

also claimed ownership of residences #31 and #32, one valued at 1,500 kuruş and the other at 750 kuruş. His son, 'Uthman b. 'Ali Ahmad, claimed residence #2, which was valued at 1,750 kuruş. This group of residences is represented by the red lines.

The second-highest valued residence in the village, structure #17, valued at 2,000 kuruş, was registered in the name of Mahmoud b. Muhammad Ibrahim. His properties are shown with the green line. Mahmoud also claimed residence #20, valued at 750 kuruş. The other oda in what we have described as the upper stratum was structure # 34, valued at 1,500 kuruş. It was claimed by Ahmad b. Mifrāḥ Ahmad, represented by the yellow line. He also registered one of the six residences valued at 1,000 kuruş. The fourth owner of two residences was Ahmad b. Mustafa, who is represented by the purple line. His *odas*, structures #7 and #9 in the register, were valued at 1,000 and 750 kuruş, respectively.

Of course, all this raises the question: how did this situation on paper translate in reality? Who was living in these individuals' second (and in 'Ali's case, third) residences? There are a number of plausible answers to this question. For example, it is possible the ownership claimed in the *emlak* register was merely the family patron's assumption of responsibility for the tax burden for another family member's residence. It is possible that some of these men had two wives. One may also wonder if this was an attempt by the older generation to keep the residence owners of conscription age off the registration books; according to the theory of the conventional narrative discussed in the Introduction, this happened with regularity. Whatever may have been the case in the 1870s, we do know that