

# Comparison of the Symbolic Meaning of Black, Yellow, Red, Green and Blue in the Poems of Frough Farrokhzad

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**Abstract:** In Iran contemporary poetry, the usage of color in symbolic way is considerable and highlighted. Frough Farrokhzad is a poet that utilization of the colors in symbolic way is highly frequent in his poem. The colors are symbolizing disappointment and depression is symbols of the disappointed and depressed soul of man, while these colors symbolize the depressed society. Colors in Frough Farrokhzad poems have personal implications.

**Key words:** Frough Farrokhzad, color, symbol, contemporary literature

## Introduction

Since old times the poets have used symbols for more influence of their poems. Color is one of these elements that have been used frequently in symbolic way in the Persian poems. For indirect expression of their feelings and ideas and also for beauty of their speeches, the poets offer beautiful and novel images in their poems and undoubtedly, a poem without any visualization cannot be placed in the confinement of the definition of poetry. It is obvious that one of the outstanding visualization elements is usage of color particularly, in symbolic way in poetry. In the novel and beautiful images the poets use colors to create a beautiful image in their poems.

The role of color in poetry is so highlighted that color is used for expression of spiritual and immaterial affairs that cannot be expressed by words, Frough Farrokhzad is contemporary poet that utilization of colors is frequent in his poems. Disappointment, anxiety and depression, life, pleasure, position, limitlessness, stability and other concepts emerge in the form of colors in the poems of Frough Farrokhzad. He is aware of the power of colors in expressing of his feelings and emotions symbolically. Black is high frequent in his poems and other colors reflect the poet feelings by double power.

Survey on the colors symbolic implications in the poems of Frough Farrokhzad seems important since it familiarizes us with their ideologies and artistic power in creation of beautiful images.

The researchers have studied colors in the poetry but investigation on the symbolic aspects of colors in contemporary poetry seems interesting Frough Farrokhzad has used colors symbolically in their poems. Symbolic aspects of colors in the poems of these poets have not studied. In the contemporary poetry, color has been investigated from psychology perspective including articles: Comparative study of frequency of color in the poems of Nima Yushij and Badre Shaker Syab; Color psychology in the poems of Sohrab Sepheri (Gasemzadeh); color and feeling in contemporary poetry; Analytical study of usage of color in poems of Seresh (Enayati, 2011).

### ***Meaning of color and its reflection in Persian Literature***

Colors play an important role in our world. In addition the world cannot be imaginable without colors and we use colors in all scopes of life as the important element. The world of painters, architects, artists and etc is influenced by colors. Perhaps there were no painting and art without color. "Color is reflection of light in different forms and this reflection involve broad scopes" (Mosayeb, 2012). Colors are used conventionally in the society; sometimes they are used in psychology and sometimes used symbolically. Colors are used symbolically in literary texts. "Anything denotes meaning beyond its apparent meaning is called symbol like rose is symbol of beauty". "Symbol can be diverse and it has other meanings in addition to its common meaning for example rose can be symbol of love, freshness, youth, short life etc. in addition to beauty" (Mosayeb, 2012).

Reflection of colors in Persian literature depicts importance of this example of the nature for the poets and writers. Undoubtedly, color is used more frequently in literary texts and it adds on the effect of the poem or writing and it acts as a bridge that fills gap between the reader and the poet. This reflection is highlighted in poetry. The poets' world fills with colors since "Poetry need to visualization and using of different and novel images is a fundamental factor in establishing relationship with the readers and imagery is the theme of visualization and colors play main role in dynamicity of images and here we can consider an image set of colors, form, meaning and movement" (Shamisa, 2000).

Hence, we can understand the role of colors in poetical visualization. "In other hand, identification is one of the main duties of the poetical visualization and colors are the best devices to literary identification of the nature. Therefore, the images filled with color are dynamic and the images without color is static" (Shamisa, 2000).

Usage of colors is important in poetry so that sometimes the spiritual affairs are expressed by colors: "Most of the spiritual affairs that cannot be expressed are described by colors" (Shamisa, 2000).

Utilization of color is seen in the primary literary texts and even we can find that in Pahlavi texts color has been used for expressing of the ideas and thoughts: "Any symbol including color has different ritual, moral and geographical meanings in mythical mysteries. Three colors of white, red and black are seen in the Iran mythical geography in BahmanYashat texts.

Accordingly, this Pahlavi text was attacked before emerge of the sons of Zoroaster and demons came from Khorasanin black garments. Romans came from west by red helmet, red weapons and red flag. These events have been described in the latter narratives of Bahman Yasht: The demons coming through Khorasan to Iran had black hat, garment and weapons but the Christians described on the late narratives will come with red garments, hats and flags and these colors depict their mythical implications" (Chunakova, 2007).

Several centuries ago, Firdausi had used colors for expressing their feelings and ideas: "Color is the most effective and outstanding aspect of sensual and visual descriptions of Shahnameh that play an important role in creation of imageries and descriptions of Shahnameh" (Chunakova, 2007).

"It has been referred to black 668 times in Shahnameh that it is described with color compounds in 458 times" (Hassanlee, Ahmadiyan, 2007).

Where the troops went as a black ash (Firdausi, 1988)

An army came through Caspian

Everywhere was left black (Firdausi, 1988)

In Persian literature history each poet has used color for describing his ideas and thoughts. Molavi has referred to black and white in symbolic way:

Our crow became white falcon due to you

That is enough and say nothing (Molavi, 1995)

"Nizami's poems are full of color and image. His Khamsa describes nature, garden, fall, night, sunrise and sunset, persons, garments, makes up, feasts, gifts and etc. But colors have been used symbolically and utilization of color in Seven Beauties (Haft rang) is obvious and in this works seven colors denote seven planets that appear in seven stories. The color of each dome is related to one of the plants. Hence, Nizami not only uses color for ornamentation but also connects it to fortune that is mentioned in each story so that color is a part of the work"(Karimi, 2012).

He took the garment to the green dome

He began to pleasing and enjoy

His providence was from mercury

He was fortunate and happy (Nizami, 1955)

Colors have outstanding place in mystical works particularly, the mystical works tend to symbolism and colors play symbolic role in the poems: "Color is one of the common words that in contrary to most of the words, has high capacity for expansion and visualization and it offers unique power for the Sufis". Most mystic poets have used colors in symbolic ways.

Survey on the manifestation of color in Persian Literature requires several studies but the color and its compounds play an important role in literary works. Utilization of color in the poems of Farrokhzad and Akhavan Sales is investigated in this article. In survey on the usage of colors we find two orientations:

- 1-Identification of the poet and the poet attitudes towards colors
- 2-Attendance of colors in the poems

Identification of these aspects leads us recognition of the poets" (Enayati, 2011). In addition to recognition of the poems, study on the colors in the poems adds on our knowledge on the hidden aspects of the poet personality. The poets enter to the psychology world and uncover the mysteries: "Scientific achievements and awareness of the meaning of the colors and their effects in human soul have led the psychologists to study selection and usage of the colors by the individuals and investigate their personalities" (Enayati, 2011). Of course, the colors symbolic aspects depend on the person geographical and cultural background. So, any color in a specific context reminds us a subject and any nation likes a color and dislikes other regarding to the climatic conditions. For examples, green reminded the Arabs pastures and they liked green and they disliked red" (Shafiei Kadkani, 2002).

According to above mentioned subject we can conclude some fundamental issues related to color and usages of colors:

- 1- Correct perception of the works
- 2-Discovery of the hidden aspects of personality
- 3-Awareness on the culture, geographical situation and other factors related to the poet

### ***Symbolic manifestation of colors in Farrokhzad poems***

As before said reflection of color is highly frequent in the Persian literature. All classic poets have used colors in their works. The contemporary poetry fills with different manifestations of colors and the poets have used colors in their works symbolically. In this regard, Froug Farrokhzad has ornamented their works with different colors to express their ideas and thoughts and their inner states and also social conditions.

This article tries to investigate the symbolic manifestations of color in the poems of Froug Farrokhzad. At first we study black and its usage in the poems of these poets.

### ***Black***

Black is highly used color in the poems particularly in contemporary poetry. "Black denies itself. Indeed, it depicts a boundary that is ended beyond life; reaching the end that there is nothing beyond it. Thus, black denotes futility and it means "No" in contrary to "Yes" denoted by white. Black depicts pain, indifference, solitude, disappointment and avenge. In contrary to white it is color of statics and futility of the material world; it removes the man from environment since it denotes solitude. In psychotherapy black depicts inexistence and destruction and chaos and darkness, also, it expresses stillness and heaviness" (Lutcher, 1997; Pour Ali Khani, 2001).

### ***Black in the poems of Froug Farrokhzad***

Black has high frequency in the poems of Froug Farrokhzad. She has used darkness and ash to denote black and in most cases black has used symbolically. Black symbolizes disappointment in the following poems:

- I ran away from my relatives and friends  
I take refugee to a corner to calm down  
I overwhelm in darkness  
And I listen to my patient heart (Farrokhzad, 2004)  
The following couplets denote disappointment:  
I heard groaning in my solitude  
A candle flickered drunken  
My eye saw a teardrop through the darkness (Farrokhzad, 2004)

The poet introduces her eye the resident of the solitude in above poems and she becomes aware of her solitude in encountering with teardrop.

Darkness is symbol of disappointment and horror and hatred in the following poems. But the poet is hopeful and invites her reader to not afraid of disappointment and horror:

Why you are afraid of darkness

The night is full of droplets of diamonds

What remains from night?

Is somniferous smell of jasmine (Farrokhzad, 2004)

Frough Farrokhzad introduces black as symbol of indifference and disappointment in the following couplets. She wishes a tomb filled with darkness, beyond these words, she seeks calmness and getting rid of life problems. Darkness of tomb is a kind of indifference that Frough has decided to take refuge on indifference:

I went to be lost as a warm teardrop

Among the life darkness

I went through darkness of an unknown tomb

To get rid of life struggles and problems (Farrokhzad, 2004)

In the following couplets, darkness symbolizes misery and hatred that the poet suffers from them:

I lost in the love desert

At the night as a miserable one (Farrokhzad, 2004)

Frough knows herself a miserable person and introduces herself unfortunate and once again emphasizes darkness as symbol of misery and solitude. She considers herself the resident of the place that solitude and disappointment has shed light over it. Hence, when she wants to approach to love she imagines herself leaving the world of disappointment and despair:

One night beyond darkness

I come to you as a star

On the wings of the world surfing winds

I seek you happily (Farrokhzad, 2004)

In the following poems the poet imagines herself disappointed. She is despaired and darkness is symbol of despair that she emphasizes it in her poems:

I have relied on the dark door

I have pressed my forehead on it

I press my thin and cold fingers

On this opened door for hope (Farrokhzad, 2004)

The pressure of despair and solitude on the soul of the poet led her to be hopeful while suffering from pain and misery. Hence, she imagines herself overwhelmed in the misery and pains. She seeks somebody who opens door to the sun and rescues her from darkness:

O, you that opened the door to the sun

Through darkness of doubts

In your companion I am not afraid of pains

If I have it is pain of prosperity (Farrokhzad, 2004).

## ***Yellow***

“Yellow is color of hope, activity, development, easiness and reliving, freshness and it denotes pleasing warmth of sun in symbolically” (Wills, 1996). “It should be pointed that in addition to brightness and extroversion it is symbol of fall that is used for denoting sorrow, palpitation and depression” (Day and Tylor, 2008).

### ***Yellow in the poems of Frough Farrokhzad***

Although yellow denotes freshness and pleasing warmth of sun from psychology point of view but it is symbol of depression and sorrow:

I wish I was as fall

I wish I was silent and boring like fall

My wishes leaves becoming yellow one by one (Farrokhzad, 2004).

Frough wishes her desires to be eliminated and this is rooted in depression.

### ***Red***

“Red symbolizes life, neural and gland activities. It denotes desire and emphasizes achieving results and prosperity and tendency towards wanting. It stimulates will to victory and blood that is shed for triumph” (Lutcher, 2007). “Red is symbol of high minded, strong emotions and attachment” (Wills, 1996).

#### ***Red in the poems of Frough Farrokhzad***

Frough uses red in symbolic meaning and she emphasizes its live giving power. In the following poem, the red lip denotes life:

O that your look is like wine in the azure cup  
Be haste that your lip is red in the color of tulip  
The way is long  
But there is luminous palace at the end of this way (Farrokhzad, 2004).

### ***Green***

“Green is color of hope, power and long life. It is symbol of eternity. Hence in all over the world green branches are symbol of eternity” (Wills, 1996).

#### ***Green in the poems of Frough Farrokhzad***

In Frough pomes, in most cases, green is symbol of eternity and hope. In the following pomes, she refers to her eternity:

We like your hands,  
We plant your hands in the garden  
I will be green, I know (Farrokhzad, 2004)  
Spring had opened my window to the green hallucination of the trees (ibid, 304)  
In the following poems, green is symbol of life and growth and it is color of hope and eternity:  
I will salute the earth that pilled her inflamed inner  
With green seeds as a desire for repetition of me (Farrokhzad, 2004)  
Akhavan has also used green symbolically and it denotes freshness, eternity and happiness as the poems of Frough:  
If your tree was eradicated

### ***Blue***

“Blue invites soul by faith on limitlessness. The Europeans believe that blue is manifestation of faith and Chinese suggests blue as the symbol of eternity, dark blue denotes superstition, fear, pain and futility and it refers to sublime world” (Etine, 2003).

#### ***Blue in the poems of Frough Farrokhzad***

Frough has used blue frequently in her poems. Blue refers to superior world in her poems and it is symbol of limitlessness in the following poems:

The unlimited sky cannot be included in the world  
The sky leaves from its inner  
No longer can't be included in the world  
Alas, this blueness cannot be included in the sky (Farrokhzad, 2004)  
Frough believes in blue as the moment of faith and the bird experiences the moments of faith for achieving holy faith:  
It was flying unaware in the altitude  
Experienced the blue moments frenziedly (Farrokhzad, 2004)

In the following poems, the poet points out to the limitlessness of the sky and she describes this endlessness with blue:

A window is opened to the broadness of this blue kindness

That offers the smells of the generous stars to the small hands of loneliness (Farrokhzad, 2004)

### Conclusion

By survey on the symbolic aspects of colors in the poems of Froughe Farrokhzad we can conclude that colors emerge symbolically in their poems. This poet has not used all colors in his poems. Colors including black, white, red, green and blue have been used symbolically. Froughe Farrokhzad has used black frequently in her poems. Farrokhzad has used it as symbol of despaired and bored soul. They have used red in their poems. Farrokhzad considers red as symbol of freshness.

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