

Marriage in Bench People

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ABSTRACT

Ethiopia is a country where there is a lot of nation and nationality lives together. Ethiopia is a country with a population of over 86 ethnic groups. The Bench ethnic group was formerly known as the Gimira people, especially before 1983 E.C, and in the previous system, the name (Gimira) was used in various regimes. Based on this, some of bench elite claim that the ethnic group originated in Israel, citing the Gimira, the lost tribes from the House of Israel, as having disappeared from Israel and their where about in the world unknown, according to a Google search engine. They say it can be found, see, for example, this website (<http://www.orange-street-church.org/text/lost-tribe-migration.htm>). As expected, the Bench ethnic group is currently divided into three main ethnic groups, the Mer, Bench, and Shey Bench, with the same language, culture, tradition, and psychology, and lives in a similar way in terms of appearance and color, but it has many ethnic groups, numerous genealogies, and other identities. In terms of language, all the people speak called Benc' non. In English what we call mouth of Bench. Culturally, the details described in this article are to be applied to most of the Heritage culture, experience and tradition has to do for most of them.

Introduction

Most of Bench people live in Bench Sheko Zone at Mizan Aman City Administration, South Bench Woreda, Shey Bench Woreda, North Bench Woreda, and Sheko Woredas. Outside from the bench sheko Zone bench people are live in Kafa Zone at Chana, Decha and Gesha Woreda; also in Sheka Zone at Yeki Woreda has been identified as an ethnic group engaged in agriculture and livestock farming (SNNPRS Council of Nationalities, 2008). Bench ethnic group is a people with its own distinct cultural values. Thus, culture is an expression of the identity of a nation, from one generation to the next, its language, its dress, its food, and its way of life. Just as culture has its advantages and disadvantages, it has been slowing down its development for centuries, negatively affecting the socio-economic and cultural activities of the society. On the other hand, the study of the nation's history and culture and the collection of heritage have a body and an owner, but no useful work has been done in the sector. So this involves a lot of work to make this a starting point for those who want to do research in the field.

The source of income and its main constituency for the community of Bench people is art products, animal resource and agriculture. They produce art products that are applied to the various industries, like Animal resources, coffee, Save Spice and myriad wildlife habitats. Most of the people are farmers, and they are people who lead lives by earning income from farming and raising livestock. They produce Coffee, bananas and sesame seeds, cereal sorghum, Teff, Barley and wheat, pineapple, and Mango. They also produce papaya and Avocados etc. The main income source was coffee, while others were an additional source of revenue. When it comes to food, their main cultural food is tar root. In Benc'non call as z'ong. The climate and natural resources of the community make it unique and very rich. The semi-arid environment in which the community resides is green and snowy. And the mountain of the earth is barren. It is steep and muddy and often has sufficient rainfall, and there are diversified rivers that are ideal for irrigation (Mulune T. and Derje T, 2013).

Bench peoples have a lot of history, this article deals with one of the most recognizable figure of people which make them unique from other is called marriages - ceremonies. ¹Bench people talks about three basic things about life: birth, marriage and death. They believe that these three things can increase or decrease a person in the family.

¹ Ato kassun parti (61 years old)- Gizikin Kebele- interviewd on oct 7/2011 E.c

The fact that Bench people has been not a written and documented as well as not researched and culturally well-documented history of the ancient Homeric marriage culture. So, currently the marriage culture in the society is now being inherited by another. So writing this article has become an indispensable way. Beyond this, in the Bench society it is also known that there is a great need for people to write history and culture in well documented way. Thus, this article is focus on the marriage in Bench society as general objective and specifically on the Marriage Establishment, Types of marriage, the dowry payment and the wedding ceremony in bench society in detail.

Methods

The ideal research for this article would be an exploratory one. The source of information for this study was mostly older people of the community over 50 years of age. They were purposively selected believing that they provide accurate information about study. The Interviewees are someone who is familiar with the culture of the society. Questions and themes related to all aspects of the purposes of the study were also explored by detailed information, social and cultural factors. Information was gathered using opened interview instructions and tape recorders. The text was organized, analyzed, and interpreted, as the descriptors followed the method of analysis.

1. Marriage Structure in Bench society

Human history is based on the existence of society. The institution of marriage is unique in many different institutions. It is a tool to sustain human society. The institution of marriage is as old as the creation of the world. The basic foundation of marriage is “a personal relationship between a man and a woman and a biological relationship to fertility.”² Marriage is an important in the bench society. It may take place in the bargain between the couples or by abduction in bench society. In bench society when someone set up marriage, it should fulfill the common characteristics what the society used to indicate their youngsters for marriage.

Marriage in bench society where most of the time for substituting the descendants of their clans. This is because the person with the high number of people has having high dignity and respect from community.³ The person with many people was getting a respect when it comes to folk song, and other place where the community meets. For the sake of this marriage is established in the bench society.

In the culture of bench people, for someone who have died without having a son and without a race they will be rolling black rock stoned when the Skelton leave the house⁴. This means that you are born out of wedlock, in bench non Bamumam shidawo. Because of this attitude, having a child is a must in the bench society. On the other hand, the practice of marrying and having a double marriage allowed in the culture of bench people. Even if it is possible to Mary many women when it has ability to manage those all women. This is because of the opinion that women are allowed to help each other and the other is accommodating the family. Sometimes the early wife arranged the second marriage for her husband by her own will, another daughter, who claims to be a supporter of her own. She does this by saying that if I die suddenly, she is raising my child as my own.

⁵ Before the marriage the young man in bench should be passed a lot of stage, and the preparation of the pre-marital ceremony is done by the parents and by him. The youth's qualification will be a small backyard for testing or practice. His performance where indicated by ideas on farms, such as producing a variety of crops, sprout plants and Plants coffee on the land the gift from family for getting married in the future. He should decorate his house and will plant a variety of plant in his garden. Similarly, in order to Mary, the women in the bench were able to decorate her mother house in different colors. She may draw small breast like art on the front of house, this implies I am not ready to marry, I am not aged. If the women's are ready to Mary, the will copy the breast like design on their family house. The males may understand there is a woman in this house.

⁶ In bench culture the society believe that, if the man marries early or in younger age, he will be crushed. They believed that a child with no strength could be born from him. Thus, the man would go and wear the belt which is prepared from the skin of ox until reached on its breaking point. Then the parents think oh he is already wanted to get married. He is already fulfilling qualification for marriage. Beyond the parent, the elders and others living in the village, even cry out to the parents, saying that Mr. your Son is actually able to manage the wife. Finally, the Parents help the child and find the baby or women that will lead to a marriage for his son's.

In bench people, if a young man will want to marry a girl, the girl who supposed to marry should have no relationship with either her father or her mother with the boy's family. The other criterion is that it is not too possible to marry from similar tribe, even it may more than seven generation gap between them. If they Mary from similar tribal and have a similar race, they will have to get out of from their home place and get divorced even the

² Ato Benchihab Koyika(72 years old)- Euxikin Kebele- interviewed on sept 05/20 11 E.c

³ Ato Solomon korgitiet(68 years old)- mizan addis kattama kebele- interviewed on octo 2/2011 E.c

⁴ Ato Solomon Korgitiet (68 years old) -mizan addis kattama kebele- interviewed on octo 2/2011 E.c

⁵ Ato Pawlose Mishir (60 years old)- Tissue kebele- interviewed on oct 09/2011 E.c

⁶ Ato Solomon Korgitiet(68 years old)- mizan addis kattama kebele- interviewed on octo 2/2011 E.c

couple may marry without the knowledge about their tribe. They were ignored from their society. The future child of their called as, the son of Shutam, means that unclean child⁷.

⁸Most of time man in bench chooses a young wife; they believe that if she is a good person, she will prefer to have a good baby. On the other hand, women whose family beloved as free from transmitted diseases were more preferable for marriage. Generally, in bench people before entering in to marriage the couples should choice the tribe which is not correlated with their tribe and there is a process of getting into marriage that is broadly defined as to which tribe it belongs.

2. Types of Marriage in Bench society

The member of bench people are its own marriage system, Marriage is one of the defining characteristics of the community culture. Marriage type is different from the nation to nation. Mulune Tefra and Derege Tadesse, written in ethno history of bench people in 2005, have four types of marriage in the Bench people. However, key informant: Benchab Koika and, as Danielle Tonka says, there are six types of marriages in Bench. They said: Furn Gersta (marriage by wedding); Garcika(marriage of consent): Gocha (abduction): Barzasina (Inheritance Marriage): koxasina(recovery marriage) and Boz (Gloomy Marriage). The types of marriages are so varied, it become dissimilar amount of dowry were paid for each types of marriage⁹. The types of marriage will be as follows.

3.1. Furn Gersta (marriage by wedding)

Furn Gersta is a marriage that takes place once families agree. In this type of marriage, wedding boy separates a groom lady in the market, a cry or a song or by a family cite, and tell to his father as he fell in love with her; then his father ask her father through elders. This is the kind of marriage that happens when her father agree the elder for his father. In the marriage of Furn Gersta, the boy's father asks the groom ladies family gives his daughter to my son's. According to the key informant, the girl's consent is requested and the ring (gold) is given after the bride groom loves the groom. It means she broke the lid. She was not to look at the boy's face, so she was allowed to see the boy's beauty by her girlfriends. After her families agree on the issue the marriage will perform after paying a dowry. After the bride groom tells her father that she has want to Mary, her father invites the friendly relatives to his home by a variety of arrangements.

According to Mulune Tefra (2005), it is crucial to identify the genealogy in the process of Furn Gersta marriage in bench people: Because he cannot marry his own tribe. If they marry with similar tribe, they are socially ignored from the society and live far away from the community¹⁰.

In Furn Gersta marriage the farming and her ability to made talla (gez) is widely studied by the groom's family. She should able to invent a variety of works, decorating her father's house with various designs and she should master in preparation of traditional drinking (GeZ). She has selected by her hard work and Humility. The marriage of Furn Gersta or Furn Donta is a type of marriage where most of the rich and influential were married because the dowry are so high¹¹.

3.2. Gariska (Marriage of consent)

The marriage of the Gariska were happens when the couples are secretly connected with each other through the relatives or their friends in the market or in the girl's home. After the agreement between the couple's, the bride groom asked for the clothes and jewelry she needed. She is secretly goes to the market without the family permission, or goes home after dinner.

In Gariska's marriage, the groom will see her in a certain place, such as crying, shopping, singing, or playing with a relative or friend in the vicinity. The mediator looks the capacity of the groom in detail as Whether or not he is able to pay bride price because the dowry is so important in marriage of the bench people.¹² If the groom is able to pay the bride price, the mediator takes responsibility on that marriage and to communicate them.

3.3. Gocha (marriage by abduction)

This type of marriage is the kind of marriage that is takes place without the agreement between two couples. May the boy's fell in to love than he take a violent where in given situation with his boy's friend by forcing her into the relationship. In the abduction time may the girl families are huge in number, they will be subjected to serious assault and conflict. Sometimes, when her family members is many, they will take her if he on to his own home. Thus, he has to hide her in to another place which is far from his home because she has so many families.¹³

If he is discharge the bride, even in the face of conflict with the girl's family, the abductors will be arrested by the local tribal leader or the government. At that time, if the male parties could agree that the girl had come forward

⁷ Gibtan Kirzi (71 years old)- Gizikin kebel- interviewed on Nov 1/2011 E.C

⁸ Daniel Tonka(63 years old)- Euxikin Kebele- interviewed on Nov 08/2011 E.c

⁹ Ato Solomon Korgitet(68 years old)- mizan addis kattama kebele- interviewed on octo 2/2011 E.c

¹⁰Ato kassun parti (61 years old)- Gizikin Kebele- interviewed on oct 7/2011 E.c

¹¹ Ato Tekle Beyne (60 years old)- tokus kebele – interviewed on Dec 10/2011 E.C

¹² Ato Solomon Korgitet (68 years old)- mizan addis kattama kebele- interviewed on DeC 13 /2011 E.c

¹³ Gibtan Kirzi (71 years old)- Gizikin kebel- interviewed on Dec 2 /2011 E.C

voluntarily, she would use a lazy ring to escape punishment and the girl would be approached. According to that approach she says even if I abduct by him, but I love him so my father should take a dowry. Without solving such a problem the groom is not happy. In the process of marrying, the older women from the area advise her to tell the girl that she has come to the will and permission of her self's.¹⁴

If he is fallen in love with her, he can even take her away from her lover while she is dating someone else. After the girl is abducted, the boy's father summons the tribal leader and to refuses the conflict to be fined up to two cattle. Due to the fact that she is believed to be deprived of her future value because she is believed to be deprived of her dignity, therefore, he will be paid to pay her to keep her honor. In this case, if the girl is abducted, by a tribal leader her husband will be subject to a severe penalty and then marriage will continue¹⁵.

3.4. Barzasinaa (Inheritance Marriage)

It is a type of marriage where a woman may marry her husband brother or his families or a close relative after a her husband dies. This is because when she marries others, the deceased child may face different determinants so that his brother should marry his brother's wife by the family decision. On the other hand, if she stay away from relatives, such as cattle and land may take by others who Mary her. thus the deceased family should decide for her to marriage someone from his family.

The deceased may also be a death confession in the process of annulment for someone who marries his wife: That is, by marrying my wife, by citing the inherited person to lead my child and my economy, after that no anyone is marries the deceased wife other than the person who received the death confession before his death. And the heirs it should be designed with a bridesmaid's wedding system and eat together the food that comes with the wedding. If he is not involved in the process of digestion, he cannot be considered an heir. Wives in this marriage process until the family give her a husband, she will not associate with others body, and that is, she cannot make contact with man. This is because of the tradition of believing that the person has been demolished¹⁶.

The son of a mum or the deceased means that when the death man is out of the house, by ups and down moving the caring material of dead for four times. This process is so called Fasiken Kac' in benc'non. This is a process whereby the son will be take a responsibility of the leader of the house.

In the process of hereditary marriage, the family decides to marry anyone before he leaves the house, and the brother of the Mistress gives to her a belt while he is still at home. The deceased's family may not be discussed she is buying a belt on the market by the trick, before the body or legs of a widow's wife were touched by others. If this is not the case, it is traditionally believed that she will be deprived.¹⁷

According to key informant Benchub Koika, if the deceased has no families, a tribal close-knit man can also accompany her. This is because it's not allowed to marry someone who is not of the out of the race as the, since the child born to the maid is separated from the offspring.

According to Endirays Wureka, the heirs will not be inherited by anyone if she has raped his during childhood. Most of the time they complained about not marrying what I tasted his in his childhood, Because of this, they do not have the wish to rape the child (giving the milk of breast)

3.5. Koxasina (recovery marriage)

This is marriage in which the wife is paid for someone whose wife is dead. This type of marriage is a marriage in which the family of a deceased is replaced by another daughter for the deceased husband, if she dies without born a child especially daughter.

In another case, what we call "Boll" may also be causes giving the daughter to husband in bench culture. And also the ladies were paid as wife for others when her family may kill others family. If the boys were marry new bride they are given some cow to her father. When her father has not any daughter her father should return some cow after the consideration of Clothing worn to a deceased woman, and Wedding Costs.

3.6. Boz (Gloomy Marriage).

Boz Marriage means the marriage of a woman who is married to another husband, but her marriage dissolves for different reasons; often, this type of marriage is very difficult, except for someone who is in dire need.

Boz marriage is not often sought by the community; they think she may have not well behiover because of that her early husband has divorced her. Even they believe that her restless may be because she to taste different man. There is an analogy to silence because it is called "Boz Mashit Geshin Bolle." Because of that most of time they are not marry such kind of women but someone who is under difficulty may marry such kind of women. It Believes that Boaz did not want to marry, she was convinced by the public's belief that if he married her early in her youth, he

¹⁴ Ato Solomon Korgitet (68 years old)- mizan addis kattama kebele- intervied on Dec 13 /2011 E.c

¹⁵ Ato kassun parti (61 years old)- Gizikin Kebele- intervied on oct 7/2011 E.c

¹⁶ Ato kassun parti (61 years old)- Gizikin Kebele- intervied on oct 7/2011 E.c

¹⁷ Ato Solomon Korgitet (68 years old)- mizan addis kattama kebele- intervied on Dec 13 /2011 E.c

might even marry another virgin, even if she was divorced by the custom. Because of moral breakdown you do not usually get married¹⁸.

3. Cost of Marriage in Bench society

The dowry is different from the country to country, From region to region and from nation to nation. In bench society, dowry is considered to be crucial for marriage, they believe in one heirloom “kill the daughter of animal by knife and Hold the daughter of Man by money.” The local name for dowry is called as Geki.

In Bench people, the dowry is money or a resource that is pay for the bride family. If the bride groom may not pay a dowry, he will in fear and cuts off and runs away when he looks at the bride families. Unfortunately, if the bride does not get paid, the groom cannot come into her family house or when her mother arrives on his home, which is because it respects her family.

In most cases, the dowry is paid 7 up to 12 herds; however, if she had been married in the girl's family of the early marriage by the time of her marriage in the Garisca, that is, the Shaha means that would return the previous given herd to her family. In bench, the amount of dowry is linked to the type of marriage. In most cases there is a lot of dowry in the marriage of Furin Gersta: This is because the girl is still at her father's house and her father can decide a lot. On the other hand, since she may take abusively by a bribe, there is also a process by which a tribal leader will be punished with a regular payment of up to two cows, such as not counted as dowry¹⁹. Also, Don As (promised women) usually does not pay a lot of dowry, because when the girl's mother gets married, her father is already married without payment²⁰.

In the process of dowry payment the name called as mac (mediator) have a big role. Mac is a great person in the community, who has a great deal of trust and respect that can reconcile between the father of the bride and the father of the groom.

In Bench culture when a son marries a wife, he should send message to his father, the elder's cousin, the uncle and the brother and others by the mac. May he is early in conflict with them he has already punished a certain amount of many to his family. After that they share of the money together with his father in the dowry process.²¹

Although the distribution of dowry differs in different marital status. However, hashin (mother cow): Bokada Cada (sheep and some silver after the dowry is paid); Tishkar Tort is a must-have common for all marriage (Kundisa Farki, 1996). We see that the pattern of dowry as follows in each pattern of marriage.

4.1. Gresta's (marriage by family agreement) dowry

The fact that Furin Gresta's marriage system ended with a dowry at her father's home , her father make the decision to for that marriage. During the process of this kind of marriage, the groom father sends an elder to the girl's families. After that her father receives a message from the elders, and cut another day for discussion on the issues. On the day of the appointment, the girl's father will collect its own mediator. On that day the father of groom should have a cow, a red bull, and a seat to her father that is for the sake of promise for paying the dowry to him. Then the midwives discuss on the issues about necklace of race among the couples, then return to groom father and tell him the agreement of the bride father. When the son's father was hired to pay them on the day of the appointment, they sent a message via Mac that they were sitting at a distance of ten meters from the bride father's house (Kundisa Farki, 1996)

In gersta marriage as it is take place when she is at her father home, the distribution of dowry will also be based on the girl's father want. According to key informant Solomon Korgitet, during the process of dowry payment in this marriage, the girl's father put a lot of the “butar” or the wood on which come cow will be bind hit with up to fifteen firewood. If the boy's father can identify these resources, he can bind cattle to all, if he can, to demonstrate his wealth. If the father of the groom does not have cattle, he will give some of it and tie it to the girl's father, with the same number of leftovers as the remaining number. This means that it is often considered being debt, and that it is always worse.

As the Gersta's marriage is take place when girl is in the hands of the parent's, her family even though allows cattle and more in the form of donations, they also receive twelve fat cows. On the other hand, the party or the groom father will provide ranging from seven to twelve cow of the dowry to claim the honor.

4.2. Gariska (marriage of consent) dowry

¹⁸ Ato Solomon Korgitet (68 years old)- mizan addis kattama kebele- interviewed on Dec 13 /2011 E.c

¹⁹ Ato Solomon Korgitet (68 years old)- mizan addis kattama kebele- interviewed on Dec 13 /2011 E.c

²⁰ Ato Samule Daltet (60 years old)- Mizan addis Kattama – Keble on sep 5/2012 E.c

²¹ Ato Solomon Korgitet (68 years old)- mizan addis kattama kebele- interviewed on Dec 13 /2011 E.c

Gariskaa is a type of marriage that secretly performs by the intermediary without the girl's family hearing the information. In the garsikaa marriage as he has been taken or broken without the consent of her father he will paying the punishment which is mentioned the color of cattle's as call as **Ket Baas**. Before the formal dowry is paid, one bull of the Tshikar Torret (put of umbrella), Gallipin Wogg (to sit on the trampoline) and NON Fog (mouth feel), after being compensated for their, counts as cash cow (Kundisa Farki, 1996).

The key informant Benchab Koika said that as the gariskaa marriage is take place without the consent of her father the groom fathers is punished some amount of cow which not counted as dowry, this is because this marriage is considered as groom broken the house of bride father. After this punishment the formal dowry is paid seven up to twelve cows. In this case, if the groom family receives a large number of cattle before this, the "**shaha**" or loan repayment will result in the payment of the same amount as the amount of cattle that had been given earlier.

4.3. Gocha' (marriage by abduction) dowry

The Gocha marriage system is as the same as the other society, the boy abducted the ladies. In this marriage when the male may fell in love of girl then he abducted the ladies of his choice with his boyfriends by hiding to relatives or moved to a remote area until he establish an agreement between the families. This type of marriage is a marriage process where the girl is abducted only because of the boys fell the love of the girl. In Gocha' marriage system, the boy is subject to severe penalties for having been taken without family leave.

In the marriage process, until he paid the bride price he is in a fear because her family will come and take her away if she is multi-generational. Since the marriage was takes place by the force, first the groom should be negotiation and agreement with her families, he was forced to take pay the additional penalties, after that a usual of seven to twelve cows were paid.

4.4. Barzasinaa (Inheritance marriage dowry)

As this type of marriage where a women may marry her husband brother or his families or a close relative after a her husband dies. In this case there is no any payment for this marriage. However, when the remaining dowry which may not be paid previously by the deceased is paid by the new husband for womens family; otherwise normally there is not dowry payment in the barzasinaa marriage in bench society.

4.5. Dowry of koxasinaa (recovery marriage)

This kind of marriage is where the family of women is pay the amount or the new daughter when the women's were dies without having baby or daughter. In this marriage the boys does not give dowry, since the woman had been given a full dowry and had died without having a daughter, thus her father should replace another girl with a cultural background. .

4.6. Dowry of Boz (Gloomy Marriage)

Boz Marriage means the marriage of a woman, who is married to another husband, but her marriage dissolves for different reasons; thus there is not the same as regular dowry paid for such marriage. Her value in society is low, for this reason there is one up to five cattle is pay in this marriage.

4. Wedding ceremony in Bench society

The wedding ceremony in bench society is the way in which someone is sharing their happiness with their parent and friends. Wedding ceremony is one form of showing happiness in bench society. Wedding Ceremony Honored by the Bench Nation; it's a process of eating, drinking and expressing happiness through Call a friend.

In the gersta marriage (marriage by family agreement), the wedding ceremony was a little different from the others. According to the tradition of bench, Marriage in Gersta ceremony is takes place before the bride leaves the home of her father. In this marriage the dowry was given she is at her father home.

According to the custom, through the "Wor dont" ceremony, the girl went to groom house. Before she went to groom house the day is cut-off for a month. In such day as her father's wealth, traditional drinking(Gez), and many traditional foods were eat and drink with friends and relatives, and they stay for a month, singing at night. The cultural songs are played by the local youths. Those songs are **Toho, Nari, and Kosher**. Such songs are takes placed by someone who were adjusted for that song as known as **zayi**. If the bride father is rich, he will slaughter the cow and feed them; this is for his fame²².

As key informant Solomon Korgitet, after a month of singing, on the day of the bride departure from her father for her husband, she wearing a cultural cloth and on horseback accompanied by many songs. At that time her face is covered with scarab this is because her father says first you choose my daughter by seeing her face, but on the other hand, the bride was a great respect by the people when her face covered during she leaves her father home. From the house of the girl's father to the boundary or Boundary River of the bridegroom's parents, the bridegroom comes with the escorts to hold the girl's right hand. As soon as the bridegroom touched her right hand, the girl was married. At that time brother of the bride may try to answer by saying that she is not going by taking the horse's bridle. So when the girl's brother takes the horse's bridle, traditionally money is given to her brother. The groom was given

²² Ato Solomon Korgitet (68 years old)- Mizan addis kattama kebele- intervied on Jan /2011 E.c

money and then her brother released the horse and the boy's party danced. They take the bride on their own horse. Spontaneously, if the bridegroom came without a horse, his escort was carried the bride to the bridegroom's house. When the bride came to the bridegroom's house, the bride two friends, wife of uncle of bride, carry on the bride dress; The cell in which they sleep called **Shot** like a mattress; receiving an oil-like "Os"; and "gon" made of red soil.

According to Bench, a woman is honored when she marries in her virgin, because it is a great misery for her father if the girl's is not virgins. Therefore during bride exit from her father house to her husband house she is followed by women to check her virginity. The Women sent from her father are given a place to stay by the boy's father. The bridesmaids also spend the night on the top of the bed so that they can be tied to the inside of the bridegroom for the ceremony. The women, who were sent by the girl's father, came to the bride in the morning and went to the bridegroom's house to see if she had been tied up material. They asked the girl if she was virgin and tidy, to see if she was virgin or not. They confirm that it is and they return to where they came from. When they returned home, the boy's father gave them money and asked them to leave. Take the money or animals given to them then they return to the girl's father and answer that your daughter is proud you²³. Then her parents are happy.

5. A song at the bride's house

One of the most popular way through which the bench people express their happiness in marriage is dances. The dance is at the girl's father's house and at the boy's house. In the above topic we discuss the song which is danced on the bride's father's house, and in this lesson at the bride's house, the bride is taken from her mother; She was anointed by Os which is prepared from softy soil, a leaf made of enset leaves, and covered her whole body for more than four days. The groom kisses both feet below the knee.

On the fourth day after the completion of this type of system, there will be a "wor case" program. The bride and groom go to the boy's father and seat side by side on Hive and Unbroken Leaf. In such program, a round black stone is placed on the ground. At that time, the older man (Woyzas) with their spears on his hands and make them for four times up and down on the on pronged hive.

Next, cut off the woman's hair with a spear; after that, the woman put her right thumb on the round stone, and the man put his right thumb on her, than that older man were poured Os on their hand. This implies a blessing for the couple to have children. The groom sister carried the stone with her thumb on her back and said, "I see you." The cut hair is on a spear; this means that the girl who was now been turned into a woman. The cut off hair by spear implies born son who is a hero. The leaf is cut off and kept indoors. The reason for the rift is that they are living together in love without marriage broken. After the ceremony, the bride can eat with her hands. Until that, bride were not eat with her hands. She had by the support of groom sister, or if not she would have been eat with a leaf.

The bride and groom's friends have been singing in daylight and night since they were married. In order to prove the bravery of the bride, they danced on the ground and trampled on the walls of the bride's house; they are trampled underfoot until they turn into dust. This means that if the bride is good at work, she will return home well.

In the Kirar game, a ring or needle is played and the game of hide-and-peek is played under the direction of Kirar²⁴. The game of hide-and-peek is a game in which the player goes out and plays with others. During the game, they pointed with hand to find the player in the direction of the ring. The ring says yes or no, he is somewhere else. When the finder gets the hidden material, they give him great respect rather they lough on him/her. Sometimes in play hide-and-peek game Players know the language of the cradle. The flute (kirar) dances were supported with applause, and the unsuspecting dancer beats the drums; so there is a lot of applause. That causes the game gets louder. This type of game is played at home and also at night.

There are other many types of songs that can be sung at Bench people wedding. One of these songs is the song of Toh. Along with this, it is accompanied by a musical instrument called Tori. Toh's song is a musical instrument made of two large and small pieces of wood, designed to give a wide range of melodies. In addition, by dancing on foot, you can add a small hole in the opening of a buckwheat, which is used to make musk. They put a strong pebble on their feet and tied them with string or rope.

According to key informant Benchab Koika and Endiryas Wurka, there are four types of Toho song. They are Toras, Giaras, Botar and Sutu. The above-mentioned types of tones are different in tone and tone of voice, as well as in the tone of the players' voices. From those song toras is singing in first time to start song of Toho, and the other to be sung by changing each types until the end of night. The song is sung all night long, so if you are asleep, you can wake up and mix the song. When they sang the song, they sang, "Suytu sudnz donso." This means that the suytu is hovering from sleeping. Botar, on the other hand, is a ton of music that is sing to when the player get to their home. Although I mentioned the song above, there is another narrator in between the songs; the songs of Koshal are alternated with the songs of Toh. Nari song Coke; Kerikem: Sota: They are called della, and there are stages that are

²³ Ato kasshun Parti (61 years old)- Gizikin Kebele- interviewd on oct 7/2011 E.c

²⁴ Ato Solomon Korgitet (68 years old)- Mizan addis kattama kebele- interviewd on Jan 10/2011 E.c

being sung with different melodies. Koshal is a song that is sung by women at the top and men are at the bottom by exchanging the melodies.

Nari's songs are a play by young men and women, as well as men and women. This is where the women sing the melody from the top and the men from the bottom receive the melody. Singing: A young man first dances with a young woman with a Nari Beje, a thin, long stick, and throws a stick over her shoulder to dance with her. If she hates it, let her friends join in the song: They say, 'Do not be ashamed.' If she did not join in the song, all the women and men would run away, saying that your feet would not be with us.

In Nari's song, if the woman loves, the man who did Nari Beje on her shoulder, she will rotate with him in a whirlwind. At that time, she was known as a good player. Men can also play the song of this Nari game together, only the unmarried in-laws can play it together, but men and women can also play it.

In general, Toh's song, as mentioned above, is a call from the bride and groom to the singers who can come and join the singers. And let the receiver take the singers and set a date for his coming. During the day, the callers prepare food and drink. The song begins after the people have gone to bed, and when they arrive at the bridegroom's house, they all whisper, and they all get ready and sing together. This is so that people wake up and admire them. After the sound of the trumpet, the women sang in pairs, singing various poems. After entertaining the singers, the bridegroom give chance to other singer for the next period by giving a stick call as yingit. In such way for a month there is singing, after a month the bride-to-be is taken to work.

6. Family gift

After a few weeks the bride goes to her husband and the bride's mother goes to see the bride's house. When the bride's mother is getting ready to go, send a message that she will miss you on this day. The girl's mothers prepare Stone-fried food (Dangal Bud), and the sok (drinking) that can accommodate enough people. When they arrived at the bride's house with a lot of women, they prepared the traditional furniture for the girl, such as ginbo and ensara. As the boy's family was informed early, they are ready on that day, so they would bring water and bucket to the bride's family. The guests did it themselves; they feed people who are coming on that ceremony.

According to the key informant Kasshun Parti, the guests who prepare for the night will be delivered in the morning. After the drinking is ready, the friends fill the tank with cans and bring the food to the table. The boy's father, who was a member of the party, gave the guests a drink of honor, and everyone who came to drink and eat. They play. The ritual is performed in this way, and the mother who organized the event is given a good cow and the cow is tied to the grass and they come home dancing happily.

This preparation is similarly arranged both in marriage by abduction (Gocha) and consent among couples (Gariskaa marriage). The cattle also given to bride's mother. Gifts from the girl's family: Sundara, pottery (Kaunda), and if the bride's father is wealthy he gives money as well as cattle for she can support herself. Brides will also be given a place by the boy's father. When her father bought clothes and sent them, he will submit to the father of bride groom. The cloth is also bought for groom father which is not be mixed with the brides clothing; it comes privately, That is, if it mix with brides cloth, the father of the groom is treated as if he were unclean²⁵.

7. Bridal dresses and ornaments

Bench uses local materials to make a variety of garments. Most of the time, the Bench Women's uses the buffalo horn which carved in the shape of an earring and drilled into a hole in the top for their ear jewelry. Traditional costumes and jewelry are made as gifts and given to the bride to beautify herself.

The other thing that bench women face is called Albo. Albo is made in a circular shape and then tied together with rope or thin space which is tide on above the ankles of both legs. Young daughters and women make fun of him. It is also given as a gift to the bride. On the other hand, women cut feathers made of duck skin. The beauty of wearing a scarf over a scarf also increases. They adorn the necklace around their waists and around their necks and armpits.

Bach Dagam is a large, triangular design with a wide range of dark colors. It is given to the bride in the most beautiful way. The other one is tied around the neck and is called Dagam. It also comes in a variety of designs from different shades of black and is designed to be neatly shaped around the neck and should have a large round shape with a round reddish-brown color. On the other hand, the necklaces are shaped like a dunkur, and this necklace is beautiful. It is a gift for the bride to adorn herself.

The other ornament is tied below the knee; it is made of different colors and is worn by women on both legs. In addition, with both hands they tie different designs. Men also use darker ornaments to tie around their fingers.

Another piece of jewelry that you know as a behemoth is Gash or Gasa. Gasa is not a material product, but a youthful make-up that is designed to beautify the body of a woman. Gasa system: She has been obsessed with beauty since she first saw her baby. Therefore, since the design of the Gasa is done on the abdomen and sometimes on both arms, a new razor is needed for the job. The expert cuts the abdomen around the navel and cuts it with a razor, according to the design. This beauty also makes her a good choice for marriage and a wedding choice.

²⁵ Ato Endiriyas wurika (62 years old)- Euxikin Kebele- interviewed on NOV 05/2011 E.c

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