1.1

遊龍門奉先寺

已從招提遊，
更宿招提境。
陰壑生虛籟，
月林散清影。
天闕象緯逼，
雲臥衣裳冷。
欲覺聞晨鐘，
令人發深省。

1.2

望嶽

岱宗夫如何，
齊魯青未了。
造化鍾神秀，
陰陽割昏曉。
盪胸生曾雲，
決眦入歸鳥。
會當凌絕頂，
一覽眾山小。
1.1

Visiting Fengxian Temple at Longmen

I had already visited the temple
and went on to stay over in the temple precincts.
Shadowy ravines produced piping from empty spaces,
the moonlit forests scattered their clear shadows.
Constellations’ woof pressed close on Heaven’s towers,¹
lying in the clouds, my clothes were cold.
About to be awakened, I heard the dawn bell
which brought out in me deep awareness.

This is one of Du Fu’s earliest poems, on visiting the great temple region at
Longmen, near Luoyang. Du Fu’s family had an estate in the Luoyang area.

1.2

Gazing on the Peak

And what then is Daizong like? — ²
over Qi and Lu, green unending.³
Creation compacted spirit splendors here,
Dark and Light, riving dusk and dawn.
Exhilarating the breast, it produces layers of cloud;
splitting eye-pupils, it has homing birds entering.
Someday may I climb up to its highest summit,
with one sweeping view see how small all other mountains are.⁴

Before setting out in earnest to seek advancement, Du Fu traveled in the
east of China, travels he wrote about often in his later years. No poems
survive from his travels in the lower Yangzi, but a number of pieces remain
from his tour of the region centered in modern Shandong. Mount Tai was

¹ Perhaps the two peaks at Longmen, referred to as its “Heaven [gate-]towers.”
² The Peak in question is Mount Tai, here referred to by it honorific name Daizong.
³ The north side of Mount Tai was the ancient state of Qi; its south side was the
state of Lu.
⁴ Echoing Mencius (VIIA), telling how Confucius, when he climbed Mount Tai,
thought all the world small.
1.3

登兖州城樓

東郡趨庭日，
南樓縱目初。
浮雲連海岱，
平野入青徐。
孤嶂秦碑在，
荒城魯殿餘。
從來多古意，
臨眺獨躊躇。

1.4–5

題張氏隱居二首

I

春山無伴獨相求，
伐木丁丁山更幽。 
澗道餘寒歷冰雪，
石門斜日到林丘。
the “Eastern Marchmount,” one of the five symbolic mountains that defined Chinese territory—a Marchmount for each of the four directions and one for the center.

1.3

Climbing the Wall-Tower at Yanzhou

An eastern province, days of “rushing through the yard,”¹ from its south tower I first let my eyes roam free. Drifting clouds stretch to Mount Tai and the sea, the level moors go off into Qing and Xu.² The Qin stele is still there on the lonely cliff,³ an overgrown wall, ruins of the Lu palace.⁴ Ever many thoughts of ancient times, looking out, alone, I hesitate uncertain.

Du Fu’s father held a minor position at Yanzhou, and this was his base for Du Fu’s travels in eastern China.

1.4–5

On Zhang’s Hermitage

I

Without companion in spring mountains I came alone seeking you, the thunk of axes hewing wood, the mountains grew still more secluded. In lingering chill on the road by a torrent I passed through ice and snow, with sinking sunlight on Stonegate Mountain, I reached your wooded hill.

¹ “Rushing through the yard” refers to receiving instruction from one’s father, based on a passage in the Analects in which Confucius’s son Li was rushing through the yard, and Confucius asked him if he had studied the Poems. Du Fu’s father was an assistant in Yanzhou.
² The two prefectures Qingzhou and Xuzhou.
³ The inscription on Mount Yi by the First Emperor, when he made the tour of his newly conquered empire.
⁴ The famous Lingguang Palace constructed by Prince Gong of Lu in the Han.
不貪夜識金銀氣，
遠害朝看麋鹿遊。
乘興杳然迷出處，
對君疑是泛虛舟。

II

之子時相見，
邀人晚興留。
霽潭鱣發發，
春草鹿呦呦。
杜酒偏勞勸，
張梨不外求。
前村山路險，
歸醉每無愁。

1.6

劉九法曹鄭瑕丘石門宴集

秋水清無底，
蕭然靜客心。
掾曹乘逸興，
鞍馬去相尋。
能吏逢聯璧，
華筵直一金。
Not coveting, by night I recognized the aura of silver and gold, far from harm, at dawn I looked on the deer roaming. Following my whim to the distance, I lose thought of service and retirement—

facing you, it seems you are an empty boat adrift.

II

This gentleman meets me from time to time, invited, I stay on impulse late in the day. A pool under clearing skies, sturgeon abound, among spring plants the deer cry out. He particularly urges Du’s ale on me, for Zhang’s pears do not seek elsewhere. Perilous, the mountain road to the village ahead, yet going home drunk, I am always free of worries.

1.6

Liu (9) of the Law Section and Zheng of Xiaqiu Hold a Banquet at Stonegate Mountain

The autumn waters are clear and bottomless, the briskness cleanses the hearts of the guests. The administrator follows his free whim, on a saddled horse he went off to find someone. An able clerk meets the “linked pair of jade disks,” this splendid banquet costs a whole silver tael.

---

1 *Wang Huizhi.
2 The affective image in the *Classic of Poetry* for welcoming a guest.
3 Du Kang was the legendary inventor of ale.
4 These are mentioned in Pan Yue’s (247–300) “Poetic Exposition on Living at Leisure,” but nothing is known about them except that the pear trees were near Luoyang and that there was supposed to be only one tree in the whole world that bore them. Du Fu is playing on his surname and Zhang’s.
5 That is, Liu went to find Zheng.
6 A figure for a pair of fine gentlemen, here Liu and Zheng.
晚來橫吹好，
泓下亦龍吟。

與任城許主簿遊南池

秋水通溝洫，
城隅集小船。
晚涼看洗馬，
森木亂鳴蟬。

菱熟經時雨，
蒲荒八月天。
晨朝降白露，
遙憶舊青氈。

對雨書懷走邀許主簿

東嶽雲峰起，
溶溶滿太虛。
震雷翻幕燕，
驟雨落河魚。
座對賢人酒，
門聽長者車。
As the day grows late, the flute playing is good,
and under the flood the dragon too hums.

_Xiaqiu and Stonegate Mountain were both in the territory of Yanzhou._

1.7

Visiting South Pool with Assistant Magistrate Xu of Rencheng

Autumn’s waters course through the field ditches,
at the corner of the wall we assemble in a small boat.
In the evening cool I watch the horses being groomed,
the thick darkness of trees has a tumult of chirping cicadas.
Water-nuts ripen in the seasonal rains,
the reeds go to ruin in the mid-autumn weather.
Dawn brings down the white dew,
and, afar, I recall the old green rug.¹

1.8

Writing My Feelings Facing the Rain, I Rush to Send Off an Invitation
to Assistant Magistrate Xu

From the Eastern Marchmount cloud-peaks rise,²
then they billow out to fill the Great Void.
Peals of thunder send swallows winging from the curtains,
a sudden downpour makes river fish sink down.
The “worthy’s ale” faces where I sit,³
I listen for my senior’s carriage at the gate.

¹ Once a thief broke into the home of the eccentric fourth-century aristocrat Wang Xianzhi, and Wang asked him not to take the green rug because it was an old family possession. It probably refers to summer vegetation.
² Mount Tai.
³ A term for unstrained ale.
相邀愧泥濘，
8 騎馬到階除。

1.9

巳上人茅齋

巳公茅屋下，
可以賦新詩。
枕簟入林僻，
4 茶瓜留客遲。
江蓮搖白羽，
天棘蔓青絲。
空忝許詢輩，
8 難酬支遁詞。

1.10

房兵曹胡馬

胡馬大宛名，
鋒棱瘦骨成。
竹批雙耳峻，
4 風入四蹄輕。
所向無空闊，
真堪託死生。
Having invited you, I feel bad about the mud and mire, so ride your horse all the way to my stairs.

1.9

The Thatched Study of Reverend Si

Under the thatched roof of Master Si one may write new poems. Pillow and mat are taken to a remote spot in the woods, tea and melon keep the guest lingering. River lotuses shake their white feathers,1 “heaven-jujubes” spread green tendrils.2 I am helplessly ashamed at being classed with Xu Xun—it is hard to respond to Zhidun’s words.3

1 Comparing the lotus to a white feather fan.
2 There is considerable debate about what this plant is, perhaps a member of the lily family.
3 The Eastern Jin writer Xu Xun listened to the famous monk Zhidun (c. 314–366) expound sutras. Everyone thought that Xu Xun would be unable to raise any objections; but when Xu Xun in turn offered an objection, they thought Zhidun too could not answer. The two kept on in dialogue. Du Fu modestly claims not to be the equal of Xu Xun, while Reverend Si is comparable to Zhidun.
騁騰有如此，
万里可横行。

1.11
畫鷹

素練風霜起，
蒼鷹畫作殊，
攫身思狡兔，
側目似愁胡。
絛鏇光堪摘，
軒楹勢可呼。
何當擊凡鳥，
毛血灑平蕪。

1.12
過宋員外之問舊莊

宋公舊池館，
零落守陽阿。
枉道祗從入，
吟詩許更過。
淹留問耆老，
寂寞向山河。
Since it bounds ahead so valiantly,
8 it can push ahead ten thousand leagues on campaign.

1.11
Painted Hawk

Frosty winds rise from plain white silk,
a gray hawk, the painting wondrously done.
It perks up its body, longing for the crafty hare,
4 it looks sidelong, like a melancholy Hu.
One could pinch the light on its tie-ring,
on the porch its stance can be summoned.
When will it strike the common birds? —
8 blood and feathers sprinkling weeds of the plain.

1.12
Passing By Supernumerary Song Zhiwen’s Former Estate

Lord Song’s former pool and lodge
lies abandoned in Mount Shouyang’s folds.
Going out of my way, I just enter on my own,
4 will I be allowed to stop by again to chant poems?
I linger, asking the old folks,
in lonely silence, I face mountains and river.

1 Song Zhiwen (c. 656–712) had been an important poet of an earlier generation.
Original note: “The Supernumerary's youngest brother was in the Imperial Guard
and was known in the age, hence the last lines below.”
更識將軍樹，
悲風日暮多。

1.13

夜宴左氏莊

風林纖月落，
衣露靜琴張。
暗水流花徑，
春星帶草堂。
檢書燒燭短，
看劍引杯長。
詩罷聞吳詠，
扁舟意不忘。

1.14

臨邑舍弟書至，苦雨，黃河泛溢，堤防之患，簿領所憂，因寄此詩用寛其意

二儀積風雨，
百谷漏波濤。
聞道洪河坼，
遙連滄海高。
I also recognize the general’s tree,¹
sad winds are strong at sunset.

*Here Du Fu is back in the region around Luoyang, where his family had a country house.*

### 1.13

**A Night Banquet at the Zuo Estate**

In the wind-blown woods the slender moon sinks,
dew on clothes, a serene zither is strung.
Unseen waters flow on the flowered paths,
spring stars gird the thatched hall.
Examining books, the burning candles shorten,
viewing swords, the cups are passed for a long time.
A poem finished, we listen to it recited in the Wu way,
and thoughts of my small boat are not forgotten.²

### 1.14

**A Letter Came from My Brother at Linyi, Who Was Suffering from the Rain; the Yellow River Had Overflowed; the Official Documents Express Worry about a Disaster with the Dikes. Thereupon I Sent This Poem to Set His Mind at Rest.**

The Two Norms gather wind and rain,³
all the valleys spill forth billows.
I have heard that if the mighty river breaks through,
it will reach and raise the gray ocean afar.

---

¹ *General’s tree.
² Perhaps referring to Du Fu’s earlier travels in the Southeast.
³ Heaven and Earth.
臨邑舍弟書至，苦雨，黃河泛溢，堤防之患，簿領所憂，因寄此詩用寬其意

職司憂悄悄，
郡國訴嗷嗷。
舍弟卑棲邑，
防川領簿曹。
尺書前日至，
版築不時操。
難假龜鼈力，
空瞻烏鵲毛。
燕南吹疊畝，
濟上沒蓬蒿。
螺蚌滿近郭，
蛟螭乘九皋。
徐關深水府，
碣石小秋毫。
白屋留孤樹，
青天失萬艘。
吾衰同泛梗，
利涉想蟠桃。
卻倚天涯釣，
猶能掣巨鼈。
Those in charge are sick with worry,
all the domains complain, crying out in woe.
My brother has a low position in the city,
a clerk in charge of paperwork for the river dikes.
A few days ago a letter came:
they are constantly working the plank levees.¹
Hard to borrow the strength of tortoise and alligator,²
in vain one looks for the down of magpies.³
South of Yan it blows over the fields,
by the Ji it drowns the weeds.
Conches and oysters fill the outworks,
dragons mount in the nine marshes.
Xu Pass becomes a deep watery region,
Jie Rock is as small as an autumn wisp.
Of commoners’ dwellings only lone trees remain,
ten thousand vessels are lost under blue skies.⁴
In my decline I am the same as that stick adrift,⁵
“advantageous to venture,” I imagine the Coiling Peach.⁶
But I will trust to angling at the edge of the world,
I still can master the huge turtles.⁷

In 741 there was a major flood in the He’nan region. Du Fu’s brother was a clerk in neighboring Shandong, where the Yellow River had overtopped the levees.

---
¹ These were the plank retainers for building rammed earth walls, including dikes. Earth was poured between the retaining walls, then pounded hard.
² As King Mu of Zhou did when he ordered these creatures to make a bridge.
³ Magpies form the bridge over the River of Stars on the Seventh Eve.
⁴ This and the lines above may be a summary of the letter.
⁵ “Stick adrift.
⁶ The Coiling Peach grows on the immortal isles in the Eastern Ocean. “Advantageous to venture” is a frequent positive judgment in the hexagrams of the Classic of Changes. Du Fu playfully suggests that he may be swept away, but it might carry him to the isles of the immortals.
⁷ According to the Liezi, a giant of Longbo caught six continent-bearing turtles when fishing.
1.15

假山

天寶初，南曹小司寇舅於我太夫人堂下塼土為山，一匱盈尺，以代彼朽木，承諸焚香瓷甌，甌甚安矣。旁植慈竹，蓋茲數峰，嶔岑嬋娟，宛有塵外致。乃不知興之所至，而作是詩。

一匱功盈尺，
三峰意出群。
望中疑在野，
幽處欲生雲。
慈竹春陰覆，
香爐曉勢分。
惟南將獻壽，
佳氣日氛氳。

1.16

龍門

龍門橫野斷，
驛樹出城來。
1.15

Artificial Mountain

At the beginning of the Tianbao Reign my maternal uncle, the Vice-Director of the Bureau of Appointments, piled earth into a mountain by the hall of my [step-]grandmother. It was a basketful of dirt a full foot high, to take the place of the dried wood [of an incense burner stand], and it held all the crockery bowls for burning incense. The bowls were quite steady indeed. Beside it he planted “loving bamboo.” These several peaks, the craggy heights, and lithe grace [of bamboo] convey perfectly the quality of transcending this dusty world. Then, not realizing how far my own elation had gone, I wrote this poem.

One basketful, a full foot of merit,
three peaks, his conception not ordinary.
As I gaze, it seems I am in the wilderness,
4 a secluded spot ready to bring forth clouds.
The loving bamboo will cover it with spring shade,
Incense Burner’s dawn form is discerned.1
It is a South Mountain to wish her long life,2
8 with auspicious vapors curling up daily.

1.16

Longmen3

Longmen, sheared off, stretching across the wilds,
post-road trees come out from the city walls.

---

1 Incense Burner was one of the peaks of Mount Lu, so-called because its clouds were like smoke. Du Fu here is clearly playing on the function of the artificial mountain as an incense stand.
2 “Tian bao” 天保 (Heaven Protect) in the Classic of Poetry has the line “Long life like South Mountain” 如南山之寿. Thereafter it became a commonplace in wishes for longevity.
3 Longmen, literally “Dragongate,” was the site of a complex of temples just south of Luoyang.
李監宅

氣色皇居近，
金银佛寺开。
往还时屡改，
川水日悠哉。
相阅征途上，
生涯竟几回。

1.17
李監宅

尚觉王孙贵，
豪家意颇浓。
屏开金孔雀，
褥隐绣芙蓉。
且食双鱼美，
谁看异味重。
门阑多喜色，
女婿近乘龙。

1.18
See Notes
From the look of it an imperial dwelling is near,¹
silver and gold, Buddhist temples appear.
The seasons have often changed as I passed back and forth,
but the River’s waters just keep going on.
I observe it on the road of my journey—
how often can this happen in a lifetime?

1.17
Library Director Li’s House
One still feels the nobility of the royal house,
the sense of a powerful family is quite strong.
The screen reveals a golden peacock,
we rest on embroidered lotuses on cushions.
For a while we dine on the fineness of paired fish,
who would expect so many unusual flavors?
At your gate the look of joy is great—
recently your daughter married a fine son-in-law.

This is Li Lingwen 李令問, a member of the imperial family and the
Director of the Imperial Library. He was renowned for his extravagance and
for being a gourmand.

1.18
See Notes

¹ Perhaps because of the two prominences that were supposed to resemble the two
towers flanking the main entrance to the palace city.
1.19

贈李白

二年客東都，
所歷厭機巧。
野人對腥羶，
蔬食常不飽。
豈無青精飯，
使我顏色好。
苦乏大藥資，
山林跡如掃。
李侯金閨彥，
脫身事幽討。
亦有梁宋遊，
方期拾瑤草。

1.20

重題鄭氏東亭

華亭入翠微，
秋日亂清暉。
崩石欹山樹，
清漣曳水衣。
1.19
Presented to Li Bai

For two years, sojourner in the Eastern Capital,
what I went through made me weary of cleverness.
A man of the wilds faced the stench of meat,
I never ate my fill of plain vegetables.
Of course I had “green essence” food\(^1\)
to make my complexion fine.
I badly need the Great Elixir’s ingredients,
in mountain forests all my traces have been swept away.
Lord Li was a luminary of the golden chambers,\(^2\)
he escaped to pursue his arcane research.
I too will undertake travels in Liang and Song
expecting to gather the \textit{yao} plant.\(^3\)

\textit{This is presumed to be the earliest of Du Fu’s poems to the older poet Li Bai 李白 (701–762), who at this point had been relieved of his position as a Hanlin Attendant (politely represented in this poem as Li Bai’s “escape”). Shortly thereafter Du Fu was to go off east to the region around Kaifeng (Liang), where he had the company of Li Bai and Gao Shi 高適 (701–765).}

1.20
Another on Zheng’s Eastern Pavilion\(^4\)

The splendid pavilion goes into azure mists,
the autumn sun’s clear glow is thrown into disarray.
A fallen rock leans against a mountain tree,
clear ripples pull sheets of algae.

---

1 “Green essence” food was part of the Daoist dietary regimen in which rice was steamed in a broth made from the leaves, stalks, and husks of the grain.
2 The “golden chambers” refers to Golden Horse Gate of the Western Han, and by extension, to the Tang Hanlin Academy.
3 Another ingredient in the pharmacopoeia of Daoist elixir-making.
4 Original note: “In the area of Xin’an [County]” 在新安界.
紫鱗衝岸躍，
蒼隼護巢歸。
向晚尋征路，
殘雲傍馬飛。

東藩駐幃蓋，
北渚凌清河。
海右此亭古，
濟南名士多。
雲山已發興，
玉佩仍當歌。
修竹不受暑，
交流空湧波。
蘊真惬所遇，
落日將如何。
貴賤俱物役，
從公難重過。
Lavender scales vault, dashing against shore,  
a blue-gray hawk returns to guard its nest.  
Towards evening I seek out the road I must travel  
with tattered clouds flying by horse’s flank.

*This poem may come from around 744, when Du Fu was in Luoyang.  
“Zheng” is probably Zheng Qiaoyao 鄭潛曜, an “imperial consort” or  
fuma 駙馬, the title given to the husband of an imperial princess, of which  
there were many.*

1.21

In the Company of Li Yong of Beihai, Feasting in Lixia Pavilion¹

The Eastern March-lord halts his pitch-black awning,²  
he crosses over the clear river at the northern isle.  
This pavilion is the oldest west of the ocean,  
from Ji’nan there are many famous scholars.  
The cloudy mountains have stirred our elation,  
those with jade pendants are singing still.³  
Tall bamboo do not let in the heat,  
the waves of merging streams needlessly surge.  
For amassing the genuine I am content with what I encounter,⁴  
but what will happen once the sun goes down?  
Men noble and common are all put to task by externals—  
it will be hard to again visit here in your company.

*The eminent writer and calligrapher Li Yong 李邕 (678–747) became  
Governor of Beihai early in the Tianbao Reign, and was killed by the  
ennity of Li Linfu 李林甫 (d. 753). Lixia was near Ji’nan in  
Shandong.*

---

¹ Original note: “At the time the Retired Gentleman Jian was at the party” 時邑人  
蹇處士在坐.  
² The “Eastern March-lord” is Li Yong; the “pitch-black [carriage] awning” is the  
regalia of the governor.  
³ The entertainers.  
⁴ That is a gathering of such fine men.
同李太守登歷下古城員外新亭

新亭結構罷，
隱見清湖陰。
跡籍臺觀舊，
氣冥海嶽深。
圓荷想自昔，
遺堞感至今。
芳宴此時具，
哀絲千古心。
主稱壽尊客，
筵秩宴北林。
不阻蓬華興，
得兼梁甫吟。

暫如臨邑至鵲山湖亭奉懷李員外率爾成興
野亭逼湖水，
歇馬高林間。
A Companion Piece to Governor Li’s “Climbing to the Supernumerary’s New Pavilion by the Old Wall of Lixia”

The construction of the new pavilion is done,
I can dimly see the south shore of the clear lake.
Its site rests among former terraces and lodges,
4 vapors darken sea and mountain deep away.1
I fancy the round lotuses have been here from olden days,
I am stirred how the remnant battlements have survived until now.
A sweet banquet has been prepared for this occasion,
8 the mournful strings set minds on ancient things.
Our host makes a toast to his honored guest,
seated by rank, we feast in the northern grove.
Not excluding the inspiration of a shack-dweller,2
12 I get to join their “Liangfu Songs”3

The pavilion was built by Li Zhifang 李之芳, the “Supernumerary,” who had come to Ji’nan as an assistant (although there is some debate about this). Li Zhifang is the host of this gathering, and Li Yong, the Governor of Beihai, is the “honored guest” of line nine.

Going to Linyi for a While, I Reached the Lake Pavilion at Magpie Mountain, and Thought of Supernumerary Li [Zhifang]; I Casually Expressed my Inspiration4

Pavilion in the wilds, pressing close on the lake’s water,
I halted my horse in the tall forest.

---

1 The ocean and Mount Tai.
2 Du Fu’s self-deprecatory reference to himself.
3 Liangfu was a peak in the Mount Tai range, in the vicinity of the banquet. Zhuge Liang (181–234), the famous minister of the Shu-Han kingdom was said to have been fond of the “Liangfu Song” when living a private life, before his elevation to minister.
4 Du Fu’s younger brother was stationed at Linyi; see 1.14.
贈李白

鼉吼風奔浪，
4 魚跳日映山。
暫遊阻詞伯，
卻望懷青關。
靄靄生雲霧，
8 唯應促駕還。

1.24

贈李白

秋來相顧尚飄蓬，
未就丹砂愧葛洪。
痛飲狂歌空度日，
飛揚跋扈為誰雄。

1.25

與李十二白同尋范十隱居

李侯有佳句，
往往似陰鏗。
余亦東蒙客，
4 憐君如弟兄。
醉眠秋共被，
攜手日同行。
An alligator roared, wind drove the waves,  
4 a fish leapt, the sun shone against the mountain.  
Traveling a while, I will be blocked from that master of letters,  
I look back, my thoughts on the barrier pass of Qingzhou.¹  
Everywhere a blur as clouds and fog arise,  
8 what I should do is hurry my carriage back.

1.24

Presented to Li Bai

Autumn comes, I turn to look at you, still wind-tossed dandelion puff,  
not yet having achieved the cinnabar grain, embarrassed before Ge Hong.²  
Drinking yourself sick, singing crazily, you pass your days in vain—fly into action and rampage to intimidate whom?

1.25

Going to Find Fan’s (10) Hermitage with Li Bai (12)

Lord Li has excellent lines,  
everywhere resembling Yin Keng.³  
I too am a sojourner in eastern Meng,⁴  
and I feel for you like a brother.  
Sleeping drunk, in autumn we share a blanket,  
daily we walk together holding hands.

¹ Presumably where Li Zhifang was at the time.  
² The “cinnabar grain” is the elixir of immortality. Ge Hong (ca. 284–364) was a famous alchemist, whose success puts Du Fu and Li Bai to shame.  
³ Yin Keng (511–563) was a prominent poet.  
⁴ The Meng Mountain region in of Lu.
更想幽期處，
還尋北郭生。
入門高興發，
侍立小童清。
落景聞寒杵，
屯雲對古城。
向來吟橘頌，
誰欲討蓴羹。
不願論簪笏，
悠悠滄海情。

1.26

鄭駙馬宅宴洞中

主家陰洞細煙霧，
留客夏簟青琅玕。
春酒杯濃琥珀薄，
冰漿碗碧瑪瑙寒。
誤疑茅堂過江麓，
已入風磴霾雲端。
自是秦樓壓鄭谷，
時聞雜佩聲珊珊。
We also fancied a plan to visit a secluded spot,
then we sought out our Master Northtown.¹
Entering his gate, we felt great elation,
a serving boy pure stood in attendance.
In the sinking light we heard cold-weather pestles,²
massed clouds faced the ancient walls.
You just chanted the “Hymn to the Orange,”³
who wants to seek out soup of water shield?⁴
He isn’t willing to consider hat-pin and plaque,⁵
those sentiments of gray-green seas sweep on and on.

1.26

At the House of Escort Zheng, Banqueting in the Grotto⁶

In the princess’s shadowy grotto, thin wisps of mist and fog,
the summer mats that detain guests are of green serpentine.
Cups of spring ale thick and strong, their amber thin,
bowls of icy liquid, emerald green, their agate cold.
I erred supposing this thatched hall was past foothills on the river,
no sooner did I get on its breezy stairs than I was buried in edges
of cloud.
Of course the tower of Qin lies close by Zheng’s valley.⁷
often one hears the sounds tinkling from her assorted pendants.

¹ This was the nickname of the Eastern Han recluse Liao Fu. Here it stands for the
recluse Fan.
² Used for washing clothes or puffing up the padding.
³ A poem in the Chu ci, praising the ju orange for its steadfastness, growing only in
the Southland. This refers to Fan’s resolution to remain a recluse.
⁴ *Zhang Han. In contrast to the orange, that would not violate its nature, Zhang
Han left the Southland and served; then thinking of watershield broth, he wanted
to return.
⁵ The marks of a court official.
⁶ This is Zheng Qianyao, the husband of the Linjin Princess. Their home was called
“Lotus Grotto.”
⁷ *Nongyu; *Zheng Pu. Escort Zheng has to give up his simple life as a recluse by
marrying a princess.
1.27

冬日有懷李白

寂寞書齋裏，
終朝獨爾思。
更尋嘉樹傳，
不忘角弓詩。
短褐風霜入，
還丹日月遲。
未因乘興去，
空有鹿門期。

1.28

春日憶李白

白也詩無敵，
飄然思不群。
清新庾開府，
俊逸鮑參軍。
渭北春天樹，
江東日暮雲。
何時一樽酒，
重與細論文。
1.27

Thoughts of Li Bai on a Winter Day

In the solitary stillness of my study
I think of you alone all morning.
Again I hunt down the story of the fine tree
and do not forget the Poem on the horn-bow.\(^1\)
Wind and frost enter your short homespun clothes,
for days and months your refining cinnabar is protracted.
I have no way to go off following my whim,\(^2\)
in vain there is the time to meet at Deergate.\(^3\)

1.28

On a Spring Day, Recalling Li Bai

Li Bai it is, poems without rival,
wind-borne, thoughts not like others.
Fresh and clear, a Commander Yu,\(^4\)
noble and free, an Adjutant Bao.\(^5\)
I, north of the Wei, trees in spring weather,
you, east of the Yangzi, twilight clouds.
When will there be a goblet of ale
discussing writing’s fine points again with you?

---

1 This refers to a story in the *Zuo Tradition* (Zhao 2) in which Han Qi was sent by Jin on a mission to Lu. Han had recited the ode “Horn-bow” from the *Classic of Poetry* with the lines “Brothers and kin by marriage,/ should not be remote from one another.” After the formal reception, “he went to a banquet at the home of the Ji, and there was a fine tree there. Xuanzi [Han Qi] praised it, and [Ji] Wuzi said, ‘Shall I dare henceforward not to nurture this tree that the “Horn-bow” not be forgotten?’ ” This may be simply that Du Fu does not forget Li Bai as Ji Wuzi does not forget Han Qi.

2 *Wang Huizhi.

3 *Pang Degong.

4 The sixth-century poet Yu Xin (513–581).

5 The fifth-century poet Bao Zhao (414–466).
送孔巢父謝病歸遊江東兼呈李白

巢父掉頭不肯住，
東將入海隨煙霧。
詩卷長留天地間，
4 釣竿欲拂珊瑚樹。
深山大澤龍蛇遠，
春寒野陰風景暮。
蓬萊織女回雲車，
8 指點虛無是征路。
自是君身有仙骨，
世人那得知其故。
惜君只欲苦死留，
12 富貴何如草頭露。
蔡侯靜者意有餘，
清夜置酒臨前除。
罷琴惆悵月照席，
16 幾歲寄我空中書。
南尋禹穴見李白，
道甫問信今何如。
1.29

Seeing Off Kong Chaofu, Who Has Resigned on Account of Illness and Will Go Back to Visit East of the Yangzi; Also for Li Bai

Chaofu tosses his head, he is unwilling to stay; he intends to go east to the sea, seeking mist and fog. The scrolls of his poems will long remain here between Earth and Sky, but his fishing pole will brush against those trees of coral.¹

To deep in the mountains and great swamps the dragon will go far, here in spring’s chill among wilderness shadows the scene will turn to evening.

The Weaver Woman of Penglai turns her carriage of clouds² and points off into the emptiness—that is the road you must take. It goes without saying that you, sir, possess immortal bones; how could people of this world understand why you do this? Not wanting to lose you, we only want to give our all to make you stay, but how can riches and honor compare to the dew upon the grass?

Master Cai is a man serene, and with ample concern for you, in the clear night he has ale served, looking out over the porch. The zither stops, disconsolate, the moonlight shines on the mats, how long from now will you send to me a letter through the sky?³

In the south if you visit the Cave of Yu and meet Li Bai, say that Du Fu asked after him and wonders how he is now.

---

¹ Corals were considered marvels, and Kong Chaofu’s imagined ocean journey will take him into the realm of the immortals.
² The *Weaver Woman was a goddess, usually in a constellation, but here living on Penglai, the isle of gods and immortals. As a constellation she governs the astral region of Wu and Yue, where Kong is going.
³ This refers to the wild goose as a bearer of messages.
1.30

今夕行

今夕何夕歳云徂，
更長燭明不可孤。
咸陽客舍一事無，
相與博塞為歡娛。
馮陵大叫呼五白，
袒跣不肯成梟盧。
英雄有時亦如此，
邂逅豈即非良圖。

君莫笑
劉毅從來布衣願，
家無儋石輸百萬。

1.31

贈特進汝陽王二十二韻

特進群公表，
天人夙德升。
霜蹄千里駿，
風翮九霄鵬。
1.30
This Evening: A Ballad

What evening is this? — the year is passing on, 
night hours stretch out, the candle bright, one should not ignore it. 
In the hostel lodgings in Xianyang nothing to do at all, 
we come together to cast dice as our entertainment. 
In the flush of excitement, a loud shout, crying “five white!” 
bare-chested and barefooted, I can’t get the best throw.¹ 
Sometimes even heroes are just like this, 
taking a chance shouldn’t be thought a bad plan. 

Don’t laugh now, 
Liu Yi always wished to be just a commoner, 
he didn’t have a peck of rice at home but he lost a million cash.²

1.31
Presented to the Prince of Ruyang, Lord Specially Advanced: 
Twenty-two Couplets³

The prince, Specially Advanced, model for all lords, 
Heaven’s man, by long-standing virtue rises. 
Frosty hooves, a thousand-league steed, 
wind-borne pinions, Peng bird of the highest clouds.⁴

---

¹ “Five white” is a good throw. 
² Liu Yi was a gambling partner of Liu Yu (356–422), the founder of the Liu-Song. 
He famously wagered fortune he did not have. Liu Yi later opposed Liu Yu, was 
defeated, and ended up killing himself. 
³ Li Jin, the Prince of Ruyang, Xuanzong’s nephew, was given the honorary title Lord 
Specially Advanced in 744. 
⁴ *Peng bird.
服禮求毫髮，
惟忠忘寢興。
聖情常有眷，
朝退若無憑。
仙醴來浮蟻，
奇毛或賜鷹。
清關塵不雜，
中使日相乘。
晚節嬉游簡，
平居孝義稱。
自多親棣萼，
誰敢問山陵。
學業醇儒富，
辭華哲匠能。
筆飛鸞聳立，
章罷鳳鸞騰。
精理通談笑，
忘形向友朋。
寸長堪繾綣，
一諾豈驕矜。
已忝歸曹植，
何知對李膺。
招要恩屢至，
崇重力難勝。
Following rites, observant of the finest details,
ever loyal, you forget your own sleep and rising.
The ruler is always fondly disposed toward you,
when you leave court, it is as though he has no support.
Sweet ale of immortals, floating lees are brought,
rare of feather, a hawk sometimes presented.¹
To your pure gate, untainted by dust,
court envoys daily come in succession.
Mature sense of measure, pleasure outings reduced,
throughout your life, for filiality and right praised.
He greatly felt the kinship of sugarplum and calyx,²
who would dare ask for an imperial tomb?³
Your learning’s store, as rich as a pure scholar,
your style’s splendor, as skilled as the finest craftsman.
The brush flies, the luan-bird surges up;⁴
the piece finished, a phoenix mounting in flight.
Essential reason is conveyed in your pleasant chatting,
forgetful of self in the way you treat your friends.⁵
Deep attachment can be due to some minor strength,
keeping your word, you never act haughtily.
Already unworthy to have Cao Zhi as my patron⁶
how could I expect to be paired with a Li Ying?⁷
Through invitations your grace often touches me,
my own strength can scarcely bear such esteem.

¹ Gifts from the emperor to the prince.
² *“Sugarplum.” The subject here might be Xuanzong, Li Jin, or Li Jin’s father, Xuanzong’s older brother.
³ This was an issue because Li Jin’s father had been Ruizong’s Heir Apparent, who had yielded his place to Xuanzong. Xuanzong was fond of him and entitled him “the Emperor Who Yielded.”
⁴ Another mythical bird like the phoenix and a common figure for fine calligraphy.
⁵ Suggesting in this context that he does not pay attention to difference in rank.
⁶ The poet Cao Zhi (192–232) here represents Li Jin.
⁷ Li Ying (d. 169) was a wise and upright statesman of the Eastern Han. A close friend of Du Mi (d. 169), they were called “Li and Du.” Du Fu is modestly stating that he is unworthy to recreate the “Li and Du” pairing.
披霧初歡夕，
高秋爽氣澄。
尊罍臨極浦，
鳧雁宿張燈。
花月窮遊宴，
炎天避鬱蒸。
硯寒金井水，
簷動玉壺冰。
瓢飲唯三徑，
巖棲在百層。
且持蠡測海，
況挹酒如渑。
鴻寶寧全秘，
丹梯庶可淩。
淮王門有客，
終不愧孫登。
Parting the fog, the evening when I first enjoyed your company,\(^1\)
high autumn skies, the bracing air clear.
Cups and goblets looked out on the far shore,
32 wild geese and ducks slept under lanterns hung.

Flowers and moonlight, making the most of excursions and feasts,
fiery summer days, avoiding the mugginess.
Inkstone chilled by water from a golden well,
36 eaves stirred with ice from a pot of jade.\(^2\)

Drinking water from a ladle, I have only the three paths,\(^3\)
I lodge on a cliff, on the hundredth tier.
But I have taken a gourd to plumb the sea,\(^4\)
even more for one who pours ale like the river Sheng.\(^5\)
How can the “vast treasure” be entirely secret?\(^6\)
perhaps I can ascend the cinnabar ladder.\(^7\)

Our Prince of Huainan has his retainers,\(^8\)
44 I will finally not be ashamed before Sun Deng.\(^9\)

\textit{Li Jin 李璡, Du Fu’s friend and patron, was the emperor’s nephew. His father was Xuanzong’s elder brother, who had yielded his place in the succession to Xuanzong.}

\(^1\) From a \textit{New Account of Tales of the World} anecdote in which Wei Boyu praised Yue Guang as being like fog parting and seeing the clear sky.
\(^2\) This refers to the wind chimes hanging from the eaves.
\(^3\) That is, Du Fu lives in poverty as a recluse, whose dwelling is marked by “three paths.”
\(^4\) A proverbial expression for someone of limited capacity undertaking something too grand, originally attributed to the Western Han court wit Dongfang Shuo. Li Jin has a depth beyond the capacity of someone like Du Fu to praise.
\(^5\) From the \textit{Zuo Tradition} (Zhao 12), a figure for great quanties of ale.
\(^6\) Referring to one title of the Western Han book \textit{Huainanzi}, supposedly containing the secrets of gods and immortals. Here it simply refers to Daoist texts.
\(^7\) Either to the immortals or to a post in government.
\(^8\) Du Fu is comparing Li Jing with Liu An (c. 179–122 BCE), the famous Han Prince of Huainan, who supervised the compilation of the \textit{Huainanzi}.
\(^9\) The third-century recluse Sun Deng met Xi Kang (223–262) and judged him to have great talent but inadequate wisdom, fearing that he would come to harm. Xi Kang later got into political trouble, and before he was executed, he wrote a poem with the line “Now I am ashamed before Sun Deng.” Du Fu will follow the Prince’s advice.
贈比部蕭郎中十兄 (甫從姑子也)

有美生人傑，
由來積德門。
漢朝丞相系，
梁日帝王孫。
蘊藉為郎久，
魁梧秉哲尊。
詞華傾後輩，
風雅霑孤鶴。
宅相榮姻戚，
兒童惠討論。
見知真自幼，
謀拙愧諸昆。
漂蕩雲天闊，
沈埋日月奔。
致君時已晚，
懷古意空存。
中散山陽鎬，
愚公野谷村。
寧紆長者轍，
歸老任乾坤。
1.32
To Director of the Bureau of Review Xiao (10) (I, Fu, am the son of his father’s uncle’s sister)

There is a fair one, among men alive, paragon, from a household of long accumulated virtue. His line is traced to the minister of Han,¹ descendants of emperors in the days of Liang.² A great reserve of breeding, long a director, one of grandeur, exalted by the wisdom he commands. His eloquence overwhelms the younger generation, the grace of verse envelops your unique ascent. House geomancy glorified his marriage kin,³ as a lad, I was graced by his critical discussions. Since childhood I have truly felt his esteem, but, inept in managing my affairs, I am ashamed before my senior kin. Swept along through the vastness of the cloudy heavens, I sink away as the days and months rush on. The time is already too late to aid my prince, thoughts of ancient days remain with me in vain. The Master of Palace Leisure smelted iron at Shanyang,⁴ His Foolish Excellency, village in a wilderness valley.⁵ How could I ask my senior to turn aside his cart-track for me?—⁶ I will go home and grow old, let Heaven and Earth go as they may.

---
¹ The Western Han minister Xiao He.
² Xiao was a descendant of the imperial house in the Liang.
³ An allusion to *Wei Shu of the Jin who, after the death of his father, was raised by his maternal uncle. A geomancer, hired to choose a site for the uncle's new house, said that the house would raise a nephew who would become minister. Apparently Xiao, the nephew by marriage, glorifies the Du family.
⁴ *Xi Kang was appointed Grand Master of Palace Leisure; he refused to take up his appointment and went to Shanyang where he worked as an amateur ironmonger.
⁵ A virtuous but unworldly and inept old man.
⁶ To come visit me, and by extension, to pay attention to me.
奉寄河南韋尹丈人

有客傳河尹，
逢人問孔融。
青囊仍隱逸，
章甫尚西東。
鼎食分門戶，
詞場繼國風。
尊榮瞻地絕，
疏放憶途窮。
濁酒尋陶令，
丹砂訪葛洪。
江湖漂短褐，
霜雪滿飛蓬。
牢落乾坤大，
周流道術空。
謬憤知薊子，
真怯笑揚雄。
盤錯神明懼，
謳歌德義豐。
Respectfully Sent to My Senior Wei [Ji], Metropolitan Governor in He’nan

A visitor told me that He’nan’s governor asks after Kong Rong when he meets someone. “Does he still live aloof in reclusion with his green bag or is he still going from one place to another with his zhangfu cap?” Dining from cauldrons distinguishes his household’s status, in the field of letters he continues the “Airs of the Domains.” I observe him in an inaccessible place of exalted glory, while I, careless and rash, recall that man at a dead end. I seek out Magistrate Tao for thick ale, for cinnabar pellets I visit Ge Hong. My short homespun clothes are tossed on the lakes and rivers, frost and snow fill my tangled locks. Lonely in the vastness of Heaven and Earth, I roam around, bereft of techniques of the Way. Unworthy to be taken as Jizi Xun, I truly fear being laughed at like Yang Xiong. The very gods fear how well you handle intricate problems, your virtue and sense of right abounds in popular songs.

---

1 This is Wei Ji. Original note: “My old cottage is in Yanshi, and there Lord Wei often graced me by his visits, hence the last lines below.” 甫故廬在偃師，承韋公頻有訪問，故有下句.
2 *Li Ying. Du Fu refers to himself as Kong Rong (153–208).
3 The “green bag” suggests texts of esoteric leaning, such as the fourth-century Daoist Ge Hong obtained from his teacher.
4 The black zhangfu cap was the mark of a Confucian. Confucius wore such a cap when lodging in Song. In other words Wei Ji wonders whether Du Fu is still living as a recluse or traveling to seek employment.
5 The first section of the Classic of Poetry.
6 *Ruan Ji.
7 *Tao Qian.
8 A Daoist alchemist of the fourth century.
9 An Eastern Han Daoist adept who was treated well by grandees.
10 When drafting the Great Mystery, his imitation of the Classic of Changes, Yang Xiong was mocked for the enterprise.
尸鄉餘土室，
難話祝雞翁。

贈韋左丞丈濟

左轄頻虛位，
今年得舊儒。
相門韋氏在，
經術漢臣須。
時議歸前烈，
天倫恨莫俱。
鴒原荒宿草，
鳳沼接亨衢。
An earthen chamber remains in Shixiang, but one shouldn’t tell of its Old Man who Called Chickens.

*When he wrote this, Du Fu had just failed to pass the examination (in which, notoriously, the minister Li Linfu had all the candidates failed). Soon afterward Wei Ji was recalled to Chang’an and given a post in the central government.*

1.34

Presented to Wei Ji, Vice-Director of the Left

The Left Aide is often an empty position, this year they got a scholar of the old school. Of minister families the Wei clan survives, for skill in the Classics, Han officials employed. Current opinion attributes this to fine forebears, I regret that your natural kin could not join you. On the plain of the wagtail, last year’s plants run wild, the Phoenix Pool connects with the broad concourse.

---

1 Yanshi by Mount Shouyang, east of Luoyang, where Du Fu had a country house near the tombs of his remote ancestor Du Yu and his grandfather, the poet Du Shenyan.
2 This was a figure in the *Liexian zhuan* who lived in Shixiang; he had several thousand chickens, each with a name. When he called one, the chicken would come. Du Fu is referring to his home, which Wei Ji visited.
3 Meaning either that is purely titular or that it is left vacant for someone of usual worth.
4 An implicit comparison with Wei Xian, Counselor in Chief of Han Xuandi (r. 73–49 BCE), and his son Wei Xuancheng, who held the same office under Han Yuandi (r. 49–33 BCE). Both were scholars of the Classics.
5 Wei Ji’s grandfather and uncle had both risen to ministerial rank.
6 Wei Ji’s brother Wei Huan had died.
7 *Wagtails. In the *Li ji* when the plants on the grave sprout again, one should not continue in full mourning for kin. A year has passed and Wei Ji is relieved of mourning obligations.
8 The Phoenix Pool refers to the Secretariat, of which Wei Ji is one of the Vice-Directors. The line suggests that this is the way to even higher positions.
有客雖安命，
衰容豈壯夫。
家人憂几杖，
甲子混泥途。
不謂矜餘力，
還來謁大巫。
歲寒仍顧遇，
日暮且踟蹰。
老驥思千里，
飢鷹待一呼。
君能微感激，
亦足慰榛蕪。

紈褲不餓死，
儒冠多誤身。
丈人試靜聽，
賤子請具陳。
You have a client, though content with his lot, aging appearance, hardly a man in his prime.\(^1\)
Family members worry about armrest and staff,\(^2\)
through many cycles, mixed with muddy roads.\(^3\)
I won’t claim to boast that I have surplus energy, but I still come to pay my respects to the greater shaman.\(^4\)
In the cold of the year I still enjoy your regard, at day’s end I pause expectantly a while.
The old steed longs to go a thousand leagues, the starving hawk waits for just one call.
If you can be even faintly stirred, it is still enough to console one in weeds and scrub.

1.35

Respectfully Presented to Vice-Director of the Left, the Senior Wei: Twenty-two Couplets\(^5\)

Those in fine silk pants don’t starve to death,\(^6\) but a scholar’s cap often ruins a man.
Just listen quietly, sir, a poor fellow begs to tell you all.

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1 Du Fu is referring to himself.
2 That is, they think that, considering his age (actually only 37 sui) he should use an armrest when seated or reclining and a staff when walking.
3 This refers to a story in the Zuo Tradition (Xiang 30) in which Lord Dao of Jin asked the age of an old man at a feast he was holding. The old man said that he did not know his age, but that he had been through four-hundred and forty-five jiazi days, the beginning of a sixty-day cycle, which put his age at 73. Lord Dao apologized for having failed to employ him and having left him on the “muddy road.” Du Fu is asking for support in finding a job as an erudite, but in none too subtle a way.
4 After reading a fu by Chen Lin (d. 217), Zhang Hong showed his respect. In a letter in response, Chen Lin compared himself to a minor shaman paying his respects to a major shaman.
5 This is again Wei Ji.
6 The noble and wealthy.
甫昔少年日，
早充覲國賓。
讀書破萬卷，
下筆如有神。
賦料揚雄敵，
詩看子建親。
李邕求識面，
王翰願卜鄰。
自謂頗挺出，
立登要路津。
致君堯舜上，
再使風俗淳。
此意竟蕭條，
行歌非隱淪。
騎驢三十載，
旅食京華春。
朝扣富兒門，
暮隨肥馬塵。
殘杯與冷炙，
到處潛悲辛。
主上頃見徵，
欻然欲求伸。
青冥卻垂翅，
蹭蹬無縱鱗。
In days gone by when I was young,
I early had a place with Guan’s “guests of the realm.”
In reading I wore out ten thousand scrolls,
I seemed helped by the gods when using my brush.
For fu I reckoned to be Yang Xiong’s rival;
in poems I looked on Cao Zhi as close kin.
Li Yong sought to know me by face,
Wang Han wanted to settle in my neighborhood.
I thought that I would stand out as quite exceptional,
and at once occupy some crucial position.
I would make my lord greater than Yao or Shun,
and cause our customs again to be pure.
In the end these thoughts became bleak,
I rode on a donkey for thirteen years,
and dined as a sponger in the capital’s springtime.
At dawn I knocked at the gates of the rich,
at dusk I chased the dust of plump horses.
There were dregs of goblets and cold roasts—
wherever I went, I had sorrow and pain hidden within.
I was recently summoned by His Majesty,
in an instant I was going to try to expand.
But in the dark heavens my wings drooped,
I lost footing, and did not get to ply my fins freely.

1 “Guan” (“observing”) is one of the hexagrams in the Classic of Changes. Its reference to “guests of the realm” was an archaic way of referring to examination candidates.
2 *Yang Xiong.
3 Cao Zhi was the most famous poet of the early third century.
4 A famous Tang man of letters of the preceding generation.
5 A famous poet of the preceding generation.
6 Becoming a recluse.
7 See Final Notes for the probable transposition of characters in this line.
甚愧丈人厚，
甚知丈人真。
每於百僚上，
猥诵佳句新。
窃效贡公喜，
难甘原憲贫。
焉能心怏怏，
只是走踆踆。
今欲东入海，
即将西去秦。
尚怜终南山，
回首清渭滨。
常拟报一饭，
况怀辞大臣。
白鸥没浩荡，
万里谁能驯。
Your kindness, sir, puts me deeply to shame, 
and I deeply understand your sincerity. 
Ever, before all the hundred officers, 
you go too far in reciting my most recent fine lines. 
I would emulate Lord Gong’s delight,1 
hard to accept Yuan Xian’s poverty.2 
How can I let my heart stay miserable? — 
all I can do is hurry away. 
Now I would wish to go east to the sea, 
and right away leave Qin in the west. 
Still I will cherish Mount Zhongnan, 
and turn my head to the banks of the clear Wei. 
Always I have intended to repay that one meal,3 
even more I care about leaving a great official. 
The white gull disappears in the boundless expanse, 
across thousands of leagues who can tame it?

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1 *Gong Yu. This is a request for support. 
2 One of Confucius’s disciples known for living in poverty. 
3 Han Xin (d. 196 BCE) in his early years was given a meal by a washerwoman when in desperate straits. Later, when he rose to prominence, he wanted to repay that small kindness.