

THE PROSE EDDA

TALES
FROM NORSE
MYTHOLOGY



SNORRI STURLUSON

Translated by JEAN I. YOUNG

The Prose Edda: Tales from Norse Mythology, , University of California Press, 2001, 0520234774, 9780520234772, 131 pages. Prose Edda is a work without predecessor or parallel. Snorri Sturluson feared that the traditional techniques of Norse poetics, the pagan kennings, and the allusions to mythology would be forgotten with the introduction of new verse forms from Europe. Prose Edda was designed as a handbook for poets to compose in the style of the skalds of the Viking ages. It is an exposition of the rule of poetic diction with many examples, applications, and retellings of myths and legends. The present selection includes the whole of Gylfaginning (The deluding of Gylfi)--a guide to mythology that forms one of the great storybooks of the Middle Ages--and the longer heroic tales and legends of Skǫtǫldskaparmál (Poetic diction). Snorri Sturluson was a master storyteller, and this translation in modern idiom of the inimitable tales of the gods and heroes of the Scandinavian peoples brings them to life again..

DOWNLOAD

[HER](#)

Thunder of the Gods , Dorothy Hosford, 1957, , . .

The Poetic Edda The Mythological Poems, Henry Adams Bellows, 2004, Fiction, 251 pages. The vibrant Old Norse poems in this 13th-century collection known as the 'Lays of the Gods' recapture the ancient oral traditions of the Norsemen. These mythological poems

The Prose Or Younger Edda Commonly Ascribed to Snorri Sturluson, Snorri Sturluson, 1842, Literary Criticism, 115 pages. .

Njal's Saga , , 1997, Fiction, 416 pages. Njal's Saga is the finest of the Icelandic sagas, and one of the world's greatest prose works. Written c.1280, about events a couple of centuries earlier, it is divided into

Norse Mythology A to Z , Facts On File, Incorporated, 2009, Mythology, Norse, 128 pages. Alphabetically listed entries identify and explain the characters, events, important places, and other aspects of Norse mythology..

The Prose Edda Norse Mythology, Snorri Sturluson, Jan 1, 2004, Fiction, . .

Gods and Heroes from Viking Mythology , Brian Branston, Apr 1, 1994, , 152 pages. A collection of myths about Thor, Balder, King Gylfi, and other Nordic gods and goddesses..

The Poetic Edda, Volume 1 , Lee M. Hollander, 1986, Literary Criticism, 375 pages. The Poetic Edda comprises a treasure trove of mythic and spiritual verse holding an important place in Nordic culture, literature, and heritage. Its tales of strife and death

Norse Mythology, Legends of Gods and Heroes, ... in the Revision of Magnus Olsen , Peter Andreas Munch, 1926, Legends, Norse, 398 pages. .

The Younger Edda Also Called Snorre's Edda, Or the Prose Edda. An English Version of the Foreword; The Fooling of Gylfe, the Afterword; Brage's Talk, the Afterword to Brage's Talk, and the Important Passages in the Poetical Diction (Skǫtǫldskaparmál), with an Introduction, Notes, Vocabulary, and Index, , 1879, Icelandic literature, 302 pages. .

The Poetic Edda ,Carolyn Larrington, 1999, Fiction, 323 pages. The collection of Norse-Icelandic mythological and heroic poetry known as the Poetic Edda contains the great narratives of the creation of the world and the coming of Ragnarok

Odin's Family Myths of the Vikings, , 1996, Mythology, Norse, 124 pages. Summary: Retells the myths known by the Vikings, featuring such figures as Odin, Tyr, Thor, and Frigg..

Gods of the Ancient Northmen , Georges Dumézil, 1973, Religion, 157 pages. .

A Book of Troth , Edred Thorsson, Mar 3, 2011, , 168 pages. The text of A Book of Troth was the first founding document of the organization called the Ring of Troth. The book consists of three parts: The first concerns certain

The Prose Edda, Or, Younger Edda , Snorri Sturluson, 1916, Mythology, Norse, 187 pages. .

Popular Tales from Norse Mythology , George Webbe Dasent, 2001, Fiction, 327 pages. Full of giants, trolls, heroes, and beautiful princesses, these 42 folktales include such favorites as "Dapplegrim," "Tatterhood," "Katie Woodencloak," and "Soria Moria Castle

The wellspring for modern knowledge of Norse mythology, these legends of gods and heroes were created to preserve the Vikings' narrative style from European influence. Edda means "poetic art," and this guidebook for Icelandic poets has been a timeless inspiration for generations of writers, including Wagner, Borges, and Tolkien.

Iceland's most versatile literary genius, Snorri Sturluson (1179-1241) was born in western Iceland, the son of a great chieftain. Early in his career, he won a reputation at home and in Norway for his poetic talents. Later he traveled to Norway and wrote about the lives of the kings: Heimskringla Saga, Egil's Saga, and Saint Oláf's Saga, a work unsurpassed in Icelandic prose.

While Young's translations are quite good, it should be noted that these are *selections* from the Prose Edda, and are not complete. Notably missing are large sections of Skaldskarpamal, or "Poetic Diction". This is a good edition if you just want the mythological stories, but having the complete Prose Edda is even better -- there are a lot of kennings and other details of the poetry that shed further light on the mythology.

Jean I. Young's translation of selections from "The Prose Edda of Snorri Sturluson: Tales from Norse Mythology," with an Introduction by the distinguished Icelandic scholar Sigurdhur Nordal, was originally issued in 1954 by Bowes & Bowes Publishers Ltd., Cambridge, with an American edition from the University of California Press; I have a 1964 hardcover printing of the latter version.

UC Press has been reprinting it as a trade paperback for decades. It currently has a new cover (an apparently Victorian vision of Thor in his thunder-chariot, wielding his hammer against the Giants), but Amazon's "Look Inside" function has the old green cover showing a giant eagle carrying off Loki, from an older edition. Not a very good representation of the scene as described inside -- besides Loki's clichéd horned helmet, the hapless trickster should be dragging on the ground, not soaring over the mountains -- but it is a dramatic composition. (The digital version looks much nicer than the cover of my faded and crumbling 1971 printing of the paperback!)

The "Prose Edda" is the main source for a great deal of what we know (or think we know) about the myths and legends of pre-Christian Scandinavia; and often has guided, not always for the better, the interpretation of other, less entertaining or more opaque sources. Leaving aside challenges to Snorri's veracity about his sources, Wagner's "Twilight of the Gods," for example, follows what seems to be a mis-reading or mis-hearing of a word on Snorri's part. (I would follow those who accept Snorri as mainly very reliable, but sometimes in error about what was already in the twelfth century a fading pagan past. [Read more](#) ›

This is an excellent translation of Snorri Sturluson's Prose Edda. The text is very easy to read; it doesn't seem translated in the least. A big plus is the fact that the book contains both the original names of characters in old Icelandic, and a translation in English. Sturluson is a great writer, and I would recommend this book to anyone who is the least bit interested in the old Norse tales

I read this text while at university, and in the years since it is never far from my mind. I recommend it to anyone interested in literature, myth, language, or just exhibits an enquiring mind. What intrigued me the most was the skaldic verse form. To my mind it is the most complicated and creative form I have ever witnessed. Without this book, so much about Scandinavian mythology would have been

lost to us forever. Snorri Sturluson was certainly a special man, with a great gift and a proud endeavour. Through his work, his ancestors are still breathing, and waiting in Valhalla.

Although a decent translation of Snorri's Prose Edda; it lacks the depth of the Faulkes' translation. Young only translated two of the three books of the Prose Edda; the Gylfaginning and the Skaldskaparmál. Of all the translations of the Prose Edda only Faulks translates all three books and all three have important lore required by the earnest seeker of the lore of the Northern European peoples.

The absolute most essential document for anyone interested in Norse mythos or Scandinavian literature, THE PROSE EDDA is an absolute must read. THE PROSE EDDA is divided into three parts: Gylfaginning ("The Deluding of Gylfi"), Skaldskaparmál ("Poetic Diction"), and Hattatal (which is omitted in this edition).

The first section of THE PROSE EDDA, Gylfaginning, details the various mythologies of the time, delivered in the form of a conversation between the High Ones and the crafty King Gylfi. Readers of fantasy literature will discover how much of the genre was derived from this work. The myths range from the mystical to the humorous, the Norse gods being victim to pranks and other mischiefs from time to time. The second part, Skaldskaparmál, was originally intended to be a guide for poets about the mythos, giving examples of kennings and other idiomatic expressions.

Readers interested in Scandinavian literature absolutely must read THE PROSE EDDA, as it will ease understanding of other works, like THE POETIC EDDA and the various sagas. Readers with a general interest in mythology and the Middle Ages will also be delighted at this compilation, as it is truly one of the foremost works of the time.

The present selection includes the whole of Gylfaginning (The deluding of Gylfi)--a guide to mythology that forms one of the great storybooks of the Middle Ages--and the longer heroic tales and legends of Skáldskaparmál (Poetic diction). Snorri Sturluson was a master storyteller, and this translation in modern idiom of the inimitable tales of the gods and heroes of the Scandinavian peoples brings them to life again.

Amazon (or its software) has not seen fit to transfer reviews of earlier printings of this book to the new one -- and in fact it seems to have lost track of my review altogether. I'm reposting it here, with some changes; it is still possible that it will wind up with a near-duplicate review, the next time the catalogue gets juggled.

In about 1954, Jean Young, M.A., Ph.D. Cantab. translated the first part of Snorri Sturluson's Edda. Graced with a thoughtful introduction by Sigurdur Nordal of the University of Reykjavik, this splendid book introduces us to many stories, many wonders, many personages such as Gandalf, Durin, Thorin, Bifur, Bafur, Bombor, Nori---and more than 40 other dwarfs: "There are," the Edda tells us, "many dwarfs resembling men they [the Gods, the men of Aesir] made in earth..."

Wait a minute. Many of us have heard these names before. Indeed: Snorri Sturluson's Edda, written around 1100 AD in Icelandic, was among Tolkien's sources for "The Fellowship of the Ring" & related tales. Tolkien, the passionate and obsessed philologist, probably read Sturluson in the original Icelandic, being fluent in this language, Anglo-Saxon, and many others. Young's fine translation makes the Edda available to those of us less fluent but no less fascinated with what the 11th century remembered (or could share) of creation stories from about 500 AD or earlier.

Snorri was a chieftan, a diplomat, a traveler, a scholar, and a poet who wrote not just one, but four epics. The Edda, among his last works, had to navigate the fierce claims of the church for temporal, spiritual, and intellectual mastery. Thus the Edda begins with a pious prologue explaining that in the beginning God created heaven and earth, and the Edda (an Ars Poetica, or about the poetic arts) simply was using old pagan tales to illustrate for young students the art of poetry: kennings, metres, and such as would help understand old writings. Perish forbid Sturluson was propagating paganism by telling authoritatively of Ymir, Odin, Loki, the Frost Giants, the powerful goddesses it

were good to invoke, dwarfs, and elves. Read more ›

"The Prose Edda is the most renowned of all works of Scandinavian literature and our most extensive source for Norse mythology. Written in Iceland a century after the close of the Viking Age, it tells ancient stories of the Norse creation epic and recounts the battles that follow as gods, giants, dwarves and elves struggle for survival. It also preserves the oral memory of heroes, warrior kings and queens. In clear prose interspersed with powerful verse, the Edda provides unparalleled insight into the gods' tragic realization that the future ...

This is the version best for lay persons who want an authentic taste of Norse Mythology. The translation is clear and intriguing, and this particular version includes only the parts of the Edda that are easily understood and most relevant (It omits the complex treatise on skaldic poetry, for instance, but includes the entire Gylfaginning and the section on kennings).

If you love Gandalf and things Elvish, this is a book for you. I read this and the Poetic Edda year ago after my first reading of the Trilogy. The Eddas are a challenge to read, but the hard work is worth it. You will have a deeper understanding of the Viking period and will recognize numerous myths. My daughter recently went to Iceland and is receiving this as a gift after she said the Prose Edda seemed to be so important to that country's history

The Prose Edda, also known as the Younger Edda, Snorri's Edda (Icelandic: Snorra Edda) or simply Edda, is an Old Norse compilation made in Iceland in the early 13th century. Together with the Poetic Edda, it comprises the major store of pagan Scandinavian mythology. The work is often assumed to have been written, or at least compiled, by the Icelandic scholar and historian Snorri Sturluson around the year 1220.

It begins with a euhemerized Prologue, a section on the Norse cosmogony, pantheon and myths.[1] This is followed by three distinct books: Gylfaginning (consisting of around 20,000 words), Skáldskaparmál (around 50,000 words) and Háttatal (around 20,000 words). Seven manuscripts, dating from around 1300 to around 1600, have independent textual value. Sturluson planned the collection as a textbook. It was to enable Icelandic poets and readers to understand the subtleties of alliterative verse, and to grasp the meaning behind the many kenningar (compounds) that were used in skaldic poetry.

The Prose Edda was originally referred to as simply the Edda, but was later called the Prose Edda to distinguish it from the Poetic Edda, a collection of anonymous poetry from earlier traditional sources compiled around the same time as the Prose Edda in 13th century Iceland.[2] The Prose Edda is related to the Poetic Edda in that the Prose Edda cites various poems collected in the Poetic Edda as sources.[3]

This book is called Edda. Snorri Sturluson compiled it in the way that it is arranged here. First it tells about the Ásir and Ymir, then comes the poetic diction section with the poetic names of many things and lastly a poem called the List of Meters which Snorri composed about King Hakon and Duke Skuli.[4]

It has been noted that this attribution, along with other primary manuscripts, are not clear whether or not Snorri is more than the compiler of the work and the author of Háttatal or if he is the author of the entire Prose Edda.[5] Whatever the case, the mention of Snorri in the manuscripts has been influential in the acceptance of Snorri as the author of the Prose Edda.[5]

Some argue that the word derives from the name of Oddi, a town south of Iceland where Snorri was raised. Edda could therefore mean "book of Oddi." However, this assumption is generally rejected. Anthony Faulkes, author of an edition and an English translation of the Edda, considered this was "unlikely, both in terms of linguistics and history"[6] since Snorri was no longer living at Oddi when he composed his work.