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“FOLLOWING PATHS OF ST. THECLA” AND THE INTRODUCTION OF THE ROUTES OF SAINTS IN THE SPHERE OF INTERNATIONAL RELIGIOUS TOURISM: SOCIAL AND COMMUNICATION VECTOR

In the article, the author proposes to make a combined pilgrimage along the paths of Saint Thecla with visits to other shrines and destinations that are places of attraction for mass pilgrimage, using maps created in GoogleEarth, photography, analysing international pilgrimage sites, routes, paintings, icons that lead along the paths of the saints in the social and communication plane. In general, Cilicia is a fairly large region on the border of Asia Minor and Syria. The geographical conditions and historical fate of its individual parts differ significantly, so it is advisable to make a certain distinction and highlight certain areas and their features in terms of tourist attraction.

The most important of the pilgrimage complexes of Cilicia is the sanctuary of St Thekla, which is located on a hill on the southwestern outskirts of the modern city of Selifke (ancient Seleucia) in the area known by the modern name Meriemlik. The article focuses mainly on the central part of Cilicia and Isauria, as the most promising part of the region in terms of religious tourism development. The geographical boundaries of the region can be outlined as a large triangle between the modern settlements of Selifke in the west, Dag Pazari in the north and Erdemli in the east. This study is promising, as it studies little-known facts from the lives of the saints and attempts to recreate the pilgrimage in real time and offer pilgrimage routes in the social and communication direction, using modern social and communication approaches and tools.

Key words: religious heritage, St Thecla, Apostle Paul, pilgrimage route, sacred architecture, social and communication vector, tourist destinations.

Statement of the problem. The biography of St. Thecla is known for the apocryphal “Acts of Paul and Thecla”, which were written at the end of the 2nd century in Asia Minor and are considered the New Testament apocrypha (The Apocryphal New Testament). St. Paul arrived in Iconium (now Konya in central Turkey) after the expulsion of Pisidian from Antioch. His sermon on the virtues of virginity was heard by a young girl from the wealthy house of Thecla. This affected her so much that she decided to break off her engagement to an influential Roman citizen and adopt the Christian faith. Thecla decided not to marry and dedicate her life to Jesus Christ [20; 24].

The most important of the pilgrimage complexes of Cilicia is the sanctuary of St. Thecla. Saint Thecla, as the companion of the Apostle Paul and the first martyr among women, was especially revered in the era of early Christianity. The ruins of the complex dedicated to her are located on a low hill on the southwestern outskirts of the modern city of Selifke (ancient Seleucia) in an area that is known under the modern name Meriemlyk.

Saint Thecla was a contemporary of St. Paul, later became an evangelist after hearing his teachings.

Thecla was born into a wealthy family in Iconium, a city in Asia Minor. It was expected that she would marry and successfully marry. In fact, her mother picked up a young man for her. He had a wonderful position and could offer Thekle a safe life [26].

The cave where Tekla disappeared became a place of mass pilgrimage and worship of this shrine, initially as a secret meeting place for the local Christian community. The oldest mention of the cave and monastery buildings in the vicinity of Silifke, which are now considered a martyr and the church of St. Thecla, are dated 374. Then this place was visited by Grigory Nazianzin, one of the Cappadocians. Fathers, who later became the Patriarch of Constantinople.

In 384, Egeria, a rich woman who made a pilgrimage from Europe to the Holy Land, visited this place. She left a travel diary, which was found only in 1884. In it, she mentioned the cave of Thecla as a place with numerous monastic cells for women and men. She also described a centrally located church surrounded by a wall.

Analysis of research and publications. The theoretical and methodological basis of the work consists of modern research in the field of social

communications, pilgrimage and religious tourism of Ukrainian and foreign scientists: V. Rizun, S. Panchenko, V. Soboliev, O. Karolop, O. Chuchalin, T. Kolisnychenko, K. Sefikhanova, I. Dragomirova, O. Astanakulov, S. Goyipnazarov, K. Nasurova, E. Semavi, G. H. Forsyth, C. Foss, R. Gopal, M. A. Gough, M. Gough, E. J. E. Graave, J. Klijs, W. J. M. Heijman, S. Hill, İ Hüseyini, Ö. Doru, A. Tunç, B. Kim, S. Kim, B. King, N. Pirzada, W. M. Ramsay and others, which indicates the versatility of the proposed topic and the interest of scientists from different scientific directions.

Task statement. The purpose of the article is to consider international pilgrimage routes in the social and communication context in view of modern media approaches. The author propose to make a combined pilgrimage along Saint Thecla paths, visiting other shrines and destinations that are places of attraction for mass pilgrimage, using maps created in the Google Earth program, photography, analysis of pilgrimage international sites and routes, paintings, icons that lead along the roads of saints in the social and communication sphere.

Methodology. The research methodology is based on the use of general scientific and special methods of cognition, in particular terminological, systematic approach, analysis, synthesis, logical method, method of visualization of research results. Also used are methods of content analysis, comparative and analytical monitoring of Internet resources regarding pilgrimage in the tourist region of Cilicia and Pamphylia. The terminological approach is based not only on the study of the history of formation and analysis of terms and concepts designated by them, but also on the development, refinement, deepening of the conceptual apparatus, establishing the subordination and interconnection of concepts that form the basis of our scientific research.

Systems thinking is the study of an object as an integral set of elements in a set of relations and connections between them, that is, the consideration of the object as a model of the system.

The article uses logical methods of knowledge, such as analysis and synthesis, which made it possible to logically build tourist routes and fit them into the scientific discourse.

The method of visualizing the results made it possible to partially recreate the pilgrimage of sacred objects: caves, temples, monasteries, pilgrimage paths using road maps, photographs, icons, statues, paintings.

The article analyzes modern articles on the development of the tourism industry in Turkey, also thanks to the overview method, information sites

that have a social and communication component are analyzed, focusing on the modern needs of the pilgrim and tourist during the pilgrimage trips [5].

Outline of the main material of the study. Almost all possible types of cultural heritage are concentrated on the territory of this region: ancient urban complexes with temples, terms, theaters, early Christian and Byzantine temples, monasteries, numerous castles and fortresses of the Crusades and the Armenian kingdom, as well as places associated with prominent political and military figures. In general, the historical and cultural heritage of the region is extremely wide in order to consider it in the format of a scientific article, therefore, in the proposed intelligence, we will concentrate on religious buildings of the early Christian period, which may be of interest to tourists and be used as a resource of pilgrimage and religious tourism.

The St. Thecla church was erected on top of a nearby hill in the 5th century (Photo 1). The local community owed its construction to the Emperor of the Eastern Roman Empire Zeno of Isauria [20]. Apparently, Saint Thecla appeared to the Emperor soon after he lost the imperial throne, and assured that he would soon return his post. When her words confirmed, the grateful emperor founded a temple in Seleucia [26].

Ancient geographers divided Cilicia into two large areas: the eastern plain – Cilicia Pedias or Pediada, and the western highland Cilicia Trachea [12, 185]. From the point of view of localization of cultural attractions interesting for tourists, the region should be divided into three parts: the eastern one, which covers the entire Cilician Plain, the central one (the area between the cities of Selivke and Aydin) and the western one (from Selifke to Alanya). In the eastern part of the region, the least cultural attractions have been preserved, which is explained by the fact that the region on the one hand was the scene of bloody Arab-Byzantine wars, during which the remains of structures of the ancient and Byzantine period were destroyed, and on the other hand, a significant population density was observed in the region all the time, which contributed to the constant use of ancient buildings as sources of cheap building materials. The main attractions of the region date back to the Armenian kingdom, Seljuk and Ottoman periods. The richest historical and architectural heritage is the central part of Cilicia, which is adjacent to the mountainous region of Isauria. Due to the high building activity in the Roman and early Byzantine periods, on the one hand, and the relative isolation and sparsely populated in the Middle Ages and modern times, on the other,



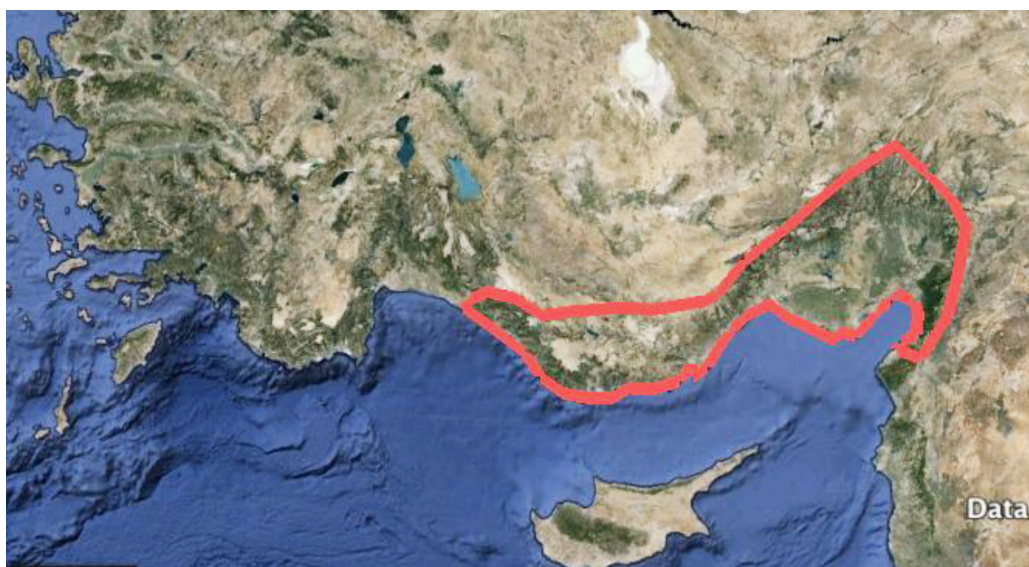
Photo 1. Saint Thecla – Underground Church, Silifke, Mersin Province [25]

the region is represented by a large number of fairly well-preserved monuments. Finally, the third region is western Cilicia, adjacent to Pamphylia [9; 35].

Historically, this part of Cilicia is the poorest due to difficult geographical conditions: the Taurus Mountains here approach the sea itself, as a result of which there are practically no soils suitable for agriculture. In the ancient and Byzantine periods, several relatively small cities scurried on this territory (Map 1). Although the remains of these cities have a relatively good degree of preservation, they are practically deprived of monumental building complexes that could attract the attention of tourists [18; 35].

So, the main attention of this exploration will be focused on the central part of Cilicia and Isauria, as the most promising from the point of view of tourism development in the region [4; 18]. The geographical boundaries of the region can be delineated as a large triangle between the modern settlements of Selifke in the west, Dag Pazari in the north and Erdemli in the east [16].

Geographically, the region is a low highland with rather large fertile valleys. In antiquity, there were five large policies: Olba, Diocetaria, Selefkia, Coricos and Eleusa-Sebaste and a number of smaller ones. True, the level of economic well-being of these



Map 1. The historical region of Cilicia in Asia Minor

(reproduced using GoogleEarth) [18]

cities was very far from both their eastern neighbors, the cities of Padiada and the western ones – the cities of Pamphylia [11; 18].

In the late antique era, central Cilicia and Isauria entered as typically peripheral poor areas of the empire. Only in the middle of the V century in the history of the region there is a sharp turn. Representatives of the aristocracy of Isaurian origin occupied a number of key posts in the government and army of the Byzantine Empire, and in 474 a representative of the Isaurian party became emperor under the name Zeno. Isaurian aristocrats, and especially the emperor, invested heavily in the development of their native province, including temple construction [14; 18].

During the second half of the 5th century, in Cilicia and Isauria, dozens of temples and monastery complexes were erected or rebuilt, some of which have survived to this day. From the point of view of the history of architecture, these Isaurian attractions are of great importance, since they were erected according to metropolitan patterns and give us a rare opportunity to imagine what the completely lost architecture of Constantinople of the 5th century looked like. After the death of Zeno and the coming to power of Emperor Anastasia, the influence of the Isaurians was reduced to nothing, and the region itself returned to the status of an ordinary province. After the death of Zeno and the coming to power of Emperor Anastasi, the influence of the Isaurians was reduced to nothing, and the region itself returned to the status of an ordinary province. The loss of funding sources led to the fact that first-class architectural attractions erected in the II half of the 5th century. did not undergo significant changes and for at least another half of the millennium were maintained by the local population in proper condition [17; 21].

Attractions of the region can be divided into several groups. First of all, these are large pilgrimage and monastery complexes. Such places were usually connected with especially revered Christian saints or places that had a special sacred meaning since ancient times. Therefore, it is not surprising that it was in the arrangement and decoration of such objects that the most funds were invested, and not only local communities or aristocrats, but also representatives of the highest nobility of the empire could be the construction patrons. The second group of buildings are parish churches. They had a much more modest size and decoration, since the financing of such buildings was usually the work of the local community. At the same time, some of this kind of buildings in Isauria and Cilicia are very well preserved, so it could be undoubtedly of considerable interest to tourists [18].

From the point of view of tourist attractiveness, the first group objects are undoubtedly more important, since they are a resource not only for cognitive, but for religious tourism as well.

The Monastery of St. Thecla, also called aka Mar Tecla Monastery, is the main place of Christian pilgrimage. Almost all people in the city speak ancient Aramaic, the language of Jesus Christ, and the Christian community here is more than a thousand years old. The monastery is built around the legendary St. Thecla grotto (Saint Thecla". Department) [20; 22].

According to legend, Thecla was a pagan girl who took refuge from the Roman soldiers who pursued her in a grotto in the mountains here, and she converted to Christianity as the reason for her salvation. In this grotto she spent the rest of her life and used spring water from the grotto to cure a number of different diseases from paralysis to infertility.

The grotto is now a sacred place, and a monastery and church are built around it, both rather impressive [4; 5].

It should be noted that despite the rather ancient history of Christianity in the Cilicia region, it is connected with the life and deeds of a relatively small number of especially revered saints, so there were relatively few pilgrimage centers in the region. Only one of them, the complex of St. Thecla, was widely known outside the region, the rest should be attributed to the centers of regional pilgrimage. It should also be noted that only in the case of the complex of St. Thecla we know exactly with what events of sacred history are connected the place of veneration. Other important pilgrimage centers (Photo 2) were either connected with especially revered pagan shrines [3; 4], whose veneration was continued in the Christian era, or with the cults of popular local saints [7; 22; 34].

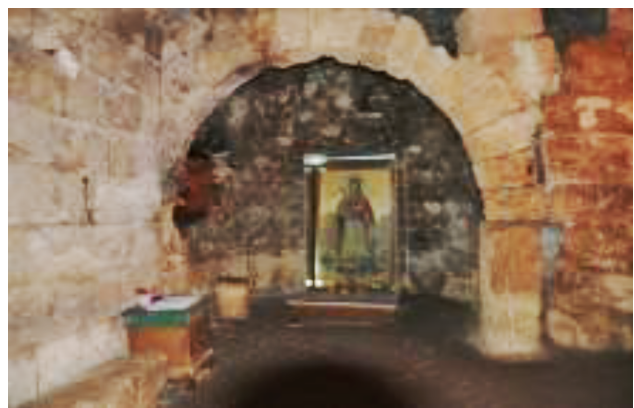


Photo 2. Saint Thecla Church and Cave in Silifke [25]

A large complex of structures formed around the cave, where according to the legend of St. Thecla

lived her earthly life [2; 3]. In the IV century, the first basilica was erected here, and the cave was expanded and turned into a crypt. In the second half of the V century, at the expense of Emperor Zeno, the complex was significantly expanded. Instead of a small basilica, a huge temple the size of about 30 × 80 m was erected, unusually magnificently decorated with marble and mosaics [5; 11]. In addition to the central basilica, 3 smaller ones were erected [10]. In addition, the complex included 2 baths, cisterns, a large garden and hotels for pilgrims [34].

The shrine was widely known as a place of healing from various diseases, which was the reason for the special popularity among pilgrims. In the VII–VIII centuries the place was ruined by the Arabs, and soon after the complex finally fell into decay. Today quite well-preserved are the cave church, the ruins of baths and several cisterns. Only a fragment of the apse remained from the great basilica.

The most interesting element of the complex for tourists is undoubtedly a cave church. This structure was erected by expanding a natural cave, in which the 90-year-old Thecla found salvation from pagan priests (according to legend, when mercenaries sent by priests from Seleucia approached Thecla, she turned to God for help and the rocks opened by hiding the saint). The cave was investigated by archaeologists, restored and opened for inspection. In addition to the complex in Meriemlik in Selifka, tourists can also visit the beautifully preserved Byzantine fortress.

Saint Thecla inspired artists to create masterpieces.



Fig. 1. Saint Thecla Praying for the Plague-Stricken [27]

Italian painter Giovanni Battista Tiepolo “Saint Thecla Praying for the Plague-Stricken”, 1758–59.

Tiepolo created this oil sketch in preparation for the monumental altar for the cathedral in Este, in north-eastern Italy, which is dedicated to the memory of the devastating plague of 1630. Saint Thecla prayed to God, who appeared in heaven, on behalf of the city seen in the background. The figure on the right, which covers his mouth from the stench and is about to remove his mother’s body, is borrowed from Raphael and Nicolas Poussin, but Tiepolo depicts him as a man of African descent, corresponding to certain historical evidence (Fig. 1). The dangerous task of handling plague-stricken bodies was often assigned to freed or enslaved African and Turkish men [12; 22].

The image of the saint in iconography (Fig. 2).

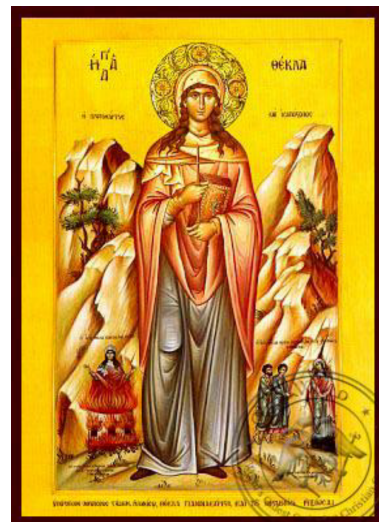


Fig. 2. Saint Thecla, First Woman Martyr and Equal-To-The-Apostles, of Iconium, Full Body – Byzantine Icon [28]

Nowadays you can visit the Thecla cave, and see in it a spring that still flows and which gave Thecla water. The nuns who live in the Mar Tekla monastery there will tell you her story and show you the cleft in the rock where this Equal-to-the-Apostles saint left the world and joined her Lord in the Kingdom. Thecla was one of the earliest popular figures in the Church who did not personally know Jesus of Nazareth. At some point before or during the Byzantine era, she began to be revered as a saint. The site of her cave was discovered in Syria near the modern city of Malula. A church was built at the mouth of the cave in very ancient times, and later this place became home to the large monastery of Mar Takla. The Monastery of Mar Thecla has existed in some form since then. The local Christian community, though small, is one of the oldest in the world and the only Aramaic-speaking community that Jesus of Nazareth probably spoke.



Fig. 3. Remains of a Byzantine painting of St. Paul and St. Thecla [29]

This makes a visit to Malula an even more authentic experience for pilgrims [17].

One of the most interesting early extra-biblical stories is the one of Paul and Thecla (2nd century A.D.; Thecla is said to have been a female companion of Paul and eventually [for most of her life] a respected preacher of the Christian faith) (Fig. 3).

At Ephesus there is a not-too-frequently-visited cave sometimes called “The Grotto of Paul” (= Cave of Paul & Thecla). It is located on the northern slope of Bülbül Dag, away from the normal visitors’ routes through Ephesus. It overlooks the site of ancient Ephesus from the south (Fig. 3).

On the western wall of the grotto a painting portrays an event from the apocryphal book called The Acts of Paul and Thecla (ca. early second century A.D.). The painting (5th/6th century A.D.) depicts the initial event described in the book, in the city of Iconium, where Thecla is looking from a window at Paul

preaching while Thecla’s mother (Theocleia) looks on. Thecla, against the wishes of her mother and her finance Thamyras, gave up her betrothal (engagement) in order to remain a virgin and to follow Paul [29].

The deeds of Paul and Thekla were rejected as false by both Tertullian in the 3rd century and by Hieronymus in the 4th century. However, the history of Thekla continued to influence Western art at least intermittently until 1969, when the Roman Catholic Church suppressed its cult (Fig. 4). In 1630, the inhabitants of Este, Italy, attributed to Saint Thekla the intercession for them during the plague. In the next century, Tiepolo painted a picture in honour of this event [22; 24; 30].

Prayer to Saint Thecla.

Oh, the long-suffering and wise first-martyr Feklo!

You wait for the soul in heaven near the Throne of the Lord, but on earth, by grace given to you, you do different healing; look graciously at future people and pray before your most pure way, asking for your help; your holy prayers for us and ask us for the abandonment of our sins, the sick of healing, the mourners and the needy for an ambulance, beg the Lord, let him give us all a Christian death and a good answer on his terrible judgment, let us be pleased and we together with you to praise the Father and the Son and the Holy Spirit, forever and ever. Amen [18; 22].

Alahan Monastery as an attraction destination for religious tourists.

Another complex of buildings that can attract the attention of religious tourists in this destination is the so-called Alahan Monastery, known primarily for the beautifully preserved basilica of the 5th century. The ruins of the monastery complex are located 80 km away from Selifke in the Taurus Mountains. The exact purpose of the complex is unknown, however, according to S.Hill, Alahan at least in the



Fig. 4. St. Thecla’s statue in Judenburg, Austria [22]



Photo 3. Alahan Monastery [31]

early Byzantine period was not a monastery, but a pilgrimage complex [10; 11]. This idea is led by the absence of such obligatory for the monastery objects as the refectory, cell buildings and necropolises.

And the mention in the epitaph of the founder Alahan St. Tarasius about the construction of hotels for pilgrims quite clearly indicates the pilgrimage destination of the entire complex. However, it is not clear which sacred object was associated with the construction of such a large complex of structures in a fairly remote mountainous area. Probably, Alahan was associated with the cult of one of the local saints. However, in any case, the large size of the complex indicates its considerable popularity among pilgrims.

As well as the complex of St. Thecla, most of the buildings of Alahan were erected in the second half of the 5th century by means of the emperor or representatives of the Isaurian aristocracy [6; 7; 8]. The fact that the portico along the main terrace remained unfinished may well be confirmation that the construction was financed from the state treasury and after Anastasis came to power in 491 it was completely curtailed [10; 11; 18]. Alahan retained its significance as a cult center until the end of the 13th century. After the Seljuk conquest, it gradually declined (Photo 3).

The complex was located on a long narrow terrace elongated along the West-East line, the northern part of which adjoined the rock, and the southern one hung over the valley. Due to the narrowness of the terrace,

the entire monastery complex consisted of a number of structures located one after another, built in a line.

The westernmost part of the monastery, right at the entrance, is occupied by a large cave complex, which is the oldest monument to Alahan. The complex consists of a cave church and three-tier caves, which are identified as hotels for pilgrims. This three-tiered complex was built or expanded by Tarasius the Elder (later was canonized) in the first half of the 5th century. The most active phase of construction activity in Alahan occurs at the end of the 5th century, when, with the support of, probably, the emperor Zeno himself, first the Western Basilica, then the baths and baptistery and finally the Eastern Basilica were erected one after another. Along the edge of the terrace, the construction of a portico was begun, which was supposed to combine all the buildings of the monastery, but the construction was never completed (Photo 4).

The western basilica has survived only partially (its eastern part has survived quite well, while the western one is almost completely destroyed). In XII–XIII centuries the basilica was rebuilt into a small hall building, which occupied only the eastern part of the central nave [10; 18]. Today the building has been restored in forms close to the original. The most interesting detail of the temple is the entrance portal with reliefs depicting evangelists and archangels. At the eastern end of the terrace is the second large basilica of Alahan, the so-called Eastern Basilica. It



Photo 4. The right aisle of the East Church [32]

is one of the best preserved early Christian religious buildings in Turkey and the best-preserved domed basilica of the 5th century. The building is really preserved almost completely with the exception of wooden ceilings and some fragments of walls. The basilica gives an excellent idea of how the early Christian temple looked in the 5th century [1].

Due to the enormous importance of the complex for the history of architecture, archaeological research has been carried out here several times, the buildings have been studied, described and beautifully restored, and the place itself is well prepared for receiving tourist groups.

Another large complex of early Byzantine attractions, connected with a pilgrimage complex of local importance, is located near the modern

Kumkuyu in the area known as Kanlidivan (ancient Kanitela or Kanitelida) [3] (Photo 5).

The complex of buildings is located around a natural depression (karst dip) with a depth of more than 60 meters, which has been considered a sacred place since antiquity. Canitelida itself has never been a city. In the Hellenistic period, it belonged to the territory of Olba, and in the Roman period – to Eleus Sebasta.

The settlement had a modest size, but around there was a huge necropolis, which included, among other things, the burial of representatives of the ruling dynasty of Olba.

Based on inscription (inscription is a text on an object, artifact or on any other object that has a certain historical value. Such texts are present in any developed written culture) on the wall of the



Photo 5. Kanlidivan [19]

Hellenistic tower of Canitelis, the depression and the surrounding settlement were connected with the cult of Zeus, although a large ancient necropolis and an unusually long tradition of using the place as a cemetery (it is worth noting that even relatively recently, in the middle of the twentieth century, the territory of the city was used as a cemetery by nomadic Yuryuks) may indicate a connection of depression with a cult of the dead. In the early Byzantine era, the area retained its sacred significance [9].

In the V–VI centuries, at least five basilicas were erected here, four of which were of very impressive dimensions. This number of temples was more than necessary to meet the religious needs of the inhabitants

of a small village, from which we can conclude that the area was the center of at least a local pilgrimage.

Like most unreinforced places on the coast, the complex was in decline due to Arab raids probably in the 7th–8th centuries.

Among the attractions of Kanlidivan, four large basilicas are of greatest interest. All these basilicas stand on the edge of the abyss, and basilicas No. 1, 2 and 3 are adjacent to the main street of the ancient settlement, which passed in the direction of South-North.

Basilicas No. 1 and 2 are located in the southern part of the city near the Hellenistic tower (Photo 7). The temples were combined with a common fence,



Photo 6. Cannlidivan. Ruins of Basilica No. 4 over karst failure [18; 19]



Photo 7. Cannlidivan. Basilica No. 1 [18]

and the main entrance to the complex (the portal has been perfectly preserved to this day) overlooked the main street of the town. Combining the basilicas into a complex, as well as a number of structures that are closely adjacent to them (cisterns, possibly residential and utility rooms), indicate that we are dealing with a monastery or pilgrimage complex. Both basilicas are quite well preserved, however systematically not investigated by archaeologists. On the territory of the complex there is a modern Turkish cemetery [10].

Basilica No. 3 is just north of Basilicas 1 and 2 above the northwest corner of the depression (Hill, 1996). The basilica probably served as the parish church of Canitelis. Like the temples described above, it has been preserved quite well.

The largest building of Kanlidivan is Basilica No. 4 of the so-called "Papila Church" (Photo 6). It is located along the northern edge of the depression about 60 meters from Basilica No. 3. Only the northern part survived from the basilica, but it was preserved to the height of the level of the ceilings and is one of the best preserved early Christian basilicas of Cilicia. A large number of burials both around and in the middle of the temple indicate its funerary nature [21; 3].

Other Canithelis structures that may attract the attention of tourists include the Hellenistic tower, and a large number of terrestrial mausoleums and rock tombs.

Despite the fairly good preservation of the buildings of Kanlidivan, they remain little studied, systematic

archaeological excavations were not carried out here, so most of the structures are still under the rubble of stones and soil. Despite the popularity among tourists, unlike the above-mentioned Alahan, the area is not suitable for visiting regular tourist groups [25].

Quite similar to the buildings of Kanlidivan is the complex in Jenet-ve-Jehennem. Jenet-ve-Jehennem ("Caves of Paradise and Hell") are also interesting natural attractions. In ancient times, the area was considered sacred and was associated with the cult of Zeus. According to some versions of ancient Greek myths, Zeus imprisoned Typhon in the cave of hell (the popularity of the cult of Zeus in the region is probably associated with this myth is).

Near the caves there was a religious complex dedicated to Zeus, which included several temples. In the Byzantine period, the place retained its sacred meaning, and part of the pagan temples was converted to Christian [12, 187]. Among the structures of Jenet-ve-Jehennem, the church of the Virgin Mary is of the greatest interest (Photo 8). This is a small structure, probably of the VI century, located at the bottom of the depression at the entrance to the cave. The building has been preserved almost completely with the exception of the roof. Even fresco paintings of the 13th century have been preserved in the apse of the church. To the west of the cave of paradise can be the remains of other Roman and Byzantine buildings, but they are preserved rather poorly [10].

Among other pagan sanctuaries that retained their significance in the Christian era, it is worth



Photo 8. Jenet-ve-Jehennem. Church of the Virgin Mary

View of the absida [18]



Photo 9. Diocesaria. Temple of Zeus of Olbia. Southern facade [18]

mentioning the temple of Zeus of Olbia in Diacezaria (the modern town of Uzunkaburchi) [10] (Photo 9). This important religious complex was founded in the late 4th or early 3rd century BC by Seleucus Nicator. In the V century the temple was turned into a Christian sanctuary, and the building of the Corinthian temple itself was rebuilt into a large basilica due to which the complex is well preserved to this day. The temple was somewhat expanded, the apse was completed, the gaps between the columns were filled, internal two-tier colonnades were erected. Pagan temples in Eleus-Sebastian (the modern town of Ayas) and Silifke also had a similar [6; 7; 8], but they are practically not preserved and therefore are of much less interest to tourists.

Interesting for tourists are also some early Byzantine temple complexes, while with no special sacred meaning, are perfectly preserved to this day.

Such complexes can include a number of Corikos basilicas, as well as a large basilica in Kanbazl.

Korikos (modern town Kyz Kilise) is one of the most interesting tourist locations on the east coast of Turkey. Corikos played an important role in the Hellenistic, Roman and Byzantine era, and reached its peak during the Armenian kingdom, becoming one of the main shopping centers of Cilicia (Photo 10). The city has two fortresses (actually Korikos on the coast and Kyzkilise ("Maiden's Castle") on an island near the city, which gave the name to the modern settlement), a number of Roman and Byzantine public buildings and about a dozen Christian temples [10]. Most of the sacred objects of Korikos are located on the upper plateau outside the ancient city along the so-called "Via Sacra", the sacred road that led to the city through the territory of the necropolis.



Photo 10. Corikos. Basilica. General view of the ruins from the South [18]

Of particular note are two well-preserved large basilicas (In the terminology of Hersfield and Guyer, “Transceptna” [10, 111] and the “Burial” basilica [10]. Both buildings are located outside the city in the eastern part of the necropolis of Coricos. The basilicas are quite large 60x20 and 80x30 m. respectively. True, unfortunately, the temples of Korikos have not been sufficiently investigated by archaeologists, their territory is not cleared of rubble of stone and vegetation and is not properly prepared for exhibiting [15].

One of the most interesting objects of Cilicia is perfectly preserved basilica in Cambazli. In ancient times, the town was a small village in the suburbs of Olba, in which several Christian basilicas were erected in the 5th century (Photo 11). The great basilica of Cambazli is interesting primarily because it has been preserved almost completely (only the western wall of the narthex and the northern arcade of Naos are partially lost) and is an excellent example of early Byzantine architecture [33; 2, 489].

In addition to the above monuments in the region of Cilicia and Isauria, a total of about fifty early Christian building complexes of varying degrees of preservation are known.

It is worth noting that for the development of pilgrimage and religious tourism, the region also has a well-developed infrastructure. Despite the location in the highlands, most of the roads in the region are in satisfactory condition and make it possible to quickly reach this or that object [14, 508].

In addition, the region is known for its seaside resorts. The main centers of recreational tourism

here are such cities as Kizkalesi, Ayas, Erdemli and others, which in turn gives ample opportunities for organizing accommodation and catering for tourists.

Conclusions. The tourist region of central Cilicia and Isauria has all the necessary conditions, including a large number of interesting sights, developed communication routes, hotel infrastructure, for the development of both cognitive and religious pilgrimage tourism. Although a large number of early Christian sacred structures, including those associated with important pilgrimage centers of late antiquity, are practically not used today, in the future it may become the basis for attracting international pilgrimage groups to the region. The most interesting element of the complex for tourists is undoubtedly a cave church. This structure was erected by expanding a natural cave, in which the 90-year-old Thecla found salvation from pagan priests (according to legend, when mercenaries sent by priests from Seleucia approached Thecla, she turned to God for help and the rocks opened by hiding the saint). The cave was investigated by archaeologists, restored and opened for inspection. In addition to the complex in Meriemlik in Selifka, tourists can also visit the beautifully preserved Byzantine fortress.

In addition, the author in the article considered a large number of sacred structures in this region: the sanctuary of St. Thecla in Cilicia, some of the temples and monastic complexes of which have survived to this day. From the point of view of the history of architecture, these Isaurian attractions are of great importance, since they were erected according to



Photo 11. Cambazli. Basilica. View from the Southeast [18]

metropolitan patterns and give us a rare opportunity to imagine what the completely lost architecture of Constantinople of the 5th century looked like. Another complex of buildings that can attract the attention of religious tourists in this destination is the so-called Alahan Monastery, known primarily for the beautifully preserved basilica of the 5th century. Another large complex of early Byzantine attractions, connected with a pilgrimage complex of local importance, is located near the modern Kumkuyu in the area known as Kanlidivan. Interesting from the point of view of tourists are also some early Byzantine temple complexes, which, regardless of their unimportant sacred meaning, are perfectly preserved to this day. Such complexes can include a number of Coricos basilicas, as well as a large basilica in Kanbازل.

Korikos (modern town Kyz Kilise) is one of the most interesting tourist sites on the east coast of Turkey (Photo 10). Coricos played an important role in the

Hellenistic, Roman and Byzantine era, but reached its peak during the Armenian kingdom, becoming one of the main shopping centers of Cilicia. The city with two fortresses (actually Korikos on the coast and Kyzkilise ("Maiden's Castle") on an island near the city, which gave the name to the modern settlement), a number of Roman and Byzantine public buildings and about a dozen Christian churches. This exploration made it possible to analyze the sacred objects of Cilicia, Isauria, Pamphylia, which made it possible to recreate pilgrimage routes thanks to the memory of saints and preserved sacred objects rich in the cultural heritage of Turkey. This research is perspective, as it examines obscure facts from the lives of the saints and attempts to recreate the pilgrimage in real time and offer pilgrimage routes in the social and communication context. The pilgrimage in this study is considered in the socio-communication dimension, analyze the paths of saints through the socio-communication vector [13, 23].

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**Панченко С. А. «ШЛЯХАМИ СВЯТОЇ ФЕКЛИ» ТА ВПРОВАДЖЕННЯ
МАРШРУТІВ СВЯТИХ У СФЕРУ МІЖНАРОДНОГО РЕЛІГІЙНОГО ТУРИЗМУ:
СОЦІАЛЬНОКОМУНІКАЦІЙНИЙ ВЕКТОР**

У статті автор пропонує здійснити комбіновану паломницьку мандрівку шляхами святої Фекли (Saint Thecla) із відвідинами інших святинь та дестинацій, які є місцями атракції для масового паломництва, застосовуючи карти, створені в програмі GoogleEarth, фотозйомки,

аналізуючи паломницькі міжнародні сайти, маршрути, картини, ікони, які ведуть дорогами святих в соціальнокомунікаційній площині. Загалом Кілікія є досить великим регіоном на межі Малої Азії і Сирії. Географічні умови та історична доля окремих її частин суттєво відрізняються, тому доцільно провести певне розмежування і виділити окремі області та їх особливості з точки зору туристичної атракції.

Найважливішим із паломницьких комплексів Кілікії є санктуарій святої Фекли, який розташований на пагорбі на південно-західній околиці сучасного міста Селіфке (антична Селевкія) в місцевості яка відома під сучасною назвою Меріемлик. У статті розглянуто в основному центральну частину Кілікії та Ісаврії, як найбільш перспективній із точки зору розвитку релігійного туризму частині регіону. Географічні межі області можна окреслити як великий трикутник між сучасними населеними пунктами Селіфке на заході, Даг Пазарі на півночі та Ердемлі на сході. Таке дослідження є перспективним, оскільки вивчає маловідомі факти із життя святих і створює спробу відтворити паломництво в реальному часі і запропонувати паломницькі маршрути в соціальнокомунікаційному напрямі, застосовуючи сучасні соціальнокомунікаційні підходи та інструменти.

Ключові слова: релігійна спадщина, свята Фекла, апостол Павло, паломницький маршрут, сакральна архітектура, соціальнокомунікаційний вектор, туристичні дестинації.