

Beowulf: The Monsters and the Critics. J. R. R. Tolkien.  
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## Beowulf: The Monsters and the Critics

"**Beowulf**: The Monsters and the Critics," in *Proceedings of the British Academy*, Vol. XXII, 1936, pp. 245-95.

[In the following excerpt from a 1936 British Academy lecture, Tolkien asserts that **Beowulf**, in addition to possessing historical and linguistic significance, is the most successful poem in Old English literature based upon its aesthetic qualities.]

I have read enough, I think, to venture the opinion that *Beowulfiana* is, while rich in many departments, specially poor in one. It is poor in criticism, criticism that is directed to the understanding of a poem as a poem. It has been said of **Beowulf** itself that its weakness lies in placing the unimportant things at the centre and the important on the outer edges. This is one of the opinions that I wish specially to consider. I think it profoundly untrue of the poem, but strikingly true of the literature about it. **Beowulf** has been used as a quarry of fact and fancy far more assiduously than it has been studied as a work of art....

So far from being a poem so poor that only its accidental historical interest can still recommend it, **Beowulf** is in fact so interesting as poetry, in places poetry so powerful, that this quite overshadows the historical content, and is largely independent even of the most important facts (such as the date and identity of Hygelac) that research has discovered. It is indeed a curious fact that it is one of the peculiar poetic virtues of **Beowulf** that has contributed to its own critical misfortunes. The illusion of historical truth and perspective, that has made **Beowulf** seem such an attractive quarry, is largely a product of art. The author has used an instinctive historical sense—a part indeed of the ancient English temper (and not unconnected with its reputed melancholy), of which **Beowulf** is a supreme expression; but he has used it with a poetical and not an historical object. The lovers of poetry can safely study the art, but the seekers after history must beware lest the glamour of Poesis overcome them.

Nearly all the censure, and most of the praise, that has been bestowed on **Beowulf** has been due either to the belief that it was something that it was *not*—for example, primitive, pagan, Teutonic, an allegory (political or mythical), or most often, an epic; or to disappointment at the discovery that it was itself and not something that the scholar would have liked better—for example, a heathen heroic lay, a history of Sweden, a manual of Germanic antiquities, or a Nordic *Summa Theologica*. ...

It is not surprising that it should now be felt that a view, a decision, a conviction are imperatively needed. But it is plainly only in the consideration of **Beowulf** as a poem, with an inherent poetic significance, that any view or conviction can be reached or steadily held....

Although there is plainly considerable difference between the later Norse and the ancient English form of the story alluded to in **Beowulf**, already there it had these two primary features: the dragon, and the slaying of him as the chief deed of the greatest of heroes—*he waes wreccena wide maerost* ["he was the most famous hero-adventurer"]. A dragon is no idle fancy. Whatever may be his origins, in fact or invention, the dragon in legend is a potent creation of men's imagination, richer in significance than his barrow is in gold....

**Beowulf**'s dragon, if one wishes really to criticize, is not to be blamed for being a dragon, but rather for not being dragon enough, plain pure fairy-story dragon. There are in the poem some vivid touches of the right kind—as *tha se wyrm onwoc, wroht waes geniwad; stonc aefter stane* ["By then, also, the dragon had wakened and with it new strife. It slithered and sniffed along the stone walls"], 2285—in which this dragon is real worm, with a bestial life and thought of his own, but the conception, none the less, approaches *draconitas* ["dragonishness"] rather than *draco* ["dragon"]: a personification of malice, greed, destruction (the evil side of heroic life), and of the indiscriminating cruelty of fortune that distinguishes not good or bad (the evil aspect of all life). But for **Beowulf**, the poem, that is as it should be. In this poem the balance is nice, but

it is preserved. The large symbolism is near the surface, but it does not break through, nor become allegory. Something more significant than a standard hero, a man faced with a foe more evil than any human enemy of house or realm, is before us, and yet incarnate in time, walking in heroic history, and treading the named lands of the North. And this, we are told, is the radical defect of **Beowulf**, that its author, coming in a time rich in the legends of heroic men, has used them afresh in an original fashion, giving us not just one more, but something akin yet different: a measure and interpretation of them all.

We do not deny the worth of the hero by accepting Grendel and the dragon. Let us by all means esteem the old heroes: men caught in the chains of circumstance or of their own character, torn between duties equally sacred, dying with their backs to the wall. But **Beowulf**, I fancy, plays a larger part than is recognized in helping us to esteem them. Heroic lays may have dealt in their own way—we have little enough to judge by—a way more brief and vigorous, perhaps, though perhaps also more harsh and noisy (and less thoughtful), with the actions of heroes caught in circumstances that conformed more or less to the varied but fundamentally simple recipe for an heroic situation. In these (if we had them) we could see the exaltation of undefeated will, which receives doctrinal expression in the words of Byrhtwold at the battle of Maldon. But though with sympathy and patience we might gather, from a line here or a tone there, the background of imagination which gives to this indomitability, this paradox of defeat inevitable yet unacknowledged, its full significance, it is in **Beowulf** that a poet has devoted a whole poem to the theme, and has drawn the struggle in different proportions, so that we may see man at war with the hostile world, and his inevitable overthrow in Time. The particular is on the outer edge, the essential in the centre....

**Beowulf** is not ... the hero of an heroic lay, precisely. He has no enmeshed loyalties, nor hapless love. *He is a man, and that for him and many is sufficient tragedy.* It is not an irritating accident that the tone of the poem is so high and its theme so low. It is the theme in its deadly seriousness that begets the dignity of tone: *lif is laene: eal scaeceth leoht and lif somod* ["life is transitory: all men leave this world and life together"]. So deadly and ineluctable is the underlying thought, that those who in the circle of light, within the besieged hall, are absorbed in work or talk and do not look to the battlements, either do not regard it or recoil. Death comes to the feast, and they say He gibbers: He has no sense of proportion.

I would suggest, then, that the monsters are not an inexplicable blunder of taste; they are essential, fundamentally allied to the underlying ideas of the poem, which give it its lofty tone and high seriousness. The key to the fusion-point of imagination that produced this poem lies, therefore, in those very references to Cain which have often been used as a stick to beat an ass—taken as an evident sign (were any needed) of the muddled heads of early Anglo-Saxons....

It is through [a blending of Christian and Norse materials and traditions] that there was available to a poet who set out to *write* a poem—and in the case of **Beowulf** we may probably use this very word—on a scale and plan unlike a minstrel's lay, both new faith and new learning (or education), and also a body of native tradition (itself requiring to be learned) for the changed mind to contemplate together. The native "learning" cannot be denied in the case of **Beowulf**. Its display has grievously perturbed the critics, for the author draws upon tradition at will for his own purposes, as a poet of later times might draw upon history or the classics and expect his allusions to be understood (within a certain class of hearers). He was in fact, like Virgil, learned enough in the vernacular department to have an historical perspective, even an antiquarian curiosity. He cast his time into the long-ago, because already the long-ago had a special poetical attraction. He knew much about old days, and though his knowledge—of such things as sea-burial and the funeral pyre, for instance—was rich and poetical rather than accurate with the accuracy of modern archaeology (such as that is), one thing he knew clearly: those days were heathen—heathen, noble, and hopeless....

[**Beowulf's** author] is concerned primarily with *man on earth*, rehandling in a new perspective an ancient theme: that man, each man and all men, and all their works shall die. A theme no Christian need despise. Yet this theme plainly would not be so treated, but for the nearness of a pagan time. The shadow of its despair, if only as a mood, as an intense emotion of regret, is still there. The worth of defeated valour in this world is deeply felt. As the poet looks back into the past, surveying the history of kings and warriors in the old traditions, he sees that all glory (or as we might say "culture" or "civilization") ends in night. The solution of that tragedy is not treated—it does not arise out of the material. We get in fact a poem from a pregnant moment of poise, looking back into the pit, by a man learned in old tales who was struggling, as it were, to get a general view of them all, perceiving their common tragedy of inevitable ruin, and yet feeling this more *poetically* because he was himself removed from the direct pressure of its despair. He could view from without, but still feel immediately and from within, the old dogma: despair of the event, combined with faith in the value of doomed resistance. He was still dealing with the great temporal tragedy, and not yet writing an

allegorical homily in verse. Grendel inhabits the visible world and eats the flesh and blood of men; he enters their houses by the doors. The dragon wields a physical fire, and covets gold not souls; he is slain with iron in his belly. **Beowulf's** *byrne* was made by Weland, and the iron shield he bore against the serpent by his own smiths: it was not yet the breastplate of righteousness, nor the shield of faith for the quenching of all the fiery darts of the wicked.

Almost we might say that this poem was (in one direction) inspired by the debate that had long been held and continued after, and that it was one of the chief contributions to the controversy: shall we or shall we not consign the heathen ancestors to perdition? What good will it do posterity to read the battles of Hector? *Quid Hinieludus cum Christo?* ["What has Ingeld to do with Christ?"] The author of **Beowulf** showed forth the permanent value of that *pietas* ["piety"] which treasures the memory of man's struggles in the dark past, man fallen and not yet saved, disgraced but not dethroned. It would seem to have been part of the English temper in its strong sense of tradition, dependent doubtless on dynasties, noble houses, and their code of honour, and strengthened, it may be, by the more inquisitive and less severe Celtic learning, that it should, at least in some quarters and despite grave and Gallic voices, preserve much from the northern past to blend with southern learning, and new faith.

It has been thought that the influence of Latin epic, especially of the *Aeneid*, is perceptible in **Beowulf**, and a necessary explanation, if only in the exciting of emulation, of the development of the long and studied poem in early England. There is, of course, a likeness in places between these greater and lesser things, the *Aeneid* and **Beowulf**, if they are read in conjunction. But the smaller points in which imitation or reminiscence might be perceived are inconclusive, while the real likeness is deeper and due to certain qualities in the authors independent of the question whether the Anglo-Saxon had read Virgil or not. It is this deeper likeness which makes things, that are either the inevitabilities of human poetry or the accidental congruences of all tales, ring alike. We have the great pagan on the threshold of the change of the world; and the great (if lesser) Christian just over the threshold of the great change in his time and place: the backward view....

But we will now return once more to the monsters, and consider especially the difference of their status in the northern and southern mythologies. Of Grendel it is said: *Godes yrre baer* ["he bore God's wrath"]. But the Cyclops is god-begotten and his maiming is an offence against his begetter, the god Poseidon. This radical difference in mythological status is only brought out more sharply by the very closeness of the similarity in conception (in all save mere size) that is seen, if we compare **Beowulf**, 740 ff., with the description of the Cyclops devouring men in *Odyssey*, ix—or still more in *Aeneid*, iii. 622 ff. In Virgil, whatever may be true of the fairy-tale world of the *Odyssey*, the Cyclops walks veritably in the historic world. He is seen by Aeneas in Sicily, *monstrum horrendum, informe, ingens* ["a fearful, hideous, prodigious monstrosity"], as much a perilous fact as Grendel was in Denmark, *earmsceapen on weres waestmum ... naefne he waes mara thonne aenig man other* ["misshapen, stalked marshy wastes in the track of an exile, except that he was larger than any other man"]; as real as Akestes or Hrothgar....

[Southern mythology does not have] the monsters in the centre—as they are in **Beowulf** to the astonishment of the critics. But such horrors cannot be left permanently unexplained, lurking on the outer edges and under suspicion of being connected with the Government. It is the strength of the northern mythological imagination that it faced this problem, put the monsters in the centre, gave them victory but no honour, and found a potent but terrible solution in naked will and courage. "As a working theory absolutely impregnable." So potent is it, that while the older southern imagination has faded for ever into literary ornament, the northern has power, as it were, to revive its spirit even in our own times. It can work, even as it did work with the *gothlauss* viking, without gods: martial heroism as its own end. But we may remember that the poet of **Beowulf** saw clearly: the wages of heroism is death....

I think that the passages in **Beowulf** concerning the giants and their war with God, together with the two mentions of Cain (as the ancestor of the giants in general and Grendel in particular) are specially important.

They are directly connected with Scripture, yet they cannot be dissociated from the creatures of northern myth, the ever-watchful foes of the gods (and men). The undoubtedly scriptural Cain is connected with *eotenas* and *yilfe* ["giants" and "elves"], which are the *jotnar* and *alfar* of Norse. But this is not due to mere confusion—it is rather an indication of the precise point at which an imagination, pondering old and new, was kindled. At this point new Scripture and old tradition touched and ignited. It is for this reason that these elements of Scripture alone appear in a poem dealing of design with the noble pagan of old days. For they are precisely the elements which bear upon this theme. Man alien in a hostile world, engaged in a struggle

which he cannot win while the world lasts, is assured that his foes are the foes also of Dryhten, that his courage noble in itself is also the highest loyalty: so said thyle and clerk.

In *Beowulf* we have ... an historical poem about the pagan past, or an attempt at one—literal historical fidelity founded on modern research was, of course, not attempted. It is a poem by a learned man writing of old times, who looking back on the heroism and sorrow feels in them something permanent and something symbolical. So far from being a confused semipagan—historically unlikely for a man of this sort in the period—he brought probably *first* to his task a knowledge of Christian poetry, especially that of the Caedmon school, and especially *Genesis*. He makes his minstrel sing in Heorot of the Creation of the earth and the lights of Heaven. So excellent is this choice as the theme of the harp that maddened Grendel lurking joyless in the dark without that it matters little whether this is anachronistic or not. *Secondly*, to his task the poet brought a considerable learning in native lays and traditions: only by learning and training could such things be acquired, they were no more born naturally into an Englishman of the seventh or eighth centuries, by simple virtue of being an "Anglo-Saxon," than ready-made knowledge of poetry and history is inherited at birth by modern children.

It would seem that, in his attempt to depict ancient pre-Christian days, intending to emphasize their nobility, and the desire of the good for truth, he turned naturally when delineating the great King of Heorot to the Old Testament. In the *folces hyrde* ["guardian of the people"] of the Danes we have much of the shepherd patriarchs and kings of Israel, servants of the one God, who attribute to His mercy all the good things that come to them in this life. We have in fact a Christian English conception of the noble chief before Christianity, who could lapse (as could Israel) in times of temptation into idolatry. On the other hand, the traditional matter in English, not to mention the living survival of the heroic code and temper among the noble households of ancient England, enabled him to draw differently, and in some respects much closer to the actual heathen *haeleth* ["hero" or "warrior"], the character of *Beowulf*, especially as a young knight, who used his great gift of *maegen* ["strength"] to earn *dom* ["glory"] and *lof* ["praise"] among men and posterity.

*Beowulf* is not an actual picture of historic Denmark or Geatland or Sweden about A.D. 500. But it is (if with certain minor defects) on a general view of a self-consistent picture, a construction bearing clearly the marks of design and thought. The whole must have succeeded admirably in creating in the minds of the poet's contemporaries the illusion of surveying a past, pagan but noble and fraught with a deep significance—a past that itself had depth and reached backward into a dark antiquity of sorrow. This impression of depth is an effect and a justification of the use of episodes and allusions to old tales, mostly darker, more pagan, and desperate than the foreground....

The criticism that the important matters are put on the outer edges misses this point of artistry, and indeed fails to see why the old things have in *Beowulf* such an appeal: it is the poet himself who made antiquity so appealing. His poem has more value in consequence, and is a greater contribution to early mediaeval thought than the harsh and intolerant view that consigned all the heroes to the devil. We may be thankful that the product of so noble a temper has been preserved by chance (if such it be) from the dragon of destruction.

The general structure of the poem, so viewed, is not really difficult to perceive, if we look to the main points, the strategy, and neglect the many points of minor tactics. We must dismiss, of course, from mind the notion that *Beowulf* is a "narrative poem," that it tells a tale or intends to tell a tale sequentially. The poem "lacks steady advance": so Klaeber heads a critical section in his edition [of *Beowulf*]. But the poet was not meant to advance, steadily or unsteadily. It is essentially a balance, an opposition of ends and beginnings. In its simplest terms it is a contrasted description of two moments in a great life, rising and setting; an elaboration of the ancient and intensely moving contrast between youth and age, first achievement and final death. It is divided in consequence into two opposed portions, different in matter, manner, and length: A from 1 to 2199 (including an exordium of 52 lines); B from 2200 to 3182 (the end). There is no reason to cavil at this proportion; in any case, for the purpose and the production of the required effect, it proves in practice to be right.

This simple and *static* structure, solid and strong, is in each part much diversified, and capable of enduring this treatment. In the conduct of the presentation of *Beowulf*'s rise to fame on the one hand, and of his kingship and death on the other, criticism can find things to question, especially if it is captious, but also much to praise, if it is attentive. But the only serious weakness, or apparent weakness, is the long recapitulation: the report of *Beowulf* to Hygelac. This recapitulation is well done. Without serious discrepancy it retells rapidly the events in Heorot, and retouches the account; and it serves to illustrate,

since he himself describes his own deeds, yet more vividly the character of a young man, singled out by destiny, as he steps suddenly forth in his full powers. Yet this is perhaps not quite sufficient to justify the repetition. The explanation, if not complete justification, is probably to be sought in different directions.

For one thing, the old tale was not first told or invented by this poet. So much is clear from investigation of the folk-tale analogues. Even the legendary association of the Scylding court with a marauding monster, and with the arrival from abroad of a champion and deliverer was probably already old. The plot was not the poet's; and though he has infused feeling and significance into its crude material, that plot was not a perfect vehicle of the theme or themes that came to hidden life in the poet's mind as he worked upon it. Not an unusual event in literature. For the contrast—youth and death—it would probably have been better, if we had no journeying. If the single nation of the *Geatas* had been the scene, we should have felt the stage not narrower, but symbolically wider. More plainly should we have perceived in one people and their hero all mankind and its heroes. This at any rate I have always myself felt in reading *Beowulf*; but I have also felt that this defect is rectified by the bringing of the tale of Grendel to Geatland. As *Beowulf* stands in Hygelac's hall and tells his story, he sets his feet firm again in the land of his own people, and is no longer in danger of appearing a mere *wrecca*, an errant adventurer and slayer of bogies that do not concern him.

There is in fact a double division in the poem: the fundamental one already referred to, and a secondary but important division at line 1887. After that the essentials of the previous part are taken up and compacted, so that all the tragedy of *Beowulf* is contained between 1888 and the end. But, of course, without the first half we should miss much incidental illustration; we should miss also the dark background of the court of Heorot that loomed as large in glory and doom in ancient northern imagination as the court of Arthur: no vision of the past was complete without it. And (most important) we should lose the direct contrast of youth and age in the persons of *Beowulf* and Hrothgar which is one of the chief purposes of this section: it ends with the pregnant words *oth thaet hine ylde benam maegenes wynnum, se the oft manegum scod* ["till age took from him the joy of his strength—a thing that harms many"].

In any case we must not view this poem as in intention an exciting narrative or a romantic tale. The very nature of Old English metre is often misjudged. In it there is no single rhythmic pattern progressing from the beginning of a line to the end, and repeated with variation in other lines. The lines do not go according to a tune. They are founded on a balance; an opposition between two halves of roughly equivalent phonetic weight, and significant content, which are more often rhythmically contrasted than similar. They are more like masonry than music. In this fundamental fact of poetic expression I think there is a parallel to the total structure of *Beowulf*. *Beowulf* is indeed the most successful Old English poem because in it the elements, language, metre, theme, structure, are all most nearly in harmony. Judgement of the verse has often gone astray through listening for an accentual rhythm and pattern: and it seems to halt and stumble. Judgement of the theme goes astray through considering it as the narrative handling of a plot: and it seems to halt and stumble. Language and verse, of course, differ from stone or wood or paint, and can be only heard or read in a time-sequence; so that in any poem that deals at all with characters and events some narrative element must be present. We have none the less in *Beowulf* a method and structure that within the limits of the verse-kind approaches rather to sculpture or painting. It is a composition not a tune.

This is clear in the second half. In the struggle with Grendel one can as a reader dismiss the certainty of literary experience that the hero will not in fact perish, and allow oneself to share the hopes and fears of the Geats upon the shore. In the second part the author has no desire whatever that the issue should remain open, even according to literary convention. There is no need to hasten like the messenger, who rode to bear the lamentable news to the waiting people (2892 ff.). They may have hoped, but we are not supposed to. By now we are supposed to have grasped the plan. Disaster is foreboded. Defeat is the theme. Triumph over the foes of man's precarious fortress is over, and we approach slowly and reluctantly the inevitable victory of death.

"In structure," it was said of *Beowulf*, "it is curiously weak, in a sense preposterous," though great merits of detail were allowed. In structure actually it is curiously strong, in a sense inevitable, though there are defects of detail. The general design of the poet is not only defensible, it is, I think, admirable. There may have previously existed stirring verse dealing in straightforward manner and even in natural sequence with the *Beowulf's* deeds, or with the fall of Hygelac; or again with the fluctuations of the feud between the houses of Hrethel the Great and Ongentheow the Swede; or with the tragedy of the Heathobards, and the treason that destroyed the Scylding dynasty. Indeed this must be admitted to be practically certain: it was the existence of such connected legends—connected in the mind, not necessarily dealt with in chronicle fashion or in long semi-historical poems—that permitted the peculiar use of them in *Beowulf*. This poem cannot be criticized

or comprehended, if its original audience is imagined in like case to ourselves, possessing only **Beowulf** in splendid isolation. For **Beowulf** was not designed to tell the tale of Hygelac's fall, or for that matter to give the whole biography of **Beowulf**, still less to write the history of the Geatish kingdom and its downfall. But it used knowledge of these things for its own purpose—to give that sense of perspective, of antiquity with a greater and yet darker antiquity behind. These things are mainly on the outer edges or in the background because they belong there, if they are to function in this way. But in the center we have an heroic figure of enlarged proportions.

**Beowulf** is not an "epic," not even a magnified "lay." No terms borrowed from Greek or other literatures exactly fit: there is no reason why they should. Though if we must have a term, we should choose rather "elegy." It is an heroic-elegiac poem; and in a sense all its first 3,136 lines are the prelude to a dirge: *him tha gegiredan Geata leode ad ofer eorþan unwaclicne* ["the Geatish people then built a pyre on that high ground, no mean thing"]: one of the most moving ever written. But for the universal significance which is given to the fortunes of its hero it is an enhancement and not a detracting, in fact it is necessary, that his final foe should be not some Swedish prince, or treacherous friend, but a dragon: a thing made by imagination for just such a purpose. Nowhere does a dragon come in so precisely where he should. But if the hero falls before a dragon, then certainly he should achieve his early glory by vanquishing a foe of similar order.

There is, I think, no criticism more beside the mark than that which some have made, complaining that it is monsters in both halves that is so disgusting; one they could have stomached more easily. That is nonsense. I can see the point of asking for *no* monsters. I can also see the point of the situation in **Beowulf**. But no point at all in mere reduction of numbers. It would really have been preposterous, if the poet had recounted **Beowulf's** rise to fame in a "typical" or "commonplace" war in Frisia, and then ended him with a dragon. Or if he had told of his cleansing of Heorot, and then brought him to defeat and death in a "wild" or "trivial" Swedish invasion! If the dragon is the right end for **Beowulf**, and I agree with the author that it is, then Grendel is an eminently suitable beginning. They are creatures, *feond mancynnes* ["solitary sinners against mankind"], of a similar order and kindred significance. Triumph over the lesser and more nearly human is cancelled by defeat before the older and more elemental. And the conquest of the ogres comes at the right moment: not in earliest youth, though the nicors are referred to in **Beowulf's** *geogothfeore* ["period of youth"] as a presage of the kind of hero we have to deal with; and not during the later period of recognized ability and prowess, but in that first moment, which often comes in great lives, when men look up in surprise and see that a hero has unawares leaped forth. The placing of the dragon is inevitable: a man can but die upon his death-day.

I will conclude by drawing an imaginary contrast. Let us suppose that our poet had chosen a theme more consonant with "our modern judgment"; the life and death of St. Oswald. He might then have made a poem, and told first of Heavenfield, when Oswald as a young prince against all hope won a great victory with a remnant of brave men; and then have passed at once to the lamentable defeat of Oswestry, which seemed to destroy the hope of Christian Northumbria; while all the rest of Oswald's life, and the traditions of the royal house and its feud with that of Deira might be introduced allusively or omitted. To any one but an historian in search of facts and chronology this would have been a fine thing, an heroic-elegiac poem greater than history. It would be much better than a plain narrative, in verse or prose, however steadily advancing. This mere arrangement would at once give it more significance than a straightforward account of one king's life: the contrast of rising and setting, achievement and death. But even so it would fall far short of **Beowulf**. Poetically it would be greatly enhanced if the poet had taken violent liberties with history and much enlarged the reign of Oswald, making him old and full of years of care and glory when he went forth heavy with foreboding to face the heathen Penda: the contrast of youth and age would add enormously to the original theme, and give it a more universal meaning. But even so it would still fall short of **Beowulf**. To match his theme with the rise and fall of poor "folk-tale" **Beowulf** the poet would have been obliged to turn Cadwallon and Penda into giants and demons. It is just because the main foes in **Beowulf** are inhuman that the story is larger and more significant than this imaginary poem of a great king's fall. It glimpses the cosmic and moves with the thought of all men concerning the fate of human life and efforts; it stands amid but above the petty wars of princes, and surpasses the dates and limits of historical periods, however important. At the beginning, and during its process, and most of all at the end, we look down as if from a visionary height upon the house of man in the valley of the world. A light starts—*lixte se leoma ofer landa fela* ["its gold-hammered roofs shone over the land"]—and there is a sound of music; but the outer darkness and its hostile offspring lie ever in wait for the torches to fail and the voices to cease. Grendel is maddened by the sound of harps.

And one last point, which those will feel who to-day preserve the ancient *pietas* towards the past: **Beowulf** is not a "primitive" poem; it is a late one, using the materials (then still plentiful) preserved from a day already changing and passing, a time that has now for ever vanished, swallowed in oblivion; using them for a new purpose, with a wider sweep of imagination, if with a less bitter and concentrated force. When new **Beowulf** was already antiquarian, in a good sense, and it now produces a singular effect. For it is now to us itself ancient; and yet its maker was telling of things already old and weighted with regret, and he expended his art in making keen that touch upon the heart which sorrows have that are both poignant and remote. If the funeral of **Beowulf** moved once like the echo of an ancient dirge, far-off and hopeless, it is to us as a memory brought over the hills, an echo of an echo. There is not much poetry in the world like this; and though **Beowulf** may not be among the very greatest poems of our western world and its tradition, it has its own individual character, and peculiar solemnity; it would still have power had it been written in some time or place unknown and without posterity, if it contained no name that could now be recognized or identified by research. Yet it is in fact written in a language that after many centuries has still essential kinship with our own, it was made in this land, and moves in our northern world beneath our northern sky, and for those who are native to that tongue and land, it must ever call with a profound appeal—until the dragon comes....

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