The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

Σxs03D2AAI

F. W. Hall

The Classical Review / Volume 7 / Issue 06 / June 1893, pp 245 - 245

DOI: 10.1017/S0009840X00197823, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00197823

How to cite this article:

F. W. Hall (1893). ΣAAI. The Classical Review, 7, pp 245-245 doi:10.1017/S0009840X00197823

Request Permissions : [Click here](#)

'initiate.' Further, one of these names points to that careful concealment of the name of the tabooed person, which is of world-wide observance. When considered in connection with each other, these indications make it, I think, not improbable that

the story which furnished Sophocles with a theme and Polygnotus with a subject, may have been founded on a usage such as I have attempted to describe.

A. E. CRAWLEY.

ΣΥΛΛΗ.

ENGLISH history offers an interesting parallel to this feature in Greek international law. The *Carta Mercatoria* of 1303 established the rule that in suits between foreigners and Englishmen half of the jury should consist of the foreigner's fellow-countrymen. But it still remained difficult for an Englishman to recover debts from a foreigner no longer resident in this country. *In such cases the English municipal authorities had been wont to confiscate any goods they might be able to seize belonging to any merchant from the offender's town.* Vide Ashley, *Economic History* i. 205—and, for Scandinavian parallels, Amira, *Das altnordische Vollstreckungsverfahren*, pp. 169—129.

An elaborate account of this practice of 'self-help' is given by Gilbert, *Griechische Alterthümer* ii. based chiefly on inferences from Arist. *Oecon.* 2, 11, 1. But I think he misses the real point of the custom, at least in historic Greece. It was essentially a survival from a ruder epoch. Most states

had replaced it by recognized σύμβολα. This is shown by the chief instance coming from Oiantheia and Chaleion, cities of the notoriously backward Lokris. But even where the practice still existed in Greece, I think it must always have been confined to capture *by sea*. The annoyance caused by a foreigner landing and helping himself to the goods of any citizen who was in his debt would soon be keenly felt in a Greek state. Oiantheia and Chaleion expressly confine the operation of their treaty to the sea: τὸν δὲ συλῶντα ἀνὰ τὸ συλῆν τὰ ξενικὰ ἐ θαλάσσης ἄγειν ἄστυλον, πλὴν ἐ λιμένος τοῦ κατὰ πόλιν (Cauer², 230). I should be inclined also to lay some stress upon the inscription *C.I.G.* add. 2447b, εἶναι δὲ αὐτῷ καὶ ἐκγόνοις καὶ ἐν εἰρήνῃ καὶ ἐν πολέμῳ, καὶ κατὰ γῆν καὶ ἐν σύλῳ ἄσφαλίαν, where we should naturally expect κατὰ θάλασσαν as the antithesis. This surely points to σύλλη being the right to capture at sea.

F. W. HALL.

THE BURIAL-PLACE OF ALEXANDER THE GREAT.

I HAVE recently seen in English and American magazines the statement that a sarcophagus has been discovered at Sidon supposed to have contained the body of Alexander the Great. As arguments have been adduced to support the theory that Alexander may have been buried at Sidon, I have collected the following passages to show that he was buried at Alexandria. I can find no mention of any other place where he is said to have been buried.

1. *Arrian* (apud Photium, lib. 92) says that Arridaeus conveyed Alexander's body from Babylon through Damascus to Ptolemy in Egypt, in spite of the efforts of Perdiccas to get possession of it.

2. *Diodorus* (xviii. 2 and 26—28) says that the generals elected Arridaeus, the son

of Philip and the half-brother of Alexander, king of the Macedonians and assigned to him the task of conveying Alexander's body to Ammon for burial. Arridaeus spent two years in preparing a magnificent car and other ornaments for the tomb and then conveyed the body towards Egypt. He was met in Syria by Ptolemy, who escorted it with military honours to Alexandria, where he deposited it in a sanctuary specially prepared for it, deciding not to convey it for the present to Ammon.

3. *Curtius Rufus* (De Gestis Alexandri x. 31) says that the body was embalmed by Egyptians and Chaldaeans, and placed by Ptolemy at Memphis, and a few years after transported by him to Alexandria where,