

Plates

1a – 1c

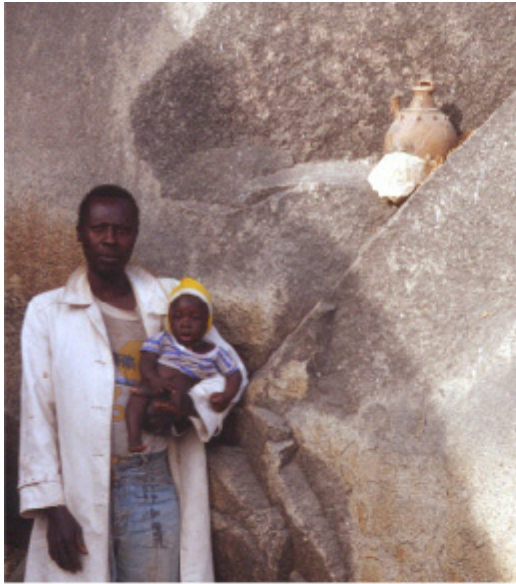


Plate 1a: Father with pot of his god. The pot has male sex characteristics and a right arm stretching upwards.



Plate 1b: Goddess pot (left hand broken off and placed separately at foot of pot).



Plate 1c: House god consisting of round (female) and longish (male) stones.

2a – 2b



Plate 2a: Diviner in front of arranged divination bowl.



Plate 2b: Contents of divination bowl before it is arranged, before they are positioned.

3a – 3b



Plate 3a: Family head libates sorghum beer to the *baba* pot.



Plate 3b: Family head balances calabash on the *baba* pot.

3c – 3d



Plate 3c: Calabash with *baba* beer for *bay* given with the left hand.



Plate 3d: *Baba* beer is consumed in pairs.

3e – 3f



Plate 3e: Women entering the house to attend *baba* ceremony.



Plate 3f: Women sharing *baba* beer.

3g – 3h



Plate 3g: Communal meal during *baba* ceremony.



Plate 3h: Beer libation to *var ma gay* (front courtyard).

4a – 4b



Plate 4a: *Biy dza* and his helpers on their way to perform a community sacrifice.



Plate 4b: *Biy dza* arrives with his helpers in front of *diy mbulom*.

4c – 4d



Plate 4c: *Biy dza* takes *diy wof* (lineage ancestor pot) out of *diy mbulom*.



Plate 4d: The lineage of *biy dza* is in the position of *bay*, therefore he offers natron to his lineage ancestor (represented by *diy wof*) by using his left hand .

4e – 4f



Plate 4e: The lineage of *biy dza* is in the position of *bay*, therefore he offers *zom* to his lineage ancestor (represented by *diy wof*) by using his left hand.



Plate 4f: *Biy dza* balances the calabash on back of lineage ancestor pot (*diy wof*).

4g – 4h



Plate 4g: *Biy dza* with calabash of *zom* on his way to sacred rock of Zlama.



Plate 4h: *Biy dza* performs a beer libation at the main sacred rock of the community of Zlama (overlooking Gouzda). He now uses his right hand since his clan group, in this ritual context, only represents the former chiefly clan of Zlama.

5a – 5b



Plate 5a: New village chief (*biy wudam*) takes some fibre from a piece of sacred rope of the previous village chief.



Plate 5b: Strings of fibre are being intertwined to make a new sacred rope.

5c – 5d



Plate 5c: New sacred rope being curled up for the first time.



Plate 5d: New chiefly *biy gwala* carries new rope for the first time.

5e – 5f



Plate 5e: New sacred rope is place in front of the new chief's cattle shed for its consecration.



Plate 5f: As part of the consecration ceremony, the new *biy gwala* cuts euphorbia into a calabash.

5g – 5h



Plate 5g: New *biy gwala* consumes sorghum beer with euphorbia pieces inside.



Plate 5h: First *gad bay* (deputy) of new village chief leaves the chief's house after he has been dressed inside for the first time.

5i – 5j



Plate 5i: Group of *bay* and *biy gwala* leave the chief's compound to attend the bull festival of Zlama.



Plate 5j: The new village chief (*biy wudam*) of Zlama has to stay behind. His friend (in white dress) keeps him company.

6a – 6b



Plate 6a: *Biy gwala* arrive to liberate the first bull of the bull festival of Zlama.



Plate 6b: Crowd awaiting the first bull to be released.

6c – 6d



Plate 6c: *Matsam*, flute players and dancers await the release of the first bull.



Plate 6d: Wives of the bull's owner leave the house shortly before the bull is released.

6e – 6f

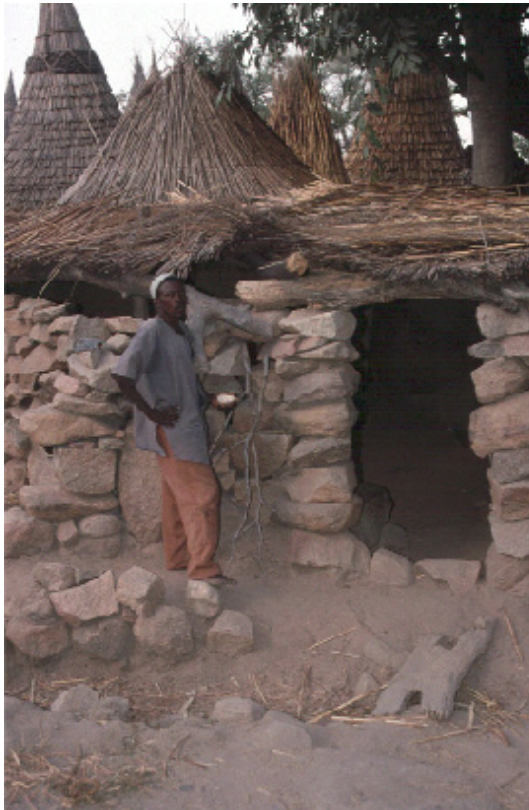


Plate 6e: Man with bean flower waits for bull to come out.



Plate 6f: Bean flower is thrown over the back of the purified bull.

6g – 6h



Plate 6g: Second *gad bay* leaves the house after his bull has been released. He is a representative of the ancient chiefly clan of Zlama. This is the reason why his bull is the first to be purified in Zlama.



Plate 6h: Group of *bay* praise the release of the first bull. The drummer beats the chiefly drum and the *bay* sing: "*A biy ga, a biy ga...*", meaning "oh my great one...".

7a – 7b



Plate 7a: A ram has been sacrificed and its intestinal contents will be used by the *biy gwala* to smear over their bodies before they purify the next village ward.



Plate 7b: Son of the second *gad bay* brings the head of the ram to the *bay* of the next village ward of Zlama, where bulls are going to be released.

7c–7d



Plate 7c: *Biy gwala* apply intestinal contents from a sacrificial ram over their bodies.



Plate 7d: *Biy gwala* hand over their sacred ropes to be piled up in front of the cattle shed.

7e – 7f



Plate 7e: Sacred ropes piled up in front of the cattle shed. The topmost represents the youngest and the bottom one the oldest village ward of Zlama.



Plate 7f: *Biy gwala* perform "a turn around the head" away from the house followed by a sharp turn around towards the house (snakelike walk).

7g – 7h



Plate 7g: *Biy gwala* liberates the bull.

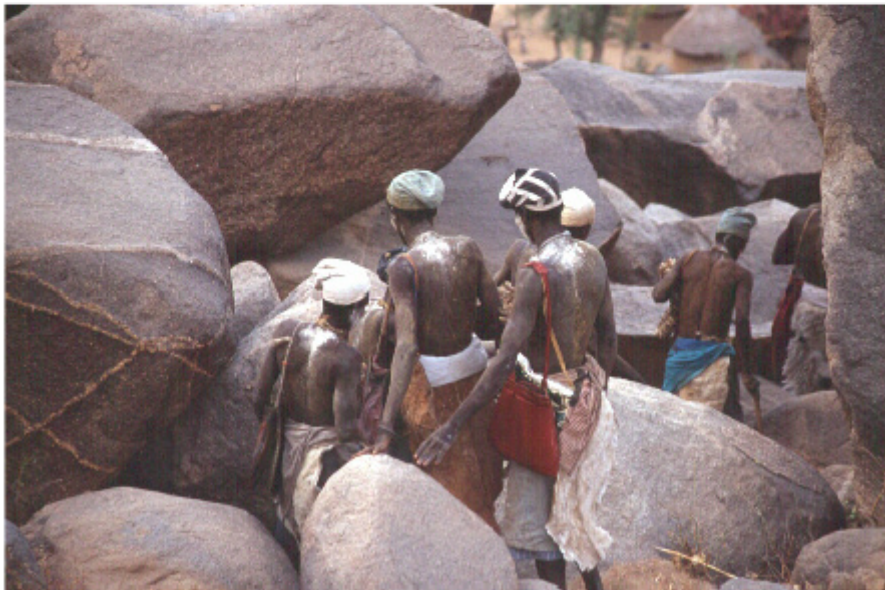


Plate 7h: *Biy gwala* too leave with bean flour over their backs.

8a – 8b



Plate 8a: *Matsam* entertain the crowd. "Matsam man" (in the middle) shows his wooden penis while "matsam wife" stands next to him (on his right).



Plate 8b: Crowd awaits the release of the next bull.

8c – 8d



Plate 8c: Flute players.



Plate 8d: Two *gad bay* enjoy with the other *bay*. Only the first *gad bay* (chief's deputy) carries a red felt hat. The second *gad bay* is a representative of the ancient chiefly clan.

9a – 9b



Plate 9a: *Biy gwala* demand the chief's drum at the end of the bull festival.



Plate 9b: *Biy gwala* leave with the chief's drum.

9c – 9d



Plate 9c: *Biy gwala* and flute players dance with the chief's drum.



Plate 9d: *Bay* join the *biy gwala* dancing with the chief's drum. Later they receive back the drum, which marks the end of the bull festival of Zlama.

10a – 10b

Plate 10a: The purified bull is tied with a long rope as a prelude to ritual slaughter.



Plate 10b: The bull is brought down and his front legs are strung together.

10c – 10d



Plate 10c: The head of the bull is placed inside the sacrifice room where his throat is cut by the slaughterers.



Plate 10d: Now the owner of the bull enters and taps the body of the bull with the handle of a traditional hoe and he repeatedly calls out: "Who killed my bull?...".

10e – 10f



Plate 10e: Onwer springles water over the bull and slaughtereres, requesting "freshness".



Plate 10f: Owner places the leaves he used for springling water into the bull's mouth.

10g – 10h



Plate 10g: Owner of the bull puts sorghum flour on the bull's chest.



Plate 10h: Owner finally decorates the sacrificed bull with the water bowl and the slaughtering knife.