

Second, Doumani supplements this materialist explanation by historicizing the encounter between “kin and court.” Waqf endowers exhibited remarkable agency in constituting and shaping their families into the future. Each of seven chapters opens with a detailed microstudy—beginning with the story of Maryam ‘Anklis in Tripoli in 1840, whose voice is transmitted directly in the records and who produced a hybrid document that disrupted legal norms—which reveals the particulars of an individual endower’s legal strategy. At the same time, Doumani emphasizes that those who went to court had to conform to the boundaries set by the shari‘a. “The encounter between kin and court was a mutually constitutive one. . . . By routinely resorting to the shari‘a court to perform legally sophisticated property devolution practices . . . kin defined the role of the court as a social institution and thus shaped the archives. At the same time, in order to perform in the court, kin were required to compress complex and messy family circumstances into a limited number of available legal channels, which were further bound by rules of presentation and evidence” (p. 35).

Doumani’s findings challenge key assumptions about gender in Ottoman Arab societies, the significance of the shari‘a courts, and the dynamics of class formation in provincial cities like Tripoli and Nablus. Contrasting the active economic role of women in Tripoli with the economic absence of their counterparts in Nablus, this work puts a premium on divergent political economies (and not simply the law or women’s agency) in shaping the prospects for women’s economic engagement. Second, the law and actual encounters in the courts show that neither was static and, given the opportunity as in Tripoli, women and those who would protect their interests could use them to their advantage. Finally, Doumani’s illumination of the deep economic and social divide between two Ottoman-era Arab towns of Bilad al-Sham, both dependent on returns from agriculture, challenges scholars to reconsider the degree to which localism in its eighteenth-century heyday actually ran even deeper than once assumed.

Each chapter of *Family Life* weaves the discursive, microanalysis of the endowers’ strategizing, the action in the court, and the drama between family members with an empirically grounded macroanalysis of the significance of property devolution in the transformations of political economy, and in legal and religious institutions. In the process, Doumani not only further lays to rest the tired binaries of modern/premodern, East/West, and religious/secular; he opens new fields of inquiry with which to explore the dynamism of the social history of early modern Bilad al-Sham.

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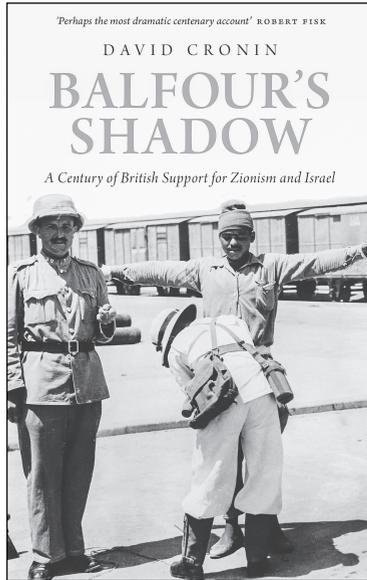
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***Balfour’s Shadow: A Century of British Support for Zionism and Israel***, by David Cronin. London: Pluto Press, 2017. 240 pages. \$99.00 cloth, \$24.00 paper, \$24.00 e-book.

#### REVIEWED BY M. T. SAMUEL

On 2 November 2017, Palestinians marked the one hundredth anniversary of the Balfour Declaration, the official statement of policy granting British support for “the establishment in Palestine of a national home for the Jewish people.” A day prior, in an opinion piece for *The Guardian*, Palestinian Authority president Mahmoud Abbas argued that the British government

ought to apologize for the declaration, pointing to the catastrophic events to which it led. In his timely *Balfour's Shadow: A Century of British Support for Zionism and Israel*, journalist David Cronin demonstrates not only how brutal and racist were the policies pursued by Britain to, in the words of the declaration, “facilitate the achievement” of Zionist objectives in Palestine, but also how these policies continued even after the establishment of Israel.



*Balfour's Shadow* is Cronin's second book in the field of Palestine studies. In his first, *Europe's Alliance with Israel: Aiding the Occupation* (Pluto, 2010), he argues that the European Union has consistently used its influence to accommodate Israel's occupation rather than to lessen Palestinian suffering. Now, through a meticulous analysis of British archival sources, Cronin presents an insightful chronological account of British support for Zionism and Israel in the past century. The book begins with an examination of the historical circumstances that gave rise to the Balfour Declaration, namely the common perception at the time that the interests of British imperialism and Jewish Zionism aligned. Cronin then moves to the British Mandate in Palestine and shows how government policies there were specifically designed to promote Zionist colonization. He

begins with the usual suspects: laws that permitted large-scale land acquisitions; immigration policies that “chimed with the Zionist movement's own wishes” (p. 24); and the appointment of a Zionist, Herbert Samuel, as the first high commissioner for Palestine. Additionally, Cronin shows that these elements were part of an overarching policy of support that have continued throughout subsequent decades. In his most important contribution, Cronin demonstrates how the British government ensured Zionist military superiority over Palestine's Arabs during the Mandate and how it continued to strengthen Israel militarily after the establishment of the state. Cronin's thorough analysis of this aspect of British support for Zionism is also what differentiates *Balfour's Shadow* from other books that examine the historical ramifications of the Balfour Declaration, which often provide a broader overview of the declaration's legacies.

The book reveals that from the early years of the Mandate, Britain recognized that arming the Zionists was imperative for suppressing Arab resistance to the colonization of Palestine. In a communication to Secretary of State for the Colonies Sidney Webb after the 1929 riots, High Commissioner John Chancellor recognized that a “new population [was] being introduced” to Palestine, a fact that was “resented by the indigenous population.” To combat this “resentment,” he asserted, Britain should arm the Zionists (p. 29). This recommendation was followed by the government's tacit approval of Zionist arms smuggling, evident in, for example, “Britain's failure to carry out any arrests” after barrels stocked with guns and ammunition were discovered at the Jaffa port in 1935 (p. 40).

At the same time, Britain provided the Zionists with military, paramilitary, and police training as it recruited them by the thousands to serve in these organizations. It was the British who taught the

Zionists the tactics to suppress the resistance of Palestine's indigenous population. Extrajudicial killings, house demolitions, curfews, administrative detentions, deportations, censorship of the press were practices the Zionists learned firsthand from the British. By the end of the 1930s, Britain estimated that the Zionists "could probably muster some 50,000 trained men" ready to fight Palestine's Arabs (p. 53). This training was soon to be used by the Zionists to inflict a devastating blow on the Palestinians during the Nakba. As Cronin fittingly points out, "Britain was [indeed] the midwife of that mass expulsion" (p. 78).

Cronin demonstrates that Britain continued to bolster Israel's military capabilities after the state was established and has continued to do so since. The British routinely supplied the Israelis with colossal quantities of arms, ensuring that the new state's military was "stronger and better equipped than any which the Arab states together could put into the field" (p. 81). In later years, Britain supported the state's nuclear program by facilitating Israel's acquisition of "heavy water [that] is used in certain types of nuclear reactors," undertaking joint research with "Israel's nuclear industry," and refusing to support "Arab calls for a study on Israel's nuclear capabilities" at a United Nations General Assembly meeting (pp. 94, 106, 109).

Cronin's important book establishes that the Balfour Declaration indeed still casts a shadow over British foreign policy in matters concerning Israel. It is, therefore, no wonder that Prime Minister Theresa May felt compelled to rebuff Abbas's request for an apology in a speech she gave during a gala dinner to celebrate the declaration's centenary, saying, "When some people suggest we should apologize for this letter, I say absolutely not."

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***Enclosure: Palestinian Landscapes in a Historical Mirror***, by Gary Fields. Oakland: University of California Press, 2017. 424 pages. \$85.00 cloth, \$29.95 paper. E-book available.

#### REVIEWED BY NAYROUZ ABU HATOUM

Growing up in Nazareth, I witnessed many families, including my own, struggle to find land to purchase for the purpose of building homes. My paternal family had agricultural property, which the Israeli state did not confiscate, while my mother's family lost everything in 1948. I remember my grandmother repeating a sentence throughout her life: "Never sell your lands." The daily lives of people in Nazareth and the neighboring villages were confined to a large extent by the horizontal and vertical landscape in which the State of Israel restricted or permitted them to expand.

During my research on the visuals of the Palestinian landscape, my interlocutors articulated repeatedly how every uninhabited parcel in the West Bank was prone to confiscation by the Israeli military. Land loss, collapsing spaces, and shrinking landscapes are at the heart of the Palestinian narrative and experience. *Enclosure: Palestinian Landscapes in a Historical Mirror* traces this story through an exploration of the history of land as property in sixteenth-century England; colonial land theft in North America; and Zionist nationalism in Europe, which led to the colonization of Palestine. The author utilizes a historical-comparative methodology to produce