



**Review article**

## **A survey of the position of archetypes in the investigation of the historical houses of Shiraz**

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### ABSTRACT

Today, without considering the human needs, the residential buildings are designed. If we consider the past residential architecture and investigate the archetypes, we can find archetypes in traditional architecture besides considering the individual needs mostly emphasizing on cultural and spiritual needs of human being. The origin of archetype architecture is based on considering human being. The present study attempted to investigate the archetypes in the past residential architecture of Shiraz and by the investigation of the form and their typology, we reached the archetypes. This study was documental and comparative design.

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### **1. Introduction**

In archetype architecture, the greatest goal is human being as archetype space is the human being presence. Archetype-based architecture creates archetype architecture and this architecture is dynamic besides its stability and is objective and subjective. It is alive and eternal and also timeless and it is both finite and infinite. There are a few archetypes as initial sample and basic models but there are more various forms.

Archetype architecture doesn't imitate the past, it is the force that is born again from inside, it is alive and by various forms, it keeps its existence and by filling the gap between the earth and metaphysics is not limited to the earth and it considers the depth of the world.

## 2. Theoretical basics

### 2.1. Typology

Type: Some entities forming a group with some common features (D. K. CHing, 217).

Typology: The structured classification or the study of the types in accordance to the structural features (ibid, 217)

### 2.2. Model

To define the quality in the buildings and cities, we should say that the identity of any space is obtained of the continual repetition of specific models of the events in that place (Christopher Alexander, 2002, 47) and the identity of any space is the result of the events occurred (Ibid, 52).

Identity: Human being life is the result of the events occurred repetitively and the identity of each building or city is the result of the events that are occurred repeatedly (ibid, 56).

Each city, township and building has a specific set of events model in accordance to its dominant culture (ibid, 57)

Model is the rules by which our culture protects itself, makes itself alive by we are the child of our culture as our life is made by the events model (ibid, 58). Indeed, any culture defines the events model with the name of frame work elements of the spaces as common in that culture (ibid, 59).

If we want to identity the life in that building or the city, we should try to perceive the structure of the space (ibid, 62) and the building or city is made of definite objective elements. Each of the elements are associated with definite events model (ibid, 70).

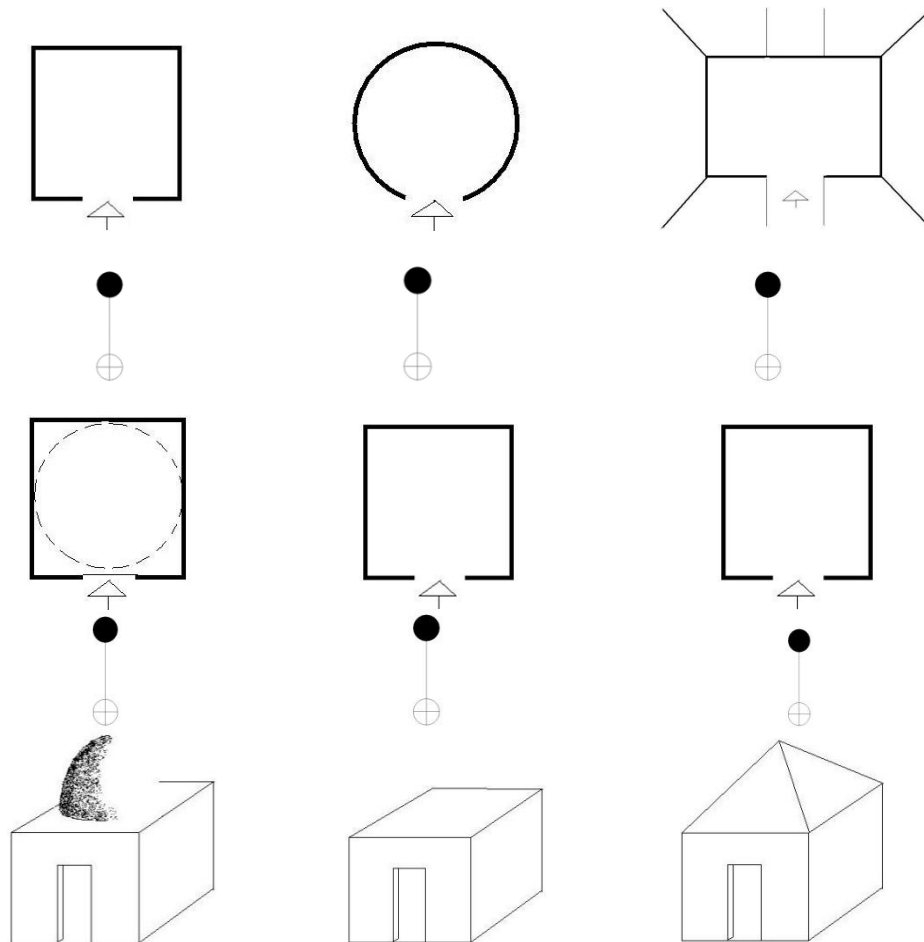
Each model is the rule showing how to build the existence it defines (ibid, 158).

Both ordinary language and model language are definite combined systems allowing us to make infinite unique compound in accordance with the favorite conditions (Ibid, 162). Model language is the finite system using the rules by which we can create infinite various buildings all the members of a family and using this language allows the villagers or city dwellers to create the full balance creating the unity and multiplicity and make the space alive. An example of this type of secret is found playing the same role in the buildings and cities as similar as genetic secrete in an alive creature (ibid, 166).

Hillier and Hanson introduced basic definitions and executive tools to analyse the spatial relations. Basic definitions include genotype and phenotype. Genotype that is called biological model is the abstract rules hidden in a spatial form. This is the term that is applied in biology. Its general meaning is the set of information in a type of existence and the internal information is dominant on the object form (Hillier: 1984,42). The type is associated with the creatures of its group by genotype in the past and future. Assuring the life and its stability and its similarity with another type depend upon the genetic information and its stability and continuity becomes practical. The biological type or hidden biological model in architecture is internal information hidden in architecture space. In architecture space, the social relations arising from the behaviour of the consumers and users can be distinguished.

The appearance or the matter "phenotype" in architecture is the framework of a building showing itself in the form of a type. For its better understanding, we can introduce two mentioned terms with the examples presented by Hillier and Honson. An army camp consisting of some components as different types of tents and other spaces can be considered. These components are based on the relations in a yard or site. Arrangement of these components is a function of security issues, easy access between some components and other factors that should considered in a military site. The relations between the spaces that are formed based on the users relations show themselves as a model or plan that can be applied and repeated in other sites or yards. Here, site or year and other physical components are phenotype. For example, if this camp is at the center of desert or a valley or forest region, the same hidden model of spatial relations is used. In other words, although phenotype changes, genotype doesn't change. The perception of genotype means the recognition of the social structure, the components relations with each other, structured activities and their social load (Qolamhossein Memarian, 405).

Phenotype is the framework type and is changed in various forms while a genotype can be in various forms. Thus, the number of genotypes can be less than the number of phenotypes. We can not consider time and place limit for genotype as we can see one type of genotype in one or some buildings in two different places at different periods (ibid, 406) (Fig. 1).



**Fig. 1.** Some shelters and huts and their justification chart from the above (left), Siah Chador, Alachigh Turkmen and a simple hut with square plant. Bottom: A hut with steep ceiling, a hut with flat cover a hut with roof. The obtained justification chart is called genotype or genetic type. The general form of the building is phenotype or its framework type (Memarian: 1998).

### 2.2.1. Identity

The eternal identity of the buildings is a part of nature as the identity of the river, trees, valleys, flames and stars.

Each class of the phenomena has a specific framework identity in nature. The stars have their specific identity. Ocean has its own identity, rivers have their own identity, the mountains, forests have their specific identity. The trees, flowers, insects have all their specific identity. When the buildings are built appropriately and are true to their forces, they will have their own identity. This is the identity that infinite way creates it.

This framework imagination is the unknown quality in the cities and buildings (ibid, 460).

### 2.3. Archetype

The main model by which the similar type things are copied or are based (D. K. Ching, 2008, 217).

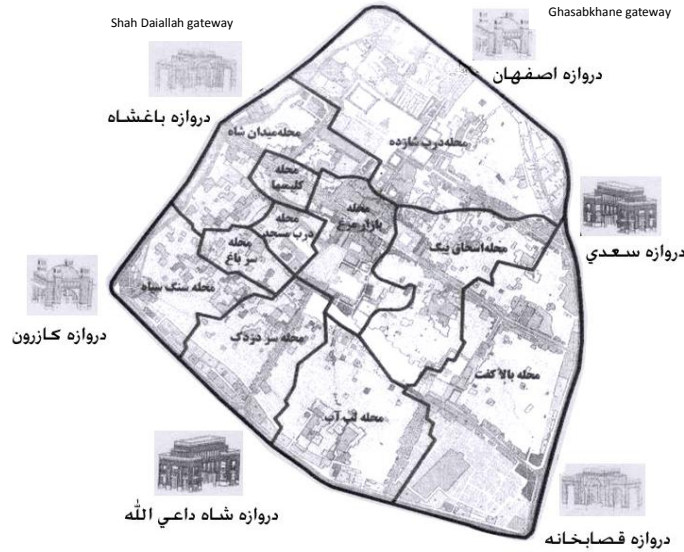
### 3. Shiraz

Shiraz town with 10688.8 km<sup>2</sup> area, dedicated 8.6% of total area of the province. This town is located at the center of the province in northern longitude 52°, 1' to 53°, 34' and 28°, 58' to 29°, 54' northern latitude. Shiraz is bounded on north to Arsanjan, Marvdasht and Sepidan, on west to Mamasani and Kazerun towns and on south to Firuzabad and Jahrom and on east to Fasa and Estahban towns. It is the fifth town in Iran in terms of area (Emami, 17).

#### 3.1. The historical features

Shiraz city was the center of Fars province after Islam and was the capital of Iran for some times. Thus, the historical background of this city is more than other cities of Fars. At the beginning of Karimkhan Zan government, Shiraz had 19 townships, Karimkhan combined some of the 19 townships and they were turned into 11 townships (Emami, 21) (Fig. 2).





**Fig. 2.** The map of old texture of Shiraz (zoning and old gateways of Shiraz).  
Source: A brief view of Shiraz history and its Geography.

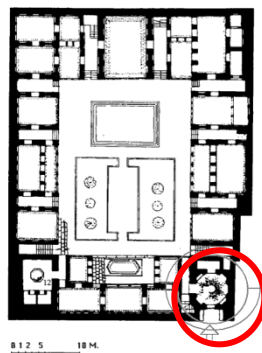
### 3.2. the elements of shiraz houses

**Entrance:** Based on its introversion, there is no direct visual relationship with the space inside the house (Gholamhossein Memarian, 2012, 158).

**Door head:** It is inviting element in one of the simplest ones, simple brick frame of the door with wooden lion head on the above shows its more emphasis (Ibid, 160).

The concept of Jelokhan as a transferring position and namely Iran as a different position in all Islam history had great influence. Iwan is the transferring space between time and earth world. From metaphysic aspects, Iwan is the place between garden or yard as soul and room as matter is moving. Its two section form is incomplete form. It is finished when it integrates human being with global soul and is absorbed as self (Nader Ardalan, 101).

**Narthex:** It is square, octagonal form in Shiraz houses and brick and various structures are used in the narthex of the houses in Shiraz (Gholamhossein Memarian, 160).



**Yard:** The important element in spatial organizing and it is with central yard about which the spaces are arranged.

Pond and flower bed are the main parts of the yard and their longitudinal axle is crossing each other and the pond and flowerbeds as crossing and parallel with the longitudinal axle of the house are one of the features of Shiraz houses.

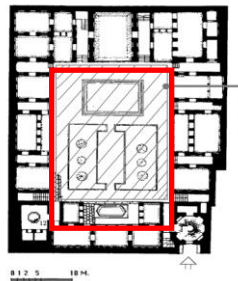
The flowerbed is decorated with evergreen plants as sour orange, orange and tangerine and different types of pretty flowers.

The ponds have various forms and the most common types are square.

One of the features of Shiraz houses is a small protuberance and this small space is closed from three sides and is open from one side and it is associated with the yard and it has a small yard form (Ibid, 161).

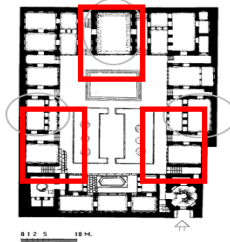
The yard design creates centric force and it is a possible urban form and it can provide a basis with nature that is important for the Iranians. This design is dominant on the architecture activity of place and is turned into the place model in Islamic period and it integrates house, mosque, Caravansary and school, individual and collective sections. This unity is achieved by visual interaction of the space, form and surface and is completed by their qualitative relationship. The space as hidden treasure place, the house is restricted by form as human body restricting the soul and spirit (Nader Ardalan, 98).

Such form is found in a cube, a complete form with its symbolic existence of stability, human and heaven on earth. In this comforting space, central traditional water is provided with positive aspect for the creative imaginations. Thus, horizontal creation of man is associated with its vertical reason and general perception of human from heaven is completed (Ibid, 98). According to Henry Stirlen, yard is a place with cosmic features and it can be considered as hall, its ceiling is the great ceiling of sky. According to Foget Goknil, yard is the space both internal and external and its dome is the sky ceiling.

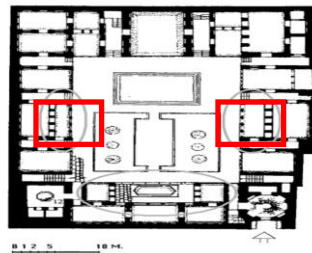


**Room:** The rooms consist of one door, two doors, three doors, five doors and tablinium and Gushvar and sash window and tablinium is built by combining two columns and without columns forms (Qolamhossein Memarian, 162).

Symbolically, the room depicts human being cubic and its association with the house is like the relationship between human being and family unit. As the family life with its concentric private sector is hidden from the public, the houses with yards are separated from the outside world to protect the inside sacredness but it shows inside the family and it becomes symbolic and its private identity is formed (Nader Ardalan, 101).



Salle and Iwan: The semi-close space in Zemestan Neshin (a room suitable for winters) to the sun and in Tabestan Neshin (a room suitable for summers) behind the sun with some columns in front of it (Ibid, 162).

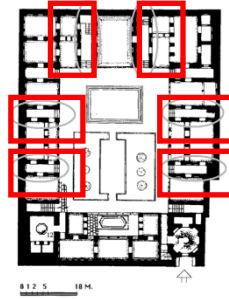


**Basement:** The space some stairs deeper than yard during the hot seasons was used for rest and the rest was used as warehouse (Ibid, 163).



**Hozkhane:** Tabestan Neshin space with octagonal form had important role in linking the spaces as the internal and external space (ibid, 163).

**Corridor:** The main link between the spaces (ibid, 163).



Space arrangement	Yard	Narthex form	House name
			Nasirolmolk
			Mansuri
			Zinatolmolk
			Hassani Ardakani
			Afsharian
			Mohtasham
			Dokhanchi
			Ayatollahi
			Forugholmolk
			Manteghinejad

#### 4. Conclusion

Based on the concept and definition of archetype in the paper and comparative study of the yard and narthex elements in Shiraz houses, we can say these elements are repeated in all the houses and they indicated archetype as the houses yards are rectangle or square and as rectangle is based on square, the archetype square is for Shiraz houses. Regarding the investigations of narthex, we can say this archetype is based on the term "eight" as most of them have octagonal angles.

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