

and flogs the earth. He has smelted images of the nobles, setting them up as guardians of wayside privies, twisting their arms and scratching their noses. This is the supreme example in the world of unprincipled injustice. And yet Your Majesty does not attack him. Your Majesty's reputation will never be perfected. Moreover Sung is the most fertile land in the Central States. It is where the neighbouring peoples live. Rather than get a hundred li in Yen you had better get ten li in Sung. To attack it will in name be upright and in reality will be profitable. Why does not Your Majesty do it?

The King of Ch'i said: 'Good' and proceeded to raise troops for an attack on Sung. He thrice overthrew Sung, whereupon Sung was taken. When the King of Yen heard of it he broke off relations with Ch'i and led the armies of the states to attack Ch'i. He fought one great battle and two small battles. He wore out the State of Ch'i. He perfected his reputation. Therefore it is said: 'By taking advantage of its power to make it powerful it can be broken, by taking advantage of its extent to extend it it can be made deficient.'

13)

Chao moreover attacked Yen. Su Tai spoke for Yen to King Hui and said: 'Just now as your servant was coming I passed by the waters of the I. An oyster had just come out to sun itself, and the oyster-catcher was pecking at its flesh. The oyster closed and gripped its beak. The oyster-catcher said: 'Today it does not rain, tomorrow it ~~will~~ not rain, ~~then~~ there will be a dead oyster.' The oyster also spoke to the oyster-catcher and said: 'If today you do not get out and tomorrow you do not get out, there will be a dead oyster-catcher.' The two were unwilling to let each other go. A fisherman was able to seize them both. And now Chao is attacking Yen. Yen and Chao have for a long time been at grips with each other, and are exhausting their peoples. Your servant is afraid that powerful Ch'in will act the fisherman. I wish Your Majesty would give it your mature consideration.'

King Hui said: 'Good' and desisted.

14)

Ch'i and Wei were contending for Yen. Ch'i spoke to the King of Yen and said: 'I have got Chao.' Wei also spoke to the King of Yen and said: 'I have got Chao.' Yen had no means of deciding between them, and had not given itself to either of them. Su Tai spoke to the counsellor of Yen and said: 'Your servant has heard that he whose words are lowly and whose presents are weighty is the one who is losing the States; he whose words are haughty and whose presents are slight is the one who is getting the States. Now Wei's words are haughty and its presents are slight.' Yen in consequence joined with Wei and got Chao. Ch'i thereupon was defeated.

YEN 111

1)

Ch'i, Han, and Wei made a joint attack on Yen. Yen sent the heir-apparent to ask for succour from Ch'u. The King of Ch'u sent Ching Yang in command to its relief. When the camp was pitched in the evening he caused the officers of his retinue to erect ramparts for the site. When they had planted the marks, Ching Yang was angry and said: 'The water will reach and destroy all the marks of what you are erecting. Can we camp in this place?' And he ordered them to remove. On the next day there was great rain. The water from the mountains came forth in abundance. The water destroyed all the marks of what they had been erecting. So the officers of the army submitted to (their commander's judgment). Thereupon they did not proceed to deliver Yen but attacked Yung-ch'iu in Wei, and took it and gave it to Sung. The three states were afraid and halted their soldiers. Wei took up a position in the West. Ch'i took up a position in the East. The army of Ch'u

wished to return but was unable to do so. So Ching Yang opened the Hsi-<sup>to</sup> gate. In the daytime he caused it to be seen by means of chariots and cavalry and at night by means of torches that he was opening up communications with Wei. The officers of Ch'i thought it strange and believed that Yen and Ch'u were joining with Wei to plot against them. So they withdrew their soldiers and went away. When the soldiers of Ch'i had gone, Wei lost its ally and had no State with which to strike at Ch'u. So it departed by night. The army of Ch'u also returned.

2) Chang Ch'ou was a hostage in Yen. The King of Yen wished to put him to death. Ch'ou fled and was going out at the frontier. The frontier official got Ch'ou. Ch'ou said: 'The reason the King of Yen was about to put me to death was that there were men who said that I had a valuable pearl. The King wished to get it. Now I have lost it but the King does not believe me. If now, sir, you bring me to him, I for my part will say that you have stolen my pearl and swallowed it. The King of Yen will be sure to put you to death at once and cut open your stomach and your entrails. With a prince who wishes to get it you cannot speak to any advantage. I shall be cut asunder and die, and your entrails will be cut off by the inch.'

The frontier official was afraid and let him go.

3) King Hsi of Yen sent Li Fu with a hundred (catties) of silver as a birthday present for King Hsiao-ch'eng of Chao. They feasted for three days. He returned and made his report, saying: 'Those of the people of Chao who were in their full strength all died at Ch'ang-p'ing. The ir orphans have not reached their full strength. It may be attacked.' So the King summoned ~~the~~ Yo Chien, the Prince of Ch'ang-kuo, and asked him, saying: 'What about it?' He replied: 'Chao is a State which reaches to other States on four sides. Its people are all practised in the use of weapons. We may not wage war with it.' The King ~~waxxwaxxwaxxwaxx~~ said: 'If I attack it with a force twice as large, may it be done?' He said: 'It may not.' He said: 'With one three times as large may it be done?' He said: 'It may not.' The King was very angry. His attendants all thought that Chao might be attacked. He hastily raised six hundred thousand men for an assault on Chao. He ordered Li Fu with four hundred thousand to attack Hao and sent Ch'ing Ch'in with two hundred thousand to attack Tai. Chao sent Lien P'o with eighty thousand to meet Li Fu at Hao and sent Yo Ch'eng with fifty thousand to meet Ch'ing Ch'in at Tai. The men of Yen suffered a great defeat. Yo Chien entered Chao.

The King of Yen sent a document and excused himself, saying: 'I am not clever. I was unable to accord with Your Highness's intention. Therefore Your Highness has abandoned the State and gone away. Thus my incompetence is made manifest. I ventured to correct my desires but Your Highness would not listen. Therefore I am sending a messenger to set forth my stupid mind. May Your highness consider it. There is a saying: 'The humane man does not lightly break off connections. The wise man is not lightly resentful.' Your Highness's relations with the former King are clearly known to the world. I hoped that when I was at fault Your Highness would cover it over; I did not anticipate that Your Highness would openly blame me. I hoped that when I transgressed Your Highness would admonish me; I did not anticipate that Your Highness would openly cast me off. Moreover there is no one in the State who does not know my fault and there is no one in the world who has not heard of it. Your Highness by going out secretly has made manifest your resentment in casting me off. I am indeed at fault. Nevertheless I fear that Your Highness has not been wholly magnanimous. The proverb says: 'The magnanimous man does not destroy others to increase himself. The humane man does not endanger others to grasp at fame.' For this reason to cover up

another's evil is the conduct of a magnanimous man, to rescue men from their transgressions is the way of a humane man. Apart from Your Highness to whom may I look in this generation to cover up my evil and rescue me from my transgressions? Now Your Highness by a generous gift received a rank from the former King such that your dignity was complete. If you lightly cast me off to gratify your own feelings it will be difficult to get Your Highness to cover up my evil and rescue me from my transgressions. Moreover there are cases in which the world treats one meanly and yet one purposely bestows gifts generously, in which men's conduct has been amiss and yet one purposely uses them kindly. Now suppose I bear the guilt of incompetence and Your Highness is involved in lack of generosity, if a choice is to be made for Your Highness, this is not to be accepted. A State has its frontiers as a home has its walls, as a means whereby there may be union in goodness and evil may be covered up. For a household which is unable to be harmonious to go forth and speak to the neighbouring families has not been the general rule. If resentment and bad feeling have not been made manifest and yet you openly cast me off, you have not been wholly magnanimous. Although I am incompetent my disorderliness has not been like that of Chou of Yin. Although Your Highness has not got your desire, you have not been involved like Shang Yung and the Viscount of Chi. Thus not protecting me at home and manifesting your resentment abroad is, it is to be feared, enough to injure your dignity and make your conduct mean. It is not right. If I can display Your Highness's justice and make perfect Your Highness's dignity, although I do sustain an evil reputation, it will not be hard to accept. If your rooted desire is to manifest my meanness and yet Your Highness does not attain to magnanimity, to publish abroad my disgrace and yet Your Highness does not get glory, this is by one action to incur two losses. The just man does not cause another to suffer loss for his own increase, much less does he injure another for his own harm. I wish Your Highness not, because of my incompetence, to involve your excellence in former affairs. Formerly Liu-hsia Hui was in office in Lu. He was three times removed from office but he did not go away. Someone spoke to him and said: 'You may go away.' Liu-hsia Hui said: 'If I am different from other men, whither shall I go and not be deposed? If I am to be deposed, I prefer it to be in my native land.' Liu-hsia Hui did not allow himself to be involved because he was thrice removed from office; therefore his former work was not forgotten. He did not set his mind on going away; therefore far and near there was no criticism. Now as for my offence, the men of the State do not know about it and yet those who criticize me are all over the world. The saying has it: 'Discussion does not correct the heart. Criticism does not involve men in difficulty. Benevolence does not lightly break off connections. Wisdom does not treat merit with indifference.' To cast off great merit with indifference is to put a stop to it. To break off lightly from connections with what has great gain is resentment. To put a stop to and cast one off, to be resentful and involve one in difficulty, is fitting on the part of those who are afar off, but I did not expect it in Your Highness. If now you thought I were without guilt, would Your Highness be resentful towards me? I wish Your Highness would cast aside your resentment, follow only the course of the former King, and again instruct me. Your Highness is saying: 'I for my part am cherishing an evil mind in order to complete your transgression. I have no regard for the former King in order to make your evil manifest.' You are so ordering it that I cannot advance to accomplish any meritorious work and I cannot retreat to change my faults. Let Your Highness consider this. This is my stupid meaning. I reverently announce it in this document."

Yo Chien and Yo Ch'eng were resentful that he had not used their policy. Both men in the end remained in Chao and did not reply.

4)

Ch'in joined Chao to itself and faced North to meet Yen. The King of Yen heard of it and sent someone to congratulate the King of Ch'in. The envoy passed through Chao. The King of Chao put him in bonds. The envoy said: 'Ch'in and Chao are as one and the states submit. That we accepted the commands of Chao was because of Ch'in. Now your servant is on a mission to Ch'in and Chao puts me in bonds. That is, there is a rift between Ch'in and Chao. If there is a rift between Ch'in and Chao, the states are sure not to submit, and Yen will not accept commands. Moreover your servant's mission to Ch'in is no obstacle to Chao's attack on Yen.'

The King of Chao thought that this was so and sent him on his way. The envoy had an interview with the King of Ch'in and said: 'The King of Yen presumes to hear that Ch'in has joined Chao to itself. The King of Yen sends me his envoy to congratulate you with a present of a thousand (catties) of silver.' The King of Ch'in said: 'Yen is unprincipled. I am causing Chao to possess it. Why, sir, do you congratulate me?' The envoy said: 'Your servant has heard that, when Chao was entire, on the South it was neighbour to Ch'in, and on the North below Ch'u-yang was Yen. Chao was three hundred li in extent but it withstood Ch'in for more than fifty years. The reason it was unable on the other hand to overcome Ch'in was that the State was small and its territory had nothing to take. Now Your Majesty is making Chao on the North unite Yen to itself. When Yen and Chao join their forces they will certainly not again receive (orders) from Ch'in. Your servant is keenly anxious for your Majesty.'

The King of Ch'in thought that this was so. He raised troops and delivered Yen.

5)

Tan, the heir-apparent of Yen, was a hostage in Ch'in. He fled and came back. And when he saw that Ch'in was destroying the six States and that its soldiers already threatened the waters of the I, fearing that the evil might reach him, the heir-apparent Tan was troubled about it and spoke to his tutor Chü Wu, saying: 'Yen and Ch'in cannot both stand. I wish, tutor, that you would be so good as to plan for it.' Wu replied: 'If the territory of Ch'in spreads all over the world, and it overcomes with its pressure the Houses of Han, Wei, and Chao, there will be nothing settled North of the waters of the I. Why, because of your resentment at oppression, do you wish to rub its scales the wrong way?' The heir-apparent said: 'Then what course is to be followed?' His tutor said: 'Allow me to go in and think about it.' After a while, General Fan fled from Ch'in to Yen. The heir-apparent received him. His tutor Chü Wu upbraided him, saying: 'It cannot be. The King of Ch'in's violence and his accumulated resentment against Yen are enough to strike cold our hearts. And how much more when he hears that General Fan is here? It is leaving flesh in the path of a hungry tiger. There will certainly be no deliverance from disaster. Even though there were Kuan and Yen they could not make any plans. I wish Your Highness would speedily send General Fan away into the Hsiung-shu so as to stop men's mouths. I ask you in the West to make a treaty with the three Chin, in the South to unite with Ch'i and Ch'u, in the North to make terms with Tan-yü, and afterwards we may frame a policy.'

The heir-apparent Tan said: 'Your plan, tutor, would take a very long time. My heart is confused and I am afraid that I cannot wait a moment. And not only so. General Fan is hemmed in and at the end of his resources among the states. He has entrusted his person to me. If when indeed I am not urged on by (Ch'in powerful) I nevertheless cast off an

acquaintance on whom I have compassion, and set him among the Hsiung-Hu, that will be the certain end of my life. I wish, tutor, that you would think again.' Chü Wu said: 'Yen has a Master T'ien Kuang. His wisdom is profound. His courage his deep. We may take counsel with him.' The heir-apparent said: 'I wish, tutor, by means of you to make the acquaintance of Master T'ien ~~Kuang~~. May I?' Chü Wu said: 'I respectfully consent.' He went out and saw T'ien Kuang, and spoke to him of the heir-apparent, saying: 'We wish to consult with you, sir, about affairs of State.' T'ien Kuang said: 'I respectfully receive your instructions.' And so he went to meet him. The heir-apparent knelt to receive him, walked backwards as he led him in, knelt and brushed his mat. When Master T'ien had taken his seat and there was no one about, the heir-apparent left his mat and asked him, saying: 'Yen and Ch'in cannot both stand. I ask, sir, that you will give it your attention.' T'ien Kuang said: 'Your servant has heard that when the ch'i-chi is in the fulness of its strength, on one day it runs a thousand li. When it is in decline, an old horse outstrips it. Now Your Highness has heard of me as I was in the fulness of my powers. You do not know that my energies have already wasted away. Nevertheless I dare not be lacking in State affairs. Ching K'o, with whom I am on good terms, can be employed.' The heir-apparent said: 'I wish by means of you, sir, to get the connection with Ching K'o which I desire. May I?' T'ien Kuang said: 'I respectfully consent,' whereupon he got up and went out in haste. The heir-apparent escorted him to the door and said: 'What I have reported and what you, sir, have said is a great affair of state. I wish you, sir, not to divulge it.' T'ien Kuang bowed low and laughed, saying: 'So be it.' He went with bowed head to see Ching K'o and said: 'You and I, sir, are on good terms. There is no one in the State of Yen who does not know it. Now the heir-apparent has heard of me as I was in the fulness of my powers. He does not know that my frame is no longer equal to that, but has graciously instructed me, saying: 'Yen and Ch'in cannot both stand. I ask, sir, that you will give it your attention.' I did not presume to go further afield but spoke of you, sir, to the heir-apparent. I wish, sir that you would meet the heir-apparent in the palace.' Ching K'o said: 'I respectfully accept your instructions.' T'ien Kuang said: 'I have heard that the conduct of a superior man does not make men suspicious of him. Now the heir-apparent bound me with an obligation, saying: 'What ~~we~~ have spoken about is a great affair of State. I wish you, sir, not to divulge it.' That is, the heir-apparent is suspicious of me. He who so acts as to make men suspicious of him is not a high principled and resolute officer.' Wishing to slay himself so as to stimulate Ching K'o, he said: 'I wish you, sir, to go quickly to the heir-apparent and say that I have already ~~dead~~ to make it plain that I will not speak.' Thereupon he cut his throat and died.

K'o had an interview with the heir-apparent and said that T'ien Kuang was already dead, and brought to him Kuang's words. The heir-apparent bowed twice and knelt down. He moved along on his knees, wept a while, and afterwards spoke, saying: 'The reason I asked Master T'ien not to speak was that I wished to complete the consultations for a great enterprise. Now Master T'ien by his death has made it plain that he will not divulge my words, was that my mind?' When Ching K'o had taken his seat, the heir-apparent left his mat, bowed with his head to the ground, and said: 'Master T'ien did not know that I was incompetent and has caused me to get you to come before me. There is something about which I wish to speak. This is how Heaven has had pity on Yen and has not abandoned its orphan. Now Ch'in has an insatiable purpose and its desires cannot be fulfilled. Unless it gets all the territory under Heaven and

makes all the Kings within the seas its subjects, its aims will not be satisfied. Now Ch'in has already taken captive the King of Han and annexed all his territory. It has also raised troops and in the South attacked Ch'u and in the North threatened Chao. Wang Chien has led a host of several hundred thousand to threaten the Chang and Yeh; and Li Hsin has come forth at T'ai-yüan and Yün-chung. Chao cannot withstand Ch'in. It will be sure to submit. If it submits, the danger will reach to Yen. Yen is small and weak. It has been several times distressed by warfare. If it now plans to raise the whole state it will not be sufficient to oppose Ch'in. The nobles submit to Ch'in. None dares to join an alliance of North and South. My own plan is, in my stupidity, if I indeed get the bravest officer in the world and send him to Ch'in to watch his opportunity by means of some great present, and the king of Ch'in covets his present, he will be sure to get his desire. If he can indeed use violence towards the King of Ch'in and get him to return all the invaded lands of the nobles as Tsao Mo did with respect to Duke Huan of Ch'i, that will be a great boon. If that cannot be done, take the opportunity to kill him. If his commander-in-chief usurps authority over the army abroad and at home there is great disorder, prince and ministers will be mutually suspicious and in the interval the nobles manage to form an alliance of North and South, Ch'in will certainly be broken. This is my supreme desire but I do not know to whom to entrust the commission. I would, Ching K'o, that you let your mind dwell on it.'

After a long while Ching K'o said: 'This is a great affair of State. I am broken down. I fear that I am unable to sustain the mission.' The heir-apparent came forward and bowed with his head to the ground and insistently asked him not to decline, after which he consented. Thereupon he gave Ching K'o the dignity of chief minister and lodged him in the chief lodging. The heir-apparent came daily to enquire after him, supplied him with beef, mutton, and pork, and unusual articles of diet. At times he sent to him carriages and horses and beautiful girls to gratify Ching K'o's desires and accord with his mind. After a long while minister Ching still had no mind to go. Wang Chien, the general of Ch'in, broke Chao, took captive the King of Chao, and took in the whole of his territory. He advanced his troops, seized territory in the North, and arrived at the southern border of Yen. The heir-apparent Tan was afraid, so he asked Ching K'o, saying: 'The soldiers of Ch'in will any day cross the waters of the I. Then, although I wish to wait long upon you, sir, shall I be able to do so?' ~~Ching K'o said:~~ Minister Ching said: 'Had Your Highness not spoken, your servant was wishing to get an opportunity to announce this. If now I go without any credential, it will be impossible to get near to (the King of) Ch'in. Now general Fan—the King of Ch'in has offered a reward of a thousand catties of silver for him and a town of ten thousand households. If I can indeed get general Fan's head with the map of Tu-k'ang in Yen to present to the King of Ch'in, the King of Ch'in will certainly be pleased and will give your servant an interview, and your servant will have an opportunity to avenge Your Highness.' The heir-apparent said: 'General Fan in his extreme distress came to me for refuge. I cannot bear the thought of injuring one who is my elder for the sake of my private interests. I wish, sir, you would think about it again.'

Ching K'o knew that the heir-apparent could not bear (to do it), so he proceeded to have a private interview with Fan Wu-chi and said: 'Ch'in's treatment of you, sir, may be said to be very bad. Your father and mother and the members of your clan have all been destroyed. Now I hear that a reward of a thousand catties of silver and a town of ten

thousand households has been offered for your head. What is to be done?' General Fan looked up to Heaven and, with a great sigh, ~~wept~~ saying: 'Whenever I think of it I feel pain in the marrow of my bones. When I consider about plans I do not know where to begin.' K'o said: 'Now here is a word which can resolve the dangers ~~to~~ of the state of Yen and avenge you. What do you think about it, general?' Fan Wu-chi then came forward and said: 'What is to be done?' Ching K'o said: 'I wish to get your head, general, to present to Ch'in. The King of Ch'in will certainly be pleased and think good to see your servant, your servant with my ~~left~~ hand will grasp his sleeve and with my right hand will stab his breast. Then, general, you will be avenged and the disgrace ~~of~~ the insult to the state of Yen will be removed. Have you a mind for it, general?' Fan Wu-chi, ~~stripping~~ one side and grasping his wrist, advanced, saying: 'This is what ~~your~~ servant day and night gnashes his teeth and beats his heart about. And now I have been able to hear your instructions.' Thereupon he cut his throat.

When the heir-apparent heard of it, he hastened thither, fell on the corpse, and wept most bitterly. Then, when there was nothing else to be done, he took and packed the head of Fan Wu-chi and sealed it up. Thereupon the heir-apparent sought in advance the sharpest dagger in the world and got the dagger of a man of Chao, Hsü Fu-jên, and bought it for a hundred (catties) of silver. He caused craftsmen to steep it in poison ~~in order to try~~ it on some men. When the blood trickled out, the men in every case died. Then he made a case for it and sent it to Ching K'o. There was a brave in the State of Yen, Ch'in Wu-yang, who had killed a man when he was only twelve years old. No one dared to withstand his gaze. So he ordered Ch'in Wu-yang to be his assistant. Ching K'o was waiting for someone whom he wished to go with him. The man lived a long way off and had not arrived and he remained waiting for him. In a little while, when he had not gone, the heir-apparent thought that he was delaying and suspected that he had changed his mind, so he asked him again, saying: 'The time is up. Do you not think (to go), minister Ch'ing? Allow me to send Ch'in Wu-yang in advance.' Ching K'o was angry and scolded the heir-apparent, saying: 'Today I go away but I do not come back, child. I am now holding a dagger and entering the unfathomable power of Ch'in. The reason of your servant's delay is that I am waiting for my guest to go with me. Now Your Highness tells me I am late. Allow me to say farewell.' Thereupon he went forth. The heir-apparent and the guests who knew of his enterprize all wore white robes and caps to escort him. They came to the waters of the I. When he had sacrificed and was taking his way, Kao Chien-li smote his lute. Ching K'o sang in unison making a very pitiful sound. The officers all shed tears and sobbed. He also advanced and composed a song, saying:

'piercing is the wind,  
The waters of the I are cold.  
A strong officer goes once  
And does not return.'

Again he sounded a note of anger and fearless hope. The officers all glared with wrath. Their hair stood all on end and pushed up their caps. Thereupon Ching K'o went to his carriage and departed, never once looking back.

When he came to Ch'in, he took the present of a thousand (catties) of silver and other valuables and bestowed gifts generously upon the favourite minister of the King of Ch'in, the chung-hsü-tzû Meng Chia. Chia spoke for him first to the King of Ch'in, saying: 'The King of Yen is indeed moved with fear because of Your Majesty's prestige and does not dare to raise troops to resist the officers of your army. He wishes

to hold his State as a Minister of the Interior and be in the same rank as the other nobles, to pay tribute like a department or a county, and so be able to maintain and protect the temples of the kings his ancestors. Because of his fear he does not venture to set this forth ~~for~~ himself. He has respectfully cut off the head of Fan Wu-chi and presents it, with the map of Tu-k'ang in Yen, sealed in a packet. The King of Yen has sent this with his homage to your court, commissioning an envoy to listen to Your Majesty. It is for Your Majesty alone to command him.'

When the King of Ch'in heard this he was very pleased and put on his court robes, arranged the nine officers of reception, and gave an interview to the envoy from Yen in the palace at Hsien-yang. Ching K'o presented the packet containing Fan Wu-chi's head and Ch'in Wu-yang presented the casket containing the map as he came forward in his train. When they came below the steps (to the throne) Ch'in Wu-yang's countenance changed and he was moved with fear. The ministers thought it strange. Ching K'o looked back and laughed at Wu-yang, went forward, and apologized, saying: 'A boorish fellow from the wild tribes of the North, he has never seen the Son of Heaven; that is why he is moved with dread. I wish Your Majesty would suffer him somewhat so that he may accomplish his mission in your presence.' The King of Ch'in spoke to K'o and said: 'Rise and take the map which Wu-yang is holding.' K'o then took the map and presented it. He opened up the map and when it was completely opened the dagger was revealed. So with his left hand he grasped the King of Ch'in's sleeve and with his right hand he took hold of the dagger and made a stab at him. Before he reached his body the King of Ch'in became alarmed and drew himself up, broke away his sleeve, and drew his sword. The sword was long and stuck in the scabbard. At the time he was in urgent fear, the sword was so firm that he could not at once draw it out. Ching K'o pursued the King of Ch'in. The King of Ch'in went round a pillar and fled. The ministers were all frightened and alarmed and because the unexpected had suddenly arisen they all lost control of themselves. And the rule in Ch'in was that the ministers in attendance at the palace might not bear the least weapon. The officers of the guard were arrayed below the palace and without a summons they might not ascend. In the first excitement there was no time to summon the soldiers from below. And so when Ching K'o was pursuing the King of Ch'in and they were all alarmed and alarmed there was no means of smiting K'o, but they all struck at him with their hands. <sup>At that time</sup> ~~At that time~~ the physician in attendance Hsia Wu-ch'ieh threw the medicine bag which he was carrying at K'o. When the King of Ch'in had just gone round the pillar and fled he was all flurried and alarmed and did not know what to do. So his attendants said: 'Put the sword behind your back, Your Majesty.' The King held the sword behind his back and then drew it to smite Ching K'o. He cut through his right thigh. Ching K'o was crippled so he drew back his dagger and aimed it at the King of Ch'in. He missed him but hit ~~the~~ pillar. The King of Ch'in again smote K'o and inflicted eight wounds. K'o realised that the affair could not succeed. He leaned against a pillar and laughed, squatted on the ground and cursed, saying: 'The reason the affair has not been completed is that I wished to plunder him alive. I insisted on getting a treaty so as to avenge the heir-apparent.' The attendants then came forward and cut off Ching K'o's head.

The King of Ch'in was dazed for a long while. And according to their merits he rewarded the various ministers and those who were in their places, each having a different reward. And he bestowed on Hsia Wu-ch'ieh <sup>ch'ieh</sup>



two hundred li of gold, saying: 'Wu-ch'ieh loved me so he threw his medicine bag at K'o.'

In consequence of this Ch'in was very angry with Yen, sent more soldiers ~~against~~ Chao, and summoned Wang Chien to assemble an army for an attack on Yen. In the tenth month they took Chi-ch'êng in Yen. King Hsi of Yen, Tan the heir-apparent, and others, all led their best soldiers to the East for protection in Liao-tung. Li Hsin, the general of Ch'in, pursued and smote the King of Yen. The King was hard pressed. He adopted the policy of King Chia of Tai and slew the heir-apparent Tan wishing to present him to Ch'in. Ch'in again advanced its soldiers and attacked him. At the end of five years it destroyed the state of Yen and took King Hsi of Yen captive. Ch'in annexed all the states. Afterwards Ching K'o's guest Kao Chien-li obtained an interview with the Emperor of Ch'in by playing the lute and struck the Emperor of Ch'in with his lute to avenge Yen. He missed and died.

SUNG and UBI

1)  
Ch'i attacked Sung. Sung sent Tsang-tzŭ to ask for succour from Ching. The King of Ching was very pleased and promised succour with great readiness. Tsang-tzŭ returned in sorrow. His charioteer said: 'You asked for succour and you have got it. Why have you the appearance of grief?' Tsang-tzŭ said: 'Sung is little and Ch'i is great. To help little Sung and incur the hatred of great Ch'i--this is what a King ought to be grieved about. And yet the King of Ching is exceedingly pleased. It must be to make us stand firm. If we stand firm and Ch'i is worn out, that will be to the advantage of Ching.'

So Tsang-tzŭ returned. Ch'i did in fact attack and take five of the cities of Sung. But the King of Ching did not come.

2)  
Kung Shu-pan constructed a machine for Ch'u and was going to use it in an assault on Sung. Mo-tzŭ heard of it. Walking a hundred li a stage until his feet were badly blistered, he went to see Kung Shu-pan and spoke to him, saying: 'I have heard of you, sir, from Sung. I want to make use of you to slay the King.' Kung Shu-pan said: 'My principles are such that I certainly would not slay the King.' Mo-tzŭ said: 'I have heard that you have made high ladders which you are going to use in an assault on Sung. What offence has Sung? Your principles are such that you will not slay the King and yet you attack the state. That is not to slay the few and yet to slay the many. I venture to ask what are your principles in the assault on Sung.'

Kung Shu-pan submitted and asked to present him to the King. Mo-tzŭ had an interview with the King of Ch'u and said: 'Here now is a man who grudges his ornamented carriage. His neighbour has a worn-out conveyance and he wants to steal it. He grudges his silks and embroideries. His neighbour has a short garment of coarse cloth and he wants to steal it. He grudges his grain and meat. His neighbour has grains and chaff and he wants to steal it. What kind of a man is this?' ~~It must be that stealing is a disease with him.~~ The King said: 'It must be that stealing is a disease with him.' Mo-tzŭ said: 'The territory of Ching is five thousand li square. Sung is five hundred li square. This is as it were an ornamented carriage compared with a worn-out conveyance. Ching has Yŭn-mên. Buffaloes and deer fill it. The fish and turtles of the Chiang and the Han are the most abundant in the world. Sung may be said to have no pheasants, hare, or small fish. This is as it were grain and meat compared with grains and chaff. Ching has the tall sung, wên, tzŭ, p'ien, nan, yü, and chang trees. Sung has no tall trees. This is as it were silks and embroideries compared with a short garment of coarse cloth. Your servant considers that the attack of your officers on Sung is of the same kind as this.' The King said: 'Good. Allow me not to attack Sung.'