Ketuvim closed, he became a columnist for Davar, also contributing regularly to literary periodicals and collections in Israel and abroad.

Steinman claims that the primary function of a critical essay is to improve man’s view on life and art, and that therefore it is permissible and desirable to apply present-day views in studying works of the past. His memoirs contain a great deal of literary gossip. In his reconstruction of the "conversations," Steinman aims at giving a very subjective account of the conversants' views rather than a stenographic recording of their actual remarks.

Steinman was the most prolific Hebrew writer of his generation. While the essays published (in Davar and in the book form, Perudot (1965)), comprise a large part of his total output, works still in manuscript would fill dozens of volumes of fiction, memoirs, and autobiography. His books included Sodot (2 vols., 1938); Sefer Meah Shannah (with J.J. Tri-vaks and Y. Yaari-Poliskin, from 1938 onward), on the heroes and pioneers of Erez Israel for the past 100 years and more; Bi-Netivot ha-Emunah (1943); Be-Malagal ha-Dorot (1944); Koh Amar Frischmann (1950), conversations and memoirs of Frischmann; Kitvei Eliezer Steinman: vol. 1, Gan-Eden shel Anshei Shelomenu Sippur ha-Sippurim (1956); vol. 2, Ha-Behirah be-Erez ha-Behirah (1956); vol. 3, Zeman Hayyeinu (1956); vol. 4, Alim me-Ez ha-Hayyim (1958); Perudot (1965); Ha-Har ha-Yarak (1965), stories; Barekhia Naftshi (1965), essays; Sippurim Kezarim (1966); Ha-Yahid ve-ha-Olam (1966), short essays; Ayin Lo Ra’atah (1967), stories; Ha-Melech Ayeif (1968), a story on Saul and David, and Le-Kol he-Halil (1968), essays.

In later years he also undertook a massive project designed to make the resources of Jewish culture more readily available by rendering the texts in his own version and adding his own introductory notes and essays. The first book, Be’er ha-Hasidut (1951), was followed by a series of nine books on Hasidism (1958–62) and a collection of hasidic stories, Kankan ha-Kesef (4 vols., 1969). He also wrote Be’er ha-Talmud (4 vols., 1963–65), on the Talmud.


**STEINSALTZ (Even Yisrael), ADIN (1937–),** Israeli rabbi and author. Born in Jerusalem, Steinsaltz acquired a background in Jewish studies, as well as chemistry, mathematics, and physics, at The Hebrew University of Jerusalem. He was also ordained as a rabbi. After working in education for 13 years in the Negev, he returned to Jerusalem where he taught, did research, and wrote for various periodicals. In 1988 he received the Israel Prize in Jewish Studies.

In 1965 he founded the Israel Institute for Talmudic Publications which undertook the production of a vocalized Babylonian Talmud, accompanied by Hebrew translation and commentary; over 30 volumes of a projected 42 had appeared by the early 2000s. An English translation of the series was begun by Random House, and volumes have appeared in French, Russian, and Spanish. Rabbi Steinsaltz founded the "Mekor Hayyim" yeshivah in 1984, an institute which has as one of its aims the bridging of the gap between religious and non-religious Jews. In February 1989 he initiated the founding of a yeshivah in Moscow, called the Center for the Study of Judaism.

Each year Rabbi Steinsaltz lectures widely outside of Israel, and his books, a number of which have been translated into English, such as The Essential Talmud (1976), The Thirteen-Petalled Rose (1980), and Guide to Jewish Prayer (2000), reach readers the world over. He has published works on Talmud, biblical figures, repentance, stories of Rabbi Nahman of Bratslav, and other topics. He has also published over 600 papers on Jewish and scientific subjects.

**STEINSCHNEIDER, MORITZ (1816–1907),** father of modern Jewish bibliography, among the founders of the "Science of Judaism" (*Wissenschaft des Judentums*). Born the son of the Talmud scholar Jacob Steinschneider (1781–1856) and Hani Zadek-Weizenkorn (1792–1859) in Prossnitz, Moravia, Steinschneider received his early education in his native town, where he was influenced by his uncle Gideon *Brecher*. He also attended a Christian school and studied music, an interest he maintained throughout his life. At age 13, he entered the yeshivah of R. Nehemiah *Trebitsch* and in 1833 he left for Prague to take up secular studies. By that time, Steinschneider had already acquired a thorough knowledge of French and Italian from private tutors. He became a tutor in these languages, and in 1836 received a teacher's diploma for Hebrew in the Hebraische Lehranstalt in Prague. That same year he left for Vienna, where he began to study Semitic languages; there he made the acquaintance of Leopold *Dukes*, who aroused his interest in the study of medieval literature, Hebrew manuscripts, and Jewish bibliography.

In 1839 Steinschneider went to Leipzig. Though he stayed only half a year, this short stay proved crucial for his career as he both studied and formed close relationships with Heinrich L. *Fleischer* and Franz *Delitzsch*. After six months Steinschneider went on to the university in Berlin, where he also made the acquaintance of Leopold *Zunz* and Abraham *Geiger*. Zunz especially encouraged the young scholar and provided other forms of assistance. Returning to Prague in 1841, Steinschneider earned a living for three years as a private tutor and teacher in a Jewish girls' school. In 1843 he received a formal rabbinical diploma from the rabbi of his native town, Hirsch B. Fassell, and also a very warm recommendation from Salomon L. *Rapoport*. While in Prague, Steinschneider unsuccessfully applied for a number of positions, including censor of Jewish books. After his friend Michael *Sachs* left Prague...
upon accepting an invitation to Berlin, Steinschneider soon followed in 1845. Later, the friendship with Sachs cooled due to his disapproval of Sachs’ Orthodox religious tendencies. In Berlin Steinschneider gave private lessons, preached sermons, officiated at weddings, and engaged in occasional work as a translator and author of textbooks for the elementary study of Hebrew. In 1848 he received Prussian citizenship.

In 1859, he received his first regular appointment as lecturer at the Veitel-Heine-Ephraimsche Lehranstalt, where he taught for 48 years. Many of his students later became prominent Jewish scholars, including I. *Goldzibër, Solomon *Schechter, Hayyim *Brody, Judah L. *Magnes, H. *Malter, A. *Marx, George A. *Kohut. From 1860 to 1869, he was in charge of administering the “oath more judaico, the Jewish oath. Another regular appointment came in 1869, when Steinschneider became assistant at the Berlin Royal Library, a position he held until his death. In the same year, he also became the head of the girls’ school of the Jewish community, a position from which he retired in 1890. In appreciation of his scholarly contributions, the Prussian government made him an honorary professor in 1894. Steinschneider also received several other honors from various universities and academies, including Columbia University in New York (1887). On the occasion of his 80th birthday, a Festschrift was published in his honor. Steinschneider was buried as an honorary member of the Berlin Jewish community at the Weissensee cemetery.

Steinschneider’s literary output was tremendous; his bibliography contains more than 1,400 items. His main lifelong interest was the study of the relationship between Jewish and general cultures, especially during medieval times. Upon his early realization that the preliminary requirement for carrying out such studies was a thorough and scientific bibliographical record of all available printed and manuscript materials, Steinschneider devoted himself to the preparation of library catalogs and subject bibliographies. In addition to catalogs and bibliographies, he also provided general introductions to Jewish literary history and Jewish booklore. In collecting and organizing the materials for his studies on the role of the Jews in medieval culture, his research led him also to the study of the history of medieval philosophy, especially medieval medicine, the sciences, and mathematics. His works are not only a contribution to Jewish learning, but also to Arabic literature and to general medieval cultural history. Steinschneider regarded his bibliographical, philological, and Oriental studies in Jewish literature as a contribution to general cultural history, which in his opinion was the original object of world history and of all intellectual effort. With this scholarly program, he stood in the tradition of his fatherly friend Zunz.

The following works are of particular note: *Die hebraischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher* (1893), his magnum opus containing a wealth of information based on manuscripts and printed sources in many languages about the transmission of philosophy and the sciences throughout the Middle Ages. It also shows how classical Greek knowledge reached Europe and Western culture through the intervention of Arabic and Hebrew writers. *Die arabischen Uebersetzungen aus dem Griechischen* (1897) and *Die europaeischen Uebersetzungen aus dem Arabischen* (1904–05) supplemented this work and carried its subject far beyond purely Jewish interests. These three works together provided a pioneering contribution to the understanding of Western civilization’s dependence on classical sources and the contribution of Muslim and Jewish civilizations to them.

Another of Steinschneider’s major works, *Die Arabische Literatur der Juden* (1902), lists all of the Jewish authors who wrote in Arabic and includes detailed biographies and bibliographies. His lectures on the same subject appeared in English in the *Jewish Quarterly Review* (1897–1901). A further work dealing with the relationships between Jews, Arabs, and Christians is his *Polemische und apologetische Literatur in arabischer Sprache zwischen Muslimen, Christen und Juden* (1877). Not only is the typical full bibliographical and biographical apparatus provided in this work, but it also classifies and enumerates the main areas of religious controversy. Steinschneider’s unbelievable industry and erudition also manifested itself in a series of catalogs and bibliographies, among which the most important is his *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (1852–60). Upon the request of the chief librarian of the Bodleian Library at Oxford University, Steinschneider prepared a catalog of all the printed books up to 1732 in that great library over a period of many years, during which time the library was also dynamically enriching its Hebrew collections through the acquisition of important private libraries. Over the course of five summers in Oxford, Steinschneider described all the Hebrew items there, at which time he also made generous use of all the Hebrew manuscript materials. The catalog is arranged according to the name of the authors (with the exception of anonymous works), gives all the available information on their lives, and is followed by a list of their works and all the references to them in the secondary literature available at that time. At the end follows a list of all printers, patrons, etc., who were associated with the publication of the works, as well as a geographical index providing the Hebrew forms of many geographical names. With this book, Steinschneider raised Hebrew bibliography to a scholarly level and corrected misinformation. Steinschneider also published classic catalogs of the Hebrew manuscript collections of the following libraries: Leiden (1858), Munich (1875; 2nd ed. enlarged, 1896), Hamburg (1878, reprint with new introduction, Hellmut Braun, 1969), and Berlin (1878–97). In all of these he identified many hitherto unknown writings and historical research.

Some aspects of his detailed, painstaking research were organized into more general presentations. For the *Ersh und Gruber Allgemeine Encyclopaedie*, he wrote a systematic survey of Jewish literature (1850) which was translated into English (*Jewish Literature from the 8th to the 18th Century*, 1857) and later into Hebrew by Henry *Malter, one of his pupils (Sifrut Yisrael, 1897–99). For the same encyclopedia, he co-wrote, together with David *Cassel, Juedische Typographie und Ju-
edischer Buchhandel* (1851), a still-valuable general survey of
Jewish printing and book trade. But both scholars failed to publish a planned Real-Encyclopaedie des Judentums (1843) for unknown reasons despite several years of intensive preparation. Another work of Steinschneider’s which still remains the most systematic and broadest treatment of the subject is Vorlesungen über die Kunde Hebraischer Handschriften (1897; Hebrew translations, with additions by A.M. Habermann Hargzoát al Kitvei Yd Irviyim, 1965; also printed in Aresheth, 84 (1966)). Also significant are his contributions to the history of the study of the Hebrew language and his work on Jewish writers of history and historiography (Die Geschichtsliteratur der Juden, 1905). Finally, he published the journal Ha-Mazkir (Hebraische Bibliographie. Blatter fuer neuere und altere Literatur des Judentums, 1858–65, 1869–81) to which he contributed more than 500 articles concerning bibliography, library history, booklore, philology and cultural history.

Steinschneider’s major works were reprinted several times in their original form in the 1930s, 1960s, 1970s, and 1980s; the last reprinting of his Bodleian Catalog dates from 1998. Unfortunately, the author’s own numerous additions and corrections to his works, as preserved in the copies of his works at the Jewish Theological Seminary in New York, as well as other new materials, were not incorporated into these reprints. In the early 2000s, a web-based translation and revision of the Hebraische Uebersetzungen des Mittelalters was in preparation by Charles H. Manekin (University of Maryland) in collaboration with Y. Tzvi Langemar (Bar-Ilan University), and Hans Heinrich Biesterfeld (Bochum University).

Steinschneider spent most of his life in the pursuit of his great scholarly projects, but he also wrote some lighter belletristic and journalistic works. He also commented – though rarely – on the major contemporary events of his day and for a while was actively involved in a society founded by his friend Abraham *Benisch, the aim of which was the promotion of Jewish resettlement in Ereẓ Israel. He withdrew from the group in the early 1840s and later assumed a very negative attitude toward political Zionism. However, he welcomed the 1848 Revolution in Germany, and even helped to build barricades in Berlin, but shied away from radicals. Steinschneider published some letters by Hirsch B. Fassel, dealing with Samuel R. *Hirsch’s religious views (Herb Zion, 1839); for this edition he wrote under the pen name of M.S. Charbona, adding some of his own remarks that revealed his position toward the Reform movement, about which he maintained a rather conservative view, particularly in his advocacy of the Hebrew language in the synagogue and in Jewish scholarly literature. In this publication, he formulated his views on the tasks and methods of Jewish scholarship, aiming for objective truth and impartial research as well as the creation of the scholarly foundations of Jewish learning. He vehemently rejected superficial attempts at popularization and the replacement of original research by empty phrases. He also opposed, like Zunz, *rabbinical seminaries as centers of scholarly research, fearing the introduction of theological considerations into what he considered to be pure, objective scholarship.


[Menahem Schmelzer / Gregor Pelger (2nd ed. )]

**STEINTHAL, HERMANN HEYMANN** (1823–1899), German philologist and philosopher. He studied in Berlin and Paris (where he spent three years in the study of Chinese language and literature), was appointed lecturer in philology and mythology at Berlin University in 1850 and 1855 associate professor of general philology. In 1872 he was appointed to the chair of biblical studies and philosophy of religion at the Hochschule fuer die Wissenschaft des Judentums. Steinthal and his brother-in-law, Moritz *Lazarus, founded the science of racial psychology (Volkerpsychologie) and the Zeitschrift fuer Volkerpsychologie und Sprachwissenschaft (from 1860). Having studied under Wilhelm von Humboldt, he edited the latter’s Sprachwissenschaftliche Woerter (1884) and wrote extensively in this field, e.g., Die Sprachwissenschaft Wilhelm von Humboldts und die Hegelsche Philosophie (1848), Die Klassifikation der Sprachen (1850), Der Ursprung der Sprache im Zusammenhang mit den letzten Fragen alles Wissens (1851), Die Entwicklung der Schrift (1852), Geschichte der Sprachwissenschaft bei den Griechen und Roemern (1863), Abriss der Sprachwissenschaft (1871–78), Gesammelte kleine Schriften (1880), and Allgemeine Ethik (1885). Steinthal also retained a lifelong interest in, and devotion to, Judaism and Jewish life. Serving as a director of the *Deutsch-Israelitischer Gemeindebund he frequently lectured and wrote newspaper articles in his capacity as a Jewish spokesman. His essays Zu Bibel und Religionsphilosophie (1890, 1895) reflect his ethical and aesthetic (rather than higher critical) approach to the Bible. In his collection of essays and addresses, Ueber Juden und Judentum (1906), he showed his pride in his Jewish roots. Steinthal polemi-