

The former was often seen hung on the hand of Fatimah, or as a blue stone by itself or often as blue beads. The latter was frequently seen placed on the door keystone or on the ceiling inside the house.

3. The palm tree, referred to as the tree of life (sadjaret el-hayah), was drawn on walls, mud bins (khawabi), or wooden doors; "Mohamadans believe that God created the palm tree from the clay which remained after the creation of man" (Cana'an, 1928: 153).
4. The serpent, which represented life, was also a common motif, drawn often on food storage bins (khawabi).
5. The wheat plant was another common motif: "All wheat grains are said still to bear the alef, the first letter of Allah" (Cana'an, 1928: 155).
6. Floral and faunal designs were often used in different places; house doors, keystones, etc. Some of these had symbolic values; others were decorative only (Cana'an, 1928 and Hanover 1922), (Fig. 6.10 ).
7. Entry doors, particularly thresholds (el-'atabeh) had highly symbolic meaning (chapter 4).
8. Sour dough (khamireh) as mentioned earlier, was stuck by the bride on the jamb of the house door so as to ensure fertility and prosperity for the newly-wed.

These items are some of the artifacts which have had superstitions associated with them, and which might be passed by unnoticed if one were not aware of their meanings for this culture.