Wutong God(五通神) of Suzhou

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Abstract: Wutong God (五通神) is actually Amun-Ra or Amun in China.

Shangfang Hill(上方山), Suzhou is the cult centre of Amun-Ra or Amun in China, Shangfang Hill(上方山),Suzhou resembles in the Valley of the Kings.

The connection between Wutong God (五通神) and Amun-Ra or Amun is speculated by the author-Bohai, Xu (徐博海). The Lengqie temple, Shangfang Hill (上方山楞伽寺) above Shihu Lake is actually not a place to burn incense in the hearts of Suzhou people, and it is the cult centre of Wutong God (五通神). The Suzhou people said that the scent of the Lengqie Temple in Shangfang Hill is "borrowing the yin debt", that is, borrowing money from the nether world to bless themselves to make a fortune. It is said to be very effective, but there is a taboo, that is, after the realization of the wish, it is not like other monasteries, but will be willing to do it, but since then, the children and grandchildren will go to the top of Shangfang Hill to return to the mountain, otherwise you will be set aside the disaster, so you should burn the incense to the top of the mountain. Many people are from Zhejiang, Shanghai, and Suzhou. It is generally not a must for Suzhou locals to burn incense in Shangfang Hill. According to the material I saw, the Wutong God (五通神) may be a general term for a variety of animals and plants, they may be mice, rams, pigs, monkeys, snakes, etc, or turned into humanoid handsome men to seduce women, can immediately endanger people, and it can also predict good and bad, collect money.

Wutong God (五通神)

Wutong God's (五通神) cult centre-Lengqie Tower (楞伽塔)

The Tributes of Wutong God(五通神)

And Amun (also *Amon*, *Ammon*, *Amen*; a major ancient Egyptian deity who appears as a member of the Hermopolitan ogdoad. Amun was attested from the Old Kingdom together with his wife Amaunet. The history of Amun as the patron god of Thebes began in the 20th century BC, with the construction of the Precinct of Amun-Re at Karnak under Senusret I.

Major construction work in the Precinct of Amun-Re took place during the 18th dynasty when Thebes became the capital of the unified ancient Egypt.

After the rebellion of Thebes against the Hyksos and with the rule of Ahmose I (16th century BC), Amun acquired national importance, expressed in his fusion with the Sun god, Ra, as Amun-Ra or Amun-Re.

Amun-Ra retained chief importance in the Egyptian pantheon throughout the New Kingdom (with the exception of the "Atenist heresy" under Akhenaten). Amun-Ra in this period (16th to 11th centuries BC) held the position of transcendental, self-created creator deity "par excellence", he was the champion of the poor or troubled and central to personal piety. His position as King of Gods developed to the point of virtual monotheism where other gods became manifestations of him. With Osiris, Amun-Ra is the most widely recorded of the Egyptian gods.

As the chief deity of the Egyptian Empire, Amun-Ra also came to be worshipped outside Egypt, according to the testimony of ancient Greek historiographers in Libya and Nubia. As *Zeus Ammon* he came to be identified with Zeus in Greece.

Amun rose to the position of tutelary deity of Thebes after the end of the First Intermediate Period, under the 11th dynasty. As the patron of Thebes, his spouse was Mut. In Thebes, Amun as father, Mut as mother and the Moon god Khonsu formed a divine family or "Theban Triad".

When the army of the founder of the Eighteenth dynasty expelled the Hyksos rulers from Egypt, the victor's city of origin, Thebes, became

the most important city in Egypt, the capital of a new dynasty. The local patron deity of Thebes, Amun, therefore became nationally important. The pharaohs of that new dynasty attributed all their successful enterprises to Amun, and they lavished much of their wealth and captured spoil on the construction of temples dedicated to Amun. That is very similar to Chinese Wutong God's (五通神) worship-people lavish much of their wealth to Wutong God(五通神).

The victory accomplished by pharaohs who worshipped Amun against the "foreign rulers", brought him to be seen as a champion of the less fortunate, upholding the rights of justice for the poor. By aiding those who traveled in his name, he became the *Protector of the road*. Since he upheld Ma'at (truth, justice, and goodness), those who prayed to Amun were required first to demonstrate that they were worthy by confessing their sins. Votive stelae from the artisans' village at Deir el-Medina record:"[Amun] who comes at the voice of the poor in distress, who gives breath to him who is wretched..You are Amun, the Lord of the silent, who comes at the voice of the poor; when I call to you in my distress You come and rescue me...Though the servant was disposed to do evil, the Lord is disposed to forgive. The Lord of Thebes spends not a whole day in anger; His wrath passes in a moment; none remains. His breath comes back to us in mercy..May your ka be kind; may you forgive; It shall not happen again." Let us go back to Wutong God(五通神).

Wutong God(五通神) sometimes did good deeds to people, Wutong God (五通神) came at the voice of the poor; when people call to Wutong God (五通神) in their distress , Wutong God (五通神) would come and rescue them. Wutong God (五通神) spent not a whole day in anger; His wrath past in a moment. So Wutong God (五通神) is Amun with Chinese characteristic, I think.

Subsequently, when Egypt conquered Kush, they identified the chief deity of the Kushites as Amun. This Kush deity was depicted as ram-headed, more specifically a woolly ram with curved horns. Amun thus became associated with the ram arising from the aged appearance of the Kush ram deity. A solar deity in the form of a ram can be traced to the pre-literate Kerma culture in Nubia, contemporary to the Old Kingdom of Egypt.

As the cult of Amun grew in importance, Amun became identified with the chief deity who was worshipped in other areas during that period, the sun god Ra. This identification led to another merger of identities, with Amun becoming Amun-Ra. In the *Hymn to Amun-Ra* he is described as" Lord of truth, father of the gods, maker of men, creator of all animals,

Lord of things that are, creator of the staff of life."

In the New Kingdom, Amun became successively identified with all other Egyptian deities, to the point of virtual monotheism (which was then attacked by means of the "counter-monotheism" of Atenism). Primarily, the god of wind *Amun* came to be identified with the solar god Ra and the god of fertility and creation Min, so that Amun-Ra had the main characteristic of a solar god, creator god and fertility god. He also adopted the aspect of the ram from the Nubian solar god, besides numerous other titles and aspects.

As Amun-Re he was petitioned for mercy by those who believed suffering had come about as a result of their own or others' wrongdoing. Amon-Re "who hears the prayer, who comes at the cry of the poor and distressed...Beware of him! Repeat him to son and daughter, to great and small; relate him to generations of generations who have not yet come into being; relate him to fishes in the deep, to birds in heaven; repeat him to him who does not know him and to him who knows him...Though it may be that the servant is normal in doing wrong, yet the Lord is normal in being merciful. The Lord of Thebes does not spend an entire day angry. As for his anger – in the completion of a moment there is no remnant..As thy Kaendures! thou wilt be merciful!".Let us go back to Wutong God (五通神). Wutong God (五通神) sometimes did good deeds to people, Wutong God (五通神) came at the voice of the poor;

when people called to Wutong God (五通神) in their distress , Wutong God (五通神) would come and rescue them. Wutong God (五通神) spent not a whole day in anger; his wrath past in a moment. So I think Wutong God (五通神) is Amun or Amun-Ra with Chinese characteristic, Right?

In the Leiden hymns, Amun, Ptah, and Re are regarded as a trinity who are distinct gods but with unity in plurality. "The three gods are one yet the Egyptian elsewhere insists on the separate identity of each of the three." This unity in plurality is expressed in one text:"All gods are three: Amun, Re and Ptah, whom none equals. He who hides his name as Amun, he appears to the face as Re, his body is Ptah." But as with any god, when people did not worship Amun- Ra, he was just as willing to turn away, to remove the light in order to show what the people were missing. Now let us go back to Wutong Gods(五通神).The Wutong Gods(五通神) are demon ghosts, it means it has many(or five) ,but a ghost can also be the Wutong God (五通神) . And Amun-Ra's sacred animals are Ram, Cattle, Goose, Snake, Lion. That is also five, Right? The so-called " Wutong Gods(五通神) " are actually five kinds of magical creatures with magical powers. According to the material I saw, the Wutong God (五通神) may be a general term for a variety of animals and plants, they may be mice, rams, pigs, monkeys, snakes, etc, Offerings for Amun-Ra is incense, there are several perfumes named in his honor, and people

burn the incense to the top of Shangfang Hill ,I think that is the Chinese way to worship Amun-Ra. Wutong God is sometimes invisible, and the name *Amun* (written *jmn*) meant something like "the hidden one" or "invisible", that is very similar to Chinese Wutong God(五通神). As long as you pray for the Wutong God(五通神) you will get suddenly rich. However, if you offend him, all the wealth will be gone immediately.

Amun depicted as Amun-Ra.

From the above, we can speculate that Wutong God (五通神) is actually Amun-Ra or Amun in China. When whom of the daughters-in-law and daughters were ill, the witches in the temple said that they were taken a fancy to Wutong God (五通神). The people at home were naturally scared, so they have to go up the mountain to burn incense, and ask the witch to worship the Gods. Daughters-in-law and

daughters were not allowed to see a doctor, and they died after a long delay , after they died, they dressed colorful ,beautiful clothes. So the witch said that their soul was ticked by the Wutong God (五通神)and they became wives of Wutong God (五通神). Wutong God (五通神)can turned into humanoid handsome men to seduce women, that is similar to the prostitutes in ancient Egypt(prostitutes in ancient Egypt were respected and even considered sacred as the first institutions where prostitution flourished were the temples of the Gods. The god Amun indulged in sexual activity with many women under a religious guise. Families often gave their most beautiful daughters to the priests of his temple. The priests sometimes wore the ram-headed Sphinx (Criosphinx). As soon as they grew too old for the tastes of the priests they were allowed to leave. Many practiced prostitution until they were married.

As a woman who was often on travelling, some of the prostitutes wore blue faïence-beaded fishnet dresses, had red-painted lips and tattoos on their breasts or thighs.

In the performance of the trip, their behavior seemed to have a connection between birth, childbirth, art, religion and magic. These prostitutes therefore were welcomed, and respected by society).

Now let us look at Amun-Ra in shape. The first below is Amun-Ra (l'esprit des quatre elements, lame du monde matériel), Brooklyn

Museum.

It is very similar to the picture in China,

have you seen the two giant horns in the red Wutong God? Right?

Now let us go back to the pronunciation of Shangfang Hill (上方山) in Suzhou. In Suzhou dialect, Shangfang should be read as ra-fa, the symbol

of Amun is a ram; in ancient Egypt, the word "ram" was pronounced "bar". And Ra was the ancient Egyptian god of the sun. So Shangfang Hill (上方山) means the combination of Ra-Amun.

Let us look at Qizi Hill(七子山) (Shangfang Hill is a part of it) and the Valley of the Kings in geography .The map below is the Valley of the Kings.

A map of the Valley of the Kings with locations of tombs marked

And the first picture below the map is Qizi Hill(七子山) (Shangfang Hill is a part of it) .

A map of Qizi Hill(Shangfang Hill (上方山) is a part of it)

Now let us look at Qizi Hill(七子山) (Shangfang Hill is a part of it) and the Valley of the Kings in photography. The first picture below is the Valley of the Kings.

Panorama of the valley, looking north

And the second picture below is the central of East Valley.

View of the central East Valley

And the third picture below is the whole view of the valley.

the whole view of the valley

Now let us back to Shangfang Hill (上方山) and Qizi Hill(Shangfang Hill is a part of it).The two pictures below are Shangfang Hill(上方山).

Shangfang Hill(上方山),looking south

Shangfang Hill(上方山)

Now let us go back to Qizi Hill(七子山)(it contains Shangfang Hill(上方山)). The four pictures below are Qizi Hill(七子山).

Qizi Hill (七子山), looking east

Qizi Hill (七子山), looking south

Qizi Hill (七子山), looking north

Qizi Hill (七子山), looking west

So from geography ,we can see that Qizi Hill(七子山) (Shangfang Hill is

a part of it) resembles in the Valley of the Kings, right?

Now at the end of the paper, I want to say, our dear readers, from the whole paper, can't you speculate that Wutong God (五通神) is actually Amun-Ra or Amun in China?

References:

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