

**Conservation of Historic Khans through Adaptive  
Re-Use in the Walled-City of North Nicosia: A  
Comparative Analysis Based on the Concepts of  
Authenticity and Integrity**

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## ABSTRACT

Adaptive re-use can be considered as one of the significant methods of conserving historical buildings in different parts of the world. This is on the grounds that through the process of adaptive re-use, buildings will prolong their life instead of being abandoned, and possibly get dilapidated through time and finally face demolish. Many historical buildings have been conserved through adaptive re-use for centuries. Some of these conservation processes led to affect the historical significance of these buildings. Architectural heritage needs to be conserved in such a way to convey the importance of values from past to the present and even for the future generations. Any misguidance in the sustaining of these values during the conservation process will affect the building in negative way by decreasing its many values such as historical and age values. According to the ‘universal heritage’ concept, cultural heritage, and consequently, the architectural heritage belongs to all humanity, and should be respected by all. International documents of heritage conservation are therefore the most fundamental guidance for any kinds of interventions to historic structures. This study focuses on conservation of historic *khans* re-used as contemporary temporary accommodation buildings with additional commercial functions. The research tries to explore the state about the transformed historic khan buildings reused with new functions, where the ‘integrity’ and ‘authenticity’ values will be discussed after the conservation process. Conservation of the tangible heritage, namely the physical state of building itself, seems problematic when it comes to the ‘integrity’ and ‘authenticity’ of the intangible heritage values, such as the sense of place, and memories associated with these buildings. To answer this question two main historical ‘*Khan*’ buildings which are located within the northern

part of Walled-City in Nicosia are selected as case studies; the Büyük Han Kumarcılar Hanı as they have the potential to showcase different perspectives on the conservation of historic Khan buildings through adaptive re-use.

**Keywords:** Adaptive re-use, conservation, cultural heritage, historical khans, authenticity, integrity

## ÖZ

Yenileme, dünyanın farklı bölgelerinde tarihi binaları korumaya yönelik önemli yöntemlerden biri olarak kabul edilir.

Yenileme sürecinin temelinde, binaların kaderlerine terk edilmeleri ve muhtemelen zamanla harap olup yıkılmaları yerine, onları yeni ve değişen koşullara adapte ederek hayatlarını uzatmak benimsenmektedir.

Yüzyıllar boyunca yenileme yolu ile birçok tarihi bina korunmuştur. Bu koruma süreçlerinden bazıları , bu binaların tarihi değerlerini etkilemiştir. Mimari mirasın değerlerini geçmişten günümüze, ve hatta gelecek nesillere, koruyarak taşımanın bir yolunu bularak korunması gerekmektedir.

Yenileme sürecinde, binaların farklı değerleri korunarak dönüştürülmesi gerekir ve yapılacak herhangi bir yanlışlık bu yapıları negatif olarak etkileyerek değer kaybına neden olabilir ve bilhassa tarihi ve yaş değerlerinde düşüşe neden olabilir.

Tüm insanlığa ait olarak kabul edilen ‘Evrensel miras’ kavramına göre, kültürel miras ve dolayısı ile mimari miras da tüm insanlığa aittir ve buna herkes tarafından saygı duyulması gerekir.

Uluslararası arenada kabul gören kültürel miras koruma belgeleri bu nedenle tarihi yapılara yapılacak her türlü müdahalede temel rehber olarak izlenir.

Bu alıřmanın odaklandıđı konu; tarihi hanların yenileme yolu ile korunması ve bu srecin ‘zgnlk’ ve ‘btnlk’ kavramları temelinde analiz edilmesidir.

Dolayısı ile bu arařtırmanın z, tarihi hanların yeni fonksiyonlarla yeniden kullanılan yapılar haline getirilmesi srecinde, btnlk ve zgnlk kavramları temelinde deđerlerini tartıřmaktır.

Yalnızca somut kltrel mirasın korunması, yani fiziksel olarak binanın maddesel deđerlerinin korunması, ‘zgnlk’ ve ‘btnlk’ kavramları kapsamında koruma konusu irdelendiđinde, somut olmayan deđerleri dıřlamakta, rneđin yerin ruhu gibi deđerler dřnldđ zaman, btncl bir koruma sađlayamamakta ve zellikle yapıların anı deđeri gibi zelliklerinin korunması konusunda yetersiz kalmaktadır.

Bu konuyu irdellemek iin Lefkořa’daki Sur İi Blgesi’nin kuzeyinde yer alan iki ana tarihi han binası, rnek alıřma olarak seildi. Byk Han ve Kumarcılar Hanı, tarihi han binalarının yenileme yolu ile korunmasına ynelik farklı prespektifler sergileme potansiyeline sahip olduđundan dolayı seilmiřtir.

**Anahtar kelimeler:** yenileme, koruma, kltrel miras, tarihi hanlar, zgnlk, btnlk

# DEDICATION

This work is dedicated to my family.

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# TABLE OF CONTENTS

ABSTRACT.....	iii
ÖZ .....	v
DEDICATION .....	vii
ACKNOWLEDGMENT.....	viii
LIST OF TABLES .....	xi
LIST OF FIGURE.....	xii
1 INTRODUCTION .....	1
1.1 Problem Statement and Research Questions.....	4
1.2 Aim of Research.....	5
1.3 Limitations .....	6
1.4 Research Methodology.....	6
1.5 Structure of the Thesis.....	12
2 THEORETICAL BACKGROUND .....	14
2.1 Historical Building Conservation.....	14
2.2 The Adaptive Re-Use.....	16
2.3 The Notion of Authenticity and Integrity.....	17
2.4 Acceptance of Authenticity and Integrity .....	23
2.5 Chapter Conclusion.....	24
3 CASE STUDIES ANALYSIS .....	26
3.1 Background Study on a Major Building Type; ‘Khans’ .....	26
3.2 Region of Case Study Selection.....	30
3.1 Case Study 1: The Great Inn (Büyük Han) .....	32
3.2.1 Authenticity Evaluation in the Great Inn (Büyük Han).....	36

3.2.2 Integrity Evaluation in the Great Inn (Büyük Han) .....	44
3.2 Case Study 2: Gambler's Inn 'Kumarcılar Hanı' .....	47
3.2.3 Authenticity Evaluation in the Gambler's Inn (Kumarcılar Hanı) .....	52
3.2.4 Integrity Evaluation in Gambler's Inn (Kumarcılar Hanı) .....	60
3.3 Chapter Conclusion .....	64
4 CASE STUDY FINDINGS AND DISCUSSION .....	65
5 CONCLUSION .....	82
5.1 Recommendations for the Future .....	87
REFERENCES.....	89
APPENDIX.....	98

## LIST OF TABLES

Table 2.1: The explanation of the three Main aspects of Integrity .....	21
Table 2.2: The additional parameters of integrity .....	22
Table 2.3: The internationally accepted authenticity and integrity in Building conservation. ....	24
Table 4.1: Authenticity assessment comparative table between Great Inn (Büyük Han) and Gambler's Inn (Kumarcılar Hanı). ....	74
Table 4.2: Integrity assessment comparative table between Great Inn (Büyük Han) and Gamblers' Inn (Kumarcılar Hanı).....	79

## LIST OF FIGURE

Figure 1.1: Authenticity aspects and parameters which will be used to evaluate adaptive re-use of khans in N. Nicosia..	10
Figure 1.2: Thesis structure.....	13
Figure 2.1: Main Four aspects of Authenticity. ....	18
Figure 2.2: The Authentic aspects for judgment and evaluating of historical buildings according to Nara Document. ....	19
Figure 2.3: Aspects of authenticity and Integrity.....	23
Figure 3.1: Plans of ‘Caravanserai’.....	28
Figure 3.2: Location of The Great Inn (Büyük Han) and Gambler’s Inn (Kumarcılar Hanı) in old Walled-City of Nicosia. ....	29
Figure 3.3: Walled-City of Nicosia.....	31
Figure 3.4: The Great Inn (Büyük Han), Walled-City in Nicosia.....	32
Figure 3.5: Ground and 1 <sup>st</sup> floor Plans of Great Inn (Büyük Han) building. ....	34
Figure 3.6: Eastern and Northern Elevation of Great Inn (Büyük Han). ....	34
Figure 3.7: Western Elevation and Section in Great Inn (Büyük Han) ....	35
Figure 3.8: Sections in Great Inn (Büyük Han) Building. ....	35
Figure 3.9: The Great Inn (Büyük Han) in Walled-City of Nicosia, The Courtyard in the building center.....	36
Figure 3.10: Great Inn (Büyük Han) outer walls. ....	37
Figure 3.11: Reflected (not original) glasses in Great Inn (Büyük Han). ....	37
Figure 3.12: original arches and structure of Great Inn (Büyük Han). ....	38
Figure 3.13: Conserving form of the Great Inn (Büyük Han).....	39
Figure 3.14: Lights and lighting system in Great Inn (Büyük Han). ....	39

Figure 3.15: Shops of Great Inn (Büyük Han) without advertising or titles.....	40
Figure 3.16: Shops and entertainment places inside Great Inn (Büyük Han).....	41
Figure 3.17: Adaptive Re-Use in Great Inn (Büyük Han). .....	42
Figure 3.18: Location of Great Inn (Büyük Han )inside Walled-City of Nicosia.....	43
Figure 3.19: The type of sellings in some shops inside the Great Inn (Büyük Han). ..	44
Figure 3.20: Outside of the Great Inn (Büyük Han )recently. ....	45
Figure 3.21: Contemporary building surrounding the Great Inn (Büyük Han). .....	46
Figure 3.22: Conserving the structure of the Great Inn (Büyük Han). .....	46
Figure 3.23: Visual Aesthetic Value in conservation processes for Great Inn (Büyük Han).....	47
Figure 3.24: Gambler's Inn (Kumarcılar Hanı).....	48
Figure 3.25: Central Courtyard of Gambler's Inn (Kumarcılar Hanı).....	48
Figure 3.26: Ground plan drawing for Gamblers' Inn (Kumarcılar Hanı). .....	49
Figure 3.27: First floor plan drawing for Gamblers' Inn (Kumarcılar Hanı). .....	49
Figure 3.28: Sections in Gamblers' Inn (Kumarcılar Hanı). .....	50
Figure 3.29: Right and Left elevation of Gamblers' Inn (Kumarcılar Hanı).....	50
Figure 3.30: Front and Backward elevation for Gamblers' Inn (Kumarcılar Hanı)..	51
Figure 3.31: Gambllr's Inn (Kumarcılar Hanı), in 2008.. .....	51
Figure 3.32: Stones and Ornaments of Gamblers' Inn (Kumarcılar Hanı).....	53
Figure 3.33: New Glass material employed (reflective) .....	54
Figure 3.34: Form of Gamblers' Inn, (Kumarcılar Hanı) after conservation. ....	55
Figure 3.35: Lighting system after the conservation of the Gamblers' Inn (Kumarcılar Hanı).....	56
Figure 3.36: Outer walls of Gamblers' Inn (Kumarcılar Hanı) free from advertising titles.....	56

Figure 3.37: Places for tourism and entertainments in Gamblers' Inn (Kumarcılar Hanı).....	57
Figure 3.38: Adaptive re-use, and changing the original function of Gamblers' Inn (Kumarcılar Hanı). .....	58
Figure 3.39: Location of the Gamblers' Inn (Kumarcılar Hanı) inside The Walled-City in Nicosia. ....	59
Figure 3.40: The different in size between Gamblers' Inn (Kumarcılar Hanı) and Great Inn (Büyük Han).....	59
Figure 3.41: Traditional goods, in Gamblers' Inn (Kumarcılar Hanı).....	60
Figure 3.42: Conserving architectural elements in Gamblers' Inn (Kumarcılar Hanı). .....	61
Figure 3.43: Gamblers' Inn (Kumarcılar Hanı )surrounded with Car Parks.....	62
Figure 3.44: Conserved structure in Gamblers' Inn (Kumarcılar Hanı).....	63
Figure 3.45: Conserved Gamblers' Inn (Kumarcılar Hanı), with its aesthetic value conservation. ....	64

# Chapter 1

## INTRODUCTION

"Khan" can be defined as a type of building that was developed by the Early Ottomans. Some type of Khans served as a roadside inn where passengers and merchants could rest from the days of travel, whereas, some others were used as a place for commercial purposes. They were designed commonly as two story buildings characterized by rooms and spaces known as cells surrounding a courtyard (Cezar, 1983).

This study focuses on the conservation of Inns, or Khans as will be referred in this thesis, in the Northern Cyprus, as a significant type of architectural history. The Khans with its associated spatial configuration and its various functions, goes back to the Ottoman period in Cyprus (1571-1878). But many of these buildings were not built by the Ottomans. Where the British colony started with the end of the Ottomans rule in Cyprus in 1878, the Island witnessed the construction of many of the Khans by the individual property owners, although the dates and original owners are not exactly known at the present (Bakshi, 2012).

These kinds of major historical architectural building types are the touchstones that through them the cultural heritage is passed from a generation to the next one. Historical buildings and spaces can collect memories of a place. These memories are crucial as they allow people to discover a living history and react within those

spaces. In another word, the society conserves its physical possessions to give a feel of continuity and place within the context, whether they are rural or urban (Graham, 2002; p.1007). Managing and maintaining the continuity of the historical buildings as a part of the cultural heritage is both a political and at the same time an economic process. Design decisions must be made to assure that the districts of historical significance are identified and preserved (Fram, 2003). Successful conservation schedules should be taken into consideration with the public involvement, public and private action and opinion, conflict of benefit that may emerge in the planning process in general, and between economic and cultural needs (Feilden, 1997; Ashworth and Larkham, 1994; Fitch, 1990).

Historical building types, such as mosques, cathedrals, churches, castles, bazaars, *khans* and mansions have many significant values. These values have different aspects such as sociological, cultural, economic as well as political, and they are very influential among all these aspects (Doratli *et al.*, 2004). Historical buildings give us solid visual documents related to local history and they shape local cultures (Bakshi, 2012). In the contemporary world scene, the built sample of the cultural heritage in many conditions seems to be generally disregarded into oblivion. Thus, conservation works for the historical buildings express both tangible and intangible values. Building conservation is crucial in order to keep the memory of the community and visual links to the past (Jokilehto, 1999). Also, it is a significant issue in the reviving of these buildings either through same original function or through new function adapted according to the socio-functional needs (Brooker, G. and S. Stone, 2004). The conservation process should be implemented without compromising the authenticity and integrity of historical buildings. Hence, conservation ensures total



continuation of authenticity and integrity, and at the same time providing future utilization without compromising cultural heritage values (Jokilehto, 2002).

Accordingly, this research focuses on the conservation of this important type of architecture, historic *Khans* considering the authenticity and integrity parameters through this process. Firstly, the study tries to find out the characteristics of the ‘*Khans*’ and their significance in Northern Cyprus as a major historical building type (Chapter 3). Secondly, the research explores the meaning of authenticity and integrity, which are also the basis for World Heritage listings, in order to evaluate the conservation through adaptive re-use process of those historical buildings (Chapter 2).

Many of these Inns are located in the Buffer Zone, and others that still stay along its edges, therefore they are not eligible to be listed as World Heritage Sites, however apart from the political circumstances, and these historic buildings are all well deserve the WHS status. The "Büyük Han", is one of the most well preserved Inn and it holds very important elements in the everyday life of the city. The Kumarcılar Hanı too, can be considered as one of the important landmarks in the Walled-City of Nicosia. The Kumarcılar Hanı is relatively smaller than "Büyük Han", and preserved by private sector, whereas the former one conserved by government. Moreover, the ‘Büyük Han’ is an important part of an important axis within the historic city with its 2 gates where people can pass through it, compared to the only gate of the ‘Kumarcılar Hanı’. However, both Khans, have significant influence on the inhabitants of the city as well as on the tourists, and are actively in use at the present moment.

Tourism is one of Northern Cyprus's foremost industries, and these "*Khans*" are a destination for tourists that are visiting Cyprus and Walled-City of Nicosia, besides locals, and representing the architectural identity in this urban context. Also, these buildings provide economic resource for the inhabitants as landmark inside the Walled-City and center for sales and commercial movement in the old city, in addition to their memorial values.

### **1.1 Problem Statement and Research Questions**

Adaptive re-use of historical buildings can be problematic in many implemented cases, as they have both significant historical and age values but at the same time there are some contemporary needs of the users that needs to be adapted to the existing structures. Therefore, the 'authenticity' of the historic buildings becomes one of the basis of discussion when adaptive reuse of the stated buildings becomes under question. Authenticity has many dimensions and when the physical authenticity and physical integrity becomes problematic with the functional authenticity and functional integrity, the evaluation becomes necessary. Therefore, it is not sufficient to only assess the physical or the 'tangible' values of this heritage, but the 'intangible' values are as significant as the material values. Inns "*Khans*" are one of the major landmarks of architectural heritage in the North Nicosia, both in the past and at the present. From the 10th century onwards, the most merchandize changing activities were took place near or inside these buildings (Pope, 1971).

Therefore 'Khans' as one of the distinct architectural presence in Northern Cyprus, will be the focus of this study, and to identify their special values through assessment of authenticity and integrity in the historical inns will be discussed. These buildings became a part of many generations in this island since the day they were built, thus,

it is significant part of the history of this historic city. Accordingly, the research tries to answer the following questions:

1. What makes historical khans authentic in the North Nicosia?
2. How can we assess integrity and authenticity in “Khans” in order to provide a true integral conservation?

## **1.2 Aim of Research**

The aim of the research is to reach to some guidelines to evaluate the conservation in historical buildings which applied adaptive re-use method in North Cyprus, with more focus on the adaptive reuse of “Khans” while at the same time conserving their authenticity values not only in terms of tangible, but also considering intangible qualities. Therefore, the authenticity and the integrity of the historic Khans will be discussed with all of its dimensions in order to provide some guidelines that can be followed through the process of the adaptive reuse of ‘Khan’ buildings. In this research, it has elucidated that during the survey of literature; the Büyük Han and the Kumarcılar Hanı were in-use almost throughout their history and today has different functions independent of the original function of the building (Campbell, 2011). In this study the preliminary sources were approached through archive documents and literature reviews, in addition to the on-site investigations in order to reach an understanding about the architectural characteristics and historical background of both of the stated Khan buildings. The parameters of authenticity and integrity identified and applied on the analysis of both khans.

The study tries to make a comparison between the two Khans in The northern part of the Walled-City of Nicosia. An analysis has been conducted, based on the authentic

aspects and integrity parameters of these buildings, comparing before and after the adaptive re-use process.

The structure was tested through physical observation during the on-site investigations, and visual analysis through photographs, in order to create the main methodology of the research to answer the question of this research. Comparison between before and after the conservation processes of each case study will be conducted.

### **1.3 Limitations**

This research is limited to the analysis of historic khan buildings located at the northern part of the Walled-City of Nicosia. The historical buildings have significant role in TRNC, because of the enrichment of these buildings in the country and it is one of the destinations for the tourists as well as local people, which promote the economics of the country, especially the Walled-City of Nicosia. The study focuses on mainly the authenticity concept primarily, and the integrity concept as well, as defined by the international documents of conservation. Other dimensions of conservation through adaptive reuse are beyond the limits of this study which includes the social integration of these buildings to the urban fabric of Nicosia.

### **1.4 Research Methodology**

Research methodology is an essential part to answer the research questions. Since this research addresses a specific building type which is “Khans” in specific geographical location which is North Nicosia in Cyprus, it is descriptive and observational study. Two case studies have been selected in methodology to describe the research design. This is because two information-rich “Khans” were

purposively selected as case studies in order to assess and test the framework as extracted from the literature review.

According to Saunders, et al., (2003), case study method should be approached when the investigator aims to get an enough understanding of the case, and it is a worthy way to explore current theories. As a case study research, qualitative methods were applied to analyze the authenticity and integrity in both historical khans, and more specifically to identify the conservation through adaptive re-use. The methodology of this research was designed in alignment with the theoretical background to identify the aspects and parameters of authenticity and integrity to evaluate the conservation process in historical buildings. The verification of authenticity and the definition of integrity based on World Heritage Convention notes, and international standards are crucial in order to reach outstanding universal value (OUV) for the historical buildings (Jokilehto, 2006). Also, through the analysis of internationally accepted documents of conservation, namely the charters and conventions especially by organizations such as the UNESCO and the ICOMOS.

Thus, several aspects and parameters were instituted to apply on two case studies the *Büyük Han* and the *Kumarcılar Hanı*. Authenticity and integrity assessment was conducted in order to evaluate conservation through the adaptive re-use process in both of the case studies.

Firstly, in Chapter 3, the typology of Khans was studied and then, for each case study a brief description of their history was presented. Then authentic aspects have been identified and evaluated. According to the literature review there are many aspects that have been identified. As such, the literature survey demonstrates that there are

two main classifications for the authentic aspects, as shown in Figure 2.1 & 2.2 in (Chapter 2), in addition to another additional parameters as seen in Figure 2.3 from (Chapter 2). Based on this information, the authenticity aspects to assess the conservation process in historical buildings could be divided to four main aspects according to Plevoets and Van Cleempoel (2011), as shown in Figure 1.2. These four parts are explained in more specific way with more details later in Nara Documents with six aspects according Cameron, (2006) that illustrated in Figure 1.3. Thus, authentic parameters and aspects have been identified for the evaluation of the conservation of Khans, as a special architectural building type.

The author combined both previous aspects and adding to them the additional parameter that is mentioned in English Heritage, (2008) and asserted by Jokilehto, (2006), as shown in Figure 1.3. Hence, authentic aspects to assess authenticity in adaptive re-use of Khans could be summarized, as seen in Figure 1.3.

Based on the literature review (Chapter 2). six aspects will be involved to evaluate authenticity in conserved historical khans in N. Nicosia, which are:

1. Material and substance; it is referring to as accuracy and perfection of the object, which are emphasizes the values of the physical substance of the original cultural resource, (Munjari, 2000).
2. Form and Design; determine the originality in format, elements and shape of the product, as well as the design genuine consideration (Jokilehto, 2006).
3. Tradition and Technique of workmanship; it is focuses on holding the evidence of workmanship and the products represent masterpieces of human creativity, (Munjari, 2000), and shows local, or national applications of techniques and aesthetic principles.

4. Function and Use; it is referring to the richness in the use of the functions in the building (Plevoets and Van Cleempoel, 2011; Munjeri, 2000).
5. Location and setting; refers to well integrated in the historic urban fabric (Plevoets and Van Cleempoel, 2011). It means the physical environment of a historical building that which demonstrate the presence of the building in the place.
6. Spirit and Feeling; refers to perceptive elements such as scale, picturesque, view, size, harmony and context. (Plevoets and Van Cleempoel, 2011; Jokilehto, 2006). It means the potential of historical building to show the aesthetic value and sense of a past, and sense of the place through sharing community identities (ICOMOS, The Florence Declaration on Heritage and Landscape as Human Values, 2014). See Figure 1.2.

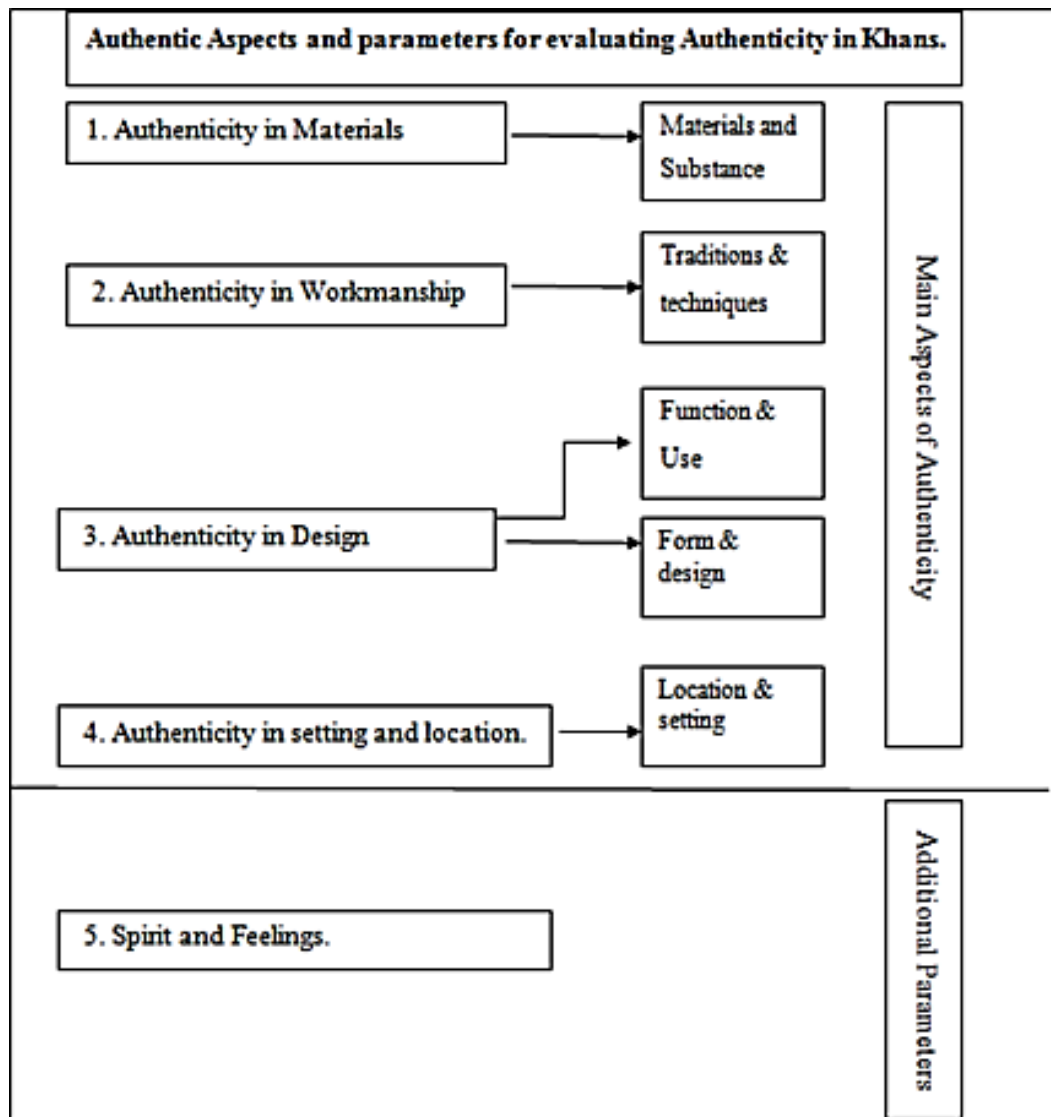


Figure 1.1: Authenticity aspects and parameters which will be used to evaluate adaptive re-use of khans in N. Nicosia. (Adopted from: Plevoets and Van Cleempoel, 2011; Cameron, 2006).

The above-mentioned point that is applied on each case study is trying to evaluate the ‘Integrity’ aspects in conserved building. Based on the literature review, there are three main aspects for assessment of integrity in historical buildings, which are; Literals, Wholeness, and Honesty (English Heritage, 2008; Jokilehto, 2006). These three aspects explained by The World Heritage Operational guidelines (2005), and asserted by Tylor, (1991), as shown in Table 2.1. Later on, the additional parameters to assess the historical buildings’ integrity have been determined and these additional



parameters are; Socio-functional integrity, Structural integrity, and Visual integrity (Jokilehto, 2006). See Table 2.2. Hence, according to the literature review, the integrity aspects to assess historical buildings are six; three main aspects plus three additional parameters, as seen in Figure 1.3. Therefore, the integrity aspects to be considered in the methodology of this research to evaluate historical buildings are;

1. Literals<sup>1</sup>: by evaluating the universal value of the historical building, through assessment of the building (semantic and style) within the urban fabric. (Tylor, 1991; Jokilehto, 2006; English Heritage, 2008).

2. Wholeness: Examine the Architectural elements presence with proper size to ensure the historical significance of those elements in the building (Tylor, 1991; Jokilehto, 2006; English Heritage, 2008).

3. Honesty: based on original documents and design of the building, the original elements of the building should be determined and identify the adverse effect from surrounded development on the historical building, (Tylor, 1991; Jokilehto, 2006; English Heritage, 2008)

4. Socio-functional integrity: It is the influence of the building function and its interact with the society; by determination of the function and the process of development through the time, and the historical building interaction of society (Jokilehto, 2006).

5. Structural Integrity: That refers to what survives from the building elements and structure through the time (Jokilehto, 2006).

6. Visual Integrity: through examination of the aesthetic value presented by the building, based on original design of the building (Jokilehto, 2006).

The research tries to make a comparison between the two Khans in northern part of the Walled-City of Nicosia. Comparative analysis will be conducted, based on the

authenticity and integrity aspects and parameters of these buildings after adaptive re-use process. The aspects were evaluated through physical observation during the site visit as well as visual analysis, and photography, in addition to achieved documents related to the origin of the buildings in order to evaluate the authenticity and integrity in both khans.

## **1.5 Structure of the Thesis**

The main structure of this thesis can be followed from Figure 1.1 above. In more detail, this thesis contains five chapters. In (Chapter 1), a brief introduction about the research topic, problem statement, research questions, research objectives, methodology of the thesis, in addition to the thesis limitations is presented. In chapter two, theoretical background and the literature review is synthesized to allocate this research within its theoretical context. This was conducted through formulating initial indicators for evaluating authenticity and integrity values in the historical buildings, and highlight the meaning of adaptive re-use way in conservation. (Chapter 3) forms the technical part and contains the case study analysis, which has been conducted through the assistance of archived documentary for the case study buildings, observations, visual analysis and site visit. While, findings and the results discussion were presented in (Chapter 4) and the evaluation of the presence or absence of authenticity and integrity have been assessed depending on the thesis indicators. Finally, the conclusion and recommendations have been presented in a separate chapter which is (chapter 5). See Figure 1.2.

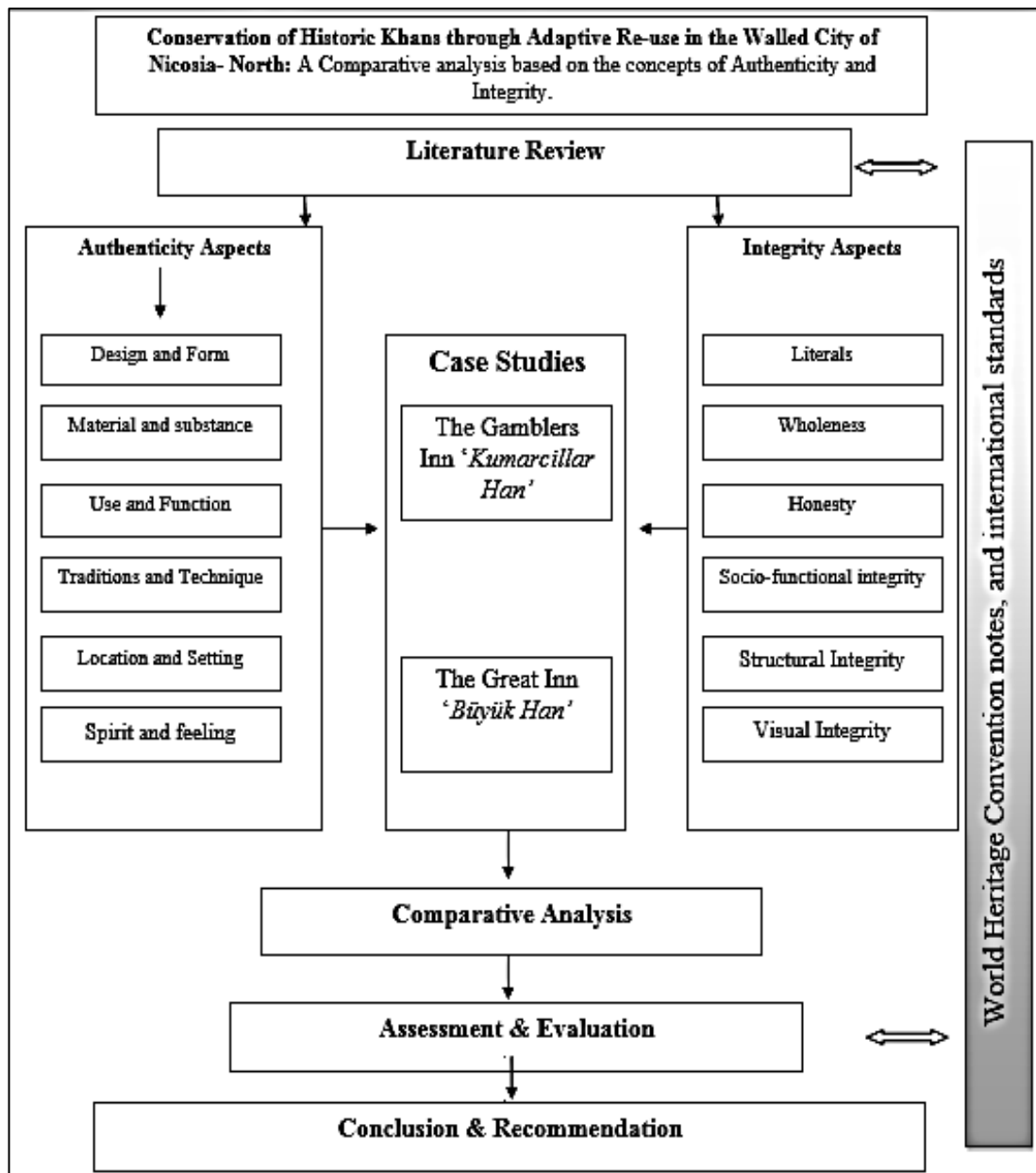


Figure 1.2: Thesis Structure

## **Chapter 2**

### **THEORETICAL BACKGROUND**

#### **2.1 Historical Building Conservation**

Heritage buildings are part of the man-made environment, which provides symbols for a nation, local identity mirrors the social value and social foundation, and it is a source of memory (Feather, 2006; Loulanski and Loulanski, 2011; Smith, 2006). Furthermore, historical sites are one of the interested destinations by a human in all around the world, which leads to stimulate the tourism business industry in those areas which have these historical and heritage buildings (Binhasbollah, 2015). The investigation of authenticity and the definition of integrity according to World Heritage Convention notes, and international standards are important to reach outstanding universal value for the heritage or historical buildings (Jokilehto, 2006).

The Conservation can be defined as the procedures of taking care of a place in order to hold its cultural significance. Conservation consists of several methods of maintenance as per its condition. the methods could be utilized in saving historical buildings extend from Restoration, Rehabilitation, Remediation, as well as adaptive re-use, and many others which usually be a mix of more than one of these methods. Each activity has its own technique and system, and all these methods named under conservation of historical buildings since they are ways of conserving historical buildings. Because of the significance and importance got from history, we have to conserve historical buildings.

Cultural Heritage is referring to the ways of living developed by a community and passed on from generation to generation, contains customs, practices, places, objects, artistic expressions and values. Cultural Heritage is composed of Intangible or Tangible Cultural Heritage (ICOMOS, 2002).

‘Tangible Cultural Heritage’ is expression of the physical artefacts produced, maintained and transmitted it from generation to another in a society. It contains artistic inventions, built heritage such as monuments, buildings, and other physical or physical products that are invested with cultural value in a society (UNESCO, 2003).

‘Intangible Cultural Heritage’ refers to *“the practice, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their Cultural Heritage”* (UNESCO, 2003).

“Restoration” refers to, the process of conservation which is dealing with the responding to the historical image of the building (Bradshaw, 1995; Golmakani, 2011, UNESCO, 1972). “Rehabilitation” known as; the process of returning a thing to its previous condition or status, and it is dealing with the practical elements which are made to the functional needs of the building (Bradshaw, 1995; Golmakani, 2011). The term ‘Remediation’ according to Bradshaw, (1995) is the process of remedying. It is “to rectify, to make good” (Bradshaw, 1995, p. 3).

“Reconstruction” is defined as the act or process of drawing, through of new construction, the features, the form and detailing of a site, landscape, building, structure, or object for the purpose of re-produce its appearance at a particular period

of time and in its historic location (Kareeva and Glazkova, 2017). The concept of adaptive re-use is another significant way in conservation processes which will be concerned in this research.

Protection of heritage and continuity of its resources is important not only because it is inherited from the past, and that it provides a sense of identity, but also for cultural, historical, aesthetic, environmental, educational, social and other values attached to it. Therefore, heritage conservation should always consider both the tangible and intangible dimensions of this issue. (Jokilehto, 1999).

## **2.2 The Adaptive Re-Use**

Adaptive re-use is one of the most widely used methods for the survival of historical buildings (Casal, 2007). Bromley *et al.* (2005) addressed that adaptive re-use is basically a shape of heritage and historical conservation in buildings. Adaptation of historical buildings into new functions and conserving them participate directly to growth of the community (Latham, 2000; Wilkinson *et al.*, 2009), conserve their historical significance and leading to minimize the impact on the environment without the need to construct new one and use it for specific function through using the same building, which means less embodied energy consumption (the energy that used in the process of construction) (Fitch, 1990; Ramesh *et al.*, 2010). The value of historical building in adaptive re-use is a reuse with the new functions determined by preserving the authentic character in the building, bringing the past and the new architectural understanding together, although the structures are used at different times in history (Plevoets and Van Cleempoel, 2011). Adaptive re-use is one of the effective strategies to preserve the values for the building and also extend the life of

the building through using it with alternative function or same function, to prevent the buildings to be demolished (Ball, 2002; Bullen and Love, 2010; Jokilehto, 2006).

Many historical buildings facing problems in identifying their value based on the authenticity and integrity when comes to adaptive re-use method in conservation of these buildings.

### **2.3 The Notion of Authenticity and Integrity**

The concept of authenticity within the context of architectural conservation has been widely documented. This notion has also become a qualifying aspect in many fields. This may in fact be one of the reasons for the reluctance authenticity by the people dealing with the UNESCO Convention on tangible and intangible Heritage or The Florence Declaration (Jokilehto, 2006; ICOMOS, The Florence Declaration on Heritage and Landscape as Human Values, 2014).

In order to invade the future, it is important to keep a vision of the past. Living cultures depend on the thought that the message which belongs to today has been and will ever survive. However, with some measures of qualification, the concept should make space for particular ways through different impacts or else living cultures will be noticeably endangered authenticities (Munjari, 2000). The significance of authenticity in the process of heritage architecture has been identified. However, the role of authenticity in the field of building conservation has gotten little consideration. One of the primary reasons can be the absence of simulation between the conventional definition of UNESCO and universal records concerning the authenticity for including the adaptable and dynamic structure of cultural architectures in the world (Nezhad, *et al.*, 2015).

According to Plevoets and Van Cleempoel, (2011), ‘Authenticity’ was mentioned in the Charter of Venice (ICOMOS, 1964), and it was related with aesthetic values and historic values. One of the criteria for inclusion in the World Heritage List during the World Heritage Convention establishment in 1972 was “the test of authenticity in design, materials, workmanship and setting” (UNESCO, 1977, article 9). Hence, the authenticity’s concept in relation to the World Heritage List placed in four aspects, as shown in Figure 2.1.

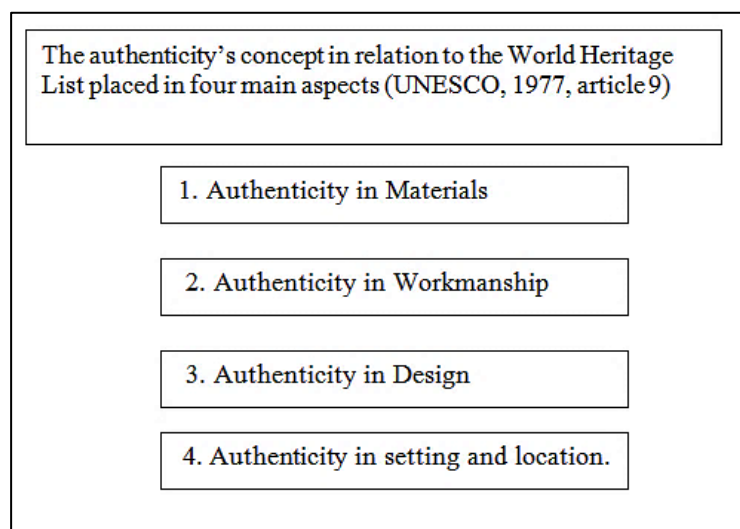


Figure 2.1: Main Four aspects of Authenticity according to UNESCO, 1977, Paris. (Plevoets and Van Cleempoel, 2011).

Accordingly, to conserve the authenticity of a building is not always retained just by maintaining the existing fabric as is technically possible.

Nara Document on authenticity has been a result of the discussion, held at Nara in 1994. From 2005 onwards, Nara document is considered as a reference for evaluating authenticity of all historical and heritage buildings and proposed for involving it in the World Heritage List (Cameron, 2006). It emphasized that when judging the authentic aspects of a specific site, tangible and intangible expressions of



heritage need should be taken in consideration (ICOMOS, 1994, Article 7). The judgments of authenticity have been stated in ICOMOS, (1994) Article 13, which needs various data collection from different sources, and consisting of the aspects, shown in Figure 2.2.

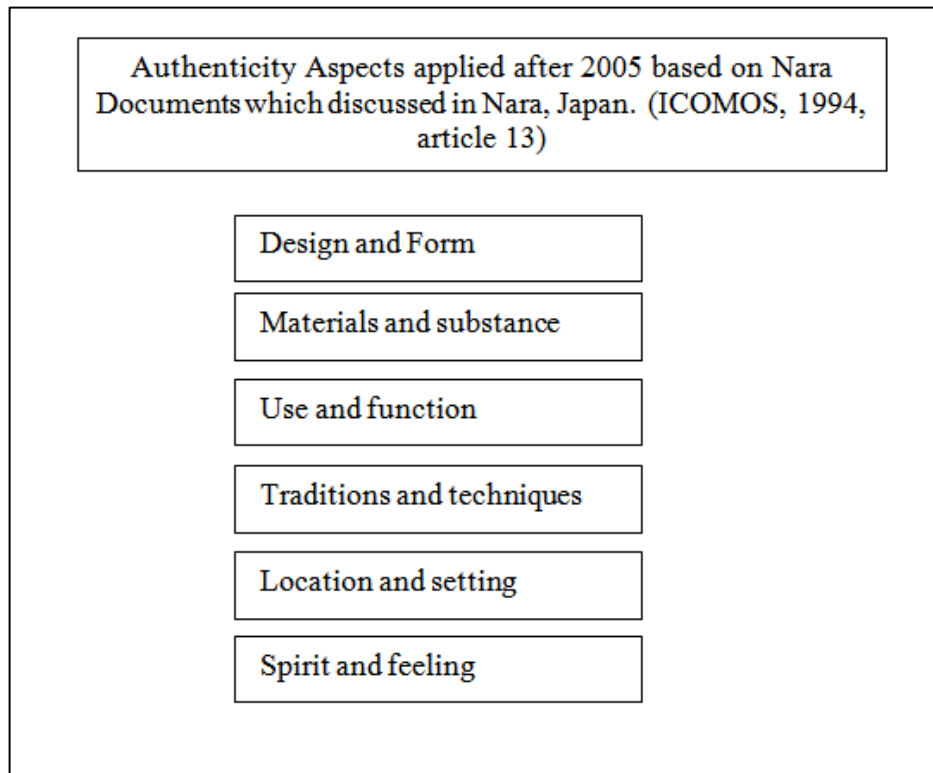


Figure 2.2: The Authentic aspects for judgment and evaluating of historical buildings according to Nara Document. (Cameron, 2006)

To keep the authenticity of a building, any proposed change to an historic structure ought to be distinguishable, that is, its degree to be noticeable through the observation of an ordinary eye, not an expert. The level of distinction that is proper must assess the aesthetic value of the building (English Heritage, 2008). However, there are additional parameters to the previous aspects, involved as a result of the 1994 expert meetings on authenticity now also includes: traditions, techniques, language and other forms of intangible heritage, as well as spirit and feeling or other

issues (par. 82), showing wider recognition of the different aspects of cultural and historical building evaluation (Jokilehto, 2006 ).

Integrity is another tool in evaluating and defining the historic value for the heritage buildings through assessing their integrity. According to The World Heritage Operational guidelines (2005) the building or a property is required to meet the condition of integrity to be listed in the World Heritage List. In paragraph 88, the guideline suggests a definition for integrity as follows:

“Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore requires assessing the extent to which the property: a) includes all elements necessary to express its outstanding universal value; b) is of adequate size to ensure the complete representation of the features and processes which convey the property’s significance; c) suffers from adverse effects of development and/or neglect.” The World Heritage Operational guidelines, 2005, par. 88)

Integrity must necessarily be related to the qualities that are valued in a particular building or property (Jokilehto, 2006). The integrity concept in relation to the World Heritage List includes three aspects: 1. Literals; 2. Wholeness; and 3. Honesty. Thus, Integrity based on its three aspects can apply, for example, to a structural system, a concept of design, using of the material and the way plants are used, the place character, functionality, the artistic creation of the architecture. In order to recover any aspect of integrity that has been lost the decisions must, like authenticity, depend upon a comprehensive understanding of the values of the building, especially the values of what might to be lost in the conservation process (English Heritage, 2008; ICOMOS, The Florence Declaration on Heritage and Landscape as Human Values, 2014).

As such, and based on the survey of literature for achievement of integrity in the historical buildings the universal value for all the building elements should be expressed. Also, the building should show the adverse effect of neglect of development. In the same context the building elements should offer adequate size to ensure the features comprehensive presence to show the importance of the building (Taylor, 1991). Thus, according to Taylor, (1991), and English Heritage, (2008) the three main aspects of the integrity can be understood, as shown in Table 2.1.

Table 2.1: The explanation of the three Main aspects of Integrity, according Taylor, (1991), Jokilehto, (2006), and English Heritage, (2008). (Adopted by the Author)

No.	Aspects	Explanation
1	Literals	Refers to expression of universal value for all the elements of the historical building.
2	Wholeness	Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore requires assessing the extent to which the property: a) includes all elements necessary to express its outstanding universal value; b) is of adequate size to ensure the complete representation of the features and processes which convey the property's significance; c) suffers from adverse effects of development and/or neglect.
3	Honesty	Should show the adverse effect or neglect from surrounded development.

In the same context, according to Jokilehto, (2006), the integrity can have additional three parameters, which are: 1. Socio-functional integrity; 2. Structural integrity; and 3. Visual integrity. The Table 2.2 below elucidates the meaning of these Items;

Table 2.2: The additional parameters of integrity with explanation of each parameter, according to Jokilehto, (2006). (Adopted by the Author)

No.	Additional parameters	Explanation
1	Socio-functional integrity	That means identification of the function and the process of development through the time, through spiritual responses, interaction of society, and utilization of resources.
2	Structural integrity	Refers to what has survived from its evolution over time. These elements provide testimony to the creative response and continuity in building the structures and give sense to the spatial-environmental whole of the area.
3	Visual integrity	That refers to the aesthetic aspects represented in the building.

According to the previous survey of literature and theoretical analysis for the meaning and aspects of authenticity and integrity, the following diagram illustrates the general aspects of authenticity and integrity in evaluating the historical value in the heritage buildings. See Figure 2.3.

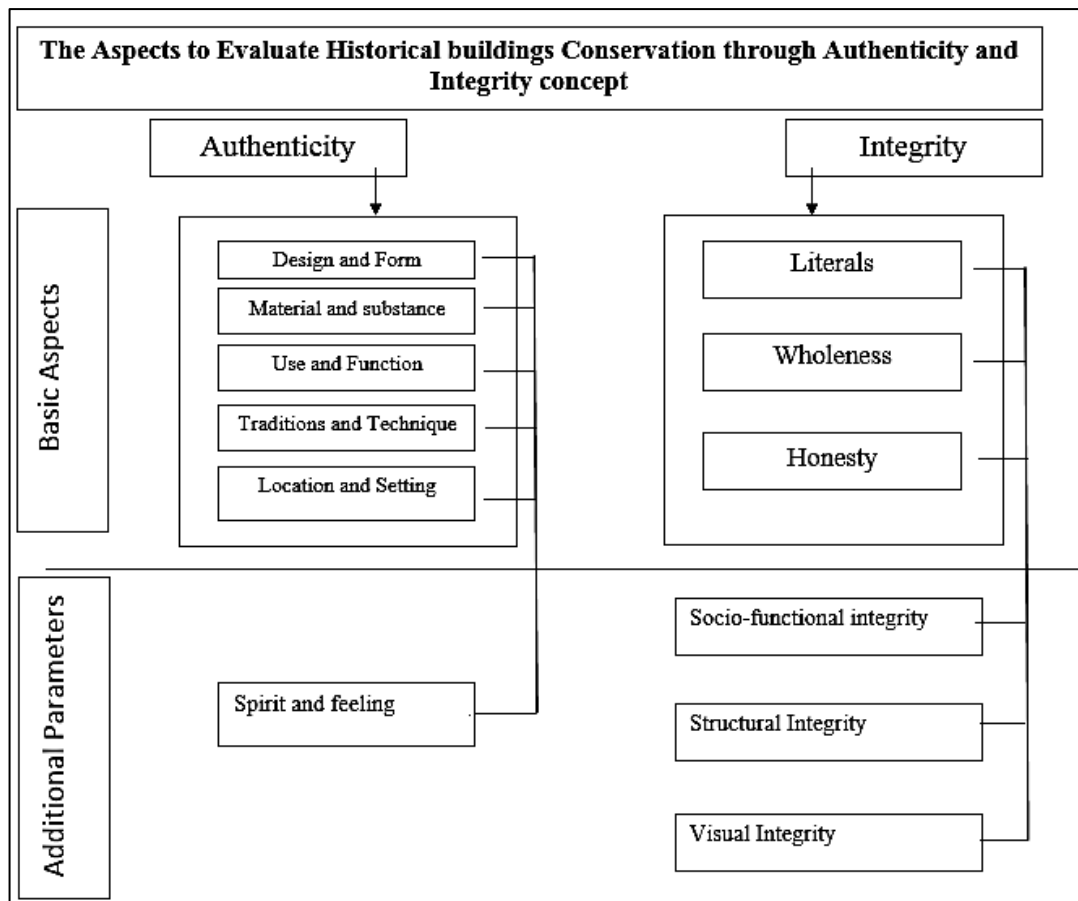


Figure 2.3: Aspects of authenticity and Integrity. Adapted from; (Plevoets and Van Cleempoel, 2011; Cameron, 2006; Munjeri, 2000; Jokilehto, 2006; Taylor, 1991; English Heritage, 2008).

## 2.4 Acceptance of Authenticity and Integrity

The authenticity and the integrity are ethical concepts of conservation that referred to in the majority of documents. They are among several ways to assess historic buildings. The key concepts of the assessment are based on the International conservation standard, which has been explored in Table 2.3 (Hurol, et al., 2015).

Table 2.3: The internationally accepted authenticity and integrity in Building conservation. Source (Hurol, et al., 2015, p.1455).

<i>Internationally accepted documents for conservation versus concepts of authenticity and integrity</i>		Internat. accepted documents			
		Venice Charter	World Heritage Convention	Burra Charter	Nara Document on Authenticity
Authenticity	protecting monuments with their full richness and authenticity				
	importance of using original materials and techniques in restoration				
	retaining as much of the original fabric as possible				
	conserving cultural significance of places and the original fabric				
	relating authenticity judgements to form, design, materials, function, structural traditions, techniques and use				
	importance of all aspects of sources for conservation, including materials, traditions and techniques				
	clarifying definitions regarding the concept of authenticity				
Integrity	respecting valid contributions of all historic periods because unity of style is not the aim of a restoration				
	importance of a balance between new additions and historic fabric				
	designing new additions as distinguishable from the original and in harmony with the whole fabric				
	satisfying the conditions of integrity for all properties nominated for inscription on the World Heritage List				
	integrity as a measure of the wholeness and intactness of the cultural heritage and its attributes				
	advocating a cautious approach to physical change when maintenance of original use is not possible				
	respecting the traces of additions, alterations and earlier treatments to the historic fabric as evidence of its history				
	conceiving integrity in the spirit of the Charter of Venice				
extending the former concept of integrity in response to the expanding scope of cultural heritage concerns and interests in our contemporary world					

The above table demonstrates the stated documents and the guidance of main principles for implementing the standards of authenticity and integrity.

## 2.5 Chapter Conclusion

The chapter surveyed the literature about the notion of conservation of historical buildings. Several definitions have been mentioned based on the literature review regarding heritage conservation and adaptive re-use method in historical buildings conservation. The literature was approached to define authenticity and integrity, also, to formulate the aspects of authenticity and integrity in order to extract the framework for evaluation of authenticity and integrity in heritage buildings. The

chapter includes the internationally accepted documents regarding authenticity and integrity.

## Chapter 3

### CASE STUDIES ANALYSIS

#### 3.1 Background Study on a Major Building Type; ‘Khans’

The ‘Khan’ word comes from the "Household" (Hane) in Persian. First seen in Arabic literature, in Syria, and that was in 1213 due to the construction of Khan-al-Aqaba. Khans for centuries had two different types, which differ in terms of function and architecture. The first of these is the “Caravanserais”, the second is the city “Khans” (Campbell, 2011).

Although the term of ‘Khan’ is used many times instead of ‘Caravanserais’, it is different in terms of architecture and function. ‘Caravanserais’ are generally located between cities and they are located in country side far from the city centers and away from dwellings, whereas the Khans can be founded in the town centers. Khans, can be described as follows: they are located on the main roads of the cities in the towns, mostly built up by stone or brick. These khans have an open courtyard and the upper floors of the Khans are reached through a stone staircase located in the courtyard. The four sides of the second floor are surrounded by rooms. In front of the rooms there is a spacious corridor with a portico and the doors of the rooms are opened to this portico. In each room there is usually a fire-place and depending on the season, the resident can warm up with the wood that the owner gives or the wood that the passengers will provide (Campbell, 2011).



‘Caravanserais’ or Khans were rest houses for travelers and merchants, constructed on trade routes between cities in the middle ages. Numerous types of Khan or ‘Caravanserai’ were developed since the 10th century, diverse based on time and place. The Khans or ‘Caravanserais’ were consisted of fortified elements with a courtyard in the center, and surrounded by rooms all around the central courtyard. Commonly, the shape of these buildings were; square, round or octagonal in plan, concentric, with bastions for the fortification wall, provided by towers in the corners. The access was often through a single gate positioned diagonal on the main road axis. Often, arcades were surrounding the courtyard area (Pope, 1971).

To fasten the animals, the courtyard was used as a place, whereas rooms or cells created as traveler’s living spaces. Toilets were implicated in the corners of the building inside the towers. Later on an extra zone have been developed between the living area and the external or peripheral wall to shelter the animals. ‘Caravanserai’ were often isolated in the countryside, and they provided to have the role of defense bases. By the increment in the functionality and scale of these buildings through the centuries, the complexity raised in design of such buildings (Ahmad and Chase, 2004).

Although it is conceded that at an early stage, Khans and ‘Caravanserais’ most closely resemble forts. The primary components of such forts were heavy thick walls, huge towers, contain bastions and huge gates placed in specific points in the fortification. The local building techniques were followed in building of fortifications, with round, square or outstretch towers at the corners of the fortification (Michell, 1978). However considering the Ottoman Period Khan structures, this understanding of similarity with resembling ‘forts’ has been

abandoned and connections with the surroundings has been supported where some more openings were created in the facades that could support commercial activities with the outdoors (Altan and Özsoy, 2017).

The basic principle of the design of Khan and ‘Caravanserai’ were commonly symmetry in architecture. It involved the balancing of similar, not necessarily identical, parts of a design on the opposite sides of a fulcrum or axis (Golombek, 1988).

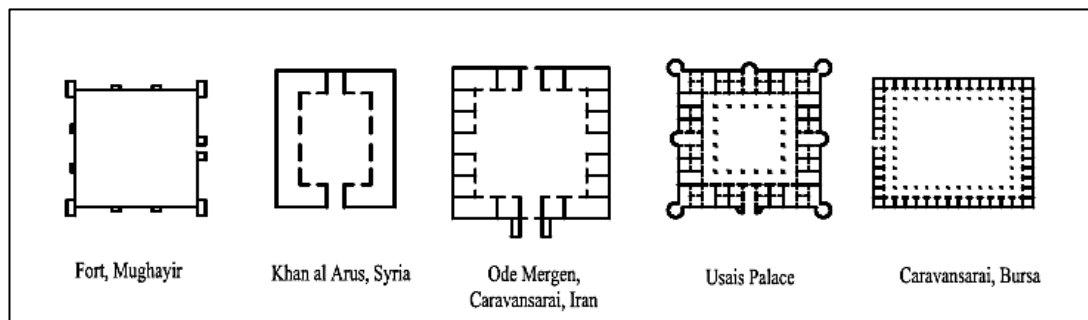


Figure 3.1: Plans of ‘Caravanserai’. (Ahmad and Chase, 2004).

In Cyprus throughout its history, the usage of Khan has its importance due to the specific locations that forms the most important trade routes of the Eastern Mediterranean passes through this island, and the merchants who pass through there need to stop for a rest, which created a need for accommodation (Altan and Özsoy, 2017). Considering the Ottoman Empire, where the central authority was strengthened from the 15th century, many Khan structures were built, and traders from different cultures and geographies were met in these spaces, where they stored their products as well (F. Acun, 2002).

During the Ottoman occupation (1571-1878), until the time it was rented to the British (1878), the structures reflecting Ottoman architecture and varying in function

were implemented. The Turkish people, who carried out a careful and proper governance policy, are generally placed crafty and skill families in the towns after they conquered Cyprus (Bağışkan, 2005). The urban texture of Nicosia was produced and affected by the consolidation of these Khans, and their essence and significance in the daily life of the city. They were present along the riverbed boulevards and furthermore were essential casual social and business centers (Bakshi, 2012).

In this research two Khans in Walled-City of Nicosia have been selected to be analyzed and studied. One of these khans (*Büyük Han*) have been conserved by the government, and the second one *Kumarcılar Hanı* have been conserved by private sector, in the Turkish Republic in North Cyprus (TRNC). See Figure 3.2. During the Ottoman Period, construction of similar ones of the Anatolian city khans were implemented in Cyprus and the *Büyük Han* was the first Han built in this manner (Bağışkan, 2005).

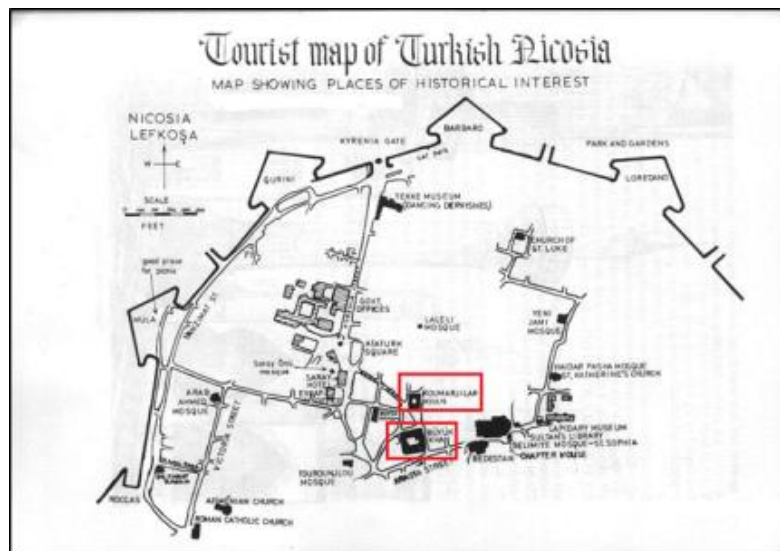


Figure 3.2: Location of The *Büyük Han* and *Kumarcılar Hanı* in old Walled-City of Nicosia. (URL1)

### 3.2 Region of Case Study Selection

Cyprus is the third largest island in the Mediterranean Sea, after Sicily and Sardinia. The island has hosted different civilizations in its thousands of years of history; hence, the island has historically been home to many cultural and architectural heritage sites until present. The capital of Cyprus, 'Nicosia', with its historic Walled-City, has been one of the important historic cities, especially due to its architecture and architectural texture, which is influenced by various historical periods and the different civilizations, which lived on this island (Plevoets, and Van Cleempoel, 2011).

The Walled-City of Nicosia has eleven bastions; it was built in 1571 on the island of the Cyprus, during the Venetian period (1489-1571), the city became under the Ottomans rule for 300 years. The urban structure of the city has been converted to a typical Turkish city (Doratli *et al.*, 2004). During Lusignan period, (1192-1489), has demonstrated structure consisting of loggias and government palaces, cathedrals, archbishopric places, churches and different types of courtyard houses. During Venetian period (1489-1571) a quite circular wall around the city had been constructed. It was built for defense and military purposes, as seen in Figure 3.3. The Walled-City is rich with Khans buildings because it was the way for many travelers and merchants (Soosani, 2013). Nowadays some of them abandoned and some of them conserved as the Büyük Han and Kumarcılar Hanı in the northern part of Walled - City of Nicosia.



Figure 3.3: Walled-City of Nicosia. (Soosani, 2013)

The historic Walled-City of Nicosia, just like the rest of the Cyprus, is separated to the North part and the South part due to the de-facto division in 1974. Although the whole island is internationally known as Republic of Cyprus, North part of Cyprus is known today as ‘TRNC-Turkish Republic of Northern Cyprus’, and controlled predominantly by Turkish Cypriots, whereas the Southern part predominantly controlled by the Greek Cypriots.

The case studies had been selected through criteria of selection which means both buildings represent very clear examples of conservation in the way of adaptive re-use. However, the comparison between two case studies was conducted to reach an understanding about the conservation process in ‘Khans’ in north part of Walled-City

of Nicosia. Thus, a successful comparison similarity in common features have been taken in consideration, among the case studies which are:

- 1) Construction period
- 2) Original function
- 3) Architectural concept;
- 4) Present role or the significance in the urban context
- 5) The way of conservation to their original appearance and different function.

### **3.1 Case Study 1: The Great Inn (Büyük Han)**

The first khan that was built in the Walled-City of Nicosia is the Büyük Han. It was built in 1572, by '*Muzaffer Pasha*' on the style of Anatolian Khans, this style of building was spread all around Cyprus under the Ottoman rule. See Figure 3.4.



Figure 3.4: The Büyük Han, Walled-City in Nicosia. (Altan and Özsoy, 2017).

The Büyük Han, which is the most well-known historical building in North Cyprus, and a landmark amongst the most vital historical buildings that acquired from the Ottoman period. The Büyük Han has two floors and a more or less square shape; its dimensions are 50.67 m by 45.25 m. There is a large inner courtyard which is surrounded by the rooms that have colonnades with cross vaults in front. There are

68 rooms in total, with the ones at the ground floor being historically used for commerce and the ones at the first floor historically used for accommodation. There are also 10 one-storey shops behind the colonnade at the eastern entrance. The rooms located on the ground floor were used as stables. All the rooms open to the courtyard with double-centered and pointed arched porches. Doors of the rooms are with segmented arches and have windows that open to the portico. Each room also has heating hearths.

The entrance to the Büyük Han is through two doors at the east and the west. The main door is located at the eastern side and opens to Asmaaltı Square. There are hexagonal or octagonal stone chimneys placed above fireplaces in each room. In the middle of the inner courtyard is a special type of masjid known in Turkish as köşk mescidi ("mansion masjid") was built at 1820.(Bağışkan, 2005).

The Büyük Han, like every authentic building has been abrogated as a result of the obliteration of mankind, nature, and time. After numerous times of restoration to treat or avoid damages, the Khan has been conveyed to its current condition and different functions have been added based on adaptive re-use methods to revive the building and re-establish and restore its life (Michealides, 2012). See Figure 3.5.

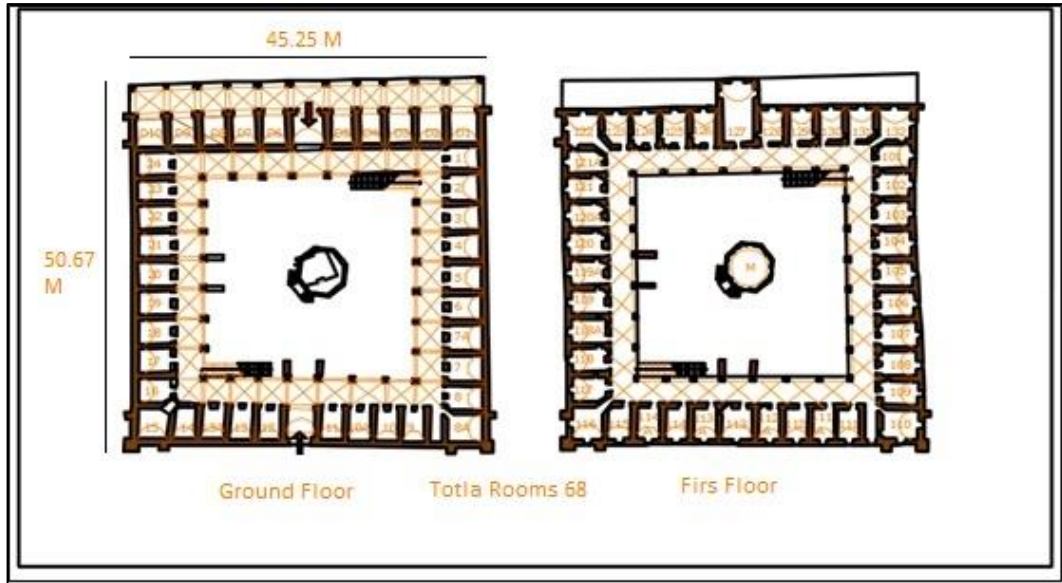


Figure 3.5: Ground and 1<sup>st</sup> Floor Plans of the Büyük Han.

The architectural drawings of this building are shown in Figure 3.6 to Figure 3.8.

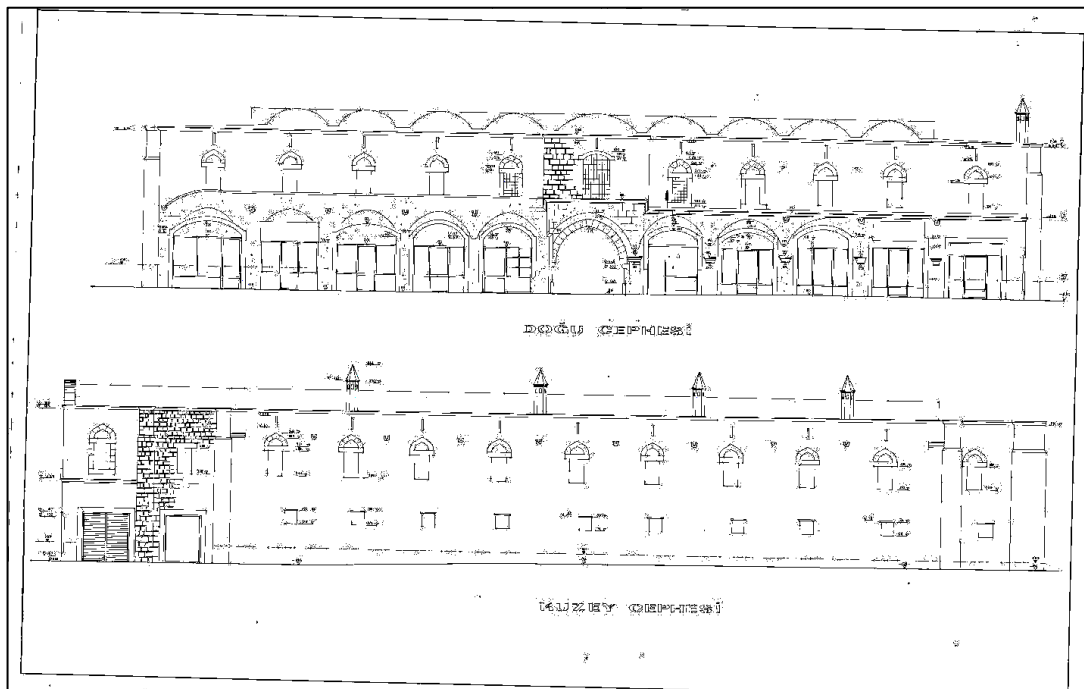


Figure 3.6: Eastern and Northern Elevations of Büyük Han.



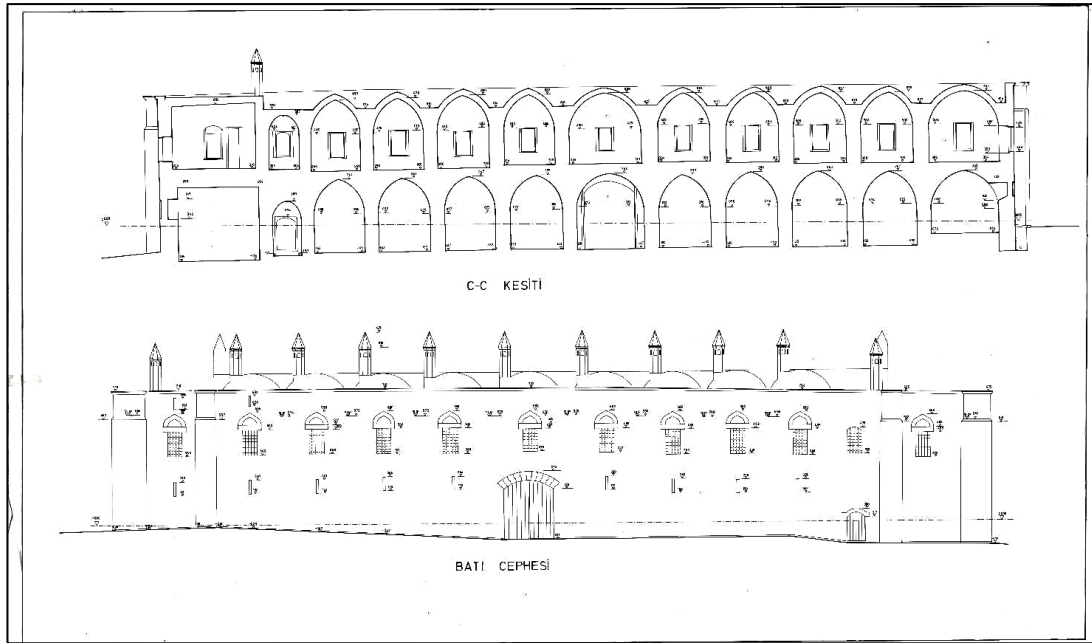


Figure 3.7: Western Elevation and Section of the Büyük Han.

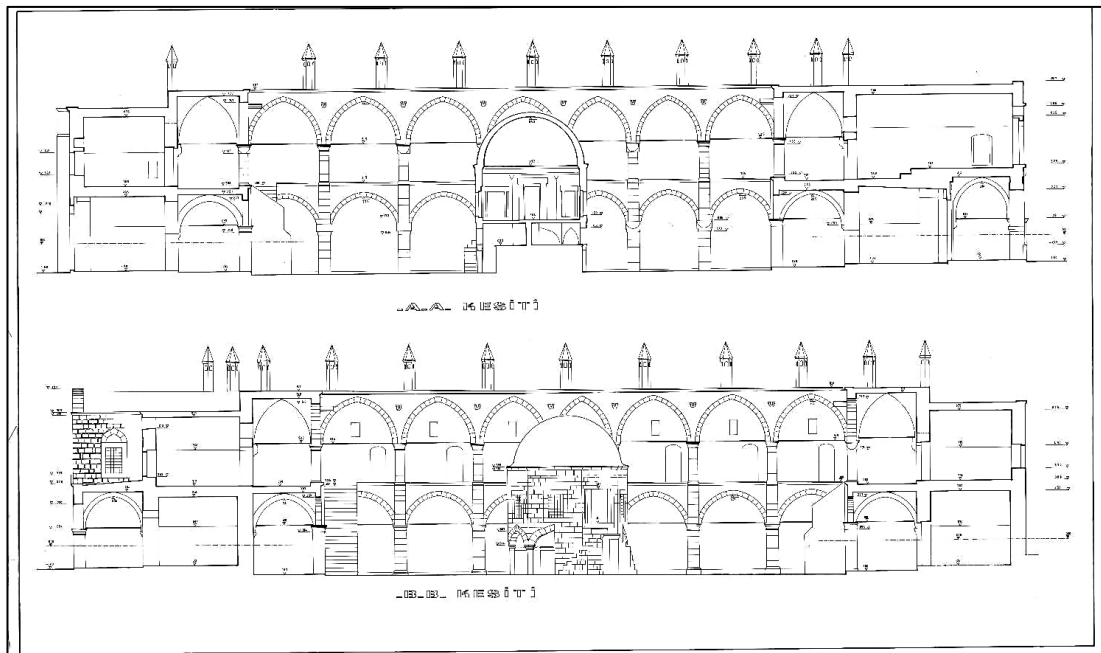


Figure 3.8: Sections of the Büyük Han.

In 2002, there have been radical modifications in function of this Khan and it was re-opened. For example, holding shows and concerts on the internal patio (courtyard) and ground floor rooms, which previously were used to keep passenger's animals. At the same time change the places where people utilized for the stay and

accommodated in the night with craftsmanship studios. The change of the building, physically and functionally, has influenced the Büyük Han to be something beyond a normal historical building with a high historical value and transformed it into a landmark of the city and destination of tourists, while representing an important cultural and social figure, which brings a new life.



Figure 3.9: The Büyük Han in Walled-City of Nicosia, View from the Courtyard in (URL2).

### **3.2.1 Authenticity Evaluation in the Great Inn (Büyük Han)**

To evaluate authenticity in conserved historical khan, six aspects will be involved:

1. Material and substance: the following points will be observed:

a- Ornaments & floors: Damaged elements with more than 60% were majority replaced by stones from the same types, See Figure 3.10. Hence the authenticity was preserved as per International standards. See Table 2.3



Figure 3.10: Büyük Han outer walls. (Author, 2017)

b- Openings: Restoration of the glasses by using different materials but restoring the colors and shapes as seen in Figure 3.11, indicates that the authenticity was not preserved totally, as per International standards. See Table 2.3



Figure 3.11: Reflected (not original) glasses in Büyük Han. (Author, 2017)

c- Building Structure: The original material of the building structure of the roof and walls has been preserved as much as possible. Only those elements that could not be repaired have been replaced by new material as see Figure 3.12. Thus, the authenticity can be considered as preserved, as per International standards. See Table 2.3



Figure 3.12: Original arcades of Büyük Han. (Author, 2017)

2. Form and Design: the following points have been observed;

a- Building Form: The form of the building had no change in its shape and restored as original, as see Figure 3.13. Although there is a new extension added to the inn's courtyard, the original form and the new extension could be differentiated . Means the authenticity is mostly preserved, as per International standards. See Table 2.3.



Figure 3.13: Courtyard of the Büyük Han. (Author, 2017)

b- Lighting: All lighting system has been changed with new ones and no original shape of the lighting system, as seen in Figure 3.14. Despite the adaptive re-use should include acceptable change for the purpose of adapting adequate lifestyle, but that could be carried out with respecting to the original outer shapes but new technologies involvement, and original location of lighting places. Thus, then that address of losing of authenticity, as per International standards. See Table 2.3.

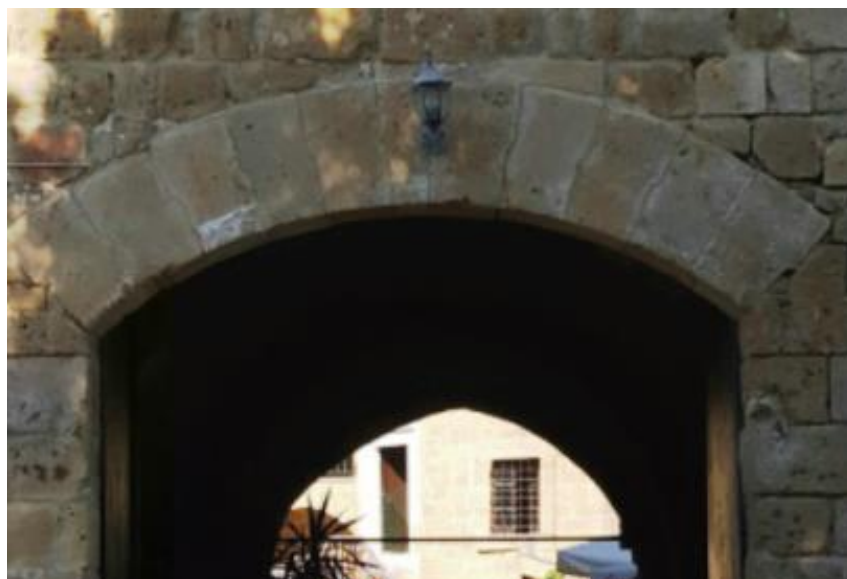


Figure 3.14: Lights and lighting system in Büyük Han. (Author, 2017)

c- Advertising titles: No advertising signs are allowed to be attached parallel to the façades, as seen in Figure 3.15, thereby; the authenticity is preserved, according to the International standards. See Table 2.3.



Figure 3.15: Shops of Büyük Han without advertising or titles. (Author, 2017)

3. Tradition and Techniques of Workmanship: Historically and temporary evaluated as follow:

a- Historically: a symbol of urban connection and destination for travelers in the past, the historic building technologies of stone construction has been used. Thus, authentic value has been preserved, according to the International standards. See Table 2.3.

b- Nowadays: The urban centre for the tourists to spend good time consists of restaurants, cafes, arts and craft shops, etc. This refers that authenticity is preserved within this parameter, means authenticity is repeats, according to the International standards, because the shops containing goods that relatively similar to the original goods that were used by old shops, as seen in Table 2.3. See Figure 3.16.



Figure 3.16: Shops and entertainment places inside Büyük Han. (Author, 2017)

4. Function and Use: The varied functions were changed to ensure the commercial exploitation of the building, which indicates that the authenticity is not preserved, according to the International standards as seen in Table 2.3. Where, the function changed to be cafe, restaurants, and souvenir shops. See Figure 3.17. Functions surrounding the Büyük Han has been changed to commercial functions where majority of them consists of retail shops.



Figure 3.17: Adaptive Re-Use in Büyük Han. (Author, 2017)

5. Location and setting: Well integrated in the historic urban fabric, which indicated authentic value has been preserved, according to the International standards as seen in Table 2.3. One of the most striking differences between the Büyük Han and the Kumarcılar Hanı is that the former has two gates and therefore can be used by users as a transition space, where people can pass through the building, whereas, the Kumarcılar Hanı has only one gate and therefore it becomes a dead end. See Figure 3.18.





Figure 3.18: Location of Büyük Han inside Walled-City of Nicosia. (Based on Google Map in 2017)

6. Spirit and Feeling: This aspect has the following parameters:

a- Scale: The scale of historical building is big enough and the stores remained as it is that means the authentic value has been preserved, according to the International standards. See Table 2.3.

b- Quality of Sold merchandize: Traditional goods, some of them are specifically representing an old Walled-City of Nicosia. However, some are brought from Turkey, but they connect the visitors to the past and history of the place. This means, authenticity have been preserved, according to the International Standards. See Figure 3.19.



Figure 3.19: The type of display in some shops inside the Büyük Han. (Author, 2017)

### 3.2.2 Integrity Evaluation in the Great Inn (Büyük Han)

To evaluate ‘Integrity’, there are six aspects to be investigated, as follows;

1. Literals: the building presents a historic architecture within the urban fabric of the Walled-City in Nicosia and is an important tourists’ destination. In addition to its “Universal Value” which means “... *cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity.*” (WHC, 2008b, P.4). Thus, the integrity of the building is preserved, according to the International standards. See Table 2.3.

2. Wholeness: The Büyük Han, consist of the full scale conserved architectural elements, including the exterior walls, windows, rooms, toilets located at the corner-towers, chimneys, arcades, central courtyard, porticos. In addition to space

organization as original. Thus, integrity has been preserved, according to the International standards, as seen in Table 2.3. See Figure 3.20.



Figure 3.20: Outside of the Büyük Han at the present. (Author, 2017)

3. Honesty: the original elements of the building which easy to be identified from outside on the historical building, has been partially preserved, and not completely, due to new function for the shops that have been located surrounding the inn in next periods. Hence, the integrity was partially preserved, according to the International standards, as seen in Table 2.3. See Figure 3.21.



Figure 3.21: New buildings surrounding the Büyük Han. (Author, 2017)

4. Socio-functional integrity: Despite the Büyük Han function has been changed, but the social integrity has been kept through keeping the building interacting as historical building with the society. Therefore, the integrity has been preserved, as according to the International standards. See Table 2.3.

5. Structural integrity: despite there was damaged elements from the historical building and some element reconstructed but in general the conservation had been achieved in such way that kept the integrity of this building preserved, according to the International standards, as seen in Table 2.3. See Figure 3.22.



Figure 3.22: Büyük Han-North Elevation showing octagonal chimneys on the roof of the building. (Author, 2017)

6. Visual integrity: the aesthetic value presented in the building through conserving the originality in the materials, designs, in order to keep the aesthetic value of the Inn, according to the International standards, as seen in Table 2.3. Although some additional wooden element had been added like extension in courtyard, but it is movable and not affecting the original historical building. Thus, the visual integrity has not been fully preserved, but it was successful. See Figure 3.23.



Figure 3.23: Büyük Han-Courtyard. (Author, 2017)

### **3.2 Case Study 2: Gambler's Inn ‘Kumarcılar Hanı’**

Kumarcılar Hanı is located in the Northern part of the Walled-City of Nicosia, Northern Cyprus. It dates back to 1570 A.D. and located a few hundred meters north of the Büyük Han. See Figure 3.24.

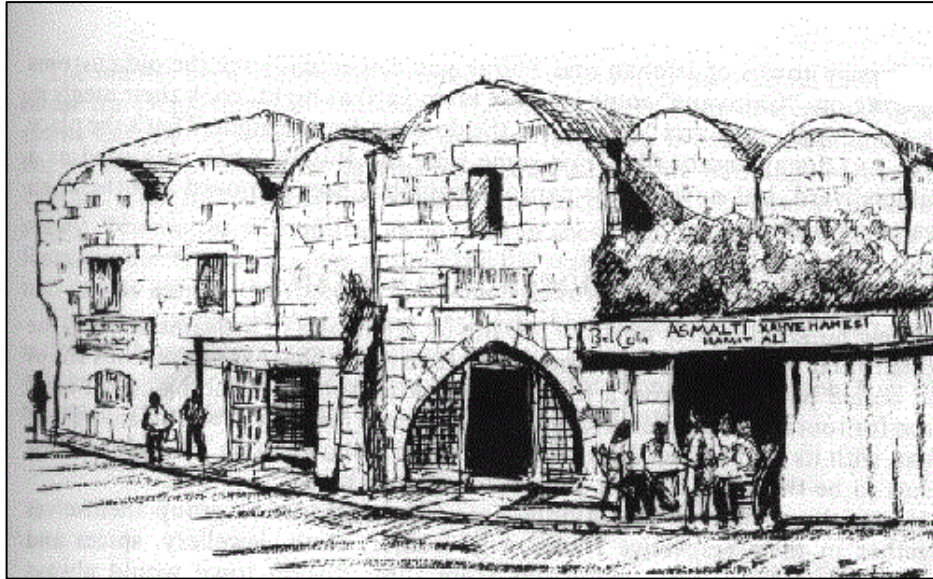


Figure 3.24: Kumarcılar Hanı. (URL3).

However, it is smaller and modest in comparison with the Büyük Han. Similar to khans, the entrance leads to the central courtyard, which is surrounded by a two-storey building, it contains 56 rooms originally. Those rooms on the ground floor used for travelers' animals and their stuff whereas, the rooms in the upper storey were used for the accommodation of the travelers. See Figure 3.25.

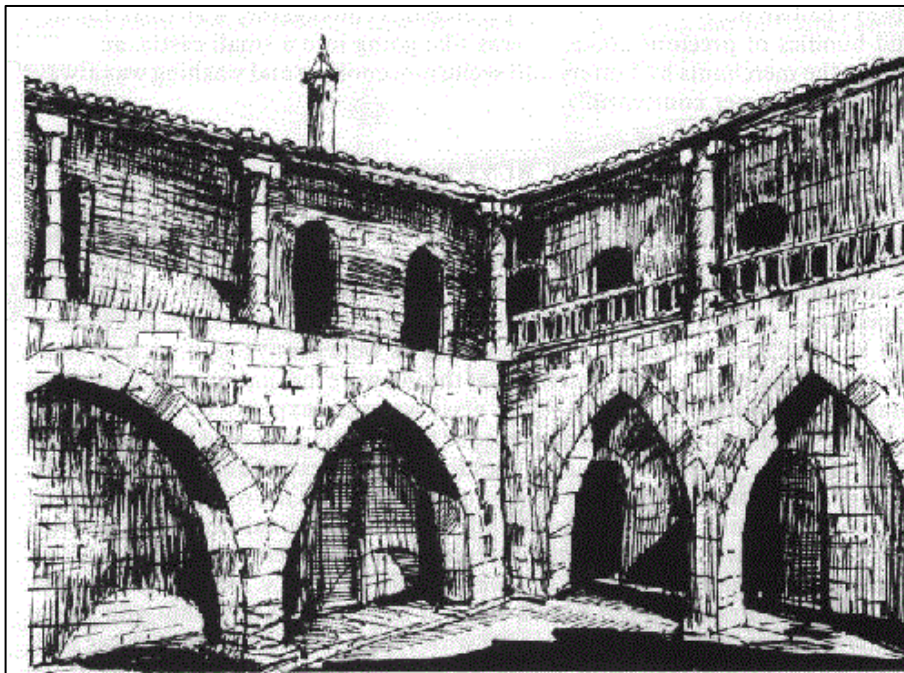


Figure 3.25: Central Courtyard of 'Kumarcılar Hanı'. (URL4).

The following architectural drawings shows the details of Kumarcılar Hanı, as seen in Figures 3.26 to 3.30.

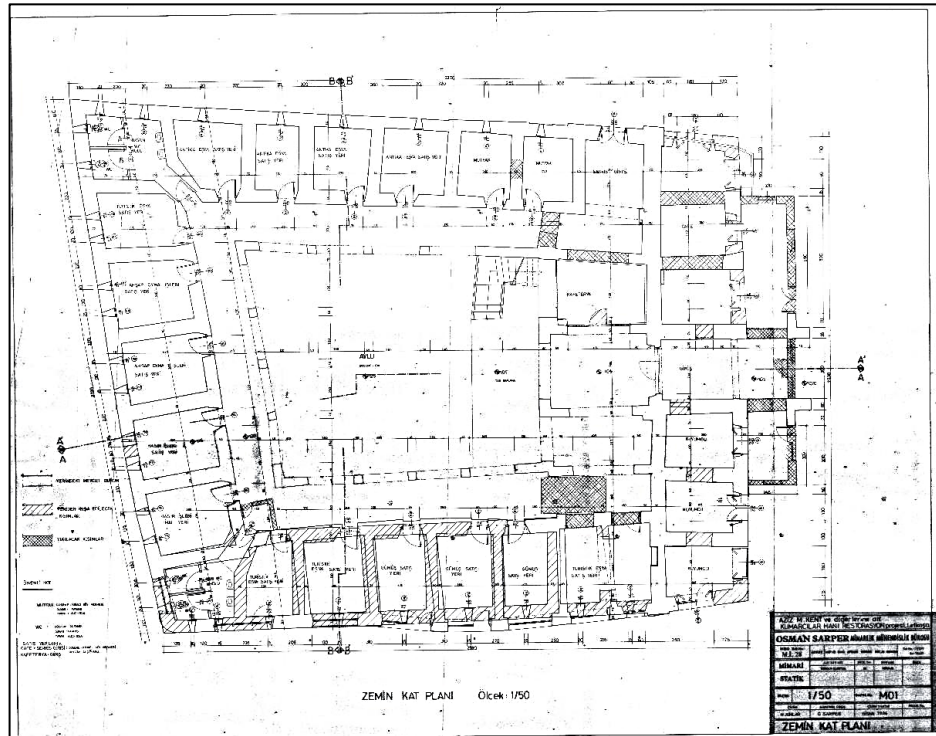


Figure 3.26: Ground Floor Plan drawing of Kumarcılar Hanı.

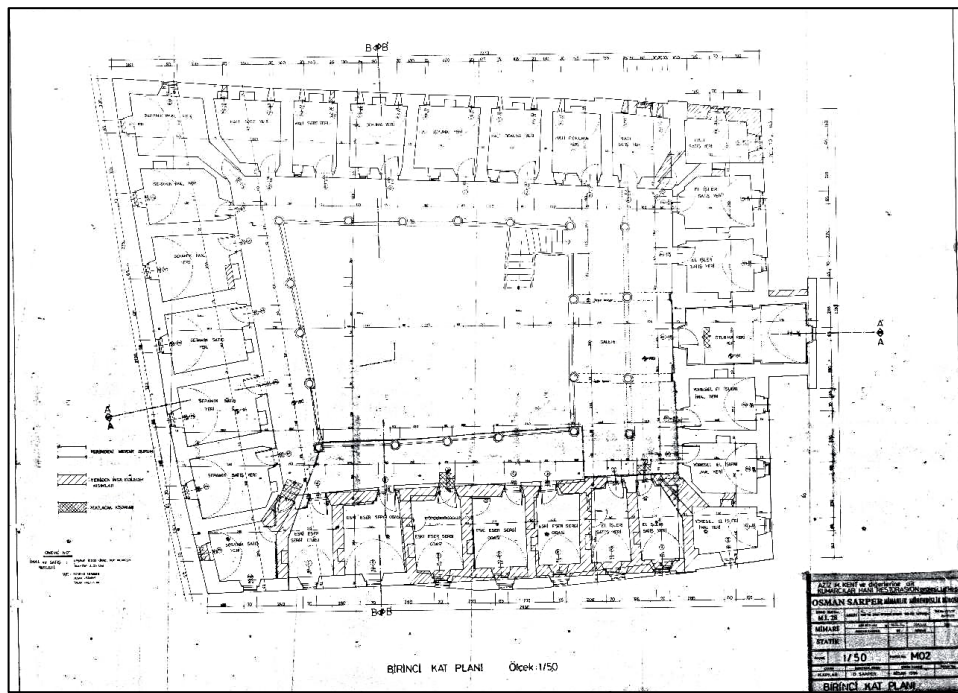


Figure 3.27: First Floor Plan drawing of Kumarcılar Hanı.

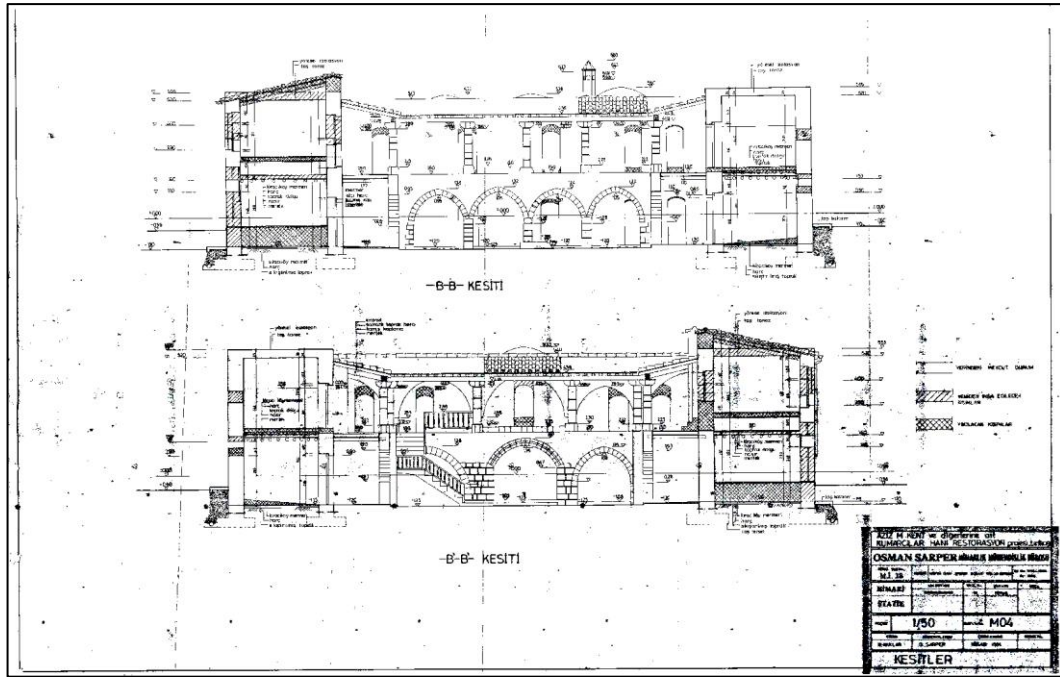


Figure 3.28: Sections of Kumarcılar Hanı.

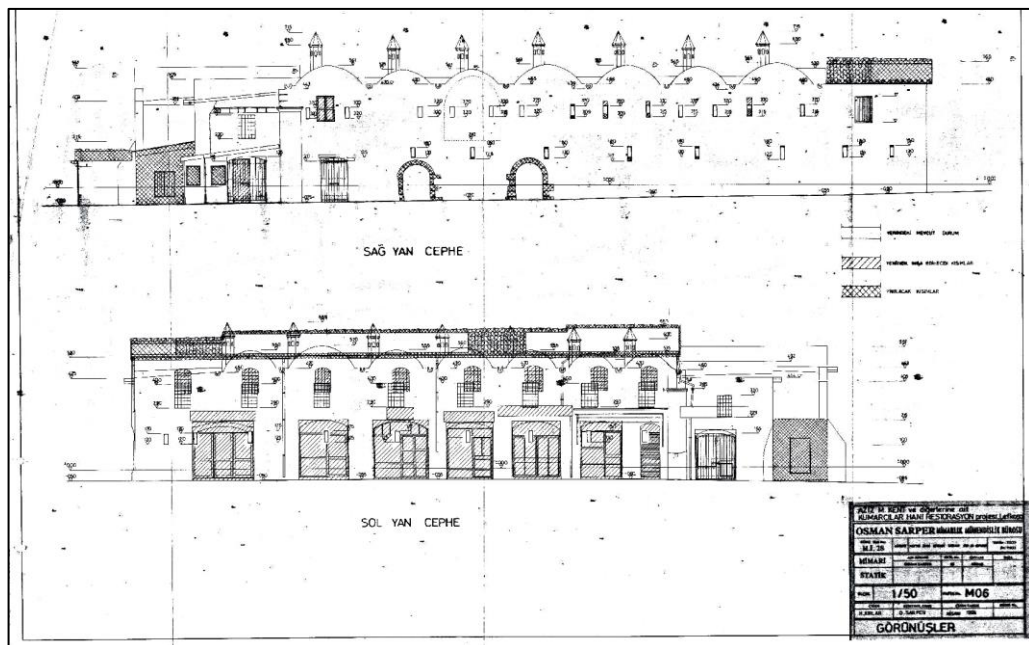


Figure 3.29: Right and Left Elevations of Kumarcılar Hanı.



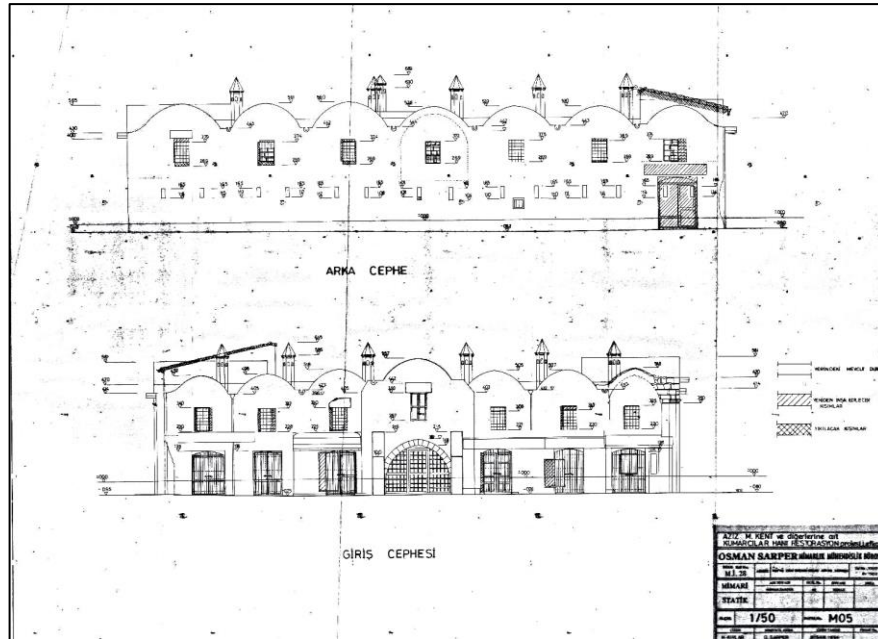


Figure 3.30: Front and Back Elevations of Kumarcılar Hanı'

Since then, the Kumarcılar Hanı has faced a dilapidating state and threatened to collapse. See Figure 3.31.



Figure 3.31: Kumarcılar Hanı, in 2008. (URL5).

Efforts to restore the building have been carried, due to a shortage of financial support (Dreghorn, 1979). After several years of stop start work, the conversion is finally completed. The inn has been derelict for 35 years; Within the Khan there are restaurants, cafes, and arts and craft shops. According to some resources the inn was originally called "*Kumbaracılar Hanı*", after a subdivision of the Ottoman army,

"*Kumaraçılar*". The name changed along with its history, in 1881, it was called the Small Inn '*Küçük Han*' in maps and Rupert Gunnis, mentioned in 1936 that its name was the "Khan of Itinerant Musicians" (Arkan, 2017). Today the Kumarcılar Hanı adapted to have different function than original function. Many souvenir shops, Cafés, and restaurants exist in this inn.

### **3.2.3 Authenticity Evaluation in the Gambler's Inn (Kumarcılar Hanı)**

As per the procedure followed to evaluate authenticity in conserved building of Büyük Han, the *Kumarcılar Hanı*, has been examined following the same six aspects;

1. Material and substance: It includes;

a- Ornaments & floors: Damaged elements were replaced by stones from the same types. Although, the amount of replaced stones is too much, and the way of cutting stones was not the same original way, and texture relatively different in some parts from original one, new additions are generally harmonized. Thus, the authenticity was preserved, according to the International standards, as seen in Table 2.3. See Figure 3.32.



Figure 3.32: Stones and Ornaments of Kumarcılar Hanı. (Author, 2017)

b- Openings: the glasses changed by using different materials with restoring the original colors and shapes, which indicates that the authenticity was not preserved completely, according to the International standards, as seen in Table 2.3. See Figure 3.33.



Figure 3.33: New Glass material employed (reflective). (Author, 2017)

c- Building Structure: The original material of the building structure of the roof and walls has been preserved as much as possible. Many parts of the building structure were lost, as shown in Figure 3.31 above, those elements have been replaced by new material, and therefore, the authenticity has been preserved but not completely. The original structure which is a load-bearing system has been conserved in the same way together with vaults and arches.

2. Form and Design: the following points have been observed;

a- Building Form: The form of the building restored as original, and the authenticity has been preserved, according to the International standards, as seen in Table 2.3. See Figure 3.34.



Figure 3.34: Form of Kumarcılar Hanı, after conservation. (Author, 2017)

b- Lighting: lighting system has been changed with new lighting system, where the original lighting position and luminous lux was different than existing ones, then that address of loosing of authenticity, according to the International standards, as seen in Table 2.3. See Figure 3.35.



Figure 3.35: Lighting system after the conservation of the Kumarcılar Hanı. (Author, 2017)

c- Advertising titles: No advertising signs are attached to the façades (except at the entrance gate), thus, the authenticity has preserved, according to the International standards, as seen in Table 2.3. See Figure 3.36 that shows the words of title not directly touching the façade of the building.



Figure 3.36: Outer walls of Kumarcılar Hanı, showing the entrance facade. (Author, 2017)

### 3. Tradition and Technique of Workmanship:

Historically and the present moment is evaluated, as follows;

a- Historically: a symbol of urban connection and destination for travelers in the past, where the original system of building technologies has been followed. Hence, authenticity has been preserved.

b- Nowadays: during the implementation of the conservation project, old building technologies of the load-bearing system has been transferred to today's knowledge.

See Figure 3.37.



Figure 3.37: Places for tourism and entertainments in Kumarcılar Hanı. (Author, 2017)

4. Function and Use: the same condition as what happened in Büyük Han; the functions were changed to ensure the commercial exploitation of the building, hence, the authenticity is not preserved, according to the International standards, as seen in table 2.3. See Figure 3.37. The urban center for the tourists to spend good time

consists of restaurants, cafes, souvenir shops, and partially the traditional goods are selling there which are similar to original goods that were selling. Therefore, authenticity is preserved, according to the International standards, as seen Table 2.3. See Figure 3.38.



Figure 3.38: Adaptive Re-Use, and changing the original function of Kumarcılar Hanı. By (Author, 2017)

5. Location and setting: the Building is well integrated in the urban context, which preserve that authentic value, according to the International standard, as seen in Table 2.3. See Figure 3.39.





Figure 3.39: Location of the Kumarcılar Hanı inside The Walled-City in Nicosia. (Based on Google Map in 2017)

6. Spirit and Feeling: This aspect identified by the following parameters;

a- Scale: The scale of the historical building is small relatively if compare with the Büyük Han, as shown in Figure 3.40, and stores remained as they were that means the authentic value has been partially preserved according to the International standards. See Table 2.3.



Figure 3.40: The different in size between Kumarcılar Hanı' (Surrounded by Red Circle), and Büyük Han (Squared building below). (Based on Google Map in 2017)

b- Quality of Sold merchandize: Cypriot traditional goods, and other goods that brought from Turkey, about history of the place and the country, as what is made in Büyük Han but with smaller scale based on the size of the Kumarcılar Hanı which is smaller than Büyük Han, to give the spirit of past to the visitors. However, authenticity has been preserved as well, according to the International standards, as seen in Table 2.3. See Figure 3.41.



Figure 3.41: Traditional goods, in Kumarcılar Hanı. ( Author, 2017)

### **3.2.4 Integrity Evaluation in Gambler's Inn (Kumarcılar Hanı)**

‘Integrity’, has been evaluated with another six aspects as what had been done in Büyük Han, as follows:

1. Literals: the building is Ottoman period architecture within the urban fabric of the old city in Nicosia and has universal value but has less important tourists' destination than Büyük Han. Hence, integrity of the building is preserved, according to the International standards. See Table 2.3.

2. Wholeness: the Kumarcılar Hanı, consist of conserved architectural elements, including the majority of the architectural elements, such as exterior walls, windows, and total rooms partially re-built as original. Therefore, integrity has been preserved, according to the International standards, as seen Table 2.3. See Figure 3.42.



Figure 3.42: Conserving architectural elements in Kumarcılar Hanı. (Author, 2017)

3. Honesty: it refers to the original elements of the building and the adverse effect of surrounded development on the historical building, which has been preserved partially, because of new activities, like car parking, some new shops that have been

built surrounding the Inn in following periods. Therefore, the integrity was partially preserved, according to the International standards, as seen Table 2.3. See Figure 3.43.



Figure 3.43: Kumarcılar Hanı surrounded with Car Parks. (Based on Google Map in 2017)

4. Socio-functional integrity: Kumarcılar Hanı function has been changed functionally but the social integrity has been kept through keeping historical meaning with the society. Therefore, the integrity has been preserved, according to the International standards. See Table 2.3.

5. Structural integrity: There were damaged structural elements from the historical building of Kumarcılar Hanı more than what was in Büyük Han. But, in general the preservation had been achieved in proper way to keep the integrity of this building preserved, according to the International standards, as seen in Table 2.3. See Figure 3.44.



Figure 3.44: Conserved structure in Kumarcılar Hanı . (Author, 2017)

6. Visual Integrity: In Kumarcılar Hanı the aesthetic value presented within the original historical building by conserving process, to do not lose the aesthetic value of the Inn. Hence, the integrity has been preserved, according to the International standards, as seen in Table 2.3. See Figure 3.45.



Figure 3.45: Conserved Kumarcılar Hanı, with its aesthetic value conservation. (Author, 2017).

### **3.3 Chapter Conclusion**

In this chapter, the authenticity and integrity for both case-studies, Büyük Han and Kumarcılar Hanı have been evaluated. The evaluation has been approached based on six aspects to identify the authenticity and other six aspects for evaluating the integrity. Majority of the aspects recognized the authenticity and integrity as summarized in Table 4.1 & 4.2 and the next chapter provides a discussion for the findings.

## Chapter 4

### CASE STUDY FINDINGS AND DISCUSSION

As per Article '13' in the Nara document on authenticity (ICOMOS, 1994), there are many sources of information which can be taken as tools for evaluating authenticity. Evaluations could depend on a great diversity of sources of information. The sources may contain form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling and other internal and external factors. These sources authorize to describe several dimensions of the historical buildings such as artistic, historic, social, and scientific dimensions. Hence six sources have been identified based on literature survey, to examine the authenticity in Büyük Han and Kumarcılar Hanı at the Walled-City of Nicosia.

To evaluate the authenticity,

1. The first aspect was 'Materials and Substance'; it is divided into three parameters; First parameter is the 'Ornaments & floors'; the observation and analysis found that in Büyük Han, the damaged elements were majority replaced by stones from the same types, which are sedimentary rocks which could be collected from mountains or sea frontage, hence the authenticity were preserved.

In Kumarcılar Hanı . The same process had been carried out regarding the preserve of the building through usage of the same original stone which is type of sedimentary

rocks available in Cyprus. However, the way of cutting of these stones was not same original ones.

Second parameter is openings and so ‘aperture glasses (including; windows sky light, etc.’; the analysis demonstrated that restoration of the windows by using different materials but restoring the colors and shapes, in the *Büyük Han*, indicates that the authenticity was not preserved totally. Where, based on (Material and Substance), as authenticity factor of the authenticity assessment, it emphasizes on the object physical, and the perfection in shaping the object. (Munjeri, 2000).

The same result found in the *Kumarcılar Hanı*.

Third parameter is ‘Building Structure’; where, the original material of the building structure of the roof and walls has been preserved as much as possible. Only those elements (as damaged arches, columns, vaults, etc.) that could not be repaired have been replaced by new material, thus, the authenticity can be considered as preserved. For the *Kumarcılar Hanı*, the original material of the building structure of the roof and walls has been preserved as much as possible. Many parts of the building structure were lost, those elements have been replaced by new material, and therefore, the authenticity has been preserved but not completely.

2. The Second aspect was ‘Form and Design’; it is explored by three parameters;

First parameter is ‘Building Form’; regarding to *Büyük Han*, the form of the building had no change in its mass and restored as original, means the authenticity is preserved. For the *Kumarcılar Hanı*, the form of the building is restored as original, and the authenticity has been preserved as well.



Second parameter is ‘Lighting’; In the Büyük Han historical building, the lighting system has been changed during the conservation process with new ones and no original shape of the lighting system, meaning the loss of authenticity, and same for the *Kumarcılar Hanı*. Where, the location and the luminous level have been changed because of using new technology. The same or similar shape of gas lighting could be applied on new electric lighting and relatively same luminous level in order to give the same feeling of original ambient in the building even after adaptive re-use. (See Table 4.1, ‘Form & Design- Lighting’).

Third parameter is ‘signboards ; the observation and assessment of the Büyük Han building demonstrated that no signboards are allowed to be attached to the façades, thereby, the authenticity is preserved, and the same condition have been found for *Kumarcılar Hanı*. (See Table 4.1, ‘Form & Design- Advertising titles’).

3. The thirds aspect was ‘Tradition and Technique of workmanship; it contains two parameters;

First parameter is ‘Historical’; Büyük Han considers a symbol of urban connection and destination for travelers in the past. Thus, authentic value has been preserved through preserving the local and national application in building techniques and aesthetic principles. The same consideration is valid for the *Kumarcılar Hanı*.

Second parameter is ‘Nowadays; where, Büyük Han nowadays is, the urban center for the tourists and the functions it offers consists of restaurants, cafes, arts and craft shops, etc. based on the concept and notion of Nowadays), this refers that authenticity is preserved within this parameter, means authenticity is preserved. For the *Kumarcılar Hanı*, it is also, the urban center for the tourists and consists of

restaurants, cafes, souvenir shops, etc. therefore, authenticity is preserved too, based on the definition or the meaning of Nowadays.

4. The fourth aspect is 'Function and Use'; for the both historical Inns, the varied functions were changed to ensure the commercial exploitation of the building, which indicates that the authenticity is not preserved.

5. The fifth aspect of assessment of authenticity is the 'Location and Setting' aspect; where both of the historical buildings were well integrated in the historic urban fabric, which indicated that authentic value has been preserved. (See Table 4.1, Location and setting').

6. The sixth aspect of authenticity is 'Spirit and Feeling'; which consist of two parameters;

First parameter is 'Scale or presence of the building in term of size and effect on beholder'; where, the scale of Büyük Han historical building is large enough and the stores remained as it is that means the authentic value has been preserved. Whereas, for the Kumarcılar *Hanı*, the scale of the historical building are small relatively if compare with the Büyük Han, and stores remained as it is that means the authentic value has been partially preserved.

Second parameter is the 'Quality of Sold merchandize'; in the Büyük Han, the traditional goods, some of them are specifically representing old Walled-City of Nicosia, which connect the visitors to the past and history of the place. This means, Authenticity have been preserved. In the Kumarcılar *Hanı*, traditional goods, as what is made in Büyük Han, but with smaller scale based on the size of the Kumarcılar

Hanı which is smaller than Büyük Han, to give the spirit of past to the visitors. Then, authenticity has been preserved. See Table 4.1.

Another six aspects have been applied to evaluate integrity in Büyük Han and Kumarcılar Hanı, as following;

1. First aspect for assessment of integrity is ‘Literals’; according to this aspect the Büyük Han presents one of the oldest architecture within the urban fabric of the old city in Nicosia and important tourists’ destination. Thus, the integrity of the building is preserved. In the same context, the Kumarcılar Hanı is an old architecture settled within the urban fabric of the old city in Nicosia, but it is less important for tourists’ destination than Büyük Han. But, integrity of the building is preserved too.

2. Second aspect of integrity assessment is ‘Wholeness’; The Büyük Han, consist of the full scale conserved architectural elements, including the exterior walls, windows, and total rooms as original. Thus, integrity has been preserved. In another side, the Kumarcılar Hanı contains conserved architectural elements, including the majority of the architectural elements, such as exterior walls, windows, and total rooms as original, hence, integrity has been preserved.

3. Third aspect was ‘Honesty’; the original elements of the Büyük Han and identify the adverse effect from surrounded development on the historical building, has been partially preserved, and not completely, due to new shops that have been built surrounding the Inn in next periods. Hence, the integrity was partially preserved. Regarding to Kumarcılar Hanı, the original elements of the building and identify the adverse effect from surrounded development on the historical building, has been partially preserved, because of new activities, like car parking, some new shops that

have been built surrounding the Inn in next periods. Therefore, the integrity was partially preserved.

4. Fourth aspect is ‘Socio-functional Integrity’; In the Büyük Han, Function has been changed, but the social integrity has been kept through keeping the building interacting as historical building with the society. Therefore, the integrity has been preserved. The same with Kumarcılar Hanı, therefore the integrity has been preserved too.

5. Fifth aspect is ‘Structural integrity’; Despite there were damaged elements from the historical building of Büyük Han, but in general the preservation had been achieved in such way that kept the integrity of this building has been preserved. Also, there were damaged elements from the historical building of Kumarcılar Hanı more than what was in Büyük Han. But, in general the preservation had been achieved in proper way to keep the integrity of this building preserved.

6. Sixth and last aspect to assess the Integrity is ‘Visual integrity’; for the Büyük Han, the aesthetic value presented in the building through preserving and conserving the originality in the materials, designs, in order to keep the aesthetic value of the Inn. Hence, the visual integrity has been preserved. For the Kumarcılar Hanı, the aesthetic value was presented within the original historical building by conserving process to prevent losing the aesthetic value of the Inn. Hence, the integrity has been preserved. See Table 4.2.

The results demonstrated that the majority aspects recognized the authenticity and integrity. Comparative analysis has been conducted in order to assess the authentic value and integrity in both Inns. See tables 4.1 & 4.2.

There are several approaches to assess the conservation processes in historic buildings; the two main concepts of conservation that approached in this study were the concepts of authenticity and the integrity. The study tries to discuss the range of harmony and conflict between the conservation process concepts that has been carried out in these two historical Inns and some of the international charters and conventions, which are regulated to save the heritage culture.

In evaluating of authenticity by examining the six aspects, the process of conservation was harmonized with Nara document, as per Article '13', as mentioned in the beginning of this chapter, as well as Article '10' which considers the authenticity as, "...*the essential qualifying factor concerning values*" (ICOMOS, 1994). Also, the conservation process coincides with the Burra Charter that addresses in Article '19' that 'Restoration' should be carried out only if there is sufficient evidence of a previous condition of the fabric. The conservation processes in both historical Inns were harmonizing these charters.

In another side, according to the Burra Charter, in Article '1(7)' the definition of 'Restoration' is meaning; "to return the building or the place to its original condition without interfering new materials in the process of reassembling the existing elements". The reason returns to introduction or using of new materials in the conservation process. See Table 4.1. However, in Restoration process, one of the significant decisions in historic buildings is the treatment to be conduct for the

missing parts. Accordance with the Venice Charter's in the Article '9', conjecture should be avoided in any restoration work. Thus, the replacement of missing parts should be conducted in a way that can be distinguished from the original parts to avoid confusion or falsification. Hence to judge the condition of conservation in both historical inns, based on Venice Charter, and Burra Charter, the restoration have been carried out without considering the article '1(7)' in Burra Charter. In the same context the conservation process did not avoid the 'Falsification' in the restoration process, where, several parts of the buildings are conserved in such a way that cannot distinguish the original parts from new parts, according to Venice Charter, (ICOMOS, 1964; The Australia ICOMOS Charter for Places of Cultural, Significance, 2013).

In evaluating the integrity, the World Heritage Convention in Article '88' mentioned that integrity is the indicator of the 'wholeness' in cultural and natural heritage. Also, the article addressed that to examine the conditions of integrity, the following parameters should be assessed; a) Literal; consist of whole the elements that is important to present its outstanding universal value; b) Wholeness; Is of enough scale to ensure the entire representation of the features and procedure which make the property's importance; c) Honesty; Endure from adverse effects of development and disregard. (WHC, 1999). These parameters have been followed to evaluate the integrity in the historical Inns. See Table 2.1. The results as explained were not positive in whole parameters. Some parameters such as 'Honesty', was not followed in the conservation processes, other parameters have been followed, as seen in Table 4.1. Article '14', in Venice Charter also mentioned Honesty in different way. Where it considered the care of the urban fabric around the historical buildings is crucial, as





mentioned in Article '14': "...the sites of monuments must be the object of special care in order to safeguard their integrity..." (ICOMOS, 1964).

From the previous examples about the relation between the conventions or charters and the assessment concepts for conservation processes in *Büyük Han* and *Kumarcılar Hanı*, it can be recognized that the processes are following international conventions, and when the conservation process are not following some charters or document, it is following other conventions that charted and internationally confirmed. This is indicated that the process of conservation is succeeded.







This includes, the adaptive re-use method that followed in both historical buildings nowadays. Where, as per Article '5', from World Heritage Conventions mention that arrange all the ways to give the heritage a function in the community life, and that has been achieved in both historical Inns through adaptive re-use method in the conservation process (WHC, 1999).



Authenticity and integrity for both case studies, *Büyük Han* and *Kumarcılar Hanı*, have been summarized in Table 4.1 & 4.2 below. As mentioned earlier, the evaluation has been approached based on six aspects to identify the authenticity and other six aspects for evaluating the integrity. Majority aspects recognized the authenticity and integrity as positive in both case-studies.







Table 4.1: Authenticity assessment comparative table between Büyük Han and Kumarcılar Hanı. (By Author).

No.	Aspects	Parameters and special features related to the 'Khans'	Büyük Han	Kumarcılar Hanı	Büyük Han	Kumarcılar Hanı
Authenticity						
1.	Material and substance	Ornaments & floors <ul style="list-style-type: none"> <li>hexagonal or octagonal stone</li> <li>hearths-chimneys-fireplaces</li> </ul>	Majority of the damaged elements were replaced by stones from the same types, hence the authenticity were preserved.	Damaged elements were replaced by stones from the same types, however there were some defects in texture and materials hence the authenticity were partially preserved.		
		Openings <ul style="list-style-type: none"> <li>Doors with segmented arches</li> <li>Windows opening to porticos</li> </ul>	Insertion of reflected glassware however restoring the shapes and proportions indicates that the authenticity was not wholly preserved.	The glasses changed by using different materials with restoring the original colors and shapes, which indicates that the authenticity was not preserved completely.		



No.	Aspects	Parameters and special features related to the 'Khans'	Büyük Han	Kumarcılar Hanı	Büyük Han	Kumarcılar Hanı
		<p>Building Structure</p> <ul style="list-style-type: none"> <li>• Heavy thick-stone walls</li> <li>• colonnades with cross vaults</li> <li>• load-bearing system</li> </ul>	<p>The original material of the building structure of the roof and walls has been preserved as much as possible. Only those elements that could not be repaired have been replaced by new material, thus, the authenticity can be considered as preserved.</p>	<p>The original material of the building structure has been preserved as much as possible. Many parts of the building structure were lost, those elements have been replaced by new material, and therefore, the authenticity has been preserved but not completely.</p>		
2	Form and Design	<p>Building Form</p> <ul style="list-style-type: none"> <li>• Symmetry</li> <li>• Central courtyard</li> <li>• Rectangular</li> <li>• Rooms &amp; cells</li> <li>• Toilets at the corners</li> </ul>	<p>The form of the building had no change in its shape and restored as original, means the authenticity is preserved</p>	<p>The form of the building restored as original, and the authenticity has been preserved.</p>		
		<p>Lighting</p> <ul style="list-style-type: none"> <li>• Gas lighting to electric lighting</li> </ul>	<p>All lighting system has been changed with new ones and no original shape of the lighting system, then that address of losing of authenticity</p>	<p>Lighting system has been changed with new lighting system, then that address of losing of authenticity.</p>		

No.	Aspects	Parameters and special features related to the 'Khans'	Büyük Han	Kumarcılar Hanı	Büyük Han	Kumarcılar Hanı
		Advertising titles	No advertising signs are allowed to be attached perpendicular to the façades, thereby, the authenticity is preserved.	No advertising signs are attached to the façades, thus, the authenticity has been preserved.		
3	Tradition and Technique of Workmanship	Historically <ul style="list-style-type: none"> <li>Stone work</li> </ul>	A symbol of urban connection and destination for travelers in the past. Thus, authentic value has been preserved	A symbol of urban connection and destination for travelers in the past. Hence, authenticity has been preserved.		
		Nowadays <ul style="list-style-type: none"> <li>Restored stone work</li> <li>Extensions</li> </ul>	The urban centre for the tourists to spend good time consists of restaurants, cafes, arts and craft shops, etc. This refers that authenticity is preserved within this parameter, means authenticity is preserved.	The urban centre for the tourists to spend good time consists of restaurants, cafes, souvenir shops, etc. therefore, authenticity is preserved.		

No.	Aspects	Parameters and special features related to the 'Khans'	Büyük Han	Kumarcılar Hanı	Büyük Han	Kumarcılar Hanı
4	Function and Use	<ul style="list-style-type: none"> <li>• Common space as Courtyard</li> <li>• Private rooms &amp; cells</li> <li>• Contemporary functions</li> </ul>	The varied functions were changed to ensure the commercial exploitation of the building, which indicates that the authenticity is not preserved.	The functions were changed to ensure the commercial exploitation of the building; hence, the authenticity is not preserved.		
5	Location and setting	<ul style="list-style-type: none"> <li>• Circulation –Axis-connections</li> <li>• Entrance Gate(s)</li> </ul>	Well integrated in the historic urban fabric, where there are two gates on the building which indicated that authentic value has been preserved.	The Building is well integrated in the urban context, where there is one gate in the building which preserve that authentic value.		
6	Spirit and Feeling	<p>Scale</p> <ul style="list-style-type: none"> <li>• Monumental Appearance</li> </ul>	The scale of historical building is big enough and the stores remained as it is that means the authentic value has been preserved.	The scale of the historical building are small relatively if compare with the Büyük Han, and stores remained as it is that means the authentic value has been partially preserved.		













No.	Aspects	Parameters and special features related to the 'Khans'	Büyük Han	Kumarçılar Hanı	Büyük Han	Kumarçılar Hanı
		<p>Quality of Sold merchandize</p> <ul style="list-style-type: none"> <li>• intangible heritage – Cypriot traditional goods and food</li> </ul>	<p>Traditional goods, some of them are specifically representing old Walled-City of Nicosia, which connect the visitors to the past and history of the place. This means, authenticity have been preserved.</p>	<p>Traditional goods, as what is made in Büyük Han but with smaller scale based on the size of the Kumarçılar Hanı which is smaller than Büyük Han, to give the spirit of past to the visitors. Then, authenticity has been preserved</p>		
		<p>White Square refers to authentic value has been preserved</p>		<p>light grey Square refers to authentic value has been in threat or partially preserved</p>		<p>Dark grey Square refers to authentic value has not been preserved</p>

Table 4.2: Integrity assessment comparative table between Büyük Han and Kumarcılar Hanı. (By Author).

No.	Aspects and special features related to the 'Khans'	(Büyük Han)	(Kumarcılar Hanı)	(Büyük Han)	(Kumarcılar Hanı)
Integrity					
1	<p>Literals</p> <ul style="list-style-type: none"> <li>Case-studies are both Listed Monuments</li> </ul>	The building presents one of the oldest architecture within the urban fabric of the old city in Nicosia and important tourists' destination. Thus, the integrity of the building is preserved.	The building is old architecture within the urban fabric of the old city in Nicosia and less important tourists' destination than Büyük Han. But, integrity of the building is preserved.		
2	<p>Wholeness</p> <ul style="list-style-type: none"> <li>Outstanding Universal Value-Khans as a major building type</li> </ul>	The Büyük Han, consist of the full scale conserved architectural elements, including the exterior walls, windows, and total rooms as original. Thus, integrity has been preserved.	The Kumarcılar Hanı contains conserved architectural elements, including the majority of the architectural elements, such as exterior walls, windows, and total rooms as original. Therefore, integrity has been preserved.		
3	<p>Honesty</p> <ul style="list-style-type: none"> <li>The stone material and the load-bearing structure has been kept as the original system in an honest</li> </ul>	The original elements of the building and identify the adverse effect from surrounded development on the historical building, has been partially preserved, and not completely,	The original elements of the building and identify the adverse effect from surrounded development on the historical building, has been partially preserved,		

No.	Aspects and special features related to the 'Khans'	(Büyük Han)	(Kumarcılar Hanı)	(Büyük Han)	(Kumarcılar Hanı)
	manner.	due to new shops that have been built surrounding the Inn in next periods. Hence, the integrity was partially preserved.	because of new activities, like car parking, some new shops that have been built surrounding the Inn in next periods. Therefore, the integrity was partially preserved.		
4	<p>Socio-functional Integrity</p> <p>Note*: For future studies and more accurate results, a questionnaire survey should be carried out in order to get accurate results.</p>	Observed as positive however further investigation is necessary.	Observed as positive however further investigation is necessary.		
5	<p>Structural integrity</p> <ul style="list-style-type: none"> <li>• Thick stone walls</li> <li>• Arches &amp; arcades</li> <li>• Vaults</li> </ul>	Despite there were damaged elements from the historical building but in general the preservation had been achieved in such way that kept the integrity of this building preserved	There were damaged elements from the historical building of Kumarcılar Hanı more than what was in Büyük Han. But, in general the preservation had been achieved in proper way to keep the integrity of this building preserved.		

No.	Aspects and special features related to the 'Khans'	(Büyük Han)	(Kumarcılar Hanı)	(Büyük Han)	(Kumarcılar Hanı)
6	Visual integrity	The aesthetic value presented in the building through conserving the originality in the materials, designs, in order to keep the aesthetic value of the Inn. Although that there is new extension added to the inn, but the original form could be recognized easily. Hence, the visual integrity has been preserved	The aesthetic value presented within the original historical building by conserving process, to do not lose the aesthetic value of the Inn. Hence, the integrity has been preserved.		
	White Square refers to integrity value has been preserved		light grey Square refers to integrity value has been in threat or partially preserved		Dark grey Square refers to integrity value has not been preserved

## Chapter 5

### CONCLUSION

Historical buildings are valued as a significant quality in evaluating architectural and urban heritage. Historical environments provide a sense of social interaction among people. The significance of historical buildings comes from an admiration to their tangible-material and also their intangible values.

Cyprus enjoys the opportunity to house many remarkable remains of cultural heritage including architectural heritage, through its long, rich, unique and tumultuous history. It was ruled by many different powers throughout centuries. Very few historical "*Khans*" of significance in Nicosia can be considered as a part of this architectural heritage.

The Büyük Han, and Kumarcılar Hanı are two of the most intact Khans and both carry a significant architectural and social position in the everyday life of the city. They are considered as landmarks in the Walled-City of Nicosia, in which they are located. In addition to this, these *Khans*, have an important influence on the tourism in North Cyprus, and these buildings are a significant destination for the tourists from all around the world (Altan, 2017; Bağışkan, 2005). Therefore, studying the conservation process in those two inns have been conducted based on authenticity and integrity assessment, in order to evaluate the conservation of the historical value, through the adaptive re-use transformation processes.



“Authenticity” and “integrity” are fundamental concepts in the World Heritage Convention and are pivotal to debates of threats to World Heritage sites. The convention is conditioning that a property must hold the requirements of integrity and/or authenticity and must have an enough management and protection system to guarantee its safeguarding. Authenticity and integrity are critical guiding concepts regarding to the appreciation the uniqueness of sites and their very diverse contexts. Provide a framework for protecting cultural heritage through consider the uniqueness of individual sites (WHC, 2008a, p.78).

One of the most widely used methods of conservation of historical buildings is the Adaptive re-use method. Adaptive re-use of historical buildings is the process of use of the historical buildings through new functions and conserving them. This is participating directly to growth of the community through promoting economic and tourism sector, which consequently leads to increase the financial income for the inhabitants (Latham, 2000). However, many historic buildings that have gone through the adaptive reuse method are facing problems regarding the conservation of their different dimensions, especially when the historical value of those buildings conflict with the requirements of their contemporary uses, especially when the context of those buildings change through time. (WHC, 2008a, Annex 4, p.6). The authenticity of historical buildings has many dimensions as discussed in the second chapter of this thesis, and when the physical authenticity and the physical integrity, becomes problematic with the functional authenticity and functional integrity especially as when the context changes. The original function of a building reflects its common context. Where, the organization of the space is mostly determined by the usage and the activities that are forming the building typology. But these activities change according to social, economic and cultural factors through adaptive

re-use way of conservation, which usually change the spaces and the activities of the historical buildings. Due to those changes, the integrity of the building platform starts to be changes and parts of the building start to be used for different functions. This inevitable fact leads to a certain separation between the functional and space or physical organization of the building (Onay and Yazıcıoğlu, 2015).

In the contemporary understanding of the internationally accepted documents of conservation, (Venice Charter, Nara Documents on authenticity, Burra Charter, World Heritage Conventions, and all the active charters of the ICOMOS and related documents of UNESCO.) and functional authenticity has also been accepted as an important dimension of the conservation of these buildings, however as the context changes and the contemporary needs of the inhabitants are changing, there has to be some kind of optimization in terms of conservation of many values of the concerned historic buildings and environments.

Firstly, the cases show the importance of original function to maintain the authenticity. Changing original function of the khans to other types reduce the authentic value in historical Inns. But in the same time, changing the function increase the social integrity through reviving the building as historical building within the society. This is through achievement of the social functional integrity as one of the integrity parameters by keeping historical meaning of the building within the society, as explained in the parameters of integrity.

Based on the authenticity aspects and integrity parameters of conservation, as defined by the internationally accepted documents of conservation and formulated within this thesis, the Büyük Han, and the Kumarcılar Hanı, has been studied through

a comparative analysis, before and after the adaptive re-use process. Physical observations during the on-site investigations and visual analysis through architectural drawings and photographs of those buildings and their surroundings, formulates the main methodology of this research to answer the research questions of this thesis. Where the questions of the thesis are the following; What does authenticity and integrity mean in architectural conservation considering international documents of conservation?; What makes historical khans authentic in N. Nicosia?; and How can we assess integrity and authenticity in “Khans” in order to provide a true integral conservation? As per the side by side examination of the two buildings, the case studies are giving several lessons to be learned from experience, and to be applied during the adaptive reuse of historical Inns ‘*Khans*’ in general.

The authenticity can be evaluated according to ICOMOS (1994, article 13), needs to examine different data collection from different sources, and the aspects of authenticity are; 1. Form and design, 2. Materials and substance, 3. Use and function, 4. Traditions and techniques, 5. Location and setting, 6. Spirit and feeling. Regarding the parameters of integrity, Tylore, (1991), and English Heritage, (2008) address three main aspects of the integrity, as; Literals, Wholeness, and Honesty. While Jokilehto, (2006), added another three parameters to the integrity which are: Socio-functional integrity; Structural integrity; and Visual integrity. As already mentioned in (Chapter 2).

Secondly, non- original materials, like windows glasses and the lighting system that changed in the historical inns, because of the new lighting system are affecting the authenticity and reduce the authentic value through their relation with ‘Materials and

Substance' aspect and 'Form and design' aspect as two of the six aspects to evaluate the authenticity.

Building structural elements in Kumarcılar Hanı had lost several elements, which reconstructed in that Inn. This point reduced the authentic value in the *Kumarcılar Hanı*. In the same context, the Integrity has been reduced in both Inns, because of the defect in 'Honesty' as one of the six aspects to evaluate integrity in historical Inns. This refers to the adverse effect from surrounded development on the historical building, due to new shops that have been built surrounding the both 'Khans' in next periods.

On the other hand, the study demonstrated that the Büyük Han is an older implemented project of conservation compared to the Kumarcılar Hanı. The Büyük Han was main central Inn, whereas the Kumarcılar Hanı was (Caravanserai) which is smaller and used by less number of visitors than Büyük Han. Due to this main original function the importance of the Büyük Han and its spirit and social value is more than Kumarcılar Hanı. The result of the study open the door for wider studies in this field through application of this analysis to the khans built at the other parts of the world.

The analysis of documents, maps, and field observation shows that, adaptive re-use has served to raise the enhancement of many different values of both case studies (Büyük Han & Kumarcılar Hanı). Through adaptive re-use they became especial by making the buildings and the area surrounding them distinct. This understanding supports the requirement for ongoing physical conservation, and revitalization of important historical buildings, such as "*Khans*".

The conservation processes in Büyük Han and Kumarcılar Hanı, are following the conservation conventions and charters. It can be notice that the conservation operations are depending on international conventions, and when the conservation process are not depending on or following some charters or document, it is depending on other confirmed and charted international conventions. This is refers that the processes of conservation in both "Khans" are succeeded. To find the main concepts of conservation, scholarly and international conservation documents are investigated. Amongst several different ways to interfering in historic buildings, two key ethical concepts of conservation are indicated in almost all documents, where are the concepts of authenticity and the integrity that are derived through the documents (Hurol, et al., 2015). The study also concluded, that adaptive re-use method is important way for conservation of these 'Khans', not only because of the economic and touristic dimension, but because it helped those buildings to prolong their life and stay revived as landmarks in the Walled-City of Nicosia, despite the change of their original functions. The study demonstrated that the intangible heritage values are significant dimension in conserving cultural variety front of globalization. Maintaining the intangible historical value, through respecting the sense of place in these Khans will help to understand the intangible cultural heritage of the local community in N. Cyprus. Furthermore, these "*Khans*", are still keeping the sense of the buildings within the space, however, the functions were changed, but they are keeping the memories about the buildings alive.

## **5.1 Recommendations for the Future**

For successful management in establishing heritage buildings' conservation, and correct transformation without losing the true authenticity and the integrity of those buildings, a policy should be developed through involvement of an appreciation and

opinion of the inhabitants, which enrich the sense of the place through their memories on the place to connect various views and come out with most realistic and succeeded conservation process for historical "khans". This will help the Organizations which are currently working in this field.

Adaptive re-use as one of the effective conservation methods is highly recommended in N. Cyprus historical buildings, and should not be delineated only to the Büyük Han and Kumarcılar Hanı, but should involve many other historical buildings, which are in the margin of buffer zone, and suffering from abandonment, in order to revive them and return them to the life. Also, it is recommended to apply adaptive re-use of heritage buildings instead of replacing them regardless of bad plot ratios and lack of efficiency. Historical buildings are visual amenity that gives a sense of connection with the place through heritage.

It appears that the authenticity heritage requirements attached to buildings may prevent the use of new materials or techniques needed for adaptive reuse, because it reduces the authentic value. However, this study emphasized that the authenticity value for this kind of building types cannot be based solely on the physical aspects but the true authenticity has much deeper values involved in it. In other words, any evaluation that takes in view, the adaptive re-use of heritage or historical buildings should also involve criteria that ensure the adaptive re-use will not reduce the authenticity value and integrity of the stated buildings with many dimensions and meanings involved.

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## **APPENDIX**



## International Documents Nara Documents

CONSEIL INTERNATIONAL  
DES MONUMENTS ET DES SITES



INTERNATIONAL COUNCIL  
ON MONUMENTS AND SITES

### THE NARA DOCUMENT ON AUTHENTICITY (1994)

#### PREAMBLE

**1.** We, the experts assembled in Nara (Japan), wish to acknowledge the generous spirit and intellectual courage of the Japanese authorities in providing a timely forum in which we could challenge conventional thinking in the conservation field, and debate ways and means of broadening our horizons to bring greater respect for cultural and heritage diversity to conservation practice.

**2.** We also wish to acknowledge the value of the framework for discussion provided by the World Heritage Committee's desire to apply the test of authenticity in ways which accord full respect to the social and cultural values of all societies, in examining the outstanding universal value of cultural properties proposed for the World Heritage List.

**3.** The Nara Document on Authenticity is conceived in the spirit of the Charter of Venice, 1964, and builds on it and extends it in response to the expanding scope of cultural heritage concerns and interests in our contemporary world.

**4.** In a world that is increasingly subject to the forces of globalization and homogenization, and in a world in which the search for cultural identity is sometimes pursued through aggressive nationalism and the suppression of the cultures of minorities, the essential contribution made by the consideration of authenticity in conservation practice is to clarify and illuminate the collective memory of humanity.

#### CULTURAL DIVERSITY AND HERITAGE DIVERSITY

**5.** The diversity of cultures and heritage in our world is an irreplaceable source of spiritual and intellectual richness for all humankind. The protection and enhancement of cultural and heritage diversity in our world should be actively promoted as an essential aspect of human development.

**6.** Cultural heritage diversity exists in time and space, and demands respect for other cultures and all aspects of their belief systems. In cases where cultural values appear to be in conflict, respect for cultural diversity demands acknowledgment of the legitimacy of the cultural values of all parties.

**7.** All cultures and societies are rooted in the particular forms and means of tangible and intangible expression which constitute their heritage, and these should be respected.

**8.** It is important to underline a fundamental principle of UNESCO, to the effect that the cultural heritage of each is the cultural heritage of all. Responsibility for cultural heritage and the management of it belongs, in the first place, to the cultural community that has generated it, and subsequently to that which cares for it. However, in addition to these responsibilities, adherence to the international charters and conventions developed for conservation of cultural heritage also obliges consideration of the principles and responsibilities flowing from them. Balancing their own requirements with those of other cultural communities is, for each community, highly desirable, provided achieving this balance does not undermine their fundamental cultural values.

#### VALUES AND AUTHENTICITY

**9.** Conservation of cultural heritage in all its forms and historical periods is rooted in the values attributed to the heritage. Our ability to understand these values depends, in part, on the degree to which information sources about these values may be understood as credible or

truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning, is a requisite basis for assessing all aspects of authenticity.

**10.** Authenticity, considered in this way and affirmed in the Charter of Venice, appears as the essential qualifying factor concerning values. The understanding of authenticity plays a fundamental role in all scientific studies of the cultural heritage, in conservation and restoration planning, as well as within the inscription procedures used for the World Heritage Convention and other cultural heritage inventories.

**11.** All judgements about values attributed to cultural properties as well as the credibility of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgements of values and authenticity within fixed criteria. On the contrary, the respect due to all cultures requires that heritage properties must be considered and judged within the cultural contexts to which they belong.

**12.** Therefore, it is of the highest importance and urgency that, within each culture, recognition be accorded to the specific nature of its heritage values and the credibility and truthfulness of related information sources.

**13.** Depending on the nature of the cultural heritage, its cultural context, and its evolution through time, authenticity judgements may be linked to the worth of a great variety of sources of information. Aspects of the sources may include form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling, and other internal and external factors. The use of these sources permits elaboration of the specific artistic, historic, social, and scientific dimensions of the cultural heritage being examined.

## **APPENDIX 1**

Suggestions for follow-up (proposed by H. Stovel)

**1.** Respect for cultural and heritage diversity requires conscious efforts to avoid imposing mechanistic formulae or standardized procedures in attempting to define or determine authenticity of particular monuments and sites.

**2.** Efforts to determine authenticity in a manner respectful of cultures and heritage diversity requires approaches which encourage cultures to develop analytical processes and tools specific to their nature and needs. Such approaches may have several aspects in common:

- efforts to ensure assessment of authenticity involve multidisciplinary collaboration and the appropriate utilization of all available expertise and knowledge;
- efforts to ensure attributed values are truly representative of a culture and the diversity of its interests, in particular monuments and sites;
- efforts to document clearly the particular nature of authenticity for monuments and sites as a practical guide to future treatment and monitoring;
- efforts to update authenticity assessments in light of changing values and circumstances.

**3.** Particularly important are efforts to ensure that attributed values are respected, and that their determination includes efforts to build, as far as possible, a multidisciplinary and community consensus concerning these values.

**4.** Approaches should also build on and facilitate international co-operation among all those with an interest in conservation of cultural heritage, in order to improve global respect and understanding for the diverse expressions and values of each culture.

**5.** Continuation and extension of this dialogue to the various regions and cultures of the world is a prerequisite to increasing the practical value of consideration of authenticity in the conservation of the common heritage of humankind.

6. Increasing awareness within the public of this fundamental dimension of heritage is an absolute necessity in order to arrive at concrete measures for safeguarding the vestiges of the past. This means developing greater understanding of the values represented by the cultural properties themselves, as well as respecting the role such monuments and sites play in contemporary society.

## **APPENDIX 2**

### **Definitions**

**Conservation:** all efforts designed to understand cultural heritage, know its history and meaning, ensure its material safeguard and, as required, its presentation, restoration and enhancement. (Cultural heritage is understood to include monuments, groups of buildings and sites of cultural value as defined in article one of the World Heritage Convention).

**Information sources:** all material, written, oral and figurative sources which make it possible to know the nature, specifications, meaning and history of the cultural heritage.

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