

The “Chuju” narrative

A Structural Analysis

0. Some considerations

- Time marker: N/A
- Location names: $\surd$ Note that the relocations were back and forth.
- People's names: $\surd$ Note that the occurrences are not necessarily in a successive order.

1. How is the narrative structured?

1. Stories of Chu origins

季連初降於騶山，氏于穴窟。前出于喬山，宅處爰波。逆上洧水，見盤庚之子，處于方山。女曰妣佳，秉茲率相，冒迪四方。季連聞其有聘，從，及之盤，爰生白、遠中。遊徜徉，先處于京宗。穴舍遲徙於京。爰得妣厲，逆流哉水，厥狀聶耳，乃妻之。生亓弔、麗季。麗不從行，渭自脅出。妣厲賓于天，巫咸賅其脅以楚，氏今曰楚人。

2.1. Changes of Residential Location (non-kings)

至舍狂，亦居京宗。至舍繹與屈紉，思都嗑卜，徙於夷屯，爲燔室既成，無以內之，乃竊都人之牴，以祭懼其主，夜而內尸，氏今曰夕，夕必夜。至舍只、舍「舟旦」、舍樊、及舍錫、舍渠，盡居夷屯。舍渠徙居發漸。至舍艾、舍摯，居發漸。舍摯徙居旁岍。至舍延，自旁岍，徙居喬多。至舍勇，及舍嚴、舍霜，及舍雪，及舍訓、舍訢，及若敖舍儀，皆居喬多。若敖舍儀徙居都。至焚冒舍帥，自都，徙居焚。至宵敖舍鹿，自焚，徙居宵。

2.2. Changes of Residential Location (kings)

至武王舍通，自宵，徙居免，焉始□□□□福。衆不容於免，乃渭疆涅之波而字人焉，氏今曰郢。至文王，自疆涅，徙居湫郢，徙居樊郢，徙居爲郢，復徙居免郢，安改名之曰福丘。至堵敖，自福丘，徙襲都郢。至成王，自都郢，徙襲湫郢，徙□□□，□居睽郢。至穆王，自睽郢，徙襲爲郢。至莊王，徙襲樊郢，徙居同宮之北。若敖起禍，焉徙居烝之野、□□□，□襲爲郢。至釐王、康王、嗣子王，皆居爲郢。至靈王，自爲郢，徙居秦溪之上，以爲處於章[華之臺]。競坪王卽位，猷居秦溪之上。至昭王，自秦溪之上，徙居嫩郢，徙居鄂郢，徙襲爲郢。盍虜內郢，焉復徙居秦溪之上，復徙襲嫩郢。至獻惠王，自嫩郢徙襲爲郢。白公起禍，焉徙襲湫郢，改爲之，焉曰肥遺，以爲處於栖瀟，徙居鄢郢，徙居「司耳」吁。王太子，以邦復於湫郢。王，自「司耳」吁，徙蔡。王太子，自湫郢，徙居疆郢。王，自蔡，復鄢。東大王，自疆郢，徙居藍郢，徙居「崩耳」郢，復於鄢，王太子，以邦居「崩耳」郢，以爲處於「戈耳」郢。至悼哲王，猷居「崩耳」郢。中謝起禍，焉徙襲肥遺。邦大瘠，焉徙居鄢郢。

Note: “□” means unrecognizable graph; 「」 is one character;

Section 1. Stories of Chu origins

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穴裔遷徙於京宗。爰得妣厲，逆流哉水，厥狀聶耳，乃妻之。生偁弔、麗季。麗不從行，渭自脅出。妣厲賓于天，巫咸賅其脅以楚，氏今曰楚人。

Jilian first descended at Gui Mountain, then arrived at Xueqiong. He advanced to depart from Qiao Mountain, and dwelled at Yuanbo. He went up Chuan River, met Pangeng's children, and resided at Fang Mountain. One daughter was named Bizhui. She grasped the virtues of graciousness and dignity, outshining [all] within the Four Quarters. Jilian heard that she had betrothal, [so] he followed her, and reached her at Pan. Then, she gave birth to Yingbo and Yuanzhong. They traveled and wandered about unhurriedly, and first resided in Jingzong.

Xueyan later moved to Jingzong. Then, he heard of Bili and went against the current of Zai River [to meet her]. She had long delicate ears, therefore he took her as his wife. She gave birth to Doushu and Liji. Li did not follow the birth canal but came out from a split in her side. Bili went to visit Heaven. A shaman completely wrapped her side with thorns. [That's why] now it is called the people of the thorns [I.e., Chu].

@ 京宗 #季連 #穴裔

- Lineage:
 - 季連 + 妣佳 —> 「紉呈」白 & 遠中; 妣佳 <— 盤庚 the 18th King of Shang (Kim, 2019, 211)
 - 穴裔 + 妣厲 —> 偁弔 & 麗季
- Information: the naming of “Chu People” (氏今曰楚人)

Note: “+” means marrying; “X —> Y” means X is Y's parent. The translation is revised based on translations in Cook (2017), Pines (2018), and Kim (2019).

Section 2.1. Changes of Residential Location (non-kings)

至舍狂，亦居京宗。至舍繹與屈紉，思郡嗑卜，徙於夷屯，爲燔室既成，無以內之，乃竊郡人之牴，以祭懼其主，夜而內尸，氏今日夕，夕必夜。至舍只、舍「舟旦」、舍樊，及舍錫、舍渠，盡居夷屯。舍渠徙居發漸。至舍艾、舍摯，居發漸。舍摯徙居旁岬。至舍延，自旁岬徙居喬多。至舍勇，及舍嚴、舍霜，及舍雪，及舍訓、舍罽，及若敖舍儀，皆居喬多。若敖舍儀徙居郡。至焚冒舍帥，自郡，徙居焚。至宵敖舍鹿，自焚，徙居宵。

#舍狂 #舍繹 #舍只 #舍「舟旦」 #舍樊 #舍錫 #舍渠 #舍艾 #舍摯 #舍延 #舍勇 #舍嚴 #舍霜 #舍雪 #
舍訓 #舍罽 #若敖舍儀 #焚冒舍帥 #宵敖舍鹿

@京宗 @夷屯 @發漸 @旁岬 @喬多 @郡 @焚 @宵

- Lineage: the problem of *ji* 及
 - A B C 及 D E (i.e., 舍只、舍「舟旦」、舍樊，及舍錫、舍渠)
 - A 及 B C 及 D 及 E F 及 G (i.e., 舍勇，及舍嚴、舍霜，及舍雪，及舍訓、舍罽，及若敖舍儀)
- Information:
 - the naming of Xi (氏今日夕)

Table 1. Changes of Residential Location

No.	People	Location
1	季連	京宗
2	穴會	
3	會狂	
4	會繹	>夷屯
5	會只	
6	會「舟旦」	
7	會樊	
8	會錫	>發漸
9	會渠	
10	會艾	>旁岬
11	會摯	
12	會延	>喬多
13	會勇	
14	會嚴	
15	會霜	
16	會雪	
17	會訓	
18	會罌	
19	若敖會儀	>都
20	焚冒會帥	>焚
21	宵敖會鹿	>宵

One location, several persons

Note: "> X" means moving to X

Section 2.2. Changes of Residential Location (kings)

至武王舍通，自宵，徙居免，焉始□□□□福。衆不容於免，乃渭疆涅之波而宇人焉，氏今曰郢。至文王，自疆涅，徙居湫郢，徙居樊郢，徙居爲郢，復徙居免郢，安改名之曰福丘。至堵敖，自福丘，徙襲都郢。至成王，自都郢，徙襲湫郢，徙□□□，□居睽郢。至穆王，自睽郢，徙襲爲郢。至莊王，徙襲樊郢，徙居同宮之北。若敖起禍，焉徙居烝之野、□□□，□襲爲郢。至釐王、康王、嗣子王，皆居爲郢。至肅王，自爲郢，徙居秦溪之上，以爲處於章[華之臺]。競坪王卽位，猷居秦溪之上。至昭王，自秦溪之上，徙居媯郢，徙居鄂郢，徙襲爲郢。盍虜內郢，焉復徙居秦溪之上，復徙襲媯郢。至獻惠王，自媯郢徙襲爲郢。白公起禍，焉徙襲湫郢，改爲之，焉曰肥遺，以爲處於栖瀉，徙居鄢郢，徙居「司耳」吁。王太子，以邦復於湫郢。王，自「司耳」吁，徙蔡。王太子，自湫郢，徙居疆郢。王，自蔡，復鄢。東大王，自疆郢，徙居藍郢，徙居「崩耳」郢，復於鄢。王太子，以邦居「崩耳」郢，以爲處於「戈耳」郢。至悼哲王，猷居「崩耳」郢。中謝起禍，焉徙襲肥遺。邦大瘠，焉徙居鄢郢。

#武王舍通 #文王 #堵敖 #成王 #穆王 #莊王 #釐王 #康王 #嗣子王 #肅王 #競坪王 #昭王 #獻惠王 #悼哲王

@免/免郢/福丘 @疆涅/郢 @湫郢 @樊郢 @爲郢 @都郢 @□□ @睽郢 @同宮之北? @烝之野 @□□□ @秦溪之上 @媯郢 @鄂郢 @鄢郢 @「司耳」吁 @蔡 @疆郢 @藍郢 @「崩耳」郢 @鄢 @「戈耳」郢 @鄢郢

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至武王畚通，自宵，徙居免，焉始□□□□福。衆不容於免，乃渭疆涅之波而宇人焉，氏今曰郢。至文王，自疆涅，徙居湫郢，徙居樊郢，徙居爲郢，復徙居免郢，安改名之曰福丘。至堵敖，自福丘，徙襲都郢。至成王，自都郢，徙襲湫郢，徙□□□，□居睽郢。至穆王，自睽郢，徙襲爲郢。至莊王，徙襲樊郢，徙居同宮之北。若敖起禍，焉徙居烝之野、□□□，□襲爲郢。至釐王、康王、嗣子王，皆居爲郢。至肅王，自爲郢，徙居秦溪之上，以爲處於章[華之臺]。競坪王卽位，猷居秦溪之上。至昭王，自秦溪之上，徙居媯郢，徙居鄂郢，徙襲爲郢。盍虜內郢，焉復徙居秦溪之上，復徙襲媯郢。至獻惠王，自媯郢徙襲爲郢。白公起禍，焉徙襲湫郢，改爲之，焉曰肥遺，以爲處於栖瀉，徙居鄢郢，徙居「司耳」吁。王太子，以邦復於湫郢。王，自「司耳」吁，徙蔡。王太子，自湫郢，徙居疆郢。王，自蔡，復鄢。東大王，自疆郢，徙居藍郢，徙居「崩耳」郢，復於鄢。王太子，以邦居「崩耳」郢，以爲處於「戈耳」郢。至悼哲王，猷居「崩耳」郢。中謝起禍，焉徙襲肥遺。邦大瘠，焉徙居鄢郢。

- Lineage:

- Who is the first Chu King? King Chu of Wu?
- The relationship between King Xian Hui, the King, the First Son of the King, and the Great King of Jian
 - (1) King Xian Hui = the King —> the First Son of the King = the Great King of Jian (Chen, 2011, 126)
 - (2) King Xian Hui —> the Great King of Jian —> the First Son of the King (Jin and Ji, 2013, 193)

Revised: 1. King Xian Hui = the King —> 2. the First Son of the King; 3. the Great King of Jian

Section 2.2. Changes of Residential Location (kings)

至武王舍通，自宵，徙居免，焉始□□□□福。衆不容於免，乃渭疆涅之波而宇人焉，氏今曰郢。至文王，自疆涅，徙居湫郢，徙居樊郢，徙居爲郢，復徙居免郢，安改名之曰福丘。至堵敖，自福丘，徙襲都郢。至成王，自都郢，徙襲湫郢，徙□□□，□居睽郢。至穆王，自睽郢，徙襲爲郢。至莊王，徙襲樊郢，徙居同宮之北。若敖起禍，焉徙居烝之野、□□□，□襲爲郢。至釐王、康王、嗣子王，皆居爲郢。至肅王，自爲郢，徙居秦溪之上，以爲處於章[華之臺]。競坪王卽位，猷居秦溪之上。至昭王，自秦溪之上，徙居媯郢，徙居鄂郢，徙襲爲郢。盍虜內郢，焉復徙居秦溪之上，復徙襲媯郢。至獻惠王，自媯郢徙襲爲郢。白公起禍，焉徙襲湫郢，改爲之，焉曰肥遺，以爲處於栖瀉，徙居鄢郢，徙居「司耳」吁。王太子，以邦復於湫郢。王，自「司耳」吁，徙蔡。王太子，自湫郢，徙居疆郢。王，自蔡，復鄢。東大王，自疆郢，徙居藍郢，徙居「崩耳」郢，復於鄢。王太子，以邦居「崩耳」郢，以爲處於「戈耳」郢。至悼哲王，猷居「崩耳」郢。中謝起禍，焉徙襲肥遺。邦大瘠，焉徙居鄢郢。

- Information:

- The naming of place

- (1) The naming of Ying (氏今曰郢)

- (2) the renaming of the place: 免郢—>福丘; 湫郢—>肥遺

- Returning to previous residential places : the problem of "鄢"

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- Information:

- Reasons for relocation:

- (1) Revolts: The Ruobao lineage's revolt (若敖起禍); The Wu occupation of Chu's capital (盍虜內郢); The revolt of Duke of Bai (白公起禍); The revolt of Zhongxie (中謝起禍)
- (2) Establishment of the state at another place (邦大瘠)

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- Information:

- The significance of *bang* 邦

- (1) first appeared: the first son of the king

Table 1. People & Location (continued)

No.	People	Location												
19	若敖裔儀	>都												
20	焚冒裔帥		>焚											
21	宵敖裔鹿			>宵										
22	武王裔通				1. > 免	2. > 疆涅								
23	文王				4. << 免郢 =福丘	1. > 湫郢	2. > 樊郢	3. > 爲郢						
24	堵敖	<< 郡郢												
25	成王					1. << 湫郢			3. > 睽郢					
26	穆王							<< 爲郢						
27	莊王						1. << 樊郢		4. <<	2. > 同宮之北	3. > 烝之野			
28	葬王													
29	康王													
30	嗣子王													
31	肅王								1. > 秦溪之上					
32	競坪王													
33	昭王							3. <<	4. <<	1. > 嫩郢 5. <<	2. > 鄂郢			
34	獻惠王 /王					2. << 湫郢 =肥遺		1. <<		3. > 鄢郢 6. <<	4. > 「司耳」吁	5. > 蔡		
35	王太子					1. <<					2. > 疆郢	3. > 「崩耳」郢	4. > 「戈耳」郢	
36	東大王											2. >		1. > 藍郢
37	悼哲王					2. <<						1		3.> 鄢郢

Note: “<< X” means returning to X

Table 1. Changes of Residential Location

No.	People	Location
1	季連	京宗
2	穴會	
3	會狂	
4	會繹	>夷屯
5	會只	
6	會「舟旦」	
7	會樊	
8	會錫	>發漸
9	會渠	
10	會艾	>旁岢
11	會摯	
12	會延	>喬多
13	會勇	
14	會嚴	
15	會霜	
16	會雪	
17	會訓	
18	會罌	
19	若敖會儀	>都
20	焚冒會帥	>焚
21	宵敖會鹿	>宵

One location, several persons

Table 1. People & Location (continued)

No.	People	Location														
19	若敖𡗗儀	>都														
20	焚冒𡗗帥		>焚													
21	宵敖𡗗鹿			>宵												
22	武王𡗗通				1. > 免	2. > 疆涅										
23	文王				4. << 免郢 =福丘	1. > 湫郢	2. > 樊郢	3. > 爲郢								
24	堵敖	<< 都郢														
25	成王					1. << 湫郢			3. > 睽郢							
26	穆王							<< 爲郢								
27	莊王					1. << 樊郢		4. <<		2. > 同宮之北	3. > 烝之野					
28	𡗗王															
29	康王															
30	嗣子王															
31	肅王								1. > 秦溪之上							
32	競坪王															
33	昭王							3. <<		4. <<	1. > 嫩郢 5. <<	2. > 鄂郢				
34	獻惠王 /王					2. << 湫郢 =肥遺		1. <<				3. > 鄢郢 6. <<	4. > 「司耳」吁	5. > 蔡		
35	王太子					1. <<							2. > 疆郢	3. > 「崩耳」郢	4. > 「戈耳」郢	
36	東大王												2. >		1. > 藍郢	
37	悼哲王					2. <<								1		3.> 鄢郢

One person, multiple locations

One person, multiple locations

Table 1. People & Location (continued)

No.	People	Location
19	若敖裔儀	>都
20	焚冒裔帥	>焚
21	宵敖裔鹿	>宵
22	武王裔通	1. > 免 2. > 疆涅
23	文王	4. << 免郢 =福丘 1. > 湫郢 2. > 樊郢 3. > 爲郢
24	堵敖	<< 郢郢
25	成王	1. << 湫郢 3. > 樊郢
26	穆王	<< 爲郢
27	莊王	1. << 樊郢 4. << 2. > 同宮之北 3. > 烝之野
28	葬王	
29	康王	
30	嗣子王	
31	肅王	1. > 秦溪之上
32	競坪王	4. <<
33	昭王	3. << 1. > 嫩郢 5. << 2. > 鄂郢
34	獻惠王 /王	2. << 湫郢 =肥遺 1. << 3. > 鄢郢 6. << 4. > 「司耳」吁 5. > 蔡
35	王太子	1. << 2. > 疆郢 3. > 「崩耳」郢 4. > 「戈耳」郢
36	東大王	2. > 1. > 藍郢
37	悼哲王	2. << 1 3.> 鄴郢

Different persons returned to the same place.

2. How does such a structure impact the narrative?

Review the Structure:

1. Stories of Chu origins

季連初降於騶山，氏于穴窟。前出于喬山，宅處爰波。逆上洲水，見盤庚之子，處于方山。女曰妣佳，秉茲率相，冒迪四方。季連聞其有聘，從，及之盤，爰生白、遠中。遊徜徉，先處于京宗。穴舍遲徙於京。爰得妣厲，逆流哉水，厥狀聶耳，乃妻之。生亓弔、麗季。麗不從行，渭自脅出。妣厲賓于天，巫咸賅其脅以楚，氏今曰楚人。

2.1. Changes of Residential Location (non-kings)

至舍狂，亦居京宗。至舍繹與屈紉，思都嗑卜，徙於夷屯，爲燔室既成，無以內之，乃竊都人之牖，以祭懼其主，夜而內尸，氏今曰夕，夕必夜。至舍只、舍「舟旦」、舍樊、及舍錫、舍渠，盡居夷屯。舍渠徙居發漸。至舍艾、舍摯，居發漸。舍摯徙居旁岬。至舍延，自旁岬，徙居喬多。至舍勇，及舍嚴、舍霜，及舍雪，及舍訓、舍号，及若敖舍儀，皆居喬多。若敖舍儀徙居都。至焚冒舍帥，自都，徙居焚。至宵敖舍鹿，自焚，徙居宵。

2.2. Changes of Residential Location (kings)

至武王舍通，自宵，徙居免，焉始□□□□福。衆不容於免，乃渭疆涅之波而宇人焉，氏今曰郢。至文王，自疆涅，徙居湫郢，徙居樊郢，徙居爲郢，復徙居免郢，安改名之曰福丘。至堵敖，自福丘，徙襲都郢。至成王，自都郢，徙襲湫郢，徙□□□，□居睽郢。至穆王，自睽郢，徙襲爲郢。至莊王，徙襲樊郢，徙居同宮之北。若敖起禍，焉徙居烝之野、□□□，□襲爲郢。至釐王、康王、嗣子王，皆居爲郢。至肅王，自爲郢，徙居秦溪之上，以爲處於章[華之臺]。競坪王卽位，猷居秦溪之上。至昭王，自秦溪之上，徙居嫩郢，徙居鄂郢，徙襲爲郢。盍虜內郢，焉復徙居秦溪之上，復徙襲嫩郢。至獻惠王，自嫩郢徙襲爲郢。白公起禍，焉徙襲湫郢，改爲之，焉曰肥遺，以爲處於栖溝，徙居鄢郢，徙居「司耳」吁。王太子，以邦復於湫郢。王，自「司耳」吁，徙蔡。王太子，自湫郢，徙居疆郢。王，自蔡，復鄢。東大王，自疆郢，徙居藍郢，徙居「崩耳」郢，復於鄢，王太子，以邦居「崩耳」郢，以爲處於「戈耳」郢。至悼哲王，猷居「崩耳」郢。中謝起禍，焉徙襲肥遺。邦大瘠，焉徙居鄢郢。

2. How does such a structure impact the narrative?

- Starting out with connection to Shang

"Thus, the “Chuju” text shows a cultural desire to construct a past that is not affiliated with the Western Zhou, but rather connects itself to an earlier past before the Zhou. This exemplifies **a cultural trend related to the creation, sharing, and transmission of a new representation of the past.**” (Kim, 2019, 211)

"This emphasis on the relations with the Shang ruling lineage suggests that the Shang connection was highly important for the narrators. Evidently, marrying Pangeng’s granddaughter was **a source of pride for the ancestor of the Chu ruling house, possibly an important asset for bolstering the house’s legitimacy and prestige.**” (Pines, 2018, 14)

2. How does such a structure impact the narrative?

- The nature of the narrative:

- Who are the audience and the composer?
- What is the purpose?

“...this short survey of Chu’s royal residences could be **prepared specifically for foreigners in the service of Chu kings.**” (Pines, 2018, 13)

"Since the location of the king in ancient times was often the rhetoric used to anchor an event in time when making a historical record, this text may have served as **a reference work for the ritual archivists** (shi 史 or yin 尹). The initial section of the text focusing on divine origins suggests also a role for the text in **storytelling.**" (Cook, 2017, 82)

2. How does such a structure impact the narrative?

- **Others**

- It uses people to track the change of time, thus outlining the lineage.
- It provides explanations for some changes of residential locations, thus providing relevant historical information.
- The language is plain and sketchy, and it does not concealed negative revolts, suggesting it not evaluative.

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