

The Styles of Message Transmission in “Shahnameh”

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Abstract: Communication and message transmission are the oldest challenges of human being since old times. Humans have found different ways and invented new styles for communication during centuries. By referring to the role of communication and message transmission in the epical stories and by emphasis on the old literary texts for decoding of our ancestors’ messages, this paper tries to investigate the great epical works of “Firdausi’s Shahnameh” This work was chosen due to possessing of the contemplative concepts and literary beautiful examples that reflect the culture and vision of nations of Persians in the past. Certainly, contemplation on the message transmission styles in these literary masterpieces offers opportunity to compare literary beauty and cultural structures of the studied nations in these works.

Keywords: Message transmission styles, Epical masterpieces, Shahnameh, Firdausi.

Introduction

Epical works reflect the historical identity and collective consciousness of the people who have had thousands years precedents of social life. This literary genre has passed from filters of material life, mind and imagery of the millions humans and it has been shifted and progressed and finally manifested in the modern form.

If we know eternal masterpieces of “Firdausi’s Shahnameh” as manifestations of knowledge, philosophy, needs, desires, history, vision, traditions, hopes and fears of both nations, undoubtedly, the communicative and message transmission styles of this work will reflect culture and traditions of those nations and also beauty and eloquence of this masterpiece.

Message transmission means denoting concepts from the sender to the receiver that carries information, emotions, news or facts. Broad scope of concepts and contents is visualized when we talk about message transmission and communication and these concepts are astonishing.

For prevention of distraction and dispersion it is necessary to classify the message transmission styles. For doing so, it can be classified message transmission styles into four categories:

1. Message transmission by human agents
2. Message transmission by supernatural agents
3. Message transmission by natural agents
4. Message transmission by sensual agents

Certainly, message transmission styles are broader than four categories. In this paper it was tried to investigate four categories of message transmission styles and offer evidence on the both works of Firdausi’s Shahnameh”.

Message transmission by human agents

A-Seek security: Dispatching a messenger and seeking security was the common style of the message transmission in the different literary texts and stories. In the Shahnameh, the loser army of Salm dispatched a handsome and wise man to seek security toward Manuchehr.

A wise and good speech man
Asked him to go to Manuchehr

As the messenger of the army
To talk that we are inferior
Now we are the obedient of the king
We are eager to join him
We brought the commanders to the king
We brought him the head of an innocent.

B- Shouting and crying: Perhaps the commonest way to transfer the message is shouting and crying. We encounter with shouting frequently in Shahnameh.

Through the country a sound was heard
So that the ears of the people were deaf.
Ormuzd says in the fight in the kingdom of Goshtasb:
He shouted like a lion
His shouting was like a fierce lion
Came that the rider prince
Killed thousands of enemies.

C- Epic boast: Epic boast was common way to transfer the message in the battle fields. These messages were sent in order to introducing the heroes, praising the armor, horse and arm power and also threatening the enemy.

In the Shahnameh, Feriedun who won Zakhak and possessed his palace said to the daughters of Jam:

I am that the powerful fortunate
Captured Zakhak in the land of Iran
Killed him with vengeance
I came to his throne
I am a warrior

I have come revengeful from Iran
I crash his head with this mace
I never am kind and forgiver.

In the story of Rustam and Sohrab, Rustam stands in front of Sohrab and says:

He said him: O, the young man
The ground is cold and dry and the speech is warm and soft
I saw many battlefields in old age
I have fought with many armies
The hill became demon in the battlefield
I not saw the way that I came
Look at me if you want to fight
If you not die do not fear the leviathan.

D- Watch man: In the epic stories different kinds of message transfer by watch men. The men were standing in the height and reported any unusual movements.

In Shahnameh in a battle Iranians appointed watch men:

He sent a flag and three hundreds riders
The watch man of the army to Rodbar
He sent three hundreds riders soldiers with a flag
Appointed a watch man on the mountain
He was watch man of day and night
He was observing day and night
And reported Godarz and began to dispatch army.

Message transmission by supernatural agents

A- Oracular proclamation: Sometimes the heroes hear the proclamations with unknown source and these messages are inspired to the man. In Shahnameh, when Darab sought refuge from the rain and thunderstorm to the broken arch for securing himself he heard:

He heard a sound in the ruined place
O, the ruined place be alert
Secure the king of Iran
He had no camp, accompanier and friend
He came to you to sleep here
He heard this message
Said this is the sound of thunderstorm
He heard the sound from the arch again
O, the arch be alert and agile

The son of king Ardashir is here
Are not sacred of the rain and be alert
He heard that sound for the third time
His bored heart was happy.

Also, in the story of Alexander when the soldiers of Alexander enter to the darkness they hear oracular proclamation and they became astonished.

They heard the sound from that mountain
They blessed the owner of the sound
And went through the darkness
When the army entered the darkness
They heard a sound in the black mountain
Everybody who takes a rock from the mountain
He will be regretted
Everybody who does not take
He also is regretful
He seeks remedy from everywhere
The army listened to the sound
And they were scared and worried
One of them said picking stone is sin
The other one said we have to wait
Not suffer pain and difficulty
One took a stone
The other one hesitated
When they passed through the desert
To the spring from the spring of life
They left the darkness.

B- The messenger of death: Of the supernatural messages it can be referred to the messenger of death. Since fight is inseparable element of epics undoubtedly, death is highlighted in the epics.

We are the pray in the field of death
Sometimes our head is under the blade.
The other day the sound of travel was heard
The death enchanted on the souls.
If a storm blows from a corner
Falls down an unripe orange
We call him cruel if he is just
Call him an artist if he is artless
If death is just
What is unjust?
What is the reason for this groan and cry?
Your soul is unaware of this mystery
Everybody went this way
But nobody knows the truth
At the moment of death like a dreadful fire
It does not fear of the young and old
There is no time at the moment of travel
You know it is just not unjust
When it is just so no cry (Kazazi, 2011).

C- Demonic inspirations: The other form of supernatural messages is demonic temptation and inspiration. Satan appears in the epic and tempts the heroes and characters of the story.

One day the Satan came as a beneficent
Deceived the man and the young man listened to him
Said him at first you promise
Then I will begin to speak
The young man obeyed him
Took an oath that never
Disclose the secrets and words
Said you are the only lord in the palace
Kill your father and listen to my advice
He is an old man and you are young
Take his capital and throne

You are deserved to be ruler of the world
If you are faithful you will be the king of the world.
Then Firdausi writes:
The evil deceived you now
Look how the magnificent creator
Will take revenge on you.

Message transmission by natural agents

A- Water: The poets and writer have been inspired by continuous movement of the water as a way to transmit messages.

In the story of Alexander when he arrives at the salty water he hears:

His body was trembling
And by that trembling he awaked
A sound was heard from the salty spring
O, that wishful, be calm
You saw the events that he not saw
Now it is time to calm
Now your life is short
Your throne is without king
Alexander was sacred and returned
To the army rapidly
Then he returned his army
And remembered the lord
Went to the desert through mountain
He was distracted and anxious
He was riding sorrowful and crying
His army was accompanied him.

B- Fire: Fire is one the oldest tool for transferring of messages.

In the story of Bizhan and Manije when Manije returns happily to Bizhan narrates what Rustam had told her:

He said me when it gets dark
The night releases from the chain of sun
Make a fire as high as mountain
To see stone and well as in the day
Go your way by its light
Bizhan ordered to make a fire
As it was light of the day.

In surrounding the Ruindegz fort when Esfandiayr enters to the fort:

When I enter to this fort like merchants
I never tell I am the champion of the world
I find solutions from any ways
I gain knowledge on everything
You never be indifference
Never ignore knowledge
If the watch man sees smoke in the day
Make a fire like sun at night
Know that is my job
Arrange the army and come to me
Bring spear, helmet and mace
Establish my flag on the far
Dispatch the army into the fort
Ride agile with mace
Though they call you Esfandiyar.

C- Animals: The letter carrier pigeon and messenger hoopoe and horse and other examples can be found that the animals transmit the messages. In the story of Alexander we read:

When heard the sound the Caser went
Arrived at the birds
A bird said him; O my sorrowful lord
Why are anxious
If you go to him
You will return aimless from him.

In the seven adventures of Rustam when he loses his way thirsty and fatigue and takes refuge to God, ewe appears and guides him to the spring:

He lost his way
Fatigue and thirsty
Followed the horse so it was aware of the way
He was thirsty and bored
He came down from the horse
Went his way drunken
Then raised his hands to the sky
The just creator said him
You are in trouble and pain
I send a messenger to warn on Kaus
To recues the Iranians from the evils
His fatigue body was bored
He was thirsty and weak
Rustam fell down on the ground
He sought the ground
He saw a ewe and followed it
Picked the sword firmly
Saw a spring and went toward it
He looked at the sky
Said the just lord
This spring is not spring of ewe
That is not a plain.

Message transmission by sensual agents

A- Musical instruments: Music has been played an important role in different forms during centuries. Sometimes drum was played in the fests and sometimes in lamenting. Sometime horn was played in the battle fields and sometimes in the prayers. Anywhere music was inseparable tool in human life, stories and legends.

At night by the sound of the rooster
The drums were sounded
They went to Babel from the camp
His army was disappeared.
A sound was heard
It was not stopped
It was proclamation of war.
They walked the elephant by playing drum
They gathered together like Nile (Kazazi, 2011).

B- Destruction and threatening: Threatening was transferring of the message of destruction.

Looked and saw destructed land
There was only a pillar
It was high and ruined
It was pillar of palace
There was no palace no camp
No tent no horse.

Conclusion

Undoubtedly, communication and sending message was important for human being and it is also important in communication era. What have been progressed as a main phenomenon in the human societies is indeed the developed forms of communication of the human in the past. Message transmission has important place in Firdausi's Shahnameh.

References

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