

Chapter 61

Indirect Discourse

61.1 Direct Discourse refers to direct statements, questions, commands or prohibitions.

e.g. "He did this." "Did he do that?" "Don't do that !"

Indirect Discourse means that the statements are reported indirectly,

e.g. "She said that he had done this.", "She asked if he did that.", "She ordered him not to do that."

Indirect discourse includes

Indirect Statements e.g. "She said that he had spoken to her." (What she said was "He spoke to me.")

Indirect Questions e.g. "He asked where I was going." (What he really said was "Where are you going?")

Indirect Commands e.g. "She told me not to do it." (What she really said was "Don't do it.")

NOTE that the tense of the verb, and the form of a pronoun may change.

61.2 Indirect Statements - Some grammar books refer to **Indirect Statements** as "**Dependent Statements**" (because they "depend" upon a previous statement, such as "He says . . . ")

An indirect statement follows a verb which implies that the voice, mind, or the senses are involved.

e.g. I say . . . , you thought . . . , she felt that . . . , we believe . . . , they heard that . . .

Greek has three main ways of expressing indirect statements

1. using ὅτι or ὡς with verbs of "saying" (except φημι)
English equivalent "She says that he went."
2. using the Infinitive with verbs of saying, thinking, believing, hoping, promising, swearing (oath).
English equivalent "We thought him to be honest."
3. using the Participle with verbs of knowing and perceiving.
English equivalent "I regard him as being a good man."

61.3 Indirect statements using ὅτι, or (rarely) ὡς, or ὅπως, used after verbs of saying, knowing, showing, etc. or after verbs of emotion such as rejoicing, grieving, wondering, or when the indirect statement explains a word in the main clause.

ὅτι used in this manner is sometimes referred to as ὅτι recitative.

Negation is with οὐ.

In English, the tense of the indirect statement may change from the tense that was used in the original statement. e.g. "We **are** hungry" "We say that we are hungry" but "We said that we **were** hungry"
Greek keeps the tense of the original statement.

In a historic sequence (the main verb is in a past tense), an Optative may be used.

English equivalent "He hoped that she would go."

Practice - until you can read and translate easily

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| 1. ἀκουσας δε οτι Ἀρχελαος βασιλευει . . . | Having heard that Archelaus ruled . . .
(<i>Matt. 2:22</i>) |
| 2. ἡ οὖν Μαρθα ὡς ἠκουσεν οτι Ἰησους ἐρχεται ὑπηντησεν αὐτῷ. | Then when Martha heard that Jesus was coming, she went to meet him. (<i>John 11:20</i>) |
| 3. ἀπο τοτε ἤρξατο ὁ Ἰησους δεικνυειν τοις μαθηταις αὐτου οτι δει αὐτον εἰς Ἱεροσολυμα ἀπελθειν. | From that time (then) Jesus began to show his disciples that it was necessary for him to go to Jerusalem. (<i>Matt. 16:21</i>) |
| 4. και ἐλθοντες οἱ πρωτοι (ἐργαται) ἐνομισαν οτι πλειον λημψονται. | And when the first laborers had come they supposed that they would receive more.
(<i>see Matt. 20:10</i>) |
| 5. οἱ δε Φαρισαιοι ἀκουσαντες οτι ἐφιμωσεν τους Σαδδουκαιους συνηχθησεν ἐπι το αὐτο. | But the Pharisees, having heard that he had silenced the Sadducees, assembled together (<i>Matt. 22:34</i>) |
| 6. οἱ δε ἰδοντες αὐτον ἐπι της θαλασσης περπατουντα ἐδοξαν οτι φαντασμα ἐστιν. | But they, having seen him walking on the sea, thought that he was a ghost. (<i>Mark 6:49</i>) |

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| 7. και εισελθων παλιν εις Καφαρναουμ
δι' ημερων ηκουσθη
οτι εν οικω εστιν. | And having come again into Capernaum
after some days, it was heard
that he was in the house. (<i>Mark 2:1</i>) |
| 8. και ηρξατο διδασκειν αυτους οτι
δει τον υιον του ανθρωπου
πολλα παθειν. | And he began to teach them that
it was necessary for the Son of Man
to suffer many things. (<i>Mark 8:31</i>) |
| 9. και ακουσας οτι Ίησους ο Ναζαρηνοσ
εστιν ηρξατο κραζειν. | And having heard that it was Jesus the
Nazarene, he began to shout out.
(<i>Mark 10:47</i>) |
| 10. εδηλωθη γαρ μοι περι υμων, . . .
οτι εριδες εν υμιν εισιν. | For it has been reported to me about you
that there are quarrels amongst you.
(<i>1 Cor. 1:11</i>) |

61.4 Indirect Statements using the Infinitive may be used after verbs of saying etc.

The tenses indicate the same time, relative to that of the leading verb, as would be indicated in direct discourse.

In Indirect Discourse, the Present Infinitive implies continuing or repeated action, the Aorist Infinitive implies simple action, the Future Infinitive implies future action.

Direct Discourse	Indirect Discourse
Present Infinitive He wants to be fishing . He wanted to be fishing	She says that he wants to be fishing . She said that he wanted to be fishing .
Aorist Infinitive I want to do it . I wanted to do it .	She knows that I want to do it . She knows that I wanted to do it . She knew that I wanted to do it .
Future Infinitive There is about to be a famine.	He said that there was about to be a famine.

Practice - until you can read and translate easily

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| 1. εν εικεινη τη ημερα προσηλθον αυτω
Σαδδουκαιοι, λεγοντες
μη ειναι αναστασιν . . | In that day Sadducees approached him,
saying that there
is not a resurrection. (<i>Matt. 22:23</i>) |
| 2. και ην αυτω κεχηματισμενον υπο του
πνευματος του αγιου μη ιδειν θανατον
πριν η αν ιδη
τον Χριστον κυριου. | And it had been revealed to him by the
Holy Spirit that he would not see death
before he saw (he might see)
the Lord's Christ. (<i>Luke 2:26</i>) |
| 3. ο λεγων εν τω φωτι ειναι και τον
αδελφον αυτου μισων εν τη σκοτια
εστιν εως αρτι. | The one saying (that) he is in the light, and
hating his brother is in the darkness
up until now (still). (<i>1 John 2:9</i>) |
| 4. οί δε ακουσαντες εχαρησαν και
επηγγειλαντο αυτω
αργυριον δουναι. | Those who heard (the ones having heard)
rejoiced and promised
to give him money. (<i>Mark 14:11</i>) |
| 5. νομισαντες δε αυτον ειναι εν τη συνοδια
ηλθον ημερας οδον.
(η συνοδια = group of travelers συνοδευω = I travel with, from συν + οδος way) | Supposing him to be in the group of travelers
they went a day's journey. (<i>Luke 2:44</i>) |
| 6. ελεγεν δε παραβολην αυτοις προς το δειν
παντοτε προσευχεσθαι αυτους και
μη εγκακειν. | And he told another parable to them to
(show that) they must pray always and
not be discouraged. (<i>Luke 18:1</i>) |
| 7. και γυναικες τινες . . . μη ευρουσαι το
σωμα αυτου ηλθον λεγουσαι και
οπασιαν αγγελων εωρακεναι,
οι λεγουσιν αυτον ζην. | And some women . . . not finding his body
came saying that they had (also)
seen a vision of angels
who said that he lived. (<i>Luke 24:22-23</i>) |

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| 8. οἱ Σαμαριταὶ ἠρώτων αὐτὸν
μείναι παρ' αὐτοῖς. | The Samaritans were asking him
to stay with them. (<i>John 4:40</i>) |
| 9. τῇ δὲ ἡμέρᾳ τῶν σαββάτων
ἔξηλθομεν ἔξω τῆς πυλῆς
παρα ποταμὸν
οὗ ἔνομιζομεν προσευχὴν εἶναι. | On the day of the Sabbath we went out
outside the (city) gate
beside a river where we thought there
would be a place of prayer. (<i>Acts 16:13</i>) |
| 10. ἀναστὰς δὲ εἰς ἕξ αὐτῶν ὀνοματὶ Ἀγαβὸς
ἔσημανεν διὰ τοῦ πνεύματος
λίμον μέγαλιν μέλλειν ἐσεσθαι. | One of them, by name Agabus, having stood
up, foretold through the Spirit (that) there
was about to be a great famine. (<i>Acts 11:28</i>) |

61.5 Indirect Statements using the Participle

The tense of the participle in indirect discourse denotes the same time relative to that of the main verb that would have been the case for the statement reported as direct discourse.

A present participle denotes an action going on at the same time as that of the main verb.

A future participle denotes an action that will take place after that of the main verb.

An aorist participle denotes an action completed before that of the main verb.

A perfect participle denotes an action that took place before that of the main verb, but with consequences still in operation at the time of the main verb.

Practice - until you can read and translate easily

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| 1. καὶ εἶπεν πρὸς αὐτοὺς, Παντὼς ἔρειτε μοι . .
ὅσα ἤκουσαμεν γενομένα
εἰς τὴν Καφαρναοὺμ ποιήσον καὶ ὧδε
ἐν τῇ πατρίδι σου.
(ἡ πατρις -ιδος = <i>homeland, home town</i>) | And he said to them, "Doubtless you will say
to me, 'Such great things as we heard
happened in Capernaum, do also
here in your home-town.
(<i>Luke 4:23</i>) |
| 2. ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς
Αἴγυπτον ἔξαπεστειλεν τοὺς πατέρας
ἡμῶν πρῶτον. | Jacob, having heard that there was grain in
Egypt, sent our (fore)fathers first.
(<i>Acts 7:12</i>) |
| 3. Πέτρος δὲ εἶπεν πρὸς αὐτὸν, . . . εἰς γὰρ
χολὴν πικρίας καὶ συνδεδσμὸν ἀδικίας
ὄρω σε ὄντα.
(ἡ χολή = <i>gall, something bitter</i>) | Peter said to him, . . . for I see (that) you are
in a gall of bitterness and bondage of sin.
(<i>Acts 8:20 -23</i>) |
| 4. εἶδεν ἐν ὄραματι . . . ἄγγελον τοῦ θεοῦ
εἰσελθόντα πρὸς αὐτὸν καὶ
εἰπόντα αὐτῷ, Κορνηλίε. | He saw in a vision . . . an angel of God
coming to him and saying to him,
"Cornelius!" (<i>Acts 10:3</i>) |
| 5. ὁ Παῦλος . . . ἔφη, Ἄνδρες Ἀθηναῖοι,
κατὰ πάντα ὡς δεισιδαιμονεστεροῦς
ὑμᾶς θεωρῶ.
(<i>δεισιδαιμονεστερος = comparative of δεισιδαιμων = "god-fearing", "religious"</i>) | Paul . . . said, "Guys, Athenians, I observe
that in all things you are (like)
very religious. (<i>Acts 17:22</i>) |
| 6. Ἐν δὲ ταῖς Ἀθῆναις ἐκδεχομένου αὐτοῦ
τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ
ἐν αὐτῷ θεωρούντος κατειδῶλον
οὐσάν τὴν πόλιν.
(<i>remember - Ἀθῆναι is grammatically plural.</i>
<i>παρωξύνομαι = I am provoked, irritable, upset κατειδῶλος = filled with idols</i>) | While Paul was waiting in Athens for them
his spirit was provoked within him
observing (when he saw) (that) the city was
filled with idols. (<i>Acts 17:16</i>) |
| 7. καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον
φησιν, Ἄνδρες Ἐφεσῖοι, τίς γὰρ ἐστὶν
ἄνθρωπων ὃς οὐ γινώσκει τὴν Ἐφεσίων
πόλιν νεωκόρον οὐσάν τῆς μεγάλης
Ἄρτεμιδος ;
(ὁ νεωκόρος = <i>temple-keeper</i>) | Having quietened the crowd, the town clerk
said, "Guys, Ephesians, who is there among
men who does not know the city of the
Ephesians to be the temple-keeper of
the great Artemis? (<i>Acts 19:35</i>) |

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| 8. ἀκουομεν γαρ τινας περιπατουντας ἐν ὑμιν ἀτακτως, μηδεν ἐργαζομενους ἀλλα περιεργαζομενους.
(ἀτακτως, = <i>in idleness or laziness</i> ἀτακτος = <i>lazy, idle</i> ἀτακτεω = <i>I am idle, lazy</i>) | For we hear (that) some amongst you are behaving idly, not working, but being busybodies. (2 <i>Thess.3:11</i>) |
| 9. Γινωσετε τον ἀδελφον ἡμων Τιμοθεον ἀπολελυμενον. | You know (that) our brother Timothy has been released. (<i>Heb. 13:23</i>) |
| 10. μειζοτεραν τουτων οὐκ ἔχω χαραν, ἵνα ἀκουω τα ἔμα τεκνα ἐν τη ἀληθεια περιπατουντα. | I have no greater joy than this - that I should hear (that) my children are walking in the truth. (3 <i>John v.4</i>) |

61.6 Indirect Questions are introduced by an interrogative pronoun, adjective, or adverb, an indefinite relative pronoun or adverb, or by an interrogative particle.

Indirect alternate questions (whether . . . or . . .) may use εἴτε . . . εἴτε . . ., or εἰ . . . εἴτε . . . or εἰ . . . ἢ . . . εἴτε . . . εἴτε . . ., and εἰ . . . εἴτε . . . give equal weight to each alternative. εἰ . . . ἢ . . . implies that the second alternative is preferable or more likely.

Practice - until you can read and translate easily

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| 1. και συναγαγων παντας τους ἀρχιερεις και γραμματεις του λαου ἐπυνθανετο παρ' αὐτων που ὁ Χριστος γενναται. | And gathering all the chief priests and scribes of the people, he interrogated them about where the Christ was to be born. (<i>Matt. 2:4</i>) |
| 2. ἐγενετο δε και φιλονεικια ἐν αὐτοις, το τίς αὐτων δοκει εἶναι μειζων.
(ἡ φιλονεικια = <i>dispute, argument</i>) | There was also a dispute among them (about) which of them seemed to be greater. (<i>Luke 22:24</i>) |
| 3. διαλογιζομενων παντων ἐν ταις καρδιας αὐτων περι του Ἰωαννου, μηποτε αὐτος εἶη ὁ Χριστος . . . | While all were questioning in their hearts about John, whether he might be the Christ . . . (<i>Luke 3:15</i>) |
| 4. εἰσηλθεν δε διαλογισμος ἐν αὐτοις, το τίς ἂν εἶη μειζων αὐτων. | A discussion came up amongst them, (about) who was (might be) the greatest of them. (<i>Luke 9:46</i>) |
| 5. ἡ δε (Μαρια) ἐπι τῷ λογῷ διεταραχθη και διελογιζετο ποταπος εἶη ὁ ἀσπασμος οὗτος. | But Mary was deeply troubled at the word (message) and was considering what sort of greeting this might be. (<i>see Luke 1:29</i>) |
| 6. και ὑμεις μη ζητετε τί φαγητε και τί πιητε. | And do not seek what you might eat and what you might drink. (<i>Luke 12:29</i>) |
| 7. ἐπερωτηθεις δε ὑπο των Φαρισαιων ποτε ἐρχεται ἡ βασιλεια του θεου, ἀπεκριθη αὐτοις . . . | Having been questioned by the Pharisees when the Kingdom of God was coming he answered them . . . (<i>Luke 17:20</i>) |
| 8. ἀκουσας δε ὄχλου διαπορευομενου ἐπυνθανετο τί εἶη τουτο. | Having heard a crowd going by he enquired what this might be. (<i>Luke 18:36</i>) |
| 9. Πιλατος δε ἀκουσας ἐπηρωτησεν εἰ ὁ ἄνθρωπος Γαλιλαιος ἐστιν. | Having heard (this) Pilate asked if the man was a Galilean. (<i>Luke 23:6</i>) |
| 10. τοτε ἐγγισας ὁ χιλιαρχος ἐπελαβετο αὐτου . . και ἐπυνθανετο τίς εἶη και τί ἐστιν πεποιηκως. | Then the tribune, having approached, arrested him and enquired who he was and and what he had done. (<i>Acts 21:33</i>) |

61.7 Indirect Commands, Prohibitions, or Requests are expressed by the Infinitive.

Prohibitions (commands "not to do something") use μη.

Some verbs which express will or wish may use either the Infinitive, or a construction with ὅπως, ὥς, or ἵνα with the Subjunctive, the Future Indicative, or the Optative.

Practice - until you can read and translate easily

1. τινες δε των Ασιαρχων, . . . παρεκαλουν
μη δουναι εαυτον εις το θεατρον.
(ο Ασιαρχης = an official of the Roman province of Asia; το θεατρον = theater)
Some of the Asiarchs . . . beseeched (him)
not to give himself (not to go) to the theater.
(Acts 19:31)
 2. και εδοθη αυτοις εκαστω στολη λευκη
και ερρεθη αυτοις ινα αναπαυσοντα
ετι χρονον μικρον.
And a white robe was given to each (of) them
and it was said to them (they were told)
that they should rest a short time still.
(Rev. 6:11)
 3. ιδων δε ο Ιησους οχλον περι αυτον
εκελευσεν απελθειν εις το περαν.
Jesus, having seen the crowd around him
ordered (them) to go to the other side.
(Matt. 8:18)
 4. μη εχοντος δε αυτου αποδουναι
εκελευσεν αυτον ο κυριοςπραθηναι.
When he did not have (Him not having)
(enough) to repay, the master ordered
him to be sold. (Matt. 18:25)
 5. και ειπεν τοις μαθηταις αυτου ινα
πλοιαριον προσκαρτερη αυτω
δια τον οχλον.
And he said to his disciples that a boat
should be kept near for him
because of the crowd. (Mark 3:9)
 6. και παρεκαλουν αυτον ινα μονον
αψωνται του κρασπεδου
του ιματιου αυτου.
And they were beseeching him that they
might only touch the fringe
of his robe. (Matt. 14:36)
 7. και προσελθοντες οι Φαρισαιοι και
Σαδδουκαιοι πειραζοντες επηρωτησαν
αυτον σημειον εκ του ουρανου
επιδειξαι αυτοις.
The Pharisees and Sadducees, having come
testing (him) asked him to show them
a sign out of heaven. (Matt. 16:1)
 8. ο δε οχλος επετιμησεν αυτοις
ινα σιωπησωσιν.
But the crowd commanded them that they
should be silent (to be silent) (Matt. 20:31)
 9. και επετιμησεν αυτοις ινα μη φανερον
αυτον ποιησωσιν.
He warned them (sternly) not to make him
known (that they should not) (Matt. 12:16)
 10. και ιδου πασα η πολις εξηλθεν εις
υπαντησιν τω Ιησου και . . . παρεκαλεσαν
οπως μεταβη απο των οριων αυτων.
And behold, all the town went out to
meet Jesus, and . . . they begged that he
would move from their regions.
(Matt. 8:34)
- (η υπαντησις -εως = meeting; εις υπαντησιν = to meet; υπανταω = I meet)

61.8 Sentences for reading and translation

1. προσευχεσθε δε ινα μη γενηται χειμωνος. (Mark 13:18)
2. και παρεκαλει αυτον πολλα ινα μη αυτα αποστειλη εξω της χωρας. (Mark 5:10)
(αυτα - Neuter Accusative Plural - "them" - referring to some evil spirits)
3. και ηρξαντο παρακαλειν αυτον απελθειν απο των οριων αυτων. (Mark 5:17)
4. και παρηγγειλεν αυτοις ινα μηδεν αιρωσιν εις οδον ει μη ραβδον μονον. (Mark 6:8)
5. και εξελθοντες εκηρυξαν ινα μετανοωσιν. (Mark 6:12)
6. και ηρωτα αυτον ινα το δαιμονιον εκβαλη εκ της θυγατρος αυτης. (Mark 7:26)
7. και παραγγελλει τω οχλω αναπεσειν επι της γης. (Mark 8:6)
8. και φερουσιν αυτω τυφλον και παρακαλουσιν αυτον ινα αυτου αψηται. (Mark 8:22)
9. οτι αυτη εστιν η αγαγια ην ηκουσατε απ' αρχης, ινα αγαπωμεν αλληλους. (1 John 3:11)
10. και καλεσαντες αυτους παρηγγειλαν το . . . μη . . . διδασκειν
επι τω ονοματι του Ιησου. (Acts 4:18)

61.9 Writing Practice : Write the Greek text several times, while saying aloud Philipians 4:4-6

Χαιρετε ἐν κυριῳ παντοτε · παλιν ἐρω, χαιρετε. το ἐπιεικες ὑμων γνωσθητω πασιν ἀνθρωποις. ὁ κυριος ἐγγυς. μηδεν μεριμνατε, ἀλλ' ἐν παντι τη προσευχη	Rejoice in the Lord at all times; Again I will say, "Rejoice!" Let your gentleness be known to all men. The Lord (is) near. Worry about nothing but in everything with prayer
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61.10 New Testament Passage for reading and translation : 1 Timothy 6:17-19

In your Greek New Testament, read the passage aloud several times until you can read it without long pauses or stumbling. Then use the helps to translate it.

ὕψηλοφρονεω	I an arrogant, proud, think highly of myself
ἠλπικεναι	"to have hoped" = Perfect Infinitive of ἐλπίζω
ἀδηλοτητι	Dative of ἡ ἀδηλοτης = uncertainty
ἡ ἀπολαυσις, -εως	enjoyment, pleasure
ἀγαθοεργεω	I do good, help
εὐμεταδοτος	liberal, generous, "giving well"
κοινωνικος	liberal, general, sharing
ἀποθησαυρίζω	I acquire as a treasure

61.11 Vocabulary to learn

δηλόω	I show, make clear, inform
διαταράσσομαι	I am deeply troubled, greatly confused
ἐγκακέω	I am discouraged, tired of
ἐκδέχομαι	I wait for, expect, look forward to
ἐξαποστέλλω	I send out, send away
ἐπιδείκνυμι	I show, point out
καταστέλλω	I quieten down
νομίζω	I assume, suppose
περιεργάζομαι	I am a busybody
πιπράσκω	I sell (a slave) (<i>Aorist Passive ἐπραθην, Infinitive πραθηναι</i>)
σημαίνω	I indicate, make known
ὑπαντάω	I go to meet, meet, oppose
φιμόω	I silence
χρηματίζω	I warn, reveal, instruct, direct
ὁ διαλογισμός	discussion, dispute, thought, question
ἡ ἔρις, -ιδος	strife, quarrel, rivalry
το κράσπεδον	fringe, tassel, tzitzit
ἡ ὄπτασία	vision
ἡ πικρία	bitterness
το πλοιάριον	small boat
ἡ στολή	robe, stola - the long draped outer garment (<i>Plural - clothes</i>)
ὁ σύνδεσμος	bondage, chain, that which binds together
ὁ χειμών, -ῶνος	winter
μήποτε	(1 - conjunction) lest. that . . not, otherwise, (2-interrogative) whether, perhaps (3) never
οὔ	where (adverb)

ὅσος, -η, -ον	as much as, as great as, as many as (<i>correlative pronoun -see chapter 63</i>)
πικρός	bitter
πικρῶς	bitterly