

I'm not robot!

...the base level was level engraved with hieroglyphs representing the names of kings, officials, and individuals, and titles, blessings, and imprecations. It was also engraved with the figures of gods, men, animals, and birds; and floral and geometric designs which were imprinted by means of pressure. Many such scarabs have been found in the Hyskos period (181-171 century B.C.E.). During that period and after, Egyptian writing and words were carelessly copied, and the names of Egyptian monarchs – especially of Tutmosis III and Ramses II – were engraved long after their deaths. Many of these seals were obviously not used functionally but rather as charms or jewelry. (3) Scaraboid seals. These became widespread during the middle Israelite era (ninth to fifth centuries B.C.E.). They resemble the former category but are not carved with the beetle shape on their backs or legs along the perimeter. They were used mostly for signatures or to mark possessions and were common in Syria, Phoenicia, and Palestine. The base of these seals was generally engraved with an inscription in the Phoenician-Hebrew script, in Hebrew, Phoenician, or Aramaic, and they are commonly known as Hebrew seals. The inscriptions were sometimes combined with decorative designs in the mixed Phoenician style, with mythological subjects, flora and fauna, and geometrical patterns. It would appear that the mythological figures lost some of their religious significance and gradually became common decorative motifs throughout the region. These motifs included the figures of human beings, animals, and winged legendary creatures, such as the griffin or the sphinx, the winged beetle, winged serpent (uraeus), the winged sun, and so on. The chief function of the seal was vested in the name engraved upon it, which was often left undecorated. The name of the owner of the seal was frequently given together with that of his father, sometimes with the word "son" and sometimes without it (e.g., Shebna Ahab, Remaliah son of Neriah, etc.). There were also women's seals (Abigail wife of Asah, Ahai handmaiden of Hananel, etc.). While most of the seals were personal, a few contained the name of a "servant" (official) and his monarch (Shema servant of Jeroboam, etc.) or the official name and title (Jazaniah seal of the king, Gealiah seal of the king, Gedaliah the steward of the palace, etc.). The impact of the seal and its usage in biblical usage is evident in various occurrences (e.g., Job 38:31; Job 41:35; Job 41:36; Job 41:37; Job 41:38; Job 41:39; Job 41:40; Job 41:41; Job 41:42; Job 41:43; Job 41:44; Job 41:45; Job 41:46; Job 41:47; Job 41:48; Job 41:49; Job 41:50; Job 41:51; Job 41:52; Job 41:53; Job 41:54; Job 41:55; Job 41:56; Job 41:57; Job 41:58; Job 41:59; Job 41:60; Job 41:61; Job 41:62; Job 41:63; Job 41:64; Job 41:65; Job 41:66; Job 41:67; Job 41:68; Job 41:69; Job 41:70; Job 41:71; Job 41:72; Job 41:73; Job 41:74; Job 41:75; Job 41:76; Job 41:77; Job 41:78; Job 41:79; Job 41:80; Job 41:81; Job 41:82; Job 41:83; Job 41:84; Job 41:85; Job 41:86; Job 41:87; Job 41:88; Job 41:89; Job 41:90; Job 41:91; Job 41:92; Job 41:93; Job 41:94; Job 41:95; Job 41:96; Job 41:97; Job 41:98; Job 41:99; Job 41:100; Job 41:101; Job 41:102; Job 41:103; Job 41:104; Job 41:105; Job 41:106; Job 41:107; Job 41:108; Job 41:109; Job 41:110; Job 41:111; Job 41:112; Job 41:113; Job 41:114; 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... (7.4 of the total population), including about 70 families of "Krimchaks" (Jews from Crimea itself). About 830 Karaites were also living in the city. In 1907 the authorities again began to expel Jews from various parts of Sevastopol, and by 1910 their numbers had decreased to 3,655. With the revolution of 1917 and abolition of all the anti-Jewish laws and decrees, probably for political reasons, the Karaites were allowed to return to their homes and to live in the districts outside the town and in gas vans. A small synagogue and Jewish cemetery were maintained in the late 1960s. Bibliography: M.I. Mysh, Rukovodstvo k russkornu zakonodatelstvu v yevreyskikh (1890). D. Polonski, Istoricheskiye svyestopol'skoy yevreyskoy obshchiny (1909). [Yehuda Slutsky] Book of Enoch, the treatise is extant in an Ethiopic translation from Greek, a fragment of which (Enoch 89:42-49) is preserved in a Vatican manuscript. The treatise dates from the beginnings of the Maccabean period and was known to the author of the Book of Jubilees (cf. 4:19). Chapters 83-91 contain Enoch's prophetic dream about the coming flood and form an introduction to a long dream-orientation of the entire history of mankind from Adam to the eschatological salvation. This history appears to Enoch as an allegorical story, in which human actors are represented by animals. The theology is mostly external and clumsy, but this is why its content can be easily revealed, making the treatise an important document in the Jewish conception of history and eschatology. The author hints at the common motif of the slaying of the prophets (89:51). At the end of the first commonwealth, because of its sins, God gave Israel into the hands of 70 shepherds, i.e., the angelic princes of the gentiles (70 nations); he told them how many of the sheep (Israel) they could allow to be destroyed, but they exceeded their orders and slew more than was required of them. This means that before the destruction of the First Temple, the Babylonian exile, and the loss of independence, God's people Israel, which had sinned, was handed over to the powers of the nations to live under the unrightful dominion of their guardian angels. In the last period of history, lambs are born to the white sheep (i.e., Israel) and are long blind as all the shepherds had been, because the shepherds had been blind. The sheep from a great horn sprout (Enoch 90:1) represents the Messiah. The real history, however, the author, finishes with 90:13, "and when the shepherds who were thinking to be eschatological rulers, were blind as to their own blindness, they were again made guilty of the same blindness." This is a prophetic warning to the gentiles to be aware of their blindness and to be converted to the Jewish faith. The eschatological happy end begins with a prophecy about the New Jerusalem. The old one will be removed and laid in the south of the land. In its place God will bring the New Jerusalem. The idea of the New Jerusalem is not yet connected with the destruction of the one already existing. The dispersed Jews will return and the righteous gentiles convert. Only at the very end of the eschatological drama (90:37-38) do two messianic persons appear: the first is evidently the Davidic Messiah; the description of the second one seems to allude to Deuteronomy 33:17 (the blessing of Joseph). Thus the work is possibly the oldest evidence for the idea of the Messiah son of Joseph. As this treatise was evidently composed in the midst of the wars of Judah Maccabae (c. 160 B.C.E.), and written some years after the Book of Daniel, it is one of the oldest Jewish apocalypses. SEVENTY SHEPHERDS, VISION OF, the modern name of the treatise, also known as the "Dream-Visions," included in chapters 83-90 of the Ethiopic Book of "Enoch. Like the whole Bibliography: O. Gebhardt, in: Archiv fuer wissenschaftliche Erforschung des Alten Testaments, 2 (1871), 163-246; D.S. Russel, The Method and Message of Jewish Apocalyptic (1964), 200-2; D. Flusser, in: IEJ, 9 (1959), 99-104. [David Flusser] 324 ENCYCLOPAEDIA JUDAICA, Second Edition, Volume 18 seville SEVER (Zilberman). ALEXANDRU (1921 -), Romanian novelist, author, and playwright. A publisher and editor during the years 1949-1958, he began writing plays such as Boieri și țărani ("Boyers and Peasants," 1955), but was best known as a prose writer. His novels include Cezar Dragoman (1957), Cucerirea prunilor ("The Massacre of the Innocents," 1966), and the technically perfect novel, The Berber conquest in 1013. Jewish characters in his novels include the Sephardic rabbi, the Sephardic scholar, and the Sephardic doctor. He was a member of the Romanian Writers' Union. He died in Bucharest in 1986. SEVILLE (S. 936), the name of the city in the 19th century, culminating in the great Arab siege of Constantinople (717-78), provided the climate for a unique messianic expectation among the Jews. In 19th-century Bzantine (both Greek and Syriac) chronicles Severus is described as a Syrian Christian who converted to Judaism. 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