

on the back of which is a group of Aphrodite and Eros in repousse.

Archaic art (about 500 B.C.) is represented by a mirror in the British Museum from Sunium in Attica.

The principal publications on ancient mirrors are Gerhard, *Etruskische Spiegel*, Berlin, 1843-67, 4 vols., containing 420 plates; for the Greek mirrors, Mylonas, *Ελληνικά κάτοπτρα*, Athens, 1876, and Dumont, *Bullet. de Corresp. Hellén.*, 1877, p. 108; see also Friederichs, *Kleinere Kunst und Industrie im Alterthum*, Düsseldorf, 1874, p. 18; and Marquardt and Mommsen, *Handbuch der römischen Alterthümer*, vii. pt. 2, p. 670. (A. S. M.)

MIRZÁPUR, a district in the North-Western Provinces of India, lying between 23° 51' 30" and 25° 31' N. lat., and between 82° 9' 15" and 83° 0' 36" E. long., is bounded on the N. by Jaunpur and Benares, on the E. by Shahábád and Lohárdág, on the S. by Sargújá state, and on the W. by Allahábád and Rewah state, and has an area of 5217 square miles.

The population in 1872 was 1,015,203 (males, 520,496; females, 494,707), of whom 949,644 were Hindus, 64,809 Mohammedans, and 750 Christians.

MIRZÁPUR, chief town and administrative headquarters of the above district, is situated on the south bank of the Ganges, 56 miles below Allahábád (25° 9' 43" N. lat., 82° 38' 10" E. long.).

MISDEMEANOUR. "The word misdemeanour," says Russell (*On Crimes*, vol. i. chap. iv.), "is applied to all those crimes and offences for which the law has not provided a particular name."

In New York and some other States of the American Union the legislature has defined felony as any crime which is or may be punishable with death or imprisonment in a State prison, all other crimes being misdemeanours.

MISHNAH. The *Mishnah*, in the most familiar application of the name, is the great collection of legal decisions by the ancient rabbis which forms in each Talmud the text on which the *Gemara* rests, and so is the fundamental document of the oral law of the Jews.

1. Name.—Rabbinic tradition has fixed the pointing *Mishnah* (משנה) by giving its *status constructus* as *Mishnah*. Although the word *Mishnah* is not found in the Bible, it is no doubt a classical Hebrew term, signifying something closely akin to *Mishneh* (which term occurs more than once there), as may be seen on comparing *Mikvah* with *Mivveh*, *Miknah* with *Mikneh*, *Ma'aláh* with *Ma'alah*, and *Mar'ah* with *Mar'eh*, each two of which are, however they may vary in practical application, unquestionably synonymous terms.

1 See T. B., *Kiddushin*, 49a.

2 The root *Shanoh* (שנה), from which *Mishnah* is immediately derived, is not merely, as is often thought, to *learn*, to *teach*, but to *repeat*; and it is in reality this last meaning which underlies the two former.

δευτερόβουλος of Epiphanius, the *traditiones et δευτερόβουλος* of Jerome, the *δευτερουρος* of Justinian, and the שנייה לחוקה ("the second to the law") of the *Arukh*;

2. Contents and Nature.—The *Mishnah* consists chiefly of *Halakhah*; there is, comparatively speaking, little *Agadah* to be found in it.

1 *Heres.*, xv. (κατὰ ὑπομνηματισμὸν), *in fine*. Epiphanius was a native of Palestine, even if he was not, as some think, of Jewish parentage.

3 *Nem. xlvii.* (Περὶ Ἐβραίων) κεφ. δ, *in medio*. 4 Article הַשְּׁנִיָּה (first definition).

5 Contrast *Shanoh* (שנה) with *Karo* (קרו).

6 See article MIDRASH, p. 285.

7 See Schiller-Szinessy, *Catalogue of Hebrew MSS. in the Cambridge University Library*, ii. p. 94.

8 See MS. Add. 464 (University Library, Cambridge), leaf 283b.

9 This word, derived from the root *Halokh* (חלה), to go, is synonymous with *Mishag* (custom, practice) and *Mishpat* (rule), &c.

10 For the meaning of this term and the Agadic parts which are to be found in the *Mishnah*, see MIDRASH.

given by God to Moses, and in uninterrupted succession received from him by the rabbis. Several cases given under this name in the *Mishnah* are not *bona fide* cases;

3. Method.—A *Mishnah*, if genuine, never begins with a passage of the Pentateuch, and even comparatively seldom brings direct proof from or gives reference to it.

4. Purpose.—Although it is a book containing Halakhic decisions, the *Mishnah* was never intended, as many think, to enable the reader thereof to decide from it immediately.

11 See R. Asher b. Yehiel (Harosh), *Hilekhoth Mikvaot* (coming close after this Rabbi's commentary on *Niddah*, in the printed editions of the Bab. Talmud), i. 1.

12 There are, however, at least sixteen such *bona fide* cases to be found in the works of the "oral law."

13 See T. B., *Berakhoth*, on Deut. xi. 19.

14 *Gemara*, or *Gemora*, signifies concretely discussion on and final settlement of the contents of the *Mishnah*, from *gemar* (גמר), to study deeply, to come to a final result; which last signification is, to some extent, to be found also in the Hebrew root *gamor* (גמר). Compare T. B., *Baba Metsia*, 33a, and Rashi, *in loco*.

15 See T. B., *Sotah*, 22a.

16 The word מִשְׁנֵי is variously pointed:—*Aduyoth*, *Ediyoth*, and, as in the text, *Eduyoth*; which last, if the name came from מְדוּרָה because of the testimony of the witnesses on which this *Masseketh* chiefly rests, would be the only correct one.

17 For the meaning of this term and the Agadic parts which are to be found in the *Mishnah*, see MIDRASH.

