

lands in the East and assail Chao Ch'ang. But before they had crossed the border, Ch'in threatened Yu-jang in Ch'i with five hundred thousand men, saying: 'To hinder the heir-apparent and not let him go was inhumane. To wish also to rob him of lands in the East to the extent of five hundred li is unjust. If you withdraw your armed men-- good. If not, I wish to await battle.'

The King of Ch'i was afraid and asked Tzū-liang to go South and speak to Ch'u that in the West it should cause Ch'in to release Ch'i from its danger. The troops in the end were not employed and the lands in the East were restored in their entirety.

8)

Hu O spoke to Su-tzū and said: 'When Ch'in was detaining the King of Ch'u, it was Your Lordship who endangered the heir-apparent. Now the King of Ch'u is returning. The heir-apparent is going South. Your Lordship is sure to be in danger. Your Lordship's best plan is to get someone to speak to the heir-apparent and say: 'Su-tzū knows that Your Highness feels resentment against him and so he will be sure to endeavour to do what is not to Your Highness's advantage. The best plan for Your Highness is to get on good terms with Su-tzū. And Su-tzū will be sure to bring about Your Highness's entry.' "

So Su-tzū got someone to speak to the heir-apparent. The heir-apparent again asked that he might be on good terms with Su-tzū.

CH'U 111.

1)

Su-tzū spoke to the King of Ch'u and said: 'A benevolent man with respect to the people loves them from his heart and serves them with good words; A filial son in respect to his parents loves them from his heart and serves them with his wealth. A loyal minister with respect to his prince must bring forward worthy men to ~~assist~~ him. Now Your Majesty's great ministers, your fathers and brethren, rely upon their habit of injuring men of worth. They impose heavy taxes on the ministers and the hundred families. They make Your Majesty hateful to the people. They are not loyal ministers. The great ministers publish abroad Your Majesty's faults to the hundred families. They bribe the nobles heavily with Your Majesty's lands. That is why they keep in the background those whom Your Majesty loves. Again they are not loyal ministers. Because of this the state is in danger. Your servant wishes you not to listen to your ministers when they speak evil of each other, to be careful with regard to the great ministers, your fathers and brethren, to employ those of whom the people approve, and to regulate your personal appetites, in order to give to the hundred families. In the case of ministers there is nothing more difficult than to bring forward men of worth without envy. To die for a lord is easy. In the affair of Ch'ui-sha those who died were numbered by the thousand. To suffer disgrace for a lord is easy. From the ling-vin downwards those who serve Your Majesty are numbered by the thousand. But as for bringing forward men of worth without envy I have not seen a single man. Therefore an intelligent lord in his observation of his ministers will ~~make~~ point of knowing whether they are bringing forward men of worth without envy. Men of worth in the service of their lord will also ~~make~~ point of bringing forward men of worth without envy. The difficulty about bringing forward men of worth is that when men of worth are employed they themselves are set on one side, when they are in honour they themselves are humbled. Therefore men make a difficulty of it.'

2)

Su Ch'in went to Ch'u. At the end of three days he obtained an interview with the King. When the conversation was finished, he took his leave and was going away. The King of Ch'u said: 'I have heard of you, sir, as I have heard of the ancients. Now, sir, you have not thought a thousand li too far to come and honour me with a visit. But you have not been willing to stay. I wish to hear the explanation.' He replied: 'Food in Ch'u is dearer than precious stones, firewood is dearer than cassia. Your Officer of Interviews is as hard to get sight of as a spirit. Your Majesty is as hard to get sight of as the Emperor of Heaven. Now your servant has eaten precious stones, has cooked food with cassia, and by means of a spirit has had an interview with the Emperor.' The King said: 'Go to your lodging, sir. I have heard your commands.'

3)

The King of Ch'u was expelling Chang I from Wei. Ch'en Chen said: 'Why is Your Majesty expelling Chang-tzu?' He said: 'Because as a minister he is not loyal or faithful.' He said: 'If he is not loyal, let Your Majesty not employ him as a minister. If he is not faithful, let Your Majesty not make a treaty with him. Moreover what injury is it to Your Majesty that a minister of Wei is not loyal or faithful? If he is loyal or faithful, what advantage is it to Your Majesty? If you expel him and are heeded that will be all right. If you are not heeded, in that case Your Majesty's command has not had free course. Moreover, to make a State of ten thousand chariots get rid of its Counsellor is an affair to be decided beneath the city walls.'

4)

Chang I went to Ch'u and was in poor circumstances. A retainer was angry and was going back. Chang I said: 'You insist, sir, on wanting to go back because your clothes and hat are worn out. Wait until I have seen the King of Ch'u for you.'

At that time Queen Nan and Cheng Hsiu were in honour in Ch'u. Chang-tzu had an interview with the King of Ch'u. The King of Ch'u was displeased. Chang-tzu said: 'As Your Majesty has no use for me, allow your servant to go North and see the Prince of Chin.' The King of Ch'u said: 'So be it.' Chang-tzu said: 'Has Your Majesty no request to make of the State of Chin?' The King said: 'Gold, pearls, one-horned buffaloes, and elephants come from Ch'u. I have no request to make of Chin.' Chang-tzu said: 'Is Your Majesty only not fond of beauty?' The King said: 'What do you mean?' Chang-tzu said: 'Those women of Cheng and Chou with powdered faces and blackened eyebrows stand on the roads and in the villages. Those who did not know and saw them would think that they were spirits.' The King of Ch'u said: 'Ch'u is an obscure out-of-the-way State. I have never seen the women of the central States as beautiful as that. If I saw them, how should it be that I alone was not fond of beauty?' So he supplied him with pearls and precious stones.

When Queen Nan and Cheng Hsiu heard about it, they were very much afraid. They sent someone to speak to Chang-tzu and say: 'We have heard, general, that you are going to the State of Chin. We happen to have a thousand chin of silver, which we are forwarding to your attendants for the supply of provender.' Cheng Hsiu also gave five hundred chin of silver.

When Chang-tzu took his leave of the King of Ch'u, he said: 'The frontier passes throughout the world are not open. I do not know when we shall see each other again. I wish Your Majesty would drink to my health.' The King said: 'So be it,' and pledged him. In the midst of the

115

drinking Chang-tzu bowed twice and made a request, saying: 'There is no one else here. I wish Your Majesty to summon those who usually wait upon you and pledge them.' The King said: 'So be it,' and summoned Queen Nan and Cheng Hsiu and drank to their health. Chang-tzu bowed twice and made request, saying: 'I have committed an offence worthy of death against Your Majesty.' The King said: 'How?' He said: 'I have travelled all over the world, and have never seen women so beautiful as these. And yet I said I would get a beautiful woman. That was deceiving Your Majesty.' The King said: 'Let it pass, sir. I do indeed believe that the world has no one like these two.'

5)

The King of Ch'u ordered Chao Sui to go to Ch'in to pay honour to Chang I. Before he arrived King Hui died. King Wu drove Chang I out. The King of Ch'u took the opportunity to arrest Chao Sui so as to get Ch'i on his side. Huan Tsang spoke for Sui to the King of Ch'u and said: 'The reason the alliance of East and West was not effected was that (Chang) I was held in honour by King Hui and was also on good terms with Sui. Now King Hui is dead. King Wu has come to the throne. (Chang) I has gone away. Kung-sun Ho and Kan Mou are in honour. Kan Mou is on good terms with Wei. Kung-sun Ho is on good terms with Han. The two men of course are not on good terms with Sui. They are sure to bring Ch'in into agreement with Han and Wei. (Formerly) when Han and Wei honoured (Chang) I, (Chang) I had Ch'in and Sui caused him to be honoured by Ch'u. Now (Chang) I is in straits in Ch'in and Sui has been arrested in Ch'u. Han and Wei wish to get Ch'in. They are sure to be on good terms with those two men. The two men will accept Han and Wei, despise (Chang) I, and attack Ch'u. Fang-ch'eng is sure to be in danger. The best plan for Your Majesty is to restore Sui and give honour to (Chang) I in Han and Wei. (Chang) I, relying on the influence of Ch'u and presuming on his dignity in Wei, will contend with Ch'in. If Wei is not in agreement with Ch'in, Han also will not follow (Ch'in). Then there will be no danger to Fang-ch'eng.'

6)

Chang I drove Hui Shih from Wei. Hui-tzu went to Ch'u. The King of Ch'u received him. Fong Ho spoke to the King of Ch'u and said: 'It is Chang I who has driven Hui-tzu out. And yet Your Majesty makes an agreement of friendship with him. That is deceiving I. Your servant in Your Majesty's interests does not approve. Hui-tzu has come because of I and he hates Your Majesty's connection with Chang I. Hui-tzu certainly will not do. Moreover throughout the world there is no one who has not heard that the King of Sung regards Hui-tzu as a man of worth. Throughout the world there is no one who does not know that he is not now on good terms with Chang I. Now for reasons of policy you abandon one whom you honour to his foe. Your servant thinks that Your Majesty is acting lightly. Moreover, as a matter of policy, Your Majesty's best plan is to exalt Hui-tzu and send him to Sung, and speak to Chang I, saying: 'I have said that for your sake I could not receive him.' (Chang) I is sure to be grateful to Your Majesty and Hui-tzu, being a poor man, if Your Majesty appoints him, is also sure to be grateful to Your Majesty. This (method) does not let go the reality of acting on behalf of (Chang) I and can bestow kindness on Hui-tzu.'

The King of Ch'u said: 'Good' and sent Hui-tzu with honour to Sung.

7) The Five States attacked Ch'in. Wei wished to make peace, and sent Shih Hui to Ch'u. Ch'u was about to give him entry to Ch'in and get him to make peace. Tu Ho spoke to Chao Yang and said: 'It is on Ch'u's account that we are attacking Ch'in. Now Shih has come in the interests of

Wei

Wei and Your Lordship is sending him into Ch'in. That is making it plain that Ch'u desires to attack and making it believed that Wei desires peace. The best plan for Your Lordship is not to listen to Hui Shih but to send a messenger secretly to get the favour of Ch'in by asking for terms.

Chao-tzu said: 'Good'. He spoke accordingly to Hui Shih and said: 'It is all on Wei's account that we are attacking Ch'in. If now, sir, you make peace through Ch'u, Ch'u will get its benefits and the resentment will fall upon Wei. Go back sir. I will send a messenger to make peace because of Wei.'

Hui-tzu returned. The king of Wei was displeased. Tu Ho spoke to Chao Yang and said: 'Wei went first to war on your behalf and lost half its army. It announced its plight but was not heeded. It asked for peace but did not get it. If Wei breaks away and goes in with Ch'i and Ch'in, how will you save the situation? In the East you have the Yueh prisoners, in the North you have not (the friendship of) Chin, and your relations are not settled with Ch'i and Ch'in. That is, Ch'u is isolated. The best plan is to make a speedy peace.'

Chao-tzu said: 'Good.' He accordingly sent a man to announce peace to Wei.

8)

Ch'en Chen accused Ch'u to Wei. Chang I spoke evil of him to the King of Wei, saying: 'Ch'en is still on good terms with Ch'u. He is very active in seeking territory on its behalf.' Tso Shuang spoke to Ch'en Chen and said: '(Chang) I is on good terms with the King of Wei. The King of Wei has very great faith in him. Although Your Lordship speaks to him a hundred times he still will not listen. The best plan for Your Lordship is to use I's words as your support and get ~~rotated~~ to Ch'u.' Ch'en Chen said: 'Good'. So he sent someone to make I's words known in Ch'u. The King of Ch'u was pleased and in fact recalled him.

9)

consequence

Ch'in was attacking I'yang. The King of Ch'u spoke to Ch'en Chen and said: 'I have heard that Han Ch'ih is a clever officer practised in the affairs of the nobles. He will probably be able to deliver himself. Because he is sure to escape I want to seize him first. It will add moreover to my reputation.' Ch'en Chen replied: 'Leave him alone. Do not seize him, Your Majesty, for Han Ch'ih's wisdom is not hard pressed (in this case). Now there is no more artful beast in the mountains and marshes than the large deer. The deer knows when hunters have spread out a net and are coming forward in its pursuit, so it turns round and rushes against them again and again. The hunters know its artfulness, so they pretend to set up a net and cause it to come towards them, and so the deer is caught. Now the nobles understand clearly this man's deceitfulness. There are sure to be many who will set up a net and cause him to come forward. Leave him alone. Do not seize him, Your Majesty. Han Ch'ih's wisdom in this case is hard pressed.' The King of Ch'u hearkened to him. I'yang was in fact taken. Ch'en Chen knew it beforehand.

10)

T'ang Ch'ie had an interview with the Prince of Ch'un-shen and said: 'The men of Ch'i adorn their persons and cultivate their conduct with a view to their own advancement. But your servant is ashamed and does not learn from them. I have not shrunk from crossing the Chiang and the Ho and have come more than a thousand li because of my humble admiration of Your Highness's righteousness and my approval of Your Highness's conduct of affairs. Your servant has heard that if Pan or Chu had a sword or a blade in their bosom the world would still regard them as brave,

46
17

the world would still regard them as brave, that if Hsi Shih wore coarse woollen cloth, the world would still praise her beauty. Now Your Highness is Counsellor ~~an~~ Ch'u with its ten thousand chariots. You are withstanding the difficulties of the central States. What you desire is not accomplished. What you seek is not obtained. It is because your ministers are few. That the 'ace' of dice can accomplish what it does is because it has those numbered two to six to help it. That one 'ace' cannot beat five of those numbered two to six is obvious. Now why does not Your Highness act as the 'ace' of the world and make your ministers the other numbers?

CH'U IV

1)

Someone spoke to the King of Ch'u and said: 'Your servant has heard that those who are forming the alliance of North and South wish to unite the whole world in homage to Your Majesty. Your servant wishes that Your Majesty would listen to them. To straighten out what is crooked, to act with spirit in danger and achieve success—a brave man regards that as right conduct. To take hold of disaster and make it into prosperity, so to regulate little as to make it into much—a wise man regards that as his function. As for the reaction of consequences and hidden changes, it is only a great prince who is able to deal with them. Disaster and prosperity are threaded together. Life and death are neighbours. He who does not incline to death and who does not incline to life is incompetent to bear a great reputation. He who does not practise oppression and robbery is incompetent to rule the world with the alliance of East and West. Now Ch'in has long since cast aside its virtue and cut short its destiny. And yet the world does not know. Now those who advocate the alliance of East and West shout aloud the opportunities of profit. Above, they seek the heart of the ruler. Below, they try to get the hundred surnames. They profess to promote the good of all but take private gain. That is why the authority of the state is lighter than a wild swan's feather and the accumulated evils are heavier than the hills.'

2)

The King of Wei sent a beautiful woman to the King of Ch'u. The King of Ch'u was pleased with her. His wife, Cheng Hsiu, knowing that the king was pleased with the new woman, showed very great affection for her. She selected those of her clothes and ornaments which she liked and placed at her disposal. She selected the palace apartments and the articles of bedroom furniture which she thought good and placed at her disposal. She showed more affection for her than did the king. The King said: 'That with which a wife serves her husband is her beauty and jealousy, is natural to her. Now Cheng Hsiu knows that I am pleased with this new woman and yet her affection for her is greater than mine. This is how a filial son serves his parents and how a loyal minister serves his prince.'

Cheng Hsiu knew that the King thought she was not jealous, so she spoke to the new woman and said: 'The King is fond of your beauty. Nevertheless he dislikes your nose. When you ~~xxxxxx~~ have an interview with the King you must cover your nose.' And so when the new woman had an interview with the King she covered her nose. The King spoke to Cheng Hsiu and said: 'When the new woman sees me she covers her nose. Why is that?' Cheng Hsiu said: 'Your handmaiden knows why.' The King said: 'Even though it is bad you must say it.' Cheng Hsiu said: 'It seems as though she dislikes Your Majesty's smell.' The King said: 'The bold hussy! Command that her nose be cut off. Do not let my order be disobeyed.'