

Name _____ Date _____ Period _____

THE CANTERBURY TALES

By Geoffrey Chaucer

As you read "The Prologue" to *The Canterbury Tales* (pages 104 -125), answer the following questions and complete the chart below.

Setting (Include time and place):

Reason for the pilgrimage:

Events leading up to the tales:

Text format:

Number of pilgrims: _____ Number of tales: _____

According to *Sacred Origins of Profound Things*, by Charles Panati, Greek monastic theologian Evagrius of Pontus first drew up a list of eight offenses and wicked human passions: . They were, in order of increasing seriousness: gluttony, lust, avarice, sadness, anger, acedia, vainglory, and pride. Evagrius saw the escalating severity as representing increasing fixation with the self, with pride as the most egregious of the sins. Acedia (from the Greek "akedia," or "not to care") denoted "spiritual sloth."

In the late 6th century, Pope Gregory the Great reduced the list to seven items, folding vainglory into pride, acedia into sadness, and adding envy. His ranking of the Sins' seriousness was based on the degree from which they offended against love. It was, from most serious to least: pride, envy, anger, sadness, avarice, gluttony, and lust. Later theologians, including St. Thomas Aquinas, would contradict the notion that the seriousness of the sins could be ranked in this way. The term "covetousness" has historically been used interchangeably with "avarice" in accounts of the Deadly Sins. In the seventeenth century, the Church replaced the vague sin of "sadness" with sloth.

Throughout the Middle Ages, Church hierarchy emphasized teaching all people the Deadly Sins and Heavenly Virtues. Other spiritual manuals embellished on this tradition.

7 Deadly Sins

Pride is excessive belief in one's own abilities that interferes with the individual's recognition of the grace of God. It has been called the sin from which all others arise. Pride is also known as Vanity.

Envy is the desire for others' traits, status, abilities, or situation.

Gluttony is an inordinate desire to consume more than that which one requires.

Lust is an inordinate craving for the pleasures of the body.

Anger is manifested in the individual who spurns love and opts instead for fury. It is also known as Wrath.

Greed is the desire for material wealth or gain, ignoring the realm of the spiritual. It is also called Avarice or Covetousness.

Sloth is the avoidance of physical or spiritual work.

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Combinations: Envy (wishing you had an emotion) combined with Wrath (wishing someone harm) is jealousy (wanting to deny other people an emotion).

Sin	Punishment in Hell	Animal	Color
<u>Pride</u>	broken on the wheel	Horse	Violet
<u>Envy</u>	put in freezing water	Dog	Green
<u>Anger</u>	dismembered alive	Bear	Red
<u>Sloth</u>	thrown in snake pits	Goat	Light Blue
<u>Greed</u>	put in cauldrons of boiling oil	Frog	Yellow
<u>Gluttony</u>	forced to eat rats, toads, and snakes	Pig	Orange
<u>Lust</u>	smothered in fire and brimstone	Cow	Blue

On your own paper, copy and complete the chart for each of the pilgrims in “The Prologue.” For the “Sin” column, write in the sin[s] (from the seven deadly sins) each pilgrim seems to exemplify according to Chaucer’s characterization of him/her. Indicate why you’ve labeled each with that sin.

LEAVE PLENTY OF ROOM FOR ADDITIONAL NOTES.

Pilgrim	Notes – Include character traits (inferred or stated), occupation, interests, details of appearance, and personal observations	Sin
The Knight		
The Squire		
The Yeoman		
The Prioress		
The Second Nun		
The Nun’s Priest		
The Monk		
The Friar		
The Merchant		
The Clerk of Oxford		
The Sergeant of the Law		
The Franklin		
The Cook		
The Shipman		
Doctor of Physick (Medicine)		
The Wife of Bath		
The Parson		
The Plowman		
The Miller		
The Summoner		
The Pardoner		

Create character webs as seen below for each character found in Chaucer's Prologue. Look for any vice that Chaucer may be satirizing or any virtue he may be extolling.

Character Webs

Create character webs as seen below for each character found in Chaucer's Prologue. Look for any vice that Chaucer may be satirizing or any virtue he maybe extolling

