PERIEGETISM, TOURISM AND TRAVEL MOTIVATION THROUGHOUT THE CENTURIES

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Abstract: This study aims to capture the main definitions found in academic studies of tourism, and mainly to attempt a historical review of the concept of travel and tourism as forms of human mobility, from a time when transport systems were limited, to modern times. The travel motives of people since ancient times, the reasons-causes of human mobility during the history of the civilizations of the Mediterranean, Asia, Egypt, Rome and Greece, as well as accessibility, as a factor in the choice of a destination, are topics that are analyzed in the context of the interaction between the aforementioned concepts.

Keywords: periegetism; tourism; travel; history of human mobility; travel motivations; tourism and development.

JEL Classification: L83, J60, Z32

1. Introduction

Tourism is a social, cultural and economic phenomenon, involving the moving of people to countries or places outside their usual environment for personal or business/professional purposes. The people who move are called 'visitors' (who may be either tourists or excursionists, residents or non-residents) and tourism is related to their activities, some of which involve tourism expenditure.

The definition above comes from the World Tourism Organization (UNWTO)[1], the main international institution of the United Nations system that aims to disseminate sustainable tourism development, particularly in developing countries.

On the other hand, a 'tourist' can be defined as a person who spends at least one overnight stay in a place far from their actual place of residence (Leipe, 1979).

With the aim of capturing the basic definitions found in academic studies of tourism, it is considered necessary for the concepts of "tourist" and "traveller" to be distinguished According to Mehmetoglu (2004), the etymology of the word "travel" is rooted in the French noun "travail" meaning "suffering" (or torment).

Consequently, according to Buzard (1993), travel had the character of a test that implied endurance skills. According to the author, the word 'tourist' became synonymous with the word 'traveller' at the end of the eighth century AD.

Cohen (1974) states that the Oxford Dictionary describes a tourist as 'a person who tours'. The motives for touring could be recreational, cultural, or out of interest in the place of visit itself.

Boorstin (1964) explains that in the beginning the term 'tourist' had an undefined (neutral) meaning, but was subsequently used to reflect more of a tourist behaviour, which was distinct from the character of the traveller. Expanding on the differences, the author describes the tourist as the person who is motivated by the acquisition of pleasure from the activity of travel. On the other hand, the traveler has the goal of seeking experiences and adventure through travel.

Within the academic bibliography, tourism represents the set of movements generated by the search for places and activities that are different from the usual (business) and not economically motivated (Miossec, 1976; Cohen, 2004). According to the definition above, tourism depends on the coexistence of at least three conditions: a) a displacement from the place of residence to a different place, b) an overnight stay (at least twenty-four hours to be considered a tourist), and c) an incentive other than work that triggers the movement.

Thus, the origin, duration and motivation of the move are the three main variables by which tourism is defined and classified.

Such a definition underlines that 'mobility' is essential for tourism.

2. Interaction Between Tourism and Mobility

Whatever the definition or distinction between the typologies of tourism, it is undeniable that there is a close relationship between tourism and mobility. The development and evolution of tourism has been intrinsically linked to the development of the transport system: it is well known that the railways and then the aviation system contributed decisively to the development and spread of tourism as a 'mass' phenomenon in a relatively short period of time. The importance of transport appeared to be decisive in the planning phase of tourist activities, while accessibility to a place has a strong influence on the choice of a destination and, under the commercial conditions of tourist competitiveness, can be an important differentiating factor.

In the current era of mobility (Urry, 2007), characterized by global access to information (Bock 2015; Rifkin, 2000), the global dynamics of tourism are constantly changing, while at the same time tending to continuously shape the structural changes of cities (Clavé, 2019).

The interaction between mobility and tourism is becoming increasingly complex, while both transport systems and the infrastructure of tourist areas tend to change around the world. People are travelling more and faster than ever before between cities.

As a result, mobility analysis has emerged as an elementary analytical dimension of today's society that is constantly in a state of constant change and movement (Cresswell, 2006).

In fact, under the conceptualization of 'mobility' (Sheller and Urry, 2006), it is argued that social, economic and cultural systems cannot be analyzed without paying particular attention to

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[1] UNWTO: Understanding tourism, basic glossary (http://media.unwto.org).

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the mobility flows that take place around fixed elements of a region (e.g. construction, buildings, roads, infrastructure, etc.) (Cresswell, 2012; Smith and Hetherington, 2013).

In this context, the development of cities as tourist destinations is combined with globalization and transformation processes which turn cities into global players competing with each other, in order to attract investment and more tourists (Colomb and Novy, 2017).

The arrival of tourists and their behavior in the tourist destination is therefore embedded in the functional dynamics of cities, which are variable both in time and space. However, tourist mobility is not only limited to that of tourists alone, but also includes the mobilizations carried out by all actions directly or indirectly related to tourist activity, such as the labour market, the housing market or the supply of leisure services.

Consequently, the existence of (seasonal and concentrated) touristic activity reshapes the urban system's hierarchies and patterns (Miravet et al. 2021). As a result, a set of challenges for sustainable mobility management within destination cities arises, which need to be addressed in a rational way.

The importance of tourism mobility has not been diminished in tourism circles. On the contrary, we are witnessing the transformation that has taken place regarding the understanding of tourism dynamics, with "tourism as a social dynamic" (Higgins - Desbiolles, 2006) at one end and tourism as an industrial product at the other. In fact, Ayikoru et al. (2009) point out the fact that the dominance of neoliberalism to such an extent that the understanding of the tourism need as a moral right has been limited.

It would be more likely to understand the opposite reality, whereby the tourism phenomenon has adopted the philosophy of being a powerful profit accumulation engine, without foreseeing the serious consequences created by the overexploitation of touristic areas.

Nevertheless, in contemporary approaches, understanding the tourism industry is achieved through the social approach to mobility. Under this conceptual framework, Hall (2008b) notes that tourism can be seen as a lifestyle component, which is reflected, either through voluntary travel, or a short-term and willing change of residence, on a temporary basis. As the author explains, the above dimension of tourism helps us to understand its dynamics in relation to time and space, as well as in relation to the number of travel destinations visited by a traveller.

Adopting Hall's (2008b) approach, we can see the complexity of the tourism sector in the modern era, which extends - without being limited - by short-term leisure, business travel, medical travel, travel to dangerous areas, cultural travel, etc.

Hall (2008b) has at the same time tried to reposition the conceptual constitution of tourism by theoretically approximating tourism mobility with mobility of other forms (e.g., commercial activities, etc.). Hall (2005a) tells us that he considers tourism as one of the key components of mobility over a temporary time horizon.

Furthermore, he stressed that apart from the most common tourism activities (for example, leisure trips, business trips or visits to people in the friendly environment), the following forms of tourism can be added to the environment of the modern tourism product:

- Travel supporting personal career goals.
- Tourism for educational purposes.
- Medical Tourism.
- Trips to visit a second residence.
- Migratory journeys with the characteristic of repatriation.

3. Migration Mobility

Another dimension of voluntary mobility is the "forced" movement of people, which is - for example - motivated by despair. As a result of widening socio-economic inequalities in various regions of the world, demographic tensions find an opportunity to be defused by wars or local

conflicts. This as a result creates migratory or refugee flows from minorities in the new place, who seek different opportunities in areas far from their homelands.

Governments have already begun to address the problems arising from refugee flows, while also studying the mobility of populations driven by environmental climate change (White, 2011). Relevant reports of population movements have already been noted, such as the residents of the Yup'ik village of Newtok, Alaska[2]. Specifically, the 380 residents of the village located on the Bering Strait were forced to relocate to another area, having to deal with melting ice due to climate change.

Cases of entire communities in the Arctic (e.g. Tuvalu and Kiribati) being displaced from their homes have already been made public, thus swelling the ranks of environmental refugees.

Although the cases above are not sufficient to capture the overall picture of mobility cases, they allow us to reflect on the differences between tourism mobility and the mobility of other vulnerable population groups, when considering the solutions to degrowth in different areas.

It is worth noting that the right to take tourist trips dates back to the twentieth century, when in developed countries there were struggles to institutionalize workers' holidays. In the 1930s in Europe and in the wave of political institutions that had begun their democratic renaissance, holidays with compensation from the employer were first institutionalized and became a universal right for workers from then on.

Such established forms of travel rights were subsequently the "Universal Declaration of Human Rights" in 1948, the "International Covenant on Economic, Social and Cultural Rights" in 1966, the "Declaration of the Rights of World Tourism" and the "Tourism Code" in 1985, and finally the "Global Code of Conduct for Tourism" in 1999.

But it should be mentioned that before the universal global recognition of the rights to tourist travel existed, there was a clear division between the developing and developed worlds on this possibility, which has over the years stimulated debates on more equality. As an example, we can cite a passage from the "Manila Declaration" (UNWTO, 1980) which emphasizes "world tourism has the potential to contribute to the establishment of a new international economic order aimed at eliminating the widening economic disparities between developed and developing countries...".

In 1999, with the prevalence of neoliberalism, the World Tourism Organization (UNWTO) formulated the "Global Code of Conduct for Tourism", through which the responsibilities and roles of those involved in tourism (e.g. governments, operators, tourists, etc.) were distinguished.

The liberal rhetoric of the World Tourism Organization (1999) emphasized the unlimited potential for profit from the tourism industry, which had to operate in a favorable environment under free market conditions, creating wealth and employment.

At an academic level, Bianchi and Stephenson (2014) exploring human mobility and travel rights concluded that liberal rhetoric on tourism seems to further diminish tourism as a product of freedom. At the same time, the extreme liberal consumerist philosophy (in every sector of activity) according to Bianchi and Stephenson (2014) leads to undermining efforts to normalize inequalities in relation to people's right to travel freely.

More critically, Higgins-Desbiolles (2018c) points out that the institutionalization of conditions for free mobility in the field of human travel does not seem to be able to smooth out social differences, rather than making it even easier for privileged travellers. At the same time, she does not hide her concern about the changes in the environmental map or the insecurities faced by those living in areas of conflict, anticipating greater activity in human mobility.

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[2] Welch, C. (2019). Climate change has finally caught up to this Alaska village (https://on.natgeo.com/3KcQftP)

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4. Mobility and Tourism

Throughout the history of civilizations, there are constant references to human mobility for different reasons each time. For example, it was common for ancient people to exchange goods, which implies the necessity of moving from one place to another in order to carry out this commerce transaction (Thompson, 2006).

During the third and fourth centuries BC in Central and Eastern Asia, as well as in the wider Mediterranean region, long-distance commerce was already an important motive for human mobility, while the Mediterranean empires (such as the Greek, Egyptian, etc.), under the cloak of their expansionist or defensive military conflicts in which they were involved, forced a large part of the populations to a necessary movement (Bielenstein, 2005).

With reference to the commerce movements of ancient people, we can point to the Silk Road (between 120 BC and 1500 AD) as an example, which covered a vast commerce network that extended to Europe, East Africa and all the regions west and south of China (i.e. to states that included the entire known Asian continent, reaching as far as the Mediterranean countries) (Timothy and Boyd, 2015). As the authors note, the Silk Road played a catalytic role in the transfer and exchange of culture, knowledge and technology among the connected peoples around it.

In a later period, the movement and admixture of cultures due to the first Arab conquests between 622 and 750 AD, provided the opportunity to spread cultural and religious elements to a wider geographical environment stretching from the Iberian Peninsula to the Middle East (Agoston, 2005).

At the same time, the colonialism of some European states (e.g. Spain, the Netherlands, Great Britain, etc.) triggered a series of interactions at all levels between the main countries and their remote colonies, not forgetting the huge -forced- mobility through the transatlantic slave commerce of human beings between Africa, Europe and America (Coles and Timothy, 2004). This two-way mobility of populations between colonial countries and their colonies, which fostered the exchange of products, language, culture, ideas, etc., is considered to be a relevant exemplar of modern mobility. For example, the economic crisis of the last fifteen years or so has - among other things - led to high levels of unemployment on a global scale, thus generating continuous migratory flows between countries. Such a phenomenon is discernible in Europe, which, having a corresponding need to fill various job vacancies (e.g. in the health or technological sectors), has put together a package of proposals to attract populations of workers from third countries[3].

In the nineteenth century, the Industrial Revolution proved to be a major influential turn of events, which gave a new boost to human mobility (Stearns, 2013). Technological innovations in manufacturing and transportation reduced both time and cost in the process of producing goods and in travel time in general. In particular, however, these technological advances have been enough to reignite global commerce on a different basis, as well as provide new momentum to human mobility. The subsequent advances in the transport sector, which emerged with the use of steam on railways, significantly reduced both costs and travel time. This development enabled travel over longer distances, making it more accessible to more sections of society[4]. Azarya (2004) even mentions that the impact of industrial development on the tourism industry was also shown by the creation of new tourist destinations in areas that previously had few visitors (e.g. arctic regions, or deserts).

Studying the tourism phenomenon from a historical perspective, there seems to be a relative disagreement among researchers regarding its historical roots.

For example, Casson (1974) argues that the origins of tourism go back to the mid-nineteenth century AD because of the progress made by the transport industry, taking also into

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[3] European Commission (2022). Attracting skills and talent to the EU.
(https://ec.europa.eu/commission/presscorner/detail/en/QANDA_22_2655)
[4] Kaelble, H. (Humboldt University). Industrial Revolution in Europe. (https://bit.ly/4123KVF)

account the leisure factor that was gradually recovered by that generation of people. According to anthropologists (Turner, 1982) in the earlier archaic societies there was no distinction between leisure and working time and everything was intertwined in a continuum. Leisure time appears in the (post) industrial period and is therefore consistent with the emergence of tourism.

Cunningham (1980), more specifically, states that during the nineteenth century, on the one hand, the end of the Industrial Revolution gave the opportunity for a large category of cultural, socio-economic and technological developments to emerge with rapid intensity, and on the other hand, the 'Leisure Revolution' made its appearance.

Thus, Cunningham's (1980) conclusion that "there is nothing in leisure today that was not visible in 1880" seems to reflect the homogeneity perhaps of the active use of leisure time both at that time and in modern lifestyles.

The changes in the availability of workers' leisure time seem to have been the result of the new processes that began to be introduced in industrial production in the nineteenth century.

New opportunities for an improved management of the leisure time that industrial workers now had in excess came to the surface, as a result of the new structures of production that improved employment patterns in the factories of the time. One could also comment that much more than the 'liberation' of leisure time through the efficiency of work, a decisive role was contributed by the cultural shift in society on the one hand and the implementation of capitalism on the other, which wanted to distinguish leisure time from working time in order to commercialize the individual activities that were beginning to develop.

Another widespread view that could underpin the development of tourism activity is based on the "Grand Tour". According to this view, European aristocrats or wealthy young people travelled in search of cultural pilgrimages or insights into the customs, traditions and ways of life of other countries during the 17th and 18th centuries. This tour therefore had the character of cultural edification for the nobles and wealthy of the time, who, with their visits mainly to Italy and Greece, enriched their knowledge and experience of the most important cultural history of Europe.

It is also useful to note that -travel- tours, which we could compare with the modern tourism, seem to have been practiced in the ancient historical periods as well. According to the Hellenic Literary and Historical Archive[5], the impulse of people to travel as a need to search for new places seems to have had its roots thousands of years ago, reaching back to the Paleolithic and Neolithic periods. The mobility of that era was the result of meeting basic living needs, such as finding food, protection from climatic conditions, or discovering new protected areas to build their habitats.

Later, visits to religious sites, travel to participate in sport activities, visits at distant tourist attractions, or simply as an experiential adventure to discover new -unknown- geographical areas, far from their places of residence, became a common choice in Hellenistic or Roman times. Gyr (2012) even confirms that travel for the purpose of entertainment and education was already familiar in the Greek classical period (480 BC - 323 BC), citing evidence that the "search for experience, relaxation and entertainment" are described among the travel motivations of the period. In the same vein, Casson (1974), argues that decisions to travel for leisure, or motivated by curiosity, are mentioned as late as 1,500 BC.

5. Mobility and Tourism Over the Centuries

According to Vukonić's (2012) conclusions, it is not easy to dispute the existence of tourism in earlier historical periods. He supports his view with the concept of leisure time as one of the basic conditions for the development of tourism and points out that the mid-nineteenth

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[5] Hellenic Literary and Historical Archive: From Antiquity to the Modern World (http://www.elia.org.gr/research-tools/hotels/introduction/ancient/)

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century is the most appropriate time to consider the emergence of tourism as a modern phenomenon.

Chambers (2010) on the other hand points out that tourism in its modern form is a consequence of the opportunities for leisure that began to emerge in Western states, building on the conclusions of earlier academic research regarding the historical dimension of tourism. The same scholar considers that there is little evidence to support the view that leisure opportunities have increased continuously with changes in social organization and economic development. Instead, he argues that many pre-industrial peoples may in fact have had more leisure time.

However, Andriotis (2009) notes that there is a category of scholars who consider the tourism phenomenon to be relatively recent, basing his view on the fact that the links between tourism research and the study of history are not yet strong.

On the other hand, Walton (2009a) believes that searching for traces of tourism history will take us deep into the past, because tourism phenomena that in modern times may be considered recent, actually stem from much older times.

Studying the historiography of tourism, Page and Connell (2009) take us back to the time of the ancient Greeks and Romans, during which they note the movement of the elite of the time to locations far from their homes, seeking pleasure and relaxation, without professional obligations. In line with these accounts of the leisure management of the ancient Greeks and Romans, Korstanje and Busby (2010) link the search for pleasure through travel to the concept of holidays.

From our side, we will try to capture the 'traces' of tourism and mobility in general over the centuries, from various historical sources.

5.1. Mobility in the Years 1200-300 BC (Eastern & Southern Mediterranean, Southern Asia)

In this period of time it is reported that in the wider areas of the Tigris and Euphrates rivers, people created the first city clusters, developing the first undivided nation on the banks of the Nile River in present-day Egypt. There is no doubt that the social pattern of that period gave rise to the development of new forms of movement. The occupations of individuals in the commercial sector, the movements of state officials to carry out their administrative responsibilities in various geographical locations in their country, or the participation in sacred festivals in early urban centers by rural people, could be considered as an early mobility of a travelling nature.

Although travel activities at that time were relatively geographically limited (i.e. in the complex of areas around the plains of present-day Palestine and Syria), however, shipbuilding opened up new geographical destinations over longer distances (e.g. to the Persian or Indian Ocean, the Mediterranean, etc.) (Casson, 1974).

Of course, in areas where maritime transport was not feasible due to mountainous terrain (e.g. the Syrian or Palestinian regions), the mobility of travellers at that time relied on walking or the use of animals (donkeys, oxen, horses, etc.) which pulled heavy wagon structures.

Another key point to remember is that the lack of organized roads was the most essential reason why commerce exchanges were not so regular between the cities, because the carts with goods could not move on rough dirt roads that only supported the heavy wheels that pulled the primitive animal wagons.

5.2. Mobility in Greek Territory

As far as the Greek area is concerned, the movement of people and goods seemed to be more intense, mainly in the Minoan period (3000-1450 BC) in the area of Crete, and in the Mycenaean period in the Peloponnese, as well as in other parts of Greece. One of their common

features was an extensive road network that allowed them to move between regions with greater ease.

As Boys-Stones et. al (2009) state, social status and occupation were the main driving forces that gave impetus to the travel opportunities of the ancient Greeks. As a result, a significant proportion of the archaic Greek population made trips to the wider Mediterranean region, both to sell their products and to visit a religious pilgrimage, to attend sporting events, or even to experience historical sites in other ancient cities far from their place of residence by travelling.

On the other hand, travel activities in ancient Greece were not exclusively related to commerce or recreation, as mentioned above, but there were also categories of travellers who changed their places of residence for completely different reasons, such as soldiers, mercenaries, or political envoys from the scattered Greek kingdoms (Harris, 2000).

5.3. Basic Travel Motives in Ancient Times

Although modern tourism could not have existed in previous centuries, in no way can one claim that "tourists" did not exist in the ancient past. For example, travel related to education (gaining knowledge) or entertainment was already known both in the period of the Pharaohs in Egypt and in the later classical world (Gyr, 2012). In these periods there is evidence of travel stemming from a luxurious lifestyle and the search for experience, entertainment and relaxation.

Also, according to Casson (1974) obvious signs of tourism, i.e. travel for leisure and curiosity, can be traced back to the New Kingdom period in Egypt, circa 1500 BC.

On the southern side of the Mediterranean, in ancient Egypt, in general, the concept of travel differed greatly from our modern understanding of the term, which is largely associated with tourism.

In all periods of Egypt's history there have been various motives for making a journey, the main one being search for food and supplies. At the same time, another secondary reason for travel was the expansion of a kingdom's (or state's) territory into new geographical areas, due to demographic pressure or as a consequence of military motives.

Noting the factors that prompted someone to undertake a journey, we can note the need for commerce and the quest for profit, the need to find and supply raw materials, the supply of luxury goods or exotic products. We also should not overlook the human curiosity that drove a long journey, as well as the medical reasons that motivated some people to visit other regions (states or cities) in search of treatment. Köpp-Junk (2013) respectively adds that other categories of travel had reference to religious reasons (e.g. for pilgrimage visits), or for social reasons (e.g. marriages). The author also considers that some of these travel motives are attested for ancient Egypt, while others are not.

Following the author's conclusions regarding mobility in ancient Egypt, it is worth noting that the search for food is not considered to be a substantial factor in travel at that time, although some records will point to the mobility of foreign travellers, such as the Nubian records, who visited the island of Elephantine in search of work.

On the other hand, military motivations seem to be supported by various military campaigns, such as those described in the Annals of Thutmose III. Köpp-Junk (2013) goes on to argue that the Egyptian journeys to Punt or Byblos were economically motivated, while Harkhuf's journeys were caused by a mixture of economic and military reasons.

From Pharaonic times there is little evidence of travel for leisure, or what we would interpret as 'tourist' travel today. However, business travel seems to have been predominantly immersed in the nature of official travel. Thus, commerce delegations from various countries visited the Nile Valley to exchange the products of their cultures (Mark, 2009). According to the author, it is also worth noting that depictions of Egyptian travellers are rare in Pharaonic Egypt. Occasionally, Egyptian means of travel and transportation appear in frescoes and reliefs on tombs and temples.

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Köpp-Junk et al. (2017), describe the high mobility level attested in Egypt since ancient times. Expeditions are witnessed in the Predynastic period (up to about 3050 BC). It is worth noting the diversity of the travellers, who belonged to different social strata of Egyptian society, practicing various professions, i.e. not belonging to missions. In addition to these professionals who required a high degree of mobility (such as merchants, messengers and members of the army), there is documented evidence of many other travellers (travelling doctors, architects, scribes, craftsmen, workers and priests) who were often (but not always exclusively) members of expeditions.

A fairly large number of travellers represented the lower levels of the population (such as ordinary workers recruited for the construction of the pyramids and other large-scale state projects, as well as soldiers or unskilled laborers), reflecting the existence of a high rate of mobility, which was not restricted to the elite.

Conversely, most of the travellers seem to have been men, while women are rarely mentioned in the historical records (Bunson, 1991) and only indirectly can their mobility be confirmed according to the author. In particular, he cites as an example of women's mobility the Egyptian wedding customs, according to which after the wedding women followed the husband home.

Nardo (2014) argues that from the written historical sources it can be inferred that the ancient Egyptian traveller never travelled randomly, but always had a fixed destination. "Curiosity" as a travel motive is attested in various imprints, such as the temple on the island of Philae, in which there are inscriptions of visitors who show interest in ancient buildings.

The 'desire for education' as a stimulus for starting a journey is very rare in ancient Egypt, according to Nardo (2014). It is evident, for example, from New Kingdom school excursions to temples and other monuments, as attested by the inscriptions of visitors.

Similarly, religious travel is attested in Ancient Egypt from the earliest times. Nardo (2014) identifies that pilgrimages (as the relative meaning of the word is attributed to them) were already familiar during the New Kingdom, or rather the Middle Kingdom period in Egypt, where religion seems to have had an important say in the daily life of the people of that time, and with the favor granted to economic development by a vast river like the Nile, which made travel anywhere in the country relatively easy, we may conclude that such events set huge crowds in motion.

In Mesopotamia, as well, commerce seems to have flourished from ancient times. Caravans were a common sight on the roads, loaded with goods that were sold in the wider region of the kingdoms of that time (Casson, 1974). Casson (1974) reports, respectively, that a century and a half BC we can also discern in Egypt some signs of tourist travel for the purpose of mere curiosity or pleasure. In the author's view, these forms of travel basically appeared in the Nile Valley and not in Mesopotamia, because the areas near the Nile offered an abundance of building stones which the pharaohs began to use for their magnificent tombs, pyramids and temples as early as 2700 BC.

On the walls of these monuments we find messages left by people of that time who had made a special journey to visit these impressive historical witnesses of their time (Lorna and Gahlin, 2003).

5.4. Mobility During 1200-500 BC

Historically, around 1300-1200 BC, major changes occurred in the eastern Mediterranean, with the Iron Age following the end of the Bronze Age (Joshua, 2019). A series of events involved both natural disasters (earthquakes, climate change, etc.), as well as wars, invasions or political instability in various regions of the eastern Mediterranean.

By listing the events of that period as a chronological sequence, the author concludes with the fall of the Mediterranean people civilization. He mentions, that a series of earthquakes resulted in the destruction of cities, while the occurring climate changes resulted in poor harvests, which in turn led to famines, social and political instability (due to the prevalence of famines) and social

uprisings as a result of the chain of poverty. These factors then forced the expulsion of large populations from their lands, seeking new migratory areas in the Mediterranean region to settle. All this search for new areas of settlement according to Joshua (2019), brought turbulence to the lives of existing populations that ultimately resulted in the decline of Mediterranean civilization.

In this new era, sea travel is still the fastest way to get from one place to another. At the same time, the great maritime powers of the previous millennium (Minoans, Mycenaeans, Egyptians) have now been replaced by a new nation of traders, the Phoenicians, who, since 1200 BC had monopolized the Mediterranean for about four hundred years until the Greeks learned the ways of the sea well enough to successfully challenge them (Ilieva, 2019).

The year 500 BC or so marks the moment when the Near East, the focus of ancient history for a long time, gave way to the west, to the Greeks and Romans.

According to Casson (1974), by this time, the general outline of the ancient journey had been broadly defined. At sea, merchant ships provided communication between the major ports of the eastern Mediterranean.

Describing this period, Casson (1974) goes on to say that on land, the main centers were connected by roads. The technique of paving had been developed although it was used sparingly. Travellers had their choice of wagons, carts, donkeys, horses or camels. Along the long routes there were inns, while in the towns travellers found inns and taverns.

Among the regular users of the sea routes and roads, official and commercial travellers, the traveller for whom the journey is made, the tourist, is beginning to stand out.

Lascaratos' (1978) view supports the existence of genuine tourists also in the period of ancient Greek antiquity, giving the character of travel narrators to historians such as Herodotus, Pausanias or Strabo. He believes that the list also includes all the ancient Greek writers and philosophers who were known for their travels abroad in order to familiarize themselves with the wisdom and culture of other peoples.

Walton (2009b) also notes that there are many issues to be debated regarding the origins of 'modern' tourism, particularly in relation to earlier phenomena such as pilgrimage, or the extent and significance of identifiable forms of tourism activity in the ancient Mediterranean.

On the other hand, Verhoeven (2013) is skeptical about simply drawing parallels between tourism in its current form and the patterns that existed in the pre-modern era, giving as examples the Grand Tour, medieval pilgrimages or Roman travel. This alignment of recent and earlier tourism patterns is, in his view, completely simplistic and rather anachronistic, although it is adopted by some scholars who study tourism science from a social point of view.

Moreover, Vukonić (2010) criticizes researchers who, in his words, often end up looking for their study in the ancient past, or those who have tried to attribute the characteristics of present phenomena to the past. In turn, he sees this as "imposing history" and wonders if there is any point in it at all.

However, Lowenthal (1999) argues that our relations with the past can neither be forbidden nor prescribed, because they are linked to all our ideas and institutions. Thus, a better understanding of a person's behavior and trajectory in relation to a particular phase of their life can only be achieved through the existence and evaluation of our historical knowledge, he argues. In this pattern, the thought of the Danish existentialist philosopher and social critic Kierkegaard (1813-1855) that "life can only be understood by observing the past" seems acceptable.

Of course, the same reasoning applies to the tourism sector. In other words, despite the fact that there are different approaches, the aim of exploring its historical journey will always remain to understand its change over the years. It is this distinctive view that shapes the contribution of history to tourism studies, in parallel with Towner and Wall (1992).

5.5. Travel and Tourism in the Greco-Roman Era

With references to ancient times, travel can be seen as a complementary part of people's mobility in terms of aspects of their social life.

Ancient peoples such as the Egyptians, Babylonians, Phoenicians, Cretans, Cretans, Jews and Greeks, for example, although they were more entrenched in their own culture (e.g. the ancient Greeks believed that the sanctuary of Apollo of Delphi was the 'navel of the world'), over the years they decided to visit other peoples in their own countries, both for commercial purposes and to exchange experiences and culture.

Page and Connell (2009) note that in the ancient cultures of the Greek and Roman social elite, there are reports that 'early' tourists sought pleasure and relaxation in areas far from their main cities, supporting the epitome of modern tourism: the pursuit of pleasure in a location far from their daily lives and the use of their leisure time for non-business purposes. As Korstanje and Busby (2010) describe, the ancient citizens of the Greeks and Romans gave due importance to 'leisure, pleasure and travel' (Korstanje and Busby, 2010).

The first great travelers were the Greeks, people eager to share their discoveries and observations with the rest of the world, unlike the Phoenicians who jealously guarded their findings, even spreading false information to maintain their commercial monopoly (Maksimović, 1951). Thus, the Greeks had travelling pursuits, both seeking simple pleasure from visiting another place, but also aiming at cultivating trade, fulfilling their religious obligations, or seeking medical care.

As noted in Herodotus, some Greeks went to Egypt, some simply to visit in order to see the country, others to trade (Herodotus, as cited in Dillon and Garland, 2010). The fascination that Egypt held for the classical world is well known, at least as can be confirmed by the historical visits of ancient Greek philosophers, such as Solon or Pythagoras.

As far as ancient Greece is concerned, it was known that the hospitality of strangers was an act of virtue. A number of gods, such as Xenius Zeus, the goddess Athena (Xenia) as well as the Dioscurians Castor and Polydeuces were charged with protecting foreigners.

According to the customs of that time, every stranger was part of a ritual that followed the act of hospitality, and indeed without any distinctions among the visitors concerning their social classes.

Some city-states, such as Corinth or Athens, welcomed foreigners willingly, taking into account the economic benefit that indirectly resulted from their stay in the city and a way to build their "reputation". In this respect, warlike and xenophobic Sparta was an exception: foreign visitors were only reluctantly accepted and at times summarily expelled: foreign ideas must be kept out at all costs' (Kitto, 1950).

Due to its favorable geographical position in the north of the Peloponnese, Corinth was a thriving commercial hub with two docks (one in the Ionian Sea and the other in the Aegean) and a special infrastructure for transporting ships across the land (i.e. the Diolkos), around 600 BC.

It is even reported that the city had become famous for its prostitutes (courtesans), whose care involved the personal service of travelling merchants visiting the area for trade. And as it is claimed (Strabo, 8.6.20), it was because of these women that the city became crowded and wealthy.

Unlike Corinth, where a traveller could indulge in carnal pleasures, a visit to the city of Athens was primarily a cultural challenge.

When, in the 5th century BC, Pericles' Athens gained a reputation for intellectual, artistic and material excellence (of which the most prominent feature was the newly built Parthenon on the Acropolis), it became attractive to visitors. In addition to the cultural experience, Athens offered a lively and enjoyable time to those who visited to take part in the great festival called "Dionysia" (Kitto, 1950).

It is known historically that Greek culture had a very strong influence on the Roman Empire, recognizing that the traditions and customs of the Hellenistic heritage had been appropriated by the Romans. Nevertheless, the oldest historical tradition of the period seems to have belonged to Egypt, which was also a possession of the Roman Empire. According to Lomine (2005), Egypt was for the citizens of Rome a place with exotic destinations, with a way of life very different from that hitherto common in the rest of the Roman Empire, with a particular cultural life, with distinct archaeological sites, to which they could relatively easily escape as travellers.

The Roman travellers of that period of Hellenistic times used to visit both the regions of Greece and Egypt, since the geographical distance between the three countries offered relatively easy travel.

According to Pliny the Elder, the average journey from Puteoli (the port of Rome) to Alexandria with a good wind was at least twelve days (Friedländer, 1965).

Classical Rome gave impetus to travel and special forms of holidays. Holiday travel became more frequent due to the development of infrastructure. Around 300 AD, there was a road network with 90,000 km of major arterial roads and 200,000 km of smaller rural roads (Gyr, 2012). In combination with the transport system, three other factors contributed significantly to 'tourism' during the Roman Age: common currency, language and the legal system (Hudman and Jackson, 2003).

Then there were 'seaside resorts' where the upper classes and masses flocked each summer to escape the overcrowded and unhealthy conditions in Rome (Page and Connell, 2009). Tourists in the Bay of Naples, located about a hundred miles from the capital city of Rome, were able to rent rooms in the existing pensions clustered near the shore, and could enjoy culinary delights in the area's seaside restaurants and wine shops (popinae) (Perrottet, 2003). Wealthy Romans thus spent a lot of time on the beaches of Egypt and Greece. Hence, Feifer (1985) states that the first civilization to produce truly mass tourism, both in letter and spirit of the term, was the Empire of Rome.

'Roman tourism' reached its peak in the 2nd century AD due to the Pax Romana, which provided more stable political conditions for travel. At that time, a large number of Roman visitors travelled to Greece because of the mythology, monuments, the Olympic Games and other festivities. Hadrian, the most well-travelled of the Roman emperors (Casson, 1985) restored and enlarged 'Athens of Theseus', adorning it with new and stunning buildings, still verified by the inscription on the triumphal arch built in his honor.

The Romans, like today's tourists visiting numerous European churches and cathedrals, visited each temple individually. The sacred plateau of the Acropolis was filled with people-not only Roman tourists (worshippers and their guides), but also officials and religious officials, astrologers, priestesses, preservationists, porters, and even police officers to protect the temple's precious artifacts (Perrottet, 2003).

Ancient travellers had many of the characteristics of their later counterparts. In the same way as today, ancient tourists carved their marks (graffiti) on the stones of Egyptian pyramids or other monuments as evidence of their visit, while local stonemasons made similar inscriptions for high-class visitors, such as those found in the necropolis of Thebes. 'Tourist behavior' included buying souvenirs as travel souvenirs, shopping for friends and relatives and, as with a mass gathering of today's tourists, waste management (Casson, 1974).

Herodotus' counterpart who lived six centuries earlier, in the second century AD, was Pausanias, a travel writer who, by all accounts, travelled throughout Italy, most of Asia Minor, Syria, Palestine and Egypt, and described the Greek lands in ten volumes. Today, we have only a small excerpt of the "Tour of Greece", which in those ancient times could have been used as tourist reading. His lines clearly state that he was primarily attracted to the sanctuaries, but he also notes many other attractions that are not of a religious nature. Pausanias' work thus informs us about the fact that, not only that there was tourism in Roman Greece but also that visits to sanctuaries as tourist - and religious - destinations were prevalent (Stark, 2009). His intentions were to describe

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the sights with a particular emphasis on those worth seeing and which even in his time could be said to be of particular interest (Mee and Spawforth, 2001).

There have also been guides mentioned on many occasions in Herodotus' Histories. They lived and worked not only in Egypt, but also in Greece, where they were also mentioned by Pausanias. He refers to them as "exeggii", with the name of one of the guides marked ("Aristarchus, the guide to the sights of Olympia"). They guided people, pointed out the notable sights (temples, altars and statues), described local rituals, explained customs and told the traditional stories of historical and mythical events related to the place. Thus according to Lomine (2005) the guides also had an important function as brokers of culture.

Therefore, there are views that in the last centuries of the Roman Empire tourism really existed. Although tourists were a minority and not the majority of travellers, one cannot deny the recreational or cultural aspect of these ancient journeys.

6. Travel and Commerce

In the Greek era, commercial travel was mainly by sea. It can be argued that the sea broadened horizons and ensured that the Greeks would not be isolated from each other: Eventually, their ships reached the central and eastern Mediterranean and established the overseas contacts that would prove so fruitful (Mee and Spawforth, 2001). These voyages were made far safer by the time of Pericles due to the control the Greek navy gained after the Battle of Salamis (480 BC) and the establishment of the Athenian-led Delian Alliance. Ships could sail without any fear of pirates with dangers lurking only on the high seas. Ships set sail and sailed by day at a close distance from the mainland as navigation at night was unsafe due to the lack of high quality charts, compasses and beacons (Flacelière, 1979).

The most common reasons for mobility in the ancient world involved participation in wars, for commercial activities, for reasons related to politics, or to fulfil religious duties. For all of the above reasons, modes of mobility, at least on land, were carried out using carts, sub-carriages (mules or horses), or on foot (hiking). With regard to wagons in particular, two-wheeled or four-wheeled wagons were most efficient in moving goods (Garland, 2007).

Moreover, as can be understood from the difficulties of road travel at that time and despite the fact that there was an extensive road network in most of ancient Greece that connected even the most remote geographical locations, a long journey must have required a significant cost for its realization. Consequently, the possibility of using horses was mainly the privilege of the wealthy of the time, while the rest of the people who had to travel by road from one place to another covered the distances by walking. To get from Athens to Olympia, which in Crowther's (2007) words was a huge, time-consuming, and dangerous undertaking, took about five or six days of walking.

Travellers also had to face a series of dangers and difficulties during a journey, ranging from the existence of bandits, to road obstacles (e.g. rivers without bridges, etc.) which made it difficult for them to move from one place to another. Thus, travellers carried only the basic necessities, while travelling in groups or accompanied by their slaves. During Roman times, especially from the second century BC onwards, bandits attacked, kidnapped and even killed travellers during their raids, and the evidence shows that ordinary people sometimes travelled at great risk.

Travellers rarely had the opportunity to stay in inns and so they looked after their own self-sufficiency. Garland (2007) using the words of Aristophanes, stated that the suitability of accommodation was not necessarily to the point where they could cater for the accommodation needs of travellers. Thus for example, it is reported that in Piraeus, the inns there had a negative reputation for the inconvenience and bedbugs they offered their customers, along with their use as a place of prostitution, among other things.

In Roman times, the number of accommodation facilities was much greater, especially in cities, but most inns were probably of the third class" (Friedländer, 1965). It does not seem at all surprising that what was widely believed in ancient nations, namely that travel was a "necessary evil", bearing in mind the conditions of travel, where they spent the night, the food and the means of transport available to them (Vasoli, 1967).

7. Archaeology of Religious and Sports Tourism

One of the most frequent and common reasons for people to travel, since the antiquity, was to visit religious sites. The most popular religious pilgrimages in ancient Greece included the sanctuary of Apollo at Delphi, Delos, or a visit to the temple of Isis in Egypt.

According to Stark (2009), because the nature of this category of travel involved the expression of religious worship, visitors could be described as 'pilgrims'. At the same time, the author states that since the ancient Roman era, activities that could be described as belonging to the category of tourist behavior were already mentioned, as were their modern counterparts.

The majority of pilgrimage journeys in Greece during the Archaic period were made by individuals who for various reasons visited a particular holy place, but Jonkers (2012) suggests that the organization of 'official pilgrimages' may have developed more gradually. Herodotus in his 'Herodotus Historiae' records the custom of organizing religious events in honor of the gods, both in Greece and Egypt.

Four festivals stood out for their importance in ancient Greece: the Olympic Games in Olympia, the Pythian Games at Delphi, the Isthmian Games on the Isthmus of Corinth and the Nemean Games held in Nemea, bringing together athletes, artists, officials and spectators from all over the Greek world. Various festivals in ancient Greece, such as the Dionysia or Panathenaea, attracted visitors from various cities of Greece, on the occasion of the performances organized by famous ancient writers.

Even tyrants from Sicily and Greek kings from Cyrene regularly sent chariots to compete in the Olympics and Pythia (Dillon and Garland). A different concern is raised by Scullion (2007), who doubts that there were religious motives for travellers to visit from one place to another, pointing out that each Greek city had its local sanctuaries. In particular, he wonders why some wealthy individuals travelled to Greek shrines in other cities? Why would they not be satisfied with the local rituals? Was there a compelling religious motive for traveling to Olympia, Epidaurus, or Delphi, or was it the main attractions, the wider fame, the greater prestige, or the better performances that motivated them to make that trip?

Delphi was visited not only by Greeks but also by numerous foreigners. Among the visitors were kings and military leaders and several Roman emperors, representatives of cities and masses of ordinary people. All tended to visit this spiritual center of Greece to receive the advice of Apollo, whose wisdom was offered to the people through the oracle of Delphi, in order to participate in the Pythian Games in his honor (named after the snake, Python, whom Apollo killed). They also had the opportunity to admire a unique 'exhibition' of architectural and artistic achievements. In fact, nowhere in Greece could one see such gold and confirmed glory in one place (Casson, 1974) in the setting of a spectacular mountainous landscape.

Scullion (2007) believes that the supremacy of Delphi was certainly not based on specific religious elements, but on the antiquity and high reputation of the oracle, its impressive setting and rich mythology, but mainly on the political capital it had accumulated.

In contrast to the 'cosmopolitan air' of Delphi, Olympia was intended for 'national gatherings'. The Olympic Games, in which only free Greeks participated, created a heightened awareness among Greeks that although they were separated by geographical borders, political systems, mountains, seas and very often engaged in mutual wars, they all belonged to the same Greek world.

Towards the end of the nineteenth century, archaeologists discovered in the area of Olympia what was left of the sanctuary of Zeus, the site of the Olympic Games.

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This particular ancient sporting event dedicated to the god Zeus was one of the most important cultural events of the entire Greek territory. As a competitive activity, the area attracted athletes and visitors not only from the Greek region but also from the Greek colonies, in a period between 776 - 393 BC.

There is no doubt about the crowds of visitors during the sporting event of the Olympic Games, who stayed in unorganized campsites around the area. Although the number of visitors cannot be accurately calculated, rough estimates suggest that around 45,000 travellers gathered in the area during the games.

The temple of Zeus in ancient Olympia, which began construction in 470 BC, was dominated by the gold and ivory statue of the god, which was twelve meters high and created by Phidias, and was one of the Seven Wonders of the World. In the Games site, there was an adequate sports infrastructure with numerous facilities such as the stadium with its earthen banks (without seats).

For the hospitality of the dignitaries, there was the guesthouse "Leonidaion" near the sanctuary of ancient Olympia, which was a gift of the Naxian architect Leonidas (Phoca and Valavanis, 1999).

Apart from the large crowds of visitors, most of whom were spectators of the games, the Olympic Games created a new level of competition related to the presentation of musical and poetic games (Crowther, 2007).

In the Roman period that followed, the cultural monuments of ancient Greece (e.g. temples, statues, etc.) became a major attraction for visitors (Casson, 1974). Even the site of Olympia continued to be a place of tourist visit, considering that it had the character of an important educational experience enlightened by the glory of antiquity.

So if the history visits of Roman tourists to the ancient Greek cultural monuments according to Friedlander (1965) were a basic motive for travel between the two states, some travellers simply continued to visit them with religious motives, sacrificing or making offerings to honor the ancient Greek gods. Stark (2009) even confirms the character of this category of visitors, since their motives were not only limited to the tourist tour, but also to fulfilling pilgrimage needs.

8. Conclusions

Although Vukonić (2012) suggests that the period of ancient times is not suitable for studying the historicity of tourism, it can be argued that all of the preceding references in the previous paragraphs reveal many similarities with today's tourist travel motivations and behaviors.

Similarities between the ancient inhabitants of Rome and modern tourists are distinguished at an academic level by Lomine (2005) taking into account the factors of entertainment.

Similarly, Romero (2013) summarizes that among the main motivating factors for ancient travellers were religious reasons, cultural needs and sporting events.

Due to the context in which they took place, the inherent characteristics of ancient journeys were physical challenge, diversity, authenticity, experience of local culture and lifestyle, mixing with the locals, etc., which are concepts that are still attributed to tourism today (Krippendorf, 1986; Poon, 1993). Their ancient predecessors probably did not always perceive them as a pleasure, given the hardships and the enormous physical effort related to travel at that time.

Over the years, the continuing growth of the transport sector has provided a similar dynamic to the growth of the tourism sector. Despite the fact that during the last century a number of serious obstacles have at times had an impact on the touristic product (wars, economic crises, pandemics, etc.), tourism has nevertheless moved from local communities to international markets. Technological progress and social networking tools have added important options for tourism service providers on the one hand, and for the final consumers of travel products on the other.

The modern inventions (of the last century) in the means of tourist transport (aviation, trains, roads, etc.) have significantly changed the tourist activity in relation to the past. The

reduction in the cost and time of travel has made travel possible for all social classes, not just the wealthy.

If our intention is to list the most important factors that have reshaped tourism development in recent years, we can mention the following: the long-term rise in the income level of households, the expansion of travel choices at a global level, the proliferation of regions offering tourism experiences, the reform of tourism legislation in order to protect tourism service providers and consumers, the development of specialized studies on tourism, the development of the tourism industry and the development of the tourism industry, the development of the tourism industry and the development of the tourism sector.

Modern technological infrastructure and advances in information and communication management now offer a significant dynamic to the tourism industry. E-tourism has now changed the way travellers are informed, enabling them to search through a multitude of global sources for the information they need to compare and choose their destination and accommodation. Tourism operators, on the other hand, can manage their supply chains more efficiently in terms of procurement, financial transactions and reporting.

It is worth noting that one of the main changes that has also been observed in recent years in the tourism industry is the shift in the desire of travelers from simply seeking beautiful places for holidays to seeking new experiences. The modern tourist seeks to be more active in acquiring tourism experiences, actively and interactively participating in this goal. Since he/she has innovative technological applications at his/her disposal, he/she has radically modified the way he/she shapes his/her tourist experiences. Social media interacts with his/her desires and needs in order to influence his/her decisions about tourism experiences.

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