

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

RIA Stowe D i 2 is a paper manuscript in modern cloth binding measuring $3 \times 3\frac{7}{8}$ 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^a, 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^a-32^b, 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. 31^b to have been made by Father Aodh Ó Raghailigh and Father Séamus Ó Siaghail, and written here by the poor friar Míchéal Ó Cléirigh, October 19, 1636. The remainder of the MS., ff. 33^a-162, is in the handwriting of An Dubháitach² Mhac Fir Bhisigh (Duald MacFirbis), and contains his Irish translation of the following: The Testament and Benediction of St. Clare (33^a-49^a); the bull of Innocent IV concerning a grant by Gregory IX (49^a-52^b); 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 Minorum*² 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 Dubhaltaigh Hy Fiachr.* 100; *don Dubhaltach infya* 161^b; *don DF*, 46^b; 162,^a (but: *Dubaltach Firbisigh adomcomhnuic*, Goidelica 1872, p. 79); for the *-á-* cf. *Ériu* ix 10, l. 122.

of the Order of Friars Minor (53^a-137^b)¹; An exhortation by Father Benignus for the better observance of these constitutions (138^a-145^a); The Obligation of the Rule of St. Clare as regards mortal sin (145^a-149^a); Praise of the Rule (151^a-154); An Examen of conscience for the religious (154^a-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 *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 Raghailigh and Fr. Ó 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 MacFirbhisigh, 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 me⁴) in the Library of the Franciscan Friary, Merchants' Quay, Dublin. This is a small octavo volume, 3½ x 2½, 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, *Ann. Min.*² III 299 ff.; Declarations, etc., X 240 ff. See also notes *infra*.

² *Michael O Cleivigh and his Associates* (1935) p. 152.

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 *Declarations*, etc. See notes on the English text, *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 Míchéal Ó Cléirigh. In 1642 they left Bethlehem and settled at Galway, where they received Mac Fir Bhisigh'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 Bhisigh 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 *-áó-*; *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

¹ See articles by the Rev. Brendan Jennings O.F.M.; Rev. Sylvester O'Brien O.F.M. in *The Poor Clare Tercentenary Record*, pp. 37 ff.; 23 ff.; Mrs. Concannon's *Poor Clares in Ireland* (1929) pp. 1 ff.; 40 ff.; Rev. B. Jennings, *Michael O Cleirigh and his Associates* (1935) p. 150 ff.

² "Mr. 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*, *ff̄*, *bf*, *bhf*; the two latter I have printed *bhf*. Mac F. occasionally dots an eclipsed *b* (ex. 74^a), and the second *c* of *cc=gc*. (ex. 76^b). 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 verbs¹ 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 Aingil 244, *a nuidhacht bháis* 1602 NT Marc 5. 23. cf. *a Ndecapolis ib.* 5.20, etc.) The demonstratives, *so*, *sin* etc., are regularly joined to the preceding word, even when the stress is independent, as in *annsín*; 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 deir*. 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'fios*; *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 on certain errors in the translation; and a Glossarial Index.

For my knowledge of the English version I am indebted to the Rev. Sylvester 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,

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 NÁOMHTHA .S. CLÁRA

Arna tionntúdh i ngaidhilce as bérla

Le toil a n-uachtarán.

1636

[iv^a] Daingniucchadh apstolacdh
na Riaghla tucc ar n-athair
naomhtha .S. Fronsías
dar máthair bhennaighthe
.S. Clára

INNOCENT easpucc serbhóntaidh do serbhóntaighibh Dé dár ndeirbhsethtraibh grádhacha in Íosa Críost Clára banab, & dár ndeirbhsethtraibh oile i Mainistir San Damian in ASSIS sláinte, ⁊ bennuchadh apstolacdh.

[iv^b] AS gnáth leis an suidhe apstolacdh umhla do thabhairt don uile athchuinghe dhiadha, & go grásamhail foghar do thabhairt do chum na maithesa, ⁊ fuinn bhennaighthe na muintire chuires a ngerán chuca, & ar an adhbhar sin do bhrígh gur iarrabhair go humhal orainne derbhadh, ⁊ daingniucchadh do dhéanamh ar bhar riaghail lér ndaingniucchadh apstolacdh do réir mar atátháoi ar tí [v^a] bhar mbetha do thabhairt aníos go coitcenn an áoinspirait, ⁊ a bprofession na bochtaine ro airde, an Riaghail cédna arna tabhairt daoibhsi lér n-athair naomhtha .S. Froinsías & arna glacadh libhsi le hiomat toile & luathghara ; an riaghail mar an ccédna arna derbhadh le heaspucc Ostia ar ndearbhráthair mar a ffuil nísá mó, & arna taisénadh a litreachaibh an easpuic chédna ag coimhteacht leis an aithne tuccamar dó a daingniughadh [v^b] leis na cumhachtaibh apstolacdh do aithnighemar dhe chuiuce sin.

Dá bhrígh sin atámaoidne anosa acc umhlucchadh dábhar n-athchuinghe diadha ág daingniughadh na riaghla remhráite leis na litreachaibhsi do láthair lér ccumhachtaibh apstolacdh & ag daingniucchadh bríge na litreach cédna focal ar focal isna litreachaibh so do láthair amhail atá inar ndiaidh ;

UGOLIN maille le grásaibh Dé epscop Ostia ⁊ Veletre do chum a mháthar roghrádhaghe [vi^a] & a dheirbhsethrach in Íosa Críst Clára banab ó San Damians in ASSIS & do chum a deirbhsethrach atá do láthair, & thiocfas sláinte, ⁊ bennuchadh athardha,

An mhéid a chlann roghrádhach in ÍOSA Críost gur tharcainigh

THE RVLE
OF OVR
HOLY MOTHER
S. CLARE

Translated into English.
Permissu Superiorū M. DC. XXI.

THE
APOSTOLICALL
CONFIRMATION
OF THE RVLE
*which our Holy Father Saint
Francis gaue vnto our Ho-
ly Mother S. Clare.*

INNOCENT Bishop, Seruāt of the seruantes of God, vnto our beloved daughters in Iesus Christ, Clare Abbesse, & vnto the other Sisters of the Monastery of [4] 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 approue & strengthen with our Apostolicall 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 commaundement which we gaue him, to confirme it with our Apostolicall authority, committed vnto him in this part. We therfore now condescending vnto your deuout 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, & sódh an tsaoghailsi, & gur lenabhair lorcc ÍOSA Críost & a mháthar robhennaighthe gur thoghabhair sibh féin do bheith a ccloustar nó a bpríosún a bhfolach do chum foghanta do Dhia atámaid ag moladh bhar ccríche maithe maille lé [vi^b] degthoil, & le grádh athardha tiodhlaicmíd daoibh go humhal bhar n-athchuinghe, ⁊ bhar ttoil bhennaighthe, & daingnighmíd lé cumhachtaibh an Phápa, ⁊ lér ccumhachtaibh féin daoibhsi, ⁊ dá ttiucfa inbhar ndíaidh inbhar mainistreibh an foirm, ⁊ an Riaghail bhethadh áondachta bennaighthe na bochtachta ro airde, ro oirdheirce tucc an t-athair glórmhar .S. Fronsias daoibh dá coimhért le focal comhmaith, & le sgríbhinn mar atá ann so síos inar ndiaigh

[viii^a] AR grádh Íosa, & a naohmáthar milli an Ógh naomhMuire, AR grádh San Fronséis, & .S. Clára sa riaghail tionnscainter ann so, bíodh cuimhne accaibh a dheirbhésethra inbhar n-urnaighthe go laithemhail ar bhar nderbhráthair bocht Michel Ó Cleirigh a lóghaidheacht a saothair.

[I^a]

IN AINM AR TTICCHERNA
AMEN

bíodh mar sin

Tionnscainter Riaghail & foirm bhethadh uird na ndeirbhésethrach mbocht arna tabhairt le .S. Fronsias

An chédchaibidil.

1. Acc so Riaghail, ⁊ foirm bhethadh uird na ndeirbhésethrach mbocht arna horducchadh lér n-athair [I^b] glórmhar .S. Fronsias, edh ón Soiscécl ar tTiccherina Iosa Críost do chumhdhach [sic], ⁊ do choimhéd ag marthain in umhlacht, gan dísligheacht, & a ngeanmnaigheacht.

2. CLARA innilt, ⁊ serbhóntaighe mídhiongmhála Iosa Críost & plannda becc ar n-athar naomhtha .S. Fronsias tug sí móid umhlachta, ⁊ onóra don Phápa *Innocentius* [2^a] & da gach Pápa da ttiocfa ina dheadhaidh do toghfaidhe go dleisionach cánónta in Ecclais na Rómha

3. & mar tucc sí féin, & a deirbhésethra móid umhlachta dár n-athair naomhtha .S. Fronsias a ttús caomhc[h]lóidh a mbethadh : AS amhlaidh sin tucc sí móid an umhlacht cédna do choimhéd gan brisedh da gach áon dá ttiocfadh na d[h]iaidh, & atá d'fiachaibh arna deirbhésethraibh [2^b] mar an ccédna umhla do thabhairt da gach áon dá ttiocfa in ionad ar n-athar naomhtha .S. Fronsias, & umhlucchadh don deirbhésiar CLARA & da gach banabbaidh eile dá ttoghfaidhe go dleisionach cánónta dia héis.

you my [6] deerly beloued 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 demaunds and holy desires. And we cōfirme by the Popes authority & ours, for you & al those who shal succeed you in your Monastery, the Forme & Rule of life, of holy vnion, & of most high and sublime pouerty which the glorious Father S. Francis hath giuen you, to obserue as well by word as by writing; the which Rule is heere vnderneath specified as followeth,

IN THE NAME OF OVR

[7]

LORD, AMEN

*Heere beginneth the Rule and Forme
of life of the Order of the poore
Sisters, giuen by S. Francis.*

CHAP. I.

THE 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 inuiolably 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^a] Do thaoibh na ndaoine lena mian dol san
Riaghailsi, & cionnas as cóir a nglacadh

Cap. 2.

1. AN tráth thaisbēnfas éinphersa í féin daoibh le séidedh an Spioraitt Naoimh do chum na bethadh so do ghlacadh chuice atá d'fiachaibh ar an mbanabbaidh toil na ndeirbhḡsethrach d'iarraidh chuicce sin, & ma do bheir an chuid as mó aca a ttoil cuicci (dá raibhe ced an chárdionāil as dídnightheóir ag an mbanaib), [3^b] as éidir lé a glacadh.

2. An tráth mhesas an bhanabb gurab cóir a glacadh, dénadh féin, nó cuireadh d'fiachaibh *examen* nó sgrúdadh dūthrechtach do dhénamh uirre a ttaoibh an chreidimh chatoilice & Sacramainntedh naomhtha na hecclaise, & má chreidenn sí iad sin uile, & go n-admhann iad go creidmheach, & a ccoimhét go seasmhach go críochnughadh 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 easlán nó laicce chinn do bheith uirre do bhacfadh dhi an riaghailsi do choimhéd) foillsicthther dhi gach ní da ffuil a ffoirm bhar mbethadh.

3. & ma bhíonn iomchubhaidh, & toltanach abarthar briathra an tsoiscéil ría .i. imtheacht roimpe, ⁊ a ffuil aice do reic, & a thabhairt dona bochtaibh, & munab éidir lé sin do chur a ccrích budh lór dhi a toil mhaith.

[4^b] 4. Atā d'fiachaibh ar an mbanaib & arna deirbhḡseathraibh beith rochoimhédach gan cúram do bheith aca ar gach máoin da mbia aice, ionnas go mbá héidir lé a toil féin do dhénamh lé gach ní da mbía aice do réir mar do šeolfadh Día dhi.

5. Gidh edh ma iarrann sí a ccomhairle san ccúis so cuiritt í chum persann éiccin deiscréidighi ar a mbia eccla Dé, ionnus go roinntí léna chomhairle a máoin ar na bochtaibh.

[9] *Of those who desire to enter into this Religion : & how they shall be receiued.*

CHAP. II.

WHEN any one presenteth herselfe vnto you through inspi-
ratiō to take vpon her this life; the Abbesse shall be bound
to aske the consent of all the Sisters : and if the greatest part
giue their cōsent (hauing licence of the Cardinall your (*)protector)
the Abbesse may receiue her.

2. When she is to be [10] receyued, the Abbesse shall examin
her diligently, or cause her to be examined concerning the Catho-
like Fayth, & the holy Sacramēts of the Church : all which if she
do belieue, and faythfully will confesse, and stedfastly obserue
vnto the end, then (if she haue no husband, or if he with leaue of
the Bishop of his diocesse 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 [11] 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 (b)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 meddling with her temporall goods, to the
end that she may freely dispose of thē according as God shall
inspire her.

5. Nevertheles if she doe heer[12]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 com-
mitted 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 Councill
of Trent, the 15. Sess. c. 17.

(b) That which heer is said that the nouyce giue away al that she hath to
the poor before she enter into the monastery, is to be obserued at the pro-
fession, as appointeth the Cōcell of Trent sess. 25 c. 16.

6. Ann sin gerrthar a grúag [5^a] timcheall, & bentar a hédach saoghalta di, ⁊ tuccadh an bhanabb trí cóta, ⁊ clóca dhi, ⁊ ó sin amach ní héidir lé an mhainistir d'fáccbháil gan cúis follas, tharbhach, dherbhtha do bheith aice.

7. Ar ccoimhlíonadh bliadhna a nouisteachta glacthar í chum umhlachta ag tabhairt móide go ccoimhédfa sí go síordhuidhe betha, ⁊ foirm bhar mbochtachta.

8. Ní cóir do mhnáoi ar bith an caille dubh, no an *uelam* do [5^b] ghlacadh uirre ar fedh bliadhna a nouisteachta.

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

10. Biodh cúram ag an mbanabbaidh soláthar deiscréittech do dhénamh do chum *édaigh* d'fagháil dona deirbhseathraibh do réir cháilidheachta na bpersann na n-aimsior, na n-ionadh, & na Region ffúar do réir mar do c[h]íffe a riachtanas dá iarraidh.

[6^a] 11. Na mná óca faoi áois iomchubhaidh glacfaidher don mhainistir, gerrthar a ngruacc, ⁊ bentar a n-édach saoghalta díobh, ⁊ cuirthear édach orra do réir *édaigh* na mban riaghalta amhail do cífidher do dheiscréid na banabbadh, ⁊ an tráth thioctas siad go haois iomchubhaidh glacaid an aibid amhail do níd cách, ⁊ déinett bliadhain a bprofession, nó a nderbhtha.

12. Ordaighedh an bhanabb go cúramach banm[h]aighistir as mnáibh deiscréideacha na mainistre chuca sin, ⁊ chum [6^b] na nouistedh oile da tteccascc a mbésaibh, ⁊ a modhaibh macánta, ⁊ a cconuersáid naomhtha do réir foirme bhar bprofession & b[h]ar staide.

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

14. Ní héidir lé duine ar bith bheith istigh inbhar mainistir muna nglacthar é do réir foirme bhar bprofession.

15. Aithnighim, guidhim, ⁊ iarraim [7^a] ar mo dheirbhsethraibh (ar grádh an leinb ronaomhtha mhilis Íosa do cengladh le crios cengail & le hédaghibh bochta, ⁊ do léigeadh ar lár san mainnsér, & ar grádh a Mhāthar naomhtha) édaighe bochta do bheith orra do ghnáth.

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 (e) 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 litle clokes for the modesty & comodity of their seruice & labour.

10. The Abbesse shall discretely prouide, that her Sisters haue cloathes according vnto 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 recei[14]ued 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 vnto 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 vnto the forme of your profession.

13. The same manner shall be obserued in the admittance of the Sisters who serue without the mo[15]nastery, and those Sisters may weare shoes.

14. None may dwell within the Monastery except they be receiued according vnto the forme of your profession.

15. I do admonish, pray & request my Sisters, for the loue of the most holy and sweet child Iesus, 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.

(e) VVhat is heere said, that, the yeare of probation being ended, she be admitted, is vnderstood vwhen there is no impediment ; and the Councill of Trent sayth, that the tyme of the Nouitiate being finished, if she be iudged fit, that she be receiued : othervvise that she be sēt out of the Monastery. Also that the rest, vvwhich the said Councill ordaineth in the 25. Sess. c. 17, be obserued, acquainting the Bishop, or his Vicar Generall therevvith.

Don oificc díadha, don troscadh,
don faoisidín, & do ghlacadh
cumaoineach

Cap. 3.

1. Na deirbhsethra ónab eól leughtóireacht do dhénamh atá d'fiachaibh orra an oificc dhíadha do rádha amhail adeirit [7^b] na bráithre mionūra.

2. & abraid sin gan canntaireacht.

3. An chuid díobh leis nach ba héidir a n-oificc do leughadh le toirmeascc éiccin dleistonach, abraid a bpaidreacha na hionad mar do níd na deirbhsethra dánách eól leughtóireacht do dhénamh ; mar atá ceithre paidreacha fichet ar son Maitín, & cúicc paidreacha ar son *Laudeis* ; Ar son Prim, Tert, Sext, 7 Nóin, abraid seacht bpaidreacha ar son gach uaire aca. Ar son easparta a dó décc [8^a] & ar son complēti seacht bpaidreacha.

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

Na deirbhsethra ónab eól leughthóirecht do dhénamh, atá d'fiachoibh orra oificc na marbh do rádha.

5. An tráth do ghébha énbhen dona deirbhsethraibh bás inbhar mainistir abradh gach deirbhsíúr .50. paider ar a hanam.

6. Déinet na deirbhsethra troscadh [8^b] do ghnáth, acht amháin lá nodlacc accárab éidir leó bíadh do chaithemh fá dó gibé lá ara tteiccémha. As éidir leis an mbanaib dispensáid do dhénamh go carthanach leis na daoinibh ócca, leis na daoinibh bhíos lacc, & leis na deirbhsethraibh bhíos acc seirb[h]ís don taoibh amuigh don mhainistir an tráth mhesfas gurab maith léna dhénamh é : gidh edh ní fuil d'fiachaibh ar na deirbhsethraibh in aimsir a riachtanuis follais troscadh corpardha do dhénamh.

7. Déinett na deirbhsethra [9^a] le ced na banabadh, an ní sa lugha dhe faoiside dá úair décc san mbliadhain, & bíd ar a ccoimhét gan bríathra ele nach benann ris an bhfaoisidín nó le leas a n-anmann do chor ar a fud.

8. As cóir dóibh Sacramaint bhennaighthe na haltóra do ghlacadh seacht n-uaire san mbliadhain .i. fá Nodlaicc, Dardáoin mandála, Domhnach Cāsc, Domhnach Cinthidhíse, Lá na Féile Muire ina ruccadh ar nemh í, Lá ar n-athar San Fronσίας, & Lā na n-uile naomh.

[9^b] 9. As éidir dá cconfessoir aifrionn do rādha istigh san mainistir do chum cumaoineach do thabhairt do dhuine thinn.

[16] *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 haven 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 [17] Prime, Tierce, Sext, and None, for each of these houres seauen; for Euensong, twelue; for Compline seauen.
4. For the Euensong 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 nosters 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 mo[18]nastery, 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 Chap[19]laine to celebrate within the monastery, for to giue the Communion vnto the sicke.

Do thaoibh toghtha
na banabbadh

Cap. 4.

1. Acc togha na banabbadh atá d'fiachaibh ar na deirbhsethraibh modh cánónta do chongmháil.

2. & déinett soláthar an gheinerála, nó go háiridhe próuinsial na mbráthar [10^a] mionúr do bheith aca do lāthair do theccascb breithre Dé dóibh do chum coimhcengail, 7 choimhtheachta do bheith aca féin re chéile & an maith choitchenn d'iarraidh isin togha sin.

3. Ní cóir duine ar bioth nach *diongna* a *profession* do thogha ; nó dā ttoghtaoi a samhailsin nó arna toirbhirt o modh oile mar bhanabbaidh, ní dhlighitt umhlacht do thabhairt di, acht muna tucca sí an chēdúair móid foirm a mbochtaine do choimhlionadh.

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

[10^b] 5. & ma do cíther don choimhthionól uair ar bith an bhanab sin do toghadh do bheith nemhchubhaidh do chum seirb[h]ísi na ndeirbhsethrach, 7 na maithesa coitchinne do dhēnamh atá d'fiachaibh ar na deirbhsethraibh banab eile do thogha comhluath [7] as ēidir leō do réir na foirme remhráite.

6. Measadh, 7 brethnaigheadh an bhanab do toghadh créd é an cúram do ghlac sí uirre & cia hē eision darab ēiccen di conntus a tréda do thabhairt iar na n-aithne dhi.

7. Gomadh ferr lé bheith na huachtarán a subháilcibh, 7 a beith a ffiadhnaisi cáich a mbésaibh náomhtha, iná ina hoificc, ionnus go ngluaistí [11^a] nisa mó na deirbhsethra chum a grādhaight[h]e léna deghsompla inā léna heccla.

8. Bīodh sí aireach coimhédach ar ghrádh aonarānach d'eccla go síolfadh leis an ngrádh áonda sin scannail isin ccoimhthionól.

9. Tuccadh sí sólās don dólāsach, 7 bīodh sí na comairce déidhenaigh don dobrónach, d'eccla gomadh éidir an t-anbhfann d'esbhaidh comhfurtachta go ttiucfadh don tuirsi, 7 don édóchas a cláoi.

10. Atā d'fiachaibh uirre an coimhthionól, nó an chommuniti do lenmhain san uile ní, go speisialta [11^b] san eacclais, san dortúr, san proinnteach, 7 san *firmarii* nó a ttigh na n-easlán. & mar an ccēdna na hédach, & atā d'fiachaibh ar an mbanbhiciáire an modh cēdna do choimhlionadh.

Of the Election of the Abbesse.

CHAP. IIII.

IN the election of the Abbesse the Sisters are bound to obserue the Canonick manner.

2. And they shall speedily procure to haue the Generall Minister, or at least the Prouinciall of the Friars Minors, who with the word of God shal exhort them to concord and vnion, and to seeke the cōmon 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 obserue 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 seruice 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 striue 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 particuler 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 ouercome with the sadnes of despaire.

10. She shall follow the community in all things, principally in the Church, Dortour, Refectory, and in the Infirmary, as also in her attire [*sic*]; and the Vicaresse [22] is likewise bound to obserue the same manner.

11. Atā d'fiachaibh ar an mbanabaidh na deirbhḡeathra do chruinnucchadh chum caibidle an ní sa lugha dhe úair san tseachtmhain, mar a ndiongna sí fēin, ⁊ iadsan admháil, ⁊ cuimhne a n-uile ciontadh puiplidhi, ⁊ a mainneachtnaighe.

12. As cóir dí mar an ccēdna [12^a] comhairle do dhēnamh leis na deirbhḡethraibh fa gach ní da nglacthar ar son maithesa, ⁊ maise na mainistre; ar an adhbhar go tteccm[h]ann go minic go ffoillsighenn Día don duine uiriseal an ní as ferr lena dhēnamh.

13. Ní héidir fiacha móra do chur ar an cconueint gan toil na ndeirbhḡethrach go coitcheann, an aimsior ina mbia an riachtanas follas. & caithfe sin a beith ar na dhēnamh le cett a bprocadóra.

14. Atā d'fiachaibh ar an mbanabbaidh & ar na deirbhḡethraibh gan [12^b] énní do ghlacadh da coimhētt do dhaoinibh sáoghalta ele, ar an adhbhar go tteccm[h]ann go minic lena leithéitt sin do chúis sccannail, ⁊ búaidhredh d'éirghe.

15. Dlighitt oifficighe na mainistre uile beith ar na ttogha lé toil coitcinn na ndeirbhḡeathar uile, ionnus gomadh feirde a ccoimhchengal, a sóthc[h]áin, ⁊ a ndeighinntind.

16. Ar an modh ccēdna as cóir ochtar dona deirbhḡethraibh as deiscrēittighe do thogha, agárab í a ccomhairle so atá d'fiachaibh ar an mbanab [13^a] do ghlacadh isna cúisibh bhenus le modh a mbethadh.

17. As éidir leisna deirbhḡethraibh & as cóir dōibh, an trāth do chífid go mbía iomchubhaidh tarbhach, ar úairibh caomhchlódh oifficceach & deiscrēiti do dhēnamh, & daoine ele do thogha na n-ionadh.

Don chiūnas, & don modh
labhartha ag an ngrāta &
accan <tegh> iomaccallma.

Cap. 5.

1. Atā d'fiachaibh ar na deirbhḡethraibh ó chomplín go teirt ar a bhārach ciúnus do dhēnamh [13^b] o bhriathraibh, acht amháin an mhuinteir bhíos ag dēnamh seirbhísi dōibh don taoibh amuigh don mainistir.

2. Atā d'fiachaibh orra do ghnāth ciúnas do chongmhāil san ecllais, san dortúr, ⁊ isin bproinntech amháin an fedh bheitt ag caitheamh a bproinne, As éidir leó labhairt go deiscrēiteach isin *firmaria* do ghnāth chum seirbhísi, ⁊ recreátioin na ndaoine ttinn.

11. The Abbesse shall assēble the Sisters to Chapter at least once a week ; where she with the other Sisters shall humbly confesse and acknowledge all their publike 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 reuealeth what is best to be done, vnto 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 meanes 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 turbation and scandall.

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

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

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

[24] *Of silence, and of the manner of speaking
at the Speak-house, & grate.*

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 seruice of the sicke.

3. As éidir leis na deirbhsethraibh ara son sin an uile úair, 7 isin uile áit, labhairt go haithgherr le guth ciúin fa gach [14^a] ní da mbí na riachtanas orra.

4. Ní cóir dona deirbhsethraibh labhairt ag an ngráta gan ced na banabadh, nó na banbhíocáire, & an mhuinte do gheibh ced labhartha ag an tegh cainnte ní cóir dóibh labhairt acht a ffiadhnaisi deisi dona deirbhsethraibh cluinfes gach ní da n-aibeórait.

5. Nā lamhadh duine ar bith teacht don gráta muna raibhe triúr dona deirbhsethraibh (an ní as lugha dhe) don ochtar deiscrēiti adubhramar bhías ar na ttogha leis na deirbhsethraibh chum comhairlighthe na banabadh, do bheith do lāthair, 7 an cúram sin do [14^b] bheith ar an triúrsin ōn mbanaib nó ōn mbainbhíocáire.

6. Atá d'fiacnaibh ar an mbanaib & ar an mbainbhíocáire fēin 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. & cuirther ag an ngráta édach don taoibh astigh, 7 nā hoscailter é, acht in aimsir senmōra do dhēnamh, nō an tráth bheid siad ag labhairt le chéile.

8. Bīodh ós comhair, nó ar cúl an ghráta comhla cláraigh ar na daingniucchadh go maith le dhá ghlas, 7 le bulta iarainn, 7 bíd [15^a] siadso (san oidhche go háiridhe) fo ghlas le dá eochair, eochair díbhsin ag an mbanaib, & eochair eile ag an Sacrista, 7 bīodh an dorus íata do ghnāth, acht an fedh bhias an oificc diadha da rādha nó da lēghadh, nó na cúise remhráite.

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

11. Bīodh acc an ngráta isin tigh labhartha édach nach tóiccēbhthar do ghnāth.

[15^b] 12. Ní fuil ar cumus éin ndeirbhsethar labhairt ag tegh na hiomacallma a ccorghus naomhMartain, nó san ccorghus mór, acht amháin lena hathair faoisidne, nō le cúis bhías follus riachtanasach, 7 go mbia an cedsin arna thabhairt leis an mbanaib, nó leis an mbainbhíocáire.

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 speake at the Speake-house, or at the Grate without licence of the Abbesse, or of the Vicairesse: and those that haue leaue 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 Vicairesse, of the eight discreet who are chosen by all the Sisters for the counsaile of the Abbesse.

6. And the Abbesse and Vicairesse 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 speake at the Grate before the rising, or after the setting of the sun, in what sort soeuer.

11. At the Speake-house there shall alwaies 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 Vicairesse.

Cionnus nach cóir dona deirbhsethraibh
 sealbh ar bith do
 g[h]lacadh leō féin, nó le
 persainne eile.

Cap. 6.

1. A ndiaigh na húaire inar toil [16^a] leis an Athair nemhdha tréna ghrásaibh diadha mo chroidhe do soillsiucchadh ar an modh sin gurab le heisiomláir & le teccascc ar naomhathar San Froinsias gur thionnsgain mé aithrighe do dhēnamh beccán becc íarna thionntúdh san tucc meisi maille le mo dheirbhsethraibh móid umhlachta go toltanach dó.

2. An tráth do mhes an t-athair nach raibhe 'eccla bochtaine, saothair, trioblóide, uirfisleachta, nó tarcaisnight[h]e an tsaoghailsi oraind, acht gur mhesamar íad so mar sódh & mar aoibhnes, do bhí seision arna ghluasacht le diadhacht, ⁊ le trócaire [16^b] ionnus gur sgríobh dúinn foirm bethadh ar an modh so.

3. Arna mhes dó maille le foillsiughadh Dé go ndernabhairsi clann, ⁊ inniltedha dhíbh féin don Rígh ard mórchumhachtach, ⁊ don Athair nemhdha, ⁊ gurbó toil libh sibh féin do chengal don Spiorat naomh ag togha bhar mbetha do thabhairt aníos do réir foirfeachta an tsoiscéil naomhtha Geallaimsi maille riom féin, ⁊ le mo dherbhráithribh dícheall ⁊ cúram síordhuidhe do bheith in bhar ttimchellsa mar bhias fa mo dherbhráithribh

4. Do choimhlíon sé féin an gealladh so [17^a] go dícheallach an fedh do bhí ar in talamh & dobadh toil leis a dherbhráithre da choimhlíonadh go síordhuidhe

5. & go deiredh ar mbethadh dobadh toil leis gan sinne do chláonadh úair ar bith ón mbochtaine naomhtha do ghlacamar orainn, nó an muinnter fós do thiucfadh inar ndiaigh; Beccán riana bhás do sgríobh sé chuccainne a thiomna dhéidhenach ag rádh na mbriathar so

6. Meisi Fronsias becc lenfad betha & bochtaine ar n-airdrígh cumhachtaigh Iosa Críost & a mháthar bennaighthe, ⁊ do ghēn comhnuidhe go deiredh innte [17^b] & aithnighim dhíbhsi a chlann, ⁊ a dheirbhsethra i nDia Iosa Críost, ⁊ comhairlighim sibh fuireach go síordhuidhe isin mbethaidh naomhthaso, ⁊ a mbochtaine, & bíodh cúram romhór accaibh gan dol ar ccúl ón sttaid so le comhairle, nō le teccuscc dhuine ar bith

7. & mar do bhí mē cúramach do ghnāth maille le mo dheirbhsethraibh an bhochtacht bhennaighthe do gheallamar do Dhia, ⁊ dar

How the Sisters may not receive any possession by themselues, or by any person interposed.

CHAP. VI.

AFTER that the Heauenly Father had vouchsafed through his diuine grace to illuminate my hart, in such sort, that by the ex[28]ample & doctrine of our holy Father S. Francis, I beganne to doe pennance: a little after his conuersion, 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 pittie 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 [29] 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 alwayes 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 Iesus Christ, and of his most holy Mother; and will perseuere in the [30] same vnto the end; and I beseech you all my daughters and Sisters in our Lord Iesus Christ, and counsell you, that you will alwayes liue in this most holy life, and pouerty: and take great care that you do neuer depart from the same through the teaching or coũsaile of any one.

7. And as I haue alwaies byn carefull with my Sisters to obserue the holy Pouerty which we haue promised vnto God, and vnto

naomhathair .S. Fronsías do chomhall, ar in modh ccédna na banabadha thiucas in oificc im dhiaidh, ⁊ na deirbhsethra [18^a] thiucas atá d'fiachaibh orra so do chomhall go diongm[h]álta go deiredh a mbethadh, mar atá gan sealbh nó dísligheacht neithe ar bith do bheith aca, nō do ghlacadh maille leō fēin, nō maille le daoibh oile ar a son, nó ní ar bith dabudh éidir sealbh do ghairm, acht amhāin beccān becc ferainn iarrus a riachtanus le maisi, ⁊ le hathnuadhughadh na mainistre, & ní cóir an talamh sin do threabhadh, acht a b[h]eith le haghaidh gairdín, nō sochair na ndeirbhsethrach do bhúain as.

[18^b] An modh as cóir dona deirbhsethraibh
do chongmhāil in oibreachaibh
a lāmh.

Cap. 7.

1. Na deirbhsethra da ttucc Dia mar thiodhlacadh oibriuchadh lāmh, déinet a ndícheall íad fēin d'ullmucchadh do chum a beith réidh cum saothair a ndiaidh teirti isna huile oibreachaibh bhenus le maisi an tighe, ⁊ leis an maith ccoitchinn ar mhodh ar tús go seachónaitt díomhaoines atá na námhaid ag an anam, ⁊ arís nach múchfaid spiorat an chrábhaidh, ⁊ na hurnaighthe bennaighthe dárab cóir don uile ní saoghalta seirbhís do dhénamh.

[19^a] 2. Atá d'fiachaibh ar na deirbhsethraibh a innisin san ccaibidil don bhanaib nó don bhainbhicāire, do lāthair an choimhthionóil na hoibreacha sin do rinnettar lena lāmhaibh.

3. Ma cuirther déirc ar bith do chum riachtanais na ndeirbhsethar, déinter a roinn ionnus chum na críche sin gurab cóir dóibh guidhe go coitchenn ar a son, & caithfe an déirc bheith arna roinn do chum maithesa an choimhthionóil le comhairle na banabadh, nó leis an mbanbhicāire le comhairle na ndescréti.

(19^b) Amhail atá d'fiachaibh ar na
deirbhsethraibh gan ní ar bith
do sealbhucchadh dóibh fēin. & do
thaoibh cúraim na ndeirbhsethrach
bhíos tinn

Cap. 8.

1. Ní cóir dona deirbhsethraibh ní ar bith do sealbhucchadh dóibh fēin mar atá tegh, nó áit, nō ní ar bith, acht a mbeith mar oilithreachaibh, & mar aoidhedhaibh 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 obserue it inuiolably vnto the end, that is : Not to haue or receiue possessions or propriety, eyther by themselues or by o^[31]ther meanes 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 shal not be tilled otherwise then as a garden for the vse of the Sisters.

The manner that the Sisters shall obserue in their manuell 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 deuotion 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 Vicairesse, 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 Vicairesse, with the coūsayle 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 dhéirc maille le dōthchus mór, & ní cóir dóibh náire do bheith orra (ag a mhés go raibhe ar slánuightheóir [20^a] bocht ar ar ngrádhne) isin saoghal so.

3. As é airde na bochtaine roáirdesi do ordaigh sibhsi (a dheirbhsethra grádhacha) bhar n-oidhredhaibh, ⁊ bhar mbainríoghnaibh ar ríoghaicht nimhe do rinne bocht sibh a maithes saoghalta, ⁊ do ardaigh sibh a subhailchibh. bíodh so na randchuid accaibh da bhar ttreōrughadh go talamh na bethadh síordhuidhe & chuirce sin a dheirbhsethra grádhacha da bhar ccoimhchengal, ⁊ da bhar ndlūthucchadh ná bíodh accaibh go bráth sealbh neithe ar bith fo flaithefnas in ainm ar tTigherna Iosa Críost.

4. Ní cóir do dheirbhšaiar ar bith litreacha do chor uaithe, nō do ghlacadh, nō ní ar bith do [20^b] thabhairt amach as in mainistir gan toil na banabadh, nā fós ní ar bith do b[h]eith aice, acht ní as toil leis an mbanaib, nō do bheir sí féin di.

5. Ma cuirther ní ar bith d'ionnsaighe ar éin ndeirbhšaiar ōna hathair, ōna māthair, nó ōna caraid as éidir leis an mbanaib sin do thabhairt di, & as éidir lé a b[h]eith aice ma atá riachtanus aice ris, ⁊ muna ffuil as éidir leis an mbanaib (a ccarthanacht) a thabhairt do dheirbhšaiar eile ar a mbia a riachtanus.

Da ccuirthí airgett go háoinnech aca as éidir leis an mbanaibb [21^a] le comhairle na ndeiscréti a thabhairt ar a riachtanas do solāthar don mnaoi sin, nó don tí sin.

6. Atá ó chengal, ⁊ ó fiachaibh ar an mbanaib fēchain, nó a chur da fēchain go cúramach friochnamhach riachtanas na ndeirbhsethrach ttinn, mar atá comhairle a ttaoibh furtachta d'iarraidh dóibh, ⁊ a ttaoibh a mbídh, ⁊ an neithe eile bhíos na riachtanas orra.

7. As cóir di go carthanach, ⁊ go trócaireach solāthar do dhénamh dóibh do réir cumhachta nó chumais na háite ina ffuil. Ar an adhbhar go ffuil d'fiachaibh ar na deirbhsethraibh solāthar, ⁊ seirbhís do dhénamh dona deirbhsethraibh bhíos tinn do réir mar budh mían leo seirbhís [21^b] do dhénamh dóibh féin da mbeidís tinn.

8. & foillsighitt go hēsccaidh a riachtanus da chéile, ar an adhbhar do réir mar ghrádhaignes, ⁊ mar bhethaignes an mháthair a hinghen collaidhi as mó nā sin an dūthracht, ⁊ an cúram as cóir do dheirbhšaiar do bheith aice, do ghrádhucchadh, ⁊ d'altrannas a deirbhsethar spioratálta.

9. As cóir don easlán luighe ar leabaidh cátha nó lócháin, ⁊ peiliúr nó cennadhairt do bheith aice do chlúimh én. An m[h]uinter ar a mbia riachtanas as éidir leo troighthīni édaigh, ⁊ colpt[h]adha nó gamaisi do bheith aca.

2. They shall send for almes with great confidence, neyther ought they to be ashamed therof, seeing our Sauour 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 cōmodities, to the end you may be ennobled with celestiall vertues. Let this be your portion which doth lead into the land of the liuing: vnto which (deerly beloued Sisters) wholly adhering, doe you neuer at any tyme possesse any thing vnder heauen, for the name of our Lord Iesus Christ.

4. It is not lawfull for any Sister to send letters, or to receiue 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 vse it, if she haue need of it; if not the Abbesse may give it in charity to any other Sister who hath need of it. If vnto any one be sent money, the Abbesse with counsaile 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 necessities 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 boūd 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 spiritual Sister?

9. The sicke shall lye vpon beddes of chaffe, and haue vnder their heads a pillow of feathers. Those who haue need may vse sockes & quiltes.

10. An tráth rachas daoine ar cúairt [22^a] gusna heslánaibh remhráite don mhainistir as éidir leó freccra aithgherr do thabhairt ar an muintir bhias ag caint leó maille le briathraibh maithe deigheisiomláracha. Na deirbhsethra ele aga mbía ced beith do láthair ní cóir dóibh labhairt leis an muintir téid asteach, acht a bhfiadhnaisi deisi dona deiscréitibh bhías arna n-orducchadh leis an mbanaib, nó leis an mbanbhíocáire dárab éiccen na briathra adēraitt do chloistin. & atá d'fiachaibh ar an mbanaib, 7 ar an mbainbhíocáiri an modh labhartha so do chongmháil.

[22^b] Don smachtucchadh as cóir do chur
ar na deirbhsethraibh do ní cair
& don modh arab cóir dóibh
íad féin d'iomchar don taoibh
amuigh don mainistir.

Cap. 9.

1. Da tteccmhadh d'áon ndeirbhšiair le cathucchadh na námhat tuitim i bpeacadh marbhtha i n-aghaidh foirme a ríaghla, íar ffaghbháil teccaiscc dá úair nō trí ōn mbanaib nó ó échuid dona deirbhsethraibh, 7 nach leiseóchadh sí í féin, an méid do laithibh do an sí a n-anndánacht, nō a n-esumhlacht, caithfe sí an uiret cédna sin do laithibh arán, 7 uisce [23^a] d'ithe os comhair na ndeirbhsethrach isin bproinnteach, 7 ní as mó iná sin d'fulang ma do cíther don mháthair go ffuil iomchubhaidh. An fedh b[h]ías sí anndána easumhal mar so déntar urnuighthe uirre gomadh toil le Dia a croidhe do lasadh do chum aithrighe.

2. Bíodh an bhanab, 7 na deirbhsethra coimhédach gan fercc nō trioblóid do bheith orra ar son pheacadh nō coirthedh deirbhsethar ar bith, ar an adhbhar go ttoirmeasccann an fercc, 7 buaidhredh na hinntinne carthanacht etorra féin, 7 daoine oile.

[23^b] 3. Da tteccmhadh (go ttoirmescca Dia) go n-éireóchadh eidir na deirbhsethraibh a mbréithir, nō a comharrdha coinntinn, nō sgandail ar bith, dénadh an tí tucc an tsiocair úaithe ar ball, nísá luaithe nā rachas sí chum sacrafisi na hurnuighthe í féin d'íslucchadh fo chosaibh na deirbhsethar dá ttucc siocair, ní hé amháin ag iarraidh pardúin uirre go humhal, acht aga iarraidh uirre go dūthrachtach mar an ccédna guidhe do dhénamh chum a Slánaightheora gomadh toil leis maithemhnus do thabhairt di.

10. The aforesaid sicke when they are visited of those who* enter into the Monastery, may answer briefly vnto those who speake vnto them, with [37] good and edificatory words: the other Sisters who haue leaue to be present, shall not speake vnto those that enter the monastery, except in the presence of two of the discreet Sisters, appointed by the Abbesse or Vicairesse, who must heare the things spoken. And the Abbesse & her Vicairesse are boūd themselves to obserue this manner of speaking.

Of Pennance to be enioyned the Sisters that offend: and of the manner of dealing abroad the Monastery.

CHAP. IX.

IF that any Sister, by the instigation of the enemy, sinne mortally [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 dayes 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 pennance 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 vnto penance.

2. The Abbesse and Sisters shall be carefull that they be not angry or troubled at the offēces of their Sisters: for anger & perturbation doth hinder charity in thēselues and others.

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

* This is not novv necessary seing none enter but in the cases permitted by the coucell of Trent in the Sess. 75. c. 8.

[24^a] 4. Dénadh an deirbhíúir ele an úair sin cuimhniughadh ar bréithir ar Slánaightheora adubhairt. Acht muna ttucca sibh maithemhnas uaibh o bhar ccroidhe go hiomlán, ní thiubhra an tAthair nemhdha maithemhnas daoibhse, Ann sin tuccadh an deirbhíúir ara ndernadh ēccóir maithemhnas don deirbhíúir eile san uile ainndlighedh do rinne uirre.

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

[24^b] 6. Siubhlaid go macánta, ⁊ labhraid beccán do chum deigheisiomlára do thabhairt don lucht bhíos dá fféghain, Bíd aireach gan caidreabh nó comhluadar do bheith aca le dáoinibh ar bith asa mbenfaidhe drochbharamhail, ⁊ nach diongnaid cáirdes Críost lé duine ar bith d'eccla go ttiucfadh siocair, nō cúis buaidhertha, nō sgannlach as sin.

7. Ní cōir dōibh ní ar bith da ccluinfitt isin mainistir d'aithris isin saoghal, nō ní da ccluinfitt san saoghal d'aithris [25^a] san mainistir, mar atā ní asa ttiucfadh scannail, Da tteccm[h]adh do dhuine ar bith sin do dhénamh tre ainffios as cóir don m[h]áthair pionús do chor uirre go carthanach. Da tteccmhadh so dhi le drochghnāthucchadh as cóir don bhanaib pionús do chur uirre le comhairle na ndiscrēti do réir na caire.

Do chomhairle, & do fēchain
na ndeirbhshethar

Cap. 10.

1. Fēchadh, & comhairlighedh an bhanab na deirbhshethra [25^b] go humhal, ⁊ smachtaighedh go carthanach gan ní ar bith do chengal díobh do bhiadh i n-aghaidh a n-anma nō a riaghla.

2. Bíodh cuimhne ag na deirbhshethraibh gurab ar son grádha Dé do thréiccettar a ttoil féin, ⁊ go ffuil d'fiachaibh orra go daingen umhlacht do thabhairt don bhanaibb isin uile ní do gheallattar do chomhall nach bia i n-aghaidh a n-anma nó a riaghla.

3. Bíodh an bhanab comhmuinterdha sin go mbá héidir leo labhairt & caidreabh do dhénamh ria [26^a] mar do dhénadh baintigherna lena cailín, ar an adhbhar gurab amhlaidh as cóir don bhanaib a beith na serb[h]óntaidh dona deirbhshethraibh uile.

4. Teccaiscim, & comhairlighim mo dheirbhshethra in Íosa Críost ar Slánaightheoir go ccoimhédfaid iad féin ar uabhar, ar ghlōir dhíomhaoin, ar dhíoghaltas, ⁊ ar saint. Go seachōndáois iad féin ar chúram ⁊ ar thathai ghe an tsaoghail, ar mhonmar, ar ithiomrádh, ⁊ ar neimhtheacht le chēile, & ar choinntinn.

4. The other being mindfull of the words of our Sauour, who sayth : *If you doe not forgiue with your whole hart, your heauenly Father shall not forgiue you*, shall freely forgiue her Sister all the iniury which she may haue done her.

5. The Sisters who serue with[40]out the Monastery, shall stay no longer out then manifest necessity doth require.

6. They shall goe modestly, and speake 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 mans child, sonne or daughter, least therby should arise any occasiō of scandall 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 scandall : Wherin if any one offēd through [41] ignorance, the Abbesse shall charitably enioyne her penance ; but if through euil custome, the Abbesse shal enioyne her pennance according to the offence, by counsaile of the discreet.

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

CHAP. X.

THE Abbesse shall visit and admonish her Sisters humbly, & shall correct them charitably, not commaunding any thing contrary vnto their soules good, nor agaynst the forme of their profession.

2. The Sisters shall be mindfull that for the loue of God they [42] haue renounced their owne will : and are firmly bound to obey their Abbesse in al things that they haue vowed to obserue, & which are not contrary to their profession.

3. The Abbesse 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 seruant vnto all the Sisters.

4. I admonish and exhort my Sisters in Christ Iesus our Lord, that they take heed of pride, vain-glory, enuy, and couetousnes : that they fly care and solicitude of the world, detraction, murmuration, & dissention.

[26^b] 5. Bíd cúramach do ghnáth áondacht na carthanachta do chongmháil etorra féin agárab í as cengal don foirbhteacht. An mhuinte ag nach fuil foghlaim nā bíd cúramach ag iarraidh foghlama. Acht os cenn an uile neithe bíodh cúram aca spiorat Dé, ⁊ a oibriuchadh bennaighthe do bheith aca, ⁊ do ghnáth urnuighthe do dhéanamh chum Dé maille le croidhe glan, umhlacht, ⁊ foighidne do bheith aca a ttinnes ⁊ a ttreablaid, & grádh do thabhairt do lucht [27^a] a n-inghrema, a sprecctha, ⁊ a smachtaighthe, ar an adhbhar go n-abair ar tTigherna

As bennaighthe an drong fuilnges buaidhredh nō inghream ar son an chirt ar an adhbhar go mbá leó ríge nimhe & an mhuinte do dhéna buainésamh go deiredh as iad sláineöchthar.

D'oificc an doirseora

Cap. II.

1. As cóir an doirseoir do bheith i n-áois iomchubhaidh dheiscréidigh & abaidh a mbésaibh, ⁊ a beith [27^b] na comhnuidhe san ló a sealla osgailte ris nach bía comhla, ⁊ compánach iomchubhaidh do bheith aice do ghéna a hoificc, ⁊ a hionad an aimsir a riachtanais.

2. Caithfe an dorus dá chomhlaidh do bheith air le mbía a fosgladh na lár, & arna dhaingniughadh lé dá ghlas láidire & barraoi, ⁊ bultaoi iarainn do bheith air. ISan oidhche go háiridhe caithfe sé dá ghlas do bheith air maille le dá eochair, ⁊ biaidh eochair díobh sin accan doirseoir, ⁊ eochair eile accan mbanabbaidh [28^a] & san ló ní cóir a fáccbháil osccailti acht a bheith iadhta do ghnáth le hēneochair, ⁊ caithfid cúram speisialta do bheith aca gan a fáccbháil osccailte mar as ferr as éidir leo. Ní cóir dóibh ar mhodh ar bith an dorus do foscladh don mhuinte len mían dol isteach, muna raibhe ced aca ó naomhthacht an Phápa nó ón ccardional Protector as dídnigtheoir don ord.

3. Ní cóir do dhuine ar bith dol istech isin mainistir ría n-éirghe gréine, ní cóir dona deirbhseathraibh duine ar bith d'fulang istigh iar ndól fáoi don ghréin, acht [28^b] le cúis follais résunta, ⁊ le riachtanas romhór.

4. Da raibhe ced acc easpog ar bith aifrionn do rádha astigh san mainistir, nō do thabhairt beandachta don b[h]anabbaidh, nō do choisreaccadh persan ar bith riaghalta, nō do chum ghnouighedh ar bith eile do bhíadh riachtanasach, ní cóir dó do bhreith leis acht beccán comhlúadair, ⁊ iadsin féin do bheith romhacánta iomchubhaidh.

5. They shall alwaies be sollicitous to conserue the vnion of [43] Charity which is the band of perfection. Those that cannot read shall not take care to learne, but consider that about 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 sauēd.

[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 thinges may supply her Office.

2. The doore shall haue two sides opening in the midst, 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 haue 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 neuer 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 Cardinal 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 leaue 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 riachtanus duine ar bith do dhol isteach do dhénamh oibre san ccloustar, caithfe an bhanab duine d'orducchadh le haghaidh an gheta [29^a] nach léicfe duine ar bith astech acht an mhuintir atá ordaighthe chum na hoibre do dhénamh & as cóir dona deirbhsethraibh a bheith ar a ccoimhét gan a ffaicsin don mhuintir téid astech chum na hoibre.



Don uisitátor. &
don confessor



Cap. 12.

1. As cóir don uisitátor a bheith d'ord na mbráthar minúr do réir thoile, & aithne bhar ccardionáil & caithfe sé beith na dhuine ar a mbia eólas a bheith [29^b] deighbhésach dárab oificc certucchadh do dhénamh arna cennaibh, 7 ar na ballaibh isna ciontaibh do rinneabhair i n-aghaidh foirme bhar riaghla.

2. Ar ndol astech don uisitátor bíodh na súidhe in áit choitchinn ionnus go mbá héidir a faiccsin ón uile d[h]juine.

3. As éidir leis labhairt le morán aca go coitchenn, & le gach aon nduine aca fo leith do thaoibh an neithe bhenus le uísitation & leis na neithibh do cífidhear dó féin do bheith ionchubhaidh.

[30^a] 4. Iarrmáoid fobhar an uird chédna tre charthanacht, 7 tre ghrádh ar tTigherna, & ar naomhathar San Fronséis go fflagh-maois confessor maille le compánach saccairt deiscréitigh ara mbia degainm, 7 dias bráthar túata aga mbía conuersáid bhennaighthe mhacánta do chum conganta linn inar mbochtaine mar fuaramar gonuicce so óna bráithribh minúra.



5. Ní cóir don chonfessor a dhol isteach gan a chompánach, 7 ar ndol astech dóibh caithfid beith in áit oscailte ina mbía [30^b] radharc aca féin, 7 aga ndeirbhsethraibh ar a chéile.

6. As éidir leo a dhol astech do chum faoisidne do thabhairt don mhuintir leis nach éidir teacht gusan ngráta ó easláinte, & do chum na Sacramainti bennaighthe, 7 an ongaidh déidhenaigh do thabhairt dóibh, 7 do léghadh oifcce an anma an tan bhías neach in airteccal báis, 7 do rádh aifrinn, 7 oifcce na marbh. Do thochailt nō d'foslaccadh uaighe as éidir leó 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 seene of those who enter into the Monastery.

Of the Visitour, & Chaplaine.

CHAP. XII.

YOUR Visitour shall be alwaies of the Order of the Friars Minors, according vnto the will and [47] commaundement of your Cardinall: and shall be such a one as is well knowne to be modest of manners, whose office is to reforme  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 Cha- [48]plaine with a companion who is a Priest, of good name, and discreet; as also two lay Brothers of holy conuersation, 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 [49] digge & open the graue, may enter other modest persōs, accord-

do bhreith asteach maille lé deiscréit na banabadh. [31^a] Atá d'fiachaibh orra mar an cédna cardionál do chardionálaibh hEcllaisi Catolice Rómhānaighe do bheith aca, mar atá an orduighes an Pápa naomhtha dona bráithribh minúra ionnus go mbeidís umhal do ghnáth don Ecclais Rómhānaigh, sesmhach san creidemh Chatolici gomadh éidir linn an bhochtaine bhennaighthe, 7 an umhlacht ar Slánaightheora Iosa Criost, 7 a Mháthar bennaighthe do choimhlíonadh, 7 an soisgél naomhtha do gheallamar do choimhlíonadh.

Ann so críochnaighther riaghail na ndeirbhéathar mbocht.

Data Perusia .6. September [31^b] an .10. bliadhain do phapdhaine ar n-athar naomhtha an .4. Innocent.

An tAthair Aodh o Raghailigh, 7 an tAthair Sémus o Siaghail do chuir a ngaoidhilcc as bérla an Riaghailsi, 7 do scriobhadh í sunna leis an mbráthair mbocht Míchél ó Clérigh don chonueinti uird Sancta Clára a mBetelem a ngioll ar a nguidhe do sfór & da ffaigha bás ar phorsíun deirbhéthar do rádh o gach deirbhéair lena ghrásaibh.

.19. October . 1636.

[32^a] Ag so síos an chuid ele don
bhulla do dhaingniucchadh na riaghla

Ar an adhbhar sin nā sáraighedh, nā brisedh, nó nā 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 dhénamh bíodh a fios aicce go ttuillfe sé dfoghaltas Dé uilechumhachtaigh, 7 a apstol bennaighthe Pedar, 7 Pól.

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

Buidhechas do Dia . do naomhMuire [32^b] bhennaighthe atá riamh na hóigh Do .S. Fronsias bennaighthe & do CHLARA bennaighthe. amen bíodh mar sin.

Ar grádh na druinge sin adubhramar a dheirbhéthra grádhacha, guidhim siph tre charthanacht cuimhne do beith accaibh in bhar nguidhe ar bhar nderbhráthair bocht, 7 smuainedh go ffúair cáil éiccin saothair ag scriobhadh na Riaghla so dáobhsi go coitcenn, 7 go háiridhe don chuid accaibh léighfes nó éistfeas í

A mBetelem .21. October .1636.

ing to the discretion of the Abbesse. Furthermore the Sisters are bound to haue for their Protectour, Gouvernour, 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 subiect vnder the feete of the same holy Roman Church, stedfast in the Catholike fayth, we may obserue the holy pouerty & humility of our Lord Iesus Christ, and of his holy Mother, & the holy Ghospell which we haue vowed. Amen.

[50] *Heere endeth the Rule of the poore
Sisters, dated at Perugia 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 disanuell 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.

*Laus Deo, Beatæ Mariæ sem-
per Virgini, Beato Francisco, atque
Beatæ Claræ. Amen.*

[33^a]

TIONNSGANTAR ANN SO
TIOMNA AR MATHAR NAOMHTHA
.S. CLÁRA.

IN AINM AN TIGHERNA

AMEN.

Edir gach iolmhaithes ele, dár ghlacamar ó ar ccothuighthech easlabhar Áirdrígh na trócaire, ⁊ sin d'fagháil uaidh go laethemhail, [33^b] tré sa bhfuilmíd roichengailte imá mholadh, ar ar n-ord nó modh bethadh: innach ffuil do foirbhthecht ná do mhórtus da mhéd; nach móide atámaoidne cengailte aigesiomh é.

A ndubhairt an t-apsdol cuimhnighidh nó aithnighidh bhar n-ord:

Día fén do róine slighidh, do thaispen sé d'focal ⟨ó bhréithir⟩ ⁊ do esiomláir ⟨⁊ ó ghníomh⟩, ⁊ ar n-athair [34^a] naomhtha .S. Froinsías fer gráidh ⁊ lenamhna rofoirbhthe na conaire cédna, do theguisg dúinne í.

Creud aire sin a Sêthreacha soghrádhacha, nach dlecht dúinne comharthughadh ⟨na⟩ maithesa móraidhbhle do dhoirt Día oruinn imesg cháich, ⁊ gur dheghmhes sé oibriughadh ionnainn, tre na foghantaigh, ar n-athair naomhtha .S. Froinsías, ní [34^b] hedh amháin ó amm ar n-iompóidh, acht roimhe mar an cceudna, ar mbeth dhúinn in nglasaibh díomháoine an domhain.

Óir d'és a iompóidh (íssé gan bráithre aige an uair sin) ag triall go tempall ⟨no eglais⟩ .S. Daimian do, bhaile inar taidhlegh é le deghfurtacht diadha, ⁊ baoi arna choimhégniughadh go comhlán do thrégen an tsáoghail, sé líonta do [35^a] súbhachus agus do soillsiughadh an Sbioraid náoimh, do thairngir sé sinne, do neoch ro choimhlón ar tTigherna fa dheóigh.

Óir ag sesamh ar bhallaighibh an tempuillsin ⟨no na heglaisisin⟩ dó, do ghair sé do ghuth ard tre fraingcbhéurla ar ar oile bochtaibh, bádar ag áitiughadh ann sin, go ndubhairt:

Tegaidh congnaigh lemsa [35^b] isin tempallsa ⟨eglaissi⟩ .S. Daimían, óir tiucfaid mná ann isa ndeghbhetha, ⁊ a naomhchomhnuidhe, tre a n-onórfuidher ar nAthair nemhdha san egluis go huilidhe.

Dé sin mesam mórhoirbhert Dé dhúinn, do neoch asa thuile trócaire ⁊ carthanachta do dhiongmhálaigh na nethesi do thairngire tre na sêarbhfoghantaigh fén, dar n-oirdne ⁊ dar ttogha, ⁊ nach orainne [36^a] amháin do innis ar n-athair naomhtha na nethesi, acht mar an cceudna arna páirtighibh bhías na d[h]iaigh so ag an ord gus ar thóchuir ar tTigherna sinn.

[51] *Heere beginneth the Testament of
our holy Mother S. Clare.*

IN NOMINE DOMINI. AMEN.

AMONGEST all other benefittes, which we haue receyued of our bountifull benefactour the King of mercies, and daily receiue 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 [52] way, hath taught it vs. Wherefore my beloued Sisters, we ought to marke the inestimable benefitt 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 conuersion, but also before, when yet we were in captiuity and vanity of the world. For after his conuersion (not hauing as yet any Brothers) being to repayre to S. Damians Church, where he was visited with diuine consolations, and constraigned wholly to abandon the world, filled with ioy and illumination of the holy Ghost, he prophesied of vs, that which our Lord hath afterward fulfilled.

For standing on the walls of [53] 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 conuersation, 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 abundant 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

Ar an adhbhar sin creud é an cúram d'anam 7 do chorp le a ffuilmid cengailte do choimhéud aithenta Dé, 7 ar n-athar naomhtha .S. Froinsias, ionnus maille re grásaibh Dé fa dheóigh, go ccuitighmís les a thallann ar bhfás go líonmhar.

[36^b] Ni huime amháin do suidhighiodh sinne re ar tTigherna dar mbeth mar esiomláir don druing domhanda, acht fo leth dar n-uile Séthrachaibh do neoch seolfus sé i slighidh ar mbethadh ionnus go mbedís mar an ccéudna na n-iongnadh 7 ina n-esiomláir dona tuataibh.

Do bhrigh gur onóraigh ar tTigherna Dia sinne lena chomhardso do sdaid bhethadh as go bhfoigheonmáois mar fótha 7 mar esiomláir don dhruing, do dhlighfedh bheth na sompla ag daoinibh ele, [37^a] caidhe < a mheud > dleghar dhínn bendughadh 7 moladh ar tTigherna Día, 7 ionnas go ndéunmaois maith, ar mbeith go hurgháirdech tridsion nísá mhó.

Cidh tra acht dá lenam go diadha an fóirm remhráidhte, fúigfem deghsompla ag an lucht lenfas sinn, 7 d'és saothar ngairid do gheubham toradh na bithbeatha.

An tan do dhiongmhálaigh dhúinn ar nAthair neamhdha tre na mhóthrócaire 7 grásaibh, gur soillsigh mo chroidhesi, isin modhsa ionnus tre sompla 7 tegasg ar n-athar [37^b] naomhtha .S. Froinsias gur thionnsgnas dénamh pennaide : gar d'és a chlaochmhóidhsiomh, do gheallasa maille re huathadh sethar do chengail ar tTigherna dhíom, gar tar és mh'iompóidh, umhla thoilemhail dósomh, mar do séid Día ionnainn tre solus a ghrás, lena bhetha mhiorbhuiligh, 7 lena thegoscc naomhthasomh.

Arna bhrethnughadh do .S. Fróinsias gé do bhámar ó nádair anbhíann éccrúaidh, nár eglaihemar uiresbhaidh, saothar, treabhlaid, ná tarcaisne an tsaoghail, acht gur mhesamar na nethesi uile mar [38^a] thaitnemha móra, amhail do dhearbh sé le sompla a bhráthar, do lúthg[h]áirigh se inar tTigherna, 7 do ghluais maille re mórcharthanacht chuguinne, 7 do chengail de fén, 7 dá bhráithribh gnáthchúram griongalach do bheth aca umainne.

Tégmídne mar an cceudna le toil nDé, 7 ar n-athar naomhtha .S. Froinsias, fa thuairim eagluisi .S. Daimian d'áitiughadh ann sin ; go doith i ndiaigh na haimsiresin do iomdhaighidh ar tTigherna sinn in nuimhir tre na mhóthrócaire fén, ionnus an uairsin gur coimhlíonadh an ní do ráidh ar tTigherna [38^b] le na sérbhfogh-antaidh : ór do áitighemairne in ionad ele ar ttús.

Gar beg iar sin do sgríobh sé chugainn an modh betha so, agas céudamas go mbuainsesmaois san mbochtaine roibhendaighthe si.

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 multiplyed and increased? Neyther hath our Lord only placed vs as an example and patterne for the secular, but particulerly for all our Sisters whō he shall call vnto our course of life, that they also may be a mirroure 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 prayse our Lord God, & in well doing to remayne the more comforted in [55] him. Wherefore if we liue piously according to the forme aboue mētioned, we shall leaue good exāple vnto those who shall follow vs, & after short labours receiue the reward of euerlasting life. When our heavenly Father had vouchsafed through his great mercy and grace, to illuminate my hart, in such sort that through the exāple 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 meanes 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, tribulatiō, or cōtempt of the world, but that we esteemed all those things as great pleasures, as he had proued by the example of his Brothers, he reioyced 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 multiplyed vs in number, so that then was fulfilled that [57] which our Lord had sayd by his Seruant : 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 les ar tteogsg chuige sin re na bheó, maille <re> Sermonaibh mionca 7 le comhairlibh dár ccomhghlúasacht do chum grádhá Dé 7 deaghchoimhéuda na bochtaine bendaighthe sin : acht mar an cceudna tug dhúinn iomad sgríbhenn, ionnus d'és a éuga nach claonfamáois ón mbochta mbenndaighthe sin, [39^a] ar lorg esiomláire Mhec Dé, ar mbeth san sáoghal sa dhó nár fágaibh riamh í ; gurob í mar [an] ccéudna do choimhéd, 7 do onóraigh ar n-athair naomhtha .S. Froinsias gona bhráithribh re na ré.

Cidh thrá acht, misi Clára, šerbhfoghantaidh 7 innilt Chríostt, 7 na sethar mbocht ó .S. Daimian, gé mídhiongmhála mé, planda beg ar n-athar náomhtha .S. Fróinsias ag a mhes so dhamh 7 dom šethraibh ar chena, 7 na chenn sin airde ar bprofession ar na deunamh [39^b] d'athair mar so, d'egla ar n-aibrige, 7 aibrige ar oile iar mbás ar náomhathar, do neoch ba carrac thuinighthe, 7 ba comhfurtacht tánaisde dhúinn in aice Dé : arís 7 arís cenglam me fén don bhaintigherna bhendaighthe an <no don> bhochtaine, ionnus fa dheóigh na sethra atá 7 tiucfa d'és mo bháis, nach ccláoidís ar áonmhodh ónní céudna.

Do bhádhús cúramach do ghnáth (maille re grásaibh Dé) um choimhéd na bochtaine si, 7 d'fúráilemh a coimhéuda, [40^a] 7 do bharr daingnighthe do rínes profesion air sin, do chum ar n-athar bhenduighthe an cethramhadh Innocent Pápa, sa aimsir inar thionnsnamar, 7 do neoch do athnuaidhigh í dá chom[h]orbaibh, ionnus choidhche ar aonfáth nach cclaonfamáois ón mbochtaine mbendaighthe si, do gheallamar do Dhia, 7 do .S. Fróinsias.

Cidh thra acht, ag fecadh an ghlúin damhsa, máraon ó anam 7 o chorp, san [40^b] uile umhalóid aithnighim ; no táobhaighim le hEglais na Rōmha, lé ar n-athar [sic] bendaighthe an Pápa, 7 go háiridhe les an cháirdional sa chumairghe, maille risna bráithribh mionúra arar fágbhadh inn, ionnus ar ghrádh Dé rugadh le bochtaine adhbhalmhóir isin eachlais nó isin mhainsér, do bhí bheó bocht isin sáoghal so, 7 fuair bás go bocht isin chroich, go ccumhdaighdís an tréd beg sa tháraidh Día an tAthair ina eaglais fén, [41^a] tre bhríathraibh 7 somplaibh ar n-athar naomhtha .S. Fróinsias ; ag furáiliomh orra lenmhuin umhlachta, 7 bhochtachta a Mhec dhílis ghrádhagh fén, 7 a mháthar náomhtha, agus aga thabhairt fo dera coimhéud na bochtaine bendaighthe do gheallsam do Dhia 7 do .S. Fróinsias, 7 da nertughadsomh do chum a coimhéuda.

Agus mar tug Día dhúinn ar n-athair naomhtha .S. Froinsias mar fothaighthech, 7 mar chongantaidh i serbhís Dé, 7 isna nethibh do gheallamar do Dhia 7 dosamh, 7 amhail do bhí sesion [41^b]

it sufficient vnto him, that he admonished vs thereunto in his life by many sermons and exhortations to moue vs to the loue & obseruance 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 exāple of the Sonne of God, who liuing in this world did neuer leaue 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, & together 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 myselfe 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 carefull (with the grace of God) to obserue, and to cause it to be obserued, and for more secu-
[59]rity 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, together with the Friars Minors we are committed, 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 litle 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 deerly 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

friothghnamhach ar fedh a bhethadh um lesughadh a los mbeag sinne, le bréthir thegaisg, ⁊ le hesiomláir : mar so táobhaighim ⁊ fágbhaim mo Sèthra atá, ⁊ bhías, ag comhorba .S. Froinsias, gus an riaghail uile : ionnus go ccungnaidís linn do ghnáth, do chum foghainte do Dhía, ⁊ do chomhall ⁊ do choimhéud na bochtaine bendaighthe.

Madh thegmhann (in én) aimsir dona Seathrachuibh do ráidhes fágbháil a ccríche no a ccathrach, do dhul in ionadh ele, dlighid go daingen d'és mo bháis, gíbé áit i mbíd ar bioth, an bhochtacht do gheallsam do Dhía ⁊ do .S. Froinsias do choimhéud.

[42^a] Gíbé dhíobh bhías in oificc, maille les na Sethraibh ele bheós, bíd ar a ccoimhéud gan ní as mó d'ferann do ghlacadh, iná a ngérríachtanus, mar atá lubhgort do chungnamh a ccothaighthe ; ⁊ dá regar a les ní as mó d'feronn do chosnamh nó dho chaomhmaisi an chlobhsdra, nā glacaid acht an mhéd as riachtanus amháin, bhaile nach ttreabhaid ⁊ nach síolaid. Tegaigim sibh a Sèthra uile, atá, ⁊ bhías, go saothruighe sibh lenamhuin luirg na simplidhechta, na humhlachta [42^b] ⁊ na bochtachta : ⁊ mar an ccédna chnesdachta chomhludair bhendaighthe, mar do múinedh dhúinn i ccéudtosach ar ccláochmhóidh ó Chríod, ⁊ ó ar n-athair náomhtha .S. Froinsias, ionnus nach tré ar ttuilemha fén, acht tre thrócaire an tabhartaign thiodhlaicthig, Athar na trócaire go rachadh tās̄g ar ndeghlú i ccén ⁊ i bhfogus.

Agas ar ghrádh ar ttigherna Íosa, bíodh edraibh aondacht gráidh. an charthanacht inmhedhōnach atá ionnaibh, taisbénaidh í go foirmiollach (43^a) le bhar ngníomhradhaibh, ionnus tre bhar sompla, go bhfásfadh grádh Dé, ⁊ carthanacht chumaidhe isna Sethraibh tig fa bhar ccuing. Mar an ccéudna guidhim gach áon, dā ttoghtar do chum oificce edir na sethraibh, go smuaindís dersgnughadh do chách, i subháilce ⁊ i ccomhlúadar chnesda, ni as chóra iná in ughdardhas, ⁊ in oificc, [43^b] ionnus mar sin tre na n-esiomláir go nglúaistí na Sethra táinig san riaghail rompa d'umhlughadh dhóibh, ni hedh amháin ar aba a n-oificce, acht ar a ngrádh.

Bíodh an bhanabb cúramach cáonbharrach timchioll a Sethar, mar mháthair mhaith imá cloinn. Dénadh (sí) oirichill friochnamhach ar gach aon aca na riachtanus, don almsa bhús áil lé Día do chur chuigthe. Bíodh sí coimhmilis ⁊ comhmuinterdha sin don uile, as go ffoillseóchaidís na Sethra [44^a] dhi gan eglá gan chuntabhairt gach riachtanus na mbíd, ⁊ as a bhfédfuid rém comhdhána do bheth aca dhá hionsoighidh.

carefull whiles he liued to water vs his little Plants, by word and example : so I commend, & leaue [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 alwais help vs to proceed from better to better, to serue God, and accomplish and obserue the holy Pouerty. If it shall happen at any time that the sayd Sisters should leaue their coūtrey or Citty, to goe to an other, they are firmly bound after my death, in what place soeuer they are, to obserue 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 defēce or decency of the Cloyster it were needfull to haue more ground, they shal 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 provide for euery 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, ⁊ na sethra aoinní d'esbhaidh orra, cuimhnighid na sethra atá umhal, gurob ar ghrádh Dé do thrégettar a ttola fén : Cidh thrácht as áil liom, go mbedís umhal dá máthair, amhail do ghealladar da ttoil fén do Dhia, [44^b] ionnus ó do chífedh a máthair an umhlacht, an charthanacht ⁊ an áondacht do bheth aca dhá chéle, go n-íomchóradh go hurasa a fedhm oifíce.

Do bhrígh gurob trom serbh sin, as égin dóibh tre na ccomhlúadar bendaighthe íarraidh do thabhairt ara iompódh i millsiocht : agus ód chíther go ffuil an cosán cumhang, ⁊ an dorus dírech, ghlúaisios do chum na betha, [45^a] ⁊ gurob beg imghes ann, ná búainśesas, as benduighthe an drem do ghebh mar ghrásaibh imthecht, ⁊ sesamh air sin go deóigh.

Cidh thrácht bíomáoid coimhéudach, ó tharla dhúinn dul istech i slighidh ar tTigherna, nach sechnamáois an tslighidhsin tré choir na tré mhainnechtnaighe, nach dénmís indlighiodh [45^b] ina aghaidh < ar tTigherna > ná < in aghaidh > a mháthar benduighthe an Óigh glórmhar Muire, ná dar n-athair naomhtha .S. Froinsías, ná don Egluis bhúadhaigh mhíleta : or sgríobhtar, Mallaighthe an chuidechta chláonus óna n-aithentaibh.

Do fagháil na ngráso sléuchtaim don Athair nemhdha, tré thuillemha ar tTigherna ÍOSA, ⁊ a mháthar benduighthe, ar n-athar [46^a] náomhtha .S. Fróinsías ⁊ na huile náomh, go madh toil lé na mhórdhacht ndiadha, do neoch tug tosach maith, grása do thabhairt mar an ccéudna, go meuduighiodh sin, ⁊ go mairedh amhlaidh gan esbhuidh go héug.

A sethra sercacha soghrádhacha, do neoch athá ⁊ bhías, ionnus gomadh ferrde do bhúainśesáoi in bhar ríaghail, fágbhaim agaibh an sgríbhensa i ccomhartha [46^b] bhenduighthe ar tTigherna, ⁊ bhendacht ar n-athar naomhtha .S. Fróinsías, ⁊ mo bhendachtsa bhar máthar, ⁊ bhar Searbhfoghantaigh.

Ann so críochnaighther
tiomna ar máthar naomhtha,
na hóghe glórmhaire .S. Clára.

Oraoid úaibh don .DF. 1647

Whē the Abbesse & the Sisters shall thinke any thing necessary ; let the Sisters which are subiect 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, cha[65]rity, 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 receiued the grace to walke in it, and to perseuere therin vnto the end.

Wherefore 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 iniury vnto our Lord, vnto his B. mother the Glorious Virgin Mary, vnto our [66] holy Fa. S. Francis, vnto the triumphant, & militāt Church : for it is written, Cursed are those who decline frō their cōmaundements.

To obtayne 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 euen vntil death. Deerly beloued 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 [67] and Seruant.

*Heere endeth the Testament of our
holy Mother, the glorious Virgin
Saint Clare.*

[47^a]

Annso tionnsgantar bendachadh
ar máthar náomhtha
.S. Clára ar a Sethrachuibh
atáid ⁊ tiucfaid.
IN
ainm an Athar, ⁊ an Mhec,
⁊ an Sbioraid Náóimh
Amen.

A mo Sèthracha díse deaghrádhacha, go ttuga ar tTigherna a bhendacht naomhtha dháoihbh, ⁊ go bhfécha [47^b] sé oruibh le súil a thrócaire, ⁊ go ttuga sé a síothcháin dáoihbh : agus maille re gach áon da ttiucfa astech ⁊ anfas ann so inar ccoláisde ⁊ inar mainisdir ; go ttuga an ccéudna don uile nech ele dar n-ord sésfas go deógh isin mbochtaine bhenduighthe si.

Misi Clára, serbhfoghantaigh Íosa Críod, ⁊ planda beg ar n-athar [48^a] náomhtha .S. Fróinsías, bhar máthair ⁊ bhar siúr, gidh mídhiongmhála me, iarruim ar ar tTigherna Íosa Críustt tre edarghuidhe a Mháthar ro náomhtha, ⁊ náóimh-Míchél archaingil, ⁊ an uile aingeal, ⁊ ar n-athar naomhtha .S. Froinsías, ⁊ na náomh mbenduighthe, go madh toil leis go ttugadh, ⁊ go ndaingnighedh sé dháoihbhsi ⁊ ionnuibh an bendachtsa in nimh ⁊ [48^b] i ttalmhain, ag iomdhughadh ionnaibh, ghrás ⁊ súbháilcedh, ina eaghluis mhíleta edir a serbhfoghantaibh.

IN nimh, ina eaghluis iolbhuaadhaigh, da bhar n-ardughadh edir a náomhaibh.

Do bherim mo bhendacht dáoihbh rém bheó, ⁊ d'és mo bháis, mar as édir, ⁊ ní as mó iná as édir liom, maille les na huile bhendachtaibh lér bhenduigh, nó le mbendeócha Athair na trócaire [49^a] a chland spioradálta ar nemh ⁊ ar talamh ; nó maille re gach bendughadh do ní, no bhús édir don mháthair Sbioradalta do dhéunamh ar a cloinn spioradalta, *Amen*.

Grádhuidhidh Dá do ghnáth, bhar n-anmanna, ⁊ bhar sethracha : Coimhéudaigh go cúramach do ghnáth bhar ngeallamh.

Agus go raibhe ar tTigherna do síor maille libh, ⁊ sibhsi maille lessiomh.

Amen.

*Heere beginneth our holy Mother S.
Clares Benediction vnto her Si-
sters, 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 Benedic-
tion, 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, ser-
uant of Iesus Christ, and little plant of our holy Father S. Fran-
cis, 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 seruants. In hea-
uen in his triumphant Church, eleuating 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 wher-
with the Father of mercies hath, or shall blesse his spirituall Chil-
dren both in heauen and earth ; or wherewith the Spirituall Mo-
ther 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.

[49^b] Bulla an cethramhadh Innocent Pápa, do soláthar ar máthar naomhtha .S. Clára, do dheónughadh an tabhartais do rad an nómhadh Grioghóir Pápa.

Nach ccoimhégighthether lucht
riaghla do ghlacadh cíosa
na sealbha.

INnocent easpug, foghantaigh do foghantaighibh [50^a] Dé, dar n-inghenaibh ionmhuine díse, 7 d'inniltibh Íosa Críod, <do> Chlára banab, 7 dona sethrachaibh ele ó mhainisdir .S. Daimían in Aisis, atá, 7 bhías, sláinte, 7 bendacht apstolta. Ó do chíther go follus gur recabhair bhar máoin uile, do chum a tiodhlaithe ar na bochtaibh, ní as ferr gur thréageabhair smuaintighthe, 7 saint na [50^b] nethedh sáoghailta ; do mhian sibh fén do dhortadh do chum Dé go huilidhe, 7 go bhfuil rún daingen agaibh, gan sealbh ar bioth, na máoine doghlúaisde, do chongbháil agaibh ar aonchor, ag lenamhain san uile ní, luirg an tí do bhochtaighedh ar ar son, an tSlighidh, an Fírinne, 7 an Bhetha.

Ní hédir do ríachtanas ná d'esbhaidh na netheadh ccorpardha [51^a] bhar ccriothnughadh ón deghrún daingensa, an mhéd go bhfuil clélámh an chéle nemhdha fá bhar ccenn, do chothughadh anbhfainne adhbhalmhóire bhar ccuirp, do neoch do chláoí sibh do dhligedh na spioraide, maille re móirthes charthanachta. An Tigherna úd bhethuighes énlaithe an aieoir, 7 éudaighes losa an talmhan, do bheura a lúaignecht dáoibh maraon ris fén i SSíordhuidhecht ; an úair fáilteóchus a dheslámh go glórdha roimhibh, ar a radharc foirfe fén. Ar nglúasacht dúinn les so, do bhríogh go n-iarrtháoí oruinn tre umhlacht [51^b] adhbhuil, go ndaingnidhmís dáoibh, lé ar ttabhartus nó ar n-aonta apsdolta, an t-aignedh do g[h]abhabhair do láimh do lenmhuin na bochtaine ro airde ; do bhermid dháoibh do bhrígh na sgríbhenn so do láthair, nach ccoimhégighthether sibh le duine ar domhan, do ghlacadh, d'fagháil, nó do choimhéud Sealbha sáoghailta ar bioth.

Da ttegmhadh aonmhaighden nach déunadh, nó nach bhféudfadh coimhéud na riaghlaso, ná bíoth sí agaibh, acht cuirther í go háit égin ele.

Ar an modh ccéudna ordaighmíd 7 toirmesgmíd, gan aoinphersa, gibé ar bioth bhús cáilidhecht [52^a] nó bhús coingheall dó, do bheth comhdhána 7 sin ionnus go mesgfadh bhar mainisttir : agus da

[70] *The Bull of Pope Innocent the Fourth,
at the Instance of our holy Mother
S. Clare, to remit the Graunt
made by Pope Gregory the ninth.*

*That the Religious may not be con-
strayned to receive Rents, or
Possessions.*

INNOCENT Bishop, Seruant of the Seruants of God, vnto his
deerly beloued daughters & hādmaids of Iesus Christ, Clare Ab-
besse, and vnto the other Sisters of the Monastery of S. Damian at
Assize, as well present as to come, health and Apostolicall Benedic-
tion. Seeing it is manifest that you haue sold all your goods, to
[71] bestow them on the poore, the better to renounce the thoughts
& desires of tēporall things; desiring to be dedicated wholly vnto
God, and that you haue a firme resolution, not to hold, in what
sort soeuer, any possessions, or immouable 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 pur-
pose, 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 vnto the law of the spirit, with great feruour
of charity. That Lord who fee[72]deth the birds of the aire, & cloa-
theth the hearbs of the feilds, will reward you with himse^lfe in eter-
nity; when his right hand shall imbrace you gloriously, in his
perfect vision. Moued herewith, as also because you demaund 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
whosoever he be, to take, haue, or retaine any temporall possessions.
If any mayde would not, or could not keep this Rule, let her not re-
main with you, but be straightway sēt vnto some other place. Also we
[73] ordaine & forbid, that no person, of what quality or conditiō so-
euer he may be, be so bold as to trouble your Monastery: & if any

ccuiredh clérech ná tuata, ga mbeth a fios so ar n-ordaighthe ⁊ ar ndaingnighthe, cathughadh i modh ar bioth, do chontrárdhughadh an nethe céudna, ⁊ a bheth ar na chronughadh ⁊ ar na chosg trí húaire éxamhla, nach lesaighenn ⁊ nā sásaighenn a mhímhén, cuirfidher é as a oificc, as a dhighnid, ⁊ as a onóir. Agus ionnus go mbeth a fios ag cách gurob damanta tre na lochtaibh a lethéd so do dhuine do dhlighedh Dé, gerrfuidher amach é ó náomhchumann na ccríosduidheadh ccredmhech : ⁊ budh ciontach é ón [52^b] díoghaltas diadha lá an bhrethemhnuis.

Acht an drem as díles in Íosa Críosa, ⁊ bhar n-orlsa, go háiridhe Mainisdir .S. Daimian, go raibhe síoth Dé maille riú, ionnus fa dheóigh go bhfaghdáois toradh a ndeghoibrech, ⁊ tuillemh na bendachta biothbhúaine i ló an bhrethemhnuis dén déghenaigh.

Íosa gurob é fén an maithes, go ttuga a bhendacht don druing, do neoch choimhéudfas cise na bochtaine bendaighthe fa na ndithcheall.

Amen

[53^a]

MINIGHTHE & ORDAIGHTHE

do rinedh ar riaghail

ar mathar naomhtha

.S. Clara

d'áonta na n-uachtaran

1622.

Tionnsgantar anā so na mínighthe, ⁊ na hordaighthe do rónadh ar riaghail .S. Clára boichte riaghalta . Ar ttús cuirther síos dā liter chuimhnighes derbhadh, ⁊ daingniughadh na mínightheadh ⁊ na n-orduightheadh ccéudna. ar [53^b] na sgríobhadh, ⁊ ar na ccur úadha don athair firéunta (inar tTigherna,) don bhráthair Uilliam Cassall, Minisdir generalta na mbráthar mionúr ; do sgríobhadh liter dhíobh sin, do chum a inghine umhla boichte fén an tSíúr Collet, an chédbhen riaghalta do aithchertughadh an uird sin .S. Clára :

Do sgríobhadh an liter ele i ccoitchinne chuigthesi, ⁊ fós gusna huile Šethrachaibh ele na riaghla remhráidhte.

Ag so síos brígh na cédlitre.

A Inghen onórach, chráibhthech i nDía, Sláinte chugaibh i cCríosa do tTigherna, céle fire na n-ógh. Do ghlacus bhar litreacha ⁊ do chualus aithris [54^a] bhar bhfaoisidmhigh um dhála dhaingnighthe, ⁊ dherbhtha na sdatúitedh do chuiris, ⁊ d'fúráilis do thabhairt

53

MHAISTE & MORA
 TSCHE & THTIO APT TPTA.
 5 APT APT MACHAIXI TRO
 MED. S. CLARE.

DORREI NA MULACKAQUIN
 1622.

E TOMPTANTÉ ANO PO NA MPTTS
 ZE 7 NA HORTANTÉO TO NOM
 TO APT THTAISHI S. CLARE BOICTO
 THTS APTA. APT ZEUP CUPHTSH
 TPTO ZA TPTO CUPHTSH THTS
 APT. 7 TOAPTPTA TO NA MPTTÉO
 7 NA THTPTTS THTO ANTONA. APT
 NA

THE
 DECLARATIONS
 AND
 ORDINANCES
*made upon the Rule of
 our holy Mother,*
S. CLARE.

M
 R

Permissu Superiorum. 1622.

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 soeuer, to doe contrary to the same, and after hauing bin three diuers times reprehended, & aduertised, doth not amend and make due satisfaction for his fault, he shall be deprivied of his Office, Dignity and Honour. And that one may know such a person to be already condemned for his wickednes by the iudgement of God, he shall be cut of from the holy communion of faithfull Christians ; and shall be guilty of the diuine vengeance at the last Iudgement. But [74] those who loue 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 receiue the fruit of their good workes, and may find the recompence of eternall beatitude at the day of the rigorous and last iudgement. Iesus who is goodnes it selfe, giue 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 vpon 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, writen, and sent by the Reuerend Father in our Lord, Brother William Cassall, General Minister of the Order of the Friar-Minors. Of which Letters, the one was written only vnto 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 vnto her, & all the other Sisters of the sayd Religion. The tenour of the first is as followeth.*

VENERABLE, and deuout 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 gidh atáid ro oiremhnach, 7 fós iomchubhaidh d'fíorchoimhéud bhar riaghla benduighthe; Tar a chenn sin, don chédfeuchain tugus orra sin, do connacas damh a mbeth docamlach ar mhodhoibh égin: Cidh tra acht do bhádhas (ar an adhbhar sin) in ngné bhuaidhertha 7 trebhlaide, gur chuires an chúis i muinighin ar tTigherna Íosa Críod, 7 thuillemha .S. Antóin bhenduighthe ó Phadua, (da madh mhian damh ar Dhia gorbham cráibhthech diongmhála,) fa dheóigh do furáiledh orm (mar chredim dháiríribh, tre thuillemh an naoimh ghlórmhair sin .S. Antóin) gur cuireadh [54^b] na sdatúitte remhráidhte go háiridhe ó Dhía. Cidh thracht do chinnes agam fén, nach eadh amháin a ndaingniughadh, acht go mórmhór mar an ccéudna a n-órdughadh, a bhfoillsiughadh, 7 a n-ughdardhásughadh. Gurob iadsin dno anois (chuirimid chugadsa, 7 gótt inghenaibh) arna n-ordughadh, ar na bhfoillsiughadh, ar na nertughadh, 7 ar na seulughadh re séula an uird, maille ris an sollamhantacht, 7 ris an derbhthacht bhenus da shamhuil do ghnoaighibh, máraon tré ughdardhás ar n-oifce, 7 na caibidle coitchinne, amhail mar an ccéudna tre ughdardhás pápamhuil 7 apstolda, do neoch foghnus dúinn im an nísi: ag tegasg, 7 ag comhairlechadh na n-ingen ccráibhthech sin atáid 7 tiucfaid, go nglacdaois na sdatúide sin re mórchrábhadh; 7 go [55^a] n-indilldís iad fén go foirfe umhal, efechtach do chum a ccoimhéda; agá mhes dóibh go demhin gurob léna ccoimhéud sin (tre thuillemha an athar roghlórmhair .S. Fíroinsiais, fothuightheigh a ríaghla bennuighthe, 7 tré thuillemh na hóighe roidhiongmhála .S. Clára, céudphlanda an mhuighe mhóorthorthaigh sin (.i. na ríaghla benduighthe) iomdhaighes go rolánmhar i bhfertaibh) bhuaidheóchuid lánluáighecht na bethadh síordhuidhe. Gurob lesna hinghenuibh sin, 7 letsa ar tús, aththaobhuim [55^b] mé fén íarras oraibh imá-le Dia do edarguidhe orm gidh um roimhídhiongmhála.

A Genebha .a.º Dni. 1434.

.28. lã do Šeptember.

Ag so síos suim an dara litre.

Sláinte inar tTigherna ÍOSA Críod céle fíre na n-ogh; cuiridh an bráthair Uilliam Cassall generáll uird na mbráthar mionúr, 7 [56^a] maighisdir in náimhdhíadhacht gus an siaír Collet ríaghla (in ÍOSA Críod) fothuighthech mhórān Mainisdrech (ingen mbocht mionúr .S. CLÁRA,) do cumhdaighedh 7 do tógbhadh san tráthsa i rannaibh na Fraingce; 7 go banabaibh, 7 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 thē, they seemed to me to be in some sort difficile: wherefore 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 deuout.) At length I was perswaded (as I doe verily belieue, 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 only to confirme them, but moreouer also 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, together 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 vse in this behalfe: exhorting and admonishing the said deuout Daughters present & to come, that they receaue the said statutes with great deuotion, & humbly & effectually dispose themselues 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 aboūding in vertues) they shall obtaine the plentiful reward of eternall life. [7] Vnto which Daughters, and first vnto you, I recommend my selfe; beseeching you and thē 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.

BROTHER 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 Šethrachaibh eile na mainisdrech ccéudna, 7 gus na huile choimhthionóluibh ele da ttá 7 da ttiucfa, da ttoigeubhtar, 7 dá ccuimhdeóchar, fón foirm 7 fán modh bethadhsa.

[56^b] Caidhe a mhéud go míorbhuileach do fásadar mórthuilemha na maighdine úaisle, 7 na baintigherna bendaighthe .S. Clára fo .S. Froinsias náomhtha, athair 7 ionchosgaigh an uile bhochtaine, 7 náomhthachta; 7 cionnus atáid na tuillemha sin ag soillsiughadh in náomheglais Dé, 7 ní hedh amháin ó chéle na n-ógh ó ar tTigherna Íosa Críod as follas (sin) tre san lúagh tugadh dhi i rioghacht nimhe, 7 tre chémennuibh [57^a] náomhtha náomh nglórmhar párdhais, do neoch chialluighes súaimhnes suthain; gurob isna céimibh sin, edir na hóghaibh egnaidhe do glóirighedh 7 do córónuighedh ísi go húathach: acht mar an ccéudna san aimsirsi anois do foillsighedh go fáoilidh sin, 7 do hoirdhercadh tre san moladh mór 7 tre san deghtesd diongmhála tugadh uirre isin eacclais sin Dé, 7 go háiridhe tré san n-iomad ógh ccráibhthech [57^b] 7 pherson n-oirdhearca ele, noch in ord a bethadh benduighthe 7 a comhluadair mhilis, do rér a sompla, ag tethemh 7 ag fágbháil ghúasacht an tsáoghail trúaighbhél, téd 7 rethas go daingenchúan derbhtha an chredimh; dá bhrígh sin as móide dhlighmíd buidhechus do Dhia tre a mhéd ad chímíd san amsa, an náduir dháonda ar ccláonadh do chum uilc; 7 ar a šon sin tre chungnamh Dé nach [58^a] dealuighenn do ghnáth an profession bendaighthesi ré sáthadh 7 ré síoladh phlandadh núadh, gan echtrannughadh ó ordughadh an athar náomhtha .S. Froinsias, ná ó šliochtlog na máthar glórmhaire .S. Clára, do neoch síres le haintes adhamhra, an riaghail 7 an foirm bethadh (tugadh lesin .S. Froinsias (ccéudna) dhóibh, 7 do coimhédadh go hamhra lena máthair ghlórmhair .S. Clára,) d'foillsiughadh 7 do nertughadh le mīnighthiph, 7 le hordaighthibh oiremnacha, [58^b] ionnus go mesdáois iad fén iar bhfiór na lorgairidhe ar a comhnáomhtha so do mháthair, 7 na ccuibhrencha má tuillemha glórmhara; etorra sin, ód chím 7 go sáoilim thusa a šur Coillet reamhráidhte, riaghalta, 7 at inghin in ÍOSA Críod, (do rér na baintigherna benduighthe) ad mháthair mhaith, ad patrún, 7 ad edarghuidhthech, ag na sgrībhennuibhsi, do neoch atád do chum ciūnuis a ccoinsias, 7 do chum [59^a] innille a n-anmann, 7 fós do chum gnáthnirt coimheda a riaghla: Inne ar ngluasacht lé bhar n-athchuinghidh chirtsi, 7 tre bhar n-urnaighthibh umhla imá-le, do bhrígh an ughdardháis apstolda tugadh dhúinn uime so, cuirmíd chuguibh, (edir banabuibh 7 sethrachaibh gach Mainisdre, dar fothaighedh maille le grásaibh Dé, 7 libhsi fon phroifesion 7 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 meruailously 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 ioyfully 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 deuout virgins & other notable persons, who in the order of her holy life and sweet conuersation, according to her example, in flying and leauing the perills of this miserable world, do goe & run vnto the sure and safe hauen of Religion : for the which we ought the more to giue thankes vnto God, by how much we see at this present, humane nature to be more enclined vnto 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 fortified 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 authority graunted to vs in this behalfe, send vnto you, both Abbesses & Sisters of Monasteries, by the grace of God & your meanes founded

riaghail remhráidhte 7 gusna huile sethrachaibh ar aile mhainesdrech, noch tóigébhthar isin foirm, 7 isin modh cceudna) na mínighthe, na sdatúide [59^b] 7 na hordaighthisi do chum a ccoimhéuda do ghnáth ; siad ar na ndéunamh go habaidh, 7 le mórchomhairleachadh arna ccumadh, 7 mar do ráidhedh roimhe arna n-ughdard[h]ásughadh anois le hughdardhás apstolda, 7 le ar n-oificcne mar an ccéudna, 7 les an chaibidil choitchinn.

Gonadh iad na mínighthe 7 na horduighthesi, as móide as inmhesda, 7 as coimhéudtha dháoiibhsi go dúthrachtach, a mhéd 7 a dhithcheallaihe do féuchadh, 7 do sgrúdadh, 7 do derbhadh [60^a] go hoirdherc iad lesna haithreachaibh roifréunta (in ar tTigherna) lesna tighernaibh Cairdionala na Croiche naoimh 7 .S. Angeall, léugáide apsdolda, ba fiadhain a ndénmha ag comhairle bhendaighthe Bhaisill, 7 le hiomad ele do dhochtúiribh dfadhachta, 7 mar an ccéudna le mórán do aithreachaibh onóracha, do bhí rochlúmhar ar iomláine a mbetha, 7 a bhfogloma.

Ag so síos na sdatúide, 7 na hordaighthe sin.

Ar tús as édir dona hinghenaibh 7 dona sethrachuibh i *gCríosa* gibé dhíobh [60^b] lenab áil a chur i ccesd, an trésan móid bherid aga ccédpheofesion, an úair gheallaid coimhéd foirme bethadh a riaghla, bhíd cengailte tre aithne do lenmhain an tsoisgél náomhtha .i. na comhairlecha mar na haithenta[i]bh : as é fáth do chuirfedh san chuntabhairtsi iad, do bhrígh gur hiomráidhedh fa thrí san foirm bhethadh úd, an Soisgél benduighthe do lenmhuin ; amhail adubhradh ar ttús i ttosach na foirme betha[dh] sin ;

Así so foirm bhethadh uird na Sethar mbocht noch do orduigh .S. Froinsías : Coimhéud naomhsoisgél ar tTigherna ÍOSA Críosa, marthain [61^a] in umhla, gan díslidheacht 7 in ngenmnaidhecht. An dara ní, adubhairt : do phósabhair sibh fén les an Sbiorad náomh, ag togha bhar mbetha do rér foirbhthecht an tSoisgél náomhtha ; an tres ní fa dheóigh, bhaile i ndubhairt : Coimhéudam do ghnáth an náomhsoisgeul mar do gheallsam go coingheallach. Um chenn na cuntabhartaí, 7 na cūisi má ttiucfadh, as mian linn oirichill do dhénamh ar choinsíansaibh na sethrach sin, 7 gach decair féudfam do thógbháil díobh ; [61^b] fregam go foirmeamhuil don nísín do fregradh re mórán Pápadh, mar atá an tres Niocól pāpa, 7 an cúigedh Clemétt pāpa, ar a samhuil sin do chuntabhartaibh do rónsad na bráithre mionúra ar na pongcaibh cédna na riaghail .i. go mbeith d'fiachaibh ar na sethrachaibhsin an Soisgeul náomhtha do choimhéud (trésan móid bherid aga ppeofesion an úair gheallaid coimhéud 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 Legates, 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 Statutes & 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 commaūdment 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 mētion made, To keep the holy Gospel : the first is cōtained 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 lieue according to the perfection of the holy Ghospell. The third is at the end, where it saith : Let vs perpetually obserue the holy Gospel which we haue firmly vowed. Vnto which doubt and cause thereof, we desiring to prouide 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 ansvere conformably vnto that which hath bin answered by many Popes, namely, Pope Nicholas the third, and Pope Clement the fifth, vpon such like doubttes 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 ríaghla) isin modh ara ttug ar tTigherna uaidh é .i. gach uile ní [62^a] dar haithnighedh san Soisgéul, dlighid a ccoimhéud mar aithentuibh ; 7 na nethe ele do comhairlighedh isin Soisgéul, dlighid a ccoimhéud mar chomhairlibh, 7 fós mar aithenta cengailte, dleghar dhíobh gach comhairle Soisgéulta, da ccuirter na bhfoirm bethadh, fa bhréthir, nó fa mhodh aithne, do dhiúltaighech nó dhemhnighech, nó fa focal bhús coimhnertmhar riú.

Gidh edh ní fuilid cengailte um choimhlíonadh comhairledh ele an tSoisgél, acht mar gach Críosaide ar chena (acht amháin dho bhrigh gur iodhbradar [62^b] go háontadhach, 7 go ttugadarsan íad fén do lenamhuin sompla ar tTigherna Íosa Críosa, ag tarcaisniughadh na séud saoghalta, iarraidh a bprofession go trialldaois go foirbhfecht ní as mó ináid Críosaideha ele.)

Na nethe ele atáid isin foirm bethadh úd, do aithentaibh, do chomhairlechuibh, 7 do gach ní ar bioth dar cuireadh ann, tre mhóid a bprofession, ní fuilid cengailte dhíobh, acht fán modh áiridhe a ffuilid isin foirm bethadh sin ; .i. do thegosgaibh, mar thegosga, do nósughadh [63^a] mar nósughadh, do chomhairlightheibh mar c[h]omhairlighthe, 7 do gach uile ní ele atáid cengailte san foirm (sin) 7 ar an modh cceudna a ffuilid síos ann sin, 7 ní fuilid ar aitherrach.

DO DHUL ISIN RÍAGHAIL BHENDAIGHTHESE.

CAIB. I.

Gidh atá i ttosach an dara caibidle don foirm bethadh, gurob édir don bhanaib gach [63^b] áonm[h]aighden do ghlacadh mar síair, maille re comháonta na coda as romhó dona sethrachaibh, ar bhfagháil a cheda roimhe ón tigherna Cairdionál Dídnightheóir an uird ; Tar a chennsin, ag brethnughadh dhúinne ; cheudna-hindill an uirdsi arna fothughadh ar tús i ngoire do chúirt na Rómha, agus don tigherna Cairdionál remhráidhte, 7 sé anois in imchén úatha sin ; a ttáobh ghéurbhochtaine na setharsin, 7 na ndecrach rigfidis a les do chur gus an tigherna Cairdionál sin d'fagháil [64^a] an cheda chéudna : arna mhes fíós go ttugadh go hiomlán follamhnadh 7 sd[i]úradh an uirdsin don mhinidir choitchenn, 7 do phrouinsialuibh uird na mbráthar mionúr les an chethramhadh Innocent Pápa, 7 le mórán ele dona pápadhoibh ; ar an adhbhar sin foillsighmidne 7 adermid go bhfuil ughdardhás ag an minidir choitchenn (nó ghenerálta) ar fedh an uird go huilidhe, 7 ag na minidribh probhinsialta ina bproibhinsibh, 7 gha mbiocáiribh

pell, in the same manner that our Lord hath deliuered it ; to wit, all things which in the Gospell are commanded, they ought to keep as Commaundments ; & the other things which are counsailed in the sayd Gospell, they ought to keep as Counsailes : & are bound also as vnto obligatory Commaundmēts vnto such Euangelicall counsailes which are put in their forme of life, vnder the word, or forme of commaundment, eyther negatiue or affirmatiue, or vnder words of as much force. But vnto other coūsailes 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 themselues to follow the example of our Lord Iesus Christ, through the contempt of al worldly thinges, their Profession requireth, that they tend vnto greater perfection then other Christians.) Other things contayned in the forme of life, as well commandments as counsailes, & whatsoever thing put in the same, through the Vow of their Profession, are not otherwise obligatory, then as in the same forme of life is speci-fyed ; to wit, vnto Admonitions, as vnto Admonitions, vnto Informations as vnto Informations, vnto Exhortations as vnto Exhortations, & vnto all other things they are boūd 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 Abbesse 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 Protectour of the Order ; neuertheles, we considering the former estate of this Order as being in the beginning founded very neere vnto the Court of rome, & to the said Lord Cardinall, and being now so far of [18] from the same ; as also the strict pouerty of the said Sisters, & difficulty which they should haue to send vnto the said Lord Cardinall, to obtaine the said licence ; considering also that the iurisdiction and gouernement of the said Order, hath bin fully, and wholly committed vnto the generall Minister and Prouincials of the Order of the Friar-Minors by Pope Innocent the fourth, and many other Popes ; we therefore declare & say, that the said Generall Minister through the whole Order, and the Prouinciall-Ministers in

ced do thabhairt [64^b] don bhanaibb an drong bhús iomchubhaidh thréiges an sáoghal do ghlacadh mar sêthrachuibh do neoch choimhéudas ⁊ chongbhus cuing na riaghla.

1. Ar an adhbhar sin ordaighmídne do rér <orduighthe> an cethramhadh Innocent Pápa, an uair furáilfes áon í fén do iomchar na riaghla sa (re siú athraighes a héudach sáoghalta ⁊ ghlacas aibíd riaghalta) go ffoillsighther dhi, na poingc rochruidhe dhocamlacha atáid re a ccoimh<eud> i riaghail, ionnus d'és a glactha, nach beth siocair ar bioth [65^a] aice do ghabháil a lethsgél ar ainbhíos ; ⁊ ní géubhthar áoinnech, do neoch tré áois, tre thinnes, no tré simplidhecht amaidigh nach bí abaidh go hiomlán d'iomchor na riaghla so ; óir as minic do sgriosadh ⁊ do lagadh sdaid, ⁊ nert riaghla tre na n-ionnamhuil sin.

2. Tuilledh ele, as áil linn ⁊ ordaighmíd, go ccoimhédís na sethracha an modhsa ag glacadh áoinpherson isin ord ; .i. an úair bhías áon do chum a gabhtha, go ccuirdís í ar tosach alla amuigh don ord go nech iomchubhuidh égin, ga mbí eglá [65^b] Dé ⁊ grádh na mbocht, ionnus tré na chomhairle go roinntí a máoin ar na bochtaibh : agus aincedd an bhanab ⁊ na sethracha uile, nach glacdaois <uatha> fén, nā ó nech ele áoinní do mháoin na muintire téd isin riaghuil, acht muna thegmhadh anní coimmbheg is sin, as nach fféudfadh an drong aga mbeth a fíos siocair drochbharamhla do bheth aca na n-aighidh sion, nó go ttiubhradh sisi téd istech ní égin dóibh, mar bhochtaibh ele, i modh almsan, do chosg a ccása an úair sin, nó ríachtanuis bhíos a ngar dhóiph, ⁊ sin d'fagháil da toil deónuigh fén. Óir íarraidh an foirm bhethadh, an drem téd istech do bheth sáor, ⁊ a dhénamh [66^a] réna máoinibh, amhail séólus Día dhóibh.

3. Aincedd an bhanab ⁊ na Sethracha ele mar an ccéudna, nach áontaighdís dóibh fén, do nech ele, ar a son fén, nā ar son áonnduine ele, cengal nā cunnradh do dhéunamh as a bhfionnfáoi gné Síomontachta da laghad : agus fós ná fuilingdís don druing tig istech cugtha coimhéd do bheth aca ar áoinní da máoinibh sáoghalta a leth an tsáoghail fén, acht go n-iodhbraidís go nocht iad féin go huilidhe ón uile thalmhuidhecht, i lámhaibh ar tTigherna chéusda : Gidh edh da ttegmhadh [66^b] áon dá nach ttiucfadh sgaadh comhullamh ⁊ sin as a maithes aimsiordha, ⁊ nar thoil di tuilledh ar échor ar na nethibh do fáguibh sí ara hés ; as édir

their Prouinces, and their Vicars, haue authority to giue licence vnto the Abbesse to receaue for Sisters, such as flying the world are found to be fit, obseruing 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 herselfe to vndertake 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 herselfe 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 neyther 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 vvho 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 couenant or paction, in which might be noted any spice of Simony: also they shall not permit that those who enter do reserue any of their goodes in the world, but that they offer themselues wholly naked of all earthly things, into the hands of our crucified Lord: but if it should happen that any one could not so speedily discharge, & rid herselfe of her temporall goods, and that she [22] were no way content to returne againe vnto those things which she had so left; she shall

dhi ar an cháoi as ferr féudfus, cūram na máoini sin ar modh chinnte do chur ar dhuine áiridhe égin (ar a mbí eglá Dé) go roinne sē í ar na bochtaibh.

4. Ionnus, da és so go mbedís na Sethracha ní sa riaghalta, ordaighmid gan aonnduine do ghabháil na riaghail, muna aithnighid go soillér, garab ar ghrádh Dé do chédnethibh tig sí san ord [67^a] 7 ar les a hanma ; 7 nach glúastter í cuige sin, amháin tre ghlúasacht chealgaigh, tré furáiliomh, tre choimhégniughadh, ná tre eglá áondhuine ; acht dá toil deónuigh fén, amhuil do thiucfadh ann go háiridhe do sédedh an Sbioraid náoimh ; agus aincdís gan áon do ghlacadh san ord acht caitilcech credmhech go mén mhaith ; nach ffúair sgandail phuiblidhe ; bhías tuigsioch, comhlán i ccorp ; da nach bí baramhuil ericdhecht ; bhías sáor gan muirighin a máoine sáoghalta ; bhias gan chengal ag eschoitchionnughadh, nā ag crosadh [67^b] achd da ttegmhadh a lethéd sin di, faghadh sí absolóid iomlán (re na glacadh) tre sna pribhilédibh tugadh uime so d'ord na mbráthar mionúr : Thairis sin foillsigher dhi, da ttuilledh sí ar an saoghal arís, go ttuillionn fós an t-eschoitchennughadh céudna, is a beth cengailte aige mar do bhí roimhe :

5. Mur an cceudna, go raibhe sí sáor, 7 nach bí i modh cumhuile, .i. na banóglaiigh ; nó da raibhe, go bhfaghthar ced ona tigherna nó ona baintigherna, 7 go raibh sí i n-áois dhá bhliadhan déug [68^a] re ndul di in aibíd riaghalta, 7 ná glacthar áoinnech do chum proiffesioin go raibhe sí ocht mbliadhna déug ; oir ní hédir dhi re san áois sin úalach na riaghla d'iomchur.

6. Ordaighmid mar an ccéudna, gan áon do ghlacadh isin choraidh d'éis a cúig mbliadhan fichett, acht muna raibhe sí comhfoghlomtha is sin as a fféudfadh foghloim léughtōracha na hoiffice díadha, gan rosaothar nó toirmesg do chách :

Mar an ccéudna ná glacthar do phroffession áon dá nach édir rádh na hoiffice díadha lé fén [68^b] amháin, nó a n-as lugha dhe le cách i ccoitchinne : agus ná glacaid áoinnech san ord, acht munab follus, gur iomchuir í fén go macānta, 7 go maith ó áois a trí mbliadhan déug, go haimsir a glactha gus an clobhsdra ; 7 ná glacthar aon iar n-áois .40. mbliadhan, 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 receaued vnto their forme of life, vnles they plainly perceauē, 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 vnderstanding, 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 absouled 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 cōpetently 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 selfe alone, or at least with others in common, the diuine Office: & that they receauē 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 tuaithe, is cill ; nó muna raibhe sí coimhinteachtach is sin ⁊ roláidir ionnus go mbiadh abaidh do chum foghnamha Dé, ⁊ an uird do réir bhar Sdaide, ⁊ bhar mbethadhsa.

[69^a] 7. Tuilledh ele ná glacthar in bhar n-ordsa áoinnech bhéras a phrofeision in ord ar bioth oile gan ced a bhanaibe, nó gan pribhiléd ón Suidhe Apstolda.

8. Ordaighmíd ar an modh ccéudna, da ttegmhadh profession Nuásachain (nó Noibhisigh) ar bioth i mbáoghal ría ccionn bhliadhna, go n-derbhadh an bhanab dhi i bhfiadhnuise na Sethrach, bíodh go ccaithfidhe an bhliadhain sin, nach ffuighedh sí cert ar bioth isin riaghail, go ttigedh an aimsir i ccríochnóchaidís tre chomhuirliughadh [69^b] abaidh 'créd budh indéunta dhóibh, i timchioll a profession, nó a telgen tar a hais san sáoghal.

9. An tan ghlacaid áon do chum profession, légedh sí ar a glúinibh í ar bhéulaibh na banaba, ⁊ abradh go suaimhnech do ghuth ard follusghlan ar an modh sa.

IN AINM AN ATHAR :

agus an MEC ; ⁊ an

SBIORAIÐ NAOIMH. AMEN

Misi an tsiur .N. gealluimm do Dhia uilechum[h]uchtach; don [70^a] mhaighdin ghlórmhuir do Mhuire; dar n-athair náomhtha .S. Froinsías; dar máthair náomhtha .S. Clára; ⁊ dona huile náomhuibh bendoighthe; agus duidsi a mháthair fírenta abb, ⁊ dot uile chomhorbaibh tigid at áit; go ccoimhéudfad re mo ré betha[dh], riaghail ⁊ foirm bhetha[dh] Sethrach mbocht .S. Clára, noch tug .S. Froinsías do .S. Clára, ⁊ noch do daingnighedh le ar n-athair bendaighthe an cethramhadh Innocent Pápa, ag marthain in UMHLA gan DÍSLIDHEACHT, agus i ngenmnaidhecht [70^b] mar an ccéudna ag coimhéud chlobhsdra, do réir ordaighthe na riaghla remhráidhte.

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

10. Ordaighmíd mar an cceudna, na fuilt do gherradh timchioll, ós cionn na cclúas, in aimsir an édigthe, ⁊ ná fuilngid dá és sin choidhche fás a bhfolt go fada: acht go minic isin mbliadhain tre ordughadh na banaba berrthar fuilt na sethrach uile mar an ccéudna; acht muna mestáoi tre [71^a] aicíd nó anbhfainne égin gomadh iomchubhaidh a dhénamh aitherrach.

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

7. Further that none professed of any other Order be receaued vnto [26] your forme of life without the licence of her Abbesse, or priuiledge from the Apostolicall sea.

8. In like manner we ordaine, that if the profession of any Nouice should be doubtfull before the end of the yeare the Abbesse in the presence of the Sisters shall make protestatiō vnto her, that although the sayd yeare should passe, she shall haue no right in the Religion, vntill such time as by mature deliberation they haue 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 Abbesse 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 Abbesse, and vnto all your successours succeeding in your place ; to obserue 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 PROPRIETY, and in CHASTITY, also obseruing CLOISTER, according to the Ordinance of the sayd Rule.

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

10. We also ordayne, that at the Cloathing, the hayre be cut off round, and aboute 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 Abbesse, all the Sisters alike haue their hayre cut ; except that for some sicknes or weaknes it were thought conuenient to do otherwise.

Do cháilidheacht a n-aibídeach
 ⁊ dá n-éudaighibh.

CAIB. II.

Do bhrígh go ffuil isin riaghail, ⁊ isin foirm bhethadh, édaighe na sethrach do bheth bocht deróil.

1. Ordaighmíd ⁊ cinnmíd, an deróile si do thuigsin a ttáobh lóigh ⁊ datha an éudaigh [71^b] agus gé atá isin riaghail remhráidhte, ar mbúain a n-éudaigh sáoghalta don lucht téd isin riaghail sin, go ttiubhra an bhanab trí chóta ⁊ aonchlóca ar iasacht do gach inghin ghlacus; tairis sin da ttegmhadh tre riachtanus, nó thinnes, nó cháil na persan, na háite, nó na haimsire go rigfedh áoinnech aca a les tuilledh cótadh; foillsighmid don bhanaib (maille re comhairle na ndisgrédedh) oirichill iomchubhuidh do dhénumh ar an lucht atá i riachtanus [72^a], aga mhes di go n-abair an foirm b[h]ethadh sin mar an ccéudna, go ndlighionn an bhanab oirichill dhisgrédech do dhéunamh ar a sethrachaibh fa éudach, do rér cháilidheacht na bperson, na n-ionad, na n-aimsior, ⁊ na ríoghacht bhfúar, amhail do chife sí oiremhnach dá n-esbhaidhibh.

2. As iontuigthe nach égin na trí chóta remhráidhte do bheth uile ar énnós; óir as uime tugadh an dá chóta chnis dóibh, dá ttédheadh, ⁊ do d[h]éisi chuirp, ⁊ ní dhlighid a mbeth uile ar éndath.

[72^b]. 3. Ar an adhbhar sin as áil linn agus ordaighmíd, aibíd an uird do ghairm don tres cóta imiollach, gurab na égmáis sin nach dlighthech do áon dona Sethrachaibh siobhal, ná codladh, ná a faigsin i bpuiblidheacht, acht muna mbrethnuighedh an b[h]anab nó an bhainbhíocáire maille re caomhaonta na coda as mó dona disgrédibh a aitherrach sin tre thinnes, tre laige, nó riachtanus follas égin ele.

[73^a]. 4. Ní bhía an aibíd ag siubhal na talmhan tar és na sethrach má mbí ar a fad; ⁊ ní bhía sí ní as lethne iná lethed .14. mbos; ní bhía fad na muinchilledh tar altaibh chaol na lámh.

5. Bíd na cótaidhe cnis do éudach dheróil gharbh, gan dúbladh lethair leó. Bíodh an clóca fós na éudach gharbh dheróil, gan cruinniughadh cúrialta ná imdhénamh maisíoch im an muinél, ná bíodh comhfad sin go soighfedh talamh, acht bíodh do ghnáth ina [73^b] n-uile édaighibh taispénadh follus gairbhe, deróile, ⁊ bochta, ima-le na modh dénta, na lúach, ⁊ na dhath; agus ar an

*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 [31] concerning the price & the colour, and although that it be contained 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, [32] like as she shall see it to be expedient vnto their necessities.

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. Therefore 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 sleep, vnles for sicknes, weaknes, or other manifest necessity it be othervvise iudged expedient by the Abbesse or Vicarresse, with the cōsent of the greatest [33] part of the discreet.

4. The habit shall not be so lōg 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 fures. 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 Pouerty, both in the manner of making, price, and colour; and in this sort

modh so bhías an bhanab 7 na Sethracha bhías in oíficc, 7 bíd in éudach coitchenn gan lethpháirt ar bioth. Bíd cresa na Sethrach coitchenn, deróil, gan cúiríaltacht ar bioth.

6. Tuilledh ele ordaighmíd, dona Sethrachaibh uile edir bhanaibh 7 aitherrach gan diffir ar bioth, a ccinn do c[h]umhdach maille risin uile umhlacht, macántacht, [74^a] 7 riaghaltacht gan cúiríaltacht ná d'fomháoinis : 7 fa dheóigh ionnus go madh móide do coimhéudfáoi so ag na sethrachuibh, 7 ghá n-uile choimhthionól-uibh, ordaighmid dona sethrachaibh uile a bhféled do ghabháil orra ar mhodh go ffaileóchdáois a ngnúisi begnach uile acht a súile 7 a mbeóil, ionnus nach bhféudfadh áoinnech a n-aighthe d'faigsin choidheche go comhlán ; mar an ccéudna bíd a bhféled 7 a bhfíala coimhlethan is sin, 7 ar [74^b] na ngabháil ar mhodh go bhfaileóchdáois beg nach uile a ccinn, a ngúaille, 7 a mbrollaighe.

7. Mar an ccéudna, as <áil> linn a bhfíala 7 a bhféled do bheth do éudach gharbh, ionnus gomadh lér orra an bhochtaine maille re gére a bprofession.

8. Tuilledh ele, maille le toil na banaba áontaighmíd don uile síair dá fíala nó dhá challa dhubha, 7 dá féled gheala do b[h]eth aice do chum a ngabhála uirre fa sech, 7 [75^a] dá cconggháil do ghnáth glan gnáoiemhail. Agus aincid na sethracha nach rabhaid féled imdhéunta, nó ghlainghréusacha ná calladha síoda, ná éudach lóghmhar ar bioth aca.

9. Ná gabhadh noibhísioch ar bioth an calla dubh, ria ttabhairt a proffession go follus, acht muna ttugadh sí a phroffession roimhe sin i riaghail eile ; acht gabhadh sí uirre go deghmhén [*sic*] an feléud bán, amhail ordaighius an bhanab, 7 mar ba gnáth in gach am gus an úairsi.

[75^b] 10. Ionnus go mbedís ar leabthacha (cosmhail do sin) noch ara n-eugmaid ; amhail adubhradh, bíd a mbrocacha ag na Sionnchaibh, 7 a nid ag éunlaith an aieóir, gidh edh ní fuil ag mac an duine áit i ccuirfedh a chenn ; agus do bheth mar an ccéudna ní as fuiriochra, 7 ní as dicheallaighe ag ērg[h]e do chum na ttráth, 7 do aithris ar ar máthair námhtha .S. Clára, do luidh go minic ar an talamh lom, nó ní as córa ar Íosa Crúsd námhthacht na námhthacht [76^a] ag nach raibhe leabaidh ele acht an dísiort crúaidhghéur ;

Ordaighmid gan áoinsíur (muna raibhe sí tinn nó rolag) do chodladh ar cháoi ele acht ar śac líonta do thuighe, gus an fíalach air bhúss disgrédech les an mbanaib ; gidh edh dlighidh an b[h]anab tabhairt cheda go charthanach [*sic*] dona heslánuibh um śocamhal, amhail atá isin riaghail chena.

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 humility, decency, & Religiosity, without any curiosity, or vanity : and to the end that this be the better kept and obserued 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 expresly 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 vnto this time accustomed.

10. To the end our beddes be like vnto that, on which he dyed, who sayth, The foxes haue their holes, and the birdes 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 vnto Matins, and to be conformable vnto our holy Mother S. Clare, who oftentimes lay on the bare ground, or rather vnto 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 cōuenient 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. Tuilledh ordaighmíd, ar eng esiomláire Íosa Críosa, 7 na hóighe glórmhuire .S. Clára, go siobhlaidís na Sethracha coslomnocht i ccomhardha [76^b] umhlachta, bochtaine, 7 marbhthataidhe na tuigsena, ag techt amháin re hiallchrannaibh (fona ttroighthibh) ar a mbíd réubáin búailte do thairrngibh osa ccionn da ccongabháil orra.

Don oificc dhíadha

CAIB. III.

A ttáobh na hoificce díadha noch as égin dóibh do dhéanamh i ló 7 in oidhche, coimhéudtar so ; riasna huairibh cánónta uile, gan mhoill iar mbúain an chéudchluig, tigid na Sethracha [77^a] uile don choraidh, do ullmhughadh a ccroidhthedd do chum ar ttigherna, muna raibhe lethsgéul dlighthech aca fa ghnóaighe nach édir do chor ar cáirde, 7 sin fá bhrethnughadh na banaba nó na bainbhio cáire, 7 anaid ann sin gan imthecht gan techt, gan gáire, ná glórguth, ná amharc díomháoin na ttimchioll, acht anamhuin uile imá-le re háonchródhacht i síothcháin, i socht, i ttromdhacht riaghalta, 7 i ffréntas dlightheach.

2. Ná benadh áon as fén imthecht as an choruidh an ccén [77^b] bhíos an oificc dhíadha ga léughadh, acht muna bhfagha ced ón bhanaib, nó óna bainbhio cáire, nó ón tsiar do ní a hionad, go hiomlánadh na hoificce uile.

3. Comhairlighmíd an uile siur inar tTigherna Íosa Críosa ; gíbé áite i mbíd do ghnáth go ccoimhlindís an oificc dhíadha go hairech edirdhelighthe áonghrádhach, 7 go riaghalta, 7 caithfid tionnsgnamh tochta an áoinfecht ; caithfid mar an ccéudna coimhšesamh ar áonmhodh ionann ó thús go deredh, ionnus go n-abartháoi do ghnáth an [78^a] oificc mhór ní as airde, 7 ní as fosaidhthe inā oificc ar mBaintigherna bendaighthe, 7 inā oificc na marbh.

4. Timchioll mhodha chluig oiffrinn, bentar é amhail <clocc> na n-uairredh ccánónta, 7 mhodha suidhe, sléuchtana, érghe súas, fecaidh, 7 sesaimh dhóibh i ndáil a chéle, lenuid na sethracha do síor gnás na mbráthar mionúr, acht ar aisdibh égin nach iomchubhaidh dhóibhsion.

5. Tuilledh ele; ní ced d'áointsiar léughus (gíbé ar bioth modh i mbí) anmhain ón choraidh in [78^b] oidhche ná i ló, acht atá gremaighthe dona Sethrachaibh techt do chum oiffrinn, 7 gusna huile uairibh cánónta, acht áos galair, cona lucht fritheólmha, le ced na banaba nó na bainbhio cáire, 7 an drong in aimsir na hoificce

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 themselues only with wodden pattens vnder their feete, hauing a list nailed aboute to hold thē 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 houres, 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 iudgment of the Abbesse or her Vicarsse, and there they shall remaine without going or comming, or without laughing, [39] making noise, or vainly looking about, but perseuere all together vvith one courage in peace, silence, Religious grauity, 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 Vicarsse, 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 alwayes & in all places they accomplish the diuine office attentiuely, distinctly, entierly, and Religiously ; and they must begin and make their stops together ; they must also with one and the like courage perseuere vnto the end, in such sort that the [40] great Office be alwaies said higher and more leasurly then the office of our Blessed Lady, and that of the Dead.

4. Concerning the māner to ring vnto Masse, as vnto the Canonically houres, and the manner of siting, kneeling, rising vp, bowing and standing tovvardes ech other, the Sisters shall alwayes 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 houres, excepting those who are sicke, or those who are [41] to serue them, vvith leaue of the Abbesse or her Vicarsse, and those who in the time of the Office should be occupied in

do bheth gnoaighech i bhfoghnamh égen choitchionn an choimhthionóil, d'fios ⁊ do ched na banaba: Agus ar an adhbharsin dlighid na hoifigigh uile remhféuchain ar a ngnoaighibh, ⁊ ar a n-oificcibh, ionnus go lúathaighdís orra ar mhodh go fféudfaidís fregra na [79^a] hoifficce díadha isin choruidh mar chách.

6. Na sethracha <nach léghenn> ⁊ nach bhfuil tinn, ná gnoaighech i bhfoghnamh ar oile, tigid mar an ccéudna don choruidh do choimhlíonadh na hoifficce diadha, noch atá cengailte dhíobh, agus sin in ionad égin d'ordughadh dhóibh: agus da bhfaghadh an bhanab nó an bhainbhíocáire áointsiur mainnechnach sna pongcaibh remhráidhte, pennighther aca í, do réir cháilidhechta na caire.

7. Tuilledh ordaighmid, isin dá lá edir Fēl Muire mór ⁊ Fēl .S. Clára, go cceilebhraidis náoi liachtana i bhFēl .S. Clára; i laithibh ele na [79^b] hochtáibhe d'és na féle, déunaid coimmemhair ar .S. Clára ag *Benedictus* ⁊ ag *Magnificat*: ar mbeth do lá na hochtáibhe ar Fēl .S. Ludoibhis, noch atá mórdhúbalta nó *duplex maius*, déunaid coimmeabhair ar .S. Clára in easpart, ⁊ i ttráthaibh.

8. Ordaighmid arís, in aimsir imresna coitcinn, go ttigdís na Sethracha go hairdegluis an bhaile, nó na hāite i ccomhnaighid a ttráth foillsighe na himresnasoin [80^a] dóibh go dlighthech, lesin druing dán dúal a dhéunamh, nó lé na ttechtairibh certa nó lé <na> sgríbhneibh; agus ann sin ar ndúnadh dhoras na hegailsi, ⁊ ar n-echtrughadh na n-eschoitcheadaighech, abraid na sethracha uile an oificc dhíadha mar a derid oificc ar mBaintigherna bennuighthe i bhféltibh simplidhe, ní ná suidhe acht ná sesamh, mar as gnáth: ⁊ dá ttegmhadh, in úair an imresainsin, áon do áos foghainte an choimhthionóil nó áon dona sethrachaibh do thuitim [80^b] i ttinnes ann sin astigh, déunuidsiomh a ccomáoinechadh na n-esslán, ⁊ dá n-éugaid adhnaicther iad le guth ísiol ar ccur uatha mar an ccéudna na druinge ata crosda nó eschoitcheannaighthe; tairis sin, ná tesdaighedh áoinní da mbenann d'oificc na marbh nó an chomuinn.

9. Agus do bhrígh go bhfuil isin riaghail go n-abraid na Sethracha léughus an t-ord marbh, gan foillsiughadh an láe, na huaire nā créd an modh ná an t-ualach [81^a] atá orra má chur dhíobh; atá do dhorchacht na sgríbhne, mar an ccéudna d'égsamlacht bharamhla ⁊ sgríbhneórachta uirre, nach fféudaim a foillsiughadh go cert cionnus as cóir a choimhlíonadh; ar an adhbhar sin dá chor ó chonntaphairt, ⁊ ó dhecair da ttiugfadh tríd sin, do éuttrumughadh da ccoimhšiansaibh, ⁊ fós do chabhair,

some common seruice of the Couent, vvith the knowvledge and leaue of the Abbesse : and therefore all the officers ought to haue 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 cānot read and are not sicke or imployed in the seruice of the others, shall likewise come to the Quire to fulfil the diuine office, vnto which they are bound, and that in some place assigned vnto them : and if the Abbesse or her Vicarsse 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 maius*, they shall make a Cōmemoration of S. Clare at both the Euensongs and Mattins.

8. Againe we ordaine, that in the time of a generall Interdict, the sisters conforme themselues vnto the principall Church of the towne, or [43] place where they reside when the said Interdict shall be lawfully 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 stāding, 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, hauing in lik 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 much 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 diuersity of opinions and writings vpon it, that I cannot giue any certaine resolution how they shall performe it ; therefore 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

γ d'fúrtacht anmann mbocht na ccredmhech do chuaidh dh'éug ; áontaighem, γ ordaighem, ó so súas mar do ghnáithighemar cheana .i. go n-abraidís na sethracha uile gach [81^b] láoi an t-ord marbh le háonnochtturn ag na Laudes, acht dardáoin, día háoine, γ día Sathrainn na Sechtmhaine náomhtha, γ mar [an] cceudna an tan léighid *Dirige* iomlán thrí nochtturn. Na Sethracha danách eól léghadh abraid gach láoi mar an cceudna ord marbh lé Paidrechuibh, mar atá isin riaghail.

10. Agus do bhrígh gurob riachtanus urnaighthe do chum dola ar aghaidh i bhfoghnámh Dé γ do chéimniughadh i subháilcibh; [82^a] ordaighmid da éffechtadh so, go n-ordaighthe gach láoi dhá úair áiridhe, úair aca tar és thráth γ an úair ele ar és espairt, maille cethramhuin úaire dh'és choimpléde, do sgrúdadh coinsiansa.

11. Mar an cceudna do chongbháil an chuirp Soichenssa don spioraid, γ i ccuimhne pháisi, γ sgiúrsaidh chrúadhdáluigh ar Slánuightheóra náomhtha ; ordaighmid mar an cceudna go ngabhdáois na Sethracha sgiursa, [82^b] fo thrí gach sechtmhain in aidhbent, γ i ccorghas, γ fa dhó gach sechtmhain ele isin mbliadhain ; maille risin urnaighthe remhráidhte, as áil linn a ccoimhéd do ghnáth, muna sechantaoi tre síocair égin ar fedh tamuill, noch légther fo dhisgréd na banabadh ; gidh edh da ttegmhadh sin re haimsir fada dlighidh sí comhairle na ndisgréttedh d'íarraidh.

[83^a]

AN RIAGHUIL
DO ABSDANAID

CAIB. .III.

Do bhrígh go bhfuil isin riaghail go ndleghar dona Sethrachuibh trosgadh isin uile aimsir, a dermid na dheghaidh sin go ndlighid isin uile aimsir γ isin uile áit anmhain ó ithe feóla. Agus gidh atá isin riaghail an rádh so .i. um lá Nodluc, gibé lá ar a luidh, gurob édir dona Sethrachaibh dhá chuid do chaithemh ; [83^b] foillsighmid nár cedaighedh dhóibh, feóil d'ithe isin ló soin, ní as mó nā isin uile dhomhnach, noch inar édir dona Sethrachaibh i ccoitchinne dá chuid do chaithemh, mar do ní an uile Chríosaidhe i ndomhnaighibh an chorghais, do rér ghnáis γ ordaighthe ar máthar náomhtha na heglaisi.

2. Atá mar an cceudna isin riaghail, gurob édir don bhanabaidh mar bhus iomchubhaidh lé toiliughadh go trócairech dona hógaihbh γ dona hanbhannuibh [84^a] do neoch arar ionchomharrthaighe, isin chedughadh so nach maith as édir lé háon coimsiughadh go

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 cānot 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 seruice of God and make progresse in vertue, we ordaine that for this effect there be deputed for every day two particuler 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 subiect to the spirit, and in remēbrance of the Passion, and especially the most cruel flagellation of our Blessed Sauour ; we likewise ordaine that the Sisters take discipline, three a week in Aduēt & Lēt, & two a week the rest of the yeare : which, with the aboue mentioned point of prayer, we will still haue obserued, vnles for some occasion it be for a time omitted, which is left to the discretiō 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 ; vve 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 soeuer it falleth, the Sisters may mak two refectiō[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 dispēce 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 riachtanus na háoise, nó ar a hanbhfainne, do bhrígh go ttegamh, go minic, drem do bheth ní as nertmhaire i ccionn trí mbliadhan ndéug, inás araile i ccionn a sé déug, 7 drong mar an cceudna ní as gortaighthe 7 ní as anbhfainne ó ghalor euttrom aithgherr, ináid aroile ó essláinte fada adhuathmhair, da bhrígh sin, ar ttegosg dhóibh uile inar tTigherna [84^b] go n-iomc[h]ruid íad fén isin uile ní coimhchríonna 7 sin, ionnus gomadh mó dhealraighe carthanaecht ÍOSA CRÍOSD etorra, ina crúadhgairbhe mhór mhídhisgrédech; tairis sin na shamhuil so, mar an ccédna ní háontaighthe don bhanabaidh a thoiliughadh go hurusa gan fírríachtanus, óir tréna samhail so do d[h]ispensáidibh táinig go minic athlaige adhbhal in araile riaghlaibh.

3. Gidh edh féudaídh an bhanab nó a bainbhicáire, maille re comhairle na ndisgrédedh dispensáidedh [85^a] ris na hógaibh, ris na hesslánuibh, 7 ris na hanbhfanuibh, asar édir dhóibh a ccuid do chaithemh go minic sa Íó, an uair dáríribh rigid a les. Gurob dhóibh sin dlighid dénamh oirichle iomchuibhdhe na n-anbhfainne nó na riachtanus, ima-le do bhiadh 7 d'easbhadhaibh ele.

4. Tuillemh ordaighmid go mbé duthracht dhíchiollach ag an mbanabaidh, ionnus dona halmsanuibh tig chuigthe, go lóinneh sí go cubhuídh coitchionn dona Sethrachuibh [85^b] do rér mhéde na n-almsan, ionnus nach mbeth siocair sechanta ná thréigthe a ttriall subhailech (ag na Sethrachaibh) na frécnarc mbenduighthe, tre dhíth coda cuibhdhe nó coitchinne.

Do fáoisidin, 7 do chommáoin :
don fáoisidmhech
(da ngoirther *confessor*)
7 da chompánuibh.

CAIB. V.

Ionnus go mbeth, 7 go n-oiltí brígh ghloine cuirp 7 anma edir Śethrachaibh an uird sí, 7 ionnus go [86^a] ffásadh 7 go méuduighedh do ghnáth grádh 7 crábhadh do chorp ronáomhtha ar tTigherna : oirdeócham, ós cionn, na nuimhre remhráidhte ina bhfoirm bhethadh (.i. na Sethracha le ced na banaba d'fáoisidedh dá úair dhéug isin mbliadhain) as édir do gach síair nach ttoirmisgther go dlighthech a fáoiside do dhéunamh fá dhó isin Sechtmhain, 7 mar an ccédna coimhminic sin (acht na Secht n-uaire sgríobhtar san foirm bhethadh) cumaoin (do ghlacadh lesin an crábhadh as mó féuduid) .i. Corp [86^b] lóghmhar ar tTigherna isin oiffrend 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 vvith 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 necessities or weaknes, as well in meate as in other thinges.

[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) euery Sister who shall not be lawfully hindred, may confesse twice euery 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 banabadh, nó ar chomhairle fáoisidmhigh an choimhthionóil, go n-anfadh áoinnech ona cumáoinechaibh sin go hathlá, tre chúis égin chert; aga ttegasg go díochra im chúram chinnte do bheth aca ann sin maille risin ullmhughadh, 7 risin fírentas as romhó féudfaid, ionnus nach gabhdáois do láimh a chomór sin do obair tre <ghnás> acht re díchell anma (nó) spioraide.

2. Mar an ccéudna as áil linn, 7 fós fōgramuid fo umhlacht, nach lamhadh aoinsiúr (cidh cruth [87^a] ar bioth i mbí sí) a fáoisidedh do áonfáoisidmhech, riaghalta, nó sáoghalta cib céim, cruth, nó d[h]ighnid ar bioth i mbí sé, tre ghrásaibh, nó phribhiléd da ttugadh dho so, nó dho súd, acht d'fáoisidmhech an choimhthionóil, acht muna ttugadh an bhanab go ccomhairle na coda as romhó dona Sethrachuibh disgrédeacha, ced di 7 sin fa chúis chert chéllidhe.

3. Ordaighmid arís, gan aoinsiúr do dhol d'fáoisidin gan riachtanus d'éis chluig dhēghenaigh choimplíne do bhúain, go hiar ttert.

4. Agus gidh atá, isin foirm bhethadh, gurob dlighthech don chaibealan, ceileabhradh oiffrinn astigh isin [87^b] mhainisdir, do chomaoinnechadh na Sethar n-esslán, tairis sin tre iomad docra, contabharta, 7 míochomhgar, noch dob éidir do thecht as so dona sethrachaibh; aithnighmid don uile bhanabaidh, 7 dhoirseoir, 7 don uile ele ar chena dá ttá 7 dá mbía, in gach áit, 7 in gach coimhthionól, nach ccedaighed choidhche do áonsgart riaghalta, ná sáoghalta, celeabhradh alla astigh da cclabhsdra ná comáoinnechadh eslán na sláin, acht muna ttegmhadh áonduine aca in égen tré essláinte adhúathmhair, nó tre sérg sírnimhnigh, da nach fféudfadh sí, nó nárb iomchubhaidh, ar [88^a] mhórbháoghal égin, a techt do chum oiffrinn, nó glacadh Chuirp ar tTigherna maráon lé cách ele isin egluis: <acht> a ccosmhuile na cúissi si cedaighmid, (isna Secht n-úairibh orduighther isin foirm bhethadh, 7 ní as mionca, más iomchubhaidh lesin mbanabaidh go ccomhairle na ndisgrédedh é, 7 mar urghairdiughadh dona hesslánuibh,) don fáoisidmhech cona c[h]ompán, dul alla astech don chlabhsdra do dhénamh an fritheóilti si.

5. Tuilledh ele, gidh atá isin riaghail remhráidhte, go mbeth ag [88^b] na Sethrachaibh go trócairech caibealan d'ord bhráthar mionúr, go cclérech ndeghchluach ndesgrédech, 7 dā bhráthair thúata, lenab tocha comhluadar benduighthe macánta, do chongnamh a mbochtaine; Foillsighmid gurob amhluidh dleghar na focuil sin do thuigsin mar atá síosana .i. go raibhe, nó gurob éidir a mbeth ag na sethrachaibh in gach coimhthionól da rigid a

except with leaue of the Abbesse or the counsaile of the Confessour of the Couent, any would deferre or abstaine from the said communion [52] 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 reuerence 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, giue leaue 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 ; neuertheless 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, Reli[g]ious, or Secular, to celebrate with [54]in their Cloister, or to Communicate either sicke, or sound, except any of them vvere oppressed vvith some grieuous sicknes, 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 ordayned 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 Cōpanion, 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 mercifully a Chaplaine of the Order of the Friar-Minors, vvith a Clarke of good name, and discreet, and two lay Brothers, louers of holy conuersation 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 gcennurraidh, noch bhías na śagart a ccaibeallan 7 a cconfessor nó a ffaoisidmhech, dlighius [89^a] bheth diadha, críonna, cráibhthech disgrédech, 7 degdhherbhtha a rochoimhéd riaghalta, gan a bheth ro óg, acht in áois iomchubhaidh. An dara fer a chompánach, do neoch nach edh amháin dhlighes bheth na chlérech, acht mar an ccéudna na Śagart dheghclúach, chríonna, disgrédech, da ffaoisidighenn faoisidmhech na Sethrach, gach uair ricc a les; bráithre túata an días ele, dhlighess (mar ader an foirm bheatha[dh]) beith éudaidh im chomhlúadar bhenduighthe 7 mhacántacht.

6. Na cethre bráithre sin dno, [89^b] dlighidh banab an choimhthionóil go ccomhairle na ndisgrédeadh a n-iarraidh, 7 a n-athc[h]uingidh go humhal ó ghrásaibh, 7 o fabhor an athar fírúnta an mhinidir generálta, nó an phroibhinsial, nó an bhíocáire, 7 dlighidh an minidir generálta sin dona huile coimhthionóluibh na setharsoin, nó na minidri Proibhinsi, nó a mbiocáiridhe dona coimhthionóluibh bhíd na bproibhinsibh agus na mbiocáirechtaiph, ar son náomhthachta ar tTigherna, 7 .S. Fróinsias, aontughadh ⟨go trócairech⟩ an iarratuis sin 7 tabhairt dóibh an chethrair bráthar sin, nó a n-as lugha dhe athair cona [90^a] chompán, isna coimhthionóluibh innach rigend an bhanab náid na Sethracha bráithre túata do les.

Don chomheud clabhsdra

CAIB. VI.

Foillsighis an cethramhadh Ionnoicent Pápa go ndlighenn an drong gheallus coimhéd na riaghla sa 7 an mhuidh bethadh gnáthchoimhéd clabhsdra; 7 nach budh dlighthech ní as mhó, 7 nach budh ced dóibh re na ré dul tar mhúr na mainisdrech amach, muna thég[h]dís do thogbháil nó do síoladh na riag[h]la sa, nó dá hathnuadhughadh [90^b] i mainidir égin, nó do sdiúradh nó do chertachadh mhainisdrech, nó do šechna báoghail adhbhalmhóir égin; 7 ann sin fén go cced do mhinidir ghegenerálta na mbráthar mionúr, nó do phroibhinsial na proibhinsi, nó da mbiocáiribh bhíd i n-áontalamh rissin mainidir sin.

2. Agus an tan teagaimh dóibh áoinnech dona Sethrachaibh do chur fa na cúisibh remhráidhte amach as a mainidir; as áil linn, 7 ordoighmíd, a ccur i ccuidechta chnesda, eglaignes Día, agus go ttiagaid gus an ccoimhthionól ele aithnigher dóibh, mar as déne as édir.

couent haue, or may haue, if they haue need, foure Brothers of the Order of the Friar-Minors, of whome the first and principall, shall be a Priest their Chaplaine & Confessour, who ought to be pious, prudent, deuout and discreet, and well approued in Regular obseruance, not to young but of a conuenient 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 conuersation, and modesty.

6. Which foure Brothers, the Abbesse of euery Couent ought by the counsaile of the Discreet humbly to demaund, and require, of the grace and fauour of the Reuerend Father Minister-Generall, or of the Prouincialls, 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 obseruance of Cloister.

CHAP. VI.

POPPE 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 gouernement or correction therof, 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 vvith honest persons, and fearing God, [59] and that they goe vnto the other Couent assigned for them, with all speed possible.

3. Dlighidh an drem athruigher mar so beth cúramach an tan bhíd edir [91^a] na dáoinibh sáoghalta, do séchna an uile dhíomhaoinis 7 díomaisi beóil 7 súla, ná feuchain ná amharc go hiomlán ar áoinnech, acht go ttaispénuid iad fen fa marbhdhataid, go labhra n-umhuil, 7 go ccomhrádh cnesda, re gach n-áon, mar as dúal d'inniltibh Íosa Críosa, 7 d'inghenuibh .S. Clára.

4. Ar an modh cceudna do bhrígh go n-íomráidhter isin fóirm bhethadh na Sethracha foghnus alla muigh don mhainisdir, do ní a bprofesion mar na Sethrachuibh ele, mar sgríobhtar ann sin (acht móid chlabhsdra) 7 téd istech 7 imach, 7 foghnus dona Sethrachuibh ele, um nethibh regar a les do dhénamh táoibh amuigh don mhainisdir mar as íomchubhaidh; [91^b] gidh edh tre íomad periocla, 7 báoghal dob édir [do] thecht on tsiocair sin dona Sethrachuibh sin, 7 dá ccoimhthionóluibh, do ordaigh, 7 do achtuigh an dara Beinéd dég Pápa, nach laimheóbha áoinsiúr da ndéunadh profession dul tar an chlabhsdra amach, acht tresna cúisibh remhráidhter isin fóirm bhethadh; Inne mar an ccédna lenab áil an t-ordughadh sin do choimhéud gan trúailedh, orduighmid, don uile síair cib cruth nó sdaid ar bith a mbí síad, noch atá cengailte do choimheud chédríagla .S. Clára, nó bhus cengailte dhi na dhiaigh so, anamhain do síor fó ghnáthchlabhsdra, ar modh o so súas ar son serbhísi, ná adhbhair ele, nach biadh siocair [92^a] ag áoinnech aca, do dhul imach tar an chlabhsdra soin, acht, muna thegmhadh dona cúisibh remhráidhte. Tairis sin da ttegmhadh dá és so riachtanus ag na Sethrachuibh re congnamh, 7 re foghnamh bhan ccráibhthech égin, noch bhíos cnesda, disgrédech íomáosda, as édir dhóibh a nglacadh do chongnamh, 7 d'foghnamh dóibh, ar modh gidh edh nach ttiagaid istech isin mhainisdir.

5. Tuilledh orduighmid, isin uile coimhthionól, in áit osgailte choitichinn, áonrotha amháin láidir do dhénamh, go [92^b] lethne 7 go n-áirde íomchubhaidh, 7 sé ima ccuairt, ionnus tré sgoiltedh, ná sgáinedh nach ffaictther áoinnech don choimhthionól ón táoibh amuigh, ná ón táobh astigh amach mur an ccédna; tresan rotha sin as édir dona Sethrachuibh gabháil gach nethe dá ttugthar chuca, 7 tabhairt amach gach nethe as iontabhartha amach: acht dá ttegmhadh do mhéd nó d'fad issna nethibh sin as nar bh édir a ttabhairt istech nó amach tresan rotha, tugthar iad tresan dorus, gusan mhainisdir, 7 imach isin c[h]onair chéudna, an tan regar a less.

[93^a] 6. Ar an modh ccéudna do bharr dherbhtha 7 ghlaire na Sethar 7 na ccoimhthionól, ordaighmid, 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 themselues mortified, speaking humbly, and conuersing modestly, with eury 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 [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 tweluth 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 thē haue faculty vnder the name of seruants, 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 eury Couent there be made in an opē & cōmon place, one only strōg Wheele, of a conuenient height & largenes, and so compassed, that by no clefts or creusses, 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 thinges 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

thabhairt ar áonchor in áonchoimhthionól dá ndearnadh, ná da ndéntar don ord so, déunamh rotha, dorus, ná tighe iomagmhalla oile acht mar do gnáthaighedh go so : Cidh tra acht as lór in gach áonchoimhthionól ⁊ isin uile aimsir áointegh amháin iomagallmha, maille re rotha, ⁊ áonghráta, ⁊ áondorus, ⁊ sin in ionad coitchenn phuiblidhe.

7. Ordaighmid arís an fuinneog iomagallmha (do dhéunamh ag an rotha) [93^b] ar a mbí cur cléthe nó gráta iomdhaingin iarainn, bhail a labhraid na Sethracha an tan rigid a les, do rér an mhodha cuirther síos isin foirm bhethadh, ⁊ isna horduighthibhsi do láthair, tré chúisibh certa.

8. Orduighmid mar an ccéudna, táoibh asdigh do mhúr an choimhthionól, go dírech ar chom[h]air an dorus phrinsiopálta, go raibhe dorus ele bhías ar na súidhiughadh ar mhodh nach édir do na Sethrachuibh, asgnámh na imthecht gus an dorus prinsiobalta, ⁊ fós do bhrígh an dara dorus sin, nach édir le háon don táoibh amaigh amharc isin choimhthionól, tré sgáoileadh, da ttegmhadh sē isin céuddorus, ná estecht na Sethrach ón táoibh asdigh. As áil linn fós an lubhgart ⁊ an coduiltech do ghlasadh go daingen isin oidhche.

[94^a] 9. Do bharr derbhtha arna Sethrachuibh sin orduighmid, gan áoinšuir cib cruth ar bith i mbí 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 furáilemh a fágbhála ann sin, do chum a cuirthe amach : agus gibé ar bioth liter cuirther, nó caithter ann sin nó in áit ele aca, ná lamhadh áon a glacadh ná furáilemh a glactha, ná a hosgladh, ná a léughadh, nó go ttaispéntar don bhanabaidh í go hiomlán, do neoch dhlighius a léughadh rena glacadh d'áoinšair, ⁊ da ffagha an bhanab áoinní éccnesda isin litir sin, ní tiubharthar ar áonchor don tsiar do chumar cuireadh í, nó lé ar cuireadh amach as an [c]coimhthionól í, acht pennighther [94^b] an tsiur sin go trom, ⁊ ní fuilngter d'áoinnech tabhairt a litrech ar lámhuibh na druinge do iomchóradh fad.

10. Ar an modh ccéudna, ná cuireadh an bhanab amach as an mainisdir, ⁊ ná léughadh áoinlitir dar ccuirther chuigthe amuigh nó go ttaispéuntar í do áon dona Sethrachuibh disgrédecha do neoch orduighther lesna disgrédibh ele do chum an fédhma soin, gurob í an tsiur sin dhlighes a hathrughadh gacha bliadhna, ⁊ síur ele d'ainmniughadh ina háit ; do neoch dhlighes léughadh na huile litrech réna léughadh don bhanabaidh, nó ria na ccur amach asan ccoimhthionól.

be made of this Order, there be by any meanes permitted to be made, other Wheele, Gate, or Speake-house then the accustomed: wherfore it sufficeth that in euery 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 Speake-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 vvhich 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 Couēt, through an creusses, 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 carryed forth: and whatsoever letter there put, or cast, or at any other part whatsoever, none shall presume to receaue, or cause to be receaued, nor open, or read, vntill the letter [65] hath wholly 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 grieuously 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 Monastery to any person vntill the letter haue byn presented to one of the Discrete Sisters assigned for this effect by the other Discreet, which [66] sister ought to be changed euery 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, ⁊ oifficcech oile

[95^a]

CAIB. VII.

Gidh ader an riaghail, go sirfid na Sethracha go solamh Minisdir generálta nó Proibhinsial na mbráthar mionúr, da ttig tre bhréthir nDé a ccosg do chum coimhthechta, ⁊ áondachta, ⁊ d'iarraidh na tarbha coitchinne, i tthogha banabadh ; tairis sin, ar mbrethnughadh dhúinne iomad gnoaighedh na n-uachtarán, ⁊ mar an ccédna gnáthchúram an g[h]enerail ⁊ an p[h]roibhinsial sin, im sdiúradh ⁊ úalach a n-fochtarán ; uime sin ⁊ ar iomad ele do chialluibh certa, ordaighmid [95^b] da ttegmhadh toirmesg orra tre áonghnoaighe ele, an cúram sin do chur ar athair égin bhus iomchubhuidh leó.

2. Ionnis go mbeth an togha so na Sethrach ní as súaimhnighe, as áil linn ⁊ orduighimid, (an úair éugfus banab áonchoimhthionóil, nó crapuilter í re hessláinte fada, ar modh nach ttiugfadh dhi iomchor a fedhma, nó go ttrégfedh sí an oiffic sin, fa chúis égin chert chéllidhe, nó go madh truaillight[h]ech í ar an riaghail ⁊ ar (an) chuing bhenduighthe, nó go ffuig[h]thi ciontach i ccair mhíriaghalta égin í nó in urchóid chruadháluigh,) trí lá do láthair d'és a báis, a hathc[h]uir, nó a sgáoilte) dona Sethrachaibh do ríne profession Soláthar banabadh oile do dhénamh dóibh fén, [96^a] lé togha chánónta : isin togha soin dno ní dleghar áoinnech do thogha mur bhanabaidh muna raibhe sí in áois tríochtaidhe .i. i ccionn a .30. bliadhain ⁊ gur gheall sí go soilér an foirm bhethadh, ⁊ sí ar ná dearbhadh innte go maith.

[3] An uair bhíd do chum na togha soin, coimhédaid an t-ord so. Ar tús i ccionn thrí lá d'és a báis, tugadh an bhainbhicáire a dhemhin (don uachtarán noch chomhnuidhius isin proibhinsi an tan sin) le litir nó le techtaire gur éuccasdair nó gur hathc[h]uireadh a mbanab, ag a athchuingidhsíomh im thecht, nó nech do chur do t[h]ogha banabadh ele ; ⁊ an fedh bhíd ag fuirech ris, guidhid do ghnáth na Sethracha Día uilechumhachtach go díochra dūthrechtach, d'iarraidh air egar an uile nethe do chum onóra agus glóire a mhórd[h]achta díadha fén.

[96^b] 4. Furáilmíd tre umhlacht iomláin, gan na sethracha do labhra re ar oile im an togha, amhail adeuradh nech ag comhairliughadh, nó ag rádh, ad chíther dhamhsa gurob iomchubhaidh an té sí, nó, creud [do] bharamhail dá samhuil so; acht légedh gach áon aca na gnoaighe fa ghrásaibh an Sbioraid náoinh, ⁊ tugaid

*Of the election of the Abbess, Dis-
crete, and the other Officers.*

CHAP. VII.

NOTWITHSTANDING that the Rule say, That the Sisters shall procure speedily the Minister Generall, or the Prouinciall 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 Abbess; we neuertheles, considering the many affaires of the Superiors, as also the continuall occupations of the sayd Generall and Prouinciall, in respect of the gouernement and care of their subiects; for these and many other iust reasons, ordaine, that they being hindred by any busines, may giue charge vnto any other Father whome they shall iudge 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 Abbess of any Couent 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 thēselues of another Abbess, by Canonick Election: in which Election none ought to be chosen for Abbess, if she be not 30. yeares of age, & haue expressly vowed the forme of life, and bin well tryed therein.

3. When they haue that election to make, they shall hold this order. First the 3. day after her death, the Vicarresse shall certify the Superiour who then resideth in the Prouince, by a letter or messenger of the death, or deposition [69] of their Abbess, beseeching him to come, or to send one to make the Election of another Abbess; 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 cōsaile, 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]émniughadh ina n-uile thoghaibh go glan, dírech, diadha, cánónta, gan fochuidbhedh 7 bíd uile áonda í sídh 7 i ccarthanacht, agus toghaid an tí as ferr as fesach iad oires do slánughadh a n-anmann, 7 do Sochor na mainisdrech.

5. Ionnus go madh móide do áointeochaidís 7 do sáimhleochaidís na sethracha [97^a] les an áonta ndíadha, 7 go madh ferrde do foillseochtháoi dhóibh í, isin maidin i ndéntar an togha, mas édir é, tiagaid na Sethracha do chomáoinechuibh, 7 fós abarthar oiffrend an Sbioraid náoimh isin maidin chéudna.

Agus tuig go ndlighenn an bhainbiocáire bille in aghaidh gach Sethar da nderna a profession do sgríobhadh nó a fúráilemh a sgríobhadh uile d'áonláimh fá dhó nó fa thrí, ina sgríobhthar na focuil sí. Toghaim mar ar máthair fíréunta ab an tsiur .N. agus tugadh an bhainbhiocáire bille díobh sin do gach [97^b] síair, bhail i sgríobheobha gach siur ainm na mná bhus iomchuibhdhe ad chíther dhi do rér Dhé 7 choinsiansa, do thogha do chum na hoifíce sin. An tan téd an t-úachtarán nó an *visitour*, nó an tí fagaibhther do dhéunamh na togha sin, isttech go tigh na caibidlech, ag beth dona Sethrachuibh uile ann sin in áondáil, déunadh sé tegosg dhóibh do tháobh na togha, iar sin, tiagaid na sethracha uile amach a tigh na caibidlech, 7 iompáid iaramh gach áon fo leth gusan uachtarán, do thabhairt a mbilledh dho, bhail ar sgríobhsad ainm an tí do thoghadar : agus ar ttabhairt a mbilledh úatha uile, tiagaid uile arís go tegh na caibidlech, 7 ann sin foillsighedd an phrealáid (do ghlac na billedha) na gotha, ag tosughadh lési do neoch as úaithte gotha, go a ccríochnughadh, agus an b[h]en as mó gotha (tar [98^a] leth) toghthar í gan amhrus. Agus dá ttegmhadh gan a togha ar tús, tillid do chum na togha arís, ar an modh ccéudna, go ttoghthar isi : agus mar so regar a les, 7 as lór, isin uile togha, ní as lía iná leth na nguth ; arna toghasidhe, 7 ar bhfoillsiughadh na nguth don úachtarán, daingnighedd sé í in ainm an Athar, 7 an Mhec, 7 an Sbioraid náoimh. Amen. Arna dhénamh sin abraid, *Te Deum laudamus* ; 7 fa dheóidh ader an phréuláid, *Confirma hoc Deus*, agus an urnaighthe *Actiones* : agus iar sin uile tiagaid uile áos na riag[h]la d'fáiltiughadh réná núamháthair, 7 gabhaid í go fírinnech, mar bhhanabaidh ndlighthigh, 7 mar úachtarán.

[6.] Asé an modh céudna as cóir do choimhéd ag togha bainbhiocáire 7 an uile oificcigh ele, acht amháin go n-ainmnighid iad tre ghothaibh gan sgríbhionna ar bioth. Agus ionnus go mbeth síth, grádh, 7 fírinne coinsiansa do ghnáth edir na