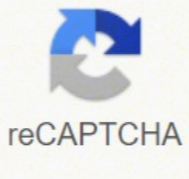




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## The pardoner's tale questions and answers pdf template pdf free excel

The rioters rush to the tree, underneath which they find not Death but eight bushels of gold coins with no owner in sight. "As you are born ... you are already connected to those whom you have moved over so you have a place in the world," Koff said. Yet he doesn't seem to really consider his spiritual corruption a real sacrifice, since he loves the money and the comforts it brings him. Ultimately, the three meet their end when an old, immortal man tells them Death is under a nearby tree, where they find a chest of gold and kill each other over it. Read an in-depth analysis of the Pardoner. The Host is outraged and proposes to make a relic out of the Pardoner's genitals, but the Knight calms everybody down. Levinas, a 20th-century Jewish philosopher, theorized that one is truly alive only while interacting with the "face of the other." Engaging in such conversations challenges the idea that one is the center of the universe, Koff said. Wanting to cheer up, the Host asks the Pardoner to tell the group a merrier, farcical tale. Traveling down the road, they meet an old man who appears sorrowful. According to his custom, he tells the pilgrims the value of his relics and asks for contributions—even though he has just told them the relics are fake. Next, he attacks drunkenness, which makes a man seem mad and witless. He could easily be the richest man in town, he realizes, if he could have all the gold to himself. As a result, philosophy can lead to alternate interpretations in literature and allow students to be attentive toward their own imagination. Other pilgrims interject that they would prefer to hear a moral story, and the Pardoner again agrees. Read a translation of The Pardoner's Tale → Analysis We know from the General Prologue that the Pardoner is as corrupt as others in his profession, but his frankness about his own hypocrisy is nevertheless shocking. "A person can have a good influence even if he himself can't do what he says." Koff said his lecture will encourage literary fans to reexamine "The Pardoner's Tale" as more than a canonical text but as one that can also be used to extract questions of morality. At first, they are speechless, but, then, the slyest of the three reminds them that if they carry the gold into town in daylight, they will be taken for thieves. As soon as he is gone, the sly plotter turns to his friend and divulges his plan: when their friend returns from town, they will kill him and therefore receive greater shares of the wealth. This post was updated April 3 at 3:21 p.m. Leonard Koff turns to Geoffrey Chaucer's "The Pardoner's Tale" as a philosophical test case. "Can a bad person ... use language to manipulate people into doing good? Thank you very much for your cooperation. Speaking of alcohol, he notes, he has now finished his drink of "corny ale" and is ready to begin his tale. Within minutes, they lie dead next to their friend. Your Free Trial Starts Now! For the next 7 days, you'll have access to awesome PLUS stuff like AP English test prep, No Fear Shakespeare translations and audio, a note-taking tool, personalized dashboard, & much more! Thanks for creating a SparkNotes account! Continue to start your free trial. Read important quotes about corruption. Back in town, the youngest vagrant is having similar thoughts. The Pardoner's earnestness in portraying himself as totally amoral seems almost too extreme to be accurate. A morally corrupt person can still know the difference between right and wrong, even if he cannot follow the morality he preaches. The Host and Pardoner kiss and make up, and all have a good laugh as they continue on their way. First and foremost is gluttony, which he identifies as the sin that first caused the fall of mankind in Eden. It is possible to argue that the Pardoner sacrifices his own spiritual good to cure the sins of others. Through Levinas' theories, Koff hopes to expand listeners' understanding of art and philosophy. There's that sense that you can speak morally, but can't do moral things," Koff said. He goes to the apothecary and buys the strongest poison available, then puts the poison into two bottles of wine, leaving a third bottle pure for himself. He will take a sheep's bone and claim it has miraculous healing powers for all kinds of ailments. The Pardoner's Tale is an example, a type of story often used by preachers to emphasize a moral point to their audience. He bluntly accuses himself of fraud, avarice, and gluttony—the very things he preaches against. Finally, he denounces swearing. He argues that many sermons are the product of evil intentions. He is shocked at the death of the young Roman girl in the tale, and mourns the fact that her beauty ultimately caused the chain of events that led her father to kill her. Read important quotes by the Pardoner. It is inconceivable that he would now expect to get contributions from his fellow travelers—so why does he ask for them? He would rather take the last penny from a widow and her starving family than give up his money, and the good cheeses, breads, and wines that such income brings him. His one and only interest is to fill his ever-deepening pockets. He returns to the tree, but the other two rioters leap out and kill him. Read a translation of Prologue to the Pardoner's Tale → Summary: The Pardoner's Tale The Pardoner describes a group of young Flemish people who spend their time drinking and reveling, indulging in all forms of excess. Read more about antagonists in The Canterbury Tales. They sit down to drink their friend's wine and celebrate, but each happens to pick up a poisoned bottle. The second rioter agrees, and they prepare their trap. In "The Pardoner's Tale," three rioters go out searching for Death, who has killed a close friend and thousands of others, said Henry Kelly, a distinguished research professor of English at UCLA. While the Pardoner is open with his listeners about his corrupt nature, his tale effectively demonstrates through the rioters' deaths how money causes conflict and sin. Kelly said. In his sermon, he always preaches about covetousness, the very vice that he himself is gripped by. The hypocrisy he has described in his Prologue becomes evident in his tale, as all the vices he lists in his diatribe at the beginning—gluttony, drunkenness, gambling, and swearing—are faults that he himself has either displayed to the other pilgrims or proudly claimed to possess. He realizes that he has forgotten something: he has relics and pardons in his bag. The Pardoner's story is meant to make listeners want to part with their money to ensure their moral purity, ultimately coercing listeners into a more moral existence, Koff said. After getting a drink, the Pardoner begins his Prologue. Thus, concludes the Pardoner, all must beware the sin of avarice, which can only bring treachery and death. But Koff said this story demonstrates not only Levinas' theories about interaction and existence but also about art. Levinas proposed confronting one's perceptions of self-totality is critical to living, he added. In order to continue enjoying our site, we ask that you confirm your identity as a human. And yet, rather than expressing any sort of remorse with his confession, he takes a perverse pride in the depth of his corruption. [RELATED: Professor's book explores intersectionality of ableism, race through fantasy] For Koff, "The Pardoner's Tale" raises the question of whether or not an immoral person can tell a moral tale. The UCLA Center for Medieval and Renaissance Studies will host associate Koff's lecture Thursday. "(Levinas) offers a way to explain aspects of literature where characters are seen to ... understand who they are, how they are living," Koff said. "I hope (people) come to recognize the value of Levinas' understanding of what existence is and that existence is already ethical." In order to continue enjoying our site, we ask that you confirm your identity as a human. As three of these rioters sit drinking, they hear a funeral knell. In any case, the Pardoner's attempt to sell pardons to the pilgrims is a source of rancor for the Host, because, in trying to swindle the other pilgrims, the Pardoner has violated the Host's notion of fellowship on which the storytelling pilgrimage is based. Either way, he quickly covers up his statement, which shows at least a flicker of interest in the good of other people, with a renewed proclamation of his own selfishness: "But that is nat my principal entente; / I preche nothyng but for covetise" (432-433). "You encounter another and you let the other impinge on you and you acknowledge his existence or her existence," Koff said. The Pardoner has told us in his Prologue that his main theme—"Greed is the root of all evil"—never changes. We can assume that the Pardoner is well practiced in the art of telling this specific tale, and he even inserts some of his sermon into it. Koff said his goal for the lecture is to expand listeners' previous interpretations of "The Pardoner's Tale," using their imagination in conjunction with philosophy. He offers the Host the first chance to come forth and kiss the relics, since the Host is clearly the most enveloped in sin (942). His sermon topic always remains the same: Radix malorum est Cupiditas, or "greed is the root of all evil." He gives a similar sermon to every congregation and then breaks out his bag of "relics"—which, he readily admits to the listening pilgrims, are fake. "That's the moment where you exist." [RELATED: Q&A: Professor discusses involvement in philosophical aspects of 'The Good Place'] Unlike other philosophers, Koff said Levinas believed people are born into an ethical existence, meaning they must negotiate interactions with others from birth. They draw lots, and the youngest of the three loses and runs off toward town. The parishioners always believe him and make their offerings to the relics, which the Pardoner quickly pockets. The Pardoner agrees, but will continue only after he has food and drink in his stomach. Ridiculously, when he has finished his condemnation of swearing, he begins the tale swearing his own oath: "Now, for the love of Crist, that for us dyde . . . They must transport the gold under cover of night, and so someone must run into town to fetch bread and wine in the meantime. The rioters are outraged and, in their drunkenness, decide to find and kill Death to avenge their friend. The lecture applies Emmanuel Levinas' philosophical theories to "The Pardoner's Tale." The chapter, part of "The Canterbury Tales," is narrated by a corrupt pardoner who uses a cautionary tale to trick listeners into giving him money. The Pardoner's point is quite obvious—his tale shows the disastrous effects of greed. His act is intriguing, for he makes no acknowledgment of his hypocrisy. Law and philosophy professor emeritus Herbert Morris said by applying philosophy to literary works, people can ask a wider range of questions about the works. One of the revelers' servants tells the group that an old friend of theirs was slain that very night by a mysterious figure named Death. Start free trial of SparkNotes Plus Fragment 6, lines 287-968 Summary: Introduction to the Pardoner's Tale The Host reacts to the Physician's Tale, which has just been told. After commenting on their lifestyle of debauchery, the Pardoner enters into a tirade against the vices that they practice. By preaching, the Pardoner can get back at anyone who has offended him or his brethren. now wol I telle forth my tale" (658-660). Such an overtly hypocritical act is perfectly consistent with the character that the Pardoner has presented to us, and an example of Chaucer's typically wry comedy. The old man directs them into a grove, where he says he just left Death under an oak tree. "(Chaucer is) engaging because he's a philosophical comedian," Koff said. As if on automatic pilot, the Pardoner completes his tale just as he would when preaching in the villages, by displaying his false relics and asking for contributions. Or perhaps he takes delight in showing the audience how his routine works, as an actor might enjoy showing people backstage. He tells the company about his occupation—a combination of itinerant preaching and selling promises of salvation. The youths, hearing the name of Death, demand to know where they can find him. Only a few lines before, in his Prologue, he exposed to the entire company the fraudulence of his whole operation. Summary: Prologue to the Pardoner's Tale My theme is alwey oon, and evere was— Radix malorum est Cupiditas. Next is gambling, the temptation that ruins men of power and wealth. Read more about genre. He says his sorrow stems from old age—he has been waiting for Death to come and take him for some time, and he has wandered all over the world. He argues that it so offends God that he forbade swearing in the Second Commandment—placing it higher up on the list than homicide. His boasts about his corruption may represent his attempt to cover up his doubts or anxieties about the life of crime (in the name of religion) that he has adopted. As an element of the lecture, the tale will be a conduit for exploring Levinas' theories about how human existence is defined by interactions. People who choose to use others for purely selfish ends are not, by Levinas' definition, alive. The Pardoner admits that he preaches solely to get money, not to correct sin. After almost two hundred lines of sermonizing, the Pardoner finally returns to his story of the lecherous Flemish youngsters. Perhaps, like a professional actor, the Pardoner enjoys the challenge of telling his tale so convincingly that he tricks his audience into belief, even after he has explained to them his corrupt nature.

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