

# A Sepulchral Monument Dedicated To Dolichos<sup>[1]</sup>

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*Keywords: sepulchral slab, Dolichos*

Many immovable and movable archeological findings have been attested and found in the vicinity of the village of Suvodol, [2] deriving from a wide time period (from the neolithic age to the late antique), [3] among which we would mention the three "Macedonian" crypts dating from the Hellenistic period. Fifteen inscribed monuments with ancient Greek inscriptions dating from the Roman period are among the findings originating from this area. The inscriptions provide many details about the population, life and traditions at the time, simultaneously creating a room for further research, e.g. the altar with three inscriptions dealing with consecration of slaves to the ancient Macedonian Goddess Pasikrata, besides the attestation of this tradition in the 3<sup>rd</sup> and 4<sup>th</sup> centuries AD (having its roots in the pre-Roman period) also attests this settlement (without stating its name) being of a rank of κώμη (village) in the Roman period. [4]

The inscriptions reflect reality from Roman times, [5] and some of them contain lexis close to the Homeric time, [6] thus making this locality quite interesting with regards to traditions, rites and cultural level of the population. The onomasticons of the inscriptions just dovetail in the whole picture. Proper names having several-centuries-long traditions occur on some inscriptions, as well as Latin onomasticons.

This settlement continued to exist in the early Christian period. Judging as per the number of basilicas found, an intensive ecclesiastical life has been exercised therein. [7]

## **The sepulchral slab dedicated to Dolichos**

The subject of this paper is a gravestone that has been unearthed during the protective excavation in REK Bitola undertaken by the Institute and Museum - Bitola, in the vicinity of the village of Vranjevci, Bitola area, within the district called "Porojo". The slab had been transferred to the Institute and Museum – Bitola, in the town of Bitola. The site where it was unearthed most probably was not the original

one where it had been posted, but the slab must have been dragged by the waters from a locality in the vicinity of the Suvodol village.

The dimensions of the marble grave slab are 90 x 41 x 7cm; it had been broken in four pieces, but almost all of them are found. The appearance and iconography organization of the slab are typical as for sepulchral slabs from the Roman period: fronton with a rosette in the middle, 2 acroteries (a part of right acrotery is missing) and a relief presenting three individuals – 2 male (elder and younger) and a female - corresponding to the persons mentioned in the inscription below. Male figures wear chitons and himations holding them with the right hand. The disposition of the figures engraved at the relief explains pictographically the contents of the text therein after giving to it a deep emotive note. The woman with veiled head stands left of the younger male figure holding his hand. The idea is quite clear - the mother holds the hand of her child. The other male figure, the father, stands freely besides his son. All figures have almost the same height (fig. 1).

Under the relief six lines of ancient Greek text are inscribed. The inscribed field is broken into two bigger vertical parts the right one of which pretty damaged and the text is less readable, most probably because it had been exposed to water for a long time (fig. 2). The height of letters varies between 2.5 and 3 cm. There are no ligatures on the inscription.

### **Text, translation and analysis of the inscription**

Γλαῦκος καὶ Ποσι-  
δωνία Δολίχῳ  
τῷ υἱῷ ζῶντες ἀ-  
νέθηκαν μνήμ-  
5 [η]ς χάριν ποθειν(οτάτου) ὄν-  
τος υἱ[ί]οῦ τοῦ Δολίχου

I propose the following translation of the inscription:

Glaucos and Posidonica still alive dedicate (this slab) to their son Dolichos due to memory because (they) miss very much (their) son Dolichos....

According to the text and the letters' shape the present slab would belong to the Roman period (3 century A.D.).

The contents of the inscription is quite usual for this type of monuments. The final two words, in particular the adjective form ποθεινός having many attestations in the Hellenic literary heritage, gives the inscription personal mourning tone.

All persons, whose names have been engraved in this sepulchral epitaph, are presented only with their personal names. [8] Those three names have their respective paths through the time.

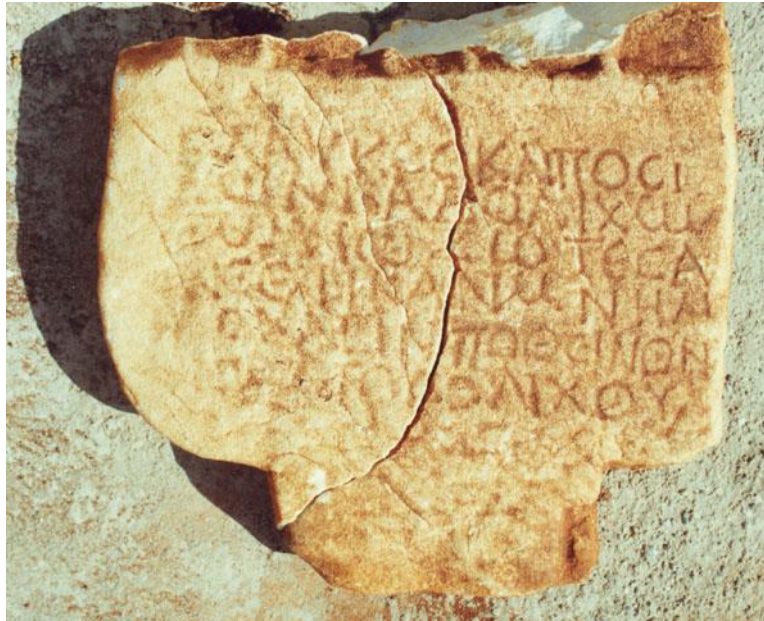
Glaucos (Γλαῦκος) has been attested on many epigraphic monuments appearing in forms as Γλαυκίας, Γαυκίας and Glaucus. [9]

The theophoric personal name Posidonia, borne by mortal persons has its epigraphic attestations in inscriptions. [10]

Dolichos, as personal name or patronymic, has not been attested so far in the area of Lyncestis, and probably in the territory of the Republic of Macedonia. The origin of this name could be connected to the mythical Dolichos mentioned in the Homeric Hymn to Demeter, [11] while the presence of this name in this area (and in Roman time, too) is probably owing to the rite of giving theophoric names to mortals, [12] practised in Macedonia, as well as in Asia Minor.

The gravestone of Dolichos does not contain other details which could lighten any other segment of his or his parents' life. We assume the onomastic formulas comprise two elements, which leads us to conclude to which class of the society scale these persons would have belonged to.





## Notes:

[1] For creating of this text I herewith would like to express my sincere gratitude to † Mr. Tome Janakievski, Ph.D, Mrs. Anica Gorgievska, a Senior archaeologist, and Mr. Engin Nasuh, an archaeologist, under whose leadership the protective excavations in REK Bitola have been undertaken.

[2] This village does not exist anymore, as it was depopulated due to operations of the mine REK Bitola.

[3] AM R M II, Nr. 88, 42 - 45.

[4] IG X, 2, 2, 1, Nr.18: θεᾶς Πασι/ κράτας τῆς καθιδρυμένης /ἐν κώμη...

[5] Some of them have been precisely dated with year, even month, form and iconography specific for that time, while other inscriptions indicate that dedicators have certain rights typical for the Roman times, e.g. IG X, 2, 2, 1, Nr.18, l. 5-6: ...ἔχουσα τριῶν τέκνων τὸ δίκαι<ο>ν.

[6] IG X, 2, 2, 1, Nr. 27.

[7] See note 3.

[8] On the Macedonian onomastic formula in Roman times, see Papazoglou (1955), 350-372.

[9] IG X, 2, 2, 1, Nr. 9, 11, 41, 129; N. Vulić, Spomenik LXXV, 31.

[10] the male form of the name Ποσειδώνιος / Ποσιδώνιος / Ποσειδῶνις see N. Vulić, Spomenik LXXV, Nr. 122, 137, 138; Spomenik LXXI, Nr. 64.

[11] Cf. h. Cer. 2, vers. 153 - 155: ἡμὲν Τριπτολέμου πυκιμήδεος ἠδὲ Διόκλου / ἠδὲ Πολυξείνου καὶ ἀμύμονος Εὐμόλποιο /καὶ Δολίχου καὶ πατρὸς ἀγήνορος ἡμετέροιο.

[12] Proeva (1997), 139 -140.

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