EARLY MODERN WORKSHOP: Jewish History Resources

Volume 3: Gender, Family, and Social Structures, 2006, Wesleyan University, Middletown, CT

Jewish Marriage in Christian Eyes

Yaacov Deutsch, Hebrew University, Israel

ABSTRACT: This presentation deals with a Christian description of early modern Jewish marriage rituals. The text is a translation of a chapter on Jewish marriage from Johannes Buxtorf's "Synagoga Judaica" or "Jewish Synagogue" (1603). The forthcoming video is a discussion of the text by Jewish studies scholars.

This presentation is for the following text(s):

- The Jewish Synagogue

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Introduction to The Jewish Synagogue

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Notes: Full translation available at: http://www.uwm.edu/~corre/buxdorf/index.html

Johannes Buxtorf was born on December 1564 to one of the leading families in Kamen, a territorial town in Westphalia. His grandfather was the *Burgermeister* of Kamen for thirty years, and his father was a pastor in the city from 1556 until his death in 1581. Buxtorf's father played an important role in the introduction of Protestantism in Kamen between 1562 and 1567.

During his childhood, Buxtorf attended the Latin school in Hamm (Westphalia) where he also received his first Hebrew instruction. He then studied at the Archigymnasium in Dortmund, and in 1585, when he was 21, he moved to study at the Gymnasium at Herborn. The academy at Herborn had been recently founded to further Calvinist education by Count John VI, the head of the county, himself a new convert to Calvinism.

At Herborn, Buxtorf studied theology, where he took courses in Hebrew based on the Psalms and the books of Solomon, in theology based on the Old Testament prophets, and in systematic theology based on Calvin's *Institutes*. From his *album amicorum*, we learn that in March 1588, after three years at Herborn, Buxtorf traveled to Heidelberg, Basel, and Zurich. He then traveled back to Basel where Johann Jacob Grynaeus, the senior theology professor, convinced him to stay. Recognizing Buxtorf's potential, Grynaeus also recommended Buxtorf as a teacher for his friend Leo Curio's children. Buxtorf stayed with the Curio family for six years and later married one of their daughters.

A few months after his arrival, Grynaeus asked Buxtorf, who had not yet received his Master of Arts degree, to accept a professorship of Hebrew as a member of the arts faculty. . In 1590 Buxtorf became a regular professor of Hebrew, and in this year he also completed his final requirement for graduation, a public disputation. The subject of his disputation was not related to Hebrew, but was, rather, a philosophical topic: whether or

not animals are wholly without reason. Since the disputation was not preserved, we do not know what Buxtorf's position regarding this fascinating subject was.

Buxtorf stayed in Basel until his death in 1629, despite the poor salary which he earned (Basel University has the reputation of paying the lowest wages of any German university), and despite the multiple offers he received to move to other universities in Europe, including one from one of the leading institutions of the time, Leiden University. It was in Basel where he furthered his career and became known as the leading Hebraist of his time.

Buxtorf was a prolific author, and he published about twenty different works, all related to Judaica and Hebraica. His contribution to Hebrew learning can be divided into three main categories: pedagogical, philological, and theological. Among the pedagogical works one can find Hebrew grammars, dictionaries, manuals of Hebrew poetry and letter writing, and a guide to Hebrew bibliography. His main philological contributions are his edition of Bomberg's *Biblia Rabbinica* and his edition of Isaac Nathan's Hebrew Concordance. His theological works include his work on *ta'amei hamikra* טעמי המקרא *Tiberias*, and his book *Juden Schul* which is a description of the everyday life of the Jews, and is the source of our text.

Synagoga Judaica Das ist Juden Schul, first published in 1603, quickly became popular and was translated into Latin, Dutch, and English. In the nineteenth century it was even translated into Hungarian. During the seventeenth and eighteenth centuries, the book appeared in at least 21 different editions, more than any of Buxtorf's other work, which attests to the popularity and importance of this work. In contrast to Buxtorf's other publications, which were first written and published in Latin, *Synagoga Judaica* was originally published in German. This tells us that Buxtorf intended that this work be read by a different audience.

After a long introduction in which Buxtorf discusses the articles of the Jewish faith, the remainder of *Juden Schul* is devoted to a detailed description of various aspects of the customs and ceremonies of the contemporary Jews. Thus, it includes chapters on different holy days, such as Sabbath, Passover, Rosh haShana, Yom Kippur, Sukkot, and Purim, as well as chapters on life cycle ceremonies like birth, circumcision, engagements, weddings, death, and burial.

Buxtorf's book is not the first attempt to describe the everyday life of the contemporary Jews. His work follows those of f earlier authors like Johannes Pfefferkorn and Victor von Carben, (both published in 1508), and especially Anthonius Margaritha's *Der Gantz Judisch Glaub* (1530) and Ernst Ferdinand Hess' *Juden Geissel* which was first published in 1598. However, all these authors were Jews who had converted to Christianity. Buxtorf's *Juden Schul* is the first work belonging to this genre that was

written by a Christian from birth. This is a crucial point for understanding Buxtorf's agenda for writing his book, and as I will argue, there are differences between his attitude toward Jewish ceremonies and customs and the attitude of the converts that preceded him.

In an article that was published almost twenty years ago, Ronnie Hsia described this genre of writing about Jewish everyday life as Christian ethnography of Jews and Judaism. He mentioned a few works that belong to this genre, including Buxtorf's book, but failed to relate the broadness of this phenomenon. Actually, the works of Buxtorf and his predecessors are just the tip of the iceberg. After the publication of Buxtorf's work, about sixty other works belonging to this genre were published. Many of these books relate to life cycle ceremonies, including the wedding, and they shed light on Christian perception and attitudes toward Judaism. For almost two hundred years, though, the *Juden Schul* was the most important single work belonging to this genre, as is evident from the extensive republication of the work. By analyzing Buxtorf's text we can get a closer look at the way Christians looked at Jewish ceremonial life in general, and the way Jewish marriage and family life were perceived in particular.

Hsia, in the article mentioned above, points to the similarity between the rise of modern ethnography and the writings about the Jews. While I agree with Hsia that there are parallels between the subjects discussed in books about the Jews and books about other nations and religions, I think that there are also profound differences between them in regards to the sources they are using and especially in regards to their agenda. I argue that that the use of the term ethnographic to describe Christian writings about Jews is problematic because of the obvious religious bias shown by the authors of these works. I would suggest that we not describe this literature simply as ethnographies, but rather, that we use a new term and describe it as polemical ethnographies.

In a recent article, Diane Wolfthal claimed that Christians chose to ignore ceremonies related to the Jewish family, since describing them required the Christians to give a positive account of the Jewish religion. Based on the content of Buxtorf's text and that of many other ethnographic works I believe that this assumption needs re-evaluation.

From the historical perspective, I argue that the Christian writings about the Jews in the early modern period reflect a shift from writing about Judaism to writing about Jews and their lives, including references to Jewish family life. In addition, and this is despite Buxtorf's claim, I argue that Christian interest in the Jewish way of life led Jews to be more open toward Christians, since they were willing to admit Christians to their ceremonies, and we have testimonies about Christians attending events such as circumcision, wedding ceremonies, and Passover meals. This excerpt raises several questions:
How accurate is Buxtorf's description? (Compare this text to, Juspa of Worms' text on

this website)
What are the sources that he is using?
What are the points that he chooses to focus on?
What can that tell us about his agenda?
What is Buxtorf's attitude toward the Jews, and what stand in the focus of his criticism?
How does Buxtorf portray the Jewish family?
What does he see as important in the family?

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The Jewish Synagogue
Synagoga Judaica
Johannes Buxtorf, 1603

Translated by Alan D. Corré

Notes: Full translation available at: http://www.uwm.edu/~corre/buxdorf/index.html

Chapter Twenty-eight
About the Wedding of the Jews

When the engagement of two parties occurs, many Jews are invited, young and old, and they gather in a big room and each of the young Jews has a new [earthenware] pot or jar in his hand. Then one of them comes and reads the marriage document, that N. son of N., and N. daughter of N. have been betrothed to each other, and one shall give to the other as morning gift so and so much, and the wedding shall be on such and such a day. However, if one party does not keep what is put down in this *Tenóim* [lit. "conditions"] or marriage document, then such party shall pay fifty florins to the other as a penalty.

After this, they wish one another luck, and say *Massal Tobh,* good luck, and as soon as the others hear it, they throw their pots and jars to the ground, and break them, which means happiness and abundance.

Then they all leave, and one stays at the door, to give them sweet wine to drink, and sometimes some sweets too. The next eight days, neither bride nor groom leaves the house. However, many young men come to the groom to eat and drink with him, and to amuse him. They prove this with the story of Samson, who was given thirty young men when he wanted to make a wedding.

On the day before the wedding, the bride has to take a bath in cold water, and submerge completely under the water. She is accompanied there by other women with music and noisemaking, and also led back again the same way, so that everybody should hear, and know that she is a bride. Some leap and dance in front of her, but pious women do not commend that.

Bride and groom send each other a wedding-belt. The bridegroom's belt, namely the one which the bride has to send to him, should be fitted with silver clasps, and the bride's belt with golden clasps. When once I asked for the origin of this custom, I was told that silver signifies the <*Semen virile,* which is white, and gold signifies the *Semen muliebre*. This is a worthless *ratio,* [reason] like everything that comes from their shuls.

On the day when she is to be consecrated, she puts on her bridal dress, and makes herself beautiful in the Jewish fashion. She is led into a special room by the women, who sing lovely wedding-songs before her. Then they seat her on a beautiful chair, braid her hair, put on a beautiful head covering, and put a veil before her eyes, so that she may not look at the groom, on account of modesty and good breeding, just like Rebecca when her groom came to meet her. Gen. 24.65 The women take special pleasure in braiding her hair, singing and dancing, and entertaining the bride to make her happy, and they think they are doing a fine deed for God in this. In order to convince the pious women of this, the very wise rabbis write in the Talmud that God himself made braids for Eve in Paradise, and he sang for her and danced with her. The *chachámim* and very wise rabbis derive it from these words Gen. 2.22: And he led her to Adam, that is, God brought her to Adam just like a bride, beautifully tricked out and braided, with dancing and leaping. You can also read in the *Pirke* or *Capita R. Eliezer,* that God himself waited on Adam and Eve at their wedding, and made the sky for them, under which bride and groom might be blessed. And the angels played the fife and drum for dancing, and danced themselves. The Jew who blasphemously wrote the book *Brandspiegel* some years ago wrote thus in chapter 34. It was printed for the first time in Crakow, Poland in the German language in Hebrew letters. It is a strict book about proper behavior, and is held in high regard by the Jews. In the Talmud Niddah 45b I can only find that God made plaits or braids for Eve, and it is proved by what is written Gen. 2.22 *Vajíbhen hael,* [sic] that is, and God built, i.e., braided. Therefore in some places, according to the Jews, the braids, or plaits, *Binjasa,* are called a building, because the Hebrew word *Banah,* from which the previous word is derived, means to build. Now Moses says explicitly, and not with dark [=not explicit] words: And God built from the very rib, which he took from Adam, one whom he called woman, and led her to Adam. This would mean, according to the very wise rabbis, that God made braids for Eve, and led her to Adam with leaping and dancing. Were there a spark of right understanding and knowledge of God's word in these people, they would be ashamed of their blasphemous words before the whole world. But this is in vain, because they are struck with blindness by God, and they desire no light. Let us go further.

When the public consecration is to take place, four young boys carry a canopy, or cover, attached to four posts, to the place where the consecration is to take place, in the street, or in a garden, under the open sky. The groom follows with several men, then the bride with the women accompanied by lutes and other instruments, all under that canopy.

(They call it *Chuppah,* cover) and everybody calls out *Báruch hábba* Blessed be the one who comes. The bride is led three times around the groom (just as the cock goes around the hen) with the statement Jer. 31.22: the woman will go around the man. Then the groom takes the bride and leads her around in a circle, and then the people throw wheat or other grain over them, and they call out *Prú urefú,* be fruitful and multiply. They say this means peace and abundance in their household, as it is written in Psalm 147.14: He brings peace to your borders and satisfies you with the best wheat. In some places it is the custom to mix money with the wheat, which the poor Jews pick up. The bride stands at the right side of the groom, as is written in Psalm 45.10: The bride stands at your right in naught but precious gold. Her face should look towards the south, because the rabbis taught in the Talmud: The one who puts her bed between the south and the north, so that her face looks towards the south, will be blessed with many sons. The rabbi who performs the ceremony puts the corner of cloth that the groom wears around his neck (they call it *Talles*) on the bride's head following the example of Ruth who said to her cousin Boaz Ruth 3.19: Spread your wings over your handmaiden. And in the Prophet it said Ezek 16.8: And I spread my wings over you and covered your shame. The Rabbi then takes a glass of wine, and says a prayer of praise over it (they call it *Birchas ærusin, Benedictio desponsatorum)* [=the blessing of the betrothed] in which he praises God that they are promised for each other in marriage, and he gives the bride and groom to drink from it. If the bride is a virgin they usually take a narrow glass, for a widow a wide glass,and for a poor little creature an earthen vessel. Everyone knows the origin of this. Now the rabbi takes a ring from the groom. It should be pure gold, with no precious stones on it. He calls several witnesses to show them and determine if it is good and worth the money, and he puts it on the second finger of the bride and reads publicly aloud the marriage document. Then he takes another glass of wine, and says a prayer over it (they call it *Birchas nissuin*) [=wedding blessing] in which he thanks God that they have now taken each other, and he gives them to drink again. After that the groom takes the first glass and throws it against a wall or on the ground, so that it breaks in remembrance of the destroyed temple at Jerusalem. In some places they strew ashes on the head of the groom to remember the burning of the Temple. For this reason the groom has a black cap on his head, such as the people in mourning are accustomed to wear, and the bride has her head wrapped in a black mantle (very elegant – you could scare little children with it) as a sign that even in their highest joy they should also be sad, because of the destruction of the city and Temple. (Yes, the clothes are mourning clothes, but the heart does not mourn, as experience proves). It is also written in the Psalm 2.11: Be afraid with trembling. They hold the consecration under the open sky as a sign that they should multiply like the stars in heaven.

After the blessing they sit down at the table. First the groom has to sing a long prayer, the more beautifully he sings, the more pleasing he is to the bride, who sits next to him. It is done more for love and pride, and to please the bride, than to show devotion to God.

Meanwhile, someone calls out to prepare and bring the chickens. A chicken and an egg are put before the bride. The groom gives the bride a piece of the chicken, and after that everyone, women and men reach out with full hands. They tear up the food like hungry dogs. Whoever gets the biggest piece is the best at the table. They eat it with their hands, and soon someone comes and snatches it from the hands of another, or even from his mouth, and they make a lot of noise and they laugh, just to make the bride and groom happy with all this. The egg is not boiled. They throw it at each other, or, better yet, at the face of a Christian who happens to be watching. They explain to the bride that it is a sign that she will give birth without pain, with joy and ease, just as a chicken lays an egg with joyful cackling.

After this enjoyable entertainment, the real meal is offered. They are happy, and do not think much about Jerusalem. They dance and leap, as everyone who has seen it knows.

At the end of the wedding they hold a dance which they call the *Mitzva* dance, that is a dance which is held at a wedding because of the law of God. The most eminent person present takes the groom by the hand, and they follow one another. Also the preeminent woman takes the bride, and all women follow, and they all dance round in a large circle. It is a horrible tossing about, and with that they conclude the joyous wedding feast.

The wedding usually lasts eight days, and when the Sabbath comes during the celebration, they do it great honor by extra dancing. This is because the Sabbath is also called a bride, as we mentioned before.

Above all, they write, everybody should be warned not to invite uncircumcised Christians to the wedding. King Solomon says in Proverbs 14.10: And in your joy no stranger should mingle. However, this is a perversion of the text. It says something different and has a completely different meaning. They also write: When the good angels see that strangers, that is, Christians, are at the wedding, they flee, and evil spirits come, and do damage. They cause quarrels, disagreements, and accidents. Some people may break their necks or legs, or even kill somebody. So you should be aware how welcome Christians are at their weddings. If one drinks to the other they respond: *Lechajim tobhim,* to good life, that is the drink should serve your good health. But if they do not wish well to another person, such as a Christian, then they understand by these words *Kelalah,* that is, a curse, because the word *Kelalah,* counted in the kabbalistic way, has the same numerical value as the previous two words, namely 165, and they understand with it, the person should drink damnation with it. [l=30, ch=8, j=10 (twice), m=40, t=9, o=6, bh=2, i=10, m=40: total=165. k=100, l=30 (twice), h=5: total=165.] These and similar Jewish blessings and secret malice will come to light at some other time, God willing.

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Caput XXVIII
Von der Jüden Hochzeit

Wenn die Verheissung zwischen zwo Partheyen geschehen, berüfft man viel Jüden, jung und alt, zusammen in eim grossen Gemach, haben die jungen Jüde jetlicher ein newen Hafen oder Topff in der Hand. Denn kompt einer, und verliset offentlich den Heyraths Brieff, wie sich zusammen verheirat haben N. ein Sohn N. und die N. ein Tochter N. und soll eines dem anderen zur Morgengaab geben so und so viel, und die Hochzeit soll warden auff den tag, x. welche Parthey aber der andern nicht haltet, was in diesen *Tenoim* und heyrathsbrieff verzeichnet, soll fünfftzig gulden der andern zur straff verfallen seyn. Nach diesem wünschet eines dem andern glück, und sprechen, *Masaltobh*, Gut glück: und so bald solches die ummstehende Jüden hören, werfen sie ire Häfen an die Erde zu stücken, sprechen, solches bedeute glück und uberfluß. Hernach geht jederman wider hinweg, und steht einer an der thür der gibt ihnen süssen Wein zu trincken, etwan auch Confect darzu. Die nechsten acht tage geht weder Braut noch Breutigam auß dem Hauß, es gehet aber zum Breutigam vil junge Gesellen, essen, trincken und kurtzweilen mit ihm, beweisen solches auß der History vom Samson, welchem man hat dreissig jüngling zugegeben, alß er hat wöllen Hochzeit machen. Die Braut muß den nechsten tag vor der Hochzeit in eim kalten Wasser baden, und sich gantz under das Wasser tauchen: wird von den Weibern mit klingen und gethön, ins Bad unnd auch also wider herauß geführt, daß jederman hören und wissen soll, daß sie ein Braut ist, etliche tantzen und springen vor ihr her, doch solches loben die frommen Weiber nicht. Es schicken auch Braut und Breutiggam einander Hochzeitliche gürtel zu, und muß des Breutigams Gürtel, welchen nemlich die Braut dem Breutigam schicket, mit silbern Spangen, und der Braut gürtel mit guldenen Spangen beschlagen seyn, da

ich die ursach auff ein zeit fragte, sagte mir einer, das silber deute auff das *Semen virile*, welches weiß, das gold oder ubergüldet, deute auff das *semen muliebre*, etc. Diß ist ein faulte *ratio*, wie alles was auß ihrer Schulen kompt.

Am tag, wenn sie eyngesegnet werden, legt sie ihre Hochzeitliche Kleider an, unnd mutzet sich auffs schönest nach jüdischer weise: wird darnach auch von den Weibern in ein besondre Gemach geführt, die singen liebliche Hochzeitlieder vor ir her, setzen sie auff einen schönen Sässel, strälen ihr das Haar, machen ihr schöne Flächten oder Zöpffe, setzen ihr schöne Hauben auff, und machen ihr den Schläyer für die augen, daß sie den Breutigam mit ansehen soll, von Zucht unnd Scham wegen, wie Rebecca auch gethan hat, da ihren der Breutigam entgegen kommen ist. Bey diesem flechten oder strälen haben die Weiber ein sonderbare frewde, mit schönen Liedern zu singen, mit tantzen und allerley kurtzweil, daß sie die Braut frölich machen, halten sehr viel darauff, vermeinen sie, Gott ein angenem werck darmit zuthun. Und daß solches die Hochweisen Rabbinen die frommen Weiber desto ehe uberredten schreiben sie im Talmud, Gott selbst habe der Eva im Paradeiß Zöpffe gemacht, und ihr vorgesungen, und mit ihr im Paradeiss getantzet (Pfuy des lästerlichen und lugenhafften Jüdenmauls). Solches haben die *Chachamim* und Hochweise Rabbinen geklaubet auß diesen worten: Und führet dieselbe zu Adam, das ist, Gott brachte sie zu Adam, wie man ein Braut pflegt zu bringen, hübsch auffgemutzt unnd geflochten, mit tantzen und springen. Auch lieset man in den *Pirke* oder *Capitibus R. Eliezer*, daß Gott selbst dem Adam und Eva bey der Hochzeit gedienet habe, und ihnen den Himmel gemacht, darunder Braut und Breutigam sind eyngesegnet worden, und die Engel haben mit Pfeiffen und Drommen zu tantz gemacht, unnd getantzt, etc. Also Gottslästeriger weise schreibet hievon der Jud, der das Buch Brand Spiegel, vor wenig jaren gemacht, und zu Krakaw in Polen zum erstenmal hat trucken lassen, in Teutscher sprach mit Hebreischen Buchstaben, ist ein Straff und Zuchtbuch, und wird in grossen ehren bey den Jüden gehalten. Im Talmud aber finde ich nur allein, daß Gott der Eva Flechten oder Zöpffe gemacht habe (Tractatu Niddah, cap. 5. pag. 45), wird bewiesen auß dem das geschrieben steht: *vaijibhen hael*, das ist, und Gott hat gebawet, das ist geflochten, daher an etlichen orten bey den Jüden, die Flechte oder Zöpffe, *Binjasa*, ein Gebew, genennet werden, dann das Hebreisch wort, *Banah*, daher vorige wörter kommen, heisset eingentlich, Bawen. Da nun Moses deutlich nit mit dunckeln worten redt, Und Gott bawete auß derselben Rippen, die er auß Adam genommen hatte, ein Weib, und führete sie zu Adam, daß muß nach der Hochweisen Rabbinen verstand heissen, Gott habe der Eve Zöpffe gemacht, und sie mit springen und tantzen zu Adam geführet. Wenn doch ein fünckllin rechts verstands oder erkandtnuß Gottes bey diesem Volck were, solten sie sich dieser gottslästerigen worte vor aller Welt schemen. Aber solches ist umb sonst, weil sie von Gott mit Blindtheit geschlagen sind und keines Liechtes begeren. Folget weiter.

Wenn die offentliche Eynsegnung geschehen soll, so tragen vier junge Knaben ein Himmel oder Decke an vier stangen angemacht, an das ort, da die Eynsegnung

geschehen soll, an die Gasse oder in ein Garten under dem blossen Himmel, folget der Breutigam mit etlich Männern, und die Braut mit den Weibern hernach, mit Lauten und anderm Seitenspiel, under denselben Himmel (Sie nennen es *Chuppa* ein Decke) und Schreyer jederman, *Baruch habba*, Gebenedeyet sey der da kompt: die Braut aber wird drey mal rings umb den Breutigam geführt (wie der Han umb die Henne geht) nach dem Spruch: Und das Weib wird ringsweise umbgeben einen Man. Denn nimpt der Breutigam die Braut, und führet sie auch ein mal herumb, unnd wirfft das Volck Weitzen oder Korn auff sie, und schreyen all *Pru urefu*, Seit fruchtbar und mehret euch, sprechen solches bedeute friede und uberfluß in der haußhaltung, wie im Psalmen geschrieben steht: Erschaffet deinen Grentzen friede, und settiget dich mit dem besten Weitzen. An etlichen orten thun sie Gelt und das Korn, welches die armen Jüden aufflesen. Die Braut steht dem Breutigam auff der rechten seiten, wie im Psalmen geschrieben steht: Die Braut stehet zu deiner Rechte in eitel köstlichem Golde. Ihr angesicht muß gegen Mittag gerichtet seyn, darumb das im Talmud die Rabbinen gelehrt haben, Wer sein Betth zwischen Mittag und Mittnacht stellet, also das ihr Angesicht gegen Mittag sehe, dem werden vil Söhne geboren. Der Rabbi, der sie zusammen gibt, decket der Braut den zipffel von dem hären thuch, daß der Breutigam umb den Halß hat (Sie nennen es *Talles*) auff den Kopff, nach dem exempel Ruth, die zu ihrem Vettern Boas gesprochen: Spreite deine flügel uber deine Magd: und beim Propheten steht: Unnd ich breitet meine flügel uber dich, und deckte deine Scham. Darnach nimpt der Rabbi ein Glaß mit Wein, und spricht ein lob Gebetlin darüber, (sie nennens *Birchas aerusin*, *Benedictionem desponsatorum*,) darin er Gott lobt, das sie mit einander in die Ehe verlobt und versprochen sind, und gibt Braut und Breutigam darauß zutrincken. Wenn die Braut ein Jungfraw ist, nemmen sie gemeinlich ein Gutter oder eng Glaß, zu einer Wittib ein weit Glaß, und zu Wormbs ein erden Geschirr, die ursach versteht ein jetlicher. Hie nimpt Der Rabbi ein Ring vom Breutigam, der muß von lauter Gold seyn, ohne Edelgestein rüfft etliche Zeugen darzu, zeigt inen, ob er gut und Gelts wärt seye, und stecket ihn der Braut an den andern finger, und verliset offentlich und laut den Heyrathsbrieff. Darnach nimbt er abermal ein Glaß mit Wein und spricht ein Gebetlin darüber, (sie nennens *Birchas nissuin*,) darin er Got dancket, daß sie jetzund einander genommen haben, gibt inen abermal zutrincken, alß denn wirfft der Breutigam das erste Glaß an ein Wand oder wider die Erde, daß es zerbricht, zum gedechtnuß zeichen des zerstörten Tempels zu Jerusalem. An etlichen orten strewen sie dem Breutigam Aesche auff den Kopff, zur erinnerung des verbrennten Tempels: Dieser ursach halben hat auch der Breutigam ein schwartze Kappen auff dem Kopff, wie die leidtragenden pflege zu tragen, und die Braut hat den Kopff in ein schwartzen Mantel verhüllet (gar zierlich, das man Kinder darmit erschrecken und verjagen könte,) zum zeichen, daß sie in ihren höhesten frewden allzeit sollen trawrig seyn von wegen der Zersörung der Staat und des Tempels, (ja die Kleider sind trawer Kleider, aber das Hertz trawret nit, wie die Erfahrung außweiset.) Daher auch im Psalmen geschrieben: Förchtet euch mit zittern. Daß sie under dem offnen Himmel die

Eynsegnung halten, ist ein zeichen, daß sie sich sollen vermehren, wie die Sternen am Himmel.

Nach gehaltener Eynsegnung sitzt man zum Tisch, da muß erst der Breutigam ein zimlich lang Gebet singen, je lieblicher unnd schöner er singet, je besser er der Braut, welche nebem ihm sitzt, gefallet, geschicht viel mehr auß liebe unnd hoffart unnd zu wolgefallen der Braut, alß auß andacht gegen Gott. Hiezwischen schreyen etliche, man solle die Hüner rüsten, unnd aufftragen. Da stellet man der Braut ein Hün unnd ein Ey für. Der Breutigam gibt der Braut ein stücklin darvon, unnd darnach greiffen sie alle mit voller Hand zu dem Hün, so wol Weiber alß Männer, zerreissen es wie hungerige Hunde, welcher das grössest stück uberkompt, ist der beste am Tisch, essens auß der Hand, bald kompt einer, unnd reissets ihm wider auß der Hand, auch wol gar auß dem Maul, unnd haben ein groß geschrey unnd gelächter darüber, anders zu nicht, denn daß sie Braut unnd Breutigam darmit frölich machen. Das Ey ist nicht gekochet, werffens ein ander, oder lieber eim Christen, der ihnen zusicht, ins gesicht. Diß wird aber der Braut fürgestellet, zum Zeichen, daß sie ohne schmertzen, mit frewden und leicht gebären soll, wie leicht und ring ein Hün mit frewdigem gachsen ein Ey legt.

Nach diesen kurtzweiligen frewden richten sie die rechte Maalzeit an, sind frölich, und gedencken wenig an Jerusalem, tantzen und springen, wie jederman weißt, der es gesehen hat. Am end der Hochzeit, halten sie einen Tanz, den sie *Mitzva* Tantz nennen, das ist, ein tantz von wegen des Gebotts Gottes von der Hochzeit. Es nimpt der fürnemmste den Breutigam bey der Hand, unnd denn je einer nach dem andern, gleichfalß nimpt ein fürnemme Frawe die Braut, und andere Weiber hernach, und tantzen also an einem langen Reyen herumb, ist ein grewlich geschleuder durch einander, und beschliessen damit die Hochzeitliche frewde. Es wäret gemeinlich acht tage die Hochzeit, und fallet der Sabbath in die Hochzeit fallet, so vermeinen sie dem Sabbath sonderliche Ehr an zuthun, wenn sie gewaltig tantzen, dann der Sabbath wird auch ein Braut genennet, wie oben angezeigt ist. Für allen dingen, schreiben sie, soll jeder man gewarnet seyn, daß er keine Unbeschnittene Christen zur Hochzeit lade. Dann der König Salomon spricht in seinen Sprüchwörtren: Und in deine Frewd soll sich kein Frembder einmischen. Diß ist ein Verkehrung des Texts, welcher anders lautet, und viel ein andern verstand hat. Auch screiben sie, wenn die guten Engel sehen, das frembde, das ist, Christen, bey der Hochzeit sind, so fliehen sie hinweg, und kommen die bösen Geister, unnd thun schaden, erwecken zanck unnd uneinigkeit, verursachen schweäre unfälle, Halß oder Bein brüch, Todschlag, etc. Ist deßhalben zu mercken, wie gern sie die Christen zun zeiten bey ihren Hochzeiten sehen. Wenn einer dem andern einen zutrinckt, antworten sie, *Lechajim tobhim*, Zum guten leben, das ist, zur gesundheit soll die der trunck dienen: wenn sie aber einem nicht wol an sind, wie den Christen, verstehn sie durch vorige wörter, *Kelalah*, das ist, Ein Fluch: dann diß wort thut nach Cabalistischer rechnung in der zal eben so vil alß die vorigen zwey wörter, verstehen darmit, Es soll einer den Fluch daran trincken. Diese und dergleichen

jüdische Segen, und heimliche Bößlin, sollen auff ein ander Zeit, wills Gott, an tag kommen.

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