

RITE OF PASSAGE: MARRIAGE IN CHABAHAHAR, SOUTH EAST IRAN

Nazanin NOORI NEZHADI ^{1✉}, Negin SAKHAIE ²¹ Cultural Heritage and Tourism Research Institute, Iran, (n.noorinezhadi@yahoo.com).² Bachelor in Laws, freelance photographer and researcher, Iran.

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Abstract: The rite of passage or initiation ceremony is one of the important stages or influential turning points in human life. It creates a new identity for the individual in the group. This stage has specific religious and psychological concepts and is held with special rituals and ceremonies. These rituals include ceremonies related to the three important stages (1) birth or the beginning of childhood, (2) adulthood, puberty, and marriage, and (3) death. Among various Iranian ethnic groups, from the past to the present, ceremonies have been held that express an individual's transition from one stage to another in various ways and based on archetypes. The symbols and signs in the ritual, which have manifested themselves in various ways, are based on the structure of the human mind, which is formed according to the collective unconscious and has common themes. In this study, marriage, which is one of the three main stages of transition rituals in midlife, is examined in Chabahar County, Sistan and Baluchestan province, SE Iran. Data was collected using field and documentary methods. In addition, the functions of some customs and rituals performed in this transition stage (marriage) are discussed.

Keywords: Rite of passage, marriage, Chabahar, Sistan and Baluchestan.

چکیده: آیین گذار یا تشریف، از مراحل مهم یا نقطه‌های عطف تأثیرگذار در زندگی انسان بوده و برای فرد هویت تازه‌ای در گروه ایجاد می‌کند. این مرحله دارای مفاهیم دینی و روانی خاصی بوده و همراه با مناسک و مراسم آیینی ویژه‌ای برگزار می‌شود. این مناسک شامل آیین‌های مربوط به سه مرحله مهم (۱) تولد یا آغاز دوران کودکی، (۲) بزرگسالی، بلوغ و ازدواج، و (۳) مرگ می‌شود. در میان اقوام مختلف ایرانی نیز از گذشته تا کنون، مراسمی برگزار می‌شود که بیانگر گذار یک فرد از مرحله‌ای به مرحله دیگر زندگی به شیوه‌های گوناگون و مبتنی بر کهن الگوها بوده است. نماد و نشانه‌ها در آیین که به شکل‌های گوناگونی تجلی یافته است، بر اساس ساختار ذهن آدمی است که بر طبق ناخودآگاه جمعی شکل گرفته و بن‌مایه‌های مشترکی دارد. در این پژوهش، ازدواج که یکی از سه مرحله اصلی آیین‌های گذار در میانه زندگی است، در شهرستان چابهار استان سیستان و بلوچستان بررسی می‌شود. گردآوری اطلاعات به روش میدانی و با بهره‌گیری از اسناد و منابع مرتبط با آیین گذار انجام شده است. به‌علاوه، به کارکردهای برخی آداب و رسوم انجام شده در این مرحله گذار (ازدواج) پرداخته شده است.

کلیدواژه: آیین گذار، ازدواج، چابهار، سیستان و بلوچستان.

I. Introduction

The Rituals, which represent the folk beliefs of the people, have a very direct relationship with creating cooperation and intimacy among the individuals of a society. In performing all rituals, which are a kind of collective work, there must always be a division of labor, which results in cooperation and intimacy. To the extent that nothing will progress without these factors (Bayhaqi, 1996: 45).

Man has had a ritualistic view of life and its stages from birth to marriage and death. With a little attention, many similarities can be found in these rituals and ceremonies. The rituals above formalize these three major events of life, and their formalization means their acceptance and realization. Just as birth is an opening to this world, in the ritual of puberty, we find another birth, and death is the beginning of another life based on religious ontology and beliefs. According to Eliade (2000: 100), Throughout the traditionalist world, death is seen as a second birth and the beginning of a new spiritual life. However, this birth, unlike the first birth, is not a natural linear biological birth. In the sense that the second birth is not “to come” but is to be created through ritual. Death is in this sense an esoteric education and a gateway to a new kind of being.

The term “transition” implies the passage from one stage to another in human biological and cultural life. The rite of passage specifies and estimates each phenomenon's time, location, situation, and requirements. Each phenomenon has consequences and complications that must be considered in light of the requirements of time and place and should be avoided from prejudice (Asadian, 2005: 13). These stages, which are accompanied by the performance of special rituals and ceremonies, include the most important events in human life, namely birth, marriage, and death.

The rite of passage is the first and most important topic that has attracted the attention of many anthropological researchers. Renowned thinkers such as Henry Morgan, Margaret Mead, Malinowski, etc., with direct presence in the research fields, have paid special attention to the rituals and rites related to birth, marriage, and death, and have provided many analyses and interpretations about the details of each of these ceremonies among different ethnic groups. Therefore, a detailed study of these types of rituals is anthropology's primary and fundamental basis.

In the vast country of Iran with various ethnic groups, languages, dialects, and subcultures, studying

these rituals is very important and can introduce a part of the diverse culture of Iranians. In this study, marriage, as one of the stages of the rite of passage, is examined and analyzed from an anthropological perspective in Chabahar County, Sistan and Baluchestan province.

II. Methodology

In this study, which was conducted for approximately one year from 2021 to 2022, we used field observations, interviews, and documentary studies. To visit the ceremonies and related places in order to obtain information about the aforementioned rituals, two research trips were made to Chabahar County, Sistan and Baluchestan province. Due to the Corona pandemic, most of the ceremonies related to the rite of passage were canceled or were held very briefly. During times when the COVID-19 red alert (high risk) was issued and travel to these areas was prohibited, we had to resort to the cooperation of local people or internet photos. Another limitation of this research was gaining the trust of local people, especially in private cases and some specific rituals, to interview and obtain information. In addition, taking photos and videos of women and even some men was not allowed, due to religious reasons or traditional prejudices.

III. Theoretical Framework

One of the best ways to investigate the past is through the culture and customs of that society. Anthropology seeks to understand how people have differed in their habits, customs, and practices today and in the past. Thus, anthropology deals with patterns of thought and behavior, such as marriage customs, kinship organization, political systems, religion, traditional arts, and music, as well as the differences in these patterns in contemporary societies. Anthropology also studies the dynamics of cultures and how different cultures develop and change. In addition, anthropologists are interested in understanding the relationship between beliefs and traditions within a culture (Askari Khanaghah and Kamali, 2013: 190). With these explanations about anthropology, it is necessary to clarify some key research concepts before discussing the main topic.

Functionalism studies the relationships between each social event or institution and the entire social body (Askari Khanaghah and Kamali, 2013: 126). Based on this theory, each social phenomenon has a specific

function that is somehow effective in the survival and administration of society. For example, the custom of giving and receiving gifts is a social phenomenon whose function strengthens kinship and closeness between individuals in society (Adibi and Ansari, 2012: 87).

Malinowski's Theory of Needs plays a key role in his functional approach to culture. It is a theoretical statement that links the individual and society and has a simple concept: culture satisfies the basic biological, psychological, and social needs of the individual (Farbod, 2008, 161). The idea of function plays a decisive role in all of Durkheim's works. In his book "The Division of Labor in Society", he determined the functions of the division of labor, with the main question of which social needs the division of labor satisfies (Durkheim, 2018). He also analyzed the various functions of religions, rituals, and religious beliefs in society in his book "The Elementary Forms of Religious Life" (Durkheim, 2016; Kozler, 2018: 202).

The foundation of functionalism is based on the fact that all traditions, relations, and social institutions depend on the work or task they perform in the social system, that is the whole. What is at stake is their utility and usefulness in the entire system, because they facilitate exchange so that all groups involved benefit from it. Even existing institutions, if they are not economically beneficial, are beneficial in non-economic ways; that is, they have a job and a duty in the entire system (Tavassoli, 2008, 201-222).

Addressing the research topic of the function of some rituals and customs in the context of family and society means examining the social structure of a society. Therefore, it is necessary to provide explanations from this perspective to clarify the matter.

The main issue of interest to theorists is symbolic interaction, the effect of meanings and symbols on action, and human interaction. According to Mead, behaviors are overt and covert. Covert behavior is the same thought process that includes meanings and symbols. Overt behavior is the behavior that an actor performs. Most human behaviors involve both types. When performing an action, humans try to measure the impact of their action on other involved actors. However, humans symbolically transmit meanings to others in the process of social interaction. Others interpret these meaningful symbols and react based on their interpretations. In other words, actors engage in a process of mutual influence during social interaction (Ritzer, 1995: 287).



Figure 1. Sistan and Baluchestan province and its counties.

IV. Geographical location of Chabahar

Chabahar County is located in the south of Sistan and Baluchestan province, southeast of Iran, and has an area of about 17,155 km². Chabahar is bordered by Iranshahr and Nikshahr counties to the north, the Pakistan border to the east, the Oman Sea to the south, and Jask and Kahnouj counties to the west. The county, centered on Chabahar Port, consists of three districts: Central, Dashtiari, and Konarak, including 9 rural districts and 557 villages. The cities of this county include Chabahar, Konarak, and Negor. The people of Chabahar speak the Baluchi Makrani dialect (Jadgali, Konaraki, Taysi, Dashtiari, Bahukalati). The majority of the residents of this region are Sunni and Hanafi (Educational Research and Planning Organization of the Ministry of Education, 2017: 36). Chabahar is considered an immigrant-friendly county due to its strategic location and has attracted many immigrants (Fig. 1).

V. Historical Background of Chabahar

A group believes that the name Chabahar is a modified version of "Chahar Bahar" and has become Chah Bahar and Chabahar with frequent use because this region always has spring weather (all four seasons are spring) and there are no autumn leaves or winter cold. Some also believe that since the greenery of the trees in that area is due to the irrigation of the well, it is known as Chah Bahar (Afshar Sistani, 1992: 206).

VI. Definition of concepts

VI1. Rite

Rite means order, method, custom and habit, rule, tradition, and cult (Amid, 1990: 102). The rite of passage is a term that was created in 1909 by "Van Gennep" and became popular. This term introduces ceremonies performed when a person passes from one stage to another in his life (Askari Khanaghah and Kamali, 2013: 231-232). Today, we consider "rituals" to be symbolic actions performed in traditional societies to achieve goals and results such as healing, witchcraft, divination, etc., by using specific agents and individuals. With the uncontrollable influence of technology and scientific advancement in all fields, and as a result of changing the way people live, their thoughts, and their way of dealing with problems, rituals are changing their original position in so-called modern societies (Pouladiyan, 2014: 1).

VI2. Family

The family is the most important institution of society, and it is a kinship group that is primarily responsible for socializing children and meeting some of society's basic needs. The family includes a group related to each other through blood, marriage, or childbearing and lives together for an unknown period (Coen, 2004: 127). Marriage in Iran, like in other countries, is based on social, religious, and economic structures. Marriage is a socio-political bond that is

included in a wide network of various relationships and other institutions of society. The marriage system in Iran exists in the forms of monogamy, polygamy, endogamy, and exogamy (Asadian, 2005: 83).

The family, as a social institution, has various functions. The nature of these functions and the level of their implementation vary from culture to culture. Here, we briefly mention some of the most important functions of the family.

- 1- Regulation of sexual behavior and procreation.
- 2- Care and protection of children, the disabled, and the elderly.
- 3- Socialization of children.
- 4- Stabilization of social situation and status.
- 5- Providing economic security (Coen, 2004: 131-132).

VII. Marriage Ceremonies in Chabahar

VIII. Marriage or Sir

In the Baluchi language, marriage is called Jani Mardi. Among the Baluch and in Chabahar, marriage ceremonies are often held with the agreement of elders, and boys and girls have little involvement in choosing their spouses. Boys leave the choice of a girl to their parents, who reach an agreement with the chosen girl's family and make preparations for the wedding. This custom has been in place since the past. According to Afshar (1992: 379): "In Baluchestan, young people get married very early (15 to 18 years old). Most marriages take place without the agreement of the boy and girl and without their prior decision." The wedding ceremony is often very lively and festive. The most important difference between marriage among the Baluch and other parts of Iran is bringing the groom to the bride's family on the wedding day. In other words, instead of the woman being brought to the groom's house, the groom is taken to the bride's house. Among the Baluch, the dowry is cash and is based on gold. The bride's dowry is also often provided by the groom and taken to the bride's house by him on the wedding day. It is also customary for the groom to stay with the bride's family for a long time, and if the bride's and groom's families agree, the groom may stay in the bride's paternal home.

VIII. Stages of Marriage

1- The first stage is Kased or Khabar-bandi, and in the Zahedan dialect, it is Sângbandy. This stage is as follows: the boy's parents go to the girl's father's house to propose marriage, and after a while, they sit down and are entertained, they open up the conversation and discuss the marriage with the girl's parents. The girl's father asks for a few days to respond. The proposal may be made between one village and another or between one city and another. The girl's mother discusses the matter with her daughter. This negotiation does not mean giving the girl the right to choose, but only

informing her, and the final decision is made after consulting the girl's family members (Afshar Sistani, 1992: 380). In the past, it was often customary to nominate the baby for another baby at the time of birth and cutting the umbilical cord. A boy and a girl who cut their umbilical cords in each other's names were not allowed to socialize until the time of marriage, especially after puberty. Even if they encountered each other, the girl had to sit on the ground and pull her headscarf over her head and face until her fiancé passed by and walked away (Asadian, 2005: 90).

2- Zâmâti or proposal. At this stage, the boy's family gathers some male relatives and local elders and sends them to propose to the chosen girl's family. The elders, who are called Mardom, also talk about the dowry, the dowry, and the wedding date. In the Chabahar area and among all Baluch, the dowry is determined in cash, and the groom is obliged to prepare the dowry (in the form of gold) and the dowry and send it to the bride's house before the wedding day. The dowry and dowry of the bride consist of some gold (about 150 to 300 shekels), 20-30 pieces of clothing including a sarik (headwear), a pashk (shirt), a pajamag (pants), about 4 nepat (mattress), 4 pillows (sarja), 2 blankets, 2-3 tents (aderč), some cooking utensils and household appliances, a few sandals and a wristwatch. If agreed, the groom's family can pay half of the dowry to the bride's family on the wedding day and the other half during her lifetime. It is worth noting that the daughter's dowry is given to her family, which actually includes the bride-wealth (Shir Baha). The gold should usually be earrings, a nose ring, a mondrik (ring), a dasini (a gold button in the shape of a heart), and a kit (a type of gold ornament attached to the hair and ears).

3- Serikparkani: This stage, which takes place after the proposal and the determination of the amount of dowry and dowry, is the stage of eating sweets. The groom's family invites their relatives and acquaintances and on a day determined by the bride's family, they go to the bride's house with music and joy. Only women participate on this day. Women prepare local and market sweets, a few clothes, sandals (shoes), some gold, etc., and take some of the dowry to the bride's house in a special box called biti. From now on, the girl is the groom's fiancée (Zamir and Qaranjik, 1997: 280).

4- The engagement period is called Doredeštâry in the southern Baluchi dialect and Vassârojaštâr in the northern Baluchi dialect. This period usually lasts two or three years. During this period, the boy's family must provide 50% of the girl's needs, such as clothes, shoes, etc.. Since most men cannot afford to pay for the wedding, they leave their villages and cities and go to work in Sheikh settlements or other places. After saving enough money, they return to their homeland with gifts and souvenirs and gradually make preparations for the wedding. During the engagement period, if the groom

does not go elsewhere to work, on feasts such as Fitr and Qorban, the bride's father invites him to his house for lunch. At the end of the party and when leaving the bride's house, the groom gives a gift to the bride's family according to his financial means (Afshar Sistani, 1992: 381).

5- The fifth stage is the marriage ceremony, which is usually held in mosques in Chabahar County. At this stage, the groom and his other relatives, the bride's father, and close relatives of the bride are present. The marriage sermon is delivered by a local cleric or a Mawlavi, reciting verses from the Quran and mentioning the hadith of the Prophet Muhammad (PBUH). The marriage ceremony is often held after the Isha prayer and with very simple ceremonies, only with sweets. At the time of the marriage ceremony, the girl is not present, so she must choose a lawyer for herself. The girl can choose her lawyer from close relatives or her father. To get the lawyer of the girl, it is customary that three elders of the locality come to the girl and, while two of them are witnesses, one of them asks loudly: "Wakil woti ki koni?" That is, who will you choose as your lawyer? The girl announces the person she wants. These sentences are repeated three times and the girl must announce the person's name she wants three times loudly. Then, these three people come to the marriage priest and introduce and announce the girl's lawyer. The marriage priest holds the hands of the girl's lawyer and tells him a sentence, which he must repeat out loud so that the witnesses and guests can hear. For example, I am Reza Alimi, the lawyer of Mrs. Zainab, daughter of Mr. Hassan Mortezaei, in exchange for 30 shekels of gold as dowry, I marry her to Mr. Mohammad, son of Mr. Ali Hosseini. Then the marriage priest says to the groom and he must repeat: (For example) I am Mohammad, the son of Mr. Ali Hosseini, and I accept Ms. Zainab, the daughter of Mr. Hassan Mortezaei, as my wife in exchange for 30 shekels of gold. After repeating these sentences, the bridegroom turns to the attendees and says, "Are you witnesses?" The attendees also answer in the affirmative. This taking of testimony is also repeated three times. The interval between the marriage and the wedding is now up to a month, and in the past, it was up to a year. In the Dashtiari area, the marriage ceremony and wedding ceremony are held on the same day (usually at home). The happy song "Laru" is sung during this ceremony.

6- Jolbandi or Bešane is the sixth stage of marriage, which is actually the bride's Hijla. Jolbandi is the task of women and is done about 3-7 days before the wedding in the bride's father's house in three corners of the room. Jolbandi is a colored or white curtain that is the size of a tent or larger. At this stage, the bride's and groom's families are invited to participate in the ceremony. After preparing the Jolbandi (Hijla), a

fortunate woman from the family (one who is married and has children) is chosen to teach the bride about wedding matters. This person is called a Dimdar in the Baluch dialect. The Dimdar must be with the bride from the day of the Jolbandi until the wedding night. The girl is not allowed to leave the Jolbandi except to go to the bathroom. However, guests can go inside the Hijla to see the bride (Zamir and Qaranjik, 1997: 281).

7- Henni or Hana Bandan: On the third night (before the wedding), the bride and groom are seated separately on a bed in the middle of the gathering and their hands and feet are hennaed. This is often done by the Dimdar. In addition, before the Hana Bandan, the bride's makeup is also done by the local hairdresser (called the Mashateh) or the Dimdar. A container is also placed in front of the bride where guests put money. This money is collected by the person responsible for hennaing the bride's hands and feet. On this night, the groom's Hana Bandan is also done separately.

In the past, makeup for the bride's face, hair, hands, and feet was often made with natural ingredients. These ingredients include saffron, mehlap (small grains like wheat that are light in color and fragrant), turmeric (halakdar), and menzelišekar. Dimdar or Mashateh (hairdresser) mixes them and applies them to the bride's face, hands, and feet. In addition, sarimag is used for eye makeup. In the past, colored fabrics were used to make the lips red. A mixture of rose petals, kolompör, juzbudayg and kapra was used for the bride's hair.

8- The eighth stage is the Sir or wedding, which is usually done during the day. In this stage, the groom is taken to the bath by his friends. Previously, in the cities of Chabahar and Tis, the groom would bathe in one of the gardens of Tis Kopan. The bride bathes at home the night before the wedding (before Hana Bandan). Taking and bringing the groom from the bath is usually done with joy and happiness, and playing the Dohol and musical instruments. Usually, after bathing and wearing the wedding clothes, the groom is taken to the bride's paternal family. On the way, when the groom arrives at the bride's paternal family's house, they pour sweet candies on him. A bed is prepared inside the house in advance. This bed is provided as a loan from friends and acquaintances. Before the groom comes home, the bride is taken out of the Hijla and placed on the bed. When the groom comes home, he sits on the bed next to the bride. When the groom sits down, Dimdar prepares a glass of milk and gives half to the groom and half to the bride. In the past, it was customary for a male relative from the bride's family to bang the heads of the bride and groom together three times, and it was also customary to place a healthy baby boy on the groom's lap. This custom is performed for the first child to be a boy. After this ceremony, the guests leave the house and the bride and groom are left alone. Sometimes, Dimdar stays with them for a short time.

9- Zafaf Ceremony (Yakjah night): This ceremony is performed after the marriage ceremony by taking the groom to the bride. As soon as the groom reaches the bride's Hijla, the bride's servant stops the groom and asks for a gift from him and does not have the right to enter the Hijla until the groom satisfies him. Then the bride's maid (Mashateh) stops the groom and receives her gift. This gift is called Katband in the Baluchi dialect. After that, the groom goes to the bride and sits on her left side. At this time, coins are thrown on the heads of the bride and groom, and their heads are bumped together to make them husband and wife. After that, the bride and groom are left alone and everyone leaves the room. The bride and groom stay in the Hijla for three days and the tribe members spend this time dancing and celebrating. At the end of this time, the bride and groom's tents are set up next to the other tents. This act is considered to be the end of the wedding ceremony. After about a month, the bride and groom go to the groom's house and begin their married life together (Afshar Sistani, 1992: 383).

10- Mobaraki is the last stage of marriage among the Baluchs. In this stage, which takes place the day after the Zafaf night, all the relatives and friends gather and take their gifts to the bride's house and present them to her, and they shower sweet candies and money on the heads of the bride and groom. This custom is also performed with music and drums. The groom stays in the bride's father's house for about 1 to 3 weeks and even up to a month. If it was agreed during the engagement that the groom would stay in the bride's father's house, a room would be prepared for him next to the bride's father's house. Otherwise, after a week to a month, the groom returns to his father's house with his wife and the bride's dowry. When the bride returns to the groom's house, it is customary to give her the "Bejar" collected for the wedding. It is important to note that most weddings among the Baluch were intra-group and the boy and girl (especially in the past) did not have much involvement in choosing a spouse, and the right to choose belonged to their parents and local elders. Usually, during the proposal, one of the elders would start the proposal with the sentence "Mi čokâ waiti golamiya bezurat!", meaning "Accept our child as your slave!" In the past, if a girl's family, after the proposal (serik perkani), expressed their unwillingness to marry their daughter to the desired boy, a fierce fight

would break out between that boy and the next chosen boy, which could even lead to death (Zamir and Qaranjik, 1997: 284). Divorce is rare among the Baluch, but a man can divorce his wife three times. The man is the head of the family and has control over his wife and children (Afshar, 1993: 301) (Figs. 2, 3, 4 & 5).

VII3. Bejar

One of Baluch's marriage's best and most desirable traditions is the Bejar or cooperative tradition, according to which contributions from relatives and neighbors are collected to form a family. Bejar means financial assistance and support to a young person who wants to get married. Bejar includes everyone (rich and poor). Baluch elders have popularized this useful custom to support poor and needy young people. The amount of bejar depends on the amount of wealth and generosity of the individual and no one is exempt from paying it. Bejar is also performed at the time of death and mourning to help the family of the deceased (Afshar Sistani, 1993: 296).

VII4. Divorce Oath for a Woman (Jantelaq)

The Baluchs either do not swear or if they do, they can't be unfaithful to their oath. Baluch beggars say only "Allah" when begging. By swearing by the pure Imams, saints, and prophets, they do not force anyone to help or assist. The most important oath that a Baluch man takes and for which he considers himself morally obligated is the oath of divorce. When he gets very angry, he says: If I do not do that (from doing a normal task to killing someone), I swear that I will divorce my wife. If he can not do what he has sworn to do, he will no longer be able to continue living in his society. Therefore, he divorces his wife. In this way, she takes three stones and throws them one by one behind her and says: "I divorce my wife", and he does that in this simple way (Afshar Sistani, 1993: 295).

It is worth noting that in most blood feuds and disputes if a woman mediates by holding the Quran, the Baluchs accept the woman's authority and agree to reconciliation. Furthermore, some Baluch people pray and make amulets to create love and affection between a girl and a boy. They write the prayer

"اللهم يحيوهم و يحيونهم اذله المؤمنين و اذله الكافرين"

on paper, wash it with rainwater, and then feed it to the person (Zamir and Qaranjik, 1997: 321-322).



Figure 2. The groom's companions wash his head and body in the river while singing (Kasraeian and Arshi, 2001).

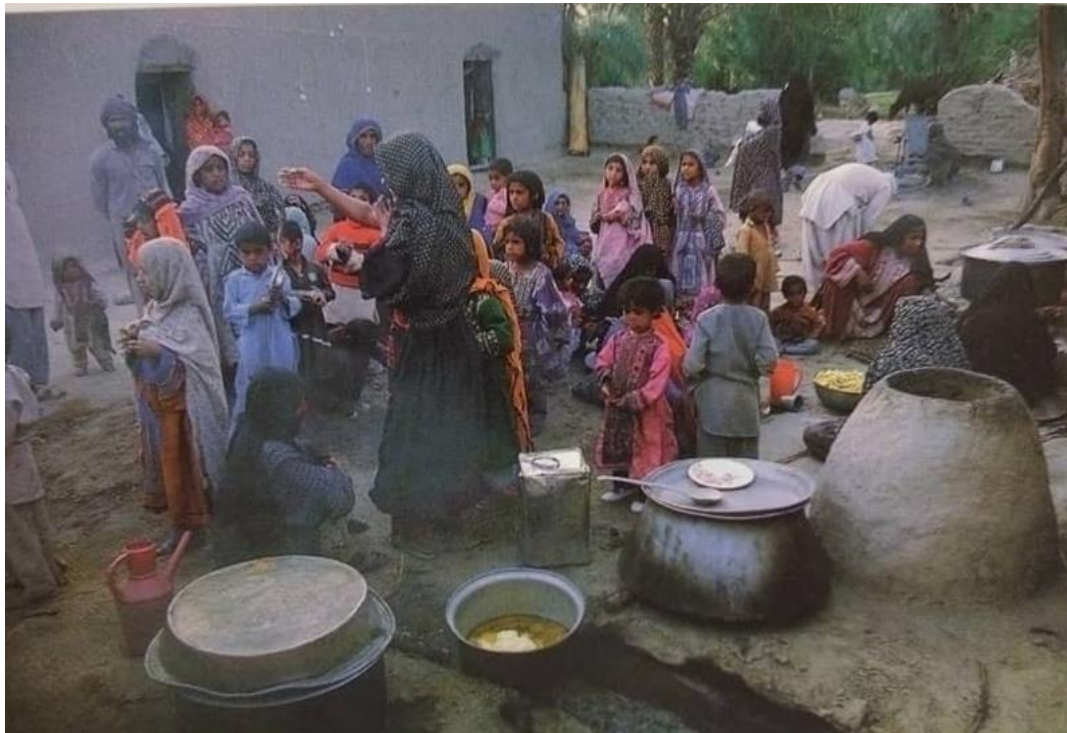


Figure 3. Wedding catering (Kasraeian and Arshi, 2001).



Figure 4. Baluch bride (Kasraeian and Arshi, 2001).



Figure 5. Wedding ceremony, Chabahar County, photographer M. Arbabi, spring 2021.

VIII. Conclusion

The beliefs, rituals, and customs of any society include all the actions, behaviors, speech, and various aspects of people's lives that are transmitted from one generation to another. Studying the folklore and traditions of a society provides valuable insights into the culture and social and political conditions of that society over time. In other words, the background of culture and civilization of any land can be traced to the rituals of the people there. By asking about the nature and antiquity of the rituals of a land, the extent of their

contribution to the formation and continuation of civilization in that land, and the reasons for the survival of some rituals, one can study the dynamics of a culture.

In this study, the stages of performing the marriage ritual were described as one of the important stages of the rite of passage in Chabahar, and the customs related to it in the culture of the Baluch people were explained. This recording helps to preserve the intangible cultural heritage of Iranian subcultures and can be effective in providing cultural, social, economic, and political solutions in the country. The customs of forming a

family, as the most important social institution, have undergone many changes in Chabahar County from the past to the present aligned with the extensive domestic and global social and cultural changes. Some of the traditional customs include the following: selection of spouses by parents for boys and girls; complex and sometimes surprising customs of examining the future bride in terms of physical health and beauty; preference for family or intra-group marriages over marriages with strangers; very long courtship customs; engagement and marriage periods without the presence of the bride and groom; the place where the wedding sermon is read; provision of most of the bride and groom's accessories and clothing; multi-day weddings. In addition, sometimes several young brides lived in the same room with their husbands and children in their father-in-law's house.

With the passage of time and the development of mass media (computers and the Internet), the increase in the level of education, the rise in information and awareness of people regarding the customs and traditions of other peoples, especially in large cities, as well as the socio-economic changes in the country, Indigenous communities have aligned themselves with cultural developments, as a result, have changed or reduced some of their old customs and traditions. Despite the difficulty and length of time it takes to implement these customs, one of their most important functions has been cooperation, assistance, and meeting each other's needs. It seems that if cultural changes continue at this rate, there will be no trace of these cultures and rituals left in the not-too-distant future. Therefore, recording them for posterity is essential.

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