



ΕΙΔΕΙΝΟΤΑ

ΣΑΕΔΕΑΡΝΙΛΟ

ΑΝΔΡΙΑ ΤΗ ΕΛΟΣ

ΑΡΜΙΒΕΝΤΙΑΕ

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ΕΙΚΟΝΑΙΟΤΑΜΗΛΙΤΑΧΑΧΡΟΝΗ

Alexandria (178)

CIL 6.32458 = CLE 547 = ILS 4414 = IG 14.1366 = IGUR 3.1150 (w/ foto p.8) = GVI 2012 =
Musa Lapidaria 159 = Kaibel EG 586 = Cougny AP 3.2.519 = IGR I 187 =
SIRIS 433

Rome. 2nd-3rd CE. Fragmented Sarkophagos. On the right, there is a relief of girl in the garb of a pastiforos.

Text

[Hic iacet Bacc]hi dei nota [sacer]dos
[pastophorus]quae deae Nilo[tidis pludica]
 Ale[xandria], cui flos []um iuventae
 [P]arcarum nota sustu[lit] invida Diti.
[ἐνθά]δε Ἀλεξάνδρια κόρη πρόπολος Διονύσου 5
Παστοφόρος τε θεᾶς Νειλώτιδος Εἴσιδος ἀγνῆς
εἴκοσι δις πληρώσασα χρόνω [κεῖται λυκαβάντων]

Translation

Here she lies, the noted priestess of the god Bacchus
and the ever devoted pastophorus of the goddess Nile,
Alexandria by name, for whom flower of youth scarcely (bloomed),
since now the hateful sign of the Parcae removed you to Dis.

Here the maiden Alexandra, the servant of Dionysus
and the Pastophoros of the goddess, holy Isis of the Nile,
having rolled out twice twenty of years in time.

Notes

Found on a marble sarcophagus from Rome, now in Florence.

In all probability Alexandria was of humble origin and probably Greek.¹ The name of the dedicator does not appear on the inscription, but the insistence of two texts on her priestly status suggests that he was someone of the priestly association.²

Pastofori were a low grade of priests, seldom women (H.B. Schönborn, *Die Pastophoren im Kult der ägyptischen Götter* (1976), 14). The representation of Alexandria on this stone might have been taken into account in the discussion of the nature of a παστός; it shows her carrying a little shrine of an Egyptian deity, and thus confirms the view of J.G. Griffiths on Apul. *Met.* 11.17, p.279.15, that the παστός is such a little shring (Schönborn 6 is indecisive). Alexandria seems to hold an independent priesthood of Bacchus (Latte 356); neither the Greek nor the Latin epigram suggests an identification with Osiris or Serapis. For another priestess of Isis cf. 190.

Since the stone was first reported (even then the last line of the Greek was missing) it has been damaged, and the end of the third line of the Greek is no longer present.

1. *dei* (in Courtney's text) has to be scanned as a mono syllable or a pyrrhic.
2. *-quae = -que*

¹ See also inscriptions 29, 55, 98, 156

² Such associations of Pastoforoi appear in Apuleius' *Metamorphoses*, 11.17, where it appears that the majority of their practices took place in Greece. See H.B. Schönborn, *Die Pastophoren im Kult der ägyptischen Götter*, Meisenheim am Glan. 1976. p. 85.

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3. For *cui* as an iamb see [Courtney's] commentary on Albinus, *FLP* 425 (add CLE 600.2, 1988.38); here perhaps the following mute and liquid have something to do with it. The supplementation of 3-4 remains uncertain. Since Alexandra was aged forty, one might think in the lines of [*nond*]um *i.*; then 3-4 will indicate that her premature death was due to the ill-will of the Fates, since, though middle-aged, she still had her youthful bloom.
4. *Diti* = *ad Ditem*; this is inelegant in this context because of *invida*. The fates put their 'mark' on her.

Bibliography

L. Vidman, *Sylogae Inscriptionum Religionis Isicae* (1969), 433
MaMalaise, *Inventaire préliminaire des documents égyptiens découverts en Italie* (EPRO 21, 1971) pp. 131-2 no 66