Avestan Architecture: A Descriptive Etymological Lexicon

Mahsa HASHEMI1, *Hossein NAJARI2

1M.A. in Ancient Culture & Languages, Faculty of Humanities, Shiraz University, Shiraz-IRAN
2Hossein NAJARI, Ph.D. in Ancient Culture & Languages, Assistant Professor in Shiraz University, Shiraz-IRAN

E-mail address: hashemi.mahsaa@gmail.com, najari@shirazu.ac.ir

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ABSTRACT. The Avesta could be considered as the most important masterpiece of ancient literature of Iran and its older parts as the oldest bellettristic exploits. The importance of Avesta is firstly in its religious value and its sanctity and secondly in the picture it draws for us of ancient Iran. On the other hand, architecture is the greatest aspect of art and a very old one. Not many people have analyzed or interpreted the ancient Iranian texts in the context of architecture. In this research, the focus was on viewing the ancient Architecture of Iran through the Avesta, which was definitely used for religious purposes at that time. There is no doubt that nowadays, centuries after the era of Avesta, there is a huge difference between our modern architecture and the Avestan architecture. The main goal of this research was making a descriptive and etymological lexicon on Avestan architecture. Therefore, firstly every single vocabulary was studied etymologically, discussed literary and also given one example of the use of it in the Avesta. Finally, the authors have reached the conclusion that the Ahuramazda versus Ahriman fight can even be traced in the ancient architecture of Iran and its architectural descriptions, which can be studied more in the future.

1. INTRODUCTION

Art is one of the most shining and ancient examples of Iranian identity, the evidence of which has existed since 5000 years B.C. Thus Zarei quotes from Andres Godard: “The greatest Iranian art by all means is architecture; this superiority is not only seen in Achaemenid, Parthian and Sassanid architecture, but also in Islamic architecture.” (Zarei: 51-52)

Iranian architecture over time has been the illustrator of the ideologies and lifestyles of the people of this land. Customs and traditions, religious rituals, morals, ethics, thoughts and beliefs of generations as well as nature, climate and history, all have been reflected in Iranian architecture; Therefore, an intimate understanding of the ancient architecture of Persia will give you an insight into the ancient Iranians.

Logically and traditionally, the first step in recognition of ancient Iranian architecture or, in other words, the roots of Iranian architecture is to analyze the remaining buildings. But only a few such monuments are left and most of them are nothing more than ruins. The second source to find the roots of Iranian architecture, which has often been neglected by researchers, is to refer to remnants of written scripts which remain from that era in literature, history, theology etc. Generally these archaic documents, which are mostly religious, contain no obvious hints about architecture, but one can still conjure up a picture, albeit vaguely, of ancient Iranian architecture with the help of such texts.

A noticeable aspect of ancient Iranian architecture is its close religious connections. This architecture, certainly, whether in religious buildings or in other buildings has always been inspired by the religious beliefs of the era it belongs to.

Thus Zarei quotes from Pope: “There are various kinds of buildings in Iranian architecture, from peasant cottages, coffee houses and pavilions to the most gorgeous and eye-catching buildings the world has ever seen. Anyhow, Iranian architecture is religious before we can attribute anything else to it. The beginning of it has a magical benedictional characteristic and the guide and creator
of it is the cosmic symbolism under whose radiance, mankind is tied to heavenly powers and gets accustomed to it.” (Zarei: 51-52)

Hence, in order to benefit from ancient texts to achieve an image of the ancient architecture of Persia, one will need to refer to Avesta, which is the most venerable text from ancient times.

Avesta is the religious book of Zoroastrians and one of the most significant epochal texts from ancient Persia. Apart from the book Avesta and some documents related to it, there is no other script in the Avestan language which emphasizes the importance of this book notwithstanding its religious influence. Avesta, an ancient Persian language had been quoted from generation to another for centuries, until it was finally collated and written down at the time of the Sassanids relying on the knowledge of the Zoroastrian clergy and using a new script which was invented based on Pahlavi script (middle Persian). The Sassanid Avesta contained 21 books (Nask) which was yet more concise than the ancient Avesta and now the existing Avesta is about one fourth of the Sassanid Avesta and includes 5 books: 1) Yasna (worship), 2) Yashts (worship), 3) Visparad (all the lords), 4) Vandidad (the laws of separation from demons) and 5) The little Avesta. In addition to that, Neyrangistan, Hirbodistan, Hadokht Nask and some other scattered documents are considered as Avestan sources. (Amoozegar: 7-8) Apart from the special religious importance of Avesta, it can also be considered as one of the main sources of Iranian identity in its own time, and as a full length mirror of that golden age.

No-one has ever analyzed and interpreted the ancient Persian texts, Avesta in particular, in the context of architecture and art. It can be claimed that ancient Persian architecture is more in the service of religion than anything else and the proof is how terrestrial and heavenly architecture is reflected in Avesta. Avestan architecture can be divided into two categories: 1-verbal 2- descriptive.

Verbal:

This first division includes the vocabulary which is placed in the architectural domain directly or indirectly, without picturing a certain building or space. The advantage of recognition and perusal of such vocabulary is in getting acquainted to the architectural terms of an epoch which existed centuries before us. Knowing the etymology of most of these words is helpful in finding out the probable differences between the definition of one certain word and its application in two different eras; For example, when it talks about “kata-“ and we see its new Persian equivalent “kadeh”, if we compare the usage of it in Avesta and what it refers to today, we will see that in the new Persian language this word only means “house” but in Avesta, in addition to the first meaning, it has a second meaning too. In other words, this word has a general meaning which is “house” and also a special meaning. As used in Vandidad, “kata-” actually means “Dakhma” or a temporal place for protecting the corpse during the winter. Therefore, studying this word leads us to a structure which existed in ancient times but no longer today.

Descriptive:

Only a few buildings were described in Avesta and in most cases Avesta didn’t go further than giving a verbal hint. But in a few special cases they are described. The noticeable point about this Avestan description is its religious aspect. In other words, Avesta talks about people’s housing all the time but only described the buildings and spaces that have religious importance, but when it comes to terrestrial and tangible buildings and spaces, then it has no description or explanation but their name. This religious importance is not only about divine spaces but also about devilish ones. The buildings described in Avesta could be divided into two categories of general buildings and special buildings. The general buildings which are described in Avesta are: 1) crypts 2) devils’ territories 3) house of believers (Mazadaysnas). The explanations about these spaces are mostly found in Vandidad.

But the second category of descriptive architecture refers to more specific buildings, the common characteristics of which are their supernaturalness. The only particular buildings that were described in Avesta are:
The palace of Mithra (Mehr) (Mehr Yasht: 44, 50, 51), The palace of Soroush which is on the top of the Alborz mountains with 1000 columns, The Palace of Anahita (Anahid) (Aban Yasht: 101-102), which has 1000 columns and 1000 pillars and is located on the shore of a lake, and also the Castle of Jamshid (var-i-Jamkard) (Vandidad: Frgd. 2) which could be considered as an archaic utopia. Beside these divine buildings, there are some references to Afrasyab’s underground haven which is a devilish place. The significant matter is the difference between the ways of describing divine and devilish spaces in Avesta. Devilish spaces are described as horrifying and dark places and the divine spaces are extensive, radiant and full of columns and windows.

1.1. REVIEW OF LITERATURE

Godard (1936) published his vast researches and findings in Iranian architecture in format of some annual booklets in French which were later gathered in a book in 4 volumes and translated to Persian 50 years later. He also published another book about the Iranian arches in (1990). Pirniya (1990) was innovative with studying the Iranian architecture, from the beginning to Qajarieh, to classify it into 6 categories that present 6 styles of Iranian architecture, two of which are pre-Islamic. Consequently, Memarian (2004) published an improved version of Pirniya’s. Zarei (2000) had a quick look at the history of world’s architecture and the Iranian architecture in particular.

There are also some researches, in which, architectural buildings are analyzed by the help of texts and architectural implications inside them. Bahar (1983) published a collection of his articles including an article on Persepolis in which he referred to Avesta several times. Nikoobakht and Gandomani (2006) wrote an essay on mythical buildings and the secret of their eternity in which they studied the comparative mythical architecture of Iran as well as bringing up why the mythical architecture is formed at all. Arzhmand (2008), in an article, looked for the roots of Iranian architecture and its first architects in mythical texts and Shahnameh and Avesta in particular. Jafari Dehaghi (2011) peruses the conception of utopia in Ferdowsi’s Shahnameh and compares it with Avestan and Pahlavi utopias. This article is one of very few researches done to study architectural concepts in myths.

1.2. THE LEXICON OF THE AVESTAN ARCHITECTURE

In this research, an etymological-descriptive lexicon was collected from Avestan vocabularies which are related to architecture and this lexicon is collocated by the English Alphabet. The method which is applied for classification of those vocabularies is classification based on the definition of words and how they are related to Architecture. And all the combination of vocabularies which were studied in this research can be placed in these five categories:

1) Architectural spaces: road, stable, castle…
2) Elements and details of a building: door, wall, window, beam, column …
3) Building materials: stone, clay, metals
4) Colors: In Avesta colors are not used for describing a building but they certainly have been connected to architecture, considering how colors are used in remained ancient buildings in Choghazanbil, Bishapoor, Susa, etc.
5) Verbs: some verbs like to habit, to destroy, to build etc which are directly or indirectly related to architecture are put in this category.

2. ARCHITECTURAL WORD-LIST

qiḥiīa- : sb. fem. “post”.
Skt. ātā- (Bartholomae: 359); there is no evidence of this word in MP.
   – mtiḥiīa ..., yō ... staḥrā qīḥiīa kərənaoiti [Yt.10.28]
   – Miýra… who makes strong the gate-posts (Gershevitch: 87).
**asman-**: sb. mas. “Stone”

Av. Asan-, asn-; Skt. asn, asan-, asman- (Bartholomae: 207); MP. sang [KYPa], ʔsag[sk₁] (Mackenzie: 132-133); MPT. sygyn[segēn] (Boyce: 135); NP. (Nyberg: 162).

- *asānāšuua*... vidičaēsua... tūnēsua... [V.9.11]
- Thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter (Darmesteter: 122).

**aspō.stāṇa-**: sb. mas. “Shed, stable, fold”

AV. aspa-“horse” +stāṇa- “place” (Reichelt: 227);

- yeziča aēša gədβa aspō.stāṇašuua frajäsā [Vd.15.26]
- If a bitch be near her time and be lying in a horse-stall … (Darmesteter: 177)

**asta-**: sb. ntr. “house, home”

Skt. ásta- (Bartholomae: 212); MP. pahast (pah+ast) [p’hst₁] “stable” (Mackenzie: 118).

- duiie nauuait astanqm aoāiiti.aoharəðranm dəitīm ahmičiıt harədrom kərənuii[ʔ] [Vd.14.17]
- He shall put into repair twice nine stables that are out of repair (Darmesteter: 171).

**aiiiah-**: sb. ntr. “metal, iron, iron caldron”.

Skt. ayaii- (Bartholomae: 159); Ltn. aes (Hasandoost: 1126); MP. āhan, āhen[’h(y)n, ’s(y)n] (Mackenzie: 35); MPT. ’hwn [ähun], Prth.’swn [āsun] (Boyce: 29); Paz. Āhin ,NP. āhan(Nyberg: 32).

- asmanəm ... yo hīṣtaite ... aiayhō kəhrpa x’aēnahe [Yt. 13.2]
- yonder heaven above, shining and clear, which is all around this earth, as it were like a bird (all around) an egg, which abides, spiritually established, firmly fixed, with distant limits, with the appearance of a bright crystal (glowing metal) glimmering over the thirds (Malandra: 111).

**aiiiana-**: sb. ntr. “path, road”.

Another form for this word in Av. isfraiiana- and the root is ay- “to go” (Bartholomae: 989); Skt. áyana-, prā-yanā- (Bartholomae: 157); MP. rəh[l’s] (Mackenzie: 128).

- čidrā miðrahe fraiianā ... paθanā jisfru gaoiiaotxe[Yt.10.112]
- The clans dear to Mithra – when he visits their country-he treats as those who treat well (Gershevitch: 129).

**aōban-**: sb. mas. “path, road”.

Another form for this word in Av. isadvan-(n.) - and the root is ay- “to go” (Bartholomae: 989); Skt. ádhvan- (Bartholomae: 989); MP. rəh [l’s] (Mackenzie: 128).

- kasna xmuoŋ strōmča daŋ aduuənm [Y.44.3]
- Who assigned the course of the sun and of the stars (its proper place)? (Humbach: 157).

**čāt-**: sb. fem. “well”.

Root in Av. Kan-, Derivation: čātaya- (Bartholomae: 583); MP. čah[c’h](Mackenzie: 56); MPT., Prth. c’h [čah] ; Sog. c’t; Chr. c’h,c’t (Hasandoost: 596); NP. čah (Nyberg: 52).

maeŋe vā čāiit vā [Vd.13.38]
[If the dog] fall into a hole, or a well… (Darmesteter: 160)

**daēz-/-diz-**: v. “to build”.

Av. Present stem: diz-, daēzaia- (Kellens: 14); derivations: pairi.daēz- “to build”, uz.daēz- “to build” (Cheung: 52).
Skt. dégdhá-, dihánti-  digdháh- (Bartholomae: 673); IE.*dheih- (Pokorny: 244); Mp. inf: déśidan, present stem: déś- (Mackenzie: 64); MPT. Inf: dištān, present stem: dys-[dēs] (Boyce: 65); Khot. dās-, Sog. dys- (Cheung: 52).

- yo aētm uz.daeżəm uzdišta [Vd.15.36]
- He who erected the wall or who holds it … (Darmesteter: 178)

dāman-: sb. fem. “home, house”./domāna-
Ol. dmāna > māna- (Mansoori: 239); Skt. mánah- -dámah- (Mayrhofer: 309); IE. *dheighā-(Pokorny: 655); OP. man (Kent: 202); MP. mān [m’n] (Mackenzie: 103); Prth. m’n[mān] (Boyce: 93); Sogd. myn’mnty- (mēnmandē) (Gharib: 225); Paz. man, NP. Mān (Nyberg: 124).

- mīyām ...yō stūnā viḏāratiieiti barzimitahe domānahe [Yt.10.28]
- Miśra… who arranges the columns of the high-pillared house (Gershevitch: 87).

dištā-: participle as sb. fem. “castle”.
Av. gāuua (Boyce: 39); Skt. āda- (Boyce: 49); OP. gāth (Boyce: 70); Prth. g’h[ga (Reichelt: 246); fra (Boyce: 59); OP. Root in duvara- (Reichelt: 246); fra+skamb (Bartholomae: 1002); Skt. Skāmbhāna-, skambhā- (Bartholomae: 378); MP. frasp[plsp] (Mackenzie: 73); Prth. br[bar] (Boyce: 49); Paz. NP. Dar (Nyberg: 111).

- apiča tām varām marza dvaram raocānām xuāraoxñām antar. naemāj [Vd.2.38]
- And he goaded them with the golden pick and stroked the enclosure from behind (to make) a door admitting light, self-shining from within (Skjaervo: 125)

fraśčimba-: sb. ntr. “beam”.
Av. fra-skamba- (Reichelt: 246); fra+skamb- (Bartholomae: 1002); Skt. Skāmbhāna-, skambhā- (Bartholomae: 378); MP. frasp[plsp] (Mackenzie: 73); Prth. Prdwy, Khot. fsp’ (Hasandoost: 592).

- dhirasatm fraśčimbananq ēmāfraščimbatiiòṭi tarasča ṣāpō nāuuaii [Vd.18.74]
- He should set up thirty beams across the deep water (Skjaervo: 145).

gāo.štāna-: sb. mas. “cowpen, stable”.
Av. āv “cow” + stāna- “place” (Bartholomae: 1605); MP. gōstān [gwst’n] (Mackenzie: 79).

- yeziča aēša gāosta gāo.štānaεšuua frajasā [Vd.15.26]
- If a bitch be near her time and be lying in an ox-stall … (Darmesteter: 178)

gātu-: sb. mas.ntr. “Place”.
Av. Derivation: āsītō.gātu- “sat in a place”
Skt.gātā- (Bartholomae: 989); OP. gādu- (Kent: 183); MP. gāh [g’s] (Mackenzie: 76); MPT., Prth. g’h[gāh](Boyce: 70); Paz. , NP. gāh (Nyberg: 80).

- apqm ...yā para ahmaḥ hiştanta ...hamia gatuuo [Yt.13.33]
- According to their will and interest, they destroy the enemies in the place of battle (Pourdaoud: 67).

gāuua’ikana-: sb. ntr. “cowpen, stable, cowshed”.
Av. gav- “cow” + stāna- “place” (Bartholomae: 1605); MP. gōstān [gwst’n] (Mackenzie: 79).

- narqm aisī.xšōīdne ... gauuqm gāuua’ikanm [Vd.2.25]
- The length of a race course on each of its four sides as a keep for cattle (Skjaervo: 124).
gərədağə-: sb. mas. “burrow”.
Derivated words in Av. gərədə.karətə- (Kellens: 892).
Skt. gərədə-(Bartholomae: 522).
   - yət ... pəiti fraestəm bauuainti aypə.mainiiauuanəm gərədəqəm [Vd.3.10]
   - Wherever there are most dens, housing the creatures belonging to the Evil spirit (Skjaervo: 126)

han.kana-: sb. mas. “haven”.
Av. han ham+ kan- (Reichlt: 278); Skt. Khadā-, root; khan/- kha (Mayrhofer: 445);
OL. *kan-a- (Mansoori: 222); IE. *Kha-n- *Kən-, *kəel (Pokorny: 1489); OP. kan- (Kent: 178);
MP. kandan(Mackenzie: 97); MPT. qn- (kan) (Boyce: 52); Prth. Kan (Gilain : 89); Sogd.kn- (kan)
(Gharib: 180); Praz. Xandan(Nyberg: 111).
   - tam yazata mairiiō tūriiō franərase han.kai-ne pəiti anhə zamō [Yt.5.41]
   - To her offered up a sacrifice, the wicked Turanian Afrasyab, in his cave under the earth
   (Molayi: 74).

ištiiāl: sb. ntr. “sun dried brick, brick”.
Skt. ištikā-, ištaka- (Bartholomae: 378); MP. xišt [hšt1], Prth. hygstg [hištğ](Mackenzie: 163).
   - aum hē gətəm baraiion ... ištiičhe vā zərístuwahe vā ... paśnūm [Vd.8.8]
   - On that place they shall dig a grave, half a foot deep if the earth be hard, half a height of a
   man if it be soft, they shall cover the surface of it with dusts of bricks, of stones, or of dry
   earth (Darmesteter: 95).

kan-2: vb. “to dig, to tear out”.
Av. Present stem: kan- , kana- ,kānaiia- (Kellens: 14); inf: kantē, ka"tanaiy; participle: kanta-
(Bartholomae: 473); OL. kan-ak- (Mansoori: 222); Skt. khan/-kha (Mayrhofer: 445); IE. *Kha-n- *
*Kən-, *kəel(Pokorny: 1489); OP. kan- (Kent: 178); MP. kandan(Mackenzie: 97); MPT. qn- (kan)
(Boyce: 52); Prth. Kan (Gilain : 89); Sogd.kn- (kan) (Gharib: 180); Praz. Xandan(Nyberg: 111).
   - yət bā pəiti fraestəm daxma uzdaēza viktani yahmii [Vd.3.13]
   - Wherever the most tombs are destroyed, in which dead men are laid down (Skjaervo: 126).

kayha-3: sb. mas. “brass”.
Root in Av, Kan- (Bartholomae: 437); OL. *kanha- (Daryayi: 50); Skt.Kamsa- (Mayrhofer: 285);
OL. kan-a- (Mansoori: 222); Skt. khan/-kha (Mayrhofer: 445); IE. *Kha-n- *Kən-, *kəel(Pokorny:
1489); OP. kan- (Kent: 178); MP. kandan(Mackenzie: 97); MPT. qn- (kan) (Boyce: 52); Prth. Kan
(Gilain : 89); Sogd. kn- (kan) (Gharib: 180); Praz. Xandan(Nyberg: 111).
   - upa duuərm xəədrə.sukəm apano.iəməm kayhaia bərzəntaiia ašuuanaiia [Yt.5.54]
   - By the castle khashalho-saoka, that stands high up on the lofty holy kangha (Darmesteter: 66)

Kar-: vb. “to build”.
Av. Present stem: čar- , kare-,kəronu-; past stem: kiria-; inf: čartanaiy, karato; participle: Karət-
(kellens: 14); OL. *kar- (Mansoori: 224); Skt. kr- (Mayrhofer: 311); IE. *kər- (Pokorny: 1808);
OP. kar- (Kent: 179); MP. kordan [krtn1 , klty , BYDWN-t1] (Mackenzie: 60); MPT. kərdn
[kirən], Prth. kyrən [kirən] (Boyce: 88-89); Sogd. kwn- (Cheung: 237); Chrs. kir- (Hasandoost:
890); Praz. Kardan, NP. Kardan (Bartholomae: 444).
   - āt tomt varom kəronauna [ Vd.2.25]
   - So make that enclosure (Skjaervo: 124)

1 In Old Persian aguru- means brick which has later get to new Persian.
2 Kan-: to dig ; vi-kan-: to destroy; ni-kan-:to bury
3 Most likely, this word also means a brass castle.
Ahura Mazda should build…” [Yt.8.36].

Root *Av. māt-* (Bartholomae: 1106); *MP*...

Also *pəšu-*, meaning it also means “…to hide” (Hasandoost: 582) and the others think of *kan-* “to dig” as the root (Bartholomae: 432), the second one sounds more logical to the authors.

Some think the root of this word is *kata-* “to hide” (Hasandoost: 582) and the others think of *kan-* “to dig” as the root (Bartholomae: 432), the second one sounds more logical to the authors.

Also *pəšu-*
pourušaː-: adj. “gray, white”.
Av.pourušaː, Derivation: pourušaspa- “father of Zoroaster”; Skt. parusa- “stained”, palita- “grey” (Hasandoost: 741); MP. pīr[pyl] pīr[pyl] (Mackenzie: 126).
  - pourušō aṣṭi varsō [Vd.7.58]
  - rickets and hair untimely white (Darmesteter: 88)
raišiaː-: sb. ntr. “path, road”.
Skt. rathyā- (Bartholomae: 1508); OI.*rāθa- (Nyberg: 165); MP. rāḥ[l’s](Mackenzie: 128); MPT., Prth.,[r’h]rāḥ (Hasandoost: 606); Paz., NP. rāḥ (Nyberg: 165).
  - dāta xrātš hīzuu raišm stōi mahīiā rāžōng vohu sāhī mananha [Y.50.6]
  - May the giver of intellect instruct (my intellect) with good thought to serve (my) tongue (as) charioteer of my prayer (Humbach: 184).
raočanaː-ː: sb. ntr. “window”.
Av. Root: raok-derivation: satō.raočanaː-(Reichelt: 247); Skt. raocanā- (Bartholomae: 1489); MP. rōzan [lwc’n], rōz(b)ānag[lwc(p)ʾnk¹] (Mackenzie: 131).
  - nmānəm … satō.raočanəm ...hazāŋrhů.stunəm [Yt.5.101]
  - A house… a hundred-opening … a thousand-column.
raoḍitaːː: adj. “red”.
Skt. rōhita- (Bartholomae: 1495); Chrs. Rxt., Khot. Rusta (Hasandoost: 751).
  - ād ahe paitiārəmr fākərəntət aŋrō mainius … ažiṃcā yim raodiṃm ziiµcā daēwu.i dātəm [Vd.1.2]
  - Then the evil Spirit full of destruction whittled forth as its antagonist, a dragon, the red, and the winter made by the old gods (Skjaervo: 120).
šīːː: vb. “to habit”.
Av. Present stem: ši-, šā- (Kellens: 69); past stem: ši-, šā-; participle: šita; inf. šitā, šiti (Bartholomae: 1706); Derivations: šōiṭra- “dwelling”, gava.štāina- “cattles stable”, airiiti.štāina- “iranian houses”, hu.štāina- “someone who has a good dwelling”. Skt. ksay- (Cheung: 371); IE. *tkē- (Pokorny: 626); Ltn. Situs- (Bartholomae: 1706).
  - airiiti.štāinanm ... yahmiia āpō nāuuaii ... ṅraŋha ḍbaṅšnte [Yt. 10.13]
  - From there the mightiest surveys the whole land inhabited by Iranians (Gershevitch: 79).
sčīndaːː: vb. “to destroy”.
Av. Present stem: sčandaia-, sčandaia-sčindaia- (Bartholomae: 1586); Derivation: skanda- “destruction” (Reichelt: 269); Skt. skándhā- “branch” (Reichelt: 269); MP. škastan [TBLWN-tn¹] (Mackenzie: 142); MPT. *škn- [iškenn-] (Hasandoost: 871,873); Paz. Škastan, škandan, NP. Šikastan (Nyberg: 188).
  - yō rasmanō sčindaiteiti ... auui rasmanō sčindaiteiti [ Yt.14.62]
  - Angry, annoyed, [he] destroys the house and … (Pourdavoud: 430)
šōiṭraːː: sb. ntr. “dwelling, residence, abode”.
Av. Root: ši-, derivations: šōiṭrō.baxta-, šōiṭrō.pāna-; Skt. kṣētra- (Bartholomae: 1708); MP. rōstāg [lwtst’k] (Mackenzie: 131); Prth. rwdst’g[rodstāg] (Boyce: 129); Paz., NP. rōstā(Nyberg: 171).
  - yazāi šōiṭrahe baxtārəm tiṣṭrīm ... [Yt.8.1]
  - The moon, lodging and sacrificial food we worship… (Panaino: 27)

¹Also raočina-
²The avestan synonym for this word is suxra- which has come to the new Persian unlike this word.
³also ši-.
⁴Also sčand- and skand- (Cheung: 342)
spaēta-11: adj. “white, whitish”.
Av.: spaētia-, spita-; Skt. śvetā- (Mayrhofer: 679); IE. *kucei-to -(Pokorny: 1776); MP. spēt[spyt1] (Mackenzie: 136); MPT., Prth. ‘spyd [ispēd] (Boyce: 40); Sogd. ‘sp’ytch, ‘sp’yt’k, sp’yt, Khot. sīśta- (Hasandoost: 749); Paz. Spēdī (Nyberg: 178).
- *Spanēm ... spītēm zairī.gaoš [Vd.8.16]
- When either the yellow dog with 4 eyes, Or the white dog with yellow ears, is brought there… (Darmesteter: 97).

sruua-: sb. ntr. “lead”.
Mp. sruub [sl(w)p] (Mackenzie: 136); NP. Sorb.
- ayaŋhaēnten vā srum vā nitoma xšātra vairia [Vd.16.6]
- In vessels of brass, or of lead, or of any common metal (Darmesteter: 182).

stūna-: sb. mas. “store room”.
Av. Root: star-; Skt. Root: stṛṇati- -stṛṇoti-- -stārate - stṛṇah- (Bartholomae: 1596); MP. Wistardan [wstltn1] (Mackenzie: 160).
- *māṭmō yō stun[stun] (Boyce: 41); Paz. stūn, NP. sutūn (Nyberg: 181).
- and in its store whatever one wishes … (Mowlae: 145)

stuṇa-: sb. mas. “beam”.
Av. Derivation: hazaŋroṣuṇa- (Reichelt: 277); Skt. sṭunā-; MP. stūn[stun(k)]1 (Mackenzie: 139); MPT., Prth. ‘stun[istun] (Boyce: 41); Paz. stūn, NP. sutūn (Nyberg: 181).
- mīṭrōm yō stun[vā]r [vā]stunajůtāh vāstūntāhe nūnahe [Yt.10.28]
- Miýra… who arranges the columns of the high-pillared house (Gershevitch: 87).

suxra-: adj. “red”.
Av. Root: soak- (Bartholomae: 1582); Skt. svaık- “bright” (Hasandoost: 746); MP. suxr [swhl] (Mackenzie: 140); MPT. swhr[swhr] , Prth. swxrg[suxrag] (Boyce: 135).
- aḍrāmqča suxrāṃ saočintāṃ [Vd.2.8]
- red and blazing fires (Skjaervo: 122)

siiūnaa12: adj. “black”.
Skt. sviā- (Mayrhofer: 661); MP. sā (Mackenzie: 140); MPT. sy ‘w (syāw) (Boyce: 83); Sogd. š‘w (šaw) < syāva- (Gharib: 370); Chrs. š‘wš (Hasandoost: 751); Paz. Šyā , NP. Šyā (Nyberg: 176).
- aspahe khrpa siiuṇah [Yt.8.21]
- in the shape of a black horse … (Panaino: 47)

tutūk-: sb. fem. “mud, clay”.
Skt. tvak- .
- asānaēšuua ... viččāēšuua ... tūtuxšuua ... [Vd.9.11]
- Thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter (Darmesteter: 122).

usa-: sb. mas. “well”.
Skt. útsa-“stream”, udán-“water” (Hasandoost: 596).

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11Synonyms: auruša- , auruška- 
12 sāma-
uz.dañza\textsuperscript{13}: sb. mas. “wall”.
Av. Úz + daēza- [daēz- + a (stem maker)] “heap, stack” (Bartholomae: 411); Skt. deha-
(Bartholomae: 674); MP. dēwār [dwy’l] (Mackenzie: 64).
\(\text{yo aēom uz.dañzōm uzdišta} [\text{Vd.15.36}]\)
- He who erected the wall … (Darmesteter: 178)

var-: sb. “castle”.
Av. Root: var- “to cover” (Bartholomae: 1596); Skt. Vara- (Mayrhofer: 524); OL. *war-
(Mansoori: 434); IE. *yēr- “to protect” - (Pokorny: 3363); OP. var- (Kent: 206); MP. war (Mackenzie: 153);
Paz. var (Nyberg: 203).
\(\text{āat tom varom korṇauua} [\text{Vd.2.25}]\)
- So make that enclosure (Skjaervo: 124)

viś\textsuperscript{14}: sb. fem. “house, home, homeland, village”.
Av. Root: viś- “to serve” (Bartholomae: 1314), Derivations: viso.baxta “rural”, viso.iric-, vispaṭi- “The village chief”, vis.hauṛua- “The village guard”, vis.harezena-, euuisa- “homeless” (Kellens: 365-366).
Skt. *viś- , root: veś- (Mayrhofer: 584); IE. *uēik- “to habit” - (Pokorny: 3264); OP. viō- (Kent: 208); MP. viś (Mackenzie: 159); MPT. wys [wis] (Boyece: 97).
\(\text{viṣo} pu ḍrem bīṣaṇiaḥ ayṛṁ staorom araṛṣō [Vd.7.43]\)
- He shall heal the son of a town(-master) (Skjaervo: 138)

xan\textsuperscript{15}: sb. fem. “well”
Av. Root: kan- (Bartholomae: 583) or xā- (Hasandoost: 596) or *xa- (Cheung: 440).
Skt. khā- (Mayrhofer: 442); Sogd. ġyḥ (xāx) (Gharib: 161); MP. Xān (Mackenzie: 106); MPT. x‘nyg (xānīg) (Boyece: 99).
\(\text{apqmečā xā yazamaide} [\text{Vd.21.7}]\)
- we worship the water and well.

xṣi-: vb. “to habit”.
Av. Present stem: xṣi-, xṣā- (Kellens: 69); participle: xṣita; inf. xṣitē, xṣiti- (Bartholomae: 1706); Derivations: xṣādra- “town”.
Skt. ksay- (Cheung: 371); IE. *tkei- (Pokorny: 626); Ltn. Situs- (Bartholomae: 1706).

yauuan\textsuperscript{16}: sb. ntr. “Storeroom”
Av. from: yauau- "corn, grains"; Skt. yāva-; (Bartholomae: 1266).
\(\text{spiś ... yim ... yaom yauuō huua niẓgaṃḥnti} [\text{Vd.17.3}]\)
- Which gobble up the barley in the barley bins… (Skjaervo: 140).

zairita-: adj. “yellow”.
Other forms in Av. zari-, zări- (Reichelt: 279); Skt. hára- (Bartholomae: 1681); MP. zart[zlt]
(Mackenzie: 169); Sogd. Zyrtyh (Hasandoost: 742).
\(\text{Spanom ... spitom zaɾi̯ gaošom} [\text{Vd.8.16}]\)
- When either the yellow dog with 4 eyes, Or the white dog with yellow ears, is brought there… (Darmesteter: 97).

\textsuperscript{13}Also uzda yaz-
\textsuperscript{14}Also viṭa
\textsuperscript{15}Also xā-
\textsuperscript{16}Also yaon-
δανάν-ν. “to draw”.

MP[17].infinitive: saxtan [ς’hton], Present stem: sanǰ- (Mackenzie: 134); Prth. ḵynj- (Cheung: 391); Khot. thamǰ- (Hasandoost: 896); NP. sanǰdan.

- yahmāi ... auruvanta yuxta vāṣa δανάςānte [Yt.10.136]
- For whom white courses, yoked to his one-wheeled, golden chariot which is all-glittering with (precious) stones... (Gershevitch: 142-143)

3. CONCLUSION

Few people have ever analyzed and interpreted the ancient Persian texts which are mostly religious in the context of architecture and art. The customary way to study the ancient art and architecture is to analyze the remaining buildings. 

*Avesta* is a very valuable book which gives us some unique information about different fields and can be analyzed from different angles.

Iranian architecture is an art which has been affected by many factors including religion, in its long life. Therefore, Avestan Architecture is an image of the architecture illustrated in Avestan documents, in which the constant quarrel between God (Ahuramazda) and Devil (Ahriman) can be still traced.

In this research, an etymological-descriptive lexicon, collocated by the English Alphabet, was collected from Avestan vocabularies which are related to architecture.

The most important question that the authors had in mind from the beginning was whether there is a difference between the modern definition and concept of architecture and the ancient one. Once you study the Avestan architecture and compare it with the earlier concepts of architecture you had had figured, you can certainly claim that they are obviously different. This difference is about the different understandings of people from architecture, variety of architectural spaces, and the change in the position of architecture in people’s life, from a mere dwelling to an art-science.

In *Avesta*, the qualities of a described place are directly related to its owner. Therefore, Devilish spaces are described as horrifying and dark places and the divine spaces are extensive, radiant and full of columns and windows.

At the end, the authors assume that more interdisciplinary researches could be done in architecture and archaeology and especially in accordance of ancient texts and architecture.

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[17] In middle Persian this verb only means “to measure, to evaluate”.　
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