

His widow and four children perished in concentration camps during the Holocaust.

**BIBLIOGRAPHY:** O. Guth, in: *Česko-židovský kalendář* (1929/30), 5–6; M. Poper, in: *Věstník*, 11 no. 23 (1949), 265.

[Chaim Yahil]

**STEIN, SIR AUREL (Mark; 1862–1943)**, British archaeologist. Stein was born in Budapest, the son of a prosperous merchant. His family, although Jewish on both sides, were advocates of assimilation and Stein was baptized as a Lutheran and educated at Christian schools. He attended three universities in Central Europe, and went to India in 1888 to take up the positions of principal of Oriental College in Lahore and registrar of Punjab University. From 1889, when he entered the Indian Education Service, he was constantly engaged in journeys of archaeological exploration. He traveled in Central Asia, West China, Persia, Iraq, and Transjordan. His work can be classified as follows: expeditions to Central Asia (1900–01; 1906–08; 1913–16, and 1930); expeditions to Baluchistan and Iran between 1927 and 1936 (to examine the traces of the Mesopotamian and Indus Valley civilizations); journeys to establish the marching routes and battlefields of Alexander the Great; a reexamination of the Roman-Parthian frontier to fix the western terminus of the silk trade. As a result of the Hungarian Geological Survey of Tun-huang in 1897, Stein made his greatest discoveries there of ancient Chinese art of the fourth century: *Cave Shrines of the Thousand Buddhas* (1907). There he brought to light beautiful Chinese murals and paintings and some Chinese manuscripts from the fifth to tenth centuries as well as the oldest specimen of a printed book (dated 868 C.E.). Stein also explored the Graeco-Buddhist monuments of Northwest India and intended to explore Afghanistan, but died a few days after his arrival. From 1884, Stein spent much of his time in London and became a naturalized British subject in 1904.

Stein was knighted in 1912 and given honorary degrees by Oxford and Cambridge universities. His work threw much light on the history of ancient civilizations.

Among his books are *Rins of Khotan* (1903), *Ancient Khotan* (1907), *Serindia* (1921), *Innermost Asia* (1928), *The Thousand Buddhas* (1921), *An Archaeological Tour in Gedrosia* (1931), *Archaeological Reconnaissances in Northwestern India and Southeastern Iran* (1937), *On Old Routes of Western Iran* (1940), and *On Ancient Central-Asian Tracks* (1964) with a biography by J. Mirsky. Stein was one of the most famous explorers and archaeologists of his time.

**BIBLIOGRAPHY:** Oldham, in: *Proceedings of the British Academy*, 29 (1943), 329–48; Smith, in: *JJRAS* (1919), 49–61; *JRAS* (1946), 86–89. **ADD. BIBLIOGRAPHY:** ODNB online; J. Mirsky, *Sir Aurel Stein: Archeological Explorer* (1977); A. Walker, *Aurel Stein: Pioneer of the Silk Road* (1995).

**STEIN, EDITH** (1891–1942), German philosopher. Born in Breslau, of an Orthodox Jewish family, Edith Stein studied philosophy under Edmund \*Husserl at Goettingen and then

became his first assistant at Freiburg University. Her dissertation, *Zum Problem der Einfuehlung* (1917; *On the Problem of Empathy*, 1964), played an important role in the phenomenological movement. She also prepared some of Husserl's works for publication. In 1922, after reading the autobiography of St. Theresa of Avila, she converted to Catholicism, gave up her university post, and went to teach at a Dominican girls' school in Speyer. Here she studied Catholic philosophy, especially that of Thomas Aquinas, and translated his treatise *Quaestiones disputatae de Veritate* (*Untersuchungen ueber die Wahrheit*, 1931). Her study in the *Husserl-Festschrift*, "Husserls Phaenomenologie und die Philosophie des heiligen Thomas von Aquino" (1929) attempted to show the points of contrast between phenomenology and Thomism. In 1932, Edith Stein was appointed lecturer at the Institute for Pedagogy at Muenster, but in 1933, with the advent of the Nazi regime, she had to give up this position, and entered a Carmelite convent in Cologne as Sister Teresa Benedicta of the Cross. Here she completed her large work *Endliches und ewiges Sein* (*Werke*, vol. 2, 1950), relating Thomism and contemporary phenomenological and existentialist thought. In 1938, to escape Nazi persecution, she was taken to a monastery at Echt in Holland, where she wrote *Kreuzeswissenschaft* (*Werke*, vol. 1, 1950; *The Science of the Cross*, 1960), on the life and teaching of St. John of the Cross. Shortly after finishing the work she, along with other priests and nuns of Jewish origin, was arrested by the Gestapo as a reprisal for the condemnation by the Dutch bishops of Nazi antisemitism. She died in the Auschwitz gas chambers. In 1998 she was canonized by the Catholic Church.

**BIBLIOGRAPHY:** H.C. Graef, *The Scholar and the Cross* (1955); H.C. Bordeaux, *Edith Stein: Thoughts on Her Life and Times* (1959), includes bibliography; A.A. Devaux et al., in: *Les Etudes Philosophiques*, 11 (1956), 427–72, incl. bibl.; H. Spiegelberg, *The Phenomenological Movement* (1960), index; *The Writings of Edith Stein*, selected, translated, and introduced by H. Graef (1956), 7–18, biographical introd.; C. Alexander, *Der Fall Edith Stein. Flucht in die Chimaere* (1970).

[Richard H. Popkin]

**STEIN, EDMUND MENAHEM** (1895–1943), Polish scholar and writer. Born in Dobromil, Galicia, from 1929 he was a professor at the Institute of Judaistic Sciences (Instytut Nauk Judaistycznych) in Warsaw, teaching the history of the Jews during the Hellenistic period, Jewish philosophy in the Middle Ages, and Midrash. In 1935 he was elected rector.

Among his numerous works in Polish, Hebrew, German, and Latin was his famous polemical work *Judaizm i Hellenizm* (1929) in which he subjected Tadeusz Zieliński's *Hellenizm i Judaizm* (2 vols., 1927) to devastating criticism. Zieliński belittled the influence of Judaism on Christian civilization and condemned what influence there was as negative and even destructive. Among Stein's other major works are *Pilon Alexandroni* ("Philo of Alexandria," 1937); *Dat ve-Da'at* ("Faith and Wisdom," 1939); and Hebrew translations from the Latin of Josephus' autobiography, with an introduction (1933); of