

Review Handout, GRK101, Final Exam

3-May 2020

Overview

The present document does *not* offer complete grammar explanations, paradigms, or the like. For that, refer to the textbook or to the online pdf handouts that I have been crafting now for years, and that offer often a cleaner, clearer explanation of things than the textbook.

Rather, the purpose of what follows is to offer guidance on the topics related to your own suggested study topics, topics that often pose a challenge. Some of these will overlap. Those topics are:

- Main point: know your vocab, know your forms!
- Cases: Their Use
- Particles (little words)
- Word-order generally
- Definite article (ὁ, ἡ, τό = “the”), word order issues (attributive versus predicate position)
- Simple personal pronouns (“I,” “you,” “he/she/it,” etc.), various issues
- αὐτός, its several uses
- Reflexive pronouns
- Middle voice
- Present participles
- Articles Without Nouns
- Interrogative pronoun (τίς; τί;) versus Indefinite Pronoun (τις, τι)

Main Point: Know Your Vocab, Know Your Forms!

There simply is no substitute for:

- Knowing your vocab, including all relevant meanings of a word and all stem and declension/conjugation info
- Knowing your paradigms
- Making good use of that knowledge when you do Greek

Cases: Their Use

General Principles

When a noun, pronoun, adjective, or participle is in a given *case*, it in effect forms part of a *team* (its declensional system) where it occupies a particular position (the case itself) associated with various *roles* or *functions* (subject, predicate complement, direct object, etc.).

If you change from first to second to third declension, the pattern or style of endings, like a team's jersey, changes (that's declension), but the "positions" (cases) and their functions remain the same, no matter what the "team" (declension).

Cases and Functions: Without Prepositions

Please note that so far, all use of case to indicate place at, to, or from which *will use prepositions* (see below).

1. Vocative. It's the case you call people in, how you get their attention: "Hey, **Philip!**" ὦ Φίλιππ-ε.
2. Nominative.
 - a. As subject, it's what *is* or *does* something:
 - i. ἡ **Μέλιττα** ἀγαθή ἐστι. "**Melissa** is good."
 - ii. ἡ **Μέλιττα** τρέχει. "**Melissa** is running."
 - b. As (predicate) complement, it's whatever the subject is (with verbs εἰμί- "am" and γίγνομαι- "become"):
 - i. ἡ Μέλιττα ἀγαθή ἐστι. "Melissa is **good**."
 - ii. ἡ Μέλιττα **παῖς** ἐστί. "Melissa is a **girl**."
3. Genitive. Very generally, genitive is about origins and belonging. Without preposition, it's:
 - a. Possessive. ὁ **τῆς Μελίττης** κύων. "**Melissa's** dog."
 - b. Partitive. **πασῶν τῶν παιδῶν**, Μέλιττά ἐστι ἡ ἀρίστη. "**Of all the girls**, Melissa is the best."
 - c. With special verbs. So far, only ἀκοκούω. ἡ Μέλιττα **τῆς μητρὸς** ἀκούει. "Melissa hears **her mother**."

4. Dative. This case performs a wide range of roles. So far, we've worked with:
- a. Indirect object. ὁ Φίλιππος **τῇ Μελίττῃ** κύνα φέρει. "Philip brings a dog **to Melissa.**"
 - b. Dative of possessor. **τῇ Μελίττῃ** ἐστὶν κύων. "**Melissa has** a dog."
 - i. Literally, "To Melissa is a dog."
 - ii. This idiom means the same thing as ἡ Μελίττα κύνα ἔχει ("Melissa has a dog").
 - iii. It does *not* mean "The dog is Melissa's."
 - c. Dative of means, the thing you use to do something, the way you do something, the "how" of it. ὁ Δικαιόπολις τοὺς βους **κέντρῳ** ἐλαύνει. "Dicaeopolis drives the oxen **with a goad** (a pointed stick for poking)."
 - d. Dative with special verbs, aka, "dative of reference." But these are all really idioms that have to be separately learned. So far, they are:
 - i. προσχωρέω. **τῇ οἰκίᾳ** προσχωρῶ. "I'm approaching **the house.**"
(In Greek, that can also be, πρὸς τὴν οἰκίαν προσχωρῶ)
 - ii. ἡγέομαι. ἡ Μελίττα **Φιλίππῳ** ἡγεῖται. "Melissa is leading/guiding **Philip.**"
 - iii. ἔπομαι. ὁ Φίλιππος **τῇ Μελίττῃ** ἔπεται. "Philip is following **Melissa.**"
 - iv. πείθομαι (= the idiomatic middle-voice use of πείθω-"persuade").
ὁ Φίλιππος **τῇ Μελίττῃ** πείθεται. "Philip is obeying **Melissa.**"
5. Accusative. The main one acc. of direct object, the thing to which an action is done — the immediate recipient of an action (contrast *indirect* object).
Δικαιόπολις **τοὺς βους** ἐλαύνει. "Dicaeopolis drives **the oxen.**"

Time expressions without preposition

Dative, genitive, and accusative are used without preposition to indicate time:

1. Dative time when. **τῇ ὑστεραίᾳ**, "**(on) the next day.**"
2. Accusative of time how-long. **πᾶσαν τὴν ἡμέραν** βαδίζουσιν. "They walk **the whole day/all day (long).**"

3. Genitive of time.

- a. Time within which. τεττάρων ἡμερῶν ἀφίξεται. “**Within four days**, she will arrive.”
- b. Idioms: νυκτός, “at/by night.”

Cases and Functions: With Prepositions

Too often, students don't bother with the proper cases of nouns/pronouns after prepositions. Instead, they use the nominative. *But the nominative never comes after prepositions!*

When prepositions (little words that come before nouns and pronouns) indicate place, in Greek, the usual pattern is:

1. Accusative = place to/into which.
2. Genitive = place from/out of which.
3. Dative = place where. (With prepositions, *not* place to which).

That's really important, but it seems easy to forget. Make sure you go over that.

Let's go through that, preposition by preposition:

1. ἐν + dative = “in,” “on,” “at,” place where. ἐν τῇ οἰκίᾳ, “in the house.”
2. πρὸς.
 - a. πρὸς + dative = “near,” “at.” πρὸς τῇ οἰκίᾳ, “near the house.”
 - b. πρὸς + accusative = motion “to,” “toward.” πρὸς τὴν οἰκίαν, “to the house.”
3. εἰς. εἰς + accusative = “into,” “to.” εἰς τὴν οἰκίαν, “into the house.”

☞ εἰς τὴν οἰκίαν does NOT mean “in the house,” στό σπίτι. English “in” for place where corresponds to ἐν plus dative (ἐν τῇ οἰκίᾳ).
4. ἐκ (ἐξ in front of vowels). ἐκ + genitive = “out of,” “out from,” “from.” ἐκ τῆς οἰκίας, “out of/out from the house.”
5. ἀπό. ἀπό + genitive = motion “(away) from.” ἀπό τῆς οἰκίας, “(away) from the house.”
6. ἐπί. ἐπί + accusative = motion “at,” “against.” ὁ Κύκλωψ ἐπὶ τὸν Ὀδυσσεῆα ὀμᾶται, “The Cyclops rushes at Odysseus.”

7. ὑπό.

- ὑπό + dative = “under,” place where. ὁ Δικαιοπόλις ὑπὸ δένδρῳ καθεύδει, “Dicaeopolis sleeps a tree.” (That’s where he *is*, not where he’s going to or coming from. Hence dative.)
- ὑπό + accusative = “under,” place to which. ὁ Δικαιοπόλις ὑπὸ τὸ δένδρον ἀφικνεῖται, “Dicaeopolis arrives under the tree.”

8. μετά.

- μετά + accusative = “after.” ὁ Δικαιοπόλις μετὰ τὴν Μελίτταν ἀφικνεῖται, “Dicaeopolis arrives after Melissa.”
- μετά + genitive = “with.” ὁ Δικαιοπόλις μετὰ τῆς Μελίττης ἀφικνεῖται, “Dicaeopolis arrives with Melissa.”

Particles (Little Words)

The little words, aka, “particles” ...

- τε (when paired with καί, “both”)
 - καί (“and”)
 - μέν (“on the one hand,” always paired with δέ)
 - δέ (“on the other hand,” “and,” “but,” “whereas,” “while”)
 - οὖν (“so,” “and so” purely as connectives. Does *not* mean “therefore.” Does *not* mean “thus.” Means “then” *only* in the sense of “so/and so”)
 - γάρ (“because/since,” “that’s because,” “for” in the archaic sense of “because”)
- ☞ “But of the tree of the knowledge of good and evil, thou shalt not eat of it: **for** in the day that thou eatest thereof thou shalt surely die,” Gen:2.17 KJV)
- δή (“indeed,” ἔπειτα δή, “just then,” “at that precise moment”)
 - γε (“indeed,” “at least.” ἔγωγε, “I, for my part,” “I at least”)

... are *important*: *don't ignore them!* (Though you typically can ignore τε and μέν.)

- Most such particles are *post-positive*. They appear second (sometimes third) in their respective units (phrase or clause), but are usually translated as if first:
 - POSTPOSITIVE: τε, μέν, δέ οὖν γάρ, δή, γε
 - NOT POSTPOSITIVE: καί
 - ἀγαθὴ δέ ἐστὶν ἡ Μυρρίνη
 - “And/but Myrrhine is good”
 - “Myrrhine, however, is good”

- “Myrrhine, on the other hand, is good”
- μέν (“on the one hand”) can usually be ignored, except when it means “the one” or “some” with the article, [as per below](#)
- τε, used together with καί (ὁ τε Φίλιππος καὶ ἡ Μέλιττα, literally, “both Philip and Melissa”), for now can be totally ignored.
- οὖν versus οὐ. οὖν (post-positive, like most particles) means, “so,” “and so,” “therefore” — purely in a connective sense.
- οὐ (οὐκ, οὐχ), *not* post-positive, means “not.” *Don’t confuse them!*

Word-Order Generally

In ancient Greek, word order is (generally) no guide at all to meaning (though see below). One of the most common mistakes students make is to assume that the first word or phrase is the subject. That often is not the case. **Know your forms!** Use those to “parse” (figure out) the grammatical structure.

Ancient Greek does indeed have a default (typical) word order:

subject	object/predicate	verb
ἡ Μυρρίνη	τὸν κύνα	καλεῖ.
ἡ Μυρρίνη	ἀγαθή	ἔστι.

“Myrrhine calls the dog”

“Myrrhine is good”

But that word order by no means obligatory:

καλεῖ τὸν κύνα ἡ Μυρρίνη = “Myrrhine calls the dog”

ἔστιν ἀγαθή ἡ Μυρρίνη = “Myrrhine is good”

Know your forms! Process them first! In the above, recognizing nominative and accusative is essential to, and prior to, processing meaning.

Definite Article (ὁ, ἡ, τό = “the”), Word Order Issues (Attributive versus Predicate Position)

Which is not to say word-order doesn’t matter at all. In fact, it matters a lot with the definite article: English “the,” Greek ὁ, ἡ, τό.

- ☞ You will need to memorize and be absolutely solid on (among other things) all forms of the definite article.

Word order with the article does *not* have to do with article plus noun.

It has to do with article plus noun modifier.

There are two types of article-plus-noun-modifier word order: attributive position and predicate position.

Attributive Position

An attributive adjective or other modifier (possessive genitive, prepositional phrase, etc., participle, even adverb) simply offers description, as in English, “the good dog.”

In Greek, a noun, when in attributive position, *comes right after the article*. **Not** before the noun, **after** the article.

- ☞ Sometimes, a post-positive particle will come *immediately* after the article. In that case, article + particle form a kind of unit. The modifier will still come directly after that unit — see below.

All of the following have the **adjective ἀγαθός (“good”)** in **attributive position**, that is **following the article**. All of the following mean exactly the same thing: “the good dog”:

ὁ ἀγαθὸς κύων

κύων ὁ ἀγαθός

The article can be repeated without changing the meaning. For attributive position, *one of those articles will have the modifier following it*:

ὁ ἀγαθὸς ὁ κύων

ὁ κύων ὁ ἀγαθός

It all still means “the good dog.”

Examples in sentences (and with particles, as per above):

ὁ γὰρ ἀγαθὸς κύων οἴκαδε τρέχει. “For/because **the good** dog runs home.”

ὁ δὲ κύων ὁ ἀγαθός ταχέως τρέχει. “But **the good** dog runs fast.”

Example with a participle:

ὁ μὲν κύων **ὁ πειθόμενός μοι** κύων. “**The obeying-me** dog”= “*the dog that obeys me.*”

Example with a possessive:

ὁ μὲν **τῆς Μελίσσης** κύων. “**Melissa’s** dog.” (The possessive is a modifier like an adjective. It is in attributive position, i.e., following the article.)

When αὐτός + article = “the same,” αὐτός is always in attributive position. (See further below.)

Predicate Position

Predicate position is when the modifier does not come right after the article. Instead, the article (or article plus particle) goes right before the noun, with any modifier coming somewhere else.

Most of the time, that makes it into a subject-plus-complement sentence (“X is Y”), even without the verb εἰμί (“to be”) in the Greek:

“The dog is good”:

ὁ μὲν κύων ἀγαθός.

ὁ μὲν κύων ἀγαθός ἐστιν.

ἀγαθός μὲν ὁ κύων.

ἔστι μὲν ἀγαθὸς ὁ κύων.

All four of the above mean exactly the same thing: “The dog is good.”

Certain modifiers used in certain ways regularly appear in predicate position. Learn the following:

ὁρῶ τὴν Μυρρίνην αὐτήν. “I see Myrrhine herself,” αὐτός as intensive pronoun (see further below).

ἄκρον τὸ ὄρος. “The top of the hill.” (The adjective refers only to a *part* of a thing.)

πᾶσα ἡ πόλις. “The whole city.” (πᾶς πᾶσα πᾶν singular in the sense of “whole/entire” goes in pred. pos.)

πάντες οἱ πολῖται. “All the citizens/every citizen.” (πᾶς πᾶσα πᾶν plural in the sense of “all/all of/every” goes in pred. pos.)

πάντας τοὺς τοῦ βασιλέως λόγους. “All the king’s words.” (ditto)

ὁ κύων μου. "My dog." (Simple personal pronouns in the possessive genitive are usually in pred. pos.)

ὁ κύων αὐτῶν. "Their dog." (ditto)

But:

ὁ ἐμοῦ κύων. "My dog!" (First/second-person *emphatic* pronouns in possessive gen. are positioned like normal modifiers: attributive position.)

When αὐτός + article = "the same," αὐτός is *always* in attributive position. (See further below.)

Simple Personal Pronouns ("I," "You," "He/She/It," etc.), Various Issues

Greek ordinarily does not need nominative simple personal pronouns for subjects. Sometimes, though, to mark structure or for emphasis, nominative simple personal pronouns show up:

ἐγὼ γε ἀγαθὸς ἄνθρωπός εἰμι. "I, for one, am a good person!" "I'm certainly am a good person!"

ἐγὼ μὲν ἀγαθὴ εἰμι, σὺ δὲ οὐ. "I am a good person, whereas you are not."

Obviously, simple personal pronouns will be needed for use in cases other than nominative.

φιλῶ σε. "I love you."

παρέχω αὐτῇ τὸ δεῖπνον. "I'm offering dinner to her."

αὐτός nominative as simple personal pronoun??? *No!* You will *never* find αὐτός as a simple nominative pronoun — "He does this," "She does that," "They do something else" — *never!*

αὐτοὶ παρέχουσι τὸ δεῖπνον τῷ παιδί. "They *themselves* offer dinner to the child" (αὐτός as *intensive pronoun*)

See further just below. . . .

αὐτός, Its Several Uses

αὐτός as: simple personal pronoun, intensive pronoun, "(the) same," component of reflexive pronouns.

1. αὐτός as simple personal pronoun.

αὐτός by itself can function as simple personal pronoun "him," "his," "her(s)," "it," "its," "them," "their(s)," *but not in the nominative case!* (See above.)

ὄρω αὐτό. "I see it."

2. αὐτός as intensive pronoun.

αὐτός by itself can function as an *intensive pronoun in any case*:

αὐτὸς ὄρω αὐτό. "**I myself** see it." (More freely: "I see it **for myself**." "I see it **with my own eyes**." "I see it **in person**.")

When it goes with a noun with the article, *it's always in predicate position*:

ὄρω τὴν Μυρρίνην **αὐτήν**. "I see Myrrhine **herself**."

3. αὐτός + article to mean "the same."

When αὐτός is in attributive position — when the article comes immediately before it — it means "same":

ὁ αὐτὸς κύων τρέχει ταχέως. "**The same** dog runs fast."

(Note that αὐτὸς ὁ κύων τρέχει ταχέως — αὐτός in *pred. pos.* — means something different: "The dog itself runs fast," αὐτός as intensive pronoun.)

διώκει ὁ Ἄργος λύκον **τὸν αὐτὸν** πᾶσαν τὴν ἡμέραν. "Argos chases **the same** wolf all day long."

4. αὐτός as a component of reflexive pronouns.

In classical Attic Greek prose, αὐτός forms part of all reflexive pronouns, that is, pronouns that aren't the grammatical subject of the sentence, but that still refer to that subject:

ὄρα σεαυτήν. "You see yourself." (σεαυτήν is σέ plus αὐτήν.)

οὐ φιλοῦμεν ἡμᾶς αὐτούς. "We don't love ourselves."

See further just below.

Reflexive pronouns

Reflexive pronouns are ones that aren't the subject, *but that refer back to that subject*.

Think of it this way: You see yourself in the mirror.

"You" in that sentence is the subject. In Greek it would be nominative.

"Yourself" is the direct object. In Greek, it would be accusative.

Who, though, is "yourself" there? Why it's *you*. It's your "reflection" — it's *reflexive*.

In Greek, these reflexive pronouns can be in any case but nominative or vocative.

In Greek, they're always composed of αὐτός plus a *simple personal pronoun*, as a single unit. (αὐτός *without* that simple personal pronoun won't be reflexive. It'll be something else.)

Examples:

σὺ ὄρα **σεαυτήν**. "You see **yourself**." (σεαυτήν = σέ + αὐτήν)

ὁ Φίλιππος **ἑαυτῷ** πείθεται. "Philip obeys himself." (ἑαυτῷ = archaic pronoun ἑ + αὐτῷ)

ἄρα **ὑμῶν αὐτῶν** ἀκούετε; "Do you hear **yourselves**?"

But:

αὐτός without a simple personal pronoun *is not reflexive*:

ὄρω τὸν κύνα αὐτόν. "I see the dog itself."

Middle Voice

The first thing is that middles *almost always* have special, idiomatic meanings. It's not like you can say, "Gosh, that verb's in middle voice. Middle voice always means such-and-such. This verb in middle voice has got to mean such-and-such." No, most middles have some sort of *idiomatic* (distinct or unique) meaning.

Still, middle voice, *which we (almost) always translate into English using active voice*, tends to follow certain patterns of meaning: stuff that one does to or for oneself. Let's divide that into three "flavors": intransitive, transitive, and deponent.

1. *Intransitive* middle.

"Intransitive" because there's no expressed direct object. It's stuff one implicitly does *to* oneself:

Active-voice αἶρω = "I lift." αἶρω τὸν λίθον, "I lift the rock."

What does middle-voice **αἶρομαι** mean?

It means, "**I lift myself**," which is awkward English — it really means "**I get up**" (out of bed, from a chair, etc.). *That's the idiomatic meaning.*

Consider also the verb πείθω, "persuade."

Active αὐτήν πείθω = "I persuade her."

Middle αὐτῇ πείθομαι = "I obey (I persuade myself with respect to) her."

Note that αὐτῇ there is *dative of reference*, not accusative direct object. *But how would you be able to predict that?* You can't. It's an *idiom*.

2. *Transitive* middle.

“Transitive” because these verbs in the middle *take direct objects in the accusative*.

But it’s stuff one does *for* (this time, not to) oneself.

Take λύω, “free,” “untie.”

Active· τὸν παῖδα λύω = “I free the child.”

Middle τὸν παῖδα **λύομαι**. It’s a thing I’m still doing to the (accus. direct object) child, but for my own purposes — I’m invested in it.

λύομαι (middle) in **λύομαι** τὸν παῖδα has an idiomatic meaning: “**I ransom** (pay to have freed) the child.”

φέρω.

φέρω τὸ ἄθλον simply = “I carry the prize.”

φέρομαι τὸ ἄθλον = “**I carry off or win** the prize (for myself).”

3. *Deponent* middle.

These are verbs that, whether transitive or intransitive, *are always in the middle*.

(You can usually sniff out some sort of self-referential dimension, but not always.)

They include:

ἕπομαι (“follow,” intrans, takes dat. of reference)

ἡγέομαι (“guide,” “lead,” intrans, takes dat. of reference)

φοβέομαι (“fear,” transitive)

ἀφικνέομαι (“arrive,” intransitive verb of motion)

Present Participles

Present participles can be active or middle (or passive). In any case, they are *verbs that act like verbs and adjectives*:

As *verbs*, they have tense, can take direct objects in the accusative, and so on.

As *adjectives*, they *lack* person (“I,” “you,” etc.). Rather, they, like other adjectives, modify nouns (expressed or implied) and pronouns *with which they agree in case, number, and gender*.

Pitfalls of participles — they aren't finite verbs:

τὸν παῖδα λυόμενος *doesn't* mean "I (or anyone else) am (is, etc.) ransoming the child."

It means simply, "ransoming the child" — I, you, anybody *ransoming the child*.
No "is/am/etc."

That error comes about *from a failure to process forms first*. It happens too often with participles.

Examples:

φερόμενος τὸ ἄθλον, χαίρω can be translated simply as "Winning the prize, I'm happy."

But there can be more specialized uses, including:

Causal PTC: φερόμενος τὸ ἄθλον, χαίρω. "Because winning the prize, I'm happy."

Circumstantial PTC: φερόμενος τὸ ἄθλον, ὁρῶ τὴν παῖδα. "While winning the prize, I see the girl."

Conditional PTC: μὴ φερόμενος τὸ ἄθλον, οὐ χαίρω. "Unless winning the prize, I'm not happy."

Concessive PTC: φερόμενος τὸ ἄθλον, οὐ χαίρω. "Although winning the prize, I'm not happy."

Attributive-adjective-style: ἡ φερομένη τὸ ἄθλον χαίρει. The woman winning the prize is happy. (See further below.)

Articles Without Nouns

Articles can be used without nouns. When they are, they either function as pronoun idioms, or you have to fill in the implied noun.

ὁ μὲν Ἄγος τὸν λύκον διώκει· **ὁ δὲ** ἐκφευγει. "Argos is chasing the wolf, **but the wolf** gets away."

Here, **ὁ δὲ** signals a change of focus. To what? To what else but the wolf? The Greek doesn't, then, need to say "wolf." You, though, do.

αἱ ἰσχυραὶ αἶρουσι λίθους. "**The strong women** are lifting rocks."

Literally, αἱ ἰσχυραὶ = "the strong (fem. plur. nom.)." But that is gibberish and won't get full credit. Number and gender of article and adj. clue you into the fact that these are women (or girls, depending on context) doing the work.

αἱ λύουσαι τὸν παῖδα χαίρουσι. “**The women freeing** the child (or “**who are freeing the child**”) are happy.”

This time, the article is paired with a PTC. Otherwise, though, the explanation is the same as in the preceding.

βουλόμεθα γινώσκειν **τὸ ἀγαθόν**. “We wish to learn **the good**” is a bit awkward. Better, “We wish to learn **what goodness is**,” “We wish to learn **what virtue is**.”

Same deal. You *start* with the number and gender of the article and fill blanks in based on context — *but not until you’ve parsed the article for number and gender*.

Here, neuter singular.

βουλόμεθα γινώσκειν **τὰ ἐν τῇ πόλει**. “We wish to learn **the things in the city**,” or better, “... **what’s going on in the city**.” (Literally, “... the [neuter plurals] in the city)

(Ditto)

οἱ νῦν. “The now (ones)” is gibberish.” This is “the present generation.”

τῶν νῦν, **οἱ μὲν** ἀγαθοὶ εἰσιν, **οἱ δὲ** κακοί. “Of those living today (genitive), **some** are good, (whereas) **some/others** are bad.”

Articles with **μὲν** and **δέ** can be used to contrast individuals or groups. Again, translation choices are dictated by number/gender of article and by context. Here we’re dealing with two groups (generic masculine) differentiated only by their goodness/badness.

οἱ κύνες τρέχουσιν, ὁ μὲν ταχέως, ὁ δὲ βραδέως. “The dogs are running, one swiftly, the other slowly.”

See previous.

Interrogative Pronoun (τίς; τί;) Versus Indefinite Pronoun (τις, τι)

The interrogative pronoun/pronomial adjective is a *question* word:

- Who?
- Whom?
- What?
- Whose?
- Which?

In Greek, it’s declined, and always accented; see text/handouts for paradigm.

τίς εἶ; “**Who** are you?”

τίνα κύνα ὁρᾷς; “**Which** dog do you see?”

τίνος ἐστι ὁ κύων; “**Whose** dog is it?”

The *indefinite* pronoun/pronomial adjective (τις, τι) is declined just like the interrogative, except it's *enclitic*: mostly unaccented, never first in its unit. It refers to no one or thing in particular. It may *hint* the speaker has someone/something in mind (“a certain”), but it still leaves us guessing.

τίς ἐστι; “Who is it?”

ἔστιν αὐτουργός **τις**. “Oh, it's **some** farmer / **a certain** farmer / **a** farmer.”

τίνα ὄρας; “Whom do you see?”

ὄρω **τινα**. “Well, I see **someone**.”

The indefinite pronoun/pronomial adjective is not an article. It is never to be translated as “the.”
(That is an error frequently encountered.)