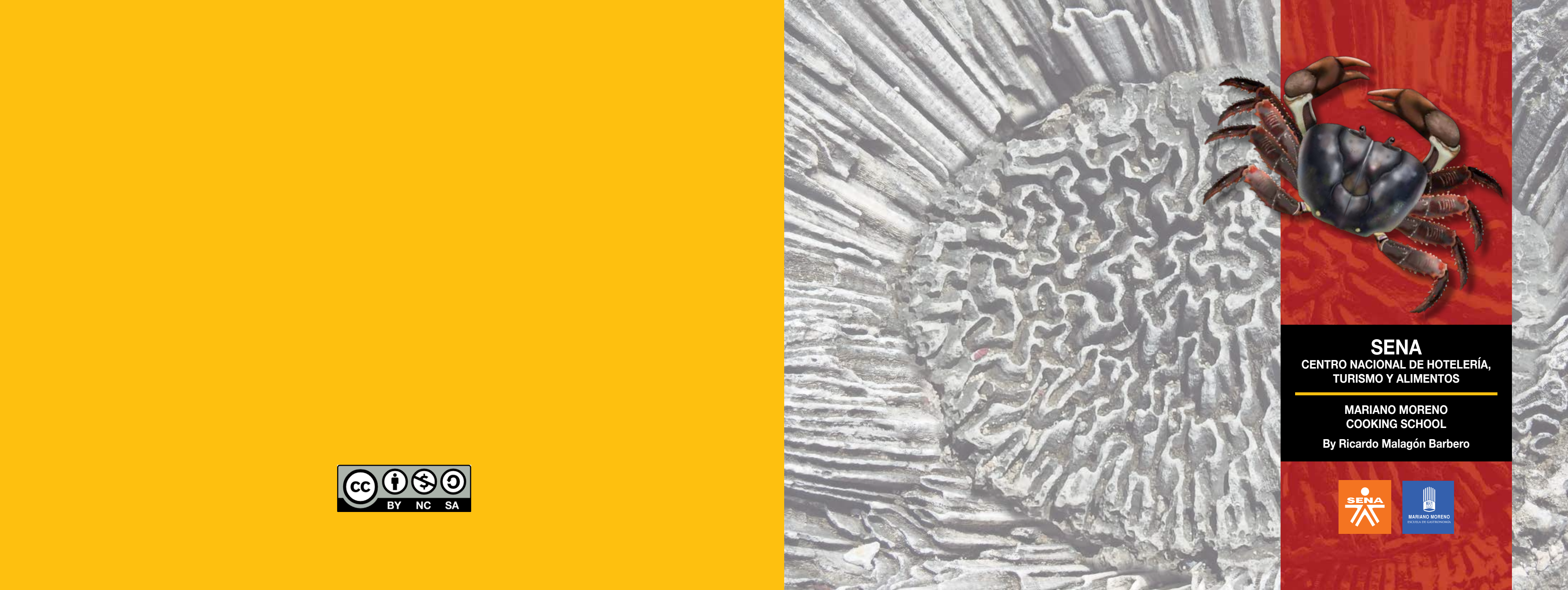






Colombian Raizal Cuisine  
from the Archipelago of

**SAN ANDRES  
PROVIDENCE &  
SANTA CATALINA**



**SENA**  
CENTRO NACIONAL DE HOTELERÍA,  
TURISMO Y ALIMENTOS

MARIANO MORENO  
COOKING SCHOOL

By Ricardo Malagón Barbero





CENTRO NACIONAL DE HOTELERÍA, TURISMO  
Y ALIMENTOS REGIONAL DISTRITO CAPITAL

SERVICIO NACIONAL DE APRENDIZAJE SENA  
CENTRO NACIONAL DE HOTELERÍA, TURISMO  
Y ALIMENTOS; MARIANO MORENO  
COOKING SCHOOL

SENA Directives

General Director:

Dr. Jorge Eduardo Londoño Ulloa

Regional Director Capital District:

Enrique Romero Contreras

Professional training Director:

Nidia Jeannette Gómez Pérez

Vice-Director Centro Nacional de Hotelería,  
Turismo y Alimentos, Regional Distrito Capital:

Dr. Carlos Alberto Barón Serrano

Missional Coordinator Centro Nacional de  
Hotelería, Turismo y Alimentos, Regional  
Distrito Capital:

Flor Ángela Bastidas Díaz

Food and Beverages Coordinator, Centro  
Nacional de Hotelería, Turismo y Alimentos,  
Regional Distrito Capital:

Carlos Javier González Navarrete

Centro de Formación Turística Gente  
de Mar y Servicios

Archipelago of San Andrés, Providencia  
y Santa Catalina:

Regional Director and Vice-Director:

Diego León Fernández Hurtado

Academic Coordinator:

Silvia Archibold

Senova Dynamizer:

Liza Hayes Matias

Research and Research Staff Coordinator

Sea Flower Investigation Group:

Jorge Alberto Pulgar Meneses

National Coordinator Senova Team:

Nancy Briceño Moreno

Dynamizer Centro Nacional de Hotelería,  
Turismo y Alimentos:

Luz Angélica Quintero

Mariano Moreno Culinary Institute  
Directives

Colombia ISMM General Director:

Felipe Villar Stein

Colombia ISMM Academic Director:

Mónica Lizarralde Aristizábal

Research Team

Research Team Leader:

Ricardo Malagón Barbero

Field and Community Researchers:

Ricardo Malagón Barbero

Carlos David Martínez Ramírez

Benjamín Cárdenas Valderrama

Emiro Andrés Mora Caldas

Karen Quintero Díaz

Valentina Gómez Betancur

Jorge Alberto Pulgar Meneses

Karen Torres

Antonio Caro Parra

Bogotá Research Teams Coordinator:

Carlos David Martínez

Emiro Andrés Mora Caldas

Chefs /Teachers/Researchers:

Ricardo Malagón Barbero

Antonio Caro Parra

Karen Torres

Fernando Cerón

Daniel Avellaneda

Emiro Andrés Mora Caldas

Flora and Fauna Research:

Junior Edilson Castro Pájaro

Lyophilization process and Gastronomic

Samples:

Ricardo Malagón Barbero

Creation of Recipes and Montage:

Chef Ricardo Malagón Barbero

Chef Daniel Avellaneda

Chef Antonio Caro Parra

Chef Karen Torres

Chef Pedro Alberto Morales

Chef Edgar Ruiz Daza

Chef Emiro Andrés Mora Caldas

Chef Saúl Valdez

Chef Rey Guerrero

Chef José Luis Rivera

Chef Fernando Cerón

Carriers of Tradition:

Efrén Reyes O'Neill

Lydia Martínez de Hudgson

Sandra Martínez Christopher

Ángela Pomare

Marlen Hooker

Isilma Steele

Anita Walters

Rosilia Henry

Martin Quintero

Carolina Hudgson Martin

Anola Pomare Forbes

Dilia Gordon

Cleotilde Pomare

Sena Research Groups -Mariano

Moreno Culinary Instiutue:

José Daniel Ruiz Beltrán

Sabina Baquero Cubillos

Camilo Alexander Gómez

Samuel García Acosta

Carlos Jefferson Rojas

David Alejandro Vega

Sebastian Casallas Mateus

Nathaly Aponte Cordero

Miguel Angel Guerrero Ortega

Sara Manuela Báez Ramirez

Juan Esteban Triana Menjuren

Paula Andrea Murcia Beltrán

Gustavo Andrés Rodríguez Florián

Maria Camila Pasabocha Motato

Jorge David Sierra Martínez

Juan Esteban Gómez Ausique

Johan David Romero Guevara

Angie Carolina Acuña Angel

Karen Quintero Díaz

Junior Edilson Castro Pájaro

Mónica Tovar Suarez

Dafne Curioca Martínez

Blenda Lorena Ortiz Baracaldo

Jorge David Martínez Gómez

Ana Maria Rodas Britton

Julian Esteban Rondón

Heywet Howard Martínez

Mariana Infante Salcedo

Photography and Video Editing:

Emiro Andrés Mora Caldas

Karen Quintero Díaz

Benjamín Cárdenas Valderrama

Walter Sáenz Lemes

Valentina Gómez Betancur

Design and Scientific Illustration:

Benjamin Cárdenas Valderrama

Editorial Design:

Maria Cristina Olivar

English Translation:

Mariana Infante Salcedo

Silvia Archibold

Carlos David Martínez Ramírez

Augmented Reality:

Benjamin Cárdenas Valderrama

Emiro Andrés Mora Caldas

ISBN 978-958-15-0705-4

Forbidden reproduction by electronic means or  
similar of any part of this book without prior permission  
of the authors. October 2022



## INDEX

Prologue		
<i>Carlos Alberto Barón Serrano</i> .....	9	
Map of San Andrés, Providencia, and Santa Catalina.....	10	
The nature of Raizal Gastronomy		
<i>Carlos David Martínez Ramírez</i> .....	12	
Gastronomy and economy of the Archipelago		
<i>Dustin Tabisin Gómez Rodríguez</i> .....	14	
Carriers of Tradition .....	17	
Raizal cultural context		
<i>Valentina Gómez Betancur</i> .....	18	
Trails of Raizal Gastronomy		
<i>Silvia Archibold</i> .....	28	
Brief Review of old Providencia		
<i>Jorge Alberto Pulgar Meneses</i> .....	33	
Marine fauna .....	35	
Flora .....	39	
Colombian Raizal cuisine San Andrés .....		43
Colombian Raizal cuisine Providencia .....		71
Colombian Raizal cuisine Bogotá.....		77
Technology and food sovereignty		
<i>Ricardo Malagón Barbero, Carlos David Martínez Ramírez,</i> <i>Luz Angélica Quintero</i> .....		98
Gastronomic research and education		
<i>Felipe Villar Stein</i> .....		101
Lyophilization process and history .....		102
Conclusions		
<i>Ricardo Malagón Barbero</i> .....		105
Thanks		
<i>Ricardo Malagón Barbero</i> .....		107
Glossary.....		108
Anthem of San Andres y Providencia .....		111
References .....		112



## PROLOGUE

By: Carlos Alberto Barón Serrano Ph.D.

This book is dedicated to a special region from Colombia: the archipelago of San Andrés, Providencia, and Santa Catalina; thus, the gastronomic traditions of the Raizal people and their ancestral knowledge around culinary practices are exalted.

It is inevitable to allude to the beauty of this archipelago due to the dazzling aesthetics of its seven colors sea, the calm of its waters softened by the coral reefs that protect the islands, the authenticity of its Raizal people and their unique history that makes this region a space of multiculturalism, where you can find, at the same time, Anglo, African and continental Colombian influences.

With this publication, our *Centro Nacional de Hotelería, Turismo y Alimentos* of the National Training Service (*Servicio Nacional de Aprendizaje - SENA*) becomes a leader institution in research for integral professional training, highlighting the importance of the preservation and dissemination of ancestral and traditional knowledge around gastronomic practices in territories.

It is important to mention as a relevant background the work of the instructor-researcher chef, Ricardo Malagón Barbero, and his research team, because they have advanced in recent years, in different fieldworks and publications, with the aim of highlight the gastronomy and cultural practices that come from different regions in Colombia.

This line of research has allowed to see the potential of gastronomic tourism in multiple regions like the Amazon, the Choco Pacific Coast, the Guajira, and now with this publication the Archipelago of San Andrés, Providencia, and Santa Catalina.

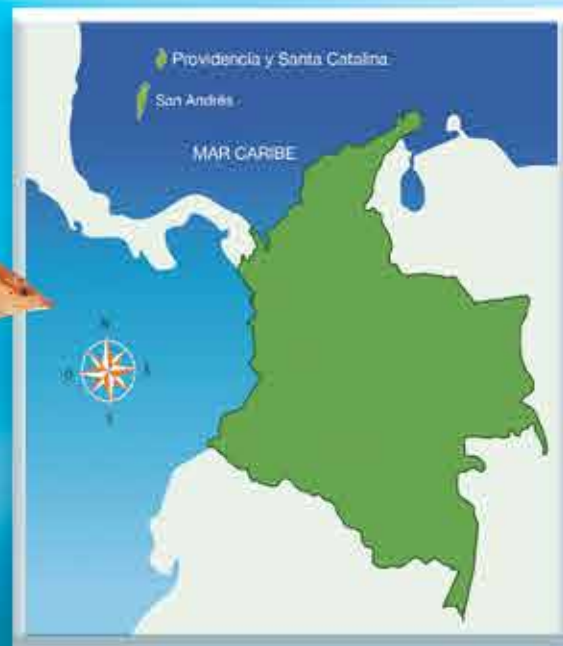
Likewise, it is important to emphasize in the work of the SENA in Bogotá and San Andres, their research projects such as those led by the instructor-researcher, Silvia Archibold, are aimed to the rescue of cultural traditions in the Archipelago, from gastronomic practices to those related with artisanal development, among other manifestations from the Raizal people.

With this research projects, SENA set inputs to improve the methodology of integral professional training a key process of its missionary activity, by developing strategies that promote curricular actualizations, which allows to explore all the manifestations from the Colombian cuisine, also recognizing the value of ancestral and traditional techniques and preparations. Likewise, the Centro Nacional de Hotelería, Turismo y Alimentos SENA, contributes with the application of institutional and governmental guidelines and policies within the framework of research, innovation, and technological development, through the elaboration of gastronomic prototypes that incorporate high technology for food preservation, combining technological, cultural, and educational management.

By this way, SENA apprentices benefit from accessing to machinery, equipment, and laboratories, to develop skills in order to use high technology, and at the same time, potentiating the development of circular economies and gastronomic-based entrepreneurship. Therefore, with this research, important challenges and thoughts rise, with the aim of providing tools, knowledge, and technologies, that support implementation of a public policy that seeks constant improvements in the food security for the Colombian population, as well as describing technologies that can be applied in any region.

This research was developed with the Mariano Moreno Cooking School, achieving an interdisciplinary work that enriched the exploration of the flora and fauna from the Archipelago, as well as the study of relevant socio-anthropological aspects to understand the Raizal gastronomical identity.

We hope that this research will contribute to the recognition and vindication of the Raizal people, highlighting their history and traditions, their gastronomic richness and the beauty of this Archipelago that encharms those who visit it.



**San Andrés**  
Se localiza a aproximadamente 637 km al noroeste de Colombia continental. Es la isla más grande del archipiélago, con 26 km<sup>2</sup> de superficie.

**Providencia**  
La segunda isla más grande del departamento, se ubica a 80 km al noreste de San Andrés.

## ARCHIPIÉLAGO DE SAN ANDRÉS



## SAN ANDRÉS



## PROVIDENCIA SANTA CATALINA



# THE NATURE OF RAIZAL GASTRONOMY

By: Carlos David Martínez Ramírez

The Archipelago of San Andrés, Providencia, and Santa Catalina, groups some islands in the Caribbean Sea North of Colombia, being the only department of this nation without continental territory.

This group of islands, cays, and islets is located on a volcanic platform in the southwestern Caribbean, 720 km Northwest of the Colombian coast and 110 km from the Nicaraguan coast. (Government of the San Andrés, Providencia, and Santa Catalina Archipelago, n.d., para. 1)

In this area, Colombia has maritime borders with Costa Rica, Nicaragua, Honduras, Jamaica, Haiti, and Dominican Republic. In their early days, these islands were not only used as a meeting point by the sailors, but also as a shelter, and a place to collect food, fresh water, and firewood (Díez, 2014).

It can be pointed out, as one of its earliest records, that the Archipelago "appeared for the first time in a Universal Charter of anonymous authorship dated 1527 and in the Rotz Map of 1542. The first European settlements in the archipelago date from 1629 to 1630" (Córdoba, n.d., para. 1).

The first indigenous communities to be present on these islands were the Miskito, who mainly occupied land further North of the Archipelago, but had accesses to this territory; some of the customs that can be traced back to the Miskito, are the weavings. The first permanent Settlers of the Archipelago of San Andrés, Providencia and Santa Catalina were English Puritans, although it can be also referenced the already

mentioned tribes of Jamaican Miskitos, growers and lumberjacks with its slaves, later being the property of the Spanish by a pact signed in London in 1736, after the independence processes the islands became part of Colombia in 1803. (Parsons, 1985)

Regarding the first institutional administrations of the Archipelago, history tells that at its beginnings "the islands were placed under the administration of the Royal Court of Panama, but in 1544 the Crown placed them under the jurisdiction of the Captaincy General of Guatemala" (Córdoba, n.d., para. 1).

In the history of the Archipelago, is noted that "in 1510 Spain took official possession of the islands, but did not build settlements on them, because the conquerors were more concerned with the subjugation of the continental areas" (Córdoba, n.d., para. 1). This facilitated the arrival of English Puritans, whose culture was widely assimilated in the Archipelago, "they were English colonists who came from Bermudas and Barbados among others and settled in Santa Catalina and Providencia" (Córdoba, n.d., para.1).

Regarding the first institutional administrations of the Archipelago, it stands out that in its beginnings "the islands were put under administration of the Royal Audience of Panamá, but in 1544 the Crown puts them under the jurisdiction of the Captaincy General of Guatemala" (Córdoba, n.d., para.1)

Around 1527, the English Puritans arrived at the Archipelago, initially to Providencia (Old Providence)

with a utopian project whose origins come from the religious wars in Europe, with the idea of working for a healthy, prosperous, and conflict-free community.

In this way, the stories of the first settlers imply an ethnic mix, where the Puritans of the United Kingdom and Holland stand out, also the tribes of Miskitos and the slaves brought from Africa.

In the history it can be found a series of stories that are testimony of the adventurous life of the pirates, in which names like Mansvelt, Pierre LeGrand, El Olonés, Walter Raleigh, Jhon Hawkins, Francis Drakes and Henry Morgan arise. Several of these thieves of the sea inhabited these islands, and others nearby such as Tortuga and Jamaica; they called themselves the Free Brothers of the Coast.

In the times of piracy, the letters of marque grant an individual of any nationality a belligerent status, was granted a patent to chase and catch boats of trade of the enemy, in exchange, the loot had to be shared with the crown that employed them.

In this conflictive environment were pirates, slavers, corsairs, filibusters, buccaneers, and traders, this is the beginning of stories that combine a libertarian and adventurous spirit, desires moved by ambition to make a fortune, and to seek lairs and shelters.

A remarkable milestone in the history of the Archipelago, has to do with the liberation of the slaves, which has an impact on a process of ethnic and cultural reconfiguration of the territory. In this context the name of Philip Beekman Livingstone Jr. now is part of their history, this man freed his own slaves and motivated other landowners to do the same.

As Díez (2014) mentions it: "The confluence of English, Spanish, Miskito and African breeds, with a slight contribution from Jamaicans and some

inhabitants of Gran Caimán, resulted in a native who carried within itself the heritage of all of these cultures, and he was defined as a Raizal islander"

The Raizal community is proud of their ancestors and makes efforts to preserve their cultural traditions, including language (Creole or Kriol as some call it). Parsons points out that "Any attempt to impose another language, other religion and other influences from continental Colombia has been bitterly rejected or accepted with resentment" (1985, p.147).

San Andrés Island is one of the most visited due facilities and access by air, but recently, the frequency of flights to Old Providence Island has improved, boosting its tourist activity, thus, San Andrés is the product of limestone sediments, while Providencia is the product of an andesitic volcano that became extinct during the period of the Middle and Upper Miocene.

Cays near San Andrés:

- Cotton Cay.
- Rocky Cay.
- Rose Cay.
- Haynes Cay.
- Jonny Cay.

Cays near Providencia:

- Brothers.
- Crab Cay.

Other cays identified are:

- South Southwest Cays, including North Cay and South Cay.
- Bayley.
- Basalt.
- Courtown Cays, include Sand Cay, East Cay, West Cay.
- Easy.
- Grunt.

- Palm.
- Serrana, including Southwest Cay
- Serranilla including Beacon Cay, East Cay, Middle Cay, West Breaker.

Identified banks:

- Alicia.
- Quitasueño.
- Nuevo includes Low Cay.
- Roncador which includes Roncador Cay.

The study of the Raizal gastronomic identity in the Archipelago of San Andrés, Providencia, and Santa Catalina allows a series of interesting thoughts on the spatial, historical, and anthropological characteristics of this unique and special region.

The best way to explain the nature of the Archipelago is to picture these islands as a small paradise, a common feeling of pride can be felt towards the music, and other cultural manifestations by the Raizal people. On these beautiful islands, there is a history

that combines ancestral traditions around the cuisine, from the use of spices that were brought by the first colonist of Anglo-Saxon origin, to the hybridization of Africa, Central American and continental Colombia cultures.

The Raizal gastronomic knowledge includes the identification and proper use of local and foreign spices, a combination of practices of the Anglo-Saxon puritans, and knowledge from indigenous communities of Central American and African techniques, at the beginning of the Archipelago's history. Nowadays they make eclectic combinations, which depends on the resources and supplies available in the present.

The Raizal gastronomic knowledge is passed from generation to generation; according to their social roles, some members of the families help with the gathering of supplies, which include activities such as farming, fishing, and hunting, while others, especially women, are dedicated to the kitchen.



# GASTRONOMY AND ECONOMY OF THE ARCHIPELAGO

By: Dustin Tahisin Gómez Rodríguez

The economic development of the Archipelago of San Andrés, Providencia, and Santa Catalina benefits from the tourism and gastronomy, but, at the same time, discussions can be raised about the limits of growth that this implies, because of the use of natural resources.

The economy around the tourism and gastronomy in this Archipelago can be improved through the interdisciplinary concept of social metabolism. Metabolisms are interdisciplinary approaches that have, as an argumentative line, the analysis and identification of the sustainability of a territory through biophysical and qualitative indicators, when studying the different interrelationships between a social conglomerate and its natural capital (Gómez, 2020).

In this scenario, it is possible to elaborate analyses that allow to understand the exchange of energy and materials between a social group with its environment, and the way they manifest themselves in a space at a certain point in time, to compare the uses of the resources (Reina, 2013), identify strong sustainability (Correa, 2017, Gómez, 2021, Rendón, 2007) or the unsustainability of the exchange. In the context of the Archipelago, like what happens in destinations with a high tourism demand, it is possible to identify meaningful challenges in the use of natural resources, such as water, to ensure the sustainability of the exchanges in tourism management.

Likewise, the excessive use of local supplies in gastronomic preparations could generate risks in the ecosystem of the islands; thus, measures like closed seasons have been implemented for the hunting of black crab, specially, from April 1 to July 31.

In the case of the Archipelago of San Andrés, Providencia, and Santa Catalina, the economy, boosted by tourism, generates a permanent demand for a lot of gastronomic products, this way, in the agenda of culinary management, sustainability can be prioritized, instead of other aspects such as commercialization and marketing, which could be relevant in other regions.

To achieve sustainability, it is important that the local communities become aware of the necessary balance between the proper exploitation of resources and a process of conservation that guarantees the continuity of the tourism and gastronomic development. On the other hand, it is necessary that tourists assume responsible attitudes and behaviors, to support the balance of the ecosystems on these islands, for example, avoid requesting dishes, which contain crab in the closed seasons

## The incorporation of technology in gastronomy

In this research, various uses are described by incorporating specialized technologies in the conservation of food in different parts of the production chain.

The use of lyophilization, allows the preservation of food for long time periods, increasing the probabilities of its safety, without cold chain requirements, which makes this process an ideal technology for the preservation and dissemination of ancestral knowledge and cultural practices manifested through gastronomic elaborations.

Among the numerous applications that lyophilization allows, the versatility for the transport of the product can be highlighted, having a decreased weight, and accomplishing with the phytosanitary standards

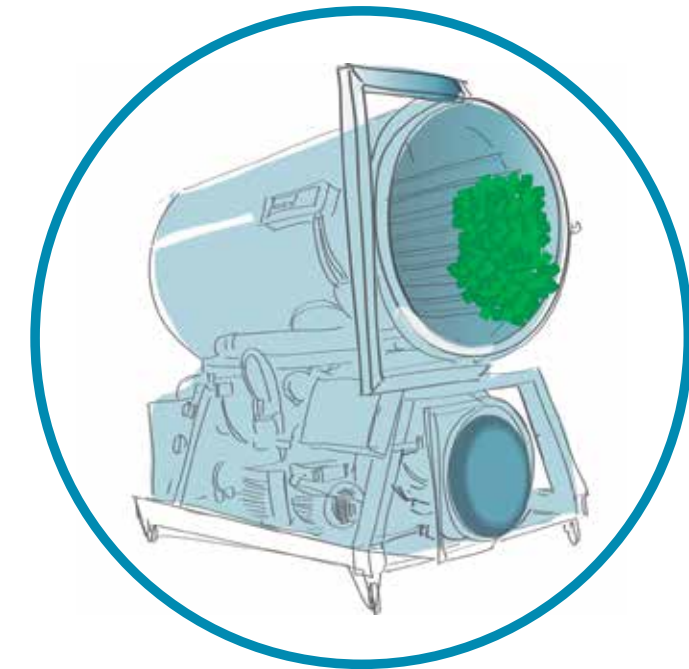
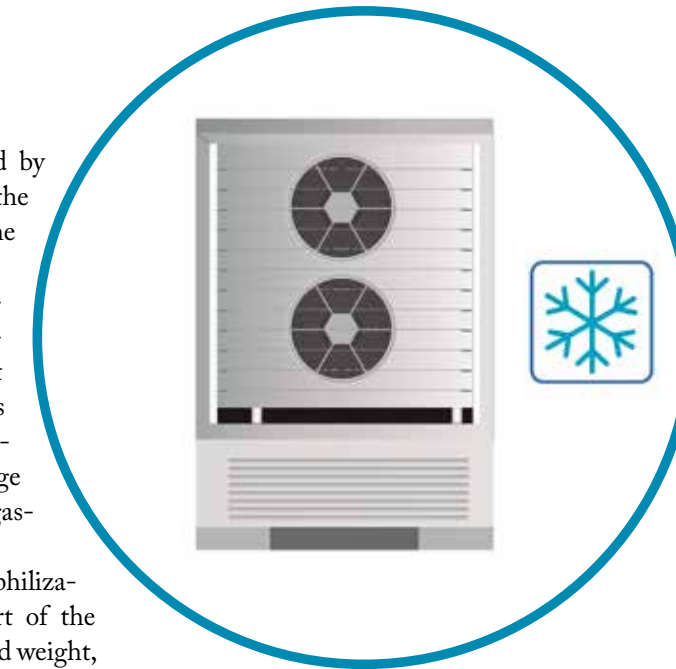
required in most countries more easily compared to its natural state, thus, it becomes possible the exportation for commercial or dissemination purposes at a lower cost. Food lovers and professional chefs can experiment with making of complete preparations and compare the flavor with an original dish, with lyophilized samples, even small ones, the flavor is encapsulated and potentiated, unlike what happens with conventional heat dehydration, this samples are a reliable, and they just need a simple hydration process.

Likewise, it is possible to develop gastronomic prototypes that include the combination of food in its natural state with lyophilized products, promoting the innovation in culinary preparations. Being easier to transport and preservation of lyophilized foods, it is

more likely to incorporate the products of the Archipelago into national and international cuisine.

Thus, the use of technologies for food preservation promotes the recognition of Raizal gastronomy in different regions, even allowing cultural and educational management so that, within the Archipelago, different generations of inhabitants promote and recognize their gastronomic identity.

By this way, gastronomic education for work, training, and within the framework of academic or research processes, can improve with the use of technologies in the development of skills and competences of the chefs, to apply them in ancestral, traditional, or autochthonous gastronomy, while teaching uses of new technologies at the same time.





# CARRIERS OF TRADITION

“ I wouldn’t want to live  
anywhere else, I have raised and  
seen happy here my family, San  
Andrés is more like a paradise”

*Caroline Hudgson Martin*

QR code to know more about this research.



## RAIZAL CULTURAL CONTEXT

By: Valentina Gómez Betancur

In the middle of the seven colors sea, you can see three large extensions of land with white sand beaches, leafy green mountains and outlined "palm gardens" of coconuts and trees; in these calm and warm waters, in that sand, coral fronts, cays and mangroves, there have been for years constant encounters and cultural disagreements, that finally, reveal stories of the colonial past, among them, wars, symbolic and physical violence against the Raizal people, the protagonist of this story that nowadays survive through economic, artistic and gastronomic practices framed in a system of beliefs, and a particular worldview that are an outcome of contact with migrants for decades. For this reason, the Raizal are not only the natives of the island that belong to a community, their identity is a cultural hybridization between Africans, Caribbean, and Anglo-Saxons, due that, the Raizal are also those who appropriate their Creole language, and connect with their ancestors through religious rituals, commonly Protestant, without ignoring some other people religions.

On the other hand, they created unusual ways to interact with their environment and ingenious ways to prepare food, since they live in an insular context, that stands out for its location and limited access to natural resources, along with its flavors, their music is another aspect that has been influenced by the plurality and richness of sounds that exist in this territory.

From the first encounter with the community, is noticeable that the Raizal is that person inspired by his territory and has a great faith towards a pious God; regardless of their believes, they speak of an indescribable sensitivity when they are preparing their food, this highlights the expressiveness and brightness of their eyes, a window to their spirituality and wisdom. Raizals have the whitest and most precious pearls when they speak and smile, you can feel their cheerful personality, their hands full of food, supplies, earth water and footprints that time has leaved, which reflect their bond with their territory, in addition of their opulence, dedication and love for their most precious traditional knowledge: their gastronomy.

### Raizal religion and worldview

The Baptist religion is an expression of the Raizal culture, thus, historically, is the institution that contributed to the abolition of slavery, with the help of pastor Philip Beekman Livingston Jr., in 1834 it was possible to free the enslaved and at the same time, he convinced the owners of the enslaved to do the same (Aguilera, 2010).

The Baptist religion appears in speeches and practices related to literacy and Protestant indoctrination that shows the importance of the "love of work" and the non-submission of human beings "body and soul" to labor.

The most popular religion of the islands is Baptist, brought in 1830, and with it the processes of literacy of a large percentage of the population, and the Protestant indoctrination of discipline, love of work among other guidelines of this religion. (Ministry of Culture of the Republic of Colombia, n.d., p.7)

Although the majority of the Raizals identify themselves with the Baptist religion, other religions, cultural features, and worldviews have arrived on the island due migratory processes, for example, the Catholic religion is connected with national educational projects, between their requirements, the person has to profess the Catholic faith.

"Education was religious, education was linked with religion and the Raizal war forced to a school of religious men and women, they were pressure to believe in other religion to be on those schools (interview E06MH)" (Pérez and Jaramillo, 2015, p.47).

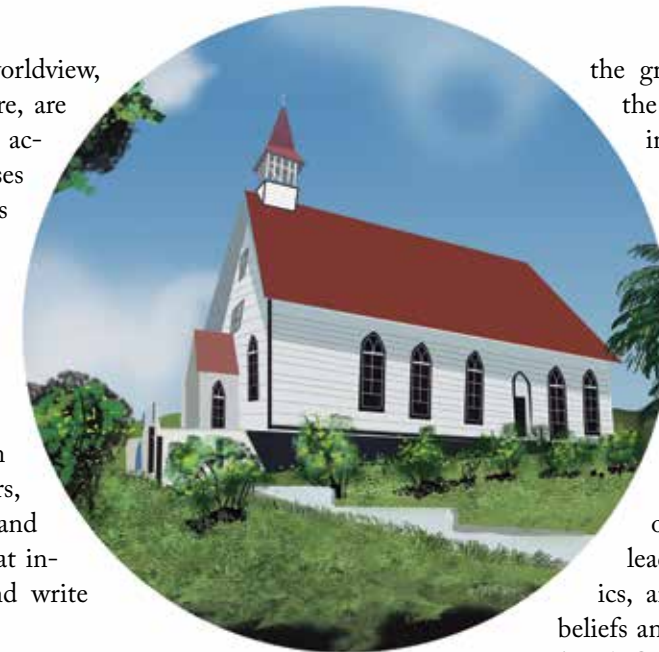
In this case, it is evident that the transformation produced by these imposed governmental projects not only affects the religious beliefs, but all dimensions of culture, language, territory, and their worldview.

Thus, the Raizal worldview, as well as their culture, are the result of different acculturation processes related to encounters with other peoples who inhabited or frequented the islands. For this, the Raizals of the Archipelago are descendants of the hybridization between European conquerors, enslaved Africans and other communities that inhabited the island and write their history.

The first people to visit and then inhabit the islands were the Miskito Indians who traveled from the Central American islands during the 17th century, attracted by its natural resources, especially materials such as wood and food such as fish, lobsters, and turtles.

On the other hand, the arrival of the first English and Spanish conquerors who traveled in search of new territories in the seventeenth and eighteenth centuries, produced the first contact and coexistence with enslaved Africans in the islands, this was a consequence of the lack of labor for the extraction of natural resources and the necessity to strengthen the economy, thus, a slave system was incorporated. These circumstances favor a cultural hybridization that, finally, defines the Raizal worldview related with spirituality, the Baptist religion, and the Creole as the main language.

Currently, the Raizals are in contact with Caribbean, continental and international migrants thanks to



the growing tourist activity in the Archipelago that began in 1950, with the activation of air routes and tourist flights, discouraging other economic activities such as fishing, and agriculture in the context of the islands as a Free Port (Guevara, 2007). This gathering of settlers from different parts of the country and other parts of the world leads to new cultural dynamics, and the inclusion of new beliefs and religious practices associated with Catholicism and Adventism.

In general terms, the islands are a group of nuances related to religious beliefs, including Protestant religion, Catholicism and Adventism, as well as common religions such as Evangelicalism, Islam, Judaism and Rastafarianism, but despite the differences in beliefs and practices, the islanders agree on the belief of one God, as they worship and pray to him. This way, they represent a religious pluralism based on respect and peacefully coexistence (Ministry of Culture of the Republic of Colombia, 2016).

Considering all that has been mentioned, it is possible to say that, in the territory, the religious beliefs instead of segment and divide, tie the community, starting from the fact that they all believe in the same deity that allows a common language, they even share "the Baptism in the sea", a religious practice that is currently declared an intangible heritage of humanity (Ministry of Culture of the Republic of Colombia, 2016).

### Baptism at sea

Baptism at sea is a cultural manifestation that takes place on the islands, it is of a religious-collective nature, its aim is to clean the body and spirit of the "sins committed". After performing a religious ceremony in the church, the Raizal pastors of the temples do not use the baptismal fonts. On the contrary, they promote a traditional practice that connects them with their immediate environment, the sea, for this reason they make a procession on the way to the beach, and between songs and prayers, they immerse in the sea the baptized person who undertakes to believe and preach about God from that moment.

Thus, regardless of the creed, the Raizal worldview remains connected to its environment, this way, water, marine resources, earth, and sea food, are elements that integrate the vision of the world and define, to a large extent, the behavior in the territory, as well as the gastronomic knowledge and techniques.

These characteristics have allowed the conservation of many cultural elements that in other places would probably have disappeared and has created a close relationship between the Raizal population, and its environment, speaking of

the use of resources, like water, sea food, land use, housing, among other. (Mow, 2006) cited by (Ministry of Culture of the republic of Colombia, n.d., p.8)

For this reason, it can be affirmed that the gastronomy and ancestral knowledge of the Raizal, constitute an element of cultural identification that, finally, is a target in this book, and what can be appreciated later.

Another important aspect of this pluralistic wealth is a Raizal identity connected to an Anglophone culture, defined by its connection with communities of other countries such as: "those of Colón and Bocas del Toro (Panamá), Puerto Limón (Costa Rica), Bluefields (Nicaragua), Belize, Jamaica, Cayman Islands, and Corn or Mangrove Islands" (Guevara, 2007, p.297), with whom they share their mother tongue: English, gastronomic traditions and African heritage, as expressed by the carrier of tradition, Miss Rosalia (2022): "I mean, if you go to Limon, if you go to Nicaragua (...) In Manaus, the Coast, everyone cooks the same thing, what is the bean, the beans with their salted meat, all the same" (personal communication, 2022).

### Territory and landscape

"Love, love for this island, I don't feel anything else. Love and commitment (Fred interview)" (personal communication, 2022). When we talk about island territory in Colombia, we refer to the Archipelago of San Andrés, Providencia, and Santa Catalina, in which the Raizal ethnic community lives.

The history of the processes of territorialization of the Raizal culture, is a history of resistance, result of constant tensions between different contact groups and cultural conflicts related to processes of colonization, slavery in the beginning and recently, with the cultural imposition of Catholicism, Colombianisation and the Spanish language, in other words, mechanisms of homogenization and acculturation that transformed the traditional Raizal practices, affecting, initially, common day spaces such as home and school.

Colombianisation is understood as homogenizing processes and mechanisms "oriented to the search of cultural, economic, and political integration of the archipelago with the Republic of Colombia. A constant in this process has been the implementation of strategies that have ignored the island's cultural diversity" (Clemente, 1991) cited by (Guevara, 2007, p 296).

Beyond that touristic and beautiful image from the islands territory, the places of the Raizal community are a constant construction that starts from the relationship of different groups, identities, and worldviews, result of their national and international migratory processes. In addition, there is a migration of natives to other national territories in search of new opportunities to access labor markets, and education, which reduces the Raizal community present on the islands, becoming an ethnic minority, especially in San Andrés Island, where it coexists with many foreigners, commonly, of Syrian Lebanese, Caribbean, and continental origin.



Although they live in island territory, the Raizal population is settled, mainly in delimited places in the rural area of San Andrés, such as La Loma, San Luis and Cove, Providencia and Santa Catalina, thus in these places, the conversation of their traditions is promoted, where the gastronomy and the native language, Creole, are the protagonists: "in La Loma and in Barack is where you can see the culture, the native people of the island, yes (Interview Miss Anola)" (personal communication, 2022).

Although the Raizal resists and struggles to maintain their traditions, in their economic and social practices, processes of cultural miscegenation persist, where not only the use of Creole is evident, but of Spanish and English. About the gastronomic offer, it changes and integrates other ingredients, flavors and recipes from different regions are adopted, in addition to the variety of religions, beliefs and worldviews.

In addition, the territory, the landscapes, and the architecture are interposed, for example, in the areas of Cove and St. Louis the traditional architecture of the island is still preserved, while in downtown and commercial zones it is more likely to watch an architectural development linked to the tourist activity: hotels, resorts, restaurants, and high buildings that are part of this commercial dynamic. However, almost "by magic" when you walk away from the commercial area, houses that preserve the traditional architecture can be founded, made of wood, and built according to the patterns of English colonization with a great variety of colors. In this sense, the islands behave like a palimpsest, reflecting the different transformations and conversations of traditional features result of economic and cultural processes, as Corboz (1983) pointed out, the territory is not data, but the result of various processes, since it changes spontaneously.



### Important places for Raizals

The most important places for Raizals are those related with productivity and obtaining their food, that is why the sea, and the beaches are the most important ones, as they have medicinal properties and promote well-being and relaxation.

Is a beautiful experience, because I see people pay a million to come to the island and you have it here. Also, the sea is very medicinal because it helps a lot with health, it is good for bones (Miss Anola Interview). (Personal communication, 2022).

Other places are considered important in terms of its history, such as the Baptist Church, the House Museum, and the House of Culture, they have been the most mentioned places by the carrier of tradition, and all the areas where the Raizal live, because, in addition to promoting traditional cultural practices, an oral tradition is maintained to allow the dissemination of the most important historical and natural aspects of the territory.

The House Museum once I went there and I thought (...) I learned something I didn't know and I thought the museum was beautiful, because there they teach you how people lived, their traditions, how they cook, the cisterns, the clothes, the beds, yes, the wells (Miss Anola interview). (Personal communication, 2022).

### The house as territory

The home or the domestic space for the Raizal culture is delimited, although traditionally it is the women who are responsible of the cooking, in several times it is possible to identify how, from an early age, children share with their grandmothers and mothers in the kitchen, so they learn some important dishes.



The daughters were there with her; when she was making bread, all of us around her, from my mom's table, we all learned, we all learned how to make bread, cakes, all sorts of meals like turtle, stewed snail, snail meatballs, fish meatballs, fried fish, fish (Miss Rosalia interview). (Personal communication, 2022)

On the other hand, some moments, are men who cook in the front yard of their home, a practice mainly associated with the preparation of the Rondón, which is cooked with friends and family, in the middle of conversations and music.

There has now been a change in this practice, which is associated with the so-called Fair Table, most of which are run by Raizal women who use the space

in the front yard or near the roadside to be more visible to passers-by, tourist, islanders and Raizals. The above shows the social function of the courtyard has been transformed historically and culturally, but it continues as that space for meeting and collaboration between relatives and neighbors who meet to prepare traditional recipes and rest (Palacios, 2019).

In addition, the courtyard is still used as vegetable gardens of plants such as mint and basil, for the preparation of aromatic drinks and to season their food. This way, gastronomy becomes a transversal axis that energizes culture, and connects the past with the present of the material and those imaginary thoughts of the Raizal, thus, it is not only the carrier of tradition, but also transforms it and gives it value.



### Gastronomic identity

The kitchen for me is *todo*, everything, for me the kitchen is everything, it is very important; every human being, man and woman must have a knowledge of how to cook, or the kitchen, go in there and heat their coffee in the mornings, being in the environment with what ... for me cooking is everything, I like to be there all the time (interview with Miss Anola). (Personal Communication, 2022)

For the Raizal community, the kitchen, and the practice of cooking, are experienced from an early age, since it is oral tradition that enables the transmission of knowledge from one generation to next, thus, grandparents and parents are responsible for teaching children and teenagers the most important family recipes, which eventually become their favorite dishes. For this reason, this knowledge is one of the main

reasons for pride of the Raizal community, which defines it as a cultural heritage and is found as a premise in life stories.

I like that he learns and competes with me, because one of these days I'm leaving and the legacy will still be there with them, so I hope that all my grandchildren can know what traditional cuisine is (Miss Rosalia interview). (Personal communication, 2022)

This way, cooking is defined as a set of everyday practices and everyday information that allows the personal and cultural identification of the Raizal, which takes place inside the houses and goes towards the courtyard, creating an open-air kitchen that connects the intimate and the home with the social, thus, inspiring the thrust and strengths the community.

The secret of the preparations that the Raizal have exposed in this experience is, above all, the dedication

to prepare and work on each recipe, they require a lot of time and meticulous processes with specific steps that allow to obtain different textures and unique flavors: "it takes time, yes? it's not an hour, it's not four or five hours more (Miss Anola interview)" (Personal communication, 2022). Second, but not least important, the chefs express the importance of enjoying the cooking process and offering the best of themselves in each dish, so they say that there lies the secret: "you have to love the kitchen, and you have to do the thing with love, things work out for you perfect, very good, very tasty (Miss Anola interview)" (Personal communication, 2022).

It can be said, then, that gastronomic practices are a fundamental aspect for the Raizal community, defined as a ritual due to the specific characteristics of its ingredients, preparations, and cooking times, in addition to the fact that their daily routine favors a personal motivation and identification.

Kitchen is my life, it means a lot to me, because from the moment that I get up, I'm in my kitchen. There are a few days when the grandson comes, and tells me: "Grandma, you should bring the bed to the kitchen, because every time I come you are in the kitchen" (Miss Dilia interview). (Personal communication, 2022)

On the other hand, its collective character and cultural identification is strong, the preparations, in general, were thought to be consumed with the family. An example is the *Rondón*, a typical dish that is prepared for special days, and shared with family and friends. Likewise, the traditional food of the region, in addition to being part of the culture of the communities to satisfy their needs for food and sustenance, becomes the main service that they offer to tourists, as well as the heart and center of tourist attraction to the region.

### Fair Table

Then they left for 8 or 9 months and meanwhile the economy of the household was in the hands of the women, what the women did was put a table at the front with food, with what they wanted, and the food was made at home (interview Miss Rosalia). (Personal Communication)

This gastronomic tradition is a special practice by women, which is associated with locating a table near the avenue, transit places and boulevards, to sell their culinary products that represent important recipes and typical dishes of the region, such as empanadas, meatballs, rice and beans fish soup, crab soup, snail stew, Pigtail, Breadfruit and *Rondón* prepared with coconut milk, as well as a variety of pastries, sweets and desserts made, mainly, from coconut and fruits found on the island. Is a tradition that began decades ago because of the absence of husbands in the family, thus, women found it as an economic strategy to offer their preparations.

### Products and supplies that can't be missed.

The indispensable products for the preparation of traditional recipes are: coconut milk for all kinds of salty and sweet dishes, all cakes, pies, Journey cake, bon and island bread which has coconut milk, as well as *Rondón* and crab soup as central dishes of the community. On the other hand, flour, salt, pepper, onion, garlic, paprika, chili basket pepper and lemon, are ingredients that cannot be missed, also, the most used and consumed proteins are fish, crab, snail, and pork, with this the *Rondón*, empanadas, soups and meatballs are prepared; the dishes have accompaniments or garnishes like cassava, banana, sweet potato, and breadfruit.

Finally, all kinds of fruits can be found in cakes and pies, among them, pineapple, banana, pumpkin,

coconut, and lemon; these, like the breads and pies, are accompanied by infusions, especially Mint tea.

### Kitchenware

The most important tools to cook are cauldrons, pots and pans classified by functions and portion sizes.

I like to have a pot to cook, that's is what I have: a pot for rice, only for rice. A pot for the snail, I have a pot specifically for snail, other specifically for pig, all my pots have a function (interview Miss Ismila). (Personal communication)

Moreover, ladles, spoons, long forks and knives are important for stirring, turning, and chopping. Those who are dedicated to the pastry affirm that the mixing machine, blender, and the oven cannot be missed.

### Coconut, the main product in traditional recipes






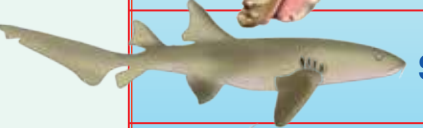

Coconut is a core and essential ingredient, therefore, its milk, oil and fruit pulp are used for preparations, on the other hand, historically, it stands out because its boom matches with the moment of the abolition of slavery. The cotton fields were transformed due a fall in their price and the coconut began to dominate the fields, the coconut, in turn, demanded smaller labor force (Ministry of Culture of the Republic of Colombia, n.d.). The coconut monoculture in the islands had a considerable demand in the North American market, however, this began to lower its productivity in the twentieth century, which was related to different natural phenomena such as droughts and the proliferation of rats, coconuts were also affected by cultural aspects, such as indiscriminate use of its shell as a container for cocktails preparation and plantations decrease.



### Closed seasons

The Raizal defines scarcity of some products in relation to closed seasons, which are defined as a period in which some species should not be hunted, with the aim of recovering the resource, offering sustainability to the ecosystem, and contributing to food and economic safety, thus, it is prevented related fauna and flora extinction. The closed season (*Figure 1 and 2*) is regulated by the local and national government, within the

framework of the declaration of the Archipelago of San Andrés, Providencia, and Santa Catalina as a Seaflower Biosphere Reserve in 2000 by the United Nations Educational, Scientific and Cultural Organization (UNESCO), followed by the declaration of the Ministry of Environment and Sustainable Development of the Marine Protected Area (AMP) ( José Benito Vives de Andrés Marina and Coastal Research Institute (INVEMAR, 2012).

CLOSED SEASONS		
	<b>Green Iguana</b>	<b>January to December</b>
	<b>Black Crab</b>	<b>April to June</b>
	<b>Parrot Fish</b>	<b>January to December</b>
	<b>Sea Turtle</b>	<b>January to December</b>
	<b>Shovel Snail</b>	<b>June to October</b>
	<b>Shark</b>	<b>January to December</b>
	<b>Spiny Lobster</b>	<b>March to June</b>

(Figura 1)

### Music

If I want to spend a wonderful day, I like to play soft music and sometimes I like to dance. When I feel my feet tired, I like to start dancing for a while: I rest, the pain in my leg is removed and I continue working (interview Miss Anola). (Personal Communication, 2022)

For the Raizal, music is fundamental in their daily lives, most of them use music for cooking, work, leisure, and recreation; the most popular genres today are country, reggae, soca, and dancehall, although there are other traditional genres to dance and listen such as polka, mazurka, quadril, calypso, jazz soul and dancehall. For music production, they use percussion musical instruments such as timpani, drums, drummer, maracas, carraca or jawbone (horse peg) and the idiophone instrument the guache; melodic instruments such as flutes and accordion are common, and stringed instruments such as the cordphone or tinaphone, mandolin, guitar, violin, and washtub, a kind of double bass as insignia instrument for its rhythmic and melodic qualities.

This musical amalgam allows to connect the music with all the private, social, and public events, due to the great variety of emotions and values it evokes, so, it moves from nostalgia and the rhythm of soca and reggae to the most contemporary and festive dancehall, passing through universal styles such as jazz and soul, from which it takes a religious and spiritual narrative, and more traditional genres like calypso and mazurka.

Thus, this sound and rhythmic richness that mixes music of Afro and Anglo-Antillean origin, through genres and instruments of different origins, first, seems to locate the Raizal music in a global or universal aesthetic, however, the appropriation

of musical culture in this region goes through an experimentation and mixture process that is unique, as with gastronomy with its flavors, colors and textures; in music, particular sounds and rhythmic nuances are created in honor of the Raizal memory and tradition key of celebration, joviality, and joy.

This way, this meeting between the kitchen and the music is not fortuitous, as can be notice in the voice of Miss Anola (2022) at the beginning of this section, they are a unit in the Raizal world. This is demonstrated in the Green Moon Festival, an event that takes place in September on San Andrés Island around the recognition, strengthening and union of Raizal traditions through music, gastronomy, and handicrafts.

Another event of great relevance is the day of the Raizal Emancipation, celebrated on August 1, in which the oral tradition of the Creole language, music and traditional clothing are mixed in cultural activities, as well as academic events that vindicate customs and their immaterial values.

### Costumes

Regarding the costumes of the islands, it can be defined by two important aspects, first the traditional dress, and second the importance of formality and colors for some specific spaces or practices.

Its common, in their everyday life, the use of bright colors inspired by the culture of countries in West Africa, but, in important events, like ceremonies and fairs, they often use a typical costume, recognized by its English cut and style, long and with lace in the women, and frac-type tailors in men.

In a more detailed description, it can be identified that the woman's dress is characterized by high-neck blouses with abundant lace and by its three-quarter

sleeve, the same case around the skirt, which usually goes up to the ankle and has colored silk ribbons. On the other hand, the man's dress has a tail blazer, usually black, also ties and suspenders with a white shirt, where the combination of black and white, and white and grey predominates.

This type of formal dress is a legacy of the Raizal ancestors who adapt the tradition of Anglo-Saxon dress for their own ceremonies and rites, which brings an elegant style with clothes that are not common in the rest of the Caribbean; these customs have a noticeable strong influence of the British style, in which formality in clothing is common, even in regions with hot weather. The formal and colorful costumes for women and the tuxedo for men has become a tradition, especially when they go to church on Sundays and share with their families.

Likewise, it is frequent to use colors that have a connotation of identity with the territory, this way, the colors are related, especially, with the joy of the Raizal, and the colors of the island, in words of Miss Anola (2022):

I think is because of the color of the island. You know the island has many, the sea has 7 colors. If we look, when you look from the plain, you look San Andrés, in San Andrés you see colors, the trees; it looks green, it looks blue, yellow, brown, so I think that's what it represents the island (interview with Miss Anola). (Personal communication, 2022)

In words of Miss Dilia, "for me colors mean life, joy" (personal communication, 2022).



# RAIZAL GASTRONOMY TRAILS

By: Silvia Archibold

The Archipelago of San Andres, Providencia and Santa Catalina, located in the Caribbean Sea, surrounded by seas, palm trees, coconut trees and corals, has the third largest barrier reef in the world, for which it has been declared a Biosphere Reserve by UNESCO and recognized for its sea of seven colors. The best of this land are the happy, wise and friendly people who spread their energy, tranquility, love and happiness with all the people who visit them, generating significant experiences that leave memories and memories that, over time, become strong relationships. and durable. The process of discovery, colonization and emancipation in the Archipelago left a mixture of culture reflected in skin color, mother tongue, music, dance and cultural traditions that identify the Raizal.

Its gastronomy based on coconut milk, rich in sea food, sea and land products is part of the identity and cultural heritage, in this way, the Raizales consider that the creator has been the provider of the food that the population needs. to stay strong and healthy because of their constitution and the activities they carry out for their survival, such as agriculture, fishing and pig raising.

Poem author Silvia Archibold Livingston  
Mi rondón and me journey cake

<p>I Mi ancestors nevar liase, the use to work from sun, to sun. Fishing, agricultor, exporting coconut, rasen animals. Was de way dem live. Diferente stile a life dem had so dem cud survive, de eat helty food and heavy bread, fi keep dem strong and a Wake.</p>	<p>II Mi rundón an mi journey cake, part a mi culture Coming from generation to generati3n, Mi rundón an mi journey cake, this da part a fi mi tradition.</p>
	<p>III</p>
	<p>Pation, love an recognition, is all mi gat fi mi culture Mi rundón an mi journey cake, the best thing mi get from mi ancestors.</p>

The island community is made up of a population with a cultural richness, ancestral practices, good education, and knowledge of medicinal plants. The main economic activity is tourism, since national and international visitors arrive, who stay in the three sectors of the city, Centro, Loma and San Luis, and, on a daily basis, carry out different tours that allow them to discover and enjoy the attractions of the island, like its fauna, flora, people and its delicacies represented in typical dishes such as rundown, crab soup, stewed crab, stew conch and stewed pork. The experience of being able to stop at the tables of the midwives of flavor called fair tables, where you can taste breads, desserts and gastronomic preparations, such as island breads, crab back, crab empanadas, fish ball, crab buns, Journey cake, plantain tart, yucca cake and zugar cake. Currently, good ancestral practices have been recovered, especially cooking techniques over wood fires in the patios of native houses, which creates a space for integration and an option for visitors to learn more about the local culture.

The midwives of flavor, the cooks and the owners of local gastronomic enterprises are experts in the preparation of typical and ancestral dishes, skills inherited from their ancestors, since the raizal had their own functions according to their gender: the men dedicated themselves to cultivating the land, to fishing and raising animals, and the women concentrated on preparing the delicacies, preserving the meats and making bread for the whole week. All the dishes that represent the local culture are prepared with the products of the land and organic crops cared for with natural fertilizers.

The activity of preparing typical dishes and native delicacies went from being a job for families or housewives and became an alternative for generating income, which creates an interesting dynamic for

tourists, since it allows them to enjoy, in a way closer, the local culture. Tourists are interested in learning about the preparation and cooking techniques of exotic dishes such as rundown and crab soup.

Previously, the visitor was limited to arriving at their hotel with an all-inclusive plan, visiting the keys, going around the island in a chiva, going shopping and returning to their final destination, but today, tourists want to explore the tourist route in which they have contact with local people and their culture, enjoy their gastronomy and good practices; Some tourist activities with cultural identity on the route where the Raizales live are the following.

Didactic Rond3n: It consists of an integration between tourists and midwives, where the tourist participates in the preparation of the dish, and they live the experience of sharing and learning about the Raizal culture.

Tour of the ecological island: it is a different tour of the island, in which they go up to the hill, a sector where the Raizales live, thus, the visitor has the opportunity to find agricultural products, delicacies in the fair tables and talk with the Raizales, because most of the time they want to speak a few words in their mother tongue, Creole.

Afternoon with an artisan: in this activity, you spend the afternoon with an artist, painter or artisan, participating in the preparation of an object of his art, listening to the story of his family, while enjoying a delicious mint, lemon balm or promenta accompanied by a slice of banana, cassava or pumpkin cake. It is worth highlighting some important actors in the preparation of dishes and delicacies of the Raizal culture, such as:

- Efren Reyes O'Neill
- Lidia Mart3nez Hudgson
- Sandra Mart3nez Christopher

- Angela Pomare
- Marlen Hooker
- Caroline Hudgson Martin
- Isilma Steele Mart3nez
- Anola Pomare Forbes
- Dilia Gordon
- Cleotilde Pomare Forbes
- Aminta Dilbert Bryan

They are people who were born in homes where gastronomy was important and inherited the gift of island flavor, thus, today they are references for future generations and are on a tourist route with cultural identity around San Andr3s Island. These characters are found around the island, in corners of flavor and on the side of the roads of the neighborhoods where the Raizal population of the island lives, which creates a route of Raizal gastronomy in which the following can be found.



### Raizal Gastronomic Route, point 1

In the center of the city is Efrén Reyes O'Neill, passionate about its culture, customs and good practices, since he adopts the practice of preparing native delicacies. Efrén is half from San Andres and half from Santander, his mother was Celia O'Neill Archbold and his father was José Hernando Reyes Quintero, he is an islander and lived for a while in Bogotá, but he returned to San Andrés to rescue his tradition and start his business, therefore, considers himself a baker, and rescued his father's island bread recipe and his mother's technique.

In the center of the city, tourists will find endless tourist attractions, such as the beach, the breeze, the sea, stores, churches of different religions, tourist accommodation, restaurants with ordinary food, international food and local food, they will also be able to connect with the Raizal culture in the different stalls selling bread, sweets, and native delicacies, where you can not miss a delicious buns, island bread made from coconut, cakes and typical dishes of the region. On the pedestrian street, next to the Hotel Casa Blanca, by the Boatmen's Cooperative, you can hire the midwives of flavor with their daily sale of typical dishes, sweets, breads and food that represents the region.

### Raizal Gastronomic Route, point 2

In the center of the governorate and on the San Luis highway, you will find Cleotilde Pomare Forbes and Aminta Dilbert Bryan, women dedicated to ancestral cooking and preparing native delicacies, to sell from home, for events, meetings and to sell in a traditional way. Fair table from the square of the government.

- From the age of 12, she learned to make cakes by watching her mother.
- In her spare time she likes to read – religious texts. She is a Baptist and attends church on Sundays.



- He likes the gastronomy of the island, the sea of seven colors, and San Andrés defines it as incomparable and beautiful.
- He defines the kitchen as his life, he spends more time in the kitchen, since it has been his livelihood after he stopped working in the Governor's Office, so he has a fair table.
- For her, living by the sea is wonderful, it has been medicine for many people who are sick (they bury their feet in the sand and get strength for people who can't walk).
- She is proud to be a Raizal, to be a native of San Andrés and to enjoy the gastronomy of the island.
- Typical dishes: rondón, Plantain tart, Bon, Johnny Cake.
- As her legacy, she would like to pass on stewed rondon and snail to her family.

In this sector, it is possible to find several tourist attractions such as the beaches of Rocky Cay, which are visited by tourists, in a key that can be reached on

foot, as well as the Coco Plum beach and the Caribbean beaches. Tourists who visit these attractions have the opportunity to enjoy the delicacies of Mis Cleotilde and the women who make up the traditional cooking association.

### Raizal Gastronomic Route, point 3

In the Ground Road sector, at the entrance to the former cane field, you will find Mis Dilia Gordon. She was born in San Andrés, she lives in the Ground Road neighborhood with her husband, she is Catholic, and she learned to cook from her stepmother and her mother, in this way, she started her business when she lost her job in the Governor's Office and her daughter was studying in Barranquilla, well, he had two years left, so he placed his fair table like this more than 20 years ago.

This sector is traditional, due to the fact that, in this area, Raizal people who sell typical food live in its entirety, a place visited on weekends on the side of the road where locals and visitors make a stop. to try the Mis Dilia ducks and take them to their relatives. At this point of Ground Road, there are two entrances to the beaches of Gene Bay, a place little visited by tourists due to ignorance, but those who dare to enter will find an incredible, quiet spa where the seven colors of the Sanadresano Sea can be seen.

### Raizal gastronomy route, point 4

On Ground Road, you will find Miss Isilma Steele Martínez, a Raizal woman with great culinary skills, charisma and dedication to her traditional cuisine, which allows her to sell all kinds of typical dishes, breads, and native delicacies, an option for residents, tourists and visitors

She is from San Andrés, lives in the Ground Road neighborhood, is Catholic like her family and is one of 18 children, she also took a secretarial course, but,

to start helping some of her brothers who do not work, she saw the opportunity of gastronomy, therefore, it has a sales table (fried table) that opens on weekends and holidays; She has been cooking for 32 years, and she learned all her recipes from her mother, she has no children and she belongs to the church choir.

Miss Isilma does not work alone, she is accompanied by a group of young people who are part of her family, so on weekends and holidays they put out around 25 different dishes and delicacies, in this way, people, at this point in the route, they enjoy the food and a pleasant time with Isilma's family, they do errands and participate in the making of some dishes. At this point, tourists can hire a tour of the neighborhood where they will meet each family, to share tea in an island house; this tour is sold by Isilma's niece, Eimy Steele.

### Raizal Gastronomic Route, point 5

In the Ground Road sector, you will find Miss Lydia Martínez Hudgson and Miss Sandra Martínez, who come from a large family dedicated to the preparation of typical dishes of the island; they are located in a residential sector, but visited by residents and tourists, they have a typical food business and every weekend the place is full of diners who enjoy their preparations. Miss Lidia is an expert in the typical rundown dish, but both were born in San Andrés, believe in God and apply the Baptist religion in their lives since they were children. Miss Lydia says that, since she was a child, she has been cooking and it all started when, on August 7, some friends invited her to cook rondon and asked her why she didn't start selling food, since she was rich, so she started her first stall where it sold only crab patties.

Therefore, she began to sell on stone bases and over a wood fire, then, with the help of loans, she built

her kitchen and today it is the restaurant called "Restaurante Lydia", where her specialty is the rondon. It is impressive to see how tourists arrive at this place from 11:00 a.m., parking their motorcycles, mules and cars, therefore, around 200 people can be seen having lunch. This restaurant is close to the San José Catholic Church, tourists have the opportunity to see the Raizales go by when they leave mass and go through the restaurant dressed in their elegant suits, hats and the girls with their dresses, which is evidence of the elegance of the raizal, a mixture of culture inherited from the English, Spanish and Africans.

### Raizal gastronomic route point 6

In the Bobby Rock sector with Ángela Pomare and Marlen Hooker, Raizal women who, since they were little girls, have practiced traditional cooking, cooking over firewood and using the natural resources of their native land. Both were born in San Andrés, they are sisters-in-law and live in the Bobby Rock neighborhood. They also have a fair table that opens on Thursdays, Saturdays and Sundays; Angela is Catholic and knows how to swim, and Marlen is Baptist and knows how to fish, they both believe in God.

In this sector, the variety of fauna and flora produced by San Andrés Island is appreciated, on the other hand, the people are religious, the majority are dedicated to fishing, agriculture and sale, therefore, tourists enjoy a stop at this place not only to taste the typical food, but also to enjoy a natural landscape.

### Raizal gastronomic route point 7

At the Cove, Miss Caroline Hudgson Martin is found; She was born in San Andrés and has lived in the Cove sector for 69 years, her husband passed away three years ago, she loves fishing and that is what she

does in her spare time, she also has a food stand where she sells on weekends, He belongs to the Baptist religion and loves the color of his skin. Whoever arrives in this sector will have contact with nature, a combination of sea and forest in an unparalleled landscape, the traditional way in which the natives live; most of the people who live in this sector survive from fishing and agriculture. The tourist who visits Miss Caroline's stand will be able to taste the typical and traditional food and will come into contact with a person who represents the figure of the Raizal woman in all her facets. Going around the island in a chiva, van or motorcycle gives you the opportunity to enjoy San Andres, its culture, its astronomy and its history.

### Raizal gastronomic route, point 8

In the Cove sector is Miss Anola Pomare Forbes, who was born in San Andrés and lives in the Ensenada del Cove neighborhood. She also has two children, cooks the desserts she sells with her daughter, is a Jehovah's Witness, studies aesthetics in Bogotá and there he lived for eight years doing massages, after that, he returned to the island because his mother got sick and decided to stay; she does massages on the island and sells the typical desserts to order or prepares every eight days for sale.

The Cove sector is characterized by being a traditional sector of the island, so few tourists have the opportunity to get to know it, but those who enter the sector fall in love with the colorful houses, the design of the ancestral architecture and the gardens. that are not lacking in the patios of native houses. People in this sector are dedicated to agriculture, pig farming and the sale of native delicacies in fair table mode (a table that is set up every day at 5:00 p.m. with all kinds of breads, cakes, sweets and accompaniments such as fish ball and fried fish).



*Puente de los enamorados*

## BRIEF REVIEW OF OLD PROVIDENCIA

By: Jorge Alberto Pulgar Meneses

Some researchers estimate that between 1627 and 1630 first settlers arrived to the Archipelago of San Andrés, Providencia, and Santa Catalina, but more exactly to Providencia Island, which they called Old Providence, a resourceful island that ensure survival. At that time, the island was supplied with fresh water and a fertile land, due to natural water springs and a land from a volcanic origin suitable for cultivation of different kinds of crops.

The English Puritans were the first permanent inhabitants who settled in the archipelago and more precisely, on Providencia Island. Some vestiges show that the indigenous Miskitos arrived earlier to San Andrés Island, since it was constituted by a humid forest full of timber trees, which provided wood for constructions on continental land (Nicaragua, Panama, and Honduras). The Puritans are a religious group of English origin, who came to these territories claiming a “reward” from the English Crown, although it was a strategy to segregate disputed religious communities.

In this context, the Puritans moved to the Bahamas and, from there, headed to Providencia Island with a group of no more than 80 black slaves. By this way, they built a small society and began to use the land with seeds and crops they brought with them, even some of American origin. In this way, the first documented settlements were consolidated in Old Providence and Santa Catalina Islands, the island is in front of downtown Old Providence.

Thus, the puritans began to explore the lands, considering that it was very rich in minerals and therefore, planting was very fruitful. These crops began with cotton, sugar cane, banana, oranges, lemon, beans, and pigeon peas. Fishing activities were also carried out, including the black crab, an endemic from both islands in a gastronomic level. In the fishing area, the island was abundant in shovel snail, turtle, lobster, and a wide variety of fish such as red snappers, groupers, and varieties of tuna.

At that time, an important part of the economy involved cotton crops, which was brought to Jamaica and Bahamas where the collection centers were located, and from there was sent to Europe. This economic dynamic was truncated with the presence of pirates in the Caribbean waters, who, with the approval of the English Crown, began to assault ships coming from Cartagena to Europe which came loaded with gold from South America. This led many of them to settle on Old Providence Island, since, due to geography and terrain, it was very easy to storm any vessel; Old Providence had the strength of its high mountains and, in case of a confrontation, they could hide behind them.

This behavior, with the approval of the Puritans and the collaboration of the slaves, had its reward. In

consequence, different alliances and partnerships took place to carry out this activity, although not for a long time. In the mid-1650s, the Spanish set them a trap, and surrounded and attacked the Puritans with their slaves. The Puritans were returned to Europe and the captured slaves brought to Cartagena. Some slaves fled and, in that process, many ended up populating San Andrés Island. To the largest island, San Andrés, the first permanent settlers arrived, almost accidentally. They located themselves in the Island which provided them with a humid forest and wood, as well as waters wealthy in species. Like this, these islands territories began to be populated.

Islanders have foods that they consider belongs only to their territory, but the truth is that many of them came from trips, made by the crowns representatives, to the Indian Ocean. An example is the bread tree or bread fruit. In the middle of the XVII century, the Queen of England sent a crew aboard a ship called HMS Bounty, sailing from England to Tahiti, with the purpose of seeking plants, and thus being able to sow them in England; since the fruit of bread is not born by seed, but needs a transplant. However, the crew, tired of the mistreatment from the captain, armed a mutiny on board and imprisoned the captain. Later, they left him in a drifting canoe and the rebels began to throw all the bread fruit plants fruit plants that came on the boat.

Since they were going to south through Africa and climbing through Europe, the plants arrived in the Americas. These plants have more than twenty varieties and those that came to the islands were able to grow perfectly in these lands, since the bread fruit of the archipelago is very rich in starch.



## MARINE FAUNA

The ecosystem of the archipelago, due to its unique characteristics, presents conditions that have allowed the development of wonderful species for gastronomy, such as the black crab, a crab which lives in the highest areas of the island, but, in its breeding season, goes down to the coast of the island to spawn their eggs in the sea, thus, it's a beautiful animal with a dark shell, to which the islanders profess great respect, because, for years, it has been a significant source for food and representative dishes, such as the famous crab patties, crack back or delicious crab soup.

In the same way, the Queen conch stands out, an impressive crab for its large size, its particular flavor and its beautiful shell; likewise, stands out a variety of fishes, such as the "torbite" that is traditionally used, to make the famous *Rondón*, and others like the old wife, the yellow tail or the *bonito*, which are consumed in various preparations, both in soup, stews or in the famous fish balls.



*Drawings made by Raizal children about fishing on San Andrés Island. National Museum of Colombia.*

# MARINE FAUNA

## Red Snapper *Lutianus vivanus*

### Ecosystem

Usually lives in coral reefs or seaweed meadows, in temperate waters with a dept of less than 90m.

### Gastronomy

After cleaning and fixing the fish (remove scales, entrails), it can be consumed in a steak either roasted, boiled, or fried.



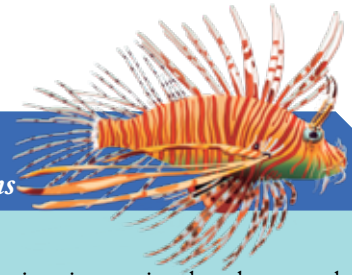
## Lionfish *Pterois volitans*

### Ecosystem

In Colombia is an invasive species that threatens the ecosystem of the Archipelago, usually inhabits coral reefs and seagrass areas.

### Gastronomy

Currently, being an invasive species, its consumption is promoted in different preparations with traditional techniques: fried casserole, boiled, stewed, among others.



## Old Wife *Enoplosus armatus*

### Ecosystem

Coral Sea, waters of less than 90m, usually in coral reefs or seaweed meadows, they live in temperate waters.

### Gastronomy

Usually used in the famous Rondón thanks to its texture since it's a meat that does not crumble, although generally is only for fishermen and does not have high commercial value.



## Grouper *Epinephelus itajara*

### Ecosystem

It is found in the tropical and subtropical seas of the world, are easy to find on the coral reefs.

### Gastronomy

After cleaning and fixing the fish (remove scales, entrails), it can be consumed in a steak either roasted, boiled, or fried.



## Parrot Fish *Sparisoma viride*

### Ecosystem

It lives in clear waters, in depths of 0m to 60m usually inhabits coral reefs.

### Gastronomy

After cleaning and fixing the fish (remove scales, entrails), it can be consumed in a steak roasted, boiled, or fried.



## Crevalle Jack *Caranx hippos*

### Ecosystem

In Colombia is an invasive species distributed all along the Atlantic coast of America, including the Caribbean Sea.

### Gastronomy

After cleaning and fixing the fish (remove scales, entrails), it can be consumed in a steak either roasted, boiled, or fried.



## Queen conch *Lobatus gigas*

### Ecosystem

Adult snails are usually found in seaweed meadows and sandy bottoms, also on rocky bottoms.

### Gastronomy

Its meat is used for domestic consumption and its shell for handicrafts and decorations, usually used in soups, stews and ceviche.



## Magpie shell *Cittarium pica*

### Ecosystem

This snail lives on rocky shores combined with coral stones.

### Gastronomy

It's consumed in soups, stew, and ceviche.



## Black Crab *Gecarcinus ruricola*

### Ecosystem

This species is endemic of the archipelago and inhabits the tropical dry forest although is part of the marine ecosystem, since the females leave the forest to spawn in the sea and rocky areas.

### Gastronomy

The crabs are opened, its chest, and legs are taken off, the fat is collected from the shell, and it is boiled on water until the meat is soft, this meat is used in preparations such as rice or patties.



## Octopus *Octopus briareus*

### Ecosystem

This octopus can be found from the Antillas to South America, it is the most common octopus in the Caribbean, lives in coral reefs.

### Gastronomy

It should be washed very well, and the beak also must be removed, it should boil for at least 40 minutes to be used in different preparations like soup, stew, and ceviche.



## Lobster *Panulirus argus*

### Ecosystem

Usually found in seagrasses and coral reefs, in depths of 1 to 90m.

### Gastronomy

First the lobster must be killed in the traditional way, boiling it in a pot, however a knife can be used between the head and the body, remove the tail, and clean it with the knife by removing legs and fins.



## Mahi- Mahi *Coryphaena hippurus*

### Ecosystem

This species is distributed in all tropical and subtropical oceans of the world, is found at depths from 0 up to 85m, they like to be next to concentrations of algae and under floating objects such as boats.

### Gastronomy

After cleaning and fixing the fish (remove scales, entrails), it can be consumed in a steak roasted, boiled, or fried.





## FLORA

On the other hand, it is worth mentioning the beauty and magnitude that has the local flora, from the high coconut trees found throughout the island, which, in addition to being a visual attraction, they are recognized as a fundamental part in preparations and traditional food, as well as in its various by-products, an example of this is coconut milk included in soups, rice, desserts and local bakery.

It is possible to recognize different fruit trees, from the popular bread fruit appreciated by everyone on the island, a tree easy to recognize for its distinctive fruits used as a garnish in most preparations. Other trees are the cocoplum and the currant, leafy and full of a lot of small fruits with medicinal properties, as well as the tamarind tree, a tree recognizable by its elongated dry, and delicious fruits.

In this order, it is important to mention the "basket pepper" as a basic ingredient for local gastronomy, this chili is found in the vast majority of preparations, as it infusions and provides a pleasant flavor and aroma in the recipes in which it is included; its immature state (green) is more aromatic than its grown state (red), for this, it is appreciated to use it in the first form in soups or stews, and the second as an add, this to use it as an additional seasoning, thus, some diners believe that in the everyday gastronomy its color is not of great importance, but it is including it in preparations.

This is a synthesis of the products that are part of this research, however, it should be noted that this is only a brief view at the natural wealth that the region has, not only a touristic paradise, but also biodiverse; by this way, each of the products provides an identity in the ecosystem of the island and in their uses in Raizal preparations. The ecosystem, the fauna and the flora make the island an amazing and paradisiacal place that is worth being enjoyed and tried.



*Basket pepper*

# NATIVE FLORA

## Mango *Mangifera indica*



### Biology

The mango tree, takes between 20 and 40 years to reach the maturity, given the abundance of fruits, although from 10 years it gives abundant fruiting.

### Gastronomy

It is mainly consumed:

1. Raw/ Fresh: Peel and cut the mango into cubes or slices. The center seed is discarded.
2. In juices: Peel the fruit and obtain the pulp. Then liquefied with a bit of water and sugar if required.

## Coconut *Cocos nucifera*



### Biology

It is a monoecious palm with a single trunk, often inclined, 10-20 meters high and 50 centimeters thickness at the base and narrowing towards the superior part. Its leaves are pinnate, 1.5-4 meters long length, with yellowish green coriaceous leaflets of 50-70 centimeters length.

### Gastronomy

It is consumed mainly fresh, the meat is taken out of the interior, which you can eat directly, it's water is used to produce alcoholic beverages and in the preparations of soups and sauces, of its meat, is made the famous coconut milk, grating, or liquefying it and later squeezing it with the hand on a line or a strainer, is an essential part in the preparations of soups and sauces of the Raizal cuisine.

## Annato *Bixa orellana*



### Biology

The leaves are simple, large (6-27cm) the fruit is a red capsule, 2 to 6cm long, covered by thick and thorny hairs, dark greenish to purple according to the variety. When ripe, it turns reddish dark brown. In each leaflet there are seeds in numbers of 10 to 50. Each of them is compressed, 5mm long.

### Gastronomy/medicine

Used to give color and flavor to stews. It has anti-inflammatory, expectorant, and diuretic action, also used as febrifuge, antibacterial, softening, hepatoprotective, antioxidant, healing, astringent, hypoglycemic, antiseptic, cardiotoxic, and mild sedative.

## Breadfruit *Artocarpus incisa*



### Biology

It is a tropical tree of great diversity (more than 120 types) that reaches a height of 9 to 18 meters, with large leaves of dark green from 20 to 90 cm in length. Start to bear fruit after approximately six years and keeps productive for more than 50 years. The fruits, are 9 to 45 cm in length and 5 to 30 cm in diameter, can weigh up to 6 kg.

### Gastronomy

1. juice of bread fruit
2. *Rondón*
3. Fried
4. Roast
5. *Amasijos*

## Indian Mulberry *Morinda citrifolia*



### Biology

Noni is an evergreen tree, with large and sparkly leaves, they can grow from 3 to 10 m tall.

### Gastronomy

It is mainly consumed:

1. Raw
2. Cooked
3. In juice
4. Toast seeds

Due to its antimicrobial and antiparasitic properties can combat *Helicobacter pylori* and helps in the treatment of ulcers, gastritis, or intestinal parasites.

## Origan *Oreganon vulgaris*



### Biology

It is a perennial herb that forms a small shrub about 45 cm high. Its tiny flowers, white or pink, that born in tight highly branched terminal inflorescences, are protected by tiny reddish leaves.

### Gastronomy/medicine

Used to season stews, soups, etc.

## Soursop *Anona muricata*



### Biology

Small tree reaching up to 10 meters height, compact foliage, simple leaves, leathery dark green, big, and bright.

### Gastronomy

It is mainly consumed:

1. Raw: The seeds are removed, and the pulp is consumed.
2. Juices: Remove the seeds and blend the pulp with water or milk. It is used against rickets, diabetes, colds, indigestion, intestinal parasitosis and cancer.

## Avocado *Persea americana*



### Biology

Small tree reaching up to 10m in wild condition, the tree can reach heights around 20 m, most commonly between 8 and 12 m, and a diameter at chest height of 30-60 cm, with erect trunk or crooked.

### Gastronomy

It can be used in the preparation of sweet desserts and savory dishes, either as fruit or as vegetable

## Tamarind *Tamarindus indica*



### Biology

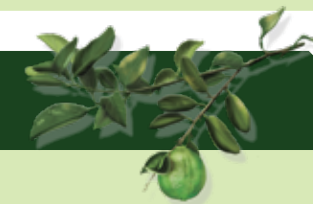
Tamarind grows on tall trees, they can have a length of more than 30 meters, its wood is very resistant and has thick trunk. It is a perennial plant that grows very slowly.

### Gastronomy

It is mainly consumed:

- Juice: Remove the pulp from the pod, discard seeds and blend with water and sugar or panela.

## Lemon *Citrus limon*



### Biology

Lemon tree is a citrus and perennial tree, with a rounded, extended, and open cup, which in its natural state reaches heights of up to 6 m. The trunk is angular in its youth turning, then becomes rounded and hairless with a light brown color.

### Gastronomy

It is consumed in:

1. Juice/ Lemonade: Squeeze the lemon, mix with lemon and sugar.
2. To accompany meals.

## Guava *Psidium guajava*



### Biology

This tree of strong wood and straight trunk can reach 30 feet tall, has green and oval shape leaves that give off a pleasant aroma. Its flowers have a beautiful white color and its fragrant aroma attracts insects that pollinate them.

### Gastronomy

It is mainly consumed:

1. Raw: Consumed directly
2. Juices: Liquefied with water and strained.

## Cassava *Manihot esculenta*



### Biology

Shrub between 2-3 m tall, with elongated tuberous roots. Long petiolate alternating leaves, split limbo 3-5, and segments between 8-15cm. in length. Flowers in ramified clusters, the female at the base, few with the chalice shorter than in the male.

### Gastronomy

1. Stew: Peeled and cut into pieces, cooked for a long time starting with boiling water. Common in soups like *Rondón*
2. Fried: Peeled, sliced, and fried in oil