

identification is indisputable, according to Leeman and Pinkster 1981, 166; 224), especially given the year of Scaevola's governorship. In fact, Apollonios Molon arrived in Rhodes later than Malakos, probably in the first quarter of the 1st c. BC (Strabo 14.2.13; Brzoska RE II 1, no. 85, 141-142). In Cicero's *De or.* (1.126), M. Antonius (*cos.* 99; *cens.* 97 BC) used the same expression for Apollonios: *maxime probavi summum illum doctorem, Alabandensem Apollonium, qui cum mercede doceret*. Even if neither Scaevola nor Antonius are attested as Apollonios' pupils (*pace* Weißenberger 1996, 879), other members of the Roman elite can certainly be assumed to have studied with him, as the wide fame he enjoyed in Rome implies.

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Apollonios Molon

0. Onomastic Issues

Apollonios' nickname *Molon* (the “Walker” or the “Comer”) is widely attested. It is often used to distinguish him from the contemporary rhetorician Apollonios Malakos, another citizen of Alabanda. The nickname *Molon* seems to have been inherited from Apollonios' father (Plut. *Caes.* 3.1: *πρὸς Ἀπολλώνιον τὸν τοῦ Μόλωνος*).

1. Central Biographical Dates and Family Relations

Apollonios Molon was born in Alabanda (Caria), in all likelihood at the end of the 2nd c. BC. He studied rhetoric in his hometown, under the supervision of Menekles, and then settled in Rhodes, where he started working as an advocate and a teacher of rhetoric, gaining fame and praise well beyond Rhodes, notably among the Roman elite. His intellectual standing granted him a significant political position in Rhodes. Despite being one of the most prominent scholars of his time, Molon's writings are almost lost (his fragments have been collected in *FGrH III C*, no. 728, pp. 687-689). An adherent of the “Asian” style, he devoted much attention to rhetorical matters (Quint. *Inst.* 3.1.16; Phoibammon, *On Rhetorical Forms* 1.44). Moreover, he was a very able literary critic (Porphyry's comment on *Iliad* 9.5).

Thanks to the bitter (and often misleading) attacks by Flavius Josephus (e.g., c. Ap. 2.79-96.270), we know that Molon was also interested in Jewish religion and culture, though choosing an essentially negative approach. The same hostile attitude is reported for his view on prominent philosophers, such as Socrates (*schol. ad Aristoph. Nub.* 144) and Plato (Diog. Laert. 3.34). If Molon is to be identified with the unnamed *summus doctor* in Cic. De or. 1.75, he also sneered at Panaitios (Bar-Kochva 2010, 475). The year of Apollonios' death is uncertain, but the available sources cease to mention him after 74 BC (Plut. Caes. 3.1; Suet. Iul. 4; not mentioned in Plut. Pomp. 42 D-E).

2. Relations with Rome and Career

According to **Cicero** (*Brut.* 307), Molon was in Rome in 87 BC – either as a member of a Rhodian embassy or on a private journey. Despite suspicions of forgery (cf. Susemihl 1891/92, 491), Cicero's text at least demonstrates the fame Molon enjoyed in Rome already during the early 80s. In 81 BC he was certainly sent to Rome by his Rhodians fellow-citizens. There is no evidence for a connection between Molon and **Sulla**, but he was honoured with the permission to address the Senate in Greek without the help of an interpreter, the first example we know of (Val. Max. 2.2.3; Plut. Cic. 4). He requested the Senate to grant Rhodes a compensation, a loyal ally that had heavily suffered during the long years of the Mithridatic War (App. Mithr. 24-27). That was the subject of a speech known as *De Rhodiorum praemiis* (after Cic. Brut. 312). However, it seems that Molon's most ambitious aim was to grant the Rhodians the opportunity to regain control over the city of *Caunus*, which was accomplished (Plut. Cic. 4.6; cf. Strabo 14.2.3 with reference to his speech *Against the Caunians*). During this period in Rome, **Cicero** had the chance to spend some time with the famous rhetorician (Brut. 312; Val Max 2.2.3; Quint 12.6.7).

Back in Rhodes, he resumed his rhetoric teaching and – just as his contemporary, the philosopher Poseidonios – attracted many members of the Roman elite, including Cicero in 78 BC (Cic. Planc. 84; Brut. 151.316; Plut. Cic. 4.4-5; Val. Max. 2.2.3; Quint. 12.6.7; Plut. Caes. 3.1; Aelian. VH 12.25; Vict. Vir. Ill. 81.2; Schol. Bob. 166) and **Caesar** in 74 BC (Plut. Caes 3.1-4). Moreover, **T. Manlius Torquatus** owed much to Molon (Cic. Brut. 245), whereas **M. Favonius** (*praet.* 49 BC) only achieved poor results from Molon's instructions (Cic. Att. 2.1.9).

According to Cicero, De or. 1.75, **Q. Mucius Scaevola** (*cos.* 117 BC) said that, while governor of Asia (120 BC, see Ferrary 2000, 191), he had had a conversation on Panaitios with a *summus doctor* of rhetoric. Some have suggested to identify Molon with this *summus doctor* (Bar-Kochva 2010, 475), but the evidence is inconclusive: after all, Molon was not the only famous orator active in Rhodes at the time, and Apollonios Malakos seems to be a better candidate for this early time (see Brzoska RE II 1, nr. 84, 141; Leeman and Pinkster 1981, 166; 224).

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Q. Aponius aus Lusitanien (?)

0. Onomastisches

Bei Elvers 1996, 907 als *Q. Apponius* aufgeführt. Für die Ansicht eines lusitanisch-römischen Interferenznamen vgl. Zeidler 2005, 176f.

1. Zentrale Lebensdaten und Familienverhältnisse

Belegt a. 46. Römischer Ritter. Castillo García 1975, 635 weist auf die Häufigkeit der Aponii in Lusitanien hin und vermutet die Abstammung von einer italischen Familie.

2. Verhältnis zu Rom bzw. Römern und Karriereverlauf

Kämpfte a. 46 auf der Seite des jungen **Cn. Pompeius Magnus** und hetzte die Bevölkerung der Baetica gegen **C. Iulius Caesar** auf (Cass. Dio 43,29,3).

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Archelaos, Commander of Mithradates VI of Pontus

1. Central Biographical Dates and Family Relations