References

[1] **Biànxué Qǐméng** 《辯學啓蒙》((gloss: Primer in the Study of Disputation)), (desc: translation by p.aiyuese of the volume *Logic* by W. S. Jevons in the series *Science Primers*, published in China in 1886, later re-translated by [18] as [7])).

[2] **Dàqǔ** 《大取》((gloss: Great Pick)), (desc: chapter 44 of the [10] and part of the [8], also translated as "Major Illustrations")).

[3] **Jīngshàng** 《經上》((gloss: Canons A)), (desc: chapter 40 of the [10] and part of the [9], notable for its precise and concise definition-like statements)).

[4] **Jīngshuōshàng** 《經F上》((gloss: Explanations of the Canons A)), (desc: chapter 42 of the [10] and part of the [9], consisting of explanations of the [3])).

[5] **Jīngshuōxià** 《經F下》((gloss: Explanations of the Canons B)), (desc: chapter 43 of the [10] and part of the [9], consisting of explanations of the [6])).

[6] **Jīngxià** 《經下》((gloss: Canons B)), (desc: chapter 41 of the [10] and part of the [9], notable for its clear formulation of technical concepts and claims)).

[7] **Míngxué Qiǎnshuō** 《名學淺F》((gloss: Introduction to the Study of Names)), (desc: translation by [18] of the logic textbook by W. S. Jevons, previously translated as [1])).

[8] **Mòbiàn** 《墨辯》((gloss: Dialetical Chapters of the *Mozi*)), (desc: the six chapters of the [10] that concern the most abstract theoretic thought of the [25]: the four chapters of the [9] together with the [2] and [12])).

[9] **Mòjīng** 《墨經》((gloss: Mohist Canons)), (desc: the four chapters of the [10] containing a definition-like systematisation of [25] thought: [3], [6], [4], and [5]; Chinese scholars also include in this list the remaining two chapters of the [8])).

[10] **Mòzǐ** 《墨子》((gloss: Works of Mo Zi)), (desc: collection of the [25] school, now in 53 chapters, including a record of the thoughts of [17] himself and the Later [25] [8])).

[11] **Mùlè Míngxué** 《穆勒名學》((gloss: A System of Logic)), (desc: translation by [18] of *A System of Logic* by John Stuart Mill, published by Shangwu Yinshuguan in 1905)).

[12] **Xiǎoqǔ** 《小取》((gloss: Small Pick)), (desc: chapter 45 of the [8], containing a general discussion of logical themes and many examples of reasoning patterns, also translated as "Minor Illustrations")).

[13] **Xúnzi** 《荀子》((gloss: Works of Xun Zi)), (desc: [26] text compiled in approx. 250 B.C.E.and attributed to the scholar [13], who developed the theory of [29])).

[14] **Ai Yuese** 艾約瑟 (**Ài Yuēsè**) (desc: 1823-1905, British protestant missionary who lived in China for over 50 years, a philologist, author and translator of many books, including [1])).

[15] **Kong Zi** 孔子 (**Kǒng Zī**) (desc: 551-479 B.C.E., founding figure of Chinese philosophy and iconic teacher whose main concerns were social and ethical, but whose doctrine of [29] is taken as the starting point for discussions of the relationship between language and reality)).

[16] **Meng Zi** 孟子 (**Mèng Zǐ**) (desc: 372 –289 B.C.E., [26] philosopher whose ideas are recorded in the [16]; he used the [25]s methods of reasoning to oppose them)).

[17] **Mo Zi** 墨子 (**Mò Zǐ**) (desc: c. 470 - c. 391 B.C.E., philosopher who defended his political and ethical ideas with reason and argument (uncharacteristic of the period), which lead to the development of "[25] logic" by his followers)).

[18] **Yan Fu** 嚴F (**Yán Fù**) (desc: 1854-1921, scholar and translator of western books, include [11] and [7])).

[19] **bǎijiā** 百家 ((gloss: Hundred Schools)), (desc: flourishing of intellectual thought in the pre/Qin period, somewhat inaccurately portrayed as distinct "schools" by Han dynasty scholars and thereafter)).

[20] **lèituī** 類推 ((gloss: kind/based inference)), (desc: also known as [28])).

[21] **mìng** 命 ((gloss: fate)), (desc:))

[22] **míng** 名 ((gloss: name)), (desc: also controversially interpreted as "concept", one of the [25] [23], of central interest both in its relation to [27] and in the topic of [29])).

[23] **míngcíshuōbiàn** 名辭F辯 ((gloss: logico/linguistic categories)), (desc: literally "name, phrase, explanation, disputation", a sequence of categories discussed in the [9] and [13])).

[24] **míngxué** 名學 ((gloss: study of names)), (desc: term for "logic" dating from 1895 ([18]))).

[25] **mòjiā** 墨家 ((gloss: Mohist)), (desc: followers of the teachings of [17], flourishing in the 5th to 3rd centuries B.C.E. but extinct from the Qin dynasty; the later members of this school were the authors of the [8] and are often referred to as "Later Mohists"; one of the [19])).

[26] **rújiā** 儒家 ((gloss: Confucian)), (desc: one of the [19], literally the "school of ritual specialists" of which p.kongzi was one, but later identified with those following his teachings such as p.mengzi, [13] and the many scholars that followed them)).

[27] **shí** 實 ((gloss: object)), (desc: also interpreted as "reality" or more neutrally "stuff", what language talks about, understood in relation to [22])).

[28] **tuīlèi** 推類 ((gloss: kind/based inference)), (desc: the central [25] conception of inference, also known as [20])).

[29] **zhèngmíng** 正名 ((gloss: correcting names)), (desc: doctrine concerning the relationship between [22] and [27], discussed mostly by [26]s)).