**Concordance of Time Referents in *The* *Regiments of Princes***

*Edition used:* Ed. Charles R. Blyth. TEAMS Middle English Texts series. Kalamazoo, MI: Medieval Institute Publications, 1999.

*Scope*: The concordance lists all forms of time markings in the *Regiment of Princes*. Time referents have been understood as the micro markings that mark moments and durations (precise and abstract, objective and subjective) of people, nature and civilisations. Included therefore are: seasonal markings, astronomical, solar and lunar, astrological, planetary and zodiac, liturgical, prophetic, subjective, relative, objective, mechanical, historical, memorial, mnemonic and structural narrative time markings.

*Function:* Listing time markings chronologically as they appear in *The Regiment of Princes* allows for an insight into Hoccleve’s art in context dependent time expression. It also allows those scholars who wish to explore specific aspects of medieval time consciousness – whether it is a study of the memory or of astronomy for instance, to also use this aid. Despite renewed interest in fifteenth-century literature in general, there is to date, beyond bibliographies and biographies, a striking absence of literary reference guides for this period.

**Time Referents in *The Regiment of Princes***

**PROLOGUE**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **TYPE** | **CITATION** | **Function** |
| 1 | Abstract moment | ‘As I lay in my bed upon a nyght’ L. 6 | Specific place (Chester Inn) and time creates narrative context of entering dream. |
| 2 | Abstract duration | ‘And many a day and nyght that wikkid hyne’ L. 8 | Recollection of past duration starts to merge past and present times, acting as a descriptive tool of thought processes. |
| 3 | Memory | ‘Me fil to mynde how that nat longe agoo’ L. 22 | Remembers Richard II’s fall, setting political time of narrative. |
| 4 | Universal temporality | ‘Allas, wher is this worlds stablenesse? / Heer up, heer down; heer honour, heer repreef; / Now hool, now seek, now bountee, now mescheef, L. 47 | To emphasise transitory nature of secular fortune |
| 5 | Past authority | ‘how in books thus written I fynde’ L. 54 | Authenticating strategy of narrative voice |
| 6 | Precise moment | ‘This ilke nyght I walwid to and fro’ L. 71 | Links back to opening of narrative, bringing reader into presence of the narrative moment that is a recollection |
| 7 | Abstract duration | So long a nyght ne felte I nevere noon’ L. 78 | Narrator’s inability to sleep, due to dream setting |
| 8 | Subjective units (of the temporal hours) | ‘As discordant as day is unto nyght’ L.96 | Speech on opposites, as narrator wants solitude not joy, analogy to discordant relationship between night and day |
| 9 | Time duration and abstract moment | ‘Passe over; whant this stormy nyght was goon / And day gan at my wyndowe in to praye’ L. 113-14 | Narrative return to L 78, the moment after the abstract duration of the night |
| 10 | Precise duration | ‘By that I walked hadde a certain tyme, / Were it an hour I not, or more or lesse’ L. 120 – 1 | Focus on precision here, sets narrative context of physical activity to begin after torturous night. |
| 11 | Age: youth | ‘Thow nart but yong and hast but litil seen,/ And ful, seelde is that yong folk wyse been’ L. 146 – 7 | Old man generalising about young, inexperienced and seldom wise state to waking Hoccleve-narrator. |
| 12 | Duration | ‘Petir, good man, thogh we talke heer tile eve, / Al is in veyn’ L. 180 – 1 | Hoccleve-narrator tells Old Man there is no point in wasting time until evening talking, as in too much pain. |
| 13 | Age: youth | ‘Aftir thy childish misreuled conceit, / Thow doost unto thyself harm and deceit’ L. 195 – 6 | Old Man instructs Hoccleve-narrator to do as told and not be ruled by negative attributes of youth, and then will be cured. |
| 14 | Past authority | ‘The Book seith thus – I redde it yore agoon’ L. 204 | Old Man cites the authority of the Bible when advocating counsel. |
| 15 | Death | ‘Byreven man his helthe and his welfare / And his days abregge and shorte his lyf’. | Solomon’s advice in form of warning of brevity of life, about the impending end of one’s time. |
| 16 | Duration | ‘The lovere also seen men day by day’ L. 242 | How the thought of death torments people in various ways. Duration and continuance conveyed here, with no satisfaction. |
| 17 | Duration | ‘Thow seest al day the begger is releeved’ L. 248 | The Old Man suffers and endures. |
| 18 | Moment | ‘Hy tyme it is to voide and lat him twyne’ L. 276 | Old Man indicates to Hoccleve-narrator that this is the propitious moment to expel such thoughts. |
| 19 | Moment | ‘Unto the day he clad were in his grave’ L. 303 | This moment brings the closure of the narrative episode of burning of the Lollard of John Badby (which helps date the poem), which enables the commentary on the event to begin. |
| 20 | Age: old | ‘This olde dotid grisel halt hym wys’ L. 401 – 5 | Old Man reckons he has made good sense, and lists positives of the mind in old age (in lines 402-5), emphasising that the negatives are only in relation to the physical body. |
| 21 | Past authority | ‘In days olde, whan ...’ L. 491 | Narrative linking unit |
| 22 | Moment: abstract | ‘As men dide in old tyme’ L. 509 | Lament on evils of wasteful fashion (dress) |
| 23 | Age: young and old | ‘Thogh I be old and myn array untheende,/  For many a yong man, woot I wel certeyn,/  Of corage is so prowd and so hauteyn/  That to the poore and old mannes doctryn/  Ful seelde him deynth bowen or enclyn’ L. 556 - 60 | Old Man pleading with young Hoccleve-narrator to listen, but recognising inability of youth to do so. Oppositions between the two age states listed here; with physical appearance of Old Man being presented in negative terms but emotional index of youth being condemned. |
| 24 | Age: old age and then youth | ‘Senek seith, age is an infimitee/ That leche noon can cure ne it hele,/ For to the deeth next neigheburgh is he./ Ther may no wight the charter of lyf ensile;/ The ende is deeth of male and of female/ Nothyng is more certeyn than deeth is,/ Ne more uncerteyn than the tyme, ywis./ / "As touchynge age, God in Holy Writ/ Right thus seith: 'Fadir and modir honure,/ That thow maist be long-lyved' - thus he bit./ Than moot it folwen upon this scripture,/ Age is a guerdoun to a creature,/ And long-lyved is noon withouten age,/ Wherfore I seye, in elde is avauntage;/  / "And the reward of God may nat be smal;/ His giftes been ful noble and profitable;/ Forthy ne lakke thow nat age at al./ Whan youthe is past is age sesonable;/ Age hath insighte how unseur and unstable/ This worldes cours is by lengthe of his yeeres,/ And can deffende him from his sharpe breres./ / "Lord, whethir it be maistrie to knowe/ Whan a man ofte hath sundry weyes ride,/ Which is the beste? Nay, for soothe, I trowe,/ Right so he that hath many a world abide/ There he in youthe wroghte mis or dide,/ His age it seeth and bit him it eschue/ And seekith weyes covenable and due./ / "Whan that thow hast assayed bothe two,/ Sad age, I seye, aftir thy skittissh yowthe,/ As thow moot needes atteyne therto/ Or sterve yong, than trowe I thow wilt bowe thee/ To swiche conceites as I have nowthe,/ And thanke God devoutly in thyn herte/ That He hath suffrid thee thy yowthe asterte,/ L. 561-95 | Age and death,  Negatives of old age  Issue of temporality, and, in turn, temporal consciousness, increases with age.  As passage progresses moves onto positives of old age – wisdom, humility in poverty etc, in contrast to the follies of youth.. |
| 25 | Age: youth | "Youthe ful smal reward hath to goodnesse,/ And peril dredith he noon, woot I wel;/ Al his devocion and holynesse/ At the taverne is, as for the moost del;/ To Bachus signe and to the levesel/ His youthe him halith, and whan it him happith/ To chirche goon, of nycetee he clappith./ / "The cause why men oghten thidir goon,/ Nat cause can his wilde steerissh heed/ To folwen it. Also, boote is it noon/ To telle it him, for thogh men sowen seed/ Of vertu, in a yong man it is deed;/ As blyve his rebel goost it mortifieth./ Al thyng sauf folie in a yong man dieth./ / "Whan I was yong, I was ful rechelees,/ Prowd, nyce, and riotous for the maistrie,/ And among othir, consciencelees./ By that sette I nat the worth of a flie;/ And of hem hauntid I the conpaignie/ That wente on pilgrimage to taverne,/ Which before unthrift berith the lanterne./ L. 596-616 | Youth’s follies. |
| 26 | Moment in youth: abstract | ‘pleide at dees whil the nyght wolde endure’ L. 627 | Subjective: In youth played with dice, night-time subjective and judgemental. |
| 27 | Duration | ‘I spende an hundred mark by yeer’ L. 645 | Relative marker, used by Old Man to indicate length of time misspent in youth. |
| 28 | Duration | ‘And yee res fele I continued so’ L. 655 | Comparative marker, used by Old Man to emphasise duration he was uncommitted (no wives or girlfriends). |
| 29 | Temporality | ‘O Lord, this world unstable is and unsad;/ This world honoureth nat mannes persone/ For himself, sone, but for good alone’/ L. 705-9 | Old Man’s lament on worldly goods, recurring theme of world’s mutability invoked. |
| 30 | Duration | ‘A! Lord almighty, in my lyves space’ L. 740 | Old Man asks for repentance, time measured as space. |
| 31 | Speed time passing | ‘I cowde of youthe han talkid more and told / Than I have doon, but the day passith swythe’/ L. 743 – 5 | Old Man’s closing remarks. Moved from large-scale generalisations on youth and old age to focus on the particular passing for this one individual: frames the narrative. |
| 32 | Causal connection | ‘I preye yow and byseeche, / What I first to yow spak, be nat displesid’ L. 753 – 4 | Hoccleve-narrator begs Old Man to pardon him for not listening earlier. Refers and links back to previous part of the narrative. |
| 33 | Age: old | ‘Of love which to agid folk yee have/ ...The lak of olde mennes cherisshynge/ Is cause and ground of al myn hervynesse’/ L. 790. 93-4 | Hoccleve-narrator says he loves old age and laments he lacks any nurturing from elderly. |
| 34 | Quantified duration | ‘have twneti yeer / And foure come Estren, and that is neer’ L. 804-5 | Hoccleve-narrator declares he has been at the privy seal office for 24 years. Increased precision of duration links to focus on the individual (rather than the personified abstract). |
| 35 | Duration | ‘that is fair tyme; / The tokne is good of thy continuance’ L. 806-7 | Old Man remarks that Hoccleve-narrator has endurance. |
| 36 | Future and different time dimensions (of fictional narrative and of real author) | ‘But how I shal be gyed / Heeraftir, whan that I no longer serve --/ This hevyeth me so that I wel ny sterve/ ...Now God helpe al, for but he me socoure,/ My future yeeris lyk been to be soure’/ L. 831-33, 839-40 | Query as to how Hoccleve will get paid in old age ...now time of the author rather than of the narrator, but within the narrative creating relationship between poet and prince |
| 37 | Temporality of world | ‘Ther preeve I shal the mutabilitee/ Of this wrechhid worlds affection,/ Which, whan that youthe is past, begynneth flee’/ L. 848-50 | Comment that when he doesn’t work he looses all. |
| 38 | Future prediction | ‘I drawe shal withyn a yeeres fewe./ Upon this woful thought I hake and hewe/ And muse so that unto lyte I madde,/ And lever die than liven I hadde’/ L. 928-31 | Feeble soldiers show Hoccleve-narrator what he may be soon. A prognostication (of sorts). |
| 39 | Age: old abstract | ‘Two parties of my lyf and mochil more/ I seur am past been – I ne doute it noght;/ And if that I sholde in my yeeres hore’/ L. 946-8 | Hoccleve-narrator fears he won’t get his dues when he is old. |
| 40 | Age schemes | ‘with him stroglid nevere in the grennesse/ Of youthe – that mutacion and chaunge/ Anothir day me seeme sholde al straunge’/ L. 964 – 6 | Hoccleve narrator contemplates on having had no struggles in youth and fears this is temporary, fears destitution in old age. |
| 41 | Duration: quantified | ‘What man that three and tweti yeer and more/ In wrytynge hath continued, as have I’ L. 988 – 89 | Duration of being a writer, or ‘artificer’ (L. 1009). |
| 42 | Demarcation of past and present | ‘...but now adayes men/ Yerne and desyrn aftir muk so sore/ That they good fame han leid a water yore’ L. 1123 – 5 | Old Man uses past to unfavourably compare present standards of virtues, especially virtue of poverty. |
| 43 | Fortune | ‘A potter was my fadir .../ Fortunes variaunce I drede alway;/ Right as shee made me to clymbe on highte,/ Sodeynly so shee may me make alighte’/ L 1136 – 41 | Wheel of Fortune, mutability invoked in image of pottery making. |
| 44 | Moment (time measured as space) | ‘Sires, it is tyme that we hens hie ... Withynne a litil space/ Aftir they were agoon’/ L. 1274, 1277 – 6 | Ambrose desires at a propitious time to leave Rome and the rich are killed. |
| 45 | Temporal world | ‘thow art here in this world transitorie’ L. 1292 | Worldly life is a cherry-fair. |
| 46 | Named moment: Judgement Day | ‘O day shal come .../ What the day comth of ire and of vengeance’ L. 1399 | Richness is poverty and poverty richness, as evidenced on Judgement Day. There is repetition of the fateful day, creating an accumulative sense of impending moment. |
| 47 | Abstract moment | ‘What thow God hast agilt in tyme past’ L. 1399 | Request to allow Hoccleve-narrator to correct his past faults. Abstract reference to past creates a general or ‘universal’ narrative context (but still as determined within timescale of the individual narrator, who is serving as Everyman). |
| 48 | Season | Al out of sesoun/ They knyth been that into wedlock so sterte’ L. 1399 | Rich marry off their young for money, not love. This is presented as being out of accord with the natural world of the seasons, ie nature and the natural order. |
| 49 | Quantified unit | ‘I every day heere at the Carmes messe,/ It faillith nat, aboute the hour of sevene’ L. 2007 – 8 | Hoccleve and Old Man will meet soon (Old Man is always at Whitefriars at 7am). This precision in place and time follows L. 1926-7, where we assured that the greatest desire in writing is truth, not flattery. This signifies a shift and change: the text-proper is to start. The time referent acts as a shaping device of the narrative structure. |

**PROEM**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **TYPE** | **CITATION** | **FUNCTION** |
| 50 | Age state: childishness  and  Past authority | ‘...of Gyles of Regiment/  Of Princes, plotmeel thynke I to translate/ ...  With my childhede’ L. 2052 – 3, 2058 | Hoccleve-narrator names his source (as Egidius Romanus) and invokes the modesty topos, lamenting his immaturity as a writer in contrast to his past authoritative source. |
| 51 | Precise moment (within narrative context of prince’s time) | ‘what yee been in chamber at eeve,/  They been good for to dryve foorth the nyght;/  They shal nat harme if they be herd aright’ L. 2140 – 2 | Hoccleve-narrator tells the prince the worst that his Regiment (the text-proper that is to follow) can do is give him something to pass his time at night. |
|  |  |  |  |

**Text-proper**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **TYPE** | **CITATION** | **FUNCTION** |
| 52 | Abstract past authority | ‘Ones there was a kyng, as I have rad’ L. 2171 | Lesson: faith must be kept by kings. It is not important who the king of the past was or when, it is that a causal link is being created between poet’s function and prince’s function. |
| 53 | Abstract past authority | ‘In name of Jhesu, wirke after the avys/ That I compile out of thise auctours olde’ L. 2187 – 8 | Function of historicity highlighted again, at the end of this first section. It acts as a kind of narrative punctuation. |
| 54 | Age: negatives of youth and old age | ‘We Romans that they han in prison loke/  Been but yong froth, unlearned in bataille,/  And othir folk with age ybroke’ L. 2269 – 71 | Roman prisoners are not worth exchanging with Carthaginian ones due to age, either to young and inexperienced or broken with old age. |
| 55 | Age: middle age | ‘Your prisoners ben mighty men and wyse,/  And folk in armes preeved at devyse’ L. 2275 – 5 | Middle age, in effect, becomes the positive force. |
| 56 | Causal | ‘I trowe now adayes, thogh men soghte,/  His heir ful hard were in this land to fynde;/  Men list nat so ferfoorth to trouthe hem bynde’ L. 2287 – 9 | The Englishmen do not like Regulus, who died to keep his oath. The time referent here creates a link between the tale of the past and the point on reflecting on it in the present. |
| 57 | Abstract moment | ‘Valerie tellith how with greet array/ King Alisandre and his oost on a day’ L. 2300 – 1 | Alexander once besieged Lampsacus, his old master. Day unit abstract, only needed to create a new narrative setting. |
| 58 | Abstract moment | ‘but on a day’ L. 2591 | Moves from moral discussions about justice to a past example, talking of the children as hostages. Abstract day used for narrative frame. |
| 59 | Abstract past and interplays of narrative times | ‘as I have rede’  Mixing past reporting with direct speech.  L. 2640 – 66 | Frequent references such as those listed here across these 26 lines. Overall effect is to emphasize Hoccleve as a narrator/ reporter. |
| 60 | Subjective moments | ‘This leche unto Fabrices hous hy nyght/ As pryvely as that he cowde’ L. 2661 – 12 | Fabricus plans to poison Porus ... ill deeds happen at night. |
| 61 | Abstract date | ‘Ther was a lawe ymaad upon a tyme/ At Rome, by the consules assent’. | A law was once made (precise date not significant) when the Roman consuls agreed that adulterers should lose their eyes. |
| 62 | Abstract period | ‘an emperor in dayes olde’ L. 2857 | Time and person both abstract, as lesson is a universal one. |
| 63 | Abstract date | ‘Whilom ther was a tyrant despitous’ L. 3004 | Abstract time and identity, to reinforce universality of moral. |
| 64 | Abstract moment | ‘in a tyme in the feeld with his hoost’ L. 3250 | Abstract time and place of Alexander’s meeting in a field. Again time indicator a tool to move narrative along. |
| 65 | Age: old | ‘An aged knight of his, for verray cold,/  His lyfly might yloren hadde almost ...  olde knight ...  Distressed knyghtes’ L. 3251 – 2, 3256 and 3261. | This is not a description of Alexander’s knight, but rather a description of Alexander’s worthiness, as evidenced by how the natural negative and physical indicators of old age are protected by Alexander. |
| 66 | Age: youth | ‘a yong doghtir hadde, a fair may’ L. 3427 | Pisistaris has a daughter, positive beauty of youth praised. |
| 67 | Sequence | ‘The nexte day aftir’ L. 3557 | 2 sons wante to kill Arispus, but the day afterwards Arispus repents. |
| 68 | Age: precisely quantified | ‘Whan he was twenty yeer and four of age,/ And by prowess and by manhode and might’ L. 3677 | Africanus goes to Scipio when he is 24 years old for a test of his chastity. |
| 69 | Subjective moment | ‘By nyghtirtale he slayn was by King Darie’ L. 3849 | Drunkeness caused Belshazzar his life: ill deeds happen at night-time. |
| 70 | Duration | ‘Of fool largesse wole I talke a space’ L. 4180 | Start of John of Canace’s trickery of his daughters. Time indicated as a measurement of space. |
| 71 | Duration: precise | ‘no loner ne more/  Than days thre, and he wolde it restore/  At his day’ L. 4211-13 | A contract set up for the lending of his money: a precise time duration is the marker of the terms. |
| 72 | Moment | ‘And on the morwe’ L. 4215 | Abstract in expression but precise within narrative context, as a means to mark an alternation in setting, progressing the narrative. |
| 73 | Subjective moment | Repeated references to the ‘nyght’ L. 4221 – 28 | Ill deeds happen at night-time. Repeated references build anticipation within the terms of the 3 day framework. |
| 74 | Propitious moment | ‘on the morwe at the brood day light’ L. 4238 | Moment of truth: light floods in |
| 75 | Past | ‘yistirday’ L. 4275 | Used to locate reflections within moment of previous narrative sequence. |
| 76 | Duration | ‘Aftir this day .../ Til the day cam of the fadres dvyng’ L. 4313 – 14 | A decisive new stage marked by this opening marker and closing marker of duration of John Canace’s life-time. |
| 77 | Season | ‘In his welthe but a litel sesoun’ L. 4575 | Warning that a king may destroy his subjects by avarice. The reference to seasons reinforces the temporality of worldly signifiers and riches. |
| 78 | Propitious moment | ‘That man yborn is in a blessid hour’ L. 4684 | Universal lesson: he who helps the unfortunate is blessed from birth. |
| 79 | Prudence | ‘Of thynes past and been and that shul be;/ The ende seeth and eek meswrith she’L. 4767 | Universal lesson: the omnipotence and prudence of God. |
| 80 | Age: youth and old age | L. 4943 – 63 | An extensive commentary on the relationships between these two states, returning us to the nature of the opening dialogues in the prologue. L. 4962 – 3 especially significant ... summarizes whole approach of let age rule and youth follow. |
| 81 | Abstract moment | L. 4971 – 2 | Lessons applicable in all liturgical and secular times |
| 82 | Age: quantified | L. 5167 – 8 | Duration of Christ’s life precisely quantified. |