

Rules, Constitutions and Statutes of Medieval Religious Communities of Women (except Benedictines) and of Related Communities of Men: Bibliography

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Contents

Introduction

- The Bibliography
- Foundational and Legislative Documents
- Women's Communities and Men's Communities
- Principal Sources, Bibliographies and Secondary Studies

Monastic Communities of Women and Mixed Monastic Communities, 5-8th c.

- Rules of Augustine
 - Rules of Augustine for Women
 - Rules of Augustine for Men
- Rule of Caesarius for Women
 - Rule of Caesarius for Men
- Rule of Waldebert for Women
- Rule of Aurelian for Women
 - Rule of Aurelian for Men
- Rule of Leander for Women
- "Psallendo pro Sancte Devotio"
- Rule of Donatus for Women
- Rule of Columbanus for Women
 - Rules of Columbanus for Men
- Rule of Fructuosus for Women, Men and Families
 - Rule of Fructuosus for Men
- Rule of the Celi De
- Customs of Tallaght
 - Irish Rules for Men

Communities of Canonesses, 9-12th c.
Institutes for Canonesses
Rules for Canons

Communities of Women and Mixed Communities for Which the Rule of Benedict Was Foundational

Cistercians
Feminine Version of the Cistercian Customary
Cistercian Men
Fontevraud / Fontevrault
Gilbertines
Rule of Abelard for Women
Statutes for The Paraclete
Humiliati
Celestines

Communities (Rule of Benedict) Which are Known to Have Had Female Members but Whose Documents Do Not Explicitly Refer to Women

Vallombrosans
Camoldolese
Sylvestrines
Olivetans

Female Anchorites, Recluses and Hermits

Rule of Aelred for Anchoresses
Rule of Simon of Ghent
Ancrene Riwe for Anchoresses
Rules for Men

Communities of Women and Mixed Communities for Which the Rule of Augustine Was Foundational

Premonstratensians
Dominicans
Dominican Tertiaries
Dominican Men
Mercedarians
Hermit Nuns of St. Augustine
Modern Devotion
Sisters of the Common Life
Windesheim Sisters
Brothers of the Common Life
Bridgettines

Communities (Rule of Augustine) Which Are Known to Have Had Female Members but Whose Documents Do Not Explicitly Refer to Women

- Canons Regular (Peter de Honestis)
- Trinitarians
- Canons Regular (S. Jacobi di Monti)
- Order of St. Jerome in Spain

Communities of Women Associated with or Inspired by Clare or Francis

- Rules for Clare
- Rule of Clare
- Rule for Clarisses
- Rule for Minoresses
- Constitutions of Colette
- Franciscan Tertiaries
- Franciscan Men

- Rule of Francis de Paola for Women
- Rule of Francis de Paola for Tertiaries
- Rule for Men
- Third Order Fransiscan Hospitallers (Soeurs Grises)

Other Communities of Women or Other Communities with Female Members

- Carthusians
- Grandmont
- Carmelites
- Repentent Communities
- Beguines
- Ursulines (Angela Merici)

Hospital and Hospitaller Communities of Women

- St John of Jerusalem
- Sigena
- Hotels-Dieu and Leproseries
- Order of the Holy Spirit in Saxia

Military Orders Which Are Known to Have Had Female Members but Whose Documents Do Not Explicitly Refer to Women

- Templars
- Teutonic Order
- Order of Santiago
- Order of St. James

Introduction

This bibliography lists foundational and legislative documents of a variety of medieval communities of women. It is personal, practical, inclusive, and a work in progress.

It is personal in that it has been assembled to facilitate my own research into the liturgical lives of medieval communities of women; rules, constitutions and the like usually include information regarding liturgical practices. However, I hope that it may be of some use to other students of medieval women's communities as well.

It is practical in that it includes foundational and legislative documents that I personally have been able to obtain. It sets aside studies *about* women's communities and their "rules," and concentrates on the full texts of these documents themselves. In practice this means that they have appeared in printed editions during the last 100-150 years. Some "rules" of medieval women's communities are readily available in modern printed editions, while others are available in specialized libraries. Some, however, are obscure and difficult to locate. Confusion is possible in some cases because the same title may apply to more than one document.

This work is inclusive in that, where possible, I include documents of communities of men that are related to the women's communities under consideration. It is often instructive to see if women's practices were the same as or different than those of men with whom they were closely associated. In addition, documents are included for communities that are known to have had female members but whose documents do not explicitly refer to women.

This work is still in progress, as manuscript and archival materials continue to come to light and are published, as 16-18th century printed collections of documents are reprinted, and as obscure references are located. I am conscious, for example, that this bibliography is particularly thin with respect to documents from individual communities of canonesses.

The Bibliography

For the purposes of this project, "medieval" begins with the Rule of Augustine (ca 400) and concludes with the Constitutions of Teresa of Avila (1566).

It was difficult to find a satisfying way to list the wide variety of communities and documents collected. Here they have been arranged in eleven categories, based on (a) type of religious community, (b) foundational documents of particular significance, and (c) whether the documents name women or do not do so. Documents for communities of women take precedence

over those for men. Documents that name women take precedence over those that do not. Within each category documents have been listed in rough chronological order.

In the literature, rules and constitutions are variously dated according to the actual date of composition or according to the date of approval by ecclesiastical authorities. Sometimes, however, the date when the community in question was actually founded is of particular interest. Here, documents for women are dated only to the century, unless more precise information is included in the title of the document or is required for identification. When a series of documents for individual communities is listed, only the date of the earliest is indicated.

The bibliography includes multiple editions of documents, where these exist. It includes editions in Latin (usually the original language) as well as in Middle English and modern English (where these exist). A few editions in French, Italian, Spanish, Catalan and Irish are also included. I have not evaluated the quality of individual editions.

A few bibliographies and secondary studies that have been particularly useful are listed at the beginning.

Benedictines have been excluded from this listing because I have already prepared the following bibliographies having to do with women and the Rule of Benedict.

Feminine Versions of the Rule of St. Benedict
Masculine Vernacular Versions of the Rule of St. Benedict
Women and the Rule of St. Benedict: Miscellaneous Documents

All may be found at www.compumart.ab.ca/fhenders, under “Medieval Women’s Religious Rules.”

In addition, the website, Feminine Versions of the Rule of St. Benedict (www.osb.org/aba/rb/feminine) contains complete texts of a number of such feminine versions.

I am grateful to the staff of the University of Alberta Interlibrary Loan Document Delivery section for all their efforts to obtain materials from near and far.

Foundational and Legislative Documents

It must be emphasized that some communities of women did not feel a need for rules, constitutions, statutes or the like. In addition, some such documents have simply not survived. The present work, then, considers only a fraction of the religious communities that women established during the medieval period.

Medieval communities of women might use a variety of documents to express their self-understanding as a community, to enunciate basic principles governing their mode of life, and to set out rules that directed the details of their daily living.

Some documents were foundational and emphasized basic principles; these were not so much legal in nature but “forms of life,” a type of spiritual and wisdom literature. Others interpreted and implemented the fundamental principles; some included more than one type of material.

Some documents applied to a single local community; others to regional groupings of similar communities; still others to entire religious orders – or to the female members of orders.

These documents had a variety of names; most commonly they were called rules, constitutions, statutes, ordinances, and customaries. Here I use the term “documents” to include them all.

Both then and now, the term “rule” was and is used in (at least) three ways; this sometimes leads to confusion. In one usage, “Rule” designates the most foundational document in the lives of religious communities (e.g., Rule of Benedict, Rule of Augustine). Rules are often supplemented by other documents (constitutions, statutes) that interpret, adapt and extend the provisions of the Rule.

In another usage, “rule” refers to the constitutions of a community. These may be more important than the Rule on a day to day basis, and may be what distinguishes one community from another if they both use the same Rule.

Finally, “rule” may be used for all or various combinations of these documents.

In titles of documents listed here I use whatever usage of Rule/rule that is found in the sources. Otherwise I use Rule to designate a foundational document, and rule or “rule” to designate collections of documents used by a community. Whenever possible I try to be precise in using the term “constitutions” and the like.

The relationship that exists between a Rule and a set of constitutions may vary from one community to another. First, there are communities in which the Rule alone is considered to be sufficient and there are no constitutions.

In other cases the Rule alone was sufficient in the early stages of the community’s life, but constitutions were later added to record interpretations that were thought to be important. In time such constitutions might distinguish one “branch” or expression or an order from another, or one order from another when they both followed the same Rule.

Another situation existed when a community’s Rule contained basic principles but few directions for the details of daily living. Constitutions were therefore necessary and important

almost from the beginning, and in many ways they became the more important document. Because of their significance they might be referred to as the “rule”; the actual Rule faded into the background.

Women’s Communities and Men’s Communities

The relationships of medieval communities of women to communities of men were also diverse and complex. The following are but a few examples.

First, a woman’s community might have no special relationship with any community of men. Secular canonesses, for example, were quite independent; they were not connected in any institutional way to communities of canons (though individual canons might provide liturgical ministry to the canonesses).

Other communities might have both female and male members, though they lived in separate houses with separate leaders/authorities. They were not divided into male and female “branches,” however. The same Rule and constitutions were used by both women and men. These documents might be written using generic masculine forms and women might not be explicitly referred to at all.

A third example is communities that were divided into “first orders” of men, “second orders” of women, and “third orders” for women and men together (secular and regular tertiaries). They shared a common foundational document, but had separate constitutions.

Fourth, women and men might follow separate Rules/rules, though these may be related. The two groups may be linked by the charism of a founder and/or foundress (e.g., Clare and Francis), and governance of the women’s communities might be controlled by the men.

In addition, there were “mixed” communities of women and men, sometimes with a single leader/authority. In some cases the women were central; in others cases the men. In some cases the women and men might use different Rules (Benedict, Augustine) and have separate constitutions as well, though the latter might be written with both in mind. In other cases they followed the same Rule but had separate constitutions.

In any case, it is important not to read back into the medieval period the centralized and highly regulated organization of religious orders of the last four centuries.

Principal Sources, Bibliographies and Secondary Studies

Principal Sources:

J.-P. Migne, *Patrologia Cursus Completus Series Latina*, Paris, 1844-1864. [Hereafter: *Patrologia latina*.]

Mariano Brockie, *Lucae Holstenii . . . Codex Regularum Monasticarum et Canoniarum* Augsburg: Ignatius Adam & Franciscus Antonii Veith, 1759; reprint Graz, 1957, 6 vol in 3. (Hereafter: *Codex Regularum*.)

Bibliographies:

Mary Forman and Thomas Sullivan, "The Latin Cenobitic Rules: AD 400-700: Editions and Translations," *American Benedictine Review* 48 (March 1997) 52-68.

Vincent O Maidin, "The Monastic Rules of Ireland," *Cistercian Studies* 15 (1980) 24-38.

Charlotte D'Evelyn, "Instructions for Religious," in J. Burke Severs, *A Manual of the Writings in Middle English 1050-1500*. The Connecticut Academy of Arts and Sciences, 1970, 655-656..

Charlotte D'Evelyn, "Instructions for Religious," in Albert E. Hartung, *A Manual of the Writings in Middle English 1050-1500*. New Haven: Connecticut Academy of Arts and Sciences, 1986. Vol. 2, pp 650-659.

Secondary Studies:

A. J. Forey, "Women and the Military Orders in the Twelfth and Thirteenth Centuries," *Studia Monastica* 29 (1987) 63-92.

Berenice M. Kerr, *Religious Life for Women c. 1100 - c. 1350: Fontevraud in England*. Oxford, Clarendon Press, 1999, pp 7-10.

Desiree G. Koslin, *The Dress of Monastic and Religious Women as Seen in Art from the Early Middle Ages to the Reformation*. Ph D Dissertation, New York University, 1999, chapters 1, 2.

John Moorman, *A History of the Franciscan Order: From its Origins to the Year 1517*. Oxford: Clarendon Press 1968.

Patricia Ranft, *Women and the Religious Life in Premodern Europe*. New York: St Martin's Press 1996, 1998.

Monastic Communities of Women and Mixed Monastic Communities, 5-8th c.

Rules of Augustine [late 4th - early 5th c]

Note: The term *Regula Augustini* or Rule of Augustine has been applied to each of the following three distinct works, to all three together, or to various combinations of these texts. It is for this reason that the plural “Rules” is used here.

The *Ordo monasterii* (Regulations for a Monastery). This formerly was called the *Regula secunda*. Incipit *Ante omnia*.

The *Praeceptum* (Rule). This formerly was called the *Regula tertia*. Incipit: *Haec sunt quae*.

The *Obiurgatio* (Reprimand to Quarrelling Nuns) (Letter 211, cc.1-4), written by Augustine and addressed to a community of nuns. Incipit: *Sicut parata est*.

Both the *Ordo monasterii* and the *Praeceptum* exist in grammatically masculine and grammatically feminine versions. The incipit of the feminine version of the *Ordo monasterii* is sometimes *Primum igitur*. The feminine version of the *Praeceptum* or Rule is also called the *Regularis informatio* with the incipit *Haec sunt quae*.

To these must be added what is termed the *Regula Recepta*: the Later Version of the Rule. This is the Rule (*Praeceptum*) preceded by the first sentence of the Regulations for a Monastery (*Ordo monasterii*); the remaining portions of the latter document were eventually suppressed. The designation *Regula tertia* often really refers to this *Regula Recepta* rather than to the “pure” *Praeceptum*.

On these matters see especially Forman and Sullivan, above; Lawless, below; and Dickinson, below.

Rules of Augustine for Women

“Regulam Sanctimoniam,” [= *Obiurgatio, Sicut parata est*], in *Codex Regularum*, I, 348-349.

“*Obiurgatio / Reprimand to Quarrelling Nuns*,” in George Lawless, *Augustine of Hippo and His Monastic Rule*. Oxford 1987, pp. 104-109. [Latin and English on facing pages]

“*Epistola CCXI: Ad Sanctimoniales*.” *Sancti Aurelii Augustini Epistolae*, in *Patrologia latina* 33:958-965.

“Letter CCXI: To the Nuns,” in *The Letters of St. Augustine*, trans. J. G. Cunningham. A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, vol. 1. The Confessions and Letters of St. Augustine. Grand Rapids: Eerdmans, reprint 1983, pp 563-568.

“Letter 211: To a Convent of Consecrated Virgins,” in *Writings of Saint Augustine* vol. 13, Letters, vol. 5, trans. Sister Wilfrid Parson. The Fathers of the Church: A New Translation. New York: Fathers of the Church Inc. 1956, pp. 38-51.

“Regula,” [= Praeceptum or Regularis informatio, Haec sunt quae], in *Codex Regularum*, I, 349-352..

“Rule for Nuns” [Praeceptum/Regularis informatio], in George Lawless, *Augustine of Hippo and His Monastic Rule*, pp. 110-118. Oxford 1987. [English translation]

“The Rule of Augustine (Feminine Version)” [= Praeceptum/Regularis informatio], in *The Rule of Saint Augustine: Masculine and Feminine Versions*, introduction and commentary by T. J. Van Bavel, trans. R. Canning. London: Darton, Longman & Todd, 1984, pp. 25-37. [English translation]

“La regola di Santo Agostino in volgare, lasciandone certi Capitoli non necessarii alle suore, trasmutato il nome di frate in suora,” in *Antologia Agostiniana*, vol. 3. Roma: Scuole Tipografica Salesiana, 1901, pp. 132-141. [Italian version for women, ca. 1330.]

Rycharde Whytforde, *Saynt Augustyns Rule in englisysse alone*. London: Wynkyn de Worde, nd. STC 25417. Microfilm: Early English Books 1475-1640, reel 1590. [Introduction in feminized English, for women; text in gender-neutral English, for women and men]

Rules of Augustine for Men

“Regula secunda,” [= Ordo monasterii, Ante omnia], in *Codex Regularum*, II, 122-123.

“Regula secunda” [= Ordo monasterii, Ante omnia], in J. C. Dickinson, *The Origins of the Austin Canons and Their Introduction Into England*. London: SPCK, 1950, pp. 273-274.

“Ordo Monasterii / Regulations for a Monastery,” in George Lawless, *Augustine of Hippo and His Monastic Rule*. Oxford 1987, pp. 74-79. [Latin and English on facing pages]

“Regula tertia” [= Praeceptum in its Textus Receptus version. Ante omnia (first sentence) + Haec igitur sunt], in *Codex Regularum*, II, 123-127.

“Regula S. P. N. Augustini” [= Praeceptum in its Textus Receptus version], in *Codex Regularum*, V, 330-333.

“Regula Augustini” [= Praeceptum in its Textus Receptus version], in *Patrologia latina* 32:1377-1384.

“Regula tertia: Haec Sunt, Quae ut Observetis Praecipimus in Monasterio Constituti,” in J. C. Dickinson, *The Origins of the Austin Canons and Their Introduction Into England*. London: SPCK, 1950, pp. 274-279.

“Praeceptum / Rule,” in George Lawless, *Augustine of Hippo and His Monastic Rule*. Oxford 1987, pp. 80-103. [Latin and English on facing pages]

“The Rule of Augustine (Masculine Version)” [= Praeceptum], in *The Rule of Saint Augustine: Masculine and Feminine Versions*, introduction and commentary by T. J. Van Bavel, trans. R. Canning. London: Darton, Longman & Todd, 1984, pp. 11-24. [English translation]

Luc Verheijen, *La Regle de saint Augustin*. Paris 1967, 2 vol. [Rule: vol I, 417-437. Critical edition and study.]

Rycharde Whytforde, *The rule of saynt Augustyne bothe in latyn and englisshe with two exposicyons*, London: Wynkyn de Worde, 1525. STC 13925 and 25417. Microfilm: Early English Books 1475-1640, reels 68 and 1590. [Text for men.]

Other editions:

Clark, M. T., *Augustine of Hippo: Selected Writings*. New York, 1984.

Tourscher, F. E., *The Rule of Our Holy Father St. Augustine*. Rev by R. P. Russell. Villanova, 1946.

A. Zumkeller, *Augustine’s Ideal of the Religious Life*, trans. E. Colledge. New York 1986.

Rule of Caesarius for Women [6th c]

“Regula ad virgines,” in *Codex Regularum*, I, 354-362; *Patrologia latina*, 67: 1105-1120.

M. C. McCarthy, *The Rule for Nuns of St. Caesarius of Arles: A Translation with a Critical Introduction*. Washington: Catholic University of America Press, 1960, pp 170-192.

Rule of Caesarius for Men

“Regula ad monachos,” in *Codex Regularum* I, 145-147; *Patrologia latina* 67:1099-1104..

Rule of Walderbert for Women [6th c]

“Cujusdam Patris Regula ad virgines,” in *Codex Regularum*, I, 394-404..

“Regula cuiusdam Patris ad virgines,” in *Patrologia latina* 88:1053-1070.

“The Rule of a Certain Father to the Virgins,” translated by J. A. McNarama and J. Halborg. In J. A. McNarama, *The Ordeal of Community*. Peregrina Translation Series 5, 2nd ed. Toronto: Peregrina, 1993, pp. 75-103.

Rule of Aurelian for Women [6th c]

“Regula ad virgines,” in *Codex Regularum*, I, 370-374; *Patrologia latina*, 68:399-406.

Rule of Aurelian for Men:

“Regula ad monachos,” in *Codex Regularum*, I, 148-154; *Patrologia latina* 68:385-398.

Rule of Leander for Women [6th c]

“De Institutione Virginum et Contemptu Mundi ad Florentinam Sororem Liber,” in *Codex Regularem* I, 407-418.

“Regula sive Liber de Institutione Virginum et Contemptu Mundi,” in *Patrologia latina* 72:873-894.

John Frederick Hinnebusch, *The De Institutione Virginum et Contemptu Mundi of St. Leander of Seville*. M.A. Thesis, Catholic University of America, 1955.

Leander of Seville, “The Training of Nuns and the Contempt of the World,” trans. C. W. Barlow. In *Iberian Fathers*, vol. I. Martin of Braga, Paschasius of Dumium, Leander of Seville. (The Fathers of the Church: A New Translation.) Washington: Catholic University of America Press, 1969, pp. 183-228.

“Psallendo pro Sancto Devotio” [fragment, 7th c]

In D. De Bruyne, “Un feuillet oncial do’une regle pour moniales,” *Revue Benedictine* 35 (1923) 126-128. F. Masai, “Fragment en onciale d’une regle monastique inconnue demarquant celle de saint Benoit,” *Scriptorium* 2 (1948) 215-220. [References from Forman and Sullivan.]

Rule of Donatus for Women [7th c]

“Regula ad virgines,” in *Codex Regularum* I, 377-392; *Patrologia Latina* 87:273-298.

“The Rule of Donatus of Besancon.” Translated by J. A. McNamara and J. E. Halborg. In J. A. McNamara, *The Ordeal of Community*. Peregrina Translations Series 5, 2nd ed. Toronto: Peregrina, 1993, pp. 31-73.

Rule of Columbanus for Women [fragment, 7th c]

“Regula Columbani ad virgines,” in O. Seebass, “Fragment einer Nonnenregel des 7. Jahrhunderts,” *Zeitschrift für Kirchengeschichte* 16 (1896) 465-470. [Reference from Forman and Sullivan]

Rules of Columbanus for Men

[See Forman and Sullivan for the following analysis.]

“Regula monachorum,”

in *Codex Regularum*, I, 174-174 [under the title Regula coenobialis];

in *Patrologia latina* 80:209-216 [under the title Regula coenobialis, chapters 1-9];

in G. S. M. Walker, *Sancti Columbani Opera* (Dublin 1956), pp 122-142.

“Regula coenobialis,”

in *Codex Regularum*, II, 174-179 [under the title Poenitentialis];

in *Patrologia latina*, 80:216-224 [under the title Regula coenobialis, chapter 10: De diversitate culparum];

in G. S. M. Walker, *Sancti Columbani Opera* (Dublin 1956), pp. 142-168.

Rule of Fructuosus for Women, Men and Families [7th c]

“Regula Monastica Communis,” in *Codex Regularum*, I, 208-219; *Patrologia latina* 87: 1109-1130.

“General Rule for Monasteries,” trans. C. W. Barlow, in *Iberian Fathers*, vol. 2: Braulio of Saragosa, Fructuosus of Braga. (The Fathers of the Church: A New Translation.) Washington: Catholic University of America Press, 1969, pp. 176-206.

Rule of Fructuosus for Men

“Regula Monachorum Complutensis,” in *Codex Regularum*, I, 201-207.

“Regula Monachorum,” in *Patrologia latina* 87: 1099-1110.

“Rule for the Monastery of Compludo,” trans. C. W. Barlow, in *Iberian Fathers*, vol. 2: Braulio of Saragosa, Fructuosus of Braga. (The Fathers of the Church: A New Translation.) Washington: Catholic University of America Press, 1969, pp. 155-175.

Rule of the Celi De for Men and Women [9th c]

“Prose Rule of the Celi De,” pp. 202-215 in William Reeves, “On the Celi-de, commonly called Culdees,” *Transactions of the Royal Irish Academy*, vol. 24 Antiquities Part I, Dublin 1864, pp. 119-263. [In Irish and English.]

“Rule of the Celi De,” in Edward Gwynn, *The Rule of Tallaght*. *Hermathena* no. XLIV, second supplemental volume. Dublin, Hodges, Figgis, 1927, pp. 64-89. [In Irish and English.]

“Rule of the Celi De,” in Uinseann O Maidin, *The Celtic Monk: Rules and Writings of Early Irish Monks*. Cistercian Studies Series 162. Kalamazoo: Cistercian Publications, 1996, pp. 83-96. [In English.]

“Metrical Rule of the Celi De,” pp. 200-201 in William Reeves, “On the Celi-de, commonly called Culdees,” *Transactions of the Royal Irish Academy*, vol. 24 Antiquities Part I, Dublin 1864, pp. 119-263. [This text does not refer to women.] [In Irish and English.]

[Section 41 of the Rule of Tallaght, below, refers to a Celi De community that includes women as well as men.]

Customs of Tallaght for Men and Women [9th c]

“Customs of Tallaght,” pp. 127-164 in E. J. Gwynn and W. J. Purton, “The Monastery of Tallaght,” *Proceedings of the Royal Irish Academy*, 29C (1911) 115-179. [Nuns are mentioned in sections 7, 32 and 62. In Irish and English. This title is that assigned by C. Harrington, *Women in a Celtic Church: Ireland 450-1150* (Oxford, 2002); in the source it is untitled.]

Irish Rules for Men

“The Rule of the Grey Monks,” pp. 51-52; and “An Incomplete Fragment,” pp. 77-79; in Uinseann O Maidin, *The Celtic Monk: Rules and Writings of Early Irish Monks*. Cistercian Studies Series 162. Kalamazoo: Cistercian Publications 1996. [In English.]

Joseph O Neill, “The Rule of Ailbe of Emly,” in *Eriu* 3 (1907) 92-115. [In Irish and English.]

“The Rule of Ailbe,” in Uinseann O Maidin, *The Celtic Monk: Rules and Writings of Early Irish Monks*. Cistercian Studies Series 162. Kalamazoo: Cistercian Publications 1996, pp. 19-27. [In English.]

“The Rule of Columbkille,” in *Acts of Archbishop [John] Colton in his Metropolitan Visitation of The Diocese of Derry, A.C. MCCCXCVII...*, ed. William Reeves. Dublin: Irish Archaeological Society, 1850, pp. 109-112. [In Irish and English.]

“The Rule of Colmcille,” in Uinseann O Maidin, *The Celtic Monk: Rules and Writings of Early Irish Monks*. Cistercian Studies Series 162. Kalamazoo: Cistercian Publications 1996, pp. 39-41. [In English.]

John Stachan, “An Old-Irish Metrical Rule,” in *Eriu* 1 (1904) 191-208. [Rule of Comgall. In Irish and English.]

“The Rule of Comghall,” in Uinseann O Maidin, *The Celtic Monk: Rules and Writings of Early Irish Monks*. Cistercian Studies Series 162. Kalamazoo: Cistercian Publications 1996, pp. 31-36. [In English.]

John Stachan, “Cormac’s Rule,” in *Eriu* 2 (1905) 62-65. [In Irish and English.]

“The Rule of Cormac Mac Ciolionain,” in Uinseann O Maidin, *The Celtic Monk: Rules and Writings of Early Irish Monks*. Cistercian Studies Series 162. Kalamazoo: Cistercian Publications 1996, pp. 55-57. [In English.]

“The Rule of Ciaran,” in Uinseann O Maidin, *The Celtic Monk: Rules and Writings of Early Irish Monks*. Cistercian Studies Series 162. Kalamazoo: Cistercian Publications 1996, pp. 45-47. [In English.]

Mac Eclaise [pseudonym], “The Rule of St. Carthage,” in *Irish Ecclesiastical Record* (1910) 495-517. [Also referred to as the Rule of Mo-chuta or of Fothad. In Irish and English.]

“The Rule of Carthage,” in Uinseann O Maidin, *The Celtic Monk: Rules and Writings of Early Irish Monks*. Cistercian Studies Series 162. Kalamazoo: Cistercian Publications 1996, pp. 61-73. [Also referred to as the Rule of Mo-chuta or of Fothad. In English.]

“Teaching of Mael Ruian,” in Edward Gwynn, *The Rule of Tallaght*. Hermathena, no. XLIV, second supplement volume. Dublin: Hodges, Figgis, 1927, pp.2-63. [=Rule of Tallaght. In Irish and English.]

“The Rule of Tallaght,” in Uinseann O Maidin, *The Celtic Monk: Rules and Writings of Early Irish Monks*. Cistercian Studies Series 162. Kalamazoo: Cistercian Publications 1996, pp. 99-130. [In English.]

Communities of Canonesses, 9-12th c

Institutes for Canonesses [9th c]

“Institutio Sanctimonialium Aquisgranensis,” in *Monumenta Germaniae Historica*. Legum Sectio III. Concilia. Tomi II Concilia Aevi Karolini I. Pars I. Hannover-Lipsiae: Bibliopolis Hahniani, 1906, 421-456.

“De Institutione Sanctimonialium,” in *Patrologia latina* 105:935-976.

Rules for Canons

“Regula S. Chrodogangi,” in *Codex Regularum*, II, 96-109.

A. S. Napier, *The Old English Version, with the Latin Original, of the Enlarged Rule of Chrodogang* Early English Text Society. Original Series 150 (1916) 1-101.

“De Institutione Canoniarum,” in *Patrologia latina* 105:818-934.

“Regula Canoniarum Regularium,” in *Codex Regularum*, II, 109-120.

Communities of Women and Mixed Communities for Which the Rule of Benedict Was Foundational

Cistercians [late 11th - early 12th c]

Feminine Version of the Cistercian Customary

“Ancienne traduction française de Ecclesiastica officia,” in Philibert Guignard, *Les Monuments primitifs de la règle cistercienne, publiés d’après les manuscrits de l’abbaye de Cîteaux*.

Analecta divionensia, vol. 10. Dijon: J.-E. Rabutot, 1878, pp. 407-584. [In grammatically feminine Old French]

Cistercian Men

“Statuta Ordinis Cisterciensis,” in *Codex Regularum*, II, 386-425.

“Regula Conversorum Ordinis Cisterciensis,” in *Codex Regularum*, II, 426-428.

“Consuetudines: Ecclesiasticorum Officiorum,” in Philibert Guignard, *Les Monuments primitifs de la regle cistercienne, publies d’apres les manuscrits de l’abbaye de Citeaux*. Analecta divionensia, vol. 10. Dijon: J.-E. Rabutot, 1878, pp 87-287.

Fontevraud / Fontevrault [12th c]

“Regulae Sanctimonialium Fontis Ebraldi,” in *Patrologia latina* 162:1079-1082. [44 precepts for women]

“Praecepta Recte Vivendi,” in *Patrologia latina* 162:1081-1084. [27 precepts for men]

“Vetusta Statuta,” in *Patrologia latina* 162:1083-1085. [7 precepts for women]

“Haec autem presbyteriis...” in *Patrologia latina* 162:1085. [7 precepts for men]

“Haec vero statuta,” in *Patrologia latina* 162:1085-1086. [8 precepts for men]

[The basic Rule was that of Benedict. In some cases the published “precepts” are little more than chapter titles. For this analysis, see Berenice M. Kerr, *Religious Life for Women c. 1100 - c. 1350: Fontevraud in England*. Oxford, Clarendon Press, 1999. pp 7-10

Gilbertines [12th c]

“Regulae Ordinis Sempringensis sive Gilbertinorum Canonicorum,” in *Codex Regularum*, I, 467-536. [The entire constitutions; individual sections below]

“Capitula generalia...”, in *Codex Regularum*, I, 467-481. [Women and men]

“De Canonicis et Novitiis...” in *Codex Regularum*, I, 482-515. [Men]

“Institutiones ad Moniales Ordinis Pertinentes,” in *Codex Regularum*, II, 515-531. [Women]

“Institutiones de Laicis Sororibus,” in *Codex Regularum* II, 532-534. [Women]

“Capitula de Monialibus et Sororibus infirmis,” in *Codex Regularum* II, 534-536. [Women and men]

“Institutiones beati Gilberti,” in William Dugdale, *Monasticon Anglicanum*, ed. John Caley et al., London: Joseph Harding et al., 1830, vol. 6, part 2, xxix-xcvii [between pages 945 and 946]. [The entire constitutions]

[*Note*: The basic Rule of Gilbertine women was that of St. Benedict.]

Rule of Abelard for Women [12th c]

“Epistola VIII, Quae ejusdem Petri ad Heliossam. Institutio seu Regula Sanctimonialium,” in *Patrologia latina* 178:255-325.

“Institutio seu Regula Sanctimonialium,” pp. 242-292, in T. P. McLaughlin, “Abelard’s Rule for Religious Women,” *Medieval Studies* 18 (1956) 241-292.

“Abelard’s Rule for Women Religious” [Latin text], in Chrysogonus Waddell, ed., *The Paraclete Statutes: Institutiones Nostrae*. Cistercian Liturgy Series 20. Gethsamene Abbey, 1987, Appendix I, iii-xlvi.

“The Eighth Letter which is from the same Peter to Heloise: an Institute or Rule of Nuns,” pp. 179-264, translated from the Latin by C. K. Scott Moncrieff. New York: Alfred A. Knopf, 1942.

[*Note*: Although Abelard was attempting to replace the Rule of Benedict, the latter was the starting place for his work and the Rule actually in use at The Paraclete.]

Statutes for The Paraclete [12th c]

The Paraclete Statutes: Institutiones Nostrae. Introduction, Edition, Commentary by Chrysogonus Waddell. Cistercian Liturgy Series 20. Gethsemani Abbey 1987, pp 9-15.

[*Note*: The basic Rule for The Paraclete was that of St. Benedict.]

Humiliati [13th c]

“La Regola del Primo e Secondo Ordine Degli Umiliati,” in Luigi Zanoni, *Gli Umiliati nei loro rapporti con l’eresia l’industria della lana ed i comuni nei secoli xii e xiii*. Roma: Multigrafica Editrice, 1970, pp 352-370.

Celestines [13th c]

“Constitutionum Monachorum Ordinis S. Benedicti Congregationis Coelestinorum,” in *Codex Regularum*, IV, 497-596. [Chapter 13 (pp. 515-516) is entitled De Monialibus]

Communities (Rule of Benedict) Which Are Known to Have Had Female Members but Whose Documents Do Not Explicitly Refer to Women

Vallombrosans [11th c]

“Constitutiones Ordinis Monachorum Vallis-umbrosae / Costituzioni della Congregazione di Vallombrosa,” in *Codex Regularum*, IV, 369-411.

Camoldolese [11th c]

“Constitutiones Ordinis sive Congregationis Camuldulensis,” in *Codex Regularum*, II, 196-302.

Sylvestrines [13th c]

“Constitutiones Monachorum Sylvestrinorum Ordinis S. Benedicti / Costituzioni della Congregazione Silvestrina,” in *Codex Regularum*, IV, 423-475.

Olivetans [14th c]

“Constitutiones Monachorum Benedictinorum, Congregationis Montis Oliveti,” in *Codex Regularum*, V, 18-118.

Female Anchorites, Recluses and Hermits

Rule of Aelred for anchoresses [12th c]

“Beati Aelredi Abbatis Rievallensis Regula, Sive Institutio Inclusarum ad Sororem,” in *Codex Regularum*, I, 420-440.

“De vita eremetica, ad sororem liber,” in *Patrologia latina* 32:1451-1474.

C. Horstmann, “Informatio Aldredi Abbatis Monasterij de Rieualde ad Sororem Suam Inclusam Translata de Latino in Anglicum per Thomam N., in *Englische Studien* 7 (1884) 304-344.
[Middle English and Latin.]

Aelred of Rievaulx’s De Institutione Inclusarum. Two [Middle] English Versions edited by John Ayto and Alexandra Barratt. Early English Text Society. Original Series 287, 1984.

St. Aelred of Rievaulx, *A Letter To His Sister*. From the Latin and Middle English Versions Edited by Geoffrey Webb and Adrian Walker. Fleur de Lys Series 11. London: A.R. Mowbray, 1957.

“A Rule of Life for a Recluse,” trans. M. P. Macpherson, in *The Works of Aelred of Rieualux*, vol. I: Treatises, The Pastoral Prayer. Spenser Mass. Cistercian Publications, 1971, 41-102.

Rule of Simon of Ghent [excerpts, 13th c]

“The Seven Beasts of Sin, and their Whelps.” in *Reliquae Antiquae*, ed. Thomas Wright and James Orchard Halliwell, vol. 1. London: William Pickering, 1841; reprint AMS Press, 1966, pp. 65-69.

“Extracts from the Rule of Nuns,” in *Reliquae Antiquae*, ed., Thomas Wright and James Orchard Halliwell, vol. 2. London: William Pickering, 1843; reprint AMS Press 1966, pp. 1-6.

Ancrene Riwe for Anchoresses [13th c]

The English Text of the Ancrene Riwe, edited from Cotton MS. Nero A.xiv, by M. Day. Early English Text Society. Original Series 225, 1952.

The English Text of the Ancrene Riwe, edited from Conville and Caius College MS. 234/120, by R. W. Wilson. Early English Text Society. Original Series 229, 1954.

The English Text of the Ancrene Riwe, edited from British Museum MS. Royal 8C.1, by A. C. Baugh. Early English Text Society. Original Series 232, 1956..

The English Text of the Ancrene Riwe: Ancrene Wisse, edited from MS. Corpus Christi College, Cambridge 402, by J. R. R. Tolkien. Early English Text Society. Original Series 249, 1962.

The English Text of the Ancrene Riwe, edited from Collon MS. Titus D.xviii and Bodleian MS. Eng.th.c.70, by R. M Mack and A. Zetterstein. Early English Text Society. Original Series 252, 1963.

The English Text of the Ancrene Riwe, edited from B.M. Cotton MS. Cleopatra C.vi, by E. J. Dobson, Early English Text Society. Original Series 267, 1972.

The English Text of the Ancrene Riwe, edited from Magdalene College, Cambridge MS. Pepys 2498, by A. Zetterstoen. Early English Text Society. Original Series 272, 1976.

The "Vernon" Text of Ancrene Riwe, edited by A. Zetterstein and B. Diensberg. Early English Text Society. Original Series 310, 2001.

Ancrene Wisse: Guide for Anchoresses, trans. Hugh White. London: Penguin Books 1993.

Anchoritic Spirituality: Ancrene Wisse and Associated Works, trans. A. Savage and N. Watson. New York: Paulist Press 1991.

Rules for Men

"Grimlaici Presbyteri Regula Solitariorum," in *Codex Regularum* I, 292-344; *Patrologia latina* 103:575-664.

"A Short Rule of Jean Gerson, Doctor and Chancellor [of the Church] of Paris Directed to a Certain Recluse on Mount Valerianus," pp 329-323 in Michael Pomedli, "Jean Gerson's Two Rules for Recluses," *Vox Benedictina* 2, no. 4, October 1985, 328-336 .

"Rule for a Recluse," pp 332-336 in Michael Pomedli, "Jean Gerson's Two Rules for Recluses," *Vox Benedictina* 2, no. 4, October 1985, 328-336.

"Rule of Saint Paul the First Hermit," in Rotha Mary Clay, *The Hermits and Anchorites of England*. London: Methuen, 1914, 201-202. [Latin text, without title.]

Bernard the Carthusian, "Episcula III ad Rainaldum Inclusum," in *Patrologia latina* 153:892-902.

"Regula Recluserum Dubliniensis (Ordo anachoritalis vitae)," pp. 170-183 in Livarius Oligier, "Regulae Tres Recluserum et Eremitarum Angliae Saec. XIII-XIV," *Antonianum* 3 (1928) 151-190..

"Roberti presbyteri ad Hugonem anachoritam admonitiones praesertim de eucharistia," pp. 183-190 in Livarius Oligier, "Regulae Tres Recluserum et Eremitarum Angliae Saec. XIII-XIV," *Antonianum* 3 (1928) 151-190.

"Regula eremitarum Cantabrigiensis," pp 299-312 in Livarius Oligier, "Regulae Tres Recluserum et Eremitarum Angliae Saec. XIII-XIV," *Antonianum* 3 (1928) 299-320.

“Regula eremitarum Oxonieniensis,” pp. 312-320 in Livarius Oliger, “Regulae Tres Recluserum et Eremitarum Angliae Saec. XIII-XIV, *Antonianum* 3 (1928) 299-320.

“Regula reclusorum,” pp. 53-84 in Livarius Oliger, “Regula Recluserum Angliae et Quaestiones tres de Vita solitaria saec. XIII-XIV, *Antonianum* 9 (1934) 37-84.

“Quaestiones tres de vita solitaria,” pp. 243-259 in Livarius Oliger, “Regula Recluserum Angliae et Quaestiones tres de Vita solitaria saec. XIII-XIV, *Antonianum* 9 (1934) 243-268.

“Regular reclusorum laicorum anglice conscripta, saec. XIII,” pp. 260-265 in Livarius Oliger, “Regula Recluserum Angliae et Quaestiones tres de Vita solitaria saec XIII-XIV, *Antonianum* 9:1-34) 243-268.

Communities of Women and Mixed Communities for Which the Rule of Augustine Was Foundational

Praemonstratensians [12th c]

Pl. F. Lebreuve and W. M. Grausen. *Les Status de Premontré: au milieu de XIIIe siècle*. Bibliotheca Analectorum Praemonstratensium 12. Averbode: Praemonstratensia 1978.

“Institutiones Patrum Praemonstratensis Ordinis,” in Pl. F. Lebreuve, ed., *Les Statuts de Premontré reformés sur les ordres de Grégoire IX et d’Innocent IV au XIIIe siècle*. Bibliothèque de la Revue d’Histoire Ecclesiastique, fasc. 23. Louvain: Bibliothèque de l’Université 1946, pp 1-123.

Part IV, chapter 11: De receptis sororibus (pp 112-114).

Part IV, chapter 12: De non recipiendis sororibus (pp 114-115).

“Statuta Candidi & Canonici Ordinis Praemonstratensis,” in *Codex Regularum*, V, 191-330.
[This late version does not refer to women.]

Dominicans [13th c]

“Constitutiones Sororum Ordinis Praedicatorum,” in *Codex Regularum*, IV, 128-140.

“Constitutiones Sororum S. Mariae Magdalенаe,” in A. H. Thomas, ed., *De Oudste Constitutes van de Dominicanen*. Bibliothèque de la Revue d’Histoire Ecclesiastique, fasc. 42. Leuven: Universiteitsbibliotheek 1965, pp 370-371. [Table of contents only; see text pp 96-102]

“Consuetudines sororum monasterii beati Dominici de Monte-Argi,” pp. 67-83, in Raymond Creytens, “Les Constitutions Primitives des Soeurs Dominicaines de Montargis (1250),” *Archivum Fratrum Praedicatorum* 17 (1947) 41-84.

“Liber Constitutionum Sororum Ordinis Praedicatorum,” in *Analecta sacri ordinis Fratrum Praedicatorum* 3 (1897) 337-348.

“Letter of St. Dominic to the Sisters of Madrid,” in *Early Documents of The Dominican Sisters*, vol. I. Summit, New Jersey: Dominican Sisters. Congregation of Our Lady of the Rosary, 1918, pp 1-3.

“Primitive Constitutions of the Monastery of San Sisto,” in *Early Documents of The Dominican Sisters*, vol. I. Summit, New Jersey: Dominican Sisters. Congregation of Our Lady of the Rosary, 1918, pp. 7-22.

“Letter of Humbert of the Romans [1259],” in *Early Documents of The Dominican Sisters*, vol. 2. Summit, New Jersey: Dominican Sisters. Congregation of Our Lady of the Rosary, 1918, pp. 1-2.

“Constitutions of the Sisters of the Order of Friars Preachers by Blessed Humbert of the Romans [1259],” in *Early Documents of The Dominican Sisters*, vol. 2. Summit, New Jersey. Dominican Sisters. Congregation of Our Lady of the Rosary, 1918, pp. 5-39.

Dominican Tertiaries [13th c]

“Regula, seu formae vel modi vivendi, Fratrum et Sororum de Militia Jesu Christi, de Paenitentia Beati Dominici,” in *Codex Regularum*, IV, 143-149.

Dominican Men

“Constitutiones Fratrum Praedicatorum,” in *Codex Regularum*, IV, 10-128.

“Liber de Instructione Officialium Ordinis Fratrum Praedicatorum, in *Codex Regularum* IV, 150-197.

“Tractatus de Judiciis,” in *Codex Regularum*, IV, 198-204.

“Formularium Principaliorum Actuum, “ in *Codex Regularum*, IV, 205-219.

“Constitutiones Antiquae Ordinis Fratrum Praedicatorum,” in A. H. Thomas, ed., *De Oudste*

Constitutes van de Dominicanen. Bibliothek de la Revue d'Histoire Ecclesiastique, fasc. 42. Leuven: Universiteitsbibliotheek 1965, pp 308-369.

“Constitutiones Ordinis Fratrum Predicatorum,” pp. 29-68 in Raymond Creytens, “Les Constitutions des Freres Precheurs dans la Redaction de s. Raymond de Penafort (1241),” *Archivum Fratrum Praedicatorum* 18 (1948) 5-68.

“Institutiones fratrum conversorum apud moniales Wederstedenses O.P.,” pp 46-48 in Raymond Creytens, “Les Convers des Moniales Dominicaines au Moyen Age,” *Archivum Fratrum Praedicatorum* 19 (1949) 5-48.

Mercedarians [13th c]

“Constitutions of the Ancient Fathers of the Order of the Virgin Mary of the Ransom of Captives That Were Enacted in the Year 1272,” in James William Brodman, *Ransoming Captives in Crusader Spain: The Order of Merced on the Christian-Islamic Frontier*. Philadelphia: University of Pennsylvania Press 1986, pp 127-140.

“Constitucions dels Pares Antichs del Orde de la Verge Maria de la Merce, des Catus Christians, Les Quals Foren Ordenades en l'Any Mill Docens Setanta e Dos,” in James William Brodman, *L'Orde de la Merce: El Rescat de Captius a l'Espanya de les Croades*, tradducio de Jordi Ainaud. Barcelona: Editions Dels Quaderns Crema, 1990, pp. 173-189.

“Constitutiones Fratrum sacri et regalis Ordinis B. V. Mariae de Mercede Redemptionis Captivorum” (1218), in *Codex Regularum*, III, 439-568.

Chapter 9 (pp 485-486) is entitled “De Monialibus”

Hermit Nuns of St. Augustine [Order of Saint Augustine, 13th c]

“Constitutiones Ordinis Fratrum Eremitarum S. Augustini,” in *Codex Regularum*, IV, 227-357.

“Quarta Pars. De cura, ac regimine monialium, et monatellatarum nostri Sac. Ordinis,” pp 323-326.

“Le Constitutioni recate in volgare per le Donne, e Monache di Santa Elisabetta della convertite di Firenze in via Chiara dell' ordine di santo Agostino,” in *Antologia Agostiniana*, vol. 3. Rome: Scuola Tipografica Salesiana, 1901, pp. 142-163. [In Italian, for women.]

“Las Constitutiones de la Horden de los Frayres Hermitanos de Sant Augustin,” in Ignacio Aramburu Cendoya, *Las primitivas Constituciones de los Agustinos* (Ratisbonenses del ano 1290). Valladolid: Archivo Agustiniano, 1966, pp 163-188. [In Spanish, for women.]

“Constitutionum Fratrum Eremitarum Sancti Augustini, et Ordinis Eorum,” [1290, with the *Additiones* of 1348] in Ignacio Aramburu Cendoya, *Las primitivas Constituciones de los Agustinos* (Ratisbonenses del año 1290). Valladolid: Archivo Agustiniiano, 1966, pp 31-161.
The *Additio* to Chapter 9 (p 47) refers to “Moniales nostri Ordinis”.

Modern Devotion [14th c]

Sisters of the Common Life

“Statutes of July 13, 1379.” in R. R. Post, “De statuten van het Mr. Geertshuis te Deventer,” pp 3-21 in *Het Archief voor de geschiedenis van het aartsbisdom Utrecht*, 71 (1952) 1-45.

“Statutes of July 16, 1379,” in R. R. Post, “De statuten van het Mr. Geertsbuis te Deventer,” pp. 3-21 in *Het Archief voor de geschiedenis van het aartsbisdom Utrecht*, 71 (1952) 1-45.

Windesheim Sisters

“Liber Constitucionum Sanctimonialium Ordinis Sancti Augustine Capituli Windeshemensis,” in Rudolphus Theodorus Maria van Dijk, *De Constituties der Windesheimse Vrouwenkloosters Voor 1559*, 2 vol.. Nijmegen: Centrum voor Middeleeuwse Studies Katholieke Universiteit Nijmegen 1986, vol. 2, 726-828.

Brothers of the Common Life

“The original constitution of the Brethren of the Common Life at Deventer,” in Albert Hyma, *The Christian Renaissance: A History of the “Devotio Moderna,”* second ed. Hamden CT:Archon Books, 1925, 1965, pp 441-474.

Bridgettines [14th c]

“Regula Sancti Salvatoris, sive Constitutiones S. Birgittae Viduae,” in *Codex Regularum*, III, 107-116.

“Regula Salvatoris,” in Sten Eklund, ed., *Sancta Birgitta. Opera Minora I. Regula Salvatoris*. Lund: Berlingska Boktryckeriet, 1975, pp. 99-228. [Four versions of the text of the Regula are given.]

James Hogg, ed., *The Rewyll of Seynt Sauioure and Other Middle English Brigittine Legislative*

Texts, vol. 2. Salzburg: Institut für Englische Sprache und Literatur Universität Salzburg, 1978.
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Communities (Rule of Augustine) Which Are Known to Have Had Female Members but Whose Documents Do Not Explicitly Refer to Women

Canons Regular [Peter de Honestis, 12th c]

“Regula S. Petri de Honestis pro Canonicis Regularibus Ecclesiae Portuensis scripta,” in *Codex Regularum*, II, 139-175.

Trinitarians [12th-13th c]

“Regula Ordinis SSS Trinitatis seu Redemptionis Captivorum,” in *Codex Regularum*, III, 3-11.

Canons Regular [S. Jacobi di Monti, 13th c]

“Antiquae Consuetudines Canonicorum Regularium Monasterii S. Jacobi de Monti forti in Diocesi Macloviense,” in *Codex Regularum*, II, 129-137.

Order of St. Jerome in Spain [14th c]

“Constitutiones et Regulae Fratrum Eremitarum Ordinis S. Hieronymi. Congregationis Beati Petri de Pisis,” in *Codex Regularum*, VI, 94-128.

Communities of Women Associated with or Inspired by Clare or Francis

Note: John Moorman, *A History of the Franciscan Order*. Oxford: Clarendon Press, 1968, is a helpful guide to the multitude of Clarisse and Franciscan rules

Rules for Clare [13th c]

“The Form of Life Given by Saint Francis’ (1212/1213),” in Regis J. Armstrong, ed. and trans., *Clare of Assisi: Early Documents*. New York: Paulist Press 1988, 243-244.

‘The Last Will of Saint Francis Written for the Poor Ladies,’ in Regis J. Armstrong, ed. and trans., *Clare of Assisi: Early Documents*. New York: Paulist Press 1988, 252.

“Rule of Cardinal Hugolino,” in Regis J. Armstrong, ed. and trans., *Clare of Assisi: Early Documents*. New York: Paulist Press 1988, 87-108.

“Rule of Pope Innocent IV,” in Regis J. Armstrong, ed. and trans., *Clare of Assisi: Early Documents*. New York: Paulist Press 1988, 109-121.

Rule of Clare [The Rule of 1253]

“Regula Sanctae Clarae,” in Ernest Gilliat-Smith, *Saint Clare of Assisi: Her Life and Legislation*. London & Toronto: J. M. Dent & Sons, 1914, 287-305.

“Regula Sanctae Clarae,” in *Seraphicae Legislationis: Textus Originales*. Prope Florentiam: Ad Claras Aquas, 1897, pp 49-75.

“Prima Regula Sanctimonialium S. Clarae a Beato Francisco pro eisdem conscripta,” in *Codex Regularum*, III, 34-38.

“The First Rule of Saint Clare,” in *The First Rule of Saint Clare, and The Constitutions of St. Coletta*. London: Thomas Richardon, 1875, pp 12-57.

“Rule of Clare,” in Regis J. Armstrong, ed. and trans., *Clare of Assisi: Early Documents*. New York: Paulist Press 1988, 60-77.

“The Rule of our Holy Mother S. Clare” [1621], pp. 7-37 [odd pages], in Eleanor Knott, “An Irish Seventeenth-Century Translation of the Rule of St. Clare,” *Eriu* 15 (1948) 1-187..

“Riaghail ar Mathar Naomhtha S. Clara” (1636), pp. 6-36 [even pages], in Eleanor Knott, “An Irish Seventeenth-Century Translation of the Rule of St. Clare,” *Eriu* 15 (1948) 1-187. [In Irish]

Rule for Clarisses [Rule of Urban IV, 1263]

“Regula Altera ab Urbano Papa IV pro Clarissis Approbata die 18 Octobris 1263,” in *Regulae et Constitutiones Generales Monialium Ordinis Sanctae Clarae*. Romae: Curia Generalia Ordinis Fratrum Minorum, 1941, 27-69.

Rule for Minoresses [Rule of Isabella, 13th c]

“Regula: Abbatissae et Conventui Sororum Minorum Monasterii Humilitatis beatae Mariae, Parisien. Diocesis,” in Lucas Wadding, *Annales Minorum* sive Trium Ordinum a S. Francisco Institutorum, tomus IV (1256-1275). Prope Florentiam: Ad Claras Aquas (Quaracchi) 1931, pp. 573-582.

“The Rewle of Sustris Menouresses Enclosed,” in *A Fifteenth-Century Courtesy Book*, ed. R. W. Chambers; and *Two fifteenth-Century Franciscan Rules*, ed. W. W. Seton. Early English Text Society. Original Series 148, 1914, pp 83-116.

Constitutions of Colette [15th c]

“Confirmat regulam Clarissarum cum constitutionibus monialium Coletanarum,” in *Bullarum Franciscanum*, ed. J.M. Pou y Marti, Nova Series, tomus II (1455-1471), Prope Florentiam, Ad Claras Aquas (Quaracchi) 1939, pp 260-276.

“Constitutiones S. Coletae,” in *Seraphicae Legislationis: Textus Originales*. Prope Florentiam: Ad Claras Aquas, 1897, pp 99-171.

“The Declarations and Constitutions on the First Rule of Saint Clare,” in *The First Rule of Saint Clare and The Constitutions of St. Coletta*. London: Thomas Richardon, 1875, pp 116-289.

“Heere Begin the Declarations, and Ordinances made upon the Rule of the Poore Religious of S. Clare” [1622], pp. 53-129 [odd pages], in Eleanor Knott, “An Irish Seventeenth-Century Translation of the Rule of St. Clare,” *Eriu* 15 (1948) 1-187.

“Minighthe & Ordaighthe do rinedh ar riaghail ar mathar naomhtha S. Clare” [1622], pp. 52-128 [even pages], in Eleanor Knott, “An Irish Seventeenth-Century Translation of the Rule of St. Clare,” *Eriu* 15 (1948) 1-187. [In Irish]

Franciscan Tertiaries [13th c]

“Regula Tertiariorum, sive Fratrum de Poenitentia,” in *Codex Regularum*, III, 39-42.

“Regola del Terz’ Ordine,” pp 64-71, in Domenico Cambiaso, “Il Terz’ Ordine Franciscano in Liguria,” *Archivum Franciscanum Historicum* 36 (1943) 54-74.

“Incipit tertia regula beati Francisci de penitencia in domibus propriis existencium. Memoriale propositae fratrum vel sororum de penitencia in domibus propriis existencium inceptum anno domini MCCI tale est,” pp 245-250, in Leonardus Lemmens, “Regula Antiqua Ordinis de Poenitentia (1221) iusta novum codicem,” *Archivum Franciscanum Historicum* 6 (1913) 242-250.

“Incipit Regula Fratrum et Sororum Continentium,” pp 114-121, in Benv. Bughetti, “Prima Regula Tertii Ordinis iusta novum codicem,” *Archivum Franciscanum Historicum* 14 (1921) 109-121.

“Memoriale propositi fratrum et sororum de penitencia in domibus propriis existentium,” pp 26-38, in Anastasius Van den Wyngaert, “De Tertio Ordine S. Francisci iuxta Marianum Florentinum,” *Archivum Franciscanum Historicum* 13 (1920) 3-77.

“Regula Tertii Ordinis,” in *Seraphicae Legislationis: Textus Originales*. Prope Florentium: Ad Claras Aquas, 1897, pp 77-94.

“The Thirde Order of Seynt Franceys for the Brethren and Susters of The Order of Penitentis,” in *A Fifteenth-Century Courtesy Book*, ed. R. W. Chambers; and *Two Fifteenth-Century Franciscan Rules*, ed. W. W. Seton, Early English Text Society. Original Series 148, 1914, pp 45-57.

Franciscan Men:

“Prima Regula, quam Seraphicus Pater scripsit Patribus minoribus,” in *Codex Regularum*, III, 22-30.

“First Rule of the Friars Minor (1209-1221),” in Raphael M. Huber, *A Documented History of the Franciscan Order...* Washington DC, 1944, pp 605-626.

“The Rule of 1221,” in Marion A. Habig, ed., *St. Francis of Assisi: Writings and Early Biographies. English Omnibus of the Sources for the Life of St. Francis*. Chicago: Franciscan Herald Press, 1973, pp 31-53.

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Other Communities of Women or Other Communities with Female Members

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- “Statuts de la Leproserie Saint-Lazare de Montpellier” [ca. 1150, women and men], 181-183.
- “Statuts de la Leproserie de Meaux” [ca. 1190, men only (?)], 184-190.
- “Reglement de la Leproserie de Chateaudun” [1205, men only (?)], 191-193.
- “Statuts de la Leproserie de Noyon” [ca. 1250, women and men], 194-199.
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- “Statuts de la Leproserie de Lisieux” [1256, women and men], 203-205.
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Military Orders
Which Are Known to Have Had Female Members
but Whose Documents Do Not Explicitly Refer to Women

Note: See A. J. Forey, “Women and the Military Orders in the Twelfth and Thirteenth Centuries,” in *Studia Monastica* 29 (1987) 63-92, regarding women members of these orders.

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