ONE MOON

Many Voices

A SELECTION OF MOON STORIES
FROM AROUND THE WORLD

“The Moon has always inspired humanity, acting as a ‘cultural mirror’ to society, reflecting the ideas and beliefs of all people around the world.

Throughout history the Moon has inspired artists, poets, scientists, writers and musicians the world over.

Different cultures around the world have their own historical, cultural, scientific and religious relationships to the Moon.

And yet somehow, despite these differences, the Moon connects us all.”

Luke Jerram, creator of the touring artwork ‘Museum of the Moon’

Ancient Egypt

Thoth

Thoth was the ancient Egyptian god of wisdom, writing, the Moon, magic, and science. He was often shown as an ibis-headed man with a moon on his head.

The Curse of Ra

In the golden age of creation, the Egyptian year had 360 days. **Ra,** the sun god, learned that **Nut**, goddess of the sky, was pregnant. Fearful that one of her children might someday overthrow him, Ra cursed Nut so she could not give birth on any day of any month of the year. Desperate, Nut turned to **Thoth**, the wisest god, for help.

Thoth knew he could not break Ra's curse, so he planned to outwit it by creating new days of the year. To do this, Thoth challenged **Khonsu**, the moon god, to a game of Senet, wagering his knowledge against Khonsu's moonlight.

Khonsu accepted, but Thoth's wisdom helped him win repeatedly - taking enough moonlight to create five extra days. Because these five days were outside of Ra's 360-day year, the curse did not apply. On each of these five new days, Nut gave birth: to Osiris, Horus the Elder, Set, Isis, and Nephthys.

Thoth's victory changed time itself, making the year 365 days. He also kept some of Khonsu's moonlight: this is why the Moon fades and returns each month, creating the lunar cycle.

Ancient Greece

Artemis

Artemis was the ancient Greek goddess of the hunt, wilderness, chastity, and the Moon. As the lunar counterpart to her twin brother **Apollo** (the Sun), her silver bow and arrows symbolised crescent moonlight, which allowed her to hunt after sunset. Because ancient cultures linked the 28-day lunar cycle to menstruation, she also oversaw women's reproductive health and childbirth.
Her relationship with **Orion**, a handsome giant and the world's most skilled mortal hunter, ended in tragedy. Finding an equal in Orion, Artemis spent months hunting alongside him, sparking rumours that she might break her vow of chastity.

Apollo, protective of his sister's virtue, disliked their closeness. Spotting Orion wading so deep in the ocean that only his head was visible as a distant speck, Apollo challenged Artemis's archery skills. Proudly, Artemis fired a flawless, deadly shot - realizing too late that she had been tricked into killing her companion.
Grief-stricken, she used her lunar powers to elevate Orion into the night sky as a constellation, shining forever.

Artemis became merged into a three-part deity representing the lunar phases: Selene (the full moon), Artemis (the crescent moon), and Hecate (the dark moon). She would eventually be adopted by the Romans as the goddess Diana.

Ancient Rome

Diana

Diana was the goddess of the hunt, wild animals, the woods, and the Moon. She was the daughter of Jupiter and Latona, and the twin sister of **Apollo**, who is associated with the sun, creating a cosmic balance between day and night.

Diana is often depicted carrying a bow and quiver, accompanied by a deer or hunting dogs. Wearing a crescent moon on her head, she is depicted thus on Roman coins and vases.

Diana's role as a moon goddess grew over time through the blending of different ancient mythologies. Like Artemis, she is sometimes considered a triple deity, merged with another goddess of the Moon (Luna/Selene) and a goddess of the underworld (Hecate).

She continues to be revered in modern neopagan religions.

See the next page for two myths associated with Diana as a lunar deity.

Diana myths

The Myth of Diana and Endymion

Endymion was a mortal shepherd, sometimes described as an astronomer, who watched the Moon and stars from Mount Latmos. One night Diana saw him sleeping in a cave and fell in love with him. She descended quietly, kissed his closed eyes, and placed him in an immortal sleep so his youth and beauty would never fade.

The myth explains dark new-moon nights as the times when Diana leaves the sky to visit Endymion in his hidden cave.

For Romans, Endymion's quiet, endless sleep became a comforting symbol of death, while Diana's soft moonlight suggested lasting love for those who had died.

The Myth of Actaeon and Diana

Actaeon, a young hunter, accidentally found Diana's sacred valley and saw her bathing naked in a moonlit pool. Furious at being seen, Diana splashed him with the sacred water and declared he would never tell anyone what he had witnessed.

The water turned Actaeon into a deer. Still human in mind but unable to speak, he fled, only to be hunted down by his own dogs.

Roman writers like Ovid used this myth to show Diana as both moonlit and beautiful, yet cold and powerfully vengeful.

AOTEAROA (NEW ZEALAND)

Ko Rona me te Marama
(Rona and the Moon)

This is the story of **Rona**, a woman who stormed out one night after arguing with her husband about who should fill their tahā, which are water containers.

As Rona walked away, the Moon, **Marama,** watched and listened. When a cloud passed in front of the Moon, Rona stumbled in the dark and cursed the Moon for her fall. Marama warned Rona not to insult him, but Rona shouted even more - making Marama so angry that he reached down, grabbed Rona and pulled her up into the sky.

Marama treated Rona with kindness and made her happy. When he asked her one day if she would like to return to earth, Rona realised she loved Marama and wanted to stay with him in the sky. Marama was so pleased that he gave Rona a special taonga, or gift, of a korowai (cloak) adorned with stars.

Rona became the controller of tides - Rona-whakamau-tai.

ARABIAN NIGHTS

Tawaddud (the 436th night)

Once upon a time in Baghdad, Abu al-Husn - the son of a wealthy merchant - squandered his inheritance until he was penniless. His only remaining asset was **Tawaddud**, an educated enslaved polymath. She proposed a bold plan: that he sell her to the Caliph Harun al-Rashid for ten thousand gold pieces, wagering her intellect against the realm's elite scholars.
The Caliph was intrigued, and summoned his top thinkers, including a master astrologer who challenged her on the cosmos.

Tawaddud began by detailing the complex science of the Moon. She broke down the twenty-eight Mansions of the Moon, mapping its orbital path and showing how the lunar calendar governs time. She explained the exact celestial alignment behind solar and lunar eclipses, proving they were mathematical mechanics rather than omens. Furthermore, she detailed how the Moon's gravitational pull controls the earth's tides and directly influences agricultural cycles. Her lecture completely astounded the court.

After also mastering exams in religion, medicine, law, and chess, she left the scholars humiliated. Impressed by her scientific genius, the Caliph paid the ten thousand gold pieces.
He then granted Tawaddud her freedom, allowing her to return to Abu al-Husn as his brilliant wife, securing them lifelong wealth and royal favour.

AUSTRALIA

Ngalindi

Ngalindi is the Moon man in the traditional mythology of the Yolŋu people of Arnhem Land, in northern Australia, and he too travels across the sky.

Ngalindi is a fat lazy man, as round as the full Moon. He is punished for this by his wives, who chop bits off him with their axes, producing the waning Moon. He tries to escape by climbing a tall tree to follow the Sun, but is mortally wounded and dies, like the new Moon.

After remaining dead for 3 days, he lives again, growing round and fat like the waxing Moon. After two weeks he becomes full again, and his wives attack him again.
This cycle continues to repeat every month.

Until Ngalindi first died, everyone on Earth was immortal, but he cursed humans and animals so that only he could return to life.
For everyone else, death would thereafter be final.

Bahloo and Yhi

Bahloo and **Yhi** are central figures in the Dreamtime creation stories of the Gamilaraay and Euahlayi peoples of New South Wales.

Bahloo is the Moon. He is a gentle spirit, who has the important job of creating and distributing baby girls to the world. He sometimes walks the earth at night with three 'dogs', which humans see as venomous snakes.

Yhi is the Sun. She is a powerful creator spirit, who lay asleep in the dark Dreamtime until she was awoken. When she opened her eyes, light and warmth flooded the earth. Wherever she walked, plants grew.

Yhi fell deeply in love with Bahloo, but he refused her advances and did all he can to avoid her. Yhi chased after him, and threatened the spirits who hold up the sky that if they let him escape down to Earth, she would plunge the world back into darkness.

Sometimes she catches up with him and tries to grab him, which causes a solar eclipse, and the spirits who hold up the sky have to drive Yhi away.
This is why the Sun is continuously chasing the Moon across the sky.

Aztec Mexico

Rabbit Moon

In ancient times, an Aztec god named **Quetzalcóatl** transformed himself into human form so that he could explore the beautiful land of Mexico.

He walked far and wide but the Sun was hot, the day was long, and he soon became tired. As the Moon rose, and the stars started to twinkle, he realized he was hungry and started searching for food. He tripped over a rabbit, and asked him "Who are you and what are you eating? I am hungry and looking for food."
The rabbit replied "I'm just a little rabbit, and I eat grass. I will gladly pick grass for you to eat because I see you are a great God,".
"I will die of starvation if I eat grass." Quetzalcóatl said. "There must be something else."
The rabbit replied, "Very well, I will offer myself to you as a sacrifice. Eat me and you will have the energy to continue your journey."

Quetzalcóatl was so touched by the courage and dedication of the rabbit that instead of eating him, he held the rabbit up to the Moon and imprinted his silhouette onto it. This way the rabbit would forever be known for his good heart and sacrificial attitude.

CHINA

嫦娥 (Cháng'é)

In ancient Chinese mythology, there were ten suns, the children of the Heavenly Jade Emperor. They were supposed to take turns crossing the sky, but one day they appeared all at once - drying the rivers, scorching the crops, and causing famine.
The archer **Hou Yi** climbed up a mountain and shot down nine of the ten suns, saving humanity. For this, the gods gave Hou Yi an elixir of immortality. But how his wife **Cháng'é** drank the elixir and became the Goddess of the Moon takes many forms.

The Jade Toad version

Cháng'é stole the elixir and drank it all, beginning to float towards the heavens. Hou Yi burst in, and with a roar of betrayal he fired a volley of arrows at her. But the elixir carried her higher, towards the sanctuary of the Moon.
She was free, but the stolen magic quickly changed her. The gods had granted her immortality, but punished her greed: she became **Chan Chu** (蟾蜍) the three-legged Jade Toad.
Chan Chu occasionally swallows the Moon, creating what mortals view as a lunar eclipse.

Over time, the Jade Toad was replaced in the story by the gentler Jade Hare.

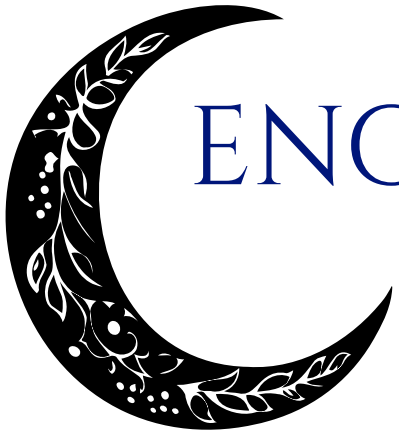
The Jade Hare version

Hou Yi had earned the elixir of immortality from the gods, but his apprentice Peng Meng tried to steal it.

Knowing that the greedy apprentice would become an immortal tyrant, Cháng'é made a desperate choice to protect the world - and drank the potion herself. She floated out of the window, and rose towards the Moon so she could stay close to her beloved husband.

When she landed, **Yùtù** (玉兔) the Jade Hare stepped forward to comfort her. (The Jade Hare was placed on the Moon by the gods, rewarded for jumping into a fire to offer itself as food for a starving beggar.) The faithful hare worked with sacred herbs to brew a medicine that might one day return Cháng'é to Hou Yi, but without success.
Meanwhile, her heartbroken husband made offerings of her favourite food to the Moon, hoping to see her.
The Moon is the roundest and brightest on the 15th of the eighth month, which is now the Mid-Autumn Festival. Round cakes known as moon cakes, which represent family, are eaten on that day.

This ancient myth directly inspired the naming convention of the **Chinese Lunar Exploration Program** (CLEP), known as the Cháng'é Project. Every robotic lunar landing vehicle is named after the Goddess. The program made history when Cháng'é 4 became the first spacecraft ever to land on the far side of the moon. More recently, Cháng'é 6 successfully brought back the world's first physical soil samples from the lunar far side.
The robotic rovers deployed by these landers are named for the hare, Yutu. Yutu-2, deployed in 2019, broke global records by becoming the longest-lived lunar rover in space history.



ENGLAND

The Buried Moon

Long ago, the watery Fens of East Anglia were filled with Bogles and other horrors - evil Things that preyed on lost travellers, Will-o'-the-wisps that lured them from the path into the bog. People were afraid to walk the Fens at night.

Feeling sorry for them, the Moon wrapped herself in a long black cloak and went down to walk upon the marshes. Wherever she stepped, her silvery light burst upon the watery fenland, guiding the villagers safely home.

Angry at this, the evil Things ambushed the Moon, trapping her under a heavy stone deep inside a murky pool.

Without her light, the night stayed dark, and no-one could find their way. The desperate villagers consulted a wise woman, who instructed them to go into the marsh in total silence until they found three signs: a coffin, a candle, and a cross.

Braving the boggy darkness, the silent searchers eventually reached a sinister pool. There, they found a stone shaped like a coffin, a Will-o'-the-wisp flickering like a candle, and a dead, twisted tree making a cross. They crept forward, and together heaved the heavy stone aside, freeing the buried moon.

She burst gladly back into the night sky. Now the kindly Moon's bright light always guides travellers at night, and keeps the evil things hiding in the darkness of the marsh.

This traditional folktale is from the Fens of East Anglia, collected by Joseph Jacobs for his 1894 book More English Fairy Tales.

HINDUISM

Chandra

Chandra is the Hindu moon god linked to emotions, the mind, plants, time, and natural cycles. He is often shown travelling across the sky in a chariot, and symbolises the Moon's influence on agriculture, astrology, and timekeeping.

Chandra married the 27 daughters of Prajapati Daksha, who represent the lunar constellations, or Nakshatras. However, he fell deeply in love with only Rohini, neglecting the other 26. The ignored wives complained to their father, who cursed Chandra to slowly waste away and lose his light. As Chandra faded, Earth's vegetation began to die. Chandra prayed to **Lord Shiva**, who placed the crescent moon on his own head to soften the curse. As a result, Chandra now wanes for 15 days and waxes back to fullness over the next 15.

According to another legend, the elephant-headed god **Ganesha** was returning home late after a mighty feast. When a snake frightened his mount, an overstuffed Ganesha fell and accidentally vomited the sweet modak dumplings he had eaten. Seeing this, Chandra laughed aloud. A furious Ganesha broke off one of his own tusks and flung it at Chandra, cursing him never to be whole again. This legend accounts for the moon's changing phases, and the dark crater visible from Earth.

Chandra plays an important role in one of the first novel-length mystery stories in English, The Moonstone *by Wilkie Collins (1868)*

ICELAND (NORSE)

Hjúki and Bil

In Norse mythology, **Hjúki** and **Bil** are brother and sister who accompany **Máni**, the personification of the moon, as he travels across the night sky in his lunar carriage.
The children are entrusted with the daily task of fetching water from the sacred well named Byrgir. As they draw water from the well, they gaze at the reflection of the moon and eagerly search for Hrímfaxi, the horse pulling Máni's chariot, as he gallops through the nocturnal realm.

Hjúki and Bil were carrying the bucket of water they had got from the sacred well when Máni, driven by his mischievous nature, stole the children's bucket. Determined to reclaim what was taken, Hjúki and Bil embarked on a courageous pursuit in their desperate attempt to retrieve the stolen vessel.

This is why Hjúki and Bil are always following Máni across the sky. Some people believe that Hjúki and Bil might represent the different phases of the Moon.

Folklore researchers suggest that the nursery rhyme "Jack and Jill" is an English adaptation of the story of Hjúki and Bil.

IRELAND

Áine and the Earl of Desmond

In Irish folklore, the moon is deeply bound to the fairy world, transformation, and magic. This tale concerns the goddess Áine.

On a midsummer full moon, Gearóid Iarla, the Earl of Desmond, walked by Lough Gur. The lake rippled as the beautiful goddess Áine emerged, radiating a pearlescent glow. Entranced, Gearóid stole her magical cloak, preventing her return to the Otherworld so that she would become his wife. She agreed to marry him on one condition: he must never express astonishment at their children's magic, or the bond would break.

They had many children, including a son who possessed incredible supernatural gifts. Years later, during a grand feast, the boy leapt into the air, transformed into a silver bird, and flew through the eye of a needle. Stunned, the Earl gasped in absolute amazement: and so the magical taboo was broken.
At this a cold wind swept the hall as Áine took her son's hand and vanished into the moonlight, returning to the lake.

Because the boy was half-mortal, he was placed into an enchanted sleep beneath Lough Gur. Every seven years, on a full moon, he awakens to ride a white horse around the water. He must ride until his horse's silver shoes wear thin as a cat's ear: this will shatter the spell and bring about a golden age of peace.

ISLAM

Miracle of the Moon

On cool night in Mecca, a sceptical crowd of Quraysh leaders gathered around the Prophet Muhammad, demanding a heavenly sign. "If you speak the truth, split the moon for us," they challenged.
Muhammad looked up at the full moon, raised his hand, and prayed.
Instantly, a silent, cosmic force parted the glowing orb down the middle. The crowd gasped as the Moon split cleanly into two halves. One piece remained over Mount Abu Qubais, while the other drifted over the opposite peak. For a breathless moment, the dark mountain peak stood distinctly between two separate, glowing moons.
"Bear witness!" Muhammad called out.
The onlookers stared in awe and disbelief. Critics rubbed their eyes and muttered, "This is powerful magic," refusing to accept the miracle. Desperate to prove it was an illusion, they waited for traveling caravans to arrive. When the travelers finally reached Mecca days later, they confirmed that they too had witnessed the exact same phenomenon from afar.

Slowly, the two halves of the moon drifted back together, fusing into a single, seamless sphere once more, leaving the valley in the quiet dark of the Arabian night.

JAPAN (SHINTO)

Tsukuyomi-no-Mikoto

Tsukuyomi-no-Mikoto was born when the creator god **Izanagi** purified himself after escaping the underworld. As Izanagi washed his face, there appeared **Amaterasu**, the Sun, from his left eye: **Tsukuyomi**, the Moon, from his right eye: and **Susanoo**, the Storm, from his nose.
Izanagi made Tsukuyomi ruler of the night sky and tides.

At first, Tsukuyomi and Amaterasu shared the heavens peacefully, until Amaterasu sent Tsukuyomi to a banquet hosted by Uke Mochi, the goddess of food. But Tsukuyomi was horrified by how she produced the feast: the food poured out of her throat and mouth. In Shinto culture this was *Kegare* (impure and unclean), so instead of being impressed or honoured, Tsukuyomi was deeply insulted. He leapt up and killed Uke Mochi, breaking the sacred rules of hospitality.

Ameratsu was horrified, and went to retrieve Uke Mochi's body. She found that it had transformed into the gifts that sustained humanity: rice, grains, beans, silkworms, cattle and horses. Amaterasu planted these gifts in the heavenly fields and gave them to humankind: this became the origins of agriculture.

But she did not forgive Tsukuyomi, and banished him from her sight. This separation explains the cycle of day and night: the Moon follows the Sun but can never catch up with her.

JUDAISM

Mi'at HaLevanah
(The Diminution of the Moon)

The Talmud tells us that the Sun and the Moon were originally equal in size and luminosity. The Moon said to the Holy One, blessed be He, “Master of the Universe! Is it possible for two kings to wear one crown?”
He answered: “Go, then, and diminish yourself.”
“Master of the Universe!” cried the Moon, “because I have suggested that which is proper, must I then make myself smaller?”
God replied: “As compensation, go and rule by day and by night.”
“But what is the value of this?” cried the Moon. “Of what use is a candle in broad daylight?”
He replied: “Go. Israel shall count the days and the years with you.”
“But it is impossible,” said the Moon, “to do without the Sun for the counting of the seasons . . .”
“Go. The righteous shall be named after you, as we find ‘Jacob the Small,’ ‘Samuel the Small,’ ‘David the Small,’ because true spiritual greatness is found in humility, resilience, and smallness.”

However seeing that the Moon could not be comforted, God then asked of humanity: “Bring an atonement for Me for making the Moon smaller.”
So once a month, when the Moon is waxing in the night sky, an outdoor blessing is recited - Kiddush Levanah (Sanctification of the Moon). The prayers include the phrase "*May it be Your will... to fill the flaw of the moon, so that there be no diminution in it... and may the light of the moon be like the light of the sun.*"

MALAYSIA

Kundui

Kundui is the moon goddess of Peninsular Malaysia. She is the wife of the evil god, **Moyang Bertang** (great ancestor) who lives in the Moon. Moyang Bertang constantly makes nooses of knotted string, to ensnare mankind: luckily, he fails, because kind mice bite through them. The dark spots on the Moon are the shade of tree beneath which he sits, knotting.

The stars are the children of the Moon, and the Sun also had many children. But the Sun and the Moon were afraid that mankind couldn't bear so much brightness and heat, so they each agreed to devour their children.
The Moon, instead of eating her stars, hid them out of sight from the Sun. The Sun, thinking they were consumed, ate up her own. No sooner had she done so than the Moon brought her own family out of their hiding-places.
The Sun became filled with anger and despair and gave chase to the Moon in order to kill her. This chase has continued ever since - the Sun sometimes getting near enough to the Moon to be able to bite her, thus causing an eclipse.

The Moon still hides all her children during the day when the Sun is near, and only brings them out at night.

NORWAY

East of the Sun and West of the Moon

A white bear once promised wealth to a poor peasant in exchange for his youngest daughter. Reluctantly, she agreed, and was taken to an enchanted castle. At night the bear became a man, but forbade her to ever use a light to see his face.
When she visited home, her mother feared that he was a hideous monster, and persuaded her daughter to break the rule and light a candle to see him. So she waited until he was asleep, and discovered that he was actually a handsome prince - but while looking, spilled hot wax on him, breaking the spell prematurely.

He explained that because of this he must now return to his wicked stepmother, a witch-queen, and marry her daughter in a castle that lay "east of the Sun and west of the Moon."

Determined to save him, the girl embarked on a long journey. She was aided by three old women who gave her magical gifts, and by the four winds who finally carred her to the distant castle.
There, she bargained with the witch-princess, using the treasures she had received to ask for three nights with the prince.
On two nights she was thwarted by sleeping potions, but finally met the prince on the third night. The prince then devised a plan: he will marry whoever can wash the wax stains from his shirt.
When the girl succeeded, the witches exploded in rage, the spell was broken, and the prince was freed.
Together, they liberated the castle's other prisoners and departed with all its riches.

PARAGUAY (GUARANI)

Abaangui

Abaangui is the moon god and culture hero in the mythology of the Guaraní people of South America.

In the earliest days, the Earth was an unstable, watery chaos until a worm-like being called **Mbir** took human form to shape an ordered world. During this primordial epoch, two celestial entities already existed: **Zaguagua**, the sun, and **Abaangui**, the moon.
Abaangui desired to walk this newly formed earth as a human being, but his initial creation attempts failed. When he finally succeeded in forging a physical body, it carried a flaw: a nose of colossal, grotesque proportions. This massive feature became a source of intense shame and agony, as well as ridicule.
Unable to bear his appearance, Abaangui severed his own nose and hurled the bleeding mass into the night sky. Cosmic forces immediately transformed the flesh into a shining silver orb, bringing nighttime illumination to the universe as the moon.

Abaangui and Zaguagua represent the dual forces of day and night, providing humanity with vital tracking tools by putting cosmic guides into the barren skies.
This narrative stands out as a rare mythological tradition where a celestial body originates from self-disfigurement.

PERU

Un lazo a la luna (Moon Rope)

The mole and fox are friends. The mole is shy, and the fox is adventurous.
The fox convinces the mole to go to the Moon with him. His plan to get to the Moon is to braid a rope of grass long enough to climb to the Moon. He tries to lasso the Moon but fails. He asks a bird to hook the rope onto the crescent point of the Moon, and the bird agrees.

The fox and mole begin climbing. The fox looks upward towards the Moon, but the mole is scared and looks back to the earth. Suddenly, the mole falls down to earth and lands on the bird.
The bird and other creatures make fun of the mole, who runs away and digs a hole. He only comes out at night now to avoid the jeers of the other creatures.
The fox was never seen again, but it is said that if you look at the Moon you will see his face there.

This is an adaptation of a Peruvian tale found in Leyendas y fabulas peruanas *by Enriqueta Herrera Grey (Lima, Peru, 1945). This traditional folktale explains the behaviour of moles and the pattern of a "face" on the moon.*

PHILLIPINES (TAGALOG)

Mayari

In Tagalog mythology, the story of Mayari is a powerful myth about sibling rivalry, equality, and the creation of day and night.

Bathala, the creator god, died and left no instructions on who should succeed him to rule the earth. He had two children by a mortal woman: **Apolaki**, the god of the Sun, and **Mayari**, the goddess of the Moon. Both claimed the right to rule. Apolaki demanded sole ownership of the world, arguing that a woman was unfit to govern, but Mayari insisted on equal rule over creation. With neither sibling willing to back down, a fierce war erupted between them.

During the battle, Apolaki struck a terrible blow to Mayari's face that permanently blinded her in one eye. Seeing his sister bleeding and injured, Apolaki was instantly struck with remorse, and stopped the fight to beg forgiveness.

Realising the high cost of his arrogance, Apolaki agreed to Mayari's proposal for equal rule. They agreed that Apolaki would rule the earth during the day, while Mayari would rule during the night.

Because Mayari lost one eye during the battle, her light has shone softer, cooler, and dimmer than her brother's fierce, blinding glare ever since.

SCANDINAVIA (NORSE)

Hati Hróðvitnisson

In Norse mythology, **Hati Hróðvitnisson** is a giant wolf who chases **Máni**, the Moon, across the night sky, just as his brother Sköll pursues the Sun.
The brothers were raised among the wolves of Járnviðr, the Ironwood forest, and were said to be sons of the monstrous wolf Fenrir. They were consumed by rage, and their fate was to threaten the heavens: Sköll hunted the Sun, while Hati furiously chased the Moon.
Each night Máni drove his chariot through the sky, with Hati close behind. When the wolf drew near enough to bite at him, people believed a lunar eclipse was taking place, and they made loud noises to scare him away.

At Ragnarök, the twilight of the Norse gods, the usual order of the world will break apart: the sky will darken, the earth will shake, and gods, giants and monsters will gather for a final battle.
In this chaos, Hati will finally catch Máni and swallow the Moon whole, just as Sköll devours the Sun. This will plunge the world into darkness – one of the signs that the old world is ending.

This story is found in a book called the Prose Edda, *written in the 13th century by the Icelandic writer Snorri Sturluson.*

TELL US YOUR STORY

Do you have a story about the moon that you would like to share? Scan the QR code and add it to our database!