

## Spiritual jurisdiction and the relation to Crowns of Kemet and ATR initiator systems

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Dedicated to Nichole Satchell

In the African diaspora one of the great challenges for African people (who have been stripped of their history language and culture) is rebuilding a spiritual identity. Any small amount of study shows clearly the damaging, foreign and oppressive nature of both Christianity and Islam in their role in the enslavement and colonization of African peoples. In striving to rebuild their spiritual identity African diasporic people throughout the world face a wide array of choices. Traditional spiritual systems within ancient Africa were closely aligned and/or emergent from the cultural system. Thus spiritual systems had multiple versions of that system permeated the cross-regional and cultural differences. Adding to the diversity is that different systems seem to have different spiritual, metaphysical and philosophical focuses, as well as mode and modalities. And more confusing some major cultural spiritual systems appear to start without the precursor layer, but actually sit upon prior training that has been integrated into the Rites of Passage of the culture<sup>i</sup>. We in the Egbe propose that the best way to understand this is to view different systems as working within different metaphysical jurisdictions focusing on the development of different aspects of the sum person. We categorize these different jurisdictions as groupings of different spiritual systems organize by similar metaphysics, in which the high initiation to that aspect is a spiritual coronation commonly called crowning and symbolically represented by the five royal names of the king and five major crown types in Kemet

In African traditional religions particularly Orisha, Ifa and also Palo Mayombe, the process of being initiated to become a priest is also known as crowning. This is symbolic of the granting of spiritual responsibilities and jurisdiction (sometimes known as gaining license). These different crowns (processes and the effects) and the associated initiations have specific interactions and rules and are understood to date back to ancient times. We at the ancestral Egbe (A diaspora based organization focused on pan African practices of traditional African spirituality) categorize these practices and major energy types in our pan African unified 5 layers metaphysical model. In this model Num Kia energy<sup>ii</sup> as described in the Kung (Khoisan) people is the foundation of the spiritual development process known in the west as activated kundalini (as in Qigong {ki-gong, Ra-Kia{Reiki}) this "life force" energy opens the senses and perception to awareness of self and its interaction with the eminent spiritual world of ancestors, elementals, and totems. This realm of "intra spirituality" is a place where one's spirit comes to know oneself. The Kung people call this being grown up by the Num<sup>iii</sup>. This is the foundational place of self-realization. Without the mastery of this Inner realm the mastering of other esoteric realms may not necessarily bring peace of mind or good character. We understand that the second aspect of the spiritual development model is the development of the ancestral self. This enters into the realm of the Ba (Kemet name for a "soul"), the macro self that exists across multiple incarnations. This is the realm where the divine spirit within a sentient being learns to recognize and work with the divine spirit within other sentient beings. This is the realms of connection, compassion, and the development of a spiritual Unity of sentient beings. This is the realm where

the great spiritual shepherds and caretakers are developed. The next layer is the elemental realm and the forces of earth magic. This is the realm of Mystic and occult forces and higher (and lower) forms of the phenomenal world. After this, there is the conceptual and celestial realm further still from the mundane world. This is the realm of conceptual and cultural deities, and it is interwoven with the subtle forces of the constellations. The “highest” realm, is the realms of light (gold/enlightenment/immortality), the realm of the primordial pieces that are the foundation of the construction of the universe. This is the realm of spiritual sequence pairs, this pairing is similar to the biological analogy of DNA, which from simple pairings build the foundation of the vast diversity of physical life. This spiritual sequence pairing is understood to be the foundation of existence. It is the great multi-dimensional weave of existence, the causal karmic realms and its representations are found in the eight Ogdoad of Kemet<sup>iv</sup> and present in the 256 permutations of Odu in fa/Ifa<sup>v</sup> and also in the 64 permutations of the I Ching<sup>vi</sup>. (These energetic permutations are analogous to a periodic chart of the constituencies of existence-Igba Iwa, The Calabash of Existence)

jurisdiction	practice	deity	Color	crown	Name type	Name mean	Head of
1 kundalini realized	Some Yoga & mediation Energetic Martial art	Ra	gold / yellow Uraeus	<i>Nemes/ khat</i> Uraeus-Seshed crown	<u>Sa Ra</u>	Son of Ra.	Self
2 soul of & master Head of house/clan	Self-master & ancestral memory & exemplars Humanness <i>Ka priest / Egungun</i>	Amon Neb-Hu (sphinx) Heru as Heir of Adam Ka of Heru Associates the King as Horus	blue given to the King by Atum	Crown blue Master of cycle life within the mundane world/fertility	<u>Serekh name</u> <u>Heru name</u> banner-name Ka-name	able and fit to rule just as Heru was able to defeat Set(low self)	Army & family
3 elemental Lord of land(s) / -- <b>Uto name means 'the Green One' we infer as lord of land/earth</b>	Palo Mayombe & earth magic	onile/Uto is usually represented as a cobra,/ as a woman w/ the head of a cobra/ as a woman wearing the Red Crown	Deshret red	<b>Deshret red crown</b> <b>bi.tj, name</b> <b>Seems to be connected more to the worldly responsibilities of the King.</b>	papyrus plant and a bee, read as <i>nsw-bi.tj -Lord of the Crowns</i>	King was of royal lineage & had the right to rule - "King of Upper and of Lower Egypt"	Graney
4 celestial / Lord in heaven	Orisha /Neter /white Lwa	<i>Nekheb.</i> mother of the divine aspect of pharaoh> Ba, deities phat asura	White		<i>nsw(.t)</i> refer more to the divine aspects of kingship vii	Pharoah was protector of both lands& divine rep	National Church
5 wisdom /witness of creation/ chosen	Ifa	Djhuti Shu Maat & amon	Base white	Atef / Shuti & similar Double Plumed, crowns	<u>Rn Nbw Golden Heru name</u>	select of the Great One/or divine law	/world/ seen & unseen

We purport that Kemet had a unified spiritual system<sup>viii</sup> where these 5 energy types and spiritual levels operate together and were represented by specific core crown types (worn by regents)<sup>ix</sup>. There is an allegoric story in the Kemetic culture of how the body of Ausar {representing unified spiritual practice} was divided up and where each part settled a church (representing spiritual systems) grew. We related these spiritual principals practices (churches) as the core of the different ATR's and are related to the various Five Heru throne names of Kemetic kings and the various crowns that represented the specific jurisdictions.(Table1) Most crowns often incorporated the representation of usually two jurisdictions (i.e. core crown)



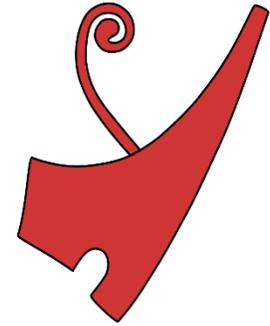
or at most three. (In our view) Nemes / khat Uraeus-Seshed crown represent Num Kia energy now commonly called kundalini. In the case of the Neme “crown” and the Khat it is interesting to note that these “head cloths” are symbolic representations of the long fine rippled hair locks(“dreadlocks”), which can be seen by looking at the back of the statues in which the locks are tied into a classic ponytail. These “locks “are symbolic of the



solar lion’s mane “golden radiant crown” associated with more archaic kung lion practice and the Nubian Apedemak. (Apedemak is associated with realized kundalini as represented as a “solar” lion head on a seven coiled upright serpent. This Naga form in stela of Apedemak (in city of Naga<sup>x</sup>) is represented by a snake emerging from a lotus flower. (This the base of late eastern Naga and gold dragon imager.) This archaic solar golden Mane becomes the representation, which is later in Kemetic culture become a Solar disk of Ra placed on the heads of anthropomorphic deities representing this realized revealed divinity force and then even later becomes in the Western (mis)understanding a “divine” Halo.

The next in spiritual sequence, the blue crown represents the king as the living heir of primordial Adam (Amon)<sup>xi</sup> (reborn or/becoming Adam-not a god but born of/ with the spirit of Amon){thus a Heru(awareness/son) born of Amon) and thus spiritual head/shepherd/king (for Amon) and thus the (supreme Ka/ancestral/Egun priest) defender of his children’s, clan and national spirit<sup>xii</sup>, On the front of the blue crown is often the attached Uraeus indicating him also as a Sa Ra((son of Ra(God)) with realized kundalini of the prior level. We also understand that Olokun (a primordial water deity also associated with Egungun) to be the West African continuation of Amon<sup>xiii</sup>.

The Deshret, The red crown of Lower Egypt (sometimes called the green crown) It symbolize the authority of the earth deity Geb, original ruler of Egypt, who invested Horus with the rule over Lower Egypt and also is associated with the Red Land which comprised the deserts and foreign lands (realms) surrounding Egypt in which Seth was lord and was considered a region of chaos, without law and full of dangers. We associate this Red Crown with the African spiritual systems of ancient Mayombe from the Congo and the worship of pre Orisha ancient Earth Mother (Onilé/Ala) in the West African practice of Ogboni. Interestingly, both of these systems are infamously known for their association with terrestrial forces that are dangerous and chaotic.



We also know there is a direct connection between the ancestral and earth magic practice of ancient Kemet (which we associate with the red crown) and the Kongo traditions of the great lakes regions. This is because *“DNA tests were conducted on the mummies of Pharaoh Rameses III and his son, which proved that they belonged to human Y chromosome group E1b1a. This is the Y chromosome group of Sub Saharan Africans who speak Niger–Congo languages. ...Subsequent analysis of the autosomal profile of the mummy of Pharaoh Rameses III (and another group of mummies from the Amarna period of Egyptian pharaohs) also concluded that this matched the genetic profiles of the population of the Great Lakes region as well.”*<sup>xiv</sup> Secondly this is a long a clear history of the strong cultural connection between Kemet and the Kongo for example:

*The Egyptian pharaohs, like the rulers of the Great Lakes kingdoms of East Africa, ascended to their thrones with their sisters or cousins as co-rulers. In Bunyoro and Tooro kingdoms, the sister was called the Rubuga, but is currently called the Batebe. In Buganda kingdom, she was called the Lubuga, now called Nalinya. In Buganda, this custom from antiquity of having female co-heirs is still practiced in all cultural succession events.*

*Another custom of the pharaohs in common with the kings of Great Lakes kingdoms were the use of bows and arrows in the coronation ceremonies. The coronation rituals of the pharaohs were repeated in the Sed festivals of the pharaohs, a record of which has been kept by historians. A description of the bow and arrow part of the coronation section reads: “Next, the pharaoh was carried to the chapels of the gods Horus and Seth, where he was handed a bow and arrows with which he shot an arrow in each of the four directions” i.e. East, West, North and South.*

*In Bunyoro. An identical ceremony was enacted during the coronation of the Omukama of Bunyoro Kingdom. In his book: Abakama Ba Bunyoro Kitara, published in 1947, John William Nyakatura, a historian and a county chief of Bunyoro Kingdom, recorded the following ceremony for the new king: “Then the king was handed bows and arrows. He shot four arrows in all directions- one arrow was shot in the direction where the sun rises (Buganda and Busoga), the second one was shot in the direction where the sun sets, the third one in the southward direction (Nkore and Rwanda), the fourth one was shot in the northward direction (Bukedi and other countries). This action meant every rebel/rival who came from any of these directions would be killed with an arrow.”<sup>xv</sup>*

Consequently, because of this and other factors, such as Namar palette showing dwarf (Twa, ancient ethnically Congo peoples) priest with Namar present at the beginning of dynastic Kemet.(on righth top of image ) (Namar wearing the red crown and following the priest wearing leopard skin who is preceded by for divine standard-bearers) Also there is the cultural presences in Kemet of major dwarf (Twa) deities such as Ptah the creator and Bes who is often



depicted wearing a cheetah/leopard head fetish necklace (a Congo cultural practice). It is our contention that Kemet is a child of the Congo and thus they are connected culturally, linguistically<sup>xvi</sup>, ancestrally and spiritually. The Kongo culture of the Great Lakes region is the **Black African culture out of** which the ancient Egyptian civilization had emerged (Not from some fabricated Indo European deceit of white Supremacist propaganda in an attempt to separate Kemet from black Africa).

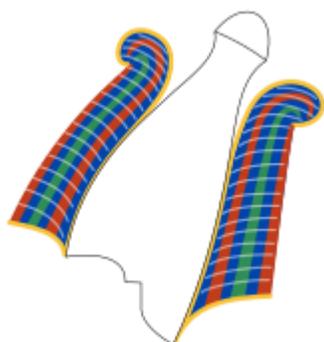


The White Crown which we associate with the heavenly forces similar to Orisha and the higher Neter. White crown represent Ausar and connotation authority in the cycle of life (and death). Which Ausar symbolically represented in death and Rebirth of plants and in the Cyclic flooding of the Nile which renewed the

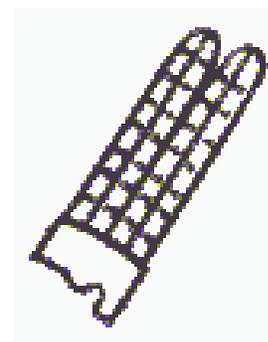


farmlands from encroaching desert. {In Namar palette above Namer is shown as victorious in war while wearing white crown and thus the arbitrator of the life or death of the opponent} The White Crown is frequently combined with the red crown into the double crown, the Sekhemty of the united Egypt. These two crowns, Deshret and Hedjet combined to represent a balance of above and below and a principal of Unified duality (as well as reptilian analysis and avian synthesis).

The Shuty-the double feathered crown (Amon crown {Shu-expanded}) we associated with high, abstract and or hidden principles. We associate the Shuty crown



with the causal karmic realms beyond "heaven." Thus it follows in our interpretation Amon, who is a Creator God thus outside the wheel of life and hidden within in the cycle of life is therefore represented principally with shuti. The Afet crown is a combination of the Hedjet(white crown) with the Shuty. We interpret it as an extension (and integration) of the white crown jurisdiction with the subtle feather like and or hidden forces of Maat and Amon. We associate the



Afet crown with Af/Ifa. This is also representative of the overlapping of roles and cumulative structure of certain jurisdictions and the function of the king as a representative of continuity and permanence (the immortal golden cycle). Hence our association of it to the golden Heru name of the regent. It is in a sense above/beyond, the “feather” white crown and represents *ascended* “feather” *Ausar* singularly or Apophis in the triple Afet crown (hmmh.tj, the Roarer.) This represents states of gradated Enlightened (golden) awareness (Heru) outside the cycle of reincarnation. Many times this particular level of a crown is seen often singularly in that the highest aspects of reality rarely interact directly with the lower aspects and therefore don't frequently combine with the lower crowns in this layered metaphysical system.(However, the spiral ram horns symbol of Amon and/ Khnum is often associated with representations of the Afet crown.)



Pharaoh Cleopatra VII and her son Caesarion  
 Depiction of Blue Red & White crown layer in order

An ancient example of this system of multiple levels can be seen in the Nemes Crown combined with the double crown on the statue of Ramses II at Abu Simbel. Another example is in the above image of Pharaoh Cleopatra VII and her son Caesarion which depicts the Blue Red & White crowns layered in order. This structured pattern is still seen in the modern ATR African traditional religions (usually without the kia level) as the multiple layer crowning process where practitioners are initiated to an ancestral or earthly crowns as Egungun(Ka priest) and/or Palo(and or Ogboni),(respectively) and later may receive a celestial crown like Orisha or Lwa(Rada-(white)higher). In some cases, a few advance practitioners may take a third crown becoming Omo Orisha Babalawos who have Af/Ifa received on top of Orisha crowning initiations on top of ancestral and/or earth

system like Egungun and/or Palo and/or Ogboni. Also, you commonly have initiates/priest with intermediate crowns missing. A key important factors of this level model is it only builds forward and the 5<sup>th</sup> layer is considered the seal). You cannot have the 5th crown initiated first and then simply attempt to do the initiation to put the second or third crown after<sup>xvii</sup>. The essence of the system is it that it builds the practitioner or leader up through a holistic process of spiritual development by modeling a spiritual reality.

The ancestral Egbe focuses on developing the first three levels. This is important considering the plight and experience of trauma and oppression of African people around the world. We also find that the healing in the first two layers which is energetic, emotional and ancestral, is particularly useful for African people. Secondly, the connection with the Earth and Earth Mother practices heals and reaffirms African people's indigenous connection to their world and their sovereignty that has been stripped away in many cases by Western "Civilization". Thirdly, as Pan-Africanist, we view that the first three levels are in fact the broadest and most encompassing. It is our view that the fourth level is very culturally diverse and dependent, whereas the ancestral layer is Pan-Africanist by its very nature. For example, ancestral Father and elemental fire are generally universal concepts in the first three levels but the concept of leader which may or may not include components of the latter, is very culturally diverse and dependent.

By focusing on these first three levels we believe we can maximize significant healing of oppressed and damaged minds, souls, families, and communities, within a reasonable time and energy framework. Importantly, spiritual practice without a good foundation is problematic, if not inherently dangerous. Without the proper development of the foundational levels, there is no guarantee of the development of a strong grounding in self (personal and divine) or a strong ethical base. Unrealized by many, spiritually the ethics practices also serve to protect practitioners from *hurting themselves* with the power they may use to hurt others while misunderstanding the divine interconnection of self and other or the cycles of karma. Consequently, there are dangers to one's sanity and humanity, as well as to the families' and communities' of imbalanced practitioners of these powerful traditions. Thus we work to develop and unify the first three levels choosing the best current and available models and systems for those three levels. And it is our contention that this triad is composed of significant components found in the Kung cultural energy practice as the base of the inner energy, the Ancestral veneration practices in West African Egungun, and the Kongo Mayombe systems. We believe meditation and mindfulness training is a core practice along with Basic Energy work to deal with both health, mental balance and emotional blockages. This combined with work in ancestor veneration helps develop the innate virtues ("good" character) and begins the Awakening of those ancestral gifts and Boons within the practitioner. The earth based and nature focused Elemental aspect also acts as a form of traditional nature therapy (also known as green therapy, earth-centered therapy and/or ecotherapy{ is the applied practice of the emergent field of ecopsychology[In west]}) This veneration and connection to nature fosters increased awareness of the natural world which helps the mind-body & spirit overcome the "nature-deficit disorder" in western society. It has the belief that people are part of the web of life and that our mind-body & spirit are integrally interdependent to

the “natural” world. This connection to the spiritual divine within the natural world helps foster a deep sense of connection to the world (the real world) in a global white supremacist society that repudiates indigenesness and is alienating particularly to African people whom are constantly being physically, economically and socially marginalized within the Western social construct. We believe through this experiential spiritual set of practices, in an optimized scope and sequence, we will achieve changes to the perceptions, values and attitudes of the practitioner that will caused the changes in actions and social behaviors that lead towards the swift and significant healing and growth we want to see in the practitioner and in our communities.

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<sup>i</sup> A good example of this is seen In the initiation training depicted in *of water and spirit* by Malidoma some

<sup>ii</sup> Boiling Energy Community Healing among the Kalahari Kung, Richard Katz

<sup>iii</sup> *ibid*

<sup>iv</sup> The eight pairs are Amen Amenet (The Hidden), Nun, Nunuet (The Primordial Waters), Kek, Kekhet (The Darknesses), and Heh, Hehet (The Infinities). Each pair correlated with one of the primary elements of the universe

<sup>v</sup> The Odu ifa is a vast literary corpus of proverbs, stories, herbal, metaphysical and allegorical wisdom far beyond the scope of this article. This humble author has not found any concise symbolic representation of it that is also linked to a concise English transliteration

vi 64 hexagrams of I Ching w/ English “meanings” (wiki table image)

Upper → Lower ↓	乾 Qián ☰ Heaven	坤 Kūn ☷ Earth	震 Zhèn ☳ Thunder	坎 Kǎn ☵ Water	艮 Gèn ☶ Mountain	巽 Xùn ☴ Wind	離 Lí ☲ Flame	兌 Duì ☱ Lake
乾 Qián ☰ Heaven	01 ☰ Force	11 ☷ Pervading	34 ☳ Great Invigorating	05 ☵ Attending	28 ☶ Great Accumulating	09 ☴ Small Harvest	14 ☲ Great Possessing	43 ☱ Displacement
坤 Kūn ☷ Earth	12 ☳ Obstruction	02 ☷ Field	16 ☳ Providing-For	08 ☷ Grouping	23 ☴ Stripping	20 ☳ Viewing	35 ☲ Prospering	45 ☱ Clustering
震 Zhèn ☳ Thunder	25 ☳ Innocence	24 ☳ Returning	51 ☳ Shake	03 ☳ Sprouting	27 ☴ Swallowing	42 ☳ Augmenting	21 ☲ Gnawing Bite	17 ☱ Following
坎 Kǎn ☵ Water	06 ☵ Arguing	07 ☵ Leading	40 ☵ Deliverance	29 ☵ Gorge	04 ☵ Enveloping	59 ☴ Dispersing	64 ☲ Before Completion	47 ☱ Confining
艮 Gèn ☶ Mountain	33 ☶ Retiring	15 ☶ Humbling	62 ☶ Small Exceeding	39 ☶ Limping	52 ☶ Bound	53 ☴ Infiltrating	56 ☶ Sojourning	31 ☱ Conjoining
巽 Xùn ☴ Wind	44 ☴ Coupling	48 ☴ Ascending	32 ☴ Persevering	48 ☴ Welling	18 ☴ Correcting	57 ☴ Ground	50 ☲ Holding	28 ☱ Great Exceeding
離 Lí ☲ Flame	13 ☲ Concording People	38 ☲ Intelligence Hidden	55 ☲ Abounding	63 ☲ Already Forging	22 ☴ Adorning	37 ☲ Dwelling People	30 ☲ Radiance	49 ☱ Skinning
兌 Duì ☱ Lake	10 ☱ Treading	19 ☱ Nearing	54 ☱ Converting the Maiden	60 ☱ Articulating	41 ☱ Diminishing	61 ☱ Inner Truth	38 ☱ Polarising	58 ☱ Open

A hexagram in this context is a figure composed of six stacked horizontal lines (爻 yáo), where each line is either Yang (an unbroken, or solid line)

vii <http://ancient-egypt.org/language/royal-titulary.html>

viii It is arguable that is ancient unified system in fact was an ancient form of Voodoo/Vodun(The Most High in that many Voodoo lineages contain multiple layers of these different spiritual practice systems. And this work will just refer to Voodoo(The Most High) in regard to the conceptual deities layer of the Lwa, but readers need to be aware that Voodoo/Vodun(The Most High) has a well-developed ancestral practice as well as a hot/red Elemental layer and a karmic layer very similar to modern Ifa/Afa.

ix Deity crowns are a different system.

x Naqa or Naga'a is a ruined ancient city of the Kushitic Kingdom of Meroë in modern-day Sudan. The ancient city lies about 170 km (110 mi) north-east of Khartoum, and about 50 km (31 mi) east of the Nile River located at approximately MGRS 36QWC290629877.

xi Bryan, Betsy. "A 'New' Statue of Amenhotep III and the Meaning of the Khepresh Crown." *The Archaeology and Art of Ancient Egypt: Studies in Honor of David O'Connor*, ed. Z. Hawass and J. Richards. Cairo, 2007, p. 156-8.

xii This also note in the Khemetic Proverb “the Ka of the king is the Ka of the (his) people (nation)” and also in the ancestral chieftaincy rites of the Akan in the Blacken Stool.

xiii Olokun, Aganju, Orisha Oko, and Osain are orishas who are not commonly "crowned" here in the West

xiv DNA Tribe’s digest of February 2013

xv Ancient Egyptian Pharaohs related to Ugandans – DNA, [editorial@ug.nationmedia.com](mailto:editorial@ug.nationmedia.com)

xvi Bantu Cosmology & the Origins of Egyptian Civilization Notes Lecture by Asar Imhotep December 15, 2007 S.H.A.P.E Community Center – Houston, TX

xvii There are special ways to initiate out of order but most of this way presume the prior initiation was specially modified or that the low layer is given in different way may function like a crown but is not a crown.