

In those days the registered subject was imposed upon with *tsu* 租, *t'iao* 調, labor duty and military duty. Although the *tsu* of that time was much lighter than under the preceding Han Dynasty, the labor duty was very much exacting, while in the case of the *Tien-nung-pu* subject, payment of land tax being his primary obligation, the labor duty for the State, though it did exist, was only secondary in importance.

The *Tien-nung* Office was abolished at about the time of the fall of Wei Dynasty and the rise of Chin Dynasty, but the *Tien-nung-pu* Colonization itself seems to have continued. The phrase '*chün chêng-i* 均政役' meant 'to bring up the amount of labor duty on the *Tien-nung-pu* subjects to the level of that on other government subjects', and this expression may be interpreted as suggesting an intensified control of people by the Chin court.

The Chinese Sophism Part II: Hui Shih's Thought

by Atsushi TAKADA

Hui Shih 惠施, also said to be a Nominalist in the same category as Kung-sun Lung, enjoys a high reputation despite the scarcity of information about his thought except for a few fragments quoted in the Chapter *T'ien-hsia* 天下 of the *Chuang-tzu*. In the present article, those fragments are interpreted in the light of the activity and thought of him as a prime minister of Wei Kingdom who advocated the anti-Ch'in alliance, as recorded in the *Chan-kuo-ts'ê* 戰國策, *Lü-shih-ch'un-ch'iu* 呂氏春秋, etc., and an attempt is made at understanding his thought in relation with that of Chuang-tzū, a friend of his with whom he used to have disputations.

After all, what Hui Shih and Kung-sun Lung themselves called casuistry had in essence nothing too different from the elocution of other itinerant orators of the Warring States period, being an art of persuasion and not having relation with the logic in the proper sense, though it should be pointed out that, between the two, Kung-sun Lung was richer in epistemological elements. There still remains to be analyzed the question of the nature of the elocution of the orators toward the end of the Warring States period which caused our sophists to be tinged with casuistical color.