

tithes. The claim that the Ottoman state or the Sultan was the absolute owner of this land did not change the fact that the direct agricultural producers had full usufruct rights over this land, including those, as mentioned earlier, of transfer, inheritance and exchange.

Production relations on Mulk and Waqf land were organized differently. On these lands, a system known as "Muhasasa" or share-cropping prevailed. Under this system the Malek or owner provides the land while the villagers provide the labour power, working animals, production tools and sometimes seeds. At the end of the production process, the crop is divided into "Husas" i.e., shares. The more the cultivator contributed to this arrangement, the bigger his "Hussa" or share was. Cultivators who provided seed in addition to their labour power and working animals are reported to have received a larger share than those who did not (Firestone, 1975).

The system of Muhasasa in Palestine was also known as "Mukhamasa", that is, dividing up the crop into five equal shares. In most share-cropping arrangements the land owner would receive  $\frac{3}{5}$ ths of the crop while the cultivator got  $\frac{2}{5}$ ths. As Firestone observed, in cases where the cultivator provided the seed, his share would be  $\frac{3}{5}$ ths while  $\frac{2}{5}$ ths went to the land owner. The tithe in this arrangement was paid by the receiver of the larger share (Firestone, 1975). Baer identified another form of share-cropping, "Murabaa'a", in which the landowner provided land, seed, production tools, and animals while the peasant provided his and his family's labour power. Under this system,  $\frac{3}{4}$ ths of the crop would be taken by the landlord while the peasant received  $\frac{1}{4}$ th only (Baer, 1975). However, the Murabaa' and the "Musalata" (i.e., dividing the crop into 3 shares with one given to the