

*L'Europe et les Turcs: La croisade de l'humaniste Paolo Giovio.* Emmanuelle Pujeau. Tempus. Toulouse: Presses Universitaires du Midi, 2015. 504 pp. €27.

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This important work provides an in-depth analysis of Paolo Giovio's attitude concerning a renewed sixteenth-century Crusade against the Ottoman Turks. A leading Italian humanist scholar and historian, Giovio wrote extensively about the Ottoman Empire during a century of turmoil and conflict between Christians and Muslims. Pujeau provides a compelling argument that Giovio was an expert on such matters, whose opinions and recommendations earned consideration by his contemporaries and merit more attention than he has subsequently received. Accordingly, this book assesses Giovio's histories and treatises to determine his level of commitment to the crusading project.

Pujeau places Giovio within his intellectual milieu, arguing convincingly that his contemporaries considered him an expert on Turkish matters. The humanist wrote voluminously on the Ottomans, both in treatises dedicated to the topic and within his historical works, especially his opus, *Historia Sui Temporis*. Pujeau demonstrates that Giovio skillfully deployed his knowledge of history, science, religion, and the arts within his works to present a well-informed and convincing portrait of the Ottoman Empire.

This work has three substantial sections. The first is concerned with situating Giovio as a humanist scholar and then determining the range of attitudes held by such intellectuals about the Ottomans. Giovio's extensive correspondence is discussed within the context of analyzing a portion of the sources that the humanist exploited. According to Pujeau, Giovio tried to develop a more nuanced view of the Ottomans that refused to consider the Turks as simply barbarians, but rather full-fledged moral agents. Rather

than reject the Ottomans entirely, Giovio posited an ethical continuum onto which he placed both Turks and Europeans. This is not to argue that Giovio presented an unbiased image of the Turks — he regularly dismisses their “superstitious” beliefs — but that he was able to find some of their attributes admirable.

The second section of this work transitions into the practical elements Giovio considered as a precursor to a proposed Crusade. Giovio was devoted to advocating a Crusade against the Turks, and his preparation to that end is demonstrated by the minute detail he presented in supporting such an adventure in his *Consiglio di Monsignor Giovio al modo di far l'impresa contra infideli, secondo le consulte fatte da Papa Leone Decimo*. His proposals to the papacy included precise information on strategy, tactics, and logistics. Pujeau reinforces Giovio's credentials by citing a number of his esteemed contemporaries who considered him to be an expert on such matters. Pujeau spends a considerable amount of space discussing Giovio's analysis of the battle of Preveza. Specifically, Pujeau argues that Giovio used the failure at Preveza as an exemplar in order to determine how to prepare — and what mistakes to avoid — for a future anti-Turkish campaign.

The final section of Pujeau's work is devoted to those who the humanist argued had the stature and position to be the true defenders of Europe. Giovio consistently appeals to three actors as potential participants in his longed-for campaign: the Emperor Charles V, King Francis I, and the city-state Venice. Giovio recognized that the appeal of a Crusade for each of these entities was different, which posed an obstacle that must be overcome by careful rhetoric and preparation if a unified undertaking were to occur.

All in all, this work is a solid contribution to the growing field concerned with Renaissance humanist attitudes toward the concept of a Crusade and, more generally, the Ottoman Empire. Pujeau is comfortably familiar with Giovio's oeuvre and is able to draw from over a dozen of his works to reinforce her thesis. Her prior work has laid the groundwork for her extensive analysis of Giovio's work, especially in relation to the Preveza campaign. Also important is Pujeau's ability to situate Giovio in his intellectual context, demonstrating both his position within the range of humanist attitudes to crusading and reinforcing his rhetorical and practical qualifications.

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