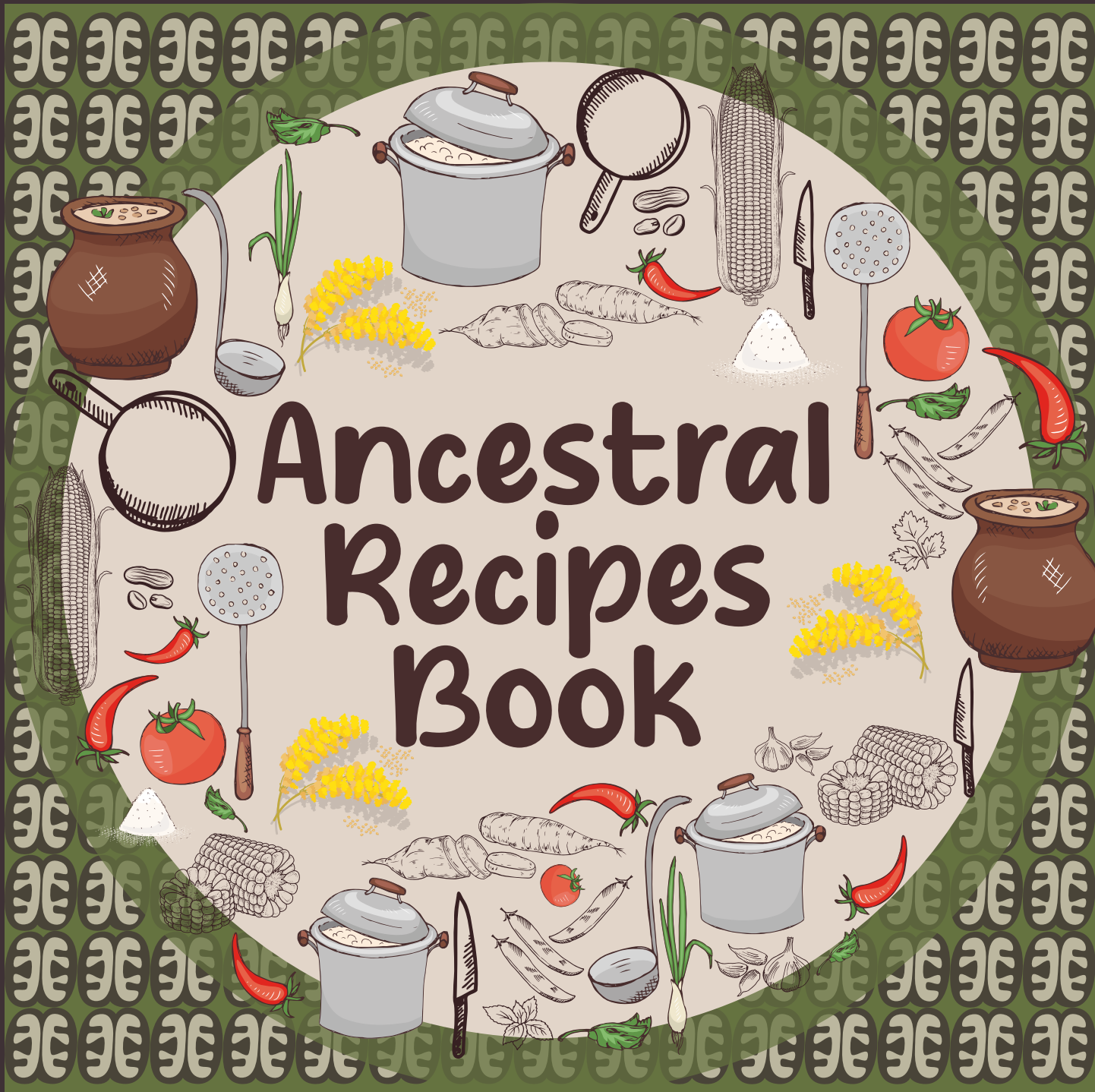


Ancestral Recipes Book





**Cultural, Environmental, Human
Development Association**

PO Box 25 Sawla, Savannah Region, Ghana

Reg. # CG 001032016

TIN # 0005961769

www.cehdaghana.org



@CEHDAGHANA



@cehda.ghana



CEHDA Ghana

www.cehdaghana.org

Ancestral Recipes Book

foods to reconnect with your land and people

You are invited!

A CEHDA project – Cultural, Environmental, Human Development Association, 2023
www.cehdaghana.org

Coordination and development:
The CEHDA team: Staff and volunteers

Graphic concept:
Narda Rey Amaya
Web: <https://nardareywork.myportfolio.com/work>

Images:
CEHDA communication department

Printing:
Toni Ródenas
Web: www.tonirodenas.net

In collaboration with Catalan Agency for Development Cooperation
of the Government of Catalonia and Rubí County Council.

Printing date:
First edition: October 2023
Second edition: October 2024

Ancestral Recipes Book © 2023 by CEHDA Cultural, Environmental, Human Development Association is licensed under CC BY-NC-ND 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0/>



Index

Introduction	5
Acknowledgment	8
K'Tilpo Pampa	9
Wasa wasa.....	12
Tibani	16
Kosei	20
K'kari	24
Abuibi	27
Kpankpulo	31
Apo Pampa	34
Agboftu	37
K'gbama	41
Beinsaah	44
Bonbo	48
Pampagbuitiso	52



Introduction

This is a book of ancestral and traditional local recipes gathered from women from the Sawla–Tuna–Kalba district in the Savannah Region (Ghana) for the benefit of all.

Our ancestral foods bring us closer to our culture and keep our values and traditions alive. Some steps of the cooking elaboration of some of the dishes have a specific cultural implication. When we prepare our recipes we connect with our ancestral spirit, with our land and we realign with our families. Through the process of gathering the ingredients and preparing them we learn of the importance of caring for our land and rivers. Preparing and sharing traditional and ancestral food brings unity among the people in the community. It is part of our cultural heritage that is gradually fading away.

The knowledge and wisdom for the preparation of these recipes was handed down by our ancestors from generation to generation. Now they are in the hands of our elders, mostly the women. But today our younger generations in the Savannah Region are no longer learning old ancestral recipes from their elders. We are losing the traditional food culture in general in our region because society is not taking care of their food inheritance. We would argue that this is because younger generations are not connected to their elders and their wisdom as it was before. They don't inherit their traditional knowledge from them, and as the elders pass away, some of these recipes are also dying with them.

Some of the recipes that we have collected in this book from interviews with elderly women are still known and cooked, but are not valued by the younger generation. Others are completely gone. Losing them means losing the culture, familiar memories, ethnic identity and nature. Even our sense of taste, diseases associated with the food patterns, physical development and the way of thinking about food are changing.



This is the main reason for this recipe book: to give value to 13 ancestral recipes and to integrate them into our current food system. This is why our team is working with elders from the community to preserve and restore this knowledge for the health and resilience of the future generations. If younger generations learn the recipes, they will be passed them down to the next generation, along with a care for the land and the rivers that provide the necessary ingredients to keep alive the food inheritance of the people of Savannah Region.

Eight elderly women with knowledge about local ancestral recipes, from different ethnic groups based in Sawla (Savannah Region), were brought together to share their wisdom to the broader community. Afterwards, these women were interviewed in their kitchen while they were cooking these dishes in order to capture all the process and cultural values involved. They claim that the knowledge they inherited, from their grandparents, must be kept alive, as well as the connection between the local foods and nature.

According to women interviewed these are the reasons of the lost of ancestral food:

- Nowadays, young generations have no interest in sitting with elders to learn these recipes.
- There is the belief that the local food is fading away because the preparation of traditional food involves more time and effort than foreign foods. However, this belief is not completely true since there are traditional recipes that require a simpler preparation like Pampagbutiso and are also getting lost. This means that the difficulty of the preparation is not a factor of food disappearance.



- Tastes are changing, increasingly influenced by the West. Globalization is moving away the traditional food taste and therefore, gradually pushing away the local gastronomy. Local food tastes that are now considered "less tasty" are no longer familiar to the younger generation, they are being substituted by foreign/western and "artificial" tastes not connected to nature and the land, but rather to fashion and unhealthy habits.
- New generations today are giving less value to traditional food while considering the western food as superior.
- The traditional dishes are not prepared in restaurants for commercial use.
- Many farmers have stopped farming some of the crops that were used to produce these dishes like millet.
- The young generations doesn't know the benefits of the wild vegetation that is used to prepare the local dishes like "bonbo" plant.

Are we still on time to bring back our ancestral food?



ACKNOWLEDGMENT

We thank profusely each person and seed that fed and nourished this book. We acknowledge your generosity and support, towards the information elaborated in this book. This is your book, and we wish to make you all proud with its content and format.

A tender acknowledgement to Carmen Ayllón Medrano who captured all the significant moments of the cooking process and listened with her empathy and opened heart to the stories and wisdom of the women.

A special thank you to Mr Rashid Abubakar Iddrisu (Mr. Wari) for visioning this book, to Lucia Acosta Hurtado for her passionate coordination. A warm thank you to Hawawu Iddrisu and Bonsinaah John Bakari, from CEHDA Ghana team, who have coordinated the interviews with the elderly women. Thanks to the rest of the CEHDA team: Osman Kroyurto Abubakari, Hanatu Abdulai, Yahaya Felix Omar and Asamoah Kontinantey.

To the women who carry the wisdom that we are bringing back and that shared them happily with us: Bimata Buah, Hawa Bakari, Mary Rose, Achulo Mariama, Saaka Mary, Ebaltey Catherine Bobinena, Dakuri Hanne, Abu Ayishetu.

The translators Kizito Banaamwine Asumah (Dagaari and Wala), Sumbenali Addai (Brifor) and Biyuori Zieme Timothy (Vagla)



This is a meal meant for breakfast and usually prepared for breastfeeding mothers in the northern part of Ghana because it provides more breastmilk for their babies. The processes involved in the preparation of this meal, particularly the pounding, is very difficult and time consuming as a result it is not commonly prepared unless there is a breastfeeding mother in a particular household. It's normally taken with sugar or honey, though others take it without adding anything.

K'TILPO PAMPA

Ingredients:

Millet flour and shea butter



STEP 1: Put water on fire to boil.

STEP 2 :When the water starts boiling you add a bit of shea butter into it to make the K'tilpo pampa smoother.

STEP 3: Gradually add the millet flour and stir until it becomes a little bit thick.

STEP 4: Leave it on fire for at least 20 minutes and add sheabutter.

STEP 5: Take it from the fire and allow it to cool down a bit before serving .

STEP 2



STEP 3



STEP 4



K'TILPO PAMPA

k'tilpo pampa la ajibi nuuso mone ba kaa adaṅe a k'ta b'che k'tilpo nna. Nkpal mane so ala ajibi mone abi sa a/eche mone a kurwe k'nyipo chu nna

Pampa man la aso nuuso mone adu bebil kɔnɔto, alonso ba ka awuta mushonku nko asichiri amuto.

A maa abi tiṅ anuu floṅ gba
Adurbi be anyifu ne be ta adaṅe amo.


Kanane be awuro adaṅe k'tilpo pampa n'de:

K'jinkrpo: Fin puwe adɛ n jɔ nchu nbisa.

K'nyosepo: Nchu nna kaṅ ba ka afolte ne fo wuta nku bunḅun gberɛ nchu nna to.

K'sasepo: Jɔ anyifu nna afurso awuta nchu foltesona to gberɛgberɛ n saa abagto ne a ba mil nba ka po'awuro fane k'nyo nna, ne fo nyeshi amo n'be a/ɛɛ nna so ne a ba bel nɛnɛ. Ne fo begɛ amo adɛ nna so n'yili kasawule ne afu ade amoso gberebi, aban nwushi a, pampa nna fo k'chige nnu.



A woman wearing a vibrant green headwrap and a colorful patterned shawl is seated outdoors, peeling a yam root with a knife. She is focused on her task, and the background shows a light blue wall and some outdoor kitchen items like a large green basin and a metal bowl.

It is a type of meal made from yam pills, commonly prepared by people in the Savannah Region and other parts of northern Ghana. Its mostly prepared for sale though it is sometimes prepared as a household meal.

WASA WASA

Ingredients:



Yam shell, shea butter and onions.

STEP 1: Get your yam shell and grind into flour. After, sieve it.

STEP 2: Put water on fire and place a perforated basin on the pot, sealing the space between the perforated basin and the pot with a mixture of cassava flour and water closing all the places where the steam can escape.

STEP 3: Fetch the flour in a basin or calabas.

Then you add small water and stir with your hand continuously for some time. The flour will be moulding by itself as you keep stirring.

STEP 1



STEP 2



STEP 3





STEP 4

STEP 4: Pour the mixture into the perforated basin on fire and cover it with a clean material to prevent the vapour from coming out to aid the cooking. This is done because the vapour is used to steam it because you don't boil it into the water.



STEP 5

STEP 5: Once the first steaming is done pour the mixture into a basin and wash it and drain it completely before you put it on the fire again for the second steaming.



STEP 6

STEP 6: After taking the wasa wasa from the last steaming, you pour it on a basin and allow it to cool down.



STEP 7

STEP 7: Put your shea butter on fire and add some chopped onions to the oil. After the onion is fried, take it from the fire and sprinkle it on the wasa wasa and it is ready for consumption.

Wasa wasa

Wassawassa εε diwii bel irii ban kpa hiihella di ra kuaraa werge. Yaa Savaana herii naabuu nera ra kuaraa,ka sana bal ge ba oo kuaraabuu dia nera ra di.

Wasawasa Kuaraa Wikpoglaa

Lugli naa: Nyinhi hiihe''a di namaa a εε sau.Kpa tassazen gee linkelaa di megzi a sau di εε nii buua.


Naa Nεehin: Chem nin di εε nii hoh di kpa cheelii gee tassa la n furgεε di hoh nii la hin hohne la nua, wilin wer kussaa, dikuu bεewia haa ra hoh see hin kussaa beη.

Naa horohin: Di i han wa buua,i dan fugaa di du cheelii la gee tassa furgii la biini,di kpa kun taa nenne wilin la gilεε wa ga yem maa di ra lii,a wer kussi nenne wia.

Naa Naazuhin: Di a wa εε tama, binnaa na di a biiwε gee.

Naa Nuehin: Di a biiwε,i dan εε nii waaraa di yaglaa, di kpa chinni a nii maa le di lii a ni,ka i kaa kpa di hoh bunεε hin,a tunaa gun.

Naanuebel: Ka jaa kpa nuu di hoh, di monni alibaasa di du,di gil a halli gunη di wa aah,i jaa εε a di du a wasawasa di ra di.

A woman wearing a green headwrap with yellow patterns and a colorful patterned dress is looking down at a bowl of Tibani she is holding. The background shows a blue building and laundry hanging on a line.

It's a dish mostly prepared by people from the northern part of Ghana. It can be taken as breakfast or lunch. People who do manual work prefer taking Tibani because it's a long lasting energetic dish. In the olden days, they used leaves from local trees to wrap the mixture and boil it, unlike nowadays, where people also use cement paper and plastic rubbers for the same purpose.

TIBANI

Ingredients:

bambaram beans, black beans or white beans flour, cassava flour, sheabutter, tomatoes, onions, pepper, salt, dawadawa, "amani/ketaboys" or Kulkulbi flour.



STEP 1: Grind the cassava and the beans into flour. The beans processing varies depending on the type of beans you are using, check below the process of each type of beans:

- The bambaram beans don't need to be soaked before grinding them.
- The white beans are taken to the mill and winnowed to remove the shells before grinding them.
- For the black beans you have to put them in water overnight and take from the water the next morning and dry. Once it is well dried, you take it to the mill to break and get all the shells out before you can grind it into flour.

STEP 2: Sieve the flour.





STEP 3: Put saltpeter in water to dissolve. Put water on fire and allow it to boil.



STEP 4: Add the solution of saltpeter into the flour and mix it with your hands, adding gradually some water to make it soft.



STEP 5 :Fetch the mixture into the leaves (plantain leaves, cola leaves, akeapple leaves "Kichefantan", "gbatefantan" or "woblafantan") and drop it into the boiling water. Cover the pot and allow it to be properly boiled for about 30 minutes.



STEP 6 : Prepare your stew by putting shea butter on a fire and add all the necessary ingredients such as tomatoes, onions, pepper, dawadawa and "amani/ketaboys" .



STEP 7: If the tubani is well cooked, take the pot from the fire and start removing them from the leaves.

Tibanaani

Gaana heri,yaa en herii ba ra daalaa werg.

Choozinnuuhaankpolaa gee wiban diweere.

Banla n na hum humpegaa ra nyinḡaa werge, dikuu beewia a ra funḡaa di kaa ra birgi hia.Faala la paḡhoori ba oo faa kpa di fozaa di ra daali,ka filanḡen waa silminti piipazi ni wuraabazii ba kpa fozaa di ra daali.

Kunjigzi: siwee,sigbinḡe gee sighunḡa ani duasau, kamantoosi, alibaasa, gee gaabu, geeleḡ,sinḡaa, amani ni anla

Lugli naa:

- I dan wer nam siwee la waa di haa sinne.
- Sighunḡala ge,i daan kpa di la manika di ga nyaari,i wa hel lizi a hega ta. Di i wa ee gun tun, i dan jaa wer namaa.
- Sigbinḡe la ge,i dan sinaabuu hamuḡa ni hoo wa pizi choozi ni, i choora di nyin.Di a wa hilla nanne,i dan kpa di la manika di ga nyaaraa,di hel a hega ta moo ka namaa a bii.

Naa Neehin:

Ba oo nam siga gee siweere di ee duasau tamaa di koozi a ni di je, di gaa kpa di daali.

Naa horohin:

ee kaanu di du ni a ḡmeeri.I jaa chem nin di ee nii hon a ra bor,i jaa kpa tassa biini di ee yazi la di du a ni di buun a pessi.

Naa Naazuhin:

Ba oo ee tag gee kaanuu di koozi ninee di ee nii di buua a pessi.

Naa Nuehin:

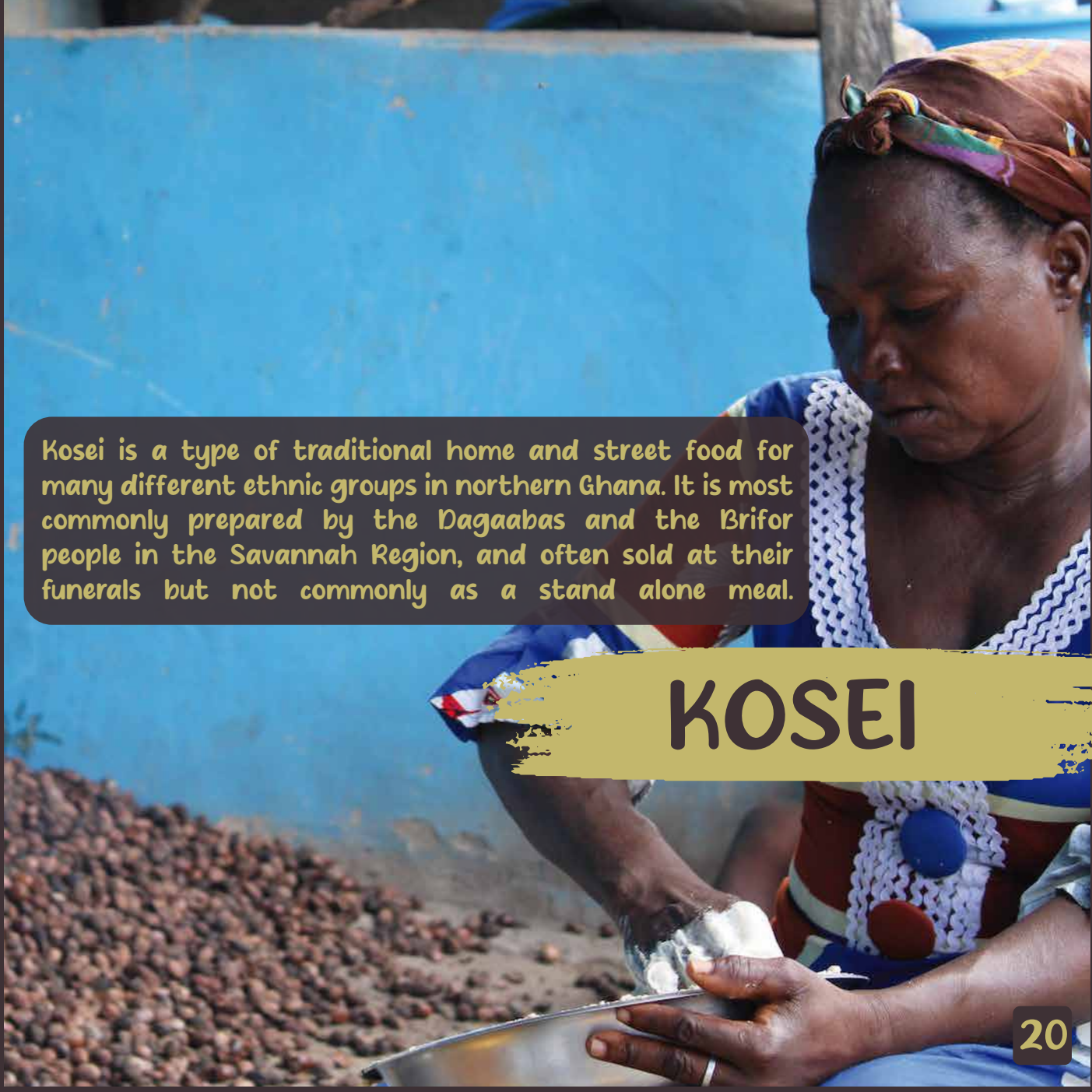
I ja kpa burindia paḡhoori gee peze,hun,hambag gee bel paḡhoori di fozaa di ra du nibotti biini di jaa kpa kun to.Kajaa gilaa a bor tama alugo mintizi tokkoni kporgoo.

Naanuebel

I dan jaan faari di moḡ nu hon daali a dozi di kpa dozi kunjigzi lugo,kamantoosi, alibaasa,gee gaabu,geeleḡ, sinḡaa,amani ni anla maa a nin jaa.

Naanuedi anee

ka jaa binni a tibaani na i a biiwo gee,di jaa lawaa koo. I dan, faari di lau a paḡhoori di ra fugzi ka ra du i dozi la tau gunḡa wa bii, i jaa koo di jaa bonni a tibaani, di ee a dozi waari a ni di ra bonni.

A woman wearing a brown headwrap and a blue and white patterned top is focused on preparing a food item. She is holding a metal bowl and a piece of white, dough-like substance. In the background, there is a large pile of brown, nut-like items, possibly cashew nuts, on the ground. The setting appears to be outdoors near a blue wall.

Kosei is a type of traditional home and street food for many different ethnic groups in northern Ghana. It is most commonly prepared by the Dagaabas and the Brifor people in the Savannah Region, and often sold at their funerals but not commonly as a stand alone meal.

KOSEI

Ingredients:

Beans, shea butter or any other oil, salt, onions and pepper.



STEP 1: Soak the beans in water for some hours and then take them out to dry.

STEP 2: Take the dried beans to the mill to break them and remove the shells from the beans by winnowing. Afterwards, grind the beans into flour.

STEP 3: Put the oil on fire and then slash some of the onions in water with salt.

STEP 4: Fetch the quantity of flour depending on the size of your calabash and add some water to beat them until it becomes creamy.

STEP 1



STEP 2



STEP 3



STEP 4



STEP 5**STEP 6****Kosei with "Gooro"**

STEP 5: Add the water with salt and onion into the bean paste and stir it to get a uniform mixture.

STEP 6: Fetch the paste with your hand or a spoon into the oil to fry. In five to ten minutes, your Kosei will be ready for consumption.

Additionally, you can take Koshei with "gooro" that is made out of the following boiled leaves: "janghoro" leaves, moringa leaves, bean leaves, blackberry leaves, etc...

Koosee

Koosee e la Dagaaba bondirii mine ba nan ba kyaara maala te yie poɔ. Dare poɔ la ka ba man maala koɔɔ.


Bomboɔree: Beɛ, daga-kãã bee kãã zaa boore, yaaron, alabasa ane samaane

Maalebo Sobie

- De a beɛ loɔr ka zie nyaa ka fo ya deɛle k'a ko
- De a beɛ-kuomo gaa ne niganiga te nyaare, - yeele a pɛgre bare kye nien a beɛ k'a lee zɔɔ
- Dogle kãã kye nma alabasa lanne yaaron en koo poɔɔ
- Ɔɔ a beɛ-zɔɔ seɛne le nan na ban kpe fo nmane kye en koo a lanne puge
- Por a yaaron ne alabasa koo na en a zɔɔ-pugree na poɔɔ kye dɔɔ k'a lan taa
- De fo nu bee ter a nma-mɔa ne a zɔɔ-pugree en a kãã poɔɔ k'a kyeen

Fo na ban ɔɔ la koosee ne va-dogree. A vaare mine la ama; jangboro, ɔɔnyukoo vaare, beɛ-vaare, haare-vaare ane a taaba mine.





It is a Gonja traditional dish and it is special because its preparation connects us with our ancestors. It is not a daily base dish, but rather it is prepared occasionally when individuals or families want to realign themselves with their ancestors. It is also prepared once a year in communities where elders with wisdom of reconnecting with ancestors live with ancestral shrines such as Mankuma with (Lajipo clan). The reason why the dish is prepared once a year is, it symbolizes a call for unity among families, friends and neighbors from various communities to come and eat this ancestral food together for peace and its sustainability among them.

K'KARI

Ingredients:

Maize or millet, sheabutter, salt, pepper, onions.



STEP 1: Get your maize or millet, roast them in a pot and afterwards, take them to the mill to be roughly grind.

STEP 2: Prepare a delicious soup, by first steaming the meat and, afterwards, adding all the ingredients (salt, pepper, onions and tomatoes).

STEP 3: Remove the meat from the soup when it is cooked.

STEP 4: Gradually add the flour to the soup and stir until it becomes thicker.

STEP 5 : When it's properly cooked, you then take it from the fire and serve it with the meat.

STEP 1



STEP 2



STEP 3



STEP 4



STEP 5



K'KAARI

K'kaari la ngbanye be ajibi dra nna, ne ba ka adaᅇ amo ne dra be kaari be akpasu.

Ngbanyeto, k'kaari manla ajibi mo ne ba ka adaᅇ amo lanto, achige amo fne ajibi kema.

Ne fo ka nnu fne be daᅇ akaari lanᅇk'mato, ba anyi fne dra be kaari be asheᅇ k'taso ne ba loᅇ nna

K'kaari la abuni jibi nna. Pien ne be daᅇ k'kaari ba ka ta dra be ka loᅇ nna anyina be buni.

Aso mone be ko awul k'kaari ala Aboyu kiso be nyifu nko adurbi be nyifu


Kanane ba wora awul k'kaari n'de:

- K'jinkprpo: Asoboya mone be mo n'nyina be buni nna be ablan ne apuso ne ba ta adaje apuchu

- A'nyosepo: fin chule ablan nna apuchunato

- A'sasepo: jᅇ nyifu na a furso apuchuna so nka abagto ne kudemuli ne aba kii kpakpa amanatiᅇ abagto, ne fo wul kumuto ne ke ba wuro funi kude be k'duli nna

- A'nasepo: ke ba mbel ne fo muse nko ntiya k'kaari nna nchige. Amaa kumu be ablan nna bee chige kunumuso nna.



It's a local dish in Gonja that is usually prepared for lunch, though it's sometimes used for supper. It is made from Millet flour.

ABUIBI

Ingredients:

Millet flour, shea butter, onions and Dawadawa.



STEP 1



STEP 2



STEP 3



STEP 3.1



STEP 4 : Take the water out of it and allow it to cool down.

STEP 5: Smash the molds with your hand.

STEP 6 :Put oil on fire, slash some onions and other spices of your choice (stew). Take it from the fire and serve it with the "abuibi".



ABUIBI

Abuibi la ngbanyeto be ajibi mone ba tin adanɛ kapeso nna. Adɔ jibi mone be ko a danɛ amo a/ɛ la aduribi.

Kanane be awora adage abuibi n'de:

K jinkprso a/ɛla, Fo ka sa ne fo danɛ abuibi, fin aduribi n chule amoto nene n lira ajenbubi mone awu amoto kike nshin yeriga amo.

A'nyɔsepo, Fo kan nyeriga amo n ba,puwe adɛ nshin jɔ nchu nbisa

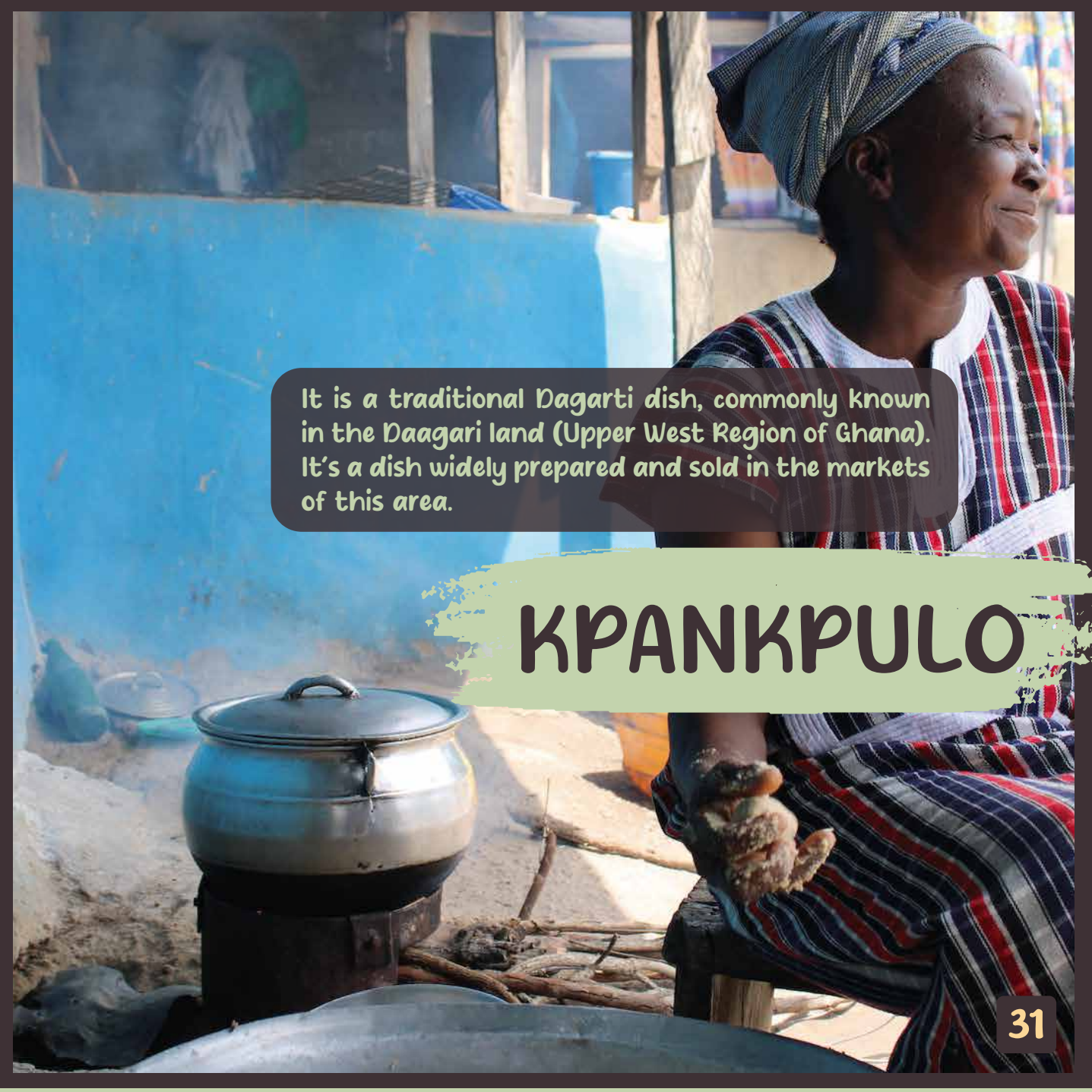
A'sasepo,Fin katasan nj nyifu yerigaso nna nwuta nshin mwinyanso nchu nke gbityi amu nene ne awie abarto ne aba ki k'po be aso ne fo pɔ amu abgulgbulbi n'yili.nwuta nchu mone fo abisa kaa afulte ne fo ba alara apuso abgulgbulbi nna awuta nchu nna to ne abiso mbel, ne fo bege amu nchise nchu nna

A'nasepo, Pushɛn apuso bgulgbulbi nna to nwata katesantɔ

A'nusepo: ta nku nbisa nke albasa .

Fo kan chige Abuibi nna ne fo jo nku nna awurweso



A woman wearing a grey headwrap and a red, white, and blue striped dress is sitting on a wooden stool. She is looking towards the right with a slight smile. In front of her is a large metal pot on a traditional wood-burning stove. The background shows a blue wall and some outdoor structures.

It is a traditional Dagarti dish, commonly known in the Daagari land (Upper West Region of Ghana). It's a dish widely prepared and sold in the markets of this area.

KPANKPULO

Ingredients:

Maize, groundnuts, sheabutter, tomatoes, onions, pepper, salt and dawadawa.

STEP 2



STEP 1: Roast the maize and take it to the mill to grind in a rough form.

STEP 2: Pound the groundnuts into flour and add it to the roasted maize flour.

STEP 3: Add salt and water to the mixed flour and stir it until it is a little bit solid.

STEP 4: Put some water on fire. Mold them into the sizes you want and drop them gently into the boiling water and cover it until it is well cooked.

STEP 5: Put some oil on fire and add the necessary ingredients (tomatoes, onions, pepper, dawadawa) to make stew to accompany it. Once the stew is ready, serve the "kpankpulo" together with the stew.

STEP 3



STEP 4



STEP 5



Kpoglo bee Parekpɔɔ

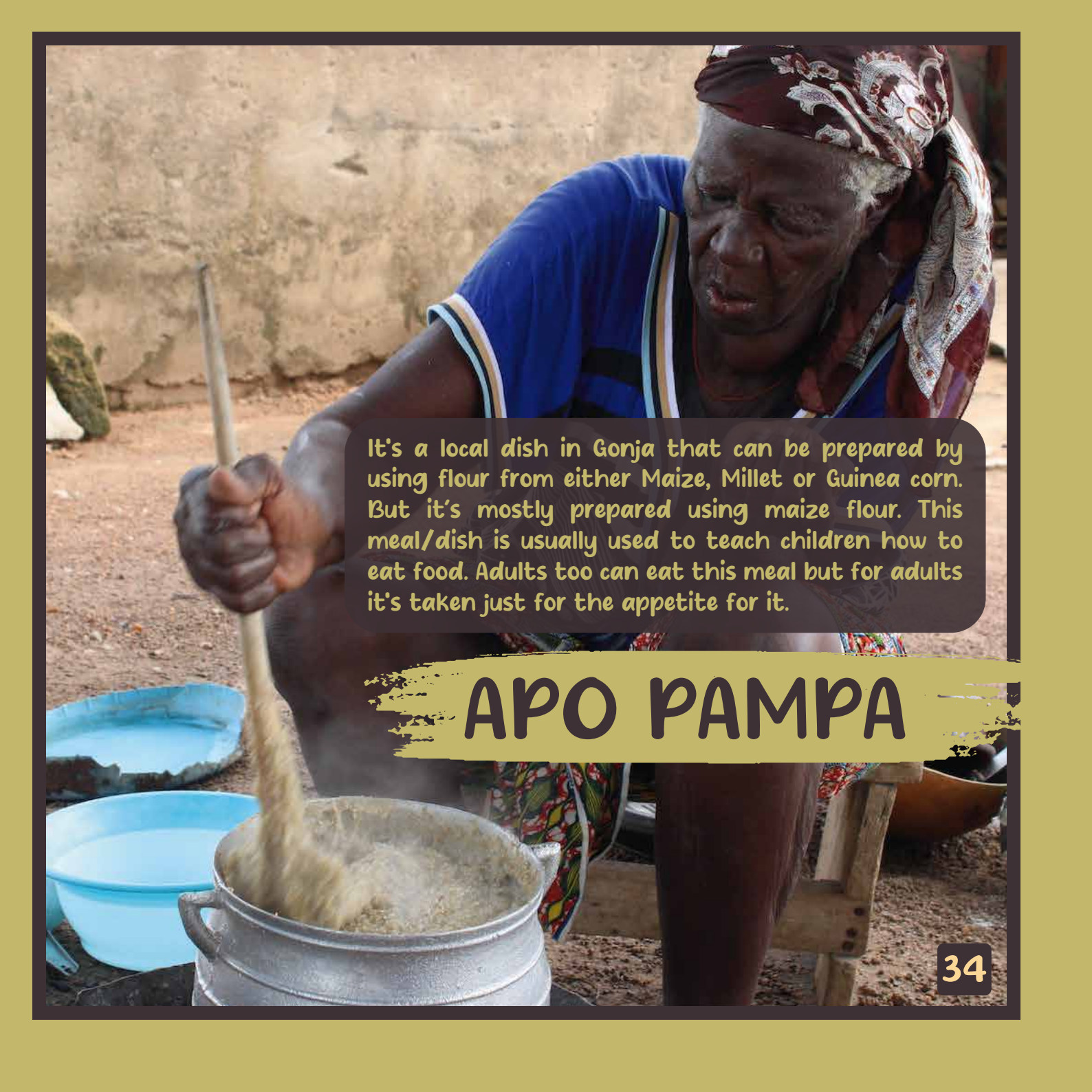
Kpoglo e la Dagaaba tenkɔɔ bondirii mine. Azuiŋ Dagaaba zeŋ ziiri (Wa paalon seŋ) la ka a bondirii ama pore yaga.

Bombooree: kamaana ne senkãã

Zeere boma: Daga-kãã, kombie, alabasa, samaane, kale

Maalebo sobie:

- Kyeen a kamaana gaa ne niganiga te nyaare
- De a senkãã eŋ toore poɔ a to k'a lee zɔŋ ka fo de laŋ ne a kamaan-zɔɔ
- De yaaron eŋ kɔɔ poɔ a doŋ ne a zɔŋ k'a nyɔge
- Dogle kɔɔ k'a kpaara ka fo gbul-gbul a zɔŋ seŋne le fo nan boɔɔ a eŋ a koŋ-kpaaree pɔɔ kye de liŋe poɔge a pãã kyenle k'a wa be
- De kãã dogle a de a zeere boma (kombie, alabasa, samaane, kale) eŋ. Kyenle k'a kpa be ka fo de laŋne po ne a kpoglo



It's a local dish in Gonja that can be prepared by using flour from either Maize, Millet or Guinea corn. But it's mostly prepared using maize flour. This meal/dish is usually used to teach children how to eat food. Adults too can eat this meal but for adults it's taken just for the appetite for it.

APO PAMPA

Ingredients:

Maize/Guinea corn or Millet flour, fish (preferably smoked fish and without many bones), shea butter, dawadawa, salt, onions, pepper and salt.

STEP 1: Get all the particles of stones out from the maize, millet or guinea corn

STEP 2: Grind the maize, millet or guinea corn into flour but not too smooth.

STEP 3: Put your pot on fire and add the oil inside it and all your ingredients (dawadawa, salt, onions, pepper, salt and fish) to prepare the soup.

STEP 4: When it boils for some time, then add your flour gradually and stir until it is well mixed. Leave it to boil until it is well cooked to be served.

STEP 1



STEP 2



STEP 3



STEP 4



APɔ PAMPA

Apɔ pampa la ngbanya be ajibi mone baa ta aboyu, adurbi nko atuwe (ayu) be anyifu adaje amo nna. Amaa a mu aboyu be k'taa ndaje ashi. A le ajibi mone ba ta afara abii mbia ajibi be k'ji nna. Animu gba ma akishi amu k'ji, amaa animu be k'ji amu ta ba la kayilgaso nna.

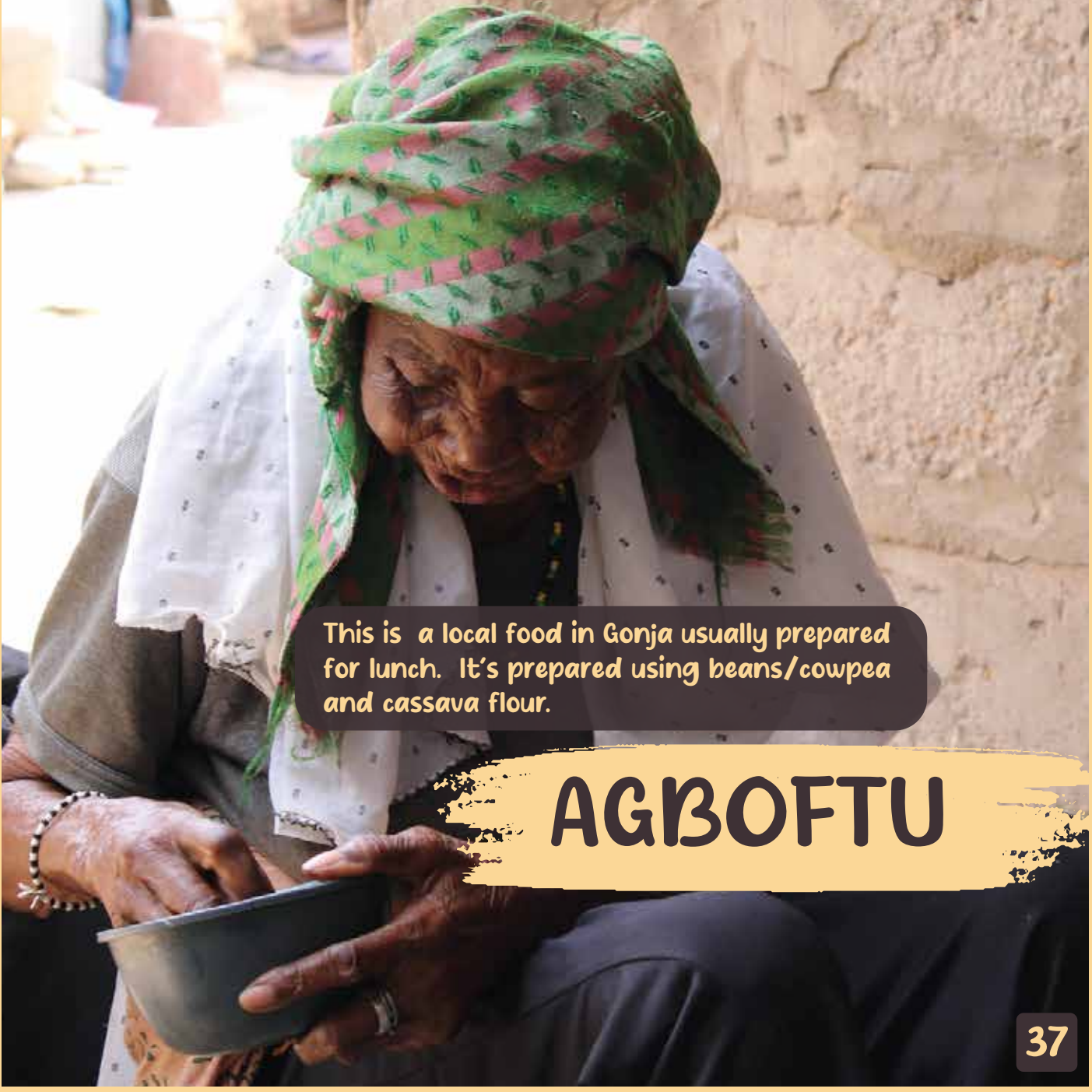
Kanane ba wora adaje apɔ pampa n'de:

Jinkpr n fin aboyu, aduribi nko atuwe ntese nlera amuto be ajenbu wurbi nna keke

A'nyosepo, kur amo ne a kii nyifu amaa, a saŋ kaŋ npe gaŋ.

A'sasepo, puwe ade nta fo nku nbisa ne aŋalga mbel ne fo ta fo apuso nwuta nshin nyesi amu na abisa mbel

A'nasepo, ta fo nyifu na afur so apɔchu naso n'saa a begato na aya mil kanane fe sha amo nke nyesi amo ne abesa mbel ne fo bege nchege.



This is a local food in Gonja usually prepared for lunch. It's prepared using beans/cowpea and cassava flour.

AGBOFTU

Ingredients:

Beans/cowpea, cassava flour, shea butter, onions, salpeter and salt.



STEP 2



STEP 1 : Put water on fire.

STEP 2: Make sure you get all the particles of stones from the beans.

STEP 3: Put the beans in the water on fire and allow it to boil.

STEP 4: When it is cooked, you then get your cassava flour and add a little bit of water to it and stir to make sure it is completely mixed.

STEP 5: Get a stirring stick to place in the middle of the beans in the pot on fire and add the cassava flour that is mixed with water. This is done so that the steam can circulate.

STEP 3



STEP 4



STEP 5



STEP 6: Remove the stick and cover the pot with a clean plastic bag so that the steam does not come out . Keep checking on it from time to time until it is cooked. Remove the pot from the fire and take the cooked cassava flour from the beans.

STEP 7: Add some of the beans to the cassava flour and mix them completely.

STEP 8: Put oil on fire and add onions. When they are fried, then you serve them together with the mixture of beans and cassava flour that will be ready.



AGBOFTU

Agboftu la kapiidi be lanto be ajibi danɛso jimenikuso nna. Chibi ne duwa nyifu nko achiku ne duwa nyifu ne ba ta adanɛ amu
Kana ne ba wuro a danɛ agboftu nbganyɛto n'de:

Kuso ne k'jinkpr amu be ka danɛ a/ɛla: Ta achibi nko achiku nna ntese amuto nlera amu be alubi ne ajenbu wurbi mone awu amuto kike nle .

A'nyosepo, puwe a/ɛde njɔ nchu nbisa, chulwi chibi nko achiku nna nwuta nchu mone abisa nna to nshin nyesi na afulte mbel.

A'sasepo, jɔ duwa nyifu nna nshin mwinyan amuso nchu gberebi nsa bega amuto na aki aseshebi (kukulbi) wurbi

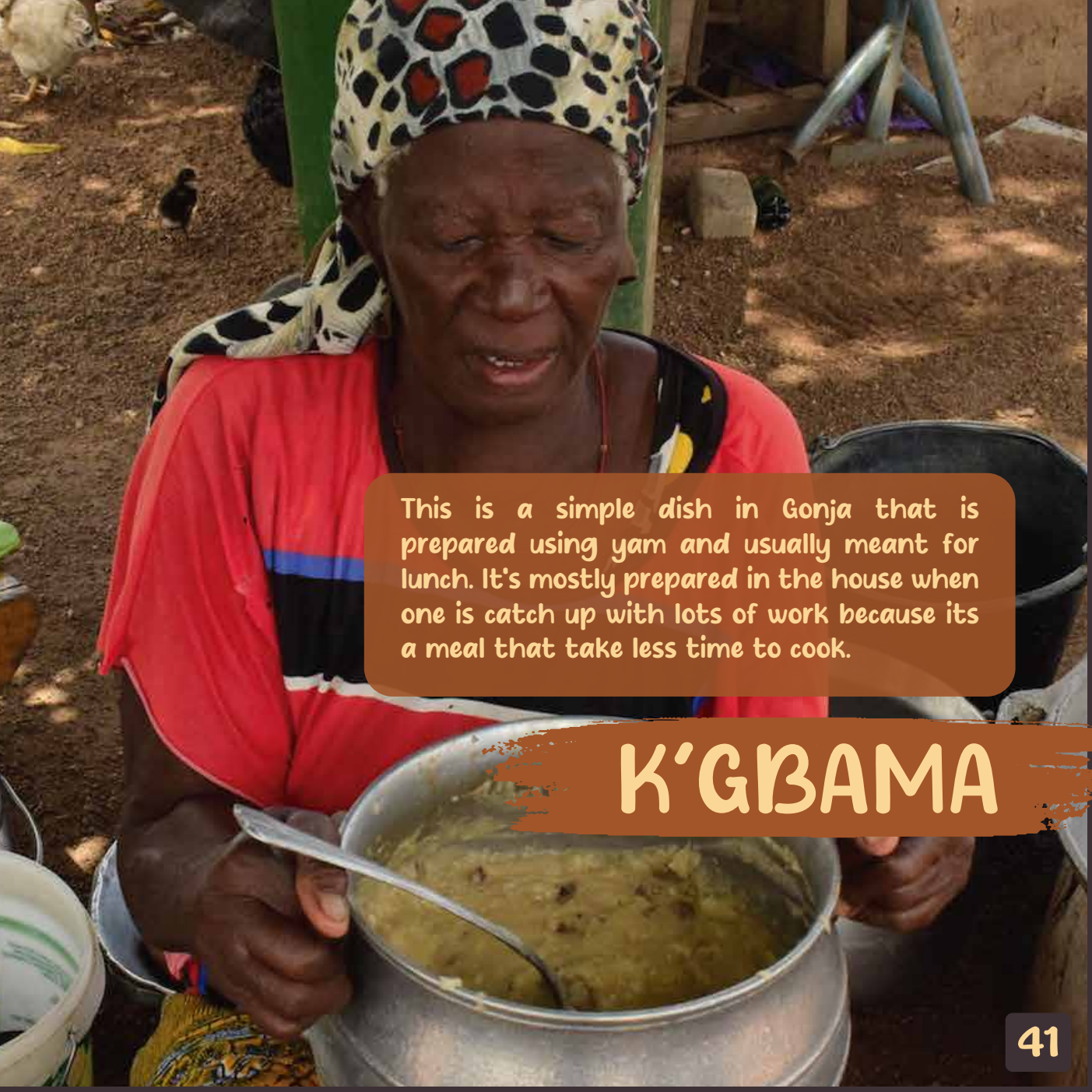
A'nasepo, ta k'ferbi nyu chibi/achiku mone abisa mbel nna to nshin fuu aduwa nyifu mone fo wura amu aseshebi(kukulbi) wurbi nwuta amuto

A'nusepo, pie k'ferbi nna chibi nna to nshin ta kuso nbuso ne amu be kuwulon asama lar nshin nyesi amu ne akushi mbel

A'shesepo, bige amu adeso n'yili kasawule nshin degi duwa nyifu nna nwuta katesanto. Nyesi aseshebi kushiso nna ne awushi gberebi ne fo b'ga amuto

A'shunsepo, muse chibi danɛso na nwuta aseshebi kushiso nna to nshin b'ga amuto ne awieto

A'burwasepo, ta nku n be a/ɛdeso nɛ anɔlga ne fo kuiya albasa nko gabu nwuta nku nna to. Fo ka achɛge agboftu na nɛ fo ba jɔ nku nna awurweso.

A woman wearing a red shirt and a patterned headwrap is cooking in a large metal pot outdoors. She is holding a spoon and stirring the contents of the pot. The background shows a dirt ground with some chickens and a wooden structure.

This is a simple dish in Gonja that is prepared using yam and usually meant for lunch. It's mostly prepared in the house when one is catch up with lots of work because its a meal that take less time to cook.

K'GBAMA

Ingredients:

Yams, sheabutter, pepper, salt, fish (preferably herrings), dawadawa and onions.



STEP 1: Peel the yams and chop into smaller pieces.

STEP 2: Put a pot of water on fire.

STEP 3 : Wash the yam and add it to the water.

STEP 4: Add all the ingredients such as fish, pepper, onions, dawadawa depending on the individual interest. Cover and allow it to boil until it is well cooked and add shea butter to it.

STEP 5: Use a stirring stick to stir it thoroughly to make it a little smooth. Take it from the fire and serve.



K'GBAMA BE KA DAŋE

K'gbama la ngbanye be ajibi daŋe so nna, ne baa ka atin adan̄e amo ndoto ne ape, a maa amo be ape be ka adan̄e bre la jimene ko so be kayilga be ka daŋe ati ba ala, amanla ajibi mone baa ka atin adan̄e amo lanto jimene kike.

Jimene ko so ne ache be lanto be kushun ba ashi muso ga, a bi tin adan̄e k'gbama n'kpal mane so, k'gbama la ajibi mone amachir k'bel nna.

Aso mone be ko adan̄e k'gbama a la: Ajo, apuso wurbi ne korto. A/εblan mankishi k'gbama be ka daŋe a maa korto nko momoni ne baa ka atin ata adan̄e amo.

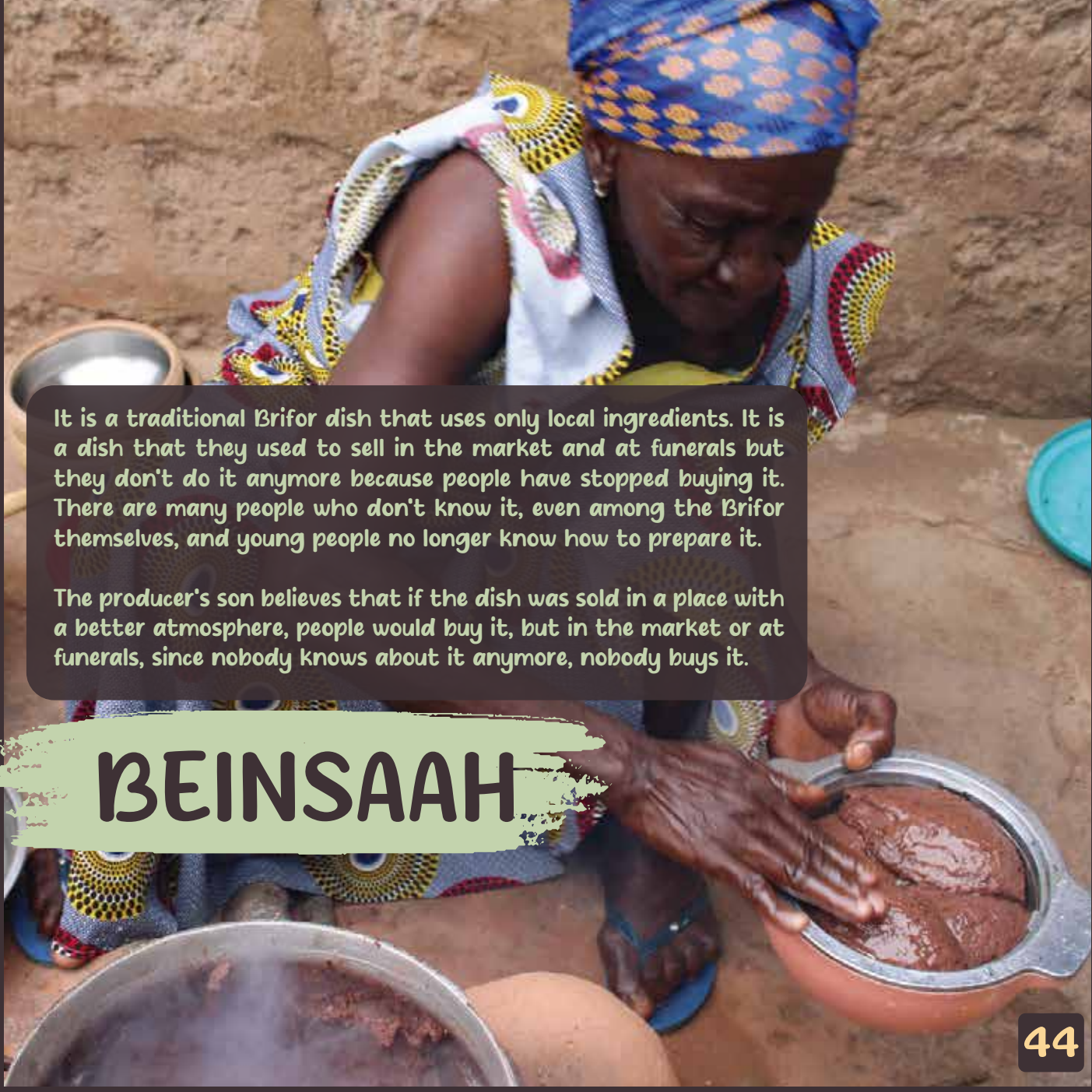
Fin jinkpr npuwe a/εde njo nchu nbisa.

A'nyosepo, shie k'jo nna, nkuiy k'muto wurwurbi kana ne abentin̄ mbel manan̄, nsa for amoso nwuta nchu mone fo bisa nna to.

A'sasepo, ta fo apuso ne korto nna nwuta nke bu amuso ne afulte mbel

A'nasepo, ta nku bunbun nwuta amuto ne analga ne fo ta k'ferbi nfar amuto na awie abarto, bige amo a/εdeso ne afu a chila amuso gbere ne fo chige. kanane ba dage K'gbama na nna.



A woman wearing a blue patterned headwrap and a colorful, intricately beaded shawl is seated on the ground. She is focused on preparing a dish in a large, reddish-brown earthenware pot with a metal rim. Her hands are visible, one resting on the rim of the pot. In the foreground, another similar pot is partially visible, containing a dark, thick substance. The background is a plain, light-colored wall.

It is a traditional Brifor dish that uses only local ingredients. It is a dish that they used to sell in the market and at funerals but they don't do it anymore because people have stopped buying it. There are many people who don't know it, even among the Brifor themselves, and young people no longer know how to prepare it.

The producer's son believes that if the dish was sold in a place with a better atmosphere, people would buy it, but in the market or at funerals, since nobody knows about it anymore, nobody buys it.

BEINSAAH

STEP 1



Ingredients:
Beans, guinea corn flour,
salt, saltpetre and shea butter.



STEP 2



STEP 1 : Put water on fire.

STEP 2: Get beans and remove all the unwanted particles with water.

STEP 3: Pour the beans into the water. When it is boiling you add saltpetre. When it is about getting cooked you add salt.

STEP 3



STEP 4: Sieve the guinea corn flour to make it smooth.

STEP 5



STEP 6



STEP 7



STEP 5: When the beans are completely cooked you then add your guinea corn flour into the pot.

STEP 6: Stir thoroughly until it is mixed up and cooked.

STEP 7: Rub inside the bowls with sheabutter and serve it in layers, rubbing each layer with shea butter.

BE~ESAA

Wu i naa brifuor nibe būdiir ban ma de jier bonsi maal. wu in būdiir 'lɔ ban ma dɔɔ daara daa pɔ ni kol jiir tiche ba maa lɛ maal ε bojūu nibe bar a dafu. Nibe yɔɔ ba bɔɔ wu ε a birfuor nibe pɔ gba ni a baa paalba ba bɔɔ a maal fu ε.

A ma'maalba bie soɔn de ika ala i ba ma daara na a būdiir anyana jie lɔ na vila nibe na ma da naa tiche a daa pɔ ni a kuor jiir, an i nibe ba bɔɔ yaa ε, nire jaa maa lɛ dae

A jier bonsi: beε, chi jɔ, nyaar, kão ni chũnɔ kãa.

A' lɔ na de nie: ɔ̃ɔ kũɔ duul būu ju.

A' lɔ na tu ayi: ɔ̃ɔ beε de kũɔ chuur a ala na ba i ε ir bar

A' lɔ na tu ata: kpaar a beε iyɔɔ a kũɔ pɔ. Ala wa kara de kão iyɔɔ. Ala wa buɔɔ a bifu ir nyaar iyɔɔ.


A' lɔ na tu anaar: jɛl a chi jɔ kao i jaa kolokolo

A' lɔ na tu anuu: Ala wa bi baar, pãa de a chi jɔ yɔɔ.

A' lɔ na tu ayuɔb: Bɔɔ in ɔ ti tãn a wa mataa na a bi

A' lɔ na tu ayopoi: De chũnɔ kãa bol a kulaar puur na fu ŋma dɔɔl dɔɔl taa, 'mã de a chũnɔ kaa fɔfɔ ti pãa ŋmaa dɔɔl.





It is a traditional dish of the Wala ethnic group that is made with flour obtained from a plant called "Bonbo". This ethnic group can be found in the Upper West Region of Ghana. This plant is present in Sawla but most of the population is not aware of its edible use. It is a dish that is taken on special occasions. It is usually prepared at the final funeral rites of some prominent wala chiefs, specially meant for the orphans of that late chief.

BONBO

Ingredients:



Bonbo plant, fish or meat, onion, oil, pepper, salt, tomatoes, dawadawa.

STEP 1: Peel the bonbo tubers and grate them

STEP 2: Add water and extract the water from the grated bonbo by squeezing it in the strainer, in order to remove the bitterness from the plant. Keep doing this for a few times until the

STEP 3: Spread the grated bonbo on the floor to dry. Once they are dried, you then take them to the mill to grind into flour.

STEP 4: Mix the bonbo flour with some amount of water. Do this with the hand to ensure that you get a smooth mixture. Make sure the mixture is not too thick.

STEP 1



STEP 2



STEP 3



STEP 4



STEP 5**STEP 6****STEP 7****STEP 8**

STEP 5: Fry the mixture in bits until you have finished with the whole of it.

STEP 6: Keep the fried bonbo aside and prepare some light soup by first steaming the meat or fish and, afterwards, adding all the ingredients (salt, pepper, onions, tomatoes and dawadawa).

STEP 7: While the light soup is yet on fire cut the fried bonbo into smaller parts and drop each into the soup.

STEP 8: Wait until the bonbo has absorbed the soup completely and it will be ready for consumption.

A woman wearing a vibrant orange and yellow headwrap and a colorful patterned dress is shown from the chest up. She is looking down and smiling slightly as she works with a wooden mortar and pestle. The background is a simple, light-colored wall.

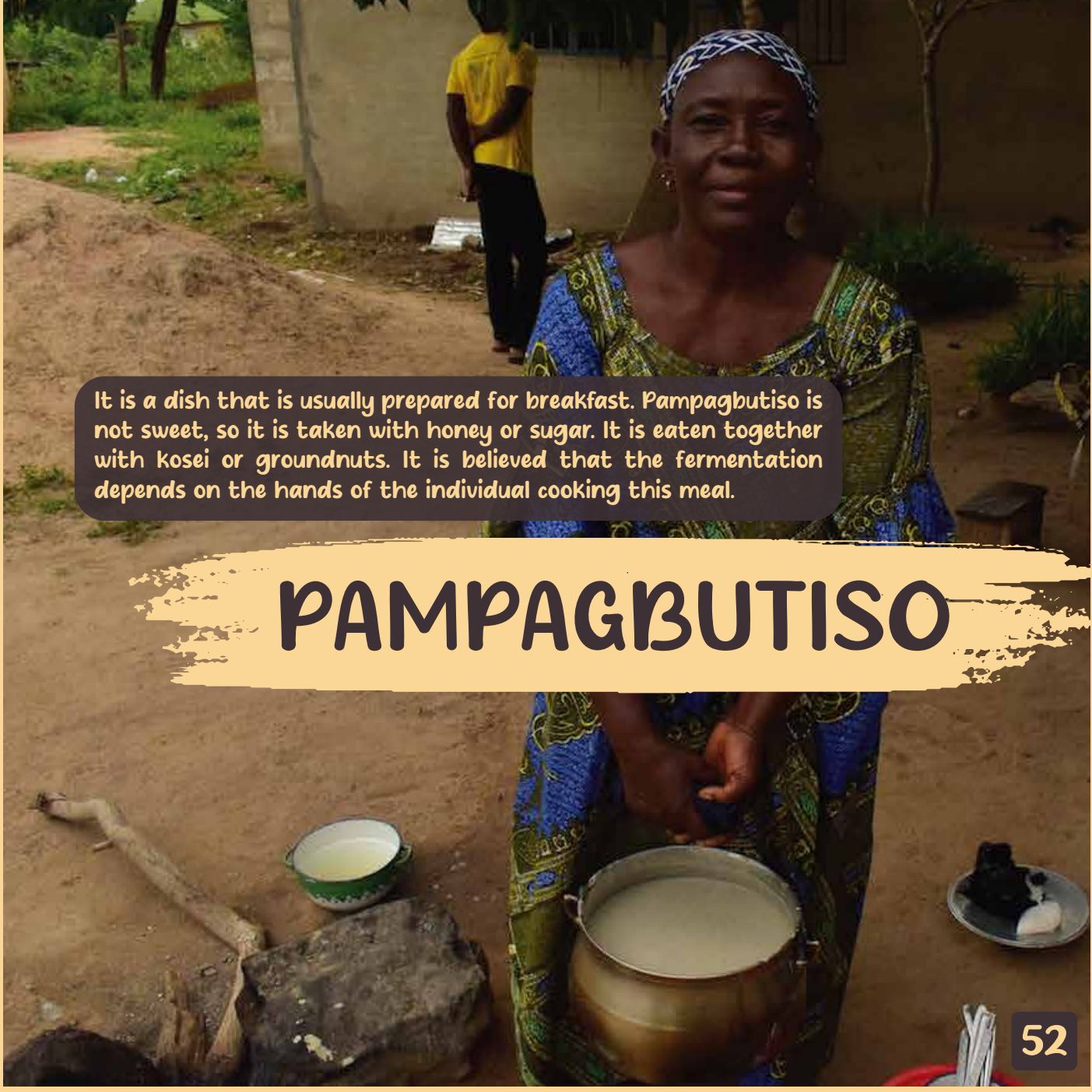
Bonbo Maaloo

A bondirii ɲa e la waala tenkɔɔ bondirii ba naɲ maɲ de 'bonbo' zɔɲ maale ne. Waala e la noba mine booree naɲ zeɲ Gaana lambore kaɲa ba naɲ boɔɔ Wa-paalonɔ (Upper West Region). Bonbo tee ɲa e la tee naɲ be Sawla pɔɔ kye noba yaga ba baɲ ka bondiraa la. Waala lanzenbo pɔɔ, Ka naa wa kpi, o kuore maalebo baarebo daare baɲ maale la bonbo ka o yaan-mine di.

Zeere Boma: Bonbo tee, zoma bee nene, alabasa, kãã, yaaron, kombie ane kale

Maaloo Sobie:

- * Pɛl a bonbo kye ɲma'a bilii a de dii k'a kɔɔ yi
- * De a bonbo deele k'a ko
- * K'a naɲ wa ko, de gaa ne niganiga te nɛɛɲ k'a lee zɔɲ
- * Ōɲ a bonbo zɔɲ eɲ kɔɔ pɔɔ kye dɔɲ k'a lan taa son, ta ven k'a zɔɲ ne a kɔɔ nyɔge taa e nyangelan yaga
- * Pãã dogle kãã a kyɛɛn ne a bonbo
- * De a bonbo maale biɲ kye de a nene bee zoma waale kye pãã de a zeere boma (yaaron, sammene, alabasa, kombie ane kale) lanne maale ze-kɔɔ
- * K'a ze-kɔɔ wa kpaara, ɲma-ɲma a bonbo k'a bilii a eɲ a zeere pɔɔ
- * Ven k'a bonbo nyu a ze-kɔɔ zaa, K'a ze-kɔɔɲ zaa wa nyunne, a bonbo ta la diibu



It is a dish that is usually prepared for breakfast. Pampagbutiso is not sweet, so it is taken with honey or sugar. It is eaten together with kosei or groundnuts. It is believed that the fermentation depends on the hands of the individual cooking this meal.

PAMPAGBUTISO

Ingredients:

Millet or guinea corn, pepper,
Kude (commonly known as TZ).



STEP 1



STEP 1: Remove the stones from the millet by using a calabash and a bowl of water.

STEP 2



STEP 2: Take it to the mill, add small fresh pepper and grind it into flour.

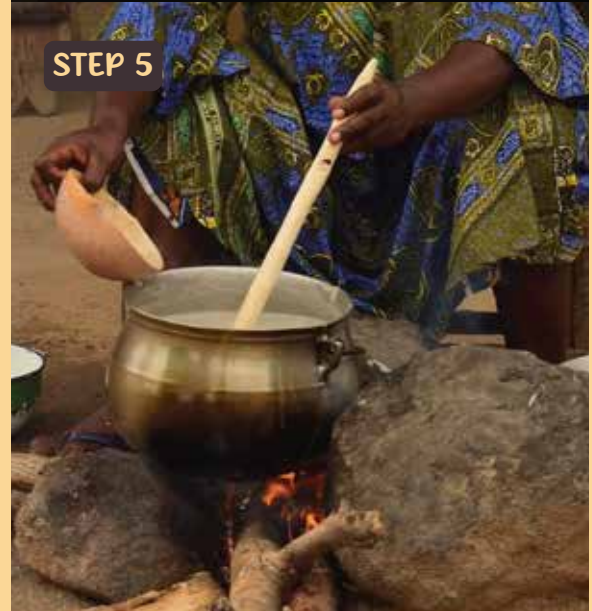
STEP 3



STEP 3: In the evening, fetch the flour into a pot, add a small quantity of Kude (commonly known as TZ) to it and mash it well until it is completely mixed with the flour. You add water gradually while mashing so that it becomes a little bit liquid.

STEP 4: Place a piece of charcoal on it for fermentation and a pepper to keep evil spirits away from it. Cover and let it stay till the next day.

STEP 5: The following morning, put water on fire. Add some amount of water to the mixture and stir it to become smooth. When the water on fire is about to boil you pour the mixture into the water and stir until it is well cooked and ready to serve. It can be taken with sugar or honey, although honey is not usually used due to scarcity.



PANPA GBITISO

Pampa gbitiso la chipurso be ajibi bir kɔnɔ nna ashi ngbanyeto, ne a la ajibi nuuso.

Pampa gbitiso bi nuu ne mushon nko asichiri nna, ama ebi tin anuu floŋ gba ba ka nuu pampa gbitiso ne mansan, kpakulo, koshei, akulonku tuso nko akiso nna. kanane ba wora adanɛ pampa gbitiso n'de:

K'jinkprso a/ɛla, fin fo aduribi nko atuwe, nshin chulte amuto nlara amu be ajenbubi
A'nyosepo, kur amo ne aki nyifur ,ama wuta jentere gberebi amuto pien nshin kur amo.

A'sasepo, Kanyɛso fo kaŋ nji nluwe,jɔ nyifu mo nɛ akur nna nwuta kawiyato nko katisanɔ n kuu kude n danɛso ngbiti amo n awie abarto. wuto chu gberebi nka abagto ne a ba wuro fone kunyo milso nna. Ta kejanwule ndenɛ amuso n ta nyaa yili ne kareche amo. Kijanwule na bee nyesi nɛ abe nyan nɛnɛ

A'nasepo, Kare kan che chipuriso nɛ fo dan amo nkeni anyanaa. A kaŋ nyanɛ, nɛ fo paga a/ɛdɛ n jɔ nchu nbisa, nkaa abaga fo knyɔ milso nna to ne atuwto anishi, nchu nna ka folte nɛ fo chulwi amu nwuta nka abagato ne aba denɛ anshi ntur abarso nɛ fo nyesi a mo nɛ afolte mbel nɛnɛ ne fo bege n'yili ne awushi ne fo chigɛ

Short biography of the founder of CEHDA



The Cultural, Environmental and Human Development Association of Ghana (CEHDA-Ghana), is a non-profit organization founded by Mr Rashid Abubakar Iddrisu (Mr. Wari) – a native of this land – in allegiance with people from far away lands so as to think with the community how to reconnect back with this land and this culture that cares for you. The place that gave birth to you, and all of us, is a precious one. Over millennia, this place has given birth to many wisdoms through its natural existence. It has also given birth to many wisdoms through its plants, trees and rivers, as well as through the people and energies living here that care for the place. This place loves you!

Mr Rashid Abubakar Iddrisu Wari was born on 3rd March, 1974 in Sawla, a small town in the savannah region of Ghana. He attended both primary and junior high school in Sawla, and then proceeded to Bole Senior High School (BOSEC) at Bole which is about 18/20 kms away from Sawla for his secondary education.



After completing Senior High School in 1995, he decided to travel to Europe for greener pastures. He started his journey on March 3, 1998, from Ghana passing through Burkina Faso, Niger, Algeria to Libya. From Libya, he made several attempts taking a boat from Libya to Italy and was not successful. The 1st boat was a fraud because he paid the money and the person disappeared with the money. The 2nd boat set off in the direction to Italy and had a problem on the sea and the boat sank. So he finally changed his route and went through Algeria to Morocco. From Morocco, he took the boat and finally arrived in the Canary Islands in Fuerteventura.

He was at the migrant detention center for thirty-eight(38) days, the police took him to Las Palmas and set him free in the street. After two days, he flew to Barcelona, and began living in the streets and helping himself and other African migrants to gain papers and to meet basic needs, and eventually formed the NGO CEHDA (www.cehdaghana.org) to support migrants and in Sawla his hometown to finding resilient opportunities for the youth.

He also formed World Institute of Africa culture and Traditions (WIACT) established to promote indigenous education (www.wiactghana.org)



The cover features a central circular area with a dark background, filled with various food-related illustrations. These include pots, corn cobs, tomatoes, chili peppers, and kitchen tools. The background of the entire cover is a repeating pattern of stylized, grey, geometric shapes. The title 'Ancestral Recipes Book' is centered in a large, yellow, rounded font.

Ancestral Recipes Book





Resilience

through our ancestral
wisdom and seeds



**Generalitat
de Catalunya**
Government
of Catalonia



**Agència Catalana
de Cooperació
al Desenvolupament**

Resilience through our ancient wisdoms & seeds

ACCD 145/21/000094



**Ajuntament
de Rubí**