

- pp. 141–159. Wien: Österreichische Akademie der Wissenschaften.
- 1988a Towards a Definitive Classification of Human Languages. Review Article of Merrit Ruhlen: Guide to the World's Languages (1987). *Diachronica* 4: 159–223.
- 1988b Proto-South-Omotiic or Proto-Somotic Consonant Phonemes. In: Marianne Bechhaus-Gerst and Fritz Serzisko (eds.), *Cushitic-Omotiic. Papers from the International Symposium on Cushitic and Omotic Languages*, Cologne, January 6–9, 1986; pp. 163–175. Hamburg: Helmut Buske Verlag.
- 1989 Mao's Ancestor. Consonant Phonemes of Proto-Mao. Stage One. In: Proceedings of the Ninth International Congress of Ethiopian Studies, Moscow, 26–29 August, 1986; pp. 35–44. Moscow: USSR Academy of Sciences. (Africa Institute, 5, section 4: Linguistics)
- 1990 A Grammatical Sketch of Dime (Dim-Af) of the Lower Omo. In: Richard Hayward (ed.), *Omotiic Language Studies*, pp. 494–583.
- Fleming, Harold C., and Herbert S. Lewis**
- 1961 Review of Ad. E. Jensen (Hrsg.), *Altivölker Süd-Äthiopiens* (1959). *American Anthropologist* 63: 615 f.
- 1963 Concerning Haberland's Comments on Review of *Altivölker Süd-Äthiopiens*: A Rejoinder. *American Anthropologist* 65: 1133 f.
- Greenberg, Joseph Harold**
- 1950 Hamito-Semitic. *Southwestern Journal of Anthropology* 6: 47–63.
- Grottanelli, Vinigi**
- 1940 I Mao. Roma.
- Hayward, Richard J. (ed.)**
- 1990 *Omotiic Language Studies*. London: School of Oriental and African Studies.
- Hetzron, Robert**
- 1980 The Limits of Cushitic. *Sprache und Geschichte in Afrika* 2: 7–126.
- Jensen, Ad. E.**
- 1959 *Altivölker Süd-Äthiopiens*. Stuttgart: W. Kohlhammer Verlag.
- Lamberti, Marcello**
- 1988 Kuliak and Cushitic. A Comparative Study. Heidelberg: Carl Winter – Universitätsverlag. [seen in manuscript only]
- 1991 Cushitic and its Classifications. *Anthropos* 86: 552–561.
- Moreno, Martino Mario**
- 1940 *Manuale di Sidamo*. Milano: Mondadori.
- Newman, Paul**
- 1980 The Classification of Chadic within Afroasiatic. Leiden: Presses Universitaires.
- Reinisch, Leo**
- 1883–1903 (see Lamberti 1991 for sources)
- Sasse, Hans-Jürgen**
- 1979 The Consonant Phonemes of Proto-East Cushitic: A First Approximation. *Afroasiatic Linguistics* 7: 1–67.
- Steinberg, Arthur C.**
- 1974 Gm and Inv Allotypes of Some Sidamo Ethiopians. *American Journal of Physical Anthropology* 39: 403–408. [Kambatta, Sidamo, and Wallamo samples for Gamma globulin]
- Straube, Helmut**
- 1963 *Westkuschitische Völker Süd-Äthiopiens*. Stuttgart: W. Kohlhammer Verlag.

## The Myth of the Moon of the Siriono (Miá) of Eastern Bolivia

### Its Axiological Dimension

Mario Califano

The purpose of this article is to examine the axiological dimension in a South American ethnic group on the basis of a mythical character – the “moon” of *Dshyási* of the Siriono (Miá) of Eastern Bolivia. This is not a random choice and we intend to conduct a phenomenological analysis based on cultural facts made explicit in the mythical horizon.

This interest in assessing the Siriono cosmovision arised from the contrast found between the briefness of their narratives, practically limited to that of the “moon,” and the richness of axiological meanings therein. In fact, starting from this main myth we had access to the hunter's ethical code sustained by the Uranian deity, thus opening the universe of value.

The narrative and the personal testimonies regarding the past and present behaviour of this religious figure allow for different levels of analysis in order to establish the relations which any axiology should keep with the cultural praxis in giving sense to life itself. Being a repository of a specific valuable quality, the theophanies become prototypes of reference around which is centered the ontological and existential dimension of the members of a given ethnic group. The fact of visually perceiving *Dshyási* in the expanse of the sky and of mentioning him when speaking are both part of the feeling, understood as a structure of the being-in-the-world.<sup>1</sup>

### 1. The Sources

The first knowledge of the existence of a sidereal deity among the Siriono is owed to Wanda Hanke (1942), who provided a very brief information. Almost ten years later, Allan R. Holmberg (1950) published his well-known monograph on “Nomads of the Long Bow. The Siriono of Eastern Bolivia”

<sup>1</sup> The risk of inadequately using the expression being-in-the-world is turning this ontological thesis in a set expression and thus losing its original sense. This formula should be understood as the phrasing of an enigma which may only be grasped after study (Landgrebe 1968: 176 and 191).