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

5. To the end that the Sisters may be more united & conformed vnto the divine 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 Vicaresse 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, wherein these vvordes shall be [71] written. I choose for our Reuuerend Mother Abbesse Sister N. and the Vicaresse shall giue vnto euery Sister one of the said bills, wherein euery Sister shall write the name of her whom she judgeth 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, givieng him their bill, wherin they haue written the name of her whom they choose: & hauing all deliuered [72] their bills, they shall agayne altogether enter into the Chapter-house, and the Prelate who hath receaued the bills shall pronounce the voyces, beginning 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 sufiiceth, 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. Amen. 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 Vicaresse, and all other Officers, excepting that they shall only name the 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] iarram orra inar t'Tigherna Íosa Criosd, ina n-uile thoghtaibh, claochlaidhtibh, 7 malairt oificeech 7 disgréidh, go sechnaid an uile slíghtedóirechta, nemhtechta, mailis 7 míochláonta, ag togha neich nemhchubhaidh, 7 ag athchur an tí as rioidhionghmhála 7 as rochuibhde, oír do thiuicfadh lot a ccoinsians de sin go romhór.

8. A chontrarda sin, gíbé dhíobh toghthar do thoil an Sbioraid náoinn, agus do ghothaibh na Sethar, in áonoiíffice, ná diúltadh pían 7 saothar; acht ar ghrádh ar t'Tigherna, gabhadh go humhal, 7 sídúradh go dicheallach do rér na ngrá do bhéara Día Dóibh; 7 ná hiarraid a sgáoledh ná a n-athchor óna n-oíffice, gan mórchúis chéiliúde, 7 sin tre d[h]e ghchomhairle chomhlain; agus biodh foighid mháith 7 fulang carthanach aca do sior i fflamhna a fheidhna: oír an tí, sa ghrádh ar a ndeunaíd sin, do bhéura sé luaighidhecht sior ar a són sin dóibh.

[99] Modh congbhála caibidlech

CAIB. VIII.

Do bhruigh go fuil do rér na forime bethadh, d'fhachaibh ar an mbanabaidh a sethracha do ghairm do chum caibidiloch anas lugha dhe úair sa th'Seachtmhaín, Ionnus go coimhthéadhóí so do sior in gach ionadh, ordaighmid, go mbiadh an bhanab, no an bhainbhio-cáire cúramach do chomhardhughadh úaire áirithe do chomhfháil na cabidli sin, ionnus go ttitucait uile na Sethracha Slána chugithe. Táobh amuigh [99] don c[h]aibidil sin, as ionchuirthe lè a háon nó a dhó, in gach Seachtmhaín do rér nuimhre na Sethrach, 7 éccsamhlacht na ngnoaighedh; agus ar a són so ná legid diobh áoinn doíffice dhliadh, ná do na hóifficibh coitcheanna ele.

2. Coimminic is chruinnighes an bhanab na Sethracha do chum caibidlech, asé clog na humhla amháin bentar, 7 ann sin dlighidh uile na Sethracha Slána nach fuil i flogdh riachtanachusach, nó ag fghnann dona hesselánuibh, teacht do chum an chruinnighthe, comhluath is chluinnid coimhartha an chluig.

[100] 3. Iar nguidhe an Sbioraid náoinn déunadh an bhanab nó an bhainbhio-cáire edarghuidhe choítchionn ar son na mbé 7 na marbh, ag aimmniugadh fo leith na ecothaighthech do thiodhluic almsana orra: iar ndénamh na hedarghuidhe sin, érghid na Sethracha ina Sesamh, ag rádh na n-urnaighedhthi so ar a són i. Ad te
said Sisters, we admonish the 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 give them; and that they doe not demand to be absolued 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 weke: 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 weke 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 ofen 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 occuped, or in the service 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 leuam*
leuaini oculos meos. De profundis clamavi. maille ris na hurnaighthibh lenus fad, Pater noster, V. Et ne nos .R. sed libera .V. Fiat pax etc. 7 fa dheoigh abraid Pater Noster, 7 abradh an bhanab Deas den nobis suam pacem. Amen.

[100b] 4. Ann sin suidhidh an bhanab 7 na Sethracha uile síos arís, 7 dá rabhaid noibhísigh ann labhradh (nó admhuid) a ccion (ta) ar tús, 7 ar Htaomhadh pennaide dhóibh ón mbanabaidh, nó óna bainbiocaire, tìgaid amach ón chaibidil, gus an chill, 7 guidhid ar chách ele.

5. Iar ndealughadh dhóibh sin, Íslighid an t-áos professionta iad féin 7 admhuid a ccionta i ccoitchinne, 7 glacud pennuid ar a 7 sin go coitchoinn ; 7 iar sin, adhmadh gach áon a ccionta féin fo leth go humhal, 7 go cráibbétheach, amhui ghebhíd iad féin faillitheach, 7 sin maille re cup a [101a] lámh re ar oile, 7 síad ar a nglúinibh, go húirisiol ar talamh, ag tosughadh les an tí as óige : agus ann sin cuiridh an bhanab, nó a bainbiocaire, pennuid ar gach áon aca fo mhéid na coire inar chiontuighedar ; 7 má réar a leis tegaisgedh sí, cronaighedh, 7 certuighedh go carthanch fad, mar bhus iomchubhaidh lé, gan lethrann d’aithne uirre : agus dlíghid na Sethracha do sóir an phennuid sin do ghabháil, les an uile umhlacht 7 foighide 7 a coimhlonadh go cráibbtheach.

6. Coimhéudaid na Sethracha uile go hairech isin chaibidil, nó in áit ele, nach dúnadh aithleughóirecht, ná bratradh lethsgél, 7 nach beth aon aca [101b], comhdhána 7 sin, as a laibhéórudh ann sin, gan ced na banabadh.

7. Mar an ccéudna coimhéudad na Sethratha, ar chaoi san bhoth nach cairighdis a chéle im na ciontaibh do certuighedh isin chaibidil, nó isin chuártughadh ná (um) ãoinseasbhuidh ele da ndernadh ar domhan : 7 da bfrag[h]thaíoi ãoinnech ciontach ann so, penightheir i go hamhuns ón mbanabaidh.

8. Ar coimhlonadh 7 ar ccriochnughadh an uile nethe ann sin, mar a dubhradh, dia mbé gnoaighe ar bioth aca re a ndéanamh do rér na foirem bethadh, féuduid labhairt orra ime-le, 7 sin go ccubhhdhes, 7 go t tromhacht ndlitigh [102a], 7 le modhamhlacht, aga coimhheúid féin go f riochnamhach, nach labhradh, 7 na t tiona gnuid briathra beagtharbhacha, liosda, na nemhordaighthe : agus ar coimhlonadh gach nethe mar so, déunadh an bhanab comhardha na croiche, 7 abradh : Adiutorium nostrum in nomine Domini, R. Qui fecit. etc. Ag[us] mar so gcáoilid ón chaibidil, in ainm ar tTigherna.
RULE OF S. CLARE

occoles 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 perrance 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 togeather shall prostrate themselves, and speake their faults in generall, and for the same receaue generall perrance: and after that, every one in particular shall acknowledge their fault humbly, and deuotly, as they find themselves to have 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 perrance, every one according to the greatnes of the fault committted; 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 perrance, with all humility and patience, & accomplish it with deuotion.

[79] 6. And let all the Sisters, take very great heede, that they never make any Reply in Chapter, or els where, or any couered excuse; and that none be so bolde as to speake there, without the leave 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 accomplisht & finished, as hath byn sayd, if they haue any busines to treate 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 vter any disordinate, superfluous, or vnprouitable wordes: and all things thus accomplisht, the Abbesse making the signe of the Crosse, sayth: Aidiitorium nostrum in nomine Domini. R. Qui fecit &c. and so they depart forth of Chapter, in the name of our Lord.
Don tosd, 1 don mhodh labhartha  
isin tegh iomagallmha,  
1 ag an ngrétha.

[102\textsuperscript{b}]

CAIB. IX.

Do bhrigh gubh f an tséothcháin obair an chirt, 1 gubh é  
an tosd fál 1 coimheudaidh na síoithchána son, 1ionnus nach  
bfúarulighedh 1es an chrábhaidh, 1 nach mýchtaíoi é tré anord,  
agus iomarcaigh cainnité, ordúighmid (mar atá isin fóirm bhethadh)  
gan labháirt dona Sethrachaíbhs 1 choimplín, go léughtar tert  
arna mháthraich.

2. Mar ader an fóirm bhethadh, congbad gnáithchiúnus nó  
tosdán sior isin egluis, isin choduiltech, 1 isin phroinntech an tan  
bhúd ag íthe, acht i ttigh na n-esslán.

[103\textsuperscript{a}]  3. Agus gen go n-abartar isin fóirm bhethadh, a mbeth  
in a tosd isin chlabhsdra; tegéumhadh sin ar an adhbhár in ainsir  
.S. Clára an tan tug .S. Froinsígs an fóirm bhethadh dhi i mainisdir  
.S. Daimián, bhaile ar an tigh sí, ní raibh aonchlabhsdra aca an  
uaire, ní bheitacht adhbhail na háite: tairis sin arna mhes  
dúnne go dhichiolach gur ordaigh an nómhadh Greghóir Pápa (isin  
chéadragail,) dona Sethrachuibhsíin bheth na ttocht gach  
tráth, 1 isin uile áit, 1 [103\textsuperscript{b}] mar atá fós isin uile ríagaltach  
dheghorduigthe an clobhsdra ar an ccéudáit as goire don egluis,  
bhalf ina ghruaimhghid bheth na ttosd; Samhaighmid 1 ordaighmid,  
oso suas dona Sethrachaíbhsí Socht uile uile dhéidh isin  
clabhsdra, mar do níthe isna húdúbh ele ainmighther isin fóirm bhethadh.

4. Tuilleadh furáilmid, gan áoinsiur cib oificc, cém, ní cruth  
ar biot i mbí sí, do dhul go tegh na hionagallm[h]a gan cad  
nar baneadh nó a bainbhiocaire, ná fós áoinsiur dá bhfagann cad  
dul ann, do labháirt re háoinnech ag an tegh iomagall[m]h[a sin,  
[104\textsuperscript{a}] acht muna raibh dáis do Sfethrachuibh professionata do  
láthair ag éisdecht, 1 ag tuigsi go réidh gachá ráidhíd; 1 budh égin  
am mbeth do nuimhir ocht ndisgréidh edh an choimhthionóil. Óir  
o tharla gubh égin triúr dona disgréidh sin do bheth ag an ghrátha  
isin egluis bhail a bhfuilid i fhiadhnais Dé uilechumbhachtaigh, 1 a  
ingeadl, caidhe nach córa an chiall, go mbeth (ag an tegh iomagallmha  
atá ní as coitcheinn ní ní as puiblidhe inaí) dáis dona disgréidh  
sin ag an siár úd, téd do chaint go cced na baneadh um chuíis  
chéllidhe.
[81] Of silence, and the manner of speak- ing at the Speak-house, and at the Grate.

CHAP. IX.

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

2. They shall keep continual 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 gau her the forme of life in the monastery of S. Damian, where she remained, they had then no Cloister, by reason of the great poverty of the place: we neuertheles diligentely considering that Pope Gregory the ninth ordained, in the first Rule, that the sayd Sisters, should keep continual 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 Vicaresse, 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 pres-[84]ence 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 cōmōn 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.
5. Orduighem fós, gan áoinsiur choidhche do chaintiughadh ag dorais an choimhthionóil, re háoinnech ón táóibh amuigh, ós aird ná ós isiol, nó léna cománpáinntibh nó gá iad.

6. Tuilleadh álloim 7 ordaighem, an tan dhíghais áoinsiúr um sóchar nó um ráchtanús, nó um áonchús chéllidhb, labhairt re háoinphersoín ag an ghráta atá isin egluis, rí 7 iar ttosughadh labhartha dhi, go raibh áon noch ordoighter do bheth ann sin, tóigeúbhus begán an t-éudach atá crochta alla astigh, 7 legfes síos é arís ar an uair isin áit chéudna, ionnus an tan [105]\(^a\) labhrus sí, nach faicic choidhche a haghaidh ó aoinnech, 7 ní laibheóra áoinsiúr ann sin acht mar ader an foirm bhethadh, le personuíbh áirmhechea, cuibhdhe cnesda, nó lena n-athrhibh 7 re na ngaol roghar nó re na ccaídirbhbh spioradálta 7 sin go ro annamh.

7. Da ttegmhadh dh’áoinnech dhul asteach do labhra leó, foighdhis a ngnúisí go cnesda, 7 inisilgíd begán, mar bhenus do chneasdacht na riaghaltacht [sic].

8. Tuilleadh ele i ccorgus .S. Máirtain (noch as áil linn do thionnsgnaimh lá d’és láoi Samhna, 7 do chríochnughadh um Nolduicc ar tTigherna) 7 isin chorgus mhór (noch bhús áil linn do thosughadh an lá d’és Quinquagesima, 7 do chríochnughadh um [105]\(^b\) chásig,) ná labhradh áoinsiúr isna haimsiúribh sin ag an thegh aiomagallmha ná ag an ghráta re háonnduine, acht (tréása cúisibh cantar isin foirm bhethadh) an bhanab, nó a bainbhicóire, 7 an doirseóir amháin, um súch[hor] an choimhthionóil, amhail ba gnáth go so.

9. Ar an modh ccéudna, isin aímsir si ní gribheobha áoinsiúr go a haithribh, ná go a cáirdibh, acht munab adhbhair égédálahach é, nach édir teocht tairisc, noch légther fá dhisgréid na banabadh.

10. Comhairlíghem arís iad inar [106]\(^a\) tTigherna IOSA Críost an tan labhrus áoinsiúr ag an ghráta isin egluis nó isin tegh iomagallmha (oir ní háontaigher iomagallmha ag an rotha) i fén do choimhheúd ar comhráidh liosda, diomháoin mtharbhhach, ná Sáoghalta, acht bid briaithra a mbeoil, bendaighthe cnesda, tarbhach, mar as iomchubhuidh d’inntíthb ar tTigherna IOSA, 7 do choimhheudaidhíbh an tSoisgél náomhtha.

11. Do shechta drochbharamhleadh, 7 mhuinteruis na ndáoineadh sáoghalta, cona comhráidhtíbibh liosda nemtharbhhach, orduighem gan na [106]\(^b\) Sethracha do bheth ar áonchor na ccáirdesa Críost ag énleanab fír ná mná, triotta fén, ná tre áoinnech ele ar a son.

12. Tuilleadh ordaighem, (an tan regar a le áoinnech do dhol istech isin chlabhsdra, d’léuchain essláin, 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 evi-
dent 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 neerest 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 cover 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 occa-
[87] sion, 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 proixe, vayne, vnprofitable, and worldly wordes,
but that the wordes which procede from their mouth, be holy,
mnodest, and profitable, as besemeth the handmaides of our Lord
Iesus, and the observers of the holy Ghospel.
11. To shun the suspitions & familiarieties 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 vwoman Child, by
themselves, 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 Sethar, darab égin ésdecht riú, γ béid sin do nuim[h]ir na ndisgréedh, γ siad arna n-ordughadh les an mbanabaidh nó lena bainbhiocáire, do chum an feadhma sin.

[107\*] Don choimhéad bochtaine;
γ nach lamhaid na Sethracha
Sealbha ar biotb, ná áoinní
do dhíslíngadh dhóibh.

CAIB. X.

Ó atá do rér na foirme bethadh, cenguilte don bhanabaidh γ dona huile Sethracha bochtaine do choimhéud, noch do gheallsad do Dhia γ do S. Froinsias i. gan glacadh na муnighadh Sealbh ná díslínghecht, triotha fén ná tré áoinnech ele dhóibh; iomnus gomadh móide do choimhédfaidis an [107\*] bhochtaine sin, go foirfe friochnamhach in nemhghlacadh ná in nemhcháomhna áoinsealbha, ná díslínghecha; cromuid ar na Sethrachaibh sin tre umhlacht, ar áonchor glacadh áointighe do chum brabaigh, ná féroinn ná lubhguirt do chum a tbreabhtha, ná mónféir do chum a artha, ná finemhuin, ná áoinní ele do lamhughadh, ná da Sealbhughadh.

[2]. Tuilleadh ele ná glacuid edhrecht, cios, ná lóinte bliadhnamhla, ná almsana Suthuine triotha fén, ná tre áon ele. Mar an cceúdna ná bíodh aca gráinsiocha ná Sailér lána do nethibh cennaigh nó farratais, gusan iomdughadh sin da recfadaíos ní don lón sin, [108\*] nó ní do bhthochadh ré bládhan iad, gan farratus; cuiridh so go huilidhe in aghaidh a mbochtaine:

[3]. Ná bíodh aca choitdhche, daimh, ba, ná tréuda cáorach, ná cupadhá, náid miása óir, ná airgid ná ionnmhuí, náid lega lóghmhará, ná áoinní ele, ná lóinte do mhairfedh ní as sá iná bládhanín: atáid so uile toirmísgthe orra.

[4] Tuilleadh ele as áil linn, ina n-uile éudaighibh, éudghadh, soighthigibh, ghléus, γ isin uile ní bhuenis don egluis γ nach benann, go sechnaidis ainfriochnamh, γ iomurcaigh, iomnus do šfor go soillsighedh an bhochtuinte bhenduíghthe iomnta, γ go ttighennuiighedh terce nethe γ riachtanis etorra gach uair, [108\*] mar bhuenis don bhuidhin dhulghes lenamhuin na bochtaine roibhenduíghthe.
the Sisters which have leave 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 observance 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 themselues, 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 shal not receaue yearly prouisions, or perpetuall almes eyther by them- selues, or by any other person interposed. Likwise not to haue granaries, or cellers so full of thinges bought or begged, or otherwise gained, in so great plenty and abundance, 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 never 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 Ievvells of gold, or siluer, or money, or pretious stones, or any other thinges, or prouisions vvhich 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 the 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 é ordaighem, go ndéanadh na Sáthracha ris na nethabh gheabhaidh in udhachaibh é i ttiomantubh mar do ordoigh an trs Nicol Pápa, i bhfoilisighadh riaghlala na mbráthar mionúr.

6. Arís, do bhrigh go n-abair an fuirm bhethadh, nach díscóchaidh na Sáthracha aoínní dóibh féin, do thech, ná do áit ná d’aoínní éle. Agus leis an trs Nicol Pápa sin, é leis cùigedh Clement, é le móráin éle aithrech roibhendaighthe, do foilsighedh i bhfoilisighthiubh riaghlala na mbráthar [109] mionúr, gurob iomtuigthe, i gurob (coimhéadtha) ar leth é i ccoitchinne má n-ionaonn, gach diúltadh é gach trégen dá ndéunúid na bráithre sin ar an uile ní; agus isin airtiocsail sa ghreumuidh don sgribbinnigh, as aíl linn é foráilmid an diúltadh é an trégen sin dhíslighechta gach nethe, do níd na Sáthracha ar Éirc nDé, (ionsuins gomadh tuillmhíeche tarbhach é dionghnála ar thabhartais sforhdhuidhe) do choimhéud go dhichiollach nemhkillinídhe etorra uile, an mhéid atá dóibh bháis, edir úathadh é sochaidh: tairis sin féidheadh na Sáthracha, go cceudhus nglan, lomsochor gach nethe do bheth aca, da ttugadh do rér na foirmé bethadh, é sochar na nethedh (nach ttoirmisgenn orra) [109] gan a ndíslighechta, amhail atá; sochar nethe regar dho les na chom céleabhartha é cothaighthe na hoiffige díadha.

[7.] Do chum a n-aítighthe; é oiliomhna an chuirp, é do ghnómhadh ughadh na n-oifigeadh, é na ngnoaighedh rigid do leis do rér na foirmé bethadh, é a riaghlala benguithete, féudaí do sochar na nethedh tugadh nó do hairchisiodh dóibh go sochraidh ar son Dé do bheth aca; agus mar an ccéudna Sochor na nethedh do ghnoaighedar ar sáothair a lámh, ó nach ccuirid a samhuil sin do nethibh tabhartuis, iarraituis, nó gnoaighedh in aghaidh na bochtaine.

8. Tuilleadh ordaighem, na halmsána [110] tugtar ar leth, nó curtar do chum na Sáthar, do roinn, ar leth, nó in ccoitchinne ar an druing ricces do les fós dhisgréad na banabadh; Agus ní háil linn gomadh dlighthech d’aoínsíair, tabhaithe na nethedh cuíshr chuigthe, nó do bherid a haithre nó a cáirdh dhi, d’aoínsíar uíresbaigh, ná a cccuir go háoinneche amach ón choimhthionól, gan toilighadh é ged folus na banabadh.

9. Tuilleadh áilim, a ttáobh na bhfíach noch do thegéumhadh, go ndiongnaid na Sáthracha do shor, é 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 appropiat nothing to themselves, 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 proprietie 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 graiit according to the forme of life, and of those which are not therin forbidde them, without the propriety of them, as the vse of thinges necessary for the celebration and upholding 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 the 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 thinges 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 common vnto those who haue need according to the discretion of the Abbesse; and we will not haue it to be lawful for any Sister, to giue that which is sent vnto her, or giuen her by her parëts or friends, vnto any other needy Sister, or to send it to any other person forth of the Couent, without the liking & expresse leave 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 foiughentaibh flaithemhla ná lóghmhara do dhéunamb, acht go ttoilighid iad fén re déuntaibh socra inisle nó umhla.

Do na Sethrachaibh essláinte

CAIB. XI.

Orduighem, an úair bhías áoinsiúr i tthinnes throm, nó ro anbhfann, d'fiaachaibh ar an mbanabaidh nó ar a bainbhiocaire ar ball a friothólamh iomchubhaidh do ullmhughadh dhi: agus coimheuduid na Sethracha dan dór foghnamh do na hesslinuibh, nach déunad a fheidhm go bernach, acht foghnad doibh go humhal crábhthech, maille re tess carthanachta, amhuil budh mian leo foghnamh doibh fén diarmód tinne.

2. Dlighidh fós an bhanab muna thóirmisgter go dlighthech, dul d'fchain na Sethrach n-esslán úair gach láoi anus lugha dhe, 7 ina [III*] héugmaisí dlighidh an bainbhiocaire a dhéunambh, ionnus tre na mainnechtaidh[í]siomh nach beth áoinni d'easbhaíd ar na Sethrachairbh tinne ina n-essláinte.

3. Coimhéudad an bhanab 7 a bainbhiocaire nach farraid comhairle do chum lesaighthe 7 sláinte na Sethrach n-esslán ar áoinéisge ná ar liaigh nach catoilce, 7 sirid do síor leighes ón liaghe as cráibhtighe as éir d'fagháil, acht ná legid áoinnech doibh isteach isin chlabhsdra, acht tre riachtanús, 7 essláinte, 7 an drem téid isteach bíodh cuidechta chubhuidh aca, ar mhodh, go mbiadh an bhanab, nó a [III*] bainbhiocaire, nó díos nó triar do dhisgrédibh an choimhthionóil, do láthair do ghnáth, go fághbhaíd sin an clabhsdra.

4. Arís, da ttegmhadh áon, nó iomad do na Sethraibh in essláinte úathmhair éigín, mar atá lubhra, nó tinnes cinn, nó éttruime chéile, nó a Samhail ele d'essláintibh, tréasann bhfheudfaidh go hiomchubhaidh anamhain maráon ro chách ele, gléisdir doibh Séomra ar leth, istigh isin choimhthionóil, cona fritheólmhaíbh oiremhnacha amhail farraid a n-aicíde, ionnus nach racha áoinnech imach choidechta as an clabhsdra.

5. Tuilleadh tegaisgem na huile Séthra (in ar tTigherna) atád 7 tucfad, ionnus nach [II2*] rabhaid lesg ná tarcaisneach ar grádh Dé, 7 ar bhás Serbh 7 ar chéusadh Criosd ÍOSA ar Slánuightheora, im fritheólamh na n-esslán, acht go soláthraid chuca, go humhal crábhthech maille re dáonnacht 7 re carthanacht gach fritheólamh rigid do less.
10. Againe, we command the to take great heede not to make stately & sumptuous buildings, but that they content themselves with those which are meane & humble.

Of the Sicke Sisters.

CHAP. XI.

We ordaine, that when any Sister shall be grieuously sick, or very weake, the Abbesse or her Vicaresse shall be bound presently to provide her of conuenient service: 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 fervour of charity, even as they would be serued if themselves were sicke.

2. Likewise the Abbesse if she be not lawfully hindred, shall be bound at the least once euer 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 recovery, 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 deuouest, 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 alwaies accompanied, in such sort, that the Abbesse, or her Vicaresse, 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 grieuous disease, as the Leprosy, or any weakes of head, or lightnes of vnderstanding, or for other such like sicknesses, for which they could not conueniently remaine with the others, there shalbe prouided for them a chamber a part, within the Couent, and for their conuenient service 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 our Saviour 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 charit-able service.
6. Muna soláthraigh an bhanab, nó a bainbhiocaire, nó na Sethra ele ar a fuil fritheólamh na n-esslán, doibh do rér a modha, a ccáile, fó acmhain na háite, i ccomhairle, i mbíadh, in esbhuidhíbh ele, geráinuid na Sethra ele uile fad risin visitour (i. fios a duíóir) in aímsir na cúarta, penighter iad go trom, da cciantaighid go follus i fhritheólamh na n-esslán.

[112\(^b\)] 7. Atá fós isin foirm bhethadh, do rér an cethramhadh Innocent Pápa, go luídhfid na Sethra tinne, nach bi in essláinte fada nó iomhruim, ar súcaibh lán do lócháith, go ocerchaill chlúimh fóna cccurnuíibh; acht dá ttegmhadh àoinnech in essláinte thruiim nó fada, nó tre chuís chéllidhe dhlíghigh égin ele nach bhfuéudfaidís comhnuidear na leabthuibh lóchátha sin, as cóir cóíol ele d’fagháil doibh, do rér Dé gachmhairle na ndisgréideth; agus ar an adhbhhar sin áilem 7. Ordaimh (an tan tegmhus áon, nó iomad do na Sethraibh tinn d’essláinte mar so,) don b[h]anabaidh, nó dá bainbhiocaire a [113\(^a\)] n-oirchisiocht, nó furáilemhe a n-oirchisiocht le comhairle na ndisgréideth um leapthaihb chlúimhe, im nethibh ele ar a riccid do les comhanadh, do rér na foirme bethadh, fós mar mhesaidisma in ccubhus do visitour a leis, fós mar farrus aiceid an esslán sin, tugad fa dera orra aithníonn arna leabthaibh sin maille ris an uile dháonnacht, mar bhús iomchubhaidh dá n-essláinte.

8. Déunadh mar an ccéudna an bhanab, nó a bainbhiocaire, nó na Sethracha ele orduighthe r do fritheólamh na n-esslán, oirichill dhichiollach, an uair dhealuighse áon dòibh risin sáoghail sa, an uair a bás édighter í le haibid an uird, criosaightr í lesín téd, a calla ar a cenn, adhuinchtí í ina héudach.

[113\(^b\)] 9. Atá arís isin foirm bethadh, gubh ódir don druing ricces a leis cúarán nó troigh[h]t[h]ine olna; a ccur orra, gubh fád na focail sin atá ceadachteach, an tan tig riachtanu riú: agus ar an adhbhhar sin ordaighiom gan àoiniúir cib fedhm nó modh ar bioth i mbí sí, rena sláinte, do chur cúarán nó troigh[h]ine uirre, gan riachtanu do láthairh; gubh ó an riachtanu sin nach légther fo bhreith gach àoinseachrach, acht gus an mbananbaidh go cchomhairle na ndisgréideth nó na druinge as mó dhiobh; agus dlighidh an bhanab an uair ad chí sí áoinnech aca ar esbhaidh troighthínedh, Nó iarraid céd uirre, madh cíthri dhi 7. Dona disgréidh go regar do les 7 go bhfuil riachtanu follus [114\(^b\)] riú, ar mes go crionna caíle na person dar b[h]en an t-adhbhhar maille ré héugsamhlacht.
6. If the Abbess, or her Vicaress, or the other Sisters deputed vnto the service 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 grieuously 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 grieuous sickness, shall lye vpon sackes filled with chaffe, and shall haue a cushion of feathers vnder their heads; but if peraduenture there were some sicke, of any grieous, or long sickness, 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 therfore we will and ordayne that when it shall happen that any, or many sicke of such a sickness, the Abbess, or her Vicaresse 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 Abbess also, or her Vicaresse, 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 contained 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 therfore we ordaine that no Sister of what office or condition soeuer she be, in time of health, weare sockes, if she haue not actuall necessity; the which necessity is not to be determined according to the judgment 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 diversity of
na n-aimsior 7 na n-ionad, ceduighedh sí dhóibh troighthíne olná do chur orra, ar føidh an riachtanuis sin; agus da ttigeadh esbhuidh budh mú, do føadfadh sí a chedúghadh dhóibh, bunnaighe lethair do chur orra maile rena ttroighthínibh olna.

Do oírribh lámh i. lámhthoradh
na Sethar

CAIB. XII.

Do bhhrigh go n-abair an foirm bhethadh, go ndliadh na Sethracha da ttug Díla grása [114] oírrighthe, oíbrughadh d’eis therte; iónnus gomadh móide do coimhthéidfaoi so ag na sethraibh uile, as áil linn, ar ghrádh Dé nach n-etighid ualach na carthanachta, 7 na humhlaucht, acht an tan ghreamaighes an bhanab nó a bainbhiocaire áoinní don føidhm sin diobh um thorba leighigh nó choithchinn an choimhthionóil, glacad sin go sochraidh ſomhílis gan murmur ná contrárdadh, 7 coimhthionaid go credmheche cráibhthech, mar a dúbhradh riú.

2. An tan greaighthther áoinní dona nethibh remhráiddhte, leisin mbanabaídh nó lena bainbhiocaire dona Sethraibh, ná cuiredh áon aca bhús com[h]lán i ceill [115] 7 a coorp, falach uirre féin do bhí an mbaílth a theaghlaite, na leisge, ná an uabhair, ag rádh, ní thug Díla na grása dhamhsa asa ndéanann a samhail sin do sóthar: acht bíd umhal áilghen, mar as cubhaidh don druing gheallus umhla iomlán dá n-uachtaránuibh.

3. Dlíadh an bhanab 7 a bainbhiocaire a chomhheud go cáoiremhaí, nach ffráilid aoinní orra, noch go follus (nó go) fir dhehmin as féasach dhóibh, do chum nach fuilid infedhma, nó nach ttig dhóibh a dhéunamh.

4. Gidh adubhradh isin foirm bhethadh go sàothraighid na Sethra d’eis therte [115] gidh edh ar mbreathnugadh fiobirmochtaine na Sethar sin, 7 an riachtanuis 7 na h-esbhadha nach do bhó éid do thecht dhóibh, cedaighem da ttigmhadh isin choimhthionól, áonobair iomchubhaidh nó doba riachtanus do dhéunamh riasaí uair sin, go fiúdhann an bhanab nó a bainbhicaire a furáilemhn ar an druing as dócha leó do dhéunumh na sáothar sin, nó a críochnughadh madh do thionnsgnnattar iad.

5. Furáilem aris arna Sethraibh sin nach lamhadh áon aca o so stías, dhéunamh, ná críochnughadh aonoibre da n-ord, ná [116], do aoinnech ele cib cruth i mbí, ná i slighidh ar bioth, tresa mbraithfidhe diomháoinius 7 fríoithghnamhacht 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 vwith wollen sockes.

Of the manuall 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 vworking, 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 themselves 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 nevertheles considering the straite 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 leis leis na Sethruibh a šáthar do dhéanamh; ría na ghla cadh nó ría na thionnsgnabh taispéantar í < nó é > go huidhde don bhanbaidh nó da bainbhiocaire, dhlighse a mhés an indéunta an obair sin leis na Sethraibh nó nach edh, 7 nó deunta aoiiní nach áil léissi, nó gan a háontughadh: agus na Sethra do ní a chontrárdha sin pennighther < iad > fo dhisgréid na banabadh nó a bainbhiocaire.

6. [116⁰] Arís, in amm iomchubhuidh d’és oiffrend, benad clog oibre, 7 an uile šiúr ag nach ifuí lethsgéul dlighthech, tegadh do chum na hoibr do horduighedh 7 do furáilemh dóbh do dhéanamh.

7. Tuilledh ele, ordóighem don uile Šáir dá ifuí 7 da mbí, iad fén do chongbháil gach amm, 7 in gach áit ón uile chaithemh aimsire sáoghalta, 7 diomháinech, 7 óná huile chuicthíibh diomháoin dohmanda gibe nó nó modh ar bith ma mbid.

8. An uair bhfoi díobh nó nó as lía, i farradh a chéle, ma tá [117⁰] sed labhartha ac, 7 caithmhe aimsire (óir munabh fuil budh égen dóibh bheth na tocht) labhraid do gnáth ar Dhía, 7 ar bhethadhoibh náomh mbeo nó marbh, nó ar nó égin bheun do Sláinte a n-anmann, nó ar ghnoaighibh cnesda tarbhchá égin, 7 sechnaid do síor na huile iomráidhte diomháoine urchóidecha, anordaighthe, mar as cubhaidh d’inniltíibh IOSA Críosd, 7 do choimhéudaighibh an tŠoisgél nóamhtha, 7 do dhúthchasachaibh na rátla bendaighthe.

9. Tuilledh croísmid ar na Sethraibh áoinleabhar do bh[h]eth acá, nó do choimhéud ina ccoimhthionól, nó do léghadh, [117⁰] nó do sgríobhadh, nó furáilemh a sgríobhta, ina mbeth go follus iná go folaighthech aoiníi diomháoinis na colainchechta, nó Sdaire aosa domhanda: tairís sin as dlighthech, leabhair dhíadhra (do bheth acá ina ccoimhthionól i ccoitchinne do chomhfurtacht 7 do Šochar a n-anmann, nó choimhthionól ina bhfáin,) noch bhus édir leó do léughadh ar leith nó i ccoitchinne, ag an cclár, nó in áonait ele do rér thola 7 ordúighthe na banabadh.

Do chertughadh na cciontach.

CAIB. XIII.

[118⁰] Ordúighem, isin uile choimhthionól, don bhanbaidh nó na héugmhaí da bainbhiocaire, tegosg 7 certughadh na Sethar go humhal, 7 go carthanach, ionnus nach ttuiddis tre thairimthecht i bhfán, do dhíth certaighthe nó tegoisg; ar modh go cceithfaidh na huachtarain sin (amhail ordáithíer isin chertughadh) carthanacht fire 7 umhulúid mhílis.
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when it is needfull for the Sisters to doe any such worke, before it be accepted, or begun, it shall be wholy presented vnto the Abbesse, or her Vicaresse, who ought to judge 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 Abbesse or Vicaresse.

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 enjoyned 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 togethe, 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 somthing 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 handmaids of Jesus Christ, and observers of the holy Ghospell, and the professours of holy Religion.

9. Further, vve 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 booke 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 Abbesse.

Of the correction of the faulty.

CHAP. XIII.

W E ordain, that in euery Couent, the Abbesse, or in her absence the Vicaresse, 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 γ millsiochta, nach ttugadh siocra dona Sethruibh [118] do chum sáoirsi γ lagsaine; γ fa sgáile carthanachta, nach n-oiled iar bhfhor collaidhecht an chuirp, γ cruadhhdáil na n-anmann; acht certaighed iad uile ima n-ionann amhail as iomchubhaidh, gan diffir, do réir a ccaonta.

3. Da ttegmhadh (nar lege Dia) d’aoinsiair ciontughadh commór γ sin, nó pecughadh míriag[h]alta, tresa cuirfedh sí a hanam i mbáoghal a mhíiltse, γ a hord i móchleú, γ i ccomusg, nó da mbeth áon aca [119] coimhesáontadhach, doichertaighthe, sesmhach γ sin ina maílis ar mhodh nach lesaighenn i fen ar donchor; dientar in gach coimhthionól da samhuil so, seomra disiplíne, láidir nó daingen acht biodh dáonda, bhail i cuirther γ i coimhthéudtar isí re ré áirid[h]the ar arán γ uisge, mar atá .15. lá, mí, bliadhain, nó do ghnáth, mar thuilleas an choir, γ fó dhisgréid na banabadh γ na ndisgréedh.

4. Aris dá ttegmhadh do áoinsiair ciontughadh in aghuidh na banabadh nó na banbhíocaire, γ go n-aibearadh [120] sí áonfocuil éccnesda γ indlighthecha riú, ithedh sí arán γ uisge amháin, na suidhe ar an talomh ar aghaidh na Sethar uile, ar fedh bhíd ar a ccuid.

Don doirseóir, γ do dhol isin mhainisdir istech.

CAIB. XIII.

Gidh atá isin foirm bhethadh go ccoimhéuda an doirseóir a comhnuidhe ar leús lae, i ssealla osgalte alla muigh do dhorus [120]; tairis sin tre ionad d’adhbharruíbh certa dar ccoimhghlúasacht chuige, ní háil linn so do chleachtadh, nó a choimhéud ar áonchor: óir in aimsir .S. Clára gé doba dlighthech nesda sin ag na Sethraibh, gidh edh anois dob édir a bheth rourchoidech, báoghlaich dhóibh.

2. Ar an adhbhar sin in oirimhill a cchaomhanta, γ a ccnesdachta, ordaighiom dhóibh coimhéud an mhodhasa sios i. siur egluighes Dia, d’ordughadh d’iomchoimhéd dhorus na mainisdrech, γ [120] an tighe n-iomagallmha, áon noch bhús mesardha, deghbhésach, dúthrachtach, disgrédech, in áois iomchubhaídh, ionnus (mar a der an foirm b[h]ethadh) ó bhreithir γ ó ghníomh go ttaghbadh sí an drem re a labhrann, nó ré a ccomhráidhionn.

3. Ordaighedh an bhanab, go ccoimhairle na ndisgréedh comport cubhaidh dhi, noch bhus comchubhaidh le féin nó bhus cuibhdhe
2. They shall also take heed that vnnder the colour of humility and sweetnes, they doe not giue the Sisters occasion of liberty and relaxation; and vnnder the shadow of charity, nourish true carnality of the body, and crueltie 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 forbide) any Sister had committed so great a crime, or enormous sinne, that she had put her soule in danger of perdition, and [111] her Order in infamy, & confusion, or if there were any so rebellious, incorrigible, or perseverant in her malice, so that she would in no sort amend; for such there shall be made in every Couent, a chamber of discipline, stronge but humane, wherin she shall be put & kept for a certaine time with bread and water, as fifteene 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 Vicaresse, & should say vnto them any vndecant and injurious words, she shall eate bread and water only, sitting on the ground before all the Si-[112]ters, 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 nevertheles for many just occasions mouing 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, nevertheles it might be noe 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 convenient age, to the end that (as the forme of life saith) she may with word and deed edify those vnto whom she doth speake, or with whom 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, iomchurs a fedhm isin uile ní, da ttegmhadh tinnes don doirseóir: cuirtear i fíarradh na [121a] dési doirseóireadh siúr eile do nuimhir na n-ocht ndisgréidh (noch as éid d’athrughadh gach Sechtmháine, γ siúr eile d’ordughadh ina hionad) d’éisdecht na druinge labhrus risna Sethraíbh. Ór (mar adubhraidh) ní dhliogn aoinísuir labhairt re háoinnech ón táobh amuigh, acht muna raibh do láthair dá síar do nuimhir na n-ocht ndisgréidh, noch ésdes lád: gurob iad an triar sin an tan bentar é (tig isin Seomra în aítigher) an rotha γ an fuinneogiomagallmha [121b] ionnus, nach labhradh áon díobh gan an díás eile, ná an díos gan an tres, acht bíd a ttriur in áoinfeacht imá-le.

4. An príomhd[h]oirseóir amháin freagrus an drong labhrus ag an ngráta, γ bed an díás eile do láthair ag éisdecht lè: agus dá ttegmhadh d’aoinnech labhre re háon dona Sethraíabh ele, tégedh sisi nó áon dá compáinúbh d’iarraidh ceda labhartha ar an mbanabaidh nó ar a bainbhiocáire, γ ar flaithaill cheda, féadadh sisi ara ngoirther, labhairt, ar chor [122a] go mbaíadh dá thíar do nuimhir na n-ocht ndisgréidh do láthair, is áon díobh sin gach amm an príomhdhoirseóir, muna thoirmise Riachtanus gnóaghaige eí.

5. Tuilleadh ordaghéin, an Sealla no an Seomra sin d’innioll re dorus crainn, bias bó ghlaisaibh dá eochar do ghnáth do ló γ do oideach, an úair nach bíd na doirseóradh aon isidigh: bioth eochair dhiobh sin ag an mbanabaidh i taisgídísh isin oideach, γ an eochair eile agan doirseóir, γ an tres siúr ordaghthar i fíarradh na dési eile tre sechtmhainnibh [122b] taisgedh sí san ló an eochair thaisges an bhanach isin oidech: Ní héidir d’áon dona doirseoiribh dol isteich isin tioghioimagallmha sin gan a compáinach.

6. Um dhul isteich isin mainisdir, furáileam go fírinnte, γ go daingin, gan áonbhanab, ná a Sethra, da dheonugadh d’aoinnech riaghalta na sáoghalta, gibé sdaid, nó dighníd ar bioth i mbi sé, dol isteich isin mainisdir: agus ní dlíthech d’aoinnech ar bioth sin, muna cheduighedh an Pápa, nó an tigherna [123a] Cairdional cosnamhach an uird; (da ngóirid Protector.)

7. On dlíghedh sa nemdhula isteich, achtaithehr físinighe, γ legha tre fírriaichtanus, nó eoláinti; an drong fós re ttenidh, nó áoinisgríos eile, nó periocal nó báoghal, nó téd do dheunamh áonoibre isteich nar édir a déunamh alla amuigh don mhainisdir.

Dá ttégedh áonchairedhial isteich isin mainisdir, gabhthar é le fírinacht γ ré crábhadh; acht farraid air dul asteach amháin le díos nó triar don druing as cnesda da chuideachta.

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sele, shall in the time of sicknes, which the said Portresse might incur, in all things fulfill her office: vnsto which two Portresses there shall be assigned another Sister of the number of the eight Discreet (vvice which may be changed every weeke, and another assigned in her place) to heare those who speake vnsto the Sisters. For no Sister (as hath byn sayd) ought to speake vnsto 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 shal be all three togeather.

4. The principall Portresse only shall answere those who doe speake at the Grate, & the other two shall be present & heare her: and if it should hapen that any one wold speake vnsto one of the other Sisters, she or one of her companions shall goe aske leaue of the Abbesse or her Vicaresse 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, vwhen the Portresses are not within it: of which two keyes the Abbesse shall keep one in the night, and the Portresse the other, and the third Sister which is assigned vnsto the other two by weeke, 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 permitt 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, 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 devotion, but they shall intreate him to enter with two or three only, of the modestest of his company.
[123] 8. Ar a són sin ná labhradh áoiníuadh slán, ná thinn, re haoínech aca, acht ar an modh atá isin foirm bhethadh, 7 go háiridhe tugad dá n-aire an drem {da n}deonaigher dul isteach do bheth comhmaith 7 sin, ionnus an lucht ad chí fad ag dol isteach go ttoigéubhaid a mbetha, a mbéusa 7 a mbíathra, 7 ionnus nach tugthar áoinísíocair sgandala d’áoinech.

9. Oarduighem arís (an tan tig gus an coimhthionól aoinní nach édir go hiomchubhaidh a chur astech ag an rotha, mar atá bairille beóraich, nó a ionnámhuiil :) [124] don bhanabaidh, nó don bhaınbhiocaire cona compánuibh a choimheid gan a dorus do bheth ospalice ní as sí a ná regar a leis, 7 ná fulingid don lucht iomchuir nó do {na} techtbaith tig leis na nethibh sin techt isteach in áonáit ele isin coimhthionól, acht amháin isin aít edir dá dhorus an choihthiónól, nó gus na háitibh ele inar égin dóibh dol d’fágbháil na nethedh sin ionnta.

10. Coimhéudaid na Sethra nach tégedh áoinnech isteach acht an drong regar dó leis, 7 ná fulingther don drem téid isteach anamhain ann ní as ina iarrus a ngnóaithe.

[124] II. Coimhéudaid na Sethra ele nach bhfaictheard lád leisn druuing téid isteach, acht gibe dhíobh ordaihosth an bhanab nó a bainbhioicaire, 7 ná labhradh sin féin riú, acht amháin an mhéid a rachtanús do rádhum na nethibh sin.

12. Ionnus gomadh feride do foirob[hi]theochthaoi gan a faigsin an cúram sa na Sethar, an tan nach rigid do leis an drem téid isteach dol ní as sía (ar son oibre nó aoinnethe do ttaguid ann) iná an áit edir an dá dhorus; as aíl linn iad do choimhédh an mhotha i'so. i. go n-osgludh an doirseoir an cédhduirs isin coimhthiónól istigh 7 dol isteach isin aít sin [125] di d'osgladh an dara dorus, noch as próimhhdhorus don coimhthionól, noch nach fágbhaidh óibhéula mar an dorus ele, acht amháin a nemhghlasadh risin dá eochair, 7 an tslat iarainn saighis 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 fóirinn do bher na nethe sin leó an luaide do thógbháil súas, 7 dol isteach isin áit sin, 7 na nethe tugadh leo d’fágbháil ann, 7 ar ball dol dóibh amach ag laisdughadh an dorus da n-és, 7 ann sin tigedh an doirseoir isteach arís, 7 druidedh an príomhhdhorus sin leisn dá eochair ; 7 ann sin oirdaighedh sí (na nethe noch tugadh astech) go cubhaidh.

[125] 13. Tuilleadh atá isin foirm bhethadh gan an dorus d’fágbháil isin ló coithche gan áon aca aga c[h]iomaithid. gónadh dho sin adermid, guróib ló 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 be not giuen vnto any person iust occasion of scandal.

9. Againe we ordaine that whē any thing is brought vnto the Couent which could not conveniently 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 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 Vicaresse, 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 observe this māner, to wit, that the Portresses open the first Gate within the Couent & 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 withdrew themselves within 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 and then order the thinges which are brought in as it is conuenient.

13. Furthermore it is contayned 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 dhíaghsin sgriobhthar na focail si sfs. An tan regar a leis aoinnech 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, 7 ní d'aoinnech oile.

Ar na focluibh sin dno adermid, [126\*] an doirseóir remhráidhte, nocht do réir na foirme bethadh, dlighes bheth cnesda disgrédeach gus na compáinribh comhtharaighther dhi, go ndlíghinn foghnamh d'fosgladh an doruis don druing sin téd istech do dhéunamh oibre, nó tré aoiníochair ele chirt céllidhe: ar a 7on gurob do ched na banabadh osglas sí é, agus coimhéudadh an doirseóir sin í fén ar fáidsgéil comhráidh riú, acht amháin an mhéad regar a leis, 7 as iomchubháidh do foríbhthrugadh na hoibre, ima ttiagáid istech: acht más riachtanáis é, féudáid a ttreórugadh go cnesda disgrédeach gus na obair sin.

[126\*] 14. Coidhche ná tégedh aoiníóir cib cruth ar bioth i mbi sí, d'leuchain na n-oibrighthech, ná a n-oibre, acht an drem orduighes an bhanab, tré tharbhha an nethe do níther: agus an uair as égin uime so dol da ffois, ná tiagaid coidhche gan cuideachta dherbhththa dona disgréidibh; 7 bíodh in ionadh osgailte choíchthenn choidhche, agus ná hanaídir aon riú ní as sí, 7 ná canaitheach chaint riú ní as mhó ina a regar (a leis) do dhéunamh nó d'forbadh na hoibre sin.

15. Aineadh an bhanab, 7 na Sethra [127\*] uile nach fhirúslídis ar comhaítheachtaíibh deunamh na n-oibréch, do thiuircadh leo fén do dhéinamh; 7 nach fuilgíd d'oibrítheachtaibh ná d'aoinnech eile; da ttéid istech, (cib cruth ar bioth i mbíd,) bhfadh d'itée alla astigh don chlapadhra.

16. Tuilleadh ele tegoisgeam na huile Sethra in (Iosa) Críost ar t'Tigherna nach rabhaid coidhche críthgleach ansúaimhneach ag saothrugadh bennaighthe bhanabadh 7 choisregadh chaillech ndubh, acht sásaid fad fén lena bhprofesheithecht benndugtha, ar son a fuighidh (madh [127\*] choimhheudaidh é) benndugadh an easbuig flaitheamhual ar t'Tigherna Iosa Críost.

17. Ordaighem arís, an uair têid an fáoisidmheach 7 a chomhán istech isin mainisdir go rabhaid édaighthe d'éudach chroisregtha.i.e do ghunna nó do Suírplís.

18. Tuilleadh ordaighem tre dhhuirp, 7 éagsamhlaich na haimseire sí, ón aímsir i ttagadh an fòrm bhethadh, nach celeabhartar áonóifrend ístigh isin mainisdir ó so amach ar son na mbeo, ná na marbh. Ní dleghar d'aoinnech [128\*] dul istech do dhéunamh
strongly locked as is aforesaid. And after that, these following wordes are written, *When 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.* Upon 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 companions, ought to suffice to open the Gate vnto those who are to enter in, to doe any worke, or for any [122] other reasonable and just 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 & convenient 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, shall ever 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 when it is needfull in this sort to goe vnto them, they shall never 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 vsse more wordes the 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 never be solicitous or importune to procure the benedictions of Abbesses and consecrations of Nunnes, but let them content [124] themselves 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 Surpisse.

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 dhó nó sáoi m|h|odhamhla chnesda: γ sin amháin i ccoimhthionólúibh in nach ōeudaid na Sethra tochailt, γ dúadh na huaighe mar a d'leacht.

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

[128b] Don fiosattóir (<i.i. visitatuor</i>)

CAIB. XV.

Cuiridh an ríaghail bhethadh dhá nó síos a ttáobh an fiosatóir: an cédni go ndlíghenn sé bheth d'ord na mbráthar mionúr; an dara nó go ndlighther so do dhéunamh do thoil γ d'furáiliomh an tigherna Cairdionáil chosnamhuiigh: as coimhheudtha fós an cédní, acht nó hedh an dara nó, óir an uair do cédúideadh an ríaghail, ní rabhadar mainisdre na Sethar, náid na Sethra fén fan tráth sin go híomlán fo chengul [129a] umhla, γ síurtha na mbráthar mionúr; gidh edh na dháigh sin tré chuisíbh cherta chéilliidhe do cuireadh go comhlán a ccúram γ a síóradh in gach said ar ionchaibh mhinisdrech ngéntearla γ proibhinsialta na mbráthar mionúr leis an ccéthramhadh Ionnoicent Pápa, γ le hesbugaibh bendaighthe éugsamhla ele.

2. Ionnus go soighmís ní as nósamhla isin ord sin tre dhéunamh ar fiosraighedh; Ordoighem, do rér na foirme bethadh remhraidhte, gubro fiosatóir don ord remhraidhte na mbráthar mionúr bhfás ag na Sethraibh do šfor, noch do rér sdatúide an ccéthramhadh Innocent Pápa [129a] remhraidhte, dhligheas a oirdnedh γ a furáilemh do ched γ d'ordughadh mhinisdir gheneralta nó choitchinn an uird chéudna, nó an mhinisdir proibhinsealta alla astigh d'ímlíb a ríaghlaighthe; an fiosatóir sin dno dlighid na sethra a iarraidh go humhal, nó furáilemh a iarrata ar áon dona personuíbh remhraidhte, asé sin re a rádh, ar an ghenerál bhíos ós uile coimhthionólúibh an uird sin, nó ar proibhinsialúibh choimhthionól a bproibhinseadadh.

3 Croisiom γ toirmsegem go móir mhór [130a] nach iarraid γ nach glacaíd na Sethra sin, áoinnech ele mar fiosatóir, acht duine oirdherc (bhíos) dearbhtha go maith í mbethaidh riag[h]alta, i
shall not be lawfull for any to enter, except one or two diggers, or 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 Visitatour.

CHAP. XV.

BEING so that the Rule of life setteth downe tvvo things concerning the Visitature: the first 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 observed, but not the second, because when the Rule was first instituted, neyther the monasteries of Sisters, nor the Sisters theselues were then wholy subject vnto the obedience and gouernement of the Friar-Minors; yet notwithstanding afterwaeres, for certaine and reasonnable causes the care and gouernement of them hath bin wholy, and in euery respect committed vnto the Generall and Prouinciall-Ministers of the Friar-Minors by Pope Innocent the fourth, and divers 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 Innocet 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 Prouincials of the Couentes of their Prouinces.

3. Moreouer, we doe prohibite and forbid, that the sayd Sisters doe demand or receaue, any other for Visitour, then such a one who is well knowne and approved other Religious life, good manners
ndeghbhéusaibh, γ i ccredemh, γ fós atá éudaidh um Dhíta nó ara mbl aiirth Dé, γ atá na choimheudaídh ar a riag[h]ail, na Úsacach ghun mbochtaine mbenduighthe, γ agan uile mhodhamhlat.

4. Dlighidh an fiosadóir sin fiosrughadh na huile choimhthionól noch atá dh'ualach air, uair isin mbliadhain, nó ní us mionca da sáoil oíor go regar a le; mar [130b] an eceudna fós an uair farraí e leis mbanabaidh, γ lesa Sethraibh disgrédecha ele um chuis égin chert chéilliidh.

5. Ordáighem fós, nach ttairrngid choidhche an fiosadóir um dhol isna háitibh as sá astech isin choimhthionól, gan roiriachtanu, γ so, an uair chonghbus sé a ch[h]uair certaighthe, a fiosrughadh dlightheamhnuil γ ordáighthe.

6. An uair téd istech d’fiosrughadh na mainisdrech dlighidh é fén do thiaghphad ul aile oibrítheibh, ionnus les sin go ngluaisdís cách eile ó mhaith go romhaith [131a] γ ní sa mhó ag gríosadh in ngrádh Dé, γ go mbeth malairt chart[h]anachta etorra fén do ghnáth. Dlighidh a chompán do bheth maráon ris in ionad oibhéula iomchubhuidh, γ comhgar is sin do ionnas go faicid a chéile go hurusa: γ dethbhíriogadh air, ionnus nach anadh alla istigh don chlabhsdra, ní as sá ina fedh na fiosruighe sin, noch mar croingeagair tégheadh gan maill amach asin mainisdir.

7. An tan tig d’féachtain ãonchoimhthionól, cuireadh roimhe críochrughadh a chuarta ar fedh dá lá nó trí [131b] aigénta: ria ttionnsnaíomh an fiosraighthe sin dó, as indeunta dho tegose dona Sethraibh, um (an) fiosrughadh thríallus, ma tá réidh cúige; dá é so léughadh sê a riaghaíl gus an ordughadh sa do láthair bhal i labhrann ar mhód fiosruighe: gar iar sin furáileadh ar gach áon γ ar an uile dona Sethraibh, ar subháilce sconair na humhla, a fregra dha riribh go roiléir, um gach ní as eol dóbh dona nethibh ara ndéisiomh lorgairecht, γ dlighidh gach áon uile dona Sethraibh umhulghadh isin uile ní bhenuis d’oifisc an fiosraighthe.

[132a] 8. As édir don fiosatóir (madh áil γ madh iomchubhaidaí leis) an modh labhartha so do lenmhuiin i.e. labhairt leo uile, nó re druine dáibh, nó ré háon go hinchlethe ag beth do dhá siaf eile do láthair i ngoire dáibh, gidh edh ar mhodh nach ccluinid créid ráidhter ann; ionnus ar gach áonchor, go ccoimhéudtaír comhláine aca: Agus ann sin féudaíd na Sethra techt na n-áon γ na n-áon do thuaispéinadh a mbaramhla da mbé áoinní ann re a bhrethnughadh.
and faith, as also that hath the zeale of God, and that he be an
observer of his Rule, and louver 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 entretb 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 vnsto him that the one may well perceau and see the other
without any difficulty: and that he so dispatch, that he stay no lon-
ger[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 Ex-
hortation 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 Visi-
tation: next after he is to command euerie 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
werof, and wherupon he is to make inquisition, wherunto euerie
one and all the Sisters are bound firmely to obay in all things
belonging to the office of Visitation.

8. The Visitour may (if he so please, and thinke it convenient)
observer this manner of speaking, to wit, that he speake to all, or to
some togethther, 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 glue informa-
tions, if there be any thing to be informed.
9. Día n-éugnaigher áon diobh tre chion nó choir, sgríobhthar ann sin [132³] amanna an luchta éugnaighius γ eugnaighther, gus na ciontaibh ima n-éugnaigher: agus ar criochnuadh an fíosaighthe, goirther na Sethra uile do chum caibidle, γ foillsighther cionta na Sethar égnaighther, γ cuirther pennaitt a cetttruma orra, madh derbhthar na cairthe go dlighthech, reil ⟨i. leir⟩, roichert re días go ndeighclú.

Tairis sin ní diúltar éstecht do thabhaire d’aoinnech, ionnus go ngéubhdaois a leithsgéula ma tá aca áoinlethsgéul dlighthech re a thabhaire a rann nó in uiléutaídh; gidh edh ná hiarraid na Sethra éugnaighther [133³] amanna na Sethar do éugnaigh fadh, γ ná hinniste dhóibh fadh ar áonchor, acht a ccás, go sáoradh an tsiúr éugnaighther i féin ón chair do cuiredh uirre, γ mar sin go dlighthech an fiosadh thar an fionntha suile eugnaighther do indisín di.

10. Dá ttegmhadh d’aoinnech gerán fallsa éccert do dhénamh ar a chéile, γ a fios sin d’fhagáil go dlighthech, fuinigedh si gach a bhfuileóngadh an tsiúr geránaighther, amhail is da fрагhthaoi ciontach isin choir sin do cuiredh uirre i. [133³] Tairis sin damadh demhin re haoinsir in áonchoímhisthionól Siur égin do rine tairimthecht throm, nó do bheth mun am soin i bpecaidh mhéth nó cholnaidhe, nar bhédir do suídthighadh go hionmlán an úair sin; as dlighthech γ as déunta don tsair darob fes an choir sin a foillsiughadh don fiosadóir, γ an tsiúr do rine i, ar an modh as aithne dhi i. go scréideach; agus isin chás so ní cóir ar áonchor don fiosadóir uair ar bioth innisín na Sethar gheránaighius don tsíair geránaighther.


12. Dlighidh an bhanab beth friochnamhach, nach ccelter modha na mainisdrech, lé féin na léna Sethraíbh ar eolus an fíosaíonn, i coimhthéad a riagla, in áondacht iomlaid carthanachta, noch dlighid uile dha chéile; óir nír bheag an peacdh so, acht as cion as cóir do thramaithbher.

13. Cidh thrá acht, ailem γ furáilem, na nethisi as ionchertaigithe, γ [134³] as inlesaignthe do réir na fíorme Bethadh, ós aird nó ós fheall, a foilsiughadh don fíosaíonn ar an modh as farr fheudaid:
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, togeather 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 means be reuewed 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 reuewed and knowne.

10. If it should happen that any one had falsely or vniustly accused another, and that this might be legimately 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. Neuertheles if some one Sister in any Couen did certainly know some Sisters who had grieuoues 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 means at any time reuale 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 deseueth.

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 Relig[i135]on, in vnity of mutuall Charity, which they al ought to haue togeather; for this should be no small sinne, but an offence worthy to be grieuoues punished.

13. Wherefore, we will and commaund, that those thinges which are to be corrected, and amended according to the forme of life, eyther publickly, or secretly, they shall propose and declare vnto the Visitour in the best manner that they shall be able: & if any
agus dá ndéanadh áoinnech a aitherrach, damadh í an bhanab, nó gibe éle do chách, pennigh[th]er i go géir ris an fiosadóir, amhail do thuill sí.


15. Dá fflaghthar úathadh ní oilar faillighech in áoinní dá ndubhramar nó in áoinní do sbhachadh aitherrach, certaighther í níó iad 7 pennighther fo dh[th]isgréa, fo g[h]rádh na carthanachta 7 an chirt, agus fós fo aignedh 7 fo mh'hiomna da ndernadh an chair.

Tre chungnamh na mínighthe, 7 na n-ordaighthe dro, saisoleim maile re grásaithe DÉ, gur oirchillighemer go lór ar bhar slaíd; [136*] noch lesna sríbhnhibh si chuirmid chugubh uile, 7 go gach áon agaibh, asa coimheudfa 7 asa ccoimh'finfa sibh iad go ditheilliollach. Agus dlíthísh is beth ní as dorthrataghé da -coimh'heud sin 7 da ccoimh'liónadh, tre a mhéud bhreithnaighemuidné go demhin gurub tre na fíoirchoimhéd sin bhuaidheochthóí 7 do gheabhtóí an toradh mór, lóghmhar, éucoimsigh, glóirmhar.

Agus ionnus, go madh móide ughdarkhas na n-ordaightheadh sin é, 7 go n-geubhthóísi iad re mèudughadh crábhaidh, 7 umhlacht, d'furáilemar [137*] a ccoimhtharughadh, a nertughadh, 7 a ndaingnughadh, lesna Sollamnuibh gnáthacha, mar atá le beoughadh, féuchain, derbhadh, 7 le dlúthughadh Šéula ar n-oifice.
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 Visitour shall make his Visit publickly or secretly; amongst other things which he should enquire of the Sis-
[136]ters, he shall first demaund of things most Essentiall, concerning their Rule &c. first of Obedience, Pouerty, Chastity, and of the eternall and straite 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 service done to the sicke, weake, and very aged. Fiftily of the number, riches, and curiosity in habits and cloathing. Sixthly the observances of abstinence and fastes: & of negligence of those which rule. Seauenthly, 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. Eleuenthly of the frequenta-
tion of the Sacrament of Pennance, and of the holy Sacrament of the Aultar. Tweluthly, to enquire how the sacrifice of holy prayer and devotion is continued, and preserved in the Couent.

15. If any one or more should legitimately be found failing in any of these aforesaid things, 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 ordin-
ances, 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 judge that by the true & entiere observation thereof, you shall gaine & enjoy the fruit which is great, pretious, incomparable, and glorious.

And to the end, that the said Ordinances may be of greater au-
[139]thority, 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 reiewing, 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 bliahdain do phápdhaine ar n-athar náomhtha an cethramhadh Eugenius Pápa, 7 fós an tres bliahdain do c[h]omhairle bhendugthte Bhaisil, do tionóileadh 7 do mórdháileadh do athnuadhughad statadh, 7 d'ullmhughadh siotchána [137b] edir prionsaidhíbh, 7 do sgrios na heritecachta ; isin c[h]omhairle sin do beoáighedh, do feuchadh 7 do derbhadh na hordaighthe 7 na mlnighthe si.

Arís atád arna n-athar n-áthar náomhtha .1434. an 28. September agus an tres bliadhnaí de cholp ocraigh na-athar naomhtha an-athar nAomhtha .S. Froinsias uile, isin mbliadhain sí ar tTigherna. 1622. an .22. do Ieanair.

[138a] TEAGOSG DERBHTHA les an athair firéunta an bráithair Benignus ó Gheanua, generall uird ar n-athar náomhtha .S. Fróinsias uile, isin mbliadhain sí ar tTigherna.

A cháirde ionmhuiine inar tTigherna ÍOSA. Ní féidir le n-inntinn a chur d'fhaicheabh fa phéneachadh marbhtha oruibh coimhthéad na n-ordighthe na n-ordighthe na n-ordighthe, acht amháin an (mèid) chenglus Dá, bar riaghaibh, 7 an egluis dibh é : Tairis sin áilem 7 ordáighem a [138b] ttairimtheachtaighe sin do chertughadh go crúaithd ; agus da mbé an bhanáb mainnechtighnach imá ccoimhéadh, nó im furáilionn a ccoimhéada, nó im chertughadh na ttairimtheachta, spreagtar go gur i, agus do rér mède na caire cuíther pennuid urre lessin phróibhinsial nó leas fiosadáir. Óir ag beth in airtegal bháis da b[h]ar máthair náomhtha .S. Clára do fágbhaidh sí bendacht forílethan na Trionóide, 7 a bendacht mátharada féin ag Sercachaibh fire, 7 ag coimheudaideibh a [139a] riaghal, 7 na bochtaine benduigthe. Cídha tra acht dlighthisi go dúttrachtach triall grádhnugthe 7 coimhédta (le grád díl díreach) na foirbhtheachta do foillsighedh 7 do múnedh dháobaith isin riaghal remhrádhte, 7 isna hordugthíbhí benduigthe si, ag légen do lethtaoibh an uile mainnechtighne 7 seasgairecht (no spadántacht). Agus ar an adhbhar go mbeannann (foghnamh do Dhía gan inntinn as aerde iná do séchna pêne,) amháin do sbiordaoibh dáora uirlísé 7 do chethern cennaigh, agus déanamh nethe thaithnghes [139b] re a mhórdhacht ndfadha go glan ina onóir 7 ar a ghloír agus tabhairt
RULE OF S. CLARE

Given at Geneva in the Province 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 which Councell these present [140] Ordinaunces, and Declarations were viewed, examined, and approued.

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

[141] An Exhortation for the better Observance of these present Constitutions, adioynd & approued by the Reverend Father, F. Benignus a Genua Minister-General of the holy Order of the Seraphicall Father S. Francis.

DEERLY beloved 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 oblige 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 severely reprehended, & injoynd Pennance according to the greatnes of her fault by the Prouincials or Visitours. For your holy Mother S. Clare being at the article of death, hath left the large benediction of the holy Trinity, togetheer 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...
deghsompla do chách ele, úair go mbénaid so le a samhail do fíorchloinn Dé; comhaírthiomh anbh uile inar t'Tigherna ÍOSA a choimhheid nach beg an condus i cuirfi tairimthecht na n-ordaghaidh do ar son nach fuilid d'fíachaidh oróibh fo fhean pceaidh mar adubhramar roimhe; acht ag smuainedh créd an Sbiorad 7 an foirbhthecht ata aca, acht triailaigh a ccoimheid gan truailladh, mar dhlíghaidh, orduighaidh, 7 statúidh bharr riaghla. [140*] Tríd sin cuirfi méuduhadh glóire lé bhar ccoróin do siocair na ttíráil mbenduíghthi si, 7 do dhéuntaig sibh fén ag coimhthecht le Mac nDé, noch ar nach raibh d'fícaibh nó cengaithe dhe ó dhlíghedh na nethe do ríne, ar a son sin ba mán do a ccoimhheidh do chuim maiththesa chách ele. Iarraidh ann sin drud le hardsdaidh bar riaghla, aga bhar bhorrach fén um na nethibh atáid isna horduíghaidh si do chur in ngníomh: ód cíthe go mbéanna d'fhoghantaibh maithe dlígheacha gan fad fén do sásadh le coimirionadh na nethedh sa amháin, [140*] noch fúráilé a maighdisdir órra, tré bhagair, acht fós iarraidh, 7 santuighadh déunmha, 7 coimhlimont gach nethe sáoil ar aoncháoi do (bheth) taithnemhach, buidheach aga maighisdirbhh.

Ar an adhbhar sin tre charrthanacht ar t'Tigherna Íosa teagaisgion na huile Sethra da ttig 7 da fuil don ord bhendaighthe si, go ccoimhheidad ar chomhair a Súil an Soisgeul náomhtha, an riaghail do ghealladar do Dhia, na gnása molta bendaighthe, Sompladha memhracha náomh a n-uirid, go [141*] háiridhe ar leith a bhfothaighthech (i.e. fundúireadh) fén, ag díorghadh an n-uile smuaintighthe, a ngníomha, 7 a mbriatha do chuim onóra 7 glóire Dé, 7 do chuim sláinte a n-anmann, 7 da dhéunamh so, múinfe an Sbiorad náomh fad isin uile ní.

Togbheadh, ar an adhbhar sin bharr Súile, 7 bharr smúaintighthe go ar bhfuasaltaidh milís Íosa, 7 ar tuigsin a thola nóimhe 7 a thaithnemhla, coimhghníghidh síbh fén do thaítnemh leis ní hheadh amháin in nemhtharcaisnighadh na n-ordaghaidh sa (oir nír [141*] bheag an pectadh a ttarcaisnighadh) acht fós ag seachna 7 ag teldagh do leithaoibh gach mainnechtnaigh ina ccoimhédh ar a ghráidhsomh. ÓIr cuideochaidh leibh ní hheadh amháin do choimhlionadh go dioghrasiodh bhar riagliai benduíghthech nó do gheallabhair (acht fós) an dlighidh dhiadha, 7 comhairledh Soisgéulta, 7 buaidheocha dhúibh grása Dé tré Íosa Críost sòarfus síbh ó iomad mbaoghall. Médeócha b[h]ar sólas i sáothraíbhh, 7 bethf infedhmsa do dhéunamh gach nethe tridsiomh .i. tre Íosa Críost, [142*] atá uilechumhachtach 7 do bhéura comhphurtacht
honour and glory, and to give 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, endeavour to obserue them inuiolably, as the Lawes, Orders & Statutes of your Religion. Whereby you shall add more glory to your Crowne, by means of such holy indeaours, and make your selues confomable to the Son of God, who not being obliged or bound to the Lawes which he had made, would neverthelesse obserue them for the good of others. Seeke then to attaine vnto the soueraigne estate of your Religion, by enforcing your selues to put in execution those things which are contayned in these present Constitutions; seing it appertayneth vnto good & loyall Seruants not to content theseselues 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 things 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, inforse your selues to please him not only in not contemning these present Constitutions (for the cotempt of them were no small sin) but also avoinding and casting aside for his loue all negligence in their observance. For they will help you not only to accomplish interly your holy Rule which you haue vowed, but also the diuine Law & Euangelicall cousailes, and obtaine you the grace of God by Iesuschrist which will deliuer you from many perills. In labours your consolation will abound, and you shalbe able to do all things in him, to wit, in Iesus Christ, who is Al-[147]mighthy, and will comfort you, and giue you vnderstanding in al things, who is the
dáoibh, 7 tuigsi isna huile nethíbh, noch as egna Dé, 7 do bher go hiomdhá da gach áon, 7 do bheura sé brigh 7 nert dáoibh, óir as esiomh amháin an nert, 7 an bhiathar ionchrus an uile.

A mo Ñethra dílse in Íosa ar t'Tigherna, cuimhnighdigh go minic ar an tema oirdhrec úd ara nderna ar n-athair aingidhe, Sermón roidhiong mhála do iomad móir brathar i. Do gheallamar nethe móra do Dhiá, acht as mó do gheall Díá dhúinn: une sin cóimhneád ar ngeallamh, 7 re mianai dh[142b] lasamha, Sédem do thecht gus na maithseabh sin do gealladh dhúinn: ad gáirde taithnéamh an tSáoghláis si, gidh edh ad siordhuidhe na pína iffrionda gebhmid tre a leamhmuin Súd.

An fulang ùilinge mid ar ghrádh Íosa Cristos, 7 an pennuid gabhmuid ar a sôn, as gerr go ccrfochnughth; gidh edh an ghlóir do bhéar Díá dhúinn ara sin sin, báidh sí gan chrích: Do goireadh iomad go riogacht nDé, acht as beg do toghadh, fó bhith as beg lenus IOSA Cristos in nglaine chróidhe; acht fa [143a] dheredh do bheura Díá do gach dunois luach a sáothair, ima-le do olc 7 don mhaith, cechtar de glóir 7 sonus, nó cumusg 7 tene siordhuidhe.

Go soighidh so atád bhríathra .S. Fronsius, noch a Ñethracha díle dob édir a ttairraing go rochphaidh chugubhisi, tresna nethíbh do gheallabhair: agus ge atáid móir, as beg iad a farradh no [sic] lóigeachta Suthuine do bheura Díá dhaóibh, da rathbháoisín inar ccoimhneudoighibh iochtacha orra. Ergidh ar bhar n-agaidh ainnsén, 7 coimhédaidh go cróida [143b] iad, 7 ná bioth droichmhesneach agaibh as bhar mbrioghaibh, ór an tAthair síordhaidhe, do chruthaigh Sibh, 7 do goir sibh do choimhneád na forbhíthechta Soisgélida, aga fiul fios bhar n-airbrse nádúrtha, ní hedd amháin go nerteocha sé sibh go hínfeedhma le na chongamh, acht fós do bheura sé dhúibh a thiodhluigthe aithremealta, ina chommór so do mhéudughadh 7 d'iomdughadh, ionnus ag érg[h]e thuas ar gach ndeacair go mbethí infedhma ní hedd amháin d'úmhlughadh da Mhac díles deghrádhoch., [144a] acht fós do chum a lenamhna 7 a lorgairechte re lúthgh[h]aire lánmhóir, 7 re simplídeacht chróide; ag tarcaisniughadh go forfe na ráed n-aimsiodhda soaísciona, 7 ag sédéidh do shór gus na nethíbh nemhda 7 síordhuidhe in Íosa Cristos, Díá 7 Duine, solus fire, 7 dealladh glóire an tsoluis síordhuidhe, an t-íongnadh gan toibhéim, iomhaigh Dè comhshuidhíghe les an Athair síordhuidhe, brethembh, fer dlighidh, 7 slánaightheoir na ndaoineadh, da ttabháir an tAthair 7 an Sbiorad nóamh fadhain.

Cidh tra acht, amhul as ínnisomh atáid ar n-úile thuilleanna,
wisdom of God, and giueth abondantly to euery one, and also vvill af foard you force and strength, seeing that it is he only who is the strength, and the vword 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 vn to a great multitude of Brothers, to wit, Great things we have promised to God, but greater God hath promised to vs; Let vs the keep what we have promised, & with inflamed desires, let vs aspyre to come vn to 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 everyone the recôpence of his workes, as well to the good, as to the euill, cyther glory & happynes, or confusion and eternall fire. Hitherto are the wordes of Saint Francis, the which deere Sisters may very fitly be applyed vn to you, for those things 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 obersuer 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 dearly beloved Sonne, but also to follow and imitate him with exceeding great ioy & simplicity of hart; conteniming perfectly these visible temporall things, and alwaies aspiring vn to those which are heauenly, & eternall in Iesus Christ, God and [150] man, the true light and splendidour of the glory of the eternal light, the mirrour without spot, the Image of God constituted by the eternall Father, Judge, Law-giuer and Sauiour of men, vn to whom 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 likevwise let all our thoughts,
ar [144b] sompladha bethadh, ar ccahbair, ar bhfabhor, γ ar luaighecht, bíd mar an ccéudna ar n-ule smuaintighthe, ar midhemhna, γ ar n-aithresa inn; γ gus (nó ag) an druing do ní mar so, biaidh an uile ní mílis, taithnemhach, urusa, éttrum, bendaiighe, γ foribhthe. Óir as esion Solus γ fuirech na ccinedhach, deredh an dlighidh, Slánughadh Dé, Athair an tSáoghill toidhchaidhe γ fa dheoigh ar ndóchus do rónadh dhúinn, críonnacht, cert, naomhadh, γ fuasgladh; noch maisres γ rioghus leisín Athair, γ les an Sbiorad naomh na áoiní na chomhruaidh, chomhsubdaintech, γ chomhairtí, [145a] dá mbí moladh Suthain, onóir, γ glóir.

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

1622.

Br. Benignus a Genua
biocáire-generálta.

[145b] COR NÓ OIBLOGÁID RIAGLA
ar màthar náomhthi .S. Clára
fo phén pecaidh marbhta.

Foillsighidh an cethramhadh Eoghan (.i. Eugenius) Pápa nach fuil áonaithe isin riaghail sin ag cengal fa p[h]eacadh marbhta, acht na mòide umhla, bochtaine, genmnaidhechta, choimhéd chla-bhsdra, togha γ athchuir banabadh.

[146a] Comhsuidh ter foribhthechta na riaghta i sé heitibh aingidhie .i. in umhla iomláin, i mbochtaine Soisgéulta, in ngenmnaidhechth ghlóin, in umhalóid fodhom[h]áin, i simplidheacht foighidigh, i ccarthanacht aingilidhe. As é ní da ngóairthe Umhla subháilce ga bhfuilid trí cémeanna; as é an cédna : umhla tre profession, as edh sin an tan choimhillionus nech aithne Dé, nó na preuláide go himiollach. As é an dara ; umhla [146a] go coms-mhaile, as edh sin an tan comichloentar an aithne ní hedh amháin go himeallach, acht fós gan murmur, do réir inntinne, γ thola an tí aithnighes.

As edh an tres ; umhla tre áondacht, tre nach bí ag an umhal fíire, áonadhbhbar ele acht taithnemh γ toil nDé.

2. As edh an bhochtaine Soisgéulta Subbailce ga bhfuilid trí cémeanna : as edh an céudna, bochtaine tre profession .i. gan cert na dislidheacht do bheth ag nech in aoínní; [147a] As edh an dara,
meditations, and imitations, be in him; & unto them that so doe, all things 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 unto vs, Wisdome, Justice, 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. Given at Paris in our Couent of the Aue Maria, this 22. of January, 1622.

Fr. Benignus à Genua
Vicar-Generall.

THE
OBLIGATION
OF THE RULE
Of our holy Mother S. Clare vnnder
Payne of Mortall Sinne.

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

The Perfections of the Rule consist in six Seraphicall Winges, to wit, in totall Obedience, in Evangelicall 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 exteriour. The second is Obedece 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. Evangelicall 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
conghbháil amháin ó choinneáil simplidhe do raed (regar) do les, γ bheth rédh ris na nethibh as roimhse. As edh an tres cém, gan dúil ar bith, do bheth aca in nethibh riachtanuis fén, acht ar modh gur égén dóibh a nglacadh go lompuisneach re na les.

3. As edh an ghenmaiadhecht Subháilce na fuilid tri cémenná: an ceudná: gemmaiadhecht chuirp, tresa cuibhríbhítear na boille fóirimiollacha uile o gach áointhionmh amhghlan, nó drochbharamh- lach: as é an dara, gemmaiadhecht chroidhe, tréas ccáomhantar an croidhe ó gach smuíinedh éccnesda nó amhghlan: [147b] As é an tres cém, gemmaiadhecht, ní headh amháin tréasa cccenasaighiom sinn fén ó gach áonghrádác éccnesda, acht fós ón uile thaithnemh iomurcach, nó comhsholaisughadh spioradalta.

4. As edh an umhalóid Subháilce agá fuilid tri cémenná: as é an .c. chém, umhalóid fesa tréasa tuigionn an duine é féin do bhéith beglóigh doimesda ann féin. As é an dara cém umhalóid thais- penta, tréas fioillsighther an umhalóid inmhéadhonach isin umhalóid imeallaigh, mar atá tresan édghudh tresa briathraibh, tresan toil, 7 tresna hoibribh uirísle. [148a] As é an tres cém, umhalóid athraighthe, ní headh amháin tresa n-umhaláighionn an t-anam é féin i bhfiadhnais Dé, acht fós i bhfiadhnuisí an duine, ag san- tughda a mhísa go bocht uirisiol.

5. As edh an t-simplidhecht; subháilce trí céimenná: as edh an cédna; simplidhecht smuaintighedh, as edh sin, gan smuíinedh ní as aíde ina mar as lonhabhtha don tuigsi, γ gan smuíinedh ar onóir ná ar dhúghníd an domhain, acht é féin do mhes ní as mhéidhionghbhála iná an uile ele d’foghtmáth Dé: As é an dara céim, Simplidhecht i mbriathraibh, ag Sechna an uile chláonta [148b] do chum comhráidh chuiríalta, ag labhrá go lér gan liosdacht, nocht tig go minic ó dh[th]oichfréimh .i. diomháoinius: As é an tres cém Simplidhecht Sáothar .i. gan a lamhadh línn acht sóthar simplidhe tarbhach. Agus as riaghlú choltacht don tSubháilci si inntinn glan, dhíreach, simplíde id bheith ag nech: gith edh ní mór as fíú simplidhecht gan chroíonnacht: oír as ionmhuin le Dína na daoine chríonna.

6. As edh an carthanaacht Subháilce trí céimenná: as é an cédna grádhughadh Dé ní a m[h]aithes amhán, acht fós gurab roidhíol gráidh é. As é an dara [149a] cém ar ccomharsa do charthain, nó amháin do ghráidh ar ccomharsa, acht go simplidhe ar scé ar DÉ: an tres cém, sinn fén do ghrádhughadh ag sáothrughadh do chum Subháilce, ar sonus, γ ar nglóir; γ ní ar ar son féin, acht ar gráidh Dé, γ do thaithniomh leis.
vse of things necessary, & rest cōtent 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 exteriour members are restrained from
any impure or suspicious act: the se[155]cond, chastity of hart, by
which the hart is preserved from any dishonest or vnclene 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 exhibitio, by
which the interiour humility is expressed in the exteriour, as by the
attire, by vvordes, and by vvill, and abiect workes: the third is
Humility of affection, through vvhich 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 vnderståding is capable of, neyther of honours and wordly
dignities, but to esteeme himselfe the most vnworthy to servue God of
all others: the second, is Simplicity in words, avoiding all affected
curiosity in speach, speaking 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.

Adubháirt an t-athair náomhtha .S. Frónsias, ag soinertuighadh a áosa riaghalta do chum coimheuda na riaghla, gurob í leabhar na bethadh; toradh na hegna; smior an tSoisgél: dóigh na Sláinte, Slighidh an [149b] tSlánaighe, dréimire dula ar nemh: eochair phárdhuis γ snaidhm na siodha suthaine, í.

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

Adubháirt an nómahadh Grioghóir Pápa gur thuig sé ó .S.Frónsias, go ttug Dia uilechumhachtach tri pribhiléide dho: An ceudna; da mhéud do fásfadh a ord, go médeóchadh sé soláthar dóibh: An dára; nach n-eugfadh áoinnech go miochonaigh ina aibid: An tres; gíb id do dhéunadh inghremm [150a] ar a ord go bpianfaidhe go trom é ó Dhia uilechumhachtach.

Tri pribhiléide ele noch adubháirt sè d’fagháil tresna hainglibh Seraphim an tan tarla sè dho i Sliabh Aibhern.

As é an cédna .i. go mairfedh a ord go bráth: An dara; gíb id do b[h]eth go meabhlach isin ord nach fada do mhairfedh: An tres; gíb id do charfadh a ord, ge gomadh móirphechtach go fluighedh trócaire ó Dhía.

Seacht bphribhiléde ele noch do foilisghedh don athair náomhtha .S. Frónsias thre aingeal i coimhthionól .S. Urbáin, don uile c[h]oiomheudus a riaghúil γ éugus ina ord.

[150b] An chéadphribhiléid .i. dá raibhe a n-intinn go maith, go sdirthar iad do šíor les an Sbiorad náomh: An dara, .i. ann so ina n-oilithre gormdís cosanta fo leth, γ ina n-uile cathaighthibh fós, o peadhadh marbhtha: An tres pribhiléid nach congabhann tene purghadóra fad d’és a mbáis ó šelbhughadh inmhéadhonach na gloire suthuine: An cethramhadh, go nglacfaid ionnta fén an
The holy Father S. Francis, encouraging his Religious to the observance of the Rule, [158] said, It was the booke of life; the fruit of wisdom: the marrow of the Gospell: the hope of health: the path of saluation, the ladder by which one ascendeth to heaven: the key of Paradise: and the pledge of Eternall Peace.

Three Priviledges, 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 Priviledges: 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 whosoeuer should persecute his Order should be grieuously punished by Almighty God.

Three other Priviledges which he sayd to haue receaued by the Seraphim, when as he appeared unto him, in the mountayne of Auverne.

The first, that his order should last to the day of Judgment: the second that whosoeuer would liue wickedly in the Order should not indure long: the third that whosoeuer did loue his Order although a great sinner, he should receive and obtaune mercy of Almighty God.

[160] Seaué other Priviledges which by an Angel were revealed unto the holy F. S. Francis in the Couent of S. Vrbane, to all that observed 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
E. KNOTT

geallamh úd tug ar Slánaightheoir da apostoluihb, um Óidhe ar dhá Óidhe dheaug do bhréthnughadh threabh nIsrael: An cúigedh, gibe ghrádaighes an t-ord méuduíghidh Dia uilechumhachtach a ghrása Σ a bhennughadh orra abhus Σ thall: An seisiodh; naimhde a [151a] uird, Σ do ní air inghrem gan aíthrighe, gerrfaidhe a sáoghal, nó muna ngerraighther lónfaidher séad do bhochtacht, Σ d'és a mbáis rachuid imugha go stórdhaidhe: An sechtmhadh .i. go mbéid choidhche isin ord so áos riaghalta deighbhethadh bhenduighthe, ghrádaighes onóir Dé Σ a riaghail.

Loghadh áridhe tugadh edir mhórán ele, lé heaspug fláithemhuiil na Romha, don uile åos riaghalta uird .S. Fróinsíss.

Do ghebhid an t-åos riaghla edir fíor Σ mnáoi loghadh iomlán a [151b] poena et culpa, o phén Σ ó phecadh, i laithibh a n-eudghaidh, a bprofession, Σ a mbáis; mar an ceudna as édir d'aithribh Σ do mháthribh na mbráthar Σ na Sètharsoin an ccédana d'fagháil in airtegal a mbáis ar na thabhairt dóbh, le fáoisidmhech dlítheach éigin.


3. An t-åos riaghla adéirs coróin ar ttigherna .i. 33. paidreacha, Σ Aue Maria, in onóir na .33. mbaídhan do mhair sé isin Sáoghal, nó coróin na maighdine glórnuire Muire, ina bhfuilidh .72. Aue, secht bpaidreacha, Σ áont[h]aidir Σ aue ar son an espuic fláithemhuiil, do ghebhaid loghadh iomlán. Mar an ccédana [152b] gnaoighther an loghadh sin comminic is a derid na Secht Sáilm Σ na liottáin, na Sailm ghradualta, ord marbh, nó chuidighidh um na liottáinbheach gach dara domhnach don mhí.

4. Comminic is adérid an t-åos riaghla i ló nó in oildhe, gibe áit i mbid, sé paidreacha Σ sé aue, Σ Gloria Patri, a cúig dhfbh ar son esbúidhe na heglúise, Σ an sesiodh ar son náomhthachta an
receae in themselues that promise [161] of our Saviour made vnto his Apostles, of sitting on the twelue seates to judge the tribes of Israel: the fifth that such as loue the Order Almighty God will increase his graces, and blessings towards 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 shall be shortened, or if it be long it shall be 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 souereaygne 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 peña & 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 Confessor.

2. All the Religious that shall receaue the most holy Sacrament vpon all Sundayes throughout the yeare, all the feastes of our Blessed Saviour, & 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 Ave Maria, in honour of the 33. years he liued in the world, or the Corone or Rosary of the Glorious Virgín Mary, contayning 72. Aues, with 7. Pater Nosters, and one Pater Noster and Ave 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 every 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, fue for the necessitites of the Church, and the sixt for
Phápa, gnoaighid loghadh Station Iarusalem, na Romha .S. Seum, 7 Partiuncula.

5. Mar an ccéudna ag rádth an túsaim Exaudiat te Dominus in die tribulationis etc. thrí bpaidrecha 7 tri n-aele le hintinn an Phápa, gnoaighid an uile loghadh [1533] dá ttugsad na hesbuig flaithemhla do chommhbraithres an phhaídrín, do egailsibh ar mBaintigherna benduigthe ó Loreto, Mont-Serat, 7 .S. Séum de Compostella.

6. An uile úair aderid Angelus Domini isin amm ghnáth a mbentar an clog, gnoaighid loghadh iomlán; agus an ccéudna gach úair chomháoinchighid. Gach úair éisdid oíffrend choimperta ar mBaintigherna benduigthe, ag guidhe ar a náomhthacht 7 ar an Egluis chatoilece do gebhther loghadh iomlán. Ag radh na hoíffice diadha, nó oíffice ar mbaintigherna benduigthe, tar na huile loghthaibh ele, gnoaighid .100. bliadhain do phardún.


8. Tugadh dona Sethraibh fo c[h]ether isin mlbadhoin go féudaíd absolód chotitchionn d’fagháil i lánmhaithiomh a n-uile pheachd ar bioth, 7 a n-aisic go sdaid na nemhurchoide, coimhioimlán is do bhfráidh a ghlacadh óna náomhthacht, 7 tugadh an ccéudna dhóibh in uile félíbhr ar Slánaightheóra náomhtha, ar mbaintigherna benduigthe, i bhfél .S. Pedair 7 .S. Pól, .S. Froinsias, .S. Clára, S. Cailríona bainróghna 7 mairtirech, i bhfél an uile náomh, 7 in gach lá don tSeachtmhhain náomhtha; gidh edh tairis sin [1546] ní tharbhhaighid na grásasoin áoimní don droing phecaighes ní as faireinge, tré andóchus asna loghthaibh sin d’fagháil. As éidir leó gach loghadh 7 gach pribhiléid da ttugadh dhóibh fén do thobhairt ar son na marbh oíffredhech. Comharthaigh go n-íarrthar tabhaitr do hinntinne do chhum na loghadh sin ní ónloghaidh do ghnoughadh mar sin.

Sgagadh coinsíansa do dhuine riaghalta.

Créud íadh a chlaoanta olca, 7 a dhrochghnása, ciodh ó ttuid, 7 créd an cathughadh, 7 an frecar do ní ruí.

2. Créd na hainmiana as mó thíghernaighius ann 7 créd an cháoi go so arar thriall a ccláoi.
the Popes Holines, shall gaine the indulgences 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 Cofraternity of the Rosary, to the Churches of our Blessed Lady of Loreto, of Mont-serat, and of Saint Iames de Compostella.

6. Every time they say the *Angelus Domini* at the accustomed time when it ringeth, a plenary indulgence: and the like every time they communicate. As often as they heare the Masse of the Coception 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 every day one *Pater Noster* and *Aue Maria*, calling devoutly three times vpon the Holy Name of Iesus, they gaine [166] 3000. yeares of Pardon.

8. It is graunted vnsto the Sisters that foure times a yeare they may haue a generall absolution in full remission of all their sinnes whatsoeuer, and be restored to the estate of innocency, as fully as they could receaue it from his Holines: & the like is graunted them on every feast of our Blessed Sauiour, 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 every day of the holy weeke; yet notwithstanding these graces will profit nothing, vnsto those who should vpon presumption to gaine them, sin more freely. They may apply all priviledges and indulgences graunted to theselves, vnsto [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, whèce they proceed, & what warre & exercise he vseth against them.

2. What Passions most raigne in him, and by what means he hath hitherto indeauoured to mortify them.
3. Créud iad na cathuighthe as tresi, as roghnáithche, γ as robhúaidhertha bhíd air, γ cionnus do iomchaidh é féin ionnta go soighidh so.

4. An fuil s' inéithbhirech i nglacadh gnoaighe na riaghla bennaighthe, ag glucadh go háontadhach gach nethe orduighther dho.

5. An Día amháin indfethemh a uile ghmomhradh, nó an sirenn Sochar dílis, nó moladh ina oibríb.

6. Féuch an nach mberionn do roghain adhghair foirimtealla, mar cháilidhechta maith γ mar thiodhluichthi bhuathar γ mar ghrása, ria fíoghloim fíerta γ foirbhtheachta.

7. An Ínleíshach dhuine agus an gciontas dha gachdhuine, γ an mbíonn sa chuidhdonn in iomchaidh bhuathar γ an mbíonn in iomchaidh bhuathar.

8. An bhfuil sé sochraidh, iochtach dha uachtaránúibh, γ an labhrann leó in gach cúis riachtanuis bhenus do mhaithe a anma.

9. An bhfuil sé in áondacht fire tré ionmuine da uachtaránúibh, nó más bun os cionn atá sé, γ cídh d' óg do dhó.

10. An nach bí sé romhuinterdha re dáoiníbhadh égin, γ an bhfuil an muinterus sin urchóideach do fén γ don té ele, γ an mbí sé na siocair do chailleadh na haimse, γ do laghdughadh dáoinídhe.

11. An ngrádhnaigh hen agus an ngabhann [155] go genamhul an marbhthataidh mhéadhonach γ imeallach, γ na cúisi umhla urisile, ni as fonnmhaire inaid cúisi móir mhésa.

12. An ar choimhéd na riagla, γ na horduighthi si uile, noch da ndén brigh mbí γ créid an t-adh Bhar.

13. An Sanntuighhen aithrighé fíre ina uile chontuithb, ga n-adhmhaíil go fírinnech, re rún láidir lesaighthe.

14. An ndén sgrúdadh fo leth go lathemhul ar áon an troir- bhtheachta, γ ceid an t-ullmhughadh re nglacann an t'Sacramánt náomhtha, γ cionnus chlechus gnáthughadh benduighthe na hurnuighthe.

15. [156] An mbíó a bhifratha búsach γ a chomhráidh cnesda i ccomhádhar, nó aitherrach, γ fós re dáoiníb Sáoghalta : cionnus do choimhéd (nó choimhédus) tosd, γ do chaith (no chaithes) a aimsi.
3. What are his principal, 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 whatsoeuer 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 aversion, & from whence it proceeds.

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 hîble and abiect, then of esteeme and credit.

12. If he observe 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 every day vpon one imperfection, and with what preparation he receaueth the holy Sacramèt: 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.
Dhá mhóralc dhéug tigid
tré phechthaibh Sologhta.

1. Ar tús dallaid γ dorchuighid derca ar tteigisna, ionnu nach féudaíd faicsín Dé uilechumhachtáigh.
2. Marbhaid tes an ghráidh γ na carthanachta diadha.
3. Bacaíd gan Día d'éseacht ar ngerán γ ar n-urnuighthedh.
4. Sailchid γ riabhaighid an t-anam.
5. Bróinighid an Sbiorad náomh, γ urgháirdighid an námhuid.
6. Taírngid inn ó mhuinterus milis Soghradhach ar Slánaigh-
7. As siocair mhór iad γ cúis dar ccoimhlegadh i bpechthaibh as
8. Furáilid ar anam tuitim i leise mhóir γ i sesgairecht (no
9. Anbhfannuighid go hadhbhalmhór bríogha an anma, o chur
10. Cláonuid ar céánta γ ar miana go nethibh amsiordha.
11. Sínd γ méudaighid piana purgadóra.
12. Toirmisgid inn go hadhbhalmhór ó amharc γ ó fagháil

Náoi Slighthe na ccuilibhmid do phechthaibh cháích ele.
1. Tre chomhairle. 2. Tre fúráilemh. 3. Tre c[h]omháontughadh.
4. Tre ullmhughadh nó thothlughadh. 5. Tre b[h]ladar. 6. Tre
7. Tre chelt nó nemhspregadh nó nemhthoirmesg madh dhígher dhiין
8. Tre chuidighadh anadhbhair da ttiucfadh a
9. Tre chosnamh chionta duine ele.

Dá thoradh dhéug na Sacramainte náomhtha.
1. Ní amháin go ndén Soidhéimmha acht furáilidh fós go hurusa
2. Cúisighidh mótharbhá γ céimíughadh in nethibh nemhdha.
3. Tógbaidh an t-anam os na huile dhúilibh.
Twelve great Evills which come by Veniall sinnes.

FIRST, they doe so darken and obscure the eyes of our understanding, that they cannot see almighty God. 2. They kill the ferouer of dilection and divine 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 deprue vs of the sweet and amiable familiarity of our Blessed Saviour. 7. They are a great cause and meanes of our fall into more grievous 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 exceedingely hinder vs from seeing & enioying the presence of God.

[172] Nyne wayes by which we partici-pate of the sinnes of others.

BY Counsell. 2. By commandment. 3. By consent. 4. By procuration 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 pro-cceed. 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 things.

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

3. It rayseth the soule aboue all things created.
4. Nertaighidh an spiorad gus an uile mhaith.
5. Sorchaighidh γ soillsighidh an tuigsí in eólus Dé.
6. Cúisighidh Sealbhughadh de, lasamhain glanghráidh Dé amháin.
7. Así foirbhteacht na huile fiort γ foirbhteachta.
10. Crod[h]aighidh ṣ (i. anam) le urradhus sonaidhe, γ le demhin faigiona an tfe da credionn si.
11. Síoth foirbhthe ag tosughadh isin Sáoghal so γ ag marthain go siordhuidhe.
12. Áondacht foirbhthe le Dia uilechumhachtach, tresa ndeunthar cuidighthech na huile foirbhthechta don anam.

Dá chomhairle dhéug Soisgéulta

Bochtaine tresa n-echtraighther duine riaghalta óna huile nethibh talmhuidhe.
2. Umhla, gan í ní foirbhthe aoinfiort nó Subháilce.
4. Carthanacht dar náimhdibh, trésa sgriosdan 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 eólus a Šcrédedh.
7. An focal simplidhe do síor ag torthughadh i nDia, i nglaine inntinne, i ccarthanacht, 7c.
4. It inforceth the spirit unto all good.

5. It illuminateth and giueth light to the understanding, in the knowledge of God.

6. It causeth an inflamed fervent possession of the pure love of God alone.

7. It is the consummation of all virtue & perfection.

8. It giueth the soule possession of the treasury of all goods & riches.

9. It causeth a continuall interior joy.

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 union with almighty God, wherby the soule is made participant of all divine perfection.

**Twelve Evangelical Counsayles.**

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

2. Obedience without which no vertue is perfect.

3. Chastity which beautifieth and addorneth all other vertues.

4. Charity towardes 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 every one without limite, entareth sweetly into the hart with pitty, & cleanseth it from all sinne.

7. The simple word alwaies fructifying in God, in purity of intention, in charity &c.
[159*] 8. Sechna sioca pecaidh, ag treorughadh an anma le críonnacht γ le ciúnus do ghnoughadh Subháilce.


10. Cosmhaile an ghníomha leis an mbréthir, tresa nglaucht gach tegosg áiridhe da ríribh, γ maille le tarbha.

11. Sechna gach anualuigh éuttarbhaigh, as go madh ferrar de beurthaoi aire dona Soillsighthibh spiordaidhe, noch dhorchuighther le cúram talmhaidhe.

12. Céntughadh bráthardha, noch as solus [159*] Soillsighes an tuigsi, do réir raidhte an apostol, ader gibe certuighther go ffaicther é lesan tSóluis tiucfa.

Mallacht .S. Froinsías.

A Sóirdhaidhe, γ a athair nemhdha rob malluighthe uaihbhi, γ ón chuirt nembdha, γ uaimsi an mídhiomghála, na huile bhráithre, noch trena ndrochSompla griosas na nethe do thógbuisi γ dá nach sguire da ttógbháil, le hiomad bhráthar mbendaighthe don ord sa.

FINIT
8. Shunning occasion of sinne, conducting the soule with prudence, 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, whereby 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 understanding, 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 Heavenly Father, and all the celestiall Court, and by me most Unworthy, be accursed all those Brethren, who by their euill example doe ruine and destroy the thinges which thou hast built, and ceasest not to build, by so many holy Brethren of this Order.

FINIS.
[160a] Clár na bpong c athaid inar riaghail beanduighthe.

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Rule of S. Clare

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

1 Don foirm bethadh, 7 dona tri möidibh. caibité .i. duilleog -.7.
3 Don druing sires dul isin riaguil .ca. 2. d. 9.
7 Don oíffice ndiadha, don trosgadh, 7 dona comaoinechuibh.
   caib. 3. duill. 16.
9 Don thogha banabadh. caib. 4. duill. 19.
13 Don tosd, 7 don modh labhartha ag an tègh 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 dislighid na Sethra aoinn dhóibh fén, 7 dona
   heslanuibh. ca. 8. dui. 33.
22 Don phennaid fulngid, 7 amhail bid imuigh. caib. 9. duilleog
   -.37.
[161a] [25] Do thegosg, 7 do chertughadh na Sethar. c. 10
   duill. 41.
[27] Do fedhm an doirseora. c. 11. d. 44.
[29] Don fiosadoir 7 don chaibellan. caib. 12. duill. 46

Clár chaibidlech minighthe na riaghla.

[63] Don dul istech isin riaghuil. caib. 1. d. 17.
[71] Do cháilidhecht a n-áibióidh. caib. 2. duill. 30.
[76] Don oíffice dhiadhá .caib. 3. duill. 38.
[83] Don abstanuid .c. 4. d. 47.
[85] Do faoisidein 7 do chomaoin .c. 5. d. 50.
[90] Don choimeud clabsdra. caib. 6. duill. 57.
[94] Don togha banabadh 7 oífficech. caib. 7. d. 66.
Modh congbhala caibidle. ca. 8. d. 75.
Do śocht, 7 don modh lab[h]artha. caib. 9. d. 81.
Do c[h]iomheud bochtaine. caib. 10. duill. 89.
Dona Setheruihb eslána .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, 7 do d[h]ul istech isin mainisdir .ca. 14. d. 112.
128 Don fiosadóir .ca. 15. duill. 125.
138 Tegosg um choimhéud na n-ordaighthe si duilleog. 141.

FINIT.

Oraíod don Dubhaltach Mac Íir bhisigh do chuirs in nGaidhlig 7 do sgríobh ann so an mhéad bhenus do riaghul .S. Clara sonna ó thosach a tiomanta go deredh na mnightheadh 7 na n-ordaightheadh, 7 na clár sa [162] fa dh-sóigh bhal ina tugtha don légthóir dhá ní da aire .i. nuimhir chaibidledh 7 duilleóig an leabhair chló i ndeireadh lìnedh na clár so, 7 nuimhir leathanach nò duill[e]óg na litre lámhi si i ttús na lìnedh cèudna. Da ttugadh an t-se ní da aire mar atá simplidhecht nò bacadh na Goidheal na chuirs olla so, ní tre ghainne na Goidhilige tig sin, acht tre esbaidh a heoluis ar chách, ionnus gurob usa leò fociail choimh[í]thecha do thuighsin ináid fociail fòire na Goidhelge. Ar an adhbhairsin áilim bendacht, 7 mo lethsgél on leughthóir don .DF.

I CColáisde na Gaillimhe
Die octavo .x. brs 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 (25a) it is used with 'b' and 's'.

The sign is frequently omitted in the following cases: with -s- of 'deirbhsuir' etc. (When the 's' of this word begins a line it is regularly dotted). With 't' in the participial ending '-ghthe', 'urnuighthe' (prayer), 'náomtha', 'slánaightheir'. The lenition of 'beith' (im. of atá) is often unmarked, e.g. 29a § 5, where the MS. has a 'beith'. Cf. 'beith' and a 'bheith' (sic MS.) 29a § 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

ivb apstoladhca erased after daingniucchad.

vi§ & a deirbhshirch MS.

1 On top margin: Ihs .m. (nomen Iesu).

2a an umhlacht cédna: sic

2b Fronsias: plene here: usually abbreviated.

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

4a do thakhairt: do ends line and is joined by hyphen [=] to thakhait [sic]. which begins the next line. Cf. 12b.

6a § 1 chongmhail MS.

7a § 2 solathar., brathar MS.

10a § 2 an maith: leg. an mhaith?

11a § 7 deghsompla MS.

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

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

15b § 8 mbun deleted before sacrísta.

16b § 3 Arna mhès do: sic.

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

23a § 2. an (=their) is deleted after coirtheadh.

24a § 4 breithir is abbreviated.

25a § 5 a beith ar a MS.

30a § 5 don confessora MS.

32b 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 éisteas i a mbetelem 'who shall hear it in B'.
33a 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 len. of t is frequently unmarked, e.g. benduighte 45a, bennuighte 60b, naomhta 56b, 57b, 58a.

33b trocaire MS.
33b tina moladh MS.; no MS. the sion and two other letters erased after cengaille.

35b trocaire MS.
35b tresa ffoghna deleted before as go.
37b mbeag deleted before ngairid.
39b do gembhum MS.
40b do deleted before thdrraidh.

43b 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. teg-, tiag- 90b 90b etc.

43b an banabh MS.
44b; 54b; 55b; 56a: na mbid; a mbeth; na mbrathar; mbocht.
58b ré sáthaidh: ga deleted before ré.
58b lorgairidhe: seems altered from lorgairibh.
60a gCriosd: ìp MS.
60b úd: úd MS. But úd 61b (foot of p. 58) and elsewhere.
62a athentaibh cengaille MS., with -ibh deleted.
62b criosd: ìp MS.
64a mblocdiribh: the first b is dotted.
67b § 4, end: a beth: sic; cf. 29a.
67b § 2 Mur: sic, plene. Usually mar but the abbrev. form regularly has the ur symbol, e.g. 75b.

69b i timchioll: timchioll MS.
70a Here we have a striking sample of DF's erratic use of capitals.
70b ghabhus added at end of line.
72a dl[h]éisi: The accent is clear.
72b diil added above.
76b osa cciomn: second c dotted.
78a bentar e added at end of line with finer pen, possibly by another hand.

79a § 6 sin crossed out after égin.

81a § fós: ní crossed out before fós.
82a § 10 coinsansa: coinsinsansa MS. with second n deleted.
81 § 11 chongbháil: chongabhaileither MS. with the first ai and other deleted.
83a ndlighid added at end of line with finer pen. Probably by same hand.
87b § doirseoirèd MS with -edh deleted.
88b [p. 82, top] dhíbh added at end of line with finer pen.
89a In the chap.-heading the -d of chomhaid is dotted.
RULE OF S. CLARE

90b ttiagaid : sic. The -g- is usually left unlenited. See 92a, 97a and
theg[h]dis 90a.
91b chédriagla : sic. See note on 43b.
93a § 7 fmhuineog is added above, replacing an erased word which seems
to be tech.
97a ttiagaid : sic. See note on 90b.
97b staif : staif MS.
98a mar so, MS.
99a dirthe : possibly -dhe.
100b § 5 cionta altered from chionta.
102b bhfuairnghedh : The suspension symbol is ambiguous, and perhaps -idh
(pres. subj.) is meant, in spite of mchtdoi in the next clause.
104a disgréid : sic.
104b § 6 an vide erased after leges.
105a spioradatta : itta altered from -itta.
107b lamhughadh : sic.
"The section Nos. given here in square brackets are hidden by the binding.
108a § 3 airgidh MS. (dot).
113a mhesaidsiomh : mhesaid ends line and is joined by hyphen [=] to
siomh.
114a chap.-heading, lámhthoradh : lamh added at end of line with finer
pen as above (83a etc.).
117b na colnaicheatha : sic; but the Engl. requires nó or ná.
119a chap.-heading : istigh deleted before isteach.
120a § 2 cchoamhanta : (dot over second c).
121b § 4 tégedh : sic. See note on 90b.
126b an wair as : as added above.
131b aigente a marginal note on this has been shorn away by binder,
leaving only . . . ur . . . e.
136b do gheabhdhaoi : possibly -eu-
138a dibh : daoibh with -ao- deleted, MS.
139a duthrachtach : sic, but the -u- of duthracht is usually left unaccented
141a fosu : Ihu MS.
141b sibh : apparently altered from dhibh.
. . . tre fosu Criost : tre Ihu xp MS.
142b lasamhna : the original catch-word on the foot of the previous page
was tesaigh-, but lasamna is written beneath it, in a minute hand.
138c inar : sic (= in bhar).
146a sé deleted after Comhshuidhler.
.. 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 re-
mainder 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.
147b § 4 domesda : sic.
. . . édghadh : the omission of the comma may be due to the position
of the word at the end of the line.
148b § 6 an carthamacht : sic; leg. an ch.
150a tressna . . . Seraphim added later in space left vacant, apparently,
but not certainly, by another hand. Cf. note on 146b.
152b Partiuncula : the second letter is smudged, but looks like -a- rather
than -o-.
. . . § 5 bpaidrechá MS., with final letter deleted.
153b § 7 Iosa: Ihu MS.
Ignorance being still in well framed minds ye chefist caus of defalence & A right knowlig & understanding of what consarns our condision of gretist importans : here is in all ye chaptors of ye rule ye letter P. put for presept over against it so like wise .V. for vim presept .E. for an equivalent .L. for librty .M: for monition wth was first done conformabl to ye practise & decrees of holy po[p]es &c.

ye vim presepti & aequivalen lent to a presept is cum by fors of custome or circumstanse to be equall or in sum degre of y\textsuperscript{4} wh is presept of it self. Undor venall sinne or other penalty of all wh is made ye table

\textsuperscript{1} See Notes on English text below.