

## The Nun's Priest's Tale

Geoffrey Chaucer: *Canterbury Tales*, "Nun's Priest's Tale"

**Genre:** a beast fable, of the sort best known to us in the collection attributed to the Hellenistic African slave, Aesop. The antagonist in this tale has his own "series" of beast fables, the "Raynard the Fox" tradition, which exists in many manuscripts in both French and English. In effect, he's doing a "guest shot" here, but his character would have been extremely well known to Chaucer's audience and his "modus operandi" as a chicken thief and liar fits the type perfectly. Take a look at a few of Aesop's fables at the MIT Classics web site and compare them with the Nun's Priest's version. What makes this a beast fable for adults, and how does the debate between Chaucer's rooster and Pertelote his "wife" parody human attitudes and values? Would you consider C and P to be "rational" or "flaw" characters, and what does that do to your feelings and thoughts about this fable?

**Form:** rhyming couplets.

**Source:** Marie de France's "*Del cok e del gape*" was probably Chaucer's source, by however many intermediary sources, but the treatment of the tale's epic and romance features, the learned discourse of the birds, and the careful linkage of it to so many other places in the tale cycle all are uniquely Chaucer's.

**Characters:** the poor but self-sufficient and honest widow (compare the "Friar's Tale"); Chauntecleer, the handsomest, best-educated, and most perceptive rooster yet seen in life or literature; Pertelote, his favorite consort among the hens; a wandering traveler who appears in a dream to his friends in Chauntecleer's next tale to prove dreams really do foretell the future; the col-fen (Damon Russell), a sometime "dinner host" of Chauntecleer's father and mother; the dogs, Cote, Tylbot and Gylfard; Malkyn the maid-servant.

**Summary:** The rooster, dreaming of an attack by a large, furry, red animal, is advised by his wife not to worry because a little laxative will put things right. The rooster, proud of his learning, decisively defeats his wife's argument by citing classical authors, including one author's anecdote about a murdered traveler who, in a dream, tells his companions where his killers have hidden his body. The rooster, satisfied, has a little "whooper" with Pertelote and then goes to the barnyard where he encounters the fox. The fox, asking the rooster to sing so he can experience the rapture of hearing him, nabs the rooster by the throat and is chased by the entire household. The rooster, thinking quickly, tells the fox that if he were in the fox's position, he should surely turn and about defiance at the pursuers. The fox, proud of his success, does so and the rooster flies away into a tree. The fox tries to trick him again, but the wily bird triumphs.

### Interpretive Issues:

1) Just before this tale begins, the Monk has been telling the traveler's an apparently unending series of depressing short anecdotes about the fall of famous men and women. The Knight interrupts the Monk by asserting that tales of "moderns' fel" without "wile" are not "gladborn to hear." The Host follows up on this line of reasoning by saying that tragedy ought not to be told as part of a "game" because it annoys the audience. Might there be an important truth here? We commonly treat comedy and tragedy as mere literary genres, but in Greek classical times the great tragedies were thought of as medicinal for the political health of the city. They were performed only on religious festivals in carefully-controlled circumstances. Could it be that we harm ourselves by reading such things as Hamlet or the "Monk's Tale" without those controls?

2) The Host also warns all tellers that to tell tales that bring hearers to sleep wastes the teller's time. How about a hunting tale, he asks the boorish Monk, but the Monk refuses to "playe" and says "Now lat another telle, as I have toold" (VII.2806-7). This suggests that the Monk has told the tale he intended to tell, and that he's satisfied with its effect. What was his aim in telling it?

3) The Norton Anthology version of this tale omits the Host's bawdier address to the Nun's Priest as "Sir John" who rides on a horse "bothe foul and late," and it also omits the epilogue in which the Host delightfully blames his troubles [sic!] and speculates that he would have been "a trade-foul right" [an excellent copulating rooster] had the priest remained "secular."

4) The tale, itself, presents a great opportunity to see the life of the peasantry, mostly obscured in the tales. The "poore wydwe" runs a marginal homestead farm that barely supports her and her maid-servant, Malkyn. What other aspects of this household tell you things about the economic realities of late C14 English peasant life? Why might the Nun's Priest pay such close attention to this setting before moving into the beast fable that comprises the bulk of the tale? A simple answer would be that it prepares us for the great chase scene, but remember that the medieval church (and the other tellers' tales) has had some things to say about poverty and wealth.

5) The crowing of Chauntecleer is described as a more sure indicator of the hour "Than is a clokke or an abbey celogge" (VII.2854). The first town clocks in England were constructed at Salisbury (1386) and Wells Cathedral (1390), and they were notoriously inaccurate, suggesting there might be a simple truth behind this praise of the bird's sense of time. How does the narrator explain why Chauntecleer knows what time it is with such accuracy, and how does that link the rooster to the first lines of the "General Prologue"?

# Nuns Priest Tale Study Guide

**E. Law**



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Goodall,2009-02-21 Of all the stories that comprise The Canterbury Tales certain ones have attracted more attention than others in terms of literary scholarship and canonization The Monk s Tale for instance was popular in the decades after Chaucer s death but has since suffered critical neglect particularly in the twentieth century The opposite has occurred with the Nun s Priest s Tale which has long been one of the most popular and widely discussed of the tales cited by some critics as the most essentially Chaucerian of them all This annotated bibliography is a record of all editions translations and scholarship written on The Monk s Tale and the Nun s Priest s Tale in the twentieth century with a view to revisiting the former and creating a comprehensive scholarly view of the latter A detailed introduction summarizes all extant writings on the two tales and their relationship to each other giving a sense of the complexity of Chaucer s seminal work and the unique function of its component stories By dealing with these two tales in particular this bibliography suggests the complicated critical reception and history of The Canterbury Tales

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[The New Cambridge Bibliography of English Literature: 600-1660](#) George Watson, 1974

*On the Art of Reading, Lectures Delivered in the University of Cambridge 1916-1918* Arthur Thomas Quiller-Couch, 1920

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