Indeed he, being inspired, prophesies these things for him, and Pisistratus, having collected the oracle and having said that he accepted the thing prophesied, led his army out. And the Athenians who had turned to lunch indeed at that time, and after lunch some of them had turned to dice and others to sleep. And those around Pisistratus having attacked the Athenians, rout them. These men fleeing, Pisistratus then devises a most wise plan so that the Athenians might no longer gather together and might be scattered. Having caused his children to go up to horses, he sent them before, and the sons, having seized those fleeing, said the things ordered by Pisistratus, bidding each man to be confident and to go away to his own (home).

χρὰ - Contraction of χρησθήναι, pres. indic. act. 3rd sg.  
συλλαβῶν - Aor. act. part. m. nom. sg.  
χρησθήναι - Aor. pass. part. n. acc. sg.  
αὐτῶν - Part. gen.  
ἐσπεσόντες - Aor. act. part. m. nom. pl.  
φευγόντων - Gen. abs., pres. act. part. m. gen. pl.

σοφωτάτην - Superlative  
ἐπιτεχνάται - Contracted from ἐπιτεχνάται, Pres. dep. ind. 3rd sg.  
ἀλλοίων - Aor. opt. 3rd pl. act.  
ἐπιτεχνία - Perf. pass. part. n. acc. pl.  
κατεστρέφει - Pres. act. part. m. nom. pl.

πειθόμενον - Aor. opt. 3rd sg.  
οὗτο δή Πεισίστρατος τὸ τρίτον σχον Ἀθηνῶν ἔρριψε τὴν τυραννίδα ἐπικούροις τῇ πολλῷ καὶ χρημάτων συνόδου, τῶν μὲν αὐτῶν τῶν δὲ ἀπὸ Στρυμόνος ποταμοῦ συνόδοις, ὁμήρως τῶν παραμεινάντων Ἀθηναίων καὶ μὴ αὐτίκα φυγόντων παῖδας λαβόντων καὶ καταστήσας ἐς Νάξον (καὶ γὰρ ταῦτα ὁ Πεισίστρατος κατέστρεψε τὸν πολέμῳ ἐπιτεχνάται) πρὸς τὸ δὲ τούτοις τὴν νήσον Δήλον καθήρας ἐκ τῶν λογίων καθήρας δὲ ὄνει: ἐπ᾽ ὅσον ἐποιήσας τὸ ίρον ἐχέ, ἐκ τούτοις τῷ χῶρῳ παντὸς ἔξορυξας τῶν νεκρῶν μετεφώρετε ἐς ἄλλον χώρον τῆς Δήλου. καὶ Πεισίστρατος μὲν ἐπιτεχνάται Ἀθηναίοις δὲ οὐ μὲν ἐν τῇ μάχῃ ἐπετέκτουσαν, οὐ δὲ αὐτῶν μετ᾽ Ἀλκμεωνιδίων ἔφευγον ἐκ τῆς οἰκίης.

And the Athenians being persuaded, thus indeed Pisistratus, having held Athens a third time, established sovereignty both with many helpers and with collections of money, some going from the very spot and others from the Styromon river, having taken as hostages the children of those Athenians having remained and not at once having fled and having established them at Naxos (for also Pisistratus subdued this one in war and entrusted it to Lygdamis) and still in addition to these things having purified the island Delos in accordance with the prophecy and having purified it in this way: Over as much as the range of vision of he temple held; from all this land having dug out those bodies, he shifted them to another area of Delos. And Pisistratus became a sovereign of Athens and of the Athenians, some had fallen in a fight, and others of the men fled from their house with the Alcmeonids.
And thus Sardis was taken. When the day was the fourteenth for Croesus being hemmed in the city, Cyrus, having sent horsemen throughout his army, proclaimed that he will give gifts to the first man having climbed the wall, and after this with the army having tried this, when it did not advance, then the others having ceased, the Mardian man tried, to whom was the name Hyroiades, approaching along this part of the acropolis at which no one had been posted as a guard, for it was not feared that it ever be taken.

For the acropolis is both precipitous and unconquerable in this place. And thus Sardis was taken. When the day was the fourteenth for Croesus being hemmed in the city, Cyrus, having sent horsemen throughout his army, proclaimed that he will give gifts to the first man having climbed the wall, and after this with the army having tried this, when it did not advance, then the others having ceased, the Mardian man tried, to whom was the name Hyroiades, approaching along this part of the acropolis at which no one had been posted as a guard, for it was not feared that it ever be taken.

For the acropolis is both precipitous and unconquerable in this place. And to this place alone Mele, earlier a king of Sardis, did not bring around a lion which the mistress for him begat, the Telmessians having passed judgment that, the lion having been carried around along the wall, the Sardians will be impregnable. And Mele along the other part of the wall having carried it around, in which was the land of the acropolis easily conquered, neglected this part as if being both unconquerable and precipitous. It is the part of the city turned toward Mount Tmolus. Therefore indeed this Hyroiades, the Mardian man, having seen on the day before a certain man of the Lydians having come down along this part of the acropolis after his helmet, having been rolled down from above, and having picked it up, he thought, and in his heart threw it.
Then indeed he himself had climbed up, and after him the other men of the Persians climbed: And many men having approached, thus indeed Sardis had been taken, and the whole city was plundered. Down along this thing these things came to Croesus. There was to him a child, and especially he sent people to inquire to Delphi about him. And the Pythia said these things to him, "Lydian in race, king of many men, very foolish Croesus,

Don't wish to hear throughout your house the much prayed for voice
Of your child uttering a sound. But it is much better that this be far away from you:
For he will speak first on a not blessed day.

Indeed the wall being taken, for some man of the Persians came, having failed to recognize Croesus, to kill him. Croesus, now seeing him approaching, had disregarded him because of his misfortune being present, and it made no difference to him at all having been struck out to die off: And that speechless child, when he saw the Persian approaching, broke out his voice because of both fear and evil, and he said, "O man, do not kill Croesus." Indeed this man first uttered this thing, and after this thing indeed for all time of his life he spoke.
οἱ δὲ Πέρσαι τὰς τῇ δὴ Σάρδις ἔσχον καὶ αὐτὸν Κροῖσον ἐξόγησαν, ἄρξαντα ἔτεια τεσσερεσκαίδεα καὶ τεσσερεσκαίδεα ἡμέρας πολιορκηθέντα, κατὰ τὸ χρηστήριον τε καταπαύσαντα τὴν ἔσχον, μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κύρον. ὦ δὲ συννήσας πυρὴν μεγάλην ἀνεβίβασε ἐπ᾽ αὐτὴν τὸν Κροῖσον τε ἐν πέδησις δεδεμένον καὶ διὲ ἔπτα Λυδὸν παρ᾽ αὐτὸν παίδας, ἐν νῷ ἔχουν εἰτε δὴ ἄκρωθίνια ταῦτα καταγείν θεόν ὅτεῳ δὴ, εἴτε καὶ εὐχὴν ἐπιτελέσας θῆλον, εἴτε καὶ πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέᾳ τοῦδε εἶνεκεν ἀνεβίβασε ἐπὶ τὴν πυρὴν, βουλόμενος εἰδέναι εἰ τίς μὲ δαιμόνων ρύσεται τοῦ μὴ ἄνωντα κατακαυθῆναι.

And the Persians indeed held Sardis, and they captured Croesus himself alive, having ruled for fourteen years and for fourteen days having been besieged, and according to the oracle having put an end to his own great rule. And having caught him, the Persians led him to Cyrus. And he, having heaped up a great pyre, made Croesus go up to it bound in his feet and twice seven children of the Lydians beside him, having in mind either to sacrifice the choice bits to whichever of the gods or even wanting to complete the prayer, and having learned that Croesus was god-fearing, because of this he made him go up to the pyre, wishing to know if any of the divine spirits would rescue him living from being burned alive.

τὸν μὲν δὴ ποιεῖν ταῦτα: τὸ δὲ Κροῖσος ἔστειλεν ἐπὶ τῆς πυρῆς ἐσελθεῖν, καίπερ ἐν κακῷ ἐόντι τοσοῦτο, τὸ τοῦ Σόλωνος ὡς οἱ οἱ καὶ ἄλλοι τοῦ ἅγιον, τὸ μηδὲν εἶναι τῶν ζωόντων ὅλικον. ὡς δὲ ἄρα μὴ προσέπνημα τοῦτο, ἀνανεικάμενον τε καὶ ἀναστέναξαν ἐκ πολλῆς ἡσυχίας ἐς τρις ὠνομάσας 'Σόλων,' καὶ τὸν Κύρον ἀκοῦσαντα κέλευσαι τοὺς ἔρμηνες ἐκείρεσ辐射 τὸν Κροῖσον τίνα τοῦτον ἐπικαλέσατο, καὶ τοὺς προσελθόντας ἐπειρωτάν: Κροῖσον δὲ τέως μὲν σιγῆν ἔχειν εἰρωτώμενον, μετά δὲ ὡς ἔναγκαζε, εἰπεῖν 'τὸν ἄν ἐγὼ πᾶσι τυράννοις προστήμισα μεγάλων χρημάτων ἐς λόγους ἐδρᾷν.' ὡς δὲ σφί ἁσμα ἔφραξε, πάλιν ἐπειρωτόν τὰ λεγόμενα.

Indeed he did those things. But to Croesus standing on the pyre, although being in so great an evil, the saying of Solon came, that it had been spoken by him with a God that no one of the living is happy. When this occurred to him then, both having sighed and having groaned after much silence three times he called out, "Solon." And Cyrus, having heard, ordered interpreters to ask Croesus whom he called upon, and having gone, they asked. And for a while Croesus, being asked, kept silent, but afterwards when he was compelled, he said, "The one whom I would have honored above great wealth talked to all the tyrants." And when he told these unintelligible things to them, they asked again the things being said.
λιπαρεόντων δὲ αὐτῶν καὶ ὕλην παρεχόντων, ἐλεγε δὴ ὡς ἦλθε ἄρχην ὁ Σόλων ἦς Ἀθηναῖος, καὶ θεσάμενος πάντα τὸν ἑωτοῦ ὄλβον ἀποφλαυρίσειε ὁ πόρους, ὡς τε αὐτῷ πάντα ἁποβεβήκοι τῇ περ ἐκείνος εἶπε, οὐδὲν τι μᾶλλον ἐς ἑωτὸν λέγων ἢ οὐκ ἦς ἢπαν τὸ ἄνθρωπιν καὶ μᾶλιστα τοὺς παρὰ σφίσι αὐτοῖσι ὀλβίους δοκέοντας εἶναι. τὸν μὲν Κροῖσον ταῦτα ἀπηγέεσθαι, τῆς δὲ πυρῆς ἤδη ἀμμένης καίεσθαι τὰ περιέσχατα. καὶ τὸν Κῦρον ἀκούσαντα τὸν ἐρμηνεύον τὰ Κροῖσος εἶπε, μεταγνόντα τε καὶ ἐννώσαντα ὅτι καὶ αὐτός ἄνθρωπος ἔως ἄλλον ἄνθρωπον, γενόμενον ἑωτοῦ εὐδαιμονίη οὐκ ἠλάσσετο, ἥ δὲ πυρὶ διδοῖν, πρὸς τε τούτοις δείσαντα τὴν τίσιν καὶ ἐπιλεξάμενον ὡς οὐδὲν εἰπ τῶν ἐν ἄνθρωποις ἀσφαλέως ἔχον, κελεύειν ὁμονάναι τὴν ταχύτητα τὸ καίομενον πῦρ καὶ καταβιβαζεῖν Κροῖσον τε καὶ τοὺς μετὰ Κροῖσον. καὶ τοὺς πειραμένους οὐ δύνασθαι ἐτί τοῦ πυρὸς ἐπικρατήσαι.

And the men themselves persisting and supplying annoyance, he spoke indeed that Solon, being an Athenian, in the beginning came, and having considered all his things, he treated lightly happiness, indeed alone having said that all things turned out for him in the very way that man said, saying nothing at all more toward himself than to all mankind and especially to those considering themselves to be blessed. And these things Croesus related, and the pyre already kindled, the edges were burning. And Croesus said such things to Cyrus, having heard from the interpreters, both having changed his mind and having considered that in fact he himself, being a man, gave to the fire another living man, having become no less than himself in happiness, and in addition to these having feared revenge and having considered that nothing of the things among men is holding securely, ordered them to put out the pyre as quickly as possible, being lit, and to make both Croesus and these men with Croesus go down. And the men, trying, are no longer able to overpower the fire.
Then it is said by the Lydians that Croesus, having learned about Cyrus's change of mind, when he saw every man putting out the pyre but no longer being able to seize it, invoked Apollo, being called upon, if anything gratifying was given to him from himself, to stand near and rescue him from the evil being present. Weeping, he calls upon the god, and from both the clear sky and calm weather suddenly clouds ran together, and storms broke out, and it rained with more violent water and extinguished the pyre. Indeed Cyrus, then having learned that Croesus was both god-fearing and a good man, having made him go down from the pyre, asked these things:

καταβιβάσαντα κατασβεσθαι τὸν Κύρον ὡς εἰ ὁ Κροίδος καὶ θεοφιλῆς καὶ ἀνήρ ἀγαθὸς, καταβιβάσαντα αὐτὸν ἀπὸ τῆς πυρῆς εἰρέσθαι τάδε.

"Croesus, who of men persuaded you to stand as an enemy rather than a friend to me, having campaigned to my land?" And he said, "O king, I accomplished these things for your happiness and for my unhappiness, a god of the Greeks became culpable for these things, having incited me to wage war. For there is no one so foolish whoever chooses war in place of peace: For in peace children bury their fathers, and in war fathers bury their children. But for these things to happen thus was, I suppose, dear to the gods." He said these things, and Cyrus, having loosed him, both sat him down near him and held him strongly in much respect, and both he himself seeing him and all men being around him also marveled at that man.