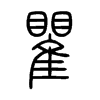
[head](file:///E:\岩倉紙芝居\koten\koten.htm)（岩倉紙芝居館古典館<http://hjueda.on.coocan.jp/koten/koten.htm>）　宰主　上田啓之(Hiroyuki UEDA)

　 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 Nine Situations  
  
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Sun Tzu said that the art of war recognizes nine varieties of ground: Dispersive ground; facile ground; contentious ground; open ground; ground of intersecting highways; serious ground; difficult ground; hemmed-in ground; desperate ground.

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| The Art of War, Sun Tzu by Thomas Cleary (born 1949) *11 Nine Grounds* According to the rule for military operation, there are nine kinds of ground. |

■ The previous text describes the forms of grounds and their momentums and this text talks about how to cope with opponents on those grounds. ■ *disperse* Go or cause to go in different directions. ■ *facile* Easily achieved; effortless. ■ *contentious*  Controversial. ■ *intersect*  Divide (something) by passing or lying across it. ■ *hemmed-in* Surround and restrict the space or movement of someone or something. ■散地sàn dì means inside of the ruler’s territory where soldiers can easily get back home and it is hard to get them one mind. ■軽地qīng dì is the opposite of 重地zhòng dì, and the difference is the depth of entering the opponent territory. If it is not deep, it is easy to get back and hard to get them together, so it is necessary to keep on going to make up their mind to fight. If it is deep inside, it is hard to get supplies, so it is necessary to pillage them there. ■爭地zhēng dì is the ground where it is hard to attack and is easy to defend, and those who give away gain and those who seek lose. It is foolish to attack squarely, and it is essential to retreat, pretend to attack where the enemy must love(defend), lure the enemy out of the land and fight. ■交地jiāo dì is a crossroads or a wide, flat area that can be accessed from anywhere, and it is not possible to block all roads or areas. Be protective and don't be lured away. Pretend you can't defend, lure them in, and surprise them with an ambush. ■衢地qú dì is a ground which faces more than three countries, where it is important to have a close connection with each of them sending emissaries with heavy tributes in advance. 衢 consists of 瞿\*1 (a bird looking around all directions) and 行(　　cross road). ■圮地pǐ dì is a low wet land, mud. where it is either hard to protect or to attack and you have better to leave there as quickly as possible.　 ■圍地wéi dì consists of □ and韋\*2, and 韋consists of center □(area) and a foot above forwarding to right and another foot below forwarding to left, which means either go around the area or surround the area. Another □ is added later to make it clear to surround it. Here the place is surrounded by mountains or rivers and so forth, and is supposed to be where once you get in there, it is quite hard to get out of it. Even if yours are many, a few will be able to fight there, where it is crucial not to make a gap, so if you find a gap, you should fill it with your soldiers. And be careful about to be either lured out or in for their ambush. ■死地sǐ dì is the place where you could hardly protect yourself, so you should let all your men stand and fight to death.

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When a chieftain is fighting in his own territory, it is dispersive ground. When he has penetrated into hostile territory, but to no great distance, it is facile ground. Ground the possession of which imports great advantage to either side, is contentious ground. Ground on which each side has liberty of movement is open ground. Ground which forms the key to three contiguous states, so that he who occupies it first has most of the Empire at his command, is a ground of intersecting highways.

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| Where local interests fight among themselves on their own territory, this is called a ground of dissolution. When you enter others’ land, but not deeply, this is called light ground. Land that would be advantageous to you if you got it and to opponents if they got it is called ground of contention. Land where you and others can come and go is called a trafficked ground. Land that is surrounded on three sides by competitors and would give the first to get it access to all the people on the continent is called intersecting ground. |

■ *chieftain* The leader of a people or clan. ■ *import archaic*Indicate or signify. ■ *contiguous*  Sharing a common border; touching.■ interests A group or organization having a common concern, especially in politics or business. ■ dissolution The action of formally ending or dismissing an assembly, partnership, or official body. ■諸侯zhū hóu were descendants of brothers of Zhou King Wu, called dukes (kings) who governed respective states of Zhou dynasty in Sun Tzu’s days ■人之地rén zhī dì means other duke’s territory. ■三屬sān shǔ This 三 means not only 3 but also more than 3. 屬 consists of 尾(wěi; tail; female ) and 蜀( shǔ; animal’s genital; male ), which originally meant mating and means being connected. 三屬之地means the center of the area, the kingdom or the world. ■天\*tiān was the combination of a line and a man, and the bar meant above the man, which is a sky above him. In Shang dynasty they believed the ruler who presided both above the sky and under the sky, and only son of the heaven who descend on earth could govern the peoples on earth. In Zhou dynasty, the ruler was regarded as abstract Heaven, and those who succeeded the will of the Heaven could be the king on earth that would give peace on earth. If the king failed to keep the mission, he would lose the kingdom and there came a new leader who succeeded the mission. In the Sun Tzu's Art of War, as is described on volume 1”天者陰陽寒暑時制也Heaven signifies night and day, cold and heat, times and seasons”, heaven seems to be mere physical existence for him. So天下means on earth, in the world.  
\*テーブル が含まれている画像

自動的に生成された説明  
  
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When an army has penetrated into the heart of a hostile country, leaving a number of fortified cities in its rear, it is serious ground. Mountain forests, rugged steeps, marshes and fens--all country that is hard to traverse: this is difficult ground. Ground which is reached through narrow gorges, and from which we can only retire by tortuous paths, so that a small number of the enemy would suffice to crush a large body of our men: this is hemmed in ground. Ground on which we can only be saved from destruction by fighting without delay, is desperate ground.

In old times there was free access between heaven and earth, however, since the battle on earth became so hard that confused the heaven, it was cut off.

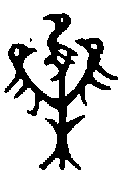
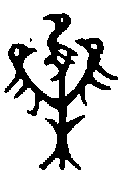
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| When you enter deeply into other’s land, past many cities and towns, this is called heavy ground. When you traverse mountain forests, steep defiles, marshes, or any route difficult to travel, this is called bad ground. When the way in is narrow and the way out is circuitous, so a small enemy force can strike you, even though you numbers are greater, this is called surrounded ground. When you will survive if you fight quickly and perish if you do not, this is called dying ground. |

■ *rugged* (of ground or terrain) having a broken, rocky, and uneven surface.■ *fen* A low and marshy or frequently flooded area of land.■ *gorge* A narrow valley between hills or mountains, typically with steep rocky walls and a stream running through it. ■ *tortuous* Full of twists and turns. ■ *suffice* Be enough or adequate.■ *hem in*Surround and restrict the space or movement of someone or something ■ *defile*A steep-sided narrow gorge or passage (originally one requiring troops to march in single file)■ *circuitous* longer than the most direct way   
  
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On dispersive ground, therefore, fight not. On facile ground, halt not. On contentious ground, attack not. On serious ground, gather in plunder. In difficult ground, keep steadily on the march. On open ground, do not try to block the enemy's way. On the ground of intersecting highways, join hands with your allies. On hemmed-in ground, resort to stratagem. On desperate ground, fight.

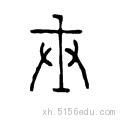
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| So let there be no battle on a ground of dissolution, let there be no stopping on light ground, let there be no attack on a ground of contention, let there be no cutting off of trafficked ground. On intersection ground form communications, on heavy ground plunder, on bad ground keep going, on surrounded ground make plans, on dying ground fight. |

■ *resort to*  Turn to and adopt (a course of action, especially an extreme or undesirable one) so as to resolve a difficult situation. ■ *stratagem*  A plan or scheme, especially one used to outwit an opponent or achieve an end.  
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Those who were called skillful leaders of old knew how to drive a wedge between the enemy's front and rear; to prevent co-operation between his large and small divisions; to hinder the good troops from rescuing the bad, the officers from rallying their men. When the enemy's men were united, they managed to keep them in disorder. When the enemy's men were united, they managed to keep them in disorder. When it was to their advantage, they made a forward move; when otherwise, they stopped still.

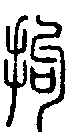
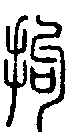
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| Those who are called good militarists of old could make opponents lose contact between front and back lines, lose reliability between large and small groups, lose mutual concern for the welfare of the different social classes among them, lose mutual accommodation between the rulers and the ruled, lose enlistments among the soldiers, lose coherence within the armies. They went into action when it was advantageous, stopped when it was not. |

■ *drive a wedge*  Damage the good relationship that two people or groups of people have. ■ *hinder*  Make it difficult for (someone) to do something or for (something) to happen. ■ *rally*  Bring together (forces) again in order to continue fighting. ■ *mutual* (of two or more people) having the same specified relationship to each other. ■ *concern* A matter of interest or importance to someone.■ accommodationThe process of adapting or adjusting to someone or something.　 ■ *enlistment* The action of enrolling or being enrolled in the armed services. The engagement of a person to provide help or support. ■ *coherence*The quality of forming a unified whole ■及jí consists of 人(rén man) and 又(yòu hand), which means to catch up with someone and touch him/her. ■恃shì consists of 忄(xīn heart) and 寺(sì has the meaning of maintain/hold oneself), which means to rely on oneself inside. ■救jiù consists of 求(qiú originally a beast with evil spirits) and攴(pū hit) , which means to dive away the evil spirits and save. ■収 shōu consists of 丩(jiū join or connect ) and攴(pū hit) , which means to fasten tightly. ■集jí originally雧 \*, shape of many birds(隹) on a tree(木), which was regarded as a good sign. So 雧 meant to get together and to be achieved. ■齊qí means to get all pieces lined up and relates to 齋zhāi (Purify oneself). 不齊 is a flock of sheep without a shepherd **\*** 、、、、、、、、、、  
If asked how to cope with a great host of the enemy in orderly array and on the point of marching to the attack, I should say: "Begin by seizing something which your opponent holds dear; then he will be amenable to your will." Rapidity is the essence of war: take advantage of the enemy's unreadiness, make your way by unexpected routes, and attack unguarded spots.

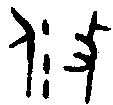
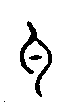
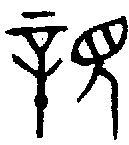
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| It may be asked, when a large, well-organized opponent is about to come to you, how do you deal with it? The answer is that you first take away what they like, and then they will listen to you. The condition of a military force is that its essential factor is speed, taking advantage of others’ failure to catch up, going by routes they do not expect, attacking where they are not on guard. |

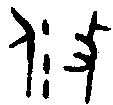
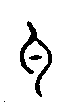
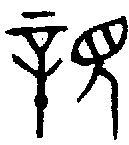
■ *amenable*  Open and responsive to suggestion; easily persuaded or controlled.　 ■衆整 zhòng zhěng many and well-organized. You have to have any plan to divide them and confuse them. ■愛ài.\*1 consists of 爱(ài. a way of standing backward) and心(xīn heart) , which means a way of walking away while leaving one's heart behind/ to take good care of/ to cherish/ to appreciate. You should take what they think it important. ■聽tīng \*2 according to Oracle Bone Script, which means to listen to the will of God、\*3 according to Seal Script, which means to listen and introspect with the power of the eye, to hear and to get the intention. It is also to understand, to forgive, and to obey, and here it means that your opponent will obey. ■情qíng　Soldiers instinctively want to make it quick. ■乗\*4 chéng　originally a shape of a man up on a tree and related to ride a horse or to take advantage of. ■不及bù jí Not catch up/not be ready ■不慮bù yú (Opponents do not expect it.) You will be able to show up unexpectedly or to make an ambush. ■戒\*5 jiè consists of 廾(gǒng both hands) and戈(gē spear/lance) , which means to be on guard. If it is an ax(斧fǔ\*6), it means 兵\*7 bīng(arm/weapon/soldier). which is to attack.  
\*1\*2\*3\*4\*5\*6\*7  
You should divide the opponent, take advantage of unpreparedness, attack where they are not expected, or ambush, and to attack where they are not alerted. If you are too slow, you will lose your chance, so you should do it promptly.  
  
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The following are the principles to be observed by an invading force: The further you penetrate into a country, the greater will be the solidarity of your troops, and thus the defenders will not prevail against you. Make forays in fertile country in order to supply your army with food. Carefully study the well-being of your men, and do not overtax them. Concentrate your energy and hoard your strength. Keep your army continually on the move, and devise unfathomable plans. Throw your soldiers into positions whence there is no escape, and they will prefer death to flight. If they will face death, there is nothing they may not achieve. Officers and men alike will put forth their uttermost strength. Soldiers when in desperate straits lose the sense of fear. If there is no place of refuge, they will stand firm. If they are in hostile country, they will show a stubborn front. If there is no help for it, they will fight hard.

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| In general, the pattern of invasion is that invaders become more intense the farther they enter alien territory, to the point where the native rulership cannot overcome them. Glean from rich fields, and the armies will have enough to eat. Take care of your health and avoid stress, consolidate your energy and build up your strength. Maneuver your troops and assess strategies so as to be unfathomable. Put them in a spot where they have no place to go, and they will die before fleeing. If they are to die there, what can they not do? Warriors exert their full strength. When warriors are in great danger, then they have no fear. When there is nowhere to go they are firm, when they are deeply involved they stick to it. If they have no choice, they will fight. |

■ *solidarity*  Unity or agreement of feeling or action, especially among individuals with a common interest; mutual support within a group. ■ *foray*  A sudden attack or incursion into enemy territory, especially to obtain something; a raid. ■ *hoard*  Accumulate (money or valued objects) and hide or store away. ■ *stubborn*  Having or showing dogged determination not to change one's attitude or position on something, especially in spite of good arguments or reasons to do so. ■ *glean* *historical*Gather (leftover grain) after a harvest. ■ *consolidate*Strengthen (one's position or power) ■ *unfathomable* Incapable of being fully explored or understood. ■客kè Guest 主zhǔ Home ■ 專zhuān Focus all one's attention on a particular activity. ■饒ráo Abundant/ Fertile When you enter deep into an enemy’s territory, you should plunder the rich fields and heal your soldiers’ tiredness and restore their energies. ■掠lüè consists of扌shǒu(手;hand) and京jīng, and 京 was a shape of triumphal arch, and originally a mound for military shrine, so 掠 meant to take the mound. There is “禁侵掠(鄭城)(Prohibit to invade and pillage (Zheng Castle).) “ in the 11th year of Duke Xiang, Zuo zhuan.■When it comes to moving your troops, go beyond their expectations and come out unexpectedly.■北běi\*1 A shape of two men back to back, which is to go back on/run away/be defeated. When you fight deep into an enemy’s territory, put your soldiers on a spot where there is no escape. ■If you have no choice but to die, you will do everything in your power to be alive. If you are prepared to die, there is nothing to fear anymore. ■拘jū\*2 consists of扌shǒu(手;hand) and句jù, and句is a shape of bending down, means being seized and captured.   
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Thus, without waiting to be marshaled, the soldiers will be constantly on the qui vive; without waiting to be asked, they will do your will; without restrictions, they will be faithful; without giving orders, they can be trusted. Prohibit the taking of omens, and do away with superstitious doubts. Then, until death itself comes, no calamity need be feared. If our soldiers are not overburdened with money, it is not because they have a distaste for riches; if their lives are not unduly long, it is not because they are disinclined to longevity. On the day they are ordered out to battle, your soldiers may weep, those sitting up bedewing their garments, and those lying down letting the tears run down their cheeks. But let them once be brought to bay, and they will display the courage of a Chu or a Kuei.

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| For this reason the soldiers are alert without being drilled, enlist without being drafted, are friendly without treaties, are trustworthy without commands. Prohibit omens to get rid of doubt, and soldiers will never leave you. If your soldiers have no extra goods, it is not that they dislike material goods. If they have no more life, it is not that they do not want to live long. On the day the order to march goes out, the soldiers weep. |

■ *marshal* Assemble and arrange (a group of people, especially troops) in order. ■ *qui vive* On the alert or lookout. ■ *omen* (*mass noun*) Prophetic significance ■ *calamity* An event causing great and often sudden damage or distress; a disaster. ■ *overburden* Load (someone) with too many things to carry. ■ *longevity* Long life. ■ *bedew* Cover or sprinkle with drops of water or other liquid. ■ *bring to bay* Trap or corner (a person or animal being hunted or chased) ■ *drill* (of a person) take part in military training exercises. ■修xiū\*1consists of攸yōu\*2and彡shān, and 攸is a shape of pouring water from one’s back, which is to lustrate, and 彡 means to make it clean or beautiful. The original meaning is to cleanse oneself in order to do one's work, and here it means to be already well controlled. ■不求而得 There are different interpretations on 求qiú(ask/seek) and 得dé(get) according to interpreters. 求\*3was a shape of peeling back of an animal’s hide and also meant 裘qiú(fur garment). According to original usages like “償求乃之友(Compensate your friend.)”,”求乃之人(Compensate your victim.)”, it meant to compensate for and later it was used as to ask/seek. 不求而得can be “Without any compensation they put forth their uttermost strength.” ■約yuē consists of糸and勺sháo\*4, and 勺is a shape of spoon and also is related to 包\*5甲骨文金文篆体象形字的字形演变(a shape of pregnant), which is to hold, store or bundle. 約束(promise), originally meant to bind each other. ■親qìng\*6consists of辛xīn and見jiàn(see/look), and 辛is a spirit tablet of their ancestor god made of wood, and 寴\*7 is to look at it in their hall, which means to worship their ancestor god and they organize a family. 不約而親 Without pledging it each other they share the decision to fight to death. ■令lǐng\*8is a shape of kneeling down with a ceremonial hat to listen to the God will. ■信xìn consists of人(man) and言(words), but could hardly be seen in oracle and bronze characters. In Spring an Autumn Period, exchanging words was regarded as commitment, and they say, “If there is no trust in your words, what are they?”不令而信 means to follow him without an order. ■祥xiáng is regarded as good omen, but originally an omen. 禁祥means to forbid divining the fortune of the omens. It is to avoid having one's mind disturbed by doubts about the fortune-telling. 去疑 means to let them decide there is no other way but to fight to death. ■ It is because of their final goodbyes to fight to death that they cannot stop crying. ■諸zhū is 專諸(zhuān zhū) who was ordered to stab Wu king Liao(吳王僚) by his prince光(Guang). 劌guì is曹劌(cáo guì) , a subordinate of 魯莊公(Duke Zhuāng of Lu), who blackmailed 齊桓公(Duke Huan of Qi) with his knife.

\*1\*2\*3\*4\*5甲骨文金文篆体象形字的字形演变\*6\*7\*8  
  
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The skillful tactician may be likened to the shuai-jan. Now the shuai-jan is a snake that is found in the ChUng mountains. Strike at its head, and you will be attacked by its tail; strike at its tail, and you will be attacked by its head; strike at its middle, and you will be attacked by head and tail both. Asked if an army can be made to imitate the shuai-jan, I should answer, Yes. For the men of Wu and the men of Yueh are enemies; yet if they are crossing a river in the same boat and are caught by a storm, they will come to each other's assistance just as the left hand helps the right.

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| So a skillful military operation should be like a swift snake that counters with its tail when someone strike at its head, counters with its head when someone strikes at its tail, and counters with both head and tail when someone strikes at its middle. The question may be asked, can a military force be made to be like this swift snake? The answer is that it can. Even people who dislike each other, if in the same boat, will help each other out in trouble. |

■ *liken*  Point out the resemblance of someone or something to. ■ *lunge* Make a sudden forward thrust with (a part of the body or a weapon) ■率然shuài rán means to be swift and comes from the Sun Tzu's metaphor of the swiftness of Chang Shan’s snake. ■常山cháng shān, one of the five mountains, called North 恒山héng shān, was known as the place of Taoism since Zhou period and is located between the North Shan Xi highlands and the main plain. It is steep and good point to place a checking station and has been the target to be taken over among the rivals. ■呉wú and 越yuè are rival countries. ■相 xiāng each other ■悪 è bad/evil wù hate/dislike ■濟 jì consists of 氵(shuǐ ; water) and 齊(jì ; succeed), which means to cross a river, or to help. Jǐ the name of a river which comes from Chang Shan(常山). ■遇yù encounter  
  
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Hence it is not enough to put one's trust in the tethering of horses, and the burying of chariot wheels in the ground. The principle on which to manage an army is to set up one standard of courage which all must reach. How to make the best of both strong and weak--that is a question involving the proper use of ground. Thus the skillful general conducts his army just as though he were leading a single man, willy-nilly, by the hand.

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| Therefore tethered horses and buried wheels are not sufficiently reliable. To even out bravery and make it uniform is the Tao of organization. To be successful with both the hard and soft is based on the pattern of the ground. Therefore those skilled in military operations achieve cooperation in a group so that directing the group is like directing a single individual with no other choice. |

■ *tether* Tie (an animal) with a rope or chain so as to restrict its movement. ■ *willy-nilly* Whether one likes it or not. ■ *even out* Become equal, or to make something equal. ■ *pattern* A regular and intelligible form in which something happen. ■方fāng\*１ is a shape of a man hung on a bar, and was an old manner to prohibit free entrance of the region 方之舟之 means to fasten logs together to make them a boat, which is a raft. The tethering of horses around the camp could be a sensor to unexpected enemy’s attack. The burying of chariot wheels in the ground could be a substitute of stockade fencing. ■齊、齋 \*2 or  is a shape of three hair sticks of a woman serving a ritual, and 齊qí shows them standing upright which means to even out, and  齋, 齊zhāi shows the beauty of them standing radially which means a woman purified herself ■政之道　To let the brave not move running ahead and the coward move without delay, which is to even out bravery, it is essential to build up reliance between the commander and the soldiers. ■地之理 If you get the advantage on the ground as water falls from a high place to a low place, the high gets strong and the low becomes weak regardless of their ability. ■不得已 Put them in a situation where they have no choice but to cooperate.  
\*１\*2or  
  
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It is the business of a general to be quiet and thus ensure secrecy; upright and just, and thus maintain order. He must be able to mystify his officers and men by false reports and appearances, and thus keep them in total ignorance. By altering his arrangements and changing his plans, he keeps the enemy without definite knowledge. By shifting his camp and taking circuitous routes, he prevents the enemy from anticipating his purpose.

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| The business of the general is quiet and secret, fair and orderly. He can keep the soldiers unaware, make them ignorant. He changes his actions and revives his plans, so that people will not recognize them. He changes his abode and goes by a circuitous route, so that people cannot anticipate him. |

■ *alter* Make structural changes to ■ *circuitous*　longer than the most direct way.■ *inconspicuous* Not clearly visible or attracting attention. ■ *abode*A place of residence; a house or home. ■ *toss away* To discard or dispose of something that is unwanted or no longer needed. ■ *bring out*　Make someone feel more confident. ■幽yōu\*1 consists of 𢆶(yōu;threads) and火(huǒ;fire), which is to make threads black by smoking and means dark/conceal/insensible. Make it so insensible not to be known by not only your enemy but also your own troop. ■愚yú \*2 consists of 禺(yù;an insect of big head) and心(xīn;heart), which is not intellectual with its big head. According to “Shuowen(説文)”, 禺is regarded as a long-tailed monkey and soldiers seem to be regarded as monkeys. Ears are enough to be heard and eyes are enough to be seen, and never let them smell about. ■易yì \*3  is a shape of reptile such as lizard, newt, gecko and [chameleon](https://eow.alc.co.jp/search?q=chameleon&ref=awlj) with a long body, four legs and tail, which is a multiple-meaning word. It shows Yin and Yang(陰陽) consisting 日(rì; sun) and 月(yuè; moon) which means change. It consists of 日(玉; stone)and 勿(wù; radiation of light), which means 玉光(light of precious stone). Here it means to change its plan or place unnoticed. ■事shì(matter/thing), according to “Shuowen”, is職(zhí; duty, profession; office, post) and also means business, work, and offcials ■革gé \*4, animal’s hide or skin without its hair, which is to reform. 革 was regarded as the combination of upper 廿(20) and below 十(10), which was 30, a generation, when the parent way would be changed. According to enemy’s conditions, operations should be changed and the tactics should be reformed, and let your soldiers be ready to it. ■Make them uncertain of your whereabouts, make them think you are far away even though you are approaching, and catch them off guard.   
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At the critical moment, the leader of an army acts like one who has climbed up a height and then kicks away the ladder behind him. He carries his men deep into hostile territory before he shows his hand. He burns his boats and breaks his cooking-pots; like a shepherd driving a flock of sheep, he drives his men this way and that, and nothing knows whither he is going. To muster his host and bring it into danger:--this may be termed the business of the general. The different measures suited to the nine varieties of ground; the expediency of aggressive or defensive tactics; and the fundamental laws of human nature: these are things that must most certainly be studied.

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| When a leader establishes a goal with the troops, he is like one who climbs up a high place and then tosses away the ladder. When a leader enters deeply into enemy territory with the troops, he brings out their honorpotential. He has them burn the boats and destroy the pots, drives them like sheep, none knowing where they are going. To assemble armies and put them into dangerous situations is the business of generals. Adaptations to different grounds, advantage of contraction and expansion, patterns of human feelings and conditions—these must be examined. |

■ *show one's hand* Disclose one's plans. ■ *whither* To what place or state. ■ *muster* Assemble (troops), especially for inspection or in preparation for battle. ■ *term* Give a descriptive name to ■ *expediency* The quality of being convenient and practical despite possibly being improper or immoral; convenience.■ *contradiction* The process of becoming smaller.  ■ *conditions*The factors or prevailing situation influencing the performance or outcome of a process. ■期qī, according to “Shuowen”, is same as「會(huì ; meet together)、合(hé ; assemble)」, and here it means to encounter your enemy. Leaving the ladder when you occupy an advantageous ground, means there is no way back but to go forward. ■機jī, according to “Shuowen”, is to shoot an arrow, which means to open fire. Cut off the retreat and turn your soldiers on the enemy like driving sheep. ■險xiǎn　Put them in a place where there is no way but to fight to death. ■變biàn \* consists of 䜌 luán; and攴(pū;hit), and 䜌 consists of 言(yán;words) and糸(mì;thread), words displayed with threads, which is honored words/sworn oath. 攴pū is to hit 䜌 luán, which originally meant to break the oath, and disturb the formality. Here it means varieties of lands. ■屈伸(qū shēn ; bending and stretching) Here 屈qū means to go back and 伸shēn means to go forward.　■人情之理rén qíng zhī lǐ　It refers to understanding the minds of the soldiers and placing them in a situation where they can fight in unison.   
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When invading hostile territory, the general principle is, that penetrating deeply brings cohesion; penetrating but a short way means dispersion. When you leave your own country behind, and take your army across neighborhood territory, you find yourself on critical ground. When there are means of communication on all four sides, the ground is one of intersecting highways. When you penetrate deeply into a country, it is serious ground. When you penetrate but a little way, it is facile ground. When you have the enemy's strongholds on your rear, and narrow passes in front, it is hemmed-in ground. When there is no place of refuge at all, it is desperate ground.

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| Generally, the way it is with invaders is that they unite when deep in enemy territory but are prone to dissolve while on the fringes. When you leave your country and cross the border on a military operation, that is isolated ground. When it is accessible from all directions, it is trafficked ground. When penetration is deep, that is heavy ground. When penetration is shallow, that is light ground. When your back is to an impassable fastness and before you are narrow straits, that is surrounded ground. When there is nowhere to go, that is deadly ground. |

■ *cohesion* The action or fact of forming a united whole. ■ *dispersion* The action or process of distributing things or people over a wide area. ■ *intersect* pass or lie across each other ■ *facile* easily achieved; effortless. ■ *stronghold* A place that has been fortified so as to protect it against attack.■ *hemmed-in* Surround and restrict the space or movement of someone or something.■ *The way it is with invaders*The way done by invaders.■ *prone to*Likely or liable to suffer from. ■ *fringes*The border or outer edges of an area.■ *fastness*  A secure place well protected by natural features.■ *straits*A narrow passage ■**專**zhuān \* consists of 叀 zhuān( shape of a tied bag); and寸(cùn;hand), which means to press with hand what is in the bag firm. ■絶地jué dì is other concept than nine grounds, which presupposes to be in the midst of a land away from homeland.   
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Therefore, on dispersive ground, I would inspire my men with unity of purpose. On facile ground, I would see that there is close connection between all parts of my army. On contentious ground, I would hurry up my rear. On open ground, I would keep a vigilant eye on my defenses. On ground of intersecting highways, I would consolidate my alliances. On serious ground, I would try to ensure a continuous stream of supplies. On difficult ground, I would keep pushing on along the road. On hemmed-in ground, I would block any way of retreat. On desperate ground, I would proclaim to my soldiers the hopelessness of saving their lives. For it is the soldier's disposition to offer an obstinate resistance when surrounded, to fight hard when he cannot help himself, and to obey promptly when he has fallen into danger.

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| So on a ground of dissolution, I would unify the minds of the troops. On light ground, I would have them keep in touch. On a ground of contention, I would have them follow up quickly. On an intersecting ground, I would be careful about defense. On a trafficked ground, I would make alliance firm. On heavy ground, I would ensure continuous supplies. On bad ground, I would urge them onward. On surrounded ground, I would close up the gaps. On deadly ground, I would indicate to them there is no surviving.  Do the psychology of soldiers is to resist when surrounded, fight when it cannot be avoided, and obey in extremes. |

■ *vigilant*  Keeping careful watch for possible danger or difficulties. ■ *consolidate*  Strengthen (one's position or power) ■ *disposition*  An inclination or tendency. ■ *obstinate* (of an unwelcome situation) very difficult to change or overcome. ■ *disposition*  A person's inherent qualities of mind and character. ■散地sàn dì is not included in 絶地jué dì, so these arguments are supposed to be back to responses against ordinary nine grounds. It is difficult to unite the minds of generals and soldiers in 散地.■一yī one/make them one　■屬shǔ consists of 尾wěi and蜀shǔ, and 尾\*1is regarded as a genitals of female animal and 蜀\*2 is that of male animal, which means to connect each other. ■趨qū, here means to walk fast and run fast. 其後qí hòu is its rear/back up force. If the rear units do not catch up to the forward units, they cannot be taken and maintained. ■謹qū, here means to be strictly on guard against You will not be able to protect them without 謹. ■固gù You should send your emissary to persuade the advantage of your alliance with precious gifts and should make oaths of allegiance firm. If you do not strengthen your alliance, you will be in danger. ■繼jì consists of 㡭jì and糸(mì;thread), and 㡭\*3 is a shape of cutting down bundles of threads, and reconnect them with 糸(thread). You should ccut down the enemy’s provisions and ensure your supplies including food plunder. ■塗tú　is mud according to “Shuowen” 圮地pǐ dì is where you would be get stuck in the mud. ■闕quē are towers with passageway on both sides of the palace gate, where you are able to enter while the gate is closed. ■情qíng Soldiers’ psychology ■塞sāi is to block up. On surrounded ground, you had better to block up escape routes so as to let your soldiers fight desperately with one mind, and they will be obliged to follow you.

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We cannot enter into alliance with neighboring princes until we are acquainted with their designs. We are not fit to lead an army on the march unless we are familiar with the face of the country--its mountains and forests, its pitfalls and precipices, its marshes and swamps. We shall be unable to turn natural advantages to account unless we make use of local guides. To be ignored of any one of the following four or five principles does not befit a warlike prince. When a warlike prince attacks a powerful state, his generalship shows itself in preventing the concentration of the enemy's forces. He overawes his opponents, and their allies are prevented from joining against him.

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| Therefore those who do not know the plans of competitors cannot prepare alliances. Those who do not know the lay of the land cannot maneuver their forces. Those who do not use local guide cannot take advantage of the ground. The military of an effective rulership must know all those things.  When the military of an effective rulership attacks a large country, the people cannot unite. When its power overwhelms opponents, alliances cannot come together. |

■ *pitfall* A hidden or unsuspected danger or difficulty. ■ *precipice* A very steep rock face or cliff, especially a tall one.■ *marsh* An area of low-lying land which is flooded in wet seasons or at high tide, and typically remains waterlogged at all times.■ *swamp* An area of low-lying, uncultivated ground where water collects; a bog or marsh.■ *turn (something) to account* To gain or profit from something ■ *befit* Be appropriate for; suit. ■ *overawe* Impress (someone) so much that they are silent or inhibited. ■覇王bà wáng　 Confucianists take it as 王道(wáng dào;the way of the King) to govern by virtue, and as 覇道(bà dào;the way of the Hegemon) to govern by military power and strategy. Here, it means the duke of the dukes who set up the Heavenly Prince and maintain order of the whole lands.　■衆zhòng\*1 consists of □(area) and乑yín(many persons), which comes from gathering cultivators at a certain place during the off-season and subjecting them to other duties sometimes including military services. ■聚jù\*2 consists of 取qǔ(take) and乑, which means to gather followers.. ■If the 覇王 were to attack a great power, even the great power would be difficult to assemble many soldiers, and if they were intimidated, other nations would be afraid and would not have allies with.  
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Hence he does not strive to ally himself with all and sundry, nor does he foster the power of other states. He carries out his own secret designs, keeping his antagonists in awe. Thus he is able to capture their cities and overthrow their kingdoms.

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| Therefore if you do not compete for alliances anywhere, do not foster authority anywhere, but just extend your personal influence, threatening opponents, this makes town and country vulnerable. |

■ *all and sundry* Everyone. ■ *antagonist* A person who actively opposes or is hostile to someone or something; an adversary. ■不争天下之交　不養天下之権 Instead of building alliances and maintaining power, the 覇王 divides the dukes and exercises his power. ■信己之私 信xìn means honest, sincere, or to trust and believe. 信shēn meant 伸(shēn; extend). Caocao regarded 信as 伸and 己之私(what I want) as 自私(selfishness), and commentators followed him and regarded it as to extend what you want. 信and 私 can not be found in the oracle bone script but were used when dukes came to make vows. 信 was to keep 言(what you had said). 私\*consists of a cereal crop and a plough, which meant a cultivator belong to the land who could be collected for other labors including military service. So 信己之私 can be regarded as to believe in your own soldiers. ■隳consists of 隋and **𠇍**, and 隋 came from 隓, which meant to hide and protect a sacred place. **𠇍 is a shape of collapsing of a mound.**  隋 has two sounds, suī; name of state or dynasty and duò; fall down. 隳also has two sounds, huī; collapse/destroy and duò; lazy. 其國可隳 has a nuance of destroying a sacred place of the country (ancestral shrine).  
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Bestow rewards without regard to rule, issue orders without regard to previous arrangements; and you will be able to handle a whole army as though you had to do with but a single man. Confront your soldiers with the deed itself; never let them know your design. When the outlook is bright, bring it before their eyes; but tell them nothing when the situation is gloomy. Place your army in deadly peril, and it will survive; plunge it into desperate straits, and it will come off in safety. For it is precisely when a force has fallen into harm's way that is capable of striking a blow for victory.

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| Give out rewards that are not in the rules, give out directives that are not in the code. Employ the entire armed forces like employing a single person. Employ them with actual tasks, do not talk to them. Motivate them with benefits, do not tell them about harm. Confront them with annihilation, and they will then survive; plunge them into a deadly situation, and they will then live. When people fall into danger, they are then able to strive for victory. |

■ *bestow* Confer or present (an honour, right, or gift) ■ *plunge* Suddenly bring into a specified condition or state. ■ *straits* Used in reference to a situation characterized by a specified degree of trouble or difficulty. ■ *come off* (of an action) succeed; be accomplished. ■ *give out* Distribute something. 　Broadcast or tell people about something. ■ *directive* An official or authoritative instruction. ■ *annihilation* Total defeat. ■ *live* {*no object* }Remain alive　■懸xuán announce/notice ■犯fàn \*1consists of犭quǎn(animal) and 㔾jié(person leaning forward), which is a shape of mingling with a beast and means a taboo-breaking behavior. Caocao regarded犯as用(yòng; use), and explained that if the rewards and punishments became clear, you would be able to use many soldiers as one soldier, and commentators followed him. 三軍sān jūn(three troops) means a whole troop of a duke(諸侯). 三軍had traditional military discipline based on rank, and the main force were chariots driven by disciplined warriors. When drafted infantry came to increase its role, the traditional discipline had no longer be appropriate to the actual situation and had to be either changed or violated. Setting neither limits on awards according to merits and nor punishment on breaking the traditional disciplines seemed to encourage them work hard and make it possible to use them as one. ■In the era of retainers supplanting their lords, pledges are not to be relied upon. Judge not by words, but by deeds. Do not speak of harm, but of advantages if you want to let them move. ■If you want them get serious, let them put in 亡地wáng dì. ■亡wáng\*2is a shape of the dead bending its legs. 亡wáng corresponds to 存 cún(exist/survive). 亡地 is a land hard to survive. ■死sǐ\*3 consists of歺è (remaining bones；oracle bone script) and a person, which is a form of worshiping or mourning the corpse, and originally meant to perform/conduct/preside and later came to mean death which corresponds to 生shēng(life). 死地 is a land where you lose your life. ■People do not fight when they are at peace; they fight when they are harmed.  
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Success in warfare is gained by carefully accommodating ourselves to the enemy's purpose. By persistently hanging on the enemy's flank, we shall succeed in the long run in killing the commander-in-chief. This is called ability to accomplish a thing by sheer cunning. On the day that you take up your command, block the frontier passes, destroy the official tallies, and stop the passage of all emissaries. Be stern in the council-chamber, so that you may control the situation.

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| So the task of a military operation is to accord deceptively with the intentions of the enemy. If you concentrate totally on the enemy, you can kill its military leadership a thousand miles away. This is skillful accomplishment of the task. So on the day war is declared, borders are closed, passport are torn up, and emissaries are not let through. Matters are dealt with strictly at headquarters. |

■ *hang on* Be subject to or dependent on something. ■ *flank* The right or left side of a body of people such as an army■ *sheer* *archaic*Completely; right.■ *cunning* Skill in achieving one's ends by deceit. ■ *tallies* (tally stick) A piece of wood scored across with notches for the items of an account and then split into halves, each party keeping one. ■ *stern* strict and severe.■ *deceptively*　In a way or to an extent that gives a misleading impression; to a lesser or greater extent than appears the case. ■ *concentrate on* Do or deal with (one particular thing) above all others.　 ■順shùn(follow) relates to 慎 shèn(careful/cautious) and 詳xiáng(detail), sometimes relates to 佯 yáng (pretend/false). 順詳 means to pretend to go along with the intension of enemy carefully. ■并敵一向　千里殺將 Caocao said, "If you unite your troops and face the enemy, you will be able to capture him even though he is a thousand miles away." And commentators likely followed him. 并bìng is a shape of side by side. 并敵bìng dí means to match up with the enemy. 一向yī xiàng(one direction) also means to face the same direction. 千里qiān lǐ(thousand miles; far and wide) means also in the long run/ finally. Pretend to be so faithful that your enemy will be caught completely off guard and there comes a time when you will have the chance to capture him. ■夷yí was \*1(oracle bone script), and \*2(bronze script), and “Shuowen” explained it to make it flat( put down by force) consisting 大(dà; great) and 矢(shǐ; arrow), which was the interpretation of Han Period. According to the Oracle bone script, it seems to be a shape of the dead bending his knees, and according to Bronze script, it seems to be a shape of lining arrows. 関guān means関所guān suǒ(checking station). So 夷関 means to close borders. ■折zhé\*3 consists of two 屮 and 斤. According to "Shuowen", it means to cut艸(草 cǎo; grasses) with斤(jīn; small hoe). As 折 is included in 誓shì(swear) and哲zhé(wise), it seems to have had special significance in the folding of grass and arrows. 符fú means tally/pass. 折符 zhé fú is to stop the function of an allotment (a bill of passage). ■廊廟 láng miào is an open mausoleum for political gathering and discussions, for making decisions and giving orders. ■Cao Cao regarded 誅zhū as 治zhì(control), and Du Mu regarded 厲lì as 揣chuǎi(make assumptions about).

Zhang Yu commented that the plot carefully planned in the 廟 should be kept secret so that it would not be revealed to the outside world. Some interprets 誅其事 as to make a plan. ■厲lì\*4  consists of 厂hǎn and萬wàn, 厂is a secret place like a steep cliff, and 萬 is a kind of creature like scorpion, and 癘lì was supposed to be a bad disease caused by curse using such creatures. ■誅zhū(punish) consists of 言yán(words) and朱zhū(scarlet), however, in Bronze script it was \*5 which consisted of 朱and戈gē(dagger-axe) and meant to kill those criminals with red sign on their foreheads, and also meant to eliminate. So here the plan should be kept secret as if having been extinguished completely.

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If the enemy leaves a door open, you must rush in. Forestall your opponent by seizing what he holds dear, and subtly contrive to time his arrival on the ground. Walk in the path defined by rule, and accommodate yourself to the enemy until you can fight a decisive battle. At first, then, exhibit the coyness of a maiden, until the enemy gives you an opening; afterwards emulate the rapidity of a running hare, and it will be too late for the enemy to oppose you.

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| When opponents present openings, you should penetrate them immediately. Get to what they want first, subtly anticipate them. Maintain discipline and adapt to the enemy in order to determine the outcome of the war. Thus, at first you are like a maiden, so the enemy opens his door, then you are like a rabbit on the loose, so the enemy cannot keep you out. |

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■ *forestall* Prevent or obstruct (an anticipated event or action) by taking advance action. ■ *contrive* Create or bring about (an object or a situation) by deliberate use of skill and artifice.■ *defined* Having a definite outline or specification; precisely marked or stated.■ coyness (especially in a woman) the quality of feigning shyness or modesty in an attempt to seem alluring. ■ *maiden archaic*An unmarried girl or young woman. A virgin ■ *emulate* Match or surpass (a person or achievement), typically by imitation. ■ *subtly* In a clever and indirect way, in order to achieve something. ■ *anticipate* Come or take place before (an event or process expected or scheduled for a later time) ■ *on the loose* Having escaped from confinement. ■闔hé consists of 門mén(gate) and 盍hé (cover), which is a side door of the gate.■亟jí\*1 consists of 〓(up and down), 人rén(person), 𠙵(a ceremonial box where optative sentence is preserved) and支zhī(hit), however, 𠙵 was replaced by 口kǒu (mouth), and 支by 又yòu(hand). Shuowen says that 亟 is swift, which comes from the comment of Shuowen jie zi xu shi xi zhuan (説文解字徐氏繋傳). “Given a good time by the heaven, and an advantage of the earth, explain your plan, do it by yourself. Do not lose your time. Do it swiftly.” Its original shape was only \*2(〓and人) according to the Oracle bone script, which is a shape of a person shut in between. The Bronze script is a shape of a person engaged in a ceremony in a narrow space who is hit from behind and is supposed to be killed. 殛jí refers to prompt punishment by thunder etc. and comes to mean execution by punishment. ■微與之期　Cao Cao regarded 其所愛as the convenient place and that you should let them go first but reach there before they come. Du Mu regarded 微wēi as 潜qián(secretly), and Zhang Yu commented that you should secretly leak the information of the day so that the opponent were able to move first without fail, and should have to reach there before they come.■期qī According to the Shuowen, it is會huì(meet) and follows 月yuè(month) and the sound is 其qí. The old one waswhich consisted of 日rì(day) and 丌qí(其), and 日 would be same as 時shí(time). 期 was \*3according to the Bronze script and \*4according to the Oracle bone script, which meant to get together setting the date and time and place, to make a promise, or to hope for. 期jī means the [first](https://eow.alc.co.jp/search?q=first&ref=awlj) [anniversary](https://eow.alc.co.jp/search?q=anniversary&ref=awlj), a [period](https://eow.alc.co.jp/search?q=period&ref=awlj) of [mourning](https://eow.alc.co.jp/search?q=mourning&ref=awlj) for and so forth. ■践墨jiàn mò is to walk on the line, and means to observe the rules. ■If the enemy opens the gate, enter immediately (lest there be any suspicions on you) setting the time secretly with the one whom the enemy loves, and keep on following him as decided until there comes a time. To this end, the enemy must never be allowed to know what you have calculated in the mausoleum. How could the enemy prevent it. if he has someone like you inside. This is another way to win without fighting.　   
  
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