**Additional Notes**

**6.1 宣政殿退朝晚出左掖**
11004; Wyh 311; SB 10; Guo 19; Qiu 435; Chen 381; Xiao 1013.

*Text*

2 All editions read 曛, “darken,” for 薰, “to scent”; Wyh reads 薰. Homophones. 薰 is the older reading, the reading most consistent with the dawn scene, and the seme picked up in the second couplet exposition.

3 Wyh reads 霏霏; SB and Guo read 微微. Qiu reads 霏霏. 霏霏, the haziness of sifting snow or rain, is associated also with “wafting” fragrance.

5 Wyh reads 五; SB and Guo read 好. Qiu reads 五.

*Additional Notes*

5 Penglai Hall is the great Daming palace hall.

6 Zhique Lodge was part of a Han detached palace, and here stands for some part of the Tang palace complex.

7 This is understood as Du Fu returning to his office in the palace complex after dawn court.

**6.2 紫宸殿退朝口號**
10998; Wyh 190; SB 10; Guo 19; Qiu 436; Shi 49; Chen 381; Xiao 1017.

*Text*

4 Guo gives 日 as a variant for 景.

5 SB gives 聲 as a variant for 閣.

8 SB gives 到 as a variant for 集.

*Additional Notes*

1–2 Zichen Palace was the innermost of the palaces, where dawn court was held on the first and fifteenth of each lunar month.

**6.3 春宿左省**
11006; Wyh 191; SB 10; Guo 19; Qiu 438; Chen 383; Xiao 1021.

*Text*

5 Wyh reads 寐 for 寢, and 鎖 for 鎖.

*Additional Notes*

5–6 These are the sounds that will come with dawn, the palace atten-
dants unlocking the gates and the tinkling of the bridle ornaments of officials coming to court. Qiu suggests that the wind-chimes in the palace create the illusion of the sound of bangles.

7 As a Reminder attached to the Chancellery, Du Fu was charged with presenting critiques.

6.4 晚出左掖
11008; Wyyh 191; SB 10; Guo 19; Qiu 440; Chen 382; Xiao 1025.

Text

2 Guo reads 施 for 鎷.

6.5 領省壁 (Xiao: 題省宮壁)
11005; SB 10; Guo 19; Qiu 441; Shi 50; Chen 383; Xiao 1028.

Text

2 SB gives 雪 as a variant for 露; Guo reads 雪. Precedent in Zuo Si’s “Poetic Exposition on the Wu Capital” 吳都賦 suggests that 露 is correct.

Additional Notes

1 竹埤 has caused much debate. 埤 could also mean the bamboo is low.
2 露 could also be understood as “run-off” from rains or melting snow.
8 “Southern gold” originally referred to a tribute gift in Mao 299. The usage here appears in Zhang Zai’s 張載 “Imitations of the Four Sorrows” 擬四愁詩, where it repays the beloved’s gift of a zither. In short, Du Fu is expressing his sense of shame that he cannot repay his ruler’s kindness.

6.6 送賈閣老出汝州
11010; SB 10; Guo 19; Qiu 443; Chen 384; Xiao 1034.

Additional Notes

7–8 A consolation. Being governor of a prefecture is an honorable achievement in human life, so don’t let grief over the loss of your capital post cause gray hairs to come.

6.7 送翰林張司馬南海勒碑(相國制文)
11007; Wyyh 269; SB 10; Guo 19; Qiu 444; Shi 50; Chen 383; Xiao 1037.
Text

Title  SB notes the variant 學士 for 司馬.
3  SB notes the variant 天上 for 三殿.
7  Following Wyyh in reading 使; other texts read 上 and give 使 as a variant.

Additional Notes

Title  As Zhu Heling (Qiu) notes, there is no Assistant, sima 司馬, in the Hanlin Academy. Zhang was possibly previously an Adjutant (also sima) in the Imperial Guards or a regional Assistant. This mission will take Zhang to Guangzhou.
2  Shangtai 上台, literally “the highest terrace,” was a pair of stars that was part of the Three Terraces, corresponding to the three chief ministers of state. The verb “came down from” 落 is also “fall from,” suggesting that the text came from the heavens.
3  The “Three Walled Palace” was a term for the Linde Palace 麟德殿, next to the Hanlin Academy.

6.8 曲江陪鄭八丈南史飲
11009; SB 10; Guo 19; Qiu 445; Shi 51; Chen 386; Xiao 1040.

Text

7  SB and Guo read 文; Qiu reads 才.

Additional Notes

Title  Shi discusses the problem of Nanshi 南史, which Qiu avoids. Shi tentatively takes it as Zheng’s courtesy name, which I have followed above. He notes that nanshi appears in the Zuo zhuan as the Qi designation for a historian, but rejects that interpretation as far-fetched. Li 2002 (335) takes it as a reference to the censorate 御史, in that the censorate was located toward the south in the palace complex and hence known as nantai 南臺.
6  “Home” is also “family.” Du Fu seems to be suggesting that he can’t just go off, but has responsibility for his family.
7–8  As Qiu notes, Zheng must have expressed a desire to withdraw from service. Du Fu encourages him to remain.

6.9–10 曲江二首
10999–11000; SB 10; Guo 19; Qiu 446; Shi 51; Xin 96; Chen 386; Xiao 1045.
Additional Notes

I.2 Qiu notes Zheng reads 花 for 風.
I.3 Qiu notes 惊 as a variant for 經.
I.5 SB notes 棠 as a variant for 堂 in his Sichuan edition.
I.6 SB and Guo read 花; Qiu reads 苑.
I.8 SB notes Jin reads 事 for 用; SB notes 荣 as a variant for 名.
II.5 SB notes 舞 as a variant for 見.
II.6 SB notes 緩緩 as a variant for 款款.

Additional Notes

I.5–6 The variant 棠 noted in SB is clearly to avoid kingfishers nesting in a hall. Qiu suggests that this indicates that the hall is deserted. He further suggests that the stone unicorns of the tomb barrow are “lying down” because they have been knocked over, indicating that the tomb is untended.

II.7 SB (comm.) suggests that the message is to his friends.

6.11 曲江对酒
11001; SB 10; Guo 19; Qiu 449; Chen 387; Xiao 1052.

Text

2 SB, Guo read 春/宮; cite var..
3 SB var. line: 桃花欲共梨花語. Qiu reads 梨/楊; cites var. Cai Mengbi (Qiu) says that this was first draft (reading 楊/梨), then changed three characters to achieve a more “mellow style” 淡筆.
4 SB var. 仍/時.
7 SB var. 舍/吏.
8 Qiu var. 徒悲, 悲傷/徒傷.

Additional Notes

5 This line can be parsed a variety of ways. 判 was colloquially used in the sense of “giving oneself over” to drinking; cf. Rong Yu 戎昱, “Ballad of Bitterness” 苦辛行: 誰家有酒判一醉, 萬事從他江水 流 (13989).

6.12 曲江对雨
11002; SB 10; Guo 19; Qiu 450; Chen 388; Xiao 1058.

Text

Title SB, Qiu var. 值/對.
2 SB, Guo, Qiu var. 天/年. Guo reads 庭/亭.
3 SB, Guo read 脂/支. Qiu cites the famous (apocryphal) anecdote
that Su Dongpo, Huang Tingjian, and Qin Guan saw this poem written on a compound wall, with the last character of this line eaten away. Each proposed a word; later they found an edition that read “wet,” *shi* 湿, which they thought was best. This is obviously based on the anecdote in Ouyang Xiu’s *Remarks on Poetry*, in which guests at a party try to fill in the missing word in a Du Fu poem. *Luo* 落 is the attested reading in the early editions.

6.13 奉答岑參補闕見贈
11020; SB 10; Guo 19; Qiu 452; Chen 381; Xiao 1006.

Additional Notes

6.14 奉贈王中允維
11017; SB 10; Guo 19; Qiu 454; Shi 51; Xiao 1009.

Additional Notes

6.15 送許八拾遺歸江寧覲省，甫昔時嘗客游此縣，於許生處乞瓦棺寺維摩圖樣，志諸篇末
11021; Wyyh 284; SB 10; Guo 19; Qiu 455; Shi 52; Xiao 1069.

Text
4 Wyyh reads 恩/輝. SB var. 行子倍思光.
5 Wyyh, SB var. 贈/內.
7 SB var. 績化/清夜. Qiu var. 新/清.
9 Wyyh, SB var. 竹引趙庭曙.
10 Wyyh, SB var. 山添扇枕涼.
11 Qiu reads 十年過父老. Above is Wyyh, SB, and Guo reading.
12 Qiu reads 幾日賽城隍. Above is Wyyh, SB, and Guo reading.
14 Wyyh, SB var. 限/恨.

6.16 因許八奉寄江寧旻上人
11022; SB 10; Guo 19; Qiu 458; Shi 52; Xiao 1075.

Text
4 SB var. 為/與.
5 SB var. 幽/尋. Guo reads 幽.
7 SB, Guo read 間; Zhang Yuan reads 憑; Qiu reads 問. I follow the older reading, but the readings 憑 and 問 have been generally preferred because they address Xu, who acts as courier: “I depend on you to tell [Reverend Min] about me …” Such a preference follows from the expectation that the poem will address all the major components of the title.

Additional Notes
7–8 Huang Sheng (Qiu) takes the last line as Du Fu’s response to Reverend Min’s being pleased that Du Fu has an office; that is, Du Fu responds that he’s not accomplishing anything, just getting drunk all the time.

6.17 頭李尊師松樹障子歌
10672; SB 4; Guo 7; Qiu 459; Shi 53; Chen 392; Xiao 1079.

Text
7 Guo var. 露/雪.
14 Guo var. 自/似.
15 Guo var. 憐怅/悵望.

Additional Notes
2 Dark Metropolis Lodge was in the Chongye Ward of Chang’an.
4 Qiu suggests that this gesture means that the Daoist wants Du Fu to write a poem on his screen.
11 Shi suggests that the xianke 仙客, “immortal guest(s),” refers to the
figures on the screen and that the Daoist Li was of a like mind with them.

6.18 得舍弟消息
10559; SB 2; Guo 3; Qiu 461; Xiao 1083.

*Additional Notes*

1. Although the commentarial tradition also cites an alternative version of this story in Zhou Xingshi’s *Xiaozi zhuan* 孝子傳, the version with the “purple thorn-bush” is that in Wu Yun’s 吳均 *Xu qixie ji* 續齊諧記 (SKQS) 1.b.

6.19 送李校書二十六韻
10567; SB 2; Guo 4; Qiu 461; Shi 54; Xin 96; Xiao 1085.

*Text*

4. Qiu reads 虎/龍. This was probably an emendation because the Han “Song of the Horses of Heaven” 天馬歌 refers to such horses having “tiger spines.” It appears as a variant in Huang.

17. Guo var. 二/元.

36. Guo var. 歲/節.

*Additional Notes*

**Title**  As Qiu notes, old-style poems like this one do not normally have the number of couplets given in the title. SB does not give the number of couplets; Guo does.

18. This was an overly optimistic assessment of the situation, based on the recapture of the capitals.

19. Dressing in brightly colored clothes is associated with Laolaizi who, approaching seventy, dressed in this way and capered about in order to entertain his very aged parents.

31. 猗漫 can be understood in various ways. Here it may have the less common sense of “change” or “delay.” Xin takes roughly the sense translated above.

6.20 傷仄行贈畢曜
10566; Wyyh 211; SB 2; Guo 3; Qiu 466; Shi 55; Xin 97; Chen 389; Xiao 1095.

*Text*

3. Wyyh, SB, Guo read 恨; Qiu reads 憐.

9–10 Qiu omits 實 and 又 based on a note in Huang that one edition lacked them.
15 Guo reads 駒/蹇.
17 Guo, Qiu var. line 已令把牒還請假.
18 Wyyh var. 性/信; Wyyh, SB read 信; Guo, Qiu read 性.
19 Guo var. 神/心.
25 Qiu var. 徑須/速宜.

Additional Notes
5 In 757 the government requisitioned all horses, public and private, for military use.
25 Chen Yixin follows Yang in having Du Fu invite Bi over because, having asked for the day off, he doesn’t dare go out.

6.21 贈畢四(曜)
11015; SB 10; Guo 19; Qiu 469; Shi 55; Xiao 1102.

6.22 題鄭十八著作虔
11013; SB 10; Guo 19; Qiu 470; Shi 55; Xiao 1105.

Title
SB reads 題鄭十八著作主人. Guo reads 題鄭十八著作文, which makes no sense. Qiu reads 題鄭十八著作丈故居, no doubt based on the contents of the poem. I have followed Huang; Guo’s 文 is probably a mistake for 虞.

Additional Notes
Shi argues strongly against the authenticity of this poem on stylistic grounds.

6.23 瘦馬行
10577; Wyyh 344; SB 2; Guo 4; Qiu 472; Shi 56; Xin 98; Chen 402; Xiao 1190.

Title Wyyh reads 老/瘦 in both the title and first line.
2 Guo var. 脚/骼.
5 Wyhh reads 火/六. This is an interesting case in which the compound huoyin 火印 as a “brand” seems to have gained currency in the Song and later times through this variant. It is not attested in this sense in earlier texts.

15 Wyhh reads 苦/若.

16 Wyhh reads 精/晶.

17 Wyhh reads 侶/伴. Guo var.


Additional Notes

5 Literally, “the six brands,” marking the essential information about a horse in the official stud.

8 These white patches suggest age or sickness.

10 “Finest steeds” is literally “a Hualiu,” one of the famous horses of King Mu of Zhou. The interpretation of this line follows the persuasive argument of Xin.

13 Xu Renfu 1 (31) argues from the source passage that jue 足 means “fleetness.” It is true that Du Fu must be recalling the jue from Wang Bao’s 王褒 “Shengzhu de xianchen song” 聖主得賢臣頌, but in the phrasing yi jue 一蹶, he must mean the sense of “stumbling.”

20 For the use of 試, see Xin.

6.24 義鶻行
10575; Tpyl 926; Wyhh 345; SB 2; Guo 3; Qiu 474; Shi 56; Chen 403; Xiao 1110.

Text

1 Wyhh and Qiu read 有/有; Tpyl, SB, and Guo read 有. Both readings are attested very early. I follow Wyhh as the more difficult reading.

4 Wyhh reads 資/恣; SB var. 之/噬.

8 Wyhh reads 寧/無.

9 Tpyl reads 來/歸. Edited Wyhh notes that 來 is the reading in Du Fu’s collected works, but SB var. 來/歸.

11 Guo reads 須臾/斯須.

12 Wyhh reads 冤/痛, notes 痛 as var. Also gives 憤懣 as var.

14 Wyhh reads 無聲/嘯哮.

21 Wyhh editor gives 減/減 as reading in collected works.

23 Guo reads 反/報.

26 Wyhh editor gives 皎/炯 as reading in collected works.
30 Wyyh reads 人/夫.
32 Wyyh reads 若/欲. SB var. 烈/欲.
33 Wyyh var. 計有/許與.
34 Wyyh reads 亦/只; var. 亦存.
36 Tpyl, Wyyh, Huang read 永/用.

**Additional Notes**

14 *Jiaoxiao* 嘔哮 is a compound original to Du Fu.

### 6.25 畫鶻行

10576; SB 2; Guo 3; Qiu 477; Chen 406; Xiao 1118.

**Text**

1 SB var. 老/生. This var. appears in *Jinxiu wanhua gu*, *Tiaoxi yuyin conghua*, and *Shiren yuxie* and was apparently still current in Song versions.

6 SB, Guo read 功/巧.

17 Guo var. 想/思.

**Additional Notes**

8 *Chong* 充 is an interesting usage, something like to “fill an empty position.” The term is used for an official temporarily filling a position.

12 If we read 為 as wèi rather than wéi, the line would mean “how could it hide away because of common birds?”

17 In his paraphrase Qiu takes this as Du Fu thinking of the desert to which the falcon can fly while he cannot. Although it is true that Du Fu often moves from the painted creature to the real creature, in this case it would seem to be the putative longings of the painted falcon, with the switch to Du Fu himself announced by *wu* 吾 in the final couplet.

20 Qiu takes *gu* 顧 as Du Fu “reflecting” on his own case rather than looking back at the painting.

### 6.26 端午日賜衣

11014; SB 10; Guo 19; Qiu 478; Shi 56; Chen 393; Xiao 1122.

**Text**

7 SB var. 恰稱身/意內稱.

8 Guo var. 明/情.

**Additional Notes**

7 This follows the interpretation of Zhao Cigong in Guo. Shi argues that it should be “To my mind the length suits me perfectly.” Suzuki
Torao (II.222) thinks that the emperor could not estimate the size for all his officials, which is probably correct (though he could, however, command that size be taken into consideration when preparing the robes). The point here is rather that since the robes fit, it seems to Du Fu that some estimate of size was made, which is, in turn, the cause for his special gratitude in the final line.

6.27 酬孟雲卿
11016; SB 10; Guo 19; Qiu 479; Chen 397; Xiao 1126.

6.28 至德二載，甫自京金光門出，道歸鳳翔。乾元初，從左拾遺移華州掾，與親故別，因出此門，有悲往事
11023; SB 10; Guo 19; Qiu 480; Xin 99; Chen 396; Xiao 1129.

Text
Title  SB inserts 間 before 道 and notes var. 間(問). This is missing in both Guo and Huang. Qiu reads 間. I have followed Guo. 間道, however, makes good sense: “by back roads [I made my way to Fengxiang].”
2  SB var. 騎/胡; 煩/繁. Guo reads 煩.
4  SB var. 猶/應. Guo reads 猶.
5  SB var. 待/得.
6  SB var. 遠/豈. Although we have no textual basis to prefer 遠, duly preserved in the critical editions, the preference for 豈, absolving the emperor of responsibility for his demotion, suits the ideological image of Du Fu’s loyalty.

Additional Notes
4  Xin argues that 應 has the sense of “still” (not noting that 猶 was the variant preferred by Guo). I have left 應 in its literal sense, though “still” is implicit.

6.29 寄高三十五詹事
11024; Wyyh 251; SB 10; Guo 19; Qiu 482; Chen 406; Xiao 1135.

Text
1  Guo reads 隱/穩.
3  Qiu reads 知/如. Wyyh, SB, Guo, Huang reads 如. 知 is attested as the preferred reading in Gao.
6  Wyyh reads 河/池.
7  Wyyh reads 月/百.
Additional Notes

1. Here I have followed Chen’s interpretation. Anwen 安穏 was used in asking after someone. It could be saying that Gao Shi is “serenely calm,” but that doesn’t fit the context.

3. It is hard to say what counted as “success,” but Gao Shi had served in important posts, and Supervisor of the Heir Apparent’s Household was a 4.a grade, right at the edge of the top three official grades. He was considerably more successful than Du Fu himself.

6.30 贈高式顏
10962; SB 9; Guo 18; Qiu 483; Shi 57; Chen 407; Xiao 4209.

Text
1. SB var. 人/是.

Additional Notes

5–6. Although line six was taken as an allusion to Shishuo xinyu in the “Wang Zhu” commentary (Gao), it is not cited in Guo or Huang, suggesting that they did not think it relevant. It may not be relevant. If it is implied here, the anecdote suggests that the “friend with whom I discussed literature” has died, not simply dropped out of sight. We assume Gao Shiyan would immediately know to whom Du Fu was referring, and the most likely candidate would be Gao Shiyan’s uncle Gao Shi. This would place the poem considerably later in Du Fu’s life and be more consistent with the reference to Gao Shiyan as an old man. Shi discusses this issue, but assumes Du Fu is referring to someone else, thus preserving the dating. Yang Lun places it after Gao Shi’s death.

6.31 頭鄭縣亭子
11026; SB 10; Guo 19; Qiu 484; Chen 398; Xiao 1139.

Text
3. SB var. 道/路.

Additional Note

8. Xu Renfu 1 (32) makes the interesting suggestion that wan 晚 is a mistake for mian 免: writing poem to “avoid” having his solitude harm his spirit.

6.32 望岳
11028; SB 10; Guo 19; Qiu 485; Chen 399; Xiao 1144.
Text
1 SB var. 危険/崚嶒.
2 SB var. 列/立; Huang reads 似/如.
5 SB var. 回/歸.
6 SB noted Jin reads 闊/栝.

Additional Notes
3 Qiu cites several references to a goddess or immortal holding a staff with nine joints. Du Fu is probably not thinking of any particular story, but rather that he needs a staff to climb, a staff associated with the immortals being preferable.
6 There was no “Arrow Notch” on Mount Hua (though there was one on Mount Qi)—though the mountains acquired one later in deference to Du Fu’s poem. Du Fu uses it here in parallel with a known place name.

6.33 早秋苦熱堆案相仍
11027; Wyyh 210; SB 2; Guo 4; Qiu 487; Shi 57; Xin 101; Chen 400; Xiao 1151.

Text

Title Wang Zhu and Guo have the note: 時任華州司功 “at the time I was personnel manager at Huazhou.” Wyyh includes under the generic title 苦熱.
3 Guo var. 常恐/每愁; 來/中; 皆是/自足.
4 Wyyh var. 復/轉.
7 Wyyh var. 絕/短.

6.34–35 觀安西兵過赴關中待命二首
11086–87; SB 10; Guo 20; Qiu 488; Chen 414; Xiao 1156.

Text

I.1 SB var. 西/四.
I.3 SB var. 就/獻.
I.6 SB var. 秋/飢.
I.8 SB var. 使/始; Guo var. 意/急.
II.7 SB var. 觀樂/歡樂.

Additional Notes
Title There is nothing here to secure the dating. Chen Yixin (414) had Li Siye leading his army east from Huaizhou in modern He’nan back to Chang’an to await orders for the grand attack of combined loyalist
armies on An Qingxu. It is hard to believe that, for all the folly in Suzong’s military planning, the court would withdraw an important army on the front and march it back to Chang’an just to get orders.

I.7–1 Or read as singular, referring to Li Siye, the military commissioner of the northwest.

6.36 九日藍田崔氏莊
10971; Wyyh 158; SB 9; Guo 19; Qiu 490; Xin 101; Chen 410; Xiao 1173.
Zeng Jili’s 曾季狸 Tingzhai shihua 艇齋詩話 of the Southern Song lists three variants of this poem in the now lost Tangshi leixuan 唐詩類選 of Gu Tao 鄺陶 from the mid-ninth century (Song shihua quanbian 宋詩選刊 2655–56). Two of these also appear in the Wyyh version, perhaps suggesting that Tangshi leixuan was the source for the Wyyh text.

Text
2 Gu Tao, Wyyh read 終/今.
3 Gu Tao reads 猶/還.
7 Gu Tao, Wyyh read 在/健.

Additional Notes
3–4 This couplet admits various interpretations.

6.37 崔氏東山草堂
10972; SB 9; Guo 19; Qiu 492; Xin 102; Chen 412; Xiao 1183.
An early note (SB) places the time of composition when Wang Wei was in confinement in Luoyang. Wang Wei did not hold the position of Supervising Secretary until after he returned and was pardoned.

Additional Notes
7–8 This is Wang Wei’s famous Wang River Estate at Lantian. “Western” probably suggests that it lies to the west of Cui’s estate. Qiu takes this as chiding Wang Wei for serving rather than coming back to his estate. Were he living in retirement, his gate would also be conventionally closed; here it is “pointlessly” closed because the owner is not present.

6.38–40 遣興
10604–606; SB 3; Guo 5; Qiu 493; Chen 408; Xiao 1197.
In SB and Guo these are part of a set of five. Huang and Gao group these three together, but in a different order.
6.41 獨立
11080; SB 10; Guo 20; Qiu 495; Xiao 1248.

Additional Notes
3 Although this could conceivably refer to the bird of prey, *piaopiao* 飄飄 goes best with the gulls. Zhao Yancai takes it this way.
7 *Tianji* 天機, translated as “nature’s [Heaven’s] workings,” is specifically the incipient indications of nature’s workings.

6.42–43 至日遣興奉寄北省舊閣老兩院故人二首
11029–030; SB 10; Guo 19; Qiu 496; Shi 57; Xin 102; Chen 408; Xiao 1204.

Text
Title Guo reads 至日遣興奉寄兩院遺補二首; SB var. after 故人 has 補遺. These would be the *buque* 補闕, Rectifiers of Omissions, and *shiyi* 拾遺, Reminders.
I.7 Qiu reads 卻/錯. SB, Guo. Huang reads 錯. Wang Sishi (Qiu) thinks 錯 is too pointed, and prefers the reserve of 卻. Qiu often follows Wang’s judgments.
I.8 Qiu reads 日日/愁日; SB, Guo read 愁日, var. 日日.
II.5 SB var. 座/几.
II.8 SB var. 白/雪.

Additional Notes
I.3 Qiu argues that *quzou* 趨走, “rushing busily about,” refers to his current tasks in Huazhou. It could, however, refer to his court service, “heart-rending” because he is no longer there; in this case it would be “I want to find out about …”

6.44 路逢襄陽楊少府入城戲呈楊員外綰
11025; Wyyh 251; SB 10; Guo 19; Qiu 499; Xin 103; Chen 416; Xiao 1212.

Text
3 SB var. 候和/稍暄.
5 SB var. 倒/動; SB, Guo read 神仙/龍蛇.

6.45 湖城東遇孟雲卿復歸劉顥宅宿宴飲散因為醉歌
10571; Wyyh 336; SB 2; Guo 4; Qiu 500; Shi 57; Xin 104; Chen 420; Xiao 1225.
Some editions read 冬末以事之東都 “At the end of winter I went to the Eastern Capital to attend to some matters” before the title above. This is absent in Wyyh, SB, Guo, and Huang. It does appear in Gao.

3 Wyyh reads 東/南. Since Du Fu was going through Huzhou, the road did indeed go markedly southeast at this point.

4 Guo mistakenly reads 失/識.

5 SB, Guo read 況/向.

6 Wyyh editor notes that the collected works read 城南/成高.

7 Wyyh, SB, Guo read 歎. Qiu reads 歡.

8 Guo mistakenly reads 守/酒.

10 Wyyh reads 話/語.

11 This follows the Wenyuan yinghua reading; SB reads 促曙光. Xin objects that the title (the expanded version) clearly states it is the end of winter so there should not be flowers; he ignores that this is a metaphor for the light, as is the parallel in the second line of the couplet.

12 Wyyh reads 秋; other texts read 文.

13 Wyyh reads 春/陌.

18 SB reads 綾/霰.

6.46 閤鄉姜七少府設臘戲贈長歌
10572; SB 2; Guo 4; Qiu 502; Shi 58; Xin 105; Chen 418; Xiao 1216.

3 SB reads 未/味, var. 黃河冰魚; Guo reads 來/味; var. 黃河漚魚; Huang reads 鮫/未; var. 黃河水魚. 鮫 is the correct orthography, but 未 or 味 would have been commonly used.

7 Guo var. 素/碎.

9–12 Qiu follows Wang Sishi in reversing the order of couplets 9–10 and 11–12.

10 SB var. 粳/飯.

15 SB var. 貧/貪.

Additional Notes

5 Qiu takes the mermen as figures for the fishermen. Shi disagrees and thinks this is a miswriting of jiaoren 校人, the ancient term for those charged with overseeing ponds.

8 Wang Sishi (Qiu) thinks that this is figure for the texture of the sashimi slices, “crisp as scallions”; but crispness is not characteristic
of sashimi. It seems more likely that the diners are eating scallions with their sashimi. There is much debate on how to take this line, especially considering that spring scallions would hardly have been available in the dead of winter—however appropriate an accompaniment. Qiu favors taking this as simply a set phrase. Li Jingrong thinks the bones are showing like scallions. Yang Lun takes the scallions as a figure for the fishes’ snouts.

9 I follow Xin here in taking kui 愧 as expressing gratitude for great courtesy.

11 The sashimi was served on white paper.

12 This could, as Qiu suggests, refer to a surplus of sashimi; but it could also mean that Du Fu has eaten his fill and, having emptied the plate, doesn’t regret that there is no more.

6.47 戲贈閿鄉秦少府短歌
10573; SB 2; Guo 4; Qiu 504; Shi 58; Xin 105; Chen 418; Xiao 1222.

Additional Note
8 There is considerable debate on laodao 潦倒, whether it is used in the sense above or as “feeling unfulfilled in one’s aims.”

6.48 李鄠縣丈人胡馬行
10574; Wyyh 344; SB 2; Guo 4; Qiu 506; Xin 106; Chen 417; Xiao 1230.

Text
2 Wyyh reads 賊/胡.

15 Wyyh reads 麟/龍; SB, Guo var. 麟/龍.

Additional Notes
2 The road between Qin and Sichuan was known as Golden Ox because of the stratagem that Qin used to open a way into Shu: Qin gave out a report of a “golden ox” (whose manure was gold), and the ruler of Shu had a path cut through the mountains to go get it.

6.49 觀兵
11077; SB 10; Guo 20; Qiu 507; Chen 421; Xiao 1243.

6.50–51 憶弟二首(時歸在河南陸渾莊)
11033–34; SB 10; Guo 19; Qiu 508; Xin 107; Chen 422; Xiao 1233.
6.52 得舍弟消息
11035; SB 10; Guo 19; Qiu 510; Chen 423; Xiao 1238.

Additional Note
6 According to Qiu, this is news contained in the letter.
7–8 This may allude to the Jin shu story of Lu Ji sending a letter home to Luoyang by way of his dog. If so, it is rather off. The only case it might apply would be if Du Fu were visiting the family estate near Luoyang (otherwise the dog would have to find Du Fu wherever he was). But then, how would the brother know that Du Fu would be visiting at that time? We are in the uncomfortable position of constructing a scenario from inadequate evidence. One such scenario might account for the peculiar “letter on the wall”: the letter was put up as information for any family member who visited the estate.

6.53 不歸
11078; SB 10; Guo 20; Qiu 511; Chen 424; Xiao 1245.

Additional Notes
5 The plausible theory that this is a memory of his cousin in childhood was proposed by the Southern Song critic Cai Mengbi (Qiu). Others link it to a Han children’s verse that links the phrase Hejian 河間 with “counting coins” (數錢 rather than 數金). The “coin-counter” in the verse is a young woman; this cousin was clearly male from the following line.

6.54 贈衛八處士
10514; Wyyh 230; SB 1; Guo 1; Qiu 512; Shi 59; Chen 424; Xiao 1324.

Additional Notes
4 SB var. 共宿此燈光.
Additional Notes

16 Wyyh reads 驅兒/兒女; SB, Guo var. 驅兒/兒女; Qiu reads 驅兒. Guo reads 醬/酒.

6.55 洗兵馬
10568; SB 2; Guo 4; Qiu 514; Shi 59; Chen 425; Xiao 1252.

Text

Title Qiu follows Wang Sishi in changing the title to 洗兵行. An early note, included in both SB and Guo, reads “Written after the capital was recovered” 收京後作.

2 SB, Guo read 日/夜. Guo notes that Zhao reads 夕/日. Huang and Qiu read 夜.

25 SB reads 世/勢.

30 Guo reads 有/用.

Additional Notes

2 Either the news that came in daylight confirmed the victory in Hebei or announcements kept coming.

3 Classic of Poetry 61: “Who says the river is broad?—/a single reed can ford it.” 誰謂河廣，一葦杭之.

5 This was composed during the siege of Ye, before the imperial army there was defeated.

8 The usage here may suggest some anxiety about Suzong’s Uighur allies. In the “Zhang Er Biography” of the Han shu (32) we read: “It is like feeding a tiger with meat—what advantage is there?” 如以肉餧虎，何益. “Feeding,” nei 餻, suggests an animal. Grape Palace was a Han palace where Han Yuandi entertained the Xiongnu.

12 This echoes the proverbial “crane crying in the sound of the wind” 風聲鶴唳. After Fu Jian was defeated at the Battle of the Fei River, his troops fled in terror, and when they heard a “crane crying out in the sound of the wind,” they thought it was the pursuing troops.

20 This may also mean that the dispossessed common folk find homes again. Both possible interpretations come from the “Short Song” 短歌行 of Cao Cao, the last stanza of which begins:

月明星稀， The moon is bright, the stars are few,
烏鵲南飛. crows and magpies are flying south.
繞樹三匝 , They circle the tree three times around,
何枝可依. on what branch can they find a roost?

This invites potential retainers to enjoy the protection of Cao Cao.

23–24 This apparently echoes an edict of Suzong expressing his wish
to restore the dynastic temples, to bring back Xuanzong from Chengdu, and perform his filial duties by paying a morning call on the Retired Emperor to enquire of his health. Dragon Tower Gate was on the south side of Cassia Palace in the Han. Through that gate Han Chengdi, when still a crown prince, went to respond to a summons from the emperor, but was unwilling to cross the imperial way, reserved for the emperor.

29 The prime candidates for the Tang counterpart of Xiao He are Du Hongjian 杜鴻漸, whom Suzong reported called “my Xiao He” before the capital was retaken, and Xiao Hua 蕭華, the resident governor of the retaken capital.

35 In the Liang there was a children’s ditty that went: “Green silk and white horse come from Shouyang.” Hou Jing, who was later to rebel against the Liang, dressed in a green gown and rode a white horse to fulfill the prophecy.

7.1 新安吏
10578; SB 2; Guo 3; Qiu 523; Shi 60; Chen 431; Xiao 1280.

Text
5 Guo var. 符/帖, 日/夜.
12 SB, Guo var. 闻/猶.
13 Guo reads 使自/自使.
21 SB reads 粮/糧.
28 SB adds note: “Guo Ziyi” 郭子儀也.

Additional Notes
4 Wang Sishi interprets this as Du Fu’s rhetorical question: “How can there be no more grown men to send!” Xu Renfu 1 (33–34) agrees. It seems better to follow Shi in taking this as the officer’s explanation since that better fits the comment on the size of the county.

6 The age classifications of males had been changed in the Tianbao so that men between eighteen to twenty-two sui were “youths,” zhongnan 中男; men twenty-three sui and above were “grown men,” dìng 丁.

7–8 Direct speech is unmarked. I have made this part of the officer’s comment, but it could just as easily be Du Fu’s observation.

12 Xu Renfu 2 (31) argues that you 獨 here is equivalent of you 有.
15 Xu Renfu 2 (32) argues persuasively that ji 即 here is the functional
equivalent of *sui* 尽, “although,” balanced by the *zhong* 終 in the following line.

16 Zheng Wen (178) attributes this line to the windstorm when Guo Ziyi met Shi Siming’s rebel army at Anyang in Hebei; after the collapse of the Tang army on that occasion, Guo Ziyi cut the Heyang Bridge to protect Luoyang.

17–20 This refers to the campaign in which Guo Ziyi and other loyalist generals surrounded the rebel leader An Qingxu in Ye (Xiangzhou). Another rebel general Shi Siming sent a relief force that broke the siege and drove the imperial army back to Luoyang, with Guo Ziyi in command. The Tang camps at Ye, belonging to different Tang armies, were scattered around Ye, but this may refer to the army returning to its camps around Luoyang, where they were well supplied. Wang Sishi notes that Du Fu avoids referring to the defeat directly.

7.2 *潼關吏*
10579; SB 2; Guo 3; Qiu 526; Shi 60; Chen 432; Xiao 1294.

*Text*

6 SB var. 築城/修關.

*Additional Notes*

17 Peach Grove refers to the land from Tong Barrier east to Lingbao county.

17–20 I have followed the conventional division that makes these last two couplets Du Fu’s response, but there is nothing that prevents them from being the officer’s continuing monologue to Du Fu. In such a case the officer, after praising the fortifications, would remind Du Fu, a representative of the civil bureaucracy (albeit then a very minor one), not to repeat the error of the past.

7.3 *石壕吏*
10580; Twc 16b; SB 3; Guo 3; Qiu 528; Shi 60; Chen 433; Xiao 1288.

*Text*

4 Qiu reads 出看門/出門看. SB, Guo, Huang read 出門看. The emendation of the earlier texts is obviously to produce a somewhat better rhyme. Du Fu’s use of off-rhyme seemed archaic because, in Tang pronunciation, early poetry seemed to rhyme imperfectly. Twc reads 出門首.

9 Guo var. 到/至.
15–16 SB, Guo var. 孫母未便出, 見吏無完裙.

7.4 新婚別
10581; SB 2; Guo 3; Qiu 530; Shi 61; Xin 108; Chen 435; Xiao 1299.

**Text**

5 Shi has a discussion arguing that Fan Huang’s anthology read 君妻/妻子 and that this reading was preferable. Qian (2) cites the Fan Huang edition as reading 子妻, which makes more sense.

16 Guo var. 犬/狗.

25 Guo reads 吁/自.

26 Guo var. 致此/久致.

31 Guo var. 生/事.

**Additional Notes**

11–12 A wife first performed her sacrifice to the husband’s ancestors on the third day after the wedding, and only then was fully integrated into her new family. The husband’s departure the morning after they were wedded leaves the full marriage ceremony incomplete.

16 Qiu follows an earlier interpretation that takes this line as: “[When a girl gets married,] she even gets to take dogs and chickens with her [to her new home].” Shi does not like this interpretation and proposes that it refers to a proverb “If you marry [female marrying male] a chicken, you follow a chicken; if you marry a dog, you follow a dog.” He knows that the proverb is not attested in early texts. Xin agrees and uses the poem to claim that the proverb existed in the Tang. Whether the proverb existed in the Tang or not, it is one reasonable construction of the line and makes better sense in the context. A custom in which the new bride brings her own domestic animals to her husband’s house is no more attested than the proverb.

7.5 垂老別
10582; SB 2; Guo 3; Qiu 534; Shi 62; Chen 436; Xiao 1308.

**Text**

1 Guo var. 方/郊.

17 Guo reads 苦/堅.

22 Guo reads 盛/老; gives 老 as var.

25 Guo var. 東征/征戎.
Additional Notes

29 *Classic of Poetry* 113, “Big Rat” 碩鼠. Having his grain taken by the figurative “big rat,” the speaker proposes to leave for a “happy land.”

7.6 無家別
10583; SB 2; Guo 3; Qiu 537; Shi 63; Chen 437; Xiao 1316.

*Text*
2 Guo reads 菜/藜.
6 Guo var. 委/為.
8 Guo var. 故/舊.
11 Guo reads 閒/對.
16 Guo var. 敢/安.
17 Guo reads 猶/獨.

*Additional Notes*
10 Xu Renfu 2 (34) offer a plausible alternative interpretation here, though one that eliminates the striking figurative usage: *ri shou* 日瘦 can mean “get thinner by the day” rather than “the sunlight was thin.”

7.7 夏日歎
10584; SB 2; Guo 3; Qiu 540; Shi 63; Xin 108; Chen 438; Xiao 1330.

*Text*
6 Guo reads 何以號令申. This obviously drops the rhyme.
11 Guo reads 墮魂/萬人.
19 SB reads 正/貞.

7.8 夏夜歎
10585; SB 2; Guo 3; Qiu 542; Chen 439; Xiao 1334.

*Text*
2 SB var. 中/我.
5 Guo reads 華池/昊天.
11 Guo reads 衷/物.
18 Guo reads 遲/連.

*Additional Notes*
5 *Haotian* 昊天 is variously identified as spring skies, summer skies (as would be appropriate here), or autumn skies. It was perhaps a different seasonal interpretation of the phrase that led to Guo’s reading.
15 Although *zhuo* 濯 is used in the passage from the *Classic of Poetry,*
the compound *xizhuo* 洗濯 often means “to wash away.” Du Fu is playing on the summer heat being “washed away,” with the water element also serving a cooling function, as well as evoking the perilous situation in which the soldiers find themselves.

7.9 立秋後題
10586; SB 2; Guo 4; Qiu 544; Chen 440; Xiao 1338.

*Additional Notes*

7 Zheng Wen (186–87) argues that others have misunderstood this line and that it should be: “to end one’s term of office depends on others.”

8 *Xingyi* 形役, being “put in service for one’s physical form,” doing what one must to provide for the body’s needs, comes from Tao Qian’s “Return,” “Guīqúlái cí” 歸去來辭, as Tao decides to give up office and return to farm.

7.10 費阮隱居(昉)
10587; SB 3; Guo 5; Qiu 544; Xin 109; Chen 464; Xiao 1610.

*Additional Notes*

1 Qiu notes a work in the “Bibliography” of the *Xin Tang shu* called *Traditions of the Ways of Chenliu, Chenliu fengsu zhuan* 陳留風俗傳. Given the sources of the “Bibliography,” this would have been circulating in Du Fu’s age and accounts for the opening phrasing.

7 “Horses and carriages” are associated with the “noise” (l.4) that Ruan Fang wants to get away from.

7.11–13 遣興三首
10588–590; SB 3; Guo 5; Qiu 546; Xin 110; Chen 481; Xiao 1340.

*Text*

I.11 SB, Guo read 耻/頗, give 頗 as variant. Guo Cengxin (109) discusses the merits of this reading, “a modest general who knows shame.”

II.1 SB, Guo var. 塞/寒.

II.9 SB, Guo var. 何蕭條/事反覆.

III.12 SB var. 荒/芳.

*Additional Notes*

I.7 For the use of *xing* 行, see Xin 110.

II.3 Zhu Heling (Qiu) rejects the earlier interpretation of this as refer-
ring to the Uighurs and takes the line as referring to the non-Han in the vicinity of Qinzhou who had been conscripted into the imperial army.

III.10 Suzuki (III.27) takes this as coordinate with “sooner or later”: in fair youth or in ugly old age. Li Shousong (417) understands this as: it is not a matter of good or bad whether this occurs sooner or later.

7.14 竹花門
10569; SB 2; Guo 3; Qiu 549; Xin 111; Chen 476; Xiao 1164.

Text
1 SB, Guo var. 方/門.
12 Guo reads 愛/用.
15 SB, Guo read 營; Huang, Qiu read 雲/營.
24 SB, Guo var. 滅沒/撇烈.

Additional Notes
1 In the Western Han the Xiongnu were said to have referred to themselves as “Heaven’s darlings”/“Heaven’s favorite [spoiled?] sons.”
4 The implications of this line are unclear. Qiu cites the Han shu (94a) describing how the Xiongnu attack when the moon is getting full and withdraw when it wanes. A fully drawn bow was also conventionally described as a full moon. Since autumn, when the Xiongnu horses had grown fat from summer pasture, was the season for incursions, there is no mistaking the threat of aggression here.
8 “Haltering and tethering without ceasing” was a set phrase in the Han for the ruler’s behavior toward foreign peoples. “Haltering” refers to horses, while “tethering” refers to oxen. The phrase can suggest affectionate care or control.
21 Sandy Park was the imperial pasture.

7.15 佳人
10593; SB 3; Guo 5; Qiu 552; Shi 63; Chen 501; Xiao 1349.

Text
2 SB, Guo var. 山/空.
12 Guo reads 已/美.
21 SB, Guo var. 髻/髮.

7.16–17 夢李白二首
10599–600; SB 3; Guo 5; Qiu 555; Xin 111; Chen 511; Xiao 1356.
**Text**

I.11–12  Qiu places this couplet after l. 6.

II.7  SB, Guo var. 秋多風/多風波.

II.14  Guo var. 才/身.

**Additional Notes**

II.1  Qiu suggests that the opening is modeled on a line from Li Bai’s “Seeing Off a Friend” 送友人 (08430): “The drifting clouds: the travelers thoughts” 浮雲遊子意.

7.18 有懷台州鄭十八司戶
10601; SB 3; Guo 5; Qiu 559; Xin 112; Chen 518; Xiao 1366.

**Text**

1  SB, Guo var. 江海/三江.

19  SB, Guo var. 鳴杖近/黃帽映; Huang also reads 黃帽映. Qiu reads 鳴杖近. This is a peculiar variant because both the “yellow hat” and the “pigeon-head cane” are mentioned together in Bei Qi shu (6) and Sui shu (9) as an imperial gift to old men. This is clearly a case in which the variation (done before the Wang Zhu edition) was a substitution by someone who knew the reference. The verb was changed to suit the object.

**Additional Notes**

**Title**  Du Fu’s old friend Zheng Qian had been given this lowly post because of his association with the rebels.

13  Zuo zhuan, Zhao 9. “To fend off goblins” was a reason the remote outposts were established.

16  Xin argues that geng 更 here has the effect of “instead,” fan 反.

7.19–23  追興五首
10602–03, 10614–16; Twc 14B (I, II); SB 3; Guo 5; Qiu 562; Shi 63; Xin 112; Chen 482; Xiao 1376.

**Text**

I.5  SB, Guo var. 且不死/不得死.

I.7  Qiu reads 城/底.

II.5  SB, Guo var. 術/策.

II.6  SB, Guo var. 歲/竟.

V.2  Guo reads 短/袴.

**Additional Notes**

I.1  Sandong 三冬 may also be the last month of winter.
II.3 This echoes the title of a fourth-century book on personages of Xiangyang, the *Account of the Gaffers of Xiangyang*, *Xiangyang qijiu ji* 襄陽耆舊記.

II.7–8 Echoing Pang Degong’s reply to Liu Biao when invited to serve.

III.5 Tao’s poetry often speaks of seeking only sufficiency.

III.6 “Silent understanding” is from *Analects* I. Xu Renfu 1 (35) takes *gai* 盖 as an interrogative, the equivalent of *he* 何: “Why didn’t you achieve silent understanding earlier?”

III.7 This refers to Tao’s poem “Upbraiding My Sons” 贅子.

IV.1 He Zhizhang was famous for his Wu dialect, usually associated with rusticity rather than elegance.

IV.2 *Qingkuang* 清狂, “madcap and wild,” was associated with unrestrained eccentricity rather than madness.

IV.7 Shanyin is north of the mountains of Kuaiji. There He Zhizhang lived after his retirement.

V.1 This clearly echoes Li Bai’s “I adore Master Meng” 吾愛孟夫子 (08153). The translation “sadly cherish” (or “pity”) for *lian* 憐 is to give a sense of how that verb differs from Li Bai’s *ai* 愛 in this context.

7.24–25 遣興二首
10612–13; SB 3; Guo 5; Qiu 566; Xin 114; Chen 492; Xiao 1390.

Additional Notes
The opening lines of this pair of poems together formed a commonplace that is found often in prior texts, including *Shi ji* (30) and *Han shu* 24b.

II.2 The translation above follows Qiu in rejecting the longstanding interpretation first proposed by Zhao Yancai, which takes *liang* 良 not as “good,” but as the name Wang Liang, the famous connoisseur of horses. Thus the line becomes: “but who can tell any more without [Wang] Liang?” I agree with Xin that such an interpretation cannot be rejected out of hand.

7.26–30 遣興五首
10607–611; SB 3; Guo 5; Qiu 568; Chen 493; Xiao 1395.

Text
IV.6 SB reads 情/晴; this is a mistake.
412 Additional Notes

V.7 SB reads 練/縛.

Additional Notes

II.1 In the Chunqiu houyu 春秋後語 by Kong Yan 孔衍 (Jin) this was part of the description of the Qin general Bai Qi made by the Lord of Pingyuan to the King of Zhao. Thus it suggests someone with great military potential.

7.31–50 秦州雜詩二十首
11036–55; Wyyh 234 (II); SB 10; Guo 20; Qiu 572; Shi 64; Xin 115; Chen 448; Xiao 1405.

Text
I.4 SB, Guo var. 入/及.
I.6 SB var. 通/空.
II.1 SB reads 山/城, gives 城 as var.
II.2 SB var. 傳是/勝居. 傳是 is the Tangshi leixuan reading (Song shihua quanbian [Jiangsu guji chubanshe, 1998], 2655–56).
II.4 Tangshi leixuan reads 霄/青 (Song shihua quanbian [Jiangsu guji chubanshe, 1998], 2655–56).
II.5 Qiu reads 朱/珠. There are precedents for both 珠汗 and 朱汗, which are exactly homophonous. “Red sweat” refers to sweating blood, the mark of the finest horses.
III.6 SB reads 步; gives 题 as var. Guo var. 步/题.
III.7 SB var. 至/子.
IV.6 SB reads 來/山; gives 山 as var.
IV.7 SB var. 年/方.
V.1 Qiu reads 西/南. Modern editions prefer 西 because it is the easier reading, though early texts agree on 南. 南使 should mean “envoy to the south” rather than “envoy from the south.” It could mean “the envoy coming south.”
V.4 SB var. 滿/遍.
V.6 SB var. 空餘/仍殘.
VI.4 SB var. 金徽/金徽.
VI.6 Qiu reads 林/旌.
VI.7 SB reads 催/摧; gives 堪 as var.
VII SB, Guo var. 石/山; Qiu reads 石.
VII.7 SB reads 獨/一; gives 一 as var. I suspect that 長 should be 恐.
VII.8 SB var. 催/摧.
X.4 SB var. 估/使.
XI.7  SB var. 眼/耳.
XI.8  SB var. 見/敗.
XII.1  SB var. 東/南.
XII.6  SB, Guo var. 前/邊.
XII.8  Guo var 蕭/颯.
XIV.3  Qiu reads 今/人; gives 人 and 久 as var.
XV.3  SB, Guo var. 塞風寒落木/塞門風落木.
XV.7  SB var 放/懶.
XVI.4  SB reads 養/卷, gives 卷 as var.
XVII.1  SB reads 久/夕.
XVII.6  SB, Gao var. 高/深.
XVIII.6  SB var. 響/聞. Guo reads 響.
XVIII.8  SB var. 近/迕. Guo reads 近.
XIX.3  SB var. 烽/峰.
XIX.4  SB var. 暮/幕.
XIX.8  SB var. 人/時.
XX.4  The current SB has “printed as 亦” after 幸. Presumably the ear-
      liest printing of SB had 亦.
XX.6  SB var. 悟/憶.

Additional Notes

I.2  It is unclear whether this line refers to someone causing him to go
      away or someone who made the journey seem attractive. Some com-
      mentators suggest that he hoped for help from his nephew Du Zuo.
      There was a famine in the capital region in the fall of 759, which
      certainly affected his decision. Shi argues that it means “to rely on
      someone [for support].”
I.7  With the Tang’s troubles with the rebels in the northeast, its old
      enemy, the Tibetans, became active in the northeast. In a few years
      the whole area was to fall under Tibetan control, and Du Fu’s anxiety
      about beacon fires is certainly his worry about Tibetan raids.
III.1  Tonggu was one of the three commanderies of Qinzhou.
III.2  This was one of the routes into Central Asia.
III.3  “Federate” is literally “surrendered”: these are non-Chinese who
      for various reasons, from the economic to the political, have placed
      themselves under Chinese jurisdiction.
III.4  That is, the Han population.
III.6  While Du Fu is clearly using the phrase descriptively, the “White
Foreheads” were a Xiongnu subtribe. Wang Sishi (Qiu) argues that it is a kind of hat.

**III.7** Lintao was to the west of Qinzhou. It is unclear whether these are Han Chinese lads or non-Chinese.

**V.1** The commentators disagree as to whether the “southern envoy” is the Han explorer Zhang Qian, who first brought back the “Heaven horses” or a Tang commissioner, who decided the Qinzhou region was particularly well suited for pasturing the imperial stud. Zheng Wen (211 ff.) points out that there were four “commissioners” (令“envoys,” shi 使) for the imperial pastures, designated by the directions. If this is the case here, the phrase would best be translated as the “southern commissioner.”

**V.3** This seems to refer to the devastating loss of imperial cavalry in the battles around Ye. “Drifting clouds” seems to be an image of the horses in battle lines. Pu Qilong interprets the line very differently, taking mo 没 not as “perish” but as “submerge” (=hide) [the hills]. That is, the herds covered the ground

**V.4** The plants grow tall because there are no more herds to graze them.

**V.6** Literally “an old Xiaoshuang,” the exemplary name of a fine steed.

**VI.3** That is, Hebei.

**VI.4** Jinwei was one of the military districts in Central Asia. Evidently the dynasty was still stripping its Central Asian garrisons; presumably the troops are passing through Qinzhou on their way east.

**VIII.8** The Qiang were a people dwelling north of the Tibetan kingdom and eventually swallowed up in Tibetan expansion.

**XI.5** As Qiu points out, Du Fu is playing on a line of Cao Zhi: “I went forth from the North Gate of Ji.”

**XI.6** Referring to the Han title “General of the Westward Campaign.” The line is understood to suggest that Tang armies are fighting the Tibetans in the west when they should be retaking the northeast. Zheng Wen (216) takes this as contrasting the Han with the Tang.

**XII.3** Suzuki Toraō (III.73) makes an attractive suggestion that de 得 (dək) is an error for the near homophone 特 (dək); that is, the deserted courtyard or the tree is “distinguished,” “stands apart.” Xu Renfu 1 (35) argues that it is the equivalent of “fitting,” yi 宜.

**XIII.1** Du Fu’s nephew supposedly lived near this valley.

**XIII.7–8** There are various ways to take this couplet. Suzuki takes the last line as the words of the boatman, though this seems unnecessary.
XIV.1–2 Here Du Fu is not speaking from personal experience but from the lore in the “Commentary” to the Water Classic.

XIV. II. 1–2 “There-is-a-little-Heaven” was a cave in Wangwu Mountain in Shanxi.

XV.1 Perhaps referring to Confucius’s statement in Analects V: “My Way does not proceed; I will ride a raft and drift upon the sea” 道不行乘桴浮於海.

XV.2 Referring either to the nearby troubles with the Tibetans or to the territory between Qinzhou and the sea, the eastern part of which is blocked by the rebels.

XVI.6 It may be that the water and bamboo are “equally shared” among the inhabitants. Xin takes 會 in its optative sense: “may the time come when I share their water and bamboo.”

XIX.3 I follow Suzuki here (III.81), taking this as the location of the watch fires rather than as a metaphor for their height (Qiu).

7.51 月夜憶舍弟
11056; SB 10; Guo 20, Qiu 589; Chen 520; Xiao 1471.
Text
5 SB, Guo var. 羈旅/分散.
7 SB reads 避/達, notes 達 as reading in Fan Huang.

7.52 天末懷李白
11079; SB 10; Guo 20; Qiu 590; Xin 116; Chen 517; Xiao 1475.
Additional Notes
5 Most likely this refers to success in public life, though it is unclear whether the “hatred” is literal (people hate those who are successful) or figurative (those in literature are rarely successful).
6 Guo 過, “errs” is also “pass by.”
7–8 It is unclear whether Li Bai is imagined to be alive when talking to the soul of Qu Yuan or Du Fu speculates that he has died in exile. If the former, then Li Bai is offering a poem to Qu Yuan (Qiu). If the latter, then Du Fu is offering this poem to Li Bai (Suzuki III.85). The use of tou 投 here is uncertain: Qiu cites Zhaohun, suggesting “to present” a poem, a common usage; however, under the circumstances it is difficult not to think of tou in the sense of tou shui 投水, to “toss into the water.” I have taken ying 應 as the speculative “you must be”; Xin takes it as “you should.”
7.53 宿贊公房
11057; SB 10; Guo 20; Qiu 592; Chen 451; Xiao 1484.

Additional Notes
Title note  Anzhi 安置 in this sense of “being assigned a place in exile” was a Song usage. It may, however, simply mean that he was “sent to live here.”

8 The “roundness,” yuan 圆, of the moon suggests reunion.

7.54 赤谷西崦人家
10594; SB 3; Guo 5; Qiu 593; Xin 116; Chen 464; Xiao 1481.

Text
1 Guo, Qiu read 安/喧. Give喧 as var.
8 Guo reads 源/花, gives花as variant.

7.55–56 西枝村尋置草堂地夜宿贊公土室二首
10595–96; SB 3; Guo 5; Qiu 594; Shi 66; Xin 117; Chen 452; Xiao 1488.

Text
I.19 Guo var. 天/巔.
II.2 SB reads人/山; var.以/更. Guo var.人/山; var.已/更.
II.8 SB, Guo var.泉/底.

7.57 寄贊上人
10597; SB 3; Guo 5; Qiu 597; Shi 66; Xin 119; Chen 453; Xiao 1498.

Text
7 Guo var. 置/買.
10 Qiu reads漆/黍. SB, Guo, and Huang all read黍; SB, Guo var.漆.
Gao reads漆. Qiu says that黍is the old character for漆.

7.58 太平寺泉眼
10598; SB 3; Guo 5; Qiu 599; Xin 119; Chen 495; Xiao 1503.

Text
16 Guo var. 勝/舒.

Additional Notes
2 “Buildings” is added in the translation.
6 “Heaven’s edge” is generally understood as the heights on which the spring appears, but it might also suggest the remote corners of the
west. This is how Xin understands ying 綾, but it could be the winding stream that flows down from the spring.

9–10 These are proto-dragons.

7.59 東樓
11058; SB 10; Guo 20; Qiu 600; Chen 474; Xiao 1508.

Text
2 SB var. 行/征, 征西/西征. Guo reads 征西.
3–4 SB var. 夫添征戰骨, 不返死生魂.
6 SB var. 雨/水.

7.60 雨晴
11059; Wyyh 155; SB 10; Guo 20; Qiu 601; Shi 66; Chen 498; Xiao 1511.

Text
Title SB, Guo var. 秋霽.
1 Wyyh reads 外/際, gives 是 as var.; SB var. 外/際; Guo reads 水/際 (understood as Tianshui commandery of Qin).
2 Wyyh var. 松/從.
5 SB var. 岸/塞.

Additional Notes
5–6 Xu Renfu 1 (36) takes 行 as zuo 作, but this is not natural here either. The natural reading of the line would have 行 as “soon,” even though this does not make a perfect functional parallel.

7.61 寓目
11060; SB 10; Guo 20; Qiu 602; Chen 474; Xiao 1514.

Text
5 SB, Guo var. 搖/輕.
6 SB, Guo read 制/掣, give 掣 as variant.

Additional Notes
5–6 Here Du Fu makes a distinction between the Qiang and the Hu, which most often refers to Sogdians or Turks.

7.62 山寺
11061; Wyyh 234; SB 10; Guo 20; Qiu 603; Chen 497; Xiao 1517.
Text
5  SB, Guo var. 水/石. Qiu reads 水. Qiu’s choice probably represents a “correction” to avoid the repetition of 石 in l.3.
8  Wyyh, Guo read 纖/秋; SB var. 纖/秋.

Additional Notes
3–4  Musk-deer and parrots were associated with the Long region; the parrots, like the golden peaches, were imports through Central Asia and not really native to the place. “Stone-bamboo” was a variety associated with Sichuan and the northwest.
7  “The highest precincts,” shangfang 上方, refers to Buddhist temples, built on mountain slopes.

7.63 即事
11062; SB 10; Guo 20; Qiu 604; Xin 120; Xiao 1521.

Text
1  SB var. 鬢/髻.
5  Yang cites the suggestion that 秋 should be 愁.
6  SB reads 勝/勝, var. 勝.

7.64 遣懷
11063; SB 10; Guo 20; Qiu 605; Chen 498; Xiao 1524.

Text
4  SB var. 晴/清.

7.65 天河
11064; Wyyh 156; SB 10; Guo 20; Qiu 606; Chen 500; Xiao 1527.

Text
2  SB var. 最/転; Guo var. 轉/転; Huang and Gao read 最; Qiu reads 轉. Tangshi leixuan reads 轉/転.
4  SB var. 當/能, 輸/能. Guo var. 當/能; rejects the reading.
6  Tangshi leixuan reads 下/落.

Additional Notes
2  Zhe 輒 has a number of meanings as a particle, including “always,” and “then”; but “right then and there” is a common usage in poetry.

7.66 初月
11065; Wyyh 151; SB 10; Guo 20; Qiu 607; Xiao 1532.
Text
1 The following variants are based on the generally accepted reading 初. Wyyh reads 豈/初, editors report the collection reads 欲; SB var. 常時/光細. SB reads 豈/初, 刊 var 初, Chen var. 欲 (perhaps Chen Yinghang 陳應行, Dushi liutie 杜詩六帖); Guo var. (Zhao Yencai ed.) 豈/初; Huang reads 欲/初. I have followed Wyyh, SB, and Zhao Yancai in reading 豈, even though, like 欲, it is a deflected tone and violates the tone pattern. 初 not only looks like an editorial “correction,” it makes no sense: 初月 of the title is the first quarter, while 上弦 (here given as 弦 … 上) is the half moon. 豈 is an inference from before the moon has fully appeared in line 3.

3 Wyyh reads 塞/塞, editors report collection reads 塞.

8 Wyyh reads 欄, editors report collection reads 團; SB var. 欄/團.

Additional Notes
5 If the moon were full, it would dim the Milky Way.
8 Tuan 團 here is a common loan for 漙, the fullness of dew.

7.67 捺衣
11067; SB 10; Guo 20; Qiu 608; Xin 121; Chen 474; Xiao 1536.

Text
3 SB var. 暮/苦.
4 SB, Guo var. 惊/經.
5 SB reads 熨/衣, gives 衣 as var.

7.68 归燕
11066; SB 10; Guo 20; Qiu 610; Shi 67; Xin 122; Chen 499; Xiao 1540.

Text
5 Here I have chosen the variant reading 誤; most texts read 訪. SB var. 誤/訪. Chen Yixin prefers 誤, which provides clearer sense, as does Xin. Shi recognized the problem and makes the plausible suggestion that 訪 is an error for 防: “I’m sure that spring’s beauty won’t prevent you [from returning].”

Additional Notes
5 That is, you won’t be beguiled by spring’s beauty in the south and stay there.
6 The translation above is the usual sense of shiji 識機. Li Shousong (467) suggests that it means the chicks recognize the “mechanisms” used to catch birds, that is, are aware of threats.
7.69 促織
11068; Wyhh 330; SB 10; Guo 20; Qiu 611; Xin 123; Xiao 1543.

Text
3 SB var. 冷/吟.
6 Wyhh, SB read 放/故, Wyhh editors note says collection reads 故, SB var. 放/故; Guo, Qiu read 故.
7 Wyhh reads 絃, editors note collection reads 絃; SB, Guo var. 絃/絃.

7.70 螢火
11069; Wyhh 329; SB 10; Guo 20; Qiu 612; Chen 500; Xiao 1546.

Additional Notes
1 For this use of xing 幸, see Zhang Xiang (268). Li Shousong interprets “luckily.”

7.71 萬葭
11070; SB 10; Guo 20; Qiu 612; Xiao 1551.

Text
1 SB var. 與/守.
4 SB var. 墮水/幾處.
5 SB reads 甲/風, var. 風; Guo var. 甲 and 苗/風. Huang reads 苗.
8 SB, Guo var. 只/亦.

7.72 苦竹
11071; SB 10; Guo 20; Qiu 613; Shi 67; Xin 123; Xiao 1555.

Text
6 SB var. 亦/欲.

Additional Notes
Title “Bitter bamboo” designated a group of species of bamboo considered worthless.
1 As Shi discusses, qingming 青冥 usually refers to the heavens; Shi points out several cases in which it refers to the colors of trees, but rejects that usage here, suggesting that it refers to the blue-green mountain foliage in which the bamboo is located.
5 Xuanchi 軒墀, here translated freely as “splendid buildings,” is literally “balcony and courtyard” and is often applied to the court. This helps their figurative identification with the recluse.
6 Xu Renfu 1 (37) thinks the yu 欲 (which is indeed awkward) is a mistake for que 卻.
8.1 除架
11072; SB 10; Guo 20; Qiu 615; Xin 124; Chen 500; Xiao 1559.

**Text**

2  SB var. 卷/轉; 相/蕭.

**Additional Notes**

6  Qiu suggests this implies that the wrens, unlike the insects, have deserted it. Cai Mengbi suggests that the birds can no longer perch on it.

8.2 廢畦
11073; SB 10; Guo 20; Qiu 616; Shi 68; Chen 500; Xiao 1563.

**Text**

**Additional Notes**

2  Huang Sheng takes this as the vegetables not regretting their own ruin, which echoes 8.1.4.

8  Various interpretations have been offered here, but since these are abandoned fields, we may surmise that the food will never reach its destination. Qiu takes jun 君 as the ruler, but Pu takes it as a general “your.” Shi offers an interesting interpretation, having the last line (or couplet) being the vegetable’s response to the poet.

8.3 夕烽
11074; SB 10; Guo 20; Qiu 617; Xiao 1565.

**Text**

1  SB var 止/近.

1–2  SB var. 夕烽明照灼, 了了報平安.

3  SB var. 声/光.

4  SB var. 數/落.

5–6  SB var. 焰銷仍再滅, 煙迥不勝寒.

7–8  SB var. 恐照蓬萊殿, 城中幾道看.

**Additional Notes**

2  One torch in a beacon tower early at night was a signal that all is well.

7  That is, Daming Palace.

8  That is, they are anxious about the situation on the frontier. Li Shousong suggests this is the emperor.

8.4 秋笛
11075; SB 10; Guo 20; Qiu 618; Shi 69; Xin 124; Chen 475; Xiao 1568.
Text
Title   Guo var. 吹笛。

Additional Notes
5 Shi believes that the person plays the flute to give vent to pent-up feelings of rancor.
7 Bu jian 不見 may also be understood as a question: “Have you not seen?” I have taken it as referring to the power of the musician to stop the clouds in flight.
8 This plays on feng 風 both as “wind” and “an “air” of music.

8.5 日暮
11081; SB 10; Guo 20; Qiu 618; Chen 474; Xiao 1584.

Text
1 Qiu reads 暮/落。
2 SB reads 鸟/鳥, notes Jin reads 鳥.
5 Wang Sishi substitutes 笑/哭; Qiu and later commentators follows him.
7 SB var. 換駿馬/別換馬.

8.6 野望
11089; SB 10; Guo 20; Qiu 619; Chen 498; Xiao 1586.

Additional Notes
1 This is Qiu’s interpretation; Suzuki (3.114) gives a slightly different emphasis, suggesting that the poet’s gaze is “limitless.” Qiu’s interpretation goes better with the second line.
3–4 Suzuki (3.114) mentions the possible reading: “Distant waters join with the clarity of the heavens, / the lone city walls are hidden in the depth of fog.”

8.7 空囊
11082; SB 10; Guo 20; Qiu 620; Xin 125; Chen 500; Xiao 1571.

Variants
2 SB, Qiu read 高/朝, gives 朝 as var.

Additional Notes
3 Lumang 餅莽 originally meant a ground that had run to weeds; Du Fu is the first person credited with transferring this to a general carelessness and lack of attention.
4 Zhu 属 here can be understood as “I keep to”; Qiu’s precedent citation, however, suggests the interpretation above.

7 This may echo a story of Ruan Fu 阮孚, whose family was poor. When he went to Kuaiji he was carrying a black purse; asked what was in the purse, he said that he kept one cash to avoid embarrassment.

8 Kan 看 is best taken as “to hold onto” or “watch over.”

8.8 病馬
11083; SB 10; Guo 20; Qiu 621; Xiao 1575.

Additional Notes

1. 7 Or: “my feeling for it is not shallow.”

8.9 蕃劍
11084; SB 10; Guo 20; Qiu 622; Shi 70; Xiao 1577.

Text

5 SB reads 崁/上, gives 上 as var.

8.10 銅瓶
11085; SB 10; Guo 20; Qiu 624; Xiao 1580.

Text

6 SB, Guo read 非/悲. Guo var. 悲/非.

Additional Notes

3–6 These are difficult lines and have been explained in many ways. Qiu initially takes wei shi shui 未失水 as “was never lost in the water,” saying that it was tied with a long rope; he goes on to suggest that when the pitcher did indeed sink and was lost in the well, the palace lady who drew from the well was upset. But in a supplementary note he rejects this, suggesting that the sorrow is from the hardship of drawing water. In his Dushi jianji 杜詩箋記 (pp. 108–9) Cheng Shankai 成善楷 assumes the hardships of a palace lady who must draw water continually, thus she regrets that the pitcher never loses water and its sound is mournful to her. This seems far-fetched. Shi shui 失水 most commonly means “leave the water,” and in this sense Zhao Yancai 趙彥才 takes line four as the sound of the water dripping from it “even before it has fully left the water” (想像其銅瓶離水欲 上, 時有滴水之音也).

8 Critics differ on whether this is due to the fineness of the workman-
ship or because it is a palace artifact. Suzuki (3.119) takes the zhe 折 as literal: one can still “snap off” gold.

8.11 送遠
11076; SB 10; Guo 20; Qiu 625; Shi 70; Chen 520; Xiao 1590.

8.12 送人從軍
11088; SB 10; Guo 20; Qiu 626; Xin 126; Chen 520; Xiao 1594.
Variants
6  Guo reads 記/計.
Additional Notes
Title  Qiu gives an “original note” as “At the time there was conscription because of the Tibetans.” 時有吐蕃之役.

8.13 示侄佐
11090; SB 10; Guo 20; Qiu 628; Chen 456; Xiao 1597.
Text
7  SB, Guo var. 阮/嗣.

8.14–16 佐還山後寄三首
11091–093; SB 10; Guo 20; Qiu 629; Shi 71; Xin 126; Chen 457; Xiao 1600.
Text
I.1  Qiu reads 黃/浮.
I.4  Qiu reads 林/村.
II.5  SB var. 甘/金.
III.3  SB, Guo var. 菜色/秋葉.
III.8  SB var. 荐/惠.
Additional Notes
I.8  Wang Sishi (Qiu) takes this as expressing Du Fu’s desire to keep Du Zuo’s company in the rustic setting. Pu takes this as tixi 提携, probably in the sense of “take care of.” This fits the context better and prepares for Du Fu’s requests in the next two poems.
II.2  Chen (457–58) wants to read fenzhang 分張 as “parting.”
II.3–4  Chen tries to put the best face on this couplet, suggesting that Du Zuo is having it pounded fine especially for Du Fu, so that he or Du Fu doesn’t feel it is a little slow in coming.
III.2 The interpretation of the line is uncertain, but Pu (3.2) suggests the interpretation above.

III.6 For this usage of *dai*, see Wei Gengyuan (126).

8.17 從人覓小猢猻許寄 (Xiao 從人覓小猢猻許寄)
11094; SB 10; Guo 20; Qiu 621; Shi 71; Chen 501; Xiao 1607.

**Variants**
3 SB, Guo var. 共愛/若駭.
6 SB var. 何/初.

**Additional Notes**
2 Qiu thinks that this should be a 猴 rather than a 猿.
3 This is a problem line. Huang Tingjian (Qiu) argued that hai 駭 should be 咳, the gurgling laughter of a child that was also applied to the sound made by monkeys (“the whole family heard that its sound was like gurgling laughter”). Shi thinks this is forced and prefers the variant 共愛. Li Shousong (484) takes it as above. It is slightly awkward, but less so than Huang Tingjian’s suggestion and fits the hyperbole of family excitement in the final line.
6 Traditional commentaries cite the *Qimin yaoshu*, 齊民要術 on training horses by putting a monkey in the horse pen, horses being frightened of monkeys. This certainly does not fit the sense well. The grammar of the line suggests that the monkey will be trained by using a horse-whip.

8.18 秋日阮隱居致薤三十束
11095; SB 10; Guo 20; Qiu 632; Shi 71; Chen 465; Xiao 1614.

**Text**
1 SB var. 荊/柴.
8 SB var. 腹/併; Guo var. 復/併.

**Additional Notes**
7–8 This is an interesting combination of homophone variants and semantic variants. *Fu* (MC bhiòu or bhiuk, depending on the usage) 復, “also,” is a synonym of bing 併; it is also nearly a homophone for MC biuk 腹, “stomach.” When used as “also,” 復 should be pronounced bhiòu. I suspect that the early reading was 腹, “stomach” (“my stomach has no worries”), which would be offensive because of redundancy. In copying it was understood as 復 read as bhiòu,
making the final syllables of the line (MC): bhiòu mio qiou. Some editor-copyist “repaired” this cacophony by substituting bing (MC bięng). If fu “stomach,” was the correct reading, the changes hide Du Fu’s shift from a technical medical term to the common term.

8.19 秦州見敕目薛三璩授司議郎，畢四曜除監察。與二子有故，遠喜遷官，兼述索居，凡三十韻
11096; SB 10; Guo 20; Qiu 633; Shi 71; Xin 128; Chen 505; Xiao 1616.

Variants

Title SB, Guo var. 除/敕.

1 SB var. 廊/閣.

5 Guo reads 升/聲. Xin thinks the reading 升 is superior.

7 SB reads 突/突 var 突.

14 SB reads 心/歲.

29 SB, Guo var. 難/難. Qiu reads 壁/壁.

38 SB, Guo var. 欲/歎.

53 SB var. 小/上.

56 SB var. 淬/握.

Additional Notes

6 Mastering a single Classic was minimal learning and a mark of narrowness.

9 This is Xin’s explanation of zhan 展.

19 This is Qiu’s interpretation. Yang thinks that they were ashamed of someone (or those) who surrendered to An Lushan. Xin agrees with Yang.

34 This may, as Wang Sishi and Xin suggest, refer to the sparseness and disarray of the assembled officials, whose court ranks were usually strictly linear.

35 This interpretation of dianran 點染 follows Pu.

44 Qiu takes this as Du Fu referring to himself; Yang takes it as referring to Xue and Bi.

8.20 寄彭州高三十五使君適虢州岑二十七長史參三十韻
11097; SB 10; Guo 20; Qiu 638; Shi 72; Xin 132; Chen 505; Xiao 1629.

Variants

3 SB reads 難/難, gives 難 as variant.

10 SB gives Fan Huang reading as 周/同.

20 SB var. 使/信.
Additional Notes

1 Chen (505) interprets this as: “When were my old friends ever lonely and dreary?”

5–6 As with so many lines and couplets by Du Fu, these lines admit a variety of interpretations. The translation above is a combination of Pu (5.2) and Xin. The variables are tied to the phrase wuqing 物情 and to decisions about referents and grammar, particularly in the sixth line. Wuqing can refer to the quality of the things of the world or the way people “are” (that is, how they think and feel). Following from Du Fu’s claim of autumn inspiration in the preceding line, it would be quite plausible to interpret this couplet: “[Now] the quality of things can be particularly well seen, / and the poet cannot overlook it.” To my knowledge no commentator takes the couplet that way.

11–12 The use of guan 關 here is determined by the embedded compound guanjie 關接, to “come into contact with.”

21 Xin thinks this line is an inversion of 男兒是處行, “A man goes everywhere,” because of the tonal requirements.

23 Xin argues that tui 推 here means “defer to,” “yield to.”

43–46 This is common in pailü exposition: Gao Shi is in Sichuan, with Peng Gate Mountain, Ba notepaper, and reddish tangerines. Cen Shen is in Henan, near Guolue and Tripod Lake, with Jing Mountain jade, and black sesame.

52 Qiu takes this as their being too busy in their posts to make parallel lines. It is true that mang 忙, “busy,” commonly goes with official business, but it is not a positive term. A good official has leisure because everything runs on its own. Thus the light humor of the line is transferring mang to composing poems.

8.21 寄岳州賈司馬六丈巴州嚴八使君兩閣老五十韻
11098; SB 10; Guo 20; Qiu 645; Shi 72; Xin 135; Chen 509; Xiao 1642.

Text

3 SB var. 別/利.

4 SB notes former reading was 茫/悠.

5 SB var. 大/正.

17 SB, Guo var. 歌/吹; 塞/晝.
33 SB notes printed version reads 匏/甲.
34 SB notes printed version reads 给/分.
36 SB notes printed version reads 花/莎.
38 SB var. 处/入.
39 SB, Guo var. 换/改.
40 SB var. 就/受.
41 Guo reads 垂/誰.
42 SB var. 推/何.
43 SB var. 秋/愁.
44 SB var. 池/湖.
45 SB var. 好/苦.
46 SB var. 成/加.
48 SB cites var. couplet: 公如盡憂患，何事有陶甄; gives Fan Huang’s reading as 如公盡雄俊，何事負陶甄.

Additional Notes

48 Taking zui 最 in the sense of “just then”; see Wang Ying 2005.
49 This usage of 著 is discussed in Wang Ying 1991 (505).
62 Du Fu here has apparently confused the Eastern Han Zuo zhuan scholar Fu Qian 服虔 with the more famous transmitter of the Shu, Fu Sheng 伏勝, who lived to past ninety in the Western Han.

8.22 寄張十二山人彪三十韻
11099; Wyyh 231; SB 10; Guo 20; Qiu 655; Shi 73; Xin 139; Chen 510; Xiao 1666.

Text
1 SB, Guo var. 雲/陽.
2 Wyyh var. 逢/違.
5 Wyyh var. 毓/履.
6 Wyyh var. 潛/公; SB reads 中/中; this seems to be an error.
11 Wyyh var. 門/密.
13 SB var. 好/妙.
15 Wyyh var. 甚/太; SB var. 應甚苦/何太古.
20 Qiu reads 賣/買.
22 SB var. 情/潛.
24 Wyyh reads 悟/誤.
28 Wyyh reads 酸/悲, var. 悲/酸.
27 SB var. 尤/猶.
29 SB var. 轉徙/流轉.
Additional Notes

36 Wyyh, SB, Guo read 源/渭; Wyyh var. 流/離; SB, Guo var. 知/離; var. line 湍水不流秦.
40 SB var. 欲/即.
43 Wyyh var. 懷賢/旅懷.
47 SB, Guo var. 全/今.
50 Wyyh, SB reads 信/倚; notes 倚 is Fan Huang’s reading.
51 SB, Guo var. 堤/場; 錦/鎮.
53 Wyyh reads 功/兵; SB, Guo var. 功/兵.
58 Wyyh reads 豈/起; SB var. 豈/起.
60 SB var. 湘/松.

Additional Notes

1–2 Zhang Biao was from the Luoyang area (nearby Mount Song and the river Ying both associated with reclusion); he fled the fighting in the region with his elderly mother.

9 Qiu takes the reference to brotherly affection as Du Fu’s earlier acquittance with Zhang; Shi takes it as leaving his actual brothers and alone taking his mother to safety.

15 We must, of course, take this as a compliment on the “ancient” quality of Zhang Biao’s draft script; however, it was often observed that draft script itself was the most recent of the major script styles, and only context prevents us from reading the line: “how could draft script be of great antiquity?”

28 This evidently refers to meeting Zhang Biao earlier in Huazhou.

36 Yang explains this as Du Fu, who has left Qin, contrasting himself with the Wei River.

38 The commentators cite the case of Wei Shuqing, who rode a white deer to see Han Wudi; but riding a white deer was a standard attribute of Daoist immortals and recluse.

41 Literally “behind the elbows,” a term used in the titles of several Daoist works as spells to carry with one.

50 Qiu’s interpretation is that those on the frontier gaze toward home in the moonlight. Here I follow Yang’s interpretation.

51 Guanchang 官場 is literally “official spaces.” I have followed Xie Siwei’s interpretation, but this may refer to “official bazars” where taxes were collected to meet military expenses.
8.23 寄李十二白二十韻
11100; Wyyh 251; SB 10; Guo 20; Qiu 660; Shi 74; Xin 141; Chen 517; Xiao 1681.

Text
3 Wyyh reads 閩/驚; SB, Guo var. 閩/驚.
13 Guo reads 還山/乞歸.
14 Wyyh reads 夕/宿; SB, Guo var. 夕/宿.
15 SB, Guo var. 遂/負; Guo reads 不/未.
17 Wyyh reads 戲/劇.
30 Wyyh, SB var. 立/泣; var. line 不獨泣麒麟.
31 Qiu reads 元/先 with Zhu Heling; this gives an easier sense, but is a later emendation.
36 SB var. 議/義.
40 SB var. 得/與.

Additional Notes
17 Xin takes jutan 劇談 as equivalent to qingtan 清談, more serious discussions, though not involving career or government.
20 Even though Du Fu uses the Si River here, this line unmistakably evokes Analects XI.26. Confucius asked a group of disciples to speak of their aims. They told the Master of various ambitions in government or ritual propriety. When it came to Zeng Xi’s turn, he said: “It would be the end of spring when the spring clothes had been readied: with five or six young men and six or seven young boys I would bathe in the River Yi and feel the breeze on the Rain Altars, and then we would go home singing.” Confucius sighed in approval. Kongzi jiayu says that Confucius walked singing by the Si.
31–34 This series of allusions is a way of giving an account of Li Bai’s association with the Prince of Yong and subsequent imprisonment. Commentators differ on exactly what each allusion represents in Li Bai’s case. Sometimes interpretations seem forced; for example, Qiu takes the allusion to Master Mu as Li Bai’s refusal to take office under a rebel, even though the allusion itself suggests that Suzong did not treat him with the same favor as Xuanzong. The problem with using such allusions is their surplus of associations that threaten to complicate the straightforward message that the commentators seek. For example, Lord [Xia]huang here did not “serve Qin”; rather he fled to Shang Mountain. Whom is Li Bai not serving? To compare the Prince of Yong with the Second Ruler (or First Emperor) of Qin
makes no sense. Lord Xiahuang and the other Four Graybeards did, however, intervene later in a dispute on the succession, which finds direct, if problematic echoes in the relation between Suzong and the Prince of Yong. The simple sense of the allusions, however, must be: Li Bai was loyal, not appreciated, and protested his innocence from prison.

8.24 所思（得台州鄭司戶虔消息）
11263; SB 12; Guo 24; Qiu 666; Shi 75; Xiao 1373.
Text
2  SB, Guo var. 始/所. Qiu reads 始/所.

8.25 別贊上人
10631; Wyyh 219; SB 3; Guo 6; Qiu 667; Xin 142; Chen 529; Xiao 1694.
Text
10  Guo reads 子豆兩/豆子雨, var. 雨/兩.
13  Wyyh reads 交/友, var. 友.
15–16 Wyyh reads, SB, Guo var. 天長關塞遠, 歲暮飢寒逼.
19  Wyyh reads 嘹/嘶; SB, Guo var. 嘹/嘶.

8.26 兩當縣吳十侍御江上宅
10633; SB 3; Guo 6; Qiu 668; Shi 75; Xin 142; Xiao 1810.
Additional Notes
5  Yang and Shi take wangzhu 枉渚 not as a place name but as a sand-bar at the mouth of a creek. Since Censor Wu was then exiled in Changsha, this must be the famous place nearby, mentioned in Chu ci.
23  I follow Suzuki (III.167) in the interpretation of quan 權, which is the interpretation that seems to be implied in Zhu Heling’s paraphrase.
25–28 Qiu reverses the order of these couplets on the authority of Fan Huang, but this is not in the earliest Song editions.
31  Here I follow Xin rather than Qiu for langbei 獵獵.

8.27 發秦州
10634
Commentaries  SB 3; Guo 6; Qiu 672; Shi 75; Xin 143; Chen 528; Xiao 1699.

Text

26  Guo reads 蒲/滿 (misprint).

Additional Notes

Original note  Du Fu has many sets of poems under a single title, both earlier and later. In some later sets he gives a single title followed by more specific titles for individual poems. This is an intermediate form, using a note to unify twelve poems as an account of his experiences leaving Qinzhou and going to Tonggu. The current sequence seems to preserve the original order, but we cannot be sure.

3  The “happy land,” letu 樂土, is that envisaged in “Big Rat,” “Shishu” 碩鼠, in the Shijing.

8.28 赤谷
10635; SB 3; Guo 6; Qiu 675; Chen 529; Xiao 1707.

8.29 鐵堂峽
10636; SB 3; Guo 6; Qiu 677; Xin 143; Chen 530; Xiao 1711.

Text

4  Qiu reads 精/積.

7  Guo reads 限/垠, gives 垠 as variant.

Additional Notes

8  Qiankong 嵌空 can also be “gaping wide.”

8.30 鹽井
10637; SB 3; Guo 6; Qiu 679; Chen 531; Xiao 1717.

Text

12  Guo var. 亦固然/固自然.

8.31 寒硤
10638; SB 3; Guo 6; Qiu 680; Chen 532; Xiao 1722.

Text

6  Guo var. 貧/實.

8.32 法鏡寺
10639; Wyyh 234; SB 3; Guo 6; Qiu 682; Shi 76; Xin 144; Chen 532; Xiao 1727.
Text

1 Guo reads 自/身.
5 SB, Guo read 鮮/蘚. Wyyh reading 蘚 is probably correct. This is a problematic case because, as Shi and Xin note, chanjuan 嬋娟, “winsome,” is a fixed attribute of bamboo, which appear in line six, rather than lichens; and xianjing 鮮淨, “pure,” is a fixed compound. It could be a line describing the bamboo: “winsome, emerald, and pure.” Not only is a line so full of descriptives awkward, parallelism invites reading xian 蘚, “lichen.” I suspect the line would be understood as “Among winsome [bamboo] are emerald lichens pure.”

7 SB var. 石/山.
16 Wyyh, Qiu read 敢/復.

8.33 青陽峡
10640; SB 3; Guo 6; Qiu 683; Xin 144; Chen 533; Xiao 1733.

Text

6 SB, Guo var. 穿/窄.

8.34 龍門鎮
10641; SB 3; Guo 6; Qiu 685; Shi 76; Chen 533; Xiao 1740.

8.35 石龕
10642; SB 3; Guo 6; Qiu 687; Chen 534; Xiao 1744.

Text

10 SB, Guo var. 抱/上.
14 Guo var. 應/無; Qiu reads 應/充.

8.36 積草嶺
10643; SB 3; Guo 6; Qiu 688; Shi 76; Chen 534; Xiao 1750.
Qiu cites an “original note”: “On the border of Tonggu” 同谷界. This does not appear in SB or Guo.

Additional Notes

15 Qiu associates bracken ferns with the wild plants eaten by the virtuous recluses Bo Yi and Shu Qi; however, they died from hunger on this diet, and Du Fu is not considering that.

8.37 泥功山
10644; SB 3; Guo 6; Qiu 690; Chen 536; Xiao 1755.
Text
9  Guo var. 猴/猿.

8.38 鳳凰臺
10645; Wyyh 213; SB 3; Guo 6; Qiu 691; Chen 536; Xiao 1759.

Text
5  Guo reads 石/山, gives var. 山.
8  Wyyh reads 居上/上上.
11 Qiu reads 血/出.
14 Qiu reads 無/忘.
19 Wyyh reads 舉/長.
21 Wyyh reads 圖讖/瑞圖.
23 Wyyh reads 献/奉.
24 Wyyh reads 謀/鳳.

8.39–45 乾元中寓居同谷縣作歌七首
10646–52; SB 3; Guo 6; Qiu 693; Shi 77; Xin 146; Chen 544; Xiao 1770.

Text
I.2  Guo var. 短/亂.
I.8  Guo var. 東/天.
II.3  SB, Guo read 精/獨, give 獨 as var. Qiu reads 獨, following Huang Tingjian’s version. Given the situation, the huangdu taro makes far more sense than the “yellow essence,” an herb for longevity.
II.5  SB, Guo var. 同/空.
II.8  SB reads 鄰里/閭里; Guo reads 里閭/閭里.
III.1  Guo var. 各一方/在遠方.
IV.4  Guo var. 遲/時.
V.2  SB, Guo var. 樹枝濕/枯樹濕.
VI.7  Guo var. 怨邇邇/歌思邇.
VII.2  Guo var. 十/三.

Additional Notes
II.1  A chan [鎚] was a single-toothed harrow used for breaking up the soil.
II.3  Huangdu 黃獨, a kind of taro eaten in times of famine.
8.46 萬丈潭
10632; Wyhy 163; SB 3; Guo 6; Qiu 701; Xin 146; Chen 543; Xiao 1801.

Text
1 Qiu reads 含/合.
12 SB, Guo read 瀨/濧; Guo gives 濧 as var.
13 Wyhy, SB, Guo read 如/知.
15 Wyhy reads 倒/到.
18 Wyhy, SB reads 堆/叠; Guo var. 堆/叠.

9.1 發同谷縣
10653; Wyhy 291; SB 3; Guo 6; Qiu 705; Shi 79; Xin 147; Chen 549; Xiao 1821.

Text
3 Wyhy var. 夫/人.
4 Wyhy reads 得/能.
5 Wyhy reads 此/兹.
6 Guo var. 嘉/喜.
8 Wyhy reads 時/四.
12 Wyhy, SB, Guo read 白/虎; SB, Guo give var. 虎.
19 SB reads 達/違.

Additional Notes
1–2 Different sources of the proverbial expression always refer to Confucius and Mozi, but differ as to who “never had a blackened chimney” and whose “mat never got warm.” Du Fu clearly has Mozi (“a worthy man”) as the first and Confucius (a sage) as the second. The proverbial context is moving restlessly about to help the people of the world, not being driven here and there by poverty.

9.2 木皮嶺
10654; SB 3; Guo 6; Qiu 706; Xin 148; Chen 549; Xiao 1828.

Text
3 SB, Guo var. 幼/童.
13 SB, Guo var. 看/千.
18 SB, Guo var. 斷/短.
25 Guo var. 墟/図.

Additional Notes
2 Phoenix Village was presumably near Phoenix Terrace in Tonggu.
The Mysterious Gardens (or “Hanging Gardens”) are a sector of the Kunlun Range, where immortals dwell.

9.3 白沙渡
10655; SB 3; Guo 6; Qiu 708; Chen 550; Xiao 1835.

Text
11 Guo var. 修/迥.
13 Guo var. 岑/鉴.

9.4 水會渡
10656; SB 3; Guo 6; Qiu 710; Xin 149; Chen 551; Xiao 1840.

Text
Title SB, Guo var. 回/會.
7 The Harvard-Yenching Institute Sinological Index Series edition of Guo has the intuitive misprint 諳/暗. Since 暗 implies “unseen,” this reading would imply that the boatman could be heard from the shore but not seen. 諳, “was familiar [with plying his oars],” would go with the following line in which he is “laughing and singing” in the rough waters.
10 SB var. 利/急; Guo var. 烈/急.
12 Guo var. 出/眺, 石/水.

Additional Notes
16 Can jia can 憾加餐 is literally: “I am ashamed about eating more.” Can, “to be ashamed,” has extended usages in many situations, where a literal English translation makes little sense. Xin explains it as “diminish [eating more].” The point is that when one is “frail and sick,” one ought to “eat more,” but Du Fu cannot; therefore he is ashamed that he fails to do what he should.

9.5 飛仙閣
10657; Wyyh 314; SB 3; Guo 6; Qiu 711; Xin 150; Chen 552; Xiao 1846.

Text
1 Wyyh reads 出/土; SB, Guo var. 出/土.
2 SB, Guo var. 徑徧上秋毫. Wyyh editor gives this as collection reading.
5 SB, Guo var. 竹/林.
16 Wyyh reads 亦/何.
Additional Notes

16 Yang interprets the last line as: “How could I have come to this place had I not been planning to provide food and clothing?” This, in effect, places the blame on his family. The interpretation given above has the advantage of simplicity and decency.

9.6 五盤
10658; SB 3; Guo 6; Qiu 713; Chen 552; Xiao 1853.

Text
5 SB, Guo read 罫網/網罟.
6 Guo reads 至/反, var. 反.

9.7 龍門閣
10659; SB 3; Guo 6; Qiu 714; Chen 553; Xiao 1857.

Text
3 Guo var. 白/高.
5 Guo var. 織盤道/中織盤.
10 Guo var. 過飛雨/吹過雨.
13 Guo var. 知/聞.

Additional Notes
9 Hua 花 is left here as real flowers because of the mention of early flowers in the next poem, 9.8.3; however, hua is also used for “spots” in vision, which would be appropriate here.

9.8 石榧閣
10660; SB 3; Guo 6; Qiu 716; Xin 150; Chen 553; Xiao 1863.

Text
16 Qiu reads 所/有.

Additional Notes
8 The poetic usage of dai 帶 is various. See Wang Ying 2005 (70).

9.9 桔柏渡
10661; SB 3; Guo 6; Qiu 718; Xin 151; Chen 554; Xiao 1868.

Text
4 Guo var. 水/永.
13 Guo, Qiu read 盼/眄.
9.10 茭門
10662; SB 3; Guo 6; Qiu 719; Xin 152; Chen 555; Xiao 1873.

Text
2 Guo var. 闕/門．
7 Guo var. 門/關．
8 Guo var. 仰/傍．
12 Guo reads 莫/各, gives 各 as var.

Additional Notes
14 The ambiguity of this line yields very different interpretations. If we take the “way” as referring to “gentle policy for far places,” then we read the line: “through tribute obligations, that way has perished”; that is, the central government is overtaxing them, leading to the kind of local rebellions described subsequently. If we take it as “the way of tribute obligations,” then Shu is no longer willingly sending tribute and is rising in rebellion.
16 This is a problematic line. Wang 王 here is in the fourth tone and is a verb.

9.11 鹿頭山
10663; SB 3; Guo 6; Qiu 722; Shi 79; Xin 153; Chen 556; Xiao 1885.

Additional Notes
SB has a concluding note: “Vice-Director Pei Mian, Duke of Ji” 僕射裴冀公冕; Guo has a similar note omitting “Duke of Ji.”
24 Following Shi’s suggestion that this is in the optative.

9.12 成都府
10664; SB 3; Guo 6; Qiu 724; Shi 79; Xin 153; Chen 557; Xiao 1892.

Text
7 Guo var. 從東來/東流去．

9.13 酬高使君相贈
11175; Wyyh 242; SB 11; Guo 22; Qiu 727; Shi 80; Xin 153; Xiao 1903.

Text
2 Wyyh reads 得/客; SB var. 得/客．
8 Wyyh reads 比/似．
9.14 卜居
11102; SB 11; Guo 21; Qiu 729; Shi 60; Xin 154; Xiao 1907.

Text
1 SB, Guo, Huang read 流; Gao reads 溪/流, which is followed by Qiu and most subsequent editions. SB, Guo var. 之/流.
8 Guo var. 入/上. Qiu reads 入.

Additional Notes
2 There is some disagreement whether the zhuren 主人 is the “householder,” Du Fu himself, or his “patron.” Chen Yixin (642–43) gives a long discussion, finally deciding in favor of Pei Mian 裴冕. Qiu, giving other examples in which the poet refers to himself as zhuren 主人, takes it as Du Fu himself, and the wei 为 as “on account of” the place in the first line and its qualities stated in the second hemistich. If we take zhuren as referring to Du Fu’s patron, then the wei will mean “for me.”
7–8 In addition to the famous Wang Huizhi story, Du Fu’s “thatched cottage” was close to the famous “Ten Thousand League League Bridge,” Wanli qiao, 萬里橋 in Chengdu. Qiu also cites Huayang guozhi: Fei Yi 費褘 was being sent on a mission to Wu, and Zhuge Liang saw him off; Fei sighed: “A journey of thousands of leagues begins from this point.”

9.15 王十五司馬弟出郭相訪, 兼遺營茅屋貨
11109; SB 11; Guo 21; Qiu 730; Xiao 1912.

Text
8 Qiu reads 勞/遙.

Additional Notes
1 Pu (3.2) explains this as “What can I depend on for funds in moving?”

9.16 蕭八明府實處覓桃栽
11195; SB 11; Guo 22; Qiu 731; Xiao 1915.

Text
Title SB reads 際/實, gives 實 as var.

9.17 從韋二明府續處覓綿竹
11196; SB 11; Guo 22; Qiu 732; Shi 80; Xiao 1917.
**Additional Notes**

**Title**  So-called “cotton bamboo” was native to Sichuan; there was a Cotton Bamboo county, where Wei presumably serves as magistrate. Guo reads 錦/綿.

**9.18** 憑何十一少府邕覓榿木栽  
11197; SB 11; Guo 22; Qiu 732; Xiao 1919.  
*Text*  
1  SB var. 木/林.

**9.19** 憑韋少府班覓松樹子栽  
11198; SB 11; Guo 22; Qiu 733; Xiao 1921.  
*Text*  
4  SB var. 來/栽.

**9.20** 又於韋處乞大邑瓷碗  
11199; SB 11; Guo 22; Qiu 734; Shi 81; Xiao 1923.  
*Text*  
2  SB, Guo var. 寒/哀.

**9.21** 詣徐卿覓果栽  
11200; SB 11; Guo 22; Qiu 734; Xin 155; Xiao 1924.

**9.22** 堂成  
11110; SB 11; Guo 21; Qiu 735; Shi 81; Xiao 1926.  
*Text*  
5  SB, Guo var. 下/止.  
8  SB var. 慢/惰.

**9.23** 蜀相  
11101; Wyyh 320; SB 11; Guo 21; Qiu 736; Shi 81; Xin 155; Xiao 1930.  
*Text*  
4  Wyyh reads 鶯/鸝; SB, Guo var. 多/空. Wyyh reads 空, but notes that the collection reads 多.  
5  SB, Qiu read 繁/煩.  
7  SB, Guo var. 用/捷; Guo var. 戰/捷. Wyyh notes that the collection reads 戰.
9.24 梅雨
11104; Wyyh 153; SB 11; Guo 21; Qiu 738; Xiao 1940.

**Text**
1 Wyyh, SB, Guo read 西/犀; Wyyh reads 市/道.

9.25 為農
11105; SB 11; Guo 21; Qiu 739; Xin 155; Xiao 1944.

**Text**
4 SB var. 墜/落.

9.26 有客
11108; SB 11; Guo 21; Qiu 740; Shi 82; Xin 156; Xiao 1947.

**Title** The title has been kept as in Qiu for identification purposes and to avoid confusion with 9.27. SB and Guo read 宾至.

9.27 宾至
11106; SB 11; Guo 21; Qiu 741; Shi 82; Xiao 1953.

**Text** The title has been kept as in Qiu for identification purposes. SB and Guo read 有客.

**Additional Notes**
8 Qian Qianyi argues that this is a flower trellis. Shi argues persuasively that this is indeed for his medicinal herbs.

9.28 狂夫
11107; SB 11; Guo 21; Qiu 743; Xiao 1955.

**Text**
1 SB, Guo var. 新/一.

9.29 田舍
11111; SB 11; Guo 21; Qiu 745; Shi 82; Xiao 1962.

**Text**
1 SB, Guo var. 上/曲.
5 *Tangshi leixuan* reads 楊柳/櫸柳. Qiu reads 楊柳.
6 *Tangshi leixuan* reads 對對/樹樹.
9.30 江村
11115; Wyyh 318; SB 11; Guo 21; Qiu 746; Shi 83; Xiao 1965.

Text
3 Qiu reads 梁/堂.
5 SB var. 成/為.
7 SB and Guo read 多病所須惟藥物 “Often sick, what I need is only ingredients for medicine.” I have adopted Qiu’s reading of the line. Qiu identifies this as the Wyyh reading, though the current version of Wyyh has the somewhat ridiculous line: 但有故人供綠水. The line as Qiu quotes it is found as a variant in SB, and it probably was the original Wyyh reading, with 祿米 corrupted in copying to 綠水. This was evidently the same reading in Fan Huang’s anthology, because SB cites Fan Huang’s reading 分/供. I have followed Shi in taking this as a wish rather than a fact (“All I have is an old friend to provide rice from his salary”). This appears to be ideological editing, with Song editors wanting to suppress Du Fu’s begging for food.
8 SB var. 無/何.

Additional Notes
1. 7 Qiu takes the Wyyh reading of this line: 但有故人供祿米. The person is identified as Pei Mian by Qiu. Shi Hongbao takes this as a wish rather than a fact: “If only an old friend would provide for me from his salary.”

9.31 江漲
11116; SB 11; Guo 21; Qiu 747; Xiao 1970.

Text
8 SB var. 捺/拔.

Additional Notes
3 Chen (575) takes this as his room being flooded several feet deep when he gets out of bed. Chen, for all his learning, has probably never waded through a domestic flood; if this were the case, I suspect the poem would have had a very different title. It is linguistically possible, but it seems rather that in the brief interval between hearing the news and getting out of bed to look, the waters have already risen several feet (chì).
8 This follows Zhao Cigong’s interpretation of ba (here po) 捺 as a Sichuan term for turning the prow of the boat around. Yang (7)
thinks this is a question, implying “not easily,” which makes it a very different poem.

9.32 野老
11117; SB 11; Guo 21; Qiu 748; Xiao 1972.

Text
4 SB reads 賈/估.
6 SB var. 事/意; Qiu reads 事; SB var. 行雲幾處/片雲何意.

Additional Notes
8 “Turrets” should refer to the palace; commentators usually take the usage here as referring to Chengdu as the “Southern Capital.”

9.33 雲山
11118; SB 11; Guo 21; Qiu 749; Xiao 1977.

Additional Notes
4 SB has a note: “Built by Prince Xiu of Shu in the Sui” 隋蜀王秀所築.
8 This could refer to the poet’s lament rather than the gull’s; the interpretation here follows Huang Sheng (Qiu).

9.34 遣興
11119; SB 11; Guo 21; Qiu 750; Xiao 1980.

Text
3 SB var. 巾/襟.
7 Tangshi leixuan read 病/疾.
8 SB var. 期/時; Guo reads 期/時.

9.35 遣愁
11636; SB 15; Guo 29; Qiu 751; Xiao 3935.

Additional Notes
4 Qiu places this poem in Chengdu because of its closeness to 9.34. In this case we would have to understand the line as “The place is cut off at the Terrace for Gazing Homeward.” I have translated it as a Kuizhou poem.

9.36 “Ballad of the Cuckoo” 杜鵑行, placed here in Qiu’s edition (752), comes from the Supplement to Du Fu’s collection, consisting of poems
collected after Wang Zhu’s edition was published. This “Ballad of the Cuckoo” appears under the name of Sikong Shu 司空曙 in Wyyh 345, with the note that it also appears in Du Fu’s collection. This note would, of course, have been added in the preparation of the printed edition of Wyyh from 1201 to 1204, when the Du Fu Supplement was already in wide circulation. In short, there no evidence that this poem is by Du Fu and not by Sikong Shu.

9.37 题壁上韦偃画马歌
10670; SB 4; Guo 7; Qiu 752; Xin 157; Xiao 1998.

Text
Title   SB reads simply 题壁画马歌, with the subscript 韦偃画.
2   Qiu reads 梁/君.

9.38 戏题王宰画山水图歌
10671; Wyyh 339; SB 4; Guo 7; Qiu 754; Shi 84; Xin 157; Xiao 2001.

Text
Title   SB reads 戏题画山水图歌 and adds “Wang Zai’s painting; Zai’s polychrome paintings are superb” 王宰画; 宰丹青绝伦.
3   Wyyh reads 迫/迫.
5   SB, Guo var. 丈/壹.
11   SB, Guo var. 带/亚.
13   SB, Guo var. 千/论.

9.39 戏为双松图歌
10673; SB 4; Guo 7; Qiu 756; Xiao 2008.

Text
Title   SB has the subscript after the title “Wei Yan” 韦偃.
14   SB, Guo var. 素/束.

Additional Notes
7–8   Zhu Heling explains that the trunk is peeling and cracked like the rotting bones of dragons and tigers, and that the dense shadow of the leaves is like a rainstorm. Li Shousong (585) takes this as places where there is no ink.

17   The Duyi 杜臆 observes that painting a straight trunked pine successfully is harder than a twisted pine, and that the length of white silk Du Fu has is large enough to accommodate it.
9.40 北鄰
11120; SB 11; Guo 21; Qiu 759; Xiao 2013.

Additional Notes
4 An 岸, “a shore,” was used figuratively with headbands to describe their position high upon the forehead.

9.41 南鄰
11121; Wyyh 318; SB 11; Guo 21; Qiu 760; Shi 85; Xiao 2016.

Text
2 SB, Guo reads 粟/粟, gives 粟 as var.
3 SB var. 門戶/賓客.
5 SB var. 池雖/水纔; Guo var. 雖/纔.
7 SB cites Huang Tingjian’s reading 艇航/野航; Guo var. 艇/野.
8 SB reads 對/送; Guo var. 對/送; SB, Guo var. 籺南/柴門.

Additional Notes
1 Identified as the headgear of a recluse.
2 A variant reads 茅 for 芋. 茅粟 is mentioned in the Zhuangzi as a kind of wild nut; 芋栗 are two very different foods.

9.42 過南鄰朱山人水亭
11123; SB 11; Guo 21; Qiu 762; Xiao 3160.

9.43 因崔五侍御寄高彭州(適) (Xiao 因崔五侍御寄高彭州一絶)
11170; SB 11; Guo 21l Qiu 762; Xiao 2023.

9.44 奉簡高三十五使君
11173; SB 11; Guo X; Qiu 763; Xin 157; Xiao 2025.

Text
8 SB reads 對/道, var. 道; reads 君/真. Qiu notes that the Wu Ruo edition also reads 君. Jun 君 does not rhyme. This seems to be a case when the received text, perhaps corrupted, was “fixed.” Then the 對 was transformed to 道 for the sense.

9.45 和裴迪登新津寺寄王侍郎
11128; Wyyh 234; SB 11; Guo 21; Shi 86; Qiu 763; Xiao 2027.

Text
Title Wyyh reads: 奉和裴十四廸新津山寺寄王侍郎; Wyyh adds note 即王蜀州; SB adds note 王時牧蜀.
1 SB, Guo, Huang var. 恨/限. Qiu reads 恨.
6 Guo reads 樓/臨.
7 SB var. 賞/佛, 費/佛; Wyyh reads 賞/佛, editor notes that the collection reads 典. Zeng Jili’s Tingzhai shihua reports that Gu Tao’s Tangshi leixuan read 嘗/佛, but reported that the collection read 費. This suggests Wyyh perhaps took this text from Tangshi leixuan.

9.46 贈蜀僧閭丘師兄  
10668; SB 4; Guo 7; Qiu 765; Shi 87; Xin 158; Xiao 2052.  

Text  
13 Guo var. 穴/暮. 穴 is probably correct, but is not given as the primary reading in any early text.  
15 Guo reads 雲/熒.  
23 Guo reads 采/夾.  
27 Qiu reads 秋/愁; Guo var. 秋/愁.  
36 SB, Guo read 旅/侶, gives 侶 as var.  
41 Guo var. 空/黑.  

Additional Notes  
Title  Guo adds subscript: “He was the grandson of the Erudite of the Court of Imperial Sacrifices” 太常博士均之孫.  
19 This follows Wang Sishi’s explanation of the line.  
38 This line is taken verbatim from the famous fifth “Drinking Ale” 飲酒 by Tao Qian. Du Fu rarely borrows a line unchanged.

9.47 泛溪  
10669; SB 4; Guo 7; Qiu 769; Xin 159; Xiao 2031.  

Text  
9 SB var. 兒童戲左右.  
16 SB var. 跡/已; Guo var. 亦/已.  
21 Guo var. 始/初.

9.48 出郭  
11122; SB 11; Guo 21; Qiu 770; Xiao 2036.  

Text  
6 SB, Guo var. 正/亦.

9.49 恨別  
11124; SB 11; Guo 21; Qiu 772; Xiao 2040.
Text
1 SB var. 三/四; Guo var. 去/別.
2 SB var. 六七/五六.

9.50–51 散愁二首
11136–137; SB 13; Guo 26; Qiu 773; Xin 160; Xiao 2047.

Additional Notes
1 Xuanpei 旋旆 properly refers to an army on campaign turning home-ward. While we would normally read jiu ke 久客, “long a wayfarer” (“long away”), as referring to Du Fu himself, xuanpei suggests this refers to the troops.

9.52 建都十二韻
11131; SB 11; Guo 21; Qiu 775; Xiao 2061.

Text
22 SB, Guo var. 遠/久.
23 SB, Guo var. 唯駐/願枉; Wang var. 願駐/願枉.

9.53 村夜
11149; Wyyh 318; SB 11; Guo 22; Qiu 778; Xiao 2073.

Text
1 SB and Huang read 蕭蕭風色暮, with a note that the reading in Fan Huang’s anthology is as above. Wyyh and Guo read as above. The SB version violates the tonal pattern.
3 SB reads 春/春.

9.54 寄楊五桂州譚(因州參軍段子之任)
11126; SB 11; Guo 21; Qiu 778; Xiao 2076.

9.55 西郊
11113; Wyyh 318; SB 11; Guo 21; Qiu 779; Shi 87; Xiao 2093.

Text
4 SB gives Jin reading as var. 岸/路.
6 Wyyh, SB read 減/檢; Wyyh note says collection reads 檢; SB give Jin reading as var. 檢. Guo var. 減/檢.
7 Wyyh var. 競/覺. Guo reads 競/覺, give 覺 and 與 as var. Qiu says jue 覺 is Wang Anshi’s reading; older versions had jing 競 and yu 與.
9.56 和裴迪登蜀州東亭送客逢早梅相憶見寄
11133; SB 11; Guo 21; Qiu 781; Shi 87; Xiao 2080.

Text
4 SB, Guo var. 花/春; SB gives Fan Huang reading 更/何.
6 SB, Guo var. 春/鄉.

Additional Notes
3 The snow may be real snow or a figurative description of the plum blossoms.

9.57 暮登四安寺鐘樓寄裴十迪
11135; SB 13; Guo 26; Qiu 783; Xiao 2110.

Text
Title SB var. 西/四.
8 SB reads 大/太, gives 太 as var.

Additional Notes
2 It could be that the monk or the poet rings the bell.
7–8 That is, Pei Di is too absorbed in poetry to pay attention to friends like Du Fu.

9.58 寄贈王十將軍承俊
11134; SB 11; Guo 21; Qiu 783; Xiao 3386.

Additional Notes
5 Literally, “not yet given the ax,” signifying an important command.

9.59 奉酬李都督表丈早春作
11138; Wyyh 242; SB 11; Guo 21; Qiu 784; Xiao 2100.

Text
2 SB reads 時/詩, gives 詩 as var.
4 SB notes Wang Anshi reading 身/人.
5 Wyyh reads 梅/桃. 梅 is more consistent with early spring, but the “pink” is proper for peach blossoms.

9.60 領新津北橋樓(得郊字)
11163; Wyyh 312; SB 11; Guo 21; Qiu 785; Xiao 2106.

Text
3 Tangshi leixuan reads 筵/筵.
7 Wyyh reads 醉客/客眼; SB var. 遠/客.
8 Wyyh reads 是/有; SB var. 偏愛/唯有.
9.61 遊修覺寺
11161; SB 11; Guo 21; Qiu 786; Xin 161; Xiao 2115.

Text
5 SB, Guo var. 深/相.
6 SB, Guo var. 晚/自.

9.62 後遊
11162; SB 11; Guo 21; Qiu 787; Xiao 2119.

Text
1 Huang, Gao, Qiu read 曾/新.
5 Guo reads 闊/潤.

9.63–71 絕句漫興九首
11209–217; SB 11; Guo 22; Qiu 788; Xin 161; Xiao 2232.

Text
I.1 SB, Guo var. 前/見.
I.3 SB var. 飛/開; Guo reads 飛/開, gives 開 as var.; SB, Guo var. 從/深.
I.4 SB, Guo var. 教 kaïw/覺 kaiwk. While 教 jiao is attractive and an early variant, it is the “easier” reading.
III.1 SB note Jin reads 孰如/熟知. Guo var. 耐/熟.
V.1 SB var. 白/盡.
VII.2 SB, Guo var. 累/叠.
VII.3 SB var. 竹/筍. SB, Guo read 稚子/雉子, with the note that some say 稚子 are bamboo shoots.

Additional Notes
I.4 Some commentators take dingning 丁寧 as “urging.”
VII.3 There was much commentarial ingenuity devoted to explaining the reading zhizi 稚子; Qiu dismisses it, arguing for the parallel of baby birds here.
IX.3 Zuoyi 作意 can also mean “act with purpose.”

9.72 客至
11139; SB 11; Guo 21; Qiu 793; Shi 88; Xiao 2131.

Text
2 SB, Guo var. 有/見.
9.73–74 遨意二首
11140–141; SB 11; Guo 21; Qiu 794; Shi 88; Xiao 2139.

Text
II.4  SB reads 取/聚, var. 聚寒/取圆. Guo var. 寒/圆. Qiu reads 鹤/雁 following Wang Sishi. Qiu reads 起/聚 (the Qianjia zhu Du gongbu shi reading).
II.8  SB, Guo var. 也/夜.

Additional Notes
II.2  Li Shousong takes this as the Milky Way.