This poem comes to us via Athenaeus (13 599C), who claims that the poem is about Sappho. Women from Lesbos had their own reputations independent of Sappho, so a little suspicion about this seems prudent. Unfortunately, the interpretation of line eight depends somewhat on where you stand on this question.

Meter: glyconic quatrain, 1, 2, 3 –υ–υυυυυυ; 4 –υυυυυυ.

σφαίρῃ δηὖτε με πορφυρέῃ
βάλλων χρυσοκόμης Ἐρως,
νήνι ποικιλοσαμβάλῳ
συμπαίζειν προκαλεῖται.  

5 ἧ δ’ — ἐστὶν γὰρ ἀπ’ εὐκτίτου
Λέσβου — τὴν μὲν ἐμὴν κόμην —
λευκὴ γάρ — καταμέμφεται,
πρὸς δ’ ἄλλην τινὰ χάσκει.

1 σφαῖρα ας ἡ ball. δηὖτε = δὴ αὖτε again. πορφύριος η ον shining; purple, dark-red.
2 βάλλω here more pelt, strike (by throwing). χρυσοκόμης ου ὁ golden-haired.
3 νήνι = contracted sg.dat. of ἡ νεᾶνις girl. ποικιλοσάμβαλος ου with embroidered sandals.
4 συμ-παίζω play with + dat., often with erotic sense. προ-καλέομαι call forth, invite, summon.
5 The syntax of this entire quatrain is rather parenthetical. ἐστίν i.e., ἡ εὐκτίτος ου well-made; good to dwell in.
6 Λέσβος ἡ Lesbos. κόμη ἡ hair. This phrase is the direct object of l.7 καταμέμφεται.
7 λευκός ἡ ὁν white; bright; i.e., 1.6 κόμην. κατα-μέμφομαι find fault with, blame.
8 προσ-χάσκω in tmesis, gape, stare open-mouthed at; be greedy for. ἄλλην τινὰ The feminine gender of ἄλλην could refer to 1.6 κόμην hair, i.e., a younger man whose hair isn’t white. Or it could refer to the girl, in which case ἄλλην is another girl.