

Persian transcript:

محسن: بعد تو اون جریا... تو مراسم خواستگاری دو تا خانواده با هم می نشستن آ...

ناهید: بله، با هم می نشستن صحبت می کردند؛ معمولاً دختر بایستی که می اومد و چایی و شیرینی مُعر... به اصطلاح تُعارُف می کرد برا... به خانواده ی پسر و این خیلی مُهم بود. این زمانی بود که خانواده ی پسر و خود پسر و همچنین دختر و خانواده ی دختر همدیگر رو می دیدن و رفتارها را می دیدن و بعد صحبت هایی می شد. این یه به اصطلاح یک آشنایی اولیه {بود} بعد اگر در اون زمان اولین جواب رو، اولین قدم رو باید خانواده ی پسر جلو می گذاشت. خانواده ی پسر دوباره زنگ می زدند ما علاقه مندیم، که مثلاً با شما وصلتی داشته باشیم، یا این که این پسر و دختر بیشتر هم دیگه رو ببینند. حالا این وسط آگه اونها می گفتند بله، دختر باید تصمیم می گرفت که آیا اون هم علاقه منده یا نه.

محسن: یعنی نظر دختر اونجا مُهم بود، یا آگه مثلاً پدر می گفت که ما این خانواده را پذیرفتیم و اینها، آیا دختر باید قبول می کرد اونجا؟

ناهید: مثلاً دختر خاله ی من که هم سین من بود، مُنتها در سین سیزده سالگی ازدواج کرد که خیلی برای من برای من خیلی عجیب بود، ولی به اصرار پدرش بود. بعد نه این که اصلاً حقی نداشت دختر خاله ی من، داشت نه این که {نداشت}؛ می تونست بگه خوشم می آد یا نمی یاد، ولی خانواده خیلی اصرار می کردند، که نه این پسر خوبه، کارش خوبه، درآمدش خوبه، خانواده اش خوبه، و دیگه چی می خوای؟ و خُب یه دختر سیزده چهارده ساله بعضی موقع ها قبول می کرد، می گفت خُب [یعنی بله]. برای این که همه چیزش رو اونها تعیین می کردند، دیگه خُب ازدواجش رو هم بعضی موقع ها تعیین می کردند.

محسن: ولی خُب به طور کلی این جوری بود که خیلی پدر و خانواده خیلی تاثیر گذار بودند، که نظر دختر را تغییر بدهند که این پسر خوبه مثلاً.

ناهید: آهان خیلی خیلی تاثیر گذار بودند و اینها، اینی که... اگر پدر و مادر خوششون نمی اومد ...

محسن: و دختر خوشش می اومد!!!!

ناهید: ولی دختر خوشش می اومد، که اون خیلی مُعضل بزرگی بود، که چه جوری می شه این خانواده... به اصطلاح پدر و مادر را راضی کرد. این خیلی مهم بود که پدر و مادر حتماً مُوافق باشند، و الا آگه پدر و مادر مُوافق بودند خُب خیلی می توانستند تاثیر بگذارند.

محسن: و تمام فرایند خواستگاری هم توسط خانمها انجام می شد؟

ناهید: بیشتر خانمها بودند، ولی بعضی موقع ها هم پدر نقش داشتند برای این که بعضی موقع ها می دیدید که دو تا پدر با هم دوست صمیمی بودند، بعد با هم صحبت می کردند؛ خُب من پسر دارم، پسر من هم از بچگی دختر تو را می شناسه، و چون اینقدری همدیگر را دوست داشتن پدر، پدر بعضی موقع ها هم پدر تصمیم می گرفتند [که] خُب آره مثل این که بد نیست که پسر تو پسر خوبیه، من هم دوستش دارم، دختر من هم که فلانه، خُب پُهوئی این جریان ... ولی بیشتر زنها بودند توی این جریان.

محسن: ولی کلاً دوست پسر دوست دختری که اصلاً رایج نبود.

ناهید: رایج نبود، خیلی کم بود، و اصلاً زشت بود بسیار زشت بود.

محسن: پس بیشتر از طریق مثلاً رابطه های فامیلی و یا رابطه های دوستی و آشنایی [بود].

English translation:

Mohsen: Then, in the story...during *khastegari*¹ two families would sit with each other...

Nahid: Yes, they would sit with each other; usually the girl would come and “offer” tea and sweets to the boy’s family and it was very important. [Because] it was the time that the boy’s family and also the boy himself and also the girl and her family would see each other, would observe [each other’s] behaviors, and then there was the talking part. This was the primary familiarizing [stage], so to speak. Then the first answer and the first step should be taken by the boy’s family. The boy’s family would call again, [and say] “We are interested,” for example, “in a marriage with you,” or that “the boy and the girl should see each other more.” Now, if the girl’s family said yes, the girl would also decide if she was interested or not.

Mohsen: You mean the girl’s idea was important, or if for instance the father would say that we accepted this family and things like that, should the girl accept [too]?

Nahid: For instance, my cousin [maternal aunt’s daughter] who was my age got married when she was thirteen years old, which was very strange for me. It was because her father insisted. It doesn’t mean that my cousin didn’t have any rights at all; she had [them], not that she did not have [them]; she could say that “I like or do not like [him],” but the family was insisting that “This boy is fine; his job is good, his income is good, his family is good, and what else do you want?” Well a thirteen-year-old girl would accept sometimes, and would say okay. Since they were making decisions in all her affairs, well they would decide for her marriage sometimes too.

Mohsen: But in general it was likely that father and family influence the girl in order to change her mind that let’s say this boy is good.

Nahid: *Ahan*², very, very influential and all. The point that ...if, if the parents would not like ...

Mohsen: And [if] the girl was interested!!!

Nahid: And [if] the girl was interested, that was a very big problem. How would it be possible to persuade [her] family, and how [to get] the father and mother to agree? It was very important that the father and mother agree. If the parents were satisfied, they could [easily] influence [the girl].

Mohsen: And was all the process of *khastegari* done by women?

Nahid: Mostly women were involved, but sometimes fathers played a role as well because sometimes you could see two fathers were very close friends. They would say to

¹ A formal marriage proposal

² *Ahan* is used like “oh” or “yea”

each other, “I have a son, and my son knows your daughter from his childhood,” and because the fathers liked each other very much, sometimes fathers would decide, “Yes, it is not bad; your son is a good boy and I like him; my daughter is so and so;” well suddenly the story ... but mostly women were involved in the process.

Mohsen: But in general [having] a girlfriend or boyfriend wasn't common.

Nahid: It was not common. It was rare, and it was certainly bad, very bad.

Mohsen: So, mostly it [marriage] was through family relations or friendships.

About CultureTalk: CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use every day. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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