Examination of Jerusalem sharia court registers for the period 1839-1858 reveals that the court took care to record the names of both the buyer(s) and seller(s), as well as borders of the property, the sale price, and terms of payment. In this period property (land as well as buildings) is described in the Jerusalem court registers not in terms of size (*dönüm* or feddan) but only according to borders. Many sales were of *qirāṭ*s (shares, in twenty-fourths).[60]

In 1860, the acquisition of a tapu certificate for every usufruct holder of *miri* lands became obligatory. It was a condition of the Regulations and Instructions Regarding Tapu Seneds *(Tapu Senedātı Haqqı*) declared in February and March that year.[61] The Regulations also stated that a tapu clerk would be appointed in every district (*qaḍa*). He was to be selected locally, from among the clerks of the district administration, the sharia court, or the population (*nufüs*) registrar.[62]

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[60] See for example, the sale of 14 *qirāṭ*s of a residence in Jerusalem (JM 331 / 19 / 2 (*Ghara* Dhu al-Hijje 1265 / 22 October 1849) ; the sale of "half of twelve qirāṭs" of otherwise-unmeasured field land (*marqūma lil-falāḥa*) in Hebron (JM 330 / 96 / 2 (21 Rab'I II 1264 / 27 March 1848) and the sale of two gardens (unmeasured in size) and three olive trees on Jabal al-Ṭūr, by villagers from al-Ṭūr (JM 320 / 180 / 2 (5 Sha'ban 1252 /15 November 1836).

[61] These were announced in two parts, the Regulations on 7 Sha 'ban 1276 / 29 February 1860, and the Instructions one week later, on 15 Sha 'ban 1276 / 8 March 1860. See Ongley, 88-110. Article 1 of the Regulations explicitly states that no one can hold *miri* without a tapu (title deed) and those without them must now get them. (Ongley 89)

[62] Ongley, Article 1, page 89.