

# SANKOFA WO DIN

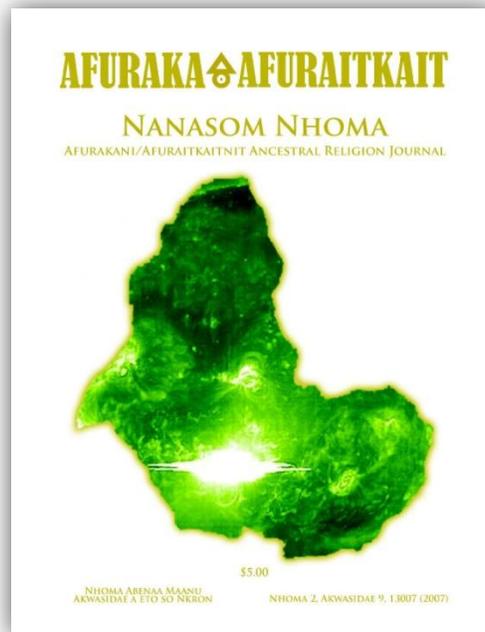
Return, Go and Take Your Name

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**KWESI RA NEHEM PTAH AKHAN**

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Return, Go and Take Your Name

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# AMENMENSEM

## AHODWIRA

### SANKOFA WO DIN

The **Akan** term for *name* is **din** (deen). The *din* is analogous to water in Afuraka/Afuraitkait with respect to its value to our well-being, our proper development and proper functioning within Creation. As an Afurakani/Afuraitkaitnit individual, you are a *created* entity in Creation. In order to live and to function properly, your physical body is absolutely dependent on water. Yet, you need more than just water to survive.

Analogously, as a created entity, your **sunsum** (your spirit), must have a properly given/received *din* in order to be properly distinguished from other *asunsum* (spirits) to live and to execute your **nkrabea**, the Divine function given to you by **Nyamewaa-Nyame** (Goddess-God, The Supreme Being) to execute in Creation. Yet, your *sunsum* requires more than a properly given/received *din* in order to function harmoniously in life.

It is critical that we understand the totality of this truth. Your body absolutely needs the replenishing properties of water. Yet, water is not all that your body needs. Your *sunsum* absolutely needs the replenishing energy of a proper/true *din*. Yet, a proper/true *din* is not all that your *sunsum* needs. **Both** aspects of this truth are **equally** important.

The *din* manifests as a collection of vibrations/sound-waves. Vibrations carry energy and energy affects consciousness, thoughts, ideas, behavior and physiological processes. In order to execute your **nkrabea**, your Divinely allotted life-focus (your function; mission), your *sunsum* must constantly and consistently receive and transmit energy/vibrations that are in harmony with your **okra** (soul/Divine consciousness) as opposed to constantly and consistently receiving and transmitting energy/vibrations that are in disharmony with your *okra*. This is similar to ensuring that you accept clean water into your body consistently as opposed to accepting contaminated water into your body consistently.

We have experienced how sound vibrations affect the world around us physically. One can sing at such a volume and pitch that the vibrations emanating from the individual will break a glass. If the sound vibrations have the capacity to break a hard substance such as glass, what are those **same vibrations** doing to the singer's and listeners' internal organs? Cells? Brain cells? What effect does the energy of differing sound-wave groupings/configurations, have on the physiology, thought processes, the consciousness of our people?

The various wave-lengths and rates of vibration which constitute the different *created* sounds manifest in nature are categorized within nature under the governance of different **Abosom** (Deities; Divine Spirit Forces of Creation).

**All created entities are affected by the various sound-wave groupings manifest in nature according to our particular connection to the Abosom. Your particular connection to the Abosom is unique. It is determined by the specific Ancestral blood-circle of which you are a component/incarnate part.**

Encoded within the **amanne** (culture; traditions) of Afurakanu/Afuraitkaitnut are all possible or potential conscious and energetic effects that each and every possible configuration of sound-waves can have on our bodies and *asunsum* (spirits) individually as well as collectively as an **abusuakuw** (Ancestral family/clan). From the highest tones to the lowest, from the most simple tones to the most complex sound-wave configurations, all have specific, measurable effects on our bodies down to the sub-atomic level, and on our *asunsum*, including our life-force energy, and are governed by different *Abosom* and specific *Nananom Nsamanfo*.

Afurakanu/Afuraitkaitnut thus recognize the reality that the vibrational **tumi** (power) of the *din* is actually a formula, a sound-wave/vibrational-energetic formula, that once heard or spoken will influence the individual's *sunsum* to either align itself with his or her *okra* (soul) and thus his or her *nkrabea* or dis-align itself from his or her *okra* and *nkrabea*. This formula is the one set of vibrations that the individual will speak and hear, transmit and receive, more than any other set of vibrations in his or her life, for peoples' *adin* (names) are used from the day they receive them, until the day that they transition from this world--and then after transition through the onset of life in **Asamando**, the Ancestral world.

There are subtle and overt effects that collections of sound-waves have on the physiology of the individual, the life-force energy, the spirit-body of the individual, the Ancestral memory and the consciousness of the individual. The *din* thus births and/or reinforces ideas which ultimately manifest through/as individual behavior. The behavior that individuals engage in is a major determinant of the quality of life for the individual, the family and the Afurakani/Afuraitkaitnit nation of which they are a component part. The quality of life for Afurakanu/Afuraitkaitnut is defined by the “proximity” of the individual's thoughts, intentions and actions to his or her *nkrabea*. If his or her thoughts, intentions and actions promote alignment with his or her *nkrabea*, then the quality of life is properly defined as good (harmonious). If his or her thoughts, intentions and actions promote dis-alignment from his or her *nkrabea*, then the quality of life is properly defined as bad (disharmonious). It is therefore imperative from an individual, family and Afurakani/Afuraitkaitnit national perspective to make sure that the *din* given to or taken on by an individual is proper. It is imperative that their *din* is a collection of vibrations that when heard or spoken, will instantaneously influence the *sunsum* of the individual to harmonize with **Nyamewaa-Nyame Nhyehyee**, through aligning itself with his or her *okra* and *nkrabea*. This promotes harmony within the individual, the *abusuakum* and the Afurakani/Afuraitkaitnit **oman** (nation). The giving of or taking on of a proper *din* for Afurakanu/Afuraitkaitnut is therefore a matter of individual, family and national security—physical and spiritual.

**This reality is the foundation upon which the ritual naming practices of Afurakanu/Afuraitkaitnut are laid.**

The term for *din* in Keneset and Kamit is **ren** (reen). Because the rolling ‘r’ sound (tongue tapping the roof of the mouth once) and the ‘d’ sound are identical, *ren* (reen) and *din* (deen) are the exact same word phonetically and conceptually.

The greater significance of the *din* is that **it is an actual spiritual entity that takes up residence within the individual**. This is shown in **Kamit** where the **Ntorot** (Goddess) and **Ntoro** (God) Whom govern the *ren* are called **Renenit** and **Renen**. In the pictorials, They are found in close proximity to the *Ntoro* of “destiny” called **Shai**. The *Ntorot* of “destiny” or “fate” is called **Shait**. Thus in the symbolism of Keneset and Kamit as well as the culture of the Akan, the *ren/din* is directly tied to your *nkrabea* (function; *shai/shait*). This is true of Afurakani/Afuraitkaitnit culture universally.

We must recognize that the significance of this reality to Afurakanu/Afuraitkaitnut was gleaned by the akyiwadefo centuries ago, and is the reason why the first thing that they stole from us, after having enslaved us, was our **adin**.

A properly given *din* is a necessity, just as water is a necessity. Water is not all that you need to live, but without it you will die. A proper *din* is not all that you need in order to live harmoniously, spiritually, yet without that set of vibrations constantly re-aligning your *sunsum* with your *okera* and *nkerabea*, your function in Creation is “lifeless”. We of course have experienced individuals who have taken on proper *adin*, yet they are in no way examples of **suban pa** (good character). These individuals are akin to those individuals who realize that water is good for them, so they decide to drink water exclusively. Of course, a water-only diet will not be healthy in the long run. Indeed, a prolonged water-only diet will eventually lead to the self-inflicted death-by-starvation of the body.

We have experienced other individuals who generally *appear* to exhibit *suban pa*, yet have never taken on a proper *din*. They are akin to individuals who realize that water is good for them, and water is a liquid, so they decide to consume other *replacement liquids* instead of consuming water. Of course, a diet which includes liquids yet excludes water will not be healthy in the long run. In fact, the body will ultimately suffer for the cells will not be properly replenished. Such individuals are in the majority. **Being that this is the state of the majority, we must look at the condition of the majority.**

We are not sovereign. We are not secure in sovereignty. Our community is no closer to self-rule in the western hemisphere than we were 100 years ago. The beginning of sovereignty is self-sovereignty. Self-sovereignty is a manifestation of your reclamation of your identity. It is the beginning, not the ending---but the beginning. Beginning and ending are two halves of a whole. The Twi term for *independence* is **ahofadi**. The term **aho** means *self*. The term **fa** means *to grasp*. To be independent is to take hold, grasp (*fa*) of yourself (*aho*). It is time for us to finally, truly engage the process of *ahofadi* on the right foundation. Reclaiming your *din*, leads directly to the reclamation of your identity, your spiritual culture, accepting your *nkerabea* and rejecting/eradicating the akyiwadefo, their fake religions and perverse culture for good. The restoration of our full sovereignty and security is then guaranteed.

It is an act of **suban bone**, bad character (wittingly or unwittingly), to neglect to receive and/or neglect to utilize a proper *din*. **Every time you speak and empower the names of the akyiwadefo you are projecting disordered energy on yourself and other Afurakanu/Afuraitkaitnut.** Such an act is akin to an Afurakani/Afuraitkaitnit individual who has tuberculosis who may be the most sincere and helpful individual you have ever encountered, however when they cough on you they are afflicting you. They are contaminating you. They are actually assaulting your very life. **Until they make the conscious decision to eradicate their infection, they are no different, effectively, than the kind of individual who moves to infect you with tuberculosis deliberately as an act of war against you and your family.**

There are some very sincere Afurakanu/Afuraitkaitnut who are smokers. Some have yet to learn however that second-hand smoke causes cancer to develop not only in smokers but also in non-smokers. There are many of our people who have developed and died from lung cancer, yet have never smoked a day in their lives. They died because they lived with someone who was a smoker. They were forced to breathe the air that their so-called “loved one” was constantly contaminating. The actions of the “loved one” are effectively no different than an enemy of the family who would have plotted to poison and murder the same individual by creating cancer within them deliberately. **Ultimately, the individual is dead because of poisoning.** The projection of disordered vibrational frequencies via the use of non-Afurakani/non-Afuraitkaitnit names is a

manifestation of *suban bone* and an actual assault on Afurakani/Afuraitkaitnit people. **Afurakanu/Afuraitkaitnut using akyiwadefo names have become the agents of the akyiwadefo, continuously projecting dissonance in their own asunsum and the asunsum of any misguided Afurakani/Afuraitkaitnit individual or group of individuals with whom they come into contact. Our spiritual, cultural, economic and political stagnation is the result.**

We have accepted and perpetuated a number of foolish rationalizations for allowing the akyiwadefo to continue their hold over and on us through their names. In reality, these rationalizations were crafted and forced on us by the akyiwadefo themselves, without many of us realizing it. Some Afurakanu/Afuraitkaitnut have thus foolishly stated that the Deities or Ancestors told them that they should not change their names. **No Abosom, Orisha, Vodou, Arusi will support the retaining of non-Afurakani/non-Afuraitkaitnit names under any circumstances.** They never have and never will. The *Abosom* are the Divine Embodiments of **Nyamewaa-Nyame Nhyehyee**, Divine Order. It is **impossible** for Them to support disorder. Just as They would never support child molestation, they will never support Their childrens' (us) spirit-molestation by sanctioning a set of ill-constituted vibrational frequencies (non-Afurakani/non-Afuraitkaitnit names) which by default can only negatively influence us away from Them (the *Abosom*) and our *nkrabea*. Recall that the *din* is a spiritual entity. The non-Afurakani/non-Afuraitkaitnit label "name" is also a spiritual-entity---a *perverse* spirit, a spirit of *disorder*. The *Abosom* have and only exercise **kyi**, Divine Hate, for and towards all spirits of disorder. The *Abosom* have *never* and will *never* sanction disorder.

Individuals who claim that the *Abosom* (Deities) told them that it was okay for them to retain or use a non-Afurakani/non-Afuraitkaitnit name are lying to you, lying to themselves and/or have been lied to. In either case, the claim is absolutely false. If an "ancestor" or "ancestress" told them it was okay to retain the perverse white label/name, then know that this was not a spiritually cultivated Ancestor or Ancestress. This was not one of the *Nananom Nsamanfo*. This was one of the spiritually undeveloped deceased relatives. Those who gave bad advice when they were alive on Earth, and continue to give bad advice from the spirit realm. (*Those who taught you that the fictional character "jesus" was real for example or that, "god's son" is a white man, or that "African Religion" was evil or unnecessary, or to come out of the sun before you "get too black"*). This is why we only seek guidance on spiritual matters, related to *nkrabea*, from the *Nananom Nsamanfo*. For Their guidance is **always** in absolute harmony with the *Abosom*----if it were not, They would not be included in that category. Consistent attunement to **Nyamewaa-Nyame Nhyehyee** is what distinguishes Them as *Nananom Nsamanfo* as opposed to the general category of *Asamanfo* (*Deceased relatives*).

Some Afurakanu/Afuraitkaitnut have foolishly stated that they have retained white names/labels out of "respect" for their parents. This is absurd on more than one level. **Fere** (respect) in Afurakani/Afuraitkaitnit culture can only be rooted in **nokware** (truth). Afurakanu/Afuraitkaitnut respect only *nokware*. We recognize or acknowledge falsehood, ignorance, disorder *only so that we can reject it*, while we seek *only* to incorporate *nokware* into our lives. If your parent's teaching or advice is out of harmony with *nokware*, then reject your parent's teaching or advice outright. **This is essentially Afurakani/Afuraitkaitnit. Indeed, to accept the misguided, foolish, self-destructive advice from a misguided parent is against the very foundation of Afurakani/Afuraitkaitnit culture. It is against Nanasom, Afurakani/Afuraitkaitnit Ancestral Religion.** Our most Ancient Parents are **Nyamewaa-Nyame** and the **Abosom**. We follow Their guidance as transmitted to us by the *Nananom Nsamanfo* as opposed to those *Nsamanfo* who were/are not *Nananom*.

Those who are **Nananom Mpanyimfo**, Spiritually Cultivated (Honorable) Elders and Elderesses who presently live in the community, are those who uphold the Divine guidance given by the *Abosom* and *Nananom*

*Nsamanfo* consistently, without fail or profanation. This is the reason why they have the title *Nananom Mpanyimfo* (Honorable Elders/Elderesses) as opposed to simply *Mpanyimfo* (Elders/Elderesses---older people). This is the reason why when we seek guidance from the family or community on spiritual matters related to *nkrabea* we seek it only from the *Nananom Mpanyimfo* or Honored Elders and Elderesses in the family or community. We realize that they will **always** transmit to us what is in harmony with our *nkrabea*, for they must only transmit to us the Divine guidance of the *Abosom* and *Nananom Nsamanfo*. (*This is why when the Nananom Mpanyimfo transition from Earth, they automatically become Nananom Nsamanfo upon settling in Asamando*).

Moreover, there is a reason why we have the term **kwasepanyin** in the Twi language which means: *stupid, foolish (kwasea) elder/elderess (panyin)*. The **kwasepanyinfo** are those older individuals whom we are directed **not** to follow, for if we did it would be against our best interests---against our *nkrabea*. All Afurakani/Afuraitkaitnit cultures have terms in their languages which are identical to *kwasepanyinfo*, for we all make a distinction between *Divinely/properly guided Elders and Elderesses* and *those who are not Divinely/properly guided*.

Many of our *Nsamanfo* and living *mpanyimfo* were and are controlled by the culture of the *akyiwadefo*. Some are simply misguided, misinformed, while some are actually *kwasepanyinfo*. This is why many of them have and will give advice on names and naming that is absolutely false. It was and is self-destructive to them and would be self-destructive to us if we followed them. The *Nananom Nsamanfo* and *Nananom Mpanyimfo*, however will never misdirect us. **This is why they only promote and support our absolute rejection of the names of the akyiwadefo and the reclaiming of our true adin.**

For those who claim to respect **Nanasom** (Afurakani/Afuraitkaitnit Ancestral Religion) yet have accepted the foolish idea that you should use your proper *din* around “cultural people” but the “white name” around co-workers and family members, know that this idea is absurd for two major reasons. First: *This scheme was actually a created rationalization of akyiwadefo, fed to pseudo-revolutionaries in our community who never fully broke the cultural tie with the akyiwadefo (and secretly never really wanted to be anything other than “accepted and respected” by them)*. Second: **Your misguided belief that you must live a “double-life” to “escape detection” shows that you foolishly believe the Abosom, Orisha, Vodou to be impotent. They are the Divine Forces of Nature, but in your mind, the whites and their offspring are more powerful than the Abosom.** You have yet to realize that the *Abosom*, Who make the planets revolve, can easily make sure you keep your job after your name-“change” if They want you to keep the job. They will make sure that you get a loan, buy a car, etc. if that’s what They want you to do. **The Abosom are in control of the Universe, not the whites and their offspring/akyiwadefo.** Hiding behind a european name is not shielding you from discrimination, it is simply you engaged in self-inflicted disorder, projecting perverse vibrations/energy within your own *sunsum* and to the *asunsum* of the *Nsamanfo*---**under the remote control of the akyiwadefo.** Embracing *nokware* is the culture of Afurakanu/Afuraitkaitnut. There is no exception to this rule.

How then does one acquire a proper *din*? Your *nkrabea* is from whence your *din* is ultimately derived. Your *okra* is the bearer of your *nkrabea*. Through **ahodwira**, self-purification and **Nsamankom** (Ancestral communication) at your **nkommere** (see the first issue of **AFURAKA/AFURAITKAIT Nanasom Nhoma** for information on establishing your own *nkommere*/Ancestral shrine) you will be able to attune yourself to your *okra*, your *Nananom Nsamanfo* and the *Abosom* connected to you. You will find out your *abusuakum*. Your *din* will come through this process.

Many Afurakanu/Afuraitkaitnut outside of Afuraka/Afuraitkait take on *adin* from Kamit and Keneset, for all Afurakanu/Afuraitkaitnut everywhere in the world have some connection to the ancient Kenesu-Kamau. Our Kenesu-Kamau *Nananom Nsamanfo* work to purify us and re-align us with our *nkrabea*. They then direct us to

our specific *abusuakuw* (Great Ancestral clan) be it Akan, Bakongo, Ovambo, Bassa, Fula, Fang, Fon, Azande, Gikuyu or other. This is the real reason behind many of our people taking the time to study information about Keneset and Kamit. Some believe it to be an intellectual pursuit, not realizing that their *Nananom Nsamanfo* have urged and guided them to Them.

**Sankofa** means to return, **san**, go, **ko** and grasp, **fa** from the past so that you may utilize that information to bring balance to your life in the present and into the future. Afurakanu/Afuraitkaitnut in the western hemisphere have been the furthest removed culturally and geographically from Afuraka/Afuraitkait, therefore the *Nananom Nsamanfo* entreat us to utilize our *sankofa* process to reach the furthest back---to return (*san*) to the origin of Creation, our receiving of our *nkerabea* and the beginning of our trustory in the world. In this manner we rediscover what took place to put us in the position that we are now in, and the means by which we are to regain our sovereignty and secure ourselves in it.

The *Nananom Nsamanfo* of Keneset and Kamit have a *responsibility* to redirect us to our proper *abusuakuw* after first purging us of the false religious perversions and culture of the akyiwadefo. They experienced first-hand the perversion of their/our religion by the akyiwadefo, the creation of the fictional characters: jesus, mooses, muhammed, allah yahweh, buddha, brahmin, solomon, sheba, menelik, etc. and the foolish teachings attached to these characters. Our Kenesu-Kamau *Nananom Nsamanfo* are best positioned to strip these false doctrines from us thereby allowing us to re-integrate into our *abusuakuw* clean, without the debris of the ill-culture of the akyiwadefo to contaminate our newly re-embraced culture.

Not only were our Kenesu-Kamau *Nananom Nsamanfo* present during the time that the false doctrines were being manufactured, there were some who were not *Nananom*, who allowed the corruptions to take root during that time. Some of the immature amongst us in that era could not fathom the devastating effects that the perversions of our religion would have on future generations. This group of *Nsamanfo* are now obligated, by the *Abosom*, to right the wrongs that they allowed to be set in motion millennia ago, by showing us the idiocy and danger of accepting the whites and their offspring, their fake “religions”, pseudo-“spirituality” and culture on any level. In order for these *Nsamanfo* to realign themselves with **Nyamewaa-Nyame Nhyehyee**, they have been directed by the *Abosom* to right the wrongs of the past by assisting us in realigning ourselves with our actual *abusuakuw* and *adin* and our trustory. They, as well as the *Nananom Nsamanfo*, will help to stimulate our own Ancestral memory of our previous existence in ancient Keneset and Kamit thereby stimulating our *asunsum* towards aligning with *nokware*. We are therefore able to recognize the unbroken continuum of our culture as we migrated from East Afuraka/Afuraitkait to West, South, North and Central Afuraka/Afuraitkait over the millennia. Many who have embraced *Nanasom* without this recognition have engaged in the foolish practice of trying to integrate the whites and their offspring as well as the fictional characters such as jesus, muhammed, mooses, allah, and yahweh into Afurakani/Afuraitkaitnit Ancestral Religion and trustory which is absolutely insane. **Such ignorance of trustory paves the way for such Afurakanu/Afuraitkaitnut to become enslaved within their own traditions by the whites and their offspring all over again.**

These are the major reasons why many Afurakanu/Afuraitkaitnut who are descendants of Afurakanu/Afuraitkaitnut who were enslaved in the western hemisphere, have a combination Kenesu-Kamau and West, South, North, Central or East Afurakani/Afuraitkaitnit *din*. Such combinations are a signal to us and our relations that we have not only re-embraced **Nanasom**, but have absolutely rejected the akyiwadefo forever. It also shows the distinction between those who were born and raised on the continent and those of us who were born and raised away from the continent, who temporarily appeared to had lost our cultural

memory but have now consciously reclaimed our cultural memory through the help of the *Nananom Nsamanfo* of Keneset and Kamit.

There are some Afurakanu/Afuraitkaitnut who have the ability to communicate with the *Nananom Nsamanfo* and can therefore tell you what the *Nananom Nsamanfo* have to say concerning your actual Ancestry---what *abusuakum* you incarnated from. Some can communicate with the *Abosom* and retrieve the same information. There are some diviners who perform divination who have been able to determine what the actual Ancestry of the client is. However, these abilities depend entirely upon the competency and receptivity of the particular diviner. There are some *babalawos* for example who are well respected, but have given “roots-readings” (readings/divination concerning actual Ancestry) which turned out to be 100% inaccurate. The individuals receiving and believing the roots-reading, went out and began to embrace an ethnic group and culture that they are not actually a part of and have absolutely no connection to whatsoever. They began to learn the language and perform rituals that had nothing to do with them. Some have suffered spiritually, as well as physically (health-wise) for they were attempting to evoke Ancestresses and Ancestors of clans that were not theirs. In fact, some were attempting to evoke spirits of clans that their actual Ancestresses and Ancestors had been at *war* with over the centuries. They were pouring libation to people who had murdered their own clan members, while neglecting their own *Nananom Nsamanfo*---because they believed the false divination of a priest who claimed to have given them their true Ancestry. Some were directed through “divination” to engage in actions and practices that are actually **akyiwade** (Divinely prohibited/hated; taboo) of their true *abusuakum*. Thus, spiritual dissonance and suffering resulted. Some have suffered emotionally, financially, physically, in their relationships or otherwise. Some have later received divination elsewhere, where an *Obosom* possessed the *okomfo* (priest/priestess) and the *Obosom* admonished them for having gone against their own *okra*---and followed the false roots-reading of the priest only to begin evoking someone else’s Ancestresses and Ancestors, which created the spiritual disorder they were experiencing.

There are many individuals and groups some Yoruba, Fon, Akan, Goromantche, etc. who will claim that they can tell you what your Ancestry is. Some of them engage in fake possessions, claiming that an *Obosom*, *Vodou*, *Orisha* or Other is speaking, yet in reality, it is simply a misguided “priest” or “priestess” pretending to be a “deity”. Some initiated *okomfo*, *abosomfo*, *babalawos*, *aboungans*, *bokonons* are capable, some are incapable, some possessions and/or divinations are **hit and miss**---sometimes accurate, sometimes inaccurate---some are 100% fraudulent.

We suggest that you establish your *nkommere* (see the previous issue of this *nboma* for details) and develop a strong relationship with your *Nananom Nsamanfo* first. The best persons to ask, “where do I come from?” are Those from and through Whom you actually incarnated. Your *Nananom Nsamanfo* will tell you, in Their Own time, exactly who you are and where you come from. They want you to know that you are of Them and that They are of you. They know what is in your *okra* and will assist you in listening and aligning yourself with the pull of your own *okra*---This is Their role, Their *nkerabea*, as *Nananom Nsamanfo*. If They direct you over time to seek out an *okomfo*, *abosomfo*, *babalawo*, *aboungan*, *dibia*, or any other Afurakani/Afuraitkaitnit priest or priestess, then do so. **If not, then do not**. If so, then you will at least be sure that you have been directed to someone who is capable and grounded.

**We cannot stress enough that the demeanor or intellect of an initiated individual or even the reputation is not a determinant of spiritual capacity.** There are many initiates of agreeable dispositions, sharp intellect and who have been initiated for decades, divined for people for decades, have good reputations---with these people---yet have been giving out misinformation for decades. *There are many well-liked*

*black preachers who have helped poor people and others for decades and have good reputations --- with those people --- yet have obviously been misinforming every single person they met over the decades with the false religious doctrine they teach.* The same has happened and does happen today with those who claim to embrace **Nanasom**. Let your *okra* be the one who has the final word on the ability or character of an initiated individual.

The *Nananom Nsamanfo* and the *Abosom* will direct you as you navigate your way through this process. Although it may be done, *it is not a requirement* that one contacts an initiated priest or priestess to communicate with the *Nananom Nsamanfo* or *Abosom* for the purpose of acquiring a proper *din*. In fact, *abadinto* (naming ceremonies) are usually performed by family members during which the *din* is most often given by *Nananom Mpanyimfo* in the family as well as the parents. It is only natural then that we take it upon ourselves to go to the *nkommere* and ask our family members, the *Nananom Nsamanfo*, to direct us in the process of reclaiming our true *din*. To relate an experience concerning this process:

*I know a woman who became interested in returning to her own Ancestral culture. While she understood the value of Black people embracing their trustory and culture and the value of some form of “pan-Africanism”, she really had never been involved in any form of Afurakani/Afuraitkaitnit Ancestral Religion. The strong urge towards reconnecting to her culture she found out was an Ancestral urge. We talked at length about those urges. I suggested that she seek guidance from her Ancestresses and Ancestors, for it is They Who moved her in this direction. Eventually, she began to go to Them. One day she told me that she had a dream that one of her relatives told her specifically that she and her family are Akan. She didn’t know much about Akan people or culture, but she was glad to finally regain her identity. Her dream was confirmed for me, for on a number of occasions she would come to me giving me names, titles and their definitions that the Nsamanfo had told her to give and share with me. **She never studied the Twi language, or any other Afurakani/Afuraitkaitnit language for that matter, yet she was giving me names and titles that were actually Twi words, names, that meant exactly what her Nsamanfo had told her they meant.** When I shared with her and showed her in print that the names, titles and their definitions that were given to her were specifically Akan names, titles and definitions, she was gratified to know that it really was the Nsamanfo communicating with her in her own Ancestral language.*

*Once again she came to me and shared a dream where her Nsamanfo showed her a group of animals that are connected to her spiritually. The dream was very interesting to me for two reasons. 1) The group of animals that she was shown are actually the animal totems for one of the Akan matrilineal clans--the **abusua** (matrilineal clan) **that I happen to be from.** I am therefore very familiar with these **akyeneboa** (animal totems) for they are sacred to our **abusua**. 2) I had just been on the internet not even an hour before she shared the dream with me looking at a website which had **pictures and descriptions of these very akyeneboa** (animal totems). I was looking up information about my **abusua** (clan) that day. When she told me of her dream, I asked her to “wait a second”. I went to print out the information from the website that I had just been reading earlier. I came back and handed her pictures and descriptions of the same **akyeneboa** and the name of the **abusua/clan** that she just described to me from her dream. When she saw the pictures and the descriptions she was very gratified to know that not only were her Nsamanfo communicating with her via dreams, but they gave her a group of animals that are sacred only to that particular group of Akan people. No other group in Afuraka/Afuraitkait have the same grouping of animals as their family **akyeneboa** besides this particular Akan group. During this process, her *Nananom Nsamanfo* also showed her what one of her *adin* should be.*

Every Afurakani/Afuraitkaitnit individual’s experience with the *Nananom Nsamanfo* will be different. And while we use the Akan language and culture in this example, the underlying principles are the same for all Afurakani/Afuraitkaitnit people. Your *Nananom Nsamanfo* are waiting for you to *sankofa*, return, go and grasp from Them, so that They can assist you in aligning yourself with your *okra*, your *nkrabea* and your true and proper *din*.

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