

feminine. In any case, it is still pronounced *kirk* in the North of England, and appears as *kerk* in Dutch, and as *kirkja* in Icelandic. Hence this one word suffices to show that the symbol *c* was pronounced as *k* before both *i* and *e*.

We may therefore conclude that, in Anglo-Saxon times, Latin was pronounced like Anglo-Saxon, and nearly in the old Roman manner; and that through succeeding ages, the Latin and English pronunciations changed from time to time, many people pronouncing them almost alike. From which it follows that, in modern times, it has seemed natural to many of us to pronounce Latin as if it were modern English. But we must not forget that, before the Conquest, Latin could not have been pronounced like modern English, because the Anglo-Saxons of that period had no conception of what modern English would be like. No one can employ a pronunciation before it is invented. We cannot even predict how English will be pronounced in the twenty-first century.

SECOND MEETING¹.

At the Meeting of the Society held in Prof. Bevan's rooms in Trinity College on Thursday, February 16, 1905, at 4.15 p.m., the President (Mr BURKITT) in the Chair:

I. Miss PAUES read a paper "On the name of the letter ζ ."

The Irish-Anglo-Saxon form of the Roman letter *g* was ζ . By the discovery of the M.E. name it is possible to infer the Anglo-Saxon name and to connect it with the name of one of the runes.

II. Mr QUIGGIN read a paper on "The state of the Irish language in Donegal."

In 1811 the number of people in Ireland who could speak Irish was estimated at considerably over 3,000,000. In 1901 the number had fallen to 681,000. This rapid decline is to be attributed in large measure to the attitude of the Catholic clergy and the schoolmasters. But another serious factor was the tide of emigration which set in after the great famine of 1847 and which has drained the purely Irish-speaking districts more than any others. None of the societies for the preservation of the language met with any conspicuous success until the Gaelic League was founded in 1893. The League attempts to reach the Irish-speaking districts, and has met with most success in Waterford and Kerry. Donegal has so far been little touched by the movement, partly because the bulk of the League litera-

¹ Reported in the *Cambridge University Reporter*, February 28, 1905.

ture, which is written in Munster Irish, is unintelligible to those who only know the local dialect. The little towns are largely anglicised, and over large patches no Irish is spoken. The people over 65 have preserved the language in a fairly pure state, but the Gaelic of the remainder is quite half English, and several of the peculiar sounds of the old people, e.g. Sweet's high-back-narrow-unrounded and high-back-lowered-unrounded vowels, have been replaced by the front varieties. The language of the people's devotions is English, and the native religious terminology has become so unfamiliar that some of the clergy, though strongly in favour of the Gaelic movement, actually discountenance the use of the vernacular in all religious instruction. At the present moment the language is losing ground by intermarriage between Gaelic-speakers and those who only know English.

III. Mr QUIGGIN read a paper on "L and N in Donegal."

THIRD MEETING¹.

At a Meeting of the Society held in Professor Bevan's rooms, in Trinity on Thursday, March 2, 1905, at 4.15 p.m., the President (Mr BURKITT) in the Chair :

Dr VERRALL read papers on (I) literary association, and the neglect of it in Graeco-Roman criticism as exemplified by 'Longinus' *de sublimitate*; (II) 'Longinus' on the rhythm of Demosthenes (*de subl.* ch. xxxix. § 4); (III) the legend of Orpheus and Eurydice in the fourth book of the *Georgics* (457 foll.).

I. In criticizing discrepancies of style (*περίφρασις*, τὸ ψυχρόν, etc.) 'Longinus' seems strangely to ignore the effect of literary association, and the use of deliberate, though informal, quotation. Thus in xxix I he ridicules the "periphrastic" language of Plato *Laws* 801 B *ὡς οὔτε ἀργυροῦν δέι πλοῦτον οὔτε χρυσοῦν ἐν πόλει ἰδρυμένον ἔαν οἰκεῖν* exactly as if it were Plato's own, though Plato himself marks it as a quotation, by adding that "not all poets" are capable of the sentiment, and though in fact the very words of the poet have been retained—

*ὡς οὔτε πλοῦτον ἀργυροῦν ἰδρυμένον
ἔαν ἐνοικεῖν οὔτε δέι χρυσοῦν πόλει.*

Similarly in *Laws* 778 D "the advice of Sparta, rather to let the walls sleep in the ground where they lie than rear them up again" (τὸ καθεύδειν ἔαν ἐν τῇ γῇ κατακείμενα τὰ τεῖχη καὶ μὴ ἐπανίστασθαι)

¹ Reported in the *Cambridge University Reporter*, March 14, 1905.