Nutrition and health are no longer the domain and concern of clinicians alone. It is very much an Anthropological concern. Margaret Meed (1964-1977) an eminent Anthropologist, has dedicated her life in explaining and studying the culture contexts of food habits and nutritional pattern of the people of U.S.A. She stressed that an understanding of the nutritional pattern of any people requires a careful analysis of their social, biological and inorganic environment.

Cultures are many though man is one. People have their own set of solutions to the universal needs like physical and social life in the manner in which it meets these challenges in its culture. In response to cultural dictates, the human beings may starve rather than eat tabooed food substances. It is a cultural act and culturally defined all over the world.

People are both biological and cultural beings who adopt to their environment in terms of somatic changes and innate behaviour. Every thing outside the biological organism and every thing beyond the cultural innovation are
part of the natural environment, like trees, climate, mountains, rivers and all plants and animals that live in association with people.

Since the evolution of the human race, man has been continuously in search of food to survive on the planet with sophistication and civilisation. The making of tasty food was regarded as an art and later on as a necessity.

Anthropology investigates the various ways that different people secure their food, decorate themselves and their homes and tools and organise their systems of law, politics, economics, kinship and religion. Human beings make in adapting culturally and socially to the environment and maintain the proper balance with the nature.

The diet of each ethnic group differs, because of agricultural, economical conditions of the people and social cultural factors in which they live. This varies from region to region and actually sometimes from group to group. Nutrition has relationship between man and his food. The physical growth, behaviour and psychology is dependent on nutrition and environment. It extreme cold and hot climates, clothing, food habits, dwelling are dependent upon the climate.
In the old days the Aryan ancestors of the present day Parsis and Hindus lived together for long periods in a region when they thus kept together as one race and spoke the same language. The friend of discord, however, caused a rift in the Lute, owing to a change of thought among the members of that happy family. There was a cleavage and one of the sections migrated to Iran and the other to India.

Zarathushtra was born in Iran and with extraordinary effort dethroned all the manifold Gods of the Aryan Pantheon and refused to recognise any one but the one Ahura Mazda, (the wise God) as the object of his worship and gave a complete change to the ancient customs, manner of nature worship, adoration and propitiation of Gods many and lords many.

The last of the Sassanian rulers, Yazdegard III was defeated by the Arabs at the battles of Kadesia (636, A.D.) and Nehavand (641 A.D.) and forced to flee with his assassination in 651 A.D. The Zoroastrian Empire of Persia came to an end. A number of Parsis were converted to Islam while thousands fled to a mountain retreat, such as that of Kohistan in Khorasan. It was in 749 A.D., nearly a century after the death of Yazdegard, that Khorasan was successfully invaded by the Muslims. This was the signal for the emmigration of Parsis to India. The Parsis went to
the port of Hormus on the Persian Gulf, where they remained for fifteen years. According to ancient Parsi-tradition, as recorded in the Kissah-i-sanjan the Parsis sailed to India. They landed at Diu (766 A.D.) in Kathiawar and stayed there for nineteen years. Then again they set sail, this time reaching Sanjan, a small fishing village on the coast of Gujarat. They arrived there in 783 A.D. and were given shelter by the Hindu King Jada Rana. The first Parsis arrived in India they were as few as 10 couples with an average of six children 1,200 years ago.

When they reached the west coast of India in Gujarat all men, women and children met the king Jada Rana and prostrated before the king and requested the king to grant the stay of Parsis in India. The King agreed to their request with certain conditions. He imposed five conditions on them.

1. The Parsi high Priest would have to explain their religion to the king.

2. The Parsis would have to give up their native Persian language and take on the language of India.

3. The women should exchange their traditional Persian dress with the customary dress of the country.

4. The men should lay down their weapons.
5. The Parsis should hold their wedding processions in the dark.

The first of these conditions was fulfilled by the Parsis as their Priest portrayed the main characteristics of the Parsis religion. The Parsis complied without restriction to condition 2 and 3. Gujarati became the native language of the community and the saree is now the traditional garment of the Parsis women in India. In the fields both the language and of clothing, two essential channels and indicators of socio-cultural change, the Parsis proved themselves equally adaptive to the condition 4 found its fulfillment in the loyalty of the Parsis still to be observed today towards the rulers of the respective governments and in the limitation to non-political profession. The last conditions point to the cautious conduct of the Parsis who nevertheless, strictly preserved their own religion. That the Parsis later clothed their cultural concessions to their environmental conditions which was set by Indian Hindu King. This can be considered as self justification of this group which, without these concessions that is giving up only a few customs while traditions were otherwise kept would hardly have been able to survive 1200 years as a minority in India.

The Parsis as a minority, got into an extremely exposed position with a close contact with Europeans gave
the Parsis the 'know-how' of European trade and business organisation and so laid the foundation for their subsequent economic and social rise under English rule. In 12 A.D. their sacred book Avesta was translated into Sanskrit. Their Priest used to be in the court of King Akbar to narrate their religion of the Parsis. In this way Parsis spread in India. They had their own social structure. They participated in the politics of India even during the Independence movement, Parsis were one with Indians to secure Independence in India.

Parsis are regarding themselves as Zoroastrians. All their religious rites and rituals (ceremonies) are in specific form. There is heated disagreement on the exact number of Parsis worldwide. But a generally accepted estimate is 1,20 lakhs, of whom more than 71,000 live in India and with the exception of nearly ten thousand in Iran. The total population of the Parsis in India was 16% of the total population of India in 1971. Today more than 70% of all the Parsis of Persia are to be found mainly at Kerman and in Iran. Their numbers there may be approximately from Ten to Twenty thousand.

The occupational diversity within the Parsis community is partially reflected in the surnames which the Parsis had been given themselves since the 19th century in
India. Previously every Parsis had been called by his own first name and that of his father's surnames, that could be traced back over generations had not existed. The new names of Parsis in India are of Gujarati and partially of English origin. For example, Un Wala, Water Wala, Master etc.

Surat (since 1750) and Bombay attracted however, more and more Parsis out of the small towns and rural regions of Gujarat into centre of economic and political power, where they became so specialised in one particular economic sector of that the 1931 census of India speaks of trade as the traditional occupation of the Parsis similar to the way in which a number of Hindu castes practice traditional occupations. The Parsis are not to be sure, bound to certain activities by religious norms and taboos like certain castes in India but inner dynamics, their willingness to learn and consequently, a high level of education led the Parsis primarily into higher profession and government posts.

The early Iranian society was according to Yasna similar to Indian Vedic society, divided into four socio-economic classes; clergy, warriers, peasants and Artisans. The division of the Avesta society according to
occupational classes did not, however, lead to the formation of a caste system. There was no socio-religious taboos that would build up caste barriers of pure and impure of commensality and cannubium.

As far as the British recruited Indians for white collar administrative tasks starting at the middle of the 19th century. The Parsis were the first in the area of the Bombay Presidency to offer them their services. Assistant Collectors at Courts, Sub.assistant Surgeons and Post Masters everywhere. When new professions were accessible to Indians, Parsis appeared immediately above average numbers.

In this study the people belonging to Zoroastrian religion have been chosen for the study who are living in different countries of Asia, namely Iran and India. Therefore here we have an opportunity of applying the comparative method to the study. No doubt the study was conducted in Iran and India with the help of the questionnaire and participant observation, here we have an opportunity to compare the findings of the study. It is true that Parsis or Zoroastrians are the original people of Iran. As our study has revealed they migrated to India to escape Islamisation.
After fleeing from Iran, Parsis settled in India since the eighth century. It means they have adapted to Indian geographical, social and cultural conditions. It is amazing to know that even after Islamisation in Iran the Zoroastrian religion survived and is one of the official religions of modern Iran. After coming to India their religion did not face the same problem of the eradication because of the tolerance of religion shown by the Indian people and specially the rulers at that time. However, they were compelled to accept some of ways of the Indian life. For example, their women had to wear sarees, learn the Gujarathi language. However, they were permitted to live as a separate entity by following the original worship of fire. This means that they were not interfered in the religious matters of Zoroastrians and that is how the community continued as a separate group on Indian soil. Here it must be noted that the population of Parsis in India is more than the population of Zoroastrians in Iran.

As regards, the status of women the Zoroastrians in Iran are naturally influenced by their social environment where Islam has laid down many restrictions to be followed by women as a mark of chastity. In India comparatively Parsi women are more free. Due to modernisation the onset of Parsis to India and Iran has increased and the isolation barriers have been out off. However, if an Indian Parsis
goes to Iran she has to follow the rules of chastity in Iran as it is a universal rule of country.

Parsis in India have been influenced by the caste system of the Hindus, where as we don't see any type of caste system among Parsis of Iran. In India, Parsis came very soon to the Fort of the British people and the British rule. Hence, westernisation took place among them. That is why we see Parsis in India are better educated than the Parsis in Iran. There are mostly businessmen in Iran where as in India they started Industries, Educational institutions, Hospitals etc,. It is noteworthy that the big businessmen like Tata and Birla were the great capitalists in Indian commerce and trade. However, Parsis in India can be seen from lower positions to the higher positions. Iran is an Islamic country where the people of other religions can not enter to the responsible position in the government but India is a secular country as such Parsis, Muslims, Christians and people of other religions get equal opportunities in all fields of life.

As regards the family type, we can see the impact of a joint family system on the Parsis of India whereas elementary family system dominates in Iran.
As far as the religious field is concerned Parsis in Iran and India observe almost the similar practises and hold a similar concept towards Zoroastrianism. As regards, the disposal of the dead the burial system has become common in Iran by the impact of Islam. Whereas in India few Parsis have taken up cremation by the influence of Hindus, some others bury, however the primitive practise of disposal of the dead on the Tower of Silence could be seen even today in India, which has extinct in Iran.

Zoroaster, he was the first man to bring the idea of one God that is monothesim in ancient times, later Islam approved the monotheism. However in Iran the Zoroastrian religion didn't survive as a strong religion. It was only dubbed as an old religion of the country. There is no enemity between Islam and Zoroastrianism today, however a strong Muslims doesn't respect any other religion other than Islam.

As regards the Parsis religion Zoroaster was born in Iran. Parsi is the term used in India to denote the refugees from Pars. That is the Zoroastrians and people following Zoroastrian religion are called as Parsi. His principal of religion is based on good and bad, light and darkness where Ahura Mazda (wise God) coquers at last.
During the 8th century, it was the wave of Islamic conquerers who forced the Parsis to flee from Iran. They ultimately reached the western shore of India in Gujarat where they settled first as a Community recognised by an Indian rulers at that time called as Jada Rana.

There are atleast three groups living in India by the name Irani. Among them are one Zoroastrians group of Iranis who migrated to India during 651 A.D. and they are called as Parsis in India. The second group of the modern Iranians who have come to India as officials, students and merchants. The third group are the nomadic and seminomadic tribe of Iranis who are said to have migrated to India during 10th century A.D. All these group speak the Persian language and its dialects. As regards to their religious practises they differ.

The Persian rulers conquered the western part of Iran and had left the impact of Persian language and script. The Indian Parsis naturally came under the rule of Muslim rulers, Portuguese, Dutch and British. Even during the struggle for Independence the persons like Dada bhai Narroji etc., were well known freedom fighters. The persons like Nanavathy Pilloo was a Parsi writer who was the first Indian to be elected to the house of commons in the British parliament. In this way the Parsis have played
a very important role in the pre-independence day as well as in post-independence day in India.

Ecological factors play an important role in the hereditary of man. Gene mutation is a key process in the evolution. In the geographical isolation of a group the organisms usually result in formation of new species and subspecies. Hence environment plays a very important role in the formation of population.

While plants and animals achieve the adaptation to their environment by changing their genotype, man alone responds to the challenges of environment chiefly through discovery, invention and forms of behaviour. Hence the fitness of individuals and population is to a considerable extent determined by educability that is the aptitude to learn from experience and to modify one's behaviour accordingly. The lowering of religious barriers to marriage with members of the socially advanced non-Zoroastrian denominations would add to the quality of life of the children of these marriages and such children would be a valuable asset to the community. As Parsis are considered one of the world's most inbred populations, one could think that they have created enough damage already in their genotype and this will lead to the gradual extinction.
of the group as we can see today among Parsis women Breast Cancer account for 49% of cancers which is more than double the incidence in any other community in any part of the world and they have lost the genes which provide ability to combat the cancer.

Man is depended on his environment and this interaction called as Ecology, plays a dominant role in the formation of cultures of man. It is the Ecological conditions that are responsible for the maintainance of health of a Community. Man has always tried to control over the nature and often living beings. This success of man in his struggle for existence has given rise to other problems in his life. Health problems and health practices within a community can be considered as functions of the Ecological conditions.

The social planners have brought out the importance in exploring causes of backwardness of a society and they have maintained that the social problems of hunger, unemployment, illiteracy, denial of social justice, poor health are attributed to the ecological condition in which they live.

From the study of the researcher it is clear that the concept of hot and cold food are prevalent both in Iran
and in India. We don't know whether such a concept of cold and hot food is the result of diffusion or the independent invention of man there in Iran and here in India.

In modern biological theories of evolution adaptation is considered as an important factor. Therefore ecological and evolutionary approaches cannot be easily separated human behaviour may be considered as natural or self regulated. In human ecological study territorial rights, inter-tribal warfare, ceremonial feasting are discussed in terms of adaptation of man to the environment. Different human groups may achieve different type of physiological adaptation. Here we see that Parsis have taken up the living as existed in India by adapting themselves to the language, occupation, dress pattern and such other matters.

When Parsis settled in India, generally they chose the urban places for their living. The similarity between the vedic religion and the Zoroastrian religion might have led them to live and prosper in India as a separate group. The worship of fire has been mentioned in the religion of Rig Veda and this commoness of Aryan religion made them to lead a better life in India. More over Iran is a country adjustable to the Indian sub-continent culture. From very ancient times the cultural diffusion took place from this
part of the country to that part of the country. Even during the Indus-Valley Civilisation (3,000 B.C.), Iran was an adjusted country. There were common religious factors in the ancient religion of the Aryans.

India is an agricultural country where there is scope for multiplication of population. Iran is having much mineral and oil resources. The flora and fauna of Iran is that of a south west Asiatic type which influenced the Western India. However, in Eastern India it mainly belonged to the type of flora and fauna of South East Asiatic origin. In this way India is mixture of both South East Asia and South West Asia's flora and fauna. Hence the people who migrated to India always flourished.

According to the Evan's Pritchard the social structure is the web of personal relation within the community. However, according to Lowie the study of social organisation of the community deals primarily with the significant grouping of the individuals because man does not live alone as he has to meet his basic needs like food, shelter and clothing. In this process the Parsis of India played a very important role in achieving their social status. However, Zoroastrians, in their original place of Iran lived as a minority. There the principle of Islam was not conducive to the growth of Parsis, whereas in India the
present political democracy set up based on secularism made the Parsis in India to live a better life. No doubt Parsis at present are spread all over the world including the countries like Australia, America and other continents. They are an international community and most probably India has become the centre of their activities. The Parsis religion and religious rituals like girdle ceremony are common to both Indians and Parsis. The idea of sacred and profane play key role in the religion of Hindus and the Parsis. Hindus did not attach much importance to the dead body whether it was cremated or buried. Parsis held that even after the death the body should be useful for the vultures and that is why they kept the body on the Tower of Silence. It is noteworthy that in some cultures like Egyptian gave much importance to the dead and tried to preserve the dead bodies by way of mumification and building Pyramid for the dead.

Richard's 1932 has rightly pointed out that "Nutrition is a biological process which is more important than sex". The factors governing human diet are listed as follows: The early stages man ate what he discovered from the environment, however this factor has been influenced by the modern trade and commerce, however it is true that whatever one gets in the environment is very easy for him to cook his food. Secondly human beings have left a
tradition of eating items. They make it more tasty and the civilisation has played an important factor in the preparation of food items. Not doubt, by eating the food items one get energy in that way the primary function of food is to supply the body with energy. The energy demands of the body must be satisfied in order to build the physique and maintaining the regulation just like fuel is needed for the fire. In the same way the energy is needed to run the human machine. This is also true in case of reproductive activity.

The modern science has advanced more facilities for the maintenance of nutrition required for the physical activity. In these days weight is one of the most significant indication of nutrition, although weight is important that alone should not be considered. The standard tables for weight show its relation to height and age. However, this has been proved as noteworthy and has been taken into consideration.

The appetite gives evidence regarding the nutritional condition. A good appetite may be considered as a favourable indication for the food of the proper quality and quantity. The food though poor in certain vitamins are accompanied by decrease in appetite which
results in a general deficiency of food intake. The lack of proper nutrition is a great hinderance for the fulfillment of required nutrition.

The history of agriculture is closely interwoven with the progress of culture and the development of crops and animal husbandry. That is why it is said culture starts from agriculture. The domestication of plants and animals made the tremendous growth of civilisation in the history of man. The greatest advance in the history of civilisation occurred about 7000 years ago when man made the transition from a food collector to food producer. When man depended on food collecting he had to be at the mercy of the weather. That is why we can say the growth of civilisation depends on his ability to produce foods. When man began to domesticate the plants it gave rise to his settled life. The earliest man not only used grains, rice, wheat, millet and barley as his food but he also ate meats and that is how hunting of prey continued. Not only he ate meat but also he used the animal products with cereals and vegetables. He was a food collector and in this type of economy he had to wander in the forest for the collection of variety of fruits, roots and leaves.

In order to raise the health of the man and the efficiency of man the improvement of nutritious food are
essential and in the wake of civilisation many pursuits are made in this direction to find out the nutritious food. Man is both omnivorous and carnivorous and he has made improvements in the food requirements of both these types.

Sometimes the minimum requirements of foods are referred as the quantity necessary to prevent abnormalities in the function, composition of the organs and tissues of the body. In present days the knowledge of human nutritional requirements is sufficiently accurate. The prevention of malnutrition is essentially underlined, however in some countries of Africa even today the children and people are suffering from malnutrition. Sometimes the famines, wars and social disorganisation comes in the way of supply of nutritious food to the populations. And that is how malnutrition comes in the way of progress. Even today in countries like Iran and India the social-cultural factors make man to suffer from not getting nutritious food and great number of children and pregnant women suffer from malnutrition. There is a great need to prevent the non supply of nutritious food and in this direction many skims and measures are taking place in the developing countries like Iran and India.

It is true that certain diseases are increased due to ignorance of dietary habits in many families of Parsis
whether they are living in Iran or in India. Sometimes the food they eat is of no use to their body requirement. It is also true that the food taken has to be digested otherwise the eating becomes useless. It may be that molecules found in food are too large for the body to be used. In that case, scientist say, these molecules should be broken down into small molecules. The human bodies are made up of millions of tiny cells. Every cell contains protein, therefore protein is most important for body building.

As it has been already mentioned man is basically vegetarian and non-vegetarian, however in India, Jains and people some other castes such as Hindus abstain from eating non-vegetarian food. Killing of animals for the purpose of eating was held by these castes and creeds of India as violence (Hinsa). The philosophy behind not eating non-vegetarian food was based on the concept of Ahinsa (Non-violence). Jains in India tie a piece of cloth to their mouth, covering their nose, thinking that the small insects will go inside while breathing. Parsis, Priests also tie a piece of cloth to their mouth during prayers as they think that the breath will pollute the fire. Some of the castes in India strictly observe vegetarianism. During the famines, they died because they did not receive
vegetarian food but they did not eat the animals or flesh of any kind. Those who have studied this kind of vegetarianism say that one can keep good health and can get nutritious food for the body even by being a vegetarian. There are Indians in western countries who have remained vegetarians throughout their life. India basically being an agricultural country produces vegetarian food to a greater extent. Animals for them are useful in giving milk and services in agriculture. No doubt the lower castes among Hindus practise non-vegetarianism. However at least during the sacred days they abstain from eating non-vegetarian foods. In India more over the non-vegetarian food is very costly compared to Iran, the poor Parsis in India mostly consume the vegetarian food but this is quite opposite in Iran that is most Parsis generally depend upon non-vegetarian food.

Food in any population is practised on certain beliefs and customs. There are certain taboos attached to some foods in certain cultures. For example, a Muslim anywhere in the world will not eat the pork as it is a forbidden food for them. It is said that a pig is a dirty animals and that is why Muslims dislike eating of pork. Hindus taboo beef eating thinking that is a sacred animals. There are other castes in India who have attached taboos
towards eating of onions, garlics and so on. Pork eating is not considered a taboo for Parsis either in Iran or in India, however due to influence of Islam generally they don't eat pork. Indian Parsis dislike eating of beef, however beef is not a taboo for Parsis in Iran. Generally the Parsis either in Iran or India eat meat and they don't think eating the flesh of other wild animals. Including vegetables in the preparation of mutton dishes is very common in Iran.

The staple food varies from culture to culture mostly depending on the availability of food items. In India Parsis have adjusted to the local food items for example, in Karnataka Parsis may eat roties made of jawar or wheat. They may add rice also later in their food. In Bombay Parsis often eat bakery bread and vegetables together. They may add rice also. But in Iran the staple food for Iranis is that of eating Nan made of wheat flour and they may also add rice in their daily food. Anyhow wheat items are more in Iran but in India it is the jawar and rice which are eaten on a larger scale. The non-vegetarian items pre-dominate in the items of food of Parsis in Iran whereas in India Parsis eat mostly the vegetarian food. In India spices are used as taste in food dishes whereas in Iran spices are not required.
Now let us discuss some of the important findings of this research. One thing is noticed with the Parsis that they easily mix with others that is how they have settled down all over the world. No doubt their principle population exist firstly in India and secondly in their original land of Iran that nearly 1 lakh people live in India and 20 thousand people are found in Iran and it is estimated that another 20 thousand are spread all over the world. One thing is true with the Parsis even after great difficulties that they have lived together as one community. They ex-communicate the persons who marry the boys of other communities. In this way they have kept up their purity of blood. If the boy takes a girl from other communities the girl and the children are absorbed in their community.

The custom of converting the children of Parsi fathers by Hindu mothers had continued through centuries. But in the last hundred years the Parsis became hostile to the idea of admitting any one to their faith unless both the parents were Parsis or Iranian Zoroastrian. Feelings ran high in the early years of this century and a particular case of conversion had to go to the Bombay High Court in India. The case was tried by a Parsi Judge and he decided that children of a Parsi father had the right to be
admitted as Zoroastrians, even though the mother was a non-Parsi, have become much common and the old antipathy to admitting children of non-Zoroastrian mothers to the Zoroastrian faith has almost died down.

In the past when the Parsis landed on the Indian soil they were made to learn the local language of Gujarati but however at present all Parsis in modern days are in the practice of talking the Persian language among themselves. But when they talk to others they generally use the local language. The older Parsis had forgotten their mother-tongue Persian but in the modern days they have revived the Persian language atleast by conversing among themselves because they came in contact with the migrants from Iran. Whenever they were asked about their mother tongue either they spoke the local language (generally Gujarati) as their mother tongue or Persian as their mother tongue.

Parsis where-ever they live either in Iran or in India or elsewhere they are the followers of Zarathushtra, they worship the fire in their house as well as in the community and Fire Temples. It may be recalled here that when the Parsis migrated to India they carried with them their sacred fire for the worship and they continue to
worship after preserving the Holy Fire. Where-ever they settled down in a small community, they built their Fire Temples. A stranger is not allowed to enter in the inner portion of the temple. They observe purity and pollution as part of their religion. Fire itself is not a God for them, however they consider it as an emblem of God.

It is said that the population of Parsis is diminishing to a certain extent this is true while we compare the Parsi population in relation to other communities. There are many social cultural factors responsible for slow growth of population of Parsis. Generally, a Parsi marries late and they are not in the position to multiply in the population. Secondly, in order to keep a high standard of living, they desire to have children very late and generally they don't get too many children. Many Parsis in India and generally in Bombay though they have life partners, they do not marry because of the housing problems. There are many whom the researcher came across and who are single in their late life.

The fertility and facundity is very less among Parsis. Parsis both in India and Iran are in the habit of adapting to modern methods. Even in family life the Parsis who used to have eight to ten children, have cut down their
family size in order to raise the standard of living. They also have adapted to the family planning practices.

After all Parsis of India are part of the Indian society. They cannot be viewed as foreigners. If we neglect the development of one section of population of India we are not doing justice to the democratic principles. In order to keep a healthy society we have to attend to the problems of Parsis in India who are the citizens of India. The purpose of introducing the plant economy in India is for the development of all sections of the population. Parsis in India have contributed to the nation building activities and the development of Parsis in India is something that leads to national integration. It is for Indians to make the best use of this community for the welfare of the nation. If Parsis are helped in India they can develop the Indian Industries and Technological Institutions. The Parsis in India can not be viewed as a weaker section of the population. However, there are certain sections of Parsis who are poor and backward. The researcher saw some families of Parsis who lived in huts in Bombay city.

Throughout the history of science the development of biology has gone hand in hand to that application. This
bio-medical model constitutes the conceptual foundation of modern scientific medicine. Health and nutrition are intimately related. They are influenced not only by both hereditary or environmental factors but also by cultural factors. As nutrition is very important for keeping the health of an individual. It is also essential for the development of quality of life. No doubt, good nutrition is a vital and is a basic component of health. So the health of a person primarily depends on the type and quality of foods one consumes. Nutrition promotes health and prevents diseases.

The World Health Organisation defines health as a condition of complete, physical, spiritual and social well being and not merely absence of disease and the physical defects, human health conditions and nutritional status of an individuals. The standard of life largely depends on health which in turn is influenced by a variety of socio-economic factors and also accessibility to health facilities. We know that in the social organisation of the Parsis there are many reservations, the idea of purity and pollution, their notion of one God etc., which have particular ways by which they have tried to live a healthy life. Health is widely linked with development. Economic development is itself a good input. In that way Parsis in
India have helped in the development of Economy of India by promoting Industries, Trade and Commerce and adequate and equitable health care system stimulates development and improve human productivity. In this regard Parsi Community is not burden on other communities in India, on the other hand they are the forerunners of Industries, Trade and Commerce in India. Investment in health is sometimes called an investment in human capital. In this connection Parsis are an example to other community in India.

It has been taught that the improved health contributes to economic growth in many ways. First it reduces production losses caused by workers illness, it means that sickness, illness and poor productivity. Secondly, improved health permits the use of natural resources that have been totally or nearly in accessible because of disease. Thirdly, the improved health it increases the enrolment of children in schooling and increases their ability to learn and educate. Lastly, the improved health contributes, saves money which is to be spent on treating illness.

Considerable attention has to be made in the rural areas and in urban slums for the proper housing, water supply, sanitation and proper nutrition.
Ultimately, the religious philosophy of Parsis it is the truth that conquers the Indian philosophy Satya Meya Jayate that is it is the truth that always prevails. Both agree in this matter and they are optimistic about the victory of the truth, both in the philosopher of Parsis and Hindus, we find that there is a conflict between the evil and the good. According to Parsis at the end it is the Ahura Mazda, the wise Lord, that conquers. This joint feeling of thought of Parsis and Hindus has made them to live together in harmony since centuries. There are very few differences among the Parsis and Hindus. It may be said that the Parsi religion is the ancient religion of Hindus because both of them believed in the worship of fire. For Hindus on the earth it was the fire and in the sky it was the sun and in the intermediate space it was a thunderbolt that were three Gods occupying three spaces in the Universe. For them the same fire looked like the sun in the sky and in the intermediate space like a thunderbolt.

A person requires all the nutrients in a desired proportion otherwise it may lead to ill-health conditions. The protein, fats, carbohydrates, minerals and vitamins are collectively known as nutrients. They fulfill the basic function of the body. A good diet should contain all the
nutrients in a required proportion. The deficiency in nutrients in human body may result by the inadequate quantity and quality of food consumed by the person. The quantitative deficiency leads to hunger and calorie deficiencies. When the quantity of food consumed is adequate to mitigate hunger but fails to provide all the nutrients needed by human body. Malnutrition may also result from impair physiology during sickness even though the diet may be adequate.

Thus it is clear that, all those who are under nourished are also malnourished but it is not true that all those who are malnourished did not necessarily be under nourished. It means the food intake must not be more than the necessary for the normal functioning of human body. Sometimes the excess intake of food may lead to over-weight and obesity.

A deficient diet may lead to illhealth conditions such as anaemia Skin diseases, Cirrhosis, Diarrhoea. It may also yield to ulceration in skin and hair pigmentation. Deficiency of Iron, folic acid, proteins and vitamin $B_{12}$ gives rise to anaemia which is very common among expectant and lactating mothers and children. In modern days breast feeding is highly appreciated whereas in the bygone days
the bottle milk was a fashion. The deficiency of vitamin A leads to night blindness and other diseases. There is evidence to show that early and severe malnutrition results in late intellectual development and mental retardation. Malnutrition affects human growth and development by adversely effecting the normal shape and size of the body.

In the case Parsis we have to advise less about their health care but the social, cultural and environmental factors that have made them to unhealthy population group. In the developing country the poverty of nations and specially in case of Iran the frequent wars and political instability calls for the scientific Community for designing a national plan of nation building. The recent terrorism that has developed in the nations, the drugs that have been used by youth have a greater impact for the development of unhealthy scenes.

After viewing all the observed facts about Parsis of Iran and India we came to the conclusion that the Parsis population though they have their peculiar habits they constantly adapted the formalities of the place they lived. The nutrition is the main factor for the body and mental development. This factor is already observed in the physical features of the Parsis of Iran and India. The
Iranian Zoroastrian developed better physique than Indian Parsis. This is particularly due to the environmental condition and food items they produce for their living. Further, they have followed the same religious proceedings where-ever they live. We conclude on the basis of the data collected that the Parsis of Iran as well as India have adapted many coloquial habits. Hence we may conclude that the Parsis are very adaptable in their characters.