

Supplementary Bibliography

Below I list some works either overlooked during the writing of *The Waning Sword* or published after the text was completed. Brief comments follow some of the references. Neither the references nor the annotations have been peer-reviewed. Any mistakes are solely my responsibility.

Edward Pettit

Update 2 (29 January 2020)

Abram, C., 'At Home in the Fens with the Grendelkin', in D. C. Remein and E. Weaver (ed.), *Dating Beowulf: Studies in Intimacy* (Manchester, 2020), 120-44.

[Includes discussion of the folkloric Lincolnshire figure of Tiddy Mun (mentioned in p. 348 n. 31 of *The Waning Sword*) in relation to Grendel.]

Doyle, C., 'Dweorg in Old English: Aspects of Disease Terminology', *Quaestio Insularis* 9 (2008), 99-117

[Relevant to the discussion of the Old English charm *Wið dweorh* in Chapter 12 of *The Waning Sword*. The author proposes that OE *dweorg* (*dweorh*) developed from a term for a supernatural creature that caused disease (as in *Wið dweorh*) to a term for the disease itself—a view which seems plausible to me.]

Filotas, B., *Pagan Survivals, Superstitions and Popular Cultures in Early Medieval Pastoral Literature* (Toronto, 2005).

[On pp. 120-31 the author surveys traditions about the sun and moon in early medieval ecclesiastical, legal and pastoral texts. They include beliefs and instructions about the time of the new moon. For example, a sermon attributed to St Eligius (588-660), contained in a *vita* which was written by a contemporary of his but extensively revised in the eighth century, indicates that some people feared the new moon and believed that, perhaps specifically at this time, they could be invaded by demons who used the moon as a base (p. 129). This belief is of interest in relation to my proposal that the invading monsters of *Beowulf* may well be evil creatures of the dark or waning moon.

For the Latin text, see B. Krusch (ed.), *Passiones vitaeque sanctorum aevi Merovingici* (Hanover, 1902), 707 (MGH SS rer. Mer. 4). The relevant passage is in Book 2, section 16.

For a translation, by Jo Ann McNamara, see <https://sourcebooks.fordham.edu/basis/eligius.asp>

King, J., 'Transforming the Hero: Beowulf and the Conversion of Hunferth', in R. Waugh and J. Weldon, ed., *The Hero Recovered: Essays on Medieval Heroism in Honor of George Clark* (Kalamazoo, 2010), 47-64

[On p. 59 the author argues that the sword Hrunting (and implicitly its owner, (H)unferð) is baptized by Beowulf in the waters of the mere in a sequence of events 'informed by the model of Christian conversion.']

Shaw, P. A., 'The Manuscript Texts of *Against a Dwarf*', in A. R. Rumble (ed.), *Writing and Texts in Anglo-Saxon England* (Cambridge, 2006), 96-113

[Relevant to the discussion of the Old English charm *Wið dweorh* in Chapter 12 of *The Waning Sword*. However, in my view, the author's proposed emendation of *deores* 'of the beast' to *dweores* 'of the dwarf' is unwarranted and risks obliterating an important piece of mythological lore.]

Wehlau, R., ed., *Darkness, Depression, and Descent in Anglo-Saxon England*, new edn. (Kalamazoo, 2019)