

on the supply side of the industry. At least some residents of Taffuḥ supplied the manufacturers in Hebron. For example, court records indicate that al-Hajj Muslim al-Zawātne of Taffuḥ owned, at the time of his death in 1870, not only landed wealth – 19.25 feddans of land but also a sizeable goat herd of 150 large black goats valued at 5,400 kuruş. A further indication of this villager’s socioeconomic status was his black servant named R’awān. She was valued, among his personal possessions, at 1,350 kuruş.³⁵¹

The second issue one must consider, in trying to understand the contradiction of ownership presented by the *Esas-ı Emlak* register and the 1895 court case, is how the tapu and tax lists were created and maintained. Haim Gerber suggested that separate surveys were conducted for tapu and *vergi* (tax) registrations (as opposed to one, joint survey).³⁵² He bases this on his research of Jerusalem Administrative-Council records of 1906-08 and 1911-12. He found among these records hundreds of land-tenure-related cases, which he states came from every village in the Jerusalem subdistrict (*qaza*).³⁵³ Gerber found that most of these were requests to register lands. He determined through his study of minutes of administrative-council meetings that the council’s protocol in such cases was two-fold. An on-site investigation would take place, and tax-records for the plot would be checked in what he calls the *vergi* registers, in an attempt to match details about a given plot with its

³⁵¹ HR 4 / 24 / 505 (11 Rabi’ II 1287 /11 July 1870) and HR 4 / 26 / 514 (12 Rabi’ II 1287 /12 July 1870).

³⁵² See the section “Land Registration” in his *Ottoman Rule in Jerusalem 1890-1914* (Berlin: Klaus Schwarz, 1985): 202-6.

³⁵³ *Ibid.*, 202.