（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.

　Energy

、、、、、、、、、、、
Sun Tzu said: The control of a large force is the same principle as the control of a few men: it is merely a question of dividing up their numbers. Fighting with a large army under your command is nowise different from fighting with a small one: it is merely a question of instituting signs and signals. To ensure that your whole host may withstand the brunt of the enemy's attack and remain unshaken-- this is effected by maneuvers direct and indirect. That the impact of your army may be like a grindstone dashed against an egg--this is effected by the science of weak points and strong.

|  |
| --- |
| The Art of War, Sun Tzu by Thomas Cleary (born 1949)*5 Force*Governing a large number as though governing a small number is a matter of division into groups. Battling a large number as though battling a small number is a matter of forms and calls. Making the armies able to take on opponents without being defeated is a matter of unorthodox and orthodox methods. For the impact of armed forces to be like stones thrown on eggs is a matter of emptiness and fullness. |

■ *nowise* In no way or manner; not at all. ■ *withstand* Remain undamaged or unaffected by; resist.. ■ *brunt* The worst part or chief impact of a specified action. ■ *effect* Cause (something) to happen; bring about. ■ *take on* Be willing or ready to meet an adversary or opponent. ■分fēn comes from 八(bā;devide) and 刀(dāo:knife), which means to carve up meat by a knife. According to the portion, class, position, status or duty follows, which is 分fèn. Ancient troop’s unit ;「1 man is 獨dú, 2 men become比bǐ, 3 men become參cān. 比and參become伍wǔ, 5 men are列liè, 2列s become火huǒ(10), 5火s become隊zhuì, 2隊s become官guān(100), 2官s become曲qū, 2曲s become部bù, 2部s become校xiào(800), 2校s become裨pí, 2裨s become軍jūn(3200)」■數shù number/count, it sometimes means inevitability, fate, luck and so forth. 數shǔ means to reproach A for B. 分數 Divide the troop into certain units and decide the role of each unit and its head. ■形xíng consists of开kāi and彡shān; (shān; decorative). and开is also井jǐng, a frame which also means to surround so as to create a striking or attractive image or to formulate (a concept, plan, or system). In old times, 形was regarded as the outcome*(rain)* of a sign*(cloud)* in the heaven. A battle formation (形) comes from the commander’s idea and will be operated by banners or flags of each unit, which makes it possible to control his troops as small numbers. ■名míng, here, means the word of command which will be regarded as signals. Beating drum**s** are “GO” signal and ringing gongs are order to ”STOP”. Actually there are more variations according to the sound volume and beating tempo. ■三軍sān jūn In Zhou dynasty, dukes held three forces of something like center, left(front) and right(back), and one force was 12500 men. ■奇qí consists of 𪥁(curved sword) and 𠙵(container of oath), and means to break the container by the curved sword, which is unusual/ strange/rare/surprise/astonish/queer. 奇jī means odd ■正(zhèng; right) consists of一yī and止(zhǐ, foot) and this一 originally came from □(town), which meant to march into a town and subdue it. So the original meaning is that someone who conquers is right. When 征(彳+正 Go and put it right; conquer) and 政（正+攵 whip and put it right; govern）came to be used, 正became to mean right. Here, 正is orthodox which is the main force, and 奇 is unorthodox which is the detached force. ■碬xiá: grindstone ■卵luǎn; egg　■實shí; solid/real ■虚xū; empty/false　A battle between the main forces would likely be even. You should find out the enemy’s gap and attack it with your detached strong force, which is to hit an egg with a grindstone.

、、、、、、、、、、
In all fighting, the direct method may be used for joining battle, but indirect methods will be needed in order to secure victory. Indirect tactics, efficiently applied, are inexhaustible as Heaven and Earth, unending as the flow of rivers and streams; like the sun and moon, they end but to begin anew; like the four seasons, they pass away to return once more.

|  |
| --- |
| In battle, confrontation is done directly, victory is gained by surprise. Therefore those skilled at the unorthodox are infinite as heaven and earth, inexhaustible as the great rivers. When they come to an end, they begin again, like the days and months; they die and are reborn, like the four seasons. |

■*inexhaustible* (of an amount or supply of something) unable to be used up because existing in abundance. ■*pass away* Die ■ *infinite* impossible to measure or calculate.　 ■合hé is 合of 合戦(hé zhàn; fighting) 正zhèng is regarded as ①正規軍(regular force), ②正攻法(an [orthodox](https://eow.alc.co.jp/search?q=orthodox&ref=awlj) [method](https://eow.alc.co.jp/search?q=method&ref=awlj)) or ③不可勝(Not make it possible for the enemy to win). ■奇qí is regarded as ①遊軍(detached force/soldiers for an ambush) or ②奇法(sudden and unexpected attack) Once the detached force wins, it may become main force and an unorthodox method once used will no more be unorthodox. ■窮（竆）qióng\*consists of穴(xué; hole/cave) and躬(躳 gōng, body), which is a shape of someone captured in a cave, and means to be boxed in. Heaven and earth is so broad that you never be boxed in. ■江jiāng 長江cháng jiāng The Yangtze River ■河hé 黄河huán hé jiāng The Yellow River　■竭jié exhaust/dry up Both the Yangtze and the Yellow Rivers are so abundant that never be exhausted. ■四時sì shí=四季sì jì four seasons
\*

、、、、、、、、、、、、、、、、
There are not more than five musical notes, yet the combinations of these five give rise to more melodies than can ever be heard. There are not more than five primary colors (blue, yellow, red, white, and black), yet in combination they produce more hues than can ever be seen. There are not more than five cardinal tastes (sour, acrid, salt, sweet, bitter), yet combinations of them yield more flavors than can ever be tasted. In battle, there are not more than two methods of attack--the direct and the indirect; yet these two in combination give rise to an endless series of maneuvers. The direct and the indirect lead on to each other in turn. It is like moving in a circle--you never come to an end. Who can exhaust the possibilities of their combination?

|  |
| --- |
| There are only five notes in the musical scale, but their variations are so many that they cannot all be heard. There are only five basic colors, but their variations are so many that they cannot all be seen. There are only five basic flavors, but their variations are so many that they cannot all be tasted. There are only two kinds of charges in battle, the unorthodox surprise attack and the orthodox direct attack, but variations of the unorthodox and the orthodox are endless. The unorthodox and the orthodox give rise to each other, like a beginningless circle—who could exhaust them. |

■ *cardinal* Of the greatest importance; fundamental. ■ *yield* Produce or provide (a natural, agricultural, or industrial product) ■ *exhaust* Use up (resources or reserves) completely.■奇正相生 奇 is not always 奇. 奇once applied is no more 奇 but 正from then on, which is necessary to be renewed and it will never end but go for endless variation to be unpredictable. “The slow one now will later be fast. As the present now will later be past. The order is rapidly fadin’ And the first one now will later be last For the times they are a-changin’(BOB DYLAN)”

、、、、、、、、、、、
The onset of troops is like the rush of a torrent which will even roll stones along in its course. The quality of decision is like the well-timed swoop of a falcon which enables it to strike and destroy its victim. Therefore the good fighter will be terrible in his onset, and prompt in his decision. Energy may be likened to the bending of a crossbow; decision, to the releasing of a trigger.

|  |
| --- |
| When the speed of rushing water reaches the point where it can move boulders, this is the force of momentum. When the speed of a hawk is such that it can strike and kill, this is precision. So it is with skillful warrior—their force is swift, their precision is close. Their force is like drawing a catapult, their precision is like releasing the trigger. |

■ *onset* *archaic* A military attack. ■ *torrent* A strong and fast-moving stream of water or other liquid ■ *swoop* (especially of a bird) move rapidly downwards through the air. ■ *falcon* A bird of prey with long pointed wings and a notched beak, typically catching prey by diving on it from above. ■ *liken* Point out the resemblance of someone or something to. ■ *boulder* A large rock, typically one that has been worn smooth by erosion. ■ *precision* The quality, condition, or fact of being exact and accurate. ■ *catapult* A military machine worked by a lever and ropes for hurling large stones or other missiles. ■勢shì is a kind of speed to sweep everything away, and 節 jié a kind of speed to catch it without fail. ■疾jí, originally consisted of 大(dà; man) and矢 (shǐ; arrow), which meant to be injured by an arrow. Adding 爿(pán; bed)to it, 病(bìng; ill in bed) was made. From the arrow’s speed, it also meant fast/swift/rapid. 疾jí, here, is associated with rushing to it and injuring it. ■漂piāo consists of 氵(shuǐ;water) and票(piào). 票 came from 䙳è and its original was 𤐫 which was blazing and flying fire, and 熛biāo meant to be float up with blazing fire. 漂石piāo dàn(stone) means to let stones float up with rushing water. ■勢shì, consists of 埶(yì) and力(lì). 埶 was the original of 藝yì, which meant to plant. 力 was the shape of a hoe. Well plowed soil gives a plant power and energy to grow fast and flourishing ■節jié, was originally a kind of pass/ID made of bamboo, which meant not only to match but also take a chance. ■“勢is險and 節is短”is to hold your whole energy and never fail to have the very chance to release it ■險xiǎn, a place hard to climb/cross/pass through, and means to set up protection hard to be attacked. Kings and princes should put 險 and protect their countries. ■短duǎn \* consists of矢shǐ (arrow) and豆dòu (ritual cup), which means short as the height of the cup. However, arrow was regarded as the radius of a circle (A straight line from the center to the circumference of a circle), which once meant honest/extend/swear. 其直如矢It’s [straight](https://eow.alc.co.jp/search?q=straight&ref=awlj) as an [arrow](https://eow.alc.co.jp/search?q=arrow&ref=awlj), 矢其文德Extend its virtue. 夫子矢之曰Confucius swore it and said. ■彍guō consists of弓gōng (bow) and廣guǎng (wide), and means to draw a bow to the full. ■弩nǔ crossbow ■機jī consists of木mù (wood) and幾jī \*2, consisting of 幺幺(threads), and 戈 (gē halberd), which originally was a decorated halberd with threads used to purify the evils and meant to check passersby. 機was regarded as wooden tools like weaving machine which had some mechanism, and a device to make it on, a trigger, and also means chance. ■Shield yourself with 險, and keep your 勢, and let your enemy exhausted, and release your 勢all at once.
\*\*2

、、、、
Amid the turmoil and tumult of battle, there may be seeming disorder and yet no real disorder at all; amid confusion and chaos, your array may be without head or tail, yet it will be proof against defeat.

|  |
| --- |
| No translation by Thomas Cleary. These four phrases might be regarded as those of Armed Struggle VII. |

■ *turmoil* A state of great disturbance, confusion, or uncertainty. ■ *tumult* A loud, confused noise, especially one caused by a large mass of people./ (mass noun )A state of confusion or disorder. ■亂luàn \*1, consists of 𤔔(luàn) and乙(yǐ). 𤔔\*2 consisted of a reeled thread and both hands, which was handling a snaggle thread. 乙\*3was a spatula needle. Originally 𤔔 meant to disturb and 亂meant to control/cure/ govern/manage, however, since 治zhì was used for that meaning, 亂has been used as to disturb. Once a battle begins, friend and foe will be confused, however, the side which could maintain or restore its line will win. ■圓yuán \*4, consists of 員(yuán)and □.貝(bèi; shell)of 員 is not a shell but a simplified 鼎\*5 (ding; three-legged bronze caldron/ an ancient cooking vessel) The shape of its mouth was both round and square. Originally 員 meant 鼎 with round mouth, and to make it clear, outside ○ was added, however, when the character was converted into the 漢（hàn）character, ○ was replaced with □. 圓 dose not mean square but round, and ○ has neither head nor tail, any part of it can be either head or tail according to the situation, which is flexible.
\*1\*2\*3\*4 \*5

、、、、、
Simulated disorder postulates perfect discipline, simulated fear postulates courage; simulated weakness postulates strength. Hiding order beneath the cloak of disorder is simply a question of subdivision; concealing courage under a show of timidity presupposes a fund of latent energy; masking strength with weakness is to be effected by tactical dispositions.

|  |
| --- |
| Disorder arises from order, cowardice arises from courage, weakness arises from strength. Order and disorder are a matter of organization, courage and cowardness are a mater of momentum, strength and weakness are a matter of formation. |

■ *simulate* Pretend to have or feel (an emotion) ■ *postulate* Suggest or assume the existence, fact, or truth of (something) as a basis for reasoning, discussion, or belief. ■ *subdivide* Divide (something that has already been divided or that is a separate unit) ■ *presuppose* Require as a precondition of possibility or coherence. ■ *fund* A large stock or supply of something ■ *latent* (of a quality or state) existing but not yet developed or manifest; hidden or concealed. ■ *dispositions* The stationing of troops ready for military action. ■Like a coin’s head and tail, 亂 luàn and 治 zhì are those of 數 shù、怯 qiè and 勇 yŏng are those of 勢 shì、彊 qiáng and 弱 ruò are those of 形 xíng. ■分數 fēn shù (fraction/dividing up their number) made it possible to control a large force as a few men using 形名 xíng míng (flags and drums/signs and signals). The side that could keep signs and signals would be 治 zhì, and the opposite would be 亂 luàn. ■The side that stays up on the rush of a torrent feels 勇 yŏng (courage), and the opposite feels 怯 qiè (fear). ■The side that could take ○formation, which is flexible, would be 彊 qiáng (strong), and the opposite would be 弱 ruò (weak). ■彊 qiáng consists of 弓gōng (bow) and 畺 jiāng (marking off the rice field), which was not already clear why this combination meant strong when 説文(Shuōwén; the ancient dictionary in late Han (後漢) period) was edited. 弱ruò, originally 𢐅 which consisted of 弓 and 彡(shān decorative) were ceremonial bows lined together. According to 勢如弩彍、節如発機 above, 彍(弓 and 廣) keeps 勢(power and energy). 彊(弓and 畺) has 節jié, which makes it possible to build up momentum to charge. Lined up 𢐅(弓 and 彡) without 節 might have been regarded as weak.

、、、、、、、
Thus one who is skillful at keeping the enemy on the move maintains deceitful appearances, according to which the enemy will act. He sacrifices something, that the enemy may snatch at it. By holding out baits, he keeps him on the march; then with a body of picked men he lies in wait for him.

|  |
| --- |
| Therefore those who skillfully move opponents make formations that opponents are sure to follow, give what opponents are sure to take. They move opponents with the prospect of gain, waiting for them in ambush. |

■*snatch at* Eagerly take or accept (an offer or opportunity) ■*picked* Chosen by careful selection/ Specially selected ■動dòng (move/happen/act) came from 童tóng and 力lì (hoe), and upper part of 童 consisted of 辛(xīn;needle) and 目(mù;eye), which meant a slave injured with his eye, and the bottom part of 童 consisted of (東dōng;sack) and (土tǔ;earth), which meant a weight. So 動 was originally meant a slave cultivating in the field, which was the origin of 働 (dòng:work). ■予was the origin of 杼zhù (shuttle of a loom), was used as to give.■卒zú soldier ■形之xíng zhī Make a formation to give an enemy an advantage such as 亂luàn(disorder)、怯qiè(fear)、弱ruò(weak), and drive the enemy out to attack, or to leave provisions or horses and cattle letting the enemy to snatch at them, which is to divide or disturb the enemy’ s force and attack the enemy’s weak point with a body of picked men.

、、、、、、、、、、、、、、、
The clever combatant looks to the effect of combined energy, and does not require too much from individuals. Hence his ability to pick out the right men and utilize combined energy. When he utilizes combined energy, his fighting men become as it were like unto rolling logs or stones. For it is the nature of a log or stone to remain motionless on level ground, and to move when on a slope; if four-cornered, to come to a standstill, but if round-shaped, to go rolling down. Thus the energy developed by good fighting men is as the momentum of a round stone rolled down a mountain thousands of feet in height. So much on the subject of energy.

|  |
| --- |
| Therefore good warriors seek effectiveness in battle from the force of momentum, not from individual people. Therefore they are able to choose people and let the force of momentum do its work. Getting people to fight by letting the force of momentum work is like rolling logs and rocks. Logs and rocks are still when in a secure place, but roll on an incline; they remain stationary if square, they roll if round. Therefore when people are skillfully led into battle, the momentum is like that of round rocks rolling down a high mountain—this is force. |

■求qiú ,originally meant to atone for ~, but later it was used as to seek and get it. ■責zé was also used as求qiú, but the original was 𧵩cì, an agricultural tax. 責zhài was the origin of 債zhài, which meant a person who was responsible to control the agricultural tax. 不責於人means neither require his personal ability, nor charge his personal responsibility ■擇zé comes from 扌shǒu (hand) and睪gāo. 睪gāo is a shape of an abandoned animal corpse. Selecting the necessary portion to be taken by扌(hand) is 擇zé. 人rén of 擇人zé rén will be those generals who are quite aware of the works of 勢shì. ■人rén of 戦人zhàn rén will be soldiers. The nature of soldiers is the same as that of logs and stones. When they are safe or in □(方;square;rigid), they stay still and stay there. When they are in danger or in ○(圓；round;movable), they move against it or remove from it. ○stones put high on a deep slope could keep 勢shì. Never fail to take a chance to release them all at once.

Finished on June 27, 2018　Revised on November 12, 2020