

Han. You have made all the world afraid of Ch'in. Ch'in's desires have been obtained. Your Highness's achievements have reached their culmination. And this is Ch'in's time for the division of its gains. When things are like this, if you do not retire, you will be like the Prince of Shang, Wu Ch'i, the Duke of Po, and T'ai-fu Chung. Why does not Your Highness take this opportunity to return your seal of office as Counsellor and make way for some man of worth that it may be given to him? Then it will be certain that you have the modesty of Po I and you will long continue as Marquis of Ying. Generation after generation your descendants will speak of themselves as 'the orphan', and you will have the long life of Ch'iao and Sung. How does that compare with a disastrous end? Which of these does Your Highness choose?'

The Marquis of Ying said: 'Good!' and invited him to enter and occupy the seat of chief guest. After several days he went to court and had speech with King Chao of Ch'in and said: 'A visitor, Ts'ai Tse, has recently come from Shan-tung. He is a man skilful in debate. Your servant has seen very many men, but not one to come up to him. Your servant is not equal to him.' King Chao of Ch'in summoned him to an interview and conversed with him. He was much pleased with him. He bowed to him as a visiting high minister. The Marquis of Ying took the opportunity to excuse himself on the ground of illness and asked permission to return his seal of office as Counsellor. King Chao was beginning to press the Marquis of Ying. The Marquis of Ying thereupon pleaded that he really was ill and he was in consequence relieved of his office. King Chao, having been recently pleased with Ts'ai Tse's policy, thereupon bowed to him as Counsellor of Ch'in. In the East he received (the lands of) the House of Chou.

When Ts'ai Tse had been the King of Ch'in's Counsellor for several months there were those who hated him. He was afraid that he might be punished so he excused himself on the ground of illness and returned his seal of office. The title of Prince of Kang-ch'eng was bestowed on him. He dwelt in Ch'in for more than ten years in the service of King Chao, King Hsiao-wen, and King Chuang-hsiang, ultimately serving Shih Huang-ti. On behalf of Ch'in he went on a mission to Yen and in three years Yen sent the heir-apparent Tan as a hostage to Ch'in.

CH' IN LV

1) Ch'in took Han-chung which belonged to Ch'u, and fought again at Lan-t'ien, inflicting a great defeat on the army of Ch'u. Han and Wei heard of Ch'u's embarrassment and so made a surprise attack in the South as far as Teng. The King of Ch'u led his army back. Afterwards the three States were planning to attack Ch'u but feared that Ch'in might come to its relief. Someone said to the Duke of Hsieh: "You should send an envoy to make announcement to Ch'u saying: 'Now that the soldiers of the three states have left Ch'u, Ch'u can respond by attacking Ch'in along with them. Will even Lan-t'ien be difficult to get? Much less the old territory of Ch'u.' Ch'u is doubtful whether Ch'in will come to its relief, and now that the three states are speaking to it like this, Ch'u's response is sure to be energetic. Thus Ch'u will be planning along with the three States to make the soldiers of Ch'in come forth and because Ch'in knows this it will certainly not come to its rescue. If the three States attack Ch'u quickly, Ch'u will be sure to run to Ch'in and announce its urgent plight. Ch'in all the more will not dare to come forth. If in that way Ch'in is separated and Ch'u

is attacked, our soldiers are sure to be successful."

The Duke of Hsieh said: 'Good' and thereupon sent an important envoy to Ch'u. Ch'u's response was as a matter of fact energetic. And so the three States united their forces to attack Ch'u. Ch'u did indeed announce its urgent plight to Ch'in and Ch'in did not dare to send forth its army. They won a great victory.

2)

The Duke of Hsieh entered Wei and expelled (the ruler's) wife who was a native of Ch'i. Han Ch'un spoke to the King of Ch'in and said: 'Why not take her as your wife? If then Ch'i and Ch'in bring pressure to bear on Wei, Shang-tang will become Ch'in's possession. Let Ch'i and Ch'in agree and appoint Fu Ch'u. If Fu Ch'u is appointed and his mother is in Ch'in, Wei will become a mere District of Ch'in. Min wishes to use Ch'i and Ch'in to bring pressure to bear on Wei and so embarrass the Duke of Hsieh. Tso wishes to settle ~~(the appointment of)~~ his younger brother. Your servant asks permission on behalf of Your Majesty to make use of Min and Tso. If Wei is afraid and restores (the lady from Ch'i), Fu Ch'u will be sure to serve Ch'in with Wei to the end of his life. If the lady of Ch'i enters Wei and is resentful towards the Duke of Hsieh, the end will be that she will serve Your Majesty with Ch'i.'

3)

The three States attacked Ch'in and entered Hsien-ku. The King of Ch'in spoke to Lou Huan and said: 'The soldiers of the three armies have penetrated deeply. I wish to cut off Ho-tung and make terms.' He replied: 'To cut off Ho-tung is a great expense. To avoid danger to the State is a great gain. This is the responsibility of your fathers and brethren. Why does not Your Majesty summon the kung-tzu Ch'ih and ask him?' The King summoned the kung-tzu Ch'ih and asked him. He replied: 'If you come to terms you will regret it and if you do not come to terms you will regret it.' The King said: 'How?' He replied: 'If Your Majesty cuts off Ho-tung and makes terms, although the three States go away, Your Majesty will be sure to say: 'Alas! The three States have gone away and all that I have done is to send three cities after them.' This will be your regret if you make terms. If Your Majesty does not make terms, the three States will enter Hsien-ku and Hsien-yang is sure to be in danger. And Your Majesty will say: 'Alas! I grudged three cities and did not make terms.' This again will be your regret if you do not make terms.' The King said: 'Balancing my regrets, I would rather regret the loss of three cities and not regret having brought Hsien-yang into danger. I decide to make terms.' In the end he sent the kung-tzu Ch'ih to offer three cities and make terms with the three States. The armies of the three States then withdrew.

4)

King Chao of Ch'in spoke to his attendants and said: 'Are Han and Wei more or less powerful today than they were at first?' They replied: 'They are not equal to what they used to be.' The King said: 'Are Ju Erh and Wei Ch'i of the present time more or less competent than (the Prince of) Meng-ch'ang and Mang Mao?' They replied: 'They are not equal to them.' The King said: 'Although (the Prince of) Meng-ch'ang and Mang Mao were so competent, when they led the troops of Han and Wei at the time of their might in an assault upon Ch'in, they were still unable to do me any harm. If now Ju Erh and Wei Ch'i, who are lacking in ability, lead Han and Wei in the time of their weakness to attack Ch'in, it is surely evident that they cannot do me any harm.' His attendants all said: 'That is very true.' Chung Ch'i laid his lute on one said and replied: 'Your Majesty's estimate of the world

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is mistaken. Formerly in the time of the Six Chin, the Chih clan was very strong. They destroyed the Fan clan and the Chung-hang clan. They led Han and Wei to besiege Chao Hsiang-tzu in Chin-yang. They let loose the Chin waters to flood Chin-yang and the city walls were submerged all but the width of three planks. Chih Po went out to make a tour of the waters. Han K'ang-tzu was his charioteer and Wei Huan-tzu was the third person in the chariot. Chih Po said: 'At first I did not know that water could ruin anyone's state. But now I know. The waters of the Fen can serve to flood An-i and the waters of the Chiang can flood P'ing-yang. Wei Huan-tzu nudged Han K'ang-tzu and Han K'ang-tzu trod on Wei Huan-tzu's heel. Because elbow and heel touched in the chariot, the Chih clan was partitioned, he himself was put to death, the State was ruined, and he became the laughing-stock of the world. Now the strength of Ch'in cannot surpass that of Chih Po. Although Han and Wei are weak, they are still superior to those beneath (the walls of) Chin-yang. This is just the time when they are using elbow and foot. I wish Your Majesty not to think lightly of them.'

5)

Ch'u and Wei fought at Mt Hsing. Wei promised Shang-lo to Ch'in in ~~order~~ ^{in battle} order to sever Ch'in from Ch'u. Wei was victorious and Ch'u was defeated at Nan-yang. Ch'in demanded its bribe from Wei, but Wei did not give it. Kuan Ch'ien spoke to the King of Ch'in and said: 'Why does not Your Majesty speak to the King of Ch'u and say: 'Wei promised me territory. Now that he has been successful in the war the King of Wei turns his back on me. Why does not Your Majesty meet with me? Wei will be afraid of an agreement between Ch'in and Ch'u and will be sure to give Ch'in the land. Thus Wei will have defeated Ch'u but lost territory to Ch'in. In that case Your Majesty will have earned my gratitude by means of Wei's territory and the wealth which will go from Ch'in to Ch'u will be much. Wei, being weak, if it does not give up the territory, let Your Majesty then attack it in the South and I will cut it off in the West. Wei will certainly be in danger.' The King of Ch'in said: 'Good,' and made this announcement to Ch'u. The King of Ch'u spread the report that he was meeting with Ch'in. The King of Wei heard of it and was afraid. He gave Shang-lo to Ch'in.

Ching Li, an envoy of Ch'u, was in Ch'in. He followed the King of Ch'in to meet the King of Wei at the frontier. Ch'u was angry. Ch'in ordered Chou Ch'ü to speak to the King of Ch'u and say: 'Wei asked that there should be no meeting with Ch'u but that it might make an agreement with Ch'in. That is why Ching Li was present at the meeting. That our unworthy town associated him in the meeting was a mark of esteem and therefore Ch'i did not join in the agreement.' The King of Ch'u in consequence did not blame Ching Li and was grateful towards Chou (Ch'ü) and Ch'in.

When the King of Ch'u sent Ching Li into Ch'in, a visitor spoke to the King of Ch'in and said: 'The King of Ch'u is very fond of Ching Li. Your Majesty's best plan is to detain him so as to bargain for some territory. If the King of Ch'u listens to you, then you will get territory without the use of arms. If the King of Ch'u does not listen to you, then put Ching Li to death and exchange him for someone who is not his equal. That is the advantageous policy.' The King of Ch'in thereupon detained Ching Li. Ching Li sent someone to speak to the King of Ch'in and say: 'Your servant sees that Your Majesty weighs lightly the power of the states and that territory is not to be obtained. When your servant came hither on my mission, I heard that both Ch'i and Wei were cutting

off territory in order to serve Ch'in. The reason was that they thought Ch'in and Ch'u were brother States. Now Your Majesty detains your servant. That is showing the world that you have not Ch'u (as an ally). What weight will Ch'i and Wei attach to an isolated State? When Ch'u knows that Ch'in is isolated, it will not give territory, but will form alliances elsewhere with the nobles and make its plans. Then your altars are sure to be endangered. Your best plan is to send your servant away.' The King of Ch'in accordingly sent him away.

8)
The King of Ch'in wished to give an interview to Tun Jo. Tun Jo said: 'It is against your servant's principles to bow as to a superior. If Your Majesty can cause that your servant does not thus bow, an interview is possible. Otherwise it is not.' The King of Ch'in gave him permission, whereupon Tun-tzu said: 'There are those in the world who have the reality but have not the name. There are those who have the reality and yet have the name. There are those who have neither the name nor the reality. Does Your Majesty know this?' The King said: 'I do not.' Tun-tzu said: 'Those who have the reality but have not the name are the merchants. They do not grasp the sickle or wield the hoe, yet they have the reality of stored-up grain. These are those who have the reality but have not the name. Those who have not the reality and yet have the name are the tillers of the soil. When the cold relaxes they plough. Their backs are scorched by the sun as they hoe. Yet they have not the reality of stored-up grain. These are they who have not the reality and yet have the name. He who has neither the name nor the reality is Your Majesty. You have been appointed over a State of ten thousand chariots, but you have no name for filial piety. You are fed by the produce of a thousand li but you have not the reality of filial piety.' The King of Ch'in became suddenly angry. Tun Jo said: 'There are six Fighting States in Shan-tung. Your prestige does not everwhelm Shan-tung but overwhelms your mother. Your servant presumes on Your Majesty's behalf not to approve.'

The King of Ch'in said: 'Can the fighting States of Shan-tung be annexed?' Tun-tzu said: 'Han is the world's wind-pipe. Wei is the world's breast and belly. Let Your Majesty supply your servant with ten thousand (pounds of) silver that I may travel under your orders to Han and Wei to bring the ministers of their altars over to Ch'in. Then Han and Wei will follow (Ch'in). When Han and Wei follow, the world can be planned for.' The King of Ch'in said: 'My State is poor. I am afraid I cannot give it you.' Tun-tzu said: 'The world is never without something happening. If it is not an alliance of North and South, it is an alliance of East and West. If an alliance is made of East and West, Ch'in will wield imperial sway. If an alliance is made of North and South, Ch'u will exercise royal power. If Ch'in wields imperial sway, all the world will reverently offer you its supplies. If Ch'u exercises royal power, even if Your Majesty has ten thousand (pounds of) silver, you will not get anything for yourself.' The King of Ch'in said: 'Good', and supplied him with ten thousand (pounds of) silver and sent him travelling in the East to Han and Wei, where he brought in their Generals and Counsellors. In the North he travelled to Yen and Chao and put Li Mu to death. The King of Ch'i came to court. The four States all followed. That was because of what Tun-tzu had said.

7)
In King Ch'ing-hsiang's twentieth year, Po Ch'i of Ch'in destroyed Hsi-ling in Ch'u. Others destroyed Yen, Ying, and I-ling, and burned the tombs of the former kings. The King removed to the North-East and sought

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protection in the city of Ch'en. Ch'u was thereupon cut down and weakened and was despised by Ch'in. In these circumstances Po. Ch'i again led troops hither to attack.

Among the men of Ch'u there was a certain Huang Hsieh, a travelled scholar of wide information. King Hsiang, considering him to be an able debater, sent him to Ch'in to speak to King Chao and say: "There are no more powerful States in the world than Ch'in and Ch'u. Now I hear that Your Majesty wishes to attack Ch'u. This is as if two tigers fought together and an old worn-out hound took advantage of their exhaustion. It is not as good as to treat Ch'u well. Allow your servant to explain. Your servant has heard that when anything reaches its climax it returns. So it is with winter and summer. When the extreme point has been reached there is danger. So it is with a pile of chessmen. Now the territory of your great State is half the world. It reaches to the extreme East and to the extreme West. This is what since the birth of the people no land of ten thousand chariots has ever had. The former Emperor, King Wen, King Chuang, and Your Majesty yourself, during three generations, have not connected your territory with that of Ch'i so as to break the back of the alliance of North and South. Now Your Majesty has thrice sent Ch'eng Ch'iao to watch events in Han. Ch'eng Ch'iao in the North caused Yen to give lands to Ch'in, thus Your Majesty, without the use of armed forces, without any display of your prestige, caused it to give up a hundred li of territory. Your Majesty may be said to have ability. Your Majesty also raised armed men to attack Wei, blocked up the gates of Ta-liang, took possession of Ho-wei, destroyed Yen, Suan-tsao, Hsu, and T'ao-jen. The soldiers of Ch'u and Yen roamed about but did not venture to join battle. Your Majesty's achievements also are many. Your Majesty ceased from military operations and rested your people for two years, after which you renewed the war. You took in addition P'u, Yen, and Shou-yuan so as to threaten Jen and Ping, assaulted Hsiao-huang, Chi-yang, and Ying-ch'eng, and then the House of Wei submitted. Your Majesty also cut off the dependencies of Yen North of the P'u and of Mo, decided the relative importance of Ch'i and Ch'in, and broke the back of Ch'u and Wei. The six States five times assembled their hosts, but did not dare to come to the rescue. Your Majesty's prestige also is to be dreaded. If Your Majesty can maintain your achievements and preserve your prestige, diminish your disposition to attack, and give more weight to the precepts of benevolence and justice so that there is not further trouble hereafter, the three Kings will not be equal to the fourth and the five Hegemons will not be equal to the sixth. If Your Majesty relies on the number of your troops and the strength of your armies and, taking advantage of the prestige due to your destruction of the House of Wei, wishes by force to subject the rulers of the world, your servant fears that there will be trouble hereafter. The Ode says: 'It is not that there is not a beginning. Few there be that can bring it to completion.' The I Ching says: 'The fox soaks its tail.' This means that to begin is easy but to end is difficult. How do we know that this is so? The House of Chih saw the gain of attacking Chao but did not know of the disaster at Yu-tz'u. Wu saw the advantage of attacking Ch'i but did not know of the defeat at Kan-su. These two States were not without great achievements. They were sunk in the immediate ~~advantageous~~ gain and were careless about the danger which followed. ~~Because~~ (the King of) Wu had confidence in Yueh he proceeded to attack Ch'i. When he had overcome the men of Ch'i at Ai-ling, he was in turn captured by the king of Yueh in the waters of the three rivers. He of the Chih Family had confidence in Han and Wei and so he proceeded to attack Chao. He assaulted the city of Chin-yang. When the day of victory

was at hand, Han and Wei turned against him and slew Chih Po Yao on the embankment. Now Your Majesty is jealous that Ch'u has not been destroyed, and forgets to destroy (Han and) Wei which are more powerful than Ch'u. As your servant thinks of plans for Your Majesty I do not approve of this. The Ode says: 'A great army does not cross over to a distant camp.' Looking at it from this point of view, the State of Ch'u is your support. Neighbouring States are your enemies. The Ode says: 'Other men have a purpose, I estimate it. The crafty have leaps about. It meets a hound and is caught.' Now Your Majesty in the middle of your course believes that Han and Wei are on good terms with you. This is just like Wu's confidence in Yueh. Your servant has heard that an enemy should not be thought of lightly, and that an opportunity should not be lost. Your servant is afraid that Han and Wei use humble speech as they think of their danger but that really they are deceiving your great State. How is this? Your Majesty has no kindness towards Han and Wei repeated through the generations but has the resentment of successive generations. The fathers, sons, and brothers of Han and Wei in quick succession have died (in battle) with Ch'in for generations. Their native land has been cruelly treated. Their altars have been destroyed. Their temples have been overthrown. Their bellies have been ripped open. Their jaws have been broken. Their heads and bodies have been parted. Their bodies have been exposed on the damp grasslands. Their skulls lie on the ground looking at each other on the frontiers. Fathers and sons, the old and the feeble, led away captive follow each other on the roads. The solitary spirits have nothing to eat. The hundred families have not wherewith to support life. Kinsfolk who are scattered and wander lost in slavery fill all within the seas. If Han and Wei are not destroyed they will cause sorrow to the altars of Ch'in. And now Your Majesty is attacking Ch'u. Is that not a mistake? Moreover on the day you attack Ch'u by which way will your troops go forth? Will Your Majesty borrow a passage from your enemies Han and Wei? On the day your troops go forth Your Majesty will grieve because they will not come back, for Your Majesty will be entrusting your soldiers to your enemies Han and Wei. If Your Majesty does not borrow a passage from your enemies Han and Wei, you must attack Sui-yang and Yu-jang. But Sui-yang and Yu-jang are all broad streams, big stretches of water, mountains and forests, valleys and ravines - places where there is no food. Even if Your Majesty possesses them it will not be as if you got any territory. So Your Majesty will have the renown of destroying Ch'u but not the reality of getting any territory. Moreover on the day Your Majesty attacks Ch'u, the four States will all certainly rise in response. While the soldiers of Ch'in and Ch'u are joined inseparably in battle, the House of Wei will send forth an army and attack Liu, Fang-yu, Chih, Hu-ling, Tang, Hsiao, and Hsiang. And so Sung will be finished. The men of Ch'i will face South and the (lands) North of the Ssu will be taken. All this consists of level plains, fertile land easy of access in all directions. And Your Majesty causes them alone to (profit by) attack. Your Majesty smashes Ch'u to enrich Han and Wei in the central States and to strengthen Ch'i. The might of Han and Wei is sufficient to oppose Ch'in. Ch'i in the South has the Ssu as its frontier; in the East it backs on to the sea, in the North it leans on the Ho, and it has no danger in the rear. Of all the States in the world none is more powerful than Ch'i. If Ch'i and Wei get lands and keep their gains, and employ their subordinate officers carefully, after a year they will attain to imperial dignity. If they are not able to do this, they are more than sufficient to prevent Your Majesty from attaining imperial dignity. In

view of the extent of Your Majesty's lands, the multitude of your footmen, the strength of your weapons for offence and defence, with one movement of your army to let lands go to Ch'u, to submit to the commands of Han and Wei, and to allow the imperial dignity to go to Ch'i is a mistaken policy on Your Majesty's part. As your servant plans for Your Majesty there is nothing to equal treating Ch'u well. If Ch'in and Ch'u are united in agreement and threaten Han, Han will be sure to yield. Your Majesty will be cloaked with the dangerous places of Shan-tung and girded with the productive regions of Ho-ch'u, Han will certainly be a look-out for the land within the barrier. If this is so and Your Majesty garrisons Cheng with a hundred thousand men, the heart of the House of Liang will be frozen, Hsu, Yen-ling, Ying-ch'eng, Shang-ts'ai and Shao-ling will have no intercourse. In this way Wei also will be a look-out for the land within the barrier. Let Your Majesty once treat Ch'u well and two lords of ten thousand chariots within the barrier will let territory go to Ch'in, and Yu-jang belonging to Ch'i you can fold your hands and take. Thus Your Majesty's territory will reach between the two seas and will break the back of the States. In that case Yen and Chao will be without Ch'i and Ch'u, Ch'i and Ch'u will be without Yen and Chao. Afterwards move Yen and Chao with the threat of danger and get a hold on Ch'i and Ch'u. These four States without waiting to suffer will submit."

King Chao thereupon stayed Po Ch'i and excused himself to Han and Wei. He sent an envoy with presents to Ch'u and made a treaty of alliance with it.

8)

Someone spoke on behalf of the six States to the King of Ch'in and said: 'Extent of territory does not suffice for ease. Multitude of men does not suffice for power. If he who had extent of territory were at ease and he who had multitude of men were powerful, the descendants of Chieh and Chou would still be established. And in the past the House of Chao was ~~id-have-been~~ powerful.' He said: 'How was Chao powerful?' 'With a movement to the left it put a stop to Ch'i. With a movement to the right it put a stop to Wei. It subdued two States of ten thousand chariots each. It hemmed in Sung which had a thousand chariots. It built Kang-p'ing with the result that Wei had no open lands in the East and the grass-cutters, the herdsmen, and the collectors of firewood did not dare to peep through the eastern gate. At that time Wei was in a more dangerous condition than a pile of eggs. The officers of the various States took counsel together and said: 'Shall we return our pledges and go to the court of the Prince of Han-tan?' And so throughout the world there was talk of attacking Han-tan. Men received the command in the evening and set out in the morning. Wei attacked Han-tan the result of which was that they withdrew and held the meeting at Feng-tse. (The King of Wei) rode in the chariot of Hsia, was styled the King of Hsia, and held court as the Son of Heaven. All the world acquiesced. When King Hsuan of Ch'i heard of it he raised troops for an attack on Wei. Its territory was divided into two parts and the State was in great danger. The King of Liang in person bore presents and the jade token and asked that he might be the subject of the Marquis of Ch'eh. The States thereupon relaxed their hold on Liang. When King Wei of Ying heard of it he could neither sleep nor eat. He led the people of the States to meet Shen Fu on the waters of the Ssu, and inflicted a great defeat on Shen Fu. When the men of Chao heard of it they came as far as Chih-sang. When the men of Yen heard

of it they came as far as Ko-tao. Ko-tao was blocked up. They united in an agreement to break off relations with Ch'i. It was unsuccessful in battle and its plans did not obtain their object so that Ch'eh Mao relaxed watch and ward, gave up the dignity of facing South, and listened to ~~its~~ (judgment ~~as~~ ~~on~~) its offence. In the West it spoke with Chao. In the North it spoke with Yen. At home it made explanations to its hundred families. And the States then let go their hold on Ch'i. Thereupon little by little it came to pass that they spoke in the same way about King Wei of Ying between the side windows. Does your servant think that King Wei of Ying came to this because his government had decayed and his policy was disorderly? Ying became powerful and threatened the nobles of the States. Therefore the States gladly attacked it."

CH'IN V

1)

(Someone) spoke to the King of Ch'in and said: "Your servant presumes to have doubts about Your Majesty's light treatment of Ch'i and Ch'u and your contempt of Han. Your servant has heard that a King is not haughty when his soldiers are victorious and that a Hegemon makes treaties without anger. He is not haughty in **victory** and therefore he can bring the world into subjection. He makes treaties without anger and therefore he can make the neighbouring (States) follow him. Now Your Majesty extends your favour to Wei and Chao but despises Ch'i. That is haughtiness. You overcame I-yang in war but showed no consideration for your relations with Ch'u. That is anger. Haughtiness and anger are not the function of a Hegemon. Your servant presumes to think about this on Your Majesty's behalf and not to approve. The Ode says: 'It is not that there is not a beginning. Few there be that can bring it to completion! Therefore what the former kings thought to be important were both the beginning and the end. How do we know that to be so? Formerly Chih-po Yao inflicted great injury on the Fan and the Chung-hang (clans). He surrounded and pressed upon Chin-yang. In the end he was the laughing-stock of the three families. Fu-ch'ai, King of Wu, compelled Yueh to take refuge in Kuei-chi, overcame Ch'i at Ai-ling, held the meeting at Huang-ch'ih, treated Sung with discourtesy, but was afterwards captured and put to death by Kou-chien at Kan-sui. The Prince of Liang attacked Ch'u, overcame Ch'i, restrained the armies of Chao and Han, compelled twelve nobles to pay court to the Son of Heaven at Meng-chin. Afterwards his son was slain and he himself, wearing a cap of cotton cloth, was taken prisoner to Ch'in. These three were not without meritorious achievements. The reason was that they were able to make a beginning but they were not able to make an end.'

Now Your Majesty has smashed I-yang, inflicted great injury on San-ch'uan and made the officers ~~of the States and the States~~ throughout the world that they dare not speak. You possess the States of the world, you have moved the boundaries of the two Chou, and the hereditary rulers throughout the world do not dare to meet at the frontier post of the Marquis of Yang. You have taken Huang-tsao and the soldiers of Han and Ch'u do not dare to advance. If Your Majesty can finish off with this, the three kings will not be equal to the fourth, the five Hegemons will not be equal to the sixth. If Your Majesty cannot finish off with this, and there is trouble afterwards, your servant is afraid that the princes of the states, the officers of the Ho and the Chi will treat Your Majesty as Wu and Chih were treated. The Ode says: 'When you are walking a hundred li, you have gone half-way when you have walked ninety.' This speaks of the difficulty of the end