Science and Civilisation in China: Volume 7, The Social Background, Part 1, Language and Logic in Traditional China. 2020-07-15 This book examines different views on the concept of truth in early Chinese philosophy, and considers a variety of theories of truth in Chinese and comparative thought. Finally, the book provides an overview of the development of logical reflection in ancient China, first in terms of the forms of arguments that were deployed in ancient Chinese texts, and then in terms of ancient Chinese theoretical concerns...

Language and Logic in Ancient China. 2009 From China’s most influential foreign policy thinker, a vision for a Beijing Consensus for international relations. The rise of China could be the most important political development of the twenty-first century. What will China look like in the future? What should it look like? And what will China’s rise mean for the rest of the world? This book, written by China’s most influential foreign policy thinker, sets out a vision for the coming decades from China’s point of view. In the West, Yan Xuetong is often regarded as a hawkish policy advisor and enemy of liberal internationalists. But a very different picture emerges from this book, as Yan examines the lessons of ancient Chinese political thought for the future of China and the development of a Beijing consensus in international relations. Yan, it becomes clear, is neither a communist who believes that economic might is the key to national power, nor a neoconservative who believes that China should rely on military might to get its way. Rather, Yan argues, political leadership is the key to national power, and morality is an essential part of political leadership. Economic and military might are important components of national power, but they are secondary to political leaders who act in accordance with moral norms, and the same holds true in determining the hierarchy of the global order. Providing new insights into the thinking of one of China’s leading foreign policy figures, this book will be essential reading for anyone interested in China’s rise or in international relations...


Time of the Magicians. 1998-02-19 Huang-Lao thought, a unique and sophisticated political philosophy which combines elements of Daoism and Legalism, dominated the intellectual life of late Warring States and Early Han China, providing the ideological foundation for post-Qin reforms. In the absence of extant texts, however, scholars of classical Chinese philosophy remained in the dark about this important school for over 2000 years. Finally, in 1973, archaeologists unearthed four ancient silk scrolls: the Silk Manuscripts of Huang-Lao. This work is the first detailed, book-length treatment in English of these lost treasures.

... China, so in the case of logic and the philosophy of language we should feel obliged to familiarise ourselves with some basic relevant
parts of logic before we embark on the study of the history of logic in China ... ancient China ... I ... Three Ways of Thought in Ancient China 2020-01-16 Explains the idea of the Tao, or the Way, in Chinese religious thought.

"Hansen shows that one tiny grammatical question... has profound implications for the understanding of Chinese philosophy. ...This is surely a decisive breakthrough ... a great success.

When Richard Nisbett showed an animated underwater scene to his American students, they zeroed in on a big fish swimming among smaller fish. Japanese subjects, on the other hand, made observations about the background environment...and the different seeings are a clue to profound underlying cognitive differences between Westerners and East Asians. As Professor Nisbett shows in The Geography of Thought people actually think - and even see - the world differently, because of differing ecologies, social structures, philosophies, and educational systems that date back to ancient Greece and China, and that have survived into the modern world. As a result, East Asian thought is holistic - drawn to the perceptual field as a whole, and to relations among objects and events within that field. By comparison to Western modes of reasoning, East Asian thought relies far less on categories, or on formal logic; it is fundamentally dialectic, seeking a middle way between opposing thoughts. By contrast, Westerners focus on salient objects or people, use attributes to assign them to categories, and apply rules of formal logic to understand their behaviour.

ancient China a systematic method of inquiry, leaving an indelible mark on ... language patterns show similar qualities to that of ancient Chinese logic ... Philosophy and Logic” section of the Zhongguo 169 Research on Pre-Qin Philosophy.

Aristotle in China 2014-09-10 This ambitious book presents a new interpretation of Chinese thought guided both by a philosopher’s sense of mystery and by a sound philosophical theory of meaning. That dual goal, Hansen argues, requires a unified translation theory. It must provide a single coherent account of the issues that motivated both the recently untangled Chinese linguistic analysis and the familiar moral-political disputes. Hansen’s unified approach uncovers a philosophical sophistication in Daoism that traditional accounts have overlooked.

An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good.

The Development of the Logical Method in Ancient China 2011-07-27 This book is a companion to logical thought and logical thinking in China with a comparative and interdisciplinary perspective. It introduces the basic ideas and theories of Chinese thought in a comprehensive and analytical way. It covers thoughts in ancient, pre-modern and modern China from a historical point of view. It deals with topics in logical (including logico-philosophical) concepts and theories rooted in China, Indian and Western Logic transplanted to China, and the development of logical studies in contemporary China and other Chinese communities. The term “philosophy of logic” or “logico-philosophical thought” is used in this book to represent “logical thought” in a broad sense which includes thinking on logical concepts, modes of reasoning, and linguistic ideas related to logic and philosophical logic. Unique in its approach, the book uses Western logical theories and philosophy of language, Chinese philology, and history of ideas to deal with the basic ideas and major problems in logical thought and logical thinking in China. In doing so, it advances the understanding of the lost tradition in Chinese philosophical studies. This ambitious book presents a new interpretation of Chinese thought guided both by a philosopher’s sense of mystery and by a sound philosophical theory of meaning. That dual goal, Hansen argues, requires a unified translation theory.

Logic in Religious Discourse 1998-02-19 After Confucius is a collection of eight studies of Chinese philosophy from the time of Confucius to the formation of the empire in the second and third centuries B.C.E. As detailed in a masterful introduction, each essay serves as a
concrete example of “thick description”—an approach invented by philosopher Gilbert Ryle—which aims to reveal the logic that informs an observable exchange among members of a community or society. To grasp the significance of such exchanges, it is necessary to investigate the networks of meaning on which they rely. Paul R. Goldin argues that the character of ancient Chinese philosophy can be appreciated only if we recognize the cultural codes underlying the circulation of ideas in that world. Thick description is the best preliminary method to determine how Chinese thinkers conceived of their own enterprise. Who were the ancient Chinese philosophers? What was their intended audience? What were they arguing about? How did they respond to earlier thinkers, and to each other? Why did those in power wish to hear from them, and what did they claim to offer in return for patronage? Goldin addresses these questions as he looks at several topics, including rhetorical conventions of Chinese philosophical literature; the value of recently excavated manuscripts for the interpretation of the more familiar, received literature; and the duty of translators to convey the world of concerns of the original texts. Each of the cases investigated in this wide-ranging volume exemplifies the central conviction behind Goldin’s plea for thick description: We do not do justice to classical Chinese philosophy unless we engage squarely the complex and ancient culture that engendered it. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.

Chinese historians have been very careless in assigning the dates of the philosophers dealt with in this essay.

**Epistemological Issues in Classical Chinese Philosophy** 1998-02-19 Guided by 20th century theories of language, Hansen’s novel approach to interpretive theory launched the modern analytical study of Ancient Chinese philosophy. This 1983 publication challenged authority-based traditional religious accounts stemming from 18th and 19th century missionary dictionaries and reliance on interpretive authority. Hansen shows that one tiny grammatical question... has profound implications for the understanding of Chinese philosophy.

...This is surely a decisive breakthrough ... a great success. His observations about Chinese thought in general are always stimulating and illuminating. A book which excites one to rethink things from the foundations. A. C. Graham

An ambitious and provocative book concerning the relationship between language and thought in ancient China. ... a novel and powerful theory about the nature of classical Chinese language ... a better understanding of many issues in classical Chinese philosophy. P. J. Ivanhoe

[The] importance of this book lies ... in its engaging style, novel ideas, and rigorous argumentation, which can serve as a model for future work in Chinese philosophy. Hansen takes Chinese philosophy seriously as philosophy. For anyone tired of the superficial summaries or scholastic commentaries that so often characterize this field, Hansen’s book will be a memorable and welcome change. Michael Martin

This fifth volume abridgement of Joseph Needham’s monumental work is concerned with the staggering civil engineering feats made in early and medieval China.

**Sinologism** 1922 The first systematic survey of the conceptual history of basic logical terminology in ancient China.

This book introduces key topics in early Daoist philosophy. Drawing on several issues and methods in Western philosophy, from analytical philosophy to semiotics and hermeneutics, the author throws new light on the ancient Zhuangzi text.

**Name and Actuality in Early Chinese Thought** 2020-06-10 Knocking on Heaven’s Door is the oldest human dream that seems unrealized
still. Religious discourse does show the road, but it requires a blind faith in return. In this book logicians try to hear Heaven’s Call and to analyze religious discourse. As a result, the notion of religious logic as a part of philosophical logic is introduced. Its tasks are (1) to construct consistent logical systems formalizing religious reasoning that at first sight seems inconsistent (this research is fulfilled within the limits of modal logic, paraconsistent logic and many-valued logic), (2) to carry out an illocutionary analysis of religious discourse (this research is fulfilled in frames of illocutionary logics), and (3) to formalize Ancient and Medieval logical theories used in the theology of an appropriate religion (they could be studied within the limits of unconventional logics, such as non-monotonic logics, non-well-founded logics, etc.).

Bernard Solomon analyzes the works of its two main representatives, namely Huizi (Master Hui, or Hui Shi, 380-305 B.C.) and Gongsun Long (b. 380 B.C.).

The World of Thought in Ancient China 2002-02-21 Guo Qiyong’s edited volume offers a detailed look at research on Chinese philosophy published in Chinese from 1949-2009. The chapters in this volume are broken down into either the major themes or time periods in the history of Chinese philosophy.

From the vantage point of doing philosophy of language comparatively, Philosophy of Language, Chinese Language, Chinese Philosophy explores how reflective elaboration of some distinct features of Chinese and of relevant resources in Chinese...

Philosophy of Language, Chinese Language, Chinese Philosophy 2006-11-02 In the fourth century BC three conflicting points of view in Chinese philosophy received classic expression: the Taoist, the Confucianist, and the Realist. This book underscores the interplay between these three philosophies, drawing on extracts from Chuang Tzu, Mencius, and Han Fei Tzu.

Rhetoric in Ancient China, Fifth to Third Century B.C.E 2018-06-26 In this book, Robert Wardy, a philosopher and classicist, turns his attention to the relation between language and thought.


... China have conducted a series of lively debates over whether ‘logic’ existed at all in early China, and, if so, what ... Ancient China (Shanghai: Oriental Book Company, 1922); and Chad Hansen, Language and Logic in Ancient China (Ann...

Language, Discourse, and Praxis in Ancient China 1963 This book investigates Chinese comprehension and treatment of the relationship between language and reality. The work examines ancient Chinese philosophy through the pair of concepts known as ming-shi. By analyzing the pre-Qin thinkers’ discourse on ming and shi, the work explores how Chinese philosophers dealt with issues not only in language but also in ontology, epistemology, ethics, axiology, and logic. Through this discourse analysis, readers are invited to rethink the relationship of language to thought and behavior. The author criticizes and corrects vital misunderstandings of Chinese culture and highlights the anti-dualism and pragmatic character of Chinese thoughts. The rich meaning of the ming-shi pair is displayed by revealing its connection to other philosophical issues. The chapters show how discourse on language and reality shapes a central characteristic of Chinese culture, the practical zhi. They illuminate the interplay of Chinese theories of language and Dao as Chinese wisdom and worldview. Readers who are familiar with pragmatics and postmodernism will recognize the common points in ancient Chinese philosophy and contemporary Western philosophy, as they emerge through these chapters. The work will particularly appeal to scholars of philosophy, philosophy of language, communication studies and linguistics.
The first edited volume in Sino-Hellenic studies, this book compares early Chinese and ancient Greek thought and culture. *Tao Te Ching* 1994-01-01 “[A] fascinating and accessible account... In his entertaining book, Mr. Eilenberger shows that his magicians’ thoughts are still worth collecting, even if, with hindsight, we can see that some performed too many intellectual conjuring tricks.”

—Wall Street Journal A grand narrative of the intertwining lives of Walter Benjamin, Martin Heidegger, Ludwig Wittgenstein, and Ernst Cassirer, major philosophers whose ideas shaped the twentieth century. The year is 1919. The horror of the First World War is fresh for the protagonists of *Time of the Magicians*, each of whom finds himself at a crucial juncture. Benjamin is trying to flee his overbearing father and floundering in his academic career, living hand to mouth as a critic. Wittgenstein, by contrast, has dramatically decided to divest himself of the monumental fortune he stands to inherit, in search of spiritual clarity. Meanwhile, Heidegger, having managed to avoid combat in war by serving as a meteorologist, is carefully cultivating his career. Finally, Cassirer is working furiously on the margins of academia, applying himself to his writing and the possibility of a career at Hamburg University. The stage is set for a great intellectual drama, which will unfold across the next decade. The lives and ideas of this extraordinary philosophical quartet will converge as they become world historical figures. But as the Second World War looms on the horizon, their fates will be very different. Explains the idea of the Tao, or the Way, in Chinese religious thought. *Theories of Truth in Chinese Philosophy* 1982 This book is a study of knowledge production about China and the Chinese civilization and as such it is a critique of the ways in which knowledge about the Chinese civilization is produced. *Science and Civilisation in China: Volume 7, The Social Background, Part 1, Language and Logic in Traditional China* 2009 This book shows that classic Chinese philosophy is as rational as Western approaches dealing with the problems of logic, epistemology, language analysis, and linguistic topics from a philosophical point of view. It presents detailed analyses of rational and methodological features in Confucianism, Taoist philosophy, and the School of Names as well as Mohist approaches in classical Chinese philosophy, especially in regard to ideas of valid knowledge. The authors also provide new arguments against cultural relativism and antirational movements like religious fundamentalism that do not pay due attention to what all human beings have in common to cultural universals. This book is a companion to logical thought and logical thinking in China with a comparative and interdisciplinary perspective. It introduces the basic ideas and theories of Chinese thought in a comprehensive and analytical way. *Early China/Ancient Greece* 2017-03-02 The Daoist philosopher Zhuangzi (also known as Chuang Tzu), along with Confucius, Lao Tzu, and the Buddha, ranks among the most influential thinkers in the development of East Asian thought. His literary style is humorous and entertaining, yet the philosophical content is extraordinarily subtle and profound. This book introduces key topics in early Daoist philosophy. Drawing on several issues and methods in Western philosophy, from analytical philosophy to semiotics and hermeneutics, the author throws new light on the ancient Zhuangzi text. Engaging Daoism and contemporary Western philosophical logic, and drawing on new developments in our understanding of early Chinese culture, Coutinho challenges the interpretation of Zhuangzi as either a skeptic or a relativist, and instead seeks to explore his philosophy as emphasizing the ineradicable vagueness of language, thought and reality. This new interpretation of the Zhuangzi offers an important development in the understanding of Daoist philosophy, describing a world in flux in which things themselves are vague and inconsistent, and tries to show us a Way (a Dao) to negotiate through the shadows of a chaotic world.


Science and Civilisation in China: Volume 7, The Social Background, Part 1, Language and Logic in Traditional China 2000-08-17 Science and Civilisation in China, Volume 7 Part 1 is the first book in the final volume of this unique resource. The Chinese culture is the only culture in the world that has developed systematic logical definitions and reflections on its own and on the basis of a non-Indo-European language. Christoph Harbsmeier discusses the basic features of the classical Chinese language that made it a suitable medium for science in ancient China, discussing in detail a wide range of abstract concepts that are crucial for the development of scientific discourse. There is special emphasis on the conceptual history of logical terminology in ancient China, and on traditional Chinese views on their own language. Finally the book provides an overview of the development of logical reflection in ancient China, first in terms of the forms of arguments that were deployed in ancient Chinese texts, and then in terms of ancient Chinese theoretical concerns with logical matters.

The Development of the Logical Method in Ancient China 2011-01-11 An English translation of the complete work and the first bilingual version in any European language. It is one of the small number of key texts surviving from the first flowering of Chinese philosophy during the Warring States period. The horror of the First World War is fresh for the protagonists of Time of the Magicians, each of whom finds himself at a crucial juncture.

The Development of the Logical Method in Ancient China 2011-08-16 The object and scope of the present study I have indicated in the introductory chapter. I wish only to state here the methods of treatment employed in this essay and its main points of departure from traditional scholarship in China. Since the present essay is intended to be an historical study, the first problem it has had to face is the choice of source-material. It is impossible for an occidental reader to imagine the tremendous burden of tradition which I have found necessary to otherthrow in writing this work. -- Preface.

... Language and Logic in Ancient China, 113. 16. Later Mohist Logic, Ethics and Science, 429, 224. 17. Ibid., 39. 18. Ibid., 318, changes you to fan on the grounds that A 73 pre-sents a definition. While not disputing this ...

A Daoist Theory of Chinese Thought 2022-03-10 This is the first Western study of the philosophy of Xu Gan (170-217), a Confucian thinker who lived at a nodal point in the history of Chinese thought, when Han scholasticism had become ossified and the creative and independent quality that characterized Wei-Jin thought was just emerging. As the theme of his study, Makeham develops an original and richly detailed account of ming shi, ‘name and actuality,’ one of the key pairs of concepts in early Chinese thought. He shows how Xu Gan’s understanding of the ‘name and actuality’ relationship was most immediately influenced by Xu Gan’s understanding of why the Han dynasty had collapsed, yet had its roots in a tradition of discourse that spanned the classical period (circa 500-150 B.C.E.). In reconstructing the philosophical background of Xu Gan’s understanding of the relationship between ‘name and actuality,’ Makeham identifies two antithetical theories of naming in early Chinese thought—nominalist and correlative—a distinction that is as great as the Realist-Nominalist distinction of Western thought. He shows how Xu Gan’s views on the name and actuality relationship were animated, on the one hand, by a rejection of nominalist theories of naming, and on the other hand, by a novel appropriation of correlative theories of naming. The study also analyzes two of the more immediate social and intellectual issues in the late Eastern Han (25-220) period that had prompted Xu Gan to discuss the name and actuality relationship: the ethos of the scholar-gentry (ming jiao) and Han approaches to classical scholarship. Makeham demonstrates how Xu Gan’s critique of these matters is valuable not only as a late Han philosophical...
account of what had led to the demise of the 400-year-old Han dynasty, but also as a mode of conceptualizing that contributed to the new direction that philosophical thinking took in the third century C.E..

Finally, in 1973, archaeologists unearthed four ancient silk scrolls: the Silk Manuscripts of Huang-Lao. This work is the first detailed, book-length treatment in English of these lost treasures.

**Language and Logic in Ancient China** 2013 This fifth volume abridgement of Joseph Needham’s monumental work is concerned with the staggering civil engineering feats made in early and medieval China.

This book investigates Chinese comprehension and treatment of the relationship between language and reality. The work examines ancient Chinese philosophy through the pair of concepts known as ming-shi.

**On the School of Names in Ancient China** 1993-08-03 This book analyzes the discovery of Chinese logic as a paradigmatic case of the epistemic shifts that have shaped interpretations of China’s intellectual heritage. Reconstructing the transcultural genealogy of a modern discourse, it adds a neglected chapter to the global history of philosophy.

Finally the book provides an overview of the development of logical reflection in ancient China, first in terms of the forms of arguments that were deployed in ancient Chinese texts, and then in terms of ancient Chinese theoretical concerns ...

**Studies on Contemporary Chinese Philosophy (1949–2009)** 2013 The present study on ancient Chinese philosophy invites us to meet a challenging task in philosophical understanding. The so-called School of Names (Mingjia) is a label for a diverse group of thinkers in the Warring States period (479–221 B.C.) that has sometimes been accused of dabbling in flippant linguistic and conceptual puzzles, paradoxes, or sophistries. Bernard Solomon analyzes the works of its two main representatives, namely Huizi (Master Hui, or Hui Shi, 380–305 B.C.) and Gongsun Long (b. 380 B.C.).

The Chapter One deals with the ten paradoxes of Huizi as recorded in the Zhuangzi. Chapters Two to Six are devoted to five texts attributed to Gongsun Long that have been called cryptic or even a mixture of banality and nonsense. Among them is also found the White-Horse Dialogue with its famous dictum A white horse is not a horse. The aim of Solomon’s investigation is the discovery of the rules of language games in the School of Names and of the key to solve their linguistic and conceptual puzzles and paradoxes. His analysis shows in all the texts he interprets an evidence of an interest in language qua language (p. 12), which is unique for Chinese thought in the classical era.

Bernard S. Solomon holds a Ph.D. in Far Eastern Languages of Harvard University (1952) and was a long-time Professor of Chinese in the Department of Classical and Oriental Languages at Queens College, City University of New York (CUNY).

This book analyzes the conceptual, ideological, and institutional transformations that made this drastic change of opinion possible and acceptable.

**The Shorter Science and Civilisation in China: Volume 5** 2009-06-30 This book is a study of knowledge production about China and the Chinese civilization and as such it is a critique of the ways in which knowledge about the Chinese civilization is produced. It is not primarily intended as one that sets out to expose biases and prejudices against China, correct errors and misrepresentations of Chinese civilization, and dispute misperceptions and misinterpretations of Chinese materials, although all these issues do occur in the book. The overall objective is to get behind and beneath all these problems in order to uncover the motivations, mental frameworks, attitudes, and reasons for the abovementioned phenomena, which the author terms Sinologism.

... China, including Hong Kong and Taiwan, scholars have done very well in the field of textual criticism. Among them, Qian ... **Language and Logic in Ancient China** (Ann Arbor: University of Michigan Press, 1982), 40. Hereafter, Chad Hansen ...
**Zhuangzi and Early Chinese Philosophy** 2012-02-01 *Science and Civilisation in China, Volume 7 Part 1* is the first book in the final volume of this unique resource. The Chinese culture is the only culture in the world that has developed systematic logical definitions and reflections on its own and on the basis of a non-Indo-European language. Christoph Harbsmeier discusses the basic features of the classical Chinese language that made it a suitable medium for science in ancient China, discussing in detail a wide range of abstract concepts that are crucial for the development of scientific discourse. There is special emphasis on the conceptual history of logical terminology in ancient China, and on traditional Chinese views on their own language. Finally the book provides an overview of the development of logical reflection in ancient China, first in terms of the forms of arguments that were deployed in ancient Chinese texts, and then in terms of ancient Chinese theoretical concerns with logical matters.

**Early China/Ancient Greece** 2013-05-02 Excerpt from *The Development of the Logical Method in Ancient China*. The object and scope of the present study I have indicated in the introductory chapter. I wish only to state here the methods of treatment employed in this essay and its main points of departure from traditional scholarship in China. Since the present essay is intended to be an historical study, the first problem it has had to face is the choice of source-material. It is impossible for an occidental reader to imagine the tremendous burden of tradition which I have found necessary to overthrow in writing this work. Throughout I have made it a principle not to accept a book, nor to quote a passage from an accepted work, without sufficient ground. Of the so-called Five Classics of Confucianism, I have accepted only the Book of Poetry in its entirety, and have deliberately refrained from quoting anything from the Book of History and from the Li Ki excepting its second book which I regard as genuine. In the case of works which contain later interpolations, I have been especially cautious in selecting quotations. I have, for example, made use of only a few chapters each in the Chuang Tze and the Hsun Tze. Another problem of great importance is that of textual criticism and interpretation. In this regard, I have freely availed myself of the fruits of textual criticism and philological research which our scholars have accumulated during the last two hundred years. To those scholars I acknowledge my profound indebtedness. For it is through philological studies that we can free ourselves from the subjective biases of traditional commentators and arrive at a real understanding of what the ancients actually meant. In determining the authenticity of our source-material, we have already had to resort to what has been called Higher Criticism. Another phase of higher criticism is the determination of dates. Chinese historians have been very careless in assigning the dates of the philosophers dealt with in this essay. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. This book systematically depicts the theory of textual patterns (chengshi) of the eight-part essays and logic in ancient Chinese texts. **The Huainanzi and Textual Production in Early China** 2018-01-29 The first edited volume in Sino-Hellenic studies, this book compares early Chinese and ancient Greek thought and culture. This collection of essays, by Reding, in the emergent field of Sino-Hellenic studies, explores the neglected inchoative strains of rational thought in ancient China and compares them to similar themes in ancient Greek thought, right at the ...
Ancient Chinese Thought, Modern Chinese Power 2000-01-01 The center of this prodigious work of scholarship is a fresh examination of the range of Chinese culture thought during the formative period of Chinese culture. Benjamin Schwartz looks at the surviving texts of this period with a particular focus on the range of diversity to be found in them. While emphasizing the problematic and complex nature of this thought he also considers views which stress the unity of Chinese culture. Attention is accorded to pre-Confucian texts, to the evolution of early Confucianism, to Mo-Tzu, to the Taoists the legalists, the Ying-Yang school, the five classics as well as to intellectual issues which cut across the conventional classification of schools. The main focus is on the high cultural texts, but Mr. Schwartz also explores the question of the relationship of these texts to the vast realm of popular culture.

An English translation of the complete work and the first bilingual version in any European language. It is one of the small number of key texts surviving from the first flowering of Chinese philosophy during the Warring States period.

Law and Morality in Ancient China 1993-01-01 This book systematically depicts the theory of textual patterns (chengshi) of the eight-part essays and logic in ancient Chinese texts. With the rare materials, it covers all the basic and important aspects of the whole process and values of chengshi, such as the transformation of different parts and the coherent expression of the doctrines, the planning of writing, and the application to the aesthetic and pedagogic fields. It also explores the similarities and disparities of logical patterns between ancient Chinese and Western texts. Though entirely fresh and tentative, the contrastive studies get new insights into the logic and philosophical concepts hidden in the writings for better understanding of the uniqueness and richness implied in Chinese culture.

... China.16 This valuable study is comparative from beginning to end and serves as a most useful summary of much of the previous work attempting to describe Chinese logic and language. Inevitably, Harbsmeier, like his predecessors in this ...

Metaphorical Metaphysics in Chinese Philosophy 2017-03-02 Writing in English, German, or French, more than 300 authors provide a historical description of the beginnings and of the early and subsequent development of thinking about language and languages within the relevant historical context. The gradually emerging institutions concerned with the study, organisation, documentation, and distribution are considered as well as those dealing with the utilisation of language related knowledge. Special emphasis has been placed on related disciplines, such as rhetoric, the philosophy of language, cognitive psychology, logic and neurological science.

What should it look like? And what will China’s rise mean for the rest of the world? This book, written by China’s most influential foreign policy thinker, sets out a vision for the coming decades from China’s point of view.

The Discovery of Chinese Logic 2015-06-15 Xing Lu examines language, art, persuasion, and argumentation in ancient China and offers a detailed and authentic account of ancient Chinese rhetorical theories and practices within the society’s philosophical, political, cultural, and linguistic contexts. She focuses on the works of five schools of thought and ten well-known Chinese thinkers from Confucius to Han Feizi to the Later Mohists. Lu identifies seven key Chinese terms pertaining to speech, language, persuasion, and argumentation as they appeared in these original texts, selecting ming bian as the linchpin for the Chinese conceptual term of rhetorical studies. Lu compares Chinese rhetorical perspectives with those of the ancient Greeks, illustrating that the Greeks and the Chinese shared a view of rhetoric as an ethical enterprise and of speech as a rational and psychological activity. The two traditions differed, however, in their rhetorical education, sense of rationality, perceptions of the role of language, approach to the treatment and study of rhetoric, and expression of emotions. Lu also links ancient Chinese rhetorical perspectives with contemporary Chinese interpersonal and political communication behavior and offers suggestions for a multicultural rhetoric that recognizes both culturally specific and transcultural elements of human communication.
This book underscores the interplay between these three philosophies, drawing on extracts from Chuang Tzu, Mencius, and Han Fei Tzu. The Geography of Thought 2010 From the vantage point of doing philosophy of language comparatively, Philosophy of Language, Chinese Language, Chinese Philosophy explores how reflective elaboration of some distinct features of Chinese and of relevant resources in Chinese philosophy and the development of philosophy of language can contribute to each other. This book shows that classic Chinese philosophy is as rational as Western approaches dealing with the problems of logic, epistemology, language analysis, and linguistic topics from a philosophical point of view.

Textual Patterns of the Eight-Part Essays and Logic in Ancient Chinese Texts 2021-08-17 The Han dynasty Huainanzi is a compendium of knowledge. This edited volume follows a multi-disciplinary approach to explore how and why the Huainanzi was produced and how we should interpret the work.

The object and scope of the present study I have indicated in the introductory chapter. I wish only to state here the methods of treatment employed in this essay and its main points of departure from traditional scholarship in China.

Dao Companion to Chinese Philosophy of Logic 2017-04-01 This collection of essays, by Reding, in the emergent field of Sino-Hellenic studies, explores the neglected inchoative strains of rational thought in ancient China and compares them to similar themes in ancient Greek thought, right at the beginnings of philosophy in both cultures. Reding develops and defends the bold hypothesis that Greek and Chinese rational thinking are one and the same phenomenon. Rather than stressing the extreme differences between these two cultures - as most other writings on these subjects - Reding looks for the parameters that have to be restored to see the similarities. Reding maintains that philosophy is like an unknown continent discovered simultaneously in both China and Greece, but from different starting-points. The book comprises seven essays moving thematically from conceptual analysis, logic and categories to epistemology and ontology, with an incursion in the field of comparative metaphorology. One of the book’s main concerns is a systematic examination of the problem of linguistic relativism through many detailed examples.

This book examines different views on the concept of truth in early Chinese philosophy, and considers a variety of theories of truth in Chinese and comparative thought.

After Confucius 2014-04-03 In this book, Robert Wardy, a philosopher and classicist, turns his attention to the relation between language and thought. He explores this huge topic in an analysis of linguistic relativism, with specific reference to a reading of the ming li t’an (‘The Investigation of the Theory of Names’), a seventeenth-century Chinese translation of Aristotle’s Categories. Throughout his investigation, Wardy addresses important questions. Do the basis structures of language shape the major thought-patterns of its native speakers? Could philosophy be guided and constrained by the language in which it is done? What factors, from grammar and logic to cultural and religious expectations, influence translation? And does Aristotle survive rendition into Chinese intact? His answers will fascinate philosophers, Sinologists, classicists, linguists and anthropologists, and will make a major contribution to the existing literature.

The center of this prodigious work of scholarship is a fresh examination of the range of Chinese culture thought during the formative period of Chinese culture.

Comparative Essays in Early Greek and Chinese Rational Thinking 2013-08-25 In Metaphorical Metaphysics in Chinese Philosophy: Illustrated with Feng Youlan’s New Metaphysics, Derong Chen examines Chinese philosophy through a critical analysis of Feng Youlan’s new metaphysics. He views metaphysics in Chinese philosophy as a metaphorical metaphysics separate from Western metaphysics. In
examing the historical influences and contemporary reaction to Feng’s work, he identifies Feng’s system as the continuation of the Chinese philosophical tradition. This approach is most applicable to scholars of comparative philosophy and Chinese philosophy. Lu identifies seven key Chinese terms pertaining to speech, language, persuasion, and argumentation as they appeared in these original texts, selecting ming bian as the linchpin for the Chinese conceptual term of rhetorical studies.