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**Pausanias in the Athenian Agora:
Touristic Interpretation Model Based On an Analysis of
“Description of Greece”**

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Abstract

The field of archaeological heritage is currently experiencing several difficulties in need of prompt remedy. For one, its contextual intricacy makes it difficult for the non-expert public to understand. However, Heritage Interpretation (HI) and Historical Travel Sources can serve as tools which can be used to tease apart such complexity. They enable individuals to understand the object in its entire context (past and present), creating a far more valid discourse for heritage. These tools will be implemented in this paper to confront the particular problematic presented by the Ancient Greek Agora. An interpretative itinerary method will be developed through an analysis of this resource and the narrative discourse of Pausanias, a notable traveler of the 2nd century AD in Ancient Greece.

Keywords: Athenian Agora, Greek Archaeological Tourism, Heritage Interpretation, Pausanias.

Introduction

Our research rests on the pillars: Heritage Interpretation (HI), which here involves the study of Greek tourism and ancient documentary sources as aids toward developing a distinctively archaeological form of tourism, or archaeo-tourism; a greater comprehension of heritage resources; and a more authentic interpretative discourse that unites Antiquity and Modernity. Thus, we offer a proposal based on an HI-derived theoretical model and an analysis of primary sources by Pausanias (the Greek traveler of the 2nd century AD) and apply it to Greece's Athenian Agora.

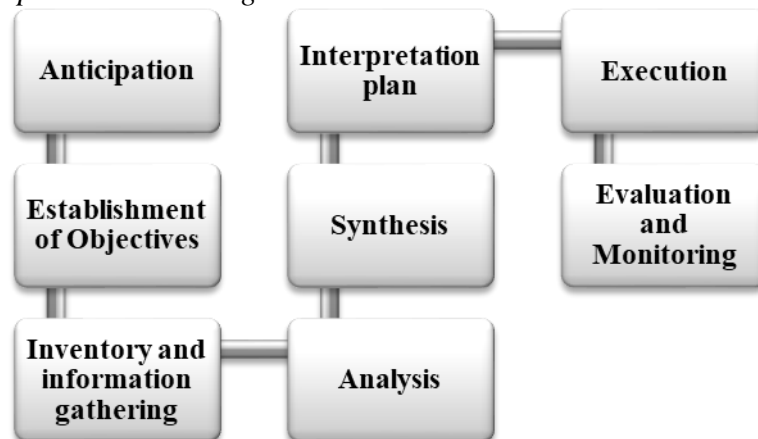
Hypothesis

Our hypothesis suggests that written documentary sources on travel can play a vital role in the construction and sociocultural evolution of current tourist destinations, turning travelers into authentic tour guides to the past as well as actors who actively participate in the dynamics of contemporary tourism. The study of such primary sources allows for an accurate interpretation of tourist-heritage resources, especially those of an archaeological nature, which in turn strengthens the bonds between destinations and society as well as promotes more sustainable and inclusive forms of tourism in which the past and present interpenetrate one another equally.

Objectives and Methodology

Thus, our principle objective is to develop an interpretative tourism proposal for the Greek Agora which would permit a synergy of archaeological heritage, history, tourism, and HI by means of a new methodology focused on the coexistence of antiquity and modernity, using ancient primary sources about travel (Pausanias) to improve the site's current visitability, thereby introducing into the tourism sciences a method drawn from other scientific disciplines.

Figure 1. *Interpretative Planning Model*



Source: Sharpe 1982 and Bradley 1982

Accordingly, we have developed a hybrid methodology, using an analysis of secondary sources for the study of antecedents and the resource at issue; an analysis of primary sources in the form of Pausanias' "Description of Greece" (Book 1: Attica and The Megarid); and an interpretive model comprising the necessary stages in such a plan (Figure 1), which would be implemented subsequently.

1. Anticipation, in which one identifies the place where the IP will be implemented.
2. Formulation of the plan's goals in order to determine what one wants to achieve.
3. Inventory and gathering of pertinent information.
4. Analysis, in which the resource and its Interpretative Potential Index (IPI) is studied according to an evaluative matrix integrating diverse criteria: access, uniqueness, attractiveness, impact resistance, seasonality, tourist affluence, available information, ease of explication and the installation of services and security (Morales and Varela 1986). Also analyzed are the types of visitors, objectives, and content, as well as the features that will be developed and the interpretative media that will be utilized.
5. Synthesis based on inventory tabulations.
6. Interpretative plan covering: the introduction, the technical staff, the evaluation of the resource, the characteristics of potential visitors, the discourse to be used, interpretative services along with monitoring and evaluation, the requirements of complementary research, possible recommendations about services, as well as references and appendices.
7. Implementation of interpretative services.
8. Evaluation and monitoring of activities to be performed, according to the stated objectives.

The research presented here covers all the phases detailed except for the last two (implementation and evaluation), since these parts of the proposal have not yet been enacted. Likewise, in phase six, the focus is on the interpretative discourse of the Agora and the necessary support services, using the itinerary as medium. The rest of the stages in the plan are described briefly in order to give coherence to the illustrated model, which explains why both the analysis of demand as well as the evaluation of the resource (and its IPI) have been constructed by means of secondary sources, given that they are not the main objectives of the research process. The interpretive plan is configured thus, in accordance with the theories of Sharpe (1982), Bradley (1982), Morales (2001), and Howie et al (1975).

This method for analyzing the resource concerned utilizes the parameters defined by Morales and Varela (1986) inside the evaluative matrix. By evaluating certain criteria (see phase 4) that measure interpretative potential, a numerical value is obtained (the IPI) which identifies the strengths and weaknesses of the resource along with the areas where operational priorities need to be established.

Antecedents

HI and its links to tourism, especially to that of an archaeological nature, structure the main theoretical framework presented here. The latter was born of interpretive work on the environment by Muir (1986) and Mills (1920) in North America, which was then consolidated by Tilden when he first defined it: “Heritage interpretation is an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information” (1957:10).

This work was subsequently further enriched by theorists such as Ham (1992), Aldridge (1975), Sharpe (1982), Beck and Cable (1998), and Brochu (2003) who provided important contributions on how to develop and use multiple models and interpretative techniques when dealing with natural and cultural resources, in order to bring the latter into a more optimally close relationship with audiences. At the international level, the theoretical-practical labor of the National Park Service (NPS 1974) in North America stands out, as does Interpret Europe in Europe and the ICOMOS (2008), with the global guidelines the latter sets out in its *Charter for the Interpretation and Presentation of Cultural Heritage Sites*.

With regard to archaeological interpretation, one must highlight the work of Morère (2006), Poullos (2014), Smith (2006) and Killebrew & Lehmann (2013) on the role played by history, archaeology, and useful interpretations of both, in improving the ways relics are presented to the tourist public, getting local communities involved by focusing on heritage as something that is alive, whose preservation depends on authentic interpretation, on bringing the past into the present. Tilden (1957) also stresses the importance of authenticity and rigor when it comes to the content on display, but also eschews those extremist approaches based on the simple exhibition of relics spoken of by Tinard (1996). For his part, Carrier (1998) emphasizes the use of interpretation in monetizing archaeological resources as well as of increasing their attractiveness to tourists by means of various techniques (reconstructions, itineraries, archaeological halls, theatricalizations or ICTs).

In this area, initiatives such as the Foundation of the Hellenic World stand out, with its multimedia applications and virtual visits aimed at educating visitors. So too does the recreation of the Colossus of Rhodes along with other recent interpretive initiatives implemented by Interreg Europe and the Greek National Tourism Organization (GNTO) in Aristotle Park in Stagira or the Archaeological Site of Aigai, with its virtual Alexander the Great exhibit and digital tour of the ancient kingdom of Macedonia.

Interpretation can thus be a valuable tool for *archaeo-tourism*. Where sites act as transmitters of the past and archaeology and its interpretation act as ways to reconstruct that past, the attractiveness of such sites to tourists (Morère 2006) as well as their overall connection to national identity, as has been witnessed in Greece (Stritch 2006), can be notably improved. Tresserras (2004) defines *archaeo-tourism* as a kind of displacement motivated by a need to learn about sites or relics dating from past human activity. In its *Charter for the Protection and Management of the Archaeological Heritage*, the ICOMOS (1990) established that such sites and relics must be protected by means of cooperation among transversal disciplines, including

tourism. Likewise, in its *International Cultural Tourism Charter* (1999), the organization revealed the link between tourism and heritage (integrating archaeological sites), using six principles with which to achieve sustainability in tourist management and heritage preservation.

Buhalis (2001) and Papadopoulos & Mirza (1985) have already clearly highlighted the importance of tourism to the Greek economy, a data point which has been corroborated by the current statistics on tourism's large contribution to that country's GDP and national employment levels (WTTC 2018), at 19.7% and 24% respectively in 2017 (see Table 1).

Table 1. *Overall View of Greek Tourism and Demand*

Data Summary 2017	
GDP: total contribution	35 bnE (19,7% of total)
Employment: total contribution (direct, indirect and induced)	934.500 jobs (24,8% of total)
Total arrivals (in thousands)	27.194
Receipts (in million €)	14.596
Average duration of stay in Greece by non-residents	Between 5,5-7,5 days
Main origin countries of visitors (of total arrivals)	France (13,6%), UK (11%), Germany (5,2%), USA (3,2%) and Russia (2,2%)
Purpose of travel by receipts	Leisure (85,8%), Business (5,7%), Visit to Family (4,9%), Other reasons (1,6%), Studies (1,6%) and Health (0,4%).
Average expenditure per trip (January-September)	503€
Total overnight stays in hotels (in thousands)	74.199 (Foreigners: 85%; Domestic: 14,9%)

Source: ELSTAT 2017, SETE 2018, WTTC 2018, Bank of Greece 2017.

Greece received 27.194.000 visitors in 2017. These contributed 14.5 million euros to the nation's economy. Despite the fact that most of Greece's tourism occurs during the summer months, the average stay is long (between 5.5 and 7.5 days) and tourists spend an average 503 euros per visit. Of mostly international provenance (accounting for 85% among the total overnight stays in 2017) and motivated primarily by leisure (85.8%) and business (5.7%), tourists to Greece come mainly from France, the UK, and Germany (SETE 2018, Bank of Greece 2017, ELSTAT 2017).

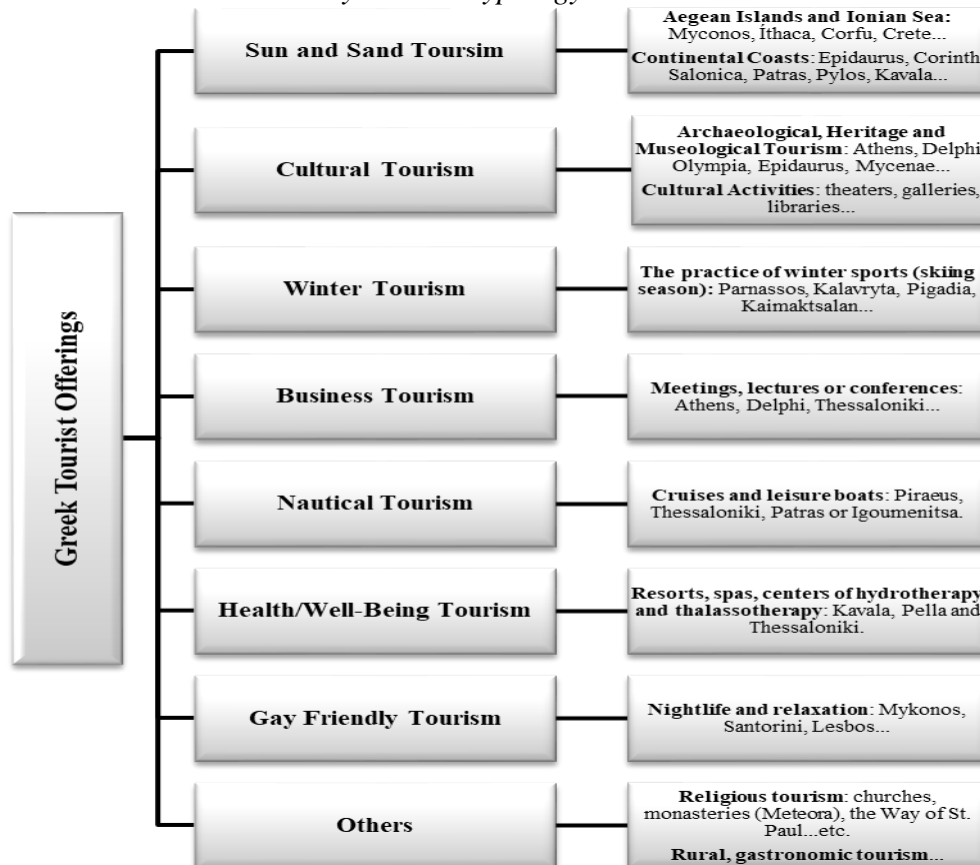
Tourist offerings are diverse, headed by beach and cultural tourism, with a multitude of visitable destinations (see Figure 2).

For its part, cultural-archaeological tourism plays an essential role among Hellenic offerings (Kalogeropoulou 1996, Skoultzos and Vagionis 2015). According to the World Economic Forum, Greece has made an enormous effort to monetize its cultural resources, jumping seven places in its global competitiveness rankings since 2015 and coming in at 24th place overall in 2017 (WEF 2017). Of the 15 indicators

analyzed¹ in determining the rankings, “cultural resources and business trips” is emphasized, which positions the country as 27th overall, compared to its finish at 32nd place with respect to natural resources. This former indicator likewise covers the country’s number of Human Heritage Sites, brings Greece in at 10th place for its cultural resources with such a designation and at 46th for its natural ones with the designation.

The difference is considerable and underscores the relevance of archaeo-tourism, given that most of the officially declared heritage sites appear within this category².

Figure 2. Main Destinations by Tourist Typology



Source: Designed by the author, GAESA Blue Guide Greece 2012, ELSTAT 2017.

¹These synthesize the current tourist-economic context by means of its position in the rankings: Business environment (103), Safety and security (53), Health and hygiene (11), Human resources and labour market (49), ICT readiness (51), Prioritization of Travel & Tourism (15), International Openness (32), Price competitiveness (90), Environmental sustainability (39), Air transport infrastructure (26), Ground and port infrastructure (48), Tourist service infrastructure (18), Natural Resources (32), Cultural resources and business travel (27). Each of the established values following the indicator is the place occupied by Greece in the global rankings respectively from a total of 136 countries.

²The World Heritage List (UNESCO 2018) considers 16 cultural resources and only 2 mixed ones. Of these 18 declarations, 11 are archaeological. To wit: the Temple of Apollo Epicurius at Bassae (1986), the Athenian Acropolis (1987), Delphi (1987), the Sanctuary of Asklepios at Epidaurus (1988), Mystras (1989), Olympia (1989), Delos (1990), Pythagoreion and Heraion of Samos (1992), Aigai (1996), Mycenae and Tyrins (1999) and Philippi (2016).

Upon analyzing this area (Table 2), it becomes clear that archaeological sites are hegemonic, beating out museums in terms of both visitors and revenue.

Table 2. *Visitors and Receipts of Museums and Archaeological Sites 2017*

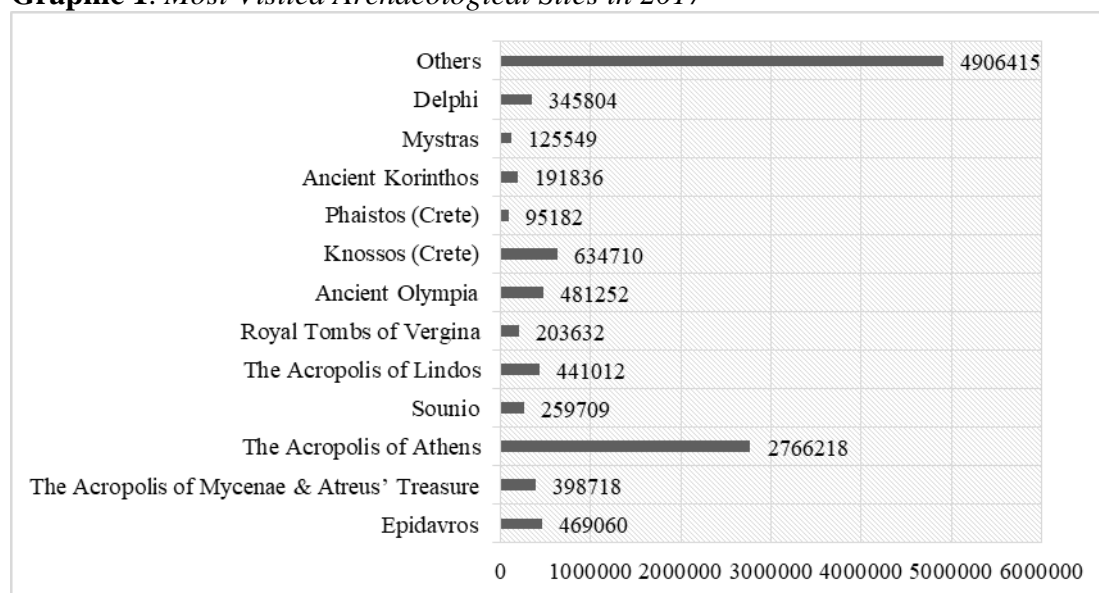
	Visitors (Total)*	Receipts
MUSEUMS (A)	5.191.781	16.175.121
ARCHAEOLOGICAL SITES (B)	11.319.097	86.712.758
Total (A+B)	16.510.878	102.887.879

*Visitors with paid tickets or free admission.

Source: ELSTAT 2017.

Topping the rankings for the number of visitors received (Graphic 1) is the *Athenian Acropolis*, with 2.7 million visitors, followed distantly by Knossos with 634,710, Ancient Olympia with 481,252, and Epidaurus, with 469,060. If we analyze this data according to the presence within it of resources declared by UNESCO, we see that such declarations heighten the attractiveness of the resource (since many of them contain such designations), although this does not always guarantee that they will rank among the most heavily visited sites, as is the case with Bassae and Delos, which are recognized by UNESCO but do not boast the figures to reflect it.

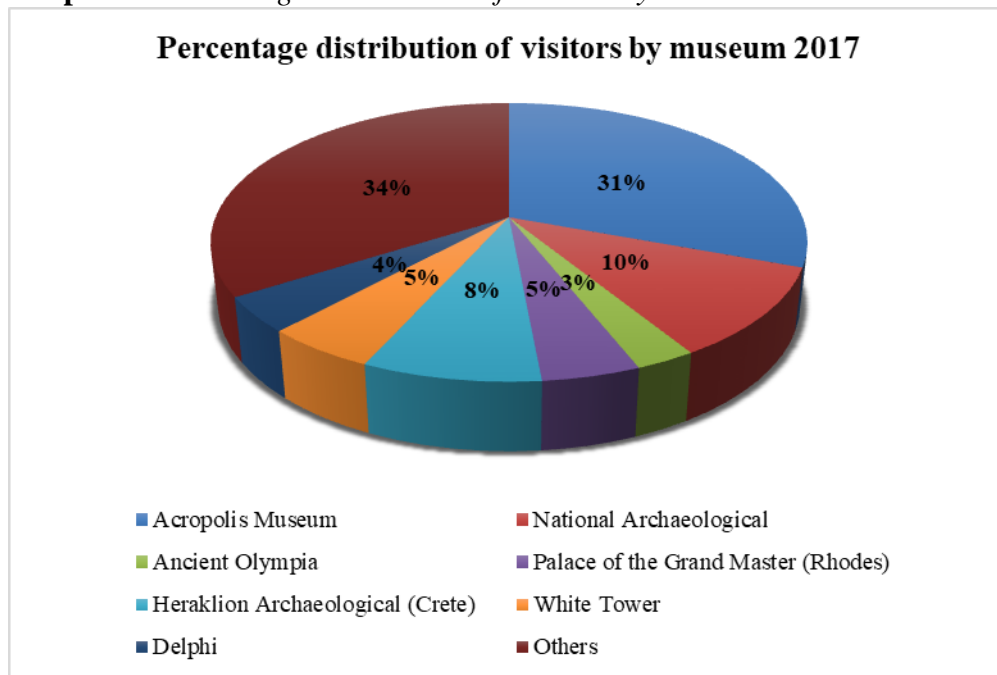
Graphic 1. *Most Visited Archaeological Sites in 2017*



Source: Designed by the author from data provided by ELSTAT 2017.

As for museums (Graphic 2), the Acropolis and the National Archaeological Museum are the most heavily visited such institutions, representing 31% and 10% of the total visits respectively, followed by the Heraklion Archaeological Museum (Crete), at 8%.

Graphic 2. *Percentage Distribution of Visitors by Museum in 2017*



Source: Designed by the author from the data provided by ELSTAT 2017.

Finally, one important fact to keep in mind is that the Greek Agora does not appear in this data, testifying to this resource’s lack of positioning with respect to tourism, despite its historical importance.

Case Study: Interpretative Model

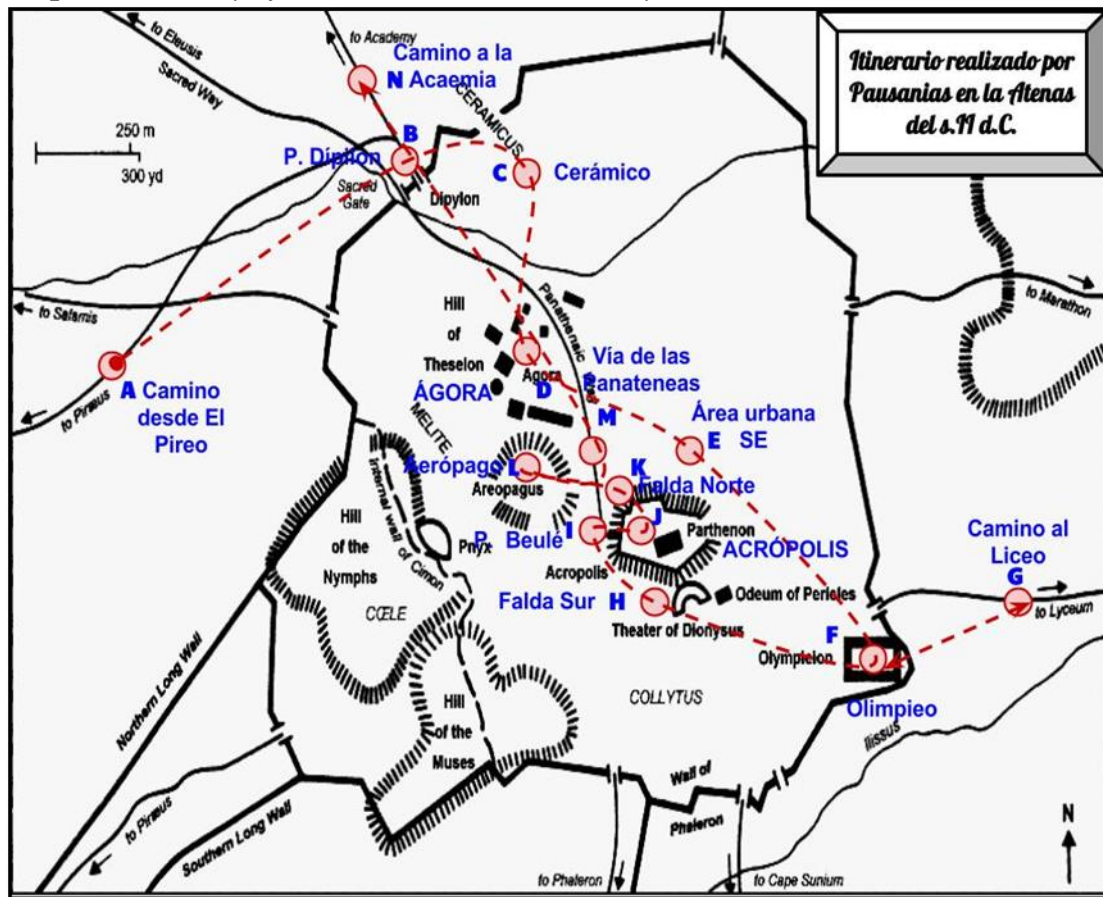
Primary Travel Sources: Pausanias

Second-century AD Greek geographer and traveler, Pausanias is the author of the ten-tome *Description of Greece*, which describes the principle cities, monuments, history and traditions of ancient continental Greece. This paper analyzes his Book 1, comprising Attica and The Megarid, where Athens is located. The precision of that work’s descriptions, its legitimacy as a source for modern archaeological discovery and its status as one of history’s first travel guides are the reasons it was chosen as a methodological source.

Touristic Visitability: the Athens of Pausanias vs the Current City

A visit to ancient Athens, with Pausanias as guide, is reflected in Map 1, which moreover illustrates each of the area’s landmarks in alphabetical order (A-N).

Map 1. Visitability of Ancient Athens (2nd Century A.D.)³



Source: Designed by the author, based on Pausanias.

Notable differences can be detected between this and the visitability of current Athens, which is the product of the historic evolution of urban planning, population, and tourist resources. Analyzing Athenian cultural tourism reveals its most attractive landmarks, as reflected in Map 2.

³In order: Road from Piraeus (A); Dipylon Gate (B); Kerameikos (C); Agora (D); S.E. Urban Area (E); Olympieion (F); Road to the Lyceum (G); Southern Edge of Acropolis (H); Beulé Gate (I); Acropolis (J); Northern Edge of Acropolis (K); Areopagus Hill (L); Panathenaic Way (M); Road to the Academy (N).

Map 2. Visitability of Current Athens



Source: Designed by the author, Blue Guide 2012, Mappery 2004.

Proposal

Analysis of Resource and Design

This section corresponds to phase 6 of the interpretative plan (see Figure 1) together with the design of the itinerary and its services. Following Sharpe and Bradley (1982), we analyze five principle points:

- **Planning Level.** Comprised by two levels: the part in which the locale is planned, focusing on a specific area, and that in which the media and programs are planned, after reaching an interpretation by means of specific interpretative media: the itinerary (Howie et al. 1975).
- **Resource.** In order to analyze the resource's interpretative potential, the evaluative criteria defined by Morales and Varela (1986) were used. By means of pre-established score rankings, a value was given to each criterion analyzed in the resource⁴, the sum of which resulted in its

⁴The assignment of values in this matrix is based on the analysis of the resource by means of secondary documentary sources, photography, maps, as well as satellite technology, geographical analysis and real

Potential Interpretative Index (IPI), which scores by three parameters: good (42-63), average (21-42), and bad (0-21). The IPI of the Agora was scored as a whole, not according to each separate landmark it contains (Table 3).

Table 3. Evaluative Matrix

Matrix for Evaluating Interpretative Potential				
Criteria	Good	Average	Bad	Assigned Value
Uniqueness	9-7	6-4	3-1	8
Attractiveness	9-7	6-4	3-1	8
Resistance to Impact	9-7	6-4	3-1	5
Accessibility	6-5	4-3	2-1	4
Seasonality	6-5	4-3	2-1	5
Public Affluence	6-5	4-3	2-1	4
Availability of Information	6-5	4-3	2-1	5
Ease of Explication	3	2	1	1
Pertinence of Content	3	2	1	3
Security	3	2	1	3
Ease of Installation	3	2	1	1
Total	Maximum Value 63	Maximum Value 42	Maximum Value 21	IPI Total 47

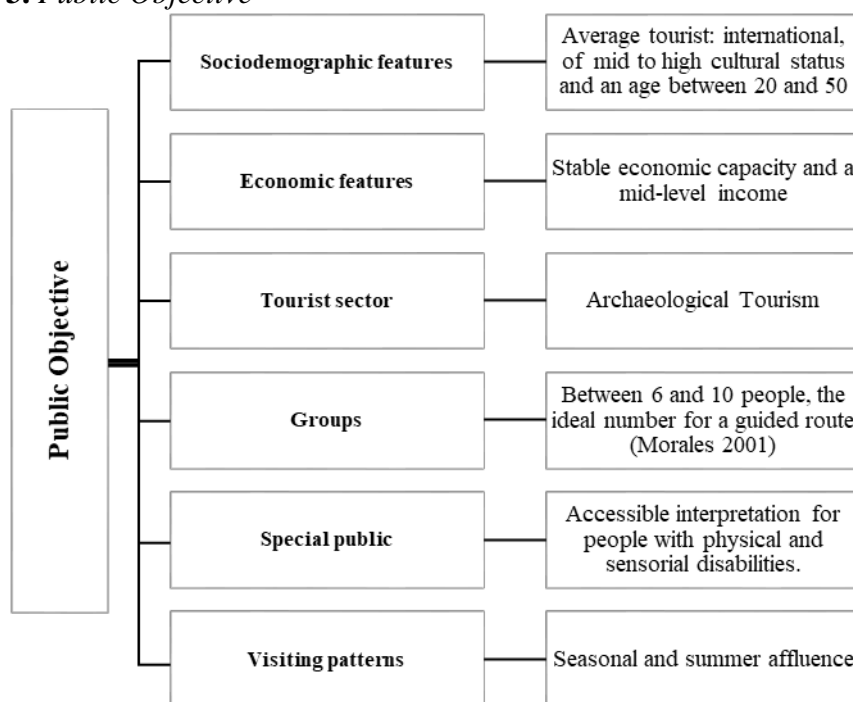
Source: Designed by the author, Morales and Varela 1986.

This evaluation reveals a good IPI, scoring 47 out of maximum of 63. If we understand the maximum as 100% of a site’s potential, then the Agora would come in at 74.6%, receiving a grade of “good,” but with a certain room for improvement. Keeping in mind that this is only 5 points above the threshold for “average,” we can see a need to intervene and improve the site and its interpretation, which are the objectives of our proposal.

- **Public.** With the theory propounded by the Countryside Commission (1979) on user analysis, the subsequent profile is provided:

data given by the managing entity of the site, given the impossibility of evaluation *in situ* (See Methodology).

Figure 3. Public Objective



Source: Designed by the author.

- **Discourse.** Of a historic character with mythological undertones, it is concise, illustrative, and contains little technical jargon.
- **Mode.** A mixed itinerary will be used, combining interpretation guided by personnel together with a self-guided section using support resources (Morales 2001).

Ancient Itinerary: Pausanias in the Agora

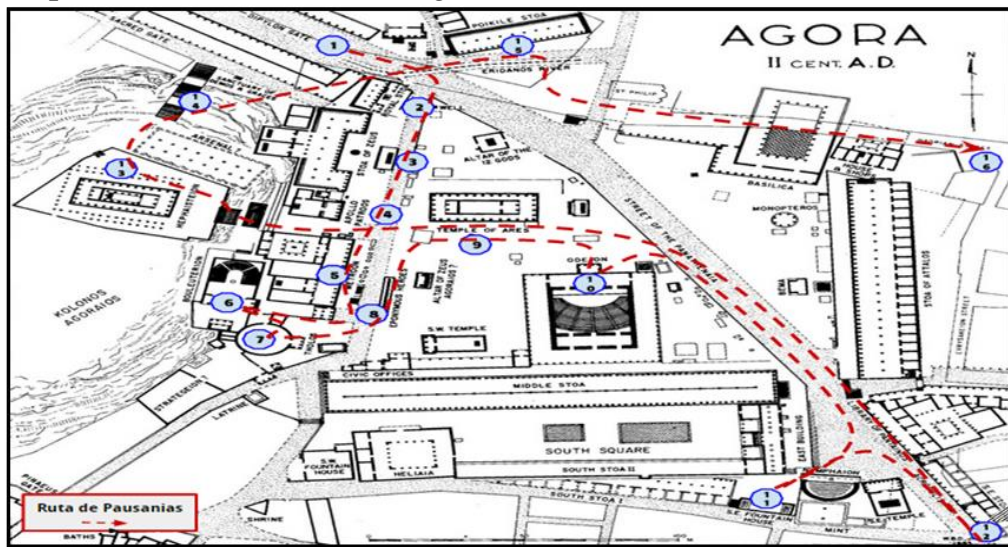
Using the above criteria, an interpretative *discourse*⁵ has been formulated, comprising the history of the Agora, its multicultural aspects and topographical description, culminating in Pausanias' route. Entering the plaza from the northwest corner (1), he turns to the right and continues past the buildings in the west part, visiting the *Royal Stoa* (2), the *Stoa of Zeus Eleutherius* (3), the *Temple of Apollo Patroos* (4), the *Metroon* (5), the *Bouleuterion* (6), and the *Tholos* (7). Afterward, he returns north and describes the *Monument of Eponymous Heroes* (8) and the *Temple of Ares* (9), finding himself now in the central zone. He continues walking, now toward the south, visiting the *Odeon of Agrippa* (10), and then follows the *Panathenaic Way* until reaching the southeastern zone, where he contemplates the *Fountain* (11) and the *Eleusinion* (12). He then walks past most of the southern resources, ignoring such landmarks as the *South Stoa II*, the *Central Stoa*, the *East Building*, the *Mint*, the *Nymphaeum* and the *Civic Offices*; and in the

⁵Due to special considerations, the complete discourse has not been developed. The complete text appears in Muñoz Tejero, F. 2015. *Touristic interpretation of the Athenian Agora according to "Description of Greece" by Pausanias*. Rey Juan Carlos University, Spain.

east, the *Stoa of Attalus*, the *Bema*, the *Monopteros*, the *Library of Pantainos*, and the *Wall of Valerian*; and others in the center and west, such as the *Altar of Zeus Agoraios*, the *Temple of Zeus Phratrios*, the *Strategoion*, and the *Arsenal*.

Lastly, he returns to the western part to reveal the *Hephaestion* (13), followed by the *Temple of Aphrodite Urania* (14) and the *Stoa Poikile* (15). He leaves through the northeast corner (16) in the direction of the southeastern zone of Athens (Map 3).

Map 3. *Pausanias in the Greek Agora*



Source: Designed by the author, based on Camp 1986 and Pausanias

Current itinerary proposal

- **Structure and inventory.** This proposal had been formulated by applying Pausanias’ route, as seen above, to the visitability of the modern archaeological space, enriching with significant elements that were ignored by the author. These consist of the following landmarks (Table 4):

Table 4. Itinerary: Inventory

Inventory	
<ol style="list-style-type: none"> 1. Stoa Poikile or Painted Portico. 2. Royal Stoa. 3. Altar of the 12 Gods. 4. Stoa de Zeus Eleutherius. 5. Temple of Zeus Phratrios y Athena Phratria// Temple of Apollo Patroon. 6. Statue of Hadrian. 7. Altar of Zeus Agoraios. 8. Eponymous Heroes. 9. Metroon. 10. New Bouleuterion. 11. Tholos. 12. Strategeion. 13. Hephaestion. 14. Temple of Aphrodite Urania and Sanctuary of Demos and Charites. 15. Temple of Ares. 	<ol style="list-style-type: none"> 16. Odeon of Agrippa: Giants and Tritons. 17. Panathenaic Way. 18. Middle Stoa. 19. Southeast Fountain. 20. Heliiaia. 21. South Stoa II. 22. East Building. 23. Library of Pantainos. 24. Valerian Wall. 25. Eleusinion. 26. Mint. 27. Southeast Fountain. 28. South Stoa I 29. Bema. 30. Monopteros. 31. Stoa of Attalos/ Museum.

Source: Designed by the author

Table 4 contains the totality of landmarks described in the discourse, omitting only some that are not identified in the archaeological labors, such as the Arsenal and the Temple of Triptolemus.

- **Planning layout.** Map 4 illustrates the itinerary's organization, ordered numerically for archaeological landmarks (circular figures) and alphabetically for planned zoning (starred figures)⁶. The numerical relations coincide with the previous inventory.

Map 4. Proposal for the Itinerary and Landmarks



Source: Designed by the author.

⁶Map 4 Text. Arrangement according to Landmarks: circular figures. Arrangement according to Zones: starred figures. North (A); West (B); Center (C); South (D) and East (E).

The itinerary begins in the northern area of the site opposite the railroad tracks (between Astiggos and Adriano Streets), where the *Stoa Poikile* is located (1). It continues inside the area of the Agora, in the south, after passing through the entrance on Adriano Street. Once inside, the route begins in the northwest zone, with the *Royal Stoa* (2) or the *Altar of Twelve Gods* (3), continuing down the west slope from north to south past the *Stoa of Zeus Eleutherius* (4), the *Temple of Zeus Phratrios* and that of *Apollo Patroon* (5), followed by the *Statue of Hadrian* (6), the *Altar of Zeus Agoraios* (7), and the *Monument of Eponymous Heroes* (8). Directly in front of this can be seen the *Metroon*, the *Ancient Bouleuterion* (9), and *New one* (10) and the *Tholos* (11) farther to the south.

Once at the southwest corner, it climbs up the *Colonus Agoraeus* past the *Strategeion* (12) and ends up at the *Hephaestion* (13). It then newly descends toward the northwest, where it encounters the *Sanctuary of Aphrodite Urania* and that of *Demos and Charites* (14). Afterward, taking the main path, it continues toward the *Temple of Ares* (15) and the *Odeon of Agrippa* (16) and exits onto the *Panathenaic Way* (17). It then follows this toward the south to visit the *Middle Stoa* (18) and, going from west to east, the remains of the *Southwestern Fountain* (19), the *Heliaia* (20), the *South Stoa II* (21) and the *East Building* (22), continuing along the southeastern edge past the *Library of Pantainos* (23), the *Valerian Wall* (24), the *Eleusinion* (25) which is located more toward the south (although on the map it is found in the corner so as to identify it), the *Mint* (26), the *Southeast Fountain* (27), and the *South Stoa I* (28). It ends up in the north along the *Panathenaic* climbing east, with views of the *Bema* (29), the *Monopteros* (30), and the *Stoa of Attalos* (31).

- **Contributions to the Itinerary of Pausanias.** Both begin in the northwest and continue in the west, and then return to the central zone, from which they continue south along the *Panathenaic Way*. However, the arbitrary omissions made by the traveler have been ignored and the order of the visit to the landmarks changed due to physical-geographic needs. Also, zones which he does not visit or describe (along the southern slope and to the east) are here presented, since these are important aspects of the contemporary archaeological environment.
- **Timing**, which proceeds according to a timetable (Table 5).

Table 5. Timing

Itinerary	Length
Visit to site	1 hour and 30 minutes.
Rest	30 minutes.
Visit to the Agora Museum	1 hour.
Complementary activity (to be chosen)	1 hour.

Source: author.

By planning a mixed itinerary, we combine so-called *guided services*, such as those involving an interpreter guide (including sign language), and those that are *self-guided* (Morales 2001), highlighting newly created explanatory points along the route, accessible signage, static models (including layouts for the blind) and exhibitions with touchable archaeological replicas. Further, inclusive services are

considered, such as audio descriptive guides, sign language guides and an adapted web. We also propose several additional complementary activities: we make the visit to the Agora Museum obligatory while providing other options, including archaeological laboratories, Hellenic pottery workshops, active animation (theatricalizations), interpretative talks and 3D audiovisual presentations, none of which would be over an hour long.

Conclusion

The novel character of the proposal offered here and the resources it draws upon make HI into an efficient instrument for dealing with the contextual difficulties of archaeological heritage, doing so by uniting the past and the present, thereby fulfilling the general objective. Drawing upon Pausanias' vision in our approach by analyzing his narrative discourse turns the author into an atemporal interpretive guide, lending a more authentic perspective to the heritage being studied. The duality of the HI's role here is revealed as both a methodology and a practical construction model, wherein the historical sources become primary sources for tourist research, which is their reason for being.

Founded on the synergy of tourism, patrimony and interpretation, this method may be the key to creating a sustainable form of tourism and more adequately preserving heritage, given that the latter should be integrated into the tourism sector and heritage management. Among its many implications, what stand out are its feasible future implementation as well as the way it opens new lines of academic research, given that applying to the tourism sciences a primary source methodology taken from other scientific disciplines allows for distinctive created products and effective interpretation.

Lastly, we must underscore that we have satisfied our hypothesis, since ancient primary sources help create an accurate interpretive discourse, lending authentic and coherent meaning to archaeological heritage, monetizing it and promoting more dynamic and participative tourism. This kind of tourism involves local communities in its planning and management and makes them more fully aware of the need to respect and preserve their heritage.

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