

Crisis by implying that moral claims proved the deciding factor “in the final analysis” for all parties, including Alexander II, who “also chose the high road upholding Russia’s honor and commitment to the South Slavs” (14).

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To the Editor:

While I appreciate Heather Williams’s review of my book, *Genocide and Resistance in Hitler’s Bosnia* (vol. 67, no. 2), she has misrepresented me on several points. Williams claims there is a “contradiction” between my reference to a single “Chetnik movement,” and my describing of it as, in her words, “not a disciplined, centralized movement with a leadership capable of ordering the genocide of Bosnian Muslims” and with “considerable local variations in the treatment of Muslims.” Yet it was the reality of the Chetnik movement that was contradictory, not my interpretation; I describe the contradictions. The tension between the Chetniks’ overall genocidal policy vis-à-vis the Muslims and Croats, and local variations in its interpretation, is one I explain (145–48). Williams accuses me of a “rather unsubtle heaping together of all non-Partisan elements in occupied Yugoslavia.” Yet I discuss in some detail the conflicts between the various non-Partisan elements, including between the Chetniks and Ustashas in which evidence suggests the Partisans collaborated with the latter against the former (208–12). Williams claims that, in my portrayal of Chetnik collaboration and Great Serbian goals, there is “a slight suspicion that he is a little too close to his Partisan sources.” Yet my conclusions derive from studying *Chetnik* sources. For example, I cite Chetnik leader Draza Mihailovic’s own report: “In the Sanjak we have liquidated all Muslims in the villages” (331); also his opinion that the entire Muslim population of Yugoslavia should be expelled “to Turkey or anywhere else outside our borders” (143).

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Dr. Williams chooses not to respond.