



ALMA MATER STUDIORUM
UNIVERSITÀ DI BOLOGNA

ARCHIVIO ISTITUZIONALE
DELLA RICERCA

Alma Mater Studiorum Università di Bologna
Archivio istituzionale della ricerca

Molon (1810)

This is the final peer-reviewed author's accepted manuscript (postprint) of the following publication:

Published Version:

Garulli, V. (2020). Molon (1810). Leiden : Brill [10.1163/1873-5363_jciv_a1810].

Availability:

This version is available at: <https://hdl.handle.net/11585/880159> since: 2022-03-29

Published:

DOI: http://doi.org/10.1163/1873-5363_jciv_a1810

Terms of use:

Some rights reserved. The terms and conditions for the reuse of this version of the manuscript are specified in the publishing policy. For all terms of use and more information see the publisher's website.

This item was downloaded from IRIS Università di Bologna (<https://cris.unibo.it/>).
When citing, please refer to the published version.

(Article begins on next page)

■■■. Molon
(uncertain age)

1 Zen. vulg. 2,45 (B 41): ¹ Ἄγων πρόφασιν οὐκ ἐπιδέχεται, οὔτε ² φιλία: ὁ ³ Μόλων ὁ ⁴ παροιμογράφος Ἰβύκειον τὴν παροιμίαν ταύτην φησίν, ὡς πρώτου χρησαμένου τοῦ Ἰβύκου (F 344 PAGE).

Neither contest nor friendship accept an excuse: Molon the paroemiographer says that this proverb is Ibycean, since Ibykos first made use of it.

Introduction

The existence of the paroemiographer Molon is attested only by Zenobios' vulgate. Moreover, the manuscripts of Zenobios' work agree neither on the exact form of the name, nor on the definition of Molon as a paroemiographer, nor on the words of the proverb ascribed to him.

As for the name, the manuscript tradition of Zenobios' epitome preserves the following readings: Μόλων⁵ (B), Μύλων (Zen. Par.) and Μώλων (Par. suppl.). Whereas the last two forms can be regarded as highly unpalatable in the light of the onomastic evidence – Μύλων is only attested as Μύλλων (*IG* V 2,41,35, 4th century BC, Arkadia, Tegea)⁶, and Μώλων is unattested –, the proper name Μόλων is relatively popular (see *LGPN* I 320, II 319, IIIA 305, IIIB 293, VA 321, VB 301)⁷. Since a paroemiographer named Molon is otherwise unattested, BERGK⁸ assumed that the transmitted form of this name is corrupt, and suggested that we reconstruct Δήμων⁹. Even accepting that Δήμων could be corrupted into Μόλων/Μύλων/Μώλων, one can argue against assuming that a unique attestation must be the result of textual corruption. Moreover, against the emendation of Μόλων/Μύλων/Μώλων into Δήμων CRUSIUS¹⁰ observes: “sed talia a Demone aliena”¹¹.

The term ὁ παροιμογράφος is never used in Zenobios' surviving work, as CRUSIUS¹² points out¹³, and is missing in B; furthermore, the definite article is repeated before the personal name and before the generic epithet¹⁴. On these grounds, CRUSIUS¹⁵ suspects that the name of the mysterious paroemiographer – ΟΜΙΛΩΝ – is the last word of the proverb itself: οὔτε φιλίαν ὄμιλος *vel* οὔτε φιλεῖ <τ>ὸ μέλλειν¹⁶. Nevertheless, such alterations involve textual change simply for the purpose of removing a unique testimony, which again is very arguable.

¹ F 1: *Codd.* = B, Zen. Par., Par. suppl.; ed. SCHNEIDEWIN - LEUTSCH (1839: 44); cf. RUPPRECHT (1933: 12); BÜHLER (1982: 38); KASSEL - AUSTIN (1984: 198).

² οὔτε φιλία Zen. Par. : *om.* B : *non liquet de Par. suppl.* : οὔτε φιλίαν *vel* οὔτε φιλεῖ CRUSIUS.

³ ὁ Μόλων B : ὁ Μύλων Zen. Par. : ὁ Μώλων Par. suppl. : ὁ Δήμων *dub.* BERGK : ὄμιλος *vel* <τ>ὸ μέλλειν CRUSIUS.

⁴ ὁ παροιμογράφος Zen. Par., Par. suppl. : *om.* B.

⁵ GAISFORD (1836: 5) printed Μίλων as reading of B, but Cohn corrected this into Μόλων in his personal copy of the edition, as Rupprecht (1933: 12) attests; moreover, KASSEL - AUSTIN (*ad* Ar. F 349) – who declare to receive the readings of the manuscripts from W. BÜHLER – give Μόλων for B.

⁶ *Suda* μ 1413 A. gives Μύλωνος as a personal name: however, it is corrected into Μύλινος from MEURSIUS onwards (1675: 251): see Diod. 5,71.

⁷ As well as Μίλων: see e.g. *LGPN* I 314, II 315, IIIA 301, IIIB 286, IV 237, VA 318, VB 297.

⁸ BERGK (1882: 249) on Ibyc. F 40.

⁹ He should be the paroemiographer, author of a collection of proverbs in 40 books, who lived between 4th and 3rd century BC: see SCHWARTZ (1903).

¹⁰ CRUSIUS (1883: 123 n. 3).

¹¹ On Demon's work see SCHWARTZ (1903).

¹² CRUSIUS (1883: 123 n. 3).

¹³ More precisely, it is attested only in another text, Greg. Antioch. *Or. in Sebastocr. Constant. Agel.* p. 392 BACHMANN - DÖLGER.

¹⁴ JACOBY in his manuscript notes comments: “im Text befremdet ὁ Μύλων und ὁ παροιμογράφος”.

¹⁵ CRUSIUS (1883: 123 n. 3).

¹⁶ After ὄμιλος he notes “= proelii turba?”. As a parallel for this verb in such proverb, he refers to F trag. adesp. 298

² NAUCK (see below), as well as to Eur. *Heracl.* 722-723.

Although our sources mention no paroemiographer called Molon, RUPPRECHT¹⁷ tried to identify the paroemiographer with Cicero's teacher, Apollonios – also known as Molon, a patronymic treated also as a nickname¹⁸ – who was a grammarian¹⁹; this however requires us to replace παροιμογράφος by λογογράφος, which “für M. von Rhodos viel zu eng ist”. JACOBY, in his manuscript notes, rejects this hypothesis as “natürlich unmöglich” and regards it as an example of begging the question.

The only *terminus post quem* provided by Zenobios' text is the mention of Ibykos ascribed to the paroemiographer: nothing allows us to date Molon's life and work more precisely.

Commentary

The short text raises questions concerning the core of the proverb, its literary and poetic versions, as well as the layers of quotations collected in Zenobios' epitome. We may first compare Zenobios' version of this proverb to the parallels found in literary sources. The most relevant passage is *schol.* (bT) Plat. *Cra.* 421d (p. 17 GREENE), which does not mention any paroemiographer, but collects four literary uses of the proverb:

προφάσεις ἀγῶν δέχεσθαι. παροιμία ἀγῶν πρόφασιν οὐκ ἀναμένει, ἐπὶ τῶν φύσει ραθύμων καὶ ἀμελῶν, ἧτοι ἐπὶ τῶν μὴ προσιεμένων τοὺς λόγους τῶν προφασιζομένων. μέμνηται δὲ αὐτῆς Πλάτων ἐνταῦθα οὕτως “οὐ μέντοι μοι δοκεῖ προφάσεις ἀγῶν δέχεσθαι”, καὶ ἐν Νόμων ἔκτῳ (*Lg.* 6,751d): “ἀλλὰ γὰρ ἀγῶνα προφάσεις φασὶν οὐ πάνυ δέχεσθαι”. Αἰσχύλος δὲ φησὶν Γλαύκῳ Ποτνιῆϊ (F 37 RADT²): “ἀγῶν γὰρ ἄνδρας οὐ μένει λελειμμένους”. καὶ Ἀριστοφάνης Θεσμοφοριαζούσαις β' (F 349 KASSEL - AUSTIN).

Two examples out of four belong to Plato, who makes use of this proverb consistently: both in *Cra.* 421d (οὐ μέντοι μοι δοκεῖ προφάσεις ἀγῶν δέχεσθαι) and in *Lg.* 6,751d (ἀλλὰ γὰρ ἀγῶνα προφάσεις φασὶν οὐ πάνυ δέχεσθαι) he employs the same words – ἀγῶν, πρόφασις, δέχεσθαι –, which recur also in Zenobios' text.

As for Aischylos and Aristophanes, the scholiast quotes an exact line – a iambic trimeter – of the former only (ἀγῶν γὰρ ἄνδρας οὐ μένει λελειμμένους); the structure of the proverb in this line is different from ἀγῶν πρόφασιν οὐκ ἀναμένει – the standard form of the proverb given by the scholiast at the beginning of his scholion –, and may be quoted verbatim precisely on account of this difference²⁰.

The actual wording of the Aristophanes fragment is not preserved by the scholion; nevertheless, KASSEL - AUSTIN are probably right in spacing out ἀγῶν πρόφασιν οὐκ ἀναμένει as corresponding to Aristophanes' version too²¹.

The versions of the proverb collected by the scholiast are conceptually consistent: the vocabulary shared by Ibykos' proverb and its Platonic versions is remarkable (ἀγῶν, πρόφασις, (ἐπι)δέχεσθαι). In the light of some examples of Ibykos' presence in Plato, especially in case of proverbial sayings²², we cannot exclude Plato's debt to Ibykos also for this proverb²³.

¹⁷ RUPPRECHT (1933: 12).

¹⁸ See IPPOLITO (2005).

¹⁹ See BRZOSKA (1895) and IPPOLITO (2005).

²⁰ According to TAPLIN (²1977: 162), the iambic trimeter from Aischylos' *Glaukos Potnieus* “may come from a stichomythia dispute over whether or not Glaukos should go”. Given the correspondence between this line and the proverb, it is idle to correct the transmitted text and modify its meaning (HERWERDEN [1862: 2-3], for example, wanted to change ἀγῶν into ἄγων: “i.e. ducens enim viros non inferiores alacritate”). On the other side, BLAYDES (1894: 254; 1895: 353) – as well as KOCK (1880: 479 *ad* F 331) for Aristophanes' text – postulates ἀγῶν with crasis of the definite article, which is not necessary, as RENEHAN (1976: 102-103) observes, since in *Lg.* 751d ἀγῶν is used without article. Referring to a great number of passages where Bekker has made this sort of conjecture, he concludes that “this example suggests that editors have perhaps been on occasion too hasty in accepting them”.

²¹ KOCK (1880: 479 *ad* F 331) thinks that Aristophanes might have written either ἀγῶν πρόφασιν οὐκέτ' ἀναμένει or ἀγῶν πρόφασιν οὐχὶ δέξεται (οὐκ ἐδέξατο).

²² See PIERI (2012: 222-223) and CHANDLER (2014).

²³ A debt of Aischylos to Ibykos is supposed by SCHNEIDEWIN (1833: 45): “certum puto, Aeschylum hanc sententiam ex carmine Ibycio eadem res complexo in suam fabulam derivasse, qui Ibycia carmina procul dubio in Sicilia cognosset”.

In antiquity the proverbial pattern in question was more successful than the scholiast tells us: within the frame of Attic tragedy, the same concept occurs in Eur. *Heracl.* 722-723 ὡς ἐγγὺς ἀγών, καὶ μάλιστα Ἄρης στρυγεῖ / μέλλοντας (whence probably Coluth. 85), and in F trag. adesp. 298 ²NAUCK ἀγὼν γὰρ οὐ μέλλοντος ἀθλητοῦ μένει / ἀλκίην²⁴, with specific applications to the field of war and athletics.

Even more interesting is Pind. F 228 SNELL - MAEHLER τιθεμένων ἀγώνων πρόφασις / ... ἀρετὰν ἐς αἰπὸν ἔβαλε σκότον²⁵, which brings us back to lyric poetry and might be linked to Ibykos' fragment.

Two further literary versions of the proverb are Thuc. I 142 τοῦ πολέμου οἱ καιροὶ οὐ μενετοί and Alciphr. IV 14 καὶ γὰρ οὐ φιλεῖ προφάσεις ἀγών.

In the light of the passages collected and compared, the words οὔτε φιλία, absent in ms. B, appear as an addition, as something unrelated to the core of the proverb, even in the line of texts closer to Ibykos' version. In other words, any allusion to friendship is lacking in the literary passages quoted by the scholiast. This 'addition' can hardly be explained as such, since nothing in the tradition of this proverb attests it: on the contrary, οὔτε φιλία could be easily explained as belonging to Ibykos' text as his personal and original 'extension' and variation of the proverb, plausibly related to its specific context²⁶. Since this pericope was irrelevant to the most popular version of the proverb, it soon disappeared even in the literary texts which had Ibykos' lines in their background²⁷.

Of Molon's text we can see the contents: the proverb and its ascription to Ibykos, as the first to use it. As regards Molon's *ipsissima verba*, the adjective Ἰβύκειον is a good candidate for a double reason: first, the term is relatively rare and technical in the scholarly prose; second, in Zenobios' view Ἰβύκειον requires an explanation, which follows, therefore he appears as if taking an ambiguous word from his source, which is declared to be Molon's collection of proverbs. Obviously, Zenobios might be taking also the exegesis of Ἰβύκειον from the same source. Be that as it may, Molon's fragment includes at least some words of his.

Editions and translations

T. BERGK, *Poetae lyriici Graeci*, Leipzig 41882.

W. BÜHLER, *Zenobii Athoi proverbialia*, vulgari ceteraque memoria aucta, I; IV, Göttingen 1982 (4), 1987 (1).

T. GAISFORD, *Paroemiographi Graeci quorum pars nunc primum ex codicibus manuscriptis vulgatur*, Oxford 1836.

G.C. GREENE, *Scholia Platonica*, Haverford 1938.

R. KASSEL - C. AUSTIN, *Poetae comici Graeci (PCG)*, 3.2. *Aristophanes. Testimonia et fragmenta*, Berlin - New York 1984.

T. KOCK, *Comicorum Atticorum fragmenta*, I. *Antiquae comoediae fragmenta*, Leipzig 1880.

E. LELLI (ed.), *I proverbi greci. Le raccolte di Zenobio e Diogeniano*, trad. di F.P. BIANCHI, L. COCCIA, G. TOZZI, C. BERNASCHI, S. MANZIN, D. MASTRANTONIO, M. PELLICCIA, S. ROSSI, V. ZANUSSO, Soveria Mannelli (CZ) 2006.

A. NAUCK, *Tragicorum Graecorum fragmenta*, Leipzig 21889.

F.W. SCHNEIDEWIN, *Ibyci Rhegini carminum reliquiae. Quaestionum lyricarum lib. I*, Göttingen 1833.

F.W. SCHNEIDEWIN - E.L. VON LEUTSCH, *Corpus paroemiographorum Graecorum*, I. *Zenobius, Diogenianus, Plutarchus, Gregorius Cyprius cum appendice proverbiorum*, Göttingen 1839.

D.L. PAGE, *Poetae Melici Graeci*, Oxford 1962.

Literature

F.H.M. BLAYDES, *Adversaria in tragicorum Graecorum fragmenta*, Halle 1894.

F.H.M. BLAYDES, *Adversaria in Aeschylum*, Halle 1895.

²⁴ This fragment is preserved by Macar. 1,16, a context which does not reveal anything about the source of the fragment: LEUTSCH (*ad l.*) ascribes the line to the second *Thesmophoriazusa*, whereas SCHNEIDEWIN (1833: 165), KOCK (1880: 479 *ad F* 331: "ἀλκή enim comicis non usitatum"), NAUCK (1889: 896), CRUSIUS (1890: 690) think of a tragedy. WILAMOWITZ (1893: 21 = 1971: 195) excludes this fragment from tragedy, and this was followed by Kannicht and Snell in their edition (the revised *TrGF* vol. 2).

²⁵ See WILAMOWITZ (1922: 381 n. 3).

²⁶ *Contra* SCHNEIDEWIN (1833: 164): "Zenobius autem non integra verba Ibyci exhibuit: sensum ille atque intellectum respexit".

²⁷ SCHNEIDEWIN (1833: 45-46) attempts to identify even the thematic context of the proverb in Ibykos' poetry as the *ludi* in honour of Pelias.

- J. BRZOSKA, Art. *Apollonios* [85], in *RE* 2.1 (1895), 141-144.
- C. CHANDLER, *An allusion to Ibycus in Plato Phaedrus 251A-B*, in *Hermes* 142 (2014), 474-475.
- O. CRUSIUS, *Analecta critica ad Paroemiographos Graecos*, Leipzig 1883.
- O. CRUSIUS, rev. NAUCK (²1889), in *GGA* (1890), 687-704.
- H. VAN HERWERDEN, *Exercitationes criticae in poeticis et prosaicis quibusdam Atticorum monumentis*, Den Haag 1862.
- A. IPPOLITO, Art. *Apollonius* [11] *Molon*, English version transl. by P. Hogan (original Italian version first published on 20 February 2005), in *Lexicon of Greek Grammarians in Antiquity*, consulted online on 9 March 2017, <http://dx.doi.org/10.1163/2451-9278_lgga_urn:cite:cidocCRM.E21:lgga.Apollonius_11_Molo>.
- J. MEURSI *Creta, Rhodus, Cyprus sive de nobilissimarum harum insularum rebus & antiquitatibus*, commentarii postumi, nunc primum editi, Amsterdam 1675.
- B. PIERI, *Cavalli vecchi per poeti nuovi (Verg. Georg. III 95-100)*, in *Eikasmós* 23 (2012), 215-233.
- R. RENEHAN, *Studies in Greek Texts. Critical Observations to Homer, Plato, Euripides, Aristophanes and Other Authors*, Göttingen 1976.
- K. RUPPRECHT, Art. *Molon* [8], in *RE* 16.1 (1933), 12.
- E. SCHWARTZ, Art. *Demon* [6], in *RE* 5.1 (1903), 142-143.
- O. TAPLIN, *The Stagecraft of Aeschylus. The Dramatic Use of Exits and Entrances in Greek Tragedy*, Oxford 1977.
- U. VON WILAMOWITZ-MOELLENDORFF, *Pindaros*, Berlin 1922.
- U. VON WILAMOWITZ-MOELLENDORFF, *De tragicorum Graecorum fragmentis commentatio*, in *Index scholarum publice et privatim in Academia Georgia Augusta per semestre aestivum [...] habendarum*, Göttingen 1893 (= *Kleine Schriften*. I. *Klassische griechische Poesie*, Berlin 1971, 176-208).

Metadata

F 1

Subject: paroemiography

Source Date: 2nd century AD

Historian's Date: *post* 6th century BC