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KINHTIAN/BINHTIAN IN P. KÖLN 203 A14

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- (A) διαφέρει δέ μοι
 ὁ κῶμος οὐδέν, πᾶσαν ὥραν γάρ, μέσων
 νυκτῶν ἔσθην ἐσπέρας, ἀποκλείομα[ι
 προσκαρτερῶ δὲ καὶ πορεύομ' ἐπιμ[ελῶς
 ἐρῶ γὰρ ὁ ταλαίπωρος ἀνθρώπων ἐγὼ
 καινότη[τ]α πάντων [ο]ὕχ' ἐορακῶ[ς
 τὴν ὄψιν [ῆ]ς ἐρῶ, μὰ τοὺς δώδεκα θε[ο]ύς.
 πῶς οὖν ἐραίς, ὦ τρικκακόδαιμον, τ[
 (A) πολλοῖς ἀπίθανον φαίνεται εἶναι τ[
 14 [B]]εινητιᾶν τε καὶ τρυφᾶ(ν) λίαν δοκ[

14 β]εινητιᾶν uel κ]εινητιᾶν Maresch
 δοκ[εῖς Maresch δοκ[εῖ Handley¹

K.Maresch, the first editor of this fragment of New Comedy, pointed out that β]εινητιᾶν (or as the case may be κινητιᾶν) in 14 represented the first instance of this verb bearing an active meaning.² The content of the speech to which this line is a response makes this certain. In his re-publication of the Cologne fragments along with a new Michigan papyrus,³ R.Nünlist comments:⁴

'Maresch zufolge ist unsere Stelle der erste Beleg für die aktive Bedeutung von βινητιᾶν, doch vgl. com. adesp. fr. 13 οὐδεὶς κομήτης ὅστις οὐ βινητιᾶι. Vgl. Luc. *Pseudol.* 27.'

This is mistaken. These parallels do not hold water. They display a usage in line with that hitherto found elsewhere.⁵

¹ For the kind of utterance produced by Handley's supplement see D.Bain, *Actors and Audience: a Study of Asides and Related Conventions in Greek Drama*², (Oxford, 1987) 103f., 128, 131.

² 'Hier der erste Beleg der von Sandbach (ad Dysc. 462) vermissten aktiven Bedeutung', *Papyrologica Coloniensia* vol. vii, *Kölner Papyri (P.Köln)* Band 5 (*Köln*, 1984) p. 11.

³ 'P. Mich. inv. 6950 (unpubliziert), *P. Köln* 203 und 243: Szenen aus Menanders *Dis exapaton*?', *ZPE* 99 (1993) 245-78.

⁴ Nünlist, 262.

⁵ See my article 'six verbs of sexual congress (βινῶ, κινῶ, πυγίζω, οἴφω, ληκῶ, λαϊκάζω)', *CQ* n.s. 41 (1991) 51-77, 61ff.

The significance of the trimeter proverb οὐδεὶς κομήτης ὅστις οὐ βινητιᾶι is shown by the alternative verbs, ψηνίζεται, περαίνεται,⁶ found in the different versions in which it occurs. Clearly it refers to *pueri capillati* who are pathic homosexuals.⁷ The Christian writer, Synesius, speaks in horrified tones when discussing the proverb in the form οὐδεὶς κομήτης ὅστις οὐ ψηνίζεται:

τὸ δὲ ἀκροτελεύτιον αὐτὸς εὖ πρὸς τὴν ἡχῶ τοῦ τριμέτρου συνάρμοσον, οὐ γὰρ ἔγωγε φθέγξομαι τὸ δεινὸν ἐκεῖνο πρᾶγμα καὶ ὄνομα (Syn. calv. encom. 22). It is clear that he had in mind the word *ψηνίζεται*, but could not bring himself to write it.

The pseudologistes of Lucian who is described as a βινητιῶν Polyphemus (Luc. *Pseudol.* 27) is also a pathic. In the same chapter a frustrated attempt at fellatio is described.

The new example remains unique. The use of a similar verb, γαμητιᾶν, with a man as the subject in *Vit. Aes.*⁸ W 103 provides a kind of parallel.

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⁶ See Kock's annotation to Com. adesp. 12, 13, 14.

⁷ See K.J.Dover, *Greek Homosexuality* (London, 1978) 142 (wrongly indexed as 138).

⁸ For a discussion of verbs ending in -ᾶν and denoting the desire for intercourse see my note in *ZPE* 52 (1983) 36 and add to footnote six a reference to G.P.Shipp, *Antichthon* 19 (1983) 101. γαμητιῶσα has been conjectured at *Vit.Aes.* G 30.