

More Exercises in Indirect Speech

(last revised 26 June 2017)

Convert the following to regular indirect speech:

Mark 1:23-27

Καὶ εὐθὺς¹ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἐξελθε ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστὶν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.

As a matter of interest, this is the first exorcism recorded in the New Testament. While inter-testamental texts occasionally mention demon possession, cf. Tobit, the Old Testament does not. In the Old Testament we come across psalm-prayers implying that specific sickness is a result of God's anger, and we also see in the story of Job the role of the devil. Elisha is mentioned as a healing prophet, but there is no mention of a demon. The fact that demon possession is not mentioned is all the more significant when we realise that Ancient Near Eastern texts are full of demons and exorcism.

Καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν πυνθανόμενος ὅτι αὐτοῖς καὶ Ἰησοῦ Ναζαρηνῶ καὶ εἰ ἔλθοι ἀπολέσαι αὐτούς. ἔτι καὶ εἶπεν ὅτι εἰδείη ὃν ἄνθρωπον εἶναι, τὸν ἅγιον τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων ὅτι ἐχρῆν φιμωθῆναι καὶ ἐξελεῖν ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς πυνθανόμενους ὅτι εἶη τοῦτο καὶ λέγοντας ὅτι διδαχὴ καινὴ κατ' ἐξουσίαν εἶη· καὶ ὅτι καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούειεν αὐτῷ.

Reconvert the following back to direct speech:

Acts 1:4

καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου²,

συναλιζόμενος: A *hapax* in this sense: **συνᾱλίζω**, (B), in Pass., *eat salt with, eat at the same table with*, Act.Ap.1.4, (cf. Libanius V 246, 13 F. ἄλῶν κοινωνεῖν = τραπέζης κ.; συναλιζόμενος is v.l. in *Act.Ap.* l.c.). Cf. Acts 10:41 for importance of eye-witnesses eating with Jesus.

Note that Luke slips into direct speech at the end of the verse!

καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς λέγων· ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθε ἀλλὰ περιμένετε τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου

Convert the following to regular indirect speech (there should be no direct speech or quotation left):

Acts 1:15-17, 20-22 (parenthetical comments have been omitted)

Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν· ... ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ἣν προεἶπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν, ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης. ... γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν·

γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος

καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,

καί·

τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.

δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσηλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,

1 The LXX used καὶ εὐθὺς as a translation of $\kappa\alpha\iota\ \epsilon\upsilon\theta\upsilon\varsigma$ ('And behold'). This translation (e.g. Gen. 38:27) may perhaps have been influenced by Egyptian Aramaic, given that Genesis was translated in Egypt. Note that εὐθὺς is used 42 times in Mark as opposed to ἰδοὺ only 7 times and then only in quotations (either from OT or from the mouths of others, e.g. Jesus). See the discussion in Muraoka-Porten, *Grammar of Egyptian Aramaic*, p.310, cf. also Beyer, *Semitische Syntax*, p.57.

2 Expect ἀπό μου.

ἀρξάμενος³ ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἓνα τούτων.

Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν ... τοῖς ἀνδράσιν ἀδελφοῖς δεῖν πληρωθῆναι τὴν γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν, ὅτι κατηριθμημένος εἶη ἐν αὐτοῖς καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. ... γεγραμμένος γὰρ εἶη ἐν βίβλῳ ψαλμῶν ὅτι ἐχρῆν γενέσθαι τὴν ἔπαυλιν αὐτοῦ ἔρημον καὶ μὴ εἶναι τὸν κατοίκοντα ἐν αὐτῇ, καὶ δὴ καὶ ἐχρῆν ἕτερον λαβεῖν τὴν ἐπισκοπὴν αὐτοῦ. ἔτι καὶ εἶπε δεῖν οὖν τῶν συνελθόντων αὐτοῖς ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσηλθεν καὶ ἐξῆλθεν ἐφ' αὐτούς ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμφθη ἀφ' αὐτῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν αὐτοῖς γενέσθαι ἓνα ἐκείνων.

3 The subject of the participle can only be Jesus, who ‘began to go in and out to his disciples’ from the time of his baptism.