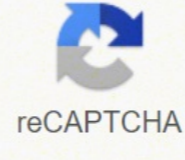
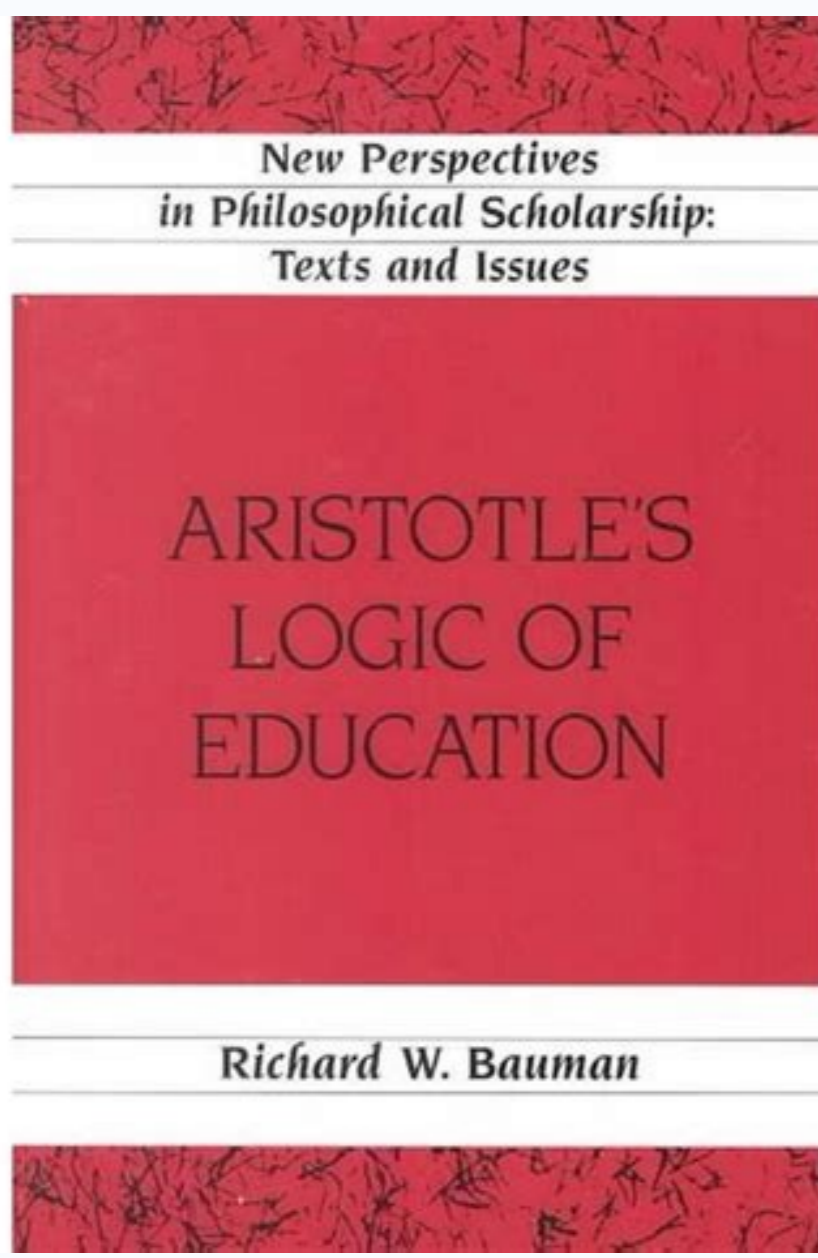




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Chapter 1: The Logic of the World (L)
 The Logic of the World (L) is the first of the two main parts of the book. It is a general introduction to the logic of the world, and it is the first of the two main parts of the book. It is a general introduction to the logic of the world, and it is the first of the two main parts of the book.

ЛОГИЧЕСКИЕ ИССЛЕДОВАНИЯ

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**ARISTOTLE ON THE RELATION
 BETWEEN LOGIC AND ONTOLOGY**

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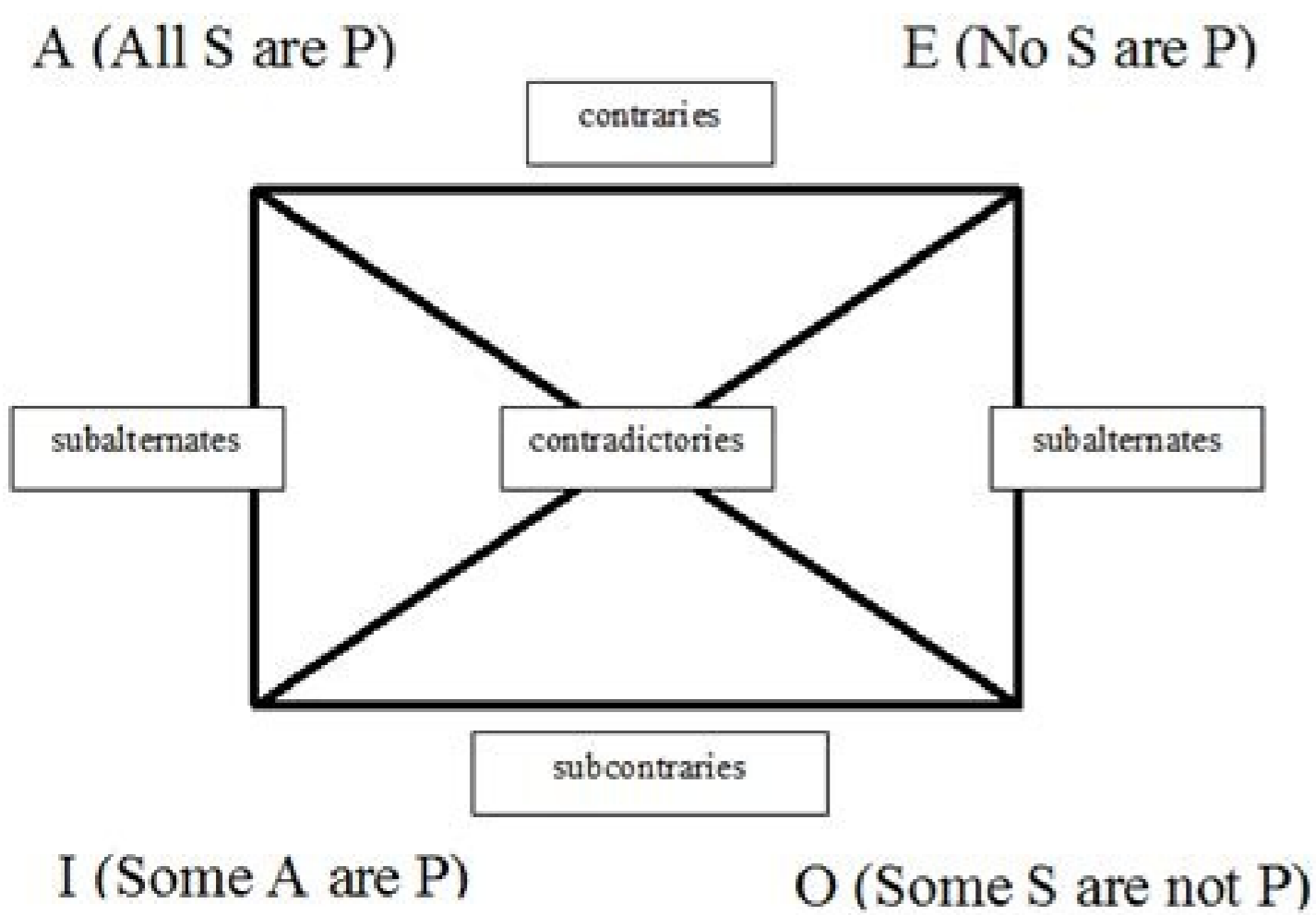
Abstract. Aristotle was the founder not only logics but also of ontology which he describes in *Metaphysics* and *Categories* as a theory of general properties of all entities and categorical aspects they should be analyzed. Meanwhile it is commonly accepted that we inherited from him not one but two different logics: early dialectical logoi of *Topics* and later formal syllogistic of *Prior Analytics*. The last considers logics the same way as the modern symbolic logic do. According to J. Bocheński the symbolic logic is "a theory of general objects" (by apt turn in phrase, a "physics of the object in general") hence logics, as it is interpreted now, has the same subject as ontology. But does Aristotle himself counts that ontology (as it is accepted to speak now) is just a kind of "prolegomenon" to logic? In the paper some aspects of this issue are studied at length.

Key words: logic, ontology, Aristotle, prolegomena, formal ontology, formal epistemologiya, two-level discourse

Aristotle was the founder not only logics but also of ontology which he describes in *Metaphysics* and *Categories* as a theory of general properties of all entities and categorical aspects they should be analyzed. Meanwhile it is commonly accepted that we inherited from him not one but two different logics: early dialectical logoi of *Topics* and later formal syllogistic of *Prior Analytics*. The last considers logics the same way as the modern symbolic logic do. According to J. Bocheński the symbolic logic is to be sets of statements about "being in general" (by apt turn in phrase, a "physics of the object in general" [4, P. 287]) hence logics, as it is interpreted now, has the same subject as ontology. But does Aristotle himself regards ontology (as it is accepted to speak now) as just a kind of "prolegomenon" to logic?

Let us remind the beginning of *Topics*: "The purpose of the present treatise is to discover method by which we shall be able to reason from generally accepted opinions about any problem set before us and shall ourselves, when sustaining an argument, avoid saying anything self-contradictory. First, then, we must say what reasoning is and what different kinds of it there are, in order that dialectical reasoning may be apprehended; for it is the search for this that we are undertaking in the treatise which lies before us" [1, P. 273].

Some scholars denote that logic in *Topics* from modern point of view seems to be no other than logical introduction into theory of argumentation. From the other hand, J. Hintikka writes that the Socratic questioning technique in Plato's Academy "was for-



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