THE CANTERBURY TALES

EDUCATION PACK

The Canterbury Tales is…

A Medieval Adventure within a breathtaking re-creation of 14th century England

FOR KEY STAGE 2 PUPILS

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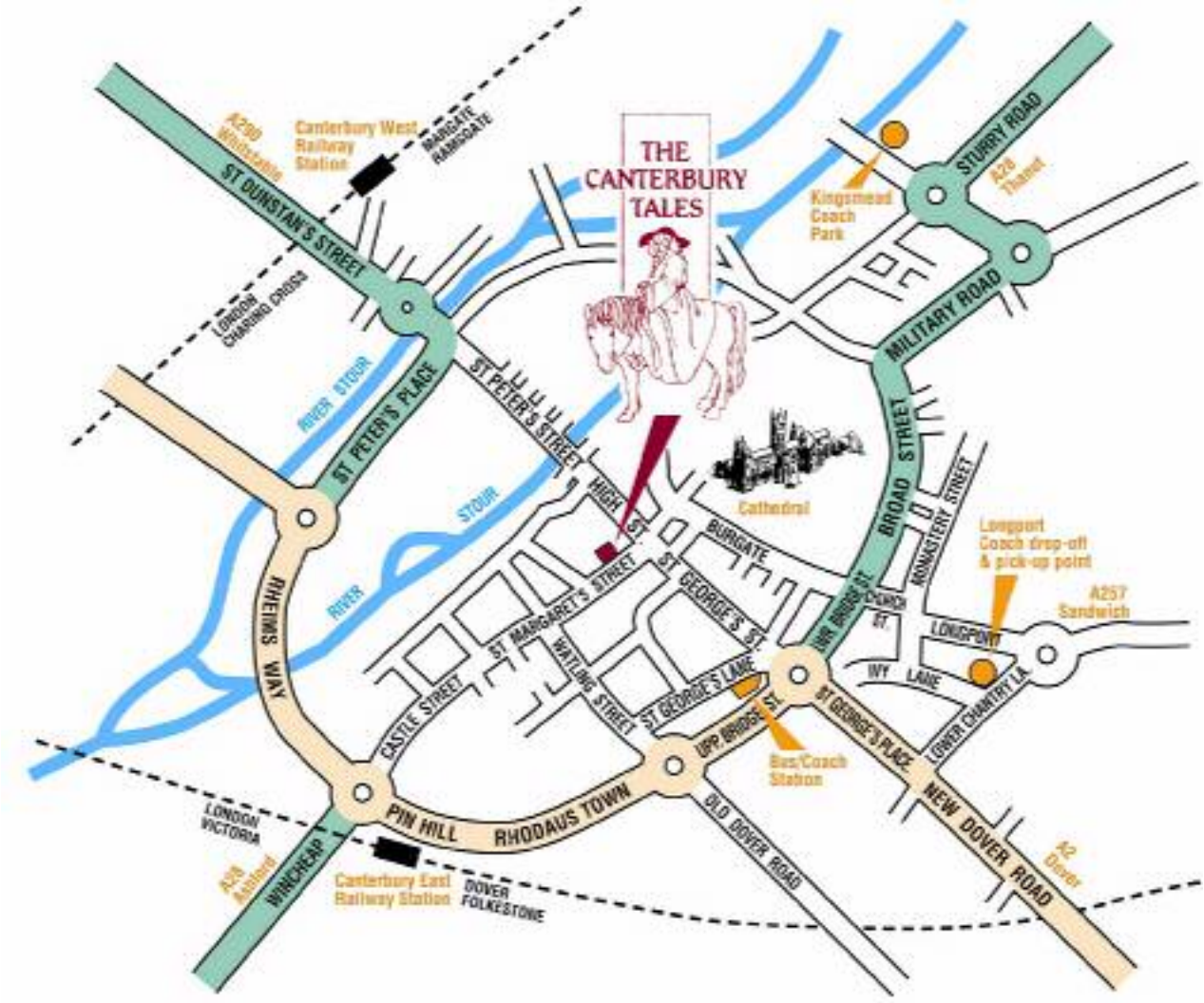
LOCATION

'The Canterbury Tales' visitor attraction is situated in St Margaret's Street in the centre of Canterbury, just off the High Street. It is a few minutes walk from Canterbury Cathedral, Canterbury East and West railway stations and the bus station in St George's Lane. A coach drop off point is located at St George's Lane, just a few minutes walk from the attraction and there are car parks within a few minutes walk.

'The Canterbury Tales' is situated in the former parish church of St Margaret, which was founded during the Anglo-Saxon period. Records dating back to 1153 show that the church was appropriated by St Augustine's Abbey. The church was gutted by fire and rebuilt in the late C12th. The church has undergone many structural changes over the centuries. In WW2 the church suffered extensive bomb damage and as a result ceased to be a parochial church.

From 1958 – 1983 the building was used as an Institute for the Deaf. In 1987 the building was acquired by Heritage Projects and underwent a major refurbishment to reopen as *'The Canterbury Tales'* visitor attraction.



PLANNING YOUR VISIT

The attraction

'The Canterbury Tales' visitor attraction is a carefully researched interpretation of several of Chaucer's Tales featuring scenes of everyday life in C14th England. A visit takes approximately 40 minutes. It is quite dark in parts and it is not suitable for pupils to do worksheets during the visit

Due to the content of some of the stories shown, *'The Canterbury Tales'* is most suitable for Year 5 pupils and above, with careful preparation it can be used for visits by younger Key Stage 2 pupils.

All visitors are given headsets to listen to a commentary as they progress through the attraction. This commentary is lively and in keeping with the spirit of Chaucer's Canterbury Tales. This commentary is also available in Dutch, French, German, Italian, Japanese and Spanish. A children's commentary (only available in English) is also available. This needs to be reserved at time of booking.

It is recommended that teachers make a free preliminary visit prior to bringing their class. This can be arranged at any time by calling 08702 411414.

Pupils need to be divided into groups of 10 with an accompanying adult prior to arrival. To allow pupils to gain the maximum benefit from their visit these groups of 10 are admitted at five-minute intervals. If bringing a group larger than 30 pupils, teachers might prefer to stagger their arrival time, to prevent pupils waiting too long before starting their visit.

There is no space within the exhibition for storing coats and bags so all belongings need to remain with the pupils at all times. There is no space within the attraction for eating packed lunches but the churchyard situated adjacent to *'The Canterbury Tales'* is available for groups to use at lunchtime. This facility must be reserved at the time of booking. There are also many open spaces in Canterbury suitable for large groups to use at lunchtime.

'The Canterbury Tales' is fully wheelchair accessible with ramps, lifts and adapted toilet facilities. Parts of the exhibition are very dark but pupils with sight and hearing problems can be catered for. Staff will do everything to ensure that the visit is enjoyable for all pupils. Please discuss the particular needs of your pupils when making a booking.

There is a gift shop situated at the end of the exhibition, which has a wide range of reasonably priced souvenirs, gifts and books suitable for adults and pupils of all ages.

Booking information

Prior booking for school groups is essential to get the discounted group admissions rate for groups of 15 or more (£4.50 per pupil aged 5 – 15 with 1 adult admitted free per 10 pupils, prices valid until 31/01/2008) and a priority admission time with no need to queue.

Opening Information

'The Canterbury Tales' is open every day except Christmas Day, Boxing Day and New Year's Day as follows (timings valid until 31.01.2008): -

January – February	10.00 – 16.30
March – June	10.00 – 17.00
July – August	09.30 – 17.00
September – October	10.00 – 17.00
November – December	10.00 – 16.30

Payment

Payment may be made in cash, cheques (in sterling), Switch, MasterCard and for regular customers payment can be made direct via BACS if arrangements are made in advance. Cheques should be made payable to Heritage Projects (Canterbury) Limited. Credit and voucher facilities can only be accepted if a written agreement is obtained in advance of the visit.

Notice of cancellations must be given 24 hours in advance; otherwise *'The Canterbury Tales'* reserves the right to impose an administration fee of 25% of the total amount of the reserved booking.

To book your visit to or for any more information please contact the group bookings office on 018702 411414 from Monday – Friday 09.00 – 17.30

INTRODUCTION TO *'THE CANTERBURY TALES'* VISITOR ATTRACTION

'The Canterbury Tales' has been designed to take you on a journey from London to Canterbury during the C14th in the company of Chaucer's pilgrims. From the moment the pupils enter into the first scene of the exhibition 'The Tabard Inn' with it's host Harry Bailey in Southwark they are involved in the journey, the storytelling and the atmosphere of a medieval pilgrimage to the shrine of St Thomas Becket in Canterbury.

As the pupils journey through the exhibition they will experience the sights, sounds and smells of medieval life as they hear five of the stories from Chaucer's Canterbury Tales. These stories are told by the Knight, the Miller, the Wife of Bath, the Nun's Priest and the Pardoner.

Using individual headsets to guide you through the exhibition you are taken through a series of tableaux depicting scenes from The Canterbury Tales.

You start inside the Tabard Inn in Southwark where the pilgrims are gathering to spend the night prior to starting their journey to Canterbury. Here Geoffrey Chaucer introduces you to what is going on.

After leaving the inside of the Inn you are introduced to a group of the pilgrims in the courtyard preparing to start their journey. Amongst others you are introduced to all the characters whose stories you will hear later on your journey. The landlord of the inn Harry Bailey suggests a story telling competition during their journey with the prize of a free meal at the Tabard Inn when they return from their pilgrimage.

You head through Borough High Street in Southwark with its typical Medieval houses and continue on your journey until you reach St Thomas' Watering Place, where the Kentish road crosses a small stream.

Here as the pilgrims stop for refreshments the Knight tells his tale. His story features Palamon and Arcite and their love for the beautiful Emily. It is a tale of courtly love, rivalry and knightly combat set in Ancient Greece.

Your next encounter is with the drunken Miller whose crude behaviour is reflected in his story set in Oxford of an old carpenter John, his pretty young wife Alison, their lodger Nicholas and her admirer Absolom.

Following on from this you meet the five times married Wife of Bath whose story reflects her belief that a wife should have the upper hand in a marriage. Her fairy story is set in the time of King Arthur and is a tale about the supremacy of women over their husbands.

You cross over Rochester Bridge and the next pilgrim you meet is the Nun's Priest who is one of three priests amongst the pilgrims who are accompanying the Prioress and nun. He tells a light hearted tale set in a widow's farmyard and featuring the very vain cockerel Chaunticleer, the hen Pertelote and the cunning fox.

The mood changes as you meet the Pardoner an unpleasant conman who sells fake holy relics and indulgences (which were supposed to give medieval churchgoers forgiveness for their sins). His tale starts in an Inn. It concerns three drunken men who decide to try and hunt down Death who they believe to be a person. Due to their treachery Death in turn finds them. This is the last of the tales featured.

From here you reach medieval Canterbury via the Westgate and pause to spend the night at the Chequer of Hope Inn close to the Cathedral.

You reach the climax of the pilgrim's journey as you pass the shrine of Thomas Becket in Trinity Chapel with its gold covering and pilgrim's tokens.

As you head towards the end of your journey you pass through a typical medieval market scene with a variety of traders from a fishwife to a dentist.

Before you leave the attraction via the gift shop you need to hang up your headsets. You also have the opportunity to vote for your favourite tale.

HOW TO USE A VISIT TO *'THE CANTERBURY TALES'* WITH KEY STAGE 2 PUPILS

'The Canterbury Tales' visitor attraction may be used by school groups on a variety of levels and provides many opportunities for preparation and follow up work. Due to the design and content of the exhibition it is better for pupils to be fully absorbed in their visit and to use their experiences for follow up work back at school

A visit to *'The Canterbury Tales'* will provide Key Stage 2 pupils with stimulus for work in many curriculum areas including history, english, art and design. If the visit is combined with a visit to Canterbury itself then there is also scope for geographical studies.

The exhibition itself is an interpretation of some of Chaucer's tales and also depicts some aspects of life in C14th England. The tales themselves are also an interpretation of certain aspects of medieval life from a contemporary viewpoint. The tales are often used as a source of evidence about medieval society.

Older Key Stage 2 pupils could be encouraged to look at one or more of the tales in detail and to examine the context in which it was written and Chaucer's possible intentions.

The exhibition also provides an opportunity for pupils to see close up carefully reconstructed artefacts of the late medieval period. Research for the exhibition involved the Canterbury Archaeological Trust and took approximately two years to complete. Replica medieval pottery, farming implements, carpenter's tools and household utensils can all be seen and touched.

The carefully researched and reconstructed shrine of Thomas Becket provides pupils with the only chance to see the ultimate destination of Chaucer's pilgrims. The original shrine was destroyed during the reformation under Henry VIII.

Pupils should use the visit to enhance work already done in school and as a basis for work to be done on returning to school.

Pupil's could be grouped prior to their visit and asked to concentrate on one aspect of the exhibition i.e. medieval life, the stories themselves, the pilgrims etc. The information they find out could be combined once back at school and findings presented to the rest of the class using a variety of methods such as the spoken work, written work, art, design and drama.

SUGGESTIONS FOR PREPARATION AND FOLLOW UP WORK

These suggested activities could be done prior or following a visit to *'The Canterbury Tales'* visitor attraction. They are only suggestions and are designed to be adapted by individual teachers to fit in with the work being undertaken by their pupils and to suit the age and ability of their pupils.

ART AND DESIGN

Make a series of drawings of the pilgrims featured in *'The Canterbury Tales'*, paying attention to costume, use the descriptions given in The Canterbury Tales to help with this

In groups make a collage picture of the pilgrims featured in *'The Canterbury Tales'*. Again use the descriptions given in The Canterbury Tales to help with this. Pupils could be given a written description to work from.

Each pupil draws or paints a picture of themselves as a medieval pilgrim.

In groups make a large collage picture of a medieval market scene as featured in *'The Canterbury Tales'*. Each group could work on a part of the scene.

Make a diorama of Medieval Canterbury featuring some of the buildings, which would have been seen by Chaucer's pilgrims.

Make a model of the tomb of Thomas Becket in the Cathedral complete with pilgrim's tokens.

DESIGN AND TECHNOLOGY

Design their own pilgrim's token. These could be linked to the name of the school.

Design an outfit of clothes suitable for a medieval pilgrim travelling to Canterbury from London, taking account of means of travel, weather, materials available etc.

ENGLISH

Retell one of the stories seen at *'The Canterbury Tales'*.

Pupils imagine they are a pilgrim travelling to Canterbury with Chaucer's pilgrims. They need to think who they are, what they would be wearing and describe their journey to Canterbury.

Pupils either individually or in groups have their own storytelling competition and make up their own tales, which they then tell, to the rest of the class. These stories could then be combined together in a class book.

In groups pupils use what they have learnt during their visit to *'The Canterbury Tales'* to put together a short drama improvisation or role playing activity on the Canterbury Tales.

Using what they have learnt during their visit to *'The Canterbury Tales'* pupils produce a range of writing concerning their visit. This could include narrative, report, explanation, opinion, instruction, review and commentary.

Pupils produce a guidebook to either *'The Canterbury Tales'* or to Canterbury.

GEOGRAPHY

For groups studying Canterbury as a location the area can be looked at in terms of its medieval layout and its modern layout.

Using maps pupils can trace the journey made by the pilgrims from Southwark to Canterbury and plan a route for modern day pilgrims.

Using maps, photographs and other documents pupils can look at the growth of modern Canterbury.

HISTORY

For local schools doing a local study on Canterbury a comparison could be made on medieval Canterbury and modern Canterbury looking at which buildings, street names etc have remained.

During their visit to *'The Canterbury Tales'* pupils can develop their skills of historical enquiry by looking at how the historical content is displayed e.g. artefacts, costume etc.

MATHEMATICS

Use information gathered following a visit to *'The Canterbury Tales'* to produce a range of displayed data e.g. bar charts, pie charts, graphs etc of favourite tale, least favourite tale, favourite pilgrim etc.

MUSIC

Pupils could listen to a range of medieval music.

Using a range of instruments pupils could compose and perform simple tunes which could have been performed by the pilgrims on their journey.

Using a range of instruments pupils could compose a tune as an anthem for individual pilgrims.

PHYSICAL EDUCATION

In groups or individually pupils could create simple dances to illustrate the pilgrims from *'The Canterbury Tales'*.

In groups or individually pupils could create simple dances to illustrate some of the stories seen in *'The Canterbury Tales'*

SCIENCE

Make a list of materials in common use today and a list of materials in common use in the medieval period. Compare the two lists. What materials are used today and not in the medieval period and why. Look at the properties of these materials e.g. flexibility, strength etc and see how these properties relate to the usage of these materials.

THE PILGRIMS FEATURED IN *'THE CANTERBURY TALES'*

The Canterbury Tales by Geoffrey Chaucer features a wide and diverse group of pilgrims, reflecting the diversity of medieval society. Not all of these are depicted in *'The Canterbury Tales'* visitor attraction. Those making a pilgrimage in the medieval period did not usually travel alone. Roads were lonely, unlit and often dangerous. It was safer to travel as part of a group even if your fellow pilgrims were strangers to you.

The following pilgrims who appear in *'The Canterbury Tales'* are introduced by Chaucer himself who travels with the pilgrims: -

- Harry Bailey
- The Knight
- The Miller
- The Wife of Bath
- The Prioress and The Nun's Priest
- The Pardoner
- The Summoner

HARRY BAILEY

Harry Bailey is the landlord of the Tabard Inn in Southwark, London where the pilgrims gather for the night prior to starting their journey to Canterbury. He has the idea for the story telling competition during the journey to Canterbury and offers a prize of a meal at the Tabard Inn on their return for the person who tells the best story.

He accompanies the pilgrims on their journey and frequently sorts out arguments between the pilgrims. It is Harry Bailey who suggests the order the stories are told in.

THE KNIGHT

The Knight has just come back from Normandy and is on a pilgrimage of thanksgiving. He is a polite and noble man who is accompanied by his son who acts as his squire. He is widely travelled and has seen many unusual sights.

In the courtyard tableau he is depicted astride a horse wearing a well-padded jerkin and a warm woollen cloak.

He tells the first tale which features Palamon and Arcite and their love for the beautiful Emily. It is a tale of courtly love, rivalry and knightly combat set in ancient Greece.

THE MILLER

The Miller who is called Matt is a large imposing figure with a mass of red hair and beard who on his nose has a large wart with a tuft of red hair growing from it. He is untidily dressed and wears a white coat with blue hood and carries a sword and buckler (a small shield). He is known to like his drink and also is believed by some of the other pilgrims to be dishonest in his dealings. He is very crude in his behaviour and language and is contemptuous of his fellow pilgrims. He sometimes plays a musical instrument similar to the bagpipes.

His rather crude tale is set in Oxford and tells the story of an old carpenter John, his pretty young wife Alison and their lodger who is also her lover Nicholas.

THE WIFE OF BATH

The Wife of Bath is a prosperous slightly deaf middle aged woman with a gap between her front teeth. She has been married and widowed five times. She is currently on the look out for her sixth husband. She has made her money from the weaving trade and this is reflected in the fine quality of the material she is wearing. She wears scarlet red stockings, a riding skirt, an elaborate headdress and a large hat, soft leather shoes and a pair of spurs.

She has been on many pilgrimages to places such as Jerusalem and Rome. She is opinionated and outspoken. She is shown in the courtyard tableau sitting on a horse.

She believes that a wife should have the upper hand in a marriage and her tale is a fairy story, set in the time of King Arthur, which concerns the question 'what do women want?' and is a tale about the supremacy of women over their husbands.

THE PRIORESS AND THE NUN'S PRIEST

The Prioress appears in the tableau in the courtyard of the Tabard Inn accompanied by her priest. Her name is Eglantine and she likes to give the impression that she is socially superior to the rest of her travelling companions, but her refinement is very superficial. She wears a pleated veil and an elegant cloak. She carries a coral rosary with green beads which has a
gold brooch hanging from it inscribed with the letter 'A' and the phrase 'amor vincit omnia' Love conquers all. She rides a very fine horse and is a delicate sentimental woman who cries over the death of a mouse. Her tale, which is not told as part of 'The Canterbury Tales' concerns the murder of a small child at the hands of the Jews who hate the child for singing about the Virgin Mary.

She is accompanied by her priest Brother John who is depicted in the courtyard tableau leading her horse. The Nun's Priest is one of three priests amongst the pilgrims who are accompanying the Prioress and nun. He is an educated, devout, kindly village priest who could read. He tells a light hearted tale set in a widow's farmyard and featuring the very vain cockerel Chaunticleer, the hen Pertelote and the wily fox.

THE PARDONER

The Pardoner is a thin, pale, effeminate, giggling individual with straggly blond hair. He is shamelessly immoral and spends his time defrauding people out of their money by selling fake pardons for their sins. He also sells fake holy relics such as saint's bones and holy blood. He is intensely self-loathing but this does not stop him trying to use his tale to sell fake relics to his fellow pilgrims. He is travelling with the Summoner.

He tells an allegorical tale which starts in an inn. It concerns three drunken men who decide to try and hunt down Death who they believe to be a person. Through their own greed they are all killed.

THE SUMMONER

The Summoner appears in the tableau in the courtyard of Tabard Inn. He is an unpleasant looking character with a red face covered with carbuncles. He has scabbed black eyebrows and a scraggy beard. He has smelly breath. He wears a garland on his head and carries a round loaf of bread as a shield. He works as an officer of the Bishop's court. It was his job to issue summons for people to appear in front of the Church court. He is travelling with the Pardoner.

His tale, which is not, told at 'The Canterbury Tales' is in reply to the Friar's diatribe against summoners.

THE TALES FEATURED IN *'THE CANTERBURY TALES'*

Geoffrey Chaucer originally planned that 120 stories would make up the Canterbury Tales but he died with only about 20 tales completed. *'The Canterbury Tales'* visitor attraction features five of the completed stories.

The stories featured are:-

- The Knight's Tale
- The Miller's Tale
- The Wife of Bath's Tale
- The Nun's Priest Tale
- The Pardoner's Tale

THE KNIGHT'S TALE

The Knight tells a story of love, rivalry and chivalry set in ancient Greece. The ruler of Athens was Duke Theseus who after conquering the land of Scythia married their queen Hippolyta and brought her and her sister Emily to Athens to live.

Following a successful battle against Thebes under the control of King Creon two young knights from Thebes, Arcite and Palamon were captured. They were taken to Athens and kept as prisoners in the prison tower of Duke Theseus' palace. Arcite and Palamon were cousins and very good friends. They passed their time by talking about their past adventures and taking it in turns to look out of the narrow arrow slit which was their only window. From here they were able to see into the palace gardens.

One day they saw Emily out in the garden picking flowers. Emily was so beautiful that both Arcite and Palamon fell instantly in love with her. For the first times in their lives the two cousins began to quarrel. They argued over who had seen Emily first and who loved her best.

Soon after this Duke Pirithous was visiting Duke Theseus. He knew Arcite and persuaded Theseus to free him on the condition that he never returned to land owned by Theseus on pain of death.

Arcite was released and left Athens and returned to Thebes. For two years Arcite remained in Thebes and pined for Emily. Eventually he returned in disguise to Athens and using the name Philostratus got employment working as a page in Emily's house. Eventually he rose to the post of squire.

During all this time Palamon had remained a prisoner in the tower. Finally after seven years locked up Palamon managed to escape and planned to return to Thebes. Arcite was out riding and went for a walk in the forest where Palamon was hiding. Palamon heard Arcite talking aloud to himself about his love for Emily and confronted him. The two men vowed to fight over their love of Emily but as neither man had any weapons or armour they postponed the fight to the following day when Arcite would return to the forest with armour and weapons.

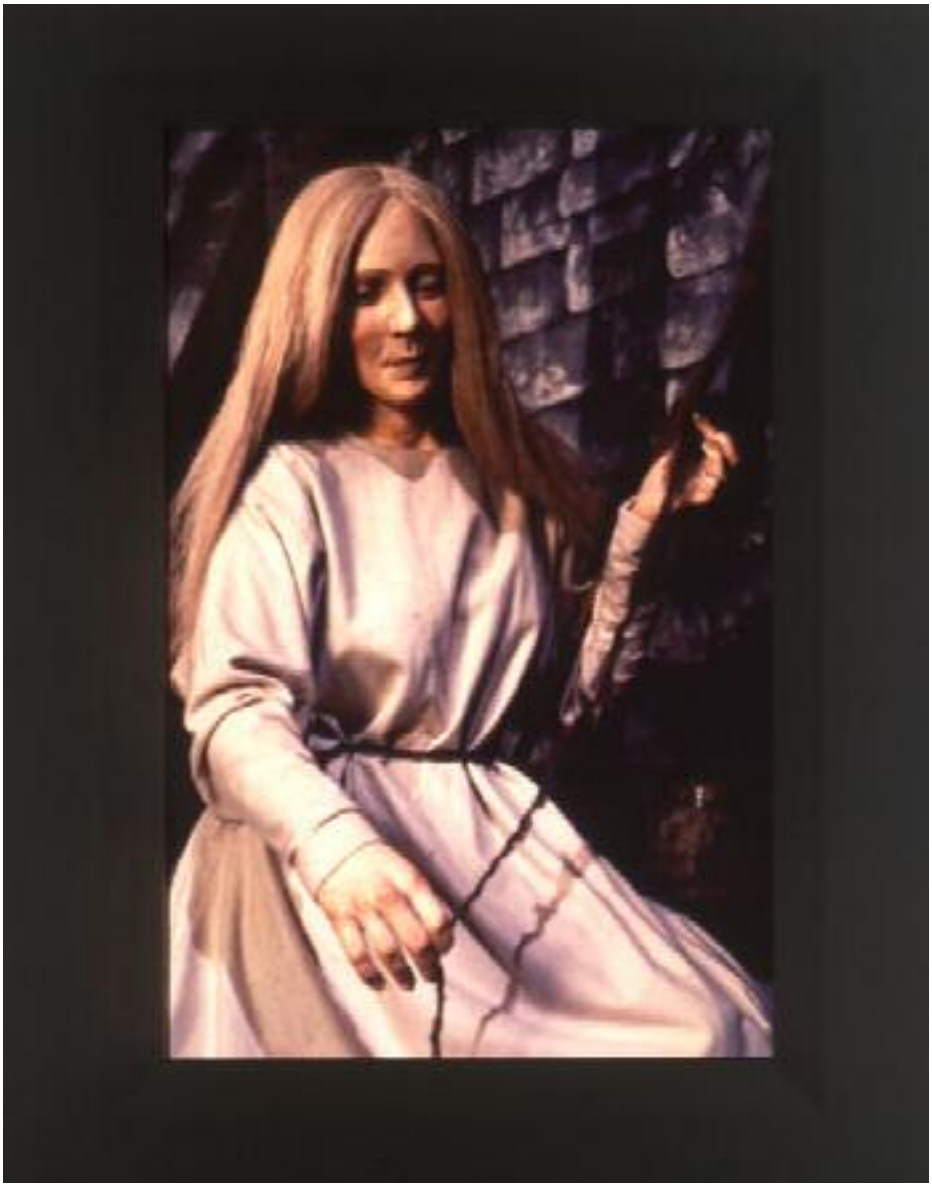
The next day as arranged Arcite returned to the forest and the two men started to fight. Out hunting in the forest at this time were Theseus, Hippolyta and Emily who came across the two cousins fighting. Theseus stopped the fight and Palamon tells Theseus who they are and why they are fighting. Theseus ordered their death but following pleas for leniency from Hippolyta and Emily he spares their lives. He gives them a year to each gather 100 knights to fight in a tournament. Whichever of the two cousins wins the tournament would win the hand of Emily in marriage.

The two cousins agreed to this and in one year they returned as previously arranged. Before the tournament both men prayed to the ancient gods, as was the custom of the day. Arcite prayed to Mars for victory in the battle and Palamon prayed to Venus for the hand of Emily.

All of Athens came to watch the tournament. A fierce battle took place between the two sides and eventually Arcite was declared the winner of the tournament and of Emily's hand. As he galloped around the tournament field in victory Pluto on the request of Saturn sent an earthquake, which frightened Arcite's horse and threw Arcite to the ground mortally wounding him.

With his dying breath Arcite tells Emily that she could have no better husband than Palamon. Theseus orders Emily to marry Palamon

Both men had received the thing they prayed for before the battle. Arcite had won the battle and Palamon had won Emily,



THE MILLER'S TALE

The Miller tells a comically, bawdy tale about a carpenter, his young wife, her lover and another admirer.

The story is set in Osney Mead in Oxford where lived John a carpenter and his much younger very pretty wife Alison. Alison attracted a lot of attention from the young men in the area. The parish clerk Absolom a jolly man well known for his singing and guitar playing fell in love with Alison and attempted to woo her.

Lodging with John and Alison was a young poor student who was studying astrology called Nicholas who John trusted with Alison because he believed he was an educated and religious man.

Alison and Nicholas fell in love with each other and planned to trick John so that they could spend the night together. Nicholas locked himself in his room and John became worried about him and eventually after hammering on the student's door with no reply had the door broken down. He found Nicholas sitting bolt upright in bed staring straight ahead and making strange humming sounds.

John shook Nicholas until he came to his senses. Nicholas told John that through his study of astrology he had found out that there was going to be very heavy rain which would cause a flood as bad as that at the time of Noah.

Nicholas told John that he needed to get three large barrels, one for each of them, make them watertight, stock them with food and hang them from the ceiling where they could not be seen. When the flood came the barrels would be cut down and each of them would safely float in their barrel until the waters subsided.

John took this warning very seriously and set about making the barrels ready. He worked so hard that he fell fast asleep in one of the barrels. Alison and Nicholas took advantage of this and leaving John asleep went down to the bedroom together.

The next morning before dawn they were disturbed by a tap on the window. Below the window was Absolom who tries to get Alison to come to the window to give him a kiss. Absolom will not take no for an answer and to make fun of him Alison agrees to one kiss and gets Absolom to close his eyes. She lifts her skirts and puts her naked bottom out of the window, which Absolom kisses.

Absolom hears Nicholas and Alison laughing and realises he has been made a fool of. He hurries off to the blacksmith. Absolom returns with a red hot ploughshare and once again knocks on the window and asks for another kiss. This time Nicholas puts his naked bottom out of the window for Absolom to kiss and Absolom burns him with the red hot ploughshare.

Nicholas leapt up and shouted for water at the top of his voice. This wakes up John who thinks the flood has come and cut the rope holding the barrel to the ceiling and falls to the floor.

There was such a commotion that the whole town came out to see what was going on. John who had been injured falling out of his barrel tried to tell everyone about the flood. Nobody believed him and everyone thought he had gone mad.

THE WIFE OF BATH'S TALE

The Wife of Bath begins with a dissertation on marriage in which she talks about all her five husbands all of which are now dead. Her tale centres around letting men know what women most desire.

Her tale is set at the time of King Arthur and the Knights of the Round Table. A young knight was riding home one day after he had been out hawking when he met a beautiful young girl and took advantage of her. The knight's crime was found out and he was summoned to the court of King Arthur in Camelot to answer for his crime. The normal penalty for this kind of dishonourable behaviour was death.

Queen Guinevere took pity on the young man and begged her husband to spare his life. She told the knight that his life would be spared if he could return to the court in one year with the answer to the question "what do women most desire?"

The knight set off to try and find out the answer to the question. He asked a large number of women and each one gave him a different answer. Weeks turned into months and the knight began to despair that he would ever find the answer to the question. The knight knew that if he returned to King Arthur without the answer then he would be put to death.

When the year had nearly passed the knight was wearily returning to Camelot when he rode through a forest glade where he saw 24 girls dancing in a ring. All of a sudden the girls disappeared and in their place was a very ugly old woman. The old woman asked the knight what he was seeking and when he told her she laughed and promised to give him the answer if he promised to do the first thing she asked of him. The knight was so relieved that he immediately agreed to this without asking the old woman what she wanted from him.

The old woman whispered the answer in his ear and the knight hurried off to the court of King Arthur at Camelot.

When the knight reached Camelot the hall was crowded with people waiting to find out if he had managed to find the answer to the question Guinevere had set him. The knight knelt before the queen and she asked him if he had found out the answer to what women most desire. He replied that the thing that women most desire was to have sovereignty over men.

Guinevere was amazed that a man had managed to find the correct answer and the knight was duly pardoned for his crime. Immediately the old woman appeared beside the knight and demanded that he fulfil his side of the bargain. The knight was horrified when the old woman asked that he marry her. As he had given his word the knight had no choice but to go ahead and marry the old woman.

Once they were married the old woman asked her husband whether he would rather have her as his wife as an old ugly woman who would be faithful to him or as a young beautiful girl who was attractive to other men. The knight thought about this but could not decide so told his wife that it was up to her. Immediately she was transformed into a beautiful young girl. She told her husband that because he had remembered that women liked to have their own way and had given her the choice he would now have a beautiful young wife.

THE NUN'S PRIEST'S TALE

The Nun's Priest tells an amusing tale of vanity. The story takes place in a farmyard and features the cock Chaunticleer, the hen Pertelote and the fox Russell.

The story takes place on a small farm owned by an old woman. Amongst the animals she owned was a cockerel called Chaunticleer. He was a fine looking bird with a large scarlet comb, glossy tail feathers and a magnificent voice. He lived with seven hens that were his wives. His favourite wife was Pertelote who also had beautiful plumage and a very sweet and gentle voice. Often Chaunticleer and Pertelote could be heard singing together in the farmyard.

Early one April morning Chaunticleer woke up after having a terrible nightmare. In his dream he had been chased by a ferocious beast, which was like a dog but with a reddish coat and pointed ears. Chaunticleer told Pertelote about his dream and she made fun of him telling him that it was probably caused by eating too much and suggested that he needed to eat some specific herbs to act as a laxative which would ensure he had a good nights sleep.

Chaunticleer took her advice and went to look for the herbs. Russell the fox is waiting in hiding in the cabbage patch and flatters Chaunticleer by asking him to sing. He tells Chaunticleer that he knew his father and had listened to his wonderful singing but was sure that Chaunticleer had an equally beautiful voice and would love to hear it. Chaunticleer preened himself and began to sing. Suddenly as quick as lightening the fox leaps out of the cabbage patch grabbed Chaunticleer by the neck and ran away with him.

Pertelote seeing what had happened began to squawk and soon all the farm animals were making a loud noise. This alerted the old woman who owned the farm and she gave chase after the fox.

Chaunticleer managed to speak to Russell the fox and commented on all the noise behind them and dared him to make fun of those chasing him by sticking his tongue out at them knowing they were not fast enough to catch him. Russell turned around to do what Chaunticleer suggested and as soon as Chaunticleer felt the fox's jaws relax he summoned up all his energy and managed to escape and fly up into a nearby tree.

Russell realised that Chaunticleer had managed to trick him by flattering his ego. He tried to persuade Chaunticleer to come down and sing to him. Chaunticleer was not fooled this time and remained where he was vowing never to fall for flattery again. Russell crept away realising that he needed to know when to hold his tongue.

PARDONER'S TALE

The tale told by the Pardoner is set in Flanders and concerns three young men and their quest to defeat Death. There is a sting in the tale of this story.

Three young men were sitting one evening drinking and gambling in an inn. They were all drunk when they heard the sound of the church bell tolling and hear a funeral procession pass outside the inn. They ask one of the servants who has died and are told that it was an old friend of theirs who had been killed by the Black Death. The same thing that had killed every man, woman and child in the neighbouring village.

The three drunken men decide that they will go in search of Death and kill him and they stagger out of the inn to pursue their quest for death. Soon they saw a very old man, bent over with age and dressed in rags. They ask him why Death has not taken him and are told that he wants to die but Death will not take him. He tells them that if they follow the crooked path in front of them they will find Death under the oak tree.

The three men follow the path and brandishing their weapons they reached the oak tree but do not find death. All they found under the tree was a large pot of golden florins. Completely forgetting their search for Death the three men decided to divide up the treasure between them. They decide that it would be safer to wait until it is dark before moving the money.

They decide to draw lots to see who would go into town to buy food and wine whilst they wait for it to get dark. The youngest of the three men draws the shortest straw and heads off to town whilst the other two men remain guarding the gold.

When he had gone the two men left with the gold decide that it would be much better to divide the treasure in half rather than into thirds and plot to murder their friend. The youngest man whilst in town has a similar idea and decides to keep all the gold for himself. Whilst he is in town he goes to an apothecary and buys poison pretending he needs it to get rid of some rats.

He carefully pours the rat poison into two of the wine bottles and marks the one, which has no poison in it so he would drink from that one himself. He then returns to his friends who are waiting with the gold.

When the two men hear him coming they hide behind a hedge and jump out and stab their friend to death. Thirsty after their efforts they drink the wine that the youngest man has already poisoned and they also die.

So instead of the three men killing Death, Death killed them.

THE CANTERBURY TALES
FILL IN THE MISSING WORDS

See if you can fill in the missing words from the following statements concerning The Canterbury Tales. Choose from the list of words at the bottom of the page.

1. The Canterbury Tales was written by _____.
2. The pilgrims are travelling to Canterbury to visit the tomb of Thomas Becket in Canterbury _____.
3. The pilgrims featured in The Canterbury Tales set out from the _____ Inn in Southwark.
4. It is Harry _____ who suggests the idea of a storytelling competition.
5. The _____ tells the story of Arcite and Palamon and their love for Emily.
6. The Miller tells the story of John who was a _____, his wife Alison and their lodger Nicholas.
7. The _____ tells a magical story of a knight who marries an old woman who turns into a beautiful young girl.
8. The Nun's Priest tells the story of Chaunticleer the cock and Russell the _____.
9. The Pardoner tells the story of how three friends tried to kill _____.
10. Upon reaching Canterbury the pilgrims spend the night at an _____ near the Cathedral.

BAILEY	BATH	CARPENTER	
CATHEDRAL	CHAUCER	DEATH	FOX
INN	KNIGHT	TABARD	

THE CANTERBURY TALES
TRUE OR FALSE

Look at the following sentences concerning The Canterbury Tales. Decide whether the sentences are true or false. Put a tick next to the sentences that are true and a cross next to the sentences that are false.

1. The Canterbury Tales is set in Roman England.

2. The Canterbury Tales was written by William Shakespeare.

3. The Canterbury Tales takes you on a journey from London to Canterbury.

4. The pilgrims spend the night before starting their pilgrimage at the Tabard Inn in Southwark.

5. Many of the pilgrims are riding on horses.

6. The first person to tell their story is the Summoner.

7. The Miller tells the story of King Arthur and Queen Guinevere.

8. The Nun's Priest tells a story set in a farmyard.

9. The pilgrim's enter Canterbury via the Westgate.

10. The tomb of Thomas Becket was in Rochester Cathedral.

THE CANTERBURY TALES WORDSEARCH

See if you can find all the words associated with The Canterbury Tales, which are hidden in this wordsearch. Words may be hidden forwards, backwards or diagonally.

J	B	Y	C	U	O	R	E	C	U	A	H	C	H	I	A	P
T	A	B	A	R	D	I	N	N	B	A	T	R	A	B	R	A
V	B	V	H	E	E	C	Y	T	M	I	A	A	R	T	E	D
W	B	T	A	L	E	S	F	E	I	Y	B	U	R	G	E	T
T	C	H	U	L	W	G	T	O	T	O	F	C	Y	F	L	F
S	F	O	N	I	Y	K	P	O	U	F	O	S	B	G	C	R
U	L	T	T	M	Y	A	I	I	W	O	E	H	A	L	I	P
M	N	H	I	F	R	H	L	F	I	I	F	N	I	U	T	E
M	S	G	C	D	A	O	G	G	L	D	I	F	L	J	N	K
O	T	I	O	N	R	E	R	L	D	P	W	C	E	A	U	D
N	Y	N	E	D	E	L	I	Y	G	T	S	T	Y	N	A	M
E	E	K	R	P	X	E	M	X	O	E	R	D	A	C	H	Y
R	G	U	K	B	R	Y	R	U	B	R	E	T	N	A	C	Y

CANTERBURY

CHAUCER

CHAUNTICLEER

HARRY BAILEY

KNIGHT

MILLER

PARDONER

PILGRIM

SUMMONER

TABARD INN

TALES

WIFE OF BATH

FURTHER RESOURCES

This is a suggestion of resource material relating to The Canterbury Tales which teachers and pupil may find of use.

AUDIO

- *Selected Canterbury Tales*

Narrated by David Butler, In Audio

- *Selected Tales from Chaucer*

Read by A.C.Spearing & Elizabeth Salter, Cambridge University Press

- *The Canterbury Tales, Great Tales*

Read by Philip Madoc, Edward de Souza & Others, Naxos Audiobooks

BOOKS

- *Chaucer's Pilgrims: An Historical Guide to the Pilgrims in The Canterbury Tales*

By Laura & Robery Lambid, Praeger

- *Oxford Guide to Chaucer The Canterbury Tales*

By Helen Cooper, Oxford University Press

- *Selected Canterbury Tales*

By Geoffrey Chaucer, Dover Publications

- *The Canterbury Pilgrim's being Chaucer's Canterbury Tales Retold for Children*

By M.Sturt, Kennsinger Publishing

- *The Canterbury Tales*

Retold by Geraldine McCaughrean, Penguin Classics

- *The Canterbury Tales*

Told for children, Longmans

- *The Canterbury Tales*

Translation by Neville Coghill, Penguin

- *The Canterbury Tales*

Translation by David Wright, Oxford World Classics

- *The Canterbury Tales in Modern verse*

Translated by Joseph Glaser, Hackett Publishing Company

VIDEO

- *The Animated Canterbury Tales ((12)*

Featuring voices of Imelda Staunton, Sean Bean & Robert Lindsey

- *The Modern Canterbury Tales (15)*

Starring Julie Walters & Billie Piper

- *The Canterbury Tales – Arriving in Canterbury (PG)*

Starring Sean Bean & Robert Lindsey

- *The Canterbury Tales – Leaving London (PG)*

Starring Sean Bean & Robert Lindsey

- *The Canterbury Tales – The Journey Back (PG)*

Starring Sean Bean & Robert Lindsey

WEBSITES

'The Canterbury Tales' visitor attraction is not responsible for the contents of third party sites.

- www.bbc.co.uk/drama/canterburytales
- www.godecookery.com/pilgrims/pilgrims.htm
- www.gradesaver.com/classicnotes/titles/canterbury
- www.librarius.com/cantales.htm
- www.sparknotes.com/lit/canterbury

GEOFFREY CHAUCER

Geoffrey Chaucer was born in London between 1340 and 1344 into a middle class family. His father John Chaucer was a prosperous wine merchant and deputy to the king's butler. In 1349 his mother Agnes inherited property including 24 shops in London from her uncle Hamo de Copton.

Little information exists about Chaucer's education but it is likely that he was fluent in several languages including French, Italian and Latin.

In 1357 Chaucer became a page in the household of Elizabeth de Burgh, the Countess of Ulster. It was common for the sons of middle class households to be placed in royal service so that they could receive a courtly education. He also worked as a courtier, a diplomat and a civil servant.

In 1359 Chaucer travelled to France with Prince Lionel, later Duke of Clarence, the husband of Elizabeth de Burgh as part of the invading army of Edward III. Chaucer was captured during the siege of Reims and became a prisoner of war. A ransom was demanded for his release and this was partly paid by the king himself, a sign of the high regard in which Chaucer was held.

Following this Chaucer took part in a number of diplomatic missions to Europe visiting Italy in 1372 – 1373 and again in 1378.

In 1366 he married Philippa Roet who was lady in waiting to Queen Philippa of Hainault the wife of King Edward III at the church of St Mary in Castro in Leicester. This was financially a good marriage as Chaucer's wife received an annual annuity from the queen. Chaucer himself secured an annuity as a yeoman of the king and was listed as one of the king's esquires.

Chaucer's first major work was a lament 'The Book of the Duchess' written in 1369 on the death of Blanche of Lancaster the wife of John of Gaunt, Chaucer's friend and patron.

It is believed that Chaucer had four children his eldest son Thomas became chief butler to four kings, an envoy to France and a Speaker of the House of Commons. Little is known of his younger son Lewis. It is believed one of his daughters Elizabeth became a nun and the other daughter Agnes was an attendant at Henry IV's coronation.

In 1374 Edward III granted Chaucer a gallon of wine daily for life but the reason for this is unknown. This he collected until Richard II came to the throne in 1377, when it was changed to a monetary grant. From 1374 – 1386 Chaucer was the controller of customs at the port of London. During this period Chaucer moved to Kent and was appointed as

one of the commissioners for peace. It was during this period that Chaucer wrote most of his major works including 'The Parliament of Fowls', and 'Troilus and Criseyde'.

Chaucer became a Member of Parliament for Kent in 1386. It is believed that his wife died in 1387. It was after this that Chaucer is believed to have written much of his most famous work the unfinished Canterbury Tales.
In 1389 Chaucer was appointed Clerk of the King's Works responsible for organising most of the king's building projects. He was responsible for repairs to Westminster Abbey and St George's Chapel at Windsor. It was a well paid job with a salary of two shillings a day over three times what he had earned as controller of customs.

He continued in this post until 1391. Following this he became deputy forester in the royal forest of North Pemberton in Somerset. In 1399 Chaucer leased a house in the gardens of Westminster Abbey.

Chaucer is believed to have died on October 25th 1400 from unknown causes. He was buried in Westminster Abbey, a privilege normally reserved for royalty. In 1556 his remains were transferred to a more ornate tomb in the area now known as Poet's Corner.

THE CANTERBURY TALES – AN INTRODUCTION

The Canterbury Tales is one of the great works of English literature. It is one of the few works from the Middle Ages that has been in continuous publication.

It is an unfinished poem of about 17,000 lines. The plan had been for each of the pilgrims to tell four tales leading to a total of over one hundred stories. In fact only twenty-four tales were completed.

The story revolves around a group of about 30 pilgrims who are on their way from London to Canterbury to pray at the shrine of St Thomas Becket. They are following the Roman road Watling Street, which runs from London through Rochester and Canterbury to Dover. The pilgrims represent a wide cross section of C14th life from a knight to a pardoner.

Chaucer makes no mention as to how long the trip to Canterbury took. He does not give any details of where the pilgrims spent the nights or how long each tale took to tell. The pilgrimage from London to Canterbury at this time usually took three to four days.

Some of the tales included in The Canterbury Tales had been written earlier by Chaucer. The Nun's Tale and the Knight's Tale were included as part of Chaucer's biography in the prologue to the Legend of Good Woman, a poem which was written before The Canterbury Tales. The original versions of these stories have been lost so it is not known if they were used in their original form in The Canterbury Tales or adaptations of the original stories. The exact order of the stories is not known and different adaptations adopt different orders for the stories.

The versions of The Canterbury Tales that remain today come mainly from two different medieval manuscripts – the Ellesmere and the Hengwrt manuscripts. There are discrepancies between the two manuscripts over the order the tales are told in and the Ellesmere manuscript contains text missing from the Hengwrt manuscript such as the Canon's Yeoman's Tale. It is the Ellesmere manuscript, which contains miniature drawings of each of the pilgrims at the start of their tales. There are over 84 manuscripts and four printed editions of The Canterbury Tales dating from before 1500.

The Canterbury Tales contains a wide variety of tales including religious allegories, romantic adventures and animal fables. Two major themes emerge throughout the tales; the unfaithful wife and the patient and suffering woman who is exalted for her steadfast behaviour.

THE CANTERBURY TALES

The Prologue to The Canterbury Tales explains how on a day in April Chaucer found himself in the company of a group of pilgrim's riding from London to Canterbury. Each pilgrim is vividly described some in more detail than others.

To help pass the time on their journey Harry Bailey, the landlord of the Tabard Inn, where they are gathering to spend the night prior to starting their journey suggests that they each should tell stories as they travel. Harry Bailey, who is acting as their guide on the journey will decide who tells the best story and they will win a meal at the Tabard Inn on their return to London paid for by the other pilgrims.

The Knight because of his social standing is asked to tell the first tale. He tells a very long and dignified tale of chivalry and love set in Athens concerning two young knights from Thebes called Arcite and Palamon and their love for Emily the sister in law of the Duke of Athens.

Everyone is pleased by the knight's tale. Harry Bailey then suggests that the monk should tell the next tale but the drunken miller insists that he should go next.

The Miller's tale is a comic rather bawdy story concerning John the carpenter, his pretty young wife Alison, her lover Nicholas and her admirer Absolom. The majority of the pilgrim's found the story humorous but Oswald the Reeve was offended by the story because he thought the miller was making fun of older men.

The Reeve's tale is about a dishonest Miller and Simkin and two students who he tried to cheat who got their own back on him.

The cook was very pleased with the Reeve's tale and elected to go next. His tale concerned Peter an apprentice. His tale is not complete and only consists of 58 lines.

Harry Bailey then speaks to the group and decides that the Man of Law should tell the next tale. He is very reluctant because he feels he does not have the skills to compare with Chaucer himself in storytelling.

He eventually tells a long story about the sad life of Constance, the Christian daughter of a Roman Emperor.

The Man of Law was praised for telling such a good story and Harry Bailey suggested that the Nun's Priest tell the next tale but worried that he would give a sermon the Sea Captain interrupted and went on to tell the next tale.

His tale concerns a merchant, his wife, and a monk who tricks both of them over some borrowed money. When he had finished his tale he was thanked by Harry Bailey who then asked the Prioress if she would like to tell the next tale.

The Prioress starts by offering up a prayer to the Virgin Mary. She goes on to tell a tale about a young Christian child who was murdered by a group of Jews. The Prioress ends her tale as she started with a prayer.

The pilgrims remained in silence after the Prioress had finished her story. Eventually the silence was broken by Harry Bailey who asks Chaucer to tell the next tale.

Chaucer tells the tale of Sir Thomas a fantastical poem about a knight delivered in rhyming couplets. Eventually the tale is interrupted by Harry Bailey who is not impressed with the poetry. Chaucer then agrees to tell another story and tells the tale of Melibeus. This is not so much a story as a debate on the horrors of war and a plea for conciliation and agreement between enemies. It is one of the few tales set in prose and is full of maxims and quotations from recognised authorities. It is a close translation of the French *Livre de Melibe et Dame Prudence,* which was itself a paraphrase of the *Liber Consolations et Consilli* by Albertanus of Brescia.

Following the completion of Chaucer's tale Harry Bailey asks the Monk to tell the next tale. The Monk does not tell a story but instead gives accounts of various historical and literary figures that experience a fall from grace. Amongst the characters mentioned are Adam, Samson, Hercules and Julius Caesar.

The Monk is eventually interrupted by the Knight who is finding the accounts of historical tragedies monotonous and depressing. The Monk is asked to tell a more entertaining tale but refuses saying he is in no mood for frivolities and the Nun's Priest is asked to tell the next tale.

The Nun's Priest tells the fable of Chaunticleer the cock, Pertelote the hen and Russell the fox. Harry Bailey thanks the Nun's Priest for his entertaining tale and asks the Wife of Bath to begin to tell the next tale.

The Wife of Bath begins her tale with a long dissertation on marriage in which she talks about each of her five husbands. As part of this she explains that she is deaf in one ear as a result of being hit by her last husband for tearing a page out of one of his books. Her tale is set in the court of King Arthur and concerns a knight who in order to save his life has to find out 'what women want.'

The Friar asks if he can tell the next tale and says that his tale will concern the fraud of the Summoner's profession. The Summoner replies that he will get his own back on the Friar when he tells his tale. The Friar tells a tale about a wicked Summoner who meets the Devil and eventually is taken by the Devil to Hell.

The Summoner is furious at the Friar's story and before starting his tale delivers a short anecdote against friars. The Summoner's tale is a vicious attack on friars and concerns a friar whose only concern is for what he can get for himself.

The next person asked by Harry Bailey to tell a tale is the student who has remained quiet during the journey so far. The student tells a tale which he said he had learnt in Padua from the poet Francis Petrarch.

His story takes place in Italy and concerns Walter, an Italian marquis, who puts his wife Griselde through a number of tests including pretending to have their children murdered to test her devotion.

The Merchant praises Griselde for her steadfast character and says that his wife of two months is the complete opposite of the wife in the student's story. His tale is set in Lombardy and is the story of an elderly, blind knight called January and his unfaithful young wife May.

Harry Bailey then asks the Squire to tell the next tale. The Squire's tale, which is about King Cambyuskan of Tartary and his daughter Canacee who are given magical gifts by a mysterious knight. The tale is unfinished but is followed by the Franklin praising the Squire for his eloquence.

The Franklin is asked by Harry Bailey to tell the next tale and goes on to tell the story of the knight Arviragus, his wife Dorigen and a young man Aurelius who uses magic to try and make Dorigen have an affair with him.

The Franklin's tale is followed by the Physician who tells the story of the Roman Virginius and his beautiful daughter Virginia who chose to die rather than be dishonoured.

Following this sad story Harry Bailey asks the Pardoner to tell a happy story. The Pardoner tells the tale of three men who set out to kill Death and who in turn are killed by Death. The Pardoner ends his story with a diatribe against sin and offers to sell pardons and religious relics to his fellow pilgrims.

This angers Harry Bailey and it is the Knight who calms down the situation between the two men before the Second Nun tells her tale. She starts with a prayer to the Virgin Mary Her story is about the life of St Cecilia who converted her husband and brother to Christianity for which they were executed. She herself was executed for her beliefs but as she was dying she ordered her belongings to be given to the poor.

By the time the Second Nun had finished her story the pilgrims were five miles from Boughton under Blean in Kent. When they reached Boughton under Blean they were joined by a Canon and his servant the yeoman. The Canon asks if they can join the pilgrims.

The Yeoman tells the other pilgrims all about the Canon's work as an alchemist. The Canon realising that his servant was giving away all his secrets rode away. Once he had gone the Yeoman tells the story of a canon and how he defrauded people by making them think they can duplicate money.

Harry Bailey then wakes the cook up, who has fallen drunkenly asleep on his horse and asks him to tell the next tale. The Manciple offers to tell the next tale instead. He tells the fable of a white crow owned by Phoebus who could speak the language of humans. The crow tells Phoebus that his wife has been unfaithful and in temper Phoebus pulls out the birds feathers and curses him. This is why crows are now black and can only sing in an unpleasant tone.

Harry Bailey then asks the Parson to tell what will be the final tale. The Parson's Tale is not a story but an extended sermon on the nature of sin and states that contrition, confessions and satisfaction are needed for forgiveness. His story also gives examples of the seven deadly sins. It is likely that Chaucer wrote the Parson's tale towards the end of his life when he had realised that he would never finish The Canterbury Tales in the way he had intended.

Chaucer finishes The Canterbury Tales by asking those who were offended by the tales to blame his rough manner and lack of education. He states that his intentions were in no way immoral and asks that if anyone finds something redeemable in the stories they should give the credit to Christ. He goes on to ask the reader to pray for him and ask Christ to forgive him his sins particularly any associated with his written works.

THE CANTERBURY TALES – THE OTHER PILGRIMS

The other pilgrims who appear in the book but are not featured in *'The Canterbury Tales'* visitor attraction.

The Canon – he is not part of the original party of pilgrims. He and his yeoman join the group just past Boughton under Blean in Kent. He is a mysterious and threatening man who only joins the pilgrims for a short period. When his yeoman tells the rest of the pilgrims about the Canons crooked dealings as an alchemist he rides off leaving his servant behind.

The Canon's Yeoman – a dark skinned boy called Peter who like his master the Canon is not part of the original party of pilgrims. He remains with the other pilgrims when the Canon leaves and admits that he regrets the deceptions of the Canon. He tells a tale that details the methods the canon used to defraud people.

The Carpenter - one of the five guildsmen who travel with the pilgrims to Canterbury. He is dressed in very smart guild livery and carries a silver mounted knife He does not tell a tale.

The Cook – he has been employed by the five guildsmen to cook for them on the journey. He is a lewd and vulgar character with an open sore on his leg. He drinks a lot and often engages in violent and contentious behaviour. His tale which is a kind of fable is not finished,

The Dyer - one of the five guildsmen who travel with the pilgrims to Canterbury. He is dressed like the other guildsmen in very smart guild livery and carries a silver mounted knife He does not tell a tale.

The Franklin – he is travelling with the Man of Law. He is a large man who enjoys his food. He takes delight in all the simple pleasures in life. He tells the tale of Dorigen, her husband Arviragus and Aurelius who used magic to try to take Dorigen from her husband.

The Friar – he is called Hubert and is a very immoral individual who is more concerned with worldly profit than his spiritual soul. He could sing and play the flute. His tale is an attack on the wickedness of summoners.

The Haberdasher - one of the five guildsmen who travel with the pilgrims to *Canterbury*. He is dressed like the other guildsmen in a very smart guild livery and carries a silver mounted knife. He does not tell a tale.

The Knight's Yeoman – he also accompanies the Knight but he does not tell a tale.

The Man of Law - he is a gentleman with a white beard who is very fond of food and drink. He has served as an MP for the shire and had been sheriff and county auditor. Hanging from his belt is a dagger and a white silk purse. He is travelling with the Franklin. He tells a religiously inspired tale about Constance. She is a woman who suffers a number of tragedies in her life, but who is saved by her devotion to Christian beliefs.

The Manciple – he is trained in the law and is responsible for buying provisions for a college or other institution. He tells the fable of a white crow that told the god Phoebus of his wife's infidelity, which resulted in her murder. As a punishment for telling, the crow was turned black and developed the unpleasant sound crows now make.

The Merchant – he has a forked beard and wears multicoloured clothes. He wears a beaver hat made in Flanders and boots with expensive clasps. He is an arrogant individual obsessed with profit margins. He tells a comic tale concerning an elderly blind man and his unfaithful young wife.

The Monk – is accompanying the Prioress. His tale is a collection of seventeen short stories on the theme of tragedy including those of Adam, Samson, Hercules and Julius Caesar.

The Nun – she is the secretary to the prioress, her tale is of the life of St Cecilia.

The Parson – he is a very devout and principled man, his tale is a long dissertation on the definition of sin and its various forms.

The Ploughman – He is the brother of the Nun's priest. He is a hard working man who wore a smock and rode a mare. He does not tell a tale.

The Physician – He is an expert in medicine, surgery and astrology. He is very well read and is very fond of money. He is dressed in Persian blue and scarlet. He tells a tale about a devoted father who murders his daughter to protect her from being raped by a group of scoundrels.

The Reeve - he is called Oswald and comes from Norfolk. He is a slim man with a fiery temper who is a skilled carpenter. He has been appointed by a landowner to supervise his farms and workmen. He is wearing a long blue-grey overcoat and carries a rusty sword. He is riding a sturdy dapple grey cob called Scot and always rode at the back of the group of pilgrims. He is upset because he feels the Miller's tale has been told to make fun of him. In return he tells a tale of a crooked miller who is humiliated by two Oxford students.

The Ships Captain – He comes from Dartmouth and is captain of the ship Magdalen. He is a skilled sailor but has no time for scruples or finer feelings. He is dressed in a knee length woollen tunic and carries a dagger. He is riding a cob. He tells the tale of the wife of a merchant who overspent on the housekeeping. In order to repay the money to her husband she agrees to have an affair with a monk, providing he pays her. The monk in turn borrows the money from the husband to pay the woman.

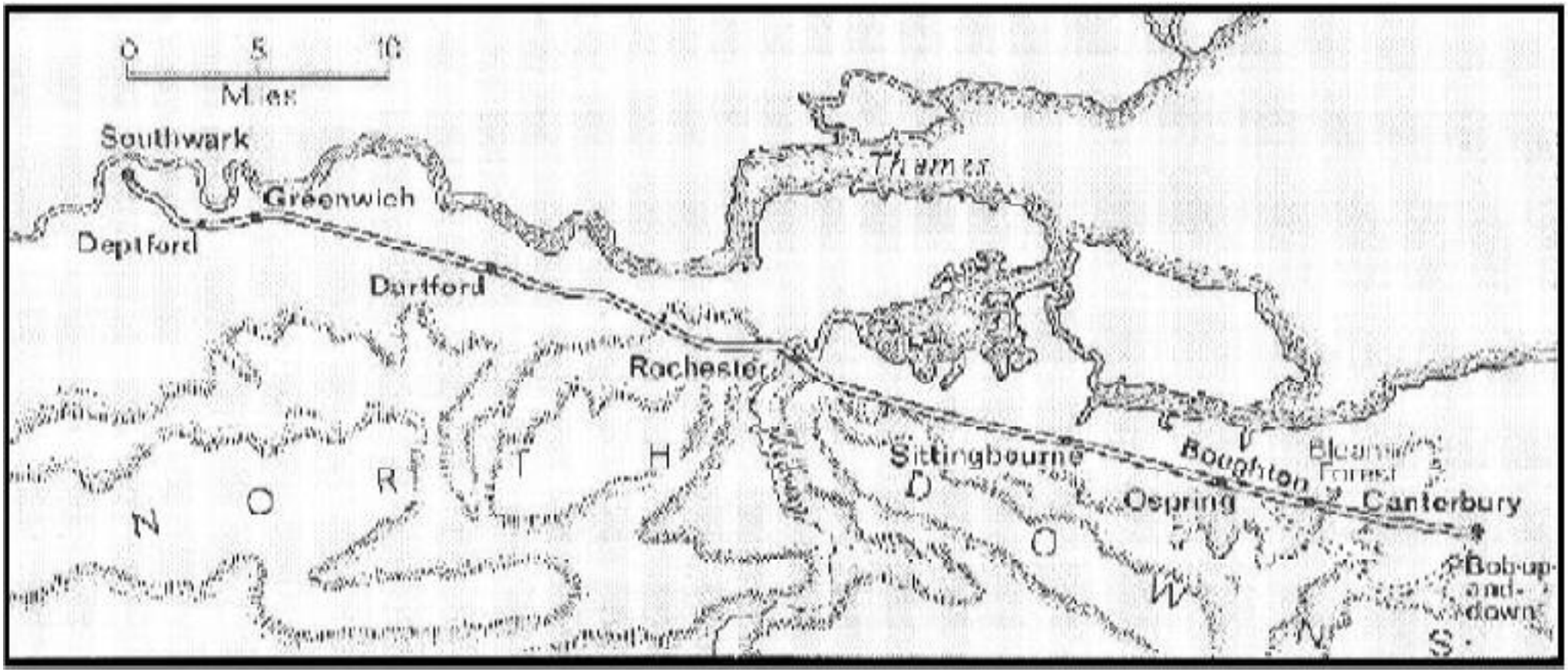
The Squire – a bachelor of twenty who is the knight's son. He is of average height and is strong and athletic with curly hair. He is polite, modest and willing to serve. He is well educated in courtly ways and can joust, dance, play the flute, sing, draw and write. His clothes are embroidered with flowers. He tells an incomplete tale concerning the gifts that a mysterious knight brings to the court of Tartary.

The Student – he is a poor student at Oxford who is studying logic. He is very well educated but his intellectual pursuits have left him virtually unemployable. He is dressed simply in a coloured coat with a silk belt with thin metal bands. He tells the tale of Griselde who marries a man of high status who cruelly tests her devotion to him.

The Tapestry- Maker - one of the five guildsmen who travels with the pilgrims to Canterbury. He is dressed like the other guildsmen in very smart guild livery and carries a silver mounted knife. He does not tell a tale.

The Weaver – one of the five guildsmen who travel with the pilgrims to Canterbury. He is dressed like the other guildsmen in very smart guild livery and carries a silver mounted knife. He does not tell a tale.

ROUTE OF THE CANTERBURY TALES PILGRIMS



MEDIEVAL PILGRIMS

Pilgrimages were extremely important in the medieval period and became very much part of the medieval way of life. They were seen as part of the route to salvation and also a reason for travelling during a period when most travelling was considered very dangerous. In the registers of the Inquisition at Carcassone four places are listed as being the most reverent places for pilgrimages:

- The tomb of the Apostles in Rome
- The shrine of St James at Compostella
- The relics of the Three Kings at Cologne
- The shrine of St Thomas Becket in Canterbury

At first pilgrimages were undertaken by individuals travelling to pray at a particular shrine. Priests started to tell sinners to go on a pilgrimage as a penance for their crimes. The more serious the crime the longer the pilgrimage.

Pilgrims travelled recognised routes stopping off at shrines and cathedrals where saints were worshipped and where holy relics were supposed to be housed. Pilgrims were under the protection of the church and as pilgrimages became more popular religious orders were founded to look after pilgrims, these include the Knight's of St John and the Knights Templars. Often armed soldiers would travel with a group of pilgrims to protect them. Special laws allowed pilgrims to pass freely through other countries even those who were at war.

Organised groups of pilgrims such as those featured in The Canterbury Tales would regularly set out from central gathering places. These were often organised by religious clerics who for a fee would plan the route, sort all the arrangements including the accommodation and food. Guides for pilgrims were sold at the major gathering points giving information about the areas they were travelling through including the safest roads to travel and the best inns to stay in.

As pilgrimages became more organised and more popular roads were created to make the pilgrim routes easier to travel. Rich people were encouraged to give money to pay for the upkeep of these roads as a way of ensuring their place in heaven.

Pilgrims became a major source of income for the towns and villages along the major pilgrimage routes, with inns and hostels providing food and accommodation and traders selling supplies and souvenirs to the pilgrims.

Pilgrims came from all social groups but were mainly from the middle classes. Pilgrimages were expensive as the pilgrims had to take time away from work and to pay

for accommodation and food during their journey. Wealthy pilgrims would undertake the journey on horseback whilst poorer pilgrims had to walk the route.

Many pilgrims wore the traditional pilgrim outfit of a russet coloured tunic drawn in above the waist with a belt, rope or rosary and a broad brimmed hat. Often their clothes and hats would have been decorated with shells or souvenir pilgrim badges, made of lead or pewter, showing where they had visited. They would usually have carried a stout stick and a bag to carry their holy relics.
As well as badges pilgrims could buy a wide assortment of religious relics to show the places they had visited. A popular one was a two handled miniature lead flask, which contained holy water or oil. These could be sewn onto clothes or hats, worn around the neck on a cord or the contents sprinkled onto the fields to ensure a good harvest. In Canterbury small flasks could be purchased containing water that was supposed to be mixed with an essence obtained from the blood and brains of Thomas Becket. These were being sold in Canterbury until 1538.

MEDIEVAL CANTERBURY

Canterbury at the start of the medieval period was surrounded by high stone walls, which had been built nearly 1,000 years earlier during the Roman occupation of Britain. There were six main gates cut into the walls allowing entry into Canterbury. These gates would have been closed at night to protect the city. At this time many people lived in the suburbs surrounding the city walls.

Medieval Canterbury had very narrow streets with no pavements, no street lights, no drains and no sewers. The majority of people would have lived in very small houses, built very close together. They were generally made of wood with a wattle and daub covering and a thatched roof and had only one or two rooms. The windows would have been small openings in the walls. There would have been an earth floor with a slab of stone in the middle for the fire, which would have been used to warm the house and for cooking. Animals such as pigs and hens would often have been kept inside the houses.

The wealthier would have lived in larger wooden two storey houses with the top floor projecting out over the street. The wattle and daub walls would have generally been painted on the outside to make them waterproof. Windows would have been small and only the very rich could afford glass, some people would have used thin sheets of polished horn instead of glass but the majority just had open windows with wooden shutters which could be closed at night.

There would have been a large living room with a tiled floor and sometimes tapestries on the wall. There would have been an open fireplace in the middle of the room with a hole in the roof above it to let the smoke escape. On either side of this room would have been the family's private rooms and storage space for food and beer. The kitchen was generally built outside the house because of the high risk of fire.

Only the very rich would have had larger houses made of stone with walls of flint and chalk. From records of the period it is known that there were only 30 large stone houses in Canterbury in 1200.

Following a serious fire in the Cathedral in 1174 all buildings near the Cathedral had to have a tiled roof.

There was no running water or toilets in the houses. The rich people would have generally had a well in their garden but for ordinary people the only source of water was from the river, springs or public wells. Most people emptied buckets and pots full of human waste into the streets. Some of this was carried in open drains into the city ditch situated outside the city walls or into the river.

Many people who lived in Medieval Canterbury made their living by making and selling goods. These craftspeople usually worked in their own homes and initially sold their goods from stalls in the streets or in the weekly markets.

By the C12th many craftspeople would have had their own small shops. Land was expensive so shops were usually very narrow buildings with open windows with shutters so they could be locked at night. Usually the goods were made on the premises with a living area behind the shop and a bedroom upstairs. There were often storehouses, extra workshops and a small garden or yard behind the shop. Shops that sold the same goods were often grouped together in the same area. By 1234 there were about 200 shops in the centre of Canterbury, most of these were situated along the High Street, Mercery Lane or the Parade.

Local farmers and traders would come into Canterbury to sell their produce at the weekly markets. There was a cattle market held outside the city walls near Riding Gate, a corn market was held in the High Street and a wine market was held in Wincheap.

Every year fairs would have been held in Canterbury. Traders came from all over Europe selling luxury goods such as silks and spices. There would have been a variety of street entertainment including singing, dancing and bear baiting.

Medieval Canterbury was dominated by religious buildings. The Cathedral, churches and monasteries were by far the biggest buildings in the city. The Cathedral was the most important building in Canterbury and church services were held every day. The nave was big enough for 5,000 people to stand in it. The rest of the city was divided up into 22 parishes with their own church and priest.

By the end of the C14th several parts of the Cathedral and priory were in a bad state of repair. In 1377 the Norman nave was demolished and Henry Yevele, the king's master mason began work on a large new nave which was finished in 1406. In 1450 a large carved stone screen decorated with statues was built to separate the quire from the nave. A central tower called Bell Harry was completed by 1500.

In 1376 the eldest son of King Edward III, Edward the Black Prince was buried in the cathedral near to the shrine of St Thomas Becket. He had a grand tomb with his armour and weapons hung around it. In 1437, 24 years after his death King Henry IV was also buried in the Cathedral near to the shrine of St Thomas Becket.

Medieval Canterbury had three monasteries and one nunnery. The Cathedral was part of Christ Church Priory, which had a population of 80 monks in 1200. One of the first piped water systems in the country was built for Christ Church Priory in 1160 By 1200 Christ Church Priory owned about one third of all the buildings in Canterbury as well as a lot of land all over south-east England. People who lived on this land paid rent to the Priory.

St Augustine's Abbey, St Gregory's Priory and St Sepulchre's Nunnery were all situated just outside the city walls.

In 1221 a group of Dominican friars came to Canterbury and worked in the poorest parts of the city helping the poor and sick. They were known as Blackfriars because they wore black robes. They only stayed in Canterbury for a short time but were followed by another group of Blackfriars in 1236 who were given land near the river to build a friary, which was eventually occupied by thirty Blackfriars.
In 1224 nine Franciscan friars came to Canterbury. They were known as Greyfriars because of their grey robes. In 1236 they were given land next to the river and built a friary there, which was occupied by 35 Greyfriars.
These were followed by a group of Augustinian friars who were called Whitefriars because of their white robes. They were given land between Ridingate and St George's Gate and built a friary, which was occupied by 18 Whitefriars.

Thousands of pilgrims visited Medieval Canterbury every year. In 1220 over 100,000 pilgrims such as those featured in 'The Canterbury Tales' came to visit the shrine of St Thomas Becket in Canterbury Cathedral. Many local residents made their living by selling goods to the pilgrims and providing them with accommodation, there were free lodgings available for poor pilgrims to Canterbury. Pilgrims continued to visit the shrine of St Thomas Becket in Canterbury for the next few centuries.

In 1537 during the dissolution of the monasteries by Henry VIII St Gregory's Priory was closed and most of its buildings were demolished. The following year St Augustine's monastery was closed and its land became the property of the King. The Abbot's lodgings were turned into a royal palace and most of its other buildings were demolished. In 1538 St Sepulchre's Nunnery and the friaries occupied by the Blackfriars, Greyfriars and Whitefriars were closed. In 1540 the Cathedral Priory the 3rd richest monastery in England was closed.

In 1538 Henry VIII declared that Thomas Becket had been a traitor and ordered that his tomb and all pictures, statues and relics of him should be destroyed. The cathedral was left intact although some of the Christ Church priory buildings were destroyed. In 1541 Henry VIII appointed a new dean and chapter of 12 churchmen and 28 of the former monks to look after the Cathedral and its lands. A new grammar school for 50 boys and 32 teachers called King's school was also opened.

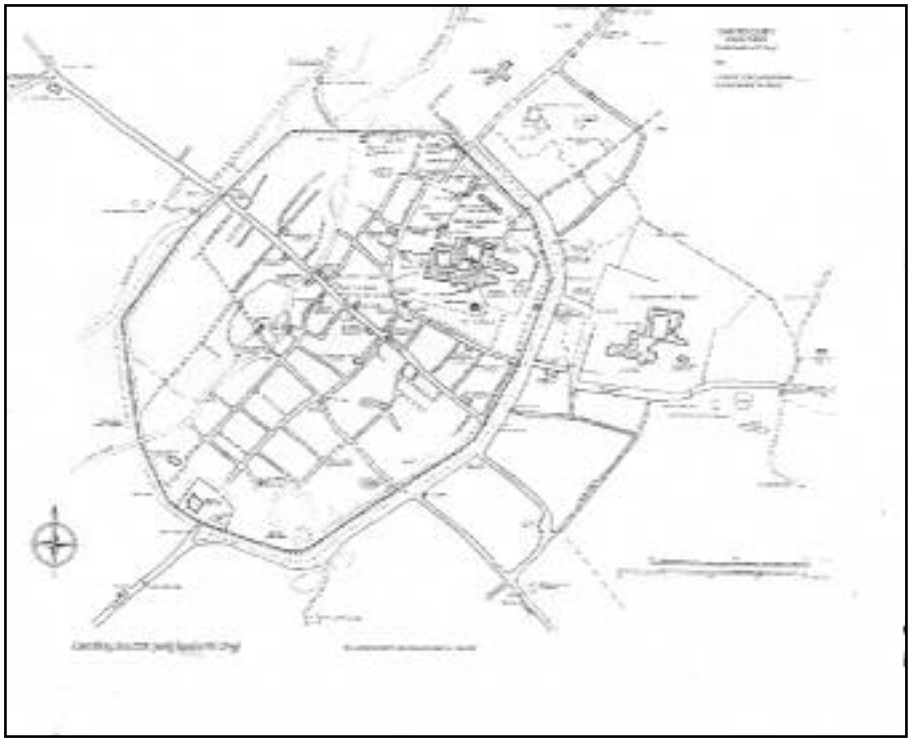
In 1236 Henry III had issued a charter to Canterbury allowing the city to collect its own taxes and have its own law court. The wealthy men of the city elected two bailiffs and six aldermen. The bailiffs were in overall charge of the day to day running of Canterbury; the alderman appointed night watchmen to patrol the streets. The bailiffs and the alderman ran the city's law court the Burmote, which met once a fortnight. There were 12 judges and 16 councillors who sent convicted criminals to the city gaol situated in the castle. In 1448 an elected Lord Mayor replaced the bailiffs.

By the C14th the city walls were in bad repair. Stone had been robbed from the walls and the ditches were full of mud and rubbish. Work began on rebuilding the Westgate in 1380. The Archbishop of Canterbury at the time Simon Sudbury paid for most of the work but the rest had to be paid by local people through extra taxation. By about 1400 all of Canterbury's walls and gates had been repaired or rebuilt. Twenty four new towers were built at intervals along the walls.

In 1300 there were about 8,000 people living in Canterbury. In 1348 the Black Death killed about half the population of Canterbury. Other outbreaks of plague and other contagious diseases hit Canterbury over the next 100 years and by 1500 the population had dropped to about 3,000.

Much of modern Canterbury reflects the medieval city. The position of the medieval walls dominates the shape and routes of the modern road system in Canterbury. Many of the streets in the city still the same route as the medieval streets and many of the modern street names come from the medieval period. Streets such as Palace Street, Guildhall Street and the Burgate all have medieval origins. There are still many medieval buildings in Canterbury as well as Victorian buildings, which have been built, in the medieval style with battlements and pointed arches.

Many tourists visit Canterbury every year and just like the medieval pilgrims the majority of them visit the cathedral. There is also a long distance footpath starting in Winchester and ending at Canterbury Cathedral, a distance of over 160 km (100 miles). This footpath is known as the Pilgrim's Way and every year many people walk along part or all of it to Canterbury following in the footsteps of the medieval pilgrims.



THOMAS BECKET

Thomas Becket was born in Cheapside in London on 21st December 1118. His parents Matilda (or Roesa) and Gilbert both came from Normandy and had settled in London some years before. He had at least two sisters, one of whom became the Abbess of Barking in Essex.

Thomas was said to have been tall and handsome of slim build and with dark hair. He had a pale complexion, a long nose and a sharp featured face. He hardly ever used his surname of Becket but was known as Thomas of London, or later as Archbishop Thomas.

He was educated at a school run by the canons of Merton Priory in Sussex and his father's friend Baron Richard de l'Aigle of Pevensey Castle taught him hawking and hunting. He then went onto university in Paris.

He returned to England in 1139 by which time his parents had both died. He worked as a secretary first for Richard de l'Aigle and then for a relative Osbert Huitdeneirs who was a 'Justiciar of London'. In 1141 Thomas entered the service of another friend of his fathers Theobald, the Archbishop of Canterbury.

Archbishop Theobald sent Thomas to Bologna to study civil and canon law. In 1154 Thomas was ordained as Archdeacon of Canterbury. In the same year King Stephen died and Henry II became king. King Henry on the advice of archbishop Theobald appointed Thomas as his chancellor. This was an important job and involved the distribution of royal charters, writs and letters. King Henry and Thomas became close friends and Thomas carried out many tasks for the king including leading the English Army into battle.

Archbishop Theobald died in 1161 and in 1162 even though he was not a priest Thomas was chosen by Henry to be the next Archbishop of Canterbury. Thomas was an unpopular choice amongst many leading churchmen. They were unhappy that he was not a priest and had a reputation as a cruel military commander who destroyed cities and towns and set fire to manors and farms without a second thought. He was also known to be very materialistic and it was thought that because he was a very close friend of the King he would not be an independent leader of the church.

Thomas was ordained as a priest on Saturday 2nd June 1162; the next day he was ordained as a bishop and later that afternoon was consecrated as Archbishop of Canterbury.

Once he became Archbishop of Canterbury, Thomas completely changed the way he lived. By the end of 1162 he no longer wore expensive clothes but instead wore a simple monastic habit. To punish himself for his previous sins under his habit he wore a tight-

fitting hair shirt, which would have been infested with fleas. At night he slept on a cold stone floor, regularly fasted and had his monks to whip him every day. Every morning he had 13 poor people brought to his home. He would wash their feet following the example of Jesus at the Last Supper and serve then a meal. They would then be given four silver pennies as they left. Against the King's wishes Thomas also resigned as chancellor.

Thomas believed that he had the king's backing to reclaim land from Roger de Clare, which he thought should belong to Canterbury. When Thomas sent a messenger to Roger asking for a meeting concerning the land Roger made the messenger eat the letter.

In 1163 Henry returned to England from a lengthy stay in France. Upon his return on the advice of his officials he changed the law on church courts. Until this time anyone who had been trained by the church even if they were only clerks who had been taught to read by the church had the right to be tried by a church court rather than the ordinary court. The advantage with this was that church courts could not impose punishments that imposed violence such as execution or mutilation.

The King changed the law so that any clergymen found guilty of serious crimes should be tried by the ordinary courts. Initially Thomas agreed with the king but after consulting with other church leaders changed his mind and said that the church alone should be responsible for punishing their own clergy. Henry believed that Thomas had betrayed him and was determined to get his own back on the Archbishop.

The following year 1164 Thomas was involved in a land dispute and was ordered by the King to appear in court. He was found guilty of contempt of court and fined £500. He was also accused of stealing £300 from government funds when he had been chancellor. Eventually he had to produce an account of all the financial dealings he had been involved in when he was chancellor and was ordered to pay a sum of nearly £30,000.

After an unfriendly encounter with the King at Northampton on 13th October 1164 Thomas fled away secretly and on 2nd November 1164 sailed in disguise from Sandwich to France to the protection of King Louis VII, an old enemy of Henry II.

On 23rd November 1164 Thomas went to see Pope Alexander II at Sens. Thomas tried to resign his position as Archbishop of Canterbury but the pope refused to accept his resignation. Thomas took up residence at the Cistercian Abbey of Pontigny in Burgundy. Henry confiscated all of Thomas' property in England and banished all of his relatives. Henry also threatened to punish the whole Cistercian order in England if Thomas continued to stay at the Abbey so he had to leave the Abbey but remained in France until 1170.

After lengthy negotiations between Henry, Thomas and the Pope Thomas returned to England on 30th November 1170 following a meeting with Henry in Normandy. Whilst

in France Thomas had excommunicated a number of bishops and other leading churchmen who had supported Henry whilst Thomas was in France.

Upon returning to England Thomas refused to pardon the churchmen he had excommunicated. Henry was in Normandy when he found out about this and he was furious. He is supposed to have said "Will no'one rid me of this turbulent priest." Four of Henry's knights who heard this outburst were Hugh de Morville, William de Tracey, Reginald Fitz Urse and Richard le Bret.

The four knights travelled from France to Canterbury stopping at Bletchingly Castle to see Roger de Clare on the way. The four knights arrived at Canterbury Cathedral on the afternoon of December 29th 1170 and refusing offers of refreshments demanded to see Thomas. The knights demanded that Thomas pardon the excommunicated men and he refused. The knights left, but returned during the evening service with a band of armed men. Thomas remained by the altar and when the knights were unsuccessful in trying to drag him from the Cathedral they hacked him to death with their swords where he stood and scattered his brains over the floor. His companion Edward Grim was wounded in the struggle.

The body of Thomas was prepared for burial and was laid in state before the high altar before being taken into the east end of the Crypt and was buried behind the altar of the Chapel of our Lady. In 1220 his remains were moved to the shrine in the Trinity Chapel where they remained until the shrine was destroyed by Henry VIII in 1538.

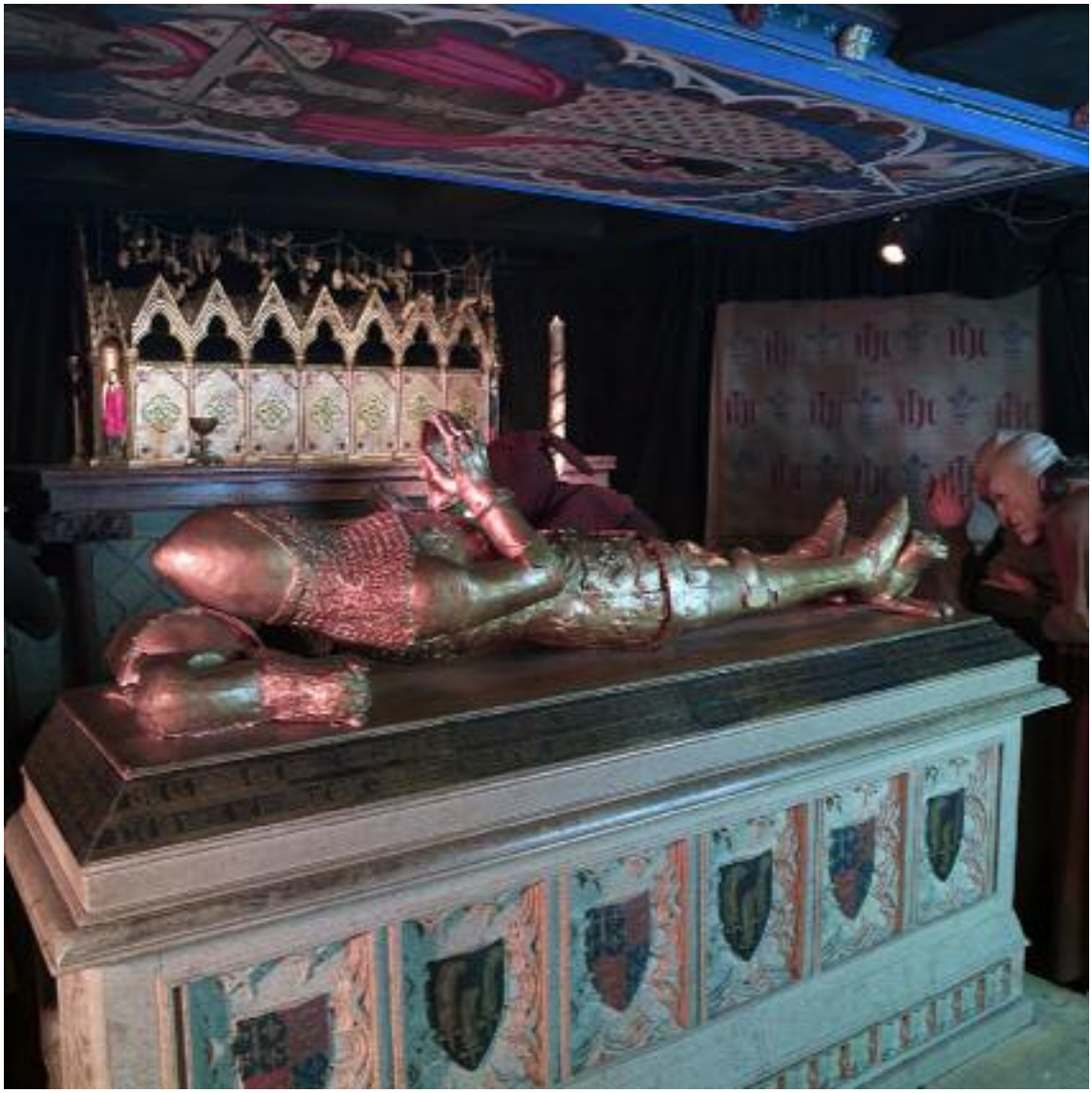
Within an hour of his death a great storm hit Canterbury. News of his death spread quickly and people flocked to the Cathedral to mourn Thomas Becket. Three days after his death there was a series of miracles, which were attributed to Thomas.

The Christian world was shocked by the murder of Thomas Becket. King Henry admitted that his comments had led to the death of Thomas but denied that he had asked them to do it or that he wanted Thomas dead. The four knights who had committed the murder fell into disgrace. In 1172 Pope Alexander absolved King Henry from any blame for the murder in return for Henry agreeing to a public penance, provide 200 men for a crusade in the Holy Land and abandon plans to have clerics tried in the civil courts.

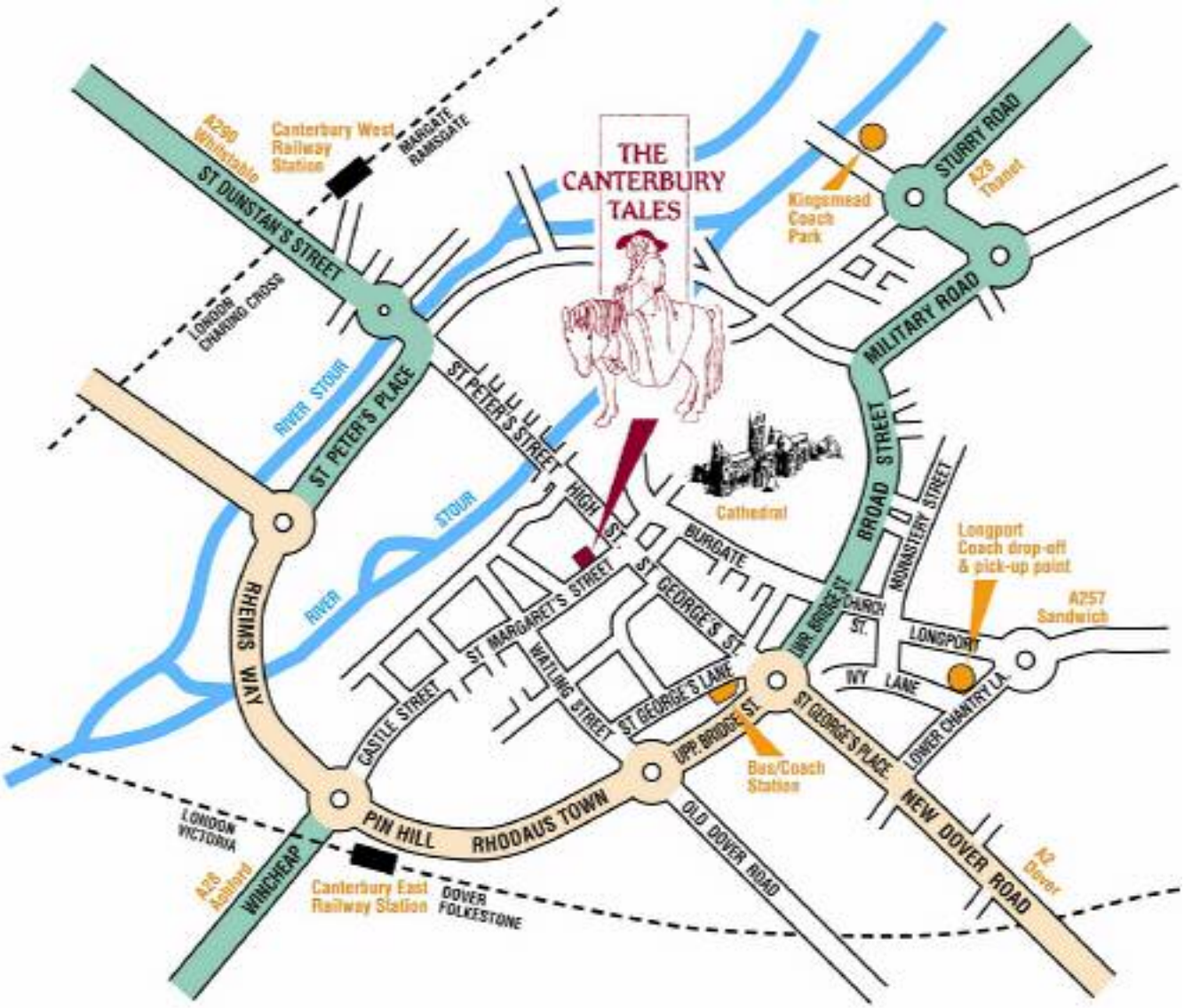
Thomas Becket was canonised as a saint on 21st February 1173.

In June 1174 King Henry carried out his public penance by wearing a sack-cloth and walking barefoot through the streets of Canterbury to the shrine of Thomas Becket whilst being whipped by 80 monks. Henry then spent the night praying at the tomb.

For the rest of the Middle Ages the shrine of St Thomas Becket was one of the wealthiest and most famous in Europe and attracted pilgrims from home and abroad.



MAP OF CANTERBURY



A BRIEF HISTORY OF THE DEVELOPMENT OF CANTERBURY

The city of Canterbury stands at a crossing point on the River Stour on the natural east west route through Kent. It occupies a strategic position within easy reach of the coasts to the north, south and east,

The earliest known settlement of Canterbury was that of a Belgic tribe the Cantiaci. Excavations have revealed evidence of a large civilised community which worked iron, made decorated wheel thrown pottery and traded cattle.

The Roman invasions led by Julius Caesar in 55 and 54BC were more difficult than the Romans had anticipated due to the resistance of the local tribes such as the Cantiaci who were well organised.

The Roman invasion of Emperor Claudius in 43AD was much more successful and resulted in the Roman occupation of Britain. The Romans realised the advantages of Canterbury as a settlement and built in the same location as the earlier Cantiaci settlement. The Roman city was established in AD70 and was called Durovernum Cantiacorum. The city had a forum, a temple, a large theatre, public baths, shops and centrally heated houses.

Some of the houses were built of flint and mortar and others of timber or brick. In the wealthy households the floors were covered in mosaics. A good example of this can be seen in Butchery Lane.

During the Roman period industry was confined to brick and pottery making using local materials.

In the later Roman period the position of Canterbury near to the coast made the town vulnerable to the increasing number of Saxon raids from across the Channel. In 270-290 a stone wall and rampart were built around the town to protect the inhabitants from the Saxon raiders. The area within the walls covered approximately 120 acres. Later the Medieval walls would be built along the same fortification lines.

The Romans eventually withdrew in 410 and by the late 6th century Kent was under the command of one of the Anglo-Saxon kings. Kent was to remain one of the seven Anglo-Saxon kingdoms throughout the Anglo-Saxon period. Canterbury became the stronghold for the royal court and was called Cant-wara-byrig meaning 'the town of the men of Kent.'

In 597 St Augustine came from Rome and landed at Ebbsfleet in Kent. He had been sent to convert the Saxons to Christianity Bertha, the Frankish wife of the king of Kent Ethelbert was already a Christian. St Augustine made Canterbury his base and founded

the abbey, the cathedral and the first two monasteries in England – St Augustine's and the Priory of the Holy Trinity, Christchurch.

Canterbury soon became famous as a centre for learning. In the C21st Canterbury remains the centre of the Christian church in England.

The C9th was the beginning of another period of upheaval with Viking raids becoming more frequent, in 1011 the cathedral was burnt down and the city ransacked following a twenty day siege.

In 1067 the cathedral was further damaged by fire. During the Norman period there was a period of rebuilding in Canterbury. Both the abbey and the cathedral were rebuilt, Stone was brought over from Caen in France and Archbishop Lanfranc established the largest monastery in England at the cathedral. The monastery housed 150 monks.

A stone castle was built in the south-west corner of the town. The Dane John mound is probably the site of the first Norman motte and Bailly castle. At the time of the Doomsday survey Canterbury contained about 250 houses. The population of Canterbury at this time including the monks and servants of Christchurch and St Augustine's was approximately 1500-2000 people.

In 1170 the murder in the Cathedral of Thomas Becket changed the town dramatically. Stories quickly spread about the miraculous cures experienced by those who visited the scene of the murder. Pilgrims were soon arriving from all over England and Europe to pray at the shrine of Thomas Becket. Inns and hotels sprang up to cater for both the pilgrims and traders that now flocked to Canterbury.

By the early 13th century there were Franciscan and Dominican friars living in Canterbury.

Large numbers of pilgrims continued to visit Canterbury throughout the 14th century. Their numbers began to decline in the 15th and 16th centuries. During the dissolution of the monasteries by King Henry VIII St Augustine's Abbey was handed over to the King, He ordered the demolition of the church and had the Abbot's lodgings turned into a royal palace. During this period the shrine of Thomas Becket was destroyed and what happened to his remains is still unknown.

During the 16th and 17th centuries, religious unrest was part of everyday life in Canterbury. During the reign of Queen Mary, 41 Protestants were burnt at the stake in a field near the castle. In the 17th century religious extremists smashed windows and sculptures in the cathedral.

Many Huguenots fleeing religious persecution in France and the Low Countries settled in Canterbury. Many of these were expert weavers of fine silk and muslin and Canterbury benefited from their skills. The Weaver's House in St Peter's Street is a reminder of these

craftsmen. It was also in an inn in Canterbury that Robert Cushman, one of the Pilgrim fathers, negotiated the hire of the Mayflower which set sail for America in 1621,

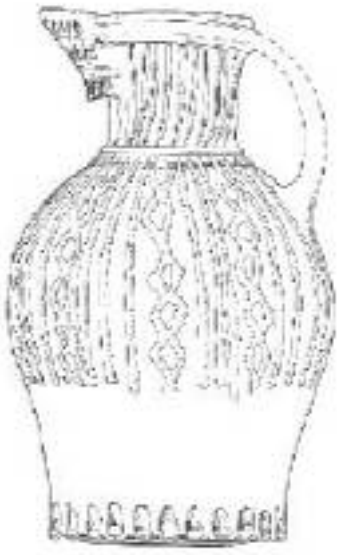
By the 18th century Canterbury was an established market town with assembly rooms, a theatre and fashionable gardens. In 1787 a commission was established to modernise the town, streets were paved, 150 iron lamp standards erected and night watchmen appointed. As a result of this modernisation many of the old medieval frontages were destroyed or refaced and all but one of the city gates was demolished. The Westgate, which remains today, probably survived because at the time it housed the town gaol.

In 1830 a group of local businessmen pioneered a railway linking Canterbury and Whitstable. This was only the second railway line in England, but its performance was disappointing, as the engine was too weak for the steep gradients. The line was a financial failure and Canterbury was eventually connected to the main line railway in 1846.

The 2nd World War brought more major changes to Canterbury, with one third of the city being destroyed during 35 bombing raids. The cathedral fortunately was not destroyed.

Rebuilding in the 1950's and 1960's transformed the town into the major tourist and shopping centre it is today.

The start of the 21st century has seen Canterbury again undergo major change with redevelopment of parts of the town.



Canterbury Archaeological Trust

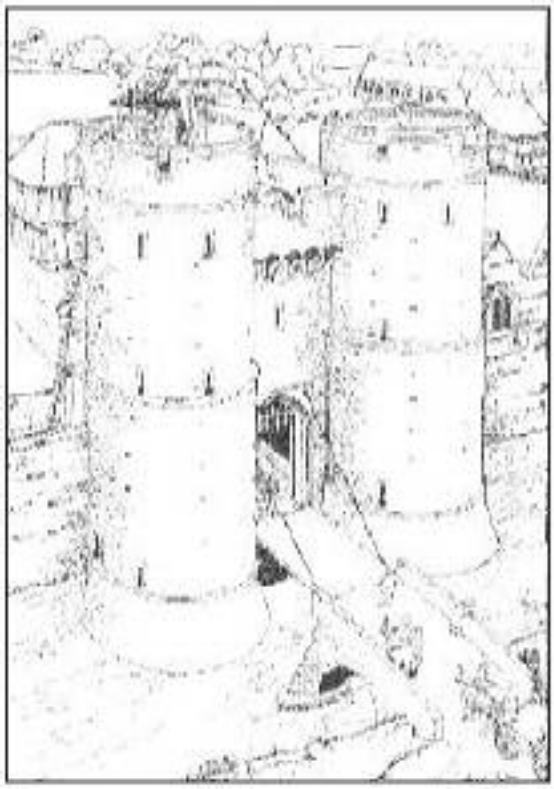
THE WESTGATE

Pilgrims coming to Canterbury from London, such as the pilgrims featured in the Canterbury Tales, would have entered the town via the Westgate. This was one of the six entrances to Canterbury, which existed in the medieval period. At night the gates were closed and any pilgrims arriving after dark would have had to stay the night in one of the many hostels outside the gate in the St Dunstan's area.

The present Westgate dates from around 1381 and is the only surviving medieval gate. The other five gates were demolished during the improvements to Canterbury in the late 18th century. The Westgate may have survived because it was home to the town gaol.

The Westgate was probably built by Henry Yevele. He was also commissioned by Archbishop Simon Sudbury to carry out a great deal of work in the Cathedral. The Westgate was built on the site of an earlier Roman gate and may have incorporated a chapel from the Anglo-Saxon period. The new gate did not have a chapel and a new church was built to one side of the gate inside the city walls. This church survives and today is used as the Guildhall.

The Westgate was built to provide defence and security for Canterbury. This is obvious from the size and solidity of its structure. The gatehouse was built from Kentish ragstone. It was one of the earliest defences to be purpose built for cannon fire, with gunloops rather than arrow slits.



Canterbury Archaeological Trust

The gate was locked at nightfall. The Falstaff Hotel in the St Dunstan's area existed in 1403 and was called The White Hart. It would have accommodated fairly prosperous pilgrims. On the opposite corner are a group of medieval buildings, which in the medieval period would also have been hostels for pilgrims. The road on the left just outside the Westgate was the pound where unclaimed animals were rounded up at nightfall. This road is still called Pound Lane.

THE EASTBRIDGE HOSPITAL

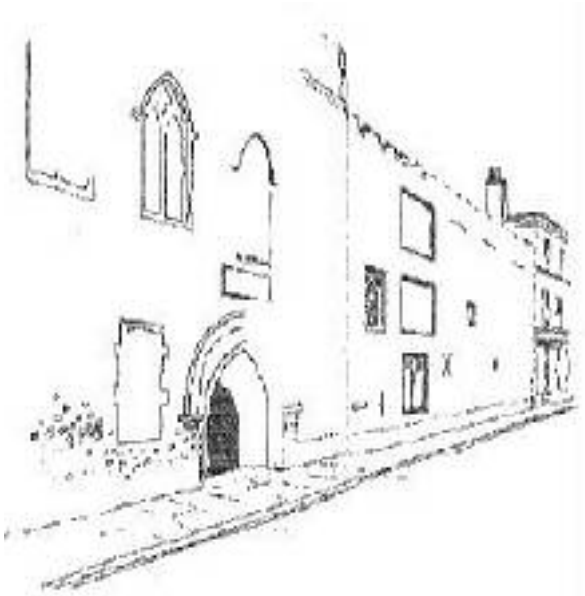
The Eastbridge hospital was founded in 1180 and re-founded in 1342. It was built specifically to house poor pilgrims and there were strict rules that visitors could stay only one night unless they were sick.

Pilgrims slept in the undercroft, on rushes, two to a bed. During the restoration of the building over 18 inches of concealed rushes had to be removed from the floor.

The foundation of the hospital was financed by the income from a gift of land in the Forest of Blean. A woman was put in charge of the hospital and was paid 20 shillings a year. Only women over 40 years of age, a good age in the medieval period could run the Eastbridge hospital.

Originally there were steps up to the entrance, but the level of the road was raised in the 18th century when the bridge was widened. Details of the widening can be seen in the date stone on one of the buildings on the opposite side of the road.

The refectory was originally two bays longer before living accommodation was added during the Tudor period. The refectory contains the remains of a fine medieval wall painting.



The list of the Masters of the Hospital shows an unbroken line. The periods of epidemics during the late 1340's and early 1380's can be seen by the rapid change of masters during these periods.

The Eastbridge Hospital continues to be a thriving Christian community today, providing self-contained living accommodation to the elderly. Regular services for the residents as well as certain special services are held in the spectacular Pilgrim's Chapel. The chapel is usually locked but will be opened on request for school parties.

There is no charge for admission but a donation towards costs is appreciated. For more details please telephone the warden on 01227 471688.

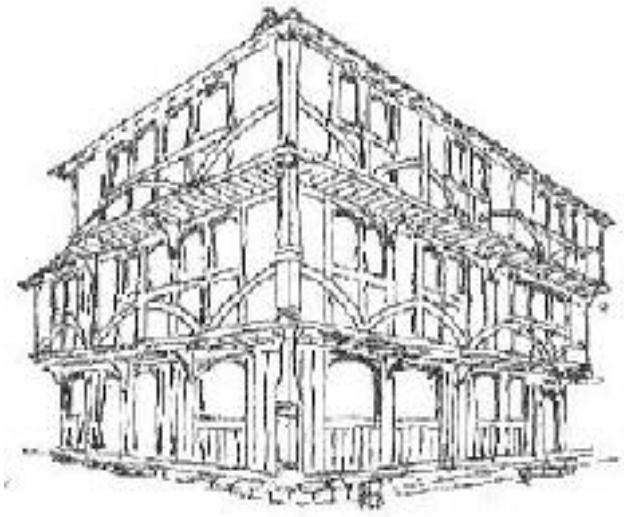
School parties are asked to remember that the Eastbridge Hospital is for residents as well as visitors and to take some time to be quiet and appreciate the special atmosphere of the building.

MERCERY LANE AND THE BUTTERMARKET AREA

Further up the high street from the Eastbridge Hospital in the opposite direction to the Westgate is the junction with Mercery Lane. Mercery Lane is one of the most famous streets in Canterbury. This street retains its medieval character and there are some interesting medieval fragments to look out for in this area.

Mercery Lane takes its name from Solomon the Mercer (a merchant in silks and woollen cloths) who had a shop on the corner. Most of the left hand side of the street was taken up with the Chequer of Hope Inn. The inn was built in the 1390's by Prior Chillenden. This is the inn where Chaucer's pilgrims spend the night on their arrival in Canterbury. In the Canterbury Tales exhibition you can see an interpretation of what the inside of the inn might have looked like.

On the corner can be seen the original stone arches of the Chequer of Hope. You can also a small piece of medieval carving at ground level, some medieval window spaces with modern inserts on the second floor and the large corner supports of the building.



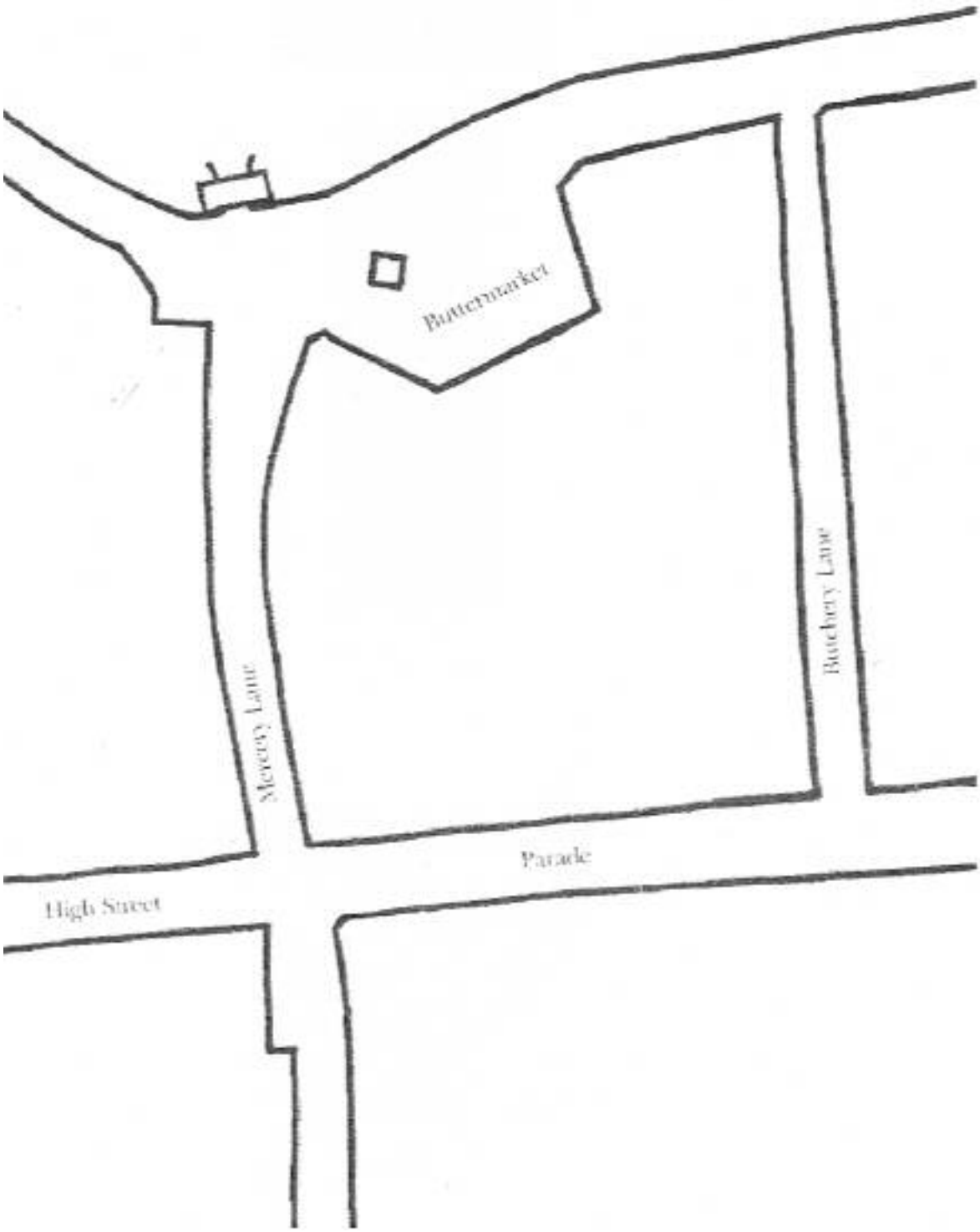
Cellars under the inn were on two levels and one of the cellar areas is now occupied by the self-service restaurant of Debenhams.

Walking down Mercery Lane to the Buttermarket it should be remembered that Chaucer's pilgrims would not have seen the magnificent Christ Church Gate of the Cathedral, which was not added until the start of the 16th century.

This area would have been crowded with souvenirs sellers and hostels for pilgrims. The building to the right of Christ Church gate was a medieval hostel called The Sun. The whole block opposite was also a hostel called The Bull. The jettied floors and supporting timbers of The Bull can still be seen. Original medieval windows can still be seen on three sides of the block.

Some of the buildings have been carefully restored to look, as they would have done in the medieval period. Parts of the original wooden medieval timbers can be seen at the extreme edges of buildings in Burgate and Butchery Lane. A small courtyard off Butchery Lane gives a glimpse of the medieval buildings with their steep tiled roofs and their later chimney additions.

MAP OF BUTTERMARKET AREA



ACTIVITIES AROUND CANTERBURY
TEACHER'S NOTES

A visit to Canterbury can provide an opportunity to use the built environment to observe and record information from sources not available in the classroom. It can provide good background information on the medieval period in particular buildings and building materials.

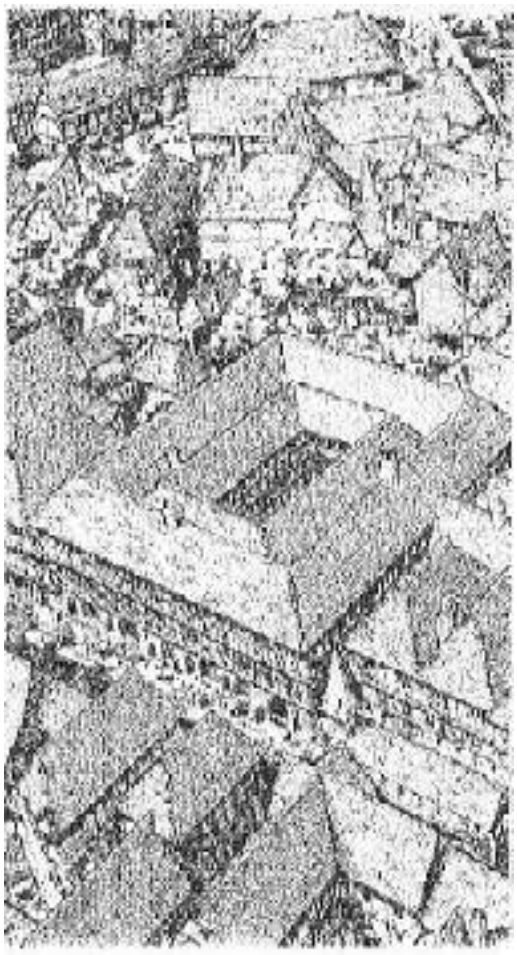
Work around Canterbury can link to a variety of curriculum areas including geography, history, english, art and design.

In looking at buildings pupils should be encouraged to look at specific features of the building and record their findings either in writing or by sketching or by photography. They should be encouraged to look past the modern façade of some buildings to look for evidence of alteration and changes of use.

The comparison between the original materials used and any other materials used in the buildings since the medieval period can be looked at. Pupils could consider why were some materials used in the past and not today and vica versa.

There is plenty of opportunity for this sort of detailed work at various sites in Canterbury. As well as the Westgate, Eastbridge Hospital, Mercery Lane and Buttermarket evidence of medieval buildings exist at the Poor Priest's Hospital in Stour Street or the old buildings of the Black Friars.

Using the map of the Buttermarket area pupils could plot the medieval buildings and later using on site sketches and information produce a three dimensional depiction of the area.

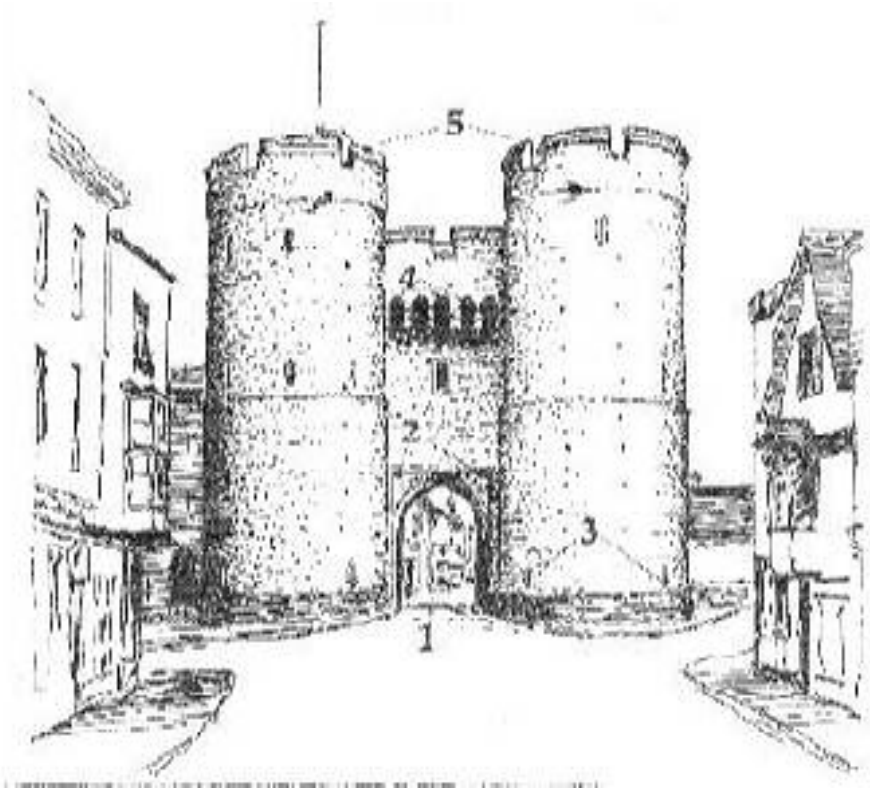


Canterbury Archaeological Trust

The cathedral itself could be used as a basis for studying the changes to building over the years. How can pupils tell that parts of the building are not original, why were they changed etc. are the kind of questions, which can be considered. The Cathedral with its various architectural features also provides a good source for on site sketching which could be developed into art and craft activities back in the classroom.

THE WESTGATE

As a pilgrim from London you would have entered Canterbury through the Westgate. This is the only one of the original six medieval gates, which still remains.



Write the numbers from the picture next to the name of the part of the Westgate.

_____ BATTLEMENTS

_____ ENTRANCE

_____ GUNLOOPS

_____ HOLES FOR DRAWBRIDGE CHAIN

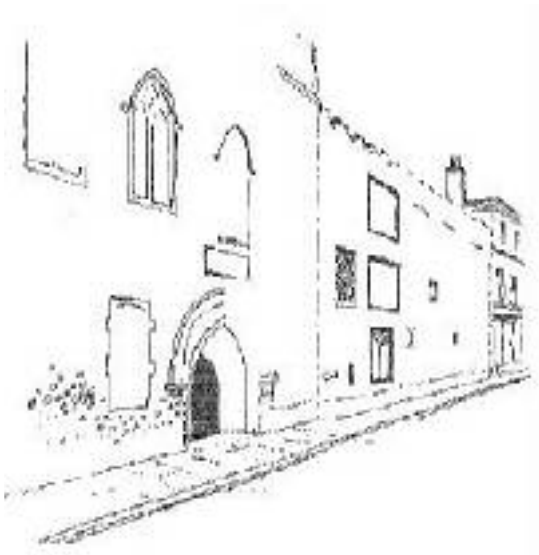
_____ MACHICOLATIONS

Look closely at the outside of the Westgate. Label the drawing with these different materials that were used in its construction.

BRICK CONCRETE FLINT

GLASS IRON STONE

THE EASTBRIDGE HOSPITAL – OUTSIDE



Look closely at the outside of the Eastbridge Hospital. Label the drawing with these different materials that were used in its construction.

BRICK CONCRETE FLINT GLASS

SLATE STONE TILE WOOD

The Eastbridge Hospital was not a place for sick pilgrims. What do you think it may have been used for? (There is a clue in the name)

It is not usual to go down steps to the entrance of a building. Why is the entrance to the Eastbridge Hospital down several steps?

THE EASTBRIDGE HOSPITAL – INSIDE 1

Inside the Eastbridge Hospital you go through an entrance hall.
Notice the small chapel to your left
Go down the steps to the undercroft.

What do you think this part of the building was used for? It may have had more than one use.

Sketch the pillars and the shape of the vaulting on the ceiling.

How old do you think the building is?

What is the floor covering?

THE EASTBRIDGE HOSPITAL – INSIDE 2

Go upstairs to the refectory.

What was this room used for?

Sketch the shape of the windows.

Look at the medieval wall painting, which was covered for many years.
Try to imagine it complete and brightly coloured. List some of the colours you think might have been used in the original painting.

At the end of the refectory there is a door leading to a private section of the building.
What is it used for now?

Up the small flight of stairs is another, larger chapel. If you are able to enter the chapel you will see a copy of the medieval wall painting and a medieval frame roof.

MERCERY LANE

Whilst walking down Mercery Lane look out for these medieval features.
Write next to the picture the name of the building where you saw the feature.

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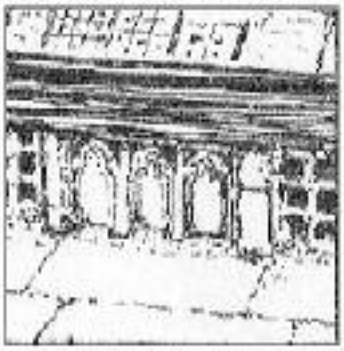

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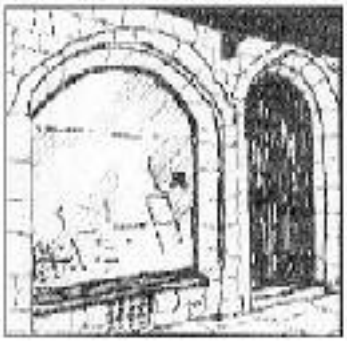

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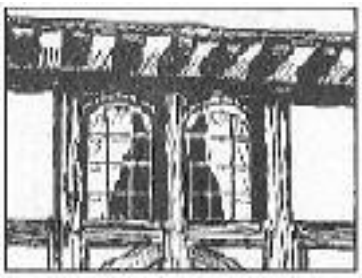
THE BUTTERMARKET AREA

If you look up and across the Buttermarket you should see these medieval windows.
Write next to the picture the name of the building where you saw the window.



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Look for some other original windows.
Draw one of them.

FURTHER RESOURCES

This is a suggestion of resource material relating to Canterbury which teachers and pupil may find of use.

BOOKS

- *A Journey to Medieval Canterbury*

By Andy Harmsworth and Canterbury Archaeological Trust, CAT
Published October 2001 by Canterbury Archaeological Trust £4.95 plus P&P, Tel: 01227 462062

- *Canterbury City Centre, Street Map and Guide*

By Helen Folkes, Mushroom Publishing
www.mushroompublishing.com

- *Canterbury Pilgrims Guide*

By Peter Brett, Canterbury Press
www.canterburypress.co.uk

- *Canterbury Pocket Images*

By Paul Crampton, Nonsuch Publishing
www.tempos_publishing.com

WEBSITES

The Canterbury Tales Visitor Attraction is not responsible for the contents of third party sites.

- www.canterbury.co.uk
- www.canterburybuildings.com
- www.canterburyguide.co.uk
- www.canterbury-cathedral.org
- www.canterburytrust.co.uk