

CAPInv. 684: **bakcheion**

I. LOCATION

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| i. Geographical area | Thrace |
| ii. Region | Inland Thrace |
| iii. Site | Bizye |

II. NAME

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| i. Full name (original language) | βακχεῖον (IGBulg III.2 1864, l. 1; IGBulg III.2 1865, ll. 4-5) |
| ii. Full name (transliterated) | <i>bakcheion</i> |

III. DATE

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| i. Date(s) | f. iii AD |
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IV. NAME AND TERMINOLOGY

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| i. Name in other forms | βακχῖον (IGBulg III.2 1864) βακχεῖον μέγα (IGBulg III.2 1865) |
| iii. Descriptive terms | βακχεῖον, <i>bakcheion</i> |
| Note | <i>bakcheion</i> : IGBulg III.2 1864, l. 1; IGBulg III.2 1865, ll. 4-5 |

V. SOURCES

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| i. Source(s) | IGBulg III.2 1862 (?) IGBulg III.2 1864 (?) IGBulg III.2 1865 (f. iii AD) |
| Note | See also: IGBulg III.2 1864:Jaccottet II no. 43 IGBulg III.2 1865:Jaccottet II no. 44 IGBulg III.2 1862:Jaccottet II no. 45; SEG 33: 563 |

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| Online Resources | IGBulg III.2 1862 and AGRW ID 13946 IGBulg III.2 1864 and AGRW ID 13948 IGBulg III.2 1865 and AGRW ID 13950 |
| i.a. Source type(s) | Epigraphic source(s) |
| i.b. Document(s) typology & language/script | (All inscriptions are in Greek) IGBulg III.2 1862: Funerary epigram IGBulg III.2 1864: Dedication IGBulg III.2 1865: Dedication |
| i.c. Physical format(s) | IGBulg III.2 1862: Marble stele, broken at its upper and left side (1.48 x 0.81 x 0.20). At its upper part partly preserved relief decoration, possibly of the so-called 'Thracian Rider' or of funerary banquet. IGBulg III.2 1864: Marble altar (0.55 x 0.50 x 0.04) IGBulg III.2 1865: Marble altar (0.70 x 0.68 x 0.64) |
| ii. Source(s) provenance | IGBulg III.2 1862 originates from the site of Miškova niva near Gradišteto Hill, appr. 4 km south of Malkovo Tărnovo. IGBulg III.2 1864: from Malkovo Tărnovo IGBulg III.2 1865: Found reused at the church of the village Brăşljan (f. Sarmasik). Inscriptions IGBulg III.2 1864 and 1865 were both originally set up at the sanctuary of Zeus-Dionysos (as indicated by the text), securely located at Malkovo Tărnovo; the site of Miškova niva -where the funerary inscription IGBulg III.2 1862 originates- is thought to have been a small mining and metallurgical agglomeration, with its own tumular necropolis, see Delev 1983: 11. |

VI. BUILT AND VISUAL SPACE

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| i. Archaeological remains | At Miškova niva excavations have revealed remains of dwelling complexes (Roman <i>villa</i> ?) two tholos tombs, inscriptions and reliefs, all dating from the Roman period, see Baltac 2013: 291, no. 8 for further bibliography. |
| ii. References to buildings/objects | The two inscriptions set up at the sanctuary of Malkovo Tărnovo (IGBulg III.2 1864 and 1865) are both designated as βωμοί, <i>bomoi</i> (IGBulg III.2 1864, l. 1 and 1865, l. 2), in the text. IGBulg III.2 1862 was erected at the τύμβος, <i>tymbos</i> (l. 1), of the deceased. |

VII. ORGANIZATION

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| ii. Leadership | ἱερεὺς, <i>hiereus</i> (for the two male priests of IGBulg III.2 1864, l. 1 and IGBulg III.2 1865, l. 4). πρόπολος, <i>propolos</i> (for the priestess of IGBulg III.2 1862, l. 12). |
| iii. Members | Referred to collectively as μύστες, <i>mystes</i> (IGBulg III.2 1865, l. 8) or συνμύστες, <i>synmystes</i> (IGBulg III.2 1864, l. 4). In IGBulg III.2 1864 the συνμύστες, <i>synmystes</i> , are also designated as the priest's παῖδες, <i>paides</i> (ll. 3-4: τῶν πέ[δ]ων (<i>sic</i>) μου συνμύστων, <i>ton pe[d]on (sic) mou synmyston</i>) that may be interpreted as a kind of affective language. |

IX. MEMBERSHIP

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| ii. Gender | Men Women |
| Note | The members were both men and women. |

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| iv. Status | All persons named (four) follow the Greek onomastic formula, using names of Greek origin. |
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X. ACTIVITIES

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| iii. Worship | Zeus-Dionysos as indicated by IGBulg III.2 1864 and IGBulg III.2 1865. A reference to Semele in the funerary epigram IGBulg III.2 1862 has been interpreted as pointing to initiation rituals and to beliefs connected to death and rebirth, see Jaccottet, 2003: 93. |
| Deities worshipped | Zeus-Dionysos and Semele (?) |
| iv. Honours/Other activities | Inscriptions IGBulg III.2 1864 and IGBulg III.2 1865 have been set up by two priests of the <i>backheion</i> in honour of their fellow μύστες, <i>mystes</i> . |

XII. NOTES

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| i. Comments | The word συμμύστες, <i>symmystes</i> , has been restituted in an inscription probably originating from Bizye itself, see Dawkins and Hasluck (1905-1906): 178, no. 3: οἱ Ἀυλο[π]όρεος συμ[μύσται] Ἀπόλ[λων]ι..., <i>hoi] Aulo/ [p]oreos sym[mystai] Apol[loni]...</i> But, as indicated by the editors, 'the stone is so fragmentary that conjecture is unprofitable'. |
| iii. Bibliography | Baltac, A. (2013), 'Types of Habitation in the Rural Environment of the Roman Province of Thrace: The villa Type Structures', in Parissaki, M.-G. (ed.), <i>Thrakika Zetemata II. Aspects of the Roman Province of Thrace</i> , Athens: 289-97. Delev, P. (1983), 'L'építaphe de Chrístè et le sanctuaire de Zeus-Dionysos à Malko Tărnovo', <i>Arheologija</i> 25: 1-11. Jaccottet, Fr. (2003), <i>Choisir Dionysos: Les associations dionysiaques ou la face cachée du dionysisme</i> . 2 vols. Zürich: 90-3, nos. 43-5. |

XIII. EVALUATION

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| i. Private association | Certain |
| Note | The terminology used points to a private association. |