

the house floors. No wonder then that this sensational find was hailed in the press as the "first city," and its newly unearthed art style acclaimed as "monumental sculpture."

Srejović's book is a popularized general report on Lepenski Vir—popularized in the sense that the detailed plans and systematic analyses of artifacts customary in specialist monographs are absent. Many interpretative statements are thus not supported by data, and the book can also not be used by specialists to evaluate the phenomena excavated. Furthermore, presumably in an effort to sell the book, the publishers have given it an inappropriate title. First, it is in fact a slightly revised translation of the excavator's Serbo-Croatian original (*Lepenski Vir*, 1969). Second, it neither deals predominantly with the stone sculptures nor does it present any "new discoveries" made since 1969, when excavations ended except for minor clean-up operations. Actually, the excavator promptly reported most of the sensational "discoveries," for example in the *Illustrated London News* for January 20 and February 3, 1968, and in *Archaeology* (1969). Obviously the book presents the data in greater completeness.

Apart from the inherent interest in a rich cultural manifestation that does not fit the known sequence of archeological cultures, a major theoretical question is the relation of the Lepenski Vir culture with those surrounding it, and in particular with the first agricultural complex of the central Balkans, which seems to have been in the process of spreading and becoming established during the time span of the Lepenski Vir culture. Since there are no other archeological records in south-central Europe showing culture contact between the indigenous hunters and gatherers in the area and the spreading agricultural complex, or acculturation on the part of the indigenous population, the possibility of Lepenski Vir's representing such a situation is of great interest. It is a pity that no further field work can be done. One hopes that detailed publication of the excavations and the results of analysis of materials, from Lepenski Vir as well as from the nearby sites of Padina and Vlasac, will provide clarification. The comparison of certain classes of data, such as flint and bone tools, should throw much light on the interrelations of these three sites as well as their relations with the early agricultural complex.

The book is competently translated (except for a few specialized terms), well illustrated, and includes a number of valuable appendixes on the ecology, geology, pollen, food-animal bones, human skeletal remains, and radiocarbon dating of the site.

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MEHMED SOKOLOVIĆ. By *Radovan Samardžić*. Belgrade: Srpska književna zadruha, 1971. 572 pp.

The fascinating figure of Mehmed Sokolović (Mohammed Sokolli, Sokolovich) has attracted little attention from modern historians. Professor Radovan Samardžić of the University of Belgrade, a prominent specialist in late medieval and early modern Balkan history, has written a work that is not only a fine scholarly contribution but also a distinguished literary achievement. The book traces Sokolovich's life from his early youth in the little Bosnian village of Sokolovići (where he was born about 1505), through his first education in the Serbian Orthodox monastery of Mileševa, to his departure for Istanbul as part of a child-levy when he was about

eighteen, to his ascent to the highest positions in the Ottoman Empire, including the function of grand vizir which he occupied under three sultans, from 1565 to his assassination in 1579.

Samardžić describes Sokolovich's activity as grand vizir, putting it within the framework of the European and Eastern policies of the empire. At the same time he tries to give us more than just a picture of the political situation of the Ottoman state, Mehmed's reactions to it, and his decisions which shaped its destiny. The thinking behind those decisions, the mentality of the times and of the people, both in Turkey and in the West, and the impact of this mentality on historical events—all of this is presented with considerable success.

Understandably the author is somewhat taken by his subject. Thus he tends sometimes to justify Sokolovich's hardly excusable behavior (his greed, bribetaking, brutality, and so forth). Nevertheless one must admit that his partiality for his hero does not obfuscate his overall judgment. Samardžić sees Mehmed as a man who was "all-powerful and in his predominance rude and ruthless. But at the basis of such behavior one can see with increasing frequency great statesmanlike abilities" (p. 277). Sokolovich, in Samardžić's opinion, was a man who "held the world in his palm" (p. 506) and who wanted to "introduce Turkey into the system of European states" (p. 487).

Contrary to many previous historians who saw Sokolovich as the last of the great Ottoman statesmen—a man closing an epoch—Samardžić depicts him as a man ahead of his time. This ultimately destroyed him, because the conservative and narrow-minded men around Murad III could not understand the grand vizir's vision of the Ottoman role in the world, nor his attitude toward many internal problems of the empire. Samardžić does not explicitly say so, but he does mention that "there are indications" that Sokolovich's assassin was connected with the group surrounding the sultan (p. 550).

It is a pity that, owing to the format of the series in which the book was published, the author was unable to footnote his text. Because of this, one wishes that the essay on the sources and bibliography, at the end of the volume, were more detailed, especially when dealing with the sources that Samardžić has used abundantly throughout his text. Nevertheless Samardžić's work, which is beautifully illustrated, is a major contribution to the history of the Balkans, the Ottoman Empire, and the Mediterranean world in the sixteenth century. It is also a reminder of the difficult fate of the Balkan peoples, torn between the Ottoman and Western worlds at a crucial time of change for both.

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KHAIDUTSTVOTO V BŪLGARSKITE ZEMI PREZ 15/18 VEK, vol. 1. By  
*Bistra Tsvetkova*. Sofia: Nauka i izkustvo, 1971. 427 pp. 4.05 lv.

This is a translation into Bulgarian of Ottoman registers and of West European commentaries on the phenomenon of *khaidutstvo* in Bulgaria and neighboring lands, chiefly Macedonia and Serbia, from the fifteenth century to 1800. Some of the documents have previously been translated into Greek, Serbian, or Macedonian. The book contains a preface (which is also the English summary), an introductory essay, and useful terminological and geographical indexes.

By *khaidutstvo* Bistra Tsvetkova means brigandage as a form of social and