



plate II  
Drawing of beads of necklace B

Special apotropaic effect is attributed to a black plastic bead with incised lines and dots (pl. II, 21), resembling the design of a snake skin. Popular belief considers the snake as a demoniac animal with magical powers. Therefore dried snake heads as well as the »snake-bead«, *harzet hanīš* are used to ward off evil (cf. Mershen 1982: 25, fn. 33, 35).

The brown-white banded short glass- or agate-barrel (pl. II, 19) is the »butter and honey« bead, *samm wa 'asal* which is supposed to bring harmony to a married couple and even to produce affection.

A brownish-red irregular spheroid cornelian bead (pl. II, 18) is called *harzet kilwa* (kidney bead). To it is attributed not only a positive influence on the inner organs and the blood, but also a general healing effect (on the qualities of cornelian, see Budge 1978: 310. On seals and amulets made from cornelian, see Kalus 1986: 7). A small, collared and a small, spheroid bead of black glass with white dots (pl. II, 25 a. 27, 26) are called *m'ammār* and are said to possess general beneficial qualities.

A square cylinder of green opaque glass (pl. II, 11) is thought to protect and to heal gallbladder diseases. Therefore it is called *harzet marāra*.

The yellow glass barrel (pl. II, 6) is said to have been an expensive purchase from Jerusalem. It is known as *harzet šafār* (jaundice bead). By symbolism of colour, yellow beads are considered a protective means against jaundice (cf. Budge 1978: 326). Otherwise, this colour is of relatively little importance within the context of popular belief. Perhaps due to their particular purpose, yellow beads, except for the more brownish-yellow of amber, constitute rarer elements of Islamic bead assemblages (cf. also Champault 1965: 12).