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Mark 2,10-11: Periphrastic Imperative and ὅτι recitativum?

The starting point of my talk will be an analysis of Mark 2,1-12, where the story of the healing of the palsied man is told. A central element of this story is the argumentative exchange between Jesus and the scribes about the question whether the „Son of Man“ has the power to forgive sins or not. Jesus' argument is summed up in vv. 10-11: ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς – λέγει τῷ παραλυτικῷ· σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου (Nestle-Aland 1993; King James Bible: *But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house*). Many commentators were puzzled by what they perceived as the syntactic incongruity of this passage. In my analysis, I will suggest that the preposed final clause ἵνα δὲ εἰδῆτε is combined with the complementizer ὅτι to perform an argumentative function: to mark the conclusion of an argument whose premise is given in v. 11. The syntactic incongruity is due to the fact that the final clause and its matrix clause σοὶ λέγω have different addressees. Moreover, the final clause relates not to the propositional content, but to the illocutionary force of the command addressed to the palsied man. In other words, the clause introduced by ἵνα is a speech act adverbial clause (Thompson, Longacre, Hwang 2008: 267) and ἵνα itself an illocutionary conjunction (Iordanskaja/Mel'čuk 2007: 430-434). Preposed final clauses have this function rather regularly (Schmidtke-Bode 2009: 124-126).

In the second part of my talk, I will discuss the interpretation of the passage by Daiber (2013). Daiber suggested that ἵνα δὲ εἰδῆτε is a periphrastic imperative, and ὅτι introduces direct speech («ὅτι recitativum», cf. Blass-Debrunner 2001: 398, § 470). From a theoretical point of view, this interpretation is perfectly possible (both periphrastic imperatives and ὅτι recitativum are attested in the Gospel of Mark). It obscures, however, the argumentative character of the passage.

In the final part of the talk, I will give a brief analysis of the Cyrillomethodian translation of the passage. Its version in the Zographensis is: нъ да вѣсте ѣко власть иматъ с(ы)нъ ч(ловѣч)скы. отъпоущати на земли грѣхы. г(лаго)ла ослабленоумоу. тебѣ г(лаго)лѣж. вѣстани възьми одръ твои. и иди въ домъ твои (Jagić 1879: 50). The final clause introduced by да вѣсте was obviously interpreted by some readers as an imperative; this is suggested by the addition of *u* before г(лаго)ла ослабленоумоу in the Marianus (Jagić 1960: 121).

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