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## The battle with grendel's mother analysis

Summary Characteristics Important Quotes Religious Motives and Ideas Summary In Howe Beowulf's translation, the scene shown on pages 26-29 deals with the battle between Beowulf and Grendel's mother. After Grendel's mother attacks the room as revenge on her son's death, Beowulf announces that he will follow the monster. He feels that his promise to free King Hrothgar from his problems has not been fully fulfilled. Before heading into battle, he issues a statement similar to modern will and will. Not worried about what might happen to him and asks that his loyal people be taken care of if he fails to get him back. He also asks that the sword, Hrunting, loaned to him by Unferth, be returned to his owner after his death. Finally, he asks that all his treasures be sent back to his homeland, so that his king may know of the kindness and generosity he has bestowed upon him during his time there. Beowulf then plunges into the same encounter with his next opponent in battle. Beowulf swims deep for about half a day's time. When he reaches the bottom of the lake, Grendel's mother senses his progress. Grendel's mother then lunges for him in the water and tries to to toss his body through his zip shirt. However, her claws can not penetrate. Pulls it further down into the water. During the journey, he is attacked by many other wild sea monsters. Beowulf lands in a hall that is not touched by water. Grendel's mother tries to bite him again, but it doesn't work. Beowulf knocks out a sword and tries to hit Grendel's mother in the head. However, the blade that won the battle so did not let him down. He abandons the sword and tries to attack it with his bare hands. They fight furiously, throwing each other to the ground. It is at this point that Beowulf notices an unusual sword at the cave wall. It is heavy and very decorated. Gabs the work of giants, and one swipe of the sword, cuts grendel's mother in half. Victoriously, it moves as if it began to retreat to the surface of the lake. But then he notices the light and follows it to Grendel's body. He angrily picks up Hrunting and decapitates Grendel's already dead body. Immediately the metal of the sword melted, leaving only the handle of precious gold and jewels. Above, some of the king's people are looking for him to come back. However, at the sight of a bubbling lake of blood, they fear that it has become the worst and return to the hall. Beowulf's men remain, anxiously awaiting the return of their leader. Beowulf then collects Hrunting, the handle of Grendel's sword and head. And it comes back to the surface after a day of battle under water. His people are happy with his safe return. They help Beowulf get out of his armor. Four men glue Grendel's head on a pole and wear it between them. The view disgusted and revolts the people of the room. Characteristics The action of the scene reveals some personality traits of the characters. Beowulf, as a hero and art hero, seems to represent the quintessence of a warrior in this part of the poem. As a typical Anglo-Saxon warrior, Beowulf leaves everything to fate and looks forward to his fight with Grendel's mother. He shows loyalty and camaraderie with his soldiers, asking Hrothgar to ensure that they are taken care of in the event of his death. His strength is clearly depicted in his scene of fighting a monster. Beowulf's ability to do thought that ordinary people couldn't (such as swimming underwater for hours without air, carrying heavyweight pounds while swimming upstream) shows he's a superhero. He dares to even take on Grendel's mother unarmed. With all his great attributes, Beowulf comes out of this scene a hero and a good companion. In addition, Unferth is very characterized here, albeit indirectly. In previous scenes, Unferth is referred to as his brother's slayer. In Anglo-Saxon society, there was nothing as fatal as killing one's own brother. However, he has an honorary position at Hrothgar's court. He is also power-hungry and jealous of Beowulf's claim to free people from monsters. In this scene, the mention of Beowulf with Unferth's sword shows his cowardice. Instead of being a warrior and fighting for his people, he stands in the shadows and allows a foreigner (Beowulf) to do the work for him. Important quotes Many of the quotes present in this passage are crucial for understanding the poem as well as an Anglo-Saxon society in general. In his speech at the beginning of the section, Beowulf settles his case. As well, he asks that Hrothgar take care of his people, asking him to be the caregiver of my young carers, my companions, if the fight should take me. (Howe, p.26) This quote is representative of the family ties between the warriors of that time. Through the committee, the warriors declared their allegiance to the king to the very end. They were with each other, side by side, all the time, especially in battle. Therefore, they knew each other and probably loved each other more than their own relatives. This passage is also an example of how a warrior goes into battle. Anglo-Saxon warriors were hardly worried about their future because they believed it was out of their hands. That's what Beowulf looks like. Another key passage is during the battle underwater between Grendel's mother and Beowulf. After Hrunting does not pierce the monster, Beowulf drops the sword and tries again with his own hands. Scop or poet uses an explanation that this is what a man should do when he thinks to get long-lasting praise in battle. (Howe, p.27) This passage expresses the desire for fame and immortality. To remember, the warriors had to be extraordinary. Only brave and courageous people would have their adventures chronicled by oral historians, or scop. In verse, their deeds have lived for centuries. Finally, the Beowulf decapitation of the deceased Grendel is a symbol of Vergil politics. Wergild was allowed to pay a penalty for any offenses committed against another clan. This scene may be Beowulf's way of revenge on Grendel for not paying wergild. Also, this could be Beowulf's way of ensuring that the monster was really dead. Religious motives and ideas of Beowulf can be a story of adventure and camaraderie; however, it also has different religious ideas or beliefs that are interrelated in history. Though written during pagan time, there are several Christian references in the poem. For example, when Beowulf is dragged and attacked by Grendel's mother, the narrator mentions that not only did his zip shirt protect him, but also the Holy God who led to victory in the war. (Howe, 27) The monk who rewrite the manuscripts, however, could have included these references. Perhaps it was also a wish to scop in time to try to convert your audience to Christianity. In addition, the whole scene, while Beowulf is underwater, can be compared to the crucifixion of Jesus. Just as Jesus' actions saved us from sin, Beowulf's actions purify and save Hrothgar's people from this terrible evil. Beowulf King created by Judith Mathieu, JM86812n@pace.edu Nancy Azcona, DaNana31@aol.com Last Modified: March 21, 2004 Beowulf's fight with his mother Grendel carries a completely different tone than the way the speaker tongues and imagines his struggle with Grendel. What differences do you see? What do you do with the symbolism present in this battle? What allusions or mythical resonances add to the symbolism of this scene? Express your reading of this momentous struggle. The image was taken from About.com, an online reference for guides organized by theme, and this is the first page of the Beowulf manuscript also known as Cotton Vitellius A. xv. In the photo we can see where the manuscript was damaged and its edges were eaten by a fire that broke out in 1731 at the Cotton Library, a collection collected by Sir Robert Bruce Cotton. Despite the damage, this first page seems remarkably well preserved, the ink still dark and quite legible, except for the lower right corner, where the lines of the line appear blurry and warped. It can be speculated water damage if the manuscript was suddenly covered with water during the fire, but the damage can be attributed simply to deterioration from a century. The penmanship used in the manuscript suggests an educated site. At the top of the manuscript, especially in the upper left corner, you can see weak signs of a ruling bordering on the word Hw t meaning Listen. Actually ink pulls us into the line with force; The first line is written in a much larger font than subsequent lines and command notes. The ink of this first line calls Listen Click on the image to enlarge. The following analysis will be based roughly on lines 1550 to 1569, and all quotations are taken from a translation by Howard D. Chickering Jr. Lines 1550 to 1569 put the reader in the midst of the battle between Beowulf, and Grendel's mother. Before analyzing line by line, however, I will talk about events that directly lead to this section. Grendel's mother entered the great hall. Heort sought revenge for her son and killed the king's most trusted servant, schere, decapitating him and then fleeing back to her lair. A hunting group is formed, consisting of King Hrothgar and his people, along with Beowulf and his people, and they will track down the monster to the ordinary (that is, the lake). Only Beowulf, however, chases Grendel's mother underwater. He is fitted with a thin zip shirt and Hrunting, a sword loaned to him by one of Hrothgar's men. When Beowulf sails into her territory, she is immediately taken over by Grendel's mother and spirited to her lair. His mail shirt saves him from injury from the first attack and we read that he is also teeming with tusked sea monsters that stab him, and again, his armor is dedicated to good use. Finally, it is located in some room (1513), which maintains the water of the lake, and it is here that the final struggle with Grendel's mother follows. He quickly discovers that Hrunting, a great sword, though it may be, has no influence on Grendel's mother and throws him to the ground. It relies on its own physical strength and resorted to melee combat. He manages to send her to the ground, but Grendel's mother repays him in kind, and Beowulf is knocked out. She then mounts it, or as line 1545 describes sitting on her hall-guest and begins stabbing him. Our selected section starts here. Line 1550, reads Warrior Geat may have perished then, suggesting that Beowulf, despite his superhuman strength and his apparent ability to hold his breath for a long time (line 1496 reads that it was most of the day before he found the bottom and refers to the length of time Beowulf would have been submerged underwater, body armor and all) , Beowulf is not invincible. It is not clear what the extent of his power is, how strong, how resistant his body is to punishment, but perhaps lines 1553 and 1554 can give some insight into his performance in this battle. In the poem 1552 we read that Beowulf's war shirt once again saves him from what may have been deathblow. This is important because virtue is granted to the shirt, not Beowulf. We do not read that Beowulf, despite his terrible injury, fought and triumphed, killing instead, Beowulf's life is spared by a top-quality mail-shirt. But in the next lines we read about something, or rather about someone else who decides the outcome of this battle. The chain-mail is mentioned in the hard ring mesh, but also the holy God in line 1553, continuing until 1554 to conclude that God controlled the struggle. This raises the question of fate. To what extent does Beowulf really control the fight? Is the result ever in question if God controls this fight? Does Beowulf's victory claim or does it belong to God? In an interesting combination of material and divine, lines 1552 to 1554 indicate that both the mail-shirt and God's will determine the survival of Beowulf. Perhaps this also shows the changing views on life and afterlife experienced by Anglo-Saxon culture at the time. Although the Anglo-Saxons already had a kind of fatalistic view of the world before the introduction of Christianity, their views on virtue, on the afterlife, on the relationship of man with God/Gods were still different from those of the new religion; However, the new faith and their pagan perspectives were remarkably consistent, and the balanced view of life as 1) the experience defined by a series of choices made by the individual and 2) the path previously set by almighty God seems to be accepted and reflected in the lines. The individual is only responsible for what he can control, and God is responsible for the rest. Interestingly, lines 1555 and 1556 seem to suggest that God reserves the decision after waiting to see what Beowulf does, that is, get up and fight. It listens to the verse in The New Testament, 1 Corinthians 10:23. No temptation has overtaken you unless it is common to man; but God is faithful, who will not allow you to be tempted beyond what you are capable of, but you will also be tempted to make the way of escape that you may be able to endure. God allows us to fight, but he is faithful to those who show a willingness to stand. When considering the synthesis of Christianity and warrior culture, it is worth while concluding that God will reward the efforts of the brave. In line 1557, Beowulf comes across a magnificent weapon, a sword too heavy for any ordinary man to lift and use. It is described as a sword made by giants (1558). The origin of the blade is unclear and there is no explanation as to why it is located in the monster's lair. What manifests itself in the lines 1685 to 1694 is that the hictor, now presented to Hrothgar by Beowulf as a gift is covered with engravings that tell the story of the destruction of giants (probably Nephilim) at the hands of God by great flood. It is with this blade that Beowulf successfully kills Grendel's mother, cutting off her head. Is it just a large blade size that possible? Is it that the blade is steeped in magical powers? Perhaps the answer is not in the blade, but rather in the handle. Since the handle is engraved with a scene depicting God's judgment on the evil race of giants, it may be assumed that the sword itself represents just that. Hrunting is a fine sword by every human standard. But he does not have the divine light of God's blessing on him, which this sword does not. The Bright Blade of Victory (1557) is then the only object that is truly capable of overcoming otherworldly evil as Grendel's mother. Human devices eventually do not fit. Line 1570 describes the shining light of God's candle filling the cave, a sign that God approves of the murders. Soon after, however, Beowulf acquires Grendel's corpse, cuts him down and takes the monster's head back as a reward. One might ask why Beowulf descends into such brutality. We get clues much later as to the possible nature of Beowulf when he presents his loot to Hrothgar - a severed head and the rest of the handle. The blade of the sword apparently melts after Grendel's head is broken. If we accept that the divine blade represents the holiness and righteousness of God, and that the blood of Grendel and his mother represents the essence of evil or sin, the melting of the blade may mean that these two elements, holiness and sin, will not suffer each other in company. And yes, the blade, slippery with the blood of the monster ceases to be. To take it a step further, it can be said that the blade symbolizes Christ, who consecrates himself, and after overcoming sin and death quickly leaves the mortal world and returns to God. One wonders, however, whether this cannot be interpreted in any other way. Perhaps the sword is melting because God's blessing leaves him, because Beowulf descends on the corpse of a monster and takes his head out of revenge for the schere (this is the second beheading in a row for Beowulf, who kills Grendel's mother in a similar way) and claims that it is a reward. For the glory of Hrothgar's house? Certainly not. The head becomes merely an instrument, a prop with which to tell stories about the greatness of Beowulf. In addition, perhaps Hrothgar senses the warrior's flaw in advance, and after examining the second prize, the golden handle of the sword, he is transferred to admonishes Beowulf about the dangers of forgetting that God is the God of all and that all glory belongs to Him. All the original ideas on this site by me, Marco de la Fuente, a graduate of California State University Northridge. I take responsibility for the content of this website and strongly discourage the use of this website as a resource. Still, any reference to the content on this site should be attributed to me. This page is a task for the course English 630ML: The Technology of Textuality prof. Scott Kleinman and the course page can be accessed via this link,\*\* link.\*\*

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