When? in April
Who? people; palmers
Where?
What?
Why?
How?

LITERARY ANALYSIS
As you read the Prologue, look for these forms of characterization—techniques of revealing character:
• Direct characterization presents direct statements about character.
• Indirect characterization uses actions, thoughts, and dialogue to reveal a character’s personality.

Each character in *The Canterbury Tales* represents a different segment of society in Chaucer’s time. By noting the virtues and faults of each, Chaucer provides social commentary, writing that offers insight into society, its values, and its customs.

READING STRATEGY
Chaucer’s Prologue begins with an eighteen-line sentence. To analyze difficult sentences like this one, ask the questions *when, who, where, what,* and how to identify the essential information the sentence conveys. Complete the chart below to finish analyzing Chaucer’s first sentence.
from The Canterbury Tales: 
The Prologue

Geoffrey Chaucer
Translated by Nevill Coghill

Summary The author joins a group of pilgrims traveling toward the shrine at Canterbury. He describes in detail the people making the trip with him. The characters represent a cross-section of society. Among them are a knight and his son, who is a squire or knight’s helper; a yeoman, who is a servant to the squire; a nun, accompanied by another nun and three priests; a well-dressed monk; a jolly friar, a member of a religious order; a merchant; a clergyman who is an impoverished student; and a number of others. They all agree to tell stories on the trip.

Note-taking Guide

Use this chart to list details about the characters.

<table>
<thead>
<tr>
<th>Characters</th>
<th>Traits and Appearance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Knight</td>
<td></td>
</tr>
<tr>
<td><strong>2. Squire</strong></td>
<td></td>
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<tr>
<td>3. Yeoman</td>
<td></td>
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<tr>
<td>4. Nun</td>
<td></td>
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<td>5. Monk</td>
<td></td>
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<td>6. Friar</td>
<td></td>
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<tr>
<td>7. Merchant</td>
<td></td>
</tr>
<tr>
<td>8. Oxford Cleric</td>
<td></td>
</tr>
</tbody>
</table>
from The Canterbury Tales: The Prologue

Geoffrey Chaucer
Translated by Nevill Coghill

Chaucer wrote in what we now call Middle English. Lines 1-18 of the Prologue appear here in Middle English. They are followed by a modern translation of these lines, together with a translation of a part of the Prologue.

Whan that Aprill with his shoures soote
The droghte of March hath perced to the roote
And bathed every veyne in swich licour
Of which vertu engendred is the flour;

Whan Zephirus eek with his sweetê breeth
Inspired hath in every holt and heeth
The tendre croppes, and the yonge sonne
Hath in the Ram his halve cours yronne,
And smale foweles maken melodye

That slepen al the nyght with open ye
(So priketh hem nature in hir corages)
Thanne longen folk to goon on pilgrimages,
And palmeres for to seken straunge strondes,
To ferne halwes kowthe in sondry londes;

And specially from every shires ende
Of Engelond to Caunterbury they wende,
The hooly blisful martir for to seke
That hem hath holpen whan that they were seeke.

When in April the sweet showers fall
And pierce the drought of March to the root, and all
The veins are bathed in liquor of such power
As brings about the engendering of the flower,

When also Zephyrust with his sweet breath
Exhales an air in every grove and heath
Upon tender shoots, and the young sun
His half-course in the sign of the Ram has run,
And the small fowl are making melody

That sleep away the night with open eye
(So nature pricks them and their heart engages)
Then people long to go on pilgrimages
And palmeres long to seek the stranger strands
Of far-off saints, hallowed in sundry lands,

And specially, from every shire’s end
In England, down to Canterbury they wend

1. Zephyrus (ZEF uh ruhs) the west wind.
2. Ram Aries, the first sign of the zodiac. The pilgrimage began on April 11, 1387.
3. palmer pilgrims who wore two crossed palm leaves to show that they had visited the Holy Land.
4. strands shores.

Chaucer’s pilgrims will tell one another stories as they journey to Canterbury. Recall times when you have traveled on a fairly long trip with family or friends. Write down three ways in which you passed the time.

1. 
2. 
3. 

Review lines 1-18 that are written in Middle English. Circle five words that you think you recognize.

1. 
2. 
3. 
4. 
5. 

Review lines 1-18 in the modern translation. Compare the translation with the Middle English, and write down the five words that correspond to the ones you circled. Check the words you guessed correctly.

1. 
2. 
3. 
4. 
5.
Analyze the difficult sentence that has been underlined by asking yourself who is talking, where he is, what he is getting ready to do, and whom he sees.

Who?

Where?

What?

Whom?

Authors use direct characterization when they make direct statements about characters. In the bracketed description of the Knight, circle two examples of direct characterization.

What group of people does the speaker meet at The Tabard?

To seek the holy blissful martyr, quick
To give his help to them when they were sick.

It happened in that season that one day
In Southwark, at The Tabard, as I lay
Ready to go on pilgrimage and start
For Canterbury, most devout at heart.

At night there came into that hostelry
Some nine and twenty in a company
Of sundry folk happening then to fall
In fellowship, and they were pilgrims all
That towards Canterbury meant to ride.

The rooms and stables of the inn were wide;
They made us easy, all was of the best.

And shortly, when the sun had gone to rest,
By speaking to them all upon the trip
I soon was one of them in fellowship
And promised to rise early and take the way
To Canterbury, as you heard me say.

But nonetheless, while I have time and space,
Before my story takes a further pace,
It seems a reasonable thing to say
What their condition was, the full array
Of each of them, as it appeared to me
According to profession and degree,
And what apparel they were riding in:
And at a Knight I therefore will begin.

There was a Knight, a most distinguished man,
Who from the day on which he first began
To ride abroad had followed chivalry,
Truth, honor, generousness and courtesy.

He had done nobly in his sovereign's war
And ridden into battle, no man more,
As well in Christian as heathen places,
And ever honored for his noble graces.

When we took Alexandria, he was there.
He often sat at table in the chair
Of honor, above all nations, when in Prussia.
In Lithuania he had ridden, and Russia,
No Christian man so often, of his rank.

When, in Granada, Algeciras sank
Under assault, he had been there, and in
North Africa, raiding Benamarin;
In Anatolia he had been as well
And fought when Ayas and Attalia fell,
For all along the Mediterranean coast

5. martyr St. Thomas a Becket, the Archbishop of Canterbury, who was murdered in Canterbury Cathedral in 1170.

6. Southwark (SUHT uhrk) suburb of London at the time.

7. The Tabard (TA buhrd) an inn.

8. Alexandria site of one of the campaigns fought by Christians against groups who posed a threat to Europe during the fourteenth century. The place names that follow refer to other battle sites in these campaigns, or crusades.
He had embarked with many a noble host. In fifteen mortal battles he had been And jousted for our faith at Tramissene Thrice in the lists, and always killed his man. This same distinguished knight had led the vans Once with the Bey of Balat, doing work For him against another heathen Turk; He was of sovereign value in all eyes. And though so much distinguished, he was wise And in his bearing modest as a maid. He never yet a boorish thing had said In all his life to any, come what might; He was a true, a perfect gentle-knight. Speaking of his equipment, he possessed Fine horses, but he was not gaily dressed. He wore a fustian tunic stained and dark With smudges where his armor had left mark; Just home from service, he had joined our ranks To do his pilgrimage and render thanks.

He had his son with him, a fine young Squire, A lover and cadet, a lad of fire With locks as curly as if they had been pressed. He was some twenty years of age, I guessed. In stature he was of a moderate length, With wonderful agility and strength. He'd seen some service with the cavalry In Flanders and Artois and Picardy And had done valiantly in little space Of time, in hope to win his lady's grace. He was embroidered like a meadow bright And full of freshest flowers, red and white. Singing he was, or fluting all the day; He was as fresh as is the month of May. Short was his gown, the sleeves were long and wide; He knew the way to sit a horse and ride. He could make songs and poems and recite, Knew how to joust and dance, to draw and write. He loved so hotly that till dawn grew pale He slept as little as a nightingale. Courteous he was, lowly and serviceable, And carved to serve his father at the table.

There was a Yeomart with him at his side, No other servant; so he chose to ride.

Authors use **direct characterization** when they tell you directly about a character's personality. They use **indirect characterization** when they reveal a character's personality through his or her words, thoughts, actions, or appearance. In the underlined passage, circle one example of direct characterization and one of indirect characterization. Then, explain what you learn about the Knight's personality through indirect characterization.

---

9. **van** the part of the army that goes before the rest (short for vanguard).
10. **Bey of Balat** pagan leader.
11. **fustian** (FUNS chunk) a coarse cloth of cotton and linen.
12. **Flanders ... Picardy** regions in Belgium and France.
13. **Yeoman** (YOH mun) n. attendant.
Analyze the underlined passage by noting the three chief accomplishments of the Nun that it mentions.

Who are the first four characters that the speaker describes?

1. 
2. 
3. 
4. 

Reading Check

Who are the first four characters that the speaker describes?

1. 
2. 
3. 
4. 

This Yeoman wore a coat and hood of green, And peacock-feathered arrows, bright and keen And neatly sheathed, hung at his belt the while —For he could dress his gear in yeoman style, His arrows never drooped their feathers low— And in his hand he bore a mighty bow. His head was like a nut, his face was brown. He knew the whole of woodcraft up and down. A saucy brace' was on his arm to ward It from the bow-string, and a shield and sword Hung at one side, and at the other slipped A jaunty dirk, spear-sharp and well-equipped. A medal of St. Christopher he wore Of shining silver on his breast, and bore A hunting-horn, well slung and burnished clean, That dangled from a baldric of bright green. He was a proper forester I guess.

There also was a Nun, a Prioress. Her way of smiling very simple and coy. Her greatest oath was only "By St. Loy!" And she was known as Madam Eglantyne. And well she sang a service, with a fine Intoning through her nose, as was most seemly. And she spoke daintily in French, extremely. After the school of Stratford-atte-Bowe. French in the Paris style she did not know. At meat her manners were well taught withal No morsel from her lips did she let fall, Nor dipped her fingers in the sauce too deep; But she could carry a morsel up and keep The smallest drop from falling on her breast. For courtliness she had a special zest, And she would wipe her upper lip so clean That not a trace of grease was to be seen Upon the cup when she had drunk; to eat, She reached a hand sedately for the meat. She certainly was very entertaining, Pleasant and friendly in her ways, and straining To counterfeit a courtly kind of grace, A stately bearing fitting to her place.

14. brace bracelet.
15. dirk n. dagger.
16. St. Christopher patron saint of forests and travelers.
17. baldric n. belt worn over one shoulder and across the chest to support a sword.
18. Prioress /7. in an abbey, the nun ranking just below the abbess.
19. St. Loy St. Eligius, patron saint of goldsmiths and courtiers.
20. service daily prayer.
And to seem dignified in all her dealings,
As for her sympathies and tender feelings,
She was so charitably solicitous
She used to weep if she but saw a mouse
Caught in a trap, if it were dead or bleeding.
And she had little dogs she would be feeding
With roasted flesh, or milk, or fine white bread.
And bitterly she wept if one were dead
Or someone took a stick and made it smart;
She was all sentiment and tender heart.
Her veil was gathered in a seemly way,
Her nose was elegant, her eyes glass-gray;
Her mouth was very small, but soft and red,
Her forehead, certainly, was fair of spread,
Almost a span\(^2\) across the brows, I own;
She was indeed by no means undergrown.
Her cloak, I noticed, had a graceful charm.
She wore a coral trinket on her arm,
A set of beads, the gaudies\(^2\) tricked in green,
Whence hung a golden brooch of brightest sheen
On which there first was graven a crowned A,
And lower, \textit{Amor vincit omnia}.\(^2\)

Another Nun, the chaplain at her cell,
Was riding with her, and \textit{three Priests} as well.

A Monk there was, one of the finest sort
Who rode the country; hunting was his sport.
A manly man, to be an Abbot able;
Many a dainty horse he had in stable.
His bridle, when he rode, a man might hear
Jingling in a whistling wind as clear,
Aye, and as loud as does the chapel bell
Where my lord Monk was Prior of the cell.
The Rule of good St. Benet or St. Maur\(^2\)
As old and strict he tended to ignore;
He let go by the things of yesterday
And took the modern world’s more spacious way.
He did not rate that text at a plucked hen
Which says that hunters are not holy men
And that a monk uncloistered is a mere
Fish out of water, flapping on the pier,

\textbf{Vocabulary Development: solicitous (suh LIS uh tuhs) \textit{adj} showing care or concern}

\(^{22}\) span nine inches.
\(^{23}\) gaudies large green beads that marked certain prayers on a set of prayer beads.
\(^{24}\) \textit{Amor vincit omnia} (ah MOR WINK it OHM nee ah) “Love conquers all” (Latin).
\(^{25}\) St. Benet or St. Maur St. Benedict, author of monastic rules, and St. Maurice, one of his followers. Benet and Maur are French versions of Benedict and Maurice.
In the bracketed passage, Chaucer indirectly characterizes the Monk by describing his clothing. What do the Monk's clothes reveal about him?

That is to say a monk out of his cloister. That was a text he held not worth an oyster; And I agreed and said his views were sound; Was he to study till his head went round Poring over books in cloisters? Must he toil As Austin\(^\text{26}\) bade and till the very soil? Was he to leave the world upon the shelf? Let Austin have his labor to himself.

This Monk was therefore a good man to horse; Greyhounds he had, as swift as birds, to course. Hunting a hare or riding at a fence Was all his fun, he spared for no expense. I saw his sleeves were garnished at the hand With fine gray fur, the finest in the land, And on his hood, to fasten it at his chin He had a wrought-gold cunningly fashioned pin; Into a lover's knot it seemed to pass. His head was bald and shone like looking-glass; So did his face, as if it had been greased. He was a fat and personable priest; His prominent eyeballs never seemed to settle. They glittered like the flames beneath a kettle; Supple his boots, his horse in fine condition. He was a prelate fit for exhibition, He was not pale like a tormented soul. He liked a fat swan best, and roasted whole. His palfrey\(^\text{27}\) was as brown as is a berry.

There was a Friar, a wanton\(^\text{28}\) one and merry A Limiter,\(^\text{29}\) a very festive fellow. In all Four Orders\(^\text{30}\) there was none so mellow So glib with gallant phrase and well-turned speech. He'd fixed up many a marriage, giving each Of his young women what he could afford her. He was a noble pillar to his Order. Highly beloved and intimate was he With County folk\(^\text{31}\) within his boundary, And city dames of honor and possessions; For he was qualified to hear confessions, Or so he said, with more than priestly scope;

Vocabulary Development: garnished (GAR nihsht) ad/ decorated; trimmed

26. Austin English version of St. Augustine, who criticized lazy monks.
27. palfrey /s saddle horse.
28. wanton ad/. jolly.
29. Limiter friar who is given begging rights for a certain limited area.
30. Four Orders There were four orders of friars who supported themselves by begging: Dominicans, Franciscans, Carmelites, and Augustinians.
31. County folk The phrase refers to rich landowners.
He had a special license from the Pope.
Sweetly he heard his penitents at shrift. With pleasant absolution, for a gift.
He was an easy man in penance-giving
Where he could hope to make a decent living;
It's a sure sign whenever gifts are given
To a poor Order that a man's well shriven,
And should he give enough he knew in verity
The penitent repented in sincerity.
For many a fellow is so hard of heart
He cannot weep, for all his inward smart.
Therefore instead of weeping and of prayer
One should give silver for a poor Friar's care.
He kept his tippet stuffed with pins for curls,
And pocket-knives, to give to pretty girls.
And certainly his voice was gay and sturdy,
For he sang well and played the hurdy-gurdy.
At sing-songs he was champion of the hour.
His neck was whiter than a lily-flower
But strong enough to butt a bruiser down.
He knew the taverns well in every town
And every innkeeper and barmaid too
Better than lepers, beggars and that crew,
For in so eminent a man as he
It was not fitting with the dignity
Of his position, dealing with a scum
Of wretched lepers; nothing good can come
Of dealings with the slum-and-gutter dwellers.
But only with the rich and victual-sellers.
But anywhere a profit might accrue
Courteous he was and lowly of service too.
Natural gifts like his were hard to match.
He was the finest beggar of his batch,
And, for his begging-district, payed a rent;
His brethren did no poaching where he went.
For though a widow mightn't have a shoe,
So pleasant was his holy how-d'ye-do
He got his farthing from her just the same
Before he left, and so his income came
To more than he laid out. And how he romped,

Vocabulary Development: absolution (alp suh LO shuhn) n. act of freeing someone of a sin or of a criminal charge

32. shrift a confession.
33. well shriven adj absolved of his sins.
34. tippet n. hood.
35. hurdy-gurdy stringed instrument played by cranking a wheel.
Consider all of the characters who are associated with religious institutions. Analyze Chaucer’s social commentary by indicating what the words and actions of these characters suggest about the practice of religion in medieval England.

Circle two facts in the bracketed passage that seem to contradict each other. Explain how Chaucer uses this contradiction to characterize the Merchant as a boaster who is not entirely truthful.

How are the Friar, the Merchant, and the Oxford Cleric dressed?

Just like a puppy! He was ever prompt
To arbitrate disputes on settling days
(For a small fee) in many helpful ways,
Not then appearing as your cloistered scholar
With threadbare habit hardly worth a dollar,
But much more like a Doctor or a Pope.

Of double-worsted was the semi-cope
Upon his shoulders, and the swelling fold
About him, like a bell about its mold
When it is casting, rounded out his dress.
He lisped a little out of wantonness
To make his English sweet upon his tongue.
When he had played his harp, or having sung,
His eyes would twinkle in his head as bright
As any star upon a frosty night.
This worthy’s name was Hubert, it appeared.

There was a Merchant with a forking beard
And motley dress, high on his horse he sat,
Upon his head a Flemish beaver hat
And on his feet daintily buckled boots.
He told of his opinions and pursuits
In solemn tones, and how he never lost.
The sea should be kept free at any cost
(He thought) upon the Harwich-Holland range,
He was expert at currency exchange.

This estimable Merchant so had set
His wits to work, none knew he was in debt,
He was so stately in negotiation,
Loan, bargain and commercial obligation.
He was an excellent fellow all the same;
To tell the truth I do not know his name.

An Oxford Cleric, still a student though,
One who had taken logic long ago,
Was there; his horse was thinner than a rake,
And he was not too fat, I undertake,
But had a hollow look, a sober stare;
The thread upon his overcoat was bare.
He had found no preferment in the church
And he was too unworldly to make search
For secular employment. By his bed
He preferred having twenty books in red
And black, of Aristotle’s philosophy,
To having fine clothes, fiddle or psaltery.

Though a philosopher, as I have told,

36. semi-cope cape.
37. Flemish from Flanders.
38. Harwich-Holland range the North Sea between England and Holland.
39. Aristotle’s (AR is TAHT uhlz) referring to the Greek philosopher (384-322 B.C.).
40. psaltery (SOHL tuhr ee) ancient stringed instrument.
He had not found the stone for making gold. Whatever money from his friends he took.He spent on learning or another book.And prayed for them most earnestly, returning.Thanks to them thus for paying for his learning.His only care was study, and indeed
He never spoke a word more than was need,Formal at that, respectful in the extreme,Short, to the point, and lofty in his theme.
The thought of moral virtue filled his speech And he would gladly learn, and gladly teach.

Now I have told you shortly, in a clause,The rank, the array, the number and the cause Of our assembly in this company
In Southwark, at that high-class hostelry Known as The Tabard, close beside The Bell.
And now the time has come for me to tell How we behaved that evening: I’ll begin After we had alighted at the inn,
Then I’ll report our journey, stage by stage, All the remainder of our pilgrimage.
But first I beg of you, in courtesy, Not to condemn me as unmannerly If I speak plainly and with no concealings And give account of all their words and dealings, Using their very phrases as they fell.
For certainly, as you all know so well, He who repeats a tale after a man
Is bound to say, as nearly as he can, Each single word if he remembers it, However rudely spoken or unfit, Or else the tale he tells will be untrue.
The things invented and the phrases new, He may not flinch although it were his brother, If he says one word he must say the other.
And Christ Himself spoke broad in Holy Writ, And as you know there’s nothing there unfit, And Plato says, for those with power to read, "The word should be as cousin to the deed."

1. What do lines 743-749 indicate that the speaker (the one who refers to himself as "I") is planning to do in this poem?

2. According to lines 750-756, what problems may result from the speaker's plan?

3. In lines 759-762, what reason does the speaker give for going ahead with his plan despite the problems it causes?
Further I beg you to forgive me
If I neglect the order and degree
And what is due to rank in what I’ve planned.
I’m short of wit as you will understand.

Our Host gave us great welcome; everyone
Was given a place and supper was begun.
He served the finest victuals you could think,
The wine was strong and we were glad to drink.
A very striking man our Host withal,
And fit to be a marshal in a hall.
His eyes were bright, his girth a little wide;
There is no finer burgess in Cheapside. 44

Bold in his speech, yet wise and full of tact,
There was no manly attribute he lacked,
What’s more he was a merry-hearted man.

After our meal he jokingly began
To talk of sport, and, among other things
After we’d settled up our reckonings,

He said as follows: “Truly, gentlemen,
You’re very welcome and I can’t think when
—Upon my word I’m telling you no lie—
I’ve seen a gathering here that looked so spry,
No, not this year, as in this tavern now.
I’d think you up some fun if I knew how.
And, as it happens, a thought has just occurred
And it will cost you nothing, on my word.
You’re off to Canterbury—well, God speed!
Blessed St. Thomas answer to your need!
And I don’t doubt, before the journey’s done
You mean to while the time in tales and fun.
Indeed, there’s little pleasure for your bones
Riding along and all as dumb as stones.
So let me then propose for your enjoyment,
Just as I said, a suitable employment.
And if my notion suits and you agree
And promise to submit yourselves to me
Playing your parts exactly as I say
Tomorrow as you ride along the way,
Then by my father’s soul (and he is dead)
If you don’t like it you can have my head!
Hold up your hands, and not another word.”

Well, our consent of course was not deferred,
It seemed not worth a serious debate;
We all agreed to it at any rate
And bade him issue what commands he would.
"My lords,” he said, "now listen for your good,
And please don’t treat my notion with disdain. This is the point. I’ll make it short and plain. Each one of you shall help to make things slip By telling two stories on the outward trip To Canterbury that’s what I intend. And, on the homeward way to journey’s end Another two, tales from the days of old: And then the man whose story is best told. That is to say who gives the fullest measure Of good morality and general pleasure. He shall be given a supper, paid by all. Here in this tavern, in this very hall. When we come back again from Canterbury And in the hope to keep you bright and merry I’ll go along with you myself and ride All at my own expense and serve as guide. I’ll be the judge, and those who won’t obey Shall pay for what we spend upon the way. Now if you all agree to what you’ve heard Tell me at once without another word, And I will make arrangements early for it."

Of course we all agreed, in fact we swore it Delightedly, and made entreaty too That he should act as he proposed to do, Become our Governor in short, and be Judge of our tales and general referee, And set the supper at a certain price. We promised to be ruled by his advice Come high, come low; unanimously thus We set him up in judgment over us. More wine was fetched, the business being done; We drank it off and up went everyone To bed without a moment of delay.

Early next morning at the spring of day Up rose our Host and roused us like a cock, Gathering us together in a flock, And off we rode at slightly faster pace Than walking to St. Thomas' watering-place; 45 And there our Host drew up, began to ease His horse, and said, "Now, listen if you please, My lords! Remember what you promised me. If evensong and matins will agree 46 Let’s see who shall be first to tell a tale. And as I hope to drink good wine and ale I’ll be your judge. The rebel who disobeys,
However much the journey costs, he pays.

Now draw for cut and then we can depart;
The man who draws the shortest cut shall start."

47. draw for cut draw lots, as when pulling straws from a bunch; the person who pulls the short straw is "it."

Reader’s Response: Do you think it would have been fun to go on this pilgrimage to Canterbury? Why or why not?

Thinking About the Skill: Would analyzing direct and indirect characterization help you better understand short stories and novels? Explain.
from The Canterbury Tales: The Prologue

1. **Apply:** What modern character types match the characters in the Prologue?

   ____________________________________________________________

   ____________________________________________________________

2. **Literary Analysis:** Choose one of the characters. Explain what the appearance or actions of the character tell the reader.

   ____________________________________________________________

   ____________________________________________________________

3. **Literary Analysis:** Use the chart to reflect on the social commentary in the Prologue. What social comment does Chaucer make in his sketch of the Pardoner? What does the sketch of the Knight suggest were some of the excellences promoted by medieval society? Include the details that support the social comment.

<table>
<thead>
<tr>
<th>Character</th>
<th>Detail</th>
<th>Comment About Society</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pardoner</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knight</td>
<td></td>
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</tbody>
</table>

4. **Reading Strategy: Analyze the sentence** in lines 47-50, answering the questions *who, what, how much, and how well.*

   ____________________________________________________________

   ____________________________________________________________

   ____________________________________________________________

   ____________________________________________________________