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**BOOK OF CONFERENCE ABSTRACTS – Importance of Place**

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**I M P O R T A N C E O F P L A C E**

SARAJEVO | 13-16 JUNE 2011

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## CONSERVATION OF RELATIONSHIP BETWEEN “PLACE” AND “CONTEXT”: MOUNT NEMRUT TUMULUS

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### **SUMMARY**

This paper aims to define the material entity value and contextual meaning of the Mount Nemrut Tumulus (MNT) in the Commagenian Kingdom Period, with particular focus on their conservation. The paper begins by defining the material and immaterial features of the MNT; the second part then introduces the Commagene Nemrut Conservation Development Programme; and the third part discusses the conceptual framework of a holistic approach to the conservation of MNT with a presentation of the complementary tracks defined in the scope of the Conservation Management Plan.

Finally, the fourth part introduces the vision of the Commagene Nemrut Conservation Management Plan derived from the dialectic relations between the place and context of the Nemrut Tumulus.

### **THE LOCATION AND CONTEXT OF MOUNT NEMRUT TUMULUS**

The Mount Nemrut Tumulus (MNT) is located in Adiyaman, in south-eastern Anatolia; and is one of Turkey's nine UNESCO World Heritage Sites (UNESCO-WHL). The monument's inclusion on the UNESCO World Heritage List is based on the material culture value of the site as well as its contextual symbolic meaning value in the Commagenian Kingdom Period.



## What is the entity of the material culture of MNT?

MNT has survived to the present day in a moderately preserved state. It is a conical tumulus with a gradient of 30-35 degrees at the centre and a diameter of 145 meters, and is surrounded on three sides by terraces to the east, west and north, with two separate processional routes radiating out to the east and west terraces (Fig. 1). The cult area was built as a burial site for the Commagenian King Antiochos I, and covers an area of 2.6 hectares. [1, 2, 3].

The site has five giant monumental limestone god statues, located correspondingly on the east and west terraces with their backs to the tumulus; and a pair of guardian animal statues → a lion and eagle – flanking two sides. Additionally, to the rear of each set of statues can be found identical nomos (inscription panels of Antiochos' will), written in ancient Greek.

On both terraces, in addition to the giant statues, there are two rows of sandstone stelae, mounted on pedestals with an altar in front of each stele. The rows on the east terrace are located on two opposite sides, while on the narrower west terrace they are aligned with the two edges perpendicular to each other.

On the west terrace there is an additional row of stelae representing the particular significance of Nemrut, the handshake scenes (dexiosis) and the stele with a lion horoscope believed to be indicating the construction date of the cult area. In contrast, the east terrace contains a square platform that has been defined as an altar; while the north terrace is rectangular in shape, and hosts a series of sandstone pedestals. The stelae lying near the pedestals in the north terrace have no reliefs or inscriptions.

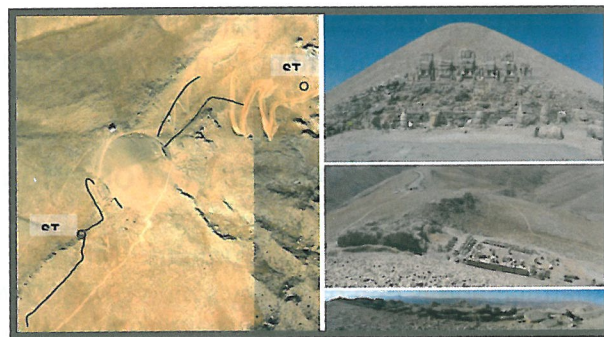


Figure 1 – Aerial photo of Nemrut Tumulus and the North, East and West Terraces

The cult area was constructed on top of Nemrut Mount at an altitude of 2,206 meters some 2000 years ago. It is a spectacular structure, featuring statues of giant gods built on an extremely difficult topography in a location that is very difficult to reach. What is all the more impressive is the site's material entity based on the aesthetical and visual integrity which results from its location and landscape. The structure, nominated by ICOMOS for inclusion on the UNESCO-WHL on December 31, 1986, has unique and outstanding features that were cited in the nomination as [4]:

*Criterion i. The tomb of Antiochos I of Commagene is a unique artistic achievement. The landscaping of the natural site of Nemrut Dag is one of the most colossal undertakings of the Hellenistic epoch (some of the stone blocks used weigh up to nine tons)."*

The reasons given for its inclusion on the UNESCO-WHL in 1987 were:

"it is an important ensemble of architectural and sculptural monuments bearing witness to the fusion of Persian, Hellenistic and Anatolian traditions of styles, its complex design and colossal scale combined to create a project unequalled in the ancient world and in building the colossal statues and orthostats, a high technology was used which was seen nowhere else in that age."

Consequently, the physical importance and material entity value of MNT was deemed worthy of conservation by international and national bodies, with the intention of protecting its extraordinary technical, architectural and sculptural features for future generations. Besides the material entity value of MNT, its contextual symbolic meaning is of great importance in that it conveys information about religious beliefs, personal feelings and meanings within its spectacular physical and historical context.

### **What is the contextual meaning of MNT in the Commagenian period?**

Although MNT is a unique and extraordinary material entity, it also conveys valuable immaterial meaning as part of the Commagenian setting, and has symbolic meanings that are formed through its context [5]. MNT was constructed in the period of King Antiochos I (69-32 BC), who was the ruler in the most thriving period of the Commagene Kingdom, which emerged as a dynasty after the fall of the Seleucid Empire in 162 BC. The capital of the Commagene Kingdom was Samosata, located at the crossroads of the



Euphrates separating the east and west where the Seleucid-Persian cultures meet [6,7]. Other important cities of the time in the region were Gerger, Arsameia, Perre/Pirun and Zeugma/Belkis (Fig. 2).

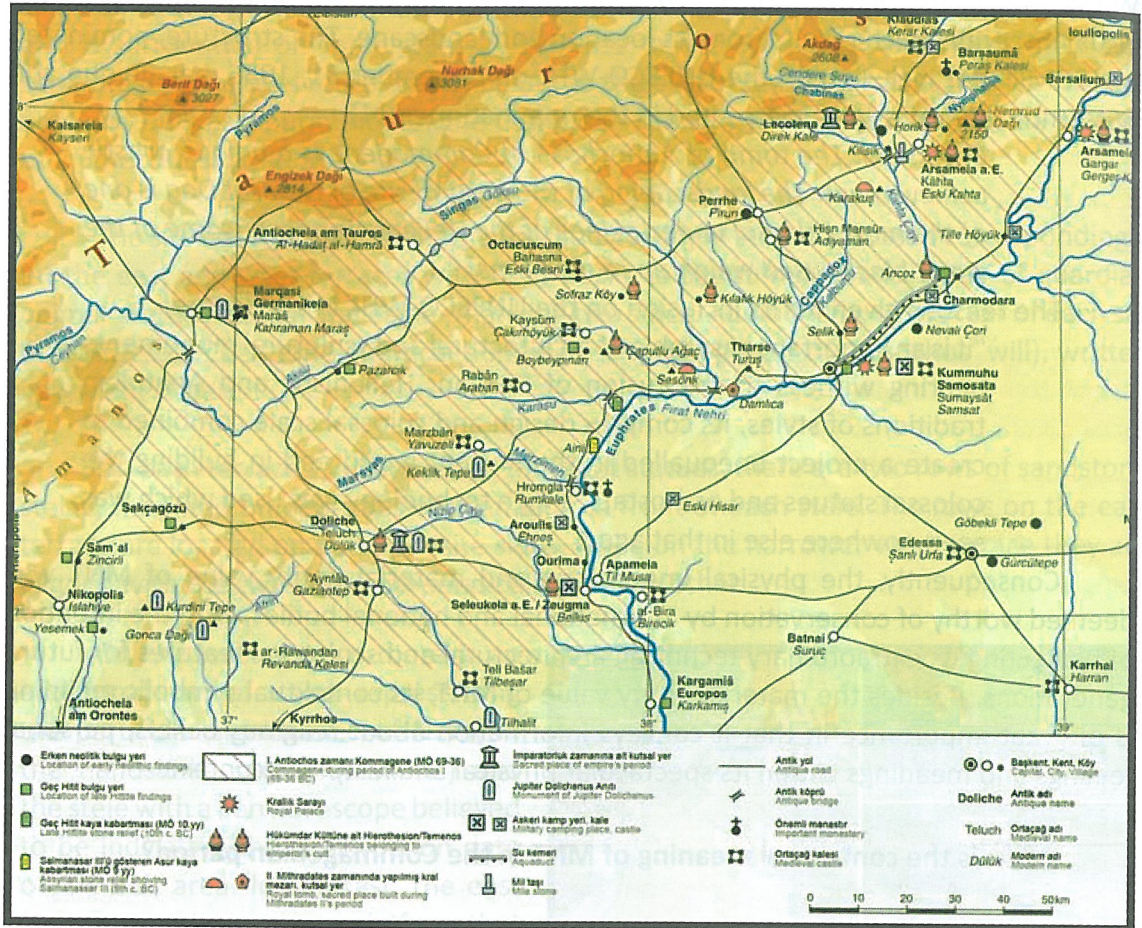


Figure 2 – Important settlements and cult areas of the Commagene Kingdom [5]

King Antiochos I, a descendant of both the Persian and Seleucid cultures, underlined his power by erecting a statue of himself near those of the gods in MNT, which was the most important cult area of the Commagene civilization. He also aimed to integrate the Helen and Persian cultures by writing their gods' names in both languages in his will



(nomos) which was carved to the rear of the statues of the gods: King Antiochos I, Commagene/Tyche, Zeus/ Oromasdes, Apollon/Mithras-Helios-Hermes and Herakles/ Artagnes-Ares, from left to right respectively. This symbolic and meaningful action was attributed by Antiochos' order to the MNT, and was taken into consideration in the recommendation of ICOMOS as follows [4]:

*Criterion iii. The tomb or the Hierothesion of Nemrut Dağ bears unique testimony to the civilization of the kingdom of Commagene. Antiochos I is represented in this monument as a descendant of Darius by his father Mithridates, and a descendant of Alexander by his mother Laodice. This semi-legendary ancestry translates in genealogical terms the ambition of a dynasty that sought to remain independent of the powers of both the East and the West.*

In fact, this symbolic expression may be defined as a conscious policy, and in a way an strategic move, given the multi-cultural and geo-politically important territory ruled over by Antiochos I, as it was his desire to rule over all different cultures and beliefs in his dynasty and maintain his dominance through an "official unified religion which includes Hellenic and Zoroaster belief systems developed the worship of Greek and Persian gods/goddesses" [8].

It can be seen that this strong and existential policy was derived from the place and formed the context in an interrelated manner. It is evident that this attitude of Antiochos was not only limited to Nemrut itself, but also became a common feature of other sacred sites and cult areas across the territory of the Commagene Kingdom. The Karakuş Tumulus and Sesönk Tumulus, as royal burial sites; and the cult areas in Gerger, Arsemaia and Zeugma cities, are the most important examples among these sites. In terms of location, nearly all the cult areas and burial sites were built at strategically important points, so that today the visual interpretation between them can be understood with the naked eye. Accordingly, the question that needs to be answered if one is to understand the dialectic relations between the place – MNT – and the context – other cult areas and burial sites – is: ***Are there any contextual symbolism meanings to the locations of important cult areas and burial sites, or is it only coincidental?***

Logically, while King Antiochos I had chosen the summit of the highest mountain for his tomb as a place; he most probably planned the Karakuş Tumulus as a burial site

for his mother and the other women of the Royal family to the south-west of Nemrut, and hierothesion of Arsemia for his father Mithridates I. The cult area of this powerful king would at the time have been visible from Gerger, located to the far west of the Kingdom, and from the Zeugma cult area, located to the far south.

Despite the enlarged basin of the Euphrates as a result of the flooding of Samosata, the capital of Commagene, following the construction of the Atatürk Dam, the visual relationship between these cult areas is still evident. The relationships between these places and the selection of their locations indicate an inter-relationship of place and context, as defined by King Antiochos I and the other Commagenian kings. For this reason, the context, formed out of the aim to integrate the Eastern and Western religions by King Antiochos I, can be said to have contextual symbolic immaterial values. This contextual attitude was reflected in the ICOMOS recommendation criterion no. iv, as follows [4]:

*Criterion iv. More so than the tombs at Karakuş and Eski Kâhta, the tumulus at Nemrut Dağ illustrates, through the liberal syncretism of a very original pantheon, a significant historical period. The assimilation of Zeus with Oromasdes (the Iranian god Ahuramazda), and Heracles with Artagnes (the Iranian god Verathragna) finds its artistic equivalent in an intimate mixture of Greek, Persian and Anatolian aesthetics in the statuary and the bas reliefs.*

## CONSERVATION AND VALORISATION OF MNT

### **Valorisation of Nemrut as the place and the Commagene Kingdom as the context:**

Considering the evaluations mentioned above, it can be seen that the conservation problem of MNT is not limited to the conservation of the material entity of the place based on the aesthetical and visual integration created by the landscape. Clearly, the conservation of the contextual symbolic meaning values that Antiochos I attributed to Nemrut is as important as its material entity values; and consequently, the subject of conservation here is not only the place itself, being the material entity of MNT, but also the conservation and transfer of its context belonging to its epoch as well. Is this achievable? To answer this question the following assessments can be made.

Samosata, the capital of Commagene, and part of Zeugma (Seleucia) together with its twin city Apamea, along with many other mounds and edifices, are now underwater due to the enlargement of the river bed of the Euphrates following the construction of the Atatürk Dam.

At the time of construction of MNT some 2000 years ago the landscape was covered with cedar trees, however these days there is almost no remarkable vegetation aside from a few scattered oak trees. Despite all these extensive alterations, MNT is rather well preserved in terms of its context, which allows us to identify Commagene of the Antique Period. Accordingly, the important cult areas of Commagene still exist, and their original interrelationships can still be observed and perceived.

MNT, after its first discovery in 1881, has been studied by many researchers from many nations, including Otto Puchstein and Karl Sester (1881), Osman Hamdi Bey and Osgan Efendi (1882), Karl Humann and Otto Puchstein (1882), Theresa Goell (1956–1973), Karl F. Dörner (1954–1958 and 1984), Sencer Şahin (1987–1989), and Herman A.G. Brijder and M. Crijns (2001–2003). The principal aim of these investigations, which have been carried out over a period exceeding 100 years, has been to locate the burial chamber of Antiochos I, while no efforts have been made to conserve the monument. Some limited conservation applications were carried out after 1973; however the vestiges of MNT could not be preserved efficiently, and nor are they presented to visitors in an appropriate manner. Nevertheless, these valuable researches have answered many questions about Commagene, and about MNT in particular.

Aside from the investigations carried out on MNT itself, there have been other continuous and systematic researches that have concentrated on such important centres as Döliche and Zeugma. The existence of these areas and also the level of research attributed to them has yielded much information on their original context, and with this accumulated knowledge it is possible to develop strategies that draw upon scientific knowledge to preserve the place and the context of MNT.

Besides the features that enable the preservation of the place and the context, another important factor that should be taken into consideration is the current situation of the Adiyaman Province, which on the whole follows the original boundaries of



Commagene. Although the Adiyaman Province has protected the 2000-year-old Commagene context to a large extent, today it is one of the least developed cities in Turkey. MNT and Commagene are now the most important resources of tourism for Adiyaman since it lost 80% of its fertile agricultural lands due to the Atatürk Dam. Therefore, while the conservation of the place and context will assure MNT's valorisation, the tourism potential of the area will be an important aspect in the development of the Adiyaman Province [9].

### **Commagene Nemrut Conservation and Development Programme (CNCDP):**

In the light of these assessments, the Commagene Nemrut Conservation Development Programme (CNCDP) was developed and entered into operation in August 2006 with a protocol signed between the Ministry of Culture and Tourism (MoCT) and Middle East Technical University (METU) [9,10]. The aim of CNCDP, which will be completed in 2011, is the conservation of Nemrut in conformity with the internationally stated criteria, and the presentation of the place in such a way that it reflects the original Commagenian context.

To this end, the works to be done within the programme are envisaged in two main complementary sequential tracks and sub-projects which interact, and are realised progressively. The first one is the conservation of the material entity of MNT as place, and its presentation in a contemporary manner; while the second includes works that will provide for the presentation of the site following a holistic approach within the context of Commagene, and will also provide for the development of tourism in the Adiyaman Province in a controlled manner. CNDCP, which aims to present the region in such a way that visitors will be able to perceive the context of Commagene and to ensure the conservation of MNT, can be defined as a first generation Conservation Management Plan [10]. The application of some projects has been initiated by the MoCT.

### **Track I: Conservation of Mount Nemrut Tumulus**

The studies in Track I are aimed at defining the most urgent steps to be taken in the conservation of MNT, a structural assessment of the edifices, a determination of the level of stone erosion and the most appropriate interventions for their repair, and finally

the preparation of architectural projects based on these researches aimed at the presentation of the site.

### ***Determination of the conservation interventions and relevant project preparations***

An almost completely digital Nemrut Archive is being established in CNDCP as a database for future researches; a web site, [www.nemrut.org.tr](http://www.nemrut.org.tr), has been set up for the dissemination of the gathered information to the public; and an exhibition, "CNDCP 2006-2008," detailing the first two years of the study has been organised.

In addition, MNT has been documented in detail with the creation of an Architectural Blocks Database including 748 stone blocks from the site. The most significant 408 of these blocks have been drawn in 1/10 and 1/20 scale, and their decay maps have been prepared. Dimension drawings have been prepared, and likewise a restitution study, including all the previous interventions, has been completed. The most important problem in MNT is the erosion of the sandstone and limestone edifices. In the first steps to address the problem, the material properties of the blocks have been identified, and the geological formation of the area and the stone quarries which were used in the construction of the MNT have been determined. For the consolidation of the limestone and sandstone blocks, which have weathered to different extents, a number of different nanoparticle mixtures and mortars that are compatible with the original materials have been prepared, and their results have been examined both in the laboratory and on site. Over the next five years, starting with the most urgent cases, the stone blocks will be consolidated using mixtures that have been approved by the project team [11, 12, 13].

Additionally, in order to protect the statues from the freeze and thaw cycles in winter, laboratory and on-site tests have been carried out with a view to covering the stones with an impermeable but breathable cover. The statues, on the other hand, are planned to be enclosed with protective textiles. Using reverse engineering methods, earthquake and snow loading simulations are being made alongside the collection of various pieces of relevant data, such as climatic conditions, resistance etc. From these studies, the possible causes of structural damage to the statues can be assessed and the necessary structural precautions and interventions determined for the conservation of the monument [14].

Drawing upon data from the detailed investigation of the construction materials and the structural analyses made in the area, a restoration project has been prepared that includes the consolidation of the stones, the definition of structural interventions and preventive measures to control possible risks and limited aesthetic applications to the eroded blocks, which will permit a better perception of the original design considerations of the *hierothesion*.

One of the main objectives of this restoration process, which is expected to continue for a couple of years, is to keep the site open to visitors while also creating employment opportunities for local people and raising awareness. The proposed process includes the employment and training of technicians to carry out conservation tasks, as well as to conduct monitoring and evaluation activities.

Environmental Design Project for MNT and new Visitor Centres While the works in the laboratory and on site were continuing, in the first years of CNCDP an environmental design project was prepared to look into an appropriate means of interpretation and presentation of the area. The aim of the project was to satisfy the needs of all visitors, including the disabled, and all related personnel (guards, other employees, researchers, etc.), and to ensure the safety and security of the area.

Pedestrian walkways in the area, an itinerary for disabled visitors, information/ orientation signs and the arrangement of vistas, landscape elements such as benches/ trash bins, auxiliary buildings such as guardhouses, site offices and a festival area have been designed in such a way that they do not obstruct the view of MNT [15].

In order to provide information to visitors before coming to the area and to satisfy their needs, two visitors' centres, one on the way to Adiyaman and the other on the way to Malatya, are planned [16]. The preliminary design of these buildings has been prepared by METU and the application projects have been prepared by SAYKA Ltd. The centres have been financed by the MoCT, and are planned to be completed by 2012.



## Track II: The definition and presentation of the context of Commagene: Commagene Nemrut Management Plan

The UNESCO Monitoring Report, prepared in 2006, stated that a Conservation Management Plan (CMP) should be prepared for MNT as a World Heritage site. Preparation of the CMP is included in the scope of CNCDP following the definitions and means stated in conservation legislation, especially those that came into effect under Law No: 5226. The CMP is being prepared with due consideration of the strong relations that MNT holds with its context, the existing monuments in Adiyaman belong to Commagene Period and their potential as tourism attractions. The aim of the plan is, through the designation of a special destination with Nemrut as its centre, to increase the tourism income of Adiyaman, to increase the multiplier effect of the conservation projects in Nemrut and to spread them through the entire province with a view to increasing cultural tourism in the area.

In the first step, all of the cultural heritage assets of Adiyaman are being investigated, thus establishing a complete cultural inventory of Adiyaman. In addition, an itinerary is being drawn up of the various destinations with tourism qualities and strong relations with each other that will have the capacity for presentation after a few interventions [17].

Among the scenarios developed for these destinations, the most realistic and feasible in the short term is selected jointly by the MoCT and the CMP, with full consideration of the areas and vestiges within the scenario. As most of the chosen areas and edifices belong to the Commagene period, the plan has been given the title of: "Commagene Nemrut Management Plan (CNMP)".

The CNMP has to be updated every five years, in line with national legislation, with focus on 15 sites located in four districts of Adiyaman, these are: 1. NMT, 2. hierothesion of Arsameia, 3. Yenikale, 4. Cendere Bridge and its canyon, 5. Karakus Tumulus, 6. Derik Hereons, 7. Perre Necropole, 8. Haydaran Relief, 9. Palanli Cave and valley, 10. Adiyaman historic city centre, 11. Turuş, 12. Rock-cut burial chambers of Atmalı, 13. Sofraz Tumulus, 14. Remains of Old Besni, 15. Kızilin/Göksu Bridge, Göksu and Euphrates Canyons and Abul-Deys Caves.

However, this number may be increased when the defined projects are completed and new itineraries are opened. At this stage, the CNMP's scope and boundaries have been defined with Nemrut as the focus. Initially, a detailed determination of the historical, architectural and natural properties of the 15 places has been made. In parallel to this, stakeholder meetings are held in the villages in which each vestige is found. The problems of the stakeholders are stated, and their views and suggestions are sought. In this way, the vision, policy and strategies related to each of the 15 places/vestigis are set down, and sub-projects are defined that take into account the priorities of the stakeholders in each strategy area. In the last phase, the projects to be realised in the first five years are defined and prioritised. These projects will be realised with the participation of central bodies and local stakeholders, and budgets are defined containing as much detail as possible.

In order to implement the CNMP in conformity with Law No: 5226, which recently came into effect in Turkey, a site management unit and a project office will be established within the body of the Adiyaman Governate Special Provincial Administration, and the two offices will collaborate with each other. The scenario that is expected to be implemented with the implementation of CNMP will enable the visitors to unite the material entity of Nemrut the place with its context (Fig. 3).

The visitors will start their trip at a very special centre of attraction like Nemrut and the exhibitions in the Visitor Centre, and will then continue on to Arsameia where the summer palace of the Commagenian Kings can be found. They will carry on enjoying the panorama at Yeni Kale, a Commagenian then a Memluk castle used later by Ottomans, which is on the opposite hill and dominates the Kahta Valley below; from where they will arrive at Cendere Bridge, a Roman-period vestige, and will be able to cool off in the Cendere Canyon where local people used to come for picnics.

While tracing the history of Commagene, visitors will arrive at the Karakus Tumulus, which offers evidence of the importance that the Commagene Kingdom placed in its women folk, and forms a visual relationship with King Antiochos I who rests on Nemrut with the gods, and on the other side, to the north, the father of Antiochos I, King Mithridates.

After Karakus, following a road that passes through a deep valley, the visitors will arrive at Sincik, the Roman period Hereons, where they will have the opportunity to experience the harsh geography that bore witnesses to the settlement of the region throughout history. In these places during the early spring, the visitors will also be able to see the reverse tulip (*Fritillaria imperialis* L.), locally named as crying bride, which is an endangered epidemic species of Adiyaman.

Travelling downwards from Sincik, they will pass through small villages that have preserved their local character in the Palanli Valley, after which they will arrive at the Palanli Cave and the Haydaran Relief, and will complete the trilogy with Perre Necropole, close to the Adiyaman city centre. Visitors will arrive in the Adiyaman city centre after a two or three day trip along the preserved original landscape of 2000 years of Commagene, and will step into a huge, entirely rock-cut necropole area that is one of the richest examples of its kind.

In the Adiyaman city centre, they will visit Tuz Khan and the traditional commercial centre, namely the Otrakçi Bazaar, which is famous for its local produce, and will have the opportunity to taste the delicious local food. The visitors will then continue their journey to the south, where they will visit the modest rock-cut burial chambers of Atmali. They may then rest in the village teahouse and visit the mud brick houses with earthen flat roofs, and may browse the traditional village market place where they will be able to become acquainted with the local products made by the women of the village.

Continuing south from Atmali, they will arrive at the ruins of a Turkish Bath and mosque in Old Besni, which has been transformed to a vineyard, and afterwards, when stopping for lunch, they will be introduced to the Besni grape and its various sub-products. The visitors will then head east to Sofraz, where they will experience the original interiors of two Roman period tumulis that are different to those found in Nemrut. In the evening they will dine in a fish restaurant on the bank of the Sofraz River. The next day, the visitors will continue south and will arrive at Kizilin village, where they will relax in the rock-cut spaces along the banks of the Euphrates. From here they will climb down 20 meters below the rock-cut footpath to reach the bank of the Euphrates, where they will take a boat from the landing pier and sail through a 20–30 meter deep canyon on the Euphrates that is considered sacred in many religions.



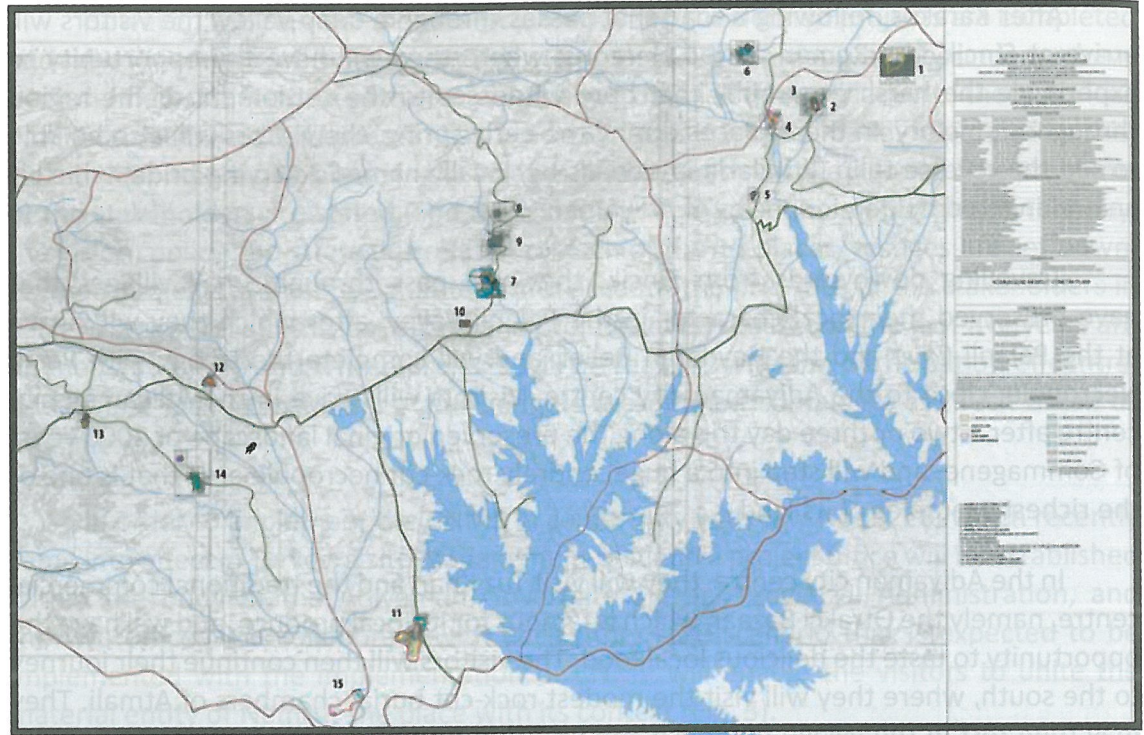


Figure 3 –The itinerary of the Commagene Nemrut Management Plan Scenario

In this canyon, where rock-cut spaces that have seen inhabitation since the early periods of history can be found on both banks, they will be refreshed by the icy waters of the Euphrates, which throughout its history was famed for being wild and impassable, and will then pass on to the Abul-Deys Caves in the north. After following the route of a newly built timber pier, the visitors will scale the narrow rock-cut stairs to reach the upper levels of this multi-storey early-period settlement.

At the uppermost level, passing into a main central space where traces of different productions from the antique period can be observed, they will arrive at a point 8–9 meters above the Euphrates and take in the sight of the turquoise colour of the river. After exploring the cavern, they will again board the boat and continue north to Göksu Canyon.

After a journey of 2.5 kilometres through this lower canyon, they will reach the Roman Kizilin-Göksu Bridge, which although partly destroyed still bears the evidence of centuries of wheel tracks on the approach ramps on both sides. From here the visitors will also be able to see a number of cavern settlements and burial chambers to the south while watching the stunning yellow/orange/violet colours of the sunset.

When the day is over, they will again board the boat, and on the return journey to Kizilin they will be entertained with stories and ballads relating to the river while watching a light show on the canyon walls of the Euphrates after dark.

Thus, visitors will have completed the itinerary of the Call of the Euphrates/The Two Banks, and this part of the journey will come to an end with a dinner prepared using local products obtained from the unpolluted soil of the village and fish caught from the Euphrates, before retiring for the night at accommodation in the village.

The next morning, after a rich traditional village breakfast, the visitors will arrive at the Turus Rock-Cut Tombs in Kuyulu, which is on the way back to Adiyaman. Here, they will be able to observe the burial tradition on flat areas, in contrast to the steep slopes of the other areas. In Turus, which was used both as a stone quarry and for the creation of rock-cut tombs, the visitors will be able to see how the stones were quarried in the antique period, from which they will gain an understanding of the traditional building methods.

On the following morning, they will continue to the south along the Euphrates, and following the canyon, will arrive first at Rumkale, and then at Zeugma, where they will observe the rich daily life of the city from mosaics that date back 2000 years that can be found in the pavilions. This point represents the final city in Commagene's expansion [18].

### **CONCLUSION: Tracing COMMAGENE: "Where East and West, Nature and Structure, and Local and Global Meet"**

By following this itinerary, visitors will be able to realise the vision defined in CNMP, that the Antique Period Commagene was a civilisation that reigned over the Euphrates River's passageways, considered at the time to be the boundary between the East and

West. Commagenian King Antiochus I, referring to the particular location of his country and its existence on an arduous geography, aimed to demonstrate how he was able to unite the East and West by binding his family's roots to the East, based on his Persian ancestry, and to the West, based on his Macedonian ancestry in his will (Nomos) at Nemrut, also illustrating himself as facilitating a handshake (Hierothesion) between the Eastern and Western gods.

In the region, especially where the cultural heritage exists, the relationship between the natural environment and the built environment is still preserved. Nemrut, being a World Heritage Site, will unite the small villages and the people in the locality with people coming from all over the world. When the projects defined under the vision of CNMP are realised, by following the traces of Commagene visitors will become acquainted not only with Nemrut itself, but also with the material and immaterial features of the context. It has been the vision of CNCDP to reflect this idea precisely under the banner of: "Tracing Commagene: Where East and West, nature and structure, and local and global meet".

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