

A pastoral community attached to the practice of transhumance, the medieval *katun* (related to *canton*) comprised a pair of communities, namely, a summer pasture and a winter pasture. In the fourteenth and fifteenth centuries, the low-mountain winter pasture was transformed into a complex of sedentary villages whose inhabitants learned to add farming to their stock raising, while continuing to send their sheep and goats to the high-mountain pastures in summer. Since the end of the nineteenth century, this *katun* culture, with its transhumant pastoral economy and its social foundation of clans and extended families, has been undermined by an ideology of economic growth, that is, by the decision of a succession of states, with varying forms of government, to pursue a policy of "modernization." The damming of the Trebišnjica completed the process of destroying the old *katun* ecosystem.

Although the historical portion of Professor Vucinich's book provides an excellent account of the various historiographical interpretations of the *katun*, the author's general reluctance to choose between the explanations may confuse the reader. The memoiristic and autobiographical portion—on the *katun* "as I have witnessed and observed it" (p. xxiii)—neglects the values of the *katun* and may not fully satisfy cultural and social anthropologists even in regard to the extended family. But it excels in its description of the material culture of the *katun*.

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DIE KOOPERATION ZWISCHEN DEN PRIVATEN LANDWIRTSCHAFTS-  
BETRIEBEN UND DEN GESELLSCHAFTLICHEN WIRTSCHAFTSOR-  
GANISATIONEN IN DER LANDWIRTSCHAFT JUGOSLAWIENS. By  
*Ivan Lončarević*. Osteuropastudien der Hochschulen des Landes Hessen, series 1.  
Giessener Abhandlungen zur Agrar- und Wirtschaftsforschung des europäischen  
Ostens, vol. 62. Berlin: Duncker & Humblot in Kommission, 1974. 203 pp. DM 44,  
paper.

The Yugoslav regime abandoned its early efforts to impose Soviet-style collectivization on its peasantry by 1951–53. Thereafter, all that remained of Yugoslav dedication to "achieving socialist relations in the countryside" were a socialist sector reduced to 9 percent of total agricultural land (later reexpanded through purchase to 14 percent), a 10-hectare limit on private holdings, and a vague commitment to building rural socialism gradually by encouraging cooperation between private and public sectors.

Such "cooperation" has in practice meant short-term contracts between individual small holders and socialist enterprises or organizations. The forms of cooperation, their vicissitudes, and the reasons for disappointing results in terms of "cooperation's" four goals (increasing agricultural output, socialization of the production process, larger peasant incomes, and developing "socialist social relations") are the subject of Ivan Lončarević's useful and well-documented monograph on this heretofore inadequately studied aspect of the Yugoslav experiment.

Lončarević argues that expanding cooperation from 1957 to 1965, eventually involving 48 percent of all private peasant households, was achieved primarily because the principal partner, the General Agricultural Cooperatives (OZZ), held a virtual monopoly over the purchase of the private sector's products and its access to artificial fertilizers, improved seed grains, and machinery. After the economic reforms of 1965 ended these monopolies, cooperation declined in popularity and variety, and the role of the OZZ was gradually taken over by the large, vertically-integrated agroindustrial "*kombinati*" that presently dominate the socialist sector. The author analyzes the ensuing "crisis of cooperatives and cooperation" by describing the current Yugoslav

debate on the subject. Some see the future in terms of "purely businesslike" relations involving existing institutions, while others see a new path to socialist relations (or to peasant economic and political power?) through the voluntary associations of private peasant producers permitted under the 1974 constitution.

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FROM RECOGNITION TO REPUDIATION (BULGARIAN ATTITUDES ON THE MACEDONIAN QUESTION): ARTICLES, SPEECHES, DOCUMENTS. Compiled and edited by *Vangja Čašule*. Skopje: Kultura, 1972. 272 pp.

There are no disinterested books on the Macedonian question coming from any author or institution even remotely connected with the contending parties. So it was before the Balkan wars when Bulgaria, Serbia, and Greece were staking out their respective and conflicting claims; from the second Balkan War to the Second World War when the boundaries had changed but the disputes, the methods, and the use of scholarship in the service of national claims remained the same; and since 1944 when the boundaries remained the same but the political map, with the coming of Communists to power in Yugoslavia and Bulgaria, was new. Under the new dispensation, ethnic and territorial quarrels (the creation of bourgeois society) were to be sublimated by fraternal proletarian internationalism. And so it was, on the surface, for a few years. It was to be Macedonia for the Macedonians: as a constituent republic of federal Yugoslavia (and maybe of a South Slav federation including Bulgaria) to which "Pirin Macedonia," which was in Bulgaria, would eventually be attached. Then came the Tito-Stalin break in 1948, Stalin's mobilization of Yugoslavia's Communist neighbors against the Tito regime, and the revival of the Macedonian question in classic form.

This Yugoslav documentary publication has a transparent purpose but is unique in its attempt to confound the enemy with his own phrases. Almost all the material in it is of Bulgarian origin, translated and reprinted for Western readers to show how Sofia, in repudiation of its commitments and declared policies, changed everything from interpretations of history to census statistics and moved from acceptance of the Macedonian nation as a reality, with a proper claim to Bulgaria's own Macedonians, to the assertion of a claim to Yugoslavia's Macedonian republic as Bulgaria irredenta. All this the collected documents clearly show. But they are material that has already been published, mainly articles from the Bulgarian press and from an extensive "scholarly" paper put out by the Academy of Sciences in 1968 to buttress the Bulgarian case. Unfortunately, documents on the wartime contacts between the two Communist parties, the crucial Kardelj-Kostov conversations in 1944, and the Tito-Dimitrov talks and the Bled agreement of 1947 do not appear.

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HAMLET: A WINDOW ON RUSSIA. By *Eleanor Rowe*. New York: New York University Press, 1976. xvi, 186 pp. Illus. \$15.00.

*Hamlet* is far more than a special chapter in the study of Shakespeare in Russia. The character, even more than the play, has appealed to the Russian imagination in many ways: it has been appropriated, transformed, and naturalized to take its place in a pantheon of Russian literary heroes, and has become a touchstone for aesthetic, cultural, and even political attitudes. Rowe's work is the first published book-length elaboration of this phenomenon in English. The study begins in the eighteenth cen-