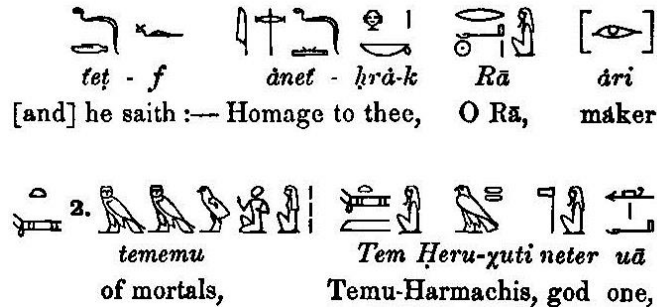
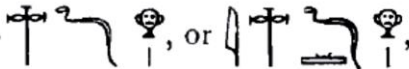




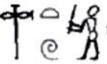
## SAMPLE VOCALIZATION OF APAE (PRAYER) FROM KAMIT USING AKAN/TWI



The term written **anedj** or **anetch** (**andj**, **antch**) referencing ‘homage’, ‘greeting’ can be found vocalized in the Twi language as **nkyia** (un-cheeh’-ah). When we say, ‘**Mi kya wo**’ we are saying *I (mi, me) greet (kya, kyea) you (wo)*. The verb **kya** means ‘to greet’ while the noun **nkyia** means ‘greetings’. There is a related term **kya** meaning *to crush out, to press, squeeze*. There is also a version of **netch** (**ndj** or **ntch**) meaning *to pound, crush, smash*:

**netch her** ,  
 the opening words of many hymns, meaning  
 something like “homage to thee.”

**kyia**, *v.* [inf. **ñ**-, red. **kyiakya**] Ak. **dā**, 1. to shake hands, greet, salute, bid welcome. — 2. to give or send one’s compliments; cf. **mā akyē**. — 3. to bet, wager, lay (a bet or wager), hold a wager: **wokya wə so**, they hold a wager on it; **me nē uo kyia**, I wager with him; **kyia me e!** lay me a wager!  
**ñkyia**, inf. joining hands, salutation, greeting; (pl. **ñkyiakya**, Mt. 23,7); bet, wager.

**netch** ,  
, to  
 pound, to crush, to break up, to smash; ,  
 crushed; Copt. **ⲛⲟⲩⲧ**.

**kyi**, *v.* [red. **kyikyī**] to press, squeeze, wring or crush out; **wə-horo ntama a, wokyi mu nsu no agu**, in washing clothes the water is wrung out from them; **kyikyī atam no mu**; — **kyi nufu**, to milk; **kokyi ññuañ no nufu**, go and milk the goats; — **kyi ñno**, to press out oil; **kyi bobē-aba**, to press grapes; Gen. 40,11.

The same terms **kyi** and **nkyia** (chee and un-cheeh-ah) meaning *to crush out, press, squeeze* and *greetings, to greet, salute* are found in Kamit as **ntch** or **ndj** (n-chee) and **ntch** (n-chee) meaning *to pay homage, greet* and also *to crush, pound, smash*. The Twi language of the Akan shows how these terms were vocalized in Kamit. (The squeezing (kyi) of hands in greetings (nkyia) is the handshake) Thus we have:

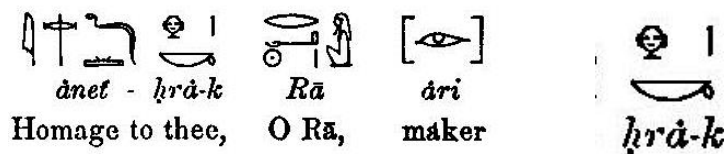
**Andj hra k** (*Homage to you, I greet you*) can be vocalized in Twi as:

**Antcha hera ku**


**An-cheeh'-ah hera ku**

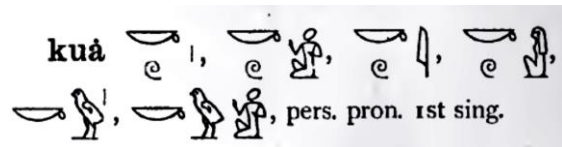
**An-cheeh'-ah herak**

The 'k' metut references 'you, your'. The greeting is similar to saying 'I acknowledge your head (you)' or 'I salute your head'. This is why the metut of the face/head is part of the salutation. This is directly related to saluting the person's **Okra/Okraa** or **Ka/Kait**, the **Obosom** (Deity) which dwells in the head [**Ori Inu** in Yoruba, **Se Lido** in Fon and Ewe].



*Homage, I salute your (k or ku) head (hra)*

**k**  = pronoun, 1st pers. sing. ; 2nd pers. sing. masc., thou, thee, thy.



**è-kō**, num. one; used in counting; in other cases compounds are employed, s. biakō; Akp. baakō, Aky. biekō; cf. koro. Gr. § 77. pr. 2812; àyè kō àyè nu, (*this is the first time & last time*) once for all.

**kō**, adj. pron., the one concerned or in question, the single, particular or respective person or thing; who, what, which, in indirect questions; cf. Gr. § 74,1. Eye hena? minnim nnipa-kō; who is it? I do not know who it is; cf. onniikō, oyaakō; eye deŋ? minnim de-kōde; eye dua beŋ? minnim dua kō, what tree is it? I do not know what kind of tree it is; waŋkyere dà-kō a obeŋwie, he did not tell which day he would finish (it).

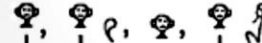



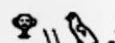

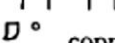
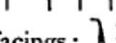
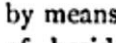
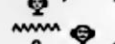
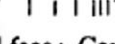



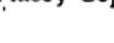
In Twi, the term **eko** (**ko**) means 'one'. The adjective pronoun **ko** means 'the one', 'the single'. The adverb **nko** means 'only, alone' while the **koro** (root 'ko') means 'one, single, alone, sole, unique'. Note that the 'o' is nasal and thus sounds close to 'ku' when spoken.



**ɲkō**, *adv. alone, only* (pr. 110), *but; apart, aside*; - me ɲkō ne kuafo, *I alone am a planter*; aka ne ɲkō (= ɔno ɲkō), *he is left alone*; eyinom ɲkō enè wɔɲ su, *these form a kind by themselves*; eyi ɲkōara-kōl etia abieɲ a, mehwe wol *only for this once! when it occurs a second time, I shall flog you!* s. ɲkutoo. pr. 2869; watow dua ɲhuhunii ɲkō, s. ɲhuhunii.

**kóro**, *num. one; adj. the same; only, single, alone, but one, sole; unique*. pr. 1359.1616. 3223. 3256; cf. ɛkō, biakō, ɔbaakō, ɲkō, ɲkutoo, kore, fua, prekō & penkoro. Gr. § 78.80; wowui dá-kóro (pe), *they died*

This is the vocalization for the term 'k' or 'kua' in ancient Kamit referencing 'you, your' in the singular. The connotation in Twi would be 'I salute your head (your 'one' head/ your 'particular' head)'. In Twi the usage of 'ko' or 'koro' is gender neutral. In the language of Kamit the feminine variation could be **Anetch hra t**. The 't' being the feminizing principle. There are texts wherein the 'k' is used as a general term for 'you/your' whether the masculine or feminine is being addressed in Kamit just as 'ko' is gender neutral in Akan.

The term **her** means 'face' or 'to face'; 'on account of' meaning 'in the face of':

**her** , face, visage,  
 aspect; dual , M. 480, ,   
 ; plur. , ,   
 IV, 718,   D°, copper facings;   
 , crystal face; Copt. 20.

**her** , T. 312, 361 (with suffixes ),  
 a preposition: on, upon, at, by, by way of, with,  
 by means of, through, in respect of, on account  
 of, besides, away from, in addition to, over;  
 Copt. 21.

In Twi, this term **her** (hra) is vocalized as **kyere** (chey'-reh) meaning 'to show', 'to instruct' but also meaning to 'face' as in 'his window faces (shows) the street':

**kyeré**, v. [red. kyerekyeré, q. v.] 1. *to show forth, produce, exhibit, present to view* (often preceded by de, fa, yi, with the object that is shown): fa mfonini yi kyeré no, *show him these pictures!* mede maky. no (or, maky. no mf.); - fa wo hō or yi wo hō kyeré, *show yourself!* pr. 51; okyeré ne hō (dodo), *he is ostentatious, boastful, vaunting.* pr. 382. 1318. - yi..kyere, *to manifest, reveal, make known.* John 1, 31. 2, 11; *to profess, pretend,* cf. 9. - mekyeré-wo nsā, *your health!* Answer: éɲko wo yiye, *may it do you good.* — 2. *to show, point out (to); to guide or lead to;* kyeré no kwan, *show him the way!* kyeré no ɔdan a ɔbedam',

*he advised him to flee.* pr. 226. — 6. *to be in the direction of or have a situation toward, to front, face, to look toward:* adannim ky. apuei, *the front of the house looks eastward;* ne mfen-sere ky. abontey so, *his window faces or looks into the street.* — 7. After another verb, ky. often shows the direction of an action and is rendered in Eng. by the *prep. toward* (Gr. § 223, 4): ɔterew ne nsam' kyeré ɔsoro, *he spreads forth his hands toward heaven;* or it denotes the reference to a person and is rend-

The connotation is that to 'show' is to 'reveal' and also to 'teach'. When one 'shows' his or her face, he or she is 'revealing' his or her identity. The same is true of showing your spiritual head. The **face** (her, hra) is that which is **shown** (kyere). This is the cosmological foundation for 'Homage to you (your head/spiritual head)' meaning 'I acknowledge/salute what you show (your face, head, spiritual head/disposition/energy complex)'.

Sample prayer to **Abosom** (Deities) and **Nsamanfo** (Ancestral Spirits) as well as a sample prayer to the **Ka/Kait** (Okra/Okraa):

**Anetch hra ten** - is a common phrase in prayers meaning *Homage to you* (plural)

**Anetch hra k** means *Homage to you* (singular)

Listen: [www.odwirafo.com/Apae.wav](http://www.odwirafo.com/Apae.wav)

Antcha herak Atef Amen

Antcha herak Mut Amenet

Antcha herak Ra

Antcha herak Rait

Antcha herak Ptah

Antcha herak Sekhmet

Antcha herak Atem

Antcha herak Ausaaset Nebet Hetepet

Antcha herak Ausaaset Nebet Pet

Antcha herak Khepra

Antcha herak Maa

Antcha herak Maat

Antcha herak Tehuti

Antcha herak Seshat

Antcha herak Ausar

Antcha herak Auset

Antcha herak Set

Antcha herak Nebt Het

Antcha herak Heru

Antcha herak Uatchet (Wadjet)

Antcha herak Nekhebet

Antcha herak Heru Behdet

Antcha herak Het Heru

Antcha herak Amen Men

Antcha hera ten Ntorou nebu

Antcha hera ten Ntorotu nebut

Antcha hera ten Aakhu nebu

Antcha hera ten Aakhutu nebut

I na kher ten

Sa setem a, ma setem ten

Sa maa a, ma maa ten

Tuau a

*Translation:*

Homage to you Atef (Father) Amen

Homage to you Mut (Mother) Amenet

Homage to you Ra, Rait, Ptah, Sekhmet, Atem, AUSAASET Nebet Hetepet, AUSAASET Nebt Pet, etc.

Homage to all (nebu) of the Gods (Ntorou - 'Neteru')

Homage to all (nebu) of the Goddesses (Ntorotu)

Homage to all of the Honored Ancestors (Aakhu) and Ancestresses (Aakhutu)

I have come to you (I na kher ten)

Make me to hear like you hear

Make me to see like you see

I thank you (tuau a)

In the language, the vowels are the same as in Akan:

a is 'ah'

e is 'eh' or 'ey'

i is 'eee'

o is 'oh'

u is 'ooh'

The 'tch' is like 'ch' in English

This is an apae (Akan for prayer) we composed using the basic greeting (Antcha her k often written Anedj hr k) to the Supreme Being, the Creator and Creatress, the Deities, the Honored Ancestral Spirits and letting them know affirmatively that you have come to Them to learn. This is an apae that you can do when you sit at your Nsamankommere (Ancestral Shrine).

When you sit away from the Nsamankommere, alone in meditation and focused on your Okra/Okraa (Ka or Kait/Soul) you can simply say:

**Antcha heraku Ka a** (male version)

*Homage to you my Ka*

**Antcha heraku Kat a** (female version)

*Homage to you my Kat (or Kait)*

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