

PREFACE

My grateful thanks are due to Derek Robertson and his staff of the Inter-Library Loan Department of Concordia University who, without exception, were unfailingly courteous and cooperative; the staff of the Inter-Library Loan Department of McGill University; the readers of works in languages unfamiliar to me--Mary Ashley, Kirsten Andersen Payant, Martin Cohen and Emile Wahba; my adviser, Martin Cohen, who willingly gave me essential guidance at every stage of this undertaking; Rachel Wasserman and Martin Puhvel for securing my interest; Charles Barton for his kind encouragement over the past few years, and, of course, my patient family.

CONTENTS

Preface

Introduction

A. Scyld, Hrothgar's Family and the Fate of Heorot	1
B. Unferth and the Swimming Match against Breca	3
C. Grendel, his Mother and their Mere	33
D. The Sagas of Siegmund, Finn, Eormenric, and Finn	43
E. Hrothgar's Sermon and other Religious Elements	92
F. Hygelac, his Tribe and the Feuds with the Swedes	116
G. The Dragon Fight and Wiglaf	130
H. Elegiac Passages and other Non-linguistic Parallels in Old English Poetry	150
I. Weland, Weaponry and Warfare	165
J. Burial Customs	179
K. Entertainment and Receptions at Court	188
L. Classical and other Heroic Traditions	196
M. Some Mythical and Allegorical Interpretations	202
N. Names, Linguistic Parallels and Oral Transmission	221
O. Miscellaneous	225
Index of Authors	243
Cancelled Items	245
	257

INTRODUCTION

This bibliography began as an attempt to read and list all that had been written about the various analogues to Beowulf. I found that the existing bibliographies of Old English literature, especially Donald K. Fry's Beowulf and the Fight at Finnsburg: A Bibliography (Charlottesville: University Press of Virginia, 1969), generally give little indication of such specific material, unless the phrasing of the title of the work listed is particularly helpful, and decided then to classify and annotate the items I read.

I have included some entries that deal really with source matter rather than analogues, but I consider it more useful in this instance to observe wider guide lines. Generally, however, "plastic" and archaeological analogues have been omitted, as well as most works describing mythological, linguistic and Christian influences in Beowulf. Neither have I, for the most part, separately mentioned other bibliographies, encyclopaedias, anthologies, Old English readers, or editions of Beowulf except (in the latter case) those that are significantly extensive or those that present material not noted elsewhere.

Works are listed according to the category of analogue with which they are concerned and many appear in more than one such category, particularly those that deal with classical references. In these cases, all the publication data

will appear at the first entry, but each item is cross-referenced and indexed by author at the back. Languages other than English are indicated.

Finally, any annotation is concerned only with its relevant analogue and not the main thrust of the work to which it belongs, unless the two are closely allied. Thus the bibliography is intended only as an aid to the study of Beowulf and not in any way a replacement for necessary and enjoyable reading.

A. Scyld, Hrothgar's Family and the Fate of Heorot.

- A1 ABBOTT, Wilbur Cortez. "Hrothulf." Modern Language Notes, 19 (1904), 122-25. Reply by Klaeber, "Hrothulf." Modern Language Notes, 20 (1905), 9-11.

An examination of the story of Hrothgar's family in Hrolfssaga Kraka and "Widsith" to aid the filling in of the lacuna at Beowulf 1.63.

- A2. BABB, Terry A. "Beowulf: Myth and Meaning." Arlington Quarterly, 2, 4 (1970), 15-28.

See F4.

On the Danish and Geatish tribes whose rise and fall is marked by events in Beowulf which signify the dissolution of the northern world before Christianity.

- A3. BANDY, Stephen Charles. "Cain, Grendel and the Giants of Beowulf." Papers on Language and Literature, 9 (1973), 235-49.

Review: D. G. Seragg, The Year's Work in English Studies, 54 (1973), 76.

See E3.

Heorot is typical of the earthly city and its destiny in St. Augustine's City of God.

- A4. BARTO, P. S. "The Schwanritter-Sceaf Myth in 'Perceval le Gallois ou le Conte du Graal.'" JEGP, 19 (1920), 190-200.

A study of this conventional French romance of the Holy Grail and the Sceaf-Swan-knight myth. (The little boy in the oarless boat with his head resting on a sheaf of wheat.)

- A5. BELDEN, H. M. "Onela the Scylding and Ali the Bold." Modern Language Notes, 28 (1913), 149-53.

See F5.

The Ynglingasaga and the relationships between the Scylfings and the Scyldings, the changes

within the Danish and Swedish royal families.

- A6. ----- "Scyld Scefig and Huck Finn." Modern Language Notes, 33 (1918), 315.

The Scyld Scefig story and the episode of the drowning of Bill Turner in Tom Sawyer are both a mythologizing of an ancient agricultural rite.

- A7. BERENDSOHN, Walter A. "Hrolfssaga Kraka und Beowulf-Epos." Niederdeutsche Studien: Festschrift für Conrad Borchling. Neumünster: Karl Wachholtz Verlag, 1932, pp. 328-37. (German)

See C6, G2.

Ingeld in the "Bjarkarímur," the ground lay of the Bjarki tradition. The story of the Heathobards of Healfdane in Danish literature--the annals of Saxo Grammaticus, Esromenses and Sven Aagesen--as well as "Widsith" and Hrolfssaga Kraka.

- A8. BINZ, Gustav, "Zeugnisse zur germanischen Sage in England." Beiträge zur Geschichte der deutschen Sprache und Literatur, 20 (1895), 141-223. (German)

See B1, D4, F6, I2, M1, N4.

Places and names connected with Sceaf and his heirs and ancestors, with special reference to William of Malmsbury's Gesta Rerum Angliae, the names Heremod, Ingeld and Hrothgar.

- A9. BOER, Richard Constant. Die altenglische Heldendichtung. 1. Beowulf. Halle a.S.: Verlag der Buchhandlung des Waisenhauses, 1912. (German)

Reviews: A. J. Barnouw, Museum, 21 (1913), 53-58.
W. E. Berendsohn, Literaturblatt für germanische und romanische Philologie, 35 (1914), 152-54.
R. Dyboski, Allgemeines Literaturblatt, 22 (1913), 497-99.
R. Imelmann, Deutsche Literaturzeitung, 34 (1913), 1062-66.
H. Jantzen, Zeitschrift für neusprachlichen Unterricht, 13 (1914), 546-47.

See C7, D6, G4, M2, N6.

The account of the difficulties between the Danish house and Ingeld as recorded by Saxo Grammaticus.

- A10. -----, "Die Béowulfsage. I. Mythische Reconstructionen; II. Historische Untersuchung der Überlieferung." Arkiv för Nordisk Filologi, 19 (1902), 19-88. (German)

Review: Deutsche Literaturblatt, 23 (1902), 1956.

See B3, C8, G5, M3, N7.

Mythological references to Scyld, Sceaf, Beaw.

All. Item Cancelled.

- A12. BRODEUR, Arthur Gilchrist. The Art of Beowulf. Berkeley: University of California Press, 1960.

Reviews: P. Bacquet, Etudes Anglaises, 17 (1964), 66-68.

A. Bonjour, English Studies, 43 (1962), 501-504.

S. B. Greenfield, Comparative Literature, 12 (1960), 73-78.

B. Hodgson, Modern Language Review, 55 (1960), 425-27.

B. V. Lindheim, Anglia, 78 (1960), 224-28.

K. Malone, Modern Language Notes, 75 (1960), 347-53.

J. C. McGalliard, Modern Philology, 59 (1962), 276-82.

E. Perényi, Acta Linguistica Academiae Scientiarum Hungariae, 16 (1964), 199-200.

J. C. Pope, Speculum 37 (1962), 411-17.

M. H. Strang, Durham University Journal, 22 (1961), 124-26.

J. Turville-Petre, Review of English Studies, n.s.11 (1960), 417-19.

R. M. Wilson, The Year's Work in English Studies, 40 (1959), 59-60.

See C14, E8, H6, K5, L8, N9.

The scene of the old Spear-Dane stirring up trouble between the Danes and Ingeld's people is paralleled in Saxo's account of the killing of Agnarr, Ingeld's son, at his own wedding feast and, later on, Ingeld's vengeance upon

the sons of Swerting at the instigation of Stareathrus, an old warrior.

- A13. BROOKE, Stopford W. English Literature from the Beginning to the Norman Conquest. London: Macmillan, 1898.

See C15, F9, J1, L9, M5.

The mythical saga of Scaef-Scylding, the first culture hero of the North, is preserved by four English chroniclers--Aethelweard, William of Malmsbury, Simeon of Durham, and Matthew of Westminster. He is a king come from the sea in an oarless, sail-less boat with a sheaf of grain.

- A14. Item Cancelled.

- A15. BUGGE, Sophus. "Studien über das Beowulf-epos." Beiträge zur Geschichte der deutschen Sprache und Literatur, 12 (1887), 57-63. (German)

See B4, C22, D16, F10, G9, H10.

The similarity of Heremod's character and tyrannical deeds and those of Alifrœkni in the Ynglingasaga and Olavus, son of Fridlevus, and Olo, son of Sivarð, nephew of Harald Hyldebrand, both in Saxo Grammaticus.

- A16. CAMPBELL, Alistair. "The Use in Beowulf of Earlier Heroic Verse." In England Before the Conquest: Studies in Primary Sources Presented to Dorothy Whitelock. Ed. Peter Clemoes and Kathleen Hughes. Cambridge: Cambridge University Press, 1971, pp. 283-92.

See B5, D17, F11, L11.

There was a song cycle about Heorogar, elder brother of Hrothgar, and his death which has now completely disappeared.

- A17. CHADWICK, Hector Munro. "Early National Poetry." The Cambridge History of English Literature. Eds. A. W. Ward and A. R. Waller. London: Cambridge University Press, 1907. I, 21-44.

Review: R. Wülker, Beiblatt zur Anglia, 19 (1909), 353-70.

See C27, D18, E11, F13, K8.

Discussions of genealogies and historical events in Saxo's Danish history. The Heathobards may be connected with Saxo's Hothbroddus, a king who slew Roe. The story of Hrothgar's family in connection with the Swedish royal family in Saxo, Hrolfssaga Kraka, the Ynglingasaga and Skjoldungasaga. Mention of Starcatherus in Saxo as the old man who incites Ingeld to revenge. The Wiltshire charter from which "Beowa" is identified with Beaw or Beo, son of Scyld in West Saxon genealogies.

- A18. GHADWICK, Hector Munro and Nora Kershaw CHADWICK. "The Ancient Literatures of Europe." Vol 1, The Growth of Literature. Cambridge: Cambridge University Press, 1932.

Reviews: A. H. Krappe, Speculum, 8 (1933), 270-78.
K. Malone, Modern Language Notes, 49 (1934), 348-49.
H. V. Routh, Review of English Studies, 9 (1933), 209-13.

See C28, D19, G12, K9, L13.

The genealogy of Healdane according to other northern records:

- A19. CHAMBERS, Raymond Wilson. Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn. Cambridge: Cambridge University Press, 1921.

Reviews: Notes and Queries, 141 (1921), 259.
Observer, 25 September 1921.
Times Literary Supplement, 12 January 1922, p. 26.
R. C. Boer, English Studies, 5 (1923), 105-18.
E. Ekwall, Beiblatt zur Anglia, 33 (1922), 177-85.
B. Fehr, Beiblatt zur Anglia, 33 (1922), 121-26.
E. Gosse, Sunday Times, 18 September 1921, p. 17.
J. R. H., Modern Philology, 20 (1923), 436-37.
O. L. Jiriczek, Die neueren Sprachen, 31 (1923), 412-16.
A. Mawer, Modern Language Review, 18 (1923) 96-98.
R. J. Mehnert, Literary Review (New York Evening Post), 20 January 1923, p. 394.

- H. Patch, Modern Language Notes, 37 (1922), 418-27.
 A. Ricci, Nuovi studi medievali, 1 (1923).
 J. G. Robertson, Year Book of the Viking Society, 1921, pp. 78-81.
 E. Tupper, JEGP, 21 (1922), 680-84.
 E. E. Wardale, The Year's Work in English Studies, 2 (1920-21), 33-35.

Second edition, 1932.

- Reviews: Medium Aevum, 1 (1932), 229-31.
Notes and Queries, 162 (1932), 467-68.
Times Literary Supplement, 13 September 1932, p. 646.
 D. E. M. Clarke, The Year's Work in English Studies, 12 (1933), 54-57.
 W. Fischer, Beiblatt zur Anglia, 44 (1933), 332-35.
 F. Klaeber, Modern Language Review, 27 (1932), 462-66.
 K. Malone, English Studies, 14 (1932), 190-93.
 F. Mossé, Revue Germanique, 24 (1933), 49-52.
 H. Patch, Speculum, 8 (1933), 278-79.
 C. L. Wrenn, Review of English Studies, 9 (1933), 204-209.

Third edition with supplement by C. L. Wrenn, 1959.

- Reviews: O. Funke, English Studies, 42 (1961), 95-98.
 K. Malone, Notes and Queries, 204 (1959), 342.
 S. Potter, Review of English Studies, 11 (1960), 306-307.
 R. M. Wilson, The Year's Work in English Studies, 40 (1959), 59.

See C30, D20, F15, G13, H11, I6, J3, L14, N14.

The accounts of the Danish kings, especially Hrothulf in Saxo, Hrolfssaga Kraka, Skjoldunga-saga; and the lost "Bjarkamal." The story of Hrothgar and Hrothulf against Ingeld in "Widsith" and their feud told by Saxo. Beowulf, the son of Scyld, as Beow or Beaw in the West Saxon genealogies and in the Wiltshire charter and that Beow might not be just an Anglo-Saxon, but a Scandinavian figure, possibly even Bjar in Kálfsvisa. The mysterious coming of Scyld over the water likened to that of Sceaf in Aethelweard's Latin chronicle in the tenth century and William of Malmesbury's twelfth century account. The ceremonies and customs with regard to

sheaves of wheat and the corn god, Pekko, in Finnish myth pointing to Beow's being an early culture-hero. Leire on the north coast of Seeland is the site of Heorot.

- A20. ----- Widsith: A Study in Old English Heroic Legend. Cambridge: Cambridge University Press, 1912.

Reviews: Athenaeum, 1912, I, 435.
Notes and Queries, 125 (1912), 459.
 W. A. Berendsohn, Literaturblatt für germanische und romanische Philologie, 35 (1914), 384-86.
 A. Brandl, Archiv für das Studium der neueren Sprachen und Literaturen, 129 (1912), 515-16.
 A. Fehr, Beiblatt zur Anglia, 26 (1915), 289-95.
 J. R. C. H. The Year Book of the Viking Society, 4 (1913), 38-39.
 R. Huchon, Revue Germanique, 9 (1913), 94-96.
 R. Jordan, English Studies, 45 (1912), 300-302.
 W. W. Lawrence, Modern Language Notes, 28 (1913), 53-55.
 A. Mawer, Modern Language Review, 8 (1913), 118-21.
 A. Olrik, Nordisk Tidskrift för Filologi, 4th ser. 1 (1912), 129-30.

Reprinted New York, 1965.

See B8, D22, F16.

Discussions of Scaef as an ancient king in the catalogue of kings in "Widsith," the West Saxon genealogy in the Anglo-Saxon Chronicle, the accounts of Aethelweard in the tenth century and William of Malmsbury in the twelfth. Heorot and its destruction, Hrothulf and Hrothgar's mention in "Widsith," the Ingeld story in Saxo Grammaticus, and the problems of the Danish royal family in Hrolfssaga Kraka.

- A21. CLARKE, Mary G. Sidelights on Teutonic History during the Migration Period. Cambridge: Cambridge University Press, 1911.

Reviews: R. W. Chambers, Englische Studien, 48 (1914-15), 166-68.
 B. Fehr, Beiblatt zur Anglia, 26 (1915), 19-20.

R. Imelmann, Deutsche Literaturzeitung, 34 (1913), col. 1062-64.
 A. Mawer, Modern Language Review, 7 (1912), 126-27.

See C39, D24, F17, G15, N17.

Extensive examination of the Danish monarchy, especially Healfdane, Hrothgar, Halgi, Heorweard, and Hrethric in Hrolfssaga Kraka, the Ynglingasaga, Saxo Grammaticus, "Skaldskapermal," and Skjöldungasaga. Heorot is identified as Hleithrgarthr (Leire) on the island of Sjaelland where from the beginning of the Ynglingasaga it is the home of the Skjöldungar. The accounts of Ingeld found in Saxo, "Langfethgatal," and Skjöldungasaga. The coming of Scyld Scefing and William of Malmsbury's version of the tale. Scyld as Skjöld, father of the Skjöldungar, in northern traditions especially the Ynglingasaga. The Heathobards and the story of Frotho in the "Bjarkamal."

- A22. COFFIN, Richard Neal. "Beowulf and its Relationship to Norse and Finno-Ugric Beliefs and Narratives." Dissertation Abstracts, 23 (1962), 1697 (Boston).

See C40, G16, L19, M6.

The full agricultural cycle in Finno-Ugric beliefs may apply to Beowulf. Sampsä and Peko are similar to the story of Scyld Scefing and the sheaf relic is a common element.

- A23. DAVIDSON, Hilda Roderick Ellis. Gods and Myths of Northern Europe. Harmondsworth: Penguin Books, 1964.

See E18, F18, G19.

The strange arrival of Scyld Scefing and the twelfth century William of Malmsbury's Gesta Regum, the story of Sceaf and the sheaf of corn and the account of his journey to the island of Scani in the tenth century chronicle of Aethelweard. Sceaf and the ninth century genealogy of King Egbert of Wessex in the Anglo-Saxon Chronicle. The thirteenth century Chronicle of Abingdon and the custom of the monks of Abingdon concerning a shield, candle and sheaf of corn to lay claim to land.

- A24. EARLE, John. The Deeds of Beowulf: An English Epic of the Eighth Century, Done into Modern Prose. Oxford: Clarendon Press, 1892.

Reviews: Athenaeum, 100 (1892), no. 3388, 445-46.
Saturday Review (London), 73 (1893), 274.
 J. M. Garnett, Nation, 57 (1893), 295.
 E. Koepfel, Englische Studien, 18 (1893), 93-95.

Partly reprinted in Century Readings for a Course in English Literature. Ed. J. W. Cunliffe, J. F. A. Pyre and Karl Young. New York: Century, 1915.

See B11, C58, D30, E21, F24, I12, J5, L28, N25.

Scyld and Tennyson's Arthur both arrive from the unknown and are shipped away at their end. The town of Hart, county Durham, may be Heorot and thence Hartlepool.

- A25. ENCYCLOPEDIA OF WORLD MYTHOLOGY. London: Octopus Books, 1975.

See J6, L30.

The boat which carries the divine child across the sea to become the founder of the kingdom is associated with the Vanir cult, (the deities of fertility).

- A26. FÖRSTER, Max. Bêowulf-Materialien zum Gebrauch bei Vorlesungen. Brunswick: Verlag George Westermann, 1900. (German).

Reviews: O. Behagel, Literaturblatt für germanische und romanische Philologie, 23 (1902), col.67.
 F. Holthausen, Beiblatt zur Anglia, 11 (1900), 289.

Second edition, 1908. Third edition, 1912.

Review: F. Wild, Beiblatt zur Anglia, 24 (1913), 166-67.

Fourth edition, 1920. Fifth edition, Heidelberg, 1928.

Review: M. Daunt, The Year's Work in English Studies, 9 (1928), 72.

See C63, F26.

Relevant excerpts taken from the original sources--"Widsith," the Anglo-Saxon Chronicle, other genealogies, William of Malmesbury, the charter of the grant of land by King Aethelstan to Wulgar 931, Saxo Grammaticus, and Sven Aagesen's Regum Daniae Historia.

- A27. GARMONSWAY, G. N. and Jacqueline SIMPSON. Beowulf and its Analogues; including "Archaeology and Beowulf" by Hilda Ellis Davidson. London: Dent, 1968.

Reviews: Times Literary Supplement, 2 October 1969, p. 1123.
 R. M. Wilson, The Year's Work in English Studies, 49 (1968), 63.
 C. L. Wrenn, Review of English Studies, 20 (1969), 328-29.

See C65, D33, F28, G27, J7.

All the major analogues and related documents translated and grouped under the heading "The Danes" with reference to Heremod, Scyld Scefing, Beowulf I, Healfdane, Hrothgar, Halga, Hrothulf, Hearowearð, Healfdane's daughter (Signy), Hrethric, and under "The Heathobards" with reference to Froda and Ingeld.

- A28. GIRVAN, Ritchie. Beowulf and the Seventh Century: Language and Content. London: Methuen, 1935. Reply by Malone, "The Burning of Heorot." (A55)

Reviews: Times Literary Supplement, 4 January 1936, p. 17.
 D. E. M. Clarke, The Year's Work in English Studies, 16 (1935), 73-74.
 E. van K. Dobbie, Modern Language Notes, 53 (1938), 455-56.
 J. R. Hulbert, Modern Philology, 34 (1936), 76-77.
 W. Jungandreas, Zeitschrift für deutsche Geschichtswissenschaft, 63 (1939), 339.
 W. W. Lawrence, Speculum, 11 (1936), 297-98.
 K. Malone, English Studies, 18 (1936), 223.
 F. Mossé, Revue Germanique, 27 (1936), 398-99.
 J. Raith, Beiblatt zur Anglia, 48 (1937), 66-70.
 R. M. Wilson, Modern Language Review, 32 (1937),
 C. L. Wrenn, Review of English Studies, 13 (1937), 465-67.

Reissued with a new chapter by Rupert Bruce-Mitford, 1971.

Review: R. M. Wilson, The Year's Work in English Studies, 51 (1970), 66.

See C67, F29, J8, L34, N26.

The strife between Hrothgar and his son-in-law in "Widsith" and the "Djarkamal." Hearowear and the young princes at the court of another is similar to a story in Pauli Historia Langobardorum by Paulus Diaconus.

A29. GREEN, Martin. "Man, Time, and Apocalypse in 'The Wanderer,' 'The Seafarer,' and Beowulf." JEGP, 74 (1975), 502-18.

See C70, G30, H24.

Heorot recapitulates the Creation and its destruction like the temple of Solomon in Daniel, Esdras and Baruch.

A30. GRUNDTVIG, Nikolaus Fredrik Severin. Beowulfes Beorh eller Bjovulfs-Drapen, det Old-Angelske Heltedigt. Copenhagen: Karl Schonbergs Forlag, 1861. (Danish).

Review: J. Grimm, Göttingische gelehrte Anzeigen, 2 January 1823, pp. 1-12.

See D41, F31, J9, K14.

There is no significant connection between Beowulf and "Widsith." A discussion of the Ingeld story.

A31. HAACK, Otto. Zeugnisse zur altenglischen Heldensage. Diss. Kiel 1892. (German)

See D43, N28.

The position of the name Scef or Sceaf in the Anglo-Saxon Chronicle and his arrival as told by Aethelweard and the later chroniclers William of Malmesbury, Albericus and Matthew of Westminster. Beaw and the place name in the Wiltshire charter along with Grendel's mere. The path of Ingeld, Froda's son, in "Widsith" and the Ynglingasaga.

- A32. HAGEN, Sivert W. "Classical Names and Stories in the Beowulf." Modern Language Notes, 19 (1904), 65-74, 156-65.

See B14, C73, F32, N30.

The possible adoption of Graeco-Roman legendary genealogies in migration times, thus Scyld is Argus, third king of Argos in Greece and the founder of a new dynasty, Healfdane is a translation of the name Diomedes Argivus, Diomedes Graius, Diomedes Danaus, one of the greatest heroes of the Greeks before Troy, Elan, daughter of Healfdane, is Helen, Heorogar, Hrothgar and Hrothulf are Castor, Pollux and Romulus respectively.

- A33. HART, Thomas E. "Tectonic Design, Formulaic Craft, and Literary Execution: The Episodes of Finn and Ingeld in Beowulf." Amsterdamer Beiträge zur älteren Germanistik, 2 (1972), 1-61.

Review: D. G. Scragg, The Year's Work in English Studies, 53 (1972), 76.

See D45.

The stories of Ingeld with regard to the structure and unity of the whole in the discussion of oral craft and literary form.

- A34. HELTERMAN, Jeffrey. "Beowulf: The Archetype Enters History." ELH, 35 (1968), 1-20.

See C76, E26, L38.

A discussion of "archetypal" acts and situations--a validation of a temporal act through its ritual significance--thus the palace or temple is seen as the centre of the universe with a pattern of disorder about it as are Heorot and the temple in the apocryphal Wisdom of Solomon. The description of Heorot uses language similar to the creation passages in the Old English "Genesis" especially in the ordering of chaos and night and day.

- A35. HENRY, P. L. "The Opening of the 'Finnsburg Fragment.'" Die Sprache: Zeitschrift für Sprachwissenschaft, 8. (1962), 66-71.

See D46.

The Ingeld story of the attack on his guests is paralleled by the tale of Ingcél in Togail Bruidne Da Derga in which King Conaire is slaughtered in the hall of Da Derga by his own kinsmen aided by Ingcél.

- A36. HERBEN, Stephen J. "Heorot." PMLA, 50 (1935), 933-45.

The fall of Heorot is connected with Hrothgar and Hrothulf in "Widsith" who are, in turn, as Hroarr and Hrolf in Old Norse traditions connected with the royal seat of Leire, but there is evidence from a 1780 map that Heorot may have been placed on a hill-top in Vixø parish miles from Leire.

- A37. HERRMANN, Paul. Die Geschichte von Hrolf Kraki. Torgau: Buchdruckerei der Torgauer Bank, 1905. (German)

See C77, F34.

A reconstruction of the stories in Old English, Danish and Icelandic traditions surrounding Hrolf Kraki told as one story with footnotes to indicate sources, particular use is made of the Danish genealogy given at the beginning of Beowulf.

- A38. HEUSLER, Andreas. "Zur Skiöldungendichtung." Zeitschrift für deutsches Altertum und deutsche Literatur, 48 (1906), 57-87. (German) Discusses Olrik, The Heroic Legends of Denmark. (A70)

The relationship of Healfdane, his sons and their children with Froda's son, Ingeld, as they appear in Saxo and Arngrim and as their story unfolds in Beowulf and "Widsith."

- A39. HOLLANDER, Lee M. The Poetic Edda. Austin: University of Texas Press, 1928.

See D48, I16.

A translation of and notes on "Hyndlujóth" in which a Heremod is mentioned either as a king of the Danes or a god of that name. In "Grötta-söngur" there is a mention of the royal seat of Leire which corresponds to Heorot.

- A40. HUME, Kathryn. "The 'Ruin Motif' in Old English Poetry." Anglia, 94 (1976), 339-60.

See H27.

Heorot's end as one of the four examples of the "ruin motif" in Beowulf. The supposed sources in the Bible and other religious commentaries, the Gallic poets of the fifth through to the ninth centuries, and Irish and Welsh sources as well as contemporary examples of the motif from "The Wanderer" and "The Ruin."

- A41. IRVING, Edward B., Jr. Introduction to Beowulf. Englewood Cliffs, N. J.: Prentice-Hall, 1969.

Reviews: T. P. Logan, Modern Language Journal, 55 (1971), 120.

S. B. Greenfield, Speculum, 45 (1970), 301-302.

R. M. Wilson, The Year's Work in English Studies, 50 (1969), 70.

See C85, E29, F35, H28, J10, M9.

The account in "Widsith" of Hrothulf and Hrothgar's humbling of Ingeld's army. Hrothgar's nephew, Hrothulf, appears as Hrolf in Hrolfs-saga Kraka.

- A42. ----- A Reading of Beowulf. New Haven: Yale University Press, 1968.

Reviews: H. D. Chickering, Jr., English Language Notes, 7 (1969), 134-38.

N. E. Eliason, Modern Philology, 67 (1969), 80-81.

D. A. H. Evans, Studia Neophilologica, 41 (1969), 450-52.

M. Green, Style, 5 (1971), 206-209.

S. B. Greenfield, Speculum, 44 (1969), 301-304.

R. E. Kaske, JEGP, 69 (1970), 159-61.

M. Mason, West Coast Review, 4 (1969), 55-56.

B. Mitchell, Review of English Studies, 20 (1969), 202-204.

H. L. Rogers, Journal of Australasian Universities Language and Literature Association, 35 (1971), 79-81.

E. G. Stanley, Notes and Queries, n.s.16 (1969), 35-37.

R. M. Wilson, The Year's Work in English Studies, 49 (1968), 63-64.

C. L. Wrenn, Medium Aevum, 38 (1969), 175-77.

See B15, C86, E30, H29, I17, L40, M10.

That Heoroward, like his cousin Hrothulf, had his eye on the throne is possible from readings in Saxo Grammaticus and Hrolfssaga Kraka.

A43. KENNEDY, Charles W. Beowulf: The Oldest English Epic. New York: Oxford University Press, 1940.

Reviews: Notes and Queries, 180 (1941), 234.
Times Literary Supplement, 15 February 1941, p. 83.

G. N. Garmonsway, The Year's Work in English Studies, 21 (1940), 33-35.

H. S. V. Jones, JEGP, 40 (1941), 456.

T. M., Catholic World, 152 (1940), 372-73.

M. B. Ruud, Modern Language Quarterly, 2 (1941), 138-39.

P. W. Souers, Speculum, 16 (1941), 351-52.

See B16, C92, D52, E34, F39, G35, H31, J11.

The defeat and slaughter at Heorot as told in "Widsith" and constantly foreshadowed in Beowulf. The appearance of Heremod in a genealogy in the Anglo-Saxon Chronicle as the father of Scyld and yet in Saxo, Lotharus was the father of Scyld and Heremod an unworthy ruler.

A44. ----- The Earliest English Poetry: A Critical Survey of the Poetry Written Before the Norman Conquest with Illustrative Translations. New York: Oxford University Press, 1943.

Reviews: C. Baker, New York Times Book Review, 23 July 1944, p. 22.

P. F. Baum, South Atlantic Quarterly, 43 (1944), 104-105.

M. D. Coogan, Catholic World, 158 (1944), 505-506.

K. Jost, English Studies, 28 (1947), 116-17.

H. Larsen, JEGP, 43 (1944), 453-55.

K. Malone, Modern Language Notes, 59 (1944), 194-95.

H. Meroney, Speculum, 19 (1944), 508-509.

D. Whitelock, The Year's Work in English Studies, 24 (1943), 28-29.

Mother Williams, Thought, 19 (1944), 348-49.

See C93, E35, F40, G36, H32, J12.

Names and incidents concerning the Danish royal house as found in the Skjoldungasaga and the Gesta Danorum of Saxo Grammaticus. Heremod is listed in the Anglo-Saxon Chronicle as the father of Scyld, founder of the Scylding line.

- A45. KER, William Paton. Epic and Romance: Essays on Medieval Literature. London: Macmillan, 1897.

Reviews: A. Brandl, Archiv für das Studium der neueren Sprachen und Literaturen, 100 (1898), 198-200.
R. Fisher, Beiblatt zur Anglia, 10 (1899-1900), 133-35.

Second revised edition, 1908.

Reprinted New York: Dover Publications, 1957.

See C95, F41, G37, H33, I19, L43.

The story of Ingeld's marriage to the slayer of his father and the account in Saxo Grammaticus.

- A46. KLAEBER, Frederick. "Beowulfiana Minora." Anglia, 63 (1939), 400-25. (English)

Review: G. N. Garmonsway, The Year's Work in English Studies, 20 (1939), 25-26.

See D53, G39, N39, O5.

The events at the Heathobard court are paralleled by those surrounding the betrothal of Aethelbeorg, daughter of Aethelberht, King of Kent, to Eadwine of Northumbria recounted in Bede's Ecclesiastical History of the English People.

- A47. ----- "A Notelet on the Ingeld Episode in Beowulf." Beiblatt zur Anglia, 50 (1939), 223-24.

Review: G. N. Garmonsway, The Year's Work in English Studies, 20 (1939), 25.

The thane of the woman and his comrades at the Heathobard court is paralleled by Paulinus and his associates accompanying Princess Aethel-

beorg to the court of Eadwine of Northumbria in the account of Bede, also Kriemhilt in the Nibelungenlied is accompanied to her new home in Etzel's land by a trusty retainer and his men.

- A48. KLUGE, Friedrich. "Der Beowulf und die Hrolf's Saga Kraka." Englische Studien, 22 (1896), 144-45. (German).

See I20.

The daughter of Healfdane was not Elan married to Ongentheow but Signy, according to evidence in Hrolfssaga Kraka.

- A49. LAWRENCE, William Witherle. Beowulf and Epic Tradition. Cambridge, Mass.: Harvard University Press, 1928.

Reviews: E. Blackman, Review of English Studies, 5 (1929), 333-35.
 A. G. Brodeur, University of California Chronicle, 31 (1929), 97-104.
 R. W. Chambers, Modern Language Review, 24 (1929), 334-37.
 M. Daunt, The Year's Work in English Studies, 9 (1929), 66-67.
 F. Delatte, Revue Belge de Philologie et d'Histoire, 8 (1929), 1252-54.
 O. L. Jiriczek, Beiblatt zur Anglia, 40 (1929), 193-202.
 H. Larsen, Modern Language Notes, 44 (1929), 189-90.
 K. Malone, Speculum, 3 (1928), 612-15.

Reprinted 1930 with minor alterations.

Reprinted New York: Hafner, 1961.

See B18, C102, D57, F44, G40, H37, J14, L46, M13.

The story of the house of Scylding in the "Lay of Bjarki," Hrolfssaga Kraka and the conflict with Ingeld in "Widsith." Lotharus is the father of Scyld according to Saxo Grammaticus, but in the Anglo-Saxon Chronicle it is Heremod, and so in Beowulf the story of Heremod as a sinful king is constructed. Scaef's arrival by boat in Aethelweard's chronicle and William of Malmesbury's Gesta Regum Anglorum. Fertility customs in England and from Finnish and Lappish sources, especially concerning Sampsä Peller-voinen in the Kalevala, Scyld as a vegetation deity and nature interpretations including that

Beow or Beow was a vegetation-hero among the West Germanic tribes.

- A50. LEE, Alvin A. "Heorot and the 'Guest-Hall' of Eden." Mediaeval Scandinavia, 2 (1970), 78-91.

See C108, E36, H38.

Heorot as the sacred enclosure, the Old English paradise is the comitatus hall.

- A51. LEVANDER, Lars. "Sagotraditioner om Sveakonungen Adils." Antikvarisk Tidskrift för Sverige, 18 (1908), 1-55 (Swedish)

See F46.

Supports the reading that Healfdane's daughter was the queen of Onela.

- A52. MACDONALD, A. "An Anglo-Saxon Survival?" Notes and Queries, 206 (1961), 47-48.

Review: A. MacDonald and B. Hill, The Year's Work in English Studies, 42 (1963), 63.

See K18.

The "Life" of Christina, a twelfth century recluse of Markyate at St. Albans, has a passage where she is required to act as cup-bearer at a banquet as were Wealhtheow and Hrothgar's daughter.

- A53. MCGALLIARD, John C. "Beowulf and Bede." In Life and Thought in the Early Middle Ages. Ed. Robert S. Hoyt. Minneapolis: University of Minnesota Press, 1967.

See D58, F47, K19, L49.

In Bede's Ecclesiastical History of the English People the story of the final establishment of Wictred on the throne is the story of a struggle between uncle and nephew like that suffered by Hrothgar's heirs. A blood feud settled by money and/or marriage as Hrothgar's settlement on behalf of Beowulf's father, and the betrothal of his daughter to Ingeld of the Heathobards is paralleled by Bede's account of the

feud between King Egfrith of Northumbria and Ethelred of Mercia in 679.

- A54. MAGOUN, Francis Peabody, Jr. "The Burning of Heorot: An Illustrative Note." Modern Language Notes, 42 (1927), 173-74.

Review: M. Daunt, The Year's Work in English Studies, 8 (1927), 84.

In Bede's account of the miracle worked by Aidan against the destruction of Bamborough by Penda (651) in his Ecclesiastical History of the English People there is recounted a technique of firing a town or fortification from without. A reference to contemporary helplessness against fire in the story of the death of King Oswald in 642.

- A55. MALONE, Kemp. "The Burning of Heorot." Review of English Studies, 13 (1937), 462-63. Opposes Girvan, Beowulf and the Seventh Century. (A28).

Review: D. E. M. Clarke, The Year's Work in English Studies, 18 (1937), 54-55.

The burning of Heorot as mentioned in "Widsith" and the "Bjarkamal" and that two Scylding halls were destroyed by burning--Hrothgar's hall (name unknown) and Heorot.

- A56. ----- "Danes and Half-Danes." Arkiv för Nordisk Filologi, 42 (1926), 234-40.

That Halfdene is an older poetic name for the Scyldings.

- A57. ----- "The Daughter of Healfdene." In Studies in English Philology, A Miscellany in Honor of Frederick Klaeber. Eds. Kemp Malone and Martin B. Ruud. Minneapolis: University of Minnesota Press, 1929, pp. 135-58.

Review: M. Daunt, The Year's Work in English Studies, 10 (1929), 78-79.

Reprinted in Studies in Heroic Legend and in Current Speech. Eds. Stefan Einarsson and Norman E. Eliason. Copenhagen: Rosenkilde & Bagger, 1959, pp. 124-41.

The family of Healfdane is given in Arngrimur's epitome of the now lost Skjöldungasaga and in the "Bjarkarimur," Hrólfs saga Kraka and the story of Harald and Haldan in Saxo Grammaticus' Gesta Danorum. The warfare of Ingeld against his enemies at Heorot as told in "Widsith" and the Skjöldungasaga. The conclusion that it was Yrse, the daughter-in-law of Healfdane in the lacuna at line 63 and that Hrüt was the name of Hrothgar's daughter.

A58. ----- "Freawaru." ELH, 7 (1940), 39-44.

Review: D. Whitelock, The Year's Work in English Studies, 23 (1942), 37.

Reprinted in Studies in Heroic Legend and in Current Speech. Eds. Stefán Einarsson and Norman E. Eliason. Copenhagen: Rosenkilde & Bagger, 1959; pp. 197-201.

The daughter of King Hrothgar who is betrothed to Ingeld of the Heathobards has a Scandinavian counterpart in Ruta (or Hrüt) in Saxo's Gesta Danorum.

A59. ----- "Hagbard and Ingeld." In Essays and Studies in Honor of Carleton Brown. New York, 1940, pp. 1-22.

Reprinted in Studies in Heroic Legend and in Current Speech. Eds. Stefán Einarsson and Norman E. Eliason. Copenhagen: Rosenkilde & Bagger, 1959, pp. 63-81.

Starkad in Saxo's Danish history is like the veteran spear-man of the Heathobards. The tale of Hagbard and Signe in Saxo is similar to the tale of Ingeld--both deal with feuds renewed, a love affair and marriage, the insolence of a courtier leading to violence, the burning to the ground of the Danish hall.

A60. ----- "Hrethric." PMLA, 42 (1927), 268-313.

Review: M. Daunt, The Year's Work in English Studies, 8 (1927), 81-82.

The story of the family feuds among the Danish royalty as found in "Widsith," "Bjarkamal" in its Latin translation in the Gesta Danorum of Saxo Grammaticus, the epitome of the lost Skjöldungasaga made by Arngrimur Jónsson

included in his Rerum Danicarum Fragmenta, Hrolfssaga Kraka, and "Grottasqngr." A construction of a table of Hrothgar's son, Hrethric's surname, victim, slayer, son, predecessor, successor, and brothers.

A61. ----- "Ingeld." Modern Philology, 27 (1929-30), 257-76.

Review: M. Daunt, The Year's Work in English Studies, 11 (1930), 53.

Reprinted as "The Tale of Ingeld" in Studies in Heroic Legend and in Current Speech. Eds. Stefán Einarsson and Norman E. Eliason. Copenhagen: Rosenkilde & Bagger, 1959, pp. 1-62.

"Widsith" and the future of Heorot. The preservation of the "Bjarkamal" in Saxo Grammaticus' account which tells of the wedding and subsequent feud as well as mentioning a son of Ingeld.

A62. ----- The Literary History of Hamlet: The Early Tradition. Heidelberg: Carl Winter Verlag, 1923.

Reviews: Literarisches Centralblatt, 74 (1923), 485.
A. LeRoy Andrews, Philological Quarterly, 3 (1924), 318-20.
W. D. Briggs, JEGP, 24 (1925), 413-24.

Reprinted, New York: Haskell House, 1964.

See F52.

"Widsith" and Beowulf with reference to the Bards who are pirates in the former and own a hall in the latter. The Danish court as described in Saxo's account of Bjarki and Hrolfssaga Kraka. The attack on Heorot in "Bjarkamal." That Healfdane's daughter, married to Onela, was Yrse according to other Scandinavian traditions.

A63. ----- "Note on Grottasqngr." Acta Philologica Scandinavica, 4 (1929), 270.

About the Half-Danes, a textual reading in "Grottasqngr" which supports his position taken in "Danes and Half-Danes." (A56)

- A64. ----- "Royal Names in Old English Poetry."
Names, 1 (1953), 153-62. Answered by Ramsay, "Scyld-
 ings and Shields." Names, 1 (1953), 274-76.

Reprinted in Studies in Heroic Legend and in Current Speech. Eds. Stefan Einarsson and Norman E. Eliason. Copenhagen: Rosenkilde & Bagger, 1959, pp. 181-88.

See B20, F53.

"Ides Helminga," Hrothgar's wife, was connected with the Helm, associated with the Wulfings in "Widsith." That Halga ("holy one"), child of Healfdane is connected with Alewih ("the most holy one") in "Widsith."

- A65. ----- "Swerting." Germanic Review, 14 (1939), 235-57.

See D59, F54.

In Saxo Grammaticus' Latin translation of the old Danish song of the "Lay of Ingeld," Ingeld married a daughter (or sister) of Swerting--in Beowulf he is mentioned as the uncle of Hygelac--an occasion which Starkad, an old retainer trying to incite trouble, thinks disgraceful. There is a similar kind of story given in the Skjöldungasaga, in Arngrimur Jonsson's epitome, when Ingeld, Froda's son, married Swerting's daughter, Swerting killed Froda and was in turn slain by Ingeld's kin, a situation paralleled in Beowulf and "Widsith."

- A66. MÜLLENHOFF, Karl. "Die alte Dichtung von den Nibelungen. 1. Von Sigfrids Ahnen." Zeitschrift für deutsches Altertum und deutsche Literatur, 23 (1879), 113-73. (German)

See D64, F59.

Halga is the Danish Helgi, son of Healfdane.

- A67. MUST, Hildegard Reisman. Beow und Pekko: Ein Beitrag zur Beowulf-Forschung. Diss. Hamburg 1947. (German)

Whether Beowulf, the son of Scyld Scefing, is the same as Beow, Beowa, Beaw etc., an ancient corn-god, Scyld being a fruit and vegetation god. The Nordic corn-god Byggv, the Finnish corn-god Pekko and the Estonian Peko are all

manifestations of the same deity.

- A68. NECKEL, Gustav. "Ragnacharius von Cambrai." Mitteilungen der schlesischen Gesellschaft für Volkskunde, 13-14 (1911), 121-54. (German)

See L55.

The technique of extraordinary embellishment as shown in the coming of Scyld, his death journey and in the Nibelungenlied with the hall burning and the blood drinking. Hroerekr (Hrethric), son of Hrothgar, and his nephew Hrothulf in "Hrolfssaga Kraka" and in the "Bjarkamal" and the story of the snare set for the parsimonious king.

- A69. -----. Die Überlieferungen vom Gotte Balder: Dargestellt und Vergleichend Untersucht. Dortmund: Fr. Wilh. Ruhfus, 1920. (German)

See D66, F60.

Siegmund and Heremod used as a pair together in other Scandinavian sources and how Heremod came to take on his dubious character in Beowulf.

- A70. OLRİK, Axel. The Heroic Legends of Denmark. Trans. Lée M. Hollander. Scandinavian Monographs IV. New York: Oxford University Press, 1919.

Reviews: G. T. Flom, JEGP, 19 (1920), 284-90.
W. E. Mead, Nation, 110 (17 April 1920), 520-21.

Originally published in Danish as Danmarks Heltedigtning. Pt 1: Rolf Krake og den oeldre Skjoldungroekke. Copenhagen, 1903.

Reviews: W. Golther, Literaturblatt für germanische und romanische Philologie, 28 (1907), 8-9.
A. Heusler, Anzeiger für deutsches Altertum, 30 (1906), 26-36.

See B24, C127, F64, G49, J19.

The Danish kings as found in "Widsith," and the status of Hrethric (Hroerek) in relation to Hrothulf (Hrolf) in later stories especially the "Bjarkamal." The beginning of Scyld, pro-

genitor of the Danish royal race and Scaef's coming in the boat in Aethelweard's chronicle and that of William of Malmesbury. The old practice of placing a sheaf on a shield to float down the Thames symbolizing the deity. The swan-knight motif. The Ingwine or Danes are connected with Ing who is mentioned in an Anglo-Saxon runic song.

- A71. OSBORN, Marijane. "Laying the Roman Ghost of Beowulf 320 and 725." Neuphilologische Mitteilungen, 70 (1969), 246-55.

Review: R. M. Wilson, The Year's Work in English Studies, 50 (1969), 72.

The floors of Heorot were not paved in the Roman fashion but made of wood, although that does not preclude a Roman design. Some reference to the "Finnsburg Fragment."

- A72. RYDEBERG, Viktor. Teutonic Mythology. Trans. Rasmus B. Anderson. London: Swan Sonnenschein, 1889.

Originally published in Swedish as Undersökningar i germanisk mytologi. Stockholm, 1886-89.

See C144, D73, F67, I32.

The myth of the coming of Scyld in Beowulf, Old English annals, and Danish and Icelandic genealogies. Evidence concerning Healfdane from Saxo, Beowulf and "Grottasongr" demonstrates that he is Helge Hundingsbane, the events of his life from northern traditions are discussed. The story of Heremod as told in Beowulf is similar to the tale of Svipdag, who suffers a baleful end because of divine wrath at his insolent behaviour.

- A73. SARRAZIN, Gregor. "Die Beowulfsage in Dänemark." Anglia, 9 (1886), 195-99. (German)

See C145.

The placing of the seat of Danish kingship at Leire in Seeland according to evidence in Hrolfssaga Kraka.

- A74. ----- "Hrølf Krake und sein Vetter im Beowulf-liede." Englische Studien, 24 (1898), 144-45. (German)

The court of Hrothgar and the marriage of his daughter to Ingeld together with its problems as told by Saxo Grammaticus. A chronological error similar to the one made by Shakespeare in Henry VI, Part 3 about Richard III is noted. The story of Hrothgar's family found in Beowulf is only part of the larger epic poem about the Scyldings.

- A75. ----- "Neue Beowulf-Studien: I. König Hrothgeirr und seine Familie. II. Das Skjoldungen. III. Das Drachenlied. IV. Das Beowulflied und Kynewulfs Andreas." Englische Studien, 23 (1897), 221-67. (German) Discussed by Sydow, "Beowulfskalden och Nordisk Tradition." (1863)

See D75, E41, N68.

A discussion of Hrothgar, the Hrolfssaga Kraka and Saxo Grammaticus. The Danish Bjarki song cycle translated by Saxo and the Skjoldungasaga with reference to tales of the Scylding dynasty.

- A76. SCHÜTTE, Gudmund. "Skjoldungsagnene i ny Laesemåde." Danske Studier, 39 (1942), 81-100. (Danish)

See F72.

The legends surrounding the Skjoldungar and their possible identity, including the stories concerning Helge, the Swedish king Athils, Yrsa, and Hrothulf (Hrolf Kraka).

- A77. SEDGEFIELD, Walter John. Beowulf Edited, with Introduction, Bibliography, Notes, Glossary, and Appendices. Publication of the University of Manchester, No. 238, English Series 2. Manchester, 1910.

Reviews: Nation, 92 (1911), 505b-c.

A. Brandl, Archiv für das Studium der neueren Sprachen und Literaturen, 126 (1911), 279.

F. Klaeber, Englische Studien, 44 (1911-12), 119-26.

W. W. Lawrence, JEGP, 10 (1911), 633-40.

P. G. Thomas, Modern Language Review, 6 (1911), 266-68.

F. Wild, Beiblatt zur Anglia, 23 (1912), 253-60.

Second edition, revised and partly rewritten, 1913.

Reviews: Modern Language Review, 9 (1914), 429.
F. Klaeber, Beiblatt zur Anglia, 25 (1914), 166-68.
W. W. Lawrence, JEGP, 14 (1915), 609-11.

Third edition, 1935.

Reviews: D. E. M. Clarke, The Year's Work in English Studies, 16 (1935), 74-76.
E. V. K. Dobbie, Modern Language Notes, 53 (1938), 456-57.
J. R. H., Modern Philology, 33 (1936), 439.
F. Holthausen, Literaturblatt für germanische und romanische Philologie, 59 (1938), 163-67.
K. Malone, English Studies, 18 (1936), 257-58.
H. Marcus, Beiblatt zur Anglia, 47 (1936), 129-31.

See C148, D84, F74, G56, H50, L66, M18.

The names of the Danish kings and heirs established in the introductory lines of Beowulf are found in Historia Danica of Saxo Grammaticus. Hrothgar's capital is Lethra of the Danish chroniclers. The mention in "Widsith" of the fight of the Danes against the Heathobard foes at Heorot.

A78. SHIPPEY, Thomas Allan. Old English Verse. London: Hutchinson, 1972.

Reviews: Times Literary Supplement, 1 September 1972, p. 1020.
S. B. Greenfield, Notes and Queries, n.s.20 (1973), 24-26.
J. R. Hall, Notre Dame English Journal, 8 (1973), 110-13.
D. G. Scragg, The Year's Work in English Studies, 53 (1973), 73.

See D85, E44, G57, H51, L67.

Mention is made of Latin and Norse references to the Scylding family and King Hrothgar. The family relationships are known to disintegrate by treachery and murder in Heorot from the later stories in Saxo Grammaticus.

- A79. SIEVERS, Eduard. "Beowulf and Saxo." Berichte über die Verhandlungen der königlich sächsische Gesellschaft der Wissenschaften zu Leipzig, Philologisch-Historische Classe, 47 (1895), 175-92. (German)

See G58.

Heremod, the cruel king; and his possible position in the genealogy of Skjoldus, the identities of Scyld and Skjoldus and their places in the Danish dynasties in Saxo.

- A80. SISAM, Kenneth. The Structure of Beowulf. Oxford: Clarendon Press, 1965.

Reviews: C. R. Barrett, Journal of the Australasian Universities Language and Literature Association, 24 (1965), 294-95.

N. F. Blake, Medium Aevum, 35 (1966), 236-40.

M. W. Bloomfield, Speculum, 41 (1966), 268-71.

A. G. Brodeur, English Language Notes, 4 (1966), 133-35.

R. P. Creed, Modern Language Quarterly, 28 (1967), 378-79.

Th. Finkenstaedt, Anglia, 83 (1965), 490-91.

M. E. Goldsmith, Notes and Queries, n.s.12 (1965), 469-70.

J. C. van Meurs, English Studies, 47 (1966), 140-43.

J. Milosh, Citharas, 5 (1966), 52-58.

B. Mitchell, Review of English Studies, 17 (1966), 190-91.

T. F. Mustanoja, Neuphilologische Mitteilungen, 68 (1967), 101-104.

W. Riehle, Archiv für das Studium der neueren Sprachen und Literaturen, 118 (1967), 300-302.

K. Shinobu, Studies in English Literature (University of Tokyo), 42 (1966), 265-68.

J. B. Trahern, Jr., JEGP, 65 (1966), 701-702.

W. Whallon, Modern Philology, 54 (1966), 68-69.

See H52.

Hrothgar and whether he dies of old age as in the "Little Chronicle of the Kings of Lejre" or whether, according to Saxo's "Bjarkamal," he was killed by the Swede, Hothbrod, and avenged by his brother Halga. A discussion of the problems in the Danish court as intimated throughout Beowulf.

- A81. STANLEY, Eric Gerald. "Beowulf." In his Continuations and Beginnings: Studies in Old English Literature. London: Nelson, 1966, pp. 104-141.

Reviews: Speculum, 42 (1967), 572.

K. Ostheeren, Archiv für das Studium der neueren Sprachen und Literaturen, 205 (1969), 387-94.

F. C. Robinson, English Studies, 52 (1971), 252-5.

R. M. Wilson, The Year's Work in English Studies, 47 (1966), 62-63.

See D87, F76, G60, H54, N75.

The story of the Temple of Jerusalem in Andreas and Heorot.

- A82. VRIES, Jan de. "Die Starkadsage." Germanisch romanische Monatsschrift, 36 (1955), 281-97. (German)

See F83.

The story of Ingeld and his marriage to the Danish king's daughter and the connection of Starkad with Ingeld in Germanic tradition.

- A83. WARDALE, E. E. Chapters on Old English Literature. London: Routledge and Kegan Paul, 1935.

Reviews: Times Literary Supplement, 8 August 1935, p. 499.

D. E. M. Clarke, The Year's Work in English Studies, 16 (1935), 66-68.

K. Malone, English Studies, 18 (1936), 121-22.

W. J. S. Modern Language Review, 31 (1936), 126.

Reissued, New York: Russell & Russell, 1965.

See C168, F84, L73.

The site of Heorot at the modern village of Leire on the island of Seeland, the old Danish capital. The Danish royal family in Hrolfssaga Kraka and Saxo Grammaticus. Ingeld, son of Froda, is mentioned in Saxo and Old Norse stories.

- A84. WEBER, Edmund. "Die Halle Heorot als Schlafsaal." Archiv

für das Studium der neueren Sprachen und Literaturen,
162 (1932), 114-16. (German)

Review: M. Daunt, The Year's Work in English Studies,
13 (1932), 74.

The layout, dimensions and specific uses of Heorot and the other room with some reference to Tacitus.

A85. WHITBREAD, L. "Beowulfiana." Modern Language Review, 37
(1942), 480-84.

Review: D. Whitelock, The Year's Work in English Studies, 23 (1942), 35.

See D92, E53, I38, J30, N86.

The name of the hall Heorot and Bede's reference to the monastery at Hartlepool in his Ecclesiastical History of the English People.

A86. WHITELOCK, Dorothy. The Audience of Beowulf. Oxford: Clarendon Press, 1951.

Reviews: Times Literary Supplement, 9 December 1951, p. 790.

N. Davis, Review of English Studies, 3 (1952), 376-77.

G. Kane, Modern Language Review, 47 (1952), 567-68.

F. Mossé, Etudes Anglaises, 6 (1953), 147.

T. F. Mustanoja, Neuphilologische Mitteilungen, 53 (1952), 434-37.

J. C. Pope, Modern Language Notes, 67 (1952), 353-54.

S. Potter, Medium Aevum, 21 (1952), 49-51.

G. Storms, English Studies, 33 (1952), 262-64.

H. B. Woolf, Modern Language Quarterly, 15 (1954), 182.

Corrected edition, 1958.

See G172, D93, E54, F87, G67, N87.

The settlement of feuds from the statutes of the Cambridge Thanes League towards the end of the tenth century and tales told in the "Life of St. Wulfstan" with regard to the dilemma of Ingeld are discussed. The "Bjarkamal" and "Widsith" both hint at the slaying of Hrothulf

by his own cousin Heoroweard and the trouble for the Danes to come after Hrothgar's death.

A87. WRENN, Charles L. Beowulf with the Finnesburg Fragment. London: Harrap, 1953.

Reviews: Times Literary Supplement, 7 May 1953, p.298.
 K. R. Brooks, Modern Language Review, 49 (1954), 487-88.
 K. Brunner, Anglia, 72 (1954), 467-68.
 W. Clemen, Anglia, 72 (1954), 346-48.
 E. Ekwall, English Studies, 35 (1954), 75-81.
 R. Girvan, Review of English Studies, 5 (1954), 75-79.
 R. Willard, JEGP, 53 (1954), 617-23.
 R. M. Wilson, The Year's Work in English Studies, 34 (1953), 45-46.

Second edition, revised and enlarged, 1958.

Review: R. M. Wilson, The Year's Work in English Studies, 39 (1958), 71.

Third edition, fully revised by W. F. Bolton, 1973.

Review: D. G. Scragg, The Year's Work in English Studies, 54 (1973), 74.

See: B39, C175, D96, E56, F89, H58, I41.

The Ingwines, Danes, may be the Ingvaeones of Tacitus in his Germania, Ing is mentioned in the Old English "Runic Poem" and is known as a fertility god. Hrothgar and Hrothulf as mentioned in Saxo, "Widsith" and Old Norse saga traditions. The civil war among the Danes at Heorot. Hrothulf in Hrolfssaga Kraka. The placing of Heorot at Leire near Roskilde, a descendant of Lethra of Saxo and the Hleithargarth of the saga of this name. Scyld as Scioldus in Saxo and the Scaef and Scyld of Anglo-Saxon genealogies. The Scyldings and the Old Norse Skjöldungar. How Scyld may have replaced Ing in the legend of the German fertility god.

B. Unferth and the Swimming Match against Breca.

- B1. BINZ, Gustav. "Zeugnisse zur germanische Sage in England."

See A8, D4, F6, I2, M1, N4.

The occurrence of the names Breca and Beanstan in English literature, mainly considered mythical.

- B2. BLOOMFIELD, Morton W. "Beowulf and Christian Allegory: An Interpretation of Unferth." Traditio, 7 (1949-51), 410-15.

Reprinted in An Anthology of Beowulf Criticism. Ed. Lewis E. Nicholson. South Bend, Indiana: University of Notre Dame Press, 1963, pp. 155-64.
and The Beowulf Poet: A Collection of Critical Essays. Ed. Donald K. Fry. Englewood Cliffs, N. J.: Prentice-Hall, 1968, pp. 68-75.

See E5.

A discussion of Unferth as the mediaeval allegorical figure of "Discordia," perhaps from Prudentius' Psychomania where he is an antagonist of "Concordia."

- B3. BOER, Richard Constant. "Die Béowulfsage."

See A10, C8, G5, M3, N7.

The mythical evidence for Breca and his father Beanstan. An account of the similar swimming match in Egilssaga ok Asmundar.

- B4. BUGGE, Sophus. "Studien über das Beowulf-epos."

See A15, C22, D16, F10, G9, H10.

The swimming match between Beowulf and Breca is paralleled by an event in the Icelandic Egils-saga ok Asmundar.

- B5. CAMPBELL, Alistair. "The Use in Beowulf of Earlier Heroic Verse."

See A16, D17, F11, I11.

Unferth is placed to tell of past events in the Homeric manner and thus Beowulf's considerable skills are narrated at the feast. A suggestion that the story of the swimming match may have had its origins in a long gone lay and Beowulf replaced a different rival of Breca or was put in where Breca was merely testing himself against the sea.

- B6., CAWLEY, F. Stanton. "Ivarr--Unferth?" PMLA, 45 (1930), 335-36. Answer by Malone, "'Ifarr' and 'Inwaer.'" PMLA, 45 (1930), 626-28.

Review: M. Daunt, The Year's Work in English Studies, 11, (1930), 54.

Unferth was not the original of Ivarr in the Old Icelandic sources to the story of Hrethric.

- B7. CHAMBERS, Raymond Wilson. Beowulf with the Finnsburg Fragment. Cambridge: Cambridge University Press, 1914.

New edition revised with an introduction and notes by A. J. Wyatt.

Reviews: J. W. Bright, Modern Language Notes, 31 (1916), 188-89.
J. D. Jones, Modern Language Review, 11 (1916), 230-31.
W. W. Lawrence, JEGP, (1915), 611-13.

Second edition 1920.

Reviews: O. L. Jiriczek, Die neueren Sprachen, 29 (1921), 67-69.
H. Patch, Modern Language Notes, 37 (1922), 418-27.
L. L. Schücking, Englische Studien, 55 (1921), 88-100.

See C32, D21, H12, I7, J4, K10, L15, N15.

The relationship between Beowulf and Unferth is similar to that of Odysseus and Euryalus in the Odyssey.

- B8. ----- Widsith: A Study in Old English Heroic Legend.

See A20, D22, F16.

A discussion of Breca and the Brondings and his apparent power over the sea in "Widsith" and Beowulf.

- B9. DEUTSCHBEIN, Max. "Die Sagenhistorischen und literarischen Grundlagen des Beowulfepos." Germanisch-romanische Monatsschrift, 1 (1909), 103-19. (German) Reply by Olson, "Beowulf and 'The Feast of Ericsiu.'" (B25)

See C54, D26, F21, G20, K12, L24, M7.

The function of the "thyle" is the same as the Irish "fili" which is to praise the leader and his men and abuse his enemies.

- B10. EARLE, John. "Beowulf II." The Times (London), 29 October 1885, p. 3.

See C57, D29, F23, G22, L27.

There is a parallel between Unferth and Euryalus at the court of Alcinoos in the Odyssey, the jibing and the giving of a sword.

- B11. ----- The Deeds of Beowulf: An English Epic of the Eighth Century Done into Modern Prose.

See A24, C58, D30, E21, F24, I12, J5, L28, N25.

Unferth's character is like that of Drances in the Aeneid. The taunting of David by Eliab in I Samuel is reminiscent of the Unferth episode.

- B12. FRY, Donald K. "The Hero on the Beach in Finnsburh." Neuphilologische Mitteilungen, 67 (1966), 27-31.

Review: R. M. Wilson, The Year's Work in English Studies, 47 (1966), 68.

See D32.

"The Hero on the Beach" is an Anglo-Saxon oral formulaic theme traced through to the Middle High German works in which there is a flashing light seen before or after a dawn journey which precedes some scene of carnage--vestiges of this motif are found in the Breca episode.

- B13. HABER, Tom Burns. A Comparative Study of the Beowulf and the Aeneid. Princeton: Princeton University Press, 1931.

- Reviews: Times Literary Supplement, 24 December 1931, p. 1043.
 M. Ashdown, Review of English Studies, 8 (1932), 462-63.
 D. E. M. Clarke, The Year's Work in English Studies, 12 (1931), 62-64.
 H. Dehmer, Die neueren Sprachen, 41 (1933), 464-65.
 R. Girvan, Modern Language Review, 27 (1932), 466-70.
 P. F. Jones, Modern Language Notes, 47 (1932), 264-66.
 F. Klaeber, Beiblatt zur Anglia, 53 (1932), 229-32.
 F. M. Revue Germanique, 24 (1933), 52.
 R. B. Onions, Classical Review, 47 (1933), 200-201.

Reprinted, New York: Phaeton, 1968.

See C72, L37, N29.

The incident of Beowulf and Unferth has its parallel in the account of Turnus and Drances in the Aeneid.

- B14. HAGEN, Sivert N. "Classical Names and Stories in the Beowulf."

See A32, C73, F32, N30.

A discussion of the possible adoption of Graeco-Roman legendary genealogy in the migration times and so Beornstan, the father of Breca, would be Oceanus and Breca of the Brondings is the swimmer, son of the waves.

- B15. IRVING, Edward B., Jr. A Reading of Beowulf.

See A42, C86, E30, H29, I17, L40, M10.

A way of showing the hero's ferocious qualities while among friends is the insult to Odysseus by Euryalus at the Phaeacian court and the episode of Beowulf and Unferth in Denmark.

- B16. KENNEDY, Charles W. Beowulf: The Oldest English Epic.

See A43, C92, D52, E34, F39, G35, H31, J11.

The Unferth episode is similar to Bothvarr's

quarrel with the king's warriors in Hrolfssaga Kraka.

- B17. KLAEBER, Frederick. "Aeneis und Beowulf." Archiv für das Studium der neueren Sprachen und Literaturen, 126 (1911), 40-48. (German)

See C97, L44, N36.

Unferth fits into the same character type as Drances in the Aeneid.

- B18. LAWRENCE, William Witherle. Beowulf and Epic Tradition.

See A49, C102, D57, F44, G40, H37, J14, L46, M13.

Breca and Beowulf's contest is similar to the vows taken by Sigwald and Thorkell in the Saga of the Jomsvikings.

- B19. LORD, Albert Bates. "Beowulf and Odysseus." In Francisplegius: Medieval and Linguistic Studies in Honor of Francis Peabody Magoun, Jr. Eds. Jess B. Bessinger and Robert P. Creed. New York: New York University Press, 1965, pp. 86-91.

See C111, L47, N50.

The taunting of Beowulf by Unferth is similar to the challenge and insult to Odysseus by Euryalus.

- B20. MALONE, Kemp. "Royal Names in Old English Poetry."

See A64, F53.

The Brondings of Beowulf and "Widsith" were probably descendants of Brond, whose name was a royal epithet meaning "sword." Breca's name possibly means "the breaker" either of treasure or of the ranks of the enemy.

- B21. -----, "Widsith," Beowulf, and Brávellir." In Festgabe für L. L. Hammerich: Aus Anlass seines Siebzigsten Geburtstags. Copenhagen: Naturmetodens Sprog Institut, 1962, pp. 161-67.

See F56, G44.

Breca of the Brondings of Beowulf and "Widsith"

are mentioned in relation to the activities of Theodric in Frankish stories.

- B22. MUSGROVE, S. "Beowulf on Perelandra." Notes and Queries, 188 (1945), 140-42.

See C126, G47.

In C. S. Lewis' Perelandra there is a long pursuit and a race on the backs of fishes reminiscent of the Breca episode.

- B23. OGILVY, Jack David Angus. "Unferth: Foil to Beowulf?" PMLA, 79 (1964), 370-75. Discusses Rosier, "Design for Treachery: The Unferth Intrigue." (B30)

Review: R. M. Wilson, The Year's Work in English Studies, 45 (1964), 59-60.

See I23.

The battle-rune of Unferth is like a Middle Scots/Middle English flyting. Unferth is either ungracious or cowardly like Euryalus in the Odyssey or Sir Kay of the Arthurian legends, or else he is the foil to Beowulf as Kent is to Lear.

- B24. OLRİK, Axel. The Heroic Legends of Denmark.

See A70, C127, F64, G49, J19.

Unferth is an example of a malicious counselor of an old king machinating against a young hero as, in Danish traditions, did Bikki, the evil retainer of Eormenric and Blind, the servant of King Sigr.

- B25. OLSON, Oscar Ludvig. "Beowulf and 'The Feast of Bricriu.'" Modern Philology, 11 (1914), 407-27. Opposes Deutschbein, "Die Sagenhistorischen und literarischen Grundlagen des Beowulfepos." (B9)

See C128, H43.

In an Old Irish saga Fled Bricrend, "The Feast of Bricriu," Bricriu the king stirs up strife in much the same manner as Unferth, Hrothgar's "thyle."

- B26. PADEN, W. D. "Beowulf and the Monster." Times Literary Supplement, 22 May 1943, p. 247. Refers to Chefneux, "Les Fables dans la Tapisserie de Bayeux" (C35) and is referred to by Dickins, "Beowulf and the Monster." (C55)

See C130.

The figure on the Bayeux Tapestry, if it is Beowulf at all, is taking part in the swimming match with Breca and destroying monsters rather than fighting in Grendel's cave.

- B27. PUHVEL, Martin. "The Swimming Prowess of Beowulf." Folklore, 82 (1971), 276-80.

A discussion of swimming contests and accounts of a hero's great abilities in the water in Old Norse literature, particularly Grettissaga and Egilssaga ok Asmundar, and in Old Irish works, "The Battle of Magh Rath," Táin Bó Cualngne, "Siaburcharpat Con-Culainn."

- B28. RICH, Carroll Y. "Unferth and Cain's Envy." South Central Bulletin, 33 (1973), 211-13.

See F66.

Beowulf makes use of the Cain legend of a man corrupted by envy together with the repeated motif of fratricide at a time when brotherly love was particularly important.

- B29. ROBINSON, Fred C. "Personal Names in Medieval Narrative and the Name of Unferth in Beowulf." In Essays in Honor of Richebourg Gaillard McWilliams. Ed. Howard Creed. Birmingham: Birmingham-Southern College, 1970, pp. 43-48.

An account of the habit of mediaeval writers of naming characters with names etymologically appropriate to their personalities with an example from Bede's commentary on the Acts of the Apostles. Unferth may therefore mean "discord" (unpeace) or "nonsense," "folly" if he is a court jester like the licensed railers Loki in "Loka-senna" or Hott in Hrolfssaga Kraka.

- B30. ROSIER, James L. "A Design for Treachery: The Unferth Intrigue." PMLA, 77 (1962), 1-7. Discussed by Ogilvy, "Unferth: Foil to Beowulf?" (B23)

Review: R. M. Wilson, The Year's Work in English Studies, 43 (1962), 57.

See I31.

Evidence from Old English and Old High German glosses and from the Old Norse Hqvamol and Fáfnismol suggests that "thyle" means "scurra" and that the Eddic lays in general and the role of Reginn in Fáfnismol in particular demonstrate parallels of treacherous behaviour and fratricide to the Unferth episode.

- B31. SCHÜCKING, Levin Ludwig. "Das Königsideal im Beowulf." Modern Humanities Research Association Bulletin, 3 (1929), 143-54. (German)

Reprinted in Englische Studien, 67 (1932), 1-14.

Review: M. Daunt, The Year's Work in English Studies, 13 (1932), 58-59.

Translated as "The Ideal of Kingship in Beowulf" in An Anthology of Beowulf Criticism. Ed. Lewis E. Nicholson. South Bend, Indiana: University of Notre Dame Press, 1963, pp. 35-49.

See E43, L65.

That the conquest of the self is the most significant part of the Unferth episode as shown by the king in Ruodlieb who was not annoyed by losing a game of chess.

- B32. STEDMAN, Douglas. "Some Points of Resemblance between Beowulf and the Grettla (or Grettis Saga)." Saga Book (Viking Society for Northern Research), 8 (1913), 6-28.

See CR56, F77, G61.

Both Beowulf and Grettir are strong swimmers as shown by Grettir's feat with Steinvor and her child over the icy Isledale river and the contest of Beowulf and Breca.

- B33. TAYLOR, A. R. "Two Notes on Beowulf." Leeds Studies in English and Kindred Languages, 7 (1952), 5-17.

Review: R. M. Wilson, The Year's Work in English Studies, 33 (1952), 41.

See C160, H55, I35.

Björn, who taunts the hero before a wrestling match with a monster in the bear-fighting episode of Grettissaga, is functionally similar to Unferth.

- B34. TAYLOR, Paul Beekman. "Some Vestiges of Ritual Charms in Beowulf." Journal of Popular Culture, 1 (1967), 276-85.

See E49, G65, I36, L69.

The tradition of charms and their use (for instance, one of Odin's charms is used to calm the sea) and the way nature seems to be in concord with the needs of the hero during the swimming match with Breca.

- B35. VIGFÚSSON, Gudbrand and F. York POWELL. "Excursus III: On the Traces of Old Heroic Poems to be Found in the Icelandic Family Tales (Islendinga Sögur). 1. Gretti and Beowulf." In their Corpus Poeticum Boreale. Oxford: Clarendon Press, 1883, pp. 501-503.

Reprinted, New York, 1965.

See C165.

The fact that both Grettir and Beowulf are able to perform feats while enduring long swims in the sea.

- B36. WHITBREAD, L. "Three Beowulf Allusions." Notes and Queries, 189 (1945), 207-209.

Review: M. Daunt, The Year's Work in English Studies, 26 (1945), 40-41.

See H57, I39.

An assertion that the swimming match between Beowulf and Breca has its parallels in the Aeneid when the storm overtook Aeneas on the way to Italy and drove him off course to Strophades, in both episodes the equations of the storm and night, safety and day are similar.

- B37. WOOLF, Rosemary. "The Devil in Old English Poetry." Review of English Studies, n.s. 4 (1953), 1-12.

Reprinted in Essential Articles for the Study of Old English Poetry. Eds. Jess B. Bessinger, Jr. and Stanley

J. Kahrl. Hamden, Conn.: Archon, 1968, pp. 164-79.

See C174, F88.

Another evil counsellor, who is the tempter like Unferth, is Bikki, servant of Eormenric, whose wicked deeds are even mentioned in "Widsith."

B38. WORK, James A. "Odyssean Influences on the Beowulf." Philological Quarterly, 9 (1930), 399-402.

Review: M. Daunt, The Year's Work in English Studies, 11 (1930), 56.

See K23.

The visit of Beowulf to Hrothgar's court and the taunting by Unferth, actually the way Beowulf's past life is quickly recounted, is similar to that of Odysseus at the court of Alcinous, when all is eventually made up between antagonists, unlike the visit of Bothvarr to Hrolf's court where the hero is embroiled in a more serious quarrel over murder.

B39. WRENN, Charles L. Beowulf with the Finnesburg Fragment.

See A87; C175, D96, E56, F89, H58, I41.

The names of Breca and the Brondings in Beowulf and "Widsith" could merely be metaphorical royal appellations.

C. Grendel, his Mother and their Mere.

- C1. ANDERSON, George Kulmer. The Literature of the Anglo-Saxons. Princeton: Princeton University Press, 1949.

Reviews: College English, 11 (1949-50), 174.
Times Literary Supplement, 25 August 1950, p. 535.
 E. V. K. Dobbie, Germanic Review, 25 (1950), 128-31.
 N. E. Eliason, Modern Language Notes, 66 (1951), 493-96.
 A. MacDonald, Modern Language Review, 46 (1951), 471-73.
 K. Malone, JEGP, 49 (1950), 243-45.
 F. Mossé, Etudes Anglaises, 5 (1952), 71.
 D. Whitelock, Review of English Studies, 4 (1953), 149-50.
 R. M. Wilson, The Year's Work in English Studies, 30 (1949), 38-39.
 H. B. Woolf, English Studies, 32 (1951), 223-25.

Reprinted, New York: Russell and Russell, 1962.

Review: R. M. Wilson, The Year's Work in English Studies, 43 (1962), 54.

Second edition; Princeton, 1966.

Reprinted, London: Oxford University Press, 1967.

Review: E. G. Stanley, Notes and Queries, n.s.15 (1968), 2.

See D1, E1, F1, L1.

Grendel's mere is described in similar terms as the underworld in the Aeneid. Portions of Grettissaga, Thorsteinsaga, Hrolfssaga Kraka, and the Ormsaga ("Orms thattr Storofssonar") all parallel the episode of Grendel and his mother.

- C2. ARENT, A. Margaret. "The Heroic Pattern: Old Germanic Helmets, Beowulf, and Grettis Saga." In Old Norse Literature and Mythology: A Symposium. Ed. Edgar C. Polomé. Austin: University of Texas Press, 1969, pp. 130-99.

See G1, L2, N1.

The relationship of Beowulf and Grettissaga to the heroic motif shown in the pictorial plates on helmets. The five episodes in Grettissaga considered in the light of their relationship to Beowulf--Háramarsey, the fight for the treasure in the barrow of Kár the Old; Halogaland, the bear that marauds at night from his cave lair by the sea; Thorhallstathir, the fight with Glam; Sandhaugar, the troll woman's expedition; the waterfall and the giant in the cave. The interchangeability of beast types in Fornaldarsögur, Valsthattr, Thorskirthinga Saga, where heroes transform themselves and often hero and adversary are alike and the fact that Grendel has a pouch made of dragon skins.

- C3. BARAKAT, Robert A. "John of the Bear and Beowulf." Western Folklore, 26 (1967), 1-11.

The essential points of the Bear's Son Tale used by the Beowulf poet and the analogous points in the saga of Grettir the Strong and that of Hrolf Kraka. The themes that were not used in Beowulf are in a Mexican version of "John of the Bear" ("Juan del Oso") while the parallels are listed at the end of the article.

- C4. BARNES, Daniel R. "Folktale Morphology and the Structure of Beowulf." Speculum, 45 (1970), 416-34.

Review: R. M. Wilson, The Year's Work in English Studies, 51 (1970), 66.

Discussion of the "folktale element" in the Bear's Son Tale, the Irish Táin Bó Fráich, Hrolfssaga Kraka, and Grettissaga and a system of "functions" or basic morphological units of plot narrative structure.

- C5. BERENDSONN, Walter A. "Die Gelage am Dänenhof zu Ehren Beowulfs." Münchener Museum für Philologie der Mittelalters und der Renaissance, 3 (1914), 31-55. (German)

See II.

The parallels with Hrolfssaga Kraka, the arrival of the hero at court, the descriptions by the king of the depredations of the monster, the self-assertive speech of the hero.

C6. -----, "Hrólfs saga Kraka und Beowulf-Epos."

See A7, G2.

The fight with the beast as instanced in Saxo Grammaticus and Hrólfs saga Kraka. The Bear's Son motif. The correspondence between Hrólfs saga Kraka and the Grendel story and the whole tale of Beowulf and the Bjarki tradition. Similarities in the scenes of Hrothgar's court and Hrolf's court after the devastation by the enemy.

C7. BOER, Richard Constant. Die altenglische Heldendichtung. 1. Béowulf.

See A9; D6, G4, M2, N6.

Whether Beowulf fits into the Bear's Son Tale pattern. Grendel is a combination of different Grendels in previous tales and Grendel, Glam and Thórolfr Baegifotr compared. Bothvarr's fight with the monster and the fight with Grendel. Correspondences in Grettissaga, "Grímr Skeljungsbani" and "Vestfjarthagrímr" and proof of the "Starke Hans" theory. The way the adventure of Ormr Storolfsson and Swedish and Faroe Island lays fit into the same mould.

C8. -----, "Die Béowulfsage."

See A10, B3, G5, M3, N7.

Beowulf as the model for Grettissaga and Orms thattr Storolfssehar. Beowulf and Bothvarr Bjarki (Biarco in Saxo Grammaticus) as the same person. The similarity between the fight with Grendel and the fight with the beast in Hrólfs saga Kraka.

C9. -----, "Zur Grettissaga." Zeitschrift für deutsche Philologie, 30 (1898), 53-71. (German)

Beowulf and Grettir used similar weapons against their foes, the disappearance of the priest, the fire in the hollow and sword on the wall, a fight first with a manly monster and then a womanly one and this latter in a hollow under water, the loss of an arm by the first monster and its disappearance into

a gorge or a ravine, the great appropriateness of mere monsters. The only resemblance between Beowulf and Orms thattr Storolfssonar is the fight with two monsters, one of which is the mother of the other, Brusi eats men as does Grendel and both mothers appear and are described as animals.

- C10. BOLTE, Johannes and Georg POLÍYKA. Anmerkungen zu den Kinder- und Hausmärchen der Brüder Grimm. Leipzig: Dieterich, 1913-1932. Vol. II (1915), pp. 297-318. (German)

Reprinted, Hildesheim: Olms, 1963.

See D10.

Several versions of the general tale known as "Das Erdmännchen," skeleton characteristics and many European examples, including "Der Starke Hans" and the Bear's Son Tale, the similarities and differences between Beowulf and Grettissaga (both the Glam and Sandhaugar episodes).

- C11. BONJOUR, Adrien: "Beowulf et le démon de l'analogie." In his Twelve "Beowulf" Papers, 1940-1960, with Additional Comments. Neufchatel: Université de Neufchatel, 1962, pp. 173-89. (French) An answer to McNamee, "Beowulf--An Allegory of Salvation?" (C117)

Review: R. M. Wilson, The Year's Work in English Studies, 43 (1962), 56.

See E7, G6.

A discussion on the critical approach that there is a precedent for the hanging-up of a severed arm--that of St. Oswald, King of Northumbria was exposed on Bamborough Church according to an account of Alcuin and another story of an evil-doer's arm being wrenched off and his bloody trail leading to his watery grave.

- C12. BRANDL, Alois Leonhard. "Beowulf-Epos und Aeneis in systematischer Vergleichung." Archiv für das Studium der neueren Sprachen und Literaturen, 171 (1937), 161-73. (German)

See H5, L5.

Similarities listed between the Aeneid, Beowulf and the general outline of the Bear's Son Tale, particularly in the episode of the excursion to the underworld.

C13. Item cancelled.

C14. BRODEUR, Arthur Gilchrist. The Art of Beowulf.

See A12, E8, H6, K5, L8, N9.

Beowulf's slaying of trolls is similar to Grettir's adventure with monsters at Sandhaugar. The man-eating trolls are like the one slain by Armljot Gellini in Olafs Saga helga.

C15. BROOKE, Stoppford A. English Literature from the Beginning to the Norman Conquest.

See A13, F9, J1, L9, M5.

The description of Grendel's mere is similar to a passage in the tenth century Blickling Homilies, the sermon on the Archangel Michael.

C16. BROOKS, Kenneth R. Andreas and The Fates of the Apostles. Oxford: Clarendon Press, 1961.

Review: R. P. Creed, Speculum, 39 (1964), 499-501.

See H7, N10.

Beowulf's journey to Heorot is similar to Andreas' mission to the Anthropophagi.

C17. BROWN, Calvin S. "Beowulf's Arm-Lock." PMLA, 55 (1940), 621-27.

Review: G. N. Garmonsway, The Year's Work in English Studies, 21 (1940), 36-37.

Evidence from "Christ and Satan" indicates that Beowulf's leaning on his arm as Grendel approaches is, in fact, a wrestling arm-lock applied to Grendel. The fight between Beowulf and Grendel is similar to the one between Grettir and Glam where the latter is seized from behind.

- C18. BROWN, Carleton Fairchild. "Beowulf and the Blickling Homilies, and some Textual Notes." PMLA, 53 (1938), 905-16.

Review: C. L. Wrenn, The Year's Work in English Studies, 19 (1938), 51-52.

See H8.

The description of Grendel's mere and the seventeenth Blickling Homily, itself dependent on the apocryphal "Visio Pauli." The Christian hell and its "fiery" or "icy" trees.

- C19. Item cancelled.

- C20. BUCK, Katherine Margaret. "Beowulf and Grendel." Times Literary Supplement, 14 December 1935, p. 859. Reply to Davies, "Beowulf's Fight with Grendel" (C52) and answered by Davies, "Beowulf and Grendel." (C51)

Review; D. E. M. Clarke, The Year's Work in English Studies, 16 (1935), 81.

See N11.

That Celtic water monsters, particularly the Welsh "afanc" or "addanc" haunting the mountain pools and sea lochs, most resemble Grendel. Aside from Glam and the water monsters in Orms thattr Storolfssonar, there is Starkad the Elder, mentioned in Gautreks saga and Saxo, killed by Thor and who had a large number of arms, some of which were torn off by Thor. Classical examples of monsters in the tale of the three-headed, three-bodied Geryon of the Red Isle and the Latin plunderer, Cacus, who fought Hercules and was killed by him. In Sanskrit legends Vitra is a water demon destroyed by Indra.

- C21. ----- "Water Trolls." Times Literary Supplement, 16 May 1929, p. 403. Answer to Chambers, "Beowulf and Waterfall-Trolls." (C31)

A list of examples of many different kinds of trolls from classical, Celtic and Nordic lore.

- C22. BUGGE, Sophus. "Studien über das Beowulf-epos."

See A15, B4, D16, F10, G9, H10.

The fight with Grendel has its parallels in the story of Bothvarr Bjarki in Hrolfssaga Kraka, Grettissaga, Orms thattr Storolfssonar, the Faroese "Orm ar Törölvsson," "Brusajökils kvaethi," and the Swedish "Eisbjörn prude och Ormen Stark."

- C23. BUTTURFF, Douglas Rolla. "The Monsters and the Scholar: An Edition and Critical Study of the Liber Monstrorum." Dissertation Abstracts International, 30 (1969), 312-13A (Illinois).

The Liber Monstrorum in which monsters are not necessarily seen as exotic creatures but men who have lost their angelic nature by sin and become one with the beasts.

- C24. CALDWELL, James Ralston. "The Origin of the Story of Bothvar-Bjarki." Arkiv för Nordisk Filologi, 55 (1939), 223-75.

The story of Bothvarr Bjarki as told in Hrolfssaga Kraka, the "Bjarkarimur," Saxo's account of Biarco, and the "Bjarkamal" show that it is primarily not a Bear's Son Tale except by accretions and therefore proves nothing of the tradition of Beowulf.

- C25. CARNEY, James. Studies in Irish Literature and History. Dublin: Dublin Institute for Advanced Studies, 1955.

Reviews: Times Literary Supplement, 29 March 1957, p. 188.

T. S. Darsch, The Year's Work in English Studies, 37 (1956), 10.

R. S. Loomis, Medium Aevum, 26 (1957), 197-99.

See G11.

The Beowulf poet used Irish and classical models although the characters were derived from historical traditions of the Anglo-Saxons. Beowulf's battle with the sea-monsters is similar to Cormac's in the northern seas in Vita Columbae. Grettissaga and its analogues of the Glam fight and the episode at Sandhaugar and the Irish folktale of the Hand and Child. The monsters that live in underwater dwellings in "Tír fí

Thuinn" as opposed to other Celtic examples of those that merely dive into the water. The references to giants as the progeny of Cain, the "Sex Aetates Mundi" and the Germanic "Genesis." The Táin Bó Fráich, the fight with a water monster and possession of a sword at the critical moment. The Fled Bricrend in which there is a watchman incident, a magnificent palace and a giant that comes from the sea.

- C26. CARPENTER, Rhys Folk Tale, Fiction and Saga in the Homeric Epics. Berkeley: University of California Press, 1946.

See F12, N13.

In the Odyssey, the fight with Polyphemus parallels Beowulf's fight with Grendel, that with the Laestrygonian queen parallels the fight with Grendel's mother, the mere is the underworld. Both Beowulf and the Odyssey are versions of the Bear's Son Tale.

- C27. CHADWICK, Hector Munro. "Early National Poetry."

See A17, D18, E11, F13, K8.

Beowulf resembles Bothvarr Bjarki in Hrolfssaga Kraka when he killed an animal demon. (A bear according to Saxo.) The origin of both Beowulf and Grettissaga lies in a folktale.

- C28. CHADWICK, Hector Munro and Nora Kershaw CHADWICK. "The Ancient Literatures of Europe."

See A18, D19, G12, K9, L13.

The role of Bjarki-Beowulf in Hrolfssaga Kraka and the Bear's Son Tale and the parallels in Grettissaga.

- C29. CHADWICK, Nora Kershaw. "The Monsters and Beowulf." In The Anglo-Saxons: Studies in some Aspects of their History and Culture Presented to Bruce Dickins. Ed. P. Clemoes. London: Bowes and Bowes, 1959, pp. 171-203.

Review: R. M. Wilson, The Year's Work in English Studies, 40 (1959), 60.

See F14.

The importance of monsters in Beowulf and the

roles played by Humbaba, Engidu and the serpent in the Gilgamesh cycle. In Scandinavian traditions, the monsters are usually destructive and often in relationship to each other like the draugar and the ketta, Grendel and his mother. Beowulf's trial with monsters and similarities in the Hrolfssaga Kraka, Harthar Saga ok Holmverja, Herrauthssaga, Saga of Hálfðan Eysteinson, Valstháttir, Thorsikfirthinga Saga, Orms tháttir Storolfssonar, and Grettissaga. A discussion of the Beowulf codex--Alexander's letter to Aristotle, "The Wonders of the East," "Mirabilia," and the Liber Monstrorum.

- C30. CHAMBERS, Raymond Wilson. Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn.

See A19, D20, F15, G13, H11, I6, J3, L14, N14.

Beowulf and the story of Grettir and Glam and Grettir at Sandhaugar and similar episodes in Orms tháttir Storolfssonar, two Faroe Island ballads and two Swedish ones. Beowulf's resemblance to Bothvarr Bjarki in the Hrolfssaga Kraka and Saxo, the arrival, the taunting and the monster's attack. The Bear's Son Tale and the features that Beowulf omits. Flores Saga Konungs ok sona hans carries an account of a struggle in a cave which resembles the Grendel story and similarly in the Saga of Samson the Fair. Accounts of monsters dwelling under waterfalls in Gull Thoris Saga, Baeringssaga, Orvar Odds Saga. Waterfalls in Scandinavian analogues. The Hand and Child story in Celtic traditions, the Mabinogion, Japanese legend, a Sicilian tale, Icelandic and West Highland versions.

- C31. ----- "Beowulf and Waterfall-trolls." Times Literary Supplement, 9 May 1929, p. 383. Answered by Buck, "Water Trolls." (C21)

The general characteristics of waterfall trolls, especially as shown in Grettissaga, Saga of Samson the Fair and Gull Thoris Saga as well as a tale by Jón Arnason, Islenzkar Thjóthsögur, in which they live in caves behind waterfalls.

- C32. ----- Beowulf with the Finnsburg Fragment.

See B7, D21, H12, 17, J4, K10, L15, N15.

The moors and fens are the appropriate place for evil spirits as in Jordanes' record of Gothic traditions.

- C33. ----- "Beowulf's Fight with Grendel, and its Scandinavian Parallels." English Studies, 11 (1929), 81-100. Reply to Boer, Untitled review of Chambers' Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn, English Studies, 5 (1923), 105-18.

Beowulf and the story of Orm Storólfsson, a pious hero's battle with demons; Grettissaga, Glam's struggle with Grettir; the Saga of Samson the Fair, the enticement of the Princess Valentina and Samson's fight with the troll on her behalf.

- C34. ----- "The 'Shifted Leaf' in Beowulf." Modern Language Review, 10 (1915), 37-41. Refutes Blackburn, "Note on Beowulf 1591-1617." Modern Philology, 9 (1911-12), 555-66.

Grettissaga and the water stained with blood which leads to the faithless departure of the hero's supporters and the disposal of the theory that the loss of a leaf of the manuscript explains the confusion of events in the killing of Grendel's mother.

- C35. CHEFNEUX, Hélène. "Les Fables dans la Tapisserie de Bayeux: Deuxième Article." Romania, 60 (1934), 191-94. (French) Discussed by Paden, "Beowulf and the Monster" (B26) and Dickins, "Beowulf and the Monster." (C55)

Review: D. Whitelock, The Year's Work in English Studies, 24 (1943), 33.

See I8, L17.

The scene of a man fighting water monsters on a section of the Bayeux Tapestry may be a representation of the episode in Grendel's mere.

- C36. CLARK, George. "Beowulf and Bear's Son in the Vishnu Purana." Philological Quarterly, 43 (1964), 125-30.

The fourth book of the Vishnu Purana tells of the incarnation of Krishna which compares with episodes in both Beowulf and Grettissaga--a bloody track leading to an underground cavern and a struggle with a foe, Jámbavat, King of the Bears, and the safe return of the hero.

- C37. ----- "Beowulf and Njálssaga." In Proceedings of the First International Saga Conference, University of Edinburgh, 1971. Eds. Peter Foote, Hermann Pálsson and Desmond Slay. London: Viking Society for Northern Research, 1973, pp. 66-87.

See G14, L18.

Like Beowulf, Thorkell Lákr in Njalssaga had travelled to foreign parts and killed a fabulous monster after a long struggle. Discussions of the Bear's Son Tale. Hávarthar Saga Isfirthinga in which Olafur Havartharson wrestles with the draugr Thormothr and sinks him into the sea which then becomes unclean.

- C38. CLARKE, Daisy Elizabeth Martin. "Beowulfiana." Modern Language Review, 29 (1934), 320-21.

Review: M. Serjeantson, The Year's Work in English Studies, 15 (1934), 67.

Like Grendel, the son of Tuoni, god of the Underworld, in the Finnish Kalevala, has steel-tipped fingers. The instance of the blood flowing out from beneath Beowulf's nails as a result of his strong grip is paralleled in Ragnars Saga Loth-brókar and Wilfram's "Parzival and Tituril." A description of wild mere country found in The Oxonian in Iceland by Frederick Metcalfe which is the scene of Grettir's escape and fits Grendel's mere.

- C39. CLARKE, Mary G. Sidelights on Teutonic History during the Migration Period.

See A21, D24, F17, G15, N17.

The person of Beowulf, his deeds and the traditions associated with him are similar to those told of Bothvarr Bjarki in the Hrolfssaga Kraka. The striking parallel in Grettissaga of the fight with Grendel and also the story of Orm

Storolfsson, as well as other life and death struggles with a monster in Faroese and Swedish ballads.

- C40. COFFIN, Richard Neal. "Beowulf and its Relationship to Norse and Finno-Ugric Beliefs and Narratives."

See A22, G16, L19, M6.

The Finno-Ugric customs in the agricultural cycle, the violence and bloodshed in the Peko ceremony, are like the attack of monsters at certain times. Certain bear hunt stories and boreal bear hunting customs--the time of the hunt, terms applied to the bear, post mortem, and disposal of the remains.

- C41. COLGRAVE, Bertram. "A Mexican Version of the 'Bear's Son' Folk Tale." Journal of American Folklore, 64 (1951), 409-13.

The deeds of John Bear (Juan Oso) who rescues maidens from a hole where they were kept by a black devil subsequently killed and thrown out by the hero.

- C42. COOK, Albert. The Classic Line: A Study in Epic Poetry. Bloomington: Indiana University Press, 1966.

See E12, L20, N18.

Beowulf is like other heroes, notably Achilles, Aeneas, Adam, the Cid, in that he has to help people by going against their supernatural enemies.

- C43. COOK, Albert Stanburrough. "Beowulf 159-163." Modern Language Notes, 40 (1925), 352-54.

The shadow of death is personalized by Grendel on the misty moors as it is in Jeremiah, Paradise Lost, the destruction of Grendel is perhaps the overthrow of Satan and his powers of darkness.

- C44. ----- "An Irish Parallel to the Beowulf Story." Archiv für das Studium der neueren Sprachen und Literaturen, 103 (1899), 154-56.

Beanriogain Na Sciana Breaca is the original of the Hand and Child story also known as "The Queen with the Speckled Dagger" or "The Queen of the Many-Colored Bed-Chamber," Grendel and his mother, however, are made into one person in the Irish tale.

- C45. ----- "Old English Notes: 1. Beowulf 1408ff." Modern Language Notes, 17 (1902), 209-10.

Grendel's mere and specific passages of Seneca, the Aeneid, Shelley, the Odyssey, Plato's Phaedo, and Catullus.

- C46. ----- "Various Notes: ... Beowulf 1408ff." Modern Language Notes, 22 (1907), 146-47.

The description of the abode of Grendel's mother is paralleled in the writings of Seneca, Lucan, Silius Italicus, Ovid, and Virgil.

- C47. CORNELIUS, Roberta D. "Palus Inamabilis." Speculum, 2 (1927), 321-25.

A classical literary tradition for designating the lower world as a marsh or a misty moor as shown in Virgil, Seneca, Dante and the Old French Roman d'Eneas, Roman de la Rose. The importance of pits, lakes and mire in mediaeval notions of hell as demonstrated in the account of the vision of the monk of Eynsham, a French bestiary, "The Miracle de Sainte Panthaleon," and Arnould Greban's "Passion."

- C48. CRAWFORD, Samuel John. "Beowulf, ll. 168-9." Modern Language Review, 23 (1928), 336.

Review: M. Daunt, The Year's Work in English Studies, 9 (1928), 71.

As Grendel was unable to approach the throne of God so neither could Satan in Hecht's "Dialoge Gregors des Grossen."

- C49. ----- "Grendel's Descent from Cain." Modern Language Review, 23 (1928), 207-208.

Review: M. Daunt, The Year's Work in English Studies,

9 (1928), 71.

The authority for the continued survival of Cain's descendants overwhelmed by the Flood as sea monsters is in Genesis and Job.

- C50. ----- "Grendel's Descent from Cain," Modern Language Review, 24 (1929), 63.

Review: M. Daunt, The Year's Work in English Studies, 10 (1929), 92.

That the descendants of Cain survived the Flood as sea monsters is mentioned in the Irish Nennius' Lebhar Na Huidre.

- C51. DAVIES, Constance. "Beowulf and Grendel." Times Literary Supplement, 28 December 1935, p. 899. Reply to Buck, "Beowulf and Grendel." (C20)

The homes of both the monsters in Beowulf and "Y Gŵr Blewog" are in caves under meres.

- C52. ----- "Beowulf's Fight with Grendel." Times Literary Supplement, 9 November 1935, p. 722. Replies by Buck, "Beowulf and Grendel" (C20) and MacKenzie, "Beowulf's Fight with Grendel." (C114)

Review: D. E. M. Clarke, The Year's Work in English Studies, 16 (1935), 81.

There is an oral Welsh legend localized in Nanhwynan resembling the stories of Glam and Grendel--a story of a gigantic man covered all over with red hair who plunders from farms, is caught by a farmer's wife, has his hand cut off and escapes, leaving bloody tracks to his underwater cave.

- C53. DEHMER, Heinz. "Die Grendelkämpfe Beowulfs im Lichte Moderner Märchenforschung." Germanisch-romanische Monatsschrift, 16 (1928), 202-18. (German)

Whether the original of the Grendel fight was from a northern or Irish source. The bedevilled house is also found in the "Bardartal" and Grettissaga, the ravaging arm or shoulder or hand is from a Celtic-Irish source. The fight

at or near a waterfall is found in Grettissaga but there are also fights with water demons in Celtic-Irish material. The similarities to Bjarki in the Hrolfssaga Kraka and the story of Orm Storofsson.

- C54. DEUTSCHBEIN, Max. "Die Sagenhistorischen und literarischen Grundlagen des Beowulfepos."

See B9, D26, F21, G20, K12, L24, M7.

The Grettissaga is a younger version of Beowulf. The similarity of Beowulf's fight with supernatural beasts terrorizing the land in the stories of Cuchulinn and Arthur--Arthur against the sea monster Cath Paluc in Welsh stories, the Old Irish stories of the Saints Senan and Mochua, and Fled Bricrend ("The Feast of Bricriu"), the accounts of Cuchulinn's battle with the sea monster.

- C55. DICKINS, Bruce. "Beowulf and the Monster." Times Literary Supplement, 5 June 1943, p. 271. Refers to Chefnoux, "Les Fables dans la Tapisserie de Bayeux: Deuxième Article" (C35) and Paden, "Beowulf and the Monster." (B26)

The Middle English "The Conflict of Wit and Will," a fragmented alliterative poem of 1400, is a story of the Grendel type in which the hero tears away the whole upper part of the body of the hairy Faxi and uses it as a trophy.

- C56. DUFF, J. Wight. "Homer and Beowulf: A Literary Parallel." Saga Book (Viking Society of Northern Research), 4, part 2 (1906), 382-406.

See I11, K13, L25, N24.

In the Odyssey the Laestrygonian cannibals with their ogress queen and the Cyclops are similar to Grendel and his mother.

- C57. EARLE, John. "Beowulf II."

See B10, D29, F23, G22, L27.

Grettir's contest with Glam is similar to that of Beowulf's with Grendel including the

naming of their weapons. Gregory of Tours' Historia Francorum description of a bishop finding his church full of devils sitting on the episcopal throne and the references to Grendel and the seat before God.

- C58. -----. The Deeds of Beowulf: An English Epic of the Eighth Century Done into Modern Prose.

See A24, B11, D30, E21, F24, I12, J5, L28, N25.

The approach of Grendel to the busy and joyous hall is similar to the movements of Satan in Paradise Lost and Paradise Regained.

- C59. EMERSON, O. F. "Legends of Cain, Especially in Old and Middle English." PMLA, 21 (1906), 831-929.

Monsters and evil spirits descended from Cain, Grendel in particular, and also the monster in the wood in "Ywaine and Gawain," "Kyng Alisaunder," "Havelok the Dane," The giants of Beowulf and the Caedmonian "Genesis," the Old Saxon "Genesis," "Cursor Mundi," Piers Plowman and so on are examined.

- C60. Item cancelled.

- C61. FISHER, Peter F. "The Trials of the Epic Hero in Beowulf." PMLA, 73 (1958), 171-83.

Review: R. M. Wilson, The Year's Work in English Studies, 39 (1958), 71-72.

See G24, I13, L31.

The Bear's Son Tale and "Dat Erdmänneken" and a fairly detailed comparison of Grettir and the troll-wife and Beowulf's descent into the mere. The early legends of Cain as archfiend and human reprobate. Satan's journey from hell in Paradise Lost is similar to that of Grendel to Heorot.

- C62. FONTENROSE, Joseph. Python: A Study of Delphic Myth and its Origins. Berkeley: University of California Press, 1959. Appendix 5, pp. 524-34.

See G25.

The episode of Grendel and his mother is similar to a Babylonian combat myth, Morduk against Tiamat, an episode of Enuma elish, often called the "Epic of Creation" written in Assyrio-Babylonian and also of the portion of the Vedas when Indra killed Vritra and then had to fight Danu, as well as the Python myth concerning Apollo. The light in Grendel's mother's cave is the sun hidden in the chaotic waters in Indian and Egyptian mythologies. The wrestling with Grendel is paralleled by Heracles and Antaios. Grendel's dying in the cavern is similar to how Apollo found Python dead after having pursued him to Tempe. The Bear's Son Tale applied to Beowulf and the Odyssey.

- C63. FÖRSTER, Max. Beowulf-Materialien zum Gebrauch bei Vorlesungen.

See A26, F26.

Beowulfian parallels in the accounts of the killing of the beast for King Hrolf in Hrolfs-saga Kraka, and the Sandhaugar incident in Grettissaga.

- C64. GAIDOZ, Henri. "Cûchulainn, Beowulf et Hercule." Bibliothèque de l'Ecole des Hautes Etudes publiée sous les Auspices Sciences Historiques et Philologiques, Fascicule 230 (Paris, 1921), pp. 131-56. (French)

See G26.

The story of Cuchulinn as told in Fled Bricrend ("The Feast of Bricriu"), a miraculous victory over an aquatic monster, also the adventures of Finn mac Cumhail in the Ossian cycle and the first half of Beowulf (which itself resembles the story of Ormr Storolfsson)--the abandonment of the haunted houses at night, the monster's visit at night in search of prey, the fact that only the hero may do anything against the enemy, Cuchulinn and Beowulf both use their body strength against their adversary revealing their battle frenzy at the moment of combat. The stories of Cuchulinn and Beowulf are developments of a very old historic theme, the battle of an exceedingly strong man with a water monster.

- C65. GARMONSWAY, G. N. and Jacqueline SIMPSON. Beowulf and its Analogues including "Archaeology and Beowulf" by Hilda Ellis Davidson.

See A27, D33, F28, G27, J7.

The fights against man-like monsters in Grettis-saga, Orms thattr Storolfssonar, Thorsteins thattr Uxafóts, the Saga of Samson the Fair, Gull Thoris Saga, Thorsteins Saga Vikingssonar, Gullbrá og Skegg. Folktale models including the Bear's Son Tale or the Three Stolen Princesses.

- C66. GERING, Hugo. "Der Béowulf und die Isländische Grettis-saga." Anglia, 3 (1880), 74-87. (German)

Review: R. Garnett, American Journal of Philology, 1 (1880), 492.

In Grettissaga the episode with Glam is similar to the Grendel fight--torn cloak, broken benches, complimentary gifts. In Beowulf and Grettissaga the first fight is in a human habitation, the second is underwater where a light burns and treasure lies and a similar kind of weapon is used.

- C67. GIRVAN, Ritchie. Beowulf and the Seventh Century: Language and Content.

See A28, F29, J8, L34, N26.

Beowulf's arrival for his noble purpose at Hrothgar's court is similar to that of Bothvarr Bjarki's at Hrolf's court, Egils' meeting with Eirik at York, Authun and his white bear seeking the king. The striking parallels of Beowulf and Grettissaga and contrasts with Táin Bó Cúalnge.

- C68. Item cancelled.

- C69. GORDON, Eric Valentine. An Introduction to Old Norse. Oxford: Clarendon Press, 1927.

Second edition revised by A. R. Taylor, 1957.

Hrolfssaga Kraka and Beowulf's visit to the court of Hrothgar where each hero comes from

Gautland to the court of a Skjölding king and frees it from a monster. Grettissaga and the fight with Glam and the later fight with the she-troll is the same story as the fight with Grendel and dam.

- C70. GREEN, Martin. "Man, Time, and Apocalypse in 'The Wanderer,' 'The seafarer,' and Beowulf."

See A29, G30, H24.

As in the Book of Revelation, Esdras, Baruch, the appearance of monstrous beasts is the ultimate expression of the world moving to its end.

- C71. GREENFIELD, Stanley B. "The Formulaic Expression of the Theme of Exile in Anglo-Saxon Poetry." Speculum, 30 (1955), 200-206.

Review: R. M. Wilson, The Year's Work in English Studies, 36 (1955), 59.

See F30, H25.

Grendel and the movement in or into exile in other Old English poetry.

- C72. HABER, Tom Burns. A Comparative Study of the Beowulf and the Aeneid.

See B13, L37, N29.

The fight between Beowulf and Grendel is similar to that of Hercules and Cacus, Grendel also resembles the Hydra.

- C73. HAGEN, Sivert N. "Classical Names and Stories in the Beowulf."

See A32, B14, F32, N30.

Beowulf is paralleled by Hercules in his monster killing feats, Grendel is the Huge One, the Monstrous, the Lernaean Hydra and his mother is Echidna, a prolific mother of monsters.

- C74. HARRIS, Richard L. "The Deaths of Grettir and Grendel:

A New Parallel." Scripta Islandica (Islandska Sällskapets Årsbok), 24 (1973), 25-53.

A view that Grettir was a troublesome marauder like Grendel. The traditional theories on the Hand and Child and the Bear's Son Tale. The episodes which have been found similar to Beowulf in the Grettissaga--the fights with Kárr, a bear, Glam and the troll-woman and giant at Sandhaugar. Thorbjörn Thortharsson as the slayer of Grettir is in some respects, especially his dissolute youth, like Beowulf. Comparisons of the main parts of Grettissaga, the Saga of Samson the Fair and Orms thattr Storolfsonnar.

- C75. HEINZEL, Richard. "Beschreibung der isländischen Saga." Sitzungsberichte der Philosophisch-Historischen Classe der Kaiserlichen Akademie der Wissenschaften (Vienna). 97 (1880), 107-308. (German)

A discussion of the story of Grettir and Glam and the monsters beneath the waterfall in the categorization of Icelandic sagas.

- C76. HELTERMAN, Jeffrey. "Beowulf: The Archetype Enters History."

See A34, E26, L38.

Beowulf's journey to Grendel's abode is seen as the descent into hell as in the Odyssey, Aeneid and Dante's Inferno.

- C77. HERRMANN, Paul. Die Geschichte von Hrolf Kraki.

See A37, F34.

The fights of Bothvarr Bjarki and Beowulf with their respective monsters are compared.

- C78. HICKETIER, Fritz. Grendel. Berlin: Emil Ebering, 1914. (German)

The possible correspondence of Grendel and the East Iranian Gandarewa which appears four times in the Avesta--both water beings, living either on the banks of water or underwater, both are an enemy of God and Man, go to wreak havoc and kill in the world and are, in turn, killed by

human hero. Thus the hero Beowulf answers to the hero Keresâspa who appears in Indian legends, particularly Vedic writings. The correspondence of Grendel and the Gandharva in the Vedas, a subordinate of the gods who never became part of the divine cult. The story of Indra's killing of the Gandharva is also allied to the story of Indra and Vritra.

- C79. HIGHER, Gilbert. The Classical Tradition: Greek and Roman Influences on Western Literature. New York: Oxford University Press, 1949.

Pages 22-28 reprinted in Perspectives on Epic. Eds. F. H. Candalaria and W. C. Strange. Boston: Allyn and Bacon, 1965, pp. 41-50.

See E27, L39.

Grendel, the giant cannibal living in a cave, has a near relative in the Cyclopes of the Sicilian mountains, and in the man-eating Laestrygones in the land of the midnight sun in the Odyssey, but Grendel's world is more lonely and anti-human like Wagner's "The Ring of the Nibelungs" or the Finnish Kalevala.

- C80. HOLTHAUSEN, Ferdinand. "Ein lappisches Bärensohn-Märchen." Beiblatt zur Anglia, 31 (1920), 66-67. (German)

A Bear's Son Tale version in the "Buch des Lappen Johan Turi" collected by Emilie Demant.

- C81. HÜBENER, Gustav. "Beowulf and Germanic Exorcism." Review of English Studies, 11 (1935), 163-81. Refuted by Magoun, "Zum heroischen Exorcismus des Beowulfepos," Arkiv för Nordisk Filologi, 54 (1938-9), 215-28 and replied to by Clarke, "The Office of Thyle in Beowulf," Review of English Studies, 12 (1936), 61-66.

The need to exorcise demons is an inherent human need and Beowulf, like Siegfried, Hercules and Grettir is a manifestation of this. Many cultures regard afflictions as brought on by the actions of the dead and maim bodies to prevent this, the leaving of the arm of Grendel being a survival of this custom as well as the severing of his head.

- C82. ----- "Beowulf und nordische Dämonenaustreibung (Grettir, Heracles, Theseus usw.)." Englische Studien, 62 (1927-8), 293-327. (German)

Review: M. Daunt, The Year's Work in English Studies, 9 (1928), 68-70.

See G32.

World-wide ancient ceremonies of exorcism and forms of obsession, the northern forms of this ritual in the fight with Grendel, the berserkr Odin's battles in the Ynglingasaga, Grettir and Glam, and the Kalevala.

- C83. ----- "Beowulf's 'Seax,' the Saxons and an Indian Exorcism." Review of English Studies, 12 (1936), 429-39. Referred by Magoun, "Zum heroischen Exorzismus des Beowulfepos," Arkiv för Nordisk Filologi, 54 (1938-9), 215-28. (German)

Review: M. Serjeantson, The Year's Work in English Studies, 17 (1936), 59-60.

Appeared as "Beowulf, ein Indisches Messerexorzismus und die Sachsen" in Englische Kultur in Sprachwissenschaftlicher Deutung: Festschrift für Max Deutschbein. Ed. W. Schmidt. Leipzig, 1936, pp. 60-71. (German)

The heroes Beowulf, Siegfried, Heracles, Grettir and Cuchulinn were a special type of exorcist who used their swords in a special manner. Exorcism ceremonies in India concerning a knife and similar ceremonies of Ceylon. The particular weapons used by both Beowulf and Grettir in their demon fights.

- C84. HURT, James R. "Grendel's Point of View: Beowulf and William Golding." Modern Fiction Studies, 13 (1967), 264-65.

The Inheritors and Beowulf, the fight with Grendel and his mother and Golding's story of the encroachment upon and the raiding of the territory of Lök and his people by Homo Sapiens. The eery landscape of both works.

- C85. IRVING, Edward B., Jr. Introduction to Beowulf.

See A41, E29, F35, H28, J10, M9.

The Bear's Son Tale and how both Beowulf and Grettissaga are part of that tradition. Beowulf's descent into a death-world antedates Christianity as shown by Orpheus and Eurydice, the Gilgamesh and the Odyssey.

C86. ----- A Reading of Beowulf.

See A42, B15, E30, H29, I19, L40, M10.

The analogues of Grettissaga and Hrolfssaga Kraka are only similar in terms of plot and not in technical relevance. Grendel is a representation of Darkness and Death.

C87. JONES, Gwyn. Kings, Beasts, and Heroes. London: Oxford University Press, 1972.

Reviews: V. M. Lagorio, Manuscripta, 17 (1973), 37-38.
A. S. Miskimin, Yale Review, 62 (1973), 299-305.
B. Raw, Notes and Queries, n.s.20 (1973), 429-30.
D. G. Scragg, The Year's Work in English Studies, 53 (1972), 75.

See E31, F37, G34, L41, M11.

A discussion of the Bear's Son Tale, the Three Stolen Princesses and the Starke Hans classifications of folktales. Grendel is a draugr or animated corpse in the Scandinavian tradition. Bothvarr Bjarki's fights with Agnarr and the troll-woman, Skuld, Grettir's fight with the she-troll and other Old Norse analogues of fights with monsters--Bósa Saga ok Herraúths, Halfdans Saga Eysteinnssonar, Harthar Saga ok Hólmverjar, Gull Thoris Saga, Orms thattr Storolfssonar, the Saga of Samson the Fair, and Wigalois.

C88. JORGENSEN, Peter A. "Grendel, Grettir and Two Skaldic Stanzas." Scripta Islandica (Islandska Sällskapet Arsbok), 24 (1973), 54-61.

The two skaldic verses which occur after Grettir's struggle underground at Sandhaugar, especially the second, contain some details found also in the fight with Grendel's mother, notably the relationship between the two fiends, that

the battle lasted a long time, and the use of similar weaponry.

- C89. KASKE, R. E. "Beowulf and the Book of Enoch." Speculum, 46 (1971), 421-31.

Review: D. G. Scragg, The Year's Work in English Studies, 52 (1971), 69.

See E32.

There is a small fragment in Latin of the Book of Enoch which may have been used by the Beowulf poet. Grendel is similar to the cannibalistic giants which are both corporeal giants and evil spirits and most of whose ancestors have names ending in "-el." The women who bore the giants became "sirens" and the Hellenistic, Jewish and early Christian tradition includes similar sirens to Grendel's mother.

- C90. -----, "The 'Eotenas' in Beowulf." In Old English Poetry: Fifteen Essays. Ed. Robert P. Creed. Providence: Brown University Press, 1967, pp. 285-310.

Review: R. M. Wilson, The Year's Work in English Studies, 48 (1967), 57.

See D51, E33.

The giants ("jotnar") in the Edda are enemies of man and the gods, and in the ninth century "Haustlong," the "enemy of men" appears as a kenning for "giant." The Saracens in the Song of Roland ("Jaianz") are all part of this tradition.

- C91. KELLER, Wolfgang. "Beowulf der riesige Vorkämpfer." Englische Studien, 68 (1933-4), 321-38. (German)

Review: M. Serjeantson, The Year's Work in English Studies, 15 (1934), 64-65.

See F38, G30.

An enumeration of other champions, particularly those involved in man-to-man combat which includes David, Roman examples, some from Middle High German and Old French works, Geoffrey of Monmouth's Corineus, an illustrated

Japanese example, as well as the more obvious Christian and secular champions in contemporary Old English examples.

C92. KENNEDY, Charles, W. Beowulf: The Oldest English Epic.

See A43, B16, D52, E34, F39, G35, H31, J11.

Both the account of Grendel's mere and the Aeneid tell of a hart and hounds, high stormy waves and a gloomy landscape. The Bear's Son Tale and Beowulf's great similarity to Grettissaga, especially the Sandhaugar episode. The fight of Samson the Fair in the cave behind the waterfall. General resemblances to the Glam episode in Grettissaga. Orm's victories over a female demon in cat form and the fate of Orm Storolfsson against the giant Brusi. The Hrolfssaga Kraka and the theme of a land delivered from the ravages of a monster, the bear attributes of the heroes, Bothvarr Bjarki and Beowulf, one from Gautland and the other from Geatland.

C93. ----- The Earliest English Poetry: A Critical Survey of the Poetry Written Before the Norman Conquest with Illustrative Translations.

See A44, E35, F40, G36, H32, J12.

The Bear's Son Tale and the other Scandinavian tales--Grettissaga, the Saga of Samson the Fair, Hrolfssaga Kraka--which show a remarkable resemblance to Beowulf, Grettir's fight at Sandhaugar, Samson's fight with the female troll, the Glam episode, and Orm's victory over the female demon in cat form and the giant Brusi in the tale of Ormr Storolfsson. In Hrolfssaga Kraka there is a common theme of a foreign hero delivering a haunted land. Grendel's mere has its parallel in the Aeneid, the Vale of Amsantus with its stormy waves, forbidding landscape and hunted stag.

C94. KER, William Paton. The Dark Ages. Edinburgh: Blackwood, 1904.

Reprinted with a preface by B. I. Evans, 1955.

Reviews: F. Mossé, Etudes Anglaises, 9 (1956), 344.

R. M. Wilson, The Year's Work in English Studies, 36 (1955), 58.

See K17, L42.

The hero kills monsters as did Hercules and Theseus, but the latter both had important things to do other than the slaying of the Hydra or of Procrustes.

C95. ----- Epic and Romance: Essays on Medieval Literature.

See A45, F41, G37, H33, I19, L43.

The tradition of a night-stalking monster or troll as found in the Peer Gynt story, the West Highland story of "Vistean Mor mac Ghille Phadrig" and so on. The distinct parallels in Beowulf and Grettissaga.

C96. KITTREDGE, George Lyman. "Arthur and Gorlagon." Harvard Studies and Notes in Philology and Literature, 8 (1903), 149-275.

The text of "Arthur and Gorlagon" here edited for the first time and the Hand and Child story. The habitation of the hag which is a "whirling" castle reached by boat and by an entrance at the top. Grettissaga and Beowulf are also representatives of this type and also the Japanese legend of the hero Tsuna. The Old Irish Fled Bricrend and Cuchullin's encounter at Curoi's fort and other similarities in the Cuchullinn cycle, including Fergus' fight with a sea-monster and his feat of swimming.

C97. KLAEBER, Frederick. "Aeneis and Beowulf."

See B17, L44, N36.

Certain parallels in the Aeneid, the belaboured hart in the hunt, the description of Grendel and Polyphemus.

C98. ----- Beowulf and the Fight at Finnsburg: Edited, with Introduction, Bibliography, Notes, Glossary and Appendices. Boston: D. C. Heath, 1922.

Reviews: Times Literary Supplement, 8 February 1923, p. 95.

H. M. Flasdieck, Englische Studien, 58 (1924), 119-24.

H. Hecht, Anzeiger für deutsches Altertum, 43 (1924), 46-51.

F. Holthausen, Beiblatt zur Anglia, 34 (1923), 353-57.

E. A. Kock, Arkiv för Nordisk Filologi, 39 (1923), 185-89.

H. Larsen, Philological Quarterly, 2 (1923), 156-58.

W. W. Lawrence, JEGP, 23 (1924), 294-300.

R. J. Menner, The Literary Review (New York Evening Post), 20 January 1923, p. 394.

E. E. Wardale, The Year's Work in English Studies, 4 (1923), 39-43.

Second edition with supplement, 1928.

Reviews: (A. Brandl) Archiv für das Studium der neueren Sprachen und Literaturen, 156 (1929), 304-305.

K. Malone, JEGP, 28 (1929), 416-17.

Third edition, Boston, 1936.

Reviews: A. Brandl, Archiv für das Studium der neueren Sprachen und Literaturen, 171 (1937), 220-22.

F. Holthausen, Beiblatt zur Anglia, 48 (1937), 65-66.

H. S. V. Jones, JEGP, 37 (1937), 92-93.

Third edition with supplement, 1941.

Third edition with second supplement, 1950.

See F42, G38, M12.

The Bear's Son Tale, the Hand and Child, "Dat Erdmanneken," and the Doughty Hans series of folktales are discussed. Grettissaga and the killing of Glam and the troll-wife. The Saga of Samson the Fair and the killing of the troll woman's son. Gull Thoris Saga, the waterfall scenery and the story of Gullbra and Skeggi. Hrolfssaga Kraka and Bothvarr's fight with a fanciful beast. Celtic sources from the motives and general atmosphere of the second adventure with Grendel's mother.

C99. KRAPP, George Philip. Andreas and The Fates of the Apostles: Two Anglo-Saxon Narrative Poems. Boston:

Ginn, 1906.

See H36, N45.

Andreas' mission to the Mermedonians is similar to Beowulf's journey to the Danes, not only in the elaborations of the sea journey itself, but both heroes cleanse a heathen land of cannibals and return to the land from whence they came.

- C100. KRAPPE, Alexander Haggerty. "Eine mittelalterlich-indische Parallele zum Beowulf." Germanisch-romanische Monatsschrift, 15 (1927), 54-58. (German) Discussed by Chambers, "Some Sequence of Thought in Shakespeare and in the 147 lines of 'Sir Thomas More.'" (01)

Review: M. Daunt, The Year's Work in English Studies, 8 (1927), 83.

In the Book of Somadeva: Katha Sagit Sāgara there is the story of Vidūshaka who defeats a monster who has been murdering the Princess's suitors on their wedding night (by cutting off its arm with a magic sword), then he marries the princess, has a subsequent adventure at sea when he rescues his ship by cutting off the leg of the monster holding it from below, has another adventure with a hand and a princess (the same monster, its other hand), and it is revealed that all along he was being tested by the god, Shiva. The Hand and Child motif together with that of the Bear's Son and the similarities of both to Beowulf and this Indian example.

- C101. KUHL, Rand. "Lore of Logres." Mythlore, 1 (1969), 34-37.

Grendel and the Cyclops have much the same appearance but their relationship with the divine is different--the Cyclops has a good relationship with Poseidon, whereas Grendel carries God's anger.

- C102. LAWRENCE, William Witherle. Beowulf and Epic Tradition.

See A49, B18, D57, F44, G40, H37, J14, L46, M13.

Details of the Bear's Son Tale in Beowulf and

Hrolfssaga Kraka. The water trolls in the Saga of Samson the Fair and the female trolls in Samson's story, the tale of Ormr Storolfsson in the Flateyjarbok, the "Ballad of Lady Isabel and the Elf-Knight," and Grettissaga.

- C103. ----- "Beowulf and the Saga of Samson the Fair." In Studies in English Philology: A Miscellany in Honor of Frederick Klaeber. Eds. Kemp Malone and Martin B. Ruud. Minneapolis: University of Minnesota Press, 1929, pp. 172-81.

Review: M. Daunt, The Year's Work in English Studies, 10 (1929), 79.

Samson looks for the Princess Valentina in Scotland and is engaged in battle with a she-troll underwater, kills her, dives behind a waterfall and enters a cave where he sees precious gold and silver objects including clothes and jewels of the princess. Later, the miller, like Beowulf's retainers and Grettir's priest, sees blood on the water and assumes Samson to be dead. This, like Beowulf, is a Bear's Son Tale and a common source Scandinavian story.

- C104. ----- "Grendel's Lair." JEGP, 38 (1939), 477-80. Refutes Mackie, "The Demons' Home in Beowulf." (C118)

Review: G. N. Garmonsway, The Year's Work in English Studies, 20 (1939), 28-29.

The mere as inland waters as opposed to those sea pools described in Grettissaga, Andreas, "Exodus," and "Phoenix."

- C105. ----- "The Haunted Mere in Beowulf." PMLA, 27 (1912), 208-45. Replies by Mackie, "The Demons' Home in Beowulf" (C118) and by Hulbert, "A Note on the Psychology of the Beowulf Poet" in Studies in English Philology: A Miscellany in Honor of Frederick Klaeber. Eds. K. Malone and M. B. Ruud. Minneapolis: University of Minnesota Press, 1929, pp. 189-95.

The saga of Grettir Asmundarson and the way it has preserved the dwelling of the demons in an underground cave. In Orms thattr Storolfssonar there is a cave on top of the cliff and Orm

has his fight with the monster there.

- C106. -----, "Some Disputed Questions in Beowulf-criticism." PMLA, 24 (1909), 220-73. Answered by Brandl (untitled note), Archiv für das Studium der neueren Sprachen und Literaturen, 123 (1909), 473.

See I21, M14, N48.

Saxo's "Bjarkamal" and Hrolfssaga Kraka tell of Bothvarr Bjarki's adventures at the court of King Hrolf in Hleidargard, Denmark, and how the ravaging monster was killed there.

- C107. LEACH, MacEdward. "Beowulf." In Funk and Wagnall's Standard Dictionary of Folklore, Mythology, and Legend. Eds. Maria Leach and Jerome Fried. New York: Funk and Wagnall, 1949. Vol. 1, pp. 136-37.

The Bear's Son Tale as a Eurasian folktale cycle. Grettissaga and the underwater cave, The Saga of Samson the Fair and the fight with a troll-wife behind a waterfall. Hrolfssaga Kraka and the noble deed of freeing the land for Hrolf undertaken by Bothvarr Bjarki.

- C108. LEE, Alvin A. "Heorot and the 'Guest-Hall' of Eden."

See A50, E36, H38.

The harrowing of hell in the "Descent into Hell" of the Exeter Book and Beowulf's journey in the mere. The light of heaven is present at the moment of victory in both poems.

- C109. LEVINE, Robert. "Ingeld and Christ: A Medieval Problem." Viator: Medieval and Renaissance Studies, 2 (1971), 105-28.

Review: D. G. Scragg, The Year's Work in English Studies, 52 (1971), 70-71.

See E37.

Grendel's mere and Aeneas' descent into hell and also that of Orpheus.

- C110. LIESTOL, Knut. "Beowulf and Epic Tradition." American-

Scandinavian Review, 18 (1930), 370-73.

Grendel's mere and its features of marshland, waterfall and mountain stream. The waterfall is an essential part of the tradition as seen in Grettissaga and the Saga of Samson the Fair. In the Orvaroddssaga, a female troll lives by a great waterfall, in Baeringssaga a giant does likewise. In the Gull Thoris Saga dragons frequent a pool under a waterfall and in Landnámabok a man, Torstein Raudnef, was a pagan priest and sacrificed to a waterfall. In a new Icelandic tradition there are several references to trolls in waterfalls who carry off their victims to their abodes--caverns underneath waterfalls or nearby gorges. In Norway, Asbjørnsen's tale of the "Three Goats" has a troll living under a bridge. The Bear's Son Tale and its difficulties.

C111. LORD, Albert Bates. "Beowulf and Odysseus."

See B19, L47, N50.

The slaying of Penelope's suitors and the slaying of Grendel compared; both are disturbers of the peace and in both works there is a desire for revenge. The descent to the underworld is examined.

C112. LOTSPEICH, Henry G. "Beowulf, 1363, 'hrinde bearwas.'" JEGP, 29 (1930), 367-69.

Review: M. Daunt, The Year's Work in English Studies, 11 (1930), 55.

An explanation of why there should be frost covered woods at Grendel's mere when it could not have been winter, the fact that Glam was killed at Christmas time, the Sandhaugar episode takes place on Yule Eve, in Hrolfssaga Kraka the beast that Bjarki kills only raids at Christmas time and therefore there may be some connection between winter and the raids of fiends and trolls.

C113. LYONS, Clifford P. "A Note on Beowulf 760." Modern Language Notes, 46 (1931), 443-44.

Review: D. E. M. Clarke, The Year's Work in English

Studies, 12 (1931), 71-72.

Grendel's fingers bursting in the powerful grip of Beowulf is similar to an incident in Kingsley's Hereward the Wake.

- C114. MACKENZIE, Donald A. "Beowulf's Fight with Grendel." Times Literary Supplement, 23 November 1935, p. 770.
Reply to Davies, "Beowulf's Fight with Grendel." (C52)

Review: D. E. M. Clarke, The Year's Work in English Studies, 16 (1935), 81.

A Scottish analogue in which the female demon is more terrible than the male. A Skye story where the hero has to engage in battle with the avenging mother of a male giant he has slain and gains a cave treasure as a result of victory, including a sword with a golden hilt.

- C115. ----- Scottish Folk-Lore and Folk Life: Studies in Race, Culture and Tradition. Glasgow: Blackie, 1935.

The Scottish story known as "Finlay the Change-ling" collected in Skye tells of a giant mother who is fiercer than either her husband or sons and a magic sword also figures in this story. Another similar tale is "How Fin went to the kingdom of the Big Men" where a mother of a giant comes to avenge her son's death.

- C116. ----- Teutonic Myth and Legend. New York: Wise, 1934.

See J17, 06.

Both Beowulf and Dietrich, in one of the poems of his cycle, rid a court of man-eating monsters. The hag-mother appears in Scottish Highland giant-lore, analogous to the Glam and Beowulf story.

- C117. MCNAMEE, Maurice B. "Beowulf--An Allegory of Salvation?" JEGP, 59 (1960), 190-207. Discussed by Bonjour, "Beowulf et le démon de l'analogie." (C11)

Review: R. M. Wilson, The Year's Work in English Stud-

ies, 41 (1960), 54.

Reprinted in An Anthology of Beowulf Criticism. Ed. Lewis E. Nicholson. South Bend, Indiana: University of Notre Dame Press, 1963, pp. 331-52.

See E38, G42.

The episode of Grendel's mere is similar to the resurrection of Christ as told in Paul's Epistle to the Romans. The cave of Grendel is Hell and bears a resemblance to the description of hell in the apocryphal Gospel of Nicodemus and the seventh Blickling Homily.

- C118. MACKIE, W. S. "The Demons' Home in Beowulf." JEGP, 37 (1938), 455-61. Reply to Lawrence, "The Haunted Mere in Beowulf" (C105) and replied to by Lawrence, "Grendel's Lair." (C104)

See N52.

The descriptions of hell in religious literature especially "Visio Sancti Pauli" and the similarity of landscape with that in the episode at Sandhaugar in Grettissaga.

- C119. MAGOUN, Francis Peabody., Jr. "Béowulf A': A Folk-Variant." Arv: Tidskrift för Nordisk Folkminnesforskning, 14 (1958), 95-101. Answered by Charles, "Béowulf 2069b-2199: A Variant." Neuphilologische Monatschrift, 67 (1966), 113-17.

See H39.

That Beowulf, like Grettir at Thorhallstadir, is lying down when the demon attacks.

- C120. ----- "Béowulf in Denmark: an Italo-Brazilian Variant." In Mélanges de linguistique et de philologie: Fernand Mossé in memoriam. Paris: Didier, 1959, pp. 247-55.

Review: R. M. Wilson, The Year's Work in English Studies, 40 (1959), 61.

A variant of the Beowulf story called "O Monstro de Caim" in which only the names of Beowulf and Grendel have remained unaltered through the centuries while the time and place has been

unified to the Viking Age.

- C121. MALONE, Kemp. "Grendel and Grep." PMLA, 57 (1942), 1-14.

Review: D. Whitelock, The Year's Work in English Studies, 23 (1942), 38.

The fight of Biarco and the bear told in Saxo Grammaticus and Hrolfssaga Kraka. Saxo's account of the domination of the Danish court by Grep, one of the young king Frotho's kinsmen, and how Eric and Roller in Norway decide to visit Denmark, engage in battle and kill Grep.

- C122. -----, "Grendel and his Abode." In Studia Philologica et Litteraria in honorem Leo Spitzer. Eds. A. G. Hatcher and K. L. Selig. Bern: Francke, 1958, pp. 297-308.

Review: R. M. Wilson, The Year's Work in English Studies, 40 (1959), 60-61.

The descriptions of Grendel's mere and the scenery in Grettissaga, the saga of Ormr Störolfssonar and the seventeenth Blickling Homily about the vision of St. Paul--the question of a picture of a hell on earth.

- C123. MEYER, Elard Hugo. Indogermanische Mythen. Berlin: Ferd. Dummlers Verlagsbuchhandlung, 1887. Vol. II, "Achilleis." (German)

See D61, G45, L52, M16.

Beowulf, like Indra and Hector, is a defender behind closed doors in a fierce combat.

- C124. MOGK, Eugen. "Altgermanische Spukgeschichten: Zugleich ein Beitrag zur Erklärung der Grendel-episode im Beowulf." Neue Jahrbücher für das klassische Altertum Geschichte und deutsche Literatur, 43 (1919), 103-17. (German)

The Grendel story as one of the traditional Germanic ghost-revenant-living-dead stories and thus similarities of Beowulf and Grettissaga, the story of Thórolf, the Hávartharsaga,

the story of Asvit in Saxo, and the Saga of Eirik the Red.

- C125. MORRIS, R. The Blickling Homilies of the Tenth Century. London: Oxford University Press for the Early English Text Society, 1880.

The description of St. Paul's vision in the dedication of St. Michael's Church ("To Sanctae Michaeles Maessan") resembles the description of Grendel's mere including the existence of the rimy or frosty woods.

- C126. MUSGROVE, S. "Beowulf on Perelandra."

See B22, G47.

The contest of Ransom and the Un-man in Perelandra in which the Un-man has a similar appearance to Grendel, the battle is without weapons but using a handgrip, the flight to the sea is like Grendel's to his mere and the underwater cavern, Ransom has to kill for a second time rather in the way Beowulf chops Grendel's head off after he is dead.

- C127. OLRIK, Axel. The Heroic Legends of Denmark.

See A70, B24, F64, G49, J19.

Beowulf and Bjarki are connected only loosely by the fact that they both fight and kill marauding monsters.

- C128. OLSON, Oscar Ludvig. "Beowulf and 'The Feast of Bricriu.'"

See B25, H43.

The Old Irish saga Fled Bricrend ("The Feast of Bricriu") in which the superhuman Cuchulinn proves himself among men in the night against goblins, a monster, and a giant and by cutting the head off from the monster, whose shoulder is bruised.

- C129. OPLAND, Jeff. "A Beowulf Analogy in Njáls saga." Scandinavian Studies, 45 (1973), 54-58.

Review: D. G. Scragg, The Year's Work in English Studies, 54 (1973), 77.

See G51.

In Njalssaga the events that took place at the Allthing after the murder of Hoskuld mirror Beowulf's three fights--Thorkell the Braggart fights a "spell virki" (a man preying on his fellow men), a "finngálkn" (a creature half man and half animal) and a flying dragon.

C130. PADEN, W. D. "Beowulf and the Monster."

See B26.

The figure on the Bayeux Tapestry, if it is Beowulf at all, is not fighting Grendel's mother but taking part in the destruction of sea monsters.

C131. PANZER, Friedrich. Studien zur germanischen Sagengeschichte. 1. Beowulf. Munich: Beck, 1910. (German)

Reviews: G. Binz, Beiblatt zur Anglia, 24 (1913), 321-37.

A. Brandl, Archiv für das Studium der neueren Sprache und Literaturen, 126 (1911), 231-35.

W. Golther, Neue Jahrbücher für das klassische Altertum, 25 (1910), 610-13.

A. Heusler, Englische Studien, 43 (1910), 289-98.

B. Kahle, Zeitschrift für deutsche Philologie, 43 (1911), 383-94.

W. W. Lawrence, Modern Language Notes, 27 (1912), 57-60.

W. J. Sedgfield, Modern Language Review, 6 (1911), 128-31.

C. W. v. Sydow, Anzeiger für deutsches Altertum, 35 (1911), 123-31.

Reprinted, Wiesbaden: M. Sandig, 1969.

See G52.

A collection of 202 of the Bear's Son tales from Germanic, Celtic, Romance, Slavic, Baltic, Albanian, Greek, Gypsy and other Indo-European sources including those from Asia, Africa and America with an enumeration of their basic components and classified according to groups

within this group. Beowulf is compared to salient features of other works, Grettissaga, Thattur af Grími Skeljungsbana, the stories of Orm Storolfsson, Bjarki, Beánriogain Na Sciana Breaca.)"The Queen with the Speckled Dagger" or "The Queen of the Many-coloured Bed-chamber.")

- C132. PELTOLA, Nilo. "Grendel's Descent from Cain Reconsidered." Neuphilologische Mitteilungen, 73 (1972), 284-91.

Review: D. G. Scragg, The Year's Work in English Studies, 53 (1972), 77.

See I24.

The canonical Book of Enoch tells how the offspring of men who sinned with the fallen angels grow up to be man-eating giants. The Book of Jubilees relates the stories of the angels of God's sons who were giants, lawless and corrupt. In Bede's "In Genesim" there is a connection made between the biblical giants and Cain, whereas the Old English "Genesis" has all the giants killed by the Flood.

- C133. PICKERING, James D. "The Conversion of the Haugbúi." Timarit Thjóðraeknisfelags íslendinga í vesturheimi, 47 (1966), 55-69.

See G53.

One of the recurring figures of the walking dead is the draugr who is an active haunter of the countryside. Grettissaga and the weaponless single combat with the success of the hero dependent on his main strength, the struggle takes place in the lair of the demon, the treasure and the sword. The Book of Job and the description of two monsters, their lair and Behemoth. St. Gregory's "Morals on the Book of Job," the account of Behemoth here also. The apocryphal Book of Enoch with reference to the giants, children of earthly females and fallen angels of God, Leviathan in the ocean and Behemoth in the waste-land.

- C134. POWELL, Frederick York. "Beowulf and Watanabe-No-Tsuna." In An English Miscellany Presented to Dr.

Furnivall. Oxford: Clarendon Press, 1901, pp.395-96.

. A Japanese hero of the tenth century who fought off the demon, Oni, with his master's renowned sword, Hinge-Kiri, and tore off his arm.

C135. PUHVEL, Martin. "Beowulf and Celtic Under-water Adventure." Folklore, 76 (1965), 254-61.

Old Irish parallels of the "Land beneath the Wave" (Tir-fo-thuinn) in "The Voyage of Maeldun," "Gillie of the Ferule," "The Wooing of Emer," "The Pursuit of Gilla Dacaire," "The Fate of the Children of Tuireann," and Breton lays and Arthurian romances.

C136. ----- "The Deicidal Otherworld Weapon in Celtic and Germanic Mythic Tradition." Folklore, 83 (1972), 210-19.

See I30.

The death of Grendel's mother and multiple examples of the killing of a deity with a weapon uniquely suited for the occasion.

C137. ----- "The Melting of the Giant-Wrought Sword in Beowulf." English Language Notes, 7 (1969), 81-84.

Review: R. M. Wilson, The Year's Work in English Studies, 50 (1969), 72-73.

See D69.

The miraculous consuming nature of certain "hyperdestructive" blood in Old Irish parallels, "Brislech mor Maige Muirtheimne," the slaying by Cernach of the king of Leinster, the "Battle of Magh Leana" in which spears are blood-scathed. The fantastic body heat of Cuchulinn in his battle rage especially in Táin Bó Cúailnge.

C138. ----- "The Might of Grendel's Mother." Folklore, 80 (1969), 81-88.

Old Irish and Old Scottish folktale parallels,

including a modern Irish one based on the twelfth century work "Acallam na senorach," to the mighty hag seeking to avenge her offspring.

- C139. RAGLAN, FitzRoy Richard Somerset. The Hero: A Study in Tradition, Myth and Drama. London: Watts, 1936.

Reprinted, New York: Vintage, 1956.

See D70, K21.

In Grettissaga, the Glam and the troll-woman fights demonstrate it is a more recent form of Beowulf and that they both have a common mythological basis.

- C140. RENOIR, Alain. "Point of View and Design for Terror in Beowulf." Neuphilologische Mitteilungen, 63 (1962), 154-67.

Review: R. M. Wilson, The Year's Work in English Studies, 43 (1962), 56-57.

Reprinted in The Beowulf Poet: A Collection of Critical Essays. Ed. Donald K. Fry. Englewood Cliffs, N. J.: Prentice-Hall, 1968, pp. 154-66.

In the presentation of terror in the approach of Grendel into Heorot, the point of view of the singer is important as illustrated also by references in the Aeneid and Zola's La Bête Humaine. The description of Grendel's eyes and their evil is reminiscent of Glam's threat to Grettir in Grettissaga at the end of their fight.

- C141. ----- "The Terror of Dark Waters: A Note on Virgilian and Beowulfian Techniques." In The Learned and the Lewed: Studies in Chaucer and Medieval Literature. Ed. Larry D. Benson. Cambridge, Mass.: Harvard University Press, 1974, pp. 147-60.

Grendel's mere and Avernus in the Aeneid are true analogues whose differences as well as their similarities are significant critical discoveries.

- C142. ROBERTSON, D. W. Jr. "The Doctrine of Charity in Med-

ieval Literary Gardens: A Topical Approach through Symbolism and Allegory." Speculum, 26 (1951), 24-49.

Reprinted in An Anthology of Beowulf Criticism. Ed. Lewis E. Nicholson, South Bend, Indiana: Notre Dame Press, 1963, pp. 165-88.

Grendel's mere, like a similar description in the Blickling Homilies, suggests Hell, the evil garden taken anagogically; the monster that lives in the pool is the militant heretic or worldly man; frost and ice covering the trees are traditional symbols for Satan; the hart is the faithful Christian as in Bede's poem on Psalm 42. Another Old English evil garden appears in the beginning of "Doomsday," based on the "De Die Judicii" attributed to Bede in which the speaker fears for his state of sin and the coming of Doomsday rather like the beginning of the Divine Comedy.

- C143. ROSIER, James L. "The Uses of Association: Hands and Feasts in Beowulf." PMLA, 78 (1963), 8-14. Reply by Byers, "On the Decorating of Heorot." PMLA, 80 (1963), 299-300.

Review: R. M. Wilson, The Year's Work in English Studies, 44 (1963), 73.

See D72, N66.

The hero's antagonists either being or described as wolves is paralleled in Scandinavian works. The devil himself is often called this or takes the shape of a wolf.

- C144. RYDBERG, Viktor. Undersökningar i germanisk mytologi.

See A72, D73, F67, I32.

In the Voluspá there is a parallel to the marauding habits of Grendel and his mother in Hate, son of Angerboda.

- C145. SARRAZIN, Gregor. "Die Beowulfsage in Dänemark."

See A73.

The similarities of Beowulf and the Bothvarr

legend especially the account in Saxo Grammaticus about Biarco and Hialto as King Hrolf's champions. The account of old Frotho's fight with an old sorceress, including the journey down to the water's edge and the water monster.

- C146. ----- "Neue Beowulf-Studien: VI. Aet haergtrafum. VII. Fyrgenstream. VIII. Der Grendelsee. IX. Personennamen; Herkunft der Sage. X. Beowulfs Ende und Bodhvar Bjarkis Fall." Englische Studien, 42 (1910), 1-37. (German)

See E42, G54.

The waterfall and parallels in Andreas, "Phoenix," "Riddles." Grendel's mere is near to the Danish royal seat of Leire and some further reference to Tacitus, Virgil and Ovid.

- C147. SCHLAUCH, Margaret. "Another Analogue of Beowulf." Modern Language Notes, 45 (1930), 20-21.

Review: M. Daunt, The Year's Work in English Studies, 11 (1930), 55.

Flores Saga Konungs ok Sona hans contains a fight with a dragon-like water monster in which the hero is lowered to its cave by means of a rope held by a false friend.

- C148. SEDGEFIELD, Walter John. Beowulf Edited, with Introduction, Bibliography, Notes, Glossary, and Appendices.

See A77, D84, F74, G56, H50, L66, M18.

The Bear's Son Tale and the likenesses of the Grendel episode to the story of Orm Storolfs-son, the Grettissaga and more generally to the Hrolfssaga Kraka and Saxo's "Bjarkarimur."

- C149. SHIPPEY, Thomas Alan. "The Fairy-Tale Structure of Beowulf." Notes and Queries, 214 (1969), 2-11.

Review: R. M. Wilson, The Year's Work in English Studies, 50 (1969), 71.

The Bear's Son Tale and the folktale morphology theory that certain "functions" exist in any story, functions which are stable constant ele-

ments and of a limited number in an identical sequence. A general discussion of Beowulf and Russian fairy tales in the light of this story.

- C150. SIDHANTA, N. K. The Heroic Age of India: A Comparative Study. London: Keegan Paul, 1929.

See L68.

Examples of monster-slaying in the Anglo-Saxon Chronicle, the Iliad, Odyssey, Cuchulinn's adventures, the ballads of Marko and Ilya of Muroa, the Volsung story and the Mahābhārata. The exploits of youthful heroes in the stories of Achilles, Sigurthr, Marko, Dobrynya, and Beowulf.

- C151. SMITH, Charles Sprague. "Beowulf Grettir." New England-er and Yale Review, 40 (1881), 49-67.

The assumed analogical passages of Grettissaga (the story of Glam and the adventure at Sandhaugar), and Beowulf are placed next to each other and the similarities in their underlying plots are discussed. The Saga of Samson the Fair and the fight with the troll-wife for the Princess Valentina.

- C152. SMITH, Winifred. "The Source of an Interpolation in the Hjalmtérs Saga ok Ólvis." Modern Philology, 7 (1909-10), 209-20.

Thorsteinssaga Vikingssonar where Thorstein is a water hero like Beowulf and Faxi is a water demon, there is a submarine contest, blood is seen on the water and the hero returns safely.

- C153. SMITHERS, G. V. "The Making of Beowulf." Inaugural Lecture, University of Durham, 18 May 1961. Durham: Durham University Press, 1961.

Review: R. M. Wilson, The Year's Work in English Studies, 42 (1961), 57.

See E45, G59.

The first part of Beowulf has analogous material to Grettissaga, Hrolfssaga Kraka, The Saga

of Samson the Fair. A discussion of the Bear's Son Tale. Thorsteins thattr Uxafóts has a malignant troll in its story. Old Norse revenants, their mutilation and Grendel's glove.

- C154. SOUTHWARD, Elaine C. "The Knight Yder and the Beowulf Legend." Medium Aevum, 15 (1946), 1-47.

Reviews: M. Daunt, The Year's Work in English Studies, 27 (1946), 61.
G. D. Willcock, The Year's Work in English Studies, 27 (1946), 88-89.

Robert Biquet's "Lai du Cor," the tale of Yder, is an example of the Bear's Son Tale but came through Celtic sources, rather than Scandinavian ones like Beowulf. The resemblance of Beowulf and the Saga of Samson the Fair.

- C155. Item cancelled.

- C156. STEDMAN, Douglas. "Some Points of Resemblance between Beowulf and the Grettla (or Grettis Saga)."

See B32, F77, G61.

Grendel and Glam each hate the sound of music, their monstrous heads and horrible eyes, the bare-handed fight and the details of the havoc wrought in the fight. In the stories of the fight with Grendel's mother and Grettir's she-herd's lair in which each hero dives under to fight a second antagonist, the despair of his life, a peculiar weapon in the monster's haunt, and the place in this lair using similar exploits of Bothvarr Bjarki in Þakka are similar to those of Beowulf. Both come to the royal seat of the monster and slay a beast there.

- C1. Beowulf Translated into Modern English, with Introduction and Notes. London, 1925. Foreward "Beowulf and the Heroic Age" by J. R. R. Tolkien.

Reviews: E. Blackman, Review of English Studies, 3 (1927), 115-16.
S. J. Crawford, Modern Language Review, 22

(1927), 325-27.

E. V. Gordon, The Year's Work in English Studies, 6 (1925), 72-74.

F. Klaeber, Beiblatt zur Anglia, 37 (1926), 257-60.

A. Pompen, English Studies, 9 (1927), 115-17.

M. B. Ruud, Modern Language Notes, 43 (1928), 54-55.

See E48, G62.

In the Odyssey, Odysseus struggles with a monstrous foe in the form of Polyphemus who is yet under divine protection, whereas Grendel is identified as the foe of God but with the powers of darkness.

- C158. SYDOW, Carl Wilhelm von. "Beowulf och Bjarke." Skrifter utgivna av Svenska Litteratursällskapet. Studier i Nordisk Filologi, 14, 3 (1923), 1-46. (Swedish)

Reviews: H. Hecht, Beiblatt zur Anglia, 35 (1924), 218-19.

A. Heusler, Anzeiger für deutsches Altertum, 43 (1924), 52-54.

F. Holthausen, Beiblatt zur Anglia, 34 (1923), 357-58.

S. B. Liljegren, Neophilologus, 10 (1924), 73-74.

K. Malone, JEGP, 23 (1924), 458-60.

See N76.

Compares the Icelandic "Bjarkarímur," the accounts of Saxo Grammaticus, Hrólfs saga Kraka and argues a traditional Irish source for the Grendel portion of Beowulf, the Grettissaga and other manifestations of the Bear's Son Tale.

- C159. -----: "Irishes in Beowulf." Verhandlungen der 52. Versammlung deutscher Philologen und Schulmänner in Leipzig 1913, (Leipzig, 1914), 177-80. (German)

See G64.

An Irish-Gaelic tale of a hand coming through the window to catch the inhabitants of a room, getting cut off at the shoulder and leading the hero to its owner's lair. The Irish tradition of head-hunting. The Grendel fight and Bothvarr Bjarki's against the monster and Orm

the Strong's against the giant.

C160. TAYLOR, A. R. "Two Notes on Beowulf."

See B33, H55, I35.

Parallels in Grettissaga are the encounter of Grettir with the ghost of Kárr the Old, when he breaks into his burial mound which is similar to Beowulf's attack on the monster's lair and the fight with the marauding bear near the farm of Thorkell in which he wrestles with him and cuts off his paw with a special sword.

C161. THOMAS, Percy Goronwy. "Beowulf and Daniel A." Modern Language Review, 8 (1913), 537-39.

See E50, N78.

The sense of the occasion at the inspection of Grendel's arm and the scene in Belshazzar's hall.

C161. TOLKIEN, John Ronald Reuel. "Beowulf: The Monsters and the Critics." Proceedings of the British Academy, 22 (1936), 245-95.

Reviews: R. W. Chambers, Modern Language Review, 33 (1938), 272-73.

F. Klaeber, Beiblatt zur Anglia, 48 (1937), 321-23.

H. R. Patch, Modern Language Notes, 54 (1939), 217-18.

Separate reprints, London: Oxford University Press, 1937, 1958, 1960.

Reprinted in An Anthology of Beowulf Criticism. Ed. Lewis E. Nicholson. South Bend, Indiana: University of Notre Dame Press, 1963, pp. 51-103 and in The Beowulf Poet: A Collection of Critical Essays. Ed. Donald K. Fry. Englewood Cliffs, N. J.: Prentice-Hall, 1968, pp. 8-56.

See E52, L70.

The descriptions of Grendel and the Cyclops in the Odyssey and the Aeneid. The supernatural struggles of the northern and southern

gods, Cain against God.

- C163. TRENEER, Anne. The Sea in English Literature: From Beowulf to Donne. Liverpool: University Press of Liverpool, 1926.

Review: M. Daunt, The Year's Work in English Studies, 7 (1926), 65-66.

See L71.

Grendel's mother and Scylla in the Odyssey are alike in their malevolence.

- C164. VIGFÚSSON, Gudbrand. Sturlinga Saga including the Islendinga Saga of Lawman Sturla Thordsson and other Works. Oxford: Clarendon Press, 1878.

Grettissaga with its account of the fight with Glam and the troll-wife and monster at the waterfall is an Icelandic version of the struggle with Grendel and his witch mother. The similarities in the weapons used in these episodes are discussed.

- C165. VIGFÚSSON, Gudbrand and F. York POWELL. "Excursus III: On the Traces of Old Heroic Poems to be Found in the Icelandic Family Tales (Islendinga Sögur). 1. Gretti and Beowulf."

See B35.

The fight of Glam and Grettir, the torn cloak represents the torn arm of Grendel. The fight with the she-troll and ogress, the wound through the bowels, the weapon that inflicted it, and the cave in the mere are all parallels to the fight of Beowulf and Grendel's mother.

- C166. ----- . An Icelandic Prose Reader. Oxford: Clarendon Press, 1879.

The fight of Grettir with Glam and the torn cloak, which is Grendel's torn limb in the Beowulf version of the story.

- C167. VRIES, Jan de. Heroic Song and Heroic Legend. Trans B. J. Timmer. London: Oxford University Press, 1963.

Sprache und Literatur, 35 (1909), 490-93. (German)

The similarities between Fitela (Sinfjotli in Old Norse sources) and Hercules, both as children are required to kill snakes with their bare hands.

D16. ----- "Studien über das Beowulf-epos."

See A15, B4, C22, F10, G9, H10.

A discussion of the Finn "Episode" and the "Fragment." Hama and the "Brisinga mene," the legends about Eormenric and Dietrichs Flucht, "Widsith" and Loki's story of the necklace.

D17. CAMPBELL, Alistair. "The Use in Beowulf of Earlier Heroic Verse."

See A16, B5, F11, L11.

The Finn story and that there were two lays of Finn, one about the night attack (extant) and one on the death of Hnaef and the subsequent events. The close relationship of the Germanic cycles of Finnsburg and Hildebrand are discussed and the evidence for a cycle of Volsung lays (Sigmund and Sinfjotli) is examined.

D18. CHADWICK, Hector Munro. "Early National Poetry."

See A17, C27, E11, F13, K8.

The Finn story in both the "Episode" and the "Fragment." That Guthlaf and Ordlaif (Oslaf) in the Finn story can be identified as two Danish princes in Arngrim Jónsson's epitome of the Skjoldungasaga and perhaps Hengest here may be the Hengest who founded the kingdom of Kent. The martial deeds of Eormenric, Wudga and Hama as found in "Widsith," "Waldhere," Vilkina Saga and Beowulf. The mentions of Hnaef, Finn and Offa in "Widsith."

D19. CHADWICK, Hector Munro and Nora Kershaw CHADWICK. "The Ancient Literatures of Europe."

See A18, C28, G12, K9, L13.

The strength of heroes--Beowulf and Siegfried who slays twenty-nine men in one assault and overcomes seven hundred single-handed in another incident. Beowulf in the genealogies of other northern cycles--the Siegfried cycles, the Finn series.

D20. CHAMBERS, "Raymond Wilson. Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn.

See A19, C30, F15, G13, H11, I6, J3, L14, N14.

King Offa of the Angles is referred to in "Widsith," in Sweyn Aagesen and Saxo's accounts, the Vitae duorum Offarum. The connection with the Constance story and Drida/Thryth, the mix-up between the wife of Offa II and Offa I in Beowulf, the cruel queen and the classical Atalanta, Brunhilde in the Nibelungenlied, the story of Hermithruda who marries Amlethus in Saxo's account. The Finnsburg "Fragment" and "Episode" and a likely reconstruction.

D21. ----- Beowulf with the Finnsburg Fragment.

See B7, C32, H12, I7, J4, K10, L15, N15.

The loading of the boat with plunder in the Siegmund digression is also in Saxo after the fight with Frotho. Hama and his eternal rest interpreted as going to a monastery as he does in Thidreks Saga and certain heroes do in French romances.

D22. ----- Widsith: A Study in Old English Heroic Legend.

See A20, B8, F16.

A discussion of the stories of Offa in "Widsith," Uffo in Sweyn Aagesen and Saxo Grammaticus. Wudga and Hama in "Waldhere," Thidreks Saga, "Widsith" and their flight into exile. The character and the tales surrounding Eormenric in "Widsith," Beowulf and "Deor."

- D23. CHRISTENSEN, Bonnie Jean McGuire? "Beowulf and The Hobbit: Elegy into Fantasy in J. R. R. Tolkien's Creative Technique." Dissertation Abstracts International, 30 (1970), 4401-402A (Southern California).

See H14, N16.

The Hobbit incorporates all of the Finnsburg "Fragment" and one allusion from "Widsith."

- D24. CLARKE, Mary G. Sidelights on Teutonic History during the Migration Period.

See A21, C39, F17, G15, N17.

Siegmund and Sinfjotli in "Erikmal" have their place taken in the copy of it, "Hákonarmal," by Heremod and Bragi. The Finn saga is constructed from the "Fragment," "Episode," "Widsith," and extracts from the lost Skjoldungasaga (about Ordlaif and Guthlaif). Hengest as one of the first Teutonic invaders of Britain according to Bede and the Anglo-Saxon Chronicle. The story of Hama and the "Brosinga mene" in the references collected about the Ostrogothic king, Eormenric, in Beowulf, Thidreks Saga, "Widsith," and the Völsungasaga. Offa as mentioned in "Widsith," the genealogy in the Anglo-Saxon Chronicle, Vitae duorum Offarum, Saxo, Sven Aagesen and the confusion between the two Offas and their wives.

- D25. COOK, Albert Stanburrough. "The Possible Begetter of the Old English Beowulf and 'Widsith.'" Transactions of the Connecticut Academy of Arts and Sciences, 25 (1922), 281-346.

Reviews: Literary Review, 3 (1922), 744.

Times Literary Supplement, 4 May 1922, p. 294.

E. Ekewall, Beiblatt zur Anglia, 34 (1923), 37-39.

H. M. Flasdieck, Englische Studien, 58 (1924), 124-26.

F. Liebermann, Archiv für das Studium der neueren Sprachen und Literaturen, 143 (1922), 281-82.

J. Mansion, Musée Belge, 27 (1923), 55-56.

A. D. McKillop, JEGP, 23 (1924), 305-307.

Separate reprint, New Haven, 1922.

See E16, H18, L23, N22.

The Offa of "Widsith" and the Vitae duorum Offarum of St. Albans are discussed.

- D26. DEUTSCHBEIN, Max. "Die Sagenhistorischen und literarischen Grundlagen des Beowulfepos."

See B9, C54, F21, G20, K12, L24, M7.

The theory that the dragon fight of Siegmund/Siegfried and Beowulf is a universal theme.

- D27. DICKINS, Bruce. "Queen Cynethryth of Mercia." Proceedings of the Leeds Philosophical and Literary Society, 4, part I (1934), 54.

The wife of Offa II, Cynethryth, may not have been a lady of marked piety as described by Alcuin because she was the only Anglo-Saxon queen to have coins issued in her own image and super-inscription and so the question of whether she seized power during her son's short reign or whether it was done in her honour by Offa is raised.

- D28. DRONKE, Ursula. "Beowulf and Ragnarok." Saga-Book (Society for Northern Research), 17 (1969), 302-25.

See E20, F22, G21, H20; O3.

A discussion of the Fryr necklace, "Skaldskaparmal" tells of the god Heimdallr's (Hama's?) fight with Loki (Eormenric?) over the necklace which may have come from an old cultic use for the fertility goddess, perhaps a talisman for women in childbirth.

- D29. EARLE, John. "Beowulf II."

See B10, C57, F23, G22, L27.

Vitae duorum Offarum shows that Offa was a youth of no promise who became great like Beowulf himself. Beowulf was probably written for Offa II's son Ecgferth.

- D30. ----- The Deeds of Beowulf: An English Epic of

the Eighth Century Done into Modern Prose.

See A24, B11, C58, E21, F24, I12, J5, L28, N25.

"Brosinga mene" and the story of the home-fetching of the hammer in the Old Norse tradition. Offa and the "Vita Offae Secundi," the story which seems to pursue the Offa line as shown in the deeds related of his daughter, Eadburh, in Asser's Vita Alfredi.

- D31. FRY, Donald K. Finnsburh: Fragment and Episode. London: Methuen, 1974.

Review: D. G. Scragg, The Year's Work in English Studies, 55 (1974), 85.

See L32.

An investigation of the connection between the Finn "Fragment" and the "Episode" and the heroic ethic of vengeance in this story and as shown in other Germanic works.

- D32. ----- "The Hero on the Beach in Finnsburh."

See B12.

The theme of "the hero on the beach" involves a hero and his men on a beach where there is a flashing light and they are at the beginning or the end of a journey after which there is frequently a scene of carnage. The Finn "Episode" and "Fragment" contains a link with this scene which appears right from Beowulf to the Nibelungenlied, the hero guards the door in the face of flashing lights and there is a resultant slaughter of men.

- D33. GARMONSWAY, G. N. and Jacqueline SIMPSON. Beowulf and its Analogues including "Archaeology and Beowulf" by Hilda Ellis Davidson.

See A27, C65, F28, G27, J7.

The related analogical documents translated and grouped--"The Angles," Offa; "The Frisians and their Foes," Finn and Finn's adversaries; "The Volsungs," Siegmund and Fitela; "The Goths," Eormenric, Hama and the Necklace of the Brosings.

- D34. GEROULD, Gordon Hall. "Offa and Labhraidh Maen." Modern Language Notes, 17 (1902), 401-406.

The Anglian king Offa in Beowulf, Vitae duorum Offarum and the Danish tradition of Uffo compared to the early Irish hero, Labhraidh Maen, in the Book of Leinster and the Yellow Book of Lecain--both are kings unable to reign because of dumbness but who win their kingdoms through the recovery of their voices.

- D35. GIRVAN, Ritchie. "Finnsburh." Proceedings of the British Academy, 26 (1940), 327-60. Sir Israel Gollancz Memorial Lecture for 1941, read 26 March, 1941.

Reviews: K. Malone, Medium Aevum, 13 (1945), 88-91.
D. Whitelock, The Year's Work in English Studies, 23 (1942), 36-37.

The Finn "Episode" in Beowulf is differently conceived and presented than the "Fragment" and therefore cannot be placed within the poem.

- D36. GOEBEL, Julius. "The Evolution of the Nibelungensaga." JEGP, 17 (1918), 1-20.

A fusion of the Siegfried stories and the changes it goes through in the Edda, the Völsungasaga, "Sigfríðlied," fragments of Low German songs in the Thidreks Saga, Nibelungenlied, and Beowulf. Siegmund, Sigurth and Siegfried are various names of the same hero, one famous deed transformed to another. The suggestion of the murder of Siegfried in Beowulf.

- D37. ----- "On the Original Form of the Legend of Sigfrid." PMLA, 12 (1897), 461-74.

The analogical and assimilative processes in the Siegfried cycle especially in Beowulf, "Lied von Lürnen Seyfrid," Edda, Nibelungenlied, and Völsungasaga.

- D38. GOUGH, A. B. "The Constance-Saga." Palaestra: Untersuchungen und Texte aus der deutschen und englischen Philologie 23. Eds. Alois Brandl and Erich Schmidt. Berlin: Mayer und Müller, 1902. (English)

- Reviews: E. Eckhardt, Englische Studien, 32 (1903), 110-13.
 M. Weyrauch, Archiv für das Studium der neueren Sprachen und Literaturen, 111 (1903), 453-54.

Traces the Constance saga through the tale of Thrytho, Offa and Cynethryth of Mercia in Vitae duorum Offarum where Offa II's wife Quendrida is identified with the historical Cynethryth and her story is similar to the one in Beowulf. The connection with the Norse heroine Thúthr in "Grimnismal" and Herm thruda in Saxo, a queen of Scotland who was proud and haughty, but who reformed after marriage like Brunhilde in the Siegfried cycle.

- D39. GRIMM, Jacob Ludwig Karl: "Sintarfizilo." Zeitschrift für deutsches Altertum und deutsche Literatur, 1 (1841), 2-6. (German)

The story of Siegfried and the Völsungs, Siegmund and Fitela, and the reputation of Siegmund as the dragon-slayer and gainer of a treasure hoard. The progression of the Old High German "Sintarfizilo" to the full name of "(Sindur)-fitela."

- D40. GRIMM, Wilhelm. Die deutsche Heldensage. Göttingen: Bertelsmann, 1829. (German)

Second edition, revised by Karl Müllenhoff, Berlin, 1867.

Third edition, Gütersloh: Bertelsmann, 1889.

See I14.

Sigurd's method of killing from below in the northern stories as opposed to the way Siegmund throws a weapon that goes through to stick on the wall in Beowulf. The loading-up of treasures in a ship in the Eddic story, on horses in the German songs, Siegmund and Fitela (Sinfjotli) and the Völsungasaga, the Eddic songs and the Nibelungenlied. The Brosinga necklace and the account in the Thrymsaga. Hama and Eormenric in Saxo Grammaticus. Heremod and Siegmund are mentioned together in the "Hyndlaliede."

- D41. GRUNDTVIG, Nikolaus Fredrik Severin. Beowulfes Beorh

eller Bjovulfs-Drapen, det Old Angelske Heltedigt.

See A30, F31, J9, K14.

The connection between the Finnsburg "Fragment" and "Episode" noted. The story of Offa, including mentions in Frankish chronicles and genealogies, the story of King Herod's daughter Thora in Saxo and the Icelandic Regnar Lodbrokssaga. The Siegmund tradition is discussed.

- D42. GRÜNER, Hans. Mathei Parisiensis Vitae duorum Offarum, in ihrer Manuskript- und Textgeschichte. Diss. Munich 1906 (Kaiserslautern: Buchdruckerei Ph. Rohr, 1907). (German)

The history, extent and textual criticism of the manuscripts of Vitae duorum Offarum.

- D43. HAACK, Otto. Zeugnisse zur altenglischen Heldensage.

See A31, N28.

The mention of Finn in "Widsith," Beowulf and Nennius' genealogy. The Offa/Thryth tradition as found in the Vitae duorum Offarum and the question of the character of Offa's wife as carried on in the works of Chaucer and Gower.

- D44. HAMEL, Anton Gerard van. "Hengest and his Namesake." In Studies in English Philology: A Miscellany in Honor of Frederick Klaeber. Eds. Kemp Malone and Martin B. Ruud. Minneapolis: University of Minnesota Press, 1929, pp. 159-71.

Whether Hengest, leader in the Saxon conquest and the Hengest of Finnsburg are the same person using evidence from Bede's Ecclesiastical History of the English People, the Anglo-Saxon Chronicle, Gilda's Historia, and Nennius' Historia Britonum.

- D45. HART, Thomas E. "Tectonic Design, Formulaic Craft, and Literary Execution: The Episodes of Finn and Ingeld in Beowulf."

See A33.

The Finn "Episode" as regards the unity and

structure of the whole poem with some mention of the works of Homer and Virgil.

D46. HENRY, P. L. "The Opening of the Finnsburg Fragment."

See A35.

The Ingeld story of the attack on his guests and the similar theme in the tale of Finn and Hengest is paralleled by the tale of Ingcel's slaughter of King Conaire in Togail Bruidne Da Derga.

D47. HINTZ, Howard W. "The 'Hama' Reference in Beowulf" 1197-1201." JEGP, 33 (1934), 98-102.

Review: M. Serjeantson, The Year's Work in English Studies, 15 (1934), 64.

Hama and monastic retirement in the Thidreks Saga and the "Widsith" reference.

D48. HOLLANDER, Lee M. The Poetic Edda.

See A39, 116.

The torque, "Brosinga-mene," and the shining necklace that appears in the Thrymskvitha.

D49. HOOPS, Johannes. Beowulfstudien. Heidelberg: Carl Winter, 1932.

Reviews: M. Daunt, The Year's Work in English Studies, 13 (1932), 57-58.

R. Girvan, Modern Language Review, 28 (1933), 244-46.

W. v. d. Graaf, Museum, 43 (1935), 12-15.

F. Holthausen, Beiblatt zur Anglia, 43 (1932), 357-58.

G. Hubener, Literaturblatt für germanische und romanische Philologie, 56 (1935), 241-43.

F. Klaeber, Englische Studien, 67 (1932-3), 399-402.

K. Malone, English Studies, 15 (1933), 94-96.

K. Malone, Modern Language Notes, 48 (1933), 206.

E. von Schaubert, Literaturblatt für germanische und romanische Philologie, 57 (1936), 26-31.

C. L. W. Review of English Studies, 10 (1934),

94-95.

See E28, N33.

The Siegmund story told of the most famous of heroes against whom Beowulf was to be measured.

- D50. JIRICZEK, Otto Luitpold. Die deutsche Heldensage. Strasbourg: Trübener, 1893. (German).

Fourth printing, Leipzig: Göschen, 1906.

Partly translated in Northern Heroic Legends. M. G. Bentinck-Smith. London: Dent, 1902.

See I18.

Beowulf is part of the early building of the heroic tradition of the Siegfried saga, the Hildebrandslied.

- D51. KASKE, R. E. "The 'Eotenas' in Beowulf."

See C90, E33.

The term "eotan" ("giant") was a vehicle of insult and in the Finn "Episode" it means the Frisians, the enemies, who were traditionally large anyway, rather than the Jutes as in the Skáldskaparmál.

- D52. KENNEDY, Charles W. Beowulf: The Oldest English Epic.

See A43, B16, C92, E34, F39, G35, H31, J11.

The heroic exploits of Siegmund and Sinfjotli in Völsungasaga, and the Middle High German Nibelungenlied. A short recapitulation of the Volsung revenge (the dragon fight is done here by Sigurd, Siegmund's posthumously born son). A general reconstruction of the Finn saga from the "Episode" and "Fragment."

- D53. KLAEBER, Frederick. "Beowulfian Minora."

See A46, G39, N39, O5.

The plight of Hildeburg in the Finn "Fragment" and the Völsungasaga where treachery is laid

at the door of the entertaining hosts.

- D54. KRAPPE, Alexander Haggerty. "Der blinde König." Zeitschrift für deutsches Altertum und deutsche Literatur, 72 (1935), 161-71. (German)

See F43a.

The story of Offa or Uffo in English and Danish traditions from Vitae duorum Offarum, Sven Aagesen and Saxo Grammaticus, the identity of his father and the universal tradition of afflictions (blindness, muteness) which miraculously disappears.

- D55. ----- . "La Légende des Harlungen." In Etudes de de Mythologie et de Folklore Germanique. Paris: Librairie Ernest Leroux, 1928, pp. 137-74. (French)

The story of Eormenric as told in Thidreks Saga, his nephews Egard and Aki in a fifteenth century version in Heldenbuch, the earliest mention in "Widsith," the "Annales de Quedlinbourg," Saxo Grammaticus, the Middle High German Dietrichs Flucht, several Latin "Lives." Other Germanic legends about two brothers, Greek and Roman prototypes, the Vedic Aśvins who steal the fiancée of the Sky God.

- D56. LARSEN, Henning. "Wudga: A Study in the Theodoric Legends." Philological Quarterly, 1 (1922), 128-36.

Wudga, one of the heroes mentioned as accompanying Hama, in the catalogue of Gothic warriors as saving Theodoric's life in "Waldhere." In Beowulf Hama runs off with the necklace, and his course is traced in the other stories from Jordanes' De Origine Actibusque Getarum to Middle High German stories.

- D57. LAWRENCE, William Witherle. Beowulf and Epic Tradition.

See A49, B18, C102, F44, G40, H37, J14, L46, M13:

An interpretation of the Finn story from the Finnsburg "Fragment" and "Episode."

- D58. MCGALLIARD, John C. "Beowulf and Bede."

See A53, F47, K19, L49.

In Bede's Ecclesiastical History of the English People there is an account which tells of the royal families of Egfrith of Northumbria and Ethelred of Mercia--a blood feud, settled by money and marriage, and the tragic situation of a lady whose brother was slain by her husband.

D59. MALONE, Kemp. "Swerting."

See A65, F54.

Hama in Beowulf is Amr, the brother of Oli in "Hyndunljoth" and "Frá Fornjoti." Hama and Onela were third opponent figures of Froda in Saxo's account as well as that of Arngrimur.

D60. -----. "'Widsith' and the Hervararsaga." PMLA, 40 (1925), 769-813.

See F55.

The mention of Eormenric in both "Widsith" and Beowulf.

D61. MEYER, Elard Hugo. Indogermanische Mythen.

See C123, G45, L52, M16.

While Beowulf is the same sort of story as the Dietrich and Siegfried cycles, it has neither Freyr nor Thor as gods and stands near to the demon-type myth.

D62. MOGK, Eugen. "Die germanische Heldendichtung mit besonderer Rücksicht auf die Sage von Siegfried und Brunhild." Neue Jahrbücher für das klassische Altertum, 1 (1898), 68-80. (German)

The composite Germanic heroic song cycle of Siegfried and Brunhilde from the three major sources--Nibelungenlied, Thidreks Saga and an Eddic lay. Beowulf has the earliest mention of the dragon fight which originally involved Siegmund rather than Siegfried.

- D63. MOORMAN, Frederic William. "English Place-Names and Teutonic Sagas." Essays and Studies by Members of the English Association, 5 (1914), 75-103.

See M17, N56.

Evidence in English place-names suggests that it was Siegmund rather than his son who killed the dragon.

- D64. MÜLLENHOFF, Karl. "Die alte Dichtung von den Nibelungen. 1. Von Sigfrids Ahnen."

See A66, F59.

An examination of Siegfried's ancestors in the Ynglingasaga, Volsungasaga and the Ormsbok. The relationship of Siegmund and Sinfjotli and that of Siegmund and Fitela in Beowulf. The confusion of Siegfried and Siegmund as the dragon slayer.

- D65. NECKEL, Gustav. "Sigmunds Drachenkampf." Edda (Nordisk Tidskrift för Litteraturforskning, Oslo), 13 (1920), 122-40, 204-29. (German)

See G48.

The hints and incompleteness revolving around Siegmund's dragon fight put in place with other northern accounts.

- D66. -----, Die Überlieferungen vom Gotte Balder: Dar- gestellt und Vergleichend Untersucht.

See A69, F60.

A discussion of Siegmund and Heremod used as a pair together in the Eddic "Hyndlaliéd," "Eirik-smal" and the tradition of heroic deeds about the two.

- D67. PANZER, Friedrich. Deutsche Heldensage im Breisgau. Heidelberg: Carl Winter, 1904. (German)

The Eormenric and Dietrich saga is traced through the early Germanic stories of the mediaeval era. The likelihood that Hama is Heima and Eormenric is Ermenrich and the

"Brosinga mene" is "Brisingamen" of the Norse stories.

- D68. PATZIG, H. "Zur Episode von Thryth im Beowulf." Anglia, 46 (1922), 282-85. (German)

The problem of the two Offas and their wives and the character and identity of Beowulf's Thryth. Thryth's similarity to Saxo's Queen Hermithruda. Thryth's status before marriage is similar to that of Brunhilde in the Nibelungenlied.

- D69. PUHVEL, Martin. "The Melting of the Giant-Wrought Sword in Beowulf."

See C137.

The melting of the hot dragon in the Siegmund episode and the miraculous consuming nature of certain blood in Old Irish parallels.

- D70. RAGLAN, FitzRoy Richard Somerset. The Hero: A Study in Tradition, Myth and Drama.

See C139, K21.

Siegfried the dragon slayer in the Völsungasaga and the Nibelungen saga and that it is Siegmund who is the real dragon killer as correctly told in Beowulf.

- D71. RICKERT, Edith. "The Old English Offa Saga." Modern Philology, 2 (1904-5), 29-76, 321-76.

A discussion of what must have been the Old English Offa saga cycle using the Vitae duorum Offarum, Beowulf and "Widsith" and the independent developments of the same story in the histories of Saxo and Sven Aagesen and so on to Norse and Danish correspondences. An examination of the stories connected with Offa's wife, including the mediaeval Petronilla story, the Constance story and the "Lay of Emare."

- D72. ROSIER, James L. "The Uses of Association: Hands and

Feasts in Beowulf."

See C143, N66.

Vitae duorum Offarum and the stories of Offa I and II combined in Beowulf, the threat that the queen would be hamstrung. The persecuted queen of Offa I and the malicious Quendrida of Offa II influenced the conception of Thryth.

- D73. RYDBERG, Viktor. Undersökningar i germanisk mytologi.

See A72, C144, F67, I32.

A construction of the probable Finn story from the Finnsburg "Episode" and "Fragment."

- D74. SANDBACH, Francis E. The Nibelungenlied and Gudrun in England and America. London: David Nutt, 1904.

Beowulf and "Widsith" help fix the age of the Nibelungenlied. Beowulf shows agreement with "Hürnen Seyfrid" in mentioning the rock, the melting of the dragon and the gaining of the treasure. Fitela is the Norse (Sin)fj8tli, Sigurd's half brother (the German Sintarvizzilo found in Bavarian legends of the ninth and tenth centuries.

- D75. SARRAZIN, Gregor. "Neue Beowulf-Studien: ..."

See A75, E41, N68.

Offa as she appears in Saxo Grammaticus and the Ynglingasaga.

- D76. SCHICK, J. "Die Urquelle der Offa-Konstanze-Sage." In Britannica: Max Forster zum sechzigsten Geburtstage, 1869. Leipzig: Tauchnitz, 1929, pp. 31-56. (German)

A tracing of the legend to recent times--the story of Offa's wife and the tradition from the Vitae duorum Offarum, Beowulf, Saxo, and Chaucer's Constance and other Germanic and Indian stories and possibly even those from Greek and Syrian sources.

- D77. SCHLAUCH, Margaret. Chaucer's Constance and Accused

Queens. Diss. Columbia 1927.

Published, same title, New York: New York University Press, 1927.

The Vitae duorum Offarum is a version of the Constance story. Drida, heroine of the second. Offa may have fled from her father, her ferocious temper may equate her with Berta, the daughter of Charlemagne. The lady in Beowulf may have been a mix of Drida, the bad-tempered lady in the Latin "Vita" and wife of Offa II and Thryth, bride of the continental Offa I.

- D78. SCHNEIDER, Hermann. "Studien zur Heldensage: 1. Zur Sigmundsage." Zeitschrift für deutsches Altertum und deutsche Literatur, 54 (1913), 339-43. (German)

The relationship of the Siegmund and the Siegfried stories to see if Siegmund is the real dragon slayer. "Eiriksmal" and the account of the exploits of Siegmund and Sinfjötli.

- D79. SCHOFIELD, William Henry. "Signy's Lament." PMLA, 17 (1902), 262-95.

Siegmund is the father of his sister's son, Sinfjötli (Fitela) and in Völsungasaga the lament of Signy tells of the conception of his son.

- D80. Item cancelled.

- D81. Item cancelled.

- D82. SCHÜTTE, Gudmund. "Anglian Legends in Danish Traditions." Acta Philologica Scandinavica, 16 (1943), 233-38.

See F70.

If Thryth is the same person as Saxo's Herminthrud there can be no direct literary transmission of one to the other because of the way the details of both legends differ.

- D83. ----- "Vidsjd og Slægtssagnene om Hengest og Angantyr." Arkiv för Nordisk Filologi, 36 (1919-20),

1-32. (Danish)

See F73.

A study of the origin of Angantyr, Ongentheow and Hengest in Saxo, Beowulf, "Widsith," and Ynglingasaga that proves a connection between the three, if not that they are the same person.

- D84. SEDGEFIELD, Walter John. Beowulf Edited, with Introduction, Bibliography, Notes, Glossary, and Appendices.

See A77, C148, F74, G56, H50, L66, M18.

Offa is mentioned in the Anglo-Saxon Chronicle, "Widsith" and in Danish histories, the Vitae duorum Offarum. The tale of Brida may be a Germanic mythological story of the Valkyrie Thythr.

- D85. SHIPPEY, Thomas Alan. Old English Verse.

See A78, E44, G57, H51, L67.

Correspondences of the Finnsburg "Fragment" and "Episode." The heroic ethic displayed in the attack of Finn on his guests and Hengest's surrender in following his lord's murderer and subsequent retraction of his word and the fighting spirit of "The Battle of Maldon."

- D86. SMITHERS, G. V. "Four Cruces in Beowulf." In Studies in Language and Literature in Honor of Margaret Schlauch. Eds. Mieczysław Brahmér, Stanisław Helsztynski and Julian Krczyzanowski. Warsaw: Polish Scientific Publishers, 1966.

Review: R. M. Wilson, The Year's Work in English Studies, 47 (1966), 67-68.

Reprinted, New York, Russell and Russell, 1971, pp. 413-30.

See N74.

Saxo Grammaticus' account of Hermithruda, who marries Amlethus after having turned over a new leaf, her similarity to Thryth in Beowulf.

D87. STANLEY, Eric Gerald. "Beowulf."

See A81, F76, G60, H54, N75.

Offa as mentioned in Beowulf, "Widsith" and the Anglo-Saxon Chronicle genealogy for the year 757.

D88. STEFANOVIĆ, Svetislav. "Zur Offa-Thrytho-Episode im Beowulf." Englische Studien, 69 (1934), 15-31. (German)

Offa's wife in Beowulf and Vitae duorum Offarum, the Old Irish saga of Branwaine, King Lear, Siegfried and Brunhilde and the Valkyries, the Constance cycle and the Hilde cycle in the Eddic poems.

D89. SUCHIER, Hermann. "Über die Sage von Offa und Thrytho." Beiträge zur Geschichte der deutschen Sprache und Literatur, 4 (1877), 500-21. (German)

The strange coming of Quendrida, wife of Offa II, abandoned in the sea. The accounts of Offa and wife in Nennius, the Anglo-Saxon Chronicle and Sven Aagesen. Thuthr as a Valkyrie in the "Grimnismal." Hermithruda, Queen of Scotland, whose grandchild was Uffo and who is a true parallel to Brunhilde in the Siegfried saga cycle.

D90. TRAUTMANN, Moritz. Finn und Hildebrand: Zwei Beiträge zur Kenntnis der altgermanischen Heldendichtung. Bonn: Hanstein, 1903. (German)

Reviews: G. Binz, Zeitschrift für deutsche Philologie, 37 (1905), 529-36.
H. Jantzen, Neue Rundschau, 22 (1903), 619-21.
H. Jantzen, Die neueren Sprachen, 11 (1903-4), 543-48.

See N79.

A separate transcription of the Finn "Episode" and "Fragment," and a discussion of the likely composite Finn saga.

D91. VRIES, Jan de. Heroic Song and Heroic Legend.

See C167, F82, J29.

That there was a current tradition of richly heroic Scandinavian material is shown by the numerous allusions to Siegmund, Eormenric, Finn, and Offa.

D92. WHITBREAD, L. "Beowulfiana."

See A85, E53, I38, J30, N86.

The plight of Hildeburg and a similar incident in the Anglo-Saxon Chronicle.

D93. WHITELOCK, Dorothy. The Audience of Beowulf.

See A86, C172, E54, F87, G67, N87.

The story of Eormenric and Hama in the Thidreks Saga and the reference to Hama's entering a monastery. The Brosing's necklace and the "Brisingamen" of Old Norse tradition. The story of Siegmund's begetting of Fitela in the Volungasaga. The Vitae duorum Offarum in which the earlier Offa had a nasty wife, Drida. Offa in "Widsith" and in Saxo's Historia Danica and Sven Aagesen's Annales Ryensis.

D94. WILLIAMS, R. A. The Finn Episode in Beowulf: An Essay in Interpretation. Cambridge: Cambridge University Press, 1924.

Reviews: Notes and Queries, 149 (1925), 89.

Times Literary Supplement, 19 March 1925, p. 182.

E. Blackman, Review of English Studies, 1 (1925), 228-31.

H. M. Fladieck, Literaturblatt für germanische und romanische Philologie, 47 (1926), 156-64.

E. V. Gordon, The Year's Work in English Studies, 5 (1924), 72-74.

H. Hecht, Anzeiger für deutsches Altertum, 44 (1925), 121-25.

J. Kindervater, Literarisches Centralblatt, 76 (1925), 1744.

F. Klaeber, Beiblatt zur Anglia, 37 (1926), 5-9, Reply by Williams, Beiblatt zur Anglia, 38

(1927), 61-63, Klaeber's apology, Beiblatt zur Anglia, 38 (1927), 160.

K. Malone, JEGP, 25 (1926), 114-17.

H. Schreuder, Neophilologus, 11 (1926), 294-97.

W. J. Sedgefield, Modern Language Review, 20 (1925), 338-39.

The Finn saga, the "Epišodè" and "Fragment" put together using incidents from the Atlakvitha and the Nibelungenlied with regard to Attila Guthran and Gunnar, suggests that Finn's invitation to Hnaef was in order to possess himself of the latter's treasure in collusion with Hildeburg, and so provides a motive for the feud.

D95. Item cancelled.

D96. WRENN, Charles L. Beowulf with the Finnesburg Fragment.

See A87, B39, C175, E56, F89, H58, I41.

Eormenric as Ermanaric in Ammianus Marcellinus Jordanes' Getica, also in "Widsith" and "Deor." Finn as well as being mentioned in "Widsith" is in the Mercian genealogy. Offa is praised in "Widsith," his father and son are mentioned in the Old English genealogies. Hengest in the Finn story is part of a tradition of his role as an exile and mercenary which stretches to Lawmon's Brut. "Brisingamen" as it appears in the Eddic poems, was made originally by the fire dwarfs and belonged to Frijaf. The cycle of stories about Sigurthr and Siegmund and Fitela which ends in the Nibelungenlied.

D97. ----- A Study of Old English Literature. London: Harrap, 1967.

Review: R. M. Wilson, The Year's Work in English Studies, 48 (1967), 55.

See F90, H59, L75.

Eormenric, the late fourth century Gothic ruler, is mentioned in "Widsith," "Deor" and Beowulf. A discussion of the names which are also those of famous characters closely connected with Britain--Offa, Hengest and Finn--and which are also all mentioned in Anglo-Saxon genealogies.

E. Hrothgar's Sermon and other Religious Elements.

- E1. ANDERSON, George Kulmer. The Literature of the Anglo-Saxons.

See C1, D1, F1, L1.

The sentiment of the Blickling Homilies, i.e. that the end of the world is near, is reminiscent of the gnomic passages in Beowulf. "Caedmon's Hymn" and the mention of the song of Creation may be inspired by some work that preceded them. Hrothgar's sermon is influenced in its phrasing by the Vulgate.

- E2. BANDY, Stephen Charles. "Caines Cynn: A Study of Beowulf and the Legends of Cain." Dissertation Abstracts, 28 (1967), 1780A (Princeton).

How the legends of Cain in different forms may be observed in Beowulf. Jewish myth and what is found in the writings of the Church Fathers, especially the Augustinian concepts in City of God where Cain is declared the patriarch of the "city of men."

- E3. ----- "Cain, Grendel and the Giants of Beowulf."

See A3.

The monstrous kin of Cain, founders of the "city of men," are always opposed to the heirs of Abel and that all the iconography of gigantism in Beowulf agrees with appropriate passages of St. Augustine's City of God.

- E4. BERKHOUT, Carl T. "Beowulf 3123b: Under the Malice-roof." Papers on Language and Literature, 9 (1973), 428-31.

Review: D. G. Scragg, The Year's Work in English Studies, 54 (1973), 76-77.

There is an allusive quality to the compound word deriving from patristic commentaries in the Apocrypha concerning those who conceal animosity and those who allow it to break forth openly. A suggestion of an apocalyptic doom for the Geats.

- E5. BLOOMFIELD, Morton W. "Beowulf and Christian Allegory: An Interpretation of Unferth."

See B2.

The allegorical setting of Unferth as the figure of Discordia unites Beowulf with the rest of the Christian mediaeval literature.

- E6. ----- "Beowulf, Byrhtnoth, and the Judgement of God: Trial by Combat in Anglo-Saxon England." Speculum, 44 (1969), 545-59.

Review: R. M. Wilson, The Year's Work in English Studies, 50 (1969), 72.

See H2, I3.

According to the notion of a judicial duel, as Beowulf came from outside to fight Grendel, justice may not necessarily have been on his side and it could be interpreted as a tempting of God, a forcing of Him to render a judgement when He may not be ready. A comparison of Beowulf's fight with Grendel with a similar episode in "The Battle of Maldon."

- E7. BONJOUR, Adrien. "Beowulf et le démon de l'analogie."

See C11, G6.

The Christian aspects of Beowulf and how Beowulf resembles Christ in certain ways. The baptismal quality of the harrowing of Hell and the basis of the apocryphal Nicodemus' account of Christ's battle with Satan.

- E8. BRODEUR, Arthur Gilchrist. The Art of Beowulf.

See A12, C14, H6, K5, L8, N9.

The similarity of the thought and language of Hrothgar's sermon and Daniel.

- E9. BUCHLOH, Paul G. "Unity and Intention in Beowulf." English Studies Today, 4 (1966), 99-120.

See G7, H9, K6.

In Bede's Ecclesiastical History of the English

People there are accounts of people abandoning the new religion in favour of the old, and hints in Poenitentiale Pseudo-Egberti and Wihtraed's Anglo-Saxon laws of people resorting to devil and spirit worship.

E10. CABANISS, Allen. "Beowulf and the Liturgy." JEGP, 54 (1955), 195-201.

Review: R. M. Wilson, The Year's Work in English Studies, 36 (1955), 60.

Reprinted in An Anthology of Beowulf Criticism. Ed. Lewis E. Nicholson. South Bend, Indiana: University of Notre Dame Press, 1963, pp. 223-32.

Correspondences between the actions of Christ and Beowulf, Beowulf's adventure and Christ's death, the harrowing of Hell and resurrection. Beowulf and its parallels with the Exultet said on the Holy Saturday and the baptismal liturgy. Recollections of the deluge and the Creation.

E11. CHADWICK, Hector Munro. "Early National Poetry."

See A17, C27; D18, F13, K8.

The devil as a murderous weapon-wielder and Ephesians 6.

E12. COOK, Albert. The Classic Line: A Study in Epic Poetry.

See C42, L20, N18.

How God or the gods impinge on the lives of mortals in Beowulf, the Iliad, Paradise Lost, and The Divine Comedy.

E13. COOK, Albert Stanburrough. "Beowulf 1039 and the Greek archi-." Speculum, 3 (1928), 75-81.

Review: M. Daunt, The Year's Work in English Studies, 9 (1928), 71.

Hrothgar as the "arch"-king is equal to the use of the term "king of kings" in the Vulgate and once in Greek in a document concerning safe conduct for certain officials in Asia Minor in

around 619.

- E14. ----- "Cynewulf's Part in our Beowulf." Transactions of the Connecticut Academy of Arts and Sciences, 27 (1925), 385-406.

Reviews: S. J. Crawford, Modern Language Review, 22 (1927), 94-96.
G. Hübener, Englische Studien, 61 (1927), 290-92.

See H16.

Hrothgar's sermon is similar to certain passages in Cynewulf's "Christ," "Elene" and "Juliana" in an account of the gifts of God conferred on men, that such gifts may bring forth pride and a warning against the sins that are wounds inflicted by Satan. Parallels in Gregory the Great's Homilies and Moralia, Ephesians, the Odyssey and Iliad.

- E15. ----- "The Old English Andreas and Bishop Acca of Hexham." Transactions of the Connecticut Academy of Arts and Sciences, 26 (1924), 245-332.

Reviews: E. Ekewall, Beiblatt zur Anglia, 36 (1925), 321-22.
H. M. Flasdieck, Englische Studien, 61 (1927), 288-90.
G. P. Krapp, Modern Language Notes, 40 (1925), 190-91.
F. Liebermann, Archiv für das Studium der neueren Sprachen und Literaturen, 149 (1925), 105-107.

See H17.

A discussion of whether Andreas is, in fact, the "Christian Beowulf."

- E16. ----- "The Possible Begetter of the Old English Beowulf and Widsith."

See D25, H18, L23, N22.

The sermon of Hrothgar may have grown out of the historical experiences of Aldfrith, the candidate of the title of this article.

- E17. CRAWFORD, Samuel John. "Beowulfiana." Review of English Studies, 7 (1931), 448-50.

Review: D. E. M. Clarke, The Year's Work in English Studies, 12 (1931), 69.

See G18.

Hrothgar's sermon resembles the letter of St. Boniface to Aethilbald of Mercia (744-7) regarding his perfidious ways.

- E18. DAVIDSON, Hilda Roderick Ellis. Gods and Myths of Northern Europe.

See A23, F18, G19.

A discussion of the creation of the world as told in Beowulf, the Voluspá, "Caedmon's Hymn," and Snorri's three accounts.

- E19. DOW, Janet. "Beowulf and the 'Walkers in Darkness.'" Connecticut Review, 4 (1970), 42-48.

Christ and Beowulf as manifestations of the archetypal pattern of the Saviour-Hero who meets up with and defeats Death and is reborn.

- E20. DRONKE, Ursula. "Beowulf and Ragnarok."

See D28, F22, G21, H20, O3.

The Christian moral teachings in Beowulf are in accord with other Old English poetry. The creation of the world, its destruction and resurrection is a theme of Old Norse material including the "Grimnismal" and the Voluspá.

- E21. EARLE, John. The Deeds of Beowulf: An English Epic of the Eighth Century Done into Modern Prose.

See A24, B11, C58, D30, F24, I12, J5, L28, N25.

The Danes and their heathen temples and the disavowal of paganism at the end of Troilus and Creseyde.

- E22. GOLDSMITH, Margaret E. "The Christian Perspective in

Beowulf. Comparative Literature, 14 (1962), 71-90.

Review: R. M. Wilson, The Year's Work in English Studies, 43 (1962), 56.

Reprinted in Studies in Old English Literature in Honor of Arthur G. Brodeur. Ed. Stanley B. Greenfield. Eugene, Oregon: University of Oregon Press, 1963, pp. 71-90.
and in An Anthology of Beowulf Criticism. Ed. Lewis E. Nicholson. South Bend, Indiana: University of Notre Dame Press, 1963, pp. 273-86.

See G28.

Hrothgar's sermon and its similarity to the Psalms. Disastrous pride in Beowulf and that he gave up his last days for the possession of the dragon's gold instead of serving the "divine trade" of St. Augustine and "Guthlac." (That is, worldly wealth for eternal life.)

- E23. ----- "The Christian Theme of Beowulf." Medium Aevum, 29 (1960), 81-101. Reply by Mitchell, "Until the Dragon Comes..." Some Thoughts on Beowulf." Neophilologus, 47 (1963), 126-38.

Review: R. M. Wilson, The Year's Work in English Studies, 41 (1960), 54.

See G29, H22.

Hrothgar's homily and St. Paul's first epistle to Timothy, the teachings of Gregory and St. Augustine. The strife of God's people and the race of Cain. The conception of "wyrd" and the Alfredian version of De Consolatione Philosophiae. "The Seafarer" and the ideal of earthly glory and heavenly reward.

- E24. ----- The Mode and Meaning of Beowulf. London: Athlone Press, 1970

Reviews: A. J. Bliss, Notes and Queries, n.s. 19 (1972), 111-13.
N. E. Eliason, JEGP, 70 (1971), 283-86.
J. Kennycrane, College English, 33 (1972), 830-39.
L. Whitbread, English Studies, 53 (1972), 548-51.

Beowulf and the Latin translation of the "Life"

of St. Antony by Evagrius in its similar material, especially the three temptations, the 2-part structure of the whole and the putting to flight of a monster.'

- E25. GREEN, Martin. "Man, Time and Apocalypse in Old English Literature." Dissertation Abstracts International, 32 (1972), 5737-38A (Indiana).

See H23.

The vision of the world in chaos and dissolution with divine order sensed behind it as in Beowulf, "Caedmon's Hymn," the "Phoenix," "Christ," and "The Order of the World." The conduct of man in expectation of the end of the world is demonstrated by both Christian saints and secular heroes. Apocalyptic literature of man's relationship to time and history between the Creation and the Day of Judgement.

- E26. HELTERMAN, Jeffrey. "Beowulf: The Archetype Enters History."

See A34, C76, L38.

In "Christ" and Beowulf, the house is seen as a body and the body as a house, a Christian notion.

- E27. HIGHER, Gilbert. The Classical Tradition: Greek and Roman Influences on Western Literature.

See C79, L39.

There is little influence of the Vulgate in Beowulf, except for strictly 'Old Testament' traditions.

- E28. HOOPS, Johannes. Beowulfstudien.

See D49, N33.

"Caedmon's Hymn" and portions of Beowulf as a mixture of Christian lyrical and epic elements.

- E29. IRVING, Edward B., Jr. Introduction to Beowulf.

See A41, C85, F35, H28, J10, M9.

The hymn about God's creation of the universe sung in Heorot and as it is described in Genesis. Bede's parable of the pagan view of life (the sparrow in the hall) in his Ecclesiastical History of the English People is like the metaphysical world of Beowulf, the courage in a hopeless world.

E30. ----- . A Reading of Beowulf.

See A42, B15, C86, H29, I17, L40, M10.

Hrothgar's sermon deals with Beowulf's transitory strength in the face of death in its many forms with the proper attitude that should be taken towards the things of the world. "The Fates of Men" and "The Gifts of Men" deal with these same two aspects important for the Christian hero.

E31. JONES, Gwyn. Kings, Beasts, and Heroes.

See C87, F37, G34, L41, M11.

The Christian allegory of Beowulf's three exploits. Aspects of the doctrine of Redemption and New Testament narration and theology found in Beowulf.

E32. KASKE, R. E. "Beowulf and the Book of Enoch."

See C89.

The story of the Danes' resorting to idol worship and an episode in the fragment of a Latin translation of the Book of Enoch which was available to the Beowulf poet.

E33. ----- . "The 'Eotenas' in Beowulf."

See C90, D51.

The Old Testament tradition of the "gigantes" as notorious enemies of God, characterized in the Old English "Genesis."

- E34. KENNEDY, Charles W. Beowulf: The Old English Epic.

See A43, B16, C92, D52, F39, G35, H31, J11.

Hrothgar's sermon is similar in material and spirit to Cynewulf's "Christ" and "Juliana."

- E35. ----- The Earliest English Poetry: A Critical Survey of the Poetry Written Before the Norman Conquest with Illustrative Translations.

See A44, C93, F40, G36, H32, J12.

The similarity of Hrothgar's homily in both tone and content to Cynewulf's "Christ" and "Juliana."

- E36. LEE, Alvin A. "Heorot and the 'Guest-Hall' of Eden."

See A50, C108, H38.

The Old English "Genesis" and "Caedmon's Hymn" and the metaphors of the middle earth and the treasure of the lasting grace of God. Adam and Eve's banishment is like that of the exiled thane. The scop's song in the hall and "Caedmon's Hymn." The ideal hall motif in "Guthlac." The fall of man in "Genesis B."

- E37. LEVINE, Robert. "Ingeld and Christ: A Medieval Problem."

See C109.

How, to answer Alcuin's famous question, heroic ideals can be combined with "passive" Christian principles. Pagan material put to Christian use as instructed by Gregory in Bede's Ecclesiastical History of the English People in Beowulf Nibelungenlied, Njalssaga, The Song of Roland, Andreas, and on into romantic courtly material.

- E38. MCNAMEE, Maurice B. "Beowulf--An Allegory of Salvation?"

See C117, G42.

As an allegory of the Christian story of salvation, Beowulf both echoes the liturgy and reflects New Testament theological dogma.

- E39. PETERS, Leonard J. "The Relationship of the Old English Andreas to Beowulf." PMLA, 66 (1951), 844-63.

See H45, I26, N59.

An attempt to determine whether Andreas is a "Christian Beowulf" by examining its apocryphal sources as well as Beowulf itself.

- E40. ROSE, Nancy. "Hrothgar, Nestor, and Religiosity as a Mode of Characterization in Heroic Poetry." Journal of Popular Culture, 1 (1967), 158-65.

Hrothgar's role in the poem is compared to that of Nestor in the Odyssey, both tell stories, advise the young and lament rhetorically. The Danes' attempt to placate evil shows the kind of dependence on gods which leads to inaction and strife and how Nestor sacrificed a great deal, concentrating more on ritual than the situation itself.

- E41. SARRAZIN, Gregor. "Neue Beowulf-Studien: ...".

See A75, D75, N68.

The story of Grendel and the advent of Christ in Paradise Lost and Paradise Regained as well as Cynewulf's Andreas show the common literary motif of good and evil in opposition.

- E42. ----- "Neue Beowulf-Studien: ..."

See C146, G54.

The heathen practices in "Ingwine," the Freyr cult and the paganism of the Danes at Hrothgar's court.

- E43. SCHÜCKING, Levin Ludwig. "Das Königsideal im Beowulf."

See B31, L65.

St. Augustine and the "imperator felix" and "rex justus" as seen in Beowulf and Hrothgar, who both care for their people. Hrothgar's speech on pride has an Augustinian-Gregorian (Cura Pastoralis) flavour. The mixture of the Germanic hero and the stoic Christian sensibilities.

E44. SHIPPEY, Thomas Alan. Old English Verse.

See A78, D85, G57, H51, L67.

The attitude that the soul is proud through lack of foresight in Hrothgar's homily, "Christ," "Daniel," "Guthlac," "The Gifts of Men," "Judgement Day I," and the proem to King Alfred's translation of Boethius.

E45. SMITHERS, G. V. "The Making of Beowulf."

See C153, G59.

The disposal of the treasure, the Christian repudiation of gold and heathen rites are discussed in relation to the Ynglingasaga.

E46. SMITHSON, George Arnold. The Old English Epic: A Study in the Plot Technique of the "Juliana," the "Elene," the "Andreas," and the "Christ" in Comparison with the Beowulf and with the Latin Literature of the Middle Ages. Berkeley, University of California Press, 1910.

Review: H. L. Creek, JEGP, 10 (1911), 640-42.

Reprinted, New York: Phaeton Press, 1971.

See H53.

Beowulf's central motif is that of the hero's valour and not the Christian ideals of love, faith and self-sacrifice.

E47. STANLEY, Eric Gerald. "Haethenra Hight" in Beowulf. In Studies in Old English Literature in Honor of Arthur G. Brodeur. Ed. Stanley B. Greenfield. Eugene, Oregon: University of Oregon Press, 1963, pp. 136-51.

Review: R. M. Wilson, The Year's Work in English Studies, 44 (1963), 73.

The meaning of Hrothgar's sermon is that one should not trust in worldly prosperity and there is a detachment of piety here from the pagan Danes, a similar situation in the Guthlac legend and part of "The Seafarer."

E48. STRONG, Archibald. Beowulf Translated into Modern English Rhyming Verse, with Introduction and Notes.

See C157, G62.

Hrothgar's sermon to Beowulf on humility after his victory is similar to the penance in the House of Holiness that the Red Cross Knight has to undergo in the Fairy Queen.

- E49. TAYLOR, Paul Beekman. "Some Vestiges of Ritual Charms in Beowulf."

See B34, G65, I36, L69.

In the Finnish Kalevala, Vainamoinen plays the role of priest, warrior and poet like Hrothgar. God's unfettering of nature powers in Beowulf and the Old English "Maxims I."

- E50. THOMAS, Percy Gorwry. "Beowulf and Daniel A."

See C161, N78.

There is a pride-passage with a warning in both Beowulf and "Daniel." The idolatry of the Danes is described much as that of Nebuchadnezzar and his followers.

- E51. THUNDYIL, Zacharias. "Doctrinal Influence of 'Ius Diaboli' on Beowulf." Christian Scholar's Review, 3 (1973), 150-69.

See G66, H56.

The Anglo-Saxon view of the conflict of God and the Devil, that since the Fall the devils possessed rights over man but that they were overcome by Christ in the redemptive struggle. The worship of idols by the Danes in their distress is paralleled by the thoughts of St. Paul recorded in his epistle to the Romans.

- E52. TOLKIEN, John Ronald Reuel. "Beowulf: The Monsters and the Critics."

See C162, L70.

The correspondence is noted between the song of origins in the Voluspá, the Old High German fragment known as "Wessobrunner Gebet," the song of Iopas in the Aeneid and the scop's song

in Heorot. The discussions of earthly wealth and transitory life in "The Seafarer" and that the meaning of "lof" (heavenly choirs and heaven) and "dom" (judgement) evolved from original pagan ideas.

- E53. WHITBREAD, L. "Beowulfiana."

See A85, D92, I38, J30, N86.

The two luminaries as light in the song of the scop and the Old English poem "Azarias." The harangue of Hrothgar and passages in "Deor" and Grettissaga. The apostrophe to earth and Gregory's epitaph in Bede's Ecclesiastical History of the English People.

- E54. WHITELOCK, Dorothy. The Audience of Beowulf.

See A86, C172, D93, F87, G67, N87.

Biblical allusions similar to "Genesis" and the Heliand that the audience would be expected to know from the Old Testament. The metaphors for the spiritual armour needed against the devil appear in Ephesians and the Vercelli Homily 4.

- E55. WILLIAMS, David Eliot. "Cain and Beowulf." Dissertation Abstracts International, 32 (1972), 6947-48A (Toronto).

The laws of fratricide and Cain and Abel in St. Augustine's City of God. That Beowulf is a poem of Christian apology in a semi-converted society.

- E56. WRENN, Charles L. Beowulf with the Finnesburg Fragment.

See A87, B39, C175, D96, F89, H58, L41.

The song of the Creation is taken from the account in Genesis and is paralleled by the song in Dido's hall in the Aeneid and the early parts of the Voluspá.

- E57. WRIGHT, Thomas. Biographica Britannica Literaria; or Biography of Literary Characters of Great Britain and Ireland Arranged in Chronological Order. Vol. 1. Anglo-

Saxon Period. London: J. W. Parker, 1842.

Reprinted; Detroit: Gale Research, 1968.

See J31.

Hrothgar's speech has a parallel in the Life of Merlin attributed to Geoffrey of Monmouth.

F. Hygelac, his Tribe and the Feuds with the Swedes.

- F1. ANDERSON, George Kulmer. The Literature of the Anglo-Saxons.

See C1, D1, E1, L1.

Gregory of Tours' reference to Hygelac's expedition and the historical truth of Beowulf.

- F2. ANSCOMBE, Alfred. "Beowulf in High Dutch Drama." Notes and Queries, 132 (1915), 133-34.

Genealogies show that "Boppe usz Tenelant" is Beowulf, Boppe in the Middle High Dutch lay of "Biterolf" is a pet-name, "Der Starke Poppe," Ackermann of Bohemia, tells of a hero with extraordinary strength.

- F3. ARNOLD, Thomas. Beowulf: A Heroic Poem of the Eighth Century with a Translation, Notes and Appendix.

See D2, H1, L3, N2.

A discussion of Hygelac as mentioned in the Gesta Regum Francorum and the account of Gregory of Tours.

- F4. BABB, Terry A. "Beowulf: Myth and Meaning."

See A2.

The fall of the Geats marks the dissolution of the northern world prior to the advent of Christianity.

- F5. BELDEN, H. M. "Onela the Scylding and Ali the Bold."

See A5.

The changes in the Swedish and Danish royal houses. Discussions of Aun and Ongentheow, Ottar and Onthere, Athils and Eadgils found in the Ynglingasaga and Beowulf.

- F6. BINZ, Gustav. "Zeugnisse zur germanischen Sage in England."

See A8, B1, D4, I2, M1, N4.

The occurrences of the names to do with Hrethel and his sons, Ongentheow and his descendants in Germanic literature.

- F7. BJÖRKMAN, Erik. "Haethcyn und Hákon." Englische Studien, 54 (1920), 24-34. (German)

See N5.

The possibility of a connection of the Haethcyn/Herebeald episode in Beowulf and the Nordic myth of Hqthr and Balder.

- F8. BOBERG, Inger M. "Die Sage von Vermund und Uffe."

See D5.

The story of the killing of Ottar (Ohthere) in Hrolfssaga Kraka, Ynglingasaga and Saxo. The account of Eadgils who is Athils in Hrolfssaga Kraka and the Ynglingasaga and Athislus in Saxo.

- F9. BROOKE, Stopford A. English Literature from the Beginning to the Norman Conquest.

See A13, C15, J1, L9, M5.

Gregory of Tours' account of the raid of Hygelac on the Hetware.

- F10. BUGGE, Sophus. "Studien über das Beowulf-epos."

See A15, B4, C22, D16, G9, H10.

That the Geatas are the Jutes and Swedes. The story of Ongentheow in the Ynglingasaga, Saxo, the Islendingabók.

- F11. CAMPBELL, Alistair. "The Use in Beowulf of Earlier Heroic Verse."

See A16, B5, D17, L11.

In the story of Onela, Beowulf replaced the person in the original lay who helped Eadgils

defeat him. Another cycle long gone might be that of Herebeald and his unlucky shot.

F12. CARPENTER, Rhys. Folk Tale, Fiction and Saga in the Homeric Epics."

See C26, N13.

The differentiation of saga and fiction and the historical references to Hygelac in Gregory of Tours' account and the Liber Monstrorum.

F13. CHADWICK, Hector Munro. "Early National Poetry."

See A17, C27, D18, E11, K8.

Beowulf was Bothvarr Bjarki who, in the "Skaldskaparmal" went with Athils against Ali. Hygelac's expedition mentioned in Gregory of Tours' Historia Francorum, the Liber Monstrorum. The Geats as the Gautar in Old Norse literature. In Saxo the Swedish prince Eadgils, son of Onthere, was known as Athils, son of Ottarr, and the conflict with Onela was named the battle on Lake Vener between Athils and Ali.

F14. CHADWICK, Nora Kershaw. "The Monsters and Beowulf."

See C29.

A discussion of the role of Hygelac in the account of Gregory of Tours, the Liber Monstrorum and the Liber Historia Francorum with regard to the two-way traffic of monster themes on the Continent.

F15. CHAMBERS, Raymond Wilson. Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn.

See A19, C30, D20, G13, H11, I6, J3, L14, N14.

That the Geatas are the Götar in southern Sweden. Gregory of Tours' account of Hygelac's attack on the Atuarli (Hetware), the Gesta Francorum and the Liber Monstrorum. Ongentheow is mentioned in "Widsith," his son and grandson as recorded in Beowulf are in the "Ynglingatal"

and the Ynglingasaga, Athils is Eadgils, son of Ottar or Onthere who made war on Ali or Onela. Bjarki in the Skjöldungasaga and the "Bjarkarimur" helps Athils against Ali just as Beowulf helps Eadgils against Onela.

F16. ----- Widsith: A Study in Old English Heroic Legend,

See A20, B8, D22.

The tradition of Athislus-Athils-Eadgils in Saxo Grammaticus, "Ynglingatal," "Widsith," and Beowulf.

F17. CLARKE, Mary G. Sidelights on Teutonic History during the Migration Period.

See A21, C39, D24, G15, N17.

As evidence of historical fact references in Beowulf, "Widsith," Scandinavian literature are taken to indicate the identity of the Geats, as well as the account of Hygelac in Gregory of Tours. The Swedish dynasty--Ongentheow, Onela, Onthere, Eanmund and Eadgils--as it appears in the Ynglingasaga, "Skaldskaparmal" and Hrolfssaga Kraka.

F18. DAVIDSON, Hilda Roderick-Ellis. Gods and Myths of Northern Europe.

See A23, E18, G19.

The Balder myth which starts as a story of rivalry between two brothers, Herebeald and Haethcyn, who are the Balder and Hoder of the Norse story.

F19. DETTER, Ferdinand. "Der Baldrmythus." Beiträge zur Geschichte der deutschen Sprache und Literatur, 19 (1894), 495-516. (German)

The Balder myth and fratricide, the event of the two brothers, Herebeald and Haethdyn as related in Voluspá, Vektamskvitha, Snorri's Edda, Hrómundarsaga Greipssonar, the Vikarr episode in Grautrekssaga and the Ynglingasaga.

- F20. -----. "Zur Ynglingasaga. 2. Der Baldrmythus. König Hygelac." Beiträge zur Geschichte der deutschen Sprache und Literatur, 18 (1894), 82-88. (German)

King Huggleikr/Huglethus appears in the story of the two brothers Alrekr and Eirikr, mentioned in both Saxo and Snorri, when Eirikr killed Alrekr while out riding without weapons, came to the throne in due course and was succeeded by Huggleikr. The Balder myth, the two sons of Othin, Hóthr and Balder and the latter's sudden and accidental death from the mistletoe arrow. Hygelac's expedition against the Hetware is contrasted with Huggleikr's against Haki and the achievements of Beowulf at that battle along with those of Geigathr and Svipdagr.

- F21. DEUTSCHBEIN, Max. "Die Sagenhistorischen und literarischen Grundlagen des Beowulfepos."

See B9, C54, D26, G20, K12, L24, M7.

A discussion of Hygelac's fateful raid as told in the Frankish chronicles.

- F22. DRONKE, Ursula. "Beowulf and Ragnarok."

See D28, E20, G21, H20, O3.

Hroth's accidental killing of his brother Balder is similar to the Haethcyn and Herebeald episode in Beowulf.

- F23. EARLE, John. "Beowulf II."

See B10, C57, D29, G22, L27.

Hygelac's court represents the Mercian royal family. The account of Hygelac's disastrous raid told in Gregory of Tours suggests that Beowulf may originally have been written in Latin from the land of the Franks.

- F24. -----. The Deeds of Beowulf: An English Epic of the Eighth Century Done into Modern Prose.

See A24, B11, C58, D30, E21, I12, J5, L28, N25.

Beowulf is to be identified with Bous, son of

Odin, said by Saxo to have fallen in battle with Hother about 340 A. D.

- F25. FARRELL, R. T. "Beowulf, Swedes and Geats." Saga Book (Viking Society for Northern research), 18, 3(1972).

Review: D. G. Scragg, The Year's Work in English Studies, 53 (1972), 75-76.

An analysis of Beowulf and the story of the Swedes and the Geats in other northern sources to see if there is any historical basis for the account of the destruction of the Geats.

- F26. FÖRSTER, Max. Beowulf-Materialien zum Gebrauch bei Vorlesungen.

See A26, C63.

A discussion of the accounts of Hygelac in Gregory of Tours' Historia Francorum, the Liber Historiae Francorum and the Liber Monstrorum de diversis Generibus.

- F27. GALTON, Dorothy. "The Bees and Beowulf." Times Literary Supplement, 19 March 1971, p. 325.

Review: D. G. Scragg, The Year's Work in English Studies, 52 (1971), 69.

Beowulf was a hero of a bee hunting people originally from the forests of Central Europe. The "Gety" are mentioned in Russian books on the origin of the Slavs and come from part of Central Europe, north of the Carpathians. The expedition of Hygelac is similar to the death of the Kiev prince, Igor, in 965 on an expedition to the Dievlyane.

- F28. GARMONSWAY, G. N. and Jacqueline SIMPSON. Beowulf and its Analogues including "Archaeology and Beowulf" by Hilda Ellis Davidson.

See A27, C65, D33, G27, J7.

All the major analogues and related documents translated and grouped under headings--"The Geats," "Beowulf," Hygelac--"The Swedes," Ongen-

theow, Onthere, Onela, Eanmund, Eadgils.

- F29. GIRVAN, Ritchie. Beowulf and the Seventh Century: Language and Content.

See A28, C67, J8, L34, N26.

Hygelac's raid as related in three Frankish sources.

- F30. GREENFIELD, Stanley B. "The Formulaic Expression of the Theme of Exile in Anglo-Saxon Poetry."

See C71, H25.

The status of excommunication and Beowulf as the lone survivor of Hygelac's raid with many other examples in Anglo-Saxon literature.

- F31. GRUNDTVIG, Nikolaus Fredrik Severin. Beowulfes Beorh Bjovulfs-Drapen, det Old-Angelske Heltedigt.

See A30, D41, J9, K14.

Gregory of Tours' account of the sortie of King Hygelac into Friesland.

- F32. HAGEN, Sivert N. "Classical Names and Stories in the Beowulf."

See A32, B14, C73, N30.

Mention is made of Hygelac's expedition according to the account of Gregory of Tours.

- F33. HAUPT, M. "Zum Beovulf." Zeitschrift für deutsches Altertum und deutsche Literatur, 5 (1845), 10 (German)

The accounts of "de getarum rege Huiglauco mirae magnitudinis" of the De Monstris et Belluis Liber, Hugleikr in Heimskringla, the Danish king Cochlag in the Gesta regum Francorum and Cochilaich of Gregory of Tours.

- F34. HERRMANN, Paul. Die Geschichte von Hrolf Kraki.

See A37, C77.

The battle or expedition against the Swedish king Onela (Alf) by his brother's sons in Old English, Danish and Icelandic traditions.

- F35. IRVING, Edward B., Jr. Introduction to Beowulf.

See A41, C85, E29, H28, J10, M9.

Gregory of Tours' account of the unsuccessful raid of Hygelac on Frankish territory in 521.

- F36. JONES, Gwyn. A History of the Vikings. London: Oxford University Press, 1968.

Reviews: Mediaeval Scandinavica, 2 (1969), 211-13.
U. Dronke, Notes and Queries, n.s.16 (1969), 270.

The disastrous raid of Hygelac in the Historia Francorum of Gregory of Tours, the Liber Historiae Francorum and the Liber Monstrorum (De Monstris et de Belluis Liber). The account of the wars between the Geats and the Swedes is similar to those of the wars of the Dapes and Swedes in the Ynglingasaga and the Skjöldunga-saga. The identity of the Geats is discussed.

- F37. ----- Kings, Beasts, and Heroes.

See C87, E31, G34, L41, M11.

Hygelac's disastrous expedition as related in the Liber Historiae Francorum, Liber Monstrorum (De Monstris et de Belluis) and Gregory of Tours' Historia Francorum.

- F38. KELLER, Wolfgang. "Beowulf der riesige Vorkämpfer."

See C91, H30.

Hygelac's fateful expedition as told in Gregory of Tours and the Liber Monstrorum de diversis generibus in which he is the one depicted as a gigantic champion. Beowulf's lazy youth, like Grettir's, is part of the Starke Hans tradition.

- F39. KENNEDY, Charles W. Beowulf: The Oldest English Epic.

See A43, B16, C92, D52, E34, G35, H31, J11.

Hygelac's famous expedition in Gregory of Tours' Historia Francorum, and in the Liber Historiae Francorum. In the Hrolfssaga Kraka Bothvarr aids Athils against Ali much as Beowulf does Eadgils against Onela.

- F40. -----. The Earliest English Poetry: A Critical Survey of the Poetry Written Before the Norman Conquest with Illustrative Translations.

See A44, C93, E35, G36, H32, J12.

The Swedish kings in the "Ynglingatal." The story of Hygelac in the Historia Francorum of Gregory of Tours and the eighth century Liber Historiae Francorum.

- F41. KER, William Paton. Epic and Romance: Essays on Medieval Literature.

See A45, C95, G37, H33, I19, L43.

The stories of Alboin in the Lombard history of Paulus Diaconus, the youth of Alboin has its counterpart in Beowulf as well as the generosity of Thurisvend.

- F42. KLAEBER, Frederick. Beowulf and the Fight at Finnsburg: Edited, with Introduction, Bibliography, Notes, Glossary and Appendices.

See C98, G38, M12.

Ongentheow and the Geats are readily identified in the story of King Ottarr Vendilkráka in the "Ynglingatal" and the Ynglingasaga.

- F43. -----. "Der Held Bēowulf in deutscher Sagenüberlieferung." Anglia, 46 (1922), 193-201. (German)

See L45.

A discussion of whether "Boppe," the name of the nephew of Herbort, king of Denmark in "Boppe usz Tenelant" is a pet-name form of Beowulf, the name is also seen in "Biterolf und Dietlieb," "Der Ackermann aus Böhmen,"

Colmare's "Annalen," Brother Berthold's Latin Sermons and Conrad von Megenberg's "Buch der Natur."

F43a. KRAPPE, Alexander Haggerty. "Der blinde König."

See D54.

The incident of Haethcyn and Herebald not only resembles the Balder myth but also an episode in Herodotus' account of the sons of Croesus, when the favourite son, Atys, is accidentally speared by his protector Adrastus.

F44. LAWRENCE, William Witherle. Beowulf and Epic Tradition.

See A49, B18, C102, D57, G40, H37, J14, L46, M13.

The references to Hygelac in Gregory of Tours, in the Liber Historiae Francorum and in a Latin treatise on monsters and prodigies. The slaying of Onela by Eadgils is paralleled by the tales of early Swedish kings in the Ynglingasaga in which Ali was slain by Athils.

F45. LEAKE, Jane Acombe. The Geats of Beowulf: A Study in the Geographical Mythology of the Middle Ages. Diss. Wisconsin 1963.

Published, same title, Madison: University of Wisconsin Press, 1967.

Reviews: A. H. Abel, Abstracts of Folklore Studies, 6 (1968), 45.
H. Beck, Historische Zeitschrift, 208 (1969), 657-58.
R. Beck, American Historical Review, 73 (1968), 1121.
J. J. Campbell, JEGP, 67 (1968), 691-94.
K. Malone, Speculum, 43 (1968), 736-39.
A. D. Mills, Notes and Queries, n.s.17 (1970), 68-69.
J. D. A. Ogilvy, English Language Notes, 5 (1968), 303-305.
G. V. Smithers, English Historical Review 86 (1971), 346-49.
R. M. Wilson, The Year's Work in English Studies, 48 (1967), 57.
C. L. Wrenn, Review of English Studies, 20.

(1969), 204-207.

A search for the identity of the people of the Geats, mainly from Christian and classical traditions rather than from the northern one, i.e. not references to the Gautar or Jutes, but the "Getae" and the "Geatas" in the known historical and fabulous analogues--the accounts about Hygelac, Hrolfssaga Kraka, Saxo and the "Ynglingatal."

F46. LEVANDER, Lars. "Sagotraditioner om Sveakonungen Adils."

See A51.

An examination of the chronology of the historical events in the reign of Beowulf using the verifiable accounts of Eadgils, Onela, Ongentheow, Ohthere.

F47. MCGALLIARD, John C. "Beowulf and Bede."

See A53, D58, K19, L49.

The story of Eadgil's final success at wresting the throne from Onela is similar to the account of Bede of Edwin of Northumbria in that the struggle for power was internal, but ready to involve other kingdoms. The grant of land given by the grateful Hygelac to Beowulf may have been substantial as Bede cites similar gifts.

F48. MAGQUN, Francis Peabody., Jr. "Beowulf and King Hygelac in the Netherlands: Lost Anglo-Saxon Verse-stories about this Event." English Studies, 35 (1954), 193-204.

Review: R. M. Wilson, The Year's Work in English Studies, 35 (1954), 40.

The possibility of a lost lay about the events of the death of Hygelac as recorded in Gregory of Tours' Historia Francorum, the Liber Historiae Francorum and the Liber Monstrorum de Diversis Generibus.

F49. MALONE, Kemp. "Etymologies for Hamlet." Review of English Studies, 3 (1927), 257-71 and 4 (1928), 257-69.

Reprinted in Studies in Heroic Legend and in Current

Speech. Eds. Stefán Einarsson and Norman E. Eliason.
Copenhagen: Rosenkilde & Bagger, 1959, pp. 204-25.

See L22.

Cuchullin's battle rage and the savage fighting of Ongentheow.

- F50. -----, "Hygelac." English Studies, 21 (1939), 108-19.

The historical and legendary stories of Hygelac in the Ynglingasaga (as Huggleikr) and Saxo Grammaticus' Gesta Danorum (as Huglec).

- F51. -----, "King Aun in the Rök Inscription." Modern Language Notes, 39 (1924), 223-26.

The inscription on the ninth century Rök stone and the Swedish royal family in Ynglingasaga and Beowulf. Aun II is Eamund.

- F52. -----, The Literary History of Hamlet: The Early Tradition.

See A62.

The story of Ongentheow traced in Beowulf, "Widsith," Ari's Islendingabók, Historia Norwegiae, Snorri's Ynglingasaga, Thjóðhólf's "Ynglingatal." The accounts of Hygelac as a Danish king according to Saxo and as a Swedish king in the Ynglingasaga. The Swedish wars in Ynglingasaga, Skjöldungasaga and the "Skaldskaparmál," the battle of Ali (Onela) and Athils (Eadgils) on the lake of Vaeni, and in Saxo, and later Old Icelandic tradition, "Hyndluljóth" which mentions both Ali and Halfdanr.

- F53. -----, "Royal Names in Old English Poetry."

See A64, B20.

In "Widsith" Hūn ruled over the Hætwere who were the Hetware, the victims of the Geatish raid in Beowulf.

- F54. -----, "Swerting."

See A65, D59.

A discussion of Onela as Ali in "Hyndluljóth," Óli in "Fra Fornjóti" and the Swedish royal family in the Ynglingasaga and "Skaldskaparmál." Hama and Onela were opponents of Froda in Saxo and Arngrimur's accounts. Saxo's tale of Froda and Swerting, who is named as uncle of Hygelac.

F55. -----. "'Widsith' and the Hervararsaga."

See D60.

The Icelandic Hervararsaga tells the story of Heithrekr who accidentally killed his brother Angantýr and is similar to the episode of Herebeald and Haethcyn, sons of Hrethel and the subsequent engagement with Ongentheow.

F56. -----. "'Widsith,' Beowulf, and Brávellir."

See B21.

The most important event for the Geats was not Hygelac's expedition against Theodric's domains as told by Gregory of Tours, but the attack of the Franks and Frisians indicated in "Widsith."

F57. MEYER, Kuno. Fianaigecht: Being a Collection of Hitherto Inedited Irish Poems and Tales Relating to Finn and his Fiana, with an English Translation. Royal Irish Academy Proceedings, Todd Lecture Series, 16. Dublin: Hodges, Figgis, 1910.

The Old Irish Finn cycle and the theme of father against son in Old Germanic traditions taken up by the Irish.

F58. MONTELIUS, Oscar. "Ynglingaätten." Nordisk Tidskrift för Vetenskap, Konst och Industri, 1918, 213-38. (Swedish)

Special note is taken that both Ottar (Othhere) and Adils (Eadgils), are mentioned in Beowulf and the Ynglingasaga, in an attempt to prove that the latter is true history.

- F59. MÜLLENHOFF, Karl. "Die alte Dichtung von den Nibelungen. 1. Von Sigfrids Ahnen."

See A66, D64.

In the Scandinavian tradition of Swedish kings, Onthere in Beowulf is King Ottar.

- F60. NECKEL, Gustav. Die Überlieferungen vom Gotte Balder: Dargestellt und Vergleichend Untersucht.

See A69, D66.

How the tragic destiny of King Hrethel when his son Haethcyn felled his brother, Herebeald is matched in the Balder story.

- F61. NERMAN, Birger. Studier Över Svärges hedna litteratur. Diss. Uppsala 1912 (Uppsala: Appelbergs, 1913). (Swedish)

Beowulf itself is a source for "Swedish pagan literature" coming from Götaland, particularly episodes in the Ynglingasaga, the story of Balder's slaying of his brother and the Brävalla battle poems, as well as parts of the accounts of Saxo Grammaticus. The Geats are the Jutes, and there are Jutish dragon parallels.

- F62. ----- "Ynglingsagan i Arkeologisk Belysning." Fornvännen (K. Vitterhets-, Historie- och Antikvitets Akademien, Stockholm), 12 (1917), 226-61. (Swedish)

Authenticates the events of the Ynglingasaga, the Ottar-Onthere and Adils-Eadgils episode.

- F63. Item Cancelled.

- F64. OLRIK, Axel. The Heroic Legends of Denmark.

See A70, B24, C127, G49, J19.

The death of Hygelac as recorded in the Frankish chronicles.

- F65. OUTZEN, Nicolaus. "Das angelsächsische Gedicht Beowulf,

als die Schätzbarste Urkunde des höchsten Alterthums von unserm Vaterlande." Kieler Blätter, 3 (1816), 307-27. (German)

See L58, N57.

A discussion of the extant mentions of the Goths/Geats from Gregory of Tours and Latin writers. Ongenþeow as Ogendus is mentioned in "Wilobrod's Life" by Alcuin and various annals.

F66. RICH, Carroll Y. "Unferth and Cain's Envy."

See B28.

The repeated motif of fratricide--Haethcyn, Unferth, Cain--at a time when brotherly love was very important.

F67. RYDBERG, Viktor. Undersökningar i germanisk mytologi.

See A72, C144, D73, I32.

The episode of Hoder and Haethcyn's shooting of Balder or Herebeald accidentally as told in Saxo Grammaticus and Beowulf.

F68. SCHRÖDER, Edward. "Nochmals Beowulf: 'Bienenwolf.'" Anglia, 57 (1933), 400.

Review: D. E. M. Clarke, The Year's Work in English Studies, 14 (1933), 89.

See N71.

In the "Salzburger Urkundenbuch" of the twelfth century, there is a reference to a "Biegolf," the name "Bee-wolf" may not be so unlikely as there are instances of women called "Swallow" and "Pigeon."

F69. Item cancelled.

F70. SCHÜTTE, Gudmund. "Anglian Legends in Danish Traditions."

See D82.

As a vengeful act the heroes from Jutland, Keto and Vigo, conquer the Swedish king Athisl because he killed their father, so is King Ongentheow killed by two brothers, Wulf and Eofor, after he had Haethcyn slain. There is a similar episode in "Ari Fróthi" when Egill is killed by Vottr and Fasti. (In the Swedish genealogy in the "Ynglingatal," Egill takes the place of Ongentheow.

- F71. ----- "The Geats of Beowulf." JEGP, 11 (1912), 574-602.

An attempt to determine the identity of the Geats by means of references from Gregory of Tours, Saxo, the Ynglingasaga, modern place-names in Jutland, a manuscript of fables of Phaedrus, and "Widsith."

- F72. ----- "Skjoldungsagnene i ny Laesemåde."

See A76.

Whereas Hygelac may be identified as Chochilaicus in the historical sources, there is a question whether his expedition and its historical reality should be allowed in the main part of the discussion of the role of the Skjoldungar in Beowulf.

- F73. ----- "Vidsid og Slaegtssagnene om Hengest og Angantyr."

See D83.

An examination of the origin of Angantyr, Ongentheow and Hengest in "Widsith," Beowulf, Saxo and the Ynglingasaga. The activities of Ongentheow against the Danes are placed at the southwestern border of Sweden.

- F74. SEDGEFIELD, Walter John. Beowulf Edited, with Introduction, Bibliography, Notes, Glossary, and Appendices.

See A77, C148, D84, G56, H50, L66, M18.

Hygelac as he is mentioned in Gregory of Tours' Historia Francorum, the Liber Historiae Francorum and the Liber Monstrorum. The identificat-

ion of the Swedish prince Eadgils, son of Ohthere, as Athils, son of Otarr, while Onela is Ali in the "Ynglingatal." The names that occur both in "Widsith" and Beowulf.

- F75. SMITHERS, G. V. "The Geats in Beowulf." Durham University Journal, 32 (1971), 87-103. Refutes Leake, The Geats of Beowulf: A Study in the Geographical Mythology of the Middle Ages. (F45)

Review: D. G. Scragg, The Year's Work in English Studies, 52 (1971), 69-70.

That the Geats are not the "Getae" of classical lore.

- F76. STANLEY, Eric Gerald: "Beowulf."

See A81, D87, G60, H54, N75.

Hygelac and the mention of him in the Liber Monstrorum and the De Monstris et de Belluis.

- F77. STEDMAN, Douglas. "Some Points of Resemblance between Beowulf and the Grettla (or Grettis Saga)."

See B32, C156, G61.

Bothvarr Bjarki in the Hrolfssaga Kraka fights for Athils against Ali as Beowulf extended aid to the Swedish prince, Eadgils.

- F78. STJERNA, Knut. Essays on Questions Connected with the Old English Poem of Beowulf. Trans. and ed. John R. Clark Hall. Coventry: Curtis and Beamish, 1912.

Reviews: Athenaeum, 1 (1913), 459-60.

Nation, 95 (1912), 386b-87a.

A. Brandl, Archiv für das Studium der neueren Sprachen und Literaturen, 132 (1914), 238-39.

F. Klaeber, JEGP, 13 (1914), 167-73.

E. T. Leeds, English Historical Review, 28 (1913), 148-51.

A. Mawer, Modern Language Review, 8 (1913), 242-43.

E. Mogk, Historische Vierteljahrsschrift, 18 (1921), 196-97.

A. Olrik, Nordisk Tidskrift, 44 (1915), II, 127.

G. Schütte, Arkiv för Nordisk Filologi, 33 (1917), 64-96.

See I34, J26.

A discussion of the Swedish people's history during the migration period largely taken from Beowulf and the Ynglingasaga, as well as of evidence of a stronghold, Vendel, which Ongentheow owned and commanded.

F79. STRÖMHOLM, D. "Försök över Beowulf-dikten och Ynglingasagan." Edda (Nordisk Tidsskrift för Literaturforskning), 25 (1926), 233-49. (Swedish)

Review: M. Daunt, The Year's Work in English Studies, 7 (1926), 62-63.

An identification of the Geats as the Goths. How history becomes tradition and an establishment and verification of the dates of the events of Beowulf by means of genealogies in the Ynglingasaga.

F80. Item Cancelled.

F81. UNWERTH, Wolf von. "Eine schwedische Heldensage als deutsches Volksepos." Arkiv för Nordisk Filologi, 35 (1918-19), 113-37. (German)

The stories of fratricide in the Herborg cycle, the Tristram story, the Balder cycle, and the story of Herebeald, Haethcyn and Hygelac. The Swedish wars involving Ongentheow, Onthere and Eadgils in the "Ynglingatal" and later references in Saxo Grammaticus.

F82. VRIES, Jan de. Heroic Song and Heroic Legend.

See C167, D91, J29.

The historical nature of the poem as demonstrated by the accounts of Hygelac's last expedition in Frankish sources.

F83. ----- "Die Starkadsage."

See A82.

The story of Olo, who may be Ali in West Germanic tradition and therefore may be Onela, son of Ongentheow, perhaps also his nephew Eanmund may be identified with Omundus, Olo's son in Saxo Grammaticus.

F84. WARDALE, W. W. Chapters on Old English Literature.

The mention of the historical Hygelac by Gregory of Tours and his name in the Liber Francorum, Liber Monstrorum. The Swedish royal family in the "Ynglingatal"--Ongentheow, Onthere, Onela, Eadgils, and Eanmund. Athils (Eadgils) is mentioned as Athileus by Saxo in connection with Hrolf Kraki.

F85. WENTERSDORF, Karl P. "Beowulf's Withdrawal from Frisia: A Reconsideration." Studies in Philology, 68 (1971), 395-415.

Review: D. G. Scragg, The Year's Work in English Studies, 52 (1971), 70.

That Beowulf may not have swum all the way from Frisia to Geatland for the words applied to swimming may mean a movement across sea in a craft of some kind. Lengthy sea journeys by a warrior alone were part of the Germanic literary heroic tradition as for example in "Riddles," "The Wanderer," Velent in Thidreks Saga, "The Husband's Message," and "The Seafarer."

F86. WEYHE, Hans. "König Ongentheows Fall." Englische Studien, 39 (1908), 14-39. (German)

A discussion of the Geatish battle against the Swedes and the identity of Ongentheow, Saxo's story of Athisl in his Gesta Danorum, Ari's Historia Norwegiae, and Snorri's Ynglingasaga. The Frankish chronicles and King Hygelac.

F87. WHITELOCK, Dorothy. The Audience of Beowulf.

See A86, C172, D93, E54, G67, N87.

The mention of Hygelac in Gregory of Tours' Historia Francorum, in the Liber Historiae Francorum (Gesta Francorum) and the Liber Monstrorum and how the story of Hygelac must

have been told across the Continent if he is to be identified with the "Hugleikr" of the Yngling-asaga and the "Hugleucus" of Saxo. Both Bjarki and Beowulf are connected with the slaying of Onela (Ali) and placing Eadgils (Athils) on his throne.

F88. WOOLF, Rosemary. "The Devil in Old English Poetry."

See B37, C174.

The relationship of Beowulf and Hygelac is contrasted with that of Satan and his followers in "Genesis B."

F89. WRENN, Charles L. Beowulf with the Finnesburg Fragment.

See A87, B39, C175, D96, E56, H58, I41.

Beowulf's sluggish youth is similar to the youth of Grettir and the two Offas in Vitae duorum Offarum. Hygelac's raid on Frankish territory in the Historia Francorum of Gregory of Tours, Liber Historiae Francorum, which mentions the Hetware as the raided tribe and the Liber Monstrorum. "Widsith" and the mention of the Danes, Geats and Swedes together and the identity of the Geats as the Old Icelandic Gautar. Ongentheow was known in Scandinavian tradition as Angantyr, his sons Ali, Ottarr and nephew Athils appear in the Yngling-asaga.

F90. ----- A Study of Old English Literature.

See D97, H59, L75.

The authentic and verifiable historical material in Beowulf as shown in the story of Hygelac's last expedition. The Swedes and Geats were of special interest to the Anglo-Saxons as suggested by their mention together in "Widsith."

G. The Dragon Fight and Wiglaf.

- G1. ARENT, A. Margaret. "Heroic Pattern: Old Germanic Hel-
mets, Beowulf, and Grettissaga."

See C2, L2, N1.

Grendel and the dragon motif are combined in the episode of Halogaland in Grettissaga. The beast types are often interchangeable as demonstrated in Fornaldarsogur, Valsthattr, Thorskfirthinga Saga, and Beowulf.

- G2. BERENDSOHN, Walter A. "Hrolfssaga Kraka und Beowulf-
epos."

See A7, C6.

Wiglaf plays the same sort of role as Hottr and if he is the same as Viggo or Vggr in northern traditions it may well be the same name altered in oral transmission.

- G3. BLACK, Nancy BreMiller. "The Hero's Fight with a Dragon or Giant Adversary in Medieval Narrative." Dissertation Abstracts International, 32 (1971), 3242A. (Columbia).

The hero's fight with a dragon or giant took on an added depth of meaning in later literary works, particularly in romantic matter as seen in "Eric et Enide," the "Yvain" of Chrétien of Troyes, Sir Gawain and the Green Knight, the Siegfried story, the "Tristan" of Gottfried of Strassburg, and the "Chanson de Geste Aliscans."

- G4. BOER, Richard Constant. Die altenglische Heldendichtung.
1. Beowulf.

See A9, C7, D6, M2, N6.

The comparison of Frotho's dragon fight and that of Beowulf.

- G5. ----- "Die Beowulfsage."

See A10, B3, C8, M3, N7.

The dragon fight recounted by Saxo Grammaticus

concerning Frotho and mythical interpretations of the dragon fight of Beowulf.

- G6. BONJOUR, Adrien. "Beowulf et le démon de l'analogie."

See C11, E7.

The tragic end of Beowulf is softened somewhat by the noble sentiments right at the end and a similar technique is used by Shakespeare in his tragedies.

- G7. BUCHLOH, Paul G. "Unity and Intention in Beowulf."

See E9, H9, K6.

Beowulf's tragic end is compared to those of the protagonists in the Hlothsivitha, the "Hamthismal" and the Atlakvitha.

- G8. BUGGE, Sophus. "Die Heimat der altnordischen Lieder von den Welsungen und den Nibelungen."

See D13.

In the Sigurtharkvitha, Brunhilde, like Beowulf, talks a long time before dying and also requests a funeral pyre, gets a glimpse of the future and seeks to justify her actions.

- G9. ----- "Studien über das Beowulf-epos."

See A15, B4, C22, D16, F10, H10.

Wiglaf's speeches are similar to those of Hjalti in Hrolfssaga Kraka, "Bjarkamal" and portions of Saxo Grammaticus.

- G10. CALLAHAN, Patrick J. "Tolkien, Beowulf, and the Barrow-Wights." Notre Dame English Journal, 7 (1972), 4-13.

Beowulf's fight with the barrow-dragon and the Lord of the Rings when Frodo rescues his companions from the power of a barrow-wight (a diabolical tomb spirit), both involve treasure, the breaking of an ancient curse on the treasure with courage in the form of sacrifice, and heroic morality.

- G11. CARNEY, James. Studies in Irish Literature and History.

See C25.

In the Tain Bó Fraich, the heroes return to the homeland after fighting a water monster and engage in battle with a dragon of guardianship and devastation.

- G12. CHADWICK, Hector Munro and Nora Kershaw CHADWICK. "The Ancient Literatures of Europe."

See A18, C28, D19, K9, L13.

The supernatural beings of northern literature are exemplified by the dragon in Beowulf and Fáfnir slayed by Sigurthr.

- G13. CHAMBERS, Raymond Wilson. Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn.

See A19, C30, D20, F15, H11, I6, J3, L14, N14.

The dragon fight has its parallel in Saxo's account of Frotho's dragon. The dragon fight of Beowulf of the Geats may have originally belonged to Beowulf of the Danes according to Saxo if Heremod was Lotharus and Beowulf Frotho.

- G14. CLARK, George. "Beowulf and Njálssaga."

See C37, L18.

In Njalssaga, Njal's supporters visit Thorkell Lakr who once had travelled to kill a flying dragon. In the Hartharsaga ok Holmverja there is an account of a raid on the drauger Soti's burial mound. The hero Bjorn in Gull Thorissaga is killed by the poison of the dragon he fights.

- G15. CLARKE, Mary G. Sidelights on Teutonic History during the Migration Period.

See A21, C39, D24, F17, N17.

The "Bjarkamal" as a corrupt reproduction of the speeches of Wiglaf and Beowulf at the end of the poem.

- G16. COFFIN, Richard Neal. "Beowulf and its Relationship to Norse and Finno-Ugric Beliefs and Narratives."

See A22, C40, L19, M6.

"Grön-Jette" from Danish folk-lore and the draugar or walking corpses, death mound beliefs at Old Uppsala and the dragon story in Beowulf.

- G17. COOK, Albert Stanburrrough. "Greek Parallels to Certain Features of Beowulf." Philological Quarterly, 5 (1926), 226-34.

Review: M. Daunt, The Year's Work in English Studies, 7 (1926), 54-57.

See L22.

Heracles and Beowulf compared, both slay monsters on behalf of a people aided by a trusted friend and are, in turn, conquered by death from their poisonous foe.

- G18. CRAWFORD, Samuel John. "Beowulfiana."

See E17.

Thomas Buckingham in 1431, as shown on the Buckingham brass in the chancel floor of North Leigh church, fought a serpent, killed it and was killed himself in the battle.

- G19. DAVIDSON, Hilda Roderick Ellis. Gods and Myths of Northern Europe.

See A23, E18, F18.

The flying dragon, like Nithhoggr in the Voluspá is a symbol of the world of the dead, especially as guardians of the burial mounds.

- G20. DEUTSCHBEIN, Max. "Die Sagenhistorischen und literarischen Grundlagen des Beowulfepos."

See B9, C54, D26, F21, K12, L24, M7.

The dragon fight in Beowulf is part of a universal theme like that of Siegfried only he does not die from it. Thor in his encounter with the Midgardserpent,

however, like Beowulf does die as a result of the combat.

G21. DRONKE, Ursula. "Beowulf and Ragnarok."

The dragon fight of Beowulf is similar to Thor's with the world-Serpent, a hero in defence of his people fighting a marauding dragon who dies at the effort in the Voluspá (in other Norse legends, however, he is victorious). Indra in the Mahābhārata in some accounts of his battle with Vritra, is required to suffer defeat and death. When both Thor and Indra die a new purified world rises up. Snorri's Edda has accounts of encounters in mutual death--Týr and the Hound of Hel, Garmr and Heimdall against Loki. "Muspilli" has the last fight of Elias against Anti-Christ, the anthropomorphic dragon, in the last days of the world and the signal for the final fires is the death of the hero.

G22. EARLE, John. "Beowulf II."

See B10, C57, D29, F23, L27.

The dragon story is paralleled in Basile's Pentamerone, a book of tales in the Neapolitan dialect published in the seventeenth century, in which a youth performs many deeds and ends by killing a dragon. In Gregory of Tours' Historia Francorum there are many instances of the desire of kings for possession of gold.

G23. EINARSSON, Stefán. "Old English 'Beot' and Old Icelandic 'Heitstrenging.'" PMLA, 49 (1934), 975-93.

Reprinted in Essential Articles for the Study of Old English Poetry. Eds. Jess B. Bessinger and Stanley J. Kahrl. Hamden, Conn.: Archon Books, 1968, pp. 99-158.

See L29.

Wiglaf's exhortation on behalf of Beowulf is similar to Aelfwine's speech in "The Battle of Maldon" and other passages in Hrolfssaga Kraka and the "Bjarkamal."

G24. FISHER, Peter F. "The Trials of the Epic Hero in Beowulf."

See C61, I13, L31.

The last fight of the Norse gods in the Voluspá when Thor slays the Midgarthsormr is very similar to the account of Beowulf's battle with the dragon. Sigurd in the Völsungasaga takes all the gold after killing Fafnir.

- G25. FONTENROSE, Joseph. Python: A Study of Delphic Myth and its Origins.

See C62.

The outlaw who robbed the treasure-hoard is like the Indra or Zeus who stole the Soma or the needed talisman. The dragon story is the familar dragon-slaying tale of northern and western Europe.

- G26. GAIDOZ, Henri. "Cúchulainn, Beowulf et Hercule."

See C64.

In the dragon fight Beowulf is accompanied on his expedition as is the hero in Cervantes' Don Quixote.

- G27. GARMONSWAY, G. N. and Jacqueline SIMPSON. Beowulf and its Analogues including "Archaeology and Beowulf" by Hilda Ellis Davidson.

See A27, C65, D33, F28, J7.

The analogues to the dragon fight found in "Fáfnismal," Saxo and Ragnars Saga Lothbrókar.

- G28. GOLDSMITH, Margaret E. "The Christian Perspective in Beowulf."

See E22.

The Chanson de Roland and Roland's refusal to call for help which destroys the youth of France are compared to Beowulf's tackling the dragon and thus endangering his people.

- G29. ----- "The Christian Theme of Beowulf."

See E23, H22.

The "wyrn" is the Tempter in the Garden of Eden in Genesis and the "draca" is a term used for a dragon who is the appropriate representation of malicious evil as in Bede's commentary "Explanatio Apocalypsis."

- G30. GREEN, Martin. "Man, Time, and Apocalypse in 'The Wanderer,' 'The Seafarer,' and Beowulf."

See A29, C70, H24.

Treasures connected to doomsday, to be hidden until "the last times" in the Book of Baruch.

- G31. HAIGH, Daniel Henry. Anglo-Saxon Sagas: An Examination of their Value as Aids to History, A Sequel to the "History of the Conquest of Britain by the Saxons." London: John Russell Smith, 1861.

Stories and legends right up to the fifteenth century of serpents and winged dragons at large in parts of Britain and the noble men who managed to kill them.

- G32. HÜBENER, Gustav. "Beowulf und nordische Dämonenaustreibung (Grettir, Heracles, Theseus usw.)."

See C82.

The dragon and giant killers in many traditions--Siegfried, Heracles, Theseus, Thor, Indra, Rama, and Rustem--and that the dragon killing is a form of exorcism.

- G33. HULL, Eleanor. The Cuchullin Saga in Irish Literature.

London: David Nutt, 1898.

Reprinted, New York: AMS, 1972.

Cuchullin's deadly fight with the 27 sons of Calatin in an environment of noxious vapours and gloom in Tain Bó Cuailgne is similar to Beowulf's fighting the dragon in the fenlands.

- G34. JONES, Gwyn. Kings, Beasts, and Heroes.

See C87, E31, F37, L41, M11.

The common Scandinavian motif of fighting with a dragon is discussed. Bothvarr Bjarki's fight with a winged monster at Hrolf's court.

- G35. KENNEDY, Charles W. Beowulf: The Oldest English Epic

See A43, B16, C92, D52, E34, F39, H31, J11.

The dragon fight in Beowulf and Frotho's encounter with a dragon in Saxo's Gesta Danorum. Some Old English gnomic verses tell of grave mounds, buried treasure and a dragon's barrow. Wiglaf's stand is similar to that of Byrhtnoth in "The Battle of Maldon."

- G36. ----- The Earliest English Poetry: A Critical Survey of the Poetry Written Before the Norman Conquest with Illustrative Translations.

See A44, C93, E35, F40, H32, J12.

The comitatus spirit of unconditional loyalty as Wiglaf shows to Beowulf is found in "The Battle of Maldon." Saxo's account of Frotho's battle with the dragon. The attributes of dragons in the Old English gnomic verses.

- G37. KER, William Paton. Epic and Romance: Essays on Medieval Literature.

See A45, C95, F41, H33, I19, L43.

Beowulf's last speech and the exhortation of Wiglaf are similar in form to the "Lament of Oddrun" and the "Confession of Gudrun." The dragon killing tradition is found in the stories of Heracles and Bellèrophon, Gawain, Harald Hardráda and More of More Hall.

- G38. KLAEBER, Frederick. Beowulf and the Fight at Finnsburg: Edited, with Introduction, Bibliography, Notes, Glossary and Appendices.

See C98, F42, M12.

Frotho's fight in Saxo's historical accounts where there is a notable agreement in many features of Beowulf's fight with the dragon, as well as that of Siegmund.

G39. ----- "Beowulfiana Minora."

See A46, D53, N39, O5.

The comitatus speech of Wiglaf has similarities to the one in "The Battle of Maldon."

G40. LAWRENCE, William Witherle. Beowulf and Epic Tradition.

See A49, B18, C102, D57, F44, H37, J14, L46, M13.

Dragons in Beowulf and the Old English gnomic verses.

G41. LÖNNROTH, Lars. "Hjálmar's Death-Song and the Delivery of Eddic Poetry." Speculum, 46 (1971), 1-20.

Review: D. G. Scragg, The Year's Work in English Studies, 52 (1971), 70.

See N49.

Comparisons of the deaths of Hjálmar in the Eddic poetry and Beowulf--Beowulf corresponds to Hjálmar, Wiglaf to Arrow-Odd, the dragon to the Berserks. Wiglaf's speech is paralleled by the death-song, telling of the life of shame to be lived by those who are not faithful to the comitatus and have chosen the life of the meadhall. Similar burial mounds are described in both works.

G42. MCNAMEE, Maurice B. "Beowulf--An Allegory of Salvation?"

See C117, E38.

The episode of the dragon fight is similar to Christ's sacrifice on the cross.

G43. MALONE, Kemp. "Ubbo Fresicus at Brávellir." Classica et Mediaevalia, 8 (1946), 116-20. Answer to Olrik, "Brávellir." Namn och Bygd, 2 (1914), 297-312.

Reprinted in Studies in Heroic Legend and in Current Speech. Eds. S. Einarsson and N. E. Eliason. Copenhagen: Rosenkilde & Bagger, 1959, pp. 82-86.

Wiglaf's forebodings were of the attacks of the Franks and the Frisians on the Gautish

kingdom which led the way for the later attacks of the Swedes, recorded by Saxo in his Gesta Danorum and in "Sögubrot."

G44. -----. "Widsith," Beowulf, and Brávellir."

See B21, F56.

A passage in "Widsith" indicates that the most important event of its time was the attacks of the Franks and Frisians on the Geatas fore-shadowed in Beowulf which also appears in the ninth century Rök inscription, rather than Hygelac's ill-fated expedition.

G45. MEYER, Elard Hugo. Indogermanischen Mythen.

See C123; D61, L52, M16.

Beowulf and Thor are similar to Achilles, they both fight with poisonous foes and are killed by them.

G46. MOORMAN, Charles. Kings and Captains: Variations on a Heroic Theme. Lexington: University Press of Kentucky, 1971.

Reviews: F. M. Combellack, Classical Philology, 68 (1973), 70-71.

E. G. Stanley, Notes and Queries, n.s.19 (1972), 440.

See H42, L53.

The sacrifice of the king or his substitute was a fundamental part of Germanic paganism. The Ynglingasaga tells how King Domaldi was sacrificed for the sake of good harvests.

G47. MUSGROVE, S. "Beowulf on Perelandra."

See B22, C126.

In C. S. Lewis' Perelandra there is an incident of the Unman's body being shoved into the sea like the Beowulfian dragon.

G48. NECKEL, Gustav. "Sigmunds Drachenkampf."

See D65.

The manner of killing the dragon compared with accounts in Saxo and in the Eddic prose works, its poison and appearance, the grey stone. Beowulf's dragon fight is classed as one of the "Thor" types like that of Odin in "Raginsmal," "Sigdrifomal." The Siegfried-Nibelungen cycle especially from Saxo. There is a separation of the dragon fight theme and the dwarf's hoard theme geographically and chronologically.

G49. OLRIK, Axel. The Heroic Legends of Denmark.

See A70, B24, C127, F64, J19.

A reconstruction is made of the "Bjarkamal" and it is similar in parts to the speech of encouragement of Wiglaf, also the exhortatory speeches in "The Battle of Maldon" and the apostle Thomas' speech about Christ in the Heliand.

G50. OLSON, Oscar Ludvig. The Relation of the Hrólfs Saga Kraka and the Bjarkarmur to Beowulf: A Contribution to the History of Saga Development in England and the Scandinavian Countries. Diss. Chicago 1914.

Published with the same title in Publications of the Society for Advancement of Scandinavian Study, 3, 1, Urbana III, 1916.

Private Edition published by University of Chicago Library, 1916.

Review: L. M. Hollander, JEGP, 16 (1917), 147-49.

See L57.

The dragon story in the "Bothvarrsthattr" of the Hrólfs saga Kraka and the story of Bjarki's fight with the dragon have no connection with Beowulf.

G51. OPLAND, Jeff. "A Beowulf Analogy in Njáls saga."

See C129.

In the Njáls saga the events that took place at the Allthing after the murder of Hoskuld mirror Beowulf's three fights, Thorkell the Braggart

fights a "spellvirkí" (a man preying on his fellow men), a "finngálmr" (a creature half man, half animal) and a "flugdreki" (a flying dragon).

- G52. PANZER, Friedrich. Studien zur germanischen Sagen-
geschichte 1. Beowulf.

See C131.

Examples of the dragon fight motif in Indo-European literatures.

- G53. PICKERING, James D. "The Conversion of the Haugbúi."

See C133.

The dragon is similar to the Leviathan and its end to the battle of Thor and the Midgard serpent at the end of the world in the Voluspá. The dragon is like the Haugbúi, the guardian of the mound who lies buried until someone wants something from the mound and then fights hard to retain it (although usually fails to do so).

- G54. SARRAZIN, Gregor. "Neue Beowulf-studien: ..."

See C146, E42.

The end of Beowulf compared with sections of Hrolfssaga Kraka and Saxo's "Biarcolied."

- G55. SCHRÖBER, Ingeborg. "Beowulf und Homer." Beiträger zur Geschichte der deutschen Sprache und Literatur, 63 (1939), 305-46. (German)

See J23, K22, L63.

Wiglaf's rousing speech is echoed in "The Battle of Maldon," Hrolfssaga Kraka (at the last battle) and the Heliand.

- G56. SEDGEFIELD, Walter John. Beowulf Edited, with Introduction, Bibliography, Notes, Glossary, and Appendices.

See A77, C148, D84, F74, H50, L66, M18.

The dragon fight combines two types of stories,

the Sigurd type when the hero seeks to gain possession of a treasure hoard guarded by a dragon and the Thor type when he fights as champion of a people whose land has been ravaged by a fire-breathing dragon. The similarities of Beowulf and Saxo's story of Frotho I.

G57. SHIPPEY, Thomas Alan. Old English Verse.

See A78, D85, E44, H51, L67.

Wiglaf's exhortatory speech to his fellows is similar to the climax in "Waldere" and to Aelfwine's in "The Battle of Maldon" especially as far as a melding of past and present, vow and proof is concerned.

G58. SIEVERS, Eduard. "Beowulf and Saxo."

See A79.

A comparison of Beowulf's dragon fight and the accounts of Frotho I and III in Saxo--similar scenery, the hero fights alone, the way of bringing news of the dragon to the hero, and the means of killing it.

G59. SMITHERS, G. V. "The Making of Beowulf."

See C153, E45.

There is a similarity in the death of Beowulf after a successful fight and Thor's death in the Voluspá. The second part of Beowulf is also a form of the Bear's Son Tale, there are ten Scandinavian versions of it of which one is listed in its component parts--Hartharsaga ok Holmverjar. The dragon guarding the mound has its base in the story of Sigurd in "Nornagests thattr" and is the basis for the Volsungasaga. The Nibelung legend also has a troll-like dragon, a death curse and two sets of owners for the treasure.

G60. STANLEY, Eric Gerald. "Beowulf."

See A81, D87, F76, H54, N75.

The dragon and the story of Bel and the dragon

in the apocryphal Book of Daniel.

- G61. STEDMAN, Douglas. "Some Points of Resemblance between Beowulf and the Grettla (or Grettis Saga).

See B32, C156, F77.

Like Beowulf and his kinsman Wiglaf, Grettir is befriended by a sole companion at his end.

- G62. STRONG, Archibald. Beowulf Translated into Modern English Rhyming Verse with Introduction and Notes.

See C157, E48.

The closing eulogy of Beowulf is reminiscent of the words of Sir Ector de Maris over the dead Lancelot and Bede's description of King Oswin.

- G63. SYDOW, Carl Wilhelm von. "Beowulfskalden och Nordisk Tradition." Yearbook of the New Society of Letters at Lund, 4 (1923), 77-91. (Swedish) Discusses Sarrazin, "Neue Beowulf-Studien: ..." (A75)

Reviews: H. Hecht, Beiblatt zur Anglia, 35 (1924), 218-19.
F. Liebermann, Archiv für das Studium der neueren Sprachen und Literaturen, 148 (1925), 95.

See N77.

The poet was influenced by accounts in the Aeneid and Irish legends.

- G64. -----, "Irisches in Beowulf."

See C159.

The dragon fight is found more readily in Celtic tales than in Scandinavian sources.

- G65. TAYLOR, Paul Beekman. "Some Vestiges of Ritual Charms in Beowulf."

See B34, E49, I36, L69.

A discussion of anti-charms to inhibit heroic activity like the curse on the dragon's hoard and the Rhine gold in the Eddic Volsung cycle. Wiglaf's throwing of water on Beowulf is ritual-

istic and is echoed by Odin's thirteenth runic charm, as well as by the Christian rite of baptism, in "Sigdrifumal" Brunhilde instructs Sigurd in the ritual of washing the dead and similar rites are mentioned in the Kalevala.

G66. THUNDYIL, Zacharias. "Doctrinal Influence of 'Ius Diaboli' on Beowulf."

See E51, H56.

The dragon and Grendel are to be identified with the devil or Behemoth, the ancient enemy of mankind in Job. The dragon is named an equivalent to the devil in "Physiologus," "Elene," and "Salomon and Saturn." The death of Beowulf is reminiscent of the account of the death of Christ in the New Testament.

G67. WHITELOCK, Dorothy. The Audience of Beowulf.

See A86, C172, D93, E54, F87, N87.

The Beowulfian dragon fight is similar to the account in Saxo of how the Danish king, Frotho, killed a dragon.

H. Elegiac Passages and other Non-linguistic Parallels in Old English Poetry.

- H1. ARNOLD, Thomas. Beowulf: A Heroic Poem of the Eighth Century with a Translation, Notes, and Appendix.

See D2, F3, L3, N2.

Stylistic similarities to "Guthlac," Andreas and "Elene" suggest that they were all composed at approximately the same time.

- H2. BLOOMFIELD, Morton W. "Beowulf, Byrhtnoth, and the Judgement of God: Trial by Combat in Anglo-Saxon England."

See E6, I3.

The notion of "judicium Dei" in which the protagonist may not necessarily have justice on his side is apparent in the episode with Grendel when Beowulf was an outsider and in "The Battle of Maldon" when Byrhtnoth invites the Danes to cross the ford--God is tempted to render a judgement when He may not be ready to do so.

- H3. BONJOUR, Adrien. "Beowulf and the Beasts of Battle." PMLA, 72 (1957), 563-73.

Review: R. M. Wilson, The Year's Work in English Studies, 38 (1957), 75.

Reprinted in his Twelve Beowulf Papers 1940-1960 with Additional Comments. Neufchatel: Faculté des Lettres, 1962, pp. 135-46.

See I4.

The common theme in Old English poetry of the beasts attendant on a carnage scene--the wolf, eagle and raven--appears in nine poems on twelve occasions, notably "The Battle of Brunanburg," "The Battle of Maldon," "Elene," and Beowulf.

- H4. BOUMAN, A. C. "Beowulf's Song of Sorrow." In Mélanges de Linguistique et de Philologie: Fernand Mossé in Memoriam. Paris: Didier, 1959, pp. 41-43.

Review: R. M. Wilson, The Year's Work in English Studies, 40 (1959), 61.

Like most Eddic lays and Icelandic sagas, in Beowulf Fate inexorably rules the world. The Father's Lament is similar to Egill Skallagrímsson's poem "Sonatorrek" in which Egill shuts himself in a room to die when his son is washed up on the shore. The Old Testament tragedy in Samuel II of Absalom and David has parallels in the Father's Lament--the complaint of an old king, the death of a son unexpectedly, victims killed by arrows, corpses riding the gallows, a helpless father weeping alone in a room and no vengeance possible wreaked on the killer.

- H5. BRANDL, Alois Leonhard. "Beowulf-epos und Aeneis in systematischer Vergleichung." Archiv für das Studium der neueren Sprachen und Literaturen, 171 (1937), 161-73.

See C12, L5.

The broad parallels in events of "Exodus" and Beowulf especially the victory over a tormentor.

- H6. BRODEUR, Arthur Gilchrist. The Art of Beowulf.

See A12, C14, E8, K5, L8, N9.

The use of sharp contrast is a common feature in Old English poetry especially in "Genesis," Andreas, "Daniel," "The Wife's Lament," and "The Ruin."

- H7. BROOKS, Kenneth R. Andreas and The Fates of the Apostles.

See C16, N10.

Both heroes travel by sea, Andreas purifies the heathen from pagan rites (like cannibalism) just as Beowulf cleanses Heorot from Grendel and both, when their missions are complete, return by sea and meet their deaths in the place whence they originally came.

- H8. BROWN, Carleton Fairchild. "Beowulf, and the Blickling Homilies, and some Textual Notes."

See C18.

A note of the thanks to the Almighty voiced by both Beowulf and Byrhtnoth in "The Battle of Maldon" at the hour of their death and a

discussion of whether the latter poem was influenced by Beowulf.

H9. BUCHLOH, Paul G. "Unity and Intention in Beowulf."

See E9, G7, K6.

A comparison of similar passages in the Beowulf as an example of an epic poem, and the Finnsburg "Fragment" as a lay, to discover the differences in narrative style, concentration of character and feelings and contrasts of temporal order.

H10. BUGGE, Sophus. "Studien über das Beowulf-epos."

See A15, B4, C22, D16, F10, G9.

Similarities of the elegiac elements in Beowulf and Celtic poetry, especially "The Fate of the Children of Lir."

H11. CHAMBERS, Raymond Wilson. Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn.

See A19, C30, D20, F15, G13, I6, J3, L14, N14.

The "profusion of gold" mentioned in "Waldere," "Judith," "Elene," and archaeological evidence.

H12. ----- Beowulf with the Finnsburg Fragment.

See B7, C32, D21, I7, J4, K10, L15, N15.

In the "Cynewulf and Cyneheard Episode" in the Anglo-Saxon Chronicle the retainers of the fallen king are offered as much as they want in much the same way that the grateful Hrothgar offers to reward Beowulf.

H13. CHERNISS, Michael D. "The Meaning of 'The Seafarer,' Lines 97-102." Modern Philology, 66 (1968), 146-49.

A discussion of the notions of earthly wealth, human worth and eternal possession found in "The Seafarer," "The Battle of Maldon," and Beowulf.

- H14. CHRISTENSEN, Bonnie Jean McGuire. "Beowulf and The Hobbit: Elegy into Fantasy in J. R. R. Tolkien's Creative Technique."

See D23, N16.

The Hobbit is a recreation of Beowulf and both works affirm that man can overcome Evil with Time.

- H15. COOK, Albert Stanburrough. "Bitter Beer-Drinking." Modern Language Notes, 40 (1925), 285-88.

See N21.

The bitter beer-drinking and the sweet noise of the harp in Andreas after the hero has been imprisoned by the pagans a fourth time and commands a flood to engulf his enemies are paralleled in sections of Beowulf and Isaiah.

- H16. ----- "Cynewulf's Part in our Beowulf."

See E14.

The message of Hrothgar's sermon--that God's gifts may produce sinful pride if unwisely used--is reflected in Cynewulf's "Christ," "Elene" and "Juliana."

- H17. ----- "The Old English Andreas and Bishop Acca of Hexham."

See E15.

A discussion of the chronological position of Andreas and whether Beowulf was used as its model.

- H18. ----- "The Possible Begetter of the Old English Beowulf and 'Widsith.'"

See D25, E16, L23, N22.

The wolf, raven and eagle in other Anglo-Saxon poetry including "Genesis," "Elene," "Judith," "The Battle of Brunanburg," and "The Battle of Maldon."

- H19. CROWNE, David K. "The Hero on the Beach: An Example of Composition by Theme in Anglo-Saxon Poetry." Neu-philologische Mitteilungen, 61 (1960), 362-72.

Review: R. M. Wilson, The Year's Work in English Studies, 41 (1960), 57.

The theme of "the hero on the beach" who is with his retainers, in sight of a flashing light about to complete or start a journey, and the journey of Andreas to the sea and Beowulf's trip to Hygelac. Gleaming armoury and certain other appropriate passages in "Elene," "Exodus," "Guthlac," and "Judith."

- H20. DRONKE, Ursula. "Beowulf and Ragnarok."

See D28, E20, F22, G21, O3.

The pessimism with regard to the status of man in the world of Beowulf is in accord with Christian moral teaching as in "The Wanderer," "The Ruin," "The Seafarer." The interpretation of Beowulf in the light of the Norse myth of "Ragnarok," the Fate of the Gods, and that which was destroyed was ripe to be destroyed.

- H21. ENKVIST, Nils Erik. The Seasons of the Year: Chapters on a Motif from Beowulf to The Shepherdes Calendar. Helsinki: Centraltryckeriet, 1957.

Review: R. M. Wilson, The Year's Work in English Studies, 38 (1957), 73-74.

Seasons as a literary motif, violent changes of nature in Beowulf and similarities in other Old English works which span the gap between the heroic and the lyrical--"The Wanderer" and "The Seafarer," and then in Andreas, "Guthlac," "Christ," "The Phoenix," "Salomon and Saturn," and the "Riddles."

- H22. GOLDSMITH, Margaret E. "The Christian Theme of Beowulf."

See E23, G29.

The Lay of the Last Survivor and the description of the tarnished hoard has its parallel in Matthew.

- H23. GREEN, Martin. "Man, Time, and Apocalypse in Old English Literature."

See E25.

Apocalyptic themes in Beowulf, "The Dream of the Rood" and the elegiac poems. The vision of the world in chaos and yet divine order sensed behind it in "Caedmon's Hymn," "The Phoenix," "Christ," "The Order of the World," and Beowulf. Paradigms of conduct for man in the face of the world's end in "The Wanderer," the Advent lyrics, "Resignation." A discussion of Christian saints and secular heroes.

- H24. ----- "Man, Time, and Apocalypse in 'The Wanderer,' 'The Seafarer,' and Beowulf."

See A29, C70, G30.

The utter futility of attempts to stop the progression of time in "The Wanderer," "The Seafarer" and Beowulf and crises in an individual's consciousness. The Last Survivor's speech and Baruch's lament. The Old Father's lament and the anguish of parenthood in the Book of Baruch.

- H25. GREENFIELD, Stanley B. "The Formulaic Expression of the Theme of Exile in Anglo-Saxon Poetry."

See C71, F30.

Four aspects of the exiled state as a theme in Anglo-Saxon poetry are examined.

- H26. HART, Francis Andrew. "Paradoxical Ideals in Beowulf and Andreas." Dissertation Abstracts International, 30 (1969), 1982-83A (Utah).

The paradoxical aspects of nine ideals, courage, wisdom, loyalty, vengeance, reputation, society comforts, joy, victory and good as expressed in Beowulf and Andreas and that the two most basic points of human existence are its preciousness and its insecurity.

- H27. HUME, Kathryn. "The 'Ruin Motif' in Old English Poetry."

See A40.

A discussion of the supposed instances of the "ruin motif" in Beowulf--the Lay of the Last Survivor, Beowulf's response to his own hall's destruction, the Old Father's lament.

H28. IRVING, Edward B., Jr. Introduction to Beowulf.

See A41, C85, E29, F35, J10, M9.

Andreas as the direct imitation of Beowulf.
The relationship of the elegies--"The Wanderer," "The Seafarer," "The Ruin"--with certain passages in Beowulf, especially with reference to ruins, real or of past relationships.

H29. -----, ----. A Reading of Beowulf.

See A42, B15, C86, E30, I17, L40, M10.

The Old English elegies are "reflections on mutability and mortality" and generally involve a look at ruins, empty halls, bodies, cup and dishes of past great feasts. Beowulf compared with "The Ruin" and "The Wanderer." In Beowulf and "The Battle of Maldon" the possibility of flight from battle makes the dramatic tension.

H30. KELLER, Wolfgang. "Beowulf der riesige Vorkämpfer."

See C91, F38.

The examination of the Christian champions in Andreas, "Guthlac," "Juliana," "The Phoenix," and Boethius as well as secular ones in the Finnsburg "Fragment" and Beowulf.

H31. KENNEDY, Charles W. Beowulf: The Oldest English Epic.

See A43, B16, C92, D52, E34, F39, G35, J11.

Elegiac verse as in portions of Beowulf, "The Ruin" and "The Wanderer."

H32. -----, ----. The Earliest English Poetry: A Critical Survey of the Poetry Written Before the Norman Conquest with Illustrative Translations.

See A44, C93, E35, F40, G36, J12.

"The Wanderer" and "The Ruin" and the Lay of the Last Survivor share themes and imagery characteristic of the Old English lyrical elegies.

- H33. KER, William Paton. Epic and Romance: Essays on Medieval Literature.

See A45, C95, F41, G37, I19, L43.

Beowulf and "Waldere" have a similar dramatic argument and allusions to heroic matters outside their own stories.

- H34. KISSACK, Robert Ashton., Jr. "The Sea in Anglo-Saxon and Middle English Poetry." Washington University Studies, Humanistic Series 13, 2 (1926), 371-89.

The pagan feeling for the sea in its good and bad aspects that is shown in Beowulf, "Exodus," "Genesis," "Elene," "Christ," "Andreas," "The Legend of St. Guthlac," "The Wanderer," "The Seafarer," and on into Middle English poetry.

- H35. KLAEBER, Frederick. "Concerning the Relation Between 'Exodus' and Beowulf." Modern Language Notes, 33 (1918), 218-24.

See N40.

In "Exodus" and Beowulf as well as linguistic parallels there is a similarity of scenery and natural phenomena and certain minor features of the narrative.

- H36. KRAPP, George Philip. Andreas and The Fates of the Apostles: Two Anglo-Saxon Narrative Poems.

See C49, N45.

Andreas' mission to the Mormedonians is compared to Beowulf's journey to the Danes.

- H37. LAWRENCE, William Witherle. Beowulf and Epic Tradition.

See A49, B18, C102, D57, F44, G40, J14, L46, M13.

The theme and treatment of the Lay of the Last

Survivor is similar to that of "The Wanderer."

H38. LEE, Alvin A. "Heorot and the 'Guest-Hall' of Eden."

See A50, C108, E36.

Beowulf re-enacts the cosmogenic myth--the sea-voyage, the restoration of Heorot, conquest of the waters of the mere, gift-giving--like the champions of Andreas, "Elene," "Juliana," and "Guthlac."

H39. MAGOUN, Francis Peabody, Jr. "Beowulf A': A Folk Variant."

See C119.

Beowulf's recapitulation of the fight in Denmark to Hygelac contains many omissions and inaccuracies which may indicate an inclusion by a scribe of a variant such as happened in the placing of "Genesis B" material with the fall of Lucifer and man after the same story had been told in "Genesis A" and a similar type of insertion in "Exodus." Similarly, "Azarius" contains two variants of corresponding parts of "Daniel," also this could apply to the Finnsburg "Fragment" and the Finn "Episode" although their extant matter does not overlap.

H40. ----- "A Note on West-Germanic Poetic Unity."

Modern Philology, 43 (1945), 77-82.

Review: M. Daunt, The Year's Work in English Studies, 26 (1945), 44.

To demonstrate the unity of poetic tradition and of language, "The Lay of Hildebrand" is put into Old English and should be readily understood by past and present users of the language.

H41. ----- "The Theme of the Beasts of Battle in Anglo-Saxon Poetry." Neuphilologische Mitteilungen, 56 (1955), 81-90.

Review: R. M. Wilson, The Year's Work in English Studies, 36 (1955), 59.

The appearance of the wolf, eagle and/or the raven as battle omens in nine poems and twelve occasions--"The Battle of Brunanburg," "Elene," "Exodus," Finnsburg Fragment," "Genesis A," Beowulf, "Judith," "The Battle of Maldon," and "The Wanderer"--is an ornamental rather than an essential theme.

- H42. MOORMAN, Charles. Kings and Captains: Variations on a Heroic Theme.

See G46, I53.

The comitatus relationship in Beowulf and "The Battle of Maldon."

- H43. OLSON, Oscar Ludvig. "Beowulf and 'The Feast of Bricriu.'"

See B25, C128.

There are no elegiac sentiments in the Old Irish 'The Feast of Bricriu' unlike Beowulf, they are independent stories.

- H44. OVERHOLSER, Lee Charles. "A Comparative Study of the Compound Use in Andreas and Beowulf." Dissertation Abstracts International, 32 (1971), 1498A (Michigan).

See N58.

A study of the semantic classes of the compound words used in Beowulf and Andreas shows that the former turns the terms of military conflict into a religious framework and the latter is more concerned with precise terms.

- H45. PETERS, Leonard J. "The Relationship of the Old English Andreas to Beowulf."

See E39, I26, N59.

The epic beginnings of "Exodus," Andreas, Beowulf, "Juliana," "Daniel," and "The Phoenix" are compared. The sea motif and religious parallels found in Beowulf and Andreas.

- H46. RIGBY, Marjory. "'The Seafarer,' Beowulf 1.769, and a

"Germanic Conceit." Notes and Queries, 207 (1962), 246.

See N62.

In Old Norse poetry, "The Seafarer," Andreas and Beowulf, brave deeds are contrasted with the actions of the man who sits at home.

- H47. RINGBOM, Håkan. Studies in the Narrative Technique of Beowulf and Lawman's Brut. Acta Academiæ Aboensis, Ser. 4, 36, 2. Turku: Abo Akademi, 1968.

See L62, N63.

Reviews: D. S. Brewer, Notes and Queries, n.s.17 (1970), 225-26.

D. A. H. Evans, Studia Neophilologica, 42 (1970), 253-56.

R.M. Wilson, The Year's Work in English Studies, 49 (1968), 64.

While Beowulf, the Finnsburg "Fragment" and "The Battle of Maldon" have a heroic outlook in common, they are stylistically quite different from each other.

- H48. SANBORN, John Newell. "A Possible Anglo-Saxon Poetic Framework: An Alternative to an Emendation." Modern Philology, 70 (1972), 46-48.

Review: D. G. Scragg, The Year's Work in English Studies, 53 (1972), 77.

See I33.

A discussion of the references to the name Aelfhere in Beowulf (he is Wiglaf's kinsman) and in the "Waldere" and "The Battle of Maldon."

- H49. SCHÜCKING, Levin Ludwig. "Heldenstolz und Würde im Angelsächsischen mit einem Anhang: Zur Charakterisierungstechnik im Beowulfepos." Abhandlungen der Philologisch-Historischen Klasse der Sächsischen Akademie der Wissenschaften, 42, 5, Leipzig, 1933. (German)

Reviews: W. F. Bryan, JEGP, 34 (1935), 104-105.

S. Einarsson, Modern Language Notes, 50 (1935), 108-11.

F. Fiedler, Zeitschrift für neusprachlichen Unterricht, 34 (1935), 120-21.

H. Glunz, Beiblatt zur Anglia, 45 (1934), 257-65.

- H. Heuer, Anzeiger für germanische und romanische Philologie, 56 (1934), 19-21.
 A. Heusler, Anzeiger für deutsches Altertum, 53 (1934), 219-20.
 A. MacDonald, Modern Language Review, 30 (1935), 221-22.
 K. Malone, English Studies, 16 (1935), 141.
 W. Mann, Neue Jahrbücher für Wissenschaft und Jugendbildung, 10 (1934), 562.
 F. Ranke, Zeitschrift für deutsche Philologie, 61 (1936), 215-16.
 H. Schneider, Deutsche Literaturzeitung, 6 (1935), 547-48.
 F. Schröder, Germanisch-romanische Monatsschrift, 22 (1934), 327.

See L64.

A survey of Old English poetry and some contemporary Germanic works examining the concept of pride and humility in the hero.

- H50. SEDGEFIELD, Walter John. Beowulf Edited, with Introduction, Bibliography, Notes, Glossary and Appendices.

See A77, C148, D84, F74, G56, L66, M18.

The elegiac mood in the notes of sadness, world-weariness and regret for the past in Beowulf, "The Wanderer," "The Seafarer" and other Old English lyrical poems.

- H51. SHIPPEY, Thomas Alan. Old English Verse.

See A78, D85, E44, G57, L67.

The general similarities in Old English heroic stories; the Finnsburg "Fragment," "The Battle of Maldon," "Waldere" (supplemented by the Latin "Waltharius"), the episode of Cynwulf and Cyneheard in the Anglo-Saxon Chronicle, and even the Old High German Hildebrandslied.

- H52. SISAM, Kenneth. The Structure of Beowulf.

See A80.

Beowulf has a loose structure as opposed to other Anglo-Saxon poems which follow a previous model like "Elene" and Andreas which retain the

orderly shape of their Latin sources. However, "Genesis" is a clear interpolation from an Old Saxon poem and is not balanced. The unity of "Christ and Satan" is frequently debated.

- H53. SMITHSON, George Arnold. The Old English Christian Epic: ...

See E46.

A discussion of the Christian Old English poems in general form, with regard to the unity, emphases and coherence of plot, method of plot development, plot movement, and conclusions as to the likely chronology of the works.

- H54. STANLEY, Eric Gerald. "Beowulf."

See A81, D87, F76, G60, N75.

The wolf, eagle and raven as satellites of battle in Beowulf, "Elene," "The Battle of Brunanburg," and "Judith."

- H55. TAYLOR, A. R. "Two Notes on Beowulf."

See B33, C160, I35.

The son on the gallows is a reminiscence of the Othinn-cult and a "poetic circumlocution" for a death by violent means, as is described in the "Hávamál" and the Ynglingasaga, or as a sacrificial hanging as in Gautrekssaga and this equation is further paralleled in Icelandic, Skaldic verse.

- H56. THUNDYIL, Zacharias. "Doctrinal Influence of 'Ius Diaboli' on Beowulf."

See E51, G66.

The dragon as the devil in "Physiologus," "Elene" and "Salomon and Saturn."

- H57. WHITBREAD, L. "Three Beowulf Allusions."

See B36, I39.

Elegiac passages in Beowulf, "The Wanderer," "The Seafarer," and "The Ruin" and the Welsh "englynion" on the deserted palace of Ifor Hael all suggest a longing for the dead past.

H58. WRENN, Charles L. Beowulf with the Finnesburg Fragment.

See A87, B39, C175, D96, E56, F89, I41.

Beowulf and the Cynewulf group of Old English poems, particularly "Elene" and Andreas, are examined to discover their clear influences and stylistic similarities.

H59. ----- A Study of Old English Literature.

See D97, F90, L75.

The Lay of the Last Survivor is compared with "The Wanderer" and "The Seafarer" with particular regard to its lyrical and elegiac quality.

I. Weland, Weaponry and Warfare.

11. BERENDSOHN, Walter A. "Die Gelage an Dänenhof zu Ehren Beowulfs."

See C5.

The mention of the sword "Gullinhjalti" in Hrolfssaga Kraka and Beowulf's "Gyldenhilt."

12. BINZ, Gustav. "Zeugnisse zur germanischen Sage in England."

See A8, B1, D4, F6, M1, N4.

The Weland legend as it appears in Beowulf, "Horn Childe," "Maiden Rimenild," Geoffrey of Monmouth's Vita Merlini, and the "Waldere" fragment.

13. BLOOMFIELD, Morton W. "Beowulf, Byrhtnoth, and the Judgment of God: Trial by Combat in Anglo-Saxon England."

See E6, H2.

Other examples of ordeals and trials by combat in mediaeval Europe including Olaf Tryggvasons Saga and Dante's De Monarchia.

14. BONJOUR, Adrien. "Beowulf and the Beasts of Battle."

See H3.

The different uses by the different poets of the common theme in Old English poetry--the beasts of battle, the eagle, wolf and raven at a scene of carnage.

15. BOWRA, Cecil Maurice. Heroic Poetry. London: Macmillan, 1952.

Reviews: F.Y. Thompson, The Year's Work in English Studies, 33 (1952), 7.

R. Wilson, The Year's Work in English Studies, 33 (1952), 37-38.

See K3, L4, N8.

The mention of weaponry made by a smith of some renown--Weland in Beowulf, "Waltharius," "Deor," and "The Lay of Völund," and Hephaestus in classical lore. The famous named sword in Beowulf is similar to Roland's "Durandal," also made by Weland.

- I6. CHAMBERS, Raymond Wilson. Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn.

See A19, C30, D20, F15, G13, H11, J3, L14, N14.

The named hilted swords in Beowulf, Gull Thoris Saga and Hrolfssaga Kraka.

- I7. ----- Beowulf with the Finnsburg Fragment.

See B7, C32, D21, H12, J4, K10, L15, N15.

There are swords with writing on the hilt in "Salomon and Saturn" and the Eddic poetry. In the Iliad, Teucer fights under the shield of Ajax as Wiglaf went under his kinsman's shield.

- I8. CHEFNEUX, Hélène. "Les Fables dans la Tapisserie de Bayeux: Deuxième Article."

See C35, L17.

The curved sword on an illustrated portion of the Bayeux Tapestry is Hrunting.

- I9. COOK, Albert Stanburrough. "Hellenic and Beowulfian Shields and Spears." Modern Language Notes, 41 (1926), 360-63.

Review: M. Daunt, The Year's Work in English Studies, 7 (1926), 54-57.

The Iliad and references to shield-rims or borders and the words for shields in Beowulf. Multiple examples in the Iliad and the Odyssey of the "ash-tree" or spear.

- I10. CROSS, J. G. "The Ethic of War in Old English." In England Before the Conquest: Studies in Primary Sources.

Presented to Dorothy Whitelock. Eds. Peter Clemoes and Kathleen Hughes. Cambridge: Cambridge University Press, 1971, pp. 269-82.

That there is such a thing as a just war is traced from Cicero's De Officiis, Ambrose's De Officiis Ministrorum, Augustine to Bede's "Epistola et Ecgbertum Episcopum," Aelfric's Lives of Saints, Alfred's translation of The Consolation of Philosophy and then stated in "The Battle of Brunanburg," "Maxims I," "Judith," "Genesis A," and the "Capture of the Five Boroughs." The presumption of Hygelac's expedition and that Beowulf, like Julian the Apostate, follows him without question.

- I11. DUFF, J. Wight. "Homer and Beowulf: A Literary Parallel."

See C56, K13, L25, N24.

The delight in works of skilled handicraft demonstrated in the description of Beowulf's coat of mail made by Weland and Achilles' shield made by Hephaestus.

- I12. EARLE, John. The Deeds of Beowulf: An English Epic of the Eighth Century Done into Modern Prose.

See A24, B11, C58, D30, E21, F24, J5, L28, N25.

The animal crests of helmets in Gower, Tasso, the Aeneid, and Beowulf. Beowulfian shields are like those of Turnus in the Aeneid. Swords used both as ornament and a sign of distinction in the Iliad and Beowulf.

- I13. FISHER, Peter F. "The Trials of the Epic Hero in Beowulf."

See C61, G24, L31.

The golden hilt given to Hrothgar has a possible parallel in the biblical story of Tubal-cain who was an "instructor of every artificer in brass and iron."

- I14. GRIMM, Wilhelm. Die deutsche Heldensage.

See D40.

Beowulf's armour made by Weland and all the other Weland references in the corpus of Germanic stories, especially the Edda.

- I15. HEINEMANN, Fredrik Jo. "Approach-to Battle Type-Scenes in 'Judith,' Beowulf, and Hrafnkels Saga Freysgotha." Dissertation Abstracts International, 32 (1971), 4566A (New York, Stony Brooks).

The various uses and stereotyped episode of the preparations for battle in "Judith" when the Assyrians ineptly prepare to defend against Judith's troops, in Beowulf before the fight with Grendel and in Hrafnkels Saga when Eyvindr Bjarnason taunts Hrafnkell.

- I16. HOLLANDER, Lee. The Poetic Edda.

See A39, D48.

In "Fáfnis-mal" a sword is called "Skjoldung" which may be compared with Beowulf's Hrunting.

- I17. IRVING, Edward B., Jr. A Reading of Beowulf.

See A42, B15, C86, E30, H29, L40, M10.

Beowulf and "The Battle of Maldon" demonstrate that the possibility of flight from battle contributes much of the dramatic tension within these poems.

- I18. JIRICZEK, Otto Luitpold. Die deutsche Heldensage.

See D50.

Weland the smith appears in a wide range of Germanic literature, notably "Deor," "Volundarkvæði," "Beowulf," and "Childe Harold's Pilgrimage."

- I19. KER, W. R. Essays on Medieval Literature.

See A45, M13.

The legend of Weland and that of the legendary

Helgi and those swords in certain West Highland stories.

- I20. KLUGE, Friedrich. "Der Beowulf und die Hrolfs Saga Kraka."

See A48.

The sword Beowulf took from the monster's lair called "Gyldenhilt" is to be identified with the "Gullinhjalti" in Hrolfssaga Kraka.

- I21. LAWRENCE, William Witherle. "Some Disputed Questions in Beowulf."

See C106, M14, N48.

In Hrolfssaga Kraka the sword used to kill the troll, "Gullinhjalti," is paralleled in use and name by the one Beowulf found in the cave.

- I22. MALONE, Kemp. "Etymologies for Hamlet."

See F49.

The mention of the ferocity and reckless daring in battle and battle rage associated with Cuchulinn and the sort of savage fighter that Ongentheow would seem to have been from Beowulf.

- I23. OGILVY, Jack David Angus. "Unferth: Foil to Beowulf?"

See B23.

Unferth's sword is like Arthur's "Excalibur" and Roland's "Durandal."

- I24. PELTOLA, Nilo. "Grendel's Descent from Cain Reconsidered."

See C132.

The sword motif in Beowulf and Grettissaga is connected with the Cainite descent for the fallen angel, Gadreel, taught men about weapons and lured one to sin. Perhaps that sword in Grendel's cave was the weapon that God

sent to the wicked sons of his angels for their slaughter in the Book of Jubilees.

- I25. PEREJDA, George John. "Beowulf and Slovo o Polku Igoreve: A Study of Parallels and Relations in Structure, Themes, and Imagery." Dissertation Abstracts International, 34 (1974), 4214A (Detroit).

See J21, L59.

There is a similar use of battle imagery in both Beowulf and the Slavic story of Slovo.

- I26. PETERS, Leonard J. "The Relationship of the Old English Andreas to Beowulf."

See E39, H45, N59.

A discussion of military parallels consisting of a single word and phrase rather than an extended passage in many Anglo-Saxon poems.

- I27. PHILLPOTTS, Bertha S. "'The Battle of Maldon': Some Danish Affinities." Modern Language Review, 24 (1929), 172-90.

Review: M. Daunt, The Year's Work in English Studies, 10 (1929), 94-95.

The virtue of not fleeing from battle but boasting to stay with the lord as demonstrated in "The Battle of Maldon," Beowulf, the "Ejarkamál," and Saxo's translation of it. Some runic stones in Denmark use negatives to indicate such virtue.

- I28. PUHVEL, Martin. "Beowulf and Irish Battle Rage." Folklore, 79 (1968), 40-47.

Old Irish parallels drawn of Beowulf's battle rage in "The Banquet of Dun Na N-gedh," "The Battle of Magh Leana," and Tain Bó Cualnge as well as the Old Norse berserkr rage motif.

- I29. ----- "Beowulf's Slaying of Dagthroefn--A Connection with Irish Myth?" Folklore, 77 (1966), 282-85.

Beowulf's killing of the Frankish champion and Grettir's way of disposing of enemies, other ancient Germanic traditions and the body struggles in Irish myth, notably "The Battle of

Magh Rath" and Tain Bó Cualnge.

- I30. ----- "The Deicidal Otherworld Weapon in Celtic and Germanic Mythic Tradition."

See C136.

Multiple Greek, Germanic and Celtic examples, especially in Old Irish and Old Norse, of the killing of a deity with a weapon uniquely suited for this purpose, often his own.

- I31. ROSIER, J. L. "A Design for Treachery: The Unferth Intrigue."

See B30.

In "Fáfnismal" the sword "Hrotti" is cognate with Unferth's sword "Hrunting."

- I32. RYDBERG, Viktor. Undersökningar i germanisk mytologi.

See A72, C144, D73, F67.

Mentions of Weland in Beowulf, "Deor" and King Alfred's translation of Boethius. The sword of the giants is paralleled in the Volund myth, its engraved blade is similar to the magic sword in "Skirnismal."

- I33. SANBORN, John Newell. "A Possible Anglo-Saxon Poetic Framework: An Alternative to an Emendation."

See H48.

The name "Aelfhere" as it appears in Beowulf, the "Waldere" and "The Battle of Maldon," particularly in the former two works where it is connected with family possession of a magically successful sword.

- I34. STJERNA, Knut. Essays on Questions Connected with the Old English Poem of Beowulf.

See F78, J26.

The "poison stripes" of the damascened sword is

the sea, women keening at the water's edge.

- J22. SCHRADER, Richard J. "Beowulf's Obsequies and the Roman Epic." Comparative Literature, 24 (1972), 237-59.

Review: D. G. Scragg, The Year's Work in English Studies, 53 (1972), 76.

The ancient conventions of funerals are best illustrated in Statius' Thebaid and the details the Beowulf poet selected are much nearer to Latin analogues than to the extant Germanic ones.

- J23. SCHRÖBLER, Ingeborg. "Beowulf and Homer."

See G55, K22, L63.

The similarities of the funerals of Beowulf and Patroclus noted.

- J24. SCHRODER, Edward. "Die Leichenfeier für Attila." Zeitschrift für deutsches Altertum und Literatur, 59 (1922), 240-44. (German)

The funeral obsequies for Attila and those for Beowulf compared--the lament of the lady, the funeral mound, the twelve riders around the mound! A discussion of whether the poet used this account to make an "authentic" pagan burial for Beowulf.

- J25. SMYSER, H. M. "Ibn Fadlān's Account of the Rūs with Some Commentary and Some Allusions to Beowulf." In Franciplegius: Medieval and Linguistic Studies in Honor of Francis Peabody Magoun, Jr. Eds. Jess B. Bessinger and Robert P. Creed. New York: New York University Press, 1965, pp. 92-119.

An eye-witness account of a funeral of a chieftain of the Swedish armed merchants known as the Rūs Vikings, which included a cremation within a ship.

- J26. STJERNA, Knut. Essays on Questions Connected with the Old English Poem of Beowulf.

See F78, I34.

Burial customs concerned with different beliefs in different ages and cultures with particular reference to "the other world" and involving the use of a ship as in Balder's cremation in "Gylfaginning," King Haki in the Ynglingasaga and Sigurthhring in the Skjoldungasaga.

- J27. TAYLOR, Paul Beekman. "'Heofon Riece Swealg': A Sign of Beowulf's State of Grace." Philological Quarterly, 42 (1963), 257-59.

Review: R. M. Wilson, The Year's Work in English Studies, 44 (1963), 75.

The funerals of Beowulf and those described in Jordanes and Saxo as well as those of Sigurd, Brunhilde and Atli described in the poetic Edda. Snorri Sturlason's Ynglingasaga describes Odin's funeral when the smoke is a funeral omen. That Beowulf attains a high place in heaven is implied in the description of the path of the smoke.

- J28. -----, "Snorri's Analogue to Beowulf's Funeral." Archiv fur das Studium der neueren Sprachen und Literaturen, 201 (1965), 349-51.

Review: R. M. Wilson, The Year's Work in English Studies, 45 (1964), 60.

Snorri Sturlason's fictional account of Odin's funeral in the Ynglingasaga is similar to Beowulf's funeral--the instructions for the funeral rites in both include precious burial goods. The interpretation of the omen of the smoke rising from the funeral pyre:

- J29. VRIES, Jan de. Heroic Song and Heroic Legend.

See C167, D91, F82.

The historian Priscus' account of the death ceremonies of Attila and the death dirge by his German bodyguard is similar to those at the funeral of Beowulf.

- J30. WHITBREAD, L. "Beowulfiana."

See A85, D92, E53, I38, N86.

An ice-covered boat of the dead king is mentioned in Longfellow's ballad on Sir Humphrey Gilbert.

J31. WRIGHT, Thomas. Biographia Britannica Literaria; ...

See E57.

Beowulf's mound is similar to that of Themistocles as described by Plutarch.

J32. ZAPPERT, Georg. "Virgil's Fortleben im Mittelalter: Ein Beitrag zur Geschichte der classischen Literatur in jenem Zeitraume."

See C176, I42, K24, L76.

The laments of fathers and the funeral obsequies in Beowulf and Virgil's work.

K. Entertainment and Receptions at Court.

- K1. BEARE, W. "'Pollicus Ictus,' the Saturnian, and Beowulf." Classical Philology, 50 (1955), 89-97.

A discussion of classical and Beowulfian metrics with an emphasis on the Saturnian to determine whether the harp is the external means of keeping time.

- K2. BESSINGER, Jess Balsor., Jr. "Beowulf and the Harp at Sutton Hoo." University of Toronto Quarterly, 27 (1958), 148-68.

Beowulf and "plastic art"--the Frankish Casket, the Lindisfarne Gospels, the Book of Kells. The playing of harps, particularly in King Alfred's translation of Gregory's Pastoral Care.

- K3. BOWRA, Cecil Maurice. Heroic Poetry.

See I5, L4, N8.

Feasts and entertainments in the Odyssey, the Armenian "David of Sasoun," and the Kara-Kirghiz "Manas." The arrival of princes in strange places as told in the Odyssey and by the Kara-Kirghiz poets.

- K4. BRIEM, O. B. "Germanische und russische Heldendichtung nebst Bemerkungen zur Bósa-sage." Germanisch-romanische Monatsschrift, 17 (1967), 341-55. (German)

See L7.

The song cycle of Kijew, the story of Vladimir, tells of the rewards from kings which are like those given to Widsith for his song and to Beowulf by Hrothgar.

- K5. BRODEUR, Arthur Gilchrist. The Art of Beowulf.

See A12, C14, E8, H6, L8, N9.

The similarities between the feast in Heorot and the feast at the court of Menelaus in the Odyssey with their hints of doom and exhibitions of unhappy fortune.

- K6. BUCHLOH, Paul G. "Unity and Intention in Beowulf."

See E9, G7, H9.

A similar series of events in Beowulf to the "Hamthismal," the "Alakvitha" and the "Hloths-vitha"--the journey, arrival, drinking feast, the quarrel with words or fight with weapons.

- K7. CAMPBELL, Alistair. "The Old English Epic Style." In English and Medieval Studies Presented to J. R. R. Tolkien on the Occasion of his Seventieth Birthday. Eds. Norman Davis and C. L. Wrenn. London: Allen and Unwin, 1962, pp. 13-26.

Review: R. M. Wilson, The Year's Work in English Studies, 43 (1962), 56.

See L10.

The singing of short lays in Beowulf (i.e. of Siegmund and Finn) is paralleled in the Odyssey when Odysseus arrives at the court of Alcinous and the bard Demodocus sings of incidents in the Trojan war. The fact that the epic description came out of these lays is supported by examination of true Old English and Middle High German lays (Finnsburg and Hildebrandslied) and Beowulf, as well as classical narrative verse.

- K8. CHADWICK, Hector Munro. "Early National Poetry."

See A17, C27, D18, E11, F13.

Hrothgar's own recitation at his court is reminiscent of Bede's account of Caedmon when the harp was passed around a gathering of villagers. The feast in Hrothgar's hall is similar to Priscus' account of the visit to Attila with the melody and the raising of the spirits of some and the saddening of others.

- K9. CHADWICK, Hector Munro and Nora Kershaw CHADWICK, "The Ancient Literatures of Europe."

See A18, C28, D19, G12, L13.

The references to court minstrelsy in Beowulf, "Widsith" and the Iliad where the king himself entertained.

- K10. CHAMBERS, Raymond Wilson. Beowulf with the Finnsburg Fragment.

See B7, C32, D21, H12, I7, J4, L15, N15.

The monarch as harpist, Hrothgar in Beowulf and Gunnar in Völsungasaga.

- K11. CREED, Robert Payson. "The Singer looks at his Sources." Comparative Literature, 14 (1962), 44-52.

Review: R. M. Wilson, The Year's Work in English Studies, 43 (1962), 57.

Reprinted in Studies in Old English Literature in Honor of Arthur G. Brodeur. Ed. Stanley B. Greenfield. Eugene, Oregon: University of Oregon, 1963, pp. 44-52.

The celebration of the victory of Beowulf by the Danes is similar to the visit of Odysseus to King Alcinous' hall in Phaeacia when he listens to Demodocus sing of his escapades in Troy. The king taking up the harp himself is paralleled by the action of Achilles in the Iliad.

- K12. DEUTSCHBEIN, Max. Die Sagenhistorischen und literarischen Grundlagen des Beowulfepos.

See B9, C54, D26, F21, G20, L24, M7.

Tacitus makes mention of the Germanic tribes' habit of singing historical songs.

- K13. DUFF, J. Wight. "Homer and Beowulf: A Literary Parallel."

See C56, I11, L25, N24.

Both Beowulf and the Homeric poems imply a good deal of legendary lore with their regular introduction of singers and lays like the Theban cycle and the Siegfried sagas. A discussion of the presentation of detail in the scenes of the memorial games for Patroclus in the Iliad, the entertainment at Alcinous' court and the evenings spent in Hrothgar's hall.

- K14. GRUNDTVIG, Nikolaus Fredrik Severin. Beowulfes Beorh eller Bjovulfs-Drapen, det Old-Angelske Heltedigt.

See A30, D41, F31, J9.

A discussion of the folk sagas as sung by minstrels in classical times.

- K15. IMELMANN, Rudolf. "Beowulf 303ff. und 3074f." Englische Studien, 67 (1932-33), 325-39. (German)

Review: D. E. M. Clarke, The Year's Work in English Studies, 14 (1933), 85-86.

The coastguard's duty, according to Liebermann's edition of Old English laws, is to lead strangers to a safe place.

- K16. JAMBECK, Thomas J. "The Syntax of Petition in Beowulf and Sir Gawain and the Green Knight." Style, 7 (1973), 21-29.

Beowulf as a courtly retainer displays the same sort of complex syntax in his petition to Hrothgar that Sir Gawain does--insistent subordination, tactful qualifications and parenthetical delays.

- K17. KER, William Paton. The Dark Ages.

See C94, L42.

The welcome afforded Beowulf at Heorot is similar to the reception of Odysseus in Phaeacia.

- K18. MACDONALD, A. "An Anglo-Saxon Survival?"

See A52.

The "Life" of Christina, the twelfth century recluse of Markyate at St. Albans, has a passage where she is required to act as cup-bearer at a banquet like Wealhtheow and Hrothgar's daughter in Heorot.

- K19. MCGALLIARD, John C. "Beowulf and Bede."

See A53, D58, F47, L49.

Oswald's liberal giving of gifts to Oswin des-

cribed in Bede's Ecclesiastical History of the English People has its parallels in Beowulf. A spontaneous horse race on a journey involving the youth Herebald and Bishop John has the same quality as the one in Beowulf.

- K20. MERONEY, Howard. "Full Name and Address in Early Irish." In Philologica: The Malone Anniversary Studies. Eds. Thomas A. Kirby and Henry Bosley Woolf. Baltimore: John Hopkins University Press, 1949, pp. 124-31.

The mode of greeting by enquiring full name and address, often on a triadic principle (name, father's name, fatherland) was operative in Old Irish tales, Beowulf and Sir Gawain and the Green Knight.

- K21. RAGLAN, FitzRoy Richard Somerset. The Hero: A Study in Tradition, Myth and Drama.

See C139, D70.

A setting for a ritual or drama is often a doorway or gateway--Beowulf's arrival at the Danish court and the conversation of the steWARD and the king before he is allowed to enter, the "Fiolvinnsma" in which a dialogue deals with the coming of Svipdag to the castle and a debate with the giant gate-keeper, Attic tragedy often takes place at the entrance of a palace or temple, The Black Book of Camarthen where there is a poetic dialogue between a porter and King Arthur.

- K22. SCHROBLER, Ingeborg. "Beowulf and Homer."

See G55, J23, L63.

The words of the coastguard are similar to those of Antenor and Eurymachus in the Odyssey and Patrocles in the Iliad. The technique of telling stories within the story often in the form of songs. General similarities in the scenes of Hrothgar's court and those involving Telemachus in Pylos and Sparta.

- K23. WORK, James A. "Odyssean Influences On the Beowulf."

See B38.

The visit of Beowulf to Hrothgar's court and the taunting by Unferth are similar to the reception afforded Odysseus at the court of Alcinous and Bothvarr Bjarki at the palace of King Hrolf.

K24. ZAPPERT, Georg. "Virgil's Fortleben im Mittelalter: Ein Beitrag zur Geschichte der classischen Literatur in jenem Zeitraume."

See C176, I42, J32, L76.

A discussion of the elevated songs of the minstrels at the table in both Beowulf and Virgil's work. The woman's place at the cup-bearing and general drinking habits at the table are similar in both these works.

L. Classical and other Heroic Traditions.

- L1. ANDERSON, George Kulmer. The Literature of the Anglo-Saxons.

See C1, D1, E1, F1.

Beowulf's part in the epic tradition of heroes with great physical attributes--Roland, Ajax, Cuchulinn.

- L2. ARENT, A. Margaret. "The Heroic Pattern: Old Germanic Helmets, Beowulf, and Grettis Saga."

See C2, G1, N1.

The pattern of the life of a warrior as shown by Beowulf and Grettir involving initiation with a mock death, and a reawakening, undergoing of trials and the performance of deeds of bravery, ecstatic manifestations of battle rage and strength, quelling of monsters, dragons, enemies and, after fame, a fateful death.

- L3. ARNOLD, Thomas. Beowulf: A Heroic Poem of the Eighth Century with a Translation, Notes, and Appendix.

See D2, F3, H1, N2.

Beowulfian and Homeric diction have certain similarities--the paucity of articles, description of arms, houses, clothes, and the boasting of the heroes.

- L4. BOWRA, Cecil Maurice. Heroic Poetry.

See L5, K3, N8.

Beowulf has the characteristics appropriate to heroic poetry--a stark world with little vegetation, dramatic objectivities in the speeches rendered by the different characters, fiery-breathed dragons or monsters to be defeated, weaponry, arrival in strange places to perform feats of valour, entertainments and feasts; sailing, scenes of getting up and going to bed. Comparative examples from classical, mediaeval European and Persian epic poetry.

- L5. BRANDL, Alois Leonhard. "Beowulf-epos und Aeneis in systematischer Vergleichung."

See C12, H5.

Point by point structural similarities of Beowulf and Aeneid are noted. A discussion of the Bear's Son Tale with special attention paid to the contest in the water, the sea journey, the encounter with a man-eating monster, entertainment, and the journey to the underworld.

- L6. ----- "Hercules und Beowulf." Sitzungsberichte der k. preussischen Akademie der Wissenschaften zu Berlin, 14 (1928), 161-67. (German)

Review: M. Daunt, The Year's Work in English Studies, 9 (1928), 67-68.

Reprinted in his Forschungen und Charakteristiken. Berlin: de Gruyter, 1936.

A discussion of the parallels found in Greek tales and other heroic traditions, particularly Germanic ones and the possible connections between them. Hercules and Beowulf are both the strongest men on earth, free a land from a similar kind of monster, and follow the escaping foe into its lair.

- L7. BRIEM, O. B. "Germanische und russische Heldendichtung nebst Bemerkungen zur Bósa-sage."

See K4.

The possibilities of interaction between Russian and Germanic heroic literature, especially the story of Vladimir.

- L7a. BRIX, Hans. "Bjarkemaalæt." Analyser og Problemer: Undersøgelser i den Aeldre Danske Litteratur, II. Copenhagen: Gyldendalske, 1935, pp. 5-32. (Danish)

Reviews: M. Kristensen, Danske Studier, 32 (1935), 85-86.

P. V. Rubow, Danske Studier, 32 (1935), 79-85.

The "Bjarkamal" and Beowulf both describe a good king as one who distributes gold in return for faithful service, and both are didactic

works concerned with ideal heroic conduct. There are thematic and structural similarities, especially with regard to the downfall of kings.

- L8. BRODEUR, Arthur Gilchrist. The Art of Beowulf.

See A12, C14, E8, H6, K5, N9.

Beowulf's heroic code of "death before dishonour" is not necessarily unchristian and is to be found in "The Battle of Maldon."

- L9. BROOKE, Stopford A. English Literature from the Beginning to the Norman Conquest.

See A13, C15, F9, J1, M5.

Beowulf is compared to Lord Nelson with regard to his gentleness, firmness in battle and quickness to forgive, although they do not share the boastfulness of the former.

- L10. CAMPBELL, Alistair. "The Old English Epic Style."

See K7.

The story of the Creation by Hrothgar's stop is a literary elegance inspired by Virgil's Aeneid.

- L11. ----- "The Use in Beowulf of Earlier Heroic Verse."

See A16, B5, D17, F11.

Beowulf and the Aeneid both plunge midway into the story, a device designed to tell of events past and to illuminate the character of its hero.

- L12. CHADWICK, Hector Munro. The Heroic Age. Cambridge: Cambridge University Press, 1912.

Reviews: R. W. Chambers, Englische Studien, 48 (1914-15), 162-66.
A. Mawer, Modern Language Review, 8 (1913), 207-209.

Revised, 1926.

Second edition, Cambridge: Cambridge University Press, 1968.

Reviews: W. M. A. Grimaldi, S. J., Thought, 46 (1969), 473.

R. T. Sussex, Journal of Australasian Universities Language and Literature Association, 30 (1968), 234-35.

Pp. 47-56 reprinted in An Anthology of Beowulf Criticism. Ed. Lewis E. Nicholson. South Bend, Indiana: University of Notre Dame Press, 1963, pp. 23-33.

There are striking parallels of both diction and terminology in Beowulf and the Homeric poems. The reception of Beowulf by Hrothgar and Telemachus' visit to Menelaus show the common features of style in Teutonic and Greek heroic poetry, as well as many analogous details of heroic ideals and behaviour.

- L13. CHADWICK, Hector Munro and Nora Kershaw CHADWICK. "The Ancient Literatures of Europe."

See A18, C28, D19, G12, K9.

Extensive discussion of the common stylistic features of Homeric poems and the earlier Teutonic narrative poetry, including Beowulf. The features of the life portrayed in these heroic stories. The individualism of the heroic tradition.

- L14. CHAMBERS, Raymond Wilson. Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn.

See A19, C30, D20, F15, G13, H11, I6, J3, N14.

Classical parallels and the possibility of a remote connection with the Odyssey and the Iliad. The availability of the Aeneid in mediaeval England.

- L15. ----- Beowulf with the Finnsburg Fragment.

See B7, C32, D21, H12, I7, J4, K10, N15.

An account of the punishments for faithless retainers, which includes even an exhortation to suicide, is found in Tacitus' Germania. The boasts of valour in Beowulf, "The Battle of Maldon" and the "Bjarkamal" are discussed.

- L16. CHAPMAN, Coolidge Otis. "Beowulf and Apollonius of Tyre." Modern Language Notes, 46 (1931), 439-43.

Review: D. E. M. Clarke, The Year's Work in English Studies, 12 (1931), 72.

The common features in Beowulf and the Latin Apollonius of Tyre--the arrival at the court of a strange king, a messenger meeting them, then announcing their presence, feasting, quarrels stirred up, a lady walking among the guests and talking discreetly to the stranger.

- L17. CHEFNEUX, Hélène. "Les Fables dans la Tapisserie de Bayeux: Deuxième Article."

See C35, I8.

A sad note on a tapestry celebrating the Norman Conquest is that Beowulf was the national hero of a conquered nation and his end was tragic.

- L18. CLARK, George. "Beowulf and Njálssaga."

See C37, G14.

The heroic dilemma of human greatness and death is resolved in both Beowulf and Njálssaga when in death the hero achieves distinction.

- L19. COFFIN, Richard Neal. "Beowulf and its Relationship to Norse and Finno-Ugric Beliefs and Narratives."

See A22, C40, G16, M6.

The purpose of the story of Beowulf is the testing of the hero and has much in common with Sir Gawain and the Green Knight and the Robin Hood ballads. Some of the other elements in Finno-Ugric narratives found in Beowulf are the acclaim and departure of the hero, treasure and a promising hero.

L20. COOK, Albert. The Classic Line: A Study in Epic Poetry.

See C42, E12, N18.

A comparison of the domination of power and force in the characters of the Iliad and Beowulf. The visit to the underworld of both Beowulf and Aeneas and the meaning of death for Roland, Beowulf and the societies of the Iliad and the Aeneid. The position of the hero in the action of the Odyssey, Beowulf, the Cid, and the Iliad.

L21. COOK, Albert Stanburrough. "Beowulfian and Odyssean Voyages." Transactions of the Connecticut Academy of Arts and Sciences, 28 (1926), 1-20.

Reviews: M. Daunt, The Year's Work in English Studies, 7 (1926), 54-57.

G. Hubener, Englische Studien, 61 (1927), 290-92.

The voyage of Beowulf to seek out Hrothgar and his return to the land of the Geats and that of Odysseus to Ithaca, as well as Telemachus' journey to Pylos. Multiple similarities including a discussion of the landing place in England and time of sailing using traditional English ballads.

L22. ----- "Greek Parallels to Certain Features of Beowulf."

See G17.

The Odyssey and Beowulf demonstrate parallel features of conjugal amity, taunting, a sea voyage, a challenge on the shore, the leaving of weapons outside, wine pouring, mead halls, compound words, and burial mounds on the shore.

L23. ----- "The Possible Begetter of the Old English Beowulf and 'Widsith.'"

See D25, E16, H18, N22.

The descriptions of sailing voyages and funerals in Homer are similar to those in Beowulf.

- L24. DEUTSCHBEIN, Max. "Die Sagenhistorischen und literarischen Grundlagen des Beowulf-epos."

See B9, C54, D26, F21, G20, K12, M7.

The testing of Beowulf's ability is not against men, like the Homeric heroes or Roland, but with sea-demons and a fiery dragon.

- L25. DUFF, J. Wight. "Homer and Beowulf: A Literary Parallel."

See C56, I11, K13, N24.

The tense moments in both Beowulf and Homer's works have dramatic and lyrical qualities, both share a moving account of men's tears--Hrothgar's at Beowulf's departure, the sailor's at the lost companions in the Odyssey--Beowulf and Odysseus present a moral victory. The lack of humour in Beowulf compared to the Homeric poems. The broad similarities in social organization of the heroic worlds. The feuds and bloodshed, manners and ways of thinking about life and death.

- L26. EARLE, John. "Beowulf I." The Times (London), 30 September, 1885, p. 3.

There are antecedents to the story of Beowulf and it is possible to fix the date of composition to the latter half of the eighth century.

- L27. ----- "Beowulf II."

See B10, C57, D29, F23, G22.

The tale of the departure and return would seem to be a model listed in one of the volumes of the Folklore Society and the main outline of the story comes from a pre-historic mould.

- L28. ----- The Deeds of Beowulf: An English Epic of the Eighth Century Done into Modern Prose.

See A24, B11, C58, D30, E21, F24, I12, J5, N25.

The commonplace of the romances of chivalry that the prince must win knights on his side with his bounty as, for example, in the French romance of Guy of Warwick. Many illustrations

throughout of parallel customs, language use and archaisms from subsequent poetry.

- L29. EINARSSON, Stefán. "Old English 'Beot' and Old Icelandic 'Heitstrenging.!'"

See G23.

Instances of vow-taking and boasts over the mead-cups in both Old English, Old Norse and later French and Russian literature and examples of pre-adventure vow-taking in "The Battle of Maldon," "Genesis," Orosius, and Beowulf.

- L30. ENCYCLOPEDIA OF WORLD MYTHOLOGY:

See A25, J6.

The link with other heroic works is the theme of man's struggle against evil powers and human achievement in the face of mortal odds.

- L31. FISHER, Peter F. "The Trials of the Epic Hero in Beowulf."

See C61, G24, I13.

Beowulf, like the other heroic works by Homer and Virgil, the Nibelungenlied, the Eddas, and the Mahabharata tells of the universal trials of a race and a hero. Beowulf's theme is not so easy to define as that of the Iliad. Beowulf is like Achilles in the Iliad because he comes to represent the universal type of human being.

- L32. FRY, Donald K. Finnsburh: Fragment and Episode.

See D31.

The heroic ethic of vengeance and hostage-taking according to "The Battle of Maldon," the account of Cynewulf and Cyneheard in the Anglo-Saxon Chronicle and the Nibelungenlied.

- L33. GARBÁTY, Thomas Jay. "Feudal Linkage in Beowulf." Notes and Queries, 204 (1959), 11-12.

Review: R. M. Wilson, The Year's Work in English Studies, 40 (1959), 61.

The feudal device of swearing an oath in the comitatus in return for precious gifts is still practised in a ceremony called "potlatch" among the Kwakiutl Indians on the west coast of Canada.

- L34. GIRVAN, Ritchie. Beowulf and the Seventh Century: Language and Content.

See A28, C67, F29, J8, N26.

A discussion of the miraculous character of the acts of heroes in Beowulf and the mediaeval romance of Richard the Lion Heart. The cultural conditions which may be preserved in an epic poem as shown in the Ulster cycle, the Homeric epics and Beowulf.

- L35. GREENFIELD, Stanley B. "Beowulf and Epic Tragedy." Comparative Literature, 14 (1962), 91-105.

Review: R. M. Wilson, The Year's Work in English Studies, 43 (1962), 56.

Reprinted in Studies in Old English Literature in Honor of Arthur G. Brodeur. Ed. Stanley B. Greenfield. Eugene, Oregon: University of Oregon Press, 1963, pp. 91-105.

A full discussion of the falls of epic and dramatic heroes and the heroic or ethical code which dictates the choice of epic hero with particular regard to Beowulf in comparison with other literary heroes--Hector, Achilles, Hamlet, Oedipus.

- L36. HABER, Tom Burns. "Beowulf and the Aeneid." Modern Language Notes, 48 (1933), 207-208. Reply to P. F. Jones' review of his Comparative Study of the Beowulf and the Aeneid (B13) in Modern Language Notes, 47 (1932), 264-66.

About the manuscript said to be made by Alcuin of the Aeneid and supposedly lodged in Berne.

- L37. -----, A Comparative Study of the Beowulf and the Aeneid.

See B13, C72, N29.

A proof that the Beowulf-poet was acquainted with the Aeneid. Broad structural similarities of the two works and parallels in motif and sentiment.

- L38. HELTERMAN, Jeffrey. "Beowulf: The Archetype Enters History."

See A34, C76, E26.

Ovid's description of the Iron Age in his Metamorphoses is compared to the strife of Beowulf's world.

- L39. HIGGET, Gilbert. The Classical Tradition: Greek and Roman Influences on Western Literature.

See C79, E27.

Brief comparisons with Homeric poems, especially the Odyssey, show the narrowness of Beowulf's world to that of the Homeric epics. Beowulf is not connected with the Aeneid.

- L40. IRVING, Edward B., Jr. A Reading of Beowulf.

See A42, B15, C86, E30, H29, L17, M10.

The development of the "heroic niche," the problem the hero must solve in order to provide his heroic place is demonstrated by the episodes of the suitors at Ithaca in the Odyssey, the scene for Achilles' action in the Iliad, and the predicament of Hrothgar. The hero has to be in control of the elements as much as possible, usually at sea, as shown by Brutus in Lawmon's Brut, the sailor heroes of the Odyssey and portions of Moby Dick.

- L41. JONES, Gwyn. Kings, Beasts, and Heroes.

See C87, E31, F37, G34, M11.

A discussion of heroic traditions in Germanic and Celtic lore and poetry.

- L42. KER, William Paton. The Dark Ages.

See C94, K17.

A discussion of the similarity of Beowulf's welcome at Heorot to that received by Odysseus in Phaeacia. Homeric manners or the bonds of loyalty and patronage as found in the relationship of Beowulf and Wiglaf and in "The Battle of Maldon." The Iliad and the king's address to his men in the northern poem "Hlod and Angantyr."

- L43. ----- Epic and Romance: Essays on Medieval Literature.

See A45, C95, F41, G37, H33, I19.

General comparisons with Homeric poems--the telling of other well-known tales in the Iliad, allusions to other wars in the Odyssey and the Iliad, illustrative references like the stories of Heremod, Thryth in Beowulf and Heracles in the Iliad.

- L44. KLAEBER, Frederick. "Aeneis und Beowulf."

See B17, C97, N36.

Beowulf and the Aeneid have a large number of similarities--the heroic characters of Beowulf and Aeneas, minor decorative details, the ethical bases for the action, structural events, sentiment.

- L45. ----- "Der Held Beowulf in deutscher Sagenüberlieferung."

See F43.

The tradition of having strong heroes like Grettir, Ormr, Uffo, and Beowulf.

- L46. LAWRENCE, William Witherle. Beowulf and Epic Tradition.

See A49, B18, C102, D57, F44, G40, H37, J14, M13.

A general discussion of Beowulf's place in the epic tradition of Homeric, Virgilian and northern heroic stories. The tragic dilemma of the heroes forced to make a choice of loyalty to kin by blood or kin by marriage as faced by

the daughter of Hrothgar, Signy of the Vol-sungs, Gudrun or Kriemhild in the story of the Nibelungs and at Cuchulinn's death in the Old Irish tradition.

- L47. LORD, Albert Bates. "Beowulf and Odysseus."

See B19, C111, N50.

The Yugoslav oral songs which tell of a rescue of a woman to whom the hero is betrothed, the remarriage of Odysseus and the undertaking of Beowulf, in which the role of Wealhtheow may be a vestigial part. The slaying of suitors and desire for revenge in the Odyssey and Beowulf respectively. The arrivals of the hero at a strange court.

- L48. -----: The Singer of Tales. Cambridge, Mass.: Harvard University Press, 1960.

Review: A. Campbell, Modern Language Review, 57 (1962), 75-76.

See M15, N51.

The friendship of Beowulf and Aescere is similar to that of Achilles and Patroclus in the Iliad, and the journey to Hrothgar's court is like a classical trip to the underworld.

- L49. MCGALLIARD, John C. "Beowulf and Bede."

See A53, D58, F47, K19.

The account of King Oswald in Bede's Ecclesiastical History of the English People and the ideal of kingship in Beowulf--that he should censure pride but not be peace-loving to a fault and yet should be eager for praise.

- L50. MCNARY, Sarah J. "Beowulf and Arthur as English Ideals." Poet-Lore, 6 (1894), 529-36.

The contrasts and correspondences of the Germanic ideal and Arthur in Geoffrey of Monmouth's Historia Britonum and Old Welsh stories as the Celtic one.

- L51. MARKLAND, Murray F. "The Task Set by Valor." Costerus: Essays in English and American Language and Literature, 5 (1972), 103-15.

The tragic effect of the situation and nature of the heroes in the Iliad, Aeneid, Beowulf, Nibelungenlied, and the Song of Roland when death is the general inevitability. The foes are not defeated for, although the hero heroically meets his fate in the Aeneid, Iliad and Beowulf, there are hints of misery to come for his people.

- L52. MEYER, Elard Hugo. Indogermanische Mythen.

See C123, D61, G45, M16.

Grendel and his avenging mother are like Vritra and Ahi, and Hector and Hecabe.

- L53. MOORMAN, Charles. Kings and Captains: Variations on a Heroic Theme.

See G46, H42.

A characteristic point of view of the hero and his place in society is found in the Iliad, Odyssey, Beowulf, the Song of Roland, the Nibelungenlied, the Icelandic sagas, and the Arthurian legends. The amoral atmosphere of Beowulf as opposed to the Greek epics and its closer relationship to northern pagan writings than to the Christian mediaeval works.

- L54. MOORMAN, Frederic William. "The Interpretation of Nature in English Poetry from Beowulf to Shakespeare." Quellen und Forschungen zur Sprach- und Culturgeschichte der germanischen Völker, 95, 1905.

Review: R. Wülker, Deutsche Literaturzeitung, 18 November 1905, col. 2867.

Reprinted, New York: AMS, 1972.

The natural descriptions in Beowulf and the Odyssey, the sea, the strife of man against the forces of nature, and colours. A comparison to the Song of Roland and the Nibelungenlied in which Beowulf is seen to be superior in its harnessing of the natural surroundings with the action.

- L55. NECKEL, Gustav. "Ragnacharius von Cambrai."

See A68.

A discussion of the family feud and obligation to revenge as related in the writings of Gregory of Tours and Germanic parallels. Instances of worldly judgement made in the poetry of Beowulf and the "Atlakvitha."

- L56. NICHOLS, Robert E., Jr. "Beowulf and Nephi: A Literary View of The Book of Mormon." Dialogue: A Journal of Mormon Thought, 4 (1969), 40-47.

Nephi in The Book of Mormon is part of the tradition of heroic literature like the pre-Christian Beowulf--both heroes have similar physical attributes, are well-born, have personal courage, boast before undertaking their solitary exploits, and exhort or harangue their followers.

- L57. OLSON, Oscar Ludvig. The Relation of the Hrólfs Saga Kraka and the Bjarkarímur to Beowulf ...

See G50.

A discussion of the exile-return type of story found in England and Scandinavia--Beowulf, and Skjoldungasaga, "Widsith," Hrólfs saga Kraka, and Saxo's version of the Hroar-Helgi tale.

- L58. OUTZEN, Nicolaus. "Die angelsächsische Gedicht Beowulf, als die schätzbarste Urkunde des höchsten Alterthums von unserm Vaterlande."

See F65, N57.

The mention of the epic address at the beginning of both Beowulf and the Aeneid.

- L59. PEREJDA, George John. "Beowulf and Slovo o Polku Igora: A Study of Parallels and Relations in Structure, Themes and Imagery."

See I25, J21.

The comparison of Beowulf and the story of the Slavic Slovo--both tell their stories sequentially in a balance, between past and present,

both use similar heroic imagery and both heroes are made to struggle against the forces of social chaos.

L60. Item cancelled.

L61. RENOIR, Alain. "The Heroic Oath in Beowulf, the Chanson de Roland, and the Nibelungenlied." In Studies in Old English Literature in Honor of Arthur G. Brodeur. Ed. Stanley B. Greenfield. Eugene, Oregon: University of Oregon Press, 1963, pp. 237-66.

Review: R. M. Wilson, The Year's Work in English Studies, 44 (1963), 71-72.

The heroic oath is the main source of action in these secular mediaeval epics and brings about the end of their most virtuous characters although the circumstances of their deaths are different. The oaths and the systems of punishments and reward are more complicated in the later works.

L62. RINGBOM, Hakon. Studies in the Narrative Technique of Beowulf and Lawman's Brut.

See H47, N63.

The comparison of Beowulf and Brut shows similarities in accounts of journeys, feasts, fights, councils, reports that repeat part of the narrative. A similarity in moral attitude of the narrator is conspicuous in both. There is a juxtaposition of good and evil and an anticipation of tragic events to come.

L63. SCHROBLER, Ingeborg. "Beowulf und Homer."

See G55, J23, K22.

Parallels in the Iliad and Odyssey of heroic deeds and ideals, weaponry, attitudes to death and the after-life, heroic toasts, sea-journeys, and speeches of loyalty. There are correspondences with the Aeneid, especially in the heroic material.

- L64. SCHÜCKING, Levin Ludwig. "Heldenstolz und Würde im Angelsächsischen mit einem Anhang: Zur Charakterisierungstechnik im Beowulf epos."

See H49.

A discussion of the roles of wise older men--Hrothgar, Nestor, Evander, and Anchises. Wealhtheow's anxiety for her sons is matched by that of Amata, King Latinus' wife in the Aeneid, for her daughter. The hero's pride in his valorous deeds and capabilities shown by Hector and Beowulf's preparations for combat and the boasts, promises and speeches of pride of the hero. The reference to and pleas made to God or the gods in classical epics. The ways of announcing names, often relatively late in the narrative, as in Beowulf and the works of Virgil and Homer.

- L65. ----- "Das Königsideal in Beowulf."

See B31, E43.

A discussion of the German warrior ideals, and more specifically the ideal king--Hrothgar, Beowulf, King Edgar in the Peterborough Chronicle whom no enemy dared attack, King Latinus in the Aeneid who is generous, pious and prudent, the lost master in "The Wanderer," Attila in "Waltharius," and the king in Ruodlieb. The importance of intellectual power in a king is demonstrated by Edmund in Aelfric's homily.

- L66. SEDGEFIELD, Walter John. Beowulf Edited, with Introduction, Bibliography, Notes, Glossary, and Appendices.

See A77, C148, D84, F74, G56, H50, M18.

Contrasted with Homer's Iliad--the length of Beowulf, its inconsistencies, repetitions, and reticence in the midst of diffuseness.

- L67. SHIPPEY, Thomas Alan. Old English Verse.

See A78, D85, E44, G57, H51.

The Odyssey and Beowulf and their narrative modes. The discovery that all heroes fight on the defensive often with a friend or near relative. Moral neutrality and the preliminary

- recoil from the killing of men.

- L68. SIDHANTA, N. K. The Heroic Age of India: A Comparative Study.

See C150.

A study of the Sanskrit poems shows a similarity with other European examples--the description of bad characters like Thryth and Heremod in Beowulf, the Pāndavas and Kauravas in the Mahabharata and Klytaimnestra in the Odyssey. The tendency to concentrate on so-called irrelevancies, the stock phrasing, the bonds between governor and retainers, monster slaying, the fall of kings are all discussed.

- L69. TAYLOR, Paul Beekman. "Some Vestiges of Ritual Charms in Beowulf."

See B34, E49, G65, I36.

The traditions of ritual charms were heroic in purpose, for the battlefield rather than the home. The ritual flyting with its delay of identification in Beowulf, Volsungasaga (Sigurd after fighting Fafnir), Sir Gawain and the Green Knight.

- L70. TOLKIEN, John Ronald Reuel. "Beowulf: The Monsters and the Critics."

See C162, E52.

The real likeness in Beowulf and the Aeneid is that the man/poet is looking backwards while on the threshold of a great change in his world.

- L71. TRENEER, Anne. The Sea in English Literature: From Beowulf to Donne.

See C163.

The Odyssey and Beowulf compared, their sea journeys, epithets for the sea, the heroic outlook on life common to both, the courage of both Beowulf and Odysseus. The English prose rendering of Apollonius of Tyre, which looks

forward to Middle English romances, and Beowulf have differences of attitude to fortune and misfortune.

- L72. WAHBA, Yousef Magdi Mourad. Qudamā' al-lnjilīz wamal-hāmat Biwulf. Cairo, 1964. (Arabic)

The comitatus or family type of relationship of the Anglo-Saxons is similar to that of the pre-Islamic society, particularly the attitudes about the necessity of revenge both for personal satisfaction and a form of divine duty. Beowulf as a hero is reminiscent of the heroes of the Arabic lyrics "Antarah," "Sayf Ibn zi Yazan," "al-Zahir Papars," the series of legends common in Egypt of "Mary Gergis" (Saint George and the dragon) and the Jahli literature of Arabia.

- L73. WARDALE, E. E. Chapters on Old English Literature.

See A83, C168, F84.

The "harking back" method of narrative common to both Beowulf and Virgil's Aeneid.

- L74. WEBB, Bernice L. "James Bond as Literary Descendant of Beowulf." South Atlantic Quarterly, 67 (1968), (1)-12.

Fleming's The Man with the Golden Gun and Beowulf both show common features connected with traditional hero-romances--improbable adventures, a brave leader and loyal followers, the hero as representative of good, a pagan culture with an overlay of Christianity and the absence of romantic love.

- L75. WRENN, Charles L. A Study of Old English Literature.

See D97, F90, H59.

The epic type of opening of Beowulf is similar to that of "Exodus," Cynewulf's "Elene," Andreas and reminiscent of the Aeneid and the Iliad. Beowulf's heroic spirit is like that of Byrhtnoth of Essex against the Vikings in "The Battle of Maldon."

L76. ZAPPERT, George. "Virgil's Fortleben im Mittelalter:
Ein Beitrag zur Geschichte der classischen Literatur
in jenem Zeitraume."

See C176, I42, J32, K24.

Epic characteristics of mediaeval "successors
of Virgil" and specific places in the Aeneid
and Beowulf where some may be found. A discuss-
ion of the giving of gifts by a ruler in order
to retain friendship together with the effect
of stinginess or love of gold.

M. Some Mythical and Allegorical Interpretations.

- M1. BINZ, Gustav. "Zeugnisse zur germanischen Sage in England."

See A8, B1, D4, F6, I2, N4.

The myth of Beowa as connected with the name and person of Beowulf.

- M2. BOER, Richard Constant. Die altenglische Heldendichtung.
1. Beowulf.

See A9, C7, D6, G4, N6.

The nature motif that Beowulf, like the seasons, will sometime be reborn.

- M3. ----- "Die Beowulfsage."

See A10, B3, C8, G5, N7.

Mythological evidence for the bases of Beowulf especially concerning Grendel, Beowulf and the dragon fight.

- M4. BRAENDEL, Felix Werner., Jr. "Fable and History in Beowulf: A Literary Study." Dissertation Abstracts International, 31 (1971), 6541A (Cornell).

A discussion of the mediaeval concept of man's life as a microcosm of the world's in which the Creation and death are paralleled by the end of the world. Grendel represents the heroic blood feud and the dragon the elegiac Apocalypse.

- M5. BROOKE, Stopford A. English Literature from the Beginning to the Norman Conquest.

See A13, C15, F9, J1, L9.

The Beowa myth in Beowulf, the god of summer and of sun is Beowulf ridding the world of winter (the fight with Grendel) and of darkness (the battle with the dragon) and the swimming match with Breca is a battle against the wind. Grendel may also have sprung from the memory of the indigenous people driven

by invaders inland and forced to make forays into "civilization."

- M6. COFFIN, Richard Neal. "Beowulf and its Relationship to Norse and Finno-Ugric Beliefs and Narratives."

See A22, C40, G16, L19.

The Finno-Ugric beliefs and customs in the full agricultural cycle are applicable to Beowulf.

- M7. DEUTSCHBEIN, Max. "Die Sagenhistorischen und literarischen Grundlagen des Beowulfepos."

See B9, C54, D26, F21, G20, K12, L24.

Grendel and his mother represent the sea and the seasonal interpretation of the whole poem.

- M8. GARDNER, John. "Fulgentius's 'Expositio Vergiliana Continentia' and the Plan of Beowulf: Another Approach to the Poem's Style and Structure." Papers on Language and Literature, 6 (1970), 227-62.

Fulgentius' view that Virgil's Aeneid was an allegory of individual and social justice as the function of the Platonic tripartite soul is applied to Beowulf, so that certain characters are seen to represent certain appropriate values. The poet shows that final happiness in this world is unobtainable.

- M9. IRVING, Edward B., Jr. Introduction to Beowulf.

See A41, C85, E29, F35, H28, J10.

Mythic interpretations of the poem as well as those concerning nature and Christian allegory.

- M10. ----- A Reading of Beowulf.

See A42, B15, C86, E30, H29, I17, L40.

Grendel interpreted as Darkness and Death where he is non-human and represents the non-human world.

M11. JONES, Gwyn. Kings, Beasts, and Heroes.

See C87, E31, F37, G34, L41.

Beowulf as a god of agriculture and fertility, nature myths.

M12. KLAEBER, Frederick. Beowulf and the Fight at Finnsburg.

See C98, F42, G38.

Mythological interpretations--nature, super-human, agricultural myths.

M13. LAWRENCE, William Witherle. Beowulf and Epic Tradition.

See A49, B18, C102, D57, F44, G40, H37, J14, L46.

The mythological considerations of Scyld as a vegetation deity, fertility customs and nature interpretations.

M14. ----- "Some Disputed Questions in Beowulf-Criticism."

See C106, I21, N48.

A long discussion of the various mythological interpretations of Beowulf.

M15. LORD, Albert Bates. The Singer of Tales.

See L48, N51.

Beowulf is a mythical character of death and resurrection like Achilles and Odysseus and he suffers an "almost death" or a form of substitution.

M16. MEYER, Elard Hugo. Indogermanische Mythen.

See C123, D61, G45, L52.

Grendel is a water-storm demon like Vritra and his mother the gloomy weather-clouds come to avenge her son, like Ahi, the mother of Vritra.

- M17. MOORMAN, Frederic William. "English Place-Names and Teutonic Sagas."

See D63, N56.

The Beowa myth and where it originated and whether the names of Beowulf and Bothvarr Bjarki descended from this.

- M18. SEDGEFIELD, Walter John. Beowulf Edited, with Introduction, Bibliography, Notes, Glossary, and Appendices.

See A77, C148, D84, F74, G56, H50, L66.

The nature myths and allegorical interpretations.

N. Names, Linguistic Parallels and Oral Transmission.

- N1. ARENT, A. Margaret. "The Heroic Pattern: Old Germanic Helmets, Beowulf, and Grettis Saga."

See C2, G1, L2.

The names of the outlaw Grettir and Grendel, the monster, are chthonically and etymologically connected.

- N2. ARNOLD, Thomas. Beowulf: A Heroic Poem of the Eighth Century with a Translation, Notes, and Appendix.

See D2, F3, H1, L3.

Extensive glossary of names and other stories attached to them.

- N3. BENNETT, William H. "A West Norse-Frisian-Kentish Parallel." International Anthropological and Linguistic Review, 1 (1953), 71-80.

A linguistic parallel between the West Norse, Frisian and Kentish languages--the common relationship is proved by the rising diphthong, so that it is correct to call the Frisians Jutes (Eotan) in Beowulf as well as having the Jutes settle in Kent as Bede stated in his Ecclesiastical History of the English People.

- N4. BINZ, Gustav. "Zeugnisse zur germanischen Sage in England."

See A8, B1, D4, F6, I2, M1.

The difficulty of placing the action of Beowulf in England in spite of the naming of "Beowan mames" and "Grendles mere" in one English land charter. A discussion of the place names associated with Grendel and names beginning "Wig-," "Ecg-," "Hyge-."

- N5. BJÖRKMAN, Erik. "Haethcyn und Hákon."

See F7.

The possible linguistic similarity in the base

forms of the Old English name "Haethcyn" and the Old Norse "Hákon."

- N6. BOER, Richard Constant. Die altenglische Heldendichtung.
1. Béowulf.

See A9, C7, D6, G4, M2.

The examination of the names Béaw, Béow, Béowa to see if they could be Bjár, Bjarki, Pekko.

- N7. ----- "Die Béowulfsage."

See A10, B3, C8, G5, M3.

The etymology of the names of Beowulf and Grendel.

- N8. BOWRA, Cecil Maurice. Heroic Poetry;

See I5, K3, L4.

The oral nature of some heroic poetry, particularly the Odyssey and Beowulf and certain narrative devices in common.

- N9. BRODEUR, Arthur Gilchrist. The Art of Beowulf.

See A12, C14, E8, H6, K5, L8.

A checklist of compounds formed on the same base words in Beowulf and other Old English poems.

- N10. BROOKS, Kenneth R. Andreas and The Fates of the Apostles.

See C16, H7.

Linguistic parallels in Beowulf and Andreas and synopses of the critical arguments concerning common sources. A particular discussion of the remarkably similar nonce terms--"meodoscerwen" in Andreas used of the seawater flood which destroys the Anthropophagi; and "ealuscserwen" in Beowulf, perhaps meaning "the serving of bitter drink," hence by metaphor "disaster" or "panic."

- N11. BUCK, Katherine Margaret. "Beowulf and Grendel."

See C20.

Etymology of the name Grendel ("obstruction," "enclosing") is similar to that of Vritra and the northern fire-devil Loki.

- N12. BYERLY, Gayle Kimbrel Armistead. "Compounds and other Elements of Poetic Diction Derived from an Oral-Formulaic Poetic Tradition: A Comparison of Aeschylus and the Beowulf Poet." Dissertation Abstracts, 27 (1966), 1333A (Pennsylvania).

The analysis of Beowulf, Homer's Odyssey and Aeschylus' Oresteia, to see how a literary poet modifies elements derived from oral tradition, demonstrates that Beowulf is technically more similar to the work of Aeschylus.

- N13. CARPENTER, Rhys. Folk Tale, Fiction and Saga in the Homeric Epics.

See C26, F12.

An examination of the oral traditions, both saga and folk tale, which have passed on with little radical change over the centuries especially in relation to the Iliad, Odyssey and Beowulf.

- N14. CHAMBERS, Raymond Wilson. Beowulf: An Introduction to the Study of the Poem with a Discussion of the Stories of Offa and Finn.

See A19, C30, D20, F15, G13, H11, I6, J3, L14.

Linguistic tests applied to Beowulf and other Old English poems to discover their history.

- N15. ----- . Beowulf with the Finnsburg Fragment.

See B7, C32, D21, H12, I7, J4, K10, L15.

A list of persons and place-names in Beowulf and the places they occur in other northern works. The word "hrinde" amended to fit in with a parallel use in the Blickling Homilies. "Hondsio" as a proper noun occurs in both English and German charters. Linguistic support

for the position of Beowulf before the fight with Grendel in the harrowing of hell portion of "Christ and Satan." The "stopole" of Heorot may have been either the central pillar as in the Volsung hall, or steps like the ones Nestor stood on in the Odyssey.

- N16. CHRISTENSEN, Bonnie Jean McGuire. "Beowulf and The Hobbit: Elegy into Fantasy in J. R. R. Tolkien's Creative Technique."

See D23, H14.

All the episodes and digressions in Beowulf have been integrated into The Hobbit, even some compound words have been translated directly into Modern English.

- N17. CLARKE, Mary G. Sidelights on Teutonic History During the Migration Period.

See A21, C39, D24, F17, G15.

A listing of relevant genealogies--West Saxon, Mercian, Danish, Gothic, and Icelandic.

- N18. COOK, Albert. The Classic Line: A Study of Epic Poetry.

See C42, E12, L20.

The metrical and syntactical structure of Beowulf is compared to that of the Cid. An examination of formulaic phrases, epithets, kennings in Beowulf, the Cid, The Song of Roland, and the Iliad.

- N19. COOK, Albert Stanburrough. "Beowulf, 1422." Modern Language Notes, 39 (1924), 77-82.

Rhyming words within the hemistich found in the "De Virginitate" of Adhelm and "Exodus" may help to fix the date of the poem.

- N20. ----- "The Beowulfian mathelode." JEGP, 25 (1926), 1-6.

Review: M. Daunt, The Year's Work in English Studies, 7 (1926), 54-57.

Instances of the use of "mathelode" in "Widsith," "Genesis B," Andreas, "Elene," the "Riddles,"

"The Battle of Maldon," and "Ancrén Riwlé." Similar Beowulfian type constructions in the more or less contemporary Hildebrandslied and Heliand. The formulaistic and formal influence of Homer on Beowulf.

N21. ----- "Bitter Beer-Drinking."

See H15.

The bitter beer-drinking and the sweet noise of the harp in Andreas after the hero has been imprisoned by the pagans a fourth time and commands a flood to engulf his enemies. Certain correspondences in Beowulf and Isaiah.

N22. ----- "The Possible Begetter of the Old English Beowulf and 'Widsith.'"

See D25, E16, H18, L23.

Geographical features in North England to be associated with Beowulfian scenery.

N23. CRAWFORD, Samuel John. "Miscellaneous Notes: Ealu-Scerwen." Modern Language Review, 21 (1926), 302-303.

Review: Daunt, The Year's Work in English Studies, 7 (1926), 70.

The Old Irish "Life of St. Columba" printed in Stokes' Book of Lismore tells the story of the freeing of Scandlan Morr, who was imprisoned with salty food and little to drink, and the connection with the "ealu-scerwen" of Beowulf which could then mean that the deprivation of drink was equivalent to mortal panic.

N24. DUFF, J. Wight. "Homer and Beowulf: A Literary Parallel."

See C56, I11, K13, L25.

The likelihood that both the Homer poems and Beowulf were brought from across the sea (the Iliad from the Thessalian lays and Beowulf from the Continent). The repetitions of phrases and epithets as in long poems made for recitation. The northern epics favour

metaphor and synonym rather than the simile and epithet of the classical ones.

- N25. EARLE, John. The Deeds of Beowulf: An English Epic of the Eighth Century Done into Modern Prose.

See A24, B11, C58, D30, E21, F24, I12, J5, L28.

The possibility that the town of Hart, county Durham, is to be identified with Heorot and "Eaglescliff" in Durham with Earnanaes.

- N25a. EINERSEN, Dorrit. "De vigtigste traek af Ordstillingen i Beowulf, Krøniken indtil 930 og de 30 første sider af Wulfstan's prædikener." Extracta: Resumeer af Specialopgaver fra det Filofiske Fakultet ved Københavns Universitet, 2 (1969), 80-87. (Danish)

An examination of syntactical and stress patterns in Beowulf, The Anglo-Saxon Chronicle and Wulfstan's Homilies.

- N26. GIRVAN, Ritchie. Beowulf and the Seventh Century: Language and Content.

See A28, C67, F29, J8, L34.

The evidence of Beowulfian place-names including the Wiltshire charters. A linguistic comparison of adjectival compounds in Andreas, the older "Genesis," "Exodus," the "Riddles," and Beowulf, in which the latter is found to stand apart from the others.

- N27. GUTENBRUNNER, Siegfried. Die germanischen Gotternamen der antiken Inschriften. Halle: Max Niemeyer, 1936. (German)

The Balder cult and its survival in proper nouns.

- N28. HAACK, Otto. Zeugnisse zur altenglischen Heldensage

See A31, D43.

Versification and metrical patterns comparison with "The Battle of Maldon" and Andreas.

- N29. HABER, Tom Burns. A Comparative Study of the Beowulf and the Aeneid.

See B13, C72, L37.

Both Beowulf and the Aeneid show similar Latin stylistic features and parallels in phraseology.

- N30. HAGEN, Sivert N. "Classical Names and Stories in Beowulf."

See A32, B14, C73, F32.

Long discussions of the possible adoption of Graeco-Roman legendary genealogy in the migration times.

- N31. HOLS, Edith Jones. "Grammatical Roles of Three Sets of Prepositions in Beowulf and 'King Horn.' " Dissertation Abstracts International, 31 (1971), 4748A (Iowa).

The examination of the prepositions of origin, association and instrument, and location in Beowulf and 'King Horn.'

- N32. HOOPS, Johannes. "Altenglisch 'ealuscerwen,' 'meoduscercwen.'" Englische Studien, 65 (1931), 177-80. (German) Discussed further by Hoops (pp. 1-3) and Klaeber (pp. 3-5), "Altenglisch 'Ealuscerwen' und kein Ende." Englische Studien, 66 (1931), 1-5.

The problem of these phrases in Beowulf and Andreas and the connection with the root word meaning "deprivation" from which the words may have come to mean figuratively "deprivation of joy," therefore "sadness," "distress," or "fear," "anxiety."

- N33. ----- Beowulfstudien.

See E28.

The meaning of the various disputed phrases and words with reference to similar ones in other works including the "ealuscerwen" of Beowulf and "meoduscercwen" of Andreas.

- N34. JOHANSSON, Gustav. The Making of Beowulf and Placenames in Beowulf. Gothenburg: Nordiska Boktryckeri A.-B., 1969.

Linguistic parallels in major Indo-European sources, including Old Irish and Sanskrit, used to locate the habitation of Beowulf.

- N35. KELLOGG, Robert L. "The South Germanic Oral Tradition." In Franciplegius: Medieval and Linguistic Studies in Honor of Francis Peabody Magoun, Jr. Eds. Jess B. Bessinger and Robert P. Creed. New York: New York University Press, 1965, pp. 66-74.

Common formulae and their positions in the line in the Heliand and Beowulf indicate an oral composition for them both. A Conservative Germanic oral tradition is discovered in Old High German Muspilli, Hildebrandslied, the Heliand, and the Eddic poems. Some compounds in Beowulf that appear nowhere else in Anglo-Saxon poetry appear in Icelandic literature.

- N36. KLAEBER, Frederick. "Aeneis und Beowulf."

See B17, C97, L44.

Verbal correspondences in Beowulf and the Aeneid--certain metaphors and descriptive techniques, "Latin" constructions, the use of certain verbs, and rhetorical devices.

- N37. ----- "Die 'ältere Genesis' und der Beowulf." Englische Studien, 42 (1910), 321-38. (German)

Linguistic parallels between Beowulf and "Genesis" and a few between "Guthlac" and Beowulf. A list of words that only occur in "Genesis" and Beowulf.

- N38. ----- "Beowulf 769 und Andreas 1526ff." Englische Studien, 73 (1939), 185-89. (German)

Review: G. N. Garmonsway, The Year's Work in English Studies, 20 (1939), 31-32.

"Ealuscerwen" and "meaduscerwen" and whether "-scerwen" means "bestowal" or "deprivation," the inference being that the whole means

"mortal terror." The Ynglingasaga tells of the death of Fiqlnir, who drowned by accident in a huge cask of mead given as a gift by his host, Frodi, and so perhaps the Andreas poet makes a grimly ironical jest of the word for "mead-presentation" to signify a death by drowning.

N39. ----- "Beowulfiana Minora."

See A46, D53, G39, O5.

Multiple linguistic parallels in other Old English poems.

N40. ----- "Concerning the Relation Between 'Exodus' and Beowulf."

See H35.

Verbal and linguistic correspondences in "Exodus" and Beowulf are examined in order to fix their order of composition.

N41. ----- "Cynewulf's 'Elene' 1262.f." JEGP, 6 (1907), 197.

An interpretation of a difficult passage in "Elene" using a similar construction in Beowulf.

N42. ----- "Noch einmal 'Exodus' 56-58 und Beowulf 1408-1410." Archiv für das Studium der neueren Sprachen und Literaturen, 187 (1950), 71-72. (German)

Linguistic parallels and questions of interpretation in "Exodus" and Beowulf with some reference to the Aeneid.

N43. ----- "Notizen zu Cynewulf's 'Elene.'" Anglia, 29 (1906), 271-72. (German)

Linguistic parallels in Beowulf, "Juliana," "Genesis," and "Elene."

N44. KOCK, Ernst A. "Altgermanische Parallelismus." In Vom Werden des deutschen Geistes: Festgabe Gustav Ehrismann. Berlin: de Gruyter, 1925, pp. 21-26. (German)

Syntactical parallels in some Old English poetry

including Beowulf, the Old Saxon Heliand and some Old Norse examples.

- N45. KRAPP, Georg Philip. Andreas and The Fates of the Apostles: Two Anglo-Saxon Narrative Poems.

See C99, H36.

Phrases and words of Andreas demonstrate that it borrowed from Beowulf, extensive lists and notes of such material.

- N46. KÜHLWEIN, Wolfgang. "Andreas crux 1241 und Beowulf crux 849." Beiträge zur Geschichte der deutschen Sprache und Literatur, 91 (1969), 77-81. (German)

A discussion of the grammatical status of the references to "hot blood" in Andreas and Beowulf.

- N47. LANGENFELT, Gösta. "Notes on the Anglo-Saxon Pioneers: VII. Beowulf problems." Englische Studien, 66 (1931-32), 236-44.

Review: D. E. M. Clarke, The Year's Work in English Studies, 12 (1931), 77-78.

A discussion of tribal and place names of Beowulf and "Widsith." Some landscapes appropriate to the action of Beowulf.

- N48. LAWRENCE, William Witherle. "Some Disputed Questions in Beowulf-criticism."

See C106, I21, M14.

A discussion of the Wiltshire charter of 931 and the possibility of the name of Beowulf having come from an ancient god, Beowa.

- N49. LÖNNROTH, Lars. "Hjálmar's Death-song and the Delivery of Eddic Poetry."

See G41.

The comparison of the means of transmission and composition of the Eddic poems and Beowulf.

- N50. LORD, Albert Bates. "Beowulf and Odysseus."

See B19, C111, L47.

The continuous Indo-European oral epic tradition in the Homeric poems, Beowulf and present day Yugoslavian narrative songs.

N51. ----- . The Singer of Tales.

See L48, M15.

The features in Beowulf which point to its being a part of the oral tradition, repetitions and multiform scenes of monster-slaying and that it was a continuous performance of story on story like some present day Yugoslavian narrative songs.

N52. MACKIE, W. S. "The Demons' Home in Beowulf."

See C118.

The interpretation of "fyrgenstrēam" as a waterfall in Andreas, the "Anchor" riddle and the Cotton Gnostic verses.

N53. MAGOUN, Francis Peabody, Jr. "Inwlatide < Onfunde?" Modern Language Notes, 68 (1953), 540-41.

Review: R. M. Wilson, The Year's Work in English Studies, 34 (1953), 48.

A discussion of the possible misreading of the text using parallels of similar formulaic constructions in "Christ," "The Battle of Maldon" and the "Riddles."

N54. ----- . "Oral-Formulaic Character of Anglo-Saxon Narrative Poetry." Speculum, 28 (1953), 446-67. Replies by Rogers, "The Crypto-Psychological Character of the Oral Formula," English Studies, 47 (1966), 89-102 and Fry, "Old English Formulas and Systems," English Studies, 48 (1967), 193-204.

Review: R. M. Wilson, The Year's Work in English Studies, 34 (1953), 45.

Reprinted in An Anthology of Beowulf Criticism. Ed. Lewis E. Nicholson. South Bend, Indiana: University of Notre Dame Press, 1963, pp. 189-221 .
and in The Beowulf Poet: A Collection of Critical Essays. Ed. Donald K. Fry. Englewood Cliffs, N. J.: Prentice

Hall, 1968, pp. 83-113.

Oral formulae in Anglo-Saxon verse, comparing the major religious poems and Beowulf with particular note of their metrical phrasing and use of thematic material within the oral tradition. Charts and supporting evidence for comparison of Beowulf and "Christ and Satan."

N55. MARONE, Kemp. "Ealdhild." Anglia, 55 (1931), 266-72.

Passages from Old English poems including Beowulf illustrate the particular use of the word "mid" in an interpretation of the passage concerning Eormenric's court in "Widsith."

N56. MOORMAN, Frederic William. "English Place-Names and Teutonic Sagas."

See D63, M17.

A discussion of the origin and growth of some Germanic sagas including Beowulf as shown in the study of English place-names. The possible existence of a Geat colony in Yorkshire and the names in Beowulf and Anglo-Saxon genealogies. The evidence of English place-names and whether Siegmund or his son killed the dragon.

N57. OUTZEN, Nicolaus. "Das angelsächsische Gedicht Beowulf, als die schätzbarste Urkunde des höchsten Alterthums von unserm Vaterlande."

See F65, L58.

An attempt at the geographical placing of Heorot, Earnaes and their possible mention in Saxo Grammaticus and other documents.

N58. OVERHOLSER, Lee Charles. "A Comparative Study of the Compound Use in Andreas and Beowulf."

See H44.

The study of Beowulf and Andreas according to semantic classes reveals that the former is a heroic poem of politics and warfare, and the latter one of psychological states of conversion.

- N59. PETERS, Leonard J. "The Relationship of the Old English Andreas to Beowulf."

See E39, H45, I26.

The nonce-words "meoduscerven" and "ealuscerven" in Andreas and Beowulf have an independent existence in their own context.

- N60. RADKE, Georg. Die epische Formel im Nibelungenliede. Diss. Kiel 1890.

All kinds of linguistic features in the Nibelungenlied from its earliest origins.

- N61. REYNOLDS, Robert L. "An Echo of Beowulf in Athelstan's Charters of 931-933 A. D.?" Medium Aevum, 24 (1955), 101-103.

Review: R. M. Wilson, The Year's Work in English Studies, 36 (1955), 60.

The proems of these charters have a similar kind of language to that of Beowulf. The charter of 931 not only mentions "Grendeles mere" and "Beowan" but the royal gift of this charter went to a Wulfgar, of the same name as the faithful thane of Hrothgar.

- N62. RIGBY, Marjory. "'The Seafarer,' Beowulf 1.769, and a Germanic Conceit."

See H46.

"Ealuscerven" and "meoduscerven" in Beowulf and Andreas and the concept of the man at home (the drinker in the hall) as the coward as found in "The Seafarer" and Beowulf.

- N63. RINGBOM, Håkan. Studies in the Narrative Technique of Beowulf and Lawman's Brut.

See H47, L62.

A study of the development of poetic art in the differences of Beowulf and Brut--rhyme replaces alliteration, stress is reduced, inflectional endings levelled, and noun-centeredness alters.

- N64. RISSANEN, Matti. "Two Notes on Old English Poetic Texts: Beowulf 2461, 'Ruthwell Cross' III S." Neuphilologische Mitteilungen, 68 (1967), 276-88.

Review: R. M. Wilson, The Year's Work in English Studies, 48 (1967), 59.

A certain phrase in the Father's Lament compared with similar phrases in other Old English and early Middle English literature has been wrongly interpreted in the past.

- N65. ROBINSON, Fred C. "The American Element in Beowulf." English Studies, 49 (1968), 508-16.

Review: R. M. Wilson, The Year's Work in English Studies, 49 (1968), 66.

Linguistic-phonological and syntactical similarities in Old English and modern American English usage.

- N66. ROSIER, James L. "The Uses of Association: Hands and Feasts in Beowulf."

See C143, D72.

The name of "Hondscio" ("glove"), the lost thane, occurs in Old English and Middle High German works and emphasizes the hand motif in the poem.

- N67. SARRAZIN, Gregor. "Beowulf und Kynewulf." Anglia, 9 (1886), 515-50. (German)

Various linguistic and formulaic parallels to Beowulf in "Elene," "Christ," "Juliana," "Phoenix" "Guthlac," the "Riddles," and Andreas are examined in order to ascertain their probable chronological sequence of composition.

- N68. ----- "Neue Beowulf-Studien: ..."

See A75, D75, E41.

Linguistic parallels in Andreas and Beowulf.

- N69. ----- "Zur Chronologie und Verfasserfrage angelsächsischer Dichtungen." Englische Studien, 38 (1907), 145-95. (German)

An attempt to date the composition of Beowulf according to its linguistic parallels to the older part of "Genesis" and to "Guthlac."

- N70. SCHABRAM, Hans. "Andreas und Beowulf: Parallelstellen als Zeugnis für literarische Abhängigkeit." Giessener Hochschulgesellschaft Nachrichten, 34 (1965), 201-18. (German)

An examination of exactly identical words and phrases in Beowulf, Andreas and "Exodus" to determine their chronological basis.

- N71. SCHRÖDER, Edward. "Nochmals Beowulf= 'Bienenwolf.'"

See F68.

The original meaning of the name Beowulf may possibility have been "bee-wolf" and there are instances in Germanic tradition of similar names.

- N72. SIEVERS, Eduard. Heliand. Halle a.S.: Verlag der Buchhandlung des Waisenhauses, 1878. (German)

Review: M. Roediger, Anzeiger für deutsches Altertum, 5 (1879), 267-68.

More than 300 references to Beowulfian-type formulae in the Heliand, the majority being commonplace terms in Old English.

- N73. SKEAT, Walter William. English Dialects from the Eighth Century to the Present Day. Cambridge: Cambridge University Press, 1912.

Reprinted, New York: Kraus Reprint, 1968.

That the word "hrinde" used of the description of Grendel's mere rather than "hringe" from the Blicking Homilies is correct is confirmed by a remnant of the word in northern dialects in England.

- N74. SMITHERS, G. V. "Four Cruces in Beowulf."

See D86.

The meaning of the compound "neodlathu" examined with the use of Old Norse parallels and its forms in "Christ" and Andreas.

N75. STANLEY, Eric Gerald. "Beowulf."

See A81, D87, F76, G60, H54.

Similarities in Beowulf and Andreas, the nonce words "ealuscerwen" and "meoduscserwen" as meaning "death's bitter cup," their opening lines. Linguistic parallels in Beowulf and the Heliand.

N76. SYDOW, Carl Wilhelm von. "Beowulf och Bjarke."

See C158.

In discussing Beowulf, "Bjarkarímur," Saxo's accounts, Hrolfssaga Kraka, and poems of this type, the oral tradition elements are often under-emphasized while historical and philological material is over-emphasized.

N77. ----- . "Beowulfskalden och Nordisk Tradition."

See G63.

Verbal similarities of Beowulf, the Aeneid and the Heliand are discussed, as well as the geographical evidence for the placing of the poem.

N78. THOMAS, Percy Goronwy. "Beowulf and 'Daniel A.'"

See C161, E50.

The similarity of expressions and terms show that the Beowulf poet borrowed from the older "Daniel A."

N79. TRAUTMANN, Moritz. Finn und Hildebrand: Zwei Beiträge zur Kenntnis der altgermanischen Heldendichtung.

See D90.

Linguistic features of Beowulf used to clarify

and correct the Old High German Hildebrandslied.

- N80. ----- "Nachträgliches zu Finn und Hildebrand."
Bonner Beiträge zur Anglistik, 17 (1905), 122. (German)

Linguistic features of Beowulf isolated for the clarification of the Hildebrandslied.

- N81. WADSTEIN, E. "Beowulf, Etymologie und Sinn des Namens."
In Germanica: Eduard Sievers zum 75. Geburtstage. Halle
 a.S., Max Niemeyer, 1925, pp. 323-26. (German)

From "bui(e)," the Low German word "storm," part
 of the name of Beowulf may be constructed and
 so his name means "storm-wolf" and the name
 "Weder-geats" also means "wind-Geats."

- N82. WENTERSDORF, Karl P. "On the Meaning of Old English
 'heorodreorig' in 'The Phoenix' and other Poems."
Studia Neophilologica, 45 (1973), 32-46.

That "dreorig" does not necessarily mean in
 the Old English "Phoenix" what its etymolog-
 ical descendant "dreary" means in Modern Eng-
 lish is proved from an examination of its
 use in Andreas, "Eleme," "Juliana," and Beo-
wulf.

- N83. WHALLON, William. Formula, Character and Context: Stud-
ies in Homeric, Old English, and Old Testament Poetry.
 Washington: Center for Hellenic Studies, 1969.

Reviews: Classical Bulletin, 1970.

K. Brooks, Medium Aevum, 41 (1972), 50-51.

F. M. Combellack, Classical Philology, 66
 (1971), 41-43.

D. A. H. Evans, Studia Neophilologica, 42
 (1970), 486-91.

S. B. Greenfield, JEGP, 70 (1971), 279-83.

H. L. Rogers, English Studies, 53 (1972),
 42-56.

R. M. Wilson, The Year's Work in English Stud-
ies, 50 (1969), 69.

Verbal formulae of Beowulf compared with those
 of the Iliad, The Song of Roland, the Odyssey,
 and the Old Testament to find the level of
 relevance to their context and to their char-
 acterization.

- N84. ----- "Formulas for Heroes in the Iliad and in Beowulf." Modern Philology, 63 (1965-6), 95-104. Answered by Greenfield, "The Canons of Old English Criticism," ELH, 34 (1967), 141-55.

Discussion and comparison of epithets and compound formulae in the Iliad and Beowulf.

- N85. ----- "The Idea of God in Beowulf." PMLA, 80 (1965), 19-23.

A study of Old Norse and classical references to the divinity or the Divinity shows that the old poetic formulae gave the oral tradition a religious continuity.

- N86. WHITBREAD, L. "Beowulfiana."

See A85, D92, E53, I38, J30.

The word "ealuscwæn" means "the coming of distress," "the dispensing of fateful drink" and some similar passages in the Anglo-Saxon Chronicle, Troilus and Criseyde, "King Horn," Psalms, and Isaiah. The phrase "wiston ond ne wendon" has parallels in Dante's Inferno and Paradise Lost.

- N87. WHITELOCK, Dorothy. The Audience of Beowulf.

See A86, C172, D93, E54, F87, G67.

Place names connected with Beowulf, Grendel and supernatural beings.

- N88. WOLFF, Edward J. "Chaucer's Normalized Diction: A Comparison of Recurring Phrases in Chaucer and Beowulf to Determine the Validity of the Magoun Thesis." Dissertation Abstracts, 27 (1967), 3022-23A (Michigan State).

The comparison of the repetition of oral formulae of Homer, Beowulf, Chaucer and Milton shows that Milton is the least repetitive, Homer the most and that Beowulf and the work of Chaucer stand closely together between the two.

0. Miscellaneous.

01. CHAMBERS, Raymond Wilson. "Some Sequences of Thought in Shakespeare and in the 147 lines of 'Sir Thomas More.'" Modern Language Review, 26 (1931), 251-80. Answers Krappe, "Eine Mittelalterlich-indische Parallele zum Beowulf." (C100)

The likeness of the two works in Krappe's article is fortuitous and it is the thought that makes a common base—that Fate favours the brave.

02. COOK, Albert Stanburrough. "Beowulf 1009." Modern Language Notes, 9 (1894), 474-76.

The concept of death after the banquet of life mentioned at the flight of Grendel is found also in Milton's "University Carrier," Lucretius' De Rerum Natura, Horace, Macbeth, and Bishop Henshaw's "Horae Succisivae."

03. DRONKE, Ursula. "Beowulf and Ragnarok."

See D28, E20, F22, G21, H20.

There are comic aspects when dealing with dragons or monsters—almost an anticipation of nervous relief from tension—in Beowulf, Sir Gawain and the Green Knight and Grettissaga.

04. EARLE, John. "The Beowulf." The Times (London), 25 August 1884, p. 6.

Beowulf was to its newly hopeful era what Spenser and Shakespeare's works were to theirs.

05. KLAEBER, Frederick. "Beowulfiana Minora."

See A46, D53, G39, N39.

The two fiery horses, presents from Hrothgar, also occur in Hrolfssaga Kraka and The Feast of Bricriu.

06. MACKENZIE, Donald A. Teutonic Myth and Legend.

See C116, J17.

The "aboriginal" pre-Celtic and pre-Teutonic gloom of Beowulf and the Nibelungenlied is noted.

07. PUHVEL, Martin. "The Blithe-Hearted Morning Raven in Beowulf." English Language Notes, 10 (1973), 243-47.

Review: D. G. Scragg, The Year's Work in English Studies, 54 (1973), 76.

The raven may be a good omen associated with the sun as well as a prophet of death as in Olaf Tryggvasons Saga, the Old Irish Serglige Con-Culainn, Middle Welsh "The Dream of Rhonabury," Sanskrit Zend-Avesta, Ovid's Metamorphoses, and Helgakvitha Hundingsbana.

08. SMITH, L. W. "Race Permanence and the War: The Nibelungenlied and Beowulf Compared." Sewanee Review, 25 (1917), 187-92.

That the English Beowulf is a story of valour and the German Nibelungenlied tells of bloodshed for its own sake is a result of respective racial attitudes.

Index of Authors

ABBOTT, Wilbur Cortez. A1.
ANDERSON, George Kulmer. C1, D1, E1, F1, L1.
ANSCOMBE, Alfred. F2.
ARENT, A. Margaret. C2, G1, L2, N1.
ARNOLD, Thomas. D2, F3, H1, I3, N2.
ARON, Albert William. D3.
BABB, Terry A. A2, F4.
BANDY, Stephen Charles. A3, E2, E3.
BARAKAT, Robert A. C3.
BARNES, Daniel R. C4.
BARTO, P. S. A4.
BEARE, W. K1.
BELDEN, H. M. A5, A6, F5.
BENNETT, William H. N3.
BERENDSOHN, Walter A. A7, C5, C6, G2, I1.
BERKHOUT, Carl T. E4.
BESSINGER, Jess Balsor., Jr. K2.
BINZ, Gustav. A8, B1, D4, F6, I2, M1, N4.
BJÖRKMAN, Erik. F7, N5.
BLACK, Nancy BreMiller. G3.
BLOOMFIELD, Morton W. B2, E5, E6, H2, I3.
BOBERG, Inger M. D5, F8.
BOER, Richard Constant. A9, A10, B3, C7, C8, C9, D6, D7,
D8, D9, G4, G5, M2, M3, N6, N7.
BOLTE, Johannes and Georg POLÍVKA. C10, D10.
BONJOUR, Adrien. C11, D11, E7, G6, H3, I4.
BOUMAN, A. C. H4.

BOWRA, Cecil Maurice. I5, K3, L4, N8.
BRADY, Caroline. D12.
BRAENDEL, Felix W., Jr. M4.
BRANDL, Alois Leonhard. C12, H5, L5, L6.
BRIEM, O. B. K4, L7.
BRIX, Hans. L7a.
BRODEUR, Arthur Gilchrist. A12, C14, E8, H6, K5, L8, N9.
BROOKE, Stopford A. A13, C15, F9, J1, L9, M5.
BROOKS, Kenneth R. C16, H7, N10.
BROWN, Calvin S., Jr. C17.
BROWN, Carleton Fairchild. C18, H8.
BUCHLOH, Paul G. E9, G7, H9, K6.
BUCK, Katherine Margaret. C20, C21, N11.
BUGGE, Sophus. A15, B4, C22, D13, D14, D15, D16, F10, G8,
G9, H10.
BUTTURFF, Douglas Rolla. C23.
BYERLY, Gayle Kimbrel Armistead. N12.
CABANISS, Allen. E10.
CALDWELL, James Ralston. C24.
CALLAHAN, Patrick J. G10.
CAMERON, A. F. J2.
CAMPBELL, Alistair. A16, B5, D17, F11, K7, L10, L11.
CARNEY, James. C25, G11.
CARPENTER, Rhys. C26, F12, N13.
CAWLEY, F. Stanton. B6.
CHADWICK, Hector Munro. A17, C27, D18, E11, F13, K8, L12.
CHADWICK, Hector Munro and Nora Kershaw CHADWICK. A18, C28,
D19, G12, K9, L13.

CHADWICK, Nora Kershaw. C29, F14.

CHAMBERS, Raymond Wilson. A19, A20, B7, B8, C30, C31, C32, C33, C34, D20, D21, D22, F15, F16, G13, H11, H12, I6, I7, J3, J4, K10, L14, L15, N14, N15, O1.

CHAPMAN, Coolidge Otis. L16.

CHEFNEUX, Hélène. C35, I8, L17.

CHERNISS, Michael D. H13.

CHRISTENSEN, Bonnie Jean McGuire. D23, H14, N16.

CLARK, George. C36, C37, G14, L18.

CLARKE, Daisy Elizabeth Martin. C38.

CLARKE, Mary G. A21, C39, D24, F17, G15, N17.

COFFIN, Richard Neal. A22, C40, G16, L19, M6.

COLGRAVE, Bertram. C41.

COOK, Albert. C42, E12, L20, N18.

COOK, Albert Stanburrough. C43, C44, C45, C46, D25, E13, E14, E15, E16, G17, H15, H16, H17, H18, I9, L21, L22, L23, N19, N20, N21, N22, O2.

CORNELIUS, Roberta D. C47.

CRAWFORD, Samuel John. C48, C49, C50, E17, G18, N23.

CREED, Robert Payson. K11.

CROSS, J. G. I10.

CROWNE, David K. H19.

DAVIDSON, Hilda Roderick Ellis. A23, E18, F18, G19.

DAVIES, Constance. C51, C52.

DEHMER, Heinz. C53.

DETTER, Ferdinand. F19, F20.

DEUTSCHBEIN, Max. B9, C54, D26, F21, G20, K12, L24, M7.

DICKINS, Bruce. C55, D27.

DOW, Janet H. E19.

DRONKE, Ursula. D28, E20, F22, G21, H20, O3.
 DUFF, J. Wight. C56, I11, K13, L25, N24.
 EARLE, John. A24, B10, B11, C57, C58, D29, D30, E21, F23,
 F24, G22, I12, J5, L26, L27, L28, N25, O4.
 EINARSSON, Stefán. G23, L29.
 EINERSEN, Dorrit. N25a.
 EMERSON, O. F. C59.
 ENCYCLOPEDIA OF WORLD MYTHOLOGY. A25, J6, L30.
 ENKVIST, Nils Erik. H21.
 FARRELL, R. T. F25.
 FISHER, Peter F. C61, G24, I13, L31.
 FONTENROSE, Joseph. C62, G25.
 FORSTER, Max. A26, C63, F26.
 FRY, Donald K. B12, D31, D32, L32.
 GAIDOZ, Henri. C64, G26.
 GALTON, Dorothy. F27.
 GARBÁTY, Thomas Jay. L33.
 GARDNER, John. M8.
 GARMONSWAY, G. N. and Jacqueline SIMPSON. A27, C65, D33,
 F28, G27, J7.
 GERING, Hugo. C66.
 GEROULD, Gordon Hall. D34.
 GIRVAN, Ritchie. A28, C67, D35, F29, J8, L34, N26.
 GOEBEL, Julius. D36, D37.
 GOLDSMITH, Margaret E. E22, E23, E24, G28, G29, H22.
 GORDON, Eric Valentine. C69.
 GOUGH, A. B. D38.
 GREEN, Martin. A29, C70, E25, G30, H23, H24.

GREENFIELD, Stanley B. C71, F30, H25, L35.

GRIMM, Jacob Ludwig Karl. D39.

GRIMM, Wilhelm. D40, I14.

GRUNDTVIG, Nikolaus Fredrik Severin. A30, D41, F31, J9, K14.

GRÜNER, Hans. D42.

GUTENBRUNNER, Siegfried. N27.

HAACK, Otto. A31, D43, N28.

HABER, Tom Burns. B13, C72, L36, L37, N29.

HAGEN, Sivert N. A32, B14, C73, F32, N30.

HAIGH, Daniel Henry. G31.

HAMEL, Anton Gerard van. D44.

HARRIS, Richard L. C74.

HART, Francis Andrew. H26.

HART, Thomas E. A33, D45.

HAUPT, M. F33.

HEINEMANN, Fredrik Jo. I15.

HEINZEL, Richard. C75.

HELTERMAN, Jeffrey. A34, C76, E26, L38.

HENRY, P. L. A35, D46.

HERBEN, Stephen J. A36.

HERRMANN, Paul. A37, C77, F34.

HEUSLER, Andreas. A38.

HICKETIER, Fritz. C78.

HIGHET, Gilbert. C79, E27, L39.

HINTZ, Howard W. D47.

HOLLANDER, Lee M. A39, D48, I16.

HOLS, Edith Jones. N31.
 HOLTHAUSEN, Ferdinand. C80.
 HOOPS, Johannes. D49, E28, N32, N33.
 HÜBENER, Gustav. C81, C82, C83, G32.
 HULL, Eleanor. G33.
 HUME, Kathryn. A40, H27.
 HURT, James R. C84.
 IMELMANN, Rudolf. K15.
 IRVING, Edward B., Jr. A41, A42, B15, C85, C86, E29, E30,
 F35, H28, H29, I17, J10, L40, M9, M10.
 JAMBECK, Thomas J. K16.
 JIRICZEK, Otto Luitpold. D50, I18.
 JOHANSSON, Gustav. H34.
 JONES, Gwyn. C87, E31, F36, F37, G34, L41, M11.
 JORGENSEN, Peter A. C88.
 KASKE, R. E. C89, C90, D51, E32, E33.
 KELLER, Wolfgang. C91, F38, H30.
 KELLOGG, Robert L. N35.
 KENNEDY, Charles W. A43, A44, B16, C92, C93, D52, E34, E35,
 F39, F40, G35, G36, H31, H32, J11, J12.
 KER, William Paton. A45, C94, C95, F41, G37, H33, I19, K17,
 L42, L43.
 KISSACK, Robert Ashton., Jr. H34.
 KITTREDGE, George Lyman. C96.
 KLAEBER, Frederick. A46, A47, B17, C97, C98, D53, F42, F43
 G38, G39, H35, J13, L44, L45, M12, N36, N37, N38, N39,
 N40, N41, N42, N43, O5.
 KLUGE, Friedrich. A48, I20.
 Kock, Ernst A. N44.

KRAPP, George Philip. C99, H36, N45.

KRAPPE, Alexander Haggerty. C100, D54, D55, F43a.

KUHL, Rand. C101.

KÜHLWEIN, Wolfgang. N46.

LANGENFELT, Gösta. N47.

LARSEN, Henning. D56.

LAWRENCE, William Witherle. A49, B18, C102, C103, C104,
C105, C106, D57, F44, G40, H37, I21, J14, L46, M13, M14,
N48.

LEACH, MacEdward. C107.

LEAKE, Jane Acomb. F45.

LEE, Alvin A. A50, C108, E36, H38.

LEICHER, Richard. J15.

LENDINARA, Patrizia. J16.

LEVANDER, Lars. A51, F46.

LEVINE, Robert. C109, E37.

LIESTØL, Knut. C110.

LÖNNROTH, Lars. G41, N49.

LORD, Albert Bates. B19, C111, L47, L48, M15, N50, N51.

LOTSPEICH, Henry G. C112.

LYONS, Clifford P. C113.

MACDONALD, A. A52, K18.

MCGALLIARD, John C. A53, D58, F47, K19, L49.

MACKENZIE, Donald A. C114, C115, C116, J17, O6.

MCNAMEE, Maurice B. C117, E38, G42.

MCNARY, Sarah J. L50.

MACKIE, W. S. C118, N52.

MAGOUN, Francis Peabody., Jr. A54, C119, C120, F48, H39,
H40, H41, N53, N54.

MALONE, Kemp. A55, A56, A57, A58, A59, A60, A61, A62, A63,
A64, A65, B20, B21, C121, C122, D59, D60, F49, F50,
F51, F52, F53, F54, F55, F56, G43, G44, I22, N55.

MARKLAND, Murray F. L51.

MERONEY, Howard. K20.

MEYER, Elard Hugo. C123, D61, G45, L52, M16.

MEYER, Kuno. F57.

MOGK, Eugen. C124, D62.

MONTELIUS, Oscar. F58.

MOORMAN, Charles. G46, H42, L53.

MOORMAN, Frederic William. D63, L54, M17, N56.

MORRIS, R. C125.

MÜLLENHOFF, Karl. A66, D64, F59.

MUSGROVE, S. B22, C126, G47.

MUST, Hildegard Reisman. A67.

MUSTANOJA, Tauno F. J18.

NECKEL, Gustav. A68, A69, D65, D66, F60, G48, L55.

NERMAN, Birger. F61, F62.

NICHOLS, Robert E., Jr. L56.

OGILVY, Jack David Angus. B23, I23.

OLRIK, Axel. A70, B24, C127, F64, G49, J19.

OLSON, Oscar Ludvig. B25, C128, G50, H43, L57.

OPLAND, Jeff. C129, G51.

OSBORN, Marijane. A71, J20.

OUTZEN, Nicolaus. F65, L58, N57.

OVERHOLSER, Lee Charles. H44, N58.

PADEN, W. D. B26, C130.

PANZER, Friedrich. C131, D67, G52.

PATZIG, H. D68.

PELTOLA, Nilo. C132, I24.

PEREJDA, George John. I25, J21, L59.

PETERS, Leonard J. E39, H45, I26, N59.

PHILLPOTTS, Bertha S. I27.

PICKERING, James D. C133, G53.

POWELL, Frederick York. C134.

PUHVEL, Martin. B27, C135, C136, C137, C138, D69, I28, I29,
I30, O7.

RADKE, Georg. N60.

RAGLAN, FitzRoy Richard Somerset. C139, D70, K21.

RENOIR, Alain. C140, C141, L61.

REYNOLDS, Robert L. N61.

RICH, Carroll Y. B28, F66.

RICKERT, Edith. D71.

RIGBY, Marjory. H46, N62.

RINGBOM, Håkan. H47, L62, N63.

RISSANEN, Matti. N64.

ROBERTSON, D. W., Jr. C142.

ROBINSON, Fred C. B29, N65.

ROSE, Nancy. E40.

ROSIER, James L. B30, C143, D72, I31, N66.

RYDBERG, Viktor. A72, C144, D73, F67, I32.

SANBORN, John Newell. H48, I33.

SANDBACH, Francis E. D74.

SARRAZIN, Gregor. A73, A74, A75, C145, C146, D75, E41, E42,
G54, N67, N68, N69.

SCHABRAM, Hans. N70.
SCHICK, J. D76.
SCHLAUCH, Margaret. C147, D77.
SCHNEIDER, Hermann. D78.
SCHOFIELD, William Henry. D79.
SCHRADER, Richard J. J22.
SCHROBLER, Ingeborg. G55, J23, K22, L63.
SCHRODER, Edward. F68, J24, N71.
SCHÜCKING, Levin Ludwig. B31, E43, H49, L64, L65.
SCHÜTTE, Gudmund. A76, D82, D83, F70, F71, F72, F73.
SEGEFIELD, Walter John. A77, C148, D84, F74, G56, H50,
L66, M18.
SHIPPEY, Thomas Alan. A78, C149, D85, E44, G57, H51, L67.
SIDHANTA, N. K. C150, L68.
SIEVERS, Eduard. A79, G58, N72.
SISAM, Kenneth. A80, H52.
SKEAT, Walter William. N73.
SMITH, Charles Sprague. C151.
SMITH, L. W. O8.
SMITH, Winifred. C152.
SMITHERS, G. V. C153, D86, E45, F75, G59, N74.
SMITHSON, George Arnold. E46, H53.
SMYSER, H. M. J25.
SOUTHWARD, Elaine C. C154.
STANLEY, Eric Gerald. A81, D87, E47, F76, G60, H54, N75.
STEDMAN, Douglas. B32, C156, F77, G61.
STEFANOVIC, Svetislav. D88.

STJERNA, Knut. F78, I34, J26.

STRÖMHOLM, D. F79.

STRONG, Archibald. C157, E48, G62.

SUCHIER, Hermann. D89.

SYDOW, Carl Wilhelm von. C158, C159, G63, G64, N76, N77.

TAYLOR, A. R. B33, C160, H55, I35.

TAYLOR, Paul Beekman. B34, E49, G65, I36, J27, J28, L69.

THOMAS, Percy Goronwy. C161, E50, N78.

THUNDYIL, Zacharias. E51, G66, H56.

TOLKIEN, John Ronald Reuel. C162, E52, L70.

TRAUTMANN, Moritz. D90, N79, N80.

TREMAINE, Hadley P. I37.

TRENEER, Anne. C163, L71.

UNWERTH, Wolf von. F81.

VIGFÚSSON, Gudbrand. C164.

VIGFÚSSON, Gudbrand and F. York POWELL. B35, C165, C166.

VRIES, Jan de. A82, C167, D91, F82, F83, J29.

WADSTEIN, E. N81.

WAHBA, Yousef Magdi Mourad. L72.

WARDALE, E. E. A83, C168, F84, L73.

WEBB, Bernice L. L74.

WEBER, Edmund. A84.

WENTERSDORF, Karl P. F85, N82.

WEYHE, Hans. F86.

WHALLON, William. N83, N84, N85.

WHITBREAD, L. A85, B36, C169, C170, D92, E53, H57, I38,
I39, J30, N86.

WHITBREAD, L. G. C171.

WHITELOCK, Dorothy. A86, C172, D93, E54, F87, G67, N87.

WILLIAMS, David Eliot. E55.

WILLIAMS, R. A. D94.

WOLFF, Edward J. N88.

WOOD, Cecil. I40.

WOOLF, Henry Bosley. C173.

WOOLF, Rosemary. B37, C174, F88.

WORK, James A. B38, K23.

WRENN, Charles L. A87, B39, C175, D96, D97, E56, F89, F90,
H58, H59, I41, L75.

*WRIGHT, Thomas. E57, J31.

ZAPPERT, Georg. C176, I42, J32, K24, L76.

CANCELLED ITEMS

BRAUDE, Nan. "The Two-Headed Beast: Notes Toward the Definition of Allegory." Mythcon I: Proceedings of the Mythopeic Society, 1971, pp. 32-35

This item could not be obtained through the usual academic channels and my letter addressed to the Mythopeic Society's last known address was returned.

BRYNJULFSSON, Gisli. "Oldengelsk og Oldnordisk." Antikvarisk Tidsskrift (Copenhagen), 1852-54, pp. 81-143.

This item did not reach me in time.

EREMEEVA-MEL'NIKOVA, E. A. "O Skandinavskikh motivakh v 'Beovul'fe.'" Vestnik Moskovskogo Univesiteta. Filologiya, 5 (1968), 47-58.

This item, whose Russian title translates as "Scandinavian themes in Beowulf," was not available in North America.

NOREEN, Adolf. Ynglingatal: Text, Översättning och kommentar. Kungl. Vitterhets Historie och Antikvitets Akademiens Handlingar, 28, no. 2, Stockholm, 1925.

This item did not reach me in time.

PETERSON, C. "Germanische Heldendichtung in Schleswig-Holstein." Literatur Jahrbuch für Schleswig-Holstein, 1925.

This is item 1633 in Fry's bibliography (see citation in the Introduction) but it does not appear to exist.

RĀMAYANA, I. S. Peter. The Anglo-Saxon Epic as exemplified by Beowulf considered in the Light of the Indian Epic. Diss. London 1930.

This item did not reach me in time.

SCHUOK, Johan Henrik Emil. "Studier i Beowulfsagen." Regia Academia Upsaliensis Arsskrift, 1909, pp. 28ff.

This item did not reach me in time.

SCHULTZ, F. "Die Sprachformen des Hildebrands-Liedes, im Beowulf." Programm der Realschule auf der Burg zu Königsberg