

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.

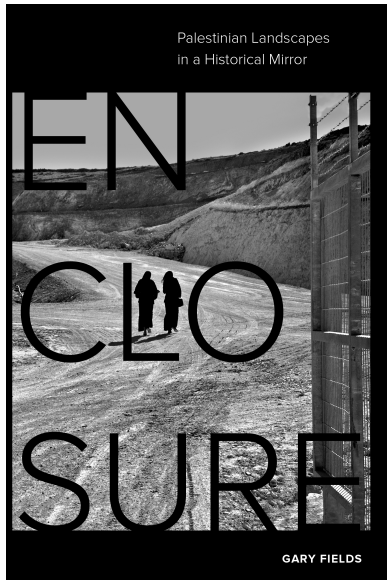
#### REVIEWED BY NAYROUZ ABU HATOUM

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

a trajectory of today's Palestinian loss since the time of legal land reforms in England. In this book, the story of the Palestinian landscape becomes a mirror onto which other histories are projected.

*Enclosure* is situated at the intersection of scholarship on the history of colonialism with



scholarship on the history of law and the history of Palestine. The book's theoretical lens is inspired by Edward Said's notion of "imaginative geographies," in which the landscape had to be reinvented as an extension of those in power so that colonization, expulsion, and settlements could take place. To enclose, seize lands, and dispossess people, sixteenth-century English lawmakers—followed by early European colonizers in North America, early Zionist thinkers, and successive Israeli governments—used three instruments that Gary Fields refers to as "technologies of force."

The first instrument is the use of cartography. Maps are instruments of power-knowledge and through their visual force they produce realities on the material landscape. The second instrument is law, which, through a historical-comparative reading, is understood as intrinsic to colonization, land theft, enclosure, and dispossession. Law proceeds, but also reproduces, conquest and colonial

expansion. In other words, historically, often colonial jurisdiction was utilized to justify colonial expansions, slavery, or genocide prior to conquests. The third instrument is architecture. The ruling power utilizes architecture to manufacture and engineer the landscape for the service of seizure and enclosure. The landscape is a product of dominance, while simultaneously being an instrument of domination.

Fields locates the land and colonial law at the heart of the Euro-American and Zionist colonial projects, yet erases the ways in which regimes of racial regulations and jurisdiction were intrinsic to colonial domination. Slave labor was crucial to land cultivation and settlement in North America; and the racialization of Palestinian Arabs as inferior to Ashkenazi Jews was an essential step in transforming Palestinians from landowners to cheap laborers in the Israeli economic structure.

The book is divided into three parts along temporal and historical lines. Part 1 explores the history of the transformation of common agricultural lands into private property in sixteenth-century England through the process of enclosure, the ideology of which was justified by improvements to what had been deemed wasteland. As a result, common land rights were subjected to fragmentation and enclosure in the name of the maximization of farm profit. This imagined geography was entrenched in legal, cartographic, and material mechanisms, which created the modern property apparatus of the English landscape.

Part 2 explores the history of colonial encounters between European settlers and the indigenous peoples in North America through the lens of the conquest and appropriation of their lands: lands which were unencumbered by fixed boundaries and the material or legal regimes of enclosure. Lands

were elemental to indigenous livelihoods and cosmologies; they were inhabited and farmed but not possessed. Using maps, property law, and construction of settlements, European settlers imposed enclosure systems, and displaced and dispossessed native communities, which contributed to massive genocide. The imagined geography of the landscape used in England migrated to the Americas, thus imprinting a colonial grid that is today intrinsic to the modern American landscape.

Part 3 explores the history of land in Palestine during Ottoman rule and continuing through the early years of the Israeli state. Palestinians relied primarily on cultivation for their livelihood. Ottoman laws enabled farmers to have legal rights as long as they fulfilled their fiscal obligation (taxes). To spread the risks of subsistence farming, villagers established a unique system of communal tenure. In 1858, Ottoman land reforms were created that enabled Palestinians to possess the properties they cultivated, thereby enhancing agricultural improvements while maximizing taxation. Properties that were not tended were classified as *mawat* (dead), a procedure which was instrumental in Israeli colonial expansion and land expropriation in Palestine. Enabled by British Mandate-era laws, which helped weaken the status of public spaces, Jewish settlers seized Palestinian lands prior to the establishment of the Israeli state. The early Zionist movement created an imagined geography that corresponded with a Jewish-Hebrew cultural and religious paradigm, where God gifted the land to the Jewish people for redemption.

Prior to the establishment of Israel, this vision gained a modernist shift onto which nationalist and modernist imagination was projected, and which made the enclosure of Palestinian spaces possible. Eventually, the State of Israel seized control of more than 90 percent of historic Palestine by imposing militarized territorial dominance, perpetuating land confiscation through modifying Ottoman and British land codes, mastering cartography as well as the art of demarcating lines and boundaries, constructing settlements, and designating lands as natural green zones.

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***Brothers Apart: Palestinian Citizens of Israel and the Arab World***, by Maha Nassar. Stanford, CA: Stanford University Press, 2017. 288 pages. \$85.00 cloth, \$25.95 paper, e-book available.

#### REVIEWED BY MUSTAFA KABHA

Maha Nassar's book discusses the relationship in the mid-1900s between Palestinian Arab citizens of Israel, whom she claims were doubly erased by the Israeli state and the Arab world, and the surrounding Arab expanse through an examination of poetry and other texts of Palestinian intellectuals of the time. Describing decades of intense geographical, political, and cultural isolation resulting from the creation of the State of Israel, Palestinians living within the 1948 Green Line were denied contact with other Arabs as well as their writings outside of Israel. Nassar, in her introduction, refers to the identity dilemma Palestinian citizens of Israel faced.

She illustrates this by telling the story of Palestinian poet and journalist Rashid Husayn, who, as part of an official Israeli delegation, attended the Seventh World Festival of Youth and Students in