

all their elections to proceed purely, [70] sincerely, holily, and Canonically, without cauillation ; and that being altogeather vnited in peace and charity, they choose her whom they know to be fittest for the saluation of soules, & profit of the monastery.

5. To the end that the Sisters may be more vnited & conformed vnto the diuine will, and may the better know it, the same morning the Election is to be made, the Sisters shall communicate if it be possible, and the same morning also Masse shall be sayd of the holy Ghost. And note that the Vicairesse ought to write, or cause to be written all in one hand, two or three times, as many bills in number, as there are Sisters professed, vvherein these vvordes shall be [71] written. I choose for our Reuerend Mother Abbesse Sister N. and the Vicairesse shall giue vnto euery Sister one of the said bils, wherein euery Sister shall write the name of her whome she iudgeth according vnto God and conscience, to be the fittest to exercise that office. When the Superiour or Visitour, or he who shal be assigned to make the said Election, shal be entred into the Chapter-house, al the Sisters being there assembled, he shal mak them an exhortation concerning the election : that being done, all the Sisters shall depart out of the Chapter-house, and returne one by one to the Superiour, giuing him their bill, wherein they haue written the name of her whome they choose : & hauing all deliuered [72] their bils, they shall agayne altogeather enter into the Chapter-house, and the Prelate who hath receaued the bils shall pronounce the voyces, begining with her who hath the fewest, vntill they be all ended, and she who shall be found to haue the most voyces (more than the halfe) shalbe truly elected. And if peraduenture she should not be elected at the first, they shall againe returne vnto the election, in the same manner, vntill she be chosen : and thus in euery Election, it is necessary, and it sufficeth, to haue more then halfe the voices ; She being chosen, and the voices pronounced by the Superiour, he shall confirme her in the name of the Father, of the Sonne, and of the Holy Ghost. Amē. That being done [73] they shall say, *Te Deum Laudamus* : and at the end the Prelate sayth, *Confirma hoc Deus*, and the prayer *Actiones* : & after all the Religious shall go & imbrace their new Mother, & shall acknowledge her for their true, and lawfull Abbesse, and Superiour.

6. The same manner ought to be held in the election of the Vicairesse, and all other Officers, excepting that they shall only name thē by voices without writing any thing. And to the end that peace, loue, & truth of good conscience may alwaies remaine amongst the

Seathrachaibh sin [98^b] iarram orra inar tTigherna Íosa Críosa, ina n-uile thoghtaibh, claochlaidhtibh, 7 malairt oifficcech 7 disgrédedh, go sechnaid an uile slighthedōirechta, nemhtechta, mailís 7 míochnáonta, ag togha neich nemhchubhaidh, 7 ag athchur an tí as roidhiongmhála 7 as rochuibhdhe, oir do thiucfadh lot a ccoinsians de sin go romhór.

8. A chontrardha sin, gíbé dhíobh toghthar do thoil an Sbioraid náioimh, agus do ghothaibh na Sethar, in áonoificc, ná diúltadh pían 7 sáothar; acht ar ghrádh ar tTigherna, gabhadh go humhal, 7 sdiúradh go dícheallach do rér na ngrás do bhéura Día dhóibh; 7 ná hiarraid a sgáoileadh ná a n-athchor óna n-oificc, gan mórchúis chéllidhe, 7 sin tre d[h]eghchomhairle chomhláin; agus bíodh foighid mhaith 7 fulang carthanach aca do síor i ffolamhnadh a ffehdma: óir an tí, sa ghrádh ar a ndeunaid sin, do bhéura sé luaighidhecht síor ar a shon sin dóibh.

[99^a] Modh congabhála caibidlech

CAIB. VIII.

Do bhrígh go ffuil do rér na foirme bethadh, d'fiachaibh ar an mbanabaidh a sethracha do ghairm do chum caibidliocho anas lugha dhe úair sa thSechtmhain, Ionnus go ccoimhéudtháoi so do síor in gach ionadh, ordaighmid, go mbiadh an bhanab, no an bhainbhio-cáire cúramach do chomhardhughadh úaire áirithe do chongbháil na caibidli sin, ionnus go ttiucfaid uile na Sethracha Slána chuigthe. Táobh amuigh [99^b] don c[h]aibidil sin, as ionchuirthe lē a háon nó a dhó, in gach Sechtmhain do rér nuimhre na Sethrach, 7 éccsamhlacht na ngnoaighedh; agus ar a shon so ná legid díobh áoinní don oificc dhíadha, ná do na hoifficibh coitchenna ele.

2. Coimminic is chruinnighes an bhanab na Sethracha do chum chaibidlech, asé clog na humhla amháin bentar, 7 ann sin dlighidh uile na Sethracha Slána nach ffuil i ffeidhm riachtanusach, nó ag foghnamh dona hesslánuibh, techt do chum an chruinnighthe, comhluath is chluinid comhartha an chluig.

[100^a] 3. Iar nguidhe an Sbioraid náioimh déunadh an bhanab nó an bhainbhio-cáire edarghuidhe choitcheonn ar son na mbeó 7 na marbh, ag ainmniughadh fo leth na ccothaignthech do thiodhluic almsana orra: iar ndénamh na hedarghuidhe sin, ērgid na Sethracha ina Sesamh, ag rádh na n-urnaighthedh so ar a son .i. *Ad te*

said Sisters, we admonish thē in our Lord Iesus Christ, that in all their elections, mutations, & changing of the officers and discreet, they shunne all ambitions, discordes, [74] malice, and euill affection, in promoting the vnfittest, and deposing the worthiest and most sufficient, for therby they should hurt their one consciences very much.

8. Contrariwise that none of them being chosen by the will of the holy Ghost, & voyce of the Sisters, vnto any Office, do refuse the paine & labour ; but that for the loue of our Lord, they humbly accept it, and exercise it with diligence, according to the grace which God shall giue them ; and that they doe not demand to be absolved or deposed from their office, without great, and reasonable cause, and by sound and good counsaile ; and that in exercising their office they alwaies haue good patience, and charitable sufferance : for he, for [75] whose loue they doe it, will giue and distribute vnto them, euerlasting reward.

The manner to hould Chapter.

CHAP. VIII.

FOR so much as according to the forme of life, the Abbesse is bound to call her Sisters vnto Chapter at least once a weeke ; to the end that this may be euery where and alwaies obserued, we appoint and ordaine, that the Abbesse, or Vicaresse be carefull to assigne such an houre to hold the said Chapter, that all the Sisters in health may come vnto it. Besides which Chapter, there may be added, one or two, euery weeke according to the number of Sisters, [76] and diuersity of affayres ; and for this, there shall be nothing omitted of the diuine Office, or of the other common offices.

2. As often as the Abbesse vvould gather her Sisters vnto Chapter, the bel of Obedience shal be only tolled, and then all the Sisters in health who are not for that present necessarily occupyed, or in the seruice of the sicke, shall be bound so soone as they heere the signe of the bell, to come vnto all the assemblies.

3. The Abbesse or Vicaresse, after the inuocation of the holy Ghost, shall make the generall recommendations for the liuing and the dead, naming in particular the benefactours which haue bestowed any almes vpon them : which [77] recommendations being made, the Sisters rise vp, saying the suffrages for thē, to wit, *Ad te leuauit*

leuau i oculos meos. De profundis clamaui. maille ris na hurnaighthibh lenus iad, *Pater noster*, V. *Et ne nos .R. sed libera .V. Fiat pax etc.* ⁊ fa dheóigh abraid *Pater Noster*, ⁊ abradh an bhanab *Deus det nobis suam pacem. Amen.*

[100^b] 4. Ann sin suidhidh an bhanab ⁊ na Sethracha uile síos arís, ⁊ dá rabhaid noibhísigh ann labhraid ⟨nó admhuid⟩ a ccion⟨ta⟩ ar tús, ⁊ ar ffaomhadh pennaide dhóibh ón mbanabaidh, nó óna bainbhiocáire, tiagaid amach ón chaibidil, gus an chill, ⁊ guidhid ar chách ele.

5. Iar ndealughadh dhóibh sin, íslighid an t-áos professionta iad fén ⁊ admhuid a ccionta i ccoitchinne, ⁊ glacuid pennuid ar a shon sin go coitchionn; ⁊ iar sin, admhadh gach áon a ccionta fén fo leth go humhal, ⁊ go cráibhthech, amhuil ghebbid iad fén faillitheach, ⁊ sin maille re cur a [101^a] lámh re ar oile, ⁊ síad ar a nglúinibh, go huirísíol ar talamh, ag tosughadh les an tí as óige: agus ann sin cuiridh an bhanab, nó a bainbhiocáire, pennuid ar gach áon aca fo mhéd na coire inar chiontuighedar; ⁊ má regar a les tegaisgedh sí, cronaighedh, ⁊ certuighedh go carthanach iad, mar bhus iomchubhaidh lé, gan lethrann d'aithne uirre: agus dlighid na Sethracha do síor an phennuid sin do ghabháil, les an uile umhlacht ⁊ foighide ⁊ a coimhlíonadh go cráibhthech.

6. Coimhéudaí na Sethracha uile go hairch isin chaibidil, nó in áit ele, nach déunad aithleughthóirecht, ná bratradh lethsgél, ⁊ nach beth aon aca [101^b], comhdhána ⁊ sin, as a laibheórudh ann sin, gan ced na banabadh.

7. Mar an ccéudna coimhéudad na Sethratha, ar chaoi san bhioth nach cairighdis a chéle im na ciontaibh do certuighedh isin chaibidil, nó isin chúartughadh ná ⟨um⟩ áoineshuidh ele da ndernadh ar domhan: ⁊ da bfag[h]tháoi áoinnech ciontach ann so, pennighther í go hamhnus ón mbanabaidh.

8. Ar ccoimhlíonadh ⁊ ar ccríochnughadh an uile nethe ann sin, mar a dubhradh, dia mbé gnoaighe ar bioth aca re a ndéunamh do réir na foirme bethadh, féuduid labhairt orra ima-le, ⁊ sin go ccuibhdhes, ⁊ go ttromdhacht ndlightigh [102^a], ⁊ le modhamhlacht, aga ccoimhéud fén go friochnamhach, nach labhraid, ⁊ na ttionnsgnuid briathra beagtharbhacha, liosda, na nemhordaighthe: agus ar ccoimhlíonadh gach nethe mar so, déunadh an bhanab comhardha na croiche, ⁊ abradh: *Adiutorium nostrum in nomine Domini*, R. *Qui fecit. etc.* Ag[us] mar so sgáoilid ón chaibidil, in ainm ar tTigherna.

oculos meos. De profundis clamaui, with the suffrages which follow, *Pater noster V. Et ne nos R. sed libera V. Fiat pax &c.* and at the end they shall say *Pater noster*, & the Abbesse, *Deus det nobis suam pacem. Amen.*

4. Then the Abbesse and all the Sisters doe againe sit downe, and if there be Nouices they must first speake their fault, and hauing receaued pennance of the Abbesse or her Vicaresse, depart forth of the Chapter, and goe into the Church, and pray for the other.

5. They being departed, all the professed together shall prostrate themselves, and speake their [78] faults in generall, and for the same receaue generall pennance: and after that, euery one in particular shall acknowledge their fault humbly, and deuoutly, as they find themselves to haue fayled, & that with ioyned hands, and vpon their knees, prostrate on the ground, beginning at the yongest: & then the Abbesse, or her Vicaresse doth impose them pennance, euery one according to the greatnes of the fault committed; and if it be needfull she doth admonish, reprehend, and correct them charitably, as she shall thinke expedient, without shewing any partiality: & the Sisters ought always to receaue the sayd pennance, with all humility and patience, & accomplish it with deuotion.

[79] 6. And let all the Sisters, take very great heede, that they neuer make any Reply in Chapter, or els where, or any couered excuse; and that none be so bolde as to speake there, without the leaue of the Abbesse.

7. Let the Sisters take likewise heed, that they do in no sort vpraide ech other of the faults corrected in Chapter, or Visitation, nor any other defectes committed in the world: and if heerein any one should be found faulty, she shalbe seuerely punished by the Abbesse.

8. All things then being accōplished & finished, as hath byn sayd, if they haue any busines to treat of according to the forme of life, they may speake therof together, and [80] that with expedient & due grauity, & modesty, taking carefully heed to themselves, that they doe not there speake, or vtter any disordinate, superfluous, or vnprofitable wordes: and all thinges thus accōplished, the Abbesse making the signe of the Crosse, sayth: *Adiutorium nostrum in nomine Domini. R. Qui fecit &c.* and so they depart forth of Chapter, in the name of our Lord.

Don tosd, ⁊ don mhodh labhartha
 isin tegh iomagallmha,
 ⁊ ag an ngráta.

[102^b]

CAIB. IX.

Do bhrígh gurob í an tsíothcháin obair an chirt, ⁊ gurob é an tosd fál ⁊ coimheudaídh na síothchána soin, ionnus nach bhfúaruighedh tes an chrábhaídh, ⁊ nach múchtáoi é tré anord, agus iomarcaigh cainnte, orduighmid (mar atá isin foirm bhethadh) gan labhairt dona Sethrachaibh ó choimplín, go léughtar tert arna mhārach.

2. Mar ader an foirm bhethadh, congbhad gnāithchiúnus nó tosdán síor isin egluis, isin choduiltech, ⁊ isin phroinntech an tan bhíd ag ithe, acht i ttigh na n-esslán.

[103^a] 3. Agus gen go n-abartar isin foirm bhethadh, a mbeth ina ttosd isin chlabhsdra ; tegéumhadh sin ar an adhbhar in aimsir .S. Clára an tan tug .S. Froinsías an foirm bhethadh dhi i mainisdir .S. Daimían, bhaile ar áitigh si, ní raibhe áonchlabhsdra aca an uair sin, tre bhochtacht adhbhail na háite : tairis sin arna mhes dúinne go díchiollach gur ordaigh an nómhadh Greghóir Pápa (isin chédríagail,) dona Sethrachuibh sin bheth na ttocht gach tráth, ⁊ isin uile áit, ⁊ [103^b] mar atá fós isin uile ríagaltacht dheghorduighthe an clobhsdra ar an ccéudáit as goire don egluis, bhail i ngnáthaighid beth na ttosd ; Samhaighmid ⁊ ordaighmid, oso súas dona Sethrachaibh Socht uile do ghnáth isin cclabhsdra, mar do níther isna háitibh ele ainmnighther isin foirm bhethadh.

4. Tuilleadh furáilmid, gan áoinsíur cib oificc, cém, nó cruth ar bioth i mbí sí, do dhul go tegh na hiomagallm[h]a gan ced na banabadh nó a bainbhiocáire, ná fós áoinsíur dá bhfaghann ced dul ann, do labhairt re háoinnech ag an tegh iomagall[mh]a sin, [104^a] acht muna raibhe días do Šethrachuibh professionta do láthair ag ésidecht, ⁊ ag tuigsi go réidh gacha ráidhid ; ⁊ budh égin a mbeth do nuimhir ocht ndisgrédedh an choimhthionóil. Óir ó tharla gurob égin triúr dona disgrédíbh sin do bheth ag an ghráta isin egluis bhail a bhfuilid i fíadhnaisi Dé uilechumhachtaigh, ⁊ a aingeal, caidhe nach córa an chiall, go mbeth (ag an tegh iomagallmha atá ní as coitchinne ⁊ ní as puiblidhe inās) días dona disgrédíbh sin ag an síair úd, téd do chaint go cced na banabadh um chúis chéllidhe.

[81] *Of silence, and the manner of speaking at the Speake-house, and at the Grate.*

CHAP. IX.

FOR as much as peace is the worke of Iustice, and silence the gard and keeper of the said peace, to the end that the feruour of deuotion, grow not cold, and be not extinguished by disordinate & ouer much talke, we ordaine that the Sisters keepe silence as it is containyd in the forme of life, to wit from after Compline, vntill Tierce of the next morning be read.

2. They shall keep continuall silence as the forme of life saith, in [82] the Church, Dormitory, and in the Refectory when they eate, except in the Infirmary.

3. And although in the sayd forme of life their be no mention made, that they shall keep silence in the Cloister ; the reason may be that in the time of S. Clare when S. Francis gaue her the forme of life in the monastery of S. Damian, where she remained, they had then no Cloister, by reason of the great pouerty of the place : we neuertheles diligently cōsidering that Pope Gregory the ninth ordained, in the first Rule, that the sayd Sisters, should keep continuall silence, at all times, and in all places, and likewise because in all Religions well ordered the Cloister is the first place next vnto the Church, where [83] they are accustomed to keep silence ; we institute, and ordaine, that from hence forward all the Sisters keepe alwayes silence, in the Cloister, as in the other place, named in the forme of life.

4. Further we command, that no Sister of what office, degree or condition soeuer she be, doe goe vnto the Speake-house without licence of the Abbesse or her Vicairesse, and also that no Sister hauing leaue to go vnto it in any sort, speak to any person at the sayd Speake-house, except there be present two professed Sisters plainly hearing & vnderstanding that which they say ; and they must be of the number of the eight Discreet of the Couent. For seeing that at the grate in the Church where they are in the presence [84] of Almighty God, and his Angels, there must be three of the said Discreet assigned ; how much greater reason is there, that the Speake-house which is a more cōmon and publike place, there should be two of the number of the sayd Discreet assigned vnto that Sister, who ought to speake, hauing leaue of the Abbesse, for any reasonable cause.

[104^b] 5. Orduighem fós, gan áoinsiur choidhche do chaintiughadh ag dorus an choimhthionóil, re háoinnech ón táoibh amuigh, ós aird ná ós ísiol, ná lena compánuibh nó gan iad.

6. Tuilleadh áiliom ⁊ ordaighem, an tan dhlighes áoinsiúr um sochar nó um ríachtanus, nó um áonchúis chéllidhe, labhairt re háoinphersoin ag an ghráta atá isin egluis, ria ⁊ iar ttosughadh labhartha dhi, go raibhe áon noch ordoighter do bheth ann sin, tóigeúbhus begán an t-éudach atá crochta alla astigh, ⁊ legfes síos é arís ar an uair isin áit chéudna, ionnus an tan [105^a] labhrus sí, nach ffaicer choidhche a haghaidh ó aoinnech, ⁊ ní laibheóra áoinsiúr ann sin acht mar ader an foirm bhethadh, le personuibh áirmhecha, cuibhdhe cnesda, nó lena n-aithribh ⁊ rena ngaol roghar nó rena ccáirdibh spioradálta ⁊ sin go ro annamh.

7. Da ttegmhadh dh'áoinnech dhul astech do labhra leó, foilghidis a ngnúisi go cnesda, ⁊ iníslighid begán, mar bhenus do chnesdacht na riaghaltacht [sic].

8. Tuilleadh ele i ccorghus .S. Mártain (noch as áil linn do thionnsgnamh lá d'és láoi Samhna, ⁊ do chríochnughadh um Nodluicc ar tTigherna) ⁊ isin chorghus mhór (noch bhús áil linn do thosughadh an lá d'és *Quinquagesima*, ⁊ do chríochnughadh um [105^b] cháisg,) ná labhradh áoinsiúr isna haimsioruibh sin ag an thegh iomagallmha ná ag an ghráta re háonnduine, acht (trésna cúisibh cantar isin foirm bhethadh) an bhanab, nó a bainbhiocáire, ⁊ an doirseóir amháin, um soc[h]or an choimhthionóil, amhail ba gnáth go so.

9. Ar an modh ccéudna, isin aimsir si ní sgríbhheobha áoinsiúr go a haithribh, ná go a cáirdibh, acht munab adhbhar égendálach é, nach édir techt tairis, noch légther fá dhisgréd na banabadh.

10. Comhairlighem arís iad inar [106^a] tTigherna ÍOSA Críod an tan labhrus áoinsiur ag an ghráta isin egluis nó isin tegh iomagallmha (oir ní háontaighter iomagallamh ag an rotha) í fén do choimhéud ar comhrádh liosda, díomháoin míoitharbhach, ná Sáoghailta, acht bíd briathra a mbeóil, bendaighthe cnesda, tarbhach, mar as iomchubhuidh d'inniltibh ar tTigherna IOSA, ⁊ do choimheudaidhibh an tSoisgél náomhtha.

11. Do séchna drochbharamhladh, ⁊ mhuinteiris na ndáoineadh sáoghailta, cona ccomhráidhtibh liosda nemhtharbhacha, orduighem gan na [106^b] Sethracha do bheth ar áonchor na ccáirdesa Críod ag éneanab fir ná mná, triotha fén, ná tré áoinnech ele ar a son.

12. Tuilleadh ordaighem, (an tan regar a les áoinnech do dhol istech isin chlabhsdra, d'féuchain esslái, nó fa chúis chirt égin

5. Likewise we ordaine, that no Sister doe euer speake at the Gate of the Couent, with any person from without, neither aloud nor softly, nor with her companions, or without them.

6. Further we wil & ordaine, that when any Sister for any euident profit or necessity, or for any reasonable cause, ought to speake [85] at the Grate which is in the Church vnto any person, before and after she beginneth to speake, one therunto appointed may a little hold vp the Curtine, which hangeth within, and presently to let it fall downe againe in the accustomed place, in such sort that whē she speaketh, she be neuer seene by any person in the face, & no Sister shall speake there except as the forme of life saith, vnto persons of accoūt which are mature and modest, or their nearest Parents & kindred or spirituall friendes, and that very seldome.

7. If it shold happē that any person were to enter in & speake with them, they shall couer modestly their faces, and decline a little, as it appertaineth vnto the modesty [86] of Religion.

8. Furthermore in S. Martins Lent (which we will haue to begin the day after all-Saints day, and to last vnto the Natiuity of our Lord) & in the great Lent (which we will haue to begin the day after *Quinquagesima*, and last vntill Easter) that no Sister within these tymes speake at the speake-house, or at the grate vnto any person, except (for the causes contayned in the forme of life) the Abbesse, or her Vicaresse, & the Portresse only, for the profitable busines of the Couent, as vnto this present, it hath bin accustomed.

9. In like manner, within this time no Sister shall write vnto her Parents, or friendes, except it be vpon some extraordinary occasion [87], that cannot be deferred, the which shall be committed vnto the discretion of the Abbesse.

10. Againe we exhort them in our Lord Iesus Christ that when any Sister doth speake at the grate in the Church, or at that in the Speake-house (for at the wheele it may not be permitted) that she take heed of prolixie, vayne, vnprofitable, and worldly wordes, but that the wordes which proceede from their mouth, be holy, modest, and profitable, as beseemeth the handmaides of our Lord Iesus, and the obseruers of the holy Ghospell.

11. To shun the suspitions & familiarities of secular persons, and their long and vnprofitable discourses, we ordaine that the Sisters [88] be in no sort God-mothers vnto any man or vvoman Child, by themselues, or by any person interposed.

12. Further we ordaine, that when it is needfull for any to enter into the Cloister, either to visite the sick or for any other iust cause,

ele,) dona Sethrachaibh ga bhfuil ced labhartha, gan labhairt leó acht do láthair an da Šethar, darab égin ésdecht riú, 7 bíd sin do nuim[h]ir na ndisgrédedh, 7 siad arna n-ordughadh les an mbanabaidh nó lena bainbhiocáire, do chum an feadhma sin.

[107^a]

Don choimhéud bochtaine ;
7 nach lamhaid na Sethracha
Sealbha ar bioth, ná áoinní
do dhíslughadh dhóibh.

CAIB. X.

Ó atá do rér na foirme bethadh, cenguilte don bhanabaidh 7 dona huile Šethracha bochtaine do choimhéud, noch do gheallsad do Dhia 7 do .S. Froinsías .i. gan glacadh na muiniughadh Sealbh ná díslighecht, triotha fén ná tré áoinnech ele dhóibh ; ionnus gomadh móide do choimhédfaidís an [107^b] bhochtaine sin, go foirfe friochnamhach in nemhghlacadh ná in nemhcháomhna áoinsealbha, ná díslidhechta ; crosmuid ar na Sethrachaibh sin tre umhlacht, ar áonchor glacadh áointighe do chum brabaigh, ná feroinn ná lubhguirt do chum a ttreabhtha, ná móinfeur do chum a artha, ná fínemhuin, ná áoinní ele do lamhughadh, ná da Šealbhuighadh.

[2]. Tuilleadh ele ná glacuid edhrecht, cíos, ná lóinte bliadhnamhla, ná almsana Suthuine triotha fén, ná tre áon ele. Mar an ccéudna ná bíodh aca gráinsíocha ná Sailér lána do nethibh cennaigh nó íarratais, gusan iomdughadh sin da recfadáois ní don lón sin, [108^a] nó ní do bhethóchadh ré bliadhain iad, gan íarratus ; cuiridh so go huilidhe in aghaidh a mbochtaine :

[3]. Ná bíodh aca choidhche, daimh, ba, ná tréuda cáorach, ná cupadha, náid míasa óir, ná airgid ná ionnmhuis, náid lega lóghmhara, ná áoinní ele, ná lóinte do mhairfedh ní as sía iná bliadhain : atáid so uile toirmisgthe orra.

[4] Tuilleadh ele as áil linn, ina n-uile éudaighibh, éudghadh, soighthighibh, ghléus, 7 isin uile ní bhenus don egluis 7 nach benann, go sechnaidis ainfrionchamh, 7 iomurcaigh, ionnus do síor go soillsighedh an bhochtaine bhenduighthe ionnta, 7 go ttighernuighedh terce nethe 7 riachtanus etorra gach uair, [108^b] mar bhenus don bhuidhin dhlighes lenamhuin na bochtaine roibhenduighthe.

the Sisters vvch haue leaue to speake, shall not speake vnto them but in the presence of two Sisters, which must heare them, and they must be of the number of the discreet, & assigned by the Abbesse or her Vicaresse, for this effect.

*Of the obseruance of Pouerty; and
that the Sisters may not admit
any possessions, nor haue any
thing proper.*

CHAP. X.

FOR so much as according to the forme of life, the Abbesse, and all the Sisters, are bound to obserue Pouerty, which they haue promised vnto God and vnto S. Francis, to wit, not receauing or hauing possessions, or propriety, by themselves, or by any person interposed; to the end they may obserue the sayd pouerty, more perfectly and intierly in not receauing or detayning any possessions, or [90] propriety; we forbid by obedience the said Sisters, in any sort to receaue any house to hire, or land, or garden to plough, or medow to till or vineyard, or any other thing, to manure, or possesse.

2. Furthermore they shall not haue inheritances or rents, nor shall not receaue yearly prouisions, or perpetuall almes eyther by themselves, or by any other person interposed. Likewise not to haue granaries, or cellers so full of thinges bought or begged, or otherwise gained, in so great plenty and aboundance, that they should sell of the said prouision, or be therewith able to passe their life a whole yeare, without begging: this doth wholly repugne vnto their pouerty.

[91] 3. They shall also neuer haue oxen, kyne, or flocks of sheep, or stable of horses, nor cuppes or dishes of gold, or siluer, or any other pretious thinges: likewise Ieuvels of gold, or siluer, or money, or pretious stones, or any other thinges, or prouisions vvch may last aboue a yeare: all these are prohibited vnto them.

4. Furthermore we wil, that in all their garments, aparell, vessels, furniture, and in all thinges as well of the Church as otherwise, they shunne all curiosity, and superfluity, to the end that in them alwaies may shine the holy pouerty, and amongst thē euer raigne the necessity and spare vse of thinges, as it appertaineth vnto those who ought to follow the most holy Pouerty.

5. Tuilleadh áilem ⁊ ordaighem, go ndéunad na Sethracha ris na nethibh ghebbidh in udhachtaibh ⁊ i ttiomantuibh mar do ordoigh an tres Niocól Pápa, i bhfoillsiughadh riaghla na mbráthar mionúr.

6. Arís, do bhrígh go n-abair an foirm bheithadh, nach dísléachaid na Sethracha áoinní dhóibh fén, do thech, ná do áit ná d'áoinní ele. Agus les an tres Niocól Pápa sin, ⁊ lesin cúigedh Clement, ⁊ le mórán ele aithrech roibhendaighthe, do foillsighedh i bhfoillsightheibh riag[h]la na mbráthar [109^a] mionúr, gurob iontuigthe, ⁊ gurob <coimhéudtha> ar leth ⁊ i ccoitchinne má n-ionann, gach diúltadh ⁊ gach trégen dá ndéunuid na bráithre sin ar an uile ní; agus isin airtiocal sa ghreimuighes don sgríbhinn remhráidhte, as áil linn ⁊ foráilmid an diúltadh ⁊ an trégen sin dhislighechta gach nethe, do níd na Sethracha ar Šerc nDé, (ionnus gomadh tuillmhech tarbhach ⁊ diongmhála ar thabhartus sfordhuidhe) do choimhéud go díchiollach nemhēllnidhe etorra uile, an mhéd atā dhíobh ⁊ bhías, edir úathadh ⁊ sochaidhe: tairis sin féudaíd na Sethracha, go ccubhus nglan, lomsochor gach nethe do bheith aca, da ttugadh do rér na foirme bethadh, ⁊ sochar na nethedh (nach ttoirmisgenn orra) [109^b] gan a ndíslighecht, amhuil atá; sochar nethe regar dho les do chum celeabhartha ⁊ cothaighthe na hoiffige díadha.

[7.] Do chum a n-áitighthe; ⁊ oiliomhna an chuirp, ⁊ do ghníomh-ughadh na n-oifigedh, ⁊ na ngnoaighedh rigid do les do rér na foirme bethadh, ⁊ a riaghla benduighthe, féudaíd fós sochar na nethedh tugadh nó do hairchisíodh dhóibh go sochraídh ar son Dé do bheith aca; agus mar an ccéudna Sochor na nethedh do ghnoaighedar ar sáothar a lámh, ō nach ccuirid a samhuil sin do nethibh tabhartuis, iarratuis, nó gnoaighthe in aghaidh na bochtaine.

8. Tuilleadh ordaighem, na halmsana [110^a] tugtar ar leth, nō curtar do chum na Sethar, do roinn, ar leth, no i ccoitchinne ar an druing rices do les fō dhisgréd na banabadh; Agus ní háil linn gomadh dlighthech d'áoinšair, tabhairt na nethedh cuirther chuigthe, nó do bherid a haithre nó a cáirde dhi, d'áoinšair uiresbhaigh, ná a ccur go háoinnech ele amach ón choimhthionól, gan toiliughadh ⁊ ced follus na banabadh.

9. Tuilleadh áilim, a ttáobh na bhfiach noch do thegéumhadh, go ndiongnad na Sethracha do síor, ⁊ isin uile aimsir, mar atá isin foirm bheathadh.

[92] 5. Further we will and ordaine, that with the thinges which are giuen vnto the Sisters in Wills, or Testaments they do in such sort as Pope Nicolas the third hath ordained, in the declaration of the Rule of the Friar-Minors.

6. Againe, seing that the forme of life saith, that the Sisters shall appropriat nothing to themselues, neither house, nor place, nor any other thing. And by the said Pope Nicholas the third, and Clement the fifth, and many other most holy Fathers, it hath bin declared in the declarations of the Rule of the Friar-Minors, that the renuntiation and abandoning of all thinges, which the said Brothers do make, ought to be vnderstood and obserued aswell in particular, as in common ; and we in this article adhering vnto the aforesaid writing, *will and command* the said abandoning, and renuntiation of the propriety of all thinges, which the Sisters do make for the loue of God (as meritorious, and profitable, & worthy of eternall retribution) to be entierly & inuiolably obserued of all the said Sisters present, and to come, as well in particular as in common : neuertheles the said Sisters may, with a safe conscience, haue the bare vse of al thinges, which are graūted according to the forme of life, and of those which are not therin forbiddē them, without the propriety of them, as the vse of thinges necessary for the celebration and vpholding of the diuine office.

[94] 7. For the habitation and nourishment of the body, and for the execution of the offices, and affaires which are necessary vnto thē according to the said forme of life, and their holy Religion, they may also haue the vse of such thinges as are freely giuen or procured them for Gods sake ; and likewise of those which they haue gained by the labour of their handes ; since those things which are giuen, begged, or gained doe not repugne vnto pouerty.

8. Further we ordaine, that the Almes or thinges giuen in particular, or sent vnto the Sisters shall be distributed, in particular, or in cōmon vnto those who haue need according to the discretion of the Abbesse ; and we will not haue it to be [95] lawfull for any Sister, to giue that which is sent vnto her, or giuen her by her parēts or friends, vnto any other needy Sister, or to send it to any other person forth of the Couent, without the liking & expresse leaue of the Abbesse.

9. Further we will, that concerning the debtes which are to be made, that the Sisters do alwayes, and in all times, as it is contained in the forme of life.

10. Foráilem orra arís a ccoimhéud ar foirghentaibh flaithemhla ná lóghmhara do dhéunamh, acht go ttoilighid íad fén re déuntaibh socra iníse nó umhla.

[110^b] Do na Sethrachaibh esslána

CAIB. XI.

Orduighem, an úair bhías áoinsiúr i ttinnes throm, nó ro anbhfann, d'fiachaibh ar an mbanabaidh nó ar a bainbhiocáire ar ball a friothólamh iomchubhaidh do ullmhughadh dhi: agus coimheuduid na Sethracha dan díor foghnámh do na hesslánuibh, nach déunad a ffeidhm go bernach, acht foghnad dóibh go humhal cráibhthech, maille re tess carthanachta, amhuil budh mían leo foghnámh dhóibh fén diamdís tinne.

2. Dlighidh fós an bhanab muna thoirmisgter go dlichthech í, dul d'féchain na Sethrach n-esslán úair gach láoi anus lugha dhe, 7 ina [111^a] héugmaissi dlighidh an bhainbhiocáire a dhéunamh, ionnus tre na mainnechtnaidh[i]siomh nach beth áoinní d'easbhaidh ar na Sethrachaibh tinne ina n-essláinte.

3. Coimhéudad an bhanab 7 a bainbhiocáire nach farraid comhairle do chum lesaighthe 7 sláinte na Sethrach n-esslán ar áoinfisige ná ar liaigh nach catoilce, 7 sirid do síor leighes ón liaigh as cráibhthighe as édir d'fagháil, acht nā legid áoinnech díobh istech isin chlabhsdra, acht tre riachtanus, 7 essláinte, 7 an drem téd istech bíodh cuidechta chubhuidh aca, ar mhodh, go mbiadh an bhanab, nó a [111^b] bainbhiocáire, nó días nó tríar do dhisgrédibh an choimhthionóil, do láthair do ghnáth, go fflagbhaid sin an clabhsdra.

4. Arís, da ttegmhadh áon, nó iomad do na Sethraibh in essláinte úathmhair égin, mar atá lubhra, nó tinnes cinn, nó étruime chéille, nó a Samhail ele d'essláintibh, trésnach bhféudfaidís go hiomchubhaidh anamhain maráon re chách ele, glésdar dhóibh Seómra ar leth, istigh isin choimhthionól, cona ffritheólmhaibh oiremhnacha amhail farraid a n-aicíde, ionnus nach racha áoinnech imach choidhche as an chlabhsdra.

5. Tuilleadh tegaigsem na huile Šethra (in ar tTigherna) atád 7 tiuicfad, ionnus nach [112^a] rabhaid lesge ná tarcaisnech ar ghrádh Dé, 7 ar bhás Serbh 7 ar chéusadh Críosa ÍOSA ar Slánuightheóra, im ffritheólamh na n-esslán, acht go soláthraid chuca, go humhal cráibhthech maille re dáonnacht 7 re carthanacht gach ffritheólamh rigid do less.

10. Againe, we command thē to take great heede not to make stately & sumptuous buildings, but that they content themselues with those which are meane & humble.

Of the Sicke Sisters.

CHAP. XI.

WHE ordaine, that vwhen any Sister shall be grievously sicke, or very weake, the Abbesse or her Vicaresse shall be bound presently to provide her of conuenient seruice: and the Sisters which are deputed to serue the sicke shall take great heede that they doe not commit any notable defect in their offices, but that they serue them humbly, deuoutly & in feruour of charity, euen as they would be serued if themselues were sicke.

2. Likewise the Abbesse if she [97] be not lawfully hindred, shall be bound at the least once euery day, to visit the sicke Sisters, and in her absence the Vicaresse is bound to doe it, to the end that by their negligence the sicke Sisters doe not want any thing in their sicknes.

3. The Abbesse and her Vicaresse, shall take heed that they doe not aske Counsell for the recouery, and health of the sicke Sisters of any Phisitian, or Surgeon, which is not a Catholike, and they shall always send for remedy vnto the deuoutest, which are to be found, but they shall let none of them to enter into the Cloister, but for iust necessity, and sicknes, and those who are to enter shall be alwayes duely accompanied, in such sort, that the Abbesse, or her Vicaresse, [98] or two or three Discreet of the Couent, be alwaies present, vntill they be departed forth of the Cloister.

4. Againe, if it should happen that any Sister, or many should be sick of any grievous disease, as the Leprosy, or any weaknes of head, or lightnes of vnderstanding, or for other such like sicknesses, for which they could not conueniently remaine with the others, there shalbe provided for them a chamber a part, within the Couent, and for their conuenient seruice as their sicknes doth require, in such sort that none do euer goe forth of the Cloister.

5. Further, we exhort in our Lord all the Sisters present and to come, that for the loue of God, & for the bitter death and passion of [99] our Sauour Iesus Christ, they will not loath or disdayne to serue those who shall be so sicke, but that humbly and deuoutly as it shall be needfull, they exhibit vnto them, all humanity, and charitable service.

6. Muna soláthraigh an bhanab, nó a bainbhiocáire, nó na Sethra ele ar a ffuil fritheólamh na n-esslán, dhóibh do rér a modha, a ccáile, ⁊ fo acmhaing na háite, i ccomhairle, i mbíadh, ⁊ in esbhuidhibh ele, geránuid na Sethra ele uile íad risin *visitour* (.i. fios[a]dóir) in aimsir na cúarta, ⁊ pennighter iad go trom, da cciontaighid go follus i ffritheólamh na n-esslán.

[112^b] 7. Atá fós isin foirm bhethadh, do rér an cethramhadh Innocent Pápa, go luidhfid na Sethra tinne, nach bí in essláinte fada nó iomthruim, ar šacaibh lán do lócháith, go ccerchaill chlúimhe fóna ccennuibh ; acht dá ttegmhadh áoinnech in essláinte thruim nó fada, nó tre chúis chéllidhe dhlighthigh égin ele nach bhféudfaidís comhnuidhe ar na leabthuibh lóchátha sin, as cóir cáoi ele d'fagháil dóibh, do rér Dé ⁊ chomhairle na ndisgrédedh ; agus ar an adhbhar sin áilem ⁊ ordaighem (an tan tegmhus áon, nó iomad do na Sethraibh tinn d'eassláinte mar so,) don b[h]anabaidh, nó dá bainbhiocáire a [113^a] n-oirchisiocht, nó furáilemh a n-oirchisiochta le comhairle na ndisgrédedh um leapthaibh clúimhe, ⁊ im nethibh ele ar a riccid do les comhsanadh, do rér na foirme bethadh, ⁊ fós mar mhesaidsiomh na ccubhus go regar a les, ⁊ mar farrus aicíd an esslái sin, ⁊ tugad fa dera orra anmhain arna leabthaibh sin maille ris an uile dháonnacht, mar bhús iomchubhaidh dá n-essláinte.

8. Déunadh mar an ccéudna an bhanab, nó a bainbhiocáire, nó na Sethracha ele orduighther do fritheólamh na n-esslán, oirichill dhíchiollach, an uair dhealuighes áon díobh risin sáoghal sa, an úair a báis édigther í le haibíd an uird, ⁊ criosaighther í lesin téd, ⁊ a calla ar a cenn, ⁊ adhnuicther í ina héudach.

[113^b] 9. Atá arís isin foirm bethadh, gurob édir don druing rices a les cúaráin nō troig[h]t[h]íne olna ; a ccur orra, gurob íad na focail sin atá cedaighthech, an tan tig riachtanus riú : agus ar an adhbhar sin ordaighiom gan áoinšiuir cib fedhm nó modh ar bioth i mbí sí, rena sláinte, do chur cuarán nó troight[h]íne uirre, gan riachtanus do láthair ; gurob é an riachtanus sin nāch légther fo bhreth gach áoinšethrach, acht gus an mbanabaidh go ccomhairle na ndisgrédedh nó na druinge as mó dhíobh ; agus dlighidh an bhanab an úair ad chí sí áoinnech aca ar esbhaidh troighthínedh, nó iarraid ced uirre, madh cíther dhi ⁊ dona disgrédibh go regar do les ⁊ go bhfuil riachtanus follus [114^a] riú, ar mes go críonna cháile na person dar b[h]en an t-adhbhar maille ré héugsamhlacht

6. If the Abbesse, or her Vicairesse, or the other Sisters deputed vnto the seruice of the sicke, do not prouide for them according to their condition, and quality, & according to the possibility of the place, in counsaile, in meate, and other thinges necessary, they shall be accused by all the other Sisters vnto the Visitour in the time of visitation, & be grievously punished, as cruell, if they commit any notable default in the seruice of the said sicke.

[100] 7. It is also contained in the forme of life, to wit according to Pope Innocent the fourth, that the Sisters which are sicke not of any long or grievous sicknesse, shall lye vpon sackes filled with chaffe, and shall haue a cushion of feathers vnder their heads ; but if peradventure there were some sicke, of any grievous, or long sicknes, or for any other reasonable, and lawfull cause that they could not rest vpon the sayd chaffe-beds, it behooueth otherwise to prouide for them, according vnto God, and the counsaile of the Discreet ; and therefore we will and ordayne that when it shall happen that any, or many sicke of such a sicknes, the Abbesse, or her Vicairesse doe prouide, or cause to be prouided with [101] the counsell of the Discreete, feather-beddes, for the said sicke, and other thinges necessary for them to rest vpon, according to the forme of life, & also as they in their conscience shall thinke it to be needful, and as the infirmity of the said sick doth require ; and they shall cause them to rest vpon the said beddes with al humanity, as it shal be expedient vnto their infirmity.

8. The Abbesse also, or her Vicairesse, or the other Sisters deputed vnto the seruice of the sicke, shall diligently prouide, that when any depart forth of this life, at the time of her departure she shalbe cloathed with the Habit of the Order, and girded with the Cord, and the Vaile vpon her head, and shall be buryed so cloathed.

[102] 9. Againe it is coptained in the forme of life, that those who haue neede of wollen sockes, may vse them ; the which words are dispensatory, when necessity doth require it : and therefore we ordaine that no Sister of what office or condition soeuer she be, in time of health, weare socks, if she haue not actuall necessity ; the which necessity is not to be determined according to the iudgment of euery Sister, but by the Abbesse with the counsaile of of the Discreet, or of the greatest part of them ; which Abbesse when she shall see some stand in neede of sockes, or that they doe request her to dispense with them, then if it seeme needfull vnto the Abbesse, and the Discreet, and that there be manifest necessity, the conditions [103] of the party prudently considered, & the diuersity of

na n-aimsior ⁊ na n-ionad, ceduighedh sí dhóibh troighthíne olna do chur orra, ar fedh an riachtanuis sin ; agus da ttigedh esbhuidh budh mó, do feudfadh sí a chedughadh dhóibh, bunnaighe lethair do chur orra maille rena ttroighthínibh olna.

Do oibribh lámh .i. lámhthoradh
na Sethar

CAIB. XII.

Do bhrígh go n-abair an foirm bhethadh, go ndlighid na Sethracha da ttug Día grása [114^b] oibrighthe, oibriughadh d'és therte ; ionnus gomadh móide do coimhéudfaoi so ag na sethraibh uile, as áil linn, ar ghrádh Dé nach n-etighid ualach na carthanachta, ⁊ na humhlachta, acht an tan ghreamaighes an bhanab nó a bainbhiocáire áoinní don fedhm sin díobh um tharbha lethigh nó choitchinn an choimhthionól, glacaid sin go sochraidh sóimhilis gan murmur ná contrárdhadh, ⁊ coimhlíonaid go credmhech cráibhthech, mar a dubhradh riú.

2. An tan gremaighther áoinní dona nethibh remhráidhte, lesin mbanabaidh nó lena bainbhiocáire dona Sethraibh, ná cuiredh áon aca bhús com[h]lán i ccéll [115^a] ⁊ a ccorp, falach uirre fén do bhrat na mainnechtnaighe, na lesge, ná an uabhair, ag rádh, ní thug Día na grása dhamhsa asa ndénainn a samhail sin do sáothar : acht bíd umhal áilghen, mar as cubhaidh don druing gheallus umhla iomlán dá n-uachtaránuibh.

3. Dlighidh an bhanab ⁊ a bainbhiocáire a choimhéud go cáoiemhail, nach fforáilid aoinní orra, noch go follus ⟨nó go⟩ fírdhemhin as fesach dhóibh, do chum nach ffuilid infédhma, nó nach ttig dhíobh a dhéunamh.

4. Gidh adubhradh isin foirm bhethadh go sáothraighid na Sethra d'és therte [115^b] gidh edh ar mbrethnughadh fíorb[h]ochtaine na Sethar sin, ⁊ an riachtanuis ⁊ na hesbhadha noch dob édir do thecht dhóibh, cedaighem da ttegmhadh isin choimhthionól, áonobair iomchubhaidh nó doba riachtanus do dhéunamh riasan úair sin, go fféudann an bhanab nó a bainbhiocáire a fforáilemh ar an druing as dócha leo do dhéunamh na sáothar sin, nó a ccríochnughadh madh do thionnsgnattar iad.

5. Furáilem arís arna Sethraibh sin nach lamhadh áon aca o so súas, déunamh, ná críochnughadh aonoibre da n-ord, ná [116^a] do áoinnech ele cib cruth i mbí, ná i slighidh ar bioth, tresa mbraithfidhe díomháoinius ⁊ friothghnamhacht dá ríribh orra ;

times & places, she shall dispense with them, to weare wollen sockes, during the time of the said necessity; and if greater necessity should arise, she may also dispense with them, to weare leather soles vvith wollen sockes.

Of the manuell workes of the Sisters.

CHAP. XII.

FOR so much as the forme of life saith, that the Sisters vnto whō God hath giuen the grace of vvorking, shall worke after the Tierce; to the end that this may [104] be better obserued of al the Sisters, we will, that for the loue of God they doe not refuse the offices of charity, and humility, but when the Abbesse or her Vicaresse shall haue inioyned them any of the said offices, for the common, or particular profit of the Couent, they shall receaue it willingly & sweetly, without any murmuration or contradiction, and with great diligence they shal accomplish it faithfully and deuoutly, as it hath byn commanded them.

2. When in the foresayd manner, by the Abbesse, or her Vicaresse, any of the forsaid things shall be inioyned, none of them being sound of body and vnderstanding, shall couer themselues with the cloake of negligence, or [105] slouthfulnes, or pride, in saying, God hath not giuen me the grace to doe such and such a worke: but they shal be humble and obedient, as it beseemeth those who haue vowed intiere obedience to the wil of those who doe command them.

3. The Abbesse, and her Vicaresse ought to take great heed, that they doe not command them any thing, which they know probably, or manifestly, that they could not, or are not able to doe.

4. Although in the said forme of life it be said, that the Sisters shal worke after the Tierce; we neuertheles considering the straitte pouerty of the said Sisters, and the necessity and want which they may haue, graunt that if there should be in the Couent, any necessary or [106] conuenient worke to be done before the said houre, that the Abbesse or her Vicaresse, may command those whome they thinke good to doe the said workes, or to finish them, if they be begun.

5. Againe we command the said Sisters that none of them from hence forward presume, to make, or to finish any worke for their Order, or for any other person of what condition soeuer, or in what sort soeuer, by which iustly they might be noted of vanity & curiosity;

an tan regar do les leis na Sethruibh a shamhail so do áothar do dhénamh ; ría na ghlacadh nó ría na thionnsgnamh taispéuntar í <nó é> go huilidhe don bhanabaidh nó da bainbhiocáire, dhlighes a mhes an indéunta an obair sin leis na Sethraibh nó nach edh, ⁊ ní deuntar aoinní nach áil léissi, nó gan a háontughadh : agus na Sethra do ní a chontrárdha sin pennighther <iad> fo dhisgréd na banabadh nó a bainbhiocáire.

6. [116^b] Aris, in amm iomchubhuidh d'és oiffrend, benad clog oibre, ⁊ an uile siur ag nach ffuil lethsgéul dlighthech, tegadh do chum na hoibre do horduighedh ⁊ do furáilemh dóibh do dhéunamh.

7. Tuilledh ele, ordoighem don uile Šfair dá ffuil ⁊ da mbía, iad fén do chongbháil gach amm, ⁊ in gach áit ón uile chaithemh aimsire sáoghalta, ⁊ díomháoinech, ⁊ óna huile chluichthibh díomháoine domhanda gíbé ní nó modh ar bioth ma mbíd.

8. An uair bhíos días díobh nó ní as lía, i ffarradh a chéle, ma tá [117^a] ced labhartha aca, ⁊ caithmhe aimsire (óir muna bhfuil budh égen dóibh bheth na ttocht) labhraid do ghnáth ar Dhía, ⁊ ar bhethadhoibh náomh mbeo nó marbh, nó ar ní égin bhenus do Šláinte a n-anmann, nó ar ghnoaighibh cnesda tarbhacha égin, ⁊ sechnaid do síor na huile iomráidhte díomháoine urchóidecha, anordaighthe, mar as cubhaidh d'inniltibh IOSA Críosa, ⁊ do choimhéudaighibh an tŠoisgél náomhtha, ⁊ do dhúthchasachaibh na ríagla bendaighthe.

9. Tuilledh croisimid ar na Sethraibh áoinleabhar do b[h]eth aca, ná do choimhéud ina ccoimhthionól, ná do léghadh, [117^b] ná do sgríobhadh, ná furáilemh a sgríobhta, ina mbeth go follus iná go folaighthech aoinní díomháoinis na colnaighechta, ná Sdair áosa domhanda : tairis sin as dlighthech, leabhair dhíadha (do bheth aca ina ccoimhthionól i ccoitchinne do chomhfurtacht ⁊ do sóchar a n-anmann,) noch bhus édir leó do léughadh ar leth nó i ccoitchinne, ag an cclár, nó in áonáit ele do rér thola ⁊ orduighthe na banabadh.

Do chertughadh na cciontach.

CAIB. XIII.

[118^a] Orduighem, isin uile choimhthionól, don bhanabaidh nó na héugmhais da bainbhiocáire, tegosg ⁊ certughadh na Sethar go humhal, ⁊ go carthanach, ionnus nach ttuitdis tre thairimthecht i bhfán, do dhíth certaighthe nó tegoisg ; ar modh go cclechtfaid na huachtarāin sin (amhail ordaighther isin chertughadh) carthanacht fire ⁊ umhulōid mhilis.

when it is needfull for the Sisters to doe any such worke, before it be accepted, or begun, it shall be wholly presented vnto the Abbess, or her Vicar, who ought to iudge whether the worke be fit to be done by the Sisters or not, & [107] nothing shall be done without her liking, or permission : and the Sisters which shall doe the contrary, shall be punished according to the discretion of the Abbess or Vicar.

6. Againe, after the Masse, at a conuenient tyme, they may ring vnto worke, & then all the Sisters which haue no lawfull excuse, shall come to do the worke which is appointed, and enioyned them.

7. Furthermore, we ordaine, that all the Sisters present and to come, do alwayes, and in all places abstaine from all secular, & vaine pastimes, and from all worldly vaine playes of what thing, or in what sort soeuer they be.

8. When two, or many, are together, if they haue leaue to [108] speake, and recreate (for otherwise they must keep silence) they shall speake alwaies of God, and of the liues of Saints eyther liuing or dead, or of something belonging to the health of their soules, or of some decent and profitable busines, and that they take great heed of all idle, hurtfull, and dissolute wordes, as it becometh the handmaidens of Iesus Christ, and obseruers of the holy Ghospell, and the professours of holy Religion.

9. Further, we forbid the Sisters to haue or keep in their Couent, or to reade, or write, or cause to be written, any Bookes wherein there should be expresly contained any open, or secret vanity, or carnality, or history of worldly persons : neuertheles it is [109] lawfull for them, to haue holy bookes in their Couents in common for the comfort and profit of their soules, which they may read in particular, or in common, at the table, or in any other place, according to the will & appointment of the Abbess.

Of the correction of the faulty.

CHAP. XIII.

WE ordain, that in euery Couent, the Abbess, or in her absence the Vicar, doe admonish and correct the Sisters humbly, and charitably, to the end that they doe not fall into the pitt of transgression, [110] for want of correction and admonition ; so that the said Superiours keep (as is ordained in the said correction) true charity, and sweet humility.

2. Coimhéudad fós fo dhath umhlachta ⁊ millsiochta, nach ttugad siocra dona Sethruibh [118^b] do chum sáoirsi ⁊ lagsaine ; ⁊ fa sgáile carthanachta, nach n-oiled iar bhfíor collaidhecht an chuirp, ⁊ cruadhdáil na n-anmann ; acht certaighed iad uile ima n-ionann amhail as iomchubhaidh, gan diffir, do réir a ccionta.

3. Da ttegmhadh (nar lege Dia) d'áoinsiar ciontughadh commór ⁊ sin, nó pecughadh míriag[h]alta, tresa ccuirfedh sí a hanam i mbáoghal a mhillte, ⁊ a hord i míochlú, ⁊ i ccomusg, nó da mbeth áon aca [119^a] coimhesáontadhach, doichertaithe, sesmhach ⁊ sin ina mailís ar mhodh nach lesaighenn í fén ar áonchor ; déntar in gach coimhthionól da samhuil so, seomra disíplíne, láidir nó daingen acht bíodh dáonda, bhail i ccuirther ⁊ i ccoimhéudtar isi re ré áirid[h]the ar arán ⁊ uisge, mar atá .15. lá, mí, bliadhain, nó do ghnáth, mar thuilles an choir, ⁊ fó dhisgréd na banabadh ⁊ na ndisgrédedh.

4. Arís dá ttegmhadh do áoinsiar ciontughadh in aghuidh na banabadh nó na banbhiocáire, ⁊ go n-aibeoradh [119^b] sí áonfocuil éccnesda ⁊ indlighthecha riú, ithedh sí arán ⁊ uisge amháin, na suidhe ar an talomh ar aghaidh na Sethar uile, ar fedh bhíd ar a ccuid.

Don doirseóir, ⁊ do
dhol isin mhainisdir
istech.

CAIB. XIII.

Gidh atá isin fóirm bhethadh go ccoimhéuda an doirseóir a comhnuidhe ar léus lae, i ssealla osgailte alla muigh do dhorus [120^a] tairis sin tre iomad d'adhbharuibh certa dar ccomhghlúasacht chuige, ní háil linn so do chleachtadh, ná a choimhéud ar áonchor : óir in aimsir .S. Clára gé doba dlighthech cnesda sin ag na Sethraibh, gidh edh anois dob édir a bheth rourchoídech, báoghach dhóibh.

2. Ar an adhbhar sin in oirichill a cchaomhanta, ⁊ a ccnesdachta, ordaighiom dhóibh coimhéud an mhodhasa síos .i. siur egluighes Dia, d'ordughadh d'iomchoimhéd dhoruis na mainisdrech, ⁊ [120^b] an tighe n-iomagallmha, áon noch bhús mesardha, deghbhésach, dūthrachtach, disgrédech, in áois iomchubhaidh, ionnus (mar a der an fóirm b[h]ethadh) ó bhréthir ⁊ ó ghníomh go ttogbhadh sí an drem re a labhrann, nó ré a ccomhráidhionn.

3. Ordaighedh an bhanab, go ccomhairle na ndisgrédedh compán cubhaidh dhi, noch bhus comhchubhaidh lé fén nó bhus cuibhdhe

2. They shall also take heed that vnder the colour of humility and sweetnes, they doe not giue the Sisters occasion of liberty and relaxation ; and vnder the shadow of charity, nourish true carnality of the body, and cruelty to the soules ; but they shall correct them all equally as it is expedient, without any difference, according to their faults.

3. If it should happen (which God forbid) any Sister had committed so great a crime, or enormous sinne, that she had put her soule in daunger of perdition, and [111] her Order in infamy, & confusion, or if there were any so rebellious, incorrigible, or perseuerant in her malice, so that she would in no sort amend ; for such there shall be made in euery Couent, a chamber of discipline, stronge but humane, wherin she shall be put & kept for a certaine time with bread and water, as fiftene dayes, a moneth, a yeare, or perpetually, according as the offence doth require it, and according to the discretion of the Abbesse & the Discreet.

4. Againe if it should happen that any Sister should rebell against the Abbesse or Vicairesse, & should say vnto them any vnde-cent and iniurious words, she shall eate bread and water only, sitting on the ground before all the Si-[112]sters, the space of a whole refection.

Of the Portresse, and entering into the Monastery.

CHAP. XIII.

ALTHOUGH in the forme of life it be contained, that the Portresse shall keep her residence the day tyme, in an open Cell without a dore ; we neuertheles for many iust occasions moouing vs heere vnto, will not haue that this be now obligatory, nor that it be by any meanes obserued ; for although in the time of Saint Clare, it was decent and lawfull for the Sisters, neuertheles it might be now very hurtfull & perilous vnto them.

[113] 2. Therefore we desiring to prouide for their security and decency, Ordaine that they obserue the manner following, to wit, that there be deputed a Sister, fearing God, to keepe the Gate of the Monastery, and the Speak-house, one who is moderate, of good manners, diligent, discreet, and of conuenient age, to the end that (as the forme of life saith) she may with word and deed edify those vnto whome she doth speake, or with whome she conuerseth.

3. There shall be assigned her, a fit companion by the Abbesse, with the counsell of the Discreet, who being as fit, or fitter then her-

inás, iomchrus a fedhm isin uile ní, da ttegmhadh tinnes don doirseóir : cuirther i ffarradh na [121^a] desi doirseóiredh siúr ele do nuimhir na n-ocht ndisgrédedh (noch as édir d'athrughadh gacha Sechtmhaine, 7 siúr ele d'ordughadh ina hionad) d'ésdecht na druinge labhrus risna Sethraibh. Ór (mar adubhradh) ní dhligh áoinsíur labhairt re háoinnech ón táoibh amuigh, acht muna raibhe do láthair dá siair do nuimhir na n-ocht ndisgrédedh, noch édes íad : gurob iad an tríar sin an tan bentar é (tig isin Seomra in áitigher) an rotha 7 an fuinneog iomagallmha [121^b] ionnus, nach labhradh áon díobh gan an días ele, ná an días gan an tres, acht bíd a ttriur in áoinfecht imá-le.

4. An príomhd[h]oirseóir amháin freagrus an drong labhrus ag an ngráta, 7 bed an días ele do láthair ag ésdecht lé : agus dá ttegmhadh d'áoinnech labhra re háon dona Sethraibh ele, tégedh sisi nó áon da compánuibh d'iarraidh ceda labhartha ar an mbanabaidh nó ar a bainbhíocáire, 7 ar ffagháil cheda, fédaidh sisi ara ngoirther, labhairt, ar chor [122^a] go mbíaidh dhá sháir do nuimhir na n-ocht ndisgrédedh do láthair, is áon díbh sin gach amm an príomhdhoirseóir, muna thoirmisge riachtanus gnoaighe ele í.

5. Tuilleadh ordaighem, an Sealla no an Seomra sin d'innioll re dorus crainn, bás fo ghlasaibh dhá eochrach do ghnáth do ló 7 do oidhche, an úair nach bíd na doirseóradha ann isdigh : bíoth eochair dhíobh sin ag an mbanabaidh i ttaisgidh isin oidhche, 7 an eochair ele agan doirseóir, 7 an tres siúr ordaighther i ffarradh na desi ele tre sechtmhainibh [122^b] taisgedh sí san ló an eochair thaisges an bhanab isin oidhche :

Ní hédir d'áon dona doirseóiribh dol istech isin tigh iomagallmha sin gan a compánach.

6. Um dhul istech isin mainisdir, furáilem go fírchinnte, 7 go daingen, gan áonbhanab, ná a Sethra, da dheónughadh d'áoinnech riaghalta na sáoghalta, gibé sdaid, nó dighnid ar bióth i mbí sé, dol istech isin mainisdir : agus ní dlichthech d'áoinnech ar bióth sin, muna cheduighedh an Pápa, nó an tigherna [123^a] Cairdional cosnamhach an uird ; (da ngoirid *Protector*.)

7. On dlichtedh sa nemhdhula istech, achtaighther fisighe, 7 leghe tre fíriachtanus, nó essláinte ; an drong fós re ttenidh, nó áoinsgrios éle, nó periocal nó báoghal, nó téd do dheunamh áonoibre istech nar édir a déunamh alla amuigh don mhainisdir.

Dá ttégedh áonchairdional istech isin mainisdir, gabhtar é le firéuntacht 7 ré crábhadh ; acht iarraid air dul astech amháin le días nó tríar don druing as cnesda da chuidechta.

selfe, shall in the time of sicknes, which the said Portresse might incur, in all thinges fulfill her office: [114] vnto which two Portresses there shall be assigned another Sister of the number of the eight Discreet (vvhich may be changed euery weeke, and another assigned in her place) to heare those who speake vnto the Sisters. For no Sister (as hath byn sayd) ought to speake vnto any person from without, except there be present two Sisters, of the number of the eight Discreet, who must heare them: which three Sisters when it ringeth shall come to the chamber wherein the Wheele and the Speak-window is placed, in such sort, that the one doe not speake without the other two, nor they without the third, but shall be all three together.

4. The principall Portresse only shall answere those who doe [115] speak at the Grate, & the other two shall be present & heare her: and if it should hapen that any one wold speak vnto one of the other Sisters, she or one of her companions shall goe aske leaue of the Abbesse or her Vicarresse to speake, and hauing licence, she who is called for, may speake, so as there be present two Sisters of the number of the Discreet, the principall Portresse being alwayes one, if the necessity of some other affayre doe not hinder her.

5. Further we ordaine, that the said Cell or Chamber be furnished with a dore of wood, which shall alwayes aswell by day as by night be locked with two keyes, vvhen the Portresses are not within it: of which two keyes the Abbesse shall [116] keep one in the night, and the Portresse the other, and the third Sister which is assigned vnto the other two by weekes, shall keep by day the key which the Abbesse doth keep in the night: Within which Speak-house none of the portresses may enter without the other.

6. As for the entring of any into the Monastery, we command firmly, and strongly that no Abbesse, nor her Sisters doe euer permit any person, Religious or secular, of what state or dignity soeuer he be, to enter into the monastery: and it is not lawfull for any person whatsoever, except leaue were giuen them of the Popes Holines, or of the Lord Cardinall Protector of the Order.

7. From this law of not entring, [117] are exempted Phisitians and Surgeons for iust necessity, or sicknes; those also who for fire, or any other ruine, or perill, or danger, or to doe any worke which could not be done vvithout the monastery. If any Cardinall wold enter into the monastery, he shalbe receaued with reuerence and deuotion, but they shall intreate him to enter with two or three only, of the modestest of his company.

[123^b] 8. Ar a shon sin ná labhradh áoiníúir slán, ná thinn, re háoinnech aca, acht ar an modh atá isin foirm bhethadh, ⁊ go háiridhe tugad dá n-aire an drem <da n>deonaigher dul istech do bheth comhmaith ⁊ sin, ionnus an lucht ad chí íad ag dol istech go ttoigéubhaid a mbetha, a mbéusa ⁊ a mbríathra, ⁊ ionnus nach ttugthar áoiníocair sgandala d'áoinnech.

9. Orduighem arís (an tan tig gus an ccoimhthionól aoinní nach édir go hiomchubhaidh a chur astech ag an rotha, mar atá bairille beórach, nó a ionnsamhuil :) [124^a] don bhanabaidh, nó don bhainbhíocáire cona compánuibh a choimheud gan an dorus do bheth osgailte ní as sía iná regar a les, ⁊ ná fuilngid don lucht iomchuir nó do <na> techtaibh tig les na nethibh sin techt istech in áonáit ele isin choimhthionól, acht amháin isin áit edir dā dhorus an choimhthionóil, nó gus na háitibh ele inar égin dóibh dol d'fágbháil na nethedh sin ionnta.

10. Coimhéudaí na Sethra nach tégedh áoinnech istech acht an drong regar dho les, ⁊ ná fuilingther don drem téid istech anamháin ann ní as sía ina íarrus a ngnóaighe.

[124^b] 11. Coimhéudaí na Sethra ele nach bhfaicther íad lesin druing téd istech, acht gíbé dhíobh ordaighes an bhanab nó a bainbhíocáire, ⁊ ná labhraid sin fén riú, acht amháin an mhéd as riachtanus do rádh um na nethibh sin.

12. Ionnus gomadh ferrde do foirb[h]theochthaoi gan a faigsin an cūram sa na Sethar, an tan nach rigid do les an drem téd istech dol ní as sía (ar son oibre nó aoinnethe da ttuguid ann) iná an áit edir an dā dhorus ; as áil linn iad do choimhéud an mhodha so .i. go n-osgludh an doirseoir an céuddorus isin coimhthionól istigh ⁊ dol istech isin áit sin [125^a] di d'osgladh an dara dorus, noch as príomhdhorus don choimhthionól, noch nach ffágbhaid óibhéula mar an dorus ele, acht amháin a nemhghlasadh risin dá eochair, ⁊ an tslat iarainn saighes go claon do thógbháil súas agus tiagaid ar ball alla stech don dara dorus, druided é risin dá eochair : agus ann sin as édir don foirinn do bher na nethe sin leó an laisde do thógbháil súas, ⁊ dol istech isin áit sin, ⁊ na nethe tugsad leo d'fágbháil ann, ⁊ ar ball dol dóibh amach ag laisdiughadh an dorus da n-és, ⁊ ann sin tighedh an doirseoir istech arís, ⁊ druidedh an príomhdhorus sin lesin dā eochair ; ⁊ ann sin ordaighedh sí (na nethe noch tugadh astech) go cubhaidh.

[125^b] 13. Tuilledh atá isin foirm bhethadh gan an dorus d'fágbháil isin ló coidhche gan áon aca aga c[h]oimhéud. gonadh dho sin adermid, gurob lōr mar láinderbhadh air, bheth don dá

8. Neuertheles no Sister sicke nor in health, shall speake vnto any of thē, but in the māner contained in the forme of life, and principally they shall take heede that those which haue leaue to enter, be such that those which see them enter, may be edified of their liues, manners, and wordes, and that there [118] be not giuen vnto any person iust occasion of scandall.

9. Againe we ordaine that whē any thing is brought vnto the Couent which could not conueniently enter in at the wheele, as a barrel of beere, or any such like thing: the Abbesse, or Portresse and her companions, shall take heede that the Gate do not stand any longer open then it is needfull, and they shall not permit the carriers or bearers of the said thinges, to enter into any other place of the couent, then only into the place situated betwixt the two Gates of the Couent or to other places, to which of necessity they must come to place the said thinges.

10. The Sisters shall take heed that none enter besides those who [119] are necessary, nor permit those that are entred to stay any longer then the worke requireth.

11. The other Sisters must take heed that they be not seene by them that enter, except those who are deputed by the Abbesse or her Vicarsse, and that those speake not with thē, but only as much as the necessity of the thinges requireth.

12. To the end, that this care of the Sisters not being seene, be the better practized, vwhen as those who are to enter need not come further eyther for the worke or the bringing of any thing, then the place betweene two Gates; we will haue them to obserue this māner, to wit, that the Portresses open the first Gate within the Couent & [120] enter into that place to open the secōd, which is the principall gate of the Couent, the which they shall not set wide open as the other, but only vnlocke it with the two keyes and lift vp the iron barre which goeth ouerthwart, and presently withdrewd themselves vvithin the second Gate, locking it with the two keyes: & then those which doe bring the said thinges may lift vp the latch, and enter into that place, and put the thinges there which they do bring, and presently goe forth latching the dore after them, & then the Portresses againe enter in and locke the said principall Gate with the two keyes; and then order the thinges which are brought in as it is conuenient.

13. Furthermore it is contay[121]ned in the forme of life, that the Gate shall neuer be left in the day without one to keep it. Vpō which we say, that for all surety it sufficeth, that the two Gates be

dhorus go daingen mar adubhradh fo ghlasaibh. Agus na dhiaigh sin sgríobhtar na focail si síos .i. An tan regar a les áoinnech do dhol do dheunamh oibre istech don mhainisdir, ann sin orduighedh an bhanab áon d'fosgladh an doruis don druing tig do dhéunamh na hoibre sin amháin, ⁊ ní d'aoinnech oile.

Ar na focluibh sin dno adermid, [126^a] an doirseóir remhráidhte, noch do rér na foirme bethadh, dlighes bheth cnesda disgrédeach gus na compánuibh comhtharaighther dhi, go ndlighenn foghnamh d'fosgladh an doruis don druing sin téd istech do dhéunamh oibre, nó tré áoinsiocair ele chirt cēllidhe : ar a son gurob do ched na banabadh osglus sí é, agus coimhéudadh an doirseóir sin í fén ar faidsgeúl comhráidh riú, acht amháin an mhéd regar a les, ⁊ as iomchubhaidh do foirbhtiughadh na hoibre, ima ttiagaid istech : acht más riachtanus é, féudaid a ttreórughadh go cnesda disgrédeach gus an obair sin.

[126^b] 14. Coidhche ná tégedh áoinsiúr cib cruth ar bioth i mbí si, d'féuchain na n-oibrighthech, ná a n-oibre, acht an drem orduighes an bhanab, tré tharbha an nethe do níther : agus an uair as égin uime so dol da ffios, ná tíagaid coidhche gan cuidechta dherbhtha dona disgréidibh ; ⁊ bíd in ionadh osgailte choitchenn choidhche, agus ná hanaid ar aon riú ní as sía, ⁊ ná canaid do chaint riu ní as mhó ina a regar <a les> do dhéunamh nó d'forbadh na hoipre sin.

15. Aincedd an bhanab, ⁊ na Sethra [127^a] uile nach fforáildís ar comhaithechaibh deunamh na n-oibrech, do thiucfadh leo fén do dhénamh ; ⁊ nach ffuilngid d'oibrighthechaibh ná d'áoinnech ele ; da ttéid istech, (cib cruth ar bioth i mbíd,) bíadh d'ithe alla astigh don chlaphsdra.

16. Tuilledh ele tegoisgem na huile Sethra in <Íosa> Críosa ar tTigherna nach rabhaid coidhche critheglach ansuaimhnech ag saothrughadh bennaighthe bhanabadh ⁊ choisregadh chaillech ndubh, acht sásaid íad fén lena *bprofession* benduighthe, ar son a ffuighid (madh [127^b] choimhéudaid é) benndughadh an easbuig flaitheumuil ar tTigherna Íosa Críosa.

17. Ordaighem arís, an uair téid an fáoisidmhech ⁊ a chompán isstech isin mainisdir go rabhaid édaighthe d'éudach choisregtha .i. do ghúnna nó do Súirplís.

18. Tuilledh ordaighem tre dhiffir, ⁊ éugsamhlacht na haimsire si, ón aimsir i ttugadh an foirm bhethadh, nach celeabhartar áonoiffrend istigh isin mainisdir ó so amach ar son na mbeo, nā na marbh. Ní dleghar d'áoinnech [128^a] dul istech do dhéunamh

strongly locked as is aforesaid. And after that, these following wordes are written, *VVhen it is necessary that any doe enter into the Monastery to doe any worke, that then the Abbesse shall appoint one to open the Gate only to those who are deputed to doe the sayd worke, and not vnto others.* Vpon which wordes we say, that the said Portresse, who according to the forme of life, ought to be modest and discreete with those which are assigned her for her cōpanions, ought to suffice to opē the Gate vnto those who are to enter in, to doe any worke, or for any [122] other reasonable and iust occasion ; so neuertheles that she open it with the leaue of the Abbesse, and the said Portresse shall then take heed of long talke or wordes with them, except only so much as is needfull & conuenient for to do the worke, for which they entred : but if it be necessary, they may leade them modestly and discreetly vnto the sayd vvorke, as it shall be needfull.

14. No Sister of what condition soeuer she be, shal euer goe to see the workmen, or their worke except those who are appointed by the Abbesse, for the profit of the thing which is to be done ; and vvhen it is needful in this sort to goe vnto them, they shall neuer goe without sure company of [123] the discreet : and they shall alwaies be in an open and common place, and they shall not remaine longer with them, or vse more wordes thē are necessary to doe, or finish the said worke.

15. The Abbesse, and all the Sisters shall take great heed that they doe not cause those workes which they themselues could doe, to be done by strangers ; and that they do not permit any workmen or others, who doe enter, of what condition soeuer they be, to eate within the Cloister.

16. Further we exhort all the Sisters in Christ Iesus our Lord, that they neuer be solicitous or importune to procure the benedictions of Abbesses and consecrations of Nunnes, but let them content [124] themselues with their holy Profession, for which (if they doe well obserue it) they shall receaue the Benediction of the soueraigne Bishop our Lord Iesus Christ.

17. Againe we ordaine, that when the Confessour and his companion enter into the Monastery, that they be cloathed with sacred vestements, to wit, with the Albe or Surplisse.

18. Further we ordaine for the diuersity and difference of this present time, from that wherein the forme of life was giuen, that from hence forward there be no Masse celebrated within the Monastery neyther for the liuing, or exequies of the dead. To make the graue it

úaighe, acht tochaltaidh nó a dhō nó sáoir m[h]odhamhla chnesda :
 7 sin amháin i ccoimhthionóluibh in nach feudaid na Sethra tochailt,
 7 dúnadh na huaighe mar as dlecht.

19. Arís d'adhlacadh na Sethar, ná legid áoinnech isin chlabhsdra,
 acht an fáoisidmhech 7 a chompán, nó in éugmais a chompáin,
 bráthair modhamhuil ele : agus ar ndéunamh an adhnaicthe sin,
 imghid imach gan mhoill as an mainisdir.

[128^b]Don fíosatóir <i. *visitatuor*>

CAIB. XV.

Cuiridh an riaghail bhethadh dhá ní síos a ttáobh an fíosatóir :
 an cédní go ndlíghenn sē bheth d'ord na mbráthar mionúr ; an
 dara ní go ndlíghther so do dhéunamh do thoil 7 d'furáiliomh an
 tigherna Cairdionáil chosnamhuigh : as coimhéudtha fós an cédní,
 acht ní hedh an dara ní, óir an uair do cédsuidhedh an riaghail,
 ní rabhadar mainisdre na Sethar, náid na Sethra fén fan tráth sin
 go hiomlán fo chengul [129^a] umhla, 7 sdiúrtha na mbráthar mionúr ;
 gidh edh na dhiaigh sin tré chúisibh cherta chéllidhe do cuireadh go
 comhlán a ccúram 7 a sdiúradh in gach sdaid ar ionchaibh
 mhinisdrech ngeneralta 7 proibhinsialta na mbráthar mionúr leis
 an ccethramhadh Ionnoicent Pápa, 7 le hesbugaibh bendaighthe
 éugsamhla ele.

2. Ionnus go soighmís ní as nósamhla isin ord sin tre dhéunamh
 ar ffiosraighthedh ; Ordoighem, do rér na foirme bethadh
 remhráidhte, gurob fíosatóir don ord remhráidhte na mbráthar
 mionúr bhías ag na Sethraibh do síor, noch do réf sdatúide an
 cethramhadh Innocent Pápa [129^b] remhráidhte, dhlighes a
 oirdnedh 7 a furáilemh do ched 7 d'ordughadh mhinisdir ghegeneralta
 nó choitchinn an uird chéudna, nó an mhinisdir proibhinsialta
 alla astigh d'imlibh a riaghlaighthe ; an fíosatóir sin dno dlighid
 na sethra a iarraidh go humhal, nó furáilemh a iarrata ar áon
 dona personuibh remhráidhte, asé sin re a rádh, ar an ghegeneral
 bhíos ós uile coimhthionóluibh an uird sin, nó ar phroibhinsialuibh
 choimhthionól a bproibhinseadh.

3 Croisíom 7 toirmesgem go mór mhór [130^a] nach iarraid 7
 nach glacaid na Sethra sin, áoinnech ele mar fíosatóir, acht duine
 oirdherc <bhíos> dearbhtha go maith i mbethaidh riag[h]alta, i

shall not be lawfull for any to enter, except one or two diggers, or [125] masons which are modest and honest : and that only in the Couents where the Sisters cannot digge, & close the graue as it is requisite.

19. Againe to bury the Sisters, they shall let none enter into the Cloister, but the Confessour & his companion, or in the absence of his companion, another modest Brother : and the sayd buriall being ended, and accomplished, they shall presently depart forth of the Monastery.

Of the Visitation.

CHAP. XV.

BEING so that the Rule of life setteth downe tvvo things cōcerning the Visitation : the first [126] that he ought alwaies to be of the Order of the Friar-Minors ; the second that this ought to be done by the will and commandment of the Lord Cardinal protectour : the first is yet to be obserued, but not the second, because when the Rule was first instituted, neyther the monasteries of Sisters, nor the Sisters thēselues were then wholly subiect vnto the obedience and gouernement of the Friar-Minors ; yet notwithstanding afterwarde, for certaine and reasonable causes the care and gouernement of them hath bin wholly, and in euery respect committed vnto the Generall and Prouinciall-Ministers of the Friar-Minors by Pope Innocent the fourth, and diuers other holy Bishops.

[127] 2. To the end that we may more conformably proceed in the same Order by making of our Visitations ; we doe ordaine, that according to the aforesaid forme of life, the said Sisters haue alwaies their Visitour of the aboue named Order of Friar-Minors, who according to the statutes of the late rehearsed Pope Innocēt the fourth, ought to be assigned and commanded by the licence and apointment of the General-Minister of the same order, or of the Prouinciall-Ministers within the limmits of their administration ; which Visitour the Sisters ought humbly to aske, or cause to be asked for, of one of the aforesaid persons, that is to say, eyther of the Generall ouer all the Couents of the said Order, or of [128] the Prouincialls of the Couentes of their Prouinces.

3. Moreouer, we doe prohibite and forbid, that the sayd Sisters doe demaund or receaue, any other for Visitour, then such a one who is well knowne and approued other Religious life, good manners

ndeghbhéusaibh, ⁊ i ccredemh, ⁊ fós atá éudaídh um Dhía nó ara mbí airdhe Dé, ⁊ atá na choimheudaídh ar a riag[h]ail, na Šercach ghun mbochtaine mbenduighthe, ⁊ agan uile mhodhamhlacht.

4. Dlighidh an fíosadóir sin fíosrughadh na huile choimhthionól noch atá dh'ualach air, uair isin mbliadhain, nó ní us mionca da sáoilte go regar a les ; mar [130^b] an cceudna fós an uair íarrtar é lesin mbanabaidh, ⁊ lesna Sethraibh disgrédecha ele um chúis égin chert chéllidhe.

5. Ordaighem fós, nach ttairngid choidhche an fíosadóir um dhol isna háitibh as sía astech isin choimhthionól, gan roiriachtanus, ⁊ so, an uair chongbhús sē a c[h]uairt certaighthe, a fíosrughadh dlighthemhuil ⁊ ordaighthe.

6. An uair téd istech d'fíosrughadh na mainisdrech dlighidh é fén do thaispéunadh ina uile oibrightibh, ionnus les sin go ngluaisdís cách ele ó mhaith go romhaith [131^a] ⁊ ní sa mhó ag gríosadh in ngrádh Dé, ⁊ go mbeth malairt chart[h]anachta etorra fén do ghnáth. Dlighidh a chompán do bheth maráon ris in ionad oibhéula iomchubhuidh, ⁊ comhgar is sin dó ionnas go ffaicid a chéle go hurusa : ⁊ dethbherighedh air, ionnus nach anadh alla istigh don chlabhsdra, ní as sía ina fedh na fíosruighe sin, noch mar críochnaigher téghedh gan maill amach asin mainisdír.

7. An tan tig d'feúchain áonchoimhthionól, cuireadh roimhe críochnughadh a chuarta ar fedh dá lá nó trí [131^b] aigenta : ria ttionnsgnamh an fíosraighthe sin dó, as indeunta dho tegosg dona Sethraibh, um ⟨an⟩ fíosrughadh thríallus, ma tá rédh cuige ; dá és so léughadh sé a riaghail gus an ordughadh sa do láthair bhail i labhrann ar mhodh fíosruighthe : gar iar sin furáiledh ar gach áon ⁊ ar an uile dona Sethraibh, ar šubhailce šochair na humhla, a frega dha ríribh go roiléir, um gach ní as eól dóibh dona nethibh ara ndénsiomh lorgairecht, ⁊ dlighidh gach áon uile dona Sethraibh umhlughadh isin uile ní bhenus d'oificc an fíosraighthe.

[132^a] 8. As édir don fíosatóir (madh áil ⁊ madh iomchubhaidh leis) an modh labhartha so do lenmhuin .i. labhairt leo uile, nó re druíng dhíobh, nó ré háon go hinchlethe ag beth do dhá šiaír ele do láthair i ngoire dhóibh, gidh edh ar mhodh nach ccluínid créd ráidhter ann ; ionnus ar gach áonchor, go ccoimhéudtar comhláine aca : Agus ann sin féudaídh na Sethra techt na n-áon ⁊ na n-áon do thaispéunadh a mbaramhla da mbē áoinní ann re a bhrethnughadh.

and faith, as also that hath the zeale of God, and that he be an obseruer of his Rule, and louer of holy Pouerty, and of all modesty.

4. The said Visitatour is bound to visite all the Couentes which shall be committed to his charge, once a yeare, or more often, if it shall be thought necessary : as also when he shall for some reasonable and iust causes be required thereunto by the Abbesse, and other of the discreet Sisters.

[129] 5. Also we doe Ordaine, that they neuer procure the Visitour to enter the more inward parts of the Couent, without great necessity, and this, at the time when he holdeth his Visit iuridicall & ordinary.

6. When he entreth within, to visit the Monastery he must shew himselfe such a one in all his actions, that thereby others may be moued from good to better, and more inflamed in the loue of God, and haue alwayes mutuall Charity amongst themselues. He ought also to haue his companion with him in an open conuenient place, & so neere vnto him that the one may well perceauie and see the other without any difficulty : and that he so dispatch, that he stay no longer[130] within the Cloister, then during the ending of his said busines of Visitation, which ended he shall goe presently forth of the monastery.

7. When he shall come to visit any Couent, he shall procure that he end his Visite in the space of two or three naturall dayes : & before he beginneth the said Visit, it is requisite that he make an Exhortation to the Sisters, if at least he be prepared for it, concerning the visit which he is to make : after this, that he reade their Rule, with this present Ordinance where it speaketh of the manner of Visitation : next after he is to command euery one and al the Sisters, in vertue of profitable Obedience, that they answere him in plaine, and [131] good sooth, whether they do know any thing in those thinges wherof, and wherupon he is to make inquisition, wherunto euery one and all the Sisters are bound firmly to obay in all thinges belonging to the office of Visitation.

8. The Visitour may (if he so please, and thinke it conuenient) obserue this manner of speaking, to wit, that he speake to all, or to some together, or with one secretly, two other Sisters being in the place not far off in his presence, but not so neere as they may heare what is spoken ; to the end that by all meanes integrity may be kept : and then the Sisters may come one by one to giue informations, if there be any thing to be informed.

9. Día n-éugnaigher áon díobh tre chion nó choir, sgríobhthar ann sin [132^b] anmanna an luchta éugnaighius ⁊ eugnaighther, gus na ciontaibh ima n-éugnaighther : agus ar ccríochnughadh an fíosraighthe, goirther na Sethra uile do chum caibidle, ⁊ foillsighther cionta na Sethar éugnaighther, ⁊ cuirther pennaitt a ccuttruma orra, madh derbhthar na cairthe go dlighthech, reil <i. léir>, roichert re días go ndeghlú.

Tairis sin ní diúltar éstecht do thabhairt d'áoinnech, ionnus go ngéubhdáois a lethsgéula ma tá aca áoinlethsgéul dlighthech re a thabhairt a rann nó in uiléutaidh ; gidh edh ná hiarraid na Sethra éugnaighther [133^a] anmanna na Sethar do éugnaigh íad, ⁊ ná hinnister dhóibh íad ar áonchor, acht a ccás, go sáorfadh an tsiúr eugnaighther í féin ón chair do cuireadh uirre, ⁊ mar sin go dlighthemhail go n-iarrfadh anmanna luchta a heugnaighthe do indisin di.

10. Dá ttegmhadh d'áoinnech gerán fallsa éccert do dhénamh ar a chéle, ⁊ a fíós sin d'fagháil go dlighthemhail, fuilngedh sí gach a bhfuileóngadh an tsiúr geránaighther, amhail is da faghthaoi ciontach isin choir sin do cuireadh uirre í. [133^b] Tairis sin damadh demhin re háoinsiair in áonchoimhthionól Siúr égin do ríne tairimthecht throm, nó do bheth mun am soin i bpecadh mhéth nó cholnaidhe, nar bhédir do súidhiughadh go hiomlán an úair sin ; as dlighthech ⁊ as déunta don tsáir darob fes an choir sin a foillsiughadh don fíosadóir, ⁊ an tsiúr do ríne í, ar an modh as aithne dhi .i. go secrédech ; agus isin chás so ní cóir ar áonchor don fíosadóir úair ar bioth innisin na Sethar gheránaighius don tsáir geránaighther.

11. Dá ttegmhadh áoinní in áonaimsir, nár édir les do [134^a] lesughadh úaidhe fén go hinnill, foillsighedh é dá uachtarán flaithemhail, ionnus tre na chomhairle ⁊ furáilemh go bpennighthí an chair sin, mar do thuill.

12. Dlighidh an bhanab beth friochnamhach, nach ccelter modha na mainisdrech, lé fén na léna Sethraibh ar eolus an fíosadóir, i ccoimhéud a riagla, in áondacht iomlaid carthanachta, noch dhlighid uile dha chéle ; óir nír bheg an pecadh so, acht as cion as cóir do thromaithbher.

13. Cidh thrá acht, áilem ⁊ furáilem, na nethisi as ionchertaighthe, ⁊ [134^b] as inlesaighthe do rér na foirme bethadh, ós aird nó ós ísiol, a ffoillsiughadh don fíosadóir ar an modh as ferr féudaíd :

9. If any be accused of any fault or [132] of crime, then as well the names of the accusers, as of the accused shall be written, together with the faultes they be accused off : and the visit being ended, the Sisters shall all be called into the Chapter, and the faults of the accused Sisters shal be declared, and a proportionable pennance giuen vnto them, if the crimes can be lawfully, really, and iuridically proued by two of good name. Neuertheless audience shall not be denied vnto any, to the end that they may excuse themselves if they haue any lawful excusation eyther in part or in whole ; but the accused Sisters shall not enquire after the names of those who did accuse them, neyther shall they by any meanes be reuealed vnto them except in case, that the accused, [133] would seeke to cleere herselfe of the crime wherof she is accused, & so should iuridically aske that the names of her accusers might be reuealed and knowne.

10. If it should happen that any one had falsely or vniustly accused another, and that this might be legitimately knowne, she shall sustaine all that which the accused Sister should haue sustained, if she had bin found faulty of that crime, wherof by the other she was accused. Neuerthes if some one Sister in any Couent did certainly know some Sisters who had grievously transgressed, or were at that time in some grosse crime, which could not be well proued at that time ; the said Sister who knoweth it, may & ought to informe the Visitour of [134] the Sister, and of the crime, in such manner as she knoweth it, to wit secretly ; and in this case the Visitour may by no meanes, at any time reueale the name of the Sister who is the accuser, vnto her accused Sister.

11. If any thing shold at any time happen, which he of himself could not conueniently amend, he shall make relation of it vnto his soueraine Superiour, that by his Counsell and commaundment the sayd offence may be punished, according as it deserueth.

12. The Abbesse ought to be carefull, that the estate of the Monastery be not concealed, eyther by herselfe or by her Sisters from the knowledge of the Visitatour, in the obseruance of their Religi[135]on, in vnity of mutuall Charity, which they al ought to haue together ; for this should be no small sinne, but an offence worthy to be grievously punished.

13. Wherefore, we will and cōmaund, that those thinges which are to be corrected, and amended according to the forme of life, eyther publikely, or secretly, they shall propose and declare vnto the Visitour in the best manner that they shall be able : & if any

agus dá ndéunadh áoinnech a aitherrach, damadh í an bhanab, nó gibē ele do chách, pennig[h]ther í go géur ris an fíosaóir, amhail do thuill sí.

14. An tan do ní an fiosaóir a fíosrughadh go puiblidhe nó go secrēdech; edir gach ní dá fíosraighionn do na Sethraibh, fíafraighedh ar tūs [135^a] na nethe as mó bhenus dá riaghuil 7c. mar atā <céudus> umhlacht, bochtacht, genmnaidhecht, 7 gnáithchoimhéd chla[bh]sdra. An dara ní, cionnus coimheuduid an oifícc dhíadha, do lō 7 d'oidhche: ann sin a modh labhartha ag an ghráta 7 ag an tegh n-iomagallmha. An tres ní do chruinniughadh ionnmhuis, arbha, ola, 7 fíona. An cethramhadh do fíitheolamh na n-esslán, na n-anbhíann, 7 na Sen. An cúigedh do nuimhir, do lóghmhaire, 7 do fíriothghnamh a n-aibidedh, 7 a n-éudach. An Sesíodh do choimhéd absdanaide [135^b] 7 troisgthe: 7 do mhainnechtmaidhe na foirne riag[h]las. An sechtmhadh, do na Sethraibh disgrédecha 7 do na doirseóruibh. An t-ochtmhadh, do umhla, 7 d'esumhla na n-íochtarán. An nōmhadh, do choimhéd a riaghla, a mbethadh, 7 na n-ordaighthedh sa do láthair. An dechtmhadh, don tsíth 7 don áondacht as ionchoimhéudtha le cúaine na carthanachta. An t-áonmhadh déucc do fíecar Šacramuinte na haithrighe, 7 naomhŠacramuinte na haltóra. An dara deug, a lorgairecht cionnus congbhaidhther iodbairt na náomhurnaighthe, [136^a] 7 an chrábhaidh isin coimhthionól.

15. Dá fíaghtar úathadh nó iolar faillighech in áoinní dá ndubhramar nó in áoinní dob esbhadhach aitherrach, certaighther í nó íad 7 pennighther fo d[h]isgréd, fo g[h]rádh na carthanachta 7 an chirt, agus fós fo aignedh 7 fo m[h]ionca da ndernadh an chair.

¶ Tre chungnamh na mínighthedh, 7 na n-ordaighthedh so, sáoilem maille re grásaibh Dé, gur oirchillighemar go lór ar bhar sdaid; [136^b] noch lesna sgríbhnaibh si chuirmid chuguibh uile, 7 go gach áon agaibh, asa ccoimheudfa 7 asa ccoimhlíonfa sibh iad go dithchiollach. Agus dlighthísi bheth ní as duthrachtaighe da ccoimhéud sin 7 da ccoimhlíonadh, tre a mhéud bhrethnaighemuidne go demhin gurob tre na fíiorchoimhéd sin bhuaidheochtháoi 7 do gheabhtháoi an toradh mór, lóghmhar, éuccoimsigh, glórmhar.

Agus ionnus, go madh móide ughdardhas na n-ordaighthedh sin ē, 7 go ngeubhtháoisí íad re méudughadh crábhaidh, 7 umhlachta, d'fúráilemar [137^a] a ccomhtharughadh, a nertughadh, 7 a ndaingniughadh, lesna Sollamnuibh gnáthacha, mar atá le beoughadh, féuchain, derbhadh, 7 le dlúthughadh Šéula ar n-oifícce.

should doe otherwise, be she Abbesse or whosoeuer of the rest, she is to be punished seuerely by the Visitour, according as she hath deserued.

14. When the Visitatour shall make his Visit publickly or secretly ; amongst other thinges which he should enquire of the Sisters, [136] he shall first demaund of thinges most Essentiall, concerning their Rule &c. first of Obedience, Pouerty, Chastity, and of the eternall and straitte Inclosure. Secondly how they keep the diuine Office, as well by night as by day : then the manner of speaking aswel at the Grate as at the Speak-house. Thirdly of the gathering together of money, corne, oyle, and vvine. Fourthly of the seruice done to the sicke, weake, and very aged. Fifthly of the number, richenes, and curiosity in habits and cloathings. Sixthly the obseruances of abstinence and fastes : & of negligences of those which rule. Seauently, of the Discreet Sisters, and of the Portresses. Eightly, of the Obedience and rebellion of the subiects. [137] Ninthly, of the obseruance of their Rule, and life, and of these present Ordinances. Tenthly, of the peace and vnity to be kept by the chaine of perpetuall Charity. Eleuently of the frequentation of the Sacrament of Pennance, and of the holy Sacrament of the Aultar. Tweluthly, to enquire how the sacrifice of holy prayer and deuotion is cōtinued, and preserued in the Couent.

15. If any one or more should legitimately be found failing in any of these aforesaid thinges, or any thing which might be otherwise notoriously defectiue, that then she be duely corrected and punished according to discretion, zeale of charity, and loue of Iustice ; and also according as the offence [138] hath bin committed more often.

¶ BY THE HELP OF these Declarations, Constitutions, and ordinances, we trust by the grace of God, to haue sufficiently prouided for your estate ; the which by these present writings we doe send vnto you all, and vnto euery one of you, that you feruently & efficaciously fulfill, and accomplish them. And you ought by so much the more diligently to keepe and obserue them, by how much, we do assuredly iudge that by the true & entiere obseruation thereof, you shall gaine & enioy the fruit which is great, pretious, incomparable, and glorious.

And to the end, that the said Ordinances may be of greater authority, [139] and receaued of you with greater deuotion and humility, we haue caused them to be signed, strengthened, and fortified, with the accustomed solemnities, as with reuiewing, examination, approbation, and the annexion of the Seale of our Office.

Arna thabhairt in Geneabha i bproibhinsi na Burguindi, áois an Tigherna .1434. an 28. September. agus an tres bliadhain do phápdhaine ar n-athar náomhtha an cethramhadh *Eugenius* Pāpa, ⁊ fós an treas bliadhain do c[h]omhairle bhenduighthe Bhaisil, do tionóiledh ⁊ do mórdháiledh do athnuadhughadh statadh, ⁊ d'ullmhughadh síothchána [137^b] edir prionsaidhibh, ⁊ do sgrios na heritecachta ; isin c[h]omhairle sin do beaighedh, do feuchadh ⁊ do derbhadh na hordaighthe ⁊ na mīnighthe si.

Arís atád arna n-athnúadhadh ⁊ arna n-ughdardhasughadh lesan athair fíréunta an bráthair *Bingnus* ó Ghenua, generall uird ar n-athar náomhtha .S. Froinsias uile, isin mbliadhain si ar tTigherna.

1622. an .22. do Ieanair.

[138^a] TEAGOSG DERBHTHA les an athair fíréunta an bráthair *Benignus* ó Ghenua Minisdir generall uird bhendaighthe an athar ainglidhe .S. Fróinsias, ionnus go madh ferrde coimheud na n-orduighthedh sa é.

A cháirde ionmhuine inar tTigherna ÍOSA. Ní hí ar n-inntinn a chur d'fiachaibh fa phén phecaidh marbhtha oruibh coimhéud na n-ordaighthedh remhráidhte, acht amháin an <mēd> chenglus Día, bar riaghail, ⁊ an egluis díbh é : Tairis sin áilem ⁊ ordaighem a [138^b] ttairimthechtaighe sin do chertughadh go crúaidh ; agus da mbé an bhanab mainnechnach imá ccoimhéud, nó im fúráiliomh a ccoimhéuda, nó im chertughadh na ttairimthechtach, spregthar go géur í, agus do rér mēde na caire cuirther pennuid uirre lessin phroibhinsial nó lesin fiosadóir. Óir ag beth in airtegal bháis da b[h]ar máthair náomhtha .S. Clára do fágbhaidh sí bendacht foirlethan na Tríonóide, ⁊ a bendacht máthardha fén ag Sercachaibh fire, ⁊ ag coimheudaidhibh a [139^a] riaghla, ⁊ na bochtaine benduighthe. Cidh tra acht dlighthísi go dúthrachtach triall grádhughthe ⁊ coimhéda (le grádh dil dírech) na foirbhthechta do foillsighedh ⁊ do múinedh dháuibh isin riaghail remhráidhte, ⁊ isna horduighthibh benduighthi si, ag légen do lethtaoibh an uile mainnechnaighe ⁊ sesgairecht <no spadántacht>. Agus ar an adhbhar go mbeanann (foghnámh do Dhía gan intinn as airde iná do šechna péne,) amháin do sbioradoibh dáora uiríse ⁊ do chethern cennaigh, agus déanamh nethe thaithnighes [139^b] re a mhórdhacht ndíadha go glan ina onóir ⁊ ar a ghlóir agus tabhairt

Giuen at *Geneua* in the Prouince of *Burgundy*, the yeare of our Lords Incarnation 1434. the eight and twentieth day of September, and the third yeare of the Popedome of our holy Father Pope *Eugenius* the fourth, as also the third yeare of the holy Councell of *Basil*, gathered and assembled for the reformation of the Estates, and to procure peace between Princes, and for the extirpation of Heresies ; in vvhich Councell these present [140] Ordinaunces, and Declarations were viewed, examined, and approued.

Agayne renewed, and authorized by the Reuerend Father F. Bingnus à Genua, Generall of the whole Order of our Holy Father S. Francis, this present yeare of our Lord 1622, the 22. of Ianuary.

[141] *An Exhortation for the better Obseruance of these present Constitutions, adioyned & approued by the Reuerend Father, F. Benignus á Genua Minister-General of the holy Order of the Seraphicall Father S. Francis.*

DEERLY beloued in our Lord Iesus. It is not our intentiō to oblige you to your forsaid constitutiōs vnder paine of any sin, but only so much as God, your Rule, and the Church doth o-[142]blige and bind you : Neuerthelesse we wil and ordaine, that the transgressours of them be sharply corrected ; and if the Abbesses should be negligent to obserue them, or to cause them to be obserued, or to correct the transgressours, she shall be seuerely reprehended, & inioyned Pennance according to the greatnes of her fault by the Prouincialls or Visitours. For your holy Mother *S. Clare* being at the article of death, hath left the large benediction of the holy Trinity, togeather with her owne Motherly Benedictiō vnto the true zealators and obseruers of her Rule, and of the holy Pouerty. Wherefore you ought to endeauour diligently to imbrace and obserue with affectionate & sincere loue the perfection [143] which is expressed and taught you in the said Rule, and in these holy Ordinances, laying aside all negligence and tepidity. And because to serue God with no higher intention then to auoide paine, appertaineth only vnto base seruile spirits and hirelings, and to doe things pleasing to his diuine Maiesty purely for his

deghsómpla do chách ele, úair go mbenaid so ⁊ a samhail do fíorchloinn Dé; comhairlighem ibh uile inar tTigherna ÍOSA a choimhéud nach beg an condus i ccuirffí tairimthecht na n-ordoighthedh so ar son nach ffuilid d'fiachaibh oroibh fo phén pecaidh mar adubhramar roimhe; acht ag smuainedh créud an Sbiorad ⁊ an foirbhtecht atá aca, acht triallaigh a ccoimheud gan truailledh, mar dhlighthibh, orduighthibh, ⁊ statúidibh bhar riaghla. [140^a] Tríd sin cuirffí méudughadh glóire lé bhar ccoróin do shiocair na ttriall mbenduighthi si, ⁊ do dhéuntaoi sibh fén ag coimhtecht le Mac nDé, noch ar nach raibhe d'fiachaibh nó cengailte dhe ó dhlighedh na nethe do ríne, ar a son sin ba mían do a ccoimhéud do chum maithesa cháich ele. Iarraidh ann sin drud le hardsdaid bar riaghla, aga bhar bhforrach fén um na nethibh atáid isna horduighthibh si do chur in ngníomh: ód cither go mbenann d'foghantaidhibh maithe dlighthecha gan íad fén do sásadh le coimhlíonadh na nethedh sa amháin, [140^b] noch furáile a maighisdir orra, tré bhagar, acht fós iarraidh, ⁊ santughadh déunmha, ⁊ coimhlíonta gach nethe saóilid ar áoncháoi do <bheth> taithnemhach, buidhech agá maighisdribh.

Ar an adhbhar sin tre charthanacht ar tTigherna Íosa teagaisgiom na huile Sethra da ttig ⁊ da ffuil don ord bhendaighthe si, go ccoimhéudad ar chomhair a Súl an Soisgeul náomhtha, an riaghail do ghealladar do Dhia, na gnása molta bendaighthe, Sompladha memhracha náomh a n-uird, go [141^a] háiridhe ar leth a bhfothaighthech <i. fundúiredh> fén, ag díorghadh an n-uile smuaintighthe, a ngníomha, ⁊ a mbriathra do chum onóra ⁊ glóire Dé, ⁊ do chum sláinte a n-anmann, ⁊ da dhéunamh so, múinfe an Sbiorad náomh íad isin uile ní.

Togbhaidh, ar an adhbhar sin bhar Súile, ⁊ bhar smúaintighthe go ar bhfúasgaltaidh milis Íosa, ⁊ ar ttuigsin a thola náóimhe ⁊ a thaithnemha, coimhégnighidh sibh fén do thaitnemh les ní hedh amháin in nemhtharcaisniughadh na n-ordaighthedh sa <óir nír [141^b] bhég an pecadh a ttarcaisniughadh> acht fós ag sechna ⁊ ag telgen do lethtaoibh gach mainnechtnaighe ina ccoimhéud ar a ghrádhsumh. Óir cuideochaidh leibh ní hedh amháin do choimhlíonadh go dioghraisioch bhar riaghla benduighthe noch do gheallabhair <acht fós> an dlighidh dhiadha, ⁊ comhairledh Soisgéulta, ⁊ buaidheocha dhúibh grása Dé tré Íosa Críod saorfas sibh ó iomad mbaoghal. Médeócha b[h]ar sólás i saóthraibh, ⁊ bethí infédhma do dhéunamh gach nethe trídsumh i. tre Íosa Críod, [142^a] atá uilechumhachtach ⁊ do bhéura comhfurtacht

honour and glory, and to giue good example vnto others, for such like respectes, belongeth to the true Children of God ; we exhort you all in our Lord Iesus to take heed that you doe not make little account of the transgressing of these present Constitutions, in respect that they are not obligatory vnder paine of sin as we haue before said ; but considering of what spirit & perfecti[144]on they are, endeauour to obserue them inuiolably, as the Lawes, Orders & Statutes of your Religion. Whereby you shall add more glory to your Crowne, by meanes of such holy indeauours, and make your selues conformable to the Son of God, who not being obliged or bound to the Lawes which he had made, would neuerthelesse obserue them for the good of others. Seeke then to attaine vnto the soueraigne estate of your Religion, by inforcing your selues to put in execution those things which are containyd in these present Constitutions ; seing it appertayneth vnto good & loyall Seruants not to content thēselues with the fulfilling of those things only, which their Maisters comand them with treatnings, but [145] also to seeke and desire to doe, and accomplish all such thinges which they thinke any waies to be pleasing and gratefull to their Maysters.

We doe therefore in the Charity of our Lord Iesus, exhort all the Sisters of this holy Order present and to come, that in all affaires & occasions they will keep before their eyes the holy Ghospell, the Rule which they haue promised to God, the holy and laudable customes, the memorable examples of Saints of their Order, in particular of their founders, drecting all their thoughts, words, and works, to the honor & glory of God and the health of their soules, & so doing, the holy Ghost will instruct them in all things.

[146] Rayse, therfore your eyes and thoughts vnto our Sweet Redeemer Iesus, and hauing vnderstood his holy wil and pleasure, inforce your selues to please him not only in not contemning these present Constitutions (for the cōtempt of them were no small sin) but also auoiding and casting aside for his loue all negligence in their obseruance. For they will help you not only to accomplish intierly your holy Rule which you haue vowed, but also the diuine Law & Euangelicall cōsailes, and obtaine you the grace of God by Ieschrist which will deliuer you from many perills. In labours your consolation will abound, and you shalbe able to do all thinges in him, to wit, in Iesus Christ, who is Al-[147]mighty, and will comfort you, and giue you vnderstāding in al things, who is the

dáoihbh, ⁊ tuigsi isna huile nethibh, noch as eгна Dé, ⁊ do bher go hiomdha da gach áon, ⁊ do bheura sé brígh ⁊ nert dáoihbh, óir as esiomh amháin an nert, ⁊ an bhriathar iomchrus an uile.

A mo Šethra díse in Íosa ar tTigherna, cuimhnighidh go minic ar an tema oirdherc úd ara nderna ar n-athair ainglidhe, Sermóin roidhiongmhāla do iomad mór brāthar .i. Do gheallamar nethe móra do Dhía, acht as mó do gheall Dia dhúinn : uime sin coimhéudam ar ngeallamh, ⁊ re mianaibh [142^b] lasamhna, Sédem do thecht gus na maithesaibh sin do gealladh dhúinn : ad gáirde taithnemha an tSáoghail si, gidh edh ad síordhuidhe na piana iffrionda gebhmíd tre a lenmhuin Sūd.

An fulang fuilingmid ar ghrádh Íosa Críosa, ⁊ an pennuid gabhmuid ar a son, as gerr go ccríochnuighther ; gidh edh an ghlóir do bhéura Día dhúinn ara son sin, bíaidh sí gan chrích : Do goiredh iomad go ríoghacht nDé, acht as beg do toghadh, fó bhíth as beg lenus IOSA Críosa in nglaine chroidhe ; acht fa [143^a] dheredh do bheura Día do gach duine luach a áaothair, ima-le don olc ⁊ don mhaith, cechtar de glóir ⁊ sonus, nó cumusg ⁊ tene síordhuidhe.

Go soighidh so atád briathra .S. Froinsías, noch a Šethracha dile dob édir a ttarraing go rochubhaidh chuguibhsi, tresna nethibh do gheallabhair : agus ge atáid mór, as beg iad a ffarradh no [sic] lōighechta Suthuine do bheura Dia dháoihbh, da rabhtháoi sin ccoimheudoighibh iochtacha orra. Ergidh ar bhar n-aghaidh ainnsén, ⁊ coimhédaidh go crōdha [143^b] íad, ⁊ nā bíodh droichmh-esnech agaibh as bhar mbríoghaidh, ór an tAthair síordhaidhe, do chruthaigh Sibh, ⁊ do ghoir sibh do choimhéud na foirbhthechta Soisgéulda, aga ffuil fios bhar n-aibrisge nádūrtha, ní hedh amháin go nerteocha sé sibh go hinfedhma lé na chongnamh, acht fós do bheura sé dhūibh a thiodhluigthe aithremhla, ina chommōr so do mhéudughadh ⁊ d'iomdhughadh, ionnus ag ērg[h]e thuas ar gach ndecair go mbethí infedhma ní hedh amháin d'umhlughadh da Mhac díles deghrádhoch, [144^a] acht fós do chum a lenamhna ⁊ a lorgairechta re lúthg[h]aire lánmhóir, ⁊ re simplidhecht chroidhe ; ag tarcaisniughadh go foirfe na ráed n-aimsíordha sofaicsiona, ⁊ ag sédedh do síor gus na nethibh nemhdha ⁊ síordhuidhe in Íosa Críosa, Dia ⁊ Duine, solus fire, ⁊ dealradh glóire an tsoluis síordhuidhe, an t-iongnadh gan toibhém, iomhāigh Dé comhsuidhighe les an Athair síordhuidhe, brethemh, fer dlighidh, ⁊ slánaightheoir na ndaoinedh, da ttabhair an tAthair ⁊ an Sbiomad náomh fiadhain.

Cidh tra acht, amhuil as innsiomh atáid ar n-uile thuillemh,

wisdom of God, and giueth abundantly to euery one, and also vvill affoord you force and strength, seeing that it is he only who is the strength, and the vvord that beareth all.

Call often to mind (my deere Sisters in our Lord Iesus) that holy memorable Theme on which our Seraphicall Father, made a most worthy Sermon vnto a great multitude of Brothers, to wit, *Great things we haue promised to God, but greater God hath promised to vs ; Let vs thē keep what we haue promised, & with inflamed desires, let vs aspyre to come vnto those goods which are promised vs : the pleasures of this world are short, but those infernall paynes* [148] *which we get by following them, perpetuall. The sufferances we indure for the loue of Iesus Christ, and the Pennance we imbrace for him, will last a little while ; but the glory which God will giue vs for them, shalbe without end : many are called to the Kingdome of God, but few are choosen, because few doe follow Iesus Christ in sincerity of hart ; but in the end God wil giue to eueryone the recōpence of his workes, as well to the good, as to the euill, eyther glory & happynes, or confusion and eternall fire.* Hitherto are the wordes of Saint Francis, the which deere Sisters may very fitly be applyed vnto you, for those thinges which you haue promised : & although they be great, yet are they small in comparison of the eternall recompence which God will giue [149] you if you be faithfull obseruers of them. Goe forward then, and obserue them couragiously, and doe not distrust of your forces, seing the eternall Father, who hath created you, & called you to obserue the Euangelicall perfection, knowing well your naturall frailty, will not only make you strong and able, with his help, but also giue you his Fatherly gifts, in so great multitude add abundance, that surmounting ouer all difficulties you shal be able not only to obey his deerly beloued Sonne, but also to follow and imitate him with exceeding great ioy & simplicity of hart ; contemning perfectly these visible temporall thinges, and alwaies aspiring vnto those which are heauenly, & eternall in Iesus Christ, God and [150] man, the true light and splendour of the glory of the eternal light, the mirrour without spot, the Image of God constituted by the eternall Father, Iudge, Law-giuer and Sauour of men, vnto whome the Father and the holy Ghost doe giue witnes.

Wherefore, as in him are all our merits, our examples of life, our aide, fauours, and rewardes ; so likevvise let all our thoughts,

ar [144^b] sompladha bethadh, ar ccabhair, ar bhfabhor, ⁊ ar luaighecht, bíd mar an ccéudna ar n-uile smuaintighthe, ar midhemhna, ⁊ ar n-aithresa inn; ⁊ gus ⟨nó ag⟩ an druing do ní mar so, biaidh an uile ní milis, taithnemhach, urusa, étrum, bendaighthe, ⁊ foirbhthe. Óir as esion Solus ⁊ fuirech na ccinedhach, deredh an dlighidh, Slánughadh Dé, Athair an tSáoghail tódhóchaidhe ⁊ fa dheoigh ar ndóchus do rónadh dhúinn, críonnacht, cert, naomhadh, ⁊ fuasgladh; noch maires ⁊ ríoghus lesin Athair, ⁊ les an Sbiorad naomh na áoindí chomhsuthain, chomhsubsdaintech, ⁊ chosmhail, [145^a] dá mbí moladh Suthain, onóir, ⁊ glóir.

Ar na thabhairt i bPairís inar ccoimhthionól an *Aue Maria* .22. do Enáir

1622.

Br. Benignus a Genua
biocáire-generálta.

[145^b] COR NŌ OIBLIOGÁID RIAGLA
ar mǵthar náomhtha .S. Clára
fo phén pecaidh marbhtha.

Foillsighidh an cethramhadh Eoghan (.i. *Eugenius*) Pápa nach ffuil áonaithne isin riaghail sin ag cengal fa p[h]ecadh marbhtha, acht na móide umhla, bochtaine, genmnaidhechta, choimhéd chlabhsdra, togha ⁊ athchuir banabadh.

[146^a] Comhšuidhter foirbhthechta na riaghla i sé heitibh ainglidhe .i. in umhla iomláin, i mbochtaine Šoisgéulta, in ngenmnaidhecht ghloin, in umhalóid fódhom[h]ain, i simplidheacht foighidigh, i ccarthanacht ainglidhe. As é ní da ngoirther Umhla subhailce ga bhfuilid trí cémeanna; as é an cédna: umhla tre profession, as edh sin an tan choimhlíonus nech aithne Dé, nó na preuláide go himiollach. As é an dara; umhla [146^b] go ccosmhaile, as edh sin an tan coimhlíontar an aithne ní hedh amháin go himeallach, acht fós gan murmur, do rér inntinne, ⁊ thola an tí aithnighes.

As edh an tres; umhla tré áondacht, tré nach bí ag an umhal fíre, áonadhbhar ele acht taithnemh ⁊ toil nDé.

2. As edh an bhochtaine Šoisgéulta Subhailce ga ffuilid trí cémeanna: as edh an céudna, bochtaine tre profession .i. gan cert na díslidheacht do bheth ag nech in aoinní; [147^a] As edh an dara,

meditations, and imitations, be in him; & vnto them that so doe, all thinges will be sweet, pleasant, easy, light, holy & perfect. For he is the light and expectation of nations, the end of the Law, the Saluation of God the Father of the world to come, and finally our hope made vnto vs, Wisdome, [151] Iustice, Sanctification, and Redemption: who liueth & raigneth with the Father & the Holy Ghost one coeternall, consubstantiall, and coequall God, to whom be euerlasting praise, honour, & glory. Giuen at Paris in our Couent of the *Aue Maria*, this 22. of Ianuary, 1622.

Fr. Benignus à Genua
Vicar-Generall.

[152]

THE
O B L I G A T I O N
OF THE RVLE
Of our holy Mother S. Clare vnder
Payne of Mortall Sinne.

POPE Eugenius the 4. declareth that in the said Rule there is no other precept obliging vnder Mortall sin, then the vowes of Obedience, Pouerty, Chastity, Inclosure, Election & Deposition of the Abbesse.

[153] *The Perfections of the Rule consist in six Seraphicall Winges, to wit, in totall Obedience, in Euangelicall Pouerty, in immaculate Chastity, in profound Humility, in Pacificall Simplicity, in Seraphicall Charity.*

OBEDIENCE is a Vertue which hath three degrees: the first is Obedience by profession, which is when one doth accomplish the commaundment of God, or the Prelate, touching the exterior. The second is Obedēce by Conformity, which is when the commandment is performed not alone in the exterior, but also without murmuration, according to the [154] intention and wil of him that commandeth. The third is Obedience by union, by which he that is truly Obedient, hath no other respect but the pleasure and will of God.

2. Euangelicall Pouerty is a vertue that hath three degrees: the first is Pouerty by Profession, that is, to haue no right nor propriety in any thing whatsoever: the second, to retaine only the simple

congbháil amháin sóchair simplidhe na raed <regar> do les, ⁊ bheith rédh ris na nethibh as roimhesa. As edh an tres cém, gan dúil ar bioth, do bheith aca in nethibh riachtanuis fén, acht ar modh gur égen dóibh a nglacadh go lompuisneach re na les.

3. As edh an ghenmnaidhecht Subháilce na ffuilid tri cémena : an ceudna : genmnaidhecht chuirp, tresa ccuibhrighther na boill fóirimiollacha uile o gach áoinghniomh amhghlan, nó drochbharamh-lach : as é an dara, genmnaidhecht chroidhe, trésa ccáomhantar an croidhe ó gach smúainedh éccnesda nó amhghlan : [147b] As é an tres cém, genmnaidhecht, ní headh amháin trésa ccennsaighiom sinn fén ó gach áonghrádh éccnesda, acht fós ón uile thaithnemh iomurcach, nó comhsólásughadh spioradalta.

4. As edh an umhalóid Subháilce agá ffuilid tri cémena : as é an .c. chém, umhalóid fesa trésa ttuigionn an duine é fén do bheith beglóigh doimesda ann fén. As é an dara cém umhalóid thais-pēnta, trésa ffoillsighther an umhalóid inmhedhonach isin umhalóid imeallaigh, mar atá tresan édghudh tresna briathraibh, tresan toil, ⁊ tresna hoibribh uirisle. [148^a] As é an tres cém, umhalóid athraighthe, ní hedh amháin tresa n-umhlaighionn an t-anam é fén i bhfiadhnaisi Dé, acht fós i bhfiadhnuisi an duine, ag santughadh a mhesda go bocht uirisiol.

5. As edh an tsimplidhecht ; subháilce trí ccémenn : as edh an cēdna ; simplidhecht smuaintighedh, as edh sin, gan smuainedh ní as airde ina mar as ionghabhtha don tuigsi, ⁊ gan smúainedh ar onóir nā ar dhíghnid an domhain, acht é féin do mhes ní as mhídhiongbhála iná an uile ele d'foghnamh Dé : As é an dara céim, Simplidhecht i mbriathraibh, ag Sechna an uile chláonta [148^b] do chum comhráidh chúirfalta, ag labhra go lér gan liosdacht, noch tig go minic ó d[h]roichfrémh .i. díomháoinius : As é an tres cém Simplidhecht Sáothar .i. gan a lamhadh linn acht sáothar simplidhe tarbhach. Agus as riaghail choitchenn don tSubháilci si inntinn glan, dhírech, simplidhe do bheith ag nech : gidh edh ní mór as fiú simplidhecht gan chríonnacht : óir as ionmhuin le DÍA na daoine críonna.

6. As edh an carthanacht Subháilce tri ccémenn : as é an cēdna grádhughadh Dé ní ar a m[h]aithes amháin, acht fós gurab roidhiól gráidh é. As é an dara [149^a] cém ar ccomharsa do charthain, ní amháin do ghrádh ar ccomharsan, acht go simplidhe ar šerc nDé : an tres cém, sinn fén do ghrádhughadh ag sáothrughadh do chum Subháilce, ar sonus, ⁊ ar nglóir ; ⁊ ní ar ar son fén, acht ar grádh Dé, ⁊ do thaithniomh leis.

vse of things necessary, & rest cōtented with the most vild : the third, not to haue any affection, euen in thinges necessary, but by way of constraint to take the bare vse of them.

3. Chastity is a vertue that hath three degrees : the first, Chastity of body, by which all the exterior members are restrained from any impure or suspicious act : the se[155]cond, chastity of hart, by which the hart is preserued from any dishonest or vncleane thought the third, Chastity of the spirit by which we not only refraine from any dishonest loue, but also from al excessiue delectation or spirit-uall consolation.

4. Humility is a vertue that hath three degrees : the first is, Humility of knowledge, by the which man doth acknowledge to be vile and abiect in himselfe ; the second is Humility of exhibitiō, by which the interiour humility is expressed in the exterior, as by the attire, by vvordes, and by vvill, and abiect workes : the third is Humility of affection, through vvwhich a soule doth not only humble herselfe in the sight of God, but also in the [156] sight of men, desiring to be esteemed poore & abiect.

5. Simplicity is a vertue which hath three degrees : the first is simplicity of thoughts, that is, not to enter into higher cogitation then the vnderstāding is capable of, neyther of honours and wordly dignities, but to esteeme himselfe the most vnworthy to serue God of all others : the second, is Simplicity in words, auoiding all affected curiosity in speach, speking plainly without superfluity, which stil comes of an ill roote, to wit vanity : the third is Simplicity of vvorks, imploying our selues in no other but such as are simple and profitable. And a generall rule of this Vertue is to haue a pure, right, and simple intention : but Simplicity vvithout [157] Prudence is not of value : for God loueth those that walke in Prudence.

6. Charity is a vertue of three degrees : the first is to loue God not only for his benefits, but also for that he is most worthy of it : the second, is to loue our neighbour, not only for the loue of our neighbour but simply for the loue of God : the third, to loue our selues in labouring for vertue, our happines, and glory ; not for our owne respect but for the loue of God, and to be pleasing vnto him.

MOLADH NA RÍAGHLA.

Adubhairt an t-athair náomhtha .S. Fróinsias, ag soinertughadh a áosa riaghalta do chum coimheuda na riaghla, gurob í leabhar na bethadh ; toradh na hegna ; smior an tSoisgél : dóigh na Sláinte, Slighidh an [149^b] tSlánaighe, drēmire dula ar nemh : eochair phárdhuis ⁊ snaidhm na síodha suthaine, í.

Tri prib[h]iléde fuair ar n-athair naomhtha .S. Froinsias ó Dhia uilechumhachtach.

Adubhairt an nómhadh Grioghóir Pāpa gur thuig sé ō .S.Froinsias, go ttug Dia uilechumhachtach tri pribhiléde dho : An ceudna ; da mhéud do fásfadh a ord, go médeóchadh sē solāthar dóibh : An dara ; nach n-éugfadh áoinnech go miochonáigh ina aibid : An tres ; gíbé do dhéunadh inghremm[150^a] ar a ord go bpianfaidhe go trom é ó Dhia uilechumhachtach.

Trí pribhiléde ele noch adubhairt sē d'faghāil tresna hainglibh Seraphim an tan tarla sē dho i Sliabh Aibhern.

As é an cédna .i. go mairfedh a ord go bráth : An dara ; gíbé do b[h]jeth go meabhlach isin ord nach fada do mhairfedh : An tres ; gíbé do charfadh a ord, ge gomadh móirphecthach go ffuighedh trócaire ó Dhía.

Secht bphribhiléde ele noch do foillsighedh don athair náomhtha .S. Froinsias thre aingeal i ccoimhthionól .S. Urbáin, don uile c[h]oimheudus a ríaghuil ⁊ éugus ina ord.

[150^b] An chēdphribhiléd .i. dá raibhe a n-intinn go maith, go sdiúrthar iad do síor les an Sbiorad náomh : An dara, .i. ann so ina n-oilithre gomdís cosanta fo leth, ⁊ ina n-uile cathaighthibh fós, o phecadh marbhtha : An treas pribhiléd nach congabhann tene purghadōra íad d'és a mbáis ó šelbhughadh inmhedhonach na glōire suthuine : An cethramhadh, go nglacfaid ionnta fén an

Prayse of the Rule.

THE holy Father S. Francis, encouraging his Religious to the obseruance of the Rule, [158] said, It was the booke of life : the fruit of wisdom : the marrow of the Ghospell : the hope of health : the path of saluation, the ladder by which one ascendeth to heauen : the key of Paradise : and the pledge of Eternall Peace.

*Three Priuiledges, which our holy
Father S. Francis obtayned of
Almighty God.*

POPE Gregory the Ninth said to haue vnderstood of the holy Father S. Francis, that Almighty God had graunted him three Priuiledges : the first that the more the Religious of his order did increase, the more he would prouide for them : the second that none should euer unhappily dye in the [159] habit : the third that whosoever should persecute his Order should be grievously punished by Almighty God.

*Three other Priuiledges which he
sayd to haue receaued by the Se-
raphim, when as he appeared vn-
to him, in the mountayne of Au-
uerne.*

THE first, that his order should last to the day of Iudgment : the second that whosoever would liue wickedly in the Order should not indure long : the third that whosoever did loue his Order although a great sinner, he should receaue and obtaine mercy of Almighty God.

[160] *Seauē other Priuiledges which by an
Angel were reuealed vnto the ho-
ly F. S. Francis in the Couent of
S. Vrbane, to all that obserued
his Rule and dyed in the Order.*

THE first, that if their intention be good, they shal euer be gouerned by the holy Ghost : the second, that in this their perigrination they shall still be particularly defended, & in all their temptations also, from mortall sinne : the third, that the fire of Purgatory shall not detaine them after their death from the immediate inioying of euerlasting glory : the fourth, that they shall

geallamh úd tug ar Slánaightheóir da apstoluibh, um Šuidhe ar dhá Šuidhe dhéug do bhrethnughadh threabh nIsrael: An cúigedh, gíbé ghrádhaghies an t-ord méuduighidh Dia uilechumhachtach a ghrása 7 a bhennughadh orra abhus 7 thall: An seisiodh; naimhde a [151^a] uird, 7 do ní air inghrem gan aithrighe, gerrfaidher a sáoghal, nó muna ngerraighther líonfaidher féad do bhochtacht, 7 d'és a mbáis rachuid imugha go síordhaidhe: An sechtmhadh .i. go mbed choidhche isin ord so áos riaghalta degbhethadh bhenduighthe, ghrádhaghies onóir Dé 7 a riaghail.

Loghadh áiridhe tugadh edir mhórán ele, lé heaspug flaithemhuil na Romha, don uile áos riaghalta uird .S. Fróinsías.

Do ghebbid an t-áos riaghla edir fíor 7 mnáoi loghadh iomlán a [151^b] *poena et culpa*, o phén 7 ó phecadh, i laithibh a n-eudghaidh, a bprofession, 7 a mbáis; mar an cceudna as édir d'aithribh 7 do mháithribh na mbráthar 7 na Setharsoin an ccédna d'fagháil in airtegal a mbáis ar na thabhairt dóibh, le fáoisidmhech dlighthech égin.

2. Na huile don áos riaghla ghlacus an tŠacramaint ronáomhtha i ndomhnughibh na bliadhna, i bhféilibh ar Slánaightheóra náomhtha, 7 ar mbaintigherna benduighthe, 7 náomh an uird, do gheabhaid loghadh iomlán. Agus da ttegmhadh áon nach ffeudfadh fáosidedh 7 cumáoineachadh [152^a] isna laithibh sin, tre thoirmesg ndlighthech, féudaid an loghadh sin do ghnoughadh d'és a sáortha ón toirmesg sin, madh faoisidighidh 7 madh commaoinchighidh les an intinn úd, bíodh go rachadh lá na féle Secha.

3. An t-áos riaghla adérus coróin ar ttigherna .i. 33. paidreacha, 7 Aue Maria, in onóir na .33. mbliadhan do mhair sé isin Sáoghal, nó coróin na maighdine glórmhuire Muire, ina bhfuilid .72. Aue, secht bpaidreacha, 7 áonp[h]aidir 7 aue ar son an espuic flaithemhuil, do ghebbid loghadh iomlán. Mar an ccédna [152^b] gnoaighther an loghadh sin coimminic is a derid na Secht Sailm 7 na liottáin, na Sailm ghradualta, ord marbh, nó chuidighid um na liottánaibh gach dara domhnach don mhí.

4. Coimminic is aderid an t-áos riaghla i ló nó in oidhche, gíbé áit i mbíd, sé paidreacha 7 sé aue, 7 Gloria *Patri*, a cūig dhíobh ar son esbuidhe na hegluise, 7 an sesiodh ar son náomhthachta an

receauē in themselues that promise [161] of our Sauour made vnto his Apostles, of sitting on the twelue seates to iudge the tribes of Israell: the fifth that such as loue the Order Almighty God will increase his graces, and blessings towardes them in this world and the next: the sixth, that those who are enemies to his order, & do persecute it without repenting, either their life shal be shortned, or if it be long it shalbe replenished with misery, and after their death be eternally lost: the seauenth that there shall euer be Religious of good and holy life, louers of the honour of God, & their Religion in this Order.

[162] *Certayne Indulgences graunted amongst many others, by the soueraygne Bishops of Rome, vnto all the Religious of the Order of S. Francis.*

THE Religious both men and women shall gaine a plenary both à *pæna* & *culpa*, frō paine & fault, on the daies of their Cloathing, Profession, and article of death: also at the article of death the Fathers & Mothers of the said Brothers & Sisters may haue the same giuen thē, by any lawful Cōfessor.

2. All the Religious that shall receauē the most holy Sacrament vpon all Sundayes throughout the yeare, all the feastes of our Blessed Sauour, & of our Blessed Lady, of [163] the Saints of the Order, shall gaine a plenary Indulgence. And if it happen that any could not confesse & communicate these dayes, their hindrance being lawfull, they may gaine the same indulgence if after being freed of that impediment, they confesse and communicate for that intention, notwithstanding the day of the feast be past.

3. The Religious who shall recite the Corone of our Lord, that is 33. *Pater Nosters*, and *Aue Maria*, in honour of the 33. years he liued in the world, or the Corone or Rosary of the Glorious Virgin Mary, contayning 72. *Aues*, with 7. *Pater Nosters*, and one *Pater Noster* and *Aue* for the Soueraigne Bishop, do gaine plenary Indulgence. Likewise the same is graunted as [164] often as they say the seauen Psalms and Letanies, the Gradual Psalms, the office of the dead, or assist at the Letanies of euery second Sunday in the moneth.

4. As often as the Religious eyther by day or night, in what place soeuer they be, shall recite six *Pater Nosters* and *Aues*, and *Gloria Patri*, fīue for the necessities of the Church, and the sixt for

Phápa, gnoaighid loghadh *Station* Iarusalem, na Romha .S. Seum, 7 *Partiuncula*.

5. Mar an ccéudna ag rádh an tsailm *Exaudi te Dominus in die tribulationis etc.* thrí bpaidrecha 7 tri n-aue le hintinn an Phápa, gnoaighid an uile loghadh [153^a] dá ttugsad na hesbuig flaithemhla do chommbraithres an phaidrín, do egailsibh ar mBaintigherna benduighthe ó Loreto, Mont-Serat, 7 .S. Séum de Compostella.

6. An uile úair aderid *Angelus Domini* isin amm ghnáth a mbentar an clog, gnouighid loghadh iomlán ; agus an ccéudna gach uair chommáoinchighid. Gach úair ésdid oiffrend choimperta ar mBaintigherna benduighthe, ag guidhe ar a náomhthacht 7 ar an Egluis chatoilce do gebhther loghadh iomlán. Ag radh na hoiffce diadha, nó oiffce ar mbaintigherna benduighthe, tar na huile loghthaibh ele, gnoaighid .100. bliadhain do phardún.

7. Ag rádh áonúair gach láoi aonp[h]aidre [153^b] 7 áon *Aue Maria*, ag gairm fo thrí go cráibhthech ar náomhainm Íosa, gnoaighid .3000. bl. do p[h]ardún.

8. Tugadh dona Sethraibh fo c[h]ethair isin mblíadhoin go fféudaid absolōid choitchionn d'faghāil i lánmhaithiomh a n-uile phecadh ar bioth, 7 a n-aisioc go sdaid na nemhurchóide, coimhiomlán is dob édir dóibh a ghlacadh óna náomhthacht, 7 tugadh an ccéudna dhóibh in uile félibh ar Slánaightheóra náomhtha, ar mbaintigherna benduighthe, i bhféil .S. Pedair 7 .S. Póil, .S. Froinsias, .S. Clára, S. Caitriona bainríoghna 7 mairtirech, i bhféil an uile náomh, 7 in gach lá don tSechtmhain náomhtha ; gidh edh tairis sin [154^a] ní tharbhaighid na grásasoin áoinní don droing phecaighes ní as fairsinge, tré andóchus asna loghthaibh sin d'faghāil. As édir leó gach loghadh 7 gach pribhiléd da ttugadh dhóibh fén do thobhairt ar son na marbh ccredmhech. Comharthaigh go n-iarrthar tabhairt na hinntinne do chum na loghadh sin nó áonloghaidh do ghnoughadh mar sin.

Sgagadh coinsíansa do
dhuine riaghalta.

Créud íad a chláonta olca, 7 a dhrochghnása, ciodh ó ttigid, 7 créd an cathughadh, 7 an frecar do ní riú.

2. Créd na hainmiana as mó thighernaighius ann 7 créd an cháoi go so arar thriall a ccláoi.

the Popes Holines, shall gaine the indulgēces of the Stations of Hierusalem, of Rome, of S. Iames, and of Portiuncula.

5. Item reciting the Psalme *Exaudiat te Dominus in die tribulationis* &c. three *Pater Nosters* and *Aues*, for the Popes intention, they shall gaine all the Indulgences graunted by the Soueraigne Bishops, [165] to the Cōfraternity of the Rosary, to the Churches of our Blessed Lady of Loreto, of Mont-serat, and of Saint Iames de Compostella.

6. Euery time they say the *Angelus Domini* at the accustomed time when it ringeth, a plenary indulgence : and the like euery time they communicate. As often as they heare the Masse of the Cōception of our Blessed Lady, praying for his Holines and the vniuersall Church, is graunted a Plenary indulgence. Saying the diuine office, or the office of our Blessed Lady, besides all other Indulgences, they gaine 100. yeares of pardon.

7. Saying once euery day one *Pater Noster* and *Aue Maria*, calling deuoutly three times vpon the Holy Name of Iesus, they gaine [166] 3000. yeares of Pardon.

8. It is graunted vnto the Sisters that foure times a yeare they may haue a generall absolution in full remission of all their sinnes whatsoever, and be restored to the estate of innocency, as fully as they could receaue it from his Holines : & the like is graunted them on euery feast of our Blessed Sauour, our Blessed Lady, on the feast of S. Peter and S. Paul, S. Fracis, S. Clare, S. Catharine Queene and Martyr, the feast of All Saints, and euery day of the holy weeke ; yet notwithstanding these graces will profit nothing, vnto those who should vpon presumption to gaine them, sin more freely. They may apply all priuiledges and indulgences graunted to thēselues, vnto [167] the faithfull departed. Note that for the gayning of these or any indulgences is requisite the applying of the intention for the same.

An examen of Conscience for a Religious Person.

WHAT are his euill inclinations and bad customes, whēce they proceed, & what warre & exercise he vseth against them.

2. What Passions most raigne in him, and by what meanes he hath hitherto indeauoured to mortify them.

[154^b] 3. Créud iad na cathuighthe as tresí, as roghnáithche, ⁊ as robhúaidhertha bhíod air, ⁊ cionnus do iomchair é féin ionnta go soighidh so.

4. An ffuil sē indethbhirech i nglacadh gnoaighe na riaghla bennaighthe, ag glacadh go háontadhach gach nethe orduighther dho.

5. An é Dá amháin indfethemh a uile ghníomhradh, nó an sirenn Sochar díles, nó moladh ina oibribh.

6. Féuch an nach mberionn do roghain adhbhair fóirimeallacha, mar cháilidhechta maithe ⁊ mar thiodhluicthibh nádurtha ⁊ mar ghrása, ria ffoghloim ferta ⁊ foirbhteachta.

7. An mian les, ⁊ an bhfuil sé roidheóntach [155^a] um fios a locht do bheth uile ag a uachtaránuibh.

8. An bhfuil sé sochraidh, iochtach dha uachtaránuibh, ⁊ an labhrann leo in gach cúis riachtanuis bhenus do mhaith a anma.

9. An bhfuil sé in áondacht fíre tré ionmhuine da uachtaránuibh, nó más bun os cionn atá sé, ⁊ cidh ō ttig dho.

10. An nach bí sé romhuinterdha re dáoinibh égin, ⁊ an bhfuil an munterus sin urchóideach do féin ⁊ don té ele, ⁊ an mbí sé na siocair do chailledh na haimsire, ⁊ do laghdughadh dáoinedh ele.

11. An ngrádhughenn agus an ngabhann [155^b] go genamhuil an marbhtataidh mhedhonach ⁊ imeallach, ⁊ na cúisi umhla uiríse, ní as fionnmhaire inaid cúisi móirmhesa.

12. An ar choimhéd na riagla, ⁊ na horduighthe si uile, noch da ndén brigh mbig ⁊ créd an t-adhbhar.

13. An Sanntuighenn aithrighe fíre ina uile chiontuibh, ga n-admháil go fírinnech, re rún láidir lesaighthe.

14. An ndén sgrúdadh fo leth go láethemhuil ar áon anfoirbhteacht, ⁊ creud an t-ullmhughadh re nglacann an tSacramaint náomhtha, ⁊ cionnus chleachtus gnáthughadh benduighthe na hurnuighthe.

15. [156^a] An mbíd a bhriathra béusacha ⁊ a chomhráidhte cnesda i ccomhlúadar, nó aitherrach, ⁊ fós re dáoinibh Sáoghailta : cionnus do choimhéd (nó choimhédu) tosd, ⁊ do chaith (no chaithes) a aimsir.

3. What are his principall, most frequent, and most troublesome temptations, and how he hath hitherto behaued himself in them.

[168] 4. If he be indifferent in accepting any imployment of the holy Religion, willingly accepting whatsoever is appointed him.

5. Whether God be the only intention of all his actions, or if he seeke proper commodity or praise in his workes.

6. Whether he doe not prefer exteriour matters, as good qualities and naturall gifts and graces, before the study of vertue and perfection.

7. If he desire, and be most contented his Superiours should haue knowledge of all his faultes.

8. If he be confident and open harted to his Superiours, & confer with them in any necessary occasion of things touching the good of his soule.

[169] 9. Whether he be truly vnited by affection vnto his Superiors, or if he haue any auersion, & from whence it proceedes.

10. Whether he be not too familiar with some, and if that familiarity be not hurtfull to himself and the other party, and if by that occasiō he loose not time, & disedify others.

11. If he loue and imbrace the interiour and exteriour mortifications, and rather those matters that be hūble and abiect, then of esteeme and credit.

12. If he obserue al this Rules & Constitutions, of which he maketh lesse esteeme, & for what reason.

13. If he desire truly to be penitent for all his faultes, truly confessing them with strong purpose of amendment.

[170] 14. If he make a particular examen euery day vpon one imperfection, and with what preparation he receaueth the holy Sacramēt : and how he frequenteth the holy exercise of prayer.

15. If his wordes & discourses in Recreation or otherwise, as also with secular be of edification : how he obserueth silence, and spendeth his time.

Dhā mhórluc dhéug tigid
tré phecthaibh Sologhta.

1. Ar tús dallaid 7 dorchuighid derca ar ttuigsiona, ionnus nach féudaí faicsin Dé uilechumhachtaigh.

2. Marbhaid tes an ghráidh 7 na carthanachta díadha.

3. Bacaid gan Dá d'ésdecht ar ngerán 7 ar n-urnuighthedh.

[156^b] 4. Sailchid 7 riabhaighid an t-anam.

5. Brónuighid an Sbiorad náomh, 7 urgháirdighid an námhuid.

6. Tairngid inn ó mhuinterus milis Šoghgradhach ar Slánaigh-t[h]eora náomhtha.

7. As siocair mhór iad 7 cúis dar ccoimhlegadh i bpecthaibh as truma.

8. Furáilid ar anam tuitim i lesge mhóir 7 i sesgairecht <no spadantacht> isin uile mhaithius.

9. Anbhannuighid go hadhbhalmhór bríogha an anma, o chur in aghuidh a drochcláonta.

10. Cláonuid ar ccláonta 7 ar miana go nethibh aimsiordha.

11. Sínid 7 méudaighid píana purgadōra.

[157^a] 12. Toirmisgid inn go hadhbhalmhór ó amharc 7 ó fagháil fiadhuise Dé.

Náoi Slighthe na ccuidighmíd do phecthaibh cháich ele.

1. Tre chomhairle. 2. Tre furáilemh. 3. Tre c[h]omháontughadh. 4. Tre ullmughadh nó thothlughadh. 5. Tre b[h]ladar. 6. Tre ēsdecht re cion an tí do dhlighemar do choimhéd. 7. Tre chelt nó nemhspreghadh nó nemhthoirmesg madh dlighther dhínn a thoirmesg. 8. Tre chuidiughadh an adhbhair da ttiucfadh a shamuil sin do phecadh. 9. Tre chosnamh chionta duine ele.

[157^b] Dā thoradh dhéug na Sacramainte náomhtha.

Ní amháin go ndén Soidhéunmha acht furáilidh fós go hurusa trēgen 7 fágbháil an uile nethe tuitmhigh 7 talmhaidhe.

2. Cúisighid mórtharbha 7 cémniughadh in nethibh nemhdha.

3. Tógbhaidh an t-anam os na huile dhúilibh.

Twelue great Euills which come by Veniall sinnes.

FIRST, they doe so darken and obscure the eyes of our vnderstanding, that they cannot see almighty God. 2. They kill the feruour of dilection and diuine Charity. 3. They hinder our prayers [171] and petitions from being heard by God. 4. They defile and spotte the soule. 5. They contristate the holy Ghost, and reioice the enemy. 6. They depriue vs of the sweet and amiable familiarity of our Blessed Sauour. 7. They are a great cause and meanes of our fall into more grieuous sinnes. 8. They cause a soule to fall into great slouth and tepidity in all goodnes. 9. They weakē exceedingly the forces of the soule, from resisting her bad inclinations. 10. They incline our affections and desires to temporall matters. 11. They prolong and augment the paines in purgatory. 12. They exceedingly hinder vs from seeing & enjoying the presence of God.

[172] *Nyne wayes by which we partecipe of the sinnes of others.*

BY Counsell. 2. By commandment. 3. By consent. 4. By procuracion or persuasion. 5. By flattery. 6. By holding our peace of his fault of whome we ought to haue care. 7. To dissemble or not to reprehend, and hinder if we be thereunto obliged. 8. In participating of the matter, whereof such a sinne doth proceed. 9. In defending the fault of another.

Twelue fruits of the B. Sacrament.

IT not only maketh possible but also most easy the forsaking and leauing of all earthly & fading thinges.

[173] 2. It causeth great profit & aduancement in heauenly thinges.

3. It rayseth the soule aboue all things created.

4. Nertaighidh an spiorad gus an uile mhaith.
5. Sorchaighidh ⁊ soillsighidh an tuigsi in eólus Dé.
6. Cúisighidh Sealbhughadh de, lasamhain glanghráidh Dé amháin.
7. Así foirbhthecht na huile fiort ⁊ foirbhthechta.
- [158^a] 8. Dáilidh don anam Selbhughadh thighe Séud an uile mhaithesa ⁊ saidhbhresa.
9. Cúisighidh subha síor inmhedhónach.
10. Crod[h]aighidh ⟨i⟩ (.i. anam) le urradhus sonaidhe, ⁊ le demhin faigsiona an tí da ccredionn sí.
11. Síoth foirbhthe ag tosughadh isin Sáoghal so ⁊ ag marthain go síordhuidhe.
12. Áondacht foirbhthe le Dia uilechumhachtach, tresa ndeunthar cuidighthech na huile foirbhthechta don anam.

Dá chomhairle dhéug Sóisgéulta

Bochtaine tresa n-echtraighther duine riaghalta óna huile nethibh talmhuidhe.

2. Umhla, gan í ní foirbhthe aoinfiort nó Subhāilce.
- [158^b] 3. Genmnaidhecht, sgiamuighes ⁊ áillighes an uile subh-āilce ele.
4. Carthanacht dar nāimhdibh, trésa sgriosdar an uile thedhm spioradálta an phecaidh.
5. Cennsacht (mar adubhairt .S. Ambros) noch as leghes don chroidhe, tresa Soillsighther an t-anam le Día uileachumhachtach d'fagháil eóluis a Šecrédedh.
6. Trócaire, sínes í fén do chongnamh le gach áon gan foirchionn, téd isteach lé truaighe go soimhilis isin chroidhe, ⁊ glanaigh[es] é ón uile phecadh.
7. An focal simplidhe do síor ag torthughadh i nDia, i nglaine inntinne, i ccarthanacht, 7c.

4. It inforceth the spirit vnto all good.
5. It illuminateth and giueth light to the vnderstanding, in the knowledge of God.
6. It causeth an inflamed feruerous possession of the pure loue of God alone.
7. It is the consummation of al vertue & perfection.
8. It giueth the soule possession of the treasury of all goods & riches.
9. It causeth a continuall interior ioy.
10. It indeweth her with a happy security & assurance, in seeing [174] him in whome she belieueth.
11. A perfect peace beginning in this life & continuing for eternity.
12. A perfect vniō with almighty God, wherby the soule is made participant of all diuine perfection.

Twelue Euangelicall Counsayles.

POVERTY, wherby a Religious person is estranged from all terrestriall things.

2. Obedience without which no vertue is perfect.
3. Chastity which beautifieth and addorneth all other vertues.
4. Charity towards our enemies, wherby all spirituall infection of any sinne is expelled.
5. Mansuetude, which (as sayth [175] S. Ambrose) is the medicine of the hart, wherby the soule is illuminated by God Almighty, to knowne his secrets.
6. Mercy, which extendeth it selfe to the help of euery one without limite, entreth sweetly into the hart with pitty, & cleanseth it frō all sinne.
7. The simple word alwaies fructifying in God, in purity of intention, in charity &c.

[159^a] 8. Sechna siocra pecaidh, ag treorughadh an anma le críonnacht ⁊ le ciúnus do ghnoughadh Subháilce.

9. Intinn chert, noch fúráiles an uile obair do thriall tre umhlacht, do mhéudughadh ar ccomharsan.

10. Cosmhaile an ghníomha les an mbréthir, tresa nglacthar gach tegosg áiridhe da ríribh, ⁊ maille le tarbha.

11. Sechna gach anualuigh éuttarbhaigh, as go madh ferrde do beurthaoi aire dona Soillsighthibh spiordaidhe, noch dhorchuighther le cūram talmhaidhe.

12. Certughadh bráthardha, noch as solus [159^b] Soillsighes an tuigsi, do rér raidhte an apstoil, ader gibé certuighther go ffaicther é lesan tSolus tiucfa.

Mallacht .S. Froinsías.

A Štordhaidhe, ⁊ a athair nemhdha rob malluighthe uaibhsi, ⁊ ón chuir nemhdha, ⁊ uaimsi an mīdhiongmhāla, na huile bhráithre, noch trena ndrochŠompla sgriosas na nethe do thógbhuisi ⁊ dá nach sguire da ttógbhāil, le hiomad bhráthar mbendaighthe don ord sa.

FINIT

8. Shunning occasion of sinne, conducting the soule with prudency, and security to the purchase of vertue.

9. Right intention, which maketh all workes to proceed of humility, to the edification of our neighbour.

10. Conformity of the worke [176] unto the word, wherby all speciall instruction is seriously, & with all profit accepted.

11. Auoiding of unprofitable solicitude, therby better to attend vnto spiritual illuminations, which are obscured by earthly cares.

12. Fraternall Correction, which is a light that illuminateth the vnderstāding, according to that of the Apostle, saying, That which is corrected is made apparent by the light that followeth.

The Malediction of S. Francis.

BY thee O Eternall, and Heauenly Father, and all the celestiall Court, and by me most Vnnvorthy, be accursed all those Brethren, vvho by their euill example doe ruine and destroy the thinges vvwhich thou hast built, and ceasest not to build, by so many holy Brethren of this Order.

FINIS.

[160^a] Clár na bponc atáid inar riaghail beanduighthe.

		Præc. Exp.	Equi.p.	Vim præc.	Monit.	Liber.
1	caib.	2.	0.	1.	0.	0.
2	caib.	2.	14.	1.	2.	2.
3	caib.	0.	8.	0.	1.	5.
4	caib.	3.	4.	3.	6.	0.
5	caib.	4.	7.	1.	0.	3.
6	caib.	0.	0.	1.	1.	0.
7	caib.	0.	1.	1.	1.	0.
8	caib.	3.	2.	2.	4.	3.
9	caib.	2.	2.	0.	4.	0.
10	caib.	0.	0.	1.	5.	0.
11	caib.	1.	5.	0.	1.	2.
12	caib.	1.	3.	1.	1.	2.
In	some	11.	46.	14.	26.	15.

[160^b] Clár chaibidlech ar riag[h]la benduighthe.

- 1 Don foirm bethadh, ⁊ dona tri móidibh. caibidil .i. duilleog .7.
- 3 Don druing síres dul isin riaguil .ca. 2. d. 9.
- 7 Don oificc ndiadh, don trosgadh, ⁊ dona comaoinechuibh. caib. 3. duill. 16.
- 9 Don thogha banabadh. caib. 4. duill. 19.
- 13 Don tosd, ⁊ don modh labhartha ag an tegh n-iomagallmha. caib. 5. duill. 24.
- 15 Cionnus nach gabhaid na Sethra Sealbha. c. 6. d. 17.
- 18 Dona nethibh as coimhéudtha dona Sethruibh in oibriughadh lámh. caib. 7. duill. 31.
- 19 Cionnus nach díslighid na Sethra aoinn dhóibh fén, ⁊ dona heslanuibh. ca. 8. dui. 33.
- 22 Don phennaid fuilngid, ⁊ amhail bid imuigh. caib. 9. duilleog .37.
- [161^a] [25] Do thegosg, ⁊ do chertughadh na Sethar. c. 10 duill. 41.
- [27] Do fedhm an doirseora. c. 11. d. 44.
- [29] Don fiosadoir ⁊ don chaibeallan. caib. 12. duill. 46

Clár chaibidlech minighthe na riaghla.

- [63] Don dul istech isin riaghuil. caib. 1. d. 17.
- [71] Do cháilidhecht a n-aibídech. caib. 2. duill. 30.
- [76] Don oificc dhiadh .caib. 3. duill. 38.
- [83] Don abstanuid .c. 4. d. 47.
- [85] Do faoisidein ⁊ do chomaoin .c. 5. d. 50.
- [90] Don choimeud clabhsdra. caib. 6. duill. 57.
- [94] Don togha banabadh ⁊ oificcech. caib. 7. d. 66.

- [99] Modh congbhala caibidle. ca. 8. d. 75.
 [102] Do sócht, ⁊ don modh lab[h]artha. caib. 9. d. 81.
 [107] Do c[h]oimheud bochtaine. caib. 10. duill. 89.
 [161^b] 110 Dona Sethruibh esslána .ca. 11. duill. 96.
 114 Don lamhthoradh. caib. 12. duill. 103.
 118 Do c[h]ertughadh na cciontach. ca. 13. d. 102 [*recte* 109]
 119 Don doirseóir, ⁊ do d[h]ul istech isin mainisdir .ca. 14. d. 112.
 128 Don fíoadóir .ca. 15. duill. 125.
 138 Tegosg um choimhéud na n-ordaighthe si duilleog. 141.

FINIT.

Oraoid don Dubhaltach Mac Fíir bhisigh do chuir in nGaoidhelg ⁊ do sgríobh ann so an mhed bhenus do riaghuil .S. Clara sonna ó thosach a tiomanta go deredh na mfnighthedh ⁊ na n-ordaighthedh, ⁊ na cclár sa [162^a] fa dheóigh bhail ina tugtha don léghthóir dhá ní da aire .i. nuimhir chaibidledh ⁊ dhuilleóg an leabhair chló i ndeiredh línedh na cclár so, ⁊ nuimhir lethanach nō duill[e]óg na litre láimhi si i ttús na línedh ccéudna. Da ttugadh an tres ní da aire mar atá simplidhecht nō bacuighe na Gaoidhelge do chuires orra so, ní tre ghainne na Gaoidhilge tig sin, acht tre esbaidh a heoluis ar chách, ionnus gurob usa leó focail choimhig[h]thecha do thuigsin ináid focail fíre na Gaoidhelge. Ar an adhbhairsin áilim bendacht, ⁊ mo lethsgél on leughthóir don .DF.

I CColáisde na Gaillimhe
Die octavo .x. .bris 1647

NOTES ON THE IRISH TEXT

As lenition sign Ó Cl. usually has a dot, but 'h' is frequent also, especially with 't', 'c'. In the heading of Ch. 10 (25^a) it is used with 'b' and 's'.

The sign is frequently omitted in the following cases: with -s- of 'deirbhsiur' etc. (When the 's' of this word begins a line it is regularly dotted). With 't' in the participial ending '-ghthe', 'urnuighthe' (prayer), 'náomhtha', 'slánaightheóir'. The lenition of 'beith' (*vn.* of *atá*) is often unmarked, e.g. 29^a § 5, where the MS. has a 'beith'. Cf. 'beith' and a bheith' (*sic* MS.) 29^a § 1. See subst. verb in grammatical commentary, below. Capital letters are rare, even with *nomina sacra*. I have in some cases introduced them in accordance with modern usage, but they had not in early MSS. the significance attached to them at a later period.

MS. READINGS

iv^b *apstolacdha* erased after *daingniucchadh*.

vi^a & a *deirbhsethrach* MS.

i^a On top margin: Ihs .m. (nomen Iesu).

2^a an *umhlacht cédna*: sic

2^b *Fronsias*: *plene* here; usually abbreviated.

3^b as ends 3^a with *eid* as catch-syllable, but 3^b begins with *as éidir*.

„ *muna ndeach* MS.

9^a § 8 *cinthidise* MS.

9^b § 9 *do thabhairt*: *do* ends line and is joined by hyphen [=] to *tabhairt* [sic]. which begins the next line. Cf. 12^b.

„ § 1 *chongmhail* MS.

„ § 2 *solathar*., *brathar* MS.

10^a § 2 an *maith*: *leg.* an *mhaith*?

„ § 3 a *šamhailsin*: sic

11^a 7 *deghsompla* MS.

12^b § 16 *agdrab*: *ag* ends line, and is joined by hyphen [=] to *arab* at beginning of next line. Cf. 9^b § 9.

14^b § 8: sections 8, 9 are run together in the MS. and the section number 9 is omitted.

15^a § 8 *mban* deleted before *sacrista*.

16^b § 3 *Arna mhes d'ó*: sic.

20^b *no ní ar bith do* repeated on first line.

23^a § 2. *an*(=their) is deleted after *coirthedh*.

24^a 4 *bréithir* is abbreviated.

29^a § 5 a *beith ar a* MS.

„ § 1 a *beith dord* MS. Cf. 67^b.

30^a § 5 *don confessor* MS.

„ „ *ndol* added in marg.

32^b scribal note. *A mbetelem* is, as printed above, on a separate line, as if it belonged to the date but perhaps we should read for the sense *no éistfeas é a mBetelem* 'who shall hear it in B'.

33^a Here begins the portion written by the translator of the remainder, Mac Firbis (DF). I have mentioned some of this scribe's characteristic usages in my Introduction, pp. 3, 4 *supra*. Here I have to apologise for some inconsistency in restoring missing accents and lenition-marks, and in introducing capitals; apart from this I have striven to reproduce his text exactly in its spelling and punctuation. In some places words appear to be later additions, probably by the same scribe. They are noted below as they occur. As in O'Cl., in the ending *-tha*, *-the* the len. of *t* is frequently unmarked, e.g. *benduighthe* 45^a, *bennuighthe* 60^b, *naomhta* 56^b, 57^a, 58^a.

33^a *trocaire* MS.

33^b *ima moladh* MS.; no MS. *dhe sion* and two other letters erased after *cengailte*.

„ *an t* erased before *slighidh*.

35^b *trocaire* MS.

„ 36^b *tresa ffoghna* deleted before *as go*.

37^a *mbeg* deleted before *ngairid*.

„ *do geubhum* MS.

40^b *do* deleted before *tharraidh*.

43^b *riagail* MS. DF frequently leaves *g* unlenited in this word and as the omission may have been deliberate I have not always restored the *h*. Cf. *tég-*, *tiag-* 90^a 90^b etc.

43^b *an banabb* MS.

44^a; 54^a; 55^b; 56^a: *na mbid*; *a mbeth*; *na mbrathar*; *mbocht*.

58^a *ré sáthadh*: *ga* deleted before *ré*.

58^b *lorgairidhe*: seems altered from *lorgairibh*.

60^a *gCriosd*: *x̄p* MS.

60^b *úd*: *ud* MS. But *úd* 61^b (foot of p. 58) and elsewhere.

62^a *aithentaibh cengailte* MS., with *-ibh* deleted.

62^b *críod*: *x̄p* MS.

64^a *mbíocáiribh*: the first *b* is dotted.

67^b § 4, end: *a beth*: sic; cf. 29^a.

67^b § 5 *Mur*: sic, plene. Usually *mar* but the abbrev. form regularly has the *ur* symbol, e.g. 75^a.

69^b *i timchioll*: *itimchioll* MS.

70^a Here we have a striking sample of DF's erratic use of capitals.

70^b *ghabhus* added at end of line.

72^a *d[h]éisi*: The accent is clear.

72^b *díl* added above.

76^b *osa ccionn*: second *c* dotted.

78^a *bentar é* added at end of line with finer pen, possibly by another hand.

79^a § 6 *sin* crossed out after *égin*.

„ § 7 *cceilebhraidis*: the MS. seems to have *cceal* (a subscr.) in first syllable.

81^a ¶ *fós*: *ní* crossed out before *fós*.

82^a § 10 *coinsiansa*: *coinsinansa* MS. with second *n* deleted.

„ § 11 *chongbháil*: *chongaibhailther* MS. with the first *ai* and *ther* deleted.

83^a *ndlighid* added at end of line with finer pen. Probably by same hand.

87^b ¶ *dhoirseoirédh* MS with *-edh* deleted.

88^b [p. 82, top] *dhíbh* added at end of line with finer pen.

„ „ *agcennurraidh*: *g* added below *ac* with finer pen.

90^a In the chap.-heading the *-d* of *chomheud* is dotted.

90^b *ttiagaid*: sic. The -g- is usually left unlenited. See 92^a, 97^a and *thég[h]dis* 90^a.

91^b *chédriagla*: sic. See note on 43^b.

93^a § 7 *fuinneog* is added above, replacing an erased word which seems to be *tech*.

97^a *tiagaid*: sic. See note on 90^b.

97^b *stair*: *siatr* MS.

98^a *mar so*, MS.

99^a *dirithe*: possibly -*dhe*.

100^b § 5 *ccionta* altered from *chionta*.

102^b *bhfúaruighedh*: The suspension symbol is ambiguous, and perhaps -*idh* (pres. subj.) is meant, in spite of *múchtáoi* in the next clause.

104^a *disgrédib*: sic.

104^b § 6 *ann* erased after *legfes*.

105^a *spioradalta*: -*lta* altered from -*tta*.

107^b *lamhughadh*: sic.

„ The section Nos. given here in square brackets are hidden by the binding.

108^a § 3 *airgidh* MS. (dot).

113^a *mhesaidsiomh*: *mhesaid* ends line and is joined by hyphen [=] to *siomh*.

114^a chap.-heading, *lámhthoradh*: *lamh* added at end of line with finer pen as above (83^a etc.).

117^b *na colnaighechta*: sic; but the Engl. requires *nó* or *ná*.

119^b chap.-heading: *istigh* deleted before *istech*.

120^a § 2 *cchaomhanta*: (dot over second c).

121^b § 4 *tégedh*: sic. See note on 90^b.

126^b *an uair as*: *as* added above.

131^b *aigenta* a marginal note on this has been shorn away by binder, leaving only . . . *tur* . . . *e*.

136^b *do gheabhthaóí*: possibly -*eu*.

138^a *dibh*: *daoibh* with -*ao*- deleted, MS.

139^a *dúthrachtach*: sic, but the -*u*- of *duthracht* is usually left unaccented

141^a *Iosa*: *Ihv* MS.

141^b *sibh*: apparently altered from *dhibh*.

„ *tre Iosa Críosa*: *tre Ihv xp* MS.

142^b *lasamhna*: the original catch-word on the foot of the previous page was *tesaigh*-, but *lasamna* is written beneath it, in a minute hand.

143^a *inar*: sic (= *in bhar*).

146^a *sé* deleted after *Comhshuidhter*.

„ *ainglidhe* . . . *ainglidhe*: in each case the word appears to have been added later on a space left vacant for it. The script is not that of the remainder but may be by DF nevertheless.

„ *umhalóid* ends a line, the -*a*- is added below and -*óid* was perhaps a later addition, as *acht* is deleted at beginning of next line.

147^b § 4 *doimesda*: sic.

„ *édghudh*: the omission of the comma may be due to the position of the word at the end of the line.

148^b § 6 *an carthanacht*: sic; *leg. an ch*.

150^a *tresna* . . . *Seraphim* added later in space left vacant, apparently, but not certainly, by another hand. Cf. note on 146^a.

152^b *Partiuncula*: the second letter is smudged, but looks like -*a*- rather than -*o*-.

„ § 5 *bpaidrechà* MS., with final letter deleted.

153^b § 7 *Iosa*: *Ihv* MS.

154^a *ccredhmhech* MS.

154^b § 4 *dho* : *sic scribitur*.

155^a § 11 *no* deleted before *agus*.

156^a § 15. The words in brackets are written below those they correct.

157^b § 6 : *sic* MS. ; *de* seems written in error.

„ § 7 *sic* MS. Add *i* ?

158^a § 10 <*i*> is a correction of *el*, which has been erased ; *i. anam* is added in margin.

160^a For *vim* in col. 5 the MS has *vini*. This table is not in the Franciscan copy of the English. In this copy however a contemporary hand has in some chapters inscribed the letters *P*, *l*, etc., on the margins opposite the respectively appropriate passages, and in a copy in the same library of the 1665 English version of the Rule¹ the following note is written in ink on the back of the title page in well-formed handwriting of the period (beyond inserting a missing *p* in square brackets, I have not corrected the curious spelling) :

Ignorance being still in well framed minds y^e cheifst caus of defalence & A right knolig & understanding of what consarns our condision of gretist importans : here is in all y^e chaptors of y^e rule y^e letter .P. put for presept over against it so like wise .V. for vim presept .Æ. for an equivalent .L. for librtty :M: for monition w^{ch} was first done conformabl to y^e practise & decrees of holy po[p]es &c.

y^e vim presepti & equivalen lent to a presept is cum by fors of custome or circumstance to be equall or in sum degre of y^t wh is presept of it self. Undor venall sinne or other penalty of all wh is made ye table

¹ See Notes on English text below.