

S. Cypriani opera. Codex membr. vetustissimus, caractere unciali interdum merovingico, saec. circ. VIII. Continentur in eo: 1<sup>o</sup> epistolae ad diversos, quarum VII ad Cornelium, ex quibus duae inscribuntur ad Cornelium pseudo-episcopum. 2<sup>o</sup> opuscula tria litteris intermixta, nempe ad Quirinum libri tres, de vanitate idolorum, sententiae LXXXVII episc. In fine legitur nota, ipsiusmet celeberrimi Bartholomaei subscriptio: orate pro Bartholomaeo abbate Murbacensi. Textus nitidus, accurate manu coeva correctus; ex modo recitata subscriptione constat hunc librum ad insignem abbatiae Murbacensis librariam pertinuisse."

After the death of Canon Maimbourg, his heir, Henri Chauffour, clerk to the tribunal of commerce at Colmar, sold the volume and the other books—including the St. Cyprian of the Bodleian Library, Oxford—, to a Paris bookseller named Duprat. From him Libri must have bought or stolen our codex.

The manuscript is not mentioned in the ninth century catalogue of the Murbach library, published by H. Bloch in the *Strassburger Festschrift zur 46. Versammlung deutscher Philologen und Schulmänner* (1901), pp. 257-85. In that list the Oxford Cyprian figures, but not this.

Mr. Mario Esposito, formerly a member of the staff of the John Rylands Library, has reminded me that our manuscript is described in Heinrich Schenkl's *Bibliotheca Patrum Latinorum Britannica* (Wiener Sitzungsberichte, Bd. CL. (5) [1905], pp. 55 f. no. 4819). Schenkl there expresses the opinion that it was the unfrocked Benedictine, Jean Baptiste Mangérard, a prowler among the libraries of the Rhineland about the end of the eighteenth and the beginning of the nineteenth century, who altered the Murbach note. On this celebrated thief of manuscripts the classic treatise is of course that of Ludwig Traube (*ob.* 1907) and Rudolf Ehwald in the *Bavarian Abhandlungen, Dritte Klasse*,<sup>1</sup> Bd. XXIII. (1904), part 2.

A. SOUTER.

### SINN FÉIN.

"OURSELVES ALONE." The occurrence of the now familiar English rendering of Sinn Féin, printed in capitals by way of emphasis, in a

<sup>1</sup> It is important to distinguish between this "Dritte Klasse" and the 'philosophisch-philologische Klasse,' as I know to my cost.

Dublin pamphlet of 1842, cannot fail to evoke one's interest at the present time. The title of the pamphlet to which we refer is : " Facts in reply to a letter addressed by Mr. George Mathews to the Protestant Dissenting Congregations of Strand Street and Eustace Street, Dublin. By a member of the congregation of Strand Street." To show the manner in which the phrase is employed it is necessary to quote a little of the context. " Who is to choose our religious belief and our pastor? OURSELVES ALONE ; and no relator, or court upon earth, has any right to interfere with our choice."

It will be noticed that the phrase is used in such a way, besides the emphasis of capitalisation, as to suggest its current employment at the period. Supposing this view to be correct, can one discover its origin ? Accustomed as we are to take it merely as a translation of *Sinn Féin*, we do not stop to think whether it is a natural English expression or not ; but employed as the phrase is in this case, it has a ring which is not quite English about it, noticeable here because the pamphlet is in English. Almost instinctively the mind translates it into Latin, and the Latin of the Vulgate too. Can the source be found there ? We venture to suggest that it may. There is a verse in Ezra, chap. iv. 3 (in the Vulgate, 1 Esdras iv. 3) the latter part of which may have been responsible for its currency : " Sed nos ipsi soli aedificabimus Domino Deo nostro," rendered in the Douay Old Testament of 1609-10, " But we ourselues alone wil build to the Lord our God". This verse, specially appropriate for ecclesiastical purposes such as the dedication of churches, may easily have been responsible for the introduction of the phrase into the religious diction of Ireland, and thence into the common speech of the country. When William Bedell prepared his translation of the Bible in Irish (1685), the verse was translated thus : *acht rinn féin lé céile do déanam é don tigearna Dia Írrael.* The words " Nos ipsi soli " are thus rendered, as will be seen, *Sinn féin* in the first Irish Bible.

We have tried to discover a clue to the original source of the term as found in the common idiom of the country. The founders of the movement of *Sinn Féin* may not have had this verse consciously in mind, but there is at least ground for thinking that the phrase has its remoter origin there.

G. VINE.