

of Wei was pleased with Uei Yang's words. So he enlarged his own palace, arrayed himself in the red garments of dignity, set up the nine banners, and followed a seven-starred flag. These belonged to the throne of the Son of Heaven but the King of Wei made them his own. Thereupon Ch'i and Ch'u were wroth, the nobles hastened to Ch'i, the men of Ch'i attacked Wei, slew its heir-apparent, and overthrew its army of a hundred thousand men. The King of Wei was in great fear. He went barefoot, ceased military operations in the State, and went to the East where he became subordinate to Ch'ei. Then at last the world left him alone.

At that time the King of Ch'in let fall his robes, folded his hands, received the lands beyond Hsi-ho, but was not under any obligation of gratitude to the King of Wei. Therefore I say that when Uei Yang began to form plans with the King of Ch'in, they consulted about alliances without coming down from their seats, they talked at the festive board, and before their policy was perfected on the dais of the hall the general of Wei had already been captured by Ch'i. No display was made of battle and siege chariots but the lands beyond Ho-hsi came under the rule of Ch'in. This is what your servant called inflicting defeat in the hall, capturing a general within doors, uprooting a city at the festive board, and breaking battle chariots between the bed-clothes."

CH'I VI

1) Among the people who dwelt outside the walls of (the capital of) Ch'i was a certain Hu Hsian who was straightforward in his criticisms. King Min beheaded him at the crossroads of T'an. The hundred surnames ceased to be attached to him. Ch'eh Chü, a member of a family sprung from a grandson of a king of Ch'i, was direct in speech. He put him to death at Tung-lü. The hearts of the members of the Royal Family were alienated from him. Ssü-ma Jang-chü was in charge of the government. He put him to death. The great ministers were estranged from him. Because of this Yen raised troops and sent the prince of Ch'ang-kuo at their head to smite him. Ch'i sent Hsiang-tzu at the head of a force to withstand them. The army of Ch'i was broken. Hsiang-tzu fled with a single chariot. Ta-tzu collected the soldiers that remained and roused them again to do battle with Yen. He asked for a reward. King Min was not willing to give it him. The army was broken and fled. The King took refuge in Chü. Nao Ch'ih reprimanded him, saying: 'Between Ch'ien-Ch'ing and Po-ch'ang, over an area of several hundred li square, it has rained blood in such quantity that garments were soaked in it. Did Your Majesty know about it?' The King said: 'I did not know.' 'Between Ying and Po the earth has split open right to the springs. Did Your Majesty know about it?' The King said: 'I did not know.' 'There have been men at the gate of your palace weeping. When we sought them we could not get them. When we went away we could hear their voices. Did Your Majesty know about it?' The King said: 'I did not know.' Nao Ch'ih said: 'When Heaven rained blood in such quantity that garments were soaked in it, that was heaven accusing you. When the Earth split open right to the springs, that was Earth accusing you. When there were men at your palace gate weeping, that was Man accusing you. Heaven, Earth, and Man have all accused you and yet Your Majesty does not know to take warning. How can it be that you should not be put to death?' Thereupon he slew King Min in the Ku ward.

The heir-apparent then changed his attire and fled to the home of the grand-historiographer where he was employed to water the garden. (She who afterwards became) Queen, the Lady Hou, who was a daughter of the grand-historiographer, knew that he was a man of high rank, and treated

90

him well. T'ien Tan with the town of Chi-mo and the remnant of the soldiers who had been defeated broke up the army of Yen, inveigled Chi Chieh into an ambush and so restored Ch'i. He made haste to meet the heir-apparent at Chü and set him up as king. When King Hsiang came to the throne he raised the Lady Hou to be his Queen. She gave birth to King Chien of Ch'i.

Wang-sun Chia, when he was but fifteen years of age, was in the service of King Min. When the King fled he lost the king's whereabouts. His mother said: 'When you go out early and come in late I lean upon the door and look out for you. When you go out in the evening and do not return I lean against the village gate and look out for you. Now you are in the King's service, the King has fled and you do not know his whereabouts. Why do you still come back?' Wang-sun Chia thereupon went into the midst of the market-place and said: 'Nao Ch'ih has set the State of Ch'i in disorder. He has slain King Min. Let those who wish to go with me to kill him bare the right shoulder.' Those who followed him from the market-place were four hundred men. They went with him to kill Nao Ch'ih and slew him with the sword.

2)

Yen attacked Ch'i, took more than seventy cities, there being only Chü and Chi-mo which did not submit. T'ien Tan of Ch'i with Chi-mo defeated Yen and slew Chi Chieh. Previously, when a general of Yen attacked and subdued the city of Liao there were some who slandered him. The Yen general was afraid ~~that he would be killed~~ he barricaded himself in the city of Liao and did not dare to return. T'ien Tan attacked him. At the end of more than a year many soldiers had died but the city of Liao had not submitted. Lu Lien thereupon wrote a letter and tied it to an arrow to be shot into the city and passed on to the Yen general. It said: 'I have heard that an understanding man does not turn his back on the times and throw away an advantage, a brave soldier does not shrink from death and destroy his reputation, a loyal minister does not put himself first and his prince last. If now Your Lordship, acting on a single morning's wrath, does not consider that the King of Yen is without his minister, that is not loyalty. If you yourself are slain, the city of Liao is lost, and your warlike fame is not published abroad in Ch'i, that is not courage. If your achievement fails, your reputation is destroyed, and you are not remembered with honour in later generations, that is not understanding. Therefore a man of understanding does not plan again, a brave soldier does not shrink from death. Now this is just the time (to decide between) death and life, glory and disgrace, high and low position, dignity and a mean lot. I wish Your Lordship would make your plans carefully and not act in a common way. Moreover Ch'u has attacked Nan-yang, Wei has attacked P'ing-lu. Ch'i has no mind to face South. It thinks that the injury involved in the loss of Nan-yang is not equal to the advantage of getting (the lands) North of the Chi. It has therefore settled its policy and is keeping to it firmly. Now the men of Ch'in have sent down soldiers. Wei does not dare to face East. If the East and West alliance with Ch'in is made the state of affairs in Ch'u will be dangerous. Moreover Ch'i will certainly carry out the policy of abandoning Nan-yang, cutting off Yu-jiang, and preserving (the lands) North of the Chi. Now Ch'u and Wei have both retreated. Relief from Yen has not arrived. There is no plan of the States against Ch'i. It has maintained a struggle of exhaustion with the city of Liao for a whole year. As your servant sees it, Your Lordship cannot succeed. Ch'i is sure to force a decision at the city of Liao. Your Lordship has no second plan. That State of Yen is in great disorder. The prince and his ministers have been

mistaken in their policy. Those above and those below have been led astray. Li Fu with an army of a hundred thousand men has suffered five defeats abroad. That State of ten thousand chariots has been besieged by Chao. Territory has been cut off. Its ruler is in straits. It has been disgraced before the world. Has Your Lordship heard about it? Just now the King of Yen is disheartened and standing alone. His great ministers are not adequate to support him. The State is exhausted, its disasters are many. The hearts of the people have nowhere to turn. And now Your Lordship is employing the people of Liao in its exhaustion to withstand all the military might of Ch'i. At the end of a year no release has come. It is a defence like that of Mo Ti. Although they eat human flesh and steam the bones, the soldiers have no mind to rebel. They are like the soldiers of Sun ping and Wu Ch'i. Their ability has been made manifest to the world. Therefore the best plan for Your Lordship is to cease hostilities and give your soldiers rest and with all your chariots and armour to return and report to the King of Yen. The King of Yen is sure to be pleased. When the scholars and people see Your Lordship it will be as if they saw their parents. They will stroll about together with bared arms and ~~talk about~~ you will be the talk of the generation. Your achievement may be made plain. If above you support your ruler in his loneliness so that he may control his ministers if below you nourish the hundred families so as to supply the needs of the scholars who give counsel, if you correct the States and change the customs throughout the world, your reputation may be established. Or is it your mind to renounce Yen and abandon the world and travel East to Ch'i? Allow us to split off territory and settle you in a fief as wealthy as T'ao or Uei with the title of lordship generation after generation as long as Ch'i shall last. That ~~is also a (possible) plan.~~ Both plans will make your reputation distinguished and your wealth abundant. I wish Your Lordship would give them your mature and close consideration and settle on one of them. Moreover I have heard that he who is punctilious about small matters cannot do anything majestic and that he who hates a small disgrace cannot establish a glorious reputation. Formerly Kuan Chung shot at Duke Huan and pierced his buckle. That was rebellion. He forsook the kung-tzu Chiu and was unable to die (with him). That was cowardice. He was bound and fettered. That was personal disgrace. Because of these three things there was no opening for him in the country districts, no hereditary prince would employ him as a minister. If Kuan Chung to the end had been poor, kept down, obscure, hemmed in, and had not come forth and by reason of remorse for his disgrace had not sought an interview (with the Duke), throughout the whole of his life he would not have avoided being a man disgraced by mean actions. But Kuan-tzu, in spite of these three transgressions, got control of the government in Ch'i, set the world in order once, and assembled the nobles nine times, became the first of the five Hegemons, his reputation being high in the world and his glory displayed to the neighbouring States. Ts'ao Mo was a general of the Prince of Lu. He fought three battles, was three times defeated, and lost ~~territory of 1000~~ territory of 1000 li. If Ts'ao Mo's feet had never left the ranks, if he had planned never to look behind, if he had gone forth resolved to die and not to live, he would not have escaped being the captured general of a defeated army. Ts'ao-tzu considered that to be the captured general of a defeated army was not courage, that to undo his achievements, destroy his reputation, and be without mention in later generations was not wisdom. Therefore, putting away the disgrace of the three defeats, he withdrew and took counsel with the Prince of Lu so as to await his opportunity. Duke Huan of Ch'i

possessed the world. He summoned the nobles to his court. Ts'ao-tzu with a single sword made an assault on Duke Huan in his place at the altar. His countenance did not change and his speech was not rebellious. What he had lost in three battles he got back in a single morning. The world was greatly moved, the nobles were in alarm. His prestige spread to Wu and Ch'u. His fame was transmitted to later generations. As for these two lords, it was not that they could not act aright in small concerns, or die on account of a slight disgrace. They thought that it was not wise for themselves to be killed, their generation to be cut off, and their reputation not to be established. Therefore they put away their feeling of wrath and achieved a life-long reputation, they cut out the disgrace which had moved them to anger, and established achievements which endured for generations. Therefore what they did has come down as rivalling (the achievements of) the three Kings, their fame will endure until heaven and earth are destroyed. Let Your Lordship make your plans.'

The yen general said: 'I respectfully hear your commands.' So he ceased from military operations, reversed his bowcases, and went away. It was therefore what Chung Liang said which raised the siege in the State of Ch'i and delivered the hundred surnames from death.

3)  
Yen attacked Ch'i. Ch'i was defeated. King Min fled to Chu. Nao Ch'ih slew King Min. T'ien Tan held the city of Chi-mo, defeated the soldiers of Yen, and restored the lands of Ch'i. (He ~~who~~ was afterwards) King Hsiang resumed his correct name as heir-apparent. When Ch'i had defeated Yen, it was doubtful whom T'ien Tan would put upon the throne. The people of Ch'i all thought that T'ien Tan would set himself on the throne. King Hsiang was put on the throne and T'ien Tan became his Counsellor.

He was crossing the river Tzu. There was an old man wading through the Tzu who was so cold that when he came out he could not walk but sat down on the sand. T'ien Tan saw how cold he was and wanted those who followed his carriage to share their garments with him. There was no one who could do so. T'ien Tan took of his fur garment and put it on him. King Hsiang was displeased at it and said: 'Does T'ien Tan bestow favours because he wants to take the state from me? If I do not make my plans early I am afraid I may be too late.' His attendants looked to see that there was no one there. Below the cliff there was a man threading pearls. King Hsiang called to him and asked: 'Did you hear what I said?' He replied: 'I did.' The King said: 'What do you think I should do?' He replied: 'Your Majesty's best plan is to make the opportunity to make his good deeds your own. Let Your Majesty praise Tan's good deeds and send down an order, saying: 'I am grieved because of the people's hunger. Tan receives them and gives them food. I am grieved that the people are cold. Tan takes off his fur garments and clothes them. I am grieved at the toils of the hundred surnames. And Tan also is grieved at them. He accords with my mind.' Tan does these good deeds and Your Majesty praises them. You approve of Tan's good deeds and they become Your Majesty's good deeds.' The King said: 'Good.' and gave Tan beef and wine and praised his conduct.

Some days later, the stringer of pearls again saw the King and said: 'On your next court day Your Majesty ought to summon T'ien Tan and bow to him in the court, speak words of praise, and then issue an order to seek out those of the hundred surnames who ~~are~~ suffering from hunger and cold that they be received and their needs supplied. ~~The~~ ~~old~~ ~~men~~ to listen in the villages and hear what the elders are saying to each other.' They were all saying: 'Ah! T'ien Tan's love for men is the kindly effect of the King's instructions.'

4)

Tiao P' o was always speaking ill of T' ien Tan, saying: 'The Prince of An-p'ing is a mean man.' The Prince of An-p'ing heard of it, so he made a feast and invited Tiao P' o. He said: 'How have I offended you, sir, that I am constantly being spoken of at court?' Tiao P' o said: 'Chih's dog barked at Yao, not because it honoured Chih and despised Yao; a dog naturally barks at him who is not its own master. Moreover, granted now that Kung-sun-tzu is a worthy man and that Hsu-tzu is a worthless fellow, yet if Kung-sun-tzu and Hsu-tzu quarrel, Hsu-tzu's dog will still grab at the calf of Kung-sun-tzu's leg and bite it. But if it could leave the worthless fellow and become the worthy man's dog, would it deliberately grab at the calf of ~~the leg and~~ bite it?' The Prince of An-p'ing said: 'I respectfully hear your commands.' On the morrow he presented him for employment to the King.

The King had some favourite ministers—a company of nine men—who wished to injure the prince of An-p'ing. They agreed to speak to the King and say: 'When Yen attacked Ch'i, the King of Ch'u sent a general at the head of ten thousand men to the help of Ch'i. Now the State has been settled and the altars have peace. Why not send an envoy to express your thanks to the King of Ch'u?' The King said: 'Who of those about me is suitable?' The company of nine men said: 'Tiao P' o is suitable.' Tiao P' o was sent to Ch'u. The King of Ch'u received and feasted him. For several days he did not return. The company of nine men agreed to speak to the King and say: 'If a private individual detains a State of ten thousand chariots, is he not relying on the strength of his position? Moreover the Prince of An-p'ing in relation to your majesty does not observe the rules of propriety for a minister towards his prince and makes no distinction between superior and inferior. Moreover his aim is to do something which is not good. At home he receives the hundred ~~surnames~~, accords with and comforts their hearts, relieves those who are in extremities, supplies those who are in want, and ~~displays~~ his kindness to the people. Abroad he cherishes the Jung and the Ti and the worthy scholars throughout the world; he is secretly binding to himself the heroic and the eminent among the nobles. His intention is to do ~~something~~. We wish Your Majesty would look into the matter.'

Another day the King said: 'Summon Tan.' T'ien Tan took off his hat and entered with bare feet and bare back. When he withdrew he asked to suffer the punishment of death. After five days the king said: 'You have committed no offence against me, sir. You have acted according to the rules proper to you as a minister and I have acted according to the rules proper to me as a king. That is all.'

When Tiao P' o came from Ch'u, the King gave (a feast) and accorded him precedence over all the others. When they were merry with wine, the King said: 'Summon the Counsellor T'ien Tan.' Tiao P' o left his place and bowed with his head to the ground, saying: 'Where did Your Majesty get these words to ruin the State? To make a comparison between Your Majesty and one who is high up, who is superior, yourself or King Wen of Chou?' The King said: 'I am not equal to him.' Tiao P' o said: 'True. Your servant knows well that Your Majesty is not equal to him. To make a comparison between Your Majesty and one who is lower down, who is superior, yourself or Duke Huan of Ch'i?' The King said: 'I am not equal to him.' Tiao P' o said: 'True. Your servant knows well that Your Majesty is not equal to him. Nevertheless King Wen of Chou obtained Lu Shang and made him T'ai-kung, Duke Huan of Ch'i obtained Kuan I-wu and made him Chung-fu. Now Your Majesty has obtained the Prince of An-p'ing and you

alone says 'Tan.' Moreover, since Heaven and Earth were opened up, since the beginning of the people, what minister's achievements have been greater than those of the Prince of An-p'ing? And yet Your Majesty says: 'Tan, Tan.' Where did Your Majesty get those words to ruin the State? Moreover Your Majesty was unable to protect the altars of the former kings. The men of Yen raised troops and made a surprise attack on the territory of Ch'i. Your Majesty fled and went among the mountains of Ch'eng-yang. The Prince of An-p'ing made use of Chi-mo, distressed with fear as it was, a city of only three li in extent, with outer ~~walls~~ of only five li, and seven thousand worn-out soldiers, and captured their Captain of the Horse, and got back one thousand li (of territory) for Ch'i. The achievements of the Prince of An-p'ing at that time were such that if he had united Ch'eng-yang and made himself King at Ch'eng-yang, in all the world there was no one who could have stopped him. But he estimated the matter according to the course which ought to be followed, referred it to what was right, and decided that he ought not to do it. And so he laid down planks for roads, erected wooden pavilions, and met Your Majesty with the Queen among the mountains of Ch'eng-yang. Then Your Majesty was able to return and oversee the hundred surnames as if they were your children. Now the State has been settled, the people are at rest, and Your Majesty says: 'Tan!' Even a child would reckon not to do this. Your Majesty does not speedily put these nine men to death so as to exculpate yourself to the Prince of An-p'ing. If you do not, the State will be in danger."

The King therefore put the nine men to death and drove away their households. He enfeoffed the Prince of An-p'ing in addition with the ten thousand households of the town of Yeh.

5)

T'ien Tan, being about to launch an attack against Ti, went to see Lu Chung-tzu. Chung-tzu said: 'If, general, you attack Ti, you will not be able to subdue it.' T'ien Tan said: 'With a city of ~~which the walls were~~ five li in extent ~~and~~ outer fortifications, seven li and the remnant of an army after a ruinous defeat, your servant defeated Yen with its ten thousand chariots and restored its territory to Ch'i. If I attack Ti how shall I not subdue it?' He mounted his chariot and went away without any word of farewell.

He proceeded to attack Ti, but at the end of three months he had not overcome it. The children of Ch'i sang a song, saying:

'With a big hat like a sieve,  
and a long sword propping up his chin,  
He attacks Ti but cannot take it.  
And pitches his camp on a withered mound.'

Then T'ien Tan was afraid and asked Lu Chung-tzu, saying: 'You said, sir, that I could not subdue Ti. May I ask you to explain?' Lu Chung-tzu said: 'When, general, you were at Chi-mo, if you were seated you wove straw baskets, if you were standing you wielded a spade. You acted as a leader to the soldiers. You said:

'There is no place for us to go.  
Our ancestral temple has been destroyed.  
We have long been facing ruin.  
Whither shall we turn?'

At that time, general, you had a heart prepared for death, and the soldiers had no strong desire to live. When they heard you speak like that, there was no one who did not wipe away his tears, wave his arms, and wish for battle. Now in the East, you have the revenues of the town

of Yeh, in the West you have the delights of Tzu-shang. You are girt with a belt of gold and gallop (your horses) between the Tzu and the Sheng. You have delight in life and no heart for death. That is why you are not victorious." T'ien Tan said: 'I have a mind but it is you, sir, who direct its purposes.'

So on the following day, roused in spirit, he went around the city wall, stood in the places at which arrows and stones were being aimed, and, grasping the drumstick, beat the drum. Then the men of Ti submitted.

6)

In the affair on the P'u, Chui-tzu died and Chang-tzu fled. P'an-tzu spoke to the King of Ch'i and said: 'Your best plan is to send your surplus grain to Sung. The King of Sung is sure to be pleased. The Liang dare not cross Sung to attack Ch'i. Ch'i is indeed weak. So by means of your surplus grain get Sung on your side. When Ch'i becomes strong again, although you demand it again from Sung it will not repay. And then you can make that a pretext to attack it.'

7)

When King Min of Ch'i met his death, his son Fa Chang changed his family and personal names and became a servant in the household of the grand-historiographer of Chu. The daughter of Chiao, the grand-historiographer, observed that Fa Chang's deportment and appearance were unusual and realized that he was no ordinary man. She had compassion on him and constantly gave him clothing and food in secret. She had intimate relations with him.

The people of Chu and the fugitive ministers of Ch'i met to search for King Min's son with the intention of setting him on the throne.

So Fa Chang declared himself in Chu and they united to put Fa Chang on the throne as King Hsiang.

When King Hsiang had been put on the throne he made the daughter of the grand-historiographer his Queen. She bore a son Chiao. The grand-historiographer Chiao said: 'A daughter who marries without a gift between does not belong to my race. She has dishonoured my generation.' To the end of his life he would not see Queen Hou. Queen Hou was a good woman and did not fail in her filial duty because he would not see her.

When King Hsiang died his son Chien mounted the throne as king of Ch'i. Queen Hou served Ch'in with attention and was on terms of good faith with the nobles. That was why King Chien was on the throne for more than forty years without being attacked in war.

Shih-huang of Ch'in had sent an envoy to Queen Hou some interlaced jade rings and to say: 'These are many clever people in Ch'i. Can they unloose these rings?' Queen Hou showed them to the assembled ministers, but they did not know how to unloose them. Queen Hou took a hammer and broke them with it. She thanked the Ch'in envoy and said: 'I have been careful as I unloosed them.'

When Queen Hou was sick and about to die, she warned Chien, saying: 'Those among the various ministers who may be employed are so and so.' Chien said: 'Allow me to write them down.' Queen Hou said: 'Good'

He took a stylus and tablet to receive her words, but Queen Hou said: 'I am an old woman. I have forgotten them.' After the death of Queen Hou, Hou Sheng became Counsellor in Ch'i. He accepted much gold from Ch'in intended to create division in Ch'i. The King sent some visitors to Ch'in who all (on their return) accommodated their speech urging the king to pay homage to Ch'in, and not make any preparations against military attack.

8) King Chien of Ch'i was about to go to pay homage in Ch'in. The Master of the Horse at the Yung gate came forward and said: 'Is a King put on the throne for the sake of the altars or for the sake of the King himself?' The King said: 'For the sake of the altars.' The Master of the Horse said: 'If a King is set on the throne for the sake of the altars, why does Your Majesty leave the altars and enter Ch'in?' The King of Ch'in turned his chariot and came back.

When the Governor of Chi-mo heard that the Master of the Horse at the Yung gate had remonstrated and had been listened to, he considered that he might be advised. So he entered, and had an interview with the King of Ch'i, and said: 'The territory of Ch'i is several thousand li square. It has several million armed men. Now the great officers of the three Chin are all ill disposed towards Ch'in and those between O and Chuan are a hundred in number. If Your Majesty receives them and gives them a host of a million men, causing them to recover the ancient territory of the three Chin, the pass of Lin-chin may be entered. The great officers of Yen and Ying who do not wish to act on behalf of Ch'in and are beneath the city wall on the South are a hundred in number. If Your Majesty receives them and gives them an army of a million men, causing them to recover the ancient territory of Ch'u, the pass of Wu may be entered. In this way the prestige of Ch'i may be established and the State of Ch'in may be ruined. To renounce the giving of commands as you face South and to face West in the service of Ch'in is what I do not accept on Your Majesty's behalf.'

The King of Ch'i paid no heed. ~~Ch'in's~~sgnt Ch'en Ch'ih to entice the King of Ch'i to enter, agreeing to give him five hundred li of territory. The King of Ch'i did not listen to the Governor of Chi-mo but listened to Ch'en Ch'ih, and so he went to Ch'in. He was placed in Kung among the pine trees and the cypress trees where he died of hunger. Before he died, Ch'i made a song about him, saying: 'Pine trees! Cypress trees! He who settled Chien in Kung was the visitor!'

Because of the disorders connected with Prince Nao, Ch'i was hostile to Ch'in. Afterwards Ch'in wished to win Ch'i over and so sent Su Ch'uan to Ch'u and ordered Jen Ku to go to Ch'i. Ch'i Ming spoke to the King of Ch'u and said: 'The King of Ch'in wants Ch'u not as much as he wants Ch'i. He has sent Ch'uan in order to show Ch'i that he has (the friendship of) Ch'u and so support Ku in Ch'i. Ch'i, watching Ch'u, will be sure to receive Ku. That is, Your Majesty by listening to Ch'uan will just be helping Ku to hasten the agreement between Ch'i and Ch'in. For Ch'i and Ch'in to be in agreement will not be to the advantage of Ch'u. Moreover the words with which Ch'uan comes to Ch'u are certainly not the words with which Ku has gone to Ch'i. Your Majesty's best plan is to send someone with the words with which Ch'uan has come to Ch'u so as to make Ku seem deceptive in Ch'i. Ch'i and Ch'in will be sure not to make an agreement. If Ch'i and Ch'in do not make an agreement Your Majesty will have weight. If Your Majesty wishes to take Ch'i along with you to attack Ch'in, Han-chung may be obtained. And if Your Majesty wishes to use Ch'in to attack Ch'i, (the lands) between the Hwai and the Ssu also may be obtained.'

CH'U I.

1) The relations between Ch'i and Ch'u were difficult. Sung asked permission to remain neutral. Ch'i ~~throughout~~ ~~to~~ ~~Sung~~ and Sung consented. Tzu-hsiang spoke to the King of Sung on behalf of Ch'u and said: 'Ch'u has lost Sung because of its delay. It is about to copy