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"Zatvorniki v ptolomeevskom Egipte",  
[w:] "Problemy  
socialno-ekonomicheskoy istorii  
drevnego mira. Sbornik pamyati  
akademika A. I. Tiumeneva" = "The  
recluses in the Ptolomaic Egypt", [w:]  
"The problems of the social and  
economic history of the ancient (...)"

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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.

relations between Rome and Alexandria. 2. The emendations to certain texts edited in the book of I. I. Tolstoy: *Grecheske graffii drevnikh gorodov Severnogo Prichernomoria = The Greek graffitti of the Ancient Cities of the North Coast of the Black Sea*. Moscow-Leningrad, 1953 — with an ample utilization of the papyrological data. So in No. 5 instead to read as Tolstoy does χαῖ(ι)ρέ μοι O. O. Krüger reconstructs Χαριδέμοι, i.e. Χαριδήμωι. On the ground of the inscription No. 25 and other sources (SB 7359 etc.) O. O. Krüger proves, that the cult of Syrian Aphrodite, of the Phrygian mother of gods and of Athargatis, sometimes merging into divine trinity, was diffused in the south of Russia. 3. A detailed commentary to a publication of V. V. Latyshev concerning a monument erected by the sons of a certain Phannos and their mother, all „saved from the greatest dangers”. O. O. Krüger adheres to the opinion of G. Lumbroso that the words mean „the fear of the sea” and proves that the word „saved” in many papyrological and other sources should be translated as „happily arrived”. Similar inscriptions preserved to our times are composed under the influence of the inscription of Sostrates, the son of Dexiphanes of Cnidos, on the famous lighthouse on the isle of Pharos.

O. O. Krüger, *Arrian i ego trud „Pochod Aleksandra” v kn. „Arrian. Pochod Aleksandra” = Arrian and his work „The Expedition of Alexander in the book „Arrian. The Expedition of Alexander”*. Moscow-Leningrad, 1962, pp. 5–44.

An introduction to M. E. Sergeenko's Russian translation of the book of Arrian. In the essay there are examined the life and activities of Arrian, his „Expedition of Alexander”, the sources he had used, his attitude towards Alexander and some other questions connected with the activities of Alexander, especially the organisation of the army and fleet (O. O. Krüger conjectures that the name of Nearchos perhaps testifies that it must have been borne by men from among the seafarers) the state of international relations, the administration of conquered territories etc.

O. O. Krüger, *Zatvorniki v ptolomeevskom Egipte. Problemy socialno-ekonomicheskoy istorii drevnego mira. Sbornik pamyati akademika A. I. Tiumeneva = The recluses in the Ptolomaic Egypt. The problems of the social and economic history of the ancient world. A collection of essays in memory of the Academician A. I. Tiumenev*. Moscow-Leningrad, 1963, pp. 248–254.

This is a detailed presentation and argument for an interpretation of the term ἐγκάτοχοι which O. O. Krüger had already settled in the 30's. This interpretation was communicated by a letter to U. Wilcken and L. Wenger. U. Wilcken who probably could not free himself from a religious and mytho-

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 ἀπειλημιμένοι 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. Lurie, *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