

peshto-shel nigot continuum. These are important figures who had varied approaches to *peshat* and incorporated other types of wisdom into their commentaries. Even if Cohen does not feel that their approaches were innovative, it would have been worth saying this.

These qualms notwithstanding, let it be clearly stated that Cohen has written the definitive work on Jewish *peshat* or

plain-sense scriptural exegesis in the Middle Ages. Here we find a scholar at the height of his powers skilfully outlining the state of the field as well as advancing our understanding of the work of many seminal figures in the exegetical universe. This book firmly establishes Cohen as a master of the subject, whose work will be consulted and built upon by future generations of scholars.

BARRY WALFISH
UNIVERSITY OF TORONTO,
CANADA

Norman Roth, *The Bible and Jews in Medieval Spain*. Routledge, Abingdon, 2021. xv, 468 pp. £140.00. ISBN 978 0 367 89 841 0.

The matter of Jewish cultural activities and achievements in pre-Expulsion Spain has been of pivotal interest to modern Jewish scholarship, and the associated historical assessments have often inspired challenges and controversy. Some have argued that the Jews produced impressive literature in spite of consistent periods of persecution, while others have presupposed and lauded a high level of *convivencia*, in both the Islamic and Christian periods. German Jewish scholarship's nineteenth-century admiration of 'the golden age of Spanish Jewry' has been academically justified by one group of historians, while being derided by others as the somewhat artificial creation of those learned circles in central Europe that wished to find an admirable precedent for their contemporary espousal of tolerance and integration. All studies that expand scholarly knowledge of the

topic and clarify what may genuinely be concluded about medieval and early modern Jewry and Judaism in the Iberian Peninsula are consequently to be welcomed. Norman Roth, now Professor Emeritus at the University of Wisconsin, Madison, has, in the course of a lengthy academic career, utilized his linguistic talents, his wide reading and his critical mind for the reconstruction of Jewish cultural history in that geographical area and time period, and the current volume is his latest contribution to the discussion.

Covering the early Islamic period and reaching the fifteenth century, his study examines the grammatical, exegetical, philosophical and mystical interpretations of the Bible by Jewish scholars, traces the gradual replacement of Arabic by Hebrew, and gives particularly close attention to Abraham Ibn Ezra, David Qimhi and Moses Nahmanides. He correctly

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Table of Contents Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993

1. Understanding the eBook Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
 - The Rise of Digital Reading Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
 - Advantages of eBooks Over Traditional Books
2. Identifying Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
 - User-Friendly Interface
4. Exploring eBook Recommendations from Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7

No 2 Fall 1993

- Personalized Recommendations
- Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993 User Reviews and Ratings
- Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993 and Bestseller Lists

5. Accessing Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993 Free and Paid eBooks

- Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993 Public Domain eBooks
- Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993 eBook Subscription Services
- Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993 Budget-Friendly Options

6. Navigating Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993 eBook Formats

- ePub, PDF, MOBI, and More
- Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993 Compatibility with Devices
- Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993 Enhanced eBook Features

7. Enhancing Your Reading Experience

- Adjustable Fonts and Text Sizes of Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
- Highlighting and Note-Taking Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
- Interactive Elements Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993

8. Staying Engaged with Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993

9. Balancing eBooks and Physical Books Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
 - Setting Reading Goals Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
 - Fact-Checking eBook Content of Studies In American Political Development Vol 7 No 1 Spring 1993 And Vol7 No 2 Fall 1993
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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