

## **SCTR (Scripture and Tradition) 65**

### **The History of Early Christianity**

#### **Spring Quarter 2016**

Classroom: Sobrato 19

Instructor: Prof. J. Pinault

Tuesday and Thursday 3:50 to 5:30

Dr. Pinault's office: Kenna 315

Office hours: Tuesday/Thursday 2:00 to 3:00

and by appointment

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## **Course Description**

Focusing on primary sources, we will examine the extraordinary story of the birth and rise of Christianity in the eastern Mediterranean in the first century of our common era. Our investigation will start with key readings and events in Jewish, Greek, and Roman civilization that contributed to the development of Christianity and move into Syria and Asia Minor, Greece, Italy, and North Africa, down through the fifth century. Along the way, we will study how Christianity interacted with religions and philosophical traditions around the Mediterranean. The ideas and phenomena we explore have played a central role in Western culture and still resonate today in discussions about religion, ethics, politics, ethnic identity, social justice, literature, music, and art. And by becoming an active participant in this intellectual tradition, you will be able to contribute knowledgeably to any such discussion. In addition, along the way, you'll meet figures whose words will help you make sense of the world around you and, as you reflect, give you the chance to explore more deeply your own spiritual landscape.

## **SCTR 65 and Santa Clara University's Core Curriculum**

SCTR 65 is intended to be a RTC (Religion, Theology, and Culture) level 2 course. Santa Clara University's Core Curriculum Guidelines list the *following learning objectives* for RTC 2 courses:

2.a) "Students will be able to analyze complex and diverse religious phenomena (such as architecture and art, music, ritual, scriptures, theological systems, and other cultural expressions of religious belief)."

2.b) "Students will be able to integrate and compare several different disciplinary approaches to a coherent set of religious phenomena."

2.c) "Students will be able to clarify and express [their own] beliefs in light of their critical inquiry into the religious dimensions of human existence."

I have kept these Guidelines in mind as I created this course.

## **Class Format**

### Reading

The first step in the process of entering into the thought-world of this course is reading carefully the works on the syllabus. You are responsible for reserving time and energy for your reading assignments (not, for example, waiting until an hour before class). I expect you to underline important passages in your books and CAMINO printouts and to jot down responses and ideas in the margins. Bring all these materials to class to refer to during the discussion. Review your thoughts before class and write them down--that way you'll more easily remember your insights and contribute to the discussion in class. If you still have questions about the readings after class, come see me during office hours. Remember, your first responsibility in this course is keeping up with the reading.

Reading assignments in a variety of genres, including scripture, myth, epic poetry, philosophical dialogues, and contemporary journalism, will build up the historical and cultural context for Christianity and show you how Christianity interacted with this matrix. Engaging with these challenging texts will expand your knowledge of global cultures and foster religious reflection.

Learning how to read ancient texts is not easy. It is my hope that working with these texts in this course will give you the confidence to return to them again and again over the years.

Another aspect of these texts that we will be considering is the technology involved in their creation--what were the materials on which they were written and what were the writing systems used to record the thoughts of people separated from us by a span of several thousand years.

### Class participation

After the first class, we'll quickly review our discussion from the previous meeting, as a way of leading into the new topics to be covered. On the board you'll find key terms that will serve as an outline for the class. As soon as you come in, copy them down and get out the reading for the day and your notes. To provide the historical and theological context for each reading, I will give a short introductory briefing. Most of each class, however, will be spent in discussing the assigned reading. That is why the success of this course depends on your being prepared by having read the assignment (as described above) and having jotted down notes on points that you thought important, intriguing, or problematic and your responses. Then together we can create a good discussion--but this can only happen if you participate in class discussions, using your notes.

### Oral presentations

In addition to participating in classroom discussions, you'll contribute to your class participation grade by giving short (three-minute) oral summaries and presentations.

### Writing assignments

After careful reading and discussion, the next step in understanding these readings is to reflect on them in writing. Written assignments will consist of one ungraded essay and two graded essays.

We'll start with an ungraded essay that will give you a chance to introduce yourself to me and let me get to know you as a thinker and a writer. **Please**

**note, failure to submit this assignment at the beginning of the second class will result in the lowering of your final grade for this course by at least one step (e.g., from B- to C+).**

All writing assignments must be typed, double spaced, 14-point type, and submitted in hard-copy (paper) format. I do not accept email or on-line submissions. Please include on each page of your essay a header with your name, a brief essay title, and the relevant page number. All work must be your own (See section below, “**A reminder about academic honesty.**”)

I encourage you to meet with me to show me your rough draft, focusing on your thesis, your arguments and evidence to support your thesis, and the presentation of your ideas. Please take the time to proof your essays for grammatical mistakes, typographical errors, and careless wording, as these can negatively affect your grade.

### Tests

Tests at the middle of the quarter and at the end will stimulate you to keep up with assigned readings. The format of our exams will consist of identifying and discussing the significance of key passages from our reading and class discussions. Before each test, you will have a study sheet with the actual passages that may appear on the test.

From the passages on the study sheet I will select a smaller number for the test, and from these you will be able to choose four to write on. You will be asked, first, to identify each passage and, second, write a short essay, analyzing its significance. This will involve comparing and contrasting the ideas in the passage to earlier and later essential concepts and themes we have discussed in class throughout the quarter. In your significance essay you will have a chance to evaluate and apply insights from our study of these passages to open-ended questions facing contemporary society.

## Evaluation and weight of assignments

Your grade for the course will consist of the following elements:

Class participation	20%
2 exams, each worth 20%	40%
2 graded essays, each worth 20%	40%

Grade scale:

A	= 96 - 100%
A-	= 90 - 95%
B+	= 86 - 89%
B	= 80 - 85%
B-	= 76 - 79%
C+	= 70 - 75%
C	= 66 - 69%
C-	= 60 - 65%
D+	= 56 - 59%
D	= 50 - 55%
D-	= 46 - 49%
F	= 45 or less

F: unacceptable. With regard to writing assignments, this is the only grade for which I permit a rewrite. The highest grade I will give a rewrite, however, is D.

D: acceptable, even if unsatisfactory.

C: adequate; satisfactory.

B: good; impressive work.

A: outstanding. Indicates work that excels in meeting the standards of thoroughness, creativity, and sustained and thoughtful engagement with the assigned subject matter.

**ONLY STUDENTS WHO ATTEND THE FIRST DAY OF CLASS ARE ELIGIBLE TO TAKE THIS COURSE. NO STUDENT WHO MISSES THE**

FIRST DAY OF CLASS WILL BE ALLOWED TO CONTINUE IN THIS COURSE.

TO HAVE THE POSSIBILITY OF RECEIVING A PASSING GRADE FOR THIS COURSE, YOU MUST COMPLETE ALL THE COURSE REQUIREMENTS--THAT MEANS, TAKING ALL THE TESTS AND HANDING IN ALL THE REQUIRED ESSAYS.

**Class participation, attendance, absences, late papers, and your grade**

How much you get out of this class will depend on your active participation in class. Please note that missing class will hurt your final grade for the quarter. More than one unexcused absence over the course of the quarter will lower your **final grade** one step for each missed class (e.g., B becomes B-).

Of course, illness or personal circumstances may arise that make your absence unavoidable; if this occurs, please let me know as soon as possible so we can discuss your situation and how to help you stay on track. Also, don't forget to provide me with an appropriate written excuse from the proper source. (But be aware that a note from the Cowell Student Health Center does not automatically excuse your absence.) If you know in advance that you must be away, please notify me of this before class. If you suddenly and unexpectedly miss class for any reason, you must contact me immediately (via email or a visit to my office) to explain why you missed class. This will not excuse your absence, but it will let me know you take your responsibilities seriously and plan to continue in our course. This is a courtesy to me, and I value courtesy.

(NB: Whenever you email me, be sure to include the following in the subject line: your name, our course title, topic of email, and date).

Note that I take attendance at the beginning of each class. If you are not present by the time I finish recording the day's attendance, I will consider you late. For the purpose of computing final grades, I use the formula: three late attendances equal one unexcused absence.

All papers must be handed in on time. The grade for a late paper will be lowered one step for each day it is late (e.g., B- becomes C+).

**Regarding the ungraded first essay, failure to submit this assignment at the beginning of the second class will result in the lowering of your final grade for this course by at least one step (e.g., from B- to C+).**

### **A reminder about academic honesty**

Please make sure that all written work for this class is your own. This means you should not look at the work or notes of anyone in the class, even "to get ideas," or work together on any writing project with anyone in the class before checking with me first. If you use anyone's published or unpublished ideas or phrasing (even if you change a word or two or rephrase a whole sentence or paragraph), you must acknowledge your source. If you do not, you are being academically dishonest. And the penalties will be severe. Your paper will receive an F and you will receive an F for the course. I will also report the incident to the Office of Student Life and contact the Dean of Student Life to discuss further action.

Referring to other sources is not necessary for the papers you write in this course; you are not being asked to do original research. Rather, I am interested in hearing your own ideas as you analyze, compare, and contrast the complex readings we are working with in this course.

### **Disability accommodation policy**

If you need academic accommodation for a disability, you need to contact Disabilities Resources (Room 216, Benson Center, (408) 554-4109). Leave enough time, as they will require you to provide appropriate documentation before you can register and receive accommodation.

### **Policy on personal media in the classroom**

Out of respect for others and for the material (I expect you to show the same reverence towards these ancient texts as you would towards ancient works of art in a museum), please make sure all laptops, tablets, smart phones, cell phones, pagers, etc. are turned off and out of sight during class. Use of any such device will result in your being counted absent for that day (an exception is the use of devices to read texts for class; any other use of your device, however, will result in an absence that day.) For note-taking you will need to bring pens and pencils and paper or a notebook to class. Students with special needs must bring me the required forms from the Disabilities Resources Office.

### **Food Courtesy**

Always try to fortify yourself before class. If you do need a snack or drink, make sure it does not generate noise or odors and that you clean up after yourself. Any violation will result in your being counted absent for that day.

### **Classroom civility**

In order for everyone to feel comfortable with the material being discussed in class, it is crucial that we all practice being courteous and gentle with each other in our words and tone. We are all pilgrims in this course.

### **Texts**

Available in the Santa Clara University Bookstore:

The Bible: Authorized King James Version with Apocrypha (Oxford World's Classics), Oxford University Press, 2008.

Saint Augustine, The Confessions, 2nd edition, translator Maria Boulding, O.S.B. New City Press, 2012.

Saint Benedict, The Rule of St. Benedict, translation by Anthony C. Meisel and M. L. del Mastro. Doubleday, 1978.



In addition, you'll need to obtain a copy of (or arrange to see) Ridley Scott's 2000 film Gladiator for the second essay (due 5/10).

**All other readings will be available on CAMINO (under "files")**

## **Course Syllabus**

(Please make sure that you have completed the assigned readings, viewing, or listening in time for class. Also bring your books and photocopied materials and notes so that you will be ready to participate.)

### **WEEK I**

#### **Tuesday, March 29**

Introduction to course: review of syllabus; discussion about what religion is and how one goes about the academic study of religion; the difficulties involved in working with ancient sources, including the Bible; looking at the temporal and geographic parameters of our course; key terms for the ungraded written assignment.

**Ungraded written assignment, due Thursday, March 31.** (Note that this is an ungraded assignment, but if you do not submit your completed essay at the beginning of class, Thursday, April, your **final grade** for the course will be lowered at least one step (e.g., from B- to C+), and your **final course grade** will be lowered an additional step for each day this assignment is late.)

This ungraded written assignment (due Thursday) will give you the opportunity to introduce yourself to me as a writer. Aim not for length, but for clear thinking and writing. The following section headings will provide a rough outline, and the questions that follow will help you get started with each section:

- I. Analysis of an ancient Greek creation story (text attached to the end of this syllabus). Here are some questions to get you started: How do the first gods come into being? What does "chaos" mean here? What kinds (categories) of immortal beings are first created? What immortal beings

did Gaia and Ouranos give birth to? How did the gods relate to each other? Who were the next generation of gods born to the Titan brother and sister Rheia and Kronos? When were the first humans created? How did the gods regard humans? If this was the only creation story you knew, how would it shape the way you saw your place in the universe? How you felt about the gods? How you thought men and women should relate to each other?

II. Brief description of your previous experience, impressions, and/or knowledge of Christianity. Please include a statement in which you identify and briefly reflect on your own religious or philosophical world view, however you define this for yourself (whether in terms of denominational religious affiliation, unaffiliated spirituality, self-identification as an agnostic, skeptic, atheist, freethinker, etc.).

Be sure to cite any sources (online or print) that you consult for this assignment--but remember that this is not a research paper--I want to hear your ideas! Length of assignment: 500-1,000 words, typed, 14-point type, double spaced (and hard-copy, please; I cannot read electronic/digital submissions).

### **Thursday, March 31**

Introduction to the religious and cultural world of ancient Greece; Homeric deities and Fate; the development of ideas about the soul and the afterlife. If you have read Homer's Iliad or Odyssey, review the story of the Trojan War and the events covered in each of these epic poems. How does Patroclus experience the Divine in Iliad, Book 16? Odysseus in the Odyssey, Book 13? How are the Greek gods like humans? Different? Why does Odysseus visit the underworld in Odyssey 11? What are the souls of the dead like there? How does Menelaus's promised afterlife in Book 4 differ? Why? How does Pindar's idea of the afterlife in his 2nd Olympian Ode differ from Homer's in Odyssey 4 and 11?

### **Reading due for class, March 31:**

Homer, the Iliad, excerpts from Book 16 (the death of Zeus' son Sarpedon, the death of Patroclus); Odyssey, excerpts from Books 4 (Menelaus's

afterlife) and 11 (Odysseus' visit to the land of the dead) and 13 (Odysseus and Athena); Pindar, excerpt from Olympian II (all on Camino).

**UNGRADED ESSAY DUE.** (text of Greek creation story attached to this syllabus)

**FIRST ESSAY ASSIGNED.**

## WEEK II

### **Tuesday, April 5:**

Start by comparing the Greek creation story you read for the ungraded essay with the Jewish creation stories in Genesis, in Chapters 1-2 and 3-5. Then analyze God's relationship with humans in Genesis, Chapters 6-9 and 11. Why does God decide to destroy all living things with a flood?

**Reading due for class, Tuesday, April 5:** The Hebrew and Christian creation story: Genesis, Chapters 1-2; the story of Adam and Eve: Genesis, Chapters 3-5; Noah: Genesis, Chapters 6-9; The tower of Babel: Genesis, Chapter 11; (Oxford Study Bible).

### **Thursday, April 7**

God continues to seek out humankind. God's covenant with Abraham. God's delivery of the Hebrew people from Egypt and covenant with Moses. List some of the ways that Moses, the Egyptians, and the people of Israel experienced the Divine. What ethical guidelines did God give the people of Israel at Sinai?

**Reading due for class, Tuesday, April 5:** Genesis, Chapter 12; Exodus, Chapters 1-3; 12-16; 20-23; 32:4-14; 34:1-5 (Oxford Bible).

## WEEK III

### **Tuesday, April 12**

The coming together of the Jewish people of ancient Israel and Judah; the period of judges and kings; the role of the prophet in the Hebrew tradition, as illustrated by David and Nathan and Hezekiah and Isaiah; earliest ideas in Judaism about the afterlife; the destruction of Jerusalem and the

Babylonian exile. To get you started: What does "prophet" mean to you? How do Nathan and Hezekiah function as prophets?

**Reading due for class, April 7:** Kings and prophets: King Saul, David, and Goliath: First Samuel, Chapter 16.14-23, Chapter 17; David, Bathsheba, Uriah, and Nathan: Second Samuel, Chapters 11 and 12; Hezekiah and Isaiah: Isaiah, Chapter 38.1-8, 39; the afterlife: Ecclesiastes, Chapter 3.17-21, 9.7-10; Isaiah, Chapter 38.9-20; (Oxford Bible).

#### **Thursday, April 14**

Judaism after the Babylonian exile (539 BCE through the first century CE): political developments; establishment of absolute monotheism; Hellenization and its impact on culture and religion in the region; Jewish martyrs; ideas about theodicy and the afterlife; Sadducees and Pharisees; apocalyptic expectations. How did Cyrus experience the Divine? The Jews in exile in Babylon? The Maccabees? Why do you think the idea of the resurrection of the body after death become so important in the late second century and the first century BCE?

#### **Reading due for class, April 14:**

Cyrus the Persian's proclamation freeing the Jews to return to Jerusalem to rebuild the temple: Ezra, Chapters 1-2; Antiochus IV's persecution of the Jews and their revolt: I Maccabees, Chapters 1-3, 4.1-25, 36-61; the afterlife (resurrection): Ezekiel 37; Daniel, Chapter 12.1-3; (Oxford Bible).

**FIRST ESSAY DUE.**

### **WEEK IV**

#### **Tuesday, April 19**

Jesus of Nazareth in the Gospels: baptism, ministry, healing, teaching, suffering, death. How does Jesus experience the Divine? What are some of Jesus' ethical teachings? How does Mark say they differed from traditional Jewish ethical teachings? How do Jesus' ethical teachings reveal the Divine? What are Jesus' teachings about the afterlife?

**Reading due for class, April 19:** Gospel of Mark; Luke 16.19-31 (Oxford Bible).

#### **Thursday, April 21**

The first Easter and the earliest testimony to the resurrection; the first Jesus movements and conflicts in these communities. Study questions to get you started on study sheet.

**Reading due for class, April 21:** Luke, Chapter 24; Acts, Chapters 1-4, 17-19, 26. Paul, First Letter to the Corinthians (Oxford Bible).

**Please note, Friday, April 22, is the last day to withdraw from classes without a W grade.**

## WEEK V

### **Tuesday, April 26**

The rise of Rome, differences between Greek and Roman religion and culture, Rome's relations with members of its empire. The spread of Christianity in the Roman empire; the separation of Christian movements from Judaism; first persecutions of the Christians.

Oral reports on Roman history and culture.

**Reading due for class, April 26:** selections from Tacitus, Pliny, Trajan (Camino).

### **Tuesday, April 26**

Christian martyrdom in the Roman world. The apocalyptic tradition. How did Perpetua experience the Divine, according to her journal? How was her view of the afterlife shaped by Jesus' teaching in Mark and Luke? By Revelation?

**Reading due for class, April 26:** Selections from Revelation (The Revelation of St. John the Divine) Chapters 1, 2.10, 4, 5, 6, 7 (Oxford Bible); The prison journal of St. Perpetua of Carthage (Camino).

## **SECOND ESSAY ASSIGNED**

### **Thursday, April 28**

## **FIRST TEST**

## WEEK VI

### **Tuesday, May 3**

Is the body our enemy? Asceticism and Gnosticism in the Greco-Roman world and Christianity's response.

**Reading due for class, May 3:** "The Deposit of the Faith" (Introduction to Gnosticism, Docetism, Marcion, and the orthodox Christian response; text of Apostles' Creed), in Justo Gonzales, The Story of Christianity; "Abstract of Main Gnostic Tenets," in Hans Jonas, The Gnostic Religion; introduction and text of Apocalypse of Peter (VII,3), from The Nag Hammadi Library (all on Camino).

#### **Thursday, May 5**

The Great Persecution; the battle of the Milvian bridge and the conversion of Constantine; the Edict of Milan and its consequences; the Council of Nicea.

**Reading due for class, May 5:** "The Great Persecution and the Final Victory," in Justo L. Gonzalez, The Story of Christianity; Lactantius, "Constantine's Conversion," Chapter XLIV, On the Deaths of the Persecutors; "The Arian Controversy and the Council of Nicea," in Justo L. Gonzalez, The Story of Christianity; text of the Nicene Creed (Camino).k

### **WEEK VII**

#### **Tuesday, May 10**

Shaping sacred spaces and art and music. Film on the development of Christian churches and art after the Edict of Milan. The use of hymns in Christian liturgy--listening in class to Ambrosian chants.

**Reading due for class, May 10:** texts of selected Ambrosian chants (handout in class).

#### **SECOND ESSAY DUE**

#### **Thursday, May 12**

Developments in the fourth century, after Constantine, including St. Antony and the beginning of monasticism;

**Reading for class May 12:** selections from The Rule of St. Benedict (Santa Clara Bookstore).

**Note, Friday, May 13, is the last day to withdraw from a class with a W grade.**

### **WEEK VIII**

**Tuesday, May 17**

Augustine. Confessions. Miseducation; ambition; friendship; joining the Manichees.

**Reading for class May 17:** selections from Books II, III, V of the Confessions (bookstore).

**Thursday, May 19**

Augustine's path towards conversion to Christianity; Christian Platonism.

**Reading for class, May 19:** Book VII and VIII of the Confessions.

**WEEK IX**

**Tuesday, May 24**

Augustine's baptism; Augustine as philosopher-monk then bishop; Augustine on Donatism and Pelagianism; the rite and significance of baptism in Christianity.

**Reading for class, May 24:** selections from Book IX of the Confessions.

**Thursday, May 26**

Jesus in Islam and Christianity.

**Reading for class, May 26:** selected passages from the Qur'an (handout in class).

**WEEK X**

**Tuesday, May 31**

Summing up and review. Bring all your notes to class.

**Thursday, June 2**

**SECOND TEST**

**Ungraded written assignment, due Thursday, March**

**31.** (Note that this is an ungraded assignment, but if you do not submit your completed essay at the beginning of class, Thursday, April, your **final grade** for the course will be lowered at least one step (e.g., from B- to C+),

and your **final course grade** will be lowered an additional step for each day this assignment is late.)

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## From an Ancient Greek Creation Story

Chaos was born first and after her came Gaia  
the broad-breasted, the firm seat of all  
the immortals who hold the peaks of snowy Olympus,  
and the misty Tartaros in the depths of broad-pathed earth  
and Eros, the fairest of the deathless gods:  
he unstrings the limbs and subdues both mind  
and sensible thought in the breasts of all gods and all men. . .

Gaia now first gave birth to starry Ouranos,  
her match in size to encompass all of her,  
and be the firm seat of all the blessed gods. . .  
She did couple with Ouranos to bear deep-eddying Okeanos,  
Koios and Kreios, Hyperion and Iapetos,  
Theia and Rheia, Themis and Mnemosyne,  
as well as gold-wreathed Phoibe and lovely Tethys.  
Kronos, the sinuous-minded, was her last-born,  
a most fearful child who hated his mighty father.

All of these awesome children born of Ouranos and Gaia  
hated their own father from the day they were born,  
for as soon as each came from the womb,  
Ouranos, with joy in his wicked work, hid it  
in Gaia's womb and did not let it return to the light.  
Huge Gaia groaned within herself  
and in her distress she produced gray iron  
and make a huge sickle and showed it to her children;  
then, her heart filled with grief, she rallied them with these words:  
"Yours is a reckless father; obey me, if you will,  
that we may all punish your father's outrageous deed,  
for he was first to plot shameful actions."  
So she spoke, and fear gripped them all; not one of them  
uttered a sound. Then great, sinuous-minded Kronos  
without delay spoke to his prudent mother:  
"Mother, this deed I promise you will be done,  
since I loathe my dread-named father.  
It was he who first plotted shameful actions."

So he spoke, and the heart of giant Earth was cheered.  
She made him sit in ambush and placed in his hands  
a sharp-toothed sickle and confided in him her entire scheme.  
Ouranos came dragging with him the night, longing for Gaia's love,  
and he embraced her and lay stretched out upon her.  
Then his son reached out from his hiding place and seized him  
with his left hand, while with his right he grasped  
the huge, long, and sharp-toothed sickle and swiftly hacked off  
his father's genitals and tossed them behind him. . .

But the great father Ouranos railed at his own children  
and gave them the nickname Titans, Overreachers,  
because he said they had, with reckless power, overreached him  
to do a monstrous thing that would be avenged some day. . .

[In time] Rhea succumbed to Kronos's love and bore him illustrious  
children,  
Hestia and Demeter and Hera, who walks in golden sandals,  
imperious Hades, whose heart knows no mercy  
in his subterranean dwelling, and the rumbling Earthshaker, [Poseidon],  
and Zeus the counselor and father of gods and men,  
Zeus under whose thunder the wide earth quivers.  
But majestic Kronos kept on swallowing each child  
as it moved from the holy womb toward the knees;  
his purpose was to prevent any other child of the Sky Dwellers [Olympians]  
from holding the kingly office among immortals.  
He had learned from Gaia and starry Ouranos  
that he, despite his power, was fated  
to be subdued by his own son, a victim of his own schemes.  
Therefore he kept no blind watch, but every wary  
he gulped down his own children to Rhea's endless grief.  
But as she was about to bear Zeus, father of gods  
and men, she begged her own parents,  
Gaia, that is, and starry Ouranos,  
to contrive such a plan that the birth of her dear child  
would go unnoticed. . .  
And so they sent her to Lyktos, in the rich land of Crete,  
just as she was about to bear the last of her children,

great Zeus, whom huge Gaia would take into her care  
on broad Crete, to nourish and foster with tender love.  
She carried him swiftly in the darkness of night, and Lyktos was  
the first place she reached; she took him in her arms  
and hid him inside the god-haunted earth in a cave  
lodged deep within a sheer cliff of densely wooded Mount Aigaion.  
But to the great Lord Kronos, king of the older gods,  
she handed a huge stone wrapped in swaddling clothes.  
He took it in his hands and stuffed it into his belly--  
great fool! It never crossed his mind that the stone  
was given in place of his son thus saved to become  
carefree and invincible, destined to crush him by might of hand,  
drive him out of his rule, and become king of the immortals.  
The lord's [Zeus'] strength and splendid limbs grew swiftly  
and, as the year following its revolving course,  
sinuous-minded Kronos was deceived by Gaia's  
cunning suggestions to disgorge his own offspring--  
overpowered also by the craft and brawn of his own son.

The stone last swallowed was first to come out,  
and Zeus set it up on the broad-pathed earth,  
at sacred Pytho, under the rocky folds of Parnasos,  
forever to be a marvel and a portent for mortal men.

When the gods and mortal men were settling their accounts  
at Mekone, Prometheus cheerfully took a great ox,  
carved it up, and set it before Zeus to trick his mind.  
He placed meat, entrails, and fat within a hide  
and covered them with the ox's tripe,  
but with guile he arranged the white bones of the ox,  
covered them with glistening fat, and laid them down as an offer.  
Then indeed the father of gods and men said to him:  
"Son of Iapetus, you outshine all other kings,  
but, friend, you have divided with self-serving zeal."  
These were the sarcastic words of Zeus, whose counsels never perish,  
but Prometheus was a skillful crook and he smiled faintly,  
all the while mindful of his cunning scheme,  
and said: "Sublime Zeus, highest among the everlasting gods,

choose of the two portions whichever your heart desires.”  
He spoke with guileful intent, and Zeus, whose counsels never perish,  
knew the guile and took note of it; so he pondered evils in his mind  
for mortal men, evils he meant to bring on them. . .  
and spiteful anger rushed through his mind and heart  
when he saw the white bones of the ox laid out in deceit.  
From that time on the tribes of mortal men on earth  
have burned the white bones for the gods on smoky altars. . .  
but the noble son of Iapetos deceived him again  
and within a hollowed fennel stalk stole the far-flashing  
unwearying fire. This stung the depths of Zeus mind, Zeus who roars on  
high, and filled his heart with anger  
when he saw among mortal men the far-seen flash of fire;  
so straightway because of the stolen fire he contrived an evil for men.  
The famous lame smith [Hephaistos] took clay and, through Zeus’s  
counsels, gave it the shape of a modest maiden.  
Athena, the gray-eyed goddess, clothed her and decked her out  
with a flashy garment and then with her hands  
she hung over her head a fine draping veil, a marvel to behold;  
Pallas Athena crowned her head with lovely wreaths  
of fresh flowers that had just bloomed in the green meadows. . .  
Immortal gods and mortal men  
were amazed when they saw this tempting snare  
from which men cannot escapes. From her comes the fair sex,  
yes, wicked womenfolk are her descendants.