

The Poem Summary

Beowulf is the longest and greatest surviving Anglo-Saxon poem. The setting of the epic is the sixth century in what is now known as Denmark and southwestern Sweden. The poem opens with a brief genealogy of the Scylding (Dane) royal dynasty, named after a mythic hero, Scyld Scefing, who reached the tribe's shores as a castaway babe on a ship loaded with treasure. Scyld's funeral is a memorable early ritual in the work, but focus soon shifts to the reign of his great-grandson, Hrothgar, whose successful rule is symbolized by a magnificent central mead-hall called Heorot. For 12 years, a huge manlike ogre named Grendel, a descendant of the biblical murderer Cain, has menaced the aging Hrothgar, raiding Heorot and killing the king's thanes (warriors). Grendel rules the mead-hall nightly.

First Battle

Beowulf, a young warrior in Geatland (southwestern Sweden), comes to the Scyldings' aid, bringing with him 14 of his finest men. Hrothgar once sheltered Beowulf's father during a deadly feud, and the mighty Geat hopes to return the favor while enhancing his own reputation and gaining treasure for his king, Hygelac. At a feast before nightfall of the first day of the visit, an obnoxious, drunken Scylding named Unferth insults Beowulf and claims that the Geat visitor once embarrassingly lost a swimming contest to a boyhood acquaintance named Breca and is no match for Grendel. Beowulf responds with dignity while putting Unferth in his place. In fact, the two swimmers were separated by a storm on the fifth night of the contest, and Beowulf had slain nine sea monsters before finally returning to shore.

While the Danes retire to safer sleeping quarters, Beowulf and the Geats bed down in Heorot, fully aware that Grendel will visit them. He does. Angered by the joy of the men in the mead-hall, the ogre furiously bursts in on the Geats, killing one and then reaching for Beowulf. With the strength of 30 men in his hand-grip, Beowulf seizes the ogre's claw and does not let go. The ensuing battle nearly destroys the great hall, but Beowulf emerges victorious as he rips Grendel's claw from its shoulder socket, sending the mortally wounded beast fleeing to his mere (pool). The claw trophy hangs high under the roof of Heorot.

Second Battle

The Danes celebrate the next day with a huge feast featuring entertainment by Hrothgar's scop (pronounced "shop"), a professional bard who accompanies himself on a harp and sings or chants traditional lays such as an account of the Danes' victory at Finnsburh. This bard also improvises a song about Beowulf's victory. Hrothgar's wife, Queen Wealthteow, proves to be a perfect hostess, offering Beowulf a gold collar and her gratitude. Filled with mead, wine, and great food, the entire party retires for what they expect to be the first peaceful night in years.

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Appleton, Charles Edward Doble, James Sutherland Cotton, Charles Lewis Hind, William Teignmouth Shore, Alfred Bruce Douglas, Ellis Ashmead-Bartlett, Thomas William Hodgson Crosland, 1892 Women and Miracle Stories Anna Korte, 2018-11-13 This book contains a multidisciplinary collection of studies on women in miracle stories found in texts ranging from religious classics to contemporary literary fiction Miracle stories are a genre of great importance for the study of women's religious inheritance and for the historical and cultural understanding of women as makers of faith Miracle stories are very generally speaking more open to popular religion and culture than for instance doctrinal and official ecclesiastical texts and as such they can be of special interest to the study of women s lives and religious aspirations Remarkably up till now this genre has not been looked at from this point of view This book aims to open this field for further research by presenting case studies from diverse angles and disciplines Some of the questions this book tries to answer are What do miracle stories specifically tell us about women Are there some types of miracles that are in particular related to certain groups of women What do these stories tell us about women as performers and or subjects of miracles What can be said about the social function and religious meaning of miracles by specifically looking at the way certain groups of women are practising and experiencing miracles By including research on miracle stories in contemporary fiction written by women this book also wants to acknowledge and research the disputed status of miracles as well of women in our present society which is moving from modernity to post modernity Please note that Women and Miracle Stories is previously published by Brill in hardback ISBN 90 04 16681 8 still available Atlantic Educational Journal ,1907 A History of Preaching Volume 1 Rev. O.C. Edwards JR., 2016-04-25 A History of Preaching brings together narrative history and primary sources to provide the most comprehensive guide available to the story of the church's ministry of proclamation Bringing together an impressive array of familiar and lesser known figures Edwards paints a detailed compelling picture of what it has meant to preach the gospel Pastors scholars and students of homiletics will find here many opportunities to enrich their understanding and practice of preaching Volume 1 contains Edwards s magisterial retelling of the story of Christian preaching s development from its Hellenistic and Jewish roots in the New Testament through the late twentieth century s discontent with outdated forms and emphasis on new modes of preaching such as narrative Along the way the author introduces us to the complexities and contributions of preachers both with whom we are already acquainted and to whom we will be introduced here for the first time Origen Chrysostom Augustine Bernard Aquinas Luther Calvin Wesley Edwards Rauschenbusch Barth all of their distinctive contributions receive careful attention Yet lesser known figures and developments also appear from the ninth century reform of preaching championed by Hrabanus Maurus to the reference books developed in the thirteenth and fourteenth centuries by the mendicant orders to assist their members preaching to Howell Harris and Daniel Rowlands preachers of the eighteenth century Welsh revival to Helen Kenyon speaking as a layperson at the 1950 Yale Beecher lectures about the view of preaching from the pew Volume 2 available separately as 9781501833786 contains primary source

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