Language And Logic In Ancient China

The author has in this work clearly marked the principal stages of Indian logic in the vast period of about two thousand years beginning from 640 and has traced how from Anviksiki the science of debate Indian logic developed into the science of knowledge Pramanasastra and then into the science of dialectics Prakarana of Tarkasastra. The treatment of the subject is both historical and critical. The author has traced some Greek influence on Indian logic. For instance, he has shown how the five-membered syllogism of Aristotle found its way through Alexandria Syria and other countries into Taxila and got amalgamated with the Nyaya doctrine of inference. The book is one of the pioneer works on the subjects. It has drawn on original sources exhaustively. Besides the preface introduction, foreword and table of contents the work contains several appendices and indexes.

Taking linguistics students beyond the classical forms often taught in introductory courses, Language and Logics offers a comprehensive introduction to the wide variety of useful non-classical logics that are commonly used in research. Including a brief review of classical logic and its major assumptions, this textbook provides a guided tour of modal, many
valued and substructural logics. The textbook starts from simple and intuitive concepts, clearly explaining the logics of language for linguistics students who have little previous knowledge of logic or mathematics. Issues are presented and discussed clearly before going on to introduce symbolic notation. While not avoiding technical detail, the book focuses throughout on helping students develop an intuitive understanding of the field, with particular attention to conceptual questions and to the tailoring of logical systems to thinking about different applications in linguistics and beyond. This is an ideal introductory volume for advanced undergraduates and beginning postgraduate students in linguistics, and for those specializing in semantics.

The first comprehensive account of the concept and practices of deduction covering philosophy, history, cognition and mathematical practice.

"A delightful book … I should like to have written it myself." — Bertrand Russell First published in 1936, this first full-length presentation in English of the Logical Positivism of Carnap, Neurath, and others has gone through many printings to become a classic of thought and communication. It not only surveys one of the most important areas of modern thought; it also shows the confusion that arises from imperfect understanding of the uses of language. A first-rate antidote for fuzzy thought and muddled
writing, this remarkable book has helped philosophers, writers, speakers, teachers, students, and general readers alike. Mr. Ayers sets up specific tests by which you can easily evaluate statements of ideas. You will also learn how to distinguish ideas that cannot be verified by experience — those expressing religious, moral, or aesthetic experience, those expounding theological or metaphysical doctrine, and those dealing with a priori truth. The basic thesis of this work is that philosophy should not squander its energies upon the unknowable, but should perform its proper function in criticism and analysis.

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 book-length treatment provides a unified account of what is distinctive in the ancient approach to the self-refutation argument.

Truth, etc. is a wide-ranging study of ancient logic based upon the John Locke lectures given by the eminent philosopher Jonathan Barnes in Oxford. Its six chapters discuss, first, certain ancient ideas about truth; secondly, the Aristotelian conception of predication; thirdly, various ideas about connectors which were developed by the ancient logicians and grammarians; fourthly, the notion of logical form, insofar as it may be discovered in the ancient texts; fifthly, the question of the 'justification of deduction'; and sixthly, the attitude which has been called logical utilitarianism and which restricts the scope of logic to those forms of inference which are or might be
useful for scientific proofs. In principle, the book presupposes no knowledge of logic and no skill in ancient languages: all ancient texts are cited in English translation; and logical symbols and logical jargon are avoided so far as possible. There is no scholarly apparatus of footnotes, and no bibliography. It can be read in an armchair. Anyone interested in ancient philosophy, or in logic and its history, will find it interesting.

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 examining the historical influences and contemporary reaction to Feng's work, he identify's Feng's system as the continuation of the Chinese philosophical tradition. This approach is most applicable to scholars of comparative philosophy and Chinese philosophy. “[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.

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.

This volume deals with the connection between thinking-and-speaking and our form(s) of life. All contributions engage with Wittgenstein’s approach to this topic. As a whole, the volume takes a stance against both biological and ethnological interpretations of the notion "form of life" and seeks to promote a broadly logico-linguistic understanding instead. The structure of this book is threefold. Part one focuses on lines of thinking that lead from Wittgenstein’s earlier thought to the concept of form of life in his later work. Contributions to part two examine the concrete philosophical function of this notion as well as the ways in which it differs from cognate concepts. Contributions to part three put Wittgenstein’s notion of form of life in perspective by relating it to phenomenology, ordinary language philosophy and problems in contemporary analytic philosophy.

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.

This book addresses the fundamental issue: does the Chinese strategic mind have its own idiosyncrasies which differ considerably from those of the Western mind? It expounds and unravels the particular characteristics of the Chinese strategic mind: what they are, how they are evolved and what strategic implications they have. This book adopts a holistic approach to an analysis of Chinese strategic thinking, drawing upon the fields of literature (including the sources of both the Chinese and English languages), military studies, political science, history, sociology, psychology, philosophy, linguistics and business strategy. It combines a detailed consideration of these disciplines with a series of case studies to elucidate the formation, nature and crucial managerial implications of the idiosyncratic Chinese strategic mind.

Learning in the Middle Ages had the purpose of making it possible to understand the Bible better. This study looks at the assumptions within which Western Bible students from Augustine through the 12th century approached their reading and developed more refined critical methods.
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deals with the history of temporal logic as well as the crucial systematic questions within the field. The book studies the rich contributions from ancient and medieval philosophy up to the downfall of temporal logic in the Renaissance. The modern rediscovery of the subject, which is especially due to the work of A. N. Prior, is described, leading into a thorough discussion of the use of temporal logic in computer science and the understanding of natural language. Temporal Logic: From Ancient Ideas to Artificial Intelligence thus interweaves linguistic, philosophical and computational aspects into an informative and inspiring whole.

This is a book about Aristotle's philosophy of language, interpreted in a framework that provides a comprehensive interpretation of Aristotle's metaphysics, philosophy of mind, epistemology and science. The aims of the book are to explicate the description of meaning contained in De Interpretatione and to show the relevance of that theory of meaning to much of the rest of Aristotle's philosophy. In the process Deborah Modrak reveals how that theory of meaning has been much maligned.

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.

In the twenty-first century there are two ways to study logic. The more recent approach is symbolic logic. The history of teaching logic since World War II, however, casts doubt on the idea that symbolic logic is best for a first logic course. Logic as a Liberal Art is designed as part of a minority
approach, teaching logic in the "verbal" way, in the student's "natural" language, the approach invented by Aristotle. On utilitarian grounds alone, this "verbal" approach is superior for a first course in logic, for the whole range of students. For millennia, this "verbal" approach to logic was taught in conjunction with grammar and rhetoric, christened the trivium. The decline in teaching grammar and rhetoric in American secondary schools has led Dr. Rollen Edward Houser to develop this book. The first part treats grammar, rhetoric, and the essential nature of logic. Those teachers who look down upon rhetoric are free, of course, to skip those lessons. The treatment of logic itself follows Aristotle's division of the three acts of the mind (Prior Analytics 1.1). Formal logic is then taken up in Aristotle's order, with Parts on the logic of Terms, Propositions, and Arguments. The emphasis in Logic as a Liberal Art is on learning logic through doing problems. Consequently, there are more problems in each lesson than would be found, for example, in many textbooks. In addition, a special effort has been made to have easy, medium, and difficult problems in each Problem Set. In this way the problem sets are designed to offer a challenge to all students, from those most in need of a logic course to the very best students.

"A history of Chinese philosophy in the so-called Axial Period (the period of classical Greek and Indian philosophy), during which time China evolved the characteristic ways of thought that sustained both its empire and its culture for over 2000 years. It is comprehensive, lucid, almost simple in its presentation, yet backed up with incomparable authority amid a well-honed discretion that unerringly picks out the core of any theme. Garlanded with tributes even before publication, it has redrawn the map of its subject and will be the one essential guide for any future exploration. For anyone interested in the affinities between ancient Chinese and
modern Western philosophy, there is no better introduction"—Contemporary Review "The book is an expression of first-rate scholarship, filled with deep insights into classical Chinese thought. At the same time, it provides a comprehensive and well-balanced discussion that is accessible to the general reader. It is the rare kind of book that will be used as a standard text in introductory courses and be regularly consulted and cited by specialists working in the field."—Philosophical Review "For those who will read only one book on Chinese philosophy, A. C. Graham's Disputers of the Tao is it."—Journal of the History of Philosophy A. C. Graham (1919–1991) is considered by many to have been the leading world authority on Chinese thought, grammar, and textual criticism and the greatest translator of Chinese since Waley. He taught at the School of Oriental and African Studies, London University (where he was Professor of Classical Chinese until 1988) Yale, Ann Arbor, Tsing Hua, Brown, and Honolulu. He was a Fellow of the British Academy. His numerous works include Two Chinese Philosophers (1958), Poems of the Late T'ang (1965), Chuang-tzu: the Seven Inner Chapters (1981), and Studies in Chinese Philosophical Literature (1986).

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 is a collection of eleven original essays in analytical philosophy by British and American philosophers, centring on the connection between mind and language. Two themes predominate: how it is that thoughts and sentences can represent the world; and what having a thought - a belief, for instance - involves. Developing from these themes are the questions: what does having a belief require of the believer, and of the way he or she relates to the environment? In particular, does having a belief require speaking a language?
The volume concludes the informal series stemming from the meetings sponsored by the Thyssen Foundation. It will interest analytical philosophers, students doing courses in philosophy of mind within the analytical tradition and philosophically interested researchers in cognitive psychology.

Philosophy of Language and Logic in Ancient China

This collection of articles and review essays, including many hard to find pieces, comprises the most important and fundamental studies of Indian logic and linguistics ever undertaken. Frits Staal is concerned with four basic questions: Are there universals of logic that transcend culture and time? Are there universals of language and linguistics? What is the nature of Indian logic? And what is the nature of Indian linguistics? By addressing these questions, Staal demonstrates that, contrary to the general assumption among Western philosophers, the classical philosophers of India were rationalists, attentive to arguments. They were in this respect unlike contemporary Western thinkers inspired by existentialism or hermeneutics, and like the ancient Chinese, Greeks, and many medieval European schoolmen, only—as Staal says—more so. Universals establishes that Asia's contributions are not only compatible with what has been produced in the West, but a necessary ingredient and an essential component of any future human science.

This book, originally published in 1991, sets forth the assumptions about thought and language that made falsehood seem so problematic to Plato and his contemporaries, and expounds the solution that Plato finally reached in the Sophist. Free from untranslated Greek, the book is accessible to all studying ancient Greek philosophy. As a well-documented case study of a definitive advance in logic, metaphysics and epistemology, the book will also
appeal to philosophers generally. The three ancient philosophical introductions translated in this volume flesh out our picture of what it would have been like to sit in a first-year Philosophy course in ancient Alexandria. Ammonius (AD 445-517/26) set up a new teaching programme in Alexandria with up to six introductions to the philosophy curriculum, which made it far more accessible, and encouraged its spread from Greek to other cultures. This volume's three introductory texts include one by his student Olympiodorus and one each by Olympiodorus' students Elias and David. Elias' Introductions to Philosophy starts with six definitions of Philosophy, to which David adds replies to the sceptical question whether there is such a thing as Philosophy. Olympiodorus' text translated here is an Introduction to Logic, which is just one of the three introductions he wrote himself.

This is the first introduction to Stoic philosophy for 30 years. Aimed at readers new to Stoicism and to ancient philosophy, it outlines the central philosophical ideas of Stoicism and introduces the reader to the different ancient authors and sources that they will encounter when exploring Stoicism. The range of sources that are drawn upon in the reconstruction of Stoic philosophy can be bewildering for the beginner. Sellars guides the reader through the surviving works of the late Stoic authors, Seneca and Epictetus, and the fragments relating to the early Stoics found in authors such as Plutarch and Stobaeus. The opening chapter offers an introduction to the ancient Stoics, their works, and other ancient authors who report material about ancient Stoic philosophy. The second chapter considers how the Stoics themselves conceived philosophy and how they structured their own philosophical system. Chapters 3-5 offer accounts of Stoic philosophical doctrines arranged according to the Stoic division of philosophical discourse into three parts: logic, physics, and
ethics. The final chapter considers the later impact of Stoicism on Western philosophy. At the end of the volume there is a detailed guide to further reading. During the last half century there has been revolutionary progress in logic and in logic-related areas such as linguistics. Historical knowledge of the origins of these subjects has also increased significantly. Thus, it would seem that the problem of determining the extent to which ancient logical and linguistic theories admit of accurate interpretation in modern terms is now ripe for investigation. The purpose of the symposium was to gather logicians, philosophers, linguists, mathematicians and philologists to present research results bearing on the above problem with emphasis on logic. Presentations and discussions at the symposium focused themselves into five areas: ancient semantics, modern research in ancient logic, Aristotle's logic, Stoic logic, and directions for future research in ancient logic and logic-related areas. Seven of the papers which appear below were originally presented at the symposium. In every case, discussion at the symposium led to revisions, in some cases to extensive revisions. The editor suggested still further revisions, but in every case the author was the final judge of the work that appears under his name.

This book examines the birth of the scientific understanding of motion. It investigates which logical tools and methodological principles had to be in place to give a consistent account of motion, and which mathematical notions were introduced to gain control over conceptual problems of motion. It shows how the idea of motion raised two fundamental problems in the 5th and 4th century BCE: bringing together being and non-being, and bringing together time and space. The first problem leads to the exclusion of motion from the realm of rational investigation in Parmenides, the second to Zeno's paradoxes of motion. Methodological
and logical developments reacting to these puzzles are shown to be present implicitly in the atomists, and explicitly in Plato who also employs mathematical structures to make motion intelligible. With Aristotle we finally see the first outline of the fundamental framework with which we conceptualise motion today.

Opposing a long-standing orthodoxy of the Western philosophical tradition running from ancient Greek thought until the late nineteenth century, Frege argued that psychological laws of thought—those that explicate how we in fact think—must be distinguished from logical laws of thought—those that formulate and impose rational requirements on thinking. Logic does not describe how we actually think, but only how we should. Yet by thus sundering the logical from the psychological, Frege was unable to explain certain fundamental logical truths, most notably the psychological version of the law of non-contradiction—that one cannot think a thought and its negation simultaneously. Irad Kimhi’s Thinking and Being marks a radical break with Frege’s legacy in analytic philosophy, exposing the flaws of his approach and outlining a novel conception of judgment as a two-way capacity. In closing the gap that Frege opened, Kimhi shows that the two principles of non-contradiction—the ontological principle and the psychological principle—are in fact aspects of the very same capacity, differently manifested in thinking and being. As his argument progresses, Kimhi draws on the insights of historical figures such as Aristotle, Kant, and Wittgenstein to develop highly original accounts of topics that are of central importance to logic and philosophy.
more generally. Self-consciousness, language, and logic are revealed to be but different sides of the same reality. Ultimately, Kimhi’s work elucidates the essential sameness of thinking and being that has exercised Western philosophy since its inception. "The best introduction to logic you will find."—Martin Gardner "Professor Bennett entertains as she instructs," writes Publishers Weekly about the penetrating yet practical Logic Made Easy. This brilliantly clear and gratifyingly concise treatment of the ancient Greek discipline identifies the illogical in everything from street signs to tax forms. Complete with puzzles you can try yourself, Logic Made Easy invites readers to identify and ultimately remedy logical slips in everyday life. Designed with dozens of visual examples, the book guides you through those hair-raising times when logic is at odds with our language and common sense. Logic Made Easy is indeed one of those rare books that will actually make you a more logical human being.

This dictionary introduces undergraduate and postgraduate students in philosophy, mathematics, and computer science to the main problems and positions in philosophical logic. Coverage includes not only key figures, positions, terminology, and debates within philosophical logic itself, but issues in related, overlapping disciplines such as set theory and the philosophy of mathematics as well. Entries are extensively cross-referenced, so that each entry can be easily located within the context of wider debates, thereby providing a valuable reference both for tracking the connections between concepts within logic and for
examining the manner in which these concepts are applied in other philosophical disciplines. The late Mario Mignucci was one of the most authoritative, original, and influential scholars in the area of ancient philosophy, especially ancient logic. Collected here for the first time are sixteen of his most important essays on Ancient Logic, Language, and Metaphysics. These essays show a perceptive historian and a skillful logician philosophically engaged with issues that are still at the very heart of history and philosophy of logic, such as the nature of predication, identity, and modality. As well as essays found in disparate publications, often not easily available online, the volume includes an article on Plato and the relatives translated into English for the first time and an unpublished paper on De interpretatione 7. Mignucci thinks rigorously and writes clearly. He brings the deep knowledge of a scholar and the precision of a logician to bear on some of the trickiest topics in ancient philosophy. This collection deserves the close attention of anyone concerned with logic, language, and metaphysics, whether in ancient or contemporary philosophy.

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.

Philosophy of language is the branch of philosophy that examines the nature of meaning, the relationship of language to reality, and the ways in which we use, learn, and understand language. The Routledge Companion to Philosophy of Language provides a comprehensive and up-to-date survey of the field, charting its key ideas and movements, and addressing contemporary research and enduring questions in the philosophy of language. Unique to this Companion is clear coverage of research from the related disciplines of formal logic and linguistics, and discussion of the applications in metaphysics, epistemology, ethics and philosophy of mind. Organized thematically, the Companion is divided into seven sections: Core Topics; Foundations of Semantics; Parts of Speech; Methodology; Logic for Philosophers of Language; Philosophy of Language for the Rest of Philosophy; and Historical Perspectives. Comprised of 70 never-before-published essays from leading scholars--including Sally Haslanger, Jeffrey King, Sally McConnell-Ginet, Rae Langton, Kit Fine, John MacFarlane, Jeff Pelletier, Scott Soames, Jason Stanley, Stephen Stich and Zoltan Gendler Szabo--the Routledge
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Companion to Philosophy of Language promises to be the most comprehensive and authoritative resource for students and scholars alike. The first systematic survey of the conceptual history of basic logical terminology in ancient China.

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