

= Sól (sun) =

Sól (Old Norse " Sun ") or Sunna (Old High German , and existing as an Old Norse and Icelandic synonym : see Wiktionary sunna , " Sun ") is the Sun personified in Germanic mythology . One of the two Old High German Merseburg Incantations , written in the 9th or 10th century CE , attests that Sunna is the sister of Sinthgunt . In Norse mythology , Sól is attested in the Poetic Edda , compiled in the 13th century from earlier traditional sources , and the Prose Edda , written in the 13th century by Snorri Sturluson .

In both the Poetic Edda and the Prose Edda she is described as the sister of the personified moon , Máni , is the daughter of Mundilfari , is at times referred to as Álfröðull , and is foretold to be killed by a monstrous wolf during the events of Ragnarök , though beforehand she will have given birth to a daughter who continues her mother 's course through the heavens . In the Prose Edda , she is additionally described as the wife of Glenr . As a proper noun , Sól appears throughout Old Norse literature . Scholars have produced theories about the development of the goddess from potential Nordic Bronze Age and Proto @-@ Indo @-@ European roots .

= = " Horse cure " Merseburg Incantation = =

One of the two Merseburg Incantations (the " horse cure ") , recorded in Old High German , mentions Sunna , who is described as having a sister , Sinthgunt . The incantation describes how Phol and Wodan rode to a wood , and there Balder 's foal sprained its foot . Sinthgunt sang charms , her sister Sunna sang charms , Friia sang charms , her sister Volla sang charms , and finally Wodan sang charms , followed by a verse describing the healing of the foal 's bone .

= = Norse attestations = =

= = = Poetic Edda = = =

In the poem Völuspá , a dead völva recounts the history of the universe and foretells the future to the disguised god Odin . In doing so , the völva recounts the early days of the universe , in which :

In the poem Vafþrúðnismál , the god Odin tasks the jötnunn Vafþrúðnir with a question about the origins of the sun and the moon . Vafþrúðnir responds that Mundilfari is the father of both Sól and Máni , and that they must pass through the heavens every day to count the years for man :

In a stanza Vafþrúðnismál , Odin asks Vafþrúðnir from where another sun will come from once Fenrir has assailed the current sun . Vafþrúðnir responds in a further stanza , stating that before Álfröðull (Sól) is assailed by Fenrir , she will bear a daughter who will ride on her mother 's paths after the events of Ragnarök .

In a stanza of the poem Grímnismál , Odin says that before the sun (referred to as " the shining god ") is a shield named Svalinn , and if the shield were to fall from its frontal position , mountain and sea " would burn up " . In stanza 39 Odin (disguised as Grimnir) says that both the sun and the moon are pursued through the heavens by wolves ; the sun , referred to as the " bright bride " of the heavens , is pursued by Sköll , while the moon is pursued by Hati Hróðvitnisson .

In the poem Alvíssmál , the god Thor questions the dwarf Alvíss about the sun , asking him what the sun is called in each of the worlds . Alvíss responds that it is called " sun " by mankind , " sunshine " by the gods , " Dvalinn 's deluder " by the dwarves , " everglow " by the jötnar , " the lovely wheel " by the elves , and " all @-@ shining " by the " sons of the Æsir " .

= = = Prose Edda = = =

Sól is referenced in the Prose Edda book Gylfaginning , where she is introduced in chapter 8 in a quote from stanza 5 of Völuspá . In chapter 11 of Gylfaginning , Gangleri (described as King Gylfi in disguise) asks the enthroned figure of High how the sun and moon are steered . High describes

that Sól is one of the two children of Mundilfari , and states that the children were so beautiful they were named after the sun (Sól) and the moon (Máni) . Mundilfari has Sól married to a man named Glenr .

High says that the gods were " angered by this arrogance " and that the gods had the two placed in the heavens . There , the children were made to drive the horses Árvakr and Alsviðr that drew the chariot of the sun . High says that the gods had created the chariot to illuminate the worlds from burning embers flying from the fiery world of Muspelheim . In order to cool the horses , the gods placed two bellows beneath their shoulders , and that " according to the same lore " these bellows are called Ísarnkol .

In chapter 12 of Gylfaginning , Gangleri tells High that the sun moves quickly , almost as if she were moving so quickly that she fears something , that she could not go faster even if she were afraid of her own death . High responds that " It is not surprising that she moves with such speed . The one chasing her comes close , and there is no escape for her except to run . " Gangleri asks who chases her , to which High responds that two wolves give chase to Sól and Máni . The first wolf , Sköll , chases Sól , and despite her fear , Sköll will eventually catch her . Hati Hróðvitnisson , the second wolf , runs ahead of Sól to chase after Máni , whom Hati Hróðvitnisson will also catch . In chapter 35 , Sól 's status as a goddess is stated by High , along with Bil .

In chapter 53 , High says that after the events of Ragnarök , Sól 's legacy will be continued by a daughter that is no less beautiful than she , who will follow the path she once rode , and , in support , Vafþrúðnismál stanza 47 is then quoted .

In the Prose Edda book Skáldskaparmál , Sól is first presented in chapter 93 , where the kennings " daughter of Mundilfæri " , " sister of Máni " , " wife of Glen " , " fire of sky and air " are given for her , followed by an excerpt of a work by the 11th century skald Skúli Þórsteinsson :

God @-@ blithe bedfellow of Glen
steps to her divine sanctuary
with brightness ; then descends the good
light of grey @-@ clad moon .

In chapter 56 , additional names for Sól are given ; " day @-@ star " , " disc " , " ever @-@ glow " , " all @-@ bright seen " , " fair @-@ wheel " , " grace @-@ shine " , " Dvalinn 's toy " , " elf @-@ disc " , " doubt @-@ disc " , and " ruddy " . In chapter 58 , following a list of horses , the horses Arvakr and Alsviðr are listed as drawing the sun , and , in chapter 75 , Sól is again included in a list of goddesses .

= = Theories = =

Scholars have proposed that Sól , as a goddess , may represent an extension of an earlier Proto @-@ Indo @-@ European deity due to Indo @-@ European linguistic connections between Norse Sól , Sanskrit Surya , Common Brittonic Sulis , Lithuanian Saul? , Latin Sol , and Slavic Tsar Solnitse .

Regarding Sól 's attested personifications in Norse mythology , John Lindow states that " even kennings like ' hall of the sun ' for sky may not suggest personification , given the rules of kenning formation " ; that in poetry only stanzas associated with Sól in the poem Vafþrúðnismál are certain in their personification of the goddess ; and " that Sól is female and Máni male probably has to do with the grammatical gender of the nouns : Sól is feminine and Máni is masculine . " Lindow states that , while the sun seems to have been a focus of older Scandinavian religious practices , it is difficult to make a case for the placement of the sun in a central role in surviving sources for Norse mythology .

Rudolf Simek states that Nordic Bronze Age archaeological finds , such as rock carvings and the Trundholm sun chariot , provide ample evidence of the sun having been viewed as a life @-@ giving heavenly body to the Bronze Age Scandinavians , and that the sun likely always received an amount of veneration . Simek states that the only evidence of the sun assuming a personification stems from the Old High German Incantation reference and from Poetic Edda poems , and that both of these references do not provide enough information to assume a Germanic sun cult . " On the

other hand " , Simek posits , the " great age of the concept is evident " by the Trundholm sun chariot , which specifically supports the notion of the sun being drawn across the sky by horses . Simek further theorizes that the combination of sun symbols with ships in religious practices , which occur with frequency from the Bronze Age into Middle Ages , seem to derive from religious practices surrounding a fertility god (such as the Vanir gods Njörðr or Freyr) , and not to a personified sun .