



MEDITERRANEAN DESCRIPTIONS IN THE PERSIAN LITERATURE THROUGH ASTRONOMICAL, HISTORICAL, ARCHAEOLOGI- CAL AND MYTHOLOGICAL EVIDENCE

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ABSTRACT

Mediterranean, its surrounding tribes and wonders have attracted attention of most societies and on the other hand, this region has been the center of medical philosophical thoughts and astronomy and had important historical, archeological and cultural role in the world. Persian literature in Iran has deep history and it has paid attention to their achievements and thoughts due to communication with cultures and societies. Mediterranean and its attributes are manifested in Persian literature from legend to reality and poets and writers have dealt with these features. In the present paper, we mention characteristics of Mediterranean by studying these works. In literary, astronomical, historical, archeological, geographical, cultural and mythological works of Persian language, attributes of Mediterranean and its wonders can be studied. These words allude to Mediterranean in Persian poem and prose: daryāye meditarāne, daryāye Maqreb, daryāye rum, daryāye šām, daryāye abyaz, daryāye tennis, bahre rum and bahre abyaz. We find some literary, astronomical, historical and archeological peculiarities of the Mediterranean in Persian literature: Its strangeness, Mediterranean greenery in the fall, density of Mediterranean's water that ship can't arrive at there, limitless of Mediterranean, Its red fish that has human face and another fish that has bestial voice, its glassy fish, its flying fish and its stone that solaces lovers and so on.

KEYWORDS: Mediterranean, Persian literature, Historical, Astronomical, Archaeological, Mythological.

1. INTRODUCTION

Persian literature (from the third century to the eighth century AH, about 900 to 1400 AD) is the oldest and richest literature in world. It is full of myths, stories and wonders of nations. There are special books entitled *ajayeb* and *Ghrayb* about places, people and mythological or real history of nations (Toosi, 1993 and Ghazvini, 1992). In these books we find referring to the wonders of seven climates (India, Arab, Egypt, Iran, Saghlab and Rome, Turks and Gog, China). Mediterranean countries and its surrounding nations have many effects in Persian literature about 900 to 1400 AD.

Iranian poets and writers have always attended to the Mediterranean Sea and surrounding countries and this attention continues now. Myths and stories of Greece and Rome had a great influence on Persian literature from the third century to the eighth century AH. (Mojmal-al-Tavarikh by Unknown Author, 1939 and Albiruni, 1984) Iran was one of the seven climates which correlated the East and West. Mediterranean countries and all surrounding cities were described in Persian literature.

Since Mithraism time, the worship of Mithra, the Iranian god of the sun, justice, contract, and war in pre-Zoroastrian Iran (Razi, 2003: 43), many Iranian cultural and religious topics have gone to the Mediterranean area and, as well as, many of the common thinking around the Mediterranean have been transferred to Iran which can be pointed to the myths of ancient Greece and Rome.

Literature is one of the best places which can record the myths and wonders. In former times, Persian literature or poetry had performed the role of the language of science and culture and history. Issues of archeology have discussed less than other topics. Archeological issues related to gems, jewelry, metals, herbal medicine etc. are expressed in these books: *Ajāyeb -al-Makhlooghāt* by 'abooja'far Toosi, *Aljamāher fi Ma'refateljavāher and Alsidana* by Albiruni,

Tansookhnāme by Khāje Nasire Toosi and *Nozhatnāme* Alaei by Shahmardāne Rāzi. All these books are related to the fourth to eighth centuries AH or 1000 to 1400 AD.

Literary topics were mixed with historical and geographical content. Books on science, history and geography were written on literary language, and many of the myths and historical events have been recorded in Persian literature (Albiruni, 1984; Bal'ami, 1963; Beyhaghi, 1978 and Joveyni, 1989). The mythological, symbolic and other peculiarity aspects of the Mediterranean in Persian literature are discussed. We find various kinds of myths in this literature, for example Mediterranean myth, Greek myth, Arabic myth and etc. These words allude to Mediterranean in Persian poem and prose: *daryāye meditarāne*, *daryāye Maqreb*, *daryāye rum*, *daryāye šām*, *daryāye abyaz*, *daryāye tennis*, *bahre rum* and *bahre abyaz*. These early Persian books include description about Mediterranean: *Mojmal-o-tavārix*, *zin-al-axbār*, *kašf-al-asrār*, *garšāsp nāme*, *ajāyeb-al-maxluqāt*, *Hodud-al-ālam*, *safar nāme*, *noxbat-o-dahr* and etc.

2. METHODOLOGY

We have used a descriptive-analytical methodology in this study. All the investigations were done by conducting desk and library research as well as by analyzing and classifying those investigations. All of these investigations are divided into distinct categories.

2.1 Literature Review

In these works, can be found the historical, astronomical, archaeological and mythological topics of the Mediterranean. Of course, issues of archeology have discussed less than other topics. Issues related to gems, jewelry, metals, herbal medicine etc. are expressed in these books: *Ajāyeb -al-Makhlooghāt* by 'abooja'far Toosi, *Aljamāher fi Ma'refateljavāher* and *Alsidana* by Albiruni, *Tansookhnāme* Eilkhani by Khāje Nasire Toosi and *Nozhatnāme* Alaei by Shahmardāne Rāzi. Historical issues of pertaining to the

Mediterranean can be studied in these works: *Mojmal-al-Tavarikh* by Unknown Author, *Hodood-al-'alam* by Unknown Author, *Kashf -al- 'asrār* by Rashiddoddin Maybodi and *Zin-al-'akhbār* by 'aboosa'id Gardizi. Astronomical issues of related to the Mediterranean can be found in these works: *Sovar ol Kavakeb* by Khāje Nasire Toosi, *Nafaes ol Fonoon* by Mohammad 'Ameli and *Altafhim* by Albiruni. Issues of myths and wonders of the Mediterranean can be sought in these works: *Nokhbatoddahr* by Mohammad Ansāri, *Ajāyeb -al- Makhlooghāt* by 'abooja'far Toosi, *Ajāyeb -al- Makhlooghāt* by Zakariya Ghazvini and *Safarname* by NaserKhosraw.

The main focus of this paper is to study issues of astronomy, history and mythology of the Mediterranean based on Persian literature. This study is further focused on the works of Persian literature from the third century to the eighth century AH. (About 900 to 1400 AD). About the Mediterranean and its features in Persian literature, the article has not been written yet. So this is a new article in this subject.

3. MEDITERRANEAN IN THE PERSIAN BOOKS

Mediterranean is mentioned in Persian literature with these titles: *daryāye meditarāne*, *daryāye Maqreb*, *daryāye rum*, *daryāye šām*, *daryāye abyaz*, *daryāye tennis*, *bahre rum* and *bahre abyaz*. White Sea, *Aq Dekyz*, Roman Sea, Mediterranean Sea *Abyaz*, West Sea, *Bahre sham*, *Tangier*, *Bahr al motavaset*. It is worth mentioning that *Bahr Abyaz* is wrong in translation of the Mediterranean and this sea locates in north of Russia. *Bahr o rum* (Sea Greeks) is the other name of Mediterranean that had been referred to the east of Mediterranean from ancient periods. Later these names were applied on all over the Mediterranean. *Bahr o Rum* is still common for this sea which is also called *Albahr o shami* or *Bahr ol maghreb*. Mediterranean description begins respectively from the west and is going through the south and east coast.

Mediterranean has always been considered the main sea.

There were seven seas in world: Bahre axzar or eastern Pacific, western Pacific, the Great Sea or Indian Ocean, Bahr o rum, Caspian Sea, Black Sea and Aral Sea. (Ghazvini, 1992)

Different parts of Mediterranean had different names like Bahre tiran (Rāzi) and Albnadeqiyen or Banadeqi Gulf or Gulf of Veniz which in fact includes all of the Adriatic sea. On the other hand, Constantinople Gulf and (aspects of Black Sea) Black Sea were called Nitas. Mediterranean was known to Aq Denyz or Bahre Abyaz at Ottoman period and Persian term of White Sea or bahre sefid implied for this name. Constantinople or Istanbul is highly known in Persian language and literature. Its religious and historical places have been pointed in Persian literature. Mosques and libraries in Istanbul are very important in Iran. Beauty and elegance of Istanbul Seas and climate of Istanbul are the envy of the world.

Constantinople or Istanbul has been much attention historically, geographically and religiously in view of Iranians and other Muslims. Poets like Khaghani, Nizami Ganjavi, Rumi has emphasized on this sea and its wonders. Rumi became known to the Romans because he came to Turkey and Konya. Turkey was the focus of Iranian poets and writers between 600 and 800 AH or 1200 to 1400 AD.

In the medicine, geography, history and travel Books and Persian poetry or prose has been much attention to the Mediterranean and its surrounding countries. These early Persian books include description about Mediterranean:

Mojmal altavārikh, *Zin-al-'akhbār*, *Kašf-al-'asrār*, *Garšāsp nāme*, *'ajāyeb-al-maxluqāt*, *Hodood-al-'alam*, *Nokhbatoddahr*, *Safarnāme*, etc.

Nizami Ganjavi in his *eskandrnām* noted very aspects of the Mediterranean Sea and its cities. Mavlana Jaleddin Rumi described white face of Romans and their architecture and compared them with the Chinese. (About the history and life of

these poets refer to: Ripka, 1974; Ethe, 1958; Brown, 1977 and Safa, 1953)

Naserkhosraw was an Iranian tourist. He traveled to all countries around the Mediterranean. His trip report was very accurate and valuable. He gathered them in a travel book (Safarname or Itinerary). This book is considered as a permanent historical and literary document.

Hodud ol Alam is a valid book about the geography. All the known land of world had been introduced in this book until the third century AH. The Mediterranean and surrounding countries had been described in this book. (Hodood-al-'alam by Unknown Author, 1961: 95).

Aboureyhan birooni was the great Iranian astronomer and pharmacologist, the Mediterranean and its wonders have been introduced in his books.

Saadi has described Mediterranean in his Golestan. Salman Savji said: "*Mediterranean Sea is a strange and wonderful*". Hakim Nizami Ganjavi in his eskandarnamih points to different aspects of this sea and its surrounding areas. It was the Habits of inhabitants of the Mediterranean which adopted the ornament and joy at Festivals day and brought great food and they had lively and expansion attempting such as the Mediterranean Sea, Antioch, Istanbul, Constantinople, Bazenth, Byzantium, Rome, Greece, Alexandria and so on.

4. MEDITERRANEAN ISSUES IN THE PERSIAN BOOKS

4.1 Astronomical topics

Here we mention some astronomical topics of Iran which unaffected by the astrology of Greece and the Mediterranean, arrived in Persian literature. One of the important issues which have entered the Persian Language from Mediterranean is astronomical terms which Persian writers have referred to these subjects using Greek and Roman knowledge in their works. Such astronomical terms are found in works of the writers such as Abureihan Biruni, Khajeh Nasireddin Toosi and others

and the present paper deals with some of them.

One of the first Greek astronomical theories relates to Pythagoreans which was common in centuries 5 and 6 B.C. and they believed that order of the universe is a mathematical order and harmonies of the universe can be discovered by thinking about periodical movements of celestial orbits. The fiery center of the celestial orbits is one of their thoughts which are manifested in Persian literature. In century 2 A.D., thoughts of Ptolemy, distinguished Greek astronomer and mathematician of Alexandria Theological School, suggested geocentrism for dealing with celestial movements which prevailed the astronomical thoughts more than 1300 years up to Copernicus time. This fact is one of the main grounds of astronomical thoughts of Iran and plays very important role in thoughts of poets and writers. Nine constellations and fixed stars and seven planets are of these issues and the book *Almagest* written by Ptolemy has affected astronomy of Iran and Persian language. Abolabbas Fazl Ben Hatam Neirizi (in the 9th century AD) was a writer of description of *Almagest* and Abolhossein Abdolmalek Ben Mohammad Shirazi (before 1200 AD), wrote a summary of *Almagest*. Khajeh Nasireddin Toosi (1201-1274 AD), was a writer of *Almagest Composition* and *Altazkara Al-Nasirieh Fi Alahiat* "*that showed his dissatisfaction with theory of Ptolemy about movement of planets and designed a new planet system*" (Anooshe, 2003)

In this way, astronomy and astrology accompanied the Greece-like, regular and codified World and based on principles and rules in Greece. Then, astronomy and astrology entered India and Ancient Iran which had records in cosmology and some of the astronomical theses of Greece were translated to Sanskrit and Pahlavi and Indians and Iranians had some achievements in this field and created works. For example the word "*Zeej* or astronomical table" (general title of astronomical tables which had enough explana-

tions for solving astronomical problems and extracting the rules and usually includes these materials: chronograph, triangular lines tables, coordinate tables and modifications and other astronomical values, geographical tables include list of cities and their geographical coordinates, astronomical signs, tables for extracting astronomical rules) entered *Byzantine* and Latin Greeks of Middle Ages from Sanskrit to Pahlavi and from Pahlavi to Arabic and from Arabic to Persian (Anooshe, 2003)

Constellations, with their own fantastic and scientific qualities arrived in Persian literature from the Mediterranean. Here are some of them:

Corona Australis is one of the 11 southern signs and 13 stars. Arabs call them "Ghobeh" and some call them "Adii Al-Anam" based on their face and due to their circular form (Ameli, 1958: 458). Corona Australis is a small sign in southern hemisphere with dimension of 18 hours and 30 min and southern declination of 40 degrees, another name of Corona Australis is ghobeh in Arabic and it has 13 stars in 13 observations. Persian translation of Corona Australis is Afsar which Fakhreddin Asad Gorgani (Gorgāni, 1971: 8) has entered in his verse. Ptolemy and Sufi also mentioned 13 stars of Corona Australis and it is located near Sagittarius (Khaje Nasire Toosi, 2003: 342). Abureihan says: the fourteenth southern sign is Corona Australis and he has expressed that if we call corona borealis "Fakeh", we can call Corona Australis "corona", otherwise, we should call it Corona Australis to be different from corona borealis (Albiruni, 1984: 94).

The public call **corona borealis** Kaseh Yatiman and Kaseh Darvishan and Ghesal-masakin, it is a sign in northern hemisphere with dimension of 15 hours and 35 degrees and northern declination of 30 degrees and is located between Al-jâthi (Hercules) and Avva (Bootes). Its bright star is called Fakeh. Sufi has mentioned 8 stars of Corona Borealis and says that it is circular behind Asa-al-sabah (Khaje Nasire Toosi, 2003: 57). *corona borealis* is the

seventeenth house of moon in the astrology and it is marked with three stars on an inclined line which has been extended from south to north and all of them are from the third magnitude and because they are located on Scorpius, they are called Corona and literally, Corona has been defined as textile decorated with gems. Abureihan says: *corona has three stars which shines on Scorpius which is wide and is bent a little* (Albiruni, 1984: 221). Stars of Corona Borealis are counted to be 20. The first person who called name of Corona was Yudexos, Greek scientific of century 4 B.C. Ptolemy counted stars of Corona to be 8. Circle of Corona is behind Bootes and centauri is its shining star. For this reason, the entire sign is called fakeh, In verse of Anvari Corona and Eklil Charkh are *corona borealis* (Anvari, 1994: 133 and 136).

Al-jâthi, Herghul, *Al-jâthi ala Rakbatieh* which is called *bar zânu nešasté* is a large sign in northern hemisphere with dimension of 17 hours and 20 min and northern declination of 35 degrees and has been written as Herghule, Hercule and Hercules.

Anixos or Anikhos is the Greek name of Capella (Ayoogh) and is also called Anz. The nineteenth sign of the northern signs which is called Hamel-al-onagh is called Anikhas in Greek language because Capella is one of its stars.

Crater or Batieh is one of the southern signs and has seven stars on north of Shojae star and Arabs call it Moalagh. **Argonanis** or Argonauts is in the southern hemisphere. (Khaje Nasire Toosi, 2003: 318)

Scorpius (eighth sign, Aban) is one of the Zodiac and southern signs. Yudeksos and Auratus named Scorpius in centuries 4 and 3 B.C. Ptolemy has mentioned 24 stars in Scorpio sign and three stars out of it are.

Sagittarius or Ghavs, Soorat Rami is the big sign in Zodiac. In the ancient astronomy, Ghavs is the ninth sign and is one of the signs which Yudeksos, astronomer and Auratus, Greek poet have named in centuries 4 and 3 B.C. Ptolemy has considered number of its stars to be 31 and Suf and Ghazvini considered it equal.

Cetus or Ceti or the sea monster is a large sign in celestial equator with dimension of 1 hour and 30 min and southern declination of 20 degrees. Ceti has 22 stars. In Greek superstitions, Ceti is fish or whale which Neptune sent for swallowing Andromeda galaxy but Perseus killed it. Cetus is the Roman word and is in the form of a sea animal and has 22 stars and Arabs call the stars which are in its directions "Alcaph-al-jazma" because its direction is below caph-al-khazib and five stars which are on its body are called Naāmat and the star which is on its tail is called Nezam and is before the star which is called Safdagh Sani (Ameli, 1958 :456). Fakhreddin Asad Gorgani has described Cetus as chicken without feathers and as a peacock with beautiful tail. If this description doesn't relate to another sign of constellation, it will be likely that there is another image of Cetus which is like bird similar to peacock (Gorgāni, 1971: 80).



Figure 1. This is the figure of Cetus

In Greek superstitions, **Cepheus** is one of the kings of Ethiopia and husband of Cassiopeia who gave birth to a girl called Andromeda. Abureihan also describes "Ceti as a man with a hat who sat on his knee and has stretched his two hands" (Albiruni, 1984: 901). They say that there was a sea in Greek land in which there were constellations and signs and that climate has changed and been covered with water and nobody can enter it. (Toosi, 1993: 69)

In Greek and Roman legends, **Aphrodite** and **Venus** are the beautiful goddesses which may be regarded as equivalent to Zohreh (Venus) in Iranian legends and the only difference is that in Iranian legends, Nahid (Venus) or Anahita was symbol of chastity while Aphrodite of which Arabicized form is Efrat was beautiful and symbol of sin based on the story of Harut and Marut. The sixth constellation is Jupiter in which is Jupiter is located. This planet is one of the largest planets of solar system and its orbit is between Mars and Saturn. This is the planet which the Greek called Zeus and Romans called Jupiter meaning the greatest god. In ancient Iran, the first day of each solar month is called this planet as Ormozd Rooz. In Persian literature, this planet is called Saad Akbar with Venus which is Saad Asghar and Sazturn which is Nahs Akbar. "The Greek imaged it as an old man with sickle and sandglass. For this reason, they have named it star of the old, farmers, old tribes, slaves of the army and stingy people and unlearned devout people. Spite, ignorance, miserliness and pugnacity have been attributed to it." (Anooshe, 2003: 351)

4.2 Historical and Archeological topics

The general lines of the world civilization are around several geographical and some historical position. Contrary to previous thought, the Domain of the world, from China to Gibraltar is not large even for a camel caravan. When the people around the columns of Hercules (Gibraltar), do not remain the code portion of the Chinese silk handkerchief, Chinese civilization is thought that he would be leading with the Andalusia. Two or three thousand years of world civilization runs round the Mediterranean and moved from city to city and it rotated in the Athens Olympiad, the pillars of Baalbek, lantern Alexandria, Carthage gates, Constantinople qarnozahab, Rome Capitol and the columns of Hercules. Major events have usually occurred around the Silk Road or around Road pepper (spices road) and both these roads were finally leading to the Mediterranean. All

the great wars of Central Asia and the Middle East made to dominate of the major centers of the Silk Road or the way spices. Throughout the history, all empires were trying to find a foothold in the Mediterranean, while the Mediterranean empires were prevented. In other words for thousands years ago in every century, Mediterranean coast has shown its superiority over the world. It was said that the nations and great empires always searched foothold in the Mediterranean. The reason is that, this seemingly small sea connects the three continents of the world. The effects of civilization in Asia, Africa and Europe passed from the coast line and Mediterranean waters and went to other parts of the world.

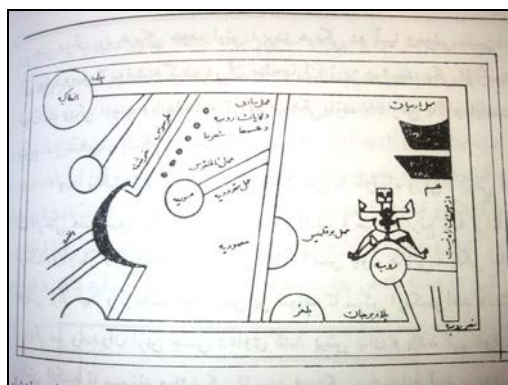


Figure 2. This is the figure and map of Rome

It must be said that due to the imagination of literature and poetry, Poets and scholar authors have shown less interest in historical and archeological topics and this issue is less than the astronomy and mythology in the works of Persian poets and writers. One of the historical and archeological topics of the Mediterranean is the referring to historical monuments which are compiled in Persian literature. Alexandria Marine Tower: This tower had been built near the port of Alexandria by the Mediterranean Sea to guide the ships with fire that was shined at the end of it. This tower was built by ordered of Batlimus who was successor of Alexander. The other tower was built on this tower that the lighthouse was irradiation on it. The tower destroyed completely by earthquake and its traces wasted.

Lighthouse of Alexandria or the great minaret: Since Ptolemy selected Alexandria his imperial capital for the more dominant on the Mediterranean waters and guided ships in the North Alexandria and East of Farus Island, He built a great lighthouse which in Arabic sources mentioned it as a minaret that has been considered one of the Seven Wonders of the Old World. In order to observe the stars were made a mirror had made by which the ship traffic in the Mediterranean Sea were controlled. But before that the lighthouse is built, the fence of the fortified city of Babylon in the Seven Wonders was recorded. Construction of the lighthouse of Alexandria and the beauty and grandeur of this building and its scholastic and skillful loom removed Babylon fence from the list of Seven Wonders and the Lighthouse of Alexandria was taken place it. Lighthouse of Alexandria like many buildings at that time was built to guide the ships in the day, because Mariners found the port before sunset In order to do not stay on the water in the night. But gradually flourished and prospered in trade and exchange in Alexandria and increased sea traffic it was required to coming and going of ships to port in the night too. Before construction of the lighthouse of Alexandria was not created such a lighting tower as this and therefore there was no name for such construction. People called this building Farus in order to its location. later the same word became popular with Latin roots in the languages: Latin is" Pharos ", Italian and Spanish is" Faroo ", French is" Phare. We Say it in Persian Fanuse that means lantern.

Alexandria is located by the Mediterranean beach. There is a minaret. Blyans built a mirror on top of the minarets. All ships were seen in Mediterranean and Constantinople Sea. They said Alexander hid his treasures in the minaret. The mirror was broken and made again, but its effect disappeared. Solomon's palace was located in that area. This palace was built by spooks. Brightness of clouds and greens of sea were reflected at that palace. Author of

Mojmal-al-Tavarikh explained about the Ashabe Kahf (The Seven Sleepers or The People of the Cave), a great mountain was at the near of Constantinople that there was grave of Ashabe Kahf. There was a big burrow in the mountain and thirteen people were sleeping. Iranian historians believed that the grave of Ashabe kahf was located in Istanbul (Maybodi, 1965: 90).

Minaret is in Sea Islands that a person is sitting on the right hand side of the sea and he refers to the point. A Sea is near Antakya if you take the wood in its water, the wood is burnt. Hjalhasat was the name of a stone in the Mediterranean Sea, Aristotle said: Wave brings out this stone from the Mediterranean coast that some of it for removing bladder stones was useful.

Naserkhosraw says: Alexandria located on the Mediterranean beach and the Nile, there was a minaret that burning mirror was built on it which burnt the ships.

4.3 Its mythological topics and wonders

Mediterranean is known as center of strange plants, animals and wonderful herbal medicines and various stones. People in ancient Greece and Rome had a legend about the creation of the Mediterranean. They said: "When God created the earth some stones remained in his hand. He threw down the stones From behind his shoulder. The stones fell in the Mediterranean Sea". Those stones were the 1500 pieces and formed the Islands of Aegean Sea. 166 islands of them were residential. The lack of tide and retreating of beaches were in Mediterranean interesting features. Mediterranean Sea is Green in the fall. Ships can not enter it because of the water concentration (Naser Khosraw, 1984: 72).

About Mediterranean Sea, Abdullah b Amr said: There are turtles, crabs and toads in this sea.

There was idol statue on Mediterranean beach, it was made of stone. There is the iron in its hand and seem it takes water. The fish tooth was brought from the Mediterranean Sea which was white and yellow. It was founded on the hilt. Amber came over the water in the Mediterranean.

The coral was in the Mediterranean which was not red. This coral was whitey and was called Biraq. Mediterranean was like poplar or pine.

There was a stone in the Mediterranean which was hard as agate in Properties of the stone that gave consolation to lovers and opened and relaxed the mind and memory. Coral was found at three sites of the Mediterranean namely the island of Saqliyh, Cebta and Kherz ports.

In the springs that are located on the Mediterranean islands, there is Realgar of gummy stone like transparent amber. It is coming out and is frozen and closed when strike to sea water. There is a building next to the Mediterranean Sea that seems rectangle in outside but it has eight sides to the inside. There is the spring near Tripoli in the Mediterranean Sea that its water erupts and overcomes on the water and prevents the passing of ships. This spring water is sweet in the salinity of the Mediterranean Sea.

Wonderful animals are in the Mediterranean Sea: Red and large fish size of people that its head is like squash and its face and mouth are like monkeys (Ansāri, 1978: 221). This fish brings half of its body out side of water and returns its head to the left and right. There is another fish that its face is like human face. It comes to the land Saturday night before sunset and goes down the water on the sunset of Sunday night. There is other fish in the Mediterranean Sea that is called a sea swordsman it is like warrior which holds a sword in one hand and shield in the other hand. It sets up the helmet on its head. In this sea, there are other animal that its face is like human face and its body is like a fish. When the sea water is high, this fish is thrown to the beach and is preyed. There is other fish in the Mediterranean Sea which is called a quadruped. It has amphibian life. Its voice sound is like quadruped. It screams When fears. There is another fish which is called Moses hut, one side of its body has meat and the other side has not flesh or bone (Ansāri, 1978: 222).

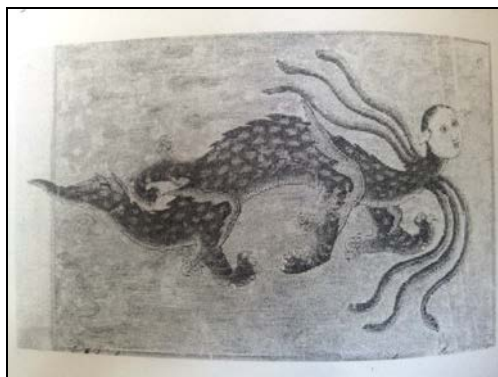


Figure 3. This is the figure of Mediterranean Fish

Fishermen consider it as a good mark. They do not hunt this fish. It is called Moses and Joshua fish. There is another fish which is like the combat helmet and its body is clear as glass like the moon shines at night. It makes clear it's around in the sea. Its color is indigo and is called sea cresset. When it feels that someone wants to hunt, it scatters a burning poisonous material. There is another fish which is called minaret. It is as tall minaret, It is coming out of the water, When it strikes to ships they are drowned. In this sea, there is white bird which is not on land. This bird informs travelers the coming of enemy. There is another fish that has wings and flies on the water. It has a long tip. There is another fish which is called Sifyas (Ansāri, 1978: 223), decorative things are made with the back bone of this fish, some fishes would eat this fish, it scatters black ink and they are far away, and then it flees. There are over 400 types of fish and coral in the Mediterranean Sea.

Mediterranean Sea is green during the autumn and it is a symbol of greenery.

Wonders of the world were four things: one of them was the minaret of Alexandria. It is one of the wonders of Mediterranean Shipping not be can there because there are mountains of magnetism rock. Whenever a ship arrives at there, its nails are pulled and the ship will be broken (Nizami, 2005: 604)

There were demons in this sea which were within the copper jug and their howl gave heard.

There is a big fish in the Mediterranean which has petrous skin. It can break ships

and its body is soft and shallow and is vulnerable point in its body which is hit dies. People use its oil for shipbuilding. This fish is died by amber eating. (Toosi, 1993: 334)

In the Mediterranean there is the red mountain well known Jabal -al -rahmah which invulnerable city was made on it and someone can not achieve it.

Horse statue was in Constantinople that the idol seated with its jewel crown on it. Horse feet were on the ground and its right hand in the air and called people to Constantinople, Spell was in its other hand which pushed the enemy from attacking to the city (Ghazvini, 1968: 56).

There was the campanile in Constantinople the wind bent it to four direction. People are pottery under it and break walnut there. Greatness mansion and its plurality of inhabitants are famous in literature. Abouryhan says: "a large animal is in the Mediterranean Sea, Anyone see it, dies." Mediterranean Sea is symbol of infinity and the point of being the world's border. The world located between this sea and the China Sea.

People bring a plant from the Mediterranean islands which are fragrant and everyone is stuttering upon eating it, the stuttering goes away. This plant also stopped the bloodshed and conciliated the wounds. A cow is in the Mediterranean Sea which comes out at night and the fire comes out of its nose as everything of plant and chips are before it to be burned.

In Mediterranean coast with rising water there is a fish which comes to help sailors navigate. The sea tide is four times a day and its water is green (Mojmal-al-Tavarikh by Unknown Author, 1939: 472).

Filghus is a large animal in Greece which has soft skin and shows itself sometimes as a cow and sometimes as a fish and horse and animals come to it and are deceived and eaten by it. The Greek call the person who is not loyal as Filghus. (Toosi, 1993: 590).

5. CONCLUSION

This paper describes the mythological, symbolic and other peculiarity aspects of

the Mediterranean in Persian literature. We find various kinds of myths in this literature, for example Mediterranean myth, Greek myth, Arabic myth and etc. These words allude to Mediterranean in Persian poem and prose: daryāye meditarāne, daryāye Maqreb, daryāye rum, daryāye šām, daryāye abyaz, daryāye tennis, bahre rum and bahre abyaz. These early Persian books include description about Mediterranean: Mojmal-o-tavārix, zin-al-axbār, kašf-al-asrār, garšāsp nāme,

ajāyeb-al-maxluqāt, Hodud-al-ālam, safar nāme, noxbat-o-dahr and etc. We find some imaginary peculiarities of the Mediterranean in Persian literature: Its strangeness, Mediterranean greenery in the fall, density of Mediterranean's Water that ship can't arrive at there, limitless of Mediterranean, its red fish that has human face and another fish that has bestial voice, its glassy fish, its flying fish and its stone that solaces lovers and so on.

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