

NOTES

¹ O bednom rybake, zoloty rybke i žadnom khane [in:] Ujgurskie narodnye skazki, comp. and trans. by M. N. Kabirov, V. F. Sankhmatov, Moskva 1951, p. 18-24.

² V. Propp, Morfologiya skazki, Moskva 1969.

³ A. N. Afanasev, Narodnye ruskie skazki, vol. III, Moskva 1957.

⁴ Ibidem, p. 472-473.

⁵ J. G. Frazer, The Golden Bough, part VII, vol. I, London 1913, p. 101-105.

⁶ Ibidem, part VII, vol. II, p. 95-96.

⁷ Ibidem, p. 96-152.

⁸ Ibidem, p. 279.

⁹ Ferdousi, Šāh-nāme, vol. IV, Tehrān 1967, p. 336, beyt 3699.

¹⁰ Ibidem, p. 341, beyt 3829-3830.

¹¹ Ibidem, p. 336, beyt 3710.

¹² J. G. Frazer, op. cit., part VII, vol. II, p. 76-81.

¹³ J. Chevalier, P. Gheerbrand, Dictionnaire des Symboles, vol. II, Paris 1974, p. 397.

¹⁴ A. Christensen, Le premier homme et le premier roi dans l'histoire legendaire des Iraniens, vol. I, Uppsala 1918-1931, p. 149.

¹⁵ M. Eliade, Traité d'histoire des religions, Paris 1949, p. 344.

¹⁶ A. Christensen, op. cit., vol. II, p. 147.

¹⁷ Ferdousi, op. cit., p. 336, beyt 3709.

¹⁸ J. Chevalier, P. Gheerbrand, op. cit., vol. IV, p. 256.

¹⁹ Ibidem.

²⁰ M. Eliade, op. cit., p. 343.

²¹ Ibidem, p. 20, 32-35.

²² W. Duleba, Between Myth and History (an introduction to the Polish translation of Šāh-nāme). Cf. Ferdousi, Księga Królewska. Wybór, przełożył i opracował W. Duleba, Warszawa 1981.

²³ Ibidem.

Wojciech SKALMOWSKI

REMARKS ON DAULAT IN HAFIZ

In the Pažmān-e Baxtyāri's edition of the Divan of Hafiz, containing 489 ghazals, there are 82 baytts in which the Arabic word daulat and its Persian-Arabic derivatives like daulat-sarāy, daulat^vāh(i), daulati and naudaulat(i) make their appearance¹. The word daulat is usually translated as "fortune; luck; chance", but everybody who tries to grasp the exact meaning of a verse in which it appears realizes soon that the sense of the term is extremely fluent and elusive. Lisān-ul-‘arab (vol. 13, s.v.) gives as the basic meaning of both the readings: dau-lat and dūlat, "a turn in financial affairs and in combat" (ad-daulatu wa 'd-dulatu al-‘uqbatun fi 'l-māli wa 'l-ḥarbi sawā'an) and presents the other forms and meanings as a matter of varying opinions (qila). The Dictionary of Steingass s.v. gives the following renderings for daulat: "Going round each other in combat; good turn of fortune; felicity, wealth, victory; power, dominion, empire; a state, reign, dynasty"; for dulat: "change of time, fortune, or happiness; felicity in the next life".

With all these meanings in mind one is still left wondering, how e.g. 264/4 should be interpreted correctly, i.e. without losing the joke-like interconnections between the terms used by the poet:

daulat-e pir-e moyān bād ke bāqi sahl-ast
digari gu be-rau vo nām-e mā az yād be-bar

Hammer-Purgstall's translation of it (vol. II, p. 8):

Lebe der Wirth! und leicht ist
 Alles Uebrige sonst,
 Andere giebt es noch
 Aus dem Gedächtniss, trag' mich nicht fort

is of not much help here. Leaving aside the fact that he has misunderstood the second *miṣrā'* his translation uses a paraphrase in which the term *daulat* disappears completely. In consequence the contrast between the word *sahl* "light, easy" and *daulat* "authority" (with the connotation "very important, grave") gets lost - and with it the paradoxlike quality of the statement that for the I-person in the poem the subservience to the tavern-keeper appears as the most important and honorable position in the whole existence (with *bāqi* hinting at the *au-delà*). The second hemistich strengthens this declaration: "Anybody else [who would claim my allegiance] - go away and forget me!". As I have postulated elsewhere² the artistic meaning of the separate *bayt* should be looked for in its reference to one or another traditional motif belonging to the conventional "reality" of the ghazal world. In the case of the discussed *bayt* it is clearly the reference to the known of the I-person declaring his readiness to abandon everything for wine and its paraphernalia. One can quote here another *bayt*, of Hafiz, belonging to the same category and also containing the term *daulat*, namely 347/7:

Ḥāfeẓ Janāb-e pir-e moxān jā-ye daulat-ast
 man tark-e xākbusi-ye in dar na-mi-konam

"Hafiz /here probably literally: Koranteacher!/: the residence of the tavern-keeper is (a place of) authority - I won't abandon the reverence (lit. kissing of the ground) for this door (whatever you might say)!"

Thus in both the examples the primary meaning of *daulat*, fitting best their "artistic intention", seems to be "authority", with

a strong connotation (especially in the second example) of service due to it. (For a still stronger connotation of "service" s. 374/8: *ḫolām-e daulat-e in xāk-e 'ambarin-buy-am*).

On the other hand various other senses of the term *daulat* usually coexist with the primary sense - probably a deliberate policy of the poet - and it is this quality of this word, which makes its meaning so elusive and its translation so difficult and often questionable; the phrase: *daulat-e pir-e moxān bād* does in fact mean also "may the tavern-keeper have good luck!" and on this ground alone (i.e. without putting the *bayt* into a broader context of the ghazal convention) the paraphrase of Hammer-Purgstall is justifiable.

The purpose of this article is to discuss briefly various discernable senses of *daulat* as far as they can be separated from each other in Hafiz, which is usually not the case.

First of all it is useful to observe that this *maṣdar* of the verb *dāla* (on the authority of *Lisān-ul-ʿarab* one can assume that the form *dūlat* is only a variant of *daulat*), meaning primarily "to change periodically, to make place for something", has a parallel in Latin *succedere* and its derivatives *successio* and *successus*. The original (abstract) meaning of *daulat* must have been "a state of affaires following some former state of affaires", like Latin *consequentia*, still attested in the pronominal phrase used as a Persian pseudopreposition "because of, as a consequence of", namely *az daulat-e...*; cf. 38/4

vaṣl-e to aḡal-ra ze sar-am dur hami-dāšt
 az daulat-e hejr-e to kanun dur na-mānd-ast

"Your presence kept the death-hour at a distance from me; Now, in consequence of Your departure it isn't far (anymore)".

Besides this original and abstract meaning (which evolved also, in the same phrase, into "for the sake of, for", cf. 225/4) one can distinguish four different senses, corresponding fairly closely with the two mentioned Latin substantives, namely:

- successio - { (1) "material fortune, possession" (via:
 "heritage")
 (2) "authority, overlordship" (here also:
 "state")
 successus - { (3) "success, luck, good fortune"
 (4) "chance, fate" (as a condition for
 (3); Lat. fors).

It is extremely difficult to find examples of contexts, making a clear distinction between the senses (3) and (4); they usually overlap each other and it is for this reason that daulat without qualification has a positive sense of "good luck". This sense is taken for granted in the common qualification sarmad "eternal", of which the Persian-Arabic bi-dār appears to be an early translation, in the sense "limitless" (Arabic dār having made the same evolution as hudūd: "limits - region - abode"). The homonymy of this adjective with the Persian bidār "awake" gave rise to the numerous puns on it and created an antonym: baxt-e x^Vāb-zade (cf. 415/9) "sleeping (bad) fortune".

The following bayts of Hafiz illustrate the four distinguished senses of the term daulat, but one has to admit that even they have, as it were, lingering secondary sense(s).

Ad (1), "possession, riches, material fortune" cf. 358/11:

Hāfeẓ ar sim o zar(r)-at nist če šod šāker bāš
 če beh az daulat-e loḡ-e soxan o ṭab'-e salim

"Hafiz, if you haven't got silver nor gold, so what, be grateful!

What is better that possession of skill (lit. beauty) of language and of healthy nature?!"

Ad (2), "authority, overlordship" cf. 347/7 quoted above. It should be noted here that there seems to exist a metonymic extension of this meaning: "the situation of being under somebody's authority", with the connotation of "service"; this last meaning suits best the adjective daulat-x^Vāh (something like: "eager, wishing to serve") in 355/2:

man na ān-am ke ze ʔaud-e to be-nālam ḥāšā
 bande-ye moʔtaqad-am o čākar-e daulat-x^Vāh-am

"I am not a one who would complain about Your cruelty:
 I am a trusted slave and a loyal (or: eager) servant".

Steingass s.v. has only "Well-wisher; I, me", but the connotation of "service", accompanying daulat is also strong in 481/1:

saḥar-am hātef-e mayxāne be-daulat-x^Vāhi
 goft bāz āy ke dirine-ye in dar-gāh-i

"The messenger of the tavern - at my desire to serve (in it) - Said: come back (and serve), because you are a long-time (applicant) of this door [and so you deserve the post]".

It seems that this unrecorded meaning (Steingass has only "good-will") fits well the "artistic intention" of this bayt, referring to the known motif of "sweeping the floor of the tavern with the eye-lashes".

The connection of daulat and xedmat is explicitly attested by Sa'di (Kollivāt, ed. of Farroḡi, 1354 š., p. 767):

če konad dā'i-ye daulat ke qabul-aš na-konand
 ma ḥariṣ-im be-xedmat to na-mi farmāy-i

"What shall do an applicant for (a service at) an authority, if he will not be accepted?
 We are longing for service, (but) You don't (deign to) give orders..."

Ad (3), "success, luck" cf. 315/4:

Ay golbon-e ʔavān bar daulat be-xor ke man
 dar sāye-ye to bolbol-e bāḡ-e ʔehān šodam

"O young rosebud [= Friends lips], find fortune (= be blessed)! since

I have (already) become a nightingale of the world's garden in Your shadow".

Ad (4) "(changing) fortune, chance; Latin: fors" cf. 234/3:

dāram omid bar-in ašk-e čo bārān ke degar

barq-e daulat ke be-raft az nazar-am bāz āyad

"I put my hope on these my tears like rain - that again the lightning (like) chance - which I lost of sight - will return...

These are not the only instances of the use of the term daulat by Hafiz, in which the various senses can be distinguished reasonably clearly, but as a rule this word has an elusive meaning, carrying two or more senses at the same time. It is this scintillating character of its semantics which makes it in to a truly "poetic word": delightful for the casual reader and exasperating for the commentator.

NOTES

¹ Lisān-ul-ğayb: X^v āja Šams-od-din Moḥammad Ḥafez-e Širazi, e. Pažmān-e Baxtyāri; Ketābxāne-ye Ibn Sina, 1342 s. I list here all the 82 instances according to this edition (No. of the ghazal and the number of the bayt in it). For the convenience of the readers I add in parentheses the references to the same ghazals and bayts in the more popular edition of M. Qazvini & Q. Tanil. Daulat and its derivatives appears in: 18/4 (18/6); 18/7 (18/7); 19/1 (28/1); 23/7 (24/7); 29/1 (31/1); 34/2 (34/5); 38/4 (38/4); 39/4 (39/4); 49/6 (49/6); 52/5 (52/5); 53/6 (53/5); 67/4 (67/4); 74/5 (74/4); 81/6 (81/6); 89/5 (93/4); 109/6 (114/7); 118/1 (121/1); 126/9 (130/10); 141/10 (145/9); 146/3 (150/3); 149/9 (153/9); 149/13 (153/13); 150/8 (154/7); 161/7 (166/6); 162/8 (167/9); 171/1 (176/1); 178/5 (183/6); 182/7 (187/7); 184/1 (189/1); 193/9 (197/9); 194/5 (-); 203/8 (207/8); 204/4 (208/4); 211/1 (214/1); 211/4 (214/4); 212/5 (216/5); 214/1 (218/1); 224/1 (229/1); 225/4 (240/4); 234/2 (236/6); 234/3 (236/2); 237/6 (241/5); 241/11 (245/11); 242/5 (246/5); 246/4 (250/5); 255/3 (-); 256/8 (258/8); 263/6 (268/6); 283/2 (288/2); 300/1 (306/1); 307/1 (313/1); 307/3 (313/8); 308/3 (315/3); 313/10 (319/9); 314/8 (321/9); 315/3 (321/7);

315/4 (321/3); 326/4 (332/5); 336/3 (343/3); 343/7 (349/7); 346/1 (352/1); 347/7 (353/7); 355/2 (361/2); 357/5 (363/5); 358/11 (367/11); 374/8 (379/7); 386/1 (392/1); 401/7 (405/7); 403/6 (409/6); 407/2 (413/2); 409/9 (415/6); 413/6 (419/7); 415/9 (421/9); 425/4 (433/5); 426/2 (434/4); 457/9 (462/9); 467/4 (472/4); 469/2 (473/2); 480/7 (489/8); 481/1 (488/1); 487/4 (495/4).

² "Notes on the Ghazals of Sa'di and Hafiz", *Orientalia Lovaniensia Periodica* 10 (1979), pp. 255-273.