

are only part of the story and, cavaliering aside, if the Jarrars had *hakk al-qarār*, ten years' uncontested ownership on the land, or could have proven their ownership of the land by one of a number of possible avenues that, by law, remained open to them, they could have contested someone else's registration of their lands.⁴³ Further, by law, there should have been local families on the tapu commissions charged with the compiling of land registries, the *yoklama* commissions. One wonders what really happened.

Third, and finally, this study does not argue that all or even most Palestinian villagers and city-dwellers registered their properties with the tapu as soon as they were able to, or even when the *yoklama* commissions went from locale to locale. An investigation of *yoklama* tapu registers would more accurately address this.

This study does argue, however, that the history is more complex than has been realized. In 1876 by all indications it appears that the overwhelming majority of villagers in Hebron registered the overwhelming majority of their properties with the *emlak* commission and assumed responsibility to pay the new property tax, which was charged uniformly on all property at a rate of 0.004 percent of its assessed value. They did not evade the commission. They did not fear conscription. Or taxes.

⁴³ Meltem Toksöz found many such cases of contestation took place in the Çukurova region of southern Turkey in the 1870s. "Modernisation in the Ottoman Empire: The 1858 Land Code and Property Regimes from a Regional Perspective", in Elias Kolovos, ed., *Halcyon Days in Crete VIII: Ottoman Rural Societies and Economies*(Crete University Press, 2015). I am grateful to the author for kindly sharing with me a pre-publication copy of her article. This book was being published as this dissertation neared its completion and was not yet available in the United States.