

Examples of μέν...δέ...

πῶς οὖν οὐκ ἂν δειλαιότατος εἶην, εἰ τῶν μὲν καλλίστων καὶ μεγίστων διὰ τὴν συμφορὰν ἀπεστερημένος εἶην, ἃ δ' ἡ πόλις ἔδωκε προνοηθεῖσα τῶν οὕτως διακειμένων, διὰ τὸν κατήγορον ἀφαιρεθείην;

How, then, would I not be utterly wretched if, deprived of the most fundamental abilities by fortune, I was deprived of the one thing that the city had given me in their foresight for people afflicted like me.

Lysias Speeches 24.23

ἔχω δ' ἐπιδείξαι καὶ γυναιξὶ ταῖς γαμεταῖς τοὺς μὲν οὕτω χρωμένους ὥστε συνεργοὺς ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους, τοὺς δὲ ἧ ὅτι πλεῖστον λυμαίνονται.

I can show you that some husbands treat their wives in such a way that they can consider them partners in the growth of their property, whereas others treat them in such a way that they completely ruin it.

Xenophon Economics 3.10

δυσκόλου δ' ὄντος φύσει καὶ χαλεποῦ τοῦ βουλευέσθαι, ἔτι πολλῷ χαλεπώτερον ὑμεῖς αὐτὸ πεποιήκατ', ὧ ἄνδρες Ἀθηναῖοι· οἱ μὲν γὰρ ἄλλοι πάντες ἄνθρωποι πρὸ τῶν πραγμάτων εἰώθασι χρῆσθαι τῷ βουλευέσθαι, ὑμεῖς δὲ μετὰ τὰ πράγματα

While decision-making is difficult by its very nature, you have made it even more difficult, Athenians. Whereas others are used to deliberate before the events, you deliberate afterwards.

Demosthenes On the Peace 5.2

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Demosthenes On the Peace 5.2

ἐγὼ γὰρ ξυνῆν μὲν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί, συνῆν δὲ ἑμαυτῷ, ὅποτε ἡσυχίας ἐπιθυμήσαιμι, διῆγον δ' ἐν συμποσίοις πολλάκις μὲν μέχρι τοῦ ἐπιλαθέσθαι πάντων εἴ τι χαλεπὸν ἐν ἀνθρωπίνῳ βίῳ ἦν, πολλάκις δὲ μέχρι τοῦ ᾠδαῖς τε καὶ θαλίαις καὶ χοροῖς τὴν ψυχὴν συγκαταμιγνύναι, πολλάκις δὲ μέχρι κοίτης ἐπιθυμίας ἐμῆς τε καὶ τῶν παρόντων.

I spent time with my peers, enjoying them enjoying my company, and I spent time by myself when I wanted peace and quiet. I would go to parties often until I forgot everything difficult in human life, often until I lost my senses in song, dance and festivity, often until I and my companions longed for our bed.

Xenophon Hiero 6.2

πρῶτον μὲν οὖν εὐσέβει τὰ πρὸς τοὺς θεούς, μὴ μόνον θύων, ἀλλὰ καὶ τοῖς ὅρκοις ἐμμένων· ἐκεῖνο μὲν γὰρ τῆς τῶν χρημάτων εὐπορίας σημεῖον, τοῦτο δὲ τῆς τῶν τρόπων καλοκαγαθίας τεκμήριον.

First then be respectful of religious rites, not only by sacrificing but also keeping your oaths. The former is a sign of great wealth, while the latter is proof of good character.

Isocrates On Demonicus 1.13

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Honour the divine at all times, but particularly in public.

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καὶ τούτου πότερα χρή, ὦ Σώκρατες, τὸν ἄνδρα αἰτιᾶσθαι ἢ τὴν γυναῖκα; πρόβατον μέν, ἔφη ὁ Σωκράτης, ὡς ἐπὶ τὸ πολὺ ἂν κακῶς ἔχη, τὸν νομέα αἰτιώμεθα, καὶ ἵππος ὡς ἐπὶ τὸ πολὺ ἂν κακουργῇ, τὸν ἱππέα κακίζομεν· τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ ἀνδρὸς τάγαθὰ κακοποιεῖ, ἴσως δικαίως ἂν ἡ γυνὴ τὴν αἰτίαν ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ κάγαθὰ ἀνεπιστήμονι τούτων χρῶτο, ἄρ' οὐ δικαίως ἂν ὁ ἀνὴρ τὴν αἰτίαν ἔχοι;

"And should we blame the woman or the man for this, Socrates?" "Well, in the case of a sheep, if it misbehaves, for the most part we blame the shepherd. And in the case of a horse, if it misbehaves, for the most part we blame the groom. When it comes to a woman, then, if she does wrong when her husband has taught her how to do right, perhaps it would be right for the woman to carry the blame. But if her husband keeps her ignorant of that and doesn't teach her what's right, surely the man should carry the blame?"

Xenophon Economics 3.11

Σωκράτης: ἀλλά μοι πειρῶ πρῶως τε καὶ εὐκόλως ἀποκρίνεσθαι.

Ἰππίας: αἰσχρὸν γὰρ ἂν εἴη, ὦ Σώκρατες, εἰ ἄλλους μὲν αὐτὰ ταῦτα παιδεύω καὶ ἀξιῶ διὰ ταῦτα χρήματα λαμβάνειν, αὐτὸς δὲ ὑπὸ σοῦ ἐρωτώμενος μὴ συγγνώμην τ' ἔχοιμι καὶ πρῶως ἀποκρινοίμην.

Socrates: Try to answer me nice and kindly.

Hippias: It would be terrible if I didn't try to understand you and answer your questions nicely when I teach these topics to others and consider my services worthy of payment.

Plato Hippias Minor 364d

Ἥλέκτρα: σκοποῦς ἔπεμψε τούσδε τῶν ἐμῶν κακῶν.

Αὐτουργός: οὐκοῦν τὰ μὲν λεύσσουσι, τὰ δὲ σύ που λέγεις.

Electra: He has sent these men to find out about my difficulties.

Peasant: So they will see part of it and you will tell them the rest, I suppose.

Euripides Electra 355

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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

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

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As a result it has turned out that, for as long as I can remember, you rate anyone who criticises your mistakes and think he is good at speaking, whereas you ignore the situation and the issues you are discussing.

Demosthenes On the Peace 5.2

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I spent time at parties often until I forgot whatever was difficult in human life.

Xenophon Hiero 6.2

ἡμεῖς γὰρ ἐπεθυμήσαμεν, ὦ βουλή, Θεοδότου, Πλαταῖκοῦ μειρακίου, καὶ ἐγὼ μὲν εὖ ποιῶν αὐτὸν ἡξίου ἐῖναί μοι φίλον, οὗτος δὲ ὑβρίζων καὶ παρανομῶν ὥρετο ἀναγκάσειν αὐτὸν ποιεῖν ὅ τι βούλοιο.

Men of the council, we were both in love with Theodotus, a young boy from Plataea. I treated him well and considered him a friend, whereas he broke the law and abused him, and thought he would force him to do what he wanted.

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ἐλθὼν ὁ ἱερεὺς ἤρχετο ἐκείνοις μὲν τοὺς θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα οἱ λῦσαι δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας.

the priest came and prayed that the gods should allow them to take Troy and come safely home, but that they should accept the ransom and release his daughter, out of respect for the god.

Plato Republic 3 393e

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· ὃ τοῖς πονηροῖς συμφέρον ἐστίν· αἱ δὲ μοναρχίαι πλεῖστον μὲν νέμουσι τῷ βελτίστῳ, δεύτερον δὲ τῷ μετ' ἐκείνῳ, 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

ἦν οὖν νόμος ὃδε περὶ ἀνθρώπων ἐπὶ Κρόνου, καὶ αἰεὶ καὶ νῦν ἔτι ἔστιν ἐν θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ ὁσίως, ἐπειδὰν τελευτήσῃ, εἰς μακάρων νήσους ἀπιόντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν, τὸν δὲ ἀδίκως καὶ ἀθέως εἰς τὸ τῆς τίσεώς τε καὶ δίκης δεσμωτήριον, ὃ δὴ Τάρταρον καλοῦσιν, ἰέναι.

Now in the time of Cronos there was a law amongst men which holds to this very day amongst the gods, that every man who has passed a just and holy life should go at his death to the Isles of the Blest to live in all happiness with no troubles, whereas everyone who has lived an unjust and holy life should go to the dungeon of requital and penance which they call Tartarus.

Plato Gorgias 523a1-c1

οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ
 συμμάχους οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς
 καὶ ἐν δεινοῖς ὥσι σῶζειν εὐπετῶς, ὅταν βούλωνται

*Given that this is the case, it is reasonable to think that the gods will be opposed to our
 enemies, and on our side. The gods are capable of making the mighty weak, and of protecting
 the weak even if they are in danger whenever they want.*

Xenophon Anabasis 3.2.10

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 σῶζουσι 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

καὶ τί ἄν, ἔφη, ὦ Σώκρατες, ἐπισταμένην αὐτὴν παρέλαβον, ἥ ἔτη μὲν οὕπω
 πεντεκαίδεκα γεγονυῖα ἦλθε πρὸς ἐμέ, τὸν δ' ἔμπροσθεν χρόνον ἔζη ὑπὸ πολλῆς
 ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὄψοιτο, ἐλάχιστα δ' ἀκούσοιτο, ἐλάχιστα δ' ἔροιτο;

*What could she have known about when I took her, Socrates, given she was not even fifteen
 years old when she came to me, and up to that point had been looked after carefully to see,
 hear and say as little as possible.*

Xenophon Economics 7.5

οὐκουν τόδ' αἰσχρόν, εἰ βλέποντι μὲν φίλῳ
 χρώμεσθ', ἐπεὶ δ' ὄλωλε, μὴ χρώμεσθ' ἔτι;

*Is it not shameful, to treat him as a friend while he lives,
 but no longer treat him as such when he's dead.*

Euripides Hecuba 311-312

καὶ μὴν ἔμοιγε ζῶντι μὲν, καθ' ἡμέραν
 κεῖ σμίκρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι·
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον
 τὸν ἐμὸν ὁρᾶσθαι· διὰ μακροῦ γὰρ ἡ χάρις.

*For me, while I am alive, I would be happy with my lot
 even if I had only a little.*

*But my tomb I would like to be good to look at.
 That benefit lasts a long time.*

Euripides Hecuba 317-20

δεήσει μέντοι σε, ἔφην ἐγώ, ἔνδον τε μένειν καὶ οἷς μὲν ἂν ἔξω τὸ ἔργον ἦ 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 τά τε εἰσφερόμενα ἀποδεκτέον καὶ ἃ μὲν ἂν αὐτῶν δέη δαπανᾶν σοὶ διανεμητέον, ἃ δ' ἂν περιτεύειν δέη, προνοητέον καὶ φυλακτέον ὅπως μὴ ἡ εἰς τὸν ἑνιαυτὸν 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

πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ;
αὐτὸς μὲν νέος εἰμὶ καὶ οὐ πῶ χερσὶ πέποιθα
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ·
μητρὶ δ' ἐμῇ δίχα θυμὸς ἐνὶ φρεσὶ μερμηρίζει

How can I welcome the stranger into my house?

I am young and do not yet have confidence in my strength

To defend myself against another who has got in a rage.

My mother is preoccupied, weighing up two options in her mind...

Homer Odyssey 16.70-73

ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
 πευθόμεθ', ἧχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.

We know the fate of all the other Greeks that fought at Troy, but his fate Zeus has kept hidden.

Homer Odyssey 3.86-88

τί φήσομεν γάρ, εἰ πόλις μὲν ἀξιοῖ
 κίνδυνον ἡμῶν οὔνεκ' αἵρεσθαι μέγαν,
 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους,
 παρόν σφε σῶσαι, φευξόμεσθα μὴ θανεῖν;

What will we say, if the city thinks it should take on this great danger for our sake but we give the task to others and flee death when it's possible to save them.

Euripides Children of Heracles 503-6

τί φήσομεν γάρ, εἰ πόλις μὲν ἀξιοῖ
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Euripides Children of Heracles 503-6

δῆλον γὰρ ὅτι ἐγγὺς που τοῦ λιμένος εἰκὸς ἦν τοῦτο γίγνεσθαι, τοῦτο μὲν μεθύοντος τοῦ ἀνδρός, τοῦτο δὲ νύκτωρ ἐκβάντος ἐκ τοῦ πλοίου.

For it is clear that this must have happened somewhere near the harbour, since the man was drunk and had left the ship at night.

Antiphon On the Murder of Herodes 5.27

οὐ διαρρήδην εἰς τὰς ἐπιστολάς γράφει “ἔμοι δ’ ἐστὶν εἰρήνη πρὸς τοὺς ἀκούειν ἑμοῦ βουλομένους”; καὶ οὐ γράφει μὲν ταῦτα, τοῖς δ’ ἔργοις οὐ ποιεῖ, ἀλλ’ ἐφ’ Ἑλλήσποντον οἶχεται...

*Does he not clearly write in his letters that he is at peace with those who wish to listen to him?
And it is not the case that he writes this but does not in fact act. Instead he has gone to
Ambracia...*

Demosthenes Third Phillipic 9.27

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*So that my wife did not endanger herself going down the stairs when he needed washing, I
lived upstairs and the women lived downstairs.*

Lysias Speeches 1.9

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lived upstairs and the women lived downstairs.*

Lysias Speeches 1.9

φύσει μὲν γὰρ πᾶν αἴσχιόν ἐστιν ὅπερ καὶ κάκιον, οἷον τὸ ἀδικεῖσθαι, νόμῳ δὲ τὸ ἀδικεῖν.

In nature, everything is more shameful which is also worse, for example being wronged, whereas in law, it is doing wrong which is more shameful.

Plato Gorgias 483a7

πρῶτον μὲν Λακεδαιμονίους, οἵτινες ἀρχόμενοι μὲν ἡμῖν καὶ τοῖς συμμάχοις πολεμεῖν ἦρχον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, νῦν δ' αὐτοῖς ἐκ τῆς εἰρήνης οὐδέτερον τούτων ὑπάρχει.

First (take) the Lacedaimonians, who when they began to fight with us were masters over land and sea, but who now after the peace are master of neither.

Andocides On the Peace 17

καλεῖ δὲ ὁ μὲν αὐτὴν δημοκρατίαν, ὁ δὲ ἄλλο, ὃ ἂν χαίρη, ἔστι δὲ τῇ ἀληθείᾳ μετ' εὐδοξίας πλήθους ἀριστοκρατία.

One man calls it democracy, another calls it whatever he likes, but it is in truth an aristocracy with the support of the people.

Plato Menexenus 238c

βασιλῆς μὲν γὰρ αἰεὶ ἡμῖν εἰσιν· οὗτοι δὲ τοτὲ μὲν ἐκ γένους, τοτὲ δὲ αἵρετοί·

We have always had kings. At one time they have been born to the role, at other times elected.

Plato Menexenus 238d

συνεπαινεσάντων δὲ πάντων καὶ οὐδενὸς εἰπόντος ἐναντίον οὐδέν, οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ' ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μὲν, οὐκ ἔπεισα δὲ Θηβαίους, ἀλλ' ἀπὸ τῆς ἀρχῆς ἄχρι τῆς τελευτῆς διεξῆλθον, καὶ ἔδωκ' ἐμαυτὸν ὑμῖν ἀπλῶς εἰς τοὺς περιεστηκότας τῇ πόλει κινδύνους.

Everyone applauded and no-one said anything in opposition. And it was not the case that I said this but did not call a vote, it was not the case that I called a vote but did not act as ambassador, it was not the case that I acted as ambassador but did not persuade the Thebans - instead I carried it out from beginning to end and completely surrendered myself to the dangers surrounding the city.

Demosthenes 18.179

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This is what an informer is: criticising everything but proving nothing.

Demosthenes Speeches 57.34

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This is what an informer is: criticising everything but proving nothing.

Demosthenes Speeches 57.34

λέγουσι δὲ ὡς ἐν μὲν τῇ γῇ ἀπέθανεν ὁ ἀνὴρ, κἀγὼ λίθον αὐτῷ ἐνέβαλον εἰς τὴν κεφαλὴν, ὃς οὐκ ἐξέβην τὸ παράπαν ἐκ τοῦ πλοίου. καὶ τοῦτο μὲν ἀκριβῶς οὗτοι ἴσασιν. ὅπως δ' ἠφανίσθη ὁ ἀνὴρ, οὐδενὶ λόγῳ εἰκότι δύνανται ἀποφαίνειν.

They claim that the man died on land, and that I hit him on the head with a stone, when I didn't step a foot out of the boat. They know this fact for sure, but as for how the man disappeared, they are not able to give any reasonable explanation.

Antiphon On the murder of Herodes 5.26

σύ γάρ δὴ ἐν μὲν τῇ δημοκρατίᾳ πάντως μισοδημότατος ἐνομίζου, ἐν δὲ τῇ ἀριστοκρατίᾳ πάντων μισοχρηστότατος γεγένησαι.

During the democracy you were considered to be someone who really hated the plebs, while during the aristocracy you turned into someone who really hates the rich.

Xenophon Hellenica 2.3.47

καὶ τοῦτο μὲν οὐκ ἄγνοῶ, ὅτι ταῦτα ἀποφθέγματα οὐκ ἀξιόλογα, ἐκεῖνο δὲ κρίνω τοῦ ἀνδρὸς ἀγαστόν, τὸ τοῦ θανάτου παρεστηκότος μήτε τὸ φρόνιμον μήτε τὸ παιγνιώδες ἀπολιπεῖν ἐκ τῆς ψυχῆς.

And I am not unaware that these phrases are hardly worth recording, but I do consider it admirable in the man that he did not lose his good sense or playfulness at the point of death.

Xenophon Hellenica 2.3.56

καὶ τοῦτο μὲν οὐκ ἄγνοω, ὅτι ταῦτα ἀποφθέγματα οὐκ ἀξιόλογα, ἐκεῖνο δὲ κρίνω τοῦ ἀνδρὸς ἀγαστόν, τὸ τοῦ θανάτου παρεστηκότος μήτε τὸ φρόνιμον μήτε τὸ παιγνιώδες ἀπολιπεῖν ἐκ τῆς ψυχῆς.

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Xenophon Hellenica 2.3.56

ἐν ταῖς χορηγίαις αὖ καὶ γυμνασιαρχίαις καὶ τριηραρχίαις γινώσκουσιν ὅτι χορηγοῦσι μὲν οἱ πλούσιοι, χορηγεῖται δὲ ὁ δῆμος, καὶ γυμνασιαρχοῦσιν οἱ πλούσιοι καὶ τριηραρχοῦσιν, ὁ δὲ δῆμος τριηραρχεῖται καὶ γυμνασιαρχεῖται.

When it comes to the direction of dances, exercises and triremes, they know that the wealthy direct the dances while the people are directed, and the wealthier direct exercises and triremes while the people are directed in these.

Xenophon Constitution of the Athenians 1.13

τοὺς μὲν ἐνδον κατέλαβον, τοὺς δὲ οὐκ ἐπιδημοῦντας ἡῦρον

I found some of them at home, while others were out of town.

Lysias Speeches 1.23

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Lysias Speeches 1.23

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Lysias Speeches 1.23

ὥσαντες δὲ τὴν θύραν τοῦ δωματίου οἱ μὲν πρῶτοι εἰσιόντες ἔτι εἶδομεν αὐτὸν
κατακείμενον παρὰ τῇ γυναικί, οἱ δ' ὕστερον ἐν τῇ κλίνῃ γυμνὸν ἑστηκότα.

*We pushed open the door of the bedroom, and the first of us to enter were in time to see him
lying down by my wife; those who followed saw him standing naked on the bed.*

Lysias Speeches 1.25

ὥσαντες δὲ τὴν θύραν τοῦ δωματίου οἱ μὲν πρῶτοι εἰσιόντες ἔτι εἶδομεν αὐτὸν
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πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
κτείνειν ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνῃαι.

*full many there be for me to slay, both Trojans and famed allies, whomsoever a god shall grant
me and my feet overtake; and many Achaeans again for thee to slay whomsoever thou canst.*

Homer Iliad 6.227-229

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Homer Iliad 6.227-229

πότερον καλῶς ἐλέγετο ἐκάστοτε ἢ οὐ, ὅτι ταῖς μὲν δεῖ τῶν δοξῶν προσέχειν τὸν νοῦν, ταῖς δὲ οὐ;

Were we right or not when we used to say that we ought to pay attention to some opinions and not to others

Plato Crito 46d

καὶ ἐὰν μὲν φαίνεται δίκαιον, πειρώμεθα, εἰ δὲ μή, ἐῷμεν.

And if it appears to be right, let us try it, and if not, let us give it up.

Plato Crito 48c

γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα
κακὴ τ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾷ·
ὅταν δ' ἐς εὐνὴν ἡδίκημένη κυρῇ,
οὐκ ἔστιν ἄλλη φρὴν μαιφονωτέρα.

Usually a woman is full of fear, and is not capable of looking on battle and cold steel, but when she is wronged in the bedroom there is no-one with fouller intent.

Euripides Medea 263-266

εἰ δὲ μή, πολὺ κάλλιον τοὺς μὲν κειμένους νόμους ἐξαλεῖψαι, ἑτέρους δὲ θεῖναι,
οἵτινες τοὺς μὲν φυλάττοντας τὰς ἑαυτῶν γυναῖκας ταῖς ζημίαις ζημιώσουσι, τοῖς δὲ
βουλομένοις εἰς αὐτὰς ἀμαρτάνειν πολλὴν ἄδειαν ποιήσουσι.

*Otherwise, it would be much better to scrub out the current laws, and write new ones, which
will punish those who are protecting their own wives, while granting immunity to those who
wish to do them harm.*

Lysias 1.48

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