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**ANTHROPOLOGICAL ANALYSIS OF THE INFLUENCE OF THE SEASONS ON  
CONSUMING THE FOODS (CASE STUDY: OLD TEHRAN)**

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**ABSTRACT**

Nutrition has been among human's initial needs and today, the food in each region is accounted as one of the important element in recognizing the cultural features of various societies. Indeed, seasons have had direct influences on the nutrition of Tehran people in a way, so that the people were using particular drinks and foods of this season in summer and in winter, they were also feeding by the appropriate foods of the season. In spring and fall, they were also consuming the products of these seasons to provide and cook their foods which have had fitness with the climate conditions and also economic conditions of their families. In this regard, the paper is of qualitative type descriptively which is carried out as field study and its aim is to recognize and analyze the role of feed in old Tehran and its relation with the seasons.

**Keywords: old Tehran, nutrition, seasons, temperament**

**INTRODUCTION**

Nutrition has been among the human's initial needs and today, the food in each region is accounted as one of the important elements in recognizing the cultural features of various societies. Food has found various and numerous dimensions in the framework of culture and it is able to be studied and investigated in various directions. In this meantime, the relation

existing between the feed and the geographical environment is of high importance, because traditionally, a wide part of the feed is derived from the ecosystem and the sources the environment offers to human in different seasons of the year. The nutrition sources of the environment are also varying affected by the seasons and weather conditions. As a

result, they cause variety in nutrition culture of each region. In different regions, according to the weather, the soil, vegetation and the available tools and techniques use a form of the feeds and nutrition and accordingly, the nutrition pattern and structure are formed according to the knowledge of their traditional medicine.

The seasons have had direct influences on the nutrition of old Tehran people, so that the people were consuming particular drinks and foods of the season in summer and in winter. In winter, they were also feeding by the appropriate foods of the season. In spring and fall, they were also consuming the products of these seasons to provide and cook their foods which have had fitness with the climate conditions and also economic conditions of their families. According to cultural variations and the life style of people, it is attempted in the present paper to investigate on the relation between the feed culture of old Tehran people and change in seasons and the climatic conditions.

### **DEFINITION OF NUTRITION**

The feed is placed beside the clothes and housings as one of the most initial and fundamental necessities of human life. The human's need to food forms his attempt to solve it. The human requires food to grow. "The food is referred to a solid material or a

liquid consumed in the body for maintaining the skeleton, development and cellular reproduction, adjusting the vital interactions and generating heat and energy after eating and digesting and being absorbed by the bowels". [1] On this basis, "nutrition is a set of interactions causing the live member and its cells receive the nutrients and get them to be consumed by development and rehabilitation and maintain the members and provide the required and sufficient heat and energy to perform the vital actions and other associated activities. In other words, nutrition consists of the relation between the food and the method of being consumed by the body in order to provide the superior level of health for itself." (Same reference)

*Cooking:* "Cooking" is the technique to prepare, foster and cook the raw and natural nutrients in different styles in order to be eaten. The art of cooking was also called science and industry in the ancient texts.

The first part of the word "Ashpazi (Persian translation for "cooking")" is adopted from the word "as" in Sanskrit language and the root of the word "ad" means eating which has cohesion to the Latin word "edo" and the words which are common among other Indo-European races like German "essen" and English "to eat" [2].

The word "potage" which is in "prataraca" form in Sanskrit language means breakfast

and the word "sayamaca" means prepared dinner [3]. In Persian culture and literature, the word "potage" is given as both general and special meanings. In general meaning, it is referred to any type of food "components of pottage in the morning and in the night... two times a month" [4].

The Persian word "Ash" in the combinatory components of the words "Ashpaz (cooker)", "Ashpazkhaneh (kitchen)", "Ashpazi (cooking)", "Ashkhaneh (house of cooking)" means Khoresh (feed), i.e. any type of food and feed. The feed meaning any type of food has had many applications since ancient times (Bolookbashi, 2013) (Same reference) The word "Khoresh (feed)" also means particular food which is cooked using meat with a variety of vegetables, squash, eggplant, cabbage, celery and etc. and some fruits like plum, apple, tomato, walnut, okra and otherwise. And they are called in different names like "hash" or "mince food", "Ghormeh sabzi food", "plum-spinach food", "Fesenjan food" and etc. The Fesenjan and mince food which their cooking and eating have been common in the winter and summer were also called "wedding food on the table".

### **Recognizing self-nature and consuming appropriate foods**

Every person's nature and temperament depends on the nutrition type, weather

conditions, traditions, climatic conditions and his/her habits. In the ancient medicine, the issue of nature and temperament of food has been considered greatly. Any person living in this world has not more than three states; he/she has hot temper, cold temper or moderate temper. This matter may be experienced and being understood by anyone. As any person has his/her own particular temperament, any nutrition has also a particular nature [5]. Each one of these four elements has a particular nature. For instance, the things in which the fire source is higher, is called hot and dry because the nature of fire is hot and finally gets dry. So, anything in which this element is higher has such state. Things having more watery source are called cold and wet. Things having more earthen source are called cold and dry. All four elements contradict to each other, i.e. they are incompatible to each other.

### **TEMPERAMENT OF SEASONS**

Temperament of spring: the temperament of this season is moderate. Temperament of spring is moderate in terms of the intensity of wetness and dryness and for this reason it is in moderation in terms of heat and cold.

#### **Spring season**

Spring has hot and wet temperament. This season promises renewed life. In this

season, the rate of mucus production becomes less in the body because of warming of the weather. Also in this season of year, some soft comestibles should be consumed which are digested early and causes fining of blood and producing new blood in the body in order to prevent the diseases and chronic disorders, some comestibles such as: vegetables and new and particular foods of this season and soft meats which have easy digestion like fishes and birds.

Temperament of summer: the temperament of this season is both hot and dry. The reasons for dryness of summer are:

- 1- Intensification of heat which annihilates the humidity (wetness).
- 2- Air expansion which meantime, the components of air essence are taken apart.
- 3- Lack of rain and dew in summer.

### **Summer season**

Summer has hot and dry temperament. In this season, the air wetness becomes less and the air dryness increases. Therefore, somewhat the rate of blood mucus reduces and the rate of body bile increases. In this season, hot diseases like: bile overcome, food poisoning, diarrhea, acnes and dark smears of skin increase. In order to prevent or rectify problems mentioned above, some foods should be consumed which reduce the rate of body temperature, such as: cool

or sour drinks, vegetables and new fruits like watermelon, cucumber, succor, cotoneaster, limeade, barberry syrup and other useful comestibles available in each geographical region. It is better not to consume very fatty, long-digestive and remained foods and instead consume light foods which are digested easily.

### **Temperament of fall**

The fall season is moderate in terms of coldness and hotness, but non-moderate in terms of wetness and dryness. Temperament of fall is cold and dry. (Spiritual, psychological and depression illnesses rise).

Fall season: fall season has cold and dry temperament. In this season, the air temperature reduces and the air becomes cold and the level of air dryness increases too. In this season, soda overcomes other phlegm and the level of blood heat and overcoming bile reduces and the level of soda increases. It is why most of people have disturbed and bad dreams in their sleeps or they are affected by intellectual and neural problems. The foods which are consumed must be sweet and fast-burning. Eating fall fruits and citrus is also very well, because it causes fining the blood and producing new and healthy blood in the body. Consume fall sour fruits before eating the food and fall sweet fruits after that. Do not consume foods and vegetables

having hypnagogic and nerves-weakening properties, particularly the individuals having temperament soda collections must reduce consumption of foods having cold nature. In the middle of the season, more meaty and fatty foods may be consumed to keep the body balance. Replace hot drinks with cold drinks as far as you can, because this job causes improvement in heart and nerves.

### **Temperament of winter**

Winter season is both cold and wet and its reasons are also unlike the reasons which result in hotness and dryness of summer.

Winter season: winter has cold and wet temperament. In this season, the level of air dryness reduces and it becomes humid. Consumption of baked foods and grilled meat like camel meat which has hot temperament and very helpful for balancing the temperament especially in mucus-tempered individuals are very useful [6].

### **Recognizing the nature of comestibles**

Nutrition is the main concern from the view of temperament recognition. Selection of consumable comestibles should be considered with a particular accuracy and delicacy certainly. This issue has such importance that Ibn Sina states that: "if a person becomes ill, treat the patient through nutrition as far as you can and do not give him/her drugs".

Anything human consumes as comestible affects his/her health, temper, and character in three aspects of physical, psychological and spiritual. Therefore, if a person wants to have balance in these three aspects of his life though relative, should certainly be precise about his/her nutrition and he/she should not have a view to his/her nutrition just as filling his/her stomach, because this job distances the human from his/her main aim of living which is maintaining the balance in the health. In order for an individual to have an appropriate nutrition, he/she should be familiar to his/her temperament, geographical environment he/she lives in and the nature of the nutrients in terms of coldness, hotness, wetness and dryness. Otherwise, if he/she consumes the best and most expensive nutrients available for him/her, he/she never achieves health and balance, because he/she has not mentioned the nature of foods being consumed by him/her.

A hot-temperament person should consume nutrients having cold nature.

A cold-temperament person should consume nutrients having hot nature.

A dry-temperament person should consume nutrients having wet nature.

A wet-temperament person should consume nutrients having dry nature.

### **HISTORY OF TEHRAN**

Investigation on geographical, human, political and economic characteristics of Tehran province as the considered place and area of the research is necessary and essential which is not possible because due to particular and special conditions of province and quick development and changes and transformation, multilateral and overall investigation is not possible. Tehran has left many social, economic, cultural changes and political transformations in its way of life and transforming from small village of yesterday to metropolis of today. In the path of these changes, Tehran has encountered structural and physical changes which have mapped the history of the city in a way.

Tehran has not been appropriate to be a capital city in terms of climatic and geographical conditions, because Tehran is located in a dry and steppe region and no rivers are flowing beside and inside of it which are effective in terms of air purification. It is confined to Alborz mountain range in the north and western north and a range of heights in the east and south and western south and it is lacking any air channels and pathways to exit the polluted air. The air flow is so weak in the city space and the polluted air remains stable like a suspended bowl in the atmosphere of Tehran and above the city

and it is always moving in the north and south of the city because of difference in the temperature of day and night and breeze of Tochal [7]. Tehran has been always subjected to danger because of being located on some faults. Irregular development of the city has also caused the natural balance to be impaired so that all citizens of Tehran encounter a serious danger. Physical development of the city converted to such rise which altered the balance of its natural resources and ecologic conditions and what was forgotten in the meantime and occupying the minds of city design and development experts and planners less as a dark and ambiguous point, was the structure of geology and available active and seismic faults at the city surface which now, it warns the possibility for severe destruction in a wide area and in the hugest available structures like a strong and serious alert [8].

#### **Geographical and population conditions**

Tehran city is located in the north of Iran and south of mountainside of Alborz. Tehran city is the center of Tehran province. Tehran has two cities coherent to it, i.e. Rey and Tajrish. Both cities are connected to Tehran from south and north respectively. Tehran city is expanded in southern foothills of Alborz range of mountains between geographical length of eastern 51 degrees and 2 minutes and 51

degrees and 36 minutes with an approximate length of 50 km and between geographical width of northern 35 degrees and 34 minutes and 35 degrees and 50 minutes with an approximate width of 30 km. The city height is 1800 m above the sea level in northern points and 1050 m above the sea level in southern points.

Tehran is ended to mountainous areas from north and desert areas from south. Consequently, it has different weathers in south and north. Northern areas have cold and dry weather and southern areas have hot and dry weather. Tehran province is limited to Mazandaran province from north, Qom province from south, Markazi province from western south, Qazvin from west and Semnan province from east. According to the last administrative divisions, Tehran province has 32 counties, 40 urban points, 27 sections and 1947 rural community. Tehran city is divided to 22 regions and 112 areas (including Rey and Tajrish).

### **Political and administrative characteristics**

In addition to this point that Tehran city is the political and official center of Iran country, it is also the center of Tehran province and county of Tehran. The most important governmental and judicial institutions are located in it including: ministries, Islamic consultative assembly

and etc. and the most influential authorities of Iran country lives in it including the leader, president, head of judiciary system, head and members of assembly of experts, head and members of state exigency council, members of council of guardians, ministers of cabinet and members of high council of national security of Islamic republic of Iran. The people of this city have been among the most influential people in the policy of Iran country during past 200 years. These influences include their attendance in political structure of country, events which alter the policy of country including revolutions (constitutional revolution and Islamic revolution) and wars (imposed war). This city has the greatest number of representatives in Islamic consultative assembly which has approximately 30 representatives in Islamic consultative assembly. Tehran city is administered by mayor of Tehran (currently Mr. Ghalibaf) which is selected by city council and he legislates to administer the city. Tehran city has 22 divided regions and 112 divided areas and it encompasses Tajrish and Rey cities.

### **Economic and social characteristics**

In terms of economic sources, Tehran is a host for nearly a half of industrial activities of country. Factories have been located in this city in the fields of vehicle equipment,

electricity, electronics, textile arts, foods, house goods, sugar, cement and chemical materials and drugs. Also, it is a great market for carpets and furniture over country. Tehran has a compacted highway network and four active metro lines. Among other economic features of Tehran province, gardening and animal husbandry in moderate mountainous areas like Firoozkooh, Lavasanat, Damavand and etc. can be mentioned. In terms of agriculture, southern plains and foothills of Alborz like Varamin, Rey, Shahriar and etc. can be mentioned. Among social characteristics of people of Tehran city, religious and linguistic aspects can be mentioned. The main language of people is Persian in this province, but due to migration from different locations of country to Tehran city, there are various and numerous languages and dialects. But Persian language is the main and dominant language in this city and other languages like Azeri, Gilaki, Luri and Kurdish may also be seen. In terms of religion, the people of Tehran city are mainly Muslims and Shiites and because of centrality in country and existence of embassies and also different migrations, some religious minorities like Christianity, Judaism, Zoroastrians and etc. exist in Tehran city too. One of the obvious religious features of Tehran city is religious places of Tehran

city like mosques, Hosseiniehs and shrines which encompass 3072 centers totally. Tehran has 1546 mosques and 487 Hosseiniehs and 39 shrines. Indeed, there is a religious place for every 3516 Tehrani persons. Most of the shrines in Tehran are concentrated in the region 20.

### **OLD DISTRICTS OF TEHRAN**

Old Tehran was consisted of four districts with the names: Sanglaj, Oodlajan, Bazar, Chaleh Meydan.

#### **Sanglaj**

Sanglaj district, which today city park account for its major and main part, was one of the important political centers in the past and although, currently it is nearly annihilated, it has not lost its historical repute. Reza Shah was grown in Sanglaj district and he insisted on destroying the place in order to annihilate his records. Sanglaj was one of the greatest, most thriving and populated districts of Tehran where the Tekyehs had great fame in it.

#### **Oodjalan district**

It was consisted of Jalil Abad st. (Khayyam), Golestan palace to Naseriyeh (Naser Khosrow), area of Shah Mosque and north of Buzar, eastern Jomhoori, Pamnar, south of Cheraghe Bargh Street (Amirkabir) and Toopkhaneh square which had been the district of Jews and Zoroastrians residing Tehran. Because of existence of numerous historical buildings,

this district is very rich in terms of history. Old Oodjolan having 2619 houses and 1146 shops was the greatest district of city and it was place of comfortable people. Oodjolan had been among the places for dignitaries of Tehran in Qajar era. A district with semi-comfortable and half-poor residents in which there reside grade-1 elders and men and grandees attributed to court and in its other part, there were Jews whose business included colportage and buying and sale of old furniture of houses, means clothes, carpets and renewing and wearing them out for sale and for Oodjolan marketplace at their work place where they were marketing the retails in that way.

#### **Bazar (market) district**

The main market of Tehran which was formed in Fathali Shah Qajar era and it was not such important place, was developed gradually. The area of this district started from the end of Nasser Khosrow St. and it was continued to the end of great market (mercens' market) and Chehel Tan market. This district was accounted as the gravity point of Tehran. The major part of trading in the city was carried out in this section and its numerous alleys were considered by people with the name "various merchants". Perhaps, this part of city encompassed the less population volume in terms of habitation, but it was among very important districts of city, because it was considered

as a pulse for the capital city. Among roofed pathways of Tehran market, goldsmiths' market, shoemakers' market, barbecue shops, carpentries, tailoring, Pachenar, Beynol-Harameyn market and Manoochehr Khani can be mentioned.

#### **Chaleh Meydan (pit square) district**

It has a particular value among the people of Tehran and usually, this famous square is mentioned with particular purposes in many verbal innuendos. It should be stated about the name of Chaleh Meydan that this is coming back to Safavid era. Kings of Safavid dynasty playing a great role in founding the Tehran city used high quality soil of a part of surrounding lands to fence this city so that the mentioned part converted to a great hole. The area surrounding Chaleh Meydan was surrounded by the building next year due to irregular development of Tehran city and a square is founded there which is called the same "Chaleh Meydan". This square which today, there is no such name and address available for it, is placed right among places such as south of Chehel Tan market and Seyyed shrine, Amin al-sultan square, customs, Khani Abad and Paqapoq gate (execution gate) and elders still know a part of these regions as Chaleh Meydan.

#### **RESULTS AND DISCUSSION:**

##### **Features of cooking foods in old Tehran**

One of the factors increasing the quality of cooking in some foods and gives it a good flavor, is the kind of fat and oil and their appropriate consumption in the foods. The fat is produced from two animal sources like animal oil, butter and vegetable oils like vegetable seeds oil and sunflower oil, olive oil, benne, soya and etc. In the past, animal oil was consumed for cooking and frying most of the foods like stews, meaty foods, rice, and in the paste of some baked meats in Iran and most of the Islamic lands (Bolookbashi, 2013). (Same reference) In the past, the best and most consumable edible oil was yellow fragrant animal oil produced from Dough butter or milk of ewes or cows. This oil was known as "Kermanshahi oil" in Tehran [9].

#### **Categorization of foods based on the seasons**

Foods of spring seasons: Foods which are cooked with vegetables and seasonal mushrooms.

Acanthus stew, Valak polow, Sabzi polow, Omelet with vegetables, Dolma

Foods of summer season: light and cool foods which in their compounds, fruits, vegetables, herbs and dairies are mainly consumed and because of air warmness, snacks are consumed mainly, i.e. eggplant curd, eggplant stew, Tarator, bread, cheese, watermelon and etc.

Foods of fall and winter season: As the fall season began and the weather became cool, people attempted to consume hot foods more in order to overcome the chilliness of air. Also in fall and winter seasons, individuals' nutrition tended more towards the foods having much calories and energies and resulting in warmness of body. Unlike summer foods, fatty and sweet materials were consumed in the foods of cold seasons. Foods in which meat was used, has had more adherents in cold seasons. Of course, consuming the meat in the foods has depended on individuals' social class. Individuals who were of workers class could consume meat, rice and some other nutrients having higher prices due to fewer incomes and weak economic situations they had. The foods of people in old Tehran were mainly those being consumed along with bread. Rice consumption had been common mainly in parties, eves and official ceremonies. A class of society known as lords and khans has had higher financial abilities and for this reason, they had better feeding.

Pottages and broths and rice stews are foods being consumed in these seasons.

In spring and summer seasons which encompass about 7 months of the year, people of old Tehran were mainly consuming snacks. They believed that if they select foods fitted to seasons and

weather conditions, they are affected by physical diseases less. They were consuming non-baked foods according to warmness of air in summer which had been Qatoq bread for most of them such as: bread and cheese, bread and cheese and watermelon, bread and cheese and walnut, bread and cheese and cucumber and etc.

Families having financial abilities had always all kinds of nutrients available and were using them to provide and cook their foods and they were always widening various foods. Of course, this class of society was also attempting to benefit from snacks beside their foods in warm seasons of year. In fall and winter seasons which the air temperature reduces, they were consuming warm foods mainly. Populace which are mainly among low income families and worker classes, use foods such as pottage, friars chicken and rarely broth and they cannot consume different nutrients due to their few financial ability and once in a while, they use meat and rice to prepare their foods in events of celebrations. But grandee and noblesse families use all kinds of foods to prepare and cook various foods including rice, meat, chicken and etc. and they always have mensal days full of colored foods. The breakfast for worker classes and moderate-level class of society was often bread and cheese and sweet tea, but grandee class of

society whose hands could get to their mouths so-called, were supplying detailed breakfast. In fall and winter seasons which the air was cool, they put lentil food, Kale Pache (khash), mishmash and Haleem on breakfast tablecloth and they were consuming butter, cheese, top milk, honey and kinds of jams in spring and summer seasons. Diaries such as: milk, yoghurt, cheese, butter and dried when had been consuming in all seasons and most of the foods.

#### **Influence of social classes on the food type of people in old Tehran**

Some assumed Iranian cooking as a popular art and risen from houses of simple people and low-level and moderate-level classes of society and they believe that the sample of topmost cooking art has risen from the houses of Iranian grandees and noblesse. However, the achievements of cooking in top classes of society is something more or less similar to achievements of cooking among the public which is conventional, with the difference that rare and valuable materials like meat, oil, hard sugar and some other materials have had more consumption in grandees' kitchens (Daryabandari, 2005). [10]

Cooking various and sumptuous foods has been possible in the kitchens of this comfortable group who had all kinds of comestibles. Indigent people and low-level

classes of society could not have such important role in developing and growing the technique and art of cooking due to lack of sufficient financial ability. In *Muqaddimat al-Adab*, Al-Zamakhshari has divided the foods into two parts "elders and grandees' particular foods" and "populace's foods".

Iranian populace's main and public food was mainly bread which was cooked in the houses in addition to the market in past. Breads which were cooked in earth ovens in city markets were mainly thin bread and *Gerdeh* bread which were also known as "homemade bread". In Iranian villages, types of rustic breads were cooked in furnace house or public furnace of village districts which were brought and sold to the cities near the village.

Poor people generally ate the bread solely or along with some types of simple food which were provided from low-cost materials. These foods were mainly pottage, friary chickens, *Keledosh* and similar foods like them.

Grandees and elders class usually had colorful tables and rice, stew, barbecue, rissole, *Dolma*, *bouranee* and etc. in their tablecloths. In all days of year, they were using foods like barbecue, rice and stew and they were always putting *bouranee*, yoghurt and pickles beside their foods. In summer season, they were using fruits like

melon, watermelon and musk melon beside their foods. Drinks like *Dough*, *Sekanjabin* syrup and other syrups have been constant elements of their tablecloths.

Moderate-level class of society attempted to consume foods having low cost and they were consuming materials available for them. They were using few meats in foods and they had rice in their food program every few weeks.

Workers' classes are the weakest classes in the society in terms of economy which are in hard pressure for providing the costs of their lives. These families usually consume snacks and low-cost foods. In summer season, buttermilk, cucumber, bread, cheese, seasonal fruits, bread and yoghurt are foods of their tablecloths and in fall and winter season, friary chickens and *Keledosh* and potato and rarely broth are among foods they consume. *Qatoq* bread is their permanent food which sometimes it is along with an amount of cheese and satiates their stomachs.

## **CONCLUSION**

Food has been one of human's initial necessities and it is one of the most important factors forming food patterns in the society, collection of food habits and culture and society individuals' feeding. These habits are formed inside of family since birth time and this formation depends on life environment and weather conditions

and society climate. In general, food is a cultural and class phenomenon. Most of human societies know cooking as an art. Natural reaction of people in each culture to the food types and their way of accepting or not accepting them are different to each other. Seasons provide main and natural field of the food. Changes which are generated as a result of changes in seasons from spring to summer and fall to winter affect nature and temperament of people in that region greatly. Each person's nature and temperament depends on his/her feeding type, weather conditions, customs and traditions, climate conditions and his habits. In old medicine, food nature and temperament problem is considered greatly. Temperaments also change in different seasons.

Spring temperament: The temperament is moderate in this season. Spring temperament is moderate in terms of the intensity of wetness and dryness and for this reason it is in moderation in terms of hotness and coldness.

Summer temperament: the temperament is both hot and dry in this season. Reasons for dryness in summer include: hotness intensity which annihilates the moisture, Air expansion in which air components take apart during it, lack of rain and frost in summer.

Fall temperament: fall season is moderate in terms of coldness and hotness, but it is non-moderate in terms of wetness and dryness. Fall temperament is cold and dry.

Winter temperament: winter season is both cold and wet and its reasons are also reactions causing hotness and dryness of summer. In old Tehran, people were usually consuming foods related to that season which were also compatible with their temperament based on each season. In summer season, Tarator, bread, cheese, fruits related to the same season and yoghurt were the foods on their tablecloth. In fall and winter season, friary chickens, Keledosh, potato and rarely Abgoosht were the foods consumed. Usually, either comfortable class or moderate or poor classes believed that strong, fatty and sweet foods should be consumed in winter and cold air and in hot seasons, light, cool and non-meaty and non-fatty foods should be consumed. In old Tehran, most consumable edible oil was usually yellow animal oil having very pleasing aroma and taste. This oil was known as Kermanshahi oil in Tehran.

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