

מנהגי התונה אצל יהודי אפגניסטן

Benzion David Yehoshua

Customs wedding among Afghani Jewry before their Alliah to Israel

Marriage at an early age were mainly from the desire to keep the family purity. Marriage of minors were considered tried remedy to extend the lives of children in the community where mortality rate of children and teenagers was particularly high. Marranos [Anusim] in Mashhad, which were the most of the community in Afghanistan, used to engage babies newborn, in order to ensure that Muslims not ask the reach of children in their adalthood. Boys were married at the age 20-18. Girls were married upon first class (at the age 13-12). Girl 15-16 was considered to *khoneh mondeh*, an old maid, a spinster, and she was married as a second wife or third, of an old man, widower or an invalid. Marriage were mainly with a family member to ensure property will not out of the family.

Matchmaking among the Jews were not a professional. The groom's family sends a delegation of some honorable to mention the attention to the bride's parents. Parents who refused to give the daughter that candidate were dismiss themselves excuse 'the girl small still' or 'we need to ask someone found in the land distant'. If agreed to the father of the bride was serves delegation women piece of 'נאבאט' [nabat – a crystal sugar, and sends the groom, through them,' the head of sugar '(cone sugar). After consent initial delegation from the groom to get the consent of the bride, determining the conditions date ceremony engagement future be held at the bride's parents. Engagement were held in public to inform many of his daughter of a particular got engaged and woo her. Ceremony took part about a hundred guest, men separately and women separately. Guests sat on the

carpet and relied on pillows. ה'סופָּרָה [sofreh - map or low table] was placed on the carpet and needs to be loaded with fresh fruit, nuts and Arak. To all the two guests was laid a plate elliptical with pieces of chicken.

The fiancé says to fiancée : 'the engaged to me with a handkerchief this

They vow of engagement do not turn them into the world.

האירוסין הם נדר שאין לבטל אותם לעולם כשם שאין לבטל את הנישואין
בהיעדר מוסד הגירושין

As they do not cancel the marriage without the institution of divorce

Events of engagement and marriage were invited to musicians Muslims, that is not good-looking to Jews be used musicians. They are accompanied by musical instruments authentic men sang "צָ'אָהַר בֵּיתִי" [chahar beiti beads of four lines of holly poems-*Piyutim*]. Women, gathered in a special room, singing and dancing to the sound of Doyreh (a drum). For engagement sent parents bride and groom 'ח'וֹנְצָ'ה [khoncheh - table size large table] above this table seven trays filled with garments, jewelry and

Foodstuffs and sweets

. After the ceremony, stayed groom at the bride's parents. All the same time the bride lies in the neighbors. Between engagement canopy do not allow the groom meet his fiancée even see it. Month until two months ago canopy paid groom to her father a bride-price. It was given with joy and dancing. Father of the bride use the money to buy dowry daughter and to cover part of expenses engagement and marriage ceremonies to the wedding spend the time to prepare clothes for all the family. Also hamsters Rice, grape and raisin preparation of wine and Arak.

Wedding ceremony was held in each day of the week except Shabat, Omer days and between the seventeenth of Tamuz to Tish`a be-Av.

Eight days before the date the wedding start events, according to the following order:

1. day order bride to her wedding ceremony.
2. day cleaning Rice.
3. day roasting nuts and seeds.
4. day cleaning apartment couple.
5. day slaughter of sheep and chickens.
6. day taking hair face and arranging eyebrows. The same day were also parties bachelor each partner separately.
7. Day bathhouse and Tevila in mikveh. Ceremony tying henna the hands, preceded him procession festive by musicians.

Saturday before the canopy the fiancé was invited to bride apartment and he slept there, without he could see the fiancée. Morning is surprised to find candy between his folds clothes. Synagogue sitting groom was a place of honor. Throwing him candy and dripping on the crowd rosewater. On the canopy morning borne groom to bath, there shave and wash the groom Wearing the suit that the father of the bride had prepare for him and Wearing a hat made of Karakul fur. In this day the bride was taken again to the Mikveh and she wearing dress velvet embroidered strings of silver and gold. Weave her hair into braids with silver and gold papers. On the forehead glue chips metal colored. The bride is wearing the jewelry family .collection. Couple fast on canopy day

During the canopy have been taken means magical many: close opening of scissors, opening lock of lock, sewing simulated thread needle of clothes couple as a sign of unity each other. Shatter incense of *Espanj* on hot coals and they say: " May eyes of enemies will be smashed".

The Jewish Afghani *Ketubah* is one of the most beautiful among other Jewish communities. The Kidushin become by a ring and coins are wrapped in scarf silk. Four men have *Talit* - a prayer shawl - over the head of the couple while the canopy, conducted in most under the roof.

Jewish marriage ceremony was secretly in the bride's parents with the fear of magic Tying the groom It's visit to the first of the bride in her husband house. Doorway slaughter Lamb or cock לנכפרתם-expiation of spouses and blood shed before threshold couple walking over band blood, who came into the area of defense of the couple because the forces of evil. Two singers executive dialogue of poetry, by the way keeping strict groom.

Way room included young block the transition partner his room, till the groom will hold a party special his friends during the seven days canopy. Room included in itself, which entered relatives only, assume crystalline sugar on her hand of the bride and groom food teeth it. Present eat then immediately bride and groom crystalline sugar from tray where term head of sugar soaked in wine and pieces of apple.

Ceremony of *Yihud* (ייחוד) the couple starts by the feeding bride by the groom. It is not respected the ceremony groom will come on his bride has been the first evening. Pairing the first was held in the evening third when a couple used to each other. The next morning asked groom euphemistically: "is the bride ate the food?" If the groom respond positively, old family verify the sheet declare: "*arus boh murad resideh* "bride won good luck". Mother bride fan the sheet in front of the audience takes it shift in her home to remove God forbid slander about her daughter and their family.

Nightly seven days canopy Conducted the ceremony שבע ברכות "seven greetings", which are invited to whenever new visitors. The escorts accompanied by the groom all seven days. Synagogue get the groom blessing'

ברוך אתה בבואך וברוך אתה בצאתך

Blessed are you when you are coming and going.

The first day after the canopy there is *gohzi bini* ג'והזי an exhibition of all dowry brings the bride and exhibition of gifts. At the opportunity to serve guests Rice mixed with vinegar wine.

Saturday is obtained groom with respect Kings in the synagogue and he was called up to the reading of the Torah *Torah*. Throw him Almond coated in sugar and sprinkle rose water. All the family are called up to the reading the Torah. At the end of prayer leading the groom home with holly poems.

As promised, one of the evening is preparing for a party to the friends of the groom.

Life after the wedding

At the end of the seven days canopy the groom going out to trade cities trading remote leaving behind his wife. He returns to visit for the high Holy days or for Passover. The first child born already in the first year. Bride lives with mother in law. She was called by mother in law *arus* [a bride]. The bride's parents will call son in law *damad* [a groom]. Bride calls parents of her husband: *pedar* 'father' and *modar* (mother).

There were no divorce among Afghani Jewry no in engagement and no in marriage. Boycott of Rabbi Gershom Me-or Hagolah was not acceptable in Afghanistan and men carrying another wife. Widows are

not marry until the day of their death. A widower will be married with a new wife in few months.

Above customs no longer exist among the Afghani Jews and they are living according the Sefaradi manners in Eretz Israel.

Dear Ben and Naomi Joshua, good luck to you and GOD BLESS YOU. The poet of Psalms-Tehilim bless you:

בְּנֵיךָ, כְּשֵׁתֵי זֵיתִים -- סְבִיב, לְשִׁלְחָנְךָ.

Thy wife shall be as a fruitful vine,
in the innermost parts of thy house;
thy children like olive plants,
round about thy table.

(psalms 128, 3)