



KENTE CLOTH

EVERYTHING
YOU NEED
TO KNOW
ABOUT KENTE

By Kodzo Lloyd | KenteCloth.net | 2017





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Chapter 1 Introduction



Kente (“KEN-tay”) is considered to be the most famous of all African textiles, and one of the World’s most complicated weavings. A genuine *kente* cloth is made by the Ewe and Ashanti weavers in Ghana, a country in Africa. This cloth is special as it is worn as a piece of clothing and each pattern design has a name and a special meaning. The origins of *kente* cloth is sometimes said to date back to the 12th century but the exact date is unknown. In the past, royalty and important figures of society wore this cloth for very special occasions. Today, *kente* cloth is worn by people of all social status.

Each cloth design has a deep symbolic meaning and is used to provide a social and political commentary. It is also a visual representation of moral, social, ethical, philosophical values, history, social code of conduct and religious beliefs. Moreover, the choice of gorgeous colors is significant in each design, as each color also is symbolical. According to tradition, black represents Africa red represents the blood of forefathers, yellow represents gold, and green represents the richness of the land.

To make a magnificent *kente* cloth the artist hand weaves a yarn on a narrow horizontal loom. The artist will make strips of cloth that are about 3-5 inches wide and about 5-6 feet long. Customarily only men are allowed to weave the cloth. Women, on the other hand, sew strips of the cloth together to form glorious garments.

The cloth has seen many changes over the past few centuries. Before, all of the thread used was made from silk. Now, this famous cloth is made from rayon, cotton, and silk, thus making it affordable to everyone. As of today, new patterns with new meanings are emerging, but many of the original patterns are still used in weaving. *Kente* is now made into hats, scarfs, ties, stoles, shoes, bags, sandals, shirts, and other fashionable pieces for commercial sales.



Chapter 2 Origins



Kente is connected with the Ewe and Ashanti people of Ghana and arose first in West Africa during the 17th century. Although most mainstream texts attribute *Kente* to the Ashanti, an alternate and credible view is that *Kente* originated with the Ewe people of Ghana who then passed it on to the Ashanti.

The Ashanti are the members of the Akan people who speak the Akan or the Ashanti dialect. The word “*Kente*”, which means basket, is said to originate from their dialect. However in their language they refer to the cloth as *nwentoma*, meaning woven cloth.

According to legend, two farmers, Krugu Amoaya and Watah Kraban from the village of Bonwire, went hunting one afternoon and came across Ananse, a spider popular in Ghanaian mythology, spinning a web. Astounded by the web’s magnificence, the farmers returned back to their village and tried to recreate what they saw. The two brothers wove a cloth out of black and white fibers from a raffia tree. They then presented their cloth to the Ashanti Asantehene, or king, Nana Osei Tutu, who reigned from 1701 to 1717. During his reign, the King approved it as a royal cloth and accelerated *Kente*’s development as a cloth of standing reserved for very important events. The photo at the right is a gold statue representing Ananse weaving the web is from the topmost staff held by the king’s advisor (*okyame*).



The accounts which purport that the Ashantis learned *kente* weaving from Ananse (the spider from Ghanaian mythology) is thought to be myth. It would be more credible to say the Ashantis learned it from the Ewes. The Ewe people are also located in Ghana (and Togo/Benin). Historical accounts note that the Ewe people named the cloth from how it was woven – “ke te”, which has now been corrupted into the word “*kente*”. In the Ewe language “ke” means to spread or open and “te” means to tighten or press. In the Ewe language “ke na te” is the process of making the cloth. In the weaving process you open (“ke”) the weft, pass the waft through it, and press (“te”). You repeat those actions hundreds and thousands of time to have the cloth.



If *kente* indeed originated from the Ashantis we should be able to get the meaning of the word from the Akan or Ashanti diction or language (they call it *nwentoma*). In view of the traditional name of the cloth and the people/language it is derived from it is more plausible that the *Kente* cloth originated from the Ewe people.





Chapter 3 How to Buy Kente

The best place to buy Kente Cloth is directly from Ghana. When buying Kente cloth, make sure that it is hand woven from individual threads. Often you will see what appears to be Kente cloth, but they are actually prints. This is not "Kente" but rather an imitation and does not carry the same value and prestige. An easy way of determining if the Kente is authentic is by seeing if the color on one side of the fabric is consistent with the color directly opposite that section of fabric. Real kente cloth is hand-woven so the thread will be consistent on the opposite side. Imitation kente cloth is printed on the cloth so the opposite side may show a different color, which is impossible in hand-woven cloth.

All of the Kente on KenteCloth.net is imported directly from Ghana and available for sale. Due to the unique nature and amount of work involved in creating Kente, these cloths are in limited quantities. Check the Our Shop page to buy before they sell out.

Kente clothes are available in countless colors and umpteen numbers of designs. It is astonishing and unbelievable that each and every color and design have special meaning and implication. The skilful combinations of colors and designs are real feasts to the eyes and provide soothing satisfaction to the mind.

Kente is a fabric local to Ghana and nearby West African countries. It is believed that Kente cloth was inspired by the weaving pattern of a spider. The spider weaves its web and is known locally as 'nwentoma.' The magnificent colors make the Kente extremely special. The way the fabric is woven is simply marvelous. The fabric is hand-woven in four inches wide strips. It would take almost a day to weave just one strip. These strips are then woven together to make bigger pieces of cloth. The cloth is filled with various colors and designs.

Kente cloth is completely a product of handicraft. No machine is involved. As such, it is labor intensive. A lot of special skill is essential to make it. Because of these features, Kente cloth was traditionally reserved for royal family members. It was generally worn by kings and queens in Ghana and is reserved for special occasions and ceremonies.

All colors have places in Kente clothes. Blue stands for peace, love and harmony. Green signifies growth, harvest and vegetation. Yellow denotes prosperity, royalty and richness. Red is indicative of death, mourning and funeral. The designs used in Kente clothes are even more meaningful and significant. Forgiveness, tolerance, patience, harmony in variety, responsibility, hard work, progress, dependency on God and power of the people are a few among a number of implications of various designs used.



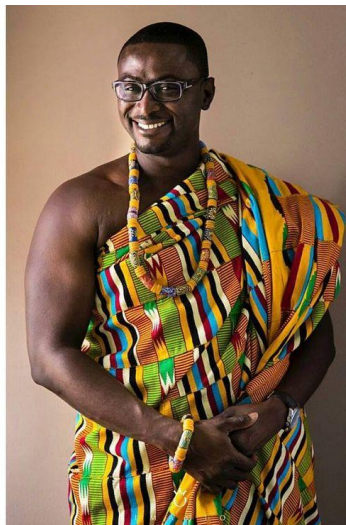
You may visit our Amazon Storefront (check [Kentecloth.net/shop](https://www.kentecloth.net/shop)) or you can contact us through this site page (check <https://www.kentecloth.net/buy-kente-cloth/contact>) for further details and place orders. Online shopping guarantees best quality and lowest possible cost. Greek Fraternity Kente stoles, Greek Sorority Kente stoles, Graduation stoles and bracelets are available online.



Chapter 4 How to Wear Kente

Kente cloth was traditionally worn by royalty however in modern times they are worn by everyday people for special events such as weddings, naming ceremonies or funerals. Determining what kind of Kente cloth to wear depends on the event as the colors and weave patterns have meanings. First determine the message you would like to send by your choice of color and pattern and make sure it is appropriate for the event. Once you have decided on the cloth, follow these steps to wear it in the traditional manner.

MEN



1. Put yourself in the middle of the kente cloth by holding opposite ends of the cloth in each hand, with the cloth behind you, adjacent to your back.
2. Drape the left end of the cloth over your left shoulder. The extra fabric will end up hanging on the inside.
3. Enfold the fabric from the right side underneath the arm and across the body and place it over your left shoulder.

Take the cloth that is covering the left arm and place it over the cloth on the left shoulder so both arms are now exposed and the bulk of the cloth is lying on the left shoulder.

Tip: Wrapping is quite similar to a toga style!





WOMEN



Wrap the kente cloth around the body, underneath the arms (exposing the shoulders) and at waist or breast level. Coordinate with a solid colored blouse. You may also wrap kente around the shoulders to wear as a shawl.



Chapter 5 Kente Cloth Colors

Kente Cloth Colors denote specific meanings in the same way Adinkra Symbols and Kente Cloth Weave Patterns have special meanings. Below is a list of colors and their meanings:

	BLUE	PEACE, TOGETHERNESS; LOVE & HARMONY
	BLACK	MATURITY, SPIRITUAL ENERGY, MOURNING, FUNERAL & PASSING RITES
	GOLD	HIGH WORTH, RICHNESS, FERTILITY, ROYALTY, PROSPERITY, MONETARY WEALTH
	GREEN	LAND, CROPS, VEGETATION, HARVEST, GROWTH, SPIRITUAL GROWTH & RENEWAL
	YELLOW	HIGH WORTH, RICHNESS, FERTILITY, ROYALTY, PROSPERITY, MONETARY WEALTH
	GREY	HEALING RITUALS; CLEANSING RITUALS; SYMBOLIZES ASH





	PINK	FEMININE, MILDNESS & FEMININE QUALITIES
	WHITE	PURENESS, CLEANSING RITES & FESTIVALS
	MAROON	MOTHER EARTH & HEALING
	RED	DEATH, FUNERALS & MOURNING
	PURPLE	FEMININE, WORN BY GIRLS
	SILVER	PEACE & JOY, REFERENCING TO THE MOON



Chapter 6 Patterns & Meanings

There are over 350 patterns for Kente Cloths. The patterns are created during the hand weaving process and are determined by the manner in which the threads are intertwined. Below are some popular patterns, the meaning of these Kente Cloth Motifs & Patterns, and what they represent



OBI NKYE OBI KWAN MU SI

- TO ERR IS
HUMAN

Symbol of
FORGIVENESS,
CONCILIATION,
TOLERANCE,
PATIENCE, and
FAIRNESS

FROM THE MAXIM:

Obi nkye obi kwan mu si.

LITERAL TRANSLATION:

Sooner or later one would stray into the path of the other. To err is human, and therefore, one should be conciliatory when one is offended. For sooner or later one may be the offender to the other.



OYOKOMAN NA GYA DA MU

- CRISIS IN THE
OYOKO NATION

Symbol of
INTERNAL
CONFLICTS,
WARNING
AGAINST
INTERNAL STRIFE,
NEED FOR UNITY
IN
DIVERSITY, and
RECONCILIATION

BRIEF HISTORY:

This cloth name commemorates the civil war after the death of Osei Tutu between two factions of the Oyoko royal family. One faction was headed by Opoku Ware and the other by Dako.



SIKA FRE MOGYA

- MONEY
ATTRACTS
BLOOD
RELATIONS

Symbol of
FAMILY
RELATIONS,
RESPONSIBILITY,
HARD WORK, and
SHARING

FROM THE PROVERB:

Sika fre mogya.

LITERAL TRANSLATION:

Money attracts blood relations.
or
Wealth strengthens the family bonds.

When one succeeds, one has responsibility to share one's success with one's relatives.



In the Akan extended family system, the attraction of financial success to blood relations can sometimes be overwhelming.



AWIA REPUE
- RISING SUN

Symbol of
PROGRESS,
RENEWAL,
DEVELOPMENT,
WARMTH,
VITALITY, and
ENERGY

BRIEF HISTORY:

This symbol was used by the Progress Party that ruled Ghana from 1969 to 1972 as its party logo.

FROM THE MAXIM:

Nyankonsorommana oman wo no na nnye osrane.

or

Obanyankonsoromma me te Nyame so na mennte me ho so.

LITERAL TRANSLATION:

The state belongs to the people and not to the king. The stars represent the people and are contrasted with the moon (osrane), representing the king. The people are always there though kings may come and go. The second statement translates thus: Like the star son of God, I depend on God not on myself.

NSOROMMA
- STARS

Symbol of
DEPENDENCY ON
GOD, HOPE, HIGH
EXPECTATION,
and POWER OF
THE PEOPLE

This cloth is an example of kente fufuo ("white" kente) in the Akan color scheme. The other color classifications are kookoo and tuntum.





**ACHIMOTA
NSAFOA**
- ACHIMOTA KEYS

Symbol of
KNOWLEDGE,
UNITY IN
DIVERSITY, and
HARMONY

BRIEF HISTORY:

The motif commemorates the Achimota School and College which was opened in 1927. The motif represents the logo of Achimota the black and white keys of the piano. One can make melody on either the black or white keys of the piano, but one can make harmony by playing together both the black and white keys of the piano.

Achimota, which at one time or the other comprised primary, secondary and university programs, was very much influenced by the Phelps-Stokes Report on Education in Africa and the programs at the Hampton and Tuskegee Institutes in the US.



AKOKOBAATAN
- MOTHER HEN

Symbol of
MOTHERLINESS,
PARENTAL CARE,
PARENTAL
DISCIPLINE, and
TENDERNESS

FROM THE PROVERBS:

Akoko baatan tia ne ba so a, onku no. Also, Akoko baatan na onim dea nemma bedi.

LITERAL TRANSLATION:

When the hen steps on the feet of her chicken, she does not mean to kill them.

That is, parental admonition is not intended to harm the child, but to correct the child. Also, The good mother knows what her children will eat. A good mother does not only feed her children food alone, she also feeds them with love, affection, warmth, tenderness and care.





ADWINASA

Symbol of
ROYALTY,
ELEGANCE,
CREATIVE
INGENUITY,
EXCELLENCE,
WEALTH,
PERFECTION and
SUPERIOR
CRAFTSMANSHIP

LITERAL TRANSLATION:
All motifs are used up.

BRIEF HISTORY:
According to the elders, the designer of this cloth, attempted to weave a unique cloth to please the Asantehene. In his effort he used all the motifs then known to weavers in weaving one cloth. In the end he remarked that he had exhausted all the repertoire of motifs known to Asante weavers. The cloth was, therefore viewed as one of the top quality, and the most prestigious of kente cloths, besides those woven exclusively for Asante Kings. It was in the past, worn by kings and people of high status and wealth.



**OBAAKOFO MMU
MAN**

Symbol of
PARTICIPATORY
DEMOCRACY and
WARNING
AGAINST
AUTOCRATIC
RULE

LITERAL TRANSLATION:
One person does not rule a nation.

BRIEF HISTORY:
This pattern expresses the Akan system of governance based on participatory democracy. The nine squares represent MPUANKRON (nine tufts of hair) a ceremonial haircut of some royal functionaries who help rulers make decisions. Originally the cloth was named FATHIA FATA NKRUMA. "Fathia is a suitable wife for Nkrumah." After the military overthrow of Nkrumah, the original significance of MPUANKRON (participatory democracy) was





applied to reflect the prevailing political atmosphere.



SIKA FUTORO

Symbol of WEALTH, ROYALTY, ELEGANCE, SPIRITUAL PURITY and HONORABLE ACHIEVEMENT

LITERAL TRANSLATION:
Gold dust.

BRIEF HISTORY:
Before the use of coins and paper as money, gold dust, was used as a medium of exchange among the Akan peoples and was therefore considered as a symbol of wealth and prosperity. The predominant use of intricately textured patterns in yellows, orange and reds replicate the visual characteristics of gold dust.



ABUSUA YE DOM

Symbol for STRONG FAMILY BOND, THE VALUE OF FAMILY UNITY, COLLECTIVE WORK and RESPONSIBILITY and COOPERATION

LITERAL TRANSLATION:
The extended family is a force.

BRIEF HISTORY:
Among the Akan peoples, the extended family is the foundation of society. Like a military force, members of the family are collectively responsible for the material and spiritual well-being, the physical protection and the social security of all its members. The cloth was designed to celebrate and reinforce such positive attributes of the extended family system.





EMAA DA

Symbol of
CREATIVE
INGENUITY,
INNOVATION,
UNIQUENESS,
PERFECTION and
EXCEPTIONAL
ACHIEVEMENT

LITERAL TRANSLATION:
It has not happened before" or
"it has no precedence.

BRIEF HISTORY:
According to Nana Kwasi
Afranie of Bonwire, the
Asantehene's chief weaver, the
cloth was designed and so
named by one of the Asante
Kings who was so awed by the
uniqueness of the pattern that
he remarked "Eyi de emmaa
da" meaning, "this one has no
precedence." The cloth was
therefore reserved for the
exclusive use of the King, but
its use was later extended to
people of high ranks.



TOKU KRA TOMA

Symbol of
COURAGEOUS
LEADERSHIP,
HEROIC DEEDS,
SELF-SACRIFICE,
and SPIRITUAL
VITALITY and
REBIRTH

LITERAL TRANSLATION:
Toku's soul cloth.

BRIEF HISTORY:
The cloth is designed and
named to commemorate the
soul of a warrior Queen mother
of that name, who, though was
defeated and executed in a
battle with Nana Opoku Ware
I, the King of the Asante
kingdom (1731-1742), was
viewed as a courageous
woman. It commemorates that
historic event and honors the
soul of that Queen mother for
her bravery. In the past, such a
cloth would only be worn by
the royalty and people of high
rank during very sacred
ceremonies in which the spirits
of the ancestors are venerated.





**WOFRO DUA PA A
NA YEPIA WO**

Symbol of
ASPIRATION,
HOPE,
MUTUAL
BENEFITS,
SHARING and
NOBLE DEEDS

LITERAL TRANSLATION:

One who climbs a tree worth climbing gets the help deserved.

BRIEF HISTORY:

The cloth was designed to express the Akan social thought which maintains that any good individual effort deserves to be supported by the community. When one climbs a good tree that has fruits on it, people around will give him a push, since they know they will enjoy the fruits of his labor. It is a notion that reinforces the importance of aspiring towards a worthy course.



KYERETWIE

Symbol of
COURAGE,
VALOR,
EXCEPTIONAL
ACHIEVEMENT
and INSPIRING
LEADERSHIP

LITERAL TRANSLATION:

The lion catcher

BRIEF HISTORY:

The cloth was designed to commemorate an incident during the reign of King Kwaku Dua (1838 -1867) who tested the courage of his warriors by ordering them to catch a leopard alive. The appellation, "Kyerekwie" was since appended to the names of some of the Asante Kings whose bravery and leadership qualities were comparable to the courage needed to catch a leopard alive. The black vertical warp stripes represent the black spots in a leopard's fur. In the past, the cloth was worn only by the Asantehene or by other chiefs with his permission.





AKYEMPEM

Symbol of
MILITARY
PROWESS, UNITY
THROUGH
MILITARY
STRENGTH,
BRAVERY,
POLITICAL
VIGILANCE &
SPIRITUAL
DEFENSIVENESS

LITERAL TRANSLATION:
Thousands shields

BRIEF HISTORY:
This is a reference to shields used by highly well-organized militia consisting of thousands of men and women who defended the Asante Kingdom against external aggression. According to the military strategy of the Asante Kingdom, the chief of the shield bearers, the Akyempemhene, and the rear guards of the King are his own sons. Shields once used as military weapons are now used in royal ceremonies to symbolize and commemorate the military prowess of the Asante Kingdom.



NYANKONTON

Symbol of DIVINE
BEAUTY,
GRACEFULNESS,
DIVINE
CREATIVITY,
UNIQUENESS, and
GOOD OMEN

LITERAL TRANSLATION:
God's eye brow (the rainbow)

BRIEF HISTORY:
It was created in exaltation of the beauty and mystery of the rainbow phenomenon. The arrangement of warp threads mimics the visual characteristics of the rainbow.



Chapter 7 Designs & Definitions

Kente designs are symbols/elements woven in a Kente cloth. Some designs are can be found in Kente patterns (example: *Nyemfre*, *Nkyinkyim* and *Akuma* designs are in Aburoo Ahaban pattern), and some designs are named as patterns (example: *Agyene-gyene-nsu*, *Akyempem kwatia*, *Daakwansire* and *Nankatre*).

ABAA / BABAA

stick

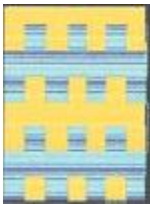
This design is considered to be the mother of all hand-loom woven designs.



ABAN

government

This design expresses the governing body.



ACHIMOTA POMA

Achimota
School walking
stick

Achimota School was an elite British institution established in year 1924. Teachers of this school were using walking sticks.



ADOFOWAA AWAAMU
(ADORFO-WAA AWAA-MU)

Lady Adofaa's
bare back

This design is considered to be one of the oldest designs, and no elder can share about its history. This expresses a flying bird with a short beak and long tail.

ADWENE
(ADD-JWE-NY)

mud fish

This design shows a 2 capital V turned sideways with open ends touching one another.



AFA

device for
smelting gold
and iron

This design expresses a fork without a center teeth, and the handle's length and shape are the similar.





	AFAFANTO (AFA-FAN-TOR)	butterfly	This design resembles an opened-wing butterfly.			
<table border="0" style="width: 100%;"> <tr> <td data-bbox="548 451 812 667" style="text-align: center;">AFEE</td> <td data-bbox="812 451 1039 667" style="text-align: center;">comb, hair instrument</td> <td data-bbox="1039 451 1429 667" style="text-align: center;">This design looks like a spade, with a 6 long thin teeth and a broad short handle.</td> </tr> </table>				AFEE	comb, hair instrument	This design looks like a spade, with a 6 long thin teeth and a broad short handle.
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	AKOKOR BAATAN (AKU-KOR BAA-TAAN)	mothering hen	This design has a block of rectangles in the center surrounding a cross.			
	AKONDWA (AKUN-DJA)	stool	This design resembles the seat of entirely human institutions.			
	AKUMA (AKU-MER)	axe	This design shows an instrument used for cutting wood and trees.			
<table border="0" style="width: 100%;"> <tr> <td data-bbox="548 1669 812 1816" style="text-align: center;">AKYEKYEDIE AKYI</td> <td data-bbox="812 1669 1039 1816" style="text-align: center;">back of tortoise</td> <td data-bbox="1039 1669 1429 1816" style="text-align: center;">This design resembles the back shell of a tortoise.</td> </tr> </table>				AKYEKYEDIE AKYI	back of tortoise	This design resembles the back shell of a tortoise.
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AKYEM

shield

This design resembles a shield where it was commonly used during war to protect the kings and princes.

AKYEM-MMA

Akyem's children

This design is a small version of Akyem design.

AKYEMPEM KWATIA

This design is a short version of the Akyempem design. This is also a pattern as well, which is now known as Fathia.

AMANKUO

insect in the tropics with dark brown hard shell like a beetle

This design resembles a small elephant, and it commonly seen during nighttime covering the lamps.

APANN

bat

This design is also called by its acrobatic displays name, (Afuni-katakya).



APREMOO

lightning or thunder

This design shows steps rising upwards and downwards facing each other in 2 different bright colors.

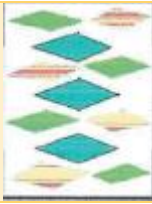


ASENNUA

The crucifix

This design is considered modern and foreign. It was introduced by the Portuguese, and symbolizes Christians.





ASEREWA,
NSEREWA (PLURAL)

sparrow

This design resembles a
sparrow, the smallest bird.

ATWERE MANSA

This design has another
version called **Atwere**. In
this design, you can see 3
stars together.



BABADUA

This design is considered to
be the 1st Kente design, and
acknowledged to be among
sacred trees in Ashanti
forest.

BABADUA-AMMA-
SERWAA

a typical
Asante's female
name Amma
Serwaa

Amma is a given first name
to a female that was born on
a Saturday. Serwaa, on the
other hand, is the female
version of name Osei Tutu,
the founder of Asante
Kingdom.

BABADUA-HENE

This design resembles the
chief among all trees.
Ohene/Hene is an Akan
word that means a 'king',
'chief' or 'leader'. The design
is derived from **Babadua**.

DAAKWANSIRE

a kind of bat

This design is also
considered to be a pattern.



DONNO

an African
armpit-drum

The only difference with the
Kaw design is Donno has a
line across the center on the
design.





EFUO DUA, FUDUA

monkey's tail

This design resembles an Efu, a blank-and-white tailed monkey.

EKYE

hat

This modern design shows a bola hat without curves.

ETWIE

leopard

This black-and-white design resembles a leopard's spotted skin.



FA WO HIA KOTWERE
AGYEMANG

This significant design resembles giving sorrow and poverty to Nana Kwaku Dua 1, also known as Agyemang (redeemer), the 9th Asante King. It shows like an escalator or steps with varying steepness.



KAW

centipede

This design resembles the centipede's tail. There are also derived designs, **kaw-dompo-tunu** and **kaw-nhyehyeho**.



KUDUO

pouch or wallet

This design is a silver pouch/wallet, which is used by Asante kings when attending special events to offer money, like gold.

KWADUM ASA

gun powder
container

This design has a halfed-inch **Babadua** slashed downward at both ends.





MMATA TWENEE musical instrument

This musical instrument, often referred to as adehye twenee, is a 2-drum played when a royal family member dies.



MPABOA footwear

This design resembles a diamond, and closer to a stretched rectangle shape.



MPUAA haircut style

This design resembles an uneven haircut, which symbolizes disunity.



NANKA TI, NANKATRE serpent's head

This design is also a black-and-white pattern.

NKWADUM-ASA name of a musical instrument

This traditional design resembles Kete-drum, an Asante male drum. It looks a roof of a house seen from afar.

NYEMFRE



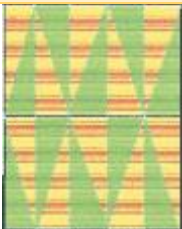

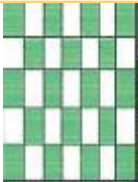
This design resembles broken pottery, which symbolizes disunity.

NKYEMFRE-FA half of Nkyemfre

This design is for the ruling class. Weavers always known when there are conflicts among their rulers, and whenever there are signs of disunity, they create this design to mark a statement.












	NKYINKYIM	zigzag or twist	This design is sometimes called by the weavers, aban or a fence wall.
	NSAFOA	keys	This design is somehow identical to the crucifix. The crossbar is found at the lower end which makes it different.
	NTABONO	fishing equipment	This design resembles a bait-floater which signals a bite.
	NWOTOA (NWOR-TU-A)	twisted joints	This design is combination of babadua hene and babadua-amma-serwaa with modification.
	OKAA NE BONTO	a baby fish and a toad	According to an Asante proverb, a frog is advised not to familiarize itself with a fish since a frog cannot live long underwater.
	SEKAN	machete or cutlass	This design resembles a cutlass without a handle.
	TROMOO MMOWIRE	bull's hoofs	This designs shows like a capital letter 'C' turned facing left.















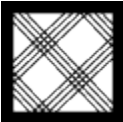
Chapter 8 Adinkra Symbols


Below are the meanings of Adinkra symbols that you may find on Kente Cloths. These are different from Kente Cloth Patterns and Designs.

	ADINKRAHENE	Chief of Adinkra symbols	GREATNESS, CHARISMA, LEADERSHIP
	AKOBEN	war horn	VIGILANCE, WARINESS
	AKOFENA	sword of war	COURAGE, VALOR
	AKOKONAN	the leg of a hen	MERCY, NURTURING
	AKOMA	the heart	PATIENCE & TOLERANCE
	AKOMA NTOSO	linked hearts	UNDERSTANDING, AGREEMENT
	ANANSE NTONTAN	spider's web	WISDOM, CREATIVITY
	ASASE YE DURU	The Earth has weight.	DIVINITY OF MOTHER EARTH
	AYA	fern	ENDURANCE, RESOURCEFULNESS

	BESE SAKA	sack of cola nuts	AFFLUENCE, ABUNDANCE, UNITY
	BI NKA BI	No one should bite the other.	PEACE, HARMONY
	BOA ME NA ME MMOA WO	Help me and let me help you.	COOPERATION, INTERDEPENDENCE
	DAME-DAME	name of a board game	INTELLIGENCE, INGENUITY
	DENKYEM	crocodile	ADAPTABILITY
	DUAFE	wooden comb	BEAUTY, HYGIENE, FEMININE QUALITIES
	DWENNIMMEN	ram's horns	HUMILITY AND STRENGTH
	EBAN	fence	LOVE, SAFETY, SECURITY
	EPA	handcuffs	LAW, JUSTICE, SLAVERY
	ESE NE TEKREMA	the teeth and the tongue	FRIENDSHIP, INTERDEPENDENCE
	FAWOHODIE	independence	INDEPENDENCE, FREEDOM, EMANCIPATION

	FIHANKRA	house/compound	SECURITY, SAFETY
	FOFO	a yellow-flowered plant	JEALOUSY, ENVY
	FUNTUNFUNEFU DENKYEMFUNEFU	Siamese crocodiles	DEMOCRACY, UNITY IN DIVERSITY
	GYE NYAME	except for God	SUPREMACY OF GOD
	HWEMUDUA	measuring stick	EXAMINATION, QUALITY CONTROL
	HYE WONHYE	That which cannot be burnt.	IMPERISHABILITY, ENDURANCE
	KETE PA	good bed	GOOD MARRIAGE
	KINTINKANTAN	puffed up extravagance	ARROGANCE, EXTRAVAGANCE
	KWATAKYE ATIKO	hairstyle of Kwatakye, a war hero	BRAVERY, VALOR
	MATE MASIE	What I hear, I keep.	WISDOM, KNOWLEDGE, PRUDENCE
	ME WARE WO	I shall marry you.	COMMITMENT, PERSEVERANCE

	MFRAMADAN	wind-resistant house	FORTITUDE, PREPAREDNESS
	MMERE DANE	Time changes.	CHANGE, LIFE'S DYNAMICS
	MMUSUYIDEE	That which removes ill luck.	GOOD FORTUNE, SANCTITY
	MPATAPO	knot of reconciliation	PEACEMAKING, RECONCILIATION
	MPUANNUM	five tufts (of hair)	PRIESTLY OFFICE, LOYALTY, ADROITNESS
	NEA ONNIM NO SUA A, OHU	He who does not know can know from learning.	KNOWLEDGE, LIFE- LONG EDUCATION
	NEA OPE SE OBEDI HENE	He who wants to be king.	SERVICE, LEADERSHIP
	NKONSONKONSON	chain links	UNITY, HUMAN RELATIONS
	NYAME DUA	tree of god	GOD'S PROTECTION AND PRESENCE
	NKYIMU	the crossed divisions made on Adinkra cloth before printing	SKILLFULNESS, PRECISION

	NKYINKYIM	twisting	INITIATIVE, DYNAMISM, VERSATILITY
	NSAA	type of hand-woven cloth	EXCELLENCE, GENUINENESS, AUTHENTICITY
	NSOROMMA	child of the heavens	GUARDIANSHIP
	NYAME BIRIBI	God is in the heavens.	HOPE
	WO SORO		
	NYAME NNWU	God never dies, therefore I cannot die.	LIFE AFTER DEATH
	NA MAWU		
	NYAME NTI	by God's grace	FAITH & TRUST IN GOD
	NYAME YE OHENE	God is King.	MAJESTY AND SUPREMACY OF GOD
	NYANSAPO	wisdom knot	WISDOM, INGENUITY, INTELLIGENCE AND PATIENCE
	ODO NNYEW	Love never loses its way home.	POWER OF LOVE
	FIE KWAN		

	OKODEE MMOWERE	talons of the eagle	BRAVERY, STRENGTH
	ONYANKOPON ADOM NTI BIRIBIARA BEYE YIE	By God's grace, all will be well.	HOPE, PROVIDENCE, FAITH
	OSRAM NE NSOROMMA	the moon and the star	LOVE, FAITHFULNESS, HARMONY
	OWO FORO ADOBE	snake climbing the raffia tree	STEADFASTNESS, PRUDENCE, DILIGENCE
	OWUO ATWEDEE	the ladder of death	MORTALITY
	PEMPAMSIE	sew in readiness	READINESS, STEADFASTNESS
	SANKOFA	return and get it	LEARN FROM THE PAST
	SANKOFA	(alternate version)	
	SESA WO SUBAN	I change or transform my life.	TRANSFORMATION
	TAMFO BEBRE	The enemy will stew in his own juice.	JEALOUSY



WAWA ABA

seed of the wawa tree

HARDINESS,
TOUGHNESS,
PERSEVERANCE



WOFORO DUA PA A

when you climb a good
tree

SUPPORT,
COOPERATION



WO NSA DA MU A

if your hands are in the
dish

DEMOCRACY,
PLURALISM



Chapter 9 Kente Cloth Weaving

The kente cloth is woven on a narrow horizontal wood structure called a loom. A heddle is an integral part of a loom. Each thread in the warp passes through a heddle, which is used to separate the warp threads for the passage of the weft. The typical heddle is made of cord or wire, and is suspended on a shaft of a loom. Each heddle has an eye in the center where the warp is threaded through. As there is one heddle for each thread of the warp, there can be near a thousand heddles used for fine or wide warps. A hand-woven tea-towel will generally have between 300 and 400 warp threads, and thus use that many heddles.

In weaving, the warp threads are moved up or down by the shaft. This is achieved because each thread of the warp goes through a heddle on a shaft. When the shaft is raised the heddles are too, and thus the warp threads threaded through the heddles are raised. Heddles can be either equally or unequally distributed on the shafts, depending on the pattern to be woven. In a plain weave or twill, for example, the heddles are equally distributed.

Pictured below is Kente being woven in the traditional way.



The warp is threaded through heddles on different shafts in order to obtain different weave structures. For a plain weave on a loom with two shafts, for example, the first thread would go through the first heddle on the first shaft, and then the next thread through the first heddle on the second shaft. The third warp thread would be threaded through the second heddle on the first shaft, and so on. In this manner the heddles allow for the grouping of the warp threads into two groups, one group that is threaded through heddles on the first shaft, and the other on the second shaft.



The Kente loom usually uses four heddles (asanan), but in special cases, six or seven heddles (asasia) may be used.



The cloth is woven in narrow strip (called ntomaban or bankuo) that is about 3-5 inches wide and about 5-6 feet long. Several strips are sewn together to make a wider piece of cloth for both men and women. A man's cloth may contain up to 24 strips and measure about 5x8 feet. The woman's two-piece cloth may contain 8-12 strips each piece.

Traditionally Kente is woven from silk however Kente woven from other threads such as rayon is just as authentic. The most important part of creating kente is the weaving technique used, colors chosen, patterns used and the skill of the artist.



Chapter 10 Kente Products

STOLES & STASHES

A) Graduation and Fraternity/Sorority Kente Stoles

Individual membership to one's sorority or fraternity is a stark source of pride for students and alumni alike. It is a link that exists even once one's college days come to a close. Discovery of a shared membership has the power to connect people instantly. Without question, sorority and fraternity stoles are the perfect way to display pride and dedication for one's organization after the group house has been left behind. The memories, of course, play an important part in what lends the stole its lasting importance. Without question, graduation will hold a special place among these. On that day the stole is worn with dignity and honor; the bright colors of sororities and fraternities elegantly draped over each member's shoulders. What better way to exhibit one's passion for his or her respective organization?

Clearly, quality is not something to be compromised when it comes to the stole's construction and composition. Nothing but the absolute best should be worn on graduation day. Additionally, because it is to be something worth treasuring, it must be capable of remaining an impressive, striking piece of memorabilia for the alumnus. This requires superb resources and skill to create. Below are various sample stoles. They can be ordered by visiting our Shop.



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B) Church Choir & Clergy Kente Stoles

It is common to see fraternities, sororities and church choirs and clergy wearing kente stoles. Below is an example of a kente stole for choir and clergy that we carry. If you are interested in purchasing this kente stole please visit our Shop.



HATS

Kente Cloth is often times sewn into hats. This is another way of displaying the prestigious cloth. Below is an example:





SCARVES

Kente is sometimes created in scarves to be worn around the neck or head. This is similar to Kente stoles however it is wider than a stole and worn as part of a daily wardrobe rather than for special occasions. Kente scarves are made of strips of kente Cloth and can be anywhere from 2 to 4 feet long. Below are pictures of kente scarfs which can be bought at our Shop:



TIES

Often times, Kente is crafted into neckties for men. This is done to proudly display the beauty of Kente in professional settings and event ceremonies. Below are some examples of kente ties:



green and black kente tie



green kente tie



purple kente tie



yellow and green kente tie





SHOES & BAGS

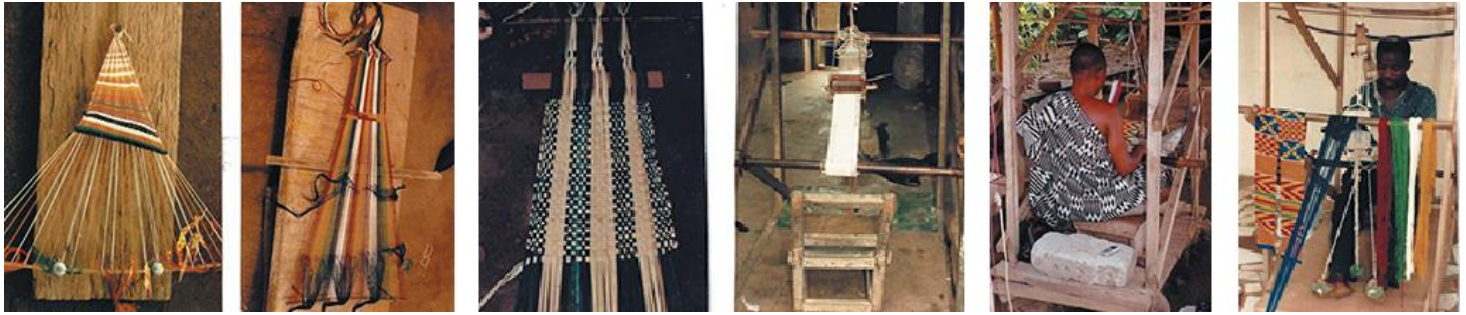
Also, men and ladies Kente bags and shoes are available on the market. All these images were found in Google and Pinterest.



Chapter 11 Gallery

Below are various pictures of Kente Cloth being worn, displayed or made





Chapter 12



Other African Fabrics & Textiles

Besides Kente Cloth, there are various other types of African Fabrics and Textiles. These cloths are generally hand-made and require a lot of patience and creativity. Below are some other creative and beautiful types of fabric from Africa you will love:



Bògòlanfini fabric or Mud Cloth



Aso Oke fabric



Adire fabric

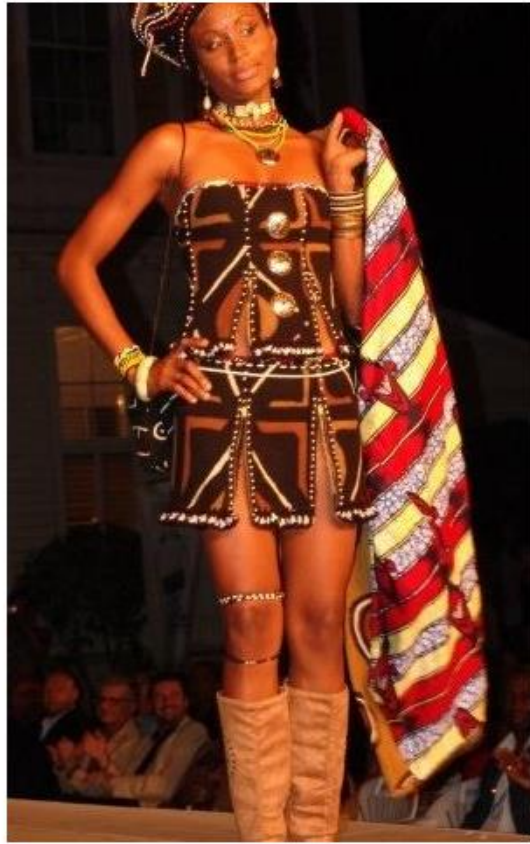


Adire fabric 2





Barkcloth fabric



Bògòlanfini fabric or Mud Cloth



Chapter 13 KenteCloth.net Shop

When buying Kente it is important to ensure you are buying authentic Kente imported from Ghana and not cheap print imitations. ADVANSYNC Brand Kente Cloth is a work of art and each cloth comes with a Certificate of Authenticity and an Our Daily Bread Book. Look for the ADVANSYNC Brand on product listing pages and the Certificate of Authenticity in your package to ensure you have received genuine Kente.

You can buy our Kente exclusively from our Amazon Storefront at

<https://www.kentecloth.net/shop>

or for wholesale orders (quantity of 25 or more) you can contact us at

<https://www.kentecloth.net/buy-kente-cloth/contact>



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References

BOOK/S:

- ❖ Kente Cloth: History and Culture by E Asamoah-Yaw & Osei-Bonsu Safo-Kantanka
- ❖ Wrapped in Pride: Ghanaian Kente and African American Identity

ONLINE:

- ❖ Google
- ❖ Pinterest



