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OCCUL STORIES AND CREATING CHARACTER IN THE HORROR GENRE OF THE
EASTERN ADOLESCENTS' STORIES

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ABSTRACT

Horror genre is considered as one of the attractive genres for adolescents and even adults. Since this genre is considerably significant in children's literature, the eminent figures arisen from the eastern cultures have been introduced in this research. These characters can be detected in two very old texts known as "occult stories" which belong to the 14th and 15th centuries. The outcomes of this research can be regarded as a suitable scientific reference. Moreover, the writers and producers of horror genre can use the presented characters in the other stories and works of their own. Henceforth, they can preserve this old oriental written heritage. In addition, the content of this research makes the people of other nations familiar with these characters. From intertextual point of view, some similarities can be globally detected in the adaptive literature.

INTRODUCTION

Children's literature was remarkably considered in the 17th century in the western world. It was evaluated and developed into its modern shape in Iran in 1906. Initially, only horror stories were translated in Iran. Gradually, writers began writing stories in this field. Within the past few years, this genre has been remarkably developed by the young and tradition breaking writers and poets.

Meantime, the horror genre has been regarded as one of the literary sub-divisions during the last years and the adolescent readers have become so fond of them. In each period of time, a work with the horror motif has become outstanding and become popular among readers. Nikolajeva also believes that these types of stories appeal to adolescents. She says:

"Adventure is probably the most popular form of formulated stories (regular and framework) for children and adolescents, which includes genres and sub-genres such as mystery, horror, treasure hunt, pirates, etc." (Nikolajeva, 2005: 56). She considers that formulated stories are the ones

that are action-oriented, repetitive and predictable. (ibi: 56) In the book market of Iran, most of shelves of the book stores are filled by the works of horror literature. The reports of the best seller books of large book stores that publish in sites and newspapers confirm that horror works are found in the list of best sellers. Like American and European publishers, Iranian publishers have started publishing horror books with attractive titles in colorful covers.

The advantages of horror stories are exposing children to experience sense of terror and the conflict between good and evil. Initially, these stories prepare them to deal with difficulties of life. Moreover, they strengthen children's experience of animism with the story character. The story character might be different from the reader's character from all aspects. The writer of this manuscript has done a field research. Two hundred Iranian girls and boys participated in this research in 2018. The objective of this research was to scrutinize the building blocks of the story in horror genre. 69% of the adolescents were keen on the character of stories. It seems that the story characters of horror genre are so appealing to them. Evidently, the characters of stories based on horror genre ever written in books (not translated) mostly follow a pattern derived from western culture. This is while, there are weird and imaginary stories in the old classical story books of Iran which originated from the stories of the east world such as Iran, India and Arab countries. They include characters that can replace characters like Dracula, Hercules and western vampires in horror stories. This contributes to preserve the values of eastern culture in fiction literature and transfer them to the next generation. As a result, more capacities can be enhanced in the horror story. The next section provides more details of the significance of character role in horror genre. Then, some examples of the old classical books of occult stories have been presented. Some evidence has been also provided.

THE IMPORTANCE OF STORY CHARACTER IN HORROR GENRE

As any adventure cannot be influential without any living creature especially human, story is developed and created by its characters, as well (Abedi, 1992: 66. Characters are the ones appear in stories and dramas (Mirsadeghi,2013 :84)

From another point of view, in a narrative or dramatic work, character is considered as the one that his mental and behavioral quality can be observed in whatever he says. Appearing and creating such characters, who look like real people in the field of story for the reader, is called characterization. (Daad,2011: *the following words*)

Characters in fiction, short story, novel, drama, can be divided from different perspectives such as static characters and developing characters. (ibi :94). The most significant point is that the literary genre affects the emergence of character and his traits. For instance; characters are regarded as one of the most important features of horror stories. "we are usually dealt with two types of characters in these stories: victim character or victims and characters who are in pursue of finding a victim". (Musavian,2011 :22). As a matter of fact, horrible characters are considered as the building blocks of the horror genre stories.

These characters can be human, humanoid, or terrestrial natural beings or supernatural and imaginary beings. In western examples, the sinister characters are Dracula in horror genre. They are identified in three main types: human- such as vampires- none human being- animals-and semi-human such as wolf-like ones-'' (Duncken , 2012 : 224)

Horror literature is full of weird super natural creatures or ghosts, spirits and demons. The archetype characters are remarked as the main features of horror stories which are usually arisen from the western culture or psychological research like vampires, wolf-like ones, zombie, Dracula, mad scientist, spirit, roving ghosts, chain murderer, psychopath, wicked child and anti – Christ. As the horror literature is a dynamic genre, it should be considered that these are only the examples of archetypes and devil and delinquent characters of the horror genre are continuously developing. In consequence, they create new archetype characters. (Prohaszkova,2002: 134)

Like other genres, horror stories have shared components, motifs and clichés that the writers of this genre used them to create their own stories. However, cliché is referred to something negative and condemned.

The main distinction between the horror stories of adults' literature and children's literature is that although the hero of the story can be anyone and at any age in adults' literature, it is essential that the hero in children's literature should be as old as the reader or the hero should appeal to his interest.

That is why, characterization in children's books is much more important than the adults' ones. Young readers like to identify with the protagonists of their stories. They like to imagine themselves experiencing the same adventures that the characters in the story are involved in. (Smith,1996 :90)

THE COMPONENTS OF HORROR GENRE IN ORIENTAL OCCULT STORIES

Narratives in any culture are based on myths and legends, folk tales, religion, oral culture and the history of the written literature of that culture and homeland, and horror narratives can have such origins and sources.

Mulling over the available classical texts lead us to deduce that there have been horrible creatures, situations and events in fictions, oral literature and the written traditional literature of Iran and other eastern countries. Some of these written references are books dating back to ancient eras like *Avesta*, *one thousand and one nights*, *Shahnameh* and *occult stories*.

Old Oriental works are more probable to be adapted in the horror genre. In these texts, in addition to scary creatures, their characterization can be used in storytelling, and really scary situations are depicted. One of the most obvious examples of this type is the book of occult stories.

Majority of writers consider occult stories (the book name) as the encyclopedia of ancient era: '' These texts reflect the desires, tendencies, beliefs and social, political and economic thoughts of the whole society which other references have not illustrated them. Thus, occult event writings are regarded as encyclopedias holding a set of information. This is considerable for contemporary researchers.'' (Ashkvari, 2017: 32)

The tradition of writing about occult occurrences has a history in Iran. The weird world of occult stories is full of imagination, fantasy and hesitation. In this world, the boundary of reality and unreality is unclear and a sort of thought and floating imagination has captured the whole story. In fact, it can be said that the nature of occult stories is unique in comparison with other literary types. (Barati, 2009 :10)

Ebrahimi claims that the narrations of occult stories are the origin of fictions, stories and people's beliefs and says: "Occult stories and their form of narration have had a major impact on the emergence of myth and some other types of folklore literature, such as proverbs and people's beliefs. In fact, the myth can be called as being written." (Ebrahimi, 2012: 2)

In consistence with the tradition of the written Persian language and the available evidence, *Tohfato'lgharaye*, attributed to Mohammad- ibn- Ayubolhaseb Tabari, has been known as the first book of occult stories. He was a scientist in the eleventh and twelfth centuries. (ibi:4). According to the evidence, *Tohfato'lgharaye* should have been written almost at the late of the eleventh century. Most of occult stories written afterwards have quoted some parts of this occult story book. (ibi: 4)

However, prior to *Tohfato'lgharaye*, two other occult stories had been written which their Persian original texts are not available. These two books are (*the wonders of India (æjayebal Hend)*) and (*the wonders of cities (æjayebælbaldan)*). The fact is that Abolmoayed Balkhi has written the oldest Persian books in this regard. His books are called (*the wonders of things (æjayebalboldanæn)*) and (*the wonders of the world (æjayebaldona)*). The Author of the book "*The History of Sistan*" who has quoted some parts of his book, presents this work as *the wonders of the sea and land*. Abolmoayyed wrote this book and dedicated it to Nuh-ibn- Mansur Samani who had been ruling in Bokhara in the sixth century." (Hamedani,2011: 16)

The original book of (*the wonders of the world (æjayebaldonya)*) has been eradicated. Only the versions written by the next writers based on interpretations and frequent rewritings from the original work are available. The original work has been buried under the mass of the technical prose of the fourteenth and fifteenth centuries. The last writer, who was from Maragheh, Azerbaijan, has added some texts of the occult stories from other writers and history and geography books. (ibi:17)

For the time being, *the wonders of the creatures (æjayebalmækhluhat)* and *the wonders of beings (æjayebælmojudat)* are the most important books of occult stories written by Tusi Hamedani in thirteenth century and Zakaria Ghazvini in fourteenth century. Actually, the book of occult stories by Ghazvini had been written one century after Tusi's book. In this research, the books of Tusi Hamedani and Zakaria Ghazvini have been chosen and someone the sophisticated characters that are more likely to be used in creating works in horror genre for adolescents are also introduced.

REVIEW OF LITERATURE

Some papers have been published about the introduction of writing occult stories. In the field of horror literature, a case was published in the first number of the 14th year of the research journal of children's literature in 2011. This journal included some articles. Among them, Reza Najafi also published a paper called "the genre of horror literature and its relation with children's literature". In his essay, he briefly explains the background of horror literature and its development from gothic to modern horror. Then, he points out to the strong and old connection between children's literature and horror genre. In this special journal, Nasrin Vakili has also published an essay called "are horror stories really horrible?" in 2011. In her essay, she has deliberated the background of the adolescents' tendency to horror genre. She has also defined the reasons of their eagerness to this type of genre. She also describes some of the impacts of this literary type on adolescent readers. At the end, she introduces some of the outstanding writers of this genre all across the world. Likewise, Mehrvash Tahuri has also published an article called "the potential motifs of Iranian horror stories" in 2004 in number 86 of children's monthly book. In her article, she illustrates the factors of horror in stories and their origin and the delicacy of old literature and Iranian folklore fictions which have contributed to create horror factors.

Anyone of these papers have not considered the capacity of occult stories as a source of the components of horror stories of adolescents in the modern era. This study is regarded as an innovate one. The characters in the occult stories of Tusi Hamedani and Zakaria Ghazvini will be introduced in the proceeding parts of this research. (Alizadeh, 2017: 39)

The Capacity of Occult Stories in Creating Horrible Characters

As aforementioned, the horrible and sinister characters are the key elements of horror stories. These characters can be human or terrestrial natural creatures or supernatural creatures. It was also noted that black fantasy is identified as a specific type of horror stories in which the element of horror or the wicked character is the origin of super natural fictions.

Some subjects in occult stories that are devoted to the definition of those demons' face and their activities, giants, jinn, goblins and dracula demons and dracula create an astonishing fantasy ambiance in occult stories and develop them toward a traditional generic tradition. (Ebrahimi, 2012 :3). Hence, it is inferred that the aforesaid creatures in occult stories have a suitable capacity to create horror stories.

In the occult stories of Hamedani and Ghazvini, some parts of their books have been specifically devoted to supernatural creatures, special people and deadly and horrible animals:

Iblis: In an anecdote in the book of Hamedani Tusi, the Hindus come around Iblis and Iblis was considered to have dignity. This anecdote has pointed out the longevity of Iblis. In one part of this anecdote, it is said: 'It is narrated that in India, there was a person who had been living for so long. He had news and stories even from one thousand years later and the Hindus cherished him. He was on a very large mountain. He did such difficult activities. One of his tasks was to order the Hindus to burn themselves.'" (Hamedani, 2011: 25)

Priest: In one of his narratives, Tusi Hamedani talks about a priest who makes everywhere frozen. He can even paralyze a troop: 'It is narrated that the Turks have a priest who emerges frigidly, and every individual is killed, then. A group of people swore, but I did not accept. The other day, from the peak of the mountain dark clouds appeared. Horrifying images could be seen in the clouds, the flames of fire were splashing out of them, my troop was scared to death.'" (ibi: 55)

Tenin: In another narrative, Tusi Hamedani talks about Tenin: "It is a flaked animal with two huge wings. It has two large ears. Its head is as big as a mountain. When the cloud takes it, in that surrounding, people would weep and beg that it doesn't fall on them. It takes it up and throws it into an unknown remote place. And if it comes over a city, it is ruined.'" (ibi: 56). In another part, he defines Tenin like this: "The one which is in water is called Tenin. It is very large. It is flaked. Cloud is the enemy of Tenin. It takes Tenin from sea and throws it to the desert. It is said that Yajuj and Majuj eat it.'" (ibi:314)

The nasty-eyed man: Tusi Hamedani talks about a nasty eyed man. The heat comes out of his eyes: "I saw a man whom people cursed because his eyes were nasty. I asked him how come? He said that he sees heat comes out of eyes. When this heat reaches anyone, that person is killed.'" (ibi: 83)

Uj-ibn-Angh: In the part of the specifications of Aadians, Tusi Hamedani defines Uj-ibn-Angh. His mother was the daughter of Adam. Consequently, Uj was born by a human. He lived for three thousand years and survived until the era of Noah. Noah didn't let him get on the ship. The water of the hurricane came up to his waist. He was really cruel. He went all around east, west and all the lands and seas until he reaches the time of Moses. He reached to Tiah. He found Moses and his clan. He took a large mountain to throw to them. A bird sat on top of that mountain and ticked its beak on it. The mountain fell off Uj's neck.'" (ibi: 100)

The black Aad man: In another part of his book, Tusi Hamedani talks about a very ugly man who has been living for long." He has a terrifying appearance.... A black man.... Next to its mouth, there are two cuts through which the water or blood is flown and its nose is as height as the elbow to the tip of fingers. (In old Persian it is as much as an Arash)" (ibi: 102)

The Aad woman: Further, in the section of "the features of Aadians", there are astonishing descriptions of Aadian women that "they were so giant that a horse could pass between their legs" and it is said that "If anyone attacks an Aad woman, she cuts his head and legs." (ibi: 103)

The Aad man: "I saw a mountain in Babel, the head of the mountain was not seen. The cloud was above it and sea was beneath it. When I reached at the middle of the sea. I saw a brave, gallant and giant person on the water. His body was full of hair with two wide ears.'" (ibi:104)

The child eater Aad man: In a narrative, Tusi Hamedani quotes forms another person: "six meter above him, there is a big head and its nose is as large as 50 cm. (In old Persian, it was as much as 2 Wajabs)" (ibi: 105)

Shamsun: In the section of ‘‘ unique human’’, Tusi Hamedani describes another weird human, who was said to be’’ a messenger, called Shamsun. He was born by a woman. From the middle of his head, his hair had started growing up to his feet. When he grew up, he got stronger and bulkier hair that he could decamp and lose troop.’’ He couldn’t be defeated. The only possible way to feat him was to fasten his hands and his hair.’’ (ibi: 107)

The piebald one:’’There was a very dry desert. There was a large mountain over there. Once a person is emerged, who was piebald, black and white like a buffalo. He had long teeth like a pig. It has big teeth, he comes on top of a mountain, naked and cries out. All animals gather. He waters them from a water stream that he only knows. Then, he disappears.’’ (ibi: 109)

The flaked man:’’ A creature emerged out of the sea. The sailors caught it and fastened its hands and legs. He was like a human, but with seven bodies. Its skin was flaked like the fish skin. It ate neither food nor water. Then, it died. It was a sea creature like human.’’ (ibi: 109)

The one-eyed Hindu: ’’There was a one-eyed- Hindu. At night, he went into the water. Until next day, he slept at the depth of the water and kept silent like fish.’’ (ibi: 109)

The giant cannibal who was a guest house keeper: Tusi Hamedani talks about a monk who had a guest house. He invited people for parties and he was kind with them. But he stole them one by one, killed and ate them. One day, the man decided to detect this issue. He went into the guest house;’’ He saw a home with full of human bones. He wanted to return. The Dracula put its both hands on his back and imprisoned him in the home. Then, it said to him I first eat your heads or legs?’’ (ibi: 154)

The old tomb guard: In an anecdote, Tusi Hamedani reveals a story about an underground cemetery. An old man was sitting at its door and he didn’t let people enter inside. He said if any one steps in, he will die. At the end, it was revealed that the old man gave poison to people and kill them. (ibi: 186)

The cross corpse: ‘‘There was a jinni whose body was human and his head was like the hog head. It was sitting on a camphor carpet and it was also covered by a silver woven. Anyone who went near to him, he was dead.’’ (ibi:193)

Hatif jinn: In the narratives dealt with the wonders of jinn, Tusi Hamedani proved the existence of jinn and its type. Then, he introduced some kinds of jinn.’’ Be aware that Hatif is another kind of jinn. When it gets dark, Hatif cries out the news. It is loud enough that the people of Basreh could hear the death of Abu Jafar Mansur: ‘‘Mansur was dead, the date of the day was written, he was dead at that time.’’(ibi:207)

Jinn: Ghazvini defines jinn: ’It is an animal with an identifiable body. It is seen in different shapes.... Jinn can give birth. They eat and drink, they also die, while devils don’t die until the eradication of the universe’’ (Ghazvini, 2011:553)

Due to Ghazvini’s narrative, the earth was under the control of the jinn before human. Iblis was one of the children of jinn:’’ long ago, before the creation of human, the jinn used to inhabit on the earth, they were everywhere in mountains and plains. Further, there were many animals that

could carry things like horse and donkey. They disagreed religion and prophets and started rebelling. They corrupted the earth. God descended a troop of angels to kill the jinn and took back the earth from them. They exiled jinn to the surrounding of the earth and the islands of the sea. They got back the captives from the jinn. Azazil was young, then. It was brought up by angels. Azazil learned their behavior. After a long time, it became the head of the angels. There have always been conflicts between devil and human. Devil has been always trying to deceive human and human has been always aware of not to be deceived.” (ibi: 554)

Shegh jinn: Shegh jinn is a jinni like Hatif. It shows itself and shouts. ‘One night, Nezamolmolk Hasan-ibn- Ali- ibn-Ishagh was crossing by some companions. He saw a black dog on his way. Nezam was scared and stopped. The people saw something terrible and stopped. Then, the dog said, “Nezam is a great man.”’ And disappeared. (Hamedani, 2011: 207)

Ozza Jinn: In an anecdote, Tusi Hamedani talks about a jinn living at the root of the tree at a home. At the time of the prophet, people heard strange voice and worshiped it. Until, the prophet asked Khaled to cut that tree.” The flames of tree started coming out of the root. Khaled was burned and it took a long time to get retrieved and feel better. A naked woman rose out of the root of the tree. Her hair was all around and she was saying alas.” (ibi: 208)

Ghazvini has also told the same narrative, but he describes the appearance of Ezzi like this:”He saw a Habashian woman whose hair was around her. She was extremely angry that she was pressing her teeth on one another.... The moment Khaled saw her, he cut her head by his sword and she changed into a piece of fire.” (ibi: 459)

The sea jinn’s: Tusi Hamedani defines a creature and a sea jinni in his narrative. When it comes out of the water, it is changed into either a man or something like a horse. It is cannibal. (ibi: 209)

The Sokhr jinn: In the book of ‘‘ the wonders of demon’’ ‘Tusi Hamedani describes the Sokhr jinn who made fun of Solomon: Sokhr jinn was one of the sinister jinn. He had human features and a lion face and if something resembled an animal, he imprisoned it between two huge mountains.” (ibi: 210)

The demons: In the book of ‘‘ the wonders of demon’ ’Tusi Hamedani describes demon which has been created by fire and smog:” be aware that some demons are ugly. Some of them are good. Some of them are black, while some others are white. The ones from south, they look black. The demon coming from north, are white.” (ibi: 218)

In some parts, he introduces demons as the horrible ones. Mehr-ibn-Haffaf who was on Noah’s ship, sings and he is companion with the drunk ones:” A demon was emerged half of its body was like a dog and it had a long trunk, half of its body was like human.” Or” Heyhal” is a black demon like night and” from each strand of its hair, droplet of blood is dropped, and all around its neck is red” and the blood that drops from it, is Abel’s blood and any blood which is dropped, is dropped in its presence. (ibi: 211)

Ghazvini also illustrates a demon called”Helian” ‘‘whose face is ugly and gray. Its voice is like a barking dog. Blood is leaked from all the hair on its body.” (Ghazvini, 2011: 562)

There is another demon called ‘‘ Morat- ibn- Hareth’’ which is like the hole of the oven. Its nails are long. It howls; any one hearing its howling, burst in cry.’’ (Hamedani, 2011:213)

There is another demon which stinks. It looks like an elephant. Fire comes out of its mouth and burns human (ibi: 213)

It also talks about Haroot and Maroot. They are hung from a well upside down. All their body is fastened by iron. Their tongues acome out of their mouth. The tip of their tongues reached the sea, but they are thirsty.’’ (ibi: 216)

He also talks about a demon called ‘‘ Yam’’ who misled people. He had actually the body of a black dog (ibi:217). He describes some giant demons that go into the oven and they are changed into swallows and they come out(ibi:218)

The Giants: Tusi Hamedani depicts the nature of the giants: ‘There was a group of demons who descended by Iblis. They still intended to go up to the sky, but the angels do not let them; and they throw fire on them to make them escape and metamorphosed. Some of them fall on the desert and are known as giant. Some of them that fall on the sea and called alligator.’’ (ibi: 216)

‘‘It is also narrated that giants are demons that deceive people. They are like wild animals. (ibi: 224). Giants are presented as the ones that defraud people in deserts (ibi:224). Giants change themselves into different shapes, its feet are like the donkey’s. It was a female giant. It had a charming face. The male one was ugly. The female one misleads and the male one kills. (ibi:224). If the giant is killed by an injury, it will not die if it is injured again and it is not dead. (ibi: 225) and the giant is not a fairy, and not completely an animal.... And it is mostly in deserts.’’ (ibi: 225)

In a narrative, he talks about ‘‘ a long haired woman’’ who deceives a man. And takes him to the giants as hunt. (ibi:225). In another narrative, he illustrates a female giant who was so beautiful and charming who goes into a human tent. At mid-night,’’ she eats all the things in the stomach of the owner of the tent And cuts his head.’’ (ibi:226)

Ghazvini also talks about giants: ‘‘Giants is a demon that attacks passengers; he appears in various shapes. Those who have seen the giant say that from head to navel from navel to the bottom, it is like a horse.’’ (ibi: 558). He introduces the giant ‘‘ a demon resembling woman’’ they are lots of them in forests. If it wins anyone, it plays with them like the play between cat and dog.’’ (ibi:558)

Delhath: ‘‘It is a demon living in the islands of the seas. It resembles human. It rides on an ostrich. If it kills anyone whom it sees. It is said that once a group of people got on a ship and Delhath ran into them. Those people also attacked it. It shouted and all the people fell down and it took every one.’’ (ibi:559)

Nasnas: Tusi Hamedani describes Nasnas:’’ Nasnas is a demon. In each province, there are different kinds of it with different tongues and different shapes’’ (Hamedani, 2011:221) and ‘‘ they are from human kind, they are metamorphosed. They are like ape. They are in ruined places.... In any tribe they step in, they become just like them. They have no wisdom. They live three times just like human.’’(ibi:222). He retells narratives about them: ‘‘Valid-ibn- Moslem says that we came across someone, his face and

neck were all wounded. He said that he was in an island. A tribe came over me. Their face was like dog. They took me to a place. I saw a pot boiling with full of human meat and bones.” (ibi:221)

Davalpa: There are two descriptions of Davalpa in two anecdotes; once, no name is mentioned:” I saw a tribe sitting with happy faces, with short and weak legs. They had long tails. One of them got up and came near to me and scratched my neck. The whole day, I took it all around and ate the fruit of the trees.... “ (ibi: 222). Once, they are recalled by name:” A tribe has been created whose faces are much like human. Their hands look like dogs’. Their stomach resembles the human’s with a long tail. The upper part of their body is like human and the lower part is like a snake. It jumped and took the man and grabbed its throat and drank his blood.” (ibi: 223).

Ghazvini describes the Sagsar Island and he does not mention any name and he talks about creatures which are exactly this Davalpa.” People were sitting under the trees, with happy faces. I went to them. we didn’t know each other’s language. Suddenly, one of them taps on my neck and I was aware. He sat on my neck and fastened my legs. He made me angry. I decided to fall him down from my neck. He scratched my face. He picked up the fruit of trees and ate and also gave some of them to his companions and they ate, too. And I took him all around.” (Ghazvini, 2011: 236)

Among the weird shaped animals, he recalls Davalpa: ’According to human, its face is very good and there are not any bones in its legs. And when they see a human, they sit close to human and jump to his neck and take his legs and they cannot fall human from his neck and if it wants to fall from his neck, it scratches human’s face by its nail.”(ibi:668)

The one- handed and one legged old man: In two narratives, Tusi Hamedani illustrates a one- handed and one legged old man who is not a human. ‘He is one of the predators and the human hunts it: He is an animal who has gut and champs. He has no mercy on human.”(Hamedani,2011:223)

Yajuj and Majuj: Tusi Hamedani talks about the tribe of Yajuj and Majuj” who are from the Turks” and they are a group with long claws, wolf-like teeth, camel- like mouths and their whole body was covered with hair.... They cried out like dogs.” (ibi:230). Moreover, this tribe is short with big faces and they destroy our province. They are fast. When they come out, they conquered the world, eat everyone and destroy everywhere.” (ibi: 449)

Ghazvini illustrates Yajuj and Majuj in this way:” They are a tribe that only God knows how many they are. Their height is half a man. They had claw like wild animals as well as tail. One of them lived for so long and could see some of his next generations. They are caught and brought by the sea to the coast.” (Ghazvini, 2011: 667)

Black Hindus: Ramadiéh is identified as an Indian tribe. They are naked with very long hair. Whenever one of them is dead, his hair is connected to the alive one. They drink water from the jar that people put on their head. It is said that they live so long. They are cruel: if they see anyone, they grab the jar on his head.” (Hamedani, 2011: 231)

The Moljians are a group of creatures'' that if they find a white skin human, they eat him. They lived in groves. They escaped from human. Their main food was sugar cane'' (ibi: 233)

Furthermore, 'a group of Indians called themselves 'Niar'. They are tall and strong. A man can catch an elephant by himself. They are shooters. They are cannibal. They look good. Their only negative feature is their deep black color.'' (ibi:234)

Scary animals: Tusi Hamedani illustrates a scary four-legged animal called'' Faghajus'', if anyone meets it, he dies. 'God has given it two eyebrows like curtains covered its face. When it hears a voice, it moves its head to fall the curtain, and the other one can see it''. (ibi: 259)

Vulture:'' It has a horrible voice; its voice is its biggest weapon. When its eyes become dark, it seeks human gallbladder and rubs it on its eyes to get better.'' (ibi:296)

Snake: Tusi Hamedani has presented snake as a mythical and sinister character and introduces it as the devil's partner:''It is said that snake used to be an angel in heaven. It took Iblis by its mouth and took Iblis out of heaven. God got crossed at it and took back its hands and legs, God took all its teeth and left only two. And its tongue branched into two. The Iblis that was taken by its mouth was changed into the source of poison, its food was from sand. The ruined places became is living place and said if anyone has mercy on you, I will damn him.'' (ibi: 310)

Moreover, Tusi Hamedani describes an asp:'' no one can escape from its sting because its sting wounds the whole body. The sign of the asp is that it doesn't wink and its eyes are big and its tongue is red.'' (ibi: 314) and '' if it stings an elephant, the elephant will become black.'' (ibi:315)

Tusi Hamedani describes a kind of snake and says: '' This snake is called ' Samandaslar'. This snake is like the ones living in south of Iran. Any being who sees it is dead in an instant. Its breath and poison are so fatal that wherever it is, nothing grows even some miles farther.'' (ibi: 315)

Tusi Hamedani also illustrates a black snake called ''Nasnas'' ''whose face is like human and a black smog comes out of its mouth. It has hair. The Hindus eat its heart. As it is wit, they become shrewd and understand the animals' voices.'' (ibi :316)

Ghazvini also talks about a deadly snake named Malek:''There were white lines on its head like crown. When it creeps, everything on his way is burned. If a bird flies over its head, it falls down. All the animals run away from it. When it makes sounds, any animal hear it, the animal is killed.'' (Ghazvini, 2011:651)

The man-eating locust: In one of his narratives, Tusi Hamedani talks about a kind of locust called ''the pharaoh locust''. It is big and cannibal:'' A server narrated.... ''The caravan was going, the pharaoh locust appeared to us. We had a brass pot. We hid under it for two days. When it was gone, we came out. The bones were remained from the travelers of the caravan.'' (Hamedani, 2011: 322)

The cannibal relatives: In his occult stories, Ghazvini has talked about some cannibal tribes. One of them reside at Banan island who have charming faces. Their skin is white and live on top of the trees. (Ghazvini, 2011; 212)

The other cross residents live in Turan island. Their body is like human and their head is like lion, camel or other predators. (ibi: 213)

There are some sea creatures living in the Sin sea'' They are black; they swim through the sea as if they are birds flying in the sky.... It is said that that tribe is called Samk Kosaj. They are a lot. They eat people. They look like demons.'' (ibi:214)

The dog-headed ones: The dog headed ones have a body like human, they capture people and make them their captive. They feed people to make them fat and they finally eat people. (ibi: 235)

The Jewish sheikh animal: ''It is an animal which resembles a cow... every Saturday, it is emerged from water and it is on the land until Sunday night. It eats nothing and it doesn't go into water. At the sunset of Sunday, it goes back into water.'' (ibi: 240)

CONCLUSION

Primarily, most adolescents are so enthusiastic to read horror stories all around the world including Iran. This is evident from the situation of book market in the world and Iran. The interest of adolescents in these types of works cannot be denied.

Despite the tendency and interest of Iranian adolescents in horror stories, very few works have been written in this field and it is often undesirable and clearly considered as an imitation of the works of western writers. Therefore, considering the popularity of Iranian adolescent readers in such works in the Iranian book market, it seems that it is essential to address this genre in the field of Iranian children's literature in order to produce numerous works that in terms of quality and content, not imitation and low level, originate from eastern culture and tradition. It is also rooted in classical and folklore literature and local myths and beliefs. As it is implied by its name, occult stories contain full of information and weird beliefs about human, nature, creatures, phenomena of existence and places. At the first sight, they may seem to be applied in fantasy works, but they expose the reader to sort of horror since a remarkable part of these wonders are horrible and scary. Terror Panic caused by mystical forces, sometimes referred to as black fantasy or gothic fantasy, when adapted to circumstances in some cases.

Specific chapters of occult story books are about imaginary and horrible creatures like goblin, demon, giant, Nasnas, Davalpa. A list of real and imaginary creature was presented by Tusi Hamedani in the 15th century and Zakaria Ghazvini in the 14th century. If writers, and even filmmakers have proper and sufficient knowledge of the two aforementioned occult stories, they can take advantage and be inspired by some of the horrible characters in these two occult stories, such as strange people, terrifying non-human beings, characters made of culture and myths to replace the eastern fictions with the proposed Western characters.

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