

took place three years after tapu registration, i.e. in 1883. Apparently, the villagers redistributed lands at the time of tapu registration and farmed their shares for three years, then decided to make permanent the then-existing arrangements. At this time, according to Jibrān, villagers collectively endowed land on which they wanted to plant grapes (*li-ajl zirā'a wa-ghirās 'inab*), and Khalīl had granted him the land he had been farming since, with the exception of one part (*māris*) of it. At that time the villagers also decided they would endow their lands. He demanded that Khalīl either produce a tapu certificate to back his claim, or back down from it.

This demand is a noteworthy indication of the degree to which the new system of authenticating ownership had taken root. Like the case in Taffuḥ, here too, both parties linked ownership to possession of a tapu certificate. In regards to the defendant Jibrān's claim that village lands were divided circa 1880, the *Emlak* register would appear to corroborate. As mentioned above, in 1876, the town's field-crop lands were registered *en bloc*. The idea to endow lands at the time of registration would not have been unique to Idhna. A notation in the *Emlak*-register entry for the village of Shuyukh indicates that its villagers took this step at the time the survey was conducted, endowing the entirety of its one-thousand dunams of communally owned field-crop land. Hasan Effendi al-Ṭahboub's recorded presence in court undoubtedly indicates that the land in question was endowed land, but it is insufficient to determine whose claim about waqf was correct, Khalīl's or Jibrān's. As the case proceeded, this turned out not to be relevant.