

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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