

To this end, Smith sees "Zionist and Palestinian attitudes to be equally understandable in the context of the history of the culture of each."

Smith begins with two chapters presenting a broad survey of Palestinian history from the Old Testament to 1914 with valuable explanations of land ownership patterns, the beginnings of Zionism, and the nascent Palestinian opposition to Jewish migration. Chapters Three and Four discuss World War I and the interwar period. Smith characterizes this period as a struggle between the Zionists and Palestinian Arabs as well as between Pro-Zionist British Mandatory officials and the Pro-Arab military. Smith then turns his attention to the World War II era and the 1948 wars in which a unified Zionist movement was able to draw on international emotional support in reaction to the holocaust while the faction-ridden Palestinians had only Arab leaders and their competing national interests to turn to. The period from independence to the Suez War is dominated by Israeli security concerns heightened by the United States's attempts to establish an Arab-based regional defense pact against the Soviet Union. Israeli policy is to force neighboring Arab states to conclude peace by continually demonstrating the state's superior strength. The years 1957-67 are characterized as the Nasser decade when the Egyptian president is perceived as a major threat to Israel's existence but whose destruction results in the emergence of Palestinian nationalism. In Chapter Eight Smith describes the decade 1967-77 as a time of diplomatic paralysis as the Arab states were in disarray and the United States was preoccupied with Vietnam and Watergate. Smith then examines 1977-84 with the turmoil in Lebanon, increased troubles on the West Bank, the rise of the Likud government in Israel, a unified American policy, and Egyptian president Sadat's concern with domestic issues all contributing to the Camp David accords but in no way bringing peace to Israel and the Palestinians. The last chapter, new in this second edition, brings events to 1991 with discussion of the disintegration of the Soviet Union and the new order in the Middle East with the rise of the intifada and Saddam Hussein's invasion of Kuwait.

Smith largely succeeds in his goal of presenting a balanced history of Palestine within the context of the conflicting goals of its Jewish and Arab populations. It is, in this reviewer's opinion, the best book available on the subject and is recommended as a text for a course on the Arab-Israeli conflict or, in combination with a general text such as Malcolm Yapp's *The Near East since World War I*, for a course on the modern Middle East. The book is also recommended as an excellent source for those non-specialists who cover the Middle East in a world civilization survey or similar course touching on Middle Eastern issues.

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Nicholas Phillipson and Quentin Skinner, eds. *Political Discourse in Early Modern Britain*. New York: Cambridge University Press, 1993. Pp. xiii, 444. Cloth, \$59.95.

Paul Fideler and T. F. Mayer, eds. *Political Thought and the Tudor Commonwealth: Deep Structure, Discourse and Disguise*. London and New York: Routledge, 1992. Pp. x, 287. Cloth, \$59.95.

New works dedicated to discussing and interpreting English political philosophy are always welcome. These two well-done collections concerned with political thought during the Tudor and Stuart periods do exactly that. *Political Thought and the Tudor Commonwealth* contains eight essays on such diverse topics as the use of myth and history to enhance royal power and the growing importance of peace in Tudor political thought. *Political Discourse in Early Modern Britain* contains sixteen essays that are dedicated to and discuss the work of the noted historian



J. G. A. Pocock. His response is in essay seventeen. This book is interested in several different aspects of seventeenth-century political thought as reflected in the ideas of such people as George Buchanan, William Cavendish, the Earl of Newcastle, David Hume, and the Earl of Shaftsbury.

The essays are uniformly well written although often very narrowly focused. The authors make extensive use of primary sources and the writings of the political thinkers they discuss. Basic historical methods of documentation are used: *Tudor Commonwealth* uses notes at the end of each essay; *Political Discourse* uses the classic footnote format. In both cases it is easy to refer to the sources. The contributors have been selected from the United States, Britain, and Canada, and their qualifications are impressive.

The essays in *Tudor Commonwealth* are more accessible to the non-specialist, although they presuppose considerable knowledge of British history. The first essay on the use of myth and history to enhance royal power discusses such methods as making the monarch's accession day a holiday, depicting certain kings as evil, such as Richard III, and the importance of the historical play. This is an excellent start. Essay six, which follows the thoughts of William Cecil, Lord Burghley, as he considers the pros and cons of usury during the 1571 parliamentary debates on the subject, gives insight into both Burghley's ideas and the English attitude toward usury. Other essays look at such beliefs and attitudes as those of Reginald, Cardinal Pole, on resistance; the importance of reformation and change in sixteenth-century British history; counsel and Sir Thomas Elyot; moral philosophy and Sir Thomas Smith; Thomas Smith, William Perkins, and Sir Francis Bacon and the ideas, aspirations, and perceptions that influenced the treatment of the poor in the sixteenth century; and the growing emphasis on peace and its influence on politics by the 1540s. The book concludes with a very fine critical bibliography on the topics discussed.

*Political Discourse* requires a considerable knowledge of the Stuart period. All of the essays are directed to the various areas of research in which Professor Pocock has been interested. The first essay on "George Buchanan and the Anti-Monarchomachs" sets the tone. Buchanan attempted to justify the removal of Mary Queen of Scots and, in the process, developed ideas threatening to monarchical power. The second essay is a discussion of Pocock's ideas as reflected in his work *The Ancient Constitution and Feudal Law: A Study of English Historical Thought in the 16th Century* (1957). Later topics considered include "Arminianism: The Controversy that Never Was," several essays on various aspects of Thomas Hobbes, and three on David Hume. Hume's views on the public debt are heavy going. "Priestcraft and the Birth of Whiggery" discusses the idea that English Whiggism was born in anti-clericalism and constitutionalism. "Casuistry to Newcastle" looks at his *Advice*, which was probably presented to the soon-to-be Charles II in 1659. It discusses the key question of "How can Charles maintain his power over a commonwealth he does not yet possess?" The most interesting essay in the book may well be on the Earl of Shaftsbury and the idea of the political use of "the language of politeness." It presents Shaftsbury's idea that there needs to be a shift from a civil emphasis on institutions to a concentration on manners, i.e., the importance of discourse. No collection of this type would be complete without at least one essay on Locke's political ideas. The author discusses what he calls eight myths about the *First and Second Treatises on Government*, such as the idea that they are the mainstream Whig apology for the Revolution of 1688. The conclusion reached is that the *Treatises* are important, but so are many other political writings, including others by Locke. The book ends with a list of Pocock's publications.

As can be seen, the two books cover a large variety of topics, require a considerable amount of knowledge about Tudor and Stuart England, and assume familiarity with the different types of political, economic, and social thought found during the periods. It is unlikely that anyone teaching a high school or college western or world survey course would find much



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that is usable in this material. Those who teach courses that contain a generous helping of English political ideas (political theory, Tudor and Stuart England, etc.) will find the essays both challenging and beneficial, although some of the ideas are too specific for these classes as well. While certainly not for the general reader, the books are essential for any library with good history and political science holdings.

Anyone who teaches a graduate seminar on the Tudor or Stuart period can expect that students with strong British history backgrounds will find the essays very thought provoking, and the ideas developed should generate considerable discussion. But, please remember, impecunious graduate students will not appreciate being asked to buy a book that costs \$59.95.

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Arlette Farge. *Fragile Lives: Violence, Power, and Solidarity in Eighteenth-Century Paris*. Cambridge: Harvard University Press, 1993. Pp. 314. Cloth \$49.95; paper, \$17.95.

As Director of Research in Modern History at the Centre National de la Recherche Scientifique in Paris and already the author of three other books on various aspects of Early Modern French social history, Arlette Farge offers a study of eighteenth-century Parisian behavioral patterns. As the author reminds the reader frequently, her monograph is not based on memoirs, chronicles, treatises, or novels, but exclusively on the judicial archives of the eighteenth century.

*Fragile Lives* contains fascinating information, some of which is useful as supplemental readings for advanced undergraduate classes and as a source for an instructor's lectures. The chapter "Invitations to the Crowds" offers a subtle yet graphic assessment of the role of punishment within eighteenth-century society that will capture the attention of student audiences. Here Farge gives an insightful analysis of why signs, rituals, and symbols were so important in capital punishment. "Girls for Marrying" and "Seduced and Abandoned" are two chapters that offer information, not available elsewhere, for potential lectures. Farge provides thoughtful assessments of the relationship between parents and children. She confirms the generally accepted assumptions about the inequity of sexes before the laws and customs of eighteenth-century society, particularly in concubinage where daughters and/or wives were imprisoned on demands by the family or husbands whereas sons and/or husbands usually escaped the wrath of law or society. The sections on life within workshops could be valuable, but it will require placing some of the sophisticated ideas within the proper historical context.

*Fragile Lives* does not follow the usual *Annales* School pattern of quantifying the bits and pieces garnered from the archives and interpreting them through a mass of charts, tables, and graphs. Clear prose should therefore be the means that makes archival material come alive. In spite of the book jacket claim that this book is "elegantly written and skillfully translated," the reader must struggle too many times through obfuscated prose. Such sentences as "it is of these encounters that I have attempted a considered account" or "Three gent's [sic] handkerchiefs have apparently gone missing . . ." appear too frequently. A work based on such detailed research and filled with illuminating conclusions deserves a wider audience than this book will ever have.

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