



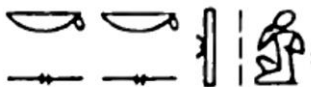
AKAN VOCALIZATIONS OF OUR ANCESTRAL LANGUAGE OF KAMIT

Odwirafo Kwesi Ra Nehem Ptah Akhan

One of our works in progress is compiling a list of thousands of words from our Ancestral language of **Khanit** and **Kamit** (Nubia and Egypt) which continue to be spoken with the proper vocalizations in **Akan** culture today. We have already proven that Akan people worship the same Deities by the same names today that we did in ancient Khanit and Kamit including **Amen**, **Amenet**, **Ra**, **Rait**, **Ausar**, **Auset**, **Set**, **Nebt Het**, **Het Heru**, **Heru**, **Heru Behudet**, **Sekhmet**, **Ptah**, **Atem**, **Khepra**, **Wadjet**, **Nekhebet**, **Men (Min)** and more. See our **AKRADINBOSOM** and **NHOMA** pages for books and articles on all of these Deities: www.odwirafo.com/akradinbosom.html and www.odwirafo.com/nhoma.html .

We have also shown that we use the same terms today in Akan that we did in ancient Kamit and Khanit referencing the different aspects of our spiritual anatomy: **Ba/Bait**, **Ka/Kait**, **Aakhu/Aakhut**, **Ab**, **Hati**, **Sahu**, **Sa**, **Khaibit**, **Khat**. See our 7-part series: **Spiritual Organs within Afurakanu/Afuraitkaitnut (Africans~Black People)** from our blogtalkradio broadcast archives, wherein we examine these various aspects of being and their identical names in Akan and Khanit/Kamit: www.blogtalkradio.com/odwirafo .


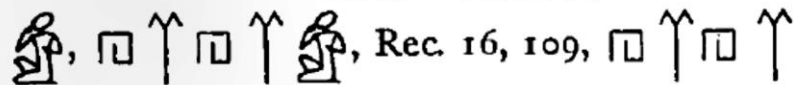
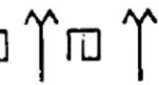

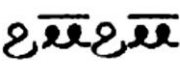
Below is a sample of a few words demonstrating that we have continued to utilize the same terms with the same meanings from ancient Khanit and Kamit to Akan culture today unchanged for thousands of years. The entries are from **An Hieroglyphic Dictionary**, by E.A. Wallis Budge and **Asante-Fante Dictionary of the Twi Language**, by J. Christaller. Very often, egyptologists will insert the letter 'e' in between consonants in the medutu (hieroglyphs) when they are unsure of how the term was vocalized. Sometimes this vowel placement is accurate and sometimes it is not. As we can see below, the Akan language provides proper vocalizations. Note that the 'hy' combination in the Twi (Akan) language is pronounced 'sh'.

keskes , Rev. 14, 13,

Kamit: to chatter foolishly, to jest ; Copt. K&CKEC.

kasákasa, red. v. 1. s. kasa. — 2. to talk much, talk noisily ; to chatter. pr. 1531. — 3. to dispute, contend in words, altercate, wrangle.

Akan:



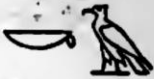
hemhem 
, Rec. 16, 109, 
, to roar, to bellow ; Copt. .

hemhem-t , IV, i62, a
 cry, roar, bellow, battle-cry ; plur. 

Kamit:

hāmā-hāmā, a. boisterous ; epo ye-h., the sea rages as when (or if) agitated by a storm. — **hāmāhāmā-yé**, inf. raging. *Jon. 1,15.* [oneself.]

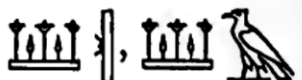
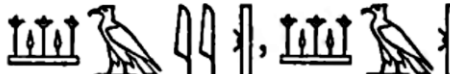
Akan:

kai 
, P. III 6B, 62, to think, to think out, to
devise, to meditate, to speak, to repeat, to say,
cry out, call out, tell out, to sing; varr. 

Kamit:

kā, v. [red. kekā] to emit a sound, to
utter, speak, say, tell. pr. 1492 f.; cf.
kasa, se, be, besebese, bə 75-82, woro;

Akan:

sha, shai , Thes. 1285,
, to fix, to appoint,
to decide, to determine, to destine, to pre-
destinate, to allot, to design, to decree, to
ordain, to commission, to authorize.

Kamit:

hyè, v. [red. hyehye] 1 a. (intr). to stick
(fast), to be put, set, fixed, inserted
da, he has postponed it. — 19. to fix,
set up, institute: hye fā, to celebrate
a festival; hye mom, to issue a decree;
hye mmāra, to give, make, enact a
law or laws; hye apām, to set up
a covenant (?), s. pām. — 20. to set,
constitute, appoint; hye panyin, F.
Mt. 24, 45; hye.. hene, to crown, to
invest with a crown or with regal
power. — 21. to predestine, predestin-
ate, appoint or ordain beforehand; s.
hyebea; to be predestined for. pr. 621;
nea woahye ato no hə, his destination.
K. § 180 f.; cf. bə..to no bə. K. § 178.

Akan:

àr-t , the eye; compare Copt. $\epsilon\iota\delta\tau$,
 , the eye; compare Copt. $\epsilon\iota\delta\tau$,
 a seeing, a looking, look, glance, the faculty or act
 of seeing, sight, vision; and $\epsilon\iota$ in $\epsilon\iota\epsilon\rho\beta\omicron\omicron\omicron\epsilon$,
 evil eye.

Kamit:

ān , Thes. 1198, to turn a glance
 towards something.

Akan:

ānī, *pl. id.* 1. *the eye or eyes; a look.*

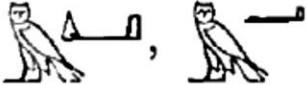

Note: The 'r' in Kamit and Akan is pronounced as a 'rolling r' meaning the tongue taps the roof of the mouth once. The 'r' sound and the 'n' sound thus interchange and sound identical. The Kamiti term 'art' is 'arit' and 'ani' in Akan.

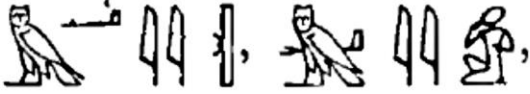

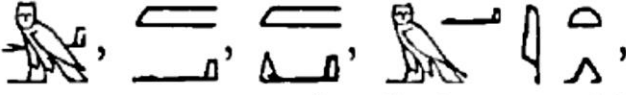
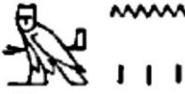


bān , to be evil, to
 be wicked; Copt. $\beta\omega\omega\pi$.

Kamit:

bōné, **bōné**, *a. bad, evil, wicked; aboa-*
bóné, a wild, dangerous animal; asem-
mōné, a bad i. e. hard, unkind word;
evil, wicked deed; bad i. e. difficult,
troublesome, dangerous palaver. pr.
2548. 2864--66. — adv. badly, ill; ebe-
pira wo bone, it will hurt you badly;
oné me adi no b., he has dealt badly
(without mercy) with me; wakā nan b.,
s. nāmmōkā; kō bone, s. kō 12.

Akan:

mā (mi?) , a conjunction;
 also used as an imperative, grant, give;
 Copt. .

mā (mi?) ,
,
, prithee, let
 me, grant, permit, O let, would that, give;
, grant us;
, grant thou;
, grant ye to me.

Kamit:

mā, *v.* [*red.* (mēmā), mōmā, *q. v.*] **l.** *to give, hand, communicate, bestow, confer, impart, grant, present (cf. kye, de.. hye nsa); to deliver, yield up; to allow.*

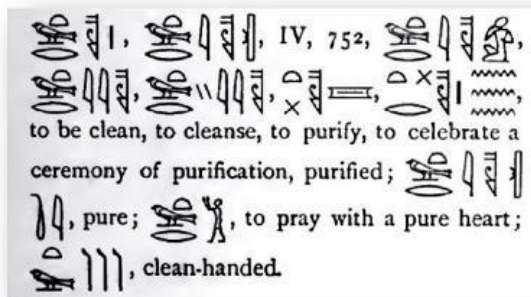
Akan:

This small sample of identical terms in our Ancestral language of Kamit and Akan (Twi) language today is representative of thousands of additional terms. We are in the process of compiling a comparative dictionary which is a major endeavor. In our related books we have already demonstrated the cosmological foundation of the words in our languages as they are connected to the names of the Deities – the sounds that the Deities, Spirit-Forces in Creation – **Abosom, Orisha, Vodou, Ntorou/Ntorotu** – make as They move through space.

Your assistance in completing this major endeavor is appreciated. Any purchase of one or more of our 16 soft-cover books is a contribution to this effort. Any donation is a welcome contribution as well. Any donation of \$15 or more gives you the option of receiving one or more of our soft-cover books as well. See our **NHOMA – Publications** page to make a purchase of our books or to make a donation via paypal today:

www.odwirafo.com/nhoma.html

Yeda ase (We thank you) for your assistance in this work to restore the proper understanding of the language and culture of Khanit and Kamit **which is a living language and culture** among the Akan people today as well as other Afurakanu/Afuraitkaitnut (Africans) in Afuraka/Afuraitkait (Africa) and wherever we exist in the world including North America. Restoration of our language and culture is operationalized through **odwira** – *purification*:



TWRA (DWRA – ODWIRA)

dwirá, *v.* [*red.* dwirádwira] 1. to dash or strike against, to spatter, sprinkle. *Osu* voice. — 2. to cleanse from guilt or moral and religious uncleanness; to sanctify; to consecrate. — *Obi kũm fi* (ε. s. ofim' aba fi bi) a, *wodwiram'*, if one makes a dwelling (ceremonially) unclean (if a dwelling has become defiled), it is purified; *wode ŋɔɔɔ mo-gya n. a. dwira ofie*, the habitation is rendered clean again with the blood of sheep &c. — *Se ebia mefom meko-o-dwirá*, the yam-custom, an annual festival celebrated in the month of August or September, when the first yam is eaten, being considered also the beginning of a new year. — *twa dwira*, to celebrate the yam-festival. — *Wotwa odwira wɔ Kumase, Akwam, Akũropɔɔ*; cf. *abere-*

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Aakhuamuman AmaruKa Atifi Mu

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Odwiraman

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