

Appendix 1. Systematic comparison of Khumiri and Nkoya society, shrines and cults

[ convert into table using PC Word ]

Legend : K = Khumiri N = Nkoya + = yes - = no  
 () = difficult to classify, estimate X = major difference between Khumiri and Nkoya n.a. = not applicable

VARIABLE	Khumiriya	Nkoya	Remarks
1. Macro structure and history			
1.1. Local society belongs to a general linguistic, cultural and social-structural complex extending distinct vis-à-vis neighbours than K over whole subcontinent	+	+) hi: Maghreb; N: Central Bantu, but more	
1.2. Participants consider their religion a local variant of a general religion shared with neighb. .	+	+) hi: Islam; NT recognise identity in NEIGHB.	+
1.3. PriOr to European colonization, local pol. system in periphery of sphere of influence of remote state	+	+	+
1.4. Year of European colonisation	18831	1900	
1.5. The rigid monopoly of central power was inherited by the independent state without major changes	+	+	
2. Local social structure			
X2.1. Density of population (in/n/km2 ) 60 7			
2.2. Effective local communities (valleys) are imposed b5 ecological/ geomorphological features	+	+	
M2.3. High social-organisational density of the community	+	-	K: highly segmented on many well-defined levels; N: villages only
M2.4. Local communities have a stable membership and are highly endogamous	+		
X2.5. Marriage tends to be stable and (for women) once in life	+		
X2.6. W.Omen become effectively incorporated in the group into which they marry	+		
2.7. Whatever the explicit participants' ideology, the underlying kinship structure is bilateral	+	+ li: cf. Van Binsbergen 1970a, 1970b; N: 1976b	
2.8. Subsistence economy, predominantly horticult.	+	+	
cu			
VARIABLE			
2.9. No stratification (	+) (		K: rural classes beginning to emerge; N: headmanship, slavery was individual, achieved status, did not precipitate ascribed and endogamous classes
2.10. Multiplex, inclusive relationships dominant	+	+	
X2.11. Outside central power, local leadership is diffuse and shifting	+		
X2.12. W.Omen lack economic opportunities of their own	+		
3. Community shrines	K	N	in K/N comparison, N. village shrines prevail
	(vil ) (val ) since they feature much more in ritual than		
	valley shrine s		
(M)3.1. Material form of shrines	see remarks	K: trees, springs, huts, stone buildings;	
(N)3.1. wooden poles, shrub (val):poles			
(s)3.2. Shrines are places where an important man ( or woman was buried	+) -	+ K: also other associations than burial occur	
X 3.3. Regular cemeteries are located around shrines	+		
3.4. Keepers for shrine at maximum community level	+ n.a.	+	
3.5. Shrine cult has ecological connotations mainly (-) (-)	+		
3.6. No residential groups without a shrine	+	+	+
s 3.7. Cult at maximum community level involves all members in collective ritual	+ n.a.		
s 3.8. Shrines are permanent structures	+		
s 3.9. Shrines are linked to other similar shrines through myths and ritual	+		
(s)3.10. Shrines are named and associated with individual, supernatural beings	+ -	+	
3.11. Shrines are a focus of identity and collective ritual	+	+	
3.12. Shrine cults have a major rallying function for community members and outside contacts	+ S		
X 3.13. Compulsory pilgrimages form a device to maintain interlocal contacts	+		
(X) 3.14. dissociation with shrines legitimates local leadership complex was still in power, while nowadays gov.-appointed chiefs strife in vain to	( )	+	(+)
	(Vil)	(Val)	derive legitimacy from association with
	shrine; N(val): officiants must be community leaders, but effect is reinforcement		
not legitimaton			
X 3.15. The beings associated with the shrines are -	+	+) N(val) scarcely documented in Nkoya data but	
believed to take a moral interest in ti	+e inter- ties in with general Central-African equation		
action between community members of sin, drought and infertility	+		
3.16. Affliction attributed to beings associated with Cv (L)rit	+ shrine reflects in-group socia	+ n.a.	
process			
+ ) 3.17. Collective shrine ritual is mainly- a women's affair	+		
(X) 3.10. Cult staff, as such, pronounce on (-) (	+) - 1c: did so in past, before eclipsed by		

letters of moral concern govt. chiefs (1930s); N(vil): leadership					
in cult coincides with village leadership.					
no special cult staff, but moral issues abound					
s. ecstatic cults K	K	N	N		
	(lodge)	(outs.)	(non-pro-	proph	
		(lodge)		etic)	
phet					
4.1. Percentage of male population inv. 20r ( O/J) N: extensive quantitative data now being					
4.1.2. Percentage 1? female population processed					
involved 5ds (80-81) ***					
Zs 3. Membership through initiation	+	+			
4.4. ritual involves ecstasy	+	+			
4.5. Individual affiliation is the cult's	+ (-)	+	+ I(i.o.l.): Veneration of local saints rnhairh		
central theme, affiliation come in less frequently					
4.6. Leaders have cult shrines	+ (	+) )	+	+ I(i.o.l.): the lodge (Zuiding Iseel, IG(o.l.))	
fekirs concentrating on a particular local saints have special relation with his shrine					
I/. sessions usually involve sets of performers, in a role structure of leader and adept (s.)	+ ( F ) (o.l.):village fekir usually perform alone				
4.8. Cult membership is exclusive (	+) (	+) - (	+ IV(i.o.l.): brotherhoods		represented locally are tolerant of multiple membership, but each
		faqir sticks to one			
	implying one				
major Saint AS his object of veneration:					
N(p.): prophetic cults in their first phase are exclusive, but e.g. bitums is not anymore					
4.9. Cult ritual is mainly devoted to	+ I-)	+	+ IK(o.l.): only rarely so - veneration of local		
recruitment (as a	means to treat afflict-				
tion)	saints predominates				
(I). Cult sessions have a moderate (	+) )	+	+	+ - K(i.l.) only if lodge-attached fuqra	
rallying function of the local group. Therefore outside the lodge					
not encompassing the total community					
M.I.11. Major cash transactions take place (-) (-)	+	+ ki(i.o.l.): gifts are only given for divi between cult leader and sponsors nation, not for treatment			
4.12. During the session the cult leader	+	+ (-) (-) N(p. n.p. ) : may allude to in-group strife			
makes public moral pronouncements concern- and sorcery in private therapeutic concerning the sponsoring community satons					
4.13. There is a regional cult centre	+ - -	+			
4.14. There is an interlocal organization (	+) - - (	+) IK I), N(i.o.): weak and declining			
44.15. Strong political aspect (-) - - - kc l. ) : before colonisation major political functions, since collapsed					
4.16. Prototypes of the cult have an	+ (	+) )	+	+ IK(o.l.) : most songs feature local saints	
ancient history locally, but present whose shrines locally date from the 19th					
specific cult forms date from about 19th century, or even more recently.					
1.17. Linked to communal shrine cult (-)	+ - - I(i.l.): closely linked in the past				
4.18. Continuity with non-communal cults	+ (	+) )	+	+ IS(o.zl.) : cult forms are identical outside	
beyond tile linguistic and ethnic confines the Khumiri highlands, but other local of the local society under study saints are substituted					