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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

become weak. I wish you would not prevent it.
The King of Ch'u said: 'Good' and accordingly did not prevent it.

3)

The Prince of Ching-kuo was about to wall Hsieh. There were many visitors who remonstrated with him about it. The Prince of Ching-kuo said to the internuncio: 'Do not give access to any visitors.' There was a man of Ch'i who asked for an interview, saying: 'Let your servant say three words only. If I add a single word, let your servant be boiled.' The Prince of Ching-kuo accordingly gave him an interview. The visitor came rapidly forward and said: 'Great sea fish,' and then retreated. The Prince said: 'Stay.' The visitor said: 'Your humble servant does not dare to make a sport of death.' The Prince said: 'No, but speak again.' He replied: 'Has Your Highness not heard of the great fish? No net can stop it. No hook can catch it. If in its recklessness it gets out of the water, the mole-crickets and the ants can do what they like with it. Now Ch'i is Your Highness's water. Your Highness has long had Ch'i. What do you want to do with Hsieh? If you lose Ch'i, although you build the walls of Hsieh so high that they reach to heaven, it will still be of no use to you.'

The Prince said: 'Good' and stopped walling Hsieh.

4)

The Prince of Ching-kuo spoke to the King of Ch'i and said: 'The plans of the five officers must be heard every day and frequently inspected.' The King said: 'I should be bored with speaking to the five officers every day.' He ordered that the business should be given to the Prince of Ching-kuo.

5)

The Prince of Ching-kuo was on good terms with Ch'i Mao-pien. Ch'i Mao-pien had many physical defects. The men of his household did not like him. Shih Wei protested to the Prince of Ching-kuo about it but the Prince of Ching-kuo paid no attention. Shih Wei took his leave and went away. The Prince of Meng-ch'ang also ventured to remonstrate. The Prince of Ching-kuo was very angry and said: 'If it means the destruction of your clan and the break-up of my home, provided that I can please Ch'i Mao-pien, I will not refuse to do it.' Thereupon he lodged him in a lodging of superior rank and ordered his eldest son to wait upon him. Morning and evening he sent in food.

Several years later, King Wei died and King Hsuan ascended the throne. The relations of the Prince of Ching-kuo with King Hsuan were very bad. He took his leave and went to Hsieh, and stayed there along with Ch'i Mao-pien. Not long after, Ch'i Mao-pien took his leave and asked permission to go and interview King Hsuan. The Prince of Ching-kuo said: 'The King is very displeased with me. If you go, sir, you will certainly meet your death.' Ch'i Mao-pien said: 'Indeed I do not seek life. With your permission I must go.' The Prince of Ching-kuo was unable to stop him. Ch'i Mao-pien went and arrived in Ch'i. When King Hsuan heard of it, he nursed his wrath and awaited him. Ch'i Mao-pien had an interview with King Hsuan. The King said: 'You, sir, are he to whom the Prince of Ching-kuo listens and of whom he is fond?' Ch'i Mao-pien said: 'He is fond of me but he does not listen to me. When Your Majesty was still heir-apparent, I spoke to the Prince of Ching-kuo and said: 'The heir-apparent has an unkindly look. His chin is too big. He has the glance of a pig. A man like that will act contrary to what is right. The best plan is to set him aside and appoint in his

place. Chiao Shih the child of Wei Chi.' The Prince of Ching-kuo wept and said: 'Not so, I could not bear to do it.' If he had listened to me and done as I said, he would certainly not have had his present distress. That in the first place. When he got to Hsieh, Chao Yang asked to exchange Hsieh for lands several times more extensive. I again said: 'You must listen to him.' The Prince of Ching-kuo said: 'I received Hsieh from the former King. Although I am hateful to the King his successor, what should I have left to say to the former King? Moreover, the temple of the former King is in Hsieh. Can I give the temple of the former King to Ch'u?' Again he would not listen to me. That in the second place."

King Hsüan sighed deeply and his countenance was moved. He said: 'Has the Prince of Ching-kuo really reached this point with respect to me? When I was young I knew nothing about this. Will you, sir, get the Prince of Ching-kuo to come for me?' Ch'i Mao-pien replied: 'I respectfully agree.' The prince of Ching-kuo put on the robe and cap of King Wei and girded himself with his sword. King Hsüan came himself to welcome the Prince of Ching-kuo in the suburbs. He looked towards him and wept. When the Prince of Ching-kuo arrived, he asked that he might make him Counsellor. The Prince of Ching-kuo declined, but he had no option and accepted. At the end of seven days he insisted on retiring on the plea of ill-health. But he did not get permission and at the end of three days he obeyed.

At that time, the Prince of Ching-kuo might be said to be able himself to understand men, because he was able himself to understand men, when others spoke against them, he did not on that account block up their career. That was why Ch'i Mao-pien put life on one side, rejoiced in distress, and pressed on against difficulties.

6)

When Han-tan was in difficulties Chao sought succour from Ch'i. The Marquis of T'ien summoned the great ministers and took counsel with them, saying: 'Is it better to deliver Chao or not to deliver it?' Tsou-tzu said: 'It is better not to deliver it.' Tuan-kan Lun said: 'Not to deliver it will be to our disadvantage.' The Marquis of T'ien said: 'How so?' 'If the House of Wei annexes Han-tan what profit will that be to Ch'i?' The Marquis of T'ien said: 'Good' and raised troops, saying: 'Encamp in the suburbs of Han-tan.' Tuan-kan Lun said: 'When your servant was seeking what was profitable and what was not profitable, this was not (my meaning). If in the rescue of Han-tan you encamp in its suburbs, Chao in that case will not be taken, but Wei will be intact. Therefore the better plan is to make an attack in the South on Hsiang-ling so as to wear Wei out, and when Han-tan has been taken, avail yourself of the exhaustion of Wei. In that case Chao will be broken and Wei will be weak.' The Marquis of T'ien said: 'Good' and raised troops for an attack in the South on Hsiang-ling. In the seventh month Han-tan was taken, Ch'i then availed itself of Wei's exhaustion to inflict a great defeat on it at Kuei-ling.

7)

In its difficulty at Nan-liang the House of Han asked for succour from Ch'i. The Marquis of T'ien summoned the great ministers and took counsel with them saying: 'Is it more advantageous to help early or to help late?' Chang Mien replied: 'If we help late, Han will break with us and join in with Wei. Better help early.' T'ien Ch'ên-ssü said: 'Not so. If we come to the rescue while the soldiers of Han and Wei are not worn out, we instead of Han will receive (the onslaught of) the soldiers

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of Wei and will therefore on the contrary have to submit to the commands of Han. Moreover Wei has resolved to break up Han. And when Han sees that it is being ruined it will be sure to make its appeal in the East to Ch'i. If therefore we secretly bind ourselves in friendship to Han and later on avail ourselves of Wei's exhaustion, the State may be made important, profit may be gained, and our reputation may be enhanced.' The Marquis of T'ien said: 'Good!' So he gave secret promises to the envoys from Han and sent them away. Thinking that it alone had (the support of) the State of Ch'i, Han fought five battles but was five times unsuccessful. It appealed in the East to Ch'i. Ch'i then raised troops to smite Wei and inflicted a great defeat on it at Ma-ling. Wei was broken, Han was weakened. The Princes of Han and Wei, ~~by means~~ by means of T'ien Ying, faced North and paid homage to the Marquis of T'ien.

8)

Tsou Chi, the Marquis of Ch'eng, was Counsellor in Ch'i. T'ien Chi was Commander-in-Chief. They did not like each other. Kung-sun Han spoke to Tsou Chi and said: 'Why does not Your Lordship plan for the King to make an attack on Wei?' If it is successful, the plan will have been Your Highness's and Your Highness can have the merit of a great achievement. Suppose the war is not successful, if T'ien Chi has not gone forward in battle and is not dead, there will be some roundabout way of getting him put to death.'

Tsou Chi approved, so he spoke to the King and got T'ien Chi sent to attack Wei. T'ien Chi fought three battles and was thrice successful. Tsou Chi told Kung-sun Han about it. So Kung-sun Han sent a man holding in his hand ten (chin) of silver to go and consult the lots in the market-places saying: "I am T'ien Chi's man. (He has charged me to say in his name): 'I have fought three battles and I have been thrice successful. My fame is glorious throughout the world. I wish to undertake a great enterprize. Are the omens favourable or not?' " When he who had come to consult the lots had gone out he ordered men to arrest the one who had cast lots for him. His words were attested in the presence of the King. T'ien Chi fled.

9)

When T'ien Chi was Commander-in-Chief in Ch'i, he took prisoner Shen, the heir-presumptive of Liang, and seized P'ang Chuan. Sun-tzu said to T'ien Chi: 'Can you undertake a great enterprize, general?' T'ien Chi said: 'What is it?' Sun-tzu said: 'Do not discharge your soldiers when you enter Ch'i. Put these worn-out ~~ones~~ in the van and let the weakly ones keep guard at Chu. Chu is on a road where the chariots must keep to the track. The hubs of the wheels strike each other and the chariots rub against each other as they pass. If you put the worn-out men in the van and let the weakly ones keep guard at Chu, one man will certainly be able to withstand ten, ten will withstand a hundred, a hundred will withstand a thousand. Afterwards with Mt T'ai at your back, the Chi on your left and T'ien-t'ang on your right, with your heavy-armed forces reaching to Kao-yuan, send your light chariots and swift cavalry in a rush against the Yung gate. In this way you can get control of the Prince of Ch'i and the Marquis of Ch'eng can be made to go away. Otherwise, general, you will not be able to enter Ch'i.'

T'ien Chi paid no heed and the result was that he did not enter Ch'i.

10)

T'ien Chi fled from Ch'i and went to Ch'u. Tsou Chi became Counsellor

of Ch'i in his stead. He was afraid that T'ien Chi might wish to use the authority of Ch'u to come back to Ch'i. Tu Ho said: 'Allow your servant to detain him in Ch'i for Your Highness.' He spoke to the King of Ch'u and said: 'The reason Tsou Chi is not on good terms with Ch'u is that he is afraid that T'ien Chi may use the authority of Ch'u to come back to Ch'i. Your Majesty's best plan is to enfeoff T'ien Chi in Chiang-nan so as to show that he is not returning to Ch'i. Tsou Chi will use Ch'i liberally in the service of Ch'u. T'ien Chi is a fugitive and if he gets a fief he will certainly be grateful to Your Majesty. If he does go back to Ch'i, he will be sure to use Ch'i in the service of Ch'u. This is the way to use the two Chi.' Ch'u in consequence gave him a fief in Chiang-nan.

11)

Tsou Chi was in the service of King Hsuan. He gave official appointments to a great number of men. King Hsuan was not pleased. When Yen Shou was he gave official appointments to but few. The King was pleased with him. Tsou Chi spoke to King Hsuan and said: 'I have heard that to have the filial piety of one son is not equal to having the filial piety of five sons. Now how many men has Shou advanced to official positions?' And so King Hsuan thought that Yen Shou was blocking their promotion.

12)

Tsou Chi was more than eight feet tall. His appearance was brilliant and elegant. One morning when he was putting on his clothes and hat, looking in the mirror, he spoke to his wife and said: 'Who is the more handsome, Mr Hsu in the North of the city or I?' His wife said: 'You are exceedingly handsome, sir. How can Mr Hsu come up to you?' Mr Hsu in the North of the city was the most handsome and elegant person in the State of Ch'i. Chi did not feel sure and so again he asked his concubine, saying: 'Who is the more handsome, Mr Hsu or I?' His concubine said: 'How can Mr Hsu come up to you sir?' That morning a visitor came from without, and sat talking with him. He asked the visitor, saying: 'Who is the more handsome, Mr Hsu or I?' The visitor said: 'Mr Hsu is not as handsome as you sir.'

On the next day Mr Hsu came. He looked at him long and closely and realised that he was not equal to him. He looked at himself in the mirror and he came very far short. At night in bed he thought about it saying: 'My wife says that I am handsome because she loves me. My concubine says that I am handsome because she is afraid of me. The visitor says that I am handsome because of some request he wants to make of me.'

So he went to court and had an interview with King Wei. He said: 'Your servant knows indeed that I am not as handsome as Mr Hsu. Your servant's wife loves me, your servant's concubine is afraid of me. Your servant's visitor has some request which he wants to make of me. They all say that I am more handsome than Mr Hsu. Now the territory of Ch'i is a thousand li square. It has a hundred and twenty walled cities. Of the women in the palace and those about you there is none who does not love Your Majesty. Of the ministers at court there is none who does not fear Your Majesty. Within the four frontiers there is no one who has not some request to make of Your Majesty. Looking at it from this point of view Your Majesty must be kept very much in the dark.'

The King said: 'Good!' and issued an edict: 'Those among the ministers, the officials, and the people, who can rebuke me to my face for my transgressions, will receive the highest reward. Those who send up documents remonstrating with me will receive the medium reward. Those who

can criticize me unfavourably in the marketplace or at court and the news of it reaches my ears will receive the lowest reward.'

When the edict was first issued, all the ministers came forward to remonstrate, the courtyard at his gate was like a marketplace. After several months, from time to time, there were those who came forward. After a whole year, although they ~~wished to speak~~ wished to speak, they had nothing ~~wish to bring forward~~ to bring forward.

When Yen, Chao, Han, and Wei heard of it, they all paid homage at the court of Ch'i. This is what is called 'winning battles in the court.'

13)

Ch'in borrowed a way through Han and Wei to attack Ch'i. King Wei of Ch'i sent Chang-tzu at the head of an army to meet the attack. He made an agreement with Ch'in and pitched his camp. Envoys passed backwards and forwards between them several times. Chang-tzu changed his flags so as to confuse the army of Ch'in. Those in attendance said that Chang-tzu was taking Ch'i to join in with Ch'in. King Wei made no response. After a while the attendants again said that Chang-tzu was submitting to Ch'in with the army of Ch'i. King Wei made no response. This happened three times. An official asked, saying: 'The report of Chang-tzu's defeat comes from different men in the same words. Why does not Your Majesty send a general and smite him?' The King said: 'It is clear that this is not a revolt against me. Why smite him?'

After a while it was said that the army of Ch'i had won a great victory and that the army of Ch'in had ~~been completely defeated~~ suffered a great defeat. Thereupon the King of Ch'in bowed to the ministers of the western border and excused himself to Ch'i. Those about (the King of Ch'i) said: 'How did you know it?' He said: 'Ch'i, the mother of Chang-tzu, committed an offence against his father. His father slew her and buried her beneath the stables. When I appointed Chang-tzu as general I exhorted him, saying: 'If, sir, you are strong enough to bring the army back whole I will certainly re-inter your mother.' He replied: 'Your servant was not unable to re-inter your former handmaiden, but your servant's mother, Chi, committed an offence against your servant's father. Your servant's father died before she was re-interred. If I were to re-inter my mother without having had my father's instructions, that would be to deceive my deceased father. Therefore I did not dare.' If as a son he would not deceive his deceased father, would he as a subject deceive his prince who was alive?'

14)

Ch'u was about to attack Ch'i. Lu was on friendly terms with (Ch'u). The King of Ch'i was troubled about it. Chang Mien said: 'Allow your servant to get Lu to be neutral.' So he had an interview on behalf of Ch'i with the Prince of Lu. The Prince of Lu said: 'Is the King of Ch'i afraid?' He said: 'That is not what your servant knows. Your servant comes to condole with Your Highness.' The Prince of Lu said: 'Why condole?' He said: 'Your Highness's policy is mistaken. You Highness does not join with the one who will be successful but joins with the one who will be unsuccessful. What is the reason?' The Prince of Lu said: 'Which, sir, do you think will be successful, Ch'i or Ch'u?' He replied: 'The spirits even do not know.' 'Then, sir, why do you condole with me?' He said: 'The power of Ch'i and that of Ch'u are equal. It does not matter about having or not having Lu. Can Your Highness do anything else as good as to keep your hosts intact and unite afterwards with (one of) the two States? If Ch'u wins a great victory over Ch'i, its best officers and choicest men are certain to be

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dead, but its remaining soldiers will be sufficient to await the world. If Ch'i is victorious, its best officers and choicest soldiers also will be dead. And if Your Highness with the hosts of Lu unites to give battle afterwards with the victor, this will both be an act of great kindness and will win very great gratitude.' The Prince of Lu agreed that this was so and ~~thereupon~~ withdrew his army.

15)

Ch'in attacked Wei. Ch'en Chen united the three Chin and in the East spoke to the King of Ch'i, saying: 'The attacks of the ancient kings were because they wished to correct the world and establish a meritorious reputation for later generations. Now the six States, Ch'i, Ch'u, Yen, Chao, Han, and Liang have successively taken the lead, but they have been unable to establish a meritorious reputation; all they have been able to do is to make Ch'in powerful and weaken themselves. That is not the best policy for Shan-tung. It is powerful Ch'in which is able to endanger Shan-tung. That we may not trouble about powerful Ch'in but exhaust ourselves in turn and both surrender our State to Ch'in - this is what occasions your servant anxiety about Shan-tung. The States cut off each other's territory for the benefit of Ch'in; Ch'in has not brought out the knife. The States boil each other for the benefit of Ch'in; Ch'in has not brought out the firewood. How is it that Ch'in is so understanding and Shan-tung so stupid? I wish Your Majesty would look into it. The attacks of the five Emperors, the three Kings, and the five Hegemons of old were directed against those who did not walk in the right way. Now Ch'in's attacks on the States are not ~~as it~~ ^{as it} desires indeed the opposite. Rulers must die in disgrace. The people must die in captivity. Now the eyes of Han and Liang are not yet dry and the people of Ch'i alone are not so. That is not because of affection for Ch'i and estrangement from Han and Liang. It is because Ch'i is a long way off from Ch'in but Han and Liang are near. Now Ch'i is going to be near. Ch'in now wishes to attack Ch'ang and An-i in Liang. If Ch'in gets Ch'ang and An-i and comes ~~Eastward down~~ ^{Eastward} to the Ho, it will be sure to come along both banks of the Ho and attack Ch'i in the East. If it gets possession of Ch'i as far as the sea, it will face South and isolate Ch'u, Han, and Liang, turn North and isolate Yen and Chao. Ch'i will have no direction in which its plans may go forth. I wish Your Majesty would give this your mature consideration.

Now the three Chin are already in agreement. They are brothers again. They have made a treaty to send out their best trained soldiers to garrison Ch'ang and ~~Ch'ang~~ An-i in Liang. This is a policy for ten thousand generations. If Ch'i does not quickly unite its best trained soldiers with the three Chin it will be sure to have sorrow afterwards. With the three Chin in agreement Ch'in will certainly not dare to attack Liang. It will be sure to go South and attack Ch'u. While Ch'u and Ch'in are at grips with each other, the three Chin, angry that Ch'i has not joined with them, will be sure to go East and attack Ch'i. This is what your servant means by saying that Ch'i will certainly have great sorrow. The best ~~plan~~ plan is quickly to unite your soldiers with the three Chin.'

The King of Ch'i respectfully agreed and as a result united his soldiers with the three Chin.

16)

Su Ch'in was forming an alliance for Chao of North and South. He spoke to King Hsuan of Ch'i and said: 'Ch'i in the South has Mt T'ai, in the East it has Lang-hsieh, in the West it has the River Ch'ing, in the North it has the P'o sea. It is thus what is called a state with barriers on all four sides. The territory of Ch'i is two thousand li

square. Its armed men number several hundred thousands. Its grain is piled up like mountains. The fine chariots of Ch'i and the soldiers of the five families are swift like sharp-pointed arrows. In battle they are like thunder and lightning. When let go, they are like wind and rain. If there are military operations, without ~~going beyond~~ Mt T'ai, or crossing the River Ch'ing, or passing over the P'o sea, in Lin-tzu there are seventy thousand households. As your servant ventures to estimate them, there are not fewer than three males in each household. Three times seventy—that is two hundred and ten thousand. Without waiting to send to remote districts, the soldiers of Lin-tzu are beyond doubt already two hundred and ten thousand. Lin-tzu is exceedingly wealthy and well supplied. There is no one of the people who does not play the yu or the ~~su~~ or the chu or the ch'in, fight cocks or race dogs, play with the dice or kick the ball. On the roads to Lin-tzu the hubs of the carriage wheels strike each other and the men rub shoulders. If the breasts of their coats were joined they would form curtains, if their sleeves were put together they would form tents, if their sweat were wiped off it would form rain. Their houses are substantial and wealthy. Their ambitions are lofty and extended. As for Your Majesty's ability and the might of Ch'i, they cannot be matched throughout the world. But now you face West and serve Ch'in. I venture to feel the disgrace of it on Your Majesty's account.

Moreover the reason Han and Wei stand in awe of Ch'in is that their boundaries adjoin those of Ch'in. If soldiers come out against them, in less than ten days victory in battle, on which hinges their preservation or their ruin, will be decided. If Han and Wei are victorious in battle against Ch'in, their army will be half broken and the four frontiers will not be guarded. If they are not victorious in battle, ruin will follow in its train. It is for this reason that Han and Wei look upon war with Ch'in as a weighty matter and think lightly of becoming its subjects.

Now if Ch'in attacks Ch'i the case is different. It must turn its back on the territory of Han and Wei, ~~cross~~ the road to Yang-chin in Wei, and traverse the dangerous places of K'ang-fu. Chariots cannot go side by side nor can horses travel abreast. If a hundred men guard a dangerous place a thousand men cannot pass them. Although Ch'in wants to penetrate deeply it will be constantly glancing behind like a wolf, fearing lest Han and Wei form hostile plans in its rear. For this reason it is afraid and suspicious and utters empty threats, leaping high, but not daring to advance. Thus it is already plain that Ch'in cannot injure Ch'i. That they have not well considered how Ch'in cannot do us any harm but wish to face West and serve Ch'in is the mistake in your ministers' plans. Now that you have not the reputation of being subject to Ch'in but in reality are a powerful State, your servant indeed desires that Your Majesty will delay your plans somewhat.

The King of Ch'i said: 'I am not intelligent. Now Your Lordship comes to announce to me the instructions of the King of Chao. I respectfully follow with my altars in your service.'

17)

Chang I was making an alliance for Ch'in of East and West. He spoke to the King of Ch'i and said: 'Among the powerful States of the world there is none to surpass Ch'i. In respect of great ministers, fathers and brethren (of the Royal Family), great multitudes, wealth and pleasure, there is none to surpass Ch'i. And yet those who frame Your Majesty's policy all speak of what is good for a short time and do not regard the advantage of ten thousand generations. Those in favour of an alliance of

North and South who speak to Your Majesty are sure to say that Ch'i is a State which has the powerful State of Chao on the West, has Han and Wei on the South, and backs on to the sea, that its territory is extensive, its people are numerous, its weapons are powerful and its soldiers brave, that though there were a hundred Ch'in they could not do anything to you. Your Majesty considers what they say but does not look closely into the facts. Those who advocate an alliance of North and South work together in a clique. There is not one of them who does not approve of such an alliance. Your servant has heard that Ch'i fought three battles with Lu and that Lu was three times victorious, but the State was endangered and ruin followed in the train of the victories. Although it had the reputation of victory it had the reality of ruin. What was the reason? Ch'i was great and Lu was small. Now Chao's relation with Ch'in is like that of Ch'i with Lu. Ch'in and Chao fought above the Ho and the Chang. They fought two battles and it twice triumphed over Ch'in. They fought below Po-wu. They fought two battles and it twice triumphed over Ch'in. After the four battles Chao had lost several hundred thousand men and Han-tan was scarcely preserved. Although it had the reputation of victory over Ch'in, the State was nevertheless broken. What was the reason? Ch'in was strong and Chao was weak.

Now Ch'in and Ch'u have intermarried and have become brother states. Han has given I-yang. Wei has offered Ho-wai. Chao has paid homage at Meng-ch'ih, surrendering Ho-chien in its service of Ch'in. If Your Majesty does not serve Ch'in, Ch'in will drive Han and Wei to attack the southern lands of Ch'in, raise all Chao to cross Ho-kuan in the direction of Po-kuan. Lin-tzu and Chi-mo will not be Your Majesty's possessions. If your State is one day attacked, even though you wish to serve Ch'in, you will not be able. For this reason I would that Your Majesty gave it your mature consideration.

The King of Ch'i said: 'Ch'i is a mean, remote place, resting on the eastern sea. I have never heard what was to the far-reaching advantage of the altars. Now happily you, my distinguished guest, have instructed me.

Allow me to offer my altars in the service of Ch'in.' He presented to Ch'in three hundred li of lands producing fish and salt.

CH'I 11

1)

Han and Ch'i were allied States. Chang I employed Ch'in and Wei in an attack on Han. The King of Ch'i said: 'Han is a State in alliance with me. Ch'in is attacking it. I will go to its rescue.' T'ien Ch'en-ssu said: 'Your Majesty's policy is mistaken. The best plan is to allow it. Tzu K'uai has given the State to Tzu Chih. The hundred families do not uphold the action. The nobles do not approve. Ch'in is attacking Han. Ch'u and Chao are sure to go to its rescue. That is, Heaven is giving us Yen.'

The King said: 'Good'. So he promised the envoy from Han and sent him away. Han, thinking that it had got the friendship of Ch'i, went on to wage war with Ch'in. Ch'u and Chao did in fact raise troops quickly for the rescue of Han. So Ch'i raised troops and attacked Yen and in thirty days it took that State.

2)

Chang I was in the service of King Hui of Ch'in. King Hui died. King Wu ascended the throne. Those about him hated Chang I and said: '(Chang) I was not loyal in the service of your royal predecessor.' Before they had finished speaking a remonstrance from Ch'i also came. When Chang I heard of it he spoke to King Wu and said: 'I have an ignorant plan which I wish to offer to Your Majesty.' The King said: 'What is it?' He said: 'As one makes plans for Your Majesty, only if there is a