

This is a peer-reviewed, accepted author manuscript of the following research article:  
Yılmaz, EE, Yılmaz, E, Butler, R, Perna, F & Custódio, MJ 2026, 'A new dating for the  
origins of tourism: evidence from Göbeklitepe, Türkiye', *Anatolia*.

<https://doi.org/10.1080/13032917.2026.2614673>

## **A new dating for the origins of tourism: Evidence from Göbeklitepe, Türkiye**

**Ekin Enver Yılmaz**

Mugla Sıtkı Koçman University, Social Sciences Institute, Kötekli Campuss, 48000, Muğla,

Türkiye, [ekiny45@gmail.com](mailto:ekiny45@gmail.com)

Orcid no: 0000-0002-4402-9548.

**Emine Yılmaz\***

Mugla Sıtkı Koçman University, Faculty of Tourism , Kötekli Campuss, 48000, Muğla,

Türkiye,

CiTUR - Centre for Tourism Research, Development and Innovation, University of Algarve,

[emineyola@mu.edu.tr](mailto:emineyola@mu.edu.tr)

\*Corresponding Author

Orcid no: 0000-0002-7310-5300.

**Richard Butler**

Strathclyde University, School of Business, Glasgow, Scotland,

[richard.butler@strath.ac.uk](mailto:richard.butler@strath.ac.uk)

Orcid no: 0000-0003-4701-5253.

**Fernando Perna**

CiTUR - Centre for Tourism Research, Development and Innovation, University of Algarve,

School of Management, Hospitality and Tourism, Campus da Penha, 8005-139, Faro,

Portugal

[fperna@ualg.pt](mailto:fperna@ualg.pt)

Orcid no: 0000-0002-5874-0752.

**Maria João Custódio**

CiTUR - Centre for Tourism Research, Development and Innovation, University of Algarve,

School of Management, Hospitality and Tourism, Campus da Penha, 8005-139, Faro,

Portugal

[mjcusto@ualg.pt](mailto:mjcusto@ualg.pt)

Orcid no: 0000-0002-6357-9334.

## **A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye**

### **Abstract**

Göbeklitepe, built around 12,000 years ago and recognised as the world's earliest monumental ritual centre, has the potential to reshape debates on the origins of tourism. Challenging the mainstream view that situates tourism solely in modern times, this study examines whether activities at Göbeklitepe align with the four fundamental principles of tourism—temporary stay, motivation, economic exchange, and socio-cultural interaction. A systematic literature review (PRISMA 2020 protocol) was conducted, synthesising 68 studies and comparing archaeological findings with tourism theory. Results indicate that faith-based motivations, periodic gatherings, and temporary visits created economic and socio-cultural dynamics resembling tourism practices, suggesting Göbeklitepe may be interpreted as a form of proto-tourism destination.

**Key Words:** Göbeklitepe, proto-tourism, systematic literature review, tourism origins.

### **Introduction**

Mainstream tourism studies (Cook et al., 2005; Pack, 2022) conceptualise the origins of tourism with the Western processes of colonialism and modernisation as its precursors. According to Vukonic (2012), because academic discussions on tourism theory began in the late 19<sup>th</sup> century, all phenomena relating to tourism in earlier periods, such as the Egyptian, Greek, and Roman empires, could not be considered in the context of tourism. Within that approach, the existence of tourism before the modern period is regarded as unlikely. We find this view is not only inappropriate but also restricts the value of much historical, cultural and social research on the origins of tourism.

Given the uncertainty over the origins of tourism and associated research (Butler, 2015), this paper aims to provide a clearer understanding of the origins of tourism. Much of the early travel

is not treated as tourism in most of the tourism literature. For example, many leisure activities of Roman elites (Towner & Wall, 1991), visiting the Olympic Games (Cicero, 1927), traveling in ancient Egypt as shown from data on the Pharaohs and Sumerians dating back to 4000 BC (Acar, 2020; Gyr, 2012), and meditative and penitential journeys of scholars and sages in Nepal around 3500 BC (Badal, 2020) are all normally excluded from inclusion in tourism. Similarly, in the Middle Ages, thousands of pilgrims travelled to Jerusalem (Hunt, 1982; Madden, 2007), and in the 14<sup>th</sup> century, Ibn Battuta journeyed over 100.000 km during his lifetime (Dunn, 2012), and Marco Polo travelled from Venice to China via the Silk Road (Ahmed, 2021), but are ignored in tourism records.

Obviously, there are studies indicating the existence of tourism before modernism; although, no study has been found about the possible existence of tourism in the Pre-Pottery Age (PPA). However, Christou (2022) in a recent volume noted that “*People travelled for thousands of years to specific sacred sites mainly for religious purposes, to attend events of religious scope*”, he goes on to cite Göbeklitepe specifically as “*possibly used in connections with rituals*” in the context of “*rituals at specific sites may be traced to about 11,500 years ago*”. The gap in historical studies about tourism and Christou’s information is our motivation for this study.

Göbeklitepe was chosen as the focus because it represents the earliest known monumental ritual site constructed by non-sedentary hunter-gatherers. Its architectural sophistication, symbolic carvings, and function as a regional gathering place suggest intentional, seasonal visitation motivated by belief—an activity that closely aligns with modern tourism principles. Unlike comparable sites, Göbeklitepe offers unusually rich and accessible archaeological data, making it ideal for theoretical exploration. Its inclusion on the UNESCO World Heritage list further underscores its global cultural significance. As a well-documented and widely recognised site, Göbeklitepe provides a strong foundation for rethinking the temporal boundaries of tourism and serves as a model for applying tourism theory to other prehistoric contexts.

While contemporary scholarship increasingly acknowledges varied early forms of human mobility, the field remains theoretically disjointed. This persistent conceptual gap hinders a nuanced understanding of tourism as a socio-cultural practice with deep historical roots, rather than a purely modern construct. To address this limitation, we propose a framework that situates early ritualistic mobility within tourism theory. In this study, to address that knowledge gap, we examined key principles and elements in defining tourism to derive a framework for a comparative analysis with the findings available from the archaeological evidence from Göbeklitepe. Such a case study comparative approach through a systematic literature review provides a frame that enables a better understanding of the origins of tourism.

## **Literature review**

### ***Definition and ontology of a phenomenon***

The link between definition and existence originates in ancient Greek philosophy. According to the dialectical method of Plato (380 BCE/1997), only what truly exists can be properly defined. Aristotle (350 BCE/1984) argues that definition reveals substantial being. His essentialism posits that we know each thing most fully when we know what it is, equating definitional knowledge with ontological recognition, and also states that a definition is an articulation of an entity's essential properties. Locke (1689/1997) argues that complex ideas (definitions) are constructed from simple ideas (properties) through abstraction. Kant (1781/2003) mediates between rationalism and empiricism by treating definitions as *a priori* rules that structure experience.

Definition does not merely describe properties but *grounds* them in both logical and ontological senses. Whether definitions are discovered (Aristotle), constructed (Locke), or constitutive (Kant), they establish the framework within which properties become meaningful. Therefore, in terms of tourism, any phenomenon on any date that meets the properties of tourism can be considered tourism.

### ***Definition and principles of tourism***

In the 1800s, the term *tourism* was first defined as "a person's temporary tour towards the object of interest" (Fuster, 1971). Burkart and Medlik (1981) say tourism consists of visiting an unusual place without permanent occupancy, and Leiper (1979) defined tourists as temporary visitors who stay more than 24 hours at a location for specific purposes.

For tourism, there must be travel, motivation to travel (except work), participation in an activity at a destination (Tribe, 1997), and a voluntary motivation (Camilleri, 2018). Hunziker & Krapf (1942) added to this definition that tourists should not generate personal income. International institutions have also produced widely accepted definitions of tourism. In 1963 the United Nations (UN) produced separate definitions for tourists, visitors, and excursionists (United Nations, 1963), The UNWTO (2021) used a more inclusive approach based on the common points of previous definitions to define tourism as “*Tourism is a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. These people are called visitors (which may be either tourists or excursionists; residents or non-residents) and tourism has to do with their activities, some of which involve tourism expenditure.*” The general trend is now towards a consensus on the above definition of the UNWTO (Camilleri, 2018).

It is necessary to focus on isolating the principal defining attributes common to current and past definitions. Smith (2004: 27) notes that “However tourism is defined, most people would include the elements of movement (transportation), of remaining temporarily in one place ...being entertained and consuming food and drink” and that tourism is “a source of substantial economic, environmental and social consequences” (Smith, 2004: 30). Other elements could be included; however, limiting the number of core elements is crucial for reaching a consensus on the essence of tourism. So, based on the previously discussed definitions of tourism, four common principles of tourism can be identified.

## A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

- Temporary staying in a different location from one's residence,
- A motivation to travel of a voluntary nature,
- An economic impact resulting from a temporary stay in a new location,
- A socio-cultural impact resulting from a temporary stay in a new location

Where definitions of tourism have been examined, these four elements are common throughout, and while some definitions have other elements included (e.g. length of stay, distance travelled), there is no unanimity on those additional characteristics. However, the presence of these four essential characteristics being present in travel to a place can be accepted (Walton, 2015) as evidence of tourism taking place at that location, even if precise data may be lacking.

### *Göbeklitepe*

Göbeklitepe is a historical structure in the Germuş Mountains, located 15 km northeast of Şanlıurfa city centre, in the southeast region of Türkiye (UNESCO, 2017). As the authors are not field archaeologists, we do not have access to other primary sources. Therefore, this study relies on published academic archaeological evidence that has emerged since the discovery and examination of the site.

The C14 test is commonly used for dating purposes and was applied to materials found in different parts of Göbeklitepe, and results vary between 9990 ±30 years BCE and 8880 ±60 years BCE (Dietrich, 2010; Dietrich et al., 2013; Dietrich & Schmidt, 2010; Kromer & Schmidt, 1998; Pustovoytov, Schmidt & Parzinger, 2007; Schmidt, 2001). This means its date coincides with the 10th-9th BCE, thus Göbeklitepe is older than Stonehenge (Wittgenstein, 1922) and the Red Pyramid found at Dashur (Belmonte and Shaltout, 2009).

It is recorded that people have used this area for at least 14000 years since its formation (Watkins, 2014). However, it is not argued that it was built at one time, but may have been constructed and modified over several centuries. The vegetation at the time of construction was a pistachio-dominated steppe forest, and no evidence of domesticated animals or plants has

## A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

been found in Göbeklitepe (Neef, 2003). Therefore, it is a fact that it was hunter-gatherers who built these structures, meaning (Dietrich et al., 2012) that the people constructed monuments there even before they practised agricultural production (Belmonte and Shaltout, 2009).

People erected T-shaped monolithic blocks (weighing tens of tons) in a roughly circular formation at Göbeklitepe and carved humanoid engravings (Notroff et al., 2015) with animal motifs on the stones (Schmidt, 2001). According to geomagnetic field scanning, there are 15 different structures and over 200 similar blocks in addition to the known ones in Göbeklitepe (Schmidt, 2018). It is thought that the t-shaped blocks may represent superhuman anthropomorphic beings (Watkins, 2015). Another thought is that T-shaped structures can be related to both death and life and can be a monumental expression that contributes to the unity of a certain group (Köşkdere, 2016).

Various interpretations exist about Göbeklitepe. According to Klaus Schmidt, who excavated Göbeklitepe, there is no trace of residential development (Schmidt, 2007), while Schönicke, (2021) argues that structures to divert the water may indicate a residence. Another view claims that T-shaped blocks in Göbeklitepe may be associated with determining time (Sweatman, 2024), and they may have functioned as an ancient open school (Firat, 2024). Göbeklitepe may also be associated with death (Neef, 2003). While Göbeklitepe may have more than one interpretation, considerable numbers of researchers agree that Göbeklitepe's strong symbolism, tools, presence of ritual-purpose structures more densely than their counterparts, astronomical alignments, human skull fragments with cut marks, feasting, monumental architecture and iconography clearly indicate ritual or ceremonial functions. (Clare et al., 2017; Dietrich et al., 2012, 2020; Luckert, 2019; Notroff et al., 2015; Schmidt, 2018).

Taken together with engravings and other data discovered, the evidence points to ideological meanings and social groups of people visiting this site, motivated by one or more specific beliefs (Schmidt, 2007). The maintenance of a ritualistic structure centre in Göbeklitepe would

have required inputs of time, manpower, economic activity/trade, and social organisation (Özdoğan & Başgelen, 2007). People not only built this place, but there is evidence that they also held feasting, danced, and consumed beer fermented from wild grains, coming together repeatedly to this cult centre during the PPNA era (Dietrich et al, 2020; Schmidt, 2007). Analysis from zooarchaeological and stable isotope data indicates that people performed their rituals here more intensely from mid-summer to autumn (Caroline et al., 2013). The consumption of resources involved in these activities by hunter-gatherers (Luckert, 2019) will have created considerable stress on the surrounding environment at that time (Schmidt, 2007). Göbeklitepe has clear harmony and similarity with the formations that have occurred in Southeastern Anatolia, Northern Iraq and Northern Syria, with 22 excavation sites, 14 of which are of extensive content, belonging to this period (Özdoğan, 2015; Peters et al., 2014). Additionally, according to genetic research, interregional mobility of human groups has been detected in the Upper Mesopotamian geography, which includes Göbeklitepe (Altınışık et al., 2022). One of the functions of Göbeklitepe as a meeting centre is not only for local people, but also for people travelling from far away (Carter et al., 2013; Cauvin & Chataigner, 1998; Frahm, 2010; Mithen, Richardson, & Finlayson, 2023; Neef, 2003; Schmidt, 2010). There are findings that the social networks in which Göbeklitepe is located reached up to WF16 (in southern Jordan) (Mithen et al., 2023). A study on Obsidian tools found in Göbeklitepe found some tools originating from Lake Van, 250 km away, and also from Cappadocia, 500 km away from Göbeklitepe (Livescience, 2021; Notroff et al., 2015).

## **Methodology**

This study aims to analyse behavioural patterns and symbolic meaning at Göbeklitepe by drawing on both tourism-related and archaeological knowledge (Walsh, 2003). As a qualitative study, it employed a systematic literature review (SLR) in accordance with the PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines to examine

whether the activities and movements around Göbeklitepe during the Stone Age could be interpreted as a form of tourism. The PRISMA 2020 protocol was selected for its widespread acceptance in ensuring transparency, reproducibility, and methodological rigour in systematic reviews (Page et al., 2021), particularly in interdisciplinary research involving qualitative and conceptual synthesis.

The literature search was conducted between June 2020 and February 2022 through the Muğla Sıtkı Koçman University e-library, which provides access to 212 multidisciplinary academic databases, including internationally recognised platforms such as ScienceDirect and Emerald Insight. These sources were selected based on their reputability, thematic coverage, and accessibility. Search terms were defined in relation to the research objective, including “Göbeklitepe”, “tourism definition”, and “tourism history”. The search and selection process is summarised in the PRISMA flow diagram (Table 2).

**Table 1.** Inclusion and Exclusion Criteria

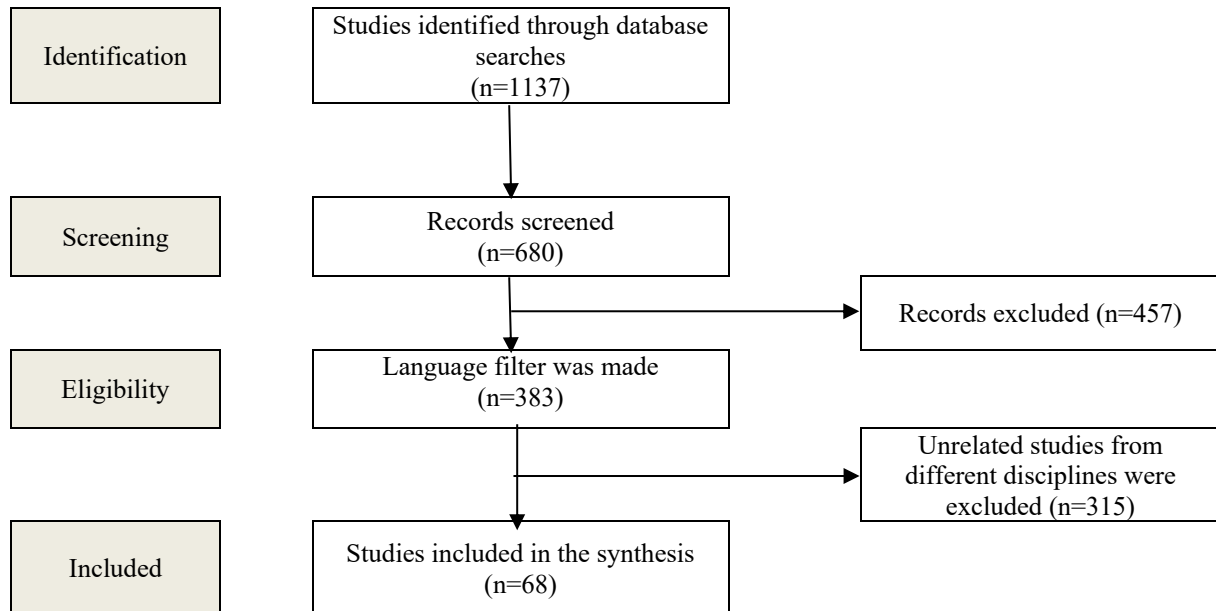
Inclusion Criteria	Exclusion Criteria
<ul style="list-style-type: none"><li>• Language: Only Turkish and English</li><li>• Type of studies: All types</li><li>• Publication period: Open</li><li>• Topic: Göbeklitepe and tourism themes</li><li>• Study Areas: Social sciences: Business, management, archaeology.</li><li>• Accessibility: Full-text</li></ul>	<ul style="list-style-type: none"><li>• Unrelated areas</li><li>• Not open-access or just abstract</li></ul>

Source: Authors

In Table 1 above, inclusion and exclusion criteria can be seen. According to that, this study includes works that address Göbeklitepe under tourism-related themes such as ritual movement, symbolic use of space, and proto-touristic behaviours; and that establish theoretical or interpretive connections between archaeological findings and tourism concepts, and for which full-text is available. Conversely, publications that examine Göbeklitepe solely from an

architectural, technical, or engineering perspective, as well as studies whose full texts are unavailable, were excluded.

**Table 2.** PRISMA Flowchart



Source: Authors

During the identification phase of the PRISMA process, a total of 1,337 records were obtained using the keywords “Definition of Tourism”, “History of Tourism”, and “Göbeklitepe”. These records were narrowed down using Open Access, Turkish-English language, and relevant discipline filters. At the end of this process, 21 studies under the keyword “Definition of Tourism”, 37 under “History of Tourism”, and 10 under the keyword “Göbeklitepe” were included in the review.

Duplicate records were automatically removed during the literature review, eliminating the need for additional manual record deletion. Finally, a total of 68 unique and relevant studies were ultimately included in the research.

### ***Content analysis and synthesis strategy***

This study employs a deductive content analysis based on four core tourism principles derived from the literature. We coded each paper in the review corpus according to its empirical

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

relevance to temporary displacement, non-obligatory motivation, economic interaction, and socio-cultural engagement. In the coding procedure, there are three phases:

- i) Relevant textual and archaeological evidence was identified,
- ii) Thematically organised within an analytical matrix, and
- iii) Synthesised to assess its alignment with the corresponding tourism principles.

This approach ensured conceptual coherence and supported transparent, comparative analysis.

### ***Reviewer roles and disagreement resolution***

A dual-independent review method was applied throughout the screening, suitability, and data extraction phases. Reviewers examined the studies against the defined criteria, and data extraction was conducted independently. Disagreements were resolved through discussion and consensus, making a third evaluator unnecessary. This approach is consistent with the PRISMA-ScR guidelines, increases methodological transparency, and reduces single-evaluator bias.

The total of 68 documents is listed below. Table 3 presents studies on the phenomenon, history, and definition of tourism. Table 4 presents studies focusing on the character and function of Göbeklitepe.

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

**Table 3.** References covering tourism phenomena, history, and definition.

Documents Selected	Main remarks	Subjects					
		Definitio n	Tourism history	Temporary staying/ displacement	Motivation	Economi c	Socio- cultural
Wittgeinstein, 1922	-Role of language in terms	X					
Malinovski, 1934	-Relation between culture and structures	X					X
Herskovits, 1948	-Definition of culture	X					
Cicero, 1960	-People engaged in touristic activities for various purposes in ancient Greece		X		X		X
Freidlander, 1965	-Roman's leisure-oriented activities		X	X	X		X
Lewis, 1970	-Scientific terms include existentially dependent variables	X					
Fuster, 1971	-First lexical definition of tourism	X					
Leiper, 1979	-Definition of tourism	X	X			X	
Burkart & Medlik, 1981	-Definition of tourism -Temporary staying	X	X	X	X		
Hunt, 1982	-A detailed work on pilgrimage				X		X
McIntosh et al., 1990	-Dialectical relations		X	X	X	X	X
Towner and Wall, 1991	-History's contribution to tourism		X		X		
Jafari, 1995	-Dialectical relations			X	X	X	X
Towner, 1995	-Necessity to evaluate tourism-oriented studies other than Western orthodox studies about tourism. -Necessity of an interdisciplinary approach for understanding the past tourism history		X	X	X	X	X
Tribe, 1997	-Definition of tourism	X		X	X	X	X
Psillos, 2000	-Ramsey sentences in Carnap's theory	X					
Walton, 2005	-Tourism studies need to achieve benefits from historical studies -Historical studies have a significant role in understanding tourism		X				X
Madden, 2007	-In medieval times, people visited Jerusalem as pilgrims		X	X	X		X
Andriotis, 2009	-It is believed that tourism is a new phenomenon, because of the limited relationship between history and tourism -Typologies of early Greek travellers		X		X	X	X
Belmonte & Shaltout, 2009	-Date of the oldest pyramid		X				

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Netto, 2009	-Feature of the UNWTO's definition	X		X	X	X	X
Dunn, 2012	-Adventure of Ibn Battuta		X				
Gyr, 2012	-History of tourism		X		X		
Vukonic, 2012	-Tourism is a modern Western product.	X	X		X		
Garcia Romero, 2013	-Tourism in ancient Greece		X		X		X
Hançerlioğlu, 2013	-Defining has a demarcating role	X					
Rabotic, 2014	-Tourism existed in Greco-Roman times		X		X	X	X
Zotic et al., 2014	-Struggles that pilgrims faced in medieval times -The founding of tourism may be extended to the trade and agricultural transition		X			X	X
BRITANNICA, 2015	-Defining is demarcating by language	X					
Walton, 2015	-Tourism is found in the 17 <sup>th</sup> century, but it reaches ancient Egypt.	X	X	X	X	X	X
Camilleri, 2018	-Motivation of tourists				X	X	X
Acar, 2020	-Origin of tourism from the Sumerians		X	X	X		X
Prinz, 2020	-Way of cultural influence						X
CAMBRIDGE, 2021,	-Defining has a limiting role	X					
New World Encyclopaedia, 2021	-Marco Polo's journey		X				
UNWTO, 2021	-Comprehensive definition	X		X	X	X	

Source: Authors

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

**Table 4.** References to Göbeklitepe character and function

Documents Selected	Main remarks	Subjects				
		History/Göbeklitepe history	Temporary staying/displacement	Motivation	Economic	Socio-cultural
Marshall, 1972	-Features of trades in the Stone Age				X	
Dalton, 1972	-Features of trades in the Stone Age				X	
Atkins et al., 1998	-The mainstream approach to transition to agriculture is a fertility.	X				
Cauvin & Cataigner, 1998	- Göbeklitepe is a meeting place. - Göbeklitepe is frequented by those who come from afar.	X	X	X		
Schmidt, 2001	-Architectural features of Göbeklitepe -Göbeklitepe before agriculture	X				X
Özdoğan, 2002	-Distributions of economic values in the environment of Göbeklitepe	X			X	
Neef, 2003	-Habitat of Göbeklitepe in the past -People from outside the Göbeklitepe have visited there.	X	X			
Özdoğan, 2005	-Distributions of economic values in the environment of Göbeklitepe	X			X	
Deleure, 2007	-Göbeklitepe is a meeting place.	X	X	X		
Finlayson & Mithen, 2007	-Trade in Göbeklitepe	X			X	
Özdoğan & Başgelen, 2007	-Logistic needs of building Göbeklitepe (include free time) - Distributions of economic values in the environment of Göbeklitepe	X			X	
Schmidt, 2007	-No settlement in Göbeklitepe unlike its contemporaries -Göbeklitepe's purpose of use -Visits to Göbeklitepe are for spiritual purposes -Characteristics of Göbeklitepe	X	X	X		X
Braidwood, 2008	- Climate has no decisive role in the transition to agriculture in the Middle East	X				

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Dietrich & Schmidt, 2010	-Age of Göbeklitepe as per radiocarbon test	X				
Frahm, 2010	-Göbeklitepe is a meeting place.	X	X	X		
Schmidt, 2010	-Göbeklitepe has been built in pre-agriculture times. - Göbeklitepe is a meeting place. -Göbeklitepe is for spiritual purposes. -Visits to Göbeklitepe are for spiritual purposes. -Both hunter-gatherers and farmers have lived around Göbeklitepe uninterruptedly.	X		X		
Dietrich, 2011	-Age of Göbeklitepe as per radiocarbon test	X				
Dietrich et al., 2012	-Lifestyle of builders of Göbeklitepe -Chronology between the time of Agriculture of the nation and the building time of Göbeklitepe -Relation between belief and Göbeklitepe -Feasting causes a lack of resources in Göbeklitepe over time -Hunter-gatherers from outside the Göbeklitepe have visited there. -Visits to Göbeklitepe are for spiritual purposes.	X		X		X
Caroline et al., 2013	-There are spiritual purpose meetings in Göbeklitepe. -Hunter-gatherers from outside the Göbeklitepe have visited there. -Visiting Göbeklitepe is temporary and seasonal.	X	X	X		
Carter et al., 2013	-Göbeklitepe is a meeting place.	X	X	X		
Dietrich et al., 2013	-Age of Göbeklitepe as per radiocarbon test	X				
Notroff et al., 2015	-Göbeklitepe is frequented by those who come from afar.	X		X		X
Conrad, T., 2016	-An analogy that emphasises the importance of the Göbeklitepe.	X			X	X
DAI: German Archeology Institute, 2016	-Cultural geography of Göbeklitepe	X				X

## A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Tobolczyk, 2016	-Visits to Göbeklitepe are for spiritual purposes.			X		
Clare et al., 2017	-Geographic features of Göbeklitepe -Date comparison between Stonehenge and Göbeklitepe	X				X
UNESCO, 2017	-Geography of Göbeklitepe	X				
Luckert, 2019	-Hunting has been done in Göbeklitepe was industrial purposes.	X			X	
SAA, 2020	-The way to achieve cultural knowledge from old societies					X
CAMBRIDGE, 2021	-Elements of an economic system				X	
Livescience, 2021	-Göbeklitepe is frequented by those who come from afar.	X		X		X
Altınışik et al., 2022	- Interregional mobility of human groups has been detected here.			X		
Mithen et al., 2023	- There are findings that the social networks in which Göbeklitepe is located reached up to WF16.	X	X	X		X
Wang et al., 2023	- Same cultural basin that can be called a T-shape cultural area.					X
Firat, 2024	-It may be an open-school.	X		X		X
Sweatman, 2024	- T-shape blocks in Göbeklitepe may be associated with determining time.	X	X	X		X

Source: Authors

## **Results and discussion**

In this section, the archaeological findings of Göbeklitepe, shown in Table 4, are compared with the four tourism principles shown in Table 3.

### *Temporary stay in Göbeklitepe*

According to archaeologists, one of the functions of Göbeklitepe was as a monumental ritual centre in the Stone Age. Hunter-gatherer people from far and near (Conrad, 2016; Schmidt, 2007) appear to have made centred visits to Göbeklitepe, engaging in (Conrad, 2016; Schmidt, 2007; Schmidt, 2010; Tobolczyk, 2016) rituals such as ceremonies and feastings which were not intermittent and took place intensely between mid-summer to autumn (Neef, 2003). The findings show a high number of people's mobility associated with Göbeklitepe.

Its T-shaped monolithic structures, adorned with engravings, distinguish Göbeklitepe. In the region, there are also smaller centres with residential areas and smaller T-shaped structures (Çelik, 2014) such as Nevalı Çori, Hamzan Tepe, Karahan Tepe, and Sefer Tepe (Dietrich, 2012). This situation points to the same cultural basin that can be called a T-shaped cultural area (Wang et al., 2023). The data obtained here indicate interaction and demographic mobility within this and other cultural areas, such as the Natufian (Levant) (Altınışik et al., 2022; Creswell, 2009; Haklay & Gopher, 2020; Patton, 2002; Walsh, 2003). Dendinos (2016) suggests that Göbeklitepe served about 3000 people simultaneously. Since the entire area of Göbeklitepe has not been revealed, the question arises as to whether the character of the monumental structures of Göbeklitepe is confined to the revealed part (Notroff, 2018) however, geophysical surveys conducted in 2003, 2006, 2007, and 2012 show that the general characteristics of Göbeklitepe extend across the entire site, not just a part of it (Schmidt, 2001).

***Motivation for travelling to Göbeklitepe***

Göbeklitepe has the characteristics of a ritualistic-focused body of structures (Neef, 2003; Schmidt, 2010). Additionally, Göbeklitepe was also associated with death (Neef, 2003), as evidenced by motifs on its pillars created by its ancient architects (UNESCO, 2017). It has also been suggested as being the first ritual centre in the world, used by people who shared a similar ideological entity (Schmidt, 2007). The rituals, periodical meetings, and visits to Göbeklitepe from considerable distances in primitive, challenging conditions (Altınışik et al., 2022; Creswell, 2009; Haklay & Gopher, 2020; Patton, 2002; Walsh, 2003) strongly suggest that the motivation behind these visits was faith.

***Temporary displacement and economic phenomenon in Göbeklitepe***

The activities studied in Göbeklitepe reveal that hunters and gatherers involved in the ceremonial visits must have carried out industrial activities in Göbeklitepe to produce the necessary supplies for the temporary visitors (Schmidt, 2007). It is known that hunter-gatherer groups in this area already performed a system of trade based on gift exchange relationships, coexisting with the exchange of non-gift physical objects (Finlayson & Mithen, 2007), and with the sharing of information with economic value (Özdoğan, 2002, 2005; Walton, 2015). Göbeklitepe was clearly a centre of belief (Neef, 2003) and served as a meeting place for people coming from other regions (Carter et al., 2013; Cauvin & Chataigner, 1998; Frahm, 2010; Neef, 2003), and this must have led inevitably to the development of economic activities to support their stay, including trade, donations, services, and the exchange of information. These, when evaluated together, confirm the existence of economic activity relating to the visitors in this region.

*Ties of temporary displacement and social-cultural phenomena in Göbeklitepe*

One of the fundamental aspects of culture is human-made artifacts, which is why archaeologists investigate such artifacts when analysing old cultures (SAA, 2020). Additionally, cultural influence is transmitted socially, and finding the same artifacts in a particular area indicates a similar cultural entity in that space. The man-made T-shaped megaliths, the most distinctive architectural feature of Göbeklitepe, are similar not only to those at Sefer Tepe, Karahan Tepe, Urfa-Yeni Yol, and Taşlı Tepe in relatively close vicinity, but also to those at Gusir Tepe, Hallan Çemi, Jerf el Ahmar, and Qermez Dere, far distant from Göbeklitepe (DAI: German Archaeology Institute, 2016; Neef, 2003). These similar monuments in a specific area indicate a particular identity (Kinzel & Clare, 2020).

Evaluating the archaeological information in the context that social transition could only be carried out face to face in the Stone Age period confirms that there are similar cultural and social phenomena of displacement and temporary relocation among the Stone Age people visiting Göbeklitepe.

**Concluding remarks**

The evidence that people visited Göbeklitepe in the Stone Age motivated by faith, involved systematic consumption of food and beverages, and involved temporary stays at the site, along with evidence of the economic, social, and cultural ties involved in these visits, clearly matches the four principles of tourism. It can be argued, therefore, that these acts of travel at that time constitute the earliest example of tourism, revealing that a form of tourism existed in the Stone Age. According to excavations and archaeological information to date, it can be concluded that Göbeklitepe should be considered one of, if not the first, tourism destinations, and that faith was the primary motivation. One item yet to be determined, however, is whether such tourism should be considered pilgrimage tourism or dark tourism, given its links to both faith and death.

However, this study has a limitation. Because Göbeklitepe is a prehistoric site, interpretations of behaviour and motivation rely entirely on archaeological inference and secondary data sources, including published archaeological interpretations, which limit the possibility of validating claims through direct empirical investigation.

### **Research implications**

This study offers several possibilities for future research. First, the proposed framework can be applied to other prehistoric sites to test the validity of tourism behaviours elsewhere. Interdisciplinary collaboration among tourism researchers, archaeologists, anthropologists, and heritage experts will facilitate a more comprehensive understanding of early travel phenomena. Furthermore, future studies could integrate qualitative approaches with empirical methods, such as relic analysis, isotope mapping, GIS spatial analyses, and genomic data, to examine visitor mobility and cultural interaction. Finally, re-examining tourism definitions within historical and cultural contexts can contribute to overcoming modernity-centric approaches and further incorporate pre-modern mobility models into the literature. These findings can also shed light on the public dissemination of prehistoric travel and ritual mobility at sites like Göbeklitepe through museum narratives, educational programs, and destination branding.

### **Acknowledgments**

The authors thank Dear Sir Klaus Schmidt for his great contribution to the history. Rest in peace.

### **Disclosure of interest**

The authors confirm that there are no relevant financial or non-financial competing interests to report.

## Funding

This work is financed by national funds through FCT - Foundation for Science and Technology, IP., under the Project CiTUR UID/04470/2025.

## References

Acar, D. (2020). Turizmin tarihî kökenleri – I: Eski çağlar – Mezopotamya uygarlıkları. *Anatolia: Turizm Araştırmaları Dergisi*, 31(3), 307–313. <https://doi.org/10.17123/atad.843960>

Ahmed, S. (2015). Marco Polo. Retrieved March 14, 2021, from [https://www.researchgate.net/publication/284847985\\_Marco\\_Polo?channel=doi&linkId=56596df808aefe619b222668&showFulltext=true#fullTextFileContent](https://www.researchgate.net/publication/284847985_Marco_Polo?channel=doi&linkId=56596df808aefe619b222668&showFulltext=true#fullTextFileContent)

Altınışik, N. E., Kazancı, D. D., Aydoğan, A., Gemici, H. C., Erdal, Ö. D., Sarialtun, S., Vural, K. B., Koptekin, D., Gürün, K., Sağlıcan, E., Fernandes, D., Çakan, G., Koruyucu, M. M., Lagerholm, V. K., Karamurat, C., Özkan, M., Kılınç, G. M., Sevkar, A., Sürer, E., ... Somel, M. (2022). A genomic snapshot of demographic and cultural dynamism in Upper Mesopotamia during the Neolithic Transition. *Science Advances*, 8(44), eabo3609. <https://doi.org/10.1126/sciadv.abo3609>

Andriotis, K. (2009, April 1–4). Early travellers to Greece and their modern counterparts. *Paper presented at the Conference of Tourist Experiences: Meanings, Motivations, Behaviours*, Preston, UK.

Aristotle (350 BCE/1984). *Metaphysics* (W. D. Ross, Trans.). In J. Barnes (Ed.), *The complete works of Aristotle* (Vol. 2). Princeton University Press.

Badal, B. P. (2020). Tourism: Visit Nepal 2020. *Research Nepal Journal of Development Studies (RNJDS)*, 2(2), 12–32.

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Belmonte, A. J. & Shaltout, M. (Eds.) (2009). *In Search of Cosmic Order: Selected Essays on Egyptian Archaeoastronomy*. USA: American University in Cairo.

Encyclopaedia Britannica. (2015). Definition. Retrieved June 30, 2021, from <https://www.britannica.com/topic/definition>

Burkart, A. J., & Medlik, S. (1981). *Tourism: Past, present and future*. Heinemann.

Butler, R. W. (2015). The evolution of tourism and tourism research from factual to fallacious. *Tourism Recreation Research*, 40(1), 16–27. <https://doi.org/10.1080/02508281.2015.1007632>

Cambridge University Press. (2021). Economy. In Cambridge Dictionary. Retrieved July 13, 2021, from <https://dictionary.cambridge.org/dictionary/english/economy>

Cambridge University Press. (2021). Define. In Cambridge Dictionary. Retrieved September 16, 2021, from <https://dictionary.cambridge.org/dictionary/english/define>

Camilleri, M. A. (2018). The tourism industry: An overview. In *Travel marketing, tourism economics and the airline product* (pp. 3–27). Springer Nature.

Carter, T., Poupeau, G., Bressy, C., Pearce, N. J. G., & Tuncel, R. (2013). Networks and Neolithisation: Sourcing obsidian from Körtik Tepe (SE Anatolia). *Journal of Archaeological Science*, 40(1), 556–569. <https://doi.org/10.1016/j.jas.2012.07.006>

Cauvin, M., & Chataigner, C. (1998). Distribution de l'obsidienne dans les sites archéologiques du Proche et Moyen Orient. In C. Cauvin, A. Gourgaud, B. Gratuze, C. Chataigner, M. Poidevin, G. Arnaud, & J.-L. Poidevin (Eds.), *L'obsidienne au Proche et Moyen Orient: Du volcan à l'outil* (pp. 325–350). Archaeopress.

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Çelik, B. (2014). Differences and similarities between the settlements in Şanlıurfa region where "T" shaped pillars are discovered. *TÜBA-AR*, 17(17), 9–24.

Christou, P. A. (2022). *The history and evolution of tourism*. CABI.

Cicero. (1927). *Tusculan disputations* (J. E. King, Trans.; Vol. 141). Loeb Classical Library. <https://doi.org/10.1604/9780674991569>

Clare, L., Kinzel, M., Dietrich, O., Dietrich, L., & Notroff, J. (2017). *Göbekli Tepe: Nomination for inclusion on the World Heritage List*. UNESCO. <http://whc.unesco.org/document/157215>

Conrad, D. (2016). *Cradle of the Gods / Kayıp Medeniyet Göbeklitepe* [Documentary film].

Cook, R. A., Yale, L. J., Marqua, J. J., & McNally, R. (2005). *Tourism: The business of travel*. <https://doi.org/10.1604/9780132191395>

Creswell, J. W. (2009). *Research design: Qualitative and mixed methods approaches*. Sage Publications.

Dendrinios, D. S. (2016). *Dating Göbekli Tepe: The evidence doesn't support a PPNB date, but instead a possibly much later one* [Manuscript]. Retrieved October 12, 2023, from [https://www.researchgate.net/publication/317433791\\_Dating\\_Gobekli\\_Tepe](https://www.researchgate.net/publication/317433791_Dating_Gobekli_Tepe)

Dietrich, L., Gotting-Martin, E., Hertzog, J., Schmitt-Kopplin, P., McGovern, P.E., Hall, G. R., ... Dietrich, O. (2020). Investigating the function of Pre-Pottery Neolithic stone troughs from Gobekli Tepe - An integrated approach. *Journal of Archaeological Science: Reports*, 34, 102618. [10.1016/j.jasrep.2020.102618](https://doi.org/10.1016/j.jasrep.2020.102618)

Dietrich, O. (2011). Radiocarbon dating the first temples of mankind: Comments on 14C-dates from Göbekli Tepe. *Zeitschrift für Orient-Archäologie*, 4, 12–25.

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Dietrich, O. (2012). *Who built Göbekli Tepe? Deutsches Archäologisches Institut (DAI) – Göbeklitepe Research Project*. Retrieved October 13, 2023, from <https://www.dainst.blog/the-tepe-telegrams/2016/05/18/who-built-gobekli-tepe/>

Dietrich, O., & Schmidt, K. (2010). A radiocarbon date from the wall plaster of Enclosure D of Göbekli Tepe. *Neo-Lithics*, 2(10), 82–83.

Dietrich, O., Heun, M., Notroff, J., Schmidt, K., & Zarnkow, M. (2013). Establishing a radiocarbon sequence for Göbekli Tepe: State of research and new data. *Neo-Lithics*, 2013(1), 36–47.

Dietrich, O., Heun, M., Notroff, J., Schmidt, K., & Zarnkow, M. (2012). The role of cult and feasting in the emergence of Neolithic communities: New evidence from Göbekli Tepe, south-eastern Turkey. *Antiquity*, 86(333), 674–695. <https://doi.org/10.1017/S0003598X00047840>

Dietrich, O., Köksal Schmidt, Ç., Kürkcüoğlu, C., Notroff, J., & Schmidt, K. (2012). Göbekli Tepe – Dünyanın ilk kutsal alanı. *Aktüel Arkeoloji*, (27), 62–77.

Dunn, R. E. (2012). *The adventures of Ibn Battuta: A Muslim traveller of the fourteenth century* (with a new preface). University of California Press.

Finlayson, B., & Mithen, S. (2007). *The early prehistory of Wadi Faynan, southern Jordan: Archaeological survey of Wadis Faynan, Ghuwayr and Al Bustan and evaluation of the Pre-Pottery Neolithic A site of WF16*. Oxbow Books.

Fırat, M. (2024). What if Göbekli Tepe was an open school? A thought-provoking approach to the genesis of cultural revolution. *History of Education*, 53(3), 460–476. <https://doi.org/10.1080/0046760X.2024.2306978>

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Frahm, E. (2010). *The Bronze-Age obsidian industry at Tell Mozan (Ancient Urkesh), Syria: Redeveloping electron microprobe analysis for 21st-century sourcing research and the implications for obsidian use and exchange in northern Mesopotamia after the Neolithic* (Doctoral dissertation, Department of Anthropology, University of Minnesota).

Fuster, L. P. (1971). *Teoría y técnica del turismo* (Tomo I). Nacional.

García Romero, F. (2013). Sports tourism in Ancient Greece. *Journal of Tourism History*, 5(2), 146–160. <https://doi.org/10.1080/1755182X.2013.828784>

Gyr, U. (2012). *The history of tourism: Structures on the path to modernity*. European History Online. Institute of European History.

Haklay, G., & Gopher, A. (2020). Geometry and architectural planning at Göbekli Tepe, Turkey. *Cambridge Archaeological Journal*, 30(2), 343–357. <https://doi.org/10.1017/S0959774319000660>

Hançerlioğlu, O. (2013). *Felsefe ansiklopedisi: Kavramlar ve akımlar* (Cilt 6, S–T). Remzi.

Hunt, E. D. (1982). *Holy Land pilgrimage in the later Roman Empire, A.D. 312–460*. Clarendon Press.

Hunziker, W., & Krapf, K. (1942). *Allgemeine Fremdenverkehrslehre*. Berna Un.

Jafari, J. (1995). Structure of tourism: Three integrated models. In S. F. Witt & L. Moutinho (Eds.), *Tourism marketing and management handbook* (pp. 5–17). Prentice Hall International.

Kant, I. (2003). *Critique of pure reason* (M. Weigelt, Trans.). Penguin Classics.

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Kinzel, M., & Clare, L. (2020). Monumental – compared to what? A perspective from Göbekli Tepe. In A. Gebauer, L. Sorensen, A. Teather, & A. de Valera (Eds.), *Monumentalising Life in the Neolithic: Narratives of Change and Continuity* (pp. 31-50). Oxbow Books.

Köşkdere, A. A. (2016). Totem ve yas. *Psikanaliz Yazıları: Psikanaliz ve Tarih*, (33), 97–115. İstanbul.

Kromer, B., & Schmidt, K. (1998). Two radiocarbon dates from Göbekli Tepe, south eastern Turkey. *Neo-Lithics*, 3(98), 8–9.

Leiper, N. (1979). The framework of tourism. *Annals of Tourism Research*, 6(4), 390–407. [https://doi.org/10.1016/0160-7383\(79\)90003-3](https://doi.org/10.1016/0160-7383(79)90003-3)

Lewis, D. (1970). How to define theoretical terms. *The Journal of Philosophy*, 67(13), 427–446. <https://doi.org/10.2307/2023861>

LiveScience. (2021). *World's oldest temple tools*. Retrieved December 24, 2021, from <https://www.livescience.com/19085-world-oldest-temple-tools-pilgrimage.html>

Locke, J. (1689, 1997). *An Essay Concerning Human Understanding*. London: Penguin.

Luckert, K. (2019). *Göbekli Tepe* (L. Tonguç Basmacı, Trans.). Alfa Yayınları.

Madden, T. F. (2007). Review of the book *Pilgrims to Jerusalem in the Middle Ages*. *The Catholic Historical Review*, 93(1), 134–135. <https://doi.org/10.1353/cat.2007.0107>

McIntosh, R. W., Goeldner, C. R., & Ritchie, J. R. B. (1990). *Tourism: Principles, practices, and philosophies* (7th ed.). John Wiley.

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Mithen, S., Richardson, A., & Finlayson, B. (2023). The flow of ideas: Shared symbolism during the Neolithic emergence in Southwest Asia: WF16 and Göbekli Tepe. *Antiquity*, 97(394), 829–849. <https://doi.org/10.15184/aqy.2023.67>

Neef, R. (2003). Overlooking the steppe-forest: A preliminary report on the botanical remains from Early Neolithic Göbekli Tepe (Southeastern Turkey). *Neo-Lithics*, (1), 13–16.

Netto, P. A. (2009). What is tourism? Definitions, theoretical phases and principles. In J. Tribe (Ed.), *Philosophical issues in tourism* (pp. 42–61). Channel View Publications.

New World Encyclopaedia. (2021). *Marco Polo*. Retrieved January 5, 2021, from [https://www.newworldencyclopedia.org/entry/Marco\\_Polo](https://www.newworldencyclopedia.org/entry/Marco_Polo)

Notroff, J. (2018). *Looking beneath the surface: Geophysical surveys at Göbekli Tepe*. Deutsches Archäologisches Institut (DAI) – Göbeklitepe Research Project. Retrieved October 15, 2023, from <https://www.dainst.blog/the-tepe-telegrams/2018/07/18/looking-beneath-the-surface-geophysical-surveys-at-gobekli-tepe/>

Notroff, J., Dietrich, O., & Schmidt, K. (2015). Gathering of the Dead? The Early Neolithic Sanctuaries of Göbekli Tepe, Southeastern Turkey. In C. Renfrew, M. Boyd, & I. Morley (Eds.), *Death Rituals, Social Order and the Archaeology of Immortality in the Ancient World: 'Death Shall Have No Dominion'* (pp. 65-81). Cambridge: Cambridge University Press.

Özdoğan, M. (2002). Redefining the Neolithic of Anatolia: A critical overview. In R. T. J. Cappers & S. Bottema (Eds.), *The dawn of farming in the Near East* (pp. 153–158). Berlin: Ex Oriente.

Özdoğan, M. (2005). The expansion of Neolithic way of life: What we know and what we don't know. In C. Lichter (Ed.), *How did farming reach Europe? Anatolian-European relations from*

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

*the second half of the 7th through the first half of the 6th millennium cal BC* (Byzas 2, pp. 13–27). İstanbul: Ege Yayınları.

Özdoğan, M. (2015). Göbekli Tepe’yi anlamak. *Aktüel Arkeoloji*, (45), 38–51.

Özdoğan, M., & Başgelen, N. (Eds.). (2007). *Türkiye’de Neolitik Dönem*. Arkeoloji ve Sanat Yayınları.

Pack, S. D. (2022). Tourism and the history of travel. *Journal of Tourism History*, 14(1), 103–117. <https://doi.org/10.1080/1755182x.2022.2092222>

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., ... & Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *BMJ*, 372, n71. <https://doi.org/10.1136/bmj.n71>

Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Sage Publications.

Peters, J., Schmidt, K., Dietrich, O., & Pollath, N. (2014). Göbekli Tepe: Agriculture & domestication. In C. Smith (Ed.), *Encyclopaedia of global archaeology* (pp. 3065–3068). Springer. [https://doi.org/10.1007/978-1-4419-0465-2\\_1087](https://doi.org/10.1007/978-1-4419-0465-2_1087)

Plato (1997). *Republic* (G. M. A. Grube, Trans.). In J. M. Cooper (Ed.), *Complete works*. Hackett. (Original work ca. 380 BCE)

Psillos, S. (2000). Rudolf Carnap’s ‘Theoretical concepts in science.’ *Studies in History and Philosophy of Science*, 31(1), 151–172. <https://doi.org/10.1016/S0039-3681%2899%2900031-X>

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Pustovoytov, K., Schmidt, K., & Parzinger, H. (2007). Radiocarbon dating of thin pedogenic carbonate laminae from Holocene archaeological sites. *The Holocene*, 17(6), 835–843.

<https://doi.org/10.1177/0959683607080535>

Schmidt, K. (2001). Göbekli Tepe, Southeastern Turkey: A preliminary report on the 1995–1999 excavations. *Paléorient*, 26, 45–54.

Schmidt, K. (2007). *Taş Çağı avcılarının gizemli kutsal alanı: Göbekli Tepe – En eski tapınağı yapanlar* (R. Aslan, Trans.). Arkeoloji ve Sanat Yayınları.

Schmidt, K. (2010). Göbekli Tepe—the Stone Age sanctuaries: New results of ongoing excavations with a special focus on sculptures and high reliefs. *Documenta Praehistorica*, 37, 239–256. <https://doi.org/10.4312/dp.37.21>

Schmidt, K. (2018). *Taş Çağı avcılarının gizemli kutsal alanı: Göbekli Tepe, en eski tapınağı yapanlar* (R. Aslan, Trans.). Arkeoloji ve Sanat Yayınları.

Schönicke, J. (2021). There and back again — Towards a new understanding of abandonment practices at the Neolithic settlement of Göbekli Tepe. In C. W. Hess & F. Manuelli (Eds.), *Bridging the gap: Disciplines, times, and spaces in dialogue – Volume 1: Sessions 1, 2, and 5 from the conference Broadening Horizons 6 held at the Freie Universität Berlin, 24–28 June 2019* (pp. 210–237). Archaeopress. <https://doi.org/10.2307/jj.15135928.17>

Smith, S. L. J. (2004). The measurement of global tourism: Old debates, new consensus, and continuing challenges. In A. A. Lew, C. M. Hall, & A. M. Williams (Eds.), *A companion to tourism* (pp. 25–35). Blackwell.

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Sweatman, M. B. (2024). Representations of calendars and time at Göbekli Tepe and Karahan Tepe support an astronomical interpretation of their symbolism. *Time and Mind*, 1–57.  
<https://doi.org/10.1080/1751696X.2024.2373876>

Tobolczyk, M. (2016). The world's oldest temples in Göbekli Tepe and Nevali Çori, Turkey in the light of studies in ontogenesis of architecture. *Procedia Engineering*, 161, 1398–1404.  
<https://doi.org/10.1016/j.proeng.2016.08.525>

Towner, J. (1995). What is tourism's history? *Tourism Management*, 16(5), 339–343.  
[https://doi.org/10.1016/0261-5177\(95\)00032-J](https://doi.org/10.1016/0261-5177(95)00032-J)

Towner, J., & Wall, G. (1991). History and tourism. *Annals of Tourism Research*, 18, 71–81.  
[https://doi.org/10.1016/0160-7383\(91\)90040-I](https://doi.org/10.1016/0160-7383(91)90040-I)

Tribe, J. (1997). The indiscipline of tourism. *Annals of Tourism Research*, 24(3), 638–657.  
[https://doi.org/10.1016/S0160-7383\(97\)00020-0](https://doi.org/10.1016/S0160-7383(97)00020-0)

UNESCO. (2017). *Göbekli Tepe: Nomination for inclusion on the World Heritage List*. Retrieved July 8, 2020, from <https://whc.unesco.org/en/list/1572/>

United Nations. (1963). *Recommendations on international travel and tourism*. United Nations Conference on International Travel and Tourism, Rome, 21 August–5 September.

UNWTO. (2021). *Glossary of tourism terms*. Retrieved from <https://www.unwto.org/glossary-tourism-terms>

Vukonić, B. (2012). An outline of the history of tourism theory: Source material (for future research). In C. H. C. Hsu & W. C. Gartner (Eds.), *The Routledge handbook of tourism research* (pp. 3–26). Routledge.

A new dating for the origins of tourism: evidence from Göbeklitepe, Türkiye

Walsh, K. (2003). Qualitative research: Advancing the science and practice of hospitality. *Cornell Hotel & Restaurant Administration Quarterly*, 44(12), 66–75. <https://doi.org/10.1177/001088040304400512>

Walton, J. K. (2005). *Histories of tourism*. Channelview Publications.

Walton, J. K. (2015). Tourism and history. In C. Cooper (Ed.), *Contemporary tourism reviews* (Vol. 1, pp. 31–56). Goodfellow Publishers.

Wang, X., Berman, J., Agranat-Tamir, L., Slon, V., Marder, O., Kandel, A. W., ... & Hershkovitz, I. (2023). Isotopic and DNA analyses reveal multiscale PPNB mobility and migration across Southeastern Anatolia and the Southern Levant. *Proceedings of the National Academy of Sciences (PNAS)*, 120(4), 1–12. <https://doi.org/10.1073/pnas.2210611120>

Watkins, T. (2014). İnanca yolculuk. *Aktüel Arkeoloji*, 41, 34–49.

Watkins, T. (2015). Göbekli Tepe’yi kim inşa etti? *Aktüel Arkeoloji*, (46), 70–79.

Wittgenstein, L. (1922). *Tractatus logico-philosophicus*. Routledge & Kegan Paul.

Zotic, V., Alexandru, D. E., & Dezsi, Ş. (2014, March 27–29). Debate on tourism in postmodernism and beyond. *Paper presented at the 2nd Belgrade International Tourism Conference*, Serbia.