

Running Head: MUSIC AS A MEANS OF COMMUNICATION

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Abstract

It is no doubt that communication plays a vital role in human life most importantly in our day to day lives .It not only helps to facilitate the process of sharing information and knowledge but also helps to develop relationship among different people over the world. We should learn to communicate effectively to make the world a better place live in Communication is a skill which involves systematic and continuous process of speaking, listening ,understanding and hearing. Most people are born with the ability of speaking and listening .Listening is one of the vital ability to understand verbal and non verbal cues are the skills by observing other people and modelling our behaviour on what we see and perceived is acknowledged passport to better education and employment oppurtunities .Music plays a crucial role to our emotions or to our beloved someones.

Most of the people in the world love to listen music .There is a message in the lyrics of the song which the composer wants to gives us.

Keywords:- Communication, music

Introduction

The word “music” comes from the Greek word “mousike” which means “art of the Muses “ where “muse” was “the goddess of music”.It is an emotion which is expressed through harmonic frequencies. It is an form of entertainment that puts sound together in a way .According to Thomas Clifton “music is a certain reciprocal relation established between a person and his behaviour and a certain object”.

History of music

From the stone age people made music .It was started by the human beings where they tried to intimate sounds and rythm which occurred naturally.Humans can also make echo by using pattern tonality .This kind of music is still there. The human voice can make different sounds and the “larynx” is like a voice box

Now we are going to discuss the various forms of musics like kavigan, baul, qawali, ghazal , kirtan through which communication was done in the medival ages.

Kavigan:-

It a type of group folk music where the poets sing and perform.The music is sung by two group of people where each of the group is lead by a leader formerly known as “kaviyal”. The “ dohars” or the accompanying singers often repeat the words told by their leaders.

The programme starts with a bandana and then the program is followed by a song which is related to “Radha Krishna”.

The songs of this kavigan are sung based on the following subjects. They are :-

- a) Sakhi sambad:- The subject of the song is mainly about the love between Radha and Krishna
- b) Biraha:- The theme of the song mainly deals with the mortal separation between the human beings
- c) Kheur:- The song is mainly about gods and goddess though it often have slangs.
- d) Lahar:- The most interesting part of the kavigan where the two kaviyals personally attack each other both musically and verbally .This part is also referred as “kavirlorai” coz the two kaviyals or the “lyricist –composer” answer each other in the form of music.

In the book called “Banglar Kavigan” Sajan Kanti Das opines “ Kavigan was born out of a synthesis of various art forms prevalent in different parts of Bengal at different times having peculiar names such as tarja, kheur, akhrai, ardha akhrai , purno akhrai ,danrakavigan, basakavigan, dhapkirtan, tappa, Krishna jatra , tukkagiti etc.

Dr Sushil Kumar Dey has a phrase for the kaviyals “ These poets were no doubt born among the lowest classes of the people, lived with the people and understood perfectly their way of feeling and thinking , hence their direct hold upon the masses of whom many a modern writer is contently ignorant”.

Antony Firingi is one of the renowned kaviyal who wrote kavigan

Kirtan:-

The word kirtan is derived from the Sanskrit word “kirtaniya” means “narrating reciting telling describing “ of an idea or story .

From the Vedas we came to know that kirtan is call and response song or chant to set music ,wherein multiple singers recite or describe a legend or express loving devotion to the deity. A person who sing kirtan is called kirtinkar. The ancient sage narada is regarded as one of the kirtankar.

The story of Prahlada in “Avatara Katha” mentions kirtan as one of the 9 forms of worship called Nava vidha bhakti which also includes along with sharavanam, smaranam,padasevanam, archanam, vandanam, Dasyam, sakhyam and atmanivedam.

The so called Naradiya kirtan divides kirtan into 5 parts. They are:-

1. naman which means prayer
2. puvaranga which means spiritual lesson based on old epics
3. chanting
4. akhyan
5. Final prayer for universal welfare.

Difference between bhajan and kirtan:-

Bhajan is a free form which is performed by one singer .Moreover bhajan can be done by with or without any musical instrument.

In kirtan more than one singer performs the song .It includes two or more musical instrument.

Moreover in same words are not repeated whereas in kirtan the same words are repeated by the audience.

Kirtan has a targeted audiences whereas in bhajan there is no such targeted audience.

Kirtan is also sometimes accompanied by story telling and acting.Text typically covers religious or social subjects.

Baul song:-

A group of mystic minstric people from Bangladesh is known as baul.

Nowdays bauls are also being found in India formerly in the states of West Bengal, Tripura and Assam. The baul group mainly consists of vaishnavas who are a sect of hindus and sufi people belonging from the islamis society.

Though the origin of bauls is not properly found in any texts the word “baul” has been found in the two books properly known as “Chaitnya Bhagavata” and “Chaitnya Charitamrita”.

There are 2 types of bauls present in our society .They are

Ascectic bauls:-

This group of people renounce their families and survive by taking alms from the people. They have no fixed place for living and they live their life just like “beduoin”. Men in this group wear white lungis and womens wear white saree This group of people also carry a bag popularly known as “jholas”.The no of ascetic baul is increasing day by day.

Scetic bauls:-

This group of people do not live their family .They do not mix with the other group of people freely .In order to become baul they recite some verses and maintain some rules.

Dr Jeanne Openshaw opines that “ music of bauls appears to have been passed down entirely in oral form until the end of 19 th century when it was first transcribed by outside observers.

Bauls pour out their feeling but they never write down the lyrics of the song.Lala Fakir one of the most renowned bauls composed song about 4 decades and he never used to correct down the lyrics. After his death people started to correct it down. The bauls used instrument likes “ektara” and “khamak”

An important thing of the baul philoshopy is known as “dehatatta” i.e spirituality related with body more than mind. They used to found divinity within the human beings.The bauls used to think that the humans are gift of divine power and the human body is temple. THE lyrics of baul deals with body centered practises which mainly deals with controlling sexual desire.

One baul song is given below

Man of my Heart?

He is lost to me and i seek him wandering from land to land.

The above lines are translated from a famous song which means Ami kothai pabo tare amr moner manush je.

Ghazal:-

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It is a Arabic love song which is being practised in many areas of India and Pakistan.

Ghazal originated in Arabia during 7th century .It evolved from “qasidas” an older version of Arabic poetry. These poems consists of 1000 couplets. These poems were mainly lampoons. These poems had an opening called “nasib” which was romantic. Gradually nasib became short poems and they formely came to be known as “nasib”

The nature of the ghazals started changing to meet the demands of the people. Topically the ghazal focus also changed from nostalgic reminisces of the homeland to their loved ones.

Qawali :-

Amir Khusrow one of the chisti saints started to make the use of “qawali” music by mixing Persian,Arabic, Turkish and Indian music .Qawali music started from the late 13 th century. The formal name of qawali is “mehfil e sama”.

The central theme of kawali is used is love, devotion and longing of man for divine.

Qawali music can be classified into 4 categories.They are

Hamd:- Song in praise of allah

Naat:- Song in praise of prophet.

Manqabat:- Song in praise of Islamic saints.

Marsiya:- Song for lamentation of dead person.

The qawali songs is sang by a group of people consisting of 8 to 9 members .Instruments like table or dholak is used.

Conclusion:-

At last we can conclude that from ancient to modern ages music is a message to our beloved ones or god or sometimes a narrative one discussing the socio economic picture of our society.

Acknowledgement :- Wikipedia