

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 [19] 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** 《經說上》 ((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** 《經說下》 ((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** 《名學淺說》 ((gloss: Introduction to the Study of Names)), (desc: translation by [19] of the logic textbook by W. S. Jevons, previously translated as [1])).
- [8] **Mòbiàn** 《墨辯》 ((gloss: Dialectical Chapters of the *Mozi*)), (desc: the six chapters of the [10] that concern the most abstract theoretic thought of the [26]: 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 [26] 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 [26] school, now in 53 chapters, including a record of the thoughts of [17] himself and the Later [26] [8])).
- [11] **Mùlè Míngxué** 《穆勒名學》 ((gloss: A System of Logic)), (desc: translation by [19] 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: [27] text compiled in approx. 250 B.C.E. and attributed to the scholar [18], who developed the theory of [30])).

- [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 Zǐ**) (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 [30] 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., [27] philosopher whose ideas are recorded in the [bk-mengzi]; he used the [26]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 “[26] logic” by his followers)).
- [18] **Xun Zi** 荀子 (**Xún Zǐ**) (desc: ca. 312–230 B.C.E., [27] philosopher and head of the *Jìxià* 稷下 Academy, who used some of the concepts and methods of reasoning of the [26]s and whose essay on [30] is an important contribution to [25])).
- [19] **Yan Fu** 嚴復 (**Yán Fù**) (desc: 1854-1921, scholar and translator of western books, include [11] and [7])).
- [20] **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)).
- [21] **lèituī** 類推 ((gloss: kind/based inference)), (desc: also known as [29])).
- [22] **mìng** 命 ((gloss: fate)), (desc:)
- [23] **míng** 名 ((gloss: name)), (desc: also controversially interpreted as “concept”, one of the [26] [24], of central interest both in its relation to [28] and in the topic of [30])).
- [24] **míngcíshuōbiàn** 名辭說辯 ((gloss: logico/linguistic categories)), (desc: literally “name, phrase, explanation, disputation”, a sequence of categories discussed in the [9] and [13])).
- [25] **míngxué** 名學 ((gloss: study of names)), (desc: term for “logic” dating from 1895 ([19])).
- [26] **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 [20])).
- [27] **rújiā** 儒家 ((gloss: Confucian)), (desc: one of the [20], literally the “school of ritual specialists” of which p.kongzi was one, but later identified with those following his teachings such as p.mengzi, [18] and the many scholars that followed them)).

- [28] **shí** 實 ((gloss: object)), (desc: also interpreted as “reality” or more neutrally “stuff”, what language talks about, understood in relation to [23])).
- [29] **tuīlèi** 推類 ((gloss: kind/based inference)), (desc: the central [26] conception of inference, also known as [21])).
- [30] **zhèngmíng** 正名 ((gloss: correcting names)), (desc: doctrine concerning the relationship between [23] and [28], discussed mostly by [27]s)).