

# 行政院國家科學委員會專題研究計畫 成果報告

改教前後之古典修辭學與聖經詮釋：「農夫皮爾斯之信條」、「愉悅的閒暇」及「仙后」第一章中救恩論之文學呈現(II-I)

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## (一) 前言、研究目的

Three years ago, when I was working on a project, “Classical Rhetoric and Medieval Literary Interpretation: the Classical and Christian Education in *Piers Plowman*,” sponsored by NSC, I found out that many Christians like Augustine, Cassiodorus, and Bonaventure often appropriated classical rhetoric, together with grammar and dialectic, to help students interpret the Bible; others like Bede and Alcuin also supplied examples for various rhetorical rules from the Bible. There were two general trends in their adaptation of classical rhetoric. First, most medieval Christians gradually elevated the status of rhetoric, ignoring Plato’s comparison of rhetoric to pastry baking, which can not really give people health like medicine (*Gorgias* 809), and followed Aristotle and Quintilian, who argue that “Rhetoric is the counterpart to dialectic” (*On Rhetoric* 2152). For example, although Boethius still calls enthymeme “an imperfect syllogism,” he believes that it also “argues from universals to particulars which are to be proved” (45). Hugh of St. Victor even groups dialectic and rhetoric together as rational logic (59). Likewise, Alan of Lille further admits that “statements with the authority of philosophy admit that many of the most far-reaching constructions are common to several disciplines” (159); that is, he admits that rhetoric sometimes overlaps with dialectic.

Second and more importantly, medieval Christian rhetoricians emphasized some topics and ignored others. On the one hand, they tended to follow Quintilian and talk about the orators’ or the audience’s intention not as topics used in a debate but as the definition of a good orator/poet. That is, they tended to include the credibility of the authors and the good will of the readers/audience as part of the definition for rhetoric rather than just a topic that the author/speaker in Aristotle’s *Rhetoric* can choose to make use of or ignore. For example, Fortunatianus and Cassiodorus define the orator as “a good man skilled in speaking” (25; 178). Bonaventure even argues that a Christian orator who wants to teach divine doctrine needs to have “a union with Him who is ‘the brightness of his glory and the image of his substance, and upholding all things by the word of his power’” (18). On the other, medieval Christian rhetoricians tended to skim through the topics concerning definitions and facts and focused more on those concerning interpretations of facts, expediency, and virtues and vices. This focus on the latter helped them read the Bible allegorically and wrote allegorical stories to disseminate different versions of the doctrines of salvation, as they could go beyond what was more literally stated in the Bible.

These findings helped me better explain why each personified teacher interprets the Bible differently and why Langland insists on treating, at least in the middle passuses, the intention of Will as the basis, not just one factor, of his understanding of salvation. These findings are presented in a paper already submitted to *Sino-Christian Studies* for review, entitled “Salvation through a Literary Education: Rhetoric and Biblical Interpretation in *Piers Plowman*.” In the paper, I argue that in the middle passuses, the test case of “what Dowel is” is not fully answered, but a kind of biblical study and spiritual reading by which one can find a personal salvation is revealed progressively to Will. In them, Will is shown that the spiritual interpretations of the Bible are not used on specific occasions for specific audience: it is used for topics of certain advanced lessons. More importantly, in the middle passuses, Will learns how biblical study can be beneficial only when the students and preachers of the Bible have the proper motive, attitude, and trainings. Their motive has to be redirected toward love. They need to be humble and benevolent, knowing that they are saved and rewarded despite their inadequacy, because of God’s mercy. They have to be well trained in all arts, carpentry, laws, and music as well as grammar, rhetoric, logic, theology, and poetry. That is, I argue that Langland sees the danger in spiritual interpretation and rhetoric, but he believes that an attitude adjustment and literary training for all, including the laity, are the solution.

As I was researching for this project, I came across several fourteenth- and fifteenth-century texts that are said to be under Langland’s influence and often associated with

the Wycliffites, who were known for their effort to interpret the Bible on their own terms and for their roles as the predecessors for the Reformers of the sixteen century, who, in turn, were also noted for their opposition to the allegorical interpretations used in the Catholic Church. It seemed natural to continue my research on the adaptation of classical/medieval rhetoric by studying these texts. I then applied for the NSC grant to work on this project “Classical Rhetoric and Biblical Interpretation around the Reformation: The Literary Presentations of Salvational Doctrines in *Pierce the Ploughman’s Crede*, *the Pastime of Pleasure*, and *The Faerie Queene*, Book I,” with a hope to understand how classical/medieval rhetoric was further adapted to promote a proto-Reformer ideal for the use of rhetoric and biblical interpretation in understanding and disseminating the doctrine of salvation. With the help of NSC grant last year, then, I was able to gather and study various fourteenth- and fifteenth-century texts that deal with the problem of adapting rhetoric to spread the doctrine of salvation, especially to lay audience, and the legitimacy of various interpretative methods for the Bible. Alluding to *Piers Plowman* more or less, these texts can be texts that use a plowman as an ideal character to comment on the corruption of the Church, like *Pierce the Ploughman’s Crede*, *The Plowman’s Tale*, and *Jacke Upland and the Reply of Friar Daw Topias, with Jack Upland’s Rejoinder*. They can be texts that center on a wanderer or a dreamer learning the corruption of the Church and how to be saved, like *Pierce the Ploughman’s Crede*, “Death and Liffe,” and *Wynnere and Wastour*. These texts can also be texts that comment more generally on the injustice of the social structure and the corruption of the officials who use rhetoric to flatter and win legal cases with no concern for justice and loyalty, like *Richard the Redeless*, *Mum and the Sothsegger*, and “The Crowned King.” Among them, *Jacke Upland*, *The Plowman’s Tale*, and *Wynnere and Wastour* use the debate form, and *Mum and the Sothsegger* includes an explicit comment on rhetoric. All the texts, moreover, show clear concern with the abuse of glossing the Bible for profits.

## (二) 文獻探討

Langlandian scholars have long been aware of the religious feuds at their times and that while Langland obviously continues the effort of the Catholic Church to incorporate classical rhetoric into Christian education, with a focus on the interpretation of the Bible, his literary offspring often aligns themselves with Wycliffites or the Reformers. The critics believe that Langland stimulates a reflection on the Christian appropriation of classical/medieval rhetoric, although he himself of course was never a Wycliffite. Aers, for example, examines how “*Piers Plowman* is in critical dialogue with both Wycliffite and emerging orthodoxy’s theologies of the Church and the sacraments” (70). For another example, Hilmo notices the emphasis on the need to reform the Church—not in the sense of the sixteenth-century Reformers of course—in one fifteenth-century copy of *Piers Plowman*, the illustrated MS Douce 104, and Middleton and Bowers also examine the scribal comments on *Piers Plowman*.

Critics studying Langland’s literary offspring naturally further discuss their dialogue/argument with the Wycliffites and their unintentional influence among the Reformers. Most critics see these texts as texts, written by Wycliffites or not, that continue an anti-fraternal tradition and usher in the Reformation. Many critics, therefore, read these texts in relation to or as historical documents that reflect the lives and complaints of people of lower social class.

In such studies, details as minute as what a plowman wears, gloves or mittens, for example, can be the object of study since plowmen wearing gloves might be showing their aspiration “to rise above their divinely appointed station” (513). Horrel, in his discussion of Chaucer’s plowman, even cites *Pierce the Ploughman’s Crede* as a Wycliffite poem proving that “the plowman’s life was not one of many comforts” (86). He also believes that Wyclif’s ideas on poverty help promote the ideal presented in *The Plowman’s Tale*, in which a poor plowman becomes a Christ figure, as Piers in *Piers Plowman* is (90).

Some critics focus more on various literary motifs or topical issues to decide whether these texts are just anti-fraternal or actually Lollard texts. Lawton for example reads *Pierce the Ploughman's Crede*, *The Plowman's Tale*, and *Mum and the Sothsegger* against the texts of the anti-fraternal tradition, including *Vox Clamantis* and *Piers Plowman*, and against Lollard sermons. He finds it difficult call these texts Lollard texts because “very few of the tenets that constituted Lollardy as a creed were actually heretical” (792). He lists many motifs that are shared by Wycliffites and non-Wycliffites in the anti-fraternal tradition, such as “the absolute authority of the gospels” (782), “concern with what might be termed the layman’s share of Christian knowledge required for penance. . . , for good works. . . , and for proper faith” (783), “the acrostic on C-A-I-M” (785), “the fabulously ornate Dominican convent” (786), “a spirit of high theological seriousness” (787), and attacks on friars who stop the parish priest from preaching (790). Among these texts, Lawton believes only in *Pierce the Ploughman's Crede* can “a decisive assertion of Lollard sympathies” be found (792). Peikola has less doubt though: he simply reads *Pierce the Ploughman's Crede* as a Lollard text and find “that seemingly innocuous phrase ‘almost to the ende’ functions as a ‘hotlink’ which points towards an issue more fully explicated elsewhere in Lollard texts” (277). With a study of two Lollard tracts on the four parts of *Ave Maria*, the Arnold and the Matthew tracts, he points out the author of *Pierce the Ploughman's Crede* is promoting a Wycliffite catechetical instruction, worrying about the claim that *Ave Maria* can be used as a prayer to win indulgences.

While these critics do help us understand these texts in their political and religious contexts and become sensitive to phrases and motifs highlighting topical issues, they do not study these texts as texts marking the steps toward the Reformation. That is, they read these texts as representations of one tradition, be it the anti-fraternal tradition or Wycliffism. These texts are read, in other words, as realistic reflection of the fourteenth- and fifteenth-century political and religious conflicts, not as an effort to think through and formulate possible ideals in the future. As a result, one major issue between Wycliffism and the Catholic Church, and later between Luther and the Catholic Church, is rarely discussed in detail: the issue about whether laypeople need to go through a literary education to read the Bible and what interpretive method should be used to teach and understand the doctrine of salvation in the Bible. Often these critics simply point out that these texts are of the anti-fraternal tradition or of Wycliffism because they include “references to the reading of Scripture by the laity” (Utley 142) or even “the actual use of the Lollard Bible” (Utley 142). No critic study the more crucial problem about how the authors of these texts want their readers to read the Bible and what kind of literary education they think laypeople need to interpret the Bible properly. Neither do the critics study how rhetoric is used and how the Bible is interpreted in these texts, not to mention whether in these texts rhetoric plays different roles in the dissemination of the doctrine of salvation and whether the Bible is interpreted differently in different texts. These critics do not, in short, treat these texts as an on-going process of reinterpreting authoritative texts, of adapting phrases and motifs appearing in the Bible as well as in literary texts like *Piers Plowman*, to formulate a new way to read the Bible, with the danger and usefulness of rhetoric in mind.

Some critics, though, do notice that the texts of the plowman tradition are not simply a reflection of an unchanging historical context. Szittyá, for example, groups the author of *Jacke Upland* with Chaucer, Langland, Gower, Gower, Dunbar, Henryson, Fitzralph, and Wyclif and studies the influence of the Parisian polemicists like William of St. Amour upon these authors. She asserts that in this tradition, friars and the plowman serve “a symbolic rather than social function” and it presents “a perception which was not political, not empirical, not realistic, but fundamentally theological and symbolic” (313). She accordingly points out the problem that “students of the fourteenth century have tended to accept the hostile judgments of the friars’ critics as more or less accurate,” while these texts should be read as “mythopoeia, a common phenomenon in times of radical change” (313). She however does

not really talk about how the “radical change” bears different impacts on the authors of these texts: neither does she, of course, focus on how these authors differ in their attitudes toward rhetoric and different interpretive methods for the Bible.

Kelen is more aware of the changing description of the plowman in the anti-fraternal tradition. She sees the plowman as a literary figure that is treated as an ancient ideal and thus helps the Reformers to establish their authority, but she concludes that “casting both *Piers* and *Piers* as lineal antecedents for English Protestantism erases the very historical distance that the ‘Plowman writings’ emphasize” (133). That is, Kelen is aware that the image plowman has been transformed to represent different religious ideals, but she still focuses how the image always represent antiquity and authority, not how it is interpreted in different ways or what kinds of rhetoric is used to interpret the image. Wawn goes a step further: he studies how various passages are inserted in the manuscript of *The Plowman’s Tale* to show how the poem “was ready to take on its new role of Henrician propaganda between Lollardy and the Reformation,” being edited every time it was copied (21), but he bases his argument mainly on linguistic evidence and does not study different texts to see how the same image is transformed.

Barr is probably the first, and the only, critic who study texts of the plowman tradition in such depth that he is able to tell how the authors of different texts think differently about the role of rhetoric in interpreting texts and disseminating the truth. For him, although *Crede, Mum, Richard the Redeless*, and “The Crowned King” are texts of the plowman tradition because “all four poems perpetuate what [he] shall call the ‘distinctively social’ poetic temper in which *Piers* was written” (“Poetic Tradition,” 40), these four poems still “speak out against abuse and corruption,” and that these social criticism “means that their very existence supplements the institutions they attempt to correct” (*Signs and Sothe*, 50). With these authors’ effort to correct institutional errors in mind, Barr starts, for example, his chapter 3 with how the authors seem to depart from Langland, whose text is said to be “a text riddled with wordplay” (52), when their “overt statements about telling the truth call for a transparent, monosemic use of language” (53), but he soon starts to tease out the different uses of polysemous language in various texts. In *Mum and the Sothsegger*, he argues, “the very stability and transparency of the kind of truth-telling discourse . . . is threatened by the acknowledgement that proverbial directness may serve falsehood” (55). *Pierce the Ploughman’s Crede*, he goes on, ends with “the claims for monologic transparency” while retaining an opening that is “rife with plurality” (55). In “The Crown King,” he continues, there is “a clear distinction between the physicality of the word and the incorporeal intentions that underwrite it” (63). The detailed study of various motifs and figures of speech is admirable, but, still, the two medieval subjects that would have a decisive impact on the way these authors look at literary interpretation—rhetoric and biblical interpretation—are still ignored. Therefore, when Barr mentions these authors’ awareness of “the dangers of offering corrective advice outside the frameworks of institutions” (“Poetic Tradition, 56), he doesn’t seem to be aware of the tangled issues of the intention of the author and the readers/audience, the legitimate use or deceptive nature of rhetorical figures, and the appropriateness of using allegorical interpretation to understand and disseminate the doctrine of salvation. He ascribes these authors’ choice to adapt existent motifs and phrasing to “a climate of institutionalized censorship” (56), making this choice a totally political one, with little religious or moral concern, ignoring the fact that these authors assume mainly the role of preachers.

### (三) 研究方法

I therefore propose to read these texts against medieval treatises on rhetoric and biblical interpretation in order to understand how they serve as steps toward establishing a Reformed rhetoric and biblical interpretation. As I am sorting out the resources to prioritize my

readings, I find it necessary to focus a little more on some specific rhetorical techniques used in sermons, like exemplum and similitude, as it was most often used and criticized. I also find that I need to be more aware of the use of various rhetorical figures that are not recognized by modern readers, such as *Homoioteleuton* (the use of similar endings to words, phrases, and sentences) or *distinctio* (explicit presentation of the different meanings of a word), as these figures are widely used in sermons and literary works to interpret the Bible and disseminate the doctrine of salvation.

Collections of sermons by famous preachers and biblical commentators like Origen, Chrysostom, Bernard of Clairvaux, Francis, John Mirk, Thomas Wimbleton, and Thomas Walsingham can be helpful, and medieval manuals for preachers are especially important for this study. To avoid losing my focus I will limit my study to sermons on the Advent, the Easter, and “the Song of Songs” when possible, as two passages are most relevant to the doctrine of salvation and the last is often interpreted allegorically. The allegorical interpretations of the Song of Songs can sometimes also help understand how common topics (*topos* or *invention*) in rhetoric are used in biblical interpretations and how rhetorical figures are used to multiple possible interpretations.

As the texts of the plowman tradition are also numerous, I will also limit myself to the figure of the plowman as an ideal teacher. With the study centered on the figure, I hope to answer two questions. First, how are the interpretive method and the list of legitimate topics/inventions and rhetorical figures modified by the plowmen in these texts? Second, how does each plowman justify his interpretive method and his list of legitimate topics/inventions and rhetorical figures to counter previous ones? More importantly, what other traits do these plowmen believe to be essential for a religious teacher but see as missing or ignored in medieval university education and previous plowman stories, and why do they see these traits as essential?

This project, then, explores how the authors of the plowman tradition transform the image of the plowman and question the validity of university education for biblical interpretation and preaching. Through a study of how the trivium, especially rhetoric, was supposed to help preachers interpret the Bible and preach the truth, this paper seeks to discuss how different sets of topics/inventions in rhetorical treatises are adopted or modified by these authors, what difficulties they may have in transforming the image of the plowman to organize the topics/inventions, and how they finally establish their arguments through specific interpretive methods for the Bible and specific rhetorical figures that they sanction.

#### (四)結果與討論

A glimpse through various types of materials help me see that in the fourteenth and fifteenth centuries, issues about the adaptations of classical/medieval rhetoric and biblical interpretation were more unresolved than I thought. Preachers and poets still argued fiercely about how allegorical interpretation should be used in sermons, exegesis, and literature, how dangerous rhetorical figures like exemplum and similitude are, and how seriously we can take the lesson taught skillfully by someone whose behavior, interpreted allegorically or literally, is outright unchristian or whose intention is, simply, pride or greed. The tension between the tendency to use allegorical interpretation and elaborate rhetorical figures and the preference for a more literal interpretation and plain style or for a different set of rhetorical figures were still growing, and religious allegiances were not the only factor that decided what literary interpretation or rhetorical figures the preacher or the poet promotes or adopts in his presentation of the doctrine of salvation.

The suspicion about the deceitful nature of allegorical interpretation and rhetoric was far from simply a stable historical trend though, as mentioned above. On the contrary, the allegorical interpretations of the Bible and rhetorical figures like exempla were essential in Christians’ understanding and dissemination of the doctrine of salvation. They appeared in

Bonaventure's comment about the relation between the rhetorical figures like similitude and image and Christ as the incarnate God (8, 31). The appeared again in the sermons in *Northern Homily Cycle*. Even in the carvings and sculptures of the church, allegorical interpretation and elaborate grand style were still prevalent. At the Pisa Cathedral, Italy, for example, the base of a pulpit have elaborate reliefs of figures representing the trivium and quadrivium, each hold a symbol. Grammar suckles two children, Rhetoric takes a rod, Dialectic holds two serpents, Philosophy is crowned, Geometry has caliper and tablet, music brings her psaltery and plectron, Astronomy uphold her astrolabe, and Arithmetic counts her fingers. In the center of the base stands a pillar that supports the upper dais, carved with three beautiful women representing the three divine virtues, faith, hope, and charity, holding respectively palm branch, rose, and torch (see pictures below)<sup>1</sup>. This pulpit, built between 1302-1310, then, represents a union of humanistic arts and divine virtues in their use for the spreading of God's words. Even in a text against the use of allegorical interpretation and grand style, *The Plowman's Tale* for example, similar sentence structure is used as a rhetorical figure to validate the author's interpretation and a debate between a pelican and a griffin is used to frame the discussion.

Concerns for rhetorical language in the texts of the Plowman tradition may also vary, although most of the texts hold uniform animosity against the Catholic Church and promote a more literal interpretation of the Bible and a plainer presentation of the doctrine of salvation. Some texts focus more on the problem of the interpreter's intention and behavior and argue that the rhetoric and allegorical interpretation have become simply profitable tools. Some texts, like *Richard the Redeless*, discuss how the ecclesiastical pomp helps to perpetuate the erroneous doctrine, and, by extension, how allegorical interpretation and rhetoric can be dangerous. Here the problem lies in the intention to flatter the king for personal profit, and the king's job is to read the flattery as flattery without forgetting the poor subjects who do not live in pomp. Some, like *Pierce the Ploughman's Crede*, focus more on the dangerously inspiring exempla and show how they can be deceitful. The author of *Mum and Sothsegger* has an even more ambivalent attitude toward rhetoric. Here rhetorical figures are used by Mum, who "euer . . . concluded with colorable wordes" (286-88), and rhetoric can not help the narrator to resolve the case between Mum and Sothsegger. What's worse, "a subtile shophister with many sharpe wordes / Sett [the] soeth-sigger as shorte as he couthe" (342-43). Others focus more on the danger of misinterpretation. The author of *The Plowman's Tale*, for example, sees the danger of misinterpreting one biblical image, the key endowed to Peter (765-68). The author of *Jacke Upland* almost always points out that the problems lie in misinterpretations: he tells the friar to "lat thi false glose" because "it drivith [him] to the devel" (Footnote 21). He also obvious feels necessary to reinterpret the passage of the Eucharist by a grammatical approach, pointing out that Christ says "this is my body," not "ther is my body" (Footnote 33). He in short reads the Bible more literally.

It is to be noted, though, that the narrator becomes so radical because he is refuting the doctrine established by the friars through allegorical interpretations. In a less personal discussion, most authors would admit the usefulness of either rhetorical figures and allegorical interpretations. They may not advocate for a thorough literary education like Langland does, but they at least need to learn rhetoric in order to detect deceits. That is, they believe the study of trivium and the allegorical interpretation are legitimate when they help them defend themselves against deceits and make arguments. They no longer take allegorical interpretation and the trivium as by themselves subjects essential for an understanding and dissemination of the doctrine of salvation. This loss of faith in the tool for understanding, eventually, may be the major factor that contributes to the coming of the Reformation.

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<sup>1</sup> Pictures taken from *Index to Christian Art*, a Database accessible at Toronto University and Princeton University





圖表 1: Overview of the pulpit at Pica Cathedral



圖表 3: Rhetoric, Arithmetic, and Geometry (from right to left)



圖表 2: Charity and Hope



圖表 4: Philosophy, Grammar, and Dialectic (from right to left)

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# 赴國外研究心得報告

計畫編號	NSC 96-2411-H-004-036
計畫名稱	改教前後之古典修辭學與聖經詮釋:「農夫皮爾斯之信條」、「愉悅的閒暇」及「仙后」第一章中救恩論之文學呈現(II-I)
出國人員姓名 服務機關及職稱	1. 計畫主持人:林質心 2. 計畫兼任助理:楊馥后
出國時間地點	1. 計畫主持人:九十七年九月3日-16日,加拿大,多倫多 2. 計畫兼任助理:九十七年九月10日-20日,加拿大,多倫多
國外研究機構	多倫多大學

## 工作記要：

1. 翻閱所有相關書目及期刊論文,建立書目,並影印資料
2. 查閱列印微卷微片:*Renaissance Rhetoric: A Microfiche Collection of Key Texts, A.D. 1472-1602, from the Bodleian Library, Oxford. Edited by James J. Murphy* 及 *Reformed Protestantism*. Zug, Switzerland: IDC, 198-?-.
3. 翻閱善本書: *The Vision of Pierce Plowman*, printed by Caxton, 1553.
4. 瀏覽電子影像資料庫並下載相關圖片: Camio 及 Index to Christian Art.
5. 瀏覽電子資料庫並下載相關文本及文章:Literature Online, EEBO, 及 EEBO texts transcribed, Michigan University

## 計畫主持人出國研究心得報告：

Every time I had a chance to do research abroad, I was amazed by the fast progress of research tools. This year I am particularly grateful for the generosity of NSC in granting me funds to bring an assistant with me to the University of Toronto. With the help of an assistant who had taken my courses on Middle English Literature and Seventeenth-Century Poetry, I could really concentrate on going through all the materials related to the adaptations of classical/medieval rhetoric between 14<sup>th</sup> and 16<sup>th</sup> centuries. Instead of spending half of my time getting the books on shelves and making copies, this year I could really sit before a desk and select really useful materials. I could also go through all the electronic resources without stopping to download the files: I simply gave my assistant a bibliography of the materials I want to download.

The huge amount of books on rhetoric, poetics, biblical interpretation, literary interpretation, and criticisms on stories of the Plowman tradition, *Pastime of Pleasure*, and *The Faerie Queene* is stunning, to say the least. Some of the facsimiles and monographs were published before 1900, hardly found at any other libraries, and some just last year, not yet purchased by any universities in Taiwan. The extent of the collection helps me develop a more comprehensive understanding of the critical history of this topic as well as the wide range of the available scholarly findings. I also found many helpful microfilm or microfiche collections at both the main library and the library located at their Centre for Reformation and Renaissance Studies, like *Medieval and Renaissance Manuscripts from the Society of Antiquaries* and *The Registers of the Archbishops of Canterbury at Lambeth Palace Library*, just to name a couple. These collections include introduction to important authors, bibliography lists, 15<sup>th</sup>- and 16<sup>th</sup>-century printings of rhetorical treatises, or earlier manuscripts. I even got a chance to look at two Caxton Editions of *The Vision of Pierce Plowman* at their Thomas Fisher rare Book Library. Although the two versions are not elaborately illustrated, there are initials at the beginning every passus.

I also found a couple of very useful databases not available in Taiwan yet. One is established by the University of Michigan, a database that transforms 25,000 titles from EEBO into searchable and more readable editions. I also found considerably more illustrations, sculptures, carvings, and paintings with poetry, wisdom, philosophy, grammar, logic, or rhetoric as the main figures through *Camio (OCLC's Catalog of Art Museum Images Online)* and *Index to Christian Art* than two years ago at Princeton University. The databases have probably been expanded.

As with any research, the libraries at the University of Toronto led me to works and documents that I had not considered as relevant before. Although I worked from 10AM to 10PM and my assistant from 10AM to 7PM every day, I still believe I haven't exhausted the resources there. One day I asked my assistant whether it was too demanding a job for her and whether she needed more rest, she answered that she found the exploration into various resources itself interesting and the finding of the materials that she had never known to exist a rewarding job. I myself certainly feel that such experience irreplaceable and that every researcher in my field should be granted such an opportunity every three years to keep up with the most recent development.



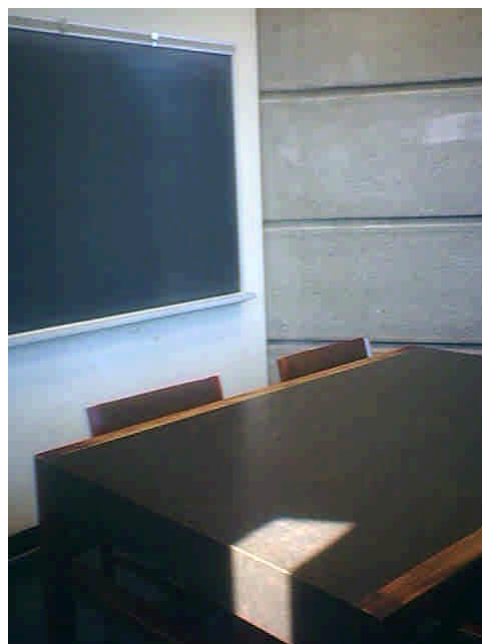
圖表 1: The shelves for the PR Section-the literature section



圖表 4: Computers for online research and copiers



圖表 2: Books and journals to be copied and purchased



圖表 5: A seminar room where I can work with my assistant



圖表 3: Books to be classified for a working bibliography



圖表 6: Water bottle and laptop necessary for long hours of research in the library



## 計畫助理出國研究心得報告

I have learned many useful research methods during the visit to University of Toronto with my professor. First, I realize how to glean the primary materials. There are various materials existent only as microfilm, microfiche, and manuscripts at UT libraries, and I have learned how to browse and download them. Second, UT libraries have quantities of books and journals which are essential to literary study, but it is a pity that universities in Taiwan cannot update those books and journals. Therefore, it is a great pleasure to discover those useful secondary materials at UT libraries. Third, UT libraries have some valuable databases which are only accessible to users at UT libraries. Thus it is a great opportunity for me to get access to those databases and download materials necessary for the research.

The visit to University of Toronto not only equips me with research skills but also broadens my vision. I had never been to Canada before, so everything in Toronto was fresh to me. During my stay in Toronto, I had direct contact with Canadian people, scenery, culture, and life. My previous understanding of Canada via media is certainly incomparable with the firsthand experience. Therefore, I am very grateful to have a chance to visit University of Toronto with my professor. I do learn a lot from this trip.