



## Study of relationship between music and poetry in Kurdish

Majid Yazdanpanah and Mozghan Tahmasbi Sotoudeh

Department of Persian Language and Literature, Payam Noor University, Iran.

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### ABSTRACT

The subject of this article investigated the relationship between Kurdish poetry and music. The purpose of this study is that in addition to communicating with the people of the Zagros music by bringing some evidence poem Examples of musical terminology Court poets show. Methodology of this study is analytical documents; after collecting the information, Topics will be analyzed. as a result of this article makes it clear that poetry and music have a great influence on each other. Poetry is meaningless without music, music without lyrics is not intercepted somewhere. Literature this art worthwhile and noble when can show your beauty may be associated with the arts such as music and combined, because Iranian music always has been associated with poetry and song. One of these effects, the impact of music in Kurdish poetry, poets and writers used words and terminology of musical such as: Reed Cheng, Barbat, Bolour, tar and so on. The resulting speak our ancestors have a looking the literature to be the mother of art and the arts such as music, painting, sculpting and ...literature owes its existence are and themes and its outer shape they have received. if the literary and artistic works out of the circle of the arts what remains for the Arts freshness and vitality and its influence will lose.

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### Introduction

The ancient land of Iran is the heir of a several-thousand-year civilization, and during its eternal and valuable history it has always been one of the pillars of human civilization and spread the light of its culture, art and science throughout the world.

During its history and culture, Iran has always been the land of speech and rhetoric. Based on some proofs, the history of rhetoric goes back to Achaemenian or even Median era. The oldest writing about the literature and culture of Iran is 'Gathas' of Zarathustra. The great prophet of Iran has written his chants with God in 'Gathas'. The body of Yasht which goes back to traditional before Zarathustra is poetic, too.

In Parsyik and Pahlavanyk literature in Parthian and Sassanid era, we see letters such as 'Assuryk tree'. 'Yadegar-e-Zariran' and the workbook of 'Ardashir-e-Babakan' which all have poetic sources. We can even say Prosodic Poetry has a history in the Sassanid era in Iran(Kazzazi, 2012: 35). One of the Persian poetic formats is 'Taraneh' or couplet which means song. 'Taraneh' is written on the poetic weight 'Mafaelon Mafael' and is one of the oldest kinds of Persian poetry, and is regarded as native and folk songs. Rural orators have written these 'Taraneh' around Iran. One of the best types of 'Taraneh' is the pleasing Taraneh of Baba Taher-e-Hamedani. The language of 'Taraneh' is native dialect which has a close relationship with Sassanid Language, Pahlavi. That's why Taraneh has been in consistency with the language and culture of Pahlavi and it has been called, 'Pahlavi at' (Phahlavi=Pahlavi). Letters such as 'Khosrowani', 'Ouramen', and 'Laskoi' which are from the Sassanid era prove not only the existence of poetry in the Sassanid era but also the significant consistency between poetry and music through combining homogeneous terms. This is where the relationship between literature and music is created.

An interpretation called 'Zand' was written in Pahlavi Language in Sassanid time for Avesta, the holy book of Zoroastrians, and it was read in a pleasant music, Tone when chanting. Perhaps it can be said that the first prominent relationship between music and poetry formed at this time. That's why the poets and the authors have used 'Pahlavi' and 'Zand' word combinations to describe pleasant sounds in their poems as Hafiz has used it in the first bit of one of his famous sonnets:

Last night, the nightingale was teaching the lessons of spiritual meetings eloquently on the branches of cypress

We can find no nation that doesn't benefit from music, so we ought to accept that music is a phenomenon in human nature. Music is the most artistic art since it is entirely full of passion and motivation. Factors that attract a person toward music are those forces that make him write poems, and these two are strongly combined since poetry, in fact, is the music of words and expression and singing the music of tones and melodies. That's why Aristotle believes poetry depends on two forces; one is instinct and the other is the characteristic of perception, weight, and rhyme. (Shafiei kadmeh, 2014: 34) Although people can create songs through prose, no nation is known whose songs are prose.

It can be imagined that poetry and music have grown separate from each other, and then they have combined. But it is better and more accurate to say that they have been together from beginning and then separated. (hossein.1954: 128) It seems that they were rhythmic tones at the beginning but they were meaningless. Then people tried to replace them with meaningful words. Thus poetry came into existence. After human beings passed the primitive period and civilized, and aspects of life changed, the poetry was influenced, too. This issue of admitting poetry and music is not particular to any society. (Shafiei kadmeh, 2014: 129-130)

Music and poetry have something in common, too, since they are both to create something not to prove it. Sound is the source for both music and poetry: one musical sound's and the other articulatory sounds. (Natel Khanlari, 1953: 5) It seems the first factor causing the resurrection of the words and astonishing the primitive man is using music in the system of words. (Thomson, 1976: 14-21)

Music in Kermanshah is not an art for entertainment or seeking something new or passing time, but people use music at parties, battles wedding or mourning ceremonies. The first tone that a new born baby hears is music. Green plains, mountains that reflect sounds, the pleasant sound of rivers and dells, the pleasant voice of birds singing, the happiness after a successful hunting all have such an influence on people's soul and spirit that they are attracted towards the pleasant music without being aware.

The people in Zagros area have been living with music in battles and parties, ancient and national sports, and wedding ceremonies. They have been familiar with many of musical instruments, and this pleasant tone has penetrated all Kurds. Even in mourning ceremonies, music makes people calm down. The most typical of that is a kind of music that people sing together in mourning ceremonies from long ago and it is known as 'Chamari'. People performed mourning ceremony together with music and poetry in order to hold the ceremony for Siavash, one of epic Heros in Ferdowsi's Shahnameh. And this continued to the end of Sassanian. It should be noted that at Sassanian and at the time when Greek music was strong at Parthian, Zagros settlers who were Kurds stopped pure Iranian music from being destroyed.

One of the oldest songs which go back to thousand year's age is 'Hureh', which originates in Iranian religious music. This song was special to Ahura Mazda. The Kurds who were Zoroastrian were singing 'Hureh' when someone died or something happened, they were singing a sad and pathetic song which had been taken from Avesta. Since the 'Hureh' singer had memorized long poems, he was singing the poems with a beautiful and continuous rhythm. Our ancient images and specially the story of Farhad and Shirin have influenced 'Hureh', here is an example:

I arrived at Behistoon while I was disturbed and was walking hardly.

I asked the soaring mountain which was hurt by the Farhad's axe.

know that are the place of kings, I know that you know everything.

Tell me from beginning to the Parthian period perfectly. At first I was crying terribly for Farhad, the stranger in cities.

I saw Khosrow Parviz who was captures, and I heard the mace of Nariman and Sam.

(Sayyed Gholi Keshawarz, 2002: 87 )

I try to trace the music in poets' books by offering some poetic evidences:

Singings nigh tangles have started singing regarding Musighar, Harp, and Arghanun.

(Naseri-e-Kalhor-e-Kermanshahi, 2007: 287 )

Oh, Homa, my feelings influence my thought and creates music.

(Homay-e-Kermanshahi , 2007: 315)

I hope all singers and butlers go away since you are playing in the lovers' arties.

(Sina , 2007: 312)

The nightingale started singing 'Davoud' (a tone in music) in the morning Davoud was singing the Davoud tone with reed.

(Shaker, 2007: 340)

I sit, I say, I cry, I laugh

Bolour is the voice of my ancestors I play Bolour aplenty it is the sound of my cries.

(Saeid-e-Ebadatiyan, 2007: 380)

Farhad was digging Behistoon, he was singing with sigh

And Barbod didn't hear him.

(Akbar-e-Rezaei, 2007: 299)

You hear the sound of music and happiness, the cry of reed

And bringing wine constantly.

(Almaskhan-e-Kandooleei, 2005: 157 )

If garnet is beside you like Khosrow and Nakisa is the singer at your home.

Your ears are accustomed to the sound of harp, You will eventually die.

(Mansur-e-Amini-e-Zangeneh, 2007: 71)

You didn't listen to the voice of singers, So that you could forget the sorrow of the person who has died. You didn't listen to the sound of Kamancheh (a musical instrument),

So that you could forget good and evil. (Sayyed Yaaghub-e-Mahidashti, 2007: 254)

### Conclusions

Poetry is meaningless without music, music without lyrics is not intercepted somewhere. Literature this art worthwhile and noble when can show your beauty may be associated with the arts such as music and combined, because Iranian music always has been associated with poetry and song.

Ceremony for Siavash, one of epic Heros in Ferdowsi's Shahnameh. And this continued to the end of Sassanian. It should be noted that at Sassanian and at the time when Greek music was strong at Parthian, Zagros settlers who were Kurds stopped pure Iranian music from being destroyed.

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In closing our ancestors have considered Persian literature as the mother of arts, and arts like music, calligraphy, painting, and... Owe their existence to literature, and also they have obtained their theme and outer shape from Persian literature. If we remove artistic and literary works from circle of arts, nothing will remain for arts and they will lose their freshness and influence.

### Resources

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