

state of modern scholarship concerning the Republican army of the second century BC. The third main section combines archaeological data with literary evidence (i.e. Polybius) in a judicious examination of the theoretical layout of camps of this period. Dobson presents three models for the Roman camp at different phases and argues, for example, that Polybius used Greek units of measurement in his account instead of Roman ones as is usually assumed. The fourth main part is a reconsideration of the archaeological evidence on Numantia, taking up 284 of the total of 436 pages in the book. The reconsideration offers many insights such as the author's reinterpretation of Scipio's circumvallation of Numantia.

The book is invaluable in not only carefully examining a phase where the late manipular army was giving way to the early cohort armies, but also because in addition it sheds an interesting light on the often difficult relationship between ancient history, as understood through literary evidence, and the archaeological evidence. This book is an important contribution towards a better understanding of the Republican Roman army.

*Joonas Sipilä*

SARA ELISE PHANG: *Roman Military Service. Ideologies of Discipline in the Late Republic and Early Principate*. Cambridge University Press, Cambridge – New York 2008. ISBN 978-0-521-88269-9. XV, 336 pp. GBP 64.

Phang's book takes on an important subject, discipline in the Roman army. Discipline is one of the facets of the Roman army that is not very well understood and is subject to numerous popular myths, as Phang herself notes. The author first lays out the theoretical framework of the book, which draws on critical theory and especially the works of Weber, Althusser and Bourdieu, bringing such concepts as Bourdieu's *habitus* into the discussion, and succeeding in finding a fresh perspective to the issue. In the subsequent chapters she considers, through the framework presented in the beginning, the training of soldiers (Ch. 2), military culture (especially employing the concept of *habitus*) and the ever-intriguing question of military punishment. The fifth chapter considers military pay and donatives while chapter six takes a look at work as a form of discipline. The seventh chapter is about military dining and feasting and their relation to the ideology of *disciplina*.

The author is able to bring together an impressive collection of very disparate evidence and discuss it in a meaningful way. Especially her discussion on the role of work, *labor militaris*, as a means for imposing control and discipline in an army that did not use parade ground drill as a source of regimentation is well founded, and her discussion of donatives is also interesting.

To my mind the only major weakness of the book is the exclusion of a comprehensive discussion of the army in action. Fighting wars is the rationale for the existence of the army in the first place and discipline in the military sense is a critical force that enables the army to function in battle. Training, exercise and discipline were all primarily means to achieve success in battle. In this light the decision not to use battle narratives to examine systematically the functioning of discipline in the battlefield is odd. This also increases the author's dependence on the work of Vegetius. Reliance on this author is perhaps unavoidable, but the problem is further accentuated by the decision not to discuss the related source problems. As a result, and

despite the sound production and impeccable proofreading, the individual chapters, which in themselves are very good, do not quite succeed in forming a complete whole. However, despite its shortcomings Phang's book is a welcome contribution to our understanding of the important subject of discipline in the Roman army.

Joonas Sipilä

CARLOS F. NOREÑA: *Imperial Ideals in the Roman West. Representation, Circulation, Power*. Cambridge University Press, Cambridge – New York 2011. ISBN 978-1-107-00508-2. XXII, 456 pp. GBP 65, USD 105.

The Roman empire and Roman imperialism are complex phenomena; this is reflected in the great number of publications aiming to analyse and understand the essential nature of Roman imperial ideology. Carlos F. Noreña has chosen to approach this fascinating topic by focusing on the figure of the Roman emperor as the only symbol of empire-wide scope who "could affect the distribution of social power in the Roman empire" (p. 24). Basing his study on two main sources of evidence, the coins and inscriptions that were produced in the western provinces of the Roman empire between 69 and 235 CE, the author discusses a restricted range of imperial ideals that defined the emperor as a moral *exemplum*, the focus being "on the mechanisms by which these ideals came to be diffused throughout the empire; and on the reasons why the circulation of these particular ideals helped to underpin the empire's steep social and political hierarchy" (pp. 1–2).

The book consists of an Introduction which outlines the scope of the book and the methods used, and of three main parts, which analyse respectively the three concepts listed in the subtitle: representation, circulation, and power.

In Part I ("Representation"), Noreña deals with the imperial ideals that were most widely used on coins as a means of building an official image of the emperor. Through a quantitative analysis of a sample of 185,561 coins, the author shows that the most frequently represented virtues associated with the emperor were *aequitas*, *pietas*, *virtus*, *liberalitas*, and *providentia*, which all contributed to create an ethical profile of a good Roman emperor (Chapter 2). These virtues were also advertised in practice through the representation of a number of concrete benefits that the emperor offered to the inhabitants of the whole empire, e. g., *victoria*, *felicitas*, *pax*, *concordia*, *fortuna*, and *salus* (Chapter 3).

Part II ("Circulation") contains a discussion of the diffusion of these imperial ideals in the Roman West. In Chapter 4, Noreña examines the mechanisms by which the ideals were disseminated, that is, through the use of coins which circulated and the erection of inscribed monuments which were of course immovable, both coins and inscriptions including honorific terminology associated with the emperor (a corpus of 575 Latin inscriptions has been assembled for this purpose). Chapter 5 discusses how local communities responded to the dissemination of imperial ideology. The quantitative comparison between coinage and epigraphic evidence shows a high degree of lexical and ideological correspondence between centre and periphery in the public representation of the Roman emperor.

Finally, the shorter Part III ("Power"), including Chapter 6, offers a summary of the main points discussed in the previous chapters as a support to the main argument of the book.