

Casual number-crunching reveals regional variations in onomastic habit: among the top sixty commonest names in IIIB, Amyntas, Antigenes, Arkhelaos, Asandros, Kaphisias, Kaphisodoros, Menes, Mnason, Homoloikhos and Timokritos did not make the top 100 in I or IIIA. Apollonios and Aristodemos (high scorers in I and IIIA) are (roughly) fortieth and sixtieth in IIIB, whereas Demon, Eukleides, Dion and Timon (in the top thirty or so in IIIB) are way down the list in I and IIIA. More locally, names barely known in I–IIIA (Athambos, Babil[los], Herus, Iatadas, Kalleidas, Laiadas, Menes) make a striking showing at Delphi, with a thin scatter elsewhere in central Greece, though (cf. p. ix) the figures may overstate the number of different individuals. The presence of horse-riding Thessalians in the volume does not result in any greater presence of Hippo- or -ippos names.

In an epic work one might look for epic names, but though Boeotia is home to a major cycle, there seems little onomastic impact: no Kadmos (Harmonia turns up in Megara), Alkmene (Herakles appears twice in Thessaly), Teiresias, Laios, Oidipous (Agathopous is found, in Boeotia and Thessaly), Iokaste, Pentheus, Agae (only a Phocian Agaios), Haimon (one Thessalian), Eteokles, or Polyneikes, and only a single Antigone (as against twelve elsewhere), Kreon (two more in Thessaly), and Ismene (a possible second is marked 'fals.?). The 'Boeotian pig' of Attic stereotype is also missing, though there is a Thessalian Khoiros. Personal interest made me check Iranian names, but there are few relevant items (a generous list includes Arsakes, Kyros, Darikos, Maidates, Medos, Mithridates, Pharnakes, Perses, Persides, Persis), and only a mid-classical Thessalian (Orminion) Perses might count as vaguely interesting. (Hesiod's brother cannot have anything to do with Persians.) Purely Greek names can have a quasi-philosophical colour (Hairesis, Aisthesis, Arete, Boule, Gnome, Doxa, Eupraxis, Kairos, Mnamosuna, Metabole, Homonoia, Oikonomia) or represent discourse (Logos, Dithyrambos, Ainos, Epainos, Historia—and its muse, Klio—Mousike)—both may enjoy Parrhesia (Lebadeia, ?first century A.D.), something unpalatable to Turannos or T(ou)ranis (several examples), presumed perpetrators of Hubris (Phthiotic Thebes, hell.-imp) and perhaps to be associated with Barbaros (Larisa, second to third century A.D.)—or derive from locations (Thalamos, Thesauros, Kapos, Hippodromos, Isthmos, Kosmopolis, Asia, Europe) or body-parts (Mastos, Boupuga). We find Onomastos, Agathonumos, and Euonumos, but not the disturbed Anonumos; still, on the psychological front, Emautos, Pantoios, Aoios, and Pais (Παῖς ὁ παῖς Παιδός?) may have something to offer (the first two are also found in LGPN II–IIIA), as also Δῆτρα of Anthedon—a man of particularly ironic posture, perhaps? But Outis of Thespiiai (A.D. 169–72), we may hope, took pride in Odyssean heritage, in a city which 400 years earlier had two bearers of the name Odysseidas.

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DIPLOMATIC GESTURES

S. KNIPPSCHILD: *'Drum bietet zum Bunde die Hände'*. *Rechts-symbolische Akte in zwischenstaatlichen Beziehungen im orientalischen und griechisch-römischen Altertum*. (Potsdamer Altertumswissenschaftliche Beiträge 5.) Pp. 223, pls. Stuttgart: Franz Steiner Verlag, 2002. Cased, €50. ISBN: 3-515-08079-1.

This book, a revision of the author's Heidelberg dissertation, is a useful addition to

the growing body of studies of aspects of gesture and non-verbal communication in the ancient world. In ten chapters, K. surveys the evidence from Near Eastern and Greco-Roman antiquity for a number of non-verbal elements of ancient diplomatic ceremonies: the handshake; the raising of the hand(s); contact gestures involving the touching of one's own body, of the other's body or clothing, or of significant or sacred objects; the nodding of the head; the exchange of gifts; communal eating and drinking; the use of tokens of guest-friendship; and the practice of anointing with oil. In the first five chapters, the gestures are divided into two categories, those which accompany the swearing of an oath (*Schwurgesten*) and those which commit one or other party to the maintenance of an agreement (*Verpflichtungsgebärden*). The remaining chapters discuss the use of (i) gift-giving to initiate and to confirm relationships between communities; (ii) commensality to cement relationships between states; (iii) *symbola* and *tesserae hospitales* as symbols of links between members of different communities or between individuals and communities; and (iv) the practice of anointing with oil, both as a means of recognizing a new king and as an element of the oath-ceremony.

K. is attentive to cultural differences in the use and distribution of the symbolic actions discussed, but shows that most are found not only in all or most of the ancient societies that are the focus of her study, but in other societies too. In the case of the contact gestures discussed in Chapter 3, the general significance of physical contact can be paralleled in a wide range of societies, even if the particular gestures and objects employed differ from society to society. Three of the practices discussed, however, are culturally specific: the use of the nod to commit oneself to an agreement is a Greek phenomenon that recurs in Roman literature influenced by Greek sources; the exchange of tokens as testimony to a relationship is a Greco-Roman custom that spreads throughout the Mediterranean world; and the use of oil in the installation of a new ruler is an Eastern practice adopted in medieval Europe through the influence of the Bible. K. concludes that the wide dissemination of most of the practices that she investigates suggests parallel development rather than diffusion from a single source. This is confirmed not only by the use of gestures such as the handshake in widely separated cultures uninfluenced by the traditions of the ancient world, but also by the fact that the gestures used in international relations are also typically used, across the same wide range of cultures, in private, interpersonal contexts. This undermines the theory that these, together with other aspects of ancient covenants and treaty-making, derive from a common, Near Eastern source; in fact, the only demonstrable example of diffusion from a single source, namely the exchange of tokens, operates in the opposite direction, from the west to the east.

K. thus reaches an important conclusion, and she does so via an impressively wide and thorough collection of textual and archaeological evidence. The work as a whole, however, is heavier on evidence than on analysis, and there remain questions which could have been pursued further. More, for example, could have been said to justify the term *rechtssymbolisch*. Though passing observations suggest that some (but not all) of K.'s *rechtssymbolische Akte* are essential/constitutive elements of formal procedures, the precise force of the action in question is not a systematic element of K.'s taxonomy. The explicit focus on *zwischenstaatliche Beziehungen* also raises questions. In a few cases, specific exceptions are made to admit examples which have nothing to do with relations between states (e.g. p. 92), and there are isolated observations regarding the imprecision of the boundaries between the international and the interpersonal (e.g. pp. 125, 151), but much 'private' evidence is simply admitted without explicit comment. It is not that purely interpersonal interactions should be rigorously

excluded; but the fact that international diplomacy so closely reproduces the forms of interpersonal interaction calls for a more systematic analysis of the relation between the two categories. As it is, K. more or less excludes interpersonal applications from some chapters (e.g. Chapter 1 on the handshake) while relying heavily on such evidence in others (e.g. Chapter 4, on nodding, where the evidence for the use of the gesture in international relations is extremely slight).

K. notes throughout that the various *rechtsymbolische Akte* may stand metonymously for the whole process of which they form part, and she recognizes that in many cases reference to a symbolic gesture or action may be purely figurative (so that it becomes a *Sprachgebärde*), but this is a phenomenon in which she might have shown greater interest. For, if many of the symbolic actions studied are universal features of interpersonal and international relations, a more fundamental universal is the habit of representing abstract concepts (e.g. 'alliance') in terms of concrete physical actions (e.g. 'extend the hand of friendship'). The mechanisms at work here are well illustrated by artefacts such as the reliefs and coins depicted in K.'s Pls 7–9, 12, and 13, in which the existence of an agreement between communities is represented in the depiction of personifications (e.g. Roma, Italia) or tutelary deities (e.g. Athena, Artemis) shaking hands. Equally interesting are the tokens in the form of a handshake illustrated in Pls 4 and 5: here the concrete action, having become a metonymy for the relationship it symbolizes, achieves concrete embodiment as a physical token of that relationship. Exploration of these fundamental features of the human imagination, both linguistic and visual, should surely feature in an account of the application of features of interpersonal interaction in the context of international relations.

The crucial omission here is the work of George Lakoff and his collaborators, especially Lakoff and Johnson's seminal *Metaphors We Live By* (Chicago, 1980). Otherwise, K.'s secondary reading is impressively wide-ranging, though some recent and relevant works on non-verbal communication in the classical world (especially D. Lateiner, *Sardonic Smile* [Ann Arbor, 1995] and M. Lobe, *Die Gebärden in Vergils Aeneis* [Frankfurt, 1999]; also G. Davies, 'The Significance of the Handshake Motif in Classical Funerary Art', *AJA* 89 [1985], 627–40) are not noticed. The work of Walter Donlan is a notable omission from the account of gift-exchange in early Greece; and the argument that elements of human symbolic behaviour are rooted in the species' biological inheritance might have received support from Walter Burkert's *Creation of the Sacred* (Cambridge MA, 1996).

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POLITICS AND THE MILITARY

A. CHANIOTIS, P. DUCREY (edd.): *Army and Power in the Ancient World*. (Heidelberger althistorische Beiträge und epigraphische Studien 37.) Pp. viii + 204. Stuttgart: Franz Steiner Verlag, 2002. Paper, €44. ISBN: 3-515-08197-6.

As the editors explain in the introduction, the idea of holding a conference on this theme arose at a meeting of the International Committee of Historical Sciences (CISH) in 1997. The rôle played by the army in seizing, and exercising, power in

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