

roke up in wild disorder, every effort of their leader to stay the panic being in vain. Then the Han army fell on them from both sides and completed the rout, killing a number and capturing the rest, amongst whom was King Ya himself.... After the battle, some of Han Hsin's officers came to him and said: "In the ART OF WAR we are told to have a hill or tumulus on the right rear, and a river or marsh on the left front. [This appears to be a blend of Sun Tzu and T'ai Kung. See IX ss. 9, and note.] You, on the contrary, ordered us to draw up our troops with the river at our back. Under these conditions, how did you manage to gain the victory?" The general replied: "I fear you gentlemen have not studied the Art of War with sufficient care. Is it not written there: 'Plunge your army into desperate straits and it will come off in safety; place it in deadly peril and it will survive'? Had I taken the usual course, I should never have been able to bring my colleague round. What says the Military Classic--'Swoop down on the market-place and drive the men off to fight.' [This passage does not occur in the present text of Sun Tzu.] If I had not placed my troops in a position where they were obliged to fight for their lives, but had allowed each man to follow his own discretion, there would have been a general debandade, and it would have been impossible to do anything with them." The officers admitted the force of his argument, and said: "These are higher tactics than we should have been capable of." [See CH' IEN HAN SHU, ch. 34, ff. 4, 5.]]

59. For it is precisely when a force has fallen into harm's way that is capable of striking a blow for victory.

[Danger has a bracing effect.]

60. Success in warfare is gained by carefully accommodating ourselves to the enemy's purpose.

[Ts'ao Kung says: "Feign stupidity"--by an appearance of yielding and falling in with the enemy's wishes. Chang Yu's note makes the meaning clear: "If the enemy shows an inclination to advance, lure him on to do so; if he is anxious to retreat, delay on purpose that he may carry out his intention." The object is to make him remiss and contemptuous before we deliver our attack.]

61. By persistently hanging on the enemy's flank,

[I understand the first four words to mean "accompanying the enemy in one direction." Ts'ao Kung says: "unite the soldiers and make for the enemy." But such a violent displacement of characters is quite indefensible.]

we shall succeed in the long run

[Literally, "after a thousand LI."]

in killing the commander-in-chief.

[Always a gr