

## The Age of Chaucer

### from The Pardoner's Tale from The Canterbury Tales

Poem by Geoffrey Chaucer  
Translated by Nevill Coghill

COMMON CORE  
RL 3, RL 4, RL 6, RL 10

#### ● TEXT ANALYSIS: EXEMPLUM

An **exemplum** is a short anecdote or story that illustrates a particular moral point. Developed in the late Middle Ages, this literary form was often used in sermons and other didactic literature. One famous example is Chaucer's "The Pardoner's Tale," which focuses on the subject of greed. As you read the selection, pay attention to the actions of the characters and to the narrator's description of his own practices.

**Review:** Irony

#### ● READING SKILL: PREDICT

When you **predict**, you make guesses about what will happen next in a story based on text clues and your own prior knowledge. Predicting helps you become engaged in the story and motivates you to read on. To make predictions about "The Pardoner's Tale," use the following strategies:

- Note **foreshadowing**, or hints about future plot events.
- Think about the words, actions, and personalities of the three rioters to predict their behavior throughout the story.

As you read, record your predictions and any helpful text clues in a chart like the one shown. Later, complete the chart by explaining the actual outcomes of the story's events.

Predictions	Text Clues	Outcomes
The rioters will experience trouble.	The tavern boy warns them about the plague.	

#### ▲ VOCABULARY IN CONTEXT

To see how many vocabulary words you already know, substitute a different word for each boldfaced term.

1. The miser demonstrated his **avarice** by amassing coins.
2. She used harsh words to **castigate** his awful behavior.
3. The two enemies came together for a secret **parley**.



Complete the activities in your **Reader/Writer Notebook**.

## What has the power to CORRUPT?

In the introduction to his tale, the Pardoner states, "*Radix malorum est cupiditas*," which is Latin for "The love of money is the root of all evil"—a passage from the Bible. The expression suggests that the desire for riches often seduces people into abandoning their moral principles. Today, as in Chaucer's time, greed and other elements of human weakness often trigger grave acts of corruption.

**DISCUSS** With a small group of classmates, list several examples of corruption. Discuss the factors that you think prompted people to commit corrupt acts. Compare your conclusions with those of other groups.

### Examples of Corruption

1. Corporate scandals
- 2.
- 3.
- 4.



# The PARDONER'S PROLOGUE

Geoffrey Chaucer

**BACKGROUND** In the medieval church, a pardoner was a clergy member who had authority from the pope to grant indulgences—certificates of forgiveness—to people who showed great charity. In practice, however, many pardoners—such as Chaucer’s pilgrim—were unethical and sold their certificates to make money for the church or themselves.

“My lords,” he said, “in churches where I preach  
I cultivate a haughty kind of speech  
And ring it out as roundly as a bell;  
I’ve got it all by heart, the tale I tell.  
5 I have a text, it always is the same  
And always has been, since I learnt the game,  
Old as the hills and fresher than the grass,  
*Radix malorum est cupiditas.* . . .

“I preach, as you have heard me say before,  
10 And tell a hundred lying mockeries more.  
I take great pains, and stretching out my neck  
To east and west I crane about and peck  
Just like a pigeon sitting on a barn.  
My hands and tongue together spin the yarn  
15 And all my antics are a joy to see.  
The curse of **avarice** and cupidity  
Is all my sermon, for it frees the pelf.  
Out come the pence, and specially for myself,  
For my exclusive purpose is to win  
20 And not at all to **castigate** their sin.  
Once dead what matter how their souls may fare?  
They can go blackberrying, for all I care! . . .

“And thus I preach against the very vice  
I make my living out of—avarice. **A**  
25 And yet however guilty of that sin  
Myself, with others I have power to win  
Them from it, I can bring them to repent;  
But that is not my principal intent.

## Analyze Visuals ►

What details in this image reflect the Pardoner’s description of his preaching?

### 8 *Radix malorum est cupiditas*

(ră'dīks mā-lôr'əm ɛst' kōō-pīd'ī-tās'): Latin for “The love of money is the root of all evil” (1 Timothy 6:10).

10 **mockeries**: false tales.

**avarice** (ăv'ə-rīs) *n.* greed

17 **pelf**: riches.

18 **pence**: pennies.

**castigate** (kăs'tī-gāt') *v.* to criticize

## **A** PREDICT

The Pardoner convinces people to buy certificates of forgiveness by reciting his moral stories. What can you predict about the characters and events of the tale he will tell?





Covetousness is both the root and stuff  
30 Of all I preach. That ought to be enough.

“Well, then I give examples thick and fast  
From bygone times, old stories from the past.  
A yokel mind loves stories from of old,  
Being the kind it can repeat and hold.  
35 What! Do you think, as long as I can preach  
And get their silver for the things I teach,  
That I will live in poverty, from choice?  
That’s not the counsel of my inner voice!  
No! Let me preach and beg from kirk to kirk  
40 And never do an honest job of work,  
No, nor make baskets, like St. Paul, to gain  
A livelihood. I do not preach in vain.  
There’s no apostle I would counterfeit;  
I mean to have money, wool and cheese and wheat  
45 Though it were given me by the poorest lad  
Or poorest village widow, though she had  
A string of starving children, all agape. **B**  
No, let me drink the liquor of the grape  
And keep a jolly wench in every town!

50 “But listen, gentlemen; to bring things down  
To a conclusion, would you like a tale?  
Now as I’ve drunk a draft of corn-ripe ale,  
By God it stands to reason I can strike  
On some good story that you all will like.  
55 For though I am a wholly vicious man  
Don’t think I can’t tell moral tales. I can!  
Here’s one I often preach when out for winning. . . .”

33 **yokel**: rustic.

39 **kirk**: church.

41 **St. Paul**: a follower of Jesus Christ who made baskets and tents.

43 **counterfeit**: imitate.

**B IRONY**

Review lines 39–47. Why does the Pardoner tell his moral stories? Explain how his motive is ironic, or different from what you might have expected.

55 **vicious**: immoral; depraved.



## The PARDONER'S TALE

It's of three rioters I have to tell  
Who, long before the morning service bell,  
60 Were sitting in a tavern for a drink.  
And as they sat, they heard the hand-bell clink  
Before a coffin going to the grave;  
One of them called the little tavern-knave  
And said "Go and find out at once—look spy!—  
65 Whose corpse is in that coffin passing by;  
And see you get the name correctly too."  
"Sir," said the boy, "no need, I promise you;  
Two hours before you came here I was told.  
He was a friend of yours in days of old,  
70 And suddenly, last night, the man was slain,  
Upon his bench, face up, dead drunk again.  
There came a privy thief, they call him Death,  
Who kills us all round here, and in a breath  
He speared him through the heart, he never stirred.  
75 And then Death went his way without a word.  
He's killed a thousand in the present plague,  
And, sir, it doesn't do to be too vague  
If you should meet him; you had best be wary.  
Be on your guard with such an adversary,  
80 Be primed to meet him everywhere you go,  
That's what my mother said. It's all I know."

The publican joined in with, "By St. Mary,  
What the child says is right; you'd best be wary,  
This very year he killed, in a large village  
85 A mile away, man, woman, serf at tillage,  
Page in the household, children—all there were.  
Yes, I imagine that he lives round there.  
It's well to be prepared in these alarms,  
He might do you dishonor." "Huh, God's arms!" **C**  
90 The rioter said, "Is he so fierce to meet?  
I'll search for him, by Jesus, street by street.  
God's blessed bones! I'll register a vow!

58 **rioters**: rowdy people; revelers.

61–62 **hand-bell . . . grave**: In Chaucer's time, a bell was carried beside the coffin in a funeral procession.

63 **tavern-knave** (nāv): a serving boy in an inn.

72 **privy** (prīv'ē): hidden; secretive.

76 Bubonic plague killed at least a quarter of the population of Europe in the mid-14th century.

82 **publican**: innkeeper; tavern owner.

86 **page**: boy servant.

### **C** EXEMPLUM

Many characters in moral stories are **allegorical**—that is, they stand for abstract ideas, such as virtue and beauty. Identify the allegorical character presented in lines 72–89. Who fears him? Why?

Here, chaps! The three of us together now,  
Hold up your hands, like me, and we'll be brothers  
95 In this affair, and each defend the others,  
And we will kill this traitor Death, I say!  
Away with him as he has made away  
With all our friends. God's dignity! Tonight!"

They made their bargain, swore with appetite,  
100 These three, to live and die for one another  
As brother-born might swear to his born brother.  
And up they started in their drunken rage  
And made towards this village which the page  
And publican had spoken of before.  
105 Many and grisly were the oaths they swore,  
Tearing Christ's blessed body to a shred;  
"If we can only catch him, Death is dead!" **D**

When they had gone not fully half a mile,  
Just as they were about to cross a stile,  
110 They came upon a very poor old man  
Who humbly greeted them and thus began,  
"God look to you, my lords, and give you quiet!"  
To which the proudest of these men of riot  
Gave back the answer, "What, old fool? Give place!  
115 Why are you all wrapped up except your face?  
Why live so long? Isn't it time to die?"

The old, old fellow looked him in the eye  
And said, "Because I never yet have found,  
Though I have walked to India, searching round  
120 Village and city on my pilgrimage,  
One who would change his youth to have my age.  
And so my age is mine and must be still  
Upon me, for such time as God may will.

"Not even Death, alas, will take my life;  
125 So, like a wretched prisoner at strife  
Within himself, I walk alone and wait  
About the earth, which is my mother's gate,  
Knock-knocking with my staff from night to noon  
And crying, 'Mother, open to me soon!  
130 Look at me, mother, won't you let me in?  
See how I wither, flesh and blood and skin!  
Alas! When will these bones be laid to rest?  
Mother, I would exchange—for that were best—  
The wardrobe in my chamber, standing there

**D PREDICT**

What qualities of the three men does Chaucer emphasize in lines 93–107? Predict what will happen to them based on these text clues.

**109 stile:** a stairway used to climb over a fence or wall.

**129** The old man addresses the earth as his mother (recall the familiar expressions "Mother Earth" and "Mother Nature").

135 So long, for yours! Aye, for a shirt of hair  
To wrap me in!' She has refused her grace,  
Whence comes the pallor of my withered face.

135 **shirt of hair:** a rough shirt made of animal hair, worn to punish oneself for one's sins.

“But it dishonored you when you began  
To speak so roughly, sir, to an old man,  
140 Unless he had injured you in word or deed.  
It says in holy writ, as you may read,  
'Thou shalt rise up before the hoary head  
And honor it.' And therefore be it said  
'Do no more harm to an old man than you,  
145 Being now young, would have another do  
When you are old'—if you should live till then.  
And so may God be with you, gentlemen,  
For I must go whither I have to go.”

142 **hoary:** gray or white with age.



“By God,” the gambler said, “you shan’t do so,  
150 You don’t get off so easy, by St. John!  
I heard you mention, just a moment gone,  
A certain traitor Death who singles out  
And kills the fine young fellows hereabout.  
And you’re his spy, by God! You wait a bit.  
155 Say where he is or you shall pay for it,  
By God and by the Holy Sacrament!  
I say you’ve joined together by consent  
To kill us younger folk, you thieving swine!” **E**

“Well, sirs,” he said, “if it be your design  
160 To find out Death, turn up this crooked way  
Towards that grove, I left him there today  
Under a tree, and there you’ll find him waiting.  
He isn’t one to hide for all your prating.  
You see that oak? He won’t be far to find.  
165 And God protect you that redeemed mankind,  
Aye, and amend you!” Thus that ancient man.

At once the three young rioters began  
To run, and reached the tree, and there they found  
A pile of golden florins on the ground,  
170 New-coined, eight bushels of them as they thought.  
No longer was it Death those fellows sought,  
For they were all so thrilled to see the sight,  
The florins were so beautiful and bright,  
That down they sat beside the precious pile.  
175 The wickedest spoke first after a while.  
“Brothers,” he said, “you listen to what I say.  
I’m pretty sharp although I joke away.  
It’s clear that Fortune has bestowed this treasure  
To let us live in jollity and pleasure.  
180 Light come, light go! We’ll spend it as we ought.  
God’s precious dignity! Who would have thought  
This morning was to be our lucky day?” **F**

“If one could only get the gold away,  
Back to my house, or else to yours, perhaps—  
185 For as you know, the gold is ours, chaps—  
We’d all be at the top of fortune, hey?  
But certainly it can’t be done by day.  
People would call us robbers—a strong gang,  
So our own property would make us hang.  
190 No, we must bring this treasure back by night  
Some prudent way, and keep it out of sight.

### **E** EXEMPLUM

To best illustrate a moral point, characters in an exemplum are usually good or evil. To which category does the gambler seem to belong? Cite evidence from lines 149–158 to support your response.

169 florins: coins.

178 “Fortune” here means “fate.”

### **F** IRONY

Reread lines 167–182. In what way is the discovery the rioters make ironic, or different from what you had anticipated?



And so as a solution I propose  
We draw for lots and see the way it goes;  
The one who draws the longest, lucky man,  
195 Shall run to town as quickly as he can  
To fetch us bread and wine—but keep things dark—  
While two remain in hiding here to mark  
Our heap of treasure. If there's no delay,  
When night comes down we'll carry it away,  
200 All three of us, wherever we have planned.” **G**

He gathered lots and hid them in his hand  
Bidding them draw for where the luck should fall.  
It fell upon the youngest of them all,  
And off he ran at once towards the town.

205 As soon as he had gone the first sat down  
And thus began a **parley** with the other:  
“You know that you can trust me as a brother;  
Now let me tell you where your profit lies;  
You know our friend has gone to get supplies  
210 And here's a lot of gold that is to be  
Divided equally amongst us three.  
Nevertheless, if I could shape things thus  
So that we shared it out—the two of us—  
Wouldn't you take it as a friendly act?”

215 “But how?” the other said. “He knows the fact  
That all the gold was left with me and you;  
What can we tell him? What are we to do?”

“Is it a bargain,” said the first, “or no?  
For I can tell you in a word or so  
220 What's to be done to bring the thing about.”  
“Trust me,” the other said, “you needn't doubt  
My word. I won't betray you, I'll be true.”

“Well,” said his friend, “you see that we are two,  
And two are twice as powerful as one.  
225 Now look; when he comes back, get up in fun  
To have a wrestle; then, as you attack,  
I'll up and put my dagger through his back  
While you and he are struggling, as in game;  
Then draw your dagger too and do the same.  
230 Then all this money will be ours to spend,  
Divided equally of course, dear friend.  
Then we can gratify our lusts and fill

**196 keep things dark:** act in secret, without giving away what has happened.

**G PREDICT**

Reread lines 183–200. How do you think the three men will react to the challenge of sharing their treasure?

**parley** (pär'lē) *n.* a discussion or a conference

**Language Coach**

**Fixed Expressions** Many verbs take on a special meaning when followed by a particular preposition. An example of this type of fixed expression is *bring about*. Reread lines 219–220: “to bring the thing about” means “to cause the thing.” Use *bring about* in another sentence.

The day with dicing at our own sweet will.”  
Thus these two miscreants agreed to slay  
235 The third and youngest, as you heard me say.

The youngest, as he ran towards the town,  
Kept turning over, rolling up and down  
Within his heart the beauty of those bright  
New florins, saying, “Lord, to think I might  
240 Have all that treasure to myself alone!  
Could there be anyone beneath the throne  
Of God so happy as I then should be?” **H**

And so the Fiend, our common enemy,  
Was given power to put it in his thought  
245 That there was always poison to be bought,  
And that with poison he could kill his friends.  
To men in such a state the Devil sends  
Thoughts of this kind, and has a full permission  
To lure them on to sorrow and perdition;  
250 For this young man was utterly content  
To kill them both and never to repent.

And on he ran, he had no thought to tarry,  
Came to the town, found an apothecary  
And said, “Sell me some poison if you will,  
255 I have a lot of rats I want to kill  
And there’s a polecat too about my yard  
That takes my chickens and it hits me hard;  
But I’ll get even, as is only right,  
With vermin that destroy a man by night.”

260 The chemist answered, “I’ve a preparation  
Which you shall have, and by my soul’s salvation  
If any living creature eat or drink  
A mouthful, ere he has the time to think,  
Though he took less than makes a grain of wheat,  
265 You’ll see him fall down dying at your feet;  
Yes, die he must, and in so short a while  
You’d hardly have the time to walk a mile,  
The poison is so strong, you understand.”

This cursed fellow grabbed into his hand  
270 The box of poison and away he ran  
Into a neighboring street, and found a man  
Who lent him three large bottles. He withdrew  
And deftly poured the poison into two.

233 **dicing**: gambling with dice.

234 **miscreants** (mɪsˈkrē-ənts):  
evildoers; villains.

**H EXEMPLUM**

Which details in lines 236–242  
tell you that greed is the subject  
of this moral story?

243 **Fiend**: the Devil; Satan.

249 **perdition**: damnation; hell.

**COMMON CORE** RL.4

**Language Coach**

**Multiple Meanings** Usually, the suffix *-ion* turns a verb into a noun meaning “act or state of (verb + *-ing*).” But many *-ion* words also have special meanings. *Preparation* (line 260) means “something prepared” (like medicine). Give a more general meaning of *preparation*.

He kept the third one clean, as well he might,  
275 For his own drink, meaning to work all night  
Stacking the gold and carrying it away.  
And when this rioter, this devil's clay,  
Had filled his bottles up with wine, all three,  
Back to rejoin his comrades sauntered he. **I**

280 Why make a sermon of it? Why waste breath?  
Exactly in the way they'd planned his death  
They fell on him and slew him, two to one.  
Then said the first of them when this was done,  
"Now for a drink. Sit down and let's be merry,  
285 For later on there'll be the corpse to bury."  
And, as it happened, reaching for a sup,  
He took a bottle full of poison up  
And drank; and his companion, nothing loth,  
Drank from it also, and they perished both.

290 There is, in Avicenna's long relation  
Concerning poison and its operation,  
Trust me, no ghaselier section to transcend  
What these two wretches suffered at their end.  
Thus these two murderers received their due,  
295 So did the treacherous young poisoner too. **J**

O cursed sin! O blackguardly excess!  
O treacherous homicide! O wickedness!  
O gluttony that lusted on and diced! . . .  
Dearly beloved, God forgive your sin  
300 And keep you from the vice of avarice!  
My holy pardon frees you all of this,  
Provided that you make the right approaches,  
That is with sterling, rings, or silver brooches.  
Bow down your heads under this holy bull!  
305 Come on, you women, offer up your wool!  
I'll write your name into my ledger; so!  
Into the bliss of Heaven you shall go.  
For I'll absolve you by my holy power,  
You that make offering, clean as at the hour  
310 When you were born. . . . That, sirs, is how I preach.  
And Jesu Christ, soul's healer, aye, the leech  
Of every soul, grant pardon and relieve you  
Of sin, for that is best, I won't deceive you.

One thing I should have mentioned in my tale,  
315 Dear people. I've some relics in my bale

### **I** PREDICT

What do you think will happen to the three men? Support your response with clues from the text.

**288 nothing loth:** not at all unwilling.

**290 Avicenna's** (äv'ĭ-sĕn'ĕz) **long relation:** a medical text written by an 11th-century Islamic physician; it includes descriptions of various poisons and their effects.

### **J** EXEMPLUM

Moral stories usually have straightforward plots, where events happen in quick succession. In what way does the story's conclusion fit this pattern?

**299** The Pardoner is now addressing his fellow pilgrims.

**304 bull:** an official document from the pope.

**311 leech:** physician.

**315 relics in my bale:** Relics are the remains of a saint—bones, hair, or clothing. In medieval times, many relics were counterfeit.

And pardons too, as full and fine, I hope,  
As any in England, given me by the Pope.  
If there be one among you that is willing  
To have my absolution for a shilling  
320 Devoutly given, come! and do not harden  
Your hearts but kneel in humbleness for pardon;  
Or else, receive my pardon as we go.  
You can renew it every town or so  
Always provided that you still renew  
325 Each time, and in good money, what is due.  
It is an honor to you to have found  
A pardoner with his credentials sound  
Who can absolve you as you ply the spur  
In any accident that may occur.  
330 For instance—we are all at Fortune's beck—  
Your horse may throw you down and break your neck.  
What a security it is to all  
To have me here among you and at call  
With pardon for the lowly and the great  
335 When soul leaves body for the future state!  
And I advise our Host here to begin,  
The most enveloped of you all in sin.  
Come forward, Host, you shall be the first to pay,  
And kiss my holy relics right away.  
340 Only a groat. Come on, unbuckle your purse!

**319 shilling:** a coin worth twelve pence.

**330–331** The Pardoner reminds the other pilgrims that death may come to them at any time.

**340 groat:** a silver coin worth four pence.



## Comprehension

- 1. Recall** What event prompts the three rioters to seek Death?
- 2. Clarify** In what way is their discovery at the old tree unexpected?
- 3. Summarize** Describe the events that directly lead to their deaths.

## Text Analysis

- 4. Examine Predictions** Look back at your list of predictions and text clues. Were you able to correctly anticipate everything that happened, or were you surprised by how some events developed?
- 5. Compare and Contrast Characters** A **foil** is a character who provides a striking contrast to other characters. In what way does the old man serve as a foil to the three rioters?

- 6. Analyze Exemplum** For each convention of medieval exemplum listed in the chart shown, provide an example from “The Pardoner’s Tale.” In what way is this literary form in keeping with the Pardoner’s occupation?

<i>Conventions of Medieval Exemplum</i>	<i>Examples</i>
<i>virtuous or evil characters</i>	
<i>tightly structured plot events</i>	
<i>allegorical or symbolic figures</i>	
<i>a distinct moral or lesson</i>	

- 7. Make Judgments About Irony** Chaucer is widely admired for his skillful use of irony—the discrepancy between what appears to be true and what actually is true. There are three main types of irony. **Verbal irony** occurs when a character says one thing but means another. **Situational irony** occurs when a character or reader expects one thing to happen but something else actually happens. **Dramatic irony** occurs when the reader or audience knows something that a character does not know. For each type of irony, provide an example from “The Pardoner’s Tale.” How essential is irony to the meaning of the story?

## Text Criticism

- 8. Historical Context** During the mid-14th century, the Black Death—a massive epidemic of the bubonic plague—swept through Asia and Europe. In Europe alone, one-quarter of the population died. In what ways might these circumstances have made people vulnerable to the tricks of the Pardoner and other unscrupulous clergymen?

### *What has the power to* **CORRUPT?**

What theme, or central message, about corruption do you think Chaucer conveys in this story? How does it still hold true today?

### COMMON CORE

**RL 3** Analyze the impact of the author’s choices regarding how to develop and relate elements of a story. **RL 6** Analyze a case in which grasping a point of view requires distinguishing what is directly stated in a text from what is really meant (e.g., irony). **RL 10** Read and comprehend literature.

# Vocabulary in Context

## ▲ VOCABULARY PRACTICE

Indicate why each statement below is true or false. Use your knowledge of the boldfaced words and the context in which they appear to help you answer.

1. Counting your money all the time may be a sign of **avarice**.
2. Wise teachers **castigate** good behavior.
3. A **parley** might lead to peace between warring factions.

### WORD LIST

avarice  
castigate  
parley

## ACADEMIC VOCABULARY IN WRITING

• concept • culture • parallel • section • structure

Would people today be taken in by the Pardoner’s performance? Examine the **structure** of “The Pardoner’s Tale” in this **section**. Then, write a description of a similar cautionary tale in today’s **culture**. Use at least one Academic Vocabulary word in your response.

## VOCABULARY STRATEGY: THE PREFIX *mal-*

In line 8 of “The Pardoner’s Prologue” (page 170), the Pardoner quotes a Biblical verse in Latin: “*Radix malorum est cupiditas. . .*” (“The love of money is the root of all evil . . .”) You may recognize the word *malorum*. It gives us a prefix to many English words across many content areas: the prefix *mal-*, meaning “bad” or “wrong.” To understand the meaning of words that start with *mal-*, use context clues as well as your knowledge of the prefix.

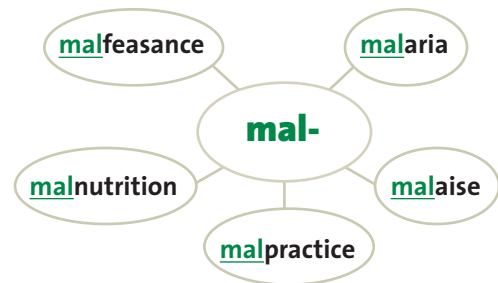
**PRACTICE** Answer each question in a complete sentence that uses a word from the word web. Then tell in what discipline (medical or legal, for example) each word is more likely to be used. Use your knowledge of the prefix *mal-* to help you, and consult a dictionary if necessary.

1. What might a bad doctor be guilty of?
2. What might happen if a person does not get enough food?
3. What disease might a mosquito carry?
4. What physical condition might develop from chronic pain?
5. What act might result in imprisonment?

Find a technical definition for one or more of the terms above using a **specialized dictionary**, such as a medical or legal dictionary. These can be found in libraries’ reference shelves or online databases. Share your definition with the class.

### COMMON CORE

**L 4d** Verify the preliminary determination of the meaning of a word. **L 6** Acquire and use accurately general academic and domain-specific words.



Interactive Vocabulary **THINK central**

Go to [thinkcentral.com](http://thinkcentral.com).  
KEYWORD: HML12-182