

1. Hdt, 7, 7:

“Having been over-persuaded to send an expedition against Hellas, Xerxes first marched against the rebels [in Egypt], in the year after Darius’ death. These he subdued, and laid Egypt under a much harder slavery than in the time of Darius; and he committed the governance of it to Achaemenes, his own brother, Darius’ son. This Achaemenes, being then viceroy of Egypt, was at a later day slain by a Libyan, Inaros son of Psammetichus.”¹

2. Hdt. 7, 20, 1:

“For full four years from the conquest of Egypt he was equipping his host and preparing all that was needful therefor; and ere the fifth year was completed he set forth on his march with the might of a great multitude.”²

3. Hdt. 2, 1:

“After the death of Cyrus Cambyses inherited his throne. He was the son of Cyrus and of Cassandane daughter of Pharnaspes, for whom, when she died before him, Cyrus himself mourned deeply and bade all his subjects mourn also. Cambyses was the son of this woman and Cyrus. He considered the Ionians and Aeolians as slaves inherited from his father, and prepared an expedition against Egypt, taking with him, with others subject to him, some of these Greeks over whom he held sway.”³

4. Hdt. 3, 1, 1:

“It was against this Amasis⁴ that Cambyses led an army of his subjects, Ionian and Aeolian Greeks among them. This was the reason: Cambyses sent a herald to Egypt asking Amasis for his daughter; and this he did by the counsel of a certain Egyptian, who devised it by reason of a grudge that he bore against Amasis, because when Cyrus sent to Amasis asking for the best eye-doctor in Egypt the king had chosen this man out of all the Egyptian physicians and sent him perforce to Persia away from his wife and children.”⁵

5. Hdt. 3, 10, 1–2:

“Psammenitus⁶, son of Amasis, was encamped by the mouth of the Nile called Pelusian, awaiting Cambyses. For when Cambyses marched against Egypt he found Amasis no longer alive; he had died after reigning forty-four years, in which no great misfortune had befallen him; and being dead he was embalmed and laid in the burial-place built for himself in the temple.”⁷

6. Hdt. 8, 51:

“Now after the crossing of the Hellespont whence they began their march, the foreigners had spent one month in their passage into Europe, and in three more months they arrived in Attica, Calliades being then archon at Athens. There they took the city, then left desolate; but they found in the temple some few Athenians, temple-stewards and needy men, who defended themselves against the assault by fencing the acropolis with doors and logs; these had not withdrawn to Salamis, partly by reason of poverty, and also because they supposed themselves to have found out the meaning of the Delphic oracle that the

¹ Hdt. 7, 7 translation according to Godley 1998 (= LCL 119), 307, 309.

² Hdt. 7, 20, 1 translation according to Godley 1998 (= LCL 119), 335.

³ Hdt. 2, 1 translation according to Godley 1999 (= LCL 117), 275.

⁴ Reigning date of Amasis II: 570–526 BC.

⁵ Hdt. 3, 1, 1 translation according to Godley 1995 (LCL 118), 3.

⁶ Reigning date of Psamtik III: 526–525 BC.

⁷ Hdt. 3, 10, 1–2 translation according to Godley 1995 (= LCL 118), 13.

wooden wall should be impregnable, and believed that this, and not the ships, was the refuge signified by the prophecy.”⁸

7. Marm. Parium A 48:

“From the time the battle in Marathon occurred, the Athenians (fighting) against the Persians and Ar[taph]e[r]nes, Darius’s neph[ew, an]d [Da]tis the commander, which the Athenians won, 227 years (= 490/89 BCE), when [Ph]a[il]n[i]p[pid]es t[h]e second was archon in Athens. In this battle fought Aeschylus the poet, being 35 years of age.”⁹

8. Hdt. 2, 134–135:

„This king [Mycerinus] too left a pyramid, but far smaller than his father’s; its sides form a square whereof each side is two hundred and eighty feet in length; as far as the half of its height it is of Ethiopian stone. Some Greeks say that it was built by Rhodopis, the courtesan, but they are in error; indeed it is clear to me that when they say this they do not know who Rhodopis was, else they would never have credited her with the building of a pyramid whereon what I may call an uncountable sum of talents must have been expended. And it is a further proof of their error that Rhodopis flourished in the reign of Amasis, not of Mycerinus, and thus very many years after these kings who built the pyramids. She was a Thracian by birth, slave to Iadmon, son of Hephaestopolis, a Samian, and fellow-slave of Aesopus the story-writer. For he also was owned by Iadmon; of which the chiefest proof is that when the Delphians, obeying an oracle, issued many proclamations inviting whosoever would to claim the penalty for the killing of Aesopus, none would undertake it but only another Iadmon, grandson of the first. Thus was Aesopus too shown to be the slave of Iadmon.

Rhodopis was brought to Egypt by Xanthes of Samos, and on her coming was for a great sum of money freed for the practice of her calling by Charaxus of Mytilene, son of Sxamandonymus and brother of Sappho the poetess. Thus Rhodopis was set free and abode in Egypt, where, her charms becoming well known, she grew wealthy enough for a lady of her profession, but not for the building of such a pyramid. Seeing that to this day anyone who wishes may know what was the tenth part of her possessions, she cannot be credited with great wealth. For Rhodopis desired to leave a memorial of herself in Greece, by having something made which no one else had contrived and dedicated in a temple and presenting this at Delphi to preserve her memory; so she spent the tenth part of the substance on the making of a great number of iron ox-spits, as many as the tithe would pay for, and sent them to Delphi; these lie in a heap to this day, behind the altar set up by the Chians and in front of the shrine itself. It seems that the courtesans of Naucratis ever have the art of pleasing, for the woman of whom this story is told became so famous that all Greeks knew the name of Rhodopis, and in later days one Archidice was the theme of song throughout Greece, albeit less spoken of than the other. Charaxus, after giving Rhodopis her freedom, returned to Mytilene and was bitterly attacked by Sappho in one of her poems.”¹⁰

9. Later tradition:

Diogenes Laertius¹¹ places the acme of Alcaeus roughly in the 42nd Olympiad (612/1–608/7 BC).

Eusebius’ chronicle:

Helm 1956, 99b^d: Sappho et Alc[h]aeus poetae clari habentur Ol. 45,1 (600/599 BC)

Karst 1911, 187: „Sappho und Alkeos waren als Poeten gekannt“ AA 1421/ Ol. 46,2 (595/4 BC)

⁸ Hdt. 8, 51 translation according to Godley 1997 (= LCL 120), 47, 49.

⁹ Marm. Par. A 48 translation according to A. Rotstein, *Literary History in the Parian Marble* (Cambridge 2016) 44.

¹⁰ Hdt. 2, 134–135 translation according to Godley 1999 (= LCL 117), 437, 439.

¹¹ Diog. Laert. 1, 79.

10. Hdt. 1, 27:

“Then, when he [Croesus] had subdued and made tributary to himself all the Asiatic Greeks of the mainland, he planned to build ships and attack the islanders; but when his preparations for shipbuilding were ready, either Bias of Priene or Pittacus of Mytilene (the story is told of both) came to Sardis, and being asked by Croesus for news about Hellas, put an end to the shipbuilding by giving the following answer: ‘King, the islanders are buying ten thousand horse, with intent to march against you to Sardis.’ Croesus, thinking that he spoke the truth, said: ‘Would that the gods may put it in the minds of the island men to come on horseback against the sons of the Lydians!’ Then the other answered and said: ‘King, I see that you earnestly pray that you may catch the islanders riding horses on the mainland, and what you expect is but natural. And the islanders, now they have heard that you are building ships to attack them therewith, think you that they pray for aught else than that they may catch Lydians on the seas, and thereby be avenged on you for having enslaved the Greeks who dwell on the mainland?’ Croesus was well pleased with this conclusion, for it seemed to him that the man spoke but reasonably; so he took the advice and built no more ships. Thus it came about that he made friends of the Ionian islanders.”¹²

11. Hdt. 5, 94–95:

“Thus this design came to nought, and Hippias perforce departed. Amyntas king of the Macedonians would have given him Athemus, and the Thessalians Iolcus; but he would have neither, and withdrew to Sigeum, which Pisistratus had taken at the spear’s point from the Mytilenaeans, and having won it set up as its despot Hegesistratus, his own bastard son by an Argive woman. But Hegesistratus kept not without fighting what Pisistratus had given him; for the Mytilenaeans and Athenians waged war for a long time¹³ from the city of Achilleum and Sigeum, the Mytilenaeans demanding the place back, and the Athenians not consenting, but bringing proof to show that the Aeolians had no more part or lot in the land of Ilium than they themselves and whatsoever other Greeks had aided Menelaus to avenge the rape of Helen.

Among the many chances that befell in the fights of this war, this is noteworthy, that in a battle when the Athenians were gaining the victory Alcaeus the poet took to flight and escaped, but his armour was taken by the Athenians and hung up in the temple of Athene at Sigeum. Alcaeus made of this and sent to Mytilene a poem, wherein he relates his own misfortune to his friend Melanippus. But as for the Mytilenaeans and Athenians, peace was made between them by Periander son of Cypselus, to whose arbitrament they committed the matter; and the terms of peace were that each party should keep what it had.”¹⁴

12. Eusebius:

Helm 1956, 99b⁸: Pittacus Mitylanaeus, qui de septem sapientibus fuit, com Frynone Atheniensi Olympionice congressus eum interfecit Ol. 43,2 (607/6 BC)

Karst 1911, 186: „Pittak der Mitylenäer, einer von den Sieben Weisen, kämpfte mit Phrion dem Athener den olympischen Einzelkampf und tötete jenen.“ AA 1409 / Ol. 43,2 (607/6 BC)

13. Hdt. 3, 39:

„While Cambyses was attacking Egypt, the Lacedaemonians too made war upon Samos and upon Aeaces’ son Polycrates. He had revolted and won Samos, and first, dividing the city into three parts, gave a share in the government to his brothers Pantagnotus and Syloson; but presently he put one of

¹² Hdt. 1, 27, 2 translation according to Godley 1999 (= LCL 117), 31.

¹³ Godley 1998 (= LCL 119), 115 informs the reader that Herodotus’ chronology for the sixth century BC is often inaccurate and that this war must have taken place not later than 600 BC.

¹⁴ Hdt. 5, 94–95 translation according to Godley 1998 (= LCL 119), 115, 117.

them to death, banished the younger, Syloson, and so made himself lord of all Samos; which done, then he made a treaty with Amasis king of Egypt, sending and receiving from him gifts. Very soon after this Polycrates grew to such power that he was famous in Ionia and all other Greek lands; for all his warlike enterprises prospered. An hundred fifty-oared ships he had, and a thousand archers, and he harried all men alike, making no difference; for, he said, he would get more thanks if he gave a friend back what he had taken than if he never took it at all. He had taken many of the islands, and many of the mainland cities. Among others, he conquered the Lesbians; they had brought all their force to aid the Milesians, and Polycrates worsted them in a sea-fight; it was they who, being his captives, dug all the fosse round the citadel of Samos.“¹⁵

14. Hdt. 3, 48:

“The Corinthians also helped zealously to further the expedition against Samos. They too had been treated in a high-handed fashion by the Samians a generation before this expedition, about the time of the robbery of the bowl. Periander son of Cypselus sent to Alyattes at Sardis three hundred boys, sons of notable men in Corcyra, to be made eunuchs. The Corinthians who brought the boys put in at Samos; and when the Samians heard why the boys were brought, first they bade them take sanctuary in the temple of Artemis, then they would not suffer the suppliants to be dragged from the temple; and when the Corinthians tried to starve the boys out, the Samians made a festival which they still celebrate in the same fashion; as long as the boys took refuge, nightly dances of youths and maidens were ordained to which it was made a custom to bring cakes of sesame and honey, that they Corcyraean boys might snatch these and so be fed. This continued to be done till the Corinthian guards left their charge and departed, and the Samians took the boys back to Corcyra.”¹⁶

15. Eusebius

Helm 1956, 94b^e: Cypselus in corintho tyrannidem exercuit. ann. XXVIII Ol. 30,1 (660/59 BC)

Karst 1911, 185: „Kepselos übte über die Korinther die Gewaltherrschaft 28 Jahre“ AA 1358 / Ol. 30,3 (658/57 BC)

Helm 1956, 96bⁿ: Aput Corinthios tyrannidem exercuit Periander Ol. 38,1 (628/7 BC)

Karst 1911, 185: „Über die Korinther übte die Gewaltherrschaft Periander des Kipselos.“ AA 1387 / Ol. 37,4 (629/8 BC)

Helm 1956, 100b^e: Corinthiorum monarchia destructa est Ol. 48,1 (588/7 BC)

Karst 1911, 187: „Der Korinther Herrschaft endete“ AA 1429 / Ol. 48,2 (587/6 BC)

16. Hdt. 1, 29–30, 1:

“There came to the city [Sardis] all the teachers from Hellas who then lived, in this or that manner; and among them came Solon of Athens: he, having made laws for the Athenians at their request, left his home for ten years and set out on a voyage to see the world, as he said. This he did, lest he should be compelled to repeal any of the laws he had made, since the Athenians themselves could not repeal them, for they were bound by solemn oaths to abide for ten years by such laws as Solon should make.

For this reason, and to see the world, Solon left Athens and visited Amasis in Egypt and Croesus at Sardis: and when he had come, Croesus entertained him in his palace. Now on the third or fourth day after his coming Croesus bade his servants lead Solon round among his treasures, and they showed him all that was there, the greatness and the prosperous state of it;”¹⁷

¹⁵ Hdt. 3, 39 translation according to Godley 1995 (= LCL 118), 53.

¹⁶ Hdt. 3, 48 translation according to Godley 1995 (= LCL 118) 61, 63.

¹⁷ Hdt. 1, 29–30 translation according to Godley 1999 (= LCL 117), 33.

17. Hdt. 2, 177, 2:

“It was Amasis also who made the law that every Egyptian should yearly declare his means of livelihood to the ruler of his province, and, failing so to do or to prove that he had a just way of life, be punished with death. Solon the Athenian got this law from Egypt and established it among his people; may they ever keep it! For it is a perfect law.”¹⁸

18. Later tradition

Archon list of Athenian agora IG I³ 1031: fragment b names [Phil]omb[rotos] but the name of Solon is not preserved in this list.

Plutarch¹⁹ mentions Philombrotos as predecessor of Solon’s archonship.

The *Athenaion Politeia*²⁰ places Solon’s archonship in the 32nd year before Peisistratos’ reign, which began in the year of Komeas’ archonship (= ~ 594 BC).

Diogenes Laertius²¹ places Solon’s archonship and acme roughly in Ol. 46,3 (594/3 BC) according to the Hellenistic author Sosikrates.

Eusebius:

Helm 1956, 99b^e: Solon Draconis legibus antiquatis extra eas, quae ad sanguinem perinebant, sua uira constituit. Ol. 46,3 (594/3 BC)

Karst 1911, 187: „Solon setzte Gesetze und hob die des Drakon auf, außer den phönikischen.“ Ol. 47,2 / AA 1425 (591/0 BC)

19. Hdt. 2, 178, 1:

“Amasis became a lover of the Greeks, and besides other services which he did to some of them he gave those who came to Egypt the city of Naucratis to dwell in [...]”²²

20. Hdt. 3, 57:

„When the Lacedaemonians were about to abandon them, the Samians who had brought an army against Polycrates sailed away too, and went to Siphnus; for they were in want of money; and the Siphnians were at this time very prosperous and the richest of the islanders, by reason of the gold and silver mines of the island. So wealthy were they that the treasury dedicated by them at Delphi, which is as rich as any there, was made from the tenth part of their revenues; and they made a distribution for themselves of each year’s revenue. Now when they were making the treasury they enquired of the oracle if their present well-being was like to abide long; whereto the priestess gave them this answer: ‘Siphnus, beware of the day when white is thy high prytaneum, white-browed thy mart likewise; right prudent then be thy counsel; Cometh an ambush of wood and a herald red to assail thee.’ At this time the market-place and town-hall of Siphnus were adorned with Parian marble.”²³

¹⁸ Hdt. 2, 177, 2 translation according to Godley 1999 (= LCL 117), 493.

¹⁹ Plut. Sol. 14, 2.

²⁰ Athen. Polit. 14, 1.

²¹ Diog. Laert. 1, 62.

²² Hdt. 2, 178, 1 translation according to Godley 1999 (= LCL 117), 493.

²³ Hdt. 3, 57 translation according to Godley 1995 (= LCL 118), 73.