

Original Research Article

The Ritual Role of Water in the Formation of Semnan and Damghan Landscape*

Reihaneh Khorramrouei^{1*}, Fatemeh Bakhshi Varzaghani², Saman Gheidi³, Alireza Afzali⁴, Parisa Khodabandeh⁵,
Ghazal Alipour⁶

1. Ph.D. Candidate in Landscape Architecture, Faculty of Architecture, College of Fine Arts, University of Tehran, Iran.
2. M.A. Student in Landscape Architecture, Faculty of Architecture, College of Fine Arts, University of Tehran, Tehran, Iran.
3. M.A. in Landscape Architecture, Faculty of Architecture, Pardis Branch, Islamic Azad University, Pardis, Iran.
4. M.A. Student in Landscape Architecture, Faculty of Architecture, College of Fine Arts, University of Tehran, Tehran, Iran.
5. M.A. Student in Landscape Architecture, Faculty of Architecture, College of Fine Arts, University of Tehran, Tehran, Iran.
6. M.A. Student in Landscape Architecture, School of Architecture and Environmental Design, Iran University of Science Technology, Tehran, Iran.

Received: 01/06/2022

Accepted: 30/06/2022

Available online: 23/07/2022

Abstract Water has been quenching people's basic needs as the first condition of life in human communities. Water has had a significant role in shaping the landscape of cities in ancient religions and rituals in Iran and can be considered a natural element in creating the highest quality collective spaces. Hence, there are myths about it. Given its significance, some ceremonies and rituals have long been associated with this life-giving element, which is historically rooted in the beliefs of the Iranian and ancient religions. Due to its location in the hot and dry desert climate, Semnan has always faced the problem of difficult access to water. The agriculture-based economy and scarcity of this life-giving element have affected all spheres of people's lives in the region. Water management in this region is considered critical in the city structure and quenching people's needs. The need for water, as an element that fulfills other needs, has caused people to pay special attention to this element. Thus, water seems to have become a sacred and respected element by getting distant from its functional nature. Considering the three-day field visit to the historical texture of Semnan and Damghan, what draws the attention of the audience the most is the ritual role of water in shaping Semnan and Damghan. This role has had a significant effect on the city landscape objectively-subjectively. Moreover, its proper performance at the city level has created a different quality of space in the neighborhoods of the city. Hence, the study intended to analyze the ritual role of water in the formation of the Semnan and Damghan landscapes.

Keywords Ritual landscape, Landscape, Water, Semnan, Damghan city.

Introduction In ancient times, the religion of Iranians was directly associated with agricultural livelihoods, with water having a sacred status in this land; thus, myths

and rituals emerged on this life-giving element (Afifi, 2004, 410). The agriculture-dependent economy and the fundamental role of water made Iranians well protect the springs, rivers, and all the water on which their lives depended. Moreover, to sanctify and honor this important element, they created deities such as Anahita and Tishtar and praised them, and offered many votives and sacrifices to them to benefit from the blessings of

* This paper is extracted from the research project entitled "The vernacular landscape tourism in Semnan and Damghan city", that was conducted in 2022 at Nazar research center under the supervision of Dr. Seyed Amir Mansouri.

**Corresponding author: r.khoramrouei@gmail.com, +989186090192

water. Hence, water has enjoyed a special status among Iranians as a sacred element and has so far maintained its prestige (Mansouri & Javadi, 2018, 19). Thus, the significance of water in Iranian life and livelihood led to a sanctimonious attitude towards this element - the Iranians did not pollute the running water in any way. They took special care in keeping it clean (Rajabi, 1981, 328). Iranian rituals associated with water have bonds in different forms like mythological stories and legends, heroic characters and stories associated with maintaining water purity, and traditions associated with sacrificing for water. The emphasis on the proximity of the sacrifice with the issue of water and the conceptual connection between the two shows the spiritual and sacred place of water in the minds of the people of ancient Iran and their rituals, so that sacrifice is a symbol of sincerity and demand for the phenomenon of water in front of Anahita (keeper and guardian of clean and flowing waters) (Mansouri & Javadi, 2018, 16). This view has been common in Iran in the past and has continued with new content in the Islamic era. The prayer and sacrifice for Anahita have turned into an appeal and intercession with the innocents and saints in Islamic belief. As the goddess of waters, Anahita is a woman with natural and perfected characteristics, symbolizing the fertility of human animals and plants. The power of this belief in Iranian culture was such that it carried on in the Islamic era of this land. The ritual of asking for rain and praying to Hazrat Zahra (AS) and Hazrat Abbas, the water carrier of Karbala plain, has replaced water prayers and praying to Anahita. Although in this transformation, the form of the ritual has been preserved and continued, the essence has changed from "requesting rain from the goddess Anahita" to "appeal to holy persons" for mediation and intercession with God - the intercession that is subject to God's permission in the Qur'an. In the Islamic era, water is not inherently sacred but considered desirable because of its important role in people's lives, its connection with ancient beliefs, and the emphasis of the Holy Qur'an (Javadi, 2013, 43). Thus, the religious thoughts in the form of ritual-heritage landscapes originate from the way of encountering water among the various factors affecting the landscape of the Iranian city over time.

Research method

The documentary method was used in the paper to develop the theoretical framework of the study. Regarding this, the desired information was collected to express the literature on the subject and the desired concepts using books, Journals, authoritative publications, websites, and related dissertations. Then using descriptive and analytical methods, the conceptual framework of the

study was prepared and edited to provide suggestions and conclusions. The data collection tool in this method was the field observations of a three-day research trip to Semnan, Damghan, and Bastam coupled with library studies.

Literature review

Many studies have been done regarding culture, ritual, and tradition. Moreover, many studies have been conducted on the history of developments in Semnan neighborhoods and the existing irrigation systems. The study is the outcome of a three-day research trip to Semnan, Damghan, and Bastam; thus, the references and texts stated in the paper result from a three-day trip to Semnan province. On the other hand, it is necessary to state that rites and culture in various parts of Iran - especially in the central and northern cities like Semnan with different climates from the north to the south of this province and the way of dealing with water as a ritual element in different parts - is different and so wide that cannot be examined in this paper. Thus, the study has tried to analyze the mutual relationship between the ritual element of water and the minds of the people titled the ritual role of water in the formation of the landscape of Semnan and Damghan based on a field visit to the main neighborhoods of Semnan and Damghan. In doing so, we examined papers on the religion, culture, and irrigation system of Semnan neighborhoods. Regarding religious landscape in "Ritual and landscape" by Jalal Mohaddesi (2010), it is stated that there is an objective connection between the external appearance and the intellectual base of the reaction of Iranians to the occasions rooted in the ancient history of Iran. This connection can be traced by examining the foundations and history of the celebrations of this land. Moreover, in a critical paper entitled "A Criticism of Iran's Religious- Ritual Places: an Analytical Perspective Focusing on Historical background" by Javadi and Molasalehi (2017), the places and sacred religious-ritual structures existing and active in Iranian society are often in the heart of nature and by the water. Hence, they have been respected and holy among people. In the paper entitled "Integration between traditional water infrastructures and the residential quarter systems in the Iranian cities Urban structures and water infrastructure in Semnan" Alehashemi (2020), it is stated that the bilateral connection between the city and water infrastructure in Semnan is a special form of the neighborhood system shaping the city. A system that goes beyond the management from the bottom to the top of the physical structures and connects with the social, economic, and cultural structures of the city in a multifaceted way. Moreover, in examining the role and

significance of water, one can state the paper Hossein entitled “Importance of Water, Its Elements and Pools in Persian Garden” (Soltanzadeh & Soltanzadeh 2017), which stated the historical and cultural significance of water in many ancient cultures. Some of them were sanctified, and rituals were carried out for them. Thus, water has been introduced as a very important element, especially in hot and dry lands where people face its shortage.

Theoretical basics

• Ritual and ritual scene

Rituals take over a complex prism of sociocultural and religious behaviors in various communities and bring their manifestations to the fore in the aspects of tradition. Rituals are full of mysterious signs and symbols. Etiquette and behavior, rhythmic movements, music, clothes, principles and rules, snacks, and all kinds of food and drinks besides prayers, and remembrances are the inevitable features of rituals (Khorramrouei & Mahan, 2021, 15). Rituals are a way of objectifying the myths believed by human communities, which can be a guideline for the continuation of social life concepts in cities by expressing the basic common thoughts of humans about life (Abarghouei Fard, Saboonchi & Farzin, 2018, 6). Religion is a subset of culture, and the landscape it creates is called a ritual landscape due to the importance of ritual symbols in it while being cultural (Mansouri, 2014, 5).

As an important part of the cultural landscape, a subset of the landscape (Fig. 1), the ritual landscape is considered the society's reaction to its spiritual needs. Humans have been in a direct relationship with nature since ancient

times; thus, the natural landscape and its constituent elements have affected the biological landscape and ritual landscape. This becomes important in the field of the ritual landscape when we know that the natural elements of the landscape, besides their objectivity and function, have always had mental, symbolic, and spiritual concepts, and they have been used as symbols and metaphors (Khorramrouei, Mahan & Farzin, 2018, 54). The reflection of the mythological and naturalistic beliefs of Iranians in rituals has led to the formation of a close relationship between ritual landscapes and natural elements. The simple meaning of naturalism is the coexistence of water, trees, and sacred places in ritual landscapes. This pattern has continued along the evolution of Iranians' worldview and cultural and religious developments (Abarghouei Fard, 2019, 13).

• The ritual role of water in the landscape

Water was considered a sacred element and a symbol of Anahita in ancient Iran. Iranians did not differentiate between Anahita as the transmitter of water and water itself. Thus, holy waters found their way into Iranian culture. Sacred springs, ponds, lakes, and rivers entered Iranian spaces, and water prayer rituals near these sacred sources grew in Iranian culture. Anahita allowed people to share their wishes with her and present their vows and sacrifices to her (Mansouri & Javadi, 2018, 22). Thus, water no longer had a functional role and took on a transcendental role. Gradually, in Islamic thought and culture, the water gained value and prestige because it was issued by God and had the role of a verse. Although in this view, the water did not have a god-like role as in ancient times, its role was reduced to a creature and a manifestation of truth. The change of water status from the ancient Iranian culture to the Islamic culture has gone through an evolutionary process, and this element has reached its new role as a mediator of the grace of existence in Islamic thought from the position of existence in ancient religions (ibid., 27). Accordingly, over time and the evolution of the water concept, it is understood that water, both in the ancient religion and in the Islamic era, as a life-giving element, has been rooted in the heart of the beliefs, rituals, and culture of Iranians. Under such a condition, a respectful attitude toward water is a license for the continued presence of water in Iranian society. It is considered an element that gives meaning and creates quality. Thus, a manifestation of water can be seen as both body and meaning in most ritual spaces.

Discussion

Semnan is one of the provinces of hot and dry regions south of the Alborz Mountain range. The northern

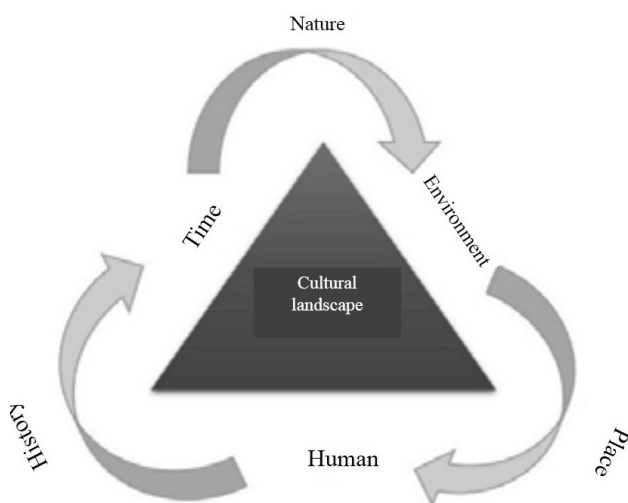


Fig. 1. Factors shaping the cultural landscape from which the ritual landscape is derived. Source: Khorramrouei et al., 2020, 15.

cities of the province, such as Shahmirzad, have a very balanced and sometimes cold climate. In the central and southern parts of the province, cities such as Semnan and Damghan, located in a vast desert plain, benefit from a warm and dry climate. According to this climatic diversity, the way the people of this land deal with water differs. Thus, water management and directing it for public use is quite difficult. For instance, managing running water in Semnan, dividing it into six pools, and finally distributing it and giving water rights to existing households in the city shows the preservation and sanctity of water among the people of Semnan besides the correct and managerial system performance. Moreover, in Damghan, known as the city of hundred gates, the reason for the formation of the city is a spring that divides the water into several streams and sends it to the gardens for irrigation. Thus, although the irrigation system and the equal distribution of water in Semnan and Damghan is a functional and objective matter and results in the supply of water for agricultural and personal use, by examining the rituals and customs, and manifestations of culture such as games, poems, proverbs, beliefs, votive associated with water among the residents, one can conclude that this indicates the comprehensive intertwining of the minds, beliefs and general culture of the people with a functional structure of water. For instance, the proverb “Ovu juoe pey miyare paki khoti medare” (water flows in the rain, fills all the cisterns in the house) is a metaphor that, in a general movement or task, details are considered whether you like it or not. Furthermore, the proverb “Oudar! Menji Benj, Menji Nenja” (it is your water turn, get it if you like, or if you, not) is a metaphor that the opportunity is yours; you will lose it if you do not use it. Regarding water-related games and activities, one can state “Zou” game.

In the summer, the youth would race to fetch water from the reservoir, and after taking a few deep breaths, whenever they announced their readiness, they would hold their breath, and as soon as the race started, they would all go down with a loud Zou. Those whose uttering of Zou was interrupted for a moment were the losers, and those reaching the water tap of the water tank first were the winners, and this game was also played while climbing the stairs with a jug full of water (Yousefi, 2022). Additionally, in the folk beliefs of the people of Semnan, the custom and ritual of “Chellebori” could be cited. This custom is for newlyweds who are still not pregnant after two years of their marriage ceremony and have to go to Chellebori. Chellebori involves going to a stranger’s bath, climbing up the Semnan minaret, and going around the swimming pool of the neighborhood (Jamshidian, 2013, 60). In

addition, the rituals and customs observed in these two cities in dealing with water, the structural presence of water, and its effect on the heart of the city will soften the atmosphere, the presence of more people in the neighborhoods and urban spaces, and create enthusiasm and vitality. As a source of life and an invigorating element, with its presence in the localities and physical spaces of Semnan and Damghan, water has formed mentalities and memories in the minds of the people of these regions, which crystalizes the unique quality of a desirable urban space. Thus, water in these two cities is an expression of people’s understanding of the city landscape. A concrete example of the points stated can be seen during a three-day trip to Semnan and Damghan in spaces such as Semnan Bagh-e-Feyz pool, Nasar neighborhood, Tekye-e Nasar, Semnan Grand Mosque, Soltani Mosque-School (Imam Mosque) as well as Cheshmeh-Ali Damghan. For instance, Fig. 2 shows the image of a flowing river in the neighborhood of Nasar along with children’s games, where water has a role as a functional and ritual element. The ritual developed by water in the neighborhood is formed in terms of games, proverbs, definitions, descriptions, and social coteries between men and women. This is the concept water has created in the minds of the people of Semnan and Nasar neighborhoods.

In addition, in the figure, two Tekyes of Nasar and the pond in it are shown, and based on the existing narratives, there were no ponds in the past but have recently been created as a symbol of the presence of water in the heart of the Tekye. Occupying a large part of the space, the pond has created a place to represent water and create a deep understanding of its ritual role in a holy place, which doubles its significance when holding the Ashura rituals. Tekye-e Nasar, a turning point in the heart of the Semnan Bazaar, connects various neighborhoods to the Bazaar. Although the presence of water in it is symbolic and dramatic, it creates a deep concept of its ritual role in the minds of the people of Semnan, which emphasizes the dignity and sanctity of water. Despite the technology and easy access to water, it can be used anywhere. However, the fact that the water basin was created in spaces such as Tekye-e Nasar or Semnan Central Mosque in recent decades shows the centrality of water and its ritual role in sacred spaces. These ponds, as a manifestation of the body of water in the environment, despite the lack of historical precedent, show the significance of water among the people of Semnan, and by creating a symbolic and symbolic role; they create a mentality of the dignity of water in the minds of the people. For instance, the pond in Tekye-e Nasar that is usually without water during normal times is filled with water in special times

such as the Muharram decade and the Ashura ceremony between the bazaars and the people around it. Thus, it seems that water has formed in the minds of the people of Semnan as the origin of existence (Fig. 3). Although the way it is used today is not the same as in the past, its presence and direction in the city are due to its sanctity, credibility, and value, even if it does not have a functional aspect. Based on this and what was observed in the three-day trip between Semnan and Damghan in dealing with water, one can present two classifications regarding the ritual role of water in Semnan and Damghan as follows.

• **Ritual-physical manifestations of water in Semnan and Damghan**

The water distribution system in the traditional cities

of Iran is the main infrastructure for the flow of life and the realization of residence in the organization of the city. In cities such as Semnan and Damghan, which have flowing water and rivers, the land slope is such that it has created the possibility of forming urban cores around the water, and the neighborhoods and alleys have been formed around the streams. Besides supplying water to gardens and agriculture inside and outside the city, water streams in Semnan and Damghan have formed a water supply system for residents. In these two cities, where the base of their formation and the classification of neighborhoods are the presence and movement of water, one can see the ritual effect of water in various city spaces. For instance, there are small ponds in the

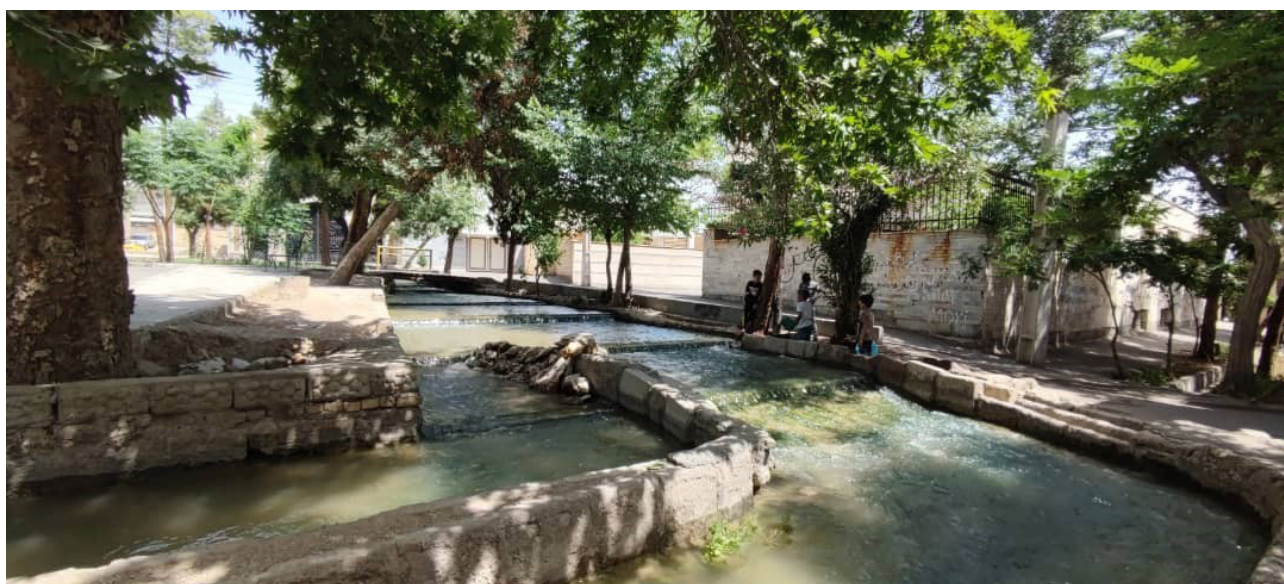


Fig. 2. The flow in the Nasar neighborhood, a place for citizens' interactions and children's play. Photo: Reihaneh Khorramrouei, 2022.



Fig. 3. Tekye-e Nasar in Semnan and the pond built in it. Photo: Reihaneh Khorramrouei, 2022.

old mosques and mosques of Semnan, which refer more to the aesthetic dimension and the symbolic role of water in Semnan rather than having a functional use. On the other hand, the presence of flowing streams in Semnan neighborhoods emphasizes the physical presence of water in the city. The water stream is a children's playground in Semnan. A safe, dynamic, natural, fresh, and human-natured landscape is the best attraction for children's recreation and the community and conversation of adults. It is an active element and the source of biological life, which has become a symbol of passion and community given its significant role in people's lives (Mansouri, 2020, 3). The water supply network is known as the pool system in the traditional part of Semnan (Fig. 4). This system is a smart way to irrigate agricultural land and provide water for city residents. The water needed for this system, supplied only by the seasonal and low water river "Gol Rudbar," is one of the most accurate water distribution systems based on the water management of seasonal rivers. Water is sent to the fields and central areas of the city with precise calculations at different times and sizes in this type of system. Because of this systematic dealing with water and dividing it equally among the residents, value and prestige are created for water, which brings sanctity and glory along with its physical and functional role. Thus, the children's play is created next to the stream, definitions, and conversations, celebrations, and joys appear, and many traditions associated with water take place next to the flow of life. The same is true for Ali Damghan spring. The place of the spring, along the sycamore, mulberry, willow, and poplar trees, and an old mansion have created a ritual atmosphere

that is both beautiful and functional. The water there has functional and practical aspects, irrigates the surrounding agricultural lands, and creates a ritual and sacred role in the minds of the people so that they sacrifice cows and sheep there. Many rituals, such as Ashura, are celebrated with great glamour. Thus, a good mentality of water has been created for people, which along with the function of water, this life-giving element has always become a respectable and honored element given the physical nature of water in the urban space of Semnan and Damghan and the effect it has in reviving the hot and dry climate of the region.

• Ritual-meaning manifestations of water in Semnan and Damghan

The ceremonies and rituals associated with the element of water have historical roots in the beliefs of Iranian people and ancient religions. Shrines built in connection with this sacred element have been common among the Iranians for a long time, and the traces of these sacred rituals are seen in far and near places. In ancient religions, they turned to water and the goddess of water to ask for needs and imams and religious leaders in its transformation into Islam. They used to write names for them and put them in water to ask for demands. Indeed, this transformation led to the preservation and sustainability of these customs until today (Javadi & Arabsolghar, 2013, 19). As stated at the start of the paper, the careful management of the people, supervising every step of water supply from the river to the agricultural lands, shows that the water supply system, especially the element of water itself, has a great status in the minds and thoughts of the people of this land. They have been trying to preserve



Fig. 4. Bagh-e-Feyz pool in Semnan is one of the six pools in Semnan whose water enters the neighborhoods of Nasar and Esfanjan. Photo: Reihaneh Khorramrouei, 2022.

the respect and dignity of water through rituals and traditions according to the mentalities formed from the stories and narratives set aside for water in various eras. To understand this concept, some rituals associated with water in Semnan are Abe Sahar, Sahem Sahemi Water, Jomegi Water, Abe Roz, Chellebori, Kale Novja, rain prayer, and naming the alleys based on the names associated with water as well as the ceremony of sacrificing cows and sheep in Cheshmeh-Ali Damghan, naming the passage of Salavati from Astaneh village to Cheshmeh-Ali, tying a prayer ribbon to the roots of the sycamore tree (Fig. 5), washing the pilgrims' bodies in the water of the spring and feeding the fish in the spring could be stated, which are a set of rituals and traditions associated with water still being performed in Semnan and Damghan regions.

Conclusion

The presence of natural elements over time, like water, can have many objective-mental effects on people and their behavior as a city is a system composed of the body, nature, and history, and different experiences form in his mind due to human interaction with it. As the source of life with a long history in the symbols and myths of the people of Semnan and Damghan, besides providing proper functioning, water has turned into a sacred element based on which many mentalities and cultures associated with it have been formed. What brings about the understanding of the landscape of Semnan and Damghan is the ritual display of water in rites and traditions in the landscape of the city, which are seen quite artistically at the level of these two cities. More important than ever in this study is the close connection of water as a ritual element with its function at the city level, creating a different output and quality in Semnan and Damghan. This connection, which cannot be separated and excelled, and has always been interwoven, has resulted in the production of quality urban space in the shadow of which many customs and ways of dealing with nature have been shaped. Thus, as a natural element, water has important symbolic and functional aspects in Semnan and Damghan. This element defines and organizes the various organs of the city in the physical aspect and people's beliefs in the mental dimension of water with two affecting and being affected roles in the city. It has also organized many ritual structures in this city. It has lived with various manifestations based on the needs and beliefs of each era throughout the history of these rituals and meanings.



Fig. 5. Tying a prayer ribbon to the roots of plantain trees around Cheshmeh-Ali Damghan. Photo: Reihaneh Khorramrouei, 2022.

References list

- Abarghouei Fard, H., Saboonchi, P. & Farzin, A. (2018). An Investigation into the Role of Ritual Landscapes in the Identity of Iranian Cities. *Bagh-e Nazar*, 15(65), 5-12.
- Abarghouei Fard, H. (2019). A Contemplation on Ritual Landscape Representations in Kerman Province. *Journal of Art and Civilization of the Orient*, 7(24), 13-20.

- Afifi, R. (2004). *Asatir va farhang-e Irani dar neveshte-ha-ye Pahlavi* [Persian mythology and culture in Pahlavi writings]. Tehran: Tous.
- Alehashemi, A. (2020). Integration between traditional water infrastructures and the residential quarter systems in the Iranian cities Urban structures and water infrastructure in Semnan. *Journal of Art and Civilization of the Orient*, 8(27), 5-14.
- Jamshidian, M. (2013). *Landscape design of Semnan long Pool with approach to native landscape* (Unpublished Master's thesis in Landscape Architecture). Faculty of Architecture, College of Fine Arts, University of Tehran, Tehran, Iran.
- Javadi, S. (2013). Reviewing the Historical Narrative of "Water and Tree" in the Islamic Era of Iran. *Journal of Art and Civilization of the Orient*, 1(1), 43-50.
- Javadi, Sh. & Arabsolghar, N. (2013). Manifestation of water purity in Sa'adi Shirazi's Tomb. *Bagh-e Nazar*, 10(26), 13-22.
- Javadi, S. & Molasalehi, H. (2017). A Criticism of Iran's Religious-Ritual Places: an Analytical Perspective Focusing on Historical background. *Journal of Art and Civilization of the Orient*, 5(16), 23-32.
- Khorramrouei, R., Mahan, A. & Farzin, A. (2018). Explaining the ritualistic concept and studying its crystallization effects. *Hoviatshahr*, 13(2), 51-62.
- Khorramrouei, R., Pahlavan, P., Zarif Asgar, E., Sabouri, S., Daneshi, P. & Sadafi Kohneh, P. (2020). Gorgan City: Heritage and Ritual Landscapes. *Journal of Art and Civilization of the Orient*, 8(28), 13-22.
- Khorramrouei, R. & Mahan, A. (2021). Reviewing the Role of 'Ritual Landscape' in Tourism Development Case Study: Imāmzādeh Mohsen in City of Hamadan, Iran. *Tourism of Culture*, 2(4), 13-20.
- Mansouri, S. A. (2014). Ritual Landscape. *MANZAR*, 5(24), 3.
- Mansouri, S.A. & Javadi, Sh. (2018). *The Trilogy of Persian Landscape*. Tehran: Nazar Research Center.
- Mansouri, S. A. (2020). The Landscape Capillaries. *MANZAR*, 12(52), 3.
- Mohaddesi, J. (2010). Ritual and landscape. *MANZAR*, 2(10), 18-21.
- Rajabi, P. (1981). Abangah. *Chista*, (3), 328-359.
- Soltanzadeh, H. & Soltanzadeh, A. (2017). Importance of Water, It's Elements and Pools in Persian Garden. *MANZAR*, 9(38), 6-19.
- Yousefi, G. (2022). *Bazi kodakan dar Semnan* [Children's games in Semnan]. Retrieved June 22, 2022 from <https://hamgardi.com/>.

COPYRIGHTS

Copyright for this article is retained by the authors with publication rights granted to Tourism of Culture journal. This is an open access article distributed under the terms and conditions of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0/>).



HOW TO CITE THIS ARTICLE

Khorramrouei, R., Bakhshi Varzaghani, F., Gheidi, S., Afzali, A., Khodabandeh, P. & Alipour, Gh. (2022). The Ritual Role of Water in the Formation of Semnan and Damghan Landscape. *Tourism of Culture*, 3(9), 47-54.

DOI:10.22034/TOC.2022.352571.1089

URL: http://www.toc-sj.com/article_154106_en.html

