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**JANGI AND 战歌 PY [ZHÀNGĒ] AS THE SAME GENRE IN
MARTIAL MUSIC OF AZERBAIJAN AND CHINA AND AS AN
EMBODIMENT OF MILITARY TRADITIONS OF BOTH
COUNTRIES**

The title of article: Jangi and 战歌 PY [Zhàngē] as a common genre in martial music of Azerbaijan and China and as an embodiment of military traditions of both countries.

Abstract

This article tells about the same music term for martial music genre in Azerbaijan and China and investigates the origin of the word “Jangi” (Azerbaijan) and 战歌 PY [zhàngē] (Chinese) through the martial traditions . Also here there is an investigation of parallels between Jangi -战歌 PY [zhàngē] and European march music through astronomical facts about planet Mars and beliefs about Mars as a God of War .

Key words: martial music, military music, march, 战歌, zhangē, jangi, Mars, battle song, war dance .

Название статьи : Джанги и 战歌 PY [zhàngē] / [джангы] – общий жанр в военной музыки Азербайджана и Китая и воплощение военных традиций двух стран.

Аннотация:

Статья рассказывает об общем музыкальном термине для военной музыки Азербайджана и Китая и расследует этимологию слова Джанги (на азербайджанском) -- 战歌 PY [zhàngē] / [джангы] (на китайском) через военные традиции . Статья также рассматривает параллели между Джанги 战歌 PY [zhàngē] / [джангы] с европейским

маршем через призму астрономических фактов о планете Марс и поверий о Марсе, как о Боге Войны.

Ключевые слова : военная музыка, марш, Марс, 占歌 PY [Zhàngē] / [джангы] , Джанги , военная песня, воинственный танец, боевое.

Along the history, during many centuries Azerbaijan territory, our eternal lands were always an attracting point for occupation by the great imperial states and Chalifate and it affected our martial music as well . As we loved our lands as our hearts always showed it before , after and even during the battles and those battles were accompanied by music , battle songs, war dances and later, ashug's saz hava. As a result, nowadays our old martial music is nowadays saved and performed in old and new styles and modern martial music develops. Our old martial music heritage's most sublime genre that , surely, sharply affects ears , is Jangi . Jangi that is saved in memories as a wrestling show of pehlevans in zorkhana and a music that was accompanied by loudly sounded zurnas on jydyr plains for horse races and games. Jangi that unforgettable Azerbaijan composer Uzeyir Hajibeyli used to make an independent composition on original themes on equal level as European composers made like (for example, Chopin's "Military" polonaises).

In China martial music's history is quite ancient. From ancient times China also met many enemy invasions, wars and battles. One of the Five Emperor's, Yellow Emperor's heritage (黄帝[huáng dì] which is known as Sari Khan in old Turkic) , China today has a great army in the world, modest martial music.

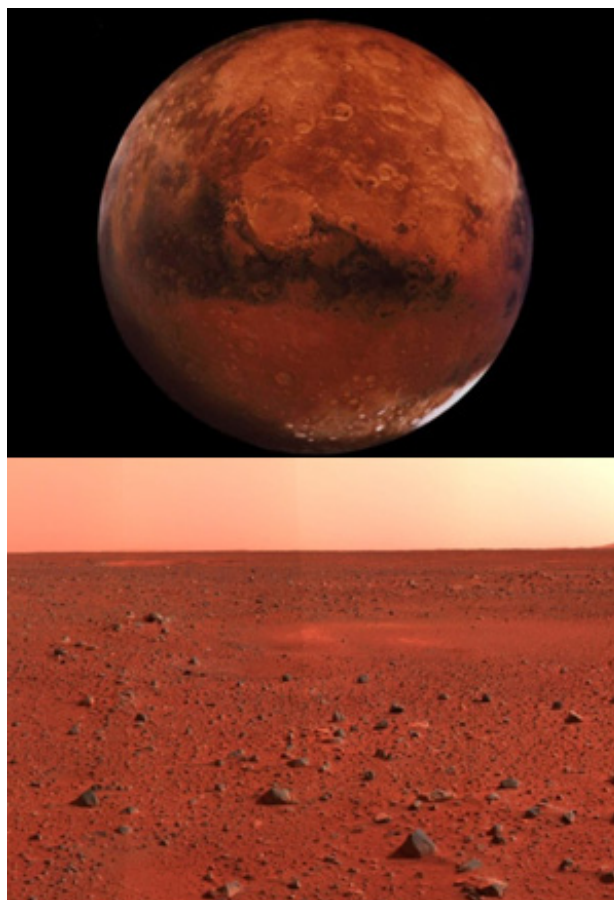
As we know, martial music has been employed in battles for centuries, sometimes to intimidate the enemy and mostly , other times to encourage combatants, or to assist in organization and timing of actions in warfare. Also military music served as an utility for each state's army management, training to discipline army troops, moral educational discipline, teaching military and aesthetic upbringing of the soldiers and officers, at last, in general, it is a kind of music serving upbringing patriotism to all citizens.

The main genre of martial music is march . But **march** as a Western word came to Eastern countries military terms dictionaries. It is known that the word "**march**" is almost the same in different European languages and it saves it's root with little changes. However , in music, derived from french *marche* and Italian *marcia* , which means "to step forward" it is commonly used term. As a music genre, march , firstly in instrumental music, was used to arrange rows movement in the troops of warriors and it was a need during triumphal and victory procession ceremony .

And what is the origin of this music term “**march**” ? The answer is simple : Planet **Mars**. Yes, the truth is that from ancient times march is very closely bonded with astronomical beliefs.

Because Mars is War God that resembles Warrior Man. In Ancient Rome Mars was one of the main Gods. Later, he came to Ancient Greek mythology in the name of Ares. Roman calendar’s first month , March ,was considered to be a month of fight with Winter and there were held ceremonies due to this “fight” and March became the name of that month. But we meet name of the month March only dated to 153 B.C. Field of Mars ,in other name, *Campus Martius* was built on the left bank of Tiber and here were martial and gymnastic training, rituals of worship to Mars held. And we meet military process and march playing scenes on Ancient Rome and Greek sources, artifacts.

In Azerbaijan March is associated with Novruz holiday. Novruz and its 4 Tuesdays resembling 4 elements – Water, Fire, Air and Earth, they show not only nature’s awakening and renewal, they also show the renewal of biochemical processes inside Man’s body under Mars affection. Actually , Charshanbehs —Wednesdays are held on Tuesday, the second day of the week. In old times our ancestors called Tuesday Duz which in Turkic means “**salt**”. The English name is derived from Old English Tiwesdæg and Middle English Tewesday, meaning "Tiw's Day", the day of Tiw or Týr, the god of single combat, victory and heroic glory in Norse mythology. Tiw was equated with Mars in the *interpretatio germanica*, and the name of the day is a translation of Latin **dies Martis**. In turkic koibal dialect name of March called Kanh/Kan, which also meant “blood” and “boiling steel/tin” (Kantemir is the name derived from this word) . In Chinese language Mars is called 火星PY [huǒ xīng] that means “Fire Star” and the left part火[huǒ] means “fire, flame”. According ancient beliefs , Mars symbolized Red, Burning flame, Anger, Blood, Man’s Might. But these forces should be harmonized in a man’s body and mind. That’s why there is an eternal instinct to protect territory and family in every Man’s mind.



Pic.1,2.Mars planet .Mars surface. NASA, USA.

And to use music to affect men on neurological level is the most sensitive moment. This is the reason, when men in the army obey to march under march music rhythm courageously, concentrating at the aim.

According to sacred texts, Mars was loved by Venus, the Goddess of Beauty, but wishing to keep their love a secret from the other gods, they met only during the night, and Mars appointed his servant Alectryon to keep watch and to call him before the sun rose as he did not wish Apollo, the Sun God, to see them. One night Alectryon fell asleep, and so was too late to warn Mars of the sun's approach. Apollo saw them from his chariot as he drove across the sky, and told Vulcan, the God of Fire, who caught them in a net of steel, and thus held them prisoner. As soon as he was set free, Mars, who was filled with anger against Alectryon for failing in his duty, changed him into a cock, and driving him into a farmyard, condemned him to give warning every day of the sun's rising.



Pic.3. During jangi dance pehlevan raises shields named "Sang" in his hands.

And now we already know the other truth : cockfights (rooster fights) during Novruz holiday are imitation of Alektryon's fate story.

According another text, Mars took the city of Rome under his special protection, and is said to have sent a shield from heaven, during a time of plague, as a sign that he would always watch over the city. The Romans, afraid lest the shield should be stolen, had eleven other shields made, so like the first that only the priests who guarded them in the temple of Mars could tell which was the one sent from heaven. These priests were called Salii, the Leapers, because they danced war dances when, during the month of March, the shields were carried in a procession through the streets of Rome. *What about Jangi? Is it the same dance that priests in the Temple of Mars used to dance? Pehlevans showing Sang shields on hands during Jangi are those shields that priests of the Temple used to show Mars watching over the city?*

Origin of Azerbaijan Jangi, its same and difference points with march music .Its status today .

Though the origin of the name of Jangi dance in Azerbaijan language until nowadays isn't clearly defined by local linguists, we meet different theories , offered by our theorists in many resources . Afrasiyab Badalbeyli in his "Defining monographic dictionary" explains: "Jangi is a hale and vigorous *music composition* expressing spirit of heroism and knighthood .(Note: not a

dance,but a **composition!**)Jangi is usually performed during pehlevans contest and on the jydry plains. As a rule, jangi is played by **zurna** players band. Time signature is 2/4.” Zemfira Safarova’s “Azerbaijan old music terms dictionary” based on S.Urmavi, A.Maraghayi, M.M.Nawwab’s treatises, uses Afrasiyab Badalbeyli’s definition. More personal theories took place in Abbasgulu Najafzadeh’s book “Our musical instruments” and he mentions word “Jangi” as a derived from Persian language with a meaning “*battle, fight*”. He also tells that it belongs to the name of Jang , a plucked instrument from “laying” saz family. But we found that the name of the instrument Jang is called in another meaning in old turkic and Chinese language. At this moment we should acclaim that Jang’s prototype is Chinese 箏[zhēng] and its pronunciation is almost the same as the form and construction of the instrument.

While searching for Jangi’s origin in Azerbaijan language we should take a look back at China’s history and Chinese language. We know that in history there were different theories stating which family Chinese language belongs to. Prominent European phylologist and orientalist of XIX century Max Müller put forward and promoted the theory of “Turanian” family of languages. He also doubts about Chinese whether it belongs to north or south branch of Turan languages family. Then , later Sergei Starostin put forward “Sino-Caucasian” theory.

Nowadays , due to increasing researchers and those ,who stand on the opposite side, “Turanian language family” term is pulled out of use. But representatives of Turkic nationalities,learning Chinese, without any doubt, meet the same words in Chinese with the same meaning and root in Turkic/ Turanian. So, revival of this theory is inevitable. Azerbaijan language belongs to Turkic and also is a Caucasian language, that’s why has many same points with Chinese and surely can help to the researches on comparative basis. One music term’s similarity in languages of these two countries is just a good start.

Known as 战歌 PY [Zhàngē] , this music term in music of China is defined as a morale military song, music compositions expressing martial spirit and march songs. In Chinese language



Figure 1. Description of the word Zhàn (Azerb. Cən-Jan) ,i.e. “battle” in Chinese scripts.

this term is consists two independent words /syllables. The first part word –战 [zhàn] 战 originally meant hunting, then later, war, battle. The second one—歌[gē] means “to sing”.

In old times, in traditional Chinese战[zhàn] used to be written as 單 [dān]/[chán] or [shan], a hunting tool, and 戈[ge], a spear, i.e. hunting that also means “single, one, individual”. The simplified form consists of 戈 [gē] and 战 [zhàn] (invade), suggesting to invade by military force. 占 [zhan] represents pronunciation.



Figure 2. Description of the word “song” in Chinese.

We meet the word战[zhàn] as a root of zhang in old Chinese texts of “Strategies of warring states” 战国策[Zhàn guó cè]. These texts are dated back to Warring States Period (5th to 3rd centuries BCE).

The second word, 歌 originally meant to sing. In bronze inscriptions, it consists of 言[yán], speech, and 可[kě], an axe and a mouth, symbolizing the work chants when felling trees. Seal and regular scripts have 欠 [qiàn], sb. with an open mouth, and 哥[gē], which is phonetic and depicts two axes and two mouths, another reference to work chants.

Let’s remember that bone-oracle script is dated back to 1500-1250 BC. That time is Shang Dynasty ruling period in China.

We should also remember that in Azerbaijan language there is not only Jangi as a music term, but also there is Diringi (in other version, Diranga), of which the thought suffix part **Gi (Ga)** is the same歌[Gē] in the Chinese language.

And now an important fact is that the word Jangi/Zhange couldn’t be derieved from Persian language. All written sources date is the prove of this.

We can hear traditional Zhange accompanied by traditional Chinese musical instruments, such as percussions – gongs, wind instrument-suona. One of these examples is 新旅 战歌 [xīn lǚ zhàngē], which means “New army brigade’s zhang (battle song)”.

强军战歌

(男声合唱)

1=C $\frac{4}{4}$

$\text{♩} = 116$ 一往无前地

王晓岭 词
印 青 曲

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新征程号角吹响，强军目标召唤在前方。国要

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强我们就要担当，战旗上写满铁血荣光。

$\dot{3}$ $\dot{2}$ $\dot{1}$ 0 | $\dot{3}$. $\dot{3}$ $\dot{2}$ $\dot{1}$ 0 | $\dot{3}$. $\dot{2}$ $\dot{3}$ $\dot{2}$ | $\dot{2}$. $\dot{1}$ $\dot{6}$ 5 - |
将士们听党指挥，能打胜仗，作风优良。

$\dot{6}$. $\dot{7}$ $\dot{1}$ $\dot{6}$ 0 | $\dot{5}$ $\dot{3}$ $\dot{3}$ - | $\dot{2}$ $\dot{2}$ $\dot{3}$ $\dot{2}$ 5 $\dot{2}$ | $\dot{1}$ - $\dot{1}$ 0 0 |
不惧强敌敢较量，为祖国决胜疆场。

$\dot{3}$ $\dot{3}$ $\dot{2}$ $\dot{3}$. | $\dot{1}$ 0 \dot{X} 0 |
决胜疆场！ 杀！

本曲谱上传于  中国曲谱网

Zhange /Battle song of Mighty Army.Chinese numbered musical notation.Note sheet.

Today in China's martial music there are many Zhange. Also , Zhange's orchestration enlarged its borders and modern zhange uses electronic, rock-style guitars and drums. Zhange has a special place in Chinese cinema and animation films. Epic dramas, in animation films, zhange has modified its sound as a modest, hard and strenuous battle hymn.

The most recently composed Chinese Zhange is强军战歌[qiáng jūn zhange] which means "Mighty Army's Zhange". This battle song was written in 2013 by the young composer and poet

Wang Xiaoling and soon all China army and armed forces learned to sing this zhangge. Soloist performer of this composition is China People's Liberation Army's honored guard, well performing folk songs and march songs, Yan Weiwen. September 3, 2015, the Chinese People's Anti-Japanese War and the World Anti-Fascist War 70th anniversary of the victory celebrations held in Tiananmen Square, "Battle Hymn of a Mighty Army"



Yan Weiwen performing "Mighty Army Zhanke".

as the soundtrack, by the People's Liberation Army Choir sang several times in the parade. And of course, this Zhanke is also written in Mars - C- "Do". Grand sonorous melody, passionate singing, express armed soldiers and armed police officers and soldiers keep in mind the goal of a strong army and a firm belief in the practice of devotion to a strong army and Homeland.

If we talk about the connection of Jangi / Zhanke with Mars, Uzeyir Hajibeyli's "Jangi" for piano is the best example. This piece is also called "Battle" (1942). "Jangi"'s structure is based on magam scales.

A – Chahargah with C Main tone

B – Shur with D (Mayeh), but with C as a Main tone.

A₁— Reprise of A.

What made Uzeyir bek to choose C as a main tone? Answer: Mars (War Deity) and C!

American musicologist Henry Edward Krehbiel's article on "Chinese music" once printed in 1891, clearly explains the principles of scales-tones in Chinese musicology.

Emperor **Kangxi**'s famous dictionary was edited in 1680 and included very useful information about Chinese music scales and 5 main musical tones and their character and points they symbolized. According to this information, Do-C is 尺[chě] in traditional 工尺[gōngchě] notation, it is also "Affairs of State", quick and energetic; Mars, the heart, fire, red, bitter, the south, summer. So, it is not surprising that C-Do symbolizes the Heart. The Heart is the pulse, and the pulse is the origin of rhythm. In modern march songs time signature is 120 beats per minute, that tempo is meant to match the pace of soldiers walking and remaining in step. Of course, we can have a huge talk about phenomenon of Mars—C— "Do". This is another article's topic. We here just tried to talk about the origin of Jangi –Zhanke, the influence of Do "C" towards the Man, the Soldier and tried to give quite useful information about the connecting points of martial traditions of two far countries through Jangi/Zhanke.

Conclusion: In Azerbaijan music Jangi's status today is very highly appreciated. As Afrasiyab Badalbeyli pointed, Jangi is a kind of music composition. It can be written either as an instrumental or as vocal-instrumental. With these advantages, Jangi's meaning enlarges. Recent written jangis are Aqshin Alizadeh's and Jamil Amirov's "Jangi". In these jangis we can see orchestration differing from traditional jangi (as in Aqshin Alizadeh's – chamber orchestra and in Jamil Amirov's – rich percussion – drum ensemble) , also we meet polyrhythmic and polystylistical lines. But besides these all, in Azerbaijan music every march-moral song can be called Jangi instead of "March", because in China they have common name –Jangi – 战歌 Zhange .

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