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### Original Research Article

## Investigating the Effect of Lifestyle on the Spatial Relations of Qajar Era Aristocratic Houses in Mazandaran\*

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### Abstract

**Problem statement:** According to researchers, lifestyle has a great impact on the introduction of behavioral patterns and mental tendencies and lifestyles of people in a society. In other words, the concept of lifestyle specifically represents the quality of life of individuals in a society. There have not been many studies on the architecture of Iranian residential houses in the Qajar era and its relationship with lifestyle. It also seems to be important due to climate changes and the diversities in residential architecture during the long Qajar period. This article tries to study the space discourse in relation to the lifestyle in Qajar era aristocratic houses of Mazandaran. Therefore, the main approach of this research is to understand the space in relation to lifestyle and its impact on the architectural space of houses. Because the houses of ordinary people are affected by the climate, the houses of the aristocracy have been studied.

**Research objective:** This study aimed at investigating the effectiveness of the lifestyle of the aristocratic Qajar era people on the areas and spatial relations of their houses.

**Research method:** Research sources are based on library and field studies, which are available in two categories: documentary and oral. To select the samples, all Qajar houses in Mazandaran that had documents and the possibility of field studies were examined.

**Conclusion:** Lifestyle is categorized into social, economic, and cultural components and the impact of each of these components on the spatial relations structure of the samples was studied. After examining the placement of the spaces in the studied houses, by drawing a Justification graph by the space syntax software, they have been analyzed. The houses of each Qajar era were compared with each other and it was concluded that even the houses located in a similar period of the Qajar era were different in terms of type and number of spaces, depth of spaces and there are also differences in how spaces relate to each other and this difference was due to the social relations of the family, job and livelihood, etc. of the residents, which can be categorized based on these differences in different patterns.

**Keywords:** *Lifestyle, Spatial relations, aristocratic houses, Qajar, Mazandaran.*

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## Introduction

There have not been many studies on the architecture of Iranian residential houses in the Qajar era and its relationship with lifestyle. Due to climate change and the diversity that have occurred during the long Qajar period, residential houses have diversity and differences throughout Iran. Therefore, the main approach of this research was based understanding the space in relation to lifestyle and its impact on the architectural space of houses. It has been tried to study the space discourse in relation to the lifestyle. And its changes in the Qajar era are examined and its reflection is analyzed in the architecture of houses. The geographical region of Mazandaran, which has a long history and was the origin of the Qajar dynasty, was selected for this study. In this study, aristocratic houses have been studied as the houses of the general public are more affected by the climate, and also the samples which can be studied did not have intrinsic value. However, in aristocratic examples, the impact of lifestyle can be better examined.

In aristocratic houses, due to the special living conditions of its inhabitants, as well as the extent of the family structure, the type of life was subject to the conditions of the head and the man of the family was one of the defined classes of this period. It is worth mentioning that the aristocracy class in the Qajar era includes several different classes, each of which has different jobs, assets, and family conditions due to the type of class. Moreover, according to scholars, the Qajar era can be divided into three general categories due to the conditions of the kings, the political and economic contexts, which is also a significant factor in the structure of the Qajar aristocratic family. Some researchers have divided the lifestyle-changing components into three categories of social, cultural and economic components and have examined its conceptual reflection in the living space. These changes have primarily emerged

in the architecture of aristocratic houses and businesses.

To better explain the problem, this study tried to answer the following questions:

1. What is the relationship between lifestyle and the placement of spaces in the residential architecture of aristocratic Qajar era?
2. Has lifestyle influenced the relationships of spaces that are interpreted as presenting new patterns?

Also, research hypotheses include the following:

1. There is a direct relationship between lifestyle and the location and hierarchy of spaces in the architecture of Qajar aristocratic residential houses.
2. The way of life in the placement of spaces has created new patterns in the residential architecture of this period.

## Literature review

Regarding the impact of lifestyle on the placement of spaces in aristocratic houses, some research has been done so far, some of them are reviewed in the following.

Armaghan (2014) in a study entitled “The evolution of interior architecture and culture of life in the aristocratic mansions of the Qajar period”, clarified the role of family structure and related culture in shaping the home, and concluded that how a flexible home is formed and modified is based on the family structure, which itself is influenced by religious beliefs and the social structure of the separation of feminine and masculine spaces. Any change in the number or needs of family members has led to a redefinition of the body of the house. Also, Soltanzadeh et al. in an article entitled “Architecture and Culture in aristocratic houses in Tehran in Qajar era”, examined the changes in the architecture of the house based on the culture of life and the findings showed that some of the cultural changes that

have taken place included the creation of an eclectic theatrical life, a change in lifestyle, the weakening of the boundaries between men and women, the redefinition of women in society and the family, and the change in the structure of the family (Soltanzadeh, Irani Behbahani & Armaghan, 2013).

Yazdanfar et al. considered culture as the most influential component among the important factors on the body and shape of the house. In this article, lifestyle and semantic systems are the levels of culture and are effective in analyzing the studied samples. The physical structure of traditional houses in the west of Mazandaran has been studied in terms of spatial elements, spatial organization and physical form. By classifying the factors affecting the shape of the house, in the form of value concepts, the hierarchy of the influence of culture category on the shape of the studied houses is categorized, and finally a model for categorizing the content elements of culture is presented (Yazdanfar, Hosseini & Zaroudi, 2014). Ebrahimi et al. in a study entitled "Reflection of Western culture in the evolution of lifestyle and architecture of late Qajar houses in Hamadan", expressed the lifestyle as three components of social, cultural and economic that change the way of life and then examined the conceptual reflection of lifestyle in the living space (Ebrahimi, Soltanzadeh & Keramati, 2017).

Armaghan et al. in a study entitled "Redefining the role of women in the family and its impact on the painting decorations and structure of aristocratic houses in Tehran in the Qajar era" have concluded that the appearance of women in society, and the blurring of the feminine-masculine boundaries led to a change in the culture of life. And from the late Nasserite period, onwards the need for eunuchs as the link between the feminine and masculine worlds gradually disappeared. With the

prevalence of monogamy, multiple interiors and spaces for eunuchs were also set aside, and thus the house took on a more centralized body (Armaghan, Soltanzadeh & Irani Behbahani, 2015). Varmaghani et al. in a study entitled "The relationship between gender and space in the private and public spheres of Qajar era", while defining gender identity and spatial identity, examined the impact of various factors on the relationship between gender and space and in this regard, three factors of society, economy and culture have been identified as the main indicators of research (Varmaghani, Soltanzadeh & Dehbashi Sharif, 2015).

### Theoretical foundations and research literature

The term lifestyle, in general, is the way people choose how to behave or act with a distinct personality (Rapoport, 1969, 15). According to Abazari and Chavoshian (2002, 149), sociologists in the sociological literature, there are two different interpretations for the concept of lifestyle. In the first category, which dates back to the 1920s, lifestyle used to represent the wealth and social status of individuals and was an indicator to determine social class. In the second category, lifestyle is considered not only a way to determine social class, but also a new social form that finds meaning only in the context of cultural changes of modernity and consumerist culture. Lifestyle encompasses a set of attitudes, values, behaviors, moods, and tastes in anything. The sociologist who expanded the concept of lifestyle is Pierre Bourdieu. In Pierre Bourdieu's theory, lifestyle, which includes the classification of the individual in areas such as the division of day and night, the type of entertainment, the manner of socializing, furniture and house, the etiquette of speaking and walking, is in fact the objectification of preferences of people. Also, lifestyles are the consumption patterns of social

agents that have different rankings in terms of their direction and social legitimacy.

These consumption patterns reflect a hierarchical social system. However, as Bourdieu shows in his book *Distinction in Dialectical Logic*, consumption is not only a way to show differences, but also a way to make distinctions (Schalchi, 2008, 100). Bourdieu believes that there is always a struggle for power and prestige not only in social classes but also these conflicts occur in the social space where the relations between the classes are made according to the extent and access to different forms (social, cultural, and economic capital). Bourdieu refers to the struggle for power, a struggle that related not only economic power but also cultural domination. The struggle for domination between classes and subclasses leads to lifestyle changes. Therefore, the social atmosphere of lifestyles is built in accordance with the rulers and orders of power. As a result, powerful classes and subclasses determine the lifestyle (Bourdieu, 1989, 20). Table 1 summarizes the views of experts about lifestyle.

By studying the opinions of experts in this field, lifestyle components can be generally classified into social, cultural, and economic components.

The concept of lifestyle in particular has led to the selection of qualities of life and activities that include ideals and ideas. According to Pierre Bourdieu, lifestyle is classified works or distinctive signs that are represented in different forms of space (Bourdieu, 1977, 24). In this approach, the house is a spatial representation of the behavior and interaction of people with each other and is known as a place that is constantly changing according to the type of lifestyle, spatial organization and its elements. Therefore, it is a place that can meet the needs and expectations of the family. Among the thinkers who have dealt with lifestyle are Anthony Giddens, Bourdieu, Segalen, Rapoport, Purdaihi, Chapin, Oswell, Peter Berger, Van Houten, and Thomas Højrup. Bourdieu describes lifestyle in assets such as house, car, furniture and other distinctive activities such as clothing. On the other hand, according to Segalen, he considers

Table 1. Definition of the lifestyle in the perspective of the experts. Source: Authors.

Researcher's Name	Definition of Lifestyle
<b>Fern</b>	Three groups of activities (e.g. work and entertainment), interests (e.g. family and media) and beliefs (e.g. political and social topics)
<b>Fazeli</b>	Cultural consumption, manner of spending leisure time, health and high-risk behaviors
<b>Mahdavi Kani</b>	These elements fall into four categories: property (assets), activities (habits, occupation, leisure time), attitudes and tendencies and human relations (individual to social)
<b>Giddens</b>	The life politics is lifestyle Plan and way of life is lifestyle
<b>Razavizadeh</b>	It is the full spectrum of activities that people do in their daily lives.
<b>Rimir</b>	This is the special pattern of everyday activity that represent a person.
<b>Edgar and Sedgwick</b>	Consumption patterns and use of material and symbolic goods related to groups and social classes.
<b>Satish and Rajmohan</b>	An integrated system of attitudes, values, interests, beliefs, and individuals' evident behaviors.
<b>Will</b>	Lifestyle is a distinctive pattern of individual and social behaviors characterizing a person or group.
<b>Hendrix and Russell</b>	It is distinctive features or recognizable patterns of behaviors, which reflect the common interests and situations of life and form the values, attitudes, and related functions creating special identities.
<b>Chaney</b>	It refers to the patterns of action that distinguish people from each other

the connection between lifestyle and home in the division of the interior space of the house and its division into private and public space. Another researcher who has done extensive work on lifestyle in relation to housing, especially home, is Peter Berger. According to Burger, modernization of life is necessary for economic growth. Højrup refers to the evolution of living space in relation to housing and believes that changing home priorities is related to income level, workplace, and individual work style (Ebrahimi, Soltanzadeh & Mirshahzadeh, 2017, 508). Purdaihi (2011) relates the lifestyle and housing to the choice of environmental qualities, quality of life, activities, and the way activities are performed. According to Chapin and Oswell, the lifestyle component has meaning in relation to the residence, the type of house and the furniture of the living room, and other objective effects. Abrin has defined lifestyle in the form of place of residence, local participation, type of house (with yard, garage, workshop, etc.), type of school, place of education for children (Ebrahimi, Soltanzadeh & Keramati, 2017, 31). According to Rapoport, lifestyle is part of the culture that affects the quality of life and the built environment. Lifestyle is a concept that is formed in environments built on values, i.e. ideals. What matters in the nature of the way of life in built environments, It is not a way of life limited to one space and it occurs on different scales and in different environments, Because of this, it causes a lot of variation (Rapoport, 1998). According to the studies conducted and Table 2, lifestyle is classified into three components: social, economic, and cultural. The economic component is a representation of the occupation and social class of the father of the family. The social component is a representation of family structure, social relations, family marriage, etc., and the cultural component is a representation of privacy, religion, etc.

## Research method

In this research, a combined method has been used for case samples. Thus, descriptive, analytical, and finally logical reasoning methods were used. Also, in describing the stages and process of research, the tools of library studies, observation, field studies and surveys, simulation and comparative analogy of samples were used. To conduct the research using field study method, the plans of Qajar era houses in Mazandaran were identified. Then, the behavioral system and activities formed in the studied houses with social, economic and cultural components were examined to identify the match between the behavioral system of residents and their residence after identifying continuity and changes in spatial configuration through simulation and spatial syntax software (Fig. 1).

## Justification graph in space syntax

To read the social relations in the spaces, were used a drawing tool called a diagram to show the internal communication features of the plan. The most important aspect of using these charts is to test the internal or overall circulation of any space.

The structure of this diagram is very simple and its components are circles and lines. The empty and full circles represent- the spaces, and the circles with the cross or plus show the origin diagram of movement or outside. Vertical lines represent the depth and the class relationship of the spaces. Horizontal lines indicate the connection between the spaces (these lines connects two circles of the diagram). The numbers indicate the depth of the categories, in other words, they indicate the depth of each space relative to the outside space (Fig.2).

## Historical periods of the Qajar dynasty and aristocratic social classes

Historical periods of the Qajar dynasty and aristocratic social classes of the Qajar era can



be divided into three periods in terms of history and developments. In each of these periods, changes have taken place in the social, political, economic and cultural fields. The first period is from 1164 AH to 1229 AH, which coincides with the reign of the kings Agha Mohammad Khan, Fath Ali Shah, Abbas Mirza, Mohammad Shah. The second period of Qajar is from 1229 AH to 1260 AH, which coincides with the reign of Nasser al-Din Shah. The third period, which is from 1260 AH to 1304 AH, was ruled by Muzaffar al-Din Shah, Mohammad Ali Shah and Ahmad Shah. In terms of social

classification, the Qajar era aristocratic family includes the royal family and princes, courtiers, prime ministers and government agencies, the clergy, large landowners, merchants and heads of large tribes.

### Mazandaran in Qajar era

The Qajars were one of the Turkish tribes that settled in several places after the invasion of Timur. Then, Shah Abbas Safavid moved them to three points. A group of them settled in the region of Astarabad and the Gorgan plain, on the banks of the Atrak River and the Gorgan

Table 2. Investigating the relationship between lifestyle and house selection in the experts' perspective. Source: Ebrahimi, Soltanzadeh & Keramati, 2017.

Experts	Definition of lifestyle	Conceptual component	Conceptual subcomponents
<b>Chapyn and Oswell</b>	Place of residence, house type, and living room furniture, other effects of position and prestige	Social	Silence as a social distinction and social classes
<b>Oberyn</b>	Place of life, local participation, type of home (with yard, garage, workshop, etc.) types of children's place of education	Social	Residence as a social interaction
<b>Bourdieu</b>	Assets like home, villas, car, furniture, and distinctive activities such as sports and recreation	Social	Residence as a representation of behavioral pattern for social distinction
<b>Segalen</b>	Housing (Home interior space and division of local and foreign private spaces, public and recreational spaces), and socialization and Relationships	Social	Residence as a social interaction among family, society and kinship
<b>Lawrence</b>	Everyday lifestyle and how to use the space and understand the meanings hidden in it	Socio-cultural	Residence as a space representation
<b>Rapoport</b>	The house is part of the material culture that affects the quality of life and the environment	Cultural	Residence as a symbol as representation of cultural pattern
<b>Højrup</b>	Changing home priorities the level of income, workplace and individual work style, and needs	Economic	Residence as a symbol of economic power
<b>Van Houten</b>	Population density at home and location (which determines the scope of privacy and noise level and interactions) type and features of employment	Socio-cultural	Residence as a social interaction and representation of economic power
<b>Pourdaihi</b>	Selecting environmental qualities, qualities of life, activities and ways of doing them	Social	Residence as social relationships and interaction
<b>Rapoport</b>	Basic needs, family, women, privacy and social relationships affect the shape of the building	Socio-cultural	Residence as relationships, social interactions and family relations
<b>Peter Berger</b>	Economic growth is required for life modernization and its stimulus is technology Modernization requires economic growth, and technology stimulates it	Economic	House as a symbol of economic power

River, which is the same as Mubarak Abad (modern-day Aq Qala). Agha Mohammad Khan succeeded in forming the Qajar dynasty in Iran. Then, with the help of Ashaghe Bash in Gorgan plain, he captured the present Mazandaran and Gilan in the Gorgan plain. The agreement between Golestan and Turkmenchay had a profound effect on the Astarabad region and the Gorgan plain. The southern shore of the Caspian Sea, which included the provinces of Gilan, Mazandaran, and Astarabad, became a place for Russian traders to trade and sell their goods, and Mazandaran's most important trading partner at this time was Russia.

In trade, the Russians generally bought agricultural products and animal skins from Mazandaran and instead sold their industrial products to the people of Mazandaran. One of export of Mazandaran to Russia was cotton. Europe had two ways to trade with Asia by

sea: the Mediterranean Sea, the Red Sea, the Indian Ocean, the Black Sea, the Volga River, the Mazandaran Sea, Asia, and Russia. Russian traders were interested in the second way to have all the Black Sea and the Mazandaran Sea at their control (Mackenzie, 1980).

In the literature, however, the Barforoush is mentioned as the largest city of Mazandaran (ibid.). However, the ruler of the state resided in Sari, which was ruled by Mazandaran. Sari was chosen as the capital during the reign of Zandieh by Agha Mohammad Khan Qajar -when he fought for the throne and did not cross the borders of Astarabad and Mazandaran (Fig. 3).

The most important communication route of Mazandaran cities, during this period, was the Shah Abbasi road known as the street, which was built during the reign of Shah Abbas I under the supervision of Sarotaghi, the minister

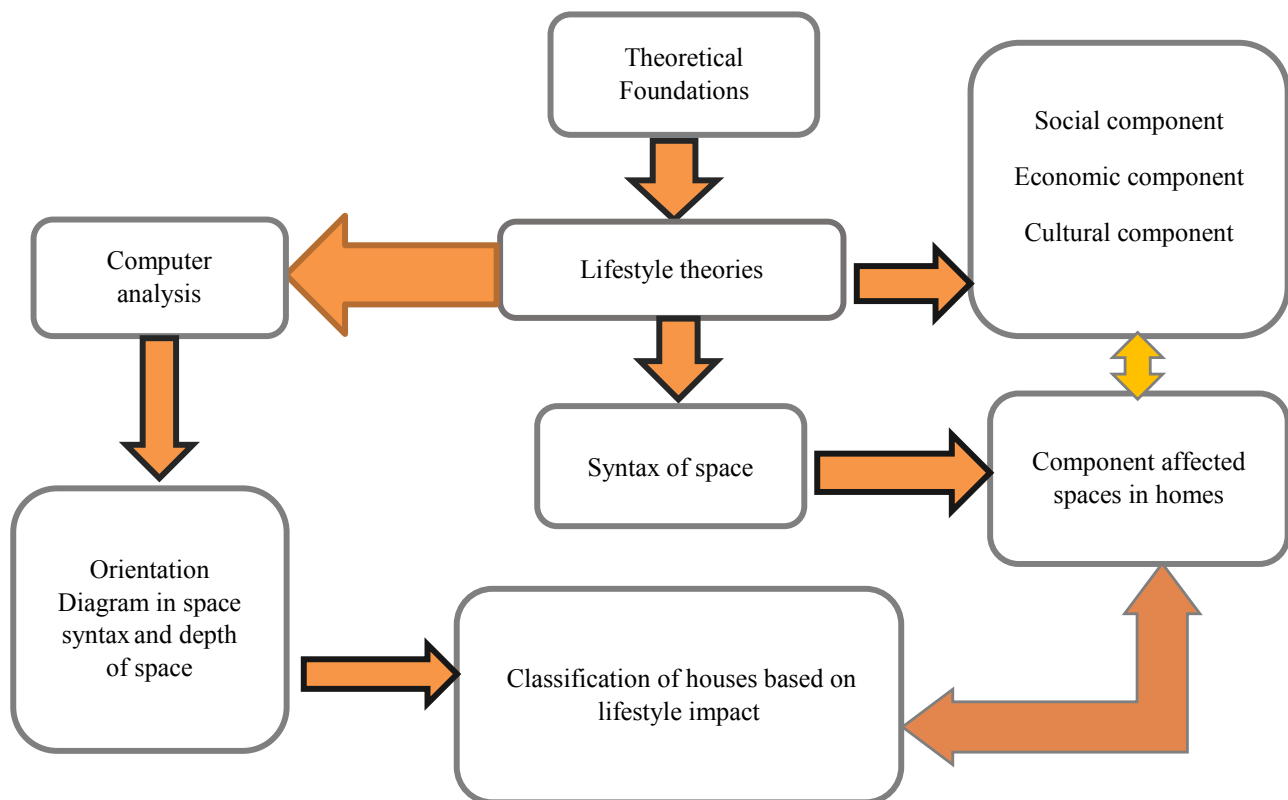


Fig. 1. Analytical model of research. Source: Authors.

of Mazandaran (Vahid Ghazvini, 2004, 872). This paved road stretched across the coast from Astarabad to Guilan and passed through the cities of Ashraf, Sari, Barforosh, and Amol (Sotoudeh, 1987, 4).

### Samples of the study

Qajar era aristocratic houses in Mazandaran include 12 aristocratic residential houses located in Sari, Amol, Babol, Behshahr, Gulogh and Noor cities, which include houses: Kolbadi, Ramdani, Fazeli, Khanbaba Khan, Sardar Jalil, Qureshi, Shafahi, Manouchehri, Najafi, Aghajan Nasab, Shahriari 1 and Shahriari 2, which had prosperity in the Qajar era, and all these houses were examined.

#### • Houses in the first Qajar era in Mazandaran

The examples studied in this course are available and registered as cultural heritage include three buildings which are Manouchehri, Qureshi, and Shafahi houses. Each of these buildings has differences in terms of social,

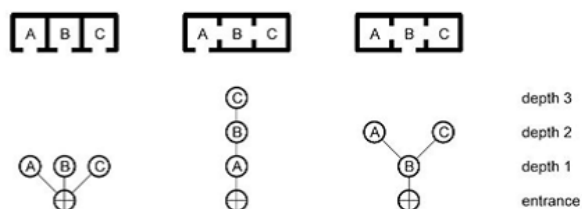


Fig. 2. Example of a diagram of three designs with similar spatial structure. Source: Kim & Hyun, 2010.



A

cultural and economic structures, which are discussed below.

The common space in these three houses includes the entrance, courtyard, rooms (two-doors, three -doors), kitchen and Dais or guest house (Tables 3-6).

#### • Houses in the second Qajar era

Examples studied in this period include the houses of Khanbaba Khan Soltani, Sardar Jalil, Shahriari 1 and Shahriari 2.

The common spaces in these houses in terms of spatial placement according to the syntactic space diagrams including entrance, courtyard, kitchen, rooms and Dais (Tables 7-10).

#### • Houses in the third Qajar era

Houses of this period include Kolbadi, Aghajan Nasab, Fazeli, Ramdani and Najafi which are shown separately in the table below.

The number of common spaces in the houses in the third Qajar period includes the courtyard, kitchen, three-door or two-door room, Dais or guest house, and the location of these spaces in each of the houses is examined in the tables below (Tables 11-14).

### Categorizing new forms influenced by lifestyle

Lifestyle and its components in the first place have created different new spatial relationships in the architecture of aristocratic houses in



B

Fig. 3. Mazandaran in the Qajar era, Source: Golzari, 1976.



Mazandaran province. This has somewhat changed its indigenous structure, which in turn has led to the creation of new patterns (Table 15).

Conclusion

Studies showed that residential buildings of Qajar aristocrats, which were built at the same time from three Qajar periods. There are many differences in the placement of spaces. The pattern of this building are very different both in terms of how it is located on the site and the multi-part and wide area, as well as the relationship with the yard space and in terms of how the spaces are placed next to each other. In response to the first research question, it has

been concluded that: 1. There is an entrance, courtyard, kitchen, room and guest room in most houses that meet the basic needs of its residents. And other spaces that include the courtyards, a porch, a servant room, a central space and sash room due to the different lifestyles of residents, exist in some houses  
2. How these spaces relate in each house is different from other houses. For example, how to enter the space in the first three houses of Qajar era are three different ways and are different according to Space Syntax software from each other in terms of placement in the depths. For example, the depth of the yard in the houses of the third period can be divided

Table 3. Pictures and plans of houses in the first Qajar era. Source: Authors.





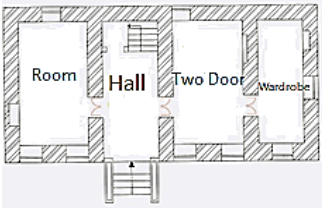

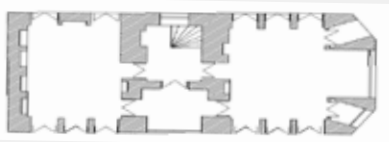

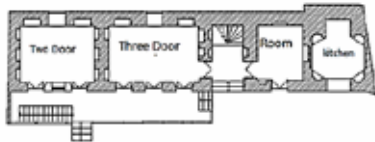



Shafahi's house in Amol	Qureishi's house in Amol	Manouchehri's house in Amol
		
		
		
		

Table 4. A study of lifestyle components in the houses in the first Qajar era. Source: Authors.

House names	Social component	The effect of lifestyle social components on the relationship of spaces	Economic component	The effect of lifestyle economic components on the relationship of spaces	Cultural component	The effect of lifestyle cultural components on the relationship of spaces
<b>Qureishi house</b>	Family structure: - Multi-family - Large family Social component: - The presence of a woman at home and a man outside the home - Housework is done by the servant	- There is a Shahneshin area for guests - Multiparty spaces - Separation of winter and summer spaces - Two-door and Three-door spaces	Jobs and professions: - Rich Social class: - Great landowners class	- Underground for food storage - Sardabeh	Religion: Muslim and Shia	- There are spaces like the vestibule at the entrance that emphasize security and privacy - W.C. in the yard and away from home
<b>Shafahi house</b>	Family structure: - Extended family - Three brothers stayed Social component: - with crew and residents	- It has two floors and has underground - There is a place of honor for guests - Many rooms - North and South Yards	Jobs and professions: The rich Herbalist and the merchant Social class: Merchant Class	- Multi-part Plan - doors room - Shahneshin house	Religion: - Muslim and Shia - Private and Public Space	Shia and Muslim
<b>Manuchehri house</b>	Family structure: - Many family and Khan and master - Large family - The presence of a woman at home and a man outside the home Social component: The life of a master	- Two-floor plan - Many rooms - Kitchen - Multi-part home, Safavi and Qajar	Jobs and professions: - The rich and the landlord Social class: farmer	- Sardabeh - Two-storey building	- W.C. separate from home space - There is a Vestibule at the entrance - The inner courtyard	Shia and Muslim

Table 5. House Justification diagram of the first Qajar era. Source: Authors.

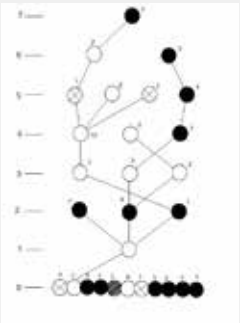
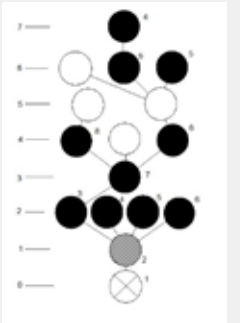
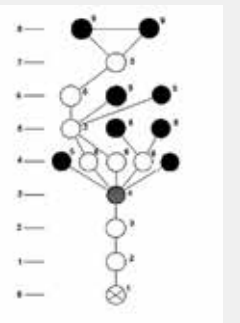
	Shafahi's house	Qureishi's house	Manouchehri House
<b>House Justification graph</b>			
<b>House sections</b>	1. Entrance; 2. Access and stairs; 3. Three-door room; 4. Wardrobe; 5. South facing yard; 6. Room; 7. Underground; 8. Kitchen; 9. Corridor; 10. North yard.	1. Entrance; 2. Yard; 3. Kitchen; 4. Room; 5. Downstair two-door; 6. Wardrobe; 7. Basement; 8. W.C.; 9. Alcove.	1. Entrance; 2. Vestibule; 3. Corridor; 4. Yard; 5. Basement; 6. Stairs; 7. Kitchen; 8. Rooms; 9. Three-door room.
<b>Analysis</b>	1. The spaces in this house are located at 7 depths. 2. The Wardrobe is at the farthest depth. 3. Spaces such as the south courtyard, the entrance, the south porch, and one of the three doors are located at the closest depth.	1. The spaces are located in seven stages or depths. 2. The Orosi room is located on the top floor at the farthest depth. 3. The entrance and the courtyard are located at the closest depth.	1. The spaces are located at eight depths. 2. Upstairs spaces are located at the farthest depths, which include the three-door rooms above.

Table 6. The relationship between spaces and depth in the aristocratic houses of the first Qajar period. Source: Authors.

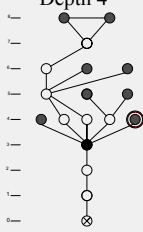
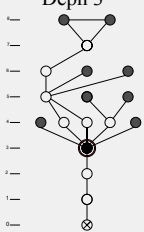

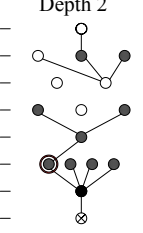
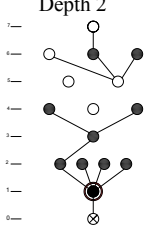
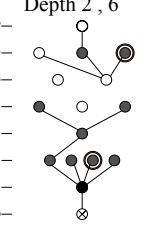
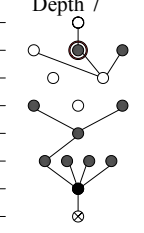
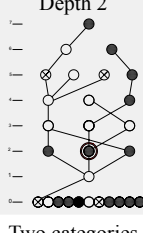
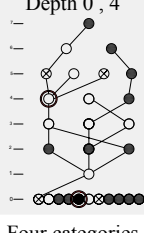
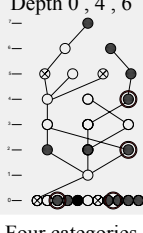
Houses	Entrance	Kitchen	Yard	Three-doors and Two-doors	Guest House
<b>Manuchehri</b>	With corridors and vestibule	Depth 4 	Depth 3 	Depth 6, 8 	-
<b>Qureishi</b>	Connected to the yard	Depth 2 	Depth 2 	Depth 2, 6 	Depth 7 
<b>Shafahi</b>	Connected to the yard	Depth 2 	Depth 0, 4 	Depth 0, 4, 6 	-
<b>Description</b>	Two categories	Two categories	Four categories	Four categories	Two categories

Table 7. Pictures and plans of Qajar houses in the second period. Source: Authors.


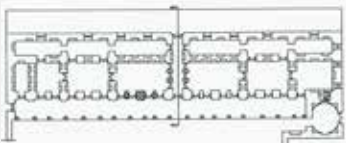
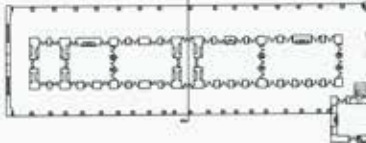

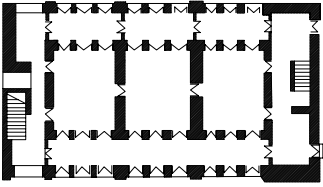
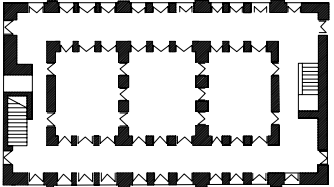

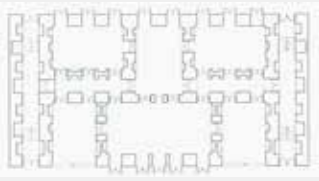
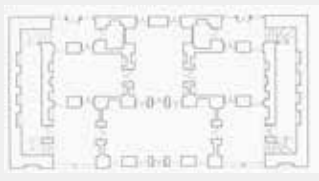

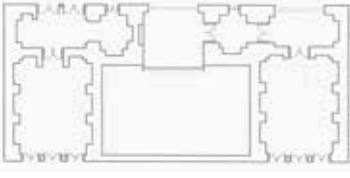
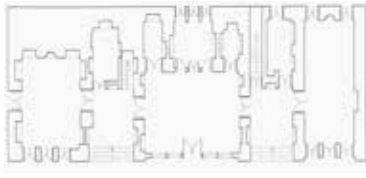
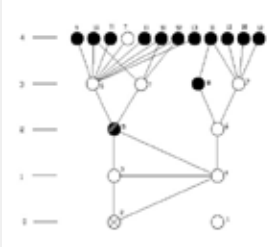
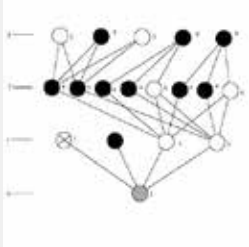
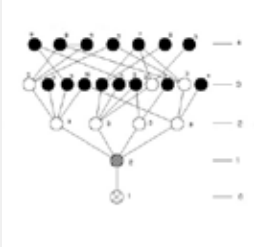
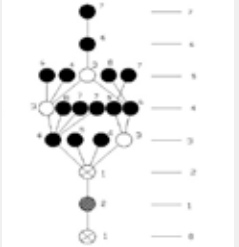
Name	Picture	First Plan	Second Plan
<b>Khanbaba Khan</b>			
<b>Sardar Jalil</b>			
<b>Shahriari 1</b>			
<b>Shahriari 2</b>			

Table 8. A study of lifestyle components in the houses in the Second Qajar era. Source: Authors.

Houses	Social component	The effect of Social lifestyle components on the relationships of spaces	Economic component	The effect of Economic lifestyle components on the relationships of spaces	Cultural component	The effect of Cultural lifestyle components on the relationships of spaces
<b>Khanbaba Khan</b>	Family structure: - Many families and polygamy Community Relations: Guest Reception - Extensive	The house is multi-part and has a central hall that this hall divides the house into two floors.	Jobs and professions: The ruler of the cities of Noor and Baladeh Social class: Government agencies	Due to the political conditions of the homeowner, the first floor porch is enclosed by a wall.	Religion: Muslim and Shia  Privacy: Space separation	The house is multi-part and has a central hall
<b>Sardar Jalil</b>	Family structure: - Multi-family The crew Community Relations: - Guest reception in two separate ways	- The house has three floors and the rooms are located on all three floors of the building - There are rooms for crew and guards and it also has two entrances - Central room on the second and third floor	Jobs and professions: The rich and the political of the army and Commander Social class: Government agencies	- It is the first three-story building built during that period - The building is large - The hallway is enclosed on the first and second floors, but on the third floor it is enclosed in the porch	Religion: Muslim and Shia	- W.C. is separate and has a distance from the main building - The entrance to the building is through a large door that opens onto the courtyard
<b>Shahriari 1</b>	Family structure: Large Family Community Relations: Have guests	- Two-story building - Separation of spaces and sometimes spaces in two - The existence of similar spaces on the two floors indicates the multiplicity of households	Jobs and professions: Rich Social class: Politics	- The Shahneshtin room - Two-storey building - A multitude of spaces	Religion: Muslim and Shia	The second floor space is private for people living in this building so that the upper floor is the corridor between the three-door rooms with the Shahneshtin room.
<b>Shahriari 2</b>	Family structure: Large Family Community Relations: Have guests	- Development plan in two parts - Development of spaces on two floors	Jobs and professions: The standard and ruler of Hezarjarib Social class: Political and rich	- The place of honor for guest - The number of spaces	Religion: Muslim and Shia	A two-part design

Table 9. Justification graph of aristocratic houses in the third Qajar period. Source: Authors.

	Khanbaba's house	Sardar jalil's house	Shahriari 1's house	Shahriari 2's house
<b>House Justification graph</b>				
<b>House sections</b>	1. Entrance; 2. Vestibul; 3. Corridor; 5. Yard; 6. Porch; 7. Corridor; 8. Five doors; 9. Alcove; 10. Three-door; 11. Room.	1. Entrance; 2. Yard; 3. Corridor; 4. Three-door rooms; 5. Corridor; 6. Central corridor.	1. Entrance; 2. Yard; 3. Building entrance; 4. Wardrobe; 5. Living room; 6. Kitchen; 7. Three-door; 8. Room; 9. Alcove.	1. Entrance; 2. Yard; 3. Stairs; 4. Living room; 5. Three-door; 6. Alcove; 7. Upper and lower wardrobe; 8. Upper room.
<b>Analysis</b>	1. The spaces in this house are located at four depths; 2. Public spaces such as the entrance, porch and courtyard are located at the closest access depth; 3. Rooms are located at the farthest access or depth.	1. The spaces are located at three depths because almost all the spaces are located on three floors: three ground floors ground floor, first and second; 2. The biggest difference is in the form of the porch around the spaces.	1. In this house, the spaces are located at four depths; 2. Upstairs rooms are located in parallel at the farthest depth, and the entrance and courtyard are at the closest depth.	1. The spaces are located at seven depths; 2. The upper wardrobe is at the farthest depth and the entrance and courtyard are at the closest depth.

into four categories. Regarding the second research questions, it has been concluded that:

1. In the category of Qajar aristocratic houses in Mazandaran, among the three houses of the first Qajar period, two distinct patterns can be found. In the second period, Of the five houses, three distinct patterns can be found, In the third period, five patterns can be categorized from five houses, which are among the five existing houses affected by spatial relations. Even the buildings located in a city and in a historical

period are different from each other and this diversity is more in the houses of the third Qajar period. 2. The number of similar spaces in the houses is different from each other, for example, the number of rooms are different in houses with more occupants and with several families that have a family relationship. In multi-family houses, the yard are more in number. This is evident in the houses in of the third Qajar period, Kolbadi house in Sari and Fazeli house are examples of this issue. Also, the

Table 10. The relationship between spaces and depth in the aristocratic houses of the second Qajar period. Source: Authors.

Houses	Entrance	Kitchen	Yard	Three doors- Two doors	Guest House
Khanbaba Khan	With corridors and vestibule	-	Depth 2	Depth 4	-
Sardar Jalil	Connected to the yard	-	Depth 0	Depth 2	-
Sahriari 1	Connected to the yard	-	Depth 3	Depth 1	Depth 4
Shahriari 2	Connected to the yard	-	Depth 1	Depth 3 , 4	-
Description	Two categories	Three categories	Three categories	Three categories	Two categories



job and economic situation of the house-owners have a great impact on the shape of the houses. In the houses of the third Qajar period, due to the job of the owners of the houses, the type of spatial relations in the plan of these houses is different from the first and second Qajar periods. The

multi-part houses in the plan and in the floors are due to the family structure of the residents, which is one of the examples of Shahriari 1 house in Behshahr. Among the three components of social, economic and cultural components, the social and economic components had the greatest impact on

Table 11. Pictures and plans of houses of the third Qajar era. Source: Authors.





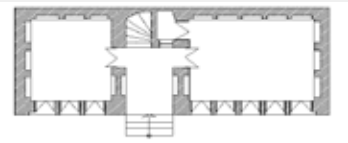
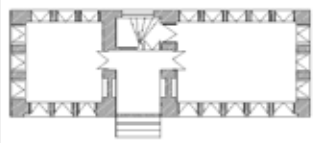


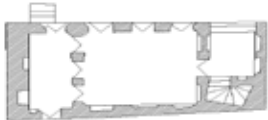

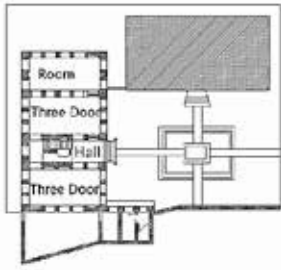



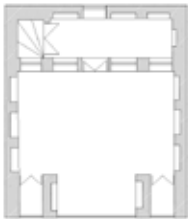
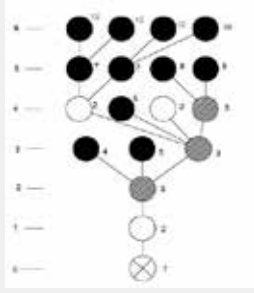
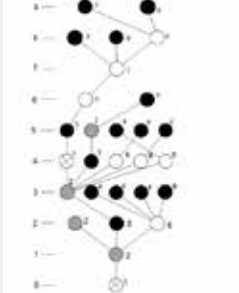
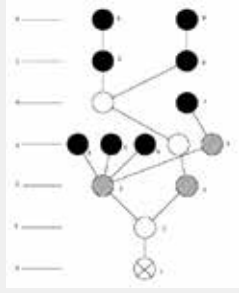
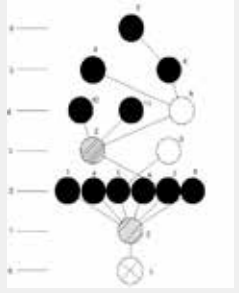
Name	Picture	First Plan	Second Plan
Kolbadi			
Aghajan Nasab			
Fazeli			
Najafi			
Ramedani			

Table 12. A study of lifestyle components in the houses of the third Qajar era. Source: Authors.

Houses	Social component	The effect of lifestyle social components on the relationships of spaces	Economic component	The effect of lifestyle economic components on the relationships of spaces	Cultural component	The effect of lifestyle cultural components on the relationships of spaces
<b>Kolbadi</b>	Family structure: - Several families - The crew and the guard Relations: Reception of special guests and elders	- There are several rooms on the floors that have two separate entrances, it is possible to enter the interior - Spaces for crew and guard - Kitchen space, crew room - Entrance space to handle matters	Jobs and professions: The aristocratic and political class Social class: Member of Parliament	- Has several semi-central courtyards - Crew room - Stables	Religion: Muslim and Shia Confidentiality: Create separate space for men and women	- Bathroom as a whole - An outdoor courtyard reserved for those who were not allowed to enter the interior
<b>Aghajannasab</b>	Family structure: - Many family and polygamy - The crew Community Relations: Guest Reception	- A multitude of spaces - Space for guests - Several middle and north and east yards	Jobs and professions: Merchant Social class: Merchant and rich	- Middle Yard - Has a space for guests	Religion: Muslim and Shia Privacy: Division of the space	Outdoor service
<b>Fazeli</b>	Family structure: - Several families Community Relations: - Moderate social relationships - The presence of a woman at home and a man outside the home	Existence of rooms on the floors and having a central room	Jobs and professions: Teacher Social class: Politics	- Built in three yards - There is a Shahneshtin room	Religion: Muslim and Shia Privacy: Closed spaces	Service in the yard
<b>Najafi</b>	Family structure: Several families Community Relations: - Moderate social relationships - The presence of a woman at home and a man outside the home	- Two rooms with 3 doors	Jobs and professions: Landlord and owner Social class: Rich	Horse riding and storage space- Based on two floors	Religion: Muslim and Shia - Purity	Yard service
<b>Ramedani</b>	Family structure: - Several families - The crew and the guard Community Relations: The reception of the guest in two separate ways	- Rooms on the floors - Crew and guard rooms - The first building is for guests	Jobs and professions: Merchant Social class: The aristocratic and political class	Guest room at the entrance	Religion: Muslim and Shia Privacy: Separating family members with unmarried people	- Outdoor yard service - Front building to accommodate guests who do not need to enter the house

Table 13. Justification graph of aristocratic houses in the third Qajar period. Source: Authors.

	Kolbadi's house	Aghajannasab's house	Fazeli's house	Najafi's house
House Justification graph				
House sections	1. Entrance; 2. Vestibule, stairs and mobile spaces; 3. Yards; 4. Bathroom; 5. Stable; 6. Kitchen; 7. Alcove; 8. Servants' house; 9. Questroom; 10. Rooms and safe room.	1. Entrances; 2. Yard; 3. Building; 4. Three-door; 5. Bath; 6. Stairs; 7. Corridor; 8. Guestroom; 9. Rooms.	1. Entrance; 2. Vesibule; 3. Yard; 4. Servants' house; 5. Kitchen; 6. W.C.; 7. Stable; 8. Alcove; 9. Rooms.	1. Entrance; 2. Yard; 3. WC.; 4. Bathroom; 5. Kitchen; 6. Store; 7. Porch; 8. Room and three-door room; 9. Stairs.
Analysis	1. The spaces are located at six depths. 2. The rooms are at the farthest depth and the vestibule and middle courtyard are at the closest depth	1. The spaces of the Qajar house are located at eight depths. 2. The rooms are at the farthest depth and the courtyards at the closest depth.	1. The rooms are located at the farthest depth.	1. The spaces are located at six depths. 2. The entrance and courtyard are at the closest depth and the balcony at a depth of 6 or farthest.

the structure of house plans. The results of this study in comparison with other studies, indicate not all lifestyle parameters have been analyzed, and in some studies, parts of these effects have been studied. In general, cultural and social components have been studied more. By studying the researches, it has been tried to analyze the components of lifestyle in the samples studied in this research and it will definitely help other researchers in the future.

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Table 14. The relationship between spaces and depth in the aristocratic houses of the third Qajar period. Source: Authors.

Houses	Alcove-guestroom	Two-Doors and Three-Doors	Kitchen	Yard	Entrance
<b>Kolbdai</b>	Depth 5 	Depth 6 	Depth 4 	Depth 2, 3, 4 	Connected to the corridor and the vestibule 
<b>Aghajan nasab</b>	Depth 6 	Depth 3, 5 	-	Depth 1, 2, 3, 4 	Directly connected to the yard 
<b>Fazeli</b>	Depth 5 	Depth 6 	Depth 3 	Depth 2, 3 	Directly connected to the yard 
<b>Najafi</b>	-	Depth 2, 5 	Depth 2 	Depth 1, 3 	Connected to the corridor 
<b>Ramedani</b>	Depth 5 	Depth 3 	Depth 3 	Depth 2 	Connected to the vestibule 
<b>Description</b>	Three categories	Three categories	Four categories	Five categories	Four categories

Table 15. Classification of houses based on common forms. Source: Authors.

Periods	Houses of the first Qajar period	Houses of the second Qajar period	Houses of the third Qajar period
<b>Forms</b>			
<b>Number of common patterns</b>	Two forms or patterns from three houses	Three forms or patterns from fourhouses	Five forms or patterns from five houses

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