

The heart of the book is in an extensive analysis of the revolutionary and popular character of Tabor, the *new society*, inspired by Biblical teaching on the End-time and by the vision of Joachim of Flora. Tabor saw itself as a clean break with the old order and the realization of the new humanity. This is where it basically differed from the more "conservative" Hussite reformers centered in Prague. Kaminsky ends with 1524, when the Taborite position became crystallized and defined for the rest of Taborite history.

The Taborite development is described and analyzed only after a thorough pre-history, which takes up more than half the book. This is in no way extraneous to Kaminsky's purpose, for he intends to clarify the relationship between the Taborites and the Hussite movement as such. The book begins very properly with the fourteenth-century reform movement in Bohemia and Wycliffite ideology, where the roots of the Hussite revolution are to be found. The ambiguous relationship between Hus and the Hussite revolt is discussed, with the "conservative" Hus ending as a revolutionary unawares. The radical Prague University Masters are given extensive treatment. Master Jakoubek of Střibro's (*Jacobellus de Misa*) introduction of communion *sub utraque* for the laity is given a fascinating analysis focused on its revolutionary meaning and impact. This is followed by an account of the political factors responsible for the establishment of Hussitism in Bohemia and of the rise of sectarian radicalism in the provinces. Kaminsky especially pursues the relationship between this left wing in the provinces which eventually came to form the Taborite movement, and the radical Master Jakoubek, the leader in the drive for a nationally consolidated Hussitism, with whom the Taborites parted ways by establishing their independent, revolutionary church. The relation between reformation and revolution is at stake. There seem many parallels to the problem today.

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DER HANDEL REVALS IM SIEBZEHNENTEN JAHRHUNDERT. By *Arnold Soom*. Marburger Ostforschungen, vol. 29. Wiesbaden: Otto Harrassowitz, 1969. x, 200 pp. DM 32, paper.

When Ivan the Terrible invaded Livonia in 1558, the possession of Reval, and with it the course of Russian-Western trade via the Baltic, became a vital issue in North European history. But by 1581 Russia's failure and Sweden's triumph in gaining and holding the port town, rather than turning Reval into a hub of East-West relations, consigned it to comparative insignificance. Archangel, which permitted direct Russian-Western intercourse without foreign mediation, retained and increased her recently gained pre-eminence, and all the liberal policies of Reval's Swedish overlords availed nothing, for they had to deal in Reval with a tradition-minded merchant class, narrowly adhering to past usages.

It is therefore with a very limited topic, essentially one of local history, that Dr. Soom occupies himself. He describes the organization of trade, both foreign and internal; the type of merchant operations, large and small; the restrictions under which they worked; the storage of goods; cheating and smuggling; municipal supervision and mercantilistic directions from the side of Sweden; competition between nationalities and religious groups; and at great length the grave problem of credit and credit transactions. He deals with the role of peasants and nobles as traders and points out that the way Reval merchants tied peasant traders to their houses often meant a "second serfdom" for the peasant.

Trade consisted of the goods customarily exchanged throughout the Middle Ages, but Western salt and Eastern grain, the latter coming chiefly from Estonia itself, came to constitute its backbone. Textiles were important, but their place is well characterized by the author when he remarks that an ell (more or less one yard) of the finest drapery was worth about as much as the total production an Estonian peasant could bring to the market in a whole year. Significantly, the Swedish empire, to which Reval belonged in the seventeenth century, had little to offer. Monopolies hindered Reval's merchants, and Swedish iron served mainly, in transit, as a means of payment to the Russians and the Dutch. Sweden's Finnish subjects, especially the peasants, sailed in small boats to Estonia and traded directly with Baltic landlords and peasants in official and smuggled goods, notwithstanding all efforts of the Reval merchants to get that traffic into their own hands.

Russia remained a key factor for Reval's traders even after she was pushed back from the Baltic shores by Sweden (and Poland). As a "wunderseltsame Nation, die aus geringen Dingen leichtlich grossen Alarm machen," the Russians understood how to secure preferential treatment for themselves. For them, even the outmoded but persistent tradition of the Reval firms of fighting all direct contact between visiting foreign traders in order to force them to channel their transactions through the hands of Reval merchants (prohibitions of trade *von Gast zu Gast*) had to be modified. But good connections with the Russian hinterland, such as even Estonia's second port, Narva, enjoyed, were lacking, and Reval's position was weak. The author illustrates his presentation by references to account books of an important merchant, Berndt Rodde, which have survived.

While Soom's book may not be as important as his two earlier fundamental works on seventeenth-century Baltic history (*Der baltische Getreidehandel* and *Der Herrenhof in Estland im 17. Jahrhundert*), it still throws light on many essential problems. In particular, it shows certain very special, and perhaps "backward," traits of the Eastern trade. Insight is also given into interesting side issues. For example, the book shows that occasionally a certain peculiarly modern attention was paid to the cause of the "poor." When the nobles sought to monopolize the profitable internal salt trade, their efforts were defeated, for it was argued that only the poorer people should have the benefit of it "*weil solches christlich und billig*" (p. 129). Two other very modern problems are illustrated by the descriptions of the contradictions between law and practice and of the endless bureaucratic interference and regulations, which sought to secure justice for all but only engendered ever new rules. Thus Soom's book, based on an extensive and minute study of the sources and showing his accustomed mastery of his subject, offers more than its title and the position of Reval in the seventeenth century would seem to promise.

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RUSSIAN PISTOLS IN THE SEVENTEENTH CENTURY. By Leonid Tarassuk. York, Pa.: George Shumway, 1968. 35 pp. 39 plates. Paper.

Leonid Tarassuk's brief work, consisting of two illustrated articles reprinted from the *Burlington Magazine* (November and December 1967), reviews most of the latest research on sixteenth- and seventeenth-century Russian handguns, with particular emphasis on seventeenth-century pistols. On the basis of literary evidence Mr. Tarassuk concludes that pistols were used in Russia during the second half of the sixteenth century, but that they were few in number and of West European