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» (ἀλλὴν τινὰ), i.e. towards his pubic hair, which alone, as logic requires, could attract a fellatrix. The words ἀλλὴν τινὰ 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 ἀλλοῦ τινὸς (= «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 κομῆτιν κεφαλήν, but no less certainly was κομῆτις τὰ ἄδοια (for κομῆτις τὰ σκέλη and κομῆτιν κεφαλὴν cf. Thes., s.v. κομῆτης).

Cf. Hesychius (Thes., s.v. κόμη, 1776 b): κόμαι, αἰ τρέχεσ τῆς κεφαλῆς καὶ χωρίων (χωρίων = «parts of the human body»)

Heather White