

The entrance of Tushmal's musicians in the ancient Iran time and their traces in the Bakhtiaryian's tribe

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Abstract: This study was pointed to different names of musicians in the Bakhtiaryian's tribe, and was introduced by Iranian and foreign written sources. according to this most of the subjects are about Tushimal and gipsy and their style of living and the style of performing music in the caremomes in the past times to now, we have the least chast changes in the custom in the ancient Iran time because of mountainous and non – conquering of these region by foriy near in the zagros region (Bakhtiaryian lor). So these customs remained and their samples are the style of Tushimal living. Some of them choose one place for living they generate a town that its name is Hendijan (Hendigan) in the Khozestan province.

Key words: Music; Tushimal; Gipsy; Hendigan

1. Introduction

Since music is an abstract art and scientific, practicable profession, we see that people who are interested to music traverse an intricate way to attain their goal. This art has a special position in Iran playing musical instrument is the work of great artists that play them by all of their interest and caused to joy and excitement among people – Iranian and foreign sources point to music in different ceremonies. Some of them believed that the root of music in the Iran go back to religious song in the Zoroastrian eternal times. in the historical traces we can see written stone as the sigh of music , musical in student , songs , the name of songs and musicians in the period of before Islam . The entrance of Tushimal's in the ancient Iran time and their traces in the Bakhtiaryian's tribe: From the authentic documents that were remained from ancient period we can point to Meher hill Chaghamsish in Dezful . In deep search in the chaghamsish hill that was done by archaeologist, they found the impression of Meher that go back to 5000 years ago (3000 lunar year). This cylinder shape document belonged to Ilam tribe. This tribe lived in south and south – western of Iran that includes Khuzestan, Lorestan – province and Bakhtiaryian's mountainous region, their capital was shush. This Mehre shows the oldest world's orchestra. In this impression all of them are lady, they are playing musical instrument. One of the put her hand on one of her ear and is singing. This kind of singing yet I prevalent among Bakhtiaryian tribe in the meher impression there are images of stringed, wind in strumpets and accompaniment and a servant who is entertain. (rahgani, 1987) . Written stones the number of one in the Izeh's Kolfarah remained from

Ilam period a locale king with the Hany name is performing religion ceremony. In this impression there is an image of druid with three accompaniment of playing music when they are killing a wither (hints, 1998, 132). According to composite cuner form and Ilami translation, thee goddess translated with the name party, man, tir. In this temple show accompaniment in music when they are performing religion ceremony. (saraf , 1997) the first person who moved at the front of others there is a triangles shape , biy harp in his left hand , he is playing it with his tight hand the second person is singing inverse the first one with a square shape , small harp . the third person has another musical instrument in his hand , but it's all impression is not shows that he was flautist so , according to this he this should have a flaut in his hand . (saraf, 1997). There are content on the clothes of three Ilamian people that they were explained above, it said: the first person: << iam sunkir harp's player >>. The second person : << I am sunkir...>>. The third person : << I am sunkir – shu I am flautist >>. Playing music was usually in the religious sacrifice ceremony in ilam at the ancient time. so that on the earthen impression discovered in shoush , that was related to the before Christian ear , there are images that they show carrying a divinity statue to temple and a person is playing music . (saraf, 1997) Bahram gor sasarry went to India after eon quest ttayataleh. The India's king for preventing to hayataleh , that was very dangerous for India , he give country and documents to Bahram . Bahram bring 12000 lory person farm India to Iran for minstrel and professional musician. (Perinea, 1999). Narrated from moghadasy: "zat is a village or town near ramhormouz that their origin is from India. zat is a name of tribe in India , that they came to south of Iran . There was some village with the name of them at the Islam's first centuries". Now the

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population of them is increased, the name of them is hendijan (hendijan). (moghadasi, 1971) Tushimal is a mogul word, it means that a trust and reliance person who had a good position and he/she appointed to testing food, he/she was from special trust Tushimal in the Persian language is equal to gipsy ! The agent of testing food test food because if it is toxicant, the king doesn't have to eat the food. Tushimal is from Bakhtyariun zarasvand tribe barefooted – plundered, robber – minstrel – zat, just – coloured, ruginous – eale, gypsy, cubley, trades man, lorry, loly, hird musician ... the above adjective are attributed to a group of people in the Persian literary and the public who they are homeless, unsettled, unfunded Tushimal give wages for playing in different ceremonies. Their other income was from hairdressing and circumcision and other sources. (Tal Balaghi, 1981). Tushimal is a rejected giving life to a party that is sits on the outskirts of Bakhtyary from the ancient times all of the time Tushimals are with them in summer – quarters and winter quarters. Every tribe has a Tushimal that all of the time is with them. In the society class has a low grade Tushimal is not animal husbandman and is not the owner of a land but heis in the summer – quarters and winter quarters of Bakhtyarian. He play music, he plays wind instruments, nay, knotgrass, trumpet, horn, kettledrum. (Tal Balaghi, 1988). Tushimal is Bakhtyaryan barber, boy's circumeisiom was done by Tushimal. The other art of Tushimal was hunt, tushomal. Was a skillful hunter and shooter. az " mir shekel " or " misheokal " lead ndoility to hunting, this label is common now beside musicians, Tushimal and hunters. (Tal Balaghi, 1981). Base of iynoble and uneducated Tushimal is retaining of Bakhtyaryan literary. Eternal sings that Bakhtyaryan narrate literature. Eternal sings that Bakhtyaryan Narran narrate are menfal's seepage of the unknown singers that was created in the historical Bakhtyaryan events, such as shir ali merdon and daybalal ...! (Tal Balaghi, 1984). one of the other name s of Tushimal is "gardon ". gardon s were hawkers that did hawkiuy that they sing a lary sang with musical instruments when collecting grain and thrashing corn. No a least of Bakhtyaryan can remember these persons. In fact gardens were lary's singers and poets that they walk and coll mony. People forgot this kind of their work. "Delys" they are poets and musicians, they sing sad, epic, humorous slogan and poems in the ceremonies they wear in red dothes. If a person wears in red, people terrify her/him that "are you Tushimal "it means that" are you musicians". (Haydari Norozy, 2001). Music was desired and loved poplar for Iranian even before Islam. King had attention to music art and its artist Musician had a good positions in Iran's king court. (Ebn khaldon, 1976). In difference sources, the other name of Tushimal is gipsy was caned by this name several times. Gipsy that they came from India. They left India and departure to west at the year of 1000.A.D.nowadays people of this tribe are dispersed all over the world (Systany, 1983). This

group were in minority all of the time. All of the time they auffer many injury and tortures. Most of them settled in the twentieth century a. d. but most of them live in the style of rambling desert in the book of majmal's history and alghosas, in the below text the label of king Bahram gor was used : << no one suffers any pains and harassment except the people who drink wine, then he said : (Bahram gor) wrote a letter to India for sending them musicians. so 12000 minstrel women, men and gipsy was sent to them they give these people instruments and quadruped to play free musician for people...(Malk Alshoara Bahar, 1928)sa,laby nashaboury the writer of sa, laby,s history write: << in the afternoon of one day Bahram return from hunting. He saw a group that in the grass-plot and sun was drinking wine and there wasn't any music in their stand, he did not like that. They said to king that with one hundred drachma we could not bring a musician here and it was more expensive. Bahram said to them: I will be solved this problem: then he wrote a letter to India for sending to him 4000 famous and skillful musician. he dispersed them to his country...>>.(sa,laby nayshabury,1976,364).haj abdol ghafar najm almolk writes:<<gipsy are seen scattered in Khuzestan, their artis dance and...>>).(Najm Almolk,1951).

2. Conclusion

Ma the medical knowledge is a branch of music knowledge, but its training is so difference and hard. Training music just can be done by music.in spite of foremost historical documents. Iran's musical instruments go back to 3000 to 5000 year before. The impression on the museum traces and carving, engraving in the mountains help us to know ancient Iran's music. But most of the ancient musical instrument destroyed and they were replaced by new musical instruments.

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