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 kyia wo**’ we are saying **I (mi, me)** greet (**kyia, kyea**) you (**wo**). The verb **kyia** means ‘to greet’ while the noun **nkyia** means ‘greetings’. There is a related term **kyi** meaning to crush out, to press, squeeze. There is also a version of **netch (ndj or ntch)** meaning to pound, crush, smash:

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netch ṭer,  ṭ, of mortals, Temu-Harmachis, god one,
temenu
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**nkyia, v. [inf. unità, red. kyiakya]** Ak. dwa, 1. to shake hands. greet, salute. bid welcome. — 2. to give or send one’s compliments; cf. mąakyé. — 3. to bet, wager, lay (a bet or wager), hold a wager: wokya wo so. they hold a wager on it; me nè no kyiya, I wager with him: kyi am me! lay me a wager!

**ukyia, inf. joining hands, salutation, greeting; (pl. ūkyiakya,** Mt. 23,7); bet, wager.

**kyyi, v. [red. kyikyi]** to press, squeeze, wring or crush out; when horo utama a, wokya mu nsu no agu, in washing clothes the water is wrung out from them; kyikyi atam no mu; – kyi nufu, to milk; kokyi ūma in no nufu, go and milk the goats; – kyi ūno, to press out oil; kyi bo be-aba, to press grapes; Gen. 40,11.

The opening words of many hymns, meaning something like “homage to thee.”
The same terms kyi and nkyia (chee and un-chee-ah) meaning to crush out, press, squeeze and greetings, to greet, salute are found in Kamit as ntnch or ndj (n-chee) and ntnch (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)

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.
"nkó, adv. alone, only (pr. 110), but; apart, aside; - me nkó ne kufo, I alone am a planter; aka ne nkó (= ono ykó), he is left alone; eyinom nkó ene won su, these form a kind by themselves; eyi nkóara-kó4 étia abieq a, mehwe wo! only for this once! when it occurs a second time, I shall fling you! s. nkutoo. pr. 2869; watow dua ybhununii nkó, s. ybhununii.

kóro, num. one; aáj the same; only, single, alone, but one, sole; unique. pr. 1359, 1616. 3222, 3256; cf. ekó, biako, biaakó, nkó, nkutoo, kóre, fun, prékó & párkóro. Gr. § 78, 80; wowui dákóro (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':

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':

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; no mfenere ky. aboneto 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): otsew ne nsam' kyere osoro, 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):

\textbf{Anetch hra ten} - is a common phrase in prayers meaning \textit{Homage to you} (plural)

\textbf{Anetch hra k} means \textit{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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