

elsewhere, and their given surnames are al-Asadi, meaning “people from Khirbat al-Asad”. Two of them are brothers, sons of a man named Khaṭīr, the third a son of one Maṣūr. In contrast, the other agricultural properties in Khirbat al-Asad, eight olive groves of varying sizes from 10 to 105 trees, are registered to individuals whose residences are identified as being elsewhere: the villages of ‘Arṭuf some distance to the north, and Sufla and Bayt ‘Iṭāb, which both neighbored Khirbat al-Asad. Interestingly, the olive-tree owners living in ‘Artuf are none other than the three Asadis. It appears almost certain that these three can be related to the two *hanes* (households) counted in the *khirbe* in 1871. I cannot at this stage trace these three men’s story and the fate of this village / *mezra’* in this period farther than this, though. The register does not provide us more clues. The location of their residence is a mystery. None of these three men or their fathers can be identified among the residence owners in ‘Arṭūf.¹⁵⁰ Although it seems reasonable to conclude that the two *hanes* (households) listed in 1871 were those of these three, this does not tell us about their assumed abode(s) in Khirbat al-Asad. Were they under construction? Were they temporary structures? Without more information, we cannot judge why the designation of Khirbat al-Asad was changed from a village to a *khirbe* in these years. We can, however, observe that if it was resettled, this was not permanent. Khirbat al-Asad does not appear among the list of

¹⁵⁰ ISA, *Esas-ı Emlak*, entries #3025-3056.