

was an important step towards a more linguistic treatment of what constitutes Afro-Asiatic. Thus he focused on features like grammatical gender and the inclusion of the “Hottentoti (Koran + Naman)” (Bleek 1851, Meinhof 1912).

The current hypothesis supposes the ancestor language to develop into coordinate decent lines (Semitic, Egyptian, Berber etc.). This approach was suggested already by Beke (1845). Bleek (1851) treats three members of his Semitic-African (“Semitic-Africani”) language family, namely, Semitic (“Semitae”), Cushitic (“Gallaei”) and Berber (“Berberi”) as sister families. Likewise, Lottner (1860–61), although using race concepts typical of that time, classified Semitic, Egyptian, Berber and Cushitic as equal members of a larger language family. Delafosse (1914) presented the internal classification of Afro-Asiatic languages. The fundamental work by Cohen (1947), although continuing to use the term H.-S., in fact rejects the dichotomic opposition of Hamitic and Semitic and secures the wide acknowledgement of the Afro-Asiatic hypothesis. Greenberg (1950) includes Chadic in the Afro-Asiatic and presents a five-branched language family. The status of  $\nearrow$ Omoti is a matter of discussion until now.

Greenberg (1966) argued against grammatical gender as a criterion in classification, but stressed the relevance of a feminine formative *-t*. His use of “mass comparison” was strongly criticized by Möhlig (1983:157f.) and others.

All language groups which are nowadays considered to form an Afro-Asiatic or H.-S. genetic phylum have been discussed since the beginning of comparative work in the 19<sup>th</sup> cent. In Müller’s (1887:224–419) comparative treatment of the Semitic and Hamitic languages only Chadic languages were not included. Chadic was, however, considered as “Hamitic” by Lepsius (1863) and Müller (1886) also spoke about the Hamitic character of the Musgu language, later designated as Chadohamitic or Chadic.

A new stage in the comparative grammar of H.-S. languages was reached with the work of Rössler (1959; 2001) who laid emphasis on the genetic reconstruction of the verbal inflexion and of the phonological system of the proto-language.

**Lit.:** CHARLES T. BEKE, “On the Languages and Dialects of Abyssinia and the Countries to the South”, *Proceedings of the Philological Society* 1845, 89–107; WILHELM BLEEK, *De nominum generibus linguarum Africae australis, copticae, semiticarum aliarumque sexualium*, Bonn 1851; MARCEL COHEN, *Essai comparatif sur le vocabulaire et la phonétique du chamito-sémitique*, Paris 1947; ROBERT N.

CUST, *Sketch of African Languages*, London 1883; MAURICE DELAFOSSE, *Esquisse générale de l’Afrique et plus particulièrement de l’Afrique française*, Paris 1914; ISTVÁN FODOR, *A Fallacy of Contemporary Linguistics*, Hamburg 1982; JOSEPH H. GREENBERG, “Studies in African Linguistic Classification: IV. Hamito-Semitic”, *Southwestern Journal of Anthropology* 6, 3, 1950, 47–63; ID., *The Languages of Africa*, The Hague 1966; RICHARD J. HAYWARD, “Afroasiatic”, in: BERND HEINE – DEREK NURSE (eds.), *African Languages*, Cambridge 2002, 74–98, here 83–95; WILHELM J.G. MÖHLIG, “Massenvergleich”, in: HERMANN JUNGRAITHMAYR – WILHELM J.G. MÖHLIG (eds.), *Lexikon der Afrikanistik: afrikanische Sprachen und ihre Erforschung*, Berlin 1983, 157–58; CHARLES RICHARD LEPSIUS, *Standard Alphabet for Reducing Unwritten Languages and Foreign Graphic Systems*, London – Berlin 1863; CARL LOTTNER, “On Sisterfamilies of Languages, Especially those Connected with the Semitic Family”, *Transactions of the Philological Society* 20–27, 1860–61, 112–32; CARL MEINHOF, *Die Sprachen der Hamiten*, Hamburg 1912; FRIEDRICH MÜLLER, *Die Musuk-Sprache in Central-Afrika*, Wien 1886; ID., *Grundriss der Sprachwissenschaft*, 4 vols., Wien 1876–88, vol. 1, Abteilung 1: *Einleitung in die Sprachwissenschaft*, Wien 1876, vol. 3: *Die Sprachen der lockenhaarigen Rasse*, Wien 1887, 224–419 [“Die Sprachen der mittelländischen Rasse”]; HANS-JÜRGEN SASSE, “Afroasiatisch”, in: BERNDT HEINE – THILO C. SCHADEBERG – EKKEHARD WOLFF (eds.), *Die Sprachen Afrikas*, Hamburg 1981; IGOR MIKHAILOVITCH DIAKONOFF, *Semito-Hamitic Languages*, Moscow 1965; ID., *Afrasian Languages*, Moscow 1988; LIONEL BENDER, “Upside-Down Afrasian”, *AAP* 50, 1997, 19–34; OTTO RÖSSLER, “Verbalbau und Verbalflexion in den semitohamitischen Sprachen”, *ZDMG* 100, 1959, 461–514; ID., *Gesammelte Schriften zur Semitohamistik*, Münster 2001.

Rainer Voigt

**Ḥamle**  $\nearrow$  Calendar, Christian

### Hammerschmidt, Ernst

H. (Eduard Maria Ernst H.; b. 29 April 1928, Marienbad [Bohemia], d. 16 December 1993, Vienna) was a prominent scholar of  $\nearrow$ Ethiopian studies (*Äthiopistik*) who succeeded in the institutionalization of the discipline within the German-language Oriental studies framework.

H. studied Oriental languages, theology and law (Bamberg 1946–48, Innsbruck 1949–50, St. Florian 1950–51, Salzburg 1951–52, Vienna 1952–53, 1957–58, Münster [Westfalen] 1954–55 and Oxford 1955–57) and in 1958 was ordained as an Old Catholic priest. After habilitation (1962) and appointment as Extraordinary Professor (University of Saarbrücken 1968), in 1970 he became Full Professor (*Ordentlicher Professor*) of African Studies at the University of Hamburg. Till his retirement in 1990, H. lectured in Ethiopian Studies, with codicology, old Ethiopian (Gə‘əz) literature, Ethiopian church and history



Ernst Hammerschmidt (middle) meeting Haylā Šəllase I in Stuttgart during his state visit in Germany; photo 1954, courtesy of Ilse Hammerschmidt

in the focus of his attention. H. acquired four doctorates: Dr. phil. (1952), Dr. theol. (1953), Dr. jur. (1986) and Dr. litt. (1989).

Among H.'s important contributions was the foundation in 1977 of the *Aethiopistische Forschungen*, the only scholarly monograph series specializing exclusively in Ethiopian studies. He continued following it till his death in 1993 (the last volume he edited was no. 35). Of fundamental importance for philological research within Ethiopian Studies were also his catalogues of the Ethiopian manuscripts from the libraries of Lake Tana monasteries and Germany published in the *Verzeichnis der orientalischen Handschriften in Deutschland* (VOHD) series (since 1983 with Veronika Six, s. HamTana I, HamTana II, SixTana III, HamSixBerl).

H. assembled a rich specialized private library (today in possession of the Asia-Africa-Institute, University of Hamburg). His extensive co-operation in Oriental Christian boards and his broad interests contributed highly to the establishment of modern Ethiopian Studies in Germany.

Src.: ERNST HAMMERSCHMIDT, *Äthiopische liturgische Texte der Bodleian Library in Oxford*, Berlin 1960; ID., *Studies in the Ethiopic Anaphoras*, Berlin 1961 (Berliner Byzantinistische Studien 25), Stuttgart 1987 (AeF 25); ID., *Stellung und Bedeutung des Sabbats in Äthiopien*, Stuttgart 1963 (Studia Delitzschiana 7); ID., *Äthiopien: Christliches Reich zwischen Gestern und Morgen*, Wiesbaden 1967; ID., *Äthiopistik an deutschen Universitäten*, Wiesbaden 1968; HamTana I; HamTana II; HamSixBerl. Lit.: LANFRANCO RICCI, "Ernst Hammerschmidt", *RSE* 35, 1993, 177–79.

Siegbert Uhlig

## Ḥamrān

The Ḥ. (حمران, var. Ḥumran/Ḥomran, 'the Red[s]') are an originally nomadic ↗Beḡa group

in the Ethio-Sudanese border area, mainly in the Gadārīf District in Sudan (in the Šukuriya nazirate), south of ↗Kassala. The Ḥ. are sometimes identified with the Bišārīn in literature, but they are separate groups, like the ↗Haḏāndowa or the ↗Beni ʿAmər. The Ḥ. dwell farther south from the other Beḡa groups (which are concentrated in the Beḡa and Tokar districts of Sudan). The Ḥ. traditional grazing areas along the ↗Setit stretched as far as ↗Ḥumära (now in Ethiopia) and Kunama in the east. By the mid-20<sup>th</sup> cent. the Ḥ. counted only ca. 700 members (Paul 1954: 139); in the past the group had been much more numerous.

The Ḥ. speak Arabic (therefore they are also known in literature as the "Ḥ. Arabs", cp. Baker 1867; Myers 1876) and claim to be of pure Arab stock, as a branch of the Ḥarb. In fact, they were apparently a branch of the Arteyga Beḡa, with whom they share the same original ritual (*šāfiʿi*). According to a local tradition, their ancestor Muḥammad Adarōb (for genealogy s. Paul 1953: 73, 142) first migrated to the Atbara and later to the Setit. Well into the 19<sup>th</sup> cent. the Ḥ. still spoke Təgre. Due to intermarriages they are closely interrelated with other groups in the Setit area.

Historically the Ḥ. were subjects of the ↗Fuṅṅ sultanate. Until the 18<sup>th</sup> cent., they were one of the "ten districts of the Sobaha [= Eastern Sudan]" (Penn 1934:64) indirectly governed via the Beni ʿAmir *diglal* (vassal of Fuṅṅ). In the 19<sup>th</sup> cent. the Ḥ., famous sword hunters (*agagir*, Tgr. 'hunter') of ↗elephants and other game, founded villages (Paul 1953:141; Douin 1941:1232) and became sedentary in Gadārīf, along the northern

