[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 Army on the March  
  
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Sun Tzu said: We come now to the question of encamping the army, and observing signs of the enemy. Pass quickly over mountains, and keep in the neighborhood of valleys. Camp in high places, facing the sun. Do not climb heights in order to fight. So much for mountain warfare.

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| The Art of War, Sun Tzu by Thomas Cleary (born 1949) *9 Maneuvering Armies* Whenever you station an army to observe an opponent, cut off the mountains and stay by the valleys. Watch the light, stay on the heights. When fighting on a hill, do not climb. This applies to an army in the mountains. |

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■處chǔ consists of虍(tiger) and処(sitting on a stool), a figure of a man with a tiger skin sitting on a stool, which is to stay. 處軍 is to encamp an army. ■相xiāng consists of 木(tree) and 目(eye), and *I ching* (易) says that if you would like to know the land, you should watch the trees of the land, which tells the character of the area. 相敵 is to observe the reality of an enemy. ■絶jué old character was 斷duàn, which meant to cut threads(絲) into two parts（\*1）with a knife(斤) and it was extended to mean 横越héng yuè that is to cross over or 窮極. qióng jí that is ultimate or exquisite. ■絶山 means to cross over a mountain 依谷 means to follow a valley. After crossing over a mountain to observe the enemy situation from a height, you had better encamp in a valley where there is water and grass.■谷gǔ is a valley where water springs out and flows into a river, but also is supposed to be a vivid place where everything follows in. Laozi(老子) says in his Tao-Te-Ching, “The Valley Spirit never dies(谷神不死)”, “Be a vale to receive every glories and shames in the world(為天下谷)”, “The highest virtue is like a vale(上德若谷)”■視生shì shēng As Cao Cao commented 生 as 陽(yáng;light/sun), commentators interpreted it as to be on a high place facing the sun or to observe the enemy from high above. The old of 視 was 視 which consisted of 示(shì;show) and見. This見was not jiàn(look) but xiàn(expose itself). 視生 is literally means to show signs of life, that is to survive. 視生處高 Those who stay on a high place will survive. ■隆（隆）lóng means to be abundant, but it consists of 生(shēng; life) and 降(jiàng; descend), some interprets 戦隆 as 戦降,which means to fight the enemy coming down a high hill. Some comments 隆as 高(gāo; high), which is to fight the enemy on a high hill. 隆 originally meant such grand and magnificent atmosphere as to welcome the holy spirit coming down a阝(fǔ; divine stairway/high hill) and 戦隆 is supposed to fight against an overwhelming enemy coming down a high hill. 無登(Do not climb) means to wait for the enemy coming down on level ground and then counterattack them.

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After crossing a river, you should get far away from it. When an invading force crosses a river in its onward march, do not advance to meet it in mid-stream. It will be best to let half the army get across, and then deliver your attack. If you are anxious to fight, you should not go to meet the invader near a river which he has to cross. Moor your craft higher up than the enemy, and facing the sun. Do not move up-stream to meet the enemy. So much for river warfare.

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| When cut off by water, always stay away from the water. Do not meet them in the water, it is advantageous to let half of them cross and then attack them. When you want to fight, do not face an army near water. Watch the light, stay in high places, do not face the current of the water. This applies to an army on water. |

■水shuǐ literally water, but here the water(river or lake) 絶水 is to cross a river ■客kè guest When a host finishes crossing a river, stay away from it. When a host finishes crossing a river, stay away from it. When a guest crosses a river, if you attack them in the water, they would stop crossing. ■附fù adhere/attach/rely on, but here it means 近（jìn; near/close）If you want to fight against them, do not meet them near the water but let half of them cross and then attack them while they are not ready to build up their formations. ■視生處高 高means upstream. Those on the upstream will survive. ■You should be aware of the force of the water current. Do not meet them in the downstream. Here it also refers to the danger of mooring downstream and the possibility of poison being thrown downstream.  
  
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In crossing salt-marshes, your sole concern should be to get over them quickly, without any delay. If forced to fight in a salt-marsh, you should have water and grass near you, and get your back to a clump of trees. So much for operations in salt-marches.

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| Go right through salt marshes, just go quickly and do not tarry. If you run into an army in the middle of a salt marsh, stay by the waterplants, with your back to the trees. This applies to an army in a salt marsh. |

■*clump.* A small group of trees or plants growing closely together. ■*tarry.* Stay longer than intended; delay leaving a place.  
■斥chì is ambiguous which originally came from 㡿(chì; drive off/scout), however. it also was used as 鹹(xián; salty) or as 小澤(small marshes), or as 廣(broad). 斥澤 can be salt marshes which are poor to get drinking water and grass, or can be low broad wetlands where it is hard to protect themselves. ■亟jí consists of 口(mouth), 人(man), 又(hand) and 二(two lines which shows heaven and earth), which means quick. A commentator explained it as not to lose your time, by following the time of the heaven, according to the advantage of the terrain, telling your scheme, and doing it by yourself at once. That means quick. ■You had better go through 斥澤, however. if you meet an enemy in there, you should secure a place with drinking water and grass, and a forest with firewood in your back. Some people believe that you may be able to stay where there are water trees, because the bottom of the water does not fall down  
  
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In dry, level country, take up an easily accessible position with rising ground to your right and on your rear, so that the danger may be in front, and safety lie behind. So much for campaigning in flat country. These are the four useful branches of military knowledge which enabled the Yellow Emperor to vanquish four several sovereigns.

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| On a level plateau, take up positions where it is easy to maneuver, keeping higher land to your right rear, with low ground in front and high ground behind. This applies to an army on a plateau. It was by taking advantage of the situation in these four ways that the Yellow Emperor overcame four lords. |

■*vanquish.* Defeat thoroughly.  
■處易chǔ yì、is to be on坦易tǎn yì、that is坦率平易tǎn shuài píng yì, where it is flat and easy, with an open front and no bumps. In Sun Tzu's time, vehicular warfare was the main form of warfare and assumes a ground where chariots can move freely. In the notes after Cao Cao, cavalry warfare is assumed. ■In the case of the height on the plain, the right side shall be high and the left side shall be low. The hill at the back is high, toward the hill is low, behind is high, in front is low, and also high is life and low is death. ■四軍之利are the military advantages in mountain, water(river), salt marshes and level ground ■四帝sì dì The four emperors are the Eastern, Southern, Western, and Northern emperors. According to the Five Elements theory of Chinese cosmology, the East is wood/blue, the South is fire/red, the West is metal/white, the North is water/black, and the Center is earth/yellow. ■黄帝huáng dì Yellow Emperor is the central emperor who would prevail over the emperors of the four directions. Ancestral name is 公孫(gōng sūn) and given name is軒轅(xuān yuan). 軒 is a kind of coach and 轅 is an axle, but 軒轅 meant a gorgeous coach. 軒轅 is known as the empero who invented the always south-pointing chariot and did not lose his direction even in the deep fog produced by the enemy.   
According to Annals of the Five Emperors, Shiji(五帝本紀、史記) , “In the time of Xuanyuan, Shennong(神農) became enfeebled. The princes made raids on each other and harassed the people, but Shennong could not chastise them, so Xuanyuan exercised himself in the use of weapons of war, so as to be able to punish irregularities. The princes all came and did homage, but Chiyou(蚩尤), the fiercest of all, could not be subdued. Yandi (炎帝;Flame emperor) wished to oppress the princes, so they turned to Xuanyuan, who practised virtue, marshalled his men, controlled the five elements, cultivated the five kinds of grain, pacified the nations, and went over all parts of his country. Training black bears, grizzly bears, foxes, panthers, lynxes, and tigers, he, with their aid, fought with 'Flame emperor' in the desert of Banquan(阪泉), and, after three battles, realised his wishes. Chiyou was a rebel, who did not obey the Emperor's command, so Huangdi, levying an army of the princes, fought against Chiyou, captured, and slew him in the desert of Zhuolu(涿鹿). The princes all agreed that Xuanyuan should be the Emperor in place of Shennong, under the title Huangdi.” These battles between gods, natural deities, humans, half-humans, half-beasts, birds, beasts, and evil spirits of rivers and mountains were so chaotic that the traffic between heaven and earth was finally cut off. It was during the reign of Emperor Yao(堯) that this path was revived. 軒轅 was said to be a military genius, and he ruled the whole world by expedition, without a permanent residence., and “he made calculations of future events to direct the people to act in accordance with the celestial and terrestrial arrangements, the dark and bright prognostications, the disputations on life and death, the planting of the crops, plants, and trees in their seasons, and the transformations of birds, beasts, insects, and moths. He also prepared a record of the movements of the sun, moon, and stars; the flow of the tides; and the properties of clay, stones, metals, and gems. He devoted much careful attention to these things, and his observation was applied to ascertaining how fire, water, wood, and other elements could be used economically. There was an auspicious omen of the earth's energy, and he was therefore called 'Yellow god.' ”   
  
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All armies prefer high ground to low and sunny places to dark. If you are careful of your men, and camp on hard ground, the army will be free from disease of every kind, and this will spell victory. When you come to a hill or a bank, occupy the sunny side, with the slope on your right rear. Thus you will at once act for the benefit of your soldiers and utilize the natural advantages of the ground. When, in consequence of heavy rains up-country, a river which you wish to ford is swollen and flecked with foam, you must wait until it subsides.

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| Ordinarily, an army likes high places and dislikes low ground, values light and despises darkness. Take care of physical health and stay where there are plenty of resources. When there is no sickness in the army, it is said to be invincible. Where there are hills or embankments keep on their sunny side, with them to your right rear. This is an advantage to a military force, the help of the land. When it rains upstream and froth is coming down on the current, if you want to cross, wait until it settles. |

■*ford.* (of a person or vehicle) cross (a river or stream) at a shallow place. ■*swell.* Become or make greater in intensity, number, amount, or volume. ■*fleck.* Mark or dot with small patches of colour or particles of something. ■*foam.* A mass of small bubbles formed on or in liquid, typically by agitation or fermentation. ■*subside.* Become less intense, violent, or severe. ■*despise* Feel contempt or a deep repugnance for ■*froth* foam  
■惡wù means to hate、惡è means bad ■陰陽yīn yang At the time of encampment 陽 is considered 養生(yang shēng) and 處實(chǔ shí) , which means that there must be drinking water and grass for people and horses, and a relatively high and sunny place for health reasons. Yin and yang are opposites, but as the I Ching is called the "Book of Changes," yin changes to yang, just as spring comes after winter. So you have to be aware that life is likely to die and abundance is likely to change into emptiness. ■隄防dī fáng is regarded as 堤防dī fáng (levee), but what is the position of being in the sun with the water to the right of the levee? If it is an embankment of a river, swamp, lake, etc., it is difficult to understand because the width and flow path of rivers and swamps vary widely, and the shape of swamps and lakes vary widely. It would be a position where you would not be attacked from the right back, and you would be upstream from the opponent. 隄was regarded as 隄唐dī tang which was an embankment to protect a holy place. ■上雨shàng yù is rainfall upstream. ■沫mò froth/foam/bubbles, originally the name of river(沫水) of 蜀(shǔ) region, which flows into 長江(Cháng Jiāng; Yangtze River). A bubbling river is a sign of a large inflow of water from its upper reaches, making a river crossing dangerous. Du Yu points out that the muddy water can be an attempt by the enemy to discourage you from crossing the water.

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Country in which there are precipitous cliffs with torrents running between, deep natural hollows, confined places, tangled thickets, quagmires and crevasses, should be left with all possible speed and not approached. While we keep away from such places, we should get the enemy to approach them; while we face them, we should let the enemy have them on his rear.

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| Whenever the terrain has impassible ravines, natural enclosures, natural prisons, natural traps, natural pitfalls, and natural clefts, you should leave quickly and not get near them. For myself, I keep away from there, so that opponents have their backs to them. |

■*precipitous.* Dangerously high or steep. ■*torrent.* A strong and fast-moving stream of water ■*confined.* (of a space) restricted in area or volume; cramped. ■*precipitous.* A dense group of bushes or trees. ■*quagmire.* A soft boggy area of land that gives way underfoot. ■*crevasse.*  A breach in the embankment of a river or canal. ■*ravine* A deep, narrow gorge with steep sides ■*enclosure* An area that is surrounded by a barrier ■*trap* A device or enclosure designed to catch and retain animals, typically by allowing entry but not exit or by catching hold of a part of the body ■*pitfall* A covered pit for use as a trap. ■*cleft* A fissure or split, especially in rock or the ground  
■絶澗、天井、天牢、天羅、天陥、天隙 There are differences according to annotators. ■絶jué, here, means 窮極. qióng jí (ultimate/ exquisite), the word for emphasis. ■澗jiàn Mountain stream ■天tiān, here, means top or natural, and also the word for emphasis. ■井jǐng, ambiguous, well/cangue/pitfall/coffin/mold. 井 can be a kind of basin-shaped valley. ■牢láo, originally meant an enclosure to keep cows, easy to get-in and hard to get-out. ■羅luó, originally meant a net to catch birds by hooking their feathers or feet. ■陥xiàn, meant a pitfall or a quagmire, also being incapable of moving. ■隙xì, originally meant a narrow gap through which light can penetrate, and difficult to pass. ■It shall be essential to drive the enemy to turn his back on these deadly places.  
  
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If in the neighborhood of your camp there should be any hilly country, ponds surrounded by aquatic grass, hollow basins filled with reeds, or woods with thick undergrowth, they must be carefully routed out and searched; for these are places where men in ambush or insidious spies are likely to be lurking.

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| When an army is traveling, if there is hilly territory with many streams and ponds or depressions overgrown with reeds, or wild forests with a luxuriant growth of plants and trees, it is imperative to search them carefully and thoroughly. For these afford station for bushwackers and spoilers. |

■*hollow.* Having a hole or empty space inside. ■*basin.* A circular or oval valley or natural depression on the earth's surface. ■*insidious.* Proceeding in a gradual, subtle way, but with very harmful effects. ■*lurk.* Be or remain hidden so as to wait in ambush for someone or something. ■*depression* A sunken place or hollow on a surface ■*reed* A tall, slender-leaved plant of the grass family, which grows in water or on marshy ground. ■*wacker\** A person or thing that strikes something forcefully ■*spoiler*  a person who obstructs or prevents an opponent's success. \*whacker  
■險阻xiǎn zǔ, Hard to go through (high/narrow/deep) ■潢huáng Puddle of water 潢井huáng jǐng Quagmire where wheels and feet are stuck in. ■葦wěi Common Reed ■葭jiā Green reed ■翳yì, originally meant a hand feather fan used by a dancer, and as it was used to hide her face, it came to mean to hide/cover/screen. ■薈huì Trees and plants are flourishing. ■覆索fù suǒ索is to search. 覆, originally meant to put a lid, and it was used to ‘check /go back/reply’ as verb and ‘again/repeatedly’ as adverb. 覆索is to repeat and examine. ■伏fú consists of人(man) and 犬(dog), and originally meant a sacrifice dog buried to get rid of harms caused by evil spirits. Later it meant crouch/crawl/lie/hidden/conceal/surrender, and here it means ambush. ■姦jiān consists of three 女(nǚ; women), which was supposed to be opposite to 和(hé; peace/ harmony) and originally meant to defile God, and here it refers to the scouts who hide and peep, searching the intentions of the opponent. ■In these five locations, you should be aware of the dangers of 伏(ambush attack) or 姦(being scouted secretly).  
  
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When the enemy is close at hand and remains quiet, he is relying on the natural strength of his position. When he keeps aloof and tries to provoke a battle, he is anxious for the other side to advance. If his place of encampment is easy of access, he is tendering a bait. Movement amongst the trees of a forest shows that the enemy is advancing. The appearance of a number of screens in the midst of thick grass means that the enemy wants to make us suspicious. The rising of birds in their flight is the sign of an ambuscade. Startled beasts indicate that a sudden attack is coming.

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| When the army is near but still, he is resting on a natural stronghold. When he is far away but tries to provoke hostilities, he wants you to move forward. If his position is accessible, it is because that is advantageous to him. When the trees move, the enemy is coming; when there are many blinds in the undergrowth, it is misdirection. If birds start up, there are ambushers there. If the animals are frightened, there are attackers there. |

■*aloof* Not friendly or forthcoming; cool and distant. ■*tend*er Offer or present ■*bait* Something intended to entice someone to do something. ■*ambuscade dated* An ambush. ■*stronghold* A place that has been fortified so as to protect it against attack ■*rest on* Be based on; depend on ■*accessible* (of a place) able to be reached or entered. ■*blind* impossible to see round. ■*undergrowth* A dense growth of shrubs and other plants, especially under trees in woodland. ■*misdirection* the action or process of directing someone to the wrong place or in the wrong direction/ a wrong instruction

■静jìng The ancient meaning was a ritual to put the country at ease, to have a sense of security. Here is also a sense of tension without making noise. ■恃shì ,here, is same as 賴lài, which includes 貝bèi, a symbol of wealth, and means to count on wealth. 恃consists of 寺(hold it by hand) and 忄(heart), which originally meant to hold on to yourself. Here, it means to maintain an equanimity of mind without panicking due to its steepness. ■挑tiǎo provoke 遠而挑戦　To stay far away and want to have a battle. ■人rén, here, means an opponent. ■所居易 Staying in a place easy to be attacked 　It is obviously dangerous. Still, the advantage of doing so is that you are ready to lure and strike. Knowing this, it is not easy to make the enemy believe that he has an advantage. On the contrary, it can be a strategy to make the enemy hesitate to attack you.　■衆樹動 Japanese would likely imagine trees swaying, but 11 annotators believe that the army is cutting down trees to make way for the march. Because they envision a march of more than 10,000 units of soldiers, horses, and vehicles through the forest. ■障zhàng, in the Shuowen, says "to separate," or to create a barrier. Annotators followed Cao Cao's idea of tying up the grass. The idea was to obstruct passage and the piles of grass would make the enemy suspect that they were hiding an ambush, thus giving them time to retreat. ■起qǐ originally meant to stand up and walk. 鳥起 A bird on the ground or on the surface of the water takes flight. ■伏fú originally meant to bury dogs and men to protect an invasion of evil spirits which associate with the Terra Cotta Warriors and Horses of the First Emperor of China. Here it means ambush. ■駭hài is the same as 驚(jīng), surprise. Both words includes 馬(horse) in them, which is due to the sensitive nature of horses. 亥(hài) also was originally supposed to be sacrificed swine of ritual killing.■覆(fù) consists of 襾(yà;cover) and復(fù;return/repeat), and there is a surprise of a corpse rising up, a sudden appearance from where there should be none, and an ally turning over to an adversary. Here it means attackers who will suddenly appear.  
  
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When there is dust rising in a high column, it is the sign of chariots advancing; when the dust is low, but spread over a wide area, it betokens the approach of infantry. When it branches out in different directions, it shows that parties have been sent to collect firewood. A few clouds of dust moving to and fro signify that the army is encamping.

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| If dust rises high and sharp, vehicles are coming; if it is low and wide, footsoldiers are coming. Scattered wisps of smoke indicate woodcutters. Relatively small amounts of dust coming and going indicate setting up camp. |

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■*column*  A vertical, roughly cylindrical thing. ■*betoken* *literary* Be a sign of. ■*branch out* Extend or expand one's activities or interests in a new direction. ■*wisp* A small thin or twisted bunch, piece, or amount of something.■銳ruì is a kind of shape of spike of a cereal plant 高而鋭 （Dust is）rising up high ■卑bēi \*1 means mean/inferior, however, originally it was the shape of ladle and hand, which came to mean letting someone do the work, which is low. ■廣guǎng originally meant a big hall without walls, and came to mean the horizontal broadness.　Here it means the horizontal expanse of dust. ■散sàn consists of a kind of月(meat) and攴(hit), which is to make meat tender by pounding, and means to loosen or come to pieces. 散而條達 Intermittent dust rises here and there. ■樵採qiáo cǎi woodcutting or collecting firewood for cooking, which means to prepare an encampment. ■少而往來 Light horsemen are supposed to be looking for a place for the encampment.  
  
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Humble words and increased preparations are signs that the enemy is about to advance. Violent language and driving forward as if to the attack are signs that he will retreat. When the light chariots come out first and take up a position on the wings, it is a sign that the enemy is forming for battle.

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| Those whose words are humble while they increase war preparations are going to advance. Those whose words are strong and who advance aggressively are going to retreat. When light vehicle come out first and stay to the sides, they are going to set up a battle line. |

■辭cí, used in the original sense to make excuses to the gods, and here it is assumed to be a phrase used by a military commander to explain himself to an enemy general.　卑 means to pretend humble taking an opponent off his guard.■益備 something like reinforcing the wall higher and trenches deeper. Pretending to protect, he may make a sudden attack. ■疆qiáng consists of弓(bow), 土(land) and 畺(boundary), which meant to contest boundary. 疆is same as 強qiáng, which consists of 弘(expand) and 虫(insect/worm). This worm is a silkworm and silk threads twisted together with pine resins was strong enough for bowstring. 辭疆is strong and belligerent words. ■驅qū, originally meant to drive away evil spirits. Pretending to drive away enemy, he will retreat. ■輕車先出虚其側 5 foot soldiers follows a chariot and 25 chariots consist one formation. When these chariots begin to advance on both sides, it means that they are going to set up a battle line.  
  
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Peace proposals unaccompanied by a sworn covenant indicate a plot. When there is much running about and the soldiers fall into rank, it means that the critical moment has come. When some are seen advancing and some retreating, it is a lure.

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| Those who come seeking peace without a treaty are plotting. Those who busily set out as arrays of armed vehicles are expecting reinforcements. If half their force advances and half retreats, they are trying to lure you. |

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■*sworn covenant* An agreement given under oath ■*fall into rank* line up ■約yuē\*1, consists of 糸(thread) and勺(ladle/unit), which meant to fasten with threads, that is to agree the conditions with words or letters, which bind both sides. 無約而請和 A request for a cease-fire due to advantage or disadvantage without specifying what is to be observed could be buying time or to let your guard down. ■期qī \*2 According to Shuowen, it consists of 月(month) and 其(It), which is related to lunar periodicity, however, originally it was not月but日(day), which meant certain time of a day and some regard it as a certain time for the troops to get together. According to 周礼(The Rite of Zhou), “車驟徒趨、及表乃止(Chariots move forward and foot soldiers run, and when they reach to the flag, they stop), this表(biǎo;mark) is regarded as 期, which is a flag, and it means to set up a battle line. ■半進半退 If those who have made an attack are going to retreat, it could be a tactic to lure you out. It is hard to imagine half advancing and half retreating.  
  
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When the soldiers stand leaning on their spears, they are faint from want of food. If those who are sent to draw water begin by drinking themselves, the army is suffering from thirst. If the enemy sees an advantage to be gained and makes no effort to secure it, the soldiers are exhausted. If birds gather on any spot, it is unoccupied. Clamor by night betokens nervousness. If there is disturbance in the camp, the general's authority is weak. If the banners and flags are shifted about, sedition is afoot. If the officers are angry, it means that the men are weary.

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| If they brace themselves as they stand, they are starving. When those sent to draw water first drink themselves, they are thirsty. When they see an advantage but do not advance on it, they are weary. If birds are gathered there, the place has been vacated. If there are calls in the night, they are afraid. If the army is unsettled, it means the general is not taken seriously. If signals move, that means they are in confusion. If their emissaries are irritable, it means they are tired. |

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■*spear* A weapon with a pointed tip, typically of steel, and a long shaft, used for thrusting or throwing. ■*faint* *archaic* Grow weak or feeble; decline. ■*clamor* A loud and confused noise, especially that of people shouting. ■*betoken literary* Be a sign of. ■*sedition* Conduct or speech inciting people to rebel against the authority of a state or monarch. ■*afoot* *predicative*  In preparation or progress; happening or beginning to happen. ■*brace* Make (a structure) stronger or firmer with wood, iron, or other forms of support. ■杖zhàng \*1 consists of 木(wood) and丈(hold/grasp) which means a stick to be grasped or means to rely on. 杖而立 Soldiers are so tired out that they would not be able to stand up without their spears. ■汲而先飲 Soldiers drink water as soon as they draw it, or they first drink it before they bring it back to their camp. ■鳥集 Birds above the camp and citadel means that the enemy has already retreated. ■呼hū comes from乎hū, a kind of clapper to sense the passing of something or someone, and originally used to capture the visitation of God by asking for help. 夜呼 seems to be asking for help in the middle of the night. ■擾rǎo. comes from 憂yōu\*2, one’s heart in mourning, which means being confused and no way to do for it. 夜呼/軍擾 means the lack of soldiers’ trust for their general. ■旌旗動 Banners and flags are used to control a large troop as a small unit and those movements show the war conditions. Each commander’s banner has to be firmly stationed on their expected positions or with their movements. If they go up and down, the situation of the area would be in the middle of confusion.　■吏lì An official, but here it is an officer. 倦juàn consists of 人and 卷\*3, a posture in which a person is tired and bends down to rest. The officer is frustrated and angry because the soldier cannot move.  
  
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When an army feeds its horses with grain and kills its cattle for food, and when the men do not hang their cooking-pots over the camp-fires, showing that they will not return to their tents, you may know that they are determined to fight to the death. The sight of men whispering together in small knots or speaking in subdued tones points to disaffection amongst the rank and file. Too frequent rewards signify that the enemy is at the end of his resources; too many punishments betray a condition of dire distress.

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| When they kill their horses for meat, it means that the soldiers have no food; when they have no pots and do not go back to their quarters, they are desperate adversaries. When they are murmurings, lapses in duties, and extended conversations, the loyalty of the group has been lost. When they give out numerous rewards, it means they are at an impasse; when they give out numerous punishments, it means they are worn out. |

■*the rank and file* The ordinary members of an organization as opposed to its leaders. ■*subdued* (of a person or their manner) quiet and rather reflective or depressed. ■*dire* Extremely serious or urgent. ■*distress* Extreme anxiety, sorrow, or pain. ■*quarters* Rooms or lodgings, especially those allocated to people in military ■*lapse* (of a state or activity) fail to be maintained; come to an end. ■*impasse* A situation in which no progress is possible, especially because of disagreement; a deadlock.　 ■粟sù In ancient China, a certain amount of millet and rice was given as a stipend, however, here 粟馬 means to feed horses the remaining grains.. 肉食means to kill the oxen and horses that pull the transportation and eat their meat. Signs of a final battle. ■缻fǒu an earthenware vessel for boiling and cooking. 懸xuán hang 懸缻不返其舎 means to leave their cooking utensils and do not bring them back to their quarters, however, there is a text 「軍無懸缻、不返其舎者」,which means that there are no cooking utensils that are hung(all broken), and that soldiers do not return to their quarters(be encamped). ■窮寇qióng kòu desperate adversaries ■諄諄zhūn zhūn means to be patient and attentive, but here it is not clear and concise, but rather being tedious and difficult to understand. 翕翕xī xī is to harmonize, but here it is to be inconsistent back and forth. 徐xú means slow. In the military, an officer who talks, rambles and murmurs too much will lose loyalty to him. Cao Cao said, "諄諄is the appearance of talkative, and 翕翕 is the appearance of losing his confidence.” ■數shù number 數shuò often/ frequent ■窘jiǒng consists of 穴xué and 君jǔn, and also has the sound of jǔn, which is related to 群qún (group/crowd/get together). 窘is the figure of a crowd in a cave where they can hardly move, or a crowd driven into a corner, who suffer and distress. ■困kùn consists of □(frame) and 木(wood), which is a wooden frame that is used to stop the entrance and exit of the building. 數賞is a measure to boost morale and 數罰is a measure to maintain morale, but both show that they are in a difficult situation.   
  
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To begin by bluster, but afterwards to take fright at the enemy's numbers, shows a supreme lack of intelligence. When envoys are sent with compliments in their mouths, it is a sign that the enemy wishes for a truce. If the enemy's troops march up angrily and remain facing ours for a long time without either joining battle or taking themselves off again, the situation is one that demands great vigilance and circumspection.

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| To be violent at first and wind up fearing one’s people is the epitome of ineptitude. Those who come in a conciliatory manner want to rest. When forces angrily confront you but delay engagement, yet do not leave, it is imperative to watch them carefully. |

■*bluster* Loud, aggressive, or indignant talk with little effect. ■*take fright* to be [suddenly](https://www.macmillandictionary.com/dictionary/british/suddenly) [frightened](https://www.macmillandictionary.com/dictionary/british/frightened) by something and [want](https://www.macmillandictionary.com/dictionary/british/want_1) to get [away](https://www.macmillandictionary.com/dictionary/british/away_1) from it. ■*envoy* A messenger or representative, especially one on a diplomatic mission. ■*truce* An agreement between enemies or opponents to stop fighting ■*vigilance* The action or state of keeping careful watch for possible danger or difficulties. ■*circumspection* The quality of being wary and unwilling to take risks; prudence. ■*wind up* Arrive or end up in a specified state, situation, or place ■*epitome* A person or thing that is a perfect example of a particular quality or type ■*ineptitude* Lack of skill or ability ■conciliatoryIntended or likely to placate or pacify ■*confront* Come face to face with (someone) with hostile ■*engagement* A fight or battle between armed forces. ■*imperative* Of vital importance; crucial. ■先暴而後畏其衆者The commentary is two-fold: ①First, disregard the enemy and later have fear of them, and ② First by threatening violence, let your soldiers fear and later you have fear of their defection. ■不精bù jīng This 精means to be smart/think deeply about. 不精is not精. 不精之至 means to be highest of stupidity. ■委謝wěi xiè polite apology giving some gifts ■相has two sounds xiāng (each other) and xiàng (appearance/observe) . When interpreted as xiāng, it is that Soldiers are aggressive and encounter each other, but neither engage in battle, nor back down each other. When interpreted as xiàng, it is that the soldiers are aggressive, but only observe if you come or not, and they won't take a battle, nor do they seem back down. There supposed to be a surprise, ambush, etc., which should be observed carefully.  
  
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If our troops are no more in number than the enemy, that is amply sufficient; it only means that no direct attack can be made. What we can do is simply to concentrate all our available strength, keep a close watch on the enemy, and obtain reinforcements. He who exercises no forethought but makes light of his opponents is sure to be captured by them.

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| In military matters it is not necessarily beneficial to have more strength, only to avoid acting aggressively; it is enough to consolidate your power, assess opponents, and get people, that is all. The individualist without strategy who takes opponents lightly will inevitably become the captive of others. |

■*amply* Enough or more than enough; plentifully. ■*strength* The number of people comprising a group, typically a team or army.■*consolidate* Combine (a number of things) into a single more effective or coherent whole. ■益yì is a figure of water pouring out of a bowl, which is abundant, but also is too much. According to Sunzi’s Art of War, many prevails few, however, it does not mean that the many always win the few. ■無武進wú wǔ jìn Never proceed aggressively counting on bravery. ■足足and正正are likely to be confused in the form of [bronze](https://en.wikipedia.org/wiki/Bronze) script(金文;jin wen). In oracle bone script(甲骨文字; jia gu wen), 足was also used as正. 正 has two sounds of zhēng(conquer) and zhèng(right), and consists of □(village/town) and 止(foot), which originally meant to march into a village/town. That was to conquer(zhēng) and those who conquered was right(zhèng). But when 正came to only mean right, 征zhēng was made to exclusively mean to conquer. ■併bìng Get together ■料liào is a figure of measuring cup filled up with rice, which is to measure correctly. 料理 originally meant to get the ideas in the right order, and later meant to cook. 足併力料敵(Even if you are a few,) it works if you could observe the strengths and weaknesses of your enemy and concentrate your strength where you can win. ■取人qŭ rén(get people) There are different interpretations of "取人", such as "to select a person," "to obtain reinforcements," and "to use just ordinary soldiers. Some texts state, "併力料敵、足以取人而已", which means that if you combine your strength and observe the enemy's weakness, it will be enough to take them(win the battle). Here, "以才取人" refers to recruiting people according to their abilities, and it means to organize suitable soldiers.■易yì is multisense, which is well known as I-ching, The Book of Changes’. 変易(change)、容易(easy)、交易(trade)、平易(pleasure)、貴貨易土(respect treasure and ignore soil), etc. Here it means to make light of. If so do they, they will be divided and isolated and captured.  
  
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If soldiers are punished before they have grown attached to you, they will not prove submissive; and, unless submissive, then will be practically useless. If, when the soldiers have become attached to you, punishments are not enforced, they will still be useless. Therefore soldiers must be treated in the first instance with humanity, but kept under control by means of iron discipline. This is a certain road to victory.

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| If soldiers are punished before a personal attachment to the leadership is formed, they will not submit, and if they do not submit, they are hard to employ. If punishments are not executed after personal attachment has been established with the soldiers, then they cannot be employed. Therefore direct them through cultural arts, unify them through martial arts; this means certain victory. |

■*attach* Appoint (someone) for special or temporary duties. ■*attachment* Affection, fondness, or sympathy for someone or something.■*submit* Accept or yield to a superior force or to the authority or will of another person. ■親附qìng fù He becomes familiar with you and follows you ■不可用bù kĕ yòng Such soldiers are considered uncontrollable and should not be used. Such a general should also not be employed. ■令之以文、齊之以武 令lǐng Command/order 齊qí adjust/even/equal/complete. Cao Cao(曹操) defined 文（wén）as benevolence and 武（wǔ）as law, and li Quan(李筌) 文as benevolence and 武as dignity and punishment. Soldiers must have faith in the humanity of their generals and at the same time trust that they will administer fair awards and punishments. There is a text which uses合(hé;get together) instead of 令, which is to get them together with humaneness. There is also the text "令之以武, 斉之以文," which may make sense, but it is impossible to use 文 in the military to improve the proficiency of soldiers. ■是謂必取 is often regarded as 是謂必勝 (This is said to be certain victory). But it seems to emphasize to right use of the principles of 令and 齊, otherwise 令and 齊 will not work.  
  
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If in training soldiers commands are habitually enforced, the army will be well-disciplined; if not, its discipline will be bad. If a general shows confidence in his men but always insists on his orders being obeyed, the gain will be mutual.

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| When directives are consistently carried out to edify the populace, the populace accepts. When directives are not consistently carried out to edify the populace, the populace does not accept. When directives are consistently carried out, there is mutual satisfaction between the leadership and the group. |

■*edify* Instruct or improve (someone) morally or intellectually. ■*populace* The people living in a particular country or area. ■令素行 There are texts of「令素信著」or「令素信」, putting 信instead of 行, which means that the command is believed in as it is. 素sù When dyeing threads, the part that is fastened tightly is not dyed, but retains its original color. 令素行 means that the order is carried out as directed. In such a situation, the general and the soldiers would be able to fight together.  
  
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