ABANDONED VILLAGES

IN THE LANDSCAPE

OF CYPRUS

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ABSTRACT

This study aims to enhance the unspoiled vernacular architecture of the *Abandoned Villages in the Landscape of Cyprus*. It is concerned with the evaluation of their architectural and landscape significance and the establishment of a revival and rehabilitation scheme.

The research methodology was carried out on three levels: extensive survey visits to all the seventy-eight abandoned villages, documentation study and investigation of the possible contemporary uses. The study begins with the historical background: the origins, development and desertion of the villages in Cyprus and focuses on the abandoned villages' historical and geographical characteristics. It examines their cultural and economic value through an interpretation of their village-scape, their indigenous architecture and their landscape significance.

The dissertation classifies the villages into rehabitable and non-rehabitable and sets up an integrated conservation policy for their interpretation. It investigates the introduction of economically viable contemporary uses through sustainable development and integrated conservation.

The conservation policy is developed at two levels: first, the evaluation of the structural integrity of the villages' buildings to set up guidelines for their conservation and second, the investigation of the legislative framework and the opportunities for achieving development strategies. Ethics of conservation, planning and management issues arise and recommendations are given for the implementation of the conservation, rehabilitation, and interpretation schemes.

The international charters and conventions are the 'foundation stones' for the abandoned villages conservation principles. However, their conservation principles go far beyond the point of the existing framework, requiring the establishment of a Charter, applicable to the enhancement and revival of the unspoiled vernacular architecture.

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INTRODUCTION

Vernacular Architecture, '*a house or whole village, provides us with uniquely clear examples of the interaction between behaviour, form and the natural environment*'. It is developed '*without pretense to elegant style or heroic form, growing out of the practical needs of the inhabitants and the formidable restraint of site, climate, and the preindustrial society*'. It '*has always been the dominant building type in any era, and yet it was totally ignored until*', quite recently, '*perceptive critics began to contrast its virtues with the largely unfulfilled promise of modern architecture to* "*build in the nature of man*" (Carver, 1983:7).

The scope of this dissertation is to identify the values of vernacular architecture in the abandoned villages in the landscape of Cyprus. The reason for selecting this topic is that those villages preserve unspoiled the essence of rural building, that is elsewhere increasingly at risk. The purpose of the study is to identify ways of protecting and enhancing their authentic character, through interpretation and rehabilitation schemes.

The study methodology classifies the villages according to their common regional characteristics, their architectural language, the material and building techniques used, and the definition of the reasons of their desertion. The research methodology was operated and developed at three levels: visits for extensive recording, documentary study and evaluation of the data.

The extensive visits to all the seventy-eight abandoned villages guided the intensive recording on selected examples. The study visits took place in January, April and June 1995. Three survey methods were combined: visual record and photographic survey of the village-scape, setting and viewpoints, and the buildings' structural or decorative features; descriptive record of the village development, function, and circumstances of desertion; and detailed investigation, analysis of the structural state of the buildings.

Documentary study, from historical, geological and geographical written sources and a series of maps, illuminates the villages historical, geological and geographical significance, origins, development, function and desertion. The guidance of governmental officers, professional geographers, experts on surveying rural settlements and people

from nearby villages who know the area well, was valuable.

Evaluation of the village-scape means the village setting and layout, the morphology and beauty of the landscape, the vegetation and the views. Evaluation of their architectural significance and architectural language means the buildings' typology, the building materials and techniques, the decorative features and the state of use and structural conditions of the buildings. The fieldwork results enable to classify the villages into rehabitable and non-rehabitable. All the villages are described and evaluated. The dissertation is set out in seven chapters.

Chapter one examines the origins, the development and desertion of villages in Cyprus. It designates the study area, the seventy-eight abandoned villages, historically and geographically and defines the problem of their desertion.

Chapter two continues with the description of the villages, the village-scape, the vernacular architecture and the landscape surroundings. The survey proved that the abandoned villages preserve in the landscape their unspoiled vernacular architecture that is elsewhere at risk.

Chapter three promotes the authenticity of their vernacular architecture, cultural and use values. The use value is defined as functional and economic; and the cultural value as historic, aesthetic, architectural and environmental. The evaluation process classifies the villages into rehabitable and non-rehabitable according to their potential for reuse.

Chapter four deals with the enhancement of the significant villages through a conservation planning and rehabilitation scheme. The advantages, benefits and the impact of rehabilitation are assessed. The principles of rehabilitation are discussed and contemporary compatible uses are proposed.

Chapter five focuses on the case studies and the application of the new uses. The study methodology is developed on two levels: setting the criteria for the selection of the villages, assessing their value and investigating the trends of our time. The selected villages, case studies, are described historically, geographically and architecturally. Their proposed uses provide the motives for their revival and rehabilitation.

Chapter six develops the planning and principles of conservation policy. Ethics of conservation, the applicability of the International Charters or other conventions, attitudes and mechanisms are discussed and the rehabilitation principles are established.

Chapter seven deals with the present legislative framework and the opportunities for achieving sustainable development. Conservation work on vernacular buildings in Cyprus is evaluated in the context of the applicability of their economic and management incentives for an integrated conservation scheme in rehabilitating the abandoned villages. The future of the villages is prolonged by a set of proposals that aims to overcome the financial and management obstacles.

In conclusion, the abandoned villages have landscape, architectural, cultural, economic and use value. They have tremendous potential for revival, rehabilitation and reuse. They give significance to the wider landscape and have potential to help us to understand the heritage. They contain the essence of rural buildings and the traditions of Cyprus that are elsewhere at risk. Rescuing them, as unspoilt examples of vernacular architecture, could benefit the local economic revival and national patrimony. Their revival provides an opportunity to evolve a **Charter** specifically related to the needs of the unspoiled vernacular architecture.

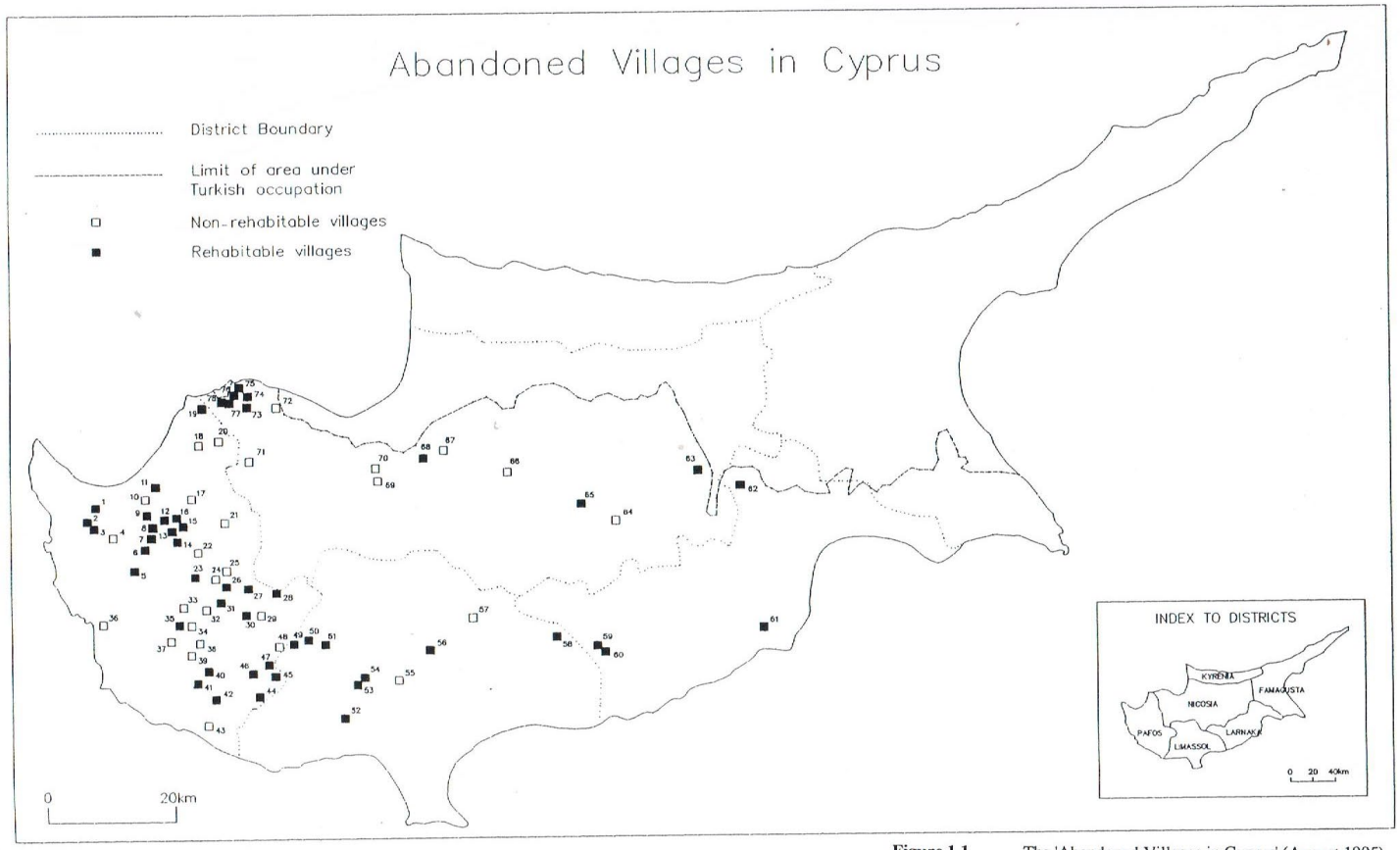

Figure 1.1 The 'Abandoned Villages in Cyprus' (August 1995).

a/a	Villages	date of desertion
	in Pafos district	
1	ANDROLYKOU	1974
2	FASLI	1975
3	PITTOKOPOS	1980
4	TERA	1975
5	Old THELETRA	1982
6	LOUKROUNOU	1975
7	EVRETOU	1980
8	TRIMITHOUSA	1975
9	*AGIOS ISIDOROS*	1975
10	*MIRMIKOFOU*	1946-75
11	Old PELATHOUSA	1937-76
12	MELADHIA	1975
13	ISTINCO-KIO	1975
14	SARAMA	1975
15	ZACHARIA	1975
16	MELANDRA	1975
17	AGIOS MERKOURIOS	1950
18	DIMMATA	1950
19	PALIAMPELA	1980
20	LIVADI	1954
21	AGYIA	1960
22	ANADIOU	1964-74
23	MELAMIOU	1980
24	LAPITHIOU	1953
25	MAMOUNTALI	1964-75
26	STATOS	1960's
27	VRETSIA	1975
28	PERA VASA	1950's, 1962, 1968
29	MALOUNTA	1953
30	LAGOUDIA	1920's-30's
31	AGIOS FOTIOS	1960's
32	FALEIA	1953
33	KOURDAKA	1964
34	*KATO PANAGIA*	1930's-60's
35	PITARGOU	1975
36	POTIMA	1940's
37	*MORO NERO*	1955
38	Old ELEDIO	1953
39	Old AXYLOU	1953
40	Old CHOLETRIA	1975
41	FOINIKAS	1980's
42	SOUSKIOU	1976
43	LIZATA	1940's-1980's*
44	KATO ARCHIMANDRITA	1963-66
45	MOUSERE	1980's
46	MARONAS	1975
47	Old PRASTIO	1960's
48	Old KIDASI	1953
	in Limassol district	
49	*GEROVASA*	1964-80's
50	TROZINA	1930's-70's
51	KISSOUSA	1980's
52	STERAKOVU	1946-82
53	Old PANO KIVIDES	1972
54	KATO KIVIDES	1975
55	Old ALASSA	1984-86
56	Old KORFI	1970's
57	ATHRAKOS	1980's
58	VIKLA	1982
	in Larnaka district	
59	PARSADA	1980's
60	DRAPEIA	1980's
61	SOFTADES	1977
62	PETROFANI	1975
	in Nicosia district	
63	*AGIOS SOZOMENOS*	1964-75, 1980
64	KATALIONTAS	1960-77*
65	FILANI	1946-1975
66	AGIOI ILIOFOTOI	1960's, 1975, 1977*
67	PANO KOUTRAFAS	1964, 1980's*
68	MANDRES-ASINOU	1946,1980's 1990's
69	AGROLADOU	1975
70	AGIOS EPIFANIOS	1975
71	VROISIA	1964-76
72	AGIOS IOANNIS TOU SELEMANI	1975
73	KHALERI	1964
74	AGIOS THEODOROS	1964
75	*MANSURA*	1964
76	AGION GIORGOUDI	1930's, 1964
77	SELLADI TOU APPI	1975
78	ALEVGA	1964

- Origins of the population: GREEK , TURKISH, *GREEK-TURKISH*
- The first date indicates when the village started to decline and the last its desertion or *demolition.

Figure 1.2 The index to the'Abandoned Villages'

CHAPTER ONE *the history and definition of the subject*

The history of Cyprus has resulted in a successive establishment of settlements throughout the passing of time. The island's destiny has proved to be associated with its geographical position and its history is related to that of its neighbouring coasts: Syria, Anatolia, the Aegean Islands. This historical background explains the origins of the abandoned villages, their function and development and defines the problem of their desertion. Following this, a geographical and historical designation of the study area and an analysis of the reasons that lead to their desertion are set out.

1.1 Historical Background: origins, development and desertion of settlements.

'*Nine millennia have left many footprints in the soil of Cyprus*', which enlightened not only the existence of life on the Island but also the relationship with the neighbours (Hunt, 1994:291).

The earliest settlements are dated at the end of the eighth millennium BC. A variety of factors for the selection of a site had been considered from the early Neolithic period to modern times and related to factors such as topography, vicinity of water or spring, lithic resources, availability of building material, access to arable land, forest or sea and potential for defence.

Topographically, settlements are located on gently sloping to relatively steep hillsides, at the tops of steep hillrocks, high saddles and in high plateaux. The first **Neolithic settlements** were spread along the coasts and later were all carefully positioned within sight of the sea and on natural frontiers between farming and herding land. Seventeen settlements of this period have been identified. Generally, the settlement pattern has been repeated from one place to another by skilled craftsmen who created a standard type for the Neolithic period. Many are located south of the short river valleys that descend from the Troodos mountain (Map 3). The largest known population was around two thousand inhabitants. Desertion of the settlements was caused by invasions or earthquake destructions, diseases or famine.

A similar range of settlements and reuse of old sites is identified in the **Chalcolithic**

period: 4500-2500 BC. However, chalcolithic preference for high altitude settlements near permanent water and copper resources has been documented by archaeological excavations, as in the abandoned villages of Alassa and Souskiou. A shattering earthquake in 3900 BC caused the desertion of many settlements, and the establishment of smaller hamlets. Thirty have been identified. They occupy the west, promontories, hilltops and slopes around Troodos to avoid invasions from the coast.

Cypriot Bronze, Early and Middle, 2500-1500 BC, '*is one of the island's great periods of creativity*' which '*witnessed the growth of a literate, urban culture*'. Similarly, powerful new centres '*communicated with the three sophisticated civilisations of the era: Egypt, Minoan Crete and Hittite Anatolia*' (Rogerson, 1994:33). Invasions from the '*Sea People*', earthquakes and floods caused the desertion of settlements and the establishment of new ones. These were stretched along the northeastern foothills of the Troodos, on the 'copper belt' of Cyprus and in sites half way between upland mines and the sea. The copper trade, built up with the Near East and Egypt, resulted to the clustering of the sites on the south and east coasts. Then, at the end of the thirteenth century BC the Myceneans, from Greece, colonised, influencing culturally and politically the Island's development. Some villages were established then; Lapithiou was built in the twelfth century by Arcades from Peloponesos (Klerides, 1961:136-137) and Asinou by Pelasgous in 1100 BC.

Ten Cypriot Kingdoms were established and consolidated during the **Cypro-Geometric** period. The era of prosperity continued into the Golden Age of Cyprus, the **Archaic period**, 750-475 BC. The Island was divided between city states, each ruled by its own dynasty. Twelve kingdoms between 707-325 BC were established. The settlements appear to be almost constant during the entire time span. During the **Classical period**, 475-323 BC, and the **Hellenistic period**, 323-31 BC, the sites were located in strategic passes that controlled access to the valleys, since the Island had experienced invasions from several conquerors during previous periods. The Pitargou village, dates from the Classical period and was founded by the inhabitants of Epidavros, and Fasli by settlers coming from *Phaselis*, Lydia of Minor Asia during the Hellenistic period (Steele, 1992:223).

As a '*Province of Rome*' during 31 BC-AD 325, Cyprus passed through an era of prosperity. The **Roman** settlements' system caused the re-occupation of highlands as well

as uplands, which had been abandoned throughout the preceding settlement system. Those were apparently related to agricultural, viticultural, and copper mining. Statos village, located on a strategic position at the western edge of Troodos, was used as a Roman 'station', from which its name was derived, in the Roman period (Klerides, 1961:229).

The settlement system initiated in the **Byzantine,** AD 330-649, and **Medieval** era, continued later with minor fluctuations. During Byzantine times, a series of Arab raids between 648-965, earthquakes in 332, 242, and 365, and diseases from arid climate conditions caused further settlement destruction. Some villages originated in the Byzantine period survived: Vikla, Mousere, *Marona*. The crusades influenced the island's destiny; Richard the Lionheart on the way to the Third Crusade took possession of Cyprus, between 1191-1192, and then sold it to the Knights Templar who resold it to Guy de Lusignan.

Many settlements were converted into feudal estates or were established by the Templars from the **Early Medieval period**. In the **Frankish (Lusignan) period**, 1192-1489, Cyprus was ruled as a Frankish Kingdom and the land was divided under the feudal system. The land and the native villagers were under the rule of noble families of French origin. The natives were divided into three classes: the *'paroikoi'*, the serfs; the '*perpariari',* who *'paid an annual sum in lieu of labour*'; and the *'lefteroi',* the free owners (Rogerson, 1994:43).

The island was divided into twelve counties and many villages, including 'abandoned' ones were founded and acquired their names in this period from the noble families to whom they belonged: Kivides or *Chivida,* Filani, Vretsia or *Vrelia*, Androlykou or *Androlique.* Part of the land was owned by the Latin Bishops; Nicosia, Famagusta, Limassol, Pafos and the Latin Monasteries. The Knights Templar, and later the Knights of St. John, used to own and exploit part of the Royal property; including 67 'Commandery' villages in vineyard districts. *Little Commandery of Finikas*, was the one of their Headquarters in Foinikas village.

In the **Venetian period**, 1489-1571, the fortification system in the cities was improved and the feudal system continued to rule. Some 850 villages were identified (Cobham,

1908:197), while 36 of those were Monasteries (Kyriazis, 1952:3). On Jacomo Franco's map, published in 1570, only 564 place names were presented (Hadjipaschalis, 1986:8). The architecture and the language produced *'a curious hybrid'* of Greek, French and Italian influences. The development of a transportation system, probably due to the re-exploitation of copper mines, is indicated by the existence of several medieval bridges, for example *Kelefos* and *Roudias* in the Xeros valley (Goodwin, 1985:755).

In the **Ottoman period**, the era of prosperity ended. The Ottoman invasion caused destruction, desertion or conversion of monuments and settlements. The Muslim Turks that came from Minor Asia, among whom were skilled craftsmen, repopulated many villages, for example Vretsia, Agios Theodoros, Androlykou, Fasli, Maronas, Evretou or *Eurati*, Loukrounou or *Lucrumu*, Agios Isidoros or *S. Sidro*, Agios Sozomenos or *Sozomeno*, *Melandra*, Pelathousa or *Pelathusa*, Trimithousa or *Trimithusa*, Kio or *Chio*, Sarama, Agio Georgoudi, Agios Epifanios, Agroladou, Agioi Iliofotoi, and Petrofani (Map 1,2). The natives in some villages were allowed to remain, while in others they were forced to leave, or convert to Islam. These converts were called *linobambaki* and were Greeks who kept the Greek language and the Christian religion secretly and thus saved many churches from destruction by converting them to mosques. A few new villages were established either by natives, Agios Fotios, or by the Turks, Selladi tou Appi. Villages, for example Filani, survived under the protection of Orthodox Monasteries, that prevented taxes.

The Turks *'redivided'* the island into *'seventeen qaziliqs*'. Only 550 villages *'remain, and these much less thickly peopled*'. In the 1777census, 564 villages were recorded; 198 in the Nicosia district, 117 in Pafos, 136 in Larnaka, 113 in Kyrenia (Cobham, 1908:347, 366-7).

In 1878, **Early British Period**, some 641 villages were located (Kyriazis, 1952, 3). Horatio Herbert Kitchener's map (Map 2), *'the most brilliant milestone in the history of modern cartography of Cyprus'* (Hadjipaschalis, 1986:12) published in 1885, includes almost all the existing places. George Jeffery, 1918, and Rupert Gunnis, 1936, described many villages that were later abandoned. In the Late British period, 1878-1960, the city centres started to develop rapidly and the countryside to decline, and many villages were abandoned. The abandonment of villages, which concern this study, historically derives

from the late years of the British period.

1.2 Designation of the study area

Definition of abandoned villages in the landscape

Abandoned villages are defined as those that are not inhabited currently (1995). They are found in several states; many after their desertion have been partly occupied while others have been completely left deserted. Abandoned villages are defined apriori as those that their community deserted; the present habitants are not more than a family unit or five people (whichever is less). Abandonment for the purpose of this study concerns those villages to which conservation issues are applicable, and yet preserve their structural integrity and are in a rehabitable state or ruins with cultural significance.

Geographical and historical designation

The Study presents the 'abandoned villages', designated as such according to official documents, on a map (Figure 1.1). An index to those (Figure 1.2) defines their year of desertion and the origin of their former population. The research focuses on the villages in the Southern part of the Island, since the Turkish occupation does not allow research in the North. There, **seventy-eight** abandoned villages are identified: 48 in the Pafos district (34.5% of the district settlements), 10 in the Limassol district (8.5%), 4 in the Larnaka district (6.1%) and 16 in the Nicosia district (13.3%). As a total, they represent 17.6% of all 443 settlements in the Island. In cases where the population resettled in a new village, the abandoned settlement is discriminated with the word 'old', for example Old Theletra. Chronologically, the Study starts from the 1930's.

1.3 Reasons for abandonment

The reasons for the abandonment of the villages are defined into two levels: social, economical political and natural disasters: earthquakes, heavy rainfall. These are justified chronologically.

Social . Economical . Political

In the 1930's, small **feudal estates**, used as such in the Turkish period, were converted for agricultural use. Some were destroyed before 1930: Mamonia, Achelia, Kouklia. Others were in use, even in ruins, until the 1980's, when they were demolished: Lizata

and Potima.

The **re-afforestation** of '*the great swathes of the central Troodos Mountains'* (Rogerson, 1994:49) early in 1950's, required the evacuation of the forest villages: Agios Merkourios, Pera Vasa, Livadi, Dimmata, Agyia, Vroisia, in order to protect the National Forest from the destructive activities of lumbering, stockbreeding and fires. The villagers were resettled in newly established villages.

Small **remote** villages started to decline and became deserted due to the difficulties of survival: inadequate infrastructure; lack of water supply and electricity; isolation and difficult access. Mirmikofou, Mandres and Moronero were declared abandoned in 1946, Kato Panagia in 1938, Kato Archimandrita in 1962, Filani in 1962, and Gerovasa and Trozina in 1982. Following the internal conflict in 1964, small isolated villages joined and strengthened nearby villages: Agio Giorgoudi, Agios Sozomenos, Alevga, Anadiou, Gerovasa, Kourdaka, Mansura, Pano Koutrafas, and Selladi tou Appi.

Urbanism is the main reason that caused decline in rural areas. In Cyprus, it started late in 1950's and increased rapidly in 1970-80's. Many villages have been abandoned in the last two decades; Athrakos, Kataliontas, Kissousa, Mousere, Sterakovu, Melamiou, Paliambela and Pittokopos. Drapeia, and Old Pelathousa were deserted after the nearby copper mines closed in 1976. The former was near *Kalavasos* and the later near *Limnatis* mine. Parsada was abandoned and converted for farming activities after a Governmental Order in 1977, that prohibited the coexistence of residential and farming activities within the villages. Vikla village was abandoned early in the 1990's, after it was sold to a foreign company in order to be converted into a tourist resort for the nearby newly-built golf course.

The Turkish invasion in **1974**, and the exchange of the population caused the decline and further abandonment of many Turkish or Greek-Turkish populated villages. Some were rehabilitated later but others remain abandoned since then: Agios Epifanios, Agroladou, Istinco, Melandra, Meladeia, Vretsia, Zacharia, Kato Kivides, Agios Isidoros, Lapithiou, Loukrounou, Malounta, Mamountali, Maronas, Petrofani, Pitargou, Sarama, Softades, Souskiou, Fasli, and Faleia.

The location and **setting** of villages can cause their desertion. In the 1980's, Old Theletra was abandoned for two reasons: the main one was the lack of space for its development and expansion, and the second reason was the damage caused to the buildings from landslides after heavy rainfall in 1969.

The **construction of dams** for irrigation caused the abandonment and resettlement of the population in the villages affected; Foinikas from Asprogremmos dam, Alassa from Kourris dam and Trimithousa and Evretou from Evretou dam.

Natural disasters

The main natural disasters that caused abandonment were:

(a) The earthquake in 1953, which read 6.5 degrees on the Richter scale, caused the destruction of two villages: Old Axylou and Old Eledio, and damage to the villages: Old Prastio, Old Kidasi, Statos, Agios Fotios and Old Choletria. In 1961, another earthquake, 6.0 degrees, caused some damage in the eastern coast of the island.

(b) The heavy rainfall in 1964 and on the 28th of January 1969 caused the erosion of the soil in some places that resulted landslides, landslips and subsidence to the village buildings. Old Korfi had lanslides, and Old Theletra, Old Choletria and Pano Kivides, landslides, subsidence and landslips but not on a great scale.

Many villages after their desertion have been vandalised and structural material has been removed (Figure 1.3) and reused elsewhere. The patina of age, the growth of vegetation and the destruction of animals have also changed their condition after their desertion.

Conclusion

The historical research on the origins, development and desertion of the villages justified the Greek proverb that says; '*history or life turns like a wheel'*, meaning that history is continuously repeated but in different ways. The life of the abandoned villages has been interrupted but the elements of their existence are preserved; the built and the natural environment, which since they have value, must be protected and revived.

CHAPTER TWO *village-scape, vernacular architecture and landscape*

Indigenous architecture and natural environment are the principal elements that determine the value, and justify the revival of the abandoned villages. Revival means: protection, conservation, enhancement, interpretation and rehabilitation. Value means the potential of the village-scape: typology and morphology; the vernacular architecture; and the landscape features, built and natural. The study of the village-scape and its landscape is the scope of this chapter.

2.1 Village-scape

'*The principal geographic features of Cyprus are two mountainous ranges in the north and southwest, separated by the broad Mesaoria plain*' (Adovasio, Fry, Gunn, Malslowski, 1975:339); the Northern Kyrenia range and the Southern or Troodos range. The designated area of the villages is stretched over the southern part of the island, along the Mesaoria plain from the east mainland to the southwest coast.

Their village-scape characteristics are; typology-architecture-landscape, that are influenced by '*physical*', '*socio-cultural*' and '*psychological forces*' (Carver, 1979:28).

The **morphology** of the village is the 'interaction' or 'relationship' between architecture and landscape. This setting either dominates or follows the landscape norms. '*A dominant landscape demands a submissive village form, while a flat, spacious terrain* welcomes *a powerful, sculptural form*' (Kahn, 1969:10). The abandoned village (Figure 2.1) on a flat terrain, on a hill or on a semi-mountainous landscape, follows with its setting the landscape rules but dominates with its size. The builder *'unable to flatten all obstacles on a site, capitalized on its features*', enhance '*the richness of the living environment*' (Carver, 1983:29). Integration of buildings with the landscape has brought the villages into a harmonious relationship with nature; villages have harmoniously become one with nature.

Orientations '*of the buildings on the land and restructuring of the terrain have developed a specific organic order in each of the settings. The environmental expression of each of*

these villages has produced a great variety of spaces and forms between the buildings' (Niroumand-Rad, 1984:12), that creates its typology (Figure 2.2).

The **typology** or **layout**, of the village is subject to the topography, the climate and the '*social requirements*' of the place and identified in three terms: configuration, density and size. The **configuration** is the progression of spaces; '*that expresses function and emphasizes movement*'. Linear, or radial setting (Figures 2.3, 2.4), serves '*spiritual or commercial needs*' and the landscape rules. The linear form terraced on the slope of a hill emphasizes the landscape significance. The radial form, in a plain or on a slope is dominated by a central plaza, the '*gathering place*', where the common activities, religious or commercial, take place (Goldfinger, 1969:10-12).

The **density** of the village, a clustered or scattered plan, is the result of the social system and the landscape adaptability. The compact form set on a hilly or flat site reflects the community bonds and expresses its defensive attitude. The less dense, scattered village type, is the result of the significant family bonds or even its moderate climate (Figure 2.5). The **size** or **scale** of the village, gives an indication of the status of the community, and the prosperity of the place.

The geographical **location** of the village has determined its destiny whether as a natural frontier or as an accessible site. Isolated location or vicinity to powerful settlements hastened the desertion of a non self-reliant village.

The **function** of a village, would justify its continual use, prior its desertion. The main activities, identified in the abandoned villages were: agriculture (Figure 2.6), farming, fishing, forestry and copper mining. Early in the nineteenth century, several goods were produced and exported: cotton, silk, wool, corn, barley, oil, white and red wine, '*coloquintita*' apples, '*terra d'ombra*' for painters, and salt (Cobham, 1908:425-426). In villages in the plain, on the margin of arable land, the agricultural products were: wheat, corn, and citrus fruit, while on the slope areas, olives, almonds and grapes were produced. The cultivation of vineyards started to flourish in the Medieval period, like in Finikas. On arid, unfertile land, farming and cattle breeding, sheep, goat and cow grazing, were developed. In seaside villages, fishing was practised. In areas near the Troodos range, forestry and lumbering were threatening the National Forest until the 1950's. In the

Island's 'copper belt', '*archaeological, mining and metallurgical evidence shows that*' copper '*had been extensively mined by the ancient inhabitants*' (Gass, Mac Leod, Murton, Panayiotou, Simonian, Xenophontos, 1994:196-197); a few that were in use near the villages closed in 1976.

Geology, '*plays a fundamental part in determining all aspects of human existence. The type of the rock and the regional topography*' determines the community living standards, the vegetation that flourishes, the regional building materials and styles (Penoyre, 1978:20).

In Cyprus, there is a wide variety of mineral layers and a range of **lithology** (Figure 2.7) at the Troodos range that is scattered all over the island. '*Troodos belongs to a broad zone of Tethyan ophiolites that extents from the Mediterranean eastwards*' and has various rock types: serpentities, ophiolitic slivers, gabbro, pillow lava, diabase, reef limestone and gypsum.

The building materials, stone or earth, vary regionally. The stones that were used on a large scale in mountain areas are; limestone, sandstone, ironstone pebbles or cobbles. Limestone, called *asvestopetra,* is '*white, hard, compact*' with '*low iron oxide*' content. The sandstone consists of '*quartz grains*', '*sorted and cemented either by carbonates and clay material*', oolithic sandstone called *porolithos* or *pouropetra,* or iron oxide; with variable hardness from friable to hard. Ironstone, or *sideropetra*, is hard diabase or gabbro. Pebbles and cobbles are collected from the nearby riverside or seaside. Earth, used in the flat areas serves as the '*raw materials for brick and roof tile production*' and is '*alluvial clay*' and '*red soil*'. Its construction techniques are determined by the content of clay and aggregates, in the form of gravels, sands from river beds, terraces, seashores, fanglometates and crushed stones (Gass, MacLeod, Murton, Panayiotou, Simonian, Xenophontos, 1994:197-198).

The location of a village in an **'earthquake' zone,** or on a vulnerable soil, from rainwater, has defined its structural integrity and determined its destiny.

The **climate**, where no technical means were available, has '*developed simple, direct, effective*' vernacular forms: '*clusters for warmth in the winter, thick walls to retard the*

sun's heat in summer, narrow streets for shade, living space over animal quarters for warmth, openings towards summer breezes, blank walls towards winter winds' (Carver, 1983:29). Cyprus has the typical Mediterranean climate; mild in winter and hot in summer, with limited variations, that are reflected on the use of flat or sloping roofs (Figure 2.8).

2.2 Vernacular Architecture

The characteristics of Vernacular Architecture are: '*the lack of theoretical or aesthetic pretensions; working with the site and microclimate; respect for other people and their houses and hence for the total environment, manmade as well as natural; and working with an idiom with variations within a given order*'. Vernacular is adaptable in any situation, besides the '*limitations in the range of expression*'. It is significant for the relationships between its elements, the buildings and landscape, and for '*the manner in which these relationships are achieved*' (Rapoport, 1969:1-5).

Typology of buildings

In vernacular architecture, there is a 'hierarchy' in the various building types, evolved to ease the activities of people, in both the private and the public space. The private, in the rural houses, generated the most simple form of housing units. The public, are divided into religious or nonreligious buildings. The nonreligious present similar archetypes to the houses, the religious submitting to their own norms.

Rural house evolution

The rural houses types have evolved through the years following the process of continuation and improvement initiated even since the prehistoric ages. The buildings surveyed date from the eighteenth century onwards. The primary form in Cyprus, was the single-unit structure, the *monochoro* or *makrynari*, that follows the structural potential of the material used. It had a rectangular shape plan, with a maximum width of three metres equal to the average size of the available timber. Its length varied from six to nine metres. The interior space opened to the internal courtyard or the village streets. Later additions could consist of more units, as storerooms or stables, with internal connections. Normally, the front elevation had a south orientation. Extension of the house created a more complex unit, in a linear, L or U shape (Figure 2.9). The house was integrated as a

private shell within its enclosed plan. Roof covering, flat or sloped, was formed by a series of rafters or joists running lengthwise.

The second type, *dichoro* (Figure 2.10) was a double-unit structure. It was the combination of two *monochora* in one space, in a rather square plan, having again flat or sloping roof. The connection joint was initially a bridging wooden beam, self supported or supported by a central post. The post might have a stone plinth base, and a wooden 'capital' with two *struts* (Lever & Harris, 1993:34) which created two triangles, in order to distribute the load from the beam. The length of the room could be increased by introducing more timber 'bridging' beams. Later, the introduction of a stone pointed arch or series of arches, evolved the *palati* type (Figure 2.11). Then, the need for a covered outdoor space in the south created *iliakos* (Figure 2.12). This was functioning as the transient-transitory space between the interior and the exterior, the entrance porch, the protected space that eased the outdoor activities that took place in the courtyard.

The evolution from the single floor to the two-storey type in rural areas was interrupted during the Ottoman period, and thus, those are dated after 1878 (Figure 2.13). The additions are obvious (Figure 2.14); different stone masonry or mudbrick walls, openings and structural elements that reflect the improved technology of the time. *Iliakos,* on the second floor, functioned as the entrance lobby, or as the south oriented covered verandah. In agricultural areas, the upper floor was the living space and the lower floor was the store area or the stables (Figure 2.15). In hilly areas, the upper floor had direct access from the village alleys (Figure 2.16). In flat areas, an external staircase led, from the road or the internal courtyard to the upper floor. In mountainous areas, an internal staircase in the house or in the *iliakos* space, used to give access to the upper floor through *iliakos*, or a wooden balcony (Figure 2.17). The village house was evolved later in more complex types where makrynari, palati and two storey are combined (Figure 2.18).

The outdoor **auxiliary structures** in the courtyard possibly attached to the house unit were:

(a) the stonebuilt lavatories, in square or circular plan (Figure 2.19);
(b) the outdoor ovens (Figure 2.19) , a vaulted stone or mud built structure, with a built in fire-wood storage space and a coop/roost;
(c) dovecotes or nesting boxes on the external walls (Figure 2.20);

(d) beehives (Figure 2.21); and

(e) stores, stables as separate units that open to the courtyard.

Wine and olive-oil production are common activities of the rural Cypriot village. Vine-terracotta jars; Storage vessels for the fermentation process of wine, found in the vine-village houses (Figure 2.22), indicate that the wine production was a family activity. Millstones, scattered over the village-scape (Figure 2.22), were parts of olive oil presses.

Farm buildings, found near the cultivated land in agricultural areas, have a plan similar in construction to the houses but is larger in scale. In Agios Sozomenos, a farmstead is still functioning in the traditional manner. It is a mudbrick structure with a U plan; the barns and stables are arranged around the entrance courtyard.

Public buildings

Public buildings in abandoned villages are classified as the religious-churches, chapels, mosques-or the nonreligious-schools, markets or coffee shops-that are located in the central plaza of the village. **Church** or **chapel** typologies evolved through the years having been influenced by western or eastern architectural types, Byzantine, Medieval, Frankish, Venetian; and require extensive research. The structural types, (Figure 2.23), the decorative features, internal or external, reflect the local builders' and the craftsmen skills. The exchanging of knowledge on skills within the island and with neighbouring countries is evident; the roof timber elements and the masonry work, the iconostasis' patterns and construction, the wall paintings-frescoes that a scholar can also find in **hermit-caves**. In Agios Sozomenos one can fine three types: a Frankish-Byzantine church, a rustic church and a hermit cave. **Mosques** are square plan structures with a double slope roof, an attached minaret and a niche in the interior, oriented to Mecca, or may be converted churches.

Schools in small villages are single room structures with an entrance porch (Figure 2.24). The village school is located on a lookout site (Vikla), in the centre of the village (Maronas) or in the churchyard (Theletra), since the priest, or *daskalos*, was also the school teacher during the Ottoman period. A contemporary building in Androlykou, located on an outlook site, used to function as a regional elementary school.

Market or coffee **shops** (Figure 2.25) are located on the village main road (Old Pano Kivides) or in the central plaza. Their plan is an evolution of the domestic types. Internal and external spaces are unified and the village street takes part in their activities.

2.3 Vernacular Technology

'*Vernacular Technology*', or '*Tekhnologia*', are the '*technical and material resources, means and methods*' that formed the indigenous architecture (Oliver, 1990:146). In abandoned villages the materials differ but the technology is repeated with some variations, due to the craftsmen-travellers. A study of the vernacular technology is obviously an interesting topic that will illuminate aspects of the villages' conservation. In the process the materials used and the architectural elements' construction techniques are examined.

Stone is collected from regional quarries, *asvestopetra* (Kivides-Sterakovu), *pouropetra*, *sideropetra*, lava and diabase, and from the river or sea sides, cobbles and pebbles. In the stone masonry, combinations of various types of stone and in various patterns have been identified. Stone is used as a structural material; in walls, arches, staircases, lintels, as an additional material in the eaves of roofs and in flooring; and for decoration, in windows'-doors' frames and as *key* stones.

Timber is used in roofing and flooring, as beams, rafters and joists, for the window frames, for decorative features and furniture. In some cases, wood is used in the form of logs. **Earthen** material is used in its natural form, as clay, for mudbrick walls or *adobe*, for flooring as rammed earth, and baked; for the construction of bricks, terracotta tiles and vessels. **Metal** was used mainly in the form of wrought iron for window-grilles or in the form of steel for bridges.

2.4 Architectural elements in traditional buildings

'*Architectural elements, local materials and construction techniques of each area have created a unique texture of dwelling units and public buildings with nature*' (Niroumand-Rad, 1984:7).

2.4.1 Architectural structural elements

Walling

Walling material is stone, mud, or a combination of both. **Stone** walling is differentiated according to the type of the stone, its selective or quarried methods, its working and building techniques. The masonry types are (Figure 2.26): dry wall, rubblestone wall with extremely crude random or squared, coursing bedded in mortar or with limited use of mortar and ashlar masonry. Usually, mud-mortar and lime-gypsum plaster are used.

The **mudbrick** wall or *adobe*, is built with sun dried mud bricks (Figure 2.27). The percentage of clay in the soil determines the addition of aggregates, straw, or other available material, and water to create a coherent building material. The wall has normally a stone plinth. Leaning arches of mudbricks instead of timber lintels are found (Vikla, see Figure 2.14). The mudbrick wall is plastered with layers of mud mortar and is sometimes finished with lime-gypsum plaster.

Timber frame panels are constructed with studs and cross braces and infilled with rubble, flints and mud mortar (Figure 2.28). *Lath* panels are identified in Theletra village and in Filani. The mudbrick and timber elements provide anti-seismic qualities, elasticity and plasticity the first (mudbrick) and suppleness the second (timber).

Arches and staircases are significant architectural structural elements. The stonebuilt pointed **arches**, with ashlar masonry quoins, replaced the timber elements in the *palace* type. The **staircases** (Figure 2.29), internal or external, were initially wooden but later were built of stone. The space below the staircase is formed with niches for the outdoor activities, storing fire wood, or water terracotta jars.

Flooring

The materials used in indoor flooring or outdoor paving are similar but the techniques are not. In the interior of the house, gypsum slabs, flags and cobbles are used on the ground level and gypsum tiles or timber boards on the upper level. In stores, barns and stables; compacted earth forms the floor. In alleys and courtyards, paving is done with flags, pebbles or cobbles.

The floor construction process on ground level is:

- first, the soil is compacted well (rammed earth), mechanically;
- then, for the earthen floor, a clay-straw layer is applied with some lime powder that absorbs the water left and accelerates the drying process;
- for the outdoor paving, flags, pebbles or cobbles are fixed on the ground;
- for the house-floor, a layer of gypsum slabs or marble of rectangular or square shape, are laid.

On the upper level, flooring on the exposed joists is either *dry* or *mud.* The *dry* floor is close-boarded, with the boards fixed parallel or across the joists. The *mud* floor consists of several layers; a layer of branches, bushes, canes, reeds or straw is laid above the joists, then a layer of rammed earth and last the slabs. This type has thermal, sound and waterproofing insulation qualities and a similar technique is used for the flat roofing.

Roofing

The roof, flat or sloped, has two main construction techniques, similar to flooring: *dry* and *mud*. Mud, is used for both types. The joists or rafters are covered with a layer of canes, reeds or bamboos in a row (Vikla) in patterns similar to basket-making, then branches and bushes are laid above. Finally, a rammed earth or clay straw layer is applied, which is finished with a waterproof treatment, of mud-water and salt. This crystallises after the first rains, preventing linking in the roof while regular maintenance increases its lifetime. '*Such roofs have several advantages: purification of the air indoors, thermal insulation and buffering, control of indoor comfort by condensation and evaporation, sound-proofing*' (Houben & Guillaud, 1994:286).

The eave is formed with gypsum slabs or terracotta tiles (Figure 2.30). The sloped roof, *byzantine* tiles-half-round tiles-are bedded on mud mortar. In Vikla (Figure 2.30), *saddle* (Brown, 1979:232) clay tiles, sixty centimetres in length and twenty five in diameter, are made by hand; they are formed in shape on the builder's leg. It is a local tradition.

In the *dry* roof, above the rafters, there are a series of boards. The horizontal laths carry the load of the roofs. Above the laths are the *French* tiles which are a combination of plain and pantiles. They are hung on the laths by hooks. In mountain areas, corrugated iron is used, to allow the snow to melt easily after the first sunshine. Concrete slabs have

replaced traditional roofs prior to the villages' desertion changing the structures' integrity and decreasing their anti-seismic qualities.

2.4.2 Architectural non-structural elements

The **built-in furniture** in vernacular buildings are: fireplaces, sideboards, shelves and cornices. The fireplace (Figure 2.31), the hearth or *estia*, is the core of the interior space, the gathering place for the family. The chimney is set in the stone or mudbrick wall. Wooden sideboards and shelves were the food storage spaces. Wooden or *Paris plaster*, *gypsum* cornices called *souvantza*, decorated with foliage patterns, (Figure 2.32), were used for displaying the kitchen vessels, plates and jars.

The openings, **doors and windows**, might be external or internal. The external open to the public space, the village alleys. Their two-shutter windows are sometimes protected with a wrought-iron grille or wooden carved rails, called *parmatsia* (Figure 2.33). The doors (Figure 2.34), called *xoporti*, are simply made of wooden boards, or may show influences from urban traditional architecture, and have ashlar framework. On the *key* stone of the lintel, a Byzantine type cross (Kato Archimandrita) or the date of the building is carved. The internal openings are simpler, with single or twin shutters of vertical wooden boards. Interesting joinery techniques; hinges, wooden latches or bolts can be identified in derelict buildings. Air-vents (Figure 2.35) in houses or stores, in masonry of mudbrick wall, are in rectangular, square, circular, or triangular in shape.

2.4.3 Colour in vernacular architecture is used with natural pigments; on door and windows, natural brown, green, perbble blue or *loullaki*; and ochre for the plaster (Figure 2.36).

2.5 Landscape

The landscape '*is an element of heritage worthy of protection and enhancement*', '*is a factor of stability and identity*', '*it reminds people of the history of their relations with the environment and helps to explain the cultures, beliefs and traditions of the peoples that settled in it*' (European Heritage no 1-1994:18).

2.5.1 Natural landscape features

The Cyprus terrain, mountainous or flat, provides a variety of hilltop or elevated sites. The silhouette of the village contributes to the distinctive aesthetic coherence and fits with the landscape. The village tends to have '*close relation to and minimal impact on the environment*' (Carver, 1983:29). The beauty of the spectacular views played little part in the choice of the setting. In wealthy villages, protection was primarily important, while the attractive scenery, such as the view to the open horizon or the sea, played elsewhere a significant role. In Agios Sozomenos, the buildings are protected on one side by the mountain, and on the other, they gaze steadfastly at the landscape, towards the sun (Figure 2.37).

The villages are set in a landscape that is rich in colour and sculptural forms, determined by the geological formation of the soil. The growing vegetation, natural or manmade, plays the role of the '*jewels on the crown*' in the landscape. Natural vegetation varies according to the climate conditions, and the location of the site; dense in the mountains and thin inland. In the mountains, pine, fir, cedar and cypress dominate the landscape all the year round. Inland, the landscape changes seasonally; greenish in the winter and spring months, goldish in the summer and autumn. Man-made cultivation and plantations, have enriched the landscape's appearance: vineyards, almond, olive, carob, fig and fig-sycamore trees, in the semi mountainous sites and fruit trees; in the more fertile areas, crops, vegetables, citrus fruit in the inland arable land; and on the tropical plantations, bananas, palm trees along the coast areas. In the summer, the rural house courtyard is embowered with the shadow of the vine pergola, *klimataria*, or the sycamore-fig tree.

2.5.2 Landscape built features

The man-made built features in the landscape used to serve the inhabitants' activities; agricultural or farming, and their communications and movements. Retaining boundary walls, dominate the landscape and form a continuous stone built zone along the paths and alleys in the countryside or inside the village. Small dry stone winter shelters for the shepherds were built with raw material gathered from the landscape. Vaulted rectangular shelters, called *vota*, were used by groups of nomads. The traditional road network, was developed and constructed according to the available traditional building materials and the local traditional skills.

The main features that are preserved in the landscape are:

- the **bridges**, stonebuilt-*Kelefos, Skarfos, Roudias*-(Figure 2.38) or steel, in Trozina (Figure 2.39);
- the **limekilns,** (Filani) indicate the existence and use of lime;
- the village **streets**, paths, alleys, paved (Trozena), or flagged (Figure 2.40).

In the central plazas of the villages, the village **fountain**, replaced later with concrete, was the meeting point of the village women, since the coffee shops were strictly for the men. Interesting arch-formed stone built fountains (Kholetria, Terra, Trimithousa, Melandra) are found in villages, proving classic examples of the vernacular architecture. Traditional **wells** are still found in the fields. **Flour or wheat-mills** are identified near the river banks as autonomous structures in the landscape. They were abandoned in the 1950's, after the introduction of electric power to the island. They are preserved in ruins (Souskiou, Lagoudia) while some are in a good state. The watermill in Malounta (Figure 2.41), similar to an aqueduct structure, has a series of three pointed arches, two with rusticated stone quoins and the last with brickwork dressing. The mill tower is in ruins.

Conclusion

'*The blending of nature and architecture*' and the '*combined texture of buildings and landscape*', has developed an indigenous '*architectural pattern*'. '*The connecting paths, stemming from functioning centres and leading to individual cells are adapted to natural elements and specifity of function*' (Niroumand-Rad, 1984: 7-10). The vernacular architecture, preserved unspoiled in abandoned villages, has value that must be preserved and enhanced.

CHAPTER THREE *evaluation, enhancement, and contemporary use*

'*Values are the ultimate reasons (almost the ultimate reasons) why we embark on some course of action. They are the entire raison d'etre of conservation. As an activity it is meaningless without them. Why conserve? What is it we value? What is it that we have to put in one side of the scale and measure against some other value on those too frequent occasions when some compromise, some trade-off has to be made? Unless we are clear, these values will lose out on such occasions*' (Maguire, 1988:21).

3.1 Evaluation and Enhancement

In **evaluating** vernacular architecture in the villages, the key considerations for selecting proposals are: the village location, layout and setting in the landscape and its intrinsic *architectural merit*. Their special interest is not always reflected in simply visual quality, but also in historical, social or economical value.

The '*intangible*' values recognised in abandoned villages in the landscape of Cyprus are: the '*continuity*' of life from the past to the future, that has been interrupted at present, and the '*ecological*' value, that is related to the elimination of '*the wasteful use of resources*' (Maguire, 1988: 23-24).

Their '*architecture*', '*homogeneity of their place in the landscape*, *are of outstanding*' value '*from the point of view of history, art or science*' (Fielden & Jokilehto, 1993:13) since they preserve unspoiled characteristics of the vernacular architecture of the Island. Evaluation, considerations should include: '*cultural values and contemporary socio-economic values*' and being aware that '*value judgment may change over time*'. In cultural values three definitions are considered: '*identity value*', '*relative artistic or technical value*', and '*rarity value*'. In contemporary socio-economic values are; '*economic*', '*functional*', and '*social*'. (Feilden & Jokilehto, 1993:17-21). In this study the values are defined as: use value-economical-cultural-environmental.

Revival and **Enhancement** of rural architecture have been encouraged until now through integrated conservation and sustainable development. The abandoned villages, have

maintained unspoilt the essence of vernacular architecture in their landscape, whereas in inhabited villages this is at risk. The study aims to identify their use and cultural significance, which will guide the conservation policy for their revival. The SPAB approach for the evaluation of buildings claims that; what makes them worth protecting, '*is anything which can be looked on as artistic, picturesque, historical, antique, or substantial*' (The Society for the Protection of Ancient Buildings, Manifesto).

3.2 Use value

In the use value, both the functional and technical significance of the buildings and the site are examined. The functional value considers the function of the place in the past and investigates its compatible uses in the future that will benefit the local and national economy. Functional value, or market value is not necessarily relevant to cultural value. The functional value is for the beneficiaries what is for the conservationists heritage quality. The technical value considers as important the adaptability of the place in technical terms. Evaluation considers the villages as an entity; buildings and site.

The **location** of the villages in the countryside, influences the related values: the accessibility, the vicinity to important centres, the layout type and the adaptability for reuse.

Accessibility is possible to all the abandoned villages (Figure 3.1). Networks of the cities and villages were unrelated to each other and communication between them was difficult in the past but, in the present, the rapidly improved road network reduces the obstacles. Abandoned villages, located in remote areas-Finikas, Kato Archimandrita, Anadiou and Melandra, have access but not for motorway vehicles. The field roads are used by the local people for the agricultural activities, or the Forest Authority. Villages like Meladeia, Agios Fotios, Alevga, Selladi tou Appi are accessible by secondary asphalt roads (Map 3). Anadiou is a remote village, with no architectural significance. Vikla is also remote but its architectural significance overcomes any difficulties in accessibility.

The **vicinity** to the sea, the mountains, or the archaeological sites increases the potential for residential or tourist use, like the Tilliria villages (Map 3). Villages near ecological significant sites, as in Akamas area, can adapt to educational uses, such as environmental

research centres. Meanwhile the vicinity to archaeological sites, as in Agios Sozomenos, could lead to the creation of an archaeological research centre. The location of a village in an active agricultural area, like the Petrofani , enhance the idea of an agricultural museum.

Adaptability of the rural setting and buildings is related to the function of the village, its location and the relationship between the buildings and the open public space. The village form, in a compact or in a scattered plan, determines the introduction of the future use. A compact layout can adapt to residential, tourist, or office-work uses, like in Vikla. A scattered layout, like in Agios Theodoros, is adaptable to uses requiring privacy, like health farms and cottages. Flexibility in the adoption of compatible uses allows alternative solutions in planning. The structural integrity of the houses increases the adaptability qualities, while the variety of building types enables flexibility in planning. Modern technology, though, can contribute to the improvement of their infrastructure.

The vernacular architecture '*additive quality*' and its '*open-ended nature*', '*enable vernacular buildings to accept changes and additions which would visually and conceptually destroy a high-style standard*' (Rapoport, 1969:6). Conversely, '*to add and to adapt a rural building which appears to have "no style" is a great deal more difficult*', than amend an urban building' (Pearce, 1989:149).

3.3 Economic value

Economic value is discussed in relation to conservation, in sustainable development or economic viability in planning. The sustainable development '*meets the needs of the present without compromising the ability of future generations to meet their own needs'* (Lichfield, 1988:29). Conservation and sustainable economic growth are complementary objectives and should be seen as such. The villages, when put in any compatible use survive, *'the best way of preserving buildings or sites is to keep them in use*' (Feilden & Jokilehto, 1993:65).

Adaptability of the villages raises economic issues for discussion: What are the criteria for selecting an economical viable use? Is there a flexibility in rehabilitation planning? How can the *integrated* conservation-meaning here, buildings' and landscape's

conservation-benefit local or national economy?

Structural restrictive factors

The economic potential of the abandoned villages is related to the condition of the buildings: the work that must be done, subtractive or additional, and the necessary infrastructure to ease adaptable uses. In abandoned villages, the structures vary from inhabitable to ruins:

(a) They maintain their structural integrity and their fabric in good condition. They are adaptable, and minimum repair work is necessary to accommodate the new use. Such villages are: Vretsia, Mousere and Trozena (Fig..). In others-Parsata and Mandres-new infrastructure must be introduced.

(b) Later alterations and interventions, concrete slabs and staircases, have to be undone, subtractive conservation must be applied on the fabric, before the rehabilitation process.

(c) The structures were vandalised, building material has been removed in small scale-more than 75% of the structure is in good condition; in large scale-25% of the structure has been maintained, or only the foundations of the buildings remain (Fig..).

(d) The structures, damaged by a natural disaster, lost their structural integrity (Fig...). In Statos village some structures were damaged from earthquakes and in Theletra from landslides.

Economic evaluation of abandoned villages where ruins and rehabitable buildings coexist, raises issues of how to interpretate the village-scape when introducing a viable use. There are no 'readymade' solutions, each case must be examined considering that economic potentials do not only rely on the structural state of the buildings but also on the significance of preserving the setting's integrity.

The economic benefits of reusing the abandoned villages are:

(a) the ready infrastructure (Figure 3.2): roads, water, electricity, and the existing shell;

(b) the economic consumption in fuels for heating and cooling is less since the traditional material and the thickness of the wall provide good insulation qualities, in a seasonably changing climate;

(c) the unspoiled architecture and landscape can be seen as economically significant; its picturesque value attracts rehabilitation plans.

Social restrictive factors

The social difficulties that influence rehabilitation decisions are:

(a) how to increase the interest of people to dispose their property for reuse, considering the investigation of the trends of our time;
(b) how to control rehabilitation impact on neighbouring villages;
(c) how to eliminate the ownership obstacles. In some cases, the owners have moved, due to the internal conflict in 1964 and the Turkish invasion in 1974, and their property is legally under the state's protection.

Planning policies must be adopted to enable conservation and rehabilitation schemes in abandoned villages; in order to enhance the economical and reuse qualities and overrun the economical, structural and social restrictions.

3.4 Cultural value

Cultural value means '*aesthetic, historic, scientific or social value for past, present, or future generations*' (Burra Charter, 1988:1). In abandoned villages, cultural value is identified as: historic and social; architectural and aesthetic; and authenticity '*in design, material, workmanship or setting and in cultural landscapes their distinctive and components*' (Feilden & Jokilehto 1993: 6).

Historic value of a place is determined by historic events and the historic buildings: in Agios Sozomenos, (Figure 3.3) the church of Agios Mamas is an outstanding piece of medieval architecture in Cyprus that imposes in the village-scape while in Souskiou, the archaeological site nearby justifies the continuation value of the place. The name of a village, like Fasli or Pitargou, carries the history of the place. The function and the activities in villages during the historic times had proved their value like: the Medieval vine-village of Finikas; the copper-mine village of Parsata; and Old Pelathousa and agricultural village of Petrofani. **Social** value, that is related to the continuation of the place, the function of the place and the bonds of the people of the community that has left, are reflected on the structure of the village that is recognised in most cases.

3.5 Architectural -aesthetic-Authentic

Architectural significance is the variety of the architectural structures, the typologies of the buildings, the structural technology. The coexistence of monuments and vernacular buildings as in Agios Sozomenos, Medieval church, Medieval villa, traditional village church, rural houses, farmsteads and archaeological sites, gives the place a national outstanding architectural value. The combination of vernacular technologies as in Filani, where mudbrick wall and various masonry techniques are met, expresses the creativity of the local builder and forms the indigenous character of the place.

Aesthetic value '*includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, colour, texture and material of the fabric; the smells and sounds associated with the place and its use*' (Burra Charter, 1988:5). *Aestheses* in Greek, means sense, and thus aesthetic value is connected with the *five human senses*; sight, hearing, smell, taste, texture.

Aesthetic value in the abandoned village refers to the picturesque value of the site and to the quality of the architectural details of the vernacular structures and the landscape site. It is complementary to the architectural value, defined as the architectural typology of the village and the structures. It refers, in small scale to the architectural features, interior or exterior, the use of colour, the landscape vegetation. In certain cases, it is interrupted by alterations and interventions on the structures, vandalism or natural disasters.

Authenticity, '*appears as the essential qualifying factor concerning values*' (Nara Conference on Authenticity, 1994:3). Authenticity in abandoned villages considers the buildings and the landscape as an entity, that is preserved unspoilt after their desertion. This must be protected and enhanced unspoiled, and yet it is the purpose of this study, to preserve the authenticity of the abandoned villages.

3.6 Environmental value

In the abandoned villages, environmental value includes the *picturesque value* of the setting of the village, the magnificent views, and the ecology of the natural or the man-

made landscape. The landscape must be preserved in the context of the holistic approach; achieving the equilibrium between buildings and environment.

The *natural architecture* of the environment is the vegetation, *'including its species, proportions, colour schemes, spacing and respective heights'* (Florence Charter, 1981, 1). Considering the vulnerability of the landscape to destruction, human or natural, the quality of the *physical fabric* with its *cultural messages* must be protected. In the Akamas region, the flora and fauna and the geology form an outstanding Natural Beauty area that must be preserved and enhanced, and thus conservation of its abandoned villages is essential.

Conclusion

Values predict the future use of the place, economical or cultural. In abandoned villages functional, economical, cultural and environmental values justify the need for their revival. Thorough feasibility study of the place, the tendencies of the place, state of disuse, and the trends of the time define their future revival.

Apparently, '*new uses*' may be the '*key*' to abandoned villages '*preservation*' that would enable them '*to be given a new lease of life*'. The best way to secure them is to '*keep them in active use*' and '*in principle*', '*to identify the optimum viable use that is compatible with the fabric, interior and setting*' of their buildings (PPG15, 1994: 5-9).

CHAPTER FOUR *a vision for the future*

'*Alternative frames for a decision problem may be compared to alternative perspectives on a visual scene*' (Tversky and Kahneman, 1986, quotated in Pekkola, 1993:73).

4.1 Rehabilitation: planning-principles-proposals

Enhancement and revival of the abandoned villages can be achieved through rehabilitation; '*the process of returning a property to a state of utility, through repair or alteration, which makes possible an efficient contemporary use while preserving those portions and features of the property which are significant to its historic, architectural, and cultural value*' (Heritage Conservation and Recreation Service, 1980:1).

The advantages and benefits of their re-utilisation are several. First, it protects our Vernacular Heritage '*which means hope for continuity of our culture and history*' (Lemaire, 1967:55); the beauty of the unspoiled landscape, the integrity and coherence of their rural structure-the links between the group of buildings and the countryside.

Their conservation serves an educational purpose; the architectural and aesthetic qualities of the buildings, the layout and the landscape are sources for learning-'*conservation, far from being synonymous with conservatism, is an indispensable instrument in a policy of humane change*?' (Declaration of Amsterdam, 1975:3). The cultural enhancement, the development of the sense of architectural vernacular beauty, is worthwhile indeed.

'*The conservation of monuments*' (or cultural heritage sites) '*is always facilitated by making use of them for some socially useful purpose*' (Venice Charter, 1966:4). Rehabilitation, contributes to economic and social regeneration, at regional or national level. Local people can contribute to the revival of the equilibrium between community and site, formed over the years but, interrupted in abandoned villages.

The vernacular architecture has proven its validity and durability for contemporary use several times in the past. The abandoned villages appear to be convenient, efficient, and adaptable for reuse; their infrastructure can facilitate most of the essential needs for reuse.

Their village-scape; buildings and '*space in between'* allow the planning of integrated, comprehensive conservation schemes, to ease contemporary uses.

The objectives of planning are: to reconcile the need for economic growth and the need to protect the natural and historic environment; and to control the social impact of rehabilitation through sustainable development, that is achieved with the collaboration of local people and the state. Sustainable development can allow an 'integrated' and 'balanced' conservation planning and thus, is a challenge for the scholars of Architecture as planning projects, and for the tenants or owners as a taken decision.

The principles and guidelines given in the International Charters are applicable in setting rehabilitation schemes for the abandoned villages. Every rehabilitation scheme should be studied thoroughly before it is carried out; a feasibility study, an environmental and cultural impact study should precede and '*comprehensive documentation should be assembled about materials and techniques and an analysis of costs should be made*' (Declaration of Amsterdam, 1975:14).

Every reasonable effort shall be made to introduce and adapt a compatible use '*in which involves no change to the culturally significant fabric, changes which are substantially reversible, or changes which require a minimal impact*' (The Burra Charter, 1988:1). '*Any interpretation should not compromise the values, appearance, structure or materials of a place, or intrude upon the experience of the place*' (The New Zealand Charter, 1993:5). Reversibility, in reusing of abandoned villages also refers to flexibility in planning, allowing alternative future uses.

4.2 Future uses

In the study of the abandoned villages, efforts were made to identify possible compatible uses for their future revival. Compatible uses are the key components for the enhancement of their significance, and for local and national economic regeneration. These are classified into groups: economical-tourism, industrial, telework; educational-museums, research centres, workshops; cultural-artistic centres; social-residential and health centres.

Tourism

'*Tourism is of overriding importanc*e' for the island's economy and the '*Cyprus Tourist Organisation, assessing the tourism impact, diversifies its marketing policy*': control organised tourism and develop alternative forms of tourism-agrotourism or rural tourism, winter tourism, conference and incentive tourism of special interest (Jenner & Smith, 1993:28, 148-149).

Rural tourism; agrotourism or green tourism, *'comes as an alternative solution to mass tourism, that encourage the economic regeneration of the rural communities...through policies of sustainable development*' (Foundation for the revival of Laona, 1994:7), and respects, the natural resource and heritage conservation. It is an economic, environmentally sensitive development that is harmoniously set in the unspoiled landscape of the countryside. Its national benefits-objectives are: the geographical distribution of the economic benefits of tourism; the *all-year-round* and *all-age* tourism and the diversification of the tourist product to alternative activities-special interests and cultural tourism. The rural tourism objective is condensed in the 1990's slogan*:* '*three E's: Environment, Ethics, Education'* (Popcorn, 1991, quotated in Tsiaki-Manti, 1994:6).

Holiday resorts

Improvement of the standard of living of the Cyprus society-interrupted in 1974-has enabled the increase of internal tourism: the trends to return to the patrimonial neglected houses for weekend holidays and the demand to purchase vernacular houses by a significant percentage of the wealthy class of seniors for holidays and retirement. Remote villages, converted into tourist resorts, have succeeded before in Europe-like the fishing village of Aberdeen (Spence, 1985:358-360). In Cyprus, recently, traditional houses in some villages (Fig..Terra), are leased from the government and are being repaired by the future occupiers.

Holiday resorts can be set up for groups of people with common interests: trustees, institutions, schools, scouts, universities-as centres of creation, education and leisure-and companies, for their employers. The groups of young people can take part in the conservation-conversion process or for their regular maintenance; 'learning skills on holidays'.

Another form of tourism concerns small abandoned villages, Kissousa or Melamiou, that can be converted into units of self-catering or bed-breakfast accommodation with coffee-shops or pubs functioning as station services for the travellers.

Hotel villages-health holiday centres

Comprehensive development in rural areas has just come into fashion, in Cyprus, villages that were threatened, were revived when converted by the owners or the state into tourists resorts; Pano Akourdalia, Kakopetria. Vikla is the unique example of a village that is intended to become a rural resort. Conversion of an abandoned village into a hotel village has been achieved in European Countries much earlier, for example Sveti Stefan village in Yugoslavia (Catacuzino, 1975:83-84).

Rural tourism, in hotel villages, as health holiday centres, is suitable for people with special interests and hobbies. It is appropriate for those who are sensitive for healthy, calmness and relaxation.

Local small industries

Agricultural abandoned villages, are still partly used by local people for: farming, goat and sheep breeding; agricultural-crops, carobs, olives, almonds, citrus fruits-or viticulture. Local small industries on family or partnership level *'if offered the suitable incentives, may be the custodians of the countryside'* (Foundation for the revival of Laona, 1995:35).

The revival of the agricultural activities in abandoned villages may contribute to local economic regeneration; increasing the family income of the local people and attracting unemployed people. Incentives and priorities should be given to the owners, interested in investing in their village's welfare and progress. Grants could be given to new couples from refugees families that are willing to invest in agriculture activities or to the Island's food industries; to create small 'branches', on a regional basis.

Agriculture-farming, or handicraft activities are identified at a local level:

(a) the production of the quality local dairy products;

(b) the production of fruits-grapes, orange, lemons, carobs-delicacies-sweets,

marmalades, jams-rosewater, honey, olives and olive oil, wine and vine products in vine villages and

(c) local craftsmanship production; basket-making, terracotta jars or tiles-making.

The Ministry of Agriculture, can offer abandoned land for cultivation, fund with low interest loans and grants, and even provide the farmers with new technology.

Cottage family industries-domestic handicraft

In the same way, villages can be converted into small cottage industries-family health farms, combining *leisure and cultivation,* relevant to the villages function in the past. The identified uses are: cultivation of arable abandoned land by eco-friendly methods creating small health farms and domestic handicraft, reviving a traditional skill that has disappeared and can be economically viable.

Telework

Telecommunications can offset the disadvantages-problem of distance, and sparsity of population, which have for so long afflicted rural areas and enable people to live in villages and telework; pursuing jobs that had to be town based. They allow the creation of telecottages, where people based in villages can use computers and telecommunications for their work. In Britain, the first telecottage was set up at Warslow in the Staffordshire Moorlands (Dower, 1990:927-8). The European Norbic labour market has started to promote telework activities in remote rural areas successfully.

The telework concept offers some promising potential for *'meeting current challenges*'; '*increasing efficiency and flexibility at work*'; '*higher productivity*'; better quality of working life; better distribution to local and regional services and infrastructure of rural economic development; and less conjection in cities that is traumatic to the environment. Telework is the key component of rural economic development (Pekkola, 1993:iii-viii, 3, 9, 119).

Local or offshore companies, due to the small size of the island and its vicinity to Eastern Mediterranean ports, can have a wide range of activities in televillages, which is also a challenge for promotion and marketing. Abandoned villages-like Vikla, Loukrounou-Tilliria area villages-provide the appropriate place to facilitate both telework and sporting

activities. An integrated sustainable development and flexibility in planning can enable the combination of compatible professions in one place and the organisation of professional conferences in national or international level.

Museums

Agriculture has been a significant source of income in the history of the economy of Cyprus. The Ministry of Agriculture and Natural Resources has been planning for years to establish the **National Agriculture Museum** near the Agricultural Research Institute in Nicosia where an interesting collection of traditional agricultural equipment has been stored.

A rural abandoned village, Petrofani, where agriculture is still a living tradition seems to be appropriate for a museum. Its privileged setting in an agricultural landscape, its layout that provides outdoor and indoor facilities, its unspoiled architecture and its significant range of different traditional house types could help in the interpretation of the rural lifestyle.

The '*footprints*' that several civilisations left in Cyprus through the passing of times and the *steps* that followed, can be presented and enhanced in an **Open Air Ethnographical Museum** in an abandoned village. The appropriate place, Souskiou, must combine the characteristics of a harmoniously inhabited settlement by communities of different origins in an attractive landscape.

In the countryside, a whole succession of wild flowers bloom year-round. Places, like the Akamas region, are hospitable for many unique worldwide spices of flora and fauna, bird and animal life. In an ecological significant abandoned village-such as the former forest station Pera Vasa-an **Ecological Museum of Flora and Fauna**, developed in collaboration with Environmental Studies Centres and the Cyprus Forest College and the Herb Centre in Akourdalia, will enable the enhancement of the ecological awareness among people and contribute to the protection of the Cyprus natural environment. Similarly, in a small unit of a **Marine Museum** in a seaside abandoned village, Mansoura, a series of remnants from fossils, corals and sheds-could be presented contributing to the protection of the ecological marine resources of the island.

Research centres

The First Environmental Studies Centre, has been recently established, in 1995, by the Cyprus Conservation Foundation in the Akamas village of Kritou Terra reusing the former village school, to offer courses to school-children, '*in order to give them a stimulating introduction to the natural and cultural environment around us, thus increasing their sensitivity to the need for its conservation*' (Leaflet published by The Cyprus Conservation Foundation, 1995).

This Centre is the 'foundation-stone' for a series of small laboratory **Environmental and Studies Centres** near ecologically significant Areas of Outstanding Natural Beauty-starting with the sensitive area of Akamas-in abandoned villages that have the appropriate space to fill the needs for a research centre. Universities, institutions and ecological centres can similarly establish units of research and studies, relevant to their needs and the site potential.

An **Archaeological Research Centre**, in an abandoned village, Agios Sozomenos, located next to archaeological sites, could support the archaeological excavations undertaken by the Department of Antiquities or in collaboration with foreign archaeological missions and contribute to the sites interpretation, when open to the public, with the collaboration of the local people. In the short term, the centre will facilitate the excavation missions, setting up stores for the excavation equipment and the collected antiquities, lodgings for the staff', study rooms and laboratories for preliminary researches. In the long term, it will accommodate outdoor or indoor exhibition spaces and a management centre responsible for the interpretation of the archaeological sites.

The island has a long and rich cultural tradition, dating from prehistoric times; the many monuments of different periods, relics of the high creativity of its inhabitants are of special significance for the whole of the Mediterranean basin. Thus there are many conservation projects-archaeological sites, traditional or vernacular buildings-but the building conservation standards suffer from the lack of skilled craftsmen. The living tradition of craftsmanship is threatened by extinction, if not already disappeared and the urgent need for its revival has been recognised by the scholars of conservation practice. For the establishment of **Workshops for learning traditional skills** the objectives are:

(a) to promote awareness among young people;
(b) to enhance local distinctiveness, encouraging the younger to learn the local traditional materials and building techniques from the senior skilled craftsmen that still live in remote villages;
(c) to create jobs for the young generation, reducing unemployment, contributing to the '*economic regeneration of rural communities*'*;* and
(d) to promote sustainable conservation work, undertaken by the private or the public sector.

The Industrial Training Authority of Cyprus, with the contribution of technical institutions-the regional technical schools of secondary education, the Higher Technical Institute, and private technical institutes-could set up the support. Architectural Heritage Preservation Trustees-the Cyprus Architectural Heritage Organisation, the Cyprus Society for the Conservation of Monuments and Antiquities, the Cyprus Conservation Foundation-in collaboration with the Department of Antiquities can establish a **Building Conservation Society**, a responsible team to manage the courses on building conservation skills.

An abandoned village is a good source of knowledge for 'learning in practice' the traditional materials and techniques while repairing the traditional structures. Also, it is an attractive place to discuss conservation issues, even to organise International Conferences on the conservation of vernacular buildings. The experience gained in the Ryedale Folk Museum could be similarly applied in these workshops.

Cultural

An 'artist colony', an **art-workshop** can be set up as a complementary use, in the rehabilitation of an abandoned village under an educational scheme. Attractive sites for artists are picturesque villages with rich natural resources for studying-like Akamas villages.

Medical Centres, private or public-institutions for handicap or age/senior people, have compatible requirements with the characteristics of abandoned villages; Evretou, Pano Kivides and Finikas. Their adaptation seems to provide a wide range of advantages: the tranquility, the healthy and variable beautiful landscape of the countryside; the

countryside activities-sporting or learning several traditional skills that enhance people's creativity; and the variety of traditional structures that is far ahead from that of the impersonal institutions in town. In the national level health centres, in remote areas of abandoned villages, improve the medical care services.

The **residential** reuse of abandoned villages can ease the settlement of '*people or families who want to return to an immediate and yet comfortable way of life, whether for long period or holidays, but not necessarily just seasonally',* similarly to the reviving of the Colletta di Castelbianco village in the Italian Appennines, that is done by Giancarlo De Carlo (De Carlo, 1995:83-88). In Cyprus, the rehabilitation of villages meets the need to accommodate new couples from refugees' families. Incentives must be given such as creation of jobs, attractive rehabilitation, to fulfill the social residential requirements.

Conclusion

Planning on a national basis will enable the introduction of an integrated rehabilitation scheme comprising of complementary compatible uses. Their wide range, as discussed, confirms the adaptatibility of the abandoned villages, a thorough study of which will illuminate aspects of their rehabilitation potentials.

CHAPTER FIVE *the study area*

The study area, case studies, description enabled the assessment of the abandoned villages' potential and inspired the introduction of contemporary uses for their revival and interpretation.

5.1 Criteria for selection of the case studies

The survey of abandoned villages has enabled their evaluation and their classification into two groups: villages with significance-rehabitable values and villages with no significance, for the scope of this study. The former, selected as the case studies, are found in several states of disuse. The latter are classified as lost villages, feudal estates, ruined villages, with no architectural significance, former forest stations, and recently inhabited.

In the case studies, the key considerations for the introduction of new uses are: the trends and the potentials of the place, and the trends of our time. The trends of the place are determined by the state of disuse and the existing demand, and the potentials by the infrastructure and the structural condition of the buildings. The trends of our time are the contemporary uses that need to be facilitated.

5.2 Methodology of presenting the abandoned villages

The abandoned villages are classified according to their common regional characteristics (Fig 1.1, 1.2) Their regional classification enables a regional rehabilitation plan to provide flexibility in the adaptation process and introduction of compatible uses. In each case, the research focuses on the history (Map 1-3), geographical position, location, landscape significance, typology, layout, architectural character, material and techniques, significant buildings, structural integrity of site and buildings, state of disuse, evaluation and proposals for revival.

5.4 Abandoned Villages with significance-rehabilitation values

Akamas-Laona region

Akamas, the most north westerly tip of Cyprus, is one of the last unspoiled places of the

island with ecological and archaeological significance and thus was designated as a National Park. Laona, as part of the core of Akamas, has six officially listed, abandoned villages; Androlikou, Fasli, Pittokopos, Old Theletra, Kato Arodes, Terra. Kato Arodes has been inhabited and it is not considered abandoned for this study and Terra is being inhabited currently.

Androlykou, is located in the eastern edge of Akamas Forest, on a plateau at 300m level. It is in a landscape divided by the streams of Agios Ioannis River and has a variable lithology; limestone, mudstone, serpentite (Geological map, 1994). Nearby there is an active quarry of good quality limestone.

The village has a radial setting, six radial-roads derive from a central plaza, three lead to Fasli, Neo Khorio and Prodromi (Map 3) and three into the village; along which the houses are found. The houses preserve a variety of types of Cypriot vernacular architecture; mudbrick or limestone built structures in L or U plan, single or two storey, covered with slope or flat roof. Architectural details; fireplaces, traditional doors-windows, and triangular air-vents on the mudbrick wall are preserved in good condition. Some houses, have been altered with concrete interventions.

'The mosque of this Turkish Village is built on the site of the Church of St. Andronikos, of which a few fragments can still be seen built into the walls' (Gunnis, 1947, 165). The village *Androlique* was a Royal feudal estate in the Lusignan and Venetian Period and in the seventeenth century was inhabited by muslims. Now, only two old couples are still living there, using the place for their farming activities.

The village is surrounded with wild vegetation, almond trees, carob trees and olive trees. Nearby one can find: gorges; natural open caves and unexplored caves with stalagmites; and archaeological sites from the Neolithic, Chalcolithic, late Roman, early Byzantine and Medieval period. The establishment of an ***Environmental Studies Centre***, with the collaboration of the one in Kritou Terra, would ease and accommodate the excavation missions and the research work on the ecology of the place.

Fasli, mentioned in the medieval maps as *masmi,* is located in the Akamas peninsula on a plateau of 500m level, in an arid site with few almond trees and vineyards. The houses,

set in a rather square plan, have views to the northwest towards the sea. They have been vandalised; building materials were removed. The limestone masonry walls are preserved in a good structural state, but additional restoration work will be needed to bring the houses to a rehabitable state. In the village, some architectural features; fireplaces, outdoor ovens and lavatories are found. In the area, a limestone quarry is in active and Fasli could possibly accommodate a small ***workshop for learning stone carving*** techniques, where the students can also practice, or a small ***holiday unit***.

Pittokopos is a small settlement near Fasli. Since its desertion, it has been partly in use for farming activities. Its single-storey houses are scattered disorderly on the site among fig trees and wild vegetation. The village has a northwest view to the Khrysokhou Bay. The houses, of the *makrynari* type, have flat earthen roof, are built of reclystalised limestone or grey-green sandstone quarried or collected from the area. Its small size and landscape potentials allow its conversion into an ***art-workshop***, a unit of a ***study centre*** for a college or university.

Old Theletra, meaning resort, took its name in the Byzantine period; it was a shepherds resort. On mediaeval maps is mentioned as *Feletra* (Map 1); a feudal Frankish estate, belonged to the Earl of Edessa, the Grinier family or the Earl De Rucha. The village church, '*of the B.V.M Chryseleousa is a handsome stone building erected in 1755. The iconostasis the and holy doors come from some former building and date from the closing years of the seventeeth century'* (Gunnis, 1947, 438). In the late eighteenth century, education was flourishing in the village but it was interrupted by the Turks in 1821, to be restarted in the British Period.

In 1982, the inhabitants resettled in Nea Theletra, a new village at the ridge of the hill above the old village. Old Theletra is densely built in a linear setting in the foothills of a steep mountain, with a northen orientation. Landslides caused by heavy rainfalls in 1969 caused some damage to the buildings, while its location in the 'niche' of the mountain did not allow its further development.

The village, among wild and planted vegetation, follows harmoniously the landscape morphology, and the narrow alleys follow the curves of the hilly site giving access to the two storey houses. Many architectural typologies and details are preserved and a variety

of building techniques are met. Some concrete alterations occured prior its desertion, replacement of stone built staircases, introduction of concrete slabs and rendering (Fig..church), caused damage to the traditional fabric hastening their decaying process.

Theletra maintains the typology of the typical Cypriot village with a gathering place; plaza, where the village coffee-shop opens, and nearby the village church. Theletra, a *ghost* village today can be revived with its conversion into a ***holiday resort***; a hotel village, a resort for group of people or individuals. Its vicinity to the seaside town of Polis enables a tourist's reuse. It could also be a 'pilot' village to be converted into a ***workshop for learning traditional skills***, since it is a source of knowledge with its various traditional structures that are hidden undiscovered under the veil of patina of age and vegetation.

Loukrounou village is stretched on the ridge of a hill above the main road the leads to Polis. Its origins derive from the Byzantine era but in mediaeval maps is found as *Lucrumu* and in Frankish documents as *Licrinou*. The limestone built houses, among almond trees with an eastern orientation, are structurally in good condition; the roofs, windows and doors have been removed. Its location in a spot position easily accessible, could enable the setting up of a ***televillage*** unit.

Evretou in mediaeval maps is met as *Eurati,* while its name means *'a place where something may be found'* (Goodwin, 1978-86, 574). The Skarfos bridge, nearby, indicates the importance of the place from that time.

Evretou is situated north of the *Stavros tis Psokas* valley in a clustered setting. Its houses harmoniously placed in the landscape present interesting vernacular features like pointed or semicircular arcades in front of iliakos, semi-circular arcades. They are in inhabitable condition although some are used as farming storage. A ***health centre*** or some ***holiday resorts*** for group of people could be adaptive uses.

Trimithousa (Figure 5.1) is also located near the east end of Stavros tis Psokas valley, at a level of 290m, west of Evretou dam . In mediaeval maps it is found as *Trimitusa* and in documents as *Trimithia*. The houses are examples of the inland vernacular architecture with flat earthen roofs, and enclosed courtyards. Some have been vandalised but most are

in inhabitable state. The village is used for farming activities and a small ***family farming industry unit*** can be developed there.

Agios Isidoros (Figure 5.1), was a fied in Medieval times, named *S. Sidro* (Map 1). It is located 180m above the sea level, on a hilly landscape with a southwest view. The houses; single and two storey, are built by limestone or mudbrick. Their privilege setting could enable their rehabilitation as ***holiday resorts***.

Old Pelathousa, named as such by the author, is a small settlement, a cluster of traditional houses close to Pelathousa, among olive, carob and almond trees. Nearby it is the *Limnitis* copper mine, which was active in 1937-76. *Pelathusa* was a Frankish fied. The houses preserve their structural integrity and interesting architectural features, in an unspoiled landscape, even though they have been vandalised. Their rehabilitation and conversion to a ***holiday resort*** for children would contribute to the village revival.

Meladeia or Meladya or *Melatia* in Medieval times, derives from *Melanthios* God Apollo. The village, accessible by a secondary road (Map 3), has a well preserved structural-architectural integrity. Interesting types are found; single or two storey limestone built houses, village-shops, with vernacular and neoclassical details. Only three people still live here. The Department of Antiquities, in 1979, started an effort to restore several buildings of architectural significance. The traditional core of the village can be listed and revived through its conversion into a ***holiday resort*** or a ***hotel village***.

Istinco-Kio (Figure 5.2), originated in the Byzantine era; in mediaeval times is met as *Chio*, and in the Ottoman Period, 1885, (Map 2) as *Istingo.* The village, in flat terrain, has a linear setting along the road that passes through. The well preserved architectural features: internal pointed arches in the *palati*, *neoclassical* doorways, ashlar stone dressing of openings, indicate the wealth of the former inhabitants. Its small size and calm landscape would enable its rehabilition as a ***holiday resort*** for seniors or a unit of ***medical centre***.

Sarama, meaning 'saddle maker', was a feudal estate. It consists of a dozen stone-built houses, located in the Stavros tis Psokas valley. Although, they have been vandalised, they are in rehabitable state and could accomodate a small ***holiday unit*** such as a camping site.

Zacharia (Figure 5.2), has a linear setting, among olive trees, along the village road with a north-west orientation. The village preserves unspoilt the vernacular types of the Cypriot single storey house with the L or U shape around a courtyard and architectural details. It has not been inhabited since its desertion and the damages caused are due to the lack of care. Its small size enables its conversion to a ***holiday resort*** unit for groups such as scouts and children.

Melandra (Figure 5.2), is located on a hilly valley, 590 m average level, among wild vegetation, pine trees and fig-trees with open views from east to west. Its history derives from the early Christian period. The Cypriot Melandrian brothers-saints; Arkadios and Theodosios were born here in the 4-5th century. The village, in mediaeval times, was a fied.

Its scale, size and the influences from urban traditional architecture on the buildings justify the status of wealth of the former inhabitants. Its setting follows the slope terrain and the houses are scattered along the village roads, in a radial layout. In the central plaza are the ruined vaulted chapel of Agios Georgios and the well-preserved mosque. The village houses, although vandalised, are inhabitable and preserve architectural details. They must be protected and revived. The village seems to be adaptable for a ***tourist resort***, a ***health centre*** or even a ***regional medical centre***.

Paliambela, is near Pomos fishing village and Troodos range, in Tilliria area. It is spread for '*much more than a mile along the narrow valley*' of Livadi River and '*the same distance along the coast*' (Goodwin, 1986:1248). Its name means; old vineyards, but only almond and fig-trees dominate the scenery. The village church is dedicated to Agia Ekaterini. Very close is the former Monastery of Chrysopateritissa, of BVM, where only the church exists; *'a single barrel vaulted building of the early sixteen century'* (Gunnis, 1947:389).

The houses, single or two storey, preserve their structural integrity allowing their rehabilitation. Their scattered setting can facilitate a mixed future use; ***agricultural activities and rural tourism***, or resettlement for ***residential*** use.

Melamiou (Figure 5.3) is a tiny village, and its inhabitants have gradually moved to the nearby village Kannaviou, and only an old couple remaining. The village is located in the Ezousa Valley and has an open view to the Troodos mountains to the east. The few houses are in inhabitable condition, some are used for farming activities. They maintain architectural typologies of the Cypriot Vernacular house such as the enclosed courtyard. Its location near the main road and unspoiled vernacular character can shelter a small ***rural bed-breakfast unit*** in combination with the existing farming activities.

Statos village was damaged in the 1953 earthquake. Its inhabitants joined those of Agios Fotios and resettled in Ambelitis. The village is situated harmoniously on a slope hill in a strategical position and it is divided by the main road that leads to Pafos (Map 3). The two village churches, buildings of the nineteenth century that have been altered later, are dedicated to Agia Varvara, and Agii Zenobius and Zenobia (Jeffery, 1918, 389). Some houses were badly damaged, mainly those that had concrete members, since the integrity of their structure has been impaired. Others are preserved in perfect state. A few are used by the former inhabitants for their farming activities.

The village location, accessibility and landscape significance enable its conversion to a rural ***holiday resort*** for groups or individuals, while its structural stability can be achieved through a comprehensive conservation structural scheme.

Vretsia, once, used to have around 500 inhabitants. The village is mentioned in medieval maps as *Vrelia* (Map 1) and in historical documents as *Vrechia*, a feudal estate of the noble family De Brescia. In the Ottoman period it was inhabited by Muslims.

The village is at the southwestern edge of Troodos mountains, near the Xeros Valley. The houses are scattered-among vineyards, fruit, olive and carob trees-along the village road. They are in inhabitable condition and preserve various architectural building types: humble single floor houses to two storey buildings showing neoclassical influences.
The village could accommodate a mountain ***hotel***. Whereas its vicinity to Troodos, an area with an interesting volcanic complex and a variety of minerals and lithology, could enable the establishment of a ***Geological Studies Centre***.

Pera Vasa was inhabited by the workers of a nearby copper mine until 1950's. In 1962 it was converted to a forest station and used as such until 1968. A couple from Arminou village used to live there, left, and has returned recently to retire.

Only remnants of a former house exist, and the village can be listed as lost, but its landscape significance allows its enhancement. Located in the Troodos Forest, it took its name, which means 'across the wooden valley', by its setting. It is seated at the meeing point of two valleys, Diarizos and Xeros, an old watermill lies in ruins; and two medieval bridges, Kelefos and Roudia (Map 3) are found. The bridges were *'were probably built for the camels that carried copper ore to Pafos Port; some of the mines were in Kelefos-Peravasa-Fini-Perapedi area'* (Goodwin, 1978-86, 755). In the village; an old pine tree, *The Pine of Pera Vasa*, a listed Nature Monument, and a chapel dedicated to Agios Georgios, unfortunately excessively altered, are the interesting sites. The establishment of a small unit of a ***Flora and Fauna Museum***, curated by its inhabitants could enable the protection and enhancement of its landscape significance.

Lagoudia (Figure 5.3), officially abandoned in 1920, has been used as a permanent resort-shelter by farmers. It is located in a valley near the side river Argaki, of the river Xeros. The river bank is dense planted with oak, walnut and plane trees and the landscape is scattered with pierced stones and huge rocks, probably parts of meteorites. The largest is called *Rotsos tis Laoudgias*. Nearby, the chapel of Agios Nikolaos is built on one of those rocks. It preserves in the interior, remnants of frescoes. At the eastern edge of the village, a flour-mill, in ruins, dominates the landscape.

The village preserves its layout, but the buildings are in ruins. The District Council is planning to set up a ***camping site*** for the children nearby the area. The reuse of the site and the village for such a use would raise interesting conservation issues and would be a challenging project for architects and users.

In **Agios Fotios** (Figure 5.3), some houses have been repaired after the earthquake, and a few are used as family ***holiday resort***s. The village is spread on a slope site along the road having a view to the south. Its roots derive from the Ottoman period; when Greeks left from Falia village, resettled in 1575 here and built a church dedicated to the Saint who gave his name to the village.

Pitargou village is located on the edge of the Ezousa Valley, on a ridge of a hill with eastern orientation. Following the landscape morphology, it has a linear setting. The houses are in inhabitable condition, some are partly used for farming activities. Interesting vernacular types and architectural details are preserved; stone carved window dressings, jar-niches. The building material is stone; limestone from a nearby quarry, or sandstone.

Its small scale, its accessibility and vicinity to Pafos city, and its well preserved architectural integrity, enable its rehabilitation to ***holiday resorts*** with farming activities, or a small ***farm industrial unit***.

Old Choletria (Figure 5.4) village is scattered on a hilly terrain of Xeros valley, having a south-west orientation and view, located in 150m above the sea level.

In the 1953 earthquake and later in 1969 heavy rainfal, the concrete built village church and a few stone or mudbrick houses were seriously damaged. The inhabitants resettled in a newly established settlement by the main road, Nea Kholetria.

The houses seems to have been damaged more by vandalism and removal of their building material and less by the natural disasters. It is observed that the traditional structures that had been altered with concrete members; slabs or beams, were damaged badly. All the damages are repairable and the houses are rehabitable if repaired with respect and care to the original fabric. Some architectural details; cornices made by plaster of Paris, built-in cupboards, fireplaces, and use of colour, ochre and *loullaki*, are met in the interior or exterior of houses. The school building, at the northen edge, has neoclassical details. The village fountain with a semicircular stone shallow vault is preserved next to the concrete tank.

The village preserves its structural integrity in its original landscape and could possibly accommodate a ***holiday resort*** or even a ***medical centre*** that would be useful for the area.

Foinikas, meaning palm tree, is a village in the Xeros river valley, originated in the Byzantine Period. In the Frankish Period it was a feudal estate, the Headquarters of the 'Little Commandery of Finikas' or *Commanderie de la Fenique et de la Noyere*, initially belonged to the Knights Templars but later in 1313 came under St.John Templars. It

commanded five villages; Finicha, Anoira, Santa Erini, Platanisso and Caloianachia. In the Venetian Period (1489) Foinikas belonged to Georgios Kornaro, the brother of the Cyprus Queen Ekaterina Kornaro. In 1570-1, it became a Turkish village and started declining. The nearby *Asprokremmos* dam, caused its desertion in the 1980's.

The village buildings, built in mudbrick and limestone, are preserved in inhabitable state maintaining unspoiled original details that are decaying because of the lack of care. The contrast of the colour of the water and the green landscape in spring and winter months creates an attractive and picturesque site, for setting up a ***health centre*** or a ***holiday resort***. It is an opportunity, though, in this place to revive the tradition of the production of wine in a small ***winery industry***.

Souskiou village is located on the eastern edge of Diarizos Valley and has a mainly linear setting along the river, with a western orientation. The houses are stretched on the foothills of a hilly dramatic landscape where the river waters the foot of the wild mountain. Its main activities, still in operation, are land cultivation, sheep and goat grazing.

The village architectural character combines mountainous and inland vernacular types. The buildings are built mainly of mudbrick, limestone or in combination of both, and although some are used for farming activities, they are in repairable state.

The village has been continuously inhabited since the the Early Chalcolithic Period. Souskiou, mentioned as *Sussu* in mediaeval documents or *Suchius* in Venetian maps-was part of the Royal property in the Frankish Period.

The village churches are dedicated to Agia Marina and Agios Constantinos. In the later, reconstruction of the vault and repairs on the walls were undertaken by the Department of Antiquities in 1975 (Karageorgis, 1976). Nearby, the hermit-cave of Agios Neofytos with remnants of frescoes from the 14th-15th century was blocked in 1964 (Papageorgiou, 1964:27-28) to be protected from vandalism.

The village architectural, historical and landscape significance could enable the establishment of an ***Open Air Ethnographical Museum***, that could also provide facilities

for the archaeological excavating missions.

Kato Archimandrita's (Figure 5.5) abandonment was occured due to its isolated position and the lack of water supply and electricity. The inhabitants moved after a Governmental Order (4 October 1962), to Pano Archimandrita. The village, on the north west edge of Khapotami river, divided by its streams, is situated on a hilly landscape in a linear setting along the village road. It is still cultivated; vineyards, citrus fruits, olive and carobs are produced.

Many interesting types of vernacular architecture are found, the *makrynari* and the *palace*, in several forms. The village church, dedicated to Panagia Eleousa, has a vaulted roof inside and a double sloping tile roof outside. The school building lies in the churchyard, as a single-room type and has an entrance porch in the north. The house have been vandalised but they are repairable. They are built in local limestone combined with cobbles, collected from the river.

The village is located in a calm landscape surrounded by cultivated fields and wild vegetation and can be converted into a ***health centre*** or ***holiday resorts*** for people with special interests; pashionate lovers of nature.

Mousere, (Figure 5.5) village is seated nearby a stream of the rivers Diarizos and Khapotami, on the southwest foothills of Troodos mountain at a 550 average level. Its houses are scattered on the steep rough hilly slope, among wild and planted vegetation submitting to the landscape morphology.

The village is mentioned on medieval maps (Map 1) as a medieval estate, *Musoro*. Its history is connected with the Byzantine family of Armenian origin, named *Mousere*, a member of which was a Commander in the ninth century. The village churches are dedicated to Agios Ioannis Prodromos, Agia Sophia, Agios Savvas. The village school is in Agios Ioannis Prodromos churchyard. There, restoration work is undertaken, to convert it into a club for the migrant villagers. Most houses are in inhabitable state and few have been repaired and are used as holiday resorts by the owners. Only four people live here, permanently. Its tranquil landscape, its accessibility by a secondary road, despite its remote location, can enable its use as a ***televillage*** with ***holiday resorts***.

Maronas took its name either from the Byzantine saint Marona or by the Marona mythological priest of Thrace. On mediaeval maps it is mentioned as *Marona* (Map 2). It was a feudal estate, property of the Latin Bishop of Pafos, in the Frankish Period. In 1570's, it was inhabited by muslims, that demolished the Byzantine church, Agia Paraskevi, and set up a village.

The village is found on the ridge of a hill, at the eastern edge of Diarizos Valley having a south-west view to the opposite hilly landscape and the valley in between. Its 50-60 houses are scattered on a radial setting. It preserves numerous architectural features of the Cypriot Vernacular Architecture: architectural details (oven,staircase, fireplace, outdoor lavatories, timber structure); building types, of single or two storey houses with sloped or flat roofs, the *iliakos*, the enclosed courtyard; and structural types such as, timber frame panels, masonry work. The buildings are preserved in inhabitable state. One has been repaired and is used as a temporary resort.

The picturesque and architectural value and the structural integrity that are preserved unspoiled can adapt its conversion to a ***hotel-village***, a ***holiday resort***, an ***art-workshop*** or even a ***health centre***.

Old Prastio was damaged by the 1953 earthquake. The village's name is a distortion of the word *proastio* meaning suburb, derived from the Byzantine era. The village 15th century church is dedicated to Archangel Gabriel-not Michael as usually-and *'the walls are formed of unhewn rocks from the river-bed, though the doorways and window-frames are of well-cut stone'. 'The interior is bare, save for the gigantic painting of the Archangel on the north wall, and the altar slab, with a consecration cross , supported on two marble columns'* (Gunnis, 1947, 402-3). Nearby the village, is the chapel of Profitis Elias, carved on a rock, and the Byzantine monastery of Agios Savvas, Karonas.

The village, is accessible from the main road Troodos-Pafos. It is situated on the foot of a hill, in the valley that is watered by the river Diarizos. The buildings are found among olive and almond trees. They maintain their structural integrity, but vandalism and the lack of maintenance caused some damage; the roofs and the openings are missing, some cracks appear on the masonry walls. Its setting and vicinity to sea or mountain are

privilege for establishing a ***holiday resort*** or an ***art-workshop***.

Gerovasa is shown as *Leruasa*, on the medieval map of A. Ortelius, published in 1573. In Venetian documents is mentioned as a mediaeval fied belonged to St.John Templars. It was resettled by Muslims in 1570's.

Its name, derived from its location next to the side river Gerovasinos, means holly wooded valley. Its few houses are scattered in the valley among vineyards, almond trees and wild vegetation. Many have been vandalised, roofs, windows and doors are missing but traditional features are still preserved; such as the ochre masonry plaster. Located in a cool calm landscape and having a small size can shelter a seasonal ***holiday resort*** for groups of children or people with interest in nature.

Gerovasa is connected through a steel bridge with the neighbouring village **Trozina**. Trozina is showed in the Kitchener's map, 1885 (Map 2), and in documents is mentioned as a fied. The village, abandoned early in 1930's, due to the difficult living conditions and isolated setting, is located on the top of a hill above a gorge and is inhabited only by an old woman at present. The village church, dedicated to Agios Georgios, is located at the edge of the site.

The dozen houses, between vineyards and dense wild vegetation, are preserved in inhabitable state maintaining their authentic architectural features; wooden windows doors, earthen flat or *french* tile-roofs, jar-niches on the external walls. Some damage caused by the 1953 earthquake has been repaired with cementitious mortar.
The village alleys are paved with flagging and the roads with gypsum slabs bedded in concrete. A tiny plaza, shade by a huge oak tree under of which is the village fountain, is located at the east edge of the village, near the fields. The village maintains its structural integrity in a perfect state in an attractive landscape, that could accommodate a ***holiday resort*** for individuals or group of people.

Kissousa is located in Khapotami Valley. Its name derives from the holy plant of ancient God Dionysos, *kissos*, and a mythological legend narrates that at the *'kissousa fountain*' the infant Dionysos used to have his bath. The small church, dedicated to Agios Sergios and Agios Vachkos, is in the village entrance, with a dominating oak tree in its

churchyard.

The village houses, located among vineyards, oak and plane trees, are inhabitable. A family is still living there and few houses are used for weekend holidays. Its small size, its cool climate, its easy accessibility (Map 3) can enable the establishment of a ***bed-breakfast*** small unit with a small coffee-shop for travellers.

Sterakovu, declared abandoned in 1946, was semi-inhabited until 1982. Its name meaning 'arid hill' derives from a wild bush called *'styrax officinalis*' that grows in the area. It is located on a hilly landscape. The houses are situated on two lines, stretching on both edges of a central stream. Some shepherds still use the village temporarily for their activities and many houses are used as stores or barns. Those are preserved in good condition, only the roofs are missing. The structures are built with the white *Kivides limestone* or a reddish limestone from local quarries.

Nearby, new holiday houses have been constructed, enjoying the open view to the sea to the south and the picturesque but arid site. This meets the criteria for establishing a holiday resort. Alternatively to the above, the active farming and agriculture, could enable the establishment of ***farm industries*** on a family basis. The nearby active limestone quarry could contribute to the creation of a ***stone-carving workshop***.

Kato Kivides has a linear setting, stretching along the village road. Its single storey houses, around ten in number, exhibit an L or U plan around the internal courtyard, maintaining unspoiled many details of vernacular architecture. Most of the buildings are in an inhabitable state. Vandalism and erosion of some later introduced concrete members are the main damages to the structures.

Its mild climate, its small size, its location in a calm landscape, could facilitate to its conversion into a ***holiday resort*** for children, schools or scouts, for winter and summer vacations, or a ***medical centre***.

In **Old Pano Kivides,** the strong rainfall in 1969 caused subsidence problems and the state resettled the inhabitants in a new village on the main road to the city. The village is mentioned on medieval maps, 1570, (Map 1) as *chivida* and is dated in the Frankish

Period. Its name derives from the famous medieaval noble family *De Chivides*. In 1312 Ioannis De Chivides was the Governor of Pafos district and in 1460 Ector De Chivides was an officer. Chivida was '*originally a fief of the Counts of Edessa*' (Jeffery, 1918, 364).

The village, on the edge of a narrow valley, near a side river of Kourris river, is stretched on a slope of a hill with a southeast orientation. It is accessible from the main road Limassol-Troodos through a flagged road well preserved. It is surrounded with vineyards, carob, olive and almond trees. Most buildings are in inhabitable state and their damages, as inspected, were less by subsidence and more by human vandalism; building material has been removed and reused elsewhere. The building material is a local good quality, hard white limestone, called *Kivides limestone,* and is extracted from a nearby quarry at Sterakovu.

The houses are situated on the hilly landscape and have the semi-mountainous architectural type; stone built wall, and sloped tile-roof. The village maintains its structural integrity, its original layout and an interesting variety of building types; single or two storey houses (fig), shops, a church and a chapel. Architectural details are also preserved, such as outdoor ovens, stone or timber staircases, jar-niches on the walls and the *iliakos* (fig..) with the arcade elevation.

The village church *'St.George is of eighteenth century, and is doomed to destruction; indeed, at the present it is being pulled down and its stones used to erect a church in the hideous prevailing modern style'*). On the main road to Limassol, the fifteenth-century chapel of the Holy Cross, has been restored and altered. *'The interior was once painted, but the frescoes are rapidly flaking from the walls'* (Gunnis, 1947, 273-4).

The village privileged location, its accessibility, its beautiful setting, its cool climate and its architectural significance, supported its conversion into a hotel semi-mountainous village resort or a ***holiday resort*** for groups of people with special interests or individuals. Even an ***arts-workshop*** or a ***televillage*** can be adapted. It is indeed a village that can provide flexibility in rehabilitation planning.

Old Korfi, was also effected by the strong rainfall, in 1969 which caused landslide and subsidence to some houses. The inhabitants moved to a newly built settlement, Korphi,

on the main road to Limassol. Its name mean hilltop, derived from its amphitheatrical location on a slope of the Troodos mountain, having views to Limnatis Valley in the west.

The condition of the buildings varies from good to ruins, damaged by subtractive destruction of the building material. Architectural details include; stone built fireplaces, terracotta vine-jars, wooden bridging-tie beams, earthen flat or sloped roofs. It preserves its semi-mountainous architectural type of the buildings, which can adapt a reuse into a ***hotel-village***.

The difficult living conditions forced the villagers of **Vikla** to sell their property to a fellow-immigrant and move to Limassol city. Then the village was resold to a foreign company to be converted into a golf course resort.

The village's history originates from the Byzantine era and its name derives from the Latin word *vigiliari*, meaning an observation post. Due to its strategical position it was used as a lookout post by the Byzantines for protection from Arab invasion, 632-964. Near the village there is a pile of stone, '*which are said to have been thrown at the curious folklore 'queen' of Cyprus, when she was killed by Dhyeni, or twin brothers*' (Jeffery, 1918, 354). In the 13th century it was the Grand Commandery, Templars' property and in the 15th century *Vigla Estate* belonged to the Frankish monks.

The village is at the edge of the Vasilikos Valley, with a view to southeast. It is surrounded by dense vegetation of wild cypress, almonds and fig trees. The buildings are generally in good structural condition. The structures, mudbricks with ironstone plinths preserve unspoiled many architectural details; unique roof-tiles, specimens of local tradition, decorated cornices of Paris plaster, triangular air vents, *pointed* arches, earthen or sloped roofs, mudbrick leaning arches above the windows and stonebuilt staircases.

The village timber roofed church dedicated to Agios Ioannis *Eleimon*, at the southern edge of the village and the village school are in perfect structural state.

The village landscape and architectural significance, its vicinity to the city and the newly built golf course enable its adaptative reuse as a ***televillage***, with sporting activities facilties.

Parsada, is half way from the sea to the Troodos mountains, near the Neolithic settlements Kalavasos and Khirokitia. Its former inhabitants moved to the neighbouring village, Ora, but still use the land for their agricultural activities; sheep grazing and carobs, almonds, olive production. The soil is chalky, not fertile and the natural vegetation is wild and low.

The village is situated on a hilly landscape with a view to Vasilikos Valley in the west. Its ten-fifteen houses create a small compact group and most of them are inhabitable. Two are used as temporary resorts by their former owners. The houses preserve the primitive unit plan of Cyprus vernacular architecture; the single-room ground floor built in limestone and covered by a flat earthen roof. The village church is dedicated to Virgin Mary, Panagia Eleousa.

The settlement, small as it is, can accommodate a camping site for children, scouts or an art-workshop. Its calm landscape view, its vicinity to sea-mountains and the good structural state of its houses make it also a good place for ***holiday resorts***.

The neighbouring village of **Drapeia,** was abandoned after the closure of the Kalavasos copper mine. Historical documents mentioned the village and its church, dedicated to Agios Georgios, existence from the Venetian Period. It is seated at the boundaries of Vasilikos Valley in a linear layout along the village road. The building materials are; white limestone and mudbrick. The single-floor houses have flat roofs and two-storey, sloping roofs. A few have been recently repaired and are used by the three inhabitants. Its vicinity to the archaeological sites, its easy accessibility and its preserved integrity, can enable its conversion to a ***holiday resort*** for a group of people; children or seniors or a ***televillage***.

Softades is a small settlement in Larnaka, located in an agricultural area. The building material is mudbricks but concrete members, slabs, beams and columns were introduced. The houses are preserved in quite good condition despite some damage caused by the humitidy, animal vandalism and lack of maintenance.

The vicinity to the seaside (Map 3) the accessibility from the main road Larnaka-Kiti, and

the good condition of the buildings, make it a good place for a tourist resort, but its present disuse for farming activities could enable its conversion into a ***health-farm*** resort, by improving the existing facilities.

Petrofani lies in Mesaoria Valley, in Nicosia district near Athienou; the only breadbasket village of the Valley that maintains the tradition. Farming and agriculture are still active in the area. It is located on a hill with northwest orientation and view to the valley.

Archaeological excavations nearby, a kilometre from the village, at Malloura, were undertaken by an American archaeological mission the last five years (July 1990-5). They excavated Hellenistic, Byzantine, Venetian and Frankish sites. The village was rebuilt after 1571 by the Turks on the ruins of the former medieval village.

The village has a compact setting and radial plan. The size and the types of the houses indicate the prosperity of the place in the past. One or two storey buildings, with flat or sloped roof, are built with limestone or mudbrick superstructure and limestone plinth. The school/mosque, located in the centre, is the only building that has been recenlty restored.

The village maintains a variety of building typologies of vernacular architecture in an active agricultural landscape, and can accommodate facilities, indoor or outdoor, for the ***National Agriculture Museum***. The vicinity to Nicosia, gives easy accessibility. Its location in the centre of the Valley, near the *green line,* makes its use as a museum beneficiar for enhancing of the local economy that has being declining since 1974.

Agios Sozomenos is in a dramatic landscape below a steep rocky plateau, in Gialias valley, near the *green line*. The village is mentioned on medieval maps as 'Sozomeno' (Map 1).

The village is situated in an open landscape and has a range of beautiful views from north, east to south and in the west is protected by the natural fortifying hill. Its landscape changes dramatically throughout the year; cool and pleasant in winter, dry and arid in the summer. The houses are built of mudbrick with a plinth of sandstone, *porolithos,* or cobbles from the river. One and two storey structures coexist. These are in ruins, and give

the site a dramatic effect. The village has a radial layout with its two churches in a square plot as a *margin* core.

Agios Sozomenos, whose name the village preserves, was a hermit from Syria. He lived and buried in a '*cave cut in the face of the rock*' in the neighbouring cliffs. '*The village church is a plain rustic shed dedicated to the B.V.M., with fragments of painting on the exterior north wall. The interior contains a seventeenth century fresco of the Madonna*' (Gunnis, 1936, 1947, 204-5). '*Ay. Mamas, a three-aisled XVIth century building...was probably covered with vaulting and a central dome, but no trace of this construction remains. In the side walls of the north and south aisles are tomb niches of a curious early Renaissance character*' (Jeffery, 1918, 206). The church '*appears never to have been comptleted*'. And, '*in spite of its many borrowings from the French art of the fourteenth century, is in all probability not earlier than the fifteenth*' (Enlart, 1899, 1987:170-172).

Nearby, in Potamia, lies the royal villa of Caterina Cornaro, the last Queen of Cyprus. It is, a '*fortified château or villa of the Kings of Cyprus. Stefano di Lusignano states that in his time it continued to be an important 'casale'. This villa is mentioned in the chronicles as a splendid royal residence, surrounded by delightful gardens. It was built by James I (1382-1398) but was destroyed in 1426 by the Mamlukes after the battle of Chirokitia'. 'Two large chambers still covered by vaulting are well preserved, and even surrounded with a cornice*' (Jeffery, 1918, 204). In the vicinity, an impressive farmstead, built in mudbricks, is a unique example of agricultural buildings, that must be listed and rescued. Many archaeological sites exist in the area. The Ancient Idalion had an '*almost continuous occupation since ca 1300 BC to ca 50 AD'* (Stager, Walker, 1973-80: 1). There, were excavated: two Acropolis, the west and east; a Neolithic settlement in the area Dali Agridi; three sites from the Middle and early Late Bronze age, Kafkalia-Dali, Nikolides and Glyka Vrysi. In the western Acropolis were found: the Idalium Kingdom dated in the twelfth century BC with dwellings and fortified architecture; two temples, one at the top and the temple of Athena dated in the archaic period of the fifth century BC, the Idalium Palace, and settlements of the Cyproarchaic age. In the eastern Acropolis, the Temple of Apollo dated in the Cyproarchaic was found.

The many archaeological sites around and in the village, its dramatic site, enable its rehabilitation as an ***Archaeological Research Centre***. Only the inhabitable buildings can

be repaired, while the others can be consolidated and interpreted as parts of the landscape.

Filani, an isolated small village has a history dated since the eighteenth century, according to historical documents in Macheras Monastery that owns part of the village land. It is located on the ridge of a hilly landscape with beautiful view to Makheras Forest, having a linear setting, along the village road. Despite its small size, around ten houses survive, it has a variety of building types, materials and architectural details; single or two storey houses with courtyards. A unique masonry wall with a combination of limestone, flints, cobbles, tiles and mudbrick superstructure, is preserved in very good condition. The village church, Agia Marina, initially timber roofed, has been rebuilt several times.

The most impressive architectural features are the beehives, cylinder terracotta vessels unique examples in Cyprus, preserved and must be protected. A local small ***industry*** for honey production can be promoted in combination with the existing farming activities and the only restored ***holiday resort***, which is harmoniously emplaced in the landscape.

Mandres, a small hamlet, with its buildings scattered in the plain, has a north orientation and an open view to Morphou Bay. It is accessible from the main road Nicosia-Troodos by a field road. Today only one farm complex nearby gives to the village life.

Some buildings are in inhabitable condition but others lie in ruins. They preserve the typical single-room plan in several variations. Mudbrick walls with stone plinthand flat earthen roof are in good condition. The village agricultural landscape could adapt a mixed use: ***holiday cottages*** with ***eco-friendly activities.***

Southeast, there is a small hamlet, called Asinou, not far from the Asinou Byzantine Church. The hamlet was established by the Pelasgous from Peloponesos in the 1100 BC (Klerides, 1961, 50-51). The houses, built in mudbrick with stone plinth are preserved in rehabitable state and can be easily converted into ***holiday resorts***.

Tilliria area covers a part of northern Pafos (Paliambela is one of Tilliria villages, mentioned above) and a part of western Nicosia district. It consists of the seashore peninsula between Krysokhou bay and Morfou bay, 30km in length. Its history is derived

from the prehistoric age; according to excavations in 1889 undertaken in Petra tou Limniti, a remarkable isle-rock close to the Tilliria coast (Jeffery, 1918, 417). Copper quarries and mines in the area were dated in that time. In the Archaic and Classical Period, it was between the Kingdoms or Soloi and Marion. In the medieval time, several feudal estates were established there. The area has continuous lifetime until the last two decades. The main reasons of its decline were the internal conflicts in 1964 and in 1974.

The dramatic sloping landscape is divided by numerous small streams deriving from the Forest and flowing towards the sea. The colours; reddish soil, the light greenish vegetation and the dark blue of the sea create a picturesque calm landscape. The vegetation is wild and low, with plantations of orange, lemon, almond, olive and carob trees. Agriculture, fishing, forestry, and copper mining were the main traditional activities. Lumbering and agriculture are still active.

The area is accessible through a snake like secondary road from Pafos and a non asphalted-road from Troodos. It is the remotest area in Cyprus, and communication with Nicosia is interrupted by the *green line*. A new road is being planned.

Architectural heritage is rich in the area and many remote Byzantine chapels of '*rustic kind scattered about the district*' (Jeffrey, 1918, 417); Panayia Galaktotrofousa, Agia Marina, Profitis Elias, Agia Eleni and village churches. The abandoned villages are: Agios Theodoros, Khaleri, Mansoura, Agio Georgoudi, Selladi tou Appi, Alevga, and Paliampela. They have much potential for rehabilitation that will enable local economical regeneration. Ownership difficulties can be overidded by setting up a ***Village Preservation Trust*** that will rent the place, manage the projects, and repay the owners.

Khaleri, built after 1571, is located on a slope of a hill of Pafos Forest, with a north-western orientation towards the sea. The buildings, stretched on the village road. The village joins Agios Theodoros is in its western edge.

Agios Theodoros, or S.Todoro on medieval maps (Map 1), was inhabited by muslims after 1571. Jeffrey mentions '*a small ruined church*' (Jeffery, 1918, 417) nearby. The village is stretched beautifully on two hillsides; eastern and western. In the eastern, the houses are spread on a site sparsely planted, with almond and olive trees. In the western,

the school at the top and the mosque at the bottom dominate on a hill planted with pine trees.

The buildings, despite damage by vandalism, are in a repairable state. The random rubble masonry wall is in good condition and remnants of the original plaster still exist. The village-scape-built and natural is impressive-and the vicinity to both sea and mountains could enable its conversion together with Khaleri; a ***twin pilot village*** with ***eco-friendly farm cottages.***

Mansoura (Figure 5.6) was abandoned after the 1964 internal conflict. In the 1930's, while the main road was being constructed, '*the foundations of a Byzantine villa*' were discovered. *'The mosaic floors were still preserved, and were removed to the Nicosia Museum*' (Gunnis, 1947, 337).

The village is accessible by the main road leading to Pafos town. The houses are placed on the wrought-relief hill that ends smoothly in the sea. They are in repairable state, although been bombed in 1964. The traditional structures, one and two storey, have random rubble masonry walling built of local volcanic lava-stone and rusticated stone quoins. Some buildings dated in 1960's, were built in brick with concrete frame.

Its privileged site, as a natural port, and picturesque village-scape with open views to the sea and the mountains encourage its reuse as a ***holiday-fishing village***. There, a small unit of a ***Marine Museum*** can be eased. The sensitive political issues though, prevent its reuse; it is near the *green line*. In the future, hopefully, when the political situation will be favourable for all the Cypriots, it can be an ideal living place for reconciliation and reunification, a symbolic landmark of international importance.

Agio Georgoudi (Figure 5.6), took its name from a nearby chapel; Agios Georgios. The main reasons of its decline were the difficult living conditions; the unfertile soil, the wild, inhospitable landscape and isolated setting, only two buildings are accessible from the main road.

Selladi tou Appi, was established after 1571 and deserted in 1975. It is situated in the foothills of Pafos Forest having a west-south view towards the sea, and it is accessible by

the main road to Pafos; reconstructed in 1930's. Its landscape is divided with small streams deriving from the forest and sparsely covered with low wild vegetation, almond, olive, carob and fig trees. The buildings, are in ruinous but in reusable condition. Vandalism caused extensively damage. Its landscape significance, its accessibility, its proximity to sea-mountains could contribute to its conversion together with the village of Agio Georgoudi, as pilot ***twin televillage***. The planned road from Nicosia would enable their new function, which will enhance the local economy; by creating jobs and attractive poles in the area.

Alevga (Figure 5.6) is imposingly located in a mountainous landscape separated by streams and divided by the main road that passes through. The unfertile lava soil allows the growth of low wild vegetation, almond and fig trees. In the winter months the greenish picturesque landscape contradicts the blue colour of the sea forward, but in the summer it becomes an arid yellowish place. The buildings are inhabitable, despite the damage caused by vandalism after its desertion in 1964. It has the potential to shelter a ***holiday resort*** or ***hotel-village*** converting its houses into residential units and the two public buildings, school and mosque, for administrative use.

5.4 Abandoned villages with no significance and non rehabitable

Villages with no significance, for this study, are classified as:

(a) Lost villages, Old Axylou, Old Eledio, Kataliontas, Agii Iliofoti, Pano Koutrafas, Agroladou, Agios Epifanios; and the feudal estates, Potima and Lizata;
(b) Ruined-villages, Mirmikofou, Malounta, Moronero, Old Kidasi, Old Alassa, Anthrakos, Vroisia;
(c) Villages with no architectural significance, Anadiou, Lapithiou, Mamountali, Faleia, Kourdaka, Kato Panagia, Agios Ioannis Selemani;
(d) Former forest stations, Agios Merkourios, Dimmata, Livadi, Agyia.
(e) Terra used to be abandoned but is being inhabited.

Lost villages

Old Axylou and **Old Eledio** were destroyed in the 1953 earthquake and reconstructed nearby. In Eledio, the village chapel is dedicated to Agia Irene.

Kataliontas was demolished in 1977, converting the land for agricultural use. The building materials were reused elsewhere. In the area there are, Neolithic and Late bronze age, unexcavated sites. In the Frankish period, it was a Royal property.

Agii Iliofoti started to decline in the 1960's and was abandoned in 1975. In April 1977, the few left ruins were demolished as *'road improvements were undertaken'* (Goodwin 1985, 550). Neolithic and Byzantine evidence of habitation has been located nearby. The rebuilt church of Ayii Iliophoti, of the five Alamanous-crusaders from German land-saints, is the only surviving building.

Pano Koutrafas village was established in the seventeenth century by the *Cutrafa* feudal of Earl of Edessa. The villagers moved, in 1964, to Kato Koutrafas.

Agroladou, in the Frankish period, was one of the villages that the Frankish kings of Cyprus gave to the Grand commandery of St.John. The two small timber roofed churches in the area are dedicated to Agios Georgios and Agia Varvara seventeenth century.

In **Agios Epifanios**, there is only a small chapel dedicated to Agia Mavri, brought and rebuilt here in 1956-7. Superb lavishly carved braces of the tie-beam (fig...) remain in the chapel.

Feudal Estates

Potima and **Lizata** were converted for agriculture use. Other lost feudal villages (before 1930's) are: Mamonia, Achelia, Kouklia.

Ruined villages

In **Mirmikofou**, archaeological investigations (Adovasio, Fry, Gunn, Maslowski, 1975:339-363) identified remnants of more than 500 settlements from the Neolithic to the medieval ages. The area was continuously inhabited and flourishing before Roman times. The village's chapel, Agia Marina, is a single barrel vaulted building, with frescoes in the interior, dating to the sixteenth century. It was restored in 1984 by the Department of Antiquities.

Malounta was destroyed by the 1953 earthquakes and abandoned; the inhabitants moved to Agios Ioannis' name derives from the ancient Arcadian name of Apollo, *Malous*, the protector god of sheep (Klerides, 1961, 159).

Moronero is on the edge of river Ezousa with northeast orientation. The ruined houses are scattered among vineyards. In 1955, the few seniors moved to neighbouring villages. The village is dated to the fifth century, and Yennatios, Patriarch of Constantinople was buried there. Its church is dedicated to Agios *Yiannakis* (according to villagers

information) has a vaulted roof now partly collapsed.

Old Kidasi was destroyed in the 1953 earthquake. Its inhabitants, reused the limestones walling material and rebuilt a new settlement in the Diarizos Valley.

Alassa was nearly completely covered by the water of the Kourris Dam. Only one house and the nineteenth century village church, dedicated to Agios Nicolaos, are functioning. The water covers also a late-Roman villa of the fifth century and a late Bronze Age 1650-1050 BC settlement.

Antrakos is located in an attractive, wild landscape. The village started declining in 1980's due to the difficult living conditions, only its timber roofed church, dedicated to Agios Georgios is in a structural integrated state.

Vroisia's history dates from the seventeenth century. It started declining in 1964.

Villages with no architectural significance

Anadiou, abandoned in 1974, is isolated and has no architectural significance.

Lapithiou was destroyed in the 1953 earthquake and rebuilt later in 1975, to shelter the refugees, but it has never been inhabited.

Mamountali, reconstructed after the earthquake of 1953, has linear setting following the ridge of the hill. Jeffrey described it as a stone built village (Jeffery, 1918:392).

Faleia was rebuilt after the earthquake in 1953 and rebuilt with concrete and zinc demountable structures. In the nineteenth century a limestone quarry existed in the area (Cyprus Blue Book Report of 1880 -Goodwin, 1982, 1361).

Kourdaka, is one Greek settlement were the Greek Christians were forced to convert to Islam. The only two traditional single-room houses are used as barns.

The **Kato Panayia's** inhabitants moved to nearby villages in the 1960's. In 1860, two watermills were in use in the river Ezousas (Goodwin, 1986, 1260).

Agios Ioannis Selemani, in Tilliria area, started declining after the 1974.

Former Forest Stations

Agios Merkourios dates in the Byzantine period. There, the ruins of the chapel of Ag. Arkadi, foundations of the buildings and evidence from the ancient copper-mine settlements are found.

Dimmata, was evacuated and its inhabitants were resettled in Nea Dimmata, on the main road from Pafos to Pomos.

Livadi, described as '*a mere modern hamlet*' (Jeffery, 1918, 416) is in ruins. The village houses were destroyed to prevent the reusal of the place. The villagers were resettled in

New Livadi. The village small chapel, dedicated to Agios Georgios, has been recently restored by the Department of Antiquities.

Agyia is today a deserted forest station.

Recently inhabited

Terra was abandoned in 1975 but was reinhabited later; eleven people live there now, according to official information from the Ministry of Internal Affairs. New couples have rented houses from the state, in order to repair and convert them to holiday resorts. The Section for the Conservation of the Architectural Heritage has a limited control to their repair work.

CHAPTER SIX *conservation proposals*

'*The enjoyment of our heritage depends upon its conservation*'.
'*The aim of conservation is to safeguard the quality and values of the resource, protect its material substance and ensure its integrity for future generations*' (Feilden & Jokilehto, 1993: xi, 14).

6.1 Principles in conservation

Ethics in conservation of the abandoned village

'*The final aim and the principles of conservation and restoration must be kept in mind; generally the minimum effective intervention has proved to be the best policy*' (Feilden & Jokilehto, 1993:11). Any intervention should respect, maintain their authenticity and assure reversibility.

Effective and active measures should be taken for the protection, conservation and preservation of the cultural and natural village-scapes. Comprehensive planning programmes should give them functions that will integrate their protection and enable them to live. '*What matters*', '*is not simply that a building*', in this case a village, '*is saved but how it is done*' (SPAB, Manifesto). The principles in the conservation of the abandoned villages deal with the conservation of the village-scape, vernacular architecture and natural surroundings.

The conservation of vernacular abandoned villages requires:

(a) Thorough study, and documentation must be done before any intervention:
- the materials, to define their life-span and preserve their age value;
- the workmanship, to understand the structural system and investigate the compatibility of modern conservation treatments where the traditional ones are inadequate, '*modern re-integration, or infilling of lost parts (lacunae)*' (Feilden & Jokilehto, 1993:72) is accepted as long as it is distinguishable and reversible; and
- the design, to investigate the adaptability of the rehabilitation proposals.

(b) Thorough study of the setting, landscape and the group value of the villages:
- the infrastructure, for the introduction of the necessary facilities with the minimum

loss of the landscape features;

- the environmental and climatic conditions, the geology, morphology and the microclimate, to define the degree of any intervention and the appropriate techniques.

(c) Thorough study of the rehabilitation proposals:

- the qualities of the contemporary uses that require minimum interventions;
- the evaluation of their economic viability;
- the introduction of an *integrated conservation scheme*, for the harmonious revival of the traditional building shell and preservation of its cultural values.

The conservation of abandoned village-scape concerns:

(a) engineering issues; causes of destruction and decay, structural condition, and proposals for their integrity and durability, earthquake impact mitigation;
(b) functional issues; rehabilitation and adaptation of facilities.
(c) environmental issues; geomorphological and hydrological setting, microclimate, landscape.

6.2 Engineering Issues

6.2.1 Causes of destruction and decay

In the abandoned villages, conservation comprises investigation of the causes of destruction and decay, that are sometimes related to the villages' desertion, and the setting up of an integrated conservation scheme, for their structural integrity. The main causes are natural disasters and vandalism, human or animal.

Natural disasters

The structural stability of the buildings has been impaired by unpredictable disasters; earthquakes, heavy rainfall, landslides, landslips, subsidence.

Earthquakes

Cyprus lies in the second important seismic zone of the Earth and thus, seismicity is effected by the tectonic activity of the movement and interaction of the African and Eurasian lithosphere plates. The *Cyprus Tectonic Arc*, 25-50 kilometres south of the Island, has a series of gaps with northeastern or southwestern direction. This seismic zone

affects the south; southwestern and southeastern parts of the Island.

Archaeological excavations and historical evidences date innumerous earthquakes in prehistoric and historic times, that destroyed ancient sites. In the twentieth century, the devastating earthquake in 1953, 6.5 degrees in Richter scale, destroyed and caused the desertion of some villages in the Pafos district (Figure 6.1); Old Axylou, Old Eledio, Prastio, Kidasi, Statos, Agios Fotios, Old Kholetria. The milder earthquake in 1961, 6.0 degrees caused damages in the eastern coast. Recently, on the twenty third of February this year, 1995, another one, 5.6 degrees, caused serious damage in several traditional villages in Pafos.

The earthquakes generate acceleration movements that create external forces, causing cracks, to the buildings and disturbance effects to the geological balance of the site.

Heavy rainfall: flood, landslides and shrinkages

Heavy rainfalls, on the 28 of January 1969, caused landslips, landslides and subsidence of the vulnerable soil underneath resulting in serious cracks in the structures (Figure 6.2). The villages' inhabitants affected, for example in Old Korfi, Old Theletra, Pano Kivides, and Old Kholetria, moved to 'safer' sites.

Patina of age

The long time desertion, 10-20 years, has caused excessive damages; organic growth, vegetation, fungi, and erosion from the rising damp water (Figure 6.2), the rains. On the masonry or mudbrick wall, the mortar, the plaster and the structural material eroded.

Vandalism

Vandalism, human or animal, in several cases ruins villages and has a devastating effect to the village-scape. **Human** vandalism (Figure 6.3) is identified as destruction of the buildings and the landscape, during the internal conflicts in 1964 and 1974 by bombs, removal-stealing of the building material, and disuse of the traditional buildings for farming activities. **Animal** vandalism, destructive to the built and natural environment, affects the aesthetic value of the place.

6.2.2 Engineering proposals

The survey of the abandoned villages enabled the definition of the degree of conservation that is necessary:

- minimum conservation, repair, consolidation, stabilization;
- subtractive conservation, removal of destructive interventions;
- additional conservation, restoration, recycling, reconstruction;
- 'engineering' conservation, structural support.

In the conservation of vernacular buildings, the vernacular *tekhnologia* (Oliver, 1990, 146), materials and techniques, should be enhanced, revived, and if needed improved. This has been proved to be durable and economical. Yet, its application requires appreciation, study and understanding of the buildings qualities, while modification is accepted only if it is unquestionably necessary and responsible.

Feasibility study of the structural integrity and stability requires study of the structural construction of the buildings and geological investigation of the quality of the site. In every case of non-intervention, maintenance, consolidation, stabilisation, repair, restoration, reconstruction, recycle, adaptation, interpretation, effort should be made to save as much as of the original *'spirit*', fabric and technique, with the minimum intervention.

In abandoned villages**,** the structural conditions of the buildings, found, are:

(a) in repairable state, where more that 90% of the structure is in good condition and minimum or non-intervention is needed-alterations are accepted only in the interior;
(b) in restorable state, where the 50-75% of the structure is preserved in its stable condition and additional work is needed to bring the building in rehabitable state;
(c) in ruined state, where less than 50% of their fabric is preserved and their rehabilitation is not economically viable. Recycling, reconstruction and development are accepted if the place has cultural or landscape significance as in Lagoudia village.

'*In any case of vernacular architecture*', '*the same type of materials and traditional skills*

should be used for the repair or conservation of worn or decayed parts'. '*In many cases, it is advisable to use temporary measures in the hope that some better technique will be developed, especially if consolidation would diminish resource integrity and prejudice future conservation efforts*' (Fielden and Jolitehto, 1993:70-71).

The technology that will be used in a similar manner as in the traditional structures, must provide compatibility and reversibility. Traditional materials, have proved to be more durable than the contemporary. The reuse, recycling of mudbrick, timber, metal, stone, can be accepted if it aims to:

(a) maintain as much of the original material as possible reusing the site as a quarry, '*reducing the local load on natural resources*' (Petersen, 1995, 7), conserving the natural resources;
(b) maintain the building character, enhancing its cultural value;
(c) enhance the economical value of its conservation and enable its economical viability.

Recommendations for the **conservation of the traditional material;** stone, mudbrick, timber or iron, are applied according to their structural condition. In the **stonebuilt** elements, damages caused in the foundations or the superstructure by the rising damp water, vegetation and rain must be repaired with care:

- Organic growth must be removed gently and stone must be cleaned with brushes. Then low pressure water, grouting and plastic repairs with mud-mortar similar to the existing must be applied.
- To improve the structural integrity such as stability of the wall and consolidation of the leaning-stone elements, can be achieved by introducing timber tie-beams, as in the traditional manner.

Earthen-mudbrick structures, when abandoned, are eroded-*return down to earth*-but the structures are repairable and their material, is recyclable. The eroded walling material, mortar, plaster or mudbrick can be easily cleaned, washed and repaired with *like with like* material. Similarly, **mortars, plasters and renders,** must be repaired saving as much of the material and original natural colour as possible. Cement renders, later destructive

interventions, must be removed to allow the buildings to breath, and the original traditional local plaster; lime, lime-gypsum, or mud-plaster, must be introduced. **Concrete structural interventions**, introduced in stone or mudbrick buildings, prior to their desertion, like flat roofs, slabs, concrete beams, must be removed. It has been observed that they hasten or increase the damage on the traditional fabric.

In **timber** structural elements, joists, rafters, lintels, beams, posts, boards, timber frame panels, damage is done by dry or wet rot (Ashurst & Ashurst, 1988v5:3). The decayed parts, according to their structural condition, can be consolidated or replaced, reusing material similar to the existing. Non-structural elements like windows or doors, can similarly be consolidated and preserved in their natural colour as they were originally. In case that they are removed, the replacements must respect the original design but must be differentiated in a distinctive way. **Steel or iron** structures, impaired by rust, can be protected by cleaning the rust and repainting the elements.

Earthquakes' devastating effect has been experienced in some villages, resulting to their desertion. Thus, structural conservation proposals should consider the seismic vulnerability of the study area. The Seismic Code in Cyprus, established in 1992 and put into use on the 1.1.1994, set up anti-seismic Building Regulations for contemporary structures and some principles are applicable to the conservation of traditional structures. However, a set of **anti-seismic regulations** must be set up to include conservation proposals for reducing the catastrophic earthquake impact on traditional vulnerable structures.

Practical recommendations for their **earthquake impact mitigation** and measures for strengthening the structures are:

(a) Tie the buildings elements-join the weak elements with the strong ones-as if it was one entity, creating stable frames for the openings, and allowing the structural elements to behave as stable units.
(b) Create triangles, subdivide the structure into a series of triangles in a vertical or horizontal plane.
(c) Provide structural continuity introducing timber frames if necessary. All the

members of the structure should be tied together, from the foundation to the roof, and from the inside to the outside the masonry wall.

(d) If necessary, buttresses and shear walls can be introduced as parts of the earthquake resistance, since they push the walls together and enable to avoid collapsing of walls or roofs.

The **steps** in repairing a traditional structure are: reduce the load from the structures, block the windows, join the structural elements, strengthen the structure from the foundation to the roof and introduce the repair work according to the damages.

6.3 Functional Issues

The abandoned villages were built at a particular time and for a specific purpose. In their rehabilitation, a balance should be established between the traditional rectitude and the use of the building as a resource for the contemporary regeneration, so the objectives of their conservation should consider a healthy and viable occupation of the buildings. This can be achieved through **sustainable development**. Sustainable development methodology objectives are:

(a) the new uses must aim to enhance the economical and cultural significance locally and nationally;

(b) the planning of the new uses must be done at a national level, considering the national needs and facilitating the local needs;

(c) the uses must be economically viable and relevant to the function, the location of the settlement, the relative attractiveness of the place, the demand of a new use.

The planning and management of rehabilitation is a highly complex process that covers a sequence of action from data collection to assessment of needs, evaluation, conservation, implementation and interpretation. There are many similarities between the cases but each one has unique characteristics, diverse patterns of damage, different needs, varied constraints and levels of resources (Appendix 1).

In conservation of the environment, the landscape features and the building site elements must be retained. In the conservation of the structure, the structural system must be stabilised and strengthened. The existing infrastructure of the village can be improved and the installation of the new facilities must not intervene the integrity of the structure of the settlement, neither the physical appearance of the buildings and the environment.

In the alteration and rehabilitation procedure, effort should be made to provide '*reasonable flexibility and imagination*' (PPG15, 1994:9). *'Contemporary design for alterations and additions to existing properties shall not be discourage*d' when such alterations and additions do not destroy the architectural significance of the buildings; typology, architectural details, and the environmental significance of the place (Heritage Conservation and Recreation Service, 1980:2). New construction may be necessary to re-establish functional and architectural continuity, those should express the spirit of the day, and their design should respect the design of their historic context (Feilden & Jokilehto, 1993:92). Additions, must be the minimum, compatible in scale, building material and texture.

6.4 Environmental Issues

Conservation that truly respects the fundamental values of vernacular architecture considers the integrity and coherence of the rural setting. Conservation must provide an equilibrium between the buildings and the environment, and consider the geomorphological and hydrological setting. The traditional buildings are not destined to live forever, but as long they live, 'let them live well', in the landscape that they were originally built in.

6.5 Interpretation of the Abandoned Villages

The main **purposes** of the conservation objectives consider the heritage as a resource contributing to the social and economic life of the community by attracting tourists, a major feature for the local economy and as a sector for regional planning.

The significant abandoned villages should be **listed**; legislation should be established, to enable their protection, interpretation, rehabilitation, and enhancement of their village-scape. In villages where no significance is allocated, they can be left in the landscape as ruins. In rehabitable villages, where ruined buildings exist, those can become elements of the village-scape, as playgrounds-parks or house-gardens. In significant ruined villages, like Lagoudia, conversion and reconstruction should respect the authenticity of the place; village-scape and landscape.

The village-scape must be preserved in any case, and remains of ruined buildings must be protected from any destructive intervention. 'Conservation of the natural resources' by using the ruined site as a quarry, should only be allowed, if it serves its enhancement and interpretation. The balance between conservation of unspoilt vernacular buildings and village-scape gives the opportunity to evolve of a **Charter,** specifically related to their needs of the revival.

Conclusion

In any case, conservation proposals of the vernacular abandoned villages, should aim towards the preservation of their authenticity and enhancement of their values. Responsible methods would enable them to regain their structural integrity, and prolong their future within a revival scheme. Conservation requires a '*holistic approach*', and a balance between village-scape and landscape.

CHAPTER SEVEN *financial and planning strategies and conclusions*

present

In Cyprus, the protection, preservation and interpretation of the Architectural Heritage, historic and vernacular, is under the responsibility of the Department of Antiquities, the Section for the Conservation of the Architectural Heritage of the Department of Town Planning and Housing and the Cyprus Tourism Organisation.

7.1 Legislation Framework

The **Department of Antiquities Law** deals with the scheduling of ancient monuments, buildings or sites, and classifies them into two Schedules, the Schedule A, the state property and, the Schedule B, the private property. Their classification involves the assignment of three grades of protection;

(a) The *absolute protection* whereby no structural alterations are permitted to the houses or their general urban network of streets and squares. Its main objective is the *integrated* approach in conservation embracing the interior, exterior, and the surroundings.

(b) The *relative protection* aims to control the adaptation of new uses. Protection measures are taken towards the preservation of the exterior form and general layout, while *'the possibilities of reorganizing the interior exist, so that the dwelling will be able to adapt its function to the needs of modern family'.*

(c) The *limited protection* refers to particular sections of settlements, groups and buildings, with the aim of conserving some of the most significant elements of the old architectural form (Sinos, 1984:358).

Guidelines are given for the repair work, the material used and the interpretation of the building and its environment. Several projects were undertaken, managed and funded by the Department, in outstanding areas of architectural significance villages: Kakopetria, Omodos, Lefkara, and Fikardou. The Fikardou village is an ancient monument Schedule B. Conservation work started there in 1976, when it was about to be deserted. This work, managed by the Department of Antiquities, was awarded the Europa Nostra Prize.

The **Town and Country Planning Law** (L.90(72)); the '*Preservation Order for buildings, groups of buildings, and areas of architectural, historical and other interest (article 38)*', deals with the listing of vernacular buildings. Those are classified in three categories: buildings of outstanding architectural value, buildings of important architectural value and buildings of environmental value. Their conservation is enabled with a set of financial intensives:

(a) the Creation of a '*Conservation Fund*', for direct funding, or funding of interest incurred through loans made by owners;
(b) '*Tax exemptions*';
(c) '*Exemption from the Rent Law*'*;* and
(d) '*Transfer of Development Rights*' (Department Town and Country Planning, 1995:1-4). The Section for the Conservation of the Architectural Heritage has started survey studies in villages, with the collaboration of private architects, to record significant vernacular buildings.

In 1991, the **Cyprus Tourism Organisation** set out a policy that aims to promote rural tourism through sustainable development. It offers incentives to the owners and funds architectural projects in the villages. Those, undertaken by private architects, aim to beautify the villages' vernacular character. The CTO controls rural tourism through a set of guidelines for their convertion, refurnisment and management. It also implements the establishment of a partnership between the owners and managers, for the promotion of the rural resorts.

A successful example is **Laona Project**, recently completed, in 1994. Its main objective was '*to demostrate that there is an alternative to mass tourism, and that the economic regeneration of the rural communities of Laona could be achieved through principles of sustainable development*'. It focused on the study of the viability of green *tourism* in Laona area, the restoration of certain buildings, the implementation of a pilot scheme for agriculture diversification, the creation of visitor attractions in villages, the establishment of a Nature Study Centre and the consolidation of marketing arrangements for the restored properties (Foundation for the revival of Laona, 1994:7, 12). The project was funded by The A.G. Leventis Foundation, the European Commission LIFE Programme, and other local organisations.

future

Listed abandoned villages can be classified according to their architectural, historical or landscape significance. The existing legislation, incentives and the experience from similar conservation projects will advance the revival of the abandoned villages. Their conservation and rehabilitation requirements can be fulfilled by integrated schemes; integrated conservation planning and sustainable development of the cultural resources. Their conservation policy and implementation norms can be defined under a conservation master plan.

7.2 Planning-Management-Implementation

'*Management and planning are interrelated, with managers seeing planning as an input and planners seeing management as an output*' (Lichfield 1988, 48). In the management of the rehabilitation of abandoned sites, macro-micro planning and integrated conservation are the main components that must be taken into consideration. Macro planning considers a rehabilitation scheme that manages regional development plans, for the introduction of comprehensive complementary uses to the villages. Micro planning considers the repair of the significant buildings, which can be enabled through integrated conservation and guided by rehabilitation principles.

7.2.1 Planning

'Conservation planning is an activity designed to bridge the preferred future to the present; it is a critical element of the management of cultural resources' (Feilden & Jokilehto1993:93).

'*The starting point of conservation planning must be the identification, based on careful study and analysis*', of the fabric of the village through a systematic analysis of the architectural, structural, functional typology of the buildings and their respective surroundings. The basis for conservation planning aims to '*optimize the use*' of the potential of the rural areas (Feilden & Jokilehto, 1993:80).

Integrated conservation is the harmonious combination of the existing scale of buildings, their functional and cultural values and the adaptability of compatible uses. It

involves the conservation and rehabilitation and the provision of appropriate public services that respect the criteria according to which these areas have been built. The basis of any intervention in an existing fabric is the knowledge and understanding of the resource concerned, in terms of both its history and its present condition.

The preparation of an integrated rehabilitation scheme, using planning legislation and norms as a tool, can be furthered by the ***participation*** of the local people, the Town and Country Planning Department, the local countryside authorities, the investors or future occupiers, and consultants that will produce the designs for the tenders (Fielden, 1995:8). Meanwhile, ***architectural competitions****,* can enable the introduction of contemporary ideas for the villages' rehabilitation planning.

Conservation reports and plans should include a map to define the proposed conservation ***policy*** and the degrees of ***treatment,*** and the norms, regulations for implementation. The report and maps would consist of surveys and documents such as: maps, ownership, history, typology -architectural, structural, functional, of public and open spaces-landscape analysis and physical condition of the individual properties, the infrastructure and services. The maps will show the infrastructure, geological condition of the area, and the historical development. The causes of decline in different periods should be identified. This survey is essential for establishing not only the criteria for the construction of existing physical structures, but also for identifying their functional areas as a basis for eventual rehabilitation. The typology aims to the clarification of the criteria for their design and construction. The different building elements should be recorded in relation to their function, materials, method of construction. The conclusions should be summarised in a **Conservation Master Plan:** maps and norms for implementation, the definition of a conservation policy and the parameters for treatment in particular building areas (Feilden, 1993:87).

7.2.2 Management

Management should deal with detailed feasibility studies, cost and benefit, and the degree of heritage value. Conservation management can absorb changes, and promote gradual improvement in the derelict areas. Besides control of the changes, minimum interventions at the key point time must be considered.

The management of conservation areas involves:

- analysis of the rural morphology, building typology, condition, use and occupancy, as well as identification of economic causes of growth and decay;
- property management schemes;
- modest rehabilitation schemes; and
- social input and consultation from future occupants.

The management plan should promote and advertise the places' attractiveness; protect buildings from the effect of the re-utilisation, vandalism and damage and cover issues of presentation and interpretation.

Management rehabilitation schemes are more difficult than the management of new construction. Though the basic principles of project management still apply, the architects and contractors must be aware of the peculiarities of rehabilitation work (Highfield, 1987:ix).

In the conservation program a team of conservation architects, engineers, economists, cost consultants, property managers, environmentalists, landscape architects must be created, in order to manage the **conservation strategy** (Appendix 2).

7.2.3 Implementation

Implementation of the strategy can be achieved by the collaboration of governmental departments, local people, private owners, developers, financiers, future occupiers. The establishment of a ***Conservation of the Abandoned Villages Department,*** can undertake planning in conservation, management issues. The owners can establish on a partnership level; the ***Owner's Trusts*** that will administrate the conservation work and the interpretation of the villages. In the abandoned villages, where ownership is a restrictive factor, ***Village Preservation Trusts*** that includes developers and financiers, can administrate the planning and management of rehabilitation, manage feasibility studies for repairing and converting the villages. The Trusts, can be in the form of limited liability companies, with the authority to enter legal contracts, purchase or rent, repair, convert and promote villages.

An ***Architectural Heritage Trust,*** as a non-profitable company can undertake the

protection of the religious buildings or other significant monuments that are spread in the abandoned village landscape. Similarly, the ***Landscape Preservation Trust*** can protect the built landscape features, bridges, alleys, mills, and the natural landscape features, trees, wild vegetation, fauna, flora, gorges.

Economics issues in abandoned villages can only be resolved through the evaluation of the rehabilitation planning and the financial aid. Crucial questions should be answered: Will the proposals for reuse be practicable under the prevailing or foreseeable economic climate? How can the limited resources be allocated so that the priorities produce the best 'value for money' in conservation quality?

The establishment of a ***Conservation Fund for the abandoned vernacular architectural heritage,*** would carry out financially their revival. Funding is relevant to the eligibility of the projects, and the flexibility in planning contemporary uses. Financial aid can be enabled by loans, soft loans, or grants from public organisations, such as the Cyprus Development Bank, the National Lottery, or private donations, funds from non governmental organisations, such as The A. G. Leventis Foundation, or foreign organisations involved in the preservation of the architectural heritage. Investors, individuals, or trusts could also be involved.

Economic viability relies on the appropriatence of the proposed uses and the flexibility of the planning in conservation, reversible economic viable reuse. Their survival can be achieved through a successful '*marriage between conservation and...*' function, in economic terms: '*commercialism*' (Redman, 1995:1-10).

The cost of conservation is the main consideration. *'Many buildings owe their continued safe existence to adaptive re-use*'. The economic key issues are: '*developers and their profits*', '*investors and their returns*', '*occupiers and their environment*'. A balance between an acceptable developers profit, good investments yields and realistic conservation practice gives a pragmatic solution to heritage conservation and improvement of commercial productivity (Austin , 1995:1).

7.3 Rehabilitation, benefits and impact

Benefits of rehabilitation

The widespread availability of abandoned villages, and the fact that many are substantially and structurally sound, increases the possibilities of their rehabilitation. The relatively shorter development period, providing the owner-user to obtain the property sooner and earn revenue from it. Meanwhile the cost must be relatively less than the cost of new construction.

Economic benefits:

(a) The availability of the existing infrastructure of the village; roads, drainage, electricity, water supplies, telephone lines, although many must be replaced and the shell of the buildings reduces the new construction activities. Many financial savings can be achieved.
(b) The regeneration of the local economy, through providing employment and regenerating new skills.
(c) The provision of services in the local level.
(d) The impact of spatial polarisation on regional development can be replaced, rehabilitating the abandoned settlements by the decentralisation of many activities.

Environmental benefits: the level of transportation of local natural resources is decreased and life is offered to abandoned sites.

Cultural benefits:

(a) Enhancement of vernacular architecture, rescue of the unspoiled vernacular villages, many of which have been constructed by skilled craftsmen using high quality natural material.
(b) Educational benefits, since the new generation will learn to appreciate the beauty of countryside life, and its rich architectural and landscape resources.

Social benefits: potentials are given to improve the quality of life of the Cypriot, material life, that is keen on finding places for relaxation, and economical holidays.

The idea, to rehabilitate the abandoned villages is to develop and implement projects that will convert the villages into regional cultural and creative centres, exciting places to visit and desirable places to live (Falk, 1995:3). Occupiers confer and create value, so rehabilitation is by itself valuable.

Impact of rehabilitation should be considered:

(a) the social impact of resettlement, where new uses should be complementary to the residential uses of the neighbouring villages;

(b) the social problem of the newcomers can be overcome with the participation of the local people;

(c) the impact of increasing the population requires new infrastructure.

(d) the impact from tourism should be properly assessed and any tourism oriented proposals should be sustainable from the local populations' point of view.

Conclusion

Vernacular abandoned villages have various values which include landscape, architectural, archaeological, cultural, economic and use value. They have tremendous potential for revival, rehabilitation, reuse. They give significance to the wider landscape and have potentials for understanding of the heritage. They must be protected from further destruction and identified for revival. They contain the essence of the vernacular building traditions of Cyprus that are everywhere otherwise at risk. Rescuing them could benefit the local economy and through economic revival benefit the national patrimony. They provide an opportunity to evolve a **CHARTER** specifically related to the needs of unspoiled rural buildings.

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APPENDIX 1 *recommendations for rehabilitation*

The methodology approach in the rehabilitation of the abandoned villages should include:

(a) an environmental study of the natural resources (fauna, flora, geology) and availability of materials;
(b) a study for the availability of local craftsmen from neighbouring villages;
(c) a study of the typology, morphology, setting and layout of the villages;
(d) a study of the rural house, survey and record of the building types and evaluation of their indigenous architecture;
(e) a study of the infrastructure of the settlements, the open space, the alleys;
(f) a structural survey to assess the nature and extent of the work required and the likely cost of the rehabilitation scheme;
(g) a detailed feasibility study, that will define the economical viable proposed compatible use;
(h) considerations for the standard and quality of the proposed use and decisions regarding services, and infrastructure;
(i) the cost of the financial scheme, the cost of the work, the duration of the scheme.

The **standards for the rehabilitation** of the abandoned villages can be summed up as followed:

1. Every reasonable effort should be made to provide a compatible use that will respect and enhance the qualities of the structures and the environment. The conversion process should require the minimal alterations.
2. The features or examples of skilled craftsmanship in the buildings or in the built landscape should be treated with sensitivity.
3. The deteriorated fabric of the structures should be repaired not replaced, as far as possible. If replacement or new workmanship is needed, then the new material should be matched (fit new to old) with the old in colour, texture, quality.
4. The techniques, treatments, and methods of rehabilitation should be responsible.

APPENDIX 2 *conservation strategy*

The conservation strategy should include:

(a) appropriate definition of the fundamental underlying values;

(b) application of the principles as enunciated in international conventions and charters;

(c) up to date applicable laws and regulations;

(d) adequate perception of the values of the buildings by the future inhabitants;

(e) adequate infrastructure;

(f) reconciliation of the interaction between protection and financial attraction, redevelopment, rehousing;

(g) implementation;

(h) cost of interventions for protection and rehabilitation and financial resources;

(i) financial and fiscal incentives to the future occupiers, and a legislation framework to plan and control the future uses;

(j) reasonable financial return on rehabilitation, while authenticity is preserved;

(k) authenticity must be preserved while adaptive reuse is proposed/applied;

(l) cultural, economic, fiscal impacts of rehabilitation programmes must be evaluated;

(m) proper documentation and regular inspections; and

(n) maintenance strategy, expertise, craftspeople, and materials available must be taken into consideration and exploited to execute maintenance (Feilden & Jokilehto, 1993: 94-95).

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30th August 1995