

## **EARLY MODERN WORKSHOP: Jewish History Resources**

**Volume 20: Leisure, Fun, and Play**

**August, 21-22, 2023**

**Online on Zoom**

### **Let's Enjoy the Spring and the Wine before the Storm: The Poetics of Pleasure through a Judeo-Arabic Manuscript from 1669**

Amina Boukail, University of Jijel-Algeria

Bodleian Library, Oxford, Ms. Opp. Add. 4o 85 (Neubauer, *Catalog of the Hebrew Manuscripts in the Bodleian Library* 1191) cols, XII- XXXIX.

#### **Introduction:**

Poetry is the best genre to give voice to the experience of pleasure, so the poet embodies this meeting by words, metaphors, symbols, the space from nature and from the wine. The poet writes about pleasure-seeking from his cultural vantage point, by describing how he can live the pleasure and in which ways he found himself by describing a joyful scene.

From the first part of the third was to how the poet can taste every moment of life in different spaces in connection with the topic of nature, gardens, the wine, love.

Analysis of this text invites us to explore some of the following questions :

How does pleasure find expression in the poetic repertory especially written in genre of Muwashah ?

What is the significance of language (Judeo-Arabic) to shape the experience of pleasure in different ways?

How can the poetry of pleasure help poets escape the complexity of the historical situation of Jews the Maghreb?

How this text became an interesting testament to Maghreb Jewish life in western Algeria during the Middle Ages?

How text a continuation to a rich Sephardic Nature Love and Wine in a new context?

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#### **XII**

These days please me, when the flowers begin to open  
When desire begins to consume me, and the violet exhales its fragrance  
Praised be the one who raised it up among all the flowers  
I want to pull it up, uproot it, cultivate it, and it with me to the house  
And make something with it, maybe cook with it, and offer it to the moon  
Spring among the seasons is like Israel among the nations

How beautiful was our gathering by river, with all the winds at play  
The turtledove, goldfinch, and the nightingale, O gazelle!  
How beautiful were the nights of friendship, of closeness between lovers.  
But be strong, my heart, for from union (he lost his way)  
I swear, and I mean it: I asked after him with the friend of God  
Today my heart has fallen into turbulence, the ocean is between them  
How beautiful was our gathering of singing with girls, with tambourines and lutes  
and delights  
Times pass and others come, and the gazelle of the elegant one sleeps beside me...  
Among the odor of the lavender.

#### **XXI.**

O servant, my love is renewed! when I see the cluster of grapes I rejoice!  
My passion arouses me, and I come it and dance  
He holds me by the hands of a young Jew, he presses them the grapes for me and I  
am glad  
My reason leaves me when I see him, and my desire for him grows  
I love no other like him, O new moon of each festivity

O my companion, awake from your slumber! It is certain that he is renewed  
Listen to the birds crying out, and the cups are ready for you  
See how dawn has broken, it is lighting the branches on fire  
The day is shining in the east, and the shadows are going to the west  
Listen to the voice of the in trees doing tawashih embroideries  
Say to Him a blessing, you who fear God  
Exalt Him with a blessing, servants of God  
Do blessing unto Him, Bless God

### XXXIX

The wealth has scattered along with all the assembly- that time has passed!  
Get the drink and pour out the wine, both tomorrow morning and in the afternoon  
Leave behind the one who said, “He says without “ Call for and my spirit.  
Life is an hour and life is a dream passed  
Live in the moment before the storm hits  
Before the Galout which is written upon us

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#### XII

כרגה

דיק אייאם תעגבני חין יבדה נואר יפתח  
חין יבדה עשק ילהמני ולבונפסג פוואח  
סבחאן לדי עזהו ען גמיע אנוואר  
נוריד נכלעו נזרעו נעמו מעי  
רבייע בין פסול כמה ישראל בין אמם

מה אמלח דלוסנה על ואד וכל ריחאן הוא יעמל  
פאכת ומקנין וחדיד ואם חסן יא גזאלה  
ממלאח ליאלי מוודה ואנס בין חבאיב בין ריחה כזאמה  
לכניה קלבי עמדה ומן וסאל תאהו גאיב נחלף תעאלה נקטף

#### XXI

יא עבאד עשקי מוגדד חין נרה ענקוד נפרה  
ויהיג עני גראמי ונגי תחתה ונשטה ונסוק יהודי  
פי ידי הוא יעסר לי ונשרח ימדי עקלי חין נראה  
וגראמי פיה יזיד אנה מא נעשק סואה

יא הלאל פי כל עיד  
יא נדימי קם מן נום  
לא מוחל אנו מוגדד

אשמע טיור תסיאח וכיווס עליך תעדד  
אנתבה ללפגר קד לאח על גסון הוא יותקד  
נהאר פי שרק יוגלי ודלאם ללגרם מאשי  
ואנתבה לצות חדיד פי שגור יעמל תואשיח

### XXXIX

בדד מאל וגמיע חדרה זמאן קד משה  
ואסל שרב ואסקוני כמרה בוקר וערב  
כלי מן קאל יקול בלה דאעו ונפסי  
ועסה אן יכון כמה קד קאל באני חמק ואגב  
חיות שעה ועמר חלם עבר  
עיש לחדה קבל מא תגי עאספה  
קבל מה יגי גאלות מכתוב עלינה