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agreement with Yen and itself fight with Chao. In that case Your Highness will be collecting soldiers for Yen and taking territory for Yen. Therefore the best plan for Your Highness is to stay your troops and not go forth. Ch'i will be sure to think that you are dilatory. Thinking that you are dilatory, it will be sure to fight again with Yen. If it is successful in the war, its soldiers will be worn out and Chao can take T'ang and Ch'u-ni. If it is not successful, its fate will depend on Chao. Therefore if we remain neutral and cut off exhausted Ch'i and worn-out Yen, the authority over the two States will come to Your Highness.'

7)

Ch'in attacked Ch'ang-p'ing in Chao. Ch'i and Ch'u came to the rescue. Ch'in's policy was: 'Ch'i and Ch'u are coming to the rescue of Chao. If they get on well together we will lead back our troops. If they do not get on well together we will proceed to attack them.'

Chao had no provisions and asked for grain from Ch'i, but Ch'i would not listen. Su Ch'in spoke to the King of Ch'i and said: 'You had better listen to them so as to make the army of Ch'in withdraw. If you do not listen, the army of Ch'in will not withdraw, in which case Ch'in's plan will have hit the mark and the plans of Ch'i and Ch'u will have gone wrong. Moreover Chao is a protection to Yen and Ch'i just as the teeth have the lips. If the lips are lost the teeth are cold. If today Chao is ruined, tomorrow ~~we~~ will reach to Ch'i and Ch'u. Besides, the rescue of Chao is an enterprise which ought to be compared with holding up a leaking jar or pouring water into a scorched cauldron. The rescue of Chao is a deed of exalted righteousness. To make the troops of Ch'in withdraw is an illustrious reputation. In your righteousness rescue Chao from ruin. By your prestige make the troops of mighty Ch'in withdraw. Not to concentrate on this but to concentrate on grudging grain is a mistaken policy for the State.'

8)

Someone spoke to the King of Ch'i and said: 'Chou and Han have powerful Ch'in on the West. They have Chao and Wei on the East. Ch'in is attacking the West of Chou and Han. Chao and Wei do not attack Chou and Han because of the harm to themselves. If Han is cut up and Chou is driven back. After Han has been driven back and Chou has been cut up, Han and Wei also will not avoid having Ch'in as a source of trouble. If now Ch'i and Ch'in attack Chao and Wei, that also is no different from an attack on Chou and Han by Chao and Wei in response to Ch'in. If you cause Ch'i to join in with Ch'in to attack Chao and Wei, after Chao and Wei have been ruined, when Ch'in faces East and attacks Ch'i, how will Ch'i get help from the states?'

CH'I III

1)

The King of Ch'u died. The heir presumptive was in Ch'i as a hostage. Su Ch'in spoke to the Duke of Hsieh and said: 'Why does not Your Highness detain the heir presumptive of Ch'u so as to bargain for the low country in the East of the State?' The Duke of Hsieh said: 'It cannot be. If we detain the heir presumptive and a king is set up in Ying, we shall be holding a worthless hostage and doing what is not right in the eye of the world.' Su Ch'in said: 'Not so. When a king has been appointed in Ying let Your Highness then speak to its new king and say: 'Give us the low country in the East of your State and we will put the heir presumptive to death for Your majesty. If you do not, we will

unite with the three States to set him on the throne. In that case the low country in the East of the state can certainly be obtained."

Su Ch'in's proposed action could enable him to ask permission to go, could make the King of Ch'u speedily surrender the low country in the East of his State, could increase the extent of territory which Ch'u would cut off, could show loyalty to the heir presumptive and cause Ch'u to surrender still more land, could on behalf of the King of Ch'u make the heir presumptive go away, could show loyalty to the heir presumptive and cause him to depart quickly, could cause Su Ch'in to be hateful to the Duke of Hsieh, could cause a request to be made on behalf of Su Ch'in for a fief in Ch'u, could cause men to speak well of Su Ch'in to the Duke of Hsieh, and could cause Su Ch'in explain himself to the Duke of Hsieh.

Su Ch'in spoke to the Duke of Hsieh and said: 'Your servant has heard that when a plan leaks out, the business cannot be carried to a successful conclusion, and that when a policy is not decided, a reputation cannot be achieved. Now the reason Your Highness is detaining the heir presumptive is that you may bargain for the low country in the East of the State. If you do not speedily get the low country in the East of the State, Ch'u's policy will change. If it changes, Your Highness will be holding a worthless hostage and your reputation will suffer throughout the world.' The Duke of Hsieh said: 'Good. What is to be done about it?' He replied: 'Allow your servant to go to Ch'u for Your Highness and make it speedily surrender the lowlands in the East of the State. If Ch'u gets a settlement, Your Highness will suffer no defeat.' The Duke of Hsieh said: 'Good' and accordingly sent him. So it was said that (Su Ch'in's policy) could enable him to ask permission to go.

He spoke to the King of Ch'u and said: 'Ch'i wishes to support the succession of the heir presumptive. Your servant observes that the Duke of Hsieh is detaining the heir presumptive in order to bargain for the low country in the East of your State. If now Your Majesty does not speedily surrender the low country in the East of the State, the heir presumptive will double what Your Majesty cuts off and get Ch'i to support himself.' The King of Ch'u said: 'I respectfully receive your commands.' He accordingly presented the low country in the East of the State. So it was said that (Su Ch'in's policy) could make Ch'u speedily surrender lands.

He spoke to the Duke of Hsieh and said: 'The condition of Ch'u is such that it may cut off more lands.' The Duke of Hsieh said: 'How?' 'Allow me to tell the heir presumptive the reason so that he may wait upon you. Let Your Highness make a show of loyalty to the heir presumptive and cause the King of Ch'u to hear about it. You will be able to get still more lands.' So it was said that (Su Ch'in's policy) could increase the extent of territory which Ch'u would cut off.

He spoke to the heir presumptive and said: 'Ch'i is supporting you, sir, and (wishes to) set you on the throne. The King of Ch'u asks to cut off territory so as to detain you. Ch'i thinks the territory he offers is small. Why do you not, sir, double the lands which Ch'u is cutting off and give them to Ch'i? Ch'i will be sure to support you.' The heir presumptive said: 'Good'. He doubled what Ch'u had cut off and invited Ch'i's acceptance. The King of Ch'u heard about it and was afraid. He cut off still more territory and presented it, and was still afraid that the business might not be completed. So it was said that (Su Ch'in's policy) could cause Ch'u to surrender still more land.

7a

He spoke to the king of Ch'u and said: 'The reason Ch'i dares to cut off more of your territory is that it presumes on its possession of the heir presumptive. Now it has already obtained lands and yet its demands do not cease, because it is weighing Your Majesty against the heir presumptive. Therefore your servant is able to send the heir presumptive away. When the heir presumptive has gone away, Ch'i will have nothing to say and will certainly not turn its back on Your Majesty. Let Your Majesty then hasten and make an alliance with powerful Ch'i. Ch'i's reply will be sure to be in obedience to Your Majesty. And thus Your Majesty will have sent away Your enemy and have got an alliance with Ch'i.' The King of Ch'u was very pleased and said: 'Allow me to follow you with my State.' It was said that (Su Ch'in's Policy) could on behalf of the King of Ch'u make the heir presumptive go away quickly.

He spoke to the heir presumptive and said: 'He who controls Ch'u is the king. He who bargains with an empty name is the heir presumptive. Ch'i is not likely to believe what you, the heir presumptive, say, whereas the service of Ch'u is manifest. If the alliance with Ch'u is completed, you, sir, are sure to be in danger. Let Your Highness consider it.' The heir presumptive said: 'I respectfully receive your commands.' So he yoked his carriage and went that evening. Therefore it was said that (Su Ch'in's policy) could make the heir presumptive go away quickly.

Su Ch'in sent a messenger with a request to the Duke of Hsieh, saying: 'He who urged you to detain the heir presumptive was Su Ch'in. Su Ch'in did not do it really for Your Highness's sake but for the convenience of Ch'u. Su Ch'in was afraid the Your Highness might know this so he cut off more of the territory of Ch'u in order to hide his tracks. Now he who is encouraging the heir presumptive is also Su Ch'in, but Your Highness does not know. Your servant ventures to have doubts for Your Highness.' The Duke of Hsieh was very angry with Su Ch'in. Therefore it was said that (Su Ch'in's policy) could cause men to make Su Ch'in hateful to the Duke of Hsieh.

He also sent a messenger to speak to the King of Ch'u and say: 'He who caused the Duke of Hsieh to detain the heir presumptive was Su Ch'in. He who supported Your Majesty and appointed you instead of the heir presumptive of Ch'u was also Su Ch'in. He who cut off the territory and made firm the alliance was also Su Ch'in. He who was loyal to Your Majesty and sent the heir presumptive away was also Su Ch'in. Now men have made Su Ch'in hateful to the Duke of Hsieh because he has been niggardly towards Ch'i and generous towards Ch'u. I wish Your Majesty to know this.' The King of Ch'u said: 'I respectfully receive your commands. So he enfeoffed Su Ch'in as Prince of Wu-chên, therefore it was said that (Su Ch'in's policy) could cause a request to be made on behalf of Su Ch'in for a fief in Ch'u.

He also sent Ching Li with a request to the Duke of Hsieh, saying: 'The reason Your Highness has such weight throughout the States is that you are able to get the scholars of the States and possess the authority in Ch'i. Now Su Ch'in is the most skilful debater in the States this generation has few such. If indeed Your Highness does not treat Su Ch'in well, that is obstructing the scholars of the States and making the profession of travelling scholar unprofitable. If one who is not on good terms with Your Highness appoints Su Ch'in, it will endanger Your Highness's affairs. Now Su Ch'in is being treated well by the King of Ch'u. If your Highness does not soon show kindness to him, you will yourself be regarded as an enemy by Ch'u. Therefore Your Highness's best plan is to proceed to show kindness to him and bestow ^{freighty} upon him. In that case

Your Highness will possess Ch'u.' The Duke of Hsieh accordingly treated Su Ch'in well. Therefore it was said that (Su Ch'in's policy) could cause someone to speak on Su Ch'in's behalf to the Duke of Hsieh so that he treated Su Ch'in well.

2) The King of Ch'i's Queen died. There were seven beautiful young women all of whom had access to him. The Duke of Hsieh wished to know which of them the King wished to appoint. So he presented seven ear ornaments one of which was particularly beautiful. On the morrow he looked where the beautiful ear ornament was. He urged the King to appoint her as his Queen.

3) The Prince of Meng-ch'ang was about to enter Ch'in. Those who would have stayed him were a thousand or thereabouts but he paid no heed. Su Ch'in wished to stay him. Meng-ch'ang said: 'I already know all about the affairs of men. What I have not heard are only the affairs of spirits.' Su Ch'in said: 'Your servant comes not indeed daring to speak about the affairs of men. It is indeed because of an affair concerning spirits that I appear before Your Highness.' The Prince of Meng-ch'ang granted him an interview. He spoke to the Prince of Meng-ch'ang saying: 'As your servant came just now and was crossing the Tzu, there were an image of a man made of earth and a stalk of a peach tree in conversation. The stalk from a peach tree addressed the earthen image and said: 'You, sir, are earth from the western bank moulded into the shape of a man. When we come to the eighth month of the year and the rain descends, the waters of the Tzu will reach you and you will be destroyed.' The earthen image said: 'Not so. I am earth from the western bank. When I am destroyed I am again the western bank. Now you, sir, are a stalk from a peach tree in the eastern State. You have been carved into the shape of a man. When the rain descends and the waters of the Tzu reach you, they will float you away. Then you will drift hither and hither and how will it be with you?'

Now Ch'in is a State with strong frontiers on all four sides. It may be compared with the mouth of a tiger. And if Your Highness enter it, your servant does not know how Your Highness will come out.' The Prince of Meng-ch'ang thereupon desisted.

4) The Prince of Meng-ch'ang was in Hsieh. The men of Ching attacked it. Shun-yü K'un had been on a mission to Ching for Ch'i. On his return he passed by Hsieh, and the prince of Meng-ch'ang ordered his men to assume a ceremonial demeanour and himself welcomed him in the suburbs. He spoke to Shun-yü K'un and said: 'The men of Ching are attacking Hsieh. You, master, are not grieved. I have nothing more to wait for. Shun-yü K'un said: 'I respectfully receive your commands.'

When he came to Ch'i and had finished his report, the King said: 'What did you see in Ching?' He replied: 'Ching is very obstinate and Hsieh moreover does not measure its strength.' The king said: 'What do you mean?' He replied: 'Hsieh did not measure its strength but erected a pure temple for the former king. Ching is obstinate and attacks it. The pure temple is sure to be in danger. That is why I said that Hsieh did not measure its strength and that Ching moreover was very obstinate.' The King of Ch'i showed agreement in his countenance and said: 'Alas! The temple of the former prince is there. Raise troops quickly for its rescue.'

A casual request, a report made at a ceremonial meeting, - even if

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anything at all were obtained, it would be but small. But if one who knows how to speak sets forth the circumstances and tells the methods to be used, men will be eager as if they were themselves in urgent straits. What need is there to use force?

5)

The Prince of Meng-ch'ang supplied Hsia-hou Chang with a team of four horses and provisions for a hundred men. and treated him in a very pleasant manner. Whenever Hsia-hou Chang spoke he never failed to talk ill of the Prince of Meng-ch'ang. Someone told the Prince of Meng-ch'ang about it. The prince of Meng-ch'ang said: 'I have use for Lord Hsia-hou. Say nothing.'

Tung-chih Fan-ching asked Lord Hsia-hou about it. Lord Hsia-hou said: 'The Prince of Meng-ch'ang has not the dignity of one of the Rulers of the states and yet he supplies me with four horses and provisions for a hundred men. I have done nothing whatever to deserve this. So I speak ill of him because I want to render such service. The reason His Highness has attained such an exalted position is that I speak ill of him. I employ my person in the service of the Prince of Meng-ch'ang. Do I only employ my speech?'

6)

The Prince of Meng-ch'ang was sitting at ease. He spoke to three elders and said: 'I wish to hear what you gentlemen have with which to make good my deficiencies.' One man said: 'If I thought that one of the rulers of the world was encroaching on Your Highness, your servant would ask to sprinkle the lapel of his robe with my blood.' T'ien you said: 'Wherever carriage tracks can reach, I ask to cover up Your Lordship's shortcomings and praise Your Lordship's excellencies so that the Princes of a thousand chariots and the Counsellors of ten thousand chariots may desire to have Your Highness as if it were something beyond their reach.' Sheng T'un said: 'Your servant would use Your Highness's stores and treasures to collect the scholars throughout the world so that they could decide doubtful cases for your Highness and have an answer in urgent affairs as Marquis Wen of Wei had T'ien Tzu-fang and Tuan-kan Mu. That is what your servant would choose for Your Highness.'

7)

One of the men in the Prince of Meng-ch'ang's household was on affectionate terms with the Prince's wife. Someone asked the Prince of Meng-ch'ang and said: 'To be a member of Your Highness's household and yet be on affectionate terms here with your wife is very wrong. Your Highness should put him to death.' The prince said: 'To be pleased with each other's appearance is human nature. put it aside. Do not speak about it.'

At the end of a year the Prince summoned the man who was fond of his wife and spoke to him, saying: 'You have stayed with me a long time in your travels, sir. A great office is not to be had and a small office you, sir, would not desire. The Prince of Uei is on very intimate terms with me. Allow me to make ready carriages, horses, skins, and silks. I wish you, sir, to follow the Prince of Wei in your travels with these.'

In Uei he became very important. The relations between Ch'i and Uei became very bad. The Prince of Uei wanted very much to make an agreement for the troops of the various States to attack Ch'i. This man spoke to the Prince of Uei and said: 'The Prince of Meng-ch'ang did not know that your servant was unworthy. He deceived Your Highness with me. Moreover your servant has heard that the former Princes of Ch'i and Uei ~~should~~

slaughtered a horse and a sheep and made a covenant, saying: 'Let Ch'i and Uei in after generations never fight each other. If they do fight each other, let their fate be like this.' Now Your Highness is making an agreement for the troops of the States to attack Ch'i. That is, you are going back on the covenant of the former Princes and you are deceiving the Prince of Mêng-ch'ang. I wish that Your Highness had not Ch'i in your thoughts. If Your Highness listens to your servant, well and good. If you do not listen to your servant, it will be as if your servant were unworthy. Your servant will immediately sprinkle the lapel of Your Lordship's robe with the blood from my throat."

So the Prince of Uei desisted. When the men of Ch'i heard of it they said: 'The Prince of Mêng-ch'ang may be said to know how to do things. He turned evil into merit.'

8) The Prince of Mêng-ch'ang had a man in his household whom he did not like. He wished to drive him away. Lu Lien spoke to the Prince of Mêng-ch'ang and said: 'A gibbon or a monkey, if it leaves the trees and takes to the water, is not equal to a fish or a turtle. For passing through dangerous places or climbing perilous heights Ch'i-chi was not equal to a fox or a wild cat. When Ts'ao Mo brandished a sword three feet long a whole army could not withstand him. Suppose Ts'ao Mo had laid aside his three-foot sword and wielded a sickle or a hoe, dwelling with the husbandmen in the midst of the channelled fields, he would not then have been equal to a husbandman. Therefore if in anything he had left that in which he excelled for that in which he came short, even Yao would have had that in which he did not come up to the mark. If now you employ a man and he is inefficient you say that he is incompetent. If you instruct a man and he is inefficient you say that he is stupid. He is stupid and you have done with him. He is incompetent and you cast him off. If because a man is rejected and you refuse to have him dwell with you he comes back and does evil to you in revenge, is not that what later generations will set up as a warning?' The Prince of Mêng-ch'ang said: 'Good' and did not drive him away.

9) The Prince of Mêng-ch'ang went forth on a tour of the States. When he arrived in Ch'u they presented an ivory bedstead. Têng-t'u of Ying was appointed to convey it. He was unwilling to go, so he saw Kung-sun Hsü, the keeper of the gate for the Prince of Mêng-ch'ang, and said: 'Your servant is Têng-t'u of Ying. I have been appointed to bring an ivory bedstead. The ivory bedstead is worth a thousand (chin) of silver. If it is in the least damaged I cannot make it good even if I sell my wife and children. If, sir, you can make it possible for your servant not to carry out the mission, I will present you a valuable sword which my forefather had.' Kung-sun Hsü said: 'Agreed.' He went in to see the Prince of Mêng-ch'ang and said: 'Is Your Highness really accepting the ivory bedstead from Ch'u?' The Prince of Mêng-ch'ang said: 'Yes.' Kung-sun Hsü said: 'Your servant wishes Your Highness not to accept it! The Prince of Mêng-ch'ang said: 'Why?' Kung-sun Hsü said: 'The reason the small States all offer the seal of Counsellor to Your Highness is that they have heard that Your Highness in Ch'i was able to raise up and make prosperous those who were poor and in distress, and that you were upright in preserving and destroying, in continuing and cutting off. The most excellent officials of the small States all make the affairs of their States Your Highness's concern. They are really pleased with Your Highness's uprightness and are in love with Your

Highness's incorruption. Now Your Highness has arrived in Ch'u and if you accept the ivory bedstead how will the States you have not yet reached treat Your Highness? Your servant Hsü wishes Your Highness not to accept.' The Prince of Meng-ch'ang said: 'Agreed.'

Kung-sun Hsü went away hurriedly but before he had gone out, when he had reached the door of the private apartments, the Prince called him back and said: 'You instructed me, sir, not to accept the ivory bedstead. Very good. Now why step so high, why so elated?' Kung-sun Hsü said: 'Your servant has three great causes of rejoicing, and I am the richer by a valuable sword.' The Prince of Meng-ch'ang said: 'What do you mean?' Kung-sun Hsü said: 'There are some hundred men within your gate. Not ~~one~~ dares to enter with a remonstrance. I alone have come in to remonstrate. That is your servant's first cause of rejoicing. I have remonstrated and have been heeded. That is your servant's second cause of rejoicing. I have remonstrated and stopped Your Highness from making a mistake. That is your servant's third cause of rejoicing. T'eng-t'u of Ying was unwilling to come with the offering of the ivory bedstead and promised me his forefather's valuable sword.' The Prince of Meng-ch'ang said: 'Good. Are you accepting it?' Kung-sun Hsü said: 'I dare not.' He said: 'Accept it immediately.' Because of this he wrote a notice on the board at his gate to the effect: 'If anyone can enhance my reputation or prevent me from making a mistake and (by so doing) privately get something valuable from without, let him enter quickly and remonstrate.'

10)

Shun-yü K'un in one day introduced seven scholars to King Hsüan. The King said: 'Come sir, I have heard that if there is a single scholar in a thousand li they are standing shoulder to shoulder, if there is a single sage in a hundred generations it is as if they came following on each other's heels. Now sir, in one morning, you have introduced seven scholars. Are not scholars then very numerous?' Shun-yü K'un said: 'Not so. Birds of a feather flock together. Like footed animals walk in company. If now you seek for ch'ai-hu or chieh-k'eng bogs and marshes, you will not get any in several generations. If you go to the northern slopes of Yi-shu and Liang-fu you may look up at your cart and load it. All things have their associates. Now I am an associate of able men. If Your Majesty asks me for scholars it is like scooping water out of the river and getting fire from tinder. If I am to introduce scholars again will they be only seven?'

11)

Ch'i wished to attack Wei. Shun-yü K'un spoke to the King of Ch'i and said: 'The hounds of Han are the swiftest dogs in the world. The hares of the eastern suburbs are the most cunning hares ~~within~~ within the four seas. A hound of Han was chasing a hare of the eastern suburbs. It ran right round a hill three times and over the hill five times. In front, the hare was exhausted and, behind, the dog was tired out. Both dog and hare were used up and each died where it was. A peasant saw them and, without the trouble of any effort, obtained the result of the chase for himself.'

Now Ch'i and Wei have long been opposing each other, wearing out their soldiers and ruining their people. Your servant fears that Ch'in with its might and Ch'u with its size will avail themselves of the consequences and get the advantage like the peasant.' The King of Ch'i was afraid, dismissed his general and gave rest to his soldiers.

12)

An officer of the State said: 'Ch'in broke up the army of the Prince of Ma-fu and besieged Han-tan. Ch'i and Wei also helped Ch'in to attack Han-tan. Ch'i took Tzu-shu. Wei took I-shih. The kung-tzu Wu-chi, following a policy which was for the general advantage, slew Chin P'i and led the soldiers of Wei to relieve the seige of Han-tan. That ~~Ch'i~~ Ch'in got nothing but lost the States was the result of Ch'i's going in with Wei and relieving Han-tan. An-i is the capital of Wei. Chin-yang is the capital of Chao. Yen and Ying are the capitals of Ch'u. Therefore the three States wished their territory to adjoin that of Ch'in. Ch'in attacked Wei and took An-i, attacked Chao and took Chin-yang, attacked Ch'u and took Yen and Ying, overthrew the Princes of the three states, annexed the territory of the two Chou, took the whole of the territory belonging to the Han Family, and that was half the world.

Now also it is plundering Chao and Wei, disdains the Central States; cuts off the eastern wilds of Wei, annexes Ho-nan in Wei, and breaks off Tung-yang in Chao. And so Chao and Wei are in danger. For Chao and Wei to be in danger is not to the advantage of Ch'i. What Han, Wei, Chao, and Ch'u have in mind is that they are afraid Ch'in will annex the States and make their princes its servants. Therefore with a united army and a common purpose they are withstanding Ch'in. The territory of the three States adjoins that of Ch'in and so their danger is urgent. The territory of Ch'i does not adjoin that of Ch'in and so its danger is delayed. Thus the condition of the States is such that they cannot but serve Ch'i. Therefore if Ch'in gets Ch'i, its authority will be weighty in the Central states. If Chao, Wei, and Ch'u get Ch'i, they will be sufficient to resist Ch'in. Therefore if Ch'in, Chao, and Wei get Ch'i, they will be important. If they lose Ch'i they will be insignificant. Why is it that in these circumstances Ch'i cannot be of weight in the world? It is because of the fault of those whom it employs.'

CH'I IV

1)

Among the men of Ch'i there was a certain Feng Hsuan who was so poor that he could not support himself. He got someone to attach him to the prince of Meng-ch'ang, desiring to dwell and be fed in his household. The Prince of Meng-ch'ang said: 'What preferences has the guest?' He said: 'The guest has no preferences.' He said: 'What particular ability has the guest?' He said: 'The guest has no particular ability.' The Prince of Meng-ch'ang laughed and received him, saying: 'So be it'. His attendants, thinking that the Prince thought meanly of him, fed him on the coarsest food. After a while, he leaned against a post, tapped upon his sword, and sang: 'Long sword, let us go back. I have no fish when I eat.' The attendants reported it and the Prince of Meng-ch'ang said: 'Let him be fed like the guests in my household.' After a while he again tapped upon his sword and sang: 'Long sword, let us go back. I have no carriage when I go out.' The attendants all laughed at him and reported it. The Prince of Meng-ch'ang said: 'Make ready a carriage for him as for those guests in my household who ride in carriages.' Thereupon he rode in his carriage, raised aloft his sword, went over to his friend and said: 'The Prince of Meng-ch'ang treats me like a guest.' After a while he again tapped upon his sword and said: 'Long sword, let us go back. I have nothing for