

Examples of present general conditionals

αἱ μὲν τοίνυν ὀλιγαρχίαι καὶ δημοκρατίαι τὰς ἰσότητας τοῖς μετέχουσι τῶν πολιτειῶν ζητοῦσι, καὶ τοῦτ' εὐδοκιμεῖ παρ' αὐταῖς, ἣν μηδὲν ἕτερος ἑτέρου δύνηται πλέον ἔχειν· ὁ τοῖς πονηροῖς συμφέρον ἐστίν· αἱ δὲ μοναρχίαι πλεῖστον μὲν νέμουσι τῷ βελτίστῳ, δεύτερον δὲ τῷ μετ' ἐκεῖνον, τρίτον δὲ καὶ τέταρτον τοῖς ἄλλοις κατὰ τὸν αὐτὸν λόγον. καὶ ταῦτ' εἰ μὴ πανταχοῦ καθέστηκεν, ἀλλὰ τό γε βούλημα τῆς πολιτείας τοιοῦτόν ἐστιν.

Oligarchies and democracies aim for equality for those who are part of them. They approve of the idea that no man should be able to have any more than another. But this is beneficial to the worst people! Monarchies, on the other hand, give the most to the best, the next most to the next best, and the same to the one third and fourth in line and so on. Even if this doesn't happen everywhere, this is the aim of monarchy, anyway.

Isocrates Letters 3 (Nicocles) 15

ἐὰν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλεύειν ὃν ἐκεῖνοι μὴ οἶονται δημιουργὸν εἶναι, καὶ πάνυ καλὸς ᾗ καὶ πλούσιος καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἄν ἢ αὐτὸς ἀποστῇ ὁ ἐπιχειρῶν λέγειν καταθορυβηθεῖς, ἢ οἱ τοξόται αὐτὸν ἀφελκύσωσιν ἢ ἐξάρωνται κελευόντων τῶν πρυτάνεων.

If someone else tries to advise them who they do not consider to be an expert, then they accept nothing from him, even if he's very decent, wealthy and well-bred, but instead laugh him down and create an uproar until either the man who is trying to speak gets down in response, or the the policemen drive him off or throw him out on the orders of the public officers.

Plato Protagoras 319c

φέρει δὴ, ἐὰν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον διολέσωμεν πειθόμενοι μὴ τῇ τῶν ἐπαϊόντων δόξῃ, ἄρα βιωτὸν ἡμῖν ἐστὶν διεφθαρμένου αὐτοῦ;

Tell me then, if we destroy that part of us which is improved with health and destroyed with disease, is life worth living once that part is destroyed?

Plato Crito 47d

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Plato Crito 47d

οἱ κελεύουσι μὲν, ἐὰν τις μοιχὸν λάβῃ, ὅ τι ἂν οὖν βούληται χρῆσθαι,

these bid a man, on catching an adulterer, to deal with him in whatever way he pleases,

Lysias Speeches 1.49

οἱοί τ' εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργάζεσθαι ἀλλὰ τὰ μέγιστα σχεδόν, ἐὰν τις ἐν αὐτοῖς διαβεβλημένος ᾖ.

the public is able to accomplish not by any means the least, but almost the greatest of evils, if one has a bad reputation with it.

Plato Crito 44d

Σωκράτης: οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὅτιοῦν πάσχη ὑπ' αὐτῶν.

Socrates: Then we ought neither to requite wrong with wrong nor to do evil to anyone, no matter what he may have done to us.

Plato Crito 49d