

thus salutary to be reminded (by Blockmans) that other *cohésions dynastiques* existed besides that of Valois France, especially in the Burgundian dominions, and that Flanders and Artois were bound 'économiquement et mentalement' more closely to the other Burgundian territories in the Low Countries than to France. In certain important areas, the 'apogee' of French expansionism had to wait until the reign of Louis XIV.

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The excellent Series Nova of the Bibliotheca Scriptorum Medii Recentisque Aevorum, published in Budapest, is performing two valuable overlapping functions: to make available literary monuments of the Hungarian Renaissance, and to reprint standard chronicles for medieval Hungarian history compiled in the late fifteenth and sixteenth centuries. The two latest volumes belong predominantly in the latter category. Johannes de Thurocz, or János Thuróczi, though well-educated and touched by humanist influence at the court of Matthias Corvinus, was basically a lawyer of gentry extraction. His *Chronica Hungarorum*, vol. i, ed. Elisabeth Galántai and Julius Kristó (Budapest: Akadémiai Kiadó, 1985; pp. 332. £19.75), besides recasting the work of earlier writers on previous centuries of Hungarian statehood, represents a major independent source for the events of his own time, where it lays that stress on the uniform rights of all Hungarian nobles which, codified by Werbőczy some decades afterwards, would live on as a distinctive part of the ideology of the estates. The present meticulous edition of the Latin text, the first complete one since Schwandtner's in the mid-eighteenth century, is to be complemented with two further volumes of notes and commentary, which will draw on the lifetime of research in this area by Elemér Mályusz. Stephanus Brodericus too was a petty noble with some learned credentials, who left a work of essentially historical interest. As Chancellor of Hungary in 1526, Bishop Brodarics took part in the campaign against the Turks which culminated at Mohács. So great was the slaughter on the battlefield that his *De conflictu Hungarorum cum Solymano Turcarum Imperatore ad Mohach historia verissima*, ed. Petrus Kulcsár (Budapest: Akadémiai Kiadó, 1985; pp. 92. £8.50), provides the only eye-witness account of that terrible day. This text too, though quite short, has appeared in its original form only once since the eighteenth century; and a second editor, Csaba Csapodi, has here added a brief *Oratio* delivered by Brodarics before Pope Hadrian VI and surviving in a single printed copy. Such oblivion has been the fate until our own day of much of the precocious Hungarian Renaissance, which was permanently stunted by the disaster of Mohács. The city of Pécs (where Brodarics was canon for a time) experienced during the decades after 1500 a sudden burgeoning of architecture in the new Italianate style, and its fragmentary remains have now been lovingly reassembled by Mária G. Sándor in *Reneszánsz Baranyában* (Budapest: Akadémiai Kiadó, 1984; pp. 192. Ft 115). Bishop Szatmári brought in decorators from Dalmatia, who worked with characteristic local motifs – dolphins, tulips, rosettes – on episcopal commissions as well as on castles in the surrounding county of Baranya. All this then fell under Ottoman sway, yet we should beware of jumping to conclusions. Renaissance buildings seem still to have been constructed for some little time after 1526, at least into the 1540s; while

their wholesale spoliation came only when the Turks themselves had withdrawn, during the wars of liberation at the end of the seventeenth century, the ensuing Rákóczi revolt, and later programmes of public works.

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The two volumes of the *Court of Augmentations Accounts for Bedfordshire*, edited with a brief introduction and useful glossary of archaic terms by Yvonne Nicholls (Bedford: Bedfordshire Historical Record Soc., 1985; pp. 209, 235. £7, £10. Available from County Hall, Bedford), form one consecutive account with the indexes of places, subjects and surnames contained in the second volume. The editor has transcribed particulars of all the estates, whether within the county or without, of those religious houses whose principal property lay in Bedfordshire, but has only included the Bedfordshire holdings of monasteries from outside the county. Primarily of specialist interest to economic, ecclesiastical and local historians, with their regular listing of all the tenants of the monastic estates these records will also incidentally provide a rich harvest for genealogists.

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CLAIRE CROSS

The excellence of the edition by Massimo Firpo and Dario Marcatto of *Il processo inquisitoriale del Cardinal Giovanni Morone* has been well established in the first and second volumes (rev. ante, xcix. 877, cii. 479). A fourth and fifth are now promised, and meanwhile the great interest of the series is maintained in Volume III, *I documenti difensivi* (Rome: Istituto Storico Italiano per l'Età Moderna e Contemporanea, 1985; pp. 462. L40.000). In this the confused reality of events in central Italy, precisely while Morone was on papal service in Germany, involved with the Lutheran problem there, is further revealed, but this time from the evidence of Morone himself and witnesses favourable to him. His clear directions for the maintenance of orthodoxy in Modena, during his absence, as also subsequently at Novara, demonstrate his attention to Catholic reform, by episcopal authority, well before the conclusion of the Council of Trent. Of wider interest still is the reflection of necessary caution maintained, in matters of faith, by those involved with Contarini in doctrinal negotiations with German Lutherans. Valuable details are provided about the semi-clandestine publication in Italy of some of Contarini's exercises in stating Catholic belief in an eirenic manner. Equally fascinating is the sub-plot involving the early Jesuits, especially Salmeron, who at one stage was one of Morone's accusers. Despite that passage the Jesuits are more understandably noted, in this volume, as trying to counteract Carafa's suspicions of Pole and Morone in the mind of Charles V, with the involvement of the equally ill-fated Carranza. It is also telling that at one moment Morone considered Peter Martyr Vermigli, the future apostate, as an ideal preacher to rectify heterodox opinions already spread in Modena. The latter's immediate flight, however, certainly precluded his becoming Morone's successor as bishop there.

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