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18° International Assembly of the Experts of the Fondazione Romualdo Del Bianco

The Mottos over the years

1998

“Per la pace nel mondo, fra giovani di diversi Paesi, con la cultura. Incontrarsi, Conoscersi, Comprendersi, per sviluppare l’amicizia tra i popoli”

“For peace in the world, among young people of different Countries, through culture. Meeting, getting acquainted, understand each other to develop friendship among people”

“Для мира в мире, с молодежью из разных Стран, через культуру. Встречаться, знакомиться, понимать друг друга, чтобы развивать дружбу между народами”

”なる国の若者同士による、文化を通しての世界平和のために：世界の人々ので友情を育むための、出会い、知り合い、相互理解”

2005

“Incontri internazionali, senza competizione, nel rispetto delle singole identità - Un passato da conoscere assieme, un futuro comune da costruire”

“International meetings without competition in the respect of each own identity - A past to know together, a common future to share”

“Международные встречи, без конкуренции и в уважении к индивидуальности каждого – Узнавать вместе прошлое, чтобы строить совместное будущее”

”お互いのアイデンティティを尊重して、うことのない、国的な出会い共に去を知り、共有された未来をく”

2010

anno del riavvicinamento delle culture - *the year of the rapprochement of cultures* - год сближения культур - 文化交流の年

“Da Firenze contribuiamo a suscitare emozioni nei giovani con riflessioni utili per la comunità internazionale”

“From Florence, we are helping to trigger young people’s emotions urging them to come up with thoughts and proposals of use to international community”

“Из Флоренции, мы помогаем вызывать эмоции в молодежи, стимулируя их к идеям и предложениям, полезным международному сообществу”

”フイレンツエから、国 社会へ役立つ考えや提案をもって、若者に感情を起させることに 献します。”





Contributions to the 18th General Assembly 2016

18th General Assembly of the International Experts of the Fondazione Romualdo Del Bianco

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Life Beyond Tourism®
CENTRO CONGRESSI al DUOMO
FIRENZE



Contributions to the General Assembly 2016

18th General Assembly of the International Experts of the Fondazione Romualdo Del Bianco

Learning Communities for

Territorial Development



Life Beyond Tourism® by the Fondazione Romualdo Del Bianco®

Intercultural Dialogue

The 1972 UNESCO convention a contribution to the

UNESCO Conventions of 2003 and 2005 and vice versa to the 1972

FONDAZIONE ROMUALDO DEL BIANCO
ALTA VALLE AOSTA

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“Step by Step”

since 1991

by Paolo Del Bianco

Once upon a time a Florentine Hotel Company, in a world Heritage Site, began to think about its main “Employer”, the World Heritage; from that time began a process of many steps, becoming every time deeper and more conscious of the importance of travel in our international community, and going, therefore, well beyond mere consumerist tourism. Below are the milestones of this activity, in their extremely synthesis.

- | | |
|-------------|--|
| 1991 | Tribute to Florence
The first project of involvement of Florentine Hotel Company’s guests in the conservation and valorisation of the Florentine cultural heritage. |
| 1998 | 3 June, Constitution of the Fondazione Romualdo Del Bianco® |
| 1998 | Motto 1998
<i>“For peace in the world, among young people of different Countries, through culture. Meeting, getting acquainted, understand each other to develop friendship among people”</i> |
| 2004 | Letter by Prof. Antonio Paolucci, Special Superintendent for the State Museums of Florence and former Minister of Cultural and Environmental Heritage of the Italian Republic, prot. 5370-1/92, April 7, 2004. |
| 2004 | Be Part of History®
A worldwide Heritage to build our Future, contributing to the restoration of masterpieces displayed in Florence major museum. |
| 2005 | Motto 2005
<i>“International meetings without competition in the respect of each own identity - A past to know together, a common future to share”</i> |
| 2005 | Art in our Heart®
Programme for the contribution to the preservation of works of art and culture, with the personal involvement of Florentine Hotel Company’s guests. |
| 2006 | ISC ICOMOS Theophilos
Upon invitation of Prof. Andrzej Tomaszewski, the Foundation becomes an institutional member of the ICOMOS International Committee for Theory and the Philosophy of Conservation and Restoration and brings its contribution and experience to the field of enjoyment of cultural heritage for intercultural dialogue. |
| 2007 | Ministry of Culture of Azerbaijan
Memorandum of Understanding with the Ministry of Culture of Azerbaijan. |
| 2007 | First presentation of Life Beyond Tourism, Baku, Azerbaijan
At the international conference “The Islamic City in the 21 st Century: Cooperation with the Islamic World”, Baku, Azerbaijan. |
| 2008 | Manifesto 2008
With the Foundation, 59 experts from 21 countries publish the Life Beyond Tourism Manifesto, laying the ground rules for understanding tourism and travel in the light of cultural heritage and opportunities for intercultural dialogue. |
| 2008 | ICOMOS Quebec
Support of the philosophy Life Beyond Tourism by ICOMOS during its 14 th Symposium in Quebec. |
| 2008 | Declaration of Intent
Life Beyond Tourism® Declaration of Intent, signed by 59 experts from 22 countries. |

- 2008** **Launch of www.lifebeyondtourism.org**
Launch of the Non-Profit Cultural Portal Heritage Community Life Beyond Tourism www.lifebeyondtourism.org with an intent of increasing knowledge of cultural diversity.
- 2008** **Launch of VivaFirenze.it**[®]
Launch of the accommodation booking services portal, with an innovative mechanism of concrete financial support to the cultural heritage of Florence.
- 2008** **La Città degli Uffizi**
Concept and support of the Project in collaboration with the Uffizi Gallery for the valorisation of the museum and artistic heritage of the local territory
www.lacittàdegliuffizi.org (Foundation's domain).
- 2010** **Fondazione Romualdo Del Bianco® - Life Beyond Tourism®**
The Fondazione changes its official name to Fondazione Romualdo Del Bianco® - Life Beyond Tourism® underlining its commitment to the mission of Life Beyond Tourism®.
- 2010** **Motto 2010**
"From Florence, we are helping to trigger young people's emotions urging them to come up with thoughts and proposals of use to international community".
- 2011** **Confcommercio Imprese per l'Italia**
Memorandum of Understanding with Confcommercio Imprese per l'Italia, the Italian General Confederation of Enterprises, Professions and Self-Employment, is the largest business association in Italy.
- 2011** **Provincia di Firenze**
Memorandum of Understanding with the Province of Florence.
- 2013** **ICOMOS Paris**
Memorandum of Understanding with ICOMOS International Council on Monuments and Sites in its headquarters in Paris.
- 2013** **International Institute Life Beyond Tourism**
Establishment of the International Institute Life Beyond Tourism for the dissemination of Life Beyond Tourism principles and best practices among young generations, students, professionals and researchers, as well as 'training for trainers' courses.
- 2014** **"Travel and Dialogue"**
Publication "Travel and Dialogue", Life Beyond Tourism Philosophy, Model and Manual of Practical Application.
- 2014** **Declaration of Auspices for UNESCO**
The Foundation collects over 297 subscriptions from 47 countries on 5 continents of the Declaration of Auspices addressed to UNESCO and aimed to sensitize the International Community on the issues of cultural heritage and travel for the purpose of the dialogue between people, a new commercial offer for tour operators based on a different ethics.
- 2014** **Manifesto 2014**
Manifesto 2014 with Life Beyond Tourism principles on tourism perceived as a crucial opportunity for intercultural dialogue, fostering awareness of cultural diversity and traditional knowledge and safeguarding and communicating the spirit of place.
- 2014** **ICOMOS GA 2014**
Experimentation and sharing of Life Beyond Tourism Model by the ICOMOS General Assembly with its Resolution 2014/42 where it *"supports the Life Beyond Tourism notion and activity of travel to promote dialogue."*
- 2015** **Learning Communities[®]**
Introduction of the concept of Learning Communities[®] by Life Beyond Tourism, active members of society contributing to the mission of intercultural dialogue: Travellers, Residents, Cultural Institutions, Local authorities, Local Service Providers, Education and Training Institutions, online and offline intermediaries, Market Trend Research Centers.

- 2015 Start of Life Beyond Tourism courses at the Josai International University, Tokyo, Japan**
Life Beyond Tourism courses become part of the education curriculum at the Josai International University, Tokyo, Japan.
- 2015 Florence Convention and Visitors Bureau**
Memorandum of Understanding with the Florence Convention and Visitors Bureau receiving from the Foundation the Manual of practical application of the Model Life Beyond Tourism, and creation of the Bureau's new portal, proudly announced by its President in recognition of the paternity of Life Beyond Tourism Model.
- 2015 CIRT Interuniversity Centre for Tourism Research**
Memorandum of Understanding with the CIRT Interuniversity Centre for Tourism Research of the Universities of Florence, Pisa and Siena.
- 2015 ISC-CNR – Florence**
Memorandum of Understanding with the ISC-CNR Institute for Complex Systems - National Research Council, Florence.
- 2016 SITES for DIALOGUE®**
Publication of the book “SITES for DIALOGUE®”, milestone of the Life Beyond Tourism research dedicated to the role of world Heritage of Humanity for Intercultural Dialogue, through Travel with Life Beyond Tourism®.
- 2016 Life Beyond Tourism Intensive Course in Baku, Azerbaijan**
Held at the Azerbaijan University of Architecture and Construction, Faculty of Architecture.
- 2016 Associazione degli Esercizi Storici Fiorentini**
Memorandum of Understanding with the Association of Historic, Traditional and Typical Shops in Florence for the valorisation of the authentic heritage of Florence and its cultural diversity. An example of team work among Florentine communities, for the transmission of knowledge to the following generations and operating in respect of each others' roles and successful stories, for the development of our territory and international community on this our planet Earth moving towards 7 billion inhabitants.
- 2016 Life Beyond Tourism Intensive Course in Florence**
Named TRAVEL & DIALOGUE, the first Life Beyond Tourism intensive course in Florence had Polish and Philippine students and professors.
- 2017 OmA Osservatorio dei Mestieri d'Arte**
Memorandum of Understanding with the Observatory for Arts and Crafts in Florence for the development of common initiatives aimed at the preservation and communication of the tangible and intangible cultural heritage of Florence and especially its cultural identity.

EXECUTIVE SUMMARY

The 18th International Assembly of the Experts of the Fondazione Romualdo Del Bianco “Learning Communities for Intercultural Dialogue for Territorial Development”

Mounir Bouchenaki
Former ICCROM Director General
& Former UNESCO Assistant Director General for Culture.

We can safely say today that, thanks to the boom in tourism in recent decades, never before in the history of humanity have the inhabitants of this planet travelled as much, or been as much engaged in the discovery of other cultures.

So, what are we, as international organizations, and non-governmental organizations (NGOs), politicians, policy makers, practitioners and as ordinary citizens and tourists, doing with this tremendous opportunity to advance understanding among the inhabitants of the planet through encounters with others and their cultural and artistic expressions, monumental and living, past and present?

One of the World's reply was the organization by both UNWTO and UNESCO for the first time, in February 2015, of the International Conference held in Siem Reap (Kingdom of Cambodia) on the theme of Tourism and Culture.

It was preceded by a UNWTO Regional Conference on Tourism Development in Cultural and Natural sites, organized in November 2013 in Siem Reap (Kingdom of Cambodia) which recommended to hold a World Conference on this matter.

On the other hand, an initiative taken by a non-governmental organization such as The Romualdo Del Bianco Foundation based in Florence (Italy) is also bringing a reply with a new strategical approach recommending that Tour Operators and all categories of Hotels be actively involved in the promoting the concept of « Life Beyond Tourism » involving all stakeholders groups in Tourism industry including in particular the local communities.

President Paolo Del Bianco has already a long history of achievements in the implementation of the concept of « Life Beyond Tourism » that should be acknowledged and that he is developing in relation with a number of specialized scientific institutions in different parts of the world, from Eastern Europe to the Far East and to the Arab region, and in cooperation with UNESCO, UNWTO, ICCROM and ICOMOS.

We believe that tourism, which brings individuals and human communities into contact, and through them cultures and civilizations, has an important role to play in facilitating dialogue among cultures.

Tourism also has the capacity to assist the world's inhabitants to live better together and thereby contribute to « the construction of peace in the minds of men and women », to paraphrase the Constitution of UNESCO.

Cultural and Natural Heritage, that attracts so many tourists, and is a resource for development, is, fortunately, distributed throughout the world, thus providing an additional opportunity for many non-industrialized countries. It is definitely recognized thanks to the UNESCO World Heritage Convention of 1972 that a common good of Humanity.

Raising awareness, educating and training the staff concerned as it is done at the international level by ICCROM, is essential in involving communities in the process of conserving and enhancing their heritage. It is the involvement of all that will enable the heritage of humanity to be better preserved, living conditions to be improved and poverty reduced.

Preserving cultural and natural heritage, to bring it within reach of all, making cultures and civilizations better known, improving daily living conditions and reducing poverty, is what gives meaning to the sustainability of tourism development.

However, these objectives depend upon the quality of the design and the implementation of tourism policies and activities - that is to say, their understanding of culture and their sustainability - which involves the participation of communities in the preservation and enhancement of cultural heritage in the long term.

The negative impacts of tourism are, by no means, inevitable. Tourism can have positive and lasting effects on our cultural and natural heritage, on creativity and cultural diversity, and on the environment and balance of societies.

We believe that the objectives set out above, of dialogue among cultures and development, may be reached if decision-makers and actors in tourism and culture, the societies hosting tourists and the tourists themselves, develop respectively, policies and attitudes resulting from an understanding of the complex relations between tourism and culture, in the light of the conventions, declaration and texts of the United Nations adopted in the fields of culture and sustainable development.

Detailed Management Plans for Tourism Development as the one recently developed and adopted for Angkor World Heritage site are responding to the various challenges mentioned above.

The purpose of this intervention is to open a debate during this 18th General Assembly of Experts gathering in Florence on the complex questions that surround the relations between culture and tourism, tourism and development, tourism and dialogue among cultures; questions that every decision-maker and actor engaged in tourism should address before a tourism project is launched.

We can bring to the attention of the experts one the major operational projects implemented by UNESCO with the support of the International Community (The Angkor World Heritage Site), in order to illustrate how cultural tourism policies developed in the spirit of the principles and values contained in the texts, standard-setting instruments, declarations and recommendations adopted by UNESCO, are put into practice.

UNESCO is resolutely engaged, alongside its Member States, the private sector and civil society, and in cooperation with the relevant agencies of the United Nations and Non-Governmental specialized Organizations, in promoting the sustainability of development in tourism, which, as we know, preserves cultural diversity, enhance the dialogue among cultures and facilitate peace building in the World .

Historic City Of Georgia – Samshvilde

David Berikashvili, Giuli Alasania
University of Georgia, Georgia

Samshvilde is among the most remarkable historic cities of the Caucasus. It has a status of an historic-archaeological complex today and is under patronage of the state. Its location in the historic Kvemo Kartli, near the southern branch of the Silk Road contributed to the quick economic and political revival of the city from the beginning. The cape upon which the city of Samshvilde was built, is located at the confluence of Khrami and Chivchava rivers (pic.1).



1. Samshvilde Cape

It represents a rocky massive created from 150-200 m high basaltic layers where the trace of human activity was observed from the ancient times. This fact was also confirmed by archaeological excavations carried out here by the University of Georgia [Berikashvili D., Bukhsianidze M., Gabunia T., Odilavadze D., Kebuladze N. 2015-2016].

Historical context

The Georgian historical tradition associates creation of Samshvilde with the pre-Christian period and the eponym of Georgians, Kartlos. However, by the recent historic-geographic, paleographic, epigraphic and linguistic surveys established that Samshvilde must have been formed as a significant political-economic center in the early Middle Ages when the Sassanid influence particularly increased in the South Caucasus. This is the period when "... the king of Kartli, Bakur son of Mirian (about 330/335-355) exchanged the country with Peroz for better protection of Kvemo Kartli (Tashir, Ashotsi) from the ally of Rome, Armenia, took Ran-Heret-Movakan, i.e. Albania and transferred the Duchy of Samshvilde – Tashir and Ashotsi to direct ownership of Peroz. Thus, the Sassanid King Peroz became a "Eristavi (Duke) of Samshvilde" according to the terminology of the "The Georgian Chronicles" where "eristavi" is a Georgian translation of "Pitiakhsh" [Sanadze M. 2016. 256].

Samshvilde became a significant center in the 5th century when the King of Kartli, Archil transferred it to his son Mirdat (Mirdat VIII) "... Samshvilde to his son with his duchy and Mirdat and Sagdukht had a seat there ..." [The Georgian Chronicles 1955. 142]. It is also seen from the source that after the Queen Sagdukht was converted to Christianity, she built Sioni Church of Dormition of the Mother of God here¹. After the epoch of Vakhtang Gorgasali ("Adarnese, the Duke of Samshvilde") the written sources actually do not mention Samshvilde. The Pitiakhsh-Duke "who governed Trialeti, Tashir and Abotsi" ... "appears again only in the source dated by the second half of the 8th century [The Georgian Chronicles 1955. 241]. From the context we may assume that in the period after Vakhtang Gorgasali until the above period Samshvilde was under "governance" of Pitiakhsh again. This is confirmed by an inscription (777/778) on Samshvilde Sioni (756-777) where "Pitiakhshs by relatives", "Varaz-Bakur" and "Iovane" are mentioned [Muskhelishvili 1943. 97].

After the epoch of Vakhtang Gorgasali (6th century) the written sources actually do not mention Samshvilde. The Pitiakhsh-Duke "who governed Trialeti, Tashir and Abotsi" ... "appears again only in the source dated by the second half of the 8th century [The Georgian Chronicles 1955. 241] ["Samshvilde Country" D. B.]. From the context we may assume that in the period after the 6th century before the 8th century Samshvilde was under "governance" of Pitiakhsh again. This is confirmed by an inscription (777/778) on Samshvilde Sioni (756-777) where "Pitiakhshs by relatives", "Varaz-Bakur" and "Iovane" are mentioned [Muskhelishvili 1943. 97].

¹ We absolutely agree with the opinion expressed by professor M. Sanadze on existence of the church built by Queen Sagdukht assumedly under Samshvilde church dated by the second half of the 8th century [Sanadze M. 2016. 304].

The situation changed in the region together with appearance of Arabs in Transcaucasia. After formation of the Tbilisi Emirate (70s of the 8th century) (Alasania G. 1999, 21-27) significant part of Kvemo Kartli fell under jurisdiction of the Arab Emir. However, reference to the Byzantine Emperors – Constantine V Kopronymos and Leo IV the Khazar in the inscription of Samshvilde Sioni suggests that influence of the Tbilisi Emirate on Samshvilde must have been fictitious or minimal. During the campaign of Bugha the Turk in Tbilisi in 853 which aimed to punish Emir Sahak, the Emir tried to find a shelter in Samshvilde Fortress - "... he (Sahak, D.B.) left through the door which led to Samshvilde Fortress ... " [Tsagareishvili, 1976, 269]. In connection with the above issue, it can be assumed that during that period (853) Samshvilde, this most significant center of Kvemo Kartli must have been under the jurisdiction of Emir. Otherwise, the defeated Emir Sahak would not have dared to go for shelter in this direction.

From the mid-9th century Samshvilde and the entire Kvemo Kartli in general fell under the influence of the Shiraki Bagratuni royal dynasty who managed to annex it from the second half of the same century [Kutateladze 2001. 83]. A bit later when the first representative of the lateral branch of Bagratuni Dynasty – Kiurikian Dynasty – Gurgen son of Ashot (Korike – Kiurike I, 979-989) was appointed as the ruler of Tashir, the basis was laid for formation of the Kingdom of Tashir-Dzoraget which was a vassal to the Armenian Kingdom of Shirak [Մաթեղոսյն 1982. 71]. The Kingdom of Tashir-Dzoraget existed on the territory of historic Kvemo Kartli-Gogarene until 1118 when David IV the Builder seized Lore and abolished the Kingdom of Tashir-Dzoraget.

After Gurgen-Kiurike his elder son David ("Anhoghin", 989-1046) became the king of the kingdom who appeared to be a really powerful ruler unlike his father. According to the Armenian sources, David, son of Gurgen strengthened his influence on "Vrats Dasht" (Valley of Georgians) by battles and owned a large and strong fortress – "Shamshulde" (Samshvilde) [Մտեփաւնոսի Տաքոնէցոյ... 1885. 256]. Movement of the Kingdom of Tashir-Dzoraget from Tashir to Samshvilde is associated with the name of David Anhoghin and because of that he is referred to as "of Samshvilde-Dzoraget" according to the "Annals of Kartli".

During the reign of the successor of David Kiurikian, Kiurike II (1048-1089) the Kingdom of Tashir-Dzoraget was invaded by the Turk- Seljuks, but not during their first intrusion of the South Caucasus, but after 1066. Prior to that in 1064 the Georgian King Bagrat IV took Samshvilde and the center of the kingdom of Tashir-Dzoraget moved to Lore. For a while Samshvilde was a part of Georgia; and was given to the rebelled Ivan Baghvashi by the Georgian king Giorgi II (1072-1089). However in times of Malik-Shah that was lost to the Seljuks and remained under their influence until David the Builder, eventually freed it in 1110 (Alasania G. 2010, 37,39).

Strong Georgian feudal families are presented as possessors of Samshvilde in the late Middle Ages. The influence of the Orbeli, and later of Baratashvili-Kaplanishvili is dominant here and such situation continued until nearly 17-18th centuries when Samshvilde witnessed significant constructions, renewals and battles once again.

After the king of Kartli, Teimuraz II visited the palace of Nader Shah in Persia (1747), Archil Bagrationi (Abdulla Beg) who was converted to Islam occupied Samshvilde Fortress: "Abdulla-Beg Batonishvili took cannons and the weapon arsenal from Lore Fortress, brought them to Samshvilde Fortress ... Abdulla-Beg Batonishvili came to Samshvilde Fortress and began to reinforce the fortress ... " [Orbeliani. 1981. 127]. As it seems, Abdulla-Beg began to prepare for the battle against Erekle II by reinforcement of Samshvilde Fortress and meanwhile, the Baratashvili-Orbelishvili-Kaplanishvili also vowed to support him. However, the war which lasted for two years (1747-1748) and was the last in the history of Samshvilde, ended by seizure of the fortress by Erekle II and the total victory. After that there were no battles in Samshvilde.

In the second half of the 18th century the ethnic picture was significantly changed in Samshvilde and Kvemo Kartli in general. From the end of the century these places were occupied by newly entered Armenian groups which settled down in Kvemo Kartli and Lore surroundings [Javakhishvili 1919. 31-32]. From the early 19th century the Turkish-speaking population, Germans (1818) and Greeks (1829) were settled in this region with the assistance of the Russian government [Kaukhchishvili 1924]. Kvemo Kartli represent a region settled by such mixed ethnic elements even today.

Archaeological Project



2. Samshvilde Cape



3. Samshvilde Sioni section

Even this brief historic review confirms importance of Samshvilde for research of the past of Georgia as well as the Caucasus and the Middle East. Despite this, archaeological surveys of this unique monument have not been conducted until recently and therefore, archaeological expedition of Samshvilde (led by Professor D. Berikashvili) was established in 2012 by the decision of the Presidents of the University of Georgia, Professor G. Alasania and Professor M. Sanadze which has been conducting comprehensive researches of this unique monument until present. Currently, the University of Georgia is carrying out excavations on the territory of the citadel (pic.2) of the former settlement which represents one of the most prospective sections and also, on Sioni section (pic. 3) where the oldest layers have been assumingly preserved. It is noteworthy that archeological excavations prove the results of the geoarchaeological reconnaissance in Samshvilde carried out by the University of Georgia in 2015.

The results obtained as a result of archaeological excavations are rather interesting and more importantly, they are in compliance with the Georgian and foreign written sources available for us.

Presently, the following conclusions can be made as a result of analysis of trenches 60, 68, and 69 (pic. 4) studied in Samshvilde citadel:



4. N60, N68 and N69 trenches in Samshvilde Citadel

In all three trenches, at the depth of 20-30 cm under the cultural layer, a layer of average strength of the Middle Ages is located which corresponds to the period of stay of Abdulla Beg (Archil Bagrationi) in Samshvilde (1747-1748). This period is represented by stone layer (pic. 5) and a room with a fireplace (= 69 trench), strong ruins and a water catchment reservoir plastered with lime (= 68 trench).



5. Stone layer of the late Middle Ages and the remnants of the premises

- The late Middle Ages are substituted by the strong Middle Ages layer developed in all three trenches and it contains several construction horizons and levels. This layer starts at the depth of 80-90 cm from the ground surface and according to the present data of excavations, spread to the deepest point – 2.40 m (pic. 6).
- Two large-sized rounded-modified basalt bases (2) (pic. 7) discovered in) = 68 trench with the plastered fragment of lime floor must be suggesting the existence of a large-sized structure in Samshvilde citadel in the developed Middle Ages. According to the glazed bowl discovered here, these bases are dated by the 12-13th centuries (pic. 8) [Berikashvili D. 2016]

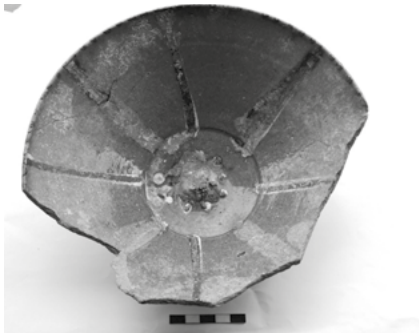
- Both construction items and household dishware are found in the archaeological material. The household dishware is represented by glazed and simple fragments among which the polychrome ceramics (pic. 9) and also a bright cream-colored, small and average-sized containers for drinking are important for identification of the period. Fragments of window glass, twisted and simple grass bracelets dated by the 12-13th centuries should be mentioned separately.
- Abundance of pieces and flakes of obsidian discovered on the entire area of excavations is also significant. At the same time, discovery of cogged plates for knives and reaping hook made of flint (pic. 10) suggests existence of the layers of the earliest period on this section of Samshvilde former settlement.



6. Cultural layer of the developed Middle Ages in Samshvilde Citadel



7. Basalt bases discovered in trench



8. Glazed bowl from trench of Samshvilde Citadel



9. Polychrome ceramics from Samshvilde Citadel



10. Cogged flint weapon from Samshvilde

In addition, the following conclusions can be made as a result of archaeological excavations carried out on Sioni section in 2016:

- Research of trench N8 as well as research of pits = 19 and = 20 have confirmed that a special “ground” arranged by lime was located in the north of Samshvilde Sioni Temple in the period of functioning of the temple. This, on the one hand, equalled and on the other hand, cleared the adjacent territory of the temple.
- Premises were later arranged on the above lime ground which were significantly damaged by walls, middens and sepulchers (pic. 11). The premises were covered by the layer containing the material of the developed Middle Ages in which sepulchers of a later period are “placed”.
- Discovery of 12 sepulchers the area of 37 sq. m. to the north and the north-east of Sioni Temple suggests existence of an intensive burial ground. On the basis of comparison of stratigraphic data with the written sources, the burial ground may be associated with the Middle Ages, assumingly, campaign of Jehan-Shah in Samshvilde (1440), when the governor of the Turkmen State of Kara-Koyunlu and the King of Tabriz punished Samshvilde population with particular violence. We think that this explains the existence of the trace of killing of nearly all people in Samshvilde sepulchers by violent methods.



11. Midden and a sepulcher arranged in it. Samshvilde, Sioni



12. Topographic surveys on Samshvilde former settlement. Samshvilde Archeological Expedition of the University of Georgia



13. Students of the University of Georgia in the archeological field

Perspective

The above archaeological-historic researches of Samshvilde former settlement represent a mega-project of the University of Georgia in which specialists invited from scientific institutions of various countries are involved together with the professors of the University (Pic. 12). The most significant fact is that youth groups consisting of students of both humanitarian and technical, specialist are the leading in all kinds of surveys – both in the field and in the office. Archaeological surveys are conducted (Pic. 13), the obtained material is processed in the office and exhibited in the archaeological museum of the University of Georgia by the students. At the same time, Samshvilde archaeological expedition of the University of Georgia is ready to cooperate with all scientific institutions which will become interested and express a desire to participate in surveys of the ancient city of Georgia - Samshvilde.

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Description of illustrations

1. Samshvilde Cape
2. Samshvilde Citadel
3. Samshvilde Sioni section
4. = 60, = 68 and = 69 trenches in Samshvilde Citadel
5. Stone layer of the late Middle Ages and the remnants of the premises in = 69 trench
6. Cultural layer of the developed Middle Ages in Samshvilde Citadel
7. Basalt bases (?)discovered in = 68 trench
8. Glazed bowl from = 68 trench of Samshvilde Citadel
9. Polychrome ceramics from Samshvilde Citadel
10. Cogged flint weapon from Samshvilde
11. Midden and a sepulcher arranged in it. Samshvilde, Sioni section
12. Topographic surveys on Samshvilde former settlement. Samshvilde Archeological Expedition of the University of Georgia
13. Students of the University of Georgia in the archaeological field



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The Family of Mankind

territories, traditions, inhabitants, states of mind

States of mind

Busts of 'expressive portraits'
by the Pietrasanta sculptor
Dino De Ranieri

Palazzo Coppini greets visitors with twelve marble busts by Tuscan sculptor Dino De Ranieri. Transcending cultural differences, the busts depict twelve different moods shared by the whole of the "family of mankind". They have previously been shown in prestigious institutions in Moscow (2008) and Saratov (2009) and have now entered the Fondazione Romualdo Del Bianco collection thanks to the Fondazione's deep ties of long-standing with the sculptor. The busts have been purposefully placed one opposite the other in order to highlight different states of mind. The phrases that accompany the couples of busts have been formulated for the Foundation by Maurizio Bossi.



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la sua esacrazione

La vanità

Salvator Rosa
il suo tronfo



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Il re inventatosi
Follia per un potere egoista



La Vecchia che salta con l'asta
Vuota risolutezza

Dondolino
Dubbio Inteligente



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morte per l'uomo

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gloria nel mito



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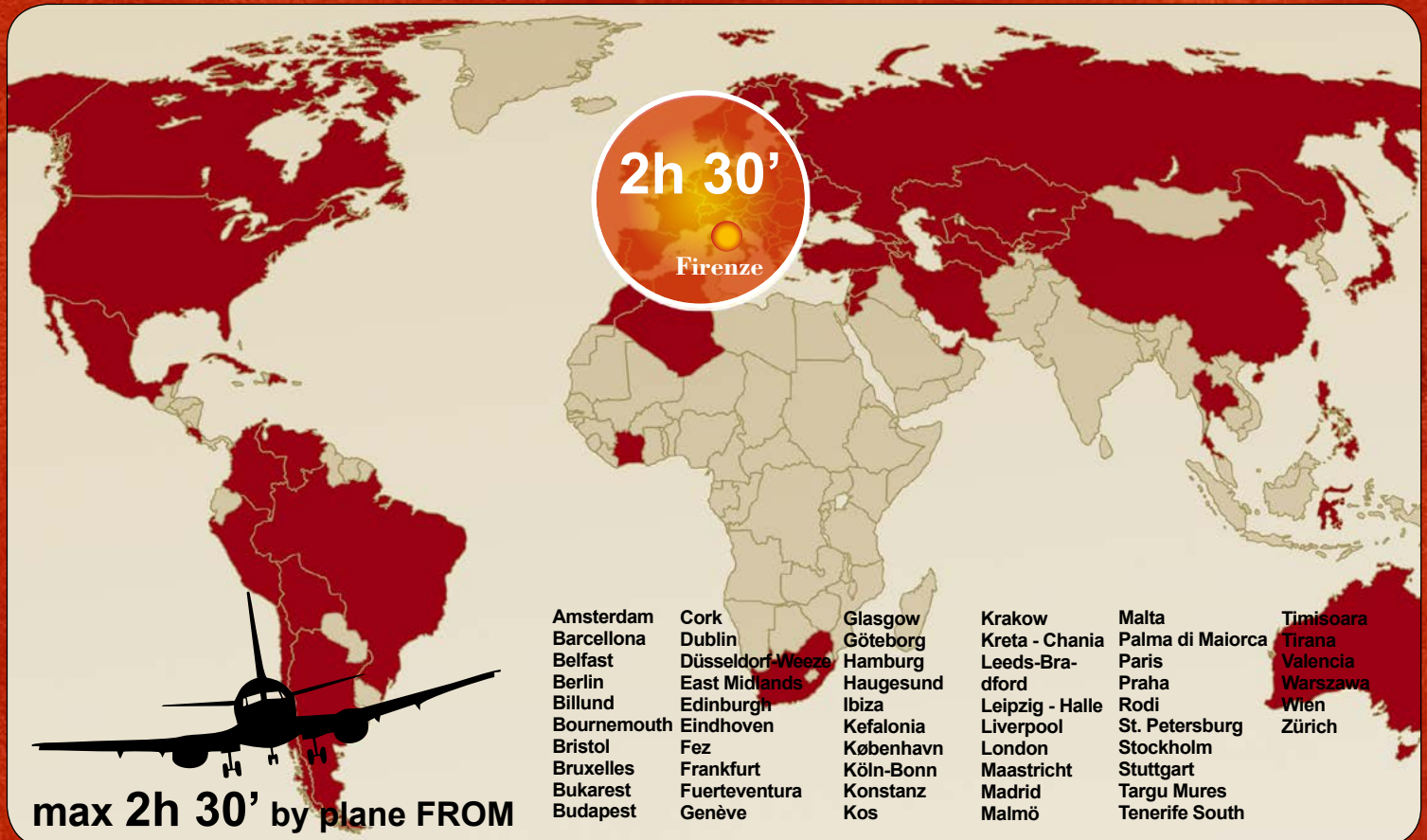


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