

EIGHTH MEETING. 16th August, 1880.

Rev. Dr. PURCHAS, President, in the chair.

New Members.—Miss Dobson, J. Ellingham, C. S. George.

1. The President called attention to several interesting additions to the Museum and Library. Among the most important were a complete set of the publications of the "Novara" Expedition, obtained through the kind offices of Drs. Hochstetter and Fischer; a copy of "Gould's Uranometria Argentina," presented by Mr. Murdoch; 50 European bird-skins, and a large series of European *Hemiptera* and *Hymenoptera*, received in exchange from the Geneva Museum; and a skin of the beautiful Impeyan Pheasant, presented by Mrs. Wallis.

2. "On a new genus of Opisthobranchiate mollusca," by T. F. Cheeseman, F.L.S. (*Transactions*, p. 224.)

3. "Names of Places, their origin and meaning," by the Rev. J. Bates.

The author cited Max. Müller and other philologists in support of the theory, that the earliest names of places were descriptive of some peculiarity of appearance, or of some relative comparison or contrast, or of some religious sense. He gave many illustrations drawn from Europe and Northern Asia. Passing to New Zealand, *Wai* meant water—as, for instance, Waitangi, sounding water, and so of similar composite names; *Roto* meant lake, as Rotorua; *Motu* meant island, as Motutapu; *Puke* meant hill, as Pukekohe. Religious feeling was very prolific of such distinguishing names, as in English names compounded of *Kil*, *Wig*, *Sel*—as, for instance, Kildare, Wigton, Selby. Business, trade, and commerce exercised their influence in originating such words as *damask*, from Damascus; *calico*, from Calcutta. The lecturer drew attention to the silent influences which co-operate in altering, developing, or diverting the growth of names, and even of language itself. The progress of change was much slower in cultivated and civilized nations than among people semi-barbarous or nomadic. These influences might be traced to varied sources, and the origin of some of them was very remote. An Englishman of the present day would have great difficulty in reading the English of the 12th or 13th century. He would not be able to read Chaucer, or possibly Spenser, without the aid of a glossary. The paper was full of varied and interesting information, and the lecturer was applauded at its conclusion.—The President said the derivation of some of the Maori names was very interesting. Rangitoto, for instance, signified "red" or "bloody" heaven, which pointed clearly to a period when the volcano was in active operation. The word *ranga* was usually connected with volcanic appearances. There was a matter of interest much wider. The sounds of the letters *l* *r* *d* were convertible. *Ruru* in Maori was *lulu* in the Sandwich Islands. Many tribes of Maoris pronounced *d* for *l*.—Mr. J. B. Russell could not think that Rangitoto was active since the arrival of the Maoris in New Zealand.—The President: But there have been many active volcanos since that period, and the Maoris could hardly mistake that the volcanic mountains had a common origin.—Mr. Mitford bore testimony to the convertibility of the sounds of letters by Maori tribes, particularly the Ngapuhi.

4. "On the Spontaneity or Self-action of the Will, as opposed to all doctrines of necessity," by the Rev. S. Edgar.

The general purport of this paper was as follows:—(1) That the will is spontaneous and self-acting, and not necessitated. (2) The will is for the organism the first cause, as the Deity is the first cause for the universe. (3) The metaphysical data, "I think,"