work at unskilled, often backbreaking jobs; most warehouse workers and highway construction crews, for example, are female. "We are like [American] blacks!" complained one woman. The social services, health care, and child-support that enabled an earlier generation to bear the double burden of work and family deteriorated during the Brezhnev era. The heroism and outright despair of today's Soviet women are expressed in the aphorism, "Women do everything, and men do the rest." The strongest desire of most women du Plessix Gray interviewed was to raise their children themselves and not to work outside of the home.

Soviet Women may be slanted—almost no peasant women or women living outside major cities are interviewed—but overall it has the ring of recognizable truth. Soviet women, trapped between traditional values and contemporary expectations, are living simultaneously in the 19th and 20th centuries. Du Plessix Gray's account of a society fragmented not only among nationalities but even between different eras hints at the difficulties facing reformers in the age of Gorbachev.

WARPATHS: The Politics of Partition. *By Robert Schaeffer. Hill and Wang. 306 pp. $22.95*

In 1921, the war-weary British hoped to bring an end to the Irish problem by dividing the island between Catholics and Protestants. Instead of solving the conflict, partition brought 70 more years of bloodshed, with no end in sight. It was hardly an auspicious precedent for a practice that would soon be applied to conflict-ridden nations throughout the world.

Schaeffer, a journalist who specializes in security issues, surveys the results of partitioning in, among other countries, Palestine, India, Germany, Korea, and Vietnam. He comes up with a staggering body-count: Since World War II, "wars in the divided states have claimed nearly 13 million lives." Partition has also "uprooted millions from their homeland . . . [and] led to internecine war within and between divided states and [drawn] superpower states into intractable regional wars."

"Partition is the expedient of tired statesmen," Conor Cruise O'Brien once observed. Schaeffer musters little sympathy for the cause of their fatigue—the fact that they had tried other solutions and repeatedly failed. What then does Schaeffer suggest? That we heed the examples of Abraham Lincoln and Martin Luther King, Jr. Lincoln saved the United States from partition by rejecting the South's right to secede; later, King rejected the goal of Black Power separatists by invoking Lincoln's logic: that true democracy lies not in partition but in guaranteeing a minority's rights. Schaeffer passes lightly over the fact that, between Lincoln's decision and King's activism, a non-partitioned United States underwent a bloody civil war and then a century during which minority rights were mostly denied.

Indeed, Schaeffer skirts over any facts that support the case for partition. Europe with a partitioned Germany enjoyed its longest period of prosperity and peace in modern times. And in some areas like Korea, partition enabled the superpowers to limit their disagreement and avoid another world war.

When Schaeffer quotes Lincoln on secession, however, he hints at a problem even more basic than partition: self-determination. If a minority secedes, Lincoln warned, it forges a dangerous precedent, "for a minority of their own will secede from them." It sounds as if Lincoln were describing the Soviet Union today, where Abkhazians are threatening to secede from Georgia if Georgians secede.

Warpaths is thus timely in its underscoring of a paradox of contemporary politics. Many problems today—of nuclear weapons, of economies, of ecology, of terrorism—can no longer

A South Korean guards the 151-mile demilitarized zone dividing North and South Korea.

be confined within national borders. Yet minorities in Israel, Lebanon, Ethiopia, and the Soviet Union are demanding self-determination. The two trends, nationalism and internationalism, run counter to each other and can produce situations fraught with risk. Although Schaeffer does not offer an answer, he asks an important question: Should national or ethnic self-determination, once championed so ardently by Woodrow Wilson, be a governing principle of world politics?

Arts & Letters

MOZART IN VIENNA, 1781–1791. *By Volkmar Braunbehrens. Weidenfeld. 481 pp. $25.95*
MOZART: The Golden Years. *By H. C. Robbins Landon. Schirmer. 272 pp. $29.95*

"Looking at Mozart's daily life serves only to emphasize how little we really know about him," says musical historian Braunbehrens, who succeeds nonetheless in revealing "what was happening outside Mozart's house while he was composing inside." Braunbehrens' investigations lead him to dispute the popular notion that "Viennese society and, above all, Joseph II [the Habsburg emperor] were to blame for Mozart's lack of recognition, slow demise, and interment in a pauper's grave." Indeed, a different portrait emerges. It depicts a willful young man rebelling against the restrictions put upon his music by his employer, Archbishop Colloredo, and boldly setting out in 1781 to seek artistic freedom and renown in imperial Vienna. Despite financial difficulties during his decade in Vienna, Mozart composed a body of music—including six operas, some 20 symphonies, a host of works for piano, strings, clarinet, flute, horn, oboe, and voice, as well as the great Requiem mass he was working on when he died—that would stand as a remarkable catalogue for any composer, but particularly for one who lived only to the age of 35.

Mozart had been to Vienna before. His father, Leopold, had nurtured his musical talent from childhood and taken him, the child prodigy, to perform before princes, kings, and popes throughout Europe. But earning a living as a free-lance musician was another matter. Joseph II's stinginess was proverbial. While encouraging Mozart with praise, he was reluctant to guarantee him a permanent salary. So Mozart gave lessons, sold copies of his music, and performed concerts to support himself, his wife Constanze, and their children, all the while maneuvering for imperial appointments that never came. A war with Turkey in 1788 emptied Vienna of the aristocrats who supported him, forcing Mozart to borrow heavily from friends. Still, Braunbehrens shows that his prospects were improving in 1791, the year he died of a recurrence of rheumatic fever; indeed, in that year he made more money (almost 4,000 florins) than he had in any previous year.

Readers will find fewer details of Mozart's life in musicologist Robbins Landon's study of the same period. But while Braunbehrens shuns discussion of Mozart's music ("Music must be heard," he says), Robbins Landon lavishes attention upon the origins and legacies of Mozart's works. We learn, for example, that the Stein pianos used by Mozart were well suited to the "delicate and rather staccato technique" he favored—as opposed to later pianos whose sustaining qualities allowed for the "beautiful and silvery effect" associated with Beethoven's "Moonlight Sonata." Robbins Landon shows how Mozart revolutionized orchestration with unusual pairings of instruments, and how he broke with established forms of concerti and quartets to create a sound never before heard—so unique that a quartet dedicated to his friend Joseph Haydn in 1785 was dubbed the "Dissonance" quartet. The weakness of *The Golden Years* is its attempt to psychoanalyze a man known to us only through his letters. (The author, for example, diagnoses Mozart as a manic-depressive in order to account for the large number of works he composed in a minor key.) What stands out in both volumes, however, is the fact that Mozart—despite human failings and personal misfortune—achieved what most others can only marvel at. We are still marveling 200 years later.