

The Blood Culture of the Ga-Dangbe Tribe of the Greater Accra Region of Ghana

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Abstract:- The study enquired about extra but relevant information about blood culture of the Ga-Dangbe tribe of the Greater Accra-Region of Ghana. The cultural practices involving the innovation and application of certain type of blood from specific animals for certain rituals. The performance and purpose remain mysterious and confidential with less information and any social economic consequence of the practice. The research team selected this topic to unearth the mystery and the conceptual framework of the research topic as well as any relevant information to the academic fraternity. To accomplish this expectations the research team reviewed a number of literature on blood culture from the ancient Greece, Crete, Egypt, Israel and certain tribes in Africa and in Ghana. Most importantly about cultural practice of the Ga-Dangbe. As a fundamental issue, the team used much of exploratory and qualitative research methods. They also participated, granted interviews to mostly traditionalist and knowledge persons involved in traditional practices in Ghana. The team organized research objectives on the subjects relating to blood cultural practices of the Ga-Dangbe tribe; to identify the source of the blood; to investigate of any economic and entertaining actions accompanying the practice. The team found out that blood was used by the Ga-Dangbe people for mainly cultural activities in nature from birth to death of certain specific persons and for certain specific cultural practices. The animals used for such practices were goat, sheep, cow and crow. It must be emphasized that no human sacrifice (human blood) was mentioned or uncovered during the research work. Meanwhile, blood was poured out onto a child of royal birth, spiritualist in the cleansing stage, for atonement etc. More so, it was used for spiritual cleansing, healing process, achievement in any competition and in dispelling evil spirits. It was recommended that further research be conducted for further revelation of unknown practices which this research team could not capture on the concept of blood culture of the Ga-Dangbe traditional practices.

Keywords:- Ga-Dangbe; Blood Culture; Atonement; Traditional; Chiefs; Queens; Traditional Religious Practitioners; Wulomei.

I. INTRODUCTION

Blood from living creatures have been ushered for varying purposes over the century in many countries. However, there was unique purpose for its usage in Africa,

especially Ghana and among the Ga-Dangbe people in the Greater Accra Region of Ghana.

➤ Background of Study

Subsequently to our article on the research leading to the publication on the topic “Kotsa Gbamo” among the people and tribe of the Ga-Dangbe of Greater Accra, requisite erupted to further the research beyond the “Kotsa Gbamo” concept into a more profound but cognitive area of the same tribal people, but into a more unique culture practice. Thus the blood culture of the people in question.

There were eagerness to continually pursue this course of action to clinically bring out certain untold stories about “Blood” and “Blood Culture” amongst the Ga-Dangbe tribe.

More interviews were granted to knowledgeable, intellectuals, concern and practicing cultural persons.

➤ Background Review

The Study and conceptualization of blood has reflected in many cultural, biological, medical and pharmaceutical circles of academic pursuit.

But due to certain unrecorded reasons, one was bent on unearthing the concept of blood, its meaning, its history, functional usage in the African context, in Ghanaian context and in the Ga-Dangbe traditional sector.

Biological, Medical and Pharmaceutical as well as studies in the Old Testament of the bible have possession of comprehensive documentation about blood. But when it was narrowed by concentrating on the cultural or social side, very few literature could be secured. The social sector do contain much unwritten literature on blood and blood culture. This unwritten (oral) records must be brought to book for evidence, critic and enlightenment to the academic world, to any inquisitive mind.

It is no mistake or misfiring purpose but a conscious mindset of endeavoring to enquire into document and bring to the fore all what was available on the concept of blood and Blood cultural practice by the Ga-Dangbe tribe in Southern Ghana.

In an attempt to commence action on blood culture among the aforementioned tribesmen, very little literature was available for reviewing and managing. However, much had to be done in terms of data collection by interviewing much more prominent, intellectuals and knowledgeable

persons of the Ga-Dangbe tribe as well as participating and researching into the blood culture and blood as a whole.

In the literature of M.S. Odotei (1986), blood was used in atonement for most cultural, religious activities among the Gas. In the words of Peter Osabu-Kle (1996, 2005), the people of Osu, La, Teshie and Nungua do use much blood from animals for the commencement of most cultural activities, establish the link between human (Mankind) and Spirits for requested work to be done. But one would ask: Are these two authorship enough to justify any academic presentation on this topic? The answer is absolutely NO. Further research must be conducted into the concept and its ramification in the geographically demarcated area ear-marked as case study for this research topic.

➤ *Problem Statement*

According to Qais Faryadi (2019), Owiredi (2008), JW Creswell and JD Creswell (2018), there are some necessary questions that require answers, unearthing issues or problems which require solution. These questions do bring out the causing purpose for the commencement of research work.

In this study, there are numerous problems that require solution. One of which culminated into the idea for the writing of this article.

One can refer to the old Testament in the bible and site countless examples of blood culture of the people of Israel from 1491BC, when Jethro advised Moses concerning the migration across the Red Sea to Canaan for liberation. Thus by running away from Slavery to Safety (ie from Egyptian Rule) by sacrificing goats and sheep blood for atonement. Again with blood sometimes being poured onto the tabernacle, the marking of the front doors of Israelites with blood to abstain the wrath of the spirit of death. Fine! What is the available record of such incident on the Ga-Dangbe context? Nil!

Reasons were given for the action involving the use of blood by the traditional practitioners in the Ga-Dangbe culture, in every area of concern but what concrete reasons have been provided for the practices from the Gas? Nil!

➤ *Now, there are some unanswered questions such as:*

- Who are involved in the practices of blood culture?
- Who are those selected persons?
- Are they the only knowledgeable persons on the Ga-Dangbe culture?
- What does the blood being oozed out meant for?
- How benefitting are the blood being poured out?
- What animals or creatures were sacrificed for the blood culture?
- Why don't they change it but only the noted few animals?

The answers would be provided by this research findings.

➤ *One can recount numerous incidents where blood usage were being done from birth to death such as:*

- Court cases before, during and after;
- To Royals, Chiefs and Queens, Traditional leaders, in atonement;
- Protection against evil forces
- Many more sectors where sheep are slaughtered for such occurrences;

But there is no much literature for reviewing on such traditional cultural practices of the Ga-Dangbe citizens in the southern part of Ghana.

Therefore, this research was mooted under the background of an endeavour to enquire into the practices involving blood usage and provide a recorded version of our findings to the academic fraternity and researchers. It would add up to the body of knowledge on blood culture practices among Ga-Dangbe tribe of southern Ghana.

Again, endeavour to provide reasons for some action revoked through the use of blood in the cultural sector of Ghana especially in the Ga-Dangbe tribe.

There shall be slight diversion or narration of current practices and ancient practices. The reason being that some of the practices have been rendered outmoded and non-practical in contemporary time. An example is the practice involving human sacrifice. It has been nullified even in the spiritual realm among the Ga-Dangbe people. The constitutional provision of the 1992 constitution of Ghana takes it very serious on cases of human sacrifice- it's purely a murder case. There are no bail granted to the culprits no matter the traditional reasons you would advance for such heinous action in the cultural consequence.

➤ *Research Objectives*

This article contains certain objectives which provides requisite guide towards this study such as:

- To enquire about the whole concept of blood culture;
- To enquire about known and unknown blood cultural practices of the Ga-Dangbe tribe (Gas in Ghana);
- To enquire about reasons for the practice and any further reasons;
- To find out socio-economic or entertaining practices which accompany such practice of blood culture by the traditional persons.

➤ *Research Questions*

- What is blood culture?
- How is it practiced among the Ga-Dangbe traditional sector in Ghana?
- Why are most information regarding blood culture not documented about the Ga-Dangbe tribe up till now?
- Is there any secret ravaging the blood cultural practices among the Ga-Dangbe tribe?

- How can distinction be implored between ancient practices and contemporary practices of blood culture among the Gas in Ghana?

➤ *Scope of Study*

The scope of this study is on general aspect of blood usage in the social sector of special geographical area. However, it would attempt to limit the study to the Ga-Dangbe citizens of Ghana. No medical institutional concern (Hospitals) or practices was concern because it was limited to only socio-cultural practices.

➤ *Limitation*

An important limitation is that it is not concentrated in non-chemical, physical or biological activities but instead on social activities. Thus the chemical or physical composites of blood is not the concern of this article.

Furthermore, the research is limited to contemporary practices of the Ga-Dangbe and little or no issue of ancient practices of the traditional persons. In comparison-the ancient might be visited but not with further prominently. Every aspect of blood usage in social activities in contemporary situations and practices would be enquired and narrated.

The extent of the study shall be done to cover certain minute areas of coverage of the use and practice of blood culture among the Gas in every nuke and canine corner of this country.

II. LITERATURE REVIEW

➤ *The Ga- Dangbe Tribe*

This part of the report is about one of the variables of the topic. Available research report that the Gas are made up of :Ga Mashie, Osu, La, Teshie, Nungua, Tema, Ada, Osudoku, Ningo, Krobo, Dodowa, Shai, Gbugbla, Adodi Akaibii Dynasty of Ofaakor, Nyanyanu, Bodwaasi ,Fetteh etc and other traces residing outside the Greater Accra Region (Odotei, 2016) (Osabu Kle, 2016) like the Ankrah family of Larteh in the Eastern region, the Adjinn-Tetteh family of Aswere Asi near Aburi also in the Eastern region, Tetteh Family of Bawdwaose of Central Region, Ofaakor (Odokpon-Kpeehe) near Kasoa; Adawukwa, Kwashie Abbey etc. Some tribes in the Central region celebrate the Ga Homowo (Ga Tradition Food of “Kpokpoi” with Palm Soup) with their Wulomo, the Twins celebration before the main Homowo day. On such occasions, prayers of making libation were done with citation such as:

- “Naeo, Naeo” response “Yao! 2x
- “Ataa naa Nubgo”-Divine God
- (Dr. Gyasi-Ankrah, 2016; Nii Gbosange, 2010)

All these traditional panoply of culture do really reveals the extent of the Ga people outside Accra.

The original gas were believed to have migrated from the Kush family in Isreal through Egypt to Abyssinia (Now Ethiopia) (Rev. Dr. Gyasi-Ankrah, 2016; Nii Gbosange, 2021). They moved in three (3) batches form Abyssinia (1st

Batch migrated southwards to Azania (now Republic of South Africa) through northern, southern Rhodesia to Azania (Rev. Dr. Gyasi-Ankrah, 2016), 2nd Batch migrated to Sudan, spent forty(40) years then moved down south to the then Oduduwa State (Nigeria) and started worshipping at the Oduduwa shrine in Ile Ife-Nigeria (J.Tetteh-Quaynor, 2022). The Oduduwa culture of twins celebration was adopted and being practiced as of now among the Gas (J. Tetteh-Quaynor, 2022). After half a century stay, the entourage continue to Togoland then to Ayawaso in the Greater Accra region. Ayawaso became their capital then Dodowa was pronounced later as the capital (Rev. Dr. Gyasi-Ankrah, 2016)(Josia Ayeh, 2004). It was in Ayawaso that Nii Ayi Gbobilor conjured the Awaya from the sky. It was in between 1474-1475 (Rev. Reindolf, 1954; Rev. Dr. Gyasi-Ankrah, 2016; Nii Gbosange, 2021).

As a result of economic quest for survival, the family spread to many areas/Regions in this country. Queen Adode Akaibi moved to the now Central Region. They occupy Odupon Kpeehe, Ofaakor, Bawdwuasi Nyanyanu, Adawukwa, Kwashie-Abbey, Djei Kordua. Some spread to Krobo, Shai Osudoku, Ningo areas (Nii Gbosange, 2021; Rev. Reindolf, 1954; Odotei, 2016).

These people are called Ga (singular) or Gas(plural) and the language is the Ga dialect.

There are evidences of some few accepted citizens who had arrived later to join the tribe like the people of La, migrating from Brong Ahafo Region; Ankrah, Okanta, Out from the Ashanti Region and Akwamu; Abola from Abora in the Central Region etc. which can be referred to in the compilation (Odotei, 2016; Rev. Dr.Gyasi-Ankrah, 2016; Rev. Reindolf, 1954).

In the words of Nii Ayi Ankrah, 2021, the Ga-Dangbe tribe share borders with the Winneba people along the beach in the Central Region side, to the South-Eastern side with the Anlos of the Volta Region, to the north by the Akwapims and the Akyems(Nii Ayi Ankrah, 2021; Josia-Ayeh, 2003).

In the words of Dr. Gyasi Ankrah, the Ga Dangbe tribe could be divided into three main factions:

- Ga Dynasty;
- Dangbe-Osudu Shai Krobo Dynasty;
- Adode Akaibe dynasty;
- *The Ga Dynasty*
They comprised of Ga Mashie, Osu, La, Teshie, Nungua and Tema environs;
- *The Dangbe Dynasty*
They comprised of the Ada, Shai Osudoku, Ningo,Krobo environs (Osabu kle, Odotei, 2016);

- *The Adode Akaibe Dynasty*

They comprised of the Nyanyaanu, Bawdwasi, Fetteh, Odopon Kpehe-Kasoa, Adawukwa, Kwashie-Abbey and Djei Kordua environs (Survey report 2022-23);

- *Culture*

Culture as has been explained as the accepted way of life by a clearly defined geographically demarcated area and its people / citizens (Robbin, 1982). Culture involves the norms, beliefs, realization value, life behaviour, dressing, entertainment, presidency or administration of certain class of people residing in a clearly demarcated area (J. Tetteh-Quaynor, 2021).

The last definition clearly explains the concept of culture. It simply provide a fertile ground for further explanation of the chapter of the article: the Culture of the people of the Ga Dangbe traditional area of Southern Ghana or the Greater Accra Region.

Traditionally, the aborigine of Ga Dangbe tribe do have an African Traditional Religious belief and practices. This involves the belief and use of smaller shrines and gods to protect and guide their administration, legal, farming and other exigencies.

There are various controllers of such shrine houses with the smaller gods in their abode which provide spiritual support to any request placed before it. This is one of the areas where animal blood are sprinkled, schnapps poured out, other rituals performed to invoke the spirits to assist in the solution provision.

The libation, rituals were performed by the owners of these shrines (Nii Gbo Sange, 2021).

There are other gods residing on trees, in rivers, lakes, stones etc. They have been used for the society's progress winning of wars (Gyasi-Ankrah, 2016), solve infidelity, spiritual support to one another during competitions, conflicts resolutions, to guide chiefs in their deliberations (Osabu Kle, 2018; Dr. Owiredo, 2006).

The Wulomo is the Head, regulator, administrator of all such shrine houses within a locality (Wulomo, 2018). Such shrine houses and the deities in there guide the chiefs of the town or area in deliberation, governance, in pronouncement of judgement and wars (Carl reindolf, 1954, 1961; Nii Gbo Sange, 2021).

No wonder, in the Nai Naa Shrine with Nae Wulomo, cases are handled there with fairness adjudication (Nii Lartey Lartey-Bukom, 2020).

Adjudication with fairness, both accused and defendant speak the truth. As the spirit can be contacted for the truth, no lies or faking are entertained during session of arbitration and adjudication at this Wulomo's shrine (Lartekwei-Bukom, 2020).

Some section of the Gas along the sea worship the god of the Sea. In Gbese(Lakotey Nungua), Tuesdays are the sacred days for the Sea god so no fishing or selling of fish in any fishing village or even in or near water bodies by aborigine of the Ga-Dangbe tribe. This action is taken in honour of the rules surrounding the deity for fishing rules.

The belief in their deity as they pronounce righteousness, godliness, good health, unity and love to one another. Every neighbour is a family member not a neighbour. There is an adage-“Ablekuma-Aba kuma wo” – provide safe heaven or save/protection to any foreigner-with accommodation, food and love at all time when the need arise for such assistances.

- *Festivals*

Festivals ranges from Homowo, Sese Yaabu ,Asafo Tufiam, Twin celebration on Friday preceding the main Homowo festival. “Homowo” meaning hooting at hunger is the main festival of the Ga Dangbe tribe but with slight difference in certain units. Before the “Homowo” festival, there will be “Nsho bulemo”-ritual to the sea god for bumper harvest of fishes.

- *Food*

Traditional food for the main ” Homowo ” festival is “Kpokpoi” in Ga Mashie and “Asafo Tufiam” by the Krobos , Homowo by Adode Akaibi Dynasty, Woayem festival by Shai, Krobo, Osudoku with palm nut soup with fish not meat.

The main food apart from the festivity food is Fried/smoked fish and Kenkey with hot grinded pepper, tomato and onions-for Lunch, Breakfast- “Akasa-Koko”- Corn dough porrage with Akponɔɔ (Bread);

- *Fashion*

Ga Chiefs do not wear gold plated crown instead headgear. On occasions, they wear cloth over jokoto-hanging short with pair of sandals (Aspatre) (Osabu Kle, 2016; Odotei, 2016).

- *Values*

- There is human value where no one has any right of owing anybody's life.
- Love to every person, respect to the elderly, culture and traditions of the people (tribes men) must be respected.
- Greeting elderly persons with the left hand is prohibited with a penalty of a sheep and bottle of schnapps;
- Its abomination of snatching somebodies spouse, property as owner or procession-Law must be respected at all time and place;

- *Polygamy*

Polygamous relationship is accepted in the Ga Dangbe tradition, however the society expects equal love, co-habitation to all spouses, control and ownership of all children for such marriages by the paternal parents.

➤ *Economic Activities*

The main economic activities of the people are farming to the eastern, northern and western portions of their demarcated areas. Fishing to the coastal areas in the sea, rivers and lakes- in- lands like the Korle, Tetteh-Gu, Clottey (Osu), Chemu-rivers.

➤ *Entertainment*

Their evening entertainment is experienced with drumming and dancing of Kpalogo dance, Kete and Adowa with music from instrument such as drums, clapping bells, sticks and flute while singing.

➤ *Culture and Tradition*

Culture of the Ga Dangbe tribe is so unique. Its uniqueness is not exceptional but follows certain accredited factions of similarities with slight variations to some extent.

Culture has been explained as that complex whole which includes knowledge of belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society (Edward Taylor, 1920).

Culture, in the same vein has again been explained as “Comprising everything that you have as a social being like the way a particular people farm, marry, settle cases, relationship between men and their spouses (Peter K. Sarpong, 2002). Hunting, Language, death are acquired as a member of society”.

Culture is the accepted norm, values, receptiveness and way of life of a geographical earmarked area (J. Tetteh-Quaynor, 2023).

The cultural activities must be acceptable to each member of the clan, tribe, and religious setup.

The culture should involve certain socio-administrative, legal value, norms, dignities which would provide an enabling consequence to promote peace, harmony, sense of positive thinking and direction to the people.

All these values promulgate peaceful co-existence, receptiveness, loyalty, legal phenomenon of life of the people.

Culture could invariably or be similar to a particular people from another social setup within a particular geographical area.

Invariably, one’s cultural practices are different from another cultural setup close-by they can as well encounter similarities of copied or adopted cultural practices.

Even within the Akan traditional area in Ghana, some factions celebrate Odwira while others celebrate Akwesidae festival. The difference been explained in detail by another researcher on Akan culture.

➤ *Culture involves so many variable content which could be simplifies as such:*

- Farming style, habit;
- Procedure of marriage;
- Settlement of cases, adjudication of legal tussle;
- Relationship between spouses;
- Way/method or processes of hunting;
- Type of food eaten and how it is prepared;
- How it is eaten;
- Language /dialect;
- Ideas about life;
- Role of chiefs in the society;
- Way of constructing edifices (building);
- Religion, beliefs and norms;

III. BLOOD

Is a red liquified pigma element in the human body or animals that perform surviving functions of the creature (Tetteh-Quaynor, 2024).

The oxford Advance dictionary (2016) defines blood as the red living that flows through the living bodies (human and animals).

Here, our main concern is the culture of the Ga Dangbe tribe in the Greater Accra Region of Ghana. Meanwhile, the subject has been narrowed to blood culture of the people under study.

(Osabu Kle, 2019) confirmed that Ga Dangbe uses blood in almost all their customary or cultural practices, but this statement is not enough. It requires further explanation and in-depth analysis and presentation.

Culture has been explained in detail, but at the core of the term is blood culture.

Blood culture covers cultural activities involving the use of blood of animals. It is imperative to note: No information in primary or secondary form ever mentioned the application of human blood through this research. This is very important to this team, so no comments shall be provided on human sacrifice or the use of human blood, No!

Blood culture, in this case is the usage of animal blood such as goats, sheep,, fowls, cattle, Dove(white) for sacrifices, cleansing and protection.

A few number of persons did mention Cat blood and Dog bloods were also used, but these require confirmation from other traditional authorities, hence yet to be confirmed.

As pointed out, blood has been used since time immemorial-from Greek city state, Sicily, Mesopotamia, Egypt and other parts of Africa including the Gold Coast now Ghana. From Biblical times of the enslavement of Israelis into Egypt in around 1490-1450BC (Charles Owiredo, 2003).

Now, in the present day Ghana, especially among the Ga Dangbe tribe, when an heir to the throne is born, a sheep or goat or fowl is slaughtered to welcome the next chief of that clan or tribe. It is a joyous or jubilation time if child is a male. Now, when it is for the position of a queen mother, a female child is also well celebrated.

This happens mainly if it is for the position of a paramount chief but not for a lower ranked position in the chieftaincy (Survey Report, 2022/3).

During outdoor ceremonies of such royals, sheep is slaughtered for the commencement of the outdoor ceremony. The process is the manifestation of the royal position and on how his/her dignity is proclaimed (Survey Report, 2022/23).

During Twins festivity, fowls/Chicken are slaughtered for this occasion.

There is a culture where blood is used in cleansing, thus spiritual cleansing. The blood of the animal slaughtered are poured from the head down to the feet of the person to be cleansed. To clean him/her to make sure no other spirit power possess him/her power before the Wolomɔ traditional religious practitioners.

Queen Mothers and Chiefs are all cleansed when blood of sheep and goat slaughter are poured on their feet when first caught to be initiated for coronation and subsequently installed as Queen mothers or Chiefs (Survey Report, 2022/23). This is a process of spiritual cleansing of the royals of any already processed spiritual power. The essence is that after all activities, the royal is to be provided with another (new) spiritual procession.

In case of not being cleansed, the old force and the new force could clash at all times and create problem to the royal/monarchy.

When a Chief or Queen dies, at every stage of the ritual performance, a sheep is slaughtered before the commencement of the ritual. This continuous even when the family representatives lineup of funeral program is about to proceed to the mortuary. Again, before the casket is lifted from the palace to the tomb for final burial, a sheep or goat is slaughtered and blood is poured onto the casket or a ritual to bid the departing monarchy a final farewell journey (Survey Report, 2022/23).

It was noted that Chiefs, Queen mother, “Wulomɔ”, Traditional religious practitioners are provided with stool name (A new Name) before coronation. He or She has become a new person (Survey Report, 2022/23).

Animal (Sheep, goat, Cattle) blood is used in the invocation of certain spiritual forces. These forces do appear and their presence is noticed by the traditional religious practitioner. This spiritual force are required to perform specific task like: redeem an issue, resolve a medical or pharmaceutical challenge, support for war and many more. Such request are resolved by the spirit as required and would

require atonement like blood, schnapps or castle bridge drink, Eggs and some herbs. When the aforementioned items are provided, every reward or payment for work done is accomplished.

Curses are reversed with the pouring of sheep or goat blood by the traditional religious performer. When one person curses another person and confirmed to have been committed but the person cursed is found to be innocent it becomes an offence. The curser is made to reverse the curse. Animals like sheep, goat or fowls are slaughtered and blood use to cleanse the accuser from the curse. The curse is nullified the chief priest who represents the deity performs the ritual.

Here the spiritual activities the traditional religious practitioner would enter into a trance, invoke the spirit through some libations, blood poured out and eggs being used for certain ritual. The curse was reversed and peace and harmony was restored (Survey Report, 2022/23).

IV. METHODOLOGY

This study design shall be investigative and qualitative research. There shall be investigation into primary and secondary research source but qualitative source with the researchers participating in most blood cultural or ceremonial, entertaining by observing certain traditions. Some of which prompted the desire to conduct this research. The prompting to conduct this research was as a result to know more about the reasons for certain practices. Again, ability or desire to provide all the various reasons on the questions circulating around the topic area to quench the academic taste and desire to know more about blood culture of the Ga-Dangbe traditional persons in context.

The participation or involvement have provided a number of answers to most questions coming from most vexed personalities on the Ga-Dangbe culture. Meanwhile, data shall be collected from secondary source but mainly from the primary source.

Structured questionnaire for interview was one of the most prominent source of securing data. The reason being that most traditional information have practically no document or very small literature for reviewing on the topic. The information or data are in the mind (oral) of few knowledgeable persons. It can be secured only when interviewed and well documented that there is no sacrilegious conditions abrogated to the process of study.

It is imperative to note that most noted data should be provided from certain prominent persons but don't want to be mentioned or identified. Therefore, all information and data provided are from the right source. We hope for further research in respect to such topical area shall confirm on this study's findings. Ethical values was applied to the data collection process. The following categories were mentioned but without names (titles) attached to the answers like Chiefs, Queen Mothers, Wulomei, Elders of the Clans, Twins, Twin Parents, Traditionalist (Herbalists), Spiritualist, Asafoatsɛmei (Warriors), Otsiamei (Spokes persons), Sheketele

(Secretaries) and Seetse (Stools caretaker) who were interviewed. Some do not want to be mentioned in person or by their names.

➤ Population Size

The population for this study involved interviewing of traditionalist, royals, Traditional monarchies, traditional spiritualists, Wulomei, chiefs, sub-chiefs, Queens, Queen mothers, sub-queen mothers, Authors on blood, blood culture and religious users of blood.

Again, knowledgeable persons in Africa, especially Ghana and Ga-Traditional culture constituted the population size.

The population size cannot be quoted because more individuals were interviewed through structural questionnaire on daily basis in response to academic research procedure.

This is not a divergence but co-unitary style to resolve a unique situation purposefully chosen to satisfy a unique case to honor a particular but necessary situation. The blood culture of the Ga traditional area must be researched into and any data hidden, oral or conceived must be unraveled to the body of knowledge on cultural practice of a particular tribe like the Ga-Dangbe traditional persons in Southern Ghana.

➤ Sample Size and Procedure

Sampling is necessary in any research methodology. In (Creswell and Creswell J.D, 2018), it has been stated clearly that it must not be less than 20% of the total population size and the method used for the selection in the sampling process should be clearly stated and distinctive (Owired, 2008).

In this study, choosing the sample size shall be quite extinguish. However a list of all respondents or participants shall be selected through purposive selected method, recorded and provided.

This research adopted purposive method of sampling to select the sampling size for this research. The purposive sampling is very necessary as its usage depends on the process of selecting respondent or participating or variables for research who are mainly involved in activities to the subject or research topic area (Qais Faryadi, 2019). A particular figure has not been sampled for this study as the structured interview still proceed. It's a continuous research interviewing process over five (5) years. It is an on-going exercise until the report was ready.

V. RESULTS AND DISCUSSION

- From the above premises, it proved that the blood of sheep, goats, fowls, cows, dove are used for varying traditional purposes in the Ga Dangbe tribe of the Greater Accra Region of Ghana.
- The research team uncovered certain Ga- Dangbe people residing outside the Greater Accra Region of Ghana especially at the border towns of the Greater Accra region like Aburi, Larteh, Ashwere Asi and Nsawan in the Eastern Region. In Bawdwasi, Ofaakor, Kwashie Abbey,

Nyanyaanu and Fetteh in the central Region after coming across certain Ga-Dangbe names, culture, traditions, religious practices in their current locations (settlements).

- Blood is used in rituals from birth of a royal, through traditional cleansing to funerals. It is mainly in respect to certain unseen but existing reasons.
- There are pharmaceutical, medical purposes for the use of blood by the Ga Dangbe tribe. Barren women are made fertile and subsequently produce babies.
- Curses are revoked and reverted through the pouring of blood and schnapps with or without eggs and the recital of certain words. After the rightful performance of ritual and blood ceremony is completed.
- It is not the blood alone that is required and used in the process. Certain ritualization were performed with accompanying items by the traditional leaders;
- Throughout the survey, interviewing, participation and observation-No human sacrifice had been mentioned or observed or encounter by the team. This implies that the blood used in the Ga Dangbe tribes men, leaders, spiritualists (Wulomei) were that from ruminants, crawling animals and birds.
- Cleansing was part of usage of blood by the Ga Dangbe tribe. Royals, Monarchies, spiritual leaders are provided with spiritual cleansing before the commencement of any initial ritualization and subsequent installation of a monarch.
- After the spiritual cleansing initiation, ritual performances are over. Installed person becomes a new person with new stool name to compliment it. The Stool name is what is used in providing one with a new name with dignifies title: Nii, Naa, Togbe, Nana, Awulai etc.

VI. CONCLUSION

- From above premises it can be concluded that the Ga Dangbe tribe is a unique clan with varying use of animal blood for positive results, action and purpose.
- The animals whose blood were being used in the process are as such: goats, sheep, cows, fowls, white dove;
- Blood is being used for rituals, cultural, religious(African), pharmaceutical(Medical), reversal of curses and justice;
- There is a spiritual cleansing which provides spiritual bath to noted characters; Chiefs, Queen Mothers, "Wulomei", Warriors, Twins etc;
- Many Ga Dangbe tribesmen and women have been located in certain border towns and cities in the Central, Eastern and Volta Regions of Ghana;
- No blood money was mentioned or observed during the survey by the team. "Sika Drow" (blood Money) was never encountered by the team. This reveals some positiveness in the use of blood of animals;
- Meanwhile, blood of certain animals were mentioned but no further prove were aligned to the information to warrant their acceptance for academic presentation; Blood of cats and dogs or lizards-No confirmation. This research cannot confirm their usage in the Ga Dangbe traditional practices.

- No human blood was being used, mentioned or observed in the survey by the team; this research team can therefore not say anything on human blood. It is not part of the blood being used by the tribesmen and women of Ga Dangbe traditional area.
- Blood culture is mainly a positive cultural practice. As it is used by the traditionalist for positive redemption of the tribesmen and women from spiritual spell of curses.

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