

# AFTER-WEDDING MORES IN TRADITIONAL DIBER WEDDING, IN BOTH SIDES OF THE BORDER POLICY

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## Abstract

The Dibra's traditional wedding as a celebration of a marriage, is an important event in a person's life as it is his birth and death. For this reason it is reflected from precocity in the folk composition. In general the wedding has a natural development, a construction inside an obliged rite's frame, an artistic composition in the heart of which there are two main characters: the bride and the groom. The Dibra's traditional wedding, passes through three main stages: engagement, wedding's preparations and the wedding itself, but is important to accentuate that a considerable statutory space is for the post-wedding. With its the hectic rite, it seems like a mini-wedding ( a small wedding ) where the bride already is in the groom's house, will be involved in the rite's "swirl" and it will be given the opportunity of knowing/meeting with the other members of the new family, with which she will pass the rest of her life. The post-marriage rites in the Dibra's traditional wedding in both sides of the Albanian border, show cultural legacy of Albanian people in centuries, especially of Dibra e Madhe region which, for well-known reasons, had to survive to the foreign country's pressure. It has reached to preserve, conserve these traditions in which it testimonies once again the antiquity of these regions and their autochthon. From the rite of the bride's early awakening at dawn, early in the morning, the songs and rites that accompany the first day in her husband's house, the distribution of the wedding's presents, her bridehood, the visits in the tribe's nearest families, the Cough Night ( Nata e Kolles), etc. bring a great show, lasted in time. The Dibra's traditional wedding, with its colours and the rites with which it is accompanied, remain one of the Albanian's folk pearls, a long emotion to be felt and a big satisfaction for the researcher, who finds an important source, an "arsenal" of Albanian traditions, which eases his creative work. Post-wedding as a continuity of the wedding ceremony, is an open encyclopedia where you can find everything theatricalized in the best way and where everything is in the right time and in the right place.

**Keywords:** tradition, wedding ceremony, post-marriage rites, legacy, identity

Diber traditional weddings as a celebration that takes place on the occasion of marriage is an important event in human life, as birth and death. As such it is shown that the precocity on folk. In its entirety weddings is a natural development, a building within a required ritual, an artistic composition in the center has two main characters: the bride and groom.

Dibra traditional wedding, passes through three main stages: engagement, wedding preparations and wedding, but it should be noted that a considerable attention is after wedding. With compressed ritual that is, looks like a small mini-wedding, where the bride already arrived at the home of her husband, will be included in the "vortex" of rites and will be given the opportunity of getting to know other members of the new family in which to spend her life.

After-wedding mores in traditional wedding of Diber in both sides of the border policy bring cultural heritage of the Albanian people for centuries, especially the Dibra e Madhe area, which for unknown reasons has had to survive the pressure of a foreign state. It has managed to preserve many of the traditions in which once again proves the antiquity of these areas and their autochthony.

Since the awakening of the bride in the early morning, songs and rituals that accompany the first day of her stay at home husband, distribution of wedding gifts, her bridehood touring homes nearby tribe, Kolla night, etc., bring a prolonged spectacle.

Monday, as the ritual and the bridehood looks like a mini-wedding, which is quite loaded. In different areas of Diber in both political sides, still retained vestiges of these traditions. These are followed in the tracks.

On Monday morning, the bridegroom was waking up with a song, music and dancing  
*Knojshin nja tri pata,/ ngrehu o N.N aga,/ a s'të duel nata./ Po ban gjeli ki –ki –ki./ çou N.N e mos fli./ Po knon gjeli ko –ko –ko,/ çou N.N a s'je llo.*<sup>1</sup>

In the earliest time required proof of the bride's virginity, necessary for morality and integrity of the bride. Once out of the room after gjerdekut night, before the wedding party disclose a sheet spotted with blood, to prove the honesty (virginity) of the bride. But later, with changing views of mentality and establishing relationships between young people, the tradition lost its importance and not practiced, but the songs were preserved, as vestiges of that habit.

*O mor dhandër mos u fug/ jalla nusja si tu duk/ si t'më duket of medet/ qenka cucë me t'vërtet.*<sup>2</sup>

Drummers played musical instruments several times, while the bridegroom go out and give money. The songs are presented. These songs are quite humorous that do not leave without triggering the bride and groom. The casual look to bring some of them, which are often sung in traditional weddings of Dibra.

*O moj oda me tavan/ na difto çka ke pa mramë./ Jo s'kam gojë për me tregue /shof jelekët tuj fluturue,/ shof gjigimat tuj shkullue./*

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<sup>1</sup> Mimoza Shqefni: "Dasma tradicionale dibrane". Shtëpia botuese "Geer", Tiranë 2011.

<sup>2</sup> . Petrit Fetahu: "Studime folklorike dibrane", 2004.

*Pa nigjoni o mori gra,/ ka fillu nusja tu qa./ Kërkon nusja pe e gjylpanë,/ ishin kputun kopsat mramë./*

*Na ka dal moda oj nuse/, moda allafranga,/ derën në sabah oj nuse,/ po e çelën nana./<sup>3</sup>*

So the song's verses continue with the burning oven, with yard clean up etc.. This song conveys humorous habit that the bride should get up early in the morning. But there are strings where brides ridicule passes to grotesque:

*Lum vjehrrat kush i ka/ ngrihen herët në sabah/ kërkajnë kafen bismilah./ Mjerë nuset kush i ka/ ngrihen vonë në sabah,/ kërkajnë tasin me përshesh,/ ha me dorë e ha me vesh/<sup>4</sup>*

In Diber e Madhe, when the bridegroom came in the morning, stuffing a handkerchief in the body. Friends (single) and who controlled the first to find, enter and burn the handkerchief dance. This single was "candidate" for the groom. Once the bride leave the room, put in a corner of the large room where bridehood and take cringe. It stood on his family (and guests) to put gold coins. There is a rule that respect, the bride put gold coins in the order. In early rise grandfather, grandmother, father in law, mother in law, uncle, aunt, etc.. The set of a gold (father in law put a gold neckless, gold chain two meters in length) and the sing:

*O ki vjehrrri pi gëzimi/ i vendos qistek fjorini/ ti mi nuse ashtu më rrofsh/ bashkë me djalin e gëzofsh.*

On Monday, almost all the time take the bride cringe. The cringe was an action that took place on both sides of the border. For in-laws, she took cringe in different way of others. The cringe bow to start with both hands down to his feet, raising his hands on belly, chin and then on the forehead, while the others use only one hand, beginning cringe in the stomach. This rite practiced in Diber e Madhe and surrounding areas, to Tetovo and Gostivar, where the bride took golds, and in Diber Vogel, Bride took most money and various items. During the day of bridehood, bride continues her visit and other women from across the village. Late afternoon (this rite practiced in the suburbs of Gostivar), she took a jug of water and a bowl and throw water to wash his hands of all guests. Elderly aged over lap he was head and head control. This area should *morritje*. Perform this ritual bride to show reverence towards them.

In Diber Vogel, with the emergence of the couple from their rooms, the bride goes to the source to draw water, accompanied by a small boy. With the return of spring, it was served nearest hydrate wedding party and the latter of whom give with money, who with gifts. After performing this ritual, the bride will distribute gifts that has brought for close people to the family. This ritual is followed quite pleasant through the verses of the songs, which are sung during these moments.

*Bie dielli rrema – rrema,/ bie n'odë të nuses brenda,/ ngrehu nuse çeli odat,/ merr çorapet e darit lodrat./ Hej medet mos me pasë pru,/ do të marr çorapet e tu.*

Bride brings her some small gifts (mostly socks) for drummers, who blew the drum in the morning, who previously had gives groom.

*O moj nuse moj dallëndyshë,/ kurkujt qejfin mos ia prish,/ kujt një rizë (peshqir) e kujt një kmishë,/ nuk duem rizë e nuk duem kmishë,/ na duel nusja dallëndyshë.*

This song conveyed the idea that the bride did not expect great expense but to little things that everyone would love, be satisfied with respect to the bride was made.

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<sup>3</sup> Material collected from interviews conducted outside. For this we thank the Dibra region or neighborhood residents on both sides of the border who are being identified or wishing to remain anonymous (we respect their desire), contributed to the information on the traditions inherited from our forefathers.

<sup>4</sup> Yes there.

It was customary in the morning of Monday, was one of the bride's family, a young boy, who brought with him a gift. This ritual practiced to "investigate" the house, if the bride had gone well or not (if it was proven virginity or any malformation or deformation that could have the bride and which were not previously announced). If verified these and daughter came out just as expected, son and daughter leave the gift went to his house, otherwise he would take the bride away and thus considered broken friendship.

Gifts distribution of the bride, the song continue for a few moments until it was time to follow uncles. Follow uncles was solemnly. As we have come to the ceremony, then leave the dance song.

*Fryni era, luejti lisi,/ po na derdhet mexhelisi./ Udhë të mbarë o dajallarë,/ jalla paçi kambë të mbarë./ Dajallarë si ju nuk ka,/ hijeshuet kët' sëra./ Hijeshuet nipin tuej,/ paçim ymër t'jua paguejmë.*

They leave almost everyone, with the exception of any aunt or any other relatives (mostly girls), which will take part in other developments of after-wedding.

By tracking of uncles, bride bridehoods at the end of the chamber and took cringe for everyone entering the room, a sign of respect. This ritual is practiced in earlier times, but today is not practiced at all. During this time the bride and take bridehood cringe, a woman opened the dowry the bride's house and tell them all the women of the tribe and the neighborhood or village. From the village came to visit to see the bride all women who take along on new brides (who had married guy). They were put in place with the new bride and "bridehood" with him. That is to say it was a kind of competition to demonstrate their beauty and charm. These are reflected in the songs.

*Moj N.N mos mbaj inat,/ vjen N.N e hollë e gjatë./ Si N.N s'ka kurkund,/as n'kasabë as n'katun,/ kamb' mas kambe vjen Bukuria,/ ma ka shtatin si selvia./ Hajde N.N na rri njat/ n'bjeshkë të Lurës hodhe shtat./ Dorë për dore na vjen Vera,/ bardhë e kuq si luleshqerra.*

The songs came out and graces values of one or the other bride, but again - there were times witty verses, humorous, to ascend a bride once again cursing another.

*Moj nusja e N.N fuge (hidhe) mollën,/ hin në temena edhe luje dorën,/ moj nusja e N.N mos të t'zajë vapa,/ po t'vjen Rimavica përmbropa./ Moj nusja e N.N mos u ngut,/ dil e rriju shoqeve sup më sup,/ mos u ngut e mirë s'je tu shku me lopë,/ fort m'i ke paltue mirë ato flokë./ Moj nusja e N.N hajde e dil jashtë,/ na i paske flokët porsi duj me kashtë.*

At the end this ritual, having come all the women of the village, where the afternoon, head to disclose bride. Head called reception to make the bride some homes closest to the tribe. This kind reception held in somewhat different ways, on both sides of the border. Within the limits developed in such a way: Bride must go home three to five. She was accompanied by some members closer to home (generally only women). This home it regales you with different extensive, but was more traditional dishes with boiled corn grains of sugar. It also had some symbolic bride home to add to heirs as maize and beans were sweet as sugar. But across the border, especially in Diber e Madhe, generally organize reception uncle. The reception was great and included plenty of guests. The guests were the bride's side. With the number of guests it looks like a mini-wedding, only the duration is much shorter hours. During the reception refreshments served different. Most interesting is the action that carries the bride during this time. It has taken away all traditional clothes brought in her dowry and those who did the bridegroom's family.

All these wear one after the other. Every time she enters the room will be wearing different traditional clothes, be changed. In a way it performs actions that performs a modern model and rooms becoming a "footbridge", where spectators are guests of the house. With this service wanted to show how well you keep the bride in the future, it "would suffer" to be dressed and wearing.

The home visit after visit home, comes the evening of Monday, which is also called Kolla night. This concludes wedding night Dibra, even though it has its own peculiarities in terms of rituals. Practiced in ways more or less the same. In Diber Vogel night cough labeled with "enmeshed in mahogany bride", then become part of the family. Traditional cakes this night was cough (a type of dessert with pie, which roundly piling), which takes its name from the dinner organized themselves in this night. To make the dough cough, initially introduce the bride's hand, then deal the lady of the house or someone else.

To sit on the table, the bride had to escort two men and she had to sit between them. One of the three men had to abandon the first mouthful to give the bride and bread to eat. In tray of cough usually enter a currency or gold ring bride. It was a superstition that you used earlier. When the pan is put on the table cough (it was divided into portions, but ate all together), if the currency or ring would find a male, then the bride will be the first baby born boy, if you find a woman, the bride girl will be born. These are beliefs which are believed until recently in the region of Diber, however simple the ritual as they create joyful atmosphere. In different areas across the border, Gostivar, Tetovo and its surroundings before dinner (in a village in the morning when the groom came out of the room), brewing a Pogace (round cake) and put her in the middle of a coin. What the capture of both the bride and groom and the groom break the knee. Pie was divided and which to drop coins, believed to be the rule and will keep the economy (bag) of the house. While attending dinners more or less the same as said above.<sup>5</sup>

On Tuesday, the bride should get up early in the morning and start to do household chores, starting first with the deletion of the court. In the vicinity of the Diber Madhe, Gostivar, etc., in various interviews conducted, showing us for a ritual that took place in this case. The bride adorn her broom with wire and flowers, also Nalle (woodcock). The bride begins to wipe her yard and someone then takes back waste and distributes clean place. This is repeated several times to see if the bride is wise and wordless. Bride's best to go back and erase them without question as to throw garbage time. This tradition is reflected in the songs.

*Kur t'morish të fshesh mi nose/ fshi qosh e buxhak/ kush të heje kush të dale/ t'i jese merak./ Fshe nose fshe me skrapina/ sa të pjasë ajo shoçe shkina.*<sup>6</sup>

Two days after the wedding (Wednesday), send the bride's parents' home for the first time after marriage. Accompanying him on the family of her husband, the closest people, who stay for lunch or dinner. This is called lunch (reception in honor of the bride, to make way for it). These are organized on both sides of the border. Diber Madhe, in lunch to organize people bride, a week after the wedding, performed some interesting rituals. Here guests should be served twelve kinds of food. Here are both men and women, but it is interesting that men go early, then women.

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<sup>6</sup> Vebi Bexheti; Hamit Xhaferri, Mustafa Ibrahim. "Studime etnolinguistike, folklorike dhe sociolinguistike për kulturën shqiptare në Maqedoni" Shkup, 2008

So expectations were done when men and men return home, leave women. At the reception the groom must give a gift to his in-laws, usually a cheap gold or currency. The same will also be held pending the return of the bridegroom's house, there's only thirteen species will be served food. In earlier times the groom does not have to go to this lunch, and go later. It was customary for the bride to take her husband home made cakes specially cooked by it. Generally these were cooked cakes with sugar.

After this great lunch, bride leaving the parental home two days, after which it will revert to the husband's house, this time accompanied by his brother and the people closest to her. Repeated the same ritual described above, but this time in the house of the bridegroom. Again the bride receives from her parents' house cakes with sugar, sent to the house of her husband. Some of these cakes baked, the lady of the house of distributing homes closer brotherhood. This ritual symbolized the crops, the family have blessings, sweetness and prosperity on both sides of friendship.

During the first year of marriage, such dinners are often organized, already other homes nearby tribe of the bride and groom. If possible and time, take the bride "great dinner" for a night or two, uncles, aunts, uncles, cousins and close etc. (talking to both sides, even from the bride by the groom). These are festive dinners, cheerful, which serve to "open road" bride and groom and to be more familiar with them. Also serve to closing more friendly relations and to show more hospitality Dibra, who in such situations and various other, have shown themselves as respectable people. These "dinners" are often mentioned in the verses of songs:

*O moj nuse moj dash oçiçe,/ t'marrin dajat në përvije./ Ta bajn' darkën deri n'gjut,/bau respektin urtë e butë.*<sup>7</sup>

Nowadays Dibra wedding. Over time, when the breakup of large families, placing them in small families (ie a crown) husband, wife and their children, then these habits began to lose their importance. Certainly many customs lost their original meaning and began to be used as toys or fun ceremony. However, the most festive event like weddings, not only the traditional society embryo itself - the tribe, but for the individual, manifests peak of ethno-cultural rituals and values of Diber region or neighborhood.

With demographic, emigration and population migration, many rites were leveled losing their importance. So, being the product of many centuries and generations, the wedding ceremony has undergone many changes and most of the rites performed after-wedding no more. It should be stated that in the Dibra wedding ceremony today, different rituals traces of old habits, although developed according to the "new fashion" and are influenced by immigration or family economy.<sup>8</sup>

Maybe once, lack of proper institutions vibrant artistic and cultural life, lack of electronic media, the increase character spectacular wedding. It may therefore seem to us today with the technology revolution, traditional weddings may sound a bit anachronistic, but we are convinced that every time brings its own changes. An old rite disappears, another new set up. In general, weddings in the region of Diber and its surroundings, to some extent continues to maintain its traditional elements, despite some modifications due to the change of time. Arguing survival of magical rites and practices of the wedding, in interviews conducted directly on the original

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<sup>7</sup> Naim Plaku: "Krojet e Zanave", Tiranë 2009.

<sup>8</sup> Vebi Bexheti; Hamit Xhaferri, Mustafa Ibrahim. "Studime etnolinguistike, folklorike dhe sociolinguistike për kulturën shqiptare në Maqedoni" Shkup, 2008

holders of these traditions, their execution is noted that at the present time (especially in Diber e Madhe), residents of these areas as feeling revived, respectively image of participation in this event even parents, or their dead ancestors. So, it is evident traces related to the cult of ancestors as an element that significantly affects the preservation of tradition.<sup>9</sup> Dibrani respected and respects the sacred bond of marriage. Despite the change in traditional wedding tradition preserved in its essence quite fanatical. Relationship respect, respect and love between young people enter marriage, respect for friend and guest. These have very deep roots, based on tradition and being transmitted from generation to generation, have not lost their physiognomy.

These rites and many others not included in this paper, bring the spirit and tradition of true two areas separated by a political boundary, but this limit has failed to allocate the interaction and maintaining these rites in the two areas geographic. The similarity between these two units rites ethno-cultural proves this. Looking at this aspect changes commonly having weddings on both sides of the border, we arrive at this conclusion, the political border is not possible to change the ceremony long cultivated for centuries.

With nuances and rituals that follow, After-wedding rituals of Dibra remain one of the pearls of Albanian folklore, a thrill to be experienced and during any satisfaction for a researcher who finds a "collection" source of tradition, which makes it easy his creative. After-wedding follows the bridal ceremony is an open encyclopedia which finds all staged in the most beautiful and everything is in place and at the right time.

Various rites are accompanied people throughout their lives, from birth to death. These date back to the birth of human society. Man is regulated by special rites every event of his life if not daily, and keeping them fanatically practiced. Dibra Region is very rich, is a whole collection of rituals that need to be tracked and studied, especially now that the demographic and "globalization" of various events, risk losing. Being a special region with ancient ethno-cultural tradition requires attention during the research, surveys and studies. It is an encyclopedia that serves to clarify many other ethno-cultural phenomenon pan.

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<sup>9</sup> Vebi Bexheti; Hamit Xhaferri, Mustafa Ibrahim. "Studime etnolinguistike, folklorike dhe sociolinguistike për kulturën shqiptare në Maqedoni" Shkup, 2008