AN IRISH SEVENTEENTH-CENTURY TRANSLATION
OF THE RULE OF ST. CLARE.

R I A Stowe D i 2 is a paper manuscript in modern cloth binding measuring $3 \times 3\frac{1}{2}$ in inches. Apart from end-papers, etc., it consists of 162 folios + 9 at the beginning. For a detailed description see RIA Irish MSS. Catalogue p. 3282 ff. To the leaves at the beginning, left unnumbered by the scribes, I have given a folio numbering in roman (in RIA Cat. these are paginated). On ii*, in a 17th cent. hand, is written: “For ye use of ye Poore Clares of Gallway 1647.” Underneath, in a later hand: “To Charles O’Connor Esq. 1746.” Folios iii*-3b, dated 1636 on the title-page, contain an Irish translation from English of the so-called ‘First Rule’ of St. Clare,¹ with the confirmatory bull of Innocent IV. This translation is stated on f. 31b to have been made by Father Aodh Ó Raghailligh and Father Séamus Ó Siagail, and written here by the poor friar Michéal Ó Cléirigh, October 19, 1636. The remainder of the MS., ff. 33*-162, is in the handwriting of An Dubháiltach² Mhac Fir Bhisigh (Duald MacFirbis), and contains his Irish translation of the following: The Testament and Benediction of St. Clare (33*-49*); the bull of Innocent IV concerning a grant by Gregory IX (49*-52b); The Declarations and Constitutions of St. Colette, preceded by the two letters addressed to Colette by Br. William Cassal, Minister-General

¹ i.e. that confirmed by the Holy See in 1253. For the Latin text see Wadding's Annales Minorum² II 78 ff.; III 287; 303; according to Wadding, and some later writers, this Rule was based on one drawn up by St. Francis in 1224, but Father Paschal Robinson states: "this opinion is quite unsupported by historical evidence, and has been the source of many mistaken and misleading conclusions." (The Rule of St. Clare and its observance in the light of early documents, American Ecclesiastical Review XLVI p. 408, Philadelphia 1912). See also authorities mentioned in footnote, Ann. Min.³ II 89.

² For the article cf. . . . mic an Dubháltaigh Hy Fiachr. 100; don Dubhaltach infra 161b; don DF, 46ª; 162ª (but: Dubháiltaigh Firbísigh adomcomhnuic, Goidelica 1872, p. 79); for the –d- cf. Éiriu ix 10, l. 122.
of the Order of Friars Minor (53*-137\(^b\))\(^1\); An exhortation by Father Benignus for the better observance of these constitutions (138*-145\(^a\)); The Obligation of the Rule of St. Clare as regards mortal sin (145\(^a\)-149\(^a\)); Praise of the Rule (151*-154); An Examen of conscience for the religious (154*-156\(^a\)); The 12 evils which come by venial sin (156\(^a\)-157\(^a\)); Nine ways by which we participate in the sins of others (157\(^a\)-157\(^b\)); Twelve fruits of the Blessed Sacrament (157\(^b\)-158\(^a\)); Twelve evangelical counsels (158\(^a\)-159\(^b\)); The Malediction of St. Francis (159\(^b\)); Then follows a Table of 'Points' in the Rule, i.e. showing the distinction between such statements as are precepts or equivalent to precepts; admonitions, and optional (the titles at the head of this table are not correctly written, see notes \textit{infra}), and a Table of contents, in which the pages of the MS. are collated with those of the English original. Finally the scribe, [An] DF, as he signs himself, concludes with an interesting colophon, dated Galway, December 8, 1647. About the translators of the Rule, Fr. Ó Raghaillígh and Fr. O Siaghail, I have no information beyond Fr. Brendan Jenning's statement that the latter was in Athlone when it was taken by Preston in 1648, and was allowed to remain because he was one of those opposed to the policy of Rinuccini.\(^2\) MacFirbhísigh, or MacFirbis, as his name is usually Englished, is of course well-known to students of Irish literature and history.

The English version from which these translations were made is obviously that of 1621-22, of which there is a copy (the only complete one known to me\(^3\)) in the Library of the Franciscan Friary, Merchants' Quay, Dublin. This is a small octavo volume, 3\(\frac{1}{4}\) x 2\(\frac{3}{4}\), bound in calf, the Declarations, etc., coming first, with title-page dated 1622 (pp.1-176), the Rule and Testament of St. Clare, etc., with title-page 1621 (pp. 1-74), second.\(^3\) The litanies (in Latin) of St. Francis and St. Clare follow at the end of the volume (pp. 74-80). The end-leaves have been lost, and the printer's imprint is missing. The book was most probably published in Flanders for the use of the English convent of Poor Clares which was founded

\(^{1}\) For the Latin text of the Testament, see Wadding, \textit{Ann. Min.} III 299 ff.; Declarations, etc., X 240 ff. See also notes \textit{infra}.


\(^{3}\) see Facsimile.

\(^{4}\) Of the Rule there are at least three other copies extant of this version, but I know of no other copy of this version of the Colette \textit{Declarations}, etc. See notes on the English text, \textit{infra}.
at Gravelines in the early part of the 17th century. This community was joined in 1619 by an Irish novice from Wexford, Mariana Cheevers, who was professed there in 1620. With four other Irish nuns she left Gravelines in 1625 to found a separate convent at Dunkirk. Thence this Irish community went in 1627 to Nieuport, and in 1629 arrived in Dublin where they set up a convent on Merchants' Quay. By 1636, after their expulsion from Dublin, they had settled on a piece of land on the estate of their Abbess, Cisly Dillon, some miles from Athlone, and named it Bethlehem. In the same year the Irish translation of the Rule was transcribed for them by Micheal Ó Cléirigh. In 1642 they left Bethlehem and settled at Galway, where they received Mac Fir Bhisiugh's translation of the Testament, Declarations, etc., in 1647.1 As the inscription quoted above shows, the Irish MS. subsequently came into the hands of Charles O'Connor of Belanagare, and was evidently brought to Stowe by his grandson, the Stowe Librarian,2 to return to Ireland in 1883, when the Stowe collection of Irish MSS. came into the possession of the Royal Irish Academy.

In editing the Irish text I have not made any alteration in the spelling of the MS. save that when the general usage of the scribe shows beyond doubt that the omission of lenition mark or accent is accidental I have in most cases restored these silently. When any doubt was possible, or where for any reason the omission is of interest I have used square brackets for 'h' and macron for accent. Mac Fir Bhisiugh is more regular in his use of the accent than Ó Cléirigh, and I have made little use of the macron in his portion, e.g. often restoring the accent silently over -do-; nó 'or 'dá 'if.' I have transcribed the tall e as e all through, although logically it could and perhaps should have been made ea. For the same sound (i.e. e before a broad consonant) Mac F. occasionally

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2 See Astle's collection had not long been at Stowe when there was added to it the ancient Irish MSS. and other MSS. relating to the history and antiquities of Ireland formerly belonging to Mr. O'Connor of Belanagare... whose grandson Dr. Charles O'Connor was appointed librarian at Stowe." Eighth Report of the Royal Commission on Historical MSS, App. Pt. III, p. 1b (1881).
uses e with subscript. For eclipsed f both scribes write indiscriminately ff, ff, hf, bhf; the two latter I have printed bhf. Mac F. occasionally dots an eclipsed b (ex. 74°), and the second c of cc=gc. (ex. 76°). Initial capitals in proper names, etc., are in most instances due to the editor. Mac F. makes an inordinate use of the capital S, which I have perhaps copied too slavishly, as its use as a final letter shows that it was not always meant as a capital. This scribe shows too some curious modernizing tendencies. He occasionally hyphens compound verbs\(^1\) and some prepositional phrases, e.g. *imá-le* (55\(^b\), 73\(^b\), 77\(^a\)) when the prep. *in* is followed by a noun beginning with a vowel he writes *in* (unlike the usual practice in early printed books which makes the *n* the initial of the noun: *a nonóir*, Mac Áingil 244, *a nudhacht bháis* 1602 NT Marc 5. 23. cf. a Ndeacpolis ib. 5.20, etc.) The demonstratives, *so, sin* etc., are regularly joined to the preceding word, even when the stress is independent, as in *annsin*; I have separated them. Some other characteristics of his are: separation of prep. from article, e.g. *gus an, les an*; of preverb in compound verb, *ad chí, do ríne, a deír*. These are common in printed books of the period. In writing *do chum* as two words he follows the usual 17th cent. practice, as in NT etc. In language however, he sometimes shows an archaizing tendency, see the Grammatical Commentary *infra*.

The hyphen after eclipsing *n-*, and the apostrophe wherever it appears (e.g. *d'fíos; b'édir*) are added by the editor. Round brackets in the text are those of the scribes, square brackets and chevrons are added by the editor; the first enclose scribal omissions, the second enclose words added above the line in the MS.

I have added at the end of the texts a note on some MS alterations in the Franciscan copy of the English book; a Grammatical Commentary on the Irish, including a note or certain errors in the translation; and a Glossarial Index.

For my knowledge of the English version I am indebted to the Rev. Sylvestre O'Brien, O.F.M., who very kindly allowed the copy belonging to the Franciscan Library to be deposited in the Academy for my use in preparing this edition. I have also to acknowledge the kind assistance of the Rev. Canice Mooney,

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\(^1\) Cf. *Ériu* xiii, pp. 13, 17, 21, etc.
O.F.M. and the Rev. Fergus MacCarthy, O.F.M. in replying to queries on various points. To the Irish MS. my attention was first drawn by Professor Bergin many years ago, with the suggestion that I should attempt an edition of it. To all of these I offer my sincere thanks, with apologies for the shortcomings of my work.

ELEANOR KNOTT.
RIAGHAIL AR MÁTHAR NÁOMHTA .S. CLÁRA
Arna tionntúd i ngaoidhilce as bérla
Le toil a n-uachtarán.
1636

[iiv*] Daingniuchadh apstolacdhá
na Riaghla tucc ar n-athair
naomhttha .S. Fronsías
dar máthair bhennáighthe
.S. Clára

INNOCENT easpucce serbhónaighibh Dé dár
ndeirbhshéthraibh grádhacha in Íosa Crist Clára banab, & dár
ndeirbhshéthraibh oile i Mainistir San Damian in ASSIS sláinte, γ
bennachadh apstolacdhá.

[iiv*] AS gnáth leis an suidhe apstolacdhá umhli do thabhairt
don uile aithcheinghe dhiaidha, & go grásamhail fighar do thabhairt
do chum na maithesa, γ fuinn bhennáighthe na muintire chuireis
a ngerán chuca, & ar an adhchuir sin do bhrígh gur iarrabhair
go humhal orainne derbhadh, γ daingniuchadh do dhéanamh ar
bhar riaghail lér ndaingniuchadh apstolacdhá do réir mar atátháoi
ar tí [v*] bhar mbetha do thabhairt aníos go cuíchenn an
áoinspírait, γ a bprofission na bochtaíre ro aírde, an Riaghail
cédna arna thabhairt daoibhí lér n-athair naomhttha .S. Froinsías &
artha glácaidh libhse le biomat toile & luathghara ; an riaghail mar
an cédna arna derbhadh le heaspucc Óstia ar ndearbhráthair
mar a fhuí nísa mó, & arna taiséadh a litreachaibh an easpucce
chéadna ag cuimhteacht leis an aithne tuccamar do a daingniuchadh
[v*] leis na cumhachtaithe apstolacdhá do aithníghemar dhe chuchu
csin.

Dá bhrígh sin atámaidh anosa acc umhluccadh dábhár
n-atchoinghe diadha ág daingniughadh na riaghaí remhráite leis
na litreachaibhsi do láthair lér cùmhaichdha apstolacdhá & ag
daingniuchadh brighne a litreacha cédna focal ar focal isna
litreachaibh só do láthair amhail atá inar ndiaidh ;

UGOLIN maille le grásaibh Dé euscóip Óstia γ Veletre do chum
a míthair roghrádaigh [vi*] & a dheirbhshéthraich in Íosa Crist
Clára banab ó San Damians in ASSIS & do chum a deirbhshéthraich
átá do láthair, & thicfás sláinte, γ bennachadh aithhardha,

An mhéid a chlann roghrádhaí in ÍOSA Crist gur tharcaisnigh
THE RULE OF OVR HOLY MOTHER S. CLARE
Translated into English. Permissu Superiori M. DC. XXI.

THE APOSTOLICALL CONFIRMATION OF THE RULE which our Holy Father Saint Francis gave vnto our Holy Mother S. Clare.

INNOCENT Bishop, Seruát of the servantes of God, vnto our beloved daughters in Iesus Christ, Clare Abbesse, & vnto the other Sisters of the Monastery of S. Damian at Assise, health & Apostolicall Benediction.

The Apostolicall Sea is accustomed to condescend vnto all pious requests, and graciously to fauour the good and holy desires of those who do propose them. And therefore, because that you haue humbly required of vs to approoue & strengthen with our Apostolical confirmation, the Rule, according to which you are to liue in common, in one spirit, and in the profession of most high pouerty, the same Rule having byn given you by the holy Father S. Francis, and of you receiued with much contentment and ioy; which Rule also our Venerable brother the Bishop of Ostia hath approued, as is more amply contayned, & decla[5]red in the letters of the said Bishop conformable vnto the commandement which we gaue him, to confirme it with our Apostolicall authority, committed vnto him in this part. We therfore now condescending vnto your devout petition do agayne confirme by these present letters, the sayd Rule, with our Apostolicall authority, inserting the tenour of the sayd letters word by word in these present letters as followeth.

Vgoline by the grace of God Bishop of Ostia & of Veletre, vnto his most deere Mother, and daughter in Iesus Christ, Clare Abbesse of S. Damians at Assise, and vnto her Sisters as well present as to succeed, health and fatherly Benediction. For so much as
sibh poimp, onóir, & sód ãn tsaoghairsi, & gur lenabhair lorcç ÍOSA Críost & a mháthair robhennaighthe gur thoghabhair sibh féin do bheith a celoustar nó a bpríosún a bhfolach do chum foghanta do Dhia atá maid ag maladh bhar ccríche maith i mhaile lé [vi⁸º] déghthoil, & le gráth athardha tiodhlaicmíd daòibh go humhal bhar n-athchuinghe, γ bhar ttoil bhennáighthe, & daingnghnímh le cumhachtáibh an Phápa, γ lér cumhachtáibh féin daoibh, γ dá ttíucfa inbhar ndláidh inbhar mainistribh an foirm, γ an Riaghail bhethadh áondacht bennaighthe na bochtacha ro aird, ro oirdheirce tucc an t-athair glórmhar .S. Fronsias daòibh dá coimhett le focal comhthaith, & le sgríbhinn mar atá ann so sós inar ndiaigh

[vi⁸º] AR grádh Íosa, & a naomhmáthar millsí an Ógh naomhMuire, AR grádh San Fromáilis, & .S. Clára sa riaghail tionscainte chinn so, bhiodh cumhmhine accaibh a dheirbhsestrha inbhar n-urnaighthe go laithemhal ar bhar ndeirbhthaír bocht Micheál Ó Cleirigh a lóghaidheach a saothair.

[ι²] IN AINM AR TTICCHERNA
AMEN
bhiodh mar sin

Tionscainte Riaghail & foirm bhethadh uird na ndeirbhsestrhach mбоcht arna tabhairt le .S. Fronsias

An chédchaibidil.

1. Acc so Riaghail, γ foirm bhethadh uird na ndeirbhsestrhach mbocht arna horduchadh lèr n-athair [ι¹⁶] glórmhar .S. Fronsias, edh ón Soiscéil ar tTiccherna Íosa Crist Úd chumhhdhach [sic], γ do choimhéd ag marthain in umhlacht, gan disligheacht, & a ngeanmnaighcheacht.

2. CLARA innilt, γ serbhóntaighe móidhiongmhál áosa Crist & plannda becc ar n-athair naomhtha .S. Fronsias tug sí móid umhlacht, γ onóra don Phápa Innocentius [ι⁸] & da gach Pápa da ttíocfa ina dheadhaidh do toghfaidhe go leistionach cánónta in Ecclais na Rómha

RULE OF S. CLARE

you my [6] deerly beloved daughters in Iesus Christ contemning
the pompes & delightes of the world, and following the footsteps
of Iesus Christ, and of his most holy Mother, haue chosē to remaine
inclosed, to serue God: we praising your holy resolutiō, with a
good will & Fatherly affection, curteously graunt you your
daemons and holy desires. And we cōfirme by the Popes au-

TH E Rule, and forme of life, of the Order of the poore Sisters
which the glorious Fa S. Francis hath instituted, is this.
To obserue the holy Ghospell of our Lord Iesus Christ, liuing in
Obedience, without Propriety, and in Chastity.

2. Clare vnworthy handmaid of Iesus Christ, and little plant of
our most holy Fa. S. Francis, vo[8]weth Obedience, and Reuerence
vnto Pope Innocent, and vnto his Successors, who lawfully and
canonically chosen, shall enter into the Church of Rome.

3. And as in the beginning of her Conuersion, she with her
Sisters, vowed Obedience vnto the most holy Father S. Francis:
so in like sort doth she vow to obserue the same Obedience
inviolably vnto all his successours. And the other Sisters are
alwayes bound to obey his successours of the Holy Father S.
Francis: & to obey also Sister Clare, and all other Abbesses who
being lawfully & canonically chosen, shall succeed her.
[3\(b\)] Do thaoibh na ndaoíne lena mian dol san Riaghailsi, & cionnas as cóir a nglacadh

Cap. 2.

1. AN tráth thaisbénfas éinphersa i féin daoiibh le séidetdh an Spiorait Naomh do chum na bethadh so do ghlacadh chucce atá d’fiachaibh ar an mbanabbaidh toil na ndeirbhshethraic d’iarraidh chucce sin, & ma do bheir an chuid as mó aca a ttoil cuicci (dá raibhe ced an chárdionn as dídnightheoir ag an mbanaib). [3\(b\)] as éidir lé a glacadh.

2. An tráth mhesas an bhanabb gur ab cóir a glacadh, dénddh féin, nó cuireadh d’fiachaibh examen nó sgrúadh dúthhrachtach do dhéanmh uirre a ttaoibh an chheidimh chatoilice & Sacramainntedh naomhtha na hecclaise, & má chreiden sí íad sin uile, & go n-admhann iad go creidmeach, & a ccoimhétt go seasmhach go croichmuighadh a bethadh, ann sin (muna raibhe sí pósta, nó muna ndeachadh a fer maille le ced easpuicc [4\(a\)] na diosis a mbí a riaghail éiccin & móid ghenmnaigheachta do thabhairt acht muna raibhe sí roáosta, nó easláin nó laicce chinn do bheith uirre do bhaicfadh dhí an riaghailsi do choimhéd) foillsicchtigher dhí gach ní da fhuil a fioirm bhar mbethadh.

3. & ma bhíonn iomchúbhaidh, & toltaích abarthrach briathra an tsoiscéil rí a. i. imtheacht roimpe, γ a fhuil aice do reic, & a thabhairt dona bochtaibh, & munab éidir lé sin do chur a cerrích budh lór dhí a toil mhaith.

[4\(b\)] 4. Atá d’fiachaibh ar an mbanaib & arna deirbhshéathaibh beith rochóimhédach gan cúram do bheith aca ar gach máoin da mbía aice, iónnas go mbá héidir le a toil féin do dhéanamh le gach ní da mbí aice do réir mar do seolfadh Dé dhí.

5. Gidh edh ma iarrann sí a ccomhairle san cútís so cuiritt í chum persann éiccin deiscréidighi ar a mbía eccla Dé, iónnus go roinntí léna chomhairle a máoin ar na bochtaibh.
Of those who desire to enter into this Religion: & how they shall be received.

CHAP. II.

When any one presenteth herselfe vnto you through inspiration to take vpon her this life; the Abbesse shall be bound to ask the consent of all the Sisters: and if the greatest part giue their consent (hauing licence of the Cardinall your protector) the Abbesse may receive her.

2. When she is to be receyued, the Abbesse shall examin her diligently, or cause her to be examined concerning the Catholike Fayth, & the holy Sacraments of the Church: all which if she do believe, and fauthfully will confesse, and stedfastly observe vnto the end, then (if she haue no husband, or if he with leave of the Bishop of his diocese be entred into some Religion, and hath made vow of chastity; besides, if she be not too far in yeares, nor haue any sicknes or weaknes of head, that may hinder the obseruance of this life) there shall be declared vnto her the contents of your manner of life.

3. And if she be fit & willing, the wordes of the holy Gospell shall be sayd vnto her, to wit, that she go and sell all that she hath, and giue it vnto the poore: which if she cannot effect, her good will shal suffice.

4. The Abbesse and all the Sisters shall be very careful not to busy their minds by medling with her temporall goods, to the end that she may freely dispose of the according as God shall inspire her.

5. Nevertheles if she doe heer in aske their counsayle, they shall send her to some discreet person that feareth God, through whose counsayle her goods may be distributed vnto the poore.

(*) That. which heere is said that none are to be receyued into the Order without licence of the Protectour, this power hath bin by diuers Popes committed vnto the Generall & Provinciall, as it is set downe in the Constitutions. And before any be receiued, they must examine her, and make her be examined by the Bishop, or by his Vicar, as is ordayned by the Councell of Trent, the 15. Sess. c. 17.

(\(\)) That which heer is said that the nouyce giue away al that she hath to the poor before she enter into the monastry, is to be obserued at the profession, as appointeth the C\(\text{c}\)ell of Trent sess. 25 c. 16.
6. Ann sin gerrthar a grúag \([5^a]\) timcheall, & bentar a hēdach saoghalta di, \(\gamma\) tuccadh an bhanabb trí cóta, \(\gamma\) clóca dhi, \(\gamma\) ó sin amach ní héidir lé an mhainistir d’ráccbháil gan cúis follas, tharbhach, dherbhtha do bheith aice.

7. Ar coimhliónadh blíadhna a nouisteachta glacthar í chum umhachta ag tabhairt móide go coimhédfa sí go síordhuidhe betha, \(\gamma\) foirm bhar mbochtachta.

8. Ní cóir do mhánáoi ar bith an caille dubh, no an \(\textit{uelam}\) do \([5^b]\) glacadh uirre ar fedh bliadhna a nouisteachta.

9. As éidir leis na deirbhsethraibh chum socamhail, \(\gamma\) macántachta clócadha becca do bheith aca lé haghaidh a sáothair.

10. Biodh cúram ag an mbanabhaibh soláthar deiscréittech do dhéanmh do chum \textit{édaigh} d’rághaíl dona deirbhsethraibh do réir cháilidheachta na bpersann na n-aimsir, na n-ionadh, & na Region fíúar do réir mar do c[h]ife a riachtanas dá iarraidh.

\([6^a]\) 11. Na mná ócca faoi áois iomchubhaidh glacfaidhder don mhainistir, gerrthar a ngruacc, \(\gamma\) bentar a n-éadh saoghalta diobh, \(\gamma\) cuirthear éadach orra do réir \textit{édaigh} na mban riaghalta amhail do cífidhder do dheiscréid na ba'nabhadh, \(\gamma\) an tráth thiocfas siad go haois iomchubhaidh glacaí an aibid amhail do níd cách, \(\gamma\) d'éinett bliadhain a bprofeissioin, nó a nderbhtha.

12. Ordaighedh an bhanabb go cúramach bann[h]aighistir as mnáibh deiscréideacha na mainstre chuca sin, \(\gamma\) chum \([6^b]\) na nouistedh oile da tteccasc a mbésaibh, \(\gamma\) a modhaih macánta, \(\gamma\) a cconversaid naomhtha do réir foirme bhar bprofeissioin & b[h]ar staide.

13. As ar an modh ccédana so glacthar na deirbhsethra bhios ag seirbhís don taoibh amuigh don mhainistir & as éidir leó bróga do bheith orra.


15. Aithnighim, guidhim, \(\gamma\) iarraidh \([7^a]\) ar mo dheirbhsethraibh (ar grádhr an leinb ronaomhtha mhillis Íosa do cengladh le crios cengail & le hédaihíbhe bochta, \(\gamma\) do léigeadh ar lár san mainnse, & ar grádhr a Mháthar naomhtha) ëdaihíbe bochta do bheith orra do glnáth.
6. Then her haire shall be cut of round, & her secular habit shall be taken away, & the Abbesse shal lend her three coates & one cloke, after which time it is not lawfull for her to go out of the Monastery without profitable, manifest, & probable cause.

7. Whē the yeare of her (c) probation is expired, she [13] shall be receiued to Obedience, vowing perpetually to obserue the life, & forme of your pouerty.

8. None shall receiue the veyle during the yeare of probation.

9. The Sisters may also haue little clokes for the modesty & comodity of their seruice & labour.

10. The Abbesse shall discreetly prouide, that her Sisters haue cloathes according vnsto the quality of persons, times, and places, and of the cold regions, as she shall see their necessity doth require.

11. The yong who are receiued into the monastery before sufficient age, shall haue their hayre cut of, and their secular habit taken away, and be cloathed with such cloth as the Religious, according to the discretiō of the Abbesse; and when they are come vnsto fit yeares, they shall take the habit as the others doe,& make their probation.

12. And as well for them as for the other Nouices, the Abbesse shall carefully prouide a mistresse, one of the discreetest of the Monastery, who shall diligently instruct them in modest manners & holy conuersation, according vnsto the forme of your profession.

13. The same manner shall be obserued in the admittance of the Sisters who serue without the monastery, and those Sisters may weare shoes.

14. None may dwell within the Monastery except they be receaued vnsto the forme of your profession.

15. I do admonish, pray & request my Sisters, for the loue of the most holy and sweet child Iesu, who was wrapped in poore cloutes, & laid in a cribbe, & for the loue of his holy Mother, that they will alwayes be cloathed with poore cloathes.

(c) VVhat is heere said, that, the yeare of probation being ended, she be admitted, is undersetood vwhen there is no impediment; and the Councell of Trent sayth, that the tyme of the Nouitiate being finished, if she be judged fit, that she be receiued: otherwise that she be set out of the Monastery. Also that the rest, vvhich the said Councell ordaineth in the 25. Sess. c. 17, be obserued, acquainting the Bishop, or his Vicar Generall therevwith.
Don oifigg díadh, don troschadh, don faoísidin, & do ghlacadh cumóinéach

Cap. 3.


2. & abraid sin gan canntaireacht.

3. An chuid díobh leis nach ba héidir a n-oifigg do leughadh le toirmneascc éiccin deilestionach, abraid a bpaidrecha na hionad mar do níd na deirbhshethra dánach eól leughtólireacht do dhéanamh; mar atá ceithre paiadreacha fichet ar son Maitín, & cúicc paiadreacha ar son Laudeis; Ar son Prim, Tert, Sext, 7 Nóin, abraid seacht bpaidreacha ar son gach uaire aca. Ar son easparta a dó décc [8a] & ar son compléiti seacht bpaidreacha.

4. Ar son easparta na marbh seacht bpaidreacha maille le Requiem aeternam, ar son Matín na marbh a dó dég.

Na deirbhshethra ónab eól leughthóireacht do dhéanamh, atá d’fiachoibh orra oifig na marbh do rádha.

5. An tráth do ghebha énben dona deirbhshethraibh bás inbhain mainistir abradh gach deirbhshíú .50. paider ar a hanam.


7. D’éinnet na deirbhshethra [9a] le ced na banabadh, an ní sa lugha dhe faoísidse dá uair décc san mblaideathain, & bíd ar a coimhíedt gan bráithra ele nach benann ris an bhfaoísidin nó le leas a n-anmann do chor ar a fud.

8. As cóir dóbh Sacramaint bhennaithe na haltóra do ghlaCadh seacht n-uaire san mblaidehain i. fá Nodlaicc, Dardáoin mandála, Domhnach Cáisc, Domhnach Cinchídhisé, Lá na Féile Muire ina ruccadh ar nemh i, Lá ar n-athar San Fronsias, & Lá na n-úile naomh.

Of the divine Office, of Fasting, of Confessing & Communicating.

CHAP. III.

The Sisters that can read, shall say the divine office, according to the custome of the Friars Minors, wherefore they may have Breuiaryes.

2. They shall read their office without song.

3. Those who sometymes for some reasonable impediment cannot read their office, may say Pater Nosters in lieu therof, like the other Sisters that cannot read, who shall say foure and twenty Pater Nosters, for the Mattines; for the Laudes, fiue; for Prime, Tierce, Sext, and None, for each of these houres seauen; for Eueensong, twelue; for Compline seauen.

4. For the Euesong of the dead, also seauen Pater Nosters, with Requiem eternam; for the Mattins twelue. The Sisters who can read, are bound to read the office of the dead as it is ordained in the Breuiary.

5. When any Sister of your monastery is departed this life, the Sisters shall say fifty Pater noster for her soule.

6. The Sisters shall alwaies fast, but on the Natiuity of our Lord, when they may make two refections, vpon what day soeuer that it falleth. With the yong, weake & those who serue without the monastery, the Abbesse shall charitably dispence, when she thinketh good: but in time of manifest necessity the Sisters are not bound to corporall fasting.

7. They shall confesse with licence of the Abbesse, at the least twelue tymes in the yeare, & then they shall take heed that they doe not mingle any words which appertaine not vnto confession, or to the good of their soules.

8. They shall receiue the B. Sacrament seauen tymes in the yeare; as on the Natiuity of our Lord, on Maunday thursday, on Easterday, on Whitsonday, on the Assumption of our B. Lady, on S. Francis day, & on All-Saints day.

9. It is lawfull for the Chaplain to celebrate within the monastery, for to giue the Communion vnto the sicke.
1. Acc togha na banabbadh atá d'fiachaibh ar na deirbhshethraibh modh cánontá do chongmhaíl.

2. & déinett soláthar an gheinerála, nó go háiridhe próuinsial na mbráthar [10a] mionúr do bheith aca do lathair do thecascc bréithre Dé dóibh do chum coimhcengail, igit chomhtheachta do bheith aca féin re chéile & an maith choitcheann d'iarraidh isin togha sin.

3. Nó còir duine ar bioth nach diongna a profession do thogha; nó dà ttoghtaoi a samhailsin nó arna toirbhirt o modh oile mar bhanabbaidh, ní dhlighítt umhlacht do thabhairt di, acht muna ttuca sí an chéadúair móid foirm a mbachtaine do choimhionadh.

4. & an tráth do gheibh an bhanab bás atá d’fiachaibh orra togha banabbadh ele do dhéanamh.


6. Measadh, igit brethaighheadh an bhanab do toghadh créd é an cúram do ghlac sí uirre & cia h'esi air darab eiccen di conntus a tréda do thabhait iar na n-aithne dhi.


8. Biodh sí aireach coimhédach ar ghrádh aonaránach d’eicla go sóífadh leis an ngrádh áonta sin scanail isin coimhthionól.

9. Tuccadh sí sólás don dólásach, igit biodh sí na comaire deídheanaigh don dobrónach, d’eicla gomadh éidir an t-anbhfann d'esboidh comhfurtachtach go ttuicfadh don tuirsí, igit don éóchas a cláoi.

CHAP. III.

In the election of the Abbesse the Sisters are bound to observe the Canonickall manner.

2. And they shall speedily procure to have the Generall Minister, or at least the Prouinciall of the Friars Minors, who with the word of God shal exhorte them to concord and vnion, and to seeke the common good in the election.

3. None shall be chosen, who is not professed: or if such a one were chosen, or otherwise giuen [20] for Abbesse, they shall not obey her, except she first vow to obey the forme of their pouerty.

4. And when the Abbesse dyeth the election of another shall be made in the same manner.

5. If at any time it shall seeme vnto the company, that the Abbesse elected were not sufficient for the service of the Sisters & the common good, the same Sisters are bound to choose another, so speedily as they can, according to the foresayd forme.

6. She who is chosen, shall consider and weigh what a charge she hath taken vpon her, & who he is to whom she must render account of the flocke committed vnto her.

[21] 7. She shall rather striuve to be superiour in vertues, and to be before others in holy manners, then in her office, that so the Sisters, moued with her example, obey her more for loue, then for feare.

8. She shall take heed of particulier affection, least particularity breed scandall to the community.

9. She shall comfort the desolate, and be the last refuge of the afflicted, least peraduenture the weake wanting comfort, come to be overcome with the sadnes of despaire.

10. She shall follow the community in all thinges, principally in the Church, Dortour, Refectory, and in the Infirmary, as also in her attrire [sic]; and the Vicaresse [22] is likewise bound to observe the same manner.
II. Ata d’fiachaibh ar an mbanabaidh na deirbhseathra do chruiinnicuachadh chum caibidle an ní sa lugha dhe úair san tseachtmhain, mar a ndiongna sí fèin, 1 iadsan admháil, 1 cuimhne a n-úile ciontadh puiplidh, 1 a mainneachttaigh.

12. As cóir dí mar an ccédna [12a] comhairle do dhéanamh leis na deirbhshethraibh fa gach ní da nglaechtar ar son maithesa, 1 maise na mainistre; ar an adhbhar go ttecc[m]ann go minic go ffoilsighenn Díth do duine uirfseal an ní as ferr lena dhéanamh.

13. Ni hheidir fiacha móra do chur ar an eonueint gan toil na deirbhshethrach go coitcheann, an aimsior ina mbia an riachtanas follas. & caithfe sin a beith ar na dhéanamh le cett a bprocadóra.


15. Dlighitt oifigigh na mainistre uile beith ar na ttogha lé toil coitcheann na deirbhseathar uile, ionnus gomadh feirde a ccoimhchengal, a siothc[h]áin, 1 a ndeighinnitind.

16. Ar an modh ccédna as cóir ochtar dona deirbhshethraibh as deiscréittighe do thogha, agárb í a ccohainirlse so atá d’fiachaibh ar an mbanaib [13a] do ghlaechadh isna cúisibh bhenus le modh a mbethadh.

17. As éidir leisna deirbhshethraibh & as cóir dóbh, an tráth do chuidid go mbía iomchubhaidh tarbhach, ar úairibh caomhchloídh oificeeach & deiscréiti do dhéanamh, & daoine ele do thogha na n-ionadh.

Don chiúnas, & don modh labhartha ag an ngráta & accan 〈tegh〉 iomaccallma.

Cap. 5.

1. Ata d’fiachaibh ar na deirbhshethraibh ó chomplín go teirt ar a bhárách ciúns do dhéanamh [13b] o bhriathraibh, acht amháin an mhuintir bhíos ag déanamh seirbhísí dóbh don taoibh amaigh don mainistir.

2. Ata d’fiachaibh orra do ghnáth ciúnsas do chongmháill san ecclais, san dorthair, 1 isin bproinntech amháin an fedh bheit ag caiteamh a bproinne, As éidir leó labhairt go deiscréitech isin 〈firmaria〉 do ghnáth chum seirbhísí, 1 recreátioin na ndaoine ttinn.
II. The Abbesse shall assemble the Sisters to Chapter at least once a week; where she with the other Sisters shall humbly confess and acknowledge all their publick offences, and negligences.

12. There also she shall conferre with all her Sisters of those things that are to be handled for the good and decency of the monastery; for it happeneth many times that God revealeth what is best to be done, unto the least.

13. No great debt shall be made without the consent of all the Sisters, in time of manifest necessity, and that shall be done by means of their procuratour.

14. The Abbesse and other [23] Sisters shall take heed that they doe not receiue to keep any thing for others within the Conuent, for oftentimes by such occasion doth arise turband and scandal.

15. All the officers of the monastery shall be chosen by the common consent of all the Sisters, for the better conserving of mutuall peace and vnion.

16. In like manner shall be chosen at least eight Sisters of the discreetest, whose counsaile the Abbesse is bound to use in matters concerning their manner of life.

17. The Sisters may & ought, when they shall thinke it expedient and profitable, sometymes chaunge the officers, & discreet, & choose others in their place.


CHAP. V.

From Complin vntill Tierce, the Sisters shall keep silence, except those who serue without the monastery.

2. They shall alwayes keep silence in the Church, Dortour, & in the Refectory only whiles they eate, in the Infirmary it is alwayes lawfull for the Sisters to speake discreetly, for the recreation and service of the sicke.
3. As éidir leis na deirbhshetraibh ara šon sin an uile úair, 7 isin uile ait, labhairt go haithgherr le guth ciuin fa gach [14*] ní da mbí na riachtanas orra.

4. Ní cóir dona deirbhshetraibh labhairt ag an ngráta gan ced na banabadh, nó na banbhiocáire, & an mhuinteir do gheibh ced labhartha ag an teagh cainnte ní cóir dóibh labhairt acht a fhiadhnaíi deisi dona deirbhshetraibh cluinfes gach ní da n-aibeórait.

5. Ná lamhadh duine ar bith teacht don gráta muna raibh triúr dona deirbhshetraibh (an ní as lugha dhe) don ochtar deisiréid adubhramar bhías ar na ttagha leis na deirbhshetraibh chum comhairlightthe na banabadh, do bheithe do láthair, 7 an cúram sin do [14b] bheith ar an triúrsín ón mbanaib nó ón mbainbhiocáire.

6. Atá d’fiacnaibh ar an mbanaib & ar an mbainbhiocáire féin an modh labhartha so do chongmháil & sin do bheith go ro annamh ag an ngráta. Acht gidhedh ag an ngeta ní cóir dóibh labhairt go bráth.

7. & cuirthe ar an ngráta édach don taoibh astigh, 7 ná hoscaítear é, acht in aimir senmóra do dhéanamh, ní an tráth bhheid siad ag labhairt le chéile.

8. Biodh ós comhair, nó ar cúl an gráta comhla cláraigh ar na daingniucchadh go maith le dhá ghlas, 7 le bulta iarainn, 7 bfid [15a] siadso (san oídhece go háiridhe) fo ghlas le dá eochair, eochair dibhsín ag an mbanaib, & eochair eile ag an Sacríst, 7 biodh an dorus iata do ghnáth, acht an fedh bhias an oifíce diadha dá ráda ná da léghadh, ná na cúise remhráite.

10. Ní fuil ar cumus do dhúine ar bith labhairt ag an ngráta ria n-eirgé na gréine, nó iar ndol don ghréin fáoi ar modh ar bith.


[15b] 12. Ní fuil ar cumus éin ndeirbhshethar labhairt ag tegh na hiomaccallma a coorghus naomhMarTAin, nó san coorghus móir, acht amháin lena hathair faoisidne, nó le cúis bhías follus riachtanasach, 7 go mbia an cedsín arma thabhairt leis an mbanaib, nó leis an mbainbhiocáire.
3. The Sisters may neuertheles at all times, & in all places briefly with a soft voice say such things as are needfull.

4. It is not lawfull for the Si[25]sters to speak at the Speak-house, or at the Grate without licence of the Abbesse, or of the Vicaresse: and those that haue leave to speake at the Speake-house, must not speake, but in the presence of two Sisters, who must heare the things spoken there.

5. None may presume to come to the Grate except there be present at the least three, thereunto appointed by the Abbesse or Vicaresse, of the eight discreet who are chosen by all the Sisters for the counsayle of the Abbesse.

6. And the Abbesse and Vicaresse are bound to obserue this manner of speaking, which shall be very seldome at the Grate, but at the gate it shall neuer be permitted.

[26] 7. And at the Grate there shall be put a cloth within, which shall not be opened except whiles a Sermon is made, or whiles they do speake one vnto another.

8. There shall be before the Grate a doore of wood wel furnished, with two locks and bolts of irō, which in the night, principally, shall be locked with two keyes, one of which the Abbesse shall have, & the Sacristane the other.

9. The doore shall be alwaies shut, except whiles the diuine office is read, or for the causes above mentioned.

10. Non may speak at the Grate before the rising, or after the setting of the sun, in what sort soeuer.

11. At the Speak-house there shall alwayes be a cloth within, [27] which shall neuer be taken of.

12. No Sisters may speake at the Speake-house within .S. Martins Lent, nor within the great Lent, but only vnto the Priest for cause of Confession, or for some other manifest necessity, the which shall be committed vnto the discretion of the Abbesse, or of her Vicaresse.
E. KNOTT

Cionnus nach cóir dona deirbhshethraibh
sealbh ar bith do
g[h]lacadh leò féin, nó le
persainn eile.

Cap. 6.

1. A ndiaigh na húaire inar toil [169] leis an Athair nemhdha tréna ghrásaibh diadha mo chroidh do soillsiuachadh ar an modh sin gur gab le heisiomlár & le teccascc ar naomhathar San Froinsias gur thionnsgain mé aithrighe do dhéann mhbeccán becc farna thionntúidh san tucc meisi maille le mo dheirbhshethraibh móid umhlachta go toltaoch dó.

2. An tráth do mhés an t-athair nach raibhe 'eccla bochtaine, saothair, trioblóide, uíriseachta, nó tarcaisnigh[he] an tsaoighailsi oraind, acht gur mhésamar fad so mar sódh & mar aoihbhnes, do bhí seison arna ghluaisacht le diadhacht, 7 le trócaire [16b] ionnus gur sgríobh dúinn foirm bethadh ar an modh so.

3. Arna mhés do maille le foillsiughadh D6 go ndernabhairsi clann, 7 inniltedha dhhb féin don Rígh ard mórchumhachtach, 7 don Athair nemhdha, 7 gurbó toil líbh sibh féin do chengal don Spiorat naomh ag togha bhar mbetha do thabhairt aon as do réir foireachta an tsoiscéil naomhtha Geallaimsi maille riom féin, 7 le mo dheirbhraithribh dicheall 7 cúram síorhuidhe do bheith in bhar ttimchellsa mar bhias fa mo dheirbhraithribh

4. Do choimhlión sé féin an gealladh so [17a] go dicheallach an fedh do bhí ar in talamh & dobadh toil leis a dheirbhraithre da choimhliónadh go síorhuidhe

5. & go deireadh ar mbethadh dobadh toil leis gan sinne do chláonadh úair ar bith ón mbochtaine naomhtha do ghlasamar orainn, nó an muintir fós do thiucfadh inar ndíaigh; Beccán riana bhás do sgríobh sé chucainne a thiomna dhéidhnenach ag rádh na mbriathar so

6. Meisi Fronsias becc lenfad betha & bochtaine ar n-airdrigh cumbhaictaigh Iosa Críost & a mháthar bennaighthe, 7 do ghéin comhnuidhe go deireadh innite [17b] & aithnighim dhíbhisi a clann, 7 a dheirbhshethra i nDia Iosa Críost, 7 comhairlighim sibh fuireach go síorhuidhe isin mbethaidh naomhthasó, 7 a mbochtaine, & bódh cúram romhór accaibh gan dol ar ceul ón staid so le comhairle, nó le teccascc dhúine ar bith

7. & mar do bhí mé cúramach do gníthail maille le mo dheirbhshethraibh an bhochtacht bhennaignthe do gheallamar do Dhia, 7 dar
CHAP. VI.

After that the Heauenly Father had vouchsafed through his diuine grace to illuminate my hart, in such sort, that by the example & doctrine of our holy Father S. Francis, I beganne to doe penance: a little after his conversion, I with my Sisters did willingly vow Obedience vnto him.

2. The holy Father perceauing that we feared no pouerty, labour, tribulation, vility, or contempt of this world, but that we esteemed these as great riches, he being moued with pitty did write vnto vs a forme of life, making this promise.

3. Considering that through the inspiration of God, you haue made your selues daughters and handmaydes of the most high & soueraygne King, and heauenly Father, and haue permitted your selues to be guided by the holy Ghost, choosing to liue according vnto the perfection of the holy Ghospell, I will, and promise by my self & by my Brothers, to haue alwaies ouer you a diligent and especiall care, as ouer them.

4. The which he diligently fulfilled whiles he liued on earth: and willed that it should alwaies be fulfilled by his Brothers.

5. And vnto the end that we should in no time decline from the most holy pouerty, which we had imbraced, nor those also who shold succeed after vs: a little before his death, he wrote againe vnto vs his last will, saying in these words

6. I Brother Francis, the least of all, will follow the life and pouerty of our most soueraigne Lord Jesus Christ, and of his most holy Mother; and will perseuere in the same vnto the end; and I beseech you all my daughters and Sisters in our Lord Jesus Christ, and counsell you, that you will alwaies liue in this most holy life, and pouerty: and take great care that you do neuer depart from the same through the teaching or coûsaile of any one.

7. And as I have alwaies byn carefull with my Sisters to obserue the holy Pouerty which we haue promised vnto God, and vnto
naomhathair .S. Fronsias do chomhall, ar in modh ccéadna na banabadha thiucfas in oífíc im dhiaidh, γ na deirbhshethra [18\(^a\)] thiucfas atá d’fiachaibh orra so do chomhall go diong[h]áíta go deireadh a mbethadh, mar atá gan sealbh nó disligheacht neithe ar bith do bheith aca, nó do ghlacadh maile leó féin, nó maile le daoínibh oíle ar a son, nó ní ar bith dabudh éidir sealbh do ghaire, acht amhain beccán becc ferainn iarrus a riachtanús le maisi, γ le hathnuadhughadh na mainstre, & ní cóir an talamh sin do threabhadh, acht a bh[e]ith le haghaidh gairdin, ní sochair na ndeirbhshethrach do bhúain as.

\[18b\] An modh as cóir dona deirbhshethraibh
do chongmháil in oibreachaibh
a lámh.
Cap. 7.

1. Na deirbhshethra da ttucc Dia mar thiodhlaicadh oibriucchadh lámh, déinnt a ndicheall fad féin d’ullmhucadh do chum a beith réidh cum saothair a ndiaidh teirti isna huile oibreachaibh bhenus le maisi an tighe, γ leis an maith coitichinn ar mhodh ar tús go seachónaitt díomhaoines atá na námhaid ag an anam, γ arís nach múchfaid spiorat an chrábhaidh, γ na hurnaighthe bennaighthe dáradh cóir don uile ní saoghalta seirbhís do dhéanamh.

\[19a\] 2. Atá d’fiachaibh ar na deirbhshethraibh a innisin san ccaibidil don bhanaib nó don bhainbhiocaire, do lathair an choimhthionoil na hoibreacha sin do rinnettar lena lámhaibh.

3. Ma cuírthe déirc ar bith do chum riachtanais na ndeirbhshethar, déinter a roinn ionnus chum na críche sin gurab cóir dóibh guidhe go coitcheann ar a son, & caithfe an déirc bheith arna roinn do chum maithes a choimhthionoil le comhairle na banabadh, nó leis an mbanbhiocaire le comhairle na ndescriéi.

\[19b\] Amhaill atá d’fiachaibh ar na
deirbhshethraibh gan ní ar bith
do sealbhucadh dóibh féin. & do
thaoibh cúraim na ndeirbhshethrach
bhios tinn

Cap. 8.

1. Ní cóir dona deirbhshethraibh ní ar bith do sealbhucadh dóibh féin mar atá tegh, nó aít, nó ní ar bith, acht a mbeith mar oillthreachaibh, & mar aoidhdeishaibh isin saoghal so ag foghnamh dar ttigherna a mbochtaine, & in umhla.
the holy Father S. Francis; in like manner all the Abbesses that shall succeed me in the office, and the Sisters that are to come, are bound to observe it inviolably vnto the end, that is: Not to have or receive possessions or propriety, eyther by themselues or by o[31]ther means interposed, nor any thing that may rightly be called propriety, besides only a little ground which necessity doth require for the decency and separation of the monastery, & this ground shall not be tilled otherwise then as a garden for the vse of the Sisters.

_The manner that the Sisters shall ob-
-serve in their manuall works._

CHAP. VII.

The Sisters on whō God hath bestowed the gift of working, shall imploy themselues faithfully and deuoutly after Tierce, in all such workes as appertayne vnto the decency of the Monastery, and common good; in such sort [32] that on the one side idlenes be expelled, which is an enemy of the soule; and on the other, they doe not quench the spirit of devotion and of holy prayer, vnto which all temporall thinges ought to serue.

2. And the Sisters shal be bound to declare in Chapter, vnto their Abbesse or vnto her Vicaresse, before the company that which they haue wrought with their handes.

3. The same shall be done if any send almes for the necessity of the Sisters, vnto the end, that in common they may recommend them vnto God: and the almes shall be distributed for the good of the community by the Abbesse or her Vicaresse, with the cousayle of the discreete.

[33] _How the Sisters shall not appropriate
any thing vnto themselves: &
of the sicke Sisters._

CHAP. VIII.

The Sisters shall appropriat nothing vnto themselues, neyther House, nor Place, nor any thing, but they shall be pilgrimes and strangers in this world, seruing our Lord in Pouerty & Humility.
2. Cuiritt fios ar dheirce maille le dóthchus mór, & ní cóir dóibh náire do bheith orra (ag a mhes go raibhe ar slánuightheóir [20\textsuperscript{a}] bocht ar ar ngrádhne) isin saoghál so.

3. As é aírde na bochtaine roáirdesi do ordaigh sibhse (a dheirbhshethra grádhacha) bhar n-oidhredhaibh, \(\gamma\) bhar mbainrioghaí naibh ar rioghaicht nimhe do rinne bocht sibh a maithes saoghalta, \(\gamma\) do ardaigh sibh a subháilchibh. bóidh so na randchuid accaibh da bhar ttreóruitheadh go talamh na bethadh síordhuidhe & chuisce sin a dheirbhshethra grádhacha da bhar coimhchengal, \(\gamma\) da bhar ndvuathuchadh ná bóidh accaibh go bráth sealbh neithe ar bith fo flaithemhnas in ainm ar t'Tigherna Íosa Críost.

4. Ní cóir do dheirbhshíair ar bith litreacha do chor uaithe, ní do ghlacadh, ní ní ar bith do [20\textsuperscript{b}] thabhairt amach as in mainistir gan toil na banabadh, ná fós ní ar bith do b[h]eith aice, acht ní as toil leis an mbanaiib, ní do bheir sí féin di.

5. Ma cuirther ní ar bith d'ionnsaighe ar éin ndeirbhshíair óna hathair, óna mhathair, nó óna caraíd as éidir leis an mbanaiib sin do thabhairt di, & as éidir lè a b[h]eith aice ma atá riacthansus aice ris, \(\gamma\) muna fuill as éidir leis an mbanaiib (a ccairnachta) a thabhairt do dheirbhshíair éile ar a mbia a riacthansus.

Da cuirthi airgett go háoinneach aca as éidir leis an mbanaiib [21\textsuperscript{a}] le comhairle na ndeiscréiti a thabhairt ar a riacthanas do sólathar don mnaoi sin, nó don tí sin.

6. Atá ó chengal, \(\gamma\) ó fiachaibh ar an mbanaiib féichín, nó a chur da féachann go cúramach friochnamhach riacthanas na ndeirbhshethrach tinn, mar atá comhairle a ttaoibh furachtta d'iarraidh dóibh, \(\gamma\) a ttaoibh a mbídh, \(\gamma\) an neithe eile bhios na riacthanas orra.

7. As cóir di go carthanach, \(\gamma\) go trócaireach soláthar do dhéanmh dóibh do réir cumhachta nó chumas na háite ina fuill. Ar an adhóir go fuil d'fiachaibh ar na deirbhshethraibh soláthar, \(\gamma\) seirbhís do dhéanmh dona deirbhshethraibh bhios tinn do réir mar budh mán leó seirbhís [21\textsuperscript{b}] do dhéanmh dóibh féin da mbeidh tinn.

8. & foilseighiit go hésceaidh a riacthansus do chéile, ar an adhóir do réir mar ghrádaigheis, \(\gamma\) mar bhethaighse an mháthair a hinghne collaidh as mó nó sin an dúthracht, \(\gamma\) an cúram as cóir do dheirbhshíair do bheith aice, do ghrádhuchadh, \(\gamma\) d'átrannas a deirbhshethar спировалта.

9. As cóir don easlán luighe ar leabaidh cátha nó lócháin, \(\gamma\) peiliúr nó cennadhairt do bheith aice do chlúimh éin. An m[h]uint ar a mbia riacthanas as éidir leó troighthíni édaigh, \(\gamma\) colpt[h]adh na gamaisi do bheith aca.
2. They shall send for almes with great confidence, neyther ought they to be ashamed therof, seeing our Saviour was poore for the loue of vs in this world.

3. This is the height of the most high Pouerty, the which [34] hath made you, (my most deerly beloued Sisters) heires & Queens of the Kingdome of heauen: hath made you poore for temporall commodityes, to the end you may be ennobled with celestiall vertues. Let this be your portion which doth lead into the land of the living: unto which (deerly beloued Sisters) wholy adhering, doe you neuer at any tyme possesse any thing vnnder heauen, for the name of our Lord Iesus Christ.

4. It is not lawfull for any Sister to send letters, or to receive any, or to giue any thing out of the monastery, without the consent of the Mother Abbesse, nor to haue anything which the Abbesse hath not permitted, or giuen her.

5. If vnto any Sister be sent any thing from her parents, or [35] from any other, the Abbesse may giue it her, and she may use it, if she haue need of it; if not the Abbesse may giue it in charity to any other Sister who hath need of it. If vnto any one be sent money, the Abbesse with counsayle of the discreet shall prouide her of things necessary.

6. The Abbesse is strictly bound carefully to search out by herselfe, or by others, the necessityes of the sick Sisters, as wel for counsaile about their remedy, as for meate & other things necessary.

7. She shall charitably and mercifully prouide for them, according to the possibility of the place, so all the Sisters being boûd to prouide and to serue their sicke [36] Sister, even as they would be serued if they themselues were sicke.

[8.] They shall freely declare the one vnto the other their necessity; for if a true mother do loue and nourish her carnall daughter, with how greater diligence and care ought a Sister to loue & nourish her spirituall Sister?

9. The sicke shall lye vpon beddes of chaffe, and haue vnnder their heads a pillow of feathers. Those who have need may use sockes & quiltes.
10. An tráth rachas daoine ar cùaírt [22a] gusna heslánaibh remhráite don mhainistir as éidir leó freccra aithgherr do thabhairt ar an muinntir bhías ag caint leó maille le briathraibh maithte deigheisímcharach. Na deirbhshethra ele aga mbía ced beith do láthair ní cóir dóibh labhairt leis an muinntir tóid ansteach, acht a bhfadhnaísi deisi dona deiscréitibh bhás arna n-orduchadh leis an mbanaib, nó leis an mbanbhiocaire dárab éiccen na briathra adhráit do chloistín. & atá d’fhaichibh ar an mbanaib, 7 ar an mbainbhiocáiri an modh labhartha so do chongmháil.

[22b] Don smachtucchadh as cóir do chur ar na deirbhshethraibh do ní cair & don modh arab cóir dóibh fad féin d’iomchar don taoibh amuigh don mainistir.

Cap. 9.

1. Da tteccmhadh d’áon ndeirbhshíar le cathuccadh na námhat tutim i bpeacadh marbhtha i n-aghaidh fóirme a riaghlha, fár fhaghbháil teacaísc dá úair nó trí ón mbanaib nó ó énhuidh dona deirbhshethraibh, 7 nach leiseóchadh sí i féin, an méid do laithibh do an sí a n-andánacht, nó a n-esumhlacht, caithfe sí an uiret cèdna sin do laithibh arán, 7 uisce [23a] d’ithe os comhair na ndeirbhshethrach isin bpoinnteach, 7 ní as mó iná sin d’fualang ma do cíthor don mháthair go ffeul iomchubhaidh. An fedh b[h]fas sí ann dána easumhal mar so déntar urnuighthe uirre go madh toil le Dia a croidhe do lasadh do chum aithrisge.

2. Bhiodh an bhanab, 7 na deirbhshethra coimhéidh gan fercc nó trioblóid do bheith orra ar son peacadh nó cointeadh deirbhshethar ar bith, ar an adhbhair go ttoirmeascann an fercc, 7 buaidhredh na hinntinne carthanacht etorra féin, 7 daoine oile.

[23b] 3. Da tteccmhadh (go ttoirmessca Dia) go n-eireóchadh eídir an deirbhshethraibh a mbréithir, nó a comharrda cointtinn, nó sgandail ar bith, dénadh an tí tucc an tsiochair úaithe ar ball, nísa luaithe ná rachus sí chum sacrafís na hurnuighthe í féin d’isliuccadh fo chosaibh na deirbhshéar dá ttucc siochar, nó hé amháin ag iarraidh pardún uirre go humhal, acht aga iarraidh uirre go dúthrachtach mar an céedna guidhe do dhéanamh chum a Slánaightheora go madh toil leis maithemhnus do thabhairt di.
Of Penance to be enjoyned the Si-
ters that offend: and of the
manner of dealing abroad
the Monastery.

CHAP. IX.

If that any Sister, by the instigation of the enemy, sinne mort-
tally [38] agaynst the forme of her profession, & being
admonished therof two or three tymes by the Abbesse or others
Sisters, doe not amend; as many daies as she hath continued
obstinate and contumacious, so many daies shall she eat bread &
water on the ground before all the Sisters in the Refectory; and
endure greater penance if the Abbesse thinke good. In the meane
time that she is thus obstinate and contumacious, They shall
pray that it will please God to lighten her hart vnlo pence.

2. The Abbesse and Sisters shall be carefull that they be not
angry or troubled at the offices of their Sisters: for anger & per-
turbation doth hinder charity in theselves and others.

[39] 3. If it happen (which God forbid) that there arise betwenee
the Sisters, in word or signe, any contention or scandall, she who
gave the occasion shall presently before that she offer vnlo God the
sacrifice of Prayer, prostrate her selfe before the others feet, not
only humbly asking pardon, but also intreating her deouently,
that she will pray vnlo our Sauiour for her, that it may please
him to forgie her.

* This is not now necessary seing none enter but in the cases permitted
by the coucell of Trent in the Sess. 75. c. 8.
4. Dénadh an deirbhshíur éle an úair sin cuimhniughadh ar bhréithir ar Slánaightheora adubháirt. Acht muna ttucca sibh maithemhnas uaibh o bhar ccroidhe go hiomlán, ní thuibhra an tAthair nemhtha maithemhnas daoibhse, Ann sin tuccadh an deirbhshíur ara ndernadh éccoir maithemhnas don deirbhshír eile san uile ainndlíghedh do rinne uirre.

5. Na deirbhshethra bhíos ag seirbhís don taoibh amuigh don mainistir ná hanaid amuigh ní as foide ina a riachtanas follas.

6. Siubhlaid go macainta, labhraid beccin do chum deighesisomlra do thabhairt don lucht bhíos dá féighain, Bíd aireach gan caidreacha nó comhuada do bheith aca le dáoinbh ar bith asa mbenfaidhe drochbharamhail, g nach diongnait cáirdes Criost lé duine ar bith d’eicla go tiucfadh siocair, nó cúis buaidhethra, nó sgnannach as sin.


Do chomhairle, & do féach
na deirbhshethar

Cap. 10.

1. Féchadh, & comhairlíghedh an bhanab na deirbhshethra [25b] go humhal, g smachtaighedh go carthanach gan ní ar bith do chengal diobh do bhiaadh i n-aghaidh a n-anma ní o a raighla.

2. Biodh cuimhné ag na deirbhshethraibh gurab ar son grádha Dè do thréiccttar a ttoil féin, g go fiúil d’fhaicheabhair orra go daingen umhlacht do thabhairt don bhanaibb isin uile ní do dhealltaí do chomhall nach bia i n-aghaidh a n-anma nó a raighla.


4. Teccaisccim, & comhairlíghim mo dheirbhshethra in Fosa Criost ar Slánaightheoir go coimaghdaidh iad féin ar uabhar, ar ghlór dhíomhaoin, ar dhíoghaltais, g ar saint. Go seachondáois iad féin ar chuíram g ar thathaighe an tsaoighail, ar mhonmar, ar ithiomráidh, g ar neimhtheacht le chéile, & ar choíntinn.
4. The other being mindful of the words of our Saviour, who sayth: *If you do not forgive with your whole hart, your heavenly Father shall not forgive you*, shall freely forgive her Sister all the injury which she may have done her.

5. The Sisters who serve without the Monastery, shall stay no longer out than manifest necessity doth require.

6. They shall go modestly, and speak little, to the end that those who see them may be edified by them. They shall take heed that they keep no suspected company or fellowship with any one; & that they be not God-Mothers unto any man's child, son or daughter, least thereby should arise any occasion of scandal or perturbation.

7. They shall not presume to relate in the monastery any newes heard in the world, nor tell in the world any thing that is done or said in the Monastery, through which may arise any scandal: Wherein if any one offend through ignorance, the Abbess shall charitably enioyne her penance; but if through evil custom, the Abbess shall enioyne her penance according to the offence, by counsale of the discreet.

*Of the Admonishment, and Visitation of the Sisters.*

CHAP. X.

The Abbess shall visit and admonish her Sisters humbly, & shall correct them charitably, not commanding any thing contrary vnto their soules good, nor ayaynst the forme of their profession.

2. The Sisters shall be mindful that for the loue of God they have renounced their owne will: and are firmly bound to obey their Abbesse in all things that they have vowed to observe, & which are not contrary to their profession.

3. The Abbess shall be with them so familiar, that they may speake and deale with her, as mistresse with the maid: for the Abbesse ought to be servant vnto all the Sisters.

4. I admonish and exhort my Sisters in Christ Iesus our Lord, that they take heed of pride, vain-glory, envy, and covetousnes: that they fly care and solicitude of the world, detraction, murmuration, & dissent.
[26b] 5. Bid cúramach do gnáth áondacht na carthanachta do chongmháil etorra féin agárab í as cengal don farbhtheacht. An mhuintir ag nach fuil foghlaím ná bíd cúramach ag iarraidh foghlama. Acht os cenn an uile neithe bhíodh cúram aca spiorat Dé, g a oibrucadhadh benaighthe do bheith aca, g do gnáth urnuighthe do dhéanamh chum Dé maíle le croidhe glan, umhlacht, g foighidne do bheith aca a ttnes g a ttreablaid, & grádh do thabhairt do lucht [27b] a n-inghrema, a spreckth, g a smachtaighthe, ar an adhghar go n-abair ar tTigherna.

As benaighthe an drong fulinges buaidhredh nó inghreim ar son an chirt ar an adhghar go mbá leó righe nimhe & an mhuintner do dhéan buainshesamh go deiredh as iad sláineOchthar.

D'oificc an doirseora

Cap. II.

1. As cóir an doirseoir do bheith i n-áois iomchubhaidh dheiscréidigh & abaidh a mbéasibh, g a beith [27b] na comhnuide san ló a sealla osgaílte ris nach bá comhla, g compánach iomchubhaidh do bheith aice do ghéanta a hoifcc, g a hionad an aimsir a riachtanais.

2. Caithfe an dorus dá chomhlaidh do bheith air le mbá a fósgladh na lár, & arna dhaingniughadh lé dá ghlás láidre & barraoi, g bultaoi iarainn do bheith air. ISan oidhche go háirithe caithfe sé dá ghlás do bheith air maíle le dá eochair, g biaidh eochair diobh sin accan doirseoir, g eochair eile accan mbánabaidh [28b] & san ló ní cóir a fáccbhaíl oscailti acht a bheith iadtha do gnáth le héneochair, g caithfid cúram speisialta do bheith aca gan a fáccbhaíl oscailte mar as ferr as éidir leo. Ní cóir dóibh ar mhodh ar bith an dorus do fóscladh don mhuintir len mían dol isteach, muna raibh ced aca ó naomhthacht an Phápa nó ón cardional Protector as didnighteoir don ord.

3. Ní cóir do dhúine ar bith dol istech isín mainistir rí na-éirghe gréine, ní cóir dona deirbhseathraibh duine ar bith d’fualang istigh ar ndol fáoi don gréin, acht [28b] le cuíns fóllaí réunta, g le riachtanas romhór.

4. Da raibh ced acc easpog ar bith aifrionn do rádha astigh san mainistir, ní do thabhairt beandaachta don b[h]anabaidh, ní do choisreachadh persann ar bith riaghalta, ní do chum ghnouighedh ar bith eile do bhíadh riachtanasaí, ní cóir dó do bhreith leis acht beccán comhlúadair, g iadsin féin do bheith romhacánta iomchubh-aidh.
5. They shall alwaies be sollicitous to conserve the vnion of [43] Charity which is the band of perfection. Those that cannot read shall not take care to learne, but consider that aboue al things they ought to desire the spirit of our Lord, & the holy operation therof; and alwayes to pray to our Lord with a pure hart, to haue humility and patience in sicknes and tribulation, to loue those who persecute, reprehend, and chastize them; for our Lord sayth: Blessed are they who suffer persecution for iustice, for theirs is the Kingdome of heauen: and those that perseuere vntill the end, shall be saued.

[44].

Of the duety of the Portresse.

CHAP. XI.

The Portresse shall be of conuenient age, discreet & of mature manners. [and] shall keep her residence in the day time in an open Cell without a doore, & haue a fit companion, who as need requireth in all things may supply her Office.

2. The doore shall haue two sides opening in the middest, furnished with two strong lockes & diuers iron barres and boltes. In the night principally it shall be locked with two keyes, of which the Portresse shall have one, and the Abbesse the other. In the day [45] it shall not be left loose, but alwaies be locked with one key, and they shall take diligent care that it never stand opē, so neere as may be. They shall by no meanes open the gate vnto those who would enter, except they haue licence frō the Popes Holines, or from the Lord Cardinall Protectour.

3. The Sisters shall let none enter into the Monastery, before the rising, or after the setting of the sunne: neither shall they permit any to enter within the Monastery except for manifest, reasonable, and ineuitable cause.

4. If any Bishop haue leave to say Masse within, eyther for the benediction of the Abbesse, or to consecrate any Religious, or for any other very important af[46]fayre, he shall at that time be content with a few followers, & those who are decent.
5. An tráth bhías na riachtanúis duine ar bith do dhol isteach do dhéanamh oibre san ccloustar, caithfe an bhanab duine d’orducha dh le haghaidh an gheta [29a] nach léicfe duine ar bith astech acht an mhuintert atá ordaighthe chum na hoibre do dhéanamh & as cóir dona deirbhshethraibh a bheith ar a ccoimhht gan a ffaicsin don mhuintir tóid asteach chum na hoibre.

Don uisitátor. & don confessor

Cap. 12.

1. As cóir don uisitátor a bheith d’ord na mbrathar minúr do réir thóile, & aithne bhar ccardionáil & caithfe sé beith na dhúine ar a mbia éolas a bheith [29b] deighbhsach dárab oifc certucaich do dhéanamh arna cenniúbh, γ ar na ballaibh isna ciontaibh do rinneabhair i n-aghaidh fóirme bhar riaghl.

2. Ar ndol asteach don uisitátor biodh na suidhe in áit choitchoinn ionnus go mbá héidir a fáiscín ón uile d'hjuine.

3. As éidir leis labháirt le morán aca go coitcheann, & le gach aon nduine aca fo leith do thaoibh an neithe bhenus le uisitaithe & leis na neithibh do cífídhean do féin do bheith iomchubhaidh.

[30a] 4. Iarrmáid fobhar an uird chéadna tre charthanacht, γ tre ghrádh ar tTigherna, & ar naomhathar San Fronséis go flagh-maois confessor maille le compáinach saaccair deiscréitigh ara mbia degháinmn, γ dias bráthar túata aga mbia conversáid bhennaiacht mhacánta do chum conganta linn inar mbochtaine mar fuaramar gnuisce so óna bráithribh minúra.

5. Ní cóir don chonfessor a dhol isteach gan a chompáinach, γ ar ndol asteach doibh caithfidh beith in áit oscailte ina mbia [30b] radharc aca féin, γ aga deirbhshethraibh ar a chéile.

6. As éidir leo a dhol asteach do chum faoisidne do thabhairt don mhuintir leis nach éidir teacht gusan ngráta ó easláinte, & do chum na Sacramanti bhennaithe, γ an ongaídh déidhenaigh do thabhairt doibh, γ do léghadh oifce an amna an tan bhías neach in airteccal bás, γ do rádh aífринn, γ oifce na marbh. Do thochailt nò d’foslawcadh uaighde as éidir leo daoine ele macánta
5. And when it is needfull that any doe enter into the Cloister for to doe any worke, the Abbesse shall carefully appoint one at the gate who shall let only those enter who are appointed to doe the worke, and the Sisters shall take heed that they be not seen of those who enter into the Monastery.

Of the Visitour, & Chaplaine.

CHAP. XII.

Of the Visitour shall be alwaies of the Order of the Friars Minors, according vnto the will and commaundement of your Cardinall: and shall be such a one as is well knowne to be modest of manners, whose office is to reform well in the head, as in the members, the excesses committed against the forme of your profession.

2. He shall be in an open place, to the end that he may be seene of the others.

3. He may speake vnto many, and vnto ech in particuler, of those things which appertayne to the office of Visitation, and of those thinges which shall seeme vnto him expedient.

4. We require the fauour of the same order through the charity of our Lord, & of our holy Father S. Francis, to haue a Chaplainne with a companion who is a Priest, of good name, and discreet; as also two lay Brothers of holy conversaion, and louers of modesty, to assist vs in our Pouerty, as we haue hitherto had of the Friars Minors.

5. The Chaplaine may not enter into the Conuent without his companion, and entring they shall be in an open place, that they may be seene of ech other, as also of the Sisters.

6. They may enter to confesse the sicke that cannot goe vnto the Grate, to giue them the B. Sacrament, and extreme Vnction, to reade the recommendations of the soule when they are in danger of death, to celebrate the masse & the offices of the dead; and to digge & open the graue, may enter other modest persōs, accord-
do bhreith asteach maille lé deiscréit na banabadh. [31a] Atá d'fiachaibh orra mar an ccéidna cardionál do chardionálaibh hEcclesi Catolice Rómhánaigh do bhreith aca, mar atá an cróorduighes an Pápa naomhtha dona bráithribh minúra ionnus go mbeidís umhal do ghnáth don Ecclais Rómhánaigh, sesmhach san creidemh Chatolice gomadadh éidir linn an bhochtaine bhennaighthe, 7 an umhlacht ar Slánaightheora Iosa Criost, 7 a Mháthar bennaighthe do choimhfhionadh, 7 an soisgél naomhtha do gheallamar do choimhfhionadh.

Ann so críochnaighther riaghail na ndeirbhseathar mbocht.


An tAthair Aodh o Raghailligh, 7 an tAthair Sémus o Siaghal do chuir a ngaoidhilcc as brdla an Riaghailsi, 7 do scréobhadh í sunna leis an mbráthair mbocht Michél ó Clóighe don chonuentsi uird Sancta Clária a mBetelem a ngioll ar a nguidhe do ʃfor & da ʃaga ʃás ar phorsúin deirbhshethar do rádh o gach deirbhshíair lena ghrásaithe.

.19. October .1636.

[32a] Ag so sís an chuid ele don bhulla do dhaingniucchadh na riaghal

Ar an adhbhar sin ná sáraighedh, ná brisedh, nó ná tarcaisnighedh persa ar bith bhar litir, 7 bhar mbulla daingnighthe, nó maille le hanndánacht leimh cur na aghaidh. Dá tteacmhadh d'aon nduine so do dhéanamh bódh a fios aice go tuillife sé difoghaltas Dé uilechumhachaithgaí, 7 a apstol bennaighthe Pedar, 7 Pól.

Arna tabhairt amach i nASSIS .9. August .11. bliadhain dar bpápdhaine.


Ar grádh na druinge sin adubhramar a dheirbhshethra grádhacha, guidhim siphe tre charthanacht cuimhne do beith accaibh in bhar nguidhe ar bhar nőerbhráthair bocht, 7 smuainnéadh go ffáir cáil féiccin saothair ag scréobhadh na Riaghla so dáoiobháis go coitcenn, 7 go háiridhe don chuid accaibh léighéis nó éistfas i

A mBetelem .21. October .1036.
ing to the discretion of the Abbesse. Furthermore the Sisters are bound to haue for their Protectour, Gouernour, and Reformer, one of the Cardinals of the holy Roman Church, the same that shall be ordayned by our holy Father the Pope, vnto the Friars Minors; that being alwayes subject vnder the feete of the same holy Roman Church, stedfast in the Catholike fayth, we may observe the holy pouerty & humility of our Lord Iesus Christ, and of his holy Mother, & the holy Ghospell which we haue vowed. Amen.

Heere endeth the Rule of the poore Sisters, dated at Perusia the sixt of September, the tenth yeare of the Popedome of our holy Father Pope Innocent the fourth.

Heere foloweth the rest of the Bull for the Confirmation of the Rule.

THEREFORE let not any person violate, or disanuall this our Letter, & Bull of Confirmation, or by foolish boldnes contradict it; the which if any one presume to doe, let him know that he doth incurre the indignation of Almighty God, and of his holy Apostles S. Peter and S. Paul. Dated at Assise, the ninth day of August, the eleuenth yeare of our Popedome.

Edir gach iolmhaithes ele, dár ghlacamar ó ar ccothuighthech easlabhar Áirdigh na trócaire, 7 sin d’fagháil uaidh go laethemhail, [33b] tré sa bhfuilmid roichengailte imá mholadh, ar ar n-ord nó modh bethadh: innach f túil do foirbhthech ná do mhórtus da mhéid; nach möide atámaoidiúna cengailte aigeisomh é.

A ndubháirt an t-apsdol cuimhnighidh ná aithnighidh bhar n-ord:
Día fén do róine slighidh, do thaispeán sé d’focal 〈ó bhréithir〉 7 do esiomláir 〈7 ó ghníomh〉, 7 ar n-athair [34a] naomhtha .S. Froinsíos fer gráidh 7 lenamhna rofoirbhthe na conaire cédna, do thegus dúinne f.

Creud aire sin a 〈Sethrachadh 〈Soghradhacha, nach dlecht dúinne comharthughadh 〈na〉 maithesa móraidhbhle do dhoirt Día oruinn imesg cháích, 7 gur dhéighmhes sé oibirghadh ionnainn, tre na tóghantaigh, ar n-athair naomhtha .S. Froinsíos, ní [34b] hedh amháin ó amm ar n-iompóidh, acht roimhe mar an cceudna, ar mbeth dhúinn in nglasaibh diomháoinne an domhain.

Óir d’és a lompóidh (issé gan bráithre aige an uair sin) ag triall go tempall 〈no eglais〉 .S. Daimian do, bhaile inar taidhegh é le deghurtacht diadha, 7 baoi arna choimhéagiuighadh go comhlán do thrégen an tásáoghlain, sé lionta do [35a] subhachus agus do sóllsiughadh an Sbioraid náomh, do thairrgir sé sinne, do neoch ro choimhlión ar t’Tigherna fa dheoigh.

Óir ag sesamh ar bhall aighibh an tempuillsin 〈no na heglaissín〉 dó, do ghair sé do ghuith ar ard tre fraingbhéurla ar ar oile bochtaibh, bádar ag áitiughadh ann sin, go ndubháirt:
Tegaidh congnaigh lemsa [35b] isin tempallsa 〈eglaissi〉 .S. Daimian, óir tuisfiad mná ann is deghbhetha, 7 a naomhchomhnuide, tre a n-onórfuidher ar nAthair nemhda san egluis go huidhle.

Dé sin mesam mórthoirbhert Dé dhúinn, do neoch asa thuile trócaire 7 carthanacha do dhionghálaithe na nethesi do thairrngire tre na searbhfoghantaigh fén, dar n-óirdhe 7 dar togáidh, 7 nach orainne [36a] amháin do innis ar n-athair naomhtha na nethesi, acht mar an cceudna arna páirtighibh bhías na d[h]laigh so ag an ord gus ar thóchuir ar t’Tigherna sinn.
Heere beginneth the Testament of our holy Mother S. Clare.

IN NOMINE DOMINI. AMEN.

Amongst all other benefittes, which we haue receyued of our bountifull benefactour the King of mercies, and daily receive of him, for which we are most bound to prayse him, is our Vocation: the which by how much it is more perfect & great, by so much are we more obliged vnto him. The Apostle fayth: Acknowledge your vocation: God hath himselfe made a way, the which he shewed by word and example, & our holy Father S. Francis a most perfect louer and follower of the same way, hath taught it vs. Wherfore my beloued Sisters, we ought to marke the inestimable benefit which God hath bestowed on vs among others, and hath vouchsafed to worke in vs through his seruant, our Holy Fa. S. Francis, not only since our conversion, but also before, when yet we were in captiuitie and vanity of the world. For after his conversion (not haung as yet any Brothers) being to repayre to S. Damians Church, where he was visited with diuine consolations, and constrayned wholy to abandon the world, filled with ioy and illumination of the holy Ghost, he prophesyed of vs, that which our Lord hath afterward fulfilled.

For standing on the walls of the sayd Church, he called with a loud voice in the French tongue on some poore folks, who therby did dwell, saying: come help me in this Church of S. Damian, for there shal come women by whose good life and holy conversaion, our heauenly Father shall be honoured in his whole Church. Wherin we may marke the great bounty of God towards vs, who out of his aboundant mercy and charity did vouchsafe to prophesy these things by his seruant, of our vocation and election: and not only of vs did our holy Father foretell these things, but also of those who herafter shall be partakers of the vocatiō which our Lord hath
An t-anadh bheart sin creid é an cúram d'ianam á do chorp le a fhuilmid cengailte do choimhleáid aithenta Dé, ár n-athar naomhtha. S. Froinsias, áonius maille re grásaibh Dé fa dheóigh, go cuíúthmís leis a thallann ar bhfás go lionmhár.

[36] Ní huímid amháin do suidhghiocht sinne re ar t'Tigherna dar mbeth mar esiomláir don dhruing domhanda, acht fo leith dar n-úile Shethrachaibh do neoch snowitús sé i slíghidh ar mbethadh ionnus go mbéidís mar an acúdúna na n-íonghadh 7 ina n-esiomláir dona tuaithe.

Do bhriúigh gur onóraigh ar t'Tigherna Dia sinne lena chomhardso do sdaid bhethadh as go bhfoígheóntaí mar fotha á mar esiomláir don dhruing, go dhlíghfeidh bheth na sompla ag daoínigh, [37] a cuidhe (a mheud) dleghar dhinn bendugadh 7 moladh ar t'Tigherna, 7 ionnas go ndeanmaois maith, ar mbéith go hurgháideach trídshion nísa mhó.

Cídh tra acht dá lenam go diadadh an foirm remháracht, fúiggem deghompla ag an lucht lenfas sinn, 7 d'és saothar ngairid do gheubham toradh na bithbeatha.

An tan do dhiongmháláigh dhúinn ar n'athair neamhheadh tre na mhóthrócaire 7 grásaíbh, gur soillsgh mo chroidhseisi, isin modhse ionnus tre sompla 7 tegasg ar n-athar [37] naomhtha. S. Froinsias gur thionnsgnas dánamh pennaide: gar d'és a chlaochmhóidhseomh, do gheallasa maílle re huathadh sethar do chengail ar t'Tigherna dhom, gar tar é mh'ionpóidh, umhla thoilemhair dósomh, mar do séid Día ionnainn tre solus a ghrás, lena bhetha mhiorbhhuiligh, 7 lena thegosc náomhthasomh.

Arna bhrethnughadh do S. Froinsias gé do bhámar ó nádúir anbhfann écróidh, nár eglághemar uireabhaidh, saothar, treabhlaíd, ná tarcaisne a t'aoigh, acht gur mhesamar na nethesise an uile mar [38] thaithnínne máora, amhail do dhearbh sé le sompla a bhrethadh, do lúithgháirghe se inar t'Tigherna, 7 do ghluais maílle re mórcharthanacht chugunne, 7 do chengail de fén, 7 dá bhruithriabh gnáthchúram griongalach do bheth aca umainne.

Téigmidne mar an cceudana le toil nDé, 7 ar n-athar naomhtha. S. Froinsias, fa thuairim eaglaisei S. Daimian d'áltighacht ann sin; go doith i ndiaigh na haimhsiresin do iomhlaighdhiad ar t'Tigherna sin in nuimhr tre na mhótrócaire fén, ionnus an uairsin gur coimhleachadh an ní do ráidh ar t'Tigherna [38] le na sérbhfoign-antaidh: ór do altighemárne in iomad ele ar ttús.

Gar beg iar sin do sgríobh sé chugainn an modh betha so, agas céudamas go mbualainmainois san mbochtaine roibhendaighthe si.
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called vs vnto. With what care of soule & body are we then bound [54] to keep the commaundements of God, and of our holy Father S. Francis, to the end that with the grace of God, we may repay him his tallent multiplied and increased? Neyther hath our Lord only placed vs as an example and patterne for the secular, but particularly for all our Sisters whô he shall call vnto our course of life, that they also may be a mirrour and example vnto those who are in the world.

Seeing then our Lord God hath honoured vs with so high a vocation as to serue for a patterne vnto those, who ought to be an example vnto others, how much are we bound to blesse and praye our Lord God, & in well doing to remayne the more comforted in [55] him. Wherfore if we liue piously according to the forme aboue mëtioned, we shall leaue good exâple vnto those who shall follow vs, & after short labours receive the reward of euerlasting life. When our heauenly Father had vouchsaed through his great mercy and grace, to illuminate my hart, in such sort that through the exâple and teaching of our holy Father S. Francis I began to doe penance: a little after his conuersion, I with a few Sisters whome our Lord ioyned vnto me, a little after my conuersion, willingly promised vnto him obedience, as our Lord, through the light of his grace, inspired vs, by means of his meruailous life, and holy doctrine.

[56] S. Francis then marking that though we were according to the body weak & tender, yet were we not dismayed with any necessity, pouerty, labour, tribulati6, or contempt of the world, but that we esteemed all those things as great pleasures, as he had provéd by the example of his Brothers, he rejoyced in our Lord, and moued towards vs with great charity, he bound himselfe & his Brothers to have alwaies ouer vs a speciall and diligent care. We went also by the will of God, and of our holy Father S. Francis, towards the Church of S. Damian to dwell there; soone after which tyme our Lord through his great mercy and grace multiplied vs in number, so that then was fulfilled that [57] which our Lord had sayd by his Servant: for we dwelt before in another place.

A little after he wrote vnto vs this forme of life, and principally that we should perseuere in this most holy pouerty. Neither was
Nír lór leis ar thugse agus síne as na bheó, maíle re) Serionaibh mionca 7 le comhairlibh dár comhghluasacht do chum grátha Dé 7 deaghchoimhéanta na bochtaí bendaighthe: acht mar an ceudmgha tug dhúinn iomad sgríbhenn, ionnus d’és a éuga nach claoimhMháis ón mbochta mbenndaighthe 7, [39a] ar lorg esiomláire Mhce Dé, ar mbeth san sáothal sa dhó nár fágaibh riamh i; guró bhí mar [an] céudmgha do choimhéd, 7 do onóraigh ar n-athair naomhtha .S. Fróinsías gona bhraithribh re na ré.

Cídh thrá acht, misi Clára, sérbhfhogántaidh 7 innilt Chriostt, 7 na sethar mbocht ó .S. Daimian, gé midhionghála mé, planda beg ar n-athar náomhtha .S. Fróinsías ag a mhes so dhámh 7 dom sethraibh ar chena, 7 na chéin sin airdre ar bprosiomh ar na denamh [39b] d’athair mar so, d’egla ar n-aibrisge, 7 aibrisge ar oile iar mbás ar náomhtheart, do neoch ba carrac thuinighte, 7 ba comhafortacht tánaídse dhúinn in aice Dé: arís 7 arís cenglaim me fén don bhaintigherna bhendaighthe an (n-don) bhochtaine, ionnus fa dheóigh na sethra ata 7 tuicfa d’és mo bhás, nach cláóidhse ar aonmhodh ónna céudmgha.

Do bhádhus cúramach do ghnáth (maile re grásaibh Dé) um choimhéd na bochtaír se, 7 d’furáilemgh a coimhthéada, [40a] 7 do bharr dainmghne do rinnes profésion air sin, do chum ar n-athar bhendaighthe an cethrámadhbadn Innocent Pápa, sa aímsir inar thiongnamamar, 7 do neoch do athnuaídhgh i d’a chom[he]orbaibh, ionnus choidhche ar aonfháith nach claoimhMháis ón mbochtaí mbendaighthe 7, do gheallamar do Dhia, 7 do .S. Fróinsías.

Cídh thrá acht, ag fecadh an ghluin damhsa, mórain ó anam 7 o chor, san [40b] uile umhalóid aithnighim ; no táobhachaim le hÉiglais na Róimh, le ar n-athar [sic] bendaighthe an Pápa, 7 go háiridhe leis an cháirdeanna sa chuma, maile risna bráithribh mionúra arar fágbhadh in, ionnus ar grátha Dé rughadh le bochtaí adhbhainmhir isin eachlaí nó isin mhainsér, do bhí bheó bocht isin sáothal se, 7 fuair bás go bocht isin choch, go cumhaidhghís an tréid sa tháarraídh Día an tAthair ina eagsais fén, [41a] tre bhfraithridh 7 somplaibh ar n-athar naomhtha .S. Fróinsías; ag furaimhimm orra leannmhaí umhlachta, 7 bhochtachta a Mhce dhfis ghrádaigh fén, 7 a mhaithar náomhtha, agus aga thabhairt fo dera coimheud na bochtaíne bendaighthe do gheallasan do Dhia 7 do .S. Fróinsías, 7 da nertughadhsonmh do chum a coimhthéada.

Agus mar tug Día dhúinn ar n-athair naomhtha .S. Fróinsías mar fóthaighthech, 7 mar chongantaíd i sérbhís Dé, 7 isna nethibh do gheallamar do Dhia 7 dosamh, 7 amhail do bhi sesion [41b].
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it sufficient vnto him, that he admonished vs thereunto in his life by many sermons and exhortations to moue vs to the loue & observance of the same holy pouerty: but also he gaue vs many writings, that after his death we might not fall from the same holy pouerty, according to the example of the Sonne of God, who liuing in this world did neuer leave it: which also our holy Fa. S. Francis with his Brothers did honour and obserue during his life. Where-

[58]fore, I Clare, servant and handmaid of Christ, and of the poore Sisters of S. Damian, although vnworthy, the little Plant of our holy Father S. Francis, considering this with my other Sisters, & togeather the highnes of our Profession made vnto such a Father, fearing our owne frailty, and of others after the death of our holy Father, who next vnto God was our pillar and comfort: againe & againe bind my selfe vnto the holy Lady Pouerty; to the end that the Sisters which now are, or shall come after my death, may by no meanes decline from the same.

This Pouerty I haue alwaies byn careful (with the grace of God) to obserue, and to cause it to be obserued, and for more secur-

[59]ity I have made profession therof, vnto our holy Father Pope Innocent the fourth, in whose time we began, and haue renewed it to his successours: that by no meanes and in no time, we should decline from this holy Pouerty, which we haue vowed vnto God, and vnto S. Francis.

Wherefore, I bowing the knee, both of my inward and outward man, in all humility commend vnto the Church of Rome, vnto our holy Father the Pope, & specially vnto the Cardinall, vnto whose protection, togeather with the Friars Minors we are commit-
ted, that for the loue of God who was borne with great pouerty in the cribbe, liued poorely in this world, and dyed poorely on the [60] Crosse, they will preserue this little flocke which God the Father hath gayned in his Church, by the words and examples of our holy Father S. Francis: causing them to follow the humility and pouerty of his dearly beloued Sonne, and of his holy Mother, and making the holy pouerty to be obserued, which we haue promised vnto God, & vnto S. Francis, & strengthening them to obserue it.

And as God gaue vnto vs our holy Father S. Francis for our founder and helper in the seruice of God, and in those things which we vowed vnto God, and vnto him to obserue, and as he was
friotghnáthach ar féidh a bhethadh um leisghadad a los mbeg sinne, le bréith thegaisg, γ le hesiomialair: mar so táobhaighim γ fágbhaim mo Sethra atá, γ bhías, ag comhorba S. Froinsis i, gus an riagáil uile: iomnu go ccaingeadís linn do ghnáth, do chum foghaine do Dhía, γ do chomhall γ do choimhedd na bochtaine bendeighthe.

Madh thegmhann <in én> aimsir dona Seathrachuibh do ráidhthes fágbhaíl a corcche no a ccaithreacht, do dhul in ionadh ele, dlighid go daingen d’és mo bháis, gibe áit i mbid ar bioth, an bhochtacht do gheallsam do Dhía γ do .S. Froinsis do choimhéd.

[42a] Gibe dhioibh bhías in oificc, maille les na Sethrachibh ele bheóis, bid ar a coimhéid gan ní as mó d’fhorann do ghilacadh, ina a ngéirriachtanu, mar atá lubhgoirt do chungnamh a ccothaighthe; γ dá réar a leis ní as mó d’fhoronn do chosnamh nó dho chaomhmaisí an chloïbthair, ná glacadh acht an mhéid as riachtan amháin, bhaille nachttreabhaid γ nach síolaid. Tegaigmis sibh a Sethracha uile, atá, γ bhías, go saothruighe sibh lenamhui luign na simpliúchtha, na húmhacht [42b] γ na bochtachta: γ mar an céadna chnóisdeachta chomhluadhair bhendgaighthe, mar do múinéidh dhúinn i céadútosach ar ccláochmhóidh ó Chriosd, γ ó ar na-thair naomhthá .S. Froinsis, iomnu nach tré ar tuglúimh the fén, acht tre thrócaire an tábharthaigh thidhlaicthig, Athar na trócaire go rachadh tásg ar ndeghéidh i cécc γ i bhfogus.

Agas ar ghrádha ar ttígher na fosa, bódh edraibh aondacht grádha. an charthanacht inmhéadhnach atá iomnaibh, taísbénaidh i go fóirmiollach (43a) le bhar ngmiomhradháibh, iomnu tre bhar sompla, go bhfáisfadh grádh Dé, γ charthanacht chumaidehe isna Sethraibh tig fa bhar ccuing. Mar an céadúna gúidhim gach áon, dà ttogthaí do chum oifice edir na sethráibh, go smuainidh dersgnúthadh do chách, i sbehálise γ i ccoimhliadaír chnódaí, ni as chóra iná in ughardhás, γ in oifice, [43b] iomnu mar sin tre na n-esiomlaír go ngluaiseáit na Sethra táinig san riaghal rompa d’umhluaghad dhoibh, ni heth amhain ar abha a n-oifice, acht ar a ngráadh.

Bódh an bhanabb cúramach cáónbharrach timchiol a Sathar, mar mháthair mhaith imá cloinn. Déanadh ⟨sí⟩ oirichill frioch-namhach ar gach aon aca na riachtanu, don alma bhús aíl i Día do chur chuigthe. Bódh sí coimhmlís γ coimhmuinterdha sin don uile, as go ǚollseochaidís na Sethrachá [44a] dhi gan egla gan chuntabháirt gach riachtanu na mbid, γ as a bhféidh a réim coimhghaná do bheth acá dhá hionsoighidh.
carefull whiles he liued to water vs his little Plants, by word and example: so I commend, & leave [61] my Sisters, as well those who are already, as those who hereafter shall be, vnto the Successour of S. Francis, & to the whole Religion: that they wil alwaies help vs to pro-
cceed from better to better, to serue God, and accomplish and obserue the holy Pouerty. If it shall happen at any time that the sayd Sis-
ters should leave their coûtrey or City, to goe to an other, they are
firmely bound after my death, in what place soeuer they are, to ob-
erue the holy Pouerty which they haue vowed vnto God, and
vnto S. Francis.

Those who shall be in office, as also the other Sisters shall be
carefull that they receiue no more ground, then extreme necessity
doth require, as a garden for help [62] vnto their releefe; and if for
the defèce or decency of the Cloyster it were needful to have more
ground, they shall take but only what is necessary, in which they may
not plough nor sow. I admonish you all my Sisters, who are, and
shall be, that you labour to follow the way of simplicity, humility, &
Pouerty: and also the modesty of holy conuersation, as we in the
beginning of our conuersion, were taught of Christ, and of our
holy Father S. Francis; so that not through our merits, but through
the mercy of the liberall giuer, the Father of mercies may spread
abroad the odour of our good name, as well amongst those who
are far off, as amongst those who are neere.

[63] And for the charity of our Lord Iesus, keep vnion of loue.
The charity which you haue inwardly, shew it outwardly by
workes, to the end that through your example, the Sisters which
are called vnto your profession, may increase in the loue of God
and mutuall charity. Also I pray all those, who shall be chosen to
beare offices among the Sisters, that they will study to excell the
others, rather in vertue & modest conuersation, then in authority &
office, that so by their example, the Sisters which were called vnto
Religion before them may be moued to obey them, not only in
respect of their office, but for loue.

The Abbesse must be carefull[64] & discreet towards her Sisters
as a good mother is towards her children. She must carefully pro-
vide for every one according to their necessity, of the almes which
it shall please God to send her. She must also be so sweet and
familiar to all, that the Sisters may without feare or doubt declare
to her their necessities, and haue confidently recourse vnto her.
An tráth mhesas an bhanab, γ na sethra aoinní d’esbhaídh orra, cuimhnighid na sethra atá umhal, gurob ar ghrádh Dé do thréigeatar a ttola fén : Cidh thrácht as áil liom, go mbebís umhal dá máthair, amhail do ghealladair da toil fén do Dhia, [44b] ionnus ó do chífédh a máthair an umhlacht, an charthanacht γ an áondacht do bheth aca dhá chéile, go n-íomchóradh go hurasa a fedhm oificcce.

Do bhrigh gurob trom serbh sin, as égin dóibh tre na ccomhluadar bendaighthe farraidh do thabhait ar a iompódh i millsiocht : agus ód chít'her go fluil an cosán cumhang, γ an doras díreach, ghlúaisios do chum na betha, [45b] γ gurob beg imges ann, ná búain'seasas, as benduiugthe an drem do ghebh mar ghrásaibh imtecht, γ sesamh air sin go deòigh.

Cidh thrácht bómáoid coimhédadach, ó tharla dhúinn dul isteach i slighidh ar t'Tigherna, nach sechnamáois an tslighidhsein tré choir na tré mhainnechteaigh, nach dénmís indlíghiodh [45b] ina aghaidh (ar t'Tigherna) ná (in aghaidh) a mháthar benduiugthe an Óigh ghlórmhar Muire, ná dar n-athair naomhtha .S. Fróinsias, ná don Egluis bhudhaigh mhileta : or sgríobhthar, Mallaighthe an chuidechta chlánus óna n-aithentaitbh.

Do fágadh na ngrássó sléuchtain don Athair nemhdha, tré thuilleamha ar t'Tigherna ÍOSA, γ a mháthar benduiugthe, ar n-athar [46a] náomhtha .S. Fróinsias γ na huile náomh, go madh toil lé na mhórdhacht ndiadha, do neoch tug tosach maith, grása do thabhait mar an ccéudna, go meudhiughiodh sin, γ go maireadh amhaladh gan esbhidh go héug.

A sethra sercacha soghrádhacha, do neoch athá γ bhías, ionnus gomadh ferrde do bhúain'seáin i bhall riaghail, fágbhaim agaibh an sgríobhthensa i ccomhartha [46b] bhenduiugthe ar t'Tigherna, γ bhendacht ar n-athar naomhtha .S. Fróinsias, γ mo bhendachtas bhur máthar, γ bhur Searbhfhoghantaigh.

Ann so criochnaighther
tiomna ar máthar naomhtha,
na hóighe ghlórmhair .S. Clára.

Oraíod úaibh don .DF. 1647
RULE OF S. CLARE

Whē the Abbesse & the Sisters shall thinke any thing necessary; let the Sisters which are subject remember, that for the loue of God they haue renounced their owne wills: wherefore I will, that they obey their Mother, as they haue of their owne accord vowed vnto God to doe, to the end that their Mother seeing the humility, charitie, and vnion which they haue vnto ech other, may easily beare the charg which she hath through her office. Which because it is heauy and bitter, they must through their holy conuersation, seeke to turne it into sweetness: & seeing the way is narrow and the gate strait, which leadeth vnto life, & few there are which walke in it, and few that therin perseuer, blessed are those which haue received the grace to walke in it, and to perseuere therin vnto the end.

Wherfore let vs be carefull, seing we be entred in the way of our Lord, that by our fault & negligence we doe not fall from the same, commit, nor do injury vnto our Lord, unto his B. mother the Glorious Virgin Mary, vnto our holy Fa. S. Francis, vnto the triumphant, & militia Church: for it is written, Cursed are those who decline frō their commaundements.

To obtaine this grace I bow my knee vnto the Heauenly Father, through the merits of our Lord Iesus, and of his B. Mother, of our holy Father S. Francis, and of all the Saints, that it will please his diuine Maiesty, who hath giuē a good beginning, to grant grace also, that it may augment, & without end perseuer euē vntil death. Deerly beloved Sisters, present & to come, that you may the better perseuere in your vocatiō, I leaue vnto you this writing in token of our Lords benediction, and of the benediction of our holy Father S. Francis, and of me your Mother and Servant.

Here endeth the Testament of our holy Mother, the glorious Virgin Saint Clare.
[47a]  Annso tionnsgantar bendachadh
ar máthar náomhtha
.S. Clára ar a Sethrachuibh
atáid 7 tiucfaid.
IN
ainm an Athar, 7 an Mhec,
7 an Sbioraid Náomh
Amen.

A mo Şethracha díse deaghrádhacha, go ttuga ar tTigherna a bhendacht naomhtha dháoibh, 7 go bhfécha [47b] sé oruibh le súil a thrócaire, 7 go ttuga sé a šfoilcháín dáoibh : agus maille re gach áon da ttúcfa astech 7 anfas ann so inar ccoláisde 7 inar mainisdir ; go ttuga an ccéudna don uile nech ele dar n-ord šesfas go deógh isin mbochtainne bhenduithte sí.

Misi Clára, serbhfohantaigh Íosa Criost, 7 planda beg ar n-athar [48a] náomhtha .S. Fróinsias, bhar máthair 7 bhar siúr, gidh midhionmhála me, farruim ar ar tTigherna Íosa Criustt tre edarghuidhde a Mháthar ro náomhtha, 7 náomh-Míchél archaingil, 7 an uile aingeal, 7 ar n-athar naomhtha .S. Fróinsias, 7 na náomh mbenduithte, go madh toil leis go ttugadh, 7 go ndaínnighedh sé dháoibhsh 7 ionnuibh an bendachtta in nimh 7 [48b] i ttalmhain, ag iomadhugadh ionnaibh, ghrás 7 sbháilteadh, ina eagráuis mhíletha edir a šerbhfohantaibh.

IN nimh, ina egluis iolbhadhaigh, da bhar n-ardughadh edir a náomhaibh.

Do bherim mo bhendacht dáoibh réim bheó, 7 d’és mo bháis, mar as édir, 7 ní as mó iná as édir liom, maille les na huile bhendachtaibh lèr bhenduiugh, nó le mbendéócha Athair na trócaire [49a] a chland spioradálta ar nemh 7 ar talamh ; nó maille re gach bendughadh do ní, no bhús édir don máthair Sbioradalta do dhéunamh ar a cloinn spioradálta, Amen.

Grádhuighidh Día do ghnáth, bhar n-anmanna, 7 bhar sèthracha :
Coimhéudaigh go cúramach do ghnáth bhar ngeallamh.
Agus go raibhhe ar tTigherna do shíor maille libh, 7 sibhisi maille lessiomh.

Amen.
Heere beginneth our holy Mother S. Clare's Benediction vnto her Sisters, present and to come.

IN THE NAME OF THE
Father, and of the Sonne,
And of the Holy Ghost.
Amen.

MY deerly beloued Sisters, our Lord giue you his holy Benediction, and behold you with the eye of his mercy, and giue you [68] his peace: as also vnto all those, who shall enter and perseuere in this our Colledge and Monastery; and vnto all other of the Order who shall perseuere vnto the end in this holy Pouerty. I Clare, servant of Iesus Christ, and little plant of our holy Father S. Francis, your Mother and Sister, although vnworthy, doe beseech our Lord Iesus Christ that through the intercession of his most holy Mother, of the holy Archangell S. Michael, and of all the holy Angells, of our holy Father Saint Francis, and of the holy Saints, it will please him to giue and confirme in you this Benediction in heauen and in earth. In earth by multiplying in you, graces and vertues, in his militant Church [69] amongst his servants. In heauen in his triumphant Church, elevating you amongst his Saints. I giue you my Benediction in my life, and after my death, in all that I am able, and more than I am able, with all the Blessings wherewith the Father of mercies hath, or shall blesse his spirituall Children both in heauen and earth; or wherewith the Spirituall Mother doth, or shall be able to blesse her spirituall children, Amen. Be alwaies louers of God, of your foules, & of your Sisters: be alwaies careful to keep that which you haue vowed. And our Lord be alwaies with you, and you with him. Amen.
[49b] Bulla an cethramhadh Innocent Pápa, do sólathar ar máthair naomhtha S. Clára, do dheónughadh an tabhartais do rad an nóimhadh Grioghóir Pápa.

Nach ccoimhégnightedh lucht riaghlá do ghlacadh ciosa na sealbha.

Innocent easpug, foghantaigh do foghantaigh[50a] Dé, dar n-inghenaibh ionmhuiine díisle, γ d’inntibh Ιosa Criost, (do) Chlára banab, γ dona sethreachaibh ele ó mhainisdir S. Dáimhín in Aisís, atá, γ bhias, sláinte, γ bendacht apstolta. Ó do chithdir go follus gur recabhair bhar màoin uile, do chum a tiodhlaicthe ar na bochtaibh, ní as ferr gur thrégeabhair smuaintighthe, γ saint na[50b] nethedh sáoghalta; do mhian sibh fén do dhortadh do chum Dé go huidhhe, γ go bhfuil rún daingen agaibh, gan sealbh ar bioth, na máoine doghlúaisde, do chongbhaíl agaibh ar aonchor, ag lenamhain san uile ní, luirg an tí do bhochtaighedh ar ar son, an tSlighidh, an Féirinne, γ an Bhetha.

Ní héidir do riachtanas ná d’esbhaídí na netheadh ccorpardha[51a] bhar ccriothnuighadh ón degrún daingensa, an mhéid go bhfuil cléálmh an chéle nemhda fa bhar cceann, do chothughadh anbhfinne adhbbhalmhóire bhar ccaírb, do neoch do chláoi sibh do dlighedh na spioraide, maille re móirthes charthanachta. An Tighearna ùd bhethuighes énlaith an aieíor, γ éudaighes losa an talmhan, do bheura a luághecht dáíobh maraon ris féin i Síordhuidhecht; an úair fáilteóchas a dhesláimh go glórdha roimhíb, ar a radharc foirfe fén. Ar nglúasacht dúinn leis so, do bhriogh go n-íarrtháoi oruinn tre umhlacht[51b] adhbbhui, go ndaingnídhmis dáíobh, lé ar ttabhartas nó ar n-aonta apsdirí, an t-aignedh do g[h]abhabhair do láirh do lennmuin na bochtaine ro airdhe; do bhermid dháoibh do bhriogh na sgríbhenn so do láthair, nach ccoimhégnightedh sibh le duine ar domhan, do ghlacadh, d’fághaíl, nó do choimheid Sealbha sáoghalta ar bioth.

Da ttegmhadh aonnhaighdhen nach déunadh, nó nach bhféudadh coimhéd na riaghlasó, nó bioth sí agaibh, acht cuirthe i go háit éigin ele.

Ar an modh céudna ordaimhíd γ toirmesgmid, gan aoinphersa, gibé ar bioth bhús cáildheacht[52a] nó bhús coingheall dó, do bheth comhdhána γ sin ionnus go mesfadh bhar mainisttir : agus da
That the Religious may not be constrained to receive Rents, or Possessions.

IN NO CEN'T Bishop, Servant of the Servants of God, vnto his dearly beloved daughters & handmaids of Jesus Christ, Clare Abbesse, and vnto the other Sisters of the Monastery of S. Damian at Assize, as well present as to come, health and Apostolicall Benedicition. Seeing it is manifest that you haue sold all your goods, to bestow them on the poore, the better to renounce the thoughts & desires of temporal things; desiring to be dedicated wholy vnto God, and that you haue a firme resolution, not to hold, in what sort soeuer, any possessions, or immovable goods, following in all things the footsteps of him who for vs was made poore, the Way, the Truth, and the Life. Neither is the necessity and want of corporall things able to terrify you from this firme purpose, for so much as the left hand of the heauenly Spouse is vnder your head, to sustaine the great feeblenes of your body, the which you haue subiected unto the law of the spirit, with great feruour of charity. That Lord who fee[deth] the birds of the aire, & cloatheth the hearbs of the feilds, will reward you with himselfe in eternitie; when his right hand shall imbrace you gloriously, in his perfect vision. Moued herewith, as also because you demand of vs with great humility, that we would confirme vnto you, with our Apostolicall Graunt, the said resolution which you haue taken, to follow the most high Pouerty; we yield vnto you by the tenour of these present Letters, that you may not be constrained by any whosoeuer he be, to take, haue, or retaine any temporal possessions. If any mayde would not, or could not keep this Rule, let her not remain with you, but be straightway set vnto some other place. Also we ordaine & forbid, that no person, of what quality or conditiō soever he may be, be so bold as to trouble your Monastery: & if any
occireadh cléirech ná tuata, ga mbeth a fíos so ar n-ordaighthe 7 ar ndaingnighthe, cathughadh i modh ar biotadh, do chontrárdhughadh an nethe céudna, 7 a bheth ar na chronughadh 7 ar na chosg trí húaire éamhla, nach leisaghenn 7 ná sásaighenn a mhímhén, cuirfidhér é as a oifigg, as a dhíghnid, 7 as a onóir. Agus íonnus go mbeth a fíos ag cáth guró damanta tré an ndaingnighthe, cathughadh i modh ar bhioth, do chontrárdhughadh an nethe céudna, 7 a bheth ar na bhrethbhíne, do aerchaidh an-orduighthe, gerrfuidher amach é ó náomh-chumann na ccróisdúidheadh ccredmhech: 7 budh ciontach é ón [52b] dioghaltas diadha an bhrethbhíne.

Acht an drem as díles in Íosa Críosd, 7 bhar n-ordsa, go háirithe Mainisdir .S. Daimian, go raibhe síoth Dé maille riú, íonnus fa dheoigh go bhfágadhais toradh a ndeghoibreadh, 7 tuilleadh na bendachta biothbhíulaine i ló an bhrethhírne dèn déghenaigh. Íosa guró é fén an maiththes, go ttuighe a bhendacht don druing, do neoch choimhídhe císde na bochtainne bendaighthe fa na ndithcheall.

Amen

[53a] MINIGHTHE & ORDAIGHTHE
  do rinedh ar riaghail
  ar mathar naomhtha
  .S. Clára

  d’áonta na n-uachtaran
  1622.

Tionnsgantar anc dh so na mnighthe, 7 na hordaighthe do rónadh ar riaghail .S. Clára boichte riaghalta . Ar ttús cuirthter síos dá liter chuimhnhighes derbhadh, 7 dáingniughadh na mnightheadh 7 na n-orduightheadh ccéudna. ar [53b] na sgróibhadh, 7 ar na cuur udha don athair firéunta (inar tTigherna,) don bhraíthair Uílliam Cassall, Mainisdir generalta na mbráthar monúir; do sgróibhadh liter dhíobh sin, do chum a inghine umhla boichte fén an tSiúr Collet, an chéadbhri riaghalta do aithchetugadh an uird sin .S. Clára:

  Do sgróibhadh an liter ele i ccoitchinne chuigthesi, 7 fós gusna huile Sètrachaibh ele na riaghe remhráidhite.
  Ag so síos brígh na cédlitir.

A Inghen onórch, chráibhthech i nDía, Sláinte chugaibh i cCríosd ar tTigherna, céle fire na n-ógh. Do ghluas hbar litreach 7 do chualus aithris [54a] hbar bhfaoisidhmigh um dhála dhaingnighthe, 7 dherbhíthe na sdatúitedh do chuiris, 7 d’üráillis do thabhairt
First page of the Irish Version of the Declarations etc., and Title-page of the English.
person Ecclesiastical or Secular, knowing this our Constitution & Confirmation, attempt in what sort soever, to doe contrary to the same, and after having bin three divers times reprehended, & advertised, doth not amend and make due satisfaction for his fault, he shall be deprived of his Office, Dignity and Honour. And that one may know such a person to be already condemned for his wickednes by the judgement of God, he shall be cut of from the holy communion of faithful Christians; and shall be guilty of the divine vengeance at the last Iudgement. But [74] those who love all in Iesus Christ, and your Order, specially the Monastery of S. Damian, the peace of God be with them, to the end they may receive the fruit of their good workes, and may find the recompence of eternall beatitude at the day of the rigorous and last judgement. Iesus who is goodnes it selfe, give his Benediction to all those, who with all their power shall keep the treasure of holy Pouerty. Amen.

[3] Heere begin the Declarations, and Ordinances made upon the Rule of the Poore Religious of S. Clare. First are set downe two Letters making mention of the Approbation and Confirmation of the sayd Declarations and Ordinances, written, and sent by the Reverend Father in our Lord, Brother William Cassall, General Minister of the Order of the Friar-Minors. Of which Letters, the one was written only unto his humble and poore Daughter Sister Collet, the first Religious woman of the Reformation of the sayd Order of S. Clare: The other in generall, [4] both unto her, & all the other Sisters of the sayd Religion. The tenour of the first is as followeth.

Venerable, and devout Daughter in God, health in our Lord Iesus, who is the true Spouse of virgins. I haue receaued your letters & heard the relation of your Confessour, concerning the matter of the Confirmation and Approbation of the Statutes, which you haue sent, and caused to be presented vnto me:
dom láthairsi: iadsin dno gidi atáid ro oiremhnach, γ fós iomchubhaidh d’fhorchoimhéud bhar riaghlacht duaidhe; Tar a chenn sin, don chéileuchain tugus orra sin, do connas damh a mbeth docamhach ar mhodhoibh éigin: Cidh tra acht do bhádhas (ar an adhbharr sin) in ngné bhuaithdertha γ trebhalain, gur chuires an chuís i muisgínin ar tTigherna Íosa Críost, γ thuilleadh. S. Antóin bhenduighthe ó Phadua, (da madh mhian damh ar Dhia gorbham cráibhthethech diognmhála, ) fa dheoigh do furaídeh orm (mar chredim dháirribh, tre thuilleadh an naoimh ghlórmhair sin S. Antóin) gur cuedredh [54b] na sdtuítdte remhráidhte go háirithe ó Dhíá. Cidh thracht do chinnes agam fén, nach eadh amháin a ndaingnighadh, acht go mór-mhór mar an cécúdna a n-órduighadh, a bhfoilsighadh, γ a n-ughdardhásughadh. Gurob iadsin dno anois (chuirmid chugadsa, γ gót inghenaibh) arna n-órduighadh, ar na bhfoilsighadh, ar na nertughadh, γ ar na seulughadh re séula an uird, maille ris an sollambhantacht, γ ris an derbhthacht bhenus da Samhuil do gnoaighibh, mar aón tré ughdardhás ar n-oifce, γ na caibidle coi-chinne, amhail mar an cécúdna tre ughdardhás pápanmuil γ astolda, do neoch foghnuin im an nísi: ag tegasg, γ ag comhairlechadh na n-inghen cráibithech sin atáid γ tiucfaid, go nglacdaois na sdtuíide sin re mórchrabhadh; γ go [55a] n-indilldis iad fén go forfie umhal, efechtach do chum a coimheda; agá mhes dóibh go demhín gurob léna coimhéid sin (tre thuilleamha an athar roghlórmhair S. Íoiseaisia, fothuighthigh a riaghlach bennuighthe, γ tre thuilleamh na hóighge roidhionghmála S. Clára, céadphlanna an mhuiige mhóthrthaighin i sin i. na riaghlha benduighthe) iomdhaighes go rolaíomhar i bhfuirtaibh) bhuaithdeochuid lántlaighchecht na bethadh síorhdhuidhe. Gurob lesna hinghenuibh sin, γ letsa ar tús, aththaobhium [55b] mé fén farras oraibh imá-le Dia do edarguidhe orm gidi um roimhídhionghmála.

A Genebha, a.o Dni. 1434.
.28. lá do September.
Ag so síos suim an dara litre.

Sláinte inar tTigherna Íosa Críost céile fire na n-ógh; cuiridh an bráthair Uílliam Casall generáll uird na mbráthar mionóin, γ [56a] maighdisidh in náioimhdtadhacht gus an siúr Collet riaghalta (in Íosa Críost) fothuighthech mhóráin Mainisdeach (inghen mbocht mionóin S. CLÁRA,) do cumhadhdeidh γ do tógbhadh san tráithsa i rannaibh na Fraingce; γ go banabaibh, γ gus na
the which although they are very fit, and conuenient for the true obseruance of your holy Rule; neuertheles at the first sight of the, they seemed to me to be in some sort difficile: wherfore as I was (concer[5]ning this matter) somewhat perplexed & troubled, I recommended the affaire vnto our Lord Iesus Christ, and vnto the merits of holy Saint Antony of Padua, (vnto whome I would to God I were worthy to be devout.) At length I was perswaded (as I doe verily believe, through the merits of the sayd glorious S. Antony) that the aforesaid Statutes were especially sent from God. Wherefore I determined with my selfe, not onely to confirme them, but moreover alfo to Institute, Declare, & Authorize them. The which we now send vnto you, & vnto your Daughters, instituted, declared, strengthened, & sealed with the Seale of the Order, togeather with the solemnities and assurances appertaining to such an [6] affaire, both through the Authority of our Office and the Generall Chapter, as also through Papall and Apostolicall Authority which we use in this behalfe: exhorting and admonishing the said devout Daughters present & to come, that they receaue the said statutes with great devotion, & humbly & effectually dispose themselves perfectly to keep them; knowing for certaine that by the obseruance of them (through the merits of the most glorious Father S. Francis, the founder of their holy Rule, and of the most worthy Virgin S. Clare, the first Plante of that most fruitfull field (to wit of the holy Religion) & most plentifully abounding in vertues) they shall obtaigne the plentifull reward of eternall life. [7] Vnto which Daughters, and first vnto you, I recommend my selfe; beseeching you and the to vouchsafe to pray to God for me most unworthy. Giuen at Geneua the yeare of our Lord 1434. the 28. day of September.

The Tenour of the second Letter, is as followeth.

Brotber William Cassall, Generall of the Order of the Friar-Minors, and Maister in sacred Diuinity, vnto Sister Collet Religious in Iesus Christ, Foundresse of many Monasteries of the poore Dames of S. Clare Minorits, at this present time built & erected in the parts of France; & vnto the Abbesse, & all other Sisters of the
huile Sèthreachaibh eile na mainisdrech ccéudna, γ γus na huile chomhthionólubh eile da ttá γ da ttiucfa, da ttoigebhthar, γ dá ccuimhdedechar, fón foirm γ fán modh bethadh.

[56b] Caidhe a mhéud go mforbhuiuch do fásadar móthuilleamh na maighdine úaisle, γ na bantigherna bendaighthe .S. Clára fo .S. Froinsias náomhtha, athair γ ionchosaigh an uile bhochtaine, γ náomhaíochta; γ cionann atáid na tuilleamh sin ag soilisgheadh in náoinmheglais Dé, γ ní hedh amháin ò chéile na n-ógh ó ar t'Tigherna Íosa Créosd as follas (sin) tre san lúagh tugadh dhi i riogacht ninhe, γ tre chéimnennubh [57a] náomhtha náomh nglórmar pháirdis, do neoch chialluighes súaimhnes suthain; gurob isna cémibh sin, edir na hógaibh egnaidhe do ghléirighedh γ do córómuighedh ìsi go háithach: acht mar an ccéedna san aimísirí anois do foilisghedh go fáoilidh sin, γ do hoidhceradh tre san moladh mór γ tre san deghthesd dionghmhála tugadh uirre isin eacclais sin Dé, γ go háiridhe tré san n-iomád ógh cráibhthech [57b] pherson n-oirdhearc ele, noch in ord a bethadh benduigthe γ a comhluadaí mhillis, do réir a sompla, ag tethemh γ ag fággháil ghúasacht an tsáoghail trúighighil, téd γ rethas go daingenchúan derbhtha an chredimh; dá bhrígh sin as móide dhlíghmíd buidhechus do Dhia tre a mhéid ad chimid san amsa, an náduir dháonda ar cláonadh do chum uilc; γ ar a són sin tre chungnadh Dé nach [58a] deáluighenn do ghnáth an profession bendaighthesi ré sáthadh γ ré síoladh phlanadh núaí, gan echtrannughadh ó ordughadh an athar náomhtha .S. Froinsias, ná ó siochtlog na máthar glórmainaire .S. Clára, do neoch síreis le haintes adhamhра, an ríghail γ an foirm bethadh (tugadh lesin .S. Froinsias <céedhá> dhóibh, γ do comhchéadadh go hambra lena máthair glórmhair .S. Clára,) d'foillisughadh γ do nertughadh le mníghthiph, γ le hordháithbhí oireamhacha, [58b] ionnus go mesdáois iad féin iar bhfiar na lorgairidhe ar a comhnháomhtha so do mháthair, γ na ccuibhrenncha má tuilleamh glórmarhara; etorra sin, ōd chím γ go sáolim thúsa a siúr Coillel reamhráidhte, ríaghalta, γ at inghin in Íosa Créosd, (do réir na bantigherna benduigthe) ad mháthair mhaith, ad patrún, γ ad edarghuidhthech, ag na sgríbhennuibhisi, do neoch atád do chum ciúinis a ccoinsias, γ do chum [59a] innille a n-anmann, γ fós do chum gnáthnirt coimhédá a riaghlra: Inne ar ngluasacht lé bhar n-athchuinighidh chirthsi, γ tre bhar n-urnaighibhí umhla imá-le, do bhrigh an ughdardháís apstolda tugadh dhúinn úime so, cuirmid chuiguibh, (edir banabuibh γ sèthreachaibh gach Mainsidear, dar fothaighedh maíle le grásaibh Dé, γ libhsí fon phróifesión γ fón
said Monastery, and vnto all those [8] other Cōuents present & to come, which vnder this forme and manner of life, shall be built & erected, Health in our Lord Iesus Christ the true Spouse of Virgins. How much the great merits of the Noble virgin and glorious Lady S. Clare vnder Blessed S. Francis, Father & teacher of all Pouerty and holines, haue meruaillously increased; and how those merits shine in the holy Church of God, and of the Spouse of Virgins our Lord Iesus Christ, doth not only appeare by the reward giuen vnto her in the Kingdome of Heauen, and by the holy degrees of the glorious Saints of Paradise, which do signify euerlasting rest; in which degrees, amongst the Prudent Virgins she is singularly glorified & crowned: [9] but also in this present time it is joyfully declared & made known by the great praise and worthy recommendation which is made of her in the said Church of God, and especially by the multitude of devout virgins & other notable persons, who in the order of her holy life and sweet conversation, according to her example, in flying and leauing the perills of this miserable world, do goe & run vnsto the sure and safe hauen of Religion: for the which we ought the more to giue thankes vnsto God, by how much we see at this present, humane nature to be more enclined vnsto euill; and that notwithstanding through the diuine assistance, this holy Profession doth not cease alwaies to budde, & produce new [10] plants, not estranged from the institution of the glorious Father S. Francis, & the traces and pathes of the glorious Mother S. Clare, who desiring with admirable feruour, that the Rule & forme of life to them giuen by the same S. Francis, and admirably obserued by their glorious Mother S. Clare, should be expounded and fortifyed with Declarations, and necessary Constitutions, that they may truly repute themselues imitatrices of so holy a Mother, & participate of her glorious merits; amongst whō, when I see & consider your Sister Collet before named, Religious, & Daughter in Iesus Christ (after the holy Lady) especiall Mother, & of these present writings, which are for the repose of their consciences,[11] and safety of their soules, & also for the perpetuall strength of their regular obseruations, to be Patronesse & intercessour. We at your iust request moued & prouoked through your & their humble prayers, do by Apostolicall authoritie graunted to vs in this behalfe, send vnsto you, both Abbesses & Sisters of Monasteries, by the grace of God & your meanes founded
riaghail remhráidhte γ gusna huile sèthrachaibh ar aile mhainesdreach, noch tóigébhthar isin foirm, γ isin modh cceudna) na mníghthe, na sdátúide [59γ] γ na hordaighthisi do chum a coimhéuda do ghnáth; siad ar na ndéunamh go habaidh, γ le mórchomhairleachadh arna ccumadh, γ mar do ráidheadh roimhe arna n-ughdh[γ]ásughadh anois le hueghardhás apstolda, γ le ar n-oífícce mar an ccéudna, γ les an chaibidil choitchinn.

Gonadh fad na mníghthe, as móide as inmhesda, γ as coimhéudtha dháobhisi go dúthrachtach, a mhéδ γ a dhithcheallaighe do féuchadh, γ do sgrúdadh, γ do derbhadh [60ο] go hoirdhere fad lese na haithrechaibh roifréunta (in ar t'Tigherina) lese tighernaibh Cairdionala na Croiche naoimh γ .S. Angeall, léugáide apsolda, ba fiadhain a ndéinmha ag comhairle bhendaighthe Bhaisill, γ le hiomad ele do dhochtúiribh diadhacht, γ an mar ccéudna le mórán do aithreachaibh onóricha, do bhí rochlúmar ar iompláine a mbetha, γ a bhfoigloma.

Ag so sios na sdatúide, γ na hoirdhere sin.

Ar túis as édir dona hinghenaibh γ dona sèthrachaibh i gCríosa gibe dhiobh [60ο] lenab ail a chur i ccesd, an tréasan móid bherid aga ccédphalbhas, an úair gheallaid coimhéd foirme bethadh a riaghla, bhíd cengaílte tre aithe do lenmhain an tsoisgél náomhtha .i. na comhairlecha mar na haithenta[i]bh : as é fáth doemail bhetha san chuntabhairtis iad, do bhrígh gur hiorráidheadh fa thir san foirm bhethadh úd, an Soisgéul benduighthe do lenmhuin ; amhail adubhradh do túis i ttoch na foirme betha[dh] sin ;

Así so foirm bhethadh uird na Sethar mbocht noch do orduigh .S. Froinsias : Coimhéd naomhsoisgél ar t'TighernaIOSA Criosd, marthain [68ο] in umbla, gan dísidheacht γ in ngenmnaideacht. An dara ní, adubhairt : do phósabhairribh fén fós le an Sbiorad náomh, ag togha bhar mbetha do rér foirrtheacht an t'Soisgél náomhtha ; an treís ní fa dheóigh, bhaile i ndubhairt : Coimhédam do ghnáth an naomhsoisgél mar do gheallsam go coingheallacha. Um chenn na cuntabhartasiδ, γ na cuisi má ttuicfadh, as mían linn oirichill do dhéanamh ar choinsíansaibh na sèthrach sin, γ gach decair féudfram do thógáil diobh ; [61θ] fregram go fíormealumul don nísín do fregradh re mórán Pápadh, mar atá an tres Nicól Pápa, γ an cúigedh Clemétt Pápa, ar a samhul sin do chuntabhartaiδ do rónsad na bráithre mionúra ar na pongcaibh cédfna na riághail i. go mbeith d'fhaicbhbh ar na sèthrachaibhsin an Soisgéul náomhtha do choimhéd (tréasan móid bherid aga bprofession an úair gheallaid coimhéd na foirme bethadh úd .i.
vnder the Rule & profession before named, & vnto all the Sisters of the other Monasteries, which in time to come shall be founded in the forme & manner aboue mentioned, these present Declarations, Statutes, & Ordinances to be perpetually kept; hauing maturely & with great deliberation bin made, & composed, & now authorized, [12] as aboue said, by Apostolicall authority, & likewise by our Office, & the generall Chapter. Which declarations and Ordinances, are so much the more by you to be esteemed, feruently kept & obserued; by how much they haue bin more diligently viewed, examined, and notably approued by the most Reuerend Fathers in our Lord, the Lord Cardinalls of holy Crosse, & of Saint Angell, Apostolicall Legeres, being actually present at the holy Councell of Basill, & by many other Doctours of diuinity; & also by many venerable Fathers, both for integrity of life and learning very famous: which Statutcs & Ordinances doe heere follow.

First such Daughters & Sisters in Christ may doubt, whether by the [13] vow they make at their Profession, when they promise to keep the forme of life which is their Rule, they be bound by commaundment to obserue the holy Ghospell, to wit, as well the counsailes as the commaundments: the cause which may moue thē to doubt is, for that in the said forme of life there is three times mention made, To keep the holy Gospel: the first is cōtain'd in the beginning of the forme of life which saith: The forme of life of the Order of Poore sisters which S. Francis hath instituted, is this: To obserue the holy Ghospell of our Lord Iesus Christ, liuing in obedience, without Propriety, & in Chastity. The second is, where it saith: You haue espoused your selues vnto the holy Ghost, choo[14]sing to liue according to the perfection of the holy Ghospell. The third is at the end, where it saith: Let vs perpetually obserue the holy Gospell which we haue firmly vowed. Vnto which doubt and cause thereof, we desiring to provide for the consciences of the said Sisters, and take from them all difficulties which they may haue, in so much as is possible for vs to remoue and take from them; doe ansvvere conformably vnto that which hath bin answered by many Popes, namely, Pope Nicholas the third, and Pope Clement the fifth, vpon such like doubts made by the Friar-Minors vpon the same points in their Rule; to wit, that the said Sisters by the vow which they make at their profession, when [15] they promise to keep the forme of life which is their Rule, are bound to obserue the holy Ghos-
a ríagha) isin modh ara ttug ar t Tighearna uaidh é .i. gach uile
ní [62*] dar haithnighedh san Soisgéul, dlighid a ccoimhéud mar
aithentaibh; 7 na nethe ele do comhairlighedh isin Soisgéul, dlighid
a ccoimhéd mar chomhairlibh, 7 fós mar aithenta cengailte, dleghar
dhióbh gach comhairle Soisgéulta, da cuirter na bhfoirm bethadh,
fa bhreithir, nó fa mhodh aithne, do dhúltaighech nó dhemhnighech,
 nó fa local bhús coimhneartmhars riú.

Gidh edh ní fuilid cengailte um choimhleónadh comhairledh ele
an t’Soisgéil, acht mar gach Críosdaithe ar chena (acht amháin
dho bhrigh gur iodhbradar [62*] go háontadhach, 7 go ttugadarsan
fás fén do lenamhuint Íompla ar tTigherna Íosa Críosd, ag
tarcasniughadh na séad saoghalta, iarraidh a bprofession go
trítriallaíos go foírbdhacht ní as mó ináid Críosdaidhech ní.

Na nethe ele atáid isin foirm bethadh úd, do aithentaibh, do
chomhairlechuibh, 7 do gach ní ar bioth dar cuireadh ann, tre mhóid
a bprofessional, ní fuilid cengailte dhióbh, acht fán modh áiridhe
a fuilid isin foirm bhethadh sin; .i. do thegosgaibh, mar thegosga,
do nósughadh [63*] mar nósughadh, do chomhairlighibh mar
chomhairlighthe, 7 do gach uile ní ele atáid cengailte san foirm (sin )
7 ar an modh cceudna a fuilid sios ann sin, 7 ní fuilid ar aitherrach.

DO DHUL ISIN RÍAGHAIL BHENDAIGHTHESE.

CAIB. I.

Gidh atá i ttosach an dara caibidle don foirm bhethadh, gurob
édir don bhanaib gach [63*] áonmh[a]ighden do ghlaicadh mar
sísair, maille re comháonta na coda as romhó dona sethachaibh,
ar bhfagháil a cheda roimhe ón tighearna Cairdionáil Didnightheoir
an uird; Tar a chennsin, ag brethnughadh dhúinne; cheudna-
hindill an uirdsa arna foíthighadh ar tús i ngeire do chúirt na Rómha,
agus don tighearna Cairdionáil remhráidhte, 7 sé anois in imchén
úatha sin; a ttáobh ghéurbhochtaine na seatharsin, 7 na ndeacrach
rigfísis a leis do chur gus an tighearna Cairdionáil sin d’fagháil [64*]
an cheda chéudna: arna mhes fífós go ttuaidh go hiomlan
gorthaighnithe 7 sd[i]úradh an uirdsin don mhinisdir choitcheann, 7
phórsínsialúbaidh uird na mbráthar mionúr leis an chathramadh
Innocent Pápa, 7 le móran ele dona pápadhóibh; ar an adhhabh
sin foillsighmidhe 7 adermid go bhfuil ugdhardhás ag an minisdir
choitcheann (nó ghearrfás) ar fedh an uird go huilidhe, 7 ag na
minisdribh probhinsialta ina bproibhinsibh, 7 gha mbiocáiribh
pell, in the same manner that our Lord hath delivered it: to wit, all things which in the Gospell are commanded, they ought to keep as Commandments; & the other things which are counsailed in the sayd Gospell, they ought to keep as Counsails: & are bound also as vnvo obligatory Commandmëts vnvo such Euangelicall counsails which are put in their forme of life, vnnder the word, or forme of commandment, eyther negatiue or affirmatiue, or vnnder words of as much force. But vnvo other counsails of the holy Gospell they are not bound, but as other Christians are (excepting only, that in respect [16] they haue willingly offered, and giuen themselves to follow the example of our Lord Iesus Christ, through the contempt of al worldly things, their Profession requireth, that they tend vnvo greater perfection then other Christians.) Other things contayned in the forme of life, as well commandments as counsails, & whatso-uer thing put in the same, through the Vow of their Profession, are not otherwise obligatory, then as in the same forme of life is specifyed; to wit, vnvo Admonitions, as vnvo Admonitions, vnvo Informations as vnvo Informations, vnvo Exhortations as vnvo Exhortations, & vnvo all other things they are boifd in the same forme & manner as is there contained, & no otherwise.

[17].

Of the Entry into this holy Religion.

CHAP. I.

ALTHOUGH that at the beginning of the second Chapter of the forme of life, it be contained, that the Abbësse may receaue any mayd for a Sister, with the consent of the greatest part of the Sisters, hauing had before the licence of the Lord Cardinall Protector of the Order; neuertheles, we considering the former estate of this Order as being in the beginning founded very neere vnvo the Court of Rome, & to the said Lord Cardinall, and being now so far of [18] from the same; as also the strict pouerity of the said Sisters, & dificulty which they should haue to send vnvo the said Lord Cardinall, to obtaine the said licence; considering also that the jurisdiction and gouvernement of the said Order, hath bin fully, and wholly committed vnvo the generall Minister and Provincials of the Order of the Friar-Miners by Pope Innocent the fourth, and many other Popes; we therfore declare & say, that the said Generall Minister through the whole Order, and the Provincials-Miners in
ced do thabhairt [64⁹] don bhanaibh an drong bhús iomchubhaidh thréigís an sáoghal do ghlacadh mar sethrachuibh do neoch choimhéadas γ chongbhus cuing na riaghla.

1. Ar an adhbhar sin ordáighmídne do rér (orduighthe) an cethramhadh Innocent Pápa, an uair fúralís féin i féin do iomchar na riaghla sa (re siú athráighse a héudach sáoghalta γ ghucas aibid riaghalta) go fhoillsighther dhi, na poingc rochuaidhe dhocamhlacha atáid re a ccoimh(eud) i riaghail, iomnus d'éis a glactha, nach bhí siocair ar bhoth [65⁸] aice do ghabháil a lethsgél ar ainghlíos; γ ní géubhthar áoinneach, do neoch tré aós, tre thinnse, no tré simplidheacht amaidh nach bhí abaidh go hiomlán d'iomchor na riaghla so; óir as minic do sgriosadh γ do lagadh saíd, γ nert riaghla tre na n-ianneamhull sin.

2. Tuilleadh ele, as áil linn γ ordáighmid, go ccoimhéidís na sethrachana an modhsa ag glacadh áoinpíon ar sin ord i. an uair bhús áon do chum a gabhtha, go cuiridís i ar tosach alla amuigh don ord go nech iomchubhuidh égin, ga mbí eglí [65⁴] Dé γ grádh na mbocht, iomnus tré na chomhairle go riointí a máoin ar na bochtaibh: agus ainedh an bhanab γ na sethrachá uile, nach glacadh (uathá) féin, ná ó nech é aíóinn do mháoin na muintire téd isin riaghuil, acht muna theghmhadh annt coimhbeag is sin, as nach fhéadfadh an drong aga mbéith a fios siocair drochbharamhla do bheth aca na n-aighidh sion, nó go ttiubhradh sisi téd isteach ní égin dóibh, mar bhlochtime bhíle, i modh alarmus, do chosg a ccás a úair sin, nó ríchtaoiníh bhíos a ngar doibh, γ sin d'fghabhail a toil deóinigh féin. Óir tairaidh an foirm bhethadh, an drem téd isteach do bheth sáor, γ a dhéanamh [66⁸] réna máoinibh, amhail séolús Día doibh.

3. Ainedh an bhanab γ na Síthracha el mar an ccúdna, nach áontaighdis dóibh féin, do nech le, ar a son féin, ná ar son aonnduiine ele, cengal ná cunnradh do dhéanamh as a bhfionnfoi gné Síomontachta da laghad: agus fós ná fuilindís don druing tig isteach cuithta coimhéid do bheth aca ar aóinní da máoinibh sáoghalta a leth an tsáoghal féin, acht go n-iodhráidís go throcht iad féin go hluidhie ón uile thalmhuidheacht, i lámaibh ar tTígherna chéusda: Gidh edh da teigmhadh [66⁸] áon dá nach ttiuicfadh sgagadh comhullamh γ sin as a mathes aímsiordha, γ nar thoil di tuilleadh ar énchor ar na nethibh do fáguibh sí ara hés; as édir
their Provinees, and their Vicars, haue authority to giue licence vnto the Abbesse to receaue for Sisters, such as flying the world are foud to be fit, observing the manner which is contained in the forme of life.

[19] 1. We ordaine that according to the Ordinance of Pope Innocent the fourth, when any shall present herselue to vnertake this Religion (before she change her secular habit and receaue the habit of Religion) there shall be declared vnto her, the most hard and difficult points which are to be obserued in Religion, to the end that after her reception, she haue no occasion to excuse her selfe of ignorance: and none shall be admitted, who for age, sicknes, or foolish simplicity were not fully able to obserue this manner of life; for by such the state and vigour of Religion, is oftentimes destroyed, or slackned.

2. Further, we will & ordaine, that the Sisters obserue this manner in receauing any person vnto [20] the Order; to wit that when any is to be receaued, they first send her to some sufficient person out of the Order, fearing God, and louing the Poore, to the end by his counsaile her goods may be distributed vnto the Poore: and that the Abbesse and all the Sisters take heed, that nether by themselues, nor by others they do receaue any of the goods of them who enter into Religion, vnles it were so small a matter, that those vwho should know of it, could haue no occasion to iudge sinisterly against them, or that she who entreth wold giue something vnto them, as vnto other poore, in manner of almes, to relieue their present, or neere-at-hand necessityes, and this comming from her owne freewill; for [21] the forme of life doth require, that those who enter be free, and doe with their goods, as God shall inspire them.

3. The Abbesse and other Sisters shall also take heed, that for the reception of any person, they doe not permit others to doe by them, or by others for them, or for others, any covenent or paction, in which might be noted any spice of Simony: also they shall not permit that those who enter do reserve any of their goodes in the world, but that they offer themselues wholly naked of all earthly thinges, into the hands of our crucifyed Lord: but if it should happen that any one could not so speedily discharge, & rid herselue of her temporall goods, and that she [22] were no way content to retourne againe vnto those thinges which she had so left; she shall
dhi ar an cháoi as fèrr féudhus, cùram na máoini sin ar modh chinnte do chur ar dhuithe áirithe éigin (ar a mbí eglá Dé) go roinne sé i ar na bochtaithe.

4. Ionnuis, dá éso go mbedís na Sethracha ní sa riaghalta, ordaighmíd gan aonnduine do ghabháil na riaghal, muna aithnighid go soillér, gurab ar ghrádh Dé do chéadnethirh tig sí san ord [67a] 7 ar les a hanma; 7 nach gluaísteair í cuige sin, amháin tre gluásacht chealgaigh, tré furáiliomh, tre chomhhegniughadh, ná tre eglá áondhuine; acht dá toil deónuígh fén, amhuil do thuiscfadh ann go háirithe do séideadh an Sbioraid náomh; agus aíncdis gan áon do ghlaacadh san ord acht caitliceadh ceadmheach go mén mhaith; nach fíúair sgandail phuiblidhe; bhíos tuigsioch, comhlan i ccorp; da nach bí baramhuil ericdhecht; bhías saor gan múirgíon a máoine sáoghalta; bhías gan chengal ag eshoichtiunnghadh, ná ag crosdadh [67b] achd dá ttegmhadh a leithéid sin dí, faghadh sí abhs aonadóid iomlán (re na glacadh) trec an phribhiléidh in tugadh uime so d'ord na mbráthar mionúr: Thairis sin foilsighthe dhi, da ttiulledh sí ar an saoghail arís, go ttiuillionn fós an t-schoithchennughadh céudna, is a beth cengailte aige mar do bhí roimhe:

5. Mur an cceudna, go raibh sí saor, 7 nach bí i modh cumhuile, i.na banóglaigh; nó da raibhe, go bhfaghthar ced ona tigherna nó ona baintigherna, 7 go raibh sí i n-áois dhá bhliadhán dèug [68a] re ndul di in aibíd riaghalta, 7 ná glacthar áoinneach do chum próifeáisiún go raibh sí ocht mbliadhna dèug; oir ní hédhir dhí re san áois sin úlach na riaghlá doiomhr.

6. Ordaighmíd mar an cceudna, gan áon do ghlaacadh isin choraidh d'éis a cúig mbladhan fichett, acht muna raibhe sí comhfoghlomtha is sin as a bhfédadh fóghloim léightríracha na hoifeice diadha, gan rosaothar nó toirmeg do chách:

Mar an cceudna ná glacthar do phrofession áon dá nach édir rádh na hoifeice diadha lé fén [68b] amháin, nó a n-as lugha dhe le cách i ccoitchinne: agus ná glacaíd áoinneach san ord, acht muna bhollus, gur iomchuir í fén go macánta, 7 go maith ó áois a trí mbladhan dèug, go haimhir a glactha gus an clobhsdra; 7 ná glacthar aon iar n-áois 40. mbladhan, acht muna raibhe sí
in the best sort that she can possibly, commit the said goods in some
certaine manner, vnto some persons fearing God, to distribute the
same vnto the poore.

4. To the end, that in time to come the sisters proceed more
Regularly; we ordaine that none be receuaued vnto their forme of
life, vnles they plainly perceau, that she come vnto the Order
principally for the loue of God, and health of her soule; and that she
be not thereunto only moued by the sleight motions, or through
persuasions, constraint, or feare of any person; but of her owne
freewill, as being chiefly moued [23] thereunto by the inspiration
of the holy Ghost; and that they take great heed that none be
receaued into the Order, except she be of a good will, and a faithfull
Catholike; that she be not touched with any publike infamy; and
that she be of understanding, and of body sound; not suspected of
any heresy; discharged and freed of her temporall goods; not
bound with sentence of Excommunication or Interdict: but if it
should happen that she were bound with the sayd sentence, that she
be duely absolued before her reception, by the priuiledges heerupon
graunted vnto the order of the Friar-Minors: neuertheles that
they giue her to vnderstand, that if she returne againe to the world,
she doth againe [24] incurre the said sentence, and shall be bound
therewith as before.

5. Item, that she be free, and not of seruile condition, to wit, a
Prentise; or if she be, that licence of her Maister or Mistris be had;
& that she be twelue yeares old before she be cloathed with the habit
of Religion; and none shalbe receaued vnto the Profession before
the 18. yeare of her age; for before that time she cannot be able to
support & vndergoe the burthen of Religion.

6. We ordaine also, that none be receaued for the Quire after the
25. yeare of her age, except she were so cöpetently learned that she
could learne to read the diuine office, without great labour or
hindrance [25] vnto the others: also that none be receaued vnto
Profession who cannot say by her selffe alone, or at least with others
in common, the diuine Office: & that they receau none vnto the
Order, except it be manifest, that she haue liued honestly and well
from the thirteenth yeare of her age, vntill the sayd tyme of her
reception into the Cloister: & that none be receaued after the age of
40. yeares, except she were so Noble that her reception might notably
comhuasal is sin as a ttóigéubhadh a glacadh tuath, is cill; nó muna raibhe sí coimhinteachtach is sin γ roláidir ionnus go mbíadh abaidh do chum foghnamha Dé, γ an uird do réir bhar Sdaide, γ bhar mbethadhsa.

[69*] 7. Tuilleadh ele ná glacthar in bhar n-ordsa áoinnech bhéras a phróifesin in ord ar bioth oile gan ced a bhanaibe, nó gan pribhiléid ón Suidhe Apsttolda.

8. Ordaighmid ar an modh ccéudna, da ttegmhadh profession Nuásachain (nó Noibhísigh) ar bioth i mbáoghal ría cionn bhliadhna, go nderbhadh an bhanab dhi i bhfiadhnuise na Sethrach, bóidh go ecaithfidhe an bhliadhain sin, nach fuighedh sí cert ar bioth isin riaghail, go ttigedh an aímsír i ecrochnóchaídís tre chomhuiuirughadh [69*] abaidh 'créd budh indéunta dhóibh, i timchioll a profession, nó a telgen tar a hais san sáoghal.

9. An tan glacaíd áon do chum professorin, légedh sí ar a gúnúibh f i ar bhéualibh na banaba, γ abradh go suaimhnech do ghuth ard folluighlan ar an modh sa.

IN AINM AN ATHAR:
agus an MEC; γ an
SBIORAID NAOIMH. AMEN

Misi an tsuir .N. gealluimm do Dhia uilechum[h]uchtach; don [70*] mhaighdín ghlórmhuir do Mhuire; dar n-athair náomhtha .S. Froinsíos; dar máthair náomhtha .S. Clára; γ dona huile náomhuiibh bendoighthe; agus duidsi a mháthair fírénta abb, γ dot uile chomhorbaibh tigid at áit; go ccoimhéudfad re mo ré betha[dh], riaghail γ forim bhetha[dh] Šethrach mbocht .S. Clára, noch tug .S. Froinsíos do .S. Clára, γ noch do daingnighedh le ar n-athair bendaighthe an cethramhadh Innocent Pápa, ag marthain in UMHLA gan DÍSLIDHEACHT, agus i ngenmnaidhecht [70*] mar an ccéuda ag coimhéud chlobhsdra, do ré ordaighthe na riaghla remhráidhít.

Ann sin geallaidh an bhanabb ghabhus í, an bhetha mharthanach dhi, da ccomhaille sí an mhóid sin do rad.

10. Ordaighmid mar an ccéudna, na fuilt do gherradh timchioll, ós cionn na cluas, in aímsir an édhighte, γ ná fuigiod dá és sin choidhche fás a bhfolt go fada: acht go minic isin mbíadhain tre ordughadh na banaba berrthar fuilt na sethrach uile mar an ccédna; acht muna mestóni tre [71*] aícíd nó anbhfainne égin gomadh iomchubhaidh a dhénamh aitherrach.
RULE OF S. CLARE

edify the secular people, and Clergy; or that she were so ingenious and most strong that she were able to serve God, & the order according to your estate and forme of life.

7. Further that none professed of any other Order be receaue vn
to your forme of life without the licence of her Abbess, or privi-
ledge from the Apostolicall sea.

8. In like manner we ordaine, that if the profession of any Novice should be doubtfull before the end of the yeare the Abbess in the presence of the Sisters shall make protestatiō vnto her, that although the sayd yeare should passe, she shall have no right in the Religion, vntill such time as by mature deliberation they have determined what they ought to doe, eyther concerning her Profession, or her returne to the world.

9. When they receaue any vnto Profession, she kneeling before the Abbess shall say leasurely with a high cleare voice in this manner.

[27] In Nomine Patris ;
& Filij; & Spiritus
Sancti. Amen.

I Sister N. doe Vow vnto Almighty God ; vnto the glorious virgin
Mary ; vnto our holy Father S. Francis ; vnto our holy Mother
S. Clare ; and vnto all the holy Saints ; and vnto you Reuerend
[28] Mother Abbess, and vnto all your successours succeeding in your
place ; to observe all the tyme of my life, the Rule and forme of life
of the Poore Sisters of S. Clare, which hath bin giuen by S. Francis vnto
the sayd Saint Clare, and hath bin Confirmed by our holy Father Pope
Innocent the Fourth, liuing in [29] OBEDIENCE, without PRO-
PRIETY, and in CHASTITY, also observing CLOISTER, accord-
ing to the Ordinance of the sayd Rule.

Then the Abbess who doth receaue her, doth promise vnto her
(if she do observe that which she hath vowed) the eternall life.

10. We also ordayne, that at the Cloathing, the hayre be cut off
round, and aboue the eares, & that after that tyme they doe neuer suffer[30] their hayre to grow long: but that often in the yeare,
by the appointment of the Abbess, all the Sisters alike haue their
hayre cut; except that for some sicknes or weaknes it were thought convenient to do otherwise.
Do cháilidheacht a n-aibideach
7 dá n-éudaighibh.

CAIB. II.

Do bhraith go ffeel isin riaghail, 7 isin foirm bhethadh, édaighe na sethrach do bheth bocht deról.

1. Ordaighmid 7 cinneadh, an deróile si do thuigse a ttáobh lóigh 7 datha an éudaigh [71] agus gé atá isin riaghail remhráidehte, ar mhúain a n-éudaigh saothartha don lucht téd isin riaghail sin, go ttiubhra an bhanab trí chóta 7 aonchloca ar iasacht do gach inghin ghlacus; tairisc sin da tteagmhadh tre riachtanus, nó thinnse, nó cháil na persan, na háite, nó na haimise go righeadh aonchla ar aonchlach aonchla ar iasacht do gach inghin.

I. Ordaighmid 7 cinnmid, an deróile si do bheth bocht déilidh.

2. As iomptigthe nach égin na trí chóta remhráidehte do bheth uile ar ém; nó as uime tugadh an dá chóta chnis dóibh, dá ttiubhadh, 7 do d[h]éisi chuirp, 7 nó dhabhaidh a mbeth uile ar éndath.

[72]. 3. Ar an adhbhar sin as áil linn agus ordaighmid, aibid an uird do ghairmid don tres cóta imiollach, gurab na émais sin nach dlighthech do áon dona Sethrachaibh siobhal, nó codladh, nó a faigsin i bphliadheacht, acht muna mbreathnuighedh an b[h]anab nó an bhainbhíocaire maille re caomhaonta na coda as mó dona disgréideach a aithrach sin tre thinnse, tre laige, nó riachtanus follas égin le.

[73]. 4. Nó bhí an aibid ag siubhal na talmhan tar éis na sethrach má mhi ar a fad; 7 nó bhí a sí nó as lethne iná lethed 14. mbos; nó bhí fad na muinchilleadh taralta chaol na láimh.

5. Bíodh na cóitaidh cnis do éudach dheróil gharbh, gan dúbladh leithair leó. Bíodh an clóca fós na éudach gharbh dheróil, gan cruinniúghadh cúirialta nó imdhéinamh maísiuch im an múncaidh, nó bíodh comhfad sin go soighthedh talamh, acht bíodh do ghnáth ina [73] uile éadaighibh taispénadh follus gairbe, deróile, 7 bochta, ima-le na modhr déanta, na lúach, 7 na dhath; agus ar an
RULE OF S. CLARE

Of the quality of their Habits, and of their Garments.

CHAP. II.

Whereas it is contained in the Rule, and forme of life, that the Sisters be cloathed with poore and vile cloathes.

1. We ordayne, and determine, that this vility be understood concerning the price & the colour, and although that it be contayned in the sayd forme of life of those who enter into this Religion, that the secular Habit being taken away the Abbesse shall lend her three coates and one cloake; neuertheles if necessity, or sicknes, or the conditiō of the person, or of the place, or of the tyme, should cause any of them to haue neede of more coates; we declare that the Abbesse (vvith counsayle of the Discreet) may duely prouide for those who haue the said necessity, considering that the sayd forme of life doth also say, that the Abbesse shall discreetly prouide her Sisters of cloathes, according vnto the quality of the persons, of the places, of the tymes, and of the cold regions, like as she shall see it to be expedient vnto their necessityes.

2. It is to be vnderstood that the three coates which are expressed in the forme of life, ought not to be all of one forme and fashion; for the two vnder-coates are graunted them, only for warmth and for the decency of the body, nor is there obligation or need they be al of one colour.

3. Therfore we will and ordayne, that the vppermost coate be called the habit of the Order, without which it is not lawfull for any of the sisters to goe, or to be seene in publike, or to sleepe, vnles for sicknes, weaknes, or other manifest necessity it be otherwise judged expedient by the Abbesse or Vicaresse, with the cōsent of the greatest part of the discreet.

4. The habit shall not be so long that it traine on the ground vpon the Sister that weareth it; and in largenes it shall not passe the measure of 14. palmes; the length of the sleeues, shal be but to the knockles of the hands.

5. The vnder coates shall be of vile and course cloath, and shall not be doubled with furres. The cloake also shal be of vile & course cloath, and shall not be curiously gathered or pleighted about the necke, nor so long that it traine on the ground; but alwaies in all their garments shall manifestly appeare austerity, vility, and Pouer-ty, both in the manner of making, price, and colour; and in this sort
modh so bhías an bhanab 7 na Sethracha bhías in oifice, 7 bíd in éudach coitsthenn gan lethpháirt ar bioth. Bíd cresa na Sethrach coitsthenn, deróil, gan cúiríaltacht ar bioth.

6. Tuilleadh ele ordaighmid, dona Sethrachaibh uile edir bhanaisib 7 aitherrick gan dífrí ar bioth, a cccinn do c[h]ùmbhach maile risin uile umhlacht, macántacht, [74a] 7 riaghlacht gan cúiríaltacht ná dìomháoinse: 7 fa dheóigh ionnus go madh móide do coinmheudáíoi so ag na sethrachuibh, 7 ghá n-ucle choimhthionól- uibh, ordaighmid dona sethrachaibh uile a bhfeidh do ghabháil orra ar mhodh go fhaileóchdáois a ngnúisi beagnach uile acht a stiú 7 a mbeoil, ionnus nach bhféudadh áoinneach a n-aighthe d’aigsin choídhche go comhlán; mar an ccéudna bíd a bhfeid 7 a bhfíala jómhethlas an sin, 7 ar [74s] na ngabháil ar mhodh go bhfhaileóchdáois beg nach uile a cccinn, a nguaile, 7 a mbrollaighce.

7. Mar an ccéudna, as [ail] linn a bhfíala 7 a bhfeidh do bheth do éudach gharbh, ionnus gomadh lér orra an bhochtaine maíle re gère a bprofession.

8. Tuilleadh ele, maile le toil na banaba áontaighmid don uile sáir dá fíala nó dhá challa dhubh, 7 dá feléid gheala do b[h]eth aice do chum a ngabhála uirre fa sech, 7 [75a] dá conphbháil do ghnáth gan gnáoiemhait. Agus aicind na sethracha nach rabhaid feléid imdhéunta, nó ghlainghréusacha ná calladha sioda, ná éudach lógmhar ar bioth aca.

9. Ná gabhadh noibhísioch ar bioth an calla dubh, ría tabhairt a profissiun go follus, acht muna tugadh sí a phroifession roimhe sin i riaghaltas eile; acht gabhadh sí uirre go deghmhéin [sic] an feléid báin, amhail ordaighius an bhanab, 7 mar ba gnáth in gach am gus an úairsi.

[75a] 10. Ionnus go mbedéis ar leabthacha (cosmhail do sin) noch ara n-eugmaid ; amhail adubhradh, bíd a mbrocacha ag na Sionnchaibh, 7 a níd ag énlaithn an aíeór, gidh edh ní fuil ag mac an duine áit i cceirfeadh a chenn ; agus do bheth mar an ccéudna ní as fúiriochra, 7 ní as dicheallaighge ag érg[h]e do chum na tráith, 7 do aithris ar ar máthair náomhtha S. Clára, do luidh go minic ar an talamh lom, nó ní as córa ar Íosa Cruisíd náomthacht na náomthacht [76a] ag nach raibhe leabaidh eile acht an disiort crúaidhghéir;

Ordaighmid gan áoiníur (muna raibh sé tinn nó rolag) do chodladh ar cháoi eile acht ar sác lionta do thughaí, gus an fháilach air bhüss disgrédech leis an mbanaib; gidh edh dlighidh an b[h]anab tabhairt cheda go charthanach [sic] dona heslánuiibh um sócamhal, amhail atá isin riaghalt chena.
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both the Abbesse, and the sisters [34] in office, and all the other Sisters, shall be cloathed vvith common cloath without any partiality. The corde with which the sisters girde themselues shall be common, vile, without any curiosity.

6. Furthermore we appoint and ordaine, that all the sisters as well the Abbesse as the other sisters without any difference, couer their heades in all humilitie, deceny, & Religiosity, without any curiosity, or vanity: and to the end that this be the better kept and observed of the sisters, & of all their Couents, we ordayne that all the Sisters shall in such sort put on their kerchers, that their forehead, cheekes, and chinne may be for the most part couered, in such sort that none may euer see them in the full face; as also [35] their kerchers, and their veyles shall be so large, and put on in such sort that their whole head, & their breast, & shoulders be for the most part couered.

7. Also, we will that all their veiles and kerchers be of course cloath, to the end that in them doe alwayes appeare the holy pouerty and austerity of their Profession.

8. Furthermore, we doe allow that euery Sister (vvith the consent of the Abbesse) may haue two blacke veyles, and white kerchers, to chaunge them, and keep themselues alwayes cleane, & decent. And that the Sisters take great heed that they neuer haue any kercher pleighted or curiously folded, nor their veiles of silke, nor any other costly stuffe.

[36] 9. No Nouice shall weare the blacke veile, before she haue expressly made her profession, except she were before professed in another Religion; but shall weare the white kercher decently put on, according to the appointment of the Abbesse, & as it hath byn alwayes vvnto this time accustomed.

10. To the end our beddes be like vvnto that, on which he dyed, who sayth, The foxes haue their holes, and the birds of the ayre their nestes, but the Sonne of man hath not vvhereupon to rest his head; and to be also more wakefull and diligent to rise vvnto Mattins, and to be conformable vvnto our holy Mother S. Clare, who oftentimes lay on the bare ground, or rather vvnto Iesus Christ the holy [37] of Holies, who had no other bed then the sharp desert; we ordaine that no sister (if she be not sicke or very weak) do sleep otherwise then only vpon a sack filled with straw, with couenient couerlets according to the discretion of the Abbesse: but vvith the sicke the Abbesse ought charitably to dispence, as it is contained in the Rule and forme of life.
II. Tuilleadh ordaighmíd, ar eng esiomláire Íosa Críostd, γ na hóige glórmhuire .S. Clára, go siobhlaidís na Sethracha coslomnocht i ccomhardha [76b] umhlachta, bochtaíne, γ marbhthataidhe na tuigse, ag techt amhán re hiallhrannaibh (fona ttoighthibh) ar a mbid réubán báileit do thairrningar osa ccionn da ccongabhail orra.

Don oíffice dhíadhá

CAIB. III.

A ttáobh na hoífice dhiadhá noch as éigin dóibh do dhéanamh i ló 7 in oídche, coimhéudtar so; riasna huairibh cánónta uile, gan mhoill iar mbdaín an chéudchluig, tigid na Sethracha [77b] uile don choraidh, do ullrehugadh a croidhtheadh do chum ar ttigherna, muna raibhe leithseóil dliughtech aca fa ghnáoigeach nach édir do chor ar cáirde, γ sin fá bhrethnugadh na banaba nó na bainbhiocaire, γ anaid ann sin gan imthecht gan teacht, gan gáaire, ná glórguth, ná amharc diomháoin na ttiomchill, acht anamhuin uile imá-le re hánchródhacht i síothcháin, i socht, i tttromdhaicht riaghalta, 7 i fífréntas dliughtech.

2. Ná benadh án as fén imthecht as an choraidh an ccén [77b] bhios an oífice dhíadhá ga léughadh, acht muna bhfaghfa ced ón bhanai, nó óna bainbhiocaire, nó ón tsíair do ní a hionad, go hionmádadh na hoífice uile.

3. Comhairlighmíd an uile síur inar tTigherna Íosa Críostd; gibé áite i mbdí do ghnáth go ccoimhfhindís an oífice dhíadhá go hairech edirzhéglighthe áonghrádáich, γ go riaghalta, γ caithfid tiongsnannmochta an áoinfeacht; caithfid mar an ccéudna coimhséasamh ar áonmhoide ionann ó thúis go dereth, ionnus go n-abharthái do ghnáth an [78b] oífice mhóir ní as airdre, γ ní as fosaidhthe ina oífice ar mBaintigherna bendaithe, γ ina oífice na marbh.

4. Tiomchill mhodha chluig oífrínn, bentar é amhail <clocc> na n-uairéidh ccánónta, γ mhodha süidhe, sléuchtana, érghe súas, féacaidh, γ sesaimh dhóibh i ndaill a chéle, lenuid na sethracha do sóir gnás na mbráthar mionúir, acht ar aisidh égin nach iomchubhaidh dhóibhson.

5. Tuilleadh ele; ní ced d’aointsiáir léughus (gibé ar biorth modh i mbí) anmhain ón choraidh in [78b] oídche ná i ló, acht atá gremaithe dona Sethrachaibh teacht do chum oífrínn, γ gusna huile uairribh cánónta, acht ásó galair, cona lucht fritheólmha, le ced na banaba nó na bainbhiocaire, γ an drong in aímsir na hoífice
RULE OF S. CLARE

II. Further we ordayne, that according to the example of Iesus Christ, and the glorious virgin S. Clare, the Sisters goe bare-foote in signe of Humility, Pouerty, and mortification of the sensuality, contenting themselves only with wodden pattens vnder their feete, hauing a list nailed aboue to hold the on.

[38]

Of the diuine Office.

CHAP. III.

Concerning the diuine Office which they must pay vnto God as well by day as by night, let this be obserued; that before all the Canonically hauing licence, immediatly after the first peale is ronge, all the sisters shall come into the quire to prepare their harts for our Lord, except they were lawfully excused in some affaire which could not be deferred, and that according to the judgment of the Abbesse or her Vicairesse, and there they shall remaine without going or comming, or without laughing, [39] making noise, or vainly looking about, but perseuere all togeather vwith one courage in peace, silence, Religious gruity, and due reuerence.

2. That none presume to goe forth of the Quire so long as the diuine Office is a reading, except they haue licence of the Abbesse, or her Vicairesse, or of her who presents her place, vntill the whole Office be accomplished.

3. We exhort all the Sisters in our Lord Iesus Christ, that always & in all places they accomplish the diuine office attentiuely, distincty, entierly, and Religiously; and they must begin and make their stops togeather; they must also with one and the like courage perseuere vnto the end, in such sort that the [40] great Office be alwayes said higher and more leasurely then the office of our Blessed Lady, and that of the Dead.

4. Concerning the maner to ring vnto Masse, as vnto the Canonically hauing, and the manner of siting, kneeling, rising vp, bowing and standing tovvardes ech other, the Sisters shall always obserue the custome of the Friar-Minors, except in some Ceremonies which are not conuenient for them.

5. Furthermore no sister that can reade (of what condition soeuer she be) shall be excused from the Quire, eyther by night or day, but all the sisters are bound to come vnto Masse, and vnto all the Canonically hauing, excepting those who are sicke, or those who are [41] to serue them, vwith leve of the Abbesse or her Vicairesse, and those who in the time of the Office should be occupied in
dhiobh; trid a d'6gsamhlacht na aighthe; d'unaid Clira ele agas huaire Sethracha ccuradh thuitim aos uile ttrith ar remhriidhte, bhanab adhribhthe druing Sethracha choimhlfonadh fregra in oifficibh, dlighid choimhthion6il, 74. S. do (na) bhfoighnamh 8. 7.

6. Na sethracha (nach léghenn) γ nach bhfuil tinn, ná gnoaighech i bhfoghnamh ar oile, tigid mar an ccéudna don chouruidh do choimhþionadh na hoifícce diadh, noch atá cengaíte dhóibh, agas sin in ionad égin d'ordughadh dhóibh: agus da bhfaghadh an bhanab nó an hainbhiocháire áointsiur mainnecht nach sna pongoaibh remhraídhte, pennighther aca i, do réir chállúidhechta na caire.


8. Ordaighmid arís, in aíimís imresina coitechinn, go ttigidís na Sethracha go hairdegluis an bhaile, nó na húite i ccomhaighaid a tráth foilsighe na hímresnasoin [80v] dóibh go dlíthech, leisn druine dán dui a dheúnaimh, nó le na ttechtairibh certa nó lé (na) sgríbhnhibh; agus ann sin ar ndúnadh dhoras na heagailsi, γ ar n-echtrughadh na n-eschoitchendaighthe, abraid na sethracha uile an ofíice dhíadh mar a derid ofíice ar mBaíntigherna bennuighthe i bhféitibh simplidhe, ní nó suidhe acht na sesamh, mar as gnáth: γ dá ttegmhadh, in áir an imresainsin, áon do áos foghainte an choimhþionóil nó áon dona sethráchabh do thuitim [80v] i ttniennes ann sin astigh, déunuidsiomh a ccomóinechadh na n-esslán, γ dá n-óigaidh dhaíniocht iad le guth ísíol ar ccear uatha mar an ccéudna na druinge ata crosdá nó eschoitchenn- aighthe; tairis sin, ná tesaighedh aoiinn da mbenann d'sofíice na marbh nó an chomuinn.

9. Agus do bhribh go bhfuil isin riaghail go n-abraid na Sethracha léighus an t-ord marbh, gan foilsiughadh an láé, na huaire ná créid an modh ná an t-ualach [81v] atá orra má chur dhóibh; atá do dharchacht na sgríbhnee, mar an ccéudna d'égsamhlacht bharamhla γ sgríbhneóarcha uirre, nach ffeudaim a foilsiughadh go cert cionnus as cóir a choimhþionadh; ar an adhbharr sin dá chor ó chontnaphairt, γ ó dheicair da tuigfadh tríd sin, do éutrumughadh da coimhþsiansaibh, γ fós do chabhair,
some common service of the Couent, with the knowvledge and leave of the Abbesse: and therefor all the officers ought to have such forecast in their affayres and offices, that they dispatch them in such sort as they may accomplish the diuine office in the Quire with the others.

6. The sisters also who cannot read and are not sicke or imploied in the seruice of the others, shall likewise come to the Quire to fulfli the diuine office, vnto which they are bound, and that in some place assigned vnto them: and if the Abbesse or her Vicaresse should find any si[42]ster negligēt in the aforsaid points, they may duely punish her, according to the quality of the offence.

7. Further we ordaine, that on the two dayes betweene the feast of S. Clare, and the Assumption of our Blessed Lady, they shall serue the feast of S. Clare with nine Lessons; the other dayes of the Octaue after the said feast, they shall make a commemoration of S. Clare at Benedictus, and Magnificat: the Octaue day being the feast of S. Ludouicus, which is Duplex major, they shall make a commemoration of S. Clare at both the Euesongs and Mattins.

8. Againe we ordaine, that in the time of a generall Interdict, the sisters conforme themselves vnto the principall Church of the towne, or [43] place where they reside when the said Interdict shall be lawfullv signified vnto them, by those vnto whome it appertaineth, or by their certaine messengers or letters; and then the gates of their Church being shut, and the excommunicated being excluded, the sisters shall say all the diuine office as they say the Office of our B. Lady on simple feasts, not sitting but standing, according to the custome: & if it should happen, that within the time of the said Interdict, any deputed to the service of the Couent, or any of the Sisters within should fall sicke, they shall communicate them; & if they should dye they shall be buried with a low voice, having in like sort excluded forth those who are interdicted or excommunicated; so [44] neuerthelesse, that nothing be omitted appertaining to the Office of the dead, or Communion.

9. And for as must as it is contained in the forme of life, that the Sisters who can reade shall say the Office of the dead, without expressing the day, houre, or by what manner or obligation they shall discharge it; such is the obscurity of the letter, as also the diversity of opinions and writings vpon it, that I cannot give any certaine resolution how they shall performe it; therfore to take away all ambiguity and difficulty which may arise in this point, to discharge their Consciences, and the more to succour and relieue the poore
1. D’furtacht anmann mbocht na credmhech do chuaidh dh’éug; áontaighem, 7 ordaighem, ó so súas mar do ghnáithighem mar cheana .i. go n-abraidís na sethracha uile gach [81] láoi an t-ord marbh le háonnaochturn ag na Laudes, acht dardáoin, dí a hóine, 7 dia Sathrainn na Sechtmhaín náomhtha, 7 mar [an] cceúna an tan léighid Dirige iomlán thrí nochturn. Na Sethracha danách eól léghadh abraid gach láoi mar an cceúna ord marbh lé Paidrechuiibh, mar atá isin riaghail.

10. Agus do bhrígh gubh riachtanus urnaighthe do chum dola ar aghaidh i bhfoighnamh Dé 7 do chéimniughadh i subháilcibh; [82] ordaighmid da éifechtadh so, go n-ordaighter gach láoi dhá úair áiridhe, úair aca tar éis thráth 7 an úair ele ar éis espait, maíl cethramhúin úaire dh’és choimpléde, do sgrúdadh coinsians.

11. Mar an cceúna do chongbhail an chuirp Soichennsa don spioraid, 7 i cuimhne pháisí, 7 sguiúsráidhrúadháuírgh ar Slánuightheora náomhtha; ordaighmid mar an cceúna go ngabhddáois na Sethracha sgiursa, [82] fo trí gach sechtmhain in aidbhent, 7 i corghas, 7 fa dhó gach sechtmhain ele isin mbliadhain; maílís urnaighthe remhráidhte, as ail linn a ccoimhéd do ghnáth, muna sechantaoi tre síocair égin ar fedh tamuill, noch léthe fo dhisgréid na banabadh; gídh edh da ttegmhadh sin re haimsir fada dlighidh sí comhairle na ndisgréttedh d’iarraidh.

[83]

AN RIAGHUIL
DO ABSDANAID
CAIB. IIII.

Do bhrígh go bhfuil isin riaghail go ndleghar dona Sæthrachuiibh trosgadh isin uile aímsir, a dermid na dheghaidh sin go ndlíghid isin uile aímsir 7 isin uile áit anmhain ó ithé feóla. Agus gidh atá isin riaghail an râdh so .i. um lá Nodluc, gíbh lá ar a luíodh, gubh édir dona Sæthrachaiibh dhá chuid do chaitheainn; [83] foillshíomh nó cdaighdeadh dhóibh, feoil d’ithe isin ló soín, tí as mó ná isin uile dhomhnach, noch inar édir dona Sæthrachaiibh i coitcheinne dá chuid do chaitheainn, mar do ní an uile Chríostóidhe i ndomhnaighibh an chorgais, do réir ghnáis 7 ordaighthe ar màthar náomhtha na heaglais.

2. Atá mar an cceúna isin riaghail, gubh édir don bhanabaidh mar bhus iomchubaidh lé tollughadh go trócairech dona hógaibh 7 dona hanbhannuiibh [84] do neoch arar iomchomharthaigh, isin chedughadh so nach maith as édir lé háon coimsiugadh go
RULE OF S. CLARE

soules of the faithfull departed; I will & ordayne, that hence forward be [45] done as we have alwaies accustomed, to wit, that every day all the Sisters say the Office of the Dead with one Nocturne and the Laudes, except the Thursday, Friday and Saturday of the Holy Weeke, & also when they reade the whole Dirige of three Nocturnes. The Sisters who canot read shal likewise every day say the Office of the Dead with Pater Nosters, as is contained in the forme of life.

10. And for as much as prayer is necessary to goe forward in the service of God and make progresse in vertue, we ordaine that for this effect there be deputed for every day two particulier houres, the one after Mattins, and the other after Euensong, with a quarter of an houre after Complin, for an [46] examine of Conscience.

11. Also to keepe the body better subject to the spirit, and in remembrance of the Passion, and especially the most cruel flagellation of our Blessed Saiuour; we likewise ordaine that the Sisters take discipline, three a week in Aduet & Lêt, & two a week the rest of the yeare: which, with the aboue mentioned point of prayer, we will still have observed, vnes for some occasion it be for a time omitted, which is left to the discretiô of the Abbesse: but if it should be for any long space, she is bound to aske the counsell of the Discreet.

[47]

Of Abstinence.

CHAP. IIII.

For so much as it is contained in the forme of life, that the Sisters ought to fast at all times; we say consequently, that they ought to abstaine at all times and in all places from eating flesh. And although in the forme of life be contained this clause; to wit, that on Christmas day, on what day soever it falleth, the Sisters may mak two refectiô[s]; we declare that therby it is not graunted vnto them, that on the said day they may eate flesh, no more then on al Sundaies, on which the Sisters may also al in [48] common make two refections, as all Christians doe on the Sundaies of Lent, according to the custome and ordinance of our holy Mother the Church.

2. It is also contained in the same forme of life, that with the young, & weake the Abbesse shall mercifully dispèce as she thinketh good; whereupon it is to be noted, that in this dispensation one cannot commonly well determine the necessity of the age, or weaknes, sith
coitchionn ar riachtanúsh na háoisí, nó ar a hanbhfainne, do bhrígh go ttégaimh, go minic, drem do bheth ní as nertmhaire i ccionn tri mbliadhán ndéug, ináis araile i ccionn a sé déug, go drong mar an cceudna ní as gortaighthe ní as anbhfainne ó ghalr euttrom aithgherr, ináid arole ó essláinte fada adhuathmhair, do bhrígh sin, ar ttéosg dhóibh uile inar tTigherna [84⁸] go n-íomch[h]ruide fad fén isin uile ní coimhchfrónna sin, iomnus gomadh mó dhealraithe carthannaíocht ÍOSA CRIOSD etoarra, ina crúadhghairbh mhór mhídhisgrédech; tairis sin na šamhul is, mar an ceídina ní háontaighthe don bhanabaidh a thóiliughadh go hurusa gan fír fírachtanúsh, óir tréna samhail so do dh[85a]ispéasáidibh taiming go minic athlaige adhbhal in araile riaghlaíb.

3. Gidh edh féudaídth an bhanab ní a bainbhiocaire, maille re comhairle na ndisgréadh dispensaídth [85a] ris na hógaibh, ris na hesslánúibh, ris na hánbhfanmuibh, asar édhr dhóiibh a cuíd do chaitheamh go minic sa ló, an uair dárbhíbb rigid a les. Gurob dhóibh sin dliúid dénaimh oiriche iomchuibhđhe na n-anbhfainne nó na riachtanúsh, ima-le do bhiadh 7 d'easbhadhaibh eile.

4. Tuilleadh ordaighmid go mbé duthracht dhíchillach ag an mbanabaidh, iomnus dona halmsanuíbh titc huigethe, go lóinnedh sí go cuibhuidh coitchionn dona Sethrachaibh [85v] do rér mhéde na n-almsan, iomnus nach mbeth siocair sechanta ná thréigte a ttriall subhailech (ag na Sethrachaibh) na frecnarc mbenduighthe, tre dhíth coda cuibhđhe nó coitchinne.

Do fáoisidin, 7 go chommáoin:

don fáoisidmhech

(da ngoirther confessor)

γ da chompanuíbh.

CAIB. V.

Iomnus go mbeth, 7 go n-oílit brígh ghloine curp 7 anma edir Sethrachaibh an uird sí, 7 iomnus go [86v] fásadh 7 go méuduighedd do gnáth gráth 7 crábhadh do chorp ronáomhtha ar tTigherna: oirdeócham, ós cionn, na nuimhre remhráidhthe ina bhfoirm bhethadh (.i. na Sethracha le ced na banaba d’fáoisideadh dá úair dhéug isin mbliadhain) as édhr do gach sáir nach ttoirmisgther go dlíghthech a fáoiside do dhéunamh fá dhú isin Sechtmhain, 7 mar an ceídina coimhminic sin (acht na Secht n-uaire sgríobhtar san form bhethadh) cumaoín (do ghlacadh lesin an crábhadh as mó féuduid) .i. Corp [86b] lóghmhar ar tTigherna isin oifireadh coimhthionóilte, acht
it happeneth oftentimes, that some are more strong at 13. yeares, then others at 16. and some also more grieued and weakned with a short and light sicknes, then others are vwith a grieuous and long sicknes; for which cause we exhort them all in our Lord, that [49] in all things they carry themselues so prudently, that amongst them doe more shine the charity of Iesus Christ, then ouer great & indiscreet austerity: in such sort neuertheles, that the Abbesse also doe not to easily dispense without true necessity, because by such dispensatiōs many times there haue come great relaxatiōs in some Religions.

3. The Abbesse neuerthelesse, or her Vicaresse, by the counsell of the discreet may dispense with the young, sicke, and weake, that they may take their refection oftentimes in a day, when true and iust necessity requireth it, for whome also they shall sufficiently prouide in their necessityes or weaknes, as well in meate as in other things.

[50] 4. Further we ordaine that the Abbesse haue diligēt care, that with the almes which come vnto her, she prouide competently for the Sisters in common, according to to quantity of almes, to the end that the sisters haue not occasion to desist, and giue ouer their vertuous beginings, and holy exercises, for want of common, or sufficient refections.

Of Confession, and of Communion:
of the Confessour and his Com\panions.

CHAP. V.

To the end that amongst the Sisters of this Order purity of hart & body may haue vigour, [51] and be nourished, and that the loue and deuotion, vnto the most holy Body of our Lord, be alwaies augmented and increased: we will and ordaine, that aboue, the number mentioned in their forme of life (to wit that the Sisters with leaue of the Abbesse doe confesse twelue times in the yeare) evey Sister who shall not be lawfully hindred, may confesse twice evey weeke, and likewise as often (besides the seauen times written in the forme of life) shall receaue with the greatest deuotion they are able, the pretious Body of our Lord, in the Conuentuall Masse,
do ched na banbadh, nó ar chomhairle fáoisidhmhígh an choimhthionóil, go n-anfadh áoineach ona cumáoinechaibh sin go hathlá, tre chuíis égin chert; aga ttegasg go diochra im churam chinnte do bheth aca ann sin maill risin ullmhughadh, γ risin firéntas as romhó féudfaid, ionnus nach gabhdáois do láimh a chomór sin do obair tre (ghnás) acht re dhichell anma (nó) spiorad.

2. Mar an cccéadna as áil linn, γ fós fógramuid fo umhlacht, nach lamhadh aoinisúir (cích cruth [87*] ar bioth i mbí sí) a fáoisídeadh do áonfáoisidmhech, riaghalta, nó sáoghalta cib cém, cruth, nó d[h]ighníd ar bioth i mbí sé, tre ghrásaíbh, nó phribhiléid da ttugadh dho so, nó dho súd, acht d’fáoisidmhech an choimhthionóil, acht muna ttugadh an bhanab go ccomhairle na coda as romhó dona Sèthrachuibh dissgrédeacha, ced di γ sin fa chuíis chert chéillidhe.

3. Ordaighmid arís, gan aoinisúr do dhol d’fáoisidin gan riachtanu d’éis chluig dhéghenaigh choimpline do bhúain, go hiarr tett.

4. Agus giddh atá, isin ãoirm bhethadh, gurbh dligtheoch don cháibéalain, ceileabhradh òifirinn astigh isin [87*] mhainisdir, do chomaoineachadh na Sèthar n-esslán, tairis sin tre iomad docra, contabharta, γ móchohmgar, noch dob éidir do thecht as so dona sèthrachuibh; aithnighmid don uile bhanabaidh, γ dhoirseoir, γ don uile ele ar chena dá ttá γ dá mbí,a in gach áit, γ in gach coimhthionóil, nach ccedaighed choildhche do áonáisarg riaghalta, ná sáoghalta, celeabhradh alla astigh da cclabhsdra ná comáoinechadh eslán in na sláin, acht muna ttegmhadh áonduine aca in égen tré eislaínte aadhúathmhair, nó tre šerγ šimnhnígigh, da nach fěúdfadh sí, nó nárβ iomchubhaidh, ar [88*] mhórbháoghal égin, a techt do chum òifirinn, nó glacadh Chuirp ar tTigherna maráon lé cách ele isin egluis: (achtt) a ccosmuile na cúissi si cedaighmid, (isna Seacht n-dairíb òrdúighther isin ãoirm bhethadh, γ ní as mionca, más iomchubhaidh lesin mbanabaidh go ccomhairle na ndisgréidéadh ed, γ mar urghairdiughadh dona hesselúibh,) don fáoisidmhech cona c[h]ompán, dul alla astech don chlabhsdra do dhénamh an frítheóilti si.

5. Tuilleadh ele, giddh atá isin riaghail remhráidhte, go mbeth ag [88*] na Sèthrachuibh go trócaireach caibealán d’ord bhbráthar mionúr, go cclérech ndeghchluach ndesgrédech, γ dá bhraithhair thúata, lenab tocha comhluadar benduighthe macánta, do chongnabh m mbcochtaine; Foillsighmid gurbh amhluidh dleghar na focuil sin do thuigsin mar atá siosana i i. go raibhe, nó gurbh éidir a mbeth ag na sèthrachuibh in gach coimhthionóil da rigid a
except with leave of the Abbesse or the counsaile of the Confessour of the Couent, any would deferre or abstaine from the said communion vntill another day, for some iust cause; admonishing them strictly to haue a great and particular care, that they doe it with the best preparation, and greatest reverence they shall be able, to the end they doe not vndertake so great a work through custome, but with feruour of spirit.

2. Likewise we will, and also commaund by Obedience, that no Sister (of what condition so euer she be) may presume, to confesse to any Confessour, Religious, or secular of what degree, condition, or dignity soeuer he be, vnder coullour of any grace, or priuiledge graunted to the one, or other, then vnto the Confessour of the Couent, except the Abbesse by the counsaile of the greatest part of the [53] discreet Sisters, & that for iust & resonable cause, give leave vnto her.

3. Againe we ordaine, that after the last peale is rung vnto Compline, vntill after Tierce, no Sister may go to Confession without necessity.

4. And notwithstanding, that in the forme of life it be contained, that it is lawfull for the Chapline, to celebrate Masse within the monastery, to communicate the sicke Sisters; neuerthelesse for many perils, daungers, and inconueniences, that heer by might ariue vnto the Sisters; we commaund all Abbesses and Portresses and all others present and to come of euery place, and Couent, that they neuer permit any Priest, Religious, or Secular, to celebrate with [34]in their Cloister, or to Communicate either sicke, or sound, except any of them were oppresed vwith some grieuous sickness, or long contagious disease, through which she could not, or it were not conuenient, for some great daunger, that she should come to Masse, or receaue the body of our Lord with the others in the Church: then in such a case we grant, that in the seauen tymes ordayed in the forme of life, and more often, if the Abbesse with the counsaile of the Discreet, do find it conuenient, and for the consolation of the sicke, the Confessour with his Cõpanion, may, for this administration, enter within the Cloister.

5. Further, although it be contained in the sayd forme of life, [55] that the Sisters shall haue mercifullly a Chapaline of the Order of the Friar-Minors, vvith a Clarke of good name, and discreet, and two lay Brothers, louver of holy commuernation and modesty, for ayde of their Pouerty; we declare that the sayd words ought to be vnderstood in the manner following: to wit, that the Sisters in euery
les, cethre bráithre don ord mhionúr, dhíbh sin cédus a gcenndurraidh, noch bháis na šagart a ccaibeallan γ a cconfessor nó a ffáoisidmhech, dhliughis [89a] bheth diadhra, crionna, cráibhthech disgrédech, γ deghdherbhtha a rochoimhéd riaghalta, gan a bheth ro óg, acht in áois iomchubhaidh. An dara fer a chompánach, do neoch nach edh amháin dhligheas bheth na chléreach, acht mar an cćéudna na Šagart dheghchúach, críonna, disgrédech, da ffáoisidighenn faoisisdmhech na Sethrach, gach uair ríc a le; bráithre túata an díos ele, dhligheas (mar ader an foirm bheatha[dh]) beith éudaidh im chomhluadar bhenduighthe γ mhacántacht.

6. Na cethre bráithre sin dno, [89b] dhligidh banab an chomhairle na ndisgrédeadh a n-iarraidh, γ a n-athc[h]uingidh go humhal ó ghrásainn, γ o fabhor an athar fíréunta an mhinisdir generálta, nó an phrioibhinsial, nó an bhiocáire, γ dlighidh an minísdir generálta sin dona huile coimhthionólúibh na setharsoin, nó na minisdir Proibhinsi, nó a mbiocairdhe dona coimhthionólúibh bhd na bproibhinsicsibh agus na mbiocaireachtaiph, ar son náomhthachta ar tTigherna, γ S. Fróinsias, aontughadh (go trócairech) an íarratuis sin γ tabhairt dóibh an chethrair bráthar sin, nó a n-as lughra dhe athair cona [90a] chompán, isna coimhthionólúibh innach rigend an bhanab nái dental na Sethrach briithre tūata do le.

Don chomheud cabhsdra

CAIB. VI.

Foilsighis an cethramhadh Ionnoicent Pápa go ndlíthenn an drong gheallus coimhéad na riaghlá sa γ an mhuidh bethadh gnáthchoimhéad cabhsdra; γ nach budh dlíthech ní as mhó, γ nach budh ceed dóibh re na ré děl tar mhúr na mainisdrech amach, muna théig[h]dis do thògbháil nó do šioladh na riag[h]la sa, nó dá hathnuadhughadh [90a] i mainisdir éigin, nó do sdiúradh nó do chertachadh mhainisdrech, nó do šechna báoghail adhbbhalmhóir éigin; γ ann sin féin go cced do mhínisdir gheanaftha na mbráthar mionúr, nó do phrioibhinsial na proibhinsi, nó do mbiocairíbh bhíd i n-aontalamh rissin mainisdir sin.

2. Agus an tan teagaimh dóibh áoinnech dona Sethrachabhbh do chur fa na cúisibh remhraidhte amach as a mainisdir; as áil linn, γ ordoighmíd, a ccur i ccuidechta chnesda, eglaignhes Día, agus go ttiagaíd gus an ccoimhthionól ele aithnigher dóibh, mar as déine as édir.
covenant haue, or may haue, if they haue need, foure Brothers of the Order of the Friar-Minors, of whom the first and principall, shall be a Priest their Chaplaine & Confessour, who ought to be pious, prudent, devout and discreet, and well approved in Regular observance, not to young but of a convenient age: the second shall be his companion, who must not only be a Clarke, but also a [56] Priest of good name, prudent and discreet, vnto whome the Confessour of the Sisters may confesse so often, as it is needfull: the other two shall be lay Brothers, & ought to be, as the forme of life saith, zelatours of holy conversacion, and modesty.

6. Which foure Brothers, the Abbesse of euery Couent ought by the cousaille of the Discreet humbly to demaund, and require, of the grace and favour of the Reuerend Father Minister-Generall, or of the Prouincials, or their Vicars, and the said sayd minister Generall for all the Couents of the sayd Sisters, or the Prouinciall-Ministers, or their Vicars for the Couents which are scituated in their Prouinces & Vicaries, ought [57] mercifully, in regard of the piety of our Lord, and of S. Francis, to condescend vnto their said Postulation and request, and to giue them the said foure Brethren, or at the least a Father with his companion, in the Couents, where the Abbesse & the Sisters haue no need of lay Brothers.

Of the observance of Cloister.

CHAP. VI.

Pope Innocent the forth hath declared that those who haue vowed to keep this Rule and manner of life, ought to keep, and obserue perpetuall Cloister; and that it shall be no more lawfull, and [58] that there be not giuen vnto them licence or power in all the time of their life to goe forth of the inclosure of their Monastery, vnles it were to build or to plant this Religion, or to reforme it in some monastery, or to take upon them the governement or correction thereof, or for to shunne some other great danger; and that then it be with the licence of the minister Generall, of the order of the Friar-Minors, or of the Prouinciall of the Prouince, or of their Vicars wherein the said monastery shall be scituated.

2. And when it doth hapen that they do send any Sisters forth of their monastery for the aforesaid causes; we will, and ordaine that they be accompanied vwith honest persons, and fearing God, [59] and that they goe vnto the other Couent assigned for them, with all speed possible.
3. Dlíghidh an drem athrúgh ar mar so beth cúramach an tan bhíd edir [91a] na dáoinbh sáoghalta, do seochan an uile dhíomachaisín 7 diomais beóil 7 súla, ná feuchain ná amharc go hiomlan ar áoinnech, acht go ttaispéinoid iad fen fa marbhhdhataid, go labhra n-umhui, 7 gocomhradh ccnesda, re gach n-áon, mar as dúsul d’innilih Íosa Críosd, 7 d’inghenuibh S. Clára.

4. Ar an modh cceudna do bhruigh go n-iomráidhse isin foirm bhethadh na Sethracha foighnus alla muigh don mhainisdir, do ní a bprofesion mar na Sethrachuibh ele, mar scríobhtar ann sin (acht móid chlabhsdra) 7 téd isteach 7 imach, 7 foighnus dona Sethrachuibh ele, um nethibh regar a leis do dhéanamh taoibh amuigh don mhainisdir mar as iomchubhaidh ; [91b] gidh edh tre iomad pcrioka, 7 báoghal dob édir [do] thecht on tsiocair sin dona Sethrachuibh sin, 7 dá coimhthionóluiibh, do ordaiigh, 7 do achtuigh an dara Beinéid dèg Pápa, nach laimheóbha aoinisúr da ndéanadh profession dul tar an chlabhsdra amach, acht tresaí cuíseibh remhráidhtear isin foirm bhethadh; Inne mar an ccéadna lenab áil an t-ordughadh sin do chomhfeadh gan truailleadh, orduiighmad, don uile sìar cib cruth nó sdaid ar bith a mbi sìad, noch atá cenganaithe do chomhheadh chéidiaigla S. Clára, nó bhus cenganaithe dhi na dhiaigh go, anamhain do shóir fó ghnáthchlabhsdra, ar modh o so súas ar son serbhisi, ná adhhbhair eile, nach biadh siocair [92b] ag aoinnech aca, do dhul imach tar an chlabhsdra soin, acht, muna thegmaidh dona cuíseibh remhráidhte. Tairis sin da ttegmhadh dá és so riachtanús ag na Sethrachuibh re congnaíomha, 7 re foighnami bhan ccráibhthech éigin, noch bhios cnesda, disgréidh iomáosda, as édir dohioibh a nglacadh do chongnaíomha, 7 d’foighnami dóibh, ar modh gidh edh nach ttaigeadh isteach isin mhainisdir.

5. Tuilleadh orduiighmad, isin uile coimhthionól, in áit osgaíite choitcheinn, áonrotha amháin láidir do dhéanamh, go [92b] leathne 7 go n-aíride iomchubhaidh, 7 só ima ccuairt, ionnuis trí sgoilteadh, ná sgáineadh nach fhaichter áoinnech don coimhthionól ón taoibh amuigh, ná ón táobh astigh amach mur an ccéadna; tresaí rotha sin as édir dona Sethrachuibh gabháil gach nethe dá ttuightar chuca, 7 tabhaint amach gach nethe as iomtabhartha amach: acht dá ttegmhadh do mhéid nó d’fadbh essa nethibh sin as nar bh édir a ttabhaírt isteach nó amach tresaí rotha, tugthar iad tresaí dorus, gusan mhainisdir, 7 imach isin c[h]onair chéudna, an tan regar a less.

[92b] 6. Ar an modh cceúdnu do bharr dherbhthta 7 ghlaíne na Sethar 7 na coimhthionól, ordaiighmad, gan áontughadh do
3. Those who in this sort shalbe transported, must be carefull when they are amongst the secular, to shun all vaine and vndecent words or lookes, or full beholding of any one, but that they shew themselves mortifyed, speaking humbly, and conversing modestly, with every one, as it beseemeth the handmaydes of Iesus Christ, and the daughters of S. Clare.

4. In like manner because in the forme of life mention is made of Sisters seruing without the monastery, who make profession as the other Sisters, as it is there written (except the vow of Cloister) and goe in and out, and serue the other [60] other Sisters, of thinges necessary to be done without the monastery as it is expedient; neuertheles, for many perils, and dangers which by this occasion might come vnto the said Sisters, and their Couents, Pope Bennet the twelth hath ordained, and instituted, that from hence forward no Sister Professed presume to goe forth of the Cloister, except for the causes mentioned in the forme of life: we likewise willing that the said ordinance should be inuiolably observed, doe command, that all the Sisters of what state and condition so euer they be, who are bound to the obseruance of the first Rule of Saint Clare, or shall heerafter be bound thereunto, that they alwayes perseuer vnder perpetuall Cloister, in [61] such sort that heerafter none of the haue faculty vnder the name of servants, or for any other cause, to goe forth of the said Cloister, except, as is sayd, in the causes before specified. Neuerthelesse if in time to come the Sisters shold haue need of the help, and seruice of some deuout women, which are modest and discreet, and well aged, they may receaue them vnto their help and seruice, so notwithstanding as they in no sort enter within the monastery.

5. Further we ordaine, that in euery Couent there be made in an open & common place, one only strōg Wheele, of a conuenient height & largenes, and so compassed, that by no clefts or creuisses, any one may see into the Couent from without, [62] nor from within forth of the same; by which Wheele the Sisters may receaue the things that shall be brought vnto them, and giue forth that which is to be giuen forth: but if the said thinges were so great and so long that they could not be giuen in or out by the wheele, they shall be giuen by the gate, into the monastery, and forth by the same, when it is expedient.

6. In like manner for the more surety & purity of the Sisters and Couents, we ordaine, that in no Couent made, or heerafter to
thabhaírt ar áonchor in áonchoimhthionól dá ndearnadh, ná da ndéantar don ord so, déunamh rotha, dorus, ná tighe iomagmhalla oile acht mar do gnáthaighedh go so: Cídh tra acht as lór in gach áonchoimhthionól γ isin uile aimsir áointegh amháin iomagallmha, maílle re rotha, γ áonghráta, γ áondorus, γ sin in ionad coitcheann phuilibidhe.

7. Orduighmid arís an fuinneog iomagallmha (do dhéunamh ag an rotha) [93\(^\text{b}\)] ar a mbi cur cléthe nó gráta iomdhaingín iarainn, bhail a labhraid na Sethracha an tan rigid a les, do réir an mhodha cuirthr sios isin foirm bhethadh, γ isna horduighthibhisi do láthair, tré chuísibh certa.

8. Orduighmid mar an ccéudna, táobh asdigh do mhúr an choimhthionóil, go díreach ar chom[h]air é dorus prínsiopáit, go raibhe dorus ele bhías ar na síudhighbadh ar mhodh nach édir do na Sethrachuibh, asgnáimh na imthecht gus an dorus prínsiobalta, γ fós do bhrigh an dara dorus sin, nach édir le háon don táobh amaigh amharc isin choimhthionól, tré sgáoleadh, da ttegadh sìn isin céudorus, ná esteacht na Sethrach ón táobh asdigh. As aíl linn fós an lubhgot γ an coduiltech do ghaistadh go daingen isin oídhche.

[94\(^\text{a}\)] 9. Do bharr derbhtha arna Sethrachuibh sin orduighmid, gan áoinsiur cib cruth ar bith i mbi sí, do chur litre aithne, ná áoinsgríbhne, osgailte, ná dúnta, le fén, ná le nech ele, ag an rotha, ag an ghráta, ná ag an dorus, ná furáiembh a fágbhála ann sin, do chum a cuirthe amach: agus gibé ar bioth liter cuirther, nó caithther ann sin nó in áit ele aca, ná lamhadh áon a glacadh ná furáiembh a glactha, ná a hosgladh, ná a léughadh, nó go taispéantár don bhanaibhdh í go hiomláin, do neoch dlighius a léughadh rena glacadh d’áoinsiáir, γ da fligha an bhanáb áoinní éccnesda isin litir sin, ní tiubharthar ar áonchor do tsíair do chumr cuireadh í, nó lé ar cuireadh amach as an [c]coimhthionól í, acht penighther [94\(^\text{b}\)] an tsíur sin go tróm, γ ní fuilngter d’áoinnech tabhairt a liathr a lámhuihbh na druinge do iomchóradh íad.

10. Ar an modh ccéudna, ná cuireadh an bhanab amach as an mainisdir, γ ná léughadh áoinlitir dar cuirther chuigthe amuigh nó go taispéuntar í do áon dona Sethrachuibh disgrédeacha do neoch orduighmid lesna disgréidibh ele do chum an fédhima soin, gubh í an tsíur sin dlighes a hathrughadh gacha bliadhna, γ siur ele d’aimmniúghadh ina háit; do neoch dlighes léughadh na huile liathre réna léughadh don bhanabaidh, nó ria na cuir amach asan ccoimhthionól.
be made of this Order, there be by any meanes permitted to be made, 
other Wheele, Gate, or Speak-house then the accustomed: where-
fore it sufficeth that in euer Couent, and at all times, there be one 
[63] only Speake-house, with a Wheele, and one Grate, and one Gate, 
and that in a common and publike place.

7. Againe we ordaine, that by the Wheele be made the Speak-
window, garnished vvith a strong grate of iron, at which grate the 
Sisters shall speake when it is needful, according to the manner set 
down in the forme of life, & in these present Ordinances, for iust 
occasions.

8. In like sort we ordaine, that within the inclosure of the Couent, 
right ouer agaynst the Principall Gate, there be another Gate 
which shall in such sort be placed, that the Sisters by no meanes 
be able to approach, or goe vnto the principall Gate, and that none 
from without, by reason of the [64] second gate, be able to see into 
the Couët, through an creuisses, if there should chance to be any 
in the first gate, nor heare the Sisters frō within. Likewise we will, 
that the gardē dore, and the dormitory be strongly locked in the 
night.

9. For greater surety of the sayd Sisters we ordayne, that no 
Sister of what condition so euer she be, put letter of commendation, 
or any other writing, eyther open, or shut, either by herself, or by 
others, at the Wheele, Grate, nor Gate, neyther cause any to be 
there layd, to the end [of being] sent or carried forth: and what-
soever letter there put, or cast, or at any other part whatsoeuer, 
none shall presume to receaue, or cause to be receaued, nor open, 
or read, vntill the letter [65] hath wholy bin presented vnto the 
Abbesse, which letters the Abbesse ought to reade before any Sister 
do receaue them, and if the Abbesse finde any thing in the said letters 
vnfit, they shall in no sort be giuen vnto the Sister to whome they are 
sent, or by whō they were sent forth of the Couent, but the Sister 
shall be grievously punished, and none shall be permitted to put 
their letters into the hands of those who should carry them.

10. In like manner, that no Abbesse doe read any letter, which is 
sent vnto her from without, nor doe send any forth of the Mona-
stery to any person vntill the letter have byn presented to one of the 
Discreete Sisters assigned for this effect by the other Discreet, which 
[66] sister ought to be changed evyry yeare, and another ordained 
and assigned in her place: which sister thus assigned ought to 
reade all the letters before the Abbesse do reade thē, or send thē 
forth of the couent.
Do thogha banabadh, dhisgrédeadh, 7 oificccech oile

[95*]

CAIB. VII.

Gidh ader an riaghail, go síridí na Sethracha go solamh Minisdir generálta nó Proibhinsia na mbráthar mioniúr, da ttig tre bhréithir nDé a ccosg do chum coimhthechta, 7 áondachta, 7 d’iarraidh na tarba coitcinne, i ttogha banabadh; tairis sin, ar mbrethnúigh-adh dhúinne iomad gnoaighedh na n-uchtarán, 7 mar an ceádna gnáthchúram an g[h]enerail 7 an p[h]roibhinsial sin, im sdiúradh 7 úalach a n-fochtarán; uime sin 7 ar iomad ele do chiall uirthi, an cúradh sin do chur ar thair éin bhíomchubhuidh leó.

2. Ionnus go mbeth an togha so na Sethrach ní as súaimhningé, as aíl linn 7 orduighimid, (an úair éugtus banab áonchoimhthionóil, nó crápuilte i re hessláinte fada, ar modh nach ttiugfadh dhi iomchor a fedhme, nó go ttrégedh sí an oificc sin, fa chúis éigin chert chéillidhe, nó go madh truaillight[h]ech i ar an riaghail 7 ar (an) chuing bhendúighthe, nó go ffuig[h]thi ciontach i ccair mhíriaghalta éigin í nó in urchóid chrudaheidáluigh,) trí lá do láthair d’és a báis, a hathch[h]uir, nó a sgoilte) dona Sethrachaibh do rihé profession Soláthar banabadh oile do dhéanamh dóibh fén, [96*] lé togha chánónta: isin togha soin dno nó dleghar áoinneach do thogha mur bhanaibh muna raibh an cónn a .30. bliadhain 7 gur gheall sí go soiléir an foirm bhethadh, 7 sí ar ná dearbhadh inmte go maith.

[3] An uair bhíd do chum na togha soin, coimhédaithe, an t-ord do. Ar túis i ccionn thráí lá d’és a báis, tugadh an bhainbhicáire a dhemin (don uachtarán noch chomhnuidhuius ísin proibhinsi an tan sin) le litir nó le techaire gur éuccasdaír nó gur hathc[h]uireadh a mbanab, ag a athchuingingidhiomh im thecht, nó neach do chur do t[h]ogha banabadh ele; 7 an fedh bhíd ag fuirech ris, guidhid do ghnáth na Sethracha Día uilechumhachtach go diocha dúrrachtach, d’iarraidh air égar an uile nethe do chum onóra agus glóire a mhórd[h]acht a diadha fén.

[96*] 4. Furáilmid tre umhlacht iomlánin, gan na sethracha do labhra re ar oile im an togha, amhail adeuradh nech ag comhairliughadh, nó ag rádha, ad chithir dhamhsa gubh iomchubhaidh an té sí, nó, creud [do] bharamhail dá samhui so; acht légedh gach áon aca na gnoaighe fa ghrásaibh an Sbioraid náomh, 7 tugaid
RULE OF S. CLARE

Of the election of the Abbesse, Discrete, and the other Officers.

CHAP. VII.

Notwithstanding that the Rule say, That the Sisters shall procure spedily the Minister Generall, or the Provinciall of the Friar-Minors, who may with the word of God, exhort them vnto concorde, and vnion, and to seeke the common [67] profit, in the election of the Abbesse; we neuertheles, considering the many affaires of the Superiors, as also the continuall occupations of the sayd Generall and Provinciall, in respect of the gouvernement and care of their subiects; for these and many other iust reasons, or daine, that they being hindred by any busines, may giue charge vnto any other Father whome they shall judge sufficient for that affaire.

2. To the end that in this election the sisters may proceed more securely, we will and ordaine, that when the Abbesse of any Counent shall be departed forth of this life, or detayned with any long infirmity, in such sort that she could not well exercise her office, or that she for some iust and reasonable cause, [68] would renounce the said Office, or that she were a violator of the Rule and holy Obseruance, or found culpable in any enormous crime, or hainous offence, presently three dayes after her death, deposing, or absolution, the professed Sisters ought to prouide theeselues of another Abbesse, by Canonicall Election: in which Election none ought to be chosen for Abbesse, if she be not 30. yeares of age, & haue expressly vowed the forme of life, and bin well tryed therin.

3. When they haue that election to make, they shall hold this order. First the 3. day after her death, the Vicaresse shall certify the Superiour who then resideth in the Prouince, by a letter or messenger of the death, or deposition [69] of their Abbesse, beseeching him to come, or to send one to make the Election of another Abbesse; and in the meane time whilst they expect his comming, the Sisters shall make continuall & feruent prayer vnto Almighty God, beseeching him to dispose all things to the honour and glory of his diuine maiesty.

4. We command by holsome Obedience, that the Sisters doe not speake vnto ech other about the election, as it were to coûsaile, or say, It seemeth vnto me that such a one is fit, or, What do you thinke of such a one; but that euery one doe leaue the affaire vnto the inspiratiō of the holy Ghost, and that they take great heede in
aire adhbhalmhór im c[h]émiuighadh ina n-úile thoghaibh go glan, díreach, diadh, cánónta, gan fochuaidh dh bhí n-úile áonda i sídh i ccaíthnachadh, agus toghaidh an t-áontas as féar as fesach iad oíres do slánúighadh a n-anamh, 7 do Sochor na mainisdreach.

5. Ionns do madh móide do áointeoidís 7 do saimhleoidís na sethracha [97*] les an áonta ndíadh, 7 go madh ferre o do foilseochtaí dhóibh i, isin maidin i ndéantar an togha, mas édir é, tiagaid na Sethracha do chómáoincheuibh, 7 fós abarthar oifrind an Sbioraid nóimh in isin maidin chéudna.

Agus tuig go ndíthinn an bhainbhicaire bille in aghaidh gach Sathar da ndéarna a profession do sgríobhadh nó a fúraíleadh a sgríobhadh uile d’áonláimh fá dóth nó fa thri, ina sgríobhthar na focuíil si. Toghaim mar ar máthair firéunta ab an tsír .N. agus tugadh an bhainbhicaire bille diobh sin do gach [97*] sáir, bhail i sgríobhtha bille síur ainm na mná bhus lomchuíbdhde ad chíthair dhi do rér Dhé 7 choinisancia, do thogha do chum na hoifísce sin. An tan téd an t-úachtarán nó an visitour, nó an t- fagaibhthar do dhéanamh na togha sin, isttech go tigh na caibidlech, ag bith dona Sathrabhui uile ann sin in áondúil, deúnaidh sé tegosg dhóibh do tháobh na togha, iar sin, tiagaid na sethracha uile amach a tigh na caibidlech, 7 iompáid iarach gach áon fo leth gusán uachtarán, do thabhairt a mbilleadh dho, bhail ar sgríobhshad ainm an t-í do thoghadar : agus ar tteabhairt a mbilleadh úatha uile, tiagaid uile arís go tugh na caibidlech, 7 ann sin foill-sighedh an phrealáid (do ghlac na billeada) na gotha, ag tosúghadh lési do neoch as úaidhte gotha, go a ccroichnúighadh, agus an b[h]en as mó gotha (tar [98*] leth) toghthar i gcan amhrus. Agus dá tteagmhadh gan a togha ar tús, tillid do chum na togha arís, ar an modh ccéudna, go tteaghtar is i : agus mar so regar a les, 7 as lór, isin uile togha, ní as líá in láth na nguth ; arna toghasidhe, 7 ar bhfíollísighadh na nguth don úachtarán, daingnighedh sé i in ainm an Athar, 7 an Mhec, 7 an Sbioraid nóimh. Amen. Arna dhéanamh sin abraid, Te Deum laudamus ; 7 fa dheóidh ader an phréuláid, Confrima hoc Deus, agus an urnaighthe Actions : agus iar sin uile tiagaid uile áos na riag[h]la d’fáiltiughadh réná n-úachtarain, 7 gabhaidh i go fírinnech, mar bhanabaidh ndlighthigh, 7 mar úachtarán.

[6.] Asé an modh ccéudna as cóir do choimhdeadh ag togha bainbhicairé 7 an uile oifcicigh eile, acht amháin go n-aímnighid iad tre ghothaibh gan sgríobhionna ar bioth. Agus ionnus go mbeth síth, grádh, 7 fírinne coinsansa do ghnáth edir na