

The Symbols of the Goddess of Waters in Iran's Culture

المعاني الرمزية للآلهة أناهيت

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Abstract

Religious insight of primitive human, embodied the higher powers of earth and sky in the female origin of the universe which afterwards this origin became the great basis of primary mother, people circled around her and worshiped her. Myth is a kind of interpretation of universe which comes with the form of stories about gods, angles and Amshaspandan, a holy fate which really has happened and now in a form of imagination and symbol, talks about how things came into existence or annihilated. For ancient human myths are like holy books, teach him morals and practicable commandments. Anahita was an ancient Iranian goddess, which existed before Zoroaster and was being worshiped. She became a powerful angle after rising of Zoroaster and ceremonies and benedictions were held for her. Here we introduce and consider symbols related to Anahita in Iran.

Key words : Goddess , Ardvisur Anahita , Symbols .

Introduction

Thinking is the most important characteristic of human and civilization which leads to genesis of philosophy and religion. Human thinking is the creator of basic and primary foundation of awareness and knowledge for the explanation of creation, nature and what is beyond and coming to existence of the creatures which are the sources of philosophy. Investigation in ancient civilizations show that always philosophical thought, mythical and religious beliefs were beside each other.

Faceless figures of great mother, are symbols of goddesses which were considered as god of fruitfulness and carrying baby who looked after the entire universe, and like a custom, an indication not only for women but for men and women jointly, induces a primary feeding character, symbol of "primary role" of fruitfulness, building shelter and protection. Discovery of great mother figure related to Paleolithic age from the vast area of Siberia to the foot of Pyrenees, is an evidence of universal view about the mother goddess (Lahiji & kar 1998:37).

According to the findings and evidences, worship of mother goddess, was the most religious tradition among different nations from Europe, Africa and Asia. In the discovered figures, usually mother goddesses are naked with big belly and breasts, which is the indication to their main ability that is fruitfulness. In Elam, the goddess of mother was named " Kreersheh" and afterwards was being worshiped as the name of "Nane" till Parthian period. "Nane" was the Semitic name of the mother of great goddess which was being worshiped among Greeks, Iranians, and Babylonians... as the names of Anahita, Anahid, Ishtar and Nana.

Investigations show that in the ancient traditions, among different nations and people of the world, the Venus Star (Nahid) was holy and praiseworthy. In Babel and Mexico this star was shown as a cross. In Sumer and Assyria "Zohreh", in Babel "Ishtar", in Greece "Atena" (Afrodit), in Canaan and Phoenicia "Baal", in Egypt "Sutees", in Mexico "Steelachuluha"(smoking star) and in Iran was called Anahita (Nahid). Also in some countries the calendar was based on this star (Bakhturtash 2001:33).

We can see the figures of mother goddess among the traces and drawings of Sialk which are beside of symbolic drawings of water, snake, sun, and moon and discovered on Iranian earthenware. Other kinds of fertility figures of mother goddess which is an incarnation of Anahid, was found in the excavations of Shush area, Turang Hill and Sarab Hill of Kermanshah with the oldness of 9000 B.C.

In all the land of Armenia particularly in the Akilisne area, this goddess was famous and favorite, and there is a report of her figure being found in the Arz temple which was built from the pure gold (Goyeri 1996:105).

Probably people of Armenia, considered the collection of their gods, including these divinities: "Ormazd" in the status of main god, "Anahit" in the status of main goddess, "Vahagn" in the status of god of fight and national championship, Khorshid, Mah, Mehr, Tir in the status of god of human fate (Giman 1996:288)

Nahid is the goddess of water which was always holy among Iranians and is the manifestation of beauty, intrepidity, wisdom, thinking and fruitfulness, and her temples were the places for piety and abstemiousness for women and nuns. Worshiping of this goddess began before the period of Zoroaster, and the traces of her being worshiped are presented till now. Here after introducing Anahita we will introduce her symbolic indications to find out about the respect and sanctification towards some animals and plants and etc.

Izad which is called "Yazate" in Avesta, is an adjective from the root of "Yaz" which means worshiping and praising. Therefore "Yazate" means praiseworthy (Arabgolpayegani 1997:38).

The name Arevisuraanahita is the Avesta name which has compounded from 3 adjectives. First part "Ardavi" from the word "Ared" with the meaning of rising, expanded and increasing. The word "Ardavi" in Avesta is the name of a river and its literal meaning is moisture and humid. Second part "Sura" means strong and powerful and in Sanskrit with the concept of brave and champion.

The third part "Anahita" is an attribute which is composed of two parts. First the letter "a" which is a negation utterance and "ahit" which means unclean and dirty. Because the word "ahit" is an infinitive to the letter "a" the letter "n" is added and in whole "Anahit" with the meaning of pure and immaculate is created (Lahiji & Kar 1998:265).

Pahlavi: ard wisura, Avesta: ardvi-sura. Ardvi is the name of a mythical river. "Sura" means powerful which is the adjective of "Ardvi" and it is often accompanied with another adjective which is "Anahita" which means clean and is called "Anahid" in Pahlavi and "Nahid" in Parsee. Ardvi itself apparently means fertile and abundance (Bahar 1997:80).

Brandon Shtein believes that this name is the modified name of the most important goddess of Elam "Nahoonteh" which afterwards became Anahita.

"Nahid" is the goddess of water which was always holy among Iranians and is the manifestation of beauty, intrepidity, wisdom, thinking and fruitfulness and her temples were the places for piety and abstemiousness for women and nuns. And because the source of life is considered to be from her, she was worshiped as the mother of god. Western Iranians were worshiping "Ishtar" as immaculate means "Anahitish" which the name was given to the Venus planet. Then this "Anahitish" with the use of Avestic attribute "Anahita" became "Heruti-ardavi-sur" and after that always in the Avestic benedictions was called with the triple attribute "Ardvi sur anahita"(Bois2002:89).

Nahid itself is the quality of this maiden and means pure and faultless. This word in Arabic is changed to "Tahereh" and is the attribute of virgin and chaste. Because the worship of goddesses was customary in ancient Iran, the exact date of giving appellative to this goddess is not clear but Brosus is the first historian who talks about Nahid.

From the beginning of the entrance of Iran to the scene of world history till the attack of Arabs and extinction of Saasani government, Ardvisuranahita was being worshiped among all as the most brilliant sky manifestation and in some periods of history as the symbol of Iranian nationality raised in front of strangers and sometimes was on the vertex of the pyramid of the gods of this territory (Lahiji & Kar 1998:265).

Due to the status which Anahid had in the old beliefs, Zoroastrian magi inserted magnificent songs in praise of this goddess in Yashts. In Avesta, the fifth Yasht is called Aban Yasht and is about Anahita. Description of Nahid in Aban Yasht is like this: then Ardvisuranahita in a form of beautiful maiden, strong, of a nice figure, tall, powerful with the beautiful bright shoes which was fasten to her feet by golden shoe lace, proceed (Band 64). Truly the way they benedict, Ardvisuranahita with the Barasm branch (holy branch) in her hand, and golden quadrilateral earrings on her ears and wearing a necklace on her beautiful neck and a belt on her waist in a way that her breasts be in good shape, came out. (Band 127) (Gooyeri 1996:48).

On the top of her carrousel she rides on four horses with same size and color (Kardeh 3 Band 13). The horses of her carrousel are: wind, rain, dew and cloud (Band 120). She is adorned with jewelry and is wearing golden crown which is in the form of a wheel which has hundred

gems on it and from the sides has pensile puckered ribbons, golden necklace on her neck and square earrings on her ears (Band 127). She is wearing a gown from the hide of thirty tigers which is luminous like gold and silver and on the topmost stratum of sky is silent. On the command of Ahuramezda and the evocation of abstemious, she pours down the rain, hail and dew, from the sky.

One of the titles of Nahid is "Boghdokht" which has been mentioned as the names of "Bidokht" and "Bedokht", and this name is seen on the cities of Khorasan and Birjand and also names "Bojestan", "Baghdad". Other houses of worship and sacred places with the names: "Dokhtar Castle", "Kotal Dokhtar", "Dokhtar Tower", "Dokhtar Bridge" and "Alazra Castle" have been mentioned in Beyhaghi history and are spread all over Iran. Maybe we could say that some of these are related to Nahid and some, for the purpose of luck has got the name of Nahid, and this is the indication of the great status of this goddess in Iran. At present also among the people, we can see the names: Nahi, Nahideh, Nahid, Anahid, Anahita, Anahideh, Zohreh, Venus, ... which is put on the girls and even the names: Suzan, Sulmaz, Suzi, Maryam, Tahereh, Masumeh, Fatemeh and other titles of Fatemeh (peace upon her) are driven from the name Nahid.

The symbols of Anahita

Water:

One of the four elements means progress, luminosity, silence, reputation, tranquility. The mother of all kinds of life, spiritual secret, timeless and eternity, and the river water is the symbol of flow of time in eternity, penetration of gods, death and renewed life (Esmaeelpour 1998:20). In the literature and spirituality water means insight and life water is the metaphor of love fountain which if someone drinks from it, becomes immortal. The name of the eleventh month of Syriac year is conforming to Mordad Mah, Symbol of life, death, resurrection, purity, secret of creation, fruitfulness, growth and renewed life.

In Iranian mythology the creation of water is after sky and it is said that the source of primary creatures are from water except that of human and sheep which were from fire. In Indian mythology it also has been mentioned that at the beginning darkness was inside darkness and no specific sign, and only water (Bahar 2001:64).

Among animals ibex has sign of plant and water and is the manifestation of rain angle. Water is the symbol of Anahita and also the

symbol of noon on the earth. Nahid is the goddess of waters and her temples were built near water.

In the Zoroastrian religion water, fire and earth are holy and should not be polluted. In dream interpretation if someone dreams about water, they say that, it is the sign of victory, prosperity and luminosity. Also when someone goes on a trip they sprinkle water after him.

Other than cleaning aspect of water, it is also the symbol of death and life and its nature is holy and pure. Ablution and washing not only cleans the body from the contaminations but also is the symbol of the cleansing the soul from the sins and abominations. Purification with water is the example of continues rebirth of the creation (Alamolhoda 2003:86-87).

Water is the crossing road for humans to enter another world, the more pure world which body is not able to pass through.

Worships and benedictions for water in Iran were in a way that, even they vowed for it. They considered water holy in an extent that contaminating it in any form was not allowed. They wouldn't spit in water, or even wouldn't take bath in flowing water.

In Talesh women at the time of giving birth would ask help from Khezr and in Gilan, when facing the late child birth, mother puts Quran on her head and walks around the river (Mirshokraee 2003:40-41).

According to the general beliefs and stories, the Fareh of Zoroaster in the "Keyanseh" sea was given to Nahid and when it came to the rise of every son of Zoroaster a maiden would sit in this sea and Fareh of Zoroaster would mate with her. Near the lake there is a mountain which is called "Kooheh Khoda" which some of the god men live in there. Every year, two times in Nowruz and Mehregan, these men send the maidens to the lake to purify themselves in it. After that, three promised would be born with the interval of each 1000 years from three virgin maidens (Razi 1992:271). Because the Fareh of Zoroaster whose cell is in Keyanseh Lake and should reach to "Sushians", pure and without contamination, the mother should also be a chaste maiden and for this reason Nahid was chosen whose chastity was her quality.

Horse:

Animal which is related to Anahita, of northern astronomical figures, wise, noble, sedate, independence, free, great soul, and simplicity in manner. Horse designs are the most primitive drawings which have been found in the caves. Since the past bay horse with the black mane was chosen to be sacrificed for the waters goddess. In ancient mythology, horse is the snatcher of the soul to transfer the soul of the deceased from

the light of the earth to the darkness of beneath the earth. In the middle age Europe, it was the symbol of power and modesty and in China a thin horse is the symbol of a scholar whom the corrupted government would not accept.

In Indian mythology they call the divine horse "Uccaihisrava" (Zekrgou 1998:109).

In Iran horse is the symbol and manifestation of "Mitra", "Anahita" and specially "Bahram". Winged horse in the Mehr tradition is the modified form and symbol of the god of victory. In Shahnameh also horse is one of the several sacrifices which were offered to Anahita, this kind of horse must have been in white color. Ardivisuranahita has four white, big horses with the same race (Gouyeri 1996:54).

In the sixth till twentieth Kardeh, ancient Iran's kings and champions praised her and asked for her help and sacrificed hundred male horses, thousands cows, and ten thousands sheep. When "Jamasp" which was from the Hush family, found that the devil worshipers' troop is coming, sacrificed hundred male horses, thousands cows and ten thousand sheep for Ardivisuranahita (Band 68) and requested her: O! Chaste, O! The most powerful, give me the attainment in order that I too become fortunate like other Arians from this huge victory (Band 69) (Pourdavood 2536:273).

In Iranian beliefs, famous men had white horses. In Islamic Gnosticism and according to stories, prophet of Islam (peace upon him) riding a white horse while passing through skies. Also the mythical horse of Imam Hosein (peace upon him) was white and in Iranian mythology, "Rakhsh" the horse of Rostam was also white.

Wheel:

In Aban-Yasht it is mentioned that goddess Anahita is adorned with jewelry and wearing a golden crown which is in the form of a wheel with hundred gems on it. Wheel and ring are manifestation of "Far" (chosen power of god) in Sasani art and are the apparent face of sun.

Symbols of sun are soul, sun temple, the planetary alignment and girandole. The sun rays are like the paddles of the wheel, which the axis is the indication of beginning and origin and its round along with paddles are the manifestation of that origin (Dobokour 1997:87).

In Indian mythology, wheel is called "Sundara chakra", which is in the hand of Vishnu. This wheel accounts for the cycle of life, passing of time, day, month and year, and the rise and fall of the universe ages. Six beams of this wheel, indicate to six directions (left, right, front, back, top,

down) which are all rotating around one point and one axis, which is the point of reliance of universe and the eternal power of Vishnu.

The external surface of the wheel is the "Maya" or the divine imaginative power (Zekrgou 1998:87).

Circle:

A source which everything originated from it. In most of the civilizations eternity was depicted in the form of circle and wheel, round form of it, is the indication of one of the most important directions in life means unity and also universality, efflorescence and perfection (Dobokour 1997:77).

Circle is a figure which implies the eternity because it has no beginning or end. Circle is the symbol of time and continuous movement of sky which is related to divinity (Hohenegar 2000:31).

Circle is the symbol of movement and perfection, integration, world and absence of differentiation, continuous movement of sky, related to divinity and earth changes. Concentric circles are the secret of gradual evolution, symbol of the last stages of inner evolution or spiritual coordination. In Islam it is the only figure which is able to express the glory of god.

Movement is the complete and unchangeable circle, without beginning and that's why circle is the symbol of time (Hohenegar 2000:290).

Terrestrial paradise, Garden of Eden and Hell are imagined as circle, like the picture of hell by Dante. Circle also is the symbol of attention and justice, sky, sanctity and intimacy.

Birds in sky are often seen in circle, belt, ring, crown, necklace are also signs of circle and are the guard rings. Round dance of Muslims also indicates the cosmic mystery and is the imitation of the travel of the twelve planets around sun. Making circle around tombs prevents the souls from wandering and is the mean of their protection and causes them to stay at the holy place. Ring around the temples is the sign of this fact that only acquaintances can pass through that line (Dobokour 1997:93).

In chinees mysticism circle is the symbol of "Tai Chi To" (Yin and Yang).

Tree:

Is one of the symbols of Nahid and Mitra. In Iranian mythology birth of Mitra (child of Nahid) is sometimes from a tree. Also those with Mitraian religion in their traditional ceremonies would drink the sap of "Hum tree". In Avesta also Hum is a sacred tree which grew in the valley

of the "Mountain Frakhkert", and in resurrection along with the water of life, leads to the immortality of the deceased.

The symbolic meanings of the tree are like this: secret of the universe, splicer of the earth and sky, evergreen, related to human life, because the tree itself is the symbol of life, the falling leaves of it, is the symbol of death and the leaves becoming green again is the symbol of rebirth, and it imply that, the life originates from the root. Tree is the symbol of expanding powers, physical and spiritual energies and continuous renewal of life and is the light of personality (Haman :27).

Date tree is also the symbol of Anahita and Mitra which afterward was related to holy Marry and Imam Ali.

Warlock tree is the symbol of ambition and boundless grandiloquence.

Tree of life, secret of holy power, Lotus tree is the symbol of decency and cleaning and the symbol of immortality.

The sky tree is the symbol of imagination and cypress is the appearance of enlivening and positive aspects of life, evergreen and metaphor of spring, also this tree is the special tree of sun.

In ancient Persia, and in the Nowruz and Mehregan celebrations, seven branches of tree would be put on the tablecloth as the symbol of holiness. Also according to Zoroastrianism in the memorial of each person's birthday, marriage day and death day, at least plant three tree, because the plants, trees and herbs are the symbols of "Ameretat Amshaspand" and Ahura's immortality in the material world.

Also in other religions, tree is considered as holy. In the legends of Yakut, human is the fruit of a seven-branched tree and is feeding by a woman whose body has come out of the shell of the tree's body (Haman:19).

In "Vejar karde dini" we also read that when Zoroaster progressed to the Goshtasb port, he had cypress and fire with himself.

Still in some parts of Iran Cypress is considered as holy.

In the part of Sistan's Kalegan, there is a grove of cypresses around a shrine. Inhabitants of the place say that when a misfortune is going to plummet on their land, one tree falls down.

From their point of view, the sky cypresses die earlier as of humans (Kuyaji 1999:38).

Dolphin:

One of the symbols of Mitra and Nahid, and symbol of wisdom, intelligence, thinking, knowledge, spiritual guidance, understanding and emotional trust.

In most of the drawing about Mitra and Nahid, the baby Mitra is sitting on the back of a dolphin and because dolphin feeds and raises its baby in the water, the drawings indicate the raising of Mehr by Nahid in the water. This animal is considered as the holy animal of Nahid.

In Persian they call it pig-fish, sea-pig, and also dog-fish (because of the similarity of the head to pig). Also dolphin is one of the north astronomical figures and its other name is cross.

In Tunisia there is an earthen figure of Nahid which is sitting on dolphin, also a figure of Nahid has been found that shows her in a position sitting on a dolphin, on her behind there is a shell and from the waist upward she is naked (Goyeri 1996:70).

In Spain there is a figure of Nahid, which near her left foot, Mitra is sitting on a dolphin (Moghadam 2001:38).

Shell:

One of the symbols of Nahid and Mitra. According to the process of pearl forming, it is a symbol of taking care and raising the egg of Mitra and Sushians by Nahid in the water, and is the association of ocean and water (Moghadam 2001:34).

Concentricity grooves of shell are the circles which get wider when become far away from their start point. In Indian mysticism designs of these circles which are curved on the wall of shell, indicate the countless universe era, that all rise from one point which is Vishnu. When blow in it the sound which comes out, is the sacred sound, that calls upon the powers of god, like Israfil Horn (on the day of resurrection) would wake up all the asleep forces (Zekrgou 1998:89).

In the drawings related to Greek mythology, Venus also was born from a shell in the ocean.

Flaming shell is a metaphor of sun, and is also called Heaven Shell.

Earring:

One of the symbols related to Anahita. In the description of Anahita we read that she has quadrilateral earrings and one can say as the ear is the organ of gaining knowledge, two earrings (in ears) are the symbol of two kinds of knowledge: rational knowledge and illuminated knowledge (Dobokour 1997:83).

Ardvisuranahita with a Barasm branch in her hand and quadrilateral golden earrings on her ears, while wearing a necklace on her beautiful neck appeared (Band 127) (Razi 2000:345).

The quadrilateral earrings are also the implication of them being square, and this form is the symbol of Anahita's government on earth.

In Indian mythology, Vishnu also has two earrings which are called "Makara" and are in the form of sea animals (Zekrgou 1998:45).

Cow:

Is the first created holy animal in all of the ancient religions, which special ceremonies were being held for it. Cow is one of the primitive drawings which have been found in the caves and in the entire ancient world, was being worshiped and even now.

In mythology often, storm becomes in the form of cow. In eastern art, a blatting cow was the symbol of a sky full of thunderstorms. In ancient mythology they believed that earth is on the horns of the cow and this cow is on the back of a fish (Dobokour 1997:53).

In ancient Iranian civilization, is one of the symbols related to Anahita, and symbol of sky and winter which has been shown in carvings.

According to the references of Avesta and Pahlavi, when the first cow was killed, its blood flowed on the earth and the resurrection of nature started from that (Razi 1992:54).

In Mehr religion every year at the start of spring, with sacrificing cow, resurrection of spring and birth of life was repeated. Most of the founded vestiges of Mitra, show her while sacrificing the primary cow. In the main scene of these drawings Mehr is busy by sacrificing the cow. Making a column with his left foot, and the right foot from the butt of the cow is directed to the right and with the fingers of the left hand, pulling up the nose of the cow. Hands of the cow are bending, the feet are pulling backward and the cow is on the belly. Mitra with her right hand sticks the dirk to the right lower part of the cow's neck (Razi 1992:140).

Between the moon crescent and bent horns of animals there is a direct association. Cow or animals with horn, because of their horns similarities to the moon crescent, often are the symbol of moon, winter and rain (Dobokour 1997:53).

In Iranian mythology cow's tail is the center of power and blessing and from that the clusters and wheat would grow.

In India cow is a very sacred animal, which killing it is not allowed and is the secret of greatness and holiness. Indians endow the bull to the

god Shiva and their arise in farms and public passages is a good thing which ablution of it goes to the soul of deceased (Razi 1998:407).

In Shahnameh, cow-head wand is the sign of Rostam. In Egypt mythology, head of cow was the sign of "Hathor" (goddess of love).

Fish:

Is the symbolic sign related to Nahid and afterward became one of the symbols related to the Jesus Christ, and the symbol of the last month of the year, which also is seen in "Haftseen" and is the symbol of blessing, solvent livelihood among Iranians (Niknam 2000: 37).

Fish is the symbol of blessing and abundance, life, prosperity, marriage, reproduction, sea, trust, purity, divinity, frigidity, knowledge and Carp is the symbol of ambition. Fish is also considered as a holy food, and they consider it as the protector of life tree, and Hum tree (Dobokour 1997:102).

In Indian mythology, Vishnu at the first time, appeared in the form of a fish, and two fishes were the signs from the eight special signs of Buddha (Zekrgou 1998:110).

In Islamic stories, prophet Younis for a period of time lived inside the belly of a fish, and in chines mythology the god's chariot was being pulled by the fishes.

Triangle:

Is a symbol of mountain and cave. Nahid's and Mitra's temples were built in the caves or in the heart of mountains. The inspiration of the religious slogans such as: good speech, good thought, good deed and represents life periods including birth, growth, death and the basis of golden division.

Equilateral triangle is the indication of divinity, coordination, periodicity, and imply the number three. Sign of this triangle among Jews mean god, whose name should not be expressed. Equilateral triangle is related to earth, rectangular triangle to water, scalene triangle to air, and isosceles triangle to fire. A triangle which it's head is upward is a symbol of male and this triangle with the head downward is the symbol of female and water (Hohnegar 2000:66).

Pearl:

As the symbol of power and beauty, adorn of the crown, diadem, togs of the kings and nobles, cure for the eye diseases, and ulcer. Because the pearl is born inside the shell and because of the process of its formation, when a drop of water (sand) inside a shell becomes a pearl, it is the implication of the birth of Mitra, because the birth of Mitra was also from

a virgin maiden (Nahid), who became pregnant in the waters of Hamoon lake (Razi 2003:16).

Pearl is also the symbol of Anahita and in most of the embossed designs she has been engraved with earrings, crown and pearl on her neck. The qualities of the pearl can be mention like this: the symbol of the paramount perfection and occurrence of the best possibilities, beverage of gods which drinking it leads to immortality, leaflet of dew, signet and sign of moon, symbol of women's tear, symbol of guardians of fountains and rivulets, water and femininity. In the past also people believed that pearl has the property to give the power and strength of nature and universe to the deceased (Dobokour 1997: 133).

Because of this belief in most of the ancient cemeteries, pearl has been found. Even in China and Egypt in the mouth of deceased they would put pearl for the reason of their rebirth in another world (Kouyaji 1999: 450).

Water lily:

Water lily with regard to the birth of Mehr, is one of the holy symbols related to Anahita and Mitra which is seen frequently in the patterns of Persepolis. Lotus is in livid color and has horn flowers, and water lily has wide leaves with white or yellow flowers and grows on the surface of water.

The roots of this flower are in the earth and its stem grows in water and it grows tall in the air toward the sun. It is considered as the secret of four elements mean nature and its seasons. With regard to the transmogrification period in Eastern Gnosticism, under the sun, the seed of this flower falls into the sludge and sprouts and its flowers would flourish in light (Laforg & Alendi 1995:24).

Every day with sunrise lotus flower would open and at the sunset would close. Due to this reason lotus is considered as the symbol of sun and in India as the sign of Buddha and sometimes the symbol of Vishnu.

Also it has five petals which are the symbols of five senses, four body organs along with head also the claw of hand and foot. It is comparable with pyramid which has four polar points and one zenith (Esmaelpour 1998:21).

In Iranian and Indian philosophy has been mentioned that lotus flower is the symbol of the world, and multiple layers of its petals represent the different world periods and different stages of universe.

Eight petals are the sign of eight directions of the existence which appeared in the depth of primary waters, after the creation. Eight directions are: right, left, front, back, top, down, outside, inside.

Emergence of the lotus from the primary waters is without any filth and is the sign of purity which from inside of that the holy power, life and also petal of knowledge emanate. Usually some of the petals of lotus are visible and the rest camouflage each other and are under the middle petals. This shows the reality of the multiple periods of future, that always part of the reality would reach the efflorescence level and universe carries the buds of the reality in different times which will flourish in appropriate situations (Zekrgou 1998:89).

Conclusion:

Goddess Anahita, goddess of waters, was one of the goddesses which were being worshiped before Zoroaster and also afterward, because of her great influence in Iranian culture, in Zoroastrianism changed to the angle of water protector and in her description poetries have been written. With the study of the worshiping of this goddess and her holiness among ancient Iranians, and the symbols which are related to Anahita, one can realize the reason of sacredness of some semblances in Iran, like: sacredness of ancient trees specially cypress and asking help from them, which is still decree in some parts and ordinances are held for it, or venerability of lotus flower, which is seen near the cypress in the most of the engraving designs of Persepolis. Also putting fish on Haftseen tablecloth as blessing, or designs with animals which have strip of pearl in their mouth. The drawings of cow, which is seen in most of the drawings of the ancient Iranian's architecture, indicate the worship of Nahid and sometimes it is seen in the buildings till the Qajar and Pahlavi periods. The most important thing is the sanctity of water in ancient Iran which is still continuous and some of the Islamic holy tombs are built in the old temples of Anahita or near the rivers. At the entrance of mosques there is an appliance pond as the symbol of body and soul purity. Beliefs of the holiness of water and not throwing garbage in it and setting up the marriage ceremonies and attire new brides near rivers in most parts of Iran, names of some mountains and bridges like: "Chehel Dokhtaran Mountain", "Kotal Dokhtar" and this belief that Tigris and Euphrates are

marriage- portion of her excellency Fatemeh, all are indications of the old and sacred beliefs in Iran.

الملخص:

النظرة الدينية للإنسان القديم جسدت القوى العليا السماوية والأرضية في أصل الكون وفي ما بعد أصبح هذا الأصل أساساً كبرى للأولى وما نسميه اليوم أساطير القبائل القديمة، هي كانت قصة حياتهم ومقدساتهم. لم تكن هذه الأساطير منفصلة عن السياق التاريخي لتلك الأمم وشهدت تغيرات في الجوانب الاجتماعية والاقتصادية والألفة مع الشعوب الأخرى. الأسطورة هي نوع من تفسير العالم التي تهيم عليها قصص تتعلق بالآلهة والملائكة و أمشاسپندان (أمشہ سپنتہ: من صفات أهورامزدا). قصة مقدسة قد حدثت في الزمن والآن يتحدث بشكل رمزي عن كيفية إنشاء الأشياء أو تدميرها. بالنسبة إلى الرجل القديم، الأساطير تعلمه الأحكام العملية للحياة والأخلاق كالكتاب المقدس. وفقاً للآثار التي تم الحصول عليها كانت أناهيتا إلهة إيرانية قديمة تعبد قبل الزرادشتية؛ تمتد عبادته إلى أبعد من إيران القديمة ولا تزال توجد حتى الآن. وبعد مجيء زردشت، أصبح ملاكاً قوياً وكانت تقام له الصلوات و المراسم. في هذه المقالة، نتطرق إلى الرموز المتعلقة بأناهيتا في إيران. الكلمات الرئيسية: الإلهة – اردوى سورآناهيتا – الرموز.

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