

Human and Divine *Oikos* in Pindar's *Olympian* 13

Text	Translation	Parallels
<p>1.a. <i>Olympian</i> 13.1–10¹ Τρισολυμπιονίκαν ἐπαινέων οἶκον ἡμερον ἀστοῖς, ξένοισι δὲ θεράποντα, γνώσομαι τὰν ὀλβίαν Κόρινθον, Ἴσθμίου πρόθυρον Ποτειδᾶνος, ἀγλαόκουρον· 5</p>	<p>Praising an <i>oikos</i> thrice- Olympic-winning, kindly to citizens and a servant to guest- friends, I will get to know blessed Corinth, front porch of Isthmian Poseidon, resplendent with young men;</p>	<p>1. πρόθυρον in Pindar: <i>Pyth.</i> 3.78: the poet's house; <i>Isth.</i> 8.2: the house of the victor's father; <i>Paeon</i> 6.135–37: the house of the nymph Aegina; <i>Ol.</i> 6.1: a metaphorical “wondrous megaron”; fr. 169.7: the “house” (=city?) of Eurystheus; <i>Nem.</i> 5.53: the “house” (=heroon) of Aiakos.</p>
<p>b. ἐν τᾷ γὰρ Εὐνομία ναίει κασιγνήτα τε, βάθρον πολίων ἀσφαλές, Δίκαι καὶ ὁμότροφος Εἰρήνη, τάμι ἀνδράσι πλούτου, χρύσειαι παῖδες εὐβούλου Θέμιτος· ἐθέλοντι δ' ἀλέξειν Ὕβριν, Κόρου ματέρα θρασύμυθον. 10</p>	<p>for in it Eunomia dwells and her sister, the unshakeable foundation of cities, Dikē and, joined in nurture, Eirene, steward of wealth for men, golden children of Themis of good counsel; and by their will they ward off Hubris, rash- speaking mother of Koros.</p>	<p>2. ὄλβ(ι)ος in Pindar: de Heer (1968) 37–38, 51– 55, Pfeijffer (1999) 127–28, Sigelman (2016) 98– 100, 109, 180 a. <i>Pyth.</i> 3.89: βροτῶν ἰ ὄλβον ὑπέρτατον (Peles and Kadmos) b. <i>Isth.</i> 4.58: κάλλιστον ὄλβον ἀμφέπων (Herakles) c. <i>Nem.</i> 10.13: ὁ δ' ὄλβω φέρτατος (Amphitryon)</p>
<p>2. <i>Ol.</i> 13.69: καὶ Δαμαίῳ νιν θύων ταῦρον ἀργάεντα πατρὶ δείξον.</p>	<p>And sacrificing a white bull to your father, the Tamer, show it [the bridle] to him.</p>	<p>3. βάθρον “foundation (of a house)” Soph. <i>Ajax</i> 860: ὁ πατρῶν ἐστίας βάθρον; Eurip. <i>Heracles</i>: 944 and 1306–7 with Moore (2020) 41– 43 on the imagery of household destruction (<i>kataskaphē</i>) in the passages.</p>
<p>3. <i>Ol.</i> 13.67 Εὐδεις Αἰολίδα βασιλεῦ;</p>	<p>Are you sleeping, king descended from Aiolos?</p>	<p>4. <i>Works and Days</i> 225–35 οἱ δὲ δίκαις ξείνοισι καὶ ἐνδήμοισι διδοῦσιν ἰθείας καὶ μὴ τι παρεκβαίνουσι δικαίου, τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ· Εἰρήνη δ' ἀνὰ γῆν κουροτρόφος . . . τίκτουσιν δὲ γυναῖκες ἐοικότα τέκνα γονεῦσι.</p>

¹ All quotations from the epinicia are taken from the Teubner edition of Snell–Maehler (1987), 8th ed; the fragments, from that of Maehler (1989), 1st ed. All translations are my own.

		Cf. Pindar fr. 109.3–4 Maehler Στάσιν . . . πενίας δότειραν, ἐχθρὰν κουροτρόφον.
4. Ol. 13.91–92 διασωπάσομαί οἱ μόρον ἐγώ· τὸν δ' ἐν Οὐλύμπῳ φάτναι Ζηνὸς ἀρχαῖαι δέκονται.	I will keep quiet about his [Bellerophon's] fate; but the other [Pegasus], the ancient stables of Zeus on Olympus receive.	

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