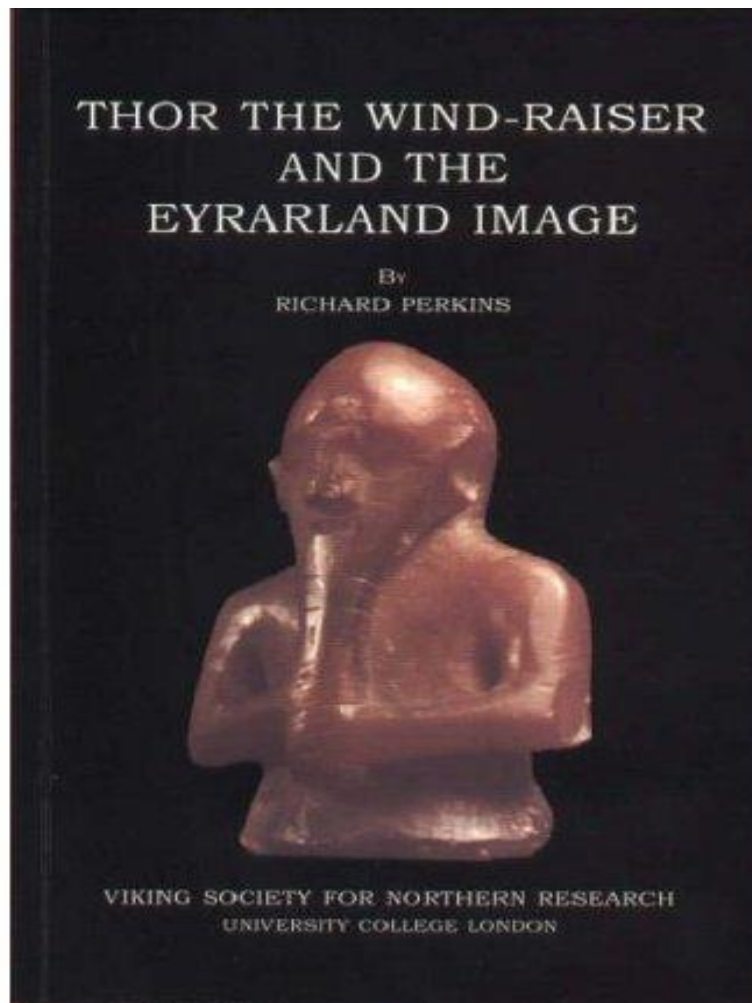


THOR THE WIND-RAISER AND THE EYRARLAND IMAGE

Richard Perkins



The range of the Vikings' expansion is to no small extent due to the exploitation of wind-power. It is wind-power that allowed them to reach Newfoundland in the west and to sail the length of the Caspian in the east.

This book explores the superstitions of the Vikings about wind-raising and the gods believed to control the wind. There is good evidence that Thor was a deity regarded as having special powers in this respect: a passage from an Old Icelandic text tells us how he was thought of as doing this, whilst various objects found in the Viking area represent the god in the process of raising a wind and are to be regarded as 'wind-amulets'. A possible parallel to these from a Lithuanian source is discussed. Special attention is given to the well-known Eyrarland image found in northern Iceland. Detailed arguments confirm that this is indeed an image of Thor. Further, possible models for it are perhaps to be found amongst Egyptian antiquities. Amongst other things, the book incorporates a concise study of the Old Icelandic Rauðúlfs þátr ok Rauðs.

The author, Richard Perkins, is Professor Emeritus of Norse Studies at University College London.

'A remarkable treatise by virtue of the breadth and depth of scholarship that Richard Perkins displays' *Speculum*

ISBN: 0 903521 52 0; xii + 177 pages with 35 b&w illustrations and coloured frontispiece; published 2001.

Subjects. Norse Mythology, Thor (Norse deity). Edit. Thor the wind-raiser and the Eyrarland image. This edition published in 2001 by Viking Society for Northern Research, University College London in London. Edition Notes. The Eyrarland Statue is a small seated bronze figure circa 1000 or earlier that was unearthed in 1815 on the Eyrarland farm in Akureyri, Iceland. There is speculation that the statue is a wind-raising amulet for seafarers, depicting the Norse god Thor blowing a mighty wind into his beard. Find this Pin and more on JÅ³l Jul Yule by Avant Gardenist. Tags.Â Thor. This is a picture of a replica statue for the Norse God Thor. I used a desk lamp to create the shadow. Tabitha de Luna Viking. Ancient Persia Ancient Egyptian Art Ancient Aliens Ancient History European History Ancient Greece American History Egypt Civilization Cradle Of Civilization. Bas Relief of Haldi. Haldi (Khaldi) was the supreme god of the Urartian pantheon, and there was a temple dedicated to him at ancient Erebuni. Add to basket. 14% off. Thor the Wind-raiser and the Eyrarland Image. Richard Perkins. 30 Jan 2001.Â Goodreads is the world's largest site for readers with over 50 million reviews. We're featuring millions of their reader ratings on our book pages to help you find your new favourite book. Close X. In Thor the Wind-Raiser, Richard Perkins presents what is probably the definitive explanation of the Eyrarland image, one that accepts the figure's traditional identification as a likeness of ÅžÅ³rr, yet is not far from Motz's vision of a wind-instrument player. Perkins begins by reviewing the importance of wind-power in early societies, and the widespread invocation of particular deities to assure favorable winds. This would have had especial relevance for Viking Age Scandinavians, who were distinguished for their seafaring exploits. Favorable winds bestowed advantage in trading and w Thor Eyrarland, Iceland Discovered 1815. Freyr RÅ¼llinge, Sweden Discovered 1904. Freyja Amulet Aska in HagebyhÅ¶ga parish Å–stergÅ¶ttland, Sweden.Â Thor the Wind-Raiser Whalebone idol from Lund, SkÅ¶ne, Sweden. Male Figure Gamla Uppsala 660-750 AD. 6th c. wooden idol (2 views) from Rude Eskildstrup, SjÅ¶llund, Denmark found in 1880.Â TjÅ¶ngvide image stone Odin on Sleipnir at Valhalla on a Memorial Stone. Vendel Royal Helmet Plate (900 AD) Odin and his ravens. Fenrir swallowing Odin with Raven (Top Right) Thorwald's Cross, Andreas, Isle of Man. Gosforth Cross Various Mythological Scenes (See vignettes in surrounding images). Gosforth Cross Vidar battling Fenrir. Loki and Sigyn The Gosforth Cross.

(The Eyrarland statue in the museum of Iceland). So we could maybe see Thor attempting to kill the Midgard serpent as a symbolic representation of the protection he bestows on seafarers? Is Thor the God of seafaring because he pacifies creatures of the deep? Will someone traveling with the likeness of Thor cast off such creatures and hence have a safer trip? It's kinda hard to know, but if you want to know more about this particular aspect of the Old Norse religion, I advice you to read the absolutely breath-taking book Thor the Wind Raiser and the Eyrarland Image (Richard Perkins). The Eyrarland Statue is a bronze statue of a seated figure (6.7 cm[1][2]) from about AD 1000 that was recovered at the Eyrarland farm in the area of Akureyri, Iceland. The object is a featured item at the National Museum of Iceland. The statue may depict the Norse god Thor and/or may be a gaming-piece. The statue was unearthed in 1815 or 1816 on one of two farms called Eyrarland in the vicinity of Akureyri.[2][3][4]. If the object is correctly identified as Thor, Thor is here holding his hammer Mjöllnir, sculpted in the typically Icelandic cross-like shape. Thor the wind-raiser and the Eyrarland image. London: Viking Society for Northern Research, University College London. p. 82. ISBN 978-0-903521-52-9. Thor Eyrarland, Iceland Discovered 1815. Freyr Rønninge, Sweden Discovered 1904. Freyja Amulet Aska in Hagebyhögga parish -stergötland, Sweden. Thor the Wind-Raiser Whalebone idol from Lund, Skåne, Sweden. Male Figure Gamla Uppsala 660-750 AD. 6th c. wooden idol (2 views) from Rude Eskildstrup, Sjælland, Denmark found in 1880. Tjängvide image stone Odin on Sleipnir at Valhalla on a Memorial Stone. Vendel Royal Helmet Plate (900 AD) Odin and his ravens. Fenrir swallowing Odin with Raven (Top Right) Thorwald's Cross, Andreas, Isle of Man. Gosforth Cross Various Mythological Scenes (See vignettes in surrounding images). Gosforth Cross Vidar battling Fenrir. Loki and Sigyn The Gosforth Cross.

Fables From Wind: What Stories About the Wind Teach Us to Communicate. Gail Pittaway - unknown. Wind Wizard: Alan G. Davenport and the Art of Wind Engineering. Siobhan Roberts - 2012 - Princeton University Press. Wind, Energy, Landscape: Reconciling Nature and Technology. Gordon G. Brittan Jr - 2001 - Philosophy and Geography 4 (2):169 - 184. East Wind, West Wind. Charlotte Perkins Gilman's "the Yellow Wall-Paper" and the History of its Publication and Reception a Critical Edition and Documentary Casebook. Charlotte Perkins Gilman & Julie Bates Dock - 1998. Heaven and Earth Are Not Humane: The Problem of Evil in Classical Chinese Philosophy. Franklin Perkins - 2014 - Indiana University Press. Der Stand der Lehre vom Subjektiven Rechte. Parergon 22.2 (2005) 253-255 The Eyrarland image is a small bronze figurine about six centimetres high, variously interpreted as a weight, a toy, a playing piece or, most often and in the work reviewed here, a representation of the Scandinavian pagan god Thor. It was found in Iceland, where replicas are aggressively marketed in locations ranging from milk cartons to duty free shopping catalogues, and its reproduction is ubiquitous in discussions of Viking art. Clearly the Eyrarland image is an important medieval Scandinavian artefact deserving of analysis and discussion, which Richard Perkins Thor the Wind-Raiser and the Eyrarland Image. London, 2001. Ross, Margaret Clunies. The giant accepted this explanation, and the wedding proceeded. When the time came for a hammer to be placed in the bride's lap according to custom, Thor grabbed Mjolnir and threw off his disguise. Then he used the hammer to smash the giants and their hall. During another visit to Jotunheim, Thor and Loki met Skrymir (pronounced SKREE-mir), an especially large giant. He was so big that when they wandered into one of his gloves, they thought they were in a mansion and slept in one of the fingers. In the morning they found Skrymir sleeping, and Thor tried to crush the giant's head with The Eyrarland Statue is a bronze statue of a seated figure (6.7 cm[1][2]) from about AD 1000 that was recovered at the Eyrarland farm in the area of Akureyri, Iceland. The object is a featured item at the National Museum of Iceland. The statue may depict the Norse god Thor and/or may be a gaming-piece. The statue was unearthed in 1815 or 1816 on one of two farms called Eyrarland in the vicinity of Akureyri.[2][3][4]. If the object is correctly identified as Thor, Thor is here holding his hammer Mjöllnir, sculpted in the typically Icelandic cross-like shape. Thor the wind-raiser and the Eyrarland image. London: Viking Society for Northern Research, University College London. p. 82. ISBN 978-0-903521-52-9.

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