

apples, melons, and the like. It was built under Ivan the Terrible by an Italian. The exchange, built in 1838 and restored in 1873, is very lively, and its twenty-three "exchange artels" (associations of nearly 2000 brokers, possessing a capital of more than £100,000) are worthy of remark. Banks, houses of great commercial firms, streets full of old bookshops carrying on a very large trade, and finally the *Tolkuchy rynok*, the market of the poorest dealers in old clothes, occupy the *Kitay-Gorod*, side by side with restaurants of the highest class. In the *Kitay-Gorod* are also situated the house of the Romanoffs, rebuilt in 1859 in exact conformity with its former shape; a Greek monastery; and the printing-office of the synod, containing about 600 MSS. and 10,000 very old printed books, together with a museum of old typographical implements. At the entrance to the *Kitay-Gorod* stands the highly-venerated chapel of the Virgin of Iberia, which is a copy, made in 1648, of a holy picture placed on the chief gate of the monastery of Athos. Close by is the recently opened historical museum, which will contain collections respectively illustrating separate periods of Russian history.

The northern parts of the *Byelyi-Gorod* are also the centre of a lively trade. Here are situated the *Okhotny Ryad* (poultry market) and the narrow streets *Tverskaya* and *Kuznetsky-Most*, the rendezvous of the world of fashion. Here also are the theatres. In the south-west of the *Byelyi-Gorod*, opposite the garden of the Kremlin, stand the university, the public museum, and the military riding school.

The *Zemlyanoy-Gorod*, which has arisen from villages that surrounded Moscow, exhibits a variety of characters. In the neighbourhood of the railway stations it is a busy centre of traffic; other parts of it are manufacturing centres, whilst others—as, for instance, the small quiet streets in the west of the boulevard of *Prechistenka*, called the old *Konushennaya*, with their wooden houses and spacious yards—are the true abodes of the families of the old, for the most part decayed, but still proud nobility. The *Zamoskvoryechnie*, on the right bank of the Moskva, is the abode of the patriarchal merchant families. Each house is surrounded by a yard whose gate is rarely opened, and each house, with its dependencies and gardens, bears the character of a separate estate.

The climate of Moscow is cold and continental, but healthy. The average annual temperature is 40°·1 Fahr. (January, 14°; July, 66°·5). The summer is warm (64°·2), and the winter cold and dry (15°·8), great masses of snow covering the streets. The spring, as is usually the case in cold continental climates, is beautiful. The prevailing winds are south-west and south. The river Moskva is frozen, on the average, for 153 days (from 12th November to 13th April).

Besides the Moskva and the *Yauza*, Moscow is watered also by the *Neglinnaya*, which now flows in an underground channel under the walls of the Kremlin. The city has about 200 ponds. The Moskva is crossed by five bridges; a branch of it, or rather a channel, makes an elongated island in the centre of the town. Water of excellent quality, principally from the *Mytishi* springs and ponds, 11 miles distant, is led to fountains in different parts of the town, whence it is taken by watermen. But this supply amounts only to 1,865,000 gallons a day, and the great mass of the inhabitants make use of the contaminated water of the Moskva and even of the *Yauza*, or of private wells.

The population of Moscow, which is steadily increasing, is estimated at 670,000; but an accurate census has not yet been made. In the middle of the 18th century it was estimated at only 150,000; in 1812, at 250,000 in summer and 400,000 in winter. In 1864 it was estimated (probably under the truth) at 365,000. The inhabitants are mostly Great-Russians, and only about 6000 are foreigners. They chiefly belong to the Greek Church, or are nonconformists, the number of Lutherans and Catholics being only 8000 to 9000. The mortality is very great: in 1879 and 1880 it reached 37·9 and 41·3 per thousand (men 39·3; women 43·9), and usually exceeds the birth-rate. Moscow, moreover, is often visited by epidemics which immensely increase the mortality, in consequence of the almost entire absence of sanitary regulations. Fires are very frequent; within ten years (1870-1879) they numbered 2492, the loss being estimated at £2,865,300.

Since the 14th century Moscow has been an important commercial city. Its merchants carried on a brisk trade with Novgorod and Pskov, with Lithuania, Poland, Hungary, Constantinople, Azoff, and Astrakhan. About the end of the 15th century its princes transported to Moscow, Vladimir, and other Russian towns no fewer than 18,000 of the richest Novgorod merchant families, and took over the entire trade of that city, entering into direct relations with Narva and Livonia. The shops of the *Gostinoy Dvor* of Moscow astonished foreign visitors in the 16th century by their large supply of foreign wares, and by the low prices at which the products of western Europe were sold,—a circumstance explained by the barter character of the trade. The annexation of Kazan and the conquest of Siberia gave a new importance to Moscow, bringing it into direct commercial relations with Khiva, Bokhara, and China, and supplying it with Siberian furs. The fur-trade engrossed the minds of all European merchants in the 16th century, and an English company, "The Mystery," having received the monopoly of the Archangel trade, caused the traffic to be sent by the White Sea instead of the Baltic. Moscow thus became the centre for nearly the whole trade of Russia, and the czar himself engaged in large commercial operations. All boyars, and the church too, were traders; and the poorest Moscow merchants participated in the trade through their corporations. Persians, Greeks, Armenians, Swedes, English, Germans, and Lithuanians had each its own *Gostinoy Dvor* (or *caravanserai*). Situated at the junction of six important highways (along which communication was maintained by special *yamshiks*), Moscow was the great storehouse and exchange-mart for the merchandise of Europe and Asia. The opening of the port at St Petersburg affected its commercial interest unfavourably at first; but the Asiatic and internal trade of Moscow has since then enormously increased. At present it is the chief centre of railway traffic. The revenue of the custom-house was in 1880 double that of St Petersburg (30,000,000 roubles, as against 15,620,000 at St Petersburg and 9,000,000 at Warsaw). But the home traffic is the most important branch of the Moscow trade. The city is the chief centre for the trade in grain, in hemp, and in oils, sent to the Baltic ports; in tea, brought both by Siberia and by St Petersburg; in sugar, refined there in large quantities; in grocery wares for the supply of more than half Russia and all Siberia; in tallow, skins, wool, metals, timber, wooden wares, and all other produce of the manufactures of middle Russia. No less than 10,000,000 cwts. of corn are annually brought to Moscow, half of which is sent to the Baltic ports. The yearly return of the Moscow trade was estimated at £9,000,000 in 1848,—probably only a half or a third of the real value, which is believed to have been at least trebled since that time. The quantity of goods carried by the six railways from Moscow to St Petersburg, Yaroslavl, Nijni, Ryazan, Kursk, and Brest, amounted in 1878 to 162,343,500 cwts. (out of 635,740,000 for the whole of Russia); and the number of passengers was 8,637,890 (1,263,530 military) out of a total for all Russia of 37,580,800 (civil and military) in that year.

From the 15th century onwards the villages around Moscow were renowned for the variety of small trades they carried on; the first large manufactures in cottons, woollen fabrics, silk, china, and glass in Great Russia appeared at Moscow in the 17th and 18th centuries. After 1830, in consequence of protection tariffs, the manufactures in the government of Moscow rapidly increased in number; and at present two-thirds of them, or about 1000, annually producing articles to the value of upwards of £10,000,000 (the real production is probably much higher), are concentrated in the capital. There are at Moscow about 170 cotton-mills, 90 manufactories of woollens, and 70 of silks, the silk manufactured being chiefly Caucasian, although a good deal is also imported from the west; there are also upwards of 20 large tanneries, 50 tobacco-factories, 15 large candle-works, 70 larger workshops in metals, 13 wax-candle works, 30 carriage manufactories, 20 watch manufactories.

The income and expenditure of Moscow in 1882 were respectively 4,921,057 and 6,124,063 roubles, as compared with 4,730,724 and 5,490,433 in 1881.

Moscow has many educational institutions and scientific societies. The university, founded in 1755, exercised a powerful influence on the intellectual life of Russia during the years 1830-1843; and it still continues to be the most frequented Russian university. In 1882 it had 2430 students and a teaching staff of 334; the students are mostly poor, the sum of 107,588 roubles having been given in 1881 in scholarships to 854 of their number, and 14,000 roubles in the form of occasional assistance. The library contains nearly 200,000 volumes, and has rich collections in mineralogy, geology, and zoology. There is also an excellent higher technical school; and an agricultural college is situated in the *Petrovskoye* suburb. Moscow has also a theological academy, a commercial academy, a school of topography, an institute (of Lazareff) for the study of Oriental languages, a musical conservatory, four institutes for women, a free university for women, seven colleges for boys and three for girls, three corps of military cadets, very numerous primary and technical schools, and many private schools. ¹⁸⁸¹

still these are insufficient for the population, and the municipal schools every year refuse admission to about 1500 boys and girls.

The scientific societies are specially distinguished for their services in the exploration of the country. The following deserve particular mention:—the society of naturalists (founded in 1805); the society of Russian history and antiquities, which has published many remarkable works; the society of amateurs of Russian literature; the physical and medical society; the mathematical society; the society for the diffusion of useful books; the very active archaeological society, founded in 1864; a society of gardening and of agriculture; several technical, artistic, and musical societies; and the very active young society of the friends of natural science, which already has published many useful volumes.

Among the museums of Moscow, the museum, formerly *Rumantsev's*, now connected with the so-called "public museum," occupies the first rank. It contains a library of 150,000 volumes and 2300 MSS., remarkable collections of old pictures, sculptures, and prints, as well as a rich mineralogical collection, and an ethnographical collection representing very accurately the various inhabitants of Russia. The historical museum has already been mentioned. The private museum of Prince Goltzyn contains a good collection of paintings and MSS.; and great treasures of archaeology are amassed in various private collections in Moscow and its suburbs.

The periodical press does not on the whole exercise great influence; twenty-five periodicals are published, besides those of scientific societies. But Moscow publishes a far larger number of books for primary instruction and of the humblest kind of literature and prints for the use of peasants than any other Russian city.

The philanthropic institutions are numerous, the first rank being occupied by the immense *Foundlings' Hospital*, erected in 1764. The hospitals, municipal, military, and private, are very large, but much below the standard of other capitals. The number of private philanthropic institutions is very considerable.

Though the drama was introduced into Russia at Kieff, Moscow was the place of its development. The earliest stage representations were made at Moscow in 1840, and the first comedy—a translation of Molière's *Médecin Malgré Lui*—was played in the palace before Sophie, the sister of Peter I. It was only in 1759 that a theatre was erected. A large stone theatre was erected in 1776, and rebuilt in 1856 after a fire. It is for the Moscow stage that the best Russian dramas have been written, and it was in the "small theatre" that the best Russian actors—Schepkin, Sadovsky, Shumsky, and Madame Vasilieff—exhibited the comedies of Gogol, Griboyedoff, and Ostrovsky.

Moscow, where the Great-Russian language is spoken in its greatest purity, was the birthplace of the two chief Russian poets, Pushkin and Lermontoff, as well as of Griboyedoff, Ostrovsky, and Herzen. A monument to Pushkin was erected in 1880, on the *Tverskoy* boulevard. Griboyedoff, in his remarkable comedy *Goré ot uma*, has given a lively picture of the higher Moscow society of the beginning of this century, which continued to hold good until within the last few years. His remark as to the unmistakable individuality of the Moscow type also maintains its truth; although the physiognomy of Moscow has much changed since his day, it still has its special features that distinguish it from every other capital. The division of classes is much more felt at Moscow than elsewhere. The tendency towards originality, the love of grandiose undertakings, a kind of brag, together with little feeling of independence, a good deal of laziness, and much cordiality, still characterize the educated classes. The merchants live quite aloof from any political or even intellectual movement, under a rude patriarchal system, well described in the dramas of Ostrovsky. A large proportion of them are nonconformists. Their sons, the well-known *kupecheskiye synki*, "merchants' sons," when they leave this kind of life, astonish the capital with their extravagances and absurd display of wealth. But Moscow takes its present physiognomy chiefly from its busy lower classes. The streets are full of merchants and peasants, who continue to wear the old Russian garb, go on foot in the streets, drink tea in modest restaurants, and transact large business. From being a town of the aristocracy, Moscow is coming to be more and more a town of the wealthy middle classes, who persist in keeping the low educational level of the peasants in the villages, and have but one aspiration, to become in their turn "merchants" of the type described by Ostrovsky.

Suburbs.—Moscow is surrounded by beautiful parks and picturesque suburbs. Of the former one of the most frequented is the *Petrovsky Park*, to the north-west. A little farther out is the *Petrovskoye Razumovskoye* estate, with an agricultural academy and its dependencies (botanical garden, experimental farm, &c.). Another large park and wood surround an imperial palace in the village of *Ostankino*. The private estates of *Kuzminki*, *Kuskovo*, and *Kantzevo* are also surrounded by parks; the last has remains of a very old graveyard, supposed to belong to the pagan period. Twenty-eight miles westward from the city is the *Savvin-Storjzhevsky* monastery, situated, like so many other Russian monasteries, in a very fertile country, amidst beautiful forests; it has a pretty cathedral, a rich treasury, and library. Farther westward still is the *New Jerusalem* monastery erected by the patriarch Nikon.

In the south-west, on the right bank of the Moskva, which here makes a great bend to the south, are the *Vorobiovy hills*, which are accessible by steamer from Moscow, and afford one of the best views of the capital. In the bend of the Moskva is situated the *Novo-Dyevitchiy* convent, erected in 1525, and connected with many events of Russian history. It is now the burial-place of the Moscow aristocracy, and one of the richest nunneries in Russia. The village *Arkhangelskoye* has also a good park and a palace built by *Rastrelli*. *Ilyuskoye*, formerly a private estate, was purchased by the imperial family in 1864.

In the south, on the road to *Serpukhoff*, is the village of *Kolomenskoye*, the residence of *Alexis Mikhailovitch*, with a church built in 1531 (a striking monument of Russian architecture, restored in 1880). *Diakovo* has also a church built in the 16th and 17th centuries—a pure example of the architecture of Moscow, recalling the temple of *Vasili Blajennyi*. One of the best sites in the neighbourhood of Moscow is occupied by the park of *Tsaritzyno* (11 miles from the *Kursk* railway station), purchased by *Catherine II.*, with an unfinished palace and a beautiful park. The monastery *Nikolo-Ugryeshskiy*, 12 miles from the city, between the *Kursk* and *Ryazan* railways, also occupies a beautiful site, and is much visited by Moscow merchants, to venerate a holy picture by which *Dmitry Donskoy* is said to have been blessed before going to fight the *Mongols*.

In the north, the forest of *Sokolniki*, covering 4½ square miles, with its radial alleys and numerous summer residences, is the part of Moscow most frequented by the middle classes. Close by, towards the east, is situated the *Preobrajenskoye* suburb, the centre of the nonconformists, and farther south the village of *Izmalovo*, with a home for invalids and a model farm for apiculture. To the west of *Sokolniki* is situated the wood of *Marina*, the favourite resort of the merchants and "merchants' sons," who there spend fabulous sums of money on choirs of Gipsy singers.

History.—The Russian annals first mention Moscow in 1147 as a place where *Yuri Dolgoruki* met with *Svyatoslav* of *Syever* and his allies. The site was inhabited from a very remote antiquity by the *Merya* and *Mordvinians*, whose remains are numerous in the neighbourhood, and it was well peopled by Great-Russians in the 12th century. To the end of the 13th century Moscow remained a dependency of the princes of *Vladimir*, and had to suffer from the raids of the *Mongols*, who burned and plundered it in 1257 and 1293. It is only under the rule of *Daniil*, son of *Alexander Nevsky* (1261-1302), that the prince of Moscow acquired some importance for the part he took in the wars against the *Lithuanians*. He annexed to his principality *Kolonna*, situated at the confluence of the Moskva with the *Oka*. His son in 1302 annexed *Pereyaslav* *Zalesky*, and next year *Mojaisk* (taking thus possession of the Moskva from its head to its mouth), and so inaugurated a policy which lasted for centuries, and consisted in the annexation by purchase and other means of the neighbouring towns and villages. In 1300 the Kremlin, or fort, was enclosed by a strong wall of earth and wood, offering a protection to numerous emigrants from the *Tver* and *Ryazan* principalities who went to settle around the new city. Under *John Kalita* (1325-1341) the principality of *Vladimir*—where the princes of *Kieff* and the metropolitan of *Russia* had taken refuge after the wars that desolated south-western *Russia*—became united with Moscow; and in 1325 the metropolitan *Peter* established his seat at Moscow, giving thus a new importance and a powerful support to the young principality. In 1367 the Kremlin was enclosed by stone walls, which soon proved strong enough to resist the *Lithuanians* under *Olgerd* (1368 and 1371). The son and grandson of *Kalita* steadily pursued the same policy. The latter (*Dmitry Donskoy*) annexed the dominions of *Starodub* and *Rostoff*, and took part in the renowned battle of *Kulikovo* (1380), where the Russians ventured for the first time to oppose the *Mongols* in a great pitched battle. The church, which strongly supported the princes of Moscow, ascribed the presumed victory to him and to the holy pictures of the Moscow monasteries.

At this time Moscow occupied a wide area covered with villages. The Kremlin had three cathedrals—old, small, and dark buildings, having narrow windows filled with mica-plates—which were surrounded by the plain wooden houses of the prince and his boyars.¹ To the east of the Kremlin was the *posad*, or city, also enclosed by a wall, and even then an important centre for trade. Different parts of the town belonged to different princes. In 1366 Moscow suffered from pestilence. Two years after the battle of *Kulikovo* it was taken and plundered (for the last time) by the khan (*Toktamish*).

The gradual increase of the principality continued during the first half of the 15th century, and at the death of *Vasili II.* the *Blind*, in 1462, it included not only the whole of what is now the government of Moscow, but also large parts of the present governments of *Kaluga*, *Tula*, *Vladimir*, *Nijni-Novgorod*, *Kostroma*, *Vyatka*, *Vologda*, *Yaroslavl*, and *Tver*. Still the prince, although assuming, like several others, the title of Great Prince, had simply

¹ The name of *boyars*, or *bolars*, was given to the descendants of the former military bands of the princes, who had become counsellors and landowners.

a little more influence than other independent rulers in the affairs of north-eastern Russia, and was recognized as the eldest prince by the khans. The towns which recognized his supremacy were quite independent, and only paid to his representatives the judiciary taxes, in exchange for military protection. It is only under Ivan III. (called the Great by some Russian historians) that the prince of Moscow asserted his claims on other parts of Russia, and called himself "Ruler of all Russia" (*Hospodar vseya Rosii*). It was about this time, when the wealth of Moscow was rapidly increasing by the extension of its trade, that the embellishment of the town began. In room of the old cathedral Uspensky, a new structure was built by Fioraventi of Bologna, aided by Novgorod masons. The cathedral Arkhangelsky was also rebuilt, and a third, Blagovyeschensky, was erected, as well as a stone palace and other buildings. The Kremlin was fortified by strong towers, and the houses and churches built close to the walls were destroyed. In 1520 Moscow was said to contain 45,000 houses and 100,000 inhabitants. Its trade was very active. Ivan IV. finally annexed Novgorod and Pskov to Moscow, and subdued Kazan and Astrakhan. But after this reign Moscow suffered for a long time a series of misfortunes. In 1547 two dreadful conflagrations destroyed nearly all the city, and a few days later the khan of the Crimea advanced against it with 100,000 men. He was compelled to retire from the banks of the Oka, but in 1571, taking advantage of the state into which Russia was brought by the extravagances of Ivan, he took Moscow and burned all the town outside the Kremlin. The gates of the Kremlin having been shut, thousands of people died in the flames, and the annals record that of the 200,000 who then formed the population of Moscow, only 30,000 remained. In 1591 the Mongols were again in Moscow and avenged their repulse from the Kremlin on the inhabitants of the open town.

By the end of the 16th century Moscow was a large city, not less than 14 miles in circumference. The "Great Posad," or city, containing several Gostinoy Dvory for merchants of all nationalities, was enclosed in 1534 by a trench and stone wall, which still exist. The "White Town" which enclosed the Kremlin and Great Posad from west and north was also fortified, in 1586, by a stone wall (destroyed in the 18th century); and in 1588 a third enclosure, a palisaded earthen wall, the Zemlyanoy-Gorod, was begun, including all the town that surrounded the three former subdivisions; it remained until the end of the 18th century. Foreigners who visited Moscow spoke with astonishment of its wealth and its beauty. But the internal affairs of the capital were in very bad case. During the century, owing to the increase of population, new annexations, and a lively trade, the power of the boyars had gradually increased. The peasants who settled on their lands, or on the estates of the prince given to boyars, had gradually become their serfs; and the political tendency of the boyars, supported by the wealthier middle classes (which had also a rapid development in the same century), was to become rulers of Russia, like the noblesse of Poland. During the reign of Theodore, Boris Godunoff, the regent, ordered the murder of the heir to the throne, Demetrius, son of Ivan IV., and himself became czar of Russia. Moscow suffered severely in the struggle which ensued, especially when the populace rose and exterminated the Polish garrison, on which occasion the whole of the town outside the Kremlin was again burned and plundered. But in compensation it had acquired in the eyes of the nation a greatly-increased moral importance, as a stronghold against foreign invasions. The monastery of Troitsa, which the Poles besieged without taking, was invested with a higher sanctity. The town also by and by recovered its commercial importance, and this the more as other commercial cities were ruined, or fell into the hands of foreigners; and thirty years after 1612 Moscow was again a wealthy city. Owing, however, to the ever-increasing concentration of power in the hands of the czars, and the steady development of autocracy, it lost much of its political importance, and assumed more and more, especially under Alexis Mikhailovitch, the character of a private estate of the czar, its suburbs becoming mere dependencies of his vast household.

During the whole of the 17th century Moscow continued to be the scene of many troubles and internal struggles. The people several times revolted against the favourites of the czar, and were subdued only by cruel executions, in which the *streltzy*—a class of citizens and merchants rendering hereditary military service—supported the czar. Afterwards appeared the *rasbols* or nonconformist movement, and in 1648, when the news spread that Stenka Razin was advancing on Moscow "to settle his accounts with the boyars," the populace was kept from rising only by severe repressive measures and by the defeat of the invader. Later on, the *streltzy* themselves engaged in a series of rebellions, which led the youthful Peter I. to shed rivers of blood. The opposition encountered at Moscow by his plans of reforming Russia according to his ideal of military autocracy, the conspiracies of the boyars and merchants, the distrust of the mass of the people, all compelled him afterwards to leave the city, and to seek, as his ancestors had done, for a new capital. This he founded on the very confines of the military empire he was trying to establish.

In the course of the 18th century Moscow became the seat of a passive and discontented opposition to the St Petersburg Government. Peter I., wishing to see Moscow like other capitals of western Europe, ordered that only stone houses should be built within the walls of the town, that the streets should be paved, and so on; but his orders were only partially executed. In 1722 the Kremlin was restored. In 1739 the city became once more the prey of a great conflagration; two others followed in 1748 and 1753, and gave an opportunity for enlarging some streets and squares. In 1755 the first Russian university was founded at Moscow. Catherine II. tried to conciliate the nobility, and applied herself to benefit the capital with new and useful buildings, such as the senate house, the f. indlings and several other hospitals, salt stores, &c. The cemeteries within the town were closed after the plague of 1771; several streets were enlarged, and the squares cleared of the small shops that encumbered them. Water was brought by an aqueduct from the Mytshchi villages. In 1787 the city had 303 churches, 24 monasteries and convents, 8965 houses (of which 1595 were of stone), one printing-office, and 314 manufactories and larger workshops.

The last public disaster was experienced by Moscow in 1812. On 18th September, six days after the battle of Borodino, the Russian troops evacuated Moscow, leaving 11,000 wounded, and the next day the French occupied the Kremlin. The same night, while Napoleon was waiting for a deputation of Moscow notables, and received only a deputation of the rich *raskolnik* merchants, the capital was set on fire by its own inhabitants,* the Gostinoy Dvor, with its stores of wine, spirits, and chemical stuffs, becoming the first prey of the flames. The inhabitants abandoned the city, and it was pillaged by the French troops, as well as by Russians themselves, and the burning of Moscow became the signal of a general rising of the peasants against the French. The want of supplies and the impossibility of wintering in a ruined city, continually attacked by Cossacks and peasants, compelled Napoleon to leave Moscow on 19th October, after he had unsuccessfully tried to blow up certain parts of the Kremlin. (P. A. K.)

MOSELLE. See RHINE.

MOSER, JOHANN JAKOB (1701-1785), jurist, was born at Stuttgart on 18th January 1701. He studied at the university of Tübingen, where, at the early age of nineteen, he became professor extraordinarius of law. A year later he resigned his chair, with the expectation of receiving an appointment at Vienna, but this was refused him on his declining to join the Catholic Church. From 1729 he for some years held an ordinary professorship of law at Tübingen, and in 1736 he accepted a chair and directorship in the university of Frankfurt-on-the-Oder. On account, however, of differences with King William I. of Prussia, he resigned these in 1739 and retired to Ebersdorf, a village in the principality of Reuss, where for several years he devoted himself wholly to study, and especially to the production of his *Deutsches Staatsrecht*. In 1751 he was called back to Würtemberg as "landschaftsconsulent," and in 1759 was imprisoned at Hohentwiel on account of the steps he had taken in connexion with this office against certain tyrannical proceedings of the duke. In 1764 he received his liberty and was restored to office, but from that time took little part in political affairs. He died 30th September 1785.

Moser was the first to discuss in an adequate form the subject of European international law, and he is the most voluminous German writer on public law. In all, he wrote more than 500 volumes, his principal works being *Deutsches Staatsrecht*, 1737-1754; *Neues Deutsches Staatsrecht*, 1766-1775; *Deutsches Staatsarchiv*, 1751-1757; *Grundriss der heutigen Staatsverfassung von Deutschland*, 1754. See Schmid, *Das Leben J. J. Moser's*, 1863; Schulze, *J. J. Moser, der Vater des Deutschen Staatsrechts*, 1869.

MOSES. Of the life of Moses we have few certain details, though the history of Israel bears witness to the importance of his work. To what has been said under ISRAEL there will here be added a brief summary of what has been handed down about him. His origin and the history of his childhood can be read in Exod. i., ii. (comp. vi. 16 sq.); the statements there given are enlarged and modified in the Jewish Midrash, particularly as we find it in Josephus and Philo.¹ The daughter of Pharaoh, we are told, was called Thermutis (*Ant.*, ii. 9, 5), or Merris (Euseb.,

¹ In still more fantastic form in the Palestinian Targum on Exodus, the details of which need not be repeated here.

Præp. Ev., ix. 27); she named the boy Μωϋσῆς, not because she used the Hebrew verb מוֹשָׁה to express the fact that he was drawn out of the water, but because the Egyptian word for water was *mo*, and *uys* applies to those who have been delivered from it (*Ant.*, ii. 9, 6; comp. Philo, ed. Mangey, ii. 83; Euseb., *l.c.*, ix. 28). She took care to have him trained in all the wisdom of the Egyptians (Acts vii. 22) and in that of the Greeks, Assyrians, and Chaldeans as well (Philo, ii. 84). To his great intellectual endowments corresponded his personal beauty, of which Josephus speaks in extravagant terms (*Ant.*, ii. 9, 6-7). It was on account of this beauty that, when on one occasion, as a young man, he led an Egyptian army against Meroe, the Ethiopian princess Tharbis opened the gates of the capital to him in order to make him her husband (*Ant.*, ii. 10; comp. Numb. xii. 1).

For reasons explained in Exod. ii. 11 sq., Moses left the land of Pharaoh and came to Midian to the Kenite priest Jethro (also called Hobab Ben Raguel and Raguel), whose daughter Zipporah he married, becoming by her the father of two sons, Gershom and Eliezer (Exod. ii. 21 sq.; xviii. 2 sq.). During his stay in Midian he received, at the foot of Sinai (Horeb), the divine revelation at the burning bush whereby he was called to become the liberator of Israel from Egyptian bondage. With much reluctance he at last accepted this vocation, and, already expected by his brother Aaron and the elders, returned to his people.¹ Arrived in Egypt, he associated Aaron with him as his interpreter, being himself no orator, but a man of counsel and action, and appeared before Pharaoh to demand of the king in Jehovah's name permission for the people to go with flocks and herds into the wilderness to celebrate there a festival (the spring festival of the Passover) in honour of their God. Jehovah gave emphasis to the demand by great signs and wonders,—the plagues of Egypt, which have their explanation for the most part in evils to which Egypt is periodically liable, but are treated by Israelite tradition as the weapons of Jehovah in his ever-intensifying conflict with the king and the gods of Egypt. At length, by the slaying of the first-born, the stubbornness of Pharaoh was broken, so that he consented to, and even urged, the departure of the Hebrews. By and by, however, he changed his mind, and, setting out in pursuit of the Hebrews, overtook them at the Red Sea; but Jehovah fought for them, and annihilated Pharaoh's chariots and all his host. In order to present themselves in proper festal array at the celebration for the sake of which they were going into the wilderness, the Hebrew women had borrowed dresses and ornaments from those of Egypt; the Egyptians could now only blame themselves and their hostile conduct if those articles were not returned.²

By the miracle wrought at the Red Sea Moses was pointed out to the Hebrews as the man of God, to whom accordingly they now committed the task of caring for their outward life as well as their spiritual guidance. He led them first to Sinai, where the law was revealed and the worship in connexion with the ark of the covenant instituted. When he had communed face to face with the Godhead for forty days on the holy mountain, the skin of his face shone so that he had to wear a veil (hence the horns, properly rays, on his forehead). Driven from Sinai in consequence of their worship of the golden calf, the Israelites removed to Kadesh with the view of entering

¹ On the road occurred the remarkable incident which, in the view of the narrator, led to the circumcision of infants being substituted for that of the bridegroom (Exod. iv. 24, 25; וְחָנַף לְרַגְלֵי, to mark the substitution,—compare the euphemism in Isa. vii. 20).

² Quite contrary to the sense of the Biblical narrative, Justin (*xxxvi.* 2, 18) says, "Sacra Ægyptiorum furto abstulit;" and still more perverse is the gloss which Ewald, proceeding upon this expression of Justin, gives.

Palestine. But this plan was defeated by their unbelief and faintheartedness, and, as a punishment, they were compelled to sojourn forty years in the wilderness of Kadesh (Paran, Sin). It was here and now that the people went to school with Moses; here, at the sanctuary of the camp, he declared law and judgment; and here, according to the view of the oldest tradition, the foundations of the Torah were laid (Exod. xviii.). The region of Kadesh was also the scene of almost all the miracles and other circumstances we read about Moses. Here he showed himself to be at once the father and mother of the people, their judge, priest, and seer. It was not till towards the very close of his life that he led the Israelites from Kadesh into northern Moab, which he wrested from the Amorite king, Sihon of Heshbon. Here he died on Mount Pisgah or Nebo, after taking leave of the people in the great legislative address of Deuteronomy. According to Deuteronomy xxxiv. 6, he "was buried in a valley in the land of Moab, . . . but no man knoweth of his sepulchre unto this day."³ As his successor in the leadership, Moses had named Joshua ben Nun, but the real heirs to his position and influence were the priests at the sanctuary of the ark of the covenant. Of his personal character the Bible tells us nothing (for *וַיִּי* in Numb. xii. 3 means only "heavily burdened"); but later Judaism is all the more at liberty on this account to expatiate upon it (see especially Josephus, *Ant.*, iv. 8, 49).

Such in brief résumé are the accounts of Moses given in the Bible and the Midrash. In addition to these we have also the statements of Hellenistic writers, preserved chiefly in the *Contra Apionem* of Josephus. These are all of an Egyptian complexion, and probably embody no ancient and independent tradition, but, in all that relates to the Hebrews, where they do not rest upon pure conjecture, merely go back upon obscure rumours of Jewish origin and dress them up after the manner of the Midrash—only in a contrary sense, with hatred and not with love—and then seek to fit them as well as may be into the Egyptian history and chronology as known from other sources. The great number of new proper names of places and persons which occur in the writings of Manetho and his like cannot be urged against this view, for the Midrash also is full of them. The very name Osarsiph, given to Moses himself, moreover, suggests a suspicion of dependence on the Asaphuiph, "mixed multitude" of Numb. xi. 4 (comp. Exod. xii. 38); what is said in these places is known to have played a great part in the rise of the idle Egyptian tales about the origin of the Jews and of their lawgiver.

For literature, see the various commentaries on the Pentateuch, and especially Dillmann on Exodus. (J. WE.)

MOSES OF CHORENE was a native of Khor'ni⁴ in Tarón, a district of the Armenian province of Turuberan. According to the only trustworthy authority—the *History of Armenia*⁵ which bears his name—he was a pupil of the two fathers of Armenian literature, the patriarch or catholicos Sahak the Great and the vartabed Mesrôb. Shortly after 431 he was sent by these men to Alexandria to study the Greek language and literature, and thus prepare himself for the task of translating Greek writings into Armenian. Moses took his journey by Edessa and the sacred places of Palestine. After finishing his studies in the Egyptian capital he set sail for Greece; but the ship was driven by contrary winds to Italy, and he seized the opportunity of paying a flying visit to Rome. He then visited Athens, and towards the end of winter (440) arrived in Constantinople, whence he set out on his homeward journey. On his arrival in Armenia he found that his patrons were both dead. The *History of Armenia* speaks of its author as an old, infirm man, constantly engaged in the work of translating.⁷ In the later Armenian tradition

³ The legend of his assumption is of later growth; see the apocryphal *Assumptio Moysis* (APOCALYPTIC LITERATURE, vol. ii. p. 177), and compare Luke ix. 30, 33; Jude 9.

⁴ Outside of the Hexateuch, however, he is almost never mentioned.

⁵ Cf. Sukias Somal, *Quadro della storia letteraria di Armenia*, p. 24 sq.

⁶ *iii.* 61 sq., 68, 65.

⁷ On linguistic grounds, the Mechitarists ascribe to him the translation of Eusebius's *Chronicle* and of the Pseudo-Callisthenes.