

# Fikhman, Itskhok Fiselevitch

---

"K voprosu o proiskhojdenii kul'ta khristianskikh celiteley = A contribution to the question of the origin of the cult of Christian healers", S. J. Lur'ie, "VDI", 1960, nr 2 : [recenzja]

---

The Journal of Juristic Papyrology 15, 423

---

1965

Artykuł został zdigitalizowany i opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

logical interpretation of this term as „the possession by god Sarapis” rejected Krüger’s interpretation while L. Wenger has fully accepted it (cf. L. Wenger, *Eine juristische Erwägung zum — (κατοχή-Problem)*. *Archiv für Kulturgeschichte*, Bd. 28 (1938), p. 117). Upon a very careful analysis of the UPZ 59 and 60 O. O. Krüger reconstructs the course of events discussed in these letters and comes to the conclusion that the κατοχή, is not, as U. Wilcken has assumed „the possession by the god”. Οἱ ἀπειληγμένοι has never signified ἐγκάτοχοι, but the men who are surrounded or made prisoners. Such was the situation of Hephestion, Conon and others. Pressed by this great danger Hephestion made appeal to god Sarapis and in return for his rescue promised to go for a certain period to the temple of Sarapis in Memphis. So the κατοχή „is the result of a spontaneous submission of oneself to the will of god Sarapis”, in consequence of „a vow” pledged to this god.

S. J. Lur’ie, *K voprosu o proiskhojdenii kul’ta khristianskikh celiteley* = *A contribution to the question of the origin of the cult of Christian healers*. *VDI*, 1960, No. 2, pp. 96–100.

An emended reedition (with a translation and a commentary) of the amulet of Gorgippia, published by T. V. Blavatskaya in a collection entitled „*Issledovaniya v chest’ na akad. Dechev* = *The studies in honour of the Academician Dechev*. Sofia, 1958, pp. 231–239. S. J. Lurie considers this amulet to be an appeal to the goddess-healer from Menouphis (κυρά, *Isis medica*). The reedition is preceded by an introduction devoted to the history of the cult of the goddess-healer from Menouphis and to the demonstration of her identity with Isis, one of the functions of the latter was healing. By his declaration that the bones found in the church of St. Marc Evangelist are the relics of the martyrs Kyros and John, as well as by an order to transport these relics to the ancient temple of Isis in Menouphis, the patriarch Cyrill made possible to utilize in the interests of the Christian Church the population’s faith in the healing proprieties of the ancient sanctuary. “Henceforth the miraculous cures began to be performed not by the pagan κύρος or κυρά but by the Christian Κύρος.”

A. G. Perikhanian, *Pekhleviyskie papirusy sobraniya GMII imeni A. S. Pushkina* = *The Pahlavi papyri from the collection of A. S. Pushkin State Museum of Fine Arts*. *VDI*, 1961, No. 3, pp. 78–93.

The editress publishes 14 from the 40 Pahlavi papyri (from the former collection of V. S. Golenishchev) kept in the A. S. Pushkin State Museum of Fine Arts in Moscow. The papyri belong to the times of the Persian conquest of Egypt (619–629 A.D.). The place of the discovery of the papyri is not exactly