

which were completed by his son; besides the name of the father of the Emperor Leo was written *βασιλειος*, from which substantive, according to the genius of the ancient Greek language, the adjective *βασιλικός* could not well be derived.

No perfect MS. has been preserved of the text of the Basilica, and the existence of any portion of the code seems to have been ignored by the jurists of Western Europe, until the important bearing of it upon the study of the Roman law was brought to their attention by Viglius Zuichemus, professor of the Roman law in the university of Padua, in his preface to his edition of the Greek *Paraphrase of Theophilus*, published in 1533. A century, however, elapsed before an edition of the sixty books of the Basilica, as far as the MSS. then known to exist supplied materials, was published in seven volumes, by Carolus Annibal Fabrotus, under the patronage of Louis XIII. of France, who assigned an annual stipend of two thousand livres to the editor during its publication, and placed at his disposal the royal printing-press. This edition, although it was a great undertaking and a work of considerable merit, was a very imperfect representation of the original code. A newly restored, and far more complete text of the sixty books of the Basilica, has recently issued from the press of Johannes Ambrosius Barth at Leipsic, in six volumes, edited by Professor Charles William Ernest Heimbach of the university of Jena, assisted by his brother Gustavus Ernest Heimbach. This is one of the most important literary works of the 19th century. The learned editor lived long enough to witness the completion of the text of the Basilica by the publication of the fifth volume in 1850. He died in 1865, leaving behind him a valuable historical introduction to the code, and a manual of its contents, which are printed in the sixth and last volume, published at Leipsic in 1870. Several MSS., which contain portions of the code or of works bearing directly on the code, have been available for this edition, which were not accessible to Fabrotus when he published his edition in 1647. Amongst others may be mentioned—MS. Coislin 151, of the 11th century, now in the Bibliothèque Nationale in Paris, which came direct from Mount Athos into the hands of Chancellor Seguier, and which contains a general index of the contents of the sixty books of the Basilica; MS. Coislin 152, of the 13th century, also in the Bibliothèque Nationale in Paris; a Palimpsest MS. of the Holy Sepulchre (*τοῦ ἁγίου τάφου*), which was discovered in 1838 by Dr C. E. Zacharias von Lingenthal, in the palace of the patriarch of Jerusalem in Constantinople. The text of four books of the Code has been restored by Dr C. E. Zacharias von Lingenthal from this MS., and is printed in an appendix to the third volume of Heimbach's edition. A further MS. deserves notice, being No. 853 in the Vatican Library at Rome; it belongs to the 14th century, and is the only MS. which contains the work known as *Tipucitus*. This MS. has been very carefully collated by Gustavus Ernest Heimbach, and the text of a portion of *Tipucitus* has been printed from this MS. in the appendix to the second volume of Heimbach's edition, the remaining portions of the work having been incorporated by Heimbach into the text of the restored code. It may seem strange that so important a body of law as the Basilica should not have come down to us in its integrity, but a letter has been preserved, which was addressed by Mark the patriarch of Alexandria to Theodorus Balsamon, from which it appears that copies of the Basilica were in the 12th century very scarce, as the patriarch was unable to procure a copy of the work. The great bulk of the code was an obstacle to the multiplication of copies of it, whilst the necessity for them was in a great degree superseded by the publication from time to time of synopses and encheiridia of its contents, composed by the most eminent jurists, of which a very full account will be found in the *Histoire du Droit Byzantin*, by the advocate Mortreuil, published in Paris in 1846.

BASILICATA, or, as it is also called, **POTENZA**, a province of Italy, bounded on the N. by Capitanata, N.E. by Terra di Bari, E. by Otranto and the Gulf of Taranto, S. by Calabria Citra, S.W. by the Mediterranean, W. by Principato Citra, and N.W. by Principato Ultra. It has an area of 4120 English square miles, and is divided into the four districts of Lagonegro, Matera, Melfi, Potenza. The population in 1871 was 500,543. In the N.W. of the territory the Apennines divide into two branches, the one running eastward to Terra di Bari, and the other southward to Calabria. The principal rivers are the Bradano, Basento, Salandrella, Agri, and Sinno, all flowing into the Gulf of Taranto. The principal productions are maize, wine, linen, hemp, and tobacco; swine, goats, and sheep, are numerous; and the produce of the silkworm forms a considerable branch of industry. The cotton plant thrives

well on low grounds near the sea. The chief towns are Potenza, Melfi, Francavilla, Rionero, and Tursi.

BASILIDES, one of the most celebrated of the Gnostics, flourished probably about 120 A.D. Extremely little is known of his life. He is said to have been born in Syria and to have studied at Alexandria, and this is probably correct. There is, to some extent, a corresponding uncertainty with regard to the precise doctrines held by him. Of these there are two distinct expositions, the one given chiefly by Irenæus, which has been long before the world, the other contained in the *Philosophoumena* of Hippolytus, discovered in 1842. According to Irenæus, the system of Basilides strongly resembled that of Valentinus. The first principle or root of all things, was the supreme God, the unknown and unborn Father. From Him emanated in succession *νοῦς*, *λόγος*, *φρόνησις*, *σοφία*, and *δύναμις*. From the last, according to Irenæus, sprang the powers who created the first heaven; according to Clemens Alex., however, from *δύναμις* sprang *δικαιοσύνη* and *εἰρήνη*, and these seven with the Father formed the first Ogdoad, or octave of existence. From them emanated other powers, by whom the second heaven was made, and so on in succession, each system being a more shadowy type or reflex of the original ogdoad. The number of heavens was 365, whence the whole series was called Abraxas, or Abrasax, a name frequently applied to the lower deity, or even, as by Tertullian, to the supreme God. The powers of the lowest heaven, of whom the chief was called the *ἄρχων*, created the earth. This *ἄρχων* is the God of the Jews, and against Him the other powers were arrayed. To alleviate the misfortunes of the earth, the *νοῦς*, or first emanation, became incarnate and descended upon earth. The *νοῦς* as incorporeal could not suffer death; accordingly, he changed forms with Simon of Cyrene, and stood by the cross, laughing at his enemies, while Simon suffered in his place. Salvation is spiritual, pertains only to the soul; outer actions are not in themselves good or bad. That Basilides taught this doctrine of moral indifference is not perfectly clear, but Irenæus reports that his disciples acted up to it.

The exposition given by Hippolytus is widely different. According to the account he gives, Basilides started neither with a dualism of God and matter or evil, nor with a theory of emanation. His first principle was God, the unknown, incomprehensible, unspeakable, non-existent one, of whom nothing can be predicated, for no words are adequate to express His essence. This non-existent God, by the exercise of what may be called volition, created the *πανσπερμία*, or seed, which contained in itself the germs of all things. In this chaotic mass, which strongly resembles the *ἁμοιομερῆ* of Anaxagoras, there is a mixture of elements, — *σύγχυσις ἀρχική*, — and at the same time are embedded in it three degrees or kinds of divine sonship, consubstantial with the Deity. The first kind is refined and pure, the second gross, the third requiring purification. As all things naturally tend towards God, the first sonship ascended and sat beside the Father. The second also strove to ascend by means of the Spirit, which is to him as a wing, but he could not rise quite to the Deity, and occupied an inferior position, while the wing or spirit formed the firmament. The third sonship still remained immersed in matter. Then from the world seed there burst forth the great *ἄρχων*, or ruler, who ascended as far as the firmament, and, imagining that there was nothing beyond, glorified himself as the brightest and strongest of all beings. This ruler, who is sometimes called Abraxas, but whose true name is ineffable, produced a son wiser and better than himself, by whose aid he laid the foundations of the world. The seat of their rule is called the Ogdoad, and it extends through all the ethereal region down to the moon's sphere.

where the grosser air begins. This lower dominion is ruled by a second and inferior *ἄρχων*, the God of the Jews, who also had produced a son; and their seat is called the Hebdomad. Meanwhile, the third sonship, which is truly the spiritual element in the elect, is tied to matter, and is in need of deliverance. Freedom is given by the truth, i.e., by a knowledge of the true system of things, and it is given by a series of illuminations. First the mind of the son of the Great Archon is enlightened, and he instructs his father, who learns with fear and repentance that there is a sphere of being higher than his own. The light then passes to the son of the Archon of the Hebdomad, who likewise instructs his father. Finally, the mind of Jesus is illuminated, and he instructs those of mankind who are able to receive the truth. There are thus three great stages in the world's religious history, each being an advance on its predecessor. These periods are the Ante-Jewish, the Jewish, and the Christian. All the souls capable of receiving the light ascend upwards, while their bodies return to the primeval chaos; the minds of all others are shrouded in eternal night, the darkness of ignorance. For the relation of Basilides to other Gnostics, and for the interpretation of his intensely symbolic expressions, see **GNOSTICS**.

The earlier accounts of Basilides, such as those of Neander, Baur (in the *Christliche Gnosis*), and Matter, were based for the most part on Irenæus. The discovery of the *Philosophoumena* threw unexpected light on the subject, and the later expositions generally follow Hippolytus as the exponent of the original system of Basilides. Hilgenfeld still retains the older view. Full information is to be found in Baur, *Kirchengeschichte*, i.; Lipsius, *Gnosticismus*; Uhlhorn, *Das Basilideanische System*; Mansel, *Gnostic Heresies*.

BASILISK, — *βασιλίσκος* of the Greeks, and Tsepha (cockatrice) of the Hebrews, — a name applied by the ancients to a horrid monster of their own imagination, to which they attributed the most malignant powers and an equally fiendish appearance. The term is now applied, owing to a certain fanciful resemblance, to a genus of Lizards belonging to the family *Iguanidae*, the species of which are characterized by the presence of a membranous bag on the crown of the head, which they can distend or contract at will, and of a fin-like ridge along the back and part of the tail. Both appendages are admirably adapted for aiding the basilisk in swimming, while they do not impede its movements on land, — its mode of life being partly aquatic, partly arboreal. The Mitred Basilisk occurs in Guiana, the Hooded Basilisk in Amboyna.

BASINGSTOKE, a market and borough town in the county of Hants, 45 miles from London. It occupies a pleasant situation, and has a good trade in corn and malt, which has been greatly facilitated by the canal which joins the rivers Wey and Thames. The parish church, St Michael's, is a spacious and handsome structure, dating from the reign of Henry VIII. In the neighbourhood is Basing House, remarkable for its defence by the marquis of Winchester against the Parliamentary forces in 1645. Population in 1871, 5574.



ARMS OF BASINGSTOKE.

BASKERVILLE, JOHN, a celebrated printer, and the introducer of many improvements in type-founding, was born at Wolverley in Worcestershire in 1706, and died in 1775. About the age of twenty he became a writing-master at Birmingham, and he seems to have had a great talent for caligraphy and carving in stone. While at Birmingham his attention was attracted to the business of jappanning, which he took up with great zeal. He made some important improvements in the process, and gained a considerable fortune. About the year 1750 he began to make experiments in type-founding, and soon succeeded in

producing types much superior in distinctness and elegance to any that had hitherto been employed. He then set up a printing-house, and published his first work, a *Virgil* in royal quarto. *Horace*, *Terence*, *Catullus*, and others were also printed by him. These books are admirable specimens of typography; and Baskerville is deservedly ranked among the foremost of those who have advanced the art of printing. He did not print many works, as the sale did not meet his expectations; after 1765, indeed, he seems to have put forth very little. Specimens from the Baskerville press are not easily had, and are of considerable value.

BASKET, a utensil made of twigs, rushes, or strips of wood, as well as of a variety of other materials, interwoven together, and used for holding or carrying any commodity. Modern ingenuity has applied many substances before unthought of to the construction of baskets, such as iron and even glass. But wicker-work being the oldest as well as the most universal invention, it alone will be treated of in the present article. The process of interweaving twigs, seeds, or leaves, is practised among the rudest nations of the world; and as it is one of the most universal of arts, so also does it rank among the most ancient industries, being probably the origin of all the textile arts of the world. A bundle of rushes spread out may be compared to the warp of a web, and the application of others across it to the woof, also an early discovery; for basket-work is literally a web of the coarsest materials. The ancient Britons appear to have excelled in the art of basket-making, and their baskets were highly prized in Rome as we learn from Martial (xiv. 99): —

"Barbara de pectus veni bascauda Britannis;
Sed me jam mavult dicere Roma suam."

Among many uncivilized tribes at the present day baskets of a superior order are made and applied to various useful purposes. The North American Indians prepare strong water-tight "Wattape" baskets from the roots of a species of *Abies*, and these they frequently adorn with very pretty patterns made from the dyed quills of their native porcupine, *Erethizon dorsatum*. The Indians of South America weave baskets equally useful from the fronds of the Carnahuba and other palms. The Kaffres and Hottentots of South Africa are similarly skilful in using the *Ihala* reed and the roots of plants; while the tribes of central Africa and the Abyssinians display great adroitness in the art of basket-weaving.

Basket-making, however, has by no means been confined to the fabrication of those simple and useful utensils from which its name is derived. Of old, the shields of soldiers were fashioned of wicker-work, either plain or covered with hides; and the like has been witnessed among modern savages. In Britain the shields of the ancient warriors, and also their huts, even up to the so-called palaces of the Saxon monarchs, were made of wicker-work; and their boats of the same material, covered with the skins of animals, attracted the notice of the Romans. Herodotus mentions boats of this kind on the Tigris and Euphrates, but with this difference, that the former seem to have been of the ordinary figure of a boat, whereas the latter were round and were covered with bitumen. Boats of this shape, about 71 feet in diameter, are used at the present day on these rivers; and boats of analogous construction are employed in crossing the rivers of India which have not a rapid current. Nothing can be more expeditious or more simple than the fabrication and materials of these vessels, if they merit that name. One may be made by six men in as many hours, — only two substances, hides and bamboo, almost always accessible, being used. Window screens, perambulators, chairs, &c., are now largely made of basket-

work, and the light pony basket carriages in general use are the representatives of the Continental Holstein waggon of the early part of the century, which was a two-horse basket carriage of considerable size. In Berlin and Kiel there now exist large factories of "Korb Möbel," devoted to the manufacture of basket-work chairs, tables, stands, frames, screens, &c., and the use of this description of furniture is very general in Continental houses.

The materials which are actually employed in the construction of basket-work are numerous and varied, and to the principal of these allusion will be made below. As it is, however, from various species of willow that the largest supply of basket-making materials is produced, we shall first confine our attention to this source. Willows for basket-work are extensively grown in Holland, Belgium, France, and Germany, whence large quantities are exported to Great Britain and even to the United States. The willows of France are highly esteemed by basket-makers as firm, clean rods; and the Dutch produce are lowest in value, being soft and pithy. No Continental rods equal those of English growth for their tough and leathery texture, and the finest of all basket-making willows are now cultivated in large quantities in the valleys of the Thames and the Trent. It was only in the early part of this century that any considerable attention was given in Britain to the cultivation of willows suitable for basket-making; and the industry was first stimulated by premiums offered by the Society for the Encouragement of Arts and Manufactures. Mr Phillips of Ely was one of the most successful early cultivators of willows, and to his exertions we owe the introduction of a valuable willow, the Brown Norfolk, *Salix triandra*. Mr Phillips's observations and experiments largely contributed to place the willow cultivation on a satisfactory commercial basis, and a similar service was rendered in Scotland by Mr Sheriffs; but the systematic maintenance of willow holts has not been continued in Scotland. One of the most successful growers of willows at the present day is Mr William Scaling of Basford, Notts, who cultivates a salicium of about 100 acres in extent. Mr Scaling has the advantage of being a practical basket-maker, and the facts which follow regarding the growth and varieties of basket-willows are chiefly gleaned from his pamphlets on willow cultivation.

The genus *Salix*, to which all willows and osiers belong, is extremely complex in its botanical characters, and the species and varieties, as systematically arranged, are very numerous. Those cultivated for basket-making Mr Scaling divides into four classes. The first class, which alone get the name of willows among basket-makers, includes the rods of six or seven different species, all of which Mr Scaling classes with *Salix fragilis*. The "willows" yield inferior basket-rods, having a tendency to throw out side-shoots which makes the rods "rough." The second class comprises the osiers, including about forty varieties used by basket-makers all grouped around the osier, *Salix viminalis*, and these form the staple of basket-making materials. In the third class, which are known in the trade as "Spaniards" or Spanish willows, are included about thirty varieties which are classed under *Salix amygdalina*. The "Spaniards" comprise some of the most useful basket-willows, the wood being more dense and elastic than is the case with osiers. The fourth class comprise the bitter willows, of which *Salix purpurea* is taken as the type, and the rods they yield are known as "whipcord," "swallow tail," or "one-yard." These are the finest of all willows for basket-making, and owing to their bitterness they are not attacked by rabbits and hares, which frequently do much damage to all other varieties.

It was long supposed that willows flourish nowhere but with abundance of water. Undoubtedly the osier class

thrive well with a considerable degree of humidity, but a dry well-drained soil is best suited for all hard-wooded varieties. For the laying out of a willow holt, Mr Scaling recommends that the land should be well drained, cleared and tilled to a depth of about one foot. Willows are propagated solely from cuttings, which retain their vitality long, and strike with great facility. The cuttings are made about 9 inches long, and two or three may be obtained from a single rod. They should be planted in rows from 16 to 18 inches apart, the plants in each row being placed at intervals of from 8 to 12 inches according to the size of the willow under cultivation; and the entire length of the cutting should be pushed into the ground. The planting may be done at any time from late autumn to early spring during the period of plant rest, when the ground is free from frost. At the end of each year the shoots are to be cut down close to the ground, manure is laid on between the rows and ploughed in, and the soil should be kept as open and free from weeds as arable land. The produce of the first year will, as a rule, be of little value; nevertheless, in Mr Scaling's opinion, it is of consequence that the rods should be cut down. The second year's crop should yield a good return; in the third year the plants are at their best, and for the ten following years they should exhibit undiminished productiveness, after which they gradually decline in strength. The entire cost of a salicium per acre Mr Scaling estimates, for the first year, at £33, 12s., and the return at £8, 12s. The outlay for the next two years he gives as £7, 5s. and £6, 15s., but the crops of these years should yield £17 and £22, just covering the cost of planting, which is the ordinary calculation of growers.

The rods intended for basket-making are either taken entire, cut from the root, split asunder, or stripped of their bark, according to the work to be produced; but in all cases they are previously soaked in water, and indeed sometimes boiled. The stripping is performed by drawing the willows through a bifurcated iron implement called a brake, which removes the bark, and the willows are then cleaned, as far as necessary, by manual operation with a knife. When they are boiled previous to peeling a very nice light brown colour is developed in the wood by the action of the tannin contained in the bark, and rods thus prepared are much more durable than those peeled white. Next they are exposed to the sun and air, and afterwards placed in a dry situation. But it is not the less necessary to preserve willows with their bark in the same manner; for nothing can be more injurious than the humidity inherent in the plant; and previous to use they must be soaked some days in water also. The barked or white osier is then divided into bundles or faggots according to size; the larger being reserved to form the strong work in the skeleton of the basket, and the smaller for weaving the bottom and sides. Should the latter be applied to ordinary work, they are taken whole; but for implements of slight and finer texture, each osier is divided into splits and skains of different degrees of size. Splits are osiers cleft into four parts, by means of an implement employed for that purpose called a cleaver, which is a wedge-shaped tool inserted at the point or top end of the rod and run down through its entire length. These are next drawn through an implement resembling the common spoke-shave, keeping the grain of the split next the iron or stock of the shave, while the pith is presented to the steel edge of the instrument, which is set in an oblique direction to the wood: and in order to bring the split into a shape still more regular, it is passed through another implement called an upright, consisting of a flat piece of steel, each end of which is fashioned into a cutting edge, like that of an ordinary chisel. The flat is bent round, so that the two edges approach each other at a greater or less interval by

means of regulating screws, and the whole is fixed into a handle. By passing the splits between the two edges they are reduced to skains, the thickness of which is determined by the interval between the edges of the tool.

The implements required by a basket-maker are few and simple. They consist, besides the preceding, of knives, bodkins, leads for keeping the work steady while in process; and where the willows are worked as rods a heavy piece of iron called a beater is employed to beat them close as they are woven in. On the Continent, where fancy baskets are made, blocks are required on which the webs of wicker-work are set to particular shapes.

An ordinary basket is made by preparing the requisite number of osiers, and preserving their length considerably greater than that of the finished work. They are ranged in pairs on the floor parallel to each other, at small intervals, in the direction of the longer diameter of the basket; and this may be called the woof,—for, as we have said, basketwork is literally a web. These parallel rods are then crossed at right angles by two of the largest osiers, with the thick ends towards the workman, who places his foot upon them; and being each woven alternately over and under the parallel pieces first laid down, they are by that means confined in their places. The whole now forms what is technically called the slath, which is the foundation of the basket. Next the long end of one of the two rods is taken and woven under and over the pairs of short ends all round the bottom, until the whole be woven in. The same is done with the other rod, and then additional long osiers are also woven in, until the bottom be of sufficient size, and the woof be occupied by them. Thus the bottom or foundation on which the superstructure is to be raised is finished; and this latter part is accomplished by sharpening the large ends of as many long and stout osiers as may be necessary to form the ribs or skeleton. These are forced or plaited, "scallumed," between the rods of the bottom from the edge towards the centre, and are turned up, "upset," in the direction of the sides; then other rods are woven in and out between each of them, until the basket is raised to the intended height, or, more correctly speaking, the depth it is to receive. The edge or brim is finished by turning down the perpendicular ends of the ribs, now protruding and standing up, over each other, whereby the whole is firmly and compactly united. A handle is adapted to the work by forcing one or more rods called bale sticks, sharpened at the end and cut to the requisite length, down the weaving of the sides, close together; and they are pinned fast, or tied by means of the rods used in twisting over the bale rods, about two inches from the brim, in order that the handle, when completed, may be retained in its proper position. The osiers are then either bound or plaited in such fashion as pleases the taste of the artist. This is the most simple kind of basket, from which others differ only in finer materials and nicer execution; but in these there is considerable scope for taste and fancy, and implements are produced of extreme neatness and ingenuity in construction. The skains are frequently smoked and dyed either of dull or brilliant colours, and by intermixing them judiciously, as also by varnishing over the colour, a very good effect is produced.

From the simplicity of this manufacture, a great many individuals, independent of professed basket-makers, are occupied in it; and it affords suitable employment to the blind in the several asylums and workshops established for their reception in this and other countries.

In addition to willows, a large variety of other materials is employed in the fabrication of wicker-work. Among the most important of these are splits of various species of bamboo, with which the Japanese and Chinese manufacture baskets of unequalled beauty and finish. The bamboo wicker-work with which the Japanese sometimes encase their delicate egg-shell porcelain is a marvellous example of manipulation, and they and the Chinese excel in the application of bamboo wicker-work to furnitures. The "canes" or rattans of commerce, stems of species of *Calamus* and *Dæmonorops* are scarcely less important as a source of basket materials. In India "Cajan" baskets are extensively made from the fronds of the Palmyra palm, *Borassus flabelliformis*; and this manufacture has in recent years been established in the Black Forest of Germany, where it is now an important and characteristic staple. Among the other materials may be enumerated the odorous roots of the Khus-Khus grass, *Anatherum muricatum*, and the leaves of various species of screw pine, used in India and

the East generally. The fronds of the palm of the Seychelles Islands, *Lodoicea seychellarum*, are used for very delicate basket-work in those islands. Strips of the New Zealand flax plant, *Phormium tenax*, are made into baskets in New Zealand. Esparto fibre is used in Spain and Algeria for rude fruit baskets. Various species of *Maranta jield* basket materials in the West Indies and South America; and the Tirite, a species of *Calathea*, is also similarly employed in Trinidad. Baskets are also frequently made from straw, from various sedges (*Cyperus*), and from shavings and splints of many kinds of wood.

In the basket trade special centres are recognized as the headquarters of various styles of work met in the markets. Thus Birmingham is recognized as the source of wicker perambulators; in Southport boiled willows are used, and the brown baskets for gardening and market purposes are produced, and at Castle Donnington, in Derbyshire, the flat skain work seen in fishing baskets, &c., is chiefly made. In the department of Aisne, France, the *berceaulette* or bassinet is very largely manufactured, and in Verdun much basket-work is specially prepared to suit the English market, in which the French manufacturers are able freely to compete. The Black Forest and other German manufacturers produce enormous quantities of light elegant baskets, which are largely exported. In Austria lacquered and varnished baskets are made in imitation of gold, silver, and steel, and Viennese card baskets, &c., are frequently ornamented with plaques of painted porcelain inserted in the centre.

BASNAGE, JACQUES, pastor of the Walloon Church at the Hague, was born at Rouen in Normandy on the 8th of August 1653. He was the son of Henri Basnage, one of the ablest advocates in the parliament of Normandy. At the age of seventeen, having acquired a good knowledge of the Greek and Latin authors, as well as of the English, Spanish, and Italian languages, he went to Geneva, where he began his theological studies under Mestrezat, Turretin, and Tronchin; he completed them at Sedan, under the professors Jurieu and Leblanc de Beaulieu. He then returned to Rouen, where he was received as pastor in September 1676; and in this capacity he remained till the year 1685, when, the exercise of the Protestant religion being suppressed at Rouen, he obtained leave of the king to retire to Holland. He settled at Rotterdam, and continued a minister pensionary there till 1691, when he was chosen pastor of the Walloon Church of that city. In 1709, the pensionary Heinsius secured his election as one of the pastors of the Walloon Church at the Hague, intending to employ him not only in religious but also in civil affairs. Accordingly he was engaged in a secret negotiation with Marshal d'Uxelles, plenipotentiary of France at the congress of Utrecht,—a service which he executed with so much success, that he was afterwards intrusted with several important commissions, all of which he discharged with such ability and address that Voltaire said of him that he was fitter to be a minister of state than the minister of a parish. The Abbé Dubois, who represented France at the Hague in 1716, in negotiating a defensive alliance between France, England, and the States-General, received instructions to consult with Basnage; they accordingly acted in concert, and the alliance was concluded in January 1717. His numerous published works, which are mostly in French, include—*The History of the Religion of the Reformed Churches*; *Jewish Antiquities*; *The History of the Old and New Testament*; *Dissertation on Duels*, &c. He died on the 22d September 1723.

BASQUE PROVINCES (*Provincias Vascongadas*). The three Spanish provinces known by this name, which are distinguished from all the other divisions of Spain by

the character, language, and manners of the inhabitants, and by the enjoyment of political privileges which make the form of their government nearly republican, are Biscay (Vizcaya), Guipuzcoa, and Alava. The territory occupied by them is in the form of a triangle, bounded on the N. by the Bay of Biscay, S. by Soria, E. by Navarra and part of France, and W. by Santander and Burgos. It comprises an area of 2958 square miles; population in 1857, 414,146. These three provinces are more particularly described under their respective heads. The French Basque provinces now form the arrondissements of Bayonne and Mauleon. The Basque language, which is also prevalent in Navarre, is still spoken by about 600,000 Spaniards and French. Its native name is *Eskuara*. It cannot be classed with any Indo-European or Semitic tongue, and appears to be of earlier origin, presenting some grammatical analogies with Mongol, North American, and certain East African languages. The forms of ordinary grammar are therefore imperfectly applicable to it. The substantive has no distinction of gender; it is made to express, by means of an extensive system of affixes, all the ordinary declensional and conjugational relations, and many which in other languages can only be expressed by periphrasis. The termination of a word may thus express together mood, tense, person, number, the case and number of the object, and also the sex, rank, and number of the individuals addressed, besides other relations. Foreign words are thus easily assimilated, but with modifications to suit the Basque ear, the latter varying according to local dialect. Diminutives and other general affixes increase the delicacy of expression, and a wide range of speech is early acquired by the natives. Compound words are readily formed by mere juxtaposition, or by elision of syllables, with peculiar modifications for euphony. The article has two forms—*a* for the singular, *ak* for the plural—affixed to the substantive. There appears to be no genuine Basque word beginning with *r*. In the usual structure of the sentences the noun, with the article affixed, occupies the first place; it is followed by the adjective, then the adverb, next the verb, and lastly the object with its prepositional affix. No written Basque is known of earlier date than the 15th century, and little genuine literature exists; the orthography is therefore arbitrary, and the earliest writings are difficult to interpret. All that has yet been noticed regarding manners, customs, institutions, and legends may be paralleled by those of other Pyrenean peoples, or traced to foreign influences. But, through their moral qualities, physical situation, and historical circumstances the Basques have built up and preserved a body of customs and institutions highly original in the mass. Each province is governed by a parliament composed of representatives selected partly by election, partly by lot, among the householders of each country parish or town. A deputation, named by the parliament, ensures the strict observance of the special laws and customs of the province, and negotiates with the representative of the Spanish Crown. Delegates from the three parliaments meet annually to consider the common interests of the provinces; they employ a seal representing three interlaced hands, with the motto *Iruacbat*, "the three are one;" but no written federal pact exists. Much speculation regarding the origin of the Basques has been indulged in without sufficient special knowledge. The belief that they originally occupied great part of Spain and Southern France, founded on the apparently Basque character of certain local names, is very generally accepted. The best introduction to all Basque questions is Bladé's *Etudes sur l'origine des Basques*, which sums up the literature of the subject to 1870. *Éléments de Grammaire Basque*, by L. Gèze, Bayonne, 1873, is a

good practical grammar and vocabulary with exercises; the *Dictionnaire Basque Français* of Van Eyss is a particularly instructive lexicon.

BASS ROCK, an islet of greenstone and trap tuff, about a mile in circumference, on the coast of East Lothian near the entrance of the Firth of Forth, in 56° 4' N. lat., and 2° 37' W. long. Purchased from the Lauder family by Charles II. in 1671, it was afterwards converted into a place of confinement for state prisoners, and during the religious troubles of Scotland numbered among its captives Peden, Blackadder, and other Covenanting leaders. At the Revolution a party of King James's adherents got possession of the island, and held out after the whole of Great Britain had submitted. Dismantled of its fortifications in 1701, the Bass Rock again became private property, and is now farmed for the sake of the sea-fowls that resort thither during the breeding season. See *The Bass Rock, its Civic and Ecclesiastical History*, &c. (Edin. 1848), by M'Cre, Hugh Miller, Anderson, Fleming, and Balfour.

BASS'S STRAITS, the channel which separates Tasmania from Victoria. It is about 180 miles in length from E. to W., and about 140 from N. to S. The navigation of the strait is rendered dangerous in some parts by groups of barren islands and coral reefs scattered through it. It bears the name of Bass, the surgeon of a man-of-war, who was the first to discover, in 1798, indications of a channel between Tasmania and the neighbouring island-continent.

BASSÁHIR, a Rájput hill state in Hindustán, under the political superintendence of the Lieutenant-Governor of the Panjáb, situated between 30° 56' and 32° 8' N. lat., and 77° 34' and 78° 52' E. long. It is bounded on the N. by the Spiti valley, on the E. by Chinese Tartary, on the S. by the district of Garhwál, and on the W. by several small hill states. The aspect of the country is very hilly, and it is nowhere less than 4000 feet above sea-level. Principal rivers, the Fabur and Satlej. Estimated population, 90,000; chief towns and villages, Rampur, Chini, Songlá, and Morang. Agricultural products—wheat, opium, and Indian corn. Manufactures—blankets, shawls, and woollen cloths. Estimated gross revenue of the state, £5000 a year. Tribute paid by the chief to the British Government, £394, 10s. per annum. Estimated military force of the state, 100 men.

BASSANO, a city of Italy in the province of Vicenza. It stands on the river Brenta, over which there is a bridge 180 feet in length, built by Palladio. It is surrounded with walls, and has six gates, one of which, also by Palladio, is very much admired. In the centre of the town is the tower of Ezzelino, which now contains a library and armoury. The town contains thirty-five churches (some of them with fine paintings), several religious houses, and other public edifices. It has extensive silk-mills, besides manufactures of cloth, paper, straw hats, copper wares, &c.; and the printing establishment of S. Remondini is one of the most extensive in Italy. In 1796 Bonaparte defeated the Austrian general Wurmser in the neighbourhood, and various skirmishes took place between the two forces in 1801, 1805, 1813. Maret derived from the town his title of duke of Bassano. Population, 13,254.

BASSANO, GIACOMO DA PONTE, a Venetian painter, born in 1510 at Bassano. He was educated by his father, who was himself an artist, and then completed his studies at Venice. On the death of his father he returned to Bassano, and settled there. His subjects were generally peasants and villagers, cattle, and landscapes, with some portraits and historical designs. His figures are well designed, and his animals and landscapes have an agreeable air of simple nature. His compositions, though they have not much eloquence or grandeur, have abundance of force and

truth; the local colours are well observed, the carnations are fresh and brilliant, and his chiaroscuro and perspective are unexceptionable. He is said to have finished a great number of pictures; but his genuine works are somewhat rare and valuable,—many of those which are called originals being copies either by the sons of Bassano, or by others. He died in 1592, aged eighty-two. Bassano's style varied considerably during his lifetime. He naturally was at first a copier of his father, but his productions in this style are not of great value. He was then strongly attracted by the lightness and beautiful colouring of Titian, and finally adopted the style which is recognized as his own. Although he painted few great pictures, and preferred humble subjects, yet his altar-piece of the Nativity at Bassano is estimated highly by the best judges, and in Lanzi's opinion is the finest work of its class in existence.

BASSE-TERRE, the capital of St Christopher's, one of the British West India Islands. Population, 8500. See SAINT CHRISTOPHER'S.

BASSE-TERRE, formerly the capital of Guadeloupe, one of the French West India Islands. Population, 9480. See GUADELOUPE.

BASSEIN, a British district on the eastern coast of the Bay of Bengal, under the jurisdiction of the Chief Commissioner of Burmah, lies between 15° and 18° N. lat., and 94° and 96° E. long. It is bounded on the N. by the districts of Kyouk Phoo and Myanong, on the E. by the district of Rangoon, and on the S. and W. by the Bay of Bengal. A mountain range called the Anouk-phet Toungmyeng stretches through the district from north to south along the coast. The principal river of the district is the Irawadi, which debouches on the sea at its eastern extremity through a delta intersected with salt water creeks, among which the Pymalaw, Deay Pyóo, Thekadoung, and Nga Woon or Bassein River rank as important arms of the sea. Shagay-gyee and Engyay-gyee are the only two lakes in the district. The delta of the Irawadi forms, wherever cultivable, a vast sheet of rice, with cotton, sesamum, and tobacco as subsidiary crops. Bassein district has an area of 8954 square miles, of which only 351 are cultivated. In 1871–72 the population amounted to 316,883, residing in 65,722 houses, and inhabiting 1554 villages, of whom 213,816, or 67 per cent. were Buddhists, 78,684 aborigines, 20,810 Christians, 2119 Mahometans, 723 Hindus, and 12 Parsis. Density of population, 34.03 per square mile. The population consisted of 31,369 agriculturists, and 285,464 non-agriculturists. Total revenue in 1870–71, £118,672, of which £36,676, or 30 per cent., was derived from land. Principal towns and villages in Bassein—(1), Bassein, population 19,577; (2), Laymyethna, 5325; (3), Pantanaw, 5876; (4), Yaygyee, 4893; (5), Nga-thainkhyoung, 3178; (6), Kang-yeeadaing, 1500; (7), Shweloung, 1317; (8), Myoung-mya, 1477; (9), Nga-poo-tau, 981; and (10), Kyoony-pyaw, 1655.

BASSEIN, the principal place of the district of the same name, situated in 16° 45' N. lat., and 94° 50' E. long., on the eastern bank of the Bassein River, one of the main arteries by which the waters of the Irawadi discharge themselves into the sea. It forms an important seat of the rice trade, and has great capabilities both from a mercantile and a military point of view, as it commands the great outlet of the Irawadi. It fell before the British arms, in May 1852, during the second Burmese war. Since then the town population has rapidly increased, and numbered 19,577 in 1871, chiefly fishermen, craftsmen, traders, and persons connected with the rice commerce.

BASSELIN, OLIVIER, an old French poet or writer of verses, was born in the Val-de-Vire in Normandy about the middle of the 14th century, and died about 1418 or 1419. He was by occupation a fuller, and had a mill on

the small river Vire. His songs were sprightly and joyous, and became famous. The modern Vaudevilles take their origin and name from them, and were originally called Vaux-de-Vire, *vaux* being the plural of *val*; though, according to Ménage, the word is derived from a small town Vaux near the Vire. Basselin's poems were collected and published in the 16th century by Jean le Houx, and have since been re-edited by M. Asselin in 1811, and by M. Travers in 1833. The latest edition, that by P. L. Jacob, 1858, contains some other poems in addition to those of Basselin.

BASSI, LAURA MARIA CATERINA, an Italian lady, eminently distinguished for her learning, was born at Bologna in 1711. On account of her extraordinary attainments she received a doctor's degree, and was appointed professor in the philosophical college, where she delivered public lectures on experimental philosophy till the time of her death. She was elected member of many literary societies, and carried on an extensive correspondence with the most eminent European men of letters. She was well acquainted with classical literature, as well as with that of France and Italy. In 1738 she married Giuseppe Verrati, a physician, and left several children. She died in 1778.

BASSIANUS, JOANNES, a distinguished professor in the law school of Bologna, the pupil of Bulgarus and the master of Azo. Little is known of his origin, but he is said by Carolus de Tocco to have been a native of Cremona. The most important of his writings which have been preserved is his *Summary on the Authentica*, which Savigny regards as one of the most precious works of the school of the Gloss-writers. Joannes, as he is generally termed, was remarkable for his talent in inventing ingenious forms for explaining his ideas with greater precision, and perhaps his most celebrated work is his "Law-Tree," which he entitled *Arbor Arborum*, and which has been the subject of numerous commentaries. The work represents a tree, upon the branches of which the various kinds of actions are arranged after the manner of fruit. The civil actions, or *actiones stricti juris*, being forty-eight in number, are arranged on one side, whilst the equitable or *praetorian* actions, in number one hundred and twenty-one, are arranged on the other side. A further scientific division of actions is made by him under twelve heads, and by an ingenious system of notation the student is enabled to class at once each of the civil or praetorian actions, as the case may be, under its proper head in the scientific division. By the side of the tree a few glosses were added by Joannes to explain and justify his classification. His *Lectures on the Pandects and the Code*, which were collected by his pupil Nicolaus Furiosus, have unfortunately perished.

BASSOON, a musical wind instrument of the reed order, made of wood, and played through a bent mouth-piece of metal. It has a compass of about three octaves, from B flat below the bass staff to C in the treble staff, and may thus be regarded as the bass instrument corresponding to the oboe and clarinet, for which see the article OBOE.

BASSO-RILIEVO. See ALTO RILIEVO and RELIEF.

BASTAR, a feudatory state in the Central Provinces of British India, situated between 20° 10' and 17° 40' of N. lat., and 80° 30' and 82° 15' of E. long., bounded on the N. by the Kanker zamindari and the Raipur district; on the E. by the Bendrá Nawágarh zamindari and Raipur, Jaipur state, and Sabarí River; on the S. by the Sironchá district; and on the W. by the Indrávatí River and the Aherí zamindari. Extreme length of the state, 170 miles; extreme breadth, 120 miles; area, estimated at 13,000 square miles. Total population, 78,856, consisting of—Hindus, 29,060; Musalmáns, 1704; aboriginal tribes of Gond origin, 48,092. Among the latter, the Máriás are a