

men ofer moldan, ond eall þēos mære ġesceaft.

men throughout earth, and all this glorious creation.

Sylliċ wæs se siġebēam ond iċ synnum fāh,

Rare was that victory-tree and I guilty of sins,

forwunded mid wommum. Ġeseah iċ wuldres trēow

wounded severely with stains. I observed the glory tree,

wædum ġeweorðode, wynnum scīnan,

15

adorned with trappings, shining with joy,

ġeġyred mid golde; ġimmas hæfdon

dressed with gold; gems had

bewrigene weorðlice Wealdendes trēow.

splendidly covered the Lord's tree.

Hwæðre iċ purh þæt gold onġytan meahte

However, through that gold I could perceive

earmra ærgewinn, þes mit ærest onġan

wretched in my struggle, when it first began (unique compound - could refer to the agony of crucifixion (see lines 30b-33a/87-88a - generic cross, and 50-51) or the hostility of those who crucified christ - gewinn, hostility/strife, earmre - sinful rejecting of christ, ær - mankind's historical sinfulness)

swætan on þā swiðran healfe. Eall iċ wæs mid sorgum ġedrēfed; 20

bleeding on the right side. I was then sorely afflicted,

forht iċ wæs for þære fæġran ġesyhðe. Ġeseah iċ þæt fūse bēacen

afraid I was of that beautiful sight. I saw that brave sign (alliteration pointed — contrast between glory and reaction of the dreamer)

wendan wædum ond blēom; hwīlum hit wæs mid wætan bestēmed,

change garment and colour; at times drenched with moisture,

beswyled mid swātes gange, hwīlum mid since ġeġyrwed.

soaked with the flow of blood, sometimes with jewels adorned.

ēaðmōd, elne mycle. Ġenāmon hīe þær ælmihtigne God, 60
obedient, with great valour. They accepted there almighty God,

āhōfon hine of ðām hefian wīte. Forlēton mē þā hilderincas
lifted him from that grievous torment. The warriors left me there

standan stēame bedrifenne. Eall ic wæs mid strælum forwundod.
standing covered in hot blood. (water and blood come from Christ's side hence steame) I was
entirely wounded with arrows. (eall intensifier at beginning of clause — emphasis also for —
severely)

Ālēdon hīe ðær limwērigne, ġestōdon him æt his līces hēafdum;
They laid him down weary of limb, they stood at the head of his body;

behēoldon hīe ðær heofenes Dryhten, ond hē hine ðær hwīle reste,
they beheld there the Lord of heaven, (principles of contrast — weakness of physical body
compared to the divinity of Christ — layering — associating heroic warrior tradition with God —
theology of god's divinity and humanity — how godlike/human was christ?) and he rested himself
there for a while,

mēðe æfter ðām miçlan ġewinne. Ongunnon him þā moldern wyrçan 65
weary after the great strife. (means dead) Then they built him a sepulchre

beornas on þā ġesyhðe. Ġurp hīe ðæt of beorhtan stāne;
the warriors in the sight of the slayer. (slayer is the cross, agent of the killing — ambivalence) They
carved it of bright stone;

ġesetton hīe ðæron sigora Wealdend. Ongunnon him þā sorhlēoð galan
they set down therein the Lord of victories. (using grand epithets for god as his actual body placed
into a tomb) Then they began to sing him a sorrowful song

earme on þā æfentīde. Þā hīe woldon eft stōian
miserable in the evening time. Then they would again travel,

mēðe fram þām mæran þeodne; reste hē ðær mæte weorode.
weary, from their glorious lord; he rested there with small company (literal, but actually means
alone, somewhat deserted — understatement — dreamer described as such later, uniting).

Hwæðere wē ðær grēotende gōde hwīle 70
However we wept there for a good while