

264

'When I am dead, you, sir, take charge.'

The Hereditary Prince died, Yin Shun-chü, by command of the Prince was Counsellor to Kung Ch'i. The clans of Hsieh Ts'o and Ju Po were all driven away.

12)

In the time of the Hereditary Prince of Uei, Hsü Mi fled to Wei. Wei was (seeking to) buy him back with a hundred (catties) of silver, but (Wei) would not give him up, so (Uei) asked for him with (the bribe of) Tso-shih. The ministers remonstrated, saying: 'Is it permissible to buy back a single Hsü Mi with the territory of a hundred (catties) of silver?' The prince said: 'If nothing is too small for correction there will be no great disorder. If the transforming influences of instruction are made manifest to the people, a city of three hundred (households) may be used for their correction. If the people have no sense of shame, although there are ten Tso-shih, of what use will they be?'

13)

A man of Uei was receiving his bride. When the bride mounted the carriage she asked whose horses they were in the team. The driver said: 'They have been borrowed.' The bride spoke to the servant and said: 'Stroke the outer horses. Do not strike those in the shafts.' When the carriage reached the door and she was assisted to descend, she gave instructions to the women who were escorting her: 'Put out the stove. There is danger of fire.' When she went into the house and saw the mortar, she said: 'Move it beneath the window. It is in the way of those going and coming.' The husband laughed at her. These three remarks were all about important matters and yet she did not avoid being laughed at. It was because she missed the proper time.

CHUNG SHAN

1)

Marquis Wen of Wei wanted to destroy Chung-shan. Ch'ang-chuang T'an spoke to Chao Hsiang-tzü and said: 'If Wei annexes Chung-shan there will certainly be no Chao. Why does not Your Lordship ask for the Princess Ch'ing as your principal wife and then enfeoff her with Chung-shan? In that way Chung-shan will rise again.'

2)

(The King of)

Hsi Shou had set up five kings and Chung-shan was the very last. Ch'i spoke to Chao and Wei and said: 'I feel it a disgrace to be a King along with Chung-shan. I wish along with your great States to attack it so as to put away its royal rank.' When (the King of) Chung-shan heard of it he was very angry. He summoned Chao Têng and informed him, saying: 'I also am a King. (The King of) Ch'i has spoken to Chao and Wei and said that he feels it ~~to be~~ a disgrace to be a King along with me and wishes to attack me. I am afraid that I may lose the State. It is not that I ask for royal ~~rank~~. Apart from you, sir, there is no one who can save me.' Têng replied: 'Let Your Highness provide your servant with many carriages and weighty presents. Allow your servant to (go and) see T'ien Ying.' The prince of Chung-shan sent him to Ch'i. He saw Ying-tzü and said: 'Your servant has heard that Your Highness wants to put away Chung-shan's royal rank, and that along with Chao and Wei you are about to attack it. That is a mistake. Chung-shan is small and, if the three States attack it, although your demand be even more than the abandonment of royal rank, Chung-shan will still obey you. Moreover Chung-shan, being afraid, will be sure because of Chao and Wei to abrogate its royal title and endeavour to submit. In that case Your Highness will have driven (a flock of) sheep on behalf of Chao and Wei that will not be to Ch'i's advantage. Is it as good as if Chung-shan abrogated its royal title and served Ch'i?' T'ien Ying said: 'What is to be done?' Chang Têng said: 'If now Your Highness summons'

(the Prince of) Chung-shan, meets with him, and promises him the royal title, Chung-shan will certainly be pleased and break with Chao and Wei. Chao and Wei will be angry and will attack Chung-shan. Chung-shan will be in straits and, because Your Highness feels difficulty about its royal title, Chung-shan will certainly be afraid and on Your Highness's account will abrogate its royal title and serve Ch'i. He will be troubled at the prospect of losing his State and so Your Highness will abrogate his royal title and establish his State. That is better than driving sheep for Chao and Wei.'

T'ien Ying said: 'So be it.' Chang Ch'ou said: 'Not so. Your servant has heard that those who have the same desires hate each other and that those who have the same sorrows love each other. Now the five States alike have the royal title. We dwellers by the sea do not agree.

That is, their desires are all set on ~~the royal~~ title but the sorrow is with us dwellers by the sea. If now you summon (the Prince of) Chung-shan and meet with him and promise him the royal title, that is taking away from the five States and adding to us dwellers by the sea. If you draw Chung-shan to yourself and block up the path of the four states, the hearts of the four States will turn cold and they will certainly precede you in giving it the royal title and of set purpose be on friendly terms with it. That is, Your Highness will overshadow Chung-shan but lose the four States. Moreover Cheng T'eng as a man has long been good at offering subtle plans to the Prince of Chung-shan. He is difficult to trust for your own advantage.'

T'ien Ying paid no heed and in fact summoned the Prince of Chung-shan and promised him the royal title. Chang T'eng seized the occasion to speak to Chao and Wei and say: 'Ch'i wishes to attack Ho-tung.' 'How do you know?' 'Ch'i feels very much the disgrace of having the royal title along with Chung-shan. Now it has summoned (the Prince of) Chung-shan and has met with him and promised him the royal title. It is because it wishes to use its soldiers. Is that as good as getting your great States to be the first to give the royal title in order to stop the meeting?' Chao and Wei consented. They did give the royal title to Chung-shan and were on friendly terms with it. Chung-shan in consequence broke with Ch'i and followed Chao and Wei.

3) Chung-shan had the royal title along with Yen and Chao. Ch'i closed the frontiers and refused access to envoys from Chung-shan. Its words were: 'We are a State of ten thousand chariots. Chung-shan is a state of a thousand chariots. How can they have an equal title with us?' It wanted to surrender P'ing-i as a bribe for Yen and Chao to send forth soldiers to attack Chung-shan. The Prince of Lan-chu was troubled about it. Chang T'eng spoke to the prince of Lan-chu and said: 'Why is Your Lordship troubled about Ch'i?' The prince of Lan-chu said: 'Ch'i is a powerful State of ten thousand chariots. It feels disgraced to have an equal title with Chung-shan, and does not shrink from surrendering lands as a bribe for Yen and Chao to send forth soldiers to attack Chung-shan. Yen and Chao are fond of turning their backs on agreements and covet lands. I am afraid that they will not hold by us. The greatest evil will be danger to the state. The next will be the abrogation of the royal title. How should I not be troubled?' Chang T'eng said: 'Allow me to get Yen and Chao to support Chung-shan firmly and to assure its royal title. The affair will then be settled. Does Your Lordship wish it?' The Prince of Lan-chu said: 'This is what I wish.' He said: 'Allow me to suppose that your Lordship is the King of Ch'i and I will make trial of my speech. If Your Lordship thinks it feasible let it be acted upon.' The prince

of Lan-chu said: 'I wish to hear it explained.' Têng said: 'The reason Your Majesty does not shrink from the surrender of lands to bribe Yen and Chao to send forth soldiers to attack Chung-shan is really that you wish to do away with Chung-shan's royal title.' Your Majesty says: 'That is so.' In that case Your Majesty's conduct is expensive and dangerous. To surrender lands as a bribe to Yen and Chao is to make your enemies more powerful. To send forth soldiers to attack Chung-shan is to go ahead into trouble. If Your Majesty does these two things, it is not certain that you will get what you seek from Chung-shan. If Your Majesty uses your servant's way your territory will not be reduced and soldiers will not be employed; Chung-shan can be overthrown. Your Majesty is sure to say: 'What then, sir, is your way?' "

very much (the royal title)

The prince of Lan-chu said: 'Then what, sir, is your way?' Chang Têng said: 'Let Your Majesty send forth a weighty envoy to inform the Prince of Chung-shan and say: 'The reason I have closed the frontiers and not given access to your envoys is that Chung-shan has shared the royal title with Yen and Chao alone and I did not hear about it. That is why I obstructed communications. If Your Majesty will undertake the journey and see me, I will ask permission also to assist Your Highness.' Chung-shan is afraid that Yen and Chao will not hold by it. Now Ch'i speaks of assisting it to maintain the royal title. Chung-shan will be sure to withdraw from Yen and Chao and have an interview with your Majesty. When Yen and Chao hear of it they will break off relations in their wrath. Let Your Majesty also break with it. In that case Chung-shan will be isolated. If it is isolated how can it avoid being overthrown? If this is said to the King of Ch'i, will the King of Ch'i listen?'

The Prince of Lan-chu said: 'yes, he will certainly listen. This is how to do away with (the royal title). How may it be established?' Chang Têng said: 'This is how the royal title may be established. When Ch'i comes with these words take the opportunity to inform Yen and Chao and do not go (to the meeting) and thereby accumulate good feeling with Yen and Chao. Yen and Chao are sure to say: 'The reason Ch'i wishes to surrender P'ing-i to bribe us is not that it wants to do away with the royal title in Chung-shan; it is only because it wants to separate us from Chung-shan and itself be on friendly terms with it.' Although there were a hundred P'ing-is, Yen and Chao would certainly not accept them.'

The Prince of Lan-chu said: 'Good' and sent Chang Têng forth. (Ch'i) did in fact come with these words. Chung-shan took the opportunity to inform Yen and Chao and did not go (to the meeting). Yen and Chao as a result both supported Chungshan and caused it to have the royal title. The affair was then settled.

4) Ssu-ma Hsi got Chao to ask on his behalf for him to be made Counsellor in Chung-shan. Kung-sun Hung knew about it secretly. When the Prince of Chung-shan went out Ssu-ma Hsi was his charioteer. Kung-sun Hung was the third person in the chariot. Hung said: 'If a minister were to summon the majesty of a great state to ask on his behalf that he be made Counsellor to Your Highness, what would you do?' The prince said: 'I would eat his flesh and not share it with anybody.' Ssu-ma Hsi bowed till his head touched the front board and said: 'Your servant knows that his death has arrived.' The prince said: 'Why?' He said: 'Your servant has committed an offence.' The prince said: 'Go your way. I know it.' After a while the envoy from Chao came with the request for Ssu-ma Hsi to be made Counsellor. The prince of Chung-shan was very suspicious of Kung-sun Hung. Kung-sun Hung fled from the state.

of Lan-chu said: 'I wish to hear it explained. I wish to hear it explained. I wish to hear it explained.'

5)

Ssü-ma Hsi was thrice Counsellor in Chung-shan. Yin Chien made things difficult for him. T'ien Chien spoke to Ssü-ma Hsi and said: 'Can only the envoys who come in succession from Chao not speak of Yin Chien's beauty? Chao is sure to ask for her. If the prince gives her, your Lordship will have no difficulty within the State. If the prince does not give her to Chao, let Your Lordship take the opportunity to urge His Highness to appoint her as his principal wife. Yin Chien's gratitude to your Lordship will have no bounds.' He got Chao in consequence to make the request. The prince did not give her. Ssü-ma Hsi said: 'Your Highness does not give her to Chao. The king of Chao is sure to be very angry. If he is very angry, Your Highness is sure to be in danger. So then appoint her as your principal wife. There is surely no such thing as asking for a man's wife, and, because one does not get her, feeling resentment against the husband.'

What T'ien Chien himself said about making use of the envoys could be used on behalf of Ssü-ma Hsi, could be used on behalf of Yin Chien, and could cause Chao not to make the request.

6)

Yin Chi and Chiang Chi contended who should be queen. Ssü-ma Hsi spoke to Yin Chi's father and said: 'If the affair is successful you will have lands and people to treat as your children. If it is unsuccessful I am afraid that you will lose your life. If you wish it to be successful why not see your servant?' Yin Chi's father bowed with his head to the ground and said: 'If it is really as Your Highness says, what can I say in advance?' Ssü-ma Hsi thereupon presented a document to the Prince of Chung-shan, saying: 'Your servant has heard how Chao may be weakened and Chung-shan made strong.' The King of Chung-shan was pleased, gave him an interview, and said: 'I wish to hear it explained how Chao may be weakened and Chung-shan may be made strong.' Ssü-ma Hsi said: 'Your servant wishes to go to Chao, to observe the contour of the land, its dangerous and difficult ~~and dangerous~~ places, the poverty ~~and~~ wealth of the people, the ability or incompetence of the Prince and the ministers, to form an estimate of the enemy as materials (for a policy). I cannot set it out in advance.' The King of Chung-shan sent him. He had an interview with the King of Chao and said: 'Your servant has heard that Chao is the place from which come the best best musicians under Heaven and the most beautiful women. Now your servant came to the frontier and entered the capital. I observed the people, their songs, their customs, their demeanour, and their looks. There are no fine beauties at all. Your servant has travelled much. There is nowhere I have not wandered. I have not seen a woman like Yin Chi of Chung-shan. Those who do not know think that she is a goddess. However strongly one speaks about her one cannot come up to the reality. In demeanour and looks indeed she surpasses all others. As for her eyebrows, her eyes, the bridge of her nose, her cheeks, the space between her eyebrows, the shape of her skull, and her forehead, she is a queen fit for an emperor, not simply the consort of a noble.' The King of Chao was moved in his mind. He was very pleased, and said: 'How if I wished to ask for her?' Ssü-ma Hsi said: 'Your servant has presumed to behold her beauty. I could not but speak. As for wishing to ask for her, that is not what your servant ventures to discuss. I wish Your Majesty not to disclose ~~it~~ it.'

Ssü-ma Hsi took his leave. He came back and made his report to the King of Chung-shan, saying: 'The King of Chao is not a worthy king. He is not fond of ~~his own~~ virtue but is fond of music and beauty. He is not fond of benevolence and justice but is fond of bravery and strength. Your servant heard that he wishes to ask for her who is called Yin Chi.' The King of Chung-shan changed countenance and was displeased. Ssü-ma Hsi said: 'Chao is a powerful state. It is sure to make the request.'

If Your Majesty does not give her, the altars will be in danger. If you give her you will become the laughing-stock of the nobles.' The King of Chung-shan said: 'What is to be done about it?' Ssu-ma Hsi said: 'Let Your Majesty appoint her as your Queen, and so break off the King of Chao's intention. There is no such thing in the world as asking for a Queen. Although he wished to be able to ask for her, the neighbouring States would not agree.'

The King of Chung-shan thereupon appointed her as his queen. And there was no word of request from the King of Chao.

7) The ruler wished to attack Chung-shan. He sent Li Tz'u to observe it. Li Tz'u said: 'It may be attacked. If Your Highness does not attack it, I am afraid that you will be behind the others.' The ruler said: 'How so?' He replied: 'The officers from poor villages and narrow lanes with whom the Prince of Chung-shan is on terms of close friendship and whom he receives at court come from seventy homes.' The ruler said: 'He is a worthy prince. How may he be attacked?' Li Tz'u said: 'Not so. If officers are promoted, the people strive after reputation and do not preserve the root. If men of worth are received at court, the tillers of the soil become lazy and the warriors become weak. There never was one like this who was not ruined.'

8) The Prince of Chung-shan gave a feast to the officers and great officials at the capital. Ssu-ma Tzu-ch'i was present. The mutton broth did not go round. Ssu-ma Tzu-ch'i was angry and went away to Ch'u. He spoke to the King of Ch'u about attacking Chung-shan.

The Prince of Chung-shan fled. There were two men holding lances who followed him. The Prince of Chung-shan turned and spoke to the two men: 'What are you doing?' The two men replied: 'Your servants had a father who was dying of hunger. Your Highness sent down a vessel of food for him to eat. When your servants' father was dying he said: 'If anything happens in Chung-shan you must die in his service.' Therefore we come to die in Your Highness's service.' The prince of Chung-shan sighing looked up and said as he sighed: 'Giving does not depend on the more or the less; it lies in doing so to one in danger. Resentment does not depend on whether it is deep or shallow; it lies in the grief it causes. Because of a cup of mutton broth I have fled from the State. By means of a vessel of food I have got two men as my officers.'

9) Yo Yang was commander of the forces for Wei in an attack upon Chung-shan. His son at that time was in Chung-shan. The Prince of Chung-shan boiled him and made soup which he presented to Yo Yang. Yo Yang ate it. In ancient and modern times this has been celebrated. Yo Yang ate his son in order to make himself trusted, to manifest that he did injury to the paternal relation in order to be perfect in military discipline.

10) When King Chao had rested the people and repaired his weapons, he again wished to attack Chao. The Prince of Wu-an said: 'It cannot be.' The King said: 'In the previous year the state was empty and the people were starving. Your Highness did not measure the strength of the hundred families but asked for an increase in the rations of the army in order to destroy Chao. Now I have rested the people so as to nourish soldiers. I have stored up accumulations of grain. The provisions for the three armies are double what they were before. And yet you say: 'It cannot be.' What is the explanation?' The Prince of Wu-an said: 'In the affair of Ch'ang-p'ing, the army of Ch'in gained a great victory. The army of Chao suffered a great defeat. The men of Ch'in were delighted. The men of Chao were afraid. Those of the people of Ch'in who had died were given an ample burial. The wounded

were amply nourished. Those who had rendered meritorious service feasted each other. They used up their wealth in the provision of food and drink. The men of Chao who had died could not be collected. The wounded could not be healed. They wept and consoled with each other. They toiled hard and shared each other's griefs. The tillers of the soil worked vigorously to produce their wealth. Now although Your Majesty sends forth an army twice as large as the former, your servant reckons that the defences of the state of Chao are also ten times as great as they used to be. In Chao since Ch'ang-p'ing the prince and the ministers have been grieved and alarmed. They go to court early and retire late. With humble speech and weighty presents on all four sides they send their daughters in marriage. They form matrimonial alliances with Yen and Wei. They form good connections with Ch'i and Ch'u. They store up their ideas and join their hearts and make it their endeavour to be prepared against Ch'in. Their State within is full. Their alliances without are complete. At the present time Chao cannot be attacked.'

The King said: 'I have already raised troops.' So he sent Wang Ling, a great officer of the five hsiao, in command to attack Chao. Ling fought but without success. He lost the five hsiao. The King wanted to send the Prince of Wu-an. The prince of Wu-an pleaded ill-health and did not go. The King then sent the Marquis of Ying to go and see the Prince of Wu-an and to upbraid him, saying: 'The territory of Ch'u is five thousand li square. It has a million spearmen. Your Highness formerly led a host of several tens of thousands into Ch'u, took yen and Ying, burned its temples, and went East as far as Ching-ling. The men of Ch'u were moved with fear. They removed to the East and did not venture to face West. Han and wei together led the troops they had raised - a great host. The soldiers of whom Your Highness was in command could not be half as many, and yet you fought with them at I-ch'ueh, and inflicted a great defeat on the armies of the two states. Blood flowed until the shields floated. You cut off the heads of two hundred and forty thousand. Han and Wei in consequence up till now are called the eastern barrier. This was Your Highness's achievement. There is no one under Heaven who has not heard of it. Now those of the soldiers of Chao who died at Ch'ang-p'ing were seven or eight out of every ten. The State is empty and weak. That was why I sent forth a great host several times more than the numbers in the state of Chao. I wished to make Your Highness the commander-in-chief. I certainly wanted to destroy it. Your Highness had previously smitten many with few. You had won victories like a god. How much more with a powerful force to smite the weak and with many to smite the few?'

The prince of Wu-an said: 'At that time the King of Ch'u was relying on the greatness of his State. He did not bother about its administration and the various ministers were envious of each other concerning their achievements. Flatterers were employed. Good ministers were driven far away. The hearts of the hundred families were divided. The walls and moats were not kept in order, since there were no good ministers and there were no preparations for defence I was able to lead my soldiers far into the State and added many cities and towns. I destroyed the bridges and burned the boats to make the people have but one purpose, so as to plunder in the open country of the suburbs and so supply the food for the army. At this time the officers and soldiers of Ch'in regarded the army as their home and their generals as their parents. Without any covenant they were kindly disposed to each other. Without any consultation they had confidence in each other. With one heart and like merit they (were prepared to) die without turning a heel. The men of Ch'u each fought for his own lands. All had regard to their own homes. The hearts of all were scattered. No one had the will to fight. That

was why I was able to win success. In the battle of I-ch'ieh, Han was isolated and, looking to Wei, was not willing to be the first to use its army. Wei was relying on the disciplined soldiers of Han and wanted to push them forward as the spearhead. The strength of the two armies, each contending for its own advantage, was not united. That was how your servant was able to set soldiers to create suspicion with which to await the army of Han, use the whole force of the army and unite all the well-drilled troops to assail Wei when it was not on the alert. When the army of Wei was defeated, the army of Han melted away of its own accord. I took advantage of the success to pursue the fugitives. It was because of this that I was able to achieve merit. It was all the natural result of planning to take advantage of the situation. What god was there in it? Now Ch'in has broken the army of Chao at Ch'ang-p'ing. It ~~did~~ not thereupon seize the opportunity while it was moved with fear to destroy it, but let it go because it was afraid, enabling it to plough and reap so as to increase its accumulated stores, to nourish its orphans and bring up its children and so increase its host, to repair its implements of warfare so as to increase their strength, to raise the city walls and deepen the moats so as to increase their security. The lord humbles himself beneath his ministers. The ministers abase themselves beneath the soldiers prepared for death. As for the connections of the prince of P'ing-yüan, they all make their wives and concubines repair garments in the ranks. The ministers and the men are of one heart. Superiors and inferiors exert themselves alike as it was when Kou-chien was hemmed in at Kuei-chi. If you ~~were to~~ attack them now, Chao will certainly be firmly defended. If you challenge its army to battle, it will certainly be unwilling to come out. If you besiege its capital, you certainly cannot be successful. If you attack its various cities, you certainly cannot take them. If you plunder its open country, you will certainly get nothing. The soldiers will go forth without any achievement. The nobles will be aroused. Help from outside will be sure to arrive. Your servant sees the evils. I have not perceived its advantages. Moreover I am ill and cannot walk.'

The Marquis of Ying felt ashamed and withdrew. He told the King about it. The King said: 'Cannot I destroy Chao unless I have Pai Ch'i?' He again despatched an additional army and sent Wang Ho to replace Wang Ling and attack Chao. He besieged Han-tan for eight or nine months. The dead or wounded were many. And yet it did not submit. The King of Chao sent out light, well disciplined soldiers to assault their rear. Ch'in on several occasions had not the advantage. The prince of Wu-an said: 'He did not listen to my plan. Now what is the result?' The King heard of it and was angry. So he saw the prince of Wu-an and forced him to get up, saying: 'Even though Your Highness is ill, force yourself for my sake to take command from your bed. If you are successful it is my vow that I will bestow weighty rewards upon Your Highness. If Your Highness does not go I will hate you.' The prince of Wu-an bowed with his head to the ground and said: 'Your servant knows that if I go, although I am unsuccessful, I shall be able to avoid offence. Although I do not go and am without offence, I shall not avoid punishment. But I desire Your Majesty to inspect your servant's stupid policy. Let Chao go and nourish your people. According to the changes among the nobles, comfort those in fear, attack the haughty and remiss, punish and destroy the unprincipled, and so give commands to the nobles. All the States may be settled. Why must you put Chao first? This is what is called being subdued by a single minister and overcoming all the states. If Your Majesty does not investigate your servant's stupid ~~plan~~, and you must gratify your mind with respect to Chao, and so bring guilt on your servant, this also is what is called overcoming a single minister and being subdued by the States.'

Which is the greater-the prestige of overcoming a single minister or the majesty of overcoming the states?Your servant has heard that an enlightened ruler loves his State,a loyal minister loves his reputation, a broken State cannot be made perfect again,a dead soldier cannot come to life again.Your/servant prefers to submit to heavy punishment and to die. I cannot bear to be the commander of a disgraced army.I wish Your Majesty would look into it.'

The King did not answer and went away.