

## Anthropological Recognition of Customs and Traditions of Mate Selection in Sirjan, Iran

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### Abstract

Marriage is an action which happens based on mutually beneficial sexual relations between two opposite couples. Marriage is a complete action; it means that it is an economic, social, cultural and physical relation. Marriage has different traditions in every part of Iran. But it has roots in religion, faith and culture of that nation. It took a long time that these traditions change in previous centuries but in recent decades they had lot of changes. In this study all old and modern traditions that are happening subsequently in marriage celebration have been mentioned. Sirjan is one of Kerman's cities which located in a distance about 180 km away from Tehran in direction to Bandar Abbas, Fars, and Kerman to Tehran. Reviewing different cultural, social and economic traditions and customs aspects of marriage in this city are the main purposes of this research. In this study we have used "intensive method" which is for anthropological and limited scopes of studies. For reviewing mate selection styles and customs and traditions in mentioned city the issues such as "formal proposal, approval, please, betrothal party, bath taking, slinky bath, espousing, formal espousing, touching hands, secret(silent) wedding, loud wedding, handsel gift and the day after wedding(Seyyomoon) will be studied. Since in Iranian culture, literature and science were exclusive to noblesse and court, in historical books hardly can find signs of people's vulgar culture conditions in a special region of Iran. It is supposed that public's life details, especially in far regions, are hidden behind the historical and social realities innocently. Therefore, for finding the roots of public culture that marriage is one of its important branches and its spiritual recording and recognition of cultural identity of this region and its effect on other structures, relations and family behaviors which are population evolutions, modernism effects scientific developments, mutual cultural effects, help us in management construction and solving problems of such communities.

**Keywords:** marriage, mate selection, customs and traditions, anthropology, public culture

### Introduction

Marriage is one of the fundamental social institutions. Observance of criterions and agreements of this institution in religions, traditions and different societies is different. Genealogy, mythology, anthropology and history show that marriage and familial ties always is a systematic series. It means that some people because of inbreeding or marriage call themselves relative with others. It can be said that marriage is an interaction that causes a relation between two sexes based on mutually beneficial sexual relation and requires making a social contract which leads to legitimation of physical relations and forms the basis of starting a family.

Based on these explanations mate selection styles and its customs and traditions in Sirjan can be called one of the examples of social interactions, which in it the values are interacted and exchanged between the parties. Of course, a mutual interaction that on the one hand because of the

small size and traditional conditions of this community, the marriages are encountered with regular prohibitions and limitations, and somehow has a kind of obligatory ceremonies and criterion, and in not long time ago severely were observed by the society, and on the other hand passing the stage of transition from tradition to modernity, so we can call it a recordable and concerning social reality.

### **Statement of the problem**

Marriage is a relation between man and woman which is formed based on mutually beneficial sexual relation that the children who were born by that woman to be called their legal children. Marriage makes a new social relation, rights and duties between spouse and their relatives, and defines children's rights and status in birth time. So, in researches which is concerned with marriage and mate selection, the case study is the traditions and customs of that region. In this case, traditions and customs are the actions and behaviors that inherited in family, tribe or community from past, and for doing such actions and behaviors, there is no logical reason or clear order or written rule. Since customs and traditions are part of spiritual life, a group of people's beliefs in environmental conditions is different from others, because they are not contemporary phenomenon, but they are made in several continuing centuries in different generations' life. Through studying such beliefs beside the other elements of culture, we can recognize life style and thoughts of those people.

With this interpretations, cultural recognition of mate selection and the condition of marriage ceremony and finding the anthropological realities of mate selection system and kinship in Sirjan city in order to describe, compare and explain related cultural phenomenon to the issue, and reviewing the process of changes and evolutions which happened in this field, and this rich culture has been remained somehow unknown in past centuries and millenniums. With this research we can reach the depth of life in this region, and reach their thought styles, beliefs, values, social norms and generally have awareness to the evolution and changes in culture in this region.

### **The significance of the study**

In anthropology, studying public culture is very important because culture and politeness of a nation's more than what is recorded in books and writings have been saved in public hearts. So, anthropological review of customs and traditions of marriage and mate selection in Sirjan, in introducing cultural values, and generally nation's culture changes and evolutions in this region, to familiarize people with their central cultural identities and making them aware to what they have in their culture is very effective and influential.

### **The purpose of the study**

The purpose of anthropology is observing the societies for recognition of social realities which recorded these realities, giving a statistical presentation, and publishing reliable documents and evidences (Asgari, 1994). Therefore, the purpose of choosing this topic is fair reviewing of anthropological functions, thoughts styles, beliefs, values, social norms and change and evolutions in marriage ceremony and mate selection in Sirjan.

### **Theoretical foundation of the study**

The proper policy and theoretical perspective of this research is based on views of two sociologists and anthropologists in functionalism and structuralism school that are named Bratislava Malinowski and Claude Lévy Strauss, which are proper theories with problem and subject of the study.

Functionalism says that all features of a culture has a special function that with each other save the social system , and structure of a society is defined through acting these functions. Dorkim, a French sociologist (1893) says that:” when we are explaining a social phenomenon, we should look for a reason that made it, the function that it has, separately”. Dorkim’s thought was known after thirty years with an English anthropologist’s intermediary like Malinowski. He who has lived among natives of Trobriand Islands in First World War (1915-1918), and has learned their language; followed their traditions and customs to understand their culture better. Dorkim’s thought proved that social realities can be explained through their functions and roles that are playing in a united system of a culture. For example: when we can explain “prohibition of marriage with incest law”, which has functions and roles in social life in society. Harry Johnson explains these functions as follow:

- It prevents family disputes
- Through relation networks and kinship relations , reinforces society sodality
- It facilitates parents function which is children’s socialization (Lasarsfeld, 1991,92)

Therefore, concept of function in anthropology, on the one hand, is the role and duty of each part in a set of series or in a whole system, and on the other hand, we should notice that which harmonies they have with each other, because for explanation of a cultural phenomenon, first of all, we should find its reason of being, and then reviewing its function. Therefore, in functionalists’ view each cultural phenomenon has a special function which somehow is effective in durability and managing a society.

In functionalism theory, “cultural construction” means mode, style, training and condition of relations of different parts and different features of people life style with each other. Therefore, set of relations and connection between people of a group or a society is called “social structure”.

And, functionalism is an attempt for discovering compound combinations and finding constant relations between elements of a set of series. In their opinion, through inductive and intensive method, we can reveal obscure and implicit structures which are not visible in daily life.

***Some principles of structural analysis of social phenomenon related to the study***

In each structural-study between social phenomenon, is made a network of relations which no change made in them through changes in time and place:

Loy Strauss, French anthropologist, rejects this justification that the reason of”marriage prohibition” with incent , which some people known as hematic, psychic and individual problems, and says: “since the sanctity of marriage with incest is common in all people in world, all of these groups and people have special tradition and customs for marriage that makes it special , and follows special criterion . These are not the families who make the societies, but it is the relations between them that forms the societies” (Yousefizadeh, 1990,23).

A person is not aware of network of a relation that surrounded him/her. Loy Strauss in his studies identifies that, in some tribes girls’ exchange is periodical, it means that; if group A gives girl to group B, and group B gives girl to group C, etc , finally the last tribe to group A, at last they will be connected to each other in chain, and make a wider extent of family relations; but people are not aware of such relation and connections and don’t know their governing rules.

People are not aware of appearance of relations and their historical developments. In analysis of marriage rules, Loy Strauss’s opinions is that by passing the time in these relations, a stable structure, permanent and continuous relation will be made that people are not aware of their appearance and their developments in time process.(Ranjbar and Sotudeh, 2010,85)

Based on mentioned theories, at last, the main function of marriage in Sirjan city is starting the family, and who can have legal sexual relation with whom and after this connects two families or tribes that have no relation with each other.

In most societies, providing such relations is women's responsibility. Woman is a social connection which gathers different tribes to a united society. In this respect, is the issue of the exchange, exactly like money and economic relations women are exchanged due to the social relations and money due to the economic relations.

### **Methodology**

Since the research topic is anthropological, the method of this research is intensive and field study, and the researcher considered the findings, gathering information and observing effects and phenomenon. In this research, method is historical and used some instruments such as observation, participating observation, formal and informal interview with some informed elderly people from Sirjan and experts in this field and technical equipment in field researches like photographing, filming and cassette recorder to gather information.

#### ***Formal proposal***

In this session, which is held by presence of adults of two families, the daughter is proposed formally, and basically talk about issues such as dowry, wedding time and holding wedding ceremony, such session that mostly is held at nights with presence of relatives' men is called "formal proposal". If the girl's family agree with the marriage, they serve the guests with dinner. After formal proposal session, there are another sessions like approval, please and betrothal party that are held with little interval.

*Approval:* which is introduction session is held in bride's house in the evening as a simple party, and her family pays the party expense.

*Pleasing:* a session which is called pleasing bride's mother is held in bride's house, and its difference with approval is that groom's family gets some confection as pleasing confection with themselves, to get bride's mother's satisfaction, and bride's mother during this party tries not to show her happiness and pretend that she is sad because of her daughter's leaving.

*Betrothal party:* when two families talked about primary issues, and got their primary agreement, there is betrothal party in bride's mother's house with presence of some of bride's and groom's relatives. And they serve them by tea, fruits, confection and juice. The guests who are in mentioned parties are invited by bride's and groom's mother. Groom's relatives go to their house in special time, and bride's relatives do the same and wait for groom's family, as groom's family approach to the bride's mother's house they "holler". And inform their arrival and bride's relative's reply by hollering and saying welcome to them.

*Slinky bath:* bride's bath taking before espouse is a tradition and necessary, if espouse is done secretly, bath taking with be usual and without any formality, that in result the bride goes to bath alone and such bath taking is called "slinky bath", and it means that espouse ceremony is secretly and they do not want to inform others for espousing and marriage. Secret espousing is because of some reasons such as mourning of one of families or they are not prepared to serve some people, slinky bath is just for bride and in this situation the groom does not take bath.

*Marriage bath taking (Hmoomravoon):* In the past, before espousing, the specify a day for bride and groom bath taking, therefore they are asked a person who is responsible for bath in that special day and protect it. By protection, we mean that he decorates the bath and does not let anyone to enter, and assigns the bath to bride and her attendants. He decorates the entrance with carpet and colorful cloths and prevents other customers to enter.

The groom was in bath in the same way, and if the distance between bath and home was far they were taken by horse. If bride and groom were going to different bathes, both of them in a same day with formality were going to bath, but if they were going to the same bath, they were doing these traditions with some hour interval or may be a day.

*Espousing*: it is done in two types of formal or secret.

*Secret espousing*: some adults and close relatives of bride and groom gather together and have espousing ceremony in bride's house, and have no formality.

*Formal espousing*: Espousing ceremony which may be held with wedding ceremony is called formal espousing. Selection of the day and time is the elders' responsibility, and marriage vows are read before sunset.

Providing espousing catering supplies, both for secret or formal espousing is on the shoulders of bride's family. And all invited guests are served with juice, confection, fruits and dinner, and the groom just pays notary and registry office expense. In most cases even nowadays, the espousing dinner should be served by bride's family. But if espousing and marriage ceremony is in the same day, all catering formality and expenses should be paid by groom's family. Women's session in espousing is held in bride's house and men's session is held in groom's house, all supplies for "espousing table linen" is provided by groom's family. In the past, in addition to the large mirror which was put in front of bride, two tulips, a green mat and jar of honey, and a bowl full of sweet and confection and sugarplum and some almond and pistachio and colored walnut, and a hank of silk and a rainbow and a piece of mummy can be seen. The bride was sat on a piece of mattress in direction of Qibla and were untying her clothes' buttons and ties, because they were believed that, while espousing should not be any lock or tie in bride's clothes, because she will have problems in her life. They were putting the holy book in bride's skirt to read Yasin Verse, and were opening the mat in front of her, and hiding her face under veil. While reading espousing vow, a young girl or a fortunate woman try to sew groom's relative tongue. In this respect that, a green or white silk string was in needle were put in bride's clothes without tying, and when someone was asking that what are you sewing, she was saying: mother in law's tongue, sister in law's tongue, his relatives' tongue.

They don't tie the string because they believe that by tying maybe the couple have problem in their life. And they choose green or white string because they believe that these colors are lucky and fortunate colors. While reading vow someone is rubbing a piece of sugarplum above the couple's head, and when ask her who do you rub for, she says: for bride and groom. They believed that while reading the vow the bride should have a piece of mummy in their hand and press it to dominate on groom's family. Someone stands above bride's head and continuously opens and closes the scissors, and asking her what are you cutting? She was answering mother in law's tongue, father in law's tongue, father in law's tongue.

Rubbing sugarplum and cutting tongues was continuing up to reading the vow. The mirror was covered by a piece of white clothes, and no one was permitted to look at it, After reading espousing vow removing the cloth and the couple were looking at it, and they believed that the couple should be the first ones who look at it. If before the couple someone look at it, unluckiness and unfortunate will be for bride and groom. While reading espousing vow, the adults and elderlies of bride are present there and the bride by one of her relative asking for their permission, and finally with a soft and slow sound was saying "yes", like now. After reading espousing vow that was reading just once, the guests were clapping and hollering. The notary was going to the men's and after a while groom's father and some of his incents, bringing the couple to shake hand with others. Nowadays, if bride's father be alive, the will have such a custom. While groom's arrival, slaughter a sheep and alms give its meat. After passing under the Holy book, the groom and his attendances enter the house.

*Touching hands:* Touching hands was very important in the past, because if there was a long time between espousing and wedding ceremony, the bride's family were not agree that the couple touch and get each other's hands. Because if they were doing so, they would have a close relationship and if for any reason they couldn't have wedding ceremony, or they divorced, it was a shame and contumely for family and even for relatives. Even, the families that their daughter were in espoused for a long time, they were not letting the couple to be alone, and even the mothers were not going to party or travel that the groom doesn't misuse in their absence and come to their house and be alone with his wife. In this condition if they divorced, all people knew that the couple had no relation and touch with each other and it was not a bad and shame for family. If espousing and wedding ceremony were doing in a same day or after one or two days touching hands were permitted to. This prejudice and sensitivity is remained in traditional and prejudiced families, that if we have an espoused daughter in house, we should not leave her alone at home.

*Secret (silent) wedding:* If the daughter is espoused and due to death of one of family members or relatives or bride's family, be postponed for another time, and after that if they can't have a wedding ceremony as they like, and take the bride to groom's house, after a while some of bride's close relatives take the bride to the groom's house without any formality and ceremony. This kind of starting new life and even secret espousing is called "silent wedding".

Engagement and espousing length depends on families' or couples' condition and situation. But if espousing last for a long time, and both bride and groom be in their father's house separately, they call it "out of excitement" it means that by prolongation of espouse time the couples and relatives' excitement and eagerness will be nonsense.

*Loud wedding:* Wedding ceremony is called "loud wedding".

In wedding day, women's session is held in bride's house and men's session is held in groom's house, it usually starts from four or five in the afternoon and it is continued up to midnight. Providing catering supplies is by grooms and the attendances are served by tea, juice, fruit and confection. In some cases the loud wedding ceremony is held in halls.

*Handsel gift:* A gift that is given to bride by groom is called handsel gift. Giving present is done after touching had tradition, and in this stage the groom remove the veil from bride's face and looks at it, then groom's mother brings rosewater container, and gets both couples' feet thumbs and wash them. They believe that by this their hearts is washed and they start new life with more intimacy.

Then the bride and groom try to touch the back of the other's feet and who done it first is dominant to the other.

The bride's invitees have dinner after taking bride to groom's house, during this time men are waiting in another room and after having dinner say goodbye to bride and grooms' mother and leave.

*Seymoon Day(the day after wedding)*

In this day, bride's and groom's mother stay in groom's house to serve lunch, and they prepare and bring the lunch from groom's mother house. In the past, before the noon in this day, the bride was going to the bath with some of her close relatives, and taking bath in this day was a usual bath. The hairstylist was coming to the bride's house in the afternoon to make-up her hair and face. The bride was wearing colorful clothes and covering a veil on it and with a handkerchief in her hand, after invitee's arrival sits on a mattress and removing her veil. The groom was waiting in another room and after one or two hours, with his mother and sister who got his arm and were hollering was sitting next to the bride. And as so-called the couple were "on hands" to be seen by viewers.

*Exchange:* Marriage of a brother and a sister with a sister and a brother from another family is called “exchange”. They believed that it was unlucky and unfortunate marriage and cause of death and affliction of one of the couples.

*Four people:* If two sisters from a family get married to two brothers from another family it is called chartan, and they were believed that it is unlucky and unfortunate for them and maybe one of them die in young age. So, the families were refusing doing this as much as possible, and if they were forced they were almsgiving and slaughtering a sheep which in their beliefs prevent death by this bleeding, and resolve bad event. (Moayyed Mohseni and Mehri, 2009 ,96)

#### ***Metonymies and beliefs***

- bride’s relatives are called “bride’s relatives” and groom’s relatives are called “groom’s relatives”
- bride’s invitee’s are called” attendants”, and the songs that are sung while tambourine are called “congratulations”, and those who watch this ceremony are called “bystanders”.
- Engagement ceremony is called “marking”, “wearing ring”, “shoe polishing”. “ring-scarf”.
- If a girl be engaged with someone and engagement break off, the girl is called unlucky.
- The gift that is given to bride by groom’s family before wedding ceremony is called “presented gift”
- The gift that is given to bride’s mother from groom’s family is called” Shirbaha”.
- A gift that is given to bride before entering the door of house is called ”Pa-andaz”.
- Wedding gift is called” Darhejlei”, and the couple’s first invitation is called ”Pagosha or Pavakonoon”.
- Going to bridal chamber is called ”being in same room”.
- After wedlock, they say the groom became groom and the bride became bride.
- The bride is called” Aroos” (Persian equivalent for bride), and taking the bride to groom’s house is called “bride taking”. A food that is taken for bride’s mother on wedding night is called ”Sini”(a kind of food), and the gift that is given to bride while groom removes her veil to see her face is called “handsel gift”. The gift that is given to bride by groom’s mother while taking too groom’s house and changing veil is called ”Unveiling”.
- The gift that is given to the couples’ parents after the wedding is called”empty place”.(when someone leave house for trip or marriage give this gift).
- If one of the couples die I first days of their marriage he /she is called”jumped out of bed”(that means she was not lucky).
- If the bride gets pregnant in first month of marriage, she is called ”her stomach got deformed”.
- If the relatives have good daughters and sons and son in laws and daughter in laws be chosen from strangers they say ”the home’s water is bitter”.
- If the older daughter is single yet, they don’t let the younger daughter get married and say” follow the order”, the daughter are similar to bread and they should get married by order.
- They say; wife is like kebab and her sister is like the bread under it, “it means that, it the wife die, her sister is the best choice to get marry to her”.(kebab is delicious food and when is with a piece of bread and it’s juice comes to the bread makes it delicious too).
- When they see a young girl or boy they say: ”when we should have rice without bread”, by rice without bread they mean wedding feast.

- If a new weakness is added to someone's weaknesses they say "a new problem over the previous ones".
- If someone is not as good as the others were expected him/her, they say: "was not good as they said".
- If someone makes excuses to not to do a work, they say: "be she blames her tools".
- If a woman doesn't do anything in her free time, they say: "lazy".
- To talk about fate that no one is aware of it, they say: "no one knows who will marry her to".
- They say that the man's originality refers to where he got married, so the expression "where are you from? I'm from where I got married, is used in such cases.
  - "A man who doesn't have sister in law should die", it means that if his wife die, at first he prefers to get married to his sister in law. So, it came as a prayer or wish, it means that it's better that the wife has a single sister.
    - "He is not a groom, he is cheap "; they mean that he is not handsome.
    - "it is not something rare", it is an expression that young boys use when they don't get desirable answer from the girls, it means that there are lot of girls for them and not rare. There is another expression that is used in such cases" for head you can find lot of hats".
    - "to hide yourself under cloth", means that at wedding night , bride's sister and brother should hide somewhere because of shame.
  - The mint smells kebab, sister in law smells salty, it is not a compliment, it refers to closeness of sister to brother and sister in law with bride.
  - Daughter like kidney has wound smell, and how much great dowry she has , again the groom's family object her.
  - If groom or bride has a weakness they say "they are in the same boat". "they fit each other".
  - "I'll bring water with sieve"(which is an impossible action), is a compliment and prayer that is used for kidding and usually the adults use to please the children.
  - If at wedding night rain, they say that the couple had food from bottom of the pot.
  - If a young girl or boy enters the ceremony, should not stand up because of them, because their marriage will be postponed.
  - If the bride loses someone in first year of her marriage, she should not wear black, they say bride should not wear black, because she'll get sad.
  - If after defining wedding date, the wedding be postponed for a reason such as death of one of relatives, they say: the groom had heavy steps; "they don't fit each other". Generally all good and bad events will be related to the bride and groom's fortune.
  - If a daughter get engaged several times and her engagement break off;" doesn't lead to marriage", they say : "her fortune is locked", and should visit mullah to get prayer for her to open her fortune.
    - They say every unfortunate bride is lucky at least for forty days.
    - They say bride's affection is related to her dowry.
    - Two important things are in bride's dowry: carpet and cooper dishes.
    - A bride without dowry is like a stew without onion.
    - If the bride dances in her wedding everything will be cheap in future.
    - All women are responsible to protect their espousing veil, because if it burns or tears it is unlucky, even they use the lucky ones' veil in other espousing.



- While reading vow there should not be a widow there, because it is unlucky for them.
- If a young girl be sat in shoes of the bride, they will get married soon. “Usually after reading vow, while the bride stands up from her seat the young girls sit instead her to have luck to get married in near future”.
- They believe that the couple should put their steps on slaughtered sheep’s blood to remove bad events and unlucky.
- Lucky women or young ladies should rub sugarplum above their head to cut the mother in law’s tongue (groom’s mother), and bring them luck and good chance.
- In first year of marriage, the bride should not wear black clothes in Moharram and Safar months and should wear blue or brown, because black will be unlucky for her.
- A married daughter should make “Sahin” (a kind of food) in first year of her marriage and get brunette to strengthen the basis of her life.
- A married woman should buy a new veil every year; if not so her husband will die.

### **Findings of the study**

The basis and central core of marriage is a biological need, and as the history shows, no society left the human alone naturally in satisfying this need. But also by making norms tried to have kind of social control on it and has defined permitted ways in different aspects to reach it. (Ranjbar and Sotoodeh, 2010, 127). So, Sirjan is not an exception in this field.

In this study, at the beginning we have used structuralism and thoughts of its main theorist Claude Loy Strauss.

Loy Strauss believes that marriage is a dramatic confliction between culture and nature, or between social rules and sexual tensions. It means it changes a human and natural factor to a cultural factor. Before everything he talked about “prohibition of marriage with incents” and called it the major factor of interaction between people. His studies about kinship system lead to making marriage and interaction rules.

He tries to propose interaction as marriage global mechanism (Sarookhani, Baghr, 2001, 438). And in rest of study for better understanding of region culture has used functionalism theories and Bratislava Malinowski’s thoughts. Based on this theory, that how is the marriage ceremony in Sirjan has definite functions which mentioned, and each of these functions are effective in durability and society management. It can be concluded that: now, in Sirjan, monogamy (man=woman) is common, it means a marriage of a man with a woman. They were living in a separated place from their parents and family and were growing up their children. In the past, in this region, monogamy was not so common and most of the marriages were polygamy. A man had more than one wife at the same time.

Young members of family will have relative relations with other families because of marriage, so, the extended family will have different blood type and different groups of marriage.

In not long time ago in this region, different kinds of extended families” patrilocal” and “matrilocal” were common. In patrilocal family the bride was leaving her father’s house to live in her father in law’s house or near it, and in matrilocal family, the groom was leaving her father’s house to live in his father in law’s house. The term” groom governess” is used for this, and it is not a pleasant concept in this region.

Now, in this region, a new couple get “ a new house”, and live in a place apart from their parents, which is called ”new location”, and family structure will be ”nuclear”, which is based on taboos for women and is necessary and respectable. And form other mate selection in this region is that all people in this region were getting married to relatives (endogamy). It can be said that all

marriages were inter-tribe or inter-group, but nowadays (endogamy” is more common. Kinship is a social phenomenon that relates economic, social, and political aspects of life in this region, and today the basic function of marriage is that two families who don't have any relation with each other are connected.

In the past about 80 percent of marriages were in a same class. Marriage among employer and shepherd was unusual and mostly it seemed that such marriages be proper only for families that were in same economic and social position. Therefore marriage for people from higher class with people from lower class was rare in this region, important and rich men having several wives.

### **Conclusion**

Based on interviews which have been done about purpose of marriage in Sirjan, it can be said that biological needs, reproduction, and training children and other assurance against financial problems(for women), and providing security against solitude has more importance.

And about age factor in marriage it can be said that women get married in lower ages in comparison to men. In the past the marriage age in this city was between 9 to 18 years old, and when a girl was older than 18 and was single yet, she was called old or elderly. Young boys were getting married between 17 to 25 in their first marriage, but men's age in their second marriage and after that is 40 years or even 80 years.

Generally, men are eager to get married to younger women, and how much the husband is older in marriage, their age difference will be more.

And at the end research findings can be summarized as follow:

1.Now, some customs have been lost, or are losing gradually. Non-Sirjani's culture, customs and traditions has been common among Sirjani families and a new and foreign culture has been made.

2.Joined Kinship groups are losing their influence and an overall free process for mate choosing is seen and regulated marriages are limiting and endogamy is getting less.

3.Women's right, both in choosing in marriage and in decision making in family is more accepted officially.

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