

useable size. Thus one can only prophesy that this new edition will enable an abundance of new research on the individual entries. And with that in mind, one remains in excited anticipation of the following volumes which are to be published (hopefully) in the near future.

Kai Juntunen

TACITUS: *Annaler I–V. Annales. Ab excessu divi Augusti*. Från latin till svenska av IVAN SVALENIUS. Paul Åströms förlag, Sävedalen 2003. ISBN 91-7081-115-6. 126 pp. EUR 18.67, USD 24.30.

The Annals (to use the title which dates only from the 16th century) originally consisted of eighteen (or sixteen) books. Of these, most of 5, all of 7–10, and much of the rest are lost. Here we are given a Swedish translation of the first four books and of what remains of the fifth. If I am allowed, as a non-native speaker, to pass judgement on the translation, it seems to be good and fluent. It is not the first Swedish translation of the Annals; the immediate predecessor by B. Cavallin from 1966 was a good piece of work, too. But Tacitus is the despair of the translator, to quote a famous verse by Michael Grant, and it is a very difficult task indeed to emulate the highly personal style of the great historian; we see it from various other translations, e. g., from those into Finnish. However, be that as it may, the general readers in Sweden should be grateful for this new translation into their language. Let us hope that the rest of the translation of the Annals will appear soon.

Heikki Solin

TACITUS: *Histories. Book 1*. Edited by CYNTHIA DAMON. Cambridge Greek and Latin Classics. Cambridge University Press, Cambridge 2003. ISBN 0-521-57822-1 (pb), 0-521-57072-7 (hb). XII, 324 pp., 3 maps. GBP 16.95; USD 24 (pb), GBP 47.50; USD 70 (hb).

According to the editor, the aim of her commentary is "to reintegrate *Histories* I into the corpus of teachable Latin texts". To reach this goal, the author had to overcome many challenges which she has thought carefully about. The result is an enjoyable commentary, rewarding both for students and scholars. A valuable contribution to the Cambridge Classics series which makes the understanding of Tacitus' in many senses difficult work easier for the younger generation.

Heikki Solin

MICHAEL LAPIDGE with contributions by JOHN CROOK, ROBERT DESHMAN – SUSAN RANKIN: *The Anglo-Saxon Minsters of Winchester: The Cult of St Swithun*. Winchester Studies 4.ii. Oxford University Press, Oxford 2003. ISBN 0-19-813183-6. 856 pp., 5 figs and 8 pls. GBP 287.

St. Swithun of Winchester was initially an obscure ninth-century bishop who, after his canonisation in the late tenth century, became the centre of a massively popular cult that

spread not only throughout southern England but also to Ireland, France and Scandinavia. The emergence of the cult of Swithun can best be explained with the increasing demand for local saints in post-Carolingian Europe as well as its aggressive marketing by Bishop Æthelwold, who saw the cult as an invaluable means of promoting the authority of his bishopric.

Michael Lapidge's *The Cult of St Swithun* is a momentous work that represents the results of thirty years of research. It is an exhaustive compendium of texts pertaining to the cult of Swithun with a time-span of five hundred years, expertly edited, annotated and translated. The volume also has a thorough introduction, drawn from a wide array of historical, hagiographical and liturgical sources that outlines the origins and development of the cult. The texts themselves, many of them previously unpublished, encompass a variety of genres, styles and languages, from Anglo-Latin to Middle English. Some of the presented texts can be regarded as minor classics in their own right, in particular the earliest hagiographical portrayals of the saint's cult by Lantfred, Wulfstan and Ælfric. Lantfred's *Translatio et miracula S. Swithuni*, a prose narrative of the translation of the saint's remains and the miracles following it, is the earliest Anglo-Latin work in rhymed prose, whereas its verse paraphrase, Wulfstan's *Narratio metrica de S. Swithuno*, is, with its over 3,500 lines, the most extensive hexameter work composed in Anglo-Saxon England. Ælfric's *Life of St Swithun*, taken from his legendary known as *The Lives of Saints*, on the other hand, represents one of the earliest examples of hagiographical literature in a vernacular language.

As a figure of hagiography, St. Swithun was highly problematic, because virtually nothing was known of his life. This is reflected in the earliest authors who pay no attention to St. Swithun's time on earth, focusing instead on the posthumous aspects of his sainthood: the *inventio*, or discovery, of St. Swithun's remains, their translation to a new reliquary, and the subsequent miracles associated with the saint or his remains. It was only at the very end of the eleventh century that an anonymous *Vita S. Swithuni* attempted to present a creditable biography of the saint, mainly deriving from historical facts known about ninth-century Winchester and stock *topoi* generally considered appropriate for a saint's life. Intriguingly, the saint appears, over time, to have developed an identity of his own, usually as a defender of the meek and innocent, quite irrespective of his historical background.

Michael Lapidge's *Cult of St Swithun* should prove invaluable to all scholars of medieval saints' cults, their origins and evolution. As documents of the spread of the cult, the liturgical texts in the volume are no less illuminating than the hagiographical ones. Of particular interest for Scandinavian readers is a fragment of a liturgical text, recently discovered in Helsinki, which may have been used in medieval Turku. At the same time, the sheer historical scope of the volume provides the reader with a generous overview of the evolution of literacy, literature and literary tastes in the Middle Ages.

The Cult of St Swithun constitutes a part of *Winchester Studies*, a series published under the editorship of Martin Biddle with the aim of presenting a full account of the archaeology and history of the city of Winchester.

Seppo Heikkinen