

# Glossary

- agora** The dynamic center of the Greek city, meeting and assembly place, secular transactions, separated from temple. See Mumford 1975 *The City in History* pp. 175–176
- badgir** Wind catcher, climatic responsive element interconnected and functions with other architectural elements, and also a characteristic and symbolic urban element. See Tavassoli 2016 *Urban Structure in the Hot Arid Environments* Springer chapter 6
- bagh** Garden, in Iranian knowledge it has a profound meaning. Persian garden, originated in ancient times. “In the prehistoric Samarra pottery we find the typical garden lay-out, based on the chahar-su; the crossing of two canals... The gardens of the Achaemenid empire were carefully designed with rectangles, alleys and symmetrical trees. By the time of the Sasanian empire, gardens were of vast extent... In Islamic times huge gardens were symmetrically laid out in relation to the main axis of the building. The terminal points were marked by pavilions.” from Pope, *Persian Architecture* pp. 111–112. For the shaping principles see Tavassoli *Urban Structure in the Hot Arid Environments* p.56
- bazaar** In the historic cities, it is a part of a complex, a center at the city scale, which not only include commercial areas, but integrated with mosques, madrassa, shrines and other elemental structure
- bazaarche** It is a part of a complex, a center at neighborhood scale including commercial areas integrated with other elements at neighborhoods scale
- caravanserai** Caravan stop, hostel for travelers
- chahar bagh** Two parallel streets separated by a walking space enclosed by row of trees
- chahar su** Four arched, usually domed space at the intersection of two bazaar lanes

- chahar taq** A fire temple form with dome resting on a square of four arches
- forum** A place of assembly, athletic and gladiatorial contests including temple and other elements See Mumford 1975 *The City in History* pp. 175–176 and p. 257
- hammam** bath
- husayniyyah** A square, a covered space, usually at neighborhood scale, used most often for religious ceremonies
- ivan** A semi open space, portico, usually on the axe and looking onto a courtyard
- jami** Congregational mosque
- khanaqah** “Sufi centre initiatic and spiritual practices where esoteric and sometimes exoteric sciences are taught. Zawiyah in Arabic” from Nasr, *Islamic Science*. p. 248
- madrassa** “Place for lessons; an institution associated with the mosque and which developed into a university for religious sciences but also for many of the intellectual sciences” from Nasr, *Islamic Science* p. 248
- mahalleh** An area: “The Moslem city as a collection of homogenous areas” from Rapoport, *Human Aspects of Urban Form* p. 252. “Town and cities were usually divided into different neighborhoods comprised of different social classes, different religious groups, and different handicraft producers. Each neighborhood was an economic component or administrative part of the city.” from Tavassoli, *City Planning in the Hot, Dry Climate of Iran*, in G. Golany, ed., *Design for Arid Regions*, p. 122
- marqad** Tomb
- maydan** Public square
- musalla** Simply means ‘a place for prayer’ and it appears to have been a large open space totally devoid of constructions, although one can suppose that it had some kind of boundaries. from Grabar, *The Formation of Islamic Art*. p. 103
- Neisar Chahar-Taq** Early Sasanian fire temple, dome on four arches, probably from the second century AD
- portico** “A roof that is supported by columns, especially one that forms the entrance to a large building” *Oxford Advanced Learner’s Dictionary*. This concept (as ivan) has a long history in ordinary Persian architecture, and Achaemenid palaces, comparable with megaron at Tiryns. Considering the porticos of Bologna, not just as a singular element, but as a system of connected active socio-cultural elements, flowing spaces, moving around the historic city; it has an urban design meaning
- qiblah** The direction of Mecca
- talar** This word has a vast meaning, columned porch is an example

**ziggurat** “In the earliest temples or ziggurats, which in their own form and meaning represent the mountain; this niche, this gate to the divine world, is represented by the great outer portals. They make the first step in the transition from the outer world of fact to the inner world of divine power.” from Pope, 1969 *Persian Architecture*, p. 3; see also Cooper, 1993 *An Illustrated Encyclopedia of Traditional Symbols* p. 198

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