

village/Hamula form of production arrangement in the "Amiri" category were further widened during this period. Peasants within the village/Hamula structure were becoming depeasantized while some heads of Hamulas/villages were accumulating more wealth and land.

The late nineteenth century Ottoman rule marks the beginning of a process known within the Marxist literature as "peasant differentiation" (Lenin,1960; Bagchi,1982; Saleh,1979). Moreover, the significance of the changes which occurred to "Mulk" land, it will be shown, lies not so much in who owned the land, but rather on how and through what means crops were produced.

The production relations which developed, primarily those of share-cropping, were not compatible with pre-capitalist relations of production. Instead, these developments signified a certain degree of rupture from prevailing pre-capitalist relations of production. The literature on Palestine has tended to reject the phenomenon of share-cropping as an indication of a transition to capitalism (Firestone,1975; Brown, 1982; Gozansky,1986). Some authors claimed that share-cropping was "...compatible with pre-capitalist relations of production since the peasants involved were small producers tied to the land and paying rent in kind..." (Gozansky, 1986:16-17). Others saw this phenomenon as an indication of peasant resistance to change and capitalism (Brown, 1982: 90), or, as a cultural or "religious" response by Palestinian peasants to foreign capitalism (Firestone, 1975: 321).

The literature on share-cropping in Palestine, it will be demonstrated, is conceptually and empirically inaccurate. The analysis of the three different forms of share-cropping arrangements in