

Examples of γάρ

τὰ θνητὰ πράγμαθ' ἦντιν' οἷσθ' ἔχει φύσιν;
οἶμαι μὲν οὐ πόθεν γάρ; ἀλλ' ἄκουέ μου.

Do you know the nature of mortality?

I think not - after all where could you have learnt it from? Now listen to me.

Euripides Alcestis 780-781

Σωκράτης: ἀλλά μοι πειρῶ πράως τε καὶ εὐκόλως ἀποκρίνεσθαι.

Ἴππίας: αἰσχρὸν γὰρ ἂν εἶη, ὦ Σώκρατες, εἰ ἄλλους μὲν αὐτὰ ταῦτα παιδεύω καὶ ἀξιῶ
διὰ ταῦτα χρήματα λαμβάνειν, αὐτὸς δὲ ὑπὸ σοῦ ἐρωτώμενος μὴ συγγνώμην τ' ἔχοιμι
καὶ πράως 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

τὸν ὄντα δ' εἶση μῦθον· οἶδε γὰρ ξένοι
ἦκουσ' Ὀρέστου πρὸς με κήρυκες λόγων.
ἀλλ', ὦ ξένοι, σύγγνωτε τοῖς εἰρημένοις.

You will know the truth: these strangers

have come from Orestes carrying messages for me.

Now, strangers, forgive what has been said.

Euripides Electra 346-8

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Euripides Electra 346-8

“νέοι ἐστέ,” εἶπεῖν, “τὰς ψυχὰς πάντες· οὐδεμίαν γὰρ ἐν αὐταῖς ἔχετε δι' ἀρχαίαν
 ἀκοήν παλαιάν δόξαν οὐδὲ μάθημα χρόνῳ πολιὸν οὐδέν.

*"You are all young in your souls," he said "because you have no opinion that is hoary with age,
 nor any understanding grey with time".*

Plato Timaeus 224b

Κρέων: σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς;
 Ἄντιγόνη: οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχνους σέβειν.

*Creon: Are you not ashamed to think differently from them?
 Antigone: No - there is nothing shameful in respecting one's family*

Sophocles Antigone 510-11

μη̄ σπεῖρε τέκνων ἄλοκα δαιμόνων βία·
εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φύς,

*Do not sow the furrow of children against the will of the gods.
If you bear a child, the child will kill you.*

Euripides Phoenician Women 18-19

μηδεις δ' ὑμῶν, ὧ̄ ἄνδρες Ἀθηναῖοι, δυσχερῶς ὑπολάβη· καὶ γὰρ νῦν ἀστὰς γυναῖκας
πολλὰς εὐρήσετε τιτθεούσας, ἅς ὑμῖν καὶ κατ' ὄνομα, ἐὰν βούλησθε, ἐροῦμεν.

*Let none of you take this in the wrong way. After all, even now you can find many citizens
acting as wet-nurses, who we can name for you, if you like.*

Demosthenes Speeches 57.35

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Demosthenes Speeches 57.35

ὅστις δὲ μηδετέρους ἀρέσκει, τοῦτον ὧ̄ πρὸς τῶν θεῶν τί ποτε καὶ καλέσαι χρή; σὺ γὰρ
δὴ ἐν μὲν τῇ δημοκρατίᾳ πάντωςμισοδημότατος ἐνομίζου, ἐν δὲ τῇ ἀριστοκρατίᾳ
πάντωνμισοχρηστότατος γεγένησαι.

*But what must we call a man who pleases neither side? Take you for example: 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

Ἀθηναῖοι, μνήσθητε τὰ πεποιημένα Ἀνδοκίδῃ, ἐνθυμήθητε δὲ καὶ τῆς ἑορτῆς, δι' ἣν ὑπὸ τῶν πολλῶν προὔτιμήθητε. ἀλλ' ἐστὲ γὰρ ὑπὸ τῶν τούτου ἀμαρτημάτων ἤδη καταπληγες διὰ τὸ πολλάκις ἰδεῖν καὶ ἀκοῦσαι, ὥστε οὐδὲ τὰ δεινὰ ἔτι δεινὰ δοκεῖ ὑμῖν εἶναι.

Athenians, remember the actions committed by Andocides, and remember too the festival for which you get great renown. For you have become stupefied by having seen and heard about his crimes so often that these terrible things no longer seem terrible to you.

Lysias Speeches 6.50

ἀλλὰ προσέχετε τὸν νοῦν, δοκείτω δ' ὑμῖν ἡ γνώμη ὁρᾶν ἃ οὗτος ἐποίει, καὶ διαγνώσεσθε ἄμεινον. οὗτος γὰρ ἐνδύς στολήν, μιμούμενος τὰ ἱερά 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

Κρίτων: οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ ἐρωτᾷς· οὐ γὰρ ἐννοῶ.

Crito: I cannot answer your question, Socrates, for I do not understand.

Plato Crito 50a

Μήδεια: ὦμωξα δ' οἶον ἔργον ἔστ' ἐργαστέον
 τοῦντεῦθεν ἡμῖν· τέκνα γὰρ κατακτενῶ
 τᾶμ'· οὔτις ἔστιν ὅστις ἐξαιρήσεται·

I lament at the act I must now commit. I will kill my children. Nobody can stop me.

Euripides Medea 791-3