Nicholas, while Nicholas confirmed by his sanction the acts and decrees of the Council of Basel.

Hefele's *Conciliengeschichte*, vol. v.; Mansi, *Concilia*, vol. xxix; Æneas Sylvius, *De Concilio Basiliensi*. The *Acts* of the Council are preserved in MS. in Paris and in Basel. (T. M. L.)

BASHAN, a country lying on the east side of the Jordan valley, towards its northern extremity, often mentioned in Jewish history The Hebrew form of the name is בָּשָׁן or הַבָּשָׁן, represented in Greek by Βασάν and Βασανῖτις (LXX. and Epiphanius), or more frequently by Βαταναία (Josephus, Ptolemy, Eusebius, &c.). The name is understood to be derived from a root signifying *fertile*, or, according to some, *basaltic*; and in some of the ancient versions of the Old Testament it is occasionally rendered by a word indicating fertility; thus, in Ps. xxii. 13, the LXX. gives for Bashan πίονες, Aquila gives λιπαροί, Symmachus, σιτιστοί. When we first hear of this region in the days of Abraham it is occupied by the Rephaim, whose chief city is Ashteroth Karnaim (Gen. xiv. 5). These Rephaim, with kindred tribes spread over the trans-Jordanic region, were in great part subdued and supplanted by the children of Lot (Deut. ii. 10. 11, 19–21), who in their turn were invaded and displaced by the Amorites (Num. xx. 26–30). By this people, at the time of the Exodus, the whole region north of the Arnon was occupied; and they formed two kingdoms, the more northerly embracing all Bashan and a part of Gilead (Deut. iii. 8, 13; Josh. xii. 4, 5). Og, who is described as a man of gigantic stature, belonging to the race of the Rephaim, was, at the time referred to, the ruler of this kingdom; and having come out against the Israelites, he was overthrown in battle at Edrei, one of his own cities. Subsequently, his country became the allotment of the half tribe of Manasseh (Josh. xiii. 29–31).

The information given in connection with the Israelitish conquest enables us to define with considerable exactness the limits of the ancient Bashan. Towards the west it included Golan (Deut. iv. 43; Josh. xx. 8, xxi. 27), a name which to the present day has continued attached to the district, the Jaulân, lying on the east of the Jordan, in its upper course; while towards the east, it reached to Salchah (Deut. iii. 10, &c.), the modern Salkhat, situated on the south-eastern slope of the Haurân mountains. On the south it is represented as immediately adjoining the country of Gilead, whose northern boundary is known to have been the river Jarmuk, and on the north, it is expressly said to have extended to Mount Hermon (Deut. iv. 48, xxxiii. 22; Josh. xii. 5, xiii. 11, 12). Within the limits thus indicated, may be pointed out the towns and other localities mentioned as belonging to Bashan. Ashtaroth, Og's metropolis, doubtless the Ashteroth Karnaim of Gen. xiv. 5, called also Beeshterah (*cf.* Josh. xxi. 27, and 1 Chron. vi. 71), has been sought in various places, especially in Tel Ashtereh (see Newbold, *Jour. Geog. Soc.*, vol. xvi.), but has now, with much probability, been identified (by Wetzstein, *Reisebericht über Haurân*, p. 110) with the well-known Busrâh, the Bostra of the Latins, whose position admirably adapts it for a capital city, and whose ruins attest its ancient splendour. Edrei, already mentioned, is to be identified with Derât, on the west of Busrâh (Wetzstein, *op. cit.*, p. 47, 77). The position of Golan and Salchah has been indicated, while Kenath (Num. xxxii. 42) is recovered in the modern Kunawât (Porter, *Five Years in Damascus*, vol. ii. p. 111). The region of Argob will be referred to immediately.

Within the same limits lie the provinces included by Josephus in the Bashan of the Israelites (*cf. Ant. Jud.*, iv. 5, 3; ix. 8, 1; *Bell. Jud.*, ii. 6, 3; iii. 3, 5), and recognized generally by the Greek and Roman writers. They are four—Gaulonitis, Trachonitis, Auranitis, and Batanæa, answering as nearly as possible to the natural divisions of the country. The first, Gaulonitis, deriving its name from the ancient Golan, and coincident more or less exactly with the modern Jaulân already mentioned, forms the western division, extending from the Jordan lakes to the Haj road. It is spoken of as divided into two sections, the territory of Gamala, or Gamalitis, and the territory of Sogana (*Bell. Jud.*, iv. 1, 1). It forms a fertile plateau, diversified on its northern half by a range of low, richly-wooded hills, the Tell el Faras, which descends from Mount Hermon. The second, Trachonitis (mentioned Luke iii. 1), lay east of the preceding, and adjoined the territory of Damascus, as well as Auranitis and Batanæa (*Ant. Jud.*, i. 6, 4; xv. 10; 1). This leads us to the remarkable tract, now called the Lejâh, forming one of the two Trachônes, or rocky volcanic districts, lying south and east of Damascus, mentioned by Strabo (*Geog.* xvi. p. 520). Inscriptions, moreover, have been found in the Lejâh (see Burckhardt, *Travels in Syria*, p. 117), which attest that the district was called Trachôn. In this province we may with confidence recognize "the region of Argob," so often mentioned in the Old Testament, as included in the country of Bashan (Deut. iii. 4, 13, 14; 1 Kings iv. 13). The arguments for this identification are,—1st, The etymology of the word Argob (see Gesenius and Fürst, *sub voce*); 2d, the descriptive term usually conjoined with the name, *chebel* Argob, indicating a tract clearly defined and measured off, and applied elsewhere to the line of the sea coast, which the boundary of the Lejâh resembles (*Cf.* Porter, *op. cit.*, vol. ii. p. 241); 3d, by the Targumists the name Argob is rendered *Trachôna* (Lightfoot, *Chorographical Notes*, § 4). The third province, Auranitis, presents a name known both in ancient and in modern times. In Ezekiel (xlvii. 16, 18) mention is made of Haurân (in the LXX. Αὐρανῖτις), as a locality on the border of the land of Israel. The name is found also on the inscriptions of Assyria, under the form Havranu (Schrader, *Die Keilinschriften und das A. T.*, p. 237), and it is common in Arabian writers. In regard to its modern use Porter says (*Jour. Sac. Lit.*, July 1854, p. 303), "The name Haurân is at present applied by those at a distance to the whole country east of Jaulân and Jeidûr. By the people of that country, however, it is used in a much more restricted sense, and is given only to the fertile plain on the south of the Lejâh, with the narrow strip on the west. The whole of this district is perfectly flat, with little conical hills at intervals. The soil is the most fertile in Syria, admirably adapted to the production of wheat." (*Cf.* Burckhardt, *op. cit.*, p. 285). The fourth district is Batanæa, a name obviously derived from, and often used by Josephus and others co-extensively with, the old name Bashan. It has, however, a special application to the district lying on the east of the Lejâh and of the Haurân plain, including the central masses of the Jebel ed-Druz or Haurân mountain (apparently the Alsadamus or Alsalamus mons of Ptolemy, and, perhaps, the Salmon of Ps. lxviii. 14; see Reland, *Palæstina*, p. 458; Wetzstein, *op. cit.*, p. 90) and its eastern slopes. To this portion of the kingdom of Bashan, the name Ard-el-Bathanyeh is still applied by the natives. Says Porter (*op. cit.*, p. 305), "One of the most intelligent Druzes I met with in my whole journey, told me the whole mountains were comprehended in the Ard-el-Bathanyeh."

The history of Bashan, after its conquest by the Israelites, merges into the general history of that nation, and of Western Asia. It is last mentioned in the Old Testament, in 2 Kings x. 33, in connection with the attacks made by Hazael, the king of Damascus, upon the territory of Israel. Throughout the Psalms and the Prophets, Bashan is celebrated for its fertility and luxuriance, its rich pastures, its strong bulls, its fatlings "of rams, of lambs, and of goats, of bullocks;" its oaks and its firs (Ps. xxii. 12; Amos iv. 1; Isa. ii. 13; Jer. l. 19; Ezek. xxxix. 18, xxvii. 6); and its extraordinary fertility is attested by the density of its population (Deut. iii. 4, 5, 14)—a density proved by the unparalleled abundance with which ruined towns and cities are now strewn over the whole country. In the disturbed period which followed the breaking up of the empire of Alexander, its possession was an object of continual contest. "Idumæan princes, Nabathæan kings, Arab chiefs, ruled in their turn." The central portion of the country, Trachonitis, early became a refuge for outlaws and haunt of robbers, a character for which it is singularly fitted by nature, and which it retains to the present day. (*Cf.* Josephus, *Ant. Jud.*, xv. 1; xvi. 9, 2; Strabo, *Geog.*, xvi. p. 520; Gul. Tyr., *Hist.*, xv. 10.) In Arabian tradition Bashan is regarded as the country of the patriarch Job (see Abulfeda, *Hist. Anteislamica*, p. 27, 208, and esp. Wetzstein, in Delitzsch, *Das Buch Job*, p. 507, *ff.*); and it holds a prominent place in authentic Arabian history as the seat of the dynasty of the Ghassanides (see Caussin de Perceval, *L'Histoire des Arabes*, vol. ii. 202, *f.*; Wetzstein, *op. cit.*, 121, *f.*). At the present day the Haurân is one of the seats of that singular people, the Druzes (see DRUZES).

Both in its natural and its archæological aspects, the country of Bashan is full of interest. The Jebel ed-Druz, which rises to nearly 6000 feet in height, is a congeries of extinct volcanoes, and the products of eruption from this source, spread over the adjoining plains, have given to the soil that character of fertility for which it has been in all ages remarkable. (*Cf.* Lyell, *Principles of Geology*, 9th ed., p. 394.) This volcanic soil, we are told, yields on the average, in some places, eighty returns of wheat, and a hundred of barley (Wetzstein, *op. cit.*, p. 30.) The mountains themselves are richly clothed, at least on their western side, with forests of various kinds of trees, among which the evergreen oak is especially abundant. The Lejâh is one of the most remarkable regions on the earth's surface. "It is," says one of the latest observers (Burton, *Unexplored Syria*, vol. i. p. 164), "in fact a lava bed; a stone torrent poured out . . . over the ruddy yellow clay and the limestone floor of the Haurân valley, high raised by the ruins of repeated eruptions, broken up by the action of fumaroles or blow holes, and cracked and crevassed when cooling by earthquakes, and by the weathering of ages." (See also Burckhardt, *op. cit.*, p. 112; Porter's *Five Years in Damascus*, vol. ii. p. 241; Wetzstein, *op. cit.*, p. 25.)

In regard to the architectural monuments of the Haurân, the "striking feature," says Count de Vogué (*Recovery of Jerusalem*, p. 423), "is the exclusive use of stone. The country produces no wood, and the only rock which can be obtained is a basalt, very hard and very difficult to work." The walls are formed of large blocks, carefully dressed, and laid together without cement, and often let into one another with a kind of dovetail. Roofs, doors, stairs, and windows, are all of stone. This, of course, imparts to the buildings great massiveness of appearance and great solidity, and in multitudes of cases the houses, though "without inhabitant," are as perfect as when first reared. Since buildings so strong are apparently capable of enduring for any length of time, and since some of these are known, from the inscriptions upon them, to date from before the commencement of the Christian era, it is not unnatural to regard them as, in fact, the work of the earliest known inhabitants of the land, the Amorites or the Rephaim. (See Ritter, *Paläst. und Syrien*, ii. 964, Porter, *Giant Cities*, p. 79, *f.*). This, however, is contested, on the ground that the extant inscriptions and the architectural style point to a much later date, and must be regarded as at least unproved. (See Wetzstein, *op. cit.*, p. 103; Fergusson, in *Athenæum*, July 1870, p. 148; Burton, *op. cit.*, vol. i. p. 192.) Many inscriptions have been found in this region,—most of them composed in Greek, a considerable number in two forms of Shemitic writing (the Palmyrenian or Aramæan, and the Sinaitic or Nabathæan), and some in an unknown character, resembling the Himyaritic. Arabic inscriptions are numerous on buildings of more recent date. The oldest recognizable Greek record bears the name of Herod the Great; and the Nabathæan kings, of the dynasty of Aretas, who reigned from about 100 B.C. at Bozrah have also left memorials.

To the works on this region above referred to the following may be added:—Seetzen, *Reisen durch Syrien*; Buckingham, *Travels among the Arab Tribes*; Graham, *Jour. Geog. Soc.*, vol. xxviii.; De Vogué, *Syrie Centrale*; Waddington, *Inscriptions Grecques de la Syrie*; Freshfield, *Travels in the Central Caucasus and Bashan*. (W. TU.)

BASHKIRS, a people who innabit the Russian governments of Orenburg, Perm, and Samar, and parts of Viatka, especially on the slopes and confines of the Ural, and in the neighbouring plains. The Bashkirs are a Tatarized Finnish race, and are called Eestyak by the Kirghiz, in allusion to their origin from a mixture of Ostyaks and Tatars. The name Bashkir or Bash-kûrt appears for the first time in the beginning of the 10th century in the writings of Ibn-Foslan, who, describing his travels among the Volga-Bulgarians, mentions the Bashkirs as a warlike and idolatrous race. The name was not used by the people themselves in the 10th century, but is a mere nickname. It probably points to the fact that the Bashkirs, then as now, were distinguished by their large, round, short, and, possibly, close-cropped heads. Of European writers the first to mention the Bashkirs are Plano-Carpini and Rubruquis. These travellers, who fell in with them in the upper parts of the River Ural, call them Pascatir, and assert that they spoke at that time the same language as the Hungarians. Till the arrival of the Mongolians, about the middle of the 13th century, the Bashkirs were a strong and independent people, and troublesome to their neighbours, the Bulgarians and Pechenegs. At the time of the downfal of the Kazan kingdom they were in a weak state. In 1556 they voluntarily recognized the supremacy of Russia, and, in consequence, the city of Upha was founded to defend them from the Kirghiz, and they were subjected to a fur-tax. In 1676 they rebelled under a leader named Seit, and were with difficulty reduced; and again in 1707, under Aldar and Kûsyom, on account of ill-treatment by the Russian officials. Their third and last insurrection was in 1735, at the time of the foundation of Orenburg, and it lasted for six years. In 1786 they were freed from taxes; and in 1798 an irregular army was formed from among them. They are now divided into thirteen cantons, and each canton into yûrts or districts, the whole being under the jurisdiction of the Orenburg governor-general. In military matters they are subject to an Ataman, chosen from the generals of the army; but in civil affairs the yûrts and cantons are administered by Bashkir officials. They maintain a military cordon, escort caravans through the Kirghiz steppes, and are employed in various other services. By mode of life the Bashkirs are divided into settled and nomadic. The former, who are not distinguishable from the inhabitants of the Tatar villages, are engaged in agriculture, cattle-rearing, and bee-keeping, and live without want. The nomadic portion is subdivided, according to the districts in which they wander, into those of the mountains and those of the steppes. Almost their sole occupation is the rearing of cattle; and they attend to that in a very negligent manner, not collecting a sufficient store of winter fodder for all their herds, but allowing part of them to perish. The Bashkirs are usually very poor, and in winter live partly on a kind of gruel called yûryu, and badly prepared cheese named skûrt. They are hospitable but suspicious, apt to plunder, and to the last degree lazy. They have

large heads, black hair, eyes narrow and flat, small foreheads, ears always sticking out, and a swarthy skin. In general, they are strong and muscular, and capable of enduring all kinds of labour and privation. They profess Mahometanism, but are little acquainted with its doctrines. In intellectual development they do not stand high.

See Semenoff, *Slovar Ross. Imp. s. v.*; Frähn, "De Baskiris," in *Mém. de l'Acad. de St Petersburg*, 1822; and Florinsky, in *Westnik Evropi*, 1874.

BASIL THE GREAT, an eminent ecclesiastic in the 4th century. He was a leader in the Arian controversy, a distinguished theologian, a liturgical reformer; and his letters to his friends, especially those to Gregory of Nazianzus, give a great amount of information about the stirring period in which he lived. Basil came of a somewhat famous family, which gave a number of distinguished supporters to the church of the 4th century. His eldest sister, Macrina, was celebrated for her saintly life; his second brother was the famous Gregory of Nyssa; his youngest was Peter, bishop of Sebaste; and his eldest brother was the famous Christian jurist Naucratius. It has been observed that there was in the whole family a tendency to ecstatic emotion and enthusiastic piety. Basil was born about 330, at Cæsarea in Cappadocia. While he was still a child, the family removed to Pontus; but he soon returned to Cappadocia to live with his mother's relations, and seems to have been brought up by his grandmother Macrina. It was at Cæsarea that he became acquainted with his life-long friend Gregory of Nazianzus, and it was there that he began that interesting correspondence to which reference has been made. Basil did not from the first devote himself to the church. He went to Constantinople in pursuit of learning, and spent four or five years there and at Athens. It was while at Athens that he seriously began to think of the church, and resolved to seek out the most famous hermit saints in Syria and Arabia, in order to learn from them how to attain to that enthusiastic piety in which he delighted, and how to keep his body under by maceration and other ascetic devices. After this we find him at the head of a convent near Arnesi in Pontus, in which his mother Emmilia, now a widow, his sister Macrina, and several other ladies, gave themselves to a pious life of prayer and charitable works. He was not ordained presbyter until 365, and his ordination was probably the result of the entreaties of his ecclesiastical superiors, who wished to use his talents against the Arians, who were numerous in that part of the country, and were favoured by the Arian emperor, who then reigned in Constantinople. In 370 Eusebius, bishop of Cæsarea, died, and Basil was chosen to succeed him. It was then that his great powers were called into action. Cæsarea was an important diocese, and its bishop was, *ex officio*, exarch of the great diocese of Pontus. Basil was threatened with confiscation of property, banishment, and even death, if he did not relax his regulations against the Arians; but he refused to yield, and in the end triumphed. He died in 379. The principal theological writings of Basil are his *De Spiritu Sancti* and his three books against Eunomius. He was a famous preacher, and we possess at least seventeen homilies by him on the Psalms and on Isaiah. His principal efforts as a reformer were directed towards the improvement of the Liturgy (the *Liturgy of the Holy Basil*), and the reformation of the monastic orders of the East. (*Cf.* the Benedictine editions of the works of Basil the Great.)

The name BASIL also belongs to several distinguished churchmen besides Basil the Great. (1.) Basil, bishop of Ancyra (336–360), a semi-Arian, highly favoured by the Emperor Constantine, and a great polemical writer, none of his works are extant. (2.) Basil of Seleucia (fl. 448–458), a bishop who shifted sides continually in the Eutychian controversy, and who wrote extensively; his works were published in Paris in 1622. (3.) Basil of Ancyra, fl. 787; he opposed image worship at the second council of Nicæa, but afterwards retracted. (4.) Basil, the founder of a sect of mystics who appeared in the Greek Church in the 12th century (*cf.* Anna Comnena, *Alexiad*, bk. 15).

BASILICA, a term denoting (1) in civil architecture, a court of law, or merchants' exchange, and (2) in ecclesiastical architecture, a church of similar form and arrangement.

The name *basilica*, *βασιλική* (*sc.* *στοά* or *αὐλή*), "a royal portico," or "hall," is evidence of a Greek origin. The portico at Athens in which the second archon, *ἄρχων βασιλεύς*, sat to adjudicate on matters touching religion, and in which the council of Areopagus sometimes met, was known as the *στοά βασίλειος* or *βασιλική* (Pausan., i. 3, § 1; Demosth., *Aristogit.*, p. 776; Plato, *Charmid.*, *ad init.*; Aristoph., *Ecclesiaz.*, 685). From this circumstance the term appears to have gained currency as the designation of a law-court, in which sense it was adopted by the Romans. The introduction of *basilicæ* into Rome was not very early. Livy expressly tells us, when describing the conflagration of the city, 210 B.C., that there were none such then,—"neque enim tum basilicæ erant" (xxvi. 27). The earliest named is that erected by M. Porcius Cato, the censor, 183 B.C. (Liv., xxxix. 44), and called after its founder *basilica Porcia*. When once introduced this form of building found favour with the Romans. As many as twenty basilicæ are recorded to have existed within the walls of Rome, erected at different periods, and bearing the names of their founders, *e.g.*—*Æmilia*, *Julia*, *Sempronia*, *Ulpia* or *Trajani*, &c. The basilicas were always placed in the most frequented quarter of the city, in the immediate vicinity of a forum, and on its sunniest and most sheltered side, that the merchants and others who resorted thither might not suffer from the severity of the weather (Vitruv., *De Architect.*, v. 1). Originally, the basilicas, like the Royal Exchange in London and the Bourse at Antwerp, were unroofed, consisting of a central area surrounded simply by covered porticoes, without side walls. Subsequently, side walls were erected and the central space was covered by a roof, which was generally of timber, the beams being concealed by an arched or coved ceiling, ornamented with *lacunaria*. Some basilicas (*e.g.* that of Maxentius or "the Temple of Peace") were vaulted.

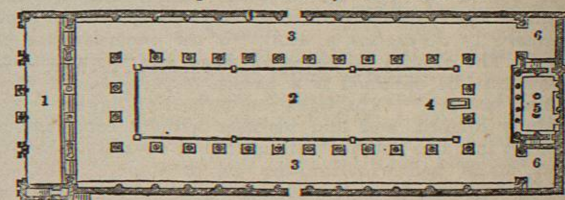

FIG. 1.—Basilica at Pompeii.

1. Portico.
2. Hall of Basilica.
3. Side aisles, with galleries over.
4. Altar.
5. Tribunal.
6. Chalcidica.

In plan the basilicas were large rectangular halls, the length of which, according to the rules laid down by Vitruvius (*ubi sup.*), was not to be more than three times or less than twice its width. In any cases where, from the necessity of the locality, the length exceeded these proportions, the excess was to be masked by the construction of small apartments (*chalcidica*) at the further end, on both sides of the tribunal. On each side of the central area was one, or sometimes, as in the Ulpian and Æmilian basilicas, two rows of columns. These were returned at either end, cutting off a vestibule at one extremity, and the tribunal or court proper, forming a kind of transept,

elevated above the nave, at the other. Above the aisles thus formed (*porticus*) were galleries, formed by a second row of columns supporting the roof, approached by external staircases, for the accommodation of the general public—men on one side, women on the other (Plin., *Epist.*, vi. 33). They were guarded by a parapet wall (*pluteus*) between the columns, high enough to prevent those in the galleries from being seen by those below. Sometimes, as in Vitruvius's own basilica at Fanum, and in that at Pompeii, instead of a double there was only a single row of columns, the whole height of the building, on which the roof rested. In this case the galleries were supported by square piers (*parastatæ*) behind the main columns. The building was lighted with windows in the side walls and at the back of the galleries. In the centre of the end-wall were the seats of the judge and his assessors, generally occupying a semicircular apse, the prætor's curule chair standing in the centre of the curve. When the assessors were very numerous (according to Pliny, *u.s.*, they sometimes amounted to one hundred and eighty), they sat in two or three concentric curves arranged like the seats of a theatre. The advocates and other officials filled the rest of the raised platform, divided from the rest of the building by a screen of lattice-work (*cancelli*). In the centre of the chord of the apse stood an altar on which the *judices* took an oath to administer true justice. The tribunal sometimes ended square instead of apsidally. This is so in the basilica at Pompeii (see the plan annexed), where the tribunal is parted from the body of the hall by a *podium* bearing a screen of six columns, and is flanked by staircases to the galleries and by the *chalcidica*. The larger and more magnificent basilicas were sometimes finished with an apse at each extremity.

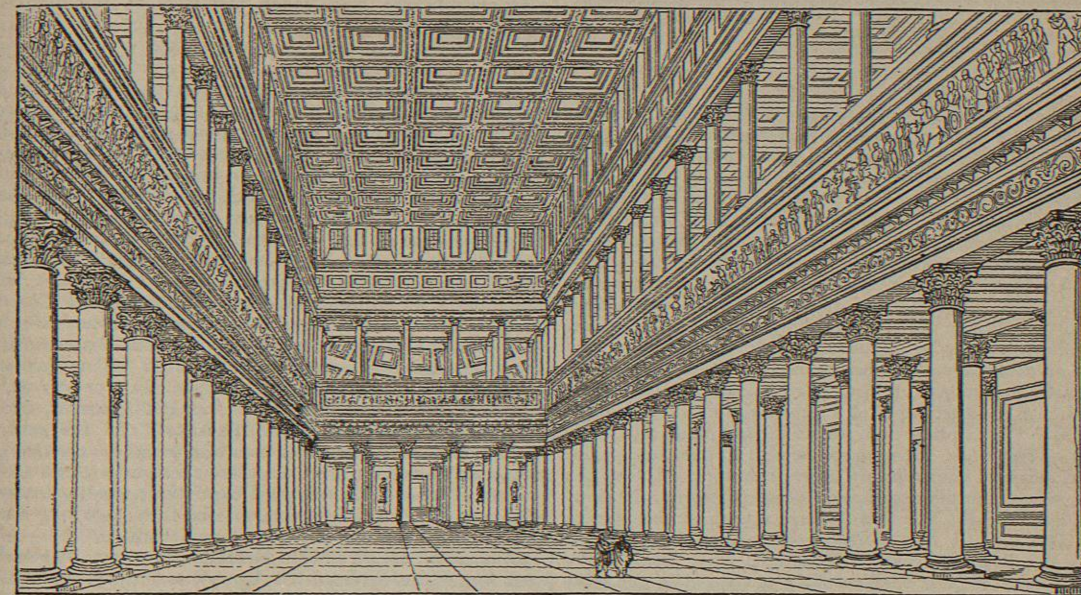
FIG. 2.—Interior view of Trajan's Basilica (*Basilica Ulpia*), as restored by Canina.

The plans of Trajan's basilica usually give this arrangement. The fragment of the ground-plan in the marble tablets preserved in the Capitol, usually called that of the Æmilian, but really, as Canina has shown, that of the Ulpian basilica, also shows an apse, designated (*Atrium*) *Libertatis*. This, we know from many ancient authorities, was the locality

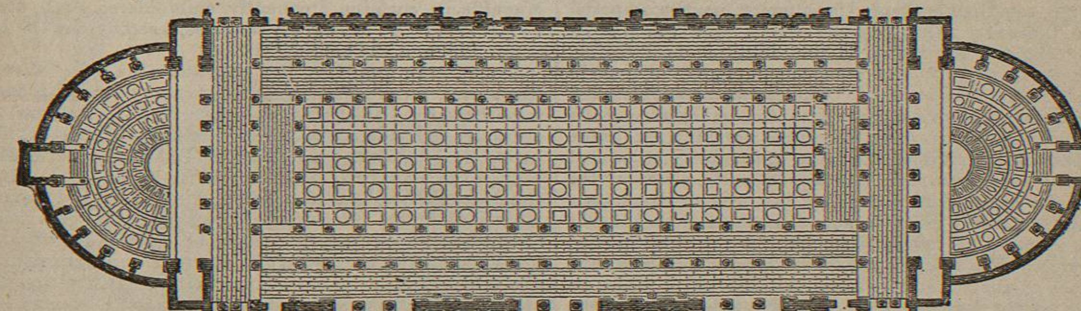
FIG. 3.—Ground-Plan of Trajan's Basilica (*Basilica Ulpia*).

for the manumission of slaves; and, therefore, the tribunal must have been at the other end, and, doubtless, also apsidal. The basilica of Trajan was one of the largest and most magnificent in Rome. From its existing remains we learn that it was 174 feet in breadth, and more than twice as long as it was broad. (The plan and supposed internal arrangements will be seen in the annexed woodcuts from Canina.) The nave, 86 feet in breadth, was divided from