



**Fig. 9:** Women touring the village in the morning of succession feast for a Generous Provider. Masked singer, Benye, of Bholequin at right (Canton Neao, Bewe village, 1985).

the name of her illustrious predecessor, Oulai Baon Kwiye.

In the late afternoon, people from the sponsor's lineage filed into the village clearing, carrying cooking and household implements of the deceased. In this instance, because the deceased's ritual spoon and large rice bowls had been lost in moving the village, the lineage head had commissioned new ones from a male carver in another village. The successor proudly displayed the new spoon, as the cooks and the masquerader recommenced their sessions of singing and dancing. The newly made bowls, filled with rice and covered with white cloths, along with the pots of sheeps'

head soup, were brought to the clearing, but before they could be uncovered, two hunters had to fire rifles in an honor salute (Fig. 11). Many pairs of rice and meat dishes were brought in and added to the display as the four of the oldest lineage heads made speeches of thanks and the sponsors announced rewards for the women.

It is difficult to calculate the *klowainyno*'s rewards because the amounts and costs are variable. The token gifts from twenty-five to 100 CFA the *klowainyno*'s group receive during their house calls in the morning are used to buy condiments or other items needed during food preparation. In addition to the small gifts, claims are made against



**Fig. 10:** Oulai Suzanne at her succession to title of Generous Provider holds up the ceremonial spoon during her dialogue with the singing masker, Benye (Canton Neao, Bewe, 1985).