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***A kynde knowynge of Truthe:*
A Commentary on Concept Words in
William Langland's *Piers Plowman***

by

Tracey Poirier, B.A.

A thesis submitted to
the Faculty of Graduate Studies and Research
in partial fulfillment of
the requirements for the degree of

Master of Arts

Department of English Language and Literature

Carleton University
Ottawa, Ontario
May 17, 1996

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ISBN 0-612-13813-5

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A Commentary on Concept Words in
William Langland's *Piers Plowman*"***

**submitted by Tracey Poirier, B.A.
in partial fulfillment of the requirements for
the degree of Master of Arts**

Thesis Supervisor

Chair, Department of English

**Carleton University
May 17, 1996**

Abstract

This thesis is a study of the words *truthe* and *kynde* as used by William Langland in his poem, *The Vision of Piers Plowman*. I call *truthe* and *kynde* "concept" words, for the multiple meanings they are given by the poet seem to embody the philosophical and religious concepts that lie at the centre of *Piers Plowman*. Langland uses these words to signify what has been interpreted by most critics as God; I argue that Langland's conception is closer to a Nature figure, an intermediary between God and mankind. *Kynde* and *truthe* are at times synonymous; at other times, their definitions diverge. The appendices provide definitions for each occurrence of *kynde* and *truthe* in *Piers Plowman*.

Acknowledgements

This thesis would not have been completed without the encouragement and support of many people. I would like to express my thanks to Professor Douglas Wurtele of the Department of English, whose guidance, enthusiasm, and critical eye were invaluable to me. I would especially like to thank my family for enduring with patience and optimism the many long nights that were devoted to producing this work.

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Introduction

The semantic richness of *The Vision of Piers Plowman* is both one of its finest features and also one of the greatest sources of reader confusion. William Langland's word play creates what seems to be a personal vocabulary, a symbolic shorthand of the philosophical and theological concepts he expresses in the poem. To comprehend Langland's intent, the reader must be alive to every possible permutation of the text, interpreting individual words for their potential multiple meanings and contemplating the effect a single word can have on the translation of several lines, passūs, or, indeed, the work as a whole.

In a discussion of word play in *Piers Plowman*, Bernard Huppé makes the following comments:

The medieval homilist or biblical scholar was concerned with 'sentence,' with penetrating behind the sense to the spiritual meaning. For him, alliteration, consonance, rhyme were not simply adornments; they were principles of unity and order solemnly binding the parts of the textual division with its development. To play with the etymology or the sound of a word until it revealed an image, a symbol, or a moral was to move on the high road to Truth. (163)

While Langland's word play is determined in large part by the demands of alliteration, his poetic vocabulary follows well-defined patterns. The most important thematic words in the poem are conceptual words, words which elaborate on the deeply religious core of meaning of the poem, and seem to embody certain philosophical concepts.

It is my intention to investigate two of the words that are most problematic in *Piers Plowman*. Definitions of these words do not seem to be static, but change with

their context and with the progress of the poem. Sometimes, words will be close to their modern equivalent, while at other times the meaning will be intimately tied to the religious context of the fourteenth century. Langland creates personifications for some of his more important concept words, and the personalities and purposes of these characters will be considered part of the "Langlandese" definition of these words.

When I first approached the problem of conducting a survey of concept words in *Piers Plowman*, I gathered a list of words I thought would prove interesting to study in depth: *mercy*, *conscience*, *coveitise*, *kynde*, and *truthe*. I began my analysis with what promised to be the word requiring the most in-depth investigation: *kynde*. I used as a guide Hugh White's book, *Nature and Salvation in Piers Plowman*. It soon became apparent that this word alone would merit considerable study, but I did not want to simply repeat White's work. But it was when I began investigating the second word, *truthe*, that I was struck by the connections between these two words. There seems to be a symbiotic relationship between the two -- not a combination of meaning, but an elision, so that the multiple meanings they are given by Langland often collide, are shared, or exchanged. There is a dependence of definition between these two words, so that to truly understand one, both must be studied. It became apparent to me that these words can be seen as the touchstones of the poem, the signposts to its ultimate meaning and the ultimate end to the Dreamer's search.

Knowing *truthe* is one thing (and one which, as we will see, is not as simple as recognizing "reality"). To know *truthe kyndely*, or to know *kynde* is different. It is more -- more substantial, more human, more tied to the natural and the earthly. God is

personified in both these concepts. *Kynde* brings God to mankind, bringing God into the realm of Nature, and *Truthe* teaches mankind those aspects of God's perfection which are attainable by mankind. James Simpson describes the connection as being a function of the intellect as it relates to human will, represented in *Piers Plowman* through the character of the Dreamer, Will: "The idea of God develops in the poem from that of 'Truthe', known partially to the intellect, to that of 'kynde', which is known through the experience of the will" (*Reason* 7).

Man is part of the natural world, and closer to Nature (*Kynde*) in physical being and in capabilities than to God, for Nature is only a viceregent of God. In combining the aspects of *Kynde* as Nature and *Kynde* as God, Langland makes it possible for mankind to aspire to be god-like, at least as far as Nature is god-like. But *Truthe*, too, is God. *Truthe* and *Kynde* display a teaching function that God, when called by that name in the poem, does not. *Kynde* and *Truthe* seem to be God's deputies, those aspects of God which, because of their earthly ties, are able to teach mankind the law of love, and to teach the Dreamer, the personified human Will, how to achieve the understanding that is the impetus to his quest: to know *kyndely* the ultimate *truthe*, which is Christ.

My intent in this thesis is to show, by taking *kynde* and *truthe* as examples, that Langland consciously worked with multiple layers of meaning in *Piers Plowman*. I will give examples of definitions of *truthe* and *kynde* as the words would have been understood in Langland's day, and will attempt to place the words within the conceptual framework of the poem and of the literature of the Middle Ages. Each incidence of the word will be individually defined in the appendices, and examples will be discussed in

which the word takes on different meanings. The role the words play in influencing the surrounding text and the work as a whole will be examined.¹

This kind of word use has been referred to as "word play" or "punning" (Davlin, Huppé). Reading *Piers Plowman* is active, like playing a game, Mary Clemente Davlin asserts, for "the possibility or probability of two or more meanings in many words, is part of what makes the text enigmatic and turns the act of reading it into a game" (*Game* 2). Langland's word game takes the form of punning, Davlin suggests. Referring to the definitions favoured by rhetoricians, she explains that there are two types of puns: *significatio* -- a word with more than one meaning, and *traductio* (or *adnominatio*) -- a similar word used twice or more, having two or more meanings; a play on sound (*Game* 12). Using the definition she has described, it would seem apparent that many of the instances in which Langland has used *kynde* and *truthe* would be examples of puns. Being aware of this type of word use is important for understanding the poet's intent, for "in a quasi-sacramental way, playing the 'game' of the poem, especially by entering into its word play, both signifies and effects imaginatively the purpose of reaching a 'kynde knowyng' of truthe" (*Game* 10).

As I hope to prove in the chapters that follow, the concepts surrounding both *truthe* and *kynde* are central to understanding the moral and poetic intent of *Piers Plowman*. The importance of understanding exactly how Langland uses the concept word *truthe* to provide semantic depth, and to allude to more complex ideas beyond the surface simplicity of the poem, is emphasized by Mary Carruthers in *The Search for St. Truth: A Study of Meaning in Piers Plowman*. Carruthers defines the type of poem she believes

Piers Plowman to be: "*Piers Plowman*...is an epistemological poem, a poem about the problem of knowing truly" (10). Referring to St. Augustine, she equates *truhe* with no less than the ultimate purpose of language and of learning:

The purpose of language is to teach or rather to remind the listener of the truth. Words themselves do not teach, as Augustine tells Adeodatus in *De magistro*, but are known to be truthful by being referred to the Truth which dwells within both the speaker and the listener, which is Christ. (Carruthers 16)

It is hoped that this investigation will be of value as a guide to students of the poem, perhaps leading them to read more closely a poem that was for years considered valuable primarily for its vivid portrayal of life in the Middle Ages. I believe that once the reader understands the care with which the language has been chosen not just for its alliterative value but also for its semantic depth, it will be undeniable that *Piers Plowman* is, first and foremost, a work of art created by a master wordsmith.

Chapter One: Truthe

A discussion of Langland's use of *truthe* is more a problem of interpretation than of definition. However, there is a need to define *truthe* as the word was understood at the time Langland was writing. In my analysis I have included, therefore, the word *sothe* (see Appendix One), primarily because *truthe* and *sothe* had similar meanings, and those meanings were undergoing change. I have not included the forms of *lele* that occur in the poem, though it often holds the same meanings as *truthe*, i.e., "leel bileve and love" (true faith and love) (XIV.47); "lele labour" (honest labour) (XIV.310); "leve lelly" (believe honestly) (XV.155). I have chosen not to include *lele* because I believe Langland's reason for selecting this word instead of *sothe* was primarily for its alliterative value.²

The meaning of *truthe* had changed only recently in Langland's time, Mary Clemente Davlin explains in *A Game of Heuene*. Referring to the OED,³ she states that the definitions 'veracity,' 'a statement in accordance with fact,' and 'reality' were not in use until the fourteenth century. Previously, *sothe* and *sothfastnesse* held these cognitive meanings. The original meaning of *truthe* was limited to 'faithfulness' and 'covenant' (27).

In the fourteenth century, *truthe* could mean any of the following: faithfulness, loyalty, or constancy; a covenant; faith, trust or confidence; veracity, sincerity or honesty; righteousness, virtue; agreement with reality; statement in accordance with fact; mental apprehension of truth or knowledge; true religious belief or doctrine; that which

is true, real, or actual (in a general or abstract sense). While Davlin includes in her listing of definitions drawn from the OED "the name of Christ," I cannot find this definition among those listed under *truthe*. A careful reading of Langland's use of the word will show that in *Piers Plowman* its meanings can and do change with context. It will also show that Langland has created definitions of *truthe* that are not included in the OED: *truthe* as God's love, and *Truthe* as Nature.

The word *truthe* is used repeatedly by the personified figure, Holy Church. In Passus I of *Piers Plowman*, she speaks of a personified *Truthe*, who lives in the tower on the hill above the field of folk. Holy Church suggests that *Truthe* is, in fact, God. While *Truthe* can be seen to be representative of God, I hope to prove in the following pages that Langland's personification of *Truthe* is a more subtle creation than one that is simply "Langland's favourite word for God" (Davlin, *Game* 29).

Holy Church's use of the word *truthe* is remarkable, according to Daniel Murtaugh, for she "uses the word as a name for God, perhaps God the Father, with a clear emphasis on His transcendence" (5). Lavinia Griffiths explains further that God

function[s] in poetry as a transcendent *signified*, either hidden in enigma or symbol, or closed up in a tower or city, where he is sought but conveniently placed outside the search. Langland differs [from traditions of medieval theology and metaphysics] not in bringing God out of the tower, or at least not only in this, but in extending the sign of the name or label which has been attached to Him. (19)

Truthe can be seen to be a *sign* used by Langland to signify God. The figure in the tower has been described as mankind's idea of God: "Heavenly Truth, dwelling in the Tower, is God, but God viewed in his relation to man rather than as he is in himself-- God as man's final end" (Vasta, *Treasure* 20). I would argue that *Truthe* is not only God,

even at this point, out that he also functions as God's earthly deputy (as does *Kynde*, as the following chapter will show). It is not God who is brought out of the tower, but an intermediary between God and mankind, whose function it is to guide the Dreamer, who is the human will, and to teach him the law of love.

It seems apparent that *Truthe* cannot simply be defined as God. When Holy Church speaks of *Truthe* in Passus I, she responds to Will's plea to "kenne me kyndely on Crist to bileve." She tells him how he may save his soul:

'Whan alle tresors arn tried,' quod she, 'Treuthe is the beste.
I do it on *Deus caritas* to deme the sothe;
It is as dereworthe a drury as deere God hymselfen.
(I.85-87)

The treasure of *truthe* is God's most precious gift. There is a close association between *truthe* and God here, for it is through *truthe* that mankind can become closer to God. There seems to be, moreover, a distinction and differentiation made between God and *Truthe*. It has been said that since "truth bears this comparison with God, it cannot therefore be God. It must refer to a spiritual condition achieved this side of beatitude" (Vasta, *Treasure* 19). Further to this line of reasoning, we recall that Holy Church identified herself in Passus II as the daughter of God:

My fader the grete God is and ground of alle graces,
Oo God withouten gynnyng, and I his goode doughter.
(II.29-30).

This would support the contention that *Truthe*, as he descends from the castle on the hill in Passus I, is not God Himself. At no point in the passus does Langland identify *Truthe* as the father of Holy Church. It is as if *Truthe* is closer to the natural world and more directly connected to mankind than God can be; *Truthe* is acting, instead, as a kind of

Nature figure. Another example of *Truthe* as a Nature figure, *Truthe* as God's viceregent on earth, can be seen in Passūs II and III. We see God differentiated from *Truthe* once again. I believe this is a personification of the type of *truthe* mankind can aspire to in a fallen world. It is not God's *truthe*, but it is the closest imitation of His *truthe* mankind is capable of. *Truthe* is that part of God which guides human behaviour; like Nature, it is tied to the earthly aspect of man.

God decides that Mede is to be *Truthe's* bride. *Truthe* is a separate creation, operating under God's direction. In Passus V, Reason stresses that living according to *truthe* is essential to an individual's salvation:

'And ye that han lawes to kepe, lat Truthe be youre coveitise
 Moore than gold outhur giftes if ye wol God plese;
 For whoso contrarieth Truthe, He telleth in the Gospel,
Amen dico vobis, nescio vos.
 And ye that seke Seynt James and seyntes of Rome,
 Seketh Seynt Truthe, for he may save yow alle.
Qui cum Patre et Filio -- that faire hem bifalle
 That seweth my sermon' -- and thus seyde Reson.
 (V.52-59)

Again, *Truthe* and God are spoken of at the same time; the faithful should desire to know *truthe* in order to please God. It seems apparent that *Truthe* is not God but, as Reason says, *Seynt Truthe*. But *Truthe* is not an angel in Passus VII, in which *Truthe* delivers a pardon to Piers the Plowman, for he sends his own angel, Mic'ael, to keep the merchants from harm (23-36).

Surely, *Truthe* is not God in Passus VII, though some critics simply identify *Truthe* as God (Woolf 52). I believe this is again the presence of an agent of God; it is an earthly agent, tied to human society, using human creations like the pardon to

communicate the word of God. It seems clear here that *Truthe* is Nature -- a god-like earthly creature. *Truthe* is distinguished from "God hymselfe" in Passus VII. The "Fader of hevene," God, is the provider of treasures with which *Truthe* can help the faithful:

Ac to bugge water, ne wynd, ne wit, ne fir the ferthe--
 This foure the Fader of Hevene made to this foold in commune:
 Thise ben Trutthes tresores trewe folk to helpe,
 That nevere shul wex ne wanye withouten God hymselfe.
 (VII.52-55)

Truthe in the sense of the agent of God is not mentioned in Passus VIII and only once in Passus IX, in a statement emphasizing how the wasting of time is frowned upon in heaven:

'[Tyn]lynge of tyme, Truthe woot the sothe,
 Is moost yhated upon erthe of hem that ben in hevene.'
 (IX.99-100)

God and *Truthe* are used together once more in the episode involving Trajan, the righteous pagan emperor, in Passus XII (281-292), emphasizing again that the concepts are separate, though linked. And *truthe* is where God is; it is not God Himself later in Passus XIV (99-100).

The idea that *Truthe* could be reminiscent of the traditional figure of Nature, and perhaps to Nature's function as an overseer and educator of mankind, is present in other works of the Middle Ages. In Alan of Lille's *De planctu Naturae* (The Complaint of Nature), *Truthe* is the product of a kiss between Nature and her son; the ties to Nature emphasize the potential for *Truthe* to be seen as God's agent on earth, just as Nature is:

Then Truth, who followed in attendance, like the modest daughter of a father, assisted Genius in the skillful execution of the pictures, while he

bent seriously over the work. Not by the common passion of Aphrodite had she been begotten, but she was sprung from the loving kiss alone of Nature and her son, when the Eternal Mind greeted matter, as it was considering the reflection of forms, and kissed it by the intermediate agency and intervention of an image. In her face was read the divinity of godlike beauty, which scorned our nature's mortality. Her raiment, glowing with the splendors of unwearied brilliancy, and eloquent of the hand of a heavenly maker, was uncorrupted by the moth of old age. It was joined to the virgin's body in such a close connection that no division ever separated them. Other garments, of unfamiliar nature, so to speak, supplementary to the former, now offered glimpses to our eyes, now stole from their gaze. Opposite stood Falsehood, hostile to Truth, and very watchful. Her countenance was clouded with the soot of dishonor, and confessed none of Nature's gifts, for old age had subjected it to hollow creases, and drawn it all together in folds. Her head was seen to be unclothed with covering hair. Nor did she compensate for the baldness by an enveloping robe; but an infinity of little patches, joined by a great number of threads, had composed a cloak for her. Secretly spying on the pictures of Truth, she rudely marred whatever Truth harmoniously formed.

(*De planctu Naturae* 92-93)

A more detailed discussion of the figure of Nature as it was understood in the literature of the Middle Ages will follow in the chapter devoted to *kynde*.

Holy Church describes *truthe* as the best of "tresors" (I.85); her authority for considering *truthe* in such high estimation is no less than *Deus caritas*: God is love. God, as we have seen, is also *Truthe*. To fully understand God's *Truthe*, a person must practice charity, which is love. The Dreamer of *Piers Plowman* learns the importance of charity, or love, and grows in spiritual understanding, so that he gradually acquires sufficient *kynde knowyng* of *truthe* to reject cupidity, or misdirected self-love, which is the opposite of charity. Charity and cupidity are defined by St. Augustine:

I call "charity" the motion of the soul toward the enjoyment of God for His own sake, and the enjoyment of one's self and of one's neighbor for the sake of God; but "cupidity" is a motion of the soul toward the

enjoyment of one's self, one's neighbor, or any corporal thing for the sake of something other than God.

(*On Christian Doctrine* 3.10.16)

The proper order of human charity is defined by Innocent III in "De Quadripartita Specie Nuptiarum" (PL 217, cols. 921-968): man should love God first, then himself, and thirdly, others. Self-love is not, in itself, wrong. It is, in fact, essential for a person to be truly charitable. Cupidity is excessive self-love, that which turns the individual away from God's love, and thus away from *truthe*.

The Dreamer's journey to understanding the nature of God's love begins when Holy Church introduces him to the figure of *Truthe*:

'The tour upon the toft', quod she, 'Truthe is therinne,
And wolde that ye wroughte as his word techeth,
For he is fader of feith and formed yow alle
Bothe with fel and with face and yaf yow fyve wittes
For to worshiþe hym therwith while that ye ben here,
And therefore he highte the erthe to helpe yow echone
Of wollene, of lynnene, of liflode at nede
In mesurable manere to make yow at ese.'

(I.12-19)

The first three lines of this quotation are characteristic of Holy Church, Davlin explains: "sentences simple on the surface, made up of polysemous words whose various denotations and connotations relate to create complex but coherent sets of meanings" (*Game* 30). *Truthe* is spoken of here as the "fader of feith." In the Literary and Historical Appendix to his edition, Schmidt explains that in this passage the "reference to God as Truth is deeply Biblical; see esp. Ps 30:6, Jn 14:6; in this application it means both 'the real object of knowledge' and 'the object and source of faith and trust, fidelity'" (307). This would seem to be a simple identification of God, yet Langland

could also be referring to a Nature figure, or even to the fact that *truthe* is the foundation, the "father" of faith.

The reader encounters a different use of *truthe* in Passus I when Holy Church tries to impress upon the Dreamer a "model of behaviour. . . [which] implies a concept of justice" (Simpson, *Introduction* 29):

Who is trewe of his tonge and telleth noon oother,
And dooth the werkes therwith and wilneth no man ille,
He is a god by the Gospel, agrounde and olofte,
And ylik to Oure Lord, by Seint Lukes wordes.
The clerkes that knownen this sholde kennen it aboute,
For Cristen and uncristen cleymeth it echone.

(I.88-93)

The *trewe* man is interpreted as one who is faithful to the teachings of *truthe*; it implies that "whoever acts truly. . . will of necessity be acting justly" (Simpson, *Introduction* 29). Being honest, or *trewe*, Langland asserts, makes a person "a god by the Gospel." Living according to God's *truthe* brings an individual closer to God. Honesty in dealings with one's fellow man are, Holy Church asserts, the foundation of earthly aspirations to godliness. Griffiths comments:

Thus the term *truth* becomes polyvalent, referring to God, to god-like behaviour in the man 'trewe of his tonge' -- a sort of moral faculty -- and to the treasure of salvation, which is the reward for such behaviour. Its reference is both immanent and transcendent. . . . Truth is here no longer the *name* of God, although it is, in some way, connected to Him. Instead it is a treasure. . . . [It is] a version of the '*thesaurum non deficientem in coelis*' (Luke 12.33), which is the reward for those who are true in this life. If truth is a fixed transcendent value, it is also one which finds immanent manifestation in the behaviour of the *trewe* man, who may become, in his truth, like a god. (20)

The central paradox of the Christian faith is evident here. If honesty and justice are of the greatest importance to salvation, how does a God concerned with justice also represent charity (*caritas*)? How can God's *truthe* be both just and merciful?

God who is the essence and model of justice, should also mercifully release man from the unremitting but deserved punishment for original sin; what credentials can Love (*caritas*) have for 'judging the truthe' (to 'deme the sothe'), when Love's predisposition will be to ignore the demands of justice? Mercy and justice can, in short, be contradictory.
(Simpson, *Introduction* 30)

But justice and mercy are reconciled in Passus XVIII, when *Truthe* is presented as one of the four daughters of God (XVIII.119). The four sisters, *Truthe*, *Mercy*, *Rightwisnesse* (Justice) and *Pees* engage in a debate about God's capacity for forgiveness. *Truthe* and *Rightwisnesse* argue that, because of original sin, mankind cannot be forgiven, "and no preiere hem helpe" (199). *Pees* and *Mercy* reply with the example of Christ's sacrifice, saying that God "Bicam man of a mayde mankynde to save" (212). Not surprisingly, *Mercy* and *Pees* win the debate between Old and New Testament values. But theologians argue that the New Testament was prefigured in the Old, so that the values stated in the Old Testament are not cancelled by the New; both are still valid (Ames, *Fulfillment* 92, 167). The Old Testament law of justice and the New Testament law of mercy can coexist, Langland suggests, for Christ says: "I may do mercy thorough rightwisnesse, and alle my wordes trewe" (XVIII.390); "*Misericordia et Veritas obviaverunt sibi; Iusticia et Pax osculate sunt*" -- *Mercy* and *Truthe* have met each other; Justice and Peace have kissed (Ps 84:11) (423a). In a sense, Will's journey in *Piers Plowman* is a progression from the Old Testament to the New, as he learns about God's love, His *truthe* that incorporates mercy, and that which is Christ.

Holy Church reiterates the importance of *truthe* to answer Will's questions, for only through *truthe*, she claims, will a soul ascend to heaven. Once again, Langland emphasizes the idea that *truthe* is the greatest of God's gifts to mankind:

'Ac tho that werche wel as Holy Writ telleth,
And enden as I er seide in truthe, that is the beste,
Mowe be siker that hire soules shul wende to hevene,
Ther Treuthe is in Trinitee and troneth hem alle.
Fo thi I seye, as I seyde er, by sighte of thise textes--
Whan alle tresors arn tried, Truthe is the beste.
Lereth it th[u]s lewed men, for lettred it knoweth--
That Treuthe is tresor the trieste on erthe.'

(I.130-137)

The importance of *truthe* as a component of faith is already known to clerks, Holy Church asserts, but the average *lewed* person needs to be taught. The Dreamer shows that he is preoccupied with corporeal rather than spiritual needs when he protests that he has "no kynde knowynge. . . /By what craft in my cors it comseth, and where" (138-139). Holy Church attempts to explain the law of love to him;

It is a kynde knowynge that kenneth in thyn herte
For to loven thi Lord levere than thiselve,
No dedly synne to do, deye theigh thou sholdest--
This I trowe be truthe; who kan teche thee bettre,
Loke thou suffre hym to seye, and sithen lere it after;
For thus witnesseth his word; worche thou thereafter.
'For Truthe telleth that love is triacle of hevene:
May no synne be on hym seene that that spice useth.'

(I.142-149)

I believe it is significant that the Dreamer does not just need to understand, but needs to have a *kynde knowyng* of God's love. Langland uses this phrase to express the most intimate, significant and powerful type of knowledge. It is that which is understood not just by the mind, but also by a person's very soul. The Dreamer has no natural

knowledge of *truthe*; he believes that it comes from a part of his body. It is evident here that Will is overly concerned at the beginning of the poem with his physical needs. Langland makes it clear that it is necessary to satisfy bodily needs, as long as they are within reason (I.56). But Will needs to learn instead of the spirit, and the series of visions he experiences in the course of the poem will attempt to teach him to look beyond the state of improper self-love, or cupidity, that is a barrier to his being able to learn to love God and the common folk through charity. Only then will he begin to know God's *truhe*.

Holy Church's sermon contains additional meanings of *truhe* that point to the earthly, social aspects of the word. One of the meanings of *truhe* is faithfulness or fidelity. Simpson emphasizes that faithfulness can also indicate loyalty (*Introduction* 36-37). An example of this definition is the stanza in which King David makes the knights "sweren on hir swerd to serven truthe evere" (I.99). Loyalty is of great importance to Holy Church; in Passus II we learn that her lover's name is *Leautee*, or Loyalty. For Holy Church "all the senses of 'truhe' form a coherent, self-supporting conceptual whole, in which theology and 'sociology' are not discrepant" (Simpson 38). *Truhe*, when personified in the poem, is the embodiment of all the good mankind is capable of, and the perfect lover for idealized religion, which is Holy Church.

When Holy Church tries to leave Will at the end of Passus I, he falls on his knees and begs her to help him, to "Kenne [him] by som craft to knowe the false"(II.4). In order to understand *truhe*, he needs to know how to recognize its opposite so that he might avoid it. Holy Church introduces Will to Mede, the embodiment of the desire for

worldly treasures that is the opposite of God's treasure of *truthe*. Wrongful self-love, or cupidity, is epitomized by Lady Mede; she is described in terms that recall the whore of Babylon (Apoc 17:4-5). Mede is the daughter of Fals (II.25), and her lies have caused harm to Holy Church, who claims that any man who marries Mede "shal lese for hire love a lappe of *Caritatis*" (II.35). Mede is to wed Fals, a plan which angers Theology:

Thanne tened hym Theologie whan he this tale herde,
 And seide to Cyvyle, 'Now sorwe mote thou have--
 Swiche weddynges to werche to wrathe with Truthe!
 And er this weddyng be wrought, wo thee bitide!
 For Mede is muliere, of Amendes engendred;
 And God graunted to gyve Mede to truthe,
 And thou hast gyven hire to a gilour--now God gyve thee sorwe!
 The text telleth thee noght so, Truthe woot the sothe,
 For *Dignus est operarius* his hire to have--
 And thou has fest hire to Fals; fy on thi lawe!
 (II.115-124)

In a perfect world, Mede would be the daughter of Amendes, and an honourable woman. God has given Mede in marriage to *Truthe*, Theology declares; instead, Mede has been contracted to marry Fals. The wedding has apparently been arranged by *Cyvyle* (civil law) whose false sense of justice guides action in the fallen society on earth; his false justice is leading to the downfall of Holy Church (Lawlor 23). Marriage with *Truthe* was intended to encourage the positive aspects of Mede.

Mede's name means "reward." There are two kinds of *mede*: the reward of God's grace, and the reward of earthly pleasures, as Conscience tells the King:

'There are two manere of medes, my lord, by youre leve.
 That oon God of his grace graunteth in his blisse
 To tho that wel werchen while thei ben here.

. . .

And he that useth noght the lyf of usurie
And enformeth povere men and pursueth truthe:

And alle that helpen the innocent and holden with the rightfulle,
Withouten mede doth hem good and the truthe helpeth--'
(III.231-233; 240-244)

Money that must be given to pay labourers is not a bad thing, it "is no manere mede but a mesurable hire" (III.256). Commerce is simply an exchange of one type of good for another (258). Lady Mede represents more than a lust for wordly possessions; she is "mede mesurelees, that maistres desireth" (246) -- immoderate desire. She is a dangerous figure, especially in her ability to harm the faithful and to lure the weak away from God's *truthe*:

'Ther she is wel with the kyng, wo is the reaume--
For she is favorable to Fals and defouleth truthe ofte.'
(III.153-154)

Mede is wrong when desire for worldly goods leads a person away from understanding the true treasure, which is God's love.

When the personification of *Truthe* appears, he is named *Sothnesse* (II.189). He rides his palfrey past Mede's bizarre wedding procession to tell the King of their imminent arrival. By his actions, *Truthe* seems to represent the active aspect of God's justice on earth, and can be defined here as true religious belief or doctrine.

The King attempts to thwart the impending marriage of Mede and Fals. In an effort to encourage Mede's potential as a positive force, the King suggests that Conscience should take her as a bride. Conscience refuses:

Quod Conscience to the Kyng, 'Crist it me forbede!
Er I wedde swich a wif, wo me bitide!
For she is frele of hire feith, fikel of hire speche,

And maketh men mysdo many score tymes.

. . .
 She leteth passe prisoners and paieth for hem ofte,
 And gyveth the gailers gold and grotes togidres
 To unfettre the Fals -- fle where hym liketh;
 And taketh the trewe bi the top and tieth hym faste,
 And hangeth hym for hatrede that harm[e]de nevere.'
 (III.120-123; 137-141)

Conscience envisions a world of "pees among the peple and a parfit truthe" (III.301), people in a state of perfect uprightness, living according to God's law. Reason will rule:

Shal na moore Mede be maister as she is nouthe.
 Ac love and lowenesse and leautee togideres --
 Thise shul ben maistres on moolde [trewe men] to save.
 And whoso trespasseth ayein truthe or taketh ayein his wille,
 Leaute shal don hym lawe, and no lif ellis.
 (III.290-294)

Conscience suggests that Mede be tried in court for her sins. The judge will be "Trewetonge, a tidy man" (322): Truth-teller, a good man. *Truthe* is used several times in the poem to describe honest, faithful people: "trewe tidy men" (IX.105), and "trewe wedded libbynge folk" (IX.108). The court's justice will decide "Mercy or no mercy as Truthe [moste] acorde" (III.319).

Conscience quotes from Proverbs (22:1) a phrase that condemns Mede, "*Melius est bonum nomen quam divicie multe*": A good name is better than great riches (III.330). Mede protests that she knows no Latin, yet she understands enough to defend herself by saying "*Honorem adquiret qui dat munera, &c*" (Prov 22:9): He that maketh presents shall purchase victory and honour (336). Conscience makes a pun on Mede's selective knowledge of Latin: "'I leve wel, lady,' quod Conscience 'that thi Latyn be trewe'" (337). Mede's understanding of Latin is *trewe* in the sense of "precise." She

understands Latin well enough, but chooses to understand only the phrases which she can twist to support her actions. Conscience quotes the text that completes the phrase cited by Mede: "*Animam autem aufert accipientium &c*": . . . but he carrieth away the souls of the receivers (350). Because Mede did not have a knowledgeable clerk to advise her to turn the page to read the text in its entirety, she has misunderstood its intent. It is, in fact, a statement condemning Mede. Many words follow the text that Mede quoted, Conscience points out, including the text that *Truthe* made: "*Quod bonum est tenete*" (1 Thess 5:21): Hold fast that which is good (343). Mede's knowledge of Latin may be true in the sense of factually sound, but it is not true in the sense of fidelity to the text or to the way in which the scripture applies to true Christian faith.

In an attempt to resolve the problem of the marriage of Mede, the King declares that he will allow Reason to rule his kingdom, and that he will follow Reason's counsel (IV.8-9). Reason's servants include Tomme Trewe-tonge-tel-me-no-tales (18), whose name suggests the importance of works as an integral part of faith. Tomme actively tells no tales, and, as a servant of Reason, the implication is that he is true in the sense of faithful as well. In Passus IV, Reason is shown to be a passionate upholder of truth and justice, refusing to have pity on those who do not live according to God's law (113-148).

The importance of *truthe* to faith is contained in the Bible, the personified figure, Repentance, states after hearing the confession of Coveitise.

For alle than han of thi good, have God my trouthe,
 Ben holden at the heighe doom to helpe thee to restitue;
 And who so leveth noght this be sooth, loke in the Sauter glose,
 In *Miserere mei, Deus*, wher I mene truthe:
Ecce enim veritatem dilexisti, &c.

(V.273-277)

The final Latin phrase is translated "For, behold, thou hast loved truth" (Ps 50:8). The folk, repentant after witnessing the confessions of a parade of personified sins, are inspired to begin a pilgrimage "to go [seke Truthe--God leve that they moten!]" (V.512). But they wander aimlessly, for none of them knows the way to *Truthe*. They ask a man who they believe has just returned from a pilgrimage:

'Knowestow aught a corsaint,' [quod thei], 'that men calle Truthe?
Koudestow wissen us the wey where that wye dwelleth?"
(V.532-534)

But he is not a true pilgrim, and does not know of *Truthe*. He has the appearance of one who has travelled, but he lacks the knowledge that would have been obtained through a spiritual pilgrimage, which is the only way to find *Truthe*. It is at this point that Piers the Plowman enters the poem:

'Peter!' quod a Plowman, and putte forth his hed,
'I knowe hym as kyndely as clerc doth hise bokes.'
(V.537-538)

Piers has what Will aspires to: a *kynde knowyng* of *Truthe*: a deep, experiential understanding of the nature of God's love. Piers the Plowman represents the perfection of human religious belief and knowledge of the transcendent world. He is the embodiment of virtue. Yet, his duty to *Truthe* and to God is constantly demanding, for he must actively pursue his faith. Piers has been a follower of *Truthe*, and has laboured in his service, for forty years. He offers to show the pilgrims the way to *Truthe*. He refuses payment for the service, saying "Truthe wolde love me the lasse a long tyme after" (559). But the journey to *Truthe* is not an easy one; it follows the pilgrim's path

of contrition and repentance. They must wade a baptismal brook and walk through fields that are the ten commandments as penance for their sins.

Truthe's court, according to Piers, is enclosed by a moat of mercy -- the hard walls of Old Testament justice are tempered by the soothing waters of Christ's mercy. To gain entrance to *Truthe's* court, the pilgrims must be repentant and say the following:

'Truthe w[oo]t the sothe--
I parfourned the penaunce that the preest me enjoyed
And am sory for my synnes and so I shal evere
Whan I thynke thereon, theigh I were a Pope.'
(V.597-600)

If Grace is merciful and admits them to the castle, Piers tells them,

Thow shalt see in thiselve Truthe sitte in thyn herte
In a cheyne of charite, as thow a child were,
To suffren hym and segge noght ayein thi sires wille.
(V.606-608)

Truthe is here the most basic faith that lies within the heart of mankind, a faith or belief in God's justice held in check, chained by His love for mankind. The love of God dwells within. *Truthe* has seven sisters, the seven graces who live in the castle with him: Abstinence, Humilite, Charite, Chastite, Pacience, Pees, and Largenesse (Generosity). They, too, are essential components of true faith. The pilgrims are afraid they will not be recognized there, but Piers assures them that Mercy also lives in the castle, and is more powerful than all the others.

The journey to *Truthe* is difficult, and work must be done before they can begin: Piers must plow and sow his half acre; the women should sew and spin cloth while they wait, to clothe the needy, "for so comaundeth Truthe" (VI.16). Langland's sympathy for the peasant class is evident when Piers asks a knight to have mercy on his tenants,

and only trouble them "but Truthe wole assente" (38). Piers embodies the definition of *Truthe* that encompasses honesty, righteousness and virtue. He asks the knight to be honest and honourable with his tenants, and reminds him that it is hard to tell the bones of a peasant from those of a nobleman (48-49). Piers will labour to feed the honest people:

And alle kynne crafty men that konne lyben in truthe,
I shal fynden hem fode that feithfulliche libbeth--
(VI.68-69)

but he will not deal with the dishonest:

Truthe tolde me ones and bad me telle it forth:
Deleantur de libro vivencium--I sholde noght dele with hem,
For Holy Chirche is hote, of hem no tithe to aske,
Quia cum iustis non scribantur.
(VI.74-76a)

The Latin is from Psalm 68:29: "Let them be blotted out of the book of the living: and with the just let them not be written." For though Piers is merciful to those who accept the teachings of *Truthe*, those who choose the evil life see the hard justice that is the other side of *Truthe*.

Honest work is of great importance to the followers of *Truthe*. Langland describes how the unscrupulous pretend to be maimed (II.121-144) so that they cannot work, and hints of what is to come in Passus XX: "And al is thorough suffraunce that vengeance yow ne taketh!" (144). Yet he also claims that God has redeemed mankind through his suffering:

[And] it are my bloody bretheren, for God boughte us alle,
Truthe taughte me ones to loven hem ech one.
(VI.207-208)

Truthe here is Old Testament justice tempered by the mercy that was purchased for mankind through the victory over death by Christ.

The importance of the role played by *Truthe* in *Piers Plowman* reaches its peak in Passus VII. It is *Truthe* who purchases a pardon for Piers "and for hise heires" (VII.3-4), as a reprieve from the onslaught of Hunger. The pardon is not the only message *Truthe* delivers in Passus VII. A letter is sent to merchants, who are included in the margins of the pardon (18):

Ac under his secret seel *Truthe* sente hem a letter,
[And bad hem] buggen boldely what hem best liked
And sithenes selle it ayein and save the wynnynge,
And amende mesondieux thermyd and myseise folk helpe.
(VII.23-26)

The merchants will be forgiven if they do good works, if they buy goods and then sell them again and use the profit to support hospitals, repair bridges, and send scholars to school. Lawyers will receive the least of pardons (39-51), but common labourers who live according to the law of God are the equals of Piers the Plowman:

Alle libbynge laborers that lyven with hir hondes,
That treweliche taken and treweliche wynnen,
And lyven in love and in lawe, for hir lowe herte
Haveth the same absolucion that sent was to Piers.
(60-63)

Langland also mentions those who are not worthy to receive pardon (64-97). Piers has been led to expect that the pardon will take into account all the people mentioned in lines 9-104 (McLeod 22-23). Instead, when the priest reads the pardon to Piers; it consists of two lines only:

*Et qui bona egerunt ibunt in vitam eternam;
Qui vero mal, in ignem eternum.*

(VII.110a)

Piers tears the pardon (115), and thereby brings into question the validity of the pardon itself. Yet how could a document delivered by *Truthe*, the viceregent of God, be anything but true? The answer may lie in the reader's interpretation of Langland's intent in creating this scene.

The text of the pardon is simply a repetition of part of the Athanasian Creed: "And those who have done well shall go into eternal life; but those who (have done) evil (will go) into eternal fire." The priest exclaims that he "kan no pardon fynde," for it is not the sort that pardoners deal in (Carruthers 77). The reader must question whether the priest's judgement should be trusted, for Langland certainly does not encourage us to think well of churchmen (McLeod 17). The priest condemns the pardon because, though he is educated, he is still an ignorant man. He understands the letter of the pardon, but does not understand its spirit (Coghill 17). The Dreamer considers that the priest objects to the pardon *Truthe* gave to Piers because Dowel, living according to God's *truthe*, was of more importance than any pardon or indulgence:

Al this maketh me on metels to thynke--
And how the preest preved no pardon to Dowel,
And demed that Dowel indulgences passed,
Biennals and triennals and bisshopes lettres,
And how Dowel at the Day of Dome is digneliche underfongen,
And passeth al the pardon of Seint Petres cherche.

(VII.168-173)

Yet the pardon is a fair summary of the contents of the letter that *Truthe* sent: "the only *true* pardon is to be gained by doing well, and that man cannot expect to buy indulgences for his sins" (McLeod 22).

Piers's pardon is unusual. It is not a symbol of remission, in the form usually taken by pardons. Instead, it can be seen to be an admonition, so that Piers is throwing himself on the mercy of God when he tears the pardon (Lawlor 79, 121). Rosemary Woolf agrees that the pardon is a condemnation. She argues that the tearing of the pardon is in itself the pardon, for it is a reprieve from a death sentence (70).

Piers's destructive act has been compared to Moses' breaking of the tables of the Law. For Piers as for Moses, the "destruction of the written words in no way negates or rejects the promises contained in them" (Carruthers 70-71). Despite Piers's actions echoing those of an Old Testament figure, tearing the pardon has been seen to be a depiction of the Old Testament necessarily giving way to the New; therefore, the pardon is valid (Raw 164; Carruthers 71, 74; Ames, *Fulfillment* 167). Piers might tear the pardon out of frustration and because he comes to the realization that it is time for him to begin to pursue a life of contemplation, not because he agrees with the priest that the pardon is invalid. Perhaps by having Piers tear the pardon, Langland is attacking the practice of granting indulgences, knowing that God's forgiveness cannot be purchased (Ames, *Pardon* 60). I believe the pardon is genuine in its intent; as a gift from *Truthe*, its function is to remind Piers, and all Christians, of the proper path to God's *Truthe*. The world, Carruthers argues, is in need of *Truthe's* gift:

Piers sees all things more perfectly, even his own errors, and he reveals in a figure the spiritual significance not only of the pardon but also of the

world of the *Visio*, which he himself helped to establish, prior to Truth's gift. Figurally speaking, that world is graceless, fallen, and false. As a fallen world, it cannot redeem itself any more than its language is capable of self-renewal. It needs an infusion of spiritual grace, a gift from Truth, in order to be redeemed. (72)

It has been argued that the idea of the ideal of *truthe* that is developed in the early parts of *Piers Plowman* is called, after Passus VII, Dowel (Burrow 118). While the word *truthe* is less used in the later stages of the poem, I find it difficult to support the belief that "Truthe and Dowel are essentially the same" (Burrow 122). Rather, I believe that Daniel Maher Murtaugh has come closer to Langland's poetic intent:

The dreamer of *Piers Plowman* searches for the meaning of "Do-well" and eventually finds it not in a discursive formulation but in the all-sufficient person of Christ, Whose Redemption is achieved through the human nature the dreamer first knew as Piers. (3)

If *Truthe* does have a correlative, it is *Kynde*, as the chapter to follow will show.

Passus X is devoted to teaching the Dreamer the true meaning of Dowel. Dame Studie introduces Will to Clergie, her cousin, and his wife, Scripture. Studie takes a very literal view of *truthe* in the sense of "mental apprehension of truth or knowledge." Wisdom without *truthe* is without faith, and therefore worthless. True wisdom can only be acquired through knowledge of God and *Deus caritas*.

'Wisdom and wit now is noght worth a kerse
But if it be carded with coveitise as clotheres kemben hir wolle
Whoso can contrave deceites and conspire wronges
And lede forth a loveday to lette with truthe--
That swiche craftes kan to counseil [are] cleped;
Thei lede lordes with lesynges and bilieth truthe.'

(X.17-22)

The language Langland uses here avoids *truthe* in favour of *sothe*. There is no mention of *Truthe* as an individual. Instead, God is mentioned directly, suggesting that the

Dreamer is progressing beyond an intellectual knowledge of the natural world to an experiential understanding of divine *truthe*: "almighty God, and he woot the sothe-- (X.429); and "For sothest word that ever God seide was tho he seide *Nemo bonus*" (438). They now speak of "Cristes tresor" (471) which is kept by the clerks of Holy Church, not *Truthe*'s treasure.

Truthe returns in Passus XI to judge whether it is good for Will to follow Fortune (39). But Will does not wait to hear *Truthe*'s judgement. He turns away from what he has learned and spends forty years in the company of the faithless *Coveitise of Eighes* (Lust of the Eyes). Only when he has aged does he see the error he has made, for Fortune has become his enemy. Lewte (Good Faith or Loyalty) reminds Will of his journey to understand *truthe*, and tells him "It is *licitum* for lewed men to [l]egge the sothe" (96). Langland introduces at this point Trajan, a Roman emperor who, despite being a pagan, was delivered from hell by the prayers and the tears of Pope Gregory (146-148) because he had lived according to *truthe*. Trajan tells the Dreamer that "oonliche love and leautee and my laweful domes" (145) caused him to be released from hell:

'Gregorie wiste this wel, and wilned to my soule
Savacion for soothnesse that he seighe in my werkes.
And after that he wepte and wilned me were graunted grace,
Withouten any bede biddynge his boone was underfongen,
And I saved, as ye may see, withouten syngynge of masses,
By love and by lernynge of my lyvyng in truthe,
Broughte me fro bitter peyne ther no biddynge myghte.'
(XI.146-152)

Langland stresses here the belief that good works and "lyvyng in truthe" are more important to salvation than faith, that faith alone is not sufficient; the idea is reiterated at line 286. Despite Gregory's tears,

Nought thorough preiere of a pope but for his pure truthe
Was that Sarsen saved, as Seint Gregorie bereth witnesse.
(XI.155-156)

Truthe here is pure faith and honest living. The relationship between justice and *truthe* is once more evident:

Wel oughte ye lordes that lawes kepe this lesson to have in mynde,
And on Troianus truthe to thenke, and do truthe to the peple.
(XI.157-158)

But law without love, that is, God's justice untempered by Christ's mercy, is worthless (XI.170-229). Langland mentions Trajan again in Passus XII. There is a veritable explosion of *truthe* and *trewe* at this point in the text: they appear eight times in these eleven lines.

‘Troianus was a trewe knyght and took nevere Cristendom,
And he is saaf, so seith the book, and his soule in hevene.
Ac ther is fullynge of font and fullynge in blood shedyng,
And thorough fir is fullyng, and that is ferme bileve:
Advenit ignis divinus, non comburens set illuminans &c.
‘Ac truthe that trespassed nevere ne traversed ayeins his lawe,
But lyveth as his lawe techeth and leveth ther be no bettre,
(And if ther were, he wolde amende) and in swich wille deieth-
Ne wolde nevere trewe God but trewe truthe were allowed.
And wheither it worth or noght worth, the bileve is gret of truthe,
And an hope hangyng therinne to have a mede for his truthe:
For Deus dicitur quasi dans vitam eternam suis, hoc est fidelibus.
Et alibi, Si ambulavero in medio umbre mortis &c.
The glose graunteth upon that vers a greet mede to truthe.
(XII.281-292)

Translation of this passage has proven to be problematic.⁴ In his edition, Schmidt translates line 288 as: "Righteous God would never/ Would that righteous God should never permit such genuine righteousness to go uncommended" (145), while Pearsall's translation emphasizes the aspects of justice inherent in the line: "And the true God would never wish but that true obedience to law were commended" (Whatley 3). The "mede," or reward, for Trajan's righteousness is salvation, even though he never in his lifetime accepted the "true God." Taking this into account, Langland mentions that, though Trajan is admitted to heaven, it is to the lowest level of heaven (XII.212).

The idea of *truthe* as the greatest of treasures is once again mentioned, this time by Clergie: "For ther nys no tresour therto to a trewe wille" (XIII.193). The problem of the Dreamer's name, Will, reasserts itself. Is he to be the "trewe Will"? Is he to be honest and virtuous? It is restated by Anima (XV.547). When Haukyn asks where Charity lives, Patience replies

'Ther parfit *truthe* and poore herte is, and pacience of tonge--
There is Charite the chief, chaumbrere for God hymself.'
(XIV.99-100).

After Patience has explained to Haukyn what poverty is, he points out that poverty leads a person to *truthe*: "He tempreth the tonge to trutheward, that no tresor coveiteth" (XIV:309) -- no treasure, that is, except for *truthe*.

Will displays excessive pride in wishing to know "Alle the sciences under sonne and alle the sotle craftes" (XV.48). Anima (the Soul) tells Will of the importance of incorporating *truthe*, or virtue and righteous behaviour, into one's daily life. This is not the Anima of Passus IX, who was a female figure. She was *Kynde's* lover, and lived

in the Castel of Caro, the human body. The figure in Passus XV is identified as a spirit, and is male. When he takes corporeal form, he is called Anima. When he does "as truthe techeth," his name is *Racio* (Reason). In Passus XV, Will is encouraged to be true in the sense of honest and virtuous:

‘Trewē of youre tonge and of youre tail bothe,
And hatien to here harlotrie, and aught to underfonge
Tithes of untrewē thyng ytilied or chaffared--’

(XV.105-107)

It is evident at this point in the poem that the Dreamer is getting closer to his goal of having a *kynde knowyng* of *truthe*. The Dreamer laments because he has never encountered "ful charite." But Anima can describe the actions of Charity, who, it seems, can take human form. The reader will find, however, that the form taken by Charity on earth is in fact that of a tree (XVI.4), which is tended by Piers Plowman. The tree is supported by three props which represent the Trinity. They protect the tree against the wind, for "The world is a wikked wynd to hem that willen truthe" (27). *Truthe* is God's *truhe* that is inherent in the holy trinity. Ruth Ames explains that Langland's

Trinity is no philosophical abstraction but the God of Israel, whose justice and mercy can be understood only insofar as they are practiced. Like the prophets, Langland believed that true religion consists in caring for the poor, the fatherless, the widowed, and the stranger. This is his "Truth of Trinity," and this is the law that the Second Person fulfilled in his life and death.
(*Fulfillment* 10-11)

The image of the trinity, an image of God's *truhe*, recurs when Will encounters an old man who calls himself Faith. Again, the Dreamer is coming into contact with representations of the divine; he is acquiring a more intimate, experiential knowledge (a

kynde knowyng) of God's *truthe*. The old man is seeking a knight, whose arms bear the trinity:

Pater is his propre name, a persone by hymselfe.
 The secounde of that sire is Sothfastnesse *Filius*.
 Wardeyn of that wit hath, was evere withouten gynnyng.
 The thridde highte the Holi Goost, a persone by hymselfe,
 The light of al that lif hath a londe and a watre,
 Confortour of creatures--of hym cometh alle blisse.
 (XVI.185-190)

I believe it is significant that it is the Son that is described as Sothfastnesse, not the Father; again, the identification of *Truthe* is not directly with God, but with His son. As such, *Truthe* is closely associated with God, but given a more earthly aspect.

This pattern continues in *Truthe*'s next representation. In Passus XVIII, *Truthe* is presented as one of the four daughters of God (XVIII.119). In this passus, not only has *Truthe* become very obviously not God, but has become female as well. Satan and Lucifer debate in this passus also. At one point they refer to God:

'For hymself seide, that sire is of hevene,
 That if Adam ete the appul, alle sholde deye,
 And dwelle [in deol] with us develes--this thretynge he made.
 And [sithen] he that Soothnesse is seide thise wordes,
 And I sithen iseised sevene [thousand] wynter,
 I leeve that lawe nyl noght lete hym the leeste.'
 (XVIII.279-284)

In this passus, where *Truthe* is personified as the daughter of God, God is referred to as "sire. . . of hevene" and "he that Soothnesse is." God here is not *Truthe* who can walk on the earth, though He possesses, even embodies, pure *truhe*. In the following lines, Christ is referred to as *Truthe*--or *Truthe* referred to as God, for the Devil could not get an answer when he asked *Truthe* whether he was God or God's son.

'For God wol noght be bigiled,' quod Gobelyn, 'ne byjaped.
 We have no trewe title to hem, for thorough treson were thei dampned.'
 'Certes, I drede me' quod the Devel, 'lest Truthe wol hem fecche.
 Thise thritty wynter, as I wene, he wente aboute and preched.
 I have assailed hym with synne, and som tyme I asked
 Wheither he were God or Goddes sone--he gaf me short answe;e;
 And thus hath he trolled forth thise two and thritty wynter.'
 (XVIII.292-298)

Will sees a knight who he first believes is Piers, then thinks might be Jesus. He asks
 Conscience to tell him the *truthe* (XIX.9). Conscience replies with a riddle:

Quod Conscience, and kneled tho, 'Thise am Piers armes--
 Hise colours and his cote armure; ac he that cometh so bloody
 Is Crist with his cros, conquerour of Cristene.'
 (XIX 12-14)

Piers and Christ are one and the same; their names are unimportant. The Dreamer is
 confused until Conscience relates the story of Christ's birth. One of the gifts given to
 the newborn child is Reason, which is likened to incense "to right and to truthe" (90).
 The treasure of God's *truthe*, or love, was one of the greatest Jesus could possess while
 he inhabited the earth.

In Passus XIX, Piers is given another pardon, this time by Christ. The text is
 "*Redde quod debes*," pay what you owe. Grace, too, has a special gift for Piers, and
 declares that only those who have lived an honest, righteous life, "a lele lif and a trewe"
 (XIX.238) will receive her gift:

For I make Piers the Plowman my procuratour and my reve,
 And registrer to receyve *redde quod debes*
 My prowor and my plowman Piers shal ben on erthe,
 And for to tilie truthe a teeme shal he have.
 (XIX.260-263)

She gives Piers four oxen for his plow: Augustine, Ambrose, Gregory and Jerome, all great patristic teachers of the faith. His harrows will be the Old and New Testaments. Grace also gives him seeds to sow that are the cardinal virtues: prudence, temperance, fortitude and justice. Of the fourth seed, "he that ete of that seed sholde be evere trewe/ With God, and naught agast but of gile one" (XIX.300-301). Again, God's justice is emphasized as essential to *truthe*. Priesthood as overseer went

As wide as the world is, with Piers to tilie truthe
And the lo[nd] of bileve, the lawe of Holy Chirche.
(XIX.335-336)

But despite his efforts to sow the seeds of God's *truthe* on earth, Piers cannot prevent the assault of the Antichrist in Passus XX. The terrifically violent final chapter of *Piers Plowman* seems to be a vision of the second coming, though it does not have to be interpreted as such. It does reflect the belief, common in the Middle Ages, that they were "living in the final phase of history" (Schmidt, *Lele* 144).

Truthe is the first thing the Antichrist attacks. It is an easy target, for true faith is difficult to nurture, needing careful, vigilant tending. *Truthe* is easy to tear out of the soil; it is not difficult to turn followers away from the demanding path of virtue and righteousness that leads to the castle of *Truthe*. The assault takes on legal tones: "And overtilte al his truthe with 'Tak this up amendement'" (135). Bribes are offered to change judgements, in defiance of *truthe*.

Antecrist cam thanne, and al the crop of truthe
Torned if [tid] up-so-down, and overtilte the roote,
And made fals sprynge and sprede and spede mennes nedes.
In ech a contree there he cam he kutte away truthe,
And gerte gile growe there as he a god weere.

(XX.53-57)

They see a "sysour that nevere swoor truthe--/Oon Tomme Two-tonge, atteynt at ech a queste" (161-162). This is an echo of Tomme Trewe-tonge who appears earlier in the poem in the service of Reason. Perhaps the two are meant to be compared; the *truthe* of the earlier state of the world is being undone by deceit. The fate of the Christian world seems, therefore, to be more precarious.

Though the Dreamer's understanding, his *kynde knowying* of the nature of God's *truthe*, or love, has increased, the fallen world of which he is a part is still his *truthe*; it is his reality. Will's understanding of *truthe* has grown in the course of the poem. He has travelled from an Old Testament-grounded understanding to a spiritual knowledge of the mercy of Christ, which is Piers. The Dreamer's journey began in the hope of attaining "knowledge as wisdom, intent on the love of the true good and the worship of God, that piety which consists in faith, hope and charity" (Simpson, *Reason* 6). But he comes to realize that intellectual knowledge of God's *truthe* is insufficient. The Dreamer progresses from a state of *scientia*, intellectual learning, in Passus I-XIII to *sapientia*, in which the Dreamer, Will "as the human will, having passed through the intellective faculties of his soul, seeks a more direct and experiential knowledge of God" (Simpson, *Reason* 7) in Passus XIV-XX.

Truthe is used less and less as the poem progresses, and the reader will find in the chapter to follow that, as White suggests, "Kynde comes to replace *truthe* as the designation of God the Father, *Truthe* after B.vii almost never being used as a name for God" (*Salvation* 8.). White's statement does reflect the reality that even as the number of *Truthe*'s appearances in the poem wane, *Kynde* becomes more prominent. However,

I do not believe that *Kynde* "replaces" *Truthe*, nor do I think that *Truthe* can simply be designated God the Father in every instance, as my analysis has shown. The investigation of *Kynde* that follows will attempt to show that Langland created a unique concept in identifying both *Truthe* and *Kynde* as Nature figures; they are, so to speak, the agents of God.

Chapter Two: Kynde

The concept of *kynde* is equal to *truthe* in thematic importance to *Piers Plowman*. *Kynde* is used in modern English: as a noun, kind can mean a sort or variety of something; a natural group; nature in general or character. As an adjective, to be kind is to have a gentle, benevolent nature (OED 666). *Kynde* has retained little of the semantic richness it carried in the Middle Ages. It was not an uncommon word, and examples can be found in the works of William Langland's contemporaries, as noted by J.A.W. Bennett in his analysis of Chaucer's *The Parlement of Foules*:

In using 'kinde' for *natura* Chaucer is following the example set by the Alfredian translator of Boethius, who regularly renders the Latin word in all its senses, including 'kind, species of a thing', and 'gecynd';. . . *Lex naturae* becomes 'lagh o kinde' in *Cursor Mundi*, l.28491 (where it is broken through lechery). (207)⁵

Kynde was not an unusual word in the Middle Ages, but Langland uses the term to such an extent and with such a variety of meaning that understanding the depth of meaning and possible referents of the term is, I believe, essential to a full understanding of *Piers Plowman* and the philosophy of its poet.

Kynde is a polysemous word in Langland's hands. Like *truthe*, it encompasses multiple meanings. Davlin muses that *kynde* is "one of the words upon which Langland plays most daringly" (*Wisdom* 10). A single definition of *kynde* as Langland conceives it is inadequate, for the word takes on different meanings as the text progresses and as Will the Dreamer's own *kynde knowynge* deepens.

The *Middle English Dictionary* devotes no fewer than 12 pages to this word, more if variants such as *kindede* and *kindeli* are taken into account. As a noun, it is most commonly defined as the essential character of something, the natural form or instincts of someone or something. For example, when a person is encouraged "to folwen his *kynde*" (XI.401) he is to act according to his nature. As an adjective, it is the innate, instinctive character. Someone's proper name can be described as his "*kynde* name" (VIII.72). It is what is natural and normal according to nature; Langland often uses the negative form, *unkynde*, to signify the unnatural.

The origins of *kynde* are explored by C.S. Lewis in *Studies in Words*. Like *truthe*, *kynde* is an ancient English word: "From the earliest period of our language this has been both a noun (Anglo-Saxon *gecynd* and *cynd*) and an adjective (*gecynde* and *cynde*)"(26). Lewis compares it to its Greek and Latin counterparts: *physis* and *natura*. The meanings of *kynde* "are very close to those of *natura*. The Anglo-Saxon word can mean what its modern descendant means, a 'kind' or sort"(26). J.A.W. Bennett expands further on the association between *kynde*, *physis*, and *natura*. He discounts the importance of *physis*, or *physis*, as a less important ancestor of *kynde*, and points out that in Bernard de Silvestris' *De Mundi Universitate*, there is a distinction made between *Natura* and *Physis*:

Natura, a goddess, being the higher power...; *Physis*, who dwells on earth, being organic nature, *elan vital*; as a figure associated with the creation of life she has a long ancestry in Platonic commentators. Fine as the distinction may sometimes be, it can be justified; and one feels the need of it in attempting to analyse the sense in which 'nature' is used in Middle English. . . 'kynde' seems rarely to be used in the sense of 'physis', though it is often practically interchangeable with 'nature'. . . .

(Bennett 197)

Though Bennett finds the connection between *kynde* and *physis* to be tenuous, I believe that Langland's use of *kynde* seems to encompass both *physis* and *natura*. Langland's personified *Kynde* represents both organic, earthly nature and Nature as a supreme being, while the personified *Kynde Wit* is the embodiment of native intelligence. This overview of the origins of the word points to an historically somewhat limited scope of meaning, indicating that *kynde* may be a special poetic word for Langland. It may well be that Langland used *kynde* as a mnemonic for his readers, a reminder as to the central, deeply spiritual intent of *Piers Plowman*. The reader of *Piers Plowman* must ask, as the Dreamer does: "What kynnes thyng is Kynde?" quod I, 'kanstow me telle?' (IX.25). *Kynde* is, as we shall see, many things.

In Passus II, the episode in which the Dreamer envisions the marriage of Mede, we see a typical use of one of the more common meanings of *kynde*.

Witeth and witnesseth, that wonieth upon this erthe,
That Mede is ymarried moore for hire goodes
Than for any vertue or fairnesse or any free kynde.
(II.75-77)

"Free kynde" is defined by Schmidt (19) as "noble lineage or blood." The modern word; "kin" and "kindred" can be seen to derive from this definition.

In another example in Passus III, the word cannot be recognized as relating clearly to a modern equivalent. In the following line, *kynde* will is defined by Schmidt as "inner intention or real motives" (26): "For God knoweth thi conscience and thi kynde will" (III.67). In this instance, *kynde* is a natural tendency, a true inner meaning. The association of *kynde* with *truthe* is apparent here, for *kynde* is what is natural and what is natural is seen to be real and true.

That which is *unkynde* is unnatural. Repentance declares that Coveitise is an "*unkynde* creature" (V.26.), an unnatural creature who cannot be absolved of sin. Covetousness and *unkyndeness* are paired throughout *Piers Plowman*. In Passus XIII, *unkyndenesse* and *coveitise* are described as "hungry contrees bothe" (219); they are "hungry" in the sense of spiritually deficient. In the same passus, Haukyn's coat is grimy with "coveitise and unkynde desiryng" (355), with desire for wordly possessions. *Unkyndenesse* and *Coveitise* are personified as the cardinals who are the followers of Pride the Pope (XIX.225); together, *Unkyndenesse* and *Coveitise* attack Conscience, who takes refuge in Unity Holy Church (XX.297). Langland plays with the words, and links *unkynde* to covetousness in unexpected ways. An example is the following passage, in which *unkynde* is that unnatural behaviour that seeks to destroy the true love of God:

So is the Holy Goost God, and grace withoute mercy
To alle unkynde creatures that coveite to destruye
Lele love or lif that Oure Lord shapte.

(XVII.217-219)

Being *unkynde* to one's fellow Christians is being uncharitable. One who lacks charity can never receive God's mercy, no matter how many pardons and indulgences one purchases:

'Be unkynde to thyn evencristene, and ȝif that thou kanst bidde--
Delen and do penaunce day and nyght evere,
And purchace al the pardon of Pampilon and Rome,
And indulgences ynowe, and be *ingratus* to thi kynde,
The Holy Goost hereth thee noght, ne helpe may thee by reson.'

(XVII.253-257)

Unkynde would seem to be an equivalent to cupidity, in that love of God is not the individual's primary concern. In the Literary and Historical Appendix to his edition, Schmidt comments that the

wind of *unkyndenesse* 'uncharitableness' which blows out God's flame of love is the absolute negation of *Goddess owene kynde* (273: 'God is love', I Jn 4:8). Langl. sees charity as like gratitude: due to others in return for God's showing mercy towards us. (349)

Kynde as a descriptive term is often linked with words relating to knowledge, understanding or intelligence. In Passus I, Will falls on his knees and begs Holy Church for mercy:

Thanne I courbed on my knees and cried hire of grace,
And preide hire pitously to preye for my synnes,
And also kenne me kyndely on Crist to bileve,
That I myght werchen His wille that wroghte me to man:
'Teche me to no tresor, but tel me this ilke--
How I may save my soule, that seint art yholden.'
(1.79-84)

Will asks Holy Church to teach him how to believe in Christ properly and truly, to "kenne [him] kyndely," the proper way to know Christ. Langland links *kynde* to cognitive terms, to teaching and learning; he associates it both with natural order and with divine truth. Will's initial inability to know *kyndely* is, I believe, the central problem of *Piers Plowman*. The poem is concerned with teaching the Dreamer how to acquire the *kynde knowyng* to recognize and embrace the *truthe* of the teachings of Christ, the spirit of whom is embodied in the poem in the figure of Piers Plowman.

The meaning of *kynde knowyng* has been long debated by critics. The phrase (and its variants "to knowen it kyndely," "kyndely to knowe," etc.) occurs thirteen times in *Piers Plowman*; the meanings are not the same at each occurrence,

and the range of interpretations of the simplest translation, 'natural knowledge', has run from 'conscience' through 'simple intuition' and 'unlettered "knowing"' to 'learning for oneself'. Moreover, in recent years it has become clear that in certain passages *kynde knowyng* is best translated as 'divine wisdom'.
(Davlin, *Wisdom* 5)

The traditions of the literary convention of Nature and the "wisdom tradition derived from Scripture" are brought together by Langland in the concept of *kynde knowyng*, Davlin asserts. She relates this to *gnosis* or *sapientia*: wisdom, or a "personal, loving experience of God" (7). Elizabeth Kirk, however, believes that in equating *kynde knowyng* with wisdom, Davlin is restricting the word's potential meaning. Davlin's definition, according to Kirk, seems

to anticipate in the earlier parts of the poem a meaning which only becomes clearly defined at the end and thus to restrict unduly its earlier function of including all experiential cognition as distinct from faith and authority. . . . (37)

Kynde knowyng was created not in the wisdom tradition, Kirk suggests, but in "an attempt to coin a vernacular equivalent for the theological term 'natural knowledge'" (38).

The Dreamer seeks a *kynde knowyng* of God: "not an objective, reasoned knowledge, but an immediate awareness, a degree of experiential knowledge achievable only when the soul is really united with God in love" (Vasta, *Spiritual* 100). The Dreamer's search for knowledge and understanding of God's love is in keeping with the scriptural tradition of the pursuit of wisdom, Vasta asserts:

The principle of love, more specifically than that of truth, indicates how the soul moves toward the restoration of its divine likeness. . . .

The aim of the soul is to know love "kyndely", that is, experimentally, and this takes place through a mutual response between the soul and God.
(Vasta, *Spiritual* 85)

To know God is also to know *truthe*, for God is Truth, and *truthe* is also the greatest of His treasures (I.133-137). To love God is an impulse natural to man; to be able to love God *kyndely* can only be the result of continuous labour to acquire virtue.

Kynde knowyng is defined by Vasta as "a knowledge acquired by natural means, and a knowledge that carries such conviction that the whole heart, the affections as well as the intellect is moved by it" (*Spiritual* 87). Vasta believes that man's natural affection for God is innate, but it is not through instinct or intuition that man seeks out God. Man can love God, but does not instinctively love Him. Love of God must be preceded by an intimate knowledge -- a *kynde knowyng* -- of God. To know and love God is seen to be the ultimate purpose of mankind. Belief in the importance of knowledge and love in man's pursuit of God is grounded in Scholastic philosophy:

The *last end* of man is God: to possess Him is the object of the natural tendencies of all our highest psychical activities. Aristotle knew little or nothing about the natural happiness of man. The scholastics on the contrary have proved that knowledge (*visio*) and love (*delectatio*) of the Creator constitute the most perfect activity of which man is capable: that the actual securing and enjoying of beatitude, as such, is accomplished by an act of knowledge (St. Thomas) or of love (Duns Scotus) or of both combined (St. Bonaventure). Accordingly, the free act which tends towards the possession of God will be moral, or morally good; that which draws us away from Him, immoral, or morally evil. (De Wulf 138)

The Dreamer's progress in *Piers Plowman* is marked by episodes in which personified figures attempt to guide him toward a knowledge of God and of *truthe*.

The first to attempt to teach the Dreamer the meaning of *kynde knowyng* is Holy Church. The close relationship between *kynde* and *truthe* is evident in the following passages. As discussed in the preceding chapter on *truthe*, we see that Will tells Holy

Church that he does not understand the treasure that is *truthe*, and does not know from where in his body it originates:

‘Yet have I no kynde knowynge,’ quod I, ‘ye mote kenne me better
By what craft in my cors it comseth, and where.’
(I.138-139)

Holy Church attempts to explain to him the nature of love and the treasure that is God’s *truthe*:

It is a kynde knowynge that kenneth in thyn herte
For to loven thi Lord levere than thiselve,
No dedly synne to do, deye theigh thou sholdest--
This I trowe be truthe; who kan teche thee better,
Loke thou suffre hym to seye, and sithen lere it after;
For thus witnesseth his word; worche thou thereafter.
(I.142-147)

It is an innate understanding, deep in his heart, that instructs him to love God more dearly than himself, for to be *kynde* is also to be loving. *Truthe* will teach him the way. This learning is not an act of memorization. Pamela Raabe describes it as “true spiritual understanding”; while *kynde knowyng* is “by definition self-evident and inexplicable... only the faithful can perceive this truth, and no logic alone will bring Will to faith” (78). Will must be directed toward understanding and accepting the demands of the spiritual life.

‘Forthi is love ledere of the Lordes folk of hevene,
And a meene, as the mair is [inmiddes] the kyng and the commune;
Right so is love a ledere and the lawe shapeth:
Upon man for hise mysdedes the mercymment he taxeth.
And for to knowen it kyndely -- it comseth by myght,
And in the herte, there is the heed and the heighe welle.
For in kynde knowynge in herte ther [coms]eth a myght--
And that falleth to the Fader that formed us alle.’
(I.159-166)

Kynde knowyng is used with similar intent in two other instances (VIII.58 and XII.136). It takes on a slightly different interpretation in the following passage: "For more kynde knowynge I coveite to lerne" (VIII.111). *Kynde knowyng* in this passage is interpreted as having a more direct understanding of something.

The intimate connection between *kynde* and *truthe* is evident in Passus V, in which the character of Piers Plowman is introduced. When the common folk look for someone to guide them to *Truthe*, Piers Plowman intervenes and proclaims himself the servant of *Truthe*:

‘Peter!’ quod a Plowman, and putte forth his hed,
 ‘I knowe hym as kyndely as clerc doth hise bokes.
 Conscience and Kynde Wit kenned me to his place
 And diden me suren hym si[ththen] to serven hym for evere,
 Bothe to sowe and to sette the while I swynke myghte.
 I have ben his folwere al this fourty wynter.’

(V.537-542)

Piers, a figure of Christ on earth, already possesses the ability to *knowe kyndely*, for he has actively pursued *truthe*, has combined good works with faith.

Langland's use of *kynde knowyng* is concentrated in the earlier passūs of the poem. The phrase is used sparingly in the later passūs of *Piers Plowman*, as the Dreamer seeks to know what is Dowel (X.148, 217). After Passus XV and his encounter with Anima, Will no longer asks to have a *kynde knowyng* of *truthe*. It has been said that this passus marks the end of the Dreamer's quest (Frank 47). I would agree with Davlin, however, who says that after Passus XV

Will, having come to a dead end in searching for wisdom through theory, recovers his initial desire to know God as love and begins to search for him through love and suffering. . . . [B]efore the end of the poem, Will and the reader come to understand that the mysteries of creation, of evil,

of the incarnation, and of each man's salvation are part of the process of *kynde knowyng* which is the goal of life. (*Major Theme 2*)

As the poem progresses, so does the Dreamer's understanding and knowledge of how to love God, and the poet's reliance on *kynde knowyng* to explain the Dreamer's state of mind decreases.

While *kynde knowyng* expresses the connection of *kynde* to cognitive terms, *kynde* is linked to intelligence, or the ability to learn, most clearly when combined with wit, as in *Kynde Wit*. Wit is, of course, intelligence, a meaning it carries in modern English as well. *Kynde Wit* is something more. It is native, natural, innate intelligence, that which cannot be taught, "an understanding that is in man not by reasoning but by nature" (Morgan 352).

Kynde Wit is a personified figure in the Prologue and Passus I, a representation of native intelligence and the equal of Reason:

'--For rightfully Reson sholde rule yow alle,
And Kynde Wit be wardeyn youre welthe to kepe,
And tutour of youre tresor and take it yow at nede,
For housbondrie and he holden togidres.'
(I.54-57)

Kynde Wit seems to be a driving force for social order. As a figure for social justice, it echoes the concern with justice, both divine and earthly, that is an intrinsic component of *truthe*. In its social role, *Kynde Wit* seems to be a guide to common sense behaviour. He has a close moral association with the personification of Reason, as seen above, and with the figure of Conscience as well.

'I, Conscience, knowe this, for Kynde Wit it me taughte--
That Reson shal regne and reaumes governe.'
(III.284-285)

Kynde Wit is the teacher of Conscience, yet both are necessary to find the path to salvation: it is Conscience and *Kynde Wit* who show Piers the Plowman the way to *Truthe* (V.538-541). *Kynde Wit* seems to be a basic requirement for becoming learned, for his is the natural intellectual ability that creates clerks; he is also that which counsels the King and protects the people:

And thanne cam Kynde Wit and clerkes he made,
For to counseillen the Kyng and the Commune save.
(Prol.114-115)

Kynde Wit is a body of knowledge (XII.128), a group of learned men and that native intelligence which a man must possess in order to become a clerk (XII.64). *Kynde Wit* is an essential component of the well-ordered society, realizing Christ's wishes on earth:

'Kynde Wit wolde that ech a wight wroghte,
Or in [te]chyng or in [tell]yng or travayllinge in preieres--
Contemplatif lif or Actif lif, Crist wolde men wroghte.'
(VI.247-249)

When linked to wit, *kynde* is associated with intelligence or natural reason. Schmidt glosses *kynde wit* as "Native Intelligence . . . natural and practical reason as opposed to speculative intellect" (306). A further elaboration of this interpretation:

The poet uses "kind" not to mean "mortal" or "human" wit but to mean it is natural and in-born in creatures. "Kynde wit" is closely connected with the bodily senses, . . . whereas reason is capable of comprehending all things imaginable and sensible without recourse to the imagination or the senses.
(Frank 47-48)

Kynde Wit has been described by Greta Hort as an allegorical presentation of the scholastic concept of the *lex naturalis* (White, *Salvation* 4), or natural law. The basis of this concept is the idea that the foundation of human nature, of an individual's conscience and sense of moral obligation, is natural law (De Wulf 139). The law of

nature is the "*lawe of kynde*" (VI.221) in *Piers Plowman*, and just as *truthe* carries with it a connotation of justice, *kynde* is the law

to which all life was subject: even animals and plants obeyed this law, when they did what was 'natural' to their different species; and man obeyed it when he did what was 'natural' to him as a being endowed with a rational and moral soul. Then came 'positive law', the laws human societies devised for their own better governance, codifying, formalizing, and refining the "law of kynde"; above that, there was 'divine law', God's law, mediated to man through the Holy Scriptures and the Holy Church. Man's law, 'positive law', was based on natural justice and the law of "kynde", and guided by and obedient to the revealed dictates of divine law.
(Stokes 37-38)

The concepts of divine law and human law seem to be combined in Langland's concept words *truthe* and *kynde*. If *Kynde Wit* is a representation of the *lex naturalis*, it is only fitting that he is depicted as the guide of Conscience.

One of the most often cited definitions of *kynde wit* is "common sense." Tolkien glosses it as "natural good sense," but, clearly, it can be more than this. Robertson and Huppé associate the term with *scientia*. *Scientia* is defined by James Simpson as human knowledge, the "preparation for sapientia, or the understanding of divine truths, as contained in scripture" (*Reason* 2). *Kynde Wit* seems to be the necessary precursor to *kynde knowyng of truthe*.

The combination of *kynde* and wit is seldom found in medieval literature, according to Randolph Quirk. In attempting to distinguish *kynde wit* from wit, he theorizes that *Kynde Wit* is the *vis cogitativa* -- the scholastic equivalent to *vis aestimativa* in animals. The *vis aestimativa* is that impulse that tells the sheep to run when it sees a wolf: the innate understanding that precedes experience. Britton Harwood elaborates further on Quirk's article. The "essential power signified by 'kynde wit'" is, according

to Harwood, "the apprehension of the beneficial" (*Kynde Wit* 331). *Kynde wit* is different in beasts and humans, for it can be taught to people; what is an instinctive knowledge of the harmful in animals, the *aestimativa naturalis*, is achieved by people through the "power of comparison," the *cogitativa*. This is contrasted with wit, which can be seen as the *ratio particularis*, or reason (Quirk 185). Wit was seen by some writers of the Middle Ages as signifying "*ratio*," the ability to reason that separates man from beast "the qualifying *kind* being introduced to distinguish this in turn from absolute or divine reason" (Quirk 183).

Kynde wit has been defined as "sensation" (Harwood, *Kynde Wit* 330, 334); it is associated with eyesight, as we can see in XII.67, and in the following passage. It is clear in this passage also that Langland distinguishes *kynde wit* from "clergie."

'For clergie is kepere under Crist of hevene;
[Com] ther nevere no knyght but clergie hym made.
Ac kynde wit cometh of all kynnes sightes --
Of briddes and of beestes, [of blisse and of sorwe],
Of tastes of truthe and [oft] of deceites.'

(XII.126-130)

"Clergie" is learned wisdom, while *kynde wit* is natural wisdom, and neither can know the "secrets of God", for God's power is absolute. *Kynde Wit* for Langland seems to be both something that is natural and innate to animals and to mankind; it is also something a person can learn and must strive to understand completely. Like *kynde knowyng*, it is connected to man's love for God: it is a potential possessed by every person, and yet it is not something that is easily attainable. It is the inborn gift of animals, but people must strive to understand it, and so understand their own capacity to love God and His creations.

Ymaginatif explains to the Dreamer the relationship between learning and salvation in Passus XII. He gives examples of learned pagans who, for all their intelligence and education, were not saved (XII.40-58).

‘Clergie and kynde wit cometh of sighte and techyng,
As the Book bereth witnesse to burnes that kan rede:
Quod scimus loquimur, quod vidimus testamur.
Of *quod scimus* cometh clergie, a konnyng of hevene,
And of *quod vidimus* cometh kynde wit, of sighte of diverse peple.
Ac grace is a gifte of God, and of greet love spryngeth;
Knew nevere clerk how it cometh forth, ne kynde wit the weyes.’
(XII.64-69)

The Ymaginatif episode has a great deal of influence on the reader's perception of *Kynde Wit*, according to Hugh White in his book length, and often problematic, discussion of the word *kynde*: *Nature and Salvation in Piers Plowman*. White suggests that the positive aspects of the term seem to be removed at this point in the text, and the aspect of hope that the term previously possessed seems to be destroyed. Ymaginatif

makes *kynde wit* the subject of a scrutiny by no means flattering. . . . In the end, . . . Langland finds that *kynde wit* cannot be made the vehicle of his optimism about man's natural condition. (White, *Salvation* 6)

White speculates that *Kynde Wit* may be part of "a specifically Christian eschatological tradition," tied to both physical labour and to the contemplative life, and essential to a "society committed to *lawe* and *leautee*" (16). While I agree that *Kynde Wit* seems to be an essential component of the well-ordered society, I see little evidence that the character was created by Langland to be a "vehicle of optimism." Ymaginatif's comments in Passus XII are designed, to my mind, to emphasize to the Dreamer the importance of faith to his quest, and to remind him that learning alone will not guarantee salvation.

Kynde Wit is not the only personification of the term in *Piers Plowman*. *Kynde* itself takes on character in three separate episodes in *Piers Plowman*. Langland's personification of *Kynde* in *Piers Plowman* is a conventional figure, according to Davlin, except that this figure is "usually called by the Latin name *Natura*, the genius of ordered fertility and reproduction" (*Major Theme* 3-4).

Nature is intimately associated with *Kynde*, and so a short discussion of the concept of Nature as it was understood in the Middle Ages will prove useful. The personification of Nature is of particular interest, especially as it relates to the personified figure of *Kynde* in *Piers Plowman*.

Nature (or *Kynde*) was part of the tradition of personification allegory in English literature. George Economou explains that the Nature figure of the Middle Ages had its origins in classical literature, and points out that in Aristotle's *Physics*, it is stated that "nothing natural or accordant with nature is without order; for nature is the universal determinant of order" (VIII.i.252a). Economou elaborates:

Being such a principle, nature is divine, for she is in a direct line from God, the creator and preserver, who, though far from earth, reaches all things, his power experienced mostly by the body nearest him, less by the next, and so on down to the terrestrial sphere. This principle of order is expressed by Aristotle in a way that clearly foreshadows the medieval concept of the goddess *Natura* as God's viceregent: "But God and nature create nothing that does not fulfill a purpose" (*De Caelo* I.iv.271a). (10)

The Chartrian philosophers continued the Nature tradition begun in classical literature:

The concepts of nature that were developed and explored by the Chartrian philosophers and poets, particularly Alan of Lille, who did more than any other author to establish and fix the characterization of the goddess *Natura*, represent an aggregate of ideas. The term nature could stand for the general order of all creation as a single, harmonious whole, whose study might lead to an understanding of the model on which this created

world is formed. It could stand for the Platonic intermediary between the intelligible and material worlds; or for the divinely ordained power that presides over the continuity and preservation of whatever lives in the sublunary world; or for a creative principle directly subordinated to the mind and will of God. (Economou 3)

In the introduction to his edition of Chaucer's *Parlement of Foules*, D.S. Brewer explains how the concept of Nature came about in the Middle Ages. Brewer argues that the medieval Nature figure may have come about as a reaction against the then prevalent concept of *contemptus mundi*, or contempt for the world⁶,

an attitude [which] led to an extreme in which all value was denied to the natural world, to the self, and to all pleasure, especially sexual pleasure. . . . The Biblical emphasis on God as Creator, the influence of the 'School of Chartres' and (in the thirteenth century) of Aristotle, and also, no doubt, normal human instincts, were opposed to it. One of the fruits of this conflict was the medieval concept of Nature.

[The] dual concepts of the contemptible worthlessness of the world, and of its love-guided perfection, were reconciled in the idea . . . of the 'scale of Nature.' . . . [Nature is] Symbol both of the Creator and of the holiness, orderliness, and beauty of His creation. . . .

(Brewer 27-29)

The character of Nature is a major figure in *Piers Plowman*, as it is in the works of Bernard Silvestris and Alan of Lille, but in *Piers Plowman* the character is changed, according to Davlin. She states that

The Natura of earlier literary and philosophical convention is the intermediary of God, and with him the creator of earthly things; she is responsible for life, fertility, procreation and love, and is a teacher of love and source of understanding, an ally of Reason; to her all creatures except unreasonable humans are docile. In *Piers Plowman*, the personification is no longer named 'Natura', but the ME equivalent, 'Kynde' (a word related to 'genus', genealogy', 'generation' and 'gender' as well as to 'generous' and 'genial'; to French *genre* and Italian *gentilezza*). Kynde is conventionally associated with creation, fertility, growth, sex, experience, love, Reason and God, and with nature in the sense of birds, beasts, grass and flowers; but here it moves in a more natural world than usual. . . and it is associated with sickness and death (XI 24, XX 150) as well as with

creation. Moreover, Langland makes two major changes in the convention, by changing the sex of Nature from feminine to masculine, and by identifying Nature (*natura naturans*) with God Himself. Whereas previously Natura was 'vice-regent' or 'vicaire of the almighty Lord', Kynde in *Piers Plowman* 'under one aspect' is God Himself.

(*Wisdom* 8)

Kynde displays different characteristics in each of the episodes of personification in *Piers Plowman*. The first instance of personification is the Castel of Caro episode in Passus

IX. Wit is speaking to the Dreamer:

'Sire Dowel dwelleth,' quod Wit, 'noght a day hennes
In a castel that Kynde made of foure kynnes thynges.
Of erthe and eyr is it maad, medled togideres,
With wynd and with water wittily enjoyned.
Kynde hath closed therinne craftily withalle
A lemman that he loveth lik to hymselfe.
Anima she hatte:'

(IX.1-7)

The "castel that Kynde made" is *Caro*, the castle of the human body. Here the figure of *Kynde* is creator of the natural world, and is closely connected to the earthly aspects of human life. It seems here to be the *physis* aspect of Nature that is being expressed, the deep connection of mankind and physical nature, governed by Nature, but controlled by God. *Kynde* is a positive force at this point, encouraging Dowel and promoting the proper order and control of the natural processes of life.

The Dreamer encounters the personification of *Kynde* for a second time in Passus XI. Here *Kynde* seems to be even closer to the traditional Nature figure than in the first episode of personification, for he is concerned with fertility and procreation, and with the law of nature. *Kynde* shows Will the wonders of the natural world, giving examples

of the proper behaviour of animals, who follow natural law "In etyngge, in drynkyngge and in engendryngge of kynde" (IX.335):

And s.epyngge I seigh al this; and sithen came Kynde
 And nempned me by my name, and bad me nymen heded,
 And through the wondres of this world wit for to take.
 And on a mountaigne that Myddelerthe highte, as me tho thoughte,
 I was fet forth by ensaumples to knowe,
 Thorough ech a creature, Kynde my creatour to lovye.
 (XI.320-325)

Kynde, following the Nature tradition, is concerned with the procreation of the species. This is central to the definition of *kynde*, according to C.S. Lewis: "*Kind* also means 'progeny', 'offspring'. In *Piers Plowman*. . . there is a curse on all married couples who produce no *kynde*. Closely linked to this is the larger sense of 'family' or 'stock'. . ." (26-27). J.A.W. Bennett comments that for "Langland as for Chaucer Nature is primarily concerned with procreation. . ." (209).

But while *Kynde* is clearly a Nature figure, he seems more than this here. He is "*Kynde* my creatour," so that *Kynde* would appear to be more than Nature; he is God Himself. Schmidt glosses *Kynde* at line 226 as "Nature (=God)" (143). Indeed *Kynde* is identified as God by Wit in an earlier passus:

'Kynde,' quod Wit, 'is creatour of alle kynnes thynges,
 Fader and formour of al that evere was maked--
 And that is the grete God that gynnyng hadde nevere,
 Lord of lif and of light, of lisse and of peyne.'
 (IX.26-29)

It is through the identification with God that the association of *Kynde* with *truthe* is most evident, for God, as we have seen, is *Truthe*. For Will to learn to love "*Kynde* my creatour," is to bring him closer to his goal of learning to love God and *truthe*. *Truthe*

is used as a name for God at the beginning of *Piers Plowman*, but *Kynde* comes to replace it as a designation for God as the text progresses. Perhaps Langland intended to show that the Dreamer was progressing toward a more experiential knowledge of God. As Hugh White suggests, "to call God *Kynde* suggests his accessibility to mankind, whereas the name Truth seems to set God beyond man's reach" (*Salvation* 85).

In Passus XII, which contains the Ymaginatif episode, *Kynde* is described as a teacher of animals and of man. In this instance *Kynde* again parallels closely the traditional Nature figure.

'Clergie ne Kynde wit ne knew nevere the cause,
Ac Kynde knoweth the cause hymself and no creature ellis.
He is the pies patron and putteth it in hir ere
That there the thron is thikkeste to buylden and brede
And Kynde kened the pecok to cauken in swich a kynde,
And Kynde kened Adam to knowe his pryve membres,
And taughte hym and Eve to helien hem with leves.'
(XII.225-231)

Langland seems to be unique among his contemporaries in expressing this combination figure, who is at once God and His deputy. E.C. Knowlton, the first of the modern scholars to study Nature as an allegorical figure in works written in Middle English in the period from 1350 to 1500, asserts that the "equation of God with Nature, or Kind, as in *Piers the Plowman*, is not to be found in other English or French literature of the period" (Knowlton, *Middle English* 207).

It should be noted, as Davlin states, that Langland's *Kynde* figure is most definitely defined as male,⁷ while the traditional Nature figure is female, a mother figure, and a caretaker of mankind. She is clearly subordinate to God and working always under God's supervision. At no point is Langland's *Kynde* identified as female, though the

parallels to the traditional Nature figure are extremely strong. The reader must contemplate whether it is because Langland's *Kynde* figure is male that he can encompass aspects of both Nature and God. Perhaps the poet knowingly chose to create a male character, conscious that a female character might be perceived to be limited by her gender. As a male, *Kynde* could be more easily accepted by Langland's audience as a combination of God himself and God's own viceregent.

It seems apparent that Langland is not borrowing this concept from the classical works that inspired *Piers Plowman*. In Alan of Lille's *De planctu Naturae* (Complaint of Nature), God and Nature are clearly defined, separate individuals, with vastly differing responsibilities. Alan of Lille in the *Anticlaudianus* discusses the limitations of Nature:

the services of mighty Nature are effective only in regard to things of earth and her power grows weak in things of heaven, where she has no rights and knows not how to create a soul. (144)

Nature is the "vicar of God, his servant and functionary, vastly inferior to him in power" (Cherniss 57). In *De planctu Naturae* (Complaint of Nature), Alan of Lille defines Nature as God's deputy, "by the grace of God delegated protectress of the wordly realm . . ." (85). Nature is further described by the character, Generosity, as an obedient, though powerful, servant:

"O first foundation of everything in nature! O special protection for all!
O queen of the region of earth! O trusty agent of a principal above the
heavens; who, acting under the authority of the eternal master, dost not
disturb thy faithful administration with any disobedience; whom the whole
world is bound by the demand of primal righteousness to obey!"

(*De planctu Naturae* 91)

Nature defines her own role in relation to God:

"Me, then, He appointed a sort of deputy, a coiner for stamping the orders of things, for the purpose that I should form their figures on the proper anvils, and should not let the shape vary from the shape of the anvil, and that through my activity and skill the face of the copy should not be changed by additions of any other elements from the face of the original. Accordingly, obeying the command of the Ruler, in my work I stamp, so to speak, the various coins of things in the image of the original, exemplifying the figure of the example, harmoniously forming like from like, and have produced the distinctive appearances of individual things. Yet beneath the mysterious, divine majesty, I have so performed this work and service that the right hand of spiritual power should direct my hand in its application, since the pen of my composition would stray in sudden error, should it not be guided by the supreme Supporter."

(*De planctu Naturae* 44)

Hers is a supporting role, a maker rather than a creator, and most definitely subordinate to God, unlike Langland's *Kynde*.

Langland does seem to treat his figure of *Kynde*, or Nature/God, in a different way than do his contemporaries. Davlin notes that in

identifying *Kynde* (*Natura*) with the Biblical God, the poet does something which, so far as I know, was entirely new in literature. In effect, he makes 'kynde' a pun for 'God' and the personification 'Natura,' thus synthesizing the ancient Biblical and classical traditions in a unique way.

(*Game* 52)

Hugh White would concur that Langland's creation is unique. It seems apparent that Langland's *Kynde* is unlike the figures created by other poets of the Middle Ages, but I cannot agree with White on exactly how the figure differs. Through this figure, White claims, Langland examines the problem of evil, in that exposure to evil is shown to be "spiritually productive" (*Salvation* 60). White is referring to the episode in Passus XX, the third instance of *Kynde* as a personified figure. In this passus, *Kynde* does not save mankind from the Antichrist, but instead delivers a severe thrashing to Will and others.

In Passus XX, the concluding passus of *Piers Plowman*, *Kynde* does not teach the continuation of life, appreciation for the laws of nature, or the importance to life of sexuality and of love. Instead, he ferociously pursues Will to the point of death. The earlier Chartrian writers would probably not have approved of Langland's *Kynde* as a Nature figure, in White's view, because in Passus XX *Kynde* is connected to the sinful and unreasonable in life, for "it is part of the natural dispensation that Reason should not save man, and *Kynde* is seen to be responsible for *wykke* as well as *good*" (White, *Salvation* 78). It seems as if White is confusing the issue: is *Kynde* responsible for *wykke*, or is it that he is capable of violently punishing those who are *wykke*?

Kynde in Passus XX is not a Nature figure according to White's interpretation of the conventions of the School of Chartres. According to his interpretation, Nature is seen as a life-giving figure who is strongly opposed to death (*Salvation* 66). In the final passus of *Piers Plowman*, the personified *Kynde* is indeed destructive, not creative, as the figure traditionally appears. In his final dream, Will envisions that

Antecrist cam thanne, and al the crop of truthe
 Torned it [tid] up-so-doun, and overtilte the roote,
 And made fals sprynge and sprede and spede mennes nedes.
 In ech a contree ther he cam he kutte away truthe,
 And gerte gile growe there as he a god weere.
 Freres folwede that fend, for he gaf hem copes,
 And religiouse revered hym and rongen hir belles,
 And al the covent cam to welcome that tyraunt
 And alle hise as wel as hym -- save oonly fooles;
 Whiche fooles were wel gladdere to deye
 Than to lyve lenger sith Leute was so rebuked,
 And a fals fend Antecrist over alle folk regnede.

(XX.53-64)

Notably, it is Piers' crop of *truþe* that is torn up by the Antichrist: it is the foundation of faith. When Conscience appears to guide the simple folk into the safety of Unity Holy Church (XX.73-79), they call upon *Kynde* to "come and defende us / Fooles fro thise fendes lymes, for Piers love the Plowman" (XX.76-77). But instead of defending them against the Antichrist, *Kynde* himself sends plagues and death to torment them.

I believe that *Kynde* here is God, not Nature, and the punishments he inflicts on mankind are the actions of a vengeful Old Testament God against subjects who have not followed His teachings. Though *Kynde*'s actions are graphically violent, the philosophy that guides his actions is not very different from Dame Nature's in *De planctu Naturae*. In that poem, Nature has descended from Heaven because man's evil has prompted her to excommunicate those who disobey her laws and commit unnatural acts. Nature tells the poet-dreamer that she has descended

from the secret places of the heaven's court above. . . [to] lay down [her] sad burden of the accursed vices of men, and . . . determine what answering punishment should be given to such rebellion in crime, in order that the sting of the punishment might be made as great as the scourge of those crimes, and might equal them in retribution.

(*De planctu Naturae* 38)

The sentiment is strikingly similar to that of Passus XX in *Piers Plowman*. Langland's *Kynde* is, I believe, actually quite similar to the "Chartrian goddess," as White would call her. Both are Old Testament figures. Nature is both a life-giving and a life-destroying force -- just as God is.

The perfection of God created the world, but the world had become imperfect, corrupted by original sin. A symbol of the beauty and inherent goodness of the natural world, and thus of God's work, was created in the figure of Nature. Perhaps it is the

Nature figure Chaucer describes in the *Parlement of Foules* White is thinking of when he writes that the Chartian goddess is not concerned with evil. In his edition of the *Parlement*, Brewer describes Chaucer's interpretation of the figure of Nature:

Nature, therefore, in the *Parlement* is a symbol of God's creative power working in the world by love and law. She is also a symbol of the order, stability, and beauty of that world, its graded perfection, its hierarchies of worth, its necessary desires. Nothing that she approves or decides can be bad. In this representation of nature questions of man's sinfulness do not enter.
(Brewer 30)

Kynde may be portrayed by Langland as a more violent figure because he is greater than Nature; most definitely in Passus XX, *Kynde* is God Himself. Knowlton comments:

In the mind of the alliterative poet, Nature, or Kuynde, is not a feminine power subordinate to God, but is God Himself, in accordance with a definition like the Stoic equations. The presentation is more in harmony with Biblical or Christian influence unchanged by classical imagery,--God interested in the welfare of the human soul. The connection of Nature with theological powers and the appropriate domain of the soul is here apparent. By metonymy, Kind is substituted for the God of Kind.
(*Middle English* 198)

God is distinguished from the world of created beings in twelfth-century scholastic writing: God is *natura naturans*; *Kynde* is identified with this as well. The beings that God has created are *natura naturata*.⁸

In *De planctu Naturae*, man rejects Reason after disobeying Nature. Nature allows free will: man has the capacity to act irrationally (and does, with alarming frequency), and against the dictates of Nature. In keeping with the stark, often violent, realism that characterizes *Piers Plowman*, Langland does not downplay the devastating end that awaits mankind if individuals do not choose to save themselves. Yet, Davlin suggests that the final passus is not an entirely negative portrayal of *Kynde*, for "Kynde,

though associated now with death rather than life, proves to be still the teacher of love, now clearly divine love" (*Wisdom* 10). *Kynde* advises the Dreamer to "Lerne to love" (208) after sending him to Unity Holy Church for safety. "Kynde, as avenger, is here perhaps also God the protector; indeed the cry for Kynde is parallel to, and seems almost synonymous with, the cry for grace. . ." (*Wisdom* 10).

The theme of the poem is not that God will pursue mankind to save him; Will embarks upon a difficult quest for knowledge, one plagued by indecision and misinterpretations, in order to learn to know Piers, and so to love *truthe* and God. The Dreamer needs to have a *kynde knowyng* of God, a deep inner knowledge and awareness of how to love God, so that he might rise above earthly sin. Raabe interprets the events of Passus XX as evidence that Will has achieved his goal. His entrance into Unity is an entrance into "the spiritual kingdom of heaven":

Will finally awakens to kind knowing, in the moment of his direct perception of kind and submission to Kind's will; at this moment he suddenly "learns" Dowel. In fear of death he cries out to Kind to grant him salvation -- and significantly it is the first time we have seen Will pray. (97)

Salvation is not for those who do not attempt to understand God, Langland seems to assert, and a terrible fate awaits those who would choose not to accept God's grace, or understand His *truthe*.

Conclusion: A *kynde knowynge* of *truthe*

An understanding of the concepts underlying *kynde* and *truthe* is essential for the reader to comprehend Langland's philosophical and poetic intent in *Piers Plowman*. Langland is intimately concerned with the power of language. He plays with words, stretching the boundaries of common definition to create his own poetic vocabulary. Langland's "interest in language lies in his perception of the ways in which its use may reveal truths about the human will" (Raabe 9).

Langland redefines concept words to make them at the same time more complex and more spiritually profound. An example is the equation of *kynde knowynge* with wisdom; in choosing to use the term *kynde knowing*, Langland has consciously chosen a phrase that carries the connotation of a deeper, more instinctual understanding than the word wisdom would suggest. By the same token, in Langland's vocabulary, *truthe* is, at the same time, literal fact and an expression of the unknowable divine aspects of God's love.

Truthe and *kynde* can be considered to be, in some senses, synonymous. Both are identified as Nature, God's viceregent, or God Himself. Both are intimately connected to the spiritual life, and also to that which resides deep within the human soul, and which naturally yearns for union with God. In identifying both *Kynde* and *Truthe* as Nature figures, Langland brings God closer to mankind, and makes His love more accessible. The fact that the two terms are used by Langland to indicate God or Nature elevates their stature in *Piers Plowman*: no other two words in the poem hold this power.

The personifications of *Truthe* and *Kynde* are teachers in *Piers Plowman*. Their function is to guide the Dreamer in his quest to acquire an experiential knowledge of God. *Kynde* is essential in the understanding of divine love, for it is that instinctive knowledge and native intelligence that resides in every person. It is not sufficient in *Piers Plowman* to simply learn about God -- the priest of Passus VII who interprets *Truthe's* pardon too literally is evidence of this. A person must have a *kynde knowyng*, an experiential understanding of God's *truthe*. Piers the Plowman, for example, knows *Truthe* "as kyndely as clerik doth hise bokes" (V.538); Elizabeth Zeeman suggests that Langland "enlarges the significance of Piers until he becomes a symbol of the operation of the divine upon the human -- God's relationship with man through Christ" (10). Piers is presented by Langland as the perfect Christian, perhaps even Christ himself (XV.206). His understanding of *truthe* is the most complete that can be known in a fallen world: his is a *kynde knowyng*. In his edition of *Piers Plowman*, Schmidt comments that Lang and

enunciates the nature of Truth as the supreme value: it is to *live* in and by faith in God and 'fidelity' towards one's fellow man. That 'knowing Truth' is not to be equated with merely intellectual understanding is boldly illustrated by the example of the fallen angels. This notion that Truth (=God himself) can only be 'known' by being 'lived', with its implied warning of the danger of mere knowledge, is the central doctrine which the poem develops through the figure of Piers Plowman. (307)

Of course, as stated in the chapter on *truthe*, I interpret personified *Truthe* as holding a meaning that reflects more closely the figure of Nature than that of God.

Through *kynde* and *truthe*, Langland gives expression to the Scholastic philosophical concept that God is the ultimate goal of mankind. The Christian individual continually strives to achieve God's *truthe*, to become like God; being *trew* makes a

person "ylik to Oure Lord." Langland's use of *kynde* and *truthe* suggests that every person has the innate ability to love God. But an individual must choose to understand, and actively pursue divine grace in order to realize *truthe*, the greatest treasure that man can aspire to. The law of love, the idea that God is love *Deus caritas*, is intrinsic to the meaning of both *kynde* and *truthe*, and, indeed, to the poem as a whole.

There is a dependence of meaning between the two terms, *kynde* and *truthe*. *Truthe*, when it is faith or righteousness, is that aspect of Nature that can be achieved through *kynde knowyng* (natural understanding or wisdom) in order for an individual to be saved. *Kynde* is also Nature, but a person cannot achieve *Kynde* through *kynde knowyng*. Langland has combined, it seems, the traditional figure of Nature with the concept of God's love in these two terms. *Truthe*, it seems, is that aspect of Nature that is closer to the divine, and an ideal to be sought after; *Kynde* is closer to the earthly, to the natural, fallen world, and represents the potential of humankind to learn how to reflect the law of love through their actions on earth.

The ideas of social and divine justice tempered by the mercy of Christ are evident in both terms. The just person can be said to be "trewe", while *Kynde Wit* has been described as a representation of *lex naturalis*, natural law. The *lawe of kynde* is that which guides all living things: it is 'natural' behaviour in animals and people, and is guided by divine law. *Truthe* is a staunch defender of divine justice when she is represented as the daughter of God in Passus XVIII.

What has become apparent in this investigation of word meaning is the limitations of language itself as a vehicle for the expression of ideas. *Piers Plowman* as a whole

could be said to be concerned with the revelation of *truthe*, and with the ability of mankind to learn and accept, to have a *kynde knowyng*, of the meaning of God's word and His law of love.

It is hoped that the subject matter of this thesis will be of use to readers attempting to decipher the complex language of *Piers Plowman*. It seems apparent that in order to understand this poem, it is not sufficient to translate individual words into a modern equivalent. It is essential that the conceptual framework within which Langland created his poetry be understood. Learning the true meaning of the literary, philosophical and moral background to Will's journey is as much a journey for the reader as for the Dreamer of *Piers Plowman*. In the end, ideally, the reader will have grasped a *kynde knowyng* of the *truthe* of Langland's words.

Notes

1. This study will focus on the B-text of *Piers Plowman*. All citations of the text are drawn from Schmidt's edition (J.M. Dent, 1987).

2. In his article, "Lele Wordes and Bele Paroles: Some Aspects of Langland's Word-Play," A.V.C. Schmidt comments on the relationship between God, language, and *truthe* (or *lele*): "'True, faithful' *lele* wordes (we may recall here the *lel* letteres of *Sir Gawain and the Green Knight*, 1.35) are the primary medium of God's message. If they cease to be *lele*, even though they may remain *bele*, 'beautiful', they will obscure rather than transmit the radiance of divine truth" (139-140).

3. The *Middle English Dictionary* has not yet reached the point of completion at which the word *truhe* would be included.

4. Whatley gives an in-depth analysis of this passage in "*Piers Plowman* B 12.277-94: Notes on Language, Text, and Theology." He examines problems with standard translations of the word "allowed" at line 290 (288 in Schmidt), explains the passage's theological background, and discusses the connections between the lines on baptism and those on *truhe*.

5. A more complete citation from *Cursor Mundi* is as follows:

Ic haf liggen woman bi-side
In haly tyme and lenten tide,
And haf i broken wit foly,
The lagh o kynde thoru licheri.

(*Cursor Mundi*, 28488-28491)

Other examples of the use of *kynde* by Langland's contemporaries include:

Thogh Pan, that men clepen god of kinde,
Were for his sorwes never so wrooth.

(Chaucer, *Book of the Duchesse*, 512-513)

Hou whilom Pan, which is the god of kinde,
With love wrastled and was overcome;
For ever I wrastle, and ever I am behinde

(Gower, *Confessio Amantis*, VIII.2239-41)

6. Pope Innocent III's treatise *De miseria humane conditionis* has come to be known as *De contemptu mundi*. Written, it is estimated, in 1195, Innocent's work is the best known of what has been estimated at 300 prose works and more than 150 poems in this genre, written between the twelfth and seventeenth century. The origins of the genre concerned with "the contempt of the world" may lie in "the stoic idea of indifference to material things and to pleasure or pain" (Introduction to *De miseria* xxv). The subject matter of these works could include commentary on the corruption of the natural order; the mutability of earthly things; the vanity of earthly things; the evils of the social order and the punishment or reward that awaits an individual in the afterlife (Introduction to *De miseria* xxv-xxvi).

7. Some critics refer to *Kynde* as female, citing shifts in the gender of possessives: Lawlor (1962); Robertson and Huppé (1951); Bloomfield (1962). From White (*Salvation* 61).

8. It has been argued that *naturans* is too limiting a categorization for God, because He has transcended the natural world. Writers such as Julian of Norwich claim that *Natura, id est Deus* is a more accurate description of God's role in the universe, for God does represent the law of Nature and as such is close to the natural realm (White, *Salvation* 65).

E.C. Knowlton in "The Goddess Nature in Early Periods" writes that "the diversity in the meaning of Physis, or Nature, indicates how the word may signify a personification, an agent, a passive recipient of action, a divinity. We have the idea of *natura naturans* and *natura naturata*.... The Stoics...though considering the universe to be wholly corporeal, believed it to be a great unit having a two-fold aspect of actic 1. These correspond to *natura naturans* and *natura naturata*. Since the development of matter is fixed, the Stoic ethical doctrine is a cosmic determinism. Nevertheless they believed that man should live in accord with the laws of Nature. In fact Roman law held that there is a natural law of goodness to which people should conform" (226-27).

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Appendix One: Truth

passus	word	phrase	meaning
Prol.120	trewē	To tilie and to travaille as trewe lif asketh.	honest
I.12	Truthe	'The tour upon the toft', quod she, 'Truthe is therinne,	agent of God, source of faith and trust
I.85-6	Treuthe	'Whan alle tresors arn tried,' quod she, 'Treuthe is the best. I do it on <i>Deus caritas</i> to deme the sothe;	faith in God; 'fidelity' to one's fellow man
I.88	trewē	Who is trewe of his tonge and telleth noon oother,	honest
I.97	treu:the	Til treuthe hadde ytermyned hire trespas to the ende.	justice
I.98-9	truthe	For David in hise dayes dubbed knyghtes, And dide hem sweren on hir swerd to serven truthe evere.	God and His law of love, justice, virtue
I.102	truthe	But holden with hym and with here that wolden alle truthe,	faith in God
I.109	treuthe	Taughte hem by the Trinitee treuthe to knowe,	God's love
I.131	truthe	And enden as I er seide in truthe, that is the beste,	honesty
I.133	Treuthe	Ther Treuthe is in Trinitee and troneth hem alle.	God's love
I.135	Truthe	Whan alle tresors arn tried, Truthe is the beste.	treasure of God's love
I.137	Treuthe	That Treuthe is tresor the trieste on erthe.'	as above
I.145	truthe	This I trowe be truthe: vho kan teche thee better;	fact

passus	word	phrase	meaning
I.148-149	Truthe	'For Truthe telleth that love is triacle of hevene: May no synne be on hym seene that that spice useth.	agent of God 'that sp...e' refs. God's love, faith
I.179	trewetreweliche	For though ye be trewe of youre tonge and treweliche wyne,	honest; honestly earn
I.198	truthe	And that is no truthe of the Trinite, but tricherie of helle,	fidelity (opposed to faithlessness)
I.207	Treuthe	Whan alle tresors ben tried, Treuthe is the beste.	treasure of God's love
I.208-209	truthe	'Now have I told thee what truthe is--that no tresor is bettre-- I may no lenger lenge thee with; now loke thee Oure Lord!'	as above
II.37	truthe	And men of this moolde that maynteneth truthe,	faith in God
II.117	Truthe	Swiche weddynges to werche to wrathe with Truthe!	agent of God
II.120	truthe	And God graunted to gyve Mede to truthe,	honesty (agent of God)
II.122	Truthe sothe	The text telleth thee noght so, Truthe woot the sothe,	agent of God reality
II.138	Truthe	Yet be war of the weddyng-- for witty is Truthe,	agent of God
II.189	Sothenesse	Sothenesse seigh hem wel, and seide but litel,	Honesty
II.236	trewely	Ac trewely to telle, she trembled for fere,	honestly
III.5	soothliche	'I shal assayen hire myself and soothliche appose	honestly question
III.85	trewely	For toke thei on trewely, thei tymbred nought so heighe,	honestly

passus	word	phrase	meaning
III.140	trewe	And taketh the trewe bi the top and tieth hym faste,	honest person, faithful
III.154	truthe	For she is favorable to Fals and defouleth truthe ofte.	injures honest people
III.164	truthe	And al the comune in care that coveiten lyve in truthe,	according to God's will
III.190	soothly	Ac thow thiself, soothly, shamedest hym ofte:	honestly
III.217	sothe	Servants for hire servyce, we seeth wel the sothe,	reality
III.241	truthe	And enformeth povere men and pursueth truthe:	honesty
III.243	truthe	Withouten mede doth hem good and the truthe helpeth--	furtheres honesty
III.283	sothest	That whoso seith hem sothest is sonnest yblamed!	most honestly
III.292- 294	[trewe men] truthe	Thise shul ben maistres on moolde [trewe men] to save. And whoso trespasseth ayein truthe or taketh ayein his wille, Leaute shal don hym lawe, and no lif ellis.	honest men; God's law
III.301	truthe	And swich pees among the peple and a parfit truthe	(state of) perfect uprightness
III.304	trewe	And have wonder in hire hertes that men beth so trewe.	righteous
III.317	truthe	Ne putte hem in panel to doon hem plighte hir truthe;	swear to the fact (as jurors)
III.319	Truthe	Mercy or no mercy as Truthe [moste] acorde.	Agent of God
III.322	Trewe- tonge	That worth Trewe-tonge, a tidy man that tened me nevere.	Truth teller (honest speaker)

passus	word	phrase	meaning
III.332	sothe	'I kan no Latyn?' quod she. 'Clerkes wite the sothe!	fact
III.337	trewe	'I leve wel, lady,' quod Conscience, 'that thi Latyn be trewe.	really know Latin
III.343	Truthe	<i>Quod bonum est tenete</i> --Truthe that text made.	Agent of God wrote that text
IV.18	Trewe-	And also Tomme Trewe-tonge- tel-me-no-ales	true-tongue (not a liar)
IV.61	sooth	The Kyng knew he seide sooth, for Conscience hym tolde	spoke honestly
IV.80	sothe	Conscience and the commune known wel the sothe,	know the facts
IV.113- 114	truthe	'Reed me noght,' quod Reson, 'no ruthe to have Til lorées and ladies loven alle truthe	all love honest living
IV.157	truthe	Alle rightfulle recorded that Reson truthe tolde.	spoke honestly
IV.176	truthe	Mede overmaistreth Lawe and muche truthe letteth.	impedes honesty
V.52	Truthe	'And ye that han lawes to kepe, lat Truthe be youre coveitise	justice, righteousness
V.54-55	Truthe	For whoso contrarieth Truthe, He telleth in the Gospel, <i>Amen dico vobis, nescio vos.</i> ¹	acts contrary to God's love
V.57	Truthe	Seketh Seynt Truthe, for he may save yow alle.	agent of God (God's love)
V.214	truthe	Than myn owene auncer wh[an I] weyed truthe.	honestly
V.237	sothly	'Nay, sothly,' he seide, 'save in my youthe;	honestly
V.273	trouthe	For alle that han of thi good, have God my trouthe,	solemn pledge

passus	word	phrase	meaning
V.276	truthe	In <i>Miserere mei, Deus</i> , wher I mene truthe: <i>Ecce enim veritatem dilexisti, &c.</i> ²	speak of God's love, righteousness
V.329	truthe	Thei kouthe noght by hir conscience acorden in truthe,	honestly
V.426	trewe	And thus tene I trewe men ten hundred tymes.	honest men
V.461	truthe	I shal seken truthe erst er I se Rome!	faith
V.512	Truthe	To have grace to go [seke Truthe-- God leve that they moten!]	faith
V.532	Truthe	'Knowestow aught a corsaint,' [quod thei], 'that men calle Truthe?	faith (agent of God)
V.547-548	Truthe	In taillours craft and tynkeris craft, what Truthe kan devyse, I weve and I wynde and do what Truthe hoteth.	faith (agent of God)
V.559	Truthe	Truthe wolde love me the lasse a long tyme after.	as above
V.562	sothe	Til ye come into Conscience, that Crist wite the sothe,	what is real
V.583-584	sooth	'Thanne shalt thou see "Seye-sooth-so-it-be-to-doone In-no-manere-ellis-noght-for-no-mannes-biddyng."	"Say honestly and so it is done"
V.595	sothe	'Grace hatte the gateward, a good man for sothe;	honestly
V.597	Truthe sothe	Telleth hym this tokene: "Truthe w[oot] the sothe--	agent of God; reality
V.606	Truthe	Thow shalt see in thiselve Truthe sitte in thyn herte	faith in God, God's love
V.618	Truthe	'Ac ther are seven sustren that serven Truthe evere	God's love, agent of God

passus	word	phrase	meaning
V.632	sothe	'Wite God,' quod a wafrestere, 'wiste I this for sothe,	honestly
VI.16	Truthe	And casteth hem clothes, for so comaundeth Truthe.	agent of God (Nature?)
VI.34	trouthe	'By my power, Piers, I plighte thee my trouthe	pledge my solemn word
VI.38	Truthe	Loke ye tene no tenaunt but Truthe wole assent;	agent of God (Nature?)
VI.50	trewe	And that thou be trewe of thi tonge, and tales that thou hatie,	honest
VI.58	Truthe	And wende with yow I wile til we fynde Truthe.'	agent of God (Nature?)
VI.68-69	truthe	And alle kynne crafty men that konne lyven in truthe, I shal fynden hem fode that feithfulliche libbeth--	live honestly according to God's law of love
VI.74	Truthe	Truthe tolde me ones and bad me telle it forth:	agent of God (Nature?)
VI.96	truthe	'My wif shal have of that I wan with truthe, and ramoore,	earned honestly
VI.101	Truthe	I wol worshiþe therwith Truthe by my lyve,	agent of God (Nature?)
VI.130	Truthe sothe	Ye ben wastours, I woot wel, and Truthe woot the sothe;	agent of God (Nature?);reality
VI.134	Truthe	Ac Truthe shal teche yow his teme to dryve,	agent of God (Nature?)
VI.139	Truthe	Ac ye myghte travaille as Truthe wolde and take mete and hyre	agent of God (Nature?)
VI.208	Truthe	Truthe taughte me ones to loven hem ech one	agent of God (Nature?)
VII.1	Treuthe	Treuthe herde telle herof, and to Piers sente	agent of God (Nature?)

passus	word	phrase	meaning
VII.8	Truthe	Pardon with Piers Plowman Truthe hath ygraunted.	agent of God (Nature?)
VII.23	Truthe	Ac under his secret seel Truthe sente hem a lettre,	agent of God (Nature?)
VII.54	Truthes trewe	Thise ben Truthes tresores trewe folk to helpe,	agent of God; honest folk
VII.61	treweliche	That treweliche taken and treweliche wynnen,	honestly
VII.65	sooth	But if the suggestion be sooth that shapeth hem to begge:	genuine
VII.180	trewely	Ac to trust on thise triennals--trewely, me thynketh,	honestly
VIII.81	trewe	Whoso is trewe of his tunge and of his two handes,	honest
IX.99	Truthe sothe	'[Tyn]yng of tyme, Truthe woot the sothe,	agent of God; reality
IX.105	trewe	'To alle trewe tidy men that travaille desiren,	honest, upright men
IX.108	trewe	'[In this world is Dowel trewe wedded libbynge folk],	faithfully married
IX.156	sooth	For some, as I se now, sooth for to telle,	honestly
IX.186	trewely	For in untyme, trewely, bitwene man and womman	honestly
X.16	sooth	Than alle the sooth sawes that Salamon seide evere.	actual sayings
X.20	truthe	And lede forth a loveday to lette with truthe--	confound honesty
X.22	truthe	Thei lede lordes with lesynges and bilieth truthe.	tell lies against faith
X.45	trouthe	Ne were hir vile harlotrye, have God my trouthe.	give God my solemn pledge

passus	word	phrase	meaning
X.55	sothe	And puten forth a presumption to preve the sothe.	try the facts
X.185	forsothe	It is no science, forsothe, for to sotle inne.	in honesty
X.226	soothly	Than myself, soothly, soone so he wiste	honestly
X.228	soothly	I seide to hem soothly that sent was I thider	honestly
X.234	soothfast	And on the soothfast Sone that saved mankynde	real, righteous, virtuous
X.271	soothly	'Ac it semeth now soothly, to [sight of the worlde],	honestly
X.325	sooth	That this worth sooth, seke ye that ofte overse the Bible:	honest
X.339	trewe	That thei han eritage in hevene--and by trewe righte,	covenant
X.427	sooth	'That Salomon seith I trowe be sooth and certein of us alle:	honest
X.429	sothe	In the hondes of almyghty God, and he woot the sothe--	knows the reality
X.438	sothest	For sothest word that ever God seide was tho he seide <i>Nemo bonus</i> .	most honest
XI.39	Truthe	If Truthe wol witnesse it be wel do, Fortune to folwe,	agent of God (Nature?)
XI.96	sothe	It is <i>licitum</i> for lewed men to [l]egge the sothe	affirm the facts
XI.100	trewe	Though the tale were trewe--and it touched synne.	factual
XI.107	sooth	'He seith sooth,' quod Scripture tho, and skipte an heigh and preched;	speaks honestly
XI.137	sooth	'That is sooth,' seide Scripture; 'may no synne lette	factual

passus	word	phrase	meaning
XI.141	trewe	'I Troianus, a trewe knyght, take witness at a pope	virtuous, just
XI.143	sothe	For an uncristene creature; clerkes wite the sothe--	know the facts
XI.147	soothnesse	Savacion for soothnesse that he seigh in my werkes.	righteousness
XI.151	truthe	By love and by lernyng of my lyvyng in truthe,	righteously
XI.155	truthe	Nought thorough preiere of a pope but for his pure truthe	upright life
XI.158	truthe truthe	And on Troianus truthe to thenke, and do truthe to the peple.	righteousness; administer true justice to
XI.161	truthe	Ac thus leel love and lyvyng in truthe	faith
XI.163	truthe	Yblissed be truthe that so brak helle yates	faith
XI.175	sothe	'For Seint Johan seide it, and sothe am hise wordes:	honest
XI.179	sothe	Whoso leneth noght, he loveth noght, Oure Lord woot the sothe	reality
XI.238	for sooth	And al was ensample, for sooth, to us synfulle here,	honestly
XI.286	truweliche	That if thei travaille truweliche and truste in God almyghty	labour honestly
XI.296	sothe	The same I segge for sothe by alle swiche preestes	honestly
XI.433	sooth	'Ye siggen sooth, by my soule,' quod I, 'Ich have yseyen it ofte.	say faithfully
XI.437	sooth	'Certes,' quod he, 'that is sooth,' and shoop hym for to walken.	factual

passus	word	phrase	meaning
XII.20	sooth	I seigh wel he seide me sooth and, somwhat me to excuse,	what he said was real
XII.58	trewe	And richesse right so, but if the roote be trewe.	honest
XII.123	trewe	Take we hir wordes at worth, for hire witnesses be trewe,	honest
XII.130	truthe	Of tastes of truthe and [oft] of deceites.	honesty
XII.134	soothly	Ac thorough hir science soothly was nevere no soule ysaved.	in honesty
XII.160	sooth	And thow seidest sooth of somme-- ac se in what manere.	spoke honestly about
XII.210	trewe	'And right as Troianus the trewe knyght tilde noght depe in helle	faithful, virtuous righteous
XII.212	trewe	For he is in the loweste of hevne, if oure bileve be trewe,	what we believe is correct
XII.268	sothe	And wheither he be saaf or noght saaf, the sothe woot no clergie,	facts
XII.281	trewe	'Troianus was a trewe knyght and took never Cristendom,	just, virtuous
XII.285	truthe	'Ac truthe that trespassed nevere ne traversed ayeins his lawe,	righteousness
XII.288- 290	trewe tr.truth truthe truthe	Ne wolde nevere trewe God but trewe truthe were allowed. And wheither it worth or noght worth, the bileve is gret of truthe, And an hope hangynge therinne to have a mede for his truthe:	righteous God; (real-only-God?) true obedience to law; faith is great; righteousness
XII.292	truthe	The glose graunteth upon that vers a greet mede to truthe.	reward for faith
XIII.193	trewe	For ther nys no tresour therto to a trewe wille.	honest, virtuous

passus	word	phrase	meaning
XIII.205	sooth	'That is sooth,' seide Conscience, 'so me God helpe!	factual
XIII.210-211	trewe sooth	Turne into the trewe feith and intil oon bileve.' 'That is sooth,' quod Clergie, 'I se what thow menest.	the one real religion; factual
XIII.217	soothfast	Sobretee and symple speche and soothfast bileve,	genuine faith
XIII.244	trouthe	And I hadde nevere of hym, have God my trouthe,	solemn pledge
XIII.304	sothe	And segge thyng that he nevere seigh and 13r sothe sweren it,	honestly
XIV.39	trewe	And seide, 'Lo! here liflode ynogh, if oure bileve be trewe.	faith is real
XIV.71	trewe	Amonges Cristene creatures, if Cristes wordes ben trewe.	portend real events
XIV.99	truthe	'Ther parfit truthe and poore herte is, and pacience of tonge--	faith
XIV.136	sothe	For whan a werkman hath wrought, than may men se the sothe--	facts
XIV.197	trewe	But oure spences and spendynge sprynge of a trewe welle;	honest source
XIV.273	trouthe	'Have God my trouthe,' quod Haukyn, 'I here ye preise fast poverte.	solemn pledge
XIV.286	sothe	'Selde sit poverte the sothe to declare,	truth, the facts
XIV.309	trutheward	He tempreth the tonge to trutheward, that no tresor coveiteth:	to tell of faith
XIV.311	[sothly]	Than he may [sothly] deserve, in somer or in wynter,	honestly
XV.27	truthe	And whan I deme domes and do as truthe techeth,	act according to God's laws

passus	word	phrase	meaning
XV.44	sooth	'That is sooth,' seide he, 'now I se thi wille!	factual
XV.91	truthes	I shal tellen it for truthes sake--take hede whoso liketh!	sake of honesty
XV.101	sooth	Ac ther the roote is roten, reson woot the sothe,	facts, truth
XV.105	trewe	Trewe of youre tonge and of youre tail bothe,	honest, virtuous
XV.107	untrewe	Tithes of untrewe thyng ytilied or chaffared--	dishonest
XV.162	soothly	Ac I seigh hym nevere soothly but as myself in a mirour:	truly, really
XV.163	trewely	And so I trowe trewely, by that men telleth of charite,	faithfully
XV.173	sooth	Al that men seyn, he leet it sooth, and in solace taketh,	honestly
XV.235	trewe	'In kynges court he cometh ofte, ther the counseil is trewe;	honest
XV.310	trouthe	And to taken of hir tenaunts more than trouthe wolde,	their honest due
XV.364	trewe	And what to leve and to lyve by, the lond was so trewe;	reliable
XV.412-414	trithe trouthe	Ac for drede of the deeth I dar noght telle trithe, How Englysshe clerkes a colvere fede that Coveitise highte, And ben manerod after Makometh, that no man useth trouthe.	facts; is honest, faithful
XV.418	trewe	Of tiraunts that teneth trewe men taken any almesse,	honest, loyal
XV.426	trewe	Alle that ben at debaat, and bedemen were trewe:	honest

passus	word	phrase	meaning
XV.431-432	for sothe soothly	It is unsavory, for sothe, ysoden or ybake; So is mannes soule, soothly, that seeth no good ensample	in honesty; honestly
XV.469	truthe	So [much] don rightfulle men mercy and truthe.	righteousness, faith
XV.486	trew	Withouten travaille the tithe deel that trewe men biswynken--	faithful, loyal
XV.547	trouthe sothe	Moore tresor than trouthe? I dar noght telle the sothe;	faith; facts
XVI.4	trewely	'It is a ful trie tree,' quod he, 'trewely to telle,	sincerely to tell
XVI.27	truthe	The world is a wikked wynd to hem that willen truthe:	faith
XVI.60	sooth	'That is sooth,' seide Piers, 'so it may bifalle.	sincere
XVI.145	soothly	It was hymself soothly, and seide, ' <i>Tu dicis.</i> '	honestly
XVI.202	sooth	And that it may be so and sooth [sheweth it manhode]:	real
XVI.210	trew	And bitokneth the Trinite and trewe bileve.	true faith, real
XVI.212	trewely	And bitokneth trewely, telle if I dorste,	faithfully
XVI.230	trew	Ful trewe toknes betwene us is, to telle whan me liketh.	most trusted covenant
XVII.7	sothe	And whan it is asseled so, I woot wel the sothe--	reality
XVII.13	trewely	This was the texte trewely--I took ful good yeme.	faithful text
XVII.21	sooth	'He seith sooth,' seide this heraud, 'I have yfounded it ofte.	speaks honestly

passus	word	phrase	meaning
XVII.25	trewest	'Youre wordes arn wonderfulle,' quod I tho. 'Which of yow is trewest,	most faithful
XVII.145	trewely	And bitokneth trewely, telle whoso liketh,	honestly represents
XVII.302	soothnesse	Ac it is but selden yseighe, ther soothnesse bereth witesse,	sincerity
XVIII. 119	Truthe	A ful comely creature [and a clene], Truthe she highte;	Faith
XVIII. 121	Truthe	Whan this maydenes mette, Mercy and Truthe,	as above
XVIII. 125	Truthe	'Ich have ferly of this fare, in feith,' seide Truthe,	as above
XVIII. 132	trew	And that my tale be trewe, I take God to witesse.	factual
XVIII. 142	Truthe	'That thou tellest,' quod Truthe, 'is but a tale of waltrot!	Faith
XVIII. 147	Truthe sothe	It is but truffle that thou tellest--I, Truthe, woot the sothe.	Faith; facts
XVIII. 162	Truthe	'Now suffre we!' seide Truthe, 'I se, as me thynketh,	Faith
XVIII. 166	sooth	'That is sooth,' seide Mercy, 'and I se here by sowthe	factual
XVIII. 198	Truthe	Ayeins reson--I, Rightwisnesse, recorde thus with Truthe	Faith
XVIII. 260	Truthe	'Suffre we!' seide Truthe, 'I here and see bothe	as above
XVIII. 282	Soothnesse	And [sithen] he that Soothnesse is seide thise wordes,	Faith (God)
XVIII. 285	sooth	'That is sooth,' seide Satan, 'but I me soore drede;	factual

passus	word	phrase	meaning
XVIII. 293-294	trewe Truthe	We have no trewe title to hem, for thorough treson were thei dampned.' 'Certes, I drede me,' quod the Devel, 'lest Truthe wol hem fecche.	honest; Faith
XVIII. 390	trewe	I may do mercy thorough rightwisnesse, and alle my wordes trewe.	honest
XVIII. 418	Truthe sooth	'Trewes!' quod Truthe; 'thow tellest us sooth, by !esus!	Faith; the facts
XVIII. 423a-424	Veritas Truthe	<i>Misericordia et Veritas obviaverunt sibi; Iusticia et Pax osculate sunt.</i> Truthe trumpede tho and song <i>Te Deum laudamus</i> ; ³	Truth; Faith
XIX.9	sothe	And thanne called I Conscience to kenne me the sothe:	reality
XIX.87	soothliche	The seconde kyng siththe soothliche offrede	offered honestly
XIX.90	truth	And Reson to riche[ls]--to right and to truthe.	faith
XIX.178	treweliche	'Thomas, for thow trowest this and treweliche bilevest it,	honestly believe
XIX.195	truthe	Paieth parfitly, as pure truthe wolde.	complete integrity
XIX.238	trewe	And lyve by that labour--a lele lif and a trewe.	honest
XIX.263	truthe	And for to tilie truthe a teeine shal he have.'	faith
XIX.300	trewe	And he that ete of that seed sholde be evere trewe	upright righteous
XIX.335	truthe	As wide as the world is, with Piers to tilie truthe	faith
XIX.374	soothly	And for silver were forswore-- soothly thei wiste it!	sincerely

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passus	word	phrase	meaning
XIX.442	trewe	As for a trewe tidy man, alle tymes ylike.	honest, upright
XIX.481	truthe	And rule thi reaume in reson, right wol and truthe	faith
XX.15	soothliche	He synneth noght, soothliche, that so wynneth his foode.	in reality
XX.53	truthe	Antecrist cam thanne, and al the crop of truthe	faith
XX.56	truthe	In ech a contree ther he cam he kutte away truthe,	faith
XX.118	truthe	Weren fethered with fair biheste and many a fals truthe.	covenant
XX.135	truthe	And overtilte al his truthe with 'Tak this up amendement.'	faith
XX.161	truthe	Hir sire was a sysour that nevere swoor truthe--	never swore to be honest
XX.244	soothly	And seide, 'Sires, soothly welcome be ye alle	sincerely

Definitions are my own, or are drawn from the Schmidt edition, when available.

1. Amen, I say to you, I know you not (Mt 25:12).
2. In 'Have mercy on me, O God' (Ps 50:3); 'For, behold, thou has loved truth' (*ib.* vs.8).
3. Mercy and truth have met each other: justice and peace have kissed (Ps 84:11); We praise you, God (the *Te Deum* hymn).

Appendix Two: Kynde

passus	word	phrase	meaning
Prol.114	Kynde Wit	And thanne cam Kynde Wit and clerkes he made,	Native Intelligence
Prol.118	Kynde Wit	The Commune contrevded of Kynde Wit craftes,	as above
Prol.121	Kynde Wit	The Kyng and the Commune and Kynde Wit the thridde	as above
Prol.186	kynde	To cracchen us and al oure kynde, though we copen under benches.	kind; species
Prol.223	kynne	Of alle kynne lybbynge laborers lopen forth somme--	kind of
I.55-56	Kynde Wit	And Kynde Wit be wardeyn youre welthe to kepe, And tutour of youre tresor, and take it yow at nede,	Native Intelligence
I.81	kenne me kyndely	And also kennne me kyndely on Crist to bileve,	teach; properly
I.138-139	kynde knowynge	'Yet have I no kynde knowynge,' quod I, 'ye mote kennne me bettre By what craft in my cors it comseth, and where.'	direct natural, (innate?) knowledge of truth; knowledge of God?
I.142-143	kynde knowynge	It is a kynde knowynge that kenneth in thyn herte For to loven thi Lord levere than thiselve,	as above
I.163-164	knownen it kyndely	And for to knownen it kyndely -- it comseth by myght, And in the herte, there is the heed and the heighe welle.	know in heart, intimately? deeply?
I.165-166	kynde knowynge	For in kynde knowynge in herte ther [coms]eth a myght-- And that falleth to the Fader that formed us alle,	natural knowledge in the heart?

passus	word	phrase	meaning
I.192	unkynde	Unkynde to hire kyn and to alle Cristene,	ungenerous; unkind? unnatural?
II.77	kynde	Than for any vertue or fairnesse or any free kynde.	noble lineage; blood
II.131	kynne	And as a bastarde ybore of Belsabubbes kynne.	the devil's kin
II.201	kynnes	Fettreth Falsnesse faste, for any kynnes yiftes,	kind of
III.15	kyndely	Conforted hyre kyndely by Clergies leve,	kind, nice
III.56	kynde	And a cours of kynde, wherof we comen alle.	impulse of nature
III.67	kynde	For God knoweth thi conscience and thi kynde wille,	inner intentions, will, real motive
III.204	kyn	And also kyng of that kith his kyn for to helpe--	kindred, family
III.284	Kynde Wit	'I, Conscience, knowe this, for Kynde Wit it me taughte--	Native Intelligence
III.299	kynde	Ac kynde love shal come yit and Conscience togideres	natural love
V.269	unkynde	'Thow art an unkynde creature--I kan thee noght assoille	unnatural
V.431	unkynde	I am unkynde ayeins his curteisie and kan nought understonden it;	unkind in return
V.434	kyndenesse	The kyndenesse that myn evenecristene kidde me fernyere	kindness
V.538-539	knowe hym as kyndley; Kynde Wit	'I knowe hym as kyndely as clerik doth hise bokes. Conscience and Kynde Wit kenne me to his place	naturally, intimately; Native Intelligence
V.588	kynde	And kerneled with Cristendom that kynde to save,	human nature

passus	word	phrase	meaning
V.630	kyn	'Now, by Crist!' quod a kuttepus, 'I have no kyn there.'	kin
VI.164	kynde	Curteisly the knyght thanne, as his kynde wolde,	as his nature required
VI.221	kynde	Love hem and lene hem, for so lawe of [kynde wolde]:	law of nature
VI.247	Kynde Wit	'Kynde Wit wolde that ech a wight wroghte,	Native Intelligence
VIII.15	kynnes	And knowen contrees and courtes and many kynnes places--	kinds of dwellings
VIII.42	(of) kynde	The boot is likned to oure body that brotel is of kynde,	by nature
VIII.58	kynde knowyng	'I have no kynde knowyng,' quod I, 'to conceyve alle thi wordes,	native wit
VIII.72	kynde (name)	Cam and called me by my kynde name.	right, very own name
VIII.111	kynde knowyng	For more kynde knowynge I coveite to lerne--	a more direct understanding
IX.2	Kynde; kynnes	In a castel that Kynde made of foure kynnes thynges.	Nature=God; kinds of
IX.5	Kynde	Kynde hath closed therinne craftily withalle	Nature=God
IX.10	Kynde	'Ac Kynde knoweth this wel and kepeth hire the bettre,	as above
IX.24	Kynde	Til Kynde come or sende to kepen hire hymselfe.'	as above
IX.25-27	kynnes; Kynde	'What kynnes thyng is Kynde?' quod I, 'kanstow me telle?' 'Kynde,' quod Wit, 'is creatour of alle kynnes thynges, Fader and formour of al that evere was maked--	kind of; Nature=God, the creator of all things

passus	word	phrase	meaning
IX.49-50	Kynde	And that is the castel that Kynde made, <i>Caro</i> it hatte, And as much to mene as "man with a soule."	Nature=God, the creator of all things
IX.84	unkynde	'Allas that a Cristene creature shal by unkynde til another!	uncharitable, unnatural
IX.89	unkynde- nesse	The commune for hir unkyndenesse, I drede me, shul abyde.	as above
IX.110	kynde	For of hir kynde thei come that Confessours ben nempned,	family, kin, stock
IX.126-128	kynde	And noght thi kynde with Caymes ycoupled ne yspoused." 'Yet some, ayein the sonde of Oure Saveour of hevene, Caymes kynde and his kynde coupled togideres--	family, kin, stock
IX.141	kynde	Excepte oonliche of ech kynde a couple	species (on ark)
IX.157	unkyndely	For coveitise of catel unkyndely ben wedded.	unnaturally married
IX.174	kynrede	For coveitise of catel ne of kynrede riche;	kindred
X.29	unkynde	And moost unkynde to the commune,that moost catel weldeth:	unkind to people
X.69	kynnes	Clerkes and othere kynnes men carpen of God faste,	kinds of
X.148	kyndely to knowe	With that ye kenne me kyndely to knowe what is Dowel.'	teach to know truly
X.217	kyndely to knowe	To counseille thee kyndely to knowe what is Dowel.'	as above
X.360	kynde	For every Cristene creature sholde be kynde til oother,	kind to one another

passus	word	phrase	meaning
X.422	kynde	Cristene kynde to kille to dethe?	Christian people
XI.67	kynde	That there a man were cristned, by kynde he sholde be buryed).	by rights
XI.187	kynde	To knowen us by oure kynde herte and castyng of oure eighen,	charitable
XI.190	kynnes	We sholde noght clepe oure kyn therto, ne none kynnes riche:	no kind of (rich men)
XI.211	unkynde	And be we noght unkynde of oure catel, ne of oure konnyng neither	ungenerous, uncharitable
XI.260	kynde	Is a kernel of confort kynde to restore.	strength
XI.320- 322	Kynde	And slepyng I seigh al this; and sithen cam Kynde And nempned me by my name, and bad me nymen hede, And thorough the wondres of this world wit for to take.	Nature (God?) -teaches Will of the natural wonders of the world
XI.325	Kynde	Thorough ech a creature, Kynde my creatour to lovyne.	learn to love God through His creations
XI.335	kynde	In etyng, in drynkynge and in engendryng of kynde.	begetting of offspring
XI.367	kynde	Of hir kynde and hir colour to carpe it were to longe.	species
XI.397	kynde	And bad every creature in his kynde encrease,	species
XI.401	kynde	That som tyme hym bitit to folwen his kynde.	his nature
XII.45	kynde wit	Catel and kynde wit was combraunce to hem alle.	native intelligence
XII.55	kynde wit	So catel and kynde wit acombreth ful manye;	native intelligence

passus	word	phrase	meaning
XII.64	kynde wit	'Clergie and kynde wit cometh of sighte and techyng,	intelligence from experience
XII.67	kynde wit	And of <i>quod vidimus</i> cometh kynde wit, of sighte of diverse peple.	intelligence from experience
XII.69-70	kynde wit	Knew nevere clerk how it cometh forth, ne kynde wit the weyes: Ac yet is clergie to comende, and kynde wit bothe,	native intelligence
XII.92-93	kynde wit; kyn	'Forthi I counse' e thee for Cristes sake, clergie that thow lovyne, For kynde wit is of his kyn and neighe cosynes bothe	intelligence; kin
XII.107-108	kynde witted; kynde wit	Na moore kan a kynde witted man, but clerkes hem teche, Come, for al his kynde wit, to Cristendom and be saved--	man with knowledge derived from common experience
XII.128	kynde wit; kynnes	Ac kynde wit cometh of alle kynnes sightes--	natural understanding; manner of
XII.136	kynde knowyng	For alle hir kynde knowyng com but of diverse sightes.	natural knowledge (wisdom?)
XII.159	kynde witted	Than clerkes or kynde witted men, of Cristene peple.	naturally intelligent
XII.225-228	Kynde Wit; Kynde;	'Clergie ne Kynde Wit ne knew nevere the cause, Ac Kynde knoweth the cause hymself and no creature ellis. He is the pies patron and putteth it in hir ere That there the thorn is thickest to buylden and brede.	Native Intelligence; Nature (God?);

passus	word	phrase	meaning
XII.229-230	Kynde kynde	And Kynde kenned the pecok to cauken in swich a kynde, And Kynde kenned Adam to knowe his pryve membres,	Nature (God?); manner
XII.235	Kynde	Kynde knoweth whi he dide so, ac no clerk ellis!	Nature (God?)
XIII.15	Kynde	Of Kynde and of his konnyng, and how curteis he is to bestes,	Nature (God?)
XIII.18	Kynde	The creatures that crepen of Kynde ben engendred;	Nature (God?)
XIII.144	kynde	Cast coles on his heed of alle kynde speche;	charitable
XIII.150	kynde	Kynde love coveiteth noght no catel but speche.	natural love (Dowel)
XIII.208	kynnes	And conformen kynges to pees, and alle kynnes londess--	every kind of nation
XIII.219	unkynde- nesse	There unkyndenesse and coveitise is, hungry contrees bothe.	lack of charity cupidity
XIII.310	kyn	And what I kouthe and knew, and what kyn I com of.'	kin, family
XIII.355	unkynde	Was colomy thorough coveitise and unkynde desiryng.	unnatural
XIII.378	kyn; unkynde	And bothe to kith and to kyn unkynde of that ich hadde.	kin; ungenerous
XIII.389	kyndenesse	So if I kidde any kyndenesse myn evencristen to helpe,	kindness, charity
XIII.403	kynde	And moore mete eet and dronk than kynde myghte defie--	nature
XIV.17	kynnes	That shal clawe thi cote of alle kynnes filthe--	kinds of
XIV.22	unkynde	'And Dobest kepe[th] clene from unkynde werkes.	unnatural, uncharitable

passus	word	phrase	meaning
XIV.44	kynde	The corlew by kynde of the eyr, moost clenest flessh of briddes,	natural vigour
XIV.72	unkynde- nesse	Ac unkyndnesse <i>caristiam</i> maketh amonges Cristen peple,	unkindness; cupidity
XIV.87	kyndeliche	<i>Ergo</i> contricion, feith and conscience is kyndeliche Dowel,	essentially make up
XIV.119	kynde	Outher here or elliswhere, kynde wolde it nevere;	nature
XIV.125	kynde wit	'Ac God is of a wonder wille, by that kynde wit sheweth,	natural intelligence
XIV.184	kynnes	And be clene thorough that cristnyng of alle kynnes synne,	types of
XIV.269	kynde	Moore for coveitise of good than kynde love of bothe--	natural love
XV.2	kyndely knowe	Er I koude kyndely knowe what was Dowel.	know properly
XV.14	kynde	And whereof I cam and of what kynde. I conjured hym at the laste,	family, kin
XV.17	kyn	In Cristes court yknowe wel, and of his kyn a party.	Christ's kin (a Christian)
XV.49	knewe ... kyndely	I wolde I knewe and kouthe kyndely in myn herte!	intimately
XV.52	kynde; kynnes	'It were ayeins kynde,' quod he, 'and alle kynnes reson	nature; natural
XV.104	kynde	And be kynde as bifel for clerkes and curteise of Cristes goodes,	charitable
XV.316	kynde	And a mees thermyd of o maner kynde,	kind, sort
XV.379	kynnes	That sholde konne and knowe alle kynnes clergie,	charitable

passus	word	phrase	meaning
XV.465	kynde	For as the cow thorough kynde mylk the calf norisseth til an oxe,	nature's milk
XV.522	unkynde	Amonges unkynde Cristene for Cristes love he deyede,	unnatural, uncharitable
XV.533	kyn	Fer fro kyth and fro kyn yvele yclouthed yeden,	kin
XV.551- 552	kynde wit	'If knyghthod and kynde wit, and the commune and conscience Togideres love leelly,...	native intelligence
XVI.42	unkynde	And casteth up to the crop unkynde neighebores,	unnatural
XVI.70	kynde	Thanne bereth the crop kynde fruyt and clenest of alle--	natural
XVI.149	unkynde	That is, kysynge and fair countenaunce and unkynde wille.	unnatural
XVII.137	kynde wit	And if conscience carpe therayein, or kynde wit eyther,	native intelligence
XVII.195	kynnes	In many kynnes maneres I myghte myself helpe	kinds of
XVII.213	kynne	That alle kynne Cristene clenseth of synnes.	Christian kin
XVII.218- 219	unkynde	To alle unkynde creatures that coveite to destruye Lele love or lif that Oure Lord shapte.	unnatural
XVII.250	kynde	For may no fir flaumbe make, faille it his kynde.	according to nature
XVII.252- 253	unkynde	To alle unkynde creatures--Crist hymself witnesseth: 'Be unkynde to thyn evenecristene, and al that thow kanst bidde--	unkind uncharitable

passus	word	phrase	meaning
XVII.256	kynde	And indulgences ynowe, and be <i>ingratus</i> to thi kynde,	own nature
XVII.258-259	unkynde- nesse	For unkyndenesse quencheth hym, that he kan noght shyne. Ne brenne ne blase clere, for blowyng of unkyndenesse.	uncharitable, unkindness
XVII.263	unkynde	Beth noght unkynde, I conseil yow, to youre evencristene;	unkind, uncharitable
XVII.266	unkynde- nesse	'Dives deyde dampned for his unkyndenesse	lack of charity
XVII.270-275	unkynde; unkyndenes se kynde; kynde; unkynde; unkynde	For that ben unkynde to hise, hope I noon oother But thei dwelle ther Dives is dayes withouten ende. 'Thus is unkyndenesse the contrarie that quencheth, as it were, The grace of the Holy Goost, Goddess owene kynde. For that kynde dooth, unkynde fordooth--as thise corsede theves, Unkynde Cristene men, for coveitise and envye Sleeth a man for hise moebles, with mouth or with handes.	ungenerous; unchristian behaviour; God's very nature; charitable people, Nature (God?); uncharitable people; Unnatural
XVII.286	kynnes	For coveitise of any kynnes thyng that Crist deere boughte.	kind of
XVII.332	kynde	For kynde clyveth on hym evere to contrarie the soule.	nature
XVII.341	kynde	That thei han cause to contrarie, by kynde of hir siknesse;	by virtue of
XVII.345-346	unkynde- nesse unkynde- nesse kynnes	That is coveitise and unkyndenesse, that quencheth Goddess mercy. For unkyndenesse is the contrarie of alle kynnes reson;	uncharitable behaviour; lack of charity; natural

passus	word	phrase	meaning
XVIII.13	kynde	As is the kynde of a knyght that cometh to be dubbed,	nature
XVIII.76	Kynde	For he was knyght and kynges sone, Kynde foryaf that throwe	Nature (God?)
XVIII.129	kynde	Of any kynde creature, conveyved thorough speche	nature's creatures
XVIII.210	kynde	Wite what wo is, ne were the deeth of kynde.	natural death, mortality
XVIII.220-221	kyndeliche to knowe; kynde	To wite what wele was, kyndeliche to knowe it. And after, God auntede hymself and took Adames kynde	directly; nature, form
XVIII.256	kynde	And conforte al his kyn and out of care brynge,	kin
XVIII.268	mankynde	If this kyng come in, mankynde wole he fecche,	human nature
XVIII.376	kynde	Ac be merciabie to man thanne, my kynde it asketh,	nature
XVIII.398-399	mankynde unkynde; kyn	And mercy al mankynde bifore me in hevene. For I were an unkynde kyng but I my kyn helpe--	human nature; unnatural; kin
XIX.17	kynne	That alle kynne creatures sholden knelen and bowen	nature's creatures
XIX.72	mankynde	And cam to take mankynde, kynges and aungeles	human nature
XIX.77	kynnes	Or any kynnes catel, but knoweliched[en] hym sovereyn	kind of
XIX.106	kynde	As kynde is of a conquerour, so comsede Jesu	is the nature of
XIX.123	kynde	After the kynde that he cam of; there comsede he Dowel.	after the nature of God his Father

passus	word	phrase	meaning
XIX.204	kynne	And made hem konne and knowe alle kynne langages.	kinds of
XIX.217	kynne	To alle kynne creatures that kan hise fyve wittes--	natural creatures
XIX.225	Unkynde- nesse	Coveitise and Unkyndenesse Cardinals hym to lede.	Uncharity; Cupidity
XIX.284	kynde	He that ete of that seed hadde swich a kynde,	nature, temperament
XIX.317	kynde wit	'Hareweth alle that konneth kynde wit by conseil of thise doctours,	native intelligence
XIX.363	Kynde Wit	And thanne kam Kynde Wit Conscience to teche,	Native Intelligence
XIX.370	kynne	Thanne alle kynne Cristene--save comune wommen--	true
XIX.375	kynde wit	Ther nas no Cristene creature that kynde wit hadde--	natural intelligence
XIX.403	kynde	Thikke ale and thynne ale; that is my kynde,	nature, way
XIX.479	kynde	Ne crave of my comune but as my kynde asketh.'	nature
XX.18	lawe of kynde	And if hym list for to lape, the lawe of kynde wolde	law of nature
XX.41	mankynde	And cam and took mankynde and bicam nedy.	human nature
XX.73	kynde	Over kynde Cristene and Cardynale Vertues.	true, faithful
XX.76	Kynde	And crye we to Kynde that he come and defende us	Nature (God)
XX.80	Kynde	Kynde Conscience tho herde, and cam out of the planetes,	Nature (God)

passus	word	phrase	meaning
XX.85	Kynde	Frenesies and foule yveles-- forageres of Kynde	Nature (God)
XX.88-89	Kynde	There was 'Harrow!' and 'Help! Here cometh Kynde, With Deeth that is dredful, to undo us alle!'	Nature (God)
XX.97	Kynde	Kynde cam after hym, with many kene soores,	Nature (God)
XX.99	Kynde	So Kynde thorough corrupcions kilde ful manye.	Nature (God)
XX.106	Kynde	Conscience of his curteisie to Kynde he bisoughte	Nature
XX.109	Kynde	And Kynde cessede tho, to se the peple amende.	Nature
XX.150	Kynde	He careth noght how Kynde slow, and shal come at the laste	Nature
XX.199	Kynde	And as I seet in this sorwe, I saugh how Kynde passede,	Nature
XX.201	Kynde	And cryde to Kynde, 'Out of care me brynge!'	Nature
XX.207- 208	Kynde	'Counseille me, Kynde,' quod I, 'what craft be best to lerne?' 'Lerne to love,' quod Kynde, 'and leef alle othere.'	Nature (God)
XX.212	Kynde	And there by conseil of Kynde I comsed to rome	Nature (God)
XX.253	Kynde	'And if ye coveite cure, Kynde wol yow telle	Nature (God)
XX.268	kynde wit	'Forthi,' quod Conscience, 'by Crist! kynde wit me telleth	plain reason
XX.297	Unkynde- nesse	The while Coveitise and Unkyndenesse Conscience assaillede.	Uncharitableness, Cupidity

passus	word	phrase	meaning
XX.373	kynnes	That is the soverayneste salve for alle[s] kynnes synnes.	kinds of

Definitions are my own, or drawn from the Schmidt edition, when available. The identification of unkyndenesse with cupidity is my own.

END

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