

Historical Giants: Forefathers of Modern Hospitality and Tourism

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Introduction

When tourism began and who the first the first tourists were is a question that many have tried to answer only to end up looking naive when new discoveries have proved their theories wrong. However, it is safe to say that it did not all start with Thomas Cook however substantial his contribution might be. Antiquity is littered with examples individuals who have made significant, often unintentional, contributions to the industry, some of whom are explored here.

Characteristics of travel for curiosity or pleasure can be found from at least 1500 B.C., the tombs and temples of the pharaohs began as early as 2700B.C. By 1500B.C the Sphinx and the three great pyramids were already over a thousand years old, became early tourist actions, and consequently suffered from ancient vandalism. Inside one of the pyramids, on one of the walls, 3500 year old graffiti remains. A message that can be dated to 1244 B.C. reads: Hadnakhte, scribe of the treasury... came to make an excursion and amuse himself on the west of Memphis, together with his brother, Panakhd, scribe of the Vizier (Yoyotte, 1960, p. 57). When reviewing ancient texts it would seem that tourist behaviour has not particularly evolved in the last 3500 years – see something new, experience something different and leave one’s mark behind.

Souvenirs and nick-knacks is another characteristic of early tourist behaviour and demanding relatives’ requests for strange gifts can be found as far back as 1800 B.C.; as one letter from a father to his son attests:

‘I have never before written to you for something precious I wanted... get me a fine string full of beads, to be worn around the head. Seal it with your seal and give it to the carrier of this tablet so that he can bring it to me... also send the cloak, of which I spoke to you’
(Oppenheim, 1967, p. 87)

Exploring the contribution made by eight greats, dating from 1810BC to AD 1629, this chapter highlights some significant contributions to tourism’s antiquity and evolution. The chapter starts with Hammurabi of Babylon who, approximately 4000 years ago, established a legal code that protected travellers and began to regulate the commercial hospitality industry. The contributions of Iphitos one of the many mythical founders of the Olympic Games, Herodotus of Halicarnassus

famous for his travel accounts and Plato who stratified the treatment a guest should receive in a host city, are then explored. The commercial hospitality and tourism industry is examined during the reign of Hadrian when the Roman Empire (117 AD) controlled approximately 6 million km² of land, and the Roman citizen could travel throughout the Empire and be protected by one legal system, speak one administrative language and needed only one currency. After the decline of the Roman Empire, St Benedict codified large scale hospitality and the provision of accommodation in the monastic guesthouse and created a remarkable parallel to the modern day hotel. Finally the roles of Hugues de Payens, Grand Master of the Knights Templar, who provided the equivalent of a European wide banking system for pilgrims travelling across Europe and the Near East and Shāh Abbās I of Persia who established a comprehensive system of caravanserais all across his empire and throughout the Islamic world, providing hospitality and care for travellers both pilgrims and strangers, are investigated. However, this chapter is not an attempt at a detailed historical biography it is a brief review their individual contributions. For those wishing to know more, many excellent biographies already exist and a short bibliography is given at the end of this chapter.

Hammurabi 1810 – 1750 BC

Hammurabi was one of the first dynasty kings of the city-state of Babylon (modern day Iraq). He probably ascended to the throne in 1792 B.C. Babylon was one of the many ancient city-states on Mesopotamian plain that fought with each other for control of fertile agricultural land. During his reign he significantly consolidated Babylonian power in the region, he died and passed the reins of the empire on to his son Samsu Iluna in around 1750 B.C.

Although, as yet, no archaeological evidence of commercial hostels and taverns in ancient Mesopotamia has been identified, there is a large diorite stela in the Louvre Museum containing inscriptions commonly known as the Code of Hammurabi. According to O’Gorman (2009) the original purpose of the stela is somewhat enigmatic, however within the inscription, there are laws governing commercial hospitality from at least 1800 B.C. Hostels and inns in Mesopotamia were in the business of supplying drinks, women, and accommodation for strangers. Drinks included datepalm wine and barley beer, and there were strict regulations against diluting them. Driver and Miles (1952) in the translation of the stela show that the punishment for watering beer was death by drowning, there was also a requirement that tavernkeepers, on pain of death, to report all customers who were felons. Other hospitality related laws include women who had retired from the priestly office caught entering an inn, were to be burned alive; according to Richardson (2000) the assumption was that she was going there for sex.

Travel and accommodation were referred to in contemporaneous religious hymnody as for example in the following:

“I enlarged the footpaths, straightened the highways of the land,
I made secure travel, built there ‘big houses’ [hostels of some sort],
Planted gardens alongside of them, established resting-places,

Settled there friendly folk,
(So that) who comes from below, who come from above,
Might refresh themselves in its cool,
The wayfarer who travels the highway at night,
Might find refuge there like in a well-built city" (Pritchard, 1955, p. 585)

The official referred to in the hymn founded fortified settlements to maintain sizeable government hostels along the major roads to service the needs of the travellers, regardless of whether they were official visitors or traders. Jones and Snyder (1961) give a detailed account of large scale hospitality in operation at Lagash in Babylonia (modern day Iraq). It ensured efficient movement of administrators, couriers, and army personnel between the capital and the subject cities; distances which varied from 100 to 400 miles away. The travel orders included an issue of one days food rations. At the end of this they stayed for the night at a government hostel and then received rations for the next day. The amount and quality of the food differed according to rank, with administrators eating better than dispatch riders.

Overland travel in this age was both hard and dangerous, roads were tracks, other problems included dealing with extremes of weather and waiting for the ferryman. As well as the hardships, there was also the danger of being robbed or worse, as one contemporary writer noted 'men sit in the bushes until the benighted traveller comes in order to plunder his load' (Gardiner, 1961, p. 109). This was so widespread that Hammurabi's law code, excuses a trader from repaying a loan if his goods had been stolen, also the local authorities were to compensate any victim of highway robbery in their territories.

Hammurabi of Babylon established a code of practice that protected travellers and began to regulate the commercial hospitality industry, regulations that were to be adopted and adapted and to some extent are still in use today.

Iphitos (c. 884BC)

Iphitos, King of Elis, was one of three possible mythical founders / re-establishers of the Ancient Olympic Games that were designed to bring peace among the Greeks.

Sayenga (1997, p. 34) in his collection of 'Ancient Olympic Apocrypha' observes "possibly the most common historical error made by writers describing the Modern Olympic Games, is to include some kind of a sentence alluding to the 'first' of the Ancient Olympic Games as having been celebrated in 776BC". Unequivocally there were earlier games, however, from a detailed reading of the ancient and classical authorities, the one thing that is clear, is that they do not agree about their origins.

From the Bronze age, Homer provides the earliest descriptions of athletic competitions in Western literature: the funeral games for Patroclus (Homer, *Iliad* 23) and the games in Phaeacia (Homer, *Odyssey* 8). Phlegon of Tralles (Jacoby, 1956) wrote of early games, followed by a comprehensive reorganization in c. 884 BC by three kings: Iphitos of Elis; Lycurgus of Sparta; and Cleisthenes of Pisa. Phlegon's account also claims that the Delphic Oracle ordered the Kings to restore the games in order to end a plague and declare a truce for the participating states. The details were to be inscribed on the Discus of Iphitos. Pausanias (5:20.1) claims to have seen this Discus, and that when Iphitos restored games people "had forgotten the old days" (5:8.5-9.1).

Kyle (2007) suggests a three stages evolution, and this seems by far the most likely option: some very early version of games around the time of the Trojan War (c. 1200 B.C.), then a time of discontinuity, and then a re-establishment or reorganization of the games around 884 B.C. (or maybe 776) by one to three kings of different states. In A.D. 1896 the Olympic Games were considered to be a revival of the Ancient Olympic Games, similarly in c. 884 B.C. Olympic Games were said to be a revival of earlier games inspired by the advice of an oracle.

Noting the comparisons between the revivals of the games in c. 884 B.C. and A.D. 1896, and indeed the games surround the Trojan war, it is clear that travel for sporting purposes is not a new phenomenon. King Iphitos of Elis re-established a sporting tradition, which has lasted for approximately 3000 years, travelling to compete in, and support those competing in, large scale sporting events.

Herodotus of Halicarnassus (484 BC – c.425 BC)

Historian famous for writing *The Histories*, a collection of stories on different places and peoples he learned about through his travels.

Herodotus is often considered to be the unequivocal author of the first ever travel narrative; however this is not entirely true. Homer's *Odyssey* gave his name, in perpetuity, to the word for an epic journey, the Judeo-Christian Bible is packed full of actual and metaphorical tales of travel. However the majority of texts that predate 'The Histories' by Herodotus are, in reality, writings that are associated with travel but were not written with the intention of giving a narrative on experience and culture.

Friedman (2006) compares the work of Homer's *Odyssey* to that of Herodotus and alludes to the fact that this is a tale of travel. From the point of view of Herodotus this was not sufficient thus it was his ambition and intention to purposefully narrate his own personal experiences of travelling. His most famous work, 'The Histories' was compiled on Herodotus's journey between his birthplace and the place he would die. He felt his position as a travel writer gave him the ability to view the world from

a perspective where one could appreciate the bigger picture. Herodotus claimed that his direct experiences enabled him to analyse and understand human affairs effectively in his travel writing. With Herodotus of Halicarnassus the genre of travel writing was born.

Plato (c.427 - c.347 BC)

Plato was a Classical Greek philosopher, who wrote on many issues, including politics, ethics, metaphysics and epistemology; he was the founder of the Academy in Athens, the first institution of higher learning in the Western world. Along with his mentor, Socrates, and his student, Aristotle, Plato helped to lay the foundations of natural philosophy, science, and Western philosophy.

Plato stratified the provision for travellers in the Greek city-states. As civic life begins to develop, travellers are to be treated hospitably, but not all guests are to be treated equally. Plato, in his *Laws* (12:952d–953e) details types of travellers who are to be welcomed but treated differently according to their rank and station. This typology of travellers is summarised in Table XXX; this also highlights the purpose of their visit and the hospitality that must be provided to them.

[Table XXX: Plato's stratification of hospitably provision]

This formal stratification of the hospitality provision and the growth of relations between the city states gave rise to the office of *Proxenos*, who was literally the 'guest-friend' of a city-state, looking after the interests of travellers from a foreign state in his own country; for example, the Spartan *Proxenos* in Athens was an Athenian citizen. The office of *Proxenos* was employed throughout the Greek world and *proxenia* (the relationship of the *Proxenos*) is one of hospitality. Domestic politics dominated the interests of citizens, who had little use for diplomacy since Greek city-states were essentially self-centred and insular; however, mutual ties of hospitality did exist between leaders of states and important families of other cities – these links brought about an informal diplomatic avenue of communication.

The office of *proxenos* was at first, probably, self-chosen (as Thucydides in 'The Peloponnesian War' makes reference to volunteer *proxenoi*), but soon became a matter of appointment. These *proxenoi* undertook various functions including the reception and entertainment of guests; they would also represent the guest in courts of law if necessary. The earliest reference to an Athenian *proxenos*, is that of Alexander of Macedonia, who lived during the time of the Persian wars (Herodotus, *The Histories* VIII:136). It was not until the middle of the fifth century BC that the term *Proxenos* became common throughout Greece; the establishment of the institution is documented by numerous inscriptions from the last third of the fifth century BC. There was a covert side to the *proxenia*; it

could function as both an overt and a covert intelligence system, as representatives of this institution were indeed in an ideal position to collect and transmit political and military information or to organise political subversion and sabotage; they could also arrange the betrayal of besieged cities to the forces of their patrons.

Contemporaneous authors also refer to *katagogion*, which is taken to mean inn or hostelry and from the context this can be understood in the commercial sense. Often they were constructed by the city-state for the ship owners, merchants and visitors; these inns bestow various benefits to the growing and developing city:

“When [city] funds were sufficient, it would be a fine plan to build more inns for ship owners near the harbours, and convenient places of exchange for merchants, also inns to accommodate visitors. Again, if inns and shops were put up both in the Peiraeus [the Athenian Port] and in the city for retail traders, they would be an ornament to the state and at the same time the source of considerable revenue” (Xenophon, *Ways and Means*, 3:12–13)

Inns were clearly of different standards, some by no means unpleasant. One author whilst reflecting on a person’s journey through life uses inns, comfortable and pleasing ones, as metaphor for a distraction to personal development (Arrian’s *Discourses of Epictetus* 2.23).

Publius Aelius Traianus Hadrianus (76 AD to 138AD)

Hadrian was Emperor at the height of the Roman Empire (117 AD) when Rome dominated Western Eurasia and northern Africa, and comprised the majority of the region’s population; at this time the Roman Empire controlled approximately 6 million km² of land.

The Roman citizen could travel throughout the Empire and be protected by one legal system, speak one administrative language and needed only one currency. Early forms of commercialisation did much to aid the growth of the Roman hospitality industry. Extensive commercial hospitality businesses existed for travellers, merchants, and sailors who came to trade and sell, or those who were stopping overnight along the way to other destinations; these businesses are summarised in Table XXX: Commercial Hospitality Establishments in Ancient Rome

[Table XXX: Commercial Hospitality Establishments in Ancient Rome]

In the first century AD, *taberna* referred to either a shop or a tavern – however, in many publications, the term *taberna* refers to almost any kind of shop, so there is a good deal of confusion when compiling a list of such establishments from literary sources alone. *Tabernae*, in their first century sense, served a variety of simple foods and drink. They usually contained a simple L-shaped

marble counter, about six to eight feet long, with a simmering pot of water and shelves of other food on the back wall of a tiny room, often just large enough for the proprietor and several assistants. *Cauponae* were establishments that provided meals, drink, and maybe lodgings; *Popinae* were limited to serving food and drink. Some may have offered sit down meals; this term was often used to describe public eating-houses. *Hospitiae*, *stabulae*, *tabernae*, and *popinae* should not always be understood as standalone businesses; often a *hospitia* or *stabula* would have a *taberna* or *popina* connected to it. What would seem to be important is that there were two basic types of establishment, one that dealt with accommodation, and one with food and drink. *Stabulae* were *hospitiae* with facilities to shelter animals; often found just outside the city, close to the city gates, and at 30km intervals along major roads, the Roman equivalent of coaching inns. *Stabulae* had an open courtyard surrounded by a kitchen, a latrine, and bedrooms with stables at the rear for horses. Businesses within city gates were smaller than those in the countryside, due to pressure of space.

As O’Gorman et al (2007) observe for any analysis of Roman commercial tourism and hospitality, the site of Pompeii in Italy near modern day Naples offer a unique perspective. This is based on the circumstances surrounding the almost instantaneous destruction of the city in history by the eruption of Mount Vesuvius in 79 AD, and its literal fossilisation as an archaeological site; at the time of its destruction the city of Pompeii had a population of approximately 10,000 people and approximately 200 commercial hospitality establishments. Pompeii is of importance to the examination of tourism in the Roman Empire as it was a major destination resort, centre of commerce and entertainment in the Roman world, and commercial hospitality existed in a highly organised fashion.

St Benedict of Nursia (480 – 543)

St Benedict explicitly codified large scale hospitality and the provision of accommodation in the monastic guesthouse.

The Emperor Julian in 362 AD was attempting to suppress the Christian Church and reintroduce paganism across the Empire, however, he explicitly urged his governors to maintain the Christian practice of the *xenodochein* or hospice for travellers. Patlagean (1981, p. 71f) states that the *xenodochia* lead to “... a social classification built on poor versus rich with poverty not only a material and economic condition, but also a legal and social status...” An arrangement which constituted “... a privileged establishment for the Church...” endowing “... it with the means of sustaining the burden of relief which the Byzantine Emperor could henceforth devolve on it”. Travellers were treated by the law as total strangers and therefore did not enjoy protection. Unlike slaves, who were some citizen’s property and, as such, enjoyed the protection of the law (Mollat, 1978). The *xenodochia* treated these legal non-persons as legitimate inmates, forcing Emperor Justinian to grant them legal status, sometime around 530 AD.

St. Benedict’s Rule (c. 530 A.D.), which was written in the period immediately following the decline of Rome and the fall of a universal controlling power in Europe and is considered by Borias (1974) as

one of the key foci for Christian and subsequent Western European hospitality provision. Morrison and O’Gorman (2008) in an hermeneutical analysis of St. Benedict’s Rule shows that it is possible to construct and order a taxonomy of hospitality principles that would be recognisable to modern professional hospitality managers. Thus highlighting that by the sixth century St. Benedict had already codified the provision of hospitality for travellers within the monastic guesthouse. These rules were to underpin hospitality provision in Europe for at least the next 900 years, until the protestant reformation.

The practice of hospitality for travellers spread from the monastic communities in mainland Europe, it was being practiced in the Britain too. St. Bede the Venerable, in his ecclesiastical history of the English nation (c 730), records the correspondence between St. Augustine of Canterbury and Pope Gregory regarding how a Bishop was to run his household and a quarter of his income had to be spent on hospitality to travellers (Bede, 1930). This was not unique to Canterbury; it was common all across Europe. Early seventh century St Isidore, Bishop of Seville, emphasises the bishop’s special role: “A layman has fulfilled the duty of hospitality by receiving one or two; a bishop, however, unless he shall receive everyone ... is inhuman” (Migne, 1860): St. Benedict’s monastic foundation of hospitality to travellers of became the basis of European hospitality as a consequence of a variety of factors, and most notably: the development of humanism; the effects of the Protestant Reformation across Europe, and the creation of the secular nation-states. It would also influence the approaches to caring for the sick (hospitals), the poor (hospices and charities) and the provision of education (the establishment of the first universities) .

Hugues de Payens (c.1070 – 1136)

Hugues de Payens, a French knight from the Champagne region, was the co-founder and 1st Grand Master of the Knights Templar.

The Knights Templar provided the equivalent of a European wide banking system and in partnership with the Knights Hospitaller they supplied hospitality and protection to pilgrims travelling across Europe and the Near East. Religious Orders such as the Knights Hospitallers of St John of Jerusalem were largely given up to works of charity and hospitality for travellers. The hostels of Jerusalem fitted into a pattern of flexibility and adaptability of religious life, where the emphasis was not only on spirituality but also on making a positive impact in the world through practical service and hospitality for others. As well as offering hospitality, the Knights Hospitaller were becoming actively involved in protecting pilgrims.

Evidence of this is found in Pope Innocent II’s bull *Quam Amabilis Deo* (Migne, 1899), issued around 1140, the Pope states that the Hospitallers retained men at their own expense for the express purpose of ensuring the safety of pilgrims. Order of the Temple or Knights Templar was probably founded in 1120 for this very purpose. The Templars grew rapidly after their official recognition at the Council of Troyes in January 1129, the creation of a permanent guard for pilgrim travellers was ideal complement to the activities of the Hospitallers, who provided hospitality and medical care for

pilgrims. While it seems certain that the Templars influenced the Hospitallers to take on a military role during the 1130s, it is equally likely that initially the Hospitallers provided the founders of the Knights Templar with an effective example of what could be done to help pilgrims. Templars, indeed, appear in only four charters in the Kingdom of Jerusalem before 1128 and two of these are concerned with the affairs of the Hospitallers (Barber & Bate, 2002).

In December 1120, Hugues de Payens, was a witness to King Baldwin II of Jerusalem's confirmation of the privileges of the Hospital, while Robert, Second Grand Master, is among the witnesses to a charter of Bernard, Bishop of Nazareth, dated October 1125, exempting the Hospitallers from payments to his diocese. At the Ecumenical Council of Vienne in 1312, Pope Clement V finally suppressed the Knights Templar (Denzinger & Schönmetzer, 1976). On this final suppression of the Templars, considerable interest was taken in the disposition of Templar possessions, which were given by Clement V to the Hospitallers.

Shāh □ Abbās I of Persia 1571 - 1629

Shāh □ Abbās I of Persia Established a comprehensive system of *caravanserais* all across his empire and throughout the Islamic world, providing hospitality and care for travellers both pilgrims and strangers.

Caravanserais are hostels for travellers, where often in the countryside accommodation was often given for free for the traditional three days, i.e. a day a night and a day; although, in reality, most travellers wished to continue their journey after just the one night. As Tavernier (1677) recorded in his diaries *caravanserais* offered security for travellers and merchants and in contrast to the mediaeval western monasteries, *caravanserais* were also used as commercial centres for merchants where a sales tax of 2% was imposed by the *caravanserai-keeper*.

Establishing *caravanserais* to provide hospitality for travellers is often reflected among the traditions and writings, for example the historian al-Tabarī (c 910 AD) records how the governor of Samarqand (now called Samarkand, Uzbekistan) in 719 AD was ordered to:

“establish inns in your lands so that whenever a Muslim passes by, you will put him up for a day, and a night and take care of his animals; if he is sick, provide him with hospitality for two days and two nights; and if he has used up all of his provisions and is unable to continue, supply him with whatever he needs to reach his hometown.” (al-Tabarī, 1989)

Samarqand was located on one of the most important trading routes in the region, and no doubt had a regular supply of traders and travellers. This ancient route is one of the best known of the

world's historical trading routes, traditionally running from Xian in northern China through Iran and on to Istanbul. There is other evidence from the seventh and eighth centuries: ibn Abd al-Hakam (1922), who died in 860 AD, makes mention of *caravanserais* built by the governor of Egypt; and there is evidence from 710AD when the ruler of Damascus was roundly criticised for funding the construction of a Mosque rather than maintaining the roads and building *caravanserais* (al-Muqaddasī, 1877). In the ninth and tenth centuries there was a well established record of hospitable works for travellers in Bukhara, Uzbekistan (al-Muqaddasī, 1877) and in the eleventh century a governor in Western Iran had “built in his territories three thousand mosques and caravanserais for strangers.” (ibn Abd al-Hakam, 1922, p. 113) Provided for religious reasons, hospitality, like the building of caravanserais would make the ruler “renowned for ever; he [the ruler] will gather the fruit of his good works in the next world and blessings will be showered upon him” (al-Mulk, 1994, p. 64).

A comprehensive system of *caravanserais* existed all across Iran and throughout the whole Islamic world, providing hospitality and care for travellers both pilgrims (Petersen, 1994) and strangers (Yavuz, 1997). Shāh □Abbās I is often credited with constructing a network of 999 caravanserais in Persia, each caravanserai is approximately 30-50 km from the next (Blake, 1999). Some have been redeveloped and are used as city centre hotels, others still operate like the *caravanserais* of old, unfortunately a great number suffer from inappropriate restoration and are now in an advanced state of decay and disrepair. One example is at Dayr-i Gachin, about two hours south of Tehran, Shokoohy (1983) after a detailed archaeological and historical survey, argues that this *caravanserai* dates back to the 3rd Century A.D. It was originally established by the Sasanian Emperor Ardashir I (A.D. 224-41), throughout the last millennium and a half it has many uses including a Zoroastrian sanctuary, however, its current form dates from Shāh □Abbās and its extensive accommodation for travellers. It was abandoned in the late 19th Century when the alignment of the road was significantly altered. From the plan [Figure XXX] the full extent of the *caravanserai* can be seen including stratified accommodation, bathhouse and a mosque.

[Figure XXX: Caravanserai at Dayr-I Gachin, Iran]

Conclusions

This chapter has deliberately focused on those who have made a contribution to tourism or, possibly more accurately eased the passage of tourists, rather than significant tourists, pilgrims or explorers. For that reason there are, of course, significant individuals that have been left out, for example, the enigmatic Egeria who in 381 AD made a pilgrimage from Spain to the Holy Land and the more famous Marco Polo (1254-1324) and Iban Battuta (1304-1378) who no doubt stayed in some of the *caravanserais* that predated Shāh □Abbās. However, from the small sample of ‘historical greats’ exemplified here evidence of the following practices and activities can be found: laws protecting travellers; sports and events tourism; guide books; stratified accommodation for travellers; extensive and diverse commercial hospitality; international banking and travellers cheques and a comprehensive networks of accommodation.

What is evident from the contribution of the eight is that there is very little that is actually different, Herodotus was a precursor of Baedeker, Hugues de Payens would be familiar with Thomas Cook's concept of a travellers' check and both St Benedict and Shāh ʿAbbās established an accommodation network and system that Conrad Hilton would have certainly recognised if not emulated. Of course this chapter could be criticised for those who are missing, someone must have created the first passport, someone else thought up the first handy phrase book and the list goes on. And finally, there was the great temptation to include the infamous and iniquitous inn-keeper of Bethlehem whose name is lost to antiquity but will forever be remembered for possibly the most famous (and probably mythical) out-booking incident of all time and history.

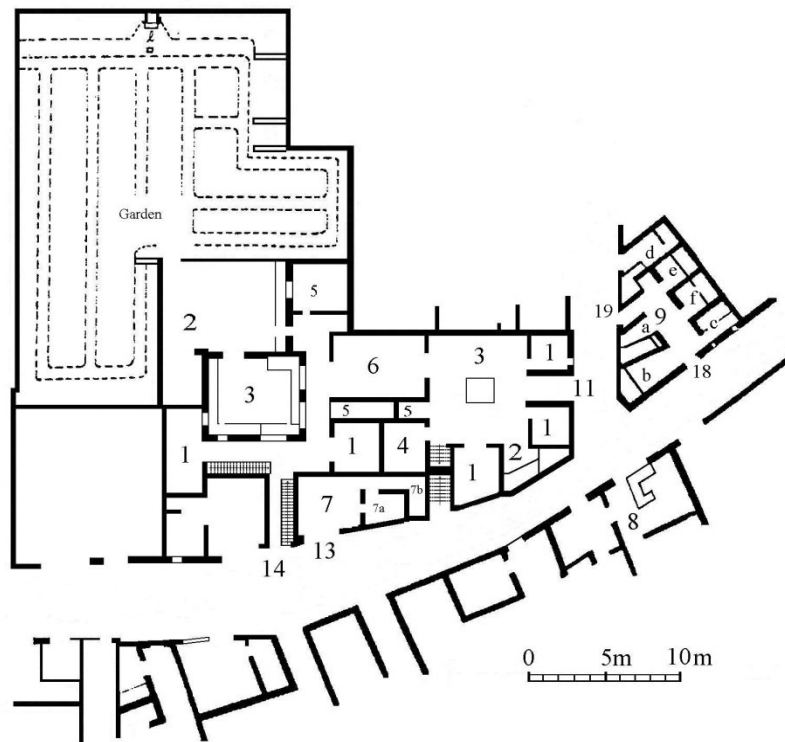
Typology	Reason for visit	Hospitality Provision
Merchant	Trade / Business	Received by the officials in charge of the markets, harbours and public buildings. Special care must be made to stop them introducing innovations
Cultural Visitor	To view artistic achievements	Hospitality at the temples, friendly accommodation. Priest and temple keepers are responsible
Civic Dignitary	Public Business	Civic reception, must be received by the generals and public officials. Home hospitality with a public official.
Occasional High-status cultural visitor	To view some unique cultural aspect	Must be over 50. He is a welcome visitor of the rich and the wise. Guest of those in charge of education or those with special virtue.

Table XXX: Plato's stratification of hospitably provision

Latin Name	Description and facilities	Modern Equivalent
Hospitium	Larger establishments that offered rooms for rent, and often food and drink to overnight guests; often specifically built for business purposes.	Hotel
Stabula	Buildings with open courtyard surrounded by a kitchen, a latrine, and bedrooms with stables at the rear. Often found just outside the city, close to the city gates; offered food, drink and accommodation.	Motel
Taberna	Sold a variety of simple foods and drink. They usually contained a simple L-shaped marble counter, about six to eight feet long	Bar
Popina Caupona	Served food and drink, offered sit down meals; this term was often used to describe public eating-houses and sometimes included a few rooms	Restaurant
Lumpanar	Provided a full range of services of a personal nature.	Brothel

Table XXX: Commercial Hospitality Establishments in Ancient Rome

Figure XXX: Cluster of commercial hospitality establishments in the centre of Pompeii



Hotel (VII.xi.11/14)

- 1 Bedroom
- 2 Kitchen
- 3 Atrium
- 4 Triclinium
- 5 Store
- 6 Tablinum

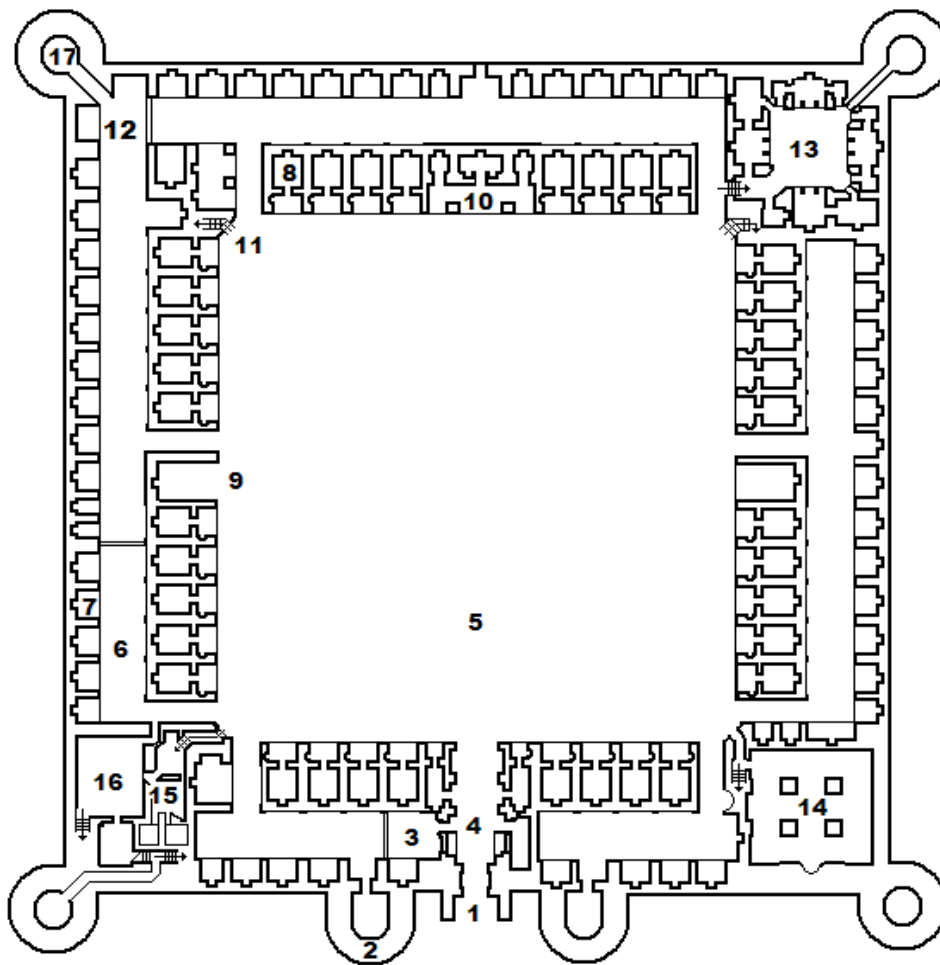
Popina (VII.xi.13)

- 7 Serving Room
- 7a Store
- 7b Latrine

Other establishments

- 8 Taberna
- 9 Grand Lupanar (VII.xii.18-19)

Figure XXX: Caravanserai at Dayr-I Gachin, Iran



- 1 Gate
- 2 Watch towers
- 3 Office
- 4 Entrance lobby
- 5 Courtyard
- 6 Stables
- 7 Basic room
- 8 Standard room
- 9 Prestigious room
- 10 Suite
- 11 Stairs to roof
- 12 Mill
- 13 Private courtyard
- 14 Mosque
- 15 Bath House
- 16 Toilets
- 17 Corner towerroom

List of References

References to classical texts employ the standard English-language citation system: the author's name; followed by the conventional name for the work, spelled out in full rather than abbreviated; and followed by Arabic numerals that guide the reader to chapter, paragraph, and line.

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