

Examples of correlatives

μηδ' οὐ μόνου μεταλαβεῖν ἔδωκεν ἢ μοι τῶν ἐν τῇ πατρίδι, τούτου διὰ τουτονὶ ἀποστερήσητέ με· μηδ' ἂν πάλοι κοινῇ πάντες ἔδοτέ μοι, νῦν οὗτος εἷς ὧν πείσῃ πάλιν ὑμᾶς ἀφελέσθαι.

Do not deprive me because of that man of the one thing which the city gave me alone to have a share in. Do not let that one man persuade you to take back now what you all mutually decided to give me before.

Lysias Speeches 24.22

τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἷους ἂν εὖξαι περὶ σεαυτὸν γενέσθαι τοὺς σεαυτοῦ παῖδας.

Be the kind of children to your parents as you would have your children be to you.

Isocrates On Demonicus 1.14

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So I am amazed how the Athenians could once have been convinced that Socrates was wrong about the gods, when he neither said or did anything disrespectful to the gods, and rather spoke and acted about the gods like someone who would both be considered and would actually be the most reverential towards the gods.

Xenophon Memorabilia 1.1.20

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ἅ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν.

Do not consider it right even to talk about things that it's shameful to do.

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περὶ πολλοῦ ἂν ποιησαίμην, ὦ ἄνδρες, τὸ τοιούτους ὑμᾶς ἐμοὶ δικαστὰς περὶ τούτου τοῦ πράγματος γενέσθαι, οἷοίπερ ἂν ὑμῖν αὐτοῖς εἴητε τοιαῦτα πεπονθότες.

I would greatly value your being the kind of jurors in this case as you would be towards yourselves if you had suffered such problems.

Lysias Speeches 1.1

ὅσα μὲν οὖν ἐκεῖνος κακὰ ὑπ' αὐτοῦ πέπονθε, πολὺ ἂν ἔργον εἴη λέγειν· ὅσα δὲ εἰς ἐμὲ αὐτὸν ἐξημάρτηκεν, ἡγοῦμαι ταῦθ' ὑμῖν προσήκειν ἀκοῦσαι.

It would be a big job to tell you everything that he suffered at his hands. But I think it would be right for you to hear about all the wrongs he did to me.

Lysias Speeches 3.6

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They know everything that someone who is going to become a good general should know: the arrangements of the?

Plato Euthydemus 273c

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They know everything that someone who is going to become a good general should know: the arrangements of the?

Plato Euthydemus 273c

ὅσας μὲν οὖν εἴληφα, δεσμίους χέρας
σώζουσι πανδήμοισι πρόσπολοι στέγαις·
ὅσαι δ' ἄπεισιν, ἐξ ὄρους θηράσομαι,

*Public servants are watching all the women I caught
And I will chase out of the mountains all those that got away.*

Euripides Bacchae 228-231

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Euripides Bacchae 228-231

ἃ δ' εἶπον εἰς ἅπαντας οὐκ ἀρνήσομαι,
 Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
 σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ.

*I will not deny what I said in front of everybody, that once Troy was captured I would give
 your child to the first of the army who asked for him as a sacrifice victim.*

Euripides Hecuba 303-4

δεήσει μέντοι σε, ἔφην ἐγώ, ἔνδον τε μένειν καὶ οἷς μὲν ἂν ἔξω τὸ ἔργον ἢ τῶν
 οἰκετῶν, τούτους συνεκπέμπειν, οἷς δ' ἂν ἔνδον ἔργον ἐργαστέον, τούτων σοι
 ἐπιστατητέον

*What you will need to do is stay inside, and send out the those of the servants who work
 outside, and supervise those of the servants whose job is inside.*

Xenophon Economics 7.36

καὶ τὰ τε εἰσφερόμενα ἀποδεκτέον καὶ ἃ μὲν ἂν αὐτῶν δέῃ δαπανᾶν σοὶ διανεμητέον,
ἃ δ' ἂν περιττεύειν δέῃ, προνοητέον καὶ φυλακτέον ὅπως μὴ ἢ εἰς τὸν ἐνιαυτὸν
κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται.

*You must also take in the income and hand out what needs to be spent. You need to look after
whatever's left over and you need to make sure that the amount to be spent in a year is not
spent in a month.*

Xenophon Economics 7.36

ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' ὑπ' ἀνθρώπων παρασκευαστὸν
ἀνθρώποις, δίκαιός εἰμι εἰπεῖν.

*It is right for me to explain why I think that it may not be taught, and that men may not hand
it down to men.*

Plato Protagoras 319b

πότερα οὖν ὅσα ἐμοὶ δοκεῖ δεῖν ἀποκρίνεσθαι, τοσαῦτά σοι ἀποκρίνωμαι, ἢ ὅσα σοί;

Should I answer for as long as I think is necessary or for as long as you think is necessary?

Plato Protagoras 334

σύ νυν γέφυραν ταύτην ἕα κατὰ χώραν ἐστάναι, φυλάκους αὐτῆς λιπὼν τούτους
οἵπερ μιν ἔζευξαν.

Leave this bridge standing, and leave the men who built it as guards.

Herodotus Histories 4.97

ὅθεν οὖν ἡμεῖς τε ῥᾶστα διδάξομεν καὶ ὑμεῖς μαθήσεσθε, ἐντεῦθεν ὑμῖν ἄρξομαι
διηγείσθαι.

*I will start to explain from the point where I can most easily instruct and you can most easily
understand.*

Lysias Against Agoratus 13.5

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Lysias Against Agoratus 13.5

ὅστις δὲ μηδετέροις ἀρέσκει, τοῦτον ὦ πρὸς τῶν θεῶν τί ποτε καὶ καλέσαι χρή;

But what must we call a man who pleases neither side?

Xenophon Hellenica 2.3.47

ἀλλὰ προσέχετε τὸν νοῦν, δοκείτω δ' ὑμῖν ἡ γνώμη ὁρᾶν ἃ οὗτος ἐποίει, καὶ διαγνώσεσθε ἄμεινον. οὗτος γὰρ ἐνδὺς στολήν, μιμούμενος τὰ ἱερὰ ἐπεδείκνυε τοῖς ἀμυήτοις καὶ εἶπε τῇ φωνῇ τὰ ἀπόρρητα, τῶν δὲ θεῶν, οὓς ἡμεῖς θεοὺς νομίζομεν καὶ θεραπεύοντες καὶ ἀγνεύοντες θύομεν καὶ προσευχόμεθα, τούτους περιέκοψε.

Now pay attention, and agree to consider at what he has done and you will come to a better decision. You see, by putting on ceremonial robes, and imitating the sacred rites he has revealed them to the uninitiated and has unuttered unspeakable things with his mouth; he has mutilated the gods whom we worship, and to whom we sacrifice and pray with our devotions and purifications.

Lysias Speeches 6.51

οὔτε γὰρ φρόνιμον οὔτε ἄφρονα δυνατοὶ ποιῆσαι, ποιοῦσι δὲ τοῦτο ὅτι ἂν τύχῃσι.

for they are not able to make a man wise or foolish, but they do whatever occurs to them.

Plato Crito 44e

χρὴ δέ, ἅπερ ἂν ἀνὴρ ἀγαθὸς καὶ ἀνδρεῖος ἔλοιτο, ταῦτα αἰρεῖσθαι,

you ought to choose as a good and brave man would choose

Plato Crito 45e

ὦ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἀξία εἰ μετὰ τινος ὀρθότητος εἴη· εἰ δὲ μή,
ὅσῳ μείζων τοσοῦτῳ χαλεπωτέρα.

*My dear Crito, your eagerness is worth a great deal, if it should prove to be rightly directed;
but otherwise, the greater it is, the more hard to bear.*

Plato Crito 46b

ἐγὼ οὐ νῦν πρῶτον ἀλλὰ καὶ ἀεὶ τοιοῦτος οἶος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ
τῷ λόγῳ ὃς ἂν μοι λογιζομένῳ βέλτιστος φαίνεται.

*I am not only now but always a man who follows nothing but the reasoning which on
consideration seems to me best.*

Plato Crito 46b

ταύτη ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον, ἧ ἂν τῷ ἐνὶ
δοκῇ, τῷ ἐπιστάτῃ καὶ ἐπαΐοντι, μᾶλλον ἢ ἧ σύμπασι τοῖς ἄλλοις.

*He must act and exercise and eat and drink as the one man who is his director and who knows
the business thinks best rather than as all the others think.*

Plato Crito 47b