

EN-HAROD (Heb. עֵין חָרֹד).

Ancient

Spring where Gideon and his people camped during his war against the Midianites and the place where he selected the men for his night ambush (Judg. 7:1). It is identified with a spring on a northwestern spur of Mt. Gilboa, and may also be the unnamed fountain where Saul camped against the Philistines (1 Sam. 29:1). From Byzantine times it was believed that the battle between David and Goliath took place at En-Harod. The Arabs thus called it Ain Jalud ("Spring of Goliath"), by which name it became famous as the site of the Mongol defeat by the Mamluk sultan Kotuz in 1260.

En-Harod is also an unidentified locality which was the home of Shammah and Elika, two of David's warriors (11 Sam. 23:25; cf. 1 Chron. 11:27).

[Michael Avi-Yonah]

Modern

En-Harod is the name of two kibbutzim in the Harod Valley, one affiliated with Ha-Kibbutz ha-Me'uḥad and the other with Iḥud ha-Kevuṣot ve-ha-Kibbutzim. The original En-Harod was founded in 1921 at the foot of Mt. Gilboa near Harod Spring by a pioneer group of *Gedud ha-Avodah. They set up two tent camps and started draining the malarial swamps of the "Nuris Bloc" recently acquired by the *Jewish National Fund. At En-Harod, the principles of the "large and growing kibbutz" were worked out in its first years and laid down by Shelomo *Lavi. At the same time, fierce discussions were held between members accepting the Gedud ha-Avodah doctrine of a countrywide commune of kibbutzim and others who demanded that every village constitute a separate economic unit. The former concentrated at neighboring *Tel Yosef, and the latter at En-Harod. When the Gedud declined, most of its groups associated themselves with En-Harod, eventually forming Ha-Kibbutz ha-Me'uḥad. In 1929 the En-Harod settlement was transferred to the northern rim of the valley, on the slope of the Zeva'im (Qūmi) Ridge. In the 1930s, the kibbutz quickly increased in membership, intensified its farming, and opened manufacturing enterprises. Exposed to frequent attacks during the 1936–39 Arab riots, special night squads of the Haganah were set up and trained at En-Harod, under Orde *Wingate. In the Israeli War of Independence (1948), a Palmah group from En-Harod dislodged the Arab Legion from its positions menacing the Harod Valley at Zir'in (Yizre'el) and al-Mazar on Mt. Gilboa. In the 1951–52 split in the Kibbutz Me'uḥad movement, members of En-Harod were about equally divided between Mapai and the *Aḥdut-Avodah faction of Mapam, causing the settlement to be split between Iḥud ha-Kevuṣot ve-ha-Kibbutzim and Ha-Kibbutz ha-Me'uḥad, the latter setting up a new kibbutz adjoining the veteran settlement in the northwest. Both kibbutzim developed highly intensive farming (beehives, dairy cattle, poultry, fishery, fields crops, and orchards) and each had a number of industrial enterprises (at En-Harod "Iḥud," stainless steel sanitary equipment, other metal products, a printing press, and a guest house, and at En-Harod "Me'uḥad," steel works,

a furniture factory, medical and industrial recording equipment, and software). Tel Yosef and En-Harod maintained the Bet Sturman Museum and Study Center containing collections and documents on the region's nature, history, and settlement history; nearby, a large open-air stage for art performances was set up. There was also a museum for contemporary art, Mishkan la-Ommanut (see *Museums, Israel). In 1968 En-Harod "Me'uḥad" had 760 inhabitants, and En-Harod "Iḥud" had 690. In the mid-1990s the population of En-Harod "Me'uḥad" was approximately 875, and the population of En-Harod "Iḥud" was approximately 720. At the end of 2002 the population of En-Harod "Me'uḥad" was 809 and the population of En-Harod "Iḥud" was 559.

WEBSITE: www.einharodm.co.il (for Me'uḥad).

[Efraim Orni]

ENNERY, JONAS D' (1801–1863), French politician, geographer, and educationalist. Ennery, who was born in Nancy, was principal of the school of the Jewish community in Strasbourg. In 1849, despite the anti-Jewish disorders in Alsace, he was elected to the constituent assembly, where he sat among the members of the "Mountain" (left wing). After Napoleon III's coup d'état in 1852, Ennery was exiled to Belgium. His works include *Dictionnaire général de géographie universelle* (4 vols., 1839–41) and *Prières d'un coeur israélite* (1848).

ENOCH (Heb. חֵנוֹךְ). (1) Son of Cain, father of Irad. The world's first city was named after Enoch (Gen. 4:17f.). It has been suggested that the writer is punning on the root *hnk*, "to found," "initiate." (2) Son of Jared, father of Methuselah, seventh generation of the human race (Gen. 5:18–24; 1 Chron. 1:3). Sasson (in Bibliography) has suggested that as seventh in the line of Adam, Enoch's life of piety is in contrast with the seventh in the line of Cain, who is associated with bloodshed. In comparison with the life-span of his ancestors and descendants, his life is short and corresponds in years with the number of days in the solar year. It is further said of him that he "walked with God; then he was no more for God took him" (Gen. 5:23). This cryptic statement implies the existence of some fuller narrative about Enoch, now lost, perhaps connecting him with the sun god (see below). Legend has stepped in to fill the gap. Some scholars have pointed to a similarity with the Mesopotamian story of Enmeduranna, the seventh king before the flood, who was very close to the sun-god to whom his capital city was dedicated. Hess follows Borger (Bibliography) in suggesting that a better Mesopotamian counterpart of Enoch would be Utuabzu, adviser to Enmeduranki. Utuabzu, seventh in a list of sages before the Mesopotamian flood, like Enoch ascended into heaven.

[Nahum M. Sarna / S. David Sperling (2nd ed.)]

In the Apocrypha

In Jewish apocryphal literature of the Second Temple period similar motifs to those of Enmeduranna are connected with Enoch (seventh in Seth's line); he too learned God's mys-

teries and had access to the heavenly tablets. It is therefore probable that the similarity between the later legends about Enoch and the figure of the Babylonian legendary king can be explained by the fact that Genesis preserves a partly expurgated narrative about Enoch and that some of the original mythological motifs continued to exist in oral tradition until they reached their present form in Jewish pseudepigrapha and medieval legends and mystical literature. Enoch became a hero in Jewish apocalyptic literature and two Jewish apocalyptic books are ascribed to him: the so-called Ethiopic and Slavonic Books of Enoch. The figure of Enoch was especially significant in the spiritual movement from which the *Dead Sea Sect originated. Thus his story and his writings are treated in the Book of *Jubilees, his prophecies are hinted at in the Testament of the Twelve Patriarchs, and he plays an active role in the Genesis Apocryphon, one of the *Dead Sea Scrolls. Cave 4 at Qumran yielded Aramaic fragments many of which correspond to the apocalyptic 1 Enoch. The importance attached to Enoch in some Jewish circles in the Second Temple period aroused the opposition of the more rationalistic Jewish sages. Therefore in rabbinic literature Enoch is sometimes presented as evil and the biblical statement that he was taken by God is simply explained as a reference to his death. The first to claim that Enoch merely died was Ben Sira (Ecclus. 44:16; 49:14–16) – even Joseph, Shem, Seth, Enoch, and Adam had to die. It is interesting to note that all these biblical personages (with the exception of Joseph, but note “The Prayer of Joseph”) became heroes of Jewish, Gnostic, and Christian mystical speculations. It is also important that while the Hebrew text of Ben Sira presents Enoch as a “sign of knowledge to all generations” – a hint at his mystical wisdom – by the time of the Greek translation (135 B.C.E.) Enoch had become “an example of repentance for all generations,” reflecting the legend that there was repentance before the Flood. This legend, in a curious form, occurs even in Mormon holy scriptures (Moses 6:27–7:19).

[David Flusser]

In the *Aggadah*

Enoch was among the nine righteous men who entered paradise without suffering the pangs of death (DEZ 1, end). “He ascended to heaven on God’s command, and was given the name *Metatron the Great Scribe” (Targ. Yer. to Gen. 5:4). During his lifetime Enoch was the guardian of the “secret of intercalation” and of the “miraculous rod” with which Moses later performed the miracles in Egypt (PdRE 7:40). He is the central figure in some late Midrashim, such as *Sefer Hanokh* and *Hayyei Hanokh* (which are related to the legends found in the various pseudepigraphic Books of Enoch and other apocryphic works). Enoch lived in a secret place as a hidden righteous man and was called by an angel to leave his retreat to go to teach men to walk in the ways of God. He taught for 243 years, during which peace and prosperity reigned in the world. He made a powerful impression on all he taught, including kings and princes, and they acclaimed him as their king. As a reward for instructing mankind, God resolved to in-

stall him as king over the angels in heaven too. He ascended to heaven in a fiery chariot drawn by fiery chargers. When Enoch arrived in heaven the angels exclaimed: “How comes a man born of a woman amid the fire-consuming angels?” To which God replied: “Be not offended, for all mankind denied Me and My dominion and paid homage to the idols; I therefore transferred the *Shekhinah* [‘Divine Presence’] from earth to heaven, and this man Enoch is the elect of men.” God arrayed him in a magnificent garment and a luminous crown, opened to him all the gates of wisdom, gave him the name “Metatron,” prince and chief of all heavenly hosts, transformed his body into a flame, and engirdled him by storm, whirlwind, and thundering (*Sefer ha-Yashar* to Genesis, p. 11a–13a). Notwithstanding these legends, third-century Palestinian rabbis deny the miraculous translation of Enoch, and state that he vacillated all his life between righteousness and sinfulness, whereupon God removed him from the world before he relapsed again into sin (Gen. R. 25:1). This derogatory evaluation of Enoch was, at least in part, a reaction against the use made by Christians of the legend of Enoch’s ascension to heaven.

In Islam

A prophet named Idrīs is mentioned in the Koran in Suras 19:57–58 and 21:85. The commentators identify him with Enoch, whom God “took” (Gen. 5:22–25), namely, that he did not die. The Muslims shaped the character of Idrīs, the brother of “Noah,” in keeping with Jewish *aggadah*, as already found in Ben Sira, Josephus, and the books of the Pseudepigrapha, in various languages, which are attributed to Enoch. The brother of “Noah” was well versed in books and was therefore named Idrīs (“the expounder of books”). Like the Jews, the Muslims occasionally identify him with Elijah, as well as with al-Khaḍīr (see *Mūsā).

[Haïm Zew Hirschberg]

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ENOCH, ETHIOPIC BOOK OF (known as **1 Enoch**; abbr. **1 En.**), one of the most important of the apocalyptic works, dating from the period of the Second Temple. It is named after the biblical Enoch, son of Jared, about whom it is stated in Genesis 5:24 that he “walked with God; then he was no more, for God took him,” which was understood to mean that he ascended to heaven during his lifetime. The work consists of different sections, which are generally clearly indicated.

In its present form it is divided into five parts, consisting of some nine separate sections, as follows:

(1) 1–5: An introduction, in which Enoch relates the good in store for the “elect” after the final “day of judgment”; 6–11 describes Shamḥazai and his cohorts, the chiefs of the watchers (cf. Dan. 4:10–14); they are “sons of God . . . the Nephilim” of Genesis 6:4, who lust after the daughters of men and sire children (cf. the Greek *gigantes*), who consume the labor of others, and teach mankind the arts of magic and the art of fashioning weapons of destruction. Uriel, one of the angels of the “Heavenly Presence,” is sent by God to apprise Noah of the impending flood, destined to come upon the earth because of this wickedness. The angel Gabriel is sent to destroy the children of the “watchers” and the angel Michael to bind the “watchers” in *Sheol until the day of the last judgment; 12–36 continues the foregoing except for the fact that here the leader of the Nephilim is called Azael, and Enoch the “righteous scribe” acts as the intermediary between them and God. It continues with Enoch’s journey through the universe, during which he is granted a view of all the elements of creation (hills of darkness, rivers of fire, the abode of the spirits, the place of the great future “judgment,” the garden of Eden, Gehenna, the sun, the stars, etc.) and among them also “the seat of glory,” upon which sits “the great glory” (God).

(2) 37–71: This section deals with the “last day.” The Messiah, who is here called the “Elect One,” is envisioned as a pre-existent being who has, from time immemorial, been “under the wings of the Lord of the spirits” and who, on the last day of judgment, is destined to act as the judge of all mortal beings (41). The ministering angels, who lift their voices in song in the morning, first greet the “Lord of spirits” (or the “ancient of days” of Dan. 7:9) and then the “Elect One.”

(3) 72–82: The Book of the Courses of the Heavenly Luminaries. This book is entirely separate and distinct from the preceding one. It gives a detailed description of the course of the sun, of the moon and of the stars, of the falling of dew and of rain, of the recurring seasons of the year, etc. The nature of the “true” calendar of 364 days per year, i.e., 52 weeks, is also explained (by means of a description of the procession of the sun through the “gates” and “windows” of the heavens).

(4) 83–90: This part is similar in content to section (2). In it are related, by means of dream-visions and symbols, the deluge and the history of the children of Israel down to the beginning of the Hasmonean era.

(5) 91–108, which may be subdivided as follows: (a) 91–105: another survey of the history of man and of the children of Israel. History is divided into ten periods, seven of which have already occurred (the creation, the flood, Abraham, the revelation at Sinai, the Temple, the destruction of the Temple, the time of the election of “the righteous shoot”) and three which belong to the future. In them the righteous shall triumph, the Temple will be rebuilt, and the day of the last judgment come; (b) 106–107: The Book of Noah, the story of Noah’s birth, similar in content to the Genesis Apocryphon

and to the Book of Noah found at Qumran; (c) 108: Enoch’s instructions to mankind.

The different parts of the work are not merely a compilation of various heterogeneous elements, but apparently also reflect different periods in the life of the community in which these “books” arose. In its view of the role of Enoch and in its solar calendar it has affinities with the Book of *Jubilees (which mentions it – 4:17–23 et al. – and is dependent upon it), as well as with other apocalyptic literature (cf. the Testament of Levi, 10:5; 14:1 et al.). These books are also familiar with the Noah story, as apparently with chapters 80–93. On the other hand chapters 37–71 reflect the views of esoteric circles. In the Talmud, R. Akiva, who was among the sages who delved into such lore (*ma’aseh merkavah*; see Tosef., Hag. 2:4), expressed similar ideas concerning a pre-existent Messiah who sits on a seat next to the “Divine Presence” (*Shekhinah*; Sanh. 38b; Hag. 14a), and similar ideas are found in the later “pseudepigraphic” midrashic literature (ed. by A. Jellinek in his *Beit ha-Midrash* and in PR 36–46). One passage in this section (67:6–8), which speaks about mineral waters used medicinally by mighty and wicked monarchs, apparently alludes to Herod (cf. Jos., Ant., 17:171) and hence dates from after his reign (or possibly the days of the early *procurators). The belief in a Temple which will descend from heaven (91–105) also stems from separatist circles, such as those represented by the authors of the Dead Sea Manual of *Discipline who did not consider the Second Temple to be sacred and dissociated themselves from it. The final chapter is both ideologically and linguistically close to the *Dead Sea Scrolls, and the term “righteous shoot” is also common in the writings of this sect.

The Book of Enoch had tremendous influence. From it, or at any rate, through it the Manual of Discipline received the solar calendar and it also served as an exemplar for the composition of the burgeoning apocalyptic literary genre. From it too comes the concept of a pre-existent Messiah, which influenced early Christianity and prepared the way for the belief in the divinity of Jesus (see later). It was this influence which was apparently responsible for the negative attitude of some of the talmudic sages of the third century C.E. who regarded Enoch as a wicked and hypocritical figure (Gen. R. 25:1). Only later, at the beginning of the Middle Ages, did the rabbis deal with the mystical knowledge traditionally vouchsafed Enoch. Some early Church Fathers (like Tertullian) considered the book to be part of the canon. However, from the fourth century on, it gradually lost importance in the Western Church and only in the Ethiopic Church is it still considered canonical. The Book of Enoch became known again in Europe only in the 18th century when James Bruce brought parts of it from Ethiopia. In the 19th century, Dalman (who is also responsible for the chapter divisions), and later Charles, disseminated it in the world of Western scholarship.

The original language of the Book of Enoch was, according to Joseph Halévy, Hebrew, but the fragments of the book found in Qumran are all in Aramaic. Charles’ hypothesis is that the book consists of Hebrew and Aramaic portions in-

discriminately combined. The book was translated into Greek and from Greek into Ethiopic. Only part of the Greek translation is extant. The Book of Enoch is quoted in the Epistle of Jude (14–15) in the New Testament and its influence has been discovered at many other points in the New Testament and in the Church Fathers (cf. Charles, *Apocrypha*, 2 (1913), 180–5). Of the Greek translation, chapters 1–32 were found in Egypt in 1886–7 and were published by Bouriant in 1892. In 1930 the University of Michigan purchased this manuscript, as well as the manuscript of chapters 97:6–104, 106–107, which were published by Bonner (*The Last Chapters of Enoch in Greek*, 1937). The most complete Ethiopic version was published by R.H. Charles as *The Ethiopic Version of the Book of Enoch edited from 23 Mss.* (1906). There are the following translations of the Ethiopic text into modern languages: English, Charles, *Apocrypha*, 2 (1913), 163–28; German, G. Beer, in: E. Kautsch (ed.), *Apocryphen und Pseudepigraphen*, 2 (1900), 236–310; French, F. Martin, *Le livre d'Hénoch* (1906); Hebrew, A. Kahana, *Ha-Sefarim ha-Hizonim*, 1 (1936), 19–101.

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[Yehoshua M. Grintz]

ENOCH, SLAVONIC BOOK OF (known as **II Enoch**; abbr. **II En.**; also entitled the **Book of the Secrets of Enoch**, or several variations on this), apocryphal work translated in the tenth or 11th century from Greek into Slavonic. The dating is deduced from the evidence of certain linguistic peculiarities. The first complete edition of the work was published by A. Popov in 1880. It was edited and studied by M. Sokolov (1899 and 1910) who made a special examination of the quotations from Old Russian literature it contains. An edition and translation of the work into French was made by A. Vaillant (1952). There are considerable differences between the two recensions (one long and one short) found in the manuscripts. Vaillant and other scholars maintain that the short recension is closer to the original text than the long one, which in their view contains many interpolations made by two revisers. Nonetheless the long recension seems to contain some material belonging to the original text omitted from the short recension.

The Slavonic Book of Enoch begins with *Enoch's account of his journey on the wings of angels through the seven heavens. This account, which contains astronomical information and descriptions of various classes of obedient and rebellious angels, recalls, despite considerable differences in detail, similar passages in the Ethiopic Book of *Enoch. In the seventh heaven Enoch sees from afar the Lord, who speaks to him and orders the angel Vreveil to describe to him the workings of heaven and earth, as well as disquisitions on various other

topics, and commands Enoch to record these in 360 books. This is followed by an account of the creation given to Enoch which is succeeded in turn by Enoch's exhortations to his sons. These exhortations include moral admonitions, injunctions concerning sacrifices, a description of what Enoch has seen in the heavens, and an eschatology. The tale continues with Enoch being carried away by angels. His son Methuselah is ordained as a priest, offers animal sacrifices, and at the end of his life sees in a vision the Lord, who announces the deluge and commands him to choose Nir, the second son of Lamech (i.e., Noah's brother), as his successor in the priestly office. After the death of Methuselah, Nir offers animal sacrifices. After more than 200 years, when people have changed for the worse, Sophonim, Nir's wife, becomes pregnant in her old age. Rebuked by her husband who believes her unfaithful, she dies. A child comes forth from her corpse. He has the distinctive signs of priesthood and is named Melchizedek. When the time of the deluge approaches, the Lord informs Nir that Melchizedek will be taken to Eden by the archangel Michael and will be forever the priest of priests, or, as Nir puts it, the head of the priests of the "other" people (those who will live after the deluge).

In the long recension the Lord refers to the 13 priests headed by Melchizedek's son Nir who precede the Melchizedek known from the Bible and to 12 priests who follow the second Melchizedek; after them will come the great high priest, the Word of God, who created all things visible and invisible. This allusion to the Christian concept of the Christ has no counterpart in the short recension. The latter, which ends with the removal of the first Melchizedek, is possibly cut short, and in this case the long recension may have preserved some original materials.

Various hypotheses have been put forward on the origin of the Slavonic Book of Enoch and the influences discernible in it. There are unmistakable echoes of Christian doctrine in the long recension, but only doubtful ones, or none at all, in the short. If, as seems probable, the latter text is comparatively free from interpolation, there does not appear to be any firm ground for maintaining, as Vaillant does, that the work originated in a Christian milieu. It is possible that it reflects tendencies of one or even several Jewish groups; there are many quotations from biblical texts and allusions to them and to Ben Sira. It is reasonably likely that the original work, which is more or less represented by the short recension, was an amalgam of two or more texts of differing provenance. A significant clue may be provided by the fact that in two passages – in Enoch's exhortations to his sons (Vaillant, p. 58–59) and in the account of the sacrifice offered by Methuselah (p. 66–67) – the text makes it clear that the four legs of the sacrificial animals should be tied together. A passage in the Babylonian Talmud (Tam. 31b) characterizes this way of tying sacrificial animals as a custom of the sectarians (*minim*). It is therefore a possibility that some portions of the Slavonic Book of Enoch, or the whole of it, reflect the views of a Jewish sect which was heterodox in rabbinic eyes. In this connection, it may be asked if

the story of Melchizedek recounted in this work also belongs to the lore of this sect.

Some portions of the Slavonic Book of Enoch show Iranian influences. A passage in the exhortations of Enoch (Vaillant, p. 56–57) referring to the souls of animals accusing man certainly derives, as W. Otto noted, from the Zoroastrian scriptures; its ultimate source may be found in the Avestic Gathas (Yasna 29). The reference in the same passage to the habitation assigned to the souls of the animals in the Great Aeon may also reflect Zoroastrian views. It may be significant that these passages immediately precede the sectarian passage of sacrificial animals (Vaillant, p. 58–59). A passage in the exhortations of Enoch (p. 60–63) in which he refers to God having established the division of time in the Aeon of Creation and to these divisions (the years, months, days, and hours) disappearing in the eschatological Great Aeon is also reminiscent of Iranian doctrines on the creation of the Time of Long Dominion (which has the ordinary divisions of time) and to its merging at the end with Infinite Time (which has none). It has been claimed, with good reason, that the account of the creation the Lord gives to Enoch (Vaillant, p. 28–31) also contains some Iranian elements. The book also shows an Egyptian influence. The Greek original of the Slavonic text appears to have been full of Hebraisms; it may be supposed that the author was familiar with the language of the Septuagint. However, in at least one case (Vaillant, p. 10) a post-biblical Hebrew expression, *porkei 'ol*, seems to have been translated.

Chronologically the Slavonic Book of Enoch comes after the Ethiopic Book of Enoch. A *terminus a quo* is suggested (though not established) by the hypothesis that the Mishnah may include a reference to the sacrificial usages of a sect within which at least some portions of this text may have originated. There are some not wholly conclusive indications that the Greek original of the work may have still existed in the 13th century.

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[Shlomo Pines]

ENOCH BEN ABRAHAM (d. after 1662), talmudist and preacher. In 1649, after having served as preacher in Cracow, he left for Gnesen where he was appointed rabbi. He afterward became *dayyan* at Posen. As a result of the suffering and poverty caused by the Chmielnicki rebellion (1648–49), Enoch left Poland and settled at Oettingen (Germany) where he was appointed rabbi, remaining there, probably until his death. His works, published posthumously, are *Vikku'ah Yosef ve-ha-Shevatim* (Amsterdam, 1680), an attempt to exonerate Joseph's brothers; *Reshit Bikkurim* (1708), three sermons on God's existence, revelation, and reward and punishment, published as part one of his grandson Enoch b. Judah's book

of the same title. The introduction mentions his commentaries on Psalms, Proverbs, and Esther; *Berit Olam*, homilies on the Bible; and novellae on the *Tur Oraḥ Ḥayyim*. Some of his responsa, together with those of his son Judah and his grandson, appear in *Hinnukh Beit Yehudah* (1708).

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[Jacob Hirsch Haberman]

ENOSH (Heb. עֲנוֹשׁ; "man, mankind"), eldest son of *Seth and the father of Kenan (Gen. 4:26; 5:6, 9; 1 Chron. 1:1–2). He lived 905 years (Gen. 5:11). It was in his day that the name יַחַוְחַ was first invoked (*ibid.* 4:26).

In the Aggadah

The generation of Enosh is the "counsel of the ungodly" of Ps. 1:1. Enosh and his contemporaries studied and practiced the arts of divination and control of heavenly forces, thereby making way for the generation of the flood (Zohar 1:56a), and were also the first to practice idolatry (Sif. Deut. 43; see also Shab. 118b). Four revolutions in nature occurred during the days of Enosh: the mountains became barren; corpses began to putrefy; the faces of men became apelike (rather than Godlike); and demons lost their fear of men (Gen. R. 23:6).

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EN-RIMMON (Heb. עֵין רִמּוֹן), ancient town in the northern Negev. Originally part of the territory of Simeon (Josh. 19:7), it was absorbed by the tribe of Judah in the time of David (*ibid.* 15:32; 1 Chron. 4:32). It was resettled by Jews in the Persian period (Neh. 11:29). In the masoretic text of the Books of Joshua and Chronicles, En-Rimmon appears as two separate cities (Ain and Rimmon) but as one city in the Book of Nehemiah and the Septuagint. In the fourth century C.E. Eusebius refers to it as a large Jewish village (Onom. 88:17; 146:25). The name may be preserved in the Arabic Khirbat Umm al-Ramāmin, about 8 mi. (13 km.) north of Beersheba.

BIBLIOGRAPHY: Abel, *Geog.*, 2 (1938), 318; Avi-Yonah, *Geog.*, 114. **ADD. BIBLIOGRAPHY:** S. Ahituv, *Joshua* (1995), 303.

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ENRIQUES, PAOLO (1878–1932), Italian zoologist. Born at Leghorn, he became director of the Institute of Zoology at Padua in 1921 and remained there until his death. His zoological studies dealt with comparative physiology and protozoology. Among works of wider scope were his *La teoria cellulare* (1911), in which he attempted a synthesis of modern biological problems; *Riproduzione nei protozoi* (1924); and a series of monographs on genetics and evolution in which Enriques attempted to reconcile Mendelian heredity with the Darwinian theory of evolution.

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