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Visualising the Oral Heritage of Traditional Ghanaian Culinary Art

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Preface

Visual technology and digital media are fostering social integration and cultural exchanges leading to a global cosmopolitan visual culture where images (both still and motion) are influencing lifestyles and perceptions. Despite the insatiable consumption of images in today's digital world, there is yet a growing concern over misrepresentation, marginalization and alienation of minority groups by dominant cultures. Hence, the concepts of authenticity and preservation of cultural heritage is gaining grounds among people seeking to connect with their root and maintain their identity.

Food, as a heritage, serves as a link to identity formation and the quest for authenticity. Being oral and performative in nature, traditional culinary heritage is threatened because elderly people who are the living repository of such tacit knowledge are passing away. Attempts in the past to document traditional culinary heritage have been predominantly textual until recently that digital technology and media boom has facilitated the display of Ghanaian cuisines in both still and motion images. With the plurality and explosion of images of Ghanaian foods popping up on various websites and digital platforms, the question of authenticity arises due to a lack of a national strategy for standardization of digital preservation of the nation's cultural heritage.

Moreover, due to the multi-ethnic setting of Ghana, the onus lies on traditional leaders who are regarded custodians to ensure documentation and digital preservation of the diverse cultural heritage. This has paved way for interested individuals, private organizations and foreign entities to gain upper hand in visual documentation efforts. Without any proper regulation, these efforts have geared more towards commercialization rather than preservation of the traditional culinary heritage; often appearing exoticized and falling short of being authentic. This project is a pioneering work that employed an 'in-situ' approach of knowledge extraction by positioning the knowledge holders as co-creators of their knowledge of their cherished traditional culinary heritage of the Fantes of KEEA municipality of Ghana. To offer a fuller account of lived experiences, this project resorted to photo documentation of both the tangible and intangible aspects of the traditional culinary heritage for digital preservation. To boost acceptance and foster a sense of ownership, the project has attempted to combine both Fante and English languages for the textual content as a means of projecting the local language across the national borders.

This is a comprehensive work that addresses the weaknesses of existing literature by offering a culturally respectful and accurate representation of the oral culinary heritage that has been passed down from generation to generation. As a baseline study, it offers detailed information to

scholars, ethnographers, food scientists and researchers, policy makers, catering service operators, sociologists, women organizations and the public to engender collaboration for further studies and projects contributing to digital preservation of cultural heritage in Ghana and elsewhere.

Acknowledgement

To the only Wise God, who is Omniscient, Omnipresent and Omnipotent, be all glory and honour for sustaining me throughout my academic journey. My Hallelujah belongs to Him.

This daunting task of visualizing the oral traditional culinary heritage could not have been achieved without owing debts of appreciation to those who in diverse ways contributed to the execution of the study. First and foremost, I wish to express my sincere gratitude to my supervisor, Dr. Folasoya Olerere, for his invaluable support, patience understanding and guidance in supervising the study to its successful completion. Again, to my co-supervisor, Prof. Rolf Gaede, I say thank you for bringing to bear your wealth of experience in Art research on this study. I am also particularly grateful to Dr. Rachel Baasch for your keen interest in and immense support for the execution of this study. I am also grateful to Collins Agbodo Elorm Kwame for supporting me in the book designing. Special thank you to all the gatekeepers who are the Queen mothers of KEEA municipality of Ghana for granting me permission to conduct this study in their territory, especially Nana Ekuia Bostwiwa of Sanka and Nana Efua

Badu II, the current president of KEEA Queen mothers Association. A heartfelt gratitude to Richard Kwesi KumKoomson for leading me to all the Queen Mothers and taking me to the various communities for my research work. My deepest appreciation to all the Elderly women who are custodians of the traditional culinary heritage, especially those who participated in the focus group discussions and the cooking events. This book is the product of the photo documentation of the traditional culinary heritage we co-created to be preserved for posterity to learn and appreciate.

To the men, youth and children who offered helping hand during the course of the study, especially Egya, who demonstrated the extraction of Nkresie for this study after he last did it in 1974. I am eternally grateful for helping me preserve the knowledge of this precious indigenous sweetener. Since space is not enough for me to mention every name, I truly appreciate everyone I came across during my stay and work in the municipality. God bless KEEA municipality for this pioneering work.

Dedication

This book is dedicated to all women, both young and old, for being the preservers and living repository of the cherished culinary heritage that has been passed down from generation to generation.

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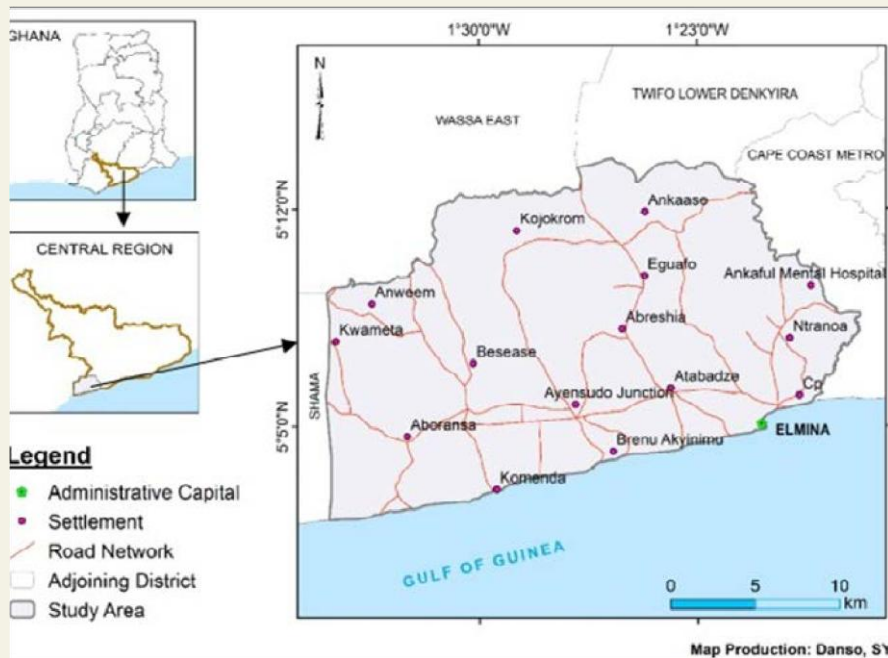
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Introduction

Fantes are a unique group of people among the Akan ethnic group in Ghana. Their territories stretch from Shama in the west to Kasoa in the east along the coast, constituting the Central Region of Ghana. The region is subdivided into twenty district, municipal and metropolitan assemblies of which Komenda-Edina-Eguafo-Abirim (KEEA) is one.



The capital of the KEEA municipality is Edina (Elmina). Elmina is the first place the Europeans settled while exploring the west coast of Africa. The Europeans introduced their culture and lifestyle to the natives through colonization. This makes the case of the fantes of KEEA municipality of Ghana unique in the way they have preserved their cultural heritage and identity. (insert the Elmina castle as evidence of European settlement) One aspect of their cultural heritage that has gained renown is their traditional cuisines and culinary practices. This photo recipe book seeks to employ digital technology to project the unique culinary heritage to the world beyond the boundaries of the municipality. Again, the recorded digital images of will serve as a database to preserve the knowledge of the culinary heritage for current and future generations.

This book is an output of a PhD in Visual and Performing Arts program undertaken by Durban University of Technology (DUT) of South Africa.

The Fantes of KEEA municipality of Ghana are divided into two groups based on the traditional

PROFILE OF THE FANTES OF KEEA MUNICIPALITY OF GHANA

occupations that characterized their subsistence living. The two groups are separated by the main Takoradi -Accra road passing through their territory. From the East to the West, those on the left side of the road are called Adisifo (landlocked folks), while those on the right side are called Afafo (coastal folks). The Adisifo are predominantly farming communities that depend on land for their livelihood. Both men and women engage in subsistence farming, hunting and gathering, living in smaller communities in the hinterland with Eguafo and Abirem being their major towns. The Afafo are the coastal fishing communities that depend mostly on marine resources for their livelihood. The men go offshore fishing and the women engage in fish mongering.

Culinary Distinction between Adisifo and Afarfo

The striking differences between the two groups make it interesting to note. The variations in their culinary traditions stem from the available food resources in their respective territories. Though they have the same staple crops, the different protein sources influence the variety of dishes developed and consumed. The protein source of the Adisifo is mainly game meat while that of the Afarfo is fish from marine sources. The similarity of game meat limits the variety of dishes that could be prepared. Again, game meat is not easily given to frying and stewing; but can be grilled on open fire or smoked to prepare soups. Thus, Adisifo have limited variety of dishes. The Afarfo on the other hand have vast diversity of fishes (crustaceans, molluscs, finned fish, finless fish, Cartilaginous fish etc) that demand many different cooking processes including frying, boiling, and grilling. Hence, the Afarfo are known for their extensive culinary ingenuity and variety of dishes.



Moreover, the farming activity of the Adisifo requires the involvement of the whole household, including children and women. Thus, they mostly cook and eat on their farms. Due to time constraint, their meals are basically starchy staples with soups made from mashed vegetables using simple earthenware bowl and wooden masher. The Afarfo, however, do not involve women and children in their fishing expeditions, except young males who willingly want to be trained in the fishing occupation. This gives the women ample time to dedicate their energy and creativity to generate varied recipes for the diverse fish resources that result from the fishing activities of the men. Owing to the time availability, Afarfo women do not mash vegetables together using an earthenware bowl and wooden masher, rather, they grind vegetables separately using a grinding stone.

Notion of culinary authenticity among Fantes of KEEA municipality of Ghana

In the case of the Fantes of KEEA municipality of Ghana, the notion of culinary authenticity is constructed by many distinct elements along the food supply chain from production to consumption. The table below presents the content and various features of the culinary traditions that are interwoven to construct the notion of authenticity.



Content	Feature	Description
Food ingredients	Historical continuity	Locally grown (wild or farmed), or available Cooked and eaten by ancestors
Cooking tools and methods	Manual operation and processing	Cooking tools that are not powered by motor. Cooking processes that are not driven by machine.
Presentation and consumption	Dignity and respect	Serving and eating habits that connects food to the soul
Cooking bond	Social values Participation and observation	Cooking as a social event fosters household bonding Learning through observing and practice
Taste	Taste, smell and sight	Seeing, smelling and tasting that trigger memories of tradition

Based on the above table, the notion of culinary authenticity as constructed by the Fantes of KEEA municipality of Ghana can be deduced thus: a cuisine is considered authentic, when it is prepared with locally sourced ingredients, processed by tools made locally and operated manually, served and eaten not just to satisfy hunger but in a manner that is dignifying and soul-refreshing, while offering opportunity for learning through participant observation and bonding, to trigger memories of taste of tradition through its sight and smell.



Tangible culinary heritage refers to physical, material and visible aspects of a community's food culture. It comprises artefacts, objects and space associated with food production, preparation and consumption.

Traditional Kitchen Setup

Kitchen as the place for cooking is typically separate from the main house. The kitchen is a fourwalled structure with openings that serve as escape routes for smoke and often roofed with thatches. The most prominent feature of the kitchen is the tripod stove, made with either stones or mud, where firewood is burnt to generate the heat needed to cook food. There is also a water reservoir, a pottery piece made with mud

TANGIBLE CULINARY HERITAGE



and coated with a black pigment to protect it from getting mouldy. A basket that stores all cooking utensils and tools can be found.

Indigenous knowledge about traditional kitchen

Kitchen types: Typically, Adisifo have two kitchens – a farm kitchen and a home kitchen. The farm kitchen is in the form of a hut where they cook and eat as a break from work. The home kitchen is normally used for cooking when they do not go to the farm. The Afarfo have one kitchen at home adored as a special space where women explore their culinary skills and creativity.

Barter trade: There has been a barter trade system where the Adisifo would exchange raw farm produce and game meat for cooked fish dishes or raw fish. Originally, traders did not have physical contact because of instilled honesty among the natives. Today, traders sit by their goods and bargain for the highest bidder because as it is sadly acknowledged, that honesty has dissipated from the modern trade system being driven by greed

A wide horizontal banner with a red background and a repeating pattern of yellow and orange geometric shapes, including circles, squares, and stars, some filled with a dot pattern.

ARTEFACTS

These refer to any material item that has been crafted by human ingenuity to be employed in production of food. These include cooking utensils, cooking tools, dishes and meals.

Cooking Utensils

Traditional cooking utensils and tools of the Fantes of KEEA municipality of Ghana include the following.

Kwansɩn (soup pot)



for cooking of soups

Sɔnyee (colander)



for sieving or straining

Yaba na tapor (earthenware bowl and masher)



for mashing cooking ingredients

Kɔɔpoo (cup)



for fetching small volume of water

Bokiti (silver bucket)



for fetching large volume of water

Kentɛn (basket)



for storing cooking utensils and carrying loads of foodstuffs

Hweaseambɔ wares) Kyɛnsee (silver (silver basin)



for fetching large volume of water, for washing dishes and carrying loads of fish.

Metal pot



for cooking



for cooking dishes and boiling water

Measuring pan



for measuring food stuffs

Krouba (wooden tray)



used as lid to cover ehyire, and as tray to contain foodstuffs.

Plate



for serving and eating

Coconut cup



for measuring and drinking

Glass bottles



for measuring and storage

Indigenous Knowledge about Traditional Cooking Utensils

Indigenous craftsmanship – Cooking utensils were developed through pottery, weaving and carving techniques. Pottery products include kwansen (soup pot), yaba (earthenware bowl) εhyire (cooking waterpot), κωπο (cup) and kula (drinkable waterpot). Weaving produces baskets to serve various purposes including load carriage, storage, and sieving. Carved products include kroba (wooden tray) and κωποο (made with dry coconut shell). Metallic utensils like bokiti (bucket), hweaseambo (silver basin) silba κωποο (silver cup), and daadzenkyensee (silver pans and bowls) as well as ceramic wares and plates were introduced by the Europeans.

Kula – Kula is design for drinkable water storage. The name kula (the Fante version of cooler) is an indication that it has cooling property. The cooling property is imparted by a piece of Nyame ekuma (thunder stone) placed in the kula before water is poured into it. It is believed that coming from the sky, the Nyame ekuma has power to prevent evil spirits from contaminating the water. (Insert pix of nyame ekuma)

Again, the kula imparts a flavourful taste to water stored in it. The unique flavour is first imparted to the kula when it is turned upside down over a piece of abεsentrew (fibrous residue of palmtree) that is inflamed so that the rising smoke permeates the kula. The flavour comes from the smoke of abεsentrew. (Insert pix of abεsentrew and kula)



Cooking Tools

Traditional cooking tools of the Fantes of KEEA municipality of Ghana include the following.

Sekanba (Chopping knife)



for cutting and peeling

Sekan (Knife)



for cutting and splitting

Nkwanta (ladle)



for stirring stew and soup

eta (paddle)



for cutting and peeling

Boba na neba
(grinding stone)



for cutting and splitting

Papan (fan)



for stirring stew and soup

Emena (broom)



for sweeping
Clay Stove



for cooking

Clay Coalpot



for cooking

Mukyia (tripod stove)



for heating by firewood

Palm mortar



for pounding palmnuts

Sponge



for washing dishes

Clutch



use to hold metal pot when
preparing etsiw

Fufu mortar



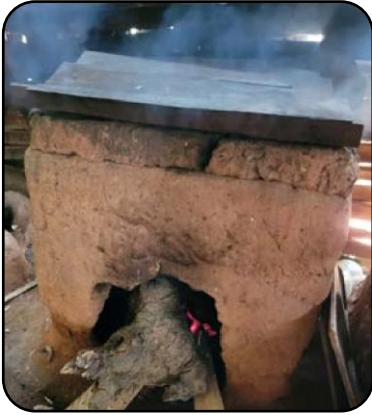
for pounding fufu

Kitchen Stools



for sitting and eating

Clay oven



for smoking and baking

Bokitsi



for fetching water, brought
by the Europeans



Four-square /pandish bowls. Collections from Obaapanyin
Atta Badu ancestry

Indigenous Knowledge about Traditional Cooking Tools

Four-square and Pandish. These bowls were obtained from the Europeans during their intermarriages with the Edina women and later became household objects for most rich women within KEEA.

Metallic tools

cooking tools made with metals include knife and cutlass. However, metallic spoons and ladles were introduced by the Europeans.

Carving

Wooden ladles and paddles are carved as tools for cooking traditionally.

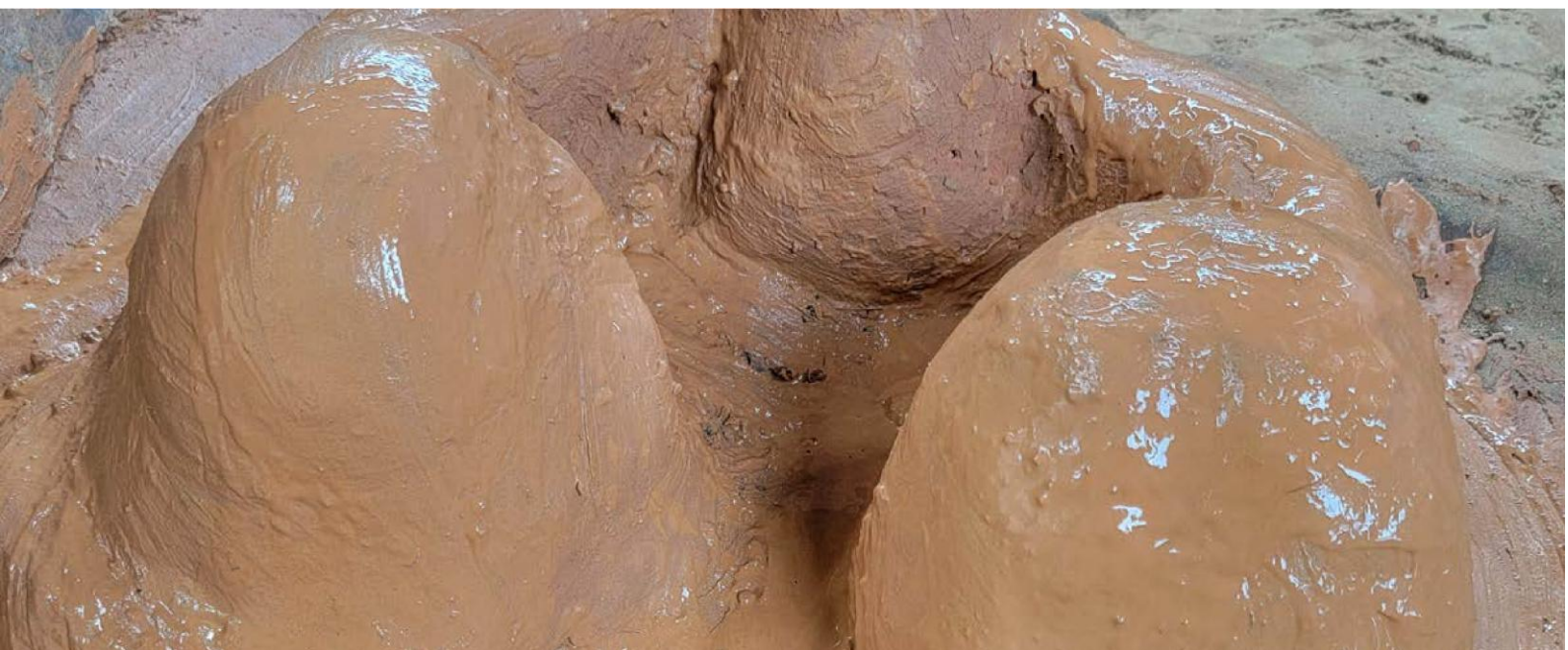
Boba

Abɛberɛw

For grinding ingredients into smooth texture. It consists of two pieces: large flat piece and small rectangular piece. It is used for cracking nuts.

Pottery

The tripod stove is moulded with clay as fireplace where firewood is burnt to generate heat for cooking.



palm fronds are woven into fan for fanning fire into flames. The leaves are also removed with knife leaving behind the leaf stem that are bundled together into broom for sweeping.

These refer to material items obtained in their natural state that are used in food preparation. They include food sources (ingredients), water sources, and fuel sources.

OBJECTS

Traditional Food Sources

Cooking ingredients come from plant and animal sources, generally referred to as staples. Staples, being the common ingredients that constitute the dominant portion of the standard diet of a community (Syeda et al, 2017), comprise of two main categories - crop and animal. The crop staples include starchy crops and vegetables and nuts. Animal staples include game meat, farmed meat and fish.

Starchy Crop Staple



The white edible part, with a colour like boiled plantain (plantain-like cassava) of this cassava variety alone, in fact, can still obtain the perfect cassava-plantain mixed food.



This cassava variety has a maturity period of six months. Hence, its name means "I will eat instantly in case of a shortage."



The boiled edible part tastes, feels and looks like boiled potato as the name bankye-santom suggests. This could

The traditional starchy crop staples include Cassava (bankye), yam (bayer), cocoyam (mankɛn),

be a perfect substitute for potatoes in case of shortage or crop failure.



plantain (brɔdze), and Maize (eburow). The table below summarizes the crop staples, their varieties and indigenous knowledge among the Fantes of KEEA municipality of Ghana.

Kusiitu

This cassava variety has the fastest maturation time of six months. Hence, its name mprɛemɔdzi which literally means

Bankye-
brɔdzi

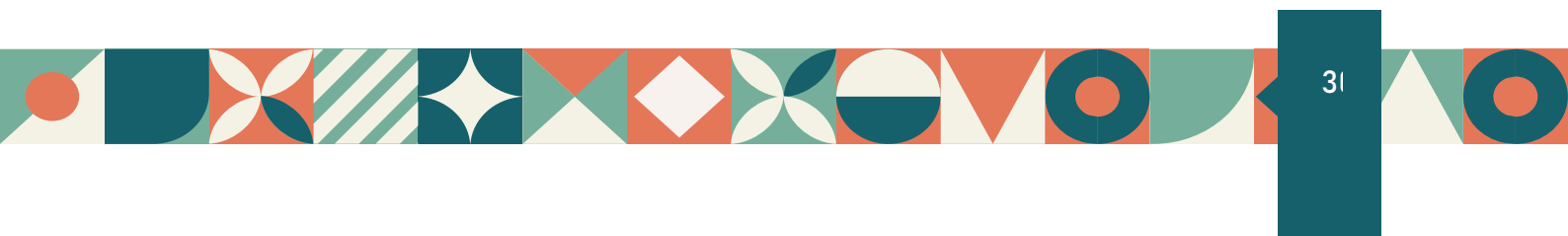
Mprɛemɔdzi

Bankye-santom

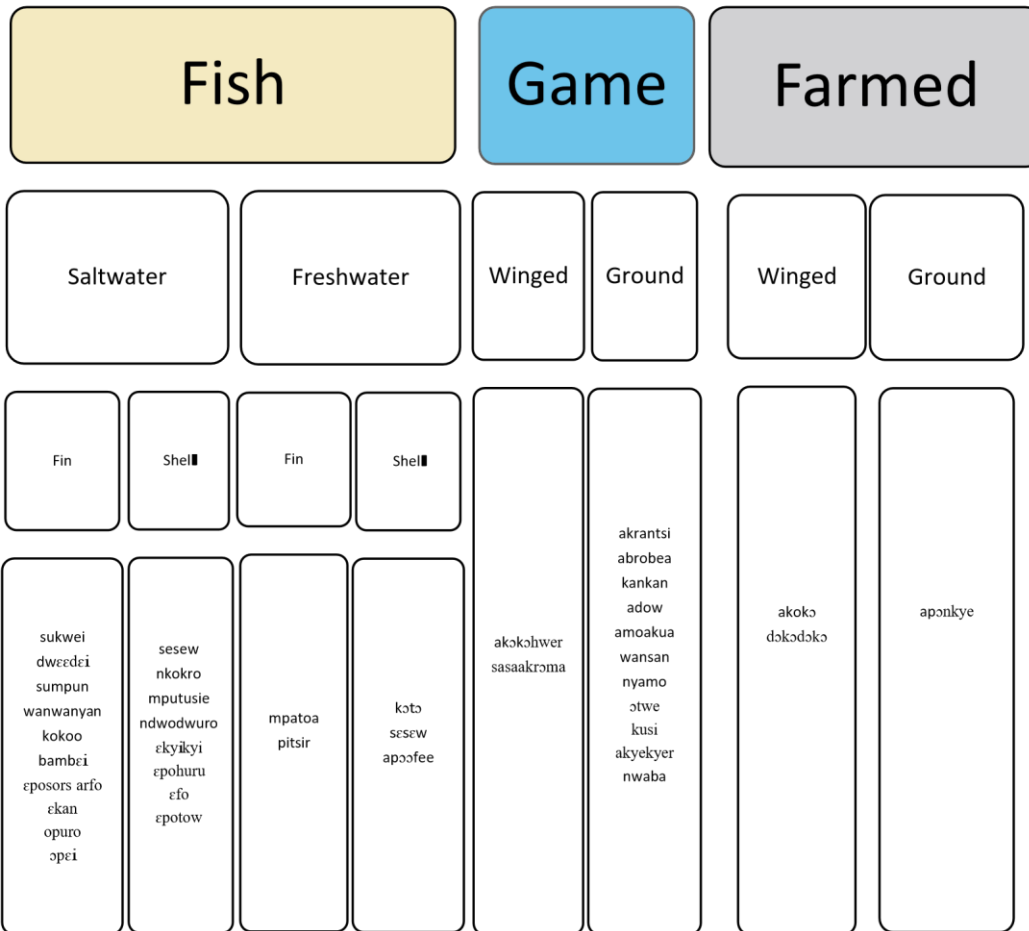


Animal staple

The common animal staples that serve as protein sources in diets of Fantes of KEEA municipality of Ghana include game meat, farmed meat and fish. The table below presents the various classes and names of common animal staples that are consumed.



Animal staples



Indigenous Knowledge about Farmed Meat

Favourite farmed meat: The favourite farmed meat is chicken. It is prolific and multiplies so fast that to have them for meat any time wanted. As a result, it is the most preferred meat for soups, especially groundnut soup.



Boful: The use of partially digested cellulose to prepare soup is a common practice among the Adisifo. The partially digested cellulose is normally acquired from two main animals – grasscutter and antelope. When killed, they remove the partially digested cellulose from the stomach sac into a bowl. Water is added and strained into the boiling soup. The soup is called “boful nkwan”. It has a special flavor that can be smelled miles away and is very delicious. The flavourful smell can stay on your hands even after eating and washing for a long time.

Domestic siblings: Some wild animals have their domestic counterpart or sibling. Preko is the domestic sibling of kɔkɔtse, while Abrobea, Kankan and kusi are the domestic siblings of egyinamboa, bɔdɔm and ekura respectively. Interestingly, the wild animals are often bigger in size than their domestic siblings.

Mampam: It is known that mampam (monitor lizard) is deaf so there is a popular insult that goes “you are as deaf as mampam”

Apɛɛɛ: Apɛɛɛ has a slimy colourless bile lining the inner walls of its thigh that must be removed carefully with the hand. If the slimy bile is not removed and the meat is cooked, it cannot be eaten because the taste becomes very bitter

Adow: Adow (monkey) is the wild relative of humans. The head and limbs look similar to that of humans. They act like humans in many ways such as cracking nuts with stone, and throwing stones and stick.

Spices

Spices are vital ingredients that are added to food mainly for the flavour and health benefits they impart. They are often added in small quantities but have great effect on the taste of food. They are mostly plant based except for momon (salted fish).

The main spices used in cooking traditional dishes are presented in the table below.

Momon (Salted fish)



Mpregoamba (Cloves)



Wisator (Black pepper)



Tsintimbir (Ginger)



Ayerεwamba (African nutmeg)



Hwentsia (Senegal pepper)



εmi (African basil)



Shallot



Wisa (Negro pepper)

There are two varieties of wisa: εsorwisa and famwisa. Though both are spices, εsorwisa is used for cooking food while famwisa is used for herbal medicine preparation for fantes in KEEA municipality of Ghana.

Mpregoamba (Cloves)

Nkitsinkitsi (Aniseed)

This is used as a spice to give peppery flavour to a dish

Tsintimbir (Ginger)

This is used as medicine and flavour in the food during cooking to help in blood circulation and strengthen muscles

This is used as tenderizer in cooking also imparts flavour to food.

Hwentsia (Senegal pepper)

It is believed that when added to food, it prevents the build-up of phlegm in the body. When corn dough is overcooked especially in preparing children's porridge, it becomes slimy and result in build-up of phlegm in the body. Hence, hwentsia is used a lot in preparing mboframa kooko (children's porridge).

εmi (African basil)

This is used to give an inviting flavour and aroma to a dish. It is also belief to help prevent all manner of sicknesses

Ayerewamba (African nutmeg)

This is used as a spice to give flavour and aroma to dish

Spices

Indigenous Knowledge

Nsamantɔba (Turkey berries)

This is used to stimulate blood increase and add taste to soups

Oils

The common oils used for cooking include kube angua (coconut oil), adwe ngo (palm kernel oil) and ngo kɔkɔ (palm oil).



Oils

Indigenous Knowledge

Kube angua

Adwe ngo

Abɛ ngo

Extracted from dry palm kernel

Extracted from the pulp of palm nut. The name ngo kɔkɔ literally means “red oil” because the colour of the oil is red.

Extracted from dry coconut pulp

Sweeteners

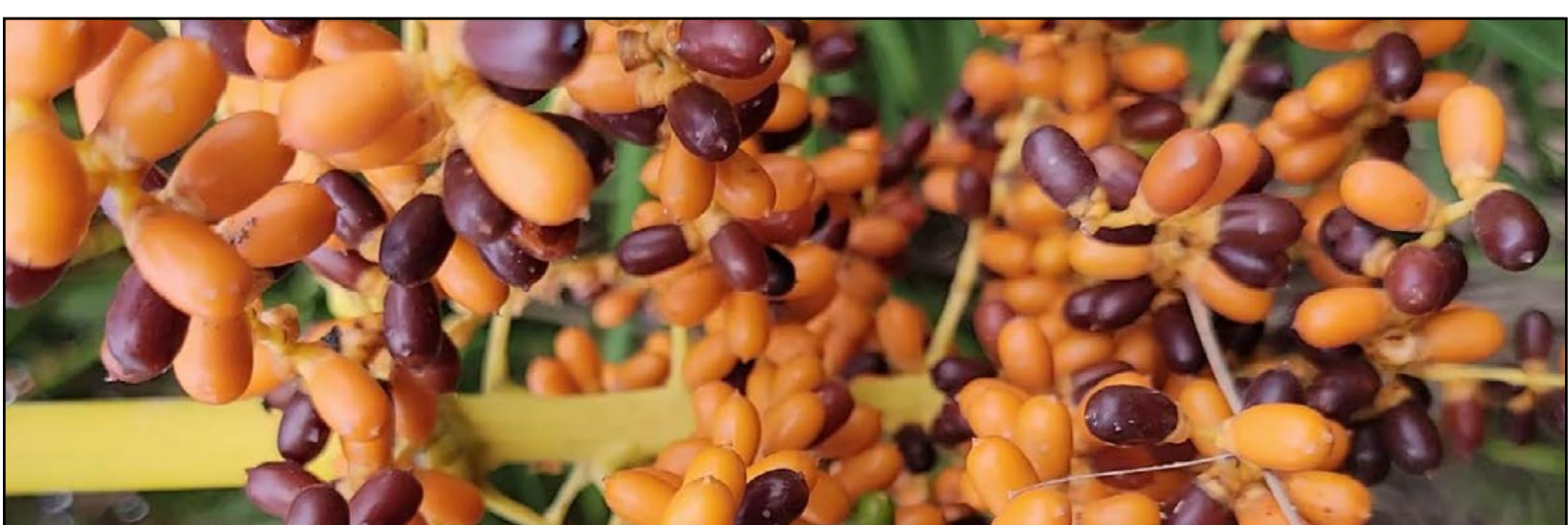
Sweeteners that were used before the introduction of refined sugar by the Europeans include honey (εwɔw), nkresie (sap of wild date palm), ripe pineapple (abrobɛ a w'aber) and ripe pawpaw (brosow a w'aber)

Indigenous Knowledge about Nkresie: The sweetner before sugar

Nkresie is a member of the date palm family that grows wild in the KEEA municipality of Ghana. It grows in clusters and spreads widely in their habitat. It has sharp piercing thorns on its fronds. It bears large quantities of tiny fruits in bunches that look green when they appear and turns orange in colour when they mature and finally dark brown when ripe. It bears fruits from September to February.

Mature Nkresie is harvested gently with sharp cutlass to minimize the dropping of the fruits caused by shaking. To facilitate the ripening process, mature bunches of the fruits are immersed in salty water from the sea or lagoon and wrapped in a sack. By this method ripening of fruits occur within few hours to overnight. It is believed that the salt in the water speeds up the ripening and also kills germs that may be on the fruits.

It was discovered long ago that the core of the Nkresie tree exudes sweet sap and sought a way to extract it for consumption. During fruiting, the sweetness in the core of the stem is sucked up into the fruit. Hence, the extraction of the sap is done from



The extraction process begins with a prayer to thank the Creator for the benefit that is derived from the plant and to ask for protection from any harm or injury while tapping.

A sharp cutlass is used to cut off the thorny branches to have enough space to maneuver around the stem.

Plane the surface of the core of the stem at an incline angle to allow the sap to drip along the slope

Cut off the top of the stem in order to expose the core of the stem from which the sap can be tapped

Tie a rope to the neck of a clean bottle

April to June, after about two months of fallow period following the end fruiting season, to regain its sweetness.

Process of Extraction of



Nkresie



Remove jute-like wrappings around the stem till the creamy core stands out.

Take about 6 to 10 leaves from the palm frond and remove the leaf stem to be left with the leaf blades.

Tie the rope to the top of the plane while the opening of the bottle hangs at the bottom of the inclined surface of the core of the stem.

Insert the tapered ends of the leaf blade into the bottle and spread the remaining part of the leaves over the inclined surface of the core of the stem.

Use the jute-like wrappings to cover the surface of the stem and hold it in place with pieces of the thorny pricks broken from the palm fronds. This is done to prevent water from diluting the sap in case it rains.



When the sap begins to trickle down into the bottle that is an indication of success.



Remove the bottle and pour the content into a bowl to be drunk directly or added to already prepared dish to be eaten.



Leave it overnight for the bottle to be filled.

Interesting facts

Hunger suppressor: the sap when drunk directly or mixed with a dish before eating suppresses hunger for a long time. Thus, it is often added to children's porridge to keep them going until food is ready.

Purgative: when drunk in excess, it can lead to running stomach.

Sweetness: Its sweetness level is higher than sugar and honey and so can serve more given similar quantity.

Expiration: it cannot withstand heat so it easily goes bad when exposed to sunlight for a long time. It cannot be left overnight so must be consumed fresh when tapped. It reacts with metallic spoon or ladle and can go bad after contact.

Salts

The common salt that is used for cooking and preservation of food is the rock salt.

Indigenous knowledge about salts: from gathering to production

Salt, as a naturally occurring substance, was collected from rock formations in lagoons by the natives. There are two main lagoons in the KEEA municipality from where salt was gathered. Brenya baka is the bigger lagoon compared to the Brennu baka. The Brenya baka stretches from Bronyibima to the Edina kasel where it joins the sea. Brennu Baka runs from Ayensudo through Edina Ampenyi, Akyinim to end at Brënnuakyinim.

The salt water from the lagoon collects in holes and crevices in the rocks which turns into salt. Due to its natural occurrence and abundance, it had no commercial value until the Europeans founded Bronyibima and Brennuakyinim as slave towns. As human population increased, salt became a scarce commodity and the high demand necessitated the production of salt as an occupation. The production of salt began with fetching of water into bowls and exposing them to sunlight for evaporation to occur

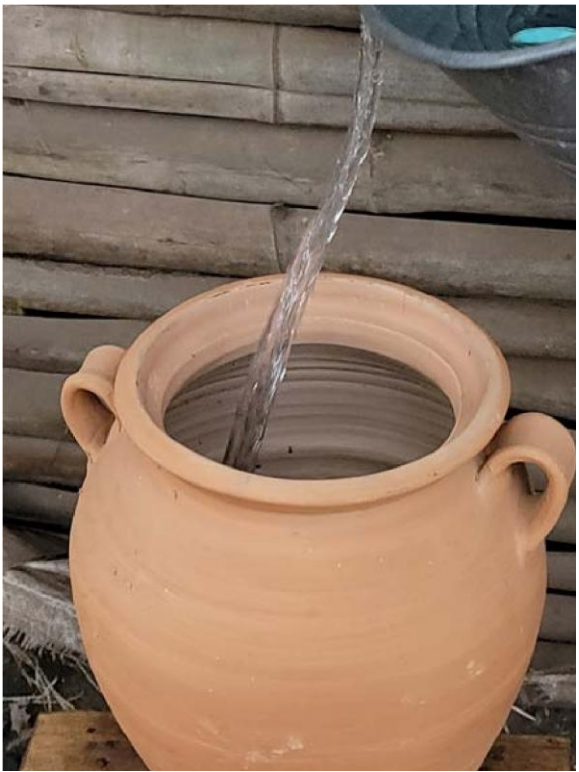
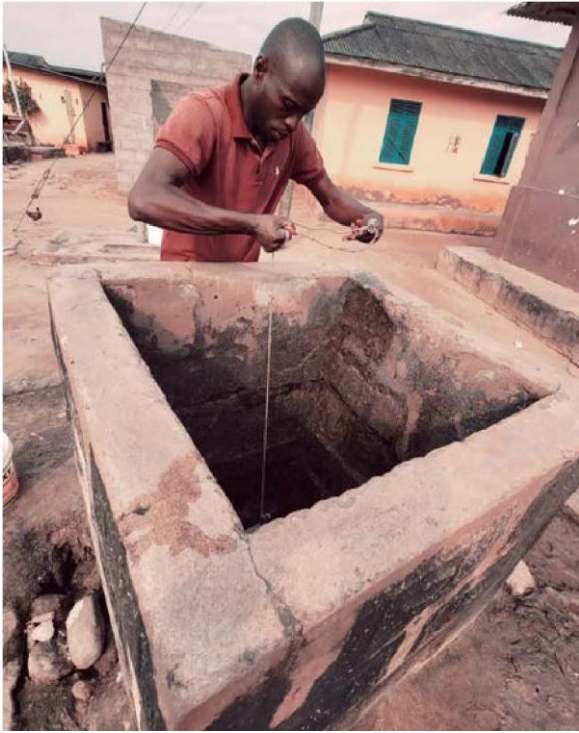


leaving salt at the base. It was later discovered that creating salt ponds in the lagoon could lead to large salt production. This method of salt production persists to date.

Traditional Water Sources

Water for cooking and drinking is obtained from many sources, including rain, well, pond, lagoon and sea. Rain water is harvested directly from roofs into keteke in the kitchen. Falling from the sky, rain water is considered safe and clean and used for drinking and cooking. Hand dug wells are common and serve as regular source of water for cooking and bathing. Well water is harvested by drawing with a bucket or rubber water bag that is tied with a rope and lowered into the well. There are natural ponds called afamona (clay pit) that store run water from rain. The water is basically used for bathing and washing clothes/ cooking utensils only. Salt water from lagoon and sea is used for washing foodstuffs to kill germs and can be used for cooking when there is shortage of salt. Pene - is a special pond found in a rock formation along the coast from Komenda to Edina. The pond stores run water from rain. When the water settles aquatic herbs grow to cover the surface to give the pond a green appearance. The water is fetched by pushing aside the green aquatic herbs. The water has a coffee colour and a flavourful taste. The flavour is believed to come from the base rock.





FUELS

Nyina (firewood) is the main fuel for the tripod stove that provide heat for cooking food. Other fuel for cooking is biriw (charcoal) which is used in kropot (coalpot) as an alternative for quick and convenient use. In both cases, abesentrew is used as a facilitator fuel which when inflamed generates fire that burns to set the firewood on fire.



Using the Abesentrew (fibrous residue of palmtree) to set fire in the coalpot.



Abesentrew



Biriw (charcoal)



Nyina (firewood)

Indigenous Knowledge about fuel

MEALS AND DISHES

Egyakua – This is the art of setting the up the firewood in the tripod stove so as to allow air to pass through to sustain the burning during cooking. The firewood comprises gyatahin, a bigger piece of wood that acts as the mother piece. The smaller pieces that are added to the gyatahin are called mbabaawa. The mbabaawa tend to burn fast and need to be replaced while cooking but the gyatahin is expected to outlast the whole cooking session. After a cooking session, the unburnt firewood sticks are removed from the tripod stove and extinguished to preserve them for use at another time.

Abesentrew: this is the fibrous residue of palmnut obtained as byproduct during palmnut soup preparation. They are formed by squeezing the fibrous residue in the hand into a ball shape and dried in the sun. when dried, they are stored to be used to kua egya (set fire).

Porridge/Beverage

TEA

Ingredients: dry mature seeds of mbofra-bródze, water, sugar/honey

Procedure:

1. Split the pods to remove the dry mature seeds of mbofra- bródze



2. Place a frying pan on fire in a tripod stove



3. Add the dry mature seeds into the frying pan



4. Pan roast by stirring continuously till it all turn coffee dark



5. Remove the frying pan from fire and allow to cool down



6. Pour the roasted seeds into a palm-mortar



7. Pound with pestle to pulverise the seeds



8. Pour the pulverised seeds into a cooking pot



9. Add enough water to cover the pulverised seeds



10. Place on the tripod stove and bring to a boil to extract the tea



11. Place a cup with a white piece of cloth as a sieve Pour the tea onto the white piece of cloth over the cup to strain



12. Add sugar or honey to sweeten the tea



Tea with break (*Ek*u with panoo)

Ehu



1. Select matured ripped plantain



2. Peel the ripped plantain and chop them into pieces in a bowl



3. Add clean water and set it on fire



4. Chop fresh pepper onto the plantain on fire



5. Add salt to taste



6. Add chopped onions to the content on fire



7. Cover it with fresh plantain leaf



8. Mix fresh corn dough with water to make a slur



9. Add the corn dough slur to the content on the fire



10. Stir and press against the side of the cooking pan to break the ripe plantain lumps



11. Allow to boil on the fire while still stirring



11. Allow to boil on the fire while still stirring



12. Pour the cooked ehu into a bowl and serve



Ehu served in calabash



NKRESIE KOKOO

1. Soak maize in fresh water for three days



2. Collect the soaked maize into a bowl, washed and a clean grinding stone, and start grinding the maize



3. Grind the softened maize until it becomes a smooth paste or dough



4. Roll it like a ball on the stone and collect it into a clean bowl





5. Mix the paste with fresh clean water for an even consistency and leave it



6. Select dried spices of ginger, Senegal pepper, (hwenstia) and pepper



7. Crash the ingredients first and then grind them together on a grinding stone



8. Fetch the paste spices from the stone, add it to the maize dough slur



9. Sieve it with colander to remove all the chaff



10. Put the sieved slur on fire and stir for a while



11. Add the Nkresie to the slur on fire and stir continuously until it cooked by seeing it as a thicker porridge



12. Served the Nkresie kokoo to the family in the morning.



Nkresie kokoo



Epitsi and Boodoongo

1. Select mature ripped plantain



2. Peel them one by one into a palm mortar and pound



3. Continue pounding to get a plantain paste with a rough texture



4. Pound the mixture till it softens



5. Cut fresh plantain leaf and hover it over the fire in the tripod to soften



6. Scoop the plantain paste into a pan



7. Add the ground spices to the plantain paste and mixed together in the bowl



8. Add flour to the paste



9. Mix the flour and paste together with the hand



10. Continue mixing until a uniform mixture is obtained



11. Take a strip of the softened plantain leaf, smear palm oil on it and scoop the plantain paste onto the leaf



12. Wrap the leaf around the plantain paste and fold the ends to lock up



13. Put a scoop of the paste in an empty sardine tin



14. Pour palm oil on it



15. Arrange them nicely on the mesh of the traditional oven and set a fire under it



16. Soak clean fabric or jute sack and cover the oven to allow it to bake slowly by the rising smoke





17. Remove the fabric or jute sack from the oven when completely baked



18. Leave them on the mesh to cool down



19. The one in the sardine tin is boodoongo



20. The one wrapped in plantain leaf is epitsi





Captivating story

Epitsi and Boodoongo are dishes that depict hybridity of cultures. Baking as a cooking process introduced by the Europeans was appropriated as a traditional cooking method by smoking instead of using dry heat oven. The use of empty sardine tin is to preserve its foreign origin, while the use of plantain leaves represents the indigenous ingenuity within the culinary heritage.

Hovering of plantain leaves on fire: This is done to soften fresh plantain leaves and make them foldable. The trick is that after heating the leaves must be left to cool down in order to increase the tear strength so that they do not break or split while folding. That is why the softening of the plantain leaf comes up early in the recipe before being used to wrap the plantain paste for smoking.



Staple dishes

Ampesi

Ampesi is the local name for boiled starchy staple mainly cassava, yam, cocoyam, and plantain. Cooking ampesi involves the following steps:

1. Obtain a tuber or bunch of the raw starchy staple



2. Peel the skin and cut the edible part into small sizes



3. Cut and wash pieces with clean water



4. Arrange the cut pieces in a pan



5. Add water to the top level of the cut pieces arranged in the pan



6. Add salt using your fingers, eyes and culinary instinct to measure



7. Cover with fresh plantain leaves or washed cassava leaves and put it on the fire on the tripod to cook



8. Let it boil for a while then use your finger to press a piece to check if it is soft



9. When well cooked, take the pan off the stove and drain the stock out



10. Set the cooked dish in a plantain leaf ready to be served.



Dough



Dɔkon (Kenkey)

Dishes

Dɔkon (Kenkey) is the generic name for dishes made with corn dough wrapped in leaves. They differ in preparation, texture, colour, and shape. They include ntɛw dɔkon (popularly known as Fanti kenkey), fomfom, nsiiho dɔkon, and ɛtsew.

Ntɛw Dɔkon is a kind of kenkey that is made by boiling fermented dough of husked corn wrapped in plantain leaves or akrɔnkɔ (broad leaf of a herbaceous plant).



Ntew dɔkon, kyinam na gravvy

1. Get the fresh corn dough into a metal pot



2. Add small quantity of water of water and mix into a paste



3. Add more water and mix to break up lumps for a smooth consistency



4. Place the metal pot on the tripod stove and heat on hot fire



5. Stir continuously until it thickens



6. Press the thickened dough against the side of the metal pot to break up lumps



7. Scoop the thickened dough into a bowl with fresh corn dough



8. Mix the thickened dough with the fresh together with the wooden paddle



9. Mix further with the hand to get a smooth consistency



10. Mould with the hand into round balls



11. Place the ball of dough on clean dry plantain leaves



12. Wrap the leaves around the dough ball



13. Fold the ends of the plantain leaf wrap to lock up



14. Place the wrapped dough balls into a pan



15. Cover the pan with dry plantain leaves



16. Add water and bring to a boil on the tripod stove



17. Check if well cooked



18. Remove the plantain leaf wrap ready to be served with tomatoes aboum and fried fish



Nsiiho Dɔkon is a variant of Ntɛw dɔkon made with dehulled corn dough. It goes through the same cooking processes as described above.



Nsiiho Dɔkon



Ntɛw Dɔkon/ Fante Dɔkon

Nduamba recipe

1. Soak dry corn grains in water for three days to soften



2. Drain the water and fetch the soften maize onto the grinding stone



3. Grind with stone into a dough



4. Fetch from the stone into a clean bowl



5. Mash the dough with salt to have even consistency



6. Bring water to boil on the tripod



7. Mould the corn dough into round balls with the hand and pierce through with the thumb to boil



8. Remove shortly after boiling for a while from the stock and add them to a fresh corn dough in a basin and mix them dough together



9. Mould the mixture into round balls and press with the thumb to make a dimple



10. Put them back into the old stock and boil again



9. Remove from stock when cooked and place them in cold water to contract and harden a bit so they do not break easily



10. Serve with stew or soup with fish or meat.



Nduamba and Abenkwan



Fufu



Fufu is a dough made by pounding boiled starchy root and plantain with a mortar and pestle.

1. Peel the cassava and plantain



2. Cut them into smaller chunks



3. Arrange the chunks in a cooking pan and add water to the level of the arranged chunks



4. Wash the chunks with water



Recipe:



5. Bring to boil on the mukyia



6. Check if fully cooked by testing with right index finger



7. Remove from mukyia and strain the stock



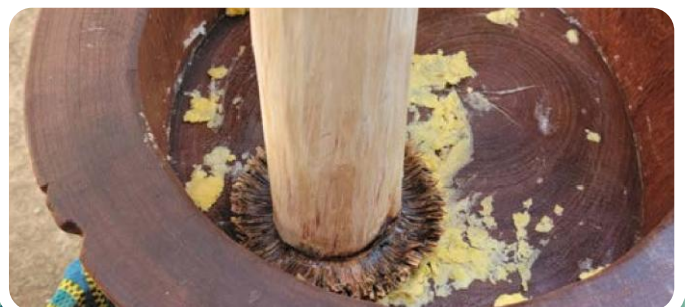
8. Transfer the cooked chunks into hweaseambu to cool down



9. Wash the wodur and dwuma and set the wodur and dwuma ready for pounding



10. Take one or two chunks and pound it briefly to clean the wodur



11. Place the plantain chunks one after the other and pound to make a smooth dough



12. Place the cassava chunks one after the other and pound to make a smooth dough



13. Add the plantain dough to the cassava dough in the wodur and pound to make uniform dough .



14. Mould the dough into round balls and place them in yaba (for Adisifo) or "pandish" (for Afarfo)

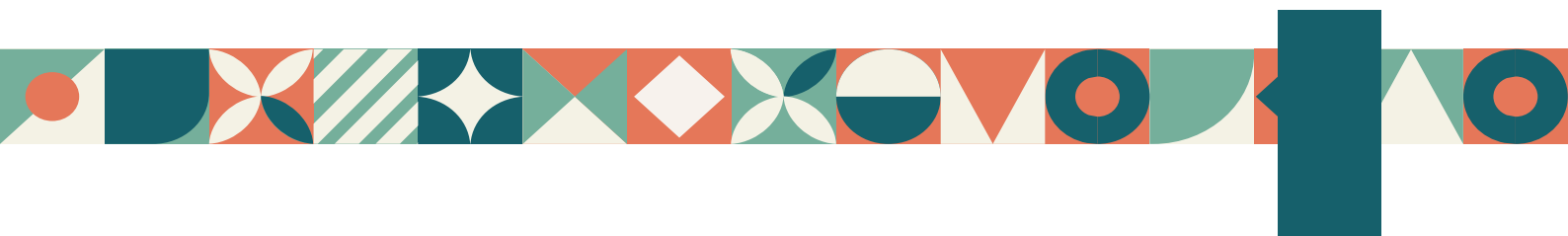


15. Ready to be served with soup





SOUPS AND STEWED DISHES



NKWAN

Nkwan – is a pot dish made by boiling meat or fish with ground vegetables and/or pulp with spices, and salt and allowed to simmer until the meat becomes tender. The meat or fish can be smoked, fried, grilled or fresh. There are three main types of nkwan based on the thickness and the principal ingredient used. These include nkakra (light soup), abɛnkwan (palmnut soup) and nkatsinkwan (groundnut soup).



NKAKRA NKWAN

There are several varieties of nkakra nkwan based on the principal ingredient used. The principal ingredient can be the meat or vegetable used and that is what gives the name. The following are the nkakra varieties found within the KEEA municipality of Ghana.



Akoko nkakra nkwan
(chicken light soup)

NKAKRA

Nsumnam nkakra nkwan
(fish light soup)



Hamunam nkakra nkwan (game meat light soup)



Apɔnkye nkakra nkwan (goat meat light soup)



Kontomire nkakra nkwan
(cocoyam leaf soup)

Nkakra recipe

Ingredients: tomatoes, pepper, onion, unripe pawpaw fruit, salt, meat or fish, water, soup pot or pan, grinding stone, ladle, spices Procedure:



1. Peel the unripe pawpaw fruit and split to remove the seeds in it

2. Cut the flesh into smaller chunks

3. Wash the chunks with water and place them in a bowl containing water on the stove



4. Bring to a boil and remove from the stove



5. Strain the stock into a bowl to be used later

6. Select fresh tomatoes, pepper, garden eggs and onion and bring to a boil



7. Strain the stock into another bowl to be used later



8. Grind the vegetables with boba in the following order: pepper, garden eggs, unripe pawpaw fruit



9. Clear the vegetable paste from the boba into a bowl



10. Grind the onion and tomatoes left in the bowl



11. Clear the paste into another bowl and add it to the soup base



12. Set the soup base with the fish or meat in a pan and add the stock



13. Add the tomato and onion paste to the mixture in the soup pan and allow to simmer



Light Soup





Abenkwan recipe

Abenkwan recipe

Ingredients: fresh palmnuts, dry pepper, tomatoes, onion, Turkey berries, pans, soup pot, palmnut mortar and pestle, colander, water, ladle, meat or fish (including kako)





Sieving Abenkwan

Procedures

1. Select fully matured riped palm fruit.
2. Put the washed palmnuts in a pan, add dry pepper and pour water to the level of the nuts

3. Bring to a boil on the tripod stove



4. Set the base with dry, smoked fishes, crabs and sprinkle sea salt on it



5. When cooked, separate the pepper into a bowl and pound the palmnuts with mortar and pestle



6. Scoop the pounded palmnuts into a pan



7. Add water to extract the pulp from the fibers and nuts



8. Strain with colander to separate the pulp into a pan leaving the residue



9. Put the residue in the mortar and pound again
10. Scoop the residue back into the pan and add water to extract residual pulp
11. Strain with colander to add the pulp to the already extracted pulp in the pan
12. Set the soup base with the fish or meat including kako momon, chopped onion and salt in the soup pot.
13. Pour the strained palmtree pulp into the set soup pot
14. Place the soup pot on fire



15. When it starts to bubble, add whole onion and tomatoes to the soup



16. After a while, remove the whole onion and tomatoes from the soup



17. Grind the pepper separated from the palmnuts into paste with boba and add to the soup



18. Again, grind the whole onion and tomatoes taken from the soup with boba and add to the soup



19. Cut ntropo (African eggplant) into four parts and add to the soup



20. Add fish, crabs and meats to the soup



21. Add the local crab and periwinkles



22. Leave the soup to simmer until red oil appears on the surface



23. Fetch a sample of the soup and taste to determine if the desired taste is achieved



Indigenous knowledge
Adding Nsamantrona to soup is believed
to boost blood production



The elites within KEEA society have a belief that the village folks can bewitch them when they eat the local crab because chewing these crabs comes with stomach problems and other spiritual attacks. The traditional folks also claim that this particular crab has a black substance inside its shell believed to be poisonous that must be blown away before using it to prepare any dish. This is cause the stomach problems but not any spiritual attacks.



Serverd fufu with palmnut soup



Nkatsenkwan recipe

Ingredients: dry groundnuts, tomatoes, pepper, onion, water, ladle, meat (chicken), colander, knife

Slaughtering and dressing the chicken

1. Pour water into a pan and bring to a boil



2. Catch the live chicken



3. Place the chicken on the ground while stepping on the feet and wings to prevent movement while



slaughtering remove some feather from the neck

4. Dig a hole in the ground to bury the blood

5. Cut the neck with the knife and allow the blood to spill



6. Place the dead chicken in a hweaseambo (Metal basin)



7. Pour the boiled water on the chicken to soften the feathers before plucking.



8. Pluck off the feathers completely and pour away the remaining hot water



9. Use soap and sponge to wash the chicken to remove dirt and slime. This is because most the chicken at the are wild of free range.



Bathing chicken with soap and sponge

To remove slimy film from the skin

Prayer

To thank God and plead that killing of the chicken is not to murder but to feed the family

Digging of hole in the ground

To cover up the blood since spirits feed on blood

Stepping on the wings and legs

To support the chicken to die painlessly



10. Rinse thoroughly with clean water to remove every trace of soap from the chicken



11. Dismember the chicken to get the required meat



Indigenous knowledge

Action

Giving of water to chicken

Meaning

Represent peaceful killing



Dismembering part of the chicken

Interesting facts: Dismembering of Chicken

Chicken is the favourite farmed animal used to prepare soup and stew for special occasions in the home and is accorded the honour of precise dismembering after slaughtering and dressing. Traditionally, the accepted method of dismembering a chicken should yield ten pieces of body parts plus one composed 3-in-1 part and three internal organs. The ten body parts include a pair of thighs, wings, hips, breasts and a single piece of the lower back and upper back. The two legs are joined with the neck to make one composed part, while the gizzard, heart and liver are the internal organs that are added to be consumed.

Traditionally, being able to dismember a chicken precisely, is considered a mark of maturity and readiness to be entrusted with the soup pot. If a chicken is not dismembered precisely according to tradition, it will be questioned when served because men (husbands, fathers or heads of household) are given the lower and upper back and the breasts when dining. The rest are shared between the women and children.

Groundnut paste processing

1. Fetch a clean sand into a pan and place on fire to get heated



2. Add the dry groundnuts to the heated sand and roast



3. Collect the roasted groundnuts from the hot sand using colander



4. Remove the husk from the roasted groundnuts



5. Pour the dehusked groundnut into palmnut mortar and pound with pestle into a rough paste

6. Scoop the rough groundnut paste from the mortar onto a clean table surface



7. Using a sealed bottle filled with sand, grind the coarse groundnut paste.



8. Further grind into a smooth paste



8. Scoop the smooth paste of groundnut into a bowl



Procedure for groundnut soup

1. Take a soup pan and coat the outside with clay slur



2. Set the soup base with the akoko



and salt in a soup pan.

3. Put tomatoes, onions, pepper, unripe pawpaw fruit, and turkey berries in a separate pan and bring to a boil

4. Strain the stock into a bowl to be used later

5. Separate the pepper and onion and grind together

6. Mix the pepper-onion paste with the drained stock and add the soup base on the stove

7. Grind the cooked unripe pawpaw fruit with boba

8. Mix the unripe pawpaw paste with some of the remaining stock and add to the soup pan



9. Add water to the groundnut paste and mix to become slur



10. Pour the groundnut slur into the soup pan and stir continuously on the stove



11. Steam the groundnut paste until it produces oil to show its cooked



12. Add water to the groundnut paste to set the base for the soup



13. Mix with some of the remaining stock and add to the soup pan on the stove

14. Lastly, grind the turkey berries with boba into paste



15. Mix with the remaining stock and pour into the soup pan on the stove



16. Allow to simmer until oil begins

to appear on the surface 17.



Ready to serve





Groundnut Soup with fufu



Indigenous knowledge

Action

Meaning

Coating with clay slur

This is done to protect the soup pan from being coated with black soot from the smoke. The black soot can be gotten rid of by washing away the clay slur from the soup pan

The use of chicken meat

Chicken is the favourite meat for groundnut soup. Being prolific and maturing so quickly, chicken is the commonest domesticated animal that are available in every household.

Water is not poured directly into soup pan

Whether drained stock or clean water, water is added to soup by mixing with the ground vegetables into watery slur. It is believed that pour water directly into soup detracts from the taste of tradition.

Kontomire nkwan is a variant of nkakra using kontomire as the chief vegetable instead of garden eggs or unripe pawpaw fruit. This is usually done by the Adisifo who love the greenery appearance of dishes.

Boful nkwan is also a variant of nkakra and abenkwan that add boful (partially digested cellulose) to the soup. It also imparts greenery appearance of soup and is a chief delicacy of the Adisifo.

Stew is dish made by cooking vegetables with meat or fish in oil over moderate heat. It is served in combination with starchy staple dishes to make a complete meal. Stew can be made with fruit vegetables, leafy vegetables and fish. The common stews include



Stew

Fruit vegetable stew

Tomatese frowee, ntrɔba frowee, gravvy



Leafy vegetable stew

Fan frowee, kontomire frowee, kotubetɛw frowee



Fish stew

Fante-fante, Ntsitsii, epusae frowee, nwuraba frowee,



Gravvy

Cut and remove unwanted parts of the vegetables in a separate bowl



Wash the vegetables together with a clean water



Remove the tomatoes seeds and chop tomatoes, onions and pepper separately on the same plate



Bring the tomatoes alone to boil /pouch the chopped tomatoes



Pour the pouched tomatoes into a colander to drain the stock



Pour oil in a sauce pan, set it on fire to fry, chop onions directly into the oil to give it a flavour

Add pepper paste to the content on the fire and stir fry to turn brown

Add the boiled tomatoes to the content on the fire and stir fry to turn brown

Add salt to taste

Allow it on fire to simmer until the
stew is dried



Ready to be served



Served gravvy

Chicken Stew

1. Arrange the dismembered chicken parts into the cooking saucepan
2. Chop onions and spread over the meat
3. Add salt to taste and add small quantity of water and bring to a boil
4. Strain the stock and keep for later use. Pour oil into a frying pan and add onions on a coal pot



5. Place the boiled meat into the hot oil one after the other to fry



6. Turn the meat till it all turn golden brown



7. Remove the meat and place them on a plate or in a colander



8. Add chopped onions to the oil on the fire



9. Add salt to taste



11. Add ground pepper



11. Add chopped tomatoes



17. Place the fried chicken into the stew one after the other and allow to simmer for a while



18. Remove the cooking pan from the fire ready to be served



Served chicken stew

Fan Stew

1. Pluck the leaves from the plant stem



2. Wash the leaves with water



3. Place leaves in a pan or pot together with pepper and tomatoes



4. Add water and bring to a boil



5. Strain the stock and store it for later use



6. Grind the boiled pepper and tomatoes together



7. Crash the boiled fan leaves with



8. Add the crashed fan leaves to the ground pepper and tomatoes in a bowl

9. Add salted fish to the palmnut oil and chop onions into the oil on fire to set the base to fry

10. Add the mixture of crashed fan leaves and pepper and tomatoes to the oil and stir

11. Break smoked fish and add to the content in the pot on fire

12. Allow to simmer until cooked then serve

Ingredients: fresh fish, pepper, tomatoes, onion, palm oil, senegal pepper, ginger, pan, ladle, and water

Direction

1. Remove the scales and offal from the selected fish



Fante-fante recipe

2. Wash the fresh fish with clean water

3. Arrange the fresh fish in the pan and add onions to it on stove



4. Grind onion, pepper, ginger, senegal pepper and tomatoes into paste



5. Mix with water and pour onto the fresh fish in the pan



6. Add salt and place the pan on the tripod stove



7. Allow to boil under moderate heat



8. Pour palm oil and allow to simmer till it is ready to be served



Ingredients: fresh fish, pepper, tomatoes, onion, palm oil, Senegal pepper, ginger, pan, ladle, and water





Ntsitsii recipe

Direction

1. Remove the scales and offal from the selected fish



2. Wash the fresh fish with clean water



3. Arrange the fresh fish in the pan



4. Grind the onion, pepper, ginger, Senegal pepper and tomatoes into paste



5. Mix with water and pour onto the fresh fish in the pan



6. Add salt and place the pan on the tripod stove



7. Allow to boil under moderate heat



8. Allow to simmer till it is ready to be served





Aboum

Aboum refers to mashed vegetables that can be eaten without further application of heat.

They include tomatoes aboum, ntrɔba aboum, and kontomire aboum. Tomatese aboum (popularly called moko).

Ingredients: tomatoes, pepper, onion, and salt

1. Wash the vegetables with clean water and cut them into pieces
2. Cut the vegetables into smaller sizes for easy grinding or mashing
3. Mash or grind the vegetables to get the desired consistency
4. Add salt to taste
5. Ready to be served.



Ntrɔba Aboutm

Ingredients: garden eggs, onion, pepper, tomatoes, salt, palm oil, salted fish

1. Wash the vegetables with water



2. Arrange the vegetables and add to the cassava



3. Cover with washed cassava leaves or plantain leaves and bring to a boil on the tripod



4. After a while, take the pan from the stove

and drain off the stock



5. Mash the vegetables and the
earthenware bowl
6. Heat the palm oil on the stove
and pour it on the mixture in the
earthenware bowl
7. Ready to be served

salted fish together in an



Bankye Ampesi with Ntraba Aboum

Ingredients: cocoyam leaves, pepper, onion, tomatoes, salted fish, salt and palm oil

Kontomire Abomu

1. Wash the vegetables and salted fish with clean water



2. Boil the vegetables and salted fish together with the starchy staple for ampesi



3. Remove the vegetables and mash in an earthenware bowl
4. Add the salted fish and mash

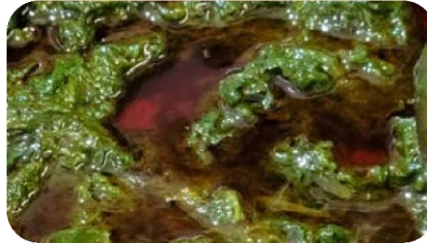


5. Heat palm oil in a bowl on a tripod stove

6. Add salt to taste



7. Pour the heated the palm oil on on the mixture in the earthenware bow



Kontomire Abomu

Fish dishes

Fish can be grilled/roasted and fried to be eaten as a dish. The fish dishes are normally eaten in combination with other dishes to make a composed meal.

Grilled/roasted fish

Ingredients: fish, water, salt, bowl, knife, metal mesh or sticks, charcoal or firewood

Procedure:

1. Remove the scales and offal from the fish



2. Wash the fish with clean water



3. Add salt and allow for some time to permeate the fish while drying
4. Arrange charcoal on the sand base in an open space to set the fire
5. Spread the charcoal and place a metal mesh on it
6. Arrange the fish on the mesh
7. Turn the fish while on the fire
8. Remove the fish when cooked and place them in a serving bowl or plate

8. Serve with a bowl or plate





Grilled fish with fante Dɔkon and tomatoes Aboum

Aboumadze

1. Crack the sea urchins with stone to break the shells



2. Open the cracked shell to remove the edible content



3. Place the edible content in a bowl aside plucked basil leaves



4. Grind fresh tomatoes and pepper together



5. Pour palm oil into a pan placed on fire and chop o

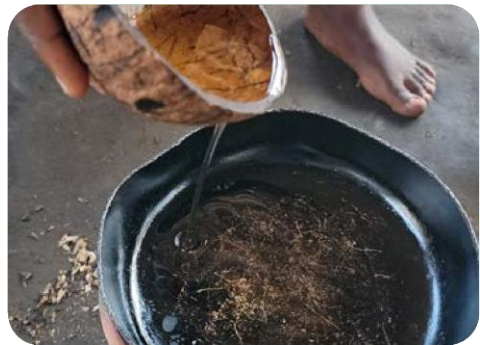


7. Pour the ground pepper-tomato mixture into the oil
8. Add some basil leaves and allow to boil under moderate heat
9. Scoop the edible content of the sea urchin and add to the mixture in the pan
10. Allow to simmer till ready to be served



Nwuraba(Mussels)

2. Wash the fish with clean water



2. Wash the fish with clean water



2. Wash the fish with clean water



2. Wash the fish with clean water



2. Wash the fish with clean water



2. Wash the fish with clean water



2. Wash the fish with clean water





Namkyewee (fried fish)

Ingredients: fish, water, salt, bowl, knife, oil, charcoal or firewood

Procedure:

1. Remove the scales and offal from the fish
2. Wash the fish with clean water and place them in a bowl
3. Add salt and allow for some time to permeate the fish while drying
4. Set fire in the coalpot or tripod stove and add oil



5. Pour oil into a frying pan and add dry corn husks and heat the oil on the coalpot or tripod stove to a desirable temperature

6. Place the fish one after the other in the hot oil




7. Turn the fish in the oil while on the coalpot or stove



8. Remove the fish when cooked and place them in a serving bowl or plate







MEAL TYPES AND COMPOSITION

One pot meal

They include Abersyaw,

Composed meal comprises more than one dish that are served together to be eaten at a sitting. They include ampesi and abomu, fufu and nkwan, dɔkon and frowee



Aprapransa

1. Pour dry corn seeds into a frying pan containing fine sand on fire
2. Sand roasts the corn seeds till it all turns brown
3. Strain the roasted corn seed from the sand using a basket and allow to cool down
4. Pound the roasted corn seeds in a mortar to break down into coarse grits



5. Scoop the coarse-grit corn onto into fine flour
6. Sieve with colander to remove any coarse grits and husk residue

the grinding stone and grind



7. Place a pan on fire and fetch already cooked palmnut soup into it



8. Add the fine flour to the soup on the fire



9. Stir continuously to blend to get fine consistency

a



10. Hover plantain leaves over the fire to soften



11. Scoop the aprapransa unto the softened plantain leaves



12. Press with a ladle to make a dent and add palm oil, cooked beans and/or crab



INTERESTING FACTS

The name apraprinsa literally means rubbing of the hands. This stems from the fact that the dish is so palatable and very appealing that one does not have time to wash the hands before eating. Again, it must be eaten hot so that creates the urgency to eat without needing hand washing. It is usually eaten with kidney or red beans. Some may add crabs or dry herrings that have been cooked as part of the soup.

1. Bring water to a boil in a pan on the tripod stove
2. Mould fermented corn dough with the right hand and using the thumb and index finger dispense in bits into the boiling water



Mpotomba



3. Allow to boil for a while



4. Take fresh corn dough and mix with water in a mixing pot

5. Pour the fresh corn dough mixture into the boiling dough on the fire

6. Stir to blend using paddle



7. Add salt to taste and allow to boil for a while



8. Add palm oil to the content in the pan and stir



9. Allow to simmer until well cooked



10. Fetch into a ceramic bowl to be served to be eaten with the index finger by licking



5. Ready to be served
1. Soak dry corn seeds for three days to soften and drain the water



2. Add water and bring to a boil on the tripod stove



Abereyaw



3. Stir to ensure even distribution of heat f



4. Add groundnuts to heated sand on a coal pot
5. Stir to sand roast the groundnuts

6. Strain with basket to separate the ground



7. Pound the groundnuts in a mortar to break them down into coarse grits
8. Scoop the coarse grit groundnuts onto a table and grind with bottle filled with sand
9. Mould the groundnuts paste with the hand
10. Using the thumb and index finger, dispense the groundnut paste into the pan
11. Stir to blend the corn and groundnut paste into a brown mixture
12. Scoop onto a softened fresh plantain leaves and wrap into a delicious



Ebuero Abereyaw the “power brain”



Food for the Ancestors

Eto

3. Add salt and allow for some time to permeate the fish while drying



4. Set fire in the coalpot or tripod stove and add oil



5. Pour oil into a frying pan and add dry corn husks hand heat the oil on the coalpot or tripod stove to a desirable temperature



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Sprinkling of *Eto*

SNACKS



Snacks

Snacks are handy dishes or meals consumed in between meals as energy boosters. They include fruits and nuts, toffees, cakes/pastries and roasts and fries.

Fruits

Fruits that are eaten raw can be obtained from farm or the wild. The common farmed fruits include orange, pineapple, pawpaw, banana, and sugarcane. Edible wild fruits include nkresie, akankroma, allesima, afotoa and ataamba.

Edible nuts that are consumed as snack include atadwe (tiger nut), and kube (coconut).

Sweets

Sweets are hard caramel which soften when chewed or sucked. They involve the melting of sugar that is mixed with other ingredients. Common sweets include Kube toffee, milk toffee, nkate cake, kube cake

Cakes and Pastries

Cakes/pastries are baked dishes that are eaten as snack. They include epiti and boodongo

Roasts

Roasts are dishes made by prolonged exposure to heat over fire. They include Eburow totoe (roasted corn), Esiata (roasted plantain), Atwi (roasted groundnut), Atinga (roasted cassava)

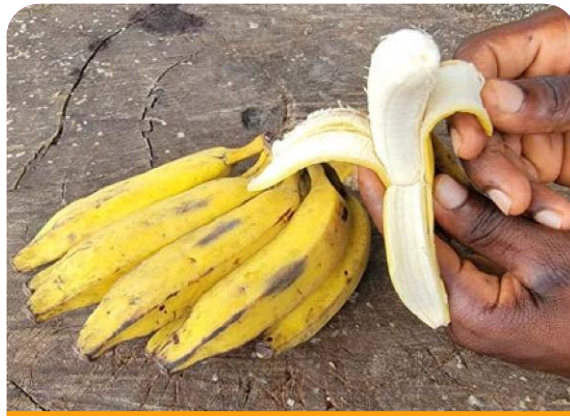
Fries

Fries are dishes cooked in hot oil. The common one is krakyeawiesu, poolo, **Boiled dishes** that are eaten as snacks include eburonoae, nkatsenoae, eburo na nkatse

Farm fruits and nuts



Pineapple



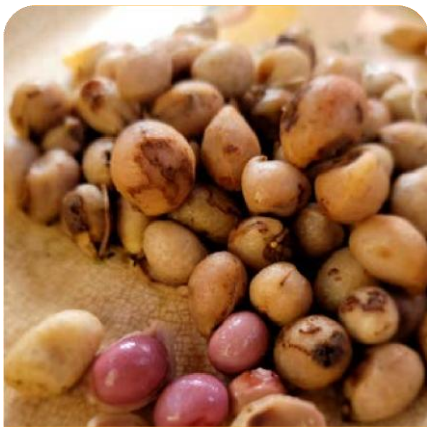
Banana



Oranges



Pawpaw



Bambara Beans



Groundnut



Ngaanee



Afotowa-ber



Sweet Appre



Ataaba



Afotowa-nyin



Afowa



Appre



Nkresie



Alesimamba



Sweets



Roasts



Roasted Cassava



Roasted Plantain



Roasted Maize

Fries



Polo



Krakyawaesu

Kube Cake

Procedure

1. Break and remove the hard shell from the edible flesh of dry coconut fruit



2. Cut the edible coconut flesh into strips



3. Chop the coconut strips into matches-like sizes



4. Dry the chopped coconut flesh in the sun



5. Place a pan on the tripod stove and pour sugar into it



5. Heat and stir until it all melts to form a brown caramel
6. Stir until a uniform mixture of a golden appearance is obtained



7. Scoop the mixture onto a wooden tray and allow to cool down



8. Mould into handy balls ready to be served



Kube Cake

Kube Toffee

1. Break and remove the hard shell from the edible coconut flesh



2. Grate the coconut flesh into a bowl



3. Squeeze the grated coconut flesh with the hand to drain the milk



4. Put the roughage in a different bowl separate from the milk



5. Place a pan on the tripod stove and pour sugar into it



6. Heat and stir until it all melts to form a brown caramel



7. Pour the coconut milk into the caramel a



8. Squeeze a piece of lime into the mixture and add a small piece of charcoal
9. Stir continuously on hot fire
10. Remove the piece of charcoal when the mixture turns brown
11. Remove the pan from fire and pour the mixture unto a wooden tray
12. Spread the mixture and allow to cool down
13. Mould into handy balls separately with the hand

14. Using all fingers press and roll the handy balls into candy strips



15. Use a knife to cut the candy strips into smaller chunks that can fit the mouth



Place them in a bowl ready to be served as snack

Krakyewaesu

Procedure:

1. Pour unfermented corn dough into a bowl
2. Add water and grated nutmeg and mix
3. Pour water into a pan and bring to a boil on the tripod stove
4. Pour the corn dough mixture into the boiling water
5. Stir continuously to get a paste
6. Scoop the paste into a bowl



7. Turn with paddle break lumps and ensure a



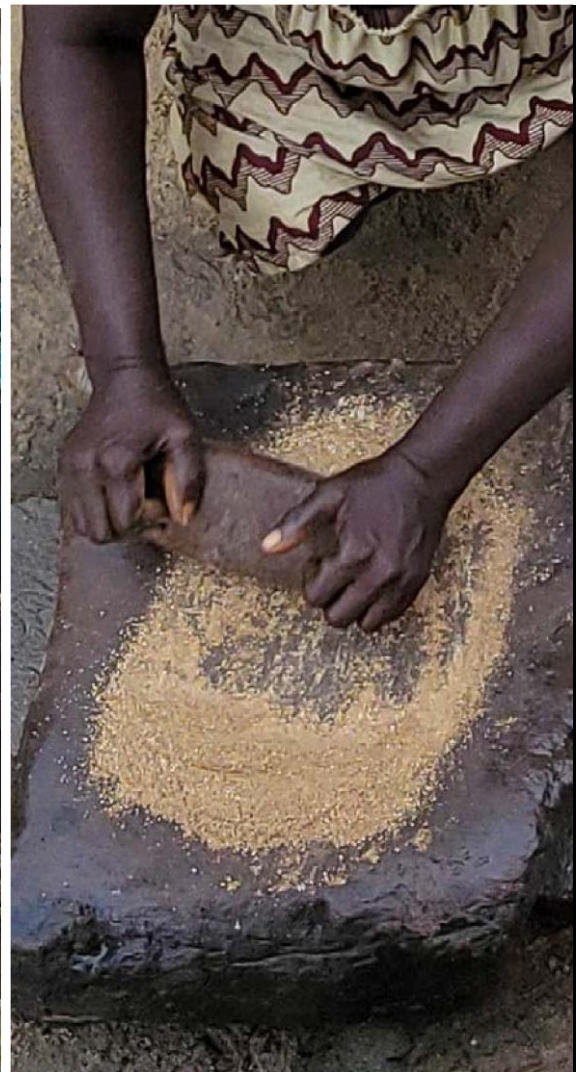
8. Place a piece of charcoal on the paste and allow to cool down
9. Mould the paste into handy oval balls
10. Heat oil in a frying pan on a coal pot and place the moulds to fry
11. Turn to avoid one side being burnt
12. Fry till it all turn golden brown

13. Remove from the oil into a colander ready to be served
- Intangible culinary heritage refers to the non-physical and cultural aspects of a community's food culture. It encompasses the knowledge, skills, rituals, processes and social practices associated with food and cooking. These are passed down orally, through demonstrations, and by participating in cultural practices.

INTANGIBLE CULINARY HERITAGE

Cooking Processes

These refer to the unique ways food raw materials are prepared and cooked to be served, often reflecting cultural values, skills and creativity. These are grouped into heat and non-heat cooking processes. Though cooking involves the application of heat to transform raw ingredients into edible substances, there are many processes that do not require heat. Thus, there are heat and non-heat cooking processes.



Non-heat cooking processes

Grinding and milling

These are done with boba or a table and bottle filled with sand.

Mashing

This is done with yaba na tarpol.

Cracking

This is done with boba, metal or wooden stick.

This refers to processes that do not require heat to transform raw food ingredients into usable forms. These processes could be done prior to or after heat processes. The non-heat cooking processes identified as culinary heritage of the Fantes of municipality of Ghana include the following.

prior to or after heat processes cooking processes identified as culinary heritage of the Fantes of municipality of Ghana include the

Chopping

This is done with sekan and sekanba. Sekanba for chopping vegetables, peeling and removing fish scales while sekan is for cutting fishes and meat into smaller sizes.



Mixing

This is done with nsa
(hand).

Stirring

This is done with nkwanta
and etsewta (wooden
ladles and paddles)

Measuring

This is done by weighing
with the fingers, eye and
culinary instinct.

Peeling

This is done with
sekanba.

Grating

This is done with locally improvised grater made by perforating empty can with nails.



Pounding

This is done with wodur na dwuma (mortar and pestle)



Sieving

This is done with a clean piece of white cotton cloth or sɔɔnee (colander)



Soaking

This is done in a cooking pot to make the ingredient tender for further processing such as grinding or mashing.



Squeezing

This is done with nsa (hand) directly or wrapped with a clean piece of cloth and pressed under a load or with the hand.



Heat cooking processes

These apply heat to transform raw food ingredients into edible forms. It could be a single process or a combination of two or more processes that involves heating. The common cooking processes that involve the application of heat are enua (boiling), ntotoe (roasting/grilling), nkyeewe (frying), hoowe (smoking), ntooe (baking) and esikyere nanee (caramelization). These are grouped into dry heat and wet heat cooking processes.

Wet Heat cooking processes

The two main cooking processes that apply wet heat are boiling and frying.

Boiling is mostly employed in cooking ampesi (crop staple dishes), kooko (porridges/puddings), dɔkon (kenkeys) and nkwan (soups).

Frying is mainly employed in cooking nsumnam (fish), nam (meat especially winged animals) and some nkekaano (snacks).

Stewing involves cooking vegetables with oil resulting in frɔwee (stew) that is served with starchy staple dishes such as ampesi, and dɔkon. The vegetables could be ground as in tomatoes frɔwee, chopped as in ntrɔba or nkruma frɔwee, shredded as in kontomire frɔwee or whole grain as in eduwa frɔwee.

Dry Heat cooking processes

Cooking methods that apply dry heat include roasting, grilling, smoking, baking and caramelization. Roasting and grilling is done chiefly for cooking nam and nsumnam (meat and fish), and as a quick alternative to boiling ampesi (starchy staple dishes). Though there is difference in approaches, there is a single local name for both roasting and grilling called ntotoe. The food can have the direct contact with flaming fire or separated from the flames by metal grit or sticks. However, there is also pan roasting where food is roasted in a pan in contact with direct flames and sand roasting in which food is roasted with hot sand in a pan over direct heat flames. Interestingly, these varieties of roasting are referred to locally with the name for frying, nkyeewe as in nkatse kyeeewe.

Smoking is more of a preservative cooking method for nam and nsumnam. There is a special smoking oven built with mud and fitted with straight sticks at the top where the fish or meat is placed.

Baking and caramelization were introduced by the Europeans and have come to be part of the culinary heritage after many centuries of practice. Baking is employed for cooking bread and cakes. It is also used as a preservative method for quick drying of vegetables, specifically pepper. Sugar is caramelized and mixed with other ingredients to produce some sweet snacks such as kube cake, kube toffee, nkatsi cake, milk toffee, and atadwe milk.

Combination Cooking Method

Some dishes combine two or more cooking processes to obtain the edible outcome. For instance, groundnut can be parboiled and sand roasted before it becomes edible. Fish and meat are often fried, roasted or smoked before boiling in soup or stewed.



FOOD PRESENTATION



AND DINING



Food is basically served and presented in bowls, plates and leaves. Traditionally, men considered as heads of households (husbands, fathers, grandfathers) are served separately from women and children. While men eat alone separately, women and children eat in groups known as communal eating.

Typically, the different dishes that constitute a meal are served differently for men. The crop staple may be served in a bowl or a plate directly or wrapped in leaf separate from the soup or stew that make up the complete meal. The dining table, which is an exclusive reserve of men, comprises a short portable table

A table presentation by the Afarfo

with a stool. This is considered an act of respect and honour for the head of household. An extra stool may be offered to a guest, who is normally a best friend or a close relative, to dine with the head of a household. A bowl with water is placed on the floor beside the dining table, while a cake of soap for washing and a napkin for wiping of hands and mouth are placed on the dining table. A special silver cup (introduced by the Europeans and adopted as part of the culinary heritage) is used to serve water enough for a meal to the head of household. Lastly, a clean white cloth is used to cover the serving on the table to keep of flies and dust from the food.





A table presentation by the Adisifo

Food for women and children are served in big bowls and presented on the floor or a flat surface such as a bench that allows for group eating. The mother supervises the eating and teaches the children the essence of sharing and respecting one another in fostering eating bond. This eating bond served to inculcate virtues such as kindness and forgiveness in

children. It is not possible for a child to harbour anger and withdraw from sibling because eating time brings everyone together and no food is left to be served to anyone who refuses to participate in the group eating. Infants participate in the group eating being fed by the mother so that nobody is left out.



A mother dining with the children

Traditionally, food is not presented with elaborate garnishing because the aroma of food should be enough to trigger mouth-watering appetite and memories of taste. Thus, aroma is ranked higher than appearance of food in triggering appetite. Nonetheless, with the appearance of food, the Adisifo perceive greens as being organic and healthy so green is dominant in their cuisines.

Eating presentation common among the Afarfo and the Adisifo

Reputed for their culinary novelty, the Afarfo are attracted by bright colour appeal of their cuisines. Their cuisines are dominated by frying and stewing. Again, smooth appearance is considered a factor of palatability of food by the Afarfo; hence, they ensure regular cut sizes and grinding with stone as opposed to irregular cut sizes and mashing with yaba and tapor by the Adisifo.



Traditional Food Storage and Preservation Practices

Food Storage: Wraps, Containers

Food preservation: Materials – sand, salts, charcoal etc

Methods – smoking, salting, drying, etc

Materials



Salt



Charcoal

Method

Salting



Drying



HYGIENE AND SAFETY



Food being the source of energy and nourishment for the body and soul must be prepared under safe and hygienic conditions. Hygienic considerations include:

1. Dishwashing – dishes were washed using sponge and a mixture of sand and potash to brighten metallic saucepans . Today, cake soap and liquid detergents are used with nylon or metal sponge. Dishes are washed right after cooking. To avoid being lazy and leaving dishes unwashed overnight, there is an adage that “if you wash your face with water from a mortar that is left unwashed overnight, you will see ghosts”
2. Daily dressing of tripod stove and kitchen space: this is done to keep the kitchen clean and hygienic.
3. Sweeping – sweeping is done immediately to maintain tidy surface in and around the kitchen.
4. Prevention of flies – to keep flies away, an earthenware bowl with Safety protocols



KITCHEN RULES AND TRADITION

The kitchen being the office of the woman has certain rule and traditions that ensure cleanliness and suitability for cooking. These include daily cleaning and maintenance, dress code, and safety protocol.

Daily cleaning and maintenance

The following activities are done daily to clean and maintain the kitchen.

1. Sweeping and disposing of kitchen waste
2. Dressing of tripod oven
3. Washing of cooking utensils and serving bowls

Dress code

A prescribed dress code for the woman, who is the chief matron, is worn to safeguard her normal clothes. The special gyaadzie atar (kitchen attire) comprising gɔɔn (long gown), nsiasinim (waist cloth) and duukuu (scarf) is hanged on the inner front wall of the kitchen. The woman is supposed to take off her normal cloth and put on the gyaadzie atar. The gyaadzie atar absorbs smoke from the burning fuelwood and the strong aroma of traditional food instead of the normal clothes. It is used to wipe sweat and blow nose by women during cooking. The gyaadzie atar is never taken outside the premises of the kitchen except to be washed. Hygiene and Safety protocol

The women follow some safety protocols to minimize contamination of food. The following are the safety protocols followed during cooking:

1. Hair must be covered to avoid hair dropping and mixing with food
2. No singing and excessive talking during cooking to avoid spitting in food.
3. Fingernails must be kept clean and low; no wearing of artificial and long nails.
4. Cooking utensils and eating bowls must be washed after cooking and eating to avoid breeding of germs that can facilitate infection through food,

Social Values and Significance of Cooking

Cooking as a social event offers opportunity for interaction and learning where knowledge is passed from the older generation to the younger generation. As a family tradition cooking creates role differentiation and division of labour among the members of a household. With women as the leaders, men and children also play their part making cooking a teamwork that instills the sense of duty and responsibility in every member of the family. The social bond cooking brings to a community is evident through cooking bond, eating bond, trade bond and farming bond.

Cooking bond

Cooking bond: In a household including extended relatives and non-relatives, the wife of the head of household ensures that every member feeds from the same pot. This brings shared responsibility that ensure that no member of the households is left hungry while others are full. All women of responsible age work together while men and children provide some support services. The division of labour that is exhibited during cooking is interesting. Different activities happen simultaneously including peeling, grinding, stoking and fanning. Due to limited space in the kitchen, most nonheat cooking process are done in the open space outside of the kitchen. For instance, pounding of fufu, and grinding of vegetables.



Eating bond: with the exception of the male head of household, who is served alone on a small traditional dining table and stool, the rest of the household members eat

Cooking together as a family

Eating bond

in groups. Women often eat in groups from a big bowl while feeding their babies. Children and youth constitute separate groups that sit together in circles and eat from the same bowl while being watched by an adult to prevent any act of bullying. They learn the values of respect, fairness, sympathy, obedience, love and unity from such group eating behavior. The children and youth who eat together from the same bowl grow up with cherished memories of togetherness with their contemporaries from the same household that tend to deepen the love and bond between them.



Dinning as a family

Trade bond – As discussed earlier in the barter trade system, cooking allows people from different communities of afarfo and adisifo to interact and share bonds through trade. The honesty and trust exhibited in the exchange of goods without physical contact between traders has sustained this trade system to date (despite changes in recent times). The culinary distinction between afarfo and adisifo fosters unity in diversity rather than jealousy and dissension. The mutual benefit has been the backbone for the survival of this trade practice.



Barter trade among Afarfo and Adisifo

Farming bond – the diversity of food crops and animals makes it impossible for one farmer to monopolize farming. Hence, farmers engage in specialization in farming

Farming bond

that creates the need for cooperation and sharing. Crop farmers allow animal farmers to collect the residue of their crop harvest to feed animals, while animal farmers also supply organic manure from the droppings of their animals to crop farmers. This cooperation promotes efficient management of animal droppings and post-harvest crop residue.



Cultural Significance of Cooking

Sharing of cooking activities in the farm

These include the ceremonial and ritualistic aspects of food consumption, such as special or festive dishes or meals, social values and interesting stories, adages or myths that symbolize social connections and cultural identity. The centrality of cooking in the everyday life of human society cannot be overemphasized. Having food to eat is the major preoccupation of human daily life with meals controlling specific times of the day when everything else gives way for humans to celebrate food. Cooking being the process of converting raw food ingredients into edible form has immense significance in cultural identity construction. The unique ways people groups have developed the how to cook and what to eat, the how and when to eat forms significant part of their cultural heritage. This imparts the sense of originality, ownership and belongingness that form the basis of identity with food.

Cooking of *ετο*, a special dish considered the food of the ancestors, is done on special occasions such as festival, *abbam*, naming and marriage ceremony. Thus, cooking serve as link between the living and the dead. Again, cooking is regarded as the best reception to be given to a guest in a home. When a member of the community travels and returns home, tradition demands that residents present foodstuffs to the receiving family to prepare a welcome dish for the returnee.



Pouring of libation to invite the ancestor to dine with the living

Being proficient at cooking is a sign of maturity that qualifies a young girl for marriage. No man will marry a lady who cannot cook well the traditional food. Per custom, girls start learning the art of cooking by spending time with their mothers in the kitchen on a daily basis. It is unacceptable for a young girl to be playing or watching television while her mother cooks in the kitchen. The passing down of cooking skills and traditions from older women to younger ones creates a cooking bond that allows girls to learn important values as hard work, commitment, creativity, submission and love.



A mother cooking with her children

It is said that “the way to a man’s heart is through his stomach”. Locally, cooking is considered an act of love and submission to a man. When a young man is looking for a young woman to marry, he considers the willingness of a woman to voluntarily cook for him upon visit a sign of love and submission. Hence, it is insisted upon any young lady who is visited by a prospective husband to cook and serve him separately to eat alone as done to the head of household.

Virtues and Moral Lessons

Respect and Value of life: Cooking as a social event teaches respect for one another and consolidates the value of each other.

Diligence: Committing to cooking daily teaches and develops diligence.

Teamwork: Performing and coordinating different activities towards a common goal develop team spirit and attitude of tolerance.

Unity: The various bonds food create among members of households and society ensures unity.

Time management skills: cooking revolving around the clock, requires anticipation and time planning.

Selflessness: Learning to wait till everybody is ready and onboard kills selfishness and greed.

Patience: Taking pains to endure all the laborious processes produces patience and love for process



