

# Studying Astronomical Folkloric Beliefs in Verses of Taleb Amoli

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**ABSTRACT:** Most poets sincere and ordinary relation with people and tried to give religious and national color to their verse using their beliefs. One of the poets who have taken step in this route is Taleb Amoli. The presence of beautiful terms and interpretations of sky scenes and application of some constellations and names of stars are shown in verses of Taleb. On the other hand, application of some astronomical words and terms in his poets indicates enough and accurate proficiency of the poet in astronomy and astronomical rules which indicates that it has been accustomed to folklore culture and beliefs of the people at those periods. In this paper, attempt has been made to study some verses of Taleb Amoli which are related to folklore beliefs in astronomy with help of different sources and give necessary description about them. The most important astronomical folklore beliefs of Mohammad Taleb Amoli's poetical work include: sun and garnet, moon and cotton, Canopus and Adim , Saad and Nahs of stars.

**Keywords:** *folklore beliefs, sun, moon, Taleb Amoli , verses.*

## INTRODUCTION

Astronomy was found in literature from the beginning not professionally but only names of the known celestial bodies were introduced, which were symbol of some legends at any time. For this reason, these words have been placed in literature as sacred names. On the other hand, astronomy is one of the oldest human knowledge. Will Durant believes that necessity for accurate determination of time is factor astronomy emergence and says that: undoubtedly, astronomy has emerged where they wanted to measure time on motions of celestial bodies. Human has determined time with moon for long before he determined it with rotation of sun and year. Many people tend to know the future before they like to know correct time. In this regard, thousands of superstitions have been found for effect of astronomy on human ethics. In the past, people lived with sky, stars and celestial bodies and their beliefs and knew condition of stars in destiny and life condition. These beliefs result from unknown cause and effect relation between different phenomena. The ancient people predict climatic changes, wind, earthquake, eclipse of the sun, rain etc in long centuries through personal observation and experiences and issued order for each one of them. In this way, a collection of laws and rules has been created which has been transferred by word of mouth like other parts of folklore culture and has reached us today. These beliefs are part of folklore knowledge and culture and because they have used folklore reason and wisdom, taste and carefulness of the people, they are anthropologically noteworthy.

people in the past lived in bed of folklore and nonscientific beliefs. Ignorance of nature and cause of objects and phenomena created astronomical thoughts and beliefs.

Astronomical beliefs mean the beliefs in stars and celestial bodies and their effects on the people's life and nature elements the ancient times, for example, there was a belief that radiation of sunlight caused precious stones such as garnet, ruby and opal or this belief that moonlight decays cotton.

## RESULTS AND DISCUSSION

### **Discussion**

According to the studies on astronomy and astronomical terms in Taleb Amoli poetical work, no optimal and applied research has been conducted and no independent research has been conducted even in the field of Taleb's verses.

Therefore, in this research, attempt has been made to analyze and study its manifestation and appearance in Taleb Amoli's verses. Therefore, the verses which are related to folklore beliefs about astronomy are studied and they are described and explained sufficiently: Manifestations of moon, sun, morning and evening twilight Application of poetical imaginations of Taleb Amoli about colorful beauties of sky, sun, moon and evening twilight has special position in his verses as he presents very beautiful couplets with elegant similarities in description of these samples:

Sun: in Persian verse, sun is symbol of power, grandeur, perfection, beauty and efficiency. This belief that sun descends in the evening and ascends from another side has penetrated into verse of the poets in another way. Semitic nations and Arabs believed that sun disappears in a hot spring at time of sunset and goes out of the animal spring in darkness which is called darkness well and sunset well in the morning.

The Chinaware is not opened with thousands of ringlets if the sun combs its hair (Amoli:929)

From darkness of those who were burnt by star the sun stayed in the East (The same:931)

O' tall star, your shade is better than the sun of East for me (The same:122)

The heaven said that it was the habit of the sun that it took rest in a house every month (The same:961)

Twilight: in Persian language especially in verse of the poets, it means diffused light from the sky during early morning. Twilight is the opposite of aurora.

Envy covered face of twilight when it sees tear in my face (The same:195)

Come to see that lover of flower removed the mask air broke color of sun with charm of twilight (The same:173)

- Moon: it is one of seven planets is Qomareh which means whiteness and Aram named it Qomareh due to its whiteness. Falak is the closest celestial body to the earth which is interpreted as sky of the world.

The crescent of the moon was one of the special signs of Iranians from the past. Birooni said: Iranians thought that chariot of moon was drawn by a cow of light which has two golden horns and ten silver legs.

The moon is nothing against your position Shape of the firmament is indicative of your eternal wealth (The same:1066)

Its forehead is like mirror of morning Its face has been covered by light to the moon (The same:204)

- Moonlight and cotton: the ancient people believed that radiation of moonlight on cotton discolors it. They thought that moonlight destroys ghasab, toozi and cotton cloths and vice versa. It also causes growth of seed pod of cotton and more resistance of sailcloth.

We are from land of affection and haven't heard name of hatred Moonlight of our country is not enemy of ghasab (The same:220)

The highest heaven: means the night heaven which is the heaven of all; heavens. It means it is above all heavens and all environments.

Taleb, if you benefit from perception There is the ninth heaven in soil of your position (The same:913)

When I have opened my eyes by mistake I have seen blood in vessels of stars and heavens (The same:139)

O' star, your fortune may be shiny with forehead You cast shadow on the seven heavens (The same:973)

- Alavi fathers, father, mothers and temperaments: the terms in astronomy which include heavenly fathers, children and mothers who are called by the philosophers as elements and temperaments as the fathers are called by them as heavens and stars.

The ineffective people are proud of the fathers I am proud of my children as effective person (The same:168)

I haven't sown your seven higher fathers I haven't taken your four inferior mothers (The same:164)

I Thank God that these four mothers are better than these seven fathers from my childhood relation (The same:168)

Blade of generation takes the four elements I have suffered from the dark-blue face (The same:144)

If you smell the flower the united firmaments will be damaged (The same:137)

- Sky and heaven: Taleb pays attention to sky and heaven in his verses and mention them as follows:

Come soon to reach the sky because half of the sky is under soil (The same:913)

His sky is one of the obedient There is trace of obedience on his shoulder (The same:170)

Shed gem on treasury of the seventh heaven (The same:182)

The sky bound the spark to you it camphorated the wound and some blessing flowers (The same:137)

- Star: is one of the celestial bodies.

May sky be your companion and may star be in your mind May the firmament be a turban on your head (The same:185)

- The stars don't call him turquoise of the seventh heaven (The same:204)

Nisan cloud is the rainy cloud and Nisan is the name of the seventh month of Roman months and is the second month of spring equivalent to Persian Ordibehesht and Arabic Taurus. It lasts 30 days and rain of this month is figuratively called Nisan.

- Neither I nor Nisan cloud can cry like you during valediction (The same:932)
- Pleiades: Pleiades is the name of six small stars which has gathered at one place like ear of grape and is called the Pleiades in Arabic language. In folklore beliefs, the Pleiades is symbol of population, union and unity. In folklore beliefs, Pleiades is representative of population unlike Big Dipper which is symbol of disunion. Looking at Pleiades shows union of population and looking at Big Dipper shows disunion and mental distress and reduction of physical power.

Seed of gem wants to germinate on Pleiades A good news for the world is that it is season of cultivation (The same:184)

From night to dawn, its eyes are astonished and are wistful of barley seed like Pleiades(The same:903)

- Eclipse of the sun : in book of Folklore Culture, it has been mentioned that : at time of eclipse , people believe that the jinns have grasped the moon and sun. To save them, they drum and shoot.

You said that a high sun brought eclipse on radial line (The same:191)

Kokab is the big star.

Taleb who destroys the world with sigh and makes hostile effort with his Kokab (The same: 929)

Thank God that Joseph of my fortune came out of well Star of fortune showed me a way to Egypt (The same:182)

The distressed stars place the enemy in group of your servants uselessly (The same:130)

I have a star on the dark sky which disdains separation nights (The same:162)

Mercury: is a planet which the ancient people thought to be in the second firmament (Mercury firmament) and called it Dabir Falak.

Today, I am obedient to you as if you have conquered the Mercury(The same:980)

Venus: is called Venus planet and is located in the third firmament and the fifth climate belongs to it. This planet is famous for singing. Beautiful tune and note and ode writing and also beauty and brightness of Venus are found in Persian verses.

In the ancient astronomy, the Venus was called Saad Asghar which implied femininity and neutrality and happiness.

The moon has made Jacob blind Organum of the Venus has become disarranged (The same:941)

Tress of the Venus and eye of the moon became heartsick for long time (The same:166)

Organum of the firmament was exhausted by pick of the Venus' wink (The same:132)

Two hands of Gemini, face of the Venus, lip of the Canopus Brightness of the forehead (The same:132)

Astrological signs

Gemini or Twins is the third astronomical sign. The ancient people believed that if artery is cut or blood is taken in Gemini, wound will not be healed leading to death. The most evident specification of this sign is its brightness which has attracted attention of different poets such as Taleb:

The sun, torn horseshoe of the Gemini, the saddle of the firmament now, the young people are under its saddle (The same: 165)

When the Gemini was accompanied by the morning When the Pleiades which was appendix of the moon (The same:212)

Houses of the Moon

- The (Sorayya) Pleiades is the third house of the moon houses and derived from Sara which means abundance.

The bells wailed on the Pleiades The bell agitated the highest heaven (The same:206)

My eyes which bring tears on the face they are fountain of flame on the Pleiades (The same: 922)

The celestial bodies

- The Big Dipper: is a celestial body which is characterized by downfall and honor. In folklore beliefs, it is sign of dispersion and distress.

- The Big Dipper was always dispersed your fortune elements should be united like the Pleiades(The same:146)
- The Canopus is one of the stars which have been considered in poetry and literature and have been very brilliant. The ancient people believed that appearance of the Canopus as sign of the end of hot weather, the ripening of fruits and finding of the precious stones. The known proverb "the applied which is not radiated by The Canopus has no color "reminds us of this ancient belief.

One of the old beliefs about the Canopus is that the leather or horsehide becomes colorful when this star shines.

When the Canopus rose he achieved his goals (The same:166)

Why don't I show my face like the moon sun of the Canopus gave me fortune (The same:973)

### CONCLUSION

In periods of Taleb Amoli, people paid attention to the sun and moon and this caused religious-astronomical beliefs and thoughts. Taleb Amoli as representative of national thoughts has taken advantage of different sciences such as ancient astrology and folklore beliefs for culturing and expanding his poetical thoughts.

Taleb Amoli was not known as astronomer but evidence indicates that he knew the astronomical rules very well and become aware of its secrets and angles and got help from folklore beliefs. Anyway, the presence of considerable frequency of astronomical verses in his poetical work indicates his proficiency in astronomy.

By studying the folklore beliefs in verses of Taleb Amoli, it becomes evident that there are astronomical beliefs in his verse after the folklore and medical beliefs and perhaps, the reason is high prevalence of astronomy and the presence of ancient beliefs in era of the poet.

It is necessary to note that dealing with beliefs makes meaning of astronomical verses understandable in verse of the poets. Of course, it should be mentioned that some beliefs were part of the sciences at that time and some of them were part of the folklore beliefs at that time. some of the most important astronomical beliefs in Taleb Amoli's poetical work include the sun and garnet, moon and cotton, Canopus and Adim etc.

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