

Some debate as to whether *míng* 名 (name) should be interpreted only as “name” or also as “concept”. There is much discussion of *míng* in early Chinese philosophy both by Confucians, especially Xun Zi¹, and by the Mohists. The most elaborate treatment of the topic is contained in the *Mojing*². For more detail see 董志铁 Dǒng (1998).

References

- Dǒng, Z. 董. (2010). Tuīlèide gòuchéng 、běnzhì yǔ zuòyòng “推类”的构成、本质与作用 (the composition, essence and function of “kind/based inference”. *Guizhou Bijie Xueyuan Xuebao* 贵州毕节学院学报, 7.
- 董志铁 Dǒng, Z. (1998). *Mingbian Yishu yǔ Sīwéi Luóji* 《名辩艺术与思维逻辑》 (*The Art of Mingbian and the Logic of Thinking*). Beijing: Zhongguo Guangbo Dianshi Chubanshe.

¹Xún Zi 荀子

²*Mòjīng* 《墨经》 (Mohist Canons)

Glossary of People

Ài Yuēsè 艾約瑟 Joseph Edkins, 1823-1905, British protestant missionary who lived in China for over 50 years, a philologist, author and translator of many books, including *Bianxue Qimeng*.

Kǒng Zǐ 孔子 Confucius, 551-479 B.C.E., founding figure of Chinese philosophy and iconic teacher whose main concerns were social and ethical, but whose doctrine of *zhèngmíng* is taken as the starting point for discussions of the relationship between language and reality.

Mèng Zǐ 孟子 Mencius, 372 – 289 B.C.E., Confucian philosopher whose ideas are recorded in the ; he used the Mohists methods of reasoning to oppose them.

Mò Zǐ 墨子 Mo Tzu, 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 “Mohist logic” by his followers.

Xún Zǐ 荀子 Hsün Tzu, ca. 312–230 B.C.E., Confucian philosopher and head of the *Jìxià* 稷下 Academy, who used some of the concepts and methods of reasoning of the Mohists and whose essay on *zhèngmíng* is an important contribution to *míngxué*.

Yán Fù 嚴複, 1854-1921, scholar and translator of western books, include *Mule Mingxue* and *Mingxue Qianshuo*.

Glossary of Texts

Biànxué Qǐméng 《辯學啓蒙》(Primer in the Study of Disputation), translation by Joseph Edkins of the volume *Logic* by W. S. Jevons in the series *Science Primers*, published in China in 1886, later re-translated by Yan Fu as *Mingxue Qianshuo*.

Dàqǔ 《大取》(Great Pick), chapter 44 of the *Mozi* and part of the *Mobian*, also translated as “Major Illustrations”.

Jīngshàng 《經上》(Canons A), chapter 40 of the *Mozi* and part of the *Mojing*, notable for its precise and concise definition-like statements.

Jīngshuōshàng 《經說上》(Explanations of the Canons A), chapter 42 of the *Mozi* and part of the *Mojing*, consisting of explanations of the *Jingshang*.

Jīngshuōxià 《經說下》(Explanations of the Canons B), chapter 43 of the *Mozi* and part of the *Mojing*, consisting of explanations of the *Jingxia*.

Jīngxià 《經下》(Canons B), chapter 41 of the *Mozi* and part of the *Mojing*, notable for its clear formulation of technical concepts and claims.

Míngxué Qiǎnshuō 《名學淺說》(Introduction to the Study of Names), translation by Yan Fu of the logic textbook by W. S. Jevons, previously translated as *Bianxue Qimeng*.

Mòbiàn 《墨辯》(Dialectical Chapters of the *Mozi*), the six chapters of the *Mozi* that concern the most abstract theoretic thought of the Mohist: the four chapters of the *Mojing*

together with the *Daqu* and *Xiaoqu*.

Mòjīng 《墨經》 (Mohist Canons), the four chapters of the *Mozi* containing a definition-like systematisation of Mohist thought: *Jingshang*, *Jingxia*, *Jingshuoshang*, and *Jingshuoxia*; Chinese scholars also include in this list the remaining two chapters of the *Mobian*.

Mòzǐ 《墨子》 (Works of Mo Zi), collection of the Mohist school, now in 53 chapters, including a record of the thoughts of Mo Zi himself and the Later Mohist *Mobian*.

Mùlè Míngxué 《穆勒名學》 (A System of Logic), translation by Yan Fu of *A System of Logic* by John Stuart Mill, published by Shangwu Yinshuguan in 1905.

Xiǎoqǔ 《小取》 (Hsiao-ch'ü, Small Pick), chapter 45 of the *Mobian*, containing a general discussion of logical themes and many examples of reasoning patterns, also translated as “Minor Illustrations”.

Xúnzǐ 《荀子》 (Hsün-tzu, Works of Xun Zi), Confucian text compiled in approx. 250 B.C.E. and attributed to the scholar Xun Zi, who developed the theory of *zhèngmíng*.

Glossary of Technical Terms

bǎijiā 百家 (Hundred Schools), flourishing of intellectual thought in the pre/Qin period, somewhat inaccurately portrayed as distinct “schools” by Han dynasty scholars and thereafter.

lèituī 類推 (kind/based inference), also known as *tuīlèi*.

míng 名 (name), also controversially interpreted as “concept”, one of the Mohist *míngcíshuōbiàn*, of central interest both in its relation to *shí* 實 and in the topic of *zhèngmíng* 正名.

míngcíshuōbiàn 名辭說辯 (logico/linguistic categories), literally “name, phrase, explanation, disputation”, a sequence of categories discussed in the *Mojing* and *Xunzi*.

míngxué 名學 (study of names), term for “logic” dating from 1895 (Yan Fu).

mòjiā 墨家 (Mohist), followers of the teachings of Mo Zi, 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 *Mobian* and are often referred to as “Later Mohists”; one of the Hundred Schools.

rújiā 儒家 (Confucian), one of the *bǎijiā* 百家 (Hundred Schools), literally the “school of ritual specialists” of which Confucius was one, but later identified with those following his teachings such as Mencius, Xun Zi and the many scholars that followed them.

shí 實 (object), also interpreted as “reality” or more neutrally “stuff”, what language talks about, understood in relation to *míng* 名 (name).

tuīlèi 推類 (kind/based inference), the central Mohist conception of inference, also known as *lèituī* 類推 (kind/based inference).

zhèngmíng 正名 (correcting names), doctrine concerning the relationship between *míng* 名 (name) and *shí* 實 (object), discussed mostly by Confucians.

