

among their ranks. Analysis of *lu-pu* 露布, reports on military operations submitted by the commanders of *hsing-chün*, reveals a steady increase in the ratio of mercenaries and other non-recruits among other constituents that had started after the reign of Empress Tsê-t'ien. Some fragments among T'ang manuscripts unearthed at Turfan bear information about recruiting of the *fu-p'ing* and enlistment of *p'ing-mu* 兵募 (mercenaries), while other documents describe the *chên-shou-chün* 鎮守軍 (army stations) at An-hsi Tu-hu-fu 安西都護府 and Pei-t'ing Tu-hu-fu 北庭都護府. After a careful statistical analysis of these materials in respect of native places of the soldiers, the present author has arrived at the conclusion that the *chên-shou-chün* was an outgrowth of the *hsing-chün* encampment.

The Chinese Sophism

Part I: Kung-sun Lung's Thought

by Atsushi TAKADA

So far the Nominalists (*ming-chia* 名家) have been studied on only through their character as a school of logicians who represented a very special field among many other schools of pre-Ch'in philosophers. This view on their character has been commonly accepted as a statement of plain truth, but it yet needs to be re-examined whether this view has a solid support in our sources. Fortunately, a work by Kung-sun Lung, so-called leader of *li-chien-pai* 離堅白 school, is still preserved, if not in its whole, in the form that permits us to observe the logic of a discourse, which the present author made use of in an analysis of the thought of Kung-sun Lung who served P'ing-yüan-chün 平原君 of Chao Kingdom as a protégé, in comparison with that of other thinkers. All the five chapters of *Kung-sun Lung-tzŭ* 公孫龍子 except the chapter *Chi-fu* 跡府 are analyzed from a consistent viewpoint; and it is examined what kind of reality consciousness of Kung-sun Lung was the basis of the epistemology by finger found in this text, together with the question of how to account for the discrepancy between his thought and the casuistry of the sophist described in the chapter *T'ien-hsia* 天下 of *Chuang-tzŭ*. Thus the present author makes an attempt at understanding Kung-sun Lung in connection with other philosophers as well as in his relation to the casuistry of the sophists.