ATATÜRK ÜNİVERSİTESİ YAYINLARI
ATATURK UNIVERSITY PUBLICATIONS

Review of Archaeological Sites in Türkiye Within the Framework of Cultural Heritage

Türkiye'deki Arkeolojik Alanların Kültürel Miras Çerçevesinde İncelenmesi

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ABSTRACT

Cultural heritage is now a multidisciplinary field, involving many disciplines. At a time when globalisation has become inevitable, the cultural values that societies bring from the past are a kind of memory card that nations will carry into the future. Cultural heritage is also a bridge that carries the values of the past into the future. Awareness-raising, protection and transfer of these values, which are important resources in terms of giving society a sense of belonging and following the traces of the past, are parts of a whole with separate steps. The civilisations that have inhabited in Anatolia have grafted their own cultures onto these lands. Each transplanted value has grown again in the pool of the next civilisation and has been transformed by changing its form. Therefore, in Türkiye, where there are different geographical conditions from west to east, from north to south, civilisations have existed according to these conditions. Nowadays, many tourists visit archaeological sites. The aim of this research is to investigate the relationship between archaeological sites in Türkiye and space and to analyse archaeological sites in terms of the number of visitors. In this context, the data of 98 archaeological sites registered in DOSIMM were examined and the distribution of archaeological sites was drawn with Arcmap 10.8 software.

Keywords: Cultural heritage, ruins, archaeological site, cultural tourists

ÖZ

Kültürel miras günümüzde pek çok disiplinin ortak olarak ele aldığı multidisipliner bir alanı oluşturmaktadır. Küreselleşmenin artık kaçınılmaz bir hal aldığı bu zamanda toplumların geçmişten getirdikleri kültürel değerler, milletlerin geleceğe aktaracakları bir nevi hafıza kartlarıdır. Kültürel miras aynı zamanda geçmişin değerlerini geleceğe aktaran köprüdür. Topluma aidiyet bilinci kazandırmak ve geçmişin izlerini takip etmek açısından da önemli kaynakları oluşturan bu değerlerin öncelikle farkındalığının artırılması, korunması ve aktarılması ayrı basamakları olan bir bütünün parçalarıdır. Anadolu'yu mesken tutan medeniyetler kendi kültürlerini yine bu topraklara adeta aşılamışlardır. Aşılanan her bir değer bir sonraki medeniyetin havuzunda tekrar büyümüş ve şekil değiştirerek dönüşmüştür. Dolayısıyla batıdan doğuya, kuzeyden güneye kadar farklı coğrafi koşulların hâkim olduğu ülkemizde bu koşullara göre medeniyetler var olmuştur. Günümüzde arkeolojik alanları çok sayıda turist ziyaret etmektedir. Araştırmanın amacı, Türkiye'deki arkeolojik alanların mekânla ilişkisini incelemek ve arkeolojik alanların ziyaretçi sayıları ile analizini yapmaktır. Bu kapsamda DÖSİMM'e kayıtlı 98 arkeolojik alanın verileri incelenmiş ve Arcmap 10.8 programı ile arkeolojik alanların dağılımı çizilmiştir.

Anahtar Kelimeler: Kültürel miras, ören yeri, arkeolojik alan, kültür turistleri

Introduction

The cultural heritage values that societies possess are documents that reflect their footprints in the past. These artefacts, which are also part of social welfare, are the values that ensure the continuity of the experiences that people have accumulated throughout history and will shape the future structure of society. In this context, this concept, which has a high social value, has been an important issue that countries have emphasised in recent years. According to international organisations such as UNESCO and ICOMOS, cultural heritage is defined as "all the tangible and intangible assets that have survived from the past to the present and are described as a reflection of people's values, beliefs, knowledge and traditions, which are in constant flux without the bond of ownership" (ICOMOS, 2013). UNESCO, on the other hand, defines cultural heritage as "the totality of material signs, artistic or symbolic, transmitted from the past to each culture and thus to all mankind" (UNESCO, 1990).

Anatolian lands, home to many civilisations, are rich in cultural heritage. Historical ruins have scientific, artistic, architectural, archaeological and ethnographic value. Ruins, which are indispensable sources of cultural and historical information, are also the common denominator of humanity's past, present and future dreams. Ruins were originally used to describe a geographical location. This word is used for urban ruins that are dilapidated, worn out, quite old and man-made. Ruins can also be natural formations. Goreme, Pamukkale are among these formations. UNESCO considers these regions under the umbrella of natural and cultural heritage.

It can be seen that the ruins are mostly concentrated on the Aegean and Mediterranean coasts due to geographical reasons such as the western and southern coasts of Anatolia being habitable in terms of climate, being located on historical routes and the presence of rivers. The protection of these sites, which have been declared protected areas, is very important. Türkiye was included in the decisions of the 17th session of UNESCO held in Paris between October 17 and November 21, l972 with the law published in the Official Gazette on 14.02.1983 and numbered 17959. According to this Convention, the destruction of all or part of the cultural heritage means the cultural impoverishment of the peoples of the world. For this reason, it is the responsibility of UNESCO and the countries in which these sites are located to ensure the safety of these sites and to protect them from natural erosion.

There is no clear number of archaeological sites in Türkiye. The Ministry of Culture and Tourism considers places that can be visited and have a sign as archaeological sites (Tuluk, 2017, p.34). According to the data of DOSİMM of the Ministry of Culture and Tourism, there are 98 archaeological sites in Türkiye that can be visited, registered and have a ticket (DOSIMM, 2022).

Cultural heritage

All kinds of tangible and intangible values produced by humanity, from the past to the present, are important and need to be protected. All concepts produced by human hands and valued under the umbrella of cultural heritage are unique, important and rare.

Although inheritance is commonly used as a legal term, it is generally expressed as anything that comes from the past and is transferred to the future or inherited from someone else. Inheritance, which is recognised as a legal asset, is seen as the totality of goods or debts that have an economic value and belong to a person. The concept of heritage, which is made up of cultural values resulting from the coexistence of societies over hundreds of years, is the identity of nations. Although the concept of cultural heritage is expressed differently according to the field in which it is used over time, it is expressed as the totality of all kinds of tangible or intangible values that people have accumulated, developed and enriched throughout their lives and transferred to the future (TDK, 2023). Cultural heritage has had different meanings throughout history. Although the concept of cultural heritage involved collecting in the 18th century, it was not until the 20th century that intangible cultural heritage was included in this category. In this century, cultural heritage, which was evaluated mainly from the point of view of social utility, was considered as a system in which citizens should be involved. In the second half of the twentieth century, however, the concept of heritage acquired a significant economic value in addition to its cultural and social value, turning it into a commodity. According to the Athens Regulation of 1931 and the Hague Convention of 1954, cultural heritage is defined as movable or immovable cultural property of monumental, historical or artistic significance. The 1964 Venice Charter broadened the scope of the concept by stating that cultural heritage includes not only architectural works, but also an urban or rural area where a civilisation was born and lived. According to ICOMOS (Council on Monuments and Sites), another international organisation founded in 1965 with the aim of protecting culture together with UNESCO, cultural heritage is the symbol and proof of the existence, identity and continuity of human beings, societies and cultural groups that make up society (ICOMOS, 2013). However, the concept of cultural heritage was first used in the Convention for the Protection of the World Natural and Cultural Heritage, organised by UNESCO in Paris in 1972. In this convention, monuments, protected areas, built communities and natural monuments consisting of biological and physical formations of universal aesthetic and scientific value are included in the list of cultural heritage. The convention also states that damage to any part of this cultural and natural heritage means impoverishment not only for the country of origin but also for all countries of the world (UNESCO, 1972). In 2003, UNESCO signed the Convention on Intangible Cultural Heritage, expanding the concept of cultural heritage to include values such as traditions, customs, folklore, beliefs and rituals, food and lifestyles, and music. UNESCO's Convention on Intangible Cultural Heritage was signed with the aim of revealing the importance of intangible cultural values that countries possess, increasing sensitivity towards these values, and increasing national or international cooperation in this field (Çelik & Türker, 2012, p. 89; Kolaç, 2009, p. 21).

In the twentieth century, we can observe a difference in the way historical cities are viewed. These areas, which were seen as romantic monumental values in the nineteenth century, a century later were evaluated together with the morphological and typological phenomenon of the city and were seen as areas to be protected. This is why the concepts of conservation and restoration have been on the agenda of issues discussed and debated in the field of monuments in this century. Today, the perspective on ancient cities is different from that of previous centuries, and ancient cities are valued as a source of international prestige and a strong tourist attraction (Cuilarte et al., 2023, p. 6178). In the understanding of the period, evaluations were seen as a bridge that made a valuable contribution to exploring the identity of the society that built and produced it, rather than the building itself. Ancient cities, expressing aesthetic and symbolic values within the urban space, became areas to be lived with and considered together with the existing urban plan. The aim of today's historic urban planning is not to freeze the historical period in one place, but to blend it with the past and the future, thus strengthening both phases (Shirvani & De Luca, 2019, p. 29). According to this understanding, expressed as Historic Urban Landscape (HUL), historic cities have played an important role together with the geological, symbolic, and spiritual values of the areas where they are located and have been associated with the cultural landscape of the region. Again, this understanding sees the heritage values of historic cities as the ways in which they evolve over time, and expresses them as a

balancing element to ensure the continuity of vitality of life. With this understanding, the needs of today's inhabitants are met while planning for a sustainable lifestyle for future generations. The methods proposed for preserving cultural heritage are important for ensuring sustainability. The first of these is the Authenticity Theory. Aiming to preserve the original materials, forms, and cultural values of a site, this method draws on the Venice Charter (1964) and the Nara Authenticity Document (1994) (Eraslan, 2020). According to the Principle of Minimum Intervention and Reversibility, any additions or alterations made to cultural heritage sites should be reversible and should not cause any damage. This approach is important in terms of conservation ethics. The Integrated Conservation Approach protects not only the structure itself, but also the surrounding landscape, natural elements and socio-cultural structure. In this UNESCO-adopted model, villages and settlements surrounding the archaeological site are also included in the protection. It is crucial that the local community protects the archaeological site and is knowledgeable about the area. The transfer of knowledge and experience from the community is referred to as Participatory and Community-Based Conservation Theory. Another conservation model is the Monument-Centric Theory, which focuses solely on the physical condition of the structures. This model is open to criticism. The cultural and social aspects are secondary. The adaptive reuse and revitalisation theory focuses on revitalising the archaeological site through educational and cultural activities. This theory has been included in UNESCO's 2030 Agenda and Türkiye's post-2020 conservation strategies. Finally, the Approach to the Protection of Archaeological Sites ensures protection through technical measures such as post-excavation protection, open-air museum planning, visitor management, information panels, signage and shading systems (ICOMOS, 1964; Jokilehto, 1999).

However, it is very important to evaluate cultural heritage in the context of sustainability. Since the concept of heritage is a term related to quality of life, many concepts such as social activity, planning, economic activity, environmental activity are added to the concept of cultural heritage. When evaluated with these concepts, many criteria come to light in terms of both protection and evaluation of cultural heritage. Türkiye is a country with a rich cultural heritage. It is known that the historical settlement process of Anatolia dates back to 11,000 BC in the light of archaeological studies (Öztürk & Şimşek, 2019, p.15). Ruins, which are the first stops of today's tourists travelling within the framework of cultural tourism, are very important in order to see the embodiment of history concretely and to experience the historical geography.

The Place and Importance of Anatolia in the Field of Cultural Heritage

Anatolia has been the centre of civilisation since the earliest periods of mankind. Göbeklitepe, which is located in the centre of Şanlıurfa and dates back to around 12,000 years ago, is one of the most important religious centres. This area, which has been the focus of many sciences from archaeology to sociology,

geography and history, has had a great impact on world history. Moreover, the settlements of Çayönü, Hacılar and Çatalhöyük, which were established in the Anatolian Peninsula between 8000-5500 BC, constituted the most brilliant civilisations of the period (Akurgal, 2003; Kervankıran et al., 2021, p. 29; Kurt & Göler, 2017, p. 1150).

Anatolia has been home to many civilisations due to its diverse topographical structure, rich river networks, climates suitable for human life and a rich soil structure that accompanies this situation. The suitable geomorphological structure played an important role in the development of ancient civilisations, where the dependence on nature was at its highest. According to Ekrem Akurgal, the geomorphological structure of Anatolia led to the diversity of the states that were established here. The mountain ranges in the northern and southern parts of Anatolia allowed the formation of valley states, especially on the western coasts.

▫ Being surrounded by seas on three sides allowed the formation of coastal states.

▫ The high plateau of central Anatolia led to the development of steppe civilisations.

▫ The distance of 1,565 km between the easternmost and westernmost parts of the Anatolian peninsula led to the development of eastern and western civilisations (Akurgal, 2003, p. 16).

It is clear that the situation that makes Anatolia a mosaic of cultures is due to the geomorphological characteristics of these lands. The Hittite, Trojan, Urartu, Phrygian, Lydian, Hellenic, Roman, Byzantine, Seljuk and Ottoman states were located in these lands. Among these states, the Hittites, who dominated central and eastern Anatolian geography, were built as a federal state consisting of the combination of many principalities. The fact that the Hittites strengthened the civilisation they established through their relations with Egypt meant that the acquisitions of these two important civilisations were reflected in Anatolia. The great distance between east and west prevented a single civilisation from conquering the whole of the region in early times. However, the states established in the coastal regions were not very effective in the interior of Anatolia and developed their civilisations only on the sea coasts. The Romans established a great empire in history and it is possible to see the footprints of this civilisation they established in Anatolia in the form of roads and bridges. It is possible to see that the Romans, who did not settle in Anatolia, established an infrastructure in terms of public works by creating a unity of space in this geography. The Seljuks played an important role in spreading the Roman tradition, which remained on the surface, throughout Anatolia by giving it an identity. The Seljuks created a synthesis of civilisations such as Turkish-Arabic-Byzantine and provided all four sides of the country with caravanserais. Commercial routes such as the Silk Road, the King's Road and the Spice Road, which passed through Anatolia, were another factor that increased the cultural richness of this geography. The tolerant policies of the Ottomans allowed the Christian elements to continue their existence in these lands,

and with this, the Anatolian geography was settled by the Turks and the Turkish identity was emerged (Akurgal, 2012, p. 10). The geography of Anatolia, which is the product of such a rich mosaic, has been crowned with many historical legacies under the influence of different societies from east to west, from north to south.

The Place of Ruins Within the Cultural Heritage

Almost every part of Anatolia, which has a very rich cultural heritage, is very rich in historical ruins. In today's world, where settlements are growing uncontrollably, the identity problems of cities become important in terms of social memory. When it comes to tracing the historical past of cities, ruins are a very rich source. These areas are points of reference in terms of reviving a lost memory and facilitating the discovery of the city's footprints in history. The archaeological sites and ruins located here, which in some way relate to the concept of cultural heritage, are examples of what the region was before and what it has become today. In this context, the ancient settlements reflect the codes of the time in terms of social, cultural, geographical, anthropological and architectural structure to the present day.

It is difficult to find a descriptive definition of archaeological sites, which occupy an important place in the concept of cultural heritage. However, according to paragraph 7 of article 3 of the Law on the Protection of Cultural and Natural Heritage, adopted on July 21, 1983, an archaeological site is defined as "the product of a civilisation that can also be defined topographically and that contains artistic, archaeological, scientific, historical, social and technical features that can be defined topographically, as well as areas where cultural and natural assets created by human labour are combined" (Official Gazette, 2004). Archaeological heritage is not only the area in which the ruins are located, but also large regions that encompass the area in which they are located. Cultural heritage sites, which are at an important point in terms of ensuring the sustainability of the cultural values of societies and finding answers in their search for identity, are important places of social memory and should therefore be protected and preserved. The protection of these sites is a multidisciplinary issue involving many aspects such as technical, artistic, historical, scientific and legal. While protecting these areas, it is also important to ensure sustainability and to maintain the areas that wear out against the flow of time. Today, as the population increases, uncontrolled and exponentially growing settlements pose a threat to this historical heritage. Bridges, new roads, power stations, dams, which are part of the necessities of modern life and are built to solve the transport problems of cities, pose a threat to ancient settlements on the outskirts of cities or in rural areas. In addition, wars caused by conflicts between states in today's political geography have also led to the destruction or complete disappearance of ancient cities (Ahunbay, 2010, p. 118). At the international level, the Charter for the Protection and Management of the Archaeological Heritage, adopted by the International Council on Monuments and Sites (ICOMOS) in 1990, provides a legal framework for the protection of these sites. The

steps towards this Charter are as follows

Archaeological research relies on scientific techniques. These techniques include taking samples from the ground and from the air without damaging them, and starting excavations. It is very important to store the archaeological data obtained without loss. Inventory studies should be carried out for documentation during the storage phase. Particularly in complex areas, it is important to ensure that the information identified is recorded, labelled and small scale drawings made with the team of experts working in the area. After excavation, it is important to maintain and protect the area and to ensure the sustainability of the cultural values found there (Figure 1). In order to open the site to visitors, some specific studies have to be carried out. Three-dimensional models should be made to explain to the public how the site looked at the time of its construction, and educational information should be provided to help them understand the cultural values here (ICOMOS Charter for the Protection of Archaeological Heritage, 1990, p. 3).

Figure 1
Archaeological Heritage Protection Steps (ICOMOS Regulation on the Protection of Archaeological Heritage, 1990).

The Ministry of Culture and Tourism, which is responsible for the protection of the archaeological heritage and the discovery of new historical sites in Türkiye, is the competent institution in this field. With the help of experts and archaeologists working in this institution, the existing sites have been inventoried and protected. However, with new excavations in the historically rich Anatolian region, new sites are being added to the ancient settlements. While the cultural landscape consisting of the historical city ruins and the monuments and urban structure within this landscape reflect the tangible cultural heritage values, the language, religion, customs, traditions and rituals used in this period constitute the totality of the intangible cultural heritage values.

Method

The study used the method of content analysis, one of the qualitative research designs. The aim of this method is to reach a conclusion by interpreting the data collected through previously produced articles, books, websites, legal regulations, tables. Conceptualising the data first and then organising it in a logical way is the basic element of content analysis. According to Strauss and Corbin, in scientific research, concepts are the most important data that enable us to understand the phenomena (Starauss & Corbin, 1990, p. 12). The use of a large number of data for specific study objectives is an important feature of the content analysis method. For the study, experts from the Ministry of

Culture and Tourism were contacted and a list of archaeological sites in Türkiye was obtained. The number of visitors to these sites was also determined. The location of the archaeological sites identified in the study was determined using the Cultural Inventory Map on the kültürenvanteri.org website. The coordinates of the identified archaeological sites were transferred to the Arcmap 10.8 programme as vector data. With this programme, the locations of the archaeological sites determined on the Digital Elevation Model (DEM) of Türkiye were displayed point by point and a map was created. The created map has determined the geographical location of cultural heritage sites. This makes it possible to identify the location of these sites and facilitate the spatial analysis of potential threats. GIS-supported maps can be used in particular to prioritise risk areas and develop monitoring and intervention plans. This map is intended to contribute to future studies in the fields of education and cultural heritage tourism.

Results

Distribution of ruins in Türkiye

It can be seen that the archaeological sites in Türkiye are mainly concentrated in Western Anatolia (Figure 2). Durgun Şahin used the criteria of the urban analysis model to understand the construction of ancient cities. The aim here is to determine the fiction of the formation of the city and to prepare a catalogue of the city (Durgun Şahin and Altınkasa, 2019, p. 45). According to this scale, geographical factors (climate, topography, material), socio-cultural factors (lifestyle, size of the city, relationship between city elements), and historical processes are taken as the basis for defining a city (Figure 2).

Figure 2
Antıque City Analyses Model Criteria.

Geographical Determinants	**Climate**	Locations of City Entrances
		Orientation of Structions
		Roof Form of Urban Buildings Applications of Structures in Adjacent or Separate Layout
	Topography	Positioning of the City According to Topogrophic Elevation
		Urban Terracity
		Urban Formation
	Materials	Buildings Materials of the City
Socio-Cultural Determinants	**Lifestyle**	Main Source of Livelihood of the City
		Urban Use Pattern
		Actions in the City
		Organisation in the City
		Roles Acquired by İndividuals in the City
	Structural Size of the City	Urban Area Boundaries
		City Form
		City Utilisation Scheme
	Relationships of City Elements	Common Use Areas
		Specials Areas of Use

Geographical conditions set the framework for the concentration of settlements in this region in ancient times. Western Anatolia is the area between the Central Anatolian plateau and the Aegean coast, where the Mediterranean climate typically prevails. The southern part of the Küçük Menderes valley, which is the most prominent area of Western Anatolia, is an area that shows all the characteristic structure of the Aegean region with its different geomorphological features. The Aydın Mountains, which extend in a D-W direction, are the highest area of the region, while the Central Anatolian plateaus are in the east. The southern part is connected to the plain formed by the alluvium of the Büyük Menderes River, which is the main water source of the region. Büyük Menderes and its surroundings have created natural roads between the Aegean coasts, central western Anatolia, the lake region and central Anatolia. Büyük Menderes has caused the formation of geographical conditions that will connect Denizli in the east, Afyon in the north and Burdur Lake Region in the southeast. With these natural roads, the temperate conditions of the Mediterranean climate prevailed in the region and rich forests spread in the region (Günel, 2003, p. 721). The fact that the Aegean coasts are indented and protruding paved the way for the formation of many natural harbours, and this situation also stimulated maritime trade. The fact that the mountains in the Aegean region run perpendicular to the sea has allowed the formation of troughs in the D-B direction, paving the way for the maritime influence to penetrate inland. The fact that the temperatures are 25-27 degrees in summer and 7-9 degrees in January has caused it to be cooler than the Mediterranean due to its relatively northern location. The sea breeze, which blows from the sea to the land, increases the humidity of the air in the summer and prevents drought and evaporation from affecting agriculture. Products with high agricultural potential such as olives, figs, citrus fruits and peanuts are grown in the region. In the Inner West Aegean region, the altitude increases, the air temperature decreases and the climate becomes more similar to that of the Central Anatolian region. The agricultural products grown in the coastal area have been replaced by crops such as cereals, sugar beet and tobacco poppy. In addition to agriculture, animal husbandry has been an important source of livelihood.

In the south of Marmara, there are plains around the lakes of Iznik, Ulubat and Manyas, and alluvial plains along the valleys of rivers such as Sakarya, Susurluk and Gönen. The predominance of the Mediterranean climate has provided a suitable environment for settlement. Rich olive groves, vineyards, orchards, fruit plantations, cereals and vegetables were widely cultivated in the parts sheltered from the north winds. The Mediterranean region is a region with high agricultural potential. The Dalaman, Finike and Antalya plains are the most important agricultural areas in western Anatolia. The high humidity in this region, where the temperate effects of the sea are intense, has allowed the formation of rich agriculture and vegetation. At the same time, the coastal settlements allowed maritime trade and seafood to spread here (Özçağlar, 1988, p. 133). The history of settlement in Anatolia goes back 10,000 years. Each historical city that was founded created a power area in its hinterland, strengthened its

defence against the constant danger of war and took it under protection (Figure 3). Some of the ancient cities were established on commercial routes and became commercial centres (Karaca, 2017, p. 90). The Aegean region has had cultural and political relations with the surrounding countries since ancient times. The fact that it coincides with the western coasts of Anatolia and the end of the trade routes coming from Asia Minor, and that it is not separated from the inland countries by mountain ranges, has always made it possible for European countries to establish relations with Anatolia (Mansel, 1999, p. 10).

The development of urbanisation in Anatolia took place mainly during the Hellenistic period between 330-30 BC. In these cities, streets, large agoras, religious buildings and municipal buildings were built at right angles. They were shaped according to the economic income status of the people and cultural relations. During this period, cities were built with greater consideration for external influences such as wind and sun.

Wide, intersecting streets became the defining feature of this

period. Water wells were drilled, water was carried by pipes and a water law was enacted in Laodicea (Şimşek, 2017, p. 143).

Hellenic cities built by the sea have stadiums, theatres, libraries and gymnasiums. The construction of these cities next to natural harbours led to the development of maritime trade and the concentration of markets in these regions. Between 30 BC and 395 AD, Anatolia came under Roman rule and the Roman influence was evident in the states that were established here. Anatolia became one of the great public works of the Roman Empire. During this period, agricultural land was parcelled out, and extensive road networks, bridges and canals were built. The cities of the Roman Empire that were established in Anatolia during this period had streets with D-B and N-S axes and large squares in the centre of these streets (Kejanlı, 2005, p. 95). Ancient cities are concrete data that bear the traces of a civilisation that existed in the past. In these cities, it is possible to follow the traces of the cultural, historical and economic past of civilisations and trace them on these structures.

Figure 3
Distribution of Ancient Cities in Türkiye (Source: Created by the author based on data from the Turkish Ministry of Culture and Tourism).
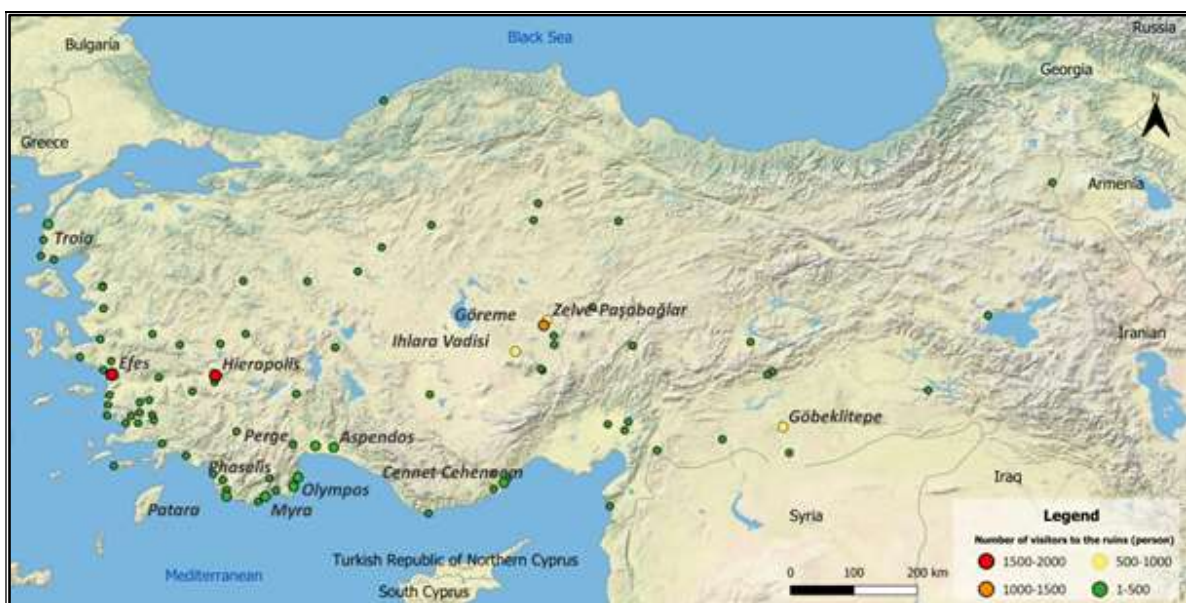
Cultural Tourist Profile and Ruins According to the Number of Visitors

The rapid changes in the modern world have had a profound impact on many sectors, especially tourism. The rapid development of technology, easier and faster transport has led to shorter distances. However, the widespread use of visual and social media has opened the doors for people to visit many destinations in the world that they want to see. As the appeal of sea, sun and sand tourism has waned, alternative tourism has spread across the world. With the diversification of people's needs, tourism activities have also changed shape and tourism

companies have started to create different packages according to different tourist profiles. Many criteria such as tourists' age groups, education levels, social status and the general characteristics of the country in which they live influence the locations and tourism activities of tourists. Today, the unique historical, mystical, mythological, recreational, archaeological and natural features of the tourist destinations of countries are among the factors that increase the attractiveness of tourism. Identical and repetitive regions have begun to lose their tourist appeal.

Tourists who visit cultural regions and are referred to as cultural tourists are defined as people who have primary

purposes such as visiting historical sites, attending artistic and ethnic festivals, watching or participating in visual arts (MacDonald & Gillian, 2004, p. 24). According to Hughes, these people are better educated, have higher incomes and are defined as a high-value consumer group (Hughes, 2002, p. 204). In his study, McKercher analysed cultural tourists in five sections. According to McKercher, tourists with high purpose motivation, tourists with high sightseeing and entertainment motivation, tourists with daily instant cultural tourism travel motivation, tourists with low motivation and cultural tourists with little or no accidental motivation (McKercher, 2002, p. 30). In order to market Hausmann's cultural tourism, it is necessary to know the characteristics of the cultural tourist (Hausmann, 2007, p. 175; Uca Özer, 2010, p. 71). Hausmann categorised cultural tourists according to four different motivational states (Figure 4).

Figure 4
Culture Tourist Typology (Source: Hausmann, A. 2007, p.34).
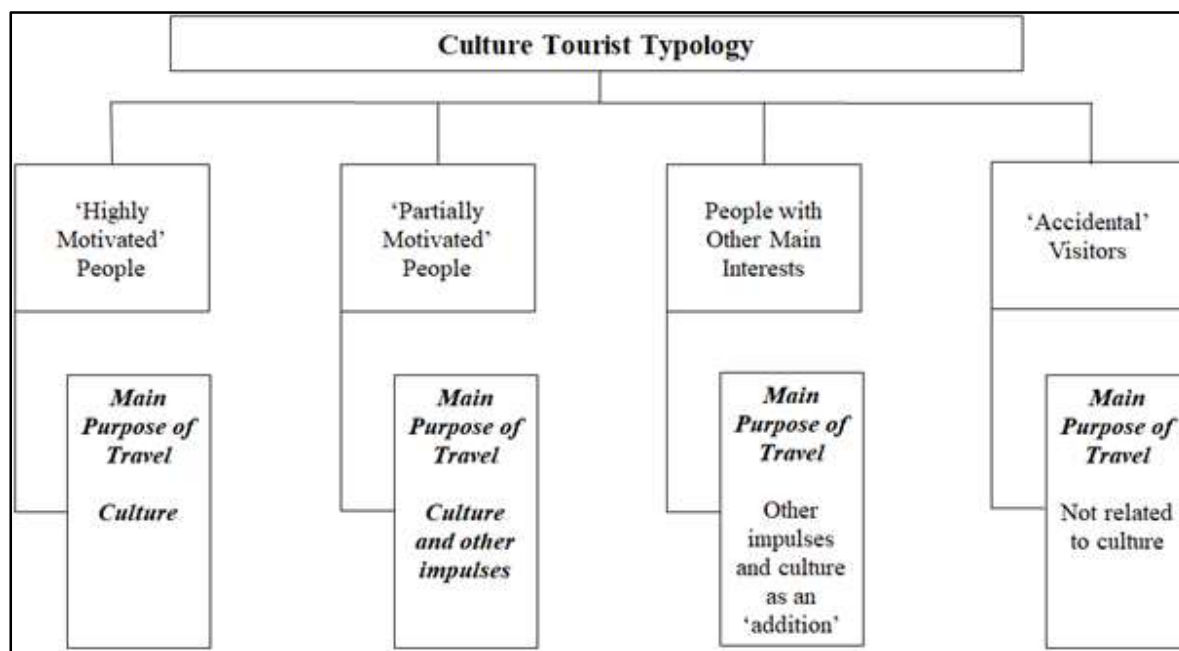
According to Hausmann, highly motivated and partially motivated tourists are the group with the highest market share. This type of tourist visits the cultural sites of the region or participates in festivals in the destinations they visit. In particular, the first group is the one that benefits from all the services of cultural tourism. The partially motivated tourist profile focuses on visits to cultural centres and visits to friends and relatives. The tourist profile of the other two groups represents the group that goes for sightseeing and entertainment rather than for cultural services. Especially the last group, the accidental visitors, have no desire for cultural services. They may encounter such a service only by chance (Figure 3).

The rich lands of Anatolia, which have left their mark on ancient times and offer the opportunity to follow cultures without interruption, have provided valuable data for archaeological studies. These lands, which connect two continents and have ancient settlements, offer researchers a culturally multi-layered structure. The World Heritage Committee, set up by UNESCO in 1972, has identified 1,119 World Heritage sites. Of these, 933 are cultural, 227 are natural and 39 are both natural and cultural. Türkiye has contributed to this heritage with 19 cultural and 2 mixed heritage sites. As an archaeological site within this heritage;

Goreme National Park and Cappadocia (Nevşehir) 1985 (Mixed Heritage Site)

Hattusa: Hittite Capital (Çorum) 1986

Hieropolis-Pamukkale (Denizli) 1988 (Mixed heritage site)

Xanthos-Letoon (Antalya-Muğla) 1988

Troy Archaeological Site (Çanakkale) 1998

Çatalhöyük Neolithic Site (Konya) 2012

Bergama Complex Cultural Landscape (Izmir) 2014

Ephesus (Izmir) 2015

Ani Archaeological Site (Kars) 2016

Aphrodisias (Aydin) 2017

Gobekli Tepe (Sanliurfa) 2018

Arslantepe Mound (Malatya) 2021

Gordion (Ankara) is in 2023 (Unesco.org.tr).

According to the Ministry of Culture and Tourism, Directorate of Revolving Fund Management (DOSIMM), there are 98 archaeological sites that are open to visitors with a ticket. Among these sites, the top ten most visited archaeological sites belong to the provinces of Denizli, İzmir, Nevşehir, Şanlıurfa, Aksaray, Antalya and Çanakkale.

Table 1
Visitor Numbers of Ruins by Months (DOSIMM)

Ruins Name	January	February	March	April	May	June	July	August	September	October	November	December	Total
DENİZLİ HİERAPOLİS	35251	34984	59529	84723	196088	207897	322615	351767	271912	216300	125242	84793	1991101
İZMİR EFES	29925	30062	58531	96032	208258	187383	240050	277954	243186	244440	123669	80404	1819894
NEVŞEHİR GÖREME	26876	25605	42161	73652	127675	99751	108755	125795	132356	147574	94424	58858	1063482
NEVŞEHİR ZELVE-PAŞABAĞLAR	25306	25153	36727	62430	128266	94769	104256	109772	102550	115359	77579	48510	930677
ŞANLIURFA GÖBEKLİTEPE	15725	21081	41797	34975	159093	82703	75438	67944	84041	119941	97206	37867	837811
AKSARAY IHLARA VALEY	9465	8805	14665	31502	74311	52423	72469	76655	56249	60873	40369	22140	519926
ANTALYA PATARA	3697	3044	3924	11177	32614	45688	92117	105312	70044	34500	11206	4919	418242
ANTALYA PHASELİS	4054	3951	5478	12562	28062	45815	105208	87158	64731	36829	12181	6039	412068
ANTALYA OLYMPOS	3353	3017	3990	14915	37439	38771	93799	102812	62654	28202	10744	5891	405587
ÇANAKKALE TROİA	5447	5526	13230	19524	41246	31960	42505	48284	40240	40346	25236	16840	330384

According to DOSIMM data, these archaeological sites in the top ten were the most visited sites in previous years (Table 1). The ancient city of Hieropolis, which includes both natural and historical ruins in Denizli province, has been the most attractive area in the region since 1988, when it was inscribed on the UNESCO World Heritage List. In 2022, the total number of visitors to this place was 1,991,101. The number of local and foreign tourists who come here starts to increase in May and reaches its peak in August. However, it can be seen that the region is constantly flooded with visitors throughout the year. Denizli's location on the North-South and East-West axes has paved the way for uninterrupted settlement and trade throughout history. Home to 19 ancient cities and 36 archaeological and natural sites, although Denizli stands out with the ruins of Hierapolis, the presence of 18 other ancient cities in the province is a reason for tourists to visit this region.

İzmir Ephesus Archaeological Site is the second most visited archaeological site in 2022 with 1,819,894 visitors. Ephesus, which is a blend of art, history, culture and religious tourism with its heritage resources, has a rich history of Roman and Greek cultures. The region, which is home to the Temple of Artemis, one of the Seven Wonders of the World, is an important part of not only Türkiye's but also the world's heritage with these features. Due to the favourable climate, tourist visits to the ruins of Ephesus continue throughout the year, and the number of visitors increases noticeably after May.

Nevşehir, located in the Central Anatolian region, is one of the most visited provinces with its rich historical and cultural heritage. Göreme Ruins, Zelve-Paşabağlar Ruins received a total of 1,994,159 visitors in 2022. As in Pamukkale, the region, which has natural and historical values, is also a very important religious destination for Christians. The region, now called Paşabağlar, was known in ancient times as the Valley of the Priests (Karacaoğlu, 2021). In order to see all these values on the spot, tourists have visited the area continuously throughout the year, intensively from May to October. At the same time, Aksaray Ihlara Valley, which is about 68 km away from Paşabağlar, was the 6th most visited archaeological site in 2022.

Göbeklitepe, which belongs to the Neolithic period represented as the zero point of history and is the first temple built in Anatolia, is the oldest site formed by hunter-gatherer societies (Kurt & Göler, 2017; p. 1107). Due to the hot climatic conditions of Şanlıurfa, it can be seen that visits to the region continue throughout the year, although there is a partial decrease in visits to the region, especially during the summer months.

Antalya, which ranks 7-8 and 9 in the most visited areas, is one of the most important tourist destinations in Türkiye with its natural and historical features. Antalya is one of our cities where many different types of tourism are carried out. In the city, especially cultural, sea, sports, health, winter, congress, plateau, cave, camping and religious tourism can be done and there are world-class facilities for these tourism options. There are many ancient cities in these areas that have been open to settlement since ancient times. According to the data of Antalya Provincial Directorate of Culture and Tourism, the number of ancient cities affiliated to the museums of Antalya, Alanya, Side, Elmalı, Demre is 53 (Antalya Provincial Directorate of Culture and Tourism, 2024). Due to the favourable climatic conditions of the province, archaeological sites have been visited in all months of the year, and an increase in the number of visitors is observed especially in the summer months.

Çanakkale, which has a very important and valuable place in Turkish history, has also been a field where many wars have taken place throughout history. The epics written here have shed light on history. Due to its strategic location at the intersection of two continents (Europe and Asia) and two great seas (the Aegean and the Black Sea), Troy has been continuously inhabited for three thousand years (Aslan, 2012, p. 203). The number of visitors to Troy has increased since March. A total of 330,384 people visited the site during the year.

Discussion and Conclusion

Cultural heritage values that unite people who have lived in a region in the past and who live there today under a common denominator are the memories of societies. Cultural heritage, which includes tangible culture such as buildings, monuments and sculptures, as well as intangible culture such as rituals, traditions and customs, music and dance, is a value-laden concept. These values, which create a sense of belonging that enables people to form emotional and physical bonds with the place where they live, constitute the heritage of humanity not only in the region where they are located, but also through their inscription on the World Heritage List.

At a time when tourism has become increasingly important and has changed its form through the intervention of technology, the protection and presentation of cultural heritage values in museums and archaeological sites to tourists has become an issue on which states have focused. In particular, the sum of emotional aspects such as memories, experiences, impressions, ideas and beliefs that visitors have about the areas they visit, expressed as the image of the destination, provides an overall picture of the tourist region and thus of the country. In this context, many countries are competing to increase quality of life, income and prestige by transforming their cultural heritage values into a tourism product.

Cultural values in museums and archaeological sites offer local and foreign tourists the opportunity to share in the unique beauty of the region, while preparing the ground for the economic, social and cultural development of the people of the region. The promotion of both tangible and intangible cultural heritage values by turning them into tourism products is also very important in terms of creating new job opportunities and developing the region. The data of DOSIMM (Central Directorate of Revolving Fund Management) of the Ministry of Culture and Tourism for the year 2022 were used in the research. In this data, there are 98 registered ruins that have been issued a ticket. According to these data, 98 registered archaeological sites were identified point by point and their distribution was made with the Arcmap 10.8 programme. It was found that the archaeological sites in Türkiye are mainly concentrated on the west and south coasts. Both the favourable climate and the sea coast of these areas have ensured that the western and southern coasts of Anatolia have been continuously settled. This study evaluates the spatial distribution and visitor trends of prominent archaeological sites in Türkiye within the framework of cultural heritage, demonstrating the significant impact of geographical location on historical accumulation. Map-based analyses indicate that archaeological sites are concentrated primarily in the Aegean, Mediterranean and Southeast Anatolia regions, which have historically served as transition zones between civilisations. This highlights the significant influence of Türkiye's geopolitical and geocultural position on cultural heritage accumulation and diversity. Not only are archaeological sites culturally significant, they also hold significant potential in terms of tourism, geography, and economic development. However, various challenges also arise regarding the protection and sustainable use of these areas. In particular, unplanned construction, environmental threats and visitor congestion pose risks to the continuity of cultural heritage. The annual data of 98 archaeological sites registered with DOSIMM for which tickets were issued were analysed by month. According to this, no data could be found for Antalya Arykanda Ruins, Bandırma Gönen Ruins, Bandırma Saraylar Ruins, Batman Hasankeyf Ruins, Osmaniye Kastabala Ruins, Tokat Sebastopolis Ruins, Uşak Blaumdus Ruins, Uşak Selçikler Ruins, although they were registered. The archaeological sites that were in the top ten according to the number of visitors were analysed separately and the geographical region where these archaeological sites are located and the number of visitors according to the months were compared. It was found that Denizli Hierapolis, İzmir Ephesus Ruins, Nevşehir Göreme Ruins, Nevşehir Zelve-Paşabağlar Ruins, Şanlıurfa Göbeklitepe Ruins, Aksaray Ihlara Valley Ruins, Antalya Patara Ruins, Antalya Phaselis Ruins, Antalya Olympos Ruins, Çanakkale Troy Ruins were the most visited ruins in 2022. Thus, it can be seen that visits to Türkiye continue throughout the year, especially from May onwards, there is an intensity of visits in general and this intensity continues until autumn. Türkiye's rich archaeological heritage reflects not only the past, but also the cultural landscape shaped by its geographical location. Preserving this heritage requires interdisciplinary cooperation and comprehensive geographical planning. Considering that museums and archaeological sites are not only areas that need to be protected, but also values that are part of the life of the people of the region and the memory of the people of the country, it is important for the interests of the country to educate the public on this issue and to protect the values.

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