

Seasons of
Poret - Shomu
Months of
Makhir through
Pa-Khonsu



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Serving Gods and Humankind

Iiu im hotep!

Welcome once again to the quarterly *Horizon* newsletter, and welcome to 2020! Since last issue, I've spoken at two different regional Pagan events, getting to meet yet more YouTube viewers in person for the first time, and had the opportunity to network with sister Ancient Near Eastern (abbreviated ANE) Pagan traditions such as the Temple of Sumer. Some of the challenges we as Kemetics face - most often in being the 'only lonely' member of our tradition in a given area - are shared by Mesopotamian, Canaanite and Anatolian Pagans. Given the historical and geographic similarities that our faiths share, we may find a valuable source of support, insight and camaraderie with our fellow ANE Pagans.

Progress has been quieter on other fronts, but that bodes no ill. Indeed, sometimes our work needs a latent phase, to give new developments time to germinate and sprout anew.

So in the meantime, I want to begin touching on broader concepts within Kemetic Paganism, and how we choose to define them within Kemetic Reform. One such issue that gets discussed on blogs from time to time is the role of priests within Kemetic practice. Historically, ancient Egyptian priests acted first and foremost as servants of the Gods; therefore, it has been argued, a modern Reconstructionist priest's sole responsibility lies in tending to the daily offerings and rituals to their chosen deity. In that vein, someone could serve as a 'Priest of Anubis', for example, without ever interacting with other Kemetic Pagans or participating in a Kemetic community

(other than to write blog articles explaining their position).

In all fairness, some ancient priests serving in tiny, rural temples may have worked alone, especially toward the end of the pagan era. And this modern conception probably takes influence from the Wiccan ideal of every adherent becoming a Priest or Priestess in their own right. But it doesn't suit a fuller view of Kemetic spirituality. Even ancient priests used their sacred knowledge to serve as doctors, midwives and magicians in their communities; so the idea of a modern Kemetic Reform priest acting in service to their own has sound historical roots.

Undergoing a period of study followed by a rite of initiation into priesthood is also historically-based, and generally accepted in most modern Pagan traditions. Eventually we will need to standardize our own set of Kemetic Reform knowledge - but that undertaking will certainly require more than 'a year and a day'.

But lastly, I believe that attaining a level of priest should also mean achieving a personal milestone, conquering some obstacle within one's life; a metaphorical sort of "Jedi trial", if you will. Many of us have already gone through our own such trials just getting to where we are now. But these are important for the wisdom and empathy they leave us with, gifts that we can in turn share with others. Because ultimately, wisdom and empathy are the greatest traits that any priest or priestess, regardless of faith tradition, should possess.

These thoughts just scratch the surface. Feel free to write in with your own - and I'll see you next issue!

In Praise of the Gods

A Blessing for Cats (and Their Humans)

May the Lord to the Limit, the Blazing Eye, and the Righter of Wrongs encircle this cat (or person's name) in their protection.

Amun-Ra(-Ptah), great Divine Father, Lord to the Limits of Creation, He from which all things came. I pray you grant N your blessing and protection. Encircle N with your rod and let your will be done.

Mut-Bast(-Sakhmet), great Divine Mother, Blazing Eye on the Head of Her Father, queen of all lands, people, spirits and gods. I, your humble child and servant seek a blessing and aid for one named N, and the ones who care for and love him (her). Turn away all harm directed at him (her) and let your green rod grant him (her) renewal.

Khonsu-Maahes(-Nefertum), Radiant Traveler, King of Children and Decider of Fates, Righter of Wrongs and Scarlet Lord. Defend N from all who would harm him (her), lay low any attempt to cause him (her) harm and return with justice in kind.

Written by Robert Yamanu Brandum



Maahes art by Sharon LaBorde

A Hymn to Rennutet

Inodj har-et, Rennutet, nofrit, nebet ankh!

Hail unto You, Rennutet the Good, Mistress of Life!

Nebet ka'u, nebet shenut, wa'djut im sut nofrit,

Lady of Sustenance, Lady of the Granary,

Flourishing in the storeroom (lit. 'good place'),

Khentet ha't khut, Khentet ha't djefa'u,

Foremost of the best goods, Foremost of

the finest foods,

Rennutet senofret sut-nofrit!

Rennutet Who embellishes the storeroom!

Rennutet wa'djet, sewa'djut tau nibu,

Flourishing Rennutet, Who makes all

lands green,

Rennutet-Serket, anbet djedfet im shen per-es,

Rennutet-Serket, Who locks up serpents

in the limits of Her house,

Ya, Rennutet, nofrit, hetpyt!

Hail, Good Rennutet, the Appeased One!

- hymn by Sharon LaBorde

The above hymn was drawn from ancient titles addressing Rennutet in various temples. It seems that many temples, regardless of their patron deity, kept a shrine to Rennutet in their granaries and images of Her in doorways where food offerings passed, often in four aspects (similar to the Four Noble Ladies known in protective magic). Rennutet the Good, Foremost of the Best Goods, Flourishing Rennutet (sometimes identified with Wadjyt but not always) and the syncretic form Rennutet-Serket are all aspects of this Goddess of Plenty. **Source:** Mougenot, Frederic. Remarks on the Four Rennutets in the Temples of Edfu and Dendara, *Journal of Intercultural and Interdisciplinary Archaeology*, No. 2, 2015.



The Decades

by Sharon LaBorde

The ancient Egyptian year had thirty-six weeks. Each week lasted ten days, out of which seven were workdays and the 'weekend' lasted three days. (Makes you wonder, how would that kind of schedule fare in the modern world?) The last day of each week was reserved for religious observances, such offerings to the dead; Amun's procession for the "Decade Feast" at Medinet Habu and Isis of Philae's procession to offer milk at the tomb of Osiris on Biga Island were both examples of local deities making Their observances of the decade (here meaning 'tenth-day') rites. Because the decade dates fit neatly within the calendar year, they don't change from one year to the next. Below is a list of the decades through the Kemetic Reform year. Originally, each decade had a star associated with it: but between precessional shift and modern scholars no longer being able to accurately 'read' Egyptian star charts, connecting actual stars with their appropriate weeks remains a future challenge.

Week One: July 18-27th, *Decade July 27th*

Week Two: July 28 - August 6, *Decade Aug. 6th*

Week Three: August 7 - 16, *Decade Aug. 16th*

Week Four: August 17 - 26, *Decade Aug, 26th*

Week Five: August 27 - September 5, *Decade Sept. 5th*

Week Six: September 6 - 15, *Decade Sept. 15th*

Week Seven: Sept. 16 - 25, *Decade Sept. 25th*

Week Eight: Sept. 26 - October 5, *Decade Oct. 5th*

Week Nine: October 6 - 15, *Decade Oct. 15th*

Week Ten: October 16 -25, *Decade Oct. 25th*

Week Eleven: Oct. 26 - Nov. 4, *Decade Nov. 4th*

Week Twelve: November 5 -14, *Decade Nov. 14th*

Week Thirteen: Nov. 15 - 24, *Decade Nov. 24th*

Week Fourteen: Nov. 25 - Dec. 4, *Decade Dec. 4th*

Week Fifteen: Dec. 5 - 14, *Decade Dec. 14th*

Week Sixteen: Dec. 15 - 24, *Decade Dec. 24th*

Week Seventeen: Dec. 25 - Jan. 3, *Decade Jan. 3rd*

Week Eighteen: January 4 - 13, *Decade Jan. 13th*

Week Nineteen: January 14 - 23, *Decade Jan. 23rd*

Week Twenty: Jan. 24 - Feb. 2, *Decade February 2nd*

Week Twenty-One: Feb. 3 - 12, *Decade Feb. 12th*

Week Twenty-Two: Feb. 13 - 22, *Decade Feb. 22nd*

Week Twenty-Three: Feb.23 -Mar. 4, *Decade Mar.4th*

Week Twenty-Four: March 5-14, *Decade March 14th*

Week Twenty-Five: March 15 - 24, *Decade Mar. 24th*

Week Twenty-Six: Mar. 25 - April 3, *Decade April 3rd*

Week Twenty-Seven: April 4 - 13, *Decade April 13th*

Week Twenty-Eight: April 14 - 23, *Decade April 23rd*

Week Twenty-Nine: April 24 -May 3, *Decade May 3rd*

Week Thirty: May 4 - 13, *Decade May 13th*

Week Thirty-One: May 14 - 23, *Decade May 23rd*

Week Thirty-Two: May 24 - June 2, *Decade June 2nd*

Week Thirty-Three: June 3 - 12, *Decade June 12th*

Week Thirty-Four: June 13 - 22, *Decade June 22nd*

Week Thirty-Five: June 23 - July 2, *Decade July 2nd*

Week Thirty-Six: July 3- 12, *Decade July 12th*



Hymn to the Sunrise

Dua Ra im uben-ef im akhet Iabtyt net pet:

Praising Ra in His rising in the Eastern horizon of the sky:

Inodj har-ek uben im ta'-djoser-ef

Hail unto You, rising in Your sacred land,

Seshep kha im Iabtyt net pet ur shefyt im ka'r sheta'

Light that has dawned in the East of the sky,
great of esteem in the secret shrine,

Ya, Ra, sodjem-ek-i; Ra peher-ek!

Oh Ra, may You hear me; Ra, come forth!

Iu shed-en-i medja't shirshiyu-shirshu her nemet net

A/a pep ra nib,

For I have read the seventy-seven books on the place
of daily slaughter of **A/po/phis**,

Di-tu ba'-ef en sedjet, khat-ef en akhet,

His *ba* is given to the fire, his corpse to the flame,

hika'-ef en Irit Horu temu na sekha-tu-ef.

his *heka* to the Eye of Horus so he
ceases to exist and is not remembered.

Iu irer-tu A/a pep im shat net ra nib;

What is due **A/po/phis** is accomplished in daily battle;

shema'a-i kheru-ek im uben-ek.

I make You triumph in Your rising.

Mi er-ek en-i Ra-Horakhety, shema'a-ek kheru-i ir

khaftiu-i.

Come unto me, Ra-Horakhety, make me triumph over
my enemies.

Khesef-en-ek Kha'yty im romitju, notjeru, akhu, muu retu, muu retetu,

When You have driven off the *Khayty* as You have men,
Gods, spirits, male and female dead,

Di-ek khnum-i dja'djat Osir Unnofer,

Make me to join the council of Osiris, Unnofer,

hotep har-ek nofer en i!

May Your beautiful face be gracious to me!

- From "Some Egyptian Sun Hymns" by T. George Allen, *Journal of Near Eastern Studies* vol. 8, no. 4.

Upcoming Feast Dates:

Feast of Victory of Horus, January 4-8

Feast of Filling the Sacred Eye, January 13

Feast of Nut, January 31

Geb Visits Anubis, February 14

Feast of Bast in Her Barque, February 17

Chewing Onions for Bast, February 16, March 18

Ra Sails Forth in Iunu, March 3

Feasts of Horus, Son of Isis; Rennutet; Hathor;

Amun-Min, March 15

Robing (or Dua) Anubis, March 24

Upcoming Pagan Festivals:

*None announced for 2020 as yet. If you know about any
in your area, tell us!*

*Do you write, make crafts or participate in
Egyptian-Pagan-related projects? Are you
looking for certain hard-to-find books or supplies?
Send in your 'Want Ad' or advertise what you do!*



Horizon Newsletter

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