

1) *Hom. h. Hermes* 87-92

τὸν δὲ γέρον ἐνόησε δέμων ἀνθοῦσαν ἀλωήν
ἰέμενον πεδίονδ' ἐδὶ Ὀγχηστὸν λεχεποίην·
τὸν πρότερος προσέφη Μαΐης ἐρικυδέος υἱός·
“γέρον ὅς τε φυτὰ σκάπτεις ἐπικαμπύλος ὤμους, (90)
ἢ πολυοινήσεις εὖτ' ἂν τάδε πάντα φέρῃσι (91)
καί τε ἰδῶν μὴ ἰδῶν εἶναι καὶ κωφὸς ἀκούσας,
καὶ σιγᾶν, ὅτε μὴ τι καταβλάπτῃ τὸ σὸν αὐτοῦ.”

But an old man observed him, working his blooming vineyard,
him rushing to the plain, through Onchestus' grassy bedding;
he addressed him first, Maia's notorious son:
“Old man, you digging plants, crooked at the shoulders,
you'll be *poluoinos* whenever all these things bear,
and having seen be not seeing and deaf having heard
and keep quiet, when it does no harm to your own here.”

2) *Odyssey* 24.226-7, 232-33, 243-47

τὸν δ' οἶον πατέρ' εὔρεν εὐκτιμένη ἐν ἀλωῇ,
λιστρεύοντα φυτόν: ...
τὸν δ' ὥς οὔν ἐνόησε πολύτλας δῖος Ὀδυσσεύς
γῆραϊ τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα...
τὸν δὲ παριστάμενος προσεφώνεε φαίδιμος υἱός:
“ὦ γέρον, οὐκ ἀδαημονίη σ' ἔχει ἀμφιπολεύειν
ὄρχατον, ἀλλ' εὖ τοι κομιδὴ ἔχει, οὐδέ τι πάμπαν,
οὐ φυτόν, οὐ συκὴν, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,
οὐκ ὄγχη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον.

But he found his father alone in his well-tended orchard/vineyard
digging around a plant...
So when much-suffering godly Odysseus observed him
worn down by old age, having great pain in his heart...
and standing by, his glorious son addressed him:
“Old man, it is not unskillful how you attend
the row; rather it's well cared for, and none of it,
no plant, no fig, no vine, nor olive,
no pear tree or leek lacks care throughout the garden...

3) *Pindar Ol.* 9.48-50

ἔγειρ' ἐπέων σφιν οἶμον λιγύν,
αἶνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ'
ὑμνων / νεωτέρων.

Wake for them a ringing pathway of
epea, / praise old wine, but flowers of
new hymns.

4a) *Theognis* 869-76

Ἔν μοι ἔπειτα πέσοι μέγας οὐρανὸς εὐρύς ὑπερθεν
χάλκεος, ἀνθρώπων δεῖμα χαμαιγενέων,
εἰ μὴ ἐγὼ τοῖσιν μὲν ἐπαρκέσω οἷ με φιλεῦσιν,
τοῖς δ' ἐχθροῖσ' ἀνίη καὶ μέγα πῆμ' ἔσομαι.
Οἶνε, τὰ μὲν σ' αἰνῶ, τὰ δὲ μέφομαι· οὐδέ σε πάμπαν
οὔτε ποτ' ἐχθαίρειν οὔτε φιλεῖν δύναμαι.
ἔσθλὸν καὶ κακὸν ἔσοι. τίς ἂν σέ τε μωμήσαιτο,
τίς δ' ἂν ἐπαινῆσῃ μέτρον ἔχων σοφίης;

Then may the great wide heaven above of bronze
fall on me, a dread fear for earth-born humans,
if I do not bring aid to those who are my friends
and to enemies bring grief and be a great pain.
Wine, I praise and blame you; nor in all ways
can I ever hate you or love you.
You are good and bad. Who might blame you?
And who might praise you, having a measure of wisdom?

4b) *Theognis* 877-82

Ἦβα μοι, φίλε θυμέ· τάχ' αὖ τινες ἄλλοι ἔσονται
ἄνδρες, ἐγὼ δὲ θανῶν γαῖα μέλαιν' ἔσομαι.
πῖν' οἶνον, τὸν ἐμοὶ κορυφῆς ἄπο Τηϋγέτοιο
ἄμπελοι ἦνεγκαν, τὰς ἐφύτευς ὁ γέρον (880)
οὔρεος ἐν βήσσησι θεοῖσι φίλος Θεότιμος,
ἐκ Πλατανιστοῦντος ψυχρὸν ὕδωρ ἐπάγων.

Be young, dear heart; quickly others will become
men, and when I die I will be black earth.
Drink wine, which for me from Taygetos' peak
the vines bore, which the old man grew
on the mountain's foothills, Theotimos dear to gods,
from Platanistos bringing in cold water.

5) *Rhetores Graeci, peri poetikōn tropōn* (v.3, p.209, ll. 12-23)

Αἰνίγμα δέ ἐστι φράσις ἐπιτετηδευμένη εἰς ἀσάφειαν, ὥστε ἐπικρύπτειν τὸ νοούμενον...[other ex.] μαχαίρα πῦρ μὴ σκαλεύειν, ἤγουν θυμούμενον μὴ προσερεθίζειν. διαφέρει δὲ αἰνίγμα ἀλληγορίας, ὅτι ἐκείνη μὲν γίνεται προτροπῆς ἢ ἀποτροπῆς ἕνεκα ἢ καὶ διὰ σεμνότητα, τὸ αἰνίγμα δὲ χάριν ἀσαφείας ἐπιτετηδευμένης μόνης.

Ainigma is an expression invented for obscurity, so as to hide what is intended...“Don’t stir the fire with a butcher knife”, that is “Don’t further provoke what is angered.” *Ainigma* differs from *allegoria*, because the latter is for exhortation or warning or even for sacred matters, but *ainigma* is just being obscure for its own sake.

6) *Rhetores Graeci, peri tōn schēmatōn tou logou* (v.3, p.185, ll 10-17)

Παρονομασία γίνεται, ὅταν τι τῶν ληφθέντων εἰς διάνοιαν ὀνομάτων ἢ ῥημάτων βραχὺ μεταποιήσαντες ἐτέραν κινήσωμεν ἔννοιαν, οἷον οὐδὲ τὴν ὑλακὴν, ἀλλὰ τὴν φυλακὴν, ὃ καὶ παρήχησις ὀνομάζεται, οἷον τὸ παρὰ Δημοσθένει, οὐκ αἰσχύνῃ Αἰσχίνῃ; καὶ παρὰ Πλάτωνι, Πῶλε λῶστε, καὶ Πausανίου παυσαμένου, καὶ πλεῖστα τοιαῦτα.

Paronomasia is whenever, by slightly altering some part of what is understood as the intention of words and phrases, we shift it toward another thought, for example, “not the howling but the prowling, [guarding]”; this is also called sound resemblance/alliteration, as this one in Demosthenes “Aren’t you ashamed, Aischines?” and in Plato, “Polos my good pal,” and “Pausanias having ceased,” and many others like this.

7) *Odyssey* 9.345-49, 353-4 (cf. also l. 379)

καὶ τότε ἔγὼ Κύκλωπα προσηύδων ἄγχι παραστάς,
κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνου:
“Κύκλωψ, τῆ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
ὄφρ’ εἰδῆς οἷόν τι ποτὸν τόδε νηῦς ἔκεκεύθει
ἡμετέρη...
“ὥς ἐφάμην, ὃ δ’ ἔδεκτο καὶ ἔκπιεν: ἦσατο δ’ αἰνώς
ἡδὺ ποτὸν πίνων καὶ μ’ ἦτεε δεύτερον αὔτις:

And then I addressed Cyclops, standing nearby,
holding in my hands a rustic cup of black wine:
“Cyclops, take, drink wine, since you’ve eaten flesh of men,
so you’ll know what kind of drink our ship conceals...”
So I spoke, and he took it and drank; and he was dreadfully pleased
drinking the sweet draught, and he asked me for another.

8a) *Od.* 14.460-70

τοῖς δ’ Ὀδυσσεὺς μετέειπε, συβώτεω πειρητίζων,
εἴ πῶς οἱ ἐκδύς χλαῖναν πόροι, ἢ τιν’ ἐταίρων
ἄλλον ἐποτρύνειεν, ἐπεὶ ἐο κήδετο λίην:
“κέκλυθι νῦν, Εὐμαίε καὶ ἄλλοι πάντες ἐταῖροι,
εὐξάμενός τι ἔπος ἐρέω: οἶνος γὰρ ἀνώγει
ἠλεός, ὅς τ’ ἐφέηκε πολύφρονά περ μάλ’ ἀεῖσαι
καὶ θ’ ἀπαλὸν γελάσαι, καὶ τ’ ὀρχήσασθαι ἀνήκε,
καὶ τι ἔπος προέηκεν ὃ περ τ’ ἄρρητον ἄμεινον.
ἀλλ’ ἐπεὶ οὖν τὸ πρῶτον ἀνέκραγον, οὐκ ἐπικεύσω.
εἴθ’ ὡς ἠβώοιμι βίη τέ μοι ἔμπεδος εἴη,
ὡς ὄθ’ ὑπὸ Τροίην λόχον ἤγομεν ἀρτύναντες....

Odysseus spoke to them, testing the swineherd,
whether he might take off and give him his cloak, or urge
another of his companions to, since he cared for him so:
“Listen now, Eumaios and all you other comrades,
boasting I will speak a word—for wine commands
crazing, it urges even a sensible man to sing,
and simply to laugh, and he gets up dancing,
and sends forth some word even one better left unsaid.
But now that I’ve started squawking, I won’t keep it hidden.
Oh how I wish I were young and strength was steadfast in me,
as when at Troy we led out an ambush, scheming...

8b) *Od.* 14.507-9

τὸν δ’ ἀπαμειβόμενος προσέφη, Εὐμαίε συβῶτα:
“ὦ γέρον, αἶνος μὲν τοι ἀμύμων, ὃν κατέλεξας,
οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς εἶπες:

So answering him you spoke, Eumaios the swineherd:
“old man, that’s a blameless ainos you’ve told;
not at all unfairly, you’ve spoken a word not without profit.

9) Alcman 93P (43B)

καὶ ποικίλον ἴκα τὸν ὀφθαλμῶν and the mottled *ix*, destroyer of vine buds
τάμπέλων ὀλετήρα. (lit. “eyes”)

10) *Geoponica* 4.1.7. On growing grapevines up onto trees.

...καὶ ὅσους δυνατὸν ὀφθαλμοὺς περιλειφθῆναι, οὓς πάντας τῷ ὄνυχι ἀφαιρῶν
τύφλου, ἵνα ὁ ἐν τῷ ἄκρῳ βλαστὸς εἰς ἡ δεύτερος περιλειφθεὶς εὐθαλέστερος
αὐξήσῃ,

...and as many “eyes” (buds) as can be spared, all these with a fingernail separate off from the
“blind,” so that the first or second sprout remaining on the end will grow more abundant.