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IT WAS TAUGHT IN THE ACADEMY OF ELIYAHU, WHOEVER STUDIES TORAH LAWS
EVERY DAY IS ASSURED THAT HE WILL BE PRESENT IN THE 'WORLD TO COME'

Chapter 3, Question 3

*Is one required to make an after-b'racha on food or drink
consumed after Kiddush, before washing for bread?*

It is the practice of royalty and aristocracy to begin a large lavish meal with appetizers and tasty hors d'oeuvres in order to arouse the appetite. Since Klal Yisrael have the royal status of "Bnei Melachim" (Princes and Princesses)¹ it should not come as a surprise to find amongst us an actual minhag to partake of such delicacies before being served the main course of our Shabbat and Yom Tov meals. In fact, we find that it is a widespread minhag in many Jewish communities to make **b'rachot on appetisers after Kiddush**, before washing for HaMotzi. These communities are namely those of Aden, Afghanistan, Buchara, Egypt, Gibraltar, Iran, some of Iraq, Israel in the Middle Ages, Morocco, Spain and Yemen [see later on for details of the customs in these communities]. This special minhag, despite being so well established and widely practiced, has come under discussion by several halachic authorities in recent years. The purpose of this essay is to reveal the sources of the custom and to highlight the authorities who ordain its practice.

It is well known that Birchat HaMazon covers all foods and drink consumed after HaMotzi. What is less well known is whether Birchat HaMazon would also cover foods that were eaten before HaMotzi. Is one halachically required to recite an after-b'racha on food or drink that was consumed before washing for bread? For example, a person who makes **Kiddush** on Shabbat and Yom Tov is obligated to drink a "rov revi'it" (86 grams) of wine in one go in order fulfill his obligation of Kiddush and of those present. This volume of wine would normally require a person to make an after-b'racha. However, we find that it is the minhag throughout Klal Yisrael not to make an after-b'racha on the wine of Kiddush *when* it is drunk before washing for HaMotzi. Why is this the case?

1. מתני שבת קיא

The **Rashba** (HaRav Shlomo ben Aderet of Spain, 1235-1310) was a great Rabbinic scholar of Medieval Spanish Jewry and one of the earliest halachic authorities to address this topic. The **Talmud Bavli** in tractate B'rachot² quotes the Sage **Rav Pappa** on the laws of making b'rachot within and after a meal. The Rashba questions why Rav Pappa does not mention what the halacha is in a case where food or drink was consumed before washing for bread. The Rashba finds, however, that the Talmud Yerushalmi does indeed discuss such a case. In tractate B'rachot of the **Talmud Yerushalmi** we find the earliest source for the custom of making b'rachot before an important meal - interestingly recorded as an observed minhag over 1,500 years ago!³ The Sage **Rebbi Ze'ira** testifies seeing the Rabbinic Sages of his time customarily eating **grapes** on Rosh Hodesh before their main meals. Rebbi Ze'ira observes that the Sages did not recite an after-b'racha on these grapes - the reason being that they had in mind to wash for bread immediately afterwards:⁴

**אמר ר' זעירא דאנן חמיין רבנן עלין לריש ירחא ואוכלים ענבים ואין מברכים עליהם
ברכה אחרונה, לא שיש בדעתם לאכול פת ?**

*Rebbi Ze'ira said, "I have seen the Rabbis go up [to Jerusalem] on Rosh Hodesh
and eat grapes and they do not recite an after-blessing on them.*

Is it not because they have in mind to eat bread [afterwards] ?

[The **Sefer Hareidim**, written by Rabbi Elazar ben Moshe Azikri - a Sephardi Kabbalist from Safed (1533-1600), confirms that this minhag of the Rabbinic Sages of the Talmud was actually an established custom still prevalent in his days (**16th century Israel**) and practiced by the communities who arrived to Israel from medieval **Spain**:⁵

**מתני' בפירות שאוכלין לפני סעודה כמו שנוהגין גם היום
בא"י קדמוני הארץ המסתערבים**

*Our Mishna is regarding fruits that were eaten before the main meal, as is practiced also
today in Eretz Yisrael by the ancient settlers of the land - the Westerners (from Spain).]*

2. דף מא:

3. The Talmud Yerushalmi was compiled in 350-400 CE and completed in c. 500 CE.

4. ברכות פ"ו ה"ה

5. במס' ברכות שם

Rebbi Ze'ira's testimony gives us some interesting insights into the minhag of the Rabbinic Sages. Firstly, we see that the Sages of that time were particular to partake of appetizers on special days, like Rosh Hodesh, before washing for the main meal. The context in which Rebbi Ze'ira is quoted is regarding a discussion as to whether there is a necessity to recite an after-b'racha on foods eaten before washing for bread. Since the Sages of the Talmud did not recite an after-b'racha on grapes eaten before a main meal, Rebbi Ze'ira uses this as a proof that one does not recite an after-b'racha in such a case.

The Rashba, however, then brings another proof from the **Talmud Yerushalmi** that seems to suggest quite the opposite:⁶

ר' אבא בריה דרב פפא בעי, האוכל סולת ודעתו לאכול פת, מהו לברך עליו מעין שלש,
רבנן דקסרין פשטין ליה צריך לברך לבסוף.

Rebbi Abba the son of Rav Papa asked: One who eats wheat cereal and has in mind to eat bread afterwards, is he required to recite the blessing of me'ein shalosh on it?

The Rabbis of Caesaria rule that one must make a blessing at the end.

The Rashba suggests that there is an argument in the Talmud Yerushalmi between the Sages. On the one hand we see that eating wheat cereal before bread requires an after-b'racha according to the Rabbis of Caesaria, whereas on the other hand grapes would not require an after-b'racha according to the Rabbinic Sages observed by Rav Ze'ira.

The Rashba in his **commentary on the Talmud** then makes the following ruling regarding foods eaten before a main meal:⁷

...שכל שהוא קודם הסעודה אינו מכלל הסעודה כלל.

Everything that is before the meal [i.e. before washing for bread]

is not part of the meal [and therefore requires an after-b'racha].

6. שם בסוף ה"ה.

7. בחידושו לברכות דף מא:.

So according to the Rashba's commentary on the Talmud one would always be required to make an after-b'racha on foods that were eaten before a main meal. However, the Rashba in his "**She'elot u'Teshuvot**" (Halachic Responsa) rules that Karpas on Seder night requires an after-b'racha of "boreh nefashot rabot" if one ate more than a kezayit and his reason for this is as follows:⁸

שאינן ברכת המזון פוטר מה שאוכל קודם הסעודה ואינו מסייע בסעודה כלל.

For benching does not cover that which was eaten before the main meal, which did not assist the main meal at all.

[It should be noted that the halacha is not like the Rashba regarding karpas on Seder night. The **Ben Ish Hai** (HaRav Yosef Hayim of Baghdad) writes that one does not recite an after-b'racha on karpas because the b'racha we make on this vegetable must also cover the maror (lettuce) that is due to be eaten after the matzah. The Ben Ish Hai's ruling, as recorded in the sefer Od Yosef Hai, is as follows:⁹

ולפיכך לא יברך "בורא נפשות רבות" אחר ירק זה, אפילו אכל מהירק כזית,
כדי שלא יצטרך לברך "בורא פרי האדמה" על המרור.

Therefore one should not recite the after-blessing of "Boreh Nefashot Rabot" after eating this vegetable, even if one ate a kezayit of this vegetable, so that one would not have to recite a blessing of "Boreh Peri HaAdama" on the Maror.]

So we seem to have a *stirra* (contradiction) in the halachic rulings of the Rashba on this subject. We initially saw the Rashba say that Birchat HaMazon would not cover foods that are eaten before HaMotzi and one would be required to make an after-b'racha. Yet he clearly writes above that this is only in a case where the food or drink "**does not assist with the meal at all.**" We can easily infer from this that, according to the Rashba, if one did have food or drink before HaMotzi for the purpose of serving as an appetizer, i.e. **to open one's appetite**, then an after-b'racha should not be said.

8. סימן רמא

9. פרשת צו, אות ז, ואין זה סוטר למה שפסק בבא"ח פר' צו אות לב דאה"נ יש חיוב ברכה אחרונה אלא שהוסיף כאן סברא ד"אגב" וסמוכין לדבריו איכא בטור ס' ערב ע"ש בב"י בבניאור דברי רבנו עמרם.

We can now answer why no after-b'racha is recited on wine drunk before a meal. The Rashba, also in **She'elot u'Teshuvot**¹⁰, rules that **wine** drunk before a meal does not require an after-b'racha. [This is also the position of the Rosh, see page 6.] The reason being that wine has a quality that satiates a person and is therefore connected to the meal. This explains why we do not make an after-b'racha on Kiddush before washing for hamotzi.

Our observation of the Rashba's careful choice of words can now help explain his opinion on this halacha more clearly. The Rashba holds that all food or drink consumed before a meal is not considered part of the meal and requires an after-b'racha - even if such foods can be considered as appetizers by some. This is only in a case where the person is eating or drinking randomly and not in order to arouse the appetite. However, if a person was specifically eating or drinking an appetizer, before a main meal, then even according to the Rashba no after-b'racha would be required, as we have seen his opinion clearly in the case of wine before a meal. On Seder night karpas is clearly not eaten for the sake of an appetizer and the Rashba therefore requires an after-b'racha if one ate a kezayit amount.

The same theory could perhaps be used to reconcile the argument in the Yerushalmi, albeit that the Rashba himself suggests that there is an argument between the Sages. The Rabbis of Caesaria required a person to make an after-b'racha on wheat cereal, as this was not eaten as an appetizer and therefore not connected to an upcoming main course.

Whereas the Sages observed by Rabbi Zeira were specifically eating grapes on Rosh Hodesh, before washing for HaMotzi. It is therefore clear that the grapes were connected to and eaten as part of their Rosh Hodesh meals and did not require an after-b'racha.¹¹

In fact, Rabbi Moshe Margoliot of 17th century Lithuania, who wrote a commentary on the Talmud Yerushalmi called **Mareh HaPanim**, writes that there is no argument between the Rabbis of Caesaria and the Rabbinic Sages observed by Rabbi Ze'ira and he questions the Rashba harshly for even suggesting that there may have been an argument.¹²

10. סימן תפו מלבד הטעם שקידוש הוא מצרכי הסעודה.

11. כן כתב כיוצא בזה נמי מוהר"ר אליהו פולדא, מפרש הירושלמי שם. וע"ע נמי הגאון ישראל ששון בשו"ת כנסת ישראל. ס' ב, דף ג ע"ד שהעיר כן על דברי הרשב"א שמנין לעשות מחלוקת בין ר' זעירא לרבנן דקסרין.

12. שם.

We can now move on to the opinion of the Rosh on this halacha. The **Rosh** (Rabbeinu Asher ben Yechiel, 1250-1327) makes a ruling very similar to the Rashba in this regard:¹³

**דברים הבאים לפני הסעודה כגון פרפראות ויין שבא לגרור ולהמשיך לסעודה
בכלל הסעודה הם, ונפטרים בברכת המזון.**

Items which come before a meal, for example delicacies and wine, which come to increase and entice the appetite for the meal, they are part of the main meal and are therefore covered by benching.

So according to the Rosh one would never make an after-b'racha on food or drink that are consumed in order to increase the appetite. The **Rosh** also explains the quality of wine in further detail:¹⁴

**פרק ערבי פסחים (סו"ס כד): יין שלפני המזון כיון שבא לפתוח בני מעים ולהמשיך אדם
לתאות אכילה ברכת המזון פוטרנו ואין צריך לברך לאחריי אף כשאין לו יין בתוך המזון.**

Wine that [is drunk] before eating bread, since it comes to aid the digestive system and to drive a person to have an appetite for eating, Birchat HaMazon covers it and one need not make a bracha after, even if one may not be drinking wine within the actual meal.

It is interesting to note that **Maran**, HaRav Yosef Caro (1488-1575) quotes both the Rashba and the Rosh, one after the other, in his sefer Beth Yosef (a halachic commentary on the Tur) and does not even mention or imply that there is an argument between them. This strongly suggests that Maran felt there is no argument between the Rosh and the Rashba, who both hold that food items that are consumed in order to open the appetite do not require an after-b'racha.

It is interesting, though, that the opinion of the **Ma'amar Mordechai** (Rabbi Mordechai Karmi - a Sephardi halachic authority from France, 1749-1825) is that there is an argument between the Rashba and the Rosh, whereas the latter would hold that no after b'racha is ever recited on foods and wine that were consumed before bread as an appetizer.

13. פרק ערבי פסחים ס"ס כד.

14. סימן קעד סו"ס ע'ו.

The Ma'amar Mordechai also writes that it is clear **Maran follows the Rosh** in this regard. His proof is from one of Maran's rulings regarding wine that is drunk before a seuda (a meal with bread). Maran paskins in the Shulhan Aruch that no after-b'racha is required for the wine:¹⁵

אין לברך אחר יין שבסעודה, דברכת המזון פוטרנו, וכן פוטרת יין שלפני המזון ואפלו לא היה לו יין בתוך המזון, ולענין יין של הבדלה שלפני המזון.

One should not make a blessing after wine [that is drunk] within a meal, because Grace After Meals covers it, and it also covers wine before the meal, even if he does not have [more] wine within the meal, and [the same rule applies] regarding wine of Havdalla that is [drunk] before the meal.

So either way we look at it, it is clear this minhag of making b'rachot after Kiddush carries the stamp of approval of Maran. For if we say that Maran held there is no argument between the Rashba and the Rosh, then no after-b'racha would be required. So too, if we say that Maran felt there is an argument, then we see evidently that he follows the opinion of the Rosh anyway and therefore no after-b'racha is required.

The Taz also makes the same ruling on wine and appetizers eaten before a meal:¹⁶

...פרפראות ויין שבאו לגרור ולהמשיך לסעודתם בכלל הסעודה ונפטרין בברכת המזון.

מזה נראה דאם שותין יין שרף קודם אכילה א"צ לברך ברכה אחרונה אפי' אם שתה כשיעור שגם הוא גורר תאוה לאכילה אח"כ.

Appetizers and wine that come to activate one's appetite to eat they are considered to be part of the meal and are covered by birchat hamazon. From this it seems that if one drank wine before the meal he does not need to recite a final-bracha even if he drank the right amount [that would normally make him obligated to recite an after-bracha], because this too causes one to have an appetite for eating more afterwards.

סי' קעד, סעי' ו. 15.

סו"ס' קעז. 16.

Some authorities may want to say that a potential problem with this minhag is that it may be *gorem bracha she'eina tzericha* - cause the recitation of an unnecessary blessing, which one is normally not allowed to do. They say it is better to bring these food items into the main meal, in the dessert course, in order not to cause unnecessary blessings. This is not a question. The Ben Ish Hai has already explained in his halachic responsa called **Rav Pe'alim**¹⁷ that one is allowed to be *gorem b'racha she'ena tzericha* **for a mitzvah**. It is also the opinion of **Maran** in the Beit Yosef and Shulhan Aruch that one is allowed to be *gorem b'racha she'ena tzericha* for a mitzvah.¹⁸ It is a big mitzvah to make extra b'rachot on food items on Shabbat and Yom Tov, in order to fulfil the mitzvah of *Me'ah B'rachot* (100 blessings), as will soon be explained further.

By applying this rule we can also say that if someone was making b'rachot on various food or drink on Shabbat or Yom Tov before washing for bread, in order fulfil the mitzvah of me'ah b'rachot (and not as an appetizer for a large meal), then in such a case he could in theory make an after-b'racha and then wash for HaMotzi. But it should be made clear that this can only be done on Shabbat or Yom Tov and only in a case where the person is eating solely for the purpose of fulfilling the mitzvah of me'ah b'rachot and not in order to open their appetite.

The **Ben Ish Hai** also discusses a case where one is randomly eating or drinking, not for the sake of opening the appetite, and forgot to make an after-b'racha before washing for hamotzi. His ruling for such a scenario is as follows:¹⁹

אם אכל מיני מזונות קדם ברכת המוציא - יברך ברכה מעין שלש קדם נטילת ידים שקדם המוציא ולא יסמך על ברכת המזון לכתחלה... אבל אם אכל פרות או שתה משקין קדם ברכת המוציא, ושכח ולא ברך ברכה אחרונה קדם נטילת ידים והמוציא, ונזכר אחר ברכת המוציא - יברך ברכה אחרונה אפילו באמצע הסעודה, מפני שאין ברכת המזון פוטרת אלא מידי דזין ודברים הבאים בתוך הסעודה...

חלק ב, סימן כז. 17.

עיין בס' רצא, סעי' ג מה שפסק מרן גבי סעודת בוקר שנמשכה עד סעודה שלישית בשבת. 18.

נשא, אות ד. 19.

If one ate a type of Mezonot before the blessing of Hamotzi - he should recite the blessing of Me'en Shalosh before Netilat Yadayim that is before Hamotzi and not rely on the Birchat Hamazon in the first instance. But if one ate fruit or drank a beverage before the blessing of Hamotzi and he forgot and did not recite an after-blessing before Netilat Yadayim and Hamotzi and he remembered after the blessing of Hamotzi - he should recite an after-blessing, even in the middle of the meal, because the Birchat Hamazon only covers foods that come to fill one's appetite or food items that are normally served within a meal.²⁰

Again, it should be noted that even though the Ben Ish Hai paskins over here that an after-b'racha is required, this is not a case where one is making b'rachot on fruits and delicacies in order to open their appetite for a large lavish meal, like many do so on Shabbat and Yom Tov.

There are various reasons given for why the minhag to make b'rachot before HaMotzi was established. Some say that the reason is in order to be *marbeh b'rachot* (increase blessings)²¹ on these holy days, as mentioned. It is the ruling of the Shulhan Aruch that every Jew has an obligation to recite one hundred blessings a day:²²

חייב אדם לברך בכל יום מאה ברכות

A person is obligated to recite one hundred blessings every day.

On Shabbat and Yom Tov we are lacking thirty-six b'rachot due to the shortened prayer service and a person would therefore not be able to fulfill his obligation of מאה ברכות on these holy days. The Shulhan Aruch therefore advises that increasing the amount of b'rachot we make on Shabbat and Yom Tov by eating more than the norm is a good way to make up the missing quota of this vital mitzvah:²³

ירבה בפירות ומגדנים ומיני ריח כדי להשלים מאה ברכות.

One should increase fruits and delicacies and fragrances in order to complete one hundred blessings.

20. עיין מה שפסק מרן בס"י רח, סעי' יז.

21. Please refer to Essay 2.2 (*The Concept of B'rachot - Part 1*) for further insights into the mitzvah of Me'ah B'rachot.

22. סימן מו.

23. סימן רצ.

Many communities therefore established this minhag of making b'rachot on foods straight after Kiddush. This is in addition to (and not in place of) having dessert at the end of the meal. There is also an additional benefit accompanied with this practice, which is the special mitzvah of eating more **delicacies in honour of Shabbat** and Yom Tov.

The Shulhan Aruch rules as follows:²⁴

ירבה בבשר וביין ומגדנות.

One should increase meat and wine and delicacies [on Shabbat and Yom Tov].

This brings us to the other reason suggested for this custom. Eating delicacies before a main meal automatically gives the upcoming meal a status of *hashivut* (importance) and distinguishes it from a regular weekday meal, since this is the way people of stature would normally begin an extravagant meal.

There are many old and recent Rabbinic authorities who have written halachic responsa in support of this precious minhag. Below are details of only two examples from Iraq and Aden and a larger list of sources for the minhag can be found in the Appendix attached.

HaRav Sadka Bechor Hussein zt'l was a Syrian Rabbi from Aleppo. In the 1700s there was a terrible epidemic in **Iraq** and many of the community's Hachamim died as a result. The community needed a new leader and sent for HaRav Hussein zt'l to become the new Chief Rabbi (Av Beth Din) of Iraq in 1743. He wrote in his Halachic Responsa "*Tzeddaka u'Mishpat*" the following ruling:²⁵

ולכן העלה להלכה ולמעשה שהאוכלים פירות ומיני מגדים קודם סעודה

לא יברכו אחריהם, שברכת המזון פוטרם, וכדעת הרא"ש...

And therefore the practical halacha is that those who eat fruit and delicacies before a meal should not recite a blessing after them, for Grace After Meals would cover them, as is the opinion of the Rosh...

24. סימן רנ.

25. חאו"ח סי' א.

HaRav Moshe Menahem שליט"א has written the following in his sefer

"*Otzar Mihagei Aden*" regarding the minhag of the Adeni community:²⁶

אחר הקידוש מנהיגנו להביא על השולחן קליות ופירות... ואחר כך נוטלים ידים וסועדין
 סעודת שבת. והטעם לזה, שזהו כבוד שבת לכבדו במגדנות ופירות, דאילו לחם אוכלין
 כל יום ובמה ניכר כבוד שבת? רק במגדנות ופירות.
 אין מברך ברכה אחרונה על הפירות שאכל קודם סעודה, כיון שעשה קידוש קודם לכן,
 הוי כהתחיל בסעודה וברכת המזון שלאחריו פוטרנו כמבואר בשו"ע.

After the Kiddush our custom is to bring on the table roasted nuts and fruit... and we wash hands afterwards and eat the Shabbat meal. And the reason for this, as this is the honour of Shabbat - to honour it with delicacies and fruits, for we eat bread every day and how could one otherwise show the honour of Shabbat? Only with delicacies & fruits.

*One should not make an after-bracha on fruits that you eat before the meal, **since you have made Kiddush beforehand, it is like you have already started the meal** and Grace*

After Meals will cover them afterwards, as is evident from the Shulhan Aruch.

Even though most Sephardi communities have now left the countries of our origins, nevertheless it is reassuring to see how so many have managed to hold on to their holy minhagim with such devotion. Minhagim that have a genuine halachic source must always be upheld.

Rabbi Yosef Haim David

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ס' כח, וס' ל' ועיין שם מה שהאריך בזה. 26.

Appendix

Sources & Testimonials for the Minhag to make B'rachot after Kiddush.

Community	Name	Description of Minhag
<i>Aden</i>	HaRav Moshe שליט"א Menahem	The minhag was to make b'rachot on "Jaaleh" (fruits, nuts, etc.) straight after Kiddush and before washing. No after-b'racha was made.
<i>Afghanistan</i>	Ambalo family ה"י	The minhag in Herat and Kabul was to make b'rachot after Kiddush on both Shabbat and Yamim Tovim. The b'rachot we make are HaEitz on grapes, Ha'adama on cucumbers and Shehakol on fried fish or boiled eggs. On Rosh Hashanah we make b'rachot on the various simanim in the same fashion, i.e. before washing for HaMotzi. More than a kezayit is always eaten and the minhag is not to make an after-b'racha.
<i>Buchara</i>	Mr Avraham Sharbat ה"י	The minhag in Buchara is to make b'rachot after Kiddush on Shabbat and Yom Tov on HaEitz, Ha'adama and a Shehakol. It was the same minhag as the Afghani Jews.
<i>Egypt</i>	Rabbi Avraham ben Mordechai HaLevy ז"ל	A late 17th century Egyptian Rabbi who brought in his sefer <i>Ginat Vradim</i> (כלל ג) the minhag to make b'rachot after Kiddush.
<i>Gibraltar</i>	Rabbi David Abecassis שליט"א	The Minhag in Gibraltar is to say berachot after Kiddush - Ha'etz, Haadama and Shehakol and we do not say beracha achronah....
<i>Iraq</i>	HaRav Sadka Bechor Hussein ז"ל	Emmigrated from Aleppo to Baghdad in 1743 and became the Chief Rabbi of Iraq. He ruled that no after-bracha is said before washing for HaMotzi.
<i>Iran</i>	Mr Ya'akov Bassalely Elishahoff ה"י ("Uncle Jack")	Born in Mashad in 1927, Mr Elishahoff says the minhag of the Mashadi Jews is to make b'rachot after Kiddush on Shabbat and Yom Tov on HaEitz, Ha'adama and a Shehakol on fried fish. They do not make an after-b'racha.

Community	Name	Description of Minhag
<i>Israel</i> (Middle Ages)	Rabbi Elazar Moshe Azikri zt'l	16th century Israel. See page 2 for further details.
<i>Morocco</i>	HaRav Eliyahu Biton zt'l HaRav Yashar Levy שליט"א	In his sefer <i>Netivot HaMaarav</i> on Minhagei Morocco, HaRav Biton zt'l writes the following: "Many have the custom to recite a blessing on a piece of fish and an alcoholic beverage before the meals of Shabbat." This is a very widespread minhag in Moroccan Jewry and HaRav Yashar Levy שליט"א has confirmed that many make a Mezonot, HaEitz, Ha'adama and Shehakol (on fish) after Kiddush and no after-b'racha is recited before washing.
<i>Spain</i>	Mr Ya'akov Bentata הל"ו	The minhag in Malaga is to make b'rachot after Kiddush as follows: Mezonot on home baked crackers, HaEitz on olives, Ha'adama on carrot salad and Shehakol on fish. More than a kezayit is eaten and no after-b'racha is recited.
<i>Yemen</i>	Rabbi Gavriel Tovim שליט"א	The minhag in Yemen was to make b'rachot on "Jaaleh" after Kiddush, like the Adanim, and no after-b'racha was recited.