

Clearly, Mr. Miller has made an effort to approach the subject of Constantinople and its role in Byzantine life in the tenth century in a new way, to introduce fresh views and theories, but it seems equally clear that he has attempted too much and has been overwhelmed in the process. The result is a work sometimes interesting, sometimes confusing, at times almost fascinating and at other times quite irritating. It is unfortunate to have to conclude that the positive qualities of this book can hardly balance its shortcomings.

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A HISTORY OF THE HUSSITE REVOLUTION. By *Howard Kaminsky*. Berkeley and Los Angeles: University of California Press, 1967. xv, 580 pp. \$15.00.

This is a fascinating ideological and sociological analysis of Hussite history seen as a movement of reformation and revolution. Kaminsky sees the two as intimately tied together. He sets the Hussite revolt in the larger context of "world-historical terms" both in its relationship to late medieval history and to the phenomenon of revolution "as a fundamental challenge to the old order." The approach is a fruitful dialogue with recent Czech Marxist interpretations of Hussitism. He shares with them their insight into and appreciation of the social-revolutionary character of the movement but is free from ideological strait jackets which tend to reduce the religious issues either to insignificance or simply to medieval expressions of the class struggle. For though Kaminsky's interpretation is "admittedly sociological," he is free from doctrinaire presuppositions and pursues his work as a dedicated historian.

While he sees his role chiefly as that of an *interpreter* of what happened and why, he allows the primary sources to inform him (and the readers of his book); he makes a successful attempt to enter into the minds which participated in this late-medieval religious development, and he traces very carefully the historical setting of the extremely complex developments. His conscientious insistence on understanding and showing the particular situations which led to the various developments may be, paradoxically, the only weakness of the book. The mass of data presented, none of which is insignificant, makes the story often rather difficult to follow. This is, though, perhaps inevitable, because of the many events and changes in the period analyzed, and because the author cannot expect many of his Western readers to be familiar with Hussite history. The work is thus a rich contribution to Western scholars for a better understanding of what was involved in the Hussite struggle. The author, deeply versed in *Czech Hussitica*, offers to the West the harvest of the profuse scholarship and interpretations locked in Czech books and journals. His extensive and lengthy footnotes are especially helpful. Yet he is certainly not just an interpreter of Czech scholars. He does not accept uncritically their reconstructions of Hussite history. His fine sensitivity to and understanding of the history of Christian thought and his penetrating sociological analysis will be valuable and stimulating also to those familiar with the Czech literature.

One of the advantages of Kaminsky's presentation is that he quotes at length from primary sources; the Czech names and words are flawlessly printed; the Latin passages in the notes are as a rule left untranslated. Two long appendixes contain the Latin texts of documents relating to the Tabor-Prague controversies regarding the extent of the revolution in religious thought and practice and regarding Taborite adventism, chiliasm, and warfare. All of these present important documentation for many of Kaminsky's theses.

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 Stříbro'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 SIEBZEHNTE 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.