An African Basketry of Heterogeneous Variables *Ashanti-Asomi-Aweera*

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ABSTRACT

In terms of scientific systems approach to the knowledge of human origins, human organizations, human histories, human kingdoms, human languages, human populations and above all the human genes, unquestionable scientific evidence with human dignity flabbergasted the European strong world of slave-masters and colonialist-policy-rulers. This deduces that the early Europeans knew nothing scientific about the mankind beforehand unleashing their one-up-man-ship over Africa and the Africans except that they were the white skinned flocks and so, not the kith and kin of the Africans in black skin living in what they called the 'Dark Continent'! Of course, in later times, the same masters and rulers committed to not repeating their colonialist racial geo-political injustices. The whites were domineering and weaponized to the hilt on their own mentality, for their own interests and by their own logic opposing the geopolitically distant African blacks inhabiting the natural resources enriched frontiers. Those 'twists and twitches' in time-line led to the black's slavery and white's slave-trade with meddling Christian Adventist Missionaries, colonialists, religious conversionists, Anglican Universities' Missions, intersexual-births, the associative asomi, the dissociative asomi and the nonasomi divisions within African natives in concomitance. And yet, an indelible African Awe Era (AWE) prevailed in the African Continent. How is it made possible by the Africans? No people or no language or no kingdom exists without some kind of moral, social and political framework and when this is not written-down, it may be strongest as the unwritten-down. A number of early European-written-down accounts in respect of the European-called 'Black Africans' boomeranged when the European scientific researchers discovered that the genetic roots of mankind exploded in Africa proclaiming African commonality superimposed. The first woman of all human beings is an African Mother indeed as confirmed by the knowledge resources Scientists. Of classical civilizations, 'The African Grand Narrative', in turn, exposes that all in reality is 'Spirit' or 'Energy' or 'Power' and that a particular process of knowing emerges from African genesis such as the meaning of being human, and concept of life and death. This Research Work Paper of my self-directed efforts which I call an advanced research saga precisely answers the just question above by way of an African basketry at my level for the African Awe Era with heterogeneous variables used as the brought-in-borrowed tools, say, African kingdoms, African languages and African people such as for example, the handy threesome tool of the "Ashanti-Asomi-Aweera", respectively.

Keywords— African, Ashanti, Asomi, Awe, Aweera, Basketry, Heterogeneous, Variables

INDEX OF CONTENTS AT A GLANCE

1. PROLOGUE

My article's goal is to help timely understanding of what an African History file offers with a definite number of identified African major icons by way of African Kingdoms, African Populations and African Languages as its philosophical pursuit.

Second, we address how to reorganize the importance of such a file by giving zest to the role of those identifications in an elaborate manner.

Third, to keep telling readers for professing African Research in mind that those identifications must have been already individually and teams wise, neither arguably nor controversially, examined into by the academic laboratories with recourse to several subordinated historical files called the librarized supportive universal literatures in archives legally liberalized for future academic generations' consumption and exploitation in reformed populations.

Fourth, those identifications were duly published as print-cum-electronic records are available to the systematic subsequent academic student-researchers who are the transforming and performing ones.

The coveted purpose in all of the identifications is the obvious searches-cum- studies exponentially from time to time involving coordinating with the earliest oral contributors,social-activists,public-confidence-keepers,intelligency-agent-information-centres,archived-secrets-treasurers, and psycho-politico observers/studiers/organizers/disturbers/litigant analysts/educated scholars known for their caliber as well as their celebrated tests and reliable publishing trustees.

2. HISTORICAL RESEARCH METHOD (HRM)/RESEARCH METHODOLOGICAL HISTORIOGRAPHY (RMH)

Meaning, scope and relevance-wise Research Methodological Historiography (RMH) is the body of techniques and principles of historical research projecting historical authenticity culminating into historicity based on documented material from the past or evidence as a tributary of knowledge, namely, History as a Department of Faculty dealing in and relating to a particular people, country, language, customs and the past events thereof by way of systematic narratives describing the bygone past.

We are comprehensive of the past by studying to determine and order facts from the narratives. These facts are processes and deciders in themselves shaping our existence, giving us a chance to know the people, actions, behaviors, choices, interactions and mindsets, shedding light on the circumstances of human conditions throughout past times. Examples are power, weakness, corruption, tragedy and triumph, representing the then virtual human conditions indubitable. That's how, one happens to learn about History in the denomination of so-called Political history, Economic history, Social history & Gender history corresponding to our existence making us trust in 'what is not in existence now was but in existence or existed already' as ages passed by. One can deduce that History's bottom line is to expose the complexity and plurality that populations lived with in the past tenth of the timeline. Recording ideas in experiences while differently relating themselves to the then world in their talk-about and thoughts, past civilizations created dynamic tasks for history itself to survive at all times to come.

The historical research method (HRM) is similar to a short note that it is fact-based and does have objectivity for its importance as a method. Removing all bias is its essence. Likes, dislikes, hopes and personal beliefs are crushed to pulp, as these are prone to bias for achieving zero-value bias. One should not be afraid of telling the truth, and no lies should be told. Data and inferences with their analytical compilation and composition should have neither bias nor prejudices. Fact, truth, objectivity and inference become highlighted ingredients throughout the historical method for research. Regardless of whether the evidence is small, small or small, it will lead to a large discovery in generality and a desirable discovery in particularity. Comparable to the actions of a local detective professional, the job in the historical method of research is one and the same as that in the Detective method. Historians and Detectives are trying to reconstruct grievances or Story that has not been actually observed by them. From a shred of evidence and/or multiple pieces of evidence, they can observe the attainment of truth as a system of their right.

Additionally, HRM has significance in relation to the investigation of social phenomena or sociology. It consists of a study of events, processes and institutions of past civilizations leading to contemporary social life. History and sociology are interrelated such that 'History is past sociology while sociology is present history'. Sociology implies studying human society and social problems. Social Science started from social heritage, while History is called Social Heritage. Social Heritage Research (SHR) exposes the roots leading our contemporary social life with Societies/Institutions/Processes of our time marking our Social Phenomenon/Sociology/Social Studies.

3. INTRODUCTION

Before the advent of Africa's geo-political colonization, there in the then non-African civilizations already prevalent were the notions of geo-political expansionisms, as for instance, that of the Spanish colonists to spread Christianity in the Americas as justification for the overseas conquests policy in tune with the natural law theory of theologians such as St. Thomas Aquinas influencing the church and the geo-political scholars alike saying that the Native Americans habituated to complete nakedness without covering portion immediately below the lower waist's front and back exhibiting loosely held reproductive organ and the splitting hips, respectively, and allegedly to cannibalism (the act of eating human flesh or the flesh of one's own kind), among others. He argued that Americans demonstrated their inability to recognize natural law; therefore, colonialism was the only way to teach them civilization in conjunction with Christianity. The Pope: Innocent IV concluded that force became legitimate anytime infidels violated the natural law. The Natural Law and Age of Discovery theory explains the efforts to legitimize Spanish colonial activities in the Americas. It is also known as the civilizing mission theory, which was the acclaimed basis for Spanish invasion and the conquest of America (UKEssays. November 2018).

Hereunder are listed to enumerate certain unnoticeable critical notions that have been the building blocks for the rise and derise of the colonial times to make them noticeable to the mind of researchers at once. In fact, it could be said that research is an activity that makes the unnoticeable facts of knowledge noticeable.

1. Concept of Justice
2. The Natural Law
3. The Concept Colonialism
4. The Concept of Neo-colonialism
5. Concept of imperialism
6. The Natural Law and Age of Discovery Theory & Civilizing Mission Theory
7. The Petrine Mandate
8. Civilization and Christianity

Each one of the above commanded its respective weightage in the times of rule by the colonialists, rule of the colonialists and rule for the colonialists in the specified terms and meanings as can be read aloud from top to bottom furnished below.

1. The Concept of Justice: Justice, in its broadest sense, is the principle that people receive that which they deserve, with the interpretation of what then constitutes "deserving" being impacted upon by numerous fields, with many differing viewpoints and perspectives, including the concepts of moral correctness based on ethics and rationality.

2. The Natural Law: Natural law is a law that exists independently of the positive law of a given political order, society or nation-state. The natural law argument is an argument for the existence of God.

3. The Concept Colonialism: Colonialism is defined as the policy and practice of a powerful country in extending control over weaker people or areas. It can also be defined as the effort by one country to establish settlement and to impose its political, economic and cultural principles on such territory. It can be inferred that colonialism is achieved through physical domination on a new territory. Although colonialism and imperialism are treated as synonyms, they are actually different. Similar to colonialism, imperialism also involves political and economic control over a dependent territory, but it requires less physical domination. It is an indirect way of governing a colony by the colonial power or colonist. Thus, we can say that imperialism is the concept of colonialism, while the act or practice of imperialism is colonialism. For example, the processes of European settlement and political control over the rest of the world, including America, Australia and parts of Africa, occurred earlier in history, whereas the colonialization of the African continent by the French, the British, the Italians, the Germans, the Russians, the Belgians, the Americans, the Chinese and the Dutch. later times in history. Thus, the four main forms of colonialism that have emerged in history are settler colonialism, exploitation colonialism, surrogate colonialism and internal colonialism as salient features of colonialism (UKEssays. November 2018).

4. The Concept of Neo-colonialism: Neo-colonialism is the use of economic, military, political and cultural pressures to influence other countries, especially former colonies. Examples of neo-colonialism where direct military control is used are in Iraq, Afghanistan, Syria, Libya, and examples of countries where indirect control through the Organizations of the Commonwealth, United Nations, World Bank is utilized are Nigeria, Ghana, and South Africa.

5. Concept of imperialism: Although colonialism and imperialism are treated as synonyms, they are actually different. Similar to colonialism, imperialism also involves political and economic control over a dependent territory, but it requires less physical domination. It is an indirect way of governing a colony by the colonial power or colonist. Thus, we can say that imperialism is the concept of colonialism, while the act or practice of imperialism is colonialism. Read (3) above for self-obviousness in a comparatively appreciating sense of these two political denominations.

6. The Natural Law & Age of Discovery Theory & Civilizing Mission Theory: This attempts to legitimize Spanish colonial activities in the Americas. It is also known as the civilizing mission theory, which was the acclaimed basis for Spanish invasion for the conquest of America. This conquest brought about a theological, political and ethical debate about the use of military force to acquire foreign lands (UKEssays. November 2018).

7. The Petrine Mandate: The Spanish colonists persistently justified their actions in the Americas by claiming to bring Christianity to the native people. However, initially, the Crusades were framed as defensive wars to regain Christian lands that were conquered by non-Christians, and this action gave rise to the development of a legal doctrine called the Petrine Mandate, which rationalized the conquest and possession of infidel lands. Nonetheless, the conversion of the native people did not provide an unproblematic justification for the overseas conquest. It should be noted, however, that this conquest took place in a period when the natural law theory of theologians such as St. Thomas Aquinas (see picture) was beginning to influence the scholars within the Church.
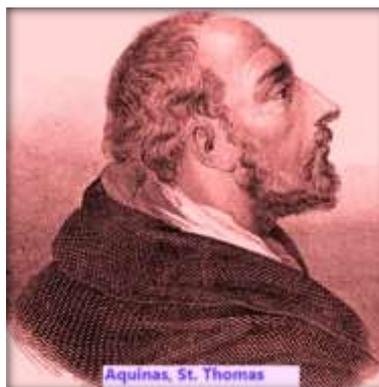

Image: Aquinas, St. Thomas

Due to this influence, the Pope: Innocent IV (see the picture) concluded that force became legitimate anytime infidels violated the natural law. This meant that nonbelievers had governance over themselves and property, but this control was rescinded if they proved incapable of governing themselves according to principles that are recognized by every reasonable person (UKEssays. November 2018).
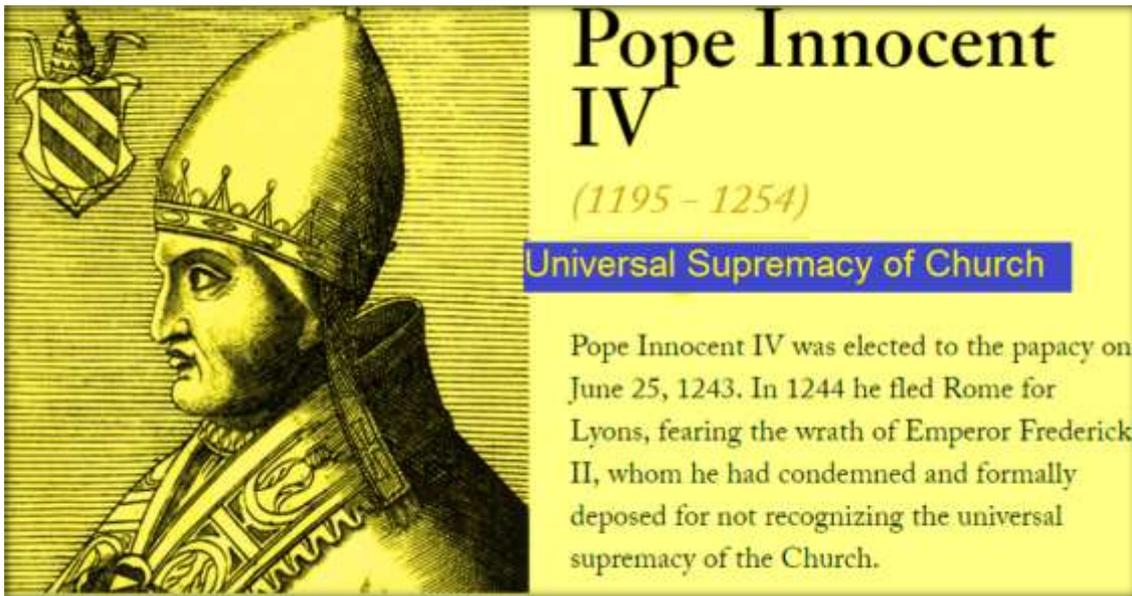

Image: Pope Innocent IV
Source: Lapham's Quarterly <https://www.laphamsquarterly.org/contributors/innocent-iv>

8. Civilization and Christianity. The Spanish concluded that the habits of the Native Americans, which included nakedness and alleged cannibalism, among others, clearly demonstrated their inability to recognize and adhere to natural law and therefore insisted that colonialism was the only way to teach them civilization and Christianity with the idea that Europeans had the duty to civilize the rest of the world.

4. AFRICAN AWE ERA (AAE)

"According to Ali Al'amin Mazrui (1933-2014), a Kenyan-born American academic, professor, and political writer on African & Islamic studies and his study on the African history, there are three causative factors for European exploration of the African continent" (Saitip, 2014).
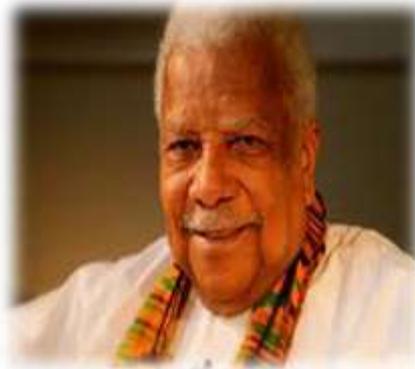

Image: Ali Mazrui (1933-2014) ; Source: Al Jazeera.com, 2014
<https://www.aljazeera.com/opinions/2014/10/18/an-intellectual-giant-ali-mazrui-1933-2014>

The three factors are stated to be the following.
- Need for gathering scientific knowledge with information vital about the unknown dark continent of Africa back in time with mysteries distant from Europe.
- European ethno centrism or racism's white-complexion roots deeply entrenched in Western Christianity.
- The desires of European patriots in claiming their country's grandeurs overwhelmingly by contributing the distant lands of Africa.

The above three factors consolidated into one becomes the amalgamated origin in time to the beginning of the African Awe Era (AAE) as felt by the then elders of earlier generations flexible in their geo-political-planar wishes to make practical geo-political accomplishments. In fact, the three factors have led to the colonial administrators' social scientific policies of assimilation and/or association, direct and/or indirect rule theories thus far as the colonial Africa was concerned with. All three factors above are not mutually exclusive but are interrelated homogeneously with built-in intersectional common ground for the then sufficiently early imperialism's superior thinking over the unarmed-black-superiority in an independent state of existence far away.

Image: Africa in Heroic Extreme Right Perspective Depiction;
Source: Author's Eye Pleasant African Continent

5. AFRICAN AWE INSPIRING ASHANTI-ASOMI-AWEERA TEMPLATES

It is my attempt here through this Article aiming to present rational shape to the aforementioned AAE contemplated with collective and sustentative inputs drawn in the title-frame *per se* in one go at a uniformed basketry for the three heterogeneous variables of Ashanti-Asomi-Aweera. In other words, by way of the miscellaneously selective triad of an African valued kingdom, an African valued population and an African valued language, respectively, for globalizing the African values. Hence, the tile-ideation of an African Basketry of 'Ashanti-Asomi-Aweera' with respect to referencing into their salient features knowing. Self-obviously, means and ways of penning an articlewise exploration surrounding an ancient kingdom, centuries old slavery history and extinct hunter-gatherer community's language in these times of the current 21st century are not ready-made as in a mechanic's tool-kit.

Regarding the combo of distinct variables of a Kingdom, a Slavery History and a Language, it can be justifiably pleaded that all are heterogeneous in estimation, approximation and prudent valuation for lacing into a single continental wired-fabric of African research for presentation. In other words, the Ashanti of the African kingdoms, Asomi people in Africa and Aweera language of Africa, pertinent facts and figures from the ancient African studied sources in 'Reference Literature' served as a pointer to their interesting knowledge and information on the following lines of thematic intent and index of article scope in content for rewarding reproduction, rewriting and rere-researchable exponents as made out hereunder quantitatively and qualitatively as well.
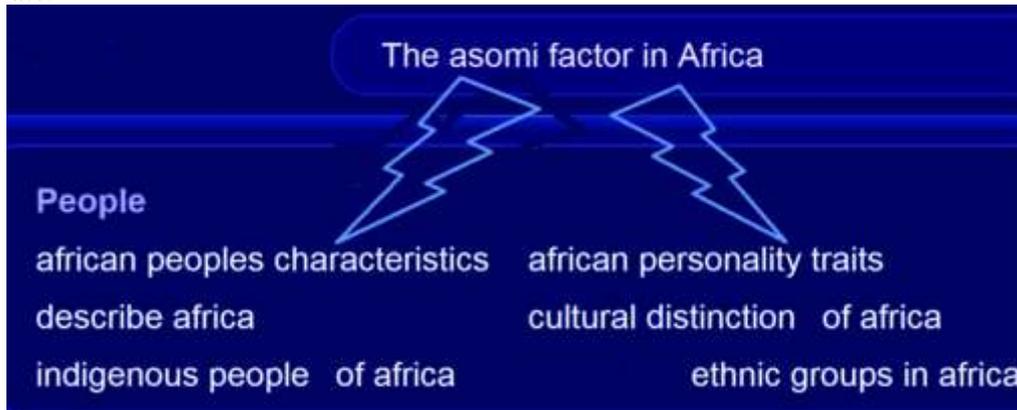
5.1 AAE Basketry Template
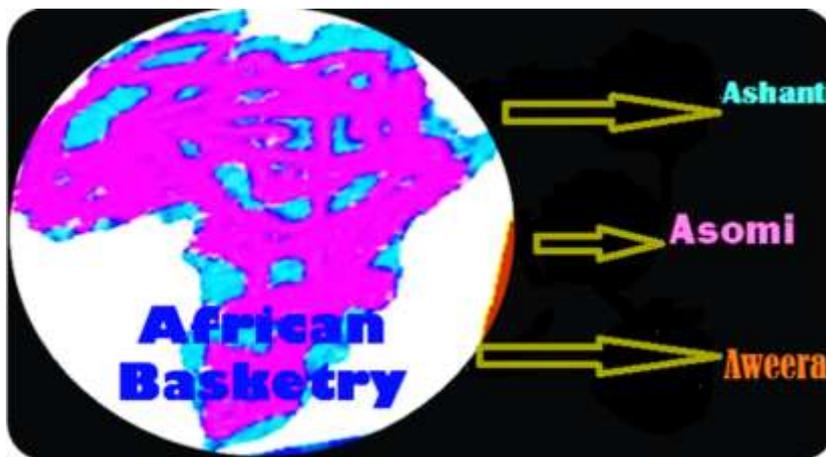
Source: Author's creative genius

5.2 Ashanti of Africa Template
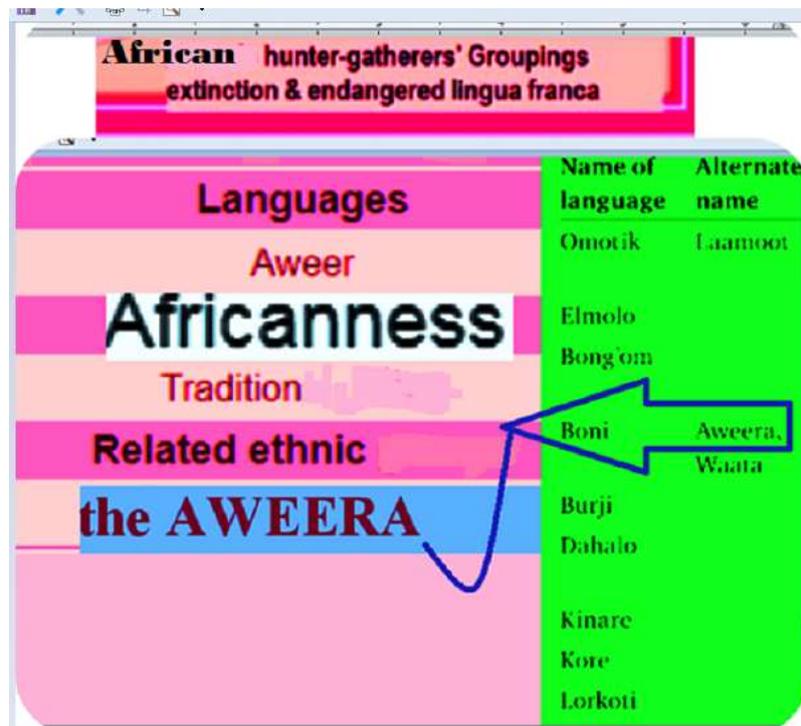
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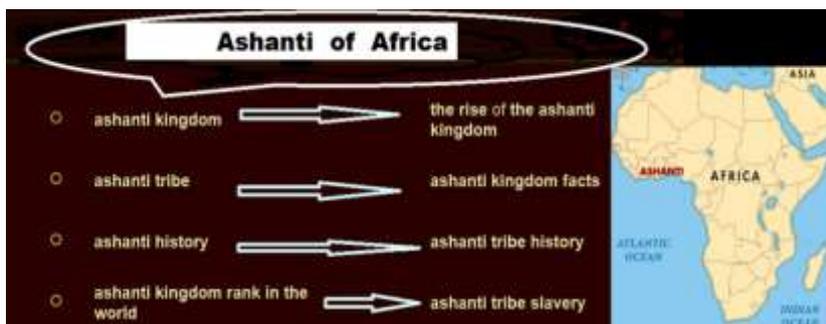
5.3 Asomi Template:

Source: Author's creative genius

5.4 Aweera Template

Image: Aweer Africanness
Source: Author's creative genius

6. SPIRIT OF AAE'S VISTA:

About the Ashanti of the African kingdoms, Asomi people and Aweera language, pertinent facts and figures from the ancient African sources and materials in reference literature served as a pointer to an interesting knowledge and vivid datamatics plussed with picturesque information. We have gone through the above already helpful vectors of exploration for a bonanza for the threefold vista of Ashanti, Asomi and Aweera making up to the AAE in its letter and spirit and thus constituting its edifice.

Ashanti, Asomi and Aweera, each one elaborately and subnatially contributes to an independently spirited startup discussion highlighting themselves while being sportively elusive to one another and mutually excluding themselves at about the same time. All three are discussed below one by one for the purpose of a research article.

7. ASHANTI-ASOMI-AWEERA'S OPEN-ENDED DISCURSIONS

∗ To be a frank researcher, let me state here that the series of Ashanti-Asomi-Aweera might be sounding as of an alphabetical feature to a layman . To a learned musician, it might be sounding as of a musical tone of the first English alphabet 'A' . Such are called side-effects because they are non-Africa Area Study -students unlike me . Neither I treat them with the series in view like a colonial baggage in tandem . The intent is clearly of Historical importance in that there has been clear-cut evidences throughout the narratives which have emerged on record .

∗ Contribution to Social Heritage Research (SHR) since The Earth is a celestial body which began with the Vedic times, Divine men and Divine women who had lived . After they left , Africans as the humans or human beings arrived very very firstly but none else as a matter of absolute fact without bias and now are on the Earth very much . African societies / institutions/ processes of ancient times marking certain social-phenomenon / sociology/ social studies have led to social heritage leading our contemporary social life .

7.1 The Ashanti (or Asante):
Ashanti is a region in central Ghana. The traditional inhabitants of the region are known as Ashanti people. The Ashanti era was a force to behold as a powerful state of political and military prowess since the 16th century with the capital of the empire located at Kumasi.

Slavery was historically a tradition in the Ashanti Empire, with slaves typically taken as captives from enemies in warfare. The welfare of slaves varied from being able to Image Source :Every Kingdom has an emblem acquire wealth and intermarry with the master's family to being sacrificed in funeral ceremonies. Therefore, the Ashanti Kingdom was known as the Slave Kingdom in that the Ashanti's influence and rule have had the imprint of a ceremonial aspect of the current political climate of Ghana.
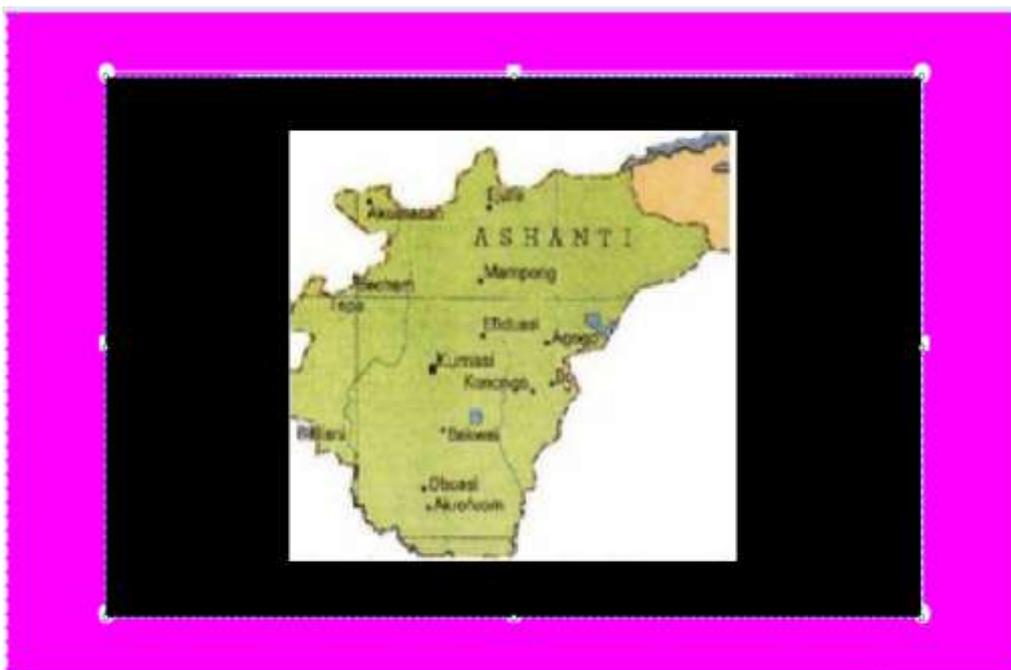

Image: Ashanti Region;
Source: The Distributed Wikipedia Mirror
< https://en.wikipedia-on-ipfs.org/wiki/Ashanti_Region.html>

Microsoft Encarta Africana (1999) certifies that the Ashanti (or Asante) are the dominant ethnic group of a powerful 19th-century empire and today one of Ghana's leading ethnic groups, with more than two million members concentrated in south-central Ghana of the African continent. Before long, Ashanti emerged to contribute to the nationalist movement to shape modern Ghana, and by the early 19th century, Ashanti territory covered nearly all of present-day Ghana, including the coast, where Ashanti could trade directly with the British. The British recognized the Ashanti Confederacy as a political entity in 1935 calling it the Ashanti Region of Ghana. The Golden Stool, the Ashanti imperial palace, and artifacts at the Museum of National Culture in Ashanti have become enduring symbols of Ghana's illustrious past.
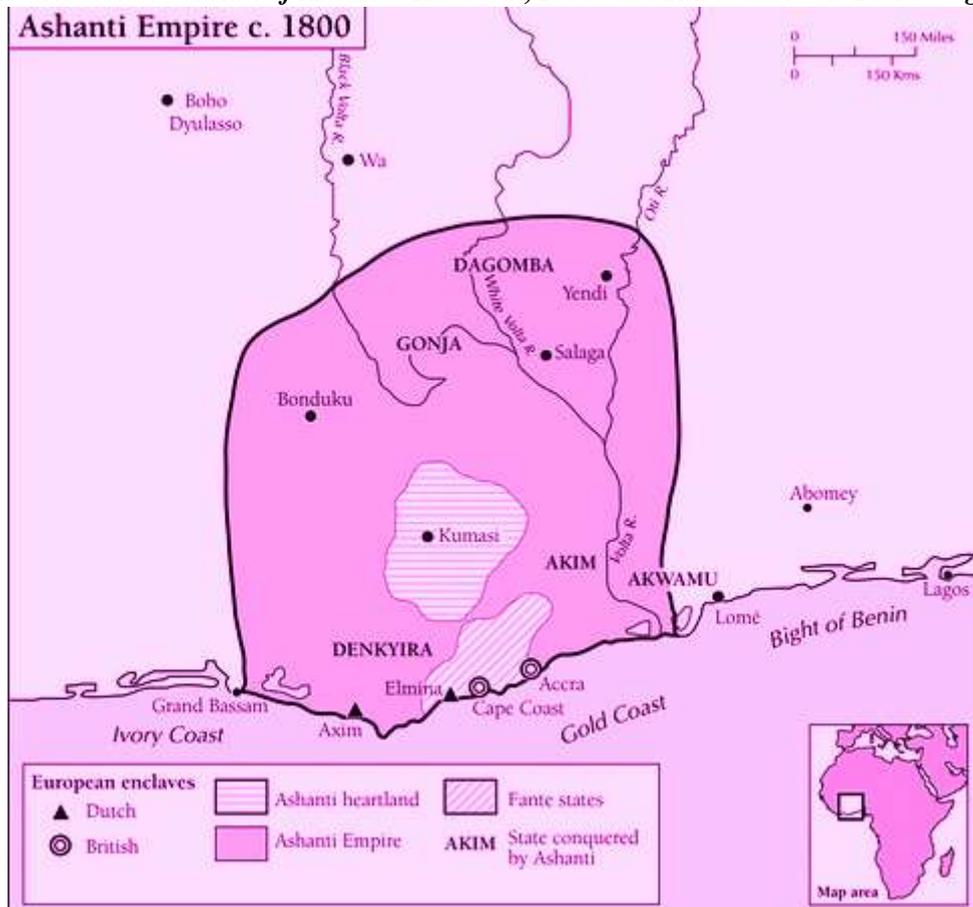
Image: Map of the Ashanti Empire, 1800s; Source: Encyclopedia of African History and Culture, Vol III, 2001
<https://www.blackpast.org/global-african-history/ashanti-empire-asante-kingdom-18th-late-19th-century/>

"Trading with the British in exchange for guns and other European goods, the Ashanti sold gold and slaves, usually either captured in war or accepted as tribute from conquered peoples. As the latter prospered, Ashanti culture flourished and became famous for gold, brass craftsmanship, wood carving, furniture, and brightly colored woven cloth, called kente. Although Ashanti maintained traditional beliefs, Muslim traders and Christian missionaries won some converts among them to their respective religions. During the 19th century, Ashanti fought several wars with the British, who sought to eliminate the slave trade and expand their control in the region. A series of defeats at the hands of the British gradually weakened and reduced the territory of the Ashanti kingdom. After nearly a century of resistance to British power, the Ashanti kingdom was finally declared a Crown Colony in 1902 following the uprising known as the Yaa Asantewa War (*Microsoft Encarta Africana 1999*)".
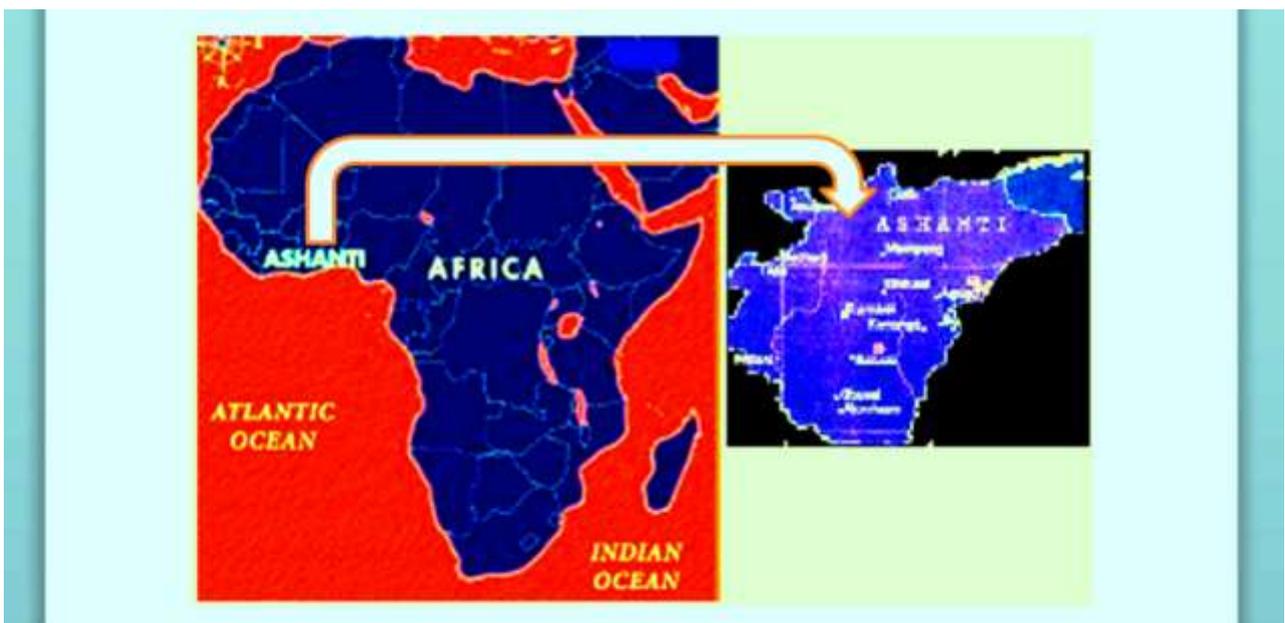

Image: Africa's Inbuilt Ashanti Region;
Source:Author's Creative genious

The Great Soviet Encyclopedia (1979) ideologically calls it "the Federation of the Ashanti, an early feudal-type state that flourished on the territory of the Gold Coast (now Ghana) from the late 17th century to the 19th century. The state was formed in

1697–1701. Agriculture and household industries played a large part in the economy of Ashanti (pottery, woodcarving, weaving, metalworking). The slave trade and gold trade were practiced. The supreme chief (asantehene) stood at the head of the state, with his residence in the town of Kumasi, and local chiefs (omanhene) headed the various districts. In 1896, Great Britain seized Ashanti in the course of the seventh Anglo-Ashanti war and concluded a treaty with various tribes establishing a protectorate. The Ashanti government then ceased to exist. After the 1900 Ashanti uprising against British colonial rule was put down, Britain incorporated the territory of Ashanti into the Gold Coast colony in 1901. In 1935, the British formally restored the Ashanti state, but power in the country actually remained in the hands of the British governor of the Gold Coast. After the formation of the independent state of Ghana, the territory of Ashanti obtained the status of a region under the 1957 constitution".

According to Gupta (1975, p 3), it is possible to discern the regional patterns of economic development due to early contact with the European commerce and enterprise in the Ashanti African region. He vouchsafed for the Ashanti farmers in terms of commercial, contract and employed wage-labor farming models of cash crop peasant economy with the evidential instances of the cocoa farmers of the Ashanti region who had engaged workers from the poor regions of the north as well as from outside the Gold Coast.

Additionally, as to the institutional order of the government and politics in the British African territory of the Ashanti region, fedaralism for distrubuting political power was preferred to vesting it in a strong center by the Ashanti chieftains for the constitution regarding the future of the Gold Coast (Gupta 1975, p. 50)

The Columbia Electronic Encyclopedia (2013) credits Ashanti or Asante with the values of historic and modern administrative regions known to be central Ghana, Africa. The region is the source of much of Ghana's cocoa and is inhabited by the Ashanti, a matrilineal Akan people who constitute one of Ghana's major ethnic groups. In 1945, Ashanti was given representation in the executive and legislative councils of the Gold Coast. The Ashanti are noted for the quality of their gold work and colorful kente cloth and are famous for the gold-encrusted stool that is the symbol of the kingship.

Therefore, my conclusion is that any activity, either human activity or social activity or human social activities, has a background called the historical context, which can be fully understood in the course of the passage of time and knowledge of nascent generations.

7.2 The Asomi
One generality in the affairs of kingdoms, colonial states and independence of nation-building transformations, people lead to two divisions among themselves, the first one pertaining to interests and opportunities and the second one to inherited institutions.

Mutiso analytical definition of Asomi
One has to understand the role of the asomi in facilitating and accelerating penetration by the institutions of colonial rulership in Africa.

Mutiso (1975, p.20) analyses to define that all the Africans associated with the missionary center were to become asomi for they had rejected the institutional framework of traditional society while accepting the authority of the missionary, which was unidirectional as well as nonparticipatory, converting them into tools of accelerated societal penetration by the missionaries as catechists and by administrators as clerks and petty functionaries in colonial society.

Mutiso Class Emphasis of Asomi vs Non-Asomi African Divisions
Mutiso (1976, pp. 75-101) framed the famous Mutiso analysis explaining the divisions of people among themselves in Kenyan transformation from chieftains' rule to colonial administrators' power of authority. He first coins his own terminology: Asomi and non-Asomi. Within the Asomi class, historically, were the associative Asomi and the dissociative Asomi, the term 'association' being related to the role played by the two Asomi strata vis-a-vis the colonial administration during the struggle for independence. The non-Asomi term refers to the Kenyan masses. After independence, the two strata of the Asomi class merge to form what Mutiso calls the political petty-bourgeoisie.

This is known as Mutiso's emphasis or class analysis (Mutiso 1976, pp. 75-101), revealing that there has always been cleavage between the mass nationalist needs, basically of the non-Asomi, and the needs of the nationalists, bastcally Asomi. The existence of this cleavage throughout the colonial period is the critical issue in the politics of independence since it allows for manipulation of inheritance by neo-colonial forces. It also allows the emergence of an African group in "formal" rulership that manipulates the state for accunulation by coexisting with international economic forces. This class has been called the monopolistic petty-bourgeois. In other sense, independence transforms the asomi class into the political petty-bourgeoisie as a result of having control over the state machinery, which then gives access by the class to internal economic opportunities, be they land or trade or even distributive nonsubstantive managerial partnerships with international firms.

 It is clear then that the missionary was given a powerful role by the administrator. The missionary was the one to move the natives away from their old associations and transform them into the asomi, that is to say, christians or semichristians with acquisition of the colonizers' attributes. They were therefore to rule and dominate African Society as collaborators with authority based not on their peoples' traditions but rather with authority emanating from the colonial rulers. This makes the colonial administration cheaper, diluting the traditional chiefs and their institutions and transforming the nature and source of power of the chiefs and other African leaders.

7.3 The Colonial Situation and the Asomi

Additionally, important in the making of the colonial situation was the role of the missionary in first of all creating the asomi in large numbers and in being equally racist and thereby alienating some of the Asomi who by 1919 were to begin to organize the Nonasomi against the colonial order. It is important to stress that the penetration achieved by missionaries in the pre-World War I period depended on the catechist Asomi (Mutiso, 1975, pp. 26-27)

Example of the Mzungu

The term was first used in Africa to describe Arab, Indian and European traders and explorers in the 18th century, apparently because they moved around aimlessly. Of course, some of them were converted into Christianity and became ardent supporters of the new order. These were the asomi, their ranks were to be swelled by the 10,000 soldiers and 195,000 laborers who were to be forced into a war they did not know anything about. Those who joined as nonchristians were to be proselytized during the war, and most of them came back as converts. (Mutiso,1975, p. 29)

It is also important to stress that European attitudes were important in the formation of the asomi from the point of view of their attitudes toward forced labor during and after the war. This tied them more closely with the interests of the settlers and government who were using colonial chiefs to recruit, sometimes brutally. Historians have made an analytical distinction between the interests of the missionaries, the settlers and the government. In short, missionaries were just as racist as the other whites during the colonial order. Missionaries were equally active against the African interests in alliance with the Settlers. Given that the missionaries controlled rewards for participating in the colonial society, the individual asomi who had dissociative tendencies were increasingly dis-rewarded (Mutiso, 1975, p. 31).

It is obvious that this kind of differentiation between the associative asomi and the dissociative asomi took place from the inception of conversion as far as specific African individuals were concerned. The missionary boys who had been rejected and had rejected the emergent colonial institutions were the ones who became the organizers of nationalism. Since other missionary boys chose to accept the emergent colonial order, they stayed in the emergent pattern and were not involved or were involved negatively in organized nationalism. It logically follows then that those who were to be organized to question the colonial order then were those who were outside it and increasingly wanted to become part of it. Hence, right from the beginning, one obtains the pattern of dissociative asomi as nationalist movement "leaders" and the tradition-based population as followers (Mutiso, 1975, p.37)

7.4 Economic Empowerment of Asomi

Economically, the associative asomi have been extremely critical. Whatever government programmes were allowed to Africans, they were the beneficiaries. Indeed, the introduction of cash crops was initiated through them. Trading licenses and plots in rural centers were similarly given to them. The accumulation in the African sector was basically allowed to this group by the colonial order. This group is a significant factor in the African sector of the economy in the sense that they used their advantages to expand their economic power. The dissociative asomi adopted a negative role standpoint. That is, they accepted the emergent colonial society's values, i.e., values basically having been determined by Christian missionaries of the colonial order, such as education, health, infrastructure, but dissociated how and why these values were to be expanded in the African sector of society (Mutiso, 1975, pp. 34-6)

Conclusively, it is to be said that the social processes resolve the political changes and vice versa in the fate of indigenous populations such as Africans in the Continental staus of Africa in that humans are satisficers but might not be optimizers at seeking nonaggravation but a mutually satisfactory solution to human problems.

7.5 The Aweera Language

The African coastal hunting groups are unique by their spoken language origins based on historical linguistic data. The hunters are usually found to be survivors of aboriginal and possibly Stone Age populations. Sometimes, the hunters are of relatively recent ethnic formations made up of runaway slaves, destitute pastoralists, and people dispersed by wars.

According to Stiles (1980, pp. 52-69), Turton (1975) and Morton (in press) argue that coastal hunter-gatherer communities seen today originated in the sixteenth century. They maintain that these people were originally of Somali origin, from the Garre section, who inhabited the Juba-Tana region before the arrival of the Galla in the seventeenth century. Galla dispersed the Garre, some of whom fled into the coastal forests to become Boni, Dahalo, and Wata (though Turton and Morton do not distinguish between them and use terms such as Sanye and Ariangulo). These Garre-derived coastal hunters later absorbed elements from the Galla and Bantu populations and therefore formed a mixed group of relatively recent origins.

Based on African linguistic deliberations, three are hunter-population groups existing along the coast acclamatized to the hunting-gathering subsistence economy, namely, the Wata, speaking a dialect of the Eastern Cushitic language group Oromo; the Boni, speaking a distinct Eastern Cushitic language called Aweera; and the Dahalo, speaking a Southern Cushitic language called by themselves numma guhooni (Stiles, 1980).

In discussing the origins of Hunters & Gatherers, Kiarie (2011, para 1) indicates that until approximately 5,000 years ago, all of East Africa territory was peopled by hunter-gatherers.

As inferred by Bickel & Nichols (2020), the languages of hunter-gatherer societies stood different from those of food producers in that the societies were of smaller size, fewer complications and lower inhabitant densities. They also inferred that the hunter-

gatherer societies were based on kinship as a main organizing factor and usually lack the force of large-scale sociopolitical vitality for hunter-gatherer language standardization.
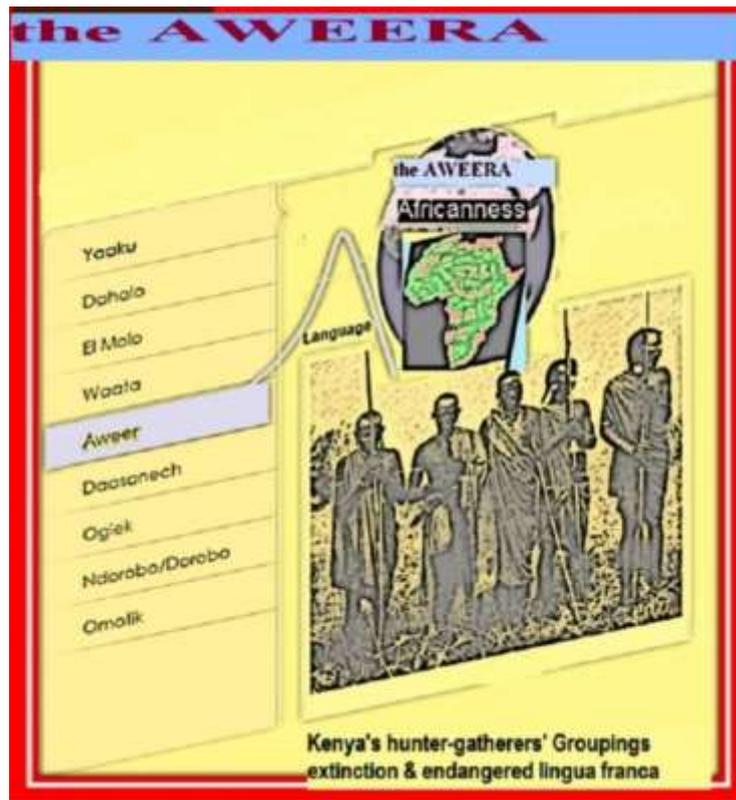

Image: Hunters' nomenclature for languages awera;
Source: Hunters & Gatherers | Enzi, 2011 <http://www.enzimuseum.org/peoples-cultures/hunters-gatherers>

Levels of vitality for endangered languages of Kenya

Name of language	Alternate name	Vitality	No of speakers	Year	Location
Omotik	Laamoot	Critically endangered	50	1992	Rift Valley
Elmolo		Extinct	—	1992	Rift Valley
Bong'om		Definitely endangered	1,000	2007	Somali Kenya Border
Boni	Aweera, Waata	Definitely endangered	3,000	1990	North Eastern
Burji		Vulnerable	7,000	1994	North Eastern
Dahalo		Severely endangered	400	1992	Mouth of R. Tana
Kinare		Extinct	—	1992	Makuyu region
Kore		Extinct	—	1992	Coastal region
Lorkoti		Extinct	—	1992	Eastern (Embu)
Ongamo	Ngasa/ Nadza	Critically endangered	200	1992	Kenya–TZ Border– Kilimanjaro
Sogoo		Extinct	—	1992	—
Suba		Vulnerable	10,000	1992	Kenya/ Tanzania
Yaaku		Extinct	—	1990	—

Image: African Ancient Languages;
Source: Borrowed from: Moseley, C. (2010) <http://www.ijhssnet.com/journals/Vol_3_No_7_April_2013/28.pdf>

"The ethnonym Boni, an adaptation of Somali boon "hunters," currently widely used in Kenya, is matched by a parallel denomination as Waata among the Oromo and as Aweer ~ Aweera in the group itself; all these terms simply mean "hunters." All these ethnonyms indicate that, at least since the split from the Somali, one is confronted with an occupational group that is also a separate ethno linguistic entity" (Heine 1977, pp. 89-146).
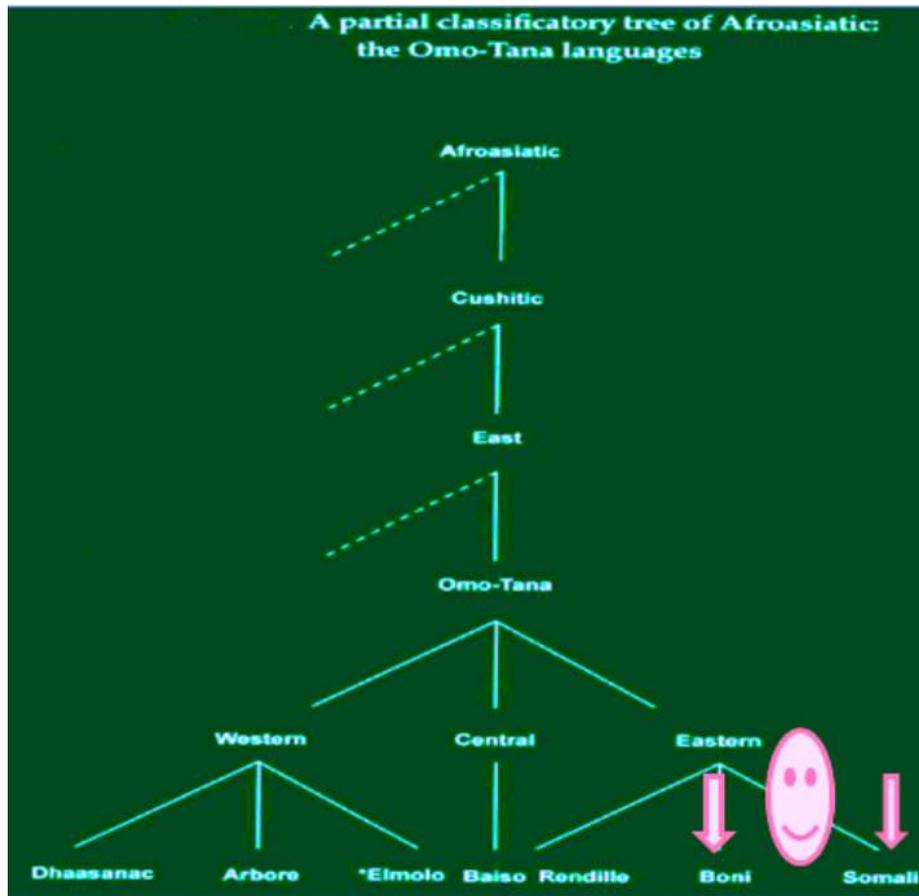

Image: Tree of Languages Afro-asiatic;
Source: Advanced Studies Centre of African Society, S. Africa, '12
<https://www.maurotosco.net/ewExternalFiles/TOSCO_Unity%26Diversity_Somali_Dialects.pdf >

Stiles has brought out that the Boni — speaking a distinct Eastern Cushitic language called Aweera; called Wasanye or Waboni in Swahili, Waboni by the Wata (though in the past they were known as the Wata-bala), Wata by the Orma, Bon by the Somali, and Aweer by themselves. He noted that the Dahalo called them Ogoda while also, Boni is in more common use in the literature and the fact that the Boni see nothing wrong with the term and use it themselves despite the name "Boni" may be pejorative; and so, "Aweera" is the preferred name (Stiles 1980, pp.52-69).

8. CONCLUSION
Political, sociological, historical and linguistic dimensions are the ingredients in the Ashanti-Asomi-Aweera, establishing them as the African Awe Era's zenith.

This suggests that in terms of building up an innovative platform putting forth propositions and ideas in an initial scientific attempt in the field of African Studies & Research coupled with African Philosophies and African Areas vide evolving patterns of social-scientific efforts, direction is more important than speed and selected place of research activity *per se*. Valuable Articles/Papers/Projects/Dissertations/Theses/University-Seminars/online-electronic faculty-professional bloggers/communicative Webinars in availability within the comforts of one's tracing, tracking and referencing is to say that the tool-kit is intact for carrying out research work from anywhere and at anytime. This articlewise adventure also might be able to see the light, appreciation, cooperation and opposition of the democratic day-book-time before going its way to reach the vast treasure of original research or, for that matter maybe doomed to reach the research-coffin needily.

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