SCÉAL SOISCÉIL

Tá na hapacrafa ar cheann de na hábhair a bhfuil spéis ar leith ag an Ollamh Brian Ó Cuív iomlán. Tá sé páirteach faoi láthair i scéim chun *Corpus Apocryphorum Hiberniae* a fhoilsíú. In *Éigse* 6 (1950) 116–26 d'fhóilsigh sé leaganacha de ‘The seventeen wonders of the night of Christ’s birth’. Chuir sé cló ansíúid, lgh 120–21, ar leagan den téacs sin as Leabhar Chlainne Suibhne (RIA 24 P 25). Direach i ndiaidh an tèacs sin sa láimhscríbhinn tagann a bhfuil in eagar anseo de leagan de Shoiscéal na Naointachta atá go bearnach sa láimhscríbhinn; tá dhá dheilse caillte tar éis f. 23 v. Tá súil agam nach miste an t-ábhar seo a fhoilsíú in ómós do Bhrian agus mar réamhitheachta don *Corpus* a fhoilséofar in am tháith.

Tá an tèacs ar f. 23 v a-b agus ar f. 26 r a. Céithrad Mag Findgaill a scríobh an chuid seo den láimhscríbhinn do Mháire Ní Mhaille bean Mhíoc Suibhne Fhánaid in *ad* 1513–14.1 D’fhág seisean spás beag bán i ndiaidh an teidil a thug sé féin. Bhreac Tadhg Ó Rodaighhe an fo-théideal Laidine sa spás sin.

Tugaim léamh na láimhscríbhinne go dílis anseo ach gur liomsa an phoncaiocht is an roinnt in ailt uimhríthe, go scéalta na nodanna agus go gcuirim isteach macaron mar ar chóir sineadh a bheith.

Táim buíoch do Chomhairle Acadamh Rioga na hÉireann a chead-aigh an tèacs a fhoilsíú.

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*Cellica* 21 © Institiúid Ard-léinn Bhaile Átha Cliath 1990
[f. 23 v a 29] Scél soisgél do na Soiséil aíb andso sín
De Josepho et Beata Maria

1. Táinic Ioseph ocs Muire and a cumaid cásáich ocs a muinír i. tríd meic Ioseph i. Abiën ocs Semeôn ocs Iacób Glúinech. Ocs is é int Iacób Glúinech sin ro-inns na sgoil-sa i. ó gein Muire co gein Crist ocs ó gein Crist go a charchoadh. Ocs is fris aderth bráthair Crist ara beith ‘na chómála dú i. ‘na mac ag Ioseph; ocs is é rogab abduine Írúsálem tar éis Crist ar ba mac ingine málhar do Muiri hí. Ocs is é romarbsat na hUídaigh iar sin.

2. Táinig Muiri and a cumaid cásáich ocs sí torrách ón Spírál Naom an tan sin ocs tángalar na cúic ógha doibhithe frolla ocs is iad sin nobús ag llenúin do Muire tre bithu sír gan sgarthain frolla ocs at iat a n-anam na [23 v b]. i. Refura ocs Susanda ocs Rabéca ocs Rasel ocs Elisabae.

3. Césteuighis cid imma Muire cóna hógáib ansín. Ni ann! D’erimid in cúsa Césarda co demín cóir nó raibe is ann uil domhun d’fhír nó ná d’oíg nó do shen do bocht nó do shaithbhír, do sláin nó (do) d’esslán, do mac nó d’inghein duíne nach iad an cúsa sin; ocs albert Ioseph commad hécín a té do chinna cuird ocs inmuis ocs bód ocs éidigh ocs tuirind ocs neithid eil do beith ag nech.

4. Ó d’cuailíad immor Ioseph an cúsa sin do tabach is uíme tháinic ocs a mhuíntir léasar na cúic ógha d’érníu in cúsa Césarda sin. Meabúsíus aimn Ioseph ar tús. Lotar iar sin dochtam na Béithile i. cathair isin in cíthcharsháil Dauid. Ba súbhach immor in éig. i. Muire ocs nó féid marcaigheocht ná imtech dá cóis, ar ba fágus dá hinbuid ansín hí. Do súbhadh iarúin Muire isin inad sin ocs Iacób ocs Semoión ‘na farrf ocs na cúic ógha.

5. Luíd iar sin Ioseph rompa ocs Abiën go Béithil Íuda d’ iarmaid tigí leaththa ocs d’eríu in cúsa remhréil. In [tan] immoráin rónúil Ioseph medón na cathrach roshud ar coích mair aodh. Is ánduis roghair toisí ocs máith moir hí té frithli ocs do bh fé tamhair na deorugaich ta có moir; ar céid saidir an deorugiecht is bocht adhara frolla; mag bocht immor is tarcuisinach easonóchar beithir fris. ‘Aithrech limsa mo deorugiecht uaidí, a Béithil Íuda uair is té bochtacht ocs té daidbres do cuad us uaid ocs gidheas is daidhre taneac cucaí in a in uair do fhágrous tí ocs is ocl in tírn a raibh ar sín, ‘í. tírn na Gallí ocs is ocl a daíthe.

6. Cid tréchí roghastair ag talbháir na deorugaichta go mór amlaid in ocs ag molad a atharda féin ocs adubairt: ‘Is feachtach ocs is fríen’, ar sín, ‘gach aon nach bh fé ar an deorugiecht cóir ghe maith clú na cathrach coimigeach nó bíd mar a clú sé sóirte iad ocs is be le nech a meanna eatorra.’ Luíd iar sin d’iarraid lige leabtha ar fud na Béithile.

Is ánduis an fhíanannaic arailte aonach do letimell ||

40 letimell] duilleog caillte.
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] 'Melcuis maínsi', ar an féin ulchach liath, ocus is é tuc an t-or da Chríost. 'Caspuss dno maínsi', ar an féin ulchach dubdonn, ocus is é tuc an tuíis do Chríost. 'Patofaxat maínsi', ar an féin ogar amulchach, ocus is é tug an mhir do Chríost.

8. Is andúin abert lóisep: 'S tugabairsi d'na aithne forín nádín, tigid lemso anossa do caithem bód ocus lenda ocus bithi anocbl agamso ocus cendechat fin lóghmar ocus biada éxamla daoibh, Sír dochreideairisí don fhúir Dia fhoróirda ocus rolidhnuicebair aisgeda da Chríost.' 'Ímtechit doghnam', ar siad, 'tair do sásad sínd cena don fhéidrida diada ocus is aoibhne dúnne ina duitisi.' 'Is maith an féid dianna do caithem maile risin fleig ndiada,' ar lóisep ocus fuirig-si anocbl.'

9. 'Ní ríd am le,' bar iadsan, 'dul do Irísalm. Is faidide Irúsath uainn gan anmain anochbhl le tainig ant aingeal cugáin aréir ocus adubairt rind dul for sligid eli dar tigh.' Is ed dno doránsatl. 'Beir-si bennachtall', ar siat, 'tair isad fer logha ocus cátha móire do Dia lí. Ocus is féid duinne imtechit' ar siat. Ocus dochadar iar sin ar sligid eli dá tigh amal isbirt ant aingeal fríu.

10. Is éxamail trá innisid na sgríobhna na ndruad uair is ed ispert Iacób Glúineach i Soiscél na Macruide is mórshisir lín na ndruad ocus a cend ix lá iar sin dairachtáil go Beithil Íoda ocus is ed immorro abert Matha mac Alp ina soisgél conad a cend dá lá dhích tancalair ocus acharaí na trídchtl diada gurab trí rígha ocus trí xx cáel maille riu ocus trí cáel long tancalair a lir. Ocus dno a longa do leogad d'Irúsath uair nach dechatar d'agallaim Irúsath ag impóid. Ocus innisid fós go tuclair aisgéda d'ermhíre do Muire ocus do lóisep maille fris na haisg-ed[a] tuclair do Chríost. FINIT.
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. ‘Patófaxat’ 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.

Pádraig Ó Fiannachta

Coláiste Phádraig, Maigh Nuad