International Journal of Landscape Architecture Research
E-ISSN: 2602-4322 7(2): 103-116, 2023
Research Article

INTERACTION BETWEEN FLORA AND CULTURE AND CIVILIZATION IN ANCIENT LANDSCAPES: BOZBURUN PENINSULA PHOENIX ANTIC CITY

Kübra Günbey[1,a]

[1]*Eskisehir Technical University, Faculty of Science, Botanic Department, Eskisehir, Turkey*,

Corresponding Author:
gunbeykubra@gmail.com

(Received 14thNovember 2023; accepted 20th December 2023)

a: ORCID 0000-0003-1589-9699

ABSTRACT. Within the scope of the study, the flora of the Phoenix Ancient City located in Taşlıca village of Marmaris District of Muğla was examined. The data obtained; ancient structures and their role in culture and civilization were examined. In this regard, we worked with the archaeology department, and all investigations were carried out within the Phoenix Archaeology Project. The study aims to examine the role of plants in shaping culture and civilization and to investigate the sustainability of ancient landscapes. For this purpose, a 30-day survey research was conducted in the Phoenix Ancient City. Species identification was made by examining the vegetation around the ancient building in the field. Samples were taken from the field for accurate identification of the plants. Paper, pen, bag, tying shears, notebook, GPS, label. Then, the coordinates of the samples taken were noted indelibly both in the field record book and in the material in which the plant was stored. In this way, which plant belongs to where and the species identification was made accurately. Where necessary, the botanical guide and the 11-volume resource titled Flora of Turkey and Islands of Aegean (P. H. Davis) were used. By comparing the obtained flora data with literature reviews and oral history data, the effect of vegetation on shaping culture and civilization was investigated. The location of the plants around the ancient building and their effects on the food culture, belief, and economy of the period to which the building belongs were investigated. During the investigations, 7 areas were examined. As a result of this examination, a total of 35 species were identified, including 15 tree species, 5 shrub species, 11 ground cover plants, 2 climbing plants, and 2 medicinal aromatic plants. Among these species, 5 endemic species have been identified.

Keywords: *antic landscapes, flora, culture, and civilization*

INTRODUCTION

Human beings' sense of belonging and their efforts to make sense of their environment constitute the foundations of ethnobotany [1, 10]. The role of vegetation in the construction of culture and civilization is examined within the discipline of ethnobotany [2]. Plants are a society; It affects the economy, culture, beliefs, way of treating diseases, and food culture [3]. In this respect, the existence of a society's ethnic origins is based on vegetation. Plants create a bridge between the past and the present and ensure the sustainability of traditions to a greater or lesser extent. [4, 11].

As a result of ethnobotanical research conducted in the Manyas district of Balıkesir, open markets, and villages were visited and the purposes of use of 19 vegetation identified were examined. [18]. Within the scope of another study, the plants used in therapy gardens in community mental health centers were evaluated from an ethnobotanical perspective and their intended use and rates of use in therapy were determined. [19]. Plants consumed as food in Şanlıurfa, Karaköprü were investigated and the ways people benefited from plants were examined. In this context, an endemic species has been identified. [20]. Plants used in handicrafts in Adıyaman province were investigated. In this context, 39 species belonging to 25 families were identified. [21].

There are many studies examining the impact of vegetation on culture and civilization. In these studies, vegetation is determined as a species. [5]. The data obtained are compared with the oral data of the people in the settlement where the flora belongs and its connections with the past are examined through its current use. [6, 22].

All investigations within the scope of this study were conducted by Dr. Phoenix's Archeology Project. It was carried out under the management of Asil YAMAN. As a result of the 30-day survey study, the vegetation in the Phoenix Ancient City was identified taxonomically. The role of the obtained species in the formation of ancient culture and civilization was examined based on literature data.

MATERIALS AND METHODS

Phoenix Ancient City is located in Taşlıca Village of Marmaris District of Muğla Province. There is an acropolis in the city. Located 4 km south of the village, to the east of the Sindilli Plain, Hisar Tepe is located at an altitude of approximately 250 m above sea level and surrounded by walls. There is the Sanctuary of Apollo and a Byzantine church about 500 meters north of the city center, which covers an area of 2.5 hectares. Bozburun and Söğüt Village are located in the northeast of the area, Gedik Mevkii is located in the south and Rhodes Island is located opposite. The end of all research areas connects to the sea. The study area has a wide geography. It constitutes the natural vegetation of the Mediterranean climate vegetation area.

Within the scope of the study, a 30-day survey was carried out in the field. In this study, flora studies were carried out by examining the vegetation in the area. Samples were taken from the field for accurate identification of the plants in the study area. Collected materials were used to collect the samples. These materials are paper, pencils, bags, vine scissors, notebooks, GPS, and labels. Plant samples taken from the area must be stored in a way that they do not deteriorate. Because the deformation in the structure of the plant will make it difficult to diagnose it correctly. In this regard, the coordinates of the samples taken should be noted indelibly both in the field record book and the material in which the plant is stored. In this way, which plant belongs to where and species identification can be made accurately. Studies conducted without considering all these have no scientific value. Because in the ecological context, there are certain basic

criteria in determining whether species are endemic or in Danger of extinction. Based on these criteria, it enables the protection of species that need to be protected within the scope of laws and regulations.

Within the scope of the research, plants were collected from the field, stored, and recorded appropriately. Afterward, plant identification keys and botanical guides were used to identify them. When necessary, fruit structures were opened and examined. The samples were photographed and systematically classified.

Photographs taken of the plant species identified in the areas examined during the field survey studies are included in the rest of the study. The investigations were carried out respectively; it was carried out in Gedik, Yelkaya, Nice Tepe, Kurmacık, Korsan Koyu, Hisardibi Locality, and Kaynarlık. When necessary the plant identification guide and botanical guide called Flora of Turkey and Islands of Aegean (P.H. Davis) were used to identify species. The interaction between vegetation culture and civilization was interpreted based on literature data.

RESULTS

Flora of Phoenix Ancient City

During the investigations, 7 areas were examined. In this examination, a total of 35 species were identified, including 15 tree species, (Table 1). 5 shrub species, (Table 2). 11 ground cover, (Table 3). 2 climbing plants, and 2 medicinal aromatic plants. (Table 4 and Table 5). Among these species, 5 endemic species have been identified. These endemic 5 species are found in a single number in the research area and have not been seen anywhere else in the study area. (Table 3). For this reason, it has been described as endemic. Since the term endemic is defined as species with a limited distribution area, there is a need to protect these customary species in addition to their classification in this way.

Table 1. *Tree in the study area*

TREE SPECİES			
NO	**NAME**	**FAMİLY**	**COORDİNATE**
1.	Crataegus orientalis (Alıç)	Rosaceae	*36,601736 – 28,081459*
2.	Quercus coccifera (Kermes Meşesi)	Fagaceae	*36,601173 – 28,08142*
3.	Ceratonia siliqua (Keçi boynuzu)	Fagaceae	*36,599165 – 28,080392*
4.	Olea europea L. var. Subsp. Oleaster (Delice)	Oleaceae	*36,599499 – 28,080769*
5.	Phillyrea latifolia (Akçakesme)	Oleaceae	*36,599737 – 28,080712*
6.	Pistacia lentiscus (Sakız)	Anacardiaceae	*36,59705090– 28,0628546*
7.	Olea europea (Zeytin)	Oleaceae	*36,5983621 – 28,0583495*
8.	Buxus sempervirens (Şimşir)	Buxaceae	*36,5968264 – 28,0627969*
9.	Pistacia terebinthus (Menengiç)	Anacardiaceae	*36,5877705 – 28,0562546*
10.	Phyrus spinosa Forsk. (Çöğür armudu)	Rosaceae	*36,5983330 – 28,0652246*
11.	Amygdalus communis (Badem)	Rosaceae	36,6001049 – 28,0587937
12.	Populus fremontii (Fremonti kavağı)	Salicaceae	36,6000199 – 28,0587478
13.	Ficus carica Ipoh. Blue Gıanth (Kara incir)	Moraceae	36,5987088 – 28,0578093
14.	Quercus ılex (Pırnal meşe)	Fagaceae	-
15.	Quercus chapmanii (Chapman meşesi)	Fagaceae	*36,5830078 – 28,0514763*

Table 2. *Shrub in the study area*

Shrub Species			
NO	**NAME**	**FAMİLY**	**COORDİNATE**
1	Erinacea anthyllis (Mavi süpürge – kirpi)	Fagaceae	*36,5968439 – 28,0628170*
2	Buddleja marubifolia (Budlea)	Scrophulariaceae	*36,600236 – 28,080945*
3	Sarcopterium spinosum (Abdestbozan)	Rosaceae	*36,601736 – 28,081459*
4	Choisya dewittena (Choisya)	Rutaceae	*36,601744 – 28,081384*
5	Daphne alpina L.	Daphnaceae	*36,5951559 – 28,0532345*

Table 3. *Ground cover in the study area*

Ground Cover Species			
NO	**NAME**	**FAMİLY**	**COORDİNATE**
1	Malva parviflora (Ebe gümeci)	Malvaceae	36,6026501 – 28,0583582
2	Salvia fruticosa Mill. (Salvia)	Lamiaceae	*36,5983874 – 28,0625619*
3	Salvia x sylvestris L. (Yabani Adaçayı)	Lamiaceae	36,6026205 – 28,0579696
4	Eriodictyon californicum (Dağ balsamı)	Boraginaceae – Endemic	36,6026738 – 28,0583176
5	Concolvulus althaeoides (Mor kalkan)	Convolvulaceae – Endemic	36,6026259 – 28,0581577
6	Cynodon dactylon Pers (Köpek dişi ayrığı otu)	Poaceae – Endemic	36,60261330–28,0583712
7	Dianthus tripunctatus (Dağ karanfili)	Dianthaceae – Endemic	36,5990081 – 28,0577704
8	Urgentea maritima (Ada soğanı – Ak soğan)	Liliaceae	-
9	Plantago lagopus (Sinirli ot)	Plantaginaceae	*36,5753518 -28,0416530*
10	Sedum nicaeense (Dam korulu)	Sedaceae	*36,5719424– 28,0401,436*
11	Pentanema verbascifolium (Verbascum)	Verbanaceae	*36,59906 – 28,080459*

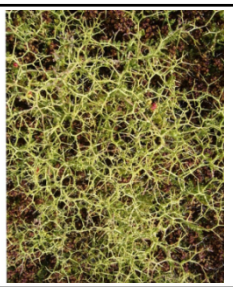
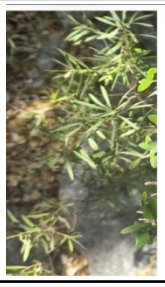
***Table 4**. Medicinal aromatic species in the study area*

Medicinal aromatic species			
NO	**NAME**	**FAMİLY**	**COORDİNATE**
1	Salvia officinalis (Adaçayı)	Lamiaceae	*36,5871309 – 28,0568337*
2	Coridathymus capitatus (Kekik)	Lamiaceae	*36,600236 – 28,080945*

***Table 5**. Climbing species in the study area*

Climbing species			
NO	**NAME**	**FAMİLY**	**COORDİNATE**
1	Ephedra major (Deniz üzümü)	Polygonaceae	*36,5869360 – 28,0541464*
2	Smilax aspera (Akdeniz saparnası)	Smilaceae	36,5950773 – 28,0530243

Plant samples collected from the research area were photographed. (Image 1,2,3,4,5,6,7)

GEDİK MEVKİİ		
		
Crataegus orientalis ***Alıç***	***Quercus coccifera*** ***Kermes Meşesi***	***Sarcopterium spinosum*** ***Abdestbozan***
		
Pentanema verbascifolium ***Verbascum***	***Coridathymus capitatus*** ***Kekik***	***Ceratonia siliqua*** ***Keçiboynuzu***
		
Olea europea L. subsp. Oleaster ***Delice***	***Choisya dewitteana*** ***Choisya***	***Buddleja marubifolia*** ***Budlea***



Phillyrea latifolia L.
Akçakesme

Fig. 1*. Photographs of plants in Gedik*

YELKAYA



Urgenea maritima
Ak Soğan – Ayı Soğanı



Phyrus spinosa Forssk.
Çöğür Armudu



Erinaceae anthyllis
Kirpi – Mavi Süpürge



Pistacia lentiscus
Sakız Ağacı



Salvia fruticosa Mill.
Salvia



Buxus sempervirens
Şimşir



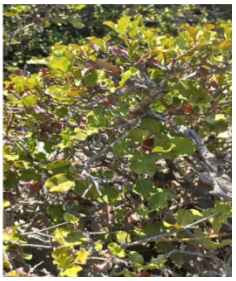
Olea europea L.
Zeytin

Fig. 2. *Plants of photographs in Yelkaya*

NİCE TEPE – KURMACIK



Salvia officinalis
Adaçayı



Quercus chapmanii
Chapman Meşesi

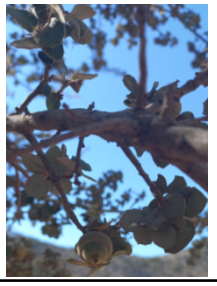


Ephedra major
Deniz Üzümü





Pistacia terebinthus
Menengiç



Quercus coccifera
Kermes Meşesi



Pistacia lentiscus
Sakız Ağacı

Fig. 3*. Plants of photographs in Nice Tepe - Kurmacık*

KORSAN KOYU



Sedum nicaeense
Dam Korulu



Plantago lagopus
Sinirli Ot



Erinacea anthyllis
Kirpi – Mavi Süpürge



Urgenea maritima
Ada Soğanı



Quercus coccifera
Kermes Meşesi

Fig. 4. *Plants of photographs in Korsan Koyu*

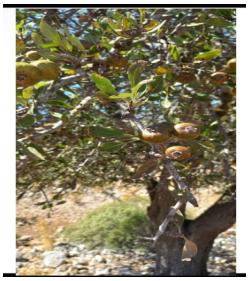
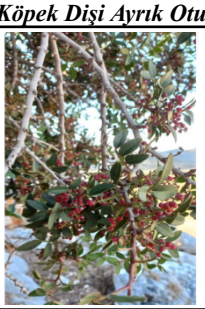
HİSARDİBİ MEVKİ		
		
Smilax aspera ***Akdeniz Saparnası***	***Phyrus spinosa Forsk.*** ***Çöğür Armudu***	***Daphne albina L.*** ***Defne***
		
Quercus coccifera ***Kermes Meşesi***		
		
Crataegus orientalis ***Alıç***		

Fig. 5. *Plants of photograps in Hisardibi*

KAYNARLIK		
		
Amygdalus communis ***Badem***	***Convolvulus athaeoides*** ***Mor Kalkan***	***Cynodon dactylon Pers*** ***Köpek Dişi Ayrık Otu***
		
Dianthus tripunctatus ***Dağ Karanfili***	***Eriodictyon californicum*** ***Dağ Balsamı***	***Pistacia lentiscus*** ***Sakız Ağacı***

		
Pistacia terebinthus ***Menengiç***	***Populus fremontii*** ***Fremonti Kavağı***	***Smilax aspera*** ***Akdeniz Saparnası***
		
Urgenteum maritima ***Ada Soğanı***	***Salvia x sylvestris L.*** ***Yabani Ada Çayı***	***Salvia fruticosa Mill.*** ***Salvia***

		
Malva parviflora ***Küçük Ebegümeci***	***Ficus carica Ipoh. Blue Giant*** ***Kara İncir***	***Coridathymus capitatus*** ***Kekik***
		
Quercus coccifera ***Kermes Meşesi***		
		
Quercus ılex ***Pırnal Meşe***		

Fig. 6: *Photographs of plants in Kaynarlık*

The Role of Plants in Shaping the Culture and Civilization of Phoenix Ancient City

Fig; It was seen as a symbol of abundance and abundance, along with olive and grape trees. It is included in religious books and therefore it is also seen as a sacred tree. In Greek mythology, figs were associated with Dionysus or Priapos, the God of Fertility. When Dionysus became dizzy with wine, she turned the beautiful fairy she fell in love with into a fig tree.

The ancient Romans also gave importance to figs. They played an important role in the spread of the Roman Empire to the Mediterranean. Halicarnassus historian Herodotus included the fig tree in her writings. Dried figs were considered one of the ten basic blessings of life in Lydia. Its homeland is Anatolia. However, it spread to the Eastern Mediterranean and the Arabian Peninsula in prehistory. The black fig took its name from the Carian civilization. Özellikle There is evidence that fig fossils were found in pharaoh tombs in Egypt. It describes a meaningful life in Southeast Asia. It is described that it was used as clothing in the story of Adam and Eve in Christianity. There is data that it is grown together with grapes and olives.

Figs have negative stories in different cultures. It is said that it attracts snakes and one should not sleep under this tree. It is explained that if one lies down, one will have a stroke. There is data showing that the expression "planting a fig tree in your hearth" is said because of the very strong and powerful roots of the fig tree.

Since it contains masculine and feminine characteristics on the same tree in different cultures, it is also seen as a symbol of love and life. Hz. It symbolizes the birth of Jesus.

The fig tree forms the belief, food culture, and economy of the Phoenix Ancient City. Its effects on food culture and the economy continue today.

Almond; In Greek mythology, almonds were expressed as the symbol of love. There are many stories on this subject. Since it blooms before the leaves, it symbolizes the awakening of the soil and the arrival of spring. For this reason, it is identified with the mother goddess Kybele in Anatolia.

In another story, Demophon is the son of the famous Athenian king Theseus. Demophon was one of those who entered the horse during the Troy incident. On their way back to Athens with their army, they go to a city in Thrace. It is between the Rhodope Mountains and the Meriç River. Phyllis, the daughter of the city's King Sithon, and her friends fell in love. One day, for some reason, Demophon has to leave the city and states that she will return. But he cannot return. At this point, Phyllis is waiting for him. After a while, he loses hope and commits suicide. It is said that an almond tree grew from his grave. It is stated that the almond tree tells about Phyllis' love for Demophon. [17].

Its effects on the economy and food culture continue today.

Oak; It represents power and wisdom in many cultures. Its timber is very durable and is used in the production of various materials. In ancient Greece, the oak tree was thought to be the tree of Zeus. In civilizations where it is believed that the human race was derived from trees, it is believed that communication is established with the creator through trees, and various rituals take place in this regard. One of these rituals is the interpretation of the sound made by oak branches in the wind. [12].

Slav In culture, this tree symbolizes strength, durability, and male fertility. Religious meetings are held around the oaks and offerings are made. It is believed that communication is established with the other world. The oak tree and the lightning god Perun are mentioned together. It is expressed as the center of the world and peace. It is believed that there are snakes in the roots and leaves of the oak, and there is data that

people who suffer from back pain lean their backs on this tree. There are also expressions about this tree in Dede Korkut stories.

The oak tree has an important place in Greek mythology. The Greek poet Homer; "When the rain wets the oaks, the fairies rejoice. Fairies cry when they shed their leaves. He said, " According to a belief in ancient Greece, the oak tree was expressed as the first relative of the Arkats, who were created from soil as the first humans. In this context, the belief that the first humans were made of oaks emerges. Another mythological story about the importance of oak is as follows. Zeus; He blessed the oak tree. It is rumored that in order to make Hera, the goddess of marriage, jealous, he had a statue of his fiancee Daidale or his wife Platia made from a very large and old oak that grew in Biotien. [14].

There is literature data that the heroes called Argomant made crowns of oak leaves on their heads while sacrificing to Rhea, the goddess of nature, and that when the Celts prayed to Zeus, they did this under an old oak tree. There is also data on its consumption as a food item. [7]

In the Neolithic and Paleolithic ages, the oak hole was identified as the symbol of evolution, the personality, and the womb of the future. It is possible that data exist regarding the worship of this orderly oak and its identification with the main terminal. [7]

Oak trees located around the ancient structures in the research area and/or at a certain point constitute the belief system of past civilizations. It was used as food and dye. In this context, it has an impact on belief systems and food culture. It is thought that it may have been used in textile production to obtain dyestuffs. It is also thought to be effective in the formation of artistic activities such as painting, depending on the obtaining of dyestuff. [13].

Olive; It is called the immortal tree because it has lived for centuries.. It is used in oil production and as a food ingredient. Antik It forms the economy and food culture of civilizations. Due to its oil, it is also used to treat diseases and for cosmetic purposes. [15].

Mastic; There is a rumor about the plant that after the murder of St. Issidor, a tree grew in the place where his blood flowed and St. Issidor prayed to God in heaven to let milk flow from that tree instead of blood. It is said that this flowing milk is the resin contained in the trunk of the gum tree. They develop slowly. They are quite long-lasting. When the branch or trunk is cut, a dense sticky liquid flows. It is thought that this liquid was used in sealing and repairing structures such as pottery. The resin in its structure is used in the production of mastic gum. Especially in male gum trees, the amount of resin is higher. A pleasant, essential scent is emitted. It has small red fruits. It is used in many foods today. [8].

Thyme and sage; Its daily consumption as tea still continues today. It is used as a spice in food culture. Essential oil is obtained. It is used as an antiseptic in the care of wounds.

Menengiç; It gains economic importance with its oil production. It is used to treat diseases. Data indicates that terebinth oil was mixed with olive oil etc. and used in perfumery in Ancient Greek Civilizations and Cretan culture. [16].

Pear tree; In many cultures, it is believed to represent women's fertility and abundance. Women are rumored to stone pear trees because they do not want a daughter. Especially in Fethiye, Muğla, women grind pear trees with 9 stones. While stoning, he said, "I stoned the pear, left the girl, and started working on the boy." There is data that they shouted three times. [9]

There is one next to the chapel building in the Phoenix Ancient City. Based on this data in the literature, it suggests that certain rituals were performed in ancient times.

Mountain Carnation; Dianthus; It means flower of god in ancient Greek. It was used for the first time by Theophrastus (diosanthos / διόσανθος). It is dedicated to the ancient Greek god Zeus. Jupiter is the counterpart of Zeus in Hellenic mythology. Considered the lord of heaven and earth, Jupiter has been described as the father of gods and humans. In the Roman Civilization, carnation was considered the plant of Jupiter. The crowns made in the earliest period consist of carnation flowers.

Boxwood; Table spoons are produced from its own wood. For this reason, it affected the ancient table culture.

CONCLUSION

There are olive trees (Olea europea L.) and oak trees (Quercus coccifera) in all areas examined. During the investigations, only the species in the examined areas were photographed. Mastic trees (Pistacia lentiscus L.) started to be seen starting from Yelkaya Mevki. Melengiç (Pistacia terebinthus) can be seen in the area starting from Kurmacık – Nice Hill. Mediterranean saperna (Smilax aspera) was detected only in Hisardibi and Kaynarlık localities. Sedum nicaeense was detected only in Korsan Koyu. Almond (Amygdalus comunnis) and fig trees (Ficus carica Ipoh Blue Giant) and small mallow (Malva parviflora) are only found in Kaynarlık Mevki.

Kaynarlık Purple shield plant (Convolvulus althaeoides), mountain carnation (Dianthus punctatus), mountain balsam (Eriodictyon californicum), dogtooth couch grass (Cynodon dactylon) and wild sage (Salvia x slyvestris L.) are found in a single species in the study area. It was concluded that they are endemic. These species are only found in Kaynarlık Mevki.

Melengic tree (Pistacia terebinthus) was grown in the area starting from Kurmacık – Nice Hill. Sarcopterim are present in all study areas and vary in density. Blue broom plant (Erinacea anthyllis) was also generally seen in all study areas. Sage (Salvia oficinallis), Choisya dewitteana and thyme (Coridathymus capitatus) plants are also found in all study areas.

It was concluded that the flat and arid areas with terra rossa soil structure, located in microclimate areas in the study area, may have been used in the production of agricultural products in ancient times. It is thought that ancient agricultural terraces were used to produce grape plants. However, data on grape plants on the terraces could not be obtained. There are plants specific to the Mediterranean climate and phytogeography in the area. In general, natural vegetation repeats. Gradually, different species begin to exist at certain points. Only a few types of differences exist. These species are different plant species located around ancient structures. In some areas, the species detected are there as a single species. This situation suggests that these species may be endemic.

The data obtained as a result of the examinations may vary depending on the comprehensive examinations to be made.

All the plants described constitute ancient civilizations' belief system, food culture, methods of treating diseases, and economy. It is also thought to be effective in cosmetic production for beauty purposes. Although its effects on the belief system are quite weak today, its food culture and economic effects continue.

It is thought that the amphoras of various sizes, especially the minimal ones, obtained from the oil work and vegetation in the research area were used as perfumery and medicine bottles. Phoenix Ancient City contains data on the production of wine and

olive oil, as well as agricultural production, perfumery, beauty and cosmetics, medicine making, and the use of all extracts in religious rituals.

Examining ancient cities in terms of vegetation will provide an understanding of ancient garden cultures by creating a bridge from past to present. In this direction, it will guide the design criteria of ancient landscapes within the discipline of landscape architecture.

Acknowledgment. All study data were obtained from the Phoenix Ancient City. For this reason, Thanks to the Phoenix Archaeological Project, Project Director Dr. Asil YAMAN, and the Project team.

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