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Domiziana Rossi

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- 1 After publishing "The Temples of Anāhīd at Estakhr (Southern Iran): Historical Documents and Archaeological Evidence" (2018) in Juraj Belaj et al. (ed.). *Sacralization of Landscape and Sacred Places*, (Zbornik Instituta za Arheologiju Serta Instituti ArheologičkiKnjiga, 10), Zabreb p. 179-194), Shavarebi was contacted by Amiri Bavandpour who offered an important piece of information about the Anāhīd temples at Estakhr. These two temples are mentioned in Kerdīr's inscription at Ka'aba-ye Zardošt. The older temple, i.e., the Fire of Anāhīd the Lady, may have been originally founded by Artaxerxes II (r. 404-359 BCE) and Shavarebi proposes the northern building of the 'Frataraka Complex' as its most probable location. This temple was replaced in post-Achaemenid times by a newer building, known as the 'Window Temple', identified as the 'House of Fire of Anāhīd'.
- 2 Shavarebi argues for an identification of the second temple, i.e., the Fire of Anāhīd-Ardašīr, with the 'House of Fire of Ardašīr', which was presumably located within the bounds of the Sasanian city of Estakhr. An account in the Syriac hagiographical text,

the *Martyrdom of Abbot Baršēbyā*, found by Amiri Bavandpour, seems to confirm this interpretation. Although it is not clear which ones of the temples the extract refers to, the location is undoubtedly inside the city and not somewhere in the surroundings. New excavations in the area are much needed to provide answers on the ancient Estakhr.

- 3 However, the fact that there is evidence of another intramural temple means that the Takht-e Nešīn of Ardašīr-Xwarrah and the Anāhīd temple at Bīšāpūr are not unique anymore. In the absence of archaeological data, information extrapolated by textual sources play a key role for our understanding of Sasanian times.

AUTHORS

DOMIZIANA ROSSI

Cardiff University