

volume of this was published early in 1830, and the second was ready by the end of the same year. In 1831 he completed a memoir of Lord Edward Fitzgerald, for which he had been collecting materials for some time. Moore's biographies call for no comment, except that they were faithful and conscientious pieces of work. He spent much industry in the collection of characteristic anecdotes, for which his position in society gave him exceptional opportunity. His connexion with the burning of Byron's autobiography is too complicated a question to be discussed here. His own version of the circumstances is given in his diary for May 1824.

It was a misfortune for the comfort of the last twenty years of Moore's life that he allowed himself to be drawn into a project for writing the "History of Ireland" in *Lardner's Cyclopaedia*. Scott and Mackintosh scribbled off the companion volumes on Scotland and England with very little trouble, but Moore had neither their historical training nor their despatch in writing. Laborious conscientiousness and indecision are a fatal combination for a man who undertakes a new kind of task late in life. The history sat like a nightmare on Moore for fifteen years, and after all was left unfinished on the melancholy collapse of his powers in 1845. From the time that he burdened himself with it Moore did very little else, beyond a few occasional squibs and songs, the last flashes of his genius, and the *Travels of an Irish Gentleman in Search of a Religion*, although he had tempting offers of more lucrative and, it might have been thought, more congenial work. Moore's character had a deeper manliness and sincerity than he often gets credit for; and his tenacious persistence in this his last task was probably due to an honourable ambition to connect himself as a benefactor with the history of his country, by opening the eyes of the English people to the misgovernment of Ireland. It was a misjudgment altogether; the light irony of *Captain Rock* was much more effective than the minute carefully-weighted details of the history. Moore's last years were harassed by the weakness and misconduct of his sons, and by pecuniary embarrassments. An annual pension of £300 was conferred upon him in 1833, and he had always received large sums for his work; but, while waiting for the sinecure which never came, he had contracted an unfortunate habit of drawing upon his publishers in advance. After the death of his last child in 1845, Moore became a total wreck, but he lingered on till 26th February 1852. The diary, which he seems to have kept chiefly that it might be the means of making some provision for his wife, and which contains so many touching expressions of his affection for her, was edited by Lord John Russell with his letters and a fragment of autobiography in 1853-56. The charge of vanity has often been brought against this diary from the writer's industry in recording many of the compliments paid him by distinguished personages and public assemblies. It is only vanity that is annoyed by the display of vanity in others. (W. M.)

MOOR-HEN,¹ the name by which a bird, often called Water-hen and sometimes Gallinule, is most commonly known in England. An earlier name was Moat-hen, which was appropriate in the days when a moat was the ordinary adjunct of most considerable houses in the country. It is the *Gallinula chloropus* of ornithologists, and almost too well known to need description. About the size of a small Bantam-hen, but with the body much compressed (as is usual with members of the Family *Rallidae*, to which it belongs), its plumage above is of a deep olive-brown, so dark as to appear black at a short distance, and beneath

¹ Not to be confounded with "Moor-cock" or "Moor-fowl," names formerly in general use for the Red Grouse (vol. xi. 221).

iron-grey, relieved by some white stripes on the flanks, with the lower tail-coverts of pure white,—these last being very conspicuous as the bird swims. A scarlet frontlet, especially bright in the spring of the year, and a red garter on the tibia of the male render him very showy. Though often frequenting the neighbourhood of man, the Moor-hen seems unable to overcome the inherent stealthy habits of the *Rallidae*, and hastens to hide itself on the least alarm; but under exceptional circumstances it may be induced to feed, yet always suspiciously, with tame ducks and poultry. It appears to take wing with difficulty, and may be often caught by an active dog; but, in reality, it is capable of sustained flight, its longer excursions being chiefly performed by night, when the peculiar call-note it utters is frequently heard as the bird, itself invisible in the darkness, passes overhead. The nest is a mass of flags, reeds, or other aquatic plants, often arranged with much neatness, almost always near the water's edge, where a clump of rushes is generally chosen; but should a mill-dam, sluice-gate, or boat-house afford a favourable site, advantage will be taken of it, and not infrequently the bough of a tree at some height from the ground will furnish the place for a cradle. The eggs, from seven to eleven in number, resemble those of the Moor (vol. vi. p. 341), but are smaller, lighter, and brighter in colour, with spots or blotches of reddish-brown. In winter, when the inland waters are frozen, the majority of Moor-hens betake themselves to the tidal rivers, and many must leave the country entirely, though a few seem always able to maintain their existence however hard be the frost. The common Moor-hen is extensively spread throughout the Old World, being found also at the Cape of Good Hope, in India, and in Japan. In America it is represented by a very closely-allied form, *G. galata*, so called from its rather larger frontal helm, and in Australia by another, *G. tenebrosa*, which generally wants the white flank-markings. Both closely resemble *G. chloropus* in general habits, as does also the *G. pyrrhorhoa* of Madagascar, which has the lower tail-coverts buff instead of white. Celebes and Amboyna possess a smaller cognate species, *G. haematopus*, with red legs; tropical Africa has the smallest of all, *G. angulata*; and some more that have been recognized as distinct are also found in other more or less isolated localities. One of the most remarkable of these is the *G. nesiotis* of Tristan da Cunha,² which has wholly lost the power of flight concomitantly with the shortening of its wings and a considerable modification of its external apparatus, as well as a strengthening of its pelvic girdle and legs.³ A more extreme development in this direction appears to be exhibited by the singular *Habroptila wallacii* of Jilolo,⁴ and to some extent by the *Pareudiastes pacificus* of Samoa,⁵ but at present little is known of either. Of other forms, such as the common *Gallinula (Erythra) phœnicura*, and *Gallinula cristata* of India, as well as the South-American species classed in the genus *Porphyrio*, there is not room to speak; but mention should be made of the remarkable Australian genus *Tribonyx*, containing three species,⁶ which seem to be more terrestrial than aquatic in their haunts and habits.

Allied to all these is the genus *Porphyrio*, including the bird so named by classical writers, and perhaps a dozen other species often called Sultanas and Purple Water-hens, for they all have a plumage of deep blue,—some becoming violet, green, or black in parts, but preserving the white lower tail-coverts, so generally characteristic

² *Proc. Zool. Society*, 1861, p. 260, pl. xxx.

³ A somewhat intermediate form seems to be presented by the Moor-hen of the island of St Denis, to the north of Madagascar (*Proc. Zool. Society*, 1867, p. 1036), hitherto undescribed.

⁴ *Op. cit.*, 1860, p. 365, pl. clxxii.

⁵ *Op. cit.*, 1871, p. 25, pl. ii.

⁶ *Ann. Nat. History*, ser. 3, xx. p. 123.

of the group; and their beauty is enhanced by their scarlet bill and legs. Two, *P. alleni* of the Ethiopian Region and the South-American *P. parva*, are of small size. Of the larger species, *P. cœruleus* is the "Porphyrio" of the ancients, and inhabits certain localities on both sides of the Mediterranean, while the rest are widely dispersed within the tropics, and even beyond them, as in Australia and New Zealand. But this last country has produced a more exaggerated form, *Notornis*, which has an interesting and perhaps unique history. First described from a fossil skull by Prof. Owen,¹ and then thought to be extinct, an example was soon after taken alive,² the skin of which (with that of another procured like the first by Mr Walter Mantell) may be seen in the British Museum. Other fossil remains were from time to time noted by Prof. Owen³; but it began to be feared that the bird had ceased to exist,⁴ until a third example was taken about the year 1879, the skin and most of the bones of which, after undergoing examination in New Zealand by Dr Buller and Prof. T. J. Parker,⁵ found their way to the museum of Dresden, where Dr A. B. Meyer discovered the recent remains to be specifically distinct from the fossil, and while keeping for the latter the name *N. mantelli* gives the former that of *N. hochstetteri*. What seems to have been a third species of *Notornis* formerly inhabited Lord Howe's Island, but is now extinct (see BIRDS, vol. iii. p. 732, note). Whether the genus *Aptornis*, of which Prof. Owen has described the remains from New Zealand, was most nearly allied to *Notornis* and *Porphyrio* cannot here be decided. Prof. T. J. Parker (*loc. cit.*) considers it a "development by degeneration of an ocydromine type" (see OXYDROME). (A. N.)

MOOSE. See DEER, vol. vii. p. 24.

MORADABAD. See MURADABAD.

MORAL PHILOSOPHY. See ETHICS, vol. viii. p. 574.

MORATIN, LEANDRO FERNANDEZ DE (1760-1828),

Spanish dramatist and poet, was the son of N. F. Moratin mentioned below, and was born at Madrid on 10th March 1760. His poetical and artistic tastes were early developed, but his father, keenly alive to the difficulties of the literary calling, caused him to be apprenticed to a jeweller. At the age of eighteen Moratin surprised his friends by winning the second prize of the Academy for a heroic poem on the conquest of Granada, and two years afterwards he attracted still more general attention by a similar success of his *Lección Poética*, a satire upon the popular poets of the day. Through Jovellanos he was now appointed secretary to Cabarrus on his special mission to France in 1787, and during his stay there he diligently improved his opportunities of becoming acquainted with the contemporary French drama, and of cultivating the acquaintance of men of letters. Of the literary friendships he then formed the most important was that with Goldoni; indeed, Moratin is much more correctly styled "the Spanish Goldoni" than "the Spanish Molière." On his return to Spain Florida Blanca presented him to a sinecure benefice in the diocese of Burgos; and in 1790 his first play, *El Viejo y la Niña* (The Old Husband and the Young Wife), a highly finished but somewhat dreary verse comedy in three acts, written in 1786, but delayed by objections of the actors,

¹ *Proc. Zool. Society*, 1848, p. 7; *Trans.*, iii. p. 336, pl. lvi.

² *Proc.*, 1850, pp. 209-214, pl. xxi.; *Trans.*, iv. pp. 69-74, pl. xxv.

³ Thus the leg-bones and what appeared to be the sternum were described and figured by him (*Trans.*, iv. pp. 12, 17, pls. ii. iv.), and the pelvis and another femur (vii. pp. 369, 373, pls. xlii. xliii.); but the supposed sternum subsequently proved not to be that of *Notornis*, and Professor Owen's attention being called to the fact he rectified the error (*Proc.*, 1882, p. 689) which he had previously been "inclined to believe" (*Trans.*, viii. p. 120) he had made.

⁴ Notwithstanding the evidence, which it must be allowed presented some incongruities, offered by Mr Mackay (*Ibis*, 1867, p. 144).

⁵ *Trans. N. Zeal. Inst.*, xiv. pp. 238-258.

was at length produced at the Teatrò del Principe. Its success was only moderate. *El Café* or *La Comedia Nueva*, on the other hand, given at the same theatre two years afterwards, at once became deservedly popular, and had considerable influence in modifying the public taste. It is a short prose comedy in two acts, avowedly intended to expose the follies and absurdities of the contemporary dramatists—the school of Lope de Vega run to seed—who commanded the support of the masses; and it is still read with pleasure for the simple ingenuity of its plot, the liveliness of its dialogue, and the easy grace of its style, while to the student of literature it throws much useful light on the contemporary state of the Spanish drama, and on the reforming aims of the author and his party. In the same year (1792) Florida Blanca was disgraced, but Moratin at once found another patron in Godoy, who provided him with a pension and the means for foreign travel; he accordingly passed through France into England, where he began the free and somewhat incorrect translation of *Hamlet* which was printed in 1798, but which has never been performed. From England he passed to the Low Countries, Germany, Switzerland, and Italy, and on his return to the Peninsula in 1796 he received a lucrative post at the Foreign Office. His next appearance in the drama did not take place until 1803, when *El Baron* was first publicly exhibited in its present form. It successfully weathered a determined attempt to damn it, and still keeps the stage. It was followed in 1804 by *La Mogigata* (The Female Hypocrite), of which imperfect manuscript copies had begun to circulate as early as 1791. It was favourably received, as on the whole it deserved to be, by a public which was now at one with the author as to the canons of his art, and an attempt to suppress it by means of the Inquisition on alleged religious grounds (*La Mogigata* being an imitation, a somewhat feeble one, of Molière's *Tartuffe*) was successfully frustrated. Moratin's last and crowning triumph in the department of original comedy was achieved in 1806, when *El Sí de las Niñas* (A Girl's Yes) was performed night after night to crowded houses, ran through several Spanish editions in a year, and was soon translated into several foreign languages. In 1808, on the fall of the Prince of the Peace, Moratin found it necessary to leave Spain, but shortly afterwards he returned and consented to accept the office of royal librarian under Joseph Bonaparte—a false step, which, as the event proved, permanently alienated from him the sympathies of his country, and compelled him to spend almost all the rest of his life in exile. In 1812 his *Escuela de los Maridos*, a translation and adaptation to the more dignified and stately Spanish standard of Molière's *École des Maris*, was produced at Madrid, and in 1814 *El Médico a Palos* (from *Le Médecin Malgré Lui*) at Barcelona. From 1814 to 1828 Moratin lived in France, principally at Paris, and devoted himself to the preparation of a learned work on the history of the Spanish drama (*Orígenes del Teatro Español*), which unfortunately stops short of the period of Lope de Vega. He died at Paris on 21st June 1828.

An edition of his *Obras Dramáticas y Líricas* in three vols. was published at Paris in 1825. The lyrical works, consisting of odes, sonnets, and ballads, are of comparatively little interest; they reflect the influence of his father and of the Italian Conti. The best edition of the *Obras* is that published by the Spanish Academy of History in four vols. at Madrid in 1830-1831; see also vol. ii. of *Biblioteca de Autores Españoles* (1846).

MORATIN, NICOLAS FERNANDEZ DE (1737-1780), Spanish poet, was descended from an old Biscayan family, and was born at Madrid in 1737. He was educated at the Jesuit college in Calatayud, and afterwards studied law at the university of Valladolid. He then received an appointment in the service of Queen Elizabeth, the widow of Philip V., which enabled him to see much of the society

of leading statesmen, poets, and men of letters; and ultimately he became the leading spirit of the club of literary men which frequented the *Fonda de San Sebastian* and included Ayala, Cadahalso, Iriarte, Conti, and others. In 1772 he left the court, and was called to the bar; four years afterwards he succeeded Ayala in the chair of poetry in the Imperial College. He died on 11th May 1780.

Moratin became at an early period of his life a convert to the opinions of those who (such as Montiano and others) were attempting to drive the native romantic drama from the Spanish stage, and his first literary efforts were devoted to the cause of theatrical reform. In 1762 he published three small pamphlets entitled *Desengaño al Teatro Español* (The Truth told about the Spanish Stage), in which he severely criticized the old drama generally, and particularly the still flourishing "auto sacramental." They were so far successful that the exhibition of "autos sacramentales" was prohibited by royal edict three years afterwards (June 1765). In 1762 he also published a play entitled *La Petimetra* (the Petite-Maitresse, or Female Fribble), the earliest original Spanish comedy formed avowedly on French models. It was preceded by a dissertation in which Lope de Vega and Calderon are very unfavourably criticized. Neither the *Petimetra*, however, nor the *Lucrécia*, an original tragedy still more strictly in accordance with the conventions of the French stage, ever obtained the honour of a public representation. Two subsequent tragedies, *Hormesinda* (1770) and *Guzmán el Bueno* (1777), were exhibited with partial success. In 1764 Moratin published a collection of short pieces, chiefly lyrics, under the title of *El Poeta*, and in 1765 a short didactic poem on the chase (*Diana o Arte de la Caza*). His "epic canto" on the destruction of his ships by Cortes (*Las Naves de Górcos Destruídas*), written, but without success, for a prize offered by the Academy in 1777, was not published until after his death (1785). It is justly characterized by Ticknor as "the noblest poem of its class produced in Spain during the 18th century;" it must be remembered, however, that the historical epic in Spain is chiefly remarkable for its mass. A volume of *Obras Postumas*, with a life, was published at Barcelona in 1821, and reprinted at London in 1825. See also *Biblioteca de Autores Españoles*, vol. ii. (1846).

MORAVIA (in German MÄHREN), a margraviate and crownland in the Cisleithan part of the Austrian-Hungarian empire, lies between 15° 5' and 18° 45' E. long., and 48° 50' and 50° 10' N. lat. Its superficial extent is about 8580 square miles. Physically Moravia may be described as a mountainous plateau sloping from north to south, and bordered on three sides by mountain ranges of considerable elevation. On the north it is separated from Austrian and Prussian Silesia by the Sudetes, which attain a height of 4775 feet in the Altvater or Schneeberg, and sink gradually towards the west, where the valley of the Oder forms a break between the German mountains and the Carpathians. The latter are the dividing range between Moravia and Hungary, having here an average height of 3000 to 4000 feet. On the west are the so-called Bohemian-Moravian mountains, forming the elevated east margin of Bohemia and descending in terraces, but without clearly-defined ridges, to the river March. Branches of these different ranges intersect the whole country, making the surface very irregular, except towards the south, where it consists of fertile and extensive plains. Owing to this configuration of the soil the climate varies more than might be expected in so small an area, so that, while the vine and maize are cultivated successfully in the southern plains, the weather in the mountainous districts is somewhat rigorous. The mean average temperature at Brünn is 48° Fahr. The harvest amid the mountains is often four or five weeks later than that in the south. Almost the whole of Moravia belongs to the basin of the March or Morava, from which it derives its name, and which, after traversing the entire length of the country in a course of 140 miles and receiving numerous tributaries (Thaya, Hanna, &c.), enters the Danube at Pressburg. The Oder rises among the mountains in the north-east of Moravia, but soon turns to the north and quits the country. With the exception of a stretch of the March none of the rivers are navigable. Moravia is destitute of lakes, but contains numerous large ponds. There are also several mineral springs.

Nearly 97 per cent. of the soil of Moravia is productive, arable land occupying 53, gardens and meadows, 8.5, pasturage 9, and forests 26 per cent. of the total. It is one of the chief corn-growing regions of the Austrian empire, and also produces excellent hemp, flax, potatoes, vegetables, and fruit. The following table shows the amount of the chief crops in 1881:—

Wheat . . .	454,480 qrs.	Leguminous crops	27,850 cwt.
Rye . . .	1,242,480 "	Beet (for sugar)	11,533,340 "
Barley . . .	931,190 "	Flax	47,100 "
Oats . . .	1,497,450 "	Hemp	6,260 "
Maize . . .	48,100 "	Fruit	1,106,570 "
Potatoes . .	1,271,850 cwt.	Wine	2,869,460 gall.

Large quantities of hay and other fodder, besides hops, clover-seed, anise, fennel, &c., are also raised. The forests on the slopes of the Sudetes produce abundance of excellent timber. The live-stock of Moravia in 1880 consisted of 122,858 horses, 677,807 cattle, 158,852 sheep, 205,976 swine, and 116,880 goats. The breed of sheep on the Carpathians is of an improved quality, and the horses bred in the fertile plain of the Hanna are highly esteemed. Geese and poultry are also reared. In 1880 Moravia contained 83,440 beehives, and the produce of wax and honey may be estimated at 3500 to 4000 cwts.

The mineral wealth of Moravia, consisting chiefly of coal and iron, is very considerable. In 1881 the produce included 392,625 tons of anthracite coal, 50,665 tons of lignite, 5700 tons of iron-ore, 1713 tons of graphite, and smaller quantities of alum, potter's clay, and roofing-slate. The mines give employment to 4500 persons, and the annual value of the raw minerals produced is about £370,000. The amount of raw and cast iron produced by the ironworks and foundries in 1880 was 40,000 tons, and the value about £320,000.

In point of industry Moravia belongs to the foremost provinces of the empire. The principal manufactures are woollen, cotton, linen, and cast-iron goods, beet-sugar, leather, and brandy. Its woollen cloths and flannels, the manufacture of which centres in Brünn, have long been celebrated. The linen manufacture is decreasing in importance as cotton manufactures develop. The quantity of sugar made from beetroots is steadily increasing; in 1880 about 600,000 cwts. of sugar were produced in fifty-seven factories. About 10 per cent. of the total value of the manufactures of Austria, representing an annual amount of £13,000,000 to £15,000,000, falls to the share of Moravia. The trade of Moravia consists mainly in the exchange of the various raw and manufactured materials above mentioned for colonial produce, salt, and raw manufacturing material. The lack of navigable rivers or canals is compensated by good roads and an extensive railway system. The most important commercial towns are Brünn for manufactures and Olmütz for live-stock.

In educational matters Moravia compares favourably with most of the Austrian states. It contains 10 gymnasia, 10 real-gymnasia, 13 real-schools, numerous schools for special purposes, and nearly 2000 lower schools. The old university of Brünn is now represented by a technical academy and a theological seminary. Of children of school-going age 79 per cent. attend school regularly. In 1870 about 46 per cent. of the Moravian recruits could write their names, as compared with the extremes of 83½ per cent. in Lower Austria and 1¼ per cent. in Dalmatia. Fully 95 per cent. of the inhabitants are Roman Catholics under the ecclesiastical jurisdiction of the archbishop of Olmütz and the bishop of Brünn, while about 2 per cent. are Jews, and 3 per cent. Protestants.

Moravia sends 36 members to the Austrian reichstag, 9 of these representing the landed proprietors, 16 the towns and chambers of commerce, and 11 the peasantry.

Provincial affairs are managed by the landtag, consisting of the Roman Catholic archbishop and bishop, 30 representatives of the landed gentry, 37 representatives of the towns and chambers of commerce, and 31 representatives of the country districts. There are six courts of justice of the first instance in Moravia, and one of the second instance (at Brünn), whence appeal lies to the supreme court at Vienna. For military and judicial purposes Moravia is united with Austrian Silesia.

Moravia belongs to the group of old Slavonic states which have preserved their nationality while losing their political independence. Upwards of 70 per cent. of the inhabitants are Slavs, who are scarcely distinguishable from their Bohemian neighbours. The differences in dialect between the two countries are very slight, and are being gradually lost in a common literary language. The name of Czech, however, is usually reserved for the Bohemians, while the Slavs of Moravia and West Hungary are called Moravians and Slovaks. The Czechs have lost sight of their ancient tribal names, but the Moravians are still divided into numerous secondary groups (Hovaks, Hanaks, &c.), differing slightly in costume and dialect. The peasants usually wear a national costume. In the south of Moravia are a few thousand Croats, still preserving their manners and language after three centuries' separation from their kinsmen in Croatia; and in the north-east are numerous Poles. The Germans form about 26 per cent. of the population, and are found mostly in the towns and in the border districts. The Jews are the best educated of the inhabitants, and in a few small towns form a full half of the population. Their sympathies generally lie with the Germans. In 1880 the population was 2,153,407, showing an increase of 136,133 since 1869. Moravia is one of the most densely-populated parts of Austria-Hungary, the proportion being 252 persons per square mile. About 12 per cent. of the births are illegitimate. The chief towns are Brünn, the capital and industrial centre (82,660 inhabitants), Olmütz, a strong fortress defending the "Moravian Gate" (20,176 inhabitants), Znaim, and Iglau.

History.—At the earliest period of which we have any record Moravia was occupied by the Boii, the Celtic race which has perpetuated its name in Bohemia. Afterwards it was inhabited by the Germanic Quadi, who accompanied the Vandals in their westward migration; and they were replaced in the 5th century by the Rugii and Heruli. The latter tribes were succeeded about the year 550 A.D. by the Lombards, and these in their turn were soon forced to retire before an overwhelming invasion of Slavs, who, on their settlement there, took the name of Moravians (German, *Mehranen* or *Mähren*) from the river Morava. These new colonists became the permanent inhabitants of this district, and in spite of the hostility of the Avars on the east founded the kingdom of Great Moravia, which was considerably more extensive than the province now bearing the name. Towards the end of the 8th century they aided Charlemagne in putting an end to the Avar kingdom, and were rewarded by receiving part of it, corresponding to North Hungary, as a fief of the German emperor, whose supremacy they also acknowledged more or less for their other possessions. After the death of Charlemagne the Moravian princes took advantage of the dissensions of his successors to enlarge their territories and assert their independence, and Rastislaus (circa 850) even formed an alliance with the Bulgarians and the Byzantine emperor. The chief result of the alliance with the latter was the conversion of the Moravians to Christianity by two Greek monks, Cyril and Methodius, despatched from Constantinople. Rastislaus finally fell into the hands of Louis the German, who blinded him, and forced him to end his days as a monk; but his successor, Suatopluk (ob. 890), was equally vigorous, and extended the kingdom of Great Moravia to the Oder on the west and the Gran on the east. At this period there seemed a strong probability of the junction of the north-western and south-eastern Slavs, and the formation of a great Slavonic power to the east of the German empire. This prospect, however, was dissipated by the invasions of the Magyar hordes in the 10th century, the brunt of which was borne by Moravia. The invaders were encouraged by the German monarchs and aided by the dissensions and mismanagement of the successors of Suatopluk, and in a short time completely subdued the eastern part of Great Moravia. The name of Moravia was henceforth confined to the

district to which it now applies. For about a century the possession of this marchland was disputed by Hungary, Poland, and Bohemia, but in 1029 it was finally incorporated with Bohemia, and so became an integral part of the German empire. Towards the close of the 12th century Moravia was raised to the dignity of a margraviate, but with the proviso that it should be held as a fief of the crown of Bohemia. It henceforth shared the fortunes of this country, and was usually assigned as an appanage to younger members of the Bohemian royal house. In 1410 Jobst, margrave of Moravia, was made emperor of Germany, but died a few months after his election. In 1526, on the death of Louis II. of Hungary, Moravia came with the rest of that prince's possessions into the hands of the Austrian house. During the Thirty Years' War the depopulation of Moravia was so great that after the peace of Westphalia the states-general published an edict giving every man permission to take two wives, in order to "repeople the country." After the Seven Years' War Moravia was united in one province with the remnant of Silesia, but in 1849 it was made a separate and independent crownland. The most noticeable feature of recent Moravian history has been the active sympathy of its inhabitants with the anti-Teutonic home-rule agitation of the Bohemian Czechs (see BOHEMIA).

Authorities.—Dudik, *Mährens allgemeine Geschichte* (Brünn, 1860-76); Wolny, *Die Markgrafschaft Mähren, topographisch, statistisch, und historisch geschildert* (Brünn, 1835-40); D'Elvert, *Beiträge zur Geschichte der Neupölsdörfer Mährens im 17ten Jahrhundert* (1867); Trampler, *Heimatskunde der Mark Mähren* (Vienna, 1877); *Statistische Jahrbücher der Imperial Statistical Commission* (Vienna).

MORAVIAN BRETHERN. THE, are a society of Christians whose history can be traced back to the year 1457 and their origin found among the religious movements in Bohemia which followed the martyrdom of John Huss by the council of Constance. The beginnings of the Bohemian Brethren (for that was their earlier name) are somewhat obscure. The followers of Huss broke up into two factions, one of which, the Calixtines, was willing to acknowledge allegiance to Rome, provided the "compacts" of the council of Basel permitting the Lord's Supper *sub utraque specie* were maintained, and in the end it became the national church of Bohemia; the other, the Taborites, refused all terms of reconciliation, and appealed to arms. Separate from both these were many pious people who were content to worship God in simple fashion, in quiet meetings for prayer and Scripture-reading, like the *Gottesfreunde* of Germany, and who called themselves *Brethren*. Bohemian historians have conclusively shown that the Brethren represent the religious kernel of the Hussite movement, and do not come either from the German Waldenses or from the Taborites. Before 1457 many of these quiet Christians were known as the Brethren of Chelcic, and were the followers of Peter Chelcicky, a Bohemian, whose religious influence, strongly Puritan in its character, seems to have been inferior only to that of Huss. In that year the Calixtine leader, Rokyzana, wishing to protect them, permitted his nephew Gregory to gather them together at Kunewald near Senftenberg, and form them into a community. This meeting was really the foundation of the Brethren or *Unitas Fratrum*, and its founder Gregory announced that he and his companions received and taught the rejection of oaths, of the military profession, of all official rank, titles, and endowments, and of a hierarchy. They did not profess communism, but they held that the rich should give of their riches to the poor, and that all Christians should live as nearly as possible in the fashion of the apostolic community at Jerusalem. At the synod of Lhota near Reichenau, in 1467, they constituted themselves into a church separate from the Calixtine or national church of Bohemia. They appointed ministers of their own election and with the guidance of the "lot," and had an organization and discipline of their own; at their head was a bishop, who, it is said, received ordination from the Austrian Waldenses, but apostolic succession among the Brethren is one of the most obscure parts of their history.

The constitution of the society was revised at a second synod held at Lhota under the direction of Luke of Prague, who may be regarded as their second founder. This re-

organization enabled the society to grow rapidly. In the earlier years of the 16th century the *Unitas* included nearly 400 congregations in Bohemia and Moravia with 150,000 members, and, including Poland, embraced three provinces—Bohemia, Moravia, Poland. Each province had its own bishops and synods, but all were united in one church and governed by the general synod.

The Lutheran movement in Germany awakened lively interest among the Brethren, and some unsuccessful attempts were made under the leadership of Augusta to unite with the Lutheran Church (1528-1546); but when the Calvinist reformation reached Bohemia the Brethren found themselves more in sympathy with it than with the Lutheran. The Jesuit anti-Reformation, instigated by Rudolf and his brothers Matthias and Ferdinand, found the Brethren a prosperous church, but the pitiless persecution which followed the unsuccessful attempt at revolution crushed the whole Protestantism of Bohemia, and in 1627 the Evangelical churches there had ceased to exist. About the same time the Polish branch of the Unity, in which many refugees from Bohemia and Moravia had found a home, was absorbed in the Reformed Church of Poland. A few families, however, especially in Moravia, held religious services in secret, preserved the traditions of their fathers, and, in spite of the vigilance of their enemies, maintained some correspondence with each other. In 1722 some of these left home and property to seek a place where they could worship in freedom. The first company, led by Christian David, a mechanic, settled by invitation from Count Zinzendorf on his estate at Berthelsdorf near Zittau, in Saxony. They were soon joined by others (about 300 coming within seven years), and built a town which they called Herrnhut. The small community at first adopted the constitution and teaching of the old *Unitas*. The episcopate had been continued, and in 1735 David Nitschmann was consecrated first bishop of the Renewed Moravian Church. The new settlement was not, however, destined to be simply a revival of the organization of the Bohemian Brethren. Zinzendorf, who had given them an asylum, came with his wife, family, and chaplain to live among the refugees. He was a Lutheran who had accepted Spener's pietism, and he wished to form a society distinct from national churches and devoted to good works. After long negotiation a union was effected between the Lutheran element and the adherents of the ancient *Unitas Fratrum*. The emigrants at Herrnhut attended the parish church at Berthelsdorf, and were simply a Christian society within the Lutheran Church (ecclesiola in ecclesia). This peculiarity is still to some extent preserved in the German branch of the church, and the Moravian Brethren regard themselves as a church within the church, or the Brethren's Congregation within the Evangelical Protestant churches, which enables them to do evangelistic work without proselytizing. The society adopted a code of rules in 1727, and ordained twelve elders to carry on pastoral work. This was the revival of the *Unitas Fratrum* as a church.

Constitution.—The Unity of Moravian Brethren at present embraces three provinces—German, English, and American. Each province has its own government by synod and provincial elders' conferences; but it forms with the other two one organic whole, and is therefore under the control of a general government also. The general synod, which governs the whole church, meets every ten years at Herrnhut, and is attended by delegates from all the provinces and from the missions. The elders' conference of the Unity is an executive board, which superintends all the provinces and the missions. The present constitution dates from 1857, when the old organization of the *Unitas Fratrum* was remodelled.

Ministers and Worship.—The ministers are bishops, presbyters, and deacons. The bishops alone can ordain, but they are not diocesan. They are appointed by the general synod, or by the elders' conference of the Unity, and have official seats both in the synods of the provinces where they preside, and in the general synod. Unordained assistants in the ministry, whether men or

women, are formally set apart as acolytes. The worship is liturgical. Special services are used on the festivals of the ecclesiastical year, on the "Memorial Days" 1st March, 12th May, 17th and 25th June, 6th July, 13th and 21st August, 16th September, 31st October, and 13th November. Love-feasts are still held, but the feet-washing and the use of the lot in the election of ministers and in marriages have fallen into disuse. The use of the lot in marriages was abolished in 1818.

Doctrine.—The Moravian Church has no formal creed, but its doctrine, as found in the catechism, in the Easter morning litany, and in the *Synodal Results*, embraces the following points (settled by the synod of 1879):—(1) that Scripture is the only rule of faith and practice, (2) the total depravity of human nature, (3) the love of God the Father, (4) the real Godhead and the real humanity of Jesus Christ, (5) our reconciliation unto God, and our justification before Him, through the sacrifice of Jesus Christ, (6) the doctrine of the Holy Ghost and the operations of His grace, (7) good works as the fruit of the Spirit, (8) the fellowship of believers one with another in Christ Jesus, (9) the second coming of the Lord in glory, and the resurrection of the dead unto life or unto condemnation.

Work.—(a) *Home Work in the Three Provinces.*—This embraces two divisions. (1) Besides congregational work, special home missions are carried on in each province. In the German province there is a peculiar home mission called the *Diaspora*, which dates from 1729. Its object is unsectarian. It seeks to excite and foster spiritual life by means additional to those provided by the established churches, and does not make proselytes nor strive to draw members from other Protestant churches. The work is carried on in Denmark, in Norway and Sweden, in the various parts of Germany, in the Baltic provinces of Russia, in Poland, and in Switzerland. In the English province home mission work is conducted on the principle of establishing preaching-stations in populous places, which may ultimately become congregations connected with the church. There is also a society for propagating the gospel in Ireland. The work in the American province is of the same kind. (2) The Brethren have always paid special attention to education. Each province has a theological college, and there are in the three provinces forty-seven boarding-schools for boys and girls not connected with the Moravian Church. At these schools nearly 2500 pupils are educated.

(b) *Foreign Missions.*—The Moravian Church since its reorganization by Zinzendorf has been the missionary church par excellence. The third jubilee of missions was celebrated in 1882. The first period began with 1732, when two men, Leonard Dover and David Nitschmann, were sent to preach to the negroes of St Thomas; when it ended in 1782, the church had 167 brethren and sisters occupying 27 stations. In 1832 the church had to record 40,000 converts under the direction of 209 missionaries at 41 stations. The latest statistics show 115 stations with 317 additional preaching-places, 7 normal schools with 70 scholars, 215 day schools with 15,616 pupils, 215 teachers, and 634 monitors, 94 Sunday schools with 13,355 pupils and 884 teachers, 312 missionaries (male and female), 1471 native assistants, and 76,646 converts.

(c) *The Bohemian Mission.*—The Brethren early made missionary circuits from Herrnhut and Silesia through Bohemia and Moravia, and since 1862 this itinerating work was largely increased. In 1869 it was resolved to re-establish the church in these countries of its birth, and the first congregation was inaugurated in October 1870. It now contains four congregations, and in 1880 obtained legal sanction.

(d) *The Leper Mission* was begun in 1822 in South Africa, and carried on there till 1867, when the English Government appointed a chaplain to do the work. The Leper Home in Jerusalem was established in 1867, and formally taken over by the elders' conference of the Unity in 1881.

Statistics.

The Three Home Provinces.		Foreign and Bohemian Missions.	
Bishops	10	Bishops	3
Presbyters and Deacons	291	Missionaries	167
Communicants	18,371	Female Agents	110
		Native Ministers and Assistants	35
		Native Agents	1,524
		Communicants	26,455

Literature.—Gindely, *Geschichte der böhm. Brüder*, 2 vols., Prag, 1868; Goll *Geschichte d. böhm. Brüder*, Prag, 1882; Holmes, *History of the United Brethren*, 2 vols., London, 1825; Bost, *Hist. de l'Eglise des Freres*, 2 vols., Paris, 1844 (also Eng. translation); Seiffert, *Church Constitution of the Bohemian and Moravian Brethren*. (T. M. L.)

MORAYSHIRE. See ELGIN, vol. viii. d. 129.
MORBIHAN, a department of western France, formed of part of Lower Brittany, lies on the Atlantic seaboard between 2° 2' and 3° 45' W. long., and between 47° 26' and 48° 12' N. lat., being bounded S.E. by the department of Loire-Inférieure, E. by that of Ille-et-Vilaine. N. by Côtes

du Nord, and W. by Finistère. Its chief town, Vannes, is 248 miles west-south-west of Paris in a direct line and 310 by rail. From the Montagnes Noires on the northern frontier the western portion of Morbihan slopes southward towards Finistère, watered by the Quimperlé, the Blavet with its affluent the Scorff, and the Auray; the eastern portion, on the other hand, dips towards the south-east in the direction of the course of the Oust and its feeders, which fall into the Vilaine. Though the Montagnes Noires contain the highest point (975 feet) in the department, the most striking orographic feature of Morbihan is the dreary, treeless, streamless tract of moorland and marsh known as the Landes of Lanvaux, which extends (west-north-west to east-south-east) with a width of from 1 to 3 miles for a distance of 31 miles between the valley of the Clais and that of the Arz (affluents of the Oust). A striking contrast to this district is afforded by the various inlets of the sea, whose shores are clothed with vegetation of exceptional richness, large fig-trees, rose-laurels, and aloes growing as if in Algeria. The coast-line is exceedingly irregular: the mouth of the Vilaine (the longest river of the department), the peninsula of Ruis, the great gulf of Morbihan (Inner Sea), from which the department takes its name, and the mouth of the Auray, the long Quiberon peninsula attached to the mainland by the narrow isthmus of Fort Penthièvre, the deep-branching estuary of Etel, the mouths of the Blavet and the Scorff uniting to form the port of Lorient, and, finally, on the borders of Finistère the mouth of the Laita, follow each other in rapid succession. Off the coast lie the islands of Groix, Belle-isle, Houat, and Hoedik. Vessels drawing 13 feet can ascend the Vilaine as far as Redon; the Blavet is canalized throughout its course through the department; and the Oust, as part of the canal from Nantes to Brest, forms a great waterway by Redon, Josselin, Rohan, and Pontivy. The climate of Morbihan is characterized by great moisture and mildness, due to the influence of the Gulf Stream.

Of the 2625 square miles forming the department, nearly one half is occupied by moors (*landes*), arable soil forming little more than a third part of the whole, meadows a tenth, and woodlands a fifteenth. The horses number 38,000, horned cattle 285,000, sheep 92,000, pigs 60,000, goats 6000, and beehives 76,000. In 1882 the agricultural produce comprised 3,751,680 bushels of rye and 1,544,170 bushels of wheat; and considerable quantities of buckwheat, oats, potatoes, pease and beans, chestnuts, beetroot, hemp, colza, and flax are grown. A little wine also is made, but the usual liquor of the district is cider (manufactured to the extent of 11 to 13 million gallons per annum). The sea-ware gathered along the coast helps greatly to improve the soil. Outside of Lorient there is little industrial activity in Morbihan, though canvas, leather, preserved foods, paper, and chemical products derived from the sea are all manufactured. Salt marshes give employment to 400 hands, and yield on an average 9892 tons of salt; and slate, kaolin, iron-ore, and granite are also worked. The catching and curing of sardines and the breeding of oysters form the business of many of the inhabitants of the coast, who also fish for anchovies, lobsters, &c., for tinning. There are 154 miles of railway in the department, and it was intended (1883) that the line from Nantes to Brest should have branches from Auray to St Brieuc and to Quiberon, and from Questembert to Ploermel. Morbihan is divided into four arrondissements,—Vannes, Lorient, Ploermel, and Pontivy—37 cantons, and 249 communes. The population in 1881 was 521,614.

Few departments contain so many localities interesting for their historical associations. Besides the megalithic monuments of CARNAO (2800 inhabitants) (*q.v.*) and of Locmariaquer (2050), may be mentioned—Sarzeau (5720) with its castle of Sucinio, one of the ancient dukes of Brittany; Josselin (2710) with the tomb of Olivier de Clisson, constable of France, and of his second wife Marguerite de Rohan; the castle of the Rohans, and in the neighbourhood a column in memory of the "Combat of the Thirty"; Guéméné (1570) and the château of the Rohan Guéméné family; Le Palais (4885), the chief place in Belle-isle, containing the château of Fouquet (Louis XIV.'s superintendent of finance) and the hospital erected by his wife. Quiberon (2380) is associated with the disaster of the French émigrés; Hennebont (6050) has a magnificent railway viaduct over the Blavet, and La Roche Bernard (1230) a suspension

bridge over the Vilaine, 646 feet long and 108 feet above spring tides.

MORDAUNT, CHARLES. See PETERBOROUGH, EARL OF.
MORDVINIANS, more correctly MORDVA or MORDVS, are a people numbering about one million, of Finnish origin, belonging to the Ural-Altai family, who inhabit the middle Volga provinces of Russia and spread in small detached communities to the south and east of these. Their settlement in the basin of the Volga is of high antiquity. One of the two great branches into which they are divided, the Aorses (now Erzya), is mentioned by Ptolemy as dwelling between the Baltic Sea and the Ural mountains, whilst the Aorses of Asia occupied at the same time the country to the north-east of the Caspian between the Volga and the Jaxartes. Their king is said to have come with 200,000 horsemen to aid Mithradates in his wars. Strabo mentions also the Aorses as inhabitants of the country between the Don, the Caspian Sea, and the Caucasus. The name of Mordvs is mentioned for the first time by Jordanes, and they were known under the same name to the Russian annalist Nestor. The Russians made raids on the Mordvs in the 12th century, and after the fall of Kasan they rapidly invaded and colonized their abodes. The Mordvs now occupy the Russian provinces of Simbirsk, Penza, Samara, and Nijni-Novgorod, as well as those of Saratoff and Tamboff. But their villages are dispersed among those of the Russians, and they constitute only 10 to 12 per cent. of the population in the four first-named provinces, and from 5 to 6 per cent. in the last two. They are unequally distributed over this area in ethnographical islands, and constitute as much as 23 to 44 per cent. of the population of several districts of the governments of Tamboff, Simbirsk, Samara, and Saratoff, and only 2 or 3 per cent. in other districts of the same provinces. A small number of Mordvs are found also in the provinces of Ufa, Orenburg, Astrakhan, and even in Siberia as far east as the river Tom. They are divided into two great branches, the Erzya and the Moksha, differing in their ethnological features and in their language. The southern branch, or the Moksha, have a darker skin and darker eyes and hair than the northern. A third branch, the Karatays, is due to mixture with Tatars, whilst a fourth branch, mentioned by several authors, is, according to Mainoff, but a local name for pure Mordvs. Their language is considered by M. Ahlqvist as the third branch of the Western Finnish family, the two other branches being the Laponian and the Baltic Finnish, which last embodies now the languages of the Karelians, the Tavastes, the Wotes, the Wespes, the Esthes, and the Lives. The Mordvs are for the most part completely Russified,—even the Mokshas who consider themselves as the only pure Mordvs,—yet they have well maintained their ethnological features, and can be easily distinguished even when living completely as Russians. They have nearly quite forgotten their own language, only a few women remembering it among the Mokshas; but they have maintained a good deal of their old national dress, especially the women, whose profusely embroidered skirts, original hair-dress, large earrings which sometimes are merely hare-tails, and numerous necklaces covering all the chest and consisting of all possible ornaments easily distinguish them from Russian women. They have mostly dark hair, but blue eyes, generally small and rather narrow. The cephalic index of the Mordvs is very near to that of the Finns. They are brachycephalous, or sub-brachycephalous, and a few are mesaticephalous. They are finely built, rather tall and strong, and broad-chested. Their chief occupation is agriculture; they work harder and (in the basin of the Moksha) are more prosperous than their Russian neighbours. Their capacities as carpenters were well