "stuffs" (mass objects) is a more plausible explanation of the dialogue. It is more coherent internally, more consistent with Kung-sun Lung's other dialogues, and the tradition of Chinese thought which is usually regarded as nominalistic. The interpretation is also strongly suggested by striking parallels between all Chinese classificatory nouns and English mass nouns."
61. Hansen Chad, "Linguistic skepticism in the *Lao Tzu*," *Philosophy East and West* 31 (3): 321-336 (1981).
62. Hansen Chad. *Language and Logic in Ancient China*. Ann Arbor: University of Michigan Press 1983.
63. Hansen Chad, "Chinese language, Chinese philosophy and "Truth"," *Journal of Asian Studies* 44: 491-519 (1985).
64. Hansen Chad. *A Daoist theory of Chinese thought. A philosophical interpretation*. Oxford: Oxford University Press 1992.
 Reprint: 2000
65. Harbsmeier Christoph. Marginalia sino-logica. In *Understanding the Chinese mind. The philosophical roots*. Edited by Allinson Robert E. New York: Oxford University Press 1989. pp. 59-83
66. Harbsmeier Christoph. The mass noun hypothesis and the part-whole analysis of the White Horse Dialogue. In *Chinese texts and philosophical contexts*. Edited by Rosemont Henry. La Salle: Open Court Press 1991. pp. 49-66
67. Harbsmeier Christoph. *Science and Civilisation in China. Volume 7 Part I: Language and Logic*. Cambridge: Cambridge University Press 1998.
 General Editor: Joseph Needham
68. Hearne James, "A critical note on the Cheng-Swain interpretation of the *Chih Wu Lun*," *Philosophy East and West* 26 (2): 225-228 (1976).

- "The translation and interpretation of the (pre-Han philosophic essay) "Chih Wu Lun" offered by Richard Swain and Cheng Chung-ying is criticized and two serious errors displayed. First, it is shown that their formalization of the essay is logically inconsistent and that a rectification of this defect fails to preserve the logical structure perceived by the authors. Secondly, the English translation is criticized, attention being drawn to a reversal of "implicans" and "implicandum", concluding that on these two formal grounds alone, the author's enterprise wants rethinking."
69. Hu Shih. *The Development of the Logical Method in Ancient China*. Shanghai: Oriental Book Company 1922.
Second edition: New York, Paragon Book Reprint Corp., 1963
 70. Johnston Ian, "The *Gongsun Longzi*: a translation and an Analysis of its relationship to Later Mohist writings," *Journal of Chinese Philosophy* 31: 271-295 (2004).
 71. Kao Kung-yi and Obenchain Diane, "Kung-sun Lung's Chih Wu Lun and semantics of reference and predication," *Journal of Chinese Philosophy* 2: 285-324 (1975).
 72. Kurtz Joachim. Coming to Terms with 'Logic'. The Naturalization of an Occidental Notion in China. In *New Term for New Ideas. Western Knowledge and Lexical Change in Late Imperial China*. Edited by Lackner Michael, Amelung Iwo, and Kurtz Joachim. Leiden: Brill 2001. pp. 147-176
Also published in: Susan Deacy, Alexandra Villing (eds.), *Athena in the Classical World*, Leiden, Brill, 2001, pp. 147-176.
 73. Kurtz Joachim. Matching Names and Actualities: Translation and the Discovery of "Chinese Logic". In *Mapping Meanings. The Field of New Learning in Late Qing China*. Edited by Lackner Michael and Vittinghoff Natascha. Leiden: Brill 2010. pp. 471-505
 74. Lai Whalen W., "Further Developments of the two truths theory in China: the Ch'eng-shih-lun tradition and Chou Yung's 'San-tsung-lun'," *Philosophy East and West* 30 (2): 139-161 (1980).
"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."
 75. Lee Jig-chuen, "Wang Yang-ming, Chu Hsi, and the investigation of things," *Philosophy East and West* 37 (1): 24-35 (1987).
"I show that Chu Hsi takes "chih-chih" (extension of knowledge), and "ko-wu" (investigations of things) to be means of discovering moral knowledge. But Wang Yang-ming's "chih-chih" and "ko-wu" are not means to discover moral knowledge, but rather ways of putting knowledge into practice. I argue that the interpretations of Wang Yang-ming by Wing-tsit Chan and Julia Ching confuse Wang's system with Chu Hsi's."
 76. Li Xiankun. Why Gongsun Long (Kungsun Long) said "White horse in not horse". In *In the world of signs. Essays in honour of Professor Jerzy Pelc*. Edited by Jadacki Jacek Juliusz and Strawinski Witold. Amsterdam: Rodopi 1998. pp. 215-220
 77. Liu Fenrong and Zhang Jalong, "New perspectives on Moist Logic," *Journal of Chinese Philosophy* 37: 605-621 (2010).
 78. Lloyd Geoffrey E.R. *Ancient worlds, modern reflections. Philosophical perspectives on Greek and Chinese science and culture*. Oxford: Clarendon Press 2004.
 79. Lucas Thierry, "Hui Shih and Kung Sun Lung: an approach from contemporary logic," *Journal of Chinese Philosophy* 20: 211-255 (1993).
"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."
 80. Lucas Thierry, "Later Mohist logic, *Lei*, classes and sorts," *Journal of Chinese Philosophy* 32: 349-366 (2005).
 81. Maeder Erik W., "Some observations on the composition of the "Core Chapters" of the *Mozi*," *Early China* 17: 27-82 (1992).

82. Makeham John, "Names, actualities, and the emergence of essentialist theories of naming in classical Chinese thought," *Philosophy East and West* 41 (3): 341-363 (1991).
"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*)."
83. Makeham John. *Name and Actuality in Early Chinese Thought*. Albany: State University of New York Press 1994.
84. Meu Tsu-Lin, "Chinese grammar and the linguistic movement in philosophy," *Review of Metaphysics* 14: 135-175 (1961).
85. Moller Hans-Georg, "The Chinese theory of forms and names ("*Xingming Zhi Xue*") and its relation to "philosophy of signs"," *Journal of Chinese Philosophy* 24: 179-190 (1997).
86. Mou Bo, "An analysis of the ideographic nature and structure of the hexagram in "Yijing": from the perspective of philosophy of language," *Journal of Chinese Philosophy* 25: 305-320 (1998).
"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."
87. Mou Bo, "The structure of the Chinese language and ontological insights: a collective-noun hypothesis," *Philosophy East and West* 49 (1): 45-62 (1999).
"Through a comparative case analysis regarding the Chinese language, it is discussed how the structure and functions of a natural language would bear upon the ways in which some philosophical problems are posed and some ontological insights shaped. Disagreeing with Chad Hansen's mass-noun hypothesis, a collective-noun hypothesis is argued for: (1) the denotational semantics and relevant grammatical features of Chinese nouns are like those of collective nouns; (2) their implicit ontology is a mereological ontology of collection-of-individuals with both part-whole and member-class structure; and (3) encouraged and shaped by the folk semantics of Chinese nouns, classical Chinese theorists of language take this kind of mereological nominalism for granted."
88. Pogonowski Jerzy. *Remarks on Ancient Chinese Logic*. Frankfurt: Ontos Verlag 2010.
89. Reding Jean-Paul, "Greek and Chinese categories: a reexamination of the problem of linguistic relativism," *Philosophy East and West* 36: 349-374 (1986).
Reprinted in: J. P. Reding - *Comparative essays in early Greek and Chinese rational thinking*, Aldershot, Ashgate, 2004, pp. 65-92.
90. Reding Jean-Paul and Reding, "Gongsun Long on what is not: steps towards the deciphering of the *Zhiwulun*," *Philosophy East and West* 52 (2): 190-206 (2002).
"The *Zhiwulun*, chapter 3 of the *Gongsunlongzi*, attributed to the Sophist Gongsun Long (third century B.C.), is generally interpreted as a theoretical treatise on the relations between words and things. A new reading proceeds from the hypothesis that the *Zhiwulun*, like the *White Horse Treatise*, is another logical puzzle. Its theme is the problem of pointing out things that do not exist in the world or, put in modern terms, the problem of negative existentials. The *Zhiwulun* is a dilemma whose purpose is to show that the pointing that points at things that do not exist points without pointing."
91. Reding Jean-Paul. *Comparative Essays in Early Greek and Chinese Rational Thinking*. Aldershot: Ashgate 2004.
92. Rieman Fred, "Kung-Sun Lung, designated things and logic," *Philosophy East and West* 30: 305-319 (1980).

93. Rieman Fred, "Kung-sun, White Horses and Logic," *Philosophy East and West* 31 (4): 415-447 (1981).
94. Rosemont Henry, "On representing abstractions in Archaic Chinese," *Philosophy East and West* 24 (1): 71-88 (1974).
 "Some evidence and arguments are offered to show that the archaic (classical) Chinese language served as a linguistic vehicle largely because of the pictographic qualities of the characters rather than its being basically a transcription of speech. If natural languages are equated with spoken languages, it follows that classical Chinese is not a natural language. Some implications of this conclusion are then considered: 1) classical Chinese cannot be used as a counterexample to any transformationalist claims about the existence of significant linguistic universals. 2) Chinese philosophers were not hindered in their thought by their language; on the contrary, they were probably twice blessed in having two distinct media by which to convey their views (spoken and written). 3) the structure of classical Chinese suggests the importance of entailment logic for the Chinese, rather than propositional or predicate logic. 4) Wittgenstein's view that we must remain silent in the face of what cannot be said requires a Confucian footnote: perhaps the unsayable can be written in classical Chinese."
95. Rosemont Henry, "Remarks on the quasi-syllogism," *Philosophy East and West* 42 (1): 31-35 (1992).
96. Schwartz Benjamin Isadore. *The World of Thought in Ancient China*. Cambridge: Harvard University Press 1985.
97. Shien Gi-Ming, "Nothingness in the philosophy of Lao-Tzu," *Philosophy East and West* 1 (3): 58-63 (1951).
98. Shien Gi-Ming, "Being and nothingness in Greek and ancient Chinese philosophy," *Philosophy East and West* 1 (2): 16-24 (1961).
99. Steinkraus Warren E., "Socrates, Confucius, and the rectification of names," *Philosophy East and West* 30 (2): 261-264 (1980).
100. Sun Siao-Fang, "Chuang-Tzu's theory of truth," *Philosophy East and West* 3 (2): 137-146 (1963).
101. Thompson Kirill Ole, "When a "White Horse" Is not a "Horse*,"" *Philosophy East and West* 45 (4): 481-499 (1995).
 "Is the White Horse Paradox just a sleight of hand, or is it indicative of some truths about words, language, and logic? The paradox underscores some differences in the significance and implications of terms when considered in the context of mention rather than use. Moreover, the paradox shows that insights into how words and phrases operate in language can be gained by considering them in the context of mention. The paradox also causes us to think of the instrumental value of words, as opposed to thinking of their roles just in referring and in judgments and inferences."
102. Trauzettel Rolf, "A sophism by the ancient philosopher Gongsun Long: jest, satire, irony--or is there a deeper significance?," *Journal of Chinese Philosophy* 26: 21-35 (1999).
103. Tu Wei-ming, "Subjectivity and ontological reality. An interpretation of Wang Yang-ming's mode of thinking," *Philosophy East and West* 23 (1-2): 187-205 (1973).
104. Van der Leeuw Karel, "The study of Chinese philosophy in the West: a bibliographic introduction," *China Review International* 6 (2): 332-372 (1999).
105. Vierheller Ernst Joachim, "Object language and meta-language in the Gongsun Long Zi," *Journal of Chinese Philosophy* 20: 181-209 (1993).
 "The Gongsun Long Zi is a text of the ancient Chinese School of Logicians. An attempt is made to provide a coherent interpretation of the logical content of the chapter "bBi ma lun". The analysis based on a new look on the logical function of the negated copula "Fei" yields a reading of the text as being directed toward elucidating the distinction of meta-/object-language and of extension/intension of a concept. This fact could enhance the appreciation of the level of language analysis reached at an early premodern state of Chinese philosophy. "
106. Wardy Robert. *Aristotle in China. Language, categories and translation*. Cambridge: Cambridge University Press 2000.
107. Wei-Ming Tu, "Neo-Confucian ontology: a preliminary questioning," *Journal of Chinese Philosophy* 7: 93-114 (1980).
108. Wenzel Christian Helmut. Chinese Language, Chinese Mind? In *Cultures. Conflict - Analysis -*

Dialogue. Edited by Kanzian Christian and Runggaldier Edmund. Frankfurt: Ontos Verlag 2007. pp. 295-314

Proceedings of the 29th International Wittgenstein Symposium 2006, Kirchberg am Wechsel, Austria.

"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."

109. Wenzel Christian Helmut, "Isolation and Involvement: Wilhelm von Humboldt, François Jullien, and More," *Philosophy East and West* 50: 458-475 (2010).

"This is an essay about language, thought, and culture in general, and about Ancient Greek and Classical Chinese in particular. It is about the Sapir-Whorf hypothesis and about comparative philosophy, as well as a contribution to the history of ideas. From the language side, it relies on the nineteenth-century German linguist Wilhelm von Humboldt, and from the culture side on the contemporary French sinologist François Jullien. Combining their ideas, substance is given to the Sapir-Whorf hypothesis, and some of Jullien's claims about the historical and political development of Chinese culture are explained. The central claim here is that a certain lack of morphology (a lack of what may be called an abstract and universal "systematic scheme of variation") in the Chinese language invites the user to pay more attention to contexts and be more perceptive of, and open to, change and transformation. A further claim made here is that this leads to more involvement in the world but at the same time demands distance and detour. Toward the end there is a reflection on problems of autonomy and personal identity, self-understanding, politics, and our relation to the world around us."

110. Wu Joseph S., "Chinese language and Chinese thought," *Philosophy East and West* 19 (4): 423-434 (1969).

"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."

111. Wu Kuang-Ming, "Counterfactuals, universals and Chinese thinking," *Philosophy East and West* 37: 84-94 (1987).

112. Yasuo Yausa, "Image-thinking and the understanding of "Being": the psychological basis of linguistic expression," *Philosophy East and West* 55 (2): 179-208 (2005).

Translated by Shigenori Nagatomo and Jacques Fasan.

"This essay investigates why and how East Asian thought, particularly Chinese thought, has traditionally developed differently from that of Western philosophy by examining the linguistic differences discerned in the Chinese language and Western languages. To accomplish the task, it focuses on the understanding of "being" that relates to the theoretical thinking of the West and the image-thinking of East-Asia, while providing a psychological basis for the latter."

113. Yuan Jinmei, "'Kinds, *Lei*" in ancient Chinese logic: a comparison to "Categories" in Aristotelian logic," *History of Philosophy Quarterly* 22: 181-199 (2005).

114. Yuan Jinmei, "The role of time in the structure of Chinese logic," *Philosophy East and West* 56: 136-152 (2006).

115. Zhenbin Sun, "Yan: a dimension of praxis and its philosophical implications (a Chinese perspective on language)," *Journal of Chinese Philosophy* 24: 191-208 (1997).
116. Zong Desheng, "Studies of intensional contexts in Mohist writings," *Philosophy East and West* 50 (2): 208-228 (2000).
"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."

EXTERNAL LINKS

[Journal of Chinese Philosophy - A selection of full text articles](#) (from vol. 1, 1973 to vol. 29, 2002)

[Essential Readings on Chinese Philosophy](#) by Bryan W. Van Norden

[Chad Hansen's Chinese Philosophy Pages](#)

Last updated: Friday, November 25, 2011