

was still occasionally practised by old-fashioned people in out-of-the-way localities. It is now generally regarded as a symbolic recognition and acknowledgment of paternity.

The difference of opinion just noted may be taken as an illustration of the divergence of view which characterizes the discussion of every subject connected with the Basques. The controversy is not so much like a pitched battle in which two contending hosts strive with each other for the victory, as an Ishmaelite warfare in which every man's hand is against his neighbor. Even the identity of the Basques with the Iberians is disputed by M. Vinson as a theory which has no foundation in fact—the very term Iberian being, he insists, a vague, indefinite expression of which the meaning is obscure. On that point, however, the weight of manifold testimony is overwhelmingly against M. Vinson. It is true that, with respect to the language spoken by the Iberians, we are still sadly in the dark. The inscriptions which pass for Iberian or Celtiberian do not readily admit of interpretation by means of Basque. According to Canon Taylor, the alphabets known as Gaulish and Iberian were due to the Greek colonists of Massilia and Emporia. M. Vinson says that they are manifestly of Phœnician origin. Doubtless they would be so ultimately in any case, but that in a country where the Phœnicians played for centuries so important a part, there should be some such trace of Tyrian or Sidonian, as well as of Carthaginian influence, was only to be expected. Besides, at the remote date when the colonies above mentioned were founded, the Greek characters were hardly distinguishable from their Cadmean prototypes.

There is, indeed, no direct proof that the Basques are a surviving relic of a far-speaking Iberian race, the pre-Celtic occupant of nearly all Western Europe. But the circumstantial evidence is of considerable value. Long since, Wilhelm von Humboldt drew attention to the prevalence of what he deemed to be Euskarian elements in the geographical names of eastern and northern Spain, which became mixed with Celtic in the Celtiberian region and wholly Celtic where the Iberians had been thrust out or absorbed by the intruders. Among such elements are *asta* (a rock) as in Asturias, Astorga, etc.; *ura* (water) as in Ihuria, Verurium; *ituria* (a fountain), as in Iturissa, Turiaso, etc. *Pa*, *etani*, *etania*, *gis*, *ilia* and *ula*, are among the most frequent Euskarian terminations, while the initial syllables most commonly met with are *al*, *ar*, *as*, *bae*, *bi*, *bar*, *ber*, *cal*, *uer*, *sal*, *si*, *tai* and *tu*.

Now, if along with the evidence, afforded as well by local names as physical characteristics, of the presence in Western Europe and especially in the Iberian peninsula of a pre-Celtic race of Basque affinities, it could be shown that any of the Celtic dialects bore traces of Iberian intermixture, the proof of the Iberic theory would be, if not complete, at least considerably strengthened. On this point Dr. Beddoe writes: "Anthropologists have long been awaiting the appearance of some philologist fully qualified to determine the important problem whether there be really Euskarian and Iberian elements in the Cymric language, or, if so, whether it be equally or more potent in the Gaelic and Erse. The existence of such an element had been boldly ascribed and superciliously denied or ignored until recently Professor Rhys has answered our call with the assurance that the element which physical phenomena have led us to look for does really exist, and that it is to be found in Gaelic rather than Kymric, and in Pictish rather than in Gaelic; and that the Iberian symptoms among the Silures must be accounted for by their having been in part, at least, Gaelic before they became Kymric in language. Professor Rhys's opinion