Avestan architecture: a descriptive etymological lexicon

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Avestan Architecture: A Descriptive Etymological Lexicon

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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 belletristic 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

ạiϑiiā- : sb. fem. "post".
Skt. ā́tā- (Bartholomae: 359); there is no evidence of this word in MP.

- *miϑrəm … yō … staβrā ạiϑiiā́ kərənaoiti* [Yt.10.28]
- *Miýra…* who makes strong the **gate-posts** (Gershevitch: 87).

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asman-: sb. mas. "Stone"
Av. Asan-, ašn-; **Skt**. asn, asan-, asman- (Bartholomae: 207); **MP.** sang [KYPA], ²sag[sk¹] (Mackenzie: 132-133); **MPT.** sygyn[segēn] (Boyce: 135); **NP.** (Nyberg: 162).
   – ***asānaēšuua*** *... vīčičaēšuua... tūtuxšuua...* [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.stāna-: sb. mas. "Shed, stable, fold"
AV. aspa-"horse" +stāna- "place" (Reichelt: 227);
   – *yeziča aēša gaδβa **aspō.stānaēšuua** fraǰasāt* [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 nauuaiti **astanąm** aoāitiiō.aŋharəϑranąm dāitīm ahmāičiţ harəϑrəm kərənuiiāţ* [Vd.14.17]
   – He shall put into repair twice nine **stables** that are out of repair (Darmesteter: 171).

aiiah-: sb. ntr. "metal, iron, iron caldron".
Skt.áyas- (Bartholomae: 159); **Ltn.** aes (Hasandoost: 1126); **MP.** āhan, āhen['h(y)n, 's(y)n] (Mackenzie: 35); **MPT.**'hwn [āhun], **Prth.**''swn [āsun] (Boyce: 29); **Paz.** Āhin ,**NP.** āhan(Nyberg: 32).
   – *asmanəm ... yō hištaite ... **aiiaŋhō** kəhrpa x^vaēnahe* [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).

aiiana- : sb. ntr. "path, road".
Another form for this word in **Av**. isfraiiana- and the root is ay- "to go" (Bartholomae: 989); **Skt**. áyana- , prā́-yana- (Bartholomae: 157); **MP.** rāh[l's](Mackenzie: 128).
   – *čiϑrā́ miϑrahe **fraiianā̄** ... paϑanā̄ ǰafrā̄ gaoiiaotə̄e*[Yt.10.112]
   – The clans dear to *Mithra* – when he visits their country-he treats as those who treat well (Gershevitch: 129).

aδβan- : 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.** rāh [l's] (Mackenzie: 128).
   – *kasnā̄ xuuəng strəmča daţ **aduuānəm*** [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.** čāh[c'h](Mackenzie: 56); **MPT.**, Prth. c'h [čāh]; **Sog.** c't; **Chrs.** c'h,c't (Hasandoost: 596); **NP.** čāh (Nyberg: 52).
*maēγe vā **čāiti** 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-, daēzaiia- (Kellens: 14); **derivations:** pairi.daēz- "to build", uz.daēz- "to build" (Cheung: 52).

Skt. dégdhi- , dihánti- و digdháh- (Bartholomae: 673); **IE**.*dhei_h- (Pokorny: 244); **Mp**. inf: dēsīdan, present stem: dēs- (Mackenzie: 64); **MPT**. Inf: dištan, present stem: dys-[dēs] (Boyce: 65); **Khot**. däs- , Sog. dys- (Cheung: 52).
- *yōˉaētəm uz.daēzəm **uzdišta*** [Vd.15.36]
- He who **erected** the wall or who holds it … (Darmesteter: 178)

dāman-: sb. fem. "home, house"*./dəmāna-*
OI.*dmāna >*māna- (Mansoori: 239); **Skt**. mánah- ‹dámah- (Mayrhofer: 309); **IE**.*men "to stay" (Pokorny: 2070); **OP**. man (Kent: 202); **MP**. mān [m'n] (Mackenzie: 103); **Prth**. m'n[mān] (Boyce : 93); **Sogd**. myn`mnty- (mēnāmandē) (Gharib: 225); **Paz**. man, **NP**. Mān (Nyberg: 124).
- *miÿrəm ...yō stunā vīδāraiieiti bərəzimitahe **dəmānahe*** [Yt.10.28]
- *Miÿra*… who arranges the columns of the high-pillared **house** (Gershevitch: 87).

dišta-: participle as sb. fem. "castle".
Av.diz- "to build" - (Bartholomae: 748); **Skt**. dehí- (Mayrhofer: 749); **IE**. *dheiĝhā-(Pokorny: 655); **OP**. didā- "wall" (Kent: 191); **MP**. diz (Mackenzie: 64); **MPT**. dyz [diz] (Boyce: 39); **Sogd**. δizā (δyz') (Gharib: 151); **NP**. diz(h).
- *yōˉaētəm uz.daēzəm uz**dišta*** [Vd.15.36]
- He who **erected** the wall or who holds it … (Darmesteter: 178)

duuar-: sb. fem. "door".
Root in **Av**. dvar- (Bartholomae: 765); **Skt**. dvar- /durah-/dvarau- (Bartholomae: 378);
OP. duvara- (Kent: 192); **MP**. dar [BBA] (Mackenzie: 61); **MPT**. dr[dar] (Boyce: 59);**Prth**. br[bar] (Boyce: 49); **Paz., NP**. Dar (Nyberg: 111).
- *apiča təm varəm marəza **dvarəm** raočanəm xuuāraoxšnəm antarə.naēmāţ* [Vd.2. 38]
- And he goaded them wih the golden pick and stroked the enclosure from behind (to make) a **door** admitting light, self-shining from within (Skjaervo: 125)

fra.sčimbana-: sb. ntr. "beam".
Av. fra-skəmba- (Reichelt: 246); fra+skamb- (Bartholomae: 1002); **Skt**. Skámbhana- , skambhá-(Bartholomae: 378); **MP**. frasp[plsp] (Mackenzie: 73); **Prth**. Prdwy , **Khot**. fsp' (Hasandoost: 592).
- *ϑrisatəm **frasčimbananąm** frasčimbaiiōiţ tarasča āpō nāuuaiiā* [Vd.18.74]
- He should set up thirty **beams** across the deep water (Skjaervo: 145).

gaō.stāna-: sb. mas. "cowpen, stable".
Av. [5]gav- "cow" + stāna- "place" (Bartholomae: 1605); **MP**. gōstān [gwst'n] (Mackenzie: 79).
- *yeziča aeša gaδβa **gaō.stānaēšuua** fraǰasaī* [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: āsitō.gātu- "sat in a place"
Skt.gātáv- (Bartholomae: 989); **OP**. gāϑu- (Kent: 183); **MP**. gāh [g's] (Mackenzie: 76); **MPT**., Prth. g'h[gāh](Boyce: 70); **Paz**. , **NP**. gāh (Nyberg: 80).
- *apąm ...yāˉpara ahmāţ hištənta ...hamiia **gatuuō*** [Yt.13.33]
- According to their will and interest, they destroy the enemies in the place of battle (Pourdavoud: 67).

gāuuaiiana-: sb. ntr. "cowpen, stable, cowshed".
Av. gav- "cow" + stāna- "place" (Bartholomae: 1605); **MP**. gōstān [gwst'n] (Mackenzie: 79).
- *narąm aiβi.xšōiϑne ... gauuąm **gāuuaiianəm*** [Vd. 2.25]
- The length of a race course on each of its four sides as a **keep** for cattle (Skjaervo: 124).

gərəδa-: sb. mas. "burrow".
Derived words in **Av. gərəδō̲**.kərəta- (Kellens: 892).
Skt.grha´- (Bartholomae: 522).
  – *yaṯ ... paiti fraēštəm bauuainti aŋrō.mainiiauuanąm **gərəδąm*** [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-/ khā (Mayrhofer: 445);
OI. *kan-a- (Mansoori: 222); **IE.** *Kha-n- ‹*Kēn-, *kʷel (Pokorny: 1489); **OP.** kan- (Kent: 178); **MP.** kandan(Mackenzie: 97); **MPT.** qn- (kan) (Boyce: 52); **Prth.** Kan (Gilain : 89); **Sogd.**kn- (kan) (Gharib: 180); **Paz.** Xandan(Nyberg: 111).
  – *tąm yazata mairiiō tūiriiō fraŋrase **han.kaine** paiti aŋhā zəmō* [Yt.5.41]
  – To her offered up a sacrifice, the wicked Turanian Afrasyab, in his **cave under the earth** (Molayi: 74).

ištiia-[1]: sb. ntr. "sun dried brick, brick".
Skt. iṣṭikā- , iṣtakā- (Bartholomae: 378); **MP.** xišt [hšt[1]]; **Prth.** hyštyg [hištīg](Mackenzie: 163) .
  – *auua hē gātūm baraiiən ... **ištiiehe** vā zārštuuahe vā ... pąsnūm* [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: kantə̄e, kaⁿtanaiy; participle: kanta- (Bartholomae: 473); **OI.** kan-a-* (Mansoori: 222); **Skt.** khan-/khā (Mayrhofer: 445); **IE.** *Kha-n- ‹ *Kēn- , *kʷel(Pokorny: 1489); **OP.** kan- (Kent: 178); **MP.** kandan(Mackenzie: 97); **MPT.** qn- (kan) (Boyce: 52); **Prth.** Kan (Gilain : 89); **Sogd.**kn- (kan) (Gharib: 180); **Paz.** Xandan(Nyberg: 111).
  – *yaṯ bā paiti fraēštəm daxma uzdaēza **vīkanti** yahmiia* [Vd.3.13]
  – Wherever the most tombs are **destroyed**, in which dead men are laid down (Skjaervo: 126).

kaŋha -[3]: sb. mas. "brass".
Root in **Av.** Kan- (Bartholomae: 437); **OI.** *kanha- (Daryayi: 50); **Skt.**Kaṃsa- (Mayrhofer: 285);
OI. kan-a-* (Mansoori: 222); **Skt.** khan-/khā (Mayrhofer: 445); **IE.** *Kha-n- ‹*Kēn- , *kʷel(Pokorny: 1489); **OP.** kan- (Kent: 178); **MP.** kandan(Mackenzie: 97); **MPT.** qn- (kan) (Boyce: 52); **Prth.** Kan (Gilain : 89); **Sogd.** kn- (kan) (Gharib: 180); **Paz.** Xandan (Nyberg: 111).
  – *upa duuarəm xšaϑrō̲.sukəm apanō̲.təməm **kaŋhaiia** bərəzantaiia asᵛauuanaiia* [Yt.5.54]
  – By the castle khashathro-saoka, that stands high up on the lofty holy **kangha** (Darmesteter: 66)

Kar-: vb. "to build".
Av. Present stem: čar- , kərə- ,kərənu-; past stem: Kiriia-; inf: čartanaiy, kərətə̄e; participle: Kərəta- (kellens: 14); **OI.** *kar- (Mansoori: 224); **Skt.** kr- (Mayrhofer: 311); **IE.** *kʷer- (Pokorny: 1808); **OP.** kar- (Kent: 179); **MP.** kardan [krtn[1] , klty , BYDWN-t[1]] (Mackenzie: 60); **MPT.** kyrdn [kirdan], **Prth.** kyrdn [kirdan] (Boyce: 88-89); **Sogd.** kwn- (Cheung: 237); **Chrs.** kir- (Hasandoost: 890); **Paz.** Kardan, **NP.** Kardan (Bartholomae: 444).
  – *āat təm varəm **kərənauua*** [Vd.2.25]
  – So **make** that enclosure (Skjaervo: 124)

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[1] In Old Persian aguru- means brick which has later get to new Persian.
[2]*Kan-*: to dig ; *vī-kan-*: to destroy; *nī-kan-*:to burry
[3]Most likely, this word also means a brass castle.

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kata-: sb.mas. "room, house".
Av. [4]Participle :Kan- +ta; **Skt.** Khan- (Bartholomae: 432); **OP.** ka^{n}ta- (Kent: 178); **MP.** kadag [ktk^1] (Mackenzie: 95); **MPT. & Prth.** kdg [kadag] (Boyce: 87); **Paz.** Kad(a) , **NP.** Kad(ah) (Nyberg: 116)
Derivation: katō.masah-"as big as a house" [Yt.8.36].
  – ...nmāne nmāne ...ϑrāiiō **kata** uzdaiāiinąn aētahe yaṱ iristahe [Vd.5.10]
  – In every **house**, in every village… for this one that is dead (Skjaervo: 140)

maēϑnana - : sb. ntr. "house, home, homeland".
Root Av. maēt- (Bartholomae: 1106); **MP^1.** [myhn1] mēhan (Bartholomae: 1106), MP2**.** [mhm'nyh]mēhmānih (Mackenzie: 106); **Prth.** myhm'n[mēhmān] (Boyce: 98).
  – āŋhąm asaŋhąmča šoiϑranamča gaoiiaoitinąmča **maēϑnanąmča** [Y.1 , 16]
  – To these places and settlements and grazing grounds and **dwellings** … (Skjaervo: 6).

nəmāna-: sb. ntr. "house, home".
Derivation: nmānō.pati-"the chief of a house", nmāniia- "of a house ".
OI.*dmāna >*māna- (Mansoori: 239); **Skt.** mánah- ‹dámah- (Mayrhofer: 309); **IE.***men "to stay": (Pokorny: 2070); **OP.** man (Kent: 202); **MP.** mān[m'n^1] (Mackenzie: 103);**Prth.** m'n[mān] (Boyce : 93); **Sogd.** myn`mnty- (mēnāmandē) (Gharib: 225); **Paz.** man, **NP.** Mān (Nyberg: 124).
  – miϑrəm ...yō stunā vīδāraiieiti bərəzimitahe **nmānahe** [Yt.10.28]
  – Mithra… who arranges the columns of the high-pillared **house** (Gershevitch: 87).

pairi.daēza-: sb. mas. "enclosure".
Av. Pairi+ daēza- [daēz- + a (stem maker)] "heap, stack" (Bartholomae: 865); **Skt.** deha- (Bartholomae: 674); **MP.** dēwār [dyw'l] (Mackenzie: 64).
  – aētaδa hē aēte yōi mazdaiiasna aiŋhā́zəmō̄ **pairi.daēząn** pairi. daēzaiiąn [Vd.3.18]
  – Here on this earth these who sacrifice to Ahura Mazda should build **enclosures** for him (Skjaervo: 127)

panti-^{5}: sb.mas. "path, road".
Av. paϑ-(m.,f.) , paϑī-(f.) , paϑā-(f.) , paϑman-(n.) (Bartholomae: 847);
Skt.patháh- , pántháh- (Bartholomae: 847); **OP.** paϑi- (Kent: 195); **MP.** pand [pnd] (Mackenzie: 119); **MPT.,Prth.** Pand (Boyce: 126);**Sogd.** Pnt ,**Bctr.** Pandago , **Khot.** Pandā (Hasandoost: 606).
  – ***Paϑąmča*** vīčarənā́ ... paϑąmča hanǰamanā̄[Yt.11.4]
  – At the branching-off of **roads** or a in the meeting together… (Darmesteter, Vol 2: 160)

pasu.vastra-: sb. ntr. "cowpen, stable".
Av. Pasu- "small cattle" + vastra- "somewhere to stay" [vah-"to stay"]; **MP. pah** ast [p'h st^1] (Mackenzie: 79);
  – yaϑa pasūm **pasu.vastrəm** [Yt. 5.89]
  – Just as a **stable** [keeps] the flock (Doostkhah: 313)

pərətu^6 **-**: sb. mas. "passage, bridge".
Root in Av. Par- ; **MP.** puhl[pwhl] (Mackenzie: 61); **Prth.** pwrt (Hasandoost: 589); **Paz.** Puh(a)l, **NP.** pul(Nyberg: 162).
  – hiiaṱ aibīgəmən yaϑrā činuuatō **pərətuš** ... [Y.46.11]
  – When they have reached the place of the account-keeper's **bridge** (Humbach: 171).

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[4]Some think the root of this word is kat- " 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.
[5]Apparently, the only definition of this word in Avestan is "path, road" but in middle Persian, in addition to the old meaning it also means "advice". However, later in New Persian, it almost loses the older definition.
[6]Also pəšu-

pouruša-: adj. "gray, white".
Av.paouruša-, **Derivation:** pourušaspa- "father of Zoroaster"; **Skt.** parusa- "stained" , palita- "grey"(Hasandoost: 741); **MP.** pīr[pyl] pīr[pyl] (Mackenzie: 126).
  – ***pourušō** asti varsō* [Vd.7.58]
  – rickets and hair untimely **white** (Darmesteter: 88)

raiϑiia-: sb. ntr. "path, road".
Skt.rathyā- (Bartholomae: 1508); **OI.***rāϑa- (Nyberg: 165);**MP.** rāh[l's](Mackenzie: 128);**MPT.,Prth.**[r'h]rāh (Hasandoost: 606); **Paz.**, **NP.** rāh (Nyberg: 165).
  – *dāta xratəš hizuuō **raiϑīm** stōi mahiiā rāzəng vohu sāhīt 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).

raočana-[7]: sb. ntr. "window".
Av. Root: raok-**derivation:** satō.raočana-.(Reichelt: 247); **Skt.** raocaná- (Bartholomae: 1489); **MP.** rōzan [lwcn[1]], rōz(b)ānag[lwc(p)'nk[1]] (Mackenzie: 131).
  – *nmānəm… **satō.raočanəm**…hazaŋrō.stunəm* [Yt.5.101]
  – A house… a hundred-opening … a thousand-column.

raoδita-[8]: adj. "red".
Skt. róhita- (Bartholomae: 1495); **Chrs.** Rxt ,**Khot.** Rusta (Hasandoost: 751).
  – *āaṱ ahe paitiiārəm frākərəntaṱ aŋrō mainiiuš … ažīmča yim **raoδitəm** ziiąmča daēuuō.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).

ši[9]**-**: vb. "to habit".
Av. Present stem: ši-, šaē- (Kellens: 69); past stem: ši-, šaē-; participle: šita; inf. šitōe, šiti- (Bartholomae: 1706); **Derivations:** šōiϑra- "dwelling", gava.šaiiana- "cattles stable", airiiiō.šaiiana- "iranian houses", hu.šaiiana-"someone who has a good dwelling".**Skt.** ksay- (Cheung: 371); **IE.** *tḱei- (Pokorny: 626); **Ltn.** Situs- (Bartholomae: 1706).
  – *airiiō.**šaiianəm** … yahmiia āpō nāuuaiiā … δraŋha ϑβaxšənte* [Yt. 10.13]
  – From there the mightiest surveys the whole **land inhabited** by Iranians (Gershevitch: 79).

sčind[10]**-**: vb. "to destroy".
Av. Present stem: sčandaiia-, sčəndaiia-sčindaiia- (Bartholomae: 1586); Derivation: skənda- "destruction" (Reichelt: 269); Skt. skándha- "branch"(Reichelt: 269); **MP.** škastan [TBLWN-tn[1]] (Mackenzie: 142); **MPT.** 'škn- [iškenn-] (Hasandoost: 871,873); **Paz.** Škastan, škandan, NP. Šikastan (Nyberg: 188).
  – *yō rasmanō sčĭndaiieiti … auui rasmanō **sčĭndaiieiti*** [Yt.14.62]
  – Angry, annoyed, [he] **destroys** the house and … (Pourdavoud: 430)

šōiϑra-: sb. ntr. "dwelling, residence, abode".
Av. Root: ši- , derivations: šōiϑrō.baxta-, šōiϑrō.pāna-; **Skt.** kṣétra- (Bartholomae: 1708); **MP.** rōstāg [lwtst'k] (Mackenzie: 131); **Prth.** rwdyst'g[rōdestāg] (Boyce: 129); **Paz.** , **NP.** rōstā(Nyberg: 171).
  – *yazāi **šōiϑrahe** baxtārəm tištrīm…* [Yt.8.1]
  – The moon, lodging and sacrificial food we worship… (Panaino: 27)

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[7]Also *raočina-*
[8]The avestan synonym for this word is *suxra-* which has come to the new Persian unlike this word.
[9]also *xši-*.
[10] Also sč*and-* and skand- (Cheung: 342)

spaēta-[11]: adj. "white, whitish".
Av.: spaēitia-, spita-; **Skt.**śvetá- (Mayrhofer: 679); **IE.** *ḱu̯ei-to -(Pokorny: 1776); **MP.** spēt[spyt1](Mackenzie: 136); **MPT., Prth.**ʿspyd [ispēd] (Boyce: 40); **Sogd.**ʾsp'ytch, ʾsp'yt'k, sp'yt, **Khot.** sśita- (Hasandoost: 749); **Paz.** Spēdī (Nyberg: 178).
- *Spanəm … spitəm zairi.gaošəm* [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. srub [sl(w)p] (Mackenzie: 136);**NP.** Sorb.
- *ayaŋhaēnəm vā srum vā nitəma xšaϑra vairiia* [Vd.16.6]
- In vessels of brass, or of **lead**, or of any common metal (Darmesteter: 182).

stərəma-: sb. mas. "store room".
Av. Root: star- ; **Skt. Root:** str̥n̥ā́ti- ‹str̥n̥óti-- ‹stárate و str̥taḥ- (Bartholomae: 1596); **MP.** Wistardan [wstl-tn[1]](Mackenzie: 160).
- *upa stərəmaēšu vārəma daiðe parənaŋhuntəm vīspąm.huǰiiaītīm* [Yt.5.130]
- and in its **store** whatever one wishes …(Mowlaee: 145)

stŭna-: sb. mas. "beam".
Av. Derivation: hazaŋrō.stŭna- (Reichelt: 277); **Skt.** sthŭnā-; **MP.** stūn(ag)[stwn(k)[1]](Mackenzie: 139); **MPT. , Prth.** ʿstwn[istūn] (Boyce: 41); **Paz.** stūn, **NP.** sutūn (Nyberg: 181).
- *miϑrəm yō stunā vīδāraiieiti bərəzimitahe nmānahe* [Yt.10.28]
- *Miýra*… who arranges the **columns** of the high-pillared house (Gershevitch: 87).

suxra-: adj. "red".
Av. Root: soak- (Bartholomae: 1582); **Skt.** śukrá- "bright" (Hasandoost: 746); **MP.** suxr [swhl] (Mackenzie: 140); **MPT.** swhr[suhr] , **Prth.** swxrg[suxrag] (Boyce: 135).
- *āϑrąmča suxrąm saočintąm* [Vd.2.8]
- **red** and blazing fires (Skjaervo: 122)

siiāuua-[12]: adj. "black".
Skt. śyāvá- (Mayrhofer: 661); **MP**. syā (Mackenzie: 140); **MPT**. sy`w (syāw) (Boyce: 83); **Sogd**. š`w (šāw) <*syāva- (Gharib: 370); **Chrs**. š'wš (Hasandoost: 751); **Paz.** Syāh , **NP**. Syāh (Nyberg: 176).
- *aspahe kəhrpa siiāmahe* [Yt.8.21]
- in the shape of a **black** horse … (Panaino: 47)

tutūk-: sb. fem. "mud, clay".
Skt. tvak- .
- *asānaēšuua … vīčičaēšuua… 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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[11]Synonyms: *auruša-* , *auruška-*
[12] sāma-

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uz.daēza[13]-: sb. mas. "wall".
Av. Uz + daēza- [daēz- + a (stem maker)] "heap, stack" (Bartholomae: 411); **Skt.** deha- (Bartholomae: 674); **MP.** dēwār [dyw'l] (Mackenzie: 64).
  − *yō aētəm **uz.daēzəm** uzdišta* [Vd.15.36]
  − He who erected the **wall** … (Darmesteter: 178)

var-: sb. "castle".
Av. Root: var- "to cover" (Bartholomae: 1596); **Skt.** Vara- (Mayrhofer: 524); **OI.** *war- (Mansoori: 434); **IE.** *u̯er- "to protect" - (Pokorny: 3363); **OP.** var- (Kent: 206); **MP.** war (Mackenzie: 153); **Paz.** var (Nyberg: 203).
  − *āat təm **varəm** kərənauua* [Vd.2.25]
  − So make that **enclosure** (Skjaervo: 124)

viš̌[14] -: sb. fem. "house, home, homeland, village".
Av. Root: vis- "to serve" (Bartholomae: 1314), **Derivations:** viso.baxta "rural" , viso.iric- , vispaiti- "The village chief", vis.hauruua- "The village guard", vis.harezena-, euuisa- "homeless"(Kellens: 365-366).
Skt. *viś- , root: veś- (Mayrhofer: 584); **IE.** *u̯eiḱ- "to habit" - (Pokorny: 3264); **OP.** viθ- (Kent: 208); **MP.** vis (Mackenzie: 159); **MPT.** wys [wis] (Boyce: 97).

  − ***vīsō̄** puϑrəm bišaziiāṭ aγrīm staorəm arəǰō* [Vd.7. 43]
  − He shall heal the son of a **town**(-master) (Skjaervo: 138)

xan-[15]: sb. fem. "well"
Av. Root: kan- (Bartholomae: 583) or xā- (Hasandoost: 596) or *xa- (Cheung: 440).
Skt. khá-(Mayrhofer: 442); **Sogd.** γ̓γh (xāx) (Gharib: 161); **MP.** Xān (Mackenzie: 106); MPT. x'nyg (xānīg) (Boyce: 99).
  − *apąmčā **xā** yazamaide* [Vd.21. 7]
  − we worship the water and well.

xši-: vb. "to habit".
Av. Present stem: xši-, xšaē- (Kellens: 69); participle: xšita; inf. xšitəe, xšiti- (Bartholomae: 1706); Derivations**:** *xšaϑra-* "town".
Skt. ksay- (Cheung: 371); **IE.** *tḱei- (Pokorny: 626); **Ltn.** Situs- (Bartholomae: 1706).

yauuan-[16] : sb. ntr. "Storeroom"
Av. from: yauua- "corn, grains"; **Skt.** yáva-;(Bartholomae: 1266).
  − *spiš …yim …yaom **yauuō** huua nižgaŋhənti* [Vd.17.3]
  − Which gobble up the barley in the **barley bins**… (Skjaervo: 140).

zairita- : adj. "yellow".
Other forms in **Av.** zari-, zāri- (Reichelt: 279); **Skt.** hárita- (Bartholomae: 1681); **MP.** zart[zlt] (Mackenzie: 169); **Sogd**. Zyrtyh (Hasandoost: 742).
  − *Spanəm … spitəm **zairi**.gaošəm* [Vd.8.16]
  − When either the **yellow** dog with 4 eyes, Or the white dog with yellow ears, is brought there… (Darmesteter: 97).

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[13]Also *uzdazay-*
[14] Also *viϑ-*
[15]also *xā-*
[16] Also *yaon-*

*ϑanj-*v. "to draw".

MP[17].infinitive: saxtan [s'htn[1]], Present stem: sanǰ- (Mackenzie: 134); **Prth.** 'hynj- (Cheung: 391); **Khot.** thamǰ- (Hasandoost: 896); **NP.** sanǰidan.

- yahmāi … auruuanta yuxta vāša **ϑanǰasānte** [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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