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#### Cover

Mašhad, Kitābhāna-i Āsitān-i Quds-i Raḍawī 300, f. 1v  
Paris, Bibliothèque Nationale de France, grec 1853, f. 186v

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*Studies on Steinschneider. Moritz Steinschneider and the Emergence of the Science of Judaism in Nineteenth Century Germany*, edited by R. Leicht and G. Freudenthal, Brill, Leiden - Boston 2012 (Studies in Jewish History and Culture, 33), 602 pp.

This survey of Moritz Steinschneider's life and career aims at combining the reconstruction of the intellectual biography of this scholar with a discussion on his theoretical engagement with the fundamental issues of the history of Jewish literature. The volume comes from a conference held in Berlin in 2007 and includes twenty five essays revolving on Steinschneider's scientific activities and, as stated in the Introduction by R. Leicht and G. Freudenthal (pp. xv-xxxii) is guided by the "working hypothesis" that "Steinschneider should be viewed as a first-rank scholar in nineteenth-century Europe who devoted his life to the promotion and realization of a specific concept of the scientific study of Judaism" (p. xvii). The editors' point of view is that "nineteenth-century positivism had a growing impact on Steinschneider's thought", and that his "scientific work was characterized by a strictly historical perspective and a clearly post-idealistic (anti-speculative) outlook" (p. xxiv).

The volume is divided into five parts. Part One ("A Jewish Scholar in the Nineteenth-Century Europe", pp. 3-233) contains ten essays dealing with Steinschneider's intellectual biography: I. Schorsch, "Moritz Steinschneider: The Vision Beyond the Books" (pp. 3-36); M.L. Miller, "*Your Loving Uncle*: Gideon Brecher, Moritz Steinschneider and the Moravian Haskalah" (pp. 37-80); C. Trautmann-Waller, "Leopold Zunz and Moritz Steinschneider: *Wissenschaft des Judentums* as a Struggle against Ghettoization in Science" (pp. 81-108); A. Engelhardt, "Moritz Steinschneider's Notion of Encyclopedias" (pp. 109-36); I.E. Zweip, "From Dialektik to Comparative Literature: Steinschneider's 'Orientalism'" (pp. 137-50); R. Leicht, "Moritz Steinschneider's Concept of the History of Jewish" (pp. 151-74); N. Roemer, "Moritz Steinschneider and the Noble Dream of Objectivity" (pp. 175-90); G. Freudenthal, "The Aim and Structure of Steinschneider's *Die Hebraischen Übersetzungen des Mittelalters*. The Historiographic Underpinnings of a Masterpiece and Their Untoward Consequences" (pp. 191-212); G. Busi, "Steinschneider and the Irrational: A Bibliographical Struggle against the *Kabbalah*" (pp. 213-32); G. Veltri, "Steinschneider's Interstitial Explanation of Magic" (pp. 233-46). Part Two ("The Father of Hebrew Bibliography", pp. 249-348) contains six essays dealing with Steinschneider's contribution to Hebrew Bibliography: J. Olszowy-Schlanger, "Moritz Steinschneider and the Discipline of 'Hebrew Manuscripts Study'" (pp. 249-62); J.J. Witkam, "Moritz Steinschneider and the Leiden Manuscripts" (pp. 263-76); S. Harvey - R. Fontaine, "Creating a New Literary Genre: Steinschneider's Leiden Catalogue" (pp. 277-300); B. Richler, "Steinschneider's Manuscripts" (pp. 301-18); R. Heuberger, "Aron Freimann and the Development of Jewish Bibliography in Germany in the 20<sup>th</sup> Century" (pp. 319-38); A. Bar-Levav, "A Living Citizen in a World of Dead Letters: Steinschneider Remembered" (pp. 339-48). Part Three ("The Study of Medieval Literature, Philosophy and Science", pp. 351-485) contains six essays dealing with Steinschneider's contributions to Karaite, Judeo-Arabic and Yiddish studies: D.J. Lasker, "Moritz Steinschneider and Karaite Studies" (pp. 351-62); P.B. Fenton, "Moritz Steinschneider's Contribution to Judaeo-Arabic Studies" (pp. 363-82); D. Matut, "Steinschneider and Yiddish" (pp. 383-410); A. Salah, "Steinschneider and Italy" (pp. 411-56); T. Lévy, "*Mathematik bei den Juden*, cent ans après" (pp. 457-76); N. Golb, "Steinschneider as Historian" (pp. 477-85). Part Four ("Moritz Steinschneider in Contemporary Research", pp. 489-545) contains two essays: Ch.H. Manekin, "The Genesis of *Die Hebraischen Übersetzungen des Mittelalters*" (pp. 489-530); E. Hollander - A. Lehnardt, "Genizat Germania. A projected Comprehensive Electronic Catalogue of Hebrew Fragments Extracted from Bindings of Books or Archival Files in German Libraries and Archives" (pp. 531-45). Part Five ("Documents and Texts", pp. 549-92) contains an essay by P. Figeac, "Tracing Steinschneider in the Berlin Staatsbibliothek" (pp. 549-68, with sixteen tables). An essay by Moritz Steinschneider himself ("Der Aberglaube [1900]", pp. 569-92) concludes this collection of studies, accompanied by an Index of ancient and modern names (pp. 593-602). Calling attention to Moritz Steinschneider's immense scientific production, this volume will foster debates on this eminent scholar of the *Wissenschaft des Judentums*.

As stated by the Editors, p. ix, n. 1, the paper by G. Endress, "Kulturtransfer und Lehrüberlieferung. Moritz Steinschneider (1816-1907) und Die Juden als Dolmetscher", not included in the present volume, has been published on the journal *Oriens* 39 (2011), pp. 59-74.

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