



***“Odenkyem da nsuo mu nso ohome mframe”***

*“The Crocodile lives in water, but breathes air not water”*

*(know your identity, know your function)*

## **Din To**

# **The Akan Naming Ceremony**

The name is an essential component of the spiritual anatomy of the **Afurakani/Afuraitkaitnit** (African) person. It confirms identity. Thus, from time immemorial **Afurakanu/Afuraitkaitnut** (Africans) have taught, with respect to the sacredness of the name,

***“Truly, without a name the Afurakani/Afuraitkaitnit (African) human does not exist.”***

The name is a group of sounds---sounds/vibrations grouped together in a unique way. Power from the sounds/vibrations of a properly given name moves throughout the spirit of the Afurakani/Afuraitkaitnit (African) person when heard or spoken. The spirit responds to this power, stirring within the person an awareness of their unique purpose in life and of the potential they possess to carry out that purpose. As the purpose of one's life is given to him or her by The Supreme Being before birth, we recognize our unique purpose, our destiny in Creation, to be a divine purpose, a divine destiny. *We define our purpose, our destiny, as the divine **function** we are to execute in this world.* Thus the name, the power-carrying indicator of our divine function, has always been and continues to be most sacred to us. When heard or spoken, it aligns us with our Divine nature. It is within this context that the naming ceremonies of Afurakani/Afuraitkaitnit (African) people must be viewed. The **din to** (naming ceremony) of the **Akan** people of West **Afuraka/Afuraitkait** (Africa) is expressive of these principles. In the **Twi** language of the Akan people, **din** (deen) means ‘name’ and **to** (toh) or **toa** means ‘to adjoin’. One interpretation of the *din to* is thus, *the process through which the name is ritually joined to the spirit of the child.* [**din** has been spelled in various ways including: den,dzen]

The **Akan** (Ah-khan') people live primarily in the region of West Africa/Afuraka/Afuraitkait (Africa) which includes the countries of **Ghana, Ivory Coast, Togo, and Burkina Faso**. While the Akan represent the largest biological-cultural (ethnic) group inside of Ghana and Ivory Coast, they also exist in smaller percentages in the countries of Togo and Burkina Faso. The ancestry of the Akan is an ancient ancestry stretching back to the ancient Afurakani/Afuraitkaitnit (African/Black) civilizations of **Keneset** (ancient Kush/Nubia/Ethiopia), **Kamit** (ancient Egypt) and beyond. For thousands of years up to this day, the Akan have preserved their culture, a culture which has survived various challenges including forced migrations and the enslavement period. In fact, it is estimated that the largest percentage of Afurakanu/Afuraitkaitnut (Africans) brought to English-speaking colonies during the enslavement period were from the Akan grouping. This fact speaks to the phenomenon of great and growing interest that many Afurakanu/Afuraitkaitnut (Africans) in the Americas, the Caribbean and Europe have in Akan culture and symbolism today. It is the re-awakening and embrace of our Ancestral consciousness.

### Din to

After an Akan baby is born he or she is kept indoors for eight days. The eighth day is the day of the naming ceremony, *din to*. The first name received is called the **kra din** (krah-deen') or "soul name", and is determined by the day of the week that the child was born. This is because **Nyame** (oun'-yah-may') and **Nyamewaa** (oun'-yah-may'-wah), the Great God and the Great Goddess respectively, Whom Together constitute the Supreme Being in Akan culture, placed eleven of Their Children over the seven days of the week. The Children of The Supreme Being are the Goddesses and Gods, the Spirit-Forces operating throughout Nature and all of Creation. In Akan culture They are called **Abosom** (Divinities/Deities; singular: **Obosom**). The various Abosom carry different spiritual qualities of their Parents, the Mother-Father Supreme Being (**Nyamewaa-Nyame**). This reality impacts the newborn, because the names of the days of the week in Akan culture indicate which Obosom, which Spiritual Force, governs that particular day and therefore which spiritual qualities of the Great Father, **Nyame** (God), and the Great Mother, **Nyamewaa** (Goddess) are transferred to and carried by the **kra** (okra) or "soul" of the child born upon that day.

The chart below includes: the names of the days of the week in Akan culture; the Abosom (Deities) Who govern the different days and the corresponding celestial bodies through whom They operate; major praise-names and spiritual/character attributes related to the Obosom of the day---which are also transmitted to the soul of the person; the male and female *akradin* ("soul names", singular: *kradin*) for each day. *All females and males in Akan civilization receive their kradin according to the day of the week they are born into the world.*

[‘da’ means ‘day’, hence Benada is a name defining the particular day as being the God ‘Bena’s day’; Yawda is ‘Yaw’s day’, etc.]

*\*See our **AKRADINBOSOM** page for details on the Eleven Akradin Abosom: [www.odwirafo.com/akradinbosom.html](http://www.odwirafo.com/akradinbosom.html)*

Day of the Week	Abosom  (Celestial body governed by the Deity)	Praise name: spirit/character	male kradin	female kradin
<b>Akwesida</b> or <b>Awusida</b>  (Sunday)	<b>Awusi</b> or <b>Esi</b>  (Sun)	<b>Bodua:</b> Born Leader, Guide, Protector	<b>Kwesi, Kwasi,</b> <b>Akwesi</b>	<b>Akosua,</b> <b>Akousia, Esi</b>
<b>Dwooda</b>  (Monday)	<b>Adwo</b> or <b>Adwoa</b>  (Moon)	<b>Okoto:</b> Crab  Calm, peaceful	<b>Kwadwo,</b> <b>Kwodwo, Kojo</b>	<b>Adwoa, Adjoa</b>
<b>Benada</b>  (Tuesday)	<b>Abenaa</b> or <b>Bena</b>  (mars)	<b>Okofu:</b> Warrior  Fierce; Ogyam: compassionate	<b>Kwabena,</b> <b>Kobena</b>	<b>Abenaa,</b> <b>Abraba</b>
<b>Wukuda</b>  (Wednesday)	<b>Akua</b> or <b>Awuku</b>  (mercury)	<b>Ntoni:</b> Advocate, Controlling	<b>Kweku,</b> <b>Kwaku, Aku</b>	<b>Akua, Ekua,</b> <b>Aquia, Akwia</b>
<b>Yawda</b>  (Thursday)	<b>Yaw, Yaa</b> or <b>Aaba</b>  (jupiter)	<b>Preko:</b> Boar  Confrontational, aggressive	<b>Yaw, Yao,</b> <b>Yawu, Kwaw,</b> <b>Kwao</b>	<b>Yaa, Aba</b>
<b>Fida</b>  (Friday)	<b>Afi</b>  (venus)	<b>Okyin:</b> Adventurous, creative, innovative	<b>Kofi, Kwafi</b>	<b>Afua, Afia,</b> <b>Efua</b>
<b>Memeneda</b>  (Saturday)	<b>Amen</b> or <b>Amen-Men</b>  (saturn)	<b>Otenankaduro:</b> Master of the Serpent's antidote; the Ancient wise one	<b>Kwame,</b> <b>Kwamena</b>	<b>Amma,</b> <b>Amemenewa,</b> <b>Ama, Amba,</b> <b>Ame</b>

*In the various names 'a' is pronounced like the 'a' in "father"; 'e' as in "bet"; 'i' like the 'ee' in "beet"; 'o' as in "no"; 'u' like the 'oo' in "boot".*

**It must be understood that only Afurakani/Afuraitkaitnit (African~Black) people can utilize these akradin (soul-names). The Abosom (Deities) including Those Whom govern the solar, lunar and planetary bodies and thus the energy and consciousness transmitted through these sound-vibrations/names do not communicate with nor recognize any non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks) in any fashion whatsoever.**

The *kradin* greatly affects the spirit of the Akan female and male, for it carries the power which works to align the spirit of the individual with her/his Divine qualities. This is one reason why the *din to* is performed on the eighth day. For example, if a child is born on Akwesida (Sunday) then the *din to* is performed eight days later on the following Akwesida. In this manner, the Obosom of that particular day, **Awusi**, (Awusir/**Ausar** in ancient Keneset and Kamit) lends Its Energy and Consciousness to the proceedings.

The child also receives its formal name or good/ideal name, '*din pa*', on the eighth day. The formal name further defines the function of the child in the world as it relates to his or her specific Ancestral Clan and his or her potential for manifesting wisdom and influence. The *din pa* carries the vibrations that will empower the individual to properly incorporate Divine Law and restore Divine balance throughout his or her life according to Ancestral protocol.

The naming ceremony begins and ends before sunrise. It is the father that has the responsibility of naming the child, thus the family comes together in the early morning at the father's house. The Elders invoke **Nyame** (God), **Nyamewaa** (Goddess), and pour libation to **Asaase Afua** (Earth Mother/Goddess also called Asaase Yaa) the **Abosom** (Divinities, Forces of Nature) and the **Nananom Nsamanfo** (Honored Ancestral Spirits) to assist with the proper naming of the child. Amongst Akan people in the Americas, oracular divination is often an essential part of this process. After the name is acquired, the infant is given to an Elder from the father's side of the family who announces the *kradin* and *din pa* to the family for the first time.

There are two cups ritually utilized during the ceremony. One cup contains water and the other **nsa** (strong drink). The Elder dips his index finger into the water and places it on the mouth of the infant saying, "When you say it is water, it is water." He dips his index finger into the *nsa* and places it on the mouth of the infant saying, "When you say it is *nsa*, it is *nsa*." This is repeated three times. This is done to instill within the infant a consciousness of morality--the necessity of always living in harmony with the truth for all of her/his life. Whether the consequences of truthfulness leave a pleasant taste in your mouth (water) or a difficult taste in your mouth (*nsa*), truthfulness nevertheless must be upheld. The remainder of the water and *nsa* in the two cups is then mixed together and given to the parents, that they may participate in the ritual in unity with their child. The parents are here confirming the importance of the moral lesson taught to the child and at the same time vowing to reinforce this lesson throughout the life of the child. The stability of the family is directly related to the stability of the community, and the parents are making their vow before **Nyame** (God), **Nyamewaa** (Goddess), **Asaase Afua** (Earth Mother), the **Abosom**

(Divinities/Goddesses and Gods), the **Nananom Nsamanfo** (Honored Ancestresses and Ancestors) and the family.

The time has come for gifts to be presented to the newborn, after which the remainder of the *nsa* in the bottle is shared with members of the community. The full name of the newborn is spoken to each member of the community, and each member sips some of the *nsa* as a show of respect for the child and as a corporate gesture towards the newborn's health. A meal is then shared by all.

As **Akanfo** (Akan people), we recognize the name to be intimately expressive of the function for which **Nyamewaa-Nyame** (Goddess-God, the Supreme Being) has conceived and fashioned us and **Asaase Afua** (Earth Mother) has borne us. This is precisely why during the periods of enslavement and colonialization our Afurakani/Afuraitkaitnit (African) names were and continue to be replaced with the foreign names/labels of our absolute enemies, the whites and their offspring. These perverse names/labels are totally devoid of power and consciousness, and are directly antagonistic to our spiritual development and endeavor.

It is time, and of necessity, that we Afurakanu/Afuraitkaitnut (Africans), within and without the continent of Afuraka/Afuraitkait (Africa), return to our true names. It is an Ancestral mandate, for our proper functioning in Creation is dependent on it.

***Bra nkwa mu.***

*Please see our related article: **Sankofa Krada: Returning to go and grasp the meaning of krada***

<http://www.odwirafo.com/sankofakrada.html>

*See our related pages: **AKRADINBOSOM: Abosom of the Okra/Okraa and the Akan 7-Day Week***

<http://www.odwirafo.com/akradinbosom.html>

**AKANFO NANASOM: Ancient Authentic Akan Ancestral Religion**

[http://www.odwirafo.com/Akanfo\\_Nanasom.html](http://www.odwirafo.com/Akanfo_Nanasom.html)

\*\*\*It must be noted that the Akan are absolutely NOT “hebrew”, nor are any other Afurakani/Afuraitkaitnit (African) people part of this fictional biblical group. There is no such thing as “hebrewisms” in West Afuraka/Afuraitkait (Africa) or any other part of the continent. The “hebrew” people and the various “prophets” and characters of the bible, quran (koran), talmud, etc. are absolutely fictional, and have never existed of any race.

An inaccurate version of the above article was at one time reproduced on another website. False information about “hebrews” and “ancient israel” were inserted into my article by the creator of the website. They are lies and definitely not my words. Please see: **KUKUU-TUNTUM The Ancestral Jurisdiction** by Kwesi Ra Nehem Ptah Akhan for complete details about the false religions of christianity, islam, judaism/hebrewism, their fictional characters/prophets, and much more at [www.odwirafo.com](http://www.odwirafo.com)

Also, at the following web address: <http://www.theearthcenter.com/templates/firefly/archives/ffarchivesdento.html> an older version of my article appears with modifications I did not authorize. I and my organization are not in any way associated with “the earth center” nor its “philosophy”. We have been successful at having the other website disabled and are working to have the article removed from the archives of the web address above.

\*\*\*Update: The earth center organization refused to remove the unauthorized version of our article. The “high priest”, “spiritual head” and “master healer” of the organization died a few years later at the age of 47.

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