As we have discussed before, the famous “Exeter Book” contains the largest collection of Anglo-Saxon verse to have survived. In addition to the riddles which we will read, the volume contains many fine examples of a poetic element common to this era - the ***ubi sunt*** motif.“Ubi sunt” literally means “where are,” and is taken from the Latin phrase *ubi sunt qui ante nos fuerunt*, meaning “where are those who were before us?” The *ubi sunt* motif is a meditation on mortality and life’s transience. “The Wanderer” most exemplifies *ubi sunt* poetry in its use of the **rhetorical question** (ie. “where has the horse gone, where the young warrior, where is the giver of treasure?”) The *ubi sunt* motif is a common element of the **elegiac** poem.

II 1-7 - there is a narrator, who introduces the traveler in these lines, and then steps away so that the “wanderer” may speak.

II. 5-6 metaphor - memory is described as a “single port,” establishing early on the seafaring imagery common to most Anglo-Saxon verse. Note also the mention of **fate** - remnant of the old pagan tradition.

II 8-22 - **tone** - these lines are very typical of the feeling of isolation that dominates much Anglo-Saxon verse - generally, the isolation is both physical and emotional.

II. 26-35 - these lines seem to suggest that the era of the mead hall and of the fellowship of shared experiences has come to an end.

II 40-54 - **contrast** - here, between the life of the speaker’s past, and the lonely existence of his present.

II 55-62 - here begins the speaker's commentary on the brevity of earthly existence - and the fonality of it! Fate figures prominently in these lines as well.