

terms (Yer. Pes. 30d); and a tailor named Justus was once governor of the place (Reland, "Palästina," ii. 1001). Joseph b. Simai, a pious and prominent man, who lived in olden times at Sihin in the immediate vicinity of Sepphoris, is said to have been "the governor of the king," this term probably denoting some prince of the house of Herod ("epitropos" perhaps = "procurator"; Shab. 121a; Tos. Shab. xiii. 9).

Despite the fact that Sepphoris was the seat of prominent Talmudic scholars and of great academies, and thus owed its importance in later times to the Rabbis, its inhabitants were by no means friendly to them. Although the people showed their sympathy on the death of R. Judah I. (Yer. Ket. 32b; Bab. Ket. 103b), and although the city had a school of its own, which was termed simply the "Sepphorian" (Yer. Shab. 7a; Yer. M. K. 82d), nevertheless the people were likened to "desert, obscurity, and darkness" (Yer. Hag. 77a); and it was said of them: "The people of Sepphoris have a hard heart: they hear the words of the Law; but they do not bow down before it" (Yer. Ta'an. 66c). R. Hama b. Hanina was even refused ordination as a teacher solely because he was a native of the place (Yer. Ta'an. 68a).

The exact site of this important city may be determined through several references. A series of caves and military outposts extended from Tiberias to Sepphoris (Yer. 'Er. 22b); and it was situated in upper Galilee (Tos. Pe'ah iv. 10; Ket. 67b). According to the Talmudic references, the city lay eighteen Roman miles from Tiberias;

Exact Site. but, according to Eusebius and Jerome, only ten, thus being west of Mt. Tabor; still another passage of the Talmud locates it half-way between Kefar 'Utoi and Kefar Hananya (Bek. 55a). All these data justify an identification with the modern Šalfuriyah, a village north-west of Nazareth.

The fact that Benjamin of Tudela refers to the city, but says nothing of any Jews there, shows that Sepphoris had no Jewish population in the twelfth century, probably in consequence of the Crusades. R. Moses Israel, who flourished in the early part of the eighteenth century, refers to its Jewish community; but no Jews now (1905) live in the city (Grünhut, "Benjamin von Tudela," ii. 15, Jerusalem, 1903).

BIBLIOGRAPHY: Robinson, *Researches*, iii. 440; Sepp, *Jerusalem und das Heilige Land*, ii. 98; Boettger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 229; Neubauer, *G. T.* pp. 191-195; Hamburger, *R. B. T.* ii. 1115; Buhl, *Geographie von Palästina*, p. 220; Schürer, *Gesch.* 3d ed., ii. 162-167; Luncz, *Hameammar*, i. 252-260.

G.

S. Kn.

SEPTUAGINT. See BIBLE TRANSLATIONS.

SEPULVEDA: City in the bishopric of Segovia, Spain, inhabited by Jews as early as the eleventh century. Its old laws contained a paragraph (No. 71) to the effect that if a Jew had intercourse with a Christian woman, he should be condemned to be garroted and she to be burned, and that, in case the man denied his guilt, yet was convicted on the testimony of two Christians and one Jew, the sentence should be carried out. The aljama of Sepul-

veda, which was not large, although the taxes amounted in 1290 to 5,046 maravedis, is best known on account of a martyrdom suffered by its members. In Holy Week, 1468, the report was spread by their enemies that, on the advice of their rabbi, Solomon Picho, the Jews had tortured and crucified a Christian child. Thereupon Juan Arias Davila, Bishop of Segovia, son of the baptized Jew Diego Arias Davila, caused eighteen of the alleged ringleaders to be taken to Segovia, some of whom were condemned to the stake and others to the gallows. The excited populace, which thought the fanatical bishop had proceeded too mildly, attacked the remaining Jews and killed most of them, only a few finding refuge in flight.

BIBLIOGRAPHY: Colmenares, *Historia de Segovia*, ch. xxxiii. (for the year 1468); Zanten, *Yahasin*, ed. Filipowski, p. 226 (gives Saturday, the 26th of Siwan = June 15, 1471, as the day of the execution); Rios, *Hist.* i. 181, iii. 166; Grätz, *Gesch.* viii. 239.

J.

M. K.

SEQUIRA, ISAAC HENRIQUE: English physician; born at Lisbon 1738; died in London Nov., 1816. He came of a medical family, his grandfather, father, and two uncles having all been physicians. He was instructed in general literature and philosophy by the Fathers of the Oratory, a body of learned men then highly popular in Portugal. Having chosen medicine as his profession, he was sent to the University of Bordeaux, France, where he remained for two years. He then removed to Leyden, and, completing the three years' residence which the statutes of the university required, received his M.D. degree Aug. 31, 1758. Eventually he settled in London, was admitted a licentiate of the Royal College of Physicians (March 25, 1771), and was introduced into practise by his uncle, Dr. de la Cour, who soon after withdrew to Bath.

Sequira gained a high reputation among his countrymen resident in England. He held the honorary appointment of physician extraordinary to the Prince Regent of Portugal, and was physician to the Portuguese embassy at the Court of St. James. He lived to an advanced age, and at the time of his death was the oldest licentiate of the Royal College of Physicians.

BIBLIOGRAPHY: Carmoly, *Les Médecins Juifs*; Munk, *Roll of Royal College of Physicians of London*.

J.

G. L.

SERAH: Daughter of Asher, son of Jacob. She is counted among the seventy members of the patriarch's family who emigrated from Canaan to Egypt (Gen. xlv. 17), and her name occurs in connection with the census taken by Moses in the wilderness (Num. xxvi. 46). She is mentioned also among the descendants of Asher in I Chron. vii. 30. The fact of her being the only one of her sex to be mentioned in the genealogical lists seemed to the Rabbis to indicate that there was something extraordinary in connection with her history; and she became the heroine of several legends. According to one of these, she was not Asher's daughter, but his stepdaughter. She was three years old when Asher married her mother, and she was brought up in the house of Jacob, whose affection she won by her remarkable piety and virtue ("Midrash Abot," p. 45). She was the first person to tell

Jacob that his son Joseph was still living; and for this reason the patriarch blessed her with eternal life (*ib.*). Moses addressed himself to Serah when he wished to learn where the remains of Joseph were to be buried (Sofah 13a; Dent. R. xi.). According to the Midrash (Ecol. R. vii. 11), Serah was "the wise woman" who caused the death of Sheba ben Bichri (II Sam. xx.). In reference to the grave of Serah bat Asher and the synagogue named in her honor at Ispahan, see *JEW. ENCYC.* vi. 660.

W. B.

I. BR.

SERIAH (סֵרִיָּה).—1. A scribe, and one of the officials under David (II Sam. viii. 17; comp. xx. 25, where he appears under the name **Sheva**). In I Kings iv. 3 his sons, Elihoreph and Ahiah, occupy the position of their father (here called **Shisha**), this implying that Seraiah had died before Solomon's accession. In I Chron. xviii. 16 he is called **Shavsha**. A comparison of these four forms justifies the conclusion that his real family name was Shavsha or Shisha (comp. Klostermann, "Die Bücher Samuelis und der Könige," in "Kurzgefasstes Kommentar zu den Heiligen Schriften"; Thienius, "Die Bücher Samuelis," in "Kurzgefasstes Exegetisches Handbuch").

2. Chief priest during the reign of Zedekiah, mentioned with Zephaniah, the second priest; both were executed, with others of rank, by Nebuchadnezzar at Riblah (II Kings xxv. 18, 21; Jer. lii. 24-27). Seraiah was the son of Azariah (I Chron. vi. 14), and the father of Ezra the Scribe (Ezra vii. 1).

3. The son of Tanhumeth the Netophathite, and one of the heroic band that saved themselves from the fury of Nebuchadnezzar when he stormed Jerusalem. They repaired to Gedaliah, the son of Ahikam, but killed him on account of his allegiance to the Chaldeans (II Kings xxv. 25). In the parallel passage, Jer. xl. 8, the sons of Ephai the Netophathite are mentioned in addition to Seraiah.

4. Son of Kenaz, and younger brother of Othniel, and father of Joab, the chief of Ge-barashim (I Chron. iv. 13, 14, R. V.).

5. Grandfather of Jehu, of the tribe of Simeon (I Chron. iv. 35).

6. Priest, third in the list of those who returned from Babylon to Jerusalem with Zerubbabel (Ezra ii. 2; Neh. vii. 7 [here called **Azariah**], xii. 1), and third also in the record of those who sealed the covenant binding all Jews not to take foreign wives (Neh. x. 2). As the son of Hilkiah, and consequently a direct descendant of the priestly family, he became governor of the Temple when it was rebuilt (Neh. xi. 11). He is mentioned (under the name Azariah) also in I Chron. ix. 11.

7. Son of Azriel, one of those whom Jehoiakim commanded to imprison Jeremiah and Baruch, the son of Neriah (Jer. xxxvi. 26).

8. The son of Neriah, who went into banishment with Zedekiah. He bore the name also of Sar Menubah (= "prince of repose"; comp. the commentaries of Dillmann and Nowack, *ad loc.*). The Targum renders "Sar Menubah" by "Rab Takrubta" (= "prince of battle"), and the Septuagint by ἀρχων δώρων (= "prince of gifts" [reading "Minubah" for "Menubah"]). At the request of Jeremiah he carried with him in his exile the passages containing

the prophet's warning of the fall of Babylon, written in a book which he was bidden to bind to a stone and cast into the Euphrates, to symbolize the fall of Babylon (Jer. li. 59-64).

E. G. H.

S. O.

SERAPHIM (סֵרָפִים): Class of heavenly beings, mentioned only once in the Old Testament, in a vision of the prophet Isaiah (vi. 2 *et seq.*). Isaiah saw several seraphim, their exact number not being given, standing before the throne of

Vision of YHWH. They were winged beings,

Isaiah. each having six wings—two covering their faces, two covering their feet, and two for flying. The seraphim cry continually to each other, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory" (vi. 3). The "foundations of the thresholds" (R. V.) of the Temple were moved by the sound of their voices. One of the seraphim flew to Isaiah with a live coal in his hand, which he had taken with the tongs from off the altar, and with which he touched the lips of the prophet to purge him from sin. Isaiah gives no further description of the form and appearance of the seraphim; he apparently assumes that his readers are acquainted with them. Nevertheless, it may be concluded from the description that the seraphim were conceived as having human faces, human hands, and human voices. However, one should not too hastily conclude that the seraphim were winged human forms. At least this was not the original conception, although later Judaism pictured them so. The seraphim are frequently mentioned in the Book of Enoch (xx. 7, lxi. 10, lxxi. 7), where they are designated as δράκονες ("serpents"), and are always mentioned, in conjunction with the cherubim, as the heavenly creatures standing nearest to God. In Rev. iv. 6-8 four animals are pictured as standing near the throne of God; each has six wings, and, as in Isaiah, they sing the "Trisagion."

The passages cited furnish conclusive evidence against the idea, popular for a time, that the seraphim belong to the same category as angels. They have nothing whatever to do with the **Meaning.** "messengers of God"; in the Jewish conception the two have always been distinguished. Dan. x. 13, the Book of Tobit, and other sources, afford information concerning a series of "chief" angels, but allusions to the seraphim are entirely lacking, and an etymological connection of the name "seraf" with the Arabic "sharif" (to be exalted or distinguished) is equally valueless.

On the other hand, there is a striking similarity between the seraphim and cherubim. Both are winged creatures, half human, half animal; both stand near the throne of God, and appear as its guardians; and, as has already been stated, they are always mentioned together in the Book of Enoch. This, however, by no means proves that the origin of the two was the same; it only shows that in later Jewish conception, as well as in the conception of the contemporaries of Isaiah, these two classes of heavenly beings were closely related.

Some authorities hold that the seraphim had their origin in the Egyptian "seref," a composite, winged creature, half lion and half eagle, which guarded graves, carried dead kings up to heaven, and trans-