

Central European pattern of round churches, modelled after the chapel of Aachen. Direct Byzantine influence is demonstrable in one round church only, or rather from its description dating back to the early nineteenth century, since the church itself was demolished in 1805. There are also a few round churches which belong to a group possibly affiliated with models of the Near East, perhaps Palestine or the Caucasus, where round churches existed already in the seventh century. One such church in Hungary, at Karcsa, in the eleventh century belonged to the Knights of St. John of Jerusalem, and it is the assumption that it was they who brought this particular type of centrally planned church to Hungary.

This book, the product of remarkable research, offers a wealth of well organized data and information about its subject. It is completed by a "Summary" in English, and its usefulness is enhanced by numerous sketches and photographs of the most important round churches of the area in discussion.

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*The Corvinian Library. History and Stock.* By Csaba Csapodi. Trans. by Imre Gombos. *Studia Humanitatis*, I. Budapest: Akadémiai Kiadó, 1973. Pp. 516.

This volume is truly a labor of love. Dr. Csaba Csapodi has devoted almost a lifetime to the history of the Bibliotheca Corviniana, the famous library of the Renaissance king of Hungary, Matthias Corvinus (1458–1490). His patient and exhaustive research, assisted by his scholarly wife Klára Gárdonyi Csapodi, have enriched Hungarian Medieval and Renaissance studies for decades. The large number of articles describing their thorough search for lost volumes of the Corvinian Library attest to their success. A few years ago they also published, with the assistance of UNESCO, a superbly illustrated volume (*Bibliotheca Corviniana. The Library of King Matthias Corvinus of Hungary*, Budapest, Corvina Press, 1969), which summarized the state of their research at that time.

Dr. Csapodi's latest work is a definitive study on this subject and will be, in all probability, the last word on the library of King Matthias for several generations. It is a reference book of inestimable value. The work is divided into two parts. In the first section the author discusses the history of the library, its size, development and destruction, as well as the previous estimates of its stock. The second part consists of the

reconstructed *Repertorium* of the volumes, which according to the author, were part of this famous collection.

In the discussion of the growth and decline of the Corvinian Library, Csapodi sees four distinct periods. The first stage of development extends from the election of Matthias in 1458 to 1472. The king probably had a few books of his own at the beginning of this period and might have inherited volumes from his father, János Hunyadi, and from the collections of previous Hungarian kings. Yet, the number of books Matthias had in 1458 could not have exceeded 100 volumes. Thus this collection, which eventually surpassed almost all libraries of its time, with the exception of the Vatican, had a most modest beginning. Under the influence of Archbishop Vitéz János, his nephew the poet Janus Pannonius, and the Italian humanist Galeotto Marzio, King Matthias began earnestly to collect a library. The first period in the history of the Bibliotheca Corviniana ended with the disgrace and tragic death of both Vitéz and Janus Pannonius and the acquisition of almost all of their books by the king through confiscation. This is how, for example, many of the Greek volumes of Janus became part of the royal collection. Csapodi estimates the number of volumes to be between 500 and 600 by the end of this phase. The second period covers the years 1473 to 1484. After a slow start the number of volumes increased, especially after the arrival of Queen Beatrix of Aragon, and reached about 1,000 books. The third stage, 1485–1490, witnessed the peak of development in the history of the collection. After the capture of Vienna in 1485, Matthias Corvinus was at the height of his power, spent lavishly on books abroad and employed scribes and illuminators at Buda, so that the yearly increase of codices is placed at about 150. Thus the total number of books in the royal library proper is estimated at about 1500 to 1600. To this number the author adds 300–400 incunabula and calculates that about 150 volumes were ordered but never delivered to Buda due to the sudden death of the king. Csapodi concludes that the total stock of the Bibliotheca Corviniana ranged between 2000 and 2500 volumes. These numbers seem a little inflated and a more conservative estimate would be more realistic. The fourth and final stage extends from the death of Matthias in 1490 to the Battle of Mohács (1526). This period can be characterized as one of lingering decay. Not only did the successors of Corvinus neglect the continued growth of the collection, but some volumes were squandered, previous orders remained undelivered and the scriptorium of Buda fell into decay. Following the fateful battle of Mohács, Suleiman the Magnificent entered the city of Buda in early September of 1526. The bulk of the Corvinian Library was removed at

that time to Istanbul, where many of the volumes were forever lost. A few hundred tomes, mainly theological and ecclesiastical in orientation, escaped the fate of the magnificent royal collection, and were later found in one of the basement rooms of the ruined royal palace. This group of books was subsequently mistakenly identified with the Corviniana collection, although Csapodi points out that they belonged to the Royal Chapel and not to the Royal Library.

The *Repertorium* covers almost 350 pages and shows meticulous scholarship. There are 1040 items enumerated by Dr. Csapodi and they are arranged alphabetically by authors. Each entry contains the name and identification of the author, whether the volume is an authentic Corvinian codex, place of preservation, date and origin, physical description (i.e., size, script, decorations, illuminations, heraldic signs, binding), possessor, complete bibliography, and in some cases an illuminating special note about the history of the particular volume. Also useful are the Appendices, especially I and II, where a concordance of previously used numeration of Corvinian volumes is given, and an alphabetical list of places of preservation is provided. The volume also has an excellent bibliography.

In the reconstruction of the probable content of the library, Dr. Csapodi included not only the authenticated Corvinian volumes but also a number of other books. Among these are codices which belonged to Queen Beatrix and King Wladislas II, volumes dedicated to Matthias and the Queen, books copied at the request of the king as gifts for others. Also included in the *Repertorium* are items of probable authenticity, volumes mentioned by the Italian humanist poet Naldo Naldius as being in the king's collection, and books probably used by the historians Antonio Bonfini, Petrus Ransanus and János Thuróczy in the writing of their own contemporary accounts of the history of Hungary. The ecclesiastical books found in 1686 in the ruins of the palace are also included in this list, although it is probable that they were never part of the Royal Library. Here again, a more conservative approach and greater discrimination would have strengthened the author's position.

If we consider that János Csontos, one of the first great scholars to seriously attempt a reconstruction of the stock of the Bibliotheca Corviniana, knew of only 108 codices in 1881, we can truly appreciate the immense success of the detective work of his successors, especially the monumental achievement of Dr. Csaba Csapodi. This volume is a welcome addition to the growing number of excellent books published in western languages by the Akadémiai Kiadó of Budapest.

*Tolerance and Movements of Religious Dissent in Eastern Europe.* Edited by Béla K. Király. Series: East European Monographs, Number 13. Copyright by *East European Quarterly*, Boulder, Colorado. New York: Columbia University Press, 1975. Pp. xii + 227.

The book under review contains thirteen separate essays by twelve contributors on a topic that has not really been treated by American East European scholarship: religious tolerance and dissent in East Central Europe.

Not counting the introductory essay by H. J. Hillerbrand, which has been prepared specifically for this volume and contains general reflections on the topic of the book, the twelve remaining essays have all been prepared as lectures for several independent symposia between the years 1971 and 1975. These essays are organized around three themes: 1.) religious intolerance, 2.) religious dissent within the Jewry, and 3.) religious tolerance in East Central Europe.

Of these three themes, the second is perhaps the most self-contained, in that the two essays that deal with it both concentrate on a rather limited aspect of East Central European history: an inner controversy within the Jewish community of the area. The "hostile phase" of the controversy between the Hasidim and the Mitnaggedim is treated by M. Wilensky, and the "phase of dialogue and reconciliation" by N. Lamm.

The other two themes are treated in five essays each. Of the five essays on intolerance, three deal with this question primarily from the vantage point of Czech history (the essays by F. G. Heyman, P. Brock and M. S. Fousek), and one each within the context of Austrian (R. A. Kann) and Hungarian history (B. K. Király).

This system of apportionment also holds true for the theme of religious tolerance, where three of the essays deal with the tolerant nature of "Pax Ottomanica" (E. K. Shaw, S. J. Shaw, and S. Fischer-Galati), and only one each with the Polish (A. G. Duker) and Hungarian (B. K. Király) aspects of this question. (It should perhaps be noted here that S. J. Shaw's contribution is closer to a brief commentary on the Ottoman *millet* than to an independent essay on par with the other contributions.)

Of these thirteen contributions by twelve authorities, the two that deal with Hungarian developments were both written by the editor of the volume, Professor B. K. Király of Brooklyn College. Although it would be desirable, lack of space does not permit us to do more than to give a brief summary of their content and of the author's conclusions.

The first of these essays, entitled "Protestantism in Hungary between