Ouranos had much issue, wherefore Ge being grieved at it and jealous, reproached Ouranos, ſo as they parted from each other. But Ouranos, though he parted from her, yet by force invading her, and lying with her when he liſted, went away again; and he alſo attempted to kill the children he had by her. Ge alſo often defend­ed or avenged herſelf, gathering auxiliary powers unto her. But when Cronus came to man’s age, uſing Hermes' Trismegistus as his counſellor and aſſiſtant (for he was his ſecretary), he oppoſed his father Ouranos, avenging his mother. But Cronus had children, Perſephone and Athena; the former died a virgin, but by the counſel of the latter Athena, and of Hermes, Cro­nus made of iron a ſcimitar and a ſpear. Then Her­mes, ſpeaking to the aſſiſtants of Cronus with enchant­ing words, wrought in them a keen deſire to fight againſt Ouranos in the behalf of Ge; and thus Cronus warring againſt Ouranos, drove him out of his kingdom, and ſucceeded in the imperial power or office. In the ſight was taken a well-beloved concubine of Ouranos big with child. Cronus gave her in marriage to Dagon, and ſhe brought forth at his houſe what ſhe had in her womb by Ouranos, and called him *Demaroon.* After theſe things Cronus builds a wall round about his houſe, and founds *Byblus* the firſt city in Phenicia. Afterwards Cronus, ſuſpecting his own brother Atlus, with the advice of Hermes, throwing him into a deep hole of the earth, there buried him, and having a ſon called *Sαdid,* he diſpatched him with his own ſword, having a ſuſpicion of him, and deprived his own ſon of life with his own hand. He alſo cut off the head of his own daughter, ſo that all the gods were amazed at the mind of Cronus. But in proceſs of time, Ouranos being in flight, or baniſhment, ſends his daughter Aſtarte, with two other ſiſters Rhea and Dione, to cut off Cronus by deceit, whom Cronus taking, made wives of theſe ſiſters. Ouranos, underſtanding this, ſent Eimarmene and Hore, Fate and Beauty, with other auxili­aries, to war againſt him: but Cronus, having gained the affections of theſe alſo, kept them with himſelf. Moreover, the god Ouranos deviſed *Baetulia,* contriving ſtones that moved as having life. But Cronus begat on Aſtarte ſeven daughters called *Titanides* or *Artemides;* and he begat on Rhea ſeven ſons, the youngeſt of whom, as ſoon as he was born, was conſecrated a god. Alſo by Dione he had daughters, and by Aſtarte moreover two fons, *Pathos* and *Eros,* i. e. Cupid and Love. But Dagon, after he had found out bread, corn, and the plough, was called *Zeus Arotrius.* To *Sydyc,* or *the juſt,* one of the *Titanides* bare *Aſclepius.* Cronus had alſo in *Peraea* three ſons, I. *Cronus* his father’s nameſake. 2. *Zeus Belus.* 3. *Apollo”*

Is it conceivable, that a writer ſo acute as Porphyry, or indeed that any man of common ſenſe either in his age or in that of Philo, would forge a book filled with ſuch ſtories as theſe, in order to remove the Chriſtian objections to the immoral characters of the Pagan di­vinities? The very ſuppoſition is impoſſible to be made. Nor let any one imagine that Sanchoniatho is here writing allegorically, and by his tales of *Ouranos,* and *Ge,* and *Cronus,* is only perſonifying the *heaven,* the *earth,* and *time.* On the contrary, he aſſures us, that *Ouranos,* or *Epigeus,* or *Autochthon* (for he gives him all theſe names), was the ſon of one *Eliaun* or *Hypſiſtos,* who dwelt about Byblus, and that from him the ele­

ment which is over us was called *heaven,* on account of its excellent beauty, as the earth was named *Ge* after his fiſter and wife. And his tranſlalor is very angry @@\* with the Neotoric Greeks, as he calls them, becauſe that, "by a great deal of force and ſtraining, they laboured to turn all the ſtories of the gods into allego­ries and phyſical diſcourſes.” This proves unanſwerably, that the author of this book, whoever he was, did not mean to veil the great truths of religion under the cloak of mythologie allegories; and therefore, if it was forged by Porphyry in ſupport of Paganiſm, the forger ſo far miſtook the ſtate of the queſtion between him and his adverſaries, that he contrived a book, which, if admitted to be ancient, totally overthrew his own cauſe, The next thing to be inquired into with repect to Sanchoniatho is his antiquity. Did he really live and write at ſo early a period as Porphyry and Philo pre­tend? We think he did not; and what contributes not a little to confirm us in our opinion, is that mark of national vanity and partiality, common to after-times, in making the ſacred myſteries of his own country origi­nal, and conveyed from Phenicia into Egypt. This, however, furniſhes an aditional proof that Porphyry was not the forger of the work; for he well knew that the myſteries had their origin in Egypt (ſee Mysteries), and would not have fallen into ſuch a blunder. He is guilty, indeed, of a very great anachroniſm, when he makes Sanchoniatho contemporary with Semiramis, and yet pretends that what he writes of the Jews is compi­led from the records of Hierombalus the prieſt of the god Jao; for Bochart has made it appear in the higheſt degree probable @@†, that *Hierombalus* or *Jeromb-baal* is the *Jerub-baal* or *Gideon* of ſcripture.

Between the reign of Semiramis and the Trojan war a period elapſed of near 800 years, whereas Gideon flou­riſhed not above ſeventy years before the deſtruction of Troy. But ſuppoſing Sanchoniatho to have really conſulted the records of Gideon, it by no means follows that he flouriſhed at the fame period with that judge of Iſrael. He ſpeaks of the building of Tyre as an ancient thing, while our beſt chronologers@@ place it in the time of Gideon. Indeed, were we certain that any writings had been left by that holy man, we ſhould be obliged to conclude, that a large tract of time had in­tervened between the death of their author and their falling into the hands of Sanchoniatho; for, ſurely, they could not, in a ſhort period, have been ſo completely corrupted as to give any countenance to his impious abſurdities. His atheiſtic coſmogony he does not in­deed pretend to have got from the annals of the prieſt of Jao, but from records which were depoſited in his own town of Berytus by Thoth a Phenician philoſopher, who was afterwards made king of Egypt. But ſurely the annals of Gideon, if written by himſelf, and preſerved pure to the days of Sanchoniatho, muſt have contained ſo many truths of the Moſaic religion, as muſt have prevented any man of ſenſe from adopting ſo impoſſible a theory as Thoth’s, though ſanctioned by the greateſt name of profane antiquity. Stillingfleet indeed thinks it moſt probable that Sancboniatho be­came acquainted with the moſt remarkable paſſages of the life of Jerub-baal from annals written by a Phenician pen. He obſerves, that immediately after the death of Gideon, the Iſraelites, with their uſual proneneſs to idolatry, worſhiped *Baal-berith,* or the idol of Berytus

@@@ [m]\* Apud Euseb. Praep, Evang. lib. I. cap. 6.

@@@[m] † Geogr. Sair p. 2. book 2, lib. 2. cap. 17.

@@@[mu] Scaliger.