

Summer Solstice

The longest (or strongest) day of the year is at the Summer Solstice, which was associated with the northern Pole-Star; symbolizing the maximum strength of the SUN (or Heru). Both, the spring equinox and the summer solstice, were together called the Double Heru's [SUN's) or Double Mounts. The duality of the summer solstice and Northern Pole-Star were also considered the Double Mounts.

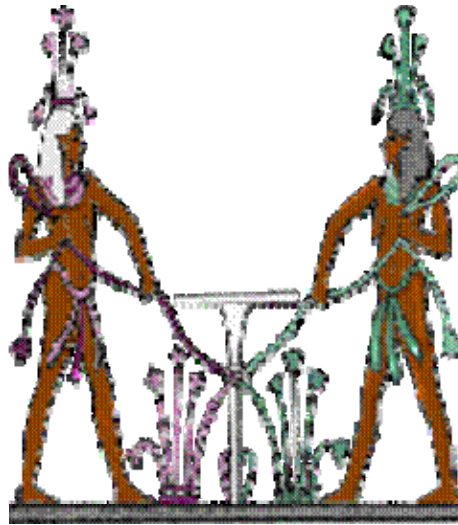
The star known to our Kemeti ancestors (The Kemetu) as Sepdet (canis major) rose after the Pre-dawn rising Sahu (Ausar); and rose "heliacal" i.e. just ahead of the Sun" in early July. Due to the wobble of the earth on its axis Sepdet now rises a few weeks later.



Aset(Sepdet) following Ausar (Sahu)

The Kemetu saw the connection between Sepdet's appearance and the beginning of the Nile flood. They theorized that the Nile flood was the water-breaking of Aset as she prepared to birth Heru (the Sun). In Kemet the star Sepdet disappeared below the horizon once a year for a period of some seventy days; its reappearance at the summer solstice marked the beginning of the annual inundation (flood) and the Kemeti new year. The star's rising was also seen as a sign of the soon to appear sunrise and therefore associated with Heru in his/her solar aspect, occasionally specified as Heru in Sepdet (*hrw jmj spdt*) or Sepdet Heru(*hrw spdtj*). The water-breaking of the Mother Aset was associated with Hapi- the purifying life-giving Nile water that gave life to Kemet.

As a water Neter, Hapi was an androgynous deity of fertility – he/she provided water, food, and the yearly inundation (Flood) of the Nile. Hapi was also known as 'Neter of the fishes and birds of the Marshes.' Hapi was usually depicted as a large (well-fed) bluish green man with large breast. Hapi was both Neter of Upper and Lower Kemet – this duality was shown by having twin Hapi deities, one wearing the papyrus of the North (Upper Kemet) as a headdress, the other wearing the South's (Lower Kemet) lotus as a headdress.



The Upper Kemet Hapi was called 'Hap-Meht' while the Lower Kemet Hapi was known as 'Hap-Reset.'



They were depicted together, pouring water from a carried vase, tying the Two plants of the northern or southern region into a knot with the Smai-Tawi, symbolizing the union of Upper and Lower Kemet-TAWI (pictured above). During the inundation flood, the Kemetu would throw offerings, amulets and other mock sacrifices into the Nile at certain places, sacred to Hapi. Hapi was thought to come with the inundation (the 'Arrival of Hapi') with a retinue of Crocodile Neters and Frog Netert, and mock sacrifices were given in the hopes that the flood would not be too high, nor be too low. During inundation, statues of Hapi were carried about through the towns and villages so that the people could honor him/her.

Sepdet was the cosmic appearance of Aset. The first New Moon following the reappearance of Sirius after it disappeared under the horizon for 70 days was established as the first day of the New Year (of the Akhet -flood period) even if the Nile had not yet started to rise.

The Kemetic Nsu-Bity (astronomer priests) also observed there were four moon periods that fit into each of the three seasons (Peret, Shemu, Akhet) . The lunar month has 29 ½ days, resulting in "short" or "long" years of 12 or 13 new moons.

In Summary

The Summer Solstice is a time of self-purification and cleansing; but before you can cleanse you must acknowledge the dirt. Once acknowledged you must act to sustain and destroy it.