Stone

Some Texts on Enoch in the Armenian Tradition

Michael E. Stone

The Book of Enoch has attracted considerable scholarly attention in recent decades, much of it sparked in the 1970's by an article and book by J. T. Milik in which he presented the Enoch manuscripts from Qumran. ¹ The antiquity of parts of the Book of Enoch was quickly perceived to have great significance for the early history of Second Temple period Judaism and studies of the figure of Enoch have been prominent.² A new diplomatic edition of the Ethiopic text with a translation and comparisons with the Aramaic fragments from Qumran has been published,³ complete commentaries and first volumes of very extensive commentaries have been produced, soon to be followed by their sequels,⁴ new editions of Greek textual material have appeared,⁵ two English translations have been produced in paperback just in the last

¹This offering of learning is dedicated to Tzvi Abusch, scholar and friend.
fear years. Various attempts have been made to clarify the role of Enoch in Second Temple Judaism (and some even earlier); the interest has spilled over into the sister work, the *Book of the Secrets of Enoch* also known as *Slavonic Enoch* or *II Enoch.*

Considering all this research, it is surely worthwhile to subject the Enoch material preserved by the various Christian churches to an examination. This examination will touch obviously on possible relations with earlier sources. At the same time, the history of transmission of such apocryphal materials and their reception and remoulding in the various Churches is of inherent importance, and properly belongs within the realm of studies of the apocryphal literature. It may be of

---


interest, therefore, to examine some influential Armenian traditions relating to Enoch, even though the present study cannot aspire to be exhaustive. By way of a preliminary, it may be remarked that none of the works constituting *Ethiopic Enoch* or *The Book or the Giants* or *Slavonic Enoch* is preserved in Armenian.

In his book, *The Armenian Apocryphal Adam Literature* (1990), W. Lowndes Lipscomb published the corpus of four Armenian apocryphal Adam stories that had been dubbed earlier *The Cycle of Four Works*. These texts were first published by Sargis Yovsēp‘iアンc at the end of the nineteenth century, and were subsequently translated into English by Jacques Issaverdens in 1907. In the introduction to his book, *Pseudepigrapha* has moved higher on the scholarly agenda but that is too complex to document here.

---


book, Lipscomb deals with one specific Enochic tradition, that Enoch planted a
garden, after the type of Eden, but did not sin in it as Adam and Eve had sinned in
Eden.\footnote{Lipscomb, \textit{Armenian Apocryphal Adam Literature}, 62-67.} We shall re-examine this material below in connection with some further
apocryphal traditions. Moreover, we shall describe a published Armenian Enoch
apocryphon, entitled \textit{The Vision of Enoch the Righteous}.\footnote{Yovsēp'ianc', \textit{Uncanonical Books}, 377-86; Issaverdens, \textit{Uncanonical Writings}, 235-47.}

1. \textit{Agathangelos}

One of the oldest works in Armenian literature is the \textit{History of the Armenians}
attributed to Agathangelos. Within this history is embedded a large theological
treatise entitled \textit{The Teaching of St. Gregory} and it is here that we shall commence
our pursuit of Armenian Enoch.\footnote{Robert Thomson recently issued a revised edition of his English translation of \textit{The Teaching}, see: \textit{The Teaching of St. Gregory: Revised Edition} (Avant: Treasures of the Armenian Christian Tradition 1; New Rochelle: St. Nersess Armenian Seminary, 2001). Citation of this work is by permission.} The theological treatise was purportedly
pronounced by St. Gregory the Illuminator, who was responsible for the conversion of
Arrmenia. Agathangelos says the following:

\textit{§76} Thereafter, as after the sacrament of marriage and Enoch's begetting a son,
you raised him to the ranks of the angels, to the lot of immortal joy.\footnote{This is an exegesis of Gen. 5:22 and 24.} Now, if
we had observed the injunction of your commandment, you would have
shown (us) forth like Enoch. For after the pleasures of Paradise and after this
earthly course (of life) you would have transferred us like Enoch to the ranks

\footnote{(EJL 3; Atlanta: Scholars Press, 1992), 101-04. These four works were also translated into Georgian.}
of the angels and your kingdom would have been brought in all at once, which you prepared aforetime for our glory before the world existed.

What is clear from this very early Armenian Enochic material, is that the idea of Enoch's assumption ("and he was not, for God took him", Gen. 5:24) is understood to mean his being raised to angelic status (§76). Moreover, as one worthy of that status he was transferred to heaven ("Enoch walked with God"). Had Adam not sinned, humans too would have been worthy of this angelic transformation and of the immediate coming of the kingdom of God, which was created before the world, destined for them.

In a longer passage in Teaching of St. Gregory, 293-294 we read the following:

§293 The patriarchs in order are: the first Adam created by God, that is Adam; and Seth, and from him Enos, and from him Cainan, and from him Malaliel, and from him Yared, and from him Enoch; and Enoch lived a hundred and sixty-five years and begat Mathousala, and Enoch was pleasing to the Lord. He (i.e., Mathousala) was the longest lived of all the patriarchs. As they were begotten and increased by benevolent God, so also after their births they were made for long life, in order that those who were created by God might relate as fathers to their sons, that they might be warning commands to make them aware of God. As indeed it was said: "Ask your fathers, and they will relate to

---

16 It is taken for granted that Gen. 5:24 speaks of Enoch’s assumption. That is not a universal view, of course, and is denied, particularly in certain Rabbinic sources.
18 I.e., those fathers.
you; and your old men, and they will tell you”. Whereby it is clear that for this reason they were long-lived and not for the sake of a multitude of offspring.

§294 Although God said to Adam, "Increase and multiply and fill the earth", as He said in his knowledge of the future concerning the carnal behaviour to be, God wished not only for the increase, but also for this, that they would pass into eternal immortality. Thus we see Enoch after a long life, after marrying and begetting sons in a life of rectitude, raised up while still alive22 ...

The exegesis underlying §§293-94 is that Enoch succeeds in fulfilling the proper goal of all humans, which was lost because of Adam and Eve's sin. That goal is to be transferred to the ranks of angels. Again, Enoch is seen as living the life and receiving the immortality that Adam and all humans were destined to live and receive had Adam's sin not happened. Enoch, then, transcends the results of Adam and Eve's sin.

*Adam, Eve and the Incarnation*

In a much later form, this tradition is to be found in *Adam, Eve and the Incarnation* in three short parallel texts drawn from three different manuscripts.23

§44 M5913 He transferred Enoch on high, <to> deathlessness.
M5571 He elevated Enoch in the body to heaven. He called Enosh elect servant.
P306 He elevated Enoch to the kingdom. Enosh was named righteous

---

19 Deut. 32:7.
20 Gen. 1:28.
21 Or: that immediately.
22 Or: the Living One raised him up.
The confusion of Enoch and Enosh may be observed in two of the manuscripts. There are many traditions about Enoch's and Enosh's names, based on their graphic similarity in Armenian.

Yovhannēs Corcorec'ī (14th century)

In contrast to the above, the Brief Review of Grammar by Yovhannēs Corcorec'ī (14th century) contains a tradition with much more “familiar” Enochic material. Relating to the origins of writing, Yovhannēs says:

112 Now let us go to the first chapter and say: whence was writing found, and by whom grammar?

As I said, it was first started by Enosh and Enoch, and found by Arphaxad.

---

24 As we observed above and will see further below, in the Armenian tradition Enoch and Enosh are often confused.

25 This tradition relates to the transmission of antediluvian knowledge. It resembles Jubilees, but there the transmission is to Apachshad’s son Kainan. Jubilees was quite unknown in Armenian. In Jubilees 8:1-4 we read:

8:1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she 8:2 bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and 8:4 stars in all the signs of heaven. And he wrote it down.

The tradition about Arphaxad discovering a stone slab with the names Seth and his children had given the stars is to be found in John Malalas, Chronicle 1.4, combined with the tradition of the two stelae. See E. Jeffreys et al., eds. The Chronicle of John
it remained in Eber as Adam's language, by which the Chaldeans learned, whom some people call Assyrians (Syrians), destiny of immortality. Which was not for that man only, but that his path might make a road for others; and he was not taken forcibly into life, but he was recompensed for the debt of a pleasing life. In the same way God wished to change all to immortality, after all had been pleasing here.

Here we find the tradition that Enoch invented writing and grammar. This idea that Enoch invented various parts of human learning is known from the pre-Christian period and, since Corcorec’i was a grammarian, he adds grammar as well as writing to Enoch's inventions.

Vanakan Vardapet (1181-1251)

Vanakan Vardapet was the author of Book of Questions, which contains many apocryphal traditions. The second question relating to Adam deals with Adam's repentance: “How do they say that Adam confessed and repented?” Vanakan's answer is that,

Malalas (Byzantina Australiensia 4; Sydney: Australian Association for Byzantine Studies, 1986), 4-5.

26 Compare Abel §4 (M. E. Stone, Armenian Apocrypha Relating to Adam and Eve [SVTP 14; Leiden: Brill, 1996]).

27 Gen. 5:24.


They say he remained 633 years. His grandson Enosh saw that he was crying bitterly with sobs, and was lamenting; he asked him the reason, and he confessed what had happened in paradise — that ‘My wife gave me of yon tree, in order to become god, and I ate.’ Enoch saw Enosh and heard this and learned it from him in the 165th year of his life.\(^{30}\) He resolved to stay away from women and not to eat fruit and not to look at the sky for 203 years, as an attempt to show God that as He wished to care for Adam, He could do so now also. And He did not lie; He translated him into immortality.

As noted above, a study of the variants of this tradition of Enoch’s garden and his refraining from fruit or, alternatively, from looking at the heavens, was studied by Lipscomb.\(^{31}\)

**Abel and Other Pieces**

This text, drawn from Erevan, Matenadaran no. 10200 (1624, 1634, 1666 C.E.) was published by Stone in 1996.\(^{32}\)

§5 *Enoch's Virtue*

5.1 What was Enoch’s virtue? He did not eat fruit and he did not look at the <heavens>. And since he was the first repenter God made him symbolic by transferring him, and He gave hope to penitents. And (God did this) so that we should know that another life exists.

The story of Enoch’s abstinence from fruit and from looking at the heavens is known from other sources, as we have noted. Moreover, the theme is also found related to Seth. In *Adam Fragment I* §12 Seth swore by God not to eat fruit all the days of his life. The text in *Descendants of Adam* §§13–14 seems to say something similar of Enoch, but it is lacunose (see below). Note also *The Cycle of Four Works* as follows:

\(^{30}\) Here the confusion of Enosh and Enoch is rationalized. See n. 24 above.

\(^{31}\) See n. 12, above. See Lipscomb, *Armenian Adam Literature*, 62–68, and cf. 99–100. These texts having been published in an accessible place, we shall not repeat them here.

\(^{32}\) *Armenian Apocrypha Relating to Adam and Eve*, 152
Words of Adam to Seth §§20–21 gives the tradition of Enoch's planting a garden full of fruit trees; Tidings §10 Seth’s son Enoch is called ‘a good fruit’. In these texts, Enoch plants a garden but does not eat the fruit. Enoch as a repenter is discussed in note 45, below.

The Descendants of Adam

This text is preserved in a fragmentary form in a manuscript from Erevan, Matenadaran no. 3854 of the year 1471 C.E. It was published by Stone. The first column of the text is damaged and is therefore given here in lines as in the manuscript. It contains an intriguing Enoch tradition, related to the above idea of Enoch’s reversal of Adam and Eve’s sin, which guaranteed his transfer to heaven. Enoch achieves the fate that God intended for all humans. The idea of Enoch’s penitence having an intercessory function on Adam’s behalf is intriguing.

11 E]noch. And Enoch begat Methuselah. And Enoch was pleasing to God and he lived 520 years. And of the tree [m]eat he did not eat. And he drew linen over his face, and did not look at the heavens, on account of the sin of Adam. And he said, “When [ ] of the servant, there is trouble, the servant does not [ ] to look at the crown. And he quickly becomes sweet. And I, on account of [the] sin of Adam

20 I dare not look at the heavens, that G[od] may have mercy upon Adam.” And God had mercy upon Enoch and transferred him to immortality. [ ] who does good to others, for him it is helpful and he encounters his own well-being. From

33 See note 32.

34 M. E. Stone, Armenian Apocrypha Relating to Patriarchs and Prophets (Jerusalem: Israel Academy of Sciences and Humanities, 1982), 84-85.
Enoch Methusaleh was born.

It is worth noting that the length of life given for Enoch is too long (in Gen. 5:23 it is 365), and probably is drawn from Enosh, with whom he is sometimes confused.\(^{35}\)

*Adam Story* 1.16-20

This document is contained in Erevan, Matenadaran no. 9100 (1686 C.E.).\(^{36}\) It contains a more developed form of the Enoch ascetic tradition, which incorporates the descent of Enoch at the eschaton to “reprimand the Son of Perdition”. This is, of course, an eschatological function of Enoch in New Testament apocrypha.

16 And God lit in some people a ray of knowledge and they lived ascetically, but they were unable to help at all because \{ \} the first millennium. Enoch, having been found (to be) elect, asked the reason of the terrible sufferings.

17 And when he heard (it), he built a sort of vessel of iron and set it on his head and sat on the top of the mountain. And for 60 years he did not see the heavens, but weeping, he prayed on account of the protoplast and the agreement.

18 And an angel of God having come, he said to him, ‘There is no egress from the impossible pains, unless you have liberated your soul from Satan.

19 And if you die here, (it will be) without your soul being given release on account of your righteousness. But by the command of God I shall bring you alive<to> the heavens.

20 And you shall remain in the place of the righteous, alive, until the last day. Then all prophecy and books shall be completed. For you shall descend and shall reprimand the Son of Perdition. And you will preach the true God.’

There are a number of points of interest here. First, the text incorporates various traditions. Above we mentioned the eschatological appearance of Enoch and he is said to preach then the true God. In addition the text transmits another form of the Enoch

---

\(^{35}\) See above n. 23. See also Words of Adam to Seth, 19 (Stone, *Patriarchs and Prophets*, 13) where a form of the ascetic Enoch tradition is also found. See also the discussion and references in Stone, *Adam and Eve*, 84.

ascetic tradition -- this time he hides under an iron helmet instead of behind a linen veil. A motivation of Enoch’s translation is offered in §19, behind which lies the idea of Christ’s release of souls from Satan. Because Enoch is elect (a title not found in the Bible, but in present in apocryphal sources) he is destined to be taken to heaven alive, otherwise he will fall into the hands of Satan and remain there until Christ’s Harrowing of Hell. All this is revealed to Enoch in an angelophany. Thus, Adam Story 1 combines a number of traditions about Enoch, none of which, intriguingly, deals with knowledge, writing, astronomy and other aspects of teaching attributed to him.

Yovhannēs T’lkuranc‘i (ca. 1450-1535), On the Creation of the World

Yovhannēs was a significant medieval Armenian poet. In addition to writing religious and lyric poetry, he wrote a number of longer pieces. We cite here the stanzas dealing with Enoch from his long poem, «On the Creation of the World». To a large extent Yovhannēs incorporates the medieval, Armenian development of the Enoch figure. We observe that Enoch received the fate, assumption to heaven, which Adam and Eve lost (109). In 137-139 we find Enoch and Enos together, associated with the writing of books about the things in the world. The ascetic tradition is included in 145-146 while 147-149 feature his eschatological function (drawn from Jude 14-15) and then his transfer to heaven alive.

If they had remained without sin, they would have multiplied in the Edenic Garden,


38 Literally: for.
The Garden and earth would have been filled, and their assumption (would have been) like Enoch’s. 39

…..

137

Adam, moreover, begat Seth, who was a comfort to his parents, 40
And from Seth Enos was born, a good man, a root of goodness. 41

138

He who hoped in God, that he is caring and merciful Father, 42
He who does not forget us visits us on the day of Resurrection.

139

The breath 43 that Adam stripped off, the same Enos and Enoch received,
They composed books, setting forth the existing things. 44

…

144

Kaynan begat Mahalalel, he (begat) Jared, Enoch's sire,
Verily, Jared begat Enoch, sincere and godly.  45

145

Enoch heard from Adam that sin is the cause of death,
He begat Methusaleh and made a beginning of repentance. 46

39 Humans would not have died, but have been assumed alive, as was Enoch.
40 Gen. 5:3. “Comforter” is a common etymology of Seth in Armenian sources.
41 Gen. 5:6.
42 Gen. 4:26. The reference is to Enosh in the Septuagint version of this verse.
43 I.e., spirit or soul. This is a reference to Gen. 2:7.
44 The writing of books is attributed equally to Enoch and Enosh.
45 Gen. 5:18.
46 Gen. 5:10. Enoch’s relationship with repentance is widespread from Second Temple period on: see, Greek ben Sira 44:16, Philo, QGen 1:83, de Abrahamo 17, Gen R. 24:1
He ate neither meat nor fruit, but only the grass that grew,
And he set a measure on his head, saying, “I am not worthy to see the heavens.”

He announced the day of resurrection, the Parousia's fearful tribunal,
The Lord will come with myriad hosts, with angelic armies.

The Lord God transferred him to the Garden that is immortal,
Lest Lamech kill him, an embodiment of malificent Satan.

God rested on the seventh day; it was rest and an abode,
Although sin overcame life, [Enoch] overcame death by good.

History of Adam and His Grandsons

This text is found in Jerusalem, Armenian Patriarchate, manuscript no. 1529 of the year 1648. It adds the name of Enoch’s wife and not much else to the Greek form of Gen. 5:22-24. The name Yandnera derives from Enoch’s wife’s name ’Edni, already known to Jubilees.

§11 When Enoch was one hundred and sixty-seven years, he begat Methusalah from Yandnera his wife. And Enoch, having been pleasing to God, lived another two hundred years. He was translated to immortality in the thirty-third year of Lamech. And he begat other sons and daughters. And he was translated at three hundred and sixty-five years.

---

47 This is a reference to the widespread Armenian Enoch legend documented above.
48 Jude cites 1 Enoch 1:9: see Jude 14-15.
49 Stone, Adam and Eve, 95-96.
Enoch’s transfer to immortality is also mentioned as a typical period marker in *Concerning the Six Millennia* 1-2 and *The Eleven Periods* 2. Many similar biblically-derived traditions exist.

*Abe and Other Pieces* §4.

It is intriguing that the tradition of revelation through Enoch and of Enoch’s invention of astronomy, writing and other sciences is scarcely mentioned in the Armenian sources. In some texts, however, such material is attributed to Enosh (*Abel* 4:3 and 4.4), who we have seen, was confounded with Enoch in certain sources. Thus *Abe and other Pieces* §4 combines the tradition of the two stelae, already known to Josephus, with Enosh and with the transmission of ante-diluvian knowledge. The same is found in *History of the Forefathers* 35, 41-44; compare the Armenian version of Michael the Syrian 9. In *Abel* 4.6, however, that tradition is attributed to Enoch and it also mentions a vision of Enoch.

§4.3 Enos, son of Seth, made the letter(s) and called the planets by name. §4.4 And he prophesied that this world would pass away twice, by water and by fire. And he made two stelae, of bronze and of clay, and he wrote upon them the name of the parts of creation which Adam had called. He said, "If it passes away by water, then the bronze (will) remain, and if by fire, then the fired clay." §4.5 And they were called true sons of God because God loved them, before they fornicated. §4.6 By this writing the vision of Enoch was preserved, he who was transferred to immortality. And after the Flood, Arpachshad made Chaldean writing from it, and from that the others were made. (pp. 151-152).

These Armenian texts are clearly interrelated, but the direction of dependency between them remains unclear. Yet, the above selection, and it is only that, will provide scholars of the Enoch tradition with some insights into the development of the

---


Enoch figure in Armenian sources. We must await the addition of further textual material to clarify the structure of the tradition. It is worth noting, however, that Abel is related to the Book of Questions of Vanakan vardapet and that there is Enoch material in the translation of the Chronicle of Michael the Syrian, which was made by the distinguished scholar Vardan Arewelc’i (1200?-1271), thus setting these traditions into the High Middle Ages in Armenia. Since the oldest surviving information about such apocryphal material is not many centuries older, and no literary manuscripts survive from before the tenth century, considerable detective work is still required to discern Enochic traditions in the first period of Armenian literacy. Here we have attended, for the most part, to Armenian apocryphal traditions, leaving aside those embedded in other types of literature.

Appendix

The Vision of Enoch the Just

In his edition of Armenian apocrypha, Sargis Yovsêp’ianc’ published a work entitled Vision of Enoch the Just. It was translated into English by Jacques Issaverdens, though in general his translations may not be regarded as definitive. The Vision of Enoch the Just is one of a general category of political apocalypses, foretelling future events under a symbolic system referring to kings and rulers of the Byzantine period. It resembles other works extant in Armenian, such as Seventh Vision of Daniel. The writing has no particular connection with Enoch. It opens with political predictions which continue unabated until its conclusion. The only point of interest is its very attribution to Enoch and the cognomen «the Just» which in themselves do point

---

53 See Yovsêp’ianc’, Uncanonical Books, 37-386; Issaverdens, Uncanonical Writings, 235-247; also Fr. Barseł Sarkisean, Studies on the Apocryphal Books of the Old
vaguely in the direction of older Enochic traditions. It should be studied by those who are devoting attention in recent years to the mediaeval Armenian political apocalypses.

Testament (Venice: St. Lazarus, 1898), 133-34. Further copies exist in M680 and M1500, 230v-231v. This latter manuscript is generally an excellent witness.
Armenian traditions developed over centuries as a reflection of the country’s position along the Great Silk Road, location in the rugged Caucasus Mountains and status as the first Christian nation in the world. Through their customs, the resolute Armenian people have managed to preserve their unique identity well into the 21st century. Armenian Wedding Traditions. Armenian people love a good celebration, and weddings are among the most enjoyable of all. Preparations begin with the groom asking the bride’s parents for her hand in marriage and continue through a whole slew of traditions, such as in the Merkabah tradition, Enoch-Metatron is also responsible for transmitting the highest secrets to the Princes under him, as well as to humankind. H. Kvanvig observes that “in Jewish tradition Enoch is primarily portrayed as a primeval sage, [25] the ultimate revealer of divine secrets.”[26].

Armenian people celebrate Armenian New Year in the best way. Armenians do their best to make their New Year table “rich”. All provinces had great Kaghand celebrations, festive rites people performed in the temples, which were accompanied by sacrifices to the gods. Then Armenians started celebrating the new year on Navasard 1, the day when Hayk defeated Titan Bel. According to the tradition Armenian patriarch, Hayk defeated and killed Bel in Dzor province on August 11. During the 18th century, January 1st was accepted as a beginning of the New Year. But in some regions of Armenia: Syunik, Artsakh and Utik people celebrate New Year on Navasard. Armenian New Year. New Year is one of the most favorite events for Arme...
Armenian traditions developed over centuries as a reflection of the country’s position along the Great Silk Road, location in the rugged Caucasus Mountains and status as the first Christian nation in the world. Through their customs, the resolute Armenian people have managed to preserve their unique identity well into the 21st century. Armenian Wedding Traditions. Armenian people love a good celebration, and weddings are among the most enjoyable of all. Preparations begin with the groom asking the bride’s parents for her hand in marriage and continue through a whole slew of traditions, such as a playful ransom being paid for the bride and plates being smashed by the newlyweds before they enter their home. OVERSHADOWED BY ENOCH’S GREATNESS: TWO TABLETS – TRADITIONS FROM THE BOOK OF GIANTS TO PALABA RIA HISTORICA By ANDREI A. ORLOV Marquette University, Mikeaucer, WI Introduction In Jewish Antiquities Josephus unveils a certain tradition according to which the descendants of Seth discovered the science of the heavenly bodies and their orderly array. M. Stone observes that Enosh and Enoch are often confused in the Armenian tradition.” It is noteworthy that the story about the sons of God found in Abel uses Enoch instead of Enosh, It might refer to the Enochic background of the Armenian accounts. Armenian culture and its customs go far back in history. Armenians are often characterized as hospitable, friendly, and kind people who respect elders, have a gentle attitude to children, and have strong family values. Here are some of the customs travelers should know a bit about before visiting the country. Armenians greet each other with a kiss and hold hands. In Armenia, visitors might notice locals kissing on the cheek when they meet, which is the most common greeting among friends and family. Additionally, it’s not uncommon for women to hold hands. This is not necessarily an indication that they are in a relationship; it’s simply a common way for close friends to show affection. It is customary in Armenia to kiss on the cheek when you meet a friend | © CMDR Shane / Unsplash. The tradition of making a bonfire resembles the Lord’s light and warmth, and it must not be confused with pagan rituals, when fire was idolized and worshipped. In the olden traditions, the bonfire would be lit at the center of the village, created with the collected wood by the villagers, ones that they would later take to light their own bonfires on their own lands. As such, on this night, villages would be ablaze with joyfully tended infernos. As a rule, the fire was built in the yards of engaged girls with the mothers and fathers-in-law visiting their future bride and bringing roasted grains of wheat, porridge made from flour, sweets, scarves and ornaments. It was considered to be a celebration specifically for the future brides. Ovevershadowed by Enoch’s Greatness: Two Tablets – Traditions from the Book of Giants to Palaea Historica [ published in the Journal for the Study of Judaism 32 (2001) 137-158]. Introduction In Jewish Antiquities Josephus unveils a certain tradition according to which the descendants of Seth... evidences to the Two steleae story shows that some of them attest to a tradition different from that attested in Josephus. However, in contrast to the previous text, it connects the tradition about the sons of God with Enoch and his pre-diluvian writings that survived the Flood. M. Stone observes that Enosh and Enoch are often confused in the Armenian tradition.[49] It is noteworthy that the story about the sons of God found in Abel uses Enoch instead of Enosh.