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The volume presented by José Martínez Gázquez represents a compendium of the most relevant authors and their works from the 9th to the 14th CE, a period where the transmission of ideas was influenced by the relationship between East and West. The author also pays attention to the importance of several cities which throughout these centuries were the focus of culture and knowledge transfer. The work analyzes the relevance of the translation of works from Arabic and Greek into the Latin language, but also shows how the scientific and cultural exchange was determined by the development of the political and historical issues but also were influenced by the original language in which these ideas were written and therefore by the language of reception, in this case, the Latin language.

The book displays an interesting structure, composed of seven principal chapters. The first one is a brief but concise introduction (pp. 5-7) where the author allows the reader to develop an idea of the work presented in this volume.

The second chapter 'The translations from Arabic to Latin' (pp. 9-134) collects the most relevant authors and their works during the period of 9th to 14th CE. The beginning of this chapter (9th-10th CE) reviews the works of two important authors: Alvarus Paulus Cordubensis († ca. 860) and Gerbert of Aurillac-Sylvester II (945-1003). This part is preceded by an introduction of the state of knowledge transfer before this period. The 9th CE was a period of changes (political, social and cultural) and the Arabic works about science, philosophy and others subjects started being translated into Latin, the official in most of the kingdoms established in the West. On the second part of this chapter, the authors studied are more numerous. The period between the 11th CE and the 14th CE was a great period for translations in the Latin world therefore the increase of relevant authors. Another important element of this period is that translators began giving information about their names and dates. This information allowed the researchers to understand the environment in which the work was being translated and therefore comprehend the possible changes or adaptations in the

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text made by the translator. Authors of this period were Constantine the African (1015-1087), John of Seville (fl. 1118-1142), Gerard of Cremona (1114-1187), among others.

The third chapter of this volume 'Importance of Spain' (pp. 135-138), collects the relevant role of Spain on this subject. The Iberian Peninsula was under Muslim authority and Arabic was the language of the Empire. These political and religious changes affected the society of the Peninsula in general but especially the society's ideas. During the Muslim period, the Peninsula was the cradle of the knowledge, primarily on astronomy and astrology, but there was also other significant works. During this period, some influential people paid attention to the need to translate these works that were mainly written in Arabic. The translation of these works, into Latin, allowed their understanding and the acquisition of this new knowledge. This was an undertaking started by other authors as Mark of Toledo, Ramon Llull or Arnald of Vilanova –presented by Martínez Gázquez at the previous chapter- who translated and transmitted many of these ideas. Their objective was to understand this 'new' knowledge and therefore incorporate it into their own thought.

In 'Criticism of the translation process' (pp. 139-152) Martínez Gázquez begins by explaining the importance of the translators' work on the transfer of ideas. He discusses the creation of new ideas that originate when the translator, in addition to translating, contributes to the creation of new ideas by inserting his own thoughts and opinions in his translation work. Furthermore he discusses the lost of knowledge missed by the translator's work. Martínez Gázquez describe this process of transmission using the chronicles written by Muslim authors and the works of Roger Bacon (1214-1292) and Simon of Genoa (fl. 1296). In a second part of this chapter, we can find some works where both religions, Islam and Christianity, were in contact, leading to the occasional understanding between them. The chapter ends with a review of James II of Aragon's role and the importance of his work.

The fifth chapter 'Toledo, the Medieval city of knowledge' (pp. 153-172) covers the history of Toledo during the Middle Ages and its role in creating the most important school of translators. In this chapter we can find the biography and works of authors from different religions, cultures and historical periods, such as Raymond of Marseilles (fl. ca. 1140), Al-Idrisi (1099-1167?), Azarchel (1029-1087) or Dalmau ses Planes (1360-1366), among others.

'Castilian Texts' (pp. 173-182), as its title implies, focuses on texts written during the early Christian rule in Spain, represented by Castile. From this period, Martínez Gázquez has highlighted the work of the well-known Alfonso X the Wise, John of Capua, Cardinal Cisneros or Miguel de Cervantes, the last one surprising the inexperienced reader. The volume ends with some concluding remarks (pp. 183-184), a bibliographical (pp. 185-206) and index sections.

Both in Martínez Gázquez's work, structure and exposition, stand clear. The author manages with several centuries of translation's history, some of the most relevant intellectuals of the period and their works. He did not miss any important information and allows the reader to understand the value and needs involved in the translation process that set into Latin very important works from different religious and cultural contexts. The author also shows briefly but properly how the transmission of knowledge was influenced by the information achieved from the content transmitted by these works.