

in charge of publicity and promotion. In 1901 he received a large number of votes in the Nebraska legislature as a candidate for the United States senate.

A. F. H. V.

ROSEWATER, VICTOR: American editor and economist; born in Omaha, Neb., 1871; son of Edward ROSEWATER; educated in Columbia University, New York (A.M. 1892; Ph.D. 1893). Rosewater was fellow in political science at Columbia University during the year 1892-93. He entered journalism by joining the staff of "The Omaha Bee" in 1893, becoming managing editor of that paper two years later. In 1896 he was appointed regent of the Nebraska State University. In 1893 he produced "Special Assessments: A Study in Municipal Finance," and subsequently contributed to "Palgrave's Dictionary of Political Economy," to "Historic Towns of the Western States," and to the "New Encyclopædia Britannica" (1903). Rosewater is a member of several national associations and societies, and of the Republican state and executive committees of Nebraska.

A. F. H. V.

ROSH. See ASHER BEN JEHIEL.

ROSH HA-SHANAH. See NEW-YEAR.

ROSH HA-SHANAH: Eighth treatise of the order Mo'ed; it contains (1) the most important rules concerning the calendar year together with a description of the inauguration of the months by the nasi and ab bet din; (2) laws on the form and use of the shofar and on the service during the Rosh ha-Shanah feast.

The old numerical Mishnah commences with an account of the four beginnings of the religious and the civil year (i. 1); it speaks of the four judgment-days of the pilgrim festivals and Rosh ha-Shanah (i. 2); of the six months in which

Contents. the messengers of the Sanhedrin announce the month (i. 3); of the two months the beginnings of which witnesses announce to the Sanhedrin even on the Sabbath (i. 4), and even if the moon is visible to every one (i. 5); Gamaliel even sent on the Sabbath for forty pairs of witnesses from a distance (i. 6); when father and son (who as relatives may otherwise not witness together) behold the new moon they must set out for the bet din (i. 7), since they do not absolutely belong to those that are legally unfit for this purpose (i. 8). The weak and sick are borne on litters, and are protected against the attacks of the Sadducees; they must be provided with food, for witnesses are bound to journey even on the Sabbath (i. 9). Others went along to identify the unknown (ii. 1). In olden times bonfire-signals on the mountains announced to all as far as Babylon that the month had been sanctified. The custom of having witnesses and messengers was introduced after the Sadducees had attempted to practise deception (ii. 2, 3, 4).

The large court called "Bet Ya'azek" was the assembly-place for the witnesses (ii. 5); bountiful repasts awaited them, and dispensations from the Law were granted to them (ii. 6); the first pair of witnesses was questioned separately concerning the appearance of the moon, and other witnesses cursorily (ii. 7).

Then the ab bet din called out to a large assembly, "Sanctified!" all the people crying out aloud after him (ii. 8). Gamaliel II. had representations of the moon which he showed to the witnesses. Once there arose a dispute between him and Joshua regarding the Tishri moon; the latter, in obedience to the nasi, came on foot to Jamnia on the day which he had calculated to be the Day of Atonement, and the two scholars made peace (iii.). There were various obstacles to the sanctification of the months, as when time was lacking for the ceremony, or when there were no witnesses present before the bet din. In the first case the following day became the new moon; in the second case the bet din alone performed the sanctification.

The Mishnah treats also of the shofar (iii. 2); the horn of the ewe may not be used (iii. 3); the form of the trumpet for Rosh ha-Shanah, the fast-day, and Yobel is determined (iii. 5); injuries to the shofar and the remedies are indicated (iii. 6); in times of danger the people that pray assemble in pits and caves (iii. 7); they pass the house of worship only on the outside while the trumpets sound (iii. 8); they are exhorted to be firm by being reminded of Moses' uplifted hands in the war with the Amalekites. In such times the deaf-mutes, insane, and children are legally unfit for blowing the trumpets.

Even if the festival fell on the Sabbath, Johanan ben Zakkai had the trumpets blown at Jamnia, while at one time this was done only in the Temple and the surrounding places (iv. 1); he also fixed the lulab outside of the Temple for seven days, and forbade the eating of new grain on the second day of Passover (iv. 2); he extended the time for examining witnesses until the evening, and had them come to Jamnia even in the absence of the ab bet din (iv. 3). The Mishnah then treats of the order of the prayers (iv. 4), of the succession of the Malkuyot, Zikronot, and Shoferot, of the Bible sentences concerning the kingdom of God, Providence, and the trumpet-call of the future (iv. 5), and of the leader in prayer and his relation to the teki'ah (iv. 6); descriptions of the festival are given in reference to the shofar (iv. 7); then follows the order of the traditional trumpet-sounds (iv. 8); and remarks on the duties of the leader in prayer and of the congregation close the treatise (iv. 9).

Curious as is the order of subjects followed in this treatise, in which several mishnaic sources have been combined, the Tosefta follows it, adding comments that form the basis

The of the Gemara in both Talmuds.
Tosefta. The contents of the Mishnah with the corresponding sections of the

Tosefta are as follows: General calendar for the year, i. 1-4 = Tosef. i. 1-13. Regulations concerning the months' witnesses, i. 5-ii. 1 (connecting with i. 4) = Tosef. i. 15-ii. 1 (abbreviated). Historical matter regarding fire-signals and messengers and their reception on the Sabbath, ii. 2-6 = Tosef. ii. 2 (abbreviated). The continuation of the laws of ii. 1 concerning witnesses (ii. 7, 8), and the questioning of witnesses, and the sanctification of the months are entirely lacking in the Tosefta. Historical data concerning Gamaliel and the dispute

with Joshua, ii. 8-9 = Tosef. ii. 3 (a mere final sentence). Continuation of the laws of ii. 7 concerning witnesses, iii. 1 = Tosef. iii. 1, 2. Regulations regarding the shofar and its use, iii. 2-5 = Tosef. iii. 3-6a. Haggadic sentence on devotion = Tosef. iii. 6b. Final remarks on the shofar and on its obligations, iii. 6-end = Tosef. iv. 1. Ordinances of Johanan ben Zakkai concerning Rosh ha-Shanah and the Sabbath, and other matters = Tosef. iv. 2. Order of worship, iv. 5-end = Tosef. iv. 4-end. Mishnah ii. 7 seems to have been transposed according to Tosef. iv. 3, but it belongs there according to its contents.

In quoting many of Gamaliel's ordinances the Mishnah emphasizes the authority of the patriarchal house by recounting the dispute between the patriarch and his deputy Joshua and showing how the latter was forced to yield. The Tosefta omits the ordinances of Gamaliel and of Johanan ben Zakkai, and the dispute of the two leaders of the schoolhouse, nor does it mention anything of the power of any tannaitic dignitary; the Tosefta is here a product of the time of the Amoraim. The dignity of the nasi is not emphasized, because acumen and scholarship prevailed in the schoolhouse, and there was no desire to let old precedences (see 'Eduyot) come to the fore again. Even the Mishnah contains some additions from the time of the Amoraim (see, for example, iv. 2, where a gap must be filled from the Tosefta).

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W. B.

L. A. R.

ROSH YESHIBAH. See **YESHIBAH**.

ROSIN, DAVID: German theologian; born at Rosenberg, Silesia, May 27, 1823; died at Breslau Dec. 31, 1894. Having received his early instruction from his father, who was a teacher in his native town, he attended the yeshibah of Kempen, of Myslowitz (under David Deutsch), and of Prague (under Rapoport); but, wishing to receive a regular school education, he went to Breslau, where he entered the gymnasium, and graduated in 1846. He continued his studies at the universities of Berlin and Halle (Ph.D. 1851) and passed his examination as teacher for the gymnasium. Returning to Berlin, he taught in various private schools, until Michael Sachs, with whom he was always on terms of intimate friendship, appointed him principal of the religious school which had been opened in that city in 1854. At the same time Rosin gave religious instruction to the students of the Jewish normal school. In 1866 he was appointed M. Joël's successor as professor of homiletics, exegetical literature, and Midrash at the rabbinical seminary in Breslau, which position he held till his death.

Rosin was the author of: "Abschiedswort: Berichte über die Jüdische Religionsschule," Berlin, 1866; "Ein Compendium der Jüdischen Gesetzkunde aus dem 14. Jahrhundert," Breslau, 1871 (on the "Sefer ha-Hinnukh"); "Ethik des Maimonides," *ib.* 1876; "Samuel ben Meïr als Schrifterklärer," *ib.* 1880; "Reime und Gedichte des Abraham ibn Ezra,"

in 5 parts, *ib.* 1885-94 (Ibn Ezra's poems with vocalized text and German transl. in rime). He edited Michael Sachs' sermons (2 vols., Berlin, 1867), and Samuel ben Meïr's commentary on the Pentateuch, with a Hebrew introduction, Breslau, 1881. An essay of Rosin's on the philosophy of Abraham ibn Ezra was edited after his death by his devoted pupil David Kaufmann and published in the "Monatschrift" (vols. xlii.-xliii.), to which magazine Rosin occasionally contributed.

While not a voluminous writer and original thinker, Rosin did his literary work with an exemplary accuracy of detail and in perfect sympathy with his subject. To his numerous disciples he was a kind friend and adviser. In his religious attitude he was strictly conservative, a true disciple of Michael Sachs (whose admirer he was); and he was at the same time broad-minded and tolerant of the opinions of others. His only son, Heinrich Rosin, is professor of medicine at the University of Berlin. Another Heinrich Rosin, professor in the law department of the University of Freiburg-im-Breisgau, is his nephew.

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S.

D.

ROSIN, HEINRICH: German jurist; born at Breslau Sept. 14, 1855. In 1880 he established himself as privat-docent in the law department of the Breslau University, but, receiving a call from the University of Freiburg as assistant professor three years later, he accepted it, and subsequently was promoted to a full professorship in the same institution.

Among the works of Rosin are the following: "Der Begriff der Schwertmagen in den Rechtsbüchern des Mittelalters" (Breslau, 1877); "Die Formvorschriften für die Veräusserungsgeschäfte der Frauen nach Langobardischem Recht" (1880); "Das Polizeiverordnungsrecht in Preussen" (1882); "Das Recht der Oeffentlichen Genossenschaft" (Freiburg, 1886); "Das Recht der Arbeitsversicherung" (Berlin, 1892-93); "Minoritätenvertretung und Proportionalwahlen" (1892); "Grundzüge einer Allgemeinen Staatslehre nach den Politischen Reden und Schriftstücken des Fürsten Bismarck" (Munich, 1898).

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S.

J. G.

ROSIN, HEINRICH: German physician; born at Berlin Aug. 28, 1863; son of David Rosin. He studied at Breslau and Freiburg (M.D. 1887), and in 1888 became assistant to Rosenbach at the Allerheiligen Hospital. In 1892 he went to Berlin as assistant to Senator at the general dispensary, and in 1896 was admitted to the medical faculty of the Berlin University as privat-docent. He received the title of professor in 1902; and in the same year he opened a private dispensary.

Rosin is a prolific writer. He has contributed about 100 essays, especially on clinical medicine, chemical medicine, and microscopy, to the professional journals. He is a collaborator on Eulenburg's "Realencyclopädie der Gesamten