

groups, there is virtually no intelligibility, and we would claim, then, that the three groups actually represent three separate (but related) languages – by numerical importance and prestige – Soddo, Selti, Chaha – with their respective dialects. The existence of several languages in such a small area is, as noted above, strange, and cannot be explained synchronically. Reasons must be sought diachronically. Northern Gurage is actually connected historically with Gafat, a Southern Ethiopian-Semitic language once spoken in the Blue Nile region of Gojjam but now extinct (cf. especially Leslau 1960, 1970). Eastern Gurage is connected historically with Harari, a Southern Ethiopian-Semitic language unique to Harar, the premier Moslem city in Ethiopia. Western Gurage is connected historically with Tigrinya, the main Northern Ethiopian-Semitic language. That is, the three groups in Gurage land actually are present-day descendants of three different Ethiopian-Semitic-speaking immigrants (most likely soldiers and colonisers) into Gurage land at some undocumented points in history (most likely in the early Middle Ages), which were implanted as superstrata on various Cushitic-speaking (especially Sidamo) substrata.

The different historical antecedents of the groups, then, can explain their division into three languages. Further, Northern Gurages are Christian by religion (like Gafat), Eastern Gurages are Moslem by religion (like Harari), while Western Gurages are still mostly pagan (like the original Sidamo substratum). These religious differences may well have helped preserve the separation of the three groups and kept them from linguistic assimilation. (Indeed, neither the Northern, nor the Eastern Gurages like even being considered Gurages.)

The separation into three languages can, then, be rather satisfactorily explained. Still, the rather heavy internal dialectal divisions within the groups – especially in Western Gurage – cannot be explained in the present state of our knowledge. Further research in Gurage land itself is necessary.

At present, there is a lot of interaction among the various Gurage tribes and many speakers are multilingual, Eastern and Northern speakers in particular knowing and using also Western Gurage (Chaha). Most Gurages also know and use Amharic, the official ("national") language of Ethiopia which understandably also rather heavily influences in turn the several Gurage tongues. Whether such multilingualism will continue in such a small area or not, only the future can tell, but the situation does look fairly bleak in general for Gurage.

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Seßhafte Jäger, akkulturierte Sammler

Zur Cambridge-Enzyklopädie zeitgenössischer Wildbeuter

Friedrich Valjavec

Der ansprechend gestaltete, übersichtlich gegliederte und von einer abgewogenen Synopsis der Hauptherausgeber eingeleitete Band ist ein internationales Gemeinschaftswerk, das 1995–96 begann und an dem 88 Autoren und 8 regionale Herausgeber aus sechs Ländern mitgewirkt haben.¹ Nach einem Vorwort von Beatrice Medicine von den Lakota folgt eine geraffte problem- und methodenorientierte Einleitung der Hauptherausgeber, an die sich die regionale ethnographische Bestandsaufnahme von über 400 Seiten mit 53 kondensierten, aber weitgehend einheitlich konzipierten Fallstudien zur Geschichte, Ethnographie und Lage von

¹ Richard B. Lee and Richard Daly (eds.): *The Cambridge Encyclopedia of Hunters and Gatherers*. Cambridge: Cambridge University Press, 1999. xx + 511 pp., photos. ISBN 0–521–57109-X. Price: £75.00.