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CAPInv. 1328: Orphikoi

I. LOCATION

i. Geographical area	Black Sea Region
ii. Region	North coast of the Black Sea
iii. Site	Olbia

II. NAME

i. Full name (original language)	Ὀρφικοί (IGDOP 94a, l. 4)
ii. Full name (transliterated)	<i>Orphikoi</i>

III. DATE

i. Date(s)	vi BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>Orphikoi</i> : Orphic cults, Dionysiac association
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V. SOURCES

i. Source(s)	IGDOP 94a (vi BC) IGDOP 94b (vi BC) IGDOP 94c (vi BC)
Note	See also: Harland 2004: 11-12
Online Resources	IGDOP 94a IGDOP 94b IGDOP 94c
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek Orphic inscription. On the last line: Ὀρφικοί, <i>Orphikoi</i> .
i.c. Physical format(s)	Bone tablet

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The bone tablet itself and the other ones belonging to the same series (IGDOP 94b-c, with Orphic inscriptions but without the explicit mention of the Ὀρφικοί, <i>Orphikoi</i>). Possibly also the bronze mirror IGDOP 92 with Dionysiac inscription.
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IX. MEMBERSHIP

ii. Gender	Men
Note	Possibly only men
iii. Age	Adults
Note	Possibly only adults

X. ACTIVITIES

iii. Worship	Reference to Dionysos suggests worship by the group: IGDOP 94a, l. 3: Διό(νσοος), <i>Dio(nysos)</i> ; cf. IGDOP 94c, l. 1: Διόν(υσοος), <i>Dion(ysos)</i> .
Deities worshipped	Dionysos

XII. NOTES

i. Comments	The Orphic nature of the three inscriptions on bone tablets IGDOP 94a-c is obvious. Less clear is the relationship between Orphics and Dionysos. The Olbian Βορεικοὶ θιασίται, <i>Boreikoi thiasitai</i> (to be connected with Apollo's cult: see CAPIInv. 1258), also sign an Orphic inscription (IGDOP 95). Nevertheless, the name of Dionysos is explicitly mentioned on both IGDOP 94a and 94c, which allows to attribute the tablets without any doubt to an Orphic-Dionysiac association. Thus, one can connect this Orphic society with Hdt. 4.78-80 about the Scythian king Skyles, who attempted to be initiated into the mysteries of Dionysos <i>Bakcheios</i> in Olbia and was killed by his subjects for this reason.
iii. Bibliography	Bernabé, A. (2004), <i>Poetae epici Graeci. Testimonia et fragmenta. Pars II, fasc. 1</i> . Munich: 388-92, nos. 463-5. Bravo, B. (2007), 'Testi iniziatici da Olbia Pontica (VI e V sec. a.C.) e osservazioni su orfismo e religione civica', <i>Palamedes</i> 2: 55-92. Graf, F., and Iles Johnston, S. (2007), <i>Ritual Texts for the Afterlife. Orpheus and the Bacchic Gold Tablets</i> . London: 185-8. Harland, P.A. (2014), <i>Greco-Roman Associations: Text, Translations, and Commentaries, II. North Coast of the Black Sea, Asia Minor</i> . Berlin, New York: 11-2. Hinge, G. (2008), 'Dionysos and Herakles in Scythia - The Eschatological String of Herodotus' Book 4', in P. Guldager Bilde and J.H. Petersen (eds.), <i>Meetings of Cultures in the Black Sea Region: Between Conflict and Coexistence</i> . Aarhus: 369-97. Rusjaeva, A.S. (2010), <i>Graffiti Ol'vii Ponticheskoi [Graffiti from Olbia Pontica]</i> . Simferopol: 33-5, nos. 29-31. West, M.L. (1982), 'The Orphics in Olbia', <i>ZPE</i> 45: 17-29.

XIII. EVALUATION

i. Private association	Probable
Note	See XII.i.