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Conservation Proposals for Monasteries in Karpas Peninsula, Northern Cyprus

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Abstract: Rural monasteries reflect the dependence on religion and agriculture with their space organization, function, and the lifestyle of the religious communities. Although conservation and reuse of monasteries are significant methods for transferring the knowledge of these religious heritage sites and their historical religious habits, many monastery buildings are threatened by abandonment, neglect, and idleness in Cyprus. This is mainly due to political and social reasons, which resulted in the loss of their connection with groups' religious communities. This study mainly focuses on the nine monasteries which are located in the Karpas Peninsula. This paper discusses the lack of proper conservation activities for abandoned monasteries in Northern Cyprus, particularly with rural medieval monasteries located on the Karpas Peninsula. Concepts, such as adaptive reuse of monasteries and cultural routes, are noted in the state of the art section which formed the basis of the case studies included in this paper. The study underlines the significance of monasteries and monastic life in Northern Cyprus and discusses the current material as well as structural problems of these structures. Further to this, a proposal in respect of the construction of the monasteries' route is made. Finally, the importance of the restoration and reuse of these monasteries and their possible contribution to tourism, gastronomic, and religious experiences are noted.

Keywords: religious heritage; conservation; reuse; alternative tourism; monasteries route; Cyprus

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1. Introduction

"Adaptive reuse" is not a new concept of application in the preservation of historical buildings, which are either abandoned or their original function is not actively pursued. This involves an alteration of their function to incorporate them as an active part of their environment again. Revitalizing abandoned cultural heritage and integrating them into contemporary life enables social, economic, and environmental benefits [1]. The concept of adaptive reuse, which protects historical buildings against obsolescence and contributes to preservation [2–7], deals with social, economic, and environmental aspects of sustainability, consequently promoting the valorization of the community living in the location [8,9]. It is, therefore, important to understand and realize the values of historical buildings and how these buildings can accordingly be adapted to today's conditions.

It can be argued that the cultural significance of religious buildings makes the conservation and reuse of them harder. In other words, defining a new function for religious buildings in order to protect the inevitable values requires particular care. In the case of monasteries, the comprehensive proposal for their conservation could provide an opportunity to assign derivatives of the same theme. This is particularly the case when there is tourism potential.

The interactions of concepts (tourism, adaptive reuse, monasteries) create a source of income and allocate a high amount of funds for the maintenance and conservation actions of those buildings, which require comprehensive management. Tourism is a powerful adaptive reuse tool and among the most crucial factors affecting the conservation and

reuse of religious buildings. Dayoub et al. [10] stated that cultural routes, and associated cultural tourism, are innovative tourism systems designed for multiple goals, and networked widely. Established routes are also used for the maintenance of destinations and promotion of tourism. Additionally, it is important to pay attention to the facts such as theme, geographical location, tourist facilities, and accessibility while constructing such projects. Dayoub et al. [10] also highlighted that spiritual routes can serve as potentially promoting characteristic local goods, tourism, and rural–urban interaction while adhering to sustainable development. In this sense, it can be stated that thematic cultural routes contribute to the foundation for regional growth. In line with this initial discussion, the subject of this study is the neglected monasteries in Northern Cyprus, proposed to be conserved as a thematic and cultural route—the Monasteries Route, focusing on the Karpas Peninsula.

The goal of this study is to present in-depth information about the monasteries in the Karpas Peninsula and recommend a comprehensive strategy for their conservation. The conservation strategy is created in accordance with international charters as well as the needs of the particular context. Conservation of the religious monumental buildings is not a straightforward process when their new function is yet to be defined. As stated by the Venice Charter, "The conservation of monuments is always facilitated by making use of them for some socially useful purpose" [11], however, it can be argued that the monuments cannot be simply restored or repaired as a museum object but should be brought back to contemporary life as living monuments. Accordingly, conservation of the monasteries should include a restoration proposal and reuse approach for their monastic spaces by considering their values, especially their religious values. This holistic conservation proposal will realize these structures through a monasteries route approach which will consist of religious context as well as gastronomic experience, incorporating eco, nature, cultural, heritage, and agro tourism.

This study, therefore, is important as it focuses on taking steps to prevent further physical destruction of monasteries by conducting a documentation of the monasteries that have already been disused for prolonged periods of time. It also develops an integrated conservation proposal that rarely exists in the scope of the literature, especially in the case of conservation of monasteries. The characteristics of the conservation approach, that is both context-dependent and building-specific and that deals with more than a single monastery, can be used as a model for other religious and historical buildings to provide physical, socio-cultural, environmental, and economic benefits [12–16].

The fieldwork was limited by the geographical borders, structured in accordance with present political dynamics, in which there are two sectors of Cyprus: Greek Cypriots residing in the southern part and Turkish Cypriots living in the northern half (Figure 1).

Figure 1. Location of Karpas Peninsula on Cyprus Map (source: authors).

The fieldwork of this study was completed in the northern region of Cyprus due to the possibility of legal issues arising between the two sectors and the accessibility issues with the case-study buildings. Based on the preliminary evaluation, 39 monasteries (including entirely destroyed and inaccessible monasteries) were identified in six different regions of Northern Cyprus: Nicosia; Famagusta; Iskele (Karpas Peninsula); Kyrenia; Morphou; and Lefka. The Karpas Peninsula was selected (Figure 1) as it contains a vast number (nine) of monasteries. These monasteries need an immediate holistic conservation proposal that will initiate a general understanding and projection of different issues, challenges, and requirements in a conservation approach for their various physical conditions. In addition, the region has diverse natural and agricultural features which hosts the most developed tourism-context in the rural area, and that offers high potential and opportunity for the conservation of monasteries.

The study highlights the importance of monasteries in Cyprus and aims to suggest the conservation of monastic structures through the alternative tourism route that collects different monasteries under one main route—Monasteries Route. An integrated conservation proposal of monasteries consists of two main phases (restoration of monasteries and adaptive reuse of monasteries through the monasteries route) in this study.

In the first phase—restoration of the monasteries—the architectural and structural characteristics of eight monasteries (excluding the recently restored Panagia Kyra Monastery) are recorded and evaluated. The Panagia Kyra Monastery was excluded as the recent restoration actions were deemed sufficient after a thorough observation. Although the recent restoration actions on the church of Apostolos Andreas Monastery and the adjacent buildings had been conducted, the other monastery buildings around it still await restoration proposals and therefore that area was included in the study.

In the second phase—the adaptive reuse of monasteries through a monasteries route, all monasteries apart from the church of Apostolos Andreas Monastery and Hagios Philon Monastery, await adaptive reuse proposals and therefore they are all included in the study.

The report reveals significant construction flaws and proposes conservation measures through alternative tourism and thematic heritage route—a Monasteries Route including nine monasteries.

2. State of the Art

When an item is preserved, it is protected from the threat of deterioration, harm, or destruction. An existing structure must be kept populated, occupied, and functioning in order to be preserved since its design and building together with its context are based on time-specific necessities and conceptions. However, a building's longevity is typically lengthier than the goal for which it was constructed. Buildings must be adapted as history passes in order to withstand social conditions that alter their structure, function, and significance [17].

Since the active use of the original function of a religious building is directly related to the religious community and its context, the absence of a religious community can reveal problems in the preservation and utilization of these buildings. A holistic approach to the preservation of religious heritage must therefore be dynamic and present-oriented. This will allow a link to be established between the heritage and the present needs of the buildings [18,19].

While working with religious heritage, it is important to put an emphasis on the values without underestimating the initial aim of the historical building. The issue of determining the feasibility of a new appointment different from the original one for placement in a place of worship has always been highly controversial. Considering the risk of neglect it is vital to ensure that these historical buildings are maintained [20].

The literature on the reuse of monasteries contains important and impactful studies which take the opportunity to comprehend the sacred architecture and the religious and spiritual values of monasteries [21], and concentrate on the potential application of

the architectural professionalism in the dialogue of reusing monasteries, the introduced significance of typology, and morphology [22].

These novel concepts can be utilized in numerous places and countries by respecting the cultural significance of religious heritages. It has been noted that many different degrees of intervention and recommendations on assignment of new functions are successfully implemented in accordance with the requirements of the buildings and surroundings.

For instance, in the context of Italy, besides reassigning the original function as a new use to religious buildings, different strategies on the adaptive reuse of religious buildings have been observed such as: assigning 'mixed' use (both sacred and profane uses) within the same building [23];, new religious uses; non-cultural uses; 'light' cultural uses (reasonably flexible uses, such as museums, open theaters, etc.); and 'heavy' cultural uses (embedded in thoroughly noted standards; such as libraries, multimedia centers, etc.) [24].

All these studies reveal that religious buildings can be respected both by preserving their original functions and by assigning a different new use to the buildings; additionally, the new use may differ according to the changing needs of the environments in a successful conservation work.

The development of conservation techniques for currently active religious heritages, such as monasteries, is the subject of a small number of research studies that concentrate on monastic conservation [25,26]. The study [26] that was conducted in the environment of Greece sought to redefine how heritage is viewed, maintained, and more importantly, further developed. Instead of placing emphasis on "protection," conservation is now regarded as a continuous process of "creation" in the present [26].

The study at [27] investigates the literature on monasteries as sacred spaces, the connection among their tangible and intangible heritage characteristics, as well as the history of monasteries and tourism in the context of Spain. Furthermore, a recent study [28] focused specifically on examining the contribution of Portugal's historical and cultural heritage to the development of the monasteries route in Northern Portugal. As a result, monuments serve as an example of the significance of establishing tourist routes for the conservation of religious heritage.

While these studies touch on the importance of tourism, they also reveal the importance of the routes to be created with tourism. Considering that the protection and reuse decisions that are successful on an individual scale are insufficient as piecemeal protection in the conditions where there are many unused, similar religious heritages in the regions, the importance of developing more comprehensive and integrated, adaptive reuse approaches together with cultural routes is both more evident and seen in the literature.

ICOMOS introduced and portrayed the significance of cultural routes in the ICOMOS Charter on Cultural Routes, which was published in October 2008, as it forms a qualitatively unique method for the theory and practice of cultural heritage conservation by introducing novel, intricate, and multifaceted characteristics of the concept. Cultural Routes emphasize the significance of geographic diversity, territorial cohesiveness, and sustainable development [29]. In the Leeuwarden Declaration [30], the multiscale and territorial approach was highlighted by stating the importance of understanding heritage sites within their context, integration into environment, and into the natural landscape.

The first research which was examined by the authors using this approach, explores the significance of cultural route planning in cultural heritage preservation, concentrating primarily on recognizing the landscape, inventory, and landscape assessment and defining the trail, the interpretation of theme, topics, and trail [31]. The second study concentrates on understanding and evaluating the place in order to generate plans for the future of the place at the main phase of "the planning and management of cultural routes" [32].

Cultural routes that are created with this understanding can enable decisions that contribute to integrate different places with various activities and to create different motivations for the visitation. This approach promotes a wider and more inclusive perspective on a regional scale to develop conservation decisions while activating the reuse potential of religious buildings. This is also in line with Tamma and Sartori's argument which

suggests that the diverse individual goals, aspirations, and behavioral tendencies allowing individuals to share a space consequently promote socialization and unity [33]. Further to this, Lo Faro [20] also noted that the application of dedicating specific responsibilities by assigning new uses which adapt to socially significant events can assist in ensuring the action's long-term viability.

This integrated reuse strategy necessitates protracted management, but it must also interconnect the numerous religious structures dispersed in the area and offer the required financial support for their upkeep and preservation. The only possible method to protect religious structures effectively and sustainably is in this manner. Otherwise, structures will require protection measures once more after a set amount of time.

In the context of Cyprus, preliminary research revealed that the books [34–40], other significant academic researches [41–43], and sources [44,45] are among the literature that contains information about monasteries in Cyprus, and one such research was primarily composed of identification of contextual and architectural features along with documented historical data and visual representations attributed to monasteries. There are few studies that focused on effectively addressing the concerns of conservation and reuse. These studies mainly assessed the contemporary trends in the preservation, reuse, and rehabilitation of monasteries in Cyprus and present various methods and techniques [46–49]. Finally, it should be noted that, based on the thorough literature analysis, integrated conservation and reuse techniques on monasteries and religious assets are uncommon. Therefore, the strategy has a lot of potential to advance knowledge of heritage values, raise public consciousness, and promote territorial cohesion through sustainable usage and development.

3. Methodology of the Study

The methodology of the study has five main parts: literature review; archival research; site survey; data analysis; and the proposal.

3.1. Literature Review

The literature review consists of monasteries, their conservation, adaptive reuse, and tourism incorporation. Collected data through literature review is only available as written documents, both in Turkish and English, and online sources. Although there are limited number of academic research on conservation for monasteries, there are some studies that are reviewed in Cyprus, Italy, Portugal, Spain, and Greece.

The results obtained from reviewed literature was used to determine the exact number of monasteries in existence. During the process of identifying the monasteries, it was observed that there are various spellings in different sources and that there are monasteries known by more than one name. However, the original and/or well-known names of monasteries are selected to be used in this study in order to provide better understanding. Collected data helped with the site survey explorations, data analysis, and developing the proposal as it draws on an integrated approach and comprehensive information on the field.

3.2. Archival Research

The archival research has been conducted via searching through the Department of Antiquities and Museums to determine the number of monasteries. It is observed that some monastic buildings are only stated as churches in the archives today, due to only church buildings remaining. Therefore, the number of identified monasteries obtained in archival research shows differences to the number obtained in the literature review. Based on the literature review and archival research, 39 monasteries were identified in Northern Cyprus, but 9 monasteries from the Karpas Peninsula were selected as case studies.

3.3. Site Survey

Site surveys were conducted by the authors, who are specialized in architectural conservation, in August 2020, June 2022 and August 2022 for all monasteries of the Karpas

Peninsula that were analyzed (Agios Nikolaos Monastery, Panagia Kantariotissa Monastery, Panagia tou Tochniou Monastery (Bulusa Monastery), Panagia Kyra Monastery, Panagia Kanakaria Monastery, Agios George Sakkas Monastery, Panagia Eleousa Monastery, Hagios Philon Monastery, and Apostolos Andreas Monastery (Saint Andrew Monastery)). During this study, inventory forms, drawings, and material and structural condition—architectural character of the monuments were obtained:

- Location Map: Identification of coordinates in order to prepare a location map;
- Inventory Forms: Preparing inventory forms with photographs, sketches, and notes about observations related with buildings (Table 1). This inventory form was prepared for the thesis of one of the authors and its scope is as in the thesis. The inventory form, the sample of which is given in Table 1, was created in order to collect the necessary information about the structures in a regulated manner while conducting a "site survey". The prepared form consists of five main sections (identification of monasteries, ownership and use, architectural typology, building elements, structural damages), and in summary, it provides information on their locations, current usage situations, current environmental conditions, spatial characteristics, and the physical condition of the building elements;
- Drawings: Investigated documents from the literature review that contains architectural drawings on parts of monasteries were redrawn and all other required measurements were conducted to obtain schematic representations of the plan layout and space characteristics for the monasteries. Drawings of the monasteries may contain few differences in measurements which were figured out during the process of integrating the drawing data of authors and other sources [38,42,50] about monasteries.

Table 1. Sample of Inventory Form of Monasteries (source: authors).

Map	**Photo**
1. IDENTIFICATION OF MONASTERIES	4.BUILDING ELEMENTS
Building Name	4.1 Stone Wall
City/Village/Coordinates	Thickness/Plaster
Legal Status	Ashlar
2. OWNERSHIP AND USE	Rubble
2.1 Ownership	Yellow cut stone
Private/ Evkaf F./ Dept. of Antiquities and Museums	4.1.2 Stylistic use of Stone around openings
2.2 Current Use	Facades having Buttresses
Abandon/Other (Please specify)	Presence of Arches/Ornaments
2.3 Community	4.2 Door
Religious Community	4.2.1 Size
3. ARCHITECTURAL TYPOLOGY	Small/Medium/Large
3.1 SITE-CONTEXT	4.2.2 Shape
3.1.1 Location	Arch/Rectangular
Rural/Urban	4.2.3 Lintels
On the flat areas/Slopy areas (Seaside or not)	Timber/Rectangular Slab Stone/Small cut Stone Frame
On the mountain with poor/picturesque view	4.2.4 Physical Condition
Close to Village/Far from Village/ In Village	Intact-Very Good/Good

Table 1. *Cont.*

Map	Photo
3.1.2 Type of Access	Partially damaged/Entirely damaged (Ruin)
Vehicle/Pedestrian Access	4.3 Window
Dirt/Asphalt Road-Easy/Difficult	4.3.1 Size (please write dimensions)
3.2 PHYSICAL CHARACTERISTICS	Small/Medium/Large
3.2.1 Period of the Buildings	4.3.2 Shape
Ancient/Contemporary	Arch/Square/Rectangular/Circle
3.2.2 Physical Condition of Building	4.3.3 Existence of Small Holes on the walls (Yes/No)
Intact-Very Good/Good	4.3.4 Lintels
Partially Damaged/Entirely Damaged (Ruin)	Stone Lintel/Timber Lintel
3.2.3 Physical Dimensions	4.3.5 Physical Condition
Small/Large Single Space	Intact-Very Good/Good
Small/Large Repeated Space	Partially damaged/Entirely damaged (Ruin)
3.2.4 Number of Stories	4.3.6 Wooden Shutter
Single/Single with Mezzanine/ Double/Multi.	Presence of Wooden Shutter
3.2.5 Façade Characteristics	4.3.6.1 Physical C. of Wooden Shutter
Symmetrical/Asymmetrical	Intact-Very Good/Good
Limited/Large/Repeated Openings	Partially damaged/Entirely damaged (Ruin)
3.2.6 Construction Material	4.4 Roof
Stone/Brick/Timber/Concrete/Steel	4.4.1 Type of Roof
3.2.7 Spatial Organization	Flat R./Pitched R./Eave R./Dome/Semi-Dome/Vault/Other (Please specify)
Integrated space (with connection)	4.4.1.1 Physical Condition of Roof
Attached space (without connection)	Intact-Very Good/Good
Spaces connect Common S.	Partially damaged/Entirely damaged (Ruin)
3.2.8 Formal Characteristics	4.5 Floor Cover
Shape of the Plan/Type of the Plan	Larger Yellow Stone Flags/Marble
3.2.9 Structural Elements (Please Specify)	Stone/rubble stones/Compacted Soil/Mosaic/Other (Please specify)
3.2.10 Physical C. of Structural Elements	4.5.1 Physical Condition of Floor Cover
Intact-Very Good/Good	Intact-Very Good/Good
Partially damaged	Partially damaged/Entirely damaged (Ruin)
Entirely damaged (Ruin)	5. STRUCTURAL DAMAGES
3.2.11 Other Phys. Elements/Characteristics	5.1 Material Deterioration
Ornament/Mosaic/Figure on Wall/Furniture	Loss of Material as layers parallel to surface

Table 1. *Cont.*

Map	Photo
3.2.12 Physical C. of Other Characteristics	Loss of Material as big particles broken from main material
Intact-Very Good/Good	Lack of walls/roofs/plasters-Inadequate const. details
Partially damaged/Entirely damaged (Ruin)	Due to being close to sea/ Due to being abandoned
Notes	

3.4. Data Analysis

Fieldwork data were analyzed by taking architectural details (including the site, setting, plan layout, architectural elements, structural system, and construction techniques) and structural issues into account.

3.5. Proposal

Restoration and rehabilitation proposals including the refunctioning of the monastic spaces of the monasteries that were developed within the alternative thematic route (Monasteries Route) model.

4. Case Studies-Monasteries in the Karpas Peninsula

4.1. Characteristics of the Karpas Peninsula

The Karpas Peninsula is a rural area with unspoiled landscapes and unique nature, traditional values, local lifestyle, architectural character, and agriculture, which tourists can experience [7]. It has significant sacred landscapes due to having many religious buildings (churches, monasteries, etc.) and hosting religious communities and their lifestyle in the past. The rural lifestyles of the local community mainly involved agricultural production and animal husbandry [51]. Sacred landscapes of the Karpas Peninsula consist of outstanding natural (wildlife, bird watching, swimming and sand beaches, woodlands, etc.) and historical heritage (Church of Agios Therissos, Iskele Icon Museum, Kantara Castle, Agia Triada Basilica and Baptistery, Afendrika Archeological Site, Agridia City Site, etc.) (Figure 2), including nine monasteries which are the main focus of this case study.

Figure 2. Historical and Natural Heritage of Karpas Peninsula (source: authors).

The Apostolos Andreas Monastery is one of the main tourism attraction points of the Karpas Peninsula. Harmansah [52] stated that Orthodox Christians and Muslims visit the

monastery for making wishes, lighting candles and taking holy water. Due to the strong tourism potentials of the unique natural, historical, cultural, agricultural and heritage characteristics of Karpas Peninsula, which are mentioned above, the 'mass' tourism model in Bafra (Mehmetçik) and Boğaz (Iskele), and the rural, eco, and nature-oriented tourism model, have been both implemented already as a strategy in the Karpas Peninsula by the authorities.

4.2. Monasteries in the Karpas Peninsula

In Cyprus, the religion of Christ was spread during the middle of the first century AD, and monasteries have existed since the early centuries of Christianity. They also appear to have started operating after the conversion of the populace to Christianity and the establishment of the Church of Cyprus. Nevertheless, it is implied that most significant monasteries in Cyprus were founded in the 11th and 12th centuries [43].

Many different sources (the Venetian Report, Bernardo Sagredo, the Ottoman Report, Archbishop Benjamin, the Latin Bishop of Paphos, Vassily Barsky, and Archimandrite Kyprianas) [41] reported the vast number of monasteries throughout the island. As a high number of saints have practiced the monastic life and conducted their religious practice in those historic monasteries, they became a significant part of the islands' history.

The majority of Northern Cyprus' monasteries are built in rural locations with water aqueducts and fertile ground for farming. This contextual factor is crucial for the creation of self-sufficient structures that can support the religious life. For their linked contexts in Cyprus, monasteries, with their architectural spaces and corresponding values, offer a high degree of cultural significance. Owing to their structural features, locational aspects, and natural surroundings, each monastery on the northern part of the island is distinctive. Most of these monumental structures lost their communities and became neglected during the Ottoman (1571–1878) and British (1878–1960) eras. Since these times, the influence of natural causes has accelerated the deteriorating phase of these monuments, necessitating urgent conservation efforts.

Since the foremost purpose of the study is to protect and enrich the cultural heritage through a Monasteries Route with religious and gastronomic experiences in Northern Cyprus, the Karpas Peninsula monasteries were selected as a case study for this purpose (Table 2).

In the light of the information obtained as a result of the literature review, it is estimated that the monasteries in the Karpas Peninsula were built between 5th–18th centuries. Monasteries, which have multiple buildings, are believed to date back to the 5th century in their churches, while for their other monastery buildings it is estimated that they were built between the 11th and 18th centuries. In particular, the information about the history of the monasteries is stated in the following paragraphs.

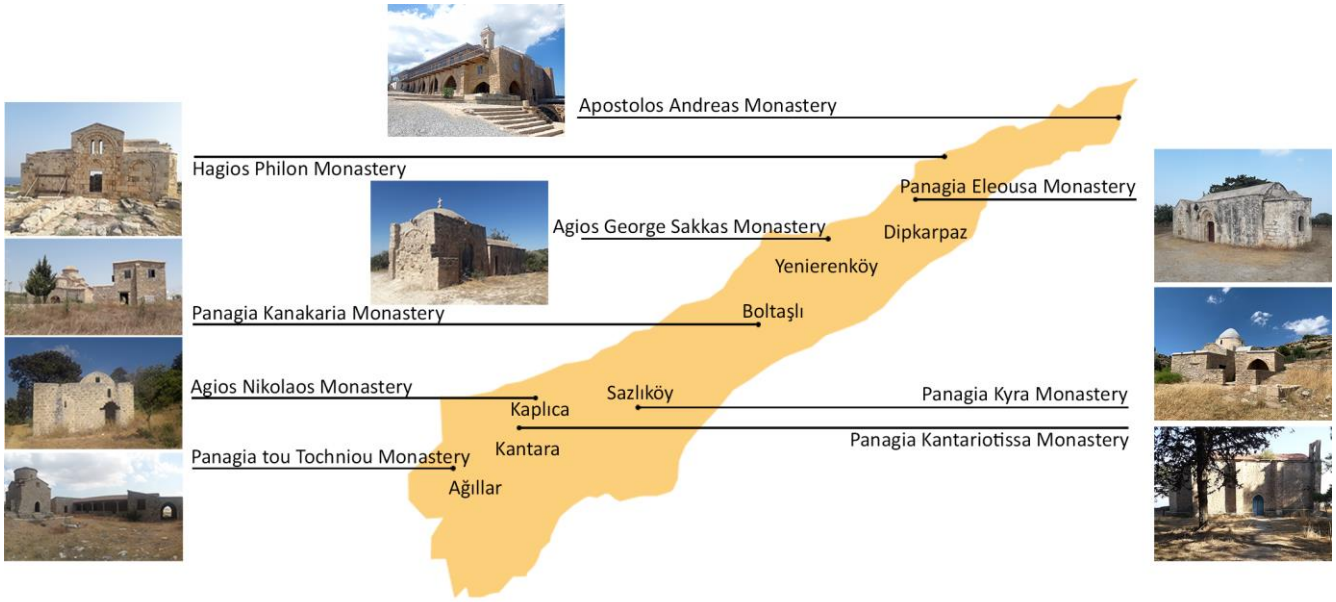
Agios Nikolaos Monastery is located in Kaplıca village which has its church building standing today. The church was constructed in 1777 [45]. There are a few remaining collapsed walls from monastery buildings at the site. During the site visit in June 2022, it was observed that the church is abandoned.

Panagia Kantariotissa Monastery is located in the village of Kantara. The monastery was constructed in the 12th century (estimated) [38]. The church together with two damaged small rooms from the monastery building physically exists at the site. During the site visit in June 2022, it was observed that the church is abandoned.

Panagia tou Tochniou Monastery is located in the village of Ağıllar. The monastery buildings are "no earlier than the 17th or 18th century" [38]. The monastery consists of a group of buildings that comprise a church and some parts of monastery buildings in both intact and damaged condition. It was observed that the monastery is abandoned.

Table 2. Distribution and Current Use on Monasteries of Karpas Peninsula (source: authors).

#	Monasteries	Village	Current Use
1	Agios Nikolaos Monastery	Kaplıca	Abandoned
2	Panagia Kantariotissa Monastery	Kantara	Abandoned
3	Panagia tou Tochniou Monastery	Ağıllar	Abandoned
4	Panagia Kyra Monastery	Sazlıköy	Abandoned
5	Panagia Kanakaria Monastery	Boltaşlı	Abandoned
6	Agios George Sakkas Monastery	Yenierenköy	Abandoned
7	Panagia Eleousa Monastery	Dipkarpaz	Abandoned
8	Hagios Philon Monastery	Dipkarpaz	Ruin
9	Apostolos Andreas Monastery	Dipkarpaz	Church



Panagia Kyra Monastery is located in the village of Sazlıköy. The church of Panagia Kyra Monastery is estimated to date back to the middle of the Byzantine era [37]. In June 2022, the doors of the church and the religious site were locked, and therefore the church and the religious site were not accessible. It was observed that the church is abandoned.

Panagia Kanakaria Monastery is located in the village of Boltaşlı. The oldest remaining structure among the churches of the monasteries of the Karpas Peninsula, which were reconstructed after being damaged in the fifth century (destroyed) is the church of Panagia Kanakaria Monastery [37,38]. According to sources in the field area, it is believed that the other monastery buildings were built in the 18th century. The church is kept locked by a neighboring villager who allows visitation on request. There are also a two-story monastery building in intact condition, and ruins in poor condition. In June 2022, the site survey revealed that the monastery is abandoned.

Agios George Sakkas Monastery is located in the village of Yenierenköy. In the 12th century, the church was constructed (estimated) according to the study of Papageorghiou [38]. There are no remaining monastery buildings at the site, but the church of the monastery is

observed as being in intact condition during the site visit that took place in June 2022. The site survey revealed that the church is abandoned.

The church of Panagia Eleousa Monastery is located in the village of Dipkarpaz. The estimated date of construction is thought to be the 15th century [35]. It is in intact condition, but the monastery building of Panagia Eleousa is entirely damaged which was visible at the site. In June 2022, the site survey revealed that the church is abandoned.

Hagios Philon Monastery is located in the village of Dipkarpaz [42]. The ruins date back to the fifth century, while the church of Saint Philon was constructed in the eleventh century (estimated) [38]. It can be stated, as an archaeological area, that the monastery buildings of Hagios Philon are entirely damaged and the church of the monastery is in ruins.

Apostolos Andreas Monastery is located in the village of Dipkarpaz. In the study of Papageorgiou [38], it is stated that the church was constructed in 1867 [38]. Based on the given information of the United Nations Development Programme (UNDP) in Cyprus, the overall restoration actions were divided into two phases (Phase A and Phase B) [53]. It was observed during the site visit in August 2022 that restoration of the church of Apostolos Andreas and the adjacent buildings had been completed, while other parts still await restoration actions. During the site visit, the access to the inside of the church and the sacred site was possible. On the other hand, access to the other buildings was not possible as the doors were locked. Although the active use is observed in the church, other monastery buildings of Apostolos Andreas were abandoned.

4.3. Values of Monasteries

The establishment of monasteries in Cyprus instigated many historical events and developments to spread religion and the religious lifestyle throughout the island. Therefore, monasteries are important structures with their historical value.

Monasteries have strong religious values due to the fact that religious communities have lived and shaped their life in these buildings. The lifestyle of religious communities included activities (religious activities, agricultural activities, food production activities, etc.) related to daily life that also formed the cultural background of the land. It is known that products (wine, etc.) made in monasteries, played a significant role in the cultures of countries. Therefore, monasteries are considered as one of the crucial places that constitute the cultural values of communities.

Supplies offered by nature and the environment were the most necessary resources for religious communities to construct their self-sufficient lives. Therefore, monasteries have a contextual value as the resources of the context directly affect the lives of religious communities.

Monasteries and churches both have distinctive characteristics and traits of their architectural space, such as walls constructed primarily of yellow cut stones (natural-local sandstones), ashlar, and rubble stones. The traditional material and construction techniques used in monasteries gives vital information about earlier periods as it provides opportunities to follow the traces of past. The historical significance of monasteries is still protected, as their physical appearance has a strong potential to give clues about earlier religious patterns of life. Therefore, monasteries have an age value.

Monasteries are engaged in various economical activities (renting agricultural land, trading manufactured local products) that develop both their own and the country's economy. The income obtained contributes to the maintenance, development, and growth of monasteries. These examples represent that their economic value is indispensable for the existence of monasteries.

In this sense, the conservation actions of monasteries need to focus on approaches for adaptive reuse that uphold their values in terms of religion, culture, history, architecture, emotions, context, and economics. The architectural characteristics and the age of the monastery buildings require conservation actions from the beginning.

4.4. Site Survey and Analysis

4.4.1. Ownership and Legal Status

The inherited buildings were governed by Cyprus Evkaf Foundation (Evkaf) during the Ottoman period in Cyprus [54]. The operations of Evkaf, which started in the Ottoman period, still continue with various religious, cultural, and social activities in both Turkey and Northern Cyprus. In this context, with the division of the island into two sectors—north and south in 1974—the churches and monasteries belonging to the Church of Cyprus and remaining in Northern Cyprus passed into the administration of Evkaf with "The Responsibility for Care" act [55].

Different conditions on the legal status and protection of monasteries located in Northern Cyprus were observed as some monasteries are listed and conserved whilst the others are not listed and await conservation actions.

4.4.2. Environment, Setting and Access

Each village, where the monasteries of the Karpas Peninsula are located, stands out with its own distinctive rural characteristics (Figure 3). It includes villages with a variety of topographical characteristics ranging from flat to mountain and seaside locations. Hagios Philon Monastery and Apostolos Andreas Monastery are two monasteries of the Karpas Peninsula that are located by the seaside. On the other hand, six different monasteries which are Agios George Sakkas Monastery, Panagia Eleousa Monastery, Panagia Kyra Monastery, Agios Nikolaos Monastery, Panagia Kantariotissa Monastery, and Panagia tou Tochniou Monastery are located by the mountain that has sloped topography characteristics at their site. Among these monasteries of the Karpas Peninsula, only the Panagia Kanakaria Monastery is observed to have a flat topography, distinguishing it from the locational characteristics of other monasteries (Table 3).

Figure 3. Rural Context of Karpas Peninsula (source: authors).

Each village consists of rich and context-specific natural and agricultural features. In general, monasteries are located in hidden and remote areas as monks prefer to live an introverted and self-sufficient religious life. Over time, monasteries added value to their locations and new developments were observed in those environments. Although these developments have led to the formation of villages specific to the locations of the monasteries, the same degree of development has not been observed in each context of the monasteries. This differing process has also caused the locations of monasteries to vary today and be grouped under three different settings (in village, close to village and far to village). According to these category classifications, monasteries that are located far from the village (Agios Nikolaos Monastery, Panagia Kantariotissa Monastery, Panagia tou Tochniou Monastery, Agios George Sakkas Monastery, Panagia Eleousa Monastery, Hagios Philon Monastery, and Apostolos Andreas Monastery), the monastery that is located close

to the village (Panagia Kyra Monastery) and the monastery that is located in the village (Panagia Kanakaria Monastery) have all been listed (Table 3).

Table 3. Environment and Setting Characteristics of Monasteries (source: authors).

# Monasteries	Context	Locational Characteristics	Type of Access
1. Agios Nikolaos Monastery	Rural	Mountain, Far to Village	Dirt Road, Difficult, Vehicular Access
2. Panagia Kantariotissa Monastery	Rural	Mountain, Far to Village	Asphalt Road, Easy, Vehicular Access
3. Panagia tou Tochniou Monastery	Rural	Mountain, Far to Village	Asphalt Road, Easy, Vehicular Access
4. Panagia Kyra Monastery	Rural	Mountain, Close to Village	Dirt Road, Easy, Vehicular Access
5. Panagia Kanakaria Monastery	Rural	Flat Topography, In Village	Asphalt Road, Easy, Vehicular Access
6. Agios George Sakkas Monastery	Rural	Mountain, Far to Village	Dirt Road, Difficult, Vehicular Access
7. Panagia Eleousa Monastery	Rural	Mountain, Far to Village	Asphalt Road, Easy, Vehicular Access
8. Hagios Philon Monastery	Rural	Seaside, Far to Village	Asphalt Road, Easy, Vehicular Access
9. Apostolos Andreas Monastery	Rural	Seaside, Far to Village	Asphalt Road, Easy, Vehicular Access

While it is not possible to have access to all the monasteries of Northern Cyprus by vehicle, each monastery of the Karpas Peninsula has vehicular access. However, the fact of having vehicular access does not mean that access to all monasteries is easy. Accessibility for the two monasteries (Agios Nikolaos Monastery and Agios George Sakkas Monastery) is more difficult than the others. While it is possible to access the majority with an asphalt road, three monasteries (Agios Nikolaos Monastery, Agios George Sakkas Monastery, and Panagia Kyra Monastery) can be accessed by a dirt road (Figure 4). Unfortunately, not all roads leading to the monasteries include proper signage that directs the way to the monasteries and when they have been reached. This situation (especially for Agios Nikolaos Monastery, Panagia Kantariotissa Monastery, and Agios George Sakkas Monastery) creates difficulties for those who do not know the location of the monasteries and whether the intended monastery has been reached or not.

Figure 4. Dirt Roads (source: authors).

4.4.3. Buildings

Since the Byzantine era, the architectural design of a monastery has remained mostly unaltered [26]. However, from an architectural perspective, the church is without a doubt the primary structure of the monastery, and its positioning significantly influenced how the other structures were constructed [21]. Besides the main building of the church, some other important buildings and places: cells—an enclosed, small room for one person;

chapter house—daily meeting room of the community; refectory—dining room; library and scriptorium—a room for learning and text-writing; cloister; and courtyard.

It is possible to divide the monastery buildings in the Karpas Peninsula, into three different classes in terms of their relationship with the environment today.

Six of these monasteries (Agios Nikolaos Monastery, Kanatariotissa Monastery, Panagia Kyra Monastery, Agios George Sakkas Monastery, Panagia Eleousa Monastery, and Hagios Philon Monastery) have only church buildings and are gathered in a single group due to being located on their own in the area and not having spatial boundaries set by additional buildings and surrounding walls. Other monasteries (Panagia tou Tochniou Monastery and Panagia Kanakaria Monastery) were gathered in a different grouping due to the presence of other monastic buildings besides the church. The necessity of entering the monastery complex before entering the church, and the more introverted relationship, is established by the surrounding walls and the organization of the monastery buildings. The last classified group includes the Apostolos Andreas Monastery. The reason behind this involves the monastery being unrestricted by the surrounding walls, hence, allowing direct entrance to the church, the adjacent structure of the church with a monastery building, and the other monastic buildings establishing a more introverted relationship with the environment.

Plan Layout and Monastic Space Characteristics

Studied monastery buildings represent different formations based on their current physical conditions (Table 4).

Agios Nikolaos Monastery has only a single-nave church (approx. from 7 m to 9 m × 16.5 m) with a semi-circular apse, that consists of a single-story and rectangular form. The narthex was divided into two rooms.

Panagia Kantariotissa Monastery also has only a single-nave church (approx. 9 m × 16 m) ending with a semi-circular apse. It consists of a single-story and rectangular form. Two small rectangular rooms from the monastery buildings exist at the site and their entrance is located at a different level than the Church building.

Panagia tou Tochniou Monastery is surrounded by high walls. The dome hall church (approx. 6.5 m × 11 m) with a semi-circular apse has a rectangular form that consists of a single-story. The cloister of the monastery is partially perceivable as it is surrounded by both protected and damaged monastery buildings. The single-story monastic buildings, with a covered walkway, have six small rooms.

The church of Panagia Kyra Monastery is a small cruciform church (approx. 12.5 m × 15 m) with a semi-circular apse. The single-story church has a basic square form and an additional semi-open space.

Panagia Kanakaria Monastery is surrounded by low walls. It has a basilica (approx. 16.5 m × 28 m) with aisles and semi-circular apses. The monastery building is a two-story building with small-sized rooms (four small-sized rooms on the ground floor and four small-sized rooms on the first floor) that have various dimensions and characteristics. Lastly, the cloister of the monastery is still perceivable due to the physical existence (both protected and damaged) of monastery buildings, church, and the low walls that surrounds the monastery.

The church of Agios George Sakkas Monastery (approx. 5 m × 12.5 m) is a single aisle church with a semi-circular apse, consisting of a single-story and rectangular form.

The church of Panagia Eleousa Monastery (approx. 6 m × 11 m), is a double-nave church with semi-circular apses that consists of a single-story, rectangular form, and common narthex.

Hagios Philon Monastery has a cross in square church (approx. 11.5 m × 16.5 m), that consists of semi-circular apses and blind arches in its current condition. The single-story ruinous church has a rectangular form.

Table 4. Schematic Plan Layout and Space Characteristics for monasteries of Karpas Peninsula, (a,b) drawn by authors; (c) monastery buildings drawn by authors, only church redrawn from A. Papageorghiou; (d,h) redrawn from A.H.S. Megaw; (e) monastery buildings drawn by authors, only church redrawn from A.H.S. Megaw; (f,g) redrawn from A. Papageorghiou; (i) redrawn from UNDP [50] (source: [38,42,50]; authors).

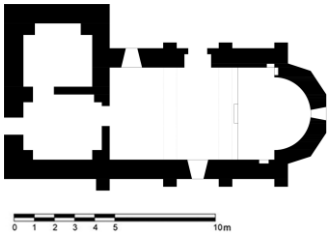
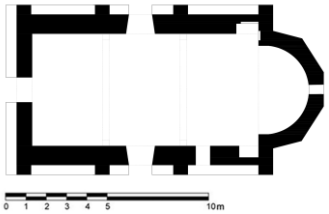
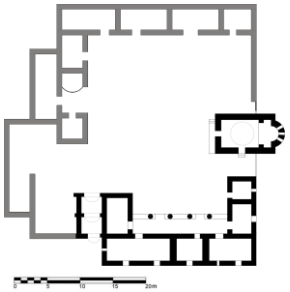
#	Photo	Schematic Plan Layout		Space Characteristics
1. Agios Nikolaos Monastery			(a)	Single-nave church (approx. 7 m(9 m) × 16.5 m), Semi-circular apse, A division of narthex into two rooms, Single-story and rectangular form
2. Panagia Kantariotissa Monastery			(b)	Single-nave church (approx. 9 m × 16 m), Semi-circular apse, Single-story and rectangular form, Two rectangular small rooms near to Church
3. Panagia tou Tochniou Monastery			(c)	Dome-hall church (approx. 6.5 m × 11 m), Semi-circular apse, Single-story and rectangular form, Single-story building with covered walkway, consists of six small rooms, Cloister (partial) and ruins Surrounded by high walls

Table 4. *Cont.*

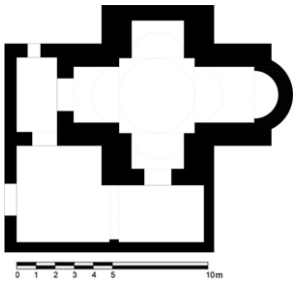
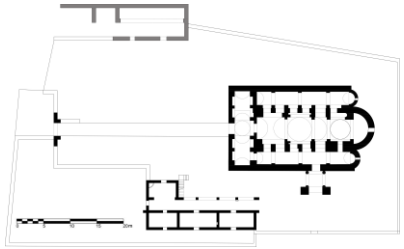
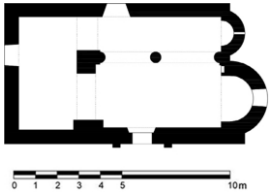
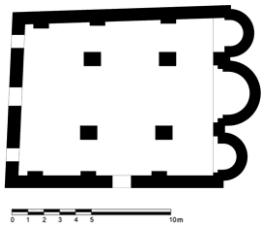
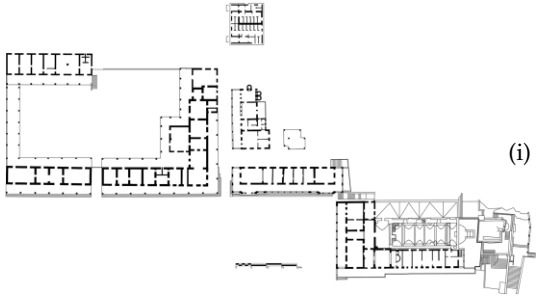
#	Photo	Schematic Plan Layout		Space Characteristics
4. Panagia Kyra Monastery			(d)	Cruciform church (approx. 12.5 m × 15 m), Semi-circular apse, An additional semi-open space Single-story and square form
5. Panagia Kanakaria Monastery			(e)	Basilica with aisles (approx. 16.5 m × 28 m), Semi-circular apses, Multi-story and Rectangular form, Two-story building consists of four small rooms at ground, and four small rooms at first floor, Surrounded by low walls Cloister (partial), and ruins
6. Agios George Sakkas Monastery			(f)	Single-nave church (approx. 5 m × 12.5 m) Semi-circular apse, Single-story and rectangular form
7. Panagia Eleousa Monastery			(g)	Double-nave church (approx. 6 m × 11 m), Semi-circular apses, Common narthex, Single-story and rectangular form

Table 4. *Cont.*

#	Photo	Schematic Plan Layout		Space Characteristics
8. Hagios Philon Monastery			(h)	Cross in square church (approx. 11.5 m × 16.5 m) Semi-circular apses, Single-story and rectangular form Ruin
9. Apostolos Andreas Monastery			(i)	Single-nave church (approx. 11 m × 32 m) Semi-circular apse, Two-story and rectangular form Two-story building attached to Church Medieval church in square form Single story buildings with many multi-sized rooms Not surrounded by wall Cloister

Apostolos Andreas Monastery has a single-nave church (approx. 11 m × 32 m) with a semi-circular apse, which is attached to a building that has many multi-sized rooms, and located next to the medieval church. The monastic complex consists of many buildings of different sizes, forms, and functions (such as accommodation rooms, kitchen, refectory, staff rooms, store rooms, toilets, etc.) (Table 4).

Lastly, it can be stated that the plan layouts and space characteristics of monasteries contain both some intersection points and fundamental differences at the same time, as is explained in detail above.

4.4.4. Building Elements of Monasteries

Walls

The loadbearing stone masonry walls are constructed by using a variety of stones (Figure 5) which consist of the use of yellow cut stones, ashlar, and rubble stones in different sizes and forms. There is a different wall thickness of monastery buildings and their churches. Constructing monasteries in different periods and additions made to enlarge or restore the structures in later periods caused the changes in the size and dimensions. Later, wrong interventions (using cement plaster in between some parts of the stones) on Panagia Kantariotissa Monastery and Panagia tou Tochniou Monastery have been identifiedOn the other hand, some collapsed walls of Panagia tou Tochniou Monastery, Panagia Kanakaria Monastery, Agios Nikolaos Monastery, and Panagia Eleousa Monastery that has no roof cover, exist at the sites.

Figure 5. Different Wall Types of Monasteries (source: authors).

Roof Structures

The roof of the churches for many monastic buildings were constructed as domes, semi-domes and vaults (barrel vaults, domical vault, cross vaults) in general (Figure 6). Vaults were constructed by using varieties of materials with combination of yellow cut stones and rubble stones in different sizes and forms. In general, rubble stone was mostly used as a material for filling and reconstruction. On the other hand, traditional timber roof used over the other monastic buildings, except Church.

Distinctive characteristics of monasteries in the Karpas Peninsula can be listed as; narthex with a domical vault (Agios George Sakkas Monastery); cross-shaped vaulted narthex (Agios Nikolaos Monastery) and a dome over the center of the church (Panagia Kyra Monastery). They, however, share similar features with the characteristics of barrel vaults and semi-domes in general. Although the roof of the church of Hagios Philon Monastery was mostly destroyed, the vault at some collapsed parts of the roof is identifiable.

Figure 6. Roof Types of Monasteries (source: authors).

Doors, Windows, Shutters, and Lintels

The main and original material for doors, windows, shutters, and lintels of monastery buildings, is timber (Figure 7). Some doors, windows and shutters (at Panagia Kantariotissa Monastery, Agios George Sakkas Monastery, Panagia Eleousa Monastery, Panagia Kanakaria Monastery, Panagia tou Tochniou Monastery, and Apostolos Andreas Monastery) were damaged, removed, and/or fell out of their places due to external factors (such as natural reasons, animal attacks, human factors, etc.). Unfortunately, no doors, windows or shutters of the Agios Nikolaos Monastery and the ruined church of Hagios Philon Monastery have been preserved at the site. Additionally, iron bars (at Agios Nikolaos Monastery, Panagia Eleousa Monastery, and Panagia Kantariotissa Monastery), glass with timber frame (at Agios George Sakkas Monastery), glass with metal frame (at Panagia Kanakaria Monastery), and windows filled with stones (at Panagia Kanakaria Monastery), are also visible.

Figure 7. Different Doors, Windows, Shutters and Lintels of Monastery Buildings (source: authors).

Floor Surfaces

It was observed that square cut, rectangular cut, and small and irregular stones were used on the ground to cover the floors of the church and monastery building of Panagia tou Tochniou. The church of Panagia Eleousa Monastery has a floor covering made of square cut and rectangular cut stones (Figure 8). The floor of Hagios Philon Monastery has been partially preserved (Figure 8). The remains of the opus sectile floor cover is also visible at the site [42]. In addition, square cut, rectangular cut and irregular stones were used in the floor cover of Panagia Kanakaria Monastery. Apostolos Andreas Monastery has both a restored floor covering in good condition and a floor covering in need of restoration at

the site. Unfortunately, the floors of three monasteries (Agios George Sakkas Monastery, Agios Nikolaos Monastery, and Panagia Kantariotissa Monastery), were covered with incompatible material—concrete. However, it should be noted that some parts of the floor coverings are protected for Panagia Kantariotissa Monastery and some parts of the small and irregular stones are preserved for Agios Nikolaos Monastery.

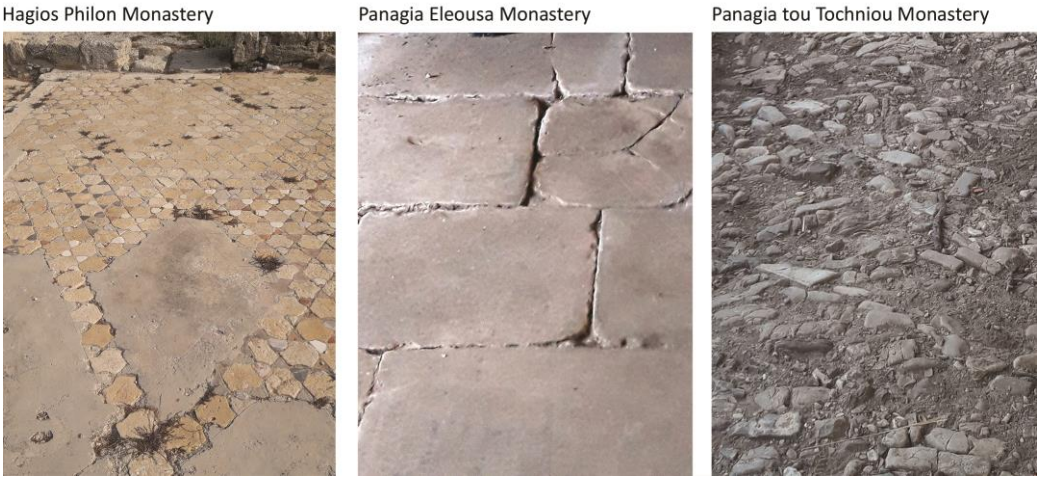


Figure 8. Different Floor Surfaces of Monastery Buildings (source: authors).

Furniture

It has been observed that many original items belonging to monasteries and churches are not in the buildings at the moment. Original frames and pictures with religious arts (in Panagia tou Tochniou Monastery, Panagia Eleousa Monastery, Agios George Sakkas Monastery, Panagia Kanakaria Monastery, and Apostolos Andreas Monastery), original seating (pews), wooden cabinets (in Agios George Sakkas Monastery, Apostolos Andreas Monastery) (Figure 9), and other items (candle holders, candles in human forms, chandelier, etc.) were observed during the site visits in August 2020, June 2022, and August 2022. Lastly, there is not any identified religious furniture in Hagios Philon Monastery, Panagia Kantariotissa Monastery, and Agios Nikolaos Monastery.

Figure 9. Furniture at Monasteries of Karpas Peninsula (source: authors).

4.5. Structural and Material Deterioration

Based on the glossary on stone deterioration patterns by ICOMOS-ISCS [56], some structural and material deterioration has been identified at the monasteries of the Karpas Peninsula. Among the monastery buildings visited, it was observed that two monasteries

had serious structural damages. First, in the church of Agios Nikolaos Monastery, the roots of plants pass through the wall and can be felt in the interior of the church (Figure 10). This problem directly calls for an immediate conservation action in order to strengthen the structure of the church. Secondly, diagonal cracks in the main entrance façade, backside façade, and roof of the Panagia Kantariotissa Monastery (Figure 10), indicate serious structural damage for the church.

Figure 10. Structural Damages at Monasteries of Karpas Peninsula (source: authors).

It was observed that a different scale of conservation actions has been carried out on many monastery buildings of the Karpas Peninsula during the site visits in August 2020, June 2022, and August 2022. However, the failure to carry out maintenance after the conservation actions caused material deteriorations for the buildings again. Additionally, both monasteries have lost some part of the monastic buildings, and the remains of the collapsed parts, and the surviving walls, can be observed in the area. Earthquakes during the past few years might be the reason for the demolition of the collapsed parts of monasteries (Figure 11). Unfortunately, it can be stated that the collapsed parts (walls, arches, stairs, etc.) of monasteries (Agios Nikolaos Monastery, Panagia tou Tochniou Monastery, Panagia Kanakaria Monastery, Panagia Eleousa Monastery, Hagios Philon Monastery) whose roof sections have been destroyed have lost their originality, authenticity, and integrity of the structures due to incurring irreversible damages.

Figure 11. Ruins of Monasteries of Karpas Peninsula (source: authors).

On the other hand, small- and large-sized cracks were observed on all monasteries and some of them are illustrated (Figure 10). The material deterioration on the roofs, walls, etc., is becoming deeper day by day. In addition, the placement of electrical cables inside the historical walls and plastering over them in the church of the Panagia Kanakaria Monastery can be named as one of the wrong intervention decisions and practices that cause material deterioration.

In general, as a result of visual analysis, it was observed that there were three main parameters that cause material deterioration in the monastery buildings which are natural reasons, human factors, and animal attacks. In other words, monasteries are not maintained at regular intervals and protective measures have not been taken despite possible damages coming from external factors, which has revealed these negative results on the building materials.

4.5.1. Natural Reasons

Deterioration on stone and timber decay based on natural reasons (potentially climatic factors, earthquakes, corrosions, etc.) were observed and caused water penetration, plant growth (Figure 12), moisture, mold which were in existence on either wall surfaces or the interior of the buildings. Climatic factors such as rain, wind, and sun, could penetrate the buildings from the collapsed parts, which might cause greater damage and disrupt the originality of the structures. Unfortunately, some of the disappeared parts of timber building-elements (roofs, doors, windows, shutters, etc.) and stones (that are also the reason for animal attacks and human factors) result in ineffective protection for many monasteries (Figure 13). Therefore, all these conditions have caused negative impacts on materials and structures of the monasteries.

Figure 12. Material Deterioration caused by natural reasons (source: authors).

Figure 13. Disappeared parts of Timber Building Elements (source: authors).

4.5.2. Animal Attacks

Damage to the doors and windows of many monasteries and in the surrounding walls leave the structures unprotected against animals. In many monasteries, pigeons have been seen inside the buildings.

4.5.3. Human Factors

The damage to monasteries related to human factors have been categorized under two main forms: inappropriate attitudes and uses; and inappropriate interventions (Table 5).

Table 5. Major damages to building materials of Monasteries (source: authors).

Effect of External Factors	Damage to Stone	Damage to Timber
Natural Reasons	Discoloration Vegetation/mortar crumbling, cracks Existence of trees nearby building walls /cracks Weathering/demolition, cracks	Weathering/decay, fragile, broken
Animal Attacks	Erosion/on stone surfaces (pigeons)	Erosion/on timber surfaces (pigeons)
Human Factors	*Inappropriate attitudes and uses:* Graffiti on wall surfaces Neglect (no proper maintenance) Shooting activity of hunters damage walls *Inappropriate interventions:* Installing cement plaster on walls and Concrete covering on the floor plane (incompatible material) Installing electrical cables inside the walls Pipe installation on the walls	*Inappropriate attitudes and uses:* Removing doors, windows and shutters Neglect (no proper maintenance) Making fire damage on timber *Inappropriate interventions:* Closing of openings (windows)

Inappropriate Attitudes and Uses

Inappropriate attitudes and uses have been identified as setting the fire that damaged the timber roof material of Panagia tou Tochniou Monastery, graffiti on the stone walls, removed doors, windows, and shutters, shooting activity of hunters that damages stone walls, and negligence of maintenance for building materials and protection (Figure 14).

Figure 14. Material Deterioration to Monasteries caused by human factors (source: authors).

Inappropriate Interventions

Some inappropriate interventions have been observed, such as cement plaster on stone walls and covering the floor with concrete, adding electrical installations, plastering the stone walls (Figure 14) and closing openings, windows, etc. It is clear that these inappropriate interventions have not been effective in preventing the loss of material. It has been clearly seen that proper maintenance actions are needed that consist of appropriate intervention applications and techniques.

5. An Integrated Conservation Proposals

The conservation of monasteries is one of the essential elements for the formation and development of sustainable environments. In this context, both conservation and reuse proposals will be developed for monasteries in the following part of the research.

5.1. Restoration of Monasteries

Table 6 shows the damage to the structure of the monasteries and the determination of the incorrect interventions that have previously been applied to these structures, in order to make the restoration proposals needed for the monastic buildings. It has been revealed that most of the damage seen in buildings in general show similar characteristics, and the damage with these similar characteristics are as follows; "loss of mortar"; "corrosion on stone walls"; "loss and cracks on plaster"; vegetation, dampness and discoloration on stones; collapsed walls, roofs, arches and/or stairs; broken and/or loss of doors, windows, shutters and/or floor covers; graffiti.

Table 6. Restoration Proposals on Monasteries of Karpas Peninsula (source: authors).

#	Damage in Material and Structure (DMS) and Alterations with Wrong Decisions (AWD)	Restoration Proposals
1. Agios Nikolaos Monastery	(DMS) Plant roots inside the wall and vegetation next to walls and site	Cleaning plants' roots and vegetation with appropriate interventions and tools on walls and at site
	(DMS) Loss of mortar (partial)	Replacement of mortar through injection method
	(DMS) Graffiti on walls	Removal of graffiti
	(DMS) Loss of and cracks on plaster	Replacement of the plaster with injection method
	(DMS) Big-sized holes and shot holes on stone	Addition of stones as similar to original material
	(DMS) Loss of windows and doors	Reproduction of timber frame windows and timber doors
	(DMS) Partially collapsed interior walls, collapsed walls and roofs	Partial reconstruction

Table 6. *Cont.*

#	Damage in Material and Structure (DMS) and Alterations with Wrong Decisions (AWD)	Restoration Proposals
	(DMS) Dampness and discoloration on stone	Eliminating the cause of damp and mechanical cleaning of stone
	(AWD) Concrete covering on the floor plane (partial)	Removal of incompatible concrete on floor, Replacement of floor covering with original material
2. Panagia Kantariotissa Monastery	(DMS) Loss of mortar (partial)	Replacement of mortar through injection method
	(DMS) Broken and/or loss floor cover	Replacement of floor covering with original material
	(DMS) Cracks on stone arches and walls	Stitching of the masonry cracks and Injection grouting for cracks
	(DMS) Displaced keystone and stone	Replacement of the displaced keystone and stones
	(DMS) Graffiti on walls	Removal of graffiti
	(DMS) Loss and cracks on plaster	Replacement of the plaster with injection method
	(DMS) Dampness and discoloration on stone	Eliminating the cause of damp and mechanical cleaning of stone
	(DMS) Vegetation on wall, roof, and site	Cleaning vegetation with appropriate interventions and tools on walls, roofs, and at site
	(DMS) Loss of Tower's bell	Replacement of bell as similar to original
	(DMS) Damaged wall and roof	Partial reconstruction
	(DMS) Damaged timber doors and windows	Repair/restoration of timber doors and windows
	(AWD) Using cement plaster in between some parts of stones	Removal of cement plaster and applying traditional plaster
	(AWD) Concrete covering on the floor plane (partial)	Removal of incompatible concrete on floor
3. Panagia tou Tochniou Monastery	(DMS) Vegetation on walls and site	Cleaning plants' root and vegetation with appropriate interventions and tools on walls and at site
	(DMS) Loss of mortar (partial)	Replacement of mortar through injection method
	(DMS) Broken and/or Lost stone floor cover at some parts	Replacement of floor covering with original material
	(DMS) Cracks on wall and arches	Stitching of the masonry cracks and injection grouting for cracks
	(DMS) Discoloration on stone	Mechanical cleaning of stone
	(DMS) Fire traces on walls and timber material	Cleaning to remove fire traces and replacement of timber material
	(DMS) Broken and/or Loss of doors, windows and shutters	Replacement and repair of damaged/lost doors, windows and shutters
	(DMS) Graffiti on doors	Removal of graffiti
	(DMS) Collapsed walls, roofs, and arches	Partial Reconstruction
	(AWD) Using cement plaster in between some parts of stones	Removal of cement plaster and applying traditional plaster
4. Panagia Kyra Monastery	Panagia Kyra Monastery is recently restored.	

Table 6. *Cont.*

#	Damage in Material and Structure (DMS) and Alterations with Wrong Decisions (AWD)	Restoration Proposals
5. Panagia Kanakaria Monastery	(DMS) Loss of mortar (partial)	Replacement of mortar through injection method
	(DMS) Dampness and discoloration on stone	Eliminating the cause of dampness, mechanical and chemical cleaning of stone
	(DMS) Vegetation on walls, stairs, and site	Cleaning vegetation with appropriate interventions and tools on walls, stairs, and site
	(DMS) Corrosion on stone stairs	Replacing new stone stairs as similar to original
	(DMS) Broken and/or loss of doors, windows, lintels and wooden shutters	Replacement and repair of the damaged and lost parts as similar to original design
	(DMS) Loss of and cracks on plasters	Replacement of the plaster with injection method
	(DMS) Corrosion of stone wall partially and cracks in walls	Stitching of the masonry cracks and injection grouting for cracks
	(DMS) Damage of wooden sheets	Repair/restoration of wooden sheets
	(DMS) Broken and/or lost stone floor cover at some parts	Replacement of floor cover with original material
	(DMS) Collapsed walls, roofs, and arches	Partial reconstruction
	(AWD) Electrical installations	Removal of incompatible electrical installations
	(AWD) Metal frame glass window and Window covered with plaster	Removal of incompatible materials (plaster, metal frame) and Replacing timber frame windows
6. Agios George Sakkas Monastery	(DMS) Dampness and discoloration on stone	Eliminating the cause of damp, and mechanical cleaning of stone
	(DMS) Cracks on plasters	Replacement of the plaster with injection method
	(DMS) Damaged timber doors and windows	Repair/restoration of timber doors and windows
	(DMS) Vegetation at site	Cleaning vegetation with appropriate interventions and tools at site
	(AWD) Concrete covering on the floor plane	Removal of incompatible concrete on floor, Replacement of floor covering with original material
7. Panagia Eleousa Monastery	(DMS) Vegetation on wall surfaces and at site	Cleaning vegetation with appropriate interventions and tools on walls and at site
	(DMS) Four big-sized and square holes at façade	Addition of stones as similar to original material
	(DMS) Loss of and/or cracks on Plaster	Injecting new traditional plaster at the lost parts
	(DMS) Loss of Mortar and Corrosion on stone walls	Replacement of mortar through injection method
	(DMS) Dampness and discoloration on stone	Eliminating the cause of damp and mechanical cleaning of stone
	(DMS) Lost, and/or Damaged doors, windows and shutters	Replacement and repair of the damaged, and/or lost parts
	(DMS) Collapsed walls, roofs, arches, and stairs	Partial Reconstruction
	(DMS) Cracks on stone walls	Stitching of the masonry cracks and Injection grouting for cracks
8. Hagios Philon Monastery	(DMS) Loss of Mortar and Corrosion on walls	Replacement of mortar through injection method
	(DMS) Dampness and discoloration on stone	Eliminating the cause of damp and mechanical cleaning of stone
	(DMS) Vegetation on floor and site	Cleaning vegetation with appropriate interventions and tools on floor and at site

Table 6. *Cont.*

#	Damage in Material and Structure (DMS) and Alterations with Wrong Decisions (AWD)	Restoration Proposals
9. Apostolos Andreas Monastery	(DMS) Broken, Lost, and/or Damaged roof materials, doors, windows, shutters, stairs, and floor covers	Replacement and repair of the damaged, broken and/or lost parts
	(DMS) Dampness and discoloration on stone	Eliminating the cause of damp and mechanical cleaning of stone
	(DMS) Loss and cracks on plaster	Replacement of the plaster with injection method
	(DMS) Vegetation at site	Cleaning vegetation with appropriate interventions and tools
	(DMS) Loss of Mortar and Corrosion on stone walls	Replacement of mortar through injection method
	(AWD) Incompatible new additions and mechanical, electrical, and pipe installations	Removal of incompatible addition and mechanical, electrical, and pipe installations that cause visual and noise pollution

Since the reasons behind the poor condition of the monastic buildings overlap, thus similar interventions which differ in scale are needed. For example, while some monasteries have major cracks and collapse, others consist only of minor cracks. Furthermore while irreversible destruction has occurred in some buildings, some demolitions can be reversible with good and harmonious conservation proposals. In this direction, the restoration proposals of the monasteries of the Karpas Peninsula are illustrated in Table 6.

5.2. Adaptive Reuse of Monasteries in the Karpas Peninsula through Monasteries Route

The physical condition of the nine reviewed monasteries represents different characteristics. However, the most fundamental problems in the conservation of these structures include the perception of reuse decisions as a political decision, financial inadequacies, piecemeal conservation decisions, and lack of technical team experts on conservation actions. These situations, which limit and block the conservation actions, cause obsolescence and lack of protection of the buildings, and therefore, the integration of these structures with people, who have lost their original religious community, cannot be achieved. The approach, which is observed in the monastery conservation actions in Northern Cyprus and focuses mainly on physical protection, is not comprehensive and not accepted as a proper conservation approach today, as international documents and charters suggest conserving heritage buildings by using them and making them socially useful [11]. Additionally, historical buildings are in need of new uses to become a part of an active and developing socio-economic system, and to guarantee their continuation by preventing heritage values from being negatively affected [57]. Therefore, it can be stated that it is a "must", and more than necessary, to consider the reuse of these structures when making conservation decisions. As all monasteries are reviewed, the reusing proposals should contribute to rural development, not disrupt the host communities that are located in rural villages, and use the context-dependent potential of these areas.

Different examples can be given in parallel with the above argument. For example, in Spain, it was suggested to integrate the monasteries into grape and wine routes and gastronomic tourism by using the close relationship of the monasteries with wine [27]. It has been stated that the main aim is to develop more reasons to visit monasteries and accordingly attract more tourists by creating new motivations. These kind of strategies with an integrated conservation approach will use the products grown in rural areas to develop reuse proposals specific to monasteries and contribute to the rural development of the villages and the inhabitants living in the area. Considering the close relationship between the religious communities living in monasteries in the past and the resources grown in the surrounding area, it seems possible to create reuse functions and agricultural activities around the grape-, olive-, and carob-related products found in the close

context of the monasteries in the Karpas Peninsula. In addition to agricultural products and activities, considering the location of the monasteries in the unique nature of rural contexts, that context comes to the fore in various tourism activities involving ecological and nature themes.

According to Vehbi et al. [7], products related to olives, grapes, and carob have been produced in the fertile lands of the Karpaz region for centuries, and many people gain income through agriculture and agricultural products. Agricultural products such as carobs, grapes, and olives are the strength of the fertile lands of the Karpas Peninsula that can be used as tourism products. Therefore, it can be stated that these are the three most prominent products of agricultural activity of the Karpas Peninsula; therefore, the history of agricultural production and manufacturing of monasteries have a relationship with these products, production of these products, and the agricultural lands of these products.

However, the religious use and the values of religious buildings should be carefully assessed and considered. In the churches of monasteries, where religious use is rarely observed in general, it is necessary not to suggest functions and activities that will prevent religious use when necessary and on special religious days. Therefore, it is suggested that the churches, which are located on monasteries routes to continue their religious use, should remain with their original function (as a church). On the other hand, suggestions in relation to the use of monastery buildings aimed to be related with gastronomy (wine, carob, olive oil tasting, food production units, etc.) are different examples of where the monastery buildings and churches were preserved. Therefore, multi-functional uses were suggested. It can be stated that the necessity of multi-functional uses that can serve the local community and tourists who visit for both a cultural and secular use and a religious use for religious community is clearly evident.

The monasteries route starts with Agios Nikolaos Monastery, Kaplıca village (Figure 15). Since the monastery consists only of its church, it has been suggested to be preserved for religious use. However, as the monastery is located in the unique nature of the mountain, leisure/recreation activities (hiking and photographing the picturesque views) are aimed to be organized in the context. Then, the route continues with the visit to Panagia Kantariotissa Monastery at Kantara. While the church of Panagia Kantariotissa Monastery was suggested to be used for a religious purpose, two small spaces of monastery buildings located near church were proposed to be used for educational activities (tasting of grapes and grape-related products; wine, etc.). Hospitality activities (visiting the Kantara castle) and leisure/recreation activities (picnics, hiking, and photographing the picturesque views) are among the recommended usage functions for the context. Panagia tou Tochniou Monastery located in Ağıllar, is the third stop. While the church of the monastery was preserved for religious use, suggested functions for the six small rooms belonging to the monastery building consist of educational activities (seminars about the history of carob in Cyprus, and tasting of carob and carob-related products) and direct sales activities for these products. Nature, which includes the monumental cypress tree in context, is suggested for recreational activities (observing and photographing the wildlife).

The next stop is Panagia Kyra Monastery, which has a small-sized church only and is suggested to be used for religious use. Meanwhile, the recreational activities (observing and photographing the natural rock formations) that are suggested, due to the existence of unique nature and the existence of a vineyard in the area, provide an opportunity to also suggest working activities (harvesting vineyards). The route continues with Panagia Kanakaria Monastery where direct-sale activities (cafe/shop—selling of olive and olive-related food and products in small spaces of the monastery buildings), educational activities (tasting of olive and olive-related products; olive oil, etc.), working activities (olive oil production) and religious activities at the church, were proposed. The church of Agios George Sakkas Monastery with a religious use is the sixth stop. Hospitality activities that consist of visiting Karpas Gate Marina have been proposed due to its close location. The church of Panagia Eleousa Monastery with a religious use is the seventh stop. It has been proposed to organize educational activities (farm/garden tours) in the area. The monastery,

which is currently visited as an archaeological site, is planned to be added to the route with its current use. Swimming as a leisure/recreation activity is among the recommended functions due to the close location to the beach.

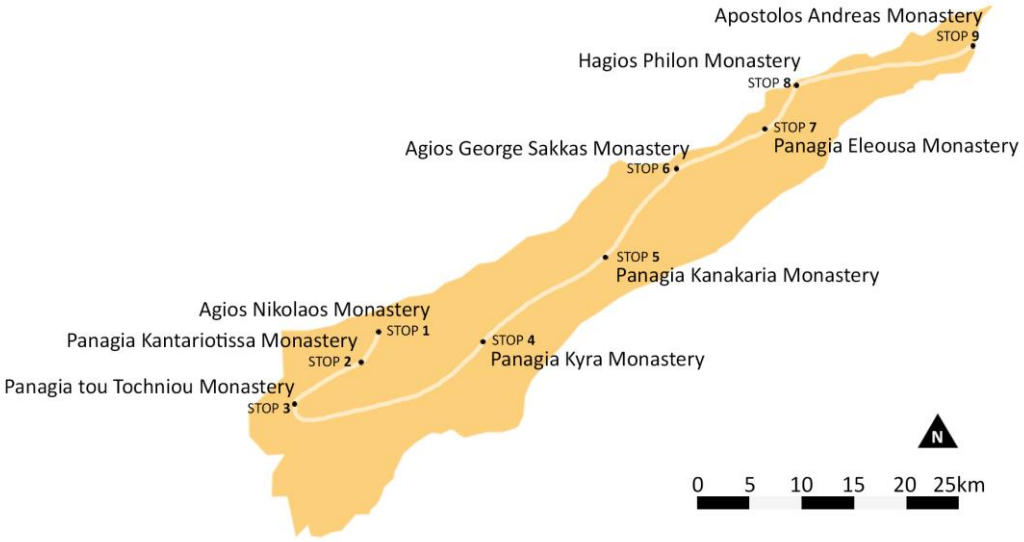


Figure 15. Schematic Representation of Monasteries Route, Karpas Peninsula (source: authors).

The Apostolos Andreas Monastery has been added to the end of the monastery route (Figure 15) as it is one of the significant religious heritage sites of Cyprus, located in the Karpas Peninsula. While the church of Apostolos Andreas has already been assigned a religious use, other buildings of the monastery, which are abandoned and/or rarely used, have potential to serve as seminar rooms (educational activities), and a café and shops (direct-sale activities). Additionally, the area has splendid natural features to host diverse recreational activities such as swimming at Golden Beach, observing and photographing nature, sea and the wild donkeys, and drinking the holy water. While the main theme of the Monastery Route offers a gastronomic and religious experience, it hosts different activities and uses where multiple tourism forms intersect, such as agro, eco, nature, cultural, and heritage tourism (Table 7).

In this context, re-using and organizing activities on a well-structured cultural route can also contribute to the heritage routes. As the aim of the heritage routes are to promote common cultural heritage and to raise awareness of the society, and to respect local cultures, traditions, environments, and natural and cultural heritage, the contribution of the monasteries of the Karpas Peninsula have potential to add value to the significant appearance of the route. In addition, developing a route structure for the rural monasteries of the Karpas Peninsula can be joined to European Cultural Routes. There is also a need for an arrangement for the transfer of the income of tourism to the conservation actions of monasteries, as there are great financial problems that limit the physical protection of structures. Both rural tourism and the above-mentioned tourism formed with the integration of monasteries brings potential to develop job opportunities for inhabitants.

Lastly, in order to develop the proposed Monasteries Route, the relevant parties from the conservation of these structures should work together in order to achieve this goal. The Department of Antiquities and Museums, Technical Committee on Cultural Heritage (TCCH) in Cyprus, UNDP in Cyprus, Evkaf, Department of City Planning, Ministry of Tourism and Culture, the local community, and the religious community should work together to promote and activate the route.

Table 7. Proposed new uses for Monasteries of Karpas Peninsula through Monasteries Route (source: authors).

Monasteries	Context	Proposed New Functions for the Monasteries
1. Agios Nikolaos Monastery	*Leisure-Recreation Activities/Uses;* • Hiking in the mountain • Photographing the picturesque views	**Church** *Religious Activities/Uses*
2. Panagia Kantariotissa Monastery	*Leisure-Recreation Activities/Uses;* • Organizing picnic activities • Hiking in the mountain • Photographing the picturesque views • *Hospitality Activities/Uses;* • Visiting Kantara Castle	**Church** *Religious Activities/Uses* **Monastery Buildings** *Educational Activities/Uses* • Tasting of grape and grape-related products, such as wine, etc.
3. Panagia tou Tochniou Monastery	*Leisure-Recreation Activities/Uses*; • Photographing the picturesque views (including monumental Cypress Tree) • Observing and photographing the wild-life	**Church** *Religious Activities/Uses* **Monastery Buildings** *Educational Activities/Uses;* • Organizing seminars about history of carob and its production in Cyprus • Tasting of carob and carob-related products *Direct sale Activities/Uses;* • Selling of carob and carob-related products
4. Panagia Kyra Monastery	*Leisure-Recreation Activities/Uses;* • Observing and photographing natural rock formations *Working Activities/Uses;* • Harvesting vineyards	**Church** *Religious Activities/Uses*
5. Panagia Kanakaria Monastery	*Hospitality Activities/Uses* • Visiting Tombs	**Church** *Religious Activities/Uses* **Monastery Buildings** *Educational Activities/Uses;* • Tasting of olive and olive-related products, such as olive oil, etc. *Direct sale Activities/Uses;* • Café/Shop—Selling of olive and olive-related food and products *Working Activities/Uses;* • Olive oil production
6. Agios George Sakkas Monastery	*Hospitality Activities/Uses;* • Visiting Karpas Gate Marina	**Church** *Religious Activities/Uses*
7. Panagia Eleousa Monastery	*Educational Activities/Uses;* • Farm/garden tours	**Church** *Religious Activities/Uses*

Table 7. *Cont.*

Monasteries	Context	Proposed New Functions for the Monasteries
8. Hagios Philon Monastery	*Leisure-Recreation Activities/Uses;* • Swimming at the beach	**Ruin** *Hospitality Activities/Uses;* • Visiting the ruins of the Church
9. Apostolos Andreas Monastery	*Leisure-Recreation Activities/Uses;* • Observing and photographing nature, sea views, and wild donkeys • Swimming at Golden Beach • Drinking the holy water	**Church** *Religious Activities/Uses* **Monastery Buildings** *Direct sale Activities/Uses;* • Cafe/Shop—Selling of local food and products *Educational Activities/Uses;* • Seminar–History of monasteries in Cyprus

The transportation department and department of city planning should improve the physical conditions of roads that provide direct access to the monasteries; install new lights along with the roads; and design new signage that directs the way to the monasteries. They also need to clean the sites from vegetation. The Ministry of Tourism and Culture should carry out the necessary steps such as publishing advertisements through social media, distribution of brochures, etc., to promote this proposed route. Therefore, the route can be organized when all these necessary steps are taken, and accordingly, local people and tourists will realize the importance of its existence.

6. Conclusions

Monasteries represent various characteristics based on the different religions and locations, however, over the years, these important structures have become the common cultural heritage for not only their religious communities but also for all humanity. The monasteries on the island of Cyprus benefited from the beauty and features of their locations in order to survive. In the past, the religious importance of the monasteries also contributed significantly to the development of the context. Today, the rural, agricultural, and ecological activities in which the monasteries are located in, can be integrated with each other, and become part of a well-structured and an integrated system for both the conservation of monasteries and the development of the rural contexts. Unfortunately, due to financial, political, and environmental factors, their conservation is either constantly hindered or realized only to a limited extent—just conservation but not using them afterwards. These limited and piecemeal conservation approaches do not provide the necessary basis for the protection of multiple monasteries. They are not even visible and do not even have any traffic signs to divert people to the sites.

Therefore, monasteries in the Karpas Peninsula were addressed in order to develop a different perspective on the ineffective conservation strategies and to create a solution to the existing conservation problems. As a result of the research, it is argued that all monasteries need immediate conservation approaches that propose reuse strategies through tourism, as piecemeal conservation approaches have not offered effective solutions for their adaptation and they are in a poor condition.

The research comprehensively addressed the architectural conservation problems of monasteries and developed reuse proposals for the monasteries' long-term wellbeing. The reuse proposals suggested include creating a strong link between monasteries and the rural characteristics and activities of monasteries with the Monasteries Route that includes gastronomic and religious experiences. International conservation policies emphasis the significance of the determination of reuse opportunities together with the religious community (even if they are absent or a minority in the lands of religious heritage under current

conditions) and local communities (even if they belong to other religions and live in the close environment of religious heritage). Therefore, in this study, while the religious use of the churches is preserved for the religious community, different uses for the monastery buildings and their surroundings are suggested in order to strengthen the relationship of the local community with these structures.

A Monasteries Route with religious and gastronomic experience will enable the monasteries in independent locations but in the same region to come together on a common denominator. It will enhance the cultural heritage, revitalize, and increase awareness of the heritage. The identity, history, and memory of the place sustain the region's authenticity, which is preserved via the maintenance of the historical and cultural values of these structures.

Moreover, the route will help to provide a new tourism model—religious tourism—in the Karpas Peninsula together with its current tourism models—cultural, heritage, agro, eco, and nature tourism. As a result, it will aid in the development of new enterprises and promote a number of industries and pursuits that are closely related to the tourism sector. Some other unused or even abandoned structures could also be affected positively in the region and turn out to have new activities due to the proposed route.

Future studies should focus on documenting all monasteries on the island and suggesting a conservation model that includes participation of all stakeholders for the decision-making process and provide contributions for the emergence of unique, comprehensive, and necessary reuse proposals for the religious heritage.

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