



DMANISI

TRAVEL TASTE EXPERIENCE

Touristic Guide



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INTRODUCTION



Why Visit Dmanisi?

Dmanisi Municipality is a place where the breath of time can be felt and every step feels like a dialogue with the past. This region attracts travelers who seek not only scenic views, but journeys rich in history, emotion, and meaningful experiences. Ancient settlements and historic monuments silently tell the story of the beginnings of humankind, giving the landscape a profound sense of depth.

For adventure seekers, Dmanisi is a true discovery. Three diverse tourist routes – ranging from easy rural paths to medium- and high-difficulty mountain trails – lead travelers past ancient citadels, cultural landmarks, and breathtaking panoramic viewpoints, where the horizon seems to merge with infinity. Nature lovers will encounter exceptionally rich ecosystems, where alpine meadows blend into volcanic valleys, creating truly unique landscapes.

Dmanisi is more than a destination – it is a living culture. The tourism network “Dmanisi – Travel, Taste, Discover” connects visitors with local entrepreneurs and artisans, including producers of honey, traditional cheeses, handmade crafts, and other authentic local products. Warm hospitality and home-cooked Georgian cuisine offer guests a genuine family-like atmosphere.

Whether you come to Dmanisi to rediscover history, challenge your limits, or simply experience the warmth of Georgian culture, this place will leave you with unforgettable impressions that stay in your heart. Dmanisi is where the past and the present come together, giving every journey a deeper meaning.

Dmanisi Region

The Dmanisi region is located in the southwest of Kvemo Kartli, Georgia. The territory of today's Dmanisi Municipality largely follows its ancient historical and geographical boundaries, covering the "Dmaniskhevi" (Dmanisi valley) area – the upper valley of the Mashavera River – as well as the Zurtaketi basin (the Shavtskaro/Karaboulakh River) and the Ktsia-Khrami upper valley.

Dmanisi shares its borders with Tsalka and Tetrtskaro to the north, Bolnisi to the east, Ninotsminda to the west, and the Republic of Armenia to the south. The municipality stretches over 1,198.8 km² and brings together the administrative center, the town of Dmanisi, along with 59 villages. The population is approximately 20,000.

Dmanisi's diverse natural landscapes combine dense forested mountains and valleys, lava plateaus of mountain steppe, river canyons, and picturesque subalpine and alpine meadows, forming a microregion with exceptionally rich flora and fauna.

Historical Past of Dmanisi

The Dmanisi region is a living chronicle of humankind's rich historical past. Once one of Georgia's most prominent areas, it lies at the crossroads of civilizations, where echoes of history are preserved through a distinctive local material and spiritual culture. Traces of ancient settlements, fortresses, and caravan routes testify to Dmanisi's remarkable geographical position and long-standing strategic importance. Dmanisi reflects every major stage of human history: from one of the world's oldest hominin discovery sites, to communities practicing early agriculture and metallurgy; from the impressive Bronze Age kurgan culture, to flourishing medieval towns and out-



standing monuments of Christian architecture. From the 4th century AD, Christianity spread throughout Kvemo Kartli, including Dmanisi, shaping the region's Georgian Christian culture. Over the centuries, this heritage has evolved and is richly expressed in the numerous architectural monuments, cultural heritage sites, and material treasures that continue to enrich the region today.

The Archaeological Museum-Reserve in the village of Patara Dmanisi offers visitors a journey deep into the past. This world-renowned site, where some of the oldest hominin remains were discovered, takes visitors back 1.8 million years in human history.

Throughout its history, Dmanisi has served as a crossroads for many civilizations. The remains of ancient settlements and fortresses underline the city's strategic importance, while Western-Byzantine and Near Eastern influences are still visible in the region's cultural mosaic. For centuries, Georgians, Armenians, Azerbaijanis, and other communities lived together harmoniously, creating a unique cultural synthesis that continues to shape Dmanisi's vibrant multicultural identity today.

“The First Europeans” – The Dmanisi Hominins



“The First Europeans” – The Dmanisi Hominins

In the 1980s, on the site of the medieval town of Dmanisi, fossils of early Quaternary animals and stone tools were discovered beneath the archaeological layers of the Middle Ages. In 1991, the first remains of an ancient human – a lower jaw – were unearthed. Today, the discoveries at Dmanisi form one of the world's richest and most complete paleoanthropological collections.

To date, five hominin skulls, four lower jaws, and numerous skeletal fragments have been uncovered. Dmanisi is unique not only for these hominin fossils and their artifacts, but also for the abundance of prehistoric animal remains, most of which are now extinct. Dated to 1.8 million years ago, the Dmanisi hominins are the oldest known humans in Eurasia.

Their discovery also provides the earliest evidence of hominin migration out of Africa, profoundly reshaping our understanding of human evolution.

The Dmanisi hominins were relatively small compared to modern humans, standing about 1.5 meters tall. They had protruding facial features and small brain volumes. They walked upright, made and used simple stone tools, defended themselves in groups against predators, and scavenged animal carcasses.

The discovery of hominin skulls and stone tools has greatly contributed to our understanding of early human migration and evolution, establishing Dmanisi as one of the most important sites in paleoanthropology. The hominins, affectionately nicknamed *Zeze* and *Mzia*, have quickly become symbols of human origins. Their personification can play a key role in promoting the history of the site and the cultural significance of the region.



Dmanisi Archaeological Museum

Dmanisi Archaeological Museum is the first open-air field museum in Georgia, located directly on the Dmanisi archaeological site in the village of Patara Dmanisi. The museum's contemporary architecture, designed to protect the excavation area, shelters world-renowned archaeological layers while creating comfortable conditions for scientific research and public visits.

Visitor Information

Address: Dmanisi Municipality, village of Patara Dmanisi, Postal Code: 1700

Opening Hours: 10:00–17:30, daily
(except Mondays and official public holidays; please note that the Museum-Reserve is seasonally closed from December to March)

Contact:

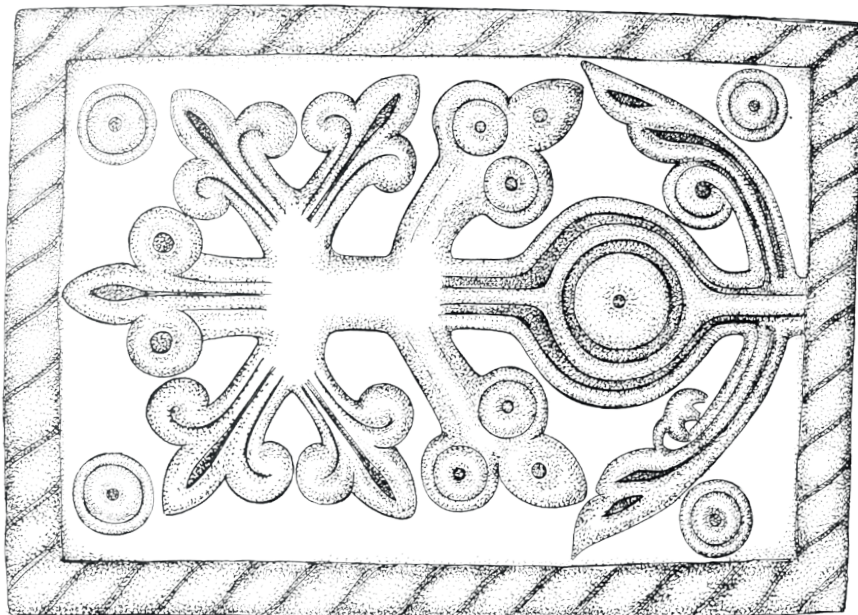
Dmanisi: (+995) 555 400 850
Administration of the Dmanisi Archaeological Museum-Reserve

Additional Contact:

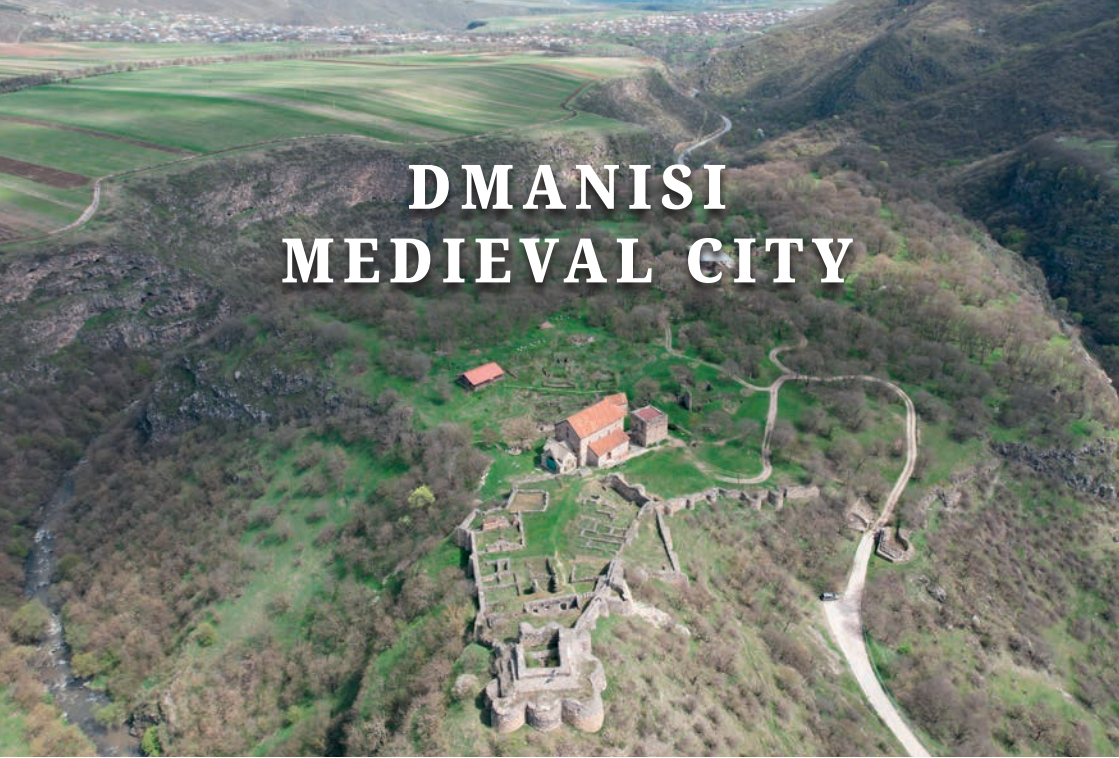
Tbilisi: Georgian National Museum, Central Office
3 A. Purtzeladze Street, Postal Code: 0105

Tel: +995 (32) 299 80 22 (Administration),
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Email: info@museum.ge | **Website:** www.museum.ge



DMANISI MEDIEVAL CITY



INTRODUCTION

Dmanisi Archaeological Site represents one of the earliest hominin discoveries and where nature settled man's life in the Caucasus medieval town of Dmanisi (80–18th centuries CE). The medieval town of Dmanisi consisted of several parts. The main one, the “Inner City” (13 hectares), was protected by the deep natural gorges of the Mashavera and Pinezauri rivers, as well as by defensive walls. The surrounding areas, covering approximately 30–40 hectares, consisted of old suburban neighborhoods along the canyon valleys. These included rock-cut cave complexes and a cemetery spanning about 25–30 hectares.

Origin and Development of the Medieval Town

In the 9th century, a fortified town was built here, and from that time onward Dmanisi became the territorial and administrative center of the upper Mashavera Valley. During the first stage of its urban development, in the 9th–11th centuries, Dmanisi came under the rule of various authorities. In 1123, Dmanisi was liberated by King David IV the Builder (1089–1125) and became a royal city of the Georgian kings, governed by an amir appointed by the king.

During the second stage of development (12th–14th centuries), Dmanisi experienced remarkable prosperity. Trade and crafts flourished, and in 1245, copper coins were minted. New residential districts were established, and bridges, bathhouses, roads, and caravanserais were constructed, reflecting the city's growth and cultural vitality.

Urban Life and Architecture

City buildings were mostly multi-storied. The upper floors were used for living purposes, while the lower were occupied with storage rooms for wine and water. Semi-basements served as storage areas and workshops. Grain was stored in large granaries, while supplies of wine and water were kept in clay vessels – “qvevris”. Residential buildings, together with workshops, religious, and public structures, were integrated into an extensive network of streets throughout the city.



The population of Medieval Dmanisi – Religion and Cultural Diversity

The favorable economic and trade conditions in Dmanisi, combined with a tolerant social environment, had a significant impact on the city’s population and cultural composition. From the 13th–14th century onward, alongside Georgian residential districts, Armenian and Arab neighborhoods developed. These included an Armenian church and a mosque, reflecting the city’s religious diversity.

Thanks to its strategic geographic location and access to important trade routes, Dmanisi was actively connected to major regional and global historical, economic, and cultural developments of the time.

The End of Urban Life in Dmanisi and the Subsequent Period

At the end of the 14th century Dmanisi was destroyed as a result of the invasions of Tamerlane (Timur). From the 15th century, through the efforts of the feudal lords of Kvemo Kartli – the Baratashvili–Orbeliani–Kaplanishvili family – the Dmanisi fortress was restored and continued to function until the end of the 18th century. After this period, the area gradually became deserted.

Historical Timeline

6th–8th centuries: Early Christian fortified settlement

9th–11th centuries: Formation of the city of Dmanisi

12th–14th centuries: “Golden Age”

– Dmanisi as a Silk Road city; development and expansion of the medieval city

1246: Minting of the Dmanisi coin

14th century: Invasion of Tamerlane (Timur) and destruction of the city

15th–18th centuries: Restoration of Dmanisi
by the Baratashvili–Orbeliani–Kaplanishvili noble families

Late 18th century: Depopulation of Dmanisi

History of the Dmanisi Citadel

The Dmanisi Inner Fortress (Citadel) constituted the main core of the defensive system of the medieval city of Dmanisi. It was separated from the rest of the city by protective walls. The only entrance to the inner fortress was located on the eastern side. The earliest construction layers of the Dmanisi fortress, reinforced with buttresses and towered bastions, date back to the 9th century. Through various renovations and reconstructions, the fortress remained functionally active until the late 18th century. Among the earliest structures is a quadrangular tower built at the highest point of the inner fortress.

The citadel served as the residence of the feudal lords. Royal and administrative buildings, a bathhouse, and other structures were constructed within its territory. Among them is a small single-nave chapel, beneath which a wine cellar was arranged.

The ruins of the royal palace stand at the highest point of the citadel. The architectural complex of the royal palace within the citadel is dated to the 12th–14th centuries.



The Secret Tunnel

One of the essential elements of the defensive system was a secret tunnel, an important example of medieval Georgian engineering. Built into the sloping hillside from the promontory of the ancient town down to the Mashavera River, the tunnel ensured the city's water supply during times of siege. It was constructed of basalt stone and lime mortar. The tunnel has a total length of approximately 200 meters. Its entrance began inside a tower located on the western city wall, making access to the tunnel impossible without first entering the tower.

Dmanisi Sioni Cathedral Complex



HISTORICAL DESCRIPTION

First Stage – Construction and the Royal Building (Second half of the 9th Century)

The Dmanisi Sioni – the Church Complex of the Dormition of the Virgin Mary – was built near the inner fortress of the medieval city of Dmanisi. As a symbol of political power over the city and its environs, for centuries, it served as the epicenter of the city's spiritual and cultural life and functioned as a cathedral and seat of the bishop (Sioni). The main church of the complex, a hall-type building with a semi-arched roof, was constructed after 1123, when David IV the Builder liberated Dmanisi from invaders. The completion of the church took place during the reign of David's son, King Demetre I.

Second Stage – Expansion and Decorations (second half of the 12th century).

The second important period in the history of the cathedral is associated with the unification of Georgia. During the reign of King George III (1156–1184), a narthex-portal was added to the western side of the church, and the interior was adorned with new frescoes. As a result, the inscription on the western portal mentions the builder, Bishop Tevdosi Kalonpetisdze (son of Kalonpetre), and “King of Kings George”.

Third Stage – Destruction and Restoration (14th–18th Centuries)

At the end of the 14th century, as a result of Timur-Lenk’s invasions, Dmanisi Sioni suffered significant damage. Its thorough restoration in the mid-17th century was carried out by the Orbeli family. According to the inscription on the north façade of the western portal, this renovation is associated with Qaflian Orbeli and his sons.

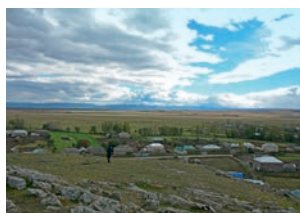
During this period, exedras were added to the main church from the north and south. Dmanisi Sioni became one of the principal family mausoleums of the feudal Orbeli lineage.



HERITAGE SITES AROUND DMANISI

Fortifications and defensive structures

Cyclopean fortress



Late Bronze Age (XIII-VIII centuries BC). Village Irganchai (formerly Khutsi village), northwest of the village, on the top of the mountain. Circular in shape, built of large basalt boulders.

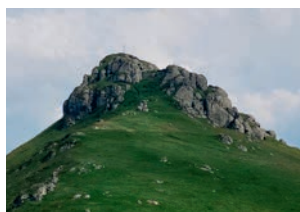
“Half-church”



Medieval settlement of Sakaris. A medieval settlement with the remains of a single-nave church and a road junction with a fortress. Located southwest of the village of Mtsdziri, at the confluence of the Kirmizkilisa and Mamutlis Khevi rivers, on a high volcanic promontory. The church marked on the map of the Georgian geographer Vakhushi Bagrationi (18th century) should be

the village of Sakarisi, which was located on the road to Javakheti.

Loki Fortress



A medieval stronghold located on the Loki range. It now lies directly on the Georgia-Armenia border.

Churches and chapels

EARLIEST CHURCHES (6TH–10TH CENTURIES)

Kvemo Orozmani Church.



Dating to the 9th–10th centuries, this single-nave church stands on a one-step plinth. Constructed from basalt stones of various sizes using lime mortar, the building

features a southern entrance. The exterior is framed with an architrave, while the interior has a vaulted design. Narrow, arched windows are carved directly from single stones. Surrounding the church is

an extensive cemetery area, adding historical and cultural depth to the site.

Vake Church and ruined settlement.



The Church of the ruined settlement (VII–IX centuries) is a single-nave, elongated building in plan. It was built of large basalt stones, bound by lime mortar. There is a ruined settlement and cemetery around the church.

“Orkariani Church”



6th century. This church is one of the most remarkable examples of early Christian architecture. Several inscriptions dating to the 5th–6th centuries originate from

this complex.

Shindnari Church



7th Century - The Shindnari Church stands on a raised hill in the village of Shindlari (formerly Shindnanri). The village's original name, now slightly altered, comes from the shindi (dogwood) trees: Shindnari means "place of shindi trees." The church walls are built of black and gray basalt stones cut into rectangular blocks, while corners and load-bearing elements are

made from larger, finely worked ashlar stones. The building is rectangular in plan and designed as a hall-type church. The eastern wall of the interior features a semi-circular apse, and an annex (*eguteri*) runs along the entire southern side of the main nave. The main nave is covered with a cylindrical vault, with its cornice defined by low, finely cut stones. Light enters through a single lintelled doorway on the south and windows in the east, north, and west walls. The southern annex mirrors the main nave, with a cylindrical vault and a single-pitched roof, receiving light only through a southern doorway divided by a column with two arches.

HIGHMIEVEAL CHURCHES (11TH-13TH CENTURIES)

Zemo Orozmani Church.



12th-13th centuries a small single-nave church with an old cemetery around it. One of the tombstones bears the epitaph of Papuna Gohabashvili (17th-18th centuries).

“Church of King Tamar”.



12th century. Hall-type single-nave church. Georgian Asomtavruli inscriptions were carved on the stones on the western facade. The construction inscription mentions King Tamar and Eristavi (ruler) Kakha, her mother Kravai, and the builder of the monument, Beghela's son Okropiri. The inscribed stones are now exhibited in the Bolnisi Museum.

The church is surrounded by a large settlement and cemetery.

Church of former village of Taguti.



11th-12th centuries. Located about 200 meters southeast of the village of Mamishlo (formerly Taguti). The church has a single nave, rectangular in plan. It is built of poorly processed stones of various sizes. A semicircular apse is arranged in the eastern part of the interior. The entrance to the church is in the southern wall. It is arched from the outside and arched from the inside. A large

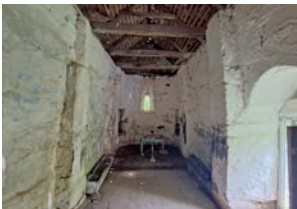
plain, ornamental stone was used as the architrave stone. Of the three windows of the church, one is cut in the eastern wall, the second in the southern and the third in the western wall. A large cemetery is arranged around the church. The cemetery contains tombstones from both the High Middle Ages (11th-13th centuries) and the Late Middle Ages (15th-18th centuries). Rectangular, boulder-type tombstones with relief images of the deceased on the surface; zoomorphic - tombstones with a statue of a ram, etc.

Laklakasheni Church.



Located north of historic Laklakashen (Saparlo village). A typical high medieval single-nave, rectangular church made of variously sized dressed tuff stones. The eastern part has a semicircular apse. The south entrance is arched inside and lintelled outside. The church is surrounded by a cemetery and the remains of buildings (likely monastic).

“Apaldelimo” Church.



11th–12th centuries. Located south of the village of Sakiri, the church exhibits typical architectural features of the High Middle Ages (11th–13th centuries). It is a single-nave, rectangular-plan building, constructed of worked tuff stones of varying sizes. The interior’s eastern end features a semicircular apse. The entrance is on the southern side, with a lintelled doorway on the

exterior and an arched opening on the interior. The stone-built nave of the church is partly damaged. In the 19th–20th centuries, the Greek population restored the church and re-roofed it with wooden beams and tiles.

Saint George Church



Village of Gora. It is located in the center of the village. The church is characterized by typical architectural features of the High Middle Ages (11th–13th centuries), although it shows many signs of later alterations. It is a single-nave building with a rectangular plan, built of worked tuff stones of various sizes. In the eastern part of the interior, there is a semicircular apse. The entrance door is on the southern side. The church was restored by the Greek population in the 20th century and has a new annex on the southern side.

Sakdriskedi Church.



Built at the turn of the 12th–13th centuries, Sakdriskedi Church is a single-nave hall-type building located on the outskirts of the medieval city of Dmanisi, directly associated with the city's ruling elite. Archaeological excavations at the site have revealed inscriptions that provide invaluable information about the economic status and ethno-confessional composition of the city's

upper class, as well as insights into its governance.

During this period, Dmanisi was one of the most important cities in Georgia, situated at the crossroads of major trade routes in the South Caucasus and renowned for its urban craftsmanship and commerce. The church measures 5.85 by 3.25 meters, with only the eastern wall surviving to its original height. Among the ruins, the tuff stone iconostasis adorned with exquisite carvings is particularly noteworthy. Its structure, constituent segments, and ornamental motifs closely resemble other well-known Georgian iconostases of the 12th–13th centuries, such as those at Satkhi and Gudarekhi.

The Sakdriskedi iconostasis is currently exhibited in the medieval section of the Bolnisi Museum, where its reconstruction, together with the inscribed stele that originally stood in front of it and the altar, occupies a central place in the permanent exhibition. The inscriptions discovered at the church are of exceptional importance. Among several epigraphic monuments, the most significant is the inscription of Job, son of Mikhrik, Amir of Dmanisi, dated to 1210–1223.

Mashavera's St. George Church.



The monument is located in the village of Mashavera, on the site of the old cemetery, on the right bank of the Mashavera River, an artificially a volcanic plateau. The church stands on an artificially leveled platform with a single-step plinth. It is a small, single-nave building with an elongated rectangular plan, measuring 5.5 × 9.6 meters built of roughly hewn basalt blocks bonded

with lime constructed of roughly hewn basalt blocks bonded with lime mortar. The corners and structural elements of the church are made of neatly cut stones. The church has a single entrance on the southern wall, covered by a large lintel. Three windows are pierced in the eastern, southern, and western walls, with the eastern window framed with simple moldings. On the western façade, above the two-part roof, there is a wooden bell tower supported by four round columns.

Boslebi's Trinity Church.



12th–13th centuries. The church is located between the towns of Kakliani and Boslebi, on the slope of a small hill. Although the walls of the church have been largely stripped and are mostly bare, the monument still retains traces of its former grandeur. Some decorative carvings around the windows, fragments of the entrance arches, and ornamental frames of false niches

have survived. The carvings are executed with the highest level of craftsmanship. Inside, fragments of frescoes remain, with refined and clear silhouettes, indicating the high skill of the builders.

Ormasheni Church



The Ormasheni Church is a single-nave structure built of finely cut gray stone (5.5×10.5 m), the interior hall of which was originally divided into three parts by two pairs of pilasters. The capitals of the pilasters are profiled and decorated with circular rosettes. From the first stage of the pilasters, decorative arches extend into the plane of the wall. The vault covering the

church has completely collapsed; however, the springing stones (quadrants) of the western and the adjacent arches have been preserved. The church had its entrance door on the southern side. The outward facing stones of the façades have mostly been

plundered. The decorative framing of the western window has survived; on the same window frame there was an eight-line commemorative inscription (the inscribed stone is kept at the Giorgi Chubinashvili National Research Center for Georgian Art History and Heritage Preservation). The content of the inscription, executed in Georgian Asomtavruli script, is as follows: **“May God exalt Khachich, Eristavi of the Eristavs (Feudal lord; Army Commander; Archduke). He built this holy church for commemoration and for the prayer of himself and his parents. Amen.”**



According to palaeographic data, it is dated to the 12th century. The same period is assigned to a two-line commemorative inscribed slab on the western façade of the church, which today lies in the interior of the temple: **“O Christ, have mercy upon Khachich, son of Sharai.”**

“Nikolos’ and Ivane’s Church”



The church is located in the centre of the village of Bakhchaları (former Khasalajvari). It survives in an extremely ruined condition. This hall-type temple terminates to the east in a rounded apse. The church had its entrance on the southern side. The façades of the building were constructed of finely dressed stone, and its interior was likewise faced with the same well-cut facing stones.

The vault of the church was reinforced by a single transverse arch, which rested on a pair of pilasters descending along the walls. The interior was richly decorated with relief ornamentation; the capitals of the pilasters and the corners of the springing of the conch were decoratively articulated. The façades of the chapel were also artistically treated. A carved cornice runs along the upper perimeter of the walls. On the threshold stone of the doorway, a cross enclosed in a circle is specially carved, around which a four-line inscription of historical content is engraved (today the stone is broken into two parts): **“O Christ, have mercy upon Nicholas and Ivane. By the will of God, this threshold was laid in the year of the chronicon by the hand of the sinner Michael.”** According to the date (chronicon) cited in the inscription, the church was built in 1018, under the patronage of Nicholas and Ivane, by Michael.

LATE MEDIEVAL CHURCHES (15TH–18TH CENTURIES)

“Dziri Church”



16th–18th centuries. A hall-type church standing by the roadside, slightly elongated with a rectangular plan. The entrance is on the southern side. From the outside, the doorway is lintelled, while inside it is arched. Within the interior, the eastern wall contains a recessed apsidal niche of asymmetrical shape.

In the center of the apse is an arched window, with niches on both sides. The church is built of roughly worked basalt and sandstone blocks of various sizes, bonded with lime mortar. In recent years, the “Zgir Church” underwent thorough restoration, during which it was also re-roofed with tiles.

Shorshileti Church



The hall-type church of Shorshileti (7.7×4.9 m) stands on the high right bank of the Khrami River, on the slope of a mountain within the old cemetery of the medieval abandoned settlement of Shorshileti/Shoshileti, and is dated to the Late Middle Ages (15th–18th centuries). The church’s vault has collapsed and the structure is damaged. On the southern side, at a distance of eight

metres, a supporting (retaining) wall has been constructed. The walls of the chapel are built of whitish limestone blocks of various shapes and sizes and are finished with a rectangular cornice.

In the semi-circular apse of the sanctuary, two-tiered niches are arranged on both sides of the window. The longitudinal walls of the nave are articulated by two-stepped pilasters. From the first stage of the pilasters, wall arches are carried eastwards and westwards. The arches of the longitudinal walls and the western wall rest on corner pilasters. The church has an architraved doorway located at the centre of the southern wall. The interior space was illuminated by one arched window pierced in each wall (except the northern wall).

The village of Shorshileti and the church located here, as one of the road stations, lay at the crossroads of the routes leading from the Khrami River valley toward the valleys of Zurtaleti (Shavtskarotskali/ Karabulakhi) and Mashavera. It is marked on the map of the 18th-century geographer Vakhushti Bagrationi.

MODERN CHURCHES (19TH–20TH CENTURIES)

Sakire St. George Church.



19th century. A single-nave church with a projecting apse stands in the center of the village. It is built of tuff and basalt stones. The entrance door is on the western side, where a bell tower is also set on the roof.

“Church of Saint Mary of Didi Dmanisi”.



The building, dated to the 19th century, was likely constructed on the foundations of an older church. The church stands out among other monuments of Lower Kartli for its distinctive architectural and spatial composition. The plan of the church with a projecting apse is fairly complex, and the outer contour, symmetrical along the longitudinal axis with short arms to the

south and north, schematically emphasizes an elongated equal-armed cross. The entrance is on the western side.

The exterior contour of the building clearly reflects the interior layout. The primary construction material is Georgian brick. Alongside the bricks, turquoise-colored stones from the older church are incorporated into the walls. Inside, alongside dressed square stones, there are ornamental details and square stones with lapidary inscriptions embedded in the masonry. These inscribed stones are found in the northwest and southwest towers.

In the church's sanctuary, a fragment of the iconostasis with Georgian Asomtavruli inscriptions is visible, as well as other stele fragments, likely brought from outside by the local population, depicting the cross, the Virgin Mary, and Christ, presumably grave markers—some of them featuring crosses, and one with a relief Arabic inscription.

Monastic complexes

Ruins of Taguti monastery.



11th-12th centuries. The monument is located approximately 1 km east of the village of Mamishlo (formerly Taguti). The church is single-nave, rectangular in plan.

It is built of variously sized processed colored tuff stones. A semicircular apse is arranged in the eastern part of the interior. The entrance to the church is from the south. The door is architrave from the outside, and arched from the inside. It has three small windows, one to the East, one to the South, and one to the West. Around the church there are remains of a cemetery and buildings (presumably a monastery).

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Historic cemeteries and burial sites

Vardzagara Old Cemetery and Church.



11th-12th cc. – a medieval cemetery located in the village of Amamlo. Until the 19th century, the village of Amamlo was called Vardzagara. The remains of a small single-nave church (IX century) have survived in the cemetery. Tombstones of various periods and shapes (9th-18th centuries) are scattered around the church. There was also a 2-meter-high cross (8th-9th centuries)

on the base of which a three-line Georgian Asomtavruli inscription (13th century) was carved. Currently, only the damaged base has survived, the inscriptions have been destroyed.

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Scenic viewpoints and routes around Dmanisi

St. Luke the Evangelist Church – Lukuni Mountain



From this commanding location on the Lukuni Range, you can enjoy serene views of Dmanisi, spread out like in a panorama.

On one side, you'll see the upper course of the Mashavera River and the volcanic plateau of Dmanisi; on the other side, you can admire the Shavtskarostskali river, a tributary of the Khrami River, as well as the volcanic plateau of Gomareti/Zurtaketi and

the Khrami Gorge. From the peak of Lukuni, the horizon is framed by beautiful mountains rising from the plains and lowlands: to the south, the Lokhi Range; to the west, the Javakheti Mountains; to the north, the Kviriketi Range; and to the east, the scenic Khrami and Mashavera valleys. Next to the church, there's a picnic area with swings. Just a kilometer from here stands an impressively tall, old TV tower. With its cyberpunk aesthetic, it stands out starkly against the natural ruggedness. The single-nave church on Lukuni Mountain is a small structure measuring 5.5×3.58 metres. The southern entrance doorway of the church is architraved on the exterior and arched on the interior. A large stone was used as the architrave, on which an inscription in Georgian **Asomtavruli** script is carved. The church was built at the most dominant point of the Dmanisi region - at an elevation of 1,900 metres above sea level - and is the highest-altitude church in this area. According to the 18th-century geographer **Vakhushti Bagrationi**, the mountain was called “Lukuni” precisely because of the church dedicated to St. Luke the Evangelist. However, the Georgian Asomtavruli inscription on the church's door architrave, dated to the 12th-13th centuries, shows that the mountain already bore the name “Lukuni” before the church was built here, and that this church - originally built in the name of St. George - together with the nearby northern villages of Ormasheni and Saja (Sach'e), belonged to the Catholicosate Church of Mtskheta.



THREE ROUTES TO DISCOVER YOUR DMANISI

We offer **three distinct routes** that introduce Dmanisi's unique nature and history from entirely new perspectives. Choose a route that matches your interests, or **combine them for a complete, all-encompassing exploration** to ensure you don't miss any of Dmanisi's remarkable sites. All three routes **start and end in Dmanisi**, linking cultural, historical, and natural landmarks. They are suitable for **walking, hiking, cycling, or driving**, allowing you to select the path that best fits your abilities and mood.

ROUTE 1 Dmanisi – Villages and Lake Circuit

- Dmanisi-Shindlari • village-Gantiadi • village-Javakhi
- village-Tnusi • village-Round • church-Vardisubani village (the path goes down to Patara Dmanisi village, this path is equipped with a railing, in some places with steps) • Dmanisi suburbs • Sakire village (to the Red Church) • Amamlo village
- Kvemo Orozmani village • Pantiani Lake-Dmanisi

ROUTE 2 Dmanisi – Gorges and Canyons

- Dmanisi-Akha village • Zurtaketi gorge • Khramhesi • Chatakhi settlement • Beautiful Sakdari-Fathers' Monastery • Gomareti village • Shavsakdrebi • Revazasheni • Chochiani gorge • Dashbashi canyon • Gomareti peak St. George • Mamulo Pantiani • Velispiri village • Karabulakhi village • Dmanisi

ROUTE 3

Dmanisi – Lukumi Mountain Viewpoint

• Dmanisi • Lukumi Mountain Viewpoint • Dmanisi

FESTIVALS IN DMANISI MUNICIPALITY



Dmanisi Municipality in Kvemo Kartli hosts two major annual festivals that blend living traditions, multicultural heritage, and contemporary creativity: Dmanisoba and Gomaretoba. Dmanisoba is the annual city festival of Dmanisi, typically held in late September on Freedom Alley and surrounding streets. It features folk concerts, traditional dances, open-air food and wine stalls, artisan markets, and popular sports such as wrestling and horse racing, turning the town into a lively hub for locals and visitors. Gomaretoba is a recurring folk festival in the village of Gomareti within Dmanisi Municipality, celebrating the multicultural Georgian–Azerbaijani borderland.

CAFÉ & RESTAURANT

Cafe “Ochi”

Cafe “Ochi” is a cozy local café in the centre of Dmanisi also serves the guests of Hotel “Lukumi”. The café-restaurant menu features dishes from Georgia and other countries. All dishes are prepared mainly with natural products purchased from local residents and farmers.

CAFE OCHI

Address: 52, 9 April Street, Dmanisi, Kvemo Kartli Region, Georgia

Facebook: Cafe Ochi - კაფე ოჩი

Akha Restaurant

The **Akha Greens** hotel-restaurant is a multifunctional hospitality complex. The hotel-restaurant offers guests a friendly eco-environment and a wide selection of Georgian dishes prepared using locally produced agricultural products.

AKHA RESTAURANT (AKHA GREENS)

Address: Village Akha, Dmanisi Municipality, Kvemo Kartli Region, Georgia

Phone / WhatsApp: +995 510 10 14 12 | **Facebook:** Akha Greens - ახა გრინსი

DMANISI TOURIST INFORMATION CENTER

Dmanisi Tourist Information Center is the main visitor hub for discovering the historical, cultural, and natural heritage of Dmanisi in Georgia’s Kvemo Kartli region. The center promotes the world-famous Dmanisi archaeological site with early Homo fossils, medieval Dmanisi town and churches, as well as local festivals, rural experiences, and hiking opportunities in the surrounding landscape. Staff at the center assist travelers with up-to-date information on opening hours of the archaeological site and museum-reserve, local transport, guided tours, accommodation, and dining options in the municipality.

Dmanisi Tourist Information Center
(a department of the Dmanisi Culture and Arts Center)

Address: 56 St. Nino Street, Dmanisi (Postal Code 1700),
Dmanisi Municipality, Kvemo Kartli, Georgia

Mobile: (+995 558) 44 50 33

Email: dmanisitourism@gmail.com

Alternative email: Dmanisikultura@gmail.com
(Dmanisi Culture and Arts Center)

Facebook: Dmanisi Tourist Information Center
www.facebook.com/dmanisitourism/



Opening hours: October–March: 10:00–18:00 (daily)
April–September: 9:00–18:00 (daily)

(Opening hours may change depending on special events
and government regulations.)

TOURISM COOPERATION NETWORK

დმანისი

იმოგზაურე დააგემოვნე ალმოაჩინე



DMANISI

TRAVEL TASTE EXPERIENCE

The “Dmanisi – travel, taste, experience” tourism cooperation network was established in 2024 as part of the project “Development of rural tourism in the Dmanisi region through the implementation of an innovative model for developing local tourism products” – a project carried out by the Society of Friends of the Korycin Land and the Georgian Ecological Agricultural Association “SEMA”. Project co-financed within the framework of the Polish development cooperation of the Ministry of Foreign Affairs of the Republic of Poland.

Currently, the tourism cooperation network consists of:



HONEY



**RASPBERRY &
BLACKBERRY
PRESERVES**



MILK & CHEESE



GUESTHOUSES

**APIARY
JONDO
ADUASHVILI**
მეფუტკრე
ჯონდო
ადუაშვილი

Post code 1700, Village Javakhi,
Dmanisi Municipality, Georgia,
Phone: +995599426239

**APIARY
ILIA
ADUASHVILI**
მეფუტკრე
ილია
ადუაშვილი

Post code 1700, Village Javakhi,
Dmanisi Municipality, Georgia,
Phone: +995598780700

**APIARY
MAIA
TATUASHVILI**
მეფუტკრე
მაია
ტატუაშვილი

Post code 1700, Village Gantiadi,
Dmanisi Municipality, Georgia,
Phone: +995551083500

**APIARY
TARIEL
GOTSIRIDZE**
მეფუტკრე
ტარიელ
გოცირიძე

Post code 1700, Village Gomareti,
Dmanisi Municipality, Georgia,
Phone: +995595353387

**APIARY
GIORGI
BERUASHVILI**
მეფუტკრე
გიორგი
ბერუაშვილი

Post code 1700, Village Akha,
Dmanisi Municipality, Georgia,
Phone: +995599907221

**APIARY
SPARTAK
MUJIRISHVILI**
მეფუტკრე
სპარტაკ
მუჯირიშვილი

Post code 1700, Village Gomareti,
Dmanisi Municipality, Georgia,
Phone: +995599541561

**APIARY
AVTANDIL
OGNADZE**
მეფუტკრე
ავთანდილ
ოგნაძე

Post code 1700,
Village Didi Dmanisi,
Dmanisi Municipality, Georgia,
Phone: +995577370092

**APIARY
MIKHEIL
AVALISHVILI**
მეფუტკრე
მიხეილ
ავალიშვილი

Post code 1700,
Village Vardisubani,
Dmanisi Municipality, Georgia,
Phone: +995579082926

**APIARY
TCHABUKA
MUSKHELISHVILI**
მეფუტკრე
ჭაბუკა
მუსხელიშვილი

Post code 1700,
Village Didi Dmanisi,
Dmanisi Municipality, Georgia,
Phone: +995596103066

**APIARY
NURADDIN
IUSBOV**
მეფუტკრის
ნურადინ
იუსუბოვი

Post code 1700, Village Saparلو,
Dmanisi Municipality, Georgia,
Phone: +995599856761

**ARTISAN
BERRY GROWER
ELENE ADUASHVILI**
კენკრის
მწარმოებელი
ელენე ადუაშვილი

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Dmanisi Municipality, Georgia,
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BERRY GROWER
KETEVA ANDIASHVILI**
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ანდიაშვილი

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ADUASHVILI**
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მწარმოებელი
მარეხი კუჩაძე-
ადუაშვილი

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MAIA BERUASHVILI**
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მაია ბერუაშვილი

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მწარმოებელი
თეა დაუტაშვილი

Post code 1700, Village Gantiadi,
Dmanisi Municipality, Georgia,
Phone: +995579080180

NONA ANSIANI
ნონა ანსიანი
COOPERATIVE DM-ANSI
MILK PROCESSING
ENTERPRISE
“SHVANRE”

Post code 1700, Municipality,
Dmanisi, Str. Erekle II Nr 9, Georgia,
Phone: +995558445033
nonaansiani@gmail.com

**HOTEL “LUKUMI”
TAMARA
NONIASHVILI**
თამარა
ნონიაშვილი

Post code 1700,
Dmanisi Municipality, Dmanisi,
9 Aprili St. 52, Georgia,
Phone: +995599654511
tamuna.noniashvili@yahoo.com

**HOTEL
“SHVANRE HOUSE”
NONA ANSIANI**
ნონა ანსიანი

Post code 1700,
Dmanisi Municipality,
Dmanisi, 9 Erekle Str., Georgia,
Phone: +995 558 44 50 33,
nonaansiani@gmail.com

**HOTEL
“NABADI DMANISI”
NANULI MENABDE**
ნაბადის მენაბდე

Post code 1700,
Dmanisi Municipality, Dmanisi,
St. Nino St. N38, Georgia,
Phone: +995577538785,
hotelnabadidmanisi@gmail.com

**GUESTHOUSE
LASHA
OKMELASHVILI**
ლასა
ოკმელაშვილი

Post code 1700,
Dmanisi Municipality,
Village Gantiadi, Georgia,
Phone: +995591700362,
okmelashvililasha@gmail.com

**GUESTHOUSE
BELA
TATUASHVILI**
ბელა
ტატუაშვილი

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tatuashvilibela@gmail.com



“Development of rural tourism in the Dmanisi region through the implementation of an innovative model for developing local tourism products”

– a project carried out by the Society of Friends of the Korycin Land and the Georgian Ecological Agricultural Association “SEMA”. Project co-financed within the framework of the Polish development cooperation of the Ministry of Foreign Affairs of the Republic of Poland.