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 Khumiris and Nkoya n.a, = not applicable

VARIABLE	Khumiriyya	Nkoya	Remarks			
<ol> <li>Macro structure and history</li> </ol>	raidminyyd		Troning to			
<ol> <li>Local society belongs to a general linguistic,</li> </ol>	+(	+) hi: Maghreb; N:				
cultural and social-structural complex extending distinct		Central Bantu, but more				
visvis neighbours , than K						
over whole subcontinent						
<ol> <li>Participants consider their religion a local</li> </ol>	+ (	<ul><li>+) h: Islam; NT</li></ul>				
		recognise identity in NEIGHB.'				
variant of a general religion shared with neighb		NEIGHB.	veneration of High God ,			
fundin of a general religion on a committee with heights.			ancestors ctc .			
<ol> <li>PriOr to I:uropean colonization, local pol.</li> </ol>	+	+	K: Bey of Tunis etc.; N: Lozi			
system in periphery of sphere of influence of						
remote state		1000				
1. 1s. Year of European colonisation	18831	1900				
<ol> <li>5. The rigid monopoly of central power was inhe- rited by the independent state without major</li> </ol>	+	+				
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	+	-	K: highly segmented on many well-defined			
community			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						
*2 .6. WOmen become effectively incorporated in the	+					
group into which;h they marry						
	1	1				
2.7. Whatever the explicit participants ' ideology,	+	+ li: cf. Van Binsbergen 1970a, 1970b; N:				
		1970a, 1970b; N:				l I
the underlying biochie attractive in Material		1976b				
the underlying kinship structure is bilateral 2.8" Subsistence economy, predominantly horticult.	+	+	h			
and address of the state of the	-					
	i	i				
cu						
VARIABLE						
2.9. No stratification (	+) (		K: rural classes beginning to			
			emerge; N':			
	1	1	headmanship, slavery was individual,			
·	İ	i	achieved status, did not			
			precipitate			
			ascribed and endogamous			
			classes			
2.1Q, Multiplex, inclusive relationships dominant	+	+				
X2.11. Outside central power, local leadership is diffuse and shifting	+					
X2,12. Women lack economic opportunities of their	+					
OWN	+					
3. Community shrines	К	N	in K/N comparison, N. village			
· · · · · · · · ·			shrines prevail			
	(vil) (val) since they					
	feature much more in ritual than					
	Titudi tridi i					
	valley shrine s					
(M)3.1. Material form of shrines	see remarks	K: trees, springs, huts,				
NIG 20 consider a star should for Director		stone buildings;				
N(vil): wooden poles, shrub (val):poles		stone buildings,				
N(vil): wooden poles, shrub (val):poles		stone buildings,				
	+) -					
N(vil): wooden poles, shrub (val):poles (;s)3.2. Shrines are places where an important man (	+) -	+ K: also other associations than burial				
(;s)3.2. Shrines are places where an important man (	+) -	+ K: also other				
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recultment (as a         means to treat afficiency         images of	4.9. Cult ritual is mainly devoted to	+ 1-)	+	+ IK(o.l.): only rarely so -		
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