This is the first part of a new translation in three volumes of *Heimskringla*, the collection of sagas covering the history of Norway from its legendary beginnings up to 1177, which is one of the greatest literary achievements of medieval Iceland. The translation is based on the text of the three-volume *Íslensk fornrit* edition of Bjarni Aðalbjarnarson, and records the page numbers of that edition to enable it to be used alongside the Icelandic text. The prose has been translated as closely as possible, only departing from the sentence structure of the original where this is unavoidable, in order to give the reader as much as possible of the flavour of the original narrative. The complexity of the verses has been reproduced through the preservation of alliteration and the literal rendition of kennings. These are glossed in footnotes which also note their original Icelandic forms. In these ways the translators have aimed both to convey some of the literary qualities of Snorri’s text, and to give an accurate impression of it to those using it as a historical source. The Introduction and the translation of *Ynglinga saga* are by Alison Finlay, who also translated all the verses. The remaining prose has been translated by Anthony Faulkes.


This second part in the three-volume translation of *Heimskringla* includes the life of Óláfr Haraldsson, king of Norway from 1015 until his fall in the battle of Stiklarstaðir in 1030, and the subsequent beginnings of the cult that established him as patron saint of the Northern lands. Following the practice of the *Íslensk fornrit* edition on which the translation is based, it also includes passages from Snorri’s earlier version of the king’s life, the so-called *Separate Saga of St Óláfr*, where these are not reproduced in the *Heimskringla* version. Comparison of these passages with the *Heimskringla* version gives an insight into Snorri’s working practices, showing how the *Separate saga* was adapted for inclusion in the compendium. The Prologue to the *Separate saga*, believed to be a later reworking of the Prologue to *Heimskringla*, is also included. As in Volume I, the Introduction is by Alison Finlay, who also translated the verses. The prose has been translated by Anthony Faulkes.


Volume III is in preparation.