

Schriftenreihe wissenschaftlicher Abhandlungen
des Leo Baeck Instituts

86

In collaboration with

Michael Brenner · Joseph Cronin (managing)
Astrid Deuber-Mankowsky · Sander Gilman
Raphael Gross · Daniel Jütte · Miriam Rürup
Stefanie Schüler-Springorum

edited by the

Leo Baeck Institute London



Sabine Schmidtke

Martin Schreiner
between Islamic Studies and
“Wissenschaft des Judentums”

Reconstructing His Scholarly Biography

Mohr Siebeck

Sabine Schmidtke, D.Phil. University of Oxford, is Professor of Islamic Intellectual History at the Institute for Advanced Study, Princeton.
orcid.org/0000-0002-6181-5065

ISBN 978-3-16-162374-5 / eISBN 978-3-16-162765-1

DOI 10.1628/978-3-16-162765-1

ISSN 0459-097X / eISSN 2569-4383

(Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Instituts)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <https://dnb.dnb.de>.

© 2024 Mohr Siebeck Tübingen, Germany. www.mohrsiebeck.com

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The book was typeset by epline in Bodelshausen, printed on non-aging paper and bound by Gulde-Druck in Tübingen.

The cover image is a collage composed of Schreiner's portrait, taken in 1892, with dedication to Goldziher (Library and Information Centre of the Hungarian Academy of Sciences, Oriental Collection, Goldziher 142/49, recto and verso); and the following items from the Martin Schreiner Archive, National Library of Israel: ARC. Ms. Var. 347 04 02, ARC. Ms. Var. 347 04 04, and ARC. Ms. Var. 347 01 24. All images were provided by courtesy of the respective copyright holders.

Printed in Germany.

Preface

My interest in Martin Schreiner dates back to the late 1990s, and it was sparked by my work on the history of Mu'tazilism. Looking into the modern history of scholarship on the movement, I was struck by Schreiner's pathbreaking studies: he was the first (and for long time the only) scholar to consult writings by both Jewish and Muslim Mu'tazilites.¹ Later, when I was invited to write a scholarly biography of Moshe Perlmann (1905–2001) for a memorial volume in his honor in the mid-2000s,² I became engaged with another aspect of Schreiner's work – namely, interreligious polemics and the legal and social status of Jews in the lands of Islam. Perlmann had not only published in 1983 Schreiner's *Gesammelte Schriften*; his entire scholarly oeuvre was largely inspired by Schreiner's earlier work. In particular, Perlmann's two most important publications, critical editions and translations of Samaw'al al-Maghribi's *Iḥām al-yahūd* and Ibn Kammūna's *Tanqīḥ al-abḥāth*, concerned works that Schreiner had already dealt with.³

¹ He was also one of the first to realize the intimate relation between *kalām* and legal theory (*uṣūl al-fiqh*); see, e. g., Schreiner, "Zur Geschichte des Aśaritentums," pp. 95 ff.; Appendix I, letter 2. See also Schwarb, "Uṣūl al-fiqh im jüdischen kalām," p. 78.

² Schmidtke, "Moshe Perlmann: A Scholarly Biography"; Schmidtke, "Moshe Perlmann: List of Writings and Publications."

³ Perlmann excluded from the *Gesammelte Schriften* Schreiner's partial edition of *Iḥām al-yahūd* ("Samau'al b. Jaḥjā al-Mağribi"), of which Perlmann had produced a critical edition (to which he refers in *Gesammelte Schriften*, p. 638), as well as Schreiner's contributions in the German Jewish press and, of course, his Hungarian publications. In the introduction to the *Gesammelte Schriften*, Perlmann does not specify his selection criteria and simply states: "The present volume is a collection of the scholarly writings of a researcher whose productive period embraces the years 1885–1902, and whose work was primarily centered on the medieval Islamic world and the life of the Jews within it" (*Gesammelte Schriften*, p. vii). Perlmann also added an appendix to *Gesammelte Schriften*, at the beginning of which he explains (p. 627): "The editorial work consisted of: 1) correcting misprints, mistakes, etc., partly in accordance with the author's notes." There is no further explanation of what he means by "the author's notes," but the remark suggests that Perlmann had access to offprints with Schreiner's handwritten corrections, at least for some of the studies included in the volume. In some cases, Perlmann explicitly quotes Schreiner's later additions to some of the studies; e. g., *Gesammelte Schriften*, pp. 649, 650, 669. Perlmann's library catalog, which exclusively lists books and excludes offprints, contains just a single title by Schreiner, "Der Kalām in der jüdischen Literatur." See *Catalogue of Moshe Perlmann's Library: 1) Works in European Languages other than Russian*, p. 160.

In December 2009 I had the opportunity to consult the Martin Schreiner Archive at the NLI,⁴ which, together with the Moritz Lazarus and the Leopold Zunz Archives, had been salvaged from Berlin and in 1939 brought to Israel, where it was eventually deposited at the Jewish National and University Library (JNUL; today the National Library of Israel [NLI]).⁵ I prepared an inventory of its holdings.⁶ When going through the archive, I was struck by the richness of the material – I encountered an advanced book manuscript by Schreiner, *Systematische Religionsphilosophie (Grundzüge einer jüdischen Religionsphilosophie)*; several close-to-final drafts of articles, some in German and some in Hungarian, that never made it into print; inventories of Schreiner’s personal library; his study notes and papers; and his many transcriptions of manuscripts from Leiden, Berlin, Gotha, Vienna, and other places. Since my first consultation of the material,⁷ the Martin Schreiner Archive has been reinventorized under the auspices of the collaborative German-Israeli project “Traces and Treasures: Preserving and Exploring German-Jewish Collections in Israeli Archives,”⁸ and its individual sections have been assigned new shelf marks.⁹ Moreover, in recent years a number of scholars have published on aspects of Schreiner’s scholarly oeuvre, invariably from within Jewish studies,¹⁰ and one of Schreiner’s studies – *Beiträge zur Geschichte der theologischen Bewegungen im Islâm*, his most comprehensive contribution to the intellectual history of Islam, originally published in the *Zeitschrift der Deutschen Morgenländischen*

⁴ ARC. Ms. Var. 347, Martin Schreiner Archive, NLI (henceforth abbreviated as Martin Schreiner Archive).

⁵ Weil, “Das Zunz-Archiv,” pp.148–150; Litt, “Zeugnisse,” pp.204–207. See also below, n. 878.

⁶ Schmidtke, “ARC. Ms. Var. 347 Martin Schreiner Archive.” A description of the Martin Schreiner Archive was already included in Lessing, Maurer, and Rosenthal, “Archivbestände.” The earliest inventory of Schreiner’s papers was prepared in 1905 and is nowadays part of the Martin Schreiner Archive under the title *Verzeichnis der Handschriften des Herrn Dr. Martin Schreiner* (ARC. Ms. Var. 347 04 05); see Appendix VI.

⁷ I had the opportunity to inspect the Martin Schreiner Archive again *in situ* in 2012, 2016 and 2018, and I received digital images of most parts of the archive in 2022.

⁸ For the project and some of its results, see Levy, “Orientalist Collections”; Levy, “Archive as Storyteller.” See also “Traces and Treasures.”

⁹ See, e. g., Greenstein, “The 19th-Century Jewish Orientalist.” It is the new shelf mark system that is used throughout this study.

¹⁰ Turán, “Martin Schreiner”; Fraisse, “Martin Schreiner’s Unpublished Systematic Philosophy of Religion”; Greenstein, “The 19th-Century Jewish Orientalist”; Schmidtke, “Scribal Practices”; Turán, *Ignaz Goldziher*, pp. 213–215 (I thank Tamás Turán for having made his book accessible to me prior to its publication). In addition, Antal Babits presented a paper, “Klein Mór vs. Schreiner Márton és Spiegler Gyula bölcselete,” at a conference entitled “A Magyar zsidó szemle első öt évfolyamáról” (November 17, 2015, Magyar Tudomány Ünnepe). This was not accessible to me.

Gesellschaft (ZDMG) in two installments in 1898 and 1899 – was recently translated into Arabic.¹¹

Besides my work on the contents of the Martin Schreiner Archive, I began to search for additional sources on Schreiner's biography and scholarly trajectory. Epistolary exchanges are typically one of the most revealing sources about scholars of this period, and in Schreiner's case the mother lode of pertinent information is his correspondence with his former teacher and mentor Ignaz Goldziher (1850–1921), of which 157 letters from Schreiner to Goldziher written between 1884 and 1901 are held by the Library of the Hungarian Academy of Sciences (LHAS). Since Goldziher was also acquainted with many of Schreiner's colleagues and students, especially those in Berlin, Goldziher's correspondence with some of them provides additional insights into Schreiner's character and fate. However, the picture offered by the correspondence remains fragmentary – Schreiner apparently did not keep any letters he received, and none of Goldziher's letters to Schreiner have come down to us. With a few exceptions, this also holds true for Goldziher's letters to Schreiner's colleagues and students in Berlin in which he talks about Schreiner. Moreover, since until 1902 Schreiner and Goldziher met regularly in person, the correspondence reflects only a portion of their ongoing conversation. Schreiner also corresponded with others, but only a fraction of this material has been preserved.¹² Within this material, the twenty letters he wrote to Moritz Steinschneider (1816–1907) between 1886 and 1897 are particularly important.¹³

¹¹ Schreiner, *Min tārīkh al-ḥarakāt al-dīniyya fī l-Islām*. The translator, the Syrian Mahmoud Kabibo (1941–2020), had received part of his academic training in Bonn, Germany, and translated a number of publications by German Orientalists, including Hans A. Winkler's (1900–1945) *Siegel und Charaktere in der muhammedanischen Zauberei* (*al-Rumūz wa-l-ḥalāsīm 'inda l-Muslimīn*; originally published in 1930, Arabic translation published in Baghdad in 2013), selections from Max von Oppenheim's (1860–1946) *Vom Mittelmeer zum Persischen Golf durch den Haurān, die Syrische Wüste und Mesopotamien* (*al-Durūz*; originally published in 1899–1900, Arabic translation published in London in 2006), Oscar Reuther's (1880–1954) *Das Wohnhaus in Bagdad und anderen Städten des Irak* (*al-Bayt al-Trāqī fī Baghdād wa-mudun Trāqiyya ukhrā*; originally published in 1910, Arabic translation published in London in 2006), Heinz Halm's *Die Schia* (*al-Shī'a*; originally published in 1988, Arabic translation published in Baghdad in 2011), Tilman Nagel's *Geschichte der islamischen Theologie von Mohammed bis zur Gegenwart* (*Tārīkh 'ilm al-kalām al-islāmī min al-nabī Muḥammad ḥattā al-waqt al-ḥāḍir*; originally published in 1994, Arabic translation published in Beirut in 2018), and others.

¹² A critical edition of Schreiner's correspondence with Goldziher is in preparation by Sabine Schmidtke and Dora Zsom. See also Scheiber, "Zeugnisse," offering a small selection from the Schreiner-Goldziher correspondence in German translation; and Turán, "Martin Schreiner," pp. 77–81, offering English translations of Schreiner's letters to Goldziher of 11 May 1887 and 21 December 1887.

¹³ For a critical edition of Schreiner's letters to Steinschneider, see Appendix I.

Schreiner led a consistently solitary life. Although he traveled regularly throughout continental Europe, especially after moving to Berlin in 1894, he mostly visited his family back in his hometown Nagyvárád and in Kovászna, Goldziher in Budapest, his preferred summer resort Norderney,¹⁴ apparently Vienna, where he had some acquaintances in whom he confided, and a few other destinations. It is doubtful that he ever traveled as far as England,¹⁵ and he never went to the Near East.¹⁶ There is also no indication that he ever attended a scholarly conference, such as the International Congresses of Orientalists held in Stockholm and Christiania (today Oslo) in 1889, London in 1892, Geneva in 1894, Paris in 1897, and

¹⁴ Between 1820 and 1933, Norderney was a popular resort for Jewish tourists; see Brenner, “Zwischen Marienbad und Norderney”; Pauluhn, *Zur Geschichte der Juden auf Norderney*; and the relevant contributions to Andryszak and Bramkamp (eds.), *Jüdisches Leben auf Norderney*. Of relevance is also the exhibition “Juden auf Norderney” curated by the Museum Nordseeheilbad Norderney (19 December 2006–13 May 2007); see <https://www.museum-norderney.de/2006/12/19/19-12-2006-13-05-2007-juden-auf-norderney/> (accessed 6 June 2020). According to *Fremdenlisten des Seebades Norderney*, Schreiner sojourned on the island during the summer of 1898 (at Hotel Falk, departure date: 9 August 1898), 1899 (at Kreuzstr. 9, departure date: 18 August 1899), 1900 (at Dirks’ Logierhaus, departure date: 10 August 1900), and 1901 (at Dirks’ Logierhaus, departure date: 8 August 1901). I thank Matthias Pausch (*Stadtarchiv Norderney*) for having provided me with digital images of the relevant entries of the *Fremdenlisten* that were published in *Norderneyer Badezeitung*, where the dates of departure are recorded, but not the dates of arrival.

¹⁵ On two occasions, Schreiner relates to Goldziher that he will be unable to travel to England; see letters Schreiner to Goldziher, 26 June 1894 (LHAS, Oriental Collection, GIL/38/01/063): בעת חרותנו אל ארצי ואל מולדתי אלך אל עיר קאואסנא במדינת שבע ערים בצורות אשר שמה יושבת היום אמי מורתי שתחיה כי אין בידי להשלים את חפצי ללכת לאנגליא כי תש כחי והוצרכתי לנוח איזה שבועות וגם כבוד אמי יקר הוא בעיני.
and 6 July 1895 (GIL/38/01/150): “Szerettem volna Angolországba menni, de nem érzem magamat elég erősnek arra, hogy Oxfordban koplalva dolgozhatnám és a télen meg ne sinleném.”

¹⁶ The Martin Schreiner Archive (ARC. Ms. Var. 347 01 24) includes a page on which Schreiner noted down manuscripts on *tafsir* and *al-nāsikh wa-l-mansūkh* kept at the Khedival Library in Cairo that were of interest to him; to compile the list, Schreiner had consulted the first part of *Fihrist al-kutub al-‘arabiyya al-mahfūza bi-l-Kutubkhāna al-Khadīwiyya*, published in 1884. But there is nothing to suggest that he ever saw them either *in situ* or as surrogates. This is corroborated by Schreiner, “Zur Geschichte des Aš‘aritentums,” pp. 90–91 n. 5 and 108 n. 5: Schreiner refers to information included in the *Catalog der Bibliothek des Chedive I*, but it is evident that he has not seen the manuscripts in question. These references further indicate the *terminus ante quem* for Schreiner’s consultation of the *Fihrist*. The Martin Schreiner Archive also includes notes and reference lists on the manuscript holdings of libraries in Spain (ARC. Ms. Var. 347 01 29), but there is again no indication that Schreiner ever visited any of those libraries in person or borrowed any manuscripts from them. Moreover, the same folder includes a list of manuscripts from the Bodleian Library, in Oxford, based on Adolf Neubauer’s (1831–1907) *Catalogue of the Hebrew Manuscripts in the Bodleian Library*. Again, there is no reason to think that Schreiner ever consulted any of those manuscripts. For Schreiner’s unsuccessful attempt to consult Ms. Oxford, Bodleian, Hunt. 599, see below.

Rome in 1899.¹⁷ One of his students in Berlin described Schreiner as a *Sonderling*,¹⁸ who shunned all kinds of social gatherings – his single focus was his scholarship and his Judaism. A former fellow student of Schreiner mentioned that the latter had an aversion to letter writing.¹⁹ This, as well as his brief active life, may explain why the documentary footprint Schreiner left behind is so small.

Besides correspondence, I encountered additional material, pertinent especially to Schreiner's time in Berlin, 1894 through 1902. The classes he taught as a faculty member at the *Lehranstalt* (formerly *Hochschule*) für die Wissenschaft des Judentums (HWJ) and his lecturing activities beyond the HWJ are mentioned in the annual reports of the HWJ and the local Jewish press. Schreiner's work on the manuscripts of the Berlin Royal Library during these years are minutely recorded in the Register of Readers of Oriental Manuscripts (*Im Lesezimmer der Handschriften-Abtheilung benutzte Berliner Mss. Orientalia*).²⁰ Moreover, the reminiscences of many of his students in Berlin provide often very personal glimpses into Schreiner's personality. Finally, his own scholarly writings – both published and unpublished – constitute an important source for reconstructing his scholarly trajectory and assessing his originality as a scholar. The picture that emerges from the available documentary material is that of an exceptional scholar in many respects. Much more could and should be said about his scholarly achievements in the many fields of study to which he contributed, but beyond putting the available biographical material into context, this study will focus on Schreiner as a scholar of Arabica and Islamica.

I thank the following individuals and institutions for providing me with archival materials and other items of information during the preparation of this study: Binyamin Abrahamov (Ramat Gan), Camilla Adang (Tel Aviv), Ronnie Agassi (Tel Aviv), Michael Albrecht (*Landesarchiv Berlin*), Angela and Laura Ballaschk (Berlin), Bayerische Staatsbibliothek (Munich), Helga Beiter (*Tübingen Theologicum*), Tanja Berg (Berlin), Friedrich Bruckmayr (*Stiftsbibliothek, Stiftsarchiv, Augusti-*

¹⁷ Remarkably, Schreiner's colleague on the HWJ faculty in Berlin, Siegmund Maybaum (on whom see below, Chapter 2.A), had participated in 1899 in the Rome gathering; see letter Siegmund Maybaum to Moritz Lazarus, 29 October 1899 (NLI, Moritz Lazarus Archive, ARC. Ms. Var. 298 03 98).

¹⁸ See Appendix III, letter II.

¹⁹ See letter Adolf Büchler to Ignaz Goldziher, 10 June 1902 (LHAS, Oriental Collection, GIL/06/19/15): "Schreiner töl nem várhatunk egyhamar levelet, mert a levélírástól mindig irtó-zott, mostani állapotában pedig egyáltalában nem is igéri." I thank Kinga Dévényi for her help in deciphering the letter. That Schreiner was not an avid letter writer is also indicated by his apologies to Goldziher that he had not responded any earlier that are found in the opening lines of most of his letters to Goldziher. For Büchler, see below, nn. 144, 925.

²⁰ Ms. Berlin, Staatsbibliothek, or. sim. 8948, abbreviated in the following as "Im Lesezimmer."

ner Chorherrenstift St. Florian), Michal Bušek (*Židovské muzeum v Praze*), Nikolaus Bütikofer (*Universität Bern, Universitätsarchiv*), the Central Archives for the History of the Jewish People (Jerusalem), Kinga Dévényi (Budapest), Silke Ebster (*Stadtmuseum Bad Vöslau*), Ayala Eliyahu (Jerusalem), Andreas Fingernagel (*Österreichische Nationalbibliothek*), Mathias Ghyoot (Princeton), Alexander Gordin, Stefan Litt, Rachel Misrati, Samuel Thrope, Raquel Ukeles, and Zmira Reuveni (National Library of Israel, Jerusalem), Rainer Herrn (Berlin), Volker Hess (Berlin), *Humboldt-Universität zu Berlin (Universitätsarchiv)*, Robert Jütte (Stuttgart), Samir Kaddouri (Doha), Andrew Katz (Jewish Theological Seminary of America, New York), Ágnes Kelecsényi and János Boromissza (Library of the Hungarian Academy of Sciences, Budapest), Grigory Kessel (Vienna), Mátyás Király (Hungarian Jewish Museum and Archives, Budapest), Arthur Kiron and Bruce E. Nielsen (Library at the Herbert D. Katz Center for Advanced Judaic Studies, University of Pennsylvania), Tamas Kiss (Budapest), Feras Krimsti and Monika Hasenmüller (*Forschungsbibliothek Gotha*), Rita Kuczynski (Berlin), *Leibniz Zentrum Moderner Orient* (Berlin), Tamer el-Leithy (Baltimore and Princeton), Uri Melammed (Jerusalem), Omer Michaelis (Tel Aviv), National Library of Israel in Jerusalem (Archives Department), Uta Nitschke and María Mercedes Tuya (Institute for Advanced Study, Princeton, NJ), Matthias Pausch (*Stadtarchiv Norderney*), Meira Polliack (Tel Aviv), Christoph Rauch (*Staatsbibliothek zu Berlin*), Ulrich Rieske (Berlin), Najih Salhab (Jerusalem), Tami Siesel (Central Archives for the History of the Jewish People, Jerusalem), Patrice Stern-Schattat (*Kammergericht Berlin*), Guy and Sarah Stroumsa (Jerusalem), József Szécsi (Jewish Theological Seminary, Budapest), Zoltán Szombathy (Budapest), Balázs Tamási (Jewish Theological Seminary, Budapest), Jan Thiele (Madrid), Tamás Turán (Budapest), Giuseppe Veltri (Halle), Arnoud Vrolijk (Leiden), Clemens Wachter (*Friedrich-Alexander-Universität Erlangen-Nürnberg, Kanzlerbüro – Universitätsarchiv*), Sabrina Zinke (*Universitätsarchiv Heidelberg*), Dora Zsom (Budapest), and Philipp Zschommler (*Hochschule für Jüdische Studien, Heidelberg*). Camilla Adang, Kinga Dévényi, Omer Michaelis, Dora Zsom, and an anonymous peer-reviewer kindly read an earlier draft of this study, and I am grateful for their comments on it. Thanks are also due to Hanna Siurua for her careful copyediting of the final manuscript. Financial support for the purchase of digital surrogates of archival materials consulted during the preparation of this study was generously provided by the Gerard B. Lambert Foundation. Moreover, I gratefully acknowledge the School for Historical Studies, Institute for Advanced Study, which supported the final production of the study through its Publication Fund. I further thank Mohr Siebeck in Tübingen, especially Henning Ziebritzki, Elena Müller, Markus Kirchner, Susanne Mang, and Katharina Gutekunst, for their interest in this book from early on and for their patience in seeing it slowly evolve over more than a decade.

Table of Contents

Preface	V
Abbreviations	XIII
List of Illustrations	XV
Chapter 1: Hungary	1
A. From Nagyvárad to Budapest, 1863–1887	5
B. Dunapentele, Csurgó, and Budapest, 1886–1893	13
Chapter 2: Berlin	33
A. <i>Lehranstalt für die Wissenschaft des Judentums</i> , 1893–1902	33
B. Schreiner’s Curriculum and His Students	63
C. Beyond the <i>Lehranstalt</i> : Moritz Steinschneider, Abraham Berliner, and the Royal Library	104
D. Jewish Student Associations and Fraternities	117
E. Crisis, Breakdown, and Hospitalization	131
Chapter 3: Schreiner’s Scholarly Trajectory	139
Chapter 4: Schreiner and Mu‘tazila Studies	161
Chapter 5: Schreiner and Geniza Studies	181
Chapter 6: Schreiner’s Unfinished and Unpublished Work	187
Chapter 7: Schreiner’s Personal Library	197
Appendix I: The Unfolding of a Scholar – Martin Schreiner’s Letters to Moritz Steinschneider (1886 through 1897)	213
Appendix II: Schreiner’s Negotiations with the <i>Curatorium</i> of the <i>Lehranstalt</i> – From the Letters of Adolf Jellinek and Moritz Lazarus to Ignaz Goldziher (1893)	229
Appendix III: Schreiner’s Mental Illness before World War I – From the Letters of Samuel Fuchs, Salomon Neumann, Arthur Biram, and Micha Josef Berdyczewski (“Bin Gorion”) to Moritz Lazarus and Ignaz Goldziher (1902/3, 1913)	235

Appendix IV: Manuscripts Consulted by Schreiner	257
Appendix V: Catalog of Schreiner's Personal Library	321
Appendix VI: Schreiner's Study Papers and Research Notes	499
Appendix VII: A Selection of Schreiner's Unpublished Works	503
Editorial Notes	503
1. <i>Rede bei der Einführung in die Lehranstalt</i> (26 December 1893)	514
2. <i>Zur Kenntniss der jüdischen Secten im Zeitalter der Gaonen</i> (1894)	517
3. <i>Das jüdische Erbrecht in den Ländern des Islâms</i> (1894)	520
4. <i>Zur Geschichte der Juden in Aegypten</i> (1895)	524
5. <i>Jüdische Wezîre</i> (ca. 1895)	531
6. <i>Arabische Gutachten des R. Isak Alfâsi</i> (between 1895 and 1899)	534
7. <i>Ein Bericht aus dem XV Jahrhundert über die Feste der Kopten</i> (1897 or later)	538
8. <i>Das Gedicht des Abû Ishâk aus Elwira gegen Josef ha-Nagid</i> <i>und die Juden</i> (1897 or later)	560
9. <i>Wintersemester 1899–1900</i>	567
10. <i>Ein Wort über jüdische Sittenlehre</i> (1899/1900)	573
11. Comment on Anton Baumstark's <i>Syrisch-arabische Biographien</i> <i>des Aristoteles: Syrische Commentare zur Eisagōgē des Porphyrios</i> (Leipzig: Teubner, 1900) (1900/1)	576
12. <i>Fortschritte der Islamforschung, 1880–1890</i> (1900)	578
13. <i>Systematische Religionsphilosophie [Grundzüge einer jüdischen</i> <i>Religionsphilosophie]</i> (1896 or 1897)	580
Bibliography	743
Archival Sources	743
Jewish Journals and Periodicals	745
Non-Jewish Journals and Periodicals	747
Published Sources	747
Index	795
Index of Personal Names	795
Index of Geographical Names, Institutions, and Associations	815
Index of Premodern Book Titles	822
Index of Manuscripts	828

Abbreviations

AGWG	<i>Abhandlungen der Gesellschaft der Wissenschaften zu Göttingen</i>
AJGV	Akademischer Verein für jüdische Geschichte and Literatur
AJR	Association of Jewish Refugees in Great Britain
AJSLL	<i>American Journal of Semitic Languages and Literatures</i>
AJYB	<i>American Jewish Year Book</i>
AO	<i>Acta Orientalia Academiae Scientiarum Hungaricae</i>
ARW	<i>Archiv für Religionswissenschaft</i>
ASP	<i>Arabic Sciences and Philosophy</i>
AZJ	<i>Allgemeine Zeitung des Judenthums</i>
Bericht	<i>Bericht über die Lehranstalt für die Wissenschaft des Judenthums</i>
BHR	Brocke, Michael, and Julius Carlebach (eds.), <i>Biographisches Handbuch der Rabbiner</i> , 2 vols. in 4 parts, Munich: K. G. Saur, 2004–2009
BRS	Eliav, Mordechai, and Esriel Hildesheimer, <i>Das Berliner Rabbinerseminar 1873–1938: Seine Gründungsgeschichte – seine Studenten</i> , trans. Jana Caroline Reimer, ed. Chana Schütz and Hermann Simon, Teetz and Berlin: Hentrich & Hentrich, 2008
BSOS	<i>Bulletin of the School of Oriental Studies</i>
CAHJP	The Central Archives for the History of the Jewish People, Jerusalem
CJA	Archiv der Stiftung Neue Synagoge-Centrum Judaicum Archiv, Berlin
DLZ	<i>Deutsche Literaturzeitung</i>
DMG	<i>Deutsche Morgenländische Gesellschaft</i>
EJGK	<i>Enzyklopädie jüdischer Geschichte und Kultur</i>
EJIW	<i>Encyclopaedia of Jews in the Islamic World</i>
EJJS	<i>European Journal of Jewish Studies</i>
GB	<i>Der Gemeindebote: Beilage zur "Allgemeinen Zeitung des Judenthums"</i>
GGA	<i>Göttinger Gelehrte Anzeigen</i>
HUCA	<i>Hebrew Union College Annual</i>
HWJ	<i>Hochschule/Lehranstalt für die Wissenschaft des Judenthums</i> , Berlin
IFH	<i>Israelitisches Familienblatt</i>
IR	<i>Israelitische Rundschau</i>
JA	<i>Journal Asiatique</i>
JAOS	<i>Journal of the American Oriental Society</i>
JBDI/DIYB	<i>Jahrbuch des Dubnow Instituts = Dubnow Institute Yearbook</i>
JCH	<i>Jewish Culture and History</i>
JHI	<i>Journal of the History of Ideas</i>
JHS	<i>Jewish Historical Studies</i>
JIM	<i>Journal of Islamic Manuscripts</i>
JJE	<i>Journal of Jewish Education</i>
JJS	<i>Journal of Jewish Studies</i>

JLZ	<i>Jüdisch-liberale Zeitung</i>
JNUL	Jewish National and University Library, Jerusalem
JQR	<i>Jewish Quarterly Review</i>
JR	<i>Jüdische Rundschau</i>
JRAS	<i>Journal of the Royal Asiatic Society</i>
JSAI	<i>Jerusalem Studies in Arabic and Islam</i>
JSJT	<i>Jerusalem Studies in Jewish Thought</i>
JSS	<i>Jewish Social Studies</i>
JTSA	Jewish Theological Seminary of America, New York
JTS Breslau	<i>Jüdisch-Theologisches Seminar Fraenkel'sche Stiftung</i> , Breslau
JZfWuL	<i>Jüdische Zeitschrift für Wissenschaft und Leben</i>
LBIB	<i>Bulletin des Leo Baeck Instituts</i>
LBIYB	<i>Year Book of the Leo Baeck Institute</i>
LHAS	Library of the Hungarian Academy of Sciences, Budapest
MGWJ	<i>Monatsschrift für Geschichte und Wissenschaft des Judentums</i>
MSOS II	<i>Mitteilungen des Seminars für Orientalische Sprachen: Westasiatische Studien</i>
MZsSz	<i>Magyar-zsidó szemle</i>
NDB	<i>Neue Deutsche Biographie</i>
NLI	National Library of Israel, Jerusalem
NLR	National Library of Russia, Saint Petersburg
OC	<i>Oriens Christianus</i>
OLZ	<i>Orientalistische Literaturzeitung</i>
ÖWS	<i>Dr. Bloch's Österreichische Wochenschrift</i>
PAAJR	<i>Proceedings of the American Academy for Jewish Research</i>
PAJHS	<i>Publications of the American Jewish Historical Society</i>
PrJ	<i>Preußische Jahrbücher</i>
PWMbl	<i>Populär-wissenschaftliche Monatsblätter zur Belehrung über das Judentum für Gebildete aller Konfessionen</i>
REEH	<i>Revue Européenne des Études Hébraïques</i>
REJ	<i>Revue des Études Juives</i>
RHR	<i>Revue de l'Histoire des Religions</i>
RSO	<i>Rivista degli Studi Orientali</i>
RTP	<i>Revue des Traditions Populaires</i>
SAWW	<i>Sitzungsberichte der Österreichischen Akademie der Wissenschaften in Wien, Philos.-Hist. Klasse</i>
SEP	<i>Stanford Encyclopaedia of Philosophy</i>
SOS	<i>Seminar für Orientalische Sprachen</i> , Berlin
UA	University Archive
VJSt	<i>Verein Jüdischer Studenten</i>
WZKM	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i>
ZA	<i>Zeitschrift für Assyriologie und verwandte Gebiete</i>
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>
ZDPV	<i>Zeitschrift des Deutschen Palästina-Vereins</i>
ZfS	<i>Zeitschrift für Semitistik und verwandte Gebiete</i>
ZfVpsSprw	<i>Zeitschrift für Völkerpsychologie und Sprachwissenschaft</i>
ZHB	<i>Zeitschrift für hebräische Bibliographie</i>
ZvglRWiss	<i>Zeitschrift für vergleichende Rechtswissenschaft</i>

List of Illustrations

- Figure I:* Portrait picture of Schreiner, with dedication to Goldziher, dated 7 July 1892 (LHAS, Oriental Collection, Goldziher 142/49) XVI
- Figure II:* Gravestone of Martin Schreiner, Weißensee cemetery (photograph by Sabine Schmidtke, 2013) 4
- Figures III–VI:* *Anmeldebuch des Stud. phil. George Alexander Kohut aus New York America Inscribiert in der Hochschule für die Wissenschaft des Judentums zu Berlin* (Yale University at Beinecke Library, Hebrew +82y, “George Alexander Kohut, in memoriam”) 79 ff.
- Figure VII–XX:* Schreiner’s edition of Ms. Berlin, Staatsbibliothek, or. oct. 406, fols. 22v–32v (*fuṣūl fī dhikr a’yād al-Qubṭ min al-Naṣārā*) (Martin Schreiner Archive, ARC. Ms. Var. 347 01 26) 546 ff.



Figure 1: Portrait picture of Schreiner, with dedication to Goldziher, dated 7 July 1892
(LHAS, Oriental Collection, Goldziher 142/49, with kind permission)