

a relative of the Prince of the State, the circumstances are such that many men cannot be used. If the men are many, it is impossible not to give rise to (talk about) success or failure. If (talk about) success or failure arises, the conversations will leak out. If the conversations leak out, the whole State of Han will become hostile to you, sir. Will not that be dangerous?'

Thereupon he declined the carriages, the horsemen, and the footmen, took his leave and went on his way alone to Han relying on his sword. Han happened to be holding the meeting at Tung-meng. The King of Han and his Counsellors were all present. Those grasping sword and lance who guarded them were very numerous. Nieh Cheng went straight in, ascended the dais, and struck at Han K'uei. Han K'uei ran and clasped Marquis Ai in his arms. Nieh Cheng struck at him and pierced Marquis Ai as well. The attendants were in great disorder. Nieh Cheng gave a great shout. Those whom he slew were several tens of men. Then he scratched his face and cut out his eyes, stabbed himself in the entrails, and so died.

Han took Nieh Cheng's corpse to the market-place and offered a reward of a thousand (catties) of silver. For a long time no one knew whose son he was. Cheng's elder sister Ying heard of it and said: 'My brother was most worthy. I may not grudge my person and destroy my brother's reputation. It was not my brother's intention.' So she went to Han, looked at him, and said: 'Bravo! In the abundance of his courage and self-reliance he excelled Pen Yu and excelled Cheng Ching. Now he is dead and has no reputation. Since my father and mother are dead and I have no brothers this is my affair. I cannot bear to grudge my person and not publish abroad my brother's name.' Then she embraced the corpse and wept over it saying: 'This is my younger brother Nieh Cheng of Chih-shên-ching-li.' And she slew herself beneath the corpse.

When Chin, Ch'u, Ch'i, and Wei heard of it they said: 'It was not only Cheng's ability. His sister also was a heroine.'

The reason Nieh Cheng was famous in later generations was that his elder sister did not shrink from the punishment of being salted and pickled in order to publish abroad his name.

HAN III.

1)

Someone spoke to Kung Chung of Han and said: 'Twins are so much alike that only their mother knows them. Gain and injury are so much alike that only the man of understanding knows them. Now the gain and injury of Your Lordship's state are as much alike as twins are. If you get the right way to act Your Lord will be honoured and you personally will be at ease. If you do not get the right way Your Lord will be humiliated and you personally will be in danger. If now agreement is achieved between Ch'in and Wei and it is not Your Lordship who preside over the treaty between the two, Han will be sure to scheme (to enter the alliance). If Han goes in Wei's train to establish good relations with Ch'in, it becomes a follower of Wei. Then Han will be lightly esteemed and Your Lord will be humiliated. When Ch'in has come to be on good terms with Han it will certainly want to set up someone of whom it is fond and whom it trusts and make him to have charge of affairs in Han so as to accomplish its aims. In that case Your Lordship will be in danger. If now Your Lordship along with the Prince of An-ch'eng brings about an agreement between Ch'in and Wei, suppose it is achieved it will certainly be an occasion of happiness, suppose it is not achieved it will also be an occasion of happiness. If an agreement between Ch'in and Wei is achieved and Your Lordship presides over the treaty between the two, Han in that case becomes the doorway between Ch'in and Wei. That is, Han

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is important and your Lord is honoured. If the Prince of An-ch'êng in the East is of importance in Wei and in the West is honoured in Ch'in and, demanding the fulfilment of their obligations, requires a reward for Your Lordship from the Lords of Ch'in and Wei, the affair as regards Your Lordship will be that lands will be split off for you and you will become one of the nobles. As for giving rest to Han and Wei and being a Counsellor to the end of your life, that will be an inferior affair for Your Lordship. In this way your Lord will be honoured and you personally will be at ease. If Ch'in and Wei do not in the end listen to each other, Ch'in will be angry at not getting Wei and will be sure to want to be on good terms with Han in order to obstruct Wei. If Wei does not listen to Ch'in it will be sure to exert itself to be on good terms with Han in order to be prepared against Ch'in. So Your Lordship may choose your cloth and cut it. If Ch'in and Wei come to an agreement, the two States will be grateful to Your Lordship. If they do not come to an agreement, the two States will be rivals in Your Lordship's service. That is what I said- if it is achieved it will be an occasion of happiness, if it is not achieved it will also be an occasion of happiness. I wish Your Lordship to have no doubt.'

2)

Someone spoke to Kung Chung and said: 'Now here is one act by which you may be loyal to your Lord, cause ~~advantage~~ benefit to the State, and bring gain to yourself. I wish Your Lordship would do it. If now the States are scattered and serve Ch'in, Han will be very lightly esteemed. If the States unite and leave Ch'in, Han will be very weak. If this union ~~among themselves~~ and separation ~~(from Ch'in)~~ follow each other, Han will be the very first to be in ~~danger~~. This is the great cause of anxiety to the Prince of the State and the leader of the people. If now Your Lordship brings Han first into agreement with Ch'in and the States follow it, in that case Han will bring the states into agreement with Ch'in and Ch'in will be very grateful to Han. Han will pay homage to Ch'in along with the states but will alone receive abundant gratitude. If Your Lordship acts on this policy you will be supremely loyal to ~~your~~ Lord. If the States do not unite with Ch'in and the commands of Ch'in are not heeded, Ch'in will be sure to raise troops to punish their insubordination. If Ch'in and the states are long implicated in resentment and involved in difficulties ~~but~~ no military decision is reached, Han will be resting its soldiers and people to wait for an opening. If Your Lordship acts on this policy it will be a great benefit to the State. Formerly Chou Chiao brought Western Chou on to good terms with Ch'in and was enfeoffed with Kêng-yang. Chou Ch'i brought Eastern Chou on to good terms with Ch'in and was enfeoffed with P'ing-yuan. If now Your Lordship brings Han on to good terms with Ch'in, Han being more important than the two Chou, there is no policy to come before this. And Ch'in's urgent opportunity to strive for the mastery is ten thousand times what it was in the Chou period. If now Your Lordship brings Han the first among the states into an agreement with Ch'in, Ch'in will be sure to make Your Lordship one of the nobles as an exhibition to the States. If Your Lordship acts on this policy it will be great gain to you personally. I desire Your Lordship's added endeavours.'

3)

The men of Han attacked Sung. The king of Ch'in was greatly enraged and said: 'I am as fond of Sung as of Hsin-ch'êng and Yang-chin. Han Ming is in alliance with me and yet he attacks (a state) of which I am very fond.' Su Ch'in spoke for Han to the King of Ch'in and said: 'Han Ming's attack on Sung is on Your Majesty's behalf because, if the

might of Han is supported by Sung, Ch'u and Wei are sure to be afraid. If they are afraid they will be sure to face West and serve Ch'in. Your <sup>speaking</sup> without breaking a single weapon, without the slaughter of a single man, will have no trouble in annexing Ansi. That is what Han Ming is praying for with respect to Ch'in.' The King of Ch'in said: 'I am indeed troubled because Han is difficult to understand. Now this way and now that. What is this explanation?' He replied: 'The States are indeed making Han understood. Han has indeed attacked Sung. If it turns West and serves Ch'in it will maintain itself by means of (a State of) ten thousand chariots. If it does not turn West and serve Ch'in, though it has the lands of Sung, it will not be at ease. The white-headed roving officers of the Central States with their accumulated wisdom all want to separate Ch'in and Han, the alliance between. Of those who lean on the carriage board and connect the breast harness and hurry to the West there is not a single man who speaks ~~well~~ of being on good terms with Han. Of those who lean on the carriage board and connect the breast harness and hurry to the East there is not a single man who speaks of being on good terms with Ch'in. They all do not want an agreement between Han and Ch'in. Why? Because Chin and Ch'u are wise but Han and Ch'in are stupid. If Chin and Ch'u agree they are sure to lie in wait for Han and Ch'in. If Han and Ch'in agree they are sure to plan against Chin and Ch'u. I ask you to come to a decision on the matter.' The King of Ch'in said: 'Good.'

4)

Someone spoke to the King of Han and said: 'The King of Ch'in wishes to go forth on an enterprise in Liang and wishes to attack Chiang and An-<sup>1</sup> What is to be the direction of Han's policy? Ch'in's desire to attack Han so as to look upon the House of Chou in the East is very great. It is only forgotten in sleep. Now, because Han does not consider, it wishes to join with Ch'in. It will certainly be a great disaster for Shan-tung. Ch'in's desire to make an attack on Liang is because it wishes to get Liang so as to threaten Han. It is afraid that Liang will not obey and therefore wishes to treat it cruelly so as to confirm it in alliance. Because Your Majesty does not consider you wish to remain neutral. Liang will certainly be angry with Han for not joining with it and will certainly submit to be employed by Ch'in. Han is sure to be taken. I would that Your Majesty meditated maturely upon this. The best plan is to send important envoys speedily to Chao and Liang to bind them again to you in brotherly alliance and cause all (the states of) Shan-tung to garrison the western frontiers of Han and Liang with well drilled troops. Unless you do this there will be no means to deliver Shan-tung from ruin. This is a policy for ten thousand generations. Ch'in's desire to annex the states and wield royal sway over them is not as in ancient times. Although you serve it as a son serves his father it will still ruin you. Although you act as did Po I it will still ruin you. Although you act as did Chieh and Chou it will still ruin you.

Although you serve it so well that nothing can be added to your service you cannot be preserved. You are just able to cause yourself to be utterly ruined. And so unless (the states of) Shan-tung can form a friendly alliance of North and South and confirm each other in unity they will all certainly be ruined.'

5)

(Someone) spoke to the king of Cheng and said: " Marquis Chao Li was the most enlightened prince of his generation. Shen Pu-hai was the most

worthy officer of his generation. Han and Wei were equally matched States. Shên Pu-hai and Marquis Chao Li, holding their jade emblems, appeared before the Prince of Liang, not because they liked to be humbled and disliked to be honoured, not because their deliberations were mistaken and their discussions in error. Shên Pu-hai in his estimate of the affair, said: 'If we bear our jade emblems in Wei, the Prince of Wei will certainly realise his aims with respect to Han. He will certainly be cast out and despised by the other States. That will be bad for Wei. The nobles in their hatred of Wei will be sure to serve Han. Thus ~~we~~ we humiliate ourselves before one Han and are exalted above ten thousand men. To weaken the military force of Wei and make weighty the authority of Han the best plan is to pay homage in Wei.' Marquis ~~Li~~ Chao ~~Li~~ listened to him and acted accordingly; he was an enlightened Prince. Shên Pu-hai deliberated about the affair and spoke of it to him; he was a loyal minister. The Han of the present is weaker than the original Han and the Ch'in of the present is more powerful than the original Ch'in. Now Ch'in has the purpose which the Prince of Liang had and that nevertheless Your Majesty and your ministers do not make it your business to honour Ch'in so as to settle Han your servant presumes to think is because Your Majesty's intelligence is not equal to that of Marquis Chao Li and Your Majesty's ministers are not as loyal as Shên Pu-hai.

Formerly Duke Mu by one victory at Han-yüan became Hegemon over Hsi-chou, Duke Wên by one victory at Ch'êng-p'u settled the States. This was by means of one victory to establish an honourable name and achieve a meritorious reputation throughout the States. Now Ch'in has been powerful for several generations. It has won some thousand great victories and some hundred small victories. It has not attained to royal sway or even to the hegemony. No honoured reputation has been established, no ordinances have been put into operation. And yet year by year its employment of its armies is not in search of the dignity of lordship or the achievement of royal sway over the States.

The attacks which former kings made were some for the sake of reputation, some for the reality (of power). Those which were for the sake of reputation attacked their hearts. Those which were for the reality (of power) attacked their outward appearance. Formerly Wu fought with Yüeh. The men of Yüeh suffered a great defeat and sought protection ~~at~~ Kuei Chi. The men of Wu entered ~~Yüeh~~ and treated it kindly. The King of Yüeh sent the great officer Chung to make a settlement with Wu. He asked that the males might be servants and the females handmaidens and that he himself, holding an offering, might follow in the train of his officials. The men of Wu in consequence hearkened to his words and made a settlement with him but did not enter into a covenant. This was an attack upon the heart. Afterwards Yüeh fought with Wu. The men of Wu suffered a great defeat and they also asked that the males might be servants and the females handmaidens and in their turn ~~offer~~ serve Yüeh with the formalities with which Yüeh had served Wu. The men of Yüeh paid no heed. They proceeded to destroy the State of Wu and took Fu-ch'ai prisoner. This was an attack upon the appearance. Now are you going to attack the heart? you ought to treat them as did Wu. Are you going to attack the appearance? You ought to treat them as did Yüeh. To attack the appearance but not as did Yüeh, to attack the heart but not as did Wu and yet (expect) prince and ministers, superiors and inferiors, young and old, the honoured and the lowly, all to acclaim you as King of the Nobles—your servant presumes to think it is as if one went into the midst of a well and spoke, saying: 'I am going to search for a fire for you.'"

6)

'At the meeting of Tung-méng, Nieh Chéng, and Yang Chien stabbed the Counsellor together with his Prince. Hsü I kicked (him who became) Marquis Ai and made him pretend to be dead. He set him up as the Prince of Chéng. That among the multitudes of the House of Han there was no one who did not obey his commands was because Hsü I took the lead. It was thus that Marquis Ai became prince and Hsü I all his life was Counsellor. and the House of Han honoured Hsü I as it honoured Marquis Ai. Today I cannot get to be Prince of Chéng, yet if I will not even be Counsellor all my life, is not my policy mistaken?

Formerly when Duke Huan of Ch'i assembled the nobles on nine occasions it was never without the command of King Hsiang of Chou. But although he paid honour to King Hsiang, Duke Huan also was settled in the position of Hegemon. The honour given at the nine assemblies to Duke Huan was like the honour given to King Hsiang. Today I cannot get to be the Son of Heaven, yet if I will not even be Duke Huan, is not my policy mistaken, and am I not without understanding so far as honour is concerned? That the several hundred thousand soldiers of the House of Han all upheld Marquis Ai as their prince but Hsü I alone took the office of Counsellor was for no other reason. That among the Princes of the states there was none who did not undertake service to the House of Chou but Duke Huan alone took the hegemony was also for no other reason. Now a powerful State is going to have an opportunity to exercise imperial sway and if we are the first with our State that will be in the same class as Duke Huan and Hsü I. May it not be called a good policy? If we are the first to join with a powerful state in its gains, if that powerful State is able to exercise royal sway, we are sure to become its Hegemon. If the powerful State is unable to exercise royal sway, we may escape its armies so that they do not attack us. This if the powerful State's enterprise is accomplished, we set it up as imperial and become its Hegemon. If the powerful State's enterprise is not accomplished, it will still be very grateful to us. If now we join with a powerful State and the powerful State's enterprise is accomplished, we have happiness; if it is not accomplished, we suffer no evil. Thus to be the first to join with a powerful State is the policy of a sage.'

7)

Han Yang was serving in San-ch'uan and wished to return. Tsu Ch'iang spoke for him to the King of Han and said: 'San-ch'uan has submitted. And is Your Majesty aware of it? Those who are engaged in the campaign moreover all pay honour to the kung-tzu.' The King thereupon summoned all the kung-tzu serving in San-ch'uan and recalled them.

8)

Ch'in was a great State, Han was a small State. Han was very estranged from Ch'in and it saw that a policy of friendship with Ch'in could not be practised without money, so it offered a beautiful woman for sale. The beautiful woman's price was high. The nobles could not buy her, so Ch'in bought her for three thousand (catties/ of) silver. Then Han used the money to serve Ch'in. Ch'in on the other hand got its money together with Han's beautiful woman. The beautiful woman from Han took occasion to speak to Ch'in and say: 'Han is very estranged from Ch'in.' Looking at it from this point of view, by means of Han's beautiful woman and its money its estrangement from Ch'in began to be increasingly manifest. Therefore there was a visitor who spoke to Han and said: 'The best plan is to stop making use of licentiousness. So if you make money and with it serve Ch'in, the money is sure to be effective but Han's estrangement from Ch'in will not be made manifest. Beautiful women

know inside affairs. Therefore a good framer of policy does not reveal inside affairs.

When Chang Ch'ou had united Ch'i and Ch'u and was making terms with Wei, he spoke to Kung Chung of Han and said: 'Your Lordship is now vigorously attacking Yun which belongs to Wei. If Wei is hard pressed it will be sure by means of territory to make an agreement with Ch'i and Ch'u. Therefore Your Lordship's best policy is not to attack. When the pressure on Wei is relaxed it is sure to go to war. If you are successful in the war, ~~you will be able to~~ and attack Yun, it will be easy to take. If you are unsuccessful in the war, Wei will still give it to you.' Kung Chung said: 'So be it.' Chang Ch'ou in consequence spoke to Ch'i and Ch'u and said: 'Han has already joined with Wei. If you think it has not, why not watch if Kung Chung attacks it?' Kung Chung did not attack. Ch'i and Ch'u were afraid. So they made terms with Wei but did not inform Han.

9) someone spoke to the Counsellor of State in Han and said: 'The reason men were well disposed towards Pien Ch'iao was that they had corpulent swellings. If you had tried to get them to be well disposed towards Pien Ch'iao and there were no corpulent swellings, men would not have done it. Now Your Highness is making use of the Prince of P'ing-yuan whom you are employing and treating well because you are hateful to Ch'in. But to treat the prince of P'ing-yuan well is the way to make yourself hateful to Ch'in. I would that your Highness thought maturely about it.'

10) Kung Chung sent Han Ming to Ch'in to ask for Wu-sui and was afraid that Ch'u would be angry. A visitor from T'ang spoke to Kung Chung and said: "That Han should serve Ch'in and that it should ask for Wu-sui is not what our unworthy town dislikes. When Han has got Wu-sui it looks as if it may be on good terms with Ch'u. Your servant wishes to have a word but I dare not make plans for Ch'u. Now not one of the fathers and brethren of Han who get the multitude and become Counsellors in Han is able to stand alone. The conditions are such that it must be on good terms with Ch'u. The King is saying: 'I wish to support Han Ming with the State and make him Counsellor. Can it be done?' The fathers and brethren hate Ming. King must use the state to protect Ch'u."

Kung Chung was pleased, gave the visitor from T'ang an official position among the dukes, and appointed him to preside over affairs between Han and Ch'u. Han made Kung Chung Counsellor. Ming sent Han Ch'ih to Ch'in to ask for an attack on Wei. The King of Ch'in was pleased with him. While Han Ch'ih was at T'ang, Kung Chung died. Han Ch'ih spoke to the King of Ch'in and said: "An envoy from Wei has spoken to Han Ch'en, a minister in my retinue, saying: 'Your Lordship in the interests of Wei must find fault with Han Ch'ih.' Han Ch'en said: 'Not so. The King of Ch'in has given him an official position and is engaged on a treaty with him.' The envoy said: 'The reason Ch'in gave Han Ch'ih an official position was to honour Kung Chung. Now Kung Chung is dead. If Han Ch'ih goes to Ch'in, Ch'in will certainly not allow him to enter, and if he does enter why will it support him and thereby make the King of Wei angry?' Han Ch'en is troubled about it and is about to listen to him. Now Your Majesty does not summon me, I will lie low in the midst of the mountains." The King of Ch'in said: "How can it be in your mind that I am so changeable?" He ordered An Fu to summon Han Ch'ih and gave him the official position of a visiting high minister. He spoke on behalf of Han to the King of Ch'in and said: "Han Ming's principles are to recognize his own prince and not to recognize another prince, to recognize his own State and not to

recognize another State. As for that Kung Chung, the prestige of Ch'in was able to bend him. Powerful as Ch'in was, it was <sup>who</sup> ~~Ming~~ who most eager among those who took the lead (against it). He advanced the troops of Ch'i and Sung, reached Shou-yüan, and came as far as the outer walls of Liang. The reason he did not come back with Wei and so conclude the campaign but traversed the road to Nan-yang was that he wished to face West with the four States. The reason it was not done was that all said that Yen had lost lands to Ch'i, Wei had lost lands to Ch'in, Ch'ên and Ts'ai had lost lands to Ch'u; this was all because they had paid no regard to the size and position of the States, the various ministers had formed cliques to deceive their superiors, and the great ministers for the sake of the nobles had made light of their own States. Now Your Majesty's distinctions of rank are correct. <sup>Chang</sup> I's dignity is not such that he can criticize Kung-sun Hei. That is, a subordinate minister does not employ a great minister. Kung-sun Hei's dignity is not such that he can criticize Kan Mou. That, a great minister cannot employ a minister near to the Prince. Those in dignified and those in lowly positions do not employ each other. Each has his proper rank. They unite to serve him who is above them. Thus the talented and the incompetent among the crowd of ministers can be got to be known. That is the first item in Your Majesty's enlightened rule. Kung-sun Hei was angry with Ch'i and Han and ~~was not held in~~ <sup>was not held in</sup> honour by them. Thus those who are great ministers do not venture for the sake of the nobles to make light of their own State. Ch'i and Han did not get themselves accepted by means of Kung-sun Hei. Thus the nobles do not venture by means of your ministers to regard themselves as capable. Abroad and at home they do not act together. Thus the real feelings and the false professions of the nobles may be got to be known. That is the second item in Your Majesty's enlightened rule. Kung-sun Hei and Ch'u-li Chi asked that there should be no attack on Han. The ranks had been formed but they absconded. Nevertheless Your Majesty made the attack. Kan Mou made a treaty with Ch'u and Chao so that they turned round and paid reverence to Wei. That is, he was making difficulty for us. Mou moreover attacked I-yang. But Your Majesty saw through it. That is, the understanding of the ministers was not nearly equal to Your Majesty's intelligence. Your servant therefore wishes Kung Chung's State to wait upon Your Majesty but without any consultation with those who are about you.'

11)  
 Han Ming was Counsellor in Ch'i. He ordered an officer to expel Kung-ch'ou Shu. He was also very angry because Chou was keeping the prince of Ch'êng-yang. (Someone) spoke to Han Ming and said: '~~Does Your Highness think that these two men are men of worth and that the states which they enter will therefore employ them? Then it is best that they dwell in small States. Why so? The Prince of Ch'êng-yang left Han in the interests of Ch'in. As for Kung-ch'ou Shu, the King of Ch'u thinks well of him, and so Your Lordship is now expelling him. The two men will be sure to go (the one) to Ch'in and (the other) to Ch'u. They will be sure to bring trouble upon Your Lordship. Moreover it will make plain that you are not on good terms among the States. Those of the states which are not on good terms with Your Lordship together with those which wish to make demands on Ch'i will moreover ~~convince~~ <sup>persuade</sup> them to come down on Ch'i and put Your Lordship to death.'~~

12)  
 Someone spoke to the Prince of Shan-yang and said: 'Ch'in has enfeoffed your Highness with Shan-yang. Ch'i has enfeoffed Your Highness with Chü. It is not that Ch'i and Ch'in attach importance to Han so it must be because they regard Your Highness's conduct as worthy. Now Ch'u has attacked Ch'i and taken Chü. ~~In the one hand~~ it has not restored it to Ch'i and ~~on the~~ <sup>first place</sup>

next place it has not delivered it up to Your Highness. It is despising the majesty of Ch'i and Ch'in and making light of Han.' The prince of Shan-yang accordingly sent him on a mission to Ch'u.

13)  
Chao and Wei attacked Hua-yang. Han announced its urgent need to Ch'in, the messengers following each other in quick succession, but Ch'in did not come to the rescue. The Counsellor of State in Han spoke to T'ien Ling and said: 'The affair is urgent. I wish Your Lordship, although you are ill, to undertake a journey which will involve a night on the way. T'ien Ling (went and) saw the Marquis of Jang. The Marquis of Jang said: 'Is the situation in Han urgent? Why send Your Lordship?' T'ien Ling replied: 'It is not yet urgent.' The Marquis of Jang was angry and said: "In that case how is it that the envoys of Your Lordship's ruler come in quick succession announcing to our unworthy town that the situation is very urgent? Your Lordship says: 'It is not yet urgent.' How is that?" T'ien Ling said: 'If the situation in Han were urgent there would be a revolution.' The Marquis of Jang said: 'Do not, my lord, see the king. Allow your servant to get soldiers sent to deliver Han.' (They went) within eight days. They inflicted a great defeat on Chao and Wei beneath Hua-yang.

14)  
Ch'in summoned Ch'u and was attacking Ch'i. Ling Hsiang spoke to Ch'ên Chên and said: 'The King of Ch'in is sure to send me abroad. Ch'u approaches Ch'i because it knows that in the West it is not in agreement with Ch'in, and it will certainly endeavour to make an agreement between Ch'u and Ch'i. If Ch'i and Ch'u are in agreement, Yen and Chao will not venture to disobey. If Ch'i with four States opposes Ch'in, Ch'i will not then be reduced to extremities.' Hsiang said: 'Does the king of Ch'in really insist on wishing to attack Ch'i? The best plan is to accept Ch'u's approach to Ch'i. Ch'u approaches Ch'i, making it its first endeavour to bring Ch'u into agreement with Ch'i. Then Ch'u will certainly be as Ch'in. In view of Ch'in's power and its possession of Chin and Ch'u, Yen and Chao will not venture to disobey. That is, Ch'i will be isolated. Allow me to speak for Your Lordship to the king of Ch'in.'

15)  
The House of Han drove Hsiang Chin away to Chou. Chou sent Ch'êng Hui to speak on his behalf to the King of Wei and say: 'Chou is sure to be generous and send him back. Why does not Your Majesty speak first on his behalf? In that case Your Majesty will have Hsiang Chin (as your supporter) in Chou.' The King of Wei said: 'So be it.' Ch'êng Hui in consequence spoke about it to the King of Han and said: 'It was Han which drove Hsiang Chin away and it is Wei which is restoring him. Is that as good as leading Han to restore him? It is Wei which has Hsiang Chin (as its supporter) in Chou and the King of Han who has lost him.' The King of Han said: 'Good' and accordingly asked for his return.

16)  
Chang Têng spoke to Fei Hsio and said: "I ask that the kung-tzu Nien be sent to speak to the King of Han and say: 'Fei Hsio is hated by Western Chou but valued by Eastern Chou. This household of his is worth ten thousand (catties) of silver. Why does not Your Majesty summon him and make him guardian of San-ch'uan? In that case Hsio, being on his guard with San-ch'uan against Western Chou, will be sure to exhaust the resources of his household in Your Majesty's service. Western Chou, hating him, will be sure to present the vessels of the former kings to stop Your Majesty.' The King of Han will be sure to do it. Western Chou, hearing of it, will be sure to forgive your offence in order to put a stop to your affair."



17)

The censor of An-i died. His assistant was afraid that he would not get the appointment. He bribed someone to speak for him to the governor of An-i and say: "Kung-sun Ch'i asked for the censorate for someone from the King. The King said: 'He surely had an assistant. I can hardly overthrow the rule.'" (The governor) accordingly ~~agreed to appoint him~~ ~~made~~ made haste to appoint him.

18)

The King of Wei was making a covenant with the royal city and was restoring the Son of Heaven. Fang Hsi spoke to the King of Han and said: 'Do not listen to him. The great States dislike that there should be a Son of Heaven, but the small States think it to their advantage. If Your Majesty with the (other) great States ~~pays not heed~~ ~~know~~ can Wei and the small States appoint him?'

19)

The Prince of Chien-hsin was making light of Han Hsi. Chao Ao spoke for him to the Prince of Chien-hsin and said: "The State which looks as if with it you will be preserved but without it you will be ruined is Wei. That without which the alliance of North and South is impossible is Han. Now Your Highness by making light of Han Hsi is establishing good relations with Ch'u and Wei. When Ch'in sees that Your Highness's relations with Ch'u and Wei are good it will be sure to receive Han and make much of it. If there is an alliance of North and South Han will be despised. If there is an alliance of East and West Han will have weight. Then it will not follow that course which leads to its being despised. If Ch'in sends troops forth at San-ch'uan, in the South it will beseige Yen and the road to Ts'ai and Shao will not be passable. If Wei is hard pressed, it will certainly be slow in coming to the rescue of Chao. If Ch'in raises troops and smashes Han-tan, Chao will certainly be ruined. Therefore if Your Highness receives Han you may avoid any opportunity against you. Tuan Ch'an spoke to the prince of Hsin-ch'eng and said: 'It is possible for him who travels by night to commit no crime but it is not possible for him to order the dogs not to bark at him.' Now Your servant's place is among the officials it is possible for me not to criticize your Highness to the King but it is not possible to order men not to criticize me to Your Highness. I wish Your Highness would consider this."

20)

Tuan-kan Yieh-jen spoke to the prince of Hsin-ch'eng and said: "A pupil of Wang Liang was driving a chariot. He said that he had chosen horses capable of going a thousand li. He met a pupil of Ts'ao fu. Ts'ao Fu's pupil said: 'Your horses cannot go a thousand li.' The pupil of Wang Liang said: 'The horses are thousand li horses. The harness is thousand li harness. And how is it that they cannot take a thousand li?' He said: 'Because your traces are too long.' The traces were but one ten thousandth part of the business, but they made it difficult to travel a thousand li. Now although your servant is incompetent I am still one ten thousandth part in respect of Ch'in. But the Counsellors of State who in regard to me do not remove the obstacles from my path are making the traces too long."

YEN

1)

Su Ch'in was about to make an alliance of North and South. He went North and spoke to Marquis wen of Yen and said: 'Yen on the East has Chao-hsien and Liao-tung. On the North it has Lin-hu and Lou-fan. On the West it has Yun-chung and Chiu-yuan. On the South it has Hu-t'o and the waters of the I. Its territory is more than two thousand li square. Its armed men are several hundred thousand, its chariots seven hundred, its cavalry six