AKAN VOCALIZATIONS OF OUR ANCESTRAL LANGUAGE OF KAMIT

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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’.

Kamit: 

æ̃sk̂æs, Rev. 14, 13.

Akan: 
to chatter foolishly, to jest; Copt. KÆÇKÈÇ.

Kamit: 

kasákasá, red. v. -1. s. kasa. — 2. to talk much, talk noisily; to chatter. pr. 1531.

Akan: 

— 3. to dispute, content in words, altercate, wrangle.

Kamit: 

æ̃mæ̃mæ̃, IV, 162, a cry, roar, bellow, battle-cry; plur. æ̃mæ̃

Akan: 

hámá-hámá, a. boisterous; spo ye h., the sea rages as when (or if) agitated by a storm. — hámá hámá-ye, inf. raging.

Jon. 1,15. [oneself]
Kamit:

kái — 𓊭𓊭, 𓊭𓊭, 𓊭𓊭, 𓊭𓊭, P. 1116B, 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. — 𓊭

Akan:

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

Kamit:

sha, shai 𓊭𓊭, 𓊭𓊭, Thes. 1285,

𓊭𓊭, 𓊭𓊭, 𓊭𓊭, to fix, to appoint, to decide, to determine, to destine, to predestinate, to allot, to design, to decree, to ordain, to commission, to authorize.

Akan:

hyë, 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: hyë fà, to celebrate a festival; hyë mòm, to issue a decree; hyë mmàra, to give, make, enact a law or laws; hyë apàm, to set up a covenant (?), s. pàm. — 20. to set, constitute, appoint; hyë panyìn, F. Mt. 24, 45; hyë.. bëne, to crown, to invest with a crown or with regal power. — 21. to predestinate, predestinate, appoint or ordain beforehand; s. hyëbea; to be predestined for. pr. 621; nea wo hyë ato no bo, his destination. K. § 180 f.; cf. bo., to no bo. K. § 178.
Kamit:

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.

Akan:

Kamit:

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 Deites, Spirit-Forces in Creation – *Abosom, Orisha, Vodou, Ntorou/Ntorottu* – make as They move through space.

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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 kūm ft (ἐ. s. ῥύμ’ abā ft bi) a, wodwiram’, if one makes a dwelling (ceremonially) unclean (if a dwelling has become defiled), it is purified; wode ἱγγα μογγα n. a. dwira ofē, 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. — Wotwá odwira wo Kumase, Akwām, Akūropoŋ; cf. aber-
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Akwamu Nation in North America
Odwiraman

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