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The Lost Vellum Kringla (review)

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called for. If the name consists of identifiable parts, these are also listed separately and the various combinations in other names are listed. In addition to the dictionary itself, there are also twenty Frequency tables (pp. 271–87) and a Reverse alphabetic listing of names (pp. 288–96). There follows a list of Untranslated items (pp. 297–303). All in all, this is a very respectable research tool which will prove to be of inestimable help to future scholars.

The one remaining question is when will the Institut för språk och folkminnen add an appendage covering the names of the older, Northwest Germanic runic inscriptions. This would not be nearly so difficult as the tremendous effort required to produce the present work, but of great value in comparing and contrasting the two corpora, in addition to perhaps bringing a little more certainty into our understanding of the latter corpus.

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THE LOST VELLUM KRINGLA. BIBLIOTHECA ARNAMAGNÆANA, VOL. 45. By Jon Gunnar Jørgensen. Translated from the Norwegian by Sian Grønlie. Copenhagen: C. A. Reitzel, 2007. Pp. xxviii + 369, 2 plates. SEK 250.

The Lost Vellum Kringla, begun twenty years ago, has its origins in plans conceived at the University of Oslo to produce a new critical edition of *Heimskringla*, a collection of kings' sagas commonly attributed to Snorri Sturluson. A member of the research team, Jon Gunnar Jørgensen undertook transcription work and text-critical analysis and was subsequently awarded a doctoral stipend to examine *Kringla*, the chief manuscript. The dissertation, which was completed in 1999, comprised a Norwegian version of the present study as well as an edition of *Ynglinga saga* based on *Kringla*. According to Jørgensen, "[n]o major alterations have been made in the translation as compared with the Norwegian original. The structure of the book is the same, the conclusions are unchanged, and there are no substantial additions or omissions" (p. viii).

In his introduction, Jørgensen explains the aims of his study: "to shed some light on the lost vellum of *Heimskringla* known as *Kringla*" and, more specifically, "to examine the transcripts of *Kringla* in order to find out how they can best be used to reconstruct the original text" (p. 1). He points out that "[t]he text of *Kringla* is fundamental to our knowledge of the collection of sagas known as *Heimskringla*. The transcripts of *Kringla* have often been used in editions, but a systematic and critical reconstruction of the text has not yet been carried out. A reconstruction of this kind is a necessary precondition for a new critical edition, if the witnesses discussed here are to be used correctly" (pp. 1–2).

Following a brief discussion of the contents of *Heimskringla*, the transmission of the work, the names "Kringla" and "Heimskringla" in chapter 1 ("Introduction"), Jørgensen gives in chapter 2 ("The History and Provenance of Kringla") an overview of the earlier history and use of *Kringla* after its arrival in Bergen in the sixteenth century until its destruction in the Copenhagen fire of 1728. He proceeds in chapter 3 ("Contents and Transmission") to settle the matter of the original contents of *Kringla*, demonstrating that the manuscript contained all three of the main parts of *Heimskringla* (that is, the story of the kings preceding Saint Óláfr Haraldsson, the saga of Saint Óláfr, and the history of the succeeding kings down to Magnús Erlingsson) as well as *Skáldatal* and possibly the prologue

to *Heimskringla*, although there are no textual traces of the prologue. Chapter 4 ("Current State of Research") gives a critical survey of editions and scholarly work on *Heimskringla* with a focus on *Kringla*, which has been the chief source for most scholarly editions of the text, but which has not yet been edited separately. Chapter 5 ("Historical and Philological Institutions") is devoted to an overview of activities involving transcriptions and publication of Old Norse-Icelandic manuscripts in Denmark and Sweden in the seventeenth century, activities that were to save *Kringla* and other texts for posterity. In chapter 6 ("The Reproduction of *Kringla*"), Jørgensen poses the question: "[T]o what extent can we assume that the transcript is a faithful reproduction of the exemplar?" (p. 128). Following a general discussion of types of alteration in the copying of a manuscript and the relationship between transcript and exemplar, he examines the *Kringla* transcripts, of which the most important are Holm. Papp. 18 fol. made by Jón Eggertsson in Copenhagen and AM 35–36–63 fol. made by Ásgeir Jónsson on Karmøy. Chapter 7 ("The Relationship between the Transcripts") is the lengthiest chapter in the volume and comprises a critical and very detailed evaluation of all the transcripts of *Kringla*. Jørgensen concludes that the transcripts fall into two groups, the Jón Eggertsson group and the Ásgeir Jónsson group. In the former group, only one transcript, Holm. papp. 18 fol., has textual value. In the latter, all transcripts are independent of each other with the exception only of the text filling the lacuna in NB 521 fol., which he believes is filled in from AM 38 fol. In chapter 8 ("The Quality of the Transcripts"), Jørgensen assesses the accuracy of the transcripts. As he points out: "The independent witnesses, as well as the additional information we have about the text of *Kringla*, give us an opportunity to evaluate the accuracy of the individual transcripts. In addition to the comparison between Holm. papp. 18 fol. and Ásgeir Jónsson's transcripts, several pages in 18 can be compared with the original on the extant leaf of *Kringla*. Furthermore, it is possible to determine the accuracy of the other transcripts of *Ynglinga saga* with the help of Ásgeir Jónsson's transcript in 35 as corrected by Árni Magnússon" (p. 289). Jørgensen's analysis reveals that the two most accurate transcripts are AM 35 fol. and Holm. papp. 18 fol. (the first hand). In chapter 9 ("Conclusion"), Jørgensen briefly summarizes the history, content, and genealogy of *Kringla*, gives a resumé of the transmission of *Kringla* and the accuracy of the transcripts, and then outlines how the transcripts can and should be used for the reconstruction of *Kringla*. Three appendices (1: "Mattis Størssøn and the First Lacuna in *Kringla*," 2: "Árni Magnússon's Transcript of *Ynglingatal* in AM 761 A 4to," 3: "Árni Magnússon's Transcript of *Háleygjatal* in AM 761 B 4to"), indices of manuscripts, and a list of tables conclude the volume.

With his *The Lost Vellum Kringla*, which presents highly original research that combines careful philological scrutiny, insightful literary analysis, and thorough historical research, Jon Gunnar Jørgensen has done the field of Old Norse-Icelandic literature a true service. The smooth prose, the complete lack of typos (the faulty headers in the third quarter of the book can easily be forgiven), and the enormous wealth of facts and findings pertinent to *Kringla*, which are introduced with remarkable clarity and sufficient explanation, make *The Lost Vellum Kringla* a joy to read and a pleasure to learn from.

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