



ĀXWARR

ĀXWARR (NPers. ĀḶOR), Middle Persian term meaning “manger” or “stall” and borrowed into Armenian as *axor*. It is derived from *ā-xwarnā*, a combination of *xwar-* (drink, eat) with the preverb *ā*. Since ancient times a Near Eastern manger has normally been a recess hollowed out of a thick mud-brick wall so as to form a trough before which the feeding animal (ass, horse, or camel) stands. The surrounding stable is called *ṭawīla* or *sotūrgāh*.

In dialect variants such as *owkor*, and also in the Avestan *avō.xvarəna-* (place for watering animals, Bartholomae, *AirWb.*, col. 180), *ā* is obviously rivaled by *āb* (water) as the first component. In place-names it is often impossible to distinguish between original *ākvar* (manger, stall) and another *ākvar* contracted from *āb-kvar* (water-drinking). The latter usually does not refer to a place's inhabitants but denotes the limited area of its fields and orchards which “drinks,” i.e., is irrigated by, some source such as a spring, *qanāt*, stream, or river. The New Persian *ābkvar* (*ābkor*) is thus virtually synonymous with the much commoner *ābād* (Pahl. *āpāta*), if this means “watered,” (see Eilers, *MSS* 45, 1985, pp. 23f.) and with *čam*, (from *čamīdan*, to drink, sip) which in some districts is quite frequent.

The contraction of *ābkvar* to *ākor* with consequent distortion of the meaning to “manger” probably lies at the root of certain legends about site origins, which in Iran as elsewhere have a charm of their own. In the not infrequent place-name Ākor-e Rostam, the meaning is clearly “manger” because Rostam's steed, Raḵš, is said to have been lodged in a cave in the locality (e.g., in a cave near Persepolis). Many other names are problematic; e.g., two places mentioned in



medieval sources, Ākūr in Gorgān and Ākūrīn between Semnān and Dāmḡān; Ākūr-sar (Razmārā, *Farhang* III, p. 6); and the area called Ākora in the *šahrestān* of Farīdan in the *ostān* of Isfahan, with its villages of Ākora-pā'in and Bādajān Ākora (ibid., x, pp. 4-5, 31).

Interpretation of the following names with *ākora* as the second component is particularly difficult: Čegākora, west of Isfahan (cf. Curzon, *Persia* II, p. 298; *čegā* means mound or hill), Čilākora and Mirākora (lit. stable master) near Zanjān, the two villages Golākora in the *šahrestāns* of Ahar and Tabrīz, Pīšākora near Kadkan in Khorasan (*pīš* may perhaps here mean dwarf palm), and Silākora in the *šahrestān* of Borūjerd (probably *seyl-ākora*, flood-irrigated (Razmārā, op. cit., II, pp. 87, 299; IV, p. 452; VI, p. 46; IX, p. 80; Kayhān, *Joḡrāfīā* II, pp. 443-44). There is no question, however, that the names Ābkvāra (ibid., IV, p. 1) and Ābkvāra (ibid., I, p. 1) refer to irrigation.

See also [ÄXWARRBED](#).

BIBLIOGRAPHY

See also Horn, *Etymologie* no. 8.

H. Hübschmann, *Armen. Etymologie* I, p. 93, no. 6.

On *āb-kvar*: W. Eilers, *Die Sprache* 6, 1960, p. 128 n. 94.

Idem, "Kyros," *Beiträge zur Namenforschung* 15, 1964, p. 220.

Idem, *Semiramis*, Vienna, 1971, p. 61 n. 111.

Idem, "Toponymische Übertragung," *Onoma* 21, 1977, p. 299.

Idem, *Westiranische Mundarten aus der Sammlung Wilhelm Eilers [I]: Die Mundart von Chunsar*, Wiesbaden, 1976 (with U. Schapka), pp. 280 n. 45 and 374.

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