CHAPTER - I

INTRODUCTION
CHAPTER - I

INTRODUCTION

It is for specialists to recapture the unspecialised way of seeing things and hence it is difficult to give them an adequate grasp of the meaning of culture. Anthropologists have worked out the concept of culture as an organising frame for encompassing the details that make up the life of a Community (Paul, 1978:460).

Evans Pritchard says that Anthropology may be studied by three interesting figures representing biological studies, historical studies and sociological studies. Anthropology combines the findings of biological and social sciences. It is interesting to study the earliest forms of man and his civilizations to the structural evolution of mankind. Hence, it places emphasis on comparative study and to know the similarities of one culture to another.

Anthropology as the science of man, not only studies the past and the present but also shows a lot of concern for likely trends and developments in the future. It
describes the traits of man in relation to factors like biological, cultural, social, psychological, economic, political, historic, etc, from the prehistoric to the present times, of tribal, rural and urban societies; his sub-human and pre-human origins besides concerning itself very vitally about our own lives. It studies man not only as an individual but also as a part of a group and as such it is no longer a barbarology or a primitovology. It freely borrows, organises and integrates knowledge from several diverse disciplines to present a comprehensive and consistent picture of man and his work in his totality.

The subject of Anthropology is human kind and unbelievably a complex product of evolutionary process, organisms, that celebrate birth, from complex social bonds and sometimes consider death to be a transition to a new life with a large brain and precise hands. Humans have created, destroyed and rebuilt monuments of individuals, governments and Gods. Humans also have invented slavery, racial stereotypes, pollution and wars.

People are both biological and cultural beings who adapt to their environments in terms of somatic changes and innate behaviour, it also locks them into a habitual patterned behaviour. Anthropologists believe that the biological being and cultural being cannot be separated. Biology and culture are so mutually interdependent that to
talk about one without the other is simplistic except in a highly analytic and abstract sense. Yet, another factor must also fit into the pattern that is the natural environment. Every thing outside the biological organism and every thing beyond the cultural innovation are part of the natural environment, like the trees, climate, mountains, rivers and all plants, animals and live in association with the people.

Yodkin (1969:25) has chosen to define "Nutrition as the relationship between man and his food and implies the psychological and social as well as the physiological and biochemical aspects".

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 delicious food was regarded as an art, and later on as a necessity. Anthropology investigates the various ways different people secure their food, decorate themselves and their homes and tools and organise their systems of Law, Politics, Economics, Kinship and Religion, humans make in adapting culturally and socially to the environment and maintain the proper balance with the nature. Food habits of the people are now assuming great importance in studying the characteristics of the people, their economic and
social conditions and this can be easily understood by man's culture and his social habits, rituals, environmental conditions which provide him staple food.

The diet of each ethnic group differs, on account of the agricultural and economic conditions of the people as well as the socio-cultural factors in which they live. This varies from region to region and actually sometimes from group to group. Nutrition bears a relationship to man and his food. Man's physical growth, behaviour and psychology are dependent on nutrition and environment. In extreme cold and hot climate, clothing, food habits, dwelling are dependent on the climate conditions.

a) **ANCIENT IRANIAN CULTURE:**

Culture is defined as "the sum total of the concepts and techniques that human group use and abide by in the environment in which they are placed, in order to survive" (May, 1958:29).

According to the International Encyclopedia of the Social Sciences (1968), the term Parsa, the Persis of Greeks, now known as the Pars, the Arabs could not pronounce the letter 'p', is one province out of several which, from ancient times, composed the Persian Empire, but because that province gave birth to the mighty, Achaemenian
Dynasty (539-330, BC) which carried its arms to distant Greece, its meaning was extended to include the whole nation. Finally, 'Parsi' is the term used in India, to denote the refugees from Pars that is the Zoroastrians. It is only a difference of nomenclature. It means the Parsis in India are followers of the Zoroastrian Religion.

Iran is located geographically between two diametrically opposed poles: the ancient Mesopotamian high cultures of Sumeria, Elam, Babylon and Assyrian on the one side and the Turanian steppes of Central Asia, sparsely populated by nomads, on the other side (Franz Altheim, 1960). These two political and cultural poles are symbolized by Cyrus and Zoroaster. While the Persian polity originated in Western Iran, under the Achaemenian Syrus, the teachings of Zoroaster were conceived in the east in direct confrontation with the nomadic dichotomy represents the two basic principles of Iranian history; the call to establish a universal political order and the divine mission of Ahura Mazda. The controversy that has arisen concerning the time of Zoroasters actual historical appearance can only be mentioned in brief. Western Iranis date Zoroaster's activity mainly in the 5th and 6th Centuries B.C. (Jackson, Altheim, Zaehner, Wesendonk, Henning, Hinz), or between the 9th and 6th Centuries B.C. (Widengren). There is, however, also the opinion derived
from Greek historiographers and widely held among the present day Parsis in India that Zoroaster lived and taught between 4000 and 6000 B.C. (Vicacaji Dinshaw, 1912:15).

The ancient Iranian culture reached its zenith under the Achaemenies (550-330 A.C.) - the heights it was never to reach again. In this first ancient universal empire, stretching from Greece to Egypt the foundations for the Iranian polity were laid. This Achaemeian period of Iranian history has only left a few almost unrecognisable traces in the Parsis consciousness, is due, above all, to two reasons (Schaeder Heinrich Hans, 1960:80):

1. The Achaemenies had followed the teachings of Zoroaster since Darius I, (521-489), but the Emperors were not prepared to grant Zoroaster, the Prophet and Founder of their religion, the position of a mediator between themselves and Ahura Mazda. Thus Zarathushtra's name remains unmentioned in the rock inscriptions in Bisutun, Perspolis and Nagseh-i-Rustam in Iran.

2. The tolerance practised by the Achaemian rulers towards other religions, without which such an Empire could not have been maintained, did not grant Zoroaster's religion any kind of privileged position.
The Iranian Zoroastrian Empire came to a sudden and violent end with the conquest of Iran by the Islamic Arabians in the 7th Century. The exodus of the Parsis is a direct result of the forced Islamisation of Iran. The ancient Iranian traditions were nevertheless preserved even under the Islamic Cloak (Spuler, 1952: 186, 233) is proven by the Iranian natural epic "Shah Namah" written by Firdusi (934-1020) in which the Achaemenides are portrayed.

b) PHYSICAL FEATURES OF THE PARSIS:

The physical features of the Parsis which have been noticed by personal observation of the researcher are as follows:

The Parsis belong to the Aryan race. They are well built, some are tall while some have medium structure. They have straight slightly wavy hair. Majority of the Parsis have white skin, black hair and black eyes. They have thin lips and long sharp noses. They are brachycephalic (broad head) and hyper brachycephalic (very broad head) in head size.

The Parsis speak Persian language in Iran whereas in India they have given up their Persian language for Gujarati, Hindi, English, Bengali and Marathi.
Although Parsis in India live under different environmental conditions yet the phenotypic differences can be easily observed by their physical appearances like skin colour, hair colour and stature. There are clear differences between Parsis, Christians, Muslims and Hindus in India. The Parsis in India are more or less the same as the Zoroastrians in Iran in their physical appearances and one can hardly find any differences in their physical appearances between Parsis in Iran and Parsis in India.

c) THE ORIGIN OF THE PARSIS:

The development of Indo-Aryan culture during the ancient times comprised the culture of Aryans, Dravidians, Austrics and Mongoloid people. But, after the Christian era, the development of Indo-Aryan culture was influenced by the Parsis, Muslims and Christians in India. Among these, the culture of Parsis or Zoroastrians had a tremendous influence.

There are three groups living in India by the name Iranis. One group belongs to the Zoroastrian groups of Iran who migrated from Iran during 651 A.D., and who are called Parsis (Encyclopaedia Britannica, 1969:513). The second group comprises of the modern Iranian students and officials who live in India and call themselves Iranis. The third group comprises of the nomadic or semi-nomadic
tribes of Iranis who are said to have migrated to India during 10th Century A.D. and possibly even earlier to that date (Rose, 1979:41). Authors like Burton Lassen and others have maintained that, these are an Iranian race (Rose 1979:41). The researcher found some Zoroastrians have also formed a fourth group who are the recent migrants from Iran to India. The Parsis of Iran came to India from two sides, one from the north west of India and the other from the west coast of India through the Arabian sea. The history of migration and settlement of Parsis in India is an eye-opener. When the Muslims of Arabia invaded Iran and tried to Islamise the Zoroastrians in Iran, there was an unusual protest against Islamisation. Those who did not like to be islamised or converted into the Islam religion, fled in seven dhows towards India. The first Parsis who arrived in India were as few as 10 couples with an average of six children in 1,200 years ago. According to historical records they reached Sanjan in Gujarat in 721 A.D. There are evidences to say that the Parsis had spread in Gujarat by 785 A.D. There was already a Fire Temple of the Parsis in Sanjan, Gujarat by 721 A.D. When the Parsis migrated to India, there ruled a Kshatriya king called Jada Rana in that part of Gujarat. The Parsis carried along with them the sacred fire from Iran to India. When they reached Gujarat on the west coast of India all men and women and children prostrated before the King Jada Rana and requested him to grant the stay of the Parsis in India.
The King agreed to their request on certain conditions. He imposed five conditions on them (Paymaster, 1954:8):

1. The Parsis 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 garb with the customary dress of the country.
4. The men should lay down their weapons.
5. The Parsis should hold their wedding processions only in the dark.

The first of these conditions was fulfilled by the Parsis as their Priest Neryosangh (Paymaster, 1954:8), portrayed the main characteristics of the Parsi religion in the 16 - so called by Sanskrit scholars (Hodivala, 1918: 70-94). The Parsis complied without restriction to condition 2 and 3; Gujarathi became the native language of the Community, and the saree, is now the traditional dress of the Parsi women. In the fields of language and clothing, (the essential channels are indicators of socio-cultural change), the Parsis proved themselves equally adaptive. Condition 4 found its fulfillment in the loyalty of the Parsis still to be observed today towards the rulers of the respective government and in the limitation to
non-political profession (trade, handicrafts, etc.). The last condition points to the cautious conduct of the Parsis who nevertheless, strictly preserved their own religion.

The Parsis later clothe 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 1,200 years as a minority community in India.

Five years after their settlement in Sanjan, the Parsis built at this site their first Fire Temple named as Atash-Behram (Modi, 1905:11) on Indian soil, which was to shelter them from their Holy Fire as Iran Shah rescued from Iran. With this, the Parsis had a new religious centre which contributed to their close attachment to their newly chosen home land. Towards the end of 10th century, the Parsis began to settle in other parts of Gujarat like Vakaner, Broach, Variav, Ankleswar, Bombay and Nausari (Hodivala, 1926:1-3, Pithawalla, 1945, Karaka, 1899:10). The geographical expansion of the Parsis led to difficulties in defining the limits of priestly jurisdiction. These difficulties were eliminated in 1290, however, by the division of Gujarat into five panthaks

In the year 1965 (S.K.Hodivala) and in the year 1905 (J.J.Modi), Sanjan was attacked, according to the Kissah-i-Sanjan, by a Muslim army with a fighting force of 1400 men and had to share with him the fate of annihilation. The remaining Parsis fled to other Parsi settlements in Gujarat. The Holy Fire was brought safely to Bansda by way of Barkat and then transferred to Nausari in 1516. There the Iran Shah remained until 1740, in order, to finally find its resting place in Udvada. In 1742 due to disputes among the clergy at Nausari the three towns of Sanjan, Nausari and Udvada became the centres of religion and cultural tradition for all members of the Community. Udvada sometimes being termed the Mecca of the Parsis. Surat was inhabited by 2000 Parsis family in the 17th Century.

The French Monark Jordanus (Enthoven, 1922:189) reported on Parsis in Thana and Broach in 1322, "they appeared again and again in subsequent reports of European travellers whose attention they attracted as merchants and artisans, but above all thanks to their religion and customs, which varied from their Hindu environment. In colour they are white, but are extremely similar to Jews"
in the rest of their physical and mental characteristics, 
in their inclination for hard work, in their dress and in 
their religion". Indeed they are often called Jews by Portuguese (Cunha da Gerson, 1900:110).

d) HISTORY OF THE CREED OF PARSIS:

In the old days the Aryan ancestors of the present day Parsis and Hindus lived together for long periods in a region. Thus they kept together as one race and spoke the same language, the religion of the race. 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.

Man then lived with nature that is upon the physical forces around him. He depended for food and shelter on the natural environment. To him those forces appeared to be pulsating with life. The sun, the moon, the stars and the clouds above the earth, the springs, the rivers and the trees around, he believed, were presided over by invisible intelligences. In return for the boundaries, they respectively conferred, these defied elements were entitled to man's adoration and homage, which took the form of prayers and offerings, including sacrifices of cattle and fowl.
The empire of the beneficent intelligences was not, however, absolute, stricken by natural calamities, such as earthquakes, storms, and smitten by disease and pestilence. Man soon found himself face to face with malevolent agencies that appeared to contest the authority and thwart the beneficient work of the powers for good. The deification of the natural powers was accompanied by the personification of man's own good and evil qualities. Virtue and vice appeared to have been fostered by some good or evil agencies. Thus man had as many ministering angels to adore as devils to denounce and fiends to fight.

It was not always, the traditional form of Aryan belief, the belief, in fact the ancient Iranians and the people of all the other branches. If the Aryan stock, was from nature to nature's God, the idea underlying this belief was that of an omnipresent, omniscient and omnipotent creator of the Universe, from nature to nature's God was thus a logical step in the evolution of religious idea. At times, however, this fundamental principle of the essentially monotheistic creed was lost sight of and people's reverence for the great power of nature degenerated into nature worship and the adoration and propitiation of Gods many and Lords many (Khudavandi, 1971: 1-3).
Zorathushtra 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 ways and manner of worship.

The last of the Sassanian rulers, Yazdegard III (632-65) was defeated by 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 under pressure, while thousands fled to mountain retreats 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, leaving the Kohistan the Parsis went to the Port of Hormuz on the Persian gulf, where they remained for fifteen years. According to ancient Parsi tradition as recorded in the Kinnah-i-sanjan the Parsis sailed to India. They landed at Diu (766 A.D) in Kathiawar and stayed there for 19 years. Then again they set sail this time reaching Sanjan, a small fishing village on the coast of Gujarat. They arrived there in 785 A.D. and were given shelter by the Hindu King Jada Rana.
MIGRATION OF RACES.

A YOUNG PARSÍ MAN
A YOUNG PARSÍ WOMAN
A PARSÍ FAMILY
A PARSÍ WOMAN AMONG IRANIANS IN INDIA
PARSIS KEY INFORMANTS IN BOMBAY
e) PARSIS IN INDIAN POLITICS AND TRADE:

The Parsis as a minority, got into an extremely exposed position with close contact with European's gave the Parsis the 'Know-how' of European trade and business organisation and so laid the foundation for their subsequent economic and social status rise under English rule.

After the Portuguese had relinquished Bombay to the British in 1661, the city Surat lost its role within a few decades to Bombay, which was free of the pressure of Moguls and of the danger of Maratha invasions and was therefore developed by the British to be their main port on India's west coast. Parsis had already settled in Bombay during the Portuguese period (Patel, 1878:1 and Karaka, 1887:18), but the actual Parsis migration started first at the time when British were developing Bombay as a trade centre. At first, they were mainly Parsis from Surat; soon however migrants followed from all of the scattered Parsis settlements. They were encouraged to do this by the British, who disposed a piece of land on Malabar hill in 1673, for the establishment of their first Dakhma Tower of Silence.

In 12 A.C. their sacred book Avesta was translated from Pahlavi language into Sanskrit. Their Priest used to
be in the court of King Akbar to describe their religion to the Parsis. In this way, Parsis spread throughout India. They had their own social structure. They participated in the politics of India even during the independence movement. Parsis were one with Indian to get independence to India. The efforts in this direction were made by Dadabhai Navroji (1825-1917) known "The grand old man of India" dedicated his entire life to this struggle cannot be forgotten. Another example are like Nanavathy Pilloo, who was a Parsi writer. He was the first Indian to be elected to the House of Commons in the British Parliament and it was he who first exposed the enormous economic drain on the country. He was the founder member of Indian National Congress, which held its first meeting at Bombay on December 2, 1885. It was Dadabhai who fought vehemently to Indianise the Indian Civil Service. The other two Parsis most closely associated with the Indian National movement in the 19th Century were Sir Pheroze Shah Mehta (1845-1915) and Sir Dinshaw Watcha (1844-1936).

It is a world wide historical phenomenon that a few communities (Weber, 1978:91, 94) have been the pace setters in business, and subsequently gave a lead in manufacturing as well. The Protestants in Germany, Marwaris, Gujaratis, Parsis and Jains in India, Samurai in Japan, Chettiars in Malaysia and Chinese in many South-east Asian countries
like the Philippines, Malaysia, Hongkong, Singapore, etc. The choice of occupation and professional career has been attributed to mental and spiritual peculiarities, acquired from the environment and the type of education favoured by the religious atmosphere of the home community and the parental home (Weber, 1978:38,39). The Parsis became enterprising and leading businessmen and industrialists from the middle of the 18th century till around the middle of the 19th. Parsis carried on a flourishing trade with China and Burma. They were Sir Jamsetjee Jeejee bhoj, Sir Dinshaw Petit and Sir Cawasjee Jehangir. They were the first three Indians on whom the British bestowed the knighthood. They developed the cotton industry in India. The pioneer in this field was Kvasji Nanabhai Davar, who started the first modern cotton mills was run on steam. Not to forget Wadias, Tatas and Pitit in the field of Textile Industries.

The father of Indian industry, however was Jamshedjee Nusserwanjee Tata (1834-1904). He laid the foundations of the Iron and Steel Industry at Jamshedpur. He advocated "economic nationalisation". To quote his own words, "for he felt strongly that political independence would be of little value if it was not linked to economic independence". The successors of Jamshedjee Tata have continued his concept of developing Indian industry in many directions.
For instance, J.R. Tata pioneered both national and international civil aviation in India. Recently Tata has been awarded the Bharat Ratna Award which is the highest honour that can be given by Government of India. After the House of Tata, the next largest industrial organisation run by Parsis is the Godrej organisation in India which was the first Indian manufacturer of a fire-proof lining for safes, in addition Godrej is also a manufacturer of soaps.

The present day Parsis are descendants of the Persian refugees, who have migrated to India after the fall of the Persian Empire to Arabs in the middle of 7th century. They had scattered in various parts of India, but mainly concentrated around Surat in Gujarat (Piloo, 1977). Initially they settled down as Farmers, Fruit growers, Toddy planters, Carpenters and Weavers. Affluent Parsis migrated from Gujarat to Bombay in the 18th Century and became leading Merchants, Shopkeepers, Traders and Hotellers. Those engaged in export of cotton and in brewing the sale of liquor earned high profits. Later on, inspite of hurdles created by the British, Parsis gave a lead in ship-building in Bombay in the late 18th century. By the middle of the 19th century they also entered other fields like cotton textile. The Parsis had started consolidating as a well knit community in the late 12th century to maintain their identity. This process, however,
got an impetus in the early 15th century, when the Portuguese compelled their conversion to Roman Catholicism with the power of sword, Parsis had much integration with India in the sense that they helped the British in fighting out the Muslim rulers and also contributed to the formation of Indian National Congress, yet they continued to maintain their identity and solidarity which is evident from their community based legislation, like the Parsi-Marriage and Divorce Act, 1855 and the Parsi Succession Act, 1865. In the middle of 19th century they had local councils and law associations to settle inter and intra community disputes and to freely lend support to their fellowmen, particularly in the hours of crisis (Jhabvala, 1953).

It is said that when the Parsis met King Jada Rana for the first time, he was wearing a crown on his head and sword in his scabbard and shoes on his leg which were decorated with the jewels. He was very generous to give shelter to Parsis when they ran into difficulties by being converted by Muslim invaders forcibly. In this way it was King Rana who protected the Parsis of Iran in India.

f) OBJECTIVES OF THE STUDY:

For a successful research the hypothesis is not only enough to complete research work but to keep in mind some specific objectives it can gain success. The main objectives of the study are as follows:
1. An attempt to know about the migration of the Zoroastrian from Iran to India in 721 A.D. and subsequent changes in their food habits and nutritional conditions due to change into new ecological conditions.

2. To investigate the cultural changes and cultural adaptation of the Parsis into two lands which have two different environmental and ecological conditions.

3. To know the concept of nutrition and food habits on the basis of social and economic status of the Parsis in Iran and in India.

4. To compare and contrast the ecological and environmental factors in connection with the nutritional and ecological conditions of Parsis in two countries of Iran and India.

5. To describe some Demographic characteristic of this minor community in the two countries of Iran and India because of education, health and nutritional conditions which are products of different ecological conditions have an effect on their social demography.

6. To elaborate the findings which will be helpful for Parsis in both the countries and to improve the Parsis status in all respects.

g) METHOD OF STUDY:

The approach to this research investigation was into two folds. On the one hand, I stayed in India and in Iran
at different times and observed the details of their daily routine, food pattern, customs, religious beliefs of Zoroastrians and Parsis in general. On the other hand, I visited the Parsi families as many times as possible. In all 200 families were selected that is 100 families in Iran and 100 families in India. Certain places like Tehran in Iran and Hubli, Dharwad, Belgaum and Bombay in India were visited. Thus, I was able to photograph some actual photos for the research and in majority of interviews I was guided by my research guides, for this research work.

A distinctive feature of Anthropology is its long standing emphasis upon field work for obtaining its data and testing its hypothesis. Anthropologists seek a society or a series of societies that already contain the combination of factors necessary for a testing of the theory or hypothesis in question. They may search for the data in preexisting field reports in Anthropological libraries or they may plan a field work expedition to study on an appropriate tribe, community or society.

As the field work has played a very significant role in the development of Anthropological theory and is like a social laboratory, which we can see and observe the problems. On the basis of these observations we try to understand their cultures, food habits and essential
constitution of their nutrition and their specific role in health and disease, their biological adoption to their environment and socio-economic conditions. Therefore, it was decided to select two countries of Iran and India.

Like a raw material for industry, data is for research. Data is the 'Core' in research to make sure of it. Therefore, data were collected from the cities like Bombay, Belgaum, Hubli, Dharwad and in different localities of Tehran in Iran. This study was conducted into two stages. The first stage involved the collection of materials based on reviews of literature. For this research magazine books were used from the Libraries of Karnatak University, Dharwad and Libraries of Tehran University, Library of National University in Tehran and Nutrition Department of Agricultural University in Dharwad. It has been used in Persian books translated into English by the researcher.

The successful outcome of the field research, according to Casagrande (1961:19) depends on not only the Anthropologists own skills but also on the capacities and interest of those who teach him their way, so we were cautious in selecting out tools of research and the informants. Filling of the Questionnaires, taking interviews in person and participant observation were the
second stage of the study. The language for good rapport was in English, Hindi and Persian. The sample size for interviews were one hundred families in each country. The key informants, like priests, authorities of Anjuman of Parsis, house wives and Parsi youths were very helpful to collect the materials about this minor community. After the collection of materials and literature, data analysis were made. After drafting and statistical work the conclusions were drawn on the basis of this study. Parsis belong to Indo-Iranian branch of the white race and generally Parsis are courteous and friendly people and enjoy sitting with their friends. So, I felt very easy to share with them this research work and gained a wealthy response. Mostly Parsis live in cities and that is why the selection was made to study Parsis in the localities like Tehran, Bombay, Belgaum and Hubli-Dharwad.

Parsis are engaged in private as well as government services. In Dharwad at present only one family is residing. But in Hubli the total of families are 13 in number. In Belgaum 27 and in Bombay 59 families were interviewed.

Table 1 represents the total number of Parsis which were interviewed by the researcher in India in the different cities.
<table>
<thead>
<tr>
<th>NO.</th>
<th>PLACE</th>
<th>NO. OF FAMILIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bombay</td>
<td>59</td>
</tr>
<tr>
<td>2.</td>
<td>Belgaum</td>
<td>27</td>
</tr>
<tr>
<td>3.</td>
<td>Dharwad</td>
<td>1</td>
</tr>
<tr>
<td>4.</td>
<td>Hubli</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>

The total number of families which were interviewed by the researcher in Iran was a hundred families. The Parsis in Tehran are staying in different parts of the city from North to the South and from East to the West. But we can observe them mostly in centre of Tehran.

h) THE FIELD OF STUDY IN IRAN AND INDIA:

In this research work, I have come across 100 Zoroastrian families who have settled in Tehran the capital of Iran. They are not natives of Tehran mostly, but due to better standard of living they have migrated from cities like Kerman, Yezd, Esfahan etc. The city of Yezd is main
centre of living for Zoroastrians in Iran. They have adopted the cultural pattern of the Islamic Community. As the veil is important for Muslim women, even we can see Zoroastrian women in Tehran with a veil and the Islamic dress. No doubt, they practice their own religion and they are bounded together in all their ceremonial functions. They are endogamous group and practice monogamy. They mix with other religious groups rarely. I saw a Zoroastrian male who had married a Muslim lady but their marriage life unfortunately lead to such unhappiness and lastly the divorce took place. No doubt, it might have been other successful inter-communal marriages but it may not increase their numbers. Intra-communal marriages are most successful. Another interesting case is about a 80 years old lady, who has lost her husband in her youth. She remained unmarried and was with no offspring. So she stayed with her sisters and brothers and finally she remained alone and kept as servant in a rich man's house.

In this research investigation the nutritional status of Zoroastrian people with regards to their food habits were analysed. As Iran lies within sub-tropical latitudes, the characteristics of its climate, which is so distinctive is called 'Iranian' are those of the regime of the inner basins : an extreme range of diurnal and seasonal temperature, vigorous northerly winds, great aridity, very
low and variable rainfall and a high rate of evaporation and this gives the appearance of four seasons, namely, Spring, Summer, Autumn and Winter. Each season has its own specific description. In Spring and Summer there are varieties of vegetables. People use almost all kinds of vegetables along with meat, chicken and fish. It is in the summer season which housewives take responsibility of storage for the winter season. The green leafy vegetables are purchased in a large quantity, then cleaned and washed and kept in a refrigerator for the winter season. There are so many other fruits like lime juice, sour grapes, vinegar grape, tomato sauce etc, which they store inside the bottles for the winter season. Summer fruits are like cherry, apple, orange, water melon, grapes, peach, lime, whereas winter fruits are like, pear, orange, mashmellon, pomegranate, date, plum (Persimmon), lime, olive, and etc. Majority of Parsis eat fruits every day and with every meal. They entertain guests with fruits, sweets and cups of tea. Traditionally guests are a lover of God, so they entertain their guests with all their heart. Zoroastrians in Iran are in a very small group. They have adopted themselves to the Islamic rule and regulation. But still they have not given up their own customs and religious practices. They have their own primary and higher educational institutions but even though they are mixed in other educational institute of the country. We can see
among them Doctors, Engineers, Officers and Teachers. The Zoroastrian religion has been known as one of the official religion of the country.

The research work was conducted in India between the year 1991 and 1993. Interviews were also subjected in a systematic way in some places of India. I selected cities of Hubli-Dharwad, Belgaum in Karnataka and Bombay in Maharashtra. Parsis were very friendly and courteous. Questionnaires were filled by interviewing the Parsis in person. Parsis are much more in Bombay city than other parts of India. They like to stay in Bombay and big cities. They are endogamous group and practice monogamy. They have adopted some cultural pattern of Indian life but even though they have not given up their own tradition and religious practices. Parsis women wear sarees which is the traditional dress of India. Parsi men also wear westernised style of clothing. Due to loss of connection with Persia, old Parsis adopted the local languages of India very well. The new Parsis are in practice of talking and writing Persian script and this is due to the continuous contact of these Parsis with their mother land Persia. They know English, Hindi and Sanskrit. They desire to be always at highest position in education, politics, business and etc.
Regarding their religious practices, they are very proud of their ancient Iranian religion (Zoroastrianism). They follow one God and believe in Ahura Mazda, who is creator of the world.

In India due to the regional variation Parsis have adopted different kinds of food habits. Those who are in North India eat more sweets and less spicy food. In contrast those Parsis who are staying in South India eat more starchy and spicy food. Of course all Parsis are in habit of eating vegetarian food. This is due to availability of varieties of vegetables in India, so people can purchase it easily on a cheaper rate. Non-vegetarian food are meant for a particular caste groups like Muslims, Christians, Parsis in India. Orthodox Hindus never take non-vegetarian food. Parsis eat non-vegetarian food but not every day or every meal as it has been observed among Parsis in Iran. They eat once a week or on festival days. They like to eat non-vegetarian food but because of economical conditions, they cannot purchase it every day. Roti (a kind of flat bread prepared at home out of jawar) is staple food in Karnataka state. Those Parsis who have settled in Karnataka State, eat jawari 'Roti' along with pulses and vegetables. In Bombay mostly Parsis eat bread, butter, jam, cheese for the breakfast. This is because these items are more in the big city like Bombay and
secondly the busy life in Bombay won't allow women to make chapaties (a kind of flat bread prepared out of fine wheat flour) at home, and mostly Parsi women in Bombay are working as teachers, doctors, typists, and so on. In South India Parsis eat more chapaties, roti, dosa, uppil, utapa etc. Parsis eat more of fruits like, banana, pineapple, orange, grapes, etc. Although Parsis are a minority groups, but they have mixed like sugar in a glass of milk with Indians. They are proud of living in India and even they call themselves first as an Indian and second as a Parsi.
AN OLD PARSİ WOMAN INTERVIEWED BY RESEARCHER IN IRAN
A PARSi WOMAN INTERVIEWED

BY THE RESEARCHER IN INDIA