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 (“Semito-Africana”) 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-African languages. The fundamental work by Cohen (1947), although continuing to use the term H.–S., in fact rejects the dichotomous 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-branch language family. The status of Omotic 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 phyllum have been discussed since the beginning of comparative work in the 19th 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 lingvarum Africæ australis, copitæae, semiticarum aliarumque sexualium, Bonn 1851; MARCEL COHEN, Essai comparatif sur le vocabulaire et la phonétique du chamito-sémistique, Paris 1947; ROBERT N.

Hammerschmidt, Ernst

Hammerschmidt, Ernst

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


Hamle Calendar, Christian

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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.


Siegbert Uhlig

Hamrān

The H. (حضران, var. Ḥumran/Homran, ‘the Red[s]’) are an originally nomadic Ḍeğa group in the Ethio-Sudanese border area, mainly in the Gadārīf District in Sudan (in the Šukūtīya nāzīrate), south of Ḍaṣṣala. The H. are sometimes identified with the Bīṣārin in literature, but they are separate groups, like the Ḍaṭāndawā or the Ḍenī ʿAmār. The Ḥ. dwell farther south from the other Beğa groups (which are concentrated in the Beğa and Tokar districts of Sudan). The Ḥ. traditional grazing areas along the Ḍeṣīt stretched as far as Ḍūmār (now in Ethiopia) and Kunama in the east. By the mid-20th 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 Ḍarb. In fact, they were apparently a branch of the Artyeya Beğa, with whom they share the same original ritual (ṣaʿīf). According to a local tradition, their ancestor Muhammad Adarōb (for genealogy s. Paul 1953: 73, 142) first migrated to the Ḍabar and later to the Ḍeṣīt. Well into the 19th cent. the Ḥ. still spoke Ṭagre. Due to intermarriages they are closely interrelated with other groups in the Ḍeṣīt area.

Historically the Ḥ. were subjects of the Ḍeŋūl sultanate. Until the 18th cent., they were one of the “ten districts of the Sobaha [= Eastern Sudan]” (Penn 1934:64) indirectly governed via the Beni ʿAmir ḏīgīl (vassal of Ḍeŋūl). In the 19th cent. the H., famous sword hunters (agāḡīr, Tgr. ‘hunter’) of Ḍeŋūl and other game, founded villages (Paul 1953:141; Douin 1941:1232) and became sedentary in Gadārīf, along the northern edge of the

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