

SCEÁL SOISCÉIL

TÁ na hapacrafa ar cheann de na hábhair a bhfuil spéis ar leith ag an Ollamh Brian Ó Cuív iontu. Tá sé páirteach faoi láthair i scéim chun *Corpus Apocryphorum Hiberniae* a fhoilsiú. In *Éigse* 6 (1950) 116–26 d’fhoilsigh sé leaganacha de ‘The seventeen wonders of the night of Christ’s birth’. Chuir sé cló ansiúd, lgh 120–21, ar leagan den téacs sin as Leabhar Chlainne Suibhne (RIA 24 P 25). Díreach i ndiaidh an téacs sin sa lámhscríbhinn tagann a bhfuil in eagar anseo de leagan de Shoiscéal na Naíontachta atá go bearnach sa lámhscríbhinn; tá dhá dhuilleog cailte tar éis f. 23 v. Tá súil agam nach miste an t-ábhar seo a fhoilsiú in ómós do Bhrian agus mar réamhtheachtair don *Corpus* a fhoilseofar in am trátha.

Tá an téacs ar f. 23 v a–b agus ar f. 26 r a. Cithruad Mag Findgail a scríobh an chuid seo den lámhscríbhinn do Mháire Ní Mháille bean Mhic Shuibhne Fhánaid in AD 1513–14.¹ D’fhág seisean spás beag bán i ndiaidh an teidil a thug sé féin. Bhreac Tadhg Ó Rodaighe an fo-theideal Laidine sa spás sin.

Tugaim léamh na láimhscríbhinne go dílis anseo ach gur liomsa an phoncaíocht is an roinnt in ailt uimhrithe, go scaoilim na nodanna agus go gcuirim isteach macron mar ar chóir síneadh a bheith.

Táim buíoch do Chomhairle Acadamh Ríoga na hÉireann a cheadaigh an téacs a fhoilsiú.

¹Féach W. Wulff and K. Mulchrone, *Catalogue of the Irish manuscripts in the Royal Irish Academy X* (Dublin 1933) 1242–54; agus Rev. P. Walsh, *Leabhar Chlainne Suibhne* (Dublin 1920) xliv–lxiii.

[f. 23 v a 29] Scēl soisgēil do na Soiscēlaib andso sīs

De Josepho et *Beata* Maria

1. Tāinic Iōseph oculus Muire and a cumaid chāich oculus a muintir .i. *trī meic* Iōseph .i. Abiōn oculus Semeōn oculus Iacōb Glūinech. Oculus is ē int Iacōb Glūinech sin ro-innis na sgēlu-sa .i. o gein Muire co gein *Crīst* oculus o gein *Crīst* go a *chrochadh*. Oculus is fris aderthī brāthair *Crīst*
5 ara beith 'na *chomalta* dō .i. 'na mac ag Iōseph; oculus is ē rogab abduine *Irūsalem* tar ēis *Crīst* ar ba mac *ingine* māthar do Muiri hē. Oculus is ē romarbsat na hlūdaighe iar sin.

2. Tāinig Muiri and a cumaid cāich oculus sī torrach ōn *Spirut* Naom an tan sin oculus tāngatar na cūic ōgha dobīdis maille fria oculus is iad sin nobītis ag lenmuin do Muire *tre* bithu sīr gan sgarthain fria oculus at iat a n-anamanna [23 v b] .i. Refura oculus Susanda oculus Rabeca oculus Rasel oculus Elisdabae.

3. *Cestnuighis* cid imma Muire *cona* hōgaib andsin. Ní *ansa!* D'ēniud in cīsa Cēsarda co demin ōir nī raibe isin uli domhun d'fhir
15 nō mnaí d'ōg nō do shen do bocht nō do shaidhbhir, do shlān nō (do) d'esslān, do mac nō d'inghein duine nach ícad an cīs sin; oculus atbert Iōseph *commad* hēicin a íc do chinn cruid oculus inmuís oculus bīdh oculus ēdaig oculus fheruind oculus neithed eli do beith ag nech.

4. Ó 'dcualaid *immorro* Iōseph an cīs sin do tabach is uime thāinic
20 oculus a mhuintir leis d'ēniud an cīsa Cēsarda sin. Moabiustus ainm Iōseph ar *tūs*. Lotar iar sin *dochum* na Beithile .i. cathair isein do cathrachaib *Dauid*. Ba sgithach *immorro in* ōg .i. Muire oculus nīr féd marcaighecht nā *imtecht* dā cois, ar ba fagus dā hinbuid andsin hē. Do fāgbad iarum Muire isin inad sin oculus Iacōb oculus Semeōn 'na farrad
25 oculus na cūic ōga.

5. Luid iar sin Iōseph rompa oculus Abiōn go Beithil Iūda d'iarraidh tigi leaptha oculus d'ēniud in cīsa remraite. In [tan] *immorro* rāinic Iōseph medōn na cathrach roshuid ar cloich māir and. Is andsin rogab toirsi oculus maith mōr hē *trē* fháilti oculus do bī ag tathair na deoruigechta
30 co mōr; ar cid saidbir an deoruigect is bocht aderar fria; mag bocht *immorro* is tarquisnech easonórach beithir fris. 'Aithrech limsa mo deoruigecht uaidsi, a Beithil Iūda uair is *trē* bochtact oculus *trē* daidbres docuadus uaid oculus gidhed is daidbre tānac cucat inā in uair do fhāgbus tū oculus is olc in tīr a raba' ar sē, 'i. tīr na Galīle oculus is olc a daīne'.

35 6. Cid *trācht* rogabustair ag tathair na deoruigechta go mōr amlaid sin oculus ag molad a atharda fēin oculus adubairt: 'Is fechnach oculus is firēn', ar sē, 'gach aon nach bī ar an deoruigecht ōir gē maith clū na cathrach coimigech nī bīd mar a clū o soiter iad oculus is bec le nech a meanma eatorra.' Luid iar sin d'iarraid tige leabtha ar fud na Beithile.
40 Is andsin athchonnairc araile aontech do letimell ||

40 letimell] *duilleog cailte*.

TRANSLATION

*A Gospel Story**On Joseph and Blessed Mary*

1. Joseph and Mary came there, like everybody else, accompanied by their people, i.e. the three sons of Joseph, i.e. Abion and Simeon, and Jacob of the Knees. This Jacob of the Knees it was who related these stories, i.e. from the conception of Mary to the conception of Christ, and from the conception of Christ to his crucifixion. And he it is who was called the brother of Christ because he was fostered with him, i.e. as a son of Joseph; and it is he who succeeded Christ as spiritual head of Jerusalem, because he was the son of a daughter of Mary's mother. It was he whom the Jews killed later on.

2. Mary came there, like everybody else, while then pregnant from the Holy Spirit, and there came the five virgin companions who followed Mary at all times without parting from her. Their names are: Refura and Susanna, and Rebecca, and Rachel, and Elizabeth.

3. He asked why was Mary with her virgins, there. It is simple! To pay Caesar's tax surely, because there was in all this world nobody, either man or woman, young or old, rich or poor, healthy or sick, son or daughter, who did not pay that tax. Joseph said that it was necessary to pay it on behalf of stock and property, food and clothing, land and all one's possessions.

4. Now Joseph heard that the tax was being levied and so he came with his people to pay Caesar's tax. Moabiustus was Joseph's name at first. They went then to Bethlehem, that is one of David's cities. The Virgin, i.e. Mary, was tired and could neither ride nor continue on foot because she was then near her term. Then Mary was left in that place, and Jacob and Simeon with her, as well as the five virgins.

5. Joseph and Abion set off then to Bethlehem of Juda to search for a lodging and to pay the aforementioned tax. When Joseph, however, reached the centre of the city he sat down on a big stone there. He was then seized by sorrow and great gloom, mixed with joy, and he began to decry exile very much; though exile may be rich, yet it is called poor. If one is poor however, one will be treated with insult and dishonour. 'I regret my exile from you, O Bethlehem of Juda, because it was in poverty and in indigence I left you; and still I came to you poorer than when I left you; and evil is the land in which I was,' said he, 'i.e. the land of Galilee, and evil are its people'.

6. He fell then however to decrying exile greatly thus and to praising his fatherland and said: 'blessed and upright is everybody,' said he, 'who is not in exile, because, though foreign cities may be of good repute, they do not measure up to their name when one arrives there, and poor are one's spirits among them'. He went off then to search for lodgings throughout Bethlehem. It was then he saw a solitary house at the roadside.

7. [26 r a] ‘Melcus m’ainmsi’, ar an fer ulchach liath, agus is ē *tuc* an t-ór da *Chrīst*. ‘Caspuss dno m’ainmsi’, ar an fer ulchach dubdonn, agus is ē *tuc* an tuis do *Chrīst*. ‘Patofaxat m’ainmsi’, ar an fer ogar amulchach, agus is ē tug an mirr do *Chrīst*.

45 8. Is andsin atbert Iōseph: ‘ō tugabairsi dna aithne forin naīdin, tigid lemso anossa do caithem bīd agus lenda agus bithī anocht agamso agus cendeōchat fīn lōghmar agus biada ēxamla daoib, ōir dochreidebairsi don fhīrDia fhorōrda agus rotidhnuicebair aisgeda da *Chrīst*.’ ‘Imtecht dogēnam’, ar siad, ‘uair do sásad sind cena don fhleīd diada agus is
50 aobne dūinne inā duitsi.’ ‘Is maith an *fled* daonna do caithem maille risin fleig ndiada,’ ar Iōseph agus fuirig-si anocht.’

9. ‘Nī fēdfam ale,’ bar iadsan, ‘dul do Irūsalem. Is faidide Iruath uainn gan anmain anocht; uair tānig ant aingel cugaind arēir agus adubairt rind dul for sligid eli dar tigh.’ Is *ed* dno dorōnsat. ‘Beir-si
55 bennachtain,’ ar siat ‘uair isad fer togha agus cāta mōire do Dia tú. Ocus is ferr dūinne imtecht’ ar siat. Ocus docuadar iar sin ar sligid eli dia tigh amal isbert ant aingel friu.

10. Is ēxamail trā innisid na sgrībind sgēla na ndruid uair is *ed* ispert Iacōb Glūineach i Soiscēl na Macruide is mōrshesir līn na ndruid
60 agus a cend ix lā iar sin dariachtatar go Beithil Iūda agus is *ed immorro* atbert Matha mac Alpei ina shoisgēl conad a cend dā lā dhēc tāncatar agus aderaid na trāicht diada gurab trī rīgha agus trī xx cēt maille riu agus trī cēt long tāncatar a tīr. Ocus dno a longa do losgad d’Iruath uair nach dechatar d’agallaim Iruaith ag impōd. Ocus innisid fōs go
65 tucatar aisgeda dermāire do Muire agus do Iōseph maille fris na haisged[a] tucatar do *Chrīst*. FINIT.

43 tuis] mirr *ach* nō tuis *os a chionn*.

47–48 dochreidebairsi] –mb–.

7. 'Melcus is my name,' said the bearded grey man – it was he gave the gold to Christ. 'Caspuss now is my name,' said the darkbrown bearded man – it was he gave the incense to Christ. 'Patofaxat' is my name said the sallow beardless man – it was he who gave the myrrh to Christ.

8. Then Joseph said: 'Since you recognised the infant then, come with me now to take some food and drink and be my guests tonight and I shall buy valuable wine and divers foods for you because you believed the glorious true God and conferred gifts on Christ.' 'We will go now,' they said, 'because we have been sated already by the divine feast and our lot is happier than yours.' 'It is good to enjoy the human feast together with the divine,' said Joseph, 'and do stay tonight.'

9. 'We are unable, alas,' they said, 'to go to Jerusalem. Herod is all the farther from us by our not staying tonight; because the angel came to us last night and told us to return home by another way.' That then is what they did. 'A blessing on you then,' said they 'because you are a chosen man of great dignity before God. It is better for us to go,' said they. They went home then by another route as the angel said to them.

10. The scriptures indeed relate the account of the druids variously, for what Jacob of the Knees says in the Gospel of the Youths is that the number of the druids was seven and that is was nine days later they arrived at Bethlehem Juda; what Mathew the son of Alpheus says, however, in his gospel is that it was in twelve days time they came; while the holy treatises say that it was three kings with thrice twenty hundred in their company, and that they landed with three hundred ships; and that Herod burnt their ships because they did not go to converse with him on the return journey. They relate further that they gave huge presents to Mary and Joseph in addition to the presents they gave to Christ. FINIT.

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