

Kooi, G. van der, *De Wÿnberch des Heren. Godsdienstige veranderingen op Texel 1514-1572* (Dissertatie Leiden 2005, Hilversum: Verloren, 2005, 416 blz., €35,-, ISBN 90 6550 884 8).

In unravelling what is effectively the history of the ‘Dopers’ on Texel, for Reformed Protestants are conspicuously absent on the island, Dr van der Kooi must have felt sometimes like the miller’s daughter in Grimm’s fairy tale, who was required to spin straw into gold. Without either the supernatural aid of the dwarf Rumpelstiltskin or the wealth of local records, which enabled Arie van Deursen to reconstruct life in seventeenth-century Graft, Van der Kooi had to search high and low. In the standard histories of the Dutch ‘radical Reformation’ Texel only fleetingly appears. De Hoop Scheffer devotes no more than a paragraph to dissent on the island in his *Geschiedenis der kerkbervorming ...tot 1531* and Albert Mellink is no more expansive in his history of the *Wederdopers in de Noordelijke Nederlanden*. Nor is the *Mennonite Encyclopedia*, usually well informed about the Dutch Dopers, more forthcoming. The auguries then for a thorough-going history of the ‘Dopers’ on Texel before 1572 must have looked distinctly unpromising.

And yet Van der Kooi has overcome these obstacles to put together a remarkable 300-page monograph. How? First like any detective called in to re-open an old investigation, he has carefully and scrupulously sifted the few well-known sources on the lookout for fresh clues. Secondly, and more importantly, he has exploited sources that have previously either been ignored or not systematically studied, the most fruitful of which proved to be the records of the Rekenkamer. Though the local *schepenrollen*, so informative for example about heresy in pre-Revolt Hoorn, have not survived, the judicial activity of several *schouten* can be gauged from the accounts they submitted to this Chamber. The degree of government *Angst* about heresy on the island may also be calibrated according to the size and frequency of the payments made by the *rentmeesters der exploiten* for the serving of writs and the administration of justice. Tax registers and contemporary maps, the latter often reproduced here in full colour, are all grist to Van der Kooi’s mill, while both Brussels and Simancas also disclosed worthwhile information.

Around 1532, the bible-reading groups that had spread into the villages of the Noordkop morphed into ‘Anabaptism’ and the first ‘Dopers’ appeared on Texel at this time. In the nineteenth century De Hoop Scheffer, relying on the sentences of the *Hof van Holland* identified some 22 Munsterite Anabaptists on Texel. The painstaking research of Van der Kooi has however uncovered no fewer than fifty odd men and women who, with their offspring, accounted for at least 2-3% of the island’s inhabitants. On Texel Anabaptism attracted its share of quite well to do farmers, yet despite having a material stake in the existing order, these heeded the summons in March 1534 to go to the New Jerusalem, identified as Münster. As many as 3,000 men, women and children may have participated in the exodus, and the local authorities were overwhelmed. Most were conditionally discharged and allowed to return home after having abjured and done penance. Van der Kooi examines what became of the Texel Anabaptists: ten or so were executed — previous historians knew of only three — but most seemingly fled the island.

By combing the available sources, Van der Kooi identified seven known Anabaptists who somehow survived on Texel. This remnant features prominently in this thesis for they tenuously bridge the gap between Münster and the 1550s, when Doper activity on the island can again be documented. Though nothing is known about the religious convictions of these seven, Van der Kooi thinks that because of Texel's isolation, Anabaptism probably survived here. After all, as he says, elsewhere in the Noorderkwartier 'de geschiedenis der dopers gaat door.' The re-appearance on Texel of three 'oerdopers' in the 1560s lends some credence to this claim, yet the evidence is too flimsy to conclude that there was a continuous Doper community on the island between 1534-1538 and the 1550s.

In the early 1560s the local Dopers became far more assertive. When a leading Doper was arrested in 1562, his coreligionists promptly challenged the zealous priest, who was probably responsible for the arrest, to a debate in the presence of the local magistrates.¹ Van der Kooi is curiously coy about the reasons for this upsurge of heresy. It is tempting, however, to associate it with the work of the elder Leenaert Bouwens in the 1550s. Though Bouwens did not work in Texel (or Vlieland) until 1563, the *schout* of Texel already attributed the spectacular growth of heresy in Vlieland in 1561, when he drew up cloak-and-dagger plans to round up the Dopers, to the multitude of sectaries and 'quade leeraers' coming from Friesland. What was true for Vlieland probably also went for the other Wadden islands.

This is a book that would have benefited if the author's antiquarianism had been kept in check. Nor is it an easy read, though this is largely a consequence of his scholarly integrity and his extraordinary determination to pursue every lead, no matter how faint. One can readily believe him when he tells us that the research was 'zeer bewerkelijk en tijdrovend'. Yet, the outcome is worth the blood, sweat and tears for what Van der Kooi gives us is the first history of dissent in a rural community in Holland. Texel may have been atypical insofar as the Dopers constituted the only dissident influence. Yet, in other respects — the aversion of the local Catholic clergy to zealous reformers, the friction between *schout* and *schepenen*, and the 'softly, softly' approach of magistrates to the policing of religious conduct in a confessionally divided community — one suspects that the pattern on the island would be replicated in the villages of Waterland or in Niedorpercogge. By producing, against all the odds, such a well documented account of the rural Reformation Van der Kooi has therefore significantly enriched Reformation studies in the Low Countries.

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¹ Van der Kooi supposed this debate in the presence of the magistrates occurred early in 1565 in reaction to the execution of the Anabaptist Jan Gerritsz. in The Hague in the previous December. Yet the indictment in March 1565 of the entire magistracy of Texel 'de anno LXII' (my italics) 'op zeeckere peyne criminele' suggests that this debate was staged in 1562, and was perhaps connected with the arrest of Jan Gerritsz. on 18 February that year, Rekeningen van de Rentmeester der Exploiten 4484, fo. 57-57vo.

Korteweg, J. E., *Kaperbloed en koopmansgeest. Legale zeeroof door de eeuwen heen* (Amsterdam: Balans, 2006, 342 blz., €25,-, ISBN 90 5018 746 3).

Kaapvaart en piraterij blijven maritieme historici intrigeren. Vooral het optreden van kapers en piraten in de zeventiende eeuw krijgt in binnen- en buitenland veel aandacht. Onlangs nog verscheen van Virginia W. Lunsford, *Piracy and Privateering in the Golden Age Netherlands* (New York, 2005). Zij beschrijft in dit boek het optreden van Nederlandse piraten. De meeste publicaties over deze onderwerpen beperken zich echter tot kaapvaart of tot piraterij en behandelen veelal slechts een specifieke oorlog of een bepaalde periode. *Kaperbloed en koopmansgeest* van Joke Korteweg is het eerste Nederlandstalige overzichtswerk waarin de kaapvaart vanaf de late middeleeuwen tot aan de officiële afschaffing in 1856 centraal staat. Helaas komt het fenomeen piraterij slechts in de proloog en epiloog uitvoerig aan de orde.

Piraterij, ook wel zeeroof genoemd, en kaapvaart waren tot ver in de negentiende eeuw onlosmakelijk met elkaar verbonden. De scheidslijnen waren flinterdun en vaak maakten kapers de overstap naar piraterij. Soms gebeurde ook het omgekeerde. In het Woord vooraf maakt Korteweg allereerst het verschil duidelijk tussen piraterij en kaapvaart. Piraten of zeeroovers zijn zij die aan boord van schepen pogen te gaan met de bedoeling diefstal of een ander misdrijf te plegen en hierbij het voornemen hebben geweld te gebruiken. Kapers hadden soortgelijke intenties, echter met dit verschil dat zij slechts gedurende een beperkte oorlogsperiode van een overheid een uitdrukkelijke opdracht (een commissie- of kaperbrief) hadden ontvangen om bepaalde vijandelijke schepen te beroven.

In de Proloog staat Korteweg allereerst stil bij het verschijnsel van zeeroof in de oudheid en de middeleeuwen. Zij eindigt dit gedeelte met een korte beschrijving van de eerste vormen van kaapvaart die aan het einde van de middeleeuwen ontstonden. Landsheren probeerden toen met de uitgifte van kaperbrieven zeeroof te beteugelen en zeeroovers in te schakelen bij hun politieke twisten.

Daarna volgen drie chronologische gedeeltes. In Deel I staat de Tachtigjarige Oorlog (1568-1648) centraal. De Watergeuzen openen de rij. Tijdens de eerste Opstandsjaren zette Willem van Oranje hen in als een offensief strijdmiddel in zijn strijd tegen Filips II. Het voortdurende gesteggel over rechtmatigheid van kaperbrieven en buit leidde op den duur tot steeds strengere regelgeving. Aan kaperkapiteins, -schepen en bemanningsleden en aan kaapvaartreders werden steeds hogere eisen gesteld. De rechtspraak rond de verkoop van genomen schepen en buitgoederen werd verfijnd. Daarnaast trachtten de bestuurders van de Republiek het kaapvaartbedrijf tot een regulier onderdeel van de oorlogsvloot om te vormen.

Het hoogtepunt van de Nederlandse kaapvaart komt in Deel II ter sprake. Door de voortdurende oorlogssituatie, drie Engelse Zeeoorlogen, de Negenjarige Oorlog (1688-1697) en de Spaanse Successieoorlog (1702-1713), maakte de kaapvaart een bloeiperiode door. De omvang van de kapervloot en de behaalde winsten stegen tot enorme hoogte. Kaapvaart was een miljoenenbedrijf, een zaak van economisch belang, geworden.

In Deel III komen de nadagen van de Nederlandse kaapvaart aan de orde. Groot-Brittannië was inmiddels de grootste maritieme mogendheid. De Republiek speelde op