

ANACREON'S TWO κόμαι

Abstract: Giangrande's explanation of Anacreon 15 Rozokoki is correct.

Key words: Anacreon.

Resumen: La explicación de Anacr. 15 Rozokoki ofrecida por Giangrande es correcta.

Palabras clave: Anacreonte.

I should like to show that not only logic, but also Greek grammar and vocabulary demonstrate that Prof. Giangrande's explanation of Anacreon, fr. 15 Rozokoki is absolutely correct, as Dr. Rozokoki and her supervisors have failed to comprehend.

Anacreon says that the girl moved her mouth not towards his head of hair (τὴν ἐμὴν κόμην), but towards «a certain other hair» (ἄλλην τινά), i.e. towards his pubic hair, which alone, as logic requires, could attract a *fellatrix*. The words ἄλλην τινά cannot possibly mean «la chioma (nera) di un altro», as Gentili, whom Dr. Rozokoki uncritically follows, erroneously asserted: such a meaning, in Greek, could only be expressed, as every *Gymnasiast* will tell Dr. Rozokoki, by a *comparatio compendiaria* (cf. G. Giangrande, *Orpheus* 24, 2003, p. 98), i.e. by the words ἄλλου τινός (= «another's»). The word κόμη (cf. *Thes.*, s.v.) if accompanied by the definite article (τὴν κόμην) or by a word denoting possession (e.g. τῆς κόμης αὐτοῦ) designates a person's cephalic hair (and Anacreon's words τὴν ἐμὴν κόμην accordingly denote his head of hair), but there existed certain other κόμαι which covered certain other parts of the body: κόμη is used of a beard in Epictetus, as quoted in *Thes.*, s.v. 1776 a, and as far as Anacreon is concerned he certainly had a κομητιν κεφαλὴν, but no less certainly was κομήτης τὰ αἰδοῖα (for κομήτης τὰ σκέλη and κομητιν κεφαλὴν cf. *Thes.*, s.v. κομήτης). Cf. Hesychius (*Thes.*, s.v. κόμη, 1776 b): κόμαι, αἱ τρίχες τῆς κεφαλῆς καὶ χωρίων (χωρίων = «parts of the human body»)

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