

= Máni =

Máni (Old Norse / Icelandic " moon ") is the personification of the moon in Norse mythology . Máni , personified , 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 . Both sources state that he is the brother of the personified sun , Sól , and the son of Mundilfari , while the Prose Edda adds that he is followed by the children Hjúki and Bil through the heavens . As a proper noun , Máni appears throughout Old Norse literature . Scholarly theories have been proposed about Máni 's potential connection to the Northern European notion of the Man in the Moon , and a potentially otherwise unattested story regarding Máni through skaldic kennings .

= = 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 stanza 23 of the poem Vafþrúðnismál , the god Odin (disguised as " Gagnráðr ") tasks the jötunn Vafþrúðnir with a question about the origins of the sun and the moon , whom he describes as journeying over mankind . 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 mankind :

In stanza 39 of the poem Grímnismál , Odin (disguised as Grímnir) says that both the sun and the moon are pursued through the heavens by wolves ; the sun , referred to as the " shining god " is pursued by Sköll to the " protecting woods " , while the moon is pursued by Hati Hróðvitnisson . In stanza 13 of the poem Alvíssmál , the god Thor questions the dwarf Alvíss about the moon , asking him what the moon is called in each of the worlds . Alvíss responds that it is called " moon " by mankind , " fiery one " by the gods , " the whirling wheel " in Hel , " the hastener " by the jötnar , " the shiner " by the dwarves , and " the counter of years " by the elves .

= = = Prose Edda = = =

In the Prose Edda book Gylfaginning , Máni is referenced in three chapters . In chapter 8 , the enthroned figure of High quotes stanza 5 of Völuspá , and the figure of Third , also enthroned , adds that this occurred prior to the creation of the earth . In chapter 11 , High says that Máni and his sister Sól are the children of a man by the name of Mundilfari . The children were so fair that Mundilfari named them " moon " and " sun " , which was perceived as arrogance by the gods , and it so angered the gods that they placed the brother and sister in the heavens . There , Máni " guides the path of the moon and controls its waxing and waning . "

Additionally , Máni is followed through the heavens by the brother and sister children Hjúki and Bil " as can be seen from the earth " , whom he took from the earth while they fetched water from a well . In chapter 51 , High foretells the events of Ragnarök , including that Máni will be consumed by one of two wolves chasing the heavenly bodies .

In the Prose Edda book Skáldskaparmál , Sól is referred to in chapter 26 as " sister of Máni " , and in chapter 56 names are given for the moon : " lune " , " waxer " , " waner " , " year @-@ counter " , " clipped " , " shiner " , " gloam " , " hastener " , " squinter " and " gleamer " .

= = Theories = =

Kennings in the skaldic corpus for female jötnar have been identified (such as " desired woman of Máni " used by the 10th century skald Guthormr sindri) as pointing to a potential marriage or sexual union between Máni and a female jötunn . John Lindow states that if a story about Máni having such a relationship with a female jötunn existed , then " it has left no other trace in the extant mythology .

Rudolf Simek states that in two skaldic kennings " Máni is apparently a gigantic being in a myth of which we otherwise know nothing " .

John Lindow theorizes on Máni 's fate at Ragnarök in that " as part of the creation of the æsir , that is , the cosmos , Máni must be destroyed at Ragnarök , but this is not explicitly stated , except perhaps by Snorri , who tells about Mánagarm , who will swallow a heavenly body that may be the moon " .

Rudolf Simek connects the account of Máni , and Hjúki and Bil (featuring , as Simek states , " a man with a pole and a woman with a bushel ") found in chapter 11 of Gylfaginning with modern accounts of the Man in the Moon found in modern folklore in Scandinavia , England , and North Germany . Simek additionally points out that a stanza appearing early in the poem Völuspá states that the Æsir had set up the moon " in order to be able to reckon the year " , which Simek connects with Germanic computation of time having been directed towards the moon rather than the sun , and that shorter amounts of time were given in nights rather than days .