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 Dvors 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 *raskol* 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 foundlings' 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 Mytischi 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 13th 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 Frankfort-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*, 1868; 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 משה to express the fact that he was drawn out of the water, but because the Egyptian word for water was μω, and υσης 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 Chaldæans 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 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 ענו 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[4] 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 Asaphsuph, "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'ni[5] in Tarôn, a district of the Armenian province of Turuberan. According to the only trustworthy authority—the *History of Armenia*[6] 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

[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; ותגע לרגליו, to mark the substitution,—compare the euphemism in Isa. vii. 20).

[2] Quite contrary to the sense of the Biblical narrative, Justin (xxxvi. 2, 13) says, "Sacra Ægyptiorum furto abstulit;" and still more perverse is the gloss which Ewald, proceeding upon this expression of Justin, gives.

[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.

we find other notices of this celebrated man,—such as, that he was the nephew of Mesrôb, that he was publicly complimented by the emperor Marcian, that he had been ordained bishop of Bagrewand by the patriarch Giut, and that he was buried in the church of the Apostolic Cloister at Mush in the district of Tarôn; but these accounts must be received with great caution. This remark applies especially to the statement of Thomas Ardsruni,[2] that Moses, like his Hebrew prototype, lived to the age of 120 years, and recorded his own death in a fourth book of his great work.[3] The same caution must be extended to another tradition, based on an arbitrary construction of a passage in Samuel of Ani,[4] which places his death in the year 489.

Of the works of Moses[5] the best known is the *History of Armenia*,[6] or, as the more exact title runs, the *Genealogical Account of Great Armenia*. It consists of three books, and reaches down to the death of Saint Mesrôb, in the second year of Jazdegerd II. (17th February 440).[7] It is dedicated to Sahak Bagratuni (who was afterwards chosen to lead the revolted Armenians in the year 481), as the man under whose auspices the work had been undertaken. This work, which in course of time acquired canonical authority among the Armenians, is partly compiled from sources which we yet possess, viz., the *Life of Saint Gregory* by Agathangelos, the Armenian translation of the Syriac *Doctrine of the Apostle Addai*, the *Antiquities* and the *Jewish War* of Josephus, and above all the *History of Mar Abas Katina* (still preserved in the extract from the book of Sebêos),[8] who, however, did not write, as Moses alleges, in Syriac and Greek, at Nisibis, about 131 B.C., but was a native of Medsurch, and wrote in Syriac alone about 383 A.D., or shortly thereafter. Besides these, Moses refers to a whole array of Greek authorities, which were known to him from his constant use of Eusebius, but which cannot possibly have related all that he makes them relate.[9] Although Moses assures us that he is going to rely entirely upon Greek authors, the contents of his work show that it is mainly drawn from native sources. He is chiefly indebted to the popular ballads and legends of Armenia, and it is to the use of such materials that the work owes its permanent value. Its importance for the history of religion and mythology is, in truth, very considerable, a fact which it is the great merit of Emin[10] and Dulaurier[11] to have first pointed out. For political history, on the other hand, it is of much less value than was formerly assumed. In particular, it is not a history of the people or of the country, but a history of the Armenian aristocracy, and, in opposition to the Mamikonian tendency which pervades the rest of the older Armenian historical literature, it is written in the interest of the rival Bagratunians. Down to the 3d century it is proved by the contemporary Græco-Roman annals to be utterly untrustworthy; but even for the times of Armenian Christianity it must be used far more cautiously than has been done, for example, by Gibbon. The worst feature is the confusion in the chronology, which, strange to say, is most hopeless in treating of the contemporaries of Moses himself. What can be thought of a writer who assigns to Jazdegerd I. (399-420) the eleven years of his predecessor Bahrâm IV., and the twenty-one years of Jazdegerd I. to his successor Bahrâm V. (420-439)? The present writer[12] formerly attempted to explain this unhistorical character of the narrative from a tendency arising out of the peculiar ecclesiastical and political circumstances of Armenia, situated as it was between the eastern Roman and the Persian empires, circumstances which were substantially the same in the 5th as they were in the two following centuries. In the course of further investigations, however, he has come to the conclusion that, besides the many false statements which Moses of Khor'ni makes about his authorities, he gives a false account of himself. That is to say, the author of the *History of Armenia* is not the venerable translator of the 5th century, but some Armenian writing under his name during the years between 634 and 642. The proof is furnished on the one hand by the geographical and ethnographical nomenclature of a later period and similar anachronisms,[13] which run through the whole book and are often closely incorporated with the narrative itself, and on the other hand by the identity of the author of the *History* with that of the *Geography*, a point on which all doubt is excluded by a number of individual affinities,[14] not to speak of the similarity in geographical terminology. The critical decision as to the authorship of the *Geography* settles the question for the *History* also.

The *Geography* is a meagre sketch, based mainly on the *Chorography* of Pappus of Alexandria (in the end of the 4th century), and indirectly on the work of Ptolemy. Only Armenia, the Persian empire, and the neighbouring regions of the East are independently described from local information, and on these sections the value of the little work depends. Since the first published text[15] contains names like "Russians" and "Crimea," Saint Martin in his edition[16] denied that it was written by Moses, and assigned its origin to the 10th century. It was shown, however, by L. Indjidjean[17] that these are interpolations, which are not found in better manuscripts. And in fact it is quite evident that a book which gives the division of the Sasanid empire into four spahbehships in pure old Persian names cannot possibly have been composed at a long interval after the time of the Sasanidæ. But of course it is equally clear that such a book cannot be a genuine work of Moses of Khor'ni; for that division of the empire dates from the early part of the reign of King Chosrau I. (531-579).[18] Accordingly the latest editor, K. P. Patkanow,[19] to whom we are indebted for the best text of the

[1] Collected by Langlois, *Collection des historiens de l'Arménie*, ii. 47 *sq.*

[2] In Brosset, *Collection d'historiens Arméniens*, i. 68.

[3] There is not the slightest allusion elsewhere to any such book.

[4] In Brosset, ii. 387.

[5] Complete edition of the Mechitarists. Venice, 1843; new ed., 1865, 8vo.

[6] The oldest MS. is that of S. Lazaro of the 12th century. Collations of MSS. of Etchmiadzin and Jerusalem are given by Agop Garinian, Tiflis, 1858, 4to. The book has been edited and translated by Whiston, London, 1736, 4to; and by Le Vaillant de Florival, Venice and Paris, s.a. (1841), 2 vols. 8vo.

[7] The commencement of this king's reign has been fixed by Nöldeke (*Geschichte der Sassaniden aus Tabari*, p. 423) as 4th August 438; and this date has subsequently been established by documentary evidence from the fact of the martyrdom of Pethion (see Hoffmann, *Auszüge aus Syrischen Akten persischer Märtyrer*, p. 67).

[8] Translated in Langlois, i. 195 *sq.*

For the following statements, the proofs may be found in the article "Ueber die Glaubwürdigkeit der Armenischen Geschichte des Moses von Khoren," by the present writer, in the *Berichte der phil. histor. Classe der Königl. Sächs. Gesellschaft der Wissenschaften*, 1876, p. 1 *sq.*

[10] *The Epic Songs of Ancient Armenia* (Arm.), Moscow, 1850.

[11] "Etudes sur les chants historiques et les traditions populaires de l'ancienne Arménie," in the *Journ. Asiat.*, iv., sér. 19 (1852), p. 5 *sq.*

[12] "Ueber die Glaubwürdigkeit," &c., p. 8 *sq.*

[13] Instances of these may be found in i. 14, where the arrangement of Armenian provinces I., II., III., IV., introduced in the year 536, is carried back to Aram, an older contemporary of Ninus; and in the passage iii. 18, according to which Shâpûr II. penetrated to Bithynia, although the Persians did not reach that till 608.

[14] See the confusion, common to both books, between Cappadocia I. and Armenia I., in consequence of which Mazaka and Mount Argäus are transferred to the latter locality (*Hist.*, i. 14; *Geogr.*, Saint Martin's ed., ii. p. 354); also the passages which treat of China and Dchenbakur (*Hist.*, ii. 81; *Geogr.*, ii. p. 376), &c.

[15] Edition with translation by Whiston, London, 1736, 4to.

[16] In the *Mémoires historiques et géographiques sur l'Arménie* (Paris, 1819, 8vo), ii. p. 301 *sq.*

[17] *Antiquities of Armenia* (Arm.), iii. p. 303 *sq.*

[18] See Nöldeke's *Tabari*, p. 155 *sq.*

[19] *Armjanskaja geographija vii. wäka po r. Ch.* (pripisiw awschajasja Moiseju Chorenskomu), St Petersburg, 1877, 8vo. Before him Kiepert (in the *Monatsb. d. Berliner Akad.*, 1873, p. 599 *sq.*) had substantially arrived at the right conclusion when he assigned the portions of the *Geography* referring to Armenia to the time between Justinian and Maurice.

Geography, is of opinion that we have in it a writing of the 7th century. In this judgment we must concur; and, if the limits within which the *Geography* was composed are to be more nearly defined, we may say that, from isolated traces of Arab rule[1] (which in Armenia dates from 651), it must have been written certainly after that year, and perhaps about the year 657.[2]

Another extant work of Moses is a *Manual of Rhetoric*, in ten books, dedicated to his pupil Theodorus. It is drawn up after Greek models, in the taste of the rhetoric and sophistry of the later imperial period. The examples are taken from Hermogenes, Theon, Aphthonius, and Libanius; although the author is also acquainted with lost writings, *e.g.*, the *Peliades*, of Euripides. On account of the divergence of its style from that of the *History of Armenia*, Armenian scholars[3] have hesitated to ascribe the *Rhetoric* to Moses of Khor'ni; but, from what has been said above, this is rather to be regarded as a proof of its authenticity.

Smaller works bearing the same honoured name[4] are—the *Letter to Sahak Arderuni*; the *History of the Holy Mother of God and her Image* (in the cloister of Hogotsvanch in the district Andzevatsi of the province of Vaspurakan), which is also addressed to Sahak; and the *Panegyric on Saint Rhipsime* Of the sacred poems attributed to him, there is only one short prayer, contained in the hymnal of Sharakan, which can really claim him as its author.

Of works passing under the name of Moses of Khor'ni, the following are regarded by the historians of Armenian literature as spurious: a *History* (distinct from the *Panegyric*) *of the wanderings of Saint Rhipsime and her companions*; *a Homily on the transfiguration of Christ*; *a Discourse on Wisdom* (*i.e.*, the science of grammar); the *Commentaries on grammar* (an exposition of Dionysius Thrax). In the case of the grammatical writings, it has been suggested that there may have been some confusion between Moses of Khor'ni and a Moses of Siunich, who lived in the 7th century. (A. v. G.)

MOSHEIM, JOHANN LORENZ VON (*c.* 1694-1755), well known as a church historian, but also distinguished in his day as a master of eloquence, was born at Lübeck on the 9th of October. There is some uncertainty as to the year, but the probability is in favour of 1693 or 1694. He received a somewhat irregular education at the gymnasium of his native place, and afterwards entered the university of Kiel, where he took his master's degree in 1718. His first appearance in the field of literature was in a polemical tract against Toland, *Vindiciæ antiquæ Christianorum disciplinæ* (1720), which was soon followed by a volume of *Observationes sacræ* (1721). These works, along with the reputation he had acquired as a lecturer on philosophy, and also as a fervent and eloquent preacher while acting as assistant to Albrecht zum Felde, his teacher and future father-in-law, secured for him a call to a theological chair at Helmstädt, in 1723. The *Institutionum Historiæ Ecclesiasticæ libri IV.* appeared in 1726 (2 vols., 12mo), and in the same year he was appointed by the duke of Brunswick abbot of Marienthal, to which dignity and emolument the abbacy of Michaelstein was added in the following year. Mosheim was much consulted by the authorities when the new university of Göttingen was being formed; especially had he to do with the framing of the statutes of the theological faculty, and with the provisions for making the theologians independent of the ecclesiastical courts. But having signed in 1726 a promise to remain in Helmstädt he was unable to accept the call to the Georgia Augusta which was urgently pressed upon him, until the year 1747, when the duke of Brunswick at last released him from his obligation. To enhance the dignity he already possessed as a learned and brilliant theological professor at Göttingen, a new office was specially created for him, that of chancellor, which, however, proved somewhat burdensome, exciting the jealousy of the nobles whom he governed. He died at Göttingen on 9th September 1755, shortly after the completion of a new and greatly improved edition of his *Church History*.

For Mosheim's place as an ecclesiastical historian, see CHURCH HISTORY, vol. v. p. 765. In this department of literature, in addition to the *Institutiones* must be specially mentioned his *De Rebus Christianorum ante Constantinum Magnum Commentarii* (1753), and Gibbon's just criticism: "Less profound than Petavius, less independent than Le Clerc, less ingenious than Beausobre, the historian Mosheim is full, rational, correct, and moderate." His exegetical writings, characterized by learning and good sense, include *Cogitationes in N. T. loc. select.* (1726), and expositions of 1 Cor. (1741) and the two Epistles to Timothy (1755). In his sermons (*Heilige Reden*) considerable eloquence is shown, and a mastery of style which justifies the position he held as president of the German Society. There are two English versions of the *Institutes*, that of Maclaine, published in 1764, and that of Murdock (1832), which is much more correct. The latter was revised and re-edited by Reid in 1848. An English translation of the *De Rebus Christianorum*, begun in 1813 by Vidal, was completed and edited by Murdock in 1851.

MOSQUE (*Jámi'*, or more fully *Masjid Jámi'*, the place of congregational prayer). Owing to the almost complete absence of ritual in the Moslem worship, the mosque, at least in its earlier forms, is one of the simplest of all religious buildings,—its normal arrangement being an open court (*Ṣaḥn*) surrounded by a covered cloister (*Líwán*), in the centre of which is a cistern for the ablutions requisite before prayer (*Míḍa'a*);[5] the side of the mosque which is towards Mecca is occupied by a roofed building (*Maḳṣúra*), or place reserved for prayer, sometimes screened off from the court, but frequently quite open towards it. In the centre of this sanctuary is a niche (*Miḥráb* or *Ḳibla*) showing the direction of Mecca; and by the side of the niche is a lofty pulpit (*Mimbar*). In front of the pulpit is a raised platform (*Dakka*) from which certain exhortations are chanted, and near it one or more seats and lecterns combined from which chapters of the Koran are read to the people.

Minarets (*Ma'ádhin*, sing. *Ma'dhana*) were not built during the first half-century after the Flight, but now as a rule no mosque is without at least one. From the upper gallery of this the *Moedhdhin* announces to the faithful the times for prayer,—five times during the day, and twice at night. Blind men are generally selected for this office, so that they may not overlook the neighbouring houses.

Most mosques have endowed property, which is administered by a warden (*Náẓir*), who also appoints the imáms and other officials. The larger mosques have two imáms: one is called (in Arabia and Egypt) the *Khatíb*, and he preaches the sermon on Fridays (the Moslem Sabbath); the other, the *Rátib*, reads the Koran, and recites the five daily prayers, standing close to the *Miḥráb*, and leading the congregation, who repeat the prayers with him, and closely follow his postures. The imáms do not form a priestly sect; they generally have other occupations, such as teaching in a school or keeping a shop, and may at any time be dismissed by the warden, in which case they lose the title of imám. Doorkeepers and attendants, to sweep the floor, trim the lamps, and perform other menial offices, are attached to each mosque in numbers varying according to its size and endowment. Moslem women, as a rule, are expected to say their prayers at home, but in some few mosques they are admitted to one part specially screened off for them. This is the case in the mosque of Sitta Zainab in Cairo. In the Aḳsá mosque at Jerusalem there is a latticed balcony for the women, who can see without being visible to the male worshippers below.

The greatest possible splendour both of material and workmanship is often lavished on the building and its

[1] The passage about the trade of Basrah, which was founded in 635, is decisive on this point (Saint Martin's edition, ii. p. 368).

[2] The peculiar interest which the author (Saint Martin, ii. p. 340) takes in the origin of the Slavs in Thrace is best explained by the war against them which called the emperor Constans II. away from the East in the year 657. In other respects the writer displays the most complete indifference, and even ignorance, with regard to the state of affairs in the West.

[3] Cf. Langlois, ii. 49.

[4] Cf. Langlois, *l.c.*

[5] In mosques frequented by Turks or other members of the Ḥanafí sect running water is provided from a raised tank with flowing jets, called a *ḥanafiya* after the sect who require it. Other Sunnis are content to wash in a stagnant tank.

fittings. The whole outside is frequently decorated with the most elaborate surface-carving in stone or marble,—the pavement of the richest marbles, inlaid in intricate patterns, the walls panelled in a similar way, or decorated with the most minute mosaics of glass, mother-of-pearl, agates and other costly stones. The central niche and the pulpit are of special magnificence; and, if the latter is of wood, it is often covered with delicate ivory carvings, and inlay of pearl and ebony. Very beautiful surface-ornament, executed in hard stucco, and enriched with gold and colours, is used to decorate arches, wall surfaces, and the pendentives of domes, which latter generally have the so-called "stalactite" form of ornament—one of great beauty and complexity. The woodwork of doors, screens, and ceilings is frequently very gorgeous with carving, inlay, and elaborate painting; the whole of the doors outside are often covered with very delicate pierced and embossed work in bronze, or more rarely iron. The magnificent tiles from Persia, Damascus, and Rhodes, enamelled in brilliant blue, green, and red, on a white ground, are often used to cover the walls. Traceried windows in pierced marble or stucco work often occur; these are filled with brilliant coloured glass, always in very small pieces, forming a transparent mosaic of jewel-like richness.[1] Lamps of enamelled glass, or of bronze inlaid with silver, were once common, but are now rapidly disappearing.

Some mosques, especially the Karúbin mosque at Fez in Morocco, possess a collection of magnificent illuminated MSS., chiefly copies of the Koran and other religious books; in the large collection at Fez, MSS. of Aristotle's *Natural History*, with the works of Averroes and other commentators, exist in considerable number; some few of the MSS. are as early as the 10th century.

Plans of Mosques.—Considerable diversities exist in the plan and arrangement of mosques in various countries, either because the Moslem conquerors adopted to some extent the existing buildings and architecture of the conquered people, or on account of the new mosque being built on a site already cramped by surrounding buildings. The first of these causes influenced to some extent the mosques of India, and to a much greater extent those of European Turkey. The second cause, the cramped site, especially in Cairo, created a special type of plan. Nevertheless, when free from such disturbing influences, there is one normal plan adopted, at least in early times, by the Moslems in all countries—from India to Cordova, and from northern Syria to Egypt.[2] This normal plan is a very simple one, and is the natural product of a country like Arabia, unskilled in architecture, where land was worth but little, and timber very scarce. (See fig. 1.)

Though not the earliest, the great mosque of Cordova is the most magnificent, and in the main the best preserved, of this typical form.[3] It was begun in 784-5 by the caliph 'Abd al-Rahmán I. (Abderame) and completed by his son Hisham in 793-4; though it was afterwards enlarged, and then to some extent injured by additions—the work of the Christians, who made it into a cathedral—yet it still remains but little altered, except by the loss of its magnificent carved and inlaid wood ceiling and sumptuous *Mimbar*. It consists (omitting recent additions) of two main parts, a large cloistered open court, with at one side a covered building for prayer. In one respect only it differs from the usual plan: the open court is generally much larger than the roofed space, whereas at Cordova it is smaller. For the sake of brevity this arrangement will, in the rest of the article, be referred to as the "normal plan." In spite of neglect and alterations this mosque is still one of the most imposing buildings in the world. The long ranges of aisles, nineteen from east to west and thirty-one from north to south—on their marble columns the spoils of many a Greek and Roman temple—seem to stretch almost endlessly in every direction, and each range of pillars appears to lose itself in the gloom of distance, so that from no point can any idea be formed of what is the real size of the whole building. The side towards the court was quite open, and all over the court orange-trees were planted at regular intervals, continuing the lines of the columns within, and set at the same distances apart; so that aisles of orange-trees in long ranges covered the open space, just as the marble columns did within. No words can describe the jewel-like splendour of the mosaics in the sanctuary, which in complicated Arabesque patterns, mixed with elaborate Cufic inscriptions, cover the walls and even the arches, which cross and recross each other in the most fanciful and daring way, forming a sort of aisle round three sides of the sanctuary. There is documentary evidence to show that these glass mosaics, though of thoroughly Oriental design, are, like those in the mosques of Jerusalem and Damascus, the work of Christian artists from Byzantium.

The most important early mosques were all built on this normal plan, with but very slight variations. The following are some of the finest examples of this type:—

- Mosque of 'Amr, Old Cairo, begun in 642 A.D., but much enlarged at the end of the 7th century, and afterwards partly rebuilt (see fig. 1).
- Mosque of Sidi-'Okba at Kairawán in Tunis, latter part of 7th century.
- Mosque of Sidi-'Okba near Biskra in Algeria, about 684.
- Mosque of Edris at Fez in Morocco, end of 8th century.
- Great mosque of Damascus, 708.
- Great mosque of Cordova, 784-794 (described above).
- Mosque of Ibn Túlún, Cairo, 879.
- Mosque of Al-Azhar, Cairo, begun about 970.
- Great mosque at Old Delhi, 1196-1235.

The first of these, the mosque of 'Amr (see Coste, *Architecture Arabe*), is now in a partly ruined condition. Its east wall probably still retains some of the original work of 'Amr, who in 642 built a small mosque on the site of the present one. But little remains except its fine antique marble columns to tell of its former splendour in mosaic, stucco reliefs enriched with painting, and magnificent inlaid wood ceilings and screens. According to Makrízí, it once contained 1290 MSS. of the Koran, and was lighted by 18,000 lamps. In general effect, like all mosques of this simple and extensive plan, it is very stately, from the vast size of its area, and its great number of closely-ranked columns and arches, the latter being of many forms—pointed, semicircular,

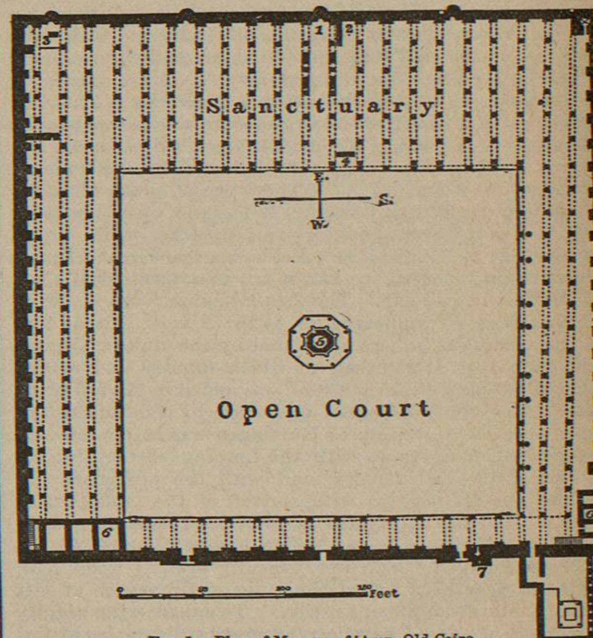

Fig. 1.—Plan of Mosque of 'Amr, Old Cairo.

1. Kibla. 2. Mimbar. 3. Tomb of 'Amr. 4. Dakka. 5. Fountain for Ablution. 6, 6. Rooms built later. 7. Minaret. 8. Latrines.

[1] See Coste, *Architecture Arabe*, 1837-39; Bourgoin, *Les Arts Arabes*, 1868; Prisse d'Avennes, *Art Arabe*, 1874-80; and Texier, *L'Arménie et la Perse*, 1842-52.

[2] The great mosque of Mecca (*q.v.*) is unique in plan. For an account of the mosque of Medina, see Medina.

[3] Contreras, *Arte Arabe en España*, 1875; *Academy*, 19th November 1881, "Mosque of Cordova," by J. H. Middleton; *Mon. Arqui. de España*; and Prangey, *Mosquée de Cordoue*.

and horse-shoe. Fig. 1 gives its plan as a good typical specimen of this normal type of mosque.

The mosque at Kairawán, Tunis, said to have been founded by 'Okba (see *supra*, p. 567), follows the normal plan, with 439 fine antique marble columns, horse-shoe arches, some pointed and others round, and flat ceiling of dark wood, once magnificently painted. Its sanctuary is ten aisles deep by seventeen wide. In the centre of the court is a marble fountain over the sacred well, said to communicate with the spring Zemzem at Mecca. Its minaret, a rather later addition, is very massive and stately; it is square, in three stories, each battlemented, the walls battering considerably. The sanctuary is domed, and the *Mihráb* is decorated with magnificent tiles. Adjoining the sanctuary is a small room for a library.

The other great mosque of Sidi-'Okba, built soon after his death in 682, and containing his tomb, is in Algeria near Biskra; it much resembles the Kairawán mosque, but is less splendid, some of the columns being not of marble but of baked clay decorated with painting.

The great mosque of Fez, about the same date, is also very large and magnificent, with *Mimbar* and *Mihráb* richly ornamented with minute mosaics; it has also a fine inlaid and painted wood ceiling, and some elaborately-carved doors. It still possesses a fine library. (See Amici, *Journey to Fez*, 1878.)

The great mosque of Damascus was built on the site of a Christian basilica, erected by Theodosius in 395-408. From 636, when the Arabs conquered Damascus, until 708 this basilica was used jointly both by the Christians and the Moslems. The basilica was then pulled down, and the present mosque built by the caliph Walíd. It has the normal plan, and is 508 feet by 320 feet. Its sanctuary is only three aisles deep; it has a central dome on the south or Mecca side, and on the east and west a large porch. Samhúdí records that one of the conditions of peace concluded between the Byzantine emperor and Walíd was that the emperor should furnish a certain number of workers in mosaic for the decoration of the mosques at Mecca, Medina, Jerusalem, and Damascus.

The mosque of Ahmed Ibn Túlún, in Cairo, completed in 879, has the normal plan, with the exceptional addition of an outer court, or wide passage, running round three sides of the rectangle,—probably to cut it off completely from the noise of the surrounding streets. It is built of brick, coated with delicate reliefs in stucco, once enriched with painting. The *Mihráb* has beautiful mosaics, and the *Mimbar* is a marvel of delicate carving and inlay. The pillars and arches are of brick enriched with elaborate stucco-work. It has a very remarkable minaret on the west side, with a spiral external staircase. The architect was a Copt, an Egyptian Christian. It is perhaps the earliest important building in which the pointed arch is largely used.

The mosque Al-Azhar, "The Splendid," was built in the centre of New Cairo about 970 and, though frequently restored, has in the main been little altered. It is on the normal plan, with ranges of pointed and slightly horse-shoe arches, supported on more than 400 fine antique columns of marble and porphyry, chiefly from Roman buildings. Among its later decorations are magnificent wall-coverings of the most beautiful Persian tiles. It has a special interest in being the chief university of the Moslem world, containing some thousands of students (*mujáwirín*), for whom certain parts of the mosque (*Riwák*) are screened off, according to the country from which they come. Thus special parts are reserved for natives of the various provinces of Egypt, of Morocco, Syria, Arabia, India, Turkey, &c. Each student can, if he is too poor to hire lodgings, live, eat, and sleep in the mosque. Each has a large chest in which to keep his clothes and books; these are piled against the walls to a height of seven or eight feet. The students pay no fees, but the richer ones give presents to the lecturers, who sit on the matting in various parts of the sanctuary or cloister, while the students sit round each lecturer in a circle. The usual course of study lasts for three years, though some students remain for much longer. The chief of the lecturers, called the *Sheikh al-Azhar*, receives about £100 a year, the others little or nothing, as regular pay. The Koran, sacred and secular law, logic, poetry, and arithmetic, with some medicine and geography, are the chief subjects of study.

Of mosques which are not built on the normal plan the earliest and most important are the two in the Harám al-Sheríf (High Sanctuary) at Jerusalem (see vol. xiii. p. 642).

The Kubbet al-Sakhra (Dome of the Rock), popularly, but wrongly, called the "Mosque of Omar," is not, strictly speaking, a mosque at all. It belongs rather to the class of "shrines,"—generally small square, circular, or octagonal buildings erected over some sacred spot or tomb. It is a very beautiful building, with high central dome, and double ambulatory round it,—the outer wall being octagonal, and the dome, with the pillars that carry it, circular in plan. It is decorated in a very sumptuous way by inlay of rich marbles and very splendid glass mosaics. The outer wall and most of the internal mosaics are later than the dome itself. Its windows of mosaic-like stained glass are very beautiful, and are almost the only Moslem example of the use of lead "cames," instead of the bits of glass being fitted into marble or stucco tracery; this, as well as the glass wall-mosaics, was probably the work of Byzantine artificers.[1]

The mosque within the same enclosure, called Al-Aksá, is entirely roofed, with many aisles and columns, having no open court, quite unlike the usual arrangement of a mosque.

The finest and largest group of mosques is at Cairo. Many of them are very complicated buildings, with no resemblance to the normal plan before described. In some cases a hospital, a school, a court of justice, a monastery, or very frequently a tomb, forms part of the building, and causes considerable modifications in its plan.

The finest of these is the mosque of the sultan Hasan, built between 1356 and 1359 (fig. 2), a good specimen of a mosque built in a crowded site with a wing for a tomb. In plan it is cruciform, the central part being open to the sky; the eastern arm of the cross is the sanctuary, and farther east is the stately domed tomb of the sultan himself. All four arms of the cross are vaulted in stone with a plain waggon vault. Its magnificent entrance on the north, with an enormously high arch, decorated with stalactite reliefs in stone, is set somewhat askew to follow the line of the old street. It has two minarets, one of great height and grandeur.

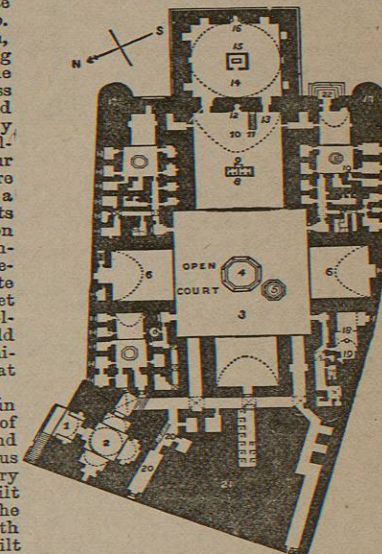

Fig. 2.—Plan of Mosque of Sultan Hasan, Cairo.

1, 2. Main entrance. 3. Court open to sky. 4, 5. Fountains. 6, 6. North and south vaulted transepts (the dotted lines show the curve of the vault). 8, 9. Dakka. 10. Sanctuary. 11. Mimbar. 12. Kibla. 13. Door to tomb. 14. Domed tomb-chamber. 15. Tomb within screen. 16. Kibla. 17, 17. Minarets. 18, 19, 20. Various entrances to mosque. 21. Small rooms connected with service of the mosque. 22. Sultan's private entrance.

The Muristán Kalaún is a combination of hospital, tomb, and mosque,—an enormous building covering a very large area. It was built by Sultan Kalaún at the beginning of the 14th century; his tomb, built 1320, which forms part of this great building, is a massive square edifice with a very grand and well-designed octagonal dome. Its wall-mosaics in pearl and precious stones are unusually magnificent. Even a bare list of the mosques of Cairo would occupy a large space; they are over four hundred in number, and are mostly remarkable for some beauty in design or richness in their ornament and material.

The mosque of Ibrahim Agha should specially be noted for the splendid Persian tiles which cover the east wall of its sanctuary; these are of the end of the 16th century, and are unrivalled in beauty both of drawing and colour. The tiles are 9 inches square, and work into large designs with very graceful sweeping curves of foliage, drawn with the greatest skill, and painted in the most brilliant yet harmonious colours—perfect masterpieces of coloured decoration. See Mural Decoration.

The so-called "Tombs of the Caliphs," really tomb-mosques of Egyptian sultans, are a large group of very fine buildings, less than a mile outside the walls of Cairo. The largest is that of Sultan Barkúk, with a superb dome and two stately minarets. In addition to an extensive open court, it has on each side of the sanctuary a magnificent tomb-chamber containing the bodies of the sultan himself, who died in 1399, and various members of his family.

The most beautiful and graceful of all these mosques is that which contains the tomb of Sultan Káit-Bey, who died in 1496; its dome is entirely covered externally with beautiful and delicate reliefs carved in stone. Its minaret is a masterpiece of invention and extreme grace of outline, combined with the richest and most exquisite detail; like most of the Cairo mosques, its exterior is ornamented by bands of red stone alternating with the yellow Mokattam limestone. Inside, marble inlaid pavements and mosaic on the walls, with decorations in painted stucco and wood carved and inlaid give extreme splendour to the building. Fig. 3 gives its plan as a typical example of the combined mosque and tomb,—the latter the more important. The mosque inside the walls of

[1] See De Vogüé, *Temple de Jérusalem*, 1864; Texier, *Asie Mineure*, 1862.