

The thesis analyzes eight versions of a narrative of thórr's journey to the dwelling place of thurs (giant) Geirrodr. These variant versions are preserved in several distinct genres and come down from different ages - the oldest is a scaldic poem from the time before the christianization of Scandinavia (10th century) whereas the other versions are written down by Christian Icelander Snorri Sturluson and Danish chronicler Saxo Grammaticus (both 13th c.). The youngest version is a fairy-tale short story from 15th c. The fact of diachronic and genre variation is used to track and analyze the changes of an originally religious narrative after the christianization, i.e. after the dissolution of the original pagan symbolic universe into the medieval (or even post-medieval) one. Although the basic pattern of the story and the names of the protagonists are preserved quite well (in respect to the time span and indirect transmission), the meaning and genre setting of the story is significantly altered: in the case of Saxo Grammaticus into euhemerized pseudohistory and in the case of 15th century short story into fairy-tale loosely connected to historical king Ólafr Tryggvason. This observation illustrate and confirm the process of demythization of pagan myths and show two genres where those myths are to be „stored“ for medieval audience: in fairy tales and pseudohistorical origins of nations constructed by early chroniclers.