

secretaris Johan Julsing (1589-1594). Ook heeft Van den Broek de meest recente editie van de Spaanse tekst van Verdugo uit 1899 beschikbaar gesteld via de website van de Universiteitsbibliotheek Groningen (<http://dod.eldoc.ub.rug.nl/>) en in de Nederlandse vertaling wordt steeds aangegeven met welke bladzijde van de Spaanse uitgave dit correspondeert. Hier is een ervaren en minutieus werkende archivaris aan de slag geweest. Hetzelfde geldt voor de Spaanse vertaling, die ik bij een aantal steekproeven niet op fouten heb kunnen betrappen. De tekst is zelfs op plaatsen verbeterd. Daar waar Verdugo spreekt van een 'burgo' lezen we in de Nederlandse vertaling dat het ging over de 'Schuitemansschans', een naam die Verdugo ondanks zijn vele jaren in de Lage Landen ongetwijfeld niet heeft kunnen uitspreken (214). Vooral in het uitvoerige notenapparaat geeft de uitgever verder aan wanneer Verdugo zich volgens de huidige kennis van zaken bewust of onbewust heeft vergist in zijn beschrijving van de gebeurtenissen. Zo doet het boek zowel recht aan het belang van Verdugo als subjectieve en als objectieve bron voor de geschiedenis van de Nederlandse Opstand.

Recentelijk zijn door Spaanse uitgeverij ook de belangrijke verslagen over de Opstand in de Lage Landen van Martín Antonio del Río (2003), Antonio Trillo (2008, recensie: *BMGN/LCHR* 124:2 (2009) web) en Bernardino de Mendoza (2008) heruitgegeven. Vooral de toegankelijkheid van het werk van Trillo is daarbij een grote vooruitgang, omdat dit werk niet in Nederlandse bibliotheken aanwezig was. Van Mendoza en Del Río bestonden al negentiende-eeuwse uitgaves, zoals dat ook het geval is bij Verdugo. Daarnaast zijn er na de *Kronieken van Spaanse soldaten* van Johan Brouwer (1933) en *The Army of Flanders and the Spanish Road* van Geoffrey Parker (1972/2004) nu ook nieuwe studies verschenen waarin het Spaanse leger en de Spaanse visie op de Opstand worden besproken. Yolanda Rodríguez Pérez publiceerde *De Tachtigjarige Oorlog in Spaanse ogen* (2003) en Fernando González de León schreef *The Road to Rocroi* over het Spaanse leger in de Nederlanden (2009). De achterkant van de maan begint

zijn geheimen langzamerhand prijs te geven. Door Verdugo in het Nederlands tot ons te laten spreken, voorziet Jan van den Broek die Spaanse kant van de Nederlandse Opstand ook van een persoonlijk verhaal voor een breder publiek. Zelfs de Spaanse militairen in de Nederlanden waren gewone mensen en geen agressieve groene maanmannetjes.

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Gelder, Maartje van, *Trading Places: The Netherlandish Merchants in Early Modern Venice* (Library of Economic History 1; Leiden, Boston: Brill, 2009, xvi + 241 pp., ISBN 978 90 04 17543 3).

Considering the impressive body of literature on early modern international commerce in general, and on the merchant community of Venice and its connections with Flemish and Dutch business people in particular, a new study of Netherlandish merchants in Venice in the early modern period (or, to be more precise c. 1590-1650), deserves some justification. With this book, Maartje van Gelder explicitly places her work in the tradition of socio-cultural historians who have focused on specific ethnic groups of merchants, their activities, diasporas and networks and thus their impact on both their sending and receiving communities. For Venice, studies like this exist for German, Portuguese and English merchant communities, but about the interactions of Netherlandish merchants with their immediate Italian surroundings from the end of the sixteenth century, relatively little is known.

The aim of this book is to examine 'why traders from the Low Countries settled in Venice and how they succeeded in becoming such a strong commercial force in a city accustomed to protecting its own trade' (5). In order to investigate this, the author studies 'the different aspects of the Netherlanders' arrival and presence',

'their economic activities' and their 'integration in Venetian society' (15). By referring to the 'Netherlandish' nation, Van Gelder chooses to abandon the rather rigid distinction often made by historians between 'Flemish' and 'Dutch' merchants. With this choice, she aims to underline the continuity between the period before and after the foundation of the Dutch Republic. Nevertheless, it sometimes remains unclear whether we are dealing with merchants who arrived in Venice directly from the Southern Netherlands, Flemish merchants who first fled to Amsterdam or other towns before their arrival, or merchants who were originally from the Northern Netherlands. Although I agree that it is important to do justice to continuity, this merging of groups is also analytically blurring. Especially in the context of the research question of *why* traders settled in Venice, it is likely that the three abovementioned groups had quite different motivations. Furthermore, it leads to a discrepancy between Van Gelder's analysis of Netherlandish-Venetian trade flows, which focuses primarily on Amsterdam (chapter 3), and her detailed archival work on the community of Netherlandish merchants in Venice, which shows that the vast majority of them in fact came from Antwerp (chapters 4-6).

In six clearly written chapters, Van Gelder addresses several aspects of the Netherlandish merchant community in Venice. The first chapter depicts the historical scene of our actors: the Republic of Venice and its demographic, political and economic developments. Quite some attention is given to the declining position of Venice as an international trading center and to the different ethnic groups of merchants inhabiting the city state. Chapter 2 portrays the history of trade relations between Venice and the Low Countries and the ways in which Netherlandish merchants were able to acquire a prominent position in the Venetian market. Amsterdam's dominant position in the Baltic grain trade was decisive in unlocking the Venetian market, in times of high grain prices and serious cereal shortages in Venice in the 1590s.

The next chapter shows that very soon after this episode, the Netherlandish merchants switched to a wide range of other products and that the volume of import and export trade to and from Amsterdam expanded markedly. The last three chapters describe the community of Netherlandish merchants in Venice in great detail, their familial and religious backgrounds, their strategies to obtain or maintain their position in Venice and their integration (or not?) into Venetian society. This is all based on admirably meticulous archival work in a wide variety of sources. However, because of the limited number of cases that is described for each element of the Netherlandish merchant community, be it diplomatic efforts, charitable action, or intercultural marriage, it remains unclear how exemplary these, in itself interesting, examples are for the entire community.

Van Gelder's explanation for the success of the Netherlandish merchants is that they could build on already existing commercial connections between Antwerp and Venice, as well as on their dominance in the Baltic grain trade, thus in fact illustrating the changing balance of international trade relations in Europe around 1600. Unfortunately, it remains to a large extent unclear how this (incidentally quite familiar) information, in combination with Van Gelder's extensive archival work on the activities and strategies of Netherlandish merchants in Venice, contributes to any of the international debates she mentions in the introduction.

One of the main conclusions of this study about the activities of Netherlandish merchants, is that they – in contrast to many other ethnic merchant groups – seem to have broken through important barriers traditionally imposed on foreign merchants by the Venetian authorities. In the context of the more general Dutch primacy in world trade, and simultaneously the declining position of Venice as a trading nation, the Netherlanders both managed to gain an outstanding bargaining position in Venetian economy and society and were able to maintain

close connections to the Dutch Republic. However, from this book alone, it remains to be seen how particular or, perhaps better yet, how general such a strategy of receiving (merchant) communities was. Based on recent historiography, it would have been possible to make a more systematic comparison in this respect with other, formerly thriving, merchant communities elsewhere.

To mention just a few examples of studies Van Gelder is well aware of, but has chosen not to put in a systematically comparative perspective: Oscar Gelderblom's work on the impact of Southern Netherlands merchants in early seventeenth-century Amsterdam, and Jan Willem Veluwenkamp's study on Dutch traders in Russia.

All in all, this is an interesting case study, and a book that reads easily, but because of its descriptive nature it does not actively contribute to the larger international scholarly debates in economic history, as opposed to what this newly started Brill-series envisages.

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Bakker, Henk, *De weg van het wassende water.*

*Op zoek naar de wortels van het baptisme*

(Zoetermeer: Boekencentrum, 2008, 317 blz., ISBN 978 90 239 2289 6).

In this intriguing study of the roots of the Baptist movement in the early seventeenth century, Henk Bakker writes as both historian and theologian. Arguing that the English Baptists were indebted to Dutch Mennonites for their adoption of believers' baptism, he suggests that Baptists should also follow Mennonites in their commitment to the ethics of the Sermon on the Mount, including non-violence. From an historian's perspective, the first proposition is sound. The second is a theological imperative lying outside this reviewer's

competence, although it deserves a wide hearing.

Avoiding a straightforward chronological framework, the book begins with an overview of the early seventeenth-century context for the English dissenter community in Amsterdam. The second chapter moves back in time to the apocalyptic Anabaptist community of Münster, 1533-1535. Most Baptists deny that Münster is any part of their tradition, but Bakker sees eschatological Anabaptism's emphasis on a 'this worldly' kingdom of God as an enduring feature of the Baptist/Anabaptist tradition. From this discussion Bakker then moves further back to the origins of Swiss Anabaptism in 1524/1525, and then regresses further to the radical reform ideas of Andreas Karlstadt and Thomas Müntzer, followed by an excursus on the theological implications of believers' baptism. On this front Bakker emphasizes Balthasar Hubmaier's role in the origins of Swiss/South German Anabaptism, as his 1524 *Eighteen Articles* influenced Conrad Grebel to conduct the first believers' baptisms in Zurich in January 1525 (due to his more open stance toward involvement in government, Hubmaier is something of a darling for Baptist historians). Bakker's description of early Anabaptism's stance on the sword and the oath, as formalized in the famous Schleitheim Confession of 1527, is intended to persuade modern Baptists to consider the non-violence ethic of the mainstream Anabaptist movement. This section is followed by another excursus on the Sermon on the Mount's importance for the free church tradition, and the chapter concludes with Bakker arguing from a survey of Anabaptist attitudes toward Jews and Muslims that advocacy of freedom of religion should also be a hallmark of the Baptist tradition.

The third chapter as a whole is an excursus on the early church in which Bakker argues that it was propelled by the Sermon on the Mount to be pacifistic, and focused on the 'concrete-material expectation of God's kingdom on earth' (171). The gradual compromise with the sword that began in the fourth and fifth centuries cannot, he argues,