

GENEALOGIES (RECONSTRUCTED) OF THE INHABITANTS OF THE VILLAGES OF SIDI MHAMMAD AND MAYZIYA, BASED ON NUMEROUS FORMAL INTERVIEWS AND INFORMAL SCRAPS OF INFORMATION, COLLECTED DURING FIELDWORK IN THE SPRING OF 1968, AND SUBSEQUENTLY CHECKED AND SLIGHTLY AUGMENTED ON THE BASIS OF ADDITIONAL FIELDWORK IN THE YEARS 1970, 1979 AND 2002.

Given their final shape in this working copy in April 1969, these genealogies were drawn by hand on a long sheet of paper, folded in numerous plies, whose top margin was calibrated with consecutive numbers from 1 to 176. The present representation offers minimally edited photographs of the entire set of genealogies. The pages are to be read from left to right, and lines of consanguinity are continued in adjacent marginal numbers. People actually constituting nuclear families in these two villages in 1968 are encircled with a thin red line. Cross-cutting marital ties within these genealogies are indicated by reference to the numbers in the top margin, where the spouse's own genealogical position appears.

I apologise for the poor quality of these images. The raw data were collected and processed over half a century ago, and the working copy (meant for personal use only) in the meantime got dog-eared, wrinkled and discoloured. It would be immensely expensive and time-consuming to bring these originals graphically up to the level of acceptable book illustrations. That is why they are only made available on this webpage, to which reference is to be made in the book's printed text. In the present form they nicely convey the sense of rough semi-products of the processing of field data, in continuity with the literary evocation of the very same fieldwork, as given by me in my novel *Een Buik Openen*, Haarlem: In de Knipscheer, 1988 (at: van Binsbergen, Wim M.J., 1988b, *Een buik openen*, Haarlem: In de Knipscheer; also at: <http://www.quest-journal.net/shikanda/literary/Buik%20Openen.pdf>) This page is best viewed with the browser's size at 200% or more.

The problems of genealogical knowledge and reconstruction constitute an important aspect of my study of Khumiri society, and are discussed at length in the main text of the book finally to be published on the basis of this research: van Binsbergen, Wim M.J., *Religion and social organisation in north-western Tunisia, Volume I: Kinship, spatiality, and segmentation, Volume II: Cults of the land, and Islam*, Hoofddorp: Shikanda Press.

In that study also the concept of *ortholineage* is explained at length: a cluster of people connected (as my painstaking reconstructions indicate) through objective, historic biological descent, regardless of whether such descent was consciously perceived, acknowledged, denied or ignored in actual interaction at the village level in 1968. Considering the extremely high incidence of genealogical manipulation (also discussed at length in the book), the inhabitants' perception of genealogical connections is shifting, non-consensual, contested, and usually partially or totally at variance with historical biological links. Due to the excessively high rate of local endogamy in valley of Sidi Mhammad, all 1968 inhabitants could be easily included in this genealogical document.

Like my fieldnotes at the time, the entire document is conceived in my native language, Dutch. This cannot be changed at this late stage. The most frequently abbreviations of place names used are: SM=Sidi Mhammad; Maiz / Mayz = Maiziya; TB = Tra'aya-Bidh (Blanc); TN = Tra'aya-Sud (Noir); FM = Fidh al-Missay; AD = 'Ain Draham (the district centre)

ACKNOWLEDGMENT: the data for the villages of Sidi Mhammad, Mayziya, Tra'aya-Bidh and Tra'aya-Sud, Fidh al-Missay, the extensive region west and north of the valley of Sidi Mhammad, and the areas (including Saydiya) across the 'Ain al-Fallus mountain range above Mayziya, were almost exclusively collected by Wim van Binsbergen (and corrected and augmented in the light of his later field trips in 1970, 1979 and 2002), whereas the data for some other nearby villages including Hamraya, Arba'aya, Mhamdiya and the entire al-Mazuz valley were collected by a team ably directed by the late lamented Mr (soon Dr) Klaas van der Veen (the lecturer vicariously in charge of the University of Amsterdam's 1968 fieldwork training, in the temporary absence of the inspiring project leader the late lamented Dr Douwe Jongmans) and including Pieter Ernsting, Peter Geschiere, Afje (Gustav) von Liebenstein, Coen Holzappel, the late lamented Pieter Tamsma, and Wim van Binsbergen. In 1969, Wim van Binsbergen acquired the written permission from his fellow-researchers to use these collectively collected genealogical data. Their contribution is gratefully acknowledged here.

















