

Introduction	4
Offerings	6
Offering the Sistrum to Hwt-Hrw	7
Offering Two Sistra to Hwt-Hrw	9
Offering the Sistrum to Heru-Ur	9
Offering the Sistrum to Aset	10
Offering the Mirror to Hwt-Hrw	10
Offering the Mirror to Aset	11
Offering Ma'at	11
Food Offerings	13
Offering Bread	13
Offering Wine to Hwt-Hrw	14
Offering Wine to Ra-Horakhty	15
Offering Beer to Hwt-Hrw	15
Offering Beer to Heru	16
Offering Incense	16
Offering Incense to Hwt-Hrw	17
Invocations	18
First Awakening Invocation of Hwt-Hrw	19
Second Awakening Invocation of Hwt-Hrw	22
Third Awakening Invocation of Hwt-Hrw	24
Awakening Invocation of Several Male Neteru	26
Hymns/Litanies	29
Thirteen Glorifications of Hwt-Hrw	30
Hymn to Hwt-Hrw	32
Further Glorifications of Hwt-Hrw	32
Adoration of Aset	33
Glorification of Aset	34
Purification Liturgy	35
A Ritual of Purification	35
Appeasing Sekhmet	40
Glorification of Sekhmet	40
Sekhmet Ritual to Remove Unwanted Forces or People	41
Glossary of Terms	42
Footnotes	44
Works Cited	46

Introduction

As a modern temple attempting to reconstruct the religious and magical practices of Ancient Egypt, we at Akhet Hwt-Hrw have seen the need for comprehensive ceremonial material based solidly in ancient text, yet appropriate for ritual use today. To this end we have been actively involved in the compilation, adaptation and reconstruction of ceremonial texts found in a variety of temples of Egypt.

This series contains many of the actual rituals performed by the priesthood of Akhet Hwt-Hrw, a contemporary temple dedicated to pursuing the spiritual discipline embodied in the Ancient Egyptian tradition, through the worship of the Goddess Hwt-Hrw and the Neteru.

In this series of publications we will be presenting adaptations of ancient texts, written in a format that will be both easy to understand and apply in practical ritual. By no means do we consider the material presented here to be definitive. Rather, this is meant to be a workable text of liturgy for today's practicing Kemetic. As such, it may be considered a contemporary representation of Ancient Egyptian religious ritual. In doing so we have tried to remain true to the spiritual tradition which the priesthood of Egypt maintained.

The texts in Volume One have been developed largely from those found on the interior walls of the "Great Seat," or the inner sanctuary, of the temple of Dendera (1). This is the room that housed the primary cult statue of Hathor. As such the rituals described there were largely dedicated to this Goddess' care and worship. While temples dedicated to this powerful goddess have existed on the site in Dendera from the Old Kingdom on, the majority of the current temple dates to the late Greco-Roman period (2). This Ptolemaic temple is arguably one of the best preserved in all of Egypt, for it contains some of the most detailed ritual texts known to exist.

While Hathor is the primary deity that our liturgy focuses on, a number of texts are offered here that are dedicated to other Neteru as well. Some of these include Ra, Isis, Osiris, Horus, Ihy, Bastet and Sekhmet. Each of these deities held important positions in the cult of Hathor, particularly in the later periods. Further, it needs to be pointed out that the rituals performed in the various temples throughout Egypt all were striking similar in their composition and enactment and so the liturgy presented here, with some research and insight, can easily be

adapted to fit the worship of other Gods and Goddesses not mentioned here.

For those who wish research the complete hieroglyphic and/or transliteration record from the actual inscriptions of Dendera we strongly suggest the material set forth by Sylvie Cauville in his works: Dendera Les Chapelles Osiriennes., and Dendera I - Traduction. We also suggest Wolfgang Waitkus' book: Die Texte In Den Unteren Krypten Des Hathortemples Von Dendera. In addition Philippe Germond's, Sekhmet Et La Protection Du Monde, will prove helpful.

Again, this series presented here by Akhet Hwt-Hrw is meant to be a reconstruction and adaptation of ancient ritual and not a verbatim translation. This series of handbooks present contemporary rituals, based on ancient texts, for today's practicing Kemetic.

Volume One begins with a presentation of offering texts; the liturgy repeated by the priesthood while giving various items to the Gods. From there a series of invocations are addressed, with an analysis of each, as well as a discussion of how and when these may be used appropriately. Included also is a rare adoration text to Hathor repeated during the New Year festival and an adoration text to Isis. We conclude this first volume with a series of cleansing and protection rites all used to keep the temple pure and to vanquish destructive forces.

All of these are presented as components of working ceremonies. While many of these are parts of larger rituals, each text presented is complete in itself and capable of being used individually or matched with other Kemetic ceremonies. For example, if one is offering incense to a particular God or Goddess as part of a personal rite the various liturgies given here could be incorporated into the ceremony. In further volumes complete rituals that will employ many of these elements will be given. This will be particularly evident in the volumes concerning the celebration of the festivals.

It should be noted that we have purposely presented the lines that are to be spoken in large-bold print to make the script easier to read during ritual. From this point forward the various Ancient Egyptian Gods and Goddesses will be referred to by the accepted Egyptian spelling that appear to most closely represent the known pronunciation of their names. A glossary of terms is listed at the back of this handbook.

We sincerely hope that you enjoy this series of rituals and find them useful as you pursue this rich spiritual legacy.

Offerings

Many of you who are familiar with Akhet Hwt-Hrw's teachings realize the importance we place on offerings. Rather than repeating material that has been presented in our courses I would like to briefly quote Dr. Jan Assmann from his book "The Search for God in Ancient Egypt." He presents an insightful discussion concerning the purpose of individual offering liturgy as well as the use of the term "Eye of Heru (Horus)" as a representation in ancient texts for items being offered:

"The verbal accompaniment of the individual presentations rests on the principal of explanatory transposition of what is happening into the divine realm. It is thus that an item being offered becomes the 'eye of Horus.' The latter is extremely multivalent; here, it probably stands above all for the notion of plenitude of life force. . . The eye of Horus is the mythological interpretation of the gift of the lost life force that the son and successor restores to his deceased father and predecessor across the threshold that separates this world from the next."

Dr. Assmann continues:

"When the priest proffers an object - a loaf of bread, a jug of beer, a piece of meat - and explains it as the 'eye of Horus,' he thus enters into a divine constellation in the relationship between the living son (Horus) and deceased father (Osiris). This is the constellation that spans the gulf separating this world from the next. . . And when the god is given the eye of Horus, it invigorates his life force as well, healing him in his need." (3)

Dr. Assmann's commentary easily applies to all of the items being offered in the ceremony. Even the offering of music and dance will fall into this description of 'spanning the gulf' that separates mortals from the divine. In the case of music and dance though we will see that an additional element is being added to the equation. The element of transforming the nature of the Neter involved from aggressive to peaceful.

Virtually all of the Neteru appear to have dualistic characteristics that can best be understood through our limited terms of aggressiveness