

Universitäts- und Landesbibliothek Tirol

The rule of Tallaght

Gwynn, Edward

Dublin [u.a.], 1927

RULE OF THE CELI DE

[urn:nbn:at:at-ubi:2-7011](https://nbn-resolving.org/urn:nbn:at:at-ubi:2-7011)

RULE OF THE CELI DE

- 1 The *Beati* of the refectory is sung standing, and thereafter the *Magnificat* and *Ego vero* and other canticles.
- 2 It is usual to make a brew of thick milk, with honey added, on the eves of the chief festivals, namely, Christmas and the two Easters.
It is not lawful to make a feast or drink beer on these nights, because of going to communion the next day.
- 3 On the Sundays of great Lent a draught of milk is allowed to those undergoing strict penance. A *selann* at night is, however, not forbidden on these Sundays. Penitents get no butter before or after, but only on S. Patrick's Day, and further, when this feast falls on a Friday or Wednesday, a draught of milk is what is taken on it. On a Sunday, or on a festal day if it falls otherwise than on a fast-day, a *selann* (a half-quantity) is taken. Of bread the Celi De allow no increase, even on the festivals, but only of drink and of condiment and other things.
- 4 If there chance to be any kale, the quantum of bread is not diminished, because they regard kale as a condiment, and it is dressed with milk, not butter. As for a piece of fish, or a little biestings or cheese, or a dry egg or apples, none of these things diminish the quantum of bread, so long as not more than a little of any of them is eaten, nor all of them together. Of apples, five or six along with the bread are enough, if they are large; while if they are small, twelve are sufficient.
- 5 Three or four heads of leeks are allowed. Curds and whey are not eaten by them, but are used to make cheese. Flummery is made for them, and is not forbidden, provided

aire *dino* ni aurchuill, fobith is aran som. Meadg millsen *dino* ni hebar a oenur, acht cumaisether for grutin beos.

- 6 Is e in tuaslocud ar chaise .i. oga 7 blonoca 7 feoil oss n-allaid 7 mucc n-allaid.
- 7 Fogni *dino* forcraid fhiach for coice 7 bligre ¹ 7 cuchtrori, fobithin dorta in toraid, etir ass 7 arbar.
- 8 Bit lib na feola hi corgas mar in tan bis i *terci* a arille, acht *dino* mina be gell de anmannaib is ferr a denam.
- 9 Feli sruthi docurither for dardain no mairt fria corgusa dianechtair, leth-sélaind inntib 7 bochtan de chormaim no medg-usce. Mina be *dino* loim medg-usci nó cingit chormma, *fit* follach bec do mhenadaig and .i. cethruime. Cingit chorma *dino*, in tan donecmaic, ni hebar deog di cia nosbeth hittu, acht lommand, uair ergharid side hittaid 7 ni luga sians failte dib ar do dhig.
- 10 Ni dentar imorro selaind imbe, acht loim medg-usci inntib oidche mairte no dardain no satharn no domnaig, cid sechtar chorgus, cid feil sruthi, acht in fheil bis for luan focertar for mairt, a mbi for cetain focertar for dardain, a mbi for ain diden focertar for mairt iar ndomnach.
- 11 Loim lemnaicht, mina be *nach* n-ass n-aill, cethruime fair di *aqua*.
- 12 Ni nech budessin *dino* dosbeir fiach n-aibne ² lasna Celiuda De *sed alius*, [p. 10^a] 7 doberar o notlaic steill ³ 7 o mhinchaise cu notlaic mor *iterum*.
- 13 Inti teti *prius* ⁴ do midnocht, do shacarbaice namá theit 7 ni théit do chailech, 7 ni theit *iterum usque ad finem anni*. Teit iarum di midnocht di[a] bliadna, 7 do churp na cásc arabarach.

¹ read bligreóiri. ² nailme MS. ³ supply co caise. ⁴ read primum.

that no rennet is put into it. The reason why it is not forbidden may be that it counts as bread. Whey of curds is not drunk alone, but is mixed with small curds as well.

- 6 The relaxation at Easter permits eggs and lard and the flesh of deer and wild swine.
- 7 It is usual to lay additional penance on cooks and milkers and scullions on account of spilling the produce, both milk and corn.
- 8 Ye may have flesh meats in great Lent, when other things are scarce, yet unless lives are in danger, it is better to keep the fast.
- 9 On principal feast-days which fall on a Thursday or Tuesday outside Lent a half-*selann* is allowed, with a *bochtan* of beer or whey-water. If, however, a sip of whey-water or a *cingit* of beer is not to be had, then a small mess of gruel is made instead, that is, a quarter ration. When there chances to be a *cingit* of beer, it is not drunk at a draught, though they may be thirsty, but in sips, because these quench thirst, and thou hast no less sense of pleasure from them in thy drink.
- 10 No *selann* of butter is made, but instead of them a draught of whey-water is taken on the evening of a Monday or Wednesday or Friday or Saturday, even outside of Lent, or on a principal feast-day; but the feast-day which comes on a Monday is transferred to Tuesday, one which comes on a Wednesday is transferred to Thursday, and one which comes on a Friday is transferred to the Tuesday following.
- 11 To a draught of new milk, if there be no other milk [mixed with it], a fourth part of water is added.
- 12 With the Celi De, castigation is not inflicted on a man by himself, but by some one else; and it is administered between Epiphany [and Easter], and between Low Sunday and Christmas Day following.
- 13 He that goes for the first time to midnight mass [on Easter Eve] receives only the bread and not the cup, and he does not go again until the end of the year. He goes again to mid-

Tertia uice, di midnocht 7 di churp na casc 7 notlac *Tertia*¹ *uice*, ar notlaic 7 dí cháisc 7 cingcedis. *Quinto anno*, ar sollamnu 7 cind .xl. oidche beos. *Sexto anno*, cind cech mís. *Septimo anno*, cind cech coeathiges. *Post .iii. anno[s]* is and teit cech domnaig.

- 14 *Pater* sair *prius* 7 *Deus in adi[u]torium usque festina*, 7 da dhí láim suas fria nem 7 airrdhe na *croise* cot láim ndeiss iarum. *Similiter* in cech aird *sic* síis 7 suass. IS hi trá comrair chrábuid leosom, acht is crosfigell *prius*. Lúirech léire *dino* a ainm-side.
- 15 IN tan na tiagar do láim dia domnaig, tiagar dia dhardaín ina dhegaid, ar is rofhata anad cu dómnach aile dohtí teit do láim dogrés cech dómnaig, uair is aurdhalta leosom dogrés in dí lá sin fri hoifrend.
- 16 Ni hécen *dino* na min-choibsena do míimratib 7 coraib espai 7 écnach 7 ferg 7 *reliqua* do fhuirech cu dómnach, acht a fhaisitiu amail doragbaither focetoir.
- 17 INTí dosbeir a choibsena do anmcharait, mad phendi ina rér, ni hecen dó a tabairt do anmcharait aile, acht in doragba *post*.
- 18 Ni tarba *dino* in coibsenuid minic o bís in brissiud minic beos.
- 19 Cenlá, ni dentar selaind and, acht loimm n-aiss no cingit chorma 7 mad thecma leig mela, ar is gnath side i sollamnaib 7 ard-fhélib, cen figill na cen fhiach aibne ind. Meadg-usce 7 aran ann : pritaither ann : proind iarum iar noin.
- 20 IN fhossaic *dino* : biat do chetul cen bether icon fhossaic. Procept na fhossaice tra iarum.

¹ read Quarta.

- night mass the year after, and receives the bread of Easter on the morrow. The third time, he goes to midnight mass and receives the bread at Easter and on Christmas Day. The fourth time, he goes at Christmas and at the two Easters and at Pentecost. In the fifth year, he goes at the high festivals, and also after every forty nights. In the sixth year, at the end of each month. In the seventh year, at the end of every fortnight. After seven years, he goes every Sunday.
- 14 The *Pater Noster* and *Deus in adjutorium* as far as *festina* are recited first facing east, with both hands raised to heaven and making the sign of the Cross with thy right hand : then thus similarly facing each quarter, downward and upward. This they call the Shrine of Piety; but first a cross-vigil is made, and the name of this is the Corslet of Devotion.
- 15 When anyone fails to go to communion on a Sunday, he goes on the Thursday following, because to wait until the next Sunday would be too long a delay for one who goes to communion regularly every Sunday : for these two days are always specially observed by them for attending mass.
- 16 Further, it is not necessary to put off minor confessions of evil thoughts and faults of idleness and bitter words and anger and so forth until Sunday, but they should be confessed immediately as they are committed.
- 17 He that makes confession to a soul-friend, if he does penance as he directs, need not confess to another soul-friend, excepting such sins as he may subsequently commit.
- 18 Frequent confession, however, does not profit, if the transgression be also frequent.
- 19 On Maundy Thursday no *selann* is made, except a draught of milk or a *cingit* of beer and, it may be, a spoonful of honey, for this is usual on solemn days and high festivals, without a vigil or castigation being imposed as punishment. Whey-water and bread are the diet for this day; a sermon is preached, and then dinner in the afternoon.
- 20 At the washing of feet the *Beati* is recited as long as the washing lasts. After that comes the Sermon on the Washing.

- 21 Celebrad espartan : in tan gaibther ecnaircc neich, a ainmm baiste issed fogni friss.
- 22 Sailm tra in tan gabar, cech la gabail díb i sessom, araile is-suide : uair in tan bither is-suide, dofuissim cotlad : dia mbether *dino* ní bus [s]hiriu is-sessam, is emilt.
- 23 Dí biait déc arra na .lll. cenimmachtad.
- 24 Follach inenadchi ¹ ar na féli[b] 7 arna dómnaigib do oess phendi, 7 ní bí saire fhigle doib acht in oen-noin cech feli sruthi etir chaisc 7 cingcedis, mairt 7 dardáin etir di notlaic.
- 25 INtí tra nát caith feoil dogres dosgní pars mbic isin chaisc fri foimtin terci no gortai do tecmaic isin bliadain, uair inti na tuaslaic ar chaisc nista ara ndeni cusin caisc aile *iterum*.
- 26 IN sacart doella a grada, cia beth ara phendi, nisoifre iarum, fobith ní hurusa oifrend [10^b] do fhir cen grada.
- 27 IN tan tra doscuirither feil sruth for sathurn, mad sechtar chorgus, dolluidther in figell nona. Mad cetain *imorro* no aín diden no luan, focertar a saire for mairt no dardain no satharn.
- 28 IS amnas tra caingen in anmchardine, fobíth ma doberar a frepaid coir is mincati a brissiud na a chomallud : mina thaidbre ² in t-anmchara *imorro*, dosteit a chin fair, fobíth is lor la foirne andsom tabairt a coibsen cen a pendat. IS ferr tra focra al-lessa doib-sium, cenni frecmai ³ na cóibsená.
- 29 IS and tiagar co hanmcharait aile, mad écen, iar cetugud don anmcharait tóisig.

¹ read menadche. ² read taibre. ³ read ceni frecmairc.

- 21 When intercession is made for any one at the celebration of vespers, his baptismal name is used.
- 22 When the Psalms are recited, one division is said standing and the next sitting, because when they remain seated, it begets sleep : while if they remain too long standing, it is wearisome.
- 23 Twelve repetitions of the *Beati* are a substitute for the hundred and fifty Psalms, without....
- 24 A mess of gruel is allowed to penitents on festivals and on Sundays, and they have no exemption from vigils, except for one evening of every principal festival between Easter and Pentecost, and on Tuesday and Thursday between Christmas and Epiphany.
- 25 He that regularly abstains from flesh takes a small particle at Easter, as a precaution against the occurrence of dearth or famine during the year; for he that does not relax on Easter Day has no opportunity to do so till the following Easter.
- 26 The priest who falls away from his Orders may not offer the sacrifice of mass thereafter, even though he do penance, since it is not admissible for a man without Orders to offer it.
- 27 When a chief festival falls on a Saturday, if it be outside Lent, the evening vigil is excused. If, however, it comes on a Wednesday or Friday or Monday, the indulgence is transferred to Tuesday, Thursday or Saturday.
- 28 Irksome, truly, is the business of soul-friendship, because if the proper remedy is prescribed, it is more often violated than fulfilled : while if the soul-friend does not prescribe it, the liability falls upon him; for there are many who deem it sufficient to make confession without doing penance. So it is better for the soul-friend to admonish them of what is profitable for them, even though he does not demand confessions.
- 29 Recourse may be had, if necessary, to another soul-friend, on obtaining leave from the original soul-friend.

- 30 Ni fosgní tra lasna Celiuda De cotlad i ndaurrthig. Issed *dino* fosgní leo-som .i. dias dib isin daurrthig co hiarmérgi 7 na .l. do chetul doib, 7 im nóin prainnit, 7 codlait co hoidche, 7 contuilet ó iarmérgi co matain. Dias eile *dino* o íarmérgi co matain, 7 cetul na .l. beos doib, 7 cotlaid iarum cu teirt 7 celebráit in teirt hi comain fria cach.
- 31 IS ed fosgni lasna Celiuda De .i. fer oc airlegend tsoscela 7 riagla 7 fertai noem cen bit oc praind, dáig na beth a menma isin praind *sed hin Deo*, 7 praindid o nóin in fer pritchas and, *et in die singuli 7rogantur*¹ *de*² *quod predicatum est*, dus in and bis a menma *in nocte* an ann.³
- 32 INti na búí oc tairisim oifroind dia domnaig .l. do chetul do ina shessam hi tig dúnta 7 a shúile senta, is e a luag in oifroind. Issed delece .i. cét slechtain 7 crosfhighill fri biait.
- 33 Cid mor in íttu for neoch níssib dig iar n-íarmérgi *dino* riam⁴ 7 celebrad dul il-lige *post*.
- 34 Mad notfergáither fria gilla 7 nisbí tríst no aithis, is ecen cét bemend fort lamu *prius* 7 beth for bargin 7 usce in oidche sin.
- 35 Ni dlegar *dino* do Chele Dé ól neich iar tabairt a fhuail.
- 36 Troscad mís la muintir Moelruain uli .i. leth-fít de arán 7 leth-fít de medg-usce.
- 37 IS coir *dino* obbad na cóibsean inti nad penni do reir anmcharut. Mina thecma do neoch anmcharait bus lor lais i fhocus (.i. bus eolach riagla an ímthechta in scriptuir 7 fri riagla na nocm), 7 conothar a mberend on anmcharait eolach

¹ read *interrogantur* (Plummer), ² supply *eo*, ³ read *an non* (Plummer).

⁴ read ní íb dig ria n-íarmérgi. *Ibid* eter íarmérgi *dino* riam.

- 30 With the Celi De it is not the practice to sleep in the oratory. Their practice is that two of them should remain in the oratory until matins, and recite the hundred and fifty Psalms : they dine in the afternoon and sleep until night, and sleep [again] from matins till lauds. Two others then remain from matins till lauds, and they also recite the hundred and fifty Psalms, and then sleep until tierce and say the office of tierce in company with all the brethren.
- 31 It is the practice of the Celi De that while they are at dinner one of them reads aloud the Gospels and the Rule and miracles of Saints, to the end that their minds may be set on God, not on the meal : and the man who preaches at that time has his dinner in the afternoon, and in the course of the [next] day they are questioned severally about the subject of the sermon, to see whether their minds were occupied with it on [the previous] night or not.
- 32 He that has not attended mass on Sunday must recite fifty [psalms], standing, in a closed house, with his eyes signed with the Cross : this is the price he pays for the mass. A hundred genuflections and a cross-vigil, with the *Beati*, discharge his obligation.
- 33 However much a man may suffer from thirst, he may not take a drink [before] matins. [He may drink between matins] and the office at bed time.
- 34 If thou art angry with a servant, and there is no cursing and abuse, thou must first receive a hundred blows on the hands, and [also] pass that night on bread and water.
- 35 It is not lawful for a Cele De to drink anything after making water.
- 36 All Mael Ruain's community keeps a fast once a month, namely, half-rations of bread and half-rations of whey-water.
- 37 It is proper to refuse the confession of one who does not perform the penance imposed by his soul-friend. If any one does not happen to find near by a soul-friend whom he considers sufficient (that is, one learned in the rules of

fri si cetna comarnic, beth nech *imorro* dia taidbre¹ a choibhsena for cech n-ae, 7 pendither iarum ir-reir na riagla minchoibhsena, ni aurchuill sicipe dia tabarthar, cid mac legind cid mac-clerech,

- 38 Cethardha na pennither hi tir nErenn .i. coiblige² mairb, diall fri coibdelaig³, toitim fo uasal-grad,⁴ forneis choibhsen, *ut dicat* .i. issed so daroine in fer-so.
- 39 Atberat forend conid inille 7 conid ferr do anmain in phit beac [11^a] min *quam* in phit mór anmin. Feli na n-aspal 7 in litha sruthi 7 in domnaig, ni tormach pite is coir inntib *sed motatio* .i. ni bus mhiniu araile
- 40 Hittu dino in tan bís fos, fagubar bochtan do mhedg no blathaig 7 usce fair. It lomand ebar dhe.
- 41 Nech loinges rena thrath no chaithes inmar nach gnath do, throscaid ind dí oidche⁵ for usce 7 aran do.
- 42 Fial-tige dino 7 fual-tige, it adbai do demnaib indsin. Senad do neoch na tige⁶ sin 7 a shénad fén in tan tiassair inntib, ocus ni dlegair irnaigthe inntib sin, *sed Deus in adi[u]torium usque festina*.
- 43 Biad bis *in domu quando moritur aliquis in a consecrare et pauperibus diuidere bebet*,⁷ ar *cibus in una domu cum infirmo custodire*⁸ *vel cum mortuo, quamuis sanctus sit, manducari non debet*.
- 44 Is ead roscualai Moelruain la sruthi di dergu in tire, is

¹ read taibre. ² id est mul[i]er, *superscr.* ³ .i. siair-no ingein, *superscr.* ⁴ .i. espoc no sacart, *superscr.* ⁵ read troscad ind, nó dí oidche, etc. ⁶ read tige. ⁷ read debet. ⁸ read custodiri,

conduct laid down in Scripture and in the Rules of the saints), and if the precepts he brings from the learned soul-friend whom he first met are observed, and if there be moreover some one to whom he may make confessions on each point, and if penance be done thereafter according to the rules of minor confession, it is no matter to whom his confession is made, even though it be to a student or to a young cleric.

38 There are four things for which no penance can be done in the land of Erin, namely, lying with a dead person, (*id est, mulier*): transgressing with a kinswoman (that is, a sister or daughter): falling into sin while holding higher Orders (that is, a bishop or priest): and divulging a confession, by saying, 'this is what this man did.'

39 Some persons aver that the small delicate diet is safer and better for the soul than the large coarse diet.

On the feasts of the Apostles and high festivals and Sundays a change of diet (that is, something more delicate than other fare) is proper, rather than an increase.

40 Further, when they are thirsty, a *bochtan* of whey or buttermilk, with water added, may be taken. This is to be drunk in sips.

41 Any one who eats before the time, or takes rich food that it is not customary for him to take, must fast for doing so two nights on bread and water.

42 Privies and urinals are abodes for evil spirits. The sign of the Cross should be made over these places, and a man should cross himself when he enters them, and it is not lawful to pray in them, except to repeat *Deus in adjutorium*, down to *festina*.

43 The food that is in a house when any one dies in it ought to be blessed and distributed among the poor: because food ought not to be kept in the same house with a sick man, or eaten in the same house with a dead man, however holy he may be.

44 This is what Mael Ruain heard said by venerable persons

diultadach Patraic hi nim 7 na hirsi tuc i nErinn nach oen deraig a thír acht assa hoirthiur ina hiarthar 7 asa tuaiscert ina descert.

- 45 Nicon fil ní dosgní duine tar cend anma indi atbaill nat cobair do, etir fhigill 7 apstanait 7 gabail n-ecnairce 7 bendachtu menci. *Filii pro mortuis parentibus debent penitere.* Bliadain lan dino do Móedoc Fherna cona muintir uile for usce 7 baingin iar¹ tuaslucud anma Branduib meic Echach o ifurn.
- 46 Duine dino dia mbad áil apstanait 7 nisderna phit do tixail aire, ticsad ochtmad cu cend sé mis : a mbeirend iarum in duine cu cend se mis dia apstanait no di thixail neich aire do chodlad, fotlil coa ec. Mad ail do tuilled apstanait beos, tixad ochtmhad aile aire dia phít fo inn allt *chetna*, co roa a tri no a .iiii. no a .u. Ruc sa² indsin uli, acht ba min dorona Ni ba hanfhollain do dino a tixeba aire dia chotlad *per gradus*. Fer dino nacachta cu mor 7 donimaing lubra no galar tria apstanit, becan do erail fair beos amail noedin. Dia fhuilnge *per sex menses*, beraid cu bas a erail fair beos.
- 47 Fothrucad hin n-imsitin is aurchail 7 is corbad don chach dosbeir tara cend in lind sin. Is faithciu don oes graid tarsa teit cend a cosmad 7 a coisecrad iarum.
- 48 Leth-fit do Dia 7 al-leth eli do thomailt deitt fen, arteit troscad innsin.
- 49 Bannscal alacht dia tic galar co mbi fochraib de bas, airlegthar in mbathis for usce 7 foseseagar³ in bandscaal tar cend na geni 7 doberar Fland no Cellach do ainmm fair, (ar is coitchend do fhir 7 do mhnaí cechtar de), 7 hibed

¹ read ar. ² read rucisca (*Bergin*), or rouca. ³ read fosissedar.

about deserting the country. Any one who deserts his country (save by removing from the east of it to the west and from the north of it to the south) is a denier of Patrick in heaven and of the faith he brought to Erin.

- 45 There is nothing that a man does on behalf of the soul of one who dies that does not help it, whether vigil or abstinence, or requiem or frequent benediction. Sons ought to do penance for their dead parents. Maedoc of Ferns and all his community spent a full year on bread and water in order to gain the release of the soul of Brandub mac Echach from hell.
- 46 Now if a man should desire to practise abstinence, and if it has not been his habit to subtract from his rations, let him subtract one eighth for a period of six months. What he can bear then throughout that period in point of abstinence or in foregoing part of his sleep, will abide with him till his death. If he desires further abstinence, let him subtract another eighth of his rations in the same way, up to three, four or five eighths. He can bear all that amount, provided he does it gradually; also, what he subtracts by degrees from his sleep will not be harmful to him. A man however who disciplines himself severely, and whom sickness or disease distresses through his abstinence, must impose upon himself only a little additional, like a child. If he endures for six months, he will be able to bear the further imposition until death.
- 47 It is forbidden to bathe in polluted water, and it is a defilement for every one who pours such water upon his head. Persons in Orders whose head it touches must take care to anoint and cross themselves thereafter.
- 48 If thou give half thy ration to God and consume the other half thyself, this serves instead of a fast.
- 49 When disease attacks a pregnant woman so that she is near to death, the baptismal service is read aloud over water, and the woman makes confession on behalf of her unborn child, and the name of Flann or Cellach is given to it

in mathair in usce sin, cu teit tarsin ngein, 7 is bathis do.

- 50 Galar mistai bís for ingenaib eclaise, saire a figle doib oiret bis foraib, maiten 7 fescor, 7 brochán do denam [11^b] doib am theirt, secip aimser, fobith dlegar airmitiu in galair sin Nis tiagat dino do laim ind *quia oman de*¹ *sunt in illo tempore*.
- 51 Tuara imchuirther do chéin i ndomnach i n-edpairt do neoch, ni dlegar do a chaithem acht a fhodail do bechtaib.
- 52 Doberair dia sathairn im noin fiach aibne na hoidche luain
- 53 Ord berrtha dia mís dosgnither .i. dia dhardain.
- 54 IS amlaid dino gabthair dechmada .i. cech anmanna techtas duine do lecad tar bernai 7 cech dechmad mil dib² do Dia acht doimh nama, fobith gabar dia saethar cech dechmad carr.
- 55 Tri torba *in die* .i. ernaiithe 7 lubair 7 legend, rodbu force-tail no scribend no uaimm n-etaig no araill bus torba do neoch dorona, arna bether i n-espá and, *ut Dominus dixit: Non ap[p]arebis uac[u]us in conspectu meo*.
- 56 Ni aurberta bith comat guirt. Nis cotultai combad eim latt. Nis aculta nech comba deithbir.
- 57 Socrad eclaisi De co mbathis 7 comna 7 gabail n-ecnairec, co maccaib do legend, co n-idpairt chuirp Crist for cech n-altoir. Ni dliget dechmadu na bo chendaith³ na trian annoti na dire scoit do mhaínib mina bet a frithfholaíd techta na heclaisi innte do bathis 7 comnai 7 gabal n-ecnairec a manach etir biu 7 marbu, 7 cor-roib oifrend for altoir i ndomnaigib 7 sollamnaib, 7 cor-rabut aidme oga cech altoir

¹ read *quia immundae*. ² supply do thabairt. ³ read chennaithe,

(each of these being common to man or woman), and let the mother drink the water, so that it passes over the child, and this constitutes baptism for it.

- 50 During the monthly sickness of daughters of the Church they are excused from vigils, morning and evening, so long as it lasts, and gruel is to be made for them at tierce, at whatever time this happens, because it is right that this sickness should have attention. They do not attend communion in such case, for they are unclean at these times.
- 51 Food that is brought from a distance on a Sunday as an offering to anyone it is not lawful for him to eat, but he should distribute it among the poor.
- 52 The castigation of Sunday evening is administered on Saturday at the hour of nones.
- 53 Tonsure is regularly performed once a month, on a Thursday.
- 54 Tithes are collected in this way. Every animal that a mans owns is let out through a gap, and every tenth beast is given to God, except only oxen : because every tenth cart-load of [the fruit of] their labour is taken.
- 55 Three profitable things in the day : prayer, labour and study : or it may be, teaching or writing or sewing clothes, or any other profitable work that he can do ; so that none be idle, as the Lord has said : ' Thou shalt not appear in my sight empty.'
- 56 Do not eat till thou be hungry : do not sleep till thou be ready for it : speak to none till there be cause.
- 57 The free tenure of the Church of God, in return for baptism, and communion and intercessory prayer, with boys for study, and with the sacrifice of the body of Christ on every altar. Churchmen have no claim to tithes, nor to the heriot cow, nor to the third that belongs to the patron's church, nor to compensation for valuables, unless the church provides its proper equivalents in baptism and communion and inter-

dib. Nach eclais oc na bia a techta ni dlig lan-dire eclaisi De, acht is uaim thagut 7 latrand a hainmm la Crist.

58 Cech eclais tra i mbi fer graid do mhi[n]-eclaisib tuaithe ni dhlig¹ tuarastul a uird .i. tech 7 airlisse 7 dergud 7 d'celtt cecha bliadna, amail bias hi cumang na heclaisi, miach cona indud, bo blicht in cech raithe 7 ar-reir imm *cech* coir archena. Bathis *dino* uade-sim 7 comna (.i. sacarbaic) 7 gabail n-ecnairce beo 7 marb 7 oifrend cech dómnaig 7 cech primshollaman 7 cech prim-fheli, celebrad cech tratha, na .III. do chedul cech dia, acht mina thoirmesci forcetul no anmchairdius. Nach fer graid *dino* lasna bi dliged, na colus² a graid do thimntirecht, cona bi tualaing celebrad 7 oifriund for belaid rig 7 espoc, nis dlig saire fhir graid hi tuaithe no i n-eclais.

59 Nach espoc *dino* dosber uasal-grad³ for neoch na be tualaing n-airberta i crabud⁴ 7 legend, anmchairdessa 7 colas rechta 7 riagla 7 frepuide cuibde di cech pheccad archena, is bidba do Dia 7 duine in t-espoc sin, uair is immdergad do Crist 7 dia eclais a ndoroine, 7 *idieo* .ui. *annos penitere*⁵ 7 tabrad .vii. cumala oir fria henech in duileman beoss.

60 [12^a] IS de ata⁶ anmunna fher nErenn i timna Patraic, co raibe prim-espoc cecha prim-tuathi i nErinn fria hoird'nead

¹ for ni dhlig *read* dligid. ² coluch *with* uel s *superscr.* MS. ³ *read* uasal-gráda. ⁴ *read* a n-airberta eter chrábud, etc. ⁵ *read* poeniteat. ⁶ *read* foratá.

cessory prayer for her tenants both living and dead, and unless there be sacrifice upon the altar on Sundays and high-days, and every altar have its complete furniture. Any church which has not its proper provision [of equipment and services] has no claim to the full compensation due to a church of God; but the name that Christ gives it is 'a den of thieves and robbers.'

- 58 In any church, moreover, in which there is an ordained priest from the minor churches of the laity he has a claim¹ to the stipend of his Orders, namely a house and garth and bed and a habit every year, so far as shall be in the power of the church: a sack [of seed-corn] with its yield, a cow in milk every quarter, and every reasonable demand of his generally. On his part again, the rites of baptism and communion (that is, the sacrament) and intercessory prayer for the living and the dead, and mass every Sunday and every chief high-day and every chief festival: celebration of all the canonical hours, and chanting of the hundred and fifty psalms daily, unless hindered by teaching or hearing confessions. Any ordained priest, therefore, who has no lawful title nor knowledge to discharge the duties of his Orders, so that he is incompetent to celebrate the hours and the mass in the presence of kings and bishops, has no claim to the privileges of an ordained priest in state or in church.
- 59 Any bishop, therefore, who confers higher Orders on any one who is not capable of exercising them, both as to piety and learning, and as to hearing confessions, and as to knowledge of law and rule, and appropriate remedies for every sort of sin, — that bishop is culpable before God and man, for what he has done is an affront to Christ and to his Church. Let him, therefore, do six years' penance, and let him give seven cumals of gold as satisfaction to the Creator as well.
- 60 Therefore it lies upon the souls of the men of Erin by the commandment of Patrick, that there be a chief bishop to every

¹ 'no claim' MS.

oessa graid 7 fri coisecrad eclais, fri hanmchairdine do flaithib 7 oirchinnib 7 d'oes graid, fri noemad 7 bennachad a cland iar mbathis, fria forcongra lubrai cech eclaisi, 7 mac 7 ingean fria legend 7 crabud : ar mina-s-legat na meic in cech aimsir itbela in uile eclais, 7 ni bia cretim acht duibgenntligecht hi tir nErenn.

61 Nach oen dino atbera¹ dechmad a chuirp do Dia fria leigend, bid cuma do 7 noathnuiged eclasa Erenn 7 dosberad cretem innte iarna elod. Nach oen imorro beress a mac for cula o legend iarna idpairt do Dia 7 Patraic, is cuma do 7 nosberad audparta in betha uli for cula 7 conscarad eclais nime 7 talman.

62 Nach oen tra lasa legait na meic audparthar and do Dia 7 Patraic, dlegait side² fochraic 7 dulchinde i n-aimseraib corib .i. loilgech i fochraice na .III. cona n-imnaib 7 cantacib 7 liachtanaib 7 co mbathis 7 comna 7 gabail n-ecnarci 7 co n-eolas a n-ordaigthe olchena co mba tualaing airiten grad. Ag 7 mucc 7 tri meich bracha 7 miach arba bid ina duilchinde cecha bliadna cenmotha gaire 7 algine do étiud 7 biathad il-log mbendachtan. Acht iar taisfenad na salm 7 na n-imond focetoir dorenar in loilgech, iar taisfenad dino in ordusa dlegar in dulchinde 7 in decelt. Dligid imorro in tshui no in t-espoc dia taisfentar na sailm proind coicir de chormaimm 7 biud in oidhe sin.

63 IS he tra doroiisce do shaethraib in saethar-sa .i. saethar hi crabud. Aire doberar flaithius nime donti lasa legthar 7 notlega 7 dotcossig in nech bis icon legand. Nach fer graid lasa leghut

¹ read idbéra. ² side superscr.

chief state in Erin, for ordaining men to holy Orders, for consecrating churches, for receiving confessions from kings and erenaghs and priests in Orders, for hallowing and blessing their children after baptism, for appointing the labours of every church, and setting boys and girls to study and piety : for if the boys do not study at all seasons the whole Church will die, and there will be no belief, but black paganism in the land of Erin.

- 61 If any one therefore shall offer the tithes [of the fruit] of his body to God for the purpose of study, it will be the same as if he renovated the churches of Erin and restored its belief after it had vanished. Whereas if any one withdraws his son from study after offering him to God and to Patrick, it is as if he should revoke the offerings of the whole world and violate the Church of heaven and earth.
- 62 Any one moreover with whom the boys study who are thus offered to God and to Patrick has a claim to reward and fee at the proper seasons, namely, a milch-cow as remuneration for [teaching] the Psalms with their hymns canticles and lections, and the rites of baptism and communion and intercession, together with the knowledge of the ritual generally, till the student be capable of receiving Orders. A heifer and a pig and three sacks of malt and a sack of corn are his fee every year, besides tendance and a compassionate allowance of raiment and food in return for his blessing. But the milch-cow is made over immediately after the student has publicly proved his knowledge of the Psalms and hymns, and after the public proof of his knowledge of the ritual the fee and habit are due. Moreover the doctor or bishop before whom proof in the Psalms has been made is entitled to a collation of beer and food for five persons the same night.
- 63 This is the most excellent of all labours, to wit, labour in piety; for the kingdom of heaven is granted to him who directs study, and to him who studies, and to him who supports the pupil who is studying. It is the duty of every one

na meic-si is do dlegar a cuindrech 7 a cosc 7 a timorcun fri hurda eclaisi focetoir, ar is don eclais 7 do Dia ailter fri hairiten grad.

- 64 Nach fer graid gaibes eclais fora chubas is do dlegar anmchardine mhanach na heclaise sin, firu, maccu, mna sceo ingena. Nach oen *dino* nach airim maam n-anmcharut fair, cona bi do reir De no duine, ni dhlig comna do thabairt do no gabail n-ecnairce no a adnocul i n-eclais De, ar is uad rofemded bith do rer De isna heclaisib i tir nErenn, uair is amlaid is coir airmite in aesa graid 7 comallad a timnai, amail betis aingil Dé eter doinib. Fobith is treothu ata cosnaigthe *flaithiussa* nime, eter bat[h]is 7 comna 7 gabal n-ecnarci 7 audpait chuirp Crist 7 a fholai 7 procept *soscela* 7 cumtach eclaisi De 7 aentu rechta 7 riaglai, 7 issued on tolaigther do Dia hi talum.

- 65 Nach oen *dino* conscara eclais De .i. notren 7 notcrean ar saint 7 format, not^[12^b]rir-side sossad a anma in-nim, mad co tisad. Ar issued cundrad is messa dogni duine isin bith .i. reicc a shuide i n-eclais nime 7 reicc a anma fri diabul 7 reicc a chuirp a n-ilar mainche do thuillem donahib eclaisib, cu tomal log a cholla resiu bus marb. Is aire na bi ní do diless lais do churp no d'anmain no talum, acht is la diabul uile. Or inti bís oc coscrad *eclaisi* Dé is e *dino*¹ cotascara 7 cotasni inti nát bi ina timnaib i n-ucht *eclaisi* Dé. IS trít atbathutar cumachta cecha flatha 7 a cland 7 a flathemnas ina ndegaid. IS trit *dino* atbath cretium in Choimdhed i tuathaib 7 cenelaib. IS trit duinter dorrsi nime 7 eroslaicther

¹ read Dia.

in Orders with whom these boys study to correct and chastise them and to press them to take ecclesiastical Orders forthwith, because they are being bred up for the Church and for God with a view to receiving Orders.

64 It is the duty of any one in Orders who undertakes the charge of a church to hear the confessions of that church's tenants, men, boys, women and girls. If any one will not accept the yoke of a confessor, so that he is not under the authority of God or of man, he has no claim to be given communion, nor to have intercession made for him, nor to be buried in God's church; because he has refused to be under God's authority in the churches in the land of Erin. For it is right to show reverence to ordained priests, and and to fulfil their behests, just as if they were God's angels among men; seeing that it is through them that the kingdom of heaven is to be won, by means of baptism and communion and intercession, and by the sacrifice of the body and blood of Christ, and by preaching of the gospel, and by building up the Church of God, and by unity of law and rule; and this is what is pleasing to God on earth.

65 Any one therefore, who violates the Church of God, that is, who buys or sells her out of greed and envy, will be selling the resting-place of his soul in heaven, if [otherwise] he might reach it. For this is the worst bargain a man makes in the world, to sell his seat in the Church of heaven, and to sell his soul to the Devil, and to sell his body in order to earn much hire from the churches, so that he eats the wage of his flesh before he dies. For this cause he has nothing of his own, either body or soul or land, but all belongs to the Devil. For he who constantly violates God's church, it is God whom he violates and resists, even the man who abides not in His commandments in the bosom of the Church of God. Through him the powers of all princes have perished, and their children and their sovereignty after them. Through him moreover, belief in the Lord has perished in states and kindreds. Through him are the doors of heaven shut and the doors of hell open,

dorrsi hifirnn 7 anait angil De do thorruma in talman, acht tan tecait do thabairt digla forsan cinel daine-sea .i. droch-oirchindig díumsacha 7 droch-rig sanntacha tarmthiachut na timnu-sa Phatraic, eter choscrad eclaisi 7 ar-reicc 7 a creicc 7 cumdach uaille 7 diumsa, conid a n-ifiurn ata a nduilchinne-*post.* INTí dino conaing eclais De co n-umaloit 7 aurlata 7 comallad forsna timna-sa Patraic, ronbe *cét* diabla isin bith frecnaircc 7 *flaithius* nime cen forcend.

Roísam uile in flaithes sin, rosairillem, rosaittrebam *in secula seculorum. Amen. Finit.*

and the angels of God cease from watching over the earth, save when they come to wreak vengeance on this race of men, to wit, on wicked prideful erenaghs, and on wicked greedy kings, who transgress these behests of Patrick, both in violating the Church and in buying and selling her, and in exalting pride and vain glory, so that their reward hereafter is in hell: But he that protects the church of God with humility and obedience and observance of these behests of Patrick, may he receive a hundredfold in the present world, and [inherit] the kingdom of heaven without end !

May we all reach that kingdom, may we deserve it, may we dwell therein for ever and ever ! Amen.