[head](file:///E:\岩倉紙芝居\koten\koten.htm)（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.  
  
　　The Attack by Fire  
  
、、、、、、、、、、、、、、　  
   
Sun Tzu said: There are five ways of attacking with fire. The first is to burn soldiers in their camp; the second is to burn stores; the third is to burn baggage trains; the fourth is to burn arsenals and magazines; the fifth is to hurl dropping fire amongst the enemy. In order to carry out an attack, we must have means available. The material for raising fire should always be kept in readiness. There is a proper season for making attacks with fire, and special days for starting a conflagration. The proper season is when the weather is very dry; the special days are those when the moon is in the constellations of the Sieve, the Wall, the Wing or the Cross-bar; for these four are all days of rising wind.

|  |
| --- |
| The Art of War, Sun Tzu by Thomas Cleary (born 1949) *12 Fire Attack* There are five kinds of fire attack: burning people, burning supplies, burning equipment, burning storehouses, and burning weapons.  The use of fire must have a basis, and requires certain tools. There are appropriate times for setting fires, namely when the weather is dry and windy. |

\*1 \*2  
■ *arsenal* A place where weapons and military equipment are stored or made. ■ *magazine* A store for arms, ammunition, and explosives for military use. ■ *hurl* Throw or impel (someone or something) with great force. ■ *conflagration* An extensive fire which destroys a great deal of land or property. ■ *constellation* A group of stars forming a recognizable pattern that is traditionally named after its apparent form or identified with a mythological figure. ■ *basis* The justification for or reasoning behind something ■火輜huǒ zī burn weapons, clothes, military equipment, treasures and so forth while moving ■火庫huǒ kù burn weapons, clothes, military equipment, treasures and so forth in a storehouse ■隊duì\*1 consists of 阝(fǔ;staiway) and 㒸(suì; sacrificed dog), which originally meant a purified place where the spirit would descend. 隊 also doubled as 墜zhuì (fall down/drop/go to ruin), and 火隊 can be regarded as burning down an important place like bridge to cross. ■行火xíng huǒ This 行 means to 用(yòng; use). 有因yǒu yīn　CaoCao practically says it to have a betrayer. ■煙火yān huǒ smoke and fire 素sù ordinary/in advance ■具jù\*2 consists of貝bèi(shell) and廾gǒng(both hands), and 貝is a clipped form of 鼎ding(three-legged bronze caldron), which is a shape of holding a caldron with both hands, and means to be ready. You have to be ready for something flammable and fire-making tool. ■有時 yǒu shí when the weather is dry. ■有日yǒu rí when the wind brows ■次cì and宿xiù　 12 years orbit of the Jupitar on the celestial sphere can be divided into 12次(cì houses) and 28 宿(xiù constellations).12次and 28宿（[HP](http://hjueda.on.coocan.jp/koten/skz2.htm)）Constellation：right ascension(RA) 8 hour~16 hour([HP](http://hjueda.on.coocan.jp/koten/images/sz8-16.pdf)), 16 hour~24 hour([HP](http://hjueda.on.coocan.jp/koten/images/sz16-24.pdf)), 0 hour~8 hour([HP](http://hjueda.on.coocan.jp/koten/images/sz0-8.pdf)) Duration when the moon stays the constellation; the Sieve:Nov.23~Dec.7, the Wall:Feb.19-Mar.6, the Wing:Aug.12-22, the Cross-bar:Aug.23-26(百度知道[HP](https://zhidao.baidu.com/question/524978590.html)).  
  
、、、、、、、、、、、、、、、、、、  
  
In attacking with fire, one should be prepared to meet five possible developments: (1) When fire breaks out inside to enemy's camp, respond at once with an attack from without. (2) If there is an outbreak of fire, but the enemy's soldiers remain quiet, bide your time and do not attack. (3) When the force of the flames has reached its height, follow it up with an attack, if that is practicable; if not, stay where you are. (4) If it is possible to make an assault with fire from without, do not wait for it to break out within, but deliver your attack at a favorable moment. (5) When you start a fire, be to windward of it. Do not attack from the leeward. A wind that rises in the daytime lasts long, but a night breeze soon falls. In every army, the five developments connected with fire must be known, the movements of the stars calculated, and a watch kept for the proper days.

|  |
| --- |
| Generally, in fire attacks it is imperative to follow up on the crises caused by the fire. When fire is set inside an enemy camp, then respond quickly from outside. If the soldiers are calm when fire breaks out, wait—do not attack. When the fire reaches the height of its power, follow up if possible, hold back if not. When fire can be set out in the open, do not wait until it can be set inside a camp—set it when the time is right. When fire is set out upwind, do not attack downwind. Armies must know there are adaptations of the five kinds of fire attacks, and adhere to them scientifically. |

\*  
■ *without* *archaic, literary* Outside. ■ *bide one’s time* Wait quietly for a good opportunity to do something. ■ *assault* Carry out a military attack or raid on (an enemy position) ■ *windward* Facing the wind or situated on the side facing the wind.←*leeward*■ *follow up* Pursue or investigate something further. ■ *hold back* Hesitate to act　■ *in the open* Out of doors; not under cover. ■發fā\* consists of 癶() (bō;a shape of both feet ready to start), 弓(gōng; bow) and 殳(shū; throwing spear), which means to be ready to shoot an arrow or throw a spear. A shooting is the sigh of opening a battle. 火發huǒ fā is to fire up. 内外nèi wài is inside or outside of an enemy. When a collaborator or a spy fires up and if there arises a turmoil inside the enemy, immediately you should attack from outside. ■極jí According to Shuowen, a ridgepole on a roof which means to be the highest place, top/extreme, however, it had been used as to reach, do quickly、discern、or kill. 極其火力 jí qí huǒ lì When the fire reaches the highest of its power, you should quickly discern whether you will be able to attack or not, and kill them. ■數shù Here it means a natural way. 「夫窮高則危，大滿則溢，月盈則缺，日中則移，凡此四者，自然之數也 The highest top is dangerous, Fully filled.it pours out, Full moon then lacks, The sun does not stay at noon, These four are natural 數shù. You should know the nature of five fire attacks and follow them without fail.   
  
、、、、　  
  
Hence those who use fire as an aid to the attack show intelligence; those who use water as an aid to the attack gain an accession of strength. By means of water, an enemy may be intercepted, but not robbed of all his belongings.

|  |
| --- |
| So the use of fire to help an attack means clarity, use of water to help at attack means strength. Water can cut off, but cannot plunder. |

\*1\*2\*3  
■ *accession* An amount added to an existing quantity of something. ■佐zuǒ\*1 consists of 左zuǒ and 人(rén; person), and 左zuǒ is a shape of grasping a ritual utensil with his left hand. 右yòu\*2 is a shape of grasping 𠙵(container of a written oath) with his right hand. 尋xún \*3 is a shape of grasping a ritual utensil with his left hand and the container with his right hand, which originally meant to ask the God will. 佑. yòu means that God or heaven extend a helping hand to the person and 佐zuǒ means to give a hand to the person. ■明míng, here means to get through 以數守之 and use fires, you will be able to burn your enemy’s goods out. ■強qiáng means the strength of tension of a bow and string, but the original one was 彊qiáng which meant to mark the boundary among rice fields(田), that was to divide. Water will make it possible to damage the road and prevent the enemies from getting together or to cut off their supply route.   
  
、、、、、、、、、　  
  
Unhappy is the fate of one who tries to win his battles and succeed in his attacks without cultivating the spirit of enterprise; for the result is waste of time and general stagnation. Hence the saying: The enlightened ruler lays his plans well ahead; the good general cultivates his resources. Move not unless you see an advantage; use not your troops unless there is something to be gained; fight not unless the position is critical.

|  |
| --- |
| To win in battle or make a successful siege without rewarding their meritorious is unlucky and earns the name of stinginess. Therefore it is said that an enlightened government considers this, and good military leadership rewards merit. They do not mobilize when there is no advantage, do not act when there is nothing to gain, do not fight when there is no danger. |

■ *the spirit of enterprise* the spirit of initiative and resourcefulness ■ *stagnation* Lack of activity, growth, or development.■ *meritorious* Deserving reward or praise.. ■ *stingy* Mean; ungenerous. ■修xiū\*1 consists of攸yōu\*2 and彡shān, 攸is a shape of pouring water from behind, which means to purify one’s body, and彡shows the beauty of the figure, so 修xiū originally meant to purify oneself before the ceremony. 修功xiū gōng means to make its accomplishment clear to the public and reward it ■凶xiōng\*3 consists of 凵kǎn and Ｘ, and 凵is a chest and Ｘ is a mark to show an unnatural death, and to get rid of the disaster that this dead soul may make. 凶is the disaster. ■命míng\*4 consists of 令lìng and 𠙵, and令is a shape of kneeling down with a ceremonial cap on his head, which originally meant to receive the revelation of God. What you get from 不修其功 will be 凶 of費留. You will suffer from the reputation of your tightfistedness. ■ 費留fèi liú　tight-fistedness　命míng also means order or life, and you may think of a tight-fisted order or a tight-fisted life. Unless you get a lot of gain, it is hard to give a good reward. Never move your army without a good gain.   
\*1\*2\*3\*4、、、、、、、、、、、  
No ruler should put troops into the field merely to gratify his own spleen; no general should fight a battle simply out of pique. If it is to your advantage, make a forward move; if not, stay where you are. Anger may in time change to gladness; vexation may be succeeded by content. But a kingdom that has once been destroyed can never come again into being; nor can the dead ever be brought back to life. Hence the enlightened ruler is heedful, and the good general full of caution. This is the way to keep a country at peace and an army intact.

|  |
| --- |
| A government should not mobilize an army out of anger, military leaders should not provoke war out of wrath. Act when it is beneficial, desist if it is not. Anger can revert to joy, wrath can revert to delight, but a nation destroyed cannot be restored to existence, and the dead cannot be restored to life. Therefore an enlightened government is careful about this, a good military leadership is alert to this. This is the way to secure a nation and keep the armed forces whole. |

■ *gratify* Indulge or satisfy (a desire)　■ *spleen*Bad temper; spite. ■ *pique*A feeling of irritation or resentment resulting from a slight, especially to one's pride. ■ *vexation*The state of being annoyed, frustrated, or worried. ■ *content*A state of satisfaction. ■ *heedful*Aware of and attentive to ■ *desist* Stop doing something; cease or abstain. ■ *revert to (no object)* Return to (a previous state, practice, topic, etc.) ■怒nù means to lose one’s temper because of name-calling, insult and so forth. ■慍yùn means to seethe inwardly with resentment and bitterness. ■喜xǐ consists of**壴**zhù（鼓）and 𠙵, which originally meant music to amuse God, and means to be excited about compliments and getting what you want. ■悅yuè consists of忄xīn（心;heart））and兌yuè, a shape descending spirit to oracle, which is a prayerful ecstasy. There comes a time when the resentment will be settle down and you may be filled with something coming up to your mind.■亡wáng(ruin) and 死sǐ (death) have no turning back. Have a winning without fighting which causes no 亡死(wáng sǐ).  
  
Finished on Dec.31, 2020