

The title of inscription: The Decree of Vani (III cent. BC.)¹

The *in situ* condition of inscription, without filling and interpretation:

ΟΣΩ

ΠΑΝΤΙΟΣ

ΑΠΤΟΝΤΑ

ΝΟΤΑΦΟΣΣ

5. ΠΟΛΕΙΦΘΗΝΑ

ΠΟΝΕΧΕΙΝΑ

ΟΥΣΙΤΟΥΣΕΚΓΟΝΟΥΣΚΑΙ

ΟΝΤΑΣΤΟΥΣΤΗΝΑΥΤΩΝ

ΟΥΣΕΝΤΟΙΣΓΕΓΡΑΜΜΕ

10. ΘΕΙΣΑΚΑΙΤΗΝΣΤΗΛΗΝ

ΑΝΟΙΣΜΗΔΕΑΝΕΠΙΧΕΙ

ΚΩΛΥΕΙΝΚΑΤΑΔΥΝΑ

ΟΛΟΥΘΗΣΑΣΙΤΟΙΣΓΕΓΡΑΜ

ΣΑΥΤΩΝΤΕΚΑΙΓΥΝΑΙΚΩΝ

15. ΚΑΙΤΩΝΛΟΙΠΩΝΠΑΠΤΩΝ

ΥΣΟΕΝΤΑΞΕΙΚΑΙΟΠΟΣΕΙ

ΚΑΙΕΝΣΟΥΡΕΙΚΑΘΗΜΕ

ΓΕΚΑΙΟΗΛΙΟΣΚΑΙΟΜΕΙΣ

ΑΠΑΣΑΙ ΙΔΕΩΣΕΙΗ

20. ΕΙΝΑΣΙΜΗΔΕΠΟΙΗΣΑΣΙ

ΜΒΟΥΛΕΥΣΑΣΠΟΙΗΣΑΙ

ΟΙΣΠΑΝΤΑΤΑΝΑΝ

ΟΙΣ ΤΟΙΣΜΕΓΙΣ

ΕΑΛΛΟΜΗΘΕΝ

¹ For online publication of the inscription we use information from “The Corpus of Greek Inscriptions in Georgia” Tbilisi, 2009

25. ΤΩΝΤΕΠΡΟ

ΑΣΙΤΟΙΣ

The filled version of the Inscription:

ὁ σὼ[φρων ? -ος ὦ] | τῶ] παντὶ ὀσι[ια] | ἄπτοντα | ν] ὁ
τάφος σ[| ἄ] πολειφθῆνα[ι | πον ἔχειν α[|] ουσι τοὺς
ἐκγόνους καὶ | ποι]οῦντας τοὺς τὴν αὐτῶν |] ους ἐν τοῖς
γεγραμμέ[νοις | χαραχ]θεῖσα καὶ τὴν στήλην | μηδὲ ...]ανοις
μηδὲ ἀνεπιχει[ρήτοις | κωλύειν κατὰ δύνα[μιν |
ἀκ]ολουθήσασι τοῖς γεγραμ[μένοις |]ς αὐτῶν τε καὶ
γυναικῶν | καὶ τῶν λοιπῶν πάντων | ο]υς ὁ ἐν τάξει καὶ ὁ
ποσεῖ(?) | καὶ ἡ ἐν Σούρει καθημέ[νη στήλη | ἡ] Γῆ καὶ ὁ
Ἥλιος καὶ ὁ Μείς | κ]αὶ πᾶσαι ἰλεως εἴη | μηδὲ τ]είνασι μηδὲ
ποιήσασι | συ | μβουλεύσασι ποιῆσαι |]οις πάντα τὰναν[τία |
θε]οῖς τοῖς μεγίσ[τοις |]ς ἄλλο μηθὲν | τῶν τε προ[|
ἀσίτοις (? πᾶσι τοῖς)

The translation of the inscription in English:

Intelligent, or moderate. All clean, purify. Starts (some job). Tomb. Grave. Backward. Has. Relatives and, by them, who made (something of female gender, Stele?) in written, in established (in document, which might be indictment), carved (written) and Stele. Neither some bodies and nor invincible (or them, to whom is possible to do nothing). Restrict as much as possible. Must follow to the written (established, legalized). From them and from women. And all the rest, who will add and who will count (make calculation). And the Stele erected in Surium/Surion. The Earth and the Sun and the Moon. And everybody (female gender) be merciful. Neither them, who was thinking about it and nor them who made it. They made it for counselors. Everything to the contrary of it. To the great Gods. But nothing (only segments, portions). To the hungry people (or – all of them)

The interpretation of the Inscription:

The text is temple-legislative document, which contains certain conditions: they must be every way purified, if want to make a move some job. They must be purified also in case of contact to a grave and this applies to them and their descendants. This resolution is carved on the Stele and applies, by the way, to the persons of which against is possible do nothing without this prohibition. The document calls to followers, both men (?) and women (they, unquestionably, are from the same social circle) and all the rest (the “rest” should be from other social circle, according to context) must follow to this proclamation. There is a special point (paragraph) about addition and registration in the document. The Stele with this proclamation is erected in Surion/Surium. It calls to the Gods: to the Earth, to the Sun, to the Moon. One of the gods is asked for charity. This charity is not for them, who purposed or did (unallowed by the document) job. It is established by the counselors that who will act against these rules will not be saved by the great Gods and all troubles will be for him/her.

There is a geographic name Suri in the inscription. Suri/Surion/Surium is the name of Vani in Hellenistic period.

According to the shapes of the letters and linguistic norms, the inscription is dated by 3rd century BC.