# Game play 3 – The Wanderer

Monday, 28 October 2019, 8:30-10:00, 70 minutes

Students present: Dimana, Fikret, Gabriela, Gergana, Dalia, Desislava, Natalia, Kamelia

Students completed a quiz on the passage.

Game:

1. Fikret (story) The dreamer dreams and sees in his dream the cross, looks closer and the cross speaks to him, tells him the story of the passion of Jesus Christ from his own perspective (1st person singular), then the dreamer wakes up and seems to turn into a stronger believer, so much so that he decides to spread the story. 4 points

2. Natalia (storyteller=story) Two perspectives, two storytellers, produce an unusual, creative way to tell the story of the crucifixion – the tree speaks, has feelings, thoughts, duty, it is resurrected and receives treasure in the end. The dreamer is more passive storyteller, less appealing, less heroic, just wakes up a believer. The tree gets the main role. 4 points

3. Kamelia (relationships=story) The relationship between Christ and the cross resembles the one between a lord and his thane (some commentators also view it as marriage) – the tree automatically recognizes Christ as his lord, while people fail to do this and crucify him. The cross is not only an instrument of suffering but bears the suffering with Christ, bleeds with him – this is the reason why the cross is resurrected and goes to Heaven. The cross also receives gold and jewels – a symbol of achievement and power. 4 points

4. Gergana (relationships=relationships) There is another important relationship – that between the dreamer and the rood. It develops in parallel to that between Christ and the cross. It also pivots around suffering, pity, hope for glory – in the end both the dreamer and the cross know that there is eternal life in Heaven. 4 points

5. Gabriela (pattern=storytellers) There is a clear narrative pattern the story of the dreamer frames that of the cross. This resembles the structure of the Wanderer and also the passage from Beowulf, but in The Dream of the Rood the framing story is also told in the 1st person singular. 4 points

6. Maria (symmetry=pattern) There is also a clear logical pattern that parallels the narrative one – it moves from suffering to salvation and establishes a cause and effect logic between them. 4 points

7. Desislava (curious words=pattern) The word ‘beacon’ used in poem in Old English meant sign and was used in this sense in religious texts, but also a battle token, standard. So, in the etymology of the word itself there is already tension between the Christian and the pagan warlike belief system of the Anglo-Saxons. 4 points

8. Dalia (hero=storyteller) Christ is described as a young warrior who fights and saves humanity – very much like Beowulf, he even undresses in a similar way when he rushes onto the cross. 4 points

9. Dimana (hero=hero) The tree is the real main hero, he is much stronger and more interesting from the dreamer, he is a first-hand witness of the crucifixion. Bringing the tree to life and imagining him as a hero is a truly appealing and resourceful way to tell this story. The question is why. 4 points

10. Fikret (pattern=story) The story told in the poem is made up of three parts: i) the dreamer dreams; ii) the rood tells his story; iii) the dreamer wakes up and interprets his dream and decides to disseminate the moral. 4 points

11. Natalia (curious idea=story) I wonder why is the story told as if it happened in a dream, the so called ‘dream vision’. Is it because in this way it may claim divine authority? Or is it so that the author could avoid responsibility if someone accused him of blasphemy? 4 points

12. Gabriela (place=pattern) There are several places in the poem, but several of them are described as a forest – heaven is imagined as one, the place where the cross grew before it was cut down was also a forest. Hence, there seems to be something sacred about the woods and the fact that the tree comes from there with so pure morals and heroic values. 4 ponts