

pronunciation the villagers use, Hebronites refer to the village as Idna.¹⁵⁴ The difference between the two spellings in Arabic is the matter of a dot: ا is pronounced with a “d” sound and ا with a “dh” sound. In the *emlak* register, the village’s name is written Idna. I have matched this with the village recorded as “Lūna” (or Lawna) in the 1871 *salname* due to its *nahiya* affiliation, the logically congruent population figures for the two places, the process of elimination as I went through the village lists, and the possibility of misreading the letters of the Arabic words in handwritten script: ادنا (Idna) and لونا (Lūna, or Lawna). There was no village Idna/Idhna listed in the *salname*, and there was no village known by the name of Lūna / Lawna in Hebron in the late nineteenth century or since.

A wrench is thrown into the motor of this theory, however, when we consult early-Ottoman tapu registers. In the sixteenth century, there were in the Hebron district a village named Idna ادنا and a village named Lawza, لوزا which is also just a small pen stroke away from Lūna / Lawna.¹⁵⁵ Of course, there is a three-century interlude that needs to be taken into account here, but tentatively we may suggest that this is more than coincidence, and

¹⁵⁴ I lived for three years in Hebron.

¹⁵⁵ Adnan al-Bakhit and Noufan Raja al-Sawariyyah, *Liwā’ al-Quds al-Sharīf min Daftar Tahrīr TD 131, 932-938AH / 1525-1531/32* (London: al-Furqān Islamic Heritage Foundation, 2007). Also see the list of village for the Hebron *nahiya* during the sixteenth century produced in Toledano “*Sancak Yerushalaim ba-meah Ha-tet*”zany – *Hityashvut Kfarit ve Magamot Demografiot* (The Jerusalem Sancak in the Sixteenth Century—Village Settlement and Demographic Trends) in Amnon Cohen, ed., *Prakim ba-Toldot Yerushlaim ba-Rishit HaTqufa HaOthmanit* (Chapters in the History of Jerusalem in the Early Ottoman Period), 75.