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Abstract

The present study examines the archaeological, historical, and cultural potential of the *Avey* State Historical and Cultural Reserve, located in the Gazakh district of Azerbaijan, as a foundation for developing sustainable archaeotourism. The reserve, covering a territory rich in Paleolithic to Late Medieval monuments, encompasses cave complexes, kurgans of the Bronze Age, ancient Albanian temples, early Christian sanctuaries, town remains, fortifications, and other heritage structures. The research revisits the pioneering archaeological explorations conducted in Damjili and Dash Salahli caves during the mid-20th century and analyzes the recent Azerbaijan–Japan collaborative excavations that have yielded new discoveries on early human settlement in the Caucasus. The paper emphasizes the importance of archaeotourism as both an economic and cultural strategy that links historical preservation with community development. Drawing comparative insights from successful archaeotourism models in Turkey, Iran, and Central Asia, the study argues that Avey Reserve, due to its favorable geography, rich archaeological landscape, and increasing visitor numbers, has the potential to become a major archaeotourism destination in the South Caucasus. The integration of archaeological research outcomes into national tourism strategies, supported by infrastructure, visitor education, and digital heritage initiatives, can significantly enhance regional economic sustainability. The research concludes that establishing open-air archaeological parks, guided interpretation centers, and community-based cultural programs around Avey's archaeological sites will not only protect material heritage but also foster intercultural dialogue and economic resilience. The study thus positions the Avey Reserve as a model for harmonizing her-

itage conservation with innovation-driven tourism development in Azerbaijan.

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Introduction

In recent years, archaeological excavations and the establishment of *archaeoparks* based on their results have become an integral part of global tourism. The inclusion of archaeological research outcomes into national economic development strategies and the promotion of archaeotourism as a profitable and knowledge-based sector has contributed significantly to the sustainable expansion of tourism industries worldwide. Archaeotourism not only yields direct economic benefits but also possesses profound strategic and cultural dimensions. Countries actively engaged in this field use it as a vehicle to promote their material culture, history, ethnographic traditions, national cuisine, and intangible heritage to both domestic and international visitors.

Across the world, nations rich in ancient archaeological and architectural heritage are increasingly prioritizing the conservation of such monuments, facilitating tourist access to excavation sites, and incorporating archaeological attractions into promotional materials alongside leisure and wellness destinations. The development of archaeotourism on the global stage is the result of decades of accumulated experience. In Turkey, for instance, state-supported archaeotourism initiatives began as early as the 1950s–1960s. Today, the field has become a vital component of the national tourism economy, generating substantial revenue annually. Indeed, official financial reports now separately account for income derived from tourism, where the archaeotourism sector constitutes an impressive share of the total. Each year, tens of thousands of tourists visit Turkish cities such as Istanbul, Izmir, Ephesus, Manisa, Antalya, Mersin, Muğla, Urfa, and Gaziantep to explore remains of ancient Greek and Roman cities, medieval Seljuk, Byzantine, and Ottoman fortresses, and prehistoric heritage sites.

A notable example is the extraordinary rise in visitor numbers to the *Göbeklitepe* sanctuary near Urfa, where large-scale archaeological excavations revealed monumental Neolithic temples – an achievement that has transformed the site into one of the most visited prehistoric complexes in the world. Comparable examples exist across Iran, Iraq, Jordan, Egypt, Greece, Italy, and throughout the Near and Middle East, Central Europe, Central Asia, and the Indochina region – where archaeological tourism statistics continue to reach remarkable figures.

In recent years, Uzbekistan, Turkmenistan, and Kazakhstan have also directed their archaeological missions toward the development of archaeotourism. Restoration and reconstruction projects at sites such as Anau, Namazgatape, Altyntepe, and Sapallitepe – centers of ancient agricultural civilization – exemplify how archaeological research can be effectively integrated into national tourism and cultural heritage strategies.

Azerbaijan, too, possesses a wealth of archaeological, historical, and architectural monuments suitable for archaeotouristic development. A significant portion of these heritage sites is concentrated in the western region of the country, particularly within the Gazakh district [1, pp. 140–170]. Within this region, monuments of exceptional historical and cultural value – spanning from the Stone Age to the Late Middle Ages – are predominantly located in the **Avey State Historical and Cultural Reserve**.

New Directions of Archaeological Research in the Avey Reserve

The Avey State Historical and Cultural Reserve is among the most significant centers of archaeological and architectural heritage in Azerbaijan. It derives its name from the *Avey Cave* (dating to the Early Stone Age) and the *Avey Temple* situated atop the Avey Mountain. The primary mission of the reserve is to collect comprehensive information on historical and archaeological monuments within its administrative boundaries, ensure their protection and preservation, and oversee restoration and conservation work. In parallel, the reserve also engages in the study of regional ethnography and folklore, thereby functioning as both a research and cultural institution.

The reserve's inventory includes movable and immovable historical and cultural monuments under its jurisdiction. Numerous sites from the Paleolithic, Mesolithic, Chalcolithic, Bronze, Early Iron, Antique, and Medieval periods have been identified. Structurally, the reserve operates through three branches: the **Askipara Branch** (2,783 hectares), the **Danjili Branch** (800 hectares), and the **Goyazan Branch** (30 hectares). To date, fifty-six monuments have been officially registered within the reserve, including one of international importance, thirty-three of national importance, and twenty-two of local importance. Among these, fifteen are architectural monuments, thirty-six are archaeological sites, and five are classified as examples of decorative and applied art.

The Avey Reserve's natural landscape — with its scenic terrain, rich ecology, and natural resources — has attracted human habitation since prehistoric times. Today, the area presents highly favorable conditions for the expansion of archaeotourism. Its abundance of archaeological and historical monuments is certain to capture the attention of visitors [2; 3]. Some of these monuments are so unique that parallels to them cannot be found even in countries with ancient civilizations.

The first archaeological excavations in the reserve were conducted during the 1950s–1960s by the late archaeologist M.M. Huseynov, whose work laid the foundation for systematic archaeological research in the area [12; 13]. In recent years, investigations carried out jointly by Azerbaijani and Japanese archaeologists in the *Danjili Cave* have reaffirmed the site's status as a major prehistoric cultural center. These excavations revealed abundant material evidence of early human habitation, providing crucial insights into the lifestyle of Stone Age communities. The success of these studies culminated in the publication of the book "*Danjili Cave*," which received international attention and was formally presented in Japan. The findings confirm that sites such as Danjili, among the rare and unique monuments of the reserve, were among the earliest settlements of ancient human civilization in the region.

During the 2023 excavations, thirty-four tombstones were discovered, three of which appeared to have been reused in overlapping burials separated by long time intervals. Testimonies from local residents, corroborated by previous trenching evidence, indicate that numerous Christian burials encircle the temple, beginning just 10–15 cm below the current surface level.

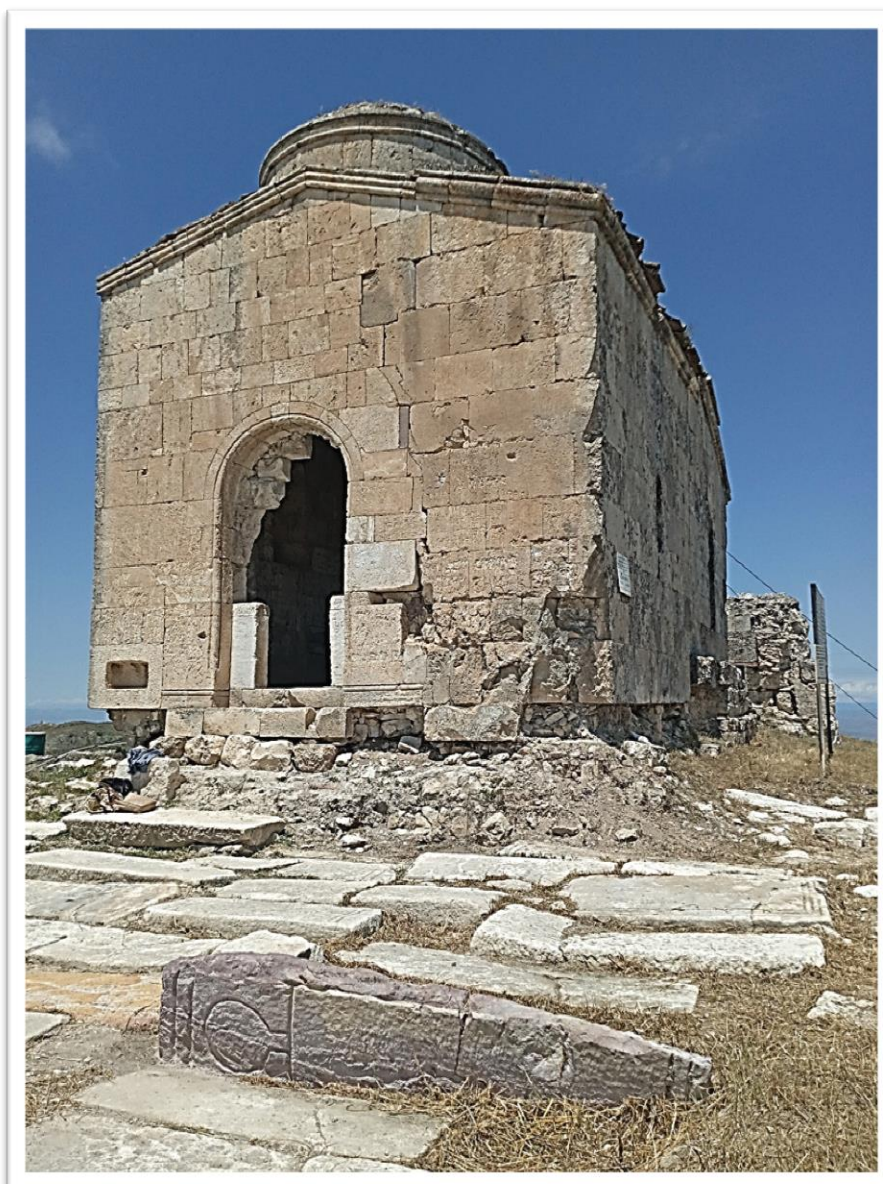


Figure 1. The Albanian Temple on Mount Avey

Further archaeological investigations were undertaken in the **Goyazan Branch** of the Avey Reserve, situated at the foothills of Mount Goyazan. Excavations here focused on Christian-period burial monuments and contributed significantly to the study of Early Christian archaeology in the Caucasus. The modern Gazakh–Agstafa area, once part of the *Kambisena* province of Caucasian Albania, is particularly rich in Christian heritage. The **Avey Albanian Temple**, the **Askipara Church**, and numerous Albanian tombs, cave sanctuaries, and other Early Christian monuments illustrate the region’s importance as part of the broader material culture of Caucasian Albania [9].



Figure 2. Christian Cemetery in Front of the Avey Temple

(From left: Dr. Saadat Aliyeva, Director of the Reserve; Dr. Ulviyya Hajiyeva, Albanologist – during field discussions)

The second major direction of archaeological research within the reserve focuses on the **Bronze Age**. Since 2023, the *Gazakh Archaeological Expedition* has been conducting systematic excavations within the reserve, concentrating on three key sites – the Avey Albanian Temple, the Danjili area, and the Goyazan kurgans – with two scientific objectives: the study of Bronze and Antique cultural layers.

Initial excavations at the Avey Temple, located on the southern peak of Mount Avey near Dash Salahli village, have produced remarkable results. The temple, believed to be an Albanian sanctuary, consists of two rooms (4.5×3.5 m and 3.5×2.5 m) constructed from local Avey stone. The northern chamber has an arched ceiling, while the southern part is covered by a conical dome. The structure stands 922 meters above sea level [4, p. 68].

Based on both archaeological materials and written sources, the temple is believed to date to the **5th–7th centuries CE**, corresponding to the Caucasian Albanian period, though its architectural features suggest affinities with pre-Christian Albanian religious monuments. Elements of Roman and Greek architectural styles are visible. According to historian Q. Qeybullayev, the word “Avey” derives from ancient Turkic meaning “*House of the Moon*”, and the temple may have been dedicated to the Greek moon goddess *Selene*. In pre-Christian Albania, polytheistic cults flourished, and deities of Roman and Greek origin were venerated. Another interpretation suggests that the site served as a hunting ground (the term “ov” or “oy” meaning “hunt” in the local dialect), although this hypothesis appears less likely due to the mountainous nature of the terrain [4, p. 69].

Inside the temple, on the eastern wall near a window, an **Albanian cross** framed by a geometric ornament is carved in relief. A similar cross is found on the exterior western façade, although both have suffered damage from blunt instruments. In the temple courtyard, **Christian graves** dating to the late 19th century were unearthed, their tombstones decorated in Albanian style. One stone bears a lotus motif – emblematic of Albanian symbolism – surrounded by an eight-petaled rosette representing the sun.

Among the most significant finds was a **copper dirham** discovered beside a human skull in Grave No. 1. The coin, identified as an *Ilkhanid* dirham minted in Tabriz in 663 AH (1265 CE) under the reign of Abaqa Khan, weighs 2.76 g and measures 20 mm in diameter. Some dirhams of the same period bear Christian crosses and the Arabic inscription *“In the name of the Father, the Son, and the Holy Spirit – one God only.”* The placement of the coin near the deceased’s mouth may reflect Christian funerary customs of the time [4].

Although full excavations were not carried out, the expedition also surveyed several **cave complexes** near the Albanian Temple – considered among the reserve’s rarest archaeological features (see Figure 3). These caves lie slightly below the temple’s elevation, their entrances framed by rugged rock formations. Arranged in a semi-circular line, the caves exhibit carefully hewn entrances, some with smoothed edges, others naturally irregular. Entrance heights range between 1 and 1.5 meters, with wall thickness of approximately 1–2 meters.

The interiors are heavily coated with **thick soot layers**, especially on the ceilings, formed by the interaction of ancient fire residues with moisture seeping through limestone rock. The caves vary from single-chamber to multi-room structures (two to three chambers), with internal areas ranging from 15–20 m² to as large as 30–40 m². Numerous **ceramic fragments**, primarily of the **Antique period**, were recovered inside – suggesting long-term habitation or ritual use. The discovery of identical symbols and inscriptions on both the cave and temple walls raises the hypothesis that the **earliest Christian or Albanian clergy** used these caves as monastic cells for prayer and meditation.

This possibility underscores the need for **comprehensive multidisciplinary archaeological research** combining excavation, epigraphy, and cultural analysis to fully reconstruct the religious and social functions of the Avey complex.

Bronze Age Research Focus and Kurgan Investigations

The expedition’s investigations into Bronze Age culture have concentrated on the eponymous kurgans within the Damjili Branch of the reserve and on the kurgan burials located in the territory of the Goyazan Branch [7, pp. 49–50].

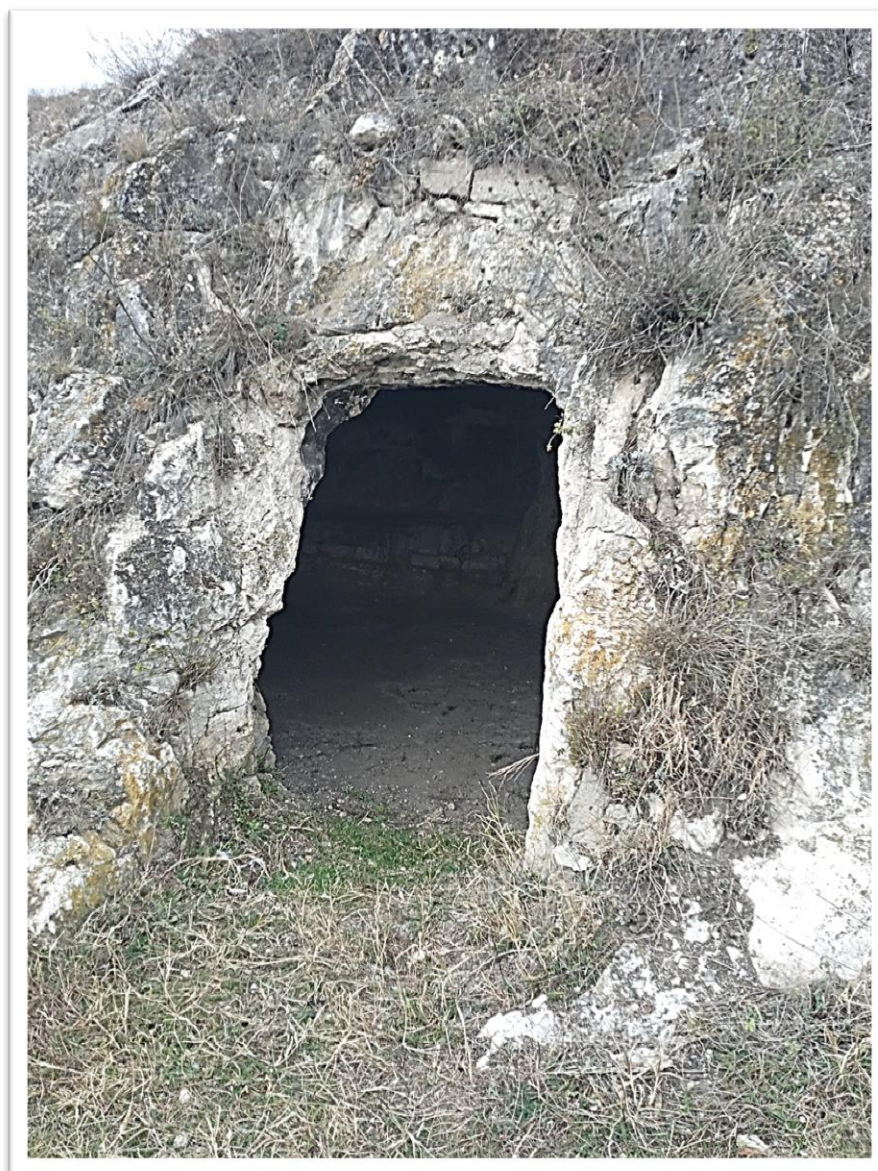


Figure 3. One of the caves surrounding the Avey Albanian Temple

The **Avey kurgans** are distributed across the entire immediate periphery of Mount Avey. Among local residents they are known by microtoponyms such as the *Dəlləkli* kurgans, *Yovşanlı Təpə* (Sagebrush Hill) kurgans, *Daşlı Çökək* (Rocky Depression) kurgans, *Bərkin Ağzı* kurgans, and others. Although several of these mounds have been inspected in situ—yielding preliminary scientific observations on their location and structure—no complex archaeological excavations have yet been carried out at the majority of these sites.

The first mention of the kurgan monuments arose in **1961**, when the Gazakh Archaeological Expedition, led by the late archaeologist **J.N. Rustamov** (with **F.M. Muradova** and **I.H. Narimanov** serving on the team), conducted research in the Avey area and recorded kurgans at a place known as *Bərkin Ağzı* on the northeastern foothills of Mount Avey [10, pp. 25–34]. The expedition also documented a Bronze Age settlement and associated kurgans between the villages of **Dash Salahli** and **Aslanbeyli**, undertook test excavations at the settlement,

and fully excavated and studied one kurgan. These results were reported in the scientific field report and subsequently in articles titled “**Ancient Settlement and Kurgan Burials on Mount Avey**” by J.N. Rustamov and I.H. Narimanov, published in 1965 in volume 6 of the series *Azerbaijan’s Material Culture* [11, pp. 44–50].

During 1989–1990, the Gazakh Archaeological Expedition recorded a new settlement, cemetery, and kurgans at the western edge of **Dash Salahli** village. These kurgans were situated to the east of the dirt road between **Dash Salahli** and **Aslanbeyli**, within an area of former vineyards. In this zone—locally called *Yovşanlı Təpə* and *Daşlı Çökək*—the expedition excavated and investigated **four** kurgans [Rustamov & Muradova, 2014, p. 25]. A portion of the recovered archaeological materials was transferred to the archaeological collections of the **National Museum of History of Azerbaijan**. Since the establishment of the **Avey State Historical and Cultural Reserve**, the protection of the kurgans, along with other monuments, has remained under regular supervision. Nevertheless, in the intervening decades the excavation of the Avey kurgans has not been feasible.

Between 2012 and 2014, the Gazakh Archaeological Expedition (headed by **Sh.N. Najafov**) conducted systematic surveys of the kurgans around Avey, working to determine their number and distribution. In 2013–2014, the expedition registered the **Dash Salahli (Dəlləkli) kurgans**, prepared electronic mapping for some of them, and integrated these datasets into the electronic map of Gazakh’s monuments.

In 2024, substantial scientific progress was achieved through archaeological excavations carried out by the Gazakh Archaeological Expedition within the **Avey Reserve**, specifically in the **Damjili Branch** zone, focusing on kurgan burials. The kurgans selected for excavation lie on the upper outskirts of **Dash Salahli** village, at the foothills of Mount Avey, approximately **300–400 m** from the settlement, near the cemetery locally called **Dəlləkli** [8, pp. 155–156]. In this area, **more than 40** kurgan burials were recorded, **four** of which were excavated. The kurgans extend from the foothills of Mount Avey toward the built-up edge of the village, continuing as far as the boundaries of the currently operating “**Mətanət**” and “**Arkozsement**” enterprises.



Figure 4. Goyazan Kurgan No. 1

The **Alpout** village—location of the **Goyazan Branch** of the Avey Reserve—is a landscape rich in archaeological and historical sites. Mount **Goyazan**, protected as a natural monument, stands within the village territory. Goyazan is also among the unique historic landmarks that preserve traces of habitation from the Antiquity and Medieval periods. Kurgan burials have been recorded in the immediate environs of Mount Goyazan (Figure 4). Part of these kurgans are situated to the east of Mount Goyazan, at the foothills of **Armudlu** Mountain and across the gently sloping plain leading toward **Murovul** Mountain [7].

The archaeological expedition surveyed the near surroundings of the kurgans, including the foothills and summit of the low **Murovul** Mountain to their east. Here, rich archaeological materials dating to the **Bronze** and **Early Iron Ages** were discovered. The **Murovul** settlement, positioned on a high mountain summit, should be considered one of the region's most distinctive habitation sites. Such high-elevation settlements typically feature defensive works and are classified as **fortified settlements**. The choice of location reflects a keen adaptation to the natural topography: natural rock outcrops, rock-cut shelters around them, remains of hearths, and even carved seating benches are observable. The settlement lies at an elevation of approximately **200 m** above the surrounding terrain. There is little doubt that the inhabitants of the Murovul settlement conducted their burials nearby; when looking down from the summit, the burial grounds—primarily kurgans interspersed with isolated graves—are clearly visible. It is thus highly plausible that the kurgans we studied, referred to as the **Goyazan (Murovul) kurgans**, belong to the Murovul settlement community.

Accordingly, comprehensive archaeological excavations in this area would be scientifically valuable, enabling simultaneous study of the settlement and the funerary monuments of its ancient inhabitants. In **2025**, archaeological research at **Murovul** confirmed the presence of a **Late Bronze–Early Iron Age** fortified settlement: the site exhibits strengthened perimeter walls and a rich assemblage of material culture.



Figure 5. Remains of a water reservoir at the Xalxal town site (Early Middle Ages)

Archaeotouristic Designation of Monuments in the Avey Reserve

Across the reserve, both excavated and as-yet unexcavated sites possess considerable potential for **archaeotourism**. Among these are the **Damjili** and **Dash Salahli** caves, the **Avey Albanian Temple**, the surrounding **cave complexes**, the **Xalxal** ancient and early medieval **town site** (Figure 5), the **Murovul** settlement, the **Goyazan** natural monument with its surrounding **fortification towers**, and the **kurgan** monuments. During the **2023–2025** field seasons, the presence of both local and foreign visitors at the excavation areas provided direct evidence of the area's real archaeotourism capacity. The strong interest generated by the archaeological sites included on tourist itineraries demonstrates once again that the establishment of **archaeoparks** and well-designed development projects within the reserve could yield highly successful outcomes.

Creating archaeoparks should be understood as a contemporary necessity—not only to **strengthen the reserve's material and technical base**, but also to help transform the district into one of the country's **tourism hubs**. The overarching objective is to **develop archaeotourism**—a distinct branch of tourism—within the Avey Reserve and to establish its initial theoretical and practical foundations. The primary goal is to integrate the reserve's exceptionally rich archaeological and historical monuments into a **profitable tourism sector**. Concomitant aims include: the **promotion of monuments**, providing an **evidence-based response to external (baseless) claims**, mitigating **risks of deterioration and destruction**, and **expanding archaeological research**.

Key project directions should include:

- Converting eligible monuments within the reserve into **tourism assets**;
- Including selected archaeological sites on **established tourist routes**;
- Creating an **electronic map** that showcases the archaeotourism potential of the reserve;
- Producing **promotional brochures and banners**, and establishing **online promotional portals**;
- Transforming active excavation areas into **sustainably revenue-generating zones** (without compromising scientific standards or conservation ethics);
- Providing **well-substantiated public responses** to unfounded claims on certain historical-archaeological monuments and drawing visitors' attention to the evidence-based narrative.

On the basis of archaeopark development, Azerbaijan's rapidly growing tourism sector can be further enhanced by the **added value of archaeology**, drawing upon comparative **international experience**. At a time when archaeotourism generates **significant revenues** globally, its development and consolidation in Azerbaijan—and specifically within the **Avey State Historical and Cultural Reserve**—should be viewed as a timely and imperative undertaking.

In formulating the **theoretical foundations** of archaeotourism, research undertaken in this field must be scientifically rigorous, comprehensive, and substantive, grounded in historical-analytical methods. The scholarly and methodological basis should consist of a critical, evidence-based analysis of **archaeological, historical, architectural, anthropological, and ethno-sociological** materials [5; 6]. Emphasis should be placed on the results of **recent archaeological excavations**, their **official reports**, and the relevant scholarly literature, with the subject approached in line with **contemporary standards** and with due consideration of methodological advances in archaeotourism internationally.



Figure 6. Copper dirham minted under Abaqa Khan, found in the vicinity of the Avey Temple

Theoretical and Methodological Foundations for Archaeotourism

The principal aims of the proposed archaeotourism projects in the Avey Reserve include: presenting the district's exceptionally rich, intriguing, and **unique archaeological-historical monuments** to both foreign and domestic tourists; **publicizing** these monuments through high-quality interpretive materials; guiding visitors to sites that offer **convenient and suitable routes**; installing **bilingual (Azerbaijani and English) passport plaques** on selected monuments; creating a dedicated **website**; and developing an **electronic map** of the reserve's archaeological heritage.

Findings

- **Archaeological Significance:** The Avey Reserve hosts over 50 registered monuments, including Paleolithic–Mesolithic cave settlements, Chalcolithic and Bronze Age burial mounds, and medieval architectural remains, representing uninterrupted habitation from prehistoric to Islamic periods.
- **Tourism Potential:** Its unique landscape and geographical proximity to Georgia and Armenia position Avey as a strategic site for cross-border heritage tourism. The area’s integration into eco-routes and cultural trails could attract both domestic and international tourists.
- **Comparative Perspective:** Comparative analysis with sites such as Göbeklitepe (Turkey) and Namazgatape (Turkmenistan) demonstrates that the development of archaeotourism contributes substantially to national economies while ensuring preservation through education and awareness.
- **Cultural and Educational Impact:** Archaeotourism in Avey can enhance public understanding of Azerbaijan’s cultural heritage, promoting archaeological literacy and community involvement in heritage management.
- **Strategic Recommendations:**
 1. Establishment of an **Avey Archaeological Interpretation Center** to present findings interactively.
 2. Development of **digital heritage archives and 3D models** for educational purposes.
 3. Inclusion of Avey in **UNESCO tentative lists** for potential World Heritage nomination.
 4. Partnership between local authorities, universities, and tourism agencies for **capacity building** and sustainable management.

Regional Context and Strategic Importance

The Gazakh district, often referred to as the *Western Gateway* of Azerbaijan, is among the regions most frequently visited by both domestic and foreign tourists. Dozens of newly established recreation zones in this area host hundreds of visitors each season. Harnessing this tourism potential for archaeotouristic development would be a strategically beneficial initiative.

At a time when Armenia’s falsifications and historical distortions are being countered through verifiable archaeological and historical evidence—when Armenian scholars lay unfounded claims to Azerbaijani monuments, and when Albanian Christian monuments are deceitfully presented in UNESCO as Armenian heritage—the implementation of projects such as those proposed for the Avey Reserve gains exceptional significance. These initiatives would reaffirm, on an official state level, the historical truth that many of the ancient monuments and settlements located both within Azerbaijan and across the territory of the present-day Republic of Armenia belong to one of the oldest civilizations of the Caucasus—the Azerbaijani people, renowned worldwide for their rich material and spiritual culture.

Economic, Cultural, and Scientific Impact

The realization of archaeotourism projects within the Avey State Historical and Cultural Reserve would, first and foremost, generate **substantial economic benefits** and expand the applicability of archaeological research within the national economy. At the same time, archaeological monuments that attract growing tourist interest would gain international recognition, thereby strengthening Azerbaijan’s image as a nation possessing an ancient and enduring cultural heritage.

Moreover, the preservation of archaeological, historical, and architectural monuments through tourism integration will help **prevent further degradation and loss**, while conferring upon the Avey Reserve an enhanced status as a **tourism site of national importance**.

The development of archaeotourism within the reserve, however, faces several challenges that can only be addressed through **state-level support** and **local entrepreneurial involvement**. While this process may require a long-term strategic program, its ultimate outcomes promise substantial **scientific, cultural, and financial gains**. The proposals advanced here are intended to lay the **initial foundations** for the creation and development of

archaeotourism within the Avey Reserve—an endeavor that, from a scientific perspective, represents a field of significant research interest and, from an economic perspective, a highly profitable sector.

Expected Outcomes

The establishment of an **archaeotourism complex** and **archaeoparks** in the Avey State Historical and Cultural Reserve will primarily serve to increase public awareness and recognition of Azerbaijan's archaeological monuments. Both citizens and international visitors will become acquainted with the reserve's historical sites, fostering appreciation and preservation. This heightened awareness will contribute to **public education**, help **prevent the destruction** of archaeological monuments, and enrich **cultural identity**.

Most importantly, the development of archaeotourism will **enhance the tourism capacity** of both the reserve and the broader region. Considering the unique geographic features and accessibility of the Avey area, its inclusion on major tourist routes is entirely appropriate. Introducing foreign visitors already vacationing in the region to these archaeological sites will further stimulate interest and encourage the expansion of **open-air mountain archaeotourism** in western Azerbaijan.

The implementation of archaeotourism projects in the reserve must rest upon two essential foundations:

1. **Archaeological and historical research**, ensuring scientific authenticity; and
2. The **integration of archaeological findings into the national economy** through sustainable tourism mechanisms.

The central objective of these initiatives is the **promotion, protection, and defense** of Azerbaijan's national monuments, providing a scholarly response to **baseless external claims** regarding the country's heritage. Consequently, the Azerbaijani people themselves will be the primary beneficiaries of these projects.

Archaeotourism, as a specialized form of tourism, holds immense promise for the Avey State Historical and Cultural Reserve. The creation of a **long-term development strategy** for this field should therefore be a priority. The application of archaeotourism will not only yield **significant economic returns** but will also mark an important step toward the advancement of **archaeological science and cultural diplomacy** in Azerbaijan.

Ethical Considerations

All archaeological data referenced in this study were obtained through authorized excavations under the supervision of the Ministry of Culture of the Republic of Azerbaijan. Ethical standards concerning the preservation, documentation, and public dissemination of archaeological heritage were strictly observed. No cultural artifacts were displaced or altered for research or tourism purposes.

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Conflict of Interest

The authors declare no conflicts of interest related to this study. All authors contributed equally to research design, field documentation, and manuscript preparation.

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29. (Often the same as #4, but to fill references, one might include a variant) → we can replace or add: *Tourism and Archaeology: The boundaries, intersection and challenges* (hypothetical)
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