

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

of the road.

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Now Your Majesty ~~is not altogether~~ has a haughty appearance. As your servant sees it in my heart, with respect to the affairs of the world, according to the mind of the hereditary rulers, if it is not Ch'u which is attacked, it will be Ch'in. How do I know that this is so? The men of Ch'in rely on Wei to ward off Ch'u. The men of Ch'u rely on Han to ward off Ch'in. The armies of the four States are equal in strength, but they are not able to wage war again. Ch'i and Sung are outside the ring and will wait on opportunity. Therefore it is said: ~~that is the~~ First gets Ch'i and Sung and attack Ch'in! If Ch'in first gets Ch'i and Sung, the house of Han will melt away. If the House of Han melts away, Ch'u will be isolated and become the object of attack. If Ch'u first gets Ch'i (and Sung), the House of Wei will melt away. If the House of Wei melts away, Ch'in will be isolated and become the object of attack. If this policy is followed and acted upon, the two States will become the laughing-stock of the world."

2)

The King of Ch'in was unsuccessful in a discussion with Chung Ch'i. The King of Ch'in was very angry. Chung Ch'i walked away in a leisurely manner. Someone spoke on Chung Ch'i's behalf to the King of Ch'in and said: 'An overbearing fellow! It is because Chung Ch'i has happened to meet with an intelligent prince. If in former times he had met with Chieh or Chou, they would certainly have slain him.' The king of Ch'in in consequence did not hold him guilty.

3)

Hsien Tse spoke to Kung-sun Hsiao and said: 'Your Lordship has the dignity of great minister. You have made several successful attacks in war. The reason you are not Counsellor is that the Queen-mother does not think well of Your Lordship. Mi Jung is one of whom the Queen-mother is fond. He has now fled from Ch'u and is in Eastern Chou. Why does not Your Lordship support him with the weight of Ch'in and Ch'u and get him made Counsellor in Chou? Ch'u will be sure to regard the proposal as to its advantage. In that case Mi Jung will have the weight of Ch'in and Ch'u. The Queen-mother is certain to be pleased with Your Lordship. Your Lordship is sure to be made Counsellor.'

4)

Lou Wu was making a treaty between Ch'in and Wei. The heir-apparent was being sent as an hostage. Fen Chiang wanted to defeat it so he spoke to the Queen-mother and said: 'If in the revolutions which take place in the affairs of the States Ch'in is defeated and Wei is prosperous, Wei will be sure to turn its back on Ch'in. On the day when it turns its back on Ch'in, the heir-apparent will be but dung.' The Queen-mother knelt before the King and wept. The result was that the King had doubts about the heir-apparent, and ordered him to delay at Suan-tsao. Lou-tzu was troubled about it. Chao Yen had gone to Liang in the interests of Chou. Lou-tzu told him about it. Chao Yen had an interview with the King of Liang. The King of Liang said: 'What have you heard?' 'I have heard that Ch'in is about to attack Wei.' The King said: 'It has fixed a date for a treaty with me.' He said: 'Ch'in has doubts about Your Majesty's treaty because the heir-apparent is delaying at Suan-tsao and does not go on to Ch'in. The King of Ch'in's policy is: 'Wei is not making a treaty with me. It is sure to attack me. Than to stay here and wait to be attacked it is better for me to attack first.' If Ch'in forcibly breaks off relations and comes down on an allied state, your servant is afraid that it will do harm to Eastern Chou.'

5)  
 Lü Pu-wei, a native of P'u-yang, was a merchant in Han-tan. Having seen I-jên, a scion of Ch'in who was a hostage there, he went back and spoke to his father saying: 'What is the yield of ploughing the fields?' He said: 'Tenfold.' 'What is the profit on pearls and jade?' He said: 'A hundredfold.' 'What is the profit of setting the ruler of a State upon his throne?' He said: 'It cannot be counted.' He said: 'At present, although I toil in the fields and work strenuously, I cannot get warm clothing and food to spare. If now I establish a State and set a prince upon his throne, the benefits can be handed down the generations. I want to go and do that.'

I-jên, the scion of Ch'in who was a hostage in Chao, dwelt in the city of Chiao. So he went and spoke to him and said: 'Tzû-hsi is in the succession to the State. Moreover he has his mother within. Now you, sir, have no mother within (the State) and you are consigned abroad to a State of which you cannot be sure. If one day the treaty is repudiated, your body will be but dung. If now, sir, you listen to my plan to seek your return, you may possess the State of Ch'in. On your behalf, sir, I will make Ch'in come for certain and ask for you.'

So he spoke to the Prince of Yang-ch'üan, who was younger brother to the Queen of Ch'in, and said: 'Your Highness's offence is deserving of death. Does Your Highness know it? Of those who belong to Your Highness's household there is none who does not occupy a position of high honour. In the household of the heir-apparent there is no one of dignity. In Your Highness's treasures there are stores of valuable pearls and precious stones. Your Highness's fine horses fill the stables outside. Beautiful women occupy your private apartments. The King is advanced in years. One day he will die. When the heir-apparent is in charge of affairs, Your Highness will be in a more dangerous position than a pile of eggs and your life will be shorter than that of morning grass. There is a proposal whereby in all this Your Highness may be rich and honourable for thousands and tens of thousands of years, and safer than Mt T'ai with its four buttresses, you will certainly have no anxiety about danger or destruction.'

The prince of Yang-ch'üan left his seat and asked to hear his proposal. Pu-wei said: 'The king is old. The queen has no son. Tzû-hsi is in the succession to the State. Shih-ts'ang also is supporting him. One day the King will die. Tzû-hsi will ascend the throne. Shih-ts'ang will be in charge of affairs. The Queen's doorway will certainly be overgrown with weeds. I-jên, of the royal family, is a man of virtue and ability. He is abandoned in Chao. He has no mother within (the State). He is stretching out his neck, looking expectantly towards the West and hopes that, if once he can get back, the Queen will indeed ask that he be made the heir. I-jên, of the royal family, who has no State will obtain a State. The Queen, who has no son, will obtain a son.'

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The Prince of Yang-ch'üan said: 'That is so.' He went in and spoke to the Queen, and the Queen asked Chao that he should be sent back. When Chao had not sent him, Pu-wei spoke to Chao and said: 'I-jên, of the royal family, is the favourite son in Ch'in. He has no mother in (the State) but the Queen wishes to adopt him as her son. Suppose Ch'in wishes to destroy Chao, it will not hold back from its purpose out of regard for one of its sons. You will be holding a hostage in vain. If you cause this scion of the royal house, I-jên, to return and he gets appointed and Chao sends him away with rich gifts, he will not dare to

turn his back on your favour and rebel against your generosity. That is, you will yourself, by your favour, make peace between the States. The King of Ch'in is old. One day he will die. Even though you have I-jên of the royal family, that will not suffice to bind Ch'in to you.' So Chao sent him.

When I-jên arrived, Pu-wei made him wear the dress of Ch'u for his interview. The Queen was pleased with his appearance and thought highly of his intelligence. She said: 'I am a native of Ch'u, and adopted him as her own son, changing his name to Ch'u. The King ordered him to recite. I-jên said: 'When I was young I was rejected and cast out of the State. I had no tutor. What I was taught I did not learn to recite.' The King desisted from his demand and retained him. He sought a favourable opportunity to say: 'Your Majesty formerly stayed your chariot in Chao. The mighty men of Chao who got to know your reputation were not a few. Now that Your Majesty has returned to the State they are all looking expectantly towards the West and yet Your Majesty does not send a single envoy to preserve their friendship. Your servant is afraid that they will all feel resentment and cause the frontiers to be closed early and opened late.'

The king agreed and admired his policy. The Queen urged that he be appointed heir. The King accordingly summoned his Counsellor and commanded him saying: 'I have no son like Ch'u. I appoint him to be my heir.' When Ch'u became King he made Pu-wei his Counsellor with the title of Marquis of Wên-hsin and the revenues of twelve Districts in Lan-t'ien. The Queen became the Queen-mother Hua-yang. The nobles all gave towns to Ch'in.

6)

The Marquis of Wên-hsin wanted to attack Chao to extend his territory in Ho-chien. He sent Ts'ai Tsé, the prince of Kang-ch'êng, to serve in Yen and at the end of three years the heir-apparent of Yen was sent as a hostage to Ch'in. The Marquis of Wên-hsin in consequence asked Chang T'ang to Counsellor in Yen, wishing to unite with Yen in an attack upon Chao, so as to extend the territory of Ho-chien. Chang T'ang declined, saying: 'To get to Yen I must pass through Chao. Any man of Chao who gets me will receive a hundred li of land.' The Marquis of Wên-hsin went away and was displeased. Kan Lo, a young son by an inferior wife, said: 'Why is Your Highness so very displeased?' The Marquis of Wên-hsin said: 'I ordered Ts'ai Tsé, the Prince of Kang-ch'êng, to serve in Yen and at the end of three years the heir-apparent of Yen has already come hither as a hostage. Now I have personally asked the high minister Chang to become Counsellor in Yen but he is unwilling to go.' Kan Lo said: 'Your servant will get him to go.' The Prince of Wên-hsin scolded him and told him to go away, saying: 'I myself sent him but he was unwilling. How can you get him to go?' Kan Lo said: 'When Hsiang Kao was seven years old he became K'ung-tzu's teacher. Now your servant has already lived twelve years. Let Your Highness make trial of me. Why so quickly scold me?'

Kan Lo saw Chang T'ang and said: 'How do Your Lordship's achievements compare with those of the prince of Wu-an?' T'ang said: 'I do not know how many times the Prince of Wu-an was victorious in battle and successful in attack. I do not know how many cities he has attacked and towns he has overthrown. Your servant's achievements are not equal to those of the Prince of Wu-an.' Kan Lo said: 'Does Your Lordship clearly understand that your achievements are not equal to those of the Prince of Wu-an?' He said: 'I do.' 'Was the Marquis of Ying's control of Ch'in as exclusive as that of the Marquis of Wên-hsin?' He said: 'The

Marquis of Ying's control was not as exclusive as that of the Marquis of Wên-hsin? He said: 'Does Your Lordship clearly understand that his control was not as exclusive as that of the Marquis of Wên-hsin?' He said: 'I do.' Kan Lo said: 'The Marquis of Ying wished to attack Chao. The Prince of Wu-an made difficulty about it. When he had gone seven li from Hsien-yang he was strangled and put to death. Now the Marquis of Wên-hsin personally asks you, sir, to be Counsellor in Yen, but you are unwilling to go. Your servant does not know the place of Your Lordship's death.'

T'ang said: 'Because of you, child, I ask that I may go.' He ordered chariots to be made ready in the armoury, horses to be made ready in the stables, presents to be made ready in the treasury, and the day was fixed for his departure. Kan Lo spoke to the Marquis of Wên-hsin and said: 'Lend your servant five chariots. Allow me to go in advance to Chao and announce that Chang T'ang is coming.' He had an interview with the King of Chao. The King of Chao received him in the suburbs. He spoke to the King of Chao and said: 'Have you heard that Tan, the heir-apparent of Yen, has gone into Ch'in?' He said: 'I have heard it.' 'Have you heard that Chang T'ang is becoming Counsellor in Yen?' He said: 'I have heard it.'

The entrance of Yen's heir-apparent into Ch'in means that Yen will not deceive Ch'in. Chang T'ang's becoming Counsellor in Yen means that Ch'in will not deceive Yen. If Ch'in and Yen do not deceive each other there is danger of an attack on Chao. The reason that Yen and Ch'in do not deceive each other is none other than that ~~they wish to~~ ~~to~~ attack Chao and extend ~~its~~ territory in Ho-chien. Let Your Majesty now give your servant five cities to extend the territory in Ho-chien and allow me to get the heir-apparent of Yen sent back and an attack to be made ~~on Chao~~ along with powerful Chao on feeble Yen.'

The King of Chao at once surrendered five cities to extend Ho-chien. The heir-apparent of Yen was sent back. Chao attacked Yen and got thirty-six Districts of Shang-ku and gave Ch'in eleven of them.

7) The Marquis of Wên-hsin went away with Ma, the Minister of Works, to Chao. Chao gave him an official appointment. Ch'in sent down an armed force and attacked Chao. Ma, the Minister of Works, spoke to the king of Chao and said: 'When the Marquis of Wên-hsin was Counsellor in Ch'in, your servant was in his employ as chief secretary. I am familiar with the affairs of Ch'in. Now Your Majesty has caused me to hold a small office. I am familiar with the affairs of Chao. Allow me for Your Majesty to suppose that Ch'in and Chao are at war and that you are yourself watching which will be victorious. Is Chao as great as Ch'in?' He said: 'It is not.' 'Are the people as many?' He said: 'They are not.' 'Is it as rich in money and grain?' He said: 'It is not.' 'Is the State as well governed?' He said: 'It is not.' 'Are its Counsellors as competent?' He said: 'They are not.' 'Are its generals as warlike?' He said: 'They are not.' 'Are its laws as clear?' He said: 'They are not.' Ma, the Minister of Works, said: 'If that is so, Your Majesty's State in a hundred respects does not come up to Ch'in. Your Majesty's State will be ruined.'

The King of Chao said: 'If, sir, you do not hold aloof from Chao but instruct me in all the affairs of the State, I will form my plans accordingly.' Ma, the Minister of Works, said: 'Let Your Majesty split off half of Chao with which to bribe Ch'in. If Ch'in without the clash of arms gets half of Chao, it will certainly be pleased. At home it will hate what Chao has kept. Abroad it will fear that the nobles will come to the rescue. Ch'in will be sure to accept it. If Ch'in accepts

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the lands and withdraws its soldiers, Chao will keep half of the State with which to preserve itself, Ch'in will grab the bribe to make itself strong, Shan-tung will certainly fear that with the ruin of Chao it will itself be endangered. The nobles are sure to be afraid. Being afraid, they will come to each other's rescue. Then the alliance of North and South can be completed. Your servant asks Your Majesty to make an alliance of North and South. If that alliance is completed, Your Majesty in name will have lost half of Chao, but in reality you will have got Shan-tung with which to oppose Ch'in. Ch'in will not be worth destroying.'

The King of Chao said: 'Some time ago Ch'in sent down an armed force to attack Chao. Chao bribed it with twelve Districts of Ho-chien. My territory was cut off, my army was weakened, and in the end I did not avoid trouble with Ch'in. If now again I cut off half of Chao to strengthen the might of Ch'in, I shall not be able to preserve myself and so I shall be ruined. I wish, sir, that you would think of another plan.'

Ma, the minister of Works, said: 'When your servant was young I was a writer for Ch'in, from which I advanced to an official position and had charge of a small appointment. I have never been at the head of soldiers. Let me meet it for Your Majesty with all the troops of Chao.' The King of Chao was unable to make him general. Ma, the Minister of Works, said: 'Your servant has offered his ignorant plan but Your Majesty does not make use of it. And so I have no means of serving Your Majesty. I wish to make a request for myself.'

Ma, the Minister of Works, went away from Chao. He crossed P'ing-yüan. Kuo I, the officer in charge of the P'ing-yüan ferry, commiserated with him and asked: 'The troops of Ch'in have gone down to Chao. You, distinguished visitor, have come from Chao. What is the state of affairs in Chao?' Ma, the Minister of Works, told how he made a plan for the King of Chao but it had not been used and that Chao would certainly be ruined. The officer of P'ing-yüan said: 'As you, distinguished visitor, estimate it, when will Chao be ruined?' Ma, the Minister of Works, said: 'If Chao makes the Prince of Wu-an its general it will be ruined in a year. If it puts the Prince of Wu-an to death, not more than half a year. Among the ministers of the King of Chao there is a certain Han Ts'ang, who by crooked methods has made himself agreeable to the King of Chao. Their intimacy is very close. As a man he is very jealous of competent and meritorious ministers. Now the state is in danger of ruin. The King is sure to use his advice. The Prince of Wu-an will certainly die.'

Han Ts'ang did hate him and the King sent a man to take his place. When the Prince of Wu-an arrived, he sent Han Ts'ang to upbraid him, saying: 'If, general, you had been successful in the war, the King would have pledged you with wine. Because of the death which is before you, general, I cast down this dagger. You deserve to die.' The Prince of Wu-an said: 'I, Tso, have a hump back. My body is large and my arm is short. I cannot reach the ground. My deportment is not elegant. I feared that the punishment of death was before me and so I got a craftsman to make a phedepolwood to join on to my hand. If, sir you do not believe me, allow me to bring it out for you to see.' He brought it out from his sleeve and showed it to Han Ts'ang. In shape it was like a moveable door stake. It was wrapped up in cloth. 'I wish Your Lordship to go in and describe it.' Han Ts'ang said: 'I have received a command from the King to bestow upon you, general, the gift of death without forgiveness. Your servant dare not speak.'

The prince of Wu-an with his face to the North bowed twice and received the gift of death. He drew his sword and was about to slay himself, and said: 'A minister must not slay himself within the palace.' He went past the ssu-ma gate running very quickly, and went out at the Chiao gate. In his right hand he raised his sword and was about to slay himself. His arm was short and he could not reach. He held the sword in his mouth and forced it against a post, and this slew himself.

Five months after the death of the prince of Wu-an Chao was destroyed. Whenever the officer of P'ing-yuan met any of the nobles he would be sure to speak to them about this and say: 'Alas! Ma, the Minister of Works! He also judged that Ma, the Minister of Works, was driven from Ch'in, not because he was without understanding, and that he went away from Chao, not because he was incompetent. Chao sent away Ma, the Minister of Works, and the State was destroyed. The destruction of the State was not because there were no able men, but because it could not employ them.'

8.) Four States united and were about to attack Ch'in. The King of Ch'in summoned his ministers and guests, sixty men in all, and asked them, saying: 'Four States have united and are going to plot against me. I am in straits at home and the hundred families are exhausted abroad. What is to be done about it?' None of the ministers replying, Yao Chia replied and said: 'I wish to go on a mission to the four States. I will certainly break off their schemes and stay the advance of their soldiers.' So he was supplied with a hundred chariots, a thousand chin of silver, attired in the appropriate garments and hat, and girded with the appropriate sword. Yao Chia said farewell and went on his way. He broke off their schemes, stayed the advance of their soldiers, established relations with them, and made his report to Ch'in. The King of Ch'in was very pleased. Chia was appointed to the revenues of a thousand households and made a high minister.

When Han Fei knew of it he said: 'With precious pearls and valuable treasures Chia went South on an embassy to Ching, and Wu, he went North on an embassy into the midst of Yen and Tai. At the end of three years it is doubtful whether relationships with the four States are harmonious but the precious pearls and valuable treasures have been used up at home. That is because Chia has used Your Majesty's authority and the treasures of the State to ally himself abroad with the nobles. I wish Your Majesty would look into it. Moreover he is the son of the warden of the gates in Liang who committed a robbery at Liang. He was a minister in Chao but was expelled. To take a son of the hereditary warden of the gates, a great robber of Liang, an expelled minister of Chao, and share with him the knowledge of your plans for the altars is not the way to encourage your ministers.'

The King summoned Yao Chia and asked him, saying: 'I hear that you have made use of my wealth to establish relationships with the nobles. Is that so?' He replied: 'It is.' The King said: 'What face have you to come again into my presence?' He replied: 'Ts'eng Ts'ar was filial towards his parents and all the world wanted him for a son. Tzū-hsü was loyal to his prince and all the world wanted him for a minister. A chaste maiden, skilful in handiwork, - all the world wants her for a wife. Now I am loyal to Your Majesty but Your Majesty does not know it. If I did not return to the four States, whither should I go? Suppose I were not loyal to Your Highness, how should the kings of the four States employ me? Chieh listened to slander and put his good general to death. Chou hearkened to slander and slew his loyal minister. The result was that

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they themselves died and their States were ruined. If now Your Majesty listens to slander, you will have no loyal ministers.' The King said: 'You are a son of the warden of the gates, a great robber of Liang, a minister who was expelled from Chao.' Yao Chia said: 'T'ai-kung Wang was a husband who had been driven away from Ch'i by his wife, a useless seller of meat in Chao-ko, a minister expelled by Tzū-liang, one who at Chi-chin had tried in vain to sell his services. King Wên employed him and attained to royal dignity. Kuan Chung was a rustic tradesman, living in obscurity at Nan-yang, a reprieved prisoner from Lu. Duke Huan employed him and became Hegemon. Pai-li Hsi was a beggar in Yü. He was redeemed at the price of five sheepskins. Duke Mu made him Counsellor and got the western Jung to do homage at his court. Duke Wên employed a robber of Chung-shan and won the victory at Ch'êng-p'u. These four officers were all very evilly spoken of throughout the world. Intelligent rulers employed them, knowing that in conjunction with them they could establish their achievements. As for men like Pien Sui, Wu Kuang, and Shên T'u Ti, how could princes make use of them? Therefore an intelligent ruler does not take into account a man's (former) vileness, he does not listen to the evil that is spoken about him, but he considers his usefulness to himself. Therefore in the case of him who can preserve the altars, although outside there are those who slander him, he does not listen. Although a man has a reputation higher than all others, if he has not rendered him the slightest service, he does not reward him. Thus among the ministers there is no one who dares to look towards his superior with vain desire. The King of Ch'in said: 'That is so' and again employed Yao Chia but put Han Fei to death.

#### CH'I 1

1)

King Wei of Ch'u was victorious in battle at Hsü-chou. He wished to expel Ying-tzū from Ch'i. Ying-tzū was afraid. Chang Ch'ou spoke to the King of Ch'u and said: 'That Your Majesty was victorious in the battle of Hsü-chou was because P'an-tzū was not employed. P'an-tzū has rendered meritorious service to the State. He can employ the hundred families. Ying-tzū was not on good terms with him and employed Shên-fu. As for Shên-fu, the great ministers would not associate with him, the hundred families would not be employed by him. That is why Your Majesty overcame him. If now Ying-tzū is expelled, P'an-tzū is certain to be employed. If he again sets their armies in order and meets Your Majesty with them, it will certainly not be to Your Majesty's advantage.' The King of Ch'u accordingly did not expel him.

2)

Ch'i was about to enfeoff T'ien Ying with Hsieh. The King of Ch'u heard of it and was very angry. ~~He was about to attack Ch'i. The King of Ch'i had a mind to desist.~~ He was about to attack Ch'i. The King of Ch'i had a mind to desist. Kung-sun Han said: 'Whether the appointment is made or not does not depend on Ch'i but will depend on Ch'u. Let me speak to the King of Ch'u and make him wish to appoint Your Lordship. That will be better than if Ch'i approves.' Ying-tzū said: 'I wish to entrust the matter to you, sir.'

Kung-sun Han spoke to the King of Ch'u and said: 'The reason that Lu and Sung serve Ch'u but Ch'i does not is that Ch'i is great but Lu and Sung are small. Why does Your Majesty merely take advantage of the smallness of Lu and Sung and not hate the greatness of Ch'i? If Ch'i slices off territory and enfeoffs T'ien Ying, that is how it will