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designs a series of research-based exercises that encourage independent investigation with tools and texts especially suited to history plays. His work is also unique in this collection for its data-supported measures of success.

That not all the essays in this volume combine active learning strategies with genre-focused study points to a continuing challenge with these plays: how to tap into what is compelling about Shakespeare's histories—as histories—for those who will have neither time nor inclination to absorb the context. I suspect, if the association publishing this series were British instead of American, the range of strategies to achieve this goal might look different. Perhaps we can take a page from British cultural materialist and presentist understandings of the histories in performance and tap into interests in our own origin stories. Caroline McManus's essay on teacher training tends in this direction by linking Common Core privileging of "foundational US documents" (187) to active learning strategies for historiographic investigation. US "histories" compete, as *Hamilton's* success attests. As an early critic of the musical observed, the story of one individual is transformed to a story of a nation created by immigrants. Our North American fascination with business leaders and the histories of their companies is another potentially exploitable connection. Approaches to teaching the Roman Plays, anyone?

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Fouigny, Mary-Nelly, and Marie Roig Miranda, eds.

Aristote dans l'Europe des XVI^e et XVII^e siècles : transmissions et ruptures. Actes du colloque international organisé à Nancy (5, 6 et 7 novembre 2015).

Europe XVI–XVII, 24. Nancy: Groupe "XVI^e et XVII^e siècles en Europe" / Université de Lorraine, 2017. Pp. 453. ISBN 978-2-9917030-13-4 (paperback) €30.

Founded by the Université de Lorraine in 2000, the series Europe XVI–XVII explores a wide variety of themes linked to the Renaissance. This book, the twenty-fourth in the series, stems from a conference held in Nancy, France in 2015 on the place of Aristotle and his ideas in Renaissance Europe into the seventeenth century. The editors of this collection of articles are Mary-Nelly

Fouigny, an academic specializing in Latin language and literature, and Marie-Roig Miranda, a professor of Spanish. Both are members of the Université de Lorraine. This book is intended for Renaissance specialists and may be of interest to classical scholars who wish to learn how Aristotle's ideas continued into the Renaissance.

In the introduction, Fouigny describes the focus of the book. Upon reading this scholarly compilation, one will learn how the rediscovery of Aristotle's works made them popular in the Renaissance and how they influenced this period's ideas. One will also glean how Aristotelianism conflicted with other areas of thought at the time.

This book is divided into two parts and six sections. The first part discusses the continuation of Aristotle's ideas into the Renaissance. It starts with an analysis of the influence of the entire oeuvre of Aristotle on two areas of Renaissance literature. It continues with a discussion of the influence of the *Politics* on Renaissance political thought. Further, it analyzes the way in which literary creation was affected by the *Poetics*. It also tackles the pseudo-Aristotelian corpus and notably the *Problems*.

The second part of this collection analyzes views that differ from Aristotle's during the Renaissance. It starts with a section on the paganism of Aristotle and it continues with a chapter on the place of Aristotelianism in the teaching of the day. It finishes with a chapter on the conflicts between Cartesianism and Aristotle's viewpoint.

There is a variety of interesting articles in this book. Some of the most enlightening ones deal with the place of Aristotle's work in the *Adages* of Erasmus; the influence of Aristotle on future kings; how Aristotle made an impact on the theatre of the seventeenth century; and the contesting of Aristotle's ideas by Galileo. In the first article, Mary-Nelly Fouigny analyzes the transmission of proverbs from Aristotle to Erasmus, the ruptures in this transmission, and how Erasmus knew Aristotle's works. She ends by showing that Erasmus's knowledge of Aristotle came from the Ancient Greek text discovered after the fall of Constantinople through Greeks who took refuge in Italy. His Aristotle was therefore much closer to the original than that of the medieval period. Fouigny's article is rigorous in the proof of its ideas.

The author of the second article is Sylvène Édouard. Here, she talks about how *Nicomachean Ethics* was one of the best books for the development of

a future king, and how the moral thought of Aristotle played an important intellectual role among princes of the early modern period. Édouard also discusses the educational exercises of Marie Stuart and King Edward VI of England and their relationship to the *Nichomachean Ethics*. In the third article, Deborah Barattin shows how the French, Italian, and Spanish playwrights of the seventeenth century were affected by Aristotle's *Poetics*. She examines how the *Poetics* was considered, and how the public took to the theatre during this time; finally, she analyzes some play prefaces in order to show that, in the seventeenth century, the playwrights wanted more to please the public than to hold to theatrical rules, including those of Aristotle. In the fourth article, Danielle Morali surveys the context that preceded the condemnation of Galileo to show the importance of the history of both science and religion to the present.

This book deserves to be read. With articles that are clear and well written, it covers a variety of areas relating to the influence of Aristotle's ideas on the Renaissance into the seventeenth century. It presents many new ways to reflect on the role of Aristotle's thought in the Renaissance and attempts to make connections to the circumstances of the present day; it treats the influence of the Stagirite's thought on three different European nations; and it takes up scientific questions in an enlightening manner. Some of the articles are proved in a very rigorous way.

While the diversity of subjects undertaken might make the book more challenging for the reader, it also adds to the scope of the book. It is hoped that many Renaissance scholars who are interested in Aristotelian thought will read this volume in order to come to know the vast extent of Aristotle's influence on the Renaissance.

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