Is Grendel A Monster

Giulia Hatton

Giants Monsters and Dragons Carol Rose,2001-12-04 Contains alphabetically arranged entries that describe the imaginary creatures found in legends, religions, folklore, oral history, and theologies around the world.

The Deconstruction of Monstrosity in "Grendel" by John Gardner Stephan Jaskolla, 2022-04-27 Seminar paper from the year 2021 in the subject English Language and Literature Studies - Literature, grade: 1,3, University of Hamburg, language: English, abstract: John Gardner's novel Grendel from 1971 is one of the most famous modern retelling and focuses on the monster from the Beowulf poem. As the quote from the OED shows, monsters are typically associated with great size, a savage character, fear or terror, power, violence and mostly with a hideous and frightening appearance. However, Gardner's monster appears to be different from the monsters that most readers know from literature. By putting Grendel in the center of his novel, Gardner allows the reader to see the world through the monster's eye. The aim of this term paper is therefore to analyze which effect this change of perspective has in the construction of monstrosity. The basic assumption of this work is that Gardner develops a humanized monster that is less frightening, less violent and in the end less monstrous to the reader. On top of that, Gardner effectively presents the monstrous side of humans to further blur the lines between monster and human and deconstructs the popular image of the monster Grendel.

Monsters and the Monstrous in Medieval Northwest Europe Karin E. Olsen, L. A. J. R. Houwen, 2001 The essays in this book examine various manifestations of monstrosity in the early literatures of England, Ireland and Scandinavia. The dates of the texts discussed range from the eighth to the thirteenth centuries and were written either in Latin or in one of the vernaculars. The present contributions shed light on the physical, mental and metaphysical qualities that characterize medieval monsters in general. How do such creatures relate to accepted physical norms? How do their behaviours deviate from established cultural practices? How can their presence in both fictional and non-fictional texts be explained either in terms of a textual tradition or as a response to actual events? Such issues are examined from literary, philological, theological, and historical points of view in order to provide a thorough, multifaceted depiction of the sub- and supernatural monsters of medieval Northwest Europe.

Monstrous Children and Childish Monsters Markus P.J. Bohlmann, Sean Moreland, 2015-03-25 Perhaps because of the wisdom received from our Romantic forbears about the purity of the child, depictions of children as monsters have held a

tremendous fascination for film audiences for decades. Numerous social factors have influenced the popularity and longevity of the monster-child trope but its appeal is also rooted in the dual concepts of the child-like (innocent, angelic) and the childish (selfish, mischievous). This collection of fresh essays discusses the representation of monstrous children in popular cinema since the 1950s, with a focus on the relationship between monstrosity and childness, a term whose implications the contributors explore.

Grendel. Illustrated by Emil Antonucci John Gardner,1972

Monsters, Gender and Sexuality in Medieval English Literature Dana Oswald,2010 Case studies of Wonders of the East, Beowulf, Mandeville's Travels, the Alliterative Morte Arthure and Sir Gowther reveal a shift in attitudes toward the gendered and sexed body, and thus toward identity, between the two periods: while Old English authors and artists respond to the threat of the gendered, monstrous form by erasing it, Middle English writers allow transgressive and monstrous bodies to transform and therefore integrate into society. This metamorphosis enables redemption for some monsters, while other monstrous bodies become dangerously flexible and invisible, threatening the communities they infiltrate. These changing cultural reactions to monstrous bodies demonstrate the precarious relationship between body and identity in medieval literature.

Imagination and Fantasy in the Middle Ages and Early Modern Time Albrecht Classen, 2020-08-24 The notions of other peoples, cultures, and natural conditions have always been determined by the epistemology of imagination and fantasy, providing much freedom and creativity, and yet have also created much fear, anxiety, and horror. In this regard, the premodern world demonstrates striking parallels with our own insofar as the projections of alterity might be different by degrees, but they are fundamentally the same by content. Dreams, illusions, projections, concepts, hopes, utopias/dystopias, desires, and emotional attachments are as specific and impactful as the physical environment. This volume thus sheds important light on the various lenses used by people in the Middle Ages and the early modern age as to how they came to terms with their perceptions, images, and notions. Previous scholarship focused heavily on the history of mentality and history of emotions, whereas here the history of pre-modern imagination, and fantasy assumes center position. Imaginary things are taken seriously because medieval and early modern writers and artists clearly reveal their great significance in their works and their daily lives. This approach facilitates a new deep-structure analysis of pre-modern culture.

The Problematic Nature of Defining Grendel's Mother in "Beowulf" Giulia Hatton,2015-02-24 Seminar paper from the year 2012 in the subject English Language and Literature Studies - Literature, grade: 1,0, Free University of Berlin (Institut für Englische Philologie), language: English, abstract: The problematic nature of defining what exactly Grendel's mother is in Beowulf has left little doubt that she has been even further removed from humanness than her son. The problem seems to lie in the difference between modern conceptions of what distinguishes a 'monster' from a 'human' and the Anglo-

Saxon understanding of these terms. A possible explanation for this could be that there has been relatively little exploration of this female figure as an entity independent of her son, and what interest there has been has tended to classify her as a mere-monster, or quite literally, a mere monster. Even in Edward Irving's rereading of Beowulf, although he prudently observes that "the feminist movement has given us the power to open our eyes" to the phenomenon of the lack of critical attention given to Grendel's mother, he still cannot bring himself to view Grendel's mother as anything other than a monster. In this essay I will attempt to turn the reader's attention to this female character not as a monster, but as a warrior-woman, one who consciously violates the customs and rituals observed by peace-making women in Germanic society.

A History of English Literature: The middle ages & the renascence (650-1660) by Émile Legouis, translated from the French by Helen Douglas Irvine Emile Legouis, 1926

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A history of English literature Emile Legouis, Louis François Cazamian, 1927

On Monsters Stephen T. Asma, 2011-09 A comprehensive modern-day bestiary.--The New Yorker

The Reader's Digest of Books Helen Rex Keller,1917

Literature of the World William Lee Richardson, Jesse Myron Owen, 1922

Beowulf John Lesslie Hall,1908

Book News Monthly ,1904

Book News, 1904

The Book News Monthly ,1904

The Relation of the Hrólfs Saga Kraka and the Bjarkarímur to Beowulf Oscar Ludvig Olson,1916 Publications of the Society for the Advancement of Scandinavian Study ,1914

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