

## Forms of Interrogation

Questions can be *direct* and *indirect*. A *Direct Question* gives the exact words of the speaker.

Quid est? *What is it?*  
Ubi sum? *Where am I?*

An *Indirect Question* gives the substance of the question, adapted to the form of the sentence in which it is quoted. It depends on a verb or other expression of asking, doubting, knowing, or the like:

1. Rogāvit quid esset. *He asked what it was.*  
[Compare to direct: Quid est? *What is it?*]
2. Nesciō ubi sim. *I don't know where I am.*  
[Compare to direct: Ubi sum? *Where am I?*]

Questions in Latin are introduced by special interrogative words, and are not distinguished by the order of words, as in English.

### Yes or No Questions

A question of simple fact, requiring the answer *yes* or *no*, is formed by adding the enclitic *-ne* to the emphatic word:

1. **Tūne** id veritus es? *Did you fear that?*
2. Is tibi **mortemne** vidētur aut dolōrem timēre? *Does he seem to you to fear death or pain?*

The interrogative particle *-ne* can sometimes be omitted:

Patēre tua cōnsilia nōn sentīs? *Do you not see that your plans are discovered? (you do not see, eh?)*

**NB:** In such cases, as no sign of interrogation appears, it is often doubtful whether the sentence is a question or an ironical statement.

When **-ne** is added to a negative word, as in **nōnne**, an *affirmative* answer is expected. The particle **num** suggests a *negative* answer:

1. **Nōnne** animadvertis? *Do you not observe?*
2. **Num** dubium est? *There is no doubt, is there?*

When **-ne** often when added to the verb, it sometimes has the force of **nōnne** :—

1. **Meministīne** mē in senātū dīcere? *Don't you remember me speaking in the Senate?*
2. **Rēctēne** interpretor sententiam tuam? *Do I not rightly interpret your meaning?*

## Special Questions

A question concerning *some special circumstance* is formed by prefixing to the sentence an interrogative pronoun or adverb as in English. The word used will be one of the following:

quis? quid?	who? what?
qui, quae, quod?	which? what? (adjective of above)
quaiis, qualis, quale	what sort of?
uter, utra, utrum?	which (of two)?
quam?	how? (to what degree?) (with adj/adv)
quomodo? quemadmodum?	how? (in what way?)
quantus, quanta, quantum?	how great?
quot? (indeclinable)	how many?
quotiens? quoties?	how often?
quamdiu?	how long? (of time)
cur? quare? quam ob rem? quid?	why?
quando?	when?
ubi? qua?	where?
quo?	whereto? whither?
unde?	from where? whence?

*Example:* Quid dicis? *What are you saying?*

Quot liberos habet regina? *How many children does the queen have?*

## Double Questions

A Double or Alternative Question is an inquiry as to which of two or more supposed cases is the true one.

In Double or Alternative Questions, **utrum** or **-ne**, whether, stands in the first part of the sentence and **an**, **anne** (*or*) or **annōn**, **necne** (*or not*) in the second.

1. **Utrum** nescīs, **an** prō nihilō id putās? *Is it that you don't know, or do you think nothing of it?*
2. Quaerō servōs**ne an** liberōs. *I ask whether slaves or free.*
3. **Utrum** hostem **an** vōs **an** fortunam utrīusque populī ignōrātis? *Is it the enemy, or yourselves, or the fortune of the two peoples, that you do not know?*

**Utrum** is often omitted in the first part, and **an** or **-ne** (**anne**, **necne**) may stand in the second:

Sunt haec tua verba **necne**? *Are these your words or not?*

If the first part is omitted or implied, **an** (**anne**) alone can ask the question, usually with indignation or surprise:

**An** tū miserōs putās illōs? *What! do you think those men wretched?*

If the second member is omitted or implied, and **utrum** may ask a question to which there is no alternative:

**Utrum** est in clārissimīs cīvibus is? *Can it be that is he among the noblest citizens?*

## Question and Answer

There is no one Latin word in common use meaning simply *yes* or *no*. In answering a question *affirmatively*, the verb or some other emphatic word is generally repeated. In answering *negatively*, it is repeated with **nōn** or a similar negative:

1. — Valetne? *Is he well?*  
— Valet. *Yes (he is well).*
2. — Eratne tēcum? *Was he with you?*  
— Nōn erat. *No (he was not).*
3. — Num quidnam novī? *There is nothing new, is there?*  
— Nihil s̄anē. *Nothing indeed.*

In answering a double question, one member of the alternative, or some part of it, must be repeated:

- Vīdistī an dē audītō nūntiās? *Did you see it or are you repeating what you've heard?*  
— Egomet vīdī. *I saw it myself.*

There are, however, certain particles, phrases, or clauses sometimes used to answer a direct question.

For YES:	For NO:
<b>vērō</b> true, no doubt, yes	<b>nōn</b> not so
<b>etiam</b> even so, yes	<b>nūllō modō</b> by no means
<b>ita</b> so, true	<b>minimē</b> not at all
<b>ita vērō</b> certainly (so in truth)	<b>minimē vērō</b> no, not by any means
<b>s̄anē quidem</b> yes, no doubt	<b>nōn quidem</b> why, no; certainly not
<b>ita est</b> it is so, true	<b>nōn hercle vērō</b> why, gracious, no!
<b>s̄anē</b> surely, no doubt	
<b>certē</b> certainly, unquestionably	
<b>factum</b> true, it's a fact, you're right (literally <i>it was done</i> )	

### Example:

1. — Estne ut fertur forma? *Is her beauty as it is said?*  
— **S̄anē**. *Yes, indeed.*
2. — An haec contemnitis? *Do you despise these things?*  
— **Minimē**. *Not at all.*