Kronos and his party have won the war against Ouranos. As victors they divide the spoils, rule of various parts of the world. As narrated by Philo, the “mortal” Kronos will assign countries to his “mortal” allies. These passages, as Eissfeldt first realized, are very similar to Deut. 32: 8-9 which, as it now stands, tells how Elioun divided up the nations according to the number of the “Children of Israel,” בְּנֵי יִשְׂרָאֵל. The Septuagint renders the latter phrase ἄγγελον θεοῦ, suggesting that its Hebrew text read בְּנֵי חָלֵם מִבֵּית אֵל. This reading has been confirmed by a text from Qumran which reads בְּנֵי אֵל. The entire verse would therefore be: בֵּית הַנָּהוֹלַת לְעֵילָּא נִמֶּס בַּחֲפָרִיָּה בְּנֵי אָדָם יִצְבּוּ בְּנֵי הָולָהַת, כֶּפֶם לֹא מָסָר בְּנֵי אֵל. This makes much better sense than the version of the Massoretic text: the verses explain how when Elioun (= YHWH?) divided up the nations he assigned a god to each and YHWH received Israel.

A second set of passages to be considered in this chapter contain Philo’s theory explaining the similarities between his stories and those of the Greek poets. Philo believes that he has presented the original version of the stories, a version later brought to Greece, embellished and expanded. Philo argues that the readers of his time have become so accustomed to these later incorrect expansions of the original that they no longer accept the true account. In commenting on these passages I hope to evaluate Philo’s theory, and attempt to discover and demonstrate the true relationship between Philo’s material and the Greek stories.

1 Eissfeldt, T. und S., p. 45, n. 1.
2 ἀγγέλοι in the LXX can render Hebrew בְּנֵי חָלֵם, e.g. Gen. 6: 2(A); Job 1: 6; Job 38: 7.
Translation of Texts Discussed

(Eusebius)

(811: 23) And again the author, after other [things], adds to these [stories], saying:

(Philo)

(811: 24) Astarte the Greatest, and Zeus Demarous or Adad King of the Gods ruled the country with Kronos’ consent. Astarte placed upon her own head, as a mark of royalty, the head of a bull. (812: 1) And, wandering the world, she found a star fallen from the air, which she picked up and consecrated in the holy island of Tyre. (812: 3) Astarte, the Phoenicians say, is Aphrodite. (812: 4) And Kronos too, going about the world, gives to Athena, his daughter, the dominion over Attica. (812: 6) But when there was pestilence and death Kronos gives his beloved son to Ouranos, his father, as a wholly burned offering. He also circumcizes his [own] genitals and forced the allies with him to do the same. (812: 9) And not much later, when another child of his dies—a son of Rhea named Mouth—he sanctified him. And the Phoenicians call this one Death and Pluto. (812: 11) Following these [events] Kronos gives the city Byblos to the goddess Baaltis, who is also [called] Dione. And [he gives] Beirut to Poseidon and to the Kabeiroi and Agrotai and Halieis, who consecrated the remains of Pontos in Beirut. (812: 15) Prior to all this the god Taautos, having imitated the appearances of the assembled gods—of Kronos, and Dagon and the others—formed the sacred figures of the letters. (812: 18) He also devised for Kronos symbols of royalty—four eyes, front and rear, [two of them awake] and two quietly closed; also four wings on his shoulders, two as if flying and two as folded. (812: 21) And this was a symbol, inasmuch as Kronos, when sleeping, kept watch, and

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5 I read ὅ ἱν, see the commentary ad loc.
6 Μόνογενής here cannot mean “only begotten,” since it is clear both from the preceding genealogy and from the following story that Kronos had many sons. So the word must have its well-attested later meaning, “beloved.” See Lampe, Patristic Lexicon, s.v., no. 2 (and contrast the apologetic argument by Buchsel, “Monogenes,” pp. 737-741).