

The range of subjects discussed makes this volume relevant to a wide variety of intellectually-minded readers. Readers will be requesting it for the many important studies it contains.

Pinchas Roth, New York Public Library, NY

Hirschfield, Brad. *You Don't Have to be Wrong for Me to be Right; Finding Faith Without Fanaticism.* NY: Harmony Books, 2007. 271 p. \$24.95 (ISBN 978-0-30738-297-9).

In a world that has experienced wars and terrorist attacks on a gigantic scale in the name of religion, a book like this is timely and important. Rabbi Hirschfield advocates dialogue instead of warfare, conflict resolution through debate and discussion, faith without fanaticism. Through anecdotes drawn from his own experience and events in recent history, he describes a constructive attitude toward life that allows us to disagree instead of disconnecting, to be open and committed rather than opinionated and insistent on foisting our own truth upon others. He shows that diversity is a quality to be cherished and not quashed, and encourages discourse and debate, because they may lead to better understanding.

The book ends on a hopeful note, as it contemplates how human beings, respecting the divine in themselves and in each other, and resolving conflict without bloodshed, can cooperate to bring the Messiah closer. A wide-ranging, ecumenical bibliography and an index are added assets. The font and page layout are exceptionally clear and attractive. Recommended for academic and synagogue libraries.

Susanne M. Batzdorff, Congregation Beth Ami, Santa Rosa, CA

Hirschman, Elizabeth Caldwell, and Donald N. Yates. *When Scotland Was Jewish: DNA Evidence, Archaeology, Analysis of Migrations, and Public and Family Records Show Twelfth Century Semitic Roots.* Jefferson, NC: McFarland & Company, 2007. 258 p. \$45.00 (ISBN 978-0-78642-800-7).

Forget the kilts and bagpipes. If this intriguing book is to be believed, the original Highland dwellers were distinctly non-Celtic. Two genealogists argue that French and Spanish crypto-Jews, fleeing the Christian persecutions of the south, made their way in migratory waves up to the Scottish region, mated or intermarried with the local populace, and left behind a legacy of Semitic symbols, traditions, and influence.

The evidence is fascinating. Through DNA samples, the authors discover more than a drop of Mediterranean blood among residents and descendants of Scotland, reflecting the population transfers throughout medieval Europe. They also trace familiar Scottish surnames to variations of Judaic or Arabic-sounding counterparts e.g., Campbell, Caldwell, Gordon. Jews settled and established themselves economically, certain families forging a network through trade, professions, and marriage.

Included are lengthy lists of prominent or royal family trees, and biographies of Protestant Reformation leaders. Contemporary drawings depict notable Scottish burghers and officials with suspiciously Semitic features. A study of churches and tombstones reveal biblical motifs, and—*Da Vinci Code* fans take note—a connection between the Jews and the Templars.

Appendices and footnotes detail the DNA project and sources. Some of the information, however, is debatable, or plain wrong. There is mention of a "Levite name, tracing from the Davidic

line." King David was an Israelite, not a Levy. Because Christianity had always borrowed from Judaism, it is difficult to interpret what might have been imitative, or even coincidental. However, these findings do confirm that the seed of Abraham got around, and they make Scotland an interesting place to visit. For adult Jewish libraries or British history collections.

Hallie Cantor, Yeshiva University, NY

Hughes, Aaron W. *The Art of Dialogue in Jewish Philosophy.* Bloomington, IN: Indiana University Press, 2008. 234 p. \$24.95 pbk. (ISBN 978-0-25321-944-2); \$65 cloth (ISBN 978-0-25334-982-8).

Aaron Hughes examines five Jewish philosophers, from the 11th to the 18th century, who expressed some of their ideas in the popular literary genre of a dialogue. This format enabled them to show the rational compatibility between the Torah and philosophy, and the highly developed and intellectual status of Judaism. Judah Halevi (*The Kuzari*) wrote in Arabic, Shem Tov ibn Falaquera (*Iggeret ha-Vikuah; Sefer ha-Mevaqqesh*), and Isaac Polleqar (*Ezer ha-Dat*) wrote in Hebrew, while Judah Abravanel (*Dialoghi d'Amore*), and Moses Mendelssohn (*Phaedon*) wrote, respectively, in Italian and German.

The book's introduction deals with the selections of the specific dialogues, and the methods, aims, and scope of this particular literary form. Following is an in-depth analysis of each chosen philosopher and his work. In each chapter the author examines and compares the variety of Jewish social and religious cultures. In the epilogue, Hughes explains how modern Jewish philosophy and modern Jewish philosophers, like Hermann Cohen, Franz Rosenzweig, and Martin Buber, transformed the concept of philosophical "Dialogue" to a new principle of "Dialogic" that enabled them to focus on how one encounters God through inter-human relationships.

The Art of Dialogue in Jewish Philosophy includes extensive notes, an expanded bibliography of primary and secondary sources, and an index. Although Hughes explains and translates philosophical terms in foreign languages throughout the text, the addition of a glossary would have been helpful. This volume will enrich academic collections on philosophy and religion.

Nira G. Wolfe, Highland Park, IL

Jacob, Benno. *The First Book of the Bible: Genesis.* Jersey City, NJ: KTAV, 2007. 358 p. \$49.50 (ISBN 0-88125-960-8).

There aren't very many Reform rabbis who are regularly cited by Orthodox scholars. In fact, there's pretty much just Benno Jacob (1862-1945). Since its original publication in 1934, his biblical commentary has been enormously influential in all spheres of Jewish scholarship. Originally published in German, it was translated into English by Rabbis Ernest and Walter Jacob, the commentator's son and grandson.

This translation is highly abridged. It was thought that much of the philological discussion and Jacob's polemics against the Documentary Hypothesis would be of interest only to scholars, who could refer to the original German text. This abridged edition, out of print since 1974, is a tremendous resource, suitable for academics and laypeople alike. Even today, the commentary is innovative, yet deeply rooted in the tradition of the classic *parshanim*.