

multiethnicity during a time of acute crisis in Jerusalem during World War I (A Multiethnic City in Time of an Acute Crisis). The second chapter addresses identities in transition (Contested Space and Identities in Jerusalem). The third examines one of Jerusalem's communities (Between Ottomanism and Zionism). The fourth addresses the transition of colonial rule in Jerusalem (Jerusalem Between Ottoman and British Rule). The fifth and final chapter addresses intercommunal tensions with a focus on the rise of tensions between Muslim-Christian associations and Muslim national associations (The Rise of Intercommunal Tension).

On a methodological level, the book avoids the typical, rigid formula of periodization in researching and creating historical time frames. For example, the author does not research Jerusalem under Ottoman rule and British rule separately. On the contrary, the book focuses on the processes of transition that took place before, during, and after the different periods of rule in Palestine. The book goes into depth about the years between 1912 and 1920, a period that has been largely neglected by scholars until now. Jacobson uses a relational historical approach rather than one based on religious or ethnonational categories. She studies this transitional period with a focus on inter- and intra-communal relations between the various groups that inhabited Jerusalem and, as such, brings new insights to the surface.

The author uses primary data, such as official documents, speeches, and diaries. Her analysis of the diaries of Ihsan Tourjman and Khalil Sakakini in chapter two is illuminating. It provides the reader with a sense of the identities in transition. The use of personal diaries as a source for research suits the purpose of this study.

The author also does a very good job of analyzing the difference between Sephardi versions of Zionism versus Ashkenazi versions. She concludes that both versions are committed to the Zionist quest of building a state for the Jews in Palestine, or "Eretz Israel." However, she points out that Sephardi and Ashkenazi Zionism differ on issues of identity, as well as how to address the

EMPIRE IN THE HOLY LAND

From Empire to Empire: Jerusalem Between Ottoman and British Rule, by Abigail Jacobson. New York: Syracuse University Press, 2011. 181 pages. Notes to p. 217. Bibliography to p. 247. Index to p. 262. n.p.

Reviewed by Amneh Badran

This book addresses the transitional period between the rule of the Ottoman Empire and that of the British Empire. It consists of five chapters in addition to an introduction and a brief conclusion. The first chapter examines

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question of the indigenous, Arab population of Palestine.

I recognize the importance of this book and highly endorse it. Still, I can't but highlight three points that the book misses or does not give enough attention to. These issues could mislead the reader about thorny subjects.

1. In the introduction, the premise of the book is settled. It views Palestine and Jerusalem in particular as a mixed locale inhabited by both Jews and Arabs. In that regard, it does not address the minority-majority ratio. It does not analyze the number of foreign immigrants and colonists vis-à-vis the indigenous, Ottoman citizens. The populations of different communities in the city should be linked to their respective recognized city's borders. Which Jerusalem does the author refer to? Is it the Old City? If so, which neighborhoods to the east are included, if any? Or is it the Old City in addition to the new neighborhoods to the west? In that case, which neighborhoods to the west are included? I believe this issue has to be addressed with more accuracy and comprehensiveness.
2. Addressing communal support networks during the war adds value to the study; nevertheless, the two examples explored are not representative. The two communities investigated, the Jewish and the Armenian, are both made up of mainly foreign immigrants to and colonists of Palestine who were not citizens of the Ottoman Empire. Not giving equivalent attention to the support networks and mechanisms of survival among the majority of the cities citizenry—Muslims and Christians—weakens chapter one of the book.
3. Throughout the book, the author refers to the country under study as Palestine. When referring to the indigenous population, she uses the term "Arabs" except when referring to Palestinian notables and Palestinian elite. The choice of these terms needs to be unified and justified in the introduction of the book.

At times, the book feels fragmented but by the end the pieces come together and the picture becomes clearer. One then realizes the value of this important academic contribution.