Relatives and Interrogatives

THE RELATIVE PRONOUN
QVI, QVAE, QVOD ('WHO, WHICH/THAT')

Relative pronouns agree with their antecedents in *number* and *gender* but **not necessarily in case**. The case of the relative pronoun depends on its function within the relative clause (i.e., as subject, direct object, indirect object, etc.) In this way, relatives look in two directions: **back** to their antecedents for gender and number; **forward** to the relative clause for case.[1]

	MASC	FEM	NEUT	
NOM	qui	quae	quod	(who, which, that)
GEN	cuius	cuius	cuius	(of whom, of which 'whose')
DAT	cui	cui	cui	(to/for whom, to which)
ACC	quem	quam	quod	(whom, which, that)
ABL	quo	qua	quo	(by whom, by which)
NOM	qui	quae	quae	(who, which that)
GEN	quorum	quarum	quorum	(of whom, of which, 'whose')
DAT	quibus	quibus	quibus	(to/for whom, which)
ACC	quos	quas	quae	(whom, which, that)
ABL	quibus	quibus	quibus	(by whom, by which)

Note that *qui*, although masculine, may be translated as *which* when it refers to a masculine object rather than a person. For example, *ille liber qui bene scribitur mihi carus est* ('that book, which is well written, is dear to me'), as opposed to, *'ille vir qui est poeta bene scribit'* (that man, who is a poet, writes well); obviously, the same applies when a relative clause refers to a feminine object instead of a person. A note on *that* and *which*: Generally, *that* is only used in the nominative or accusative (i.e., as the subject or object) and not after a preposition or as an indirect object (of, to/for, by, etc.). *That* introduces a restrictive or defining relative clause; *which* introduces a non-restrictive or non-defining relative clause. For example: (a) restrictive: 'Wars that are evil destroy men's souls' (i.e., evil wars and not wars in general are destructive—*that* defines or restricts a particular class or kind of war); (b) non-restrictive: 'Wars, which are evil, destroy men's souls' (i.e., all wars are evil, and this additional, appositive information is not necessary to the ultimate point of the sentence—wars are destructive). Non-restrictive relative clauses are set off by commas in modern English usage but not necessarily in Latin.

THE INTERROGATIVE ADJECTIVE
QVI, QVAE, QVOD ('WHICH? WHAT?')

The interrogative adjective, like all adjectives, modifies a noun and **agrees** with it in *gender, number* **and case**, e.g. *quas portas*? 'Which gates?' *quo viro*? 'To which man?' In this respect, the interrogative adjective is **unlike** the relative pronoun. **In form, however, the interrogative adjective is identical to the relative pronoun.** Only context (e.g., the sentence is a question, the form of *qui, quae* or *quod* has no antecedent but modifies a noun within the sentence) will indicate how to translate.

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[1] And sometimes, when the relative clause contains a predicative noun, the gender of the relative pronoun is attracted into the gender of the predicate noun instead of agreeing with its antecedent, e.g., *Thebae, quod Boeotiae caput est*. 'Thebes, which is the captial of Boetia' (*quod*, though its antecedent is *Thebae*, is neuter, attracted by *caput*').

THE INTERROGATIVE PRONOUN
QVIS, QVIS, QVID ('WHO? WHAT? WHICH?')

The interrogative pronoun often appears as the first word in an interrogative sentence. It has no antecedent with which it agrees in number and gender, and its case is determined by its grammatical function in the sentence (e.g., as subject, object, etc.). Where the interrogative adjective asks: '**What child** (*Qui puer*) did this?' The interrogative pronoun asks: '**Who** (*quis*) did this?' **Note the slightly different forms:** the m. and f. nominative singular are both **quis** (not *qui* and *quae*) and the neut. nominative and accusative singular are both **quid** (not *quod*). In the plural, the interrogative pronoun is identical to the relative pronoun and interrogative adjective. Again, context will indicate how to translate.

SOME EXAMPLES

1. Poeta de viro scribit **qui** in Italia vivit. The poet writes about the man **who** lives in Italy.
2. Poeta de viro scribit **qui** populus amat.   . . . the man **whom** the people love.
3. Poeta de viro scribit **cuius** domus in Italia est.   . . . the man **whose** home is in Italy.
4. Poeta de viro scribit **cui** domus Italia est.   . . . the man **for whom** Italy is home.
5. Poeta de viro scribit **cui** nautae vela dant. . . . the man **for whom** the sailors set sail.
6. Poeta de viro scribit **cui** di dona dant.   . . . the man **to whom** the gods give gifts.
7. Poeta de viro scribit **quem** Dido amat.   . . . the man **whom** Dido loves.
8. Poeta de viro scribit **a quo** Carthago deletur.   . . . the man **by whom** Carthage is destroyed.
9. Poeta de viris scribit **qui** in Italia vivunt.   . . . the men **who** live in Italy.
10. Poeta de viris scribit **quorum** domus in Italia est. . . . the men **whose** home is in Italy.
11. Poeta de viris scribit **quibus** domus Italia est. . . . the men **for whom** Italty is home.
12. Poeta de viris scribit **quos** Romani amant.   . . . the men **whom** the Romans love.
13. Poeta de viris scribit **a quibus** Carthago deletur. . . . the men **by whom** Carthage is destroyed.

14. Poeta de femina scribit **quae** in Italia vivit.   . . . the woman **who** lives in Italy.
15. Poeta de feminis scribit **quas** nautae amant.   . . . the women **whom** the sailors love.
16. Poeta de feminis scribit **a quibus** Aeneas vela dat.   . . . the women **from whom** Aeneas sets sail.

17. Poeta de oppido scribit **quod** in Italia est.   . . . the town **that** is in Italy.
18. Poeta de oppido scribit **cuius** nomen Roma est.   . . . the town **whose** name is Rome.
19. Poeta de oppido scribit **cui** pax est.   . . . the town **for which** there is peace.
20. Poeta de oppido scribit **cui** rex dona dat. . . . the town **to which** the king gives gifts.
21. Poeta de oppido scribit **cui** incolae pugnant. . . . the town **for which** the inhabitants fight.
22. Poeta de oppido scribit **quod** Aeneas amat.   . . . the town **that** Aeneas loves.
23. Poeta de oppido scribit **in quo** Dido vivit.   . . . the town **in which** Dido lives.
24. Poeta de oppidis scribit **quae** in Italia sunt.   . . . the towns **that** are in Italy.
25. Poeta de oppidis scribit **quibus** nautae pugnant. . . . the towns **for which** the sailors fight.

26. **Quis** nautam amat?   **Who** loves the sailor?

27. **Cuius** liber est?   **Whose** book is (this)?

28. **Cui** taedam dedisti?   **To whom** did you give the torch?

29. **Quem** amas?   **Whom** do you love?

30. **A quo** liber scriptus est?   **By whom** was the book written?

31. **Quid** est?   **What** is (it)?

32. **Quid** fugis?   **What** do you flee?

33. **Quid** agis?   **What** are you doing?

34. **Qui vir** Romam amat?   **Which man** loves Rome?

35. **Cui patriae** nautae vela dant?   **To what country** do the sailors set sail?

36. **Quae oppida** delentur?   **Which towns** are being destroyed?

37. **Quibus feminis** nautae dona dant?   **To which women** do the sailors give gifts?

38. **Quos incolas** Dido regnit?   **Which inhabitants** does Dido rule?

Indirect Questions

Latin indirect questions are very similar to direct questions, with a few important changes. As they are a subordinate clause, the verb in the indirect question will be in the subjunctive mood. The marker of subordination is the interrogative adjective or pronoun: *Quis comedit?* (Who is eating?) is a direct question; *Quis comedat rogo.* (I ask who is eating) an indirect question. Do not suppose, however, that the subjunctive implies a special 'subjunctive' meaning within the verb (it is not 'I ask who might eat?' or 'I ask who ought to eat'). Indirect questions are not only used with obvious verbs of asking, such as *rogo*, *quaero*, etc., but with any verb that implies a question.