Lu Rui(角瑞)in Wu Culture Author: Bohai,Xu(徐博海)

Jiangnan has many place names with 角 (lù), such as:

1. 角 (Lu) 直 (Zhi) : Place name, in Wuzhong District, Suzhou City, Jiangsu Province, China.
2. 角里堰(Lu Li Yan): Place name, in Haiyan County, Zhejiang Province, China.
3. 衙角里 (Ya Lu Li) , place name, in Xishan Island, Wuzhong District, Jiangsu Province, China

And I think the most mysterious is the village of Ya Lu Li (衙角里)in Xishan Island, Wuzhong District, Suzhou and Lu Zhi(角直).There is a temple in the village of Ya Lu Li(衙角里).

The Temple of the King Yu(禹)is located at the shore of the Taihu Lake , at the northern end of the village. According to legend, Yu(禹) once controlled water in Xishan. In order to commemorate the achievements of Yu's(禹) water control, four temples were built in Taihu Lake to control flood .

The temple has a long history and has not been tested. However, it has been rewritten in the past three years of Liang Datong (537) in the Southern Dynasties. Over 1400 years, it has been repeatedly destroyed and experienced vicissitudes. The last re-construction was in the four years of Qing Jiaqing,in (1804), a monumental monument was embedded in the wall of the temple.

The Temple of Yu(禹)

In 1985, he rebuilt the statue of the king Yu(禹)

The Temple of Yu(禹)

Around the temple, the lake is beautiful. On the ground next to the temple, there are iron-colored sand grains of the size of rapeseed, which is what was left in the legendary that Yu(禹)cast iron kettle and killed dragon.

And"Anubis" is a Greek rendering of this god's Egyptian name.In the Old Kindom (c. 2686 BC – c. 2181 BC), the standard way of writing his name in hieroglyphs was composed of the sound signs *jnpw* followed by a jackal over a *htp*sign:

A new form with the "jackal" on a tall stand appeared in the late Old Kingdom and became common thereafter:

Anubis' name *jnpw* was possibly pronounced [a.'na.p^ha], based on Coptic *Anoup* and the Akkadian transcription <a-na-pa> in the name

<ri-a-na-pa> "Reanapa" that appears in Amarna letter EA 315. However, this transcription may also be interpreted as *r^c-nfr*, a name similar to that of Prince Ranefer of the Fourth Dynasty.

In Egypt's Early Dynastic period (c. 3100 – c. 2686 BC), Anubis was portrayed in full animal form, with a "jackal" head and body. A "jackal" god, probably Anubis, is depicted in stone inscriptions from the reigns of Hor-Aha, Djer, and other pharaohs of the First Dynasty. Since Predynastic Egypt, when the dead were buried in shallow graves, "jackals" had been strongly associated with cemeteries because they were scavengers which uncovered human bodies and ate their flesh. In the spirit of "fighting like with like," a "jackal" was chosen to protect the dead, because "a common problem (and cause of concern) must have been the digging up of bodies, shortly after burial, by jackals and other wild dogs which lived on the margins of the cultivation."

The oldest known textual mention of Anubis is in the Pyramid Texts of the Old Kingdom (c. 2686 – c. 2181 BC), where he is associated with the burial of the pharaoh.

In the Old Kingdom, Anubis was the most important god of the dead. He was replaced in that role by Osiris during the Middle Kingdom (2000–1700 BC). In the Roman era, which started in 30 BC, tomb paintings depict him holding the hand of deceased persons to guide them to Osiris.

The parentage of Anubis varied between myths, times and sources. In early mythology, he was portrayed as a son of Ra. In the Coffin Texts, which were

written in the First Intermediate Period (c. 2181–2055 BC), Anubis is the son of either the cow goddess Hesat or the cat-headed Bastet. Another tradition depicted him as the son of Ra and Nephthys. The Greek Plutarch (c. 40–120 AD) stated that Anubis was the illegitimate son of Nephthys and Osiris, but that he was adopted by Osiris's wife Isis.

In contrast to real wolves, Anubis was a protector of graves and cemeteries. Several epithets attached to his name in Egyptian texts and inscriptions referred to that role. Khenty-imentiu, which means "foremost of the westerners" and later became the name of a different wolf god, alluded to his protecting function because the dead were usually buried on the west bank of the Nile. He took other names in connection with his funerary role, such as tpy-dw.f "He who is upon his mountain" (i.e. keeping guard over tombs from above) and nb-t3-dsr "Lord of the sacred land", which designates him as a god of the desert necropolis.

One of the roles of Anubis was as the "Guardian of the Scales."The critical scene depicting the weighing of the heart, in the Book of the Dead, shows Anubis performing a measurement that determined whether the person was worthy of entering the realm of the dead (the underworld, known as Duat). By weighing the heart of a deceased person against Ma'at (or "truth"), who was often represented as an ostrich feather, Anubis dictated the fate of souls. Souls heavier than a feather would be devoured by Ammit, and souls lighter than a feather would ascend to a heavenly existence.

And the 角端(lǜ duān) is a mythical legend in the Han mythology, it has a pair of horns on its head, it is said to be able to travel 5,000 miles a day, know all languages, and only accompany good king. It has placed the beautiful wishes and prayers of the Han people, and looks forward to the prosperity of the country, the prosperity of life, the prosperity of the world, and the prosperity of life. In the Yangtze River Delta and the Yellow River Basin in China, there were no jackals more than 4,000 years ago. Therefore, the ancient Chinese people created the sacred beast.

Lu Rui(角瑞)

There is only one horn on the head, and Anubis has two horns. Why? I think that there are some Anubis in Egypt has one corn, and in the overseas colonies of Egypt (the Liangzhu area-良渚), this means the colonies of Egypt, non-native areas. Accompanied by good king is that Anubis is an ancient god, is the "death god in ancient Egyptian mythology", in charge of hell, mainly the weighing work of the scale responsible for trial, that is, placing fair feathers on

one side of the scale, while placing the heart of the deceased, if the heart and feathers are equal in weight, then this person can ascend to heaven and live forever with the gods. If the feathers are heavier than the heart, this person will be guilty and will be sent to hell. The archetype of Anubis was the ancient Pharaoh Osiris (the ruler of the underworld) and the son of Isis. This is the only way to accompany good kind, and the tyrant will be eaten by Lu Rui(甬瑞). The Anubis ancient Egyptian pronunciation is similar to: "Alaba", which is very similar to the 衙甬里 (Nia-Lu-Li). And Anubis can be written in hieroglyphs:

or

or

The third way of Anubis is very similar to the traditional Chinese characters of "甬". The “丿” on the top of 甬 represents a corner on the head of Anubis, and the ㇏ on the left represents the arc on the left side of Anubis. The body, the bottom of the hook represents the tail of Anubis, and the rest represents the body part of Anubis. Is it special? Therefore, "甬" is Anubis.

Next, let's go back to the Yu(禹) question. The picture below shows the portrait of the Yu(禹).

Portrait of Yu-禹 (Narmer)

Narmer's tomb

The tomb of Narmer(禹) is considered to be in the cemetery of Abydos, but

many Egyptian scholars believe that this is not his true tomb because of the construction and scale of the tomb does not correspond the strong Narmer rule. China recorded the tenth eastward journey of the squatting place, and died after the commemoration of the Kuaiji - (会稽) (the bamboo book recorded-竹书记年 is forty-five years). After his death, his son started the Xia Dynasty. It is very likely that the real situation seems that Yu (禹) passed away in the tenth year of the parade to reach the Kuaiji (会稽) area of Zhejiang, China (the ancient Egyptian overseas colony), and then buried in the Kuaiji!(会稽). About Mount Tai Yu Ling is located in Shaoxing, outside, 3 km from the city. About Mount lush yellow house next to the Sheikh, the level of scattered housing group, the hold terrain, are grand. Yu Ling itself is a large large-scale classical style buildings, the Yu Ling, Yu Temple, Yu Temple of three parts, covers an area of 40 mu, building area of more than 2700 square meters, is listed as China's cultural relics protection units . Therefore, I think that Yu(Narmer) died when he arrived in the Yangtze River Delta area of China (the ancient Egyptian colony) in the ten-year parade. When Yu (Narmer) cruised the Taihu Lake, cast iron kettle and killed the dragon and combing the Taihu Lake. Repressing the indigenous tribes who rebelled against him, the cast iron axe was the head of the caster. (The scepter appeared first in Egypt, and the ancient Egyptian kingdom was one of the areas where the scepter head was the most discovered. As early as the pre-dynasty (before 3050BC), the scepter head was very common. However, another right to use it is as a weapon.

Pharaohs can be used, and the princes and chiefs who are given power can also be used, so the full-scale scepter head is also a special instrument for indicating identity and symbolizing authority. Therefore, the scepter in the entire Eurasia spread widely, and at the same time, the scope of the ancient Egyptian forces may have covered the entire Eurasian continent and even the Americas. Therefore, if the scepter head casting ruins is found, it can be clearly proved that Yu (Narmer) has come to Yaluli Village, Suzhou Xishan Island, and the Temple of the King Yu(禹) is the ancestral temple of his sacrifice. And Yaluli(衙角里) meant that Yu(禹) is a good king in the minds of the people (the ancient Egyptians believed that only the guardian of Anubis could protect their souls. Anubis made good people go to heaven, with the gods eternal life). The jade-carved bird-shaped figure of the Liangzhu(良渚) culture unearthed in Zhangling Mountain (张陵山), Wuzhong District, Suzhou is essentially the name of the royal palace in the form of the Horus in the ancient Egyptian kings, namely the Horus Eagle standing on the facade of the palace.

The Chinese used the pattern of Liangzhu(良渚), called "Bird Standing Altar", and foreigners called the square frame in the form of the ancient Egyptian pharaoh's name serekh "the facade of the palace." In fact, this box represents the house! The name of the emperor in China can be called Tian Zi -天子 (corresponding to the ancient Egyptian pharaoh is the son of the sun god), but also can be called the majesty, corresponding to the ancient Egyptian pharaoh is the ruler in the big house has the same meaning! The original meaning of 陛 (Bi) is the steps of the Imperial Palace. China's respect for the royal family's title, "His Royal Highness", is similar. His Royal Highness is under the rank of the temple, second to the majesty of the monarch. Then we look at the ancient Egyptian pharaoh serekh form box below usually there are some pillar patterns, or represent the steps or represent the pillars, because the ancient

Egyptian stone palace, so the ancient Egyptian temple roof is usually flat. Reflected above the serekh form box is flat. On the Liangzhu(良渚) jade, the top of the frame slightly changed, much like a step or slope roof! I think this is the symbol of the colony of ancient Egypt. This form of roof can also be seen in some houses in southern Fujian and Jiangxi. Therefore, I think that the so-called "bird standing altar" of Liangzhu or the "front of the palace" of ancient Egypt actually means the big palace. The person sitting in the big palace is "Pharaoh" or "His Majesty"! As for the bird standing above, it is the eagle who represents the god of Horus (the incarnation of the pharaoh of the world). Therefore, I think that it means that Yu-禹 (Narmer) had been here, the people have commemorated him, and established cenotaph of him, and used Anubis-Lurui(角瑞) to guard the Yu (Narmer)'s cenotaph (Since ancient times, the Chinese have had a tradition of separating the burial grounds and the tombs. The time is long. People don't know about this, and they have become the origin of the famous names.

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