

## 346 BCE

### Phocian expulsion from the Amphictyony

The Delphic Amphictyony was a league consisting of much of Greece that was connected to and maintained the sanctuary and cult of Apollo at Delphi (Larsen and Rhodes, 2012). The Amphictyonic Council could impose fines on members, such as when the Phocians were fined for cultivating land attributed to the god at Delphi (Diod.16.23.3; Ashley, 1998:115).

The Third Sacred War ended with Phocian surrender when the Boeotians asked Philip of Macedon for aid (Diod.16.59.2-3). Aeschines, a contemporary author, accredited this to the conflict's length causing a lack of Phocian funds as well as mutiny from their unpaid mercenaries (Aeschin.2.131.1-2).

On the amphiktyones' orders, twenty Phocian poleis were destroyed (Paus.10.3.2) and their inhabitants separated into small villages (Diod.16.60.2). This would have been devastating for the Phocians as the polis was a considerable part of Greek identity (Hansen 2004:13). Oulhen (2004:401) correctly claims that accounts of the destruction, such as Demosthenes (19.65), may have been exaggerated, based on dating of the remains of Phocian defences. Some poleis were supposedly rebuilt by the Athenians and Boeotians (Paus.10.33.8) however the exact number is unknown (Oulhen 2004:401). As well, the walls of the three Boeotian poleis that Phocis had conquered were removed (Diod.16.60.1), leaving them more vulnerable to invasion (Hansen 2004:137).

The Phocians were charged with repaying the money they had taken from the temple at a rate of 60 talents each year and they were forbidden from rebuilding their army until the pillaged money had been repaid (Diod.16.60.1-2). This could have caused the poverty that made Parapotamii disappear entirely (Paus.10.33.8).

The Amphictyonic Council expelled the Phocians and forbade them from participating in the shrine of Delphi (Diod.16.60.1). As well, those involved with the theft of Delphi's riches were subject to a curse (Diod.16.60.1).

Following Phocis' surrender, Philip II was admitted to the Amphictyonic Council and rewarded the two Phocian votes (Diod.16.60.1). This gave Philip religious and political influence within central Greece and status equal to any other respected Greek (Buckler 2003:451).

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