

wine by its year. Any expert who has only known 'Red Army 1941' may be quite misleading about 'Red Army 1943,' and so on." This is especially true of "Red Army 1969."

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THE SULTAN'S ADMIRAL: THE LIFE OF BARBAROSSA. By *Ernle Bradford*. New York: Harcourt, Brace & World, Inc., 1968. xiv, 224 pp. \$5.75.

Few eras have been as replete with immortal personalities as the century between 1450 and 1550: Columbus, Luther, More, Charles V, Suleiman, Copernicus, Machiavelli, Leonardo, Loyola, Henry VIII, Ivan III, Jakob Fugger, Gutenberg, Magellan, Michelangelo, and so on. The list is endless, but who in the West would add the name of Kheir-ed-Din ("Protector of Religion") 1483?-1546, commander in chief of the Ottoman navy, beylerbey of Algiers, nemesis of Charles V and Andrea Doria, and a romantic pirate? Familiar as Barbarossa II (his brother Aruj earlier earned the nickname for the red beards both wore), he made life miserable for the Spanish in the western Mediterranean, conquered Algiers for Suleiman the Magnificent, evacuated thousands of Moors from Spain during the Inquisition, seized Tunis in 1534, defeated Andrea Doria near ancient Actium in 1538, and ended his life as the scourge of the Mediterranean basin. In his mausoleum at Beshiktash, on the Pera bank of the Golden Horn, Kheir-ed-Din remains a hero of considerable magnitude, especially among romantically inclined Turks.

Heretofore Barbarossa has been a mere footnote in the histories of the Ottoman Turks. Ernle Bradford, an English writer of popularized biographies and a resident of Malta, the scene of many of Barbarossa's activities, has written the first full-length English-language biography. The author has amplified Roger Merriman's brief treatment of Barbarossa in his *Suleiman the Magnificent* (1944) into a stirring but elementary account of naval battles, palace intrigues, Renaissance diplomacy, and, what is probably most significant, a convincing portrait of superior Turkish naval power prior to the disaster at Lepanto in 1571.

This book does not pretend to be definitive history, but it is nevertheless worthy of an Errol Flynn type of movie, which could hardly add to its excitement. As founder of the kingdom of the Barbary pirates, Kheir-ed-Din flourished during an era of dynamic change—the last great age of the galleys, the introduction of heavy cannon aboard large sailing vessels, and birth of the easily maneuvered galleon. Although lacking sufficient Turkish sources, Bradford will convince readers of the ineptitude of Christian naval officers and the incredible skill of the Turks, who, until the fifteenth century, lacked naval experience and traditions.

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THE LAST CRUSADE. By *William B. Munson*. Dubuque: Wm. C. Brown Book Co., 1969. vii, 152 pp. \$5.00.

The sudden interest displayed by historians in the second Turkish siege of Vienna and corollary diplomatic aspects of the crisis of the Ottoman Empire reflects awareness of the significance of the "last crusade" per se and in terms of European history in the seventeenth century. Thomas Barker's *Double Eagle and Crescent*

has concentrated on the military aspects of the siege; William Munson's *The Last Crusade* is concerned with the diplomatic ones.

Munson's study is unpretentious. It reviews the antecedents of the war of 1683–99 in eleven pages and devotes the rest of the book to the diplomatic maneuvers and negotiations leading to the conclusion of the Treaty of Karlowitz. Munson's approach to diplomatic history is narrow; it is essentially limited to a chronological recitation of the diplomatic exchanges relevant to the eventual conclusion of peace. The motivations of the several participants in the War of the Holy League are seldom explained in terms of the totality of internal and external pressures for cessation or continuation of the state of war; the dynamics of diplomacy are missing.

It is true that in the preface the author issues a warning to the reader not to expect answers to problems of causation or, for that matter, to other crucial problems of Ottoman and East European history in the latter part of the seventeenth century. The question may very well be asked whether, given its scope, the volume was deserving of publication. As a digest of a limited number of primary and secondary sources, including materials published in the late seventeenth century, Munson's study represents a welcome addition to a meager body of literature available to the small number of college students interested in the history of the Ottoman Empire and of the Eastern Question in the seventeenth century.

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RÉVOLUTIONS NATIONALES DES PEUPLES BALKANIQUES, 1804–1914. By *Dimitrije Djordjević*. Belgrade: Istorijski institut, 1965. 250 pp. 24 new dinars.

The rather intense cries of anguish that greeted Dr. Djordjević's book when he presented it to the twelfth International Congress of Historical Sciences in Vienna may have led some to think that his book was yet another nationalistic exercise in Balkanic justifications. And in fact, because the study was approved by the Yugoslav National Committee for Historical Sciences, one should not expect it to be completely unrestrained in its discussion of, say, the Macedonian question. The remarkable thing, however, is that the book far transcends these traditional passions.

Djordjević attempts to show that the varied national and liberation movements of the nineteenth century constituted a historical process of awakening and maturation common to the entire Balkans. He discusses major uprisings and liberation movements in some detail—an undertaking that provides national enthusiasts almost unlimited grounds for nit-picking—by skillfully weaving together data from the best works of Balkan scholarship. This eclectic method subtly lends weight to his thesis that all the Balkan peoples were jointly involved in a development of great historical moment in the nineteenth century. Djordjević introduces some interesting new interpretations (enhancing the importance of the Serbian revolutions, for instance) and threads his way through the old interpretations with sophistication, but it is his basic unifying idea, in a field not exactly replete with unifying ideas, that gives the book an importance for the period comparable to Stavrianos's massive textbook, *The Balkans Since 1453* (Georges Castellan compares the two in *Revue historique*, July–September 1966). Stavrianos discusses