[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 Use of Spies  
  
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Sun Tzu said: Raising a host of a hundred thousand men and marching them great distances entails heavy loss on the people and a drain on the resources of the State. The daily expenditure will amount to a thousand ounces of silver. There will be commotion at home and abroad, and men will drop down exhausted on the highways. As many as seven hundred thousand families will be impeded in their labor. Hostile armies may face each other for years, striving for the victory which is decided in a single day. This being so, to remain in ignorance of the enemy's condition simply because one grudges the outlay of a hundred ounces of silver in honors and emoluments, is the height of inhumanity. One who acts thus is no leader of men, no present help to his sovereign, no master of victory.

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| The Art of War, Sun Tzu by Thomas Cleary (born 1949) *13 On the Use of Spies* A major military operation is a severe drain on the nation, and may be kept up for years in the struggle for one day’s victory. So to fail to know the conditions for intelligence is extremely inhumane, uncharacteristic of a true military leader, uncharacteristic of an assistant of the government, uncharacteristic of a victorious chief. |

■ *host* *(archaic)* An army. ■ *entail* Involve (something) as a necessary or inevitable part or consequence. ■ *drain (in singular)* A thing that uses up a particular resource. ■ *commotion* A state of confused and noisy disturbance. ■ *impede* Delay or prevent (someone or something) by obstructing them; hinder. ■ *grudge* Be resentfully unwilling to give or allow (something) ■ *emoluments* A salary, fee, or profit from employment or office. ■内外騒動nèi wài sāo dòng Cao Cao says that in old days 8 families organize a neighbourhood, and if one family joins an army, the rest families have to cover the daily labour of the family and transport their supplies. A host of a hundred thousand men means the involvement of seven hundred thousand families. ■怠dài means both “be tired of” and “be exhausted” ■操cāo , here, means “be engaged in“ or “operate” ■A thousand ounces of silver a day means about 365,000 ounces of silver a year and more than a million ounces of silver in three years . It would be too much if all those amounts have to be spent in a day battle. ■If you are unwilling to spend money for seeking the enemy’s military plans and their conditions, finding out gaps among them, letting them sell out to us with honors and emoluments, and let your soldiers fight without any evidence for winning in advance, it would not be something that the general should take, and you will not be able to let your sovereign be a winner.   
  
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Thus, what enables the wise sovereign and the good general to strike and conquer, and achieve things beyond the reach of ordinary men, is foreknowledge. Now this foreknowledge cannot be elicited from spirits; it cannot be obtained inductively from experience, nor by any deductive calculation. Knowledge of the enemy's dispositions can only be obtained from other men.

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| So what enables an intelligent government and a wise military leadership to overcome others and achieve extraordinary accomplishment is foreknowledge. Foreknowledge cannot be gotten from ghosts and spirits, cannot be had by analogy, cannot be found out by calculation. It must be obtained from people, people who know the conditions of the enemy. |

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■ *elicit* Evoke or draw out (a reaction, answer, or fact) from someone. ■ *inductive* Using a particular set of facts or ideas to form a general principle. ■ *deductive* Reaching an answer or a decision by thinking carefully about the known facts ■明君míng jūn He who appoints a wise general(賢将xián jiāng) is a good sovereign He who works out foreknowledge is a wise general. ■動dòng\*1 consists of 童tóng(slave) and力lì(plow), and means to let slaves plow a field, so it originally meant to let someone work. According to ShuoWen, “it is 作zuò(make), followed by力(muscle) and the sound is 重zhòng, and means to 起qǐ (make it happen)..童\*2 is a shape of tatoo(辛xīn) on the eye, and bag(東dōng) and soil(土tǔ) which is a kind of fetter, and originally meant a slave. 人rén, here means other person. ■動而勝人dòng ér shèng rén, Make it happen and win the enemy. ■成功出於衆 chéng gōng chū yú zhòng The success is beyond the reach of ordinary people. ■鬼神 guǐ shén here means a kind of the interpretation of omens. ■象於事 xiàng yú shì Consider it from similar events. ■驗於度yàn yú dù Examine it calculating various supposed conditions of the enemy and natural setting and weather so forth. ■Examine it according to the information given by those who really know them.  
  
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Hence the use of spies, of whom there are five classes: Local spies; inward spies; converted spies; doomed spies; surviving spies. When these five kinds of spy are all at work, none can discover the secret system. This is called "divine manipulation of the threads." It is the sovereign's most precious faculty. Having local spies means employing the services of the inhabitants of a district. Having inward spies, making use of officials of the enemy. Having converted spies, getting hold of the enemy's spies and using them for our own purposes. Having doomed spies, doing certain things openly for purposes of deception, and allowing our spies to know of them and report them to the enemy. Surviving spies, finally, are those who bring back news from the enemy's camp.

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| There are five kinds of spy; The local spy, the inside spy, the reverse spy, the dead spy, and the living spy. When the five kinds of spies are all active, no one knows their routes— this is called organizational genius, and is valuable to the leadership. Local spies are hired among the people of a locality. Inside spies are hired among enemy officials. Reverse spies are hired among enemy spies. Dead spies transmit false intelligence to enemy spies. Living spies come back to report. |

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  ■ *inward* Directed or proceeding towards the inside; coming in from outside. ■ *inside* The inner side or surface of something. ■ *converted* Having changed in form or character, or been made suitable for a different use ■ *reverse* Make (something) the opposite of what it was. ■ *doomed* Likely to have an unfortunate and inescapable outcome; ill-fated. ■ *dead* No longer alive. ■ *surviving* Remaining alive, especially after the death of another or others. ■ *living* Alive.　 ■因yīn\*1 consists of囗guó and大dài, and大is a shape of a person lying on the back, and □, here, is a 茵yīn(a kind of a sleeping mat) , so it originally meant to depend on something you were daily using. □ is also regarded as region or nation and 大 as big, so it means to enlarge the area. Here, 因間 is a local spy to knows the conditions of the area. ■内nèi\*2 consists of 冂and 𠆢, and is a shape of an entrance, so 内(inside) and入rù(enter) has the same origin. 内間is a spy who can enter the enemy’s court. So officials of the enemy’s court who are not well treated are likely to be available. ■反fǎn\*3 consists of 厂hǎn(precipice) and又yòu(hand), which originally meant to violate the sacred place under the precipice, and means to be against to. So反間is a spy who would be against to its master, and should be well treated to be on your side. ■誑kuáng consists of 言yán(words) and狂, and狂kuáng\*4 consists of犭quǎn(dog) and 㞷huáng( a shape of grasses or branches growing [messily](https://eow.alc.co.jp/search?q=messily&ref=awlj)), and means a dog in a fine mess, and 誑 means the words in fine mess. 誑事 means information which would finally confuse the enemy. ■外wài\*5 consists of夕xī (evening) and卜bǔ(augur) , and as it should be done early in the morning, the augury in the evening is unusual which is out( of the way). And as in China a plastron of a freshwater turtle, outer bone, is used for augury, it becomes out. If the information sent out to our spy in the enemy which is secretly conveyed to an enemy spy causes a great damage to the enemy, he will be killed. ■生shēng\*6 is ” 進jìn(move forward), and is a shape of a grass or a tree coming up on the soil ” according to Shuowen. 生間is someone like a grass who would be able come out and grow in the midst of the enemy’s soil, and works out totally unknown, or a kind of dedicated(進) offering who works out as a hotline on both sides.   
    
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  Hence it is that which none in the whole army are more intimate relations to be maintained than with spies. None should be more liberally rewarded. In no other business should greater secrecy be preserved. Spies cannot be usefully employed without a certain intuitive sagacity. They cannot be properly managed without benevolence and straightforwardness. Without subtle ingenuity of mind, one cannot make certain of the truth of their reports. Be subtle! be subtle! and use your spies for every kind of business. If a secret piece of news is divulged by a spy before the time is ripe, he must be put to death together with the man to whom the secret was told.

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| Therefore no one in the armed forces is treated as familiarly as are spies, no one is given rewards as rich as those given to spies, and no matter is more secret than espionage. One cannot use spies without sagacity and knowledge, one cannot use spies without humanity and justice, one cannot get the truth from spies without subtlety. This is the very delicate matter indeed. Spies are useful everywhere. If an item of intelligence is heard before a spy report it, then both the spy and one who told about it die. |

■ *liberally* In large or generous amounts ■ *intuitive* Using or based on what one feels to be true even without conscious reasoning; ■ *sagacious* Having or showing keen mental discernment and good judgement; wise or shrewd. ■ *benevolence* The quality of being well meaning; kindness. ■ *straightforward* Honest and frank. ■ *subtle* So delicate or precise as to be difficult to analyse or describe. ■ *ingenuity* The quality of being clever, original, and inventive. ■ *divulge* Make known (private or sensitive information) ■ *ripe* Having arrived at the fitting stage or time (for a particular action or purpose) ■ *espionage* The practice of spying or of using spies, typically by governments to obtain political and military information. ■親qìng \*1consists of亲qīn and見jiàn (see) , and亲is a kind of spiritual tablet of an ancestor made of wood and the tablet to be seen is its parent. Here it means to be familiar with. 三軍sānjūn means whole army and someone who is the most familiar with its ruler in the whole army is a spy. ■密mì\*2 consists of宓mì and火huǒ (fire, apt to be regarded as山which means mountain) , and宓consists of宀mián(roof) and必bì(a shape of two ceremonial axes), which originally meant a ceremony to keep peace and harmony. When the ceremony is done using fire, it gets the more severe and secret. ■間jiān comes from閒\*3, and according to Shuowen, “It is隙(xì ; gap) which follows門(mén ; gate) and月(yuè ; moon)”, which is a gap in the gate closed at night where you can see the moon. But originally 月 was not moon but 肉(ròu ; meat), and 閒was a shape of enshrined meat between the gate praying for safe and peace, and further there was \*4, 仆(pū ; fall forward) or外(wài ; foreigner) was put instead of 月, which was a shape of a foreigner falling to the army gate. 間者(spy) is someone who is able to figure out his ruler’s real intension and to see through subtle differences of their communications, so only those rulers who are quite aware of his ability will let him work and keep you safe and peace.■微wēi\*5consists of彳chì（road）and , and  is a shape of hitting a pythoness putting curses on others to let her lose its ability, and.微was the ceremony done on the road. When an army enters the enemy’s territory, the ceremony is supposed to be done on its own pythoness to let the enemy’s pythoness lessen or lose its ability. 微,here, means subtle. It is so subtle wether spies are on your side or not, so you have to be wise enough to treat them well and right. ■智zhì\*6 consists of矢shǐ(arrow) and干gān(shield) and 𠙵(container of oath) , and this arrow and shield are used as token to keep the oath. 知zhī consists of矢and 𠙵, originally meant to confirm the oath on both side, and comes to mean to understand and know. 智is a shape added 干(shield) on 知. It is not easy to keep the reliance between the ruler and spies among so many secret operations against them. If the ruler does not treat the spy right, there will be no way for him to keep his loyalty. ■間事未發而先聞者 This shows that the secret has already been leaked out and the ruler is supposed to be in the hands of the enemy.   
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Whether the object be to crush an army, to storm a city, or to assassinate an individual, it is always necessary to begin by finding out the names of the attendants, the aides-de-camp, and door-keepers and sentries of the general in command. Our spies must be commissioned to ascertain these.

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| Whenever you want to attack an army, besiege a city, or kill a person, first you must know the identities of their defending generals, their associates, their visitors, their gatekeepers, and their chamberlains, so have your spies find out. |

■ *storm* suddenly attack and capture (a building or other place) by means of force. ■ *attendant* An assistant to an important person; a servant or courtier. ■ *aide-de-camp* A military officer acting as a confidential assistant to a senior officer. ■ *sentry* A soldier stationed to keep guard or to control access to a place. ■ *identity* The fact of being who or what a person or thing is. ■ *chamberlain*An officer who managed the household of a monarch or noble. ■守shǒu\*1 consists of 宀mián(ancestors’ shrine) and寸cùn(hand) , which is to preside a ceremony in an ancestors’ shrine, and 丶may be regarded as 干gān(shield), which means to protect the sacred place or a king himself. 守将shǒu jiāng, here, means generals who protect their city, castle, or camp. ■左右zuǒ yòu (left and right) are left hand attendants and right hand attendants of 守将. ■謁者yè zhě, here, means someone who handles visitors and emissaries to守将and左右. ■舎人shè rén, here, seems to be those who are in charge of managing and guarding lodging places or camps. ■Before you enter your enemy’s territory, you should let your spies investigate all those identities without fail. This is why 華元huà yuán, minister of宋sòng in Spring and Autumn period, could creep into 子反zǐ fǎn ‘s bedroom, 楚chǔ’s commander in chief, and have a chance to negotiate with him.   
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The enemy's spies who have come to spy on us must be sought out, tempted with bribes, led away and comfortably housed. Thus they will become converted spies and available for our service. It is through the information brought by the converted spy that we are able to acquire and employ local and inward spies. It is owing to his information, again, that we can cause the doomed spy to carry false tidings to the enemy. Lastly, it is by his information that the surviving spy can be used on appointed occasions.

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| You must seek out enemy agents who have come to spy on you, bribe them and induce them to stay with you, so you can use them as reverse spies. By intelligence thus obtained, you can find local spies and inside spies to employ. By intelligence thus obtained, you can cause the misinformation of dead spies to be conveyed to the enemy. By intelligence thus obtained, you can get living spies to work as planned. |

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■ *tidings* News; information. ■舎shè \*1 consists of ( a kind of dagger) and 𠙵(container of oath), and is a shape of sticking the container, which means to break the oath and abandon it, or because it also means to open it, that is to give order or something like that, and later it means to give a lodging place. To have communication with them you should seek them out and treat them right to stay with you so that you will be able to pierce their minds and figure out their secrets to let them in your side or out. ■If you could let coming enemy’s .spies be yours, you will be able to get some of their local spies or inside spies work for you.■期qī\*2 consists of 其qī and月(yuè;month), however, according to Bronze Inscriptions, consists of其qī and日(rì; day) . 其qī is a shape of swinging a winnower, so期 means that there comes a time to do it. 可使如期kĕ shǐ rú qī make it possible when there comes a time to do it.  
  
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The end and aim of spying in all its five varieties is knowledge of the enemy; and this knowledge can only be derived, in the first instance, from the converted spy. Hence it is essential that the converted spy be treated with the utmost liberality.

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| It is essential for a leader to know the five kinds of espionage, and this knowledge depends on reverse spies, so reverse spies must be treated well. |

■ *liberality* The quality of giving or spending freely. ■ If you could get reverse spies, you are supposed to be able to hide yourself deep in the ground and observe the enemy from high in the air, however, it is quite difficult to have the trust of your spies and reverse spies at the same time.   
  
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Of old, the rise of the Yin dynasty was due to I Chih who had served under the Hsia. Likewise, the rise of the Chou dynasty was due to Lu Ya who had served under the Yin. Hence it is only the enlightened ruler and the wise general who will use the highest intelligence of the army for purposes of spying and thereby they achieve great results. Spies are a most important element in war, because on them depends an army's ability to move.

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| So only a brilliant ruler or a wise general who can use the highly intelligent for espionage is sure of great success. This is essential for military operations, and the armies depend on this in their actions. |

■伊摯yī zhì is the same as 伊尹yī yǐn. According to Annals of Yin, Shiji(史記、殷本紀), “Yiyin's name was A-Heng(阿衡). A-Heng wanted to meet Tang(湯), but had no opportunity of doing so; he therefore became cook to the prince of Xin(有莘), and while bringing Tang dishes to taste urged him to perfect himself in the way of the ancient kings.” According to Lü Shi Chun Qiu(呂氏春秋)、There are many different habits for the ingredients of food, however, you will be able to adjust them using water, heat, and seasonings such as sweet, sour, bitter, hot and salty. Do not force to collect them by power. As you learn how to use each material and how to cook it, if you could learn how to use each of leaders and allot each role, you will be able to be a son of heaven(天子) and all products will naturally gather from all over the world. Laozi(老子) said, ”To govern a big country is like boiling small fishes slowly. ” What is essential is to cook your enemy using 5 kinds of spies. ■呂牙lǚ yá（呂子牙lǚ zǐ yá）is呂尚lǚ shàng, 太公望tài gōng wàng. According to Aristocrats, Aristocrat of Qi Tai Gong, Shiji, When Xibo(西伯;文王wén wáng）of Zhou was captured by Zhou Wang(紂王) of Yin(殷) , Luya saved Xibo giving beautiful ladies and precious gifts to Zhou Wang and asked Xibo to do fair politics instead of his conspiracies to let Xibo maintain two thirds of China, and succeeded to overcome Zhou Wang at the time of Wu Wang(武王). He was appointed to govern Qi(斉) and followed the conventions of the region making rules simple, helping their commerce such as salt making and fishery and so forth which resulted to invite people from outside. ■ He who could make use of Luya was only Xibo, Wen Wang. ■Yi Yin and Lu Shang are often described as superb strategists or ministers, however, they are regarded as wise spies here which seems to be quite special.   
  
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