ation is descended, confusion is inevitable. A "family tree" showing relationships, common plot details, and shared derivations would be of great assistance, adding considerably to the value of the study. This sort of chart or perhaps a series of charts could also reduce the amount of space given in the text to plot summaries, summaries which are necessary, but somewhat too repetitious. Also, the book would profit from more detailed considerations of the historical and/or aesthetic influence of each century upon the framework of the story. Finally, the lack of a bibliography is disappointing.

The Legend of Marguerite de Roberval is not an important book, nor an indispensable one. But it is an interesting study and will be of special appeal to those who marvel at the human capacity for perpetuating a good story. Although Marguerite's tale belongs to a corpus of written rather than oral tradition, folklorists should be interested in the mechanics of this story's transmission and transformation. Students of Canadian history, folklore, and literature should find it of particular concern since this tale of new-world adventure is one of the earliest on record and has lasted longer than most. The author has noted in his preface that there is an "enduring fascination about the adventures of Marguerite." His study testifies to an equally enduring fascination with discovering how and why such a story lives so long.

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Louis Green. *Chronicle into History: An Essay on the Interpretation of History in Florentine Fourteenth-century Chronicles*. Cambridge: University of Cambridge Press, 1972. Pp. 178. \$12.50.

The transition from the intellectual values of the early Trecento to humanist attitudes almost a hundred years later, as seen in the Florentine chroniclers, is the subject of this study. The author traces the "mechanism of change" by which the basic elements of historical interpretation evolved in the works of Giovanni and Matteo Villani, Marchionne di Coppo Stefani, pseudo-Minerbetti, and Goro Dati. The work fills a gap in Florentine studies. To date, these chronicles have been examined for their factual content, their ideology on specific subjects (the foundation of Florence, the papacy, etc.), or for psychological portraits of the author. Mr. Green is the first to subject them to analysis as history, demonstrating how successive chroniclers, in response to changing conditions, adjusted or rejected the world view of their predecessors. The result is a study that, while complete in itself, also complements and enriches the work of other leading interpreters of Florentine thought; most notably, it provides background for the development of Florentine civic humanism in the late Trecento and early Quattrocento.

The most striking evolution in the chronicles, Green argues, was the gradual weakening of the connection between the spiritual and the natural world. For Giovanni Villani, the two functioned together perfectly. History was the working out of divine justice on the Florentine scene. Divine providence decreed a correspondence between physical reality and spiritual forces. Thus political events were accompanied or preceded by omens; astrology was "yet another mirror of the ways of providence ..." (35) Human behavior, inherently cyclic, formed part of a "rhythmically operating cosmic design" (151) in which good fortune led to vice, which brought on disaster and punishment. But what if events refused to

fit into the morally structured interpretation, as happened during Giovanni's last unhappy years of economic reverses and political upheavals? Green points out that two solutions were available to him. In dealing with the material of history, either he could overemphasize the role of the supernatural, interpreting omens and signs in an apocalyptic way (the solution chosen by Villani), or he could blame human folly for the failure of events to work out as they should. Giovanni's brother Matteo and his successors chose the latter alternative.

The Black Death, Florentine factional strife, and a politically alienated papacy dominated the pages of Giovanni's brother Matteo Villani. In those bad times, "history could ... only be a series of disasters interspersed with periods when heedless human folly had free play." (45) Giovanni Villani's grand design was shattered; Matteo had to come to terms with a world in which no human resources were truly dependable. Retaining a moral interpretation, he emphasized the weakness of man's nature as responsible for contemporary evil. History, the record of man's folly, could show him the error of his ways and thereby induce reform. Thus, Green argues, Matteo Villani felt that history no longer so much revealed the workings of divine providence as taught ethics. And, since man must learn from the past, his sphere of action was broadened.

Signs and wonders still influenced history in Matteo Villani's chronicle, but occurred only in relation to specific events, not the overall pattern of reality; thus their importance was diminished. In his successors both divine providence and preternatural signs disappeared almost completely from the scene. In the works of Stefani and pseudo-Minerbetti, the separation of the supernatural and natural world was complete, the chronicler's inspiration secular, and facts interpreted only in terms of the natural world. With Dati, history took a new turn, part of the re-evaluation of the Florentine past and present now called civic humanism. Here Green's work should be read in conjunction with Hans Baron's analysis of Dati in his *Crisis of the Italian Renaissance*. Most interesting is Green's comparison of Dati with Giovanni Villani in his re-imposition of a set of moral imperatives, now secular, on the interpretation of history, a new twist on the old way of making events fit the historian's world view and inexorably fulfill the destiny of Florence.

This is a rich analysis, sound in its conception. Not every student of Florence will agree with every element of Green's interpretation, but this is an intellectually honest study that accomplishes what it set out to do. The author's style is unfortunately difficult, given his tendency to use six words where three would do; but Florentinists will rise above this minor defect to appreciate the merits of the work.

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William R. Shea. *Galileo's Intellectual Revolution. Middle Period, 1610-1632*. New York: Neale Watson Academic Publications, Inc., 1972. Pp. xii, 204.

This is a well written and philosophically literate account of Galileo's work in the years when he "worked out the methodology of his intellectual revolution," concentrating upon his researches in hydrostatics and astronomy and on his support for the heliocentric theory. Shea's purpose enables him almost to ignore Galileo's conflict with the church as merely incidental, and to place his investigations of motion in the background. The result is a