

Greeks, from Iberus, or Ebre, the river with which they were best acquainted. He, as well as Diodorus Siculus, Pelybius, Appian, and other authors, also uses the term "Hispania" which was first employed, it is believed, by the Phœnicians, from the number of rabbits (*shapanim*) that they observed when they began to colonize the southern shores of the peninsula. Diodorus has anticipated the fruits of modern research or theory by applying the term "Celtiberians" to the mixed race formed by the union of the Aryan Celts with the original inhabitants. The Iberians and the Celts, he says, were long at war concerning the country to which they both had claims, but they at last agreed to occupy it in common. Having been by intermarriage fused into a single nation, they took a name which implied their double origin. Notwithstanding this clear statement, Latham is disposed to conclude that the Celts did not get much further south than the Garonne, and that the name Celtiberian indicates a general resemblance to the Celtic type rather than an actual fusion of the two races.¹

The Vascones are accepted by many ethnologists as the etymological ancestors of both Basques and Gascons. M. Ferdinand Hofer, however, is inclined to assign that place to the Vasceni, whom Diodorus characterizes as the most civilized of the neighbors of the Celtiberians.² The root of the alternative term, "Euskarian," may be found, perhaps, in the Ausci (the *Auscii* of Strabo).³

Some of the qualities and customs attributed to the Iberians and Celtiberians by Strabo, Diodorus, Appian, and other writers, are still met with among the Basques. Among these may be mentioned the communal land system, the law of primogeniture without regard to sex, the employment of women in field labor, and the peculiar ceremony known as the *couvade*. As to this last custom, indeed, M. Jules Vinson, who is a foremost authority on all Basque questions, denies that any modern traveller has discovered it in the Basque provinces. The only basis for the belief in its existence is, he maintains, a passage in Strabo, which has not been proved to refer to the ancestors of the Basques, and some allusions in modern works. These allusions always relate to the people of Bearn, from whose dialect the word *couvade* is borrowed. On the other hand, Lafitau, in his famous treatise, in calling attention to certain special points of resemblance between the manners of new-world and old-world nations, writes as follows: "Such for example, is the custom prevailing in certain communities which obliges the husband to take to his bed when the time for the wife's *accouchement* has arrived and to be there tended by the latter, with all the care usually expended on such occasions on the mother of the child. For although this was a religious custom, it was nevertheless a very peculiar one. Now, I have found it among the Iberians, who were the earliest inhabitants of Spain and also among the first occupants of the island of Corsica, as well as among the Tibareniens of Asia. It also prevails in our own time in some of our provinces bordering on Spain, where the proceeding is termed *faire couvade*. This same usage is found among the Japanese and among the Caribs and Galibis of America."⁴ And as to its survival, in remote districts of the Pyrenean provinces, even to the present day, M. Eugène Cordier, as the result of personal enquiries, learned that, although it had fallen into discredit, it

¹ Ethnology of the British Colonies, p. 24.

² Bibliotheca Historica, v. 34.

³ Geographica, iv. 2, pp. C. 190, 191.

⁴ Geogr. iii. 4, p. C. 165.

⁵ Mœurs des Sauvages Américains comparées aux mœurs des premiers temps, i. 49, 50.