

Chapter 43

The Indefinite Pronoun τις τι The Interrogative Pronoun τίς ; τί ;

43.1 The Indefinite Pronoun τις, τι

The Indefinite Pronoun τις τι can be translated as "someone, something" or "anyone, anything".

The King James' Version of the Bible usually translates τις as "a certain man"

The feminine and masculine endings are identical.

The Indefinite τις τι and its forms are enclitic - they "lean on" the preceding word, and are pronounced as if they are part of that word. Hence they tend to produce an acute accent on the last written syllable of the word. e.g. άνθρω τις (some man) is pronounced άνθρωτις although it is written άνθρω τις.

	Singular		Plural	
	M/F	N	M/F	N
Nominative	τις	τι	τινες	τινα
Accusative	τινα	τι	τινας	τινα
Genitive	τινος	τινος	τινων	τινων
Dative	τινι	τινι	τισι(ν)	τισι(ν)

Note : Neuter Nominative and Accusatives are identical. Neuter plural Nominative and Accusative end in -α. Genitive singulars end in -ος. Genitive plurals end in -ων. Datives have a iota, Dative plurals have a "movable ν". The Dative plural follows the usual rule for Third Declension stems ending in -ν, and drops the "ν" of the stem.

Practice - until you can read and translate easily

1. ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ. Your brother has something against you. (Matt. 5:23)
2. καὶ ἰδοὺ τινες τῶν γραμματέων
εἶπαν ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ.
(εἶπαν is a First Aorist ending put on a Second Aorist stem) among (to) themselves, "This one blasphemes."
(Matt. 9:3)
3. τότε προσῆλθεν αὐτῷ ἡ μήτηρ
τῶν υἱῶν Ζεβεδαίου . . .
αἰτοῦσά τι ἀπ' αὐτοῦ. Then the mother
of Zebedee's sons approached him
asking something from him. (Matt. 20:20)
4. (εἶπεν) αὐτῷ ὁ Ἰωάννης, Διδάσκαλε,
εἶδομέν τινα ἐν τῷ ὀνόματί σου
ἐκβάλλοντα δαιμόνια.
(εἶπεν is not in the original text) John said to him, "Teacher,
we saw someone casting out demons
in your name." (see Mark 9:38)
5. καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν
ἔχουσαν φύλλα ἦλθεν εἰ ἄρα
τι εὕρησει ἐν αὐτῇ. And, having seen a fig tree from afar,
"having leaves" (with leaves), he went (to see) if
maybe he will find something on it. (Mark 11:13)
6. καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς
τῶν Φαρισαίων . . . And they send to him some
of the Pharisees. (Mark 12:13)
7. καὶ νεανίσκος τις
συνηκολούθει αὐτῷ. And some young man
followed (with) him. (Mark 14:51)
8. αὐτὸς εἰσῆλθεν εἰς κώμην τινά.
(τινά is accented here because it is followed by a punctuation mark - there is a break in the flow of words.) He went into a certain village. (Luke 10:38)
9. εἶδεν δέ τινα χήραν . . . βάλλουσαν
ἐκεῖ λεπτὰ δύο. He saw a certain widow . . . throwing
two "pennies" (small coins) (in) there. (Luke 21:2)
10. Ἄνθρω δέ τις Ἀνανίας ὀνόματι . . .
ἐπώλησεν κτήμα. Some man, Ananias by name,
sold possessions. (Acts 5:1)

43.2 The Interrogative Pronoun τίς ; τί ;

The Interrogative Pronoun asks the questions who? what? to whom? with what? whose? etc. The spelling of the Interrogative Pronoun is the same as the Indefinite Pronoun except for the accent. The voice goes up when asking "Who did this?" and stays flat when stating "Someone did this." The accent originally showed the rising tone of voice. Forms of τίς ; τί ; are not enclitic.

τί ; can also be used to ask "Why?", δια τί ; asks "Why?" or "for what reason?"

	Singular		Plural	
	M/F	N	M/F	N
Nominative	τίς	τί	τίνες	τίνα
Accusative	τίνα	τί	τίνας	τίνα
Genitive	τίνος	τίνος	τίνων	τίνων
Dative	τίνι	τίνι	τίσι(v)	τίσι(v)

Practice - until you can read and translate easily

- | | |
|---|---|
| 1. ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις ; | He said to her, "What do you want?" (<i>Matt. 20:21</i>) |
| 2. Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ ; | Then why did you not believe him? (<i>Matt. 21:25</i>) |
| 3. τί ἔτι ὑστερῶ ; | What do I lack still? (<i>Matt. 19:20</i>) |
| 4. Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ ;
τίνος υἱός ἐστιν ; | What (How) does it seem to you about the Christ?
Whose son is he? (<i>Matt. 22:42</i>) |
| 5. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὐτῆ
καὶ ἡ ἐπιγραφή ; | And he says to them, "Whose is this image
and (this) inscription? (<i>Mark 12:16</i>) |
| 6. ὁ θεός μου, ὁ θεός μου, εἰς τί
ἐγκατέλιπές με ; | My God, my God, (for) why
did you forsake me? (<i>Mark 15:34</i>) |
| 7. ὁ δὲ . . . εἶπεν πρὸς τὸν Ἰησοῦν,
Καὶ τίς ἐστὶν μου πλησίον ; | But he said to Jesus,
"And who is my neighbor?" (<i>Luke 10:29</i>) |
| 8. ἔλεγεν οὖν, Τίτι ὁμοία ἐστὶν
ἡ βασιλεία τοῦ θεοῦ, καὶ τίτι
ὁμοιώσω αὐτήν ; | Then he said, to what is the Kingdom of God
similar, and to what
shall I liken it?" (<i>Luke 13:18</i>) |
| 9. ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾷς
περὶ τοῦ ἀγαθοῦ ; | He said to him, "Why do you ask me
about (the) good?" (<i>Matt. 19:17</i>) |
| 10. Τί ποιεῖτε λύοντες τὸν πῶλον ; | What are you doing, untying the colt? (<i>Mark 11:5</i>) |

43.3 The Indefinite Relative Pronoun ὅστις ἤτις

The Indefinite Relative Pronoun can be translated as "whoever" or "whatever"; sometimes a better English equivalent is the Relative Pronoun "who", "what", "which".

It is a combination of the Relative Pronoun ὅς ἢ ὅ and the Indefinite Pronoun τις τι

Note that both parts decline, so now we get separate Masculine and Feminine forms.

Forms other than the Nominative are rare in the New Testament. The table of forms need not be learned, but one should be able to recognize and analyze the forms when they occur in a text.

	Singular			Plural		
	M	F	N	M	F	N
Nom.	ὅστις	ἡτις	ὅ τι	οἵτινες	αἵτινες	ἅτινα
Acc.	ὅντινα	ἣντινα	ὅ τι	οὓστινας	ἄστινας	ἅτινα
Gen.	οὗτινος	ἧστινος	οὗτινος	ἧντινων	ἄντινων	ἧντινων
Dat.	ᾧτινι	ἧτινι	ᾧτινι	οἷστισι(v)	αἷστισι(v)	οἷστισι(v)

Note : ὅτι is often found as ὅ τι to distinguish it from ὅτι the conjunction.

Remember that ὅτι may also be the conjunction "that", "since" or may be used to introduce direct discourse.

Practice - until you can read and translate easily

- | | |
|---|---|
| 1. Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
οἵτινες ἔρχονται πρὸς ὑμᾶς
ἐν ἐνδύμασιν προβάτων. | Beware of false prophets,
who(ever) come to you
in the clothing of sheep. (<i>Matt. 7:15</i>) |
|---|---|

- | | |
|--|---|
| 2. πᾶς οὖν ὅστις ὁμολογήσει ἐν ἔμοι
ἔμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω καὶ γὰρ ἐν αὐτῷ
ἔμπροσθεν τοῦ πατρὸς μου. | So everyone who(ever) will acknowledge me
before men
I also will acknowledge
before my father. (Matt. 10:32) |
| 3. καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει
ἀμαρτωλός. | And behold, there was a woman who was
a sinner in the town. (Luke 7:37) |
| 4. Οὗτος εἶ ἦν προφήτης, ἐγίνωσκειν
ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις
ἅπτεται αὐτοῦ. | If this one was a prophet, he (would have) known
what and what sort the woman (is) who(ever)
is touching him. (Luke 7:39) |
| 5. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ
παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. | So whoever will humble himself like
this child, he is the greater (greatest)
in the kingdom of the heavens. (Matt. 18:4) |
| 6. Ἦσαν δὲ ἐκεῖ γυναῖκες . . . αἵτινες
ἠκολούθησαν τῷ Ἰησοῦ
ἀπὸ τῆς Γαλιλαίας. | There were women there who
(had) followed Jesus
from (the) Galilee. (Matt. 27:55) |
| 7. ἀνέβη δὲ καὶ Ἰσὴφ . . . εἰς πόλιν Δαυὶδ
ἣτις καλεῖται Βηθλέεμ. | Then Joseph also went up . . . to a town of David
which is called Bethlehem. (Luke 2:4) |
| 8. ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν
μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ. | For behold, I proclaim good news to you, a great joy
which will be for all the people. (Luke 2:10) |
| 9. καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ,
οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας. | And behold, two men were talking with him,
who were Moses and Elijah. (Luke 9:30) |
| 10. φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός,
ἅτινά ἐστιν πορνεία, ἀκαθαρσία . . . | Revealed are the works of the flesh,
which are these : adultery, uncleanness . . . (Gal. 5:19) |

43.4 Sentences for reading and translation

1. Τί οὖν θέλετε ποιήσω τὸν βασιλέα τῶν Ἰουδαίων ; (Mark 15:12)
2. τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν ; (Luke 6:2)
3. ἐπηρώτησεν δὲ αὐτοῦ ὁ Ἰησοῦς, Τί σοι ὄνομά ἐστιν ; (Luke 8:30)
4. ὁ δὲ Ἰησοῦς εἶπεν, Ἦσατο μου τις. (Luke 8:46)
5. εἶπεν δὲ πρὸς αὐτοῦς, Τίνες οἱ λόγοι οὗτοι
οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες ; (Luke 24:17)
6. ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου. (Luke 8:49)
7. Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ ὁ Ἠλίας οὐδὲ ὁ προφήτης ;
(John 1:25)
8. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἅν τινα πέμψω ἐμὲ λαμβάνει,
ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με. (John 13:20)
9. Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν.
(John 14:23)
10. λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια ; (John 18:38)

43.5 Writing Practice : Write the Greek, while saying aloud (Matt. 5:8-11)

- | | |
|--|--|
| μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
ὅτι αὐτοὶ τὸν θεὸν ὄψονται. | Happy are the clean in heart
for they shall see God. |
| μακάριοι οἱ εἰρηνοποιοί,
ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. | Happy are the ones making peace
for they shall be called sons of God. |
| μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης,
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. | Happy are the ones "having been persecuted"
who have been persecuted on account of righteousness
for theirs is the Kingdom of the heavens. |
| μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς | Happy are you when(ever) they insult you |

43.6 New Testament Passages for reading and translation : Mark 2:6-12, Luke 9:7-9

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

ἀφιέναι	to forgive	(Aorist Infinitive of ἀφίημι - I forgive, remit)
εἰ μὴ εἷς	except one	
ἐπιγνοὺς	having known	(Aorist Participle of ἐπιγινώσκω - I perceive)
εὐκοπώτερον	easier	(Comparative of εὐκοπος - easy)
εἰπεῖν	to say	(Aorist Infinitive Active of λέγω - I say)
ἀφιένται	they are forgiven	(Present Passive of ἀφίημι - I forgive, remit)
ἔγειρε	rise up	(Present Imperative of ἐγείρω - I raise)
ἄρον	pick up	(Aorist Imperative of αἶρω - I pick up)
περιπάτει	walk	(Present Imperative of περιπατέω - I walk)
εἰδῆτε	you may know	(Subjunctive of οἶδα - I know)
ὑπάγε	go	(Present Imperative of ὑπάγω - I go away)
ἠγέρθη	he was raised	(Aorist Middle/Passive of ἐγείρω - I raise)
ἄρας	having picked up	(Aorist participle of αἶρω - I pick up)
ὥστε	with the result that, causing (to do something)	(takes an Infinitive)
ἐξίστασθαι	to be amazed	(Middle Infinitive of ἐξίστημι - I am astounded)
δοξάζειν	to glorify	(Present Infinitive of δοξάζω - I glorify)
ὁ τετραάρχης	the Tetrarch	(ruler of a quarter kingdom - Herod the Great divided his kingdom between four of his sons, so that no-one would have as large a kingdom as he had had.)
τὰ γινόμενα	the (things) happening	(Neut. Pl. Pres. Participle of γίνομαι - I become)
διηπόρει	to be completely puzzled	(Imperfect of διαπορέω - I am perplexed)
τὸ λέγεσθαι	the thing being said = what was being said	
ἠγέρθη	he was raised	(Aorist Middle/Passive of ἐγείρω - I raise)
ἐφάνει	he appeared	(Aorist Passive of φαίνω - I show)
ἀνέστη	he had risen	(Aorist of ἀνίστημι - I rise up)
ἀπεκεφάλισα	I beheaded	(Aorist of ἀποκεφαλίζω - I behead)
τοιαῦτα	such things	(Neuter plural of τοιοῦτος - such)
ἰδεῖν	to see	(Aorist Infinitive of ὁράω - I see)

43.7 Vocabulary to learn

ἀντιβάλλω	I throw in turn, exchange words with
συλλαλέω	I talk with
ταπεινῶ	I make humble
πωλέω	I sell
ἡ ἐπιγραφή	inscription
ὁ κράβατος	bed, pallet, mattress
το λεπτόν	lepton, "mite", thin copper coin
ὁ πῶλος	colt, young donkey, young horse
ὁ ψευδοπροφήτης	false prophet
ὅστις	whoever
τις	someone
τι	something
τίς ;	who?
τί ;	what? why?
μακρόθεν	from afar
ἄρα	perhaps, so, then - particle expressing an inference