1. Lysias 3.4:

ἐὰν δὲ περὶ τούτων ἀποδείξω ὡς οὐκ ἔνοχός εἰμι οἷς Σίμων διωμόσατο, ἄλλως δὲ ὑμῖν φαίνωμαι παρὰ τὴν ἡλικίαν τὴν ἐμαυτοῦ ἀνοητότερον πρὸς τὸ μειράκιον διατεθείς, αἰτοῦμαι ὑμᾶς μηδέν με χείρω νομίζειν, εἰδότας ὅτι ἐπιθυμῆσαι μὲν ἅπασιν ἀνθρώποι ἔνεστιν, οὗτος δὲ βέλτιστος ἂν εἴη καὶ σωφρονέστατος, ὅστις κοσμιώτατα τὰς συμφορὰς φέρειν δύναται.

If, regarding these matters, I should demonstrate that I am not guilty of the charges Simon has sworn to, but nevertheless should seem to you on account of my age to be rather foolishly disposed towards the boy (meirakion), I ask you not to think worse of me, knowing that it is possible for all men to desire, but whoever is able to endure his afflictions (sumphorai) in a most orderly way (kosmiōtata), he surely qualifies as the best and most sōphrōn.

2. Lysias 3.5:

ἡμεῖς γὰρ ἐπεθυμήσαμεν, ὦ βουλή, Θεοδότου, Πλαταϊκοῦ μειρακίου, καὶ ἐγὼ μὲν εὖ ποιῶν αὐτὸν ἠξίουν εἶναί μοι φίλον, οὗτος δὲ ὑβρίζων καὶ παρανομῶν ᾤετο ἀναγκάσειν αὐτὸν ποιεῖν ὅ τοι βούλοιτο. ὅσα μὲν οὖν οὐκ ὑπ', αὐτοῦ πέπονθε, πολὺ ἂν ἐργὸν εἴη λέγειν.

We [each] felt a strong desire (epithumein) for Theodotos, a Plataian lad (meirakion), and whereas I resolved that he should be my friend (philos) out of my good treatment of him (eu poiein), my opponent here thought he could force (anankazein) him to do what he wanted (boulesthai) through abuse (hubrizein) and unlawful methods (paranomein). It would be an enormous task to narrate the sorts of abuses (kaka) this boy has endured at his hands.

3. Lysias 3.6-8:

πυθόμενος γὰρ ὅτι τὸ μειράκιον ἦν παρ' ἐμοί, ἐλθὼν ἐπὶ τὴν οἰκίαν τὴν ἐμὴν νύκτωρ μεθύων, ἐκκόψας τὰς θύρας εἰσῆλθεν εἰς τὴν γυναικωνῖτιν, ἔνδον οὐσῶν τῆς τε ἀδελφῆς τῆς ἐμῆς καὶ τῶν ἀδελφιδῶν, αἳ οὕτω κοσμίως βεβιώκασιν ώστε καὶ ὑπὸ τῶν οἰκείων ὁρώμεναι αἰσχύνεσθαι. οὗτος τοίνυν εἰς τοῦτο ἦλθεν ὕβρεως ὥστ' οὐ πρότερον ἠθέλησεν ἀπελθεῖν, πρὶν αὐτὸν ἡγούμενοι δεινὰ ποιεῖν οἱ παραγενόμενοι καὶ οἱ μετ' αὐτοῦ ἐλθόντες, ἐπὶ παιδάς κόρας καὶ ὀρφανὰς εἰσιόντα, ἐξήλασαν βίᾳ. καὶ τοσοῦτο εδέησεν αὐτῷ μεταμελῆσαι τῶν ὑβρισμένων, ὥστε ἐξευρὼν οὗ ἐδειπνοῦμεν ἀτοπώτατον πρᾶγμα καὶ ἀπιστότατον ἐποίησεν, εἰ μή τις εἰδείη τὴν τούτου μανίαν.

For learning that the boy (meirakion) was at my house, going at night to my house drunk, after kicking in the door he entered the women's quarters (gunaikonitis), although my sister, and nieces, who have lived so decorously that they feel shame when seen by relatives, were inside. He behaved so outrageously (hubreōs) that he refused to leave until those who were present and who came with him, thinking he was behaving terribly (deina) by bursting in on young orphan girls, drove him out by force (bia). And he was so hindered from repenting of his outrageous behaviour (hubrismena) that having found out where we were dining he carried out a monstrous and unbelievable (if someone were not familiar with the madness (mania) of this man) action.

4. Lysias 3.17:

ἤδη δὲ αὐτοῖς οὖσι παρὰ τὴν Λάμπωνος οἰκίαν ἐγὼ μόνος βαδίζων ἐντυγχάνω, δεινὸν δὲ ἡγησάμενος εἶναι καὶ αἰσχρὸν περιιδεῖν οὕτως ἀνόμως καὶ βιαίως οὕτως οὕτως ὑβρισθέντα τὸν νεανίσκον, ἐπαλημβάνωμεν αὐτοῦ. οὕτω δὲ, δι’ τ’ τι μὲν τουτά τι παρενόμου εἰς ἔκεινον, οὐκ ἤθελσαν εἰπεῖν ἐρωτηθέντες, ἄφεμενοι δὲ τοῦ νεανίσκου ἐτυπτὸν ἐμέ.

And I, walking alone, happened upon them already at the house of Lampon. And thinking it was terrible (deinon) and shameful (aischron) to look on as the youth (neaniskos) was so lawlessly (anomos) and violently (biaios) subjected to their hubris (hubristheis), I grabbed hold of him (3.17). But these men, when asked why they were committing such lawlessness (paranomein) against him refused to say, but immediately releasing the youth (neaniskos) they started to beat (tuptein) me.
5. Lysias 3.21-23: I will also aim to explain to you what he has lied about. For he dared to say that he himself gave 300 drachmas to Theodotos, having made an agreement (sunnthékai) with him, but that I, conspiring, stole the youth from him. And further, even if this were true, he should have summoned as many witnesses as possible and handled matters in accordance with the law. But he seems to have never done such a thing, and instead outraged and struck both of us, and on a komos he broke down my door and intruded upon my free womenfolk at night. It is necessary, above all, council members, to consider these things proof that he lies to you.

6. Lysias 3.26: But in fact, council members, all these things are contrived and have been devised by him. He says he paid [the money] in order that he might not seem to be behaving badly, if with no agreement (sumbolaion) having been made with him he dared to dishonour the boy (meirakion). He also pretends to have recovered it, since it is clear that he has never brought allegations about any money and has never deemed it important to make any mention of it.

References