

## Foreword

**The Day of Hope** was commissioned by the Augsburg College Riverside Singers for the 2005 Nobel Peace Prize Forum in honor of Shirin Ebadi, Iranian human rights lawyer and recipient of the 2003 Nobel Peace Prize. For this occasion, it seemed fitting to use Persian texts of the 11<sup>th</sup> through the 14<sup>th</sup> centuries – Khayyam, Sa'di, Hafez, Khaqani – as well as Ms. Ebadi's own words, taken from her Nobel Peace Prize acceptance speech.

Just as the texts have been filtered through their translators' 19<sup>th</sup>- and 20<sup>th</sup>- century sensibilities, so the music is a free translation into the Western concert idiom of traditional Persian music, its exotically ornamented monody, its unfamiliar modes.

Special thanks to Randall Davidson, Miriam Gerberg, Claire Givens and Andrew Dipper, Jay Johnson, Kathy Kienzle, Pary Pezechkian, and Dan Rein.

*Carol Barnett*

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## Companion Product

30/2432R

Instrumental Parts for Oboe, Percussion (Seed Pod Rattle, Doumbek, Crotales, Small Triangle, Rain Stick, Ceramic Rattle, Sistrum) and Harp

## Text

### I. The Worldly Hope

The Worldly Hope men set their Hearts upon  
turns Ashes – or it prospers; and anon,  
Like Snow upon the Desert's dusty Face  
Lighting a little Hour or two – is gone.

Then to the rolling Heav'n itself I cried,  
Asking, "What Lamp had Destiny to guide  
Her little Children stumbling in the Dark?"  
And – "A blind understanding!" Heav'n replied.

#14, #35 from the Rubaiyat  
**Omar Khayyam** (11th century)  
*trans.* **Edward Fitzgerald** (1809-1883)

### II. Marhaba!†

In the name of the God of Creation and Wisdom.

**Shirin Ebadi\***

Marhaba! Religion and Knowledge. Marhaba! justice and equity.  
Marhaba! country and government. – May they always be lasting!

couplet 190 from the Introduction to *The Bustan* (1257)  
**Shaikh Muslihu-d-Din Sa'di Shirazi**  
*trans.* **H. Wilberforce Clarke** (1879)

A human being divested of all dignity, a human being deprived of human rights,  
a human being gripped by starvation, a human being beaten by famine, war and illness,  
a humiliated human being and a plundered human being is not in any position or state  
to recover the rights he or she has lost.

**Shirin Ebadi\***

So long as thou canst, wound not the heart of the people;  
But if thou dost, – thou dost pluck up thy own roots.

Oh God! keep me on the work of goodness;  
Otherwise, no work can come from me.

couplets #37 & #17 from Chapter 1 of *The Bustan*  
**Shaikh Muslihu-d-Din Sa'di Shirazi**  
*trans.* **H. Wilberforce Clarke**

† H. Wilberforce Clarke translates this Persian word as "Bravo"

If the 21st century wishes to free itself from the cycle of violence, acts of terror and war, and avoid repetition of the experience of the 20th century – that most disaster-ridden century of humankind, there is no other way except by understanding and putting into practice every human right for all mankind, irrespective of race, gender, faith, nationality or social status.

In anticipation of that day.

**Shirin Ebadi\***

### **III. The Day of Hope**

The Day of Hope, hid beneath Sorrow's veil,  
Has shown its face – ah, cry that all may hear:  
Come forth! the powers of night no more prevail!

from 166 of the *Diwan*

**Hafiz** (ca. 1325-ca. 1390)

*trans.* **Gertrude Lowthian Bell** (1897)

Morning veiled in woven prisms  
breaks the seal of its breath,  
exhales ropes of amber  
for the angels' tents.  
Dawn's flat blade shines  
like a metal page  
with jewels upon jewels.  
Chain mail of the clouds:  
rings linked with rings  
locks within locks.

from *Language of the Birds*

**Khaqani** (ca. 12th century)

*trans.* **Peter Lamborn Wilson and Nasrollah Pourjavady\*\***

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\* **Nobel Lecture**

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\*\* **The Drunken Universe: An Anthology of Persian Sufi Poetry**

Peter Lamborn Wilson and Nasrollah Pourjavady

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