Herodotus Amphiktyonis: Medism in the Thermopylae Narrative

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1. Lucian, Herodotus. I.

εἴσται πάντα οὖν Ὀλυμπια γάρ μεγάλα, καὶ οὐ Ἡρόδωτος τοῦτο ἐκεῖν ἱκεῖν οἱ νομίσασ τῶν καρόν, οὐ μάλιστα ἐγλύφεται, πλήθουσαν τηρήσας τὴν πανήγυριν, ἀπανταχόθεν ἡδή τῶν ἀρίστων συνειλεγμένων, παρελθῶν ἐς τὸν ὁπισθόδοδομον οὐ θεατήν, ἀλλ᾽ ἀγωνιστὴν παρεῖχεν ἀειτῶν Ὀλυμπιαῶν ἄδων τὰς ἱστορίας καὶ κηλών τοὺς παρόντας...

The great Olympic Games were being held, and Herodotus, thinking that this was his chance, did not hesitate at all, but when he observed the festival at its fullest, with every city having sent their best citizens, he appeared in the temple chamber, not as a spectator, but as a competitor in his own right, performing his Histories and enchanting his audience...

2. Plato, Hipp. Min. 363c-d.

καὶ γὰρ ἡν δενίν ποιοῦν, ὦ Ἐδίκης, εἰ Ὀλυμπιάζε μέν εἰς τὴν τῶν Ἐλλήνων πανήγυριν, ὅταν τὰ Ὀλυμπιαὶ ἦν, ἀπεὶ ἐπανῶν ὀκύθεν ἐς Ὡλόδες εἰς τὸ ἱερόν παρέχομεν ἐμαυτὸν καὶ λέγοντα ὅτι ἂν τα βουλήσατα ὁμ ἂν μοι εἰς ἐπιδείξει παρεσκευασμένον ἦν, καὶ ἀποκρινόμενον τὸ βουλομένον ὅτι ἂν τα ἐρτά, νῦν δὲ τὴν Σωκράτους ἀφότισεν φύγομαι.

Why, Eudicus, it would be strange conduct on my part, if I, who always go up to Olympia to the festival of the Greeks from my home at Elis, and entering the sacred precinct, offer to speak on anything that anyone chooses—should now avoid being questioned by Socrates. (tr. Fowler)

3. Herodotus’ use of the Grandiose Past: Geography (e.g., 7.193), Lineage (e.g., 7.204), Religious Observance (e.g., 7.189), and Literary Allusion (e.g., 7.225)

4. Pindar, Pythians 2.52-56

ἐμὲ δὲ χρεών
φεύγειν δάκος ἁδινὸν κακαγοριάν.
εἴδον γὰρ ἐκάς ἐών τὰ πόλλ᾽ ἐν ἀμαχνία
ψαγενὸν Ἀρχάλχων βαρολόγῳς ἔσχεν
πιανόμενον· τὸ πλούτειν δὲ σὺν τύχα
πότιμοι σοφίας ἠριστον. (Pythian 2.52-56)

But I must flee the persistent bite of censure,
for standing at a far remove I have seen
Archilochus the blamer often in straits as he fed on
dire words of hatred. And possessing wealth that is granted by destiny is the best object of wisdom. (tr. Race)

5. The Members of the Delphic/Pythian Amphictyony (a.k.a. Pylagoroi): The Delphians (7.178); The Phocians (7.218.3); The Thessalians, Perrhaebians, Aenianians, and Dolopians (7.172-74, 185); The Defenders—Sparta, Boeotia, Locris, Phocis, and Athens (7.202-203); Local Geography—Malis (the Trachinian Rocks, 7.198.1), Magnesia (the Ovens of Pelion, 7.188.3), and Achaean Phthiotia (the Grove of Halos, 7.197).

6. The Abandonment of Locris and Phocis (7.207)

τοὺς μὲν νῦν ἄλλους Ἑλεόνοντοσ ἔδοκες ἠλθοῦσι εἰς Πελοπόννησον τὸν Ἰσχιμὸν ἔχειν ἐν φυλακῇ... Φοκίδων καὶ Λοκρῶν περιπερεσθέντων τῇ γνώμῃ ταύτη.

At this point, the other Peloponnesians considered it best to go to the Peloponnesus and to defend the Isthmus... At this suggestion, the Phocians and Locrians grew furious.
The Thessalian Speech

The Thebans fail to die with the Spartans (7.233)

Praise for the Delphians (7.178.2)

The Phocians' Courageous Failure (7.218)

Persian v. Thessalian Horses (7.196)

Thessalian Praise for the Delphians (7.178.2)

The Thessalians first medized under the compulsion of necessity...

In Thessaly [Xerxes] held a contest of horses, testing both his own horse and the Thessalian horse, which he had heard were the best in Greece. The Greek horses were left far behind.

We...