（岩倉紙芝居館古典館<http://hjueda.on.coocan.jp/koten/koten.htm>）　宰主　上田啓之(Hiroyuki UEDA)

　The Art of War by Sun Tzu by Lionel Giles (29 December 1875 ~ 22 January 1958)
He was the son of British diplomat and sinologist, Herbert Giles. Lionel Giles served as assistant curator at the British Museum and Keeper of the Department of Oriental Manuscripts and Printed Books. Lionel Giles is most notable for his 1910 translation of The Art of War by Sun Tzu and The Analects of Confucius.

　　Terrain

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Sun Tzu said: We may distinguish six kinds of terrain, to wit: Accessible ground; entangling ground; temporizing ground; narrow passes; precipitous heights; positions at a great distance from the enemy.

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| The Art of War, Sun Tzu by Thomas Cleary (born 1949)*10 Terran*Some terrain is easily passible, in some you get hung up, some makes for a standoff, some is narrow, some is steep, some is wide open. |

■ *to wit* That is to say. ■ *entangle* Involve (someone) in difficulties or complicated circumstances from which it is difficult to escape. ■ *temporize* Avoid making a decision or committing oneself in order to gain time. ■ *precipitous* Dangerously high or steep. ■ *get hung up* neither go forward nor backward ■ *make for* Tend to result in. ■ *standoff* A stalemate or deadlock between two equally matched opponents in a dispute or conflict. ■ It is necessary to know where the battlefield is and what kind of terrain it is, to assume which side will reach the battlefield first, what kind of forces will be deployed, and what kind of forces will be used to deal with them. It is also essential to secure logistics and supply routes.

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Ground which can be freely traversed by both sides is called accessible. With regard to ground of this nature, be before the enemy in occupying the raised and sunny spots, and carefully guard your line of supplies. Then you will be able to fight with advantage. Ground which can be abandoned but is hard to re-occupy is called entangling. From a position of this sort, if the enemy is unprepared, you may sally forth and defeat him. But if the enemy is prepared for your coming, and you fail to defeat him, then, return being impossible, disaster will ensue. When the position is such that neither side will gain by making the first move, it is called temporizing ground. In a position of this sort, even though the enemy should offer us an attractive bait, it will be advisable not to stir forth, but rather to retreat, thus enticing the enemy in his turn; then, when part of his army has come out, we may deliver our attack with advantage.

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|  When both sides can come and go, the terrain is said to be easily passible. When the terrain is easily passible, take up your position first, choosing the high and sunny side, convenient to supply routes, for advantage in battle. When you can go but have a hard time getting back, you are said to be hung up. On this type of terrain, if the opponent is unprepared, you will prevail if you go forth, but if the enemy is prepared, if you go forth and do not prevail you will have a hard time getting back, to your disadvantage. When it is disadvantageous for either side to go forth, it is called standoff terrain. On standoff terrain, even though the opponent offers you an advantage, you do not go for it—you withdraw, inducing the enemy half out, and then you attack, to your advantage. |

■ *sally* Make a military sortie(sudden attack). ■通tōng consists of辶 chou(walk) and.甬yǒng(buket/empty space), where is easy to come and go for both sides. ■高陽gāo yang High and clear visibility. It is essential to fight with logistics and supply routes. Annotators say, “Do to others, but don't let others do it to you.” ■糧道liáng daò logistics/supply route In the ancient china, those who took the grain warehouse won. If you fail to keep it, your soldiers will fall apart. ■挂guà consists of 扌shǒu（手shǒu;hand）and 圭guī. In the western Zhou dynasty, when a duke was feudalized, an elongated tablet of jade ([HP](http://ucomeka1p.canterbury.ac.nz/items/show/370)) was given according to his rank, which came from the shape of earth mound, symbol of the God of the land. 挂 is a shape of suspending 圭guī, hooking by his hand which means resignation from government office, a state of being in limbo. Here, a terrain where once you have gone, you can hardly return. If you could catch the enemy off guard, you would be able to get back, otherwise, you will be a trapped rat. ■支zhī consists of 十(half of a branch) and又(手;hand), which means to divide it and hold a half of it. Here, it shows a situation of leaning each other on a support. Stalemate. The opponent may fish for advantage letting you attack him and you must not be taken for a ride. You must rather pull back luring them out. If they chase you, keep it on for a while and then strike back with your selected soldiers before their ranks are set up.

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With regard to narrow passes, if you can occupy them first, let them be strongly garrisoned and await the advent of the enemy. Should the army forestall you in occupying a pass, do not go after him if the pass is fully garrisoned, but only if it is weakly garrisoned. With regard to precipitous heights, if you are beforehand with your adversary, you should occupy the raised and sunny spots, and there wait for him to come up. If the enemy has occupied them before you, do not follow him, but retreat and try to entice him away. If you are situated at a great distance from the enemy, and the strength of the two armies is equal, it is not easy to provoke a battle, and fighting will be to your disadvantage. These six are the principles connected with Earth. The general who has attained a responsible post must be careful to study them.

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|  On narrow terrain, if you are there first, you should fill it up to await the opponent. If the opponent is there first, do not pursue if the opponent fill the narrows. Pursue if the opponent does not fill the narrow. On steep terrain, if you are there first, you should occupy the high and sunny side to await the opponent. If the opponent is there first, withdraw from there and do not pursue. On wide-open terrain, the force of momentum is equalized, and it is hard to make a challenge, disadvantage to fight. Understanding these six kinds of terrain is the highest responsibility of the general, and it is imperative to examine them |

■ *advent* The arrival of a notable person or thing. ■ *forestall* Act in advance of (someone) in order to prevent them from doing something. ■ *precipitous* Dangerously high or steep. ■隘ài consists of 阝fǔ (ladder) and 益yì, which has two meanings of 溢yì and縊yì. 溢 is a figure of water overflowing from a dish, which means to increase. 縊is a figure of tying up the mouth of a sack with a string, which means to fasten. 阝is, originally, a ladder to enter a sacred place for God, so 隘 is such a narrow path. 隘, here, is a terrain like a mouth of a sack. ■盈yíng consists of 皿(tub) and ( a fat man inside), which is the image of a person with ample limbs sitting in a washbasin and water overflowing. In terrain with narrow entrances and exits, it is important to fill them. If the enemy fills the entrance first, you can lure them out without attacking and then fight. If there is a gap there, push in there and fill it with your soldiers. ■險形xiǎn xíng Difficult terrain to climb up and down.Yi Jing (Book of Changes) says that The dangerous (height) of heaven cannot be ascended; the difficult places of the earth are mountains, rivers, hills, and mounds. Kings and princes arrange by means of such strengths, to maintain their territories. Great indeed is the use of (what is here) taught about seasons of peril (天險不可升也，地險山川丘陵也，王公設險以守其國，坎之時用大矣哉, 「易経、29坎kǎn」). 險xiǎn consists of 阝fǔ (ladder) and 僉qiān, which is a shape of two men kneeling down to listen to the God will. 僉 does not only means two but all of them. There is the difficulty of sharing the same will for all of them. Never attack your opponents on a steep terrain but lure them down to a flat land or cut down their supply routes. ■遠形yuǎn xíng means that the distance between one's own position and the enemy's position is far. If the forces are equal, the side attacking the opponent will be already fatigued and disadvantaged by the time it reaches the enemy. ■Advantage of the terrain for you increases your force and disadvantage of it decreases your force. When you have your general, never fail to select someone who knows these advantages and disadvantages of six terrains and is really good at them.

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Now an army is exposed to six several calamities, not arising from natural causes, but from faults for which the general is responsible. These are: Flight; insubordination; collapse; ruin; disorganization; rout. Other conditions being equal, if one force is hurled against another ten times its size, the result will be the flight of the former. When the common soldiers are too strong and their officers too weak, the result is insubordination. When the officers are too strong and the common soldiers too weak, the result is collapse. When the higher officers are angry and insubordinate, and on meeting the enemy give battle on their own account from a feeling of resentment, before the commander-in-chief can tell whether or not he is in a position to fight, the result is ruin.

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| So among military forces there are those who rush, those who tarry, those who fall, those who crumble, those who riot, and those who get beaten. There are not natural disasters, but fault of the generals. Those who have equal momentum but strike ten with one are in a rush. Those whose soldiers are strong but whose officers are weak tarry. Those whose officers are strong but whose soldiers are weak fall. When colonels are angry and obstreperous and fight on their own out of spite when they meet opponents, and the generals do not know their abilities, they crumble. |

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■ insubordination Defiance of authority; refusal to obey orders. ■ collapse A sudden failure of an institution or undertaking. ■ ruin The state of disintegrating or being destroyed. ■ rout A disorderly retreat of defeated troops. ■ tarry Stay longer than intended; delay leaving a place. ■ crumble Break or fall apart into small fragments ■ colonel A rank of officer in the army and in the US air force, above a lieutenant colonel and below a brigadier or brigadier general.. ■ obstreperous Noisy and difficult to control. ■ out of spite Done because of one's own spiteful, vengeful, or malicious feelings or intentions. ■走\*1zǒu Shuowen(説文) says 走 is 趨qū(hurry). It consists of 夭 yāo(a shape of swinging his arms with his head down ) and 止(a shape of foot), and 夭止 means 屈qū (bend) , and the commentary says, 歩bù means to walk, 趨means to walk quickly/run, and 走 means to run fast like runaway. If the force of troop is equal, and if you attack the ten time more enemy, your soldiers will run away. ■弛\*2chí consists of 弓(gong; bow) and 也( yě; a shape of squiggly snake), and is the state in which the bowstring is loose. No matter how strong the soldiers are, if their officers are coward, the troop is like a strong arrow with a loosen string. ■陥xiàn consists of 阝(fǔ; ladder) and 臽\*3 (xiàn; a kind of being trapped in a hole). 阝is a ladder down which God descends, implying a sanctuary. 陥, the original meaning is to set 臽 to protect the sanctuary. If your officers are brave but your soldiers are not strong, your troop may go in too far and be trapped. ■大吏dà lì is a major general or second-in-command to a general. ■崩\*4 bēng Those piled up high above crumble. If the adjutants, major generals, and others harbor resentment toward the general, they will not obey the general's orders when it comes to actual battle, and the adjutants, major generals, and others will move on their own. If the general does not know this, the whole army will collapse.

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When the general is weak and without authority; when his orders are not clear and distinct; when there are no fixed duties assigned to officers and men, and the ranks are formed in a slovenly haphazard manner, the result is utter disorganization. When a general, unable to estimate the enemy's strength, allows an inferior force to engage a larger one, or hurls a weak detachment against a powerful one, and neglects to place picked soldiers in the front rank, the result must be rout. These are six ways of courting defeat, which must be carefully noted by the general who has attained a responsible post.

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| When the generals are weak and lack authority, instructions are not clear, officers and soldiers lack consistency, and they form battle lines every which way, this is riot. When the generals cannot assess opponents, clash with much greater numbers or more powerful forces, and do not sort out the levels of skill among their own troops, these are the ones who get beaten. These six are ways to defeat. Understanding this is the ultimate responsibility of the generals; they must be examined. |

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■ *slovenly* Careless; excessively casual. ■ *haphazard* Lacking any obvious principle of organization. ■ *hurl* Throw or impel (someone or something) with great force. ■ *picked soldiers* Well trained and skilled soldiers ■ *rout* A disorderly retreat of defeated troops. ■ *court* Risk incurring (misfortune) because of one's behaviour.
■ *every which way* In all directions. ■ *sort out* Separate something from a mixed group/ Arrange or organize something.■教道jiào dào Teach the way jiào dǎo＝教導Teach and lead ■吏卒無常 Just like that officers want to go forward but soldiers go backward. ■縦横zòng héng Vertical and horizontal; as someone pleases; no control. ■料liào and 量liáng means to count/estimate. 料 concerns with many or less/large or small, and 量, heavy or light. 料敵means assessing the enemy's forces, more or less, strength or weakness, and making a judgment.　■亂\*luàn consists of 𤔔\*2 (An entangled reeled thread, added hands on it and under it) and乙(乚; spatula), which is to disentangle it using a spatula and means to solve/fix/be well-ordered, but often further entangle it and means to confuse/disturb/ ruin/corrupt. If the general hesitates, the military discipline is not strict, the training is inadequate, the communication between officers and soldiers is poor, and they organize lines on their own, orders will not be communicated and will become entangled. ■鋒fēng spearhead ■北\*3 běi　A shape of turning against one another, which is to turn around and run away. If the general does not grasp the enemy's position and number and let his small force advance to a large enemy, and ordinary force to a strong enemy, and has no elite spearhead, his soldiers have no way but running away. ■The six paths to defeat, which a general must be aware of if he is to be appointed to his post. So this is also the responsibility of the ruler who appoint him.

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The natural formation of the country is the soldier's best ally; but a power of estimating the adversary, of controlling the forces of victory, and of shrewdly calculating difficulties, dangers and distances, constitutes the test of a great general. He who knows these things, and in fighting puts his knowledge into practice, will win his battles. He who knows them not, nor practices them, will surely be defeated.

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| The contour of the land is an aid to an army; sizing up opponents to determine victory, assessing dangers and distances, is the proper course of action for military leaders. Those who do battle knowing these will win, those who do battle without knowing these will lose. |

■ *ally* Side with or support. ■ *adversary* One's opponent in a contest, conflict, or dispute. ■ *shrewdly* In a way that shows sharp powers of judgement; astutely. ■ *contour* An outline of a natural feature such as a hill ■ *size up* Form an estimate or rough judgement of something ■助zhù consists of 且(jū; sickle) and 力( lì; a shape of hoe), which originally means to help weeding. Terrains help you to weed out your opponents. ■計jì consists of 言(yán; word) and 十( shí; ten), but 十 is originally supposed to be卜(bǔ; augury), which meant to judge the records of auguries totally to make a plan. ■險阨遠近　In 計篇jì piān, it is遠近險易. 阨ài is also 隘, which is narrow. 阨è is also 厄, which is disastrous. Considering the conditions of the terrain and both arrival time of you and your enemy, you have to make your war plan to win. ■上将shàng jiāng is the general who is good at military operations and presides the whole army.

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If fighting is sure to result in victory, then you must fight, even though the ruler forbid it; if fighting will not result in victory, then you must not fight even at the ruler's bidding. The general who advances without coveting fame and retreats without fearing disgrace, whose only thought is to protect his country and do good service for his sovereign, is the jewel of the kingdom.

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| Therefore, when the laws of war indicate certain victory it is surely appropriate to do battle, even if the government says there is to be no battle. If the laws of war do not indicate victory, it is appropriate not to do battle, even if the government orders war. Thus one advances without seeking glory, retreats without avoiding blame, only protecting people, to the benefit of the government as well, thus rendering valuable service to the nation |

■ *bidding* The ordering or requesting of someone to do something.■ *covet* Yearn to possess (something, especially something belonging to another) ■戦道zhàn daò is often annotated as the way of war. Here, it corresponds to “知彼知己、知天知地”below. Military calculation at the court before the war(廟算miào suàn) should be presided by the ruler, however, the decision of the battle field should be made by the leading general who was appointed by the ruler at the 廟算. If the result of his judgement on the battlefield turns out to be a victory against the decision of the calculation, then fight and if the odds are against, do not be afraid to retreat. It is based on the premise of keeping people, that would fits the interest of the ruler. This way seems to works out in Sunzi’ era, the Spring and Autumn and the Warring States era, but will not in Zhou Wu wang’s days or [Shi](https://eow.alc.co.jp/search?q=Shi&ref=awlj) [Huangdi](https://eow.alc.co.jp/search?q=Huangdi&ref=awlj)’s days.
In ancient republican Rome, the Senate appointed a dictator (dictator) and his deputy, magister equitum (secretary of cavalry), and delegated them full authority in times of critical war, with the dictator commanding the main infantry corps and the secretary of cavalry the cavalry corps.
In addition, since the modern era, there has been a system of so-called civilian control, with the president becoming the supreme military commander in time of war. There was also the Kwantung Army, which expanded its front in Manchuria by infringing on the Emperor's commandership. ■唯人是保、而利合於主　There are texts of 唯民是保、而利於主. It is believed that the text was changed to 人, avoiding the word 民 in the Tang Dynasty's Li Shi-min（李世民）This 人 means his people and soldiers here, and without 合it means the same. Even if disobeying the ruler's orders results in benefiting the ruler, it often results in downfall of the general.

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Regard your soldiers as your children, and they will follow you into the deepest valleys; look upon them as your own beloved sons, and they will stand by you even unto death. If, however, you are indulgent, but unable to make your authority felt; kind-hearted, but unable to enforce your commands; and incapable, moreover, of quelling disorder: then your soldiers must be likened to spoilt children; they are useless for any practical purpose.

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| Look upon your soldiers as you do infants, and they willingly go into deep valleys with you; look upon your soldiers as beloved children, and they willingly die with you. If you are so nice to them that cannot employ them, so kind to them that you cannot command them, so casual with them that you cannot establish order, they are like spoiled children, useless. |

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■嬰yīng consists of 賏(yīng) and 女( nǚ; girl), and 賏 is a necklace of shells, and this necklace is given to a newborn girl. 嬰兒yīng ér is an infant. ■深谿shēn xī is an abbreviation of 深山幽谷(shēn shān yōu gǔ; deep mountains and dark valleys), a kind of the jaws of death. ■愛ài \*1 consists of 㤅(ài; favor) and 夊(suī; go slowly), which is to care about someone you love and leave slowly according to Shuo wen, and according to Bronze script it is \*2, a shape of a person trying to walk away looking back while leaving his heart behind him.. ■厚hòu \*3 consists of 厂(chǎng; wall-less house) and 㫗(hòu; treat kindly), which is to offer fragrant grass wine serving to ancestors. ■You should take good care of your soldiers, but if you cannot use them because of your kind treatment, if you cannot command them because of your love, and if you cannot correct them when they are out of order, they are like spoiled brats and are useless.

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If we know that our own men are in a condition to attack, but are unaware that the enemy is not open to attack, we have gone only halfway towards victory. If we know that the enemy is open to attack, but are unaware that our own men are not in a condition to attack, we have gone only halfway towards victory. If we know that the enemy is open to attack, and also know that our men are in a condition to attack, but are unaware that the nature of the ground makes fighting impracticable, we have still gone only halfway towards victory.

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| If you know your soldiers are capable of striking, but do not know whether the enemy is invulnerable to a strike, you have half a chance of winning. If you know the enemy is vulnerable of making such a strike, but do not know if your soldiers are incapable of making such a strike, you have half a chance of winning. If you know the enemy is vulnerable to a strike, and know your soldiers can make the strike, but do not know if the lay of the land makes it unsuitable for battles, you have half a chance of winning. |

■半bàn\* consists of 八(bā; part) and 牛(niú; cattle), which means to part a cattle in half. 勝之半　is literally half of a victory, which is 50-50, the winner will be unknown. ■敵之不可撃 dí zhī bù kĕ jī Even when there is a chance to attack your enemy force, the battle is 50-50 if you are not sure that your own forces have sufficient offensive capabilities. ■地形之不可以戰dì xíng zhī bù kĕ zhàn If you don't know that the terrain is unattackable, the game is 50-50.
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Hence the experienced soldier, once in motion, is never bewildered; once he has broken camp, he is never at a loss. Hence the saying: If you know the enemy and know yourself, your victory will not stand in doubt; if you know Heaven and know Earth, you may make your victory complete.

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| Therefore those who know martial arts do not wander when they move, and do not become exhausted when they rise up. So it is said that when you know yourself and others, victory is not in danger; when you know sky and earth, victory is inexhaustible. |

■ *bewilder* Cause (someone) to become perplexed and confused. ■ *wander* Walk or move in an aimless way. ■迷mí\*1 consists of 辶(chuò; walk) and 米. This米is not mǐ(rice) but a shape of a crossroad according to Bronze Script. According to Oracle Bone Script, 迷mí\*2 seems to be a figure of someone who is wondering which way to go. ■窮/竆qióng\*3 consists of 穴(xué; hole) and 躬/躳(gōng; bended body), which is someone who is captured in a hole and unable to move freely. ■殆dài\*4 consists of歹(dǎi, originally 歺è), and台yí(not tái). 歺è is a dead bone, and 台yí originally meant a ceremony to purify a plow before using it to get rid of the damages by worms, and as it is used in 始(shǐ; begin) or 胎(tāi;pregnant), it means to nearly start or to suggest. So 殆 means to be near to death or suggest the sign of death, and look black. ■知彼知己、知天知地 Then you will win without fighting, no loss of troops.

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