# 5. Verbs

## 5.1 Basic forms: infinitive and stem

The infinitive, in Jameld, always ends in *-en*, and it is this verb form which appears in the dictionary.

| | |
|---|---|
| *liuben* | to love |
| *yiben* | to give |
| *koxjen* | to guess |
| *isten* | to be |

The verb stem is formed by removing the infinitive ending *-en*.

*liuben → liub-*
*yiben → yib-*
*koxjen → koxj-*

## 5.2 Present indicative

The present tense of many verbs is formed by removing the infinitive ending *-en*, i.e. it is identical to the verb stem.

| | |
|---|---|
| *liuben → me liub* | to love → I love |
| *yiben → ye yib* | to give → you give |
| *anvülen → m'anvül* | to walk → I walk |
| *echten → e h'echt* | to tie → he ties |

There are, as ever, some exceptions. Some verbs end with a consonant cluster or a single consonant that does not lend itself to forming the present in this manner. These form the present tense by removing the final *-n* from the infinitive, but leaving the *-e* for euphony. Such verbs are termed "soft-ending verbs", and are marked in the dictionary with an asterisk.

| | |
|---|---|
| *wulnen → me wulne* | to want → I want |
| *koxjen → e koxje* | to guess → he guesses |
| *kümnen → et kümne** | to come → it comes |

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* In informal settings, *kümne* is often reduced to *küm*.

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There are also a very few verbs whose present tense cannot be readily guessed from the appearance of the infinitive. Here they are, all five of them:

| | |
|---|---|
| *haven → me häv** | to carve → I carve |
| *huen → ye hü* | to hold → you hold |
| *hüvren → ven huv* | to hope → we hope |
| *möten → me mot* | to have to → I must |
| *yaaen → e yegh* | to confess → he confesses |

Any prefixed verbs formed from these root verbs follow the same pattern:

| | |
|---|---|
| *tinthuen → et tinthü* | to restrict → it restricts |

As you will have noticed, there are no complex conjugation patterns to concern the Jameld-learner: the present form of the verb is the same for all persons and numbers – with one notable exception: the verb *isten* (to be) has two present forms, *jist* in the singular and *ist* in the plural.**

| | |
|---|---|
| *me jist* | I am |
| *es jist* | she is |
| *ven ist* | we are |
| *tem ist* | they are |

Both *jist* and *ist* are often shortened to *'st* in speech: *me'st, ven'st*, etc.

## 5.3 Preterite (simple past)

The simple past tense, or preterite, is formed in a number of ways.***

Regular (or "weak") verbs form the past tense by appending the suffix *-ta* to the present tense:

| | |
|---|---|
| *liuben → me liubta* | to love → I loved |
| *anvülen → m'anvülta* | to walk → I walked |

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* Note that there is another verb *haven* which means "to heave", and this is a perfectly normal soft-ending verb.
** Formerly, the verbs *alen* and *aven* and the obsolete *airen* also had separate singular and plural forms, respectively *gal/al, kave/ave* and *daire/aire*, but these are now archaic and their use is not recommended.
*** It used to be the case that all verbs formed their past tense by the addition of the suffix *-mä* to the stem, but this was a Ravtaalism and is now much frowned upon. If you use this form, be prepared for some very old-fashioned looks.

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Soft-ending verbs may or may not retain the final *-e* before the *-ta*:

*hüaren → me hüarta*                    to hear → I heard
(a soft-ending verb that drops the *-e-*, as the stem ends in a single
consonant)

*wulnen → me wulnta*                    to want → I wanted
(a soft-ending verb that drops the *-e-*, despite a final consonant cluster)

*kontren → me kontreta*                 to meet → I met
(a soft-ending verb that retains the *-e-* due to the final consonant cluster)

Soft-ending weak verbs that retain the *-e-* before *-ta* due to awkward
consonant clusters include:

*binithren (-thr-) → e binithreta*      to humiliate → he humiliated
*fulyen (-ly-) → tem fulyeta*           to follow → they followed
*grönmen (-nm-) → tem grönmeta*         to loiter → they loitered
*hantlen (-ntl-) → es hantleta*         to behave → she behaved
*kanyen (-ny-) → ven kanyeta*           to pack → we packed
*kessyen (-ssy-) → ven kessyeta*        to kiss → we kissed
*kontren (-ntr-) → me kontreta*         to meet → I met
*koxjen (-xj-) → ye koxjeta*            to guess → you guessed
*manjen (-nj-) → me manjeta*            to mingle → I mingled
*tomlen (-ml-) → e tomleta*             to tumble → he tumbled
*trujnen (-jn-) → es trujneta*          to found → she founded
*vegnen (-gn-) → tem vegneta*           to acquire → they acquired

… as well as their derivatives (e.g. *bifulyen*, *yivegnen*).

However, weak verbs whose present forms end in *-t* or *-d* behave slightly
differently – here *-ta* becomes *-ha*:

*salten → me saltha*                    to jump → I jumped
*pirden → me pirdha*                    to lose → I lost

Strong or irregular verbs have irregular past tenses, for full details of
which please consult the list of JAMELD IRREGULAR VERBS. Many of these
feature a vowel change, but some are completely irregular.

*yiben → me yeb*                        to give → I gave
*sügen → et sog*                        to pull → it pulled
*isten → me wä*                         to be → I was

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*thakjen → yen thochta*        to think → you thought

The verbs with irregular present tense forms have past tense forms which are based on the present tense, or else are completely irregular.

*huen → me hü* (present)        to hold → I hold → I held
      *→ me hüta* (past)

*haven → me häv* (present)        to carve → I carve → I carved
      *→ me hüv* (past)

As with the present tense, so also each verb has one past (preterite) form for all persons and numbers. Note, though, that in some dialects there is an additional plural form, adding *-(a)n* to the singular past, e.g.:

*me liubta → ven liubtan*
*e yeb → tem yeban*
*ye wä → yen wän*
*me tor → ven torn*

However, this is not a feature of modern standard Jameld.

## 5.4 Perfect infinitive

Jameld has a second infinitive, the perfect infinitive. It can be translated in English as "to have (something)ed." This perfect infinitive is formed by adding *-aven* to the present tense.

*liuben → liubaven*        to love → to have loved
*yiben → yibaven*        to give → to have given

Verbs whose present form ends in *-a* require a hyphen:

*t͡ʂaaen → t͡ʂaa-aven*        to complete → to have completed

Soft-ending verbs drop the final *-e* from their present tense:

*wulnen → wulnaven*        to wish → to have wished

Verbs with irregular present tense forms have perfect infinitives based on those forms:

*huen → hüaven* (not *\*huaven*)        to hold → to have held

*yaaen → yeghaven* (not *\*yaa-aven*)  to confess → to have confessed

*Isten* ("to be") is a special case: all its perfect forms are based on *wésen.**
Hence:

*isten/wésen → wésaven*                to be → to have been

## 5.5 Perfect

The perfect tense (that which in English appears as, for instance, "I have
given", "She has gone") is formed by removing the final *-n* from the
perfect infinitive.

| | |
|---|---|
| *me yibave* | I have given |
| *es liubave* | she has loved |
| *tem hüave* | they have held |
| *ven wésave* | we have been |

## 5.6 Pluperfect

The pluperfect tense (that which in English appears as, for instance, "I
had given", "She had gone") is, in effect, the simple past of the perfect
infinitive. The perfect infinitive, as noted above in section 5.4, is formed by
adding *-aven* (i.e. the verb "to have" as a suffix) to the present tense. The
simple past of *aven* is *aa*, and therefore the pluperfect appears as the
present tense plus *-aa*:

| | |
|---|---|
| *me yibaa* | I had given |
| *es liubaa* | she had loved |
| *tem hüaa* | they had held |
| *ven wésaa* | we had been |

## 5.7 Future

The future tense is formed with the auxiliary verb *tʃald* plus the verb
infinitive:

| | |
|---|---|
| *me tʃald yiben* | I will give |
| *es tʃald liuben* | she will love |
| *tem tʃald huen* | they will hold |

---

\* Forms such as *istaven* and *jistave* can still be seen in formal contexts such as official
documents, but these are not in common use.

Colloquially, *t͡sald* is often shortened to just *t͡sa':*

| | |
|---|---|
| *me t͡sa' yiben za iet* | I'll give it back |

Sometimes the present tense is sufficient, as the context makes the time clear:

| | |
|---|---|
| *m'optchrije iye morn* | ) I'll call you tomorrow |
| *me t͡sald optchrijen iye morn* | ) |

Another (colloquial) alternative is to use *alen* ("to go") as the auxiliary:

| | |
|---|---|
| *m'al optchrijen iye morn* | (lit. I go to call you tomorrow) |

## 5.8 Future perfect

The future perfect tense is formed with the auxiliary verb *t͡sald* plus the perfect infinitive of the verb:

| | |
|---|---|
| *me t͡sald yibaven* | I will have given |
| *es t͡sald liubaven* | she will have loved |
| *tem t͡sald hüaven* | they will have held |

## 5.9 Negation

To negate a sentence, simply put *na* ("not") before the verb:

| | |
|---|---|
| *me wulne te kohk* | I want the cake |
| *me na wulne te kohk* | I do not want the cake |
| | |
| *e wä hi* | he was tall |
| *e na wä hi* | he was not tall |
| | |
| *tem hüave* | they have held |
| *tem na hüave* | they have not held |

When *na* precedes a verb beginning with a vowel, it becomes *n':**

| | |
|---|---|
| *ven ist eld* | we are old |
| *ven n'ist eld* | we are not old |

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\* *Na* does not elide before infinitives, e.g. in questions. See 9.3 QUESTIONS.

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*Na* removes the need for *h'* between *e* and a verb beginning with a vowel:

| | |
|---|---|
| *e h'olt* | he went |
| *e n'olt* | he did not go |

When negating compound verb constructions involving modal auxiliaries, *na* normally precedes the auxiliary:

| | |
|---|---|
| *tem t͡sald yiben* | they will give |
| *tem na t͡sald yiben* | they will not give |
| | |
| *ye mot alen* | you must go |
| *ye na wald alen* | you must not go |

However, for particular emphasis *na* may precede the infinitive:

*Tem t͡sald na yiben, tem t͡sald véperen.*
They will not give, they will take away.

Other negative adverbial constructions behave in the same way as *na*:

- *nazë* (never, not at all)
  | | |
  |---|---|
  | *e nazë trinkave speritas* | he has never drunk spirits |
  | *tem nazë zïv* | they never argue |

- *nawïs* (in no way)
  | | |
  |---|---|
  | *me nawïs zicht mesten iet* | I really can't (lit. in no way can) eat that |
  | *et nawïs jist maklauk* | that is totally impossible (lit. that in no way is possible) |

- *namor* (no longer, no more, any more)
  | | |
  |---|---|
  | *me namor al leri* | I don't go there any more |
  | *ven namor vand te merk* | we no longer sell that brand |

- *na ... n'ëg/n'ëd* (neither ... nor)
  (*N'ëǧ* and *n'ëd* are interchangeable.)
  | | |
  |---|---|
  | *na yibyë ime richdhom n'ëd paumnas* | give me neither riches nor poverty |

See also:
3.5 QUANTIFIERS – negative expressions with nouns;
6.7 EMPHATIC ADVERBS – further notes on *na*;

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## 5.10 Conditional

The conditional is formed by replacing the *-en* of the infinitive with *-on*.

| | |
|---|---|
| *yiben → yibon* | to give → would give |
| *possen → posson* | to happen → would happen |

| | |
|---|---|
| *me yibon iye iğé tes wés* | I would give you everything |
| *et na posson* | it would not happen |

Irregular present tense forms do not affect the conditional, which is based on the infinitive:

*huen → huon* (not *\*hüon*)     to hold → would hold

There is one exception: the verb *isten* (to be) has two conditional forms, *jiston* in the singular and *iston* in the plural.

| | |
|---|---|
| *me jiston strelin* | I would be brilliant |
| *ven iston béo* | we would be better |

## 5.11 Conditional perfect

The conditional perfect is formed by replacing the *-en* of the perfect infinitive with *-on*.

| | |
|---|---|
| *yibaven → yibavon* | to have given → would have given |
| *possaven → possavon* | to have happened → would have happened |

| | |
|---|---|
| *me yibavon iye iğé tes wés* | I would have given you everything |
| *et na possavon* | it would not have happened |

As verbs with irregular present tense forms have perfect infinitives based on those forms, their conditional perfect forms follow the same patterns:

| | |
|---|---|
| *huen → hüaven → hüavon* | to hold → to have held → would have held |
| *yaaen → yeghaven → yeghavon* | to confess → to have confessed → would have confessed |

NB: *isten* → *wésaven* → *wésavon*      to be → to have been → would
                                                                                   have been

## 5.12 Personal imperative

In Jameld, there are two ways to express the imperative: the personal
imperative and the impersonal imperative.

The personal imperative is used when giving commands or orders, for
making personal invitations, or for invoking a wish. It is formed by adding
a personal suffix to the verb stem (i.e. the infinitive without the *-en*
ending); this suffix is the pronoun, with the letter *e* changed to *ë*:

| pronoun | imperative suffix | English |
|---------|-------------------|---------|
| *me*    | *-më*             | I       |
| *ye*    | *-yë*             | you     |
| *e*     | *-ë*              | he      |
| *es*    | *-ës*             | she     |
| *et*    | *-ët*             | it      |
| *ven*   | *-vën*            | we      |
| *yen*   | *-yën*            | you     |
| *tem*   | *-tëm*            | they    |
| *temt*  | *-tëmt*           | they    |

Here are some examples; by way of illustration, the equivalent statement
appears first, followed by the imperative:

- Commands/orders (with 2nd person or 1st person singular):
  *ye kümne*                           you come
  *kümneyë!*                           come [here, you]!

  *yen al för*                          you (plural) go away
  *alyën för!*                          go away!

  *ye n'al*                             you do not go
  *n'alyë!*                             don't go!

  *ye hü iet*                           you hold it
  *huyë iet!*                           hold it!
  (NB: the stem of *huen* is *hu*, not *hü*)

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- *me thakje*  I think
  *thakjemë!*  think! (to oneself)

- Personal invitations (with 1st person plural):
  *ven al*  we go
  *alvën*  let's go

- Invoking wishes (with 3rd person):
  *et jist zo*  it is so
  *jistët zo*  let it be so

  *Got zeyen iye*  God blesses you
  *Got zeyenë iye*  may God bless you

  *et na poss*  it doesn't happen
  *na possët!*  may that not happen!

See also 5.15 IMPERATIVE AND SUBJUNCTIVE: INVOKING WISHES.

As can be seen from *kümneyë* and *thakjemë* above, soft-ending verbs whose stems end in awkward consonant clusters add -*e*- before the imperative ending. Soft-ending verbs with more compliant stems, such as *ären, aven* and *hüaren*, form the imperative without needing an -*e*- for euphony:

*Äryë iet!*  Do it!
*Avvën kohkjas!*  Let's have biscuits!

Irregular present tense forms do not affect the imperative, which is based on the stem:

*huen → huyë!* (not *\*hüyë*)  to hold → hold!
*hüvren → hüvrevën* (not *\*huvvën*)  to hope → let's hope
*yaaen → yaayën!* (not *\*yeghyën*)  to confess → confess!

The verb *isten* (to be) has the following personal imperative forms:
Singular  *wésmë, wésyë, jistë/jistës/jistët*
Plural  *istvën, wésyën, isttëm/isttëmt*

## 5.13 Impersonal imperative

Sometimes you want something that's not quite so brusque, especially when giving directions. This is where the impersonal imperative comes in: it can be used in a general "it is suggested that you do this" fashion, as well as when the person being commanded is not specified (for instance, in adverts or on road signs). The impersonal imperative is identical with the verb stem, so it's rather simple:

| | |
|---|---|
| *Al lavte* | Turn left |
| *Kömin eri* | Start here |
| *Réir te mel und te melk* | Stir the flour and milk |
| *Na Bistop* | Keep Clear (literally, "Do not block") |
| *Käv »Dr Strelü« Fruktkohk* | Buy "Dr Strel's" Fruitcake |
| *Är te Strand* | Do the Strand |

Soft-ending verbs whose stems end in awkward consonant clusters add *-e*.

| | |
|---|---|
| *Thakje gren* | Think green |
| *Koxje meü wight* | Guess my weight |

Irregular present tense forms do not affect the imperative, which is based on the stem:

| | |
|---|---|
| *Hüvre vor te büt* | Hope for the best |
| (not *\*Huv vor te büt*) | |

The impersonal imperative of *isten* (to be) is *wés*.

| | |
|---|---|
| *Wés optbaazin* | Be amazing |

## 5.14 Present subjunctive

The use of the present subjunctive in modern standard Jameld is limited to formal speech or writing, its place often being taken by other forms in colloquial settings. (For details, see below towards the end of this section.) Nevertheless, it remains an important literary form, primarily for optatives (the expression of wishes) and after "if" or related expressions, and it is also preserved in a number of set phrases.

Historically, the present subjunctive of most verbs was formed by adding the ending *-e* to the present tense (indicative) form (unless the present already ended in *-e*):

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*eléven → elév → eléve*        to live
*kümnen → kümne → kümne*     to come

However, as the difference was so minor – and in the case of soft-ending verbs, there was no difference at all – most of these forms fell out of use. In modern standard Jameld only the following forms are still used:

- *isten* (to be) → *sé*
  | | |
  |---|---|
  | *tem sé zë ghari* | may they always be happy |
  | *yeü will sé atan* | may your will be done |
  | *et sé yanoh* | suffice it to say (lit. [may] it be enough) |
  | *wé sé iye* | woe betide you (lit. woe be [to] you) |

- *wésen* (to be, to exist) → *wése*
  | | |
  |---|---|
  | *et wése vaniysaus* | let there be custard |

- *eléven* (to live) → *eléve*
  only in the set phrase "long live (whatever)", e.g.:
  | | |
  |---|---|
  | *te fruktkohkar eléve!* | long live the pharmacist! |

The following modal auxiliaries also have subjunctive forms that are still in use:

- *maken* (to be possible) → *make*
  | | |
  |---|---|
  | *et make!* | may it be possible! |
  | *et na make!* | may it not be possible! |
  | *et make wölen* | may it be possible to fly |

- *möten* (to have to) → *mote*
  | | |
  |---|---|
  | *tem mote alen homz* | may they have to go home |

- *willen* (to want to) → *wille*
  | | |
  |---|---|
  | *ven wille helnen* | may we want to help |

- *zichten* (to be able) → *zichte*
  | | |
  |---|---|
  | *et zichte!* | may it be possible! |
  | *e zichte alen homz* | may he be able to go home |

The present subjunctive of other verbs is formed using the auxiliary *ʦohe* and the infinitive:

| | |
|---|---|
| *ye ʦohe aven freth* | may you have peace |

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| | |
|---|---|
| *yeü köizrich t͡sohe kümnen* | let your kingdom come |
| *tese t͡sohe alen wel* | may things go well |

*Wälde* is used instead of *t͡sohe* for negatives:

| | |
|---|---|
| *et nazë wälde possen* | may that never happen |
| (not \**et nazë t͡sohe possen*) | |
| *te tt͡sipes eri na wälde sneten te muth* | may these crisps not cut my mouth |

*Wälde* is also used for forlorn hopes:

| | |
|---|---|
| *et wälde endien régenen* | if only it would stop raining |

In addition to optatives (the expression of wishes) such as those illustrated above, the present subjunctive is also used after non-hypothetical *eöx* ("if"), i.e. where the "if" clause is <u>not</u> expressing a counterfactual condition.

(NB: In contrast, after hypothetical "if", i.e. where the "if" clause does express a counterfactual condition, the past subjunctive is used rather than the present subjunctive; for further details and examples, see 5.16 PAST SUBJUNCTIVE.)

Here the speaker has just been told he's too old to help, and he's acknowledging that (albeit grudgingly):

| | |
|---|---|
| *Eöx me sé té eld, me t͡sald alen homz.* | If I am too old, I'll go home. |
| (Not \**Eöx me jist té eld…*) | |

Another way of expressing *eöx me sé té eld* is with inversion, where the verb moves to the front of the sentence, replacing *eöx*:

| | |
|---|---|
| *Sé me té eld, me t͡sald alen homz.* | (lit. Be I too old, I'll go home.) |

| | |
|---|---|
| *Eöx me na sé té eld, me willon helnen.* | ) If I'm not too old, I'd like to help. |
| *Sé me na té eld, me willon helnen.* | ) |

Note the following additional examples, with inverted alternatives:

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| | |
|---|---|
| *Eöx et wése vaniysaus, me t͡sald aven ans.* | ) If there is custard, I'll have some. |
| *Wése et vaniysaus, me t͡sald aven ans.* | ) |

| | |
|---|---|
| *Eöx et na wése vaniysaus, me na zicht aven ans.* | ) If there is no custard, I can't have ) any. |
| *Wése et na vaniysaus, me na zicht aven ans.* | ) |

(Compare the following; as there is no *eöx* ("if"), the subjunctive is not used:

| | |
|---|---|
| *Wen et wés vaniysaus, m'ave ans.* | When there is custard, I have some [habitually].) |

| | |
|---|---|
| *Eöx ye wille alen, alyë jüji.* | ) If you want to go, go now.* |
| *Wille ye alen, alyë jüji.* | ) |

| | |
|---|---|
| *Eöx me mote ären iet, me t͡sald.* | ) If I have to do it, I will. |
| *Mote me ären iet, me t͡sald.* | ) |

Usage is the same with *t͡sohe* and *wälde*, although with the former inversion is now archaic or poetic, and with the latter impossible:

| | |
|---|---|
| *Eöx me t͡sohe trinken wïn, m'intt͡slip.* | ) If I drink wine, I fall asleep. |
| *T͡sohe me trinken wïn, m'intt͡slip.* | ) |

| | |
|---|---|
| *Eöx ye t͡sohe visen Haral, tall ie.* | ) If you see Haral, tell him. |
| *T͡sohe ye visen Haral, tall ie.* | ) |

| | |
|---|---|
| *Eöx me na wälde mesten te kohkes tes me back, temt bikümne blét t͡simeli.* | If I don't eat the cakes that I bake, they just go mouldy. |

*Sniğ* ("unless") can be used as an alternative to *eöx … na*; the subjunctive is required (with *wälde* not *t͡sohe*):

* The set expression *eöx ye will*, meaning "please" (literally "if you will") is an exception due to its remarkable age: it actually predates this use of the present subjunctive, which although now formal is by no means archaic. Usage was not fully standardised until the late 18th century, although since the mid 20th century use of the subjunctive has declined in non-formal contexts.

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| | |
|---|---|
| *Sniğ me sé té eld, me willon helnen.* | Unless I'm too old, I'd like to help. |
| *Sniğ me zichte aven vaniysaus, me na ꜩald mesten te pastï.* | Unless I can have custard, I won't eat the pie. |
| *Sniğ me wälde mesten te kohkes tes me back, temt bikümne blét ꜩimeli.* | Unless I eat the cakes that I bake, they just go mouldy. |

The present subjunctive is also used after *tügo* (in the sense of "even if"), when looking forward in time:

| | |
|---|---|
| *Tügo et ꜩohe benen te jüteli yura, me ꜩald slüten te buhlen.* | Even if it takes me all year, I'm going to finish this book. |

Inversion is possible with *tügo*:

| | |
|---|---|
| *Tꜩohe et benen te jüteli yura, me ꜩald slüten te buhlen.* | (lit. May it take the whole year...) |

(Compare the following, where *tügo* has the sense of "even though", and the subjunctive is not used:

| | |
|---|---|
| *Tügo et'st kalt, es ꜩald trinken te thë.* | Even though it's cold, she's going to drink that tea.) |

The subjunctive is also used when the *eöx* or *tügo* clause comes later in the sentence, although in that case inversion is not possible:

| | |
|---|---|
| *M'intꜩlip eöx me ꜩohe trinken wïn.* | I fall asleep if I drink wine. |
| *Me ꜩald aven vaniysaus eöx et wése ans.* | I'll have custard if there is any. |
| *Me ꜩald ären iet eöx me mote.* | I will do it if I have to. |
| *Te kohkes tes me back bikümne blét ꜩimeli eöx me na wälde mesten itemt.* | The cakes that I bake just go mouldy if I don't eat them. |
| *Me ꜩald slüten te buhlen tügo et ꜩohe benen te jüteli yura.* | I'm going to finish this book even if it takes me all year. |
| *E seta iet és eöx e ꜩohe méyanen iet.* | He said it as if he meant it. |

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Note the use of the present subjunctive in the last example above following *és eöx* ("as if"); the "if" here is not hypothetical, and the tense is shown by the main clause.

Unlike certain related languages (e.g. German), in Jameld the subjunctive is not required after *tes* ("that") or in indirect speech:

| | |
|---|---|
| *E seta tes y'ave grundi aures.* | He said that you have big ears. |
| *Es thakje tes ye jist wivitʃi.* | She thinks that you're ugly. |

(not *\*E seta tes ye tʃohe aven...* or *\*Es thakje tes ye sé...*)

Note also that Jameld is stricter than English in distinguishing between "if" and "whether", and that the subjunctive is not required after *widar* ("whether"):

| | |
|---|---|
| *Me na wït widar me tʃoh alen.* | I don't know whether/if I should go. |
| *Me na wït widar m'al ëd na.* | I don't know whether to go or not. |

The present subjunctive is preserved in a number of set phrases where otherwise it might or might not be used in modern standard Jameld, such as:

| | |
|---|---|
| *et sé zo* | so be it (lit. it be so) |
| *et sé yanoh* | suffice it to say (lit. it be enough) |
| *wauzë et sé* | be that as it may (lit. however it be) |
| *wé sé iye* | woe betide you (lit. woe be [to] you) |
| *waszë tʃohe kümnen* | come what may (lit. whatever may come) |

It also appears as part of the following contractions:

| | | |
|---|---|---|
| *sé'ts* | *(= sé et tes)* | if it be that, if (expressing doubt) |
| *sé't* | *(= sé et)* | if it be, if so |

The latter is particularly formal and bookish, but *sé'ts* is still in general usage:

| | |
|---|---|
| *Sé'ts t'aasel leri'st werkilauk,* | If that's a real donkey then I'm |
| *me'st Jorthelü kusina.* | Jorthel's cousin. |

In colloquial usage, the present subjunctive after "if" is often replaced by the present indicative, although this is widely frowned upon. For instance:

45

| | |
|---|---|
| *Eöx me na sé té eld, me willon helnen.* | ) If I'm not too old, I'd like to help. ) |
| *Eöx me na jist té eld, me willon helnen.* | ) ) |
| | |
| *Eöx me mote ären iet, me t͡sald.* | ) If I have to do it, I will. |
| *Eöx me mot ären iet, me t͡sald.* | ) |
| | |
| *Eöx me t͡sohe trinken wïn, m'int͡slip.* | ) If I drink wine, I fall asleep. ) |
| *Eöx me trink wïn, m'int͡slip.* | ) |

For alternatives to the subjunctive when invoking wishes, see 5.15 IMPERATIVE AND SUBJUNCTIVE: INVOKING WISHES below.

## 5.15 Imperative and subjunctive: invoking wishes

Two options for invoking wishes have been outlined above in 5.12 PERSONAL IMPERATIVE and 5.14 PRESENT SUBJUNCTIVE.

The personal imperative can come across as too brusque or overbearing under certain circumstances, especially when the subject is a single individual who is within earshot; also, the use of the imperative can result in unwieldy constructions when the subject is not just a pronoun or a proper name. On the other hand, the subjunctive can have a bookish or even archaic air, especially when the auxiliary *t͡sohe* is used; many speakers will nevertheless prefer it to the potentially harsh personal imperative, especially when invoking a wish, which is after all a somewhat archaic (or arch) mode of speech.

Compare the following:

| | |
|---|---|
| *jistët zo* | ) let it be so |
| *et sé zo* | ) |
| | |
| *Got zeyenë iye* | may God bless you |
| (a set phrase; *\*Got t͡sohe zeyenen iye* would never be used) | |
| | |
| *na possët!* | ) may that not happen! |
| *et na wälde possen!* | ) |
| | |
| *isttëm zë ghari* | ) may they always be happy |
| *tem sé zë ghari* | ) |

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*et wése vaniysaus*               let there be custard
(no imperative option)

*avyë freth*                     ) may you have peace
*ye ʦohe aven freth*             )
(although both constructions are possible, there is a conflict in wishing
someone well with an imperative; the subjunctive would normally be
used*)

*yeü will, jistët atan*          ) may your will be done
*yeü will sé atan*               )
(the imperative is possible here, but awkward)

*te härlauknas und te meyt, isttëmt vorzë ï ie*
*te härlauknas und te meyt sé vorzë ï ie*
to him be the glory and the might forever

*t'an wi ave an aure, hüarë*
*t'an wi ave an aure ʦohn hüaren*
let the one who has an ear hear

These final (somewhat Biblical) examples illustrate the difficulty of using
the imperative when the subject is a phrase (e.g. "the glory and the might"
or "the one who has an ear"). In modern formal usage, the subjunctive
would be a much more likely choice here.

## 5.16 Past subjunctive

The use of the past subjunctive, like that of the present subjunctive, is in
modern standard Jameld limited to formal speech or writing, its place
often being taken by the CONDITIONAL (see 5.10) in colloquial settings.
Nevertheless, it remains an important literary form in hypothetical
constructions, especially after "if".

The past subjunctive of weak verbs is formed by replacing the preterite
suffix *-ta* with *-te*. This also applies to irregular verbs whose preterites end
in *-ta*:

---

* Alternatively, a completely different construction might be more natural in some cases:

*Me prek/huv tes ye ʦald aven freth*    I pray/hope that you will have peace
*Ven will/wunʦ tes ye ʦald aven freth*   We wish you peace (lit. We want/wish that you
                                           will have peace)

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| | |
|---|---|
| *eléven → elévta → elévte* | to live |
| *thakjen → thochta → thochte* | to think |

The past subjunctive of strong verbs is formed by adding *-e* to the preterite, e.g.:

| | |
|---|---|
| *zenden → zand → zande* | to send |
| *hujen → hé → hée* | to hang |
| *ligen → lö → löe* | to lie, be situated |
| *möten → maat → maate* | to have to |
| *isten/wésen → wä → wäe* | to be, exist |

There are two irregular forms:

| | |
|---|---|
| *ären → at → äte* | to do |
| *aven → aa → äe* | to have |

As an example, consider the analogous English expression "if I were you", which in Jameld would be:

*eöx me wäe iye*

Here, the subjunctive is required after hypothetical *eöx* ("if"), as the "if" clause expresses a counterfactual condition. (Compare *wen me wä met iye* ("when I was with you"), using the preterite; here there is no "if". See also 5.14 PRESENT SUBJUNCTIVE for cases of non-hypothetical "if".)

Another way of expressing *eöx me wä iye* is with inversion, where the verb moves to the front of the sentence, replacing *eöx*:

*wäe me iye*                                   (lit. were I you)

This kind of construction is common (though not compulsory) when using the past subjunctive of certain key verbs and modal auxiliaries:

- *isten/wésen* (to be, to exist) → *wäe*
  *eöx et wäe vaniysaus*          ) if there were custard
  *wäe et vaniysaus*              )

  *eöx et na wäe vaniysaus*       ) if there were no custard
  *wäe et na vaniysaus*           )

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- *aven* (to have) → *äe*
  *eöx m'äe auntmillion dollares* ) if I had a million dollars
  *äe me auntmillion dollares*   )

- *maken* (to be possible) → *mochte*
  *eöx et mochte wölen*          ) if it were possible to fly
  *mochte et wölen*              )

- *möten* (to have to) → *maate*
  *eöx me maate alen homz*       ) if I had to go home
  *maate me alen homz*           )

- *willen* (to want to) → *wohe*
  *eöx ye wohe helnen*           ) if you wanted to help
  *wohe ye helnen*               )

- *zichten* (to be able) → *zochte*
  *eöx me zochte mesten veln*    ) if I could eat nothing but crisps
    *t͡ʃipes*                     )
  *zochte me mesten veln t͡ʃipes* )

With other verbs, inversion is rather uncommon; archaic, even.

*eöx me vonde iye t'auto*        ) if I sold you the car
(?) *vonde me iye t'auto*        )

Inversion is impossible with negatives involving infinitives:

*eöx et na mochte wölen*         if it were not possible to fly

When the "if" clause has a verb in the past subjunctive, the main clause uses the conditional:

*Eöx et wäe vaniysaus, m'avon ans.* ) If there were custard, I'd have some.
*Wäe et vaniysaus, m'avon ans.*   )

*M'avon vaniysaus, eöx et wäe ans.* ) I'd have custard, if there were any.
*M'avon vaniysaus, wäe et ans.*   )

The past subjunctive can be used after *tügo* (in the sense of "even if"), when considering a conditional statement:

| | |
|---|---|
| *E na meston zukini, tügo ye zëïte ie.* | He wouldn't eat courgette, even if you paid him. |

*Sniğ* ("unless") cannot be used to replace *eöx ... na* when the "if" is hypothetical:

| | |
|---|---|
| *Eöx et na wäe vaniysaus, 'e optfïndien iet jiston beni.* | If custard did not exist, it would be necessary to invent it. |

(Not *\*Sniğ et wäe vaniysaus...*)

The past subjunctive also appears as part of the following contractions:

| | | |
|---|---|---|
| *wäe't no* | *(= wäe et no)* | if only |
| *wäe'ts* | *(= wäe et tes)* | if it were that, if (hypothetical, archaic) |

In colloquial usage, the past subjunctive is often replaced by the conditional, although this is widely frowned upon. For instance:

| | |
|---|---|
| *Eöx et wäe vaniysaus, m'avon ans.* | ) If there were custard, I'd have some. |
| *Eöx et wéson vaniysaus, m'avon ans.* | ) |

## 5.17 Other subjunctive forms

The following subjunctive forms are rarely used.

- Pluperfect subjunctive

  The suffix *-äe* marks the pluperfect subjunctive. The main clause requires the conditional perfect:

  | | |
  |---|---|
  | *Eöx et wésäe vaniysaus, m'avavon ans.* | ) If there had been custard, I would have had some. |
  | *Wésäe et vaniysaus, m'avavon ans.* | ) |

  The pluperfect subjunctive is often replaced by the conditional perfect, although this is not strictly correct:

  *Eöx et wésavon vaniysaus, m'avavon ans.*

- Future subjunctive

  The future subjunctive requires the auxiliary *tʃalde* (*walde* for negatives). The main clause uses the future indicative:

| | |
|---|---|
| *Eöx ye tʃalde alen, me tʃald alen.* | ) If you will go, I will go. |
| *Tʃalde ye alen, me tʃald alen.* | ) |
| *Eöx ye na walde alen, me na tʃald alen.* | If you won't go, I won't go. |

  The present subjunctive is often used instead:

| | |
|---|---|
| *Eöx ye tʃohe alen, m'al.* | ) If you're going, I'm going. |
| *Tʃohe ye alen, m'al.* | ) |

## 5.18 Present participle

The present participle is formed by replacing the *-en* of the infinitive with *-in*. Irregular present tense forms do not affect the present participle.

| | |
|---|---|
| *paptʃen → paptʃin* | to speak → speaking |
| *gléen → gléin* | to glow → glowing |
| *huen → huin* (not *\*hüin*) | to hold → holding |

There is one exception: the verb *isten* (to be) uses the present participle of *wésen*:

| | |
|---|---|
| *isten → wésin* | to be → being |

The present participle can be used as a noun or as an adjective:

| | |
|---|---|
| *me liub drïfin* | I love driving |
| *singin mackt te këel sar* | singing makes one's throat sore |
| *an paptʃin fayel* | a talking bird |

Note that the usage of the present participle in the present continuous tense (e.g. "I am reading") is not the same as it is in English. See section 5.23 CONTINUOUS OR PROGRESSIVE FORMS below for details.

## 5.19 Past participles

In Jameld, there are two types of past participle: stative and dynamic (formerly called "resultative").

Stative participles indicate the <u>state</u> of something. They are formed by adding -*i* to the present form (including irregular present forms); if the present ends in -*e*, as is the case with soft-ending verbs, this -*e* is dropped:

| | |
|---|---|
| *malten → malt → malti* | to melt → melt → molten |
| *haven → häv → hävi* | to carve → carve → carved |
| *wulnen → wulne → wulni* | to want → want → wanted |
| *jolkläzen → jolkläz → jolkläzi* | to appoint → appoint → appointed |

The stative participle is the one to use attributively, i.e. before the noun, as here:

| | |
|---|---|
| *malti is* | molten ice |
| *an hävi vorthräyel* | a carved object |
| *an wulni monn* | a wanted man |

In contrast, dynamic participles indicate that something is (or was, or will be) <u>in the process</u> of being affected by something else. For weak verbs, they are identical with the stative participle:

| | |
|---|---|
| *t'is wä malti* | the ice was melted (by the sun) |
| *te t͡südrist wä jolkläzi* | the time was appointed (by agreement of the board) |

For strong or irregular verbs, the dynamic participle either ends in -*i* (and is therefore probably identical with the stative) or is formed by adding -*an* or -*n* to the preterite, or in some cases is entirely irregular – see the list of JAMELD IRREGULAR VERBS for full details. For example:

| | |
|---|---|
| *eskrïren → eskrë → eskrën* | to write → wrote → written |
| *dragen → drug → drugan* | to draw → drew → drawn |
| *wärpen → würp → würpan* | to twist → twisted → twisted |
| *yaaen → yeghta → iyn* | to confess → confessed → confessed |

Compare:

| | |
|---|---|
| *te buhlen jist eskrën* | the book is [being] written [at the moment] (dynamic) |

| | |
|---|---|
| *te buhlen jist eskrïri* | the book is written (i.e. the writing process is complete) (stative) |
| *eü liy wä würpan pozirt̃s te pohn* | his body was twisted with the pain (dynamic) |
| *eü yamunth wä wärpi* | his mind was twisted (and had been for some time) (stative) |
| *e wä tintthrün ük te nüawes* | he was depressed by the news (dynamic) |
| *e wä tintthräyi* | he was depressed (i.e. in a state of depression) (stative) |

Note, in general, the sense of completion inherent in the stative, and the ongoingness implied by the dynamic. In modern usage, however, this subtle difference has become somewhat blurred, so that many native speakers now use the dynamic participle in all cases in the passive. Only the most horn-rimmed of grammar sticklers would now bother to pick you up on using the "wrong" participle with the passive in any context other than formal writing.

## 5.20 Passive voice: formation

Although some are only rarely used, a range of passive forms are available in Jameld (although, of course, for transitive verbs only). All use an auxiliary verb (various forms of *isten*) and a past participle, stative or dynamic as appropriate.

(NB: Many passive constructions are temporally ambiguous. Further information is provided in the following section, 5.21 PASSIVE VOICE: RESOLVING AMBIGUITIES.)

- Using *jist/ist* as auxiliary

   *Flamtarta jist mackti int Zuraalant.* (stative/dynamic)
   Tarte flambée is made in Zuraaland.
   or
   Tarte flambée has been made in Zuraaland [for many centuries, and it still is now].

*Te flamtarta jist mackti.* (stative/dynamic)
The tarte flambée is being made.
or
The tarte flambée has been made.*

*Te flamtarta jist mastan.* (dynamic)
The tarte flambée is being eaten.

*Te flamtarta jist mesti.* (stative)
The tarte flambée has been eaten.

- Using *wä* as auxiliary

*Te flamtarta eri wä mackti int Zuraalant.* (stative/dynamic)
This tarte flambée was made in Zuraaland.

*Et wä bideli ük te yarnjas.* (stative/dynamic)
It was divided up by the boys.
or
It had been divided up by the boys.
or possibly
It was being divided up by the boys.

*Et wä vondan ük te backaré.* (dynamic)
It was sold by the bakery.
or
It was being sold by the bakery.

*Et wä vandi ük te backaré.* (stative)
It had been sold by the bakery.

---

\* The use of the perfect and pluperfect forms of *isten* (*wésave* and *wésaa*) with the passive voice is to be avoided for two reasons: firstly, native speakers find the resulting constructions old-fashioned and clumsy; and secondly, expressions such as *Te flamtarta wésave mackti* imply that the next word will be "but…" Therefore, *jist/ist* and *wä* should be used instead, with an appropriate adverb for clarity.

- Using *t͡ʃald isten* as auxiliary

  *Maltzas t͡ʃald isten mackti.*
  Melted cheese will be made.
  or
  Melted cheese will have been made.

- Using *jiston/iston* as auxiliary

  *Et jiston mackti.*
  It would be made.
  or
  It would have been made.

## 5.21 Passive voice: resolving ambiguities

Many passive constructions are temporally ambiguous. This is partly due to the avoidance of perfect and pluperfect forms of *isten* and otherwise (in weak verbs only) to the fact that the stative and dynamic participles are identical. As an example, consider:

*Te gas jist mäi.*
The lawn has been mown.
or
The lawn is mown. (Somebody did it earlier.)
or
The lawn is mown. (Somebody does it every few weeks.)
or
The lawn is [being] mown. (Somebody is doing it now.)

In the latter case, there is so Jameld equivalent for the English word "being". As a result the potential for ambiguity is quite high.

To resolve these ambiguities, native speakers employ a variety of time-related adverbs with the passive to clarify the meaning. The most common are:

| | |
|---|---|
| *äl* | completely |
| *beréde* | already |
| *vort'nü* | at the moment, at that time |

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Others include:

| | |
|---|---|
| *äls* | constantly |
| *birafts* | soon |
| *delets* | recently |
| *oft* | often |
| *tisks* | occasionally |
| *vors* | previously |
| *zë* | always |
| *zofer* | so far |
| *zotolk* | just now |

In this section, such adverbs are surrounded by braces to aid the reader.

So, to clarify:

*Te gas jist {biréde} mäi.*
The lawn is [already] mown. (Somebody did it earlier.)

*Te gas jist {vort'nü} mäi.*
The lawn is [actively-right-now] mown. (Somebody is doing it now.)

*Te gas jist {tisks} mäi.*
The lawn is [occasionally] mown. (Somebody does it every few weeks.)

More examples:

*Wenjeldönt wä {vort'nü} ʦlui inte park.*
Angleball was being played in the park.

*Wenjeldönt wä {vors} ʦlui inte park.*
Angleball had been played in the park.

*Wenjeldönt wä {oft/tisks} ʦlui inte park.*
Angleball was [often/sometimes] played in the park.

*Te flamtarta jist {vort'nü} mackti.*
The tarte flambée is being made.

*Te flamtarta jist {äl} mackti.*
The tarte flambée has been made.

Compare the following, where there would be no ambiguity without the adverbs because *mesten* is a strong verb and therefore the dynamic and stative participles are different:

*Te flamtarta jist {vort'nü} mastan.*
The tarte flambée is being eaten.

*Te flamtarta jist {äl} mesti.*
The tarte flambée has been eaten.

Despite the lack of ambiguity here, native speakers would often use the adverbs anyway.

Furthermore, because of this use of adverbs to avoid ambiguity, a high percentage of Jameld speakers no longer even distinguish between the two types of past participles with the passive, and always use the dynamic. Hence, although the following is – strictly speaking – ungrammatical, it's the kind of thing you will often hear in Zuraaland without comment:

*Te flamtarta jist äl mastan.*

A *lot* of tarte flambée gets consumed in Zuraaland.

## 5.22 Passive voice: avoidance

As an alternative to the passive voice (see 5.20 PASSIVE VOICE: FORMATION above), impersonal active constructions may be used. The subject is usually one of the following pronouns:

| | |
|---|---|
| *an* | one, someone |
| *ans* | some, some people |
| *ansan* | someone |
| *anstes* | something |
| *fulz* | some people |
| *ike* | one |
| *nan* | no one |
| *nates* | nothing |

Here are some examples of passive constructions, followed by one or more impersonal active alternatives for each.

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| | |
|---|---|
| *Te gas jist biréde mäi.* | The lawn is [already] mown. |
| *An mäta te gas.* | ) Someone mowed the grass. |
| *Ansan mäta te gas.* | ) |
| | |
| *Te gas jist vort'nü mäi.* | The lawn is [actively-right-now] mown. |
| *An mä vort'nü te gas.* | ) Someone is mowing the grass. |
| *Ansan mä vort'nü te gas.* | ) |
| | |
| *Te gas jist tisks mäi.* | The lawn is [occasionally] mown. |
| *An mä tisks te gas.* | ) Someone mows the grass. |
| *Ansan mä tisks te gas.* | ) |
| | |
| *Te gas nazë jist mäi.* | The lawn is never mown. |
| *Nan mä te gas.* | No one mows the grass. |
| | |
| *Wenjeldönt wä vort'nü t͡sui inte park.* | Angleball was being played in the park. |
| *Fulz t͡sluta vort'nü wenjeldont inte park.* | People were playing angleball in the park. |
| | |
| *Flamtarta jist mastan int Zuraalant.* | Tarte flambée is eaten in Zuraaland. |
| *Fulz int Zuraalant mest flamtarta.* | People in Zuraaland eat tarte flambée. |
| *Ans int Zuraalant mest flamtarta däis pağé.* | Some people in Zuraaland eat tarte flambée every day. |
| *Ike mest flamtarta int Zuraalant.* | One eats (implied: one should eat) tarte flambée in Zuraaland. |

## 5.23 Continuous or progressive forms

The English -ing form is normally translated in Jameld by the simple present tense, or by the future tense.

| | |
|---|---|
| *me sid* | I am sitting (= I sit) |
| *me drïf morn ï Londe* | ) I am driving to London tomorrow |
| *me t͡sald drïfen morn ï Londe* | ) |

However, sometimes you wish to emphasise that *right now* you are doing something. Here, in Jameld you can use the following construction (which could be characterised as "at the doing of the something") to indicate ongoing action:

| | |
|---|---|
| *me jist ax te resin ete buhlen* | I am reading the book (right now)* |
| | (lit. I am at the reading of the book) |
| *es wä ax te mestin ete maal* | she was eating a meal (just then) |
| | (lit. she was at the eating of the meal) |
| *e t͡sald isten mornmorn ax te tallin ew t'iywoles* | he will be counting butterflies tomorrow morning |
| | (lit. he will be tomorrow morning at the counting of the butterflies) |

Note in the latter two examples the use of *ete* (or *ew t'*), meaning "of the", even though the object is not definite in English in these cases.

Note also that this use of the present participle is different from the English usage, as in "I am reading". One cannot say in Jameld *\*me jist resin* – if anything, it would imply that the speaker is somehow the living embodiment of the activity of "reading", which you have to admit is rather unlikely.

## 5.24 Use of infinitive

The infinitive can be used in various ways in Jameld, as in other related languages. Firstly, it is used to form the future (SECTION 5.7) with *t͡salden*, the present subjunctive (SECTION 5.14) with *t͡sohe* and *wälde*, and in other ways with the other modal auxiliary verbs *maken, möten, willen* and *zichten* and their past forms (SECTIONS 5.27–5.32):

| | |
|---|---|
| *me t͡sald yiben* | I shall give |
| *eöx me t͡sohe yiben* | if I give |
| *me mak yiben* | I might give |
| *me maat yiben* | I had to give |
| *me will yiben* | I want to give |
| *me na zochta yiben* | I couldn't give |
| etc. | |

There are also a number of other verbs after which (unlike in English) the infinitive may follow directly. They include the following (and their synonyms):

---

* Another option here, of course, is to use an adverb such as *vort'nü* ("right now"), e.g. *me res vort'nü te buhlen.*

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- *alen* (to go), *kümnen* (to come)
  *es alta anvülen*                  she went walking

- *köminen* (to begin), *punären* (to continue), *endien* (to end, finish)
  *me köminta staren*                I started to stand
  *tem punäre feyten*                they continue to fight
  *me tʂald endien chrijen*          I will stop shouting

- *visen* (to see), *hüaren* (to hear), *fohlen* (to feel) – "verbs of perception"
  *hüare ye ie singen?*              can you hear him singing?
  *me vista ie mesten*               I saw him eating

- *laven* (to leave, to allow)
  *tem lavta ime pattʂen*            they allowed me to speak

- *biaden* (to suggest, to ask)
  *e béd ies alen*                   he asked her to go

- *watʂten* (to be bothered)
  *me na watʂt staren*               I can't be bothered to stand

The following verb can be followed by the perfect infinitive:

- *repemen* (to remember)
  *me repem visaven iet*             I remember seeing it

In all other cases, though, it is not possible to use the infinitive on its own. After a verb (with the exception of those listed above) or after an adjective, noun or pronoun, the infinitive is preceded by the infinitive particle *'e*.

| | |
|---|---|
| *e vorzend 'e gamten noffeli* | he promises to play nicely |
| *m'ïstranta 'e staren* | I tried to stand up |
| *et'st luch 'e visen* | it is easy to see |
| *tem wä swer 'e obertügen* | they were hard to convince |
| *anstes 'e ghüden wrun* | something to hide from |
| *et mackt ime 'e wohpen* | it makes me cry |

However, where the meaning is "in order to", the preposition *vor* is used:

*m'al vor zaräizen*                  I go [in order] to return*

---

\* In archaic literary style a comma may be used: *m'al, zaräizen*)

## 5.25 Reflexivity

A small group of Jameld verbs – notably *wasken* (to wash), *kledhen* (to get dressed) and *féğen* (to feed) – are truly reflexive, that is, they need a reflexive pronoun as an object if there is no other object.

The "Type I" reflexive pronouns are used (see 4.3 REFLEXIVE PRONOUNS); if *me* is the subject, then *mi* is the object; if *ye* is the subject, then *yi* is the object; otherwise, the object is just *i*. Examples:

| | |
|---|---|
| *me wask mi* | I wash [myself] |
| *ye kledh yi* | you get dressed (you dress yourself) |
| *e féğ i* | he feeds himself |
| *tem wük i* | they washed themselves |

## 5.26 Habitual

The habitual form, which is only used for emphasis and to avoid ambiguity, uses the appropriate tense of the verb *ären* (to do) plus the present participle:

| | |
|---|---|
| *m'äre yibin* | I give (habitually) |
| *m'at yibin* | I used to give |
| *me ʦald ären yibin* | I will give (habitually) |
| | |
| *m'ärave yibin* | I have been giving |
| *m'äraa yibin* | I had been giving |

## 5.27 Modal auxiliary verbs

The modal auxiliary verbs of Jameld, in keeping with those of other Germanic languages, are slightly eccentric: they have irregular past (and in one case present) forms, although they are not as defective as those of English. The most important is *ʦalden*, forms of which are used to form the future, the present subjunctive, and certain other modal constructions.

- *ʦalden*
  Present tense: *ʦald* – see 5.7 FUTURE, 5.8 FUTURE PERFECT, 5.28 EXPRESSING INTENTION, WILL OR DESIRE.
  Past (preterite): *ʦoh* – see 5.32 EXPRESSING DUTY OR REGRET.

Related forms: *ʦohe* – see 5.14 PRESENT SUBJUNCTIVE; 5.15 IMPERATIVE
AND SUBJUNCTIVE: INVOKING WISHES;
*ʦalde* – see 5.17 OTHER SUBJUNCTIVE FORMS;
*ʦaldon* – see 5.30 EXPRESSING POSSIBILITY, DOUBT, UNCERTAINTY.

- *maken*
  Present tense: *mak* – see 5.30 EXPRESSING POSSIBILITY, DOUBT,
  UNCERTAINTY.
  Past (preterite): *mochta* – ditto.

- *möten*
  Present tense: *mot* – see 5.29 EXPRESSING NECESSITY, COMPULSION,
  CONCESSION AND PROHIBITION.
  Past (preterite): *maat* – ditto.

- *walden*
  Present tense: *wald* – see 5.29 EXPRESSING NECESSITY, COMPULSION,
  CONCESSION AND PROHIBITION.
  Past (preterite): *wäld* – ditto.
  Related forms: *wälde* – see 5.14 PRESENT SUBJUNCTIVE; 5.15 IMPERATIVE
  AND SUBJUNCTIVE: INVOKING WISHES;
  *walde* – see 5.17 OTHER SUBJUNCTIVE FORMS.

- *willen*
  Present tense: *will* – see 5.28 EXPRESSING INTENTION, WILL OR DESIRE.
  Past (preterite): *woh* – ditto.

- *zichten*
  Present tense: *zicht* – see 5.31 EXPRESSING ABILITY AND PERMISSION.
  Past (preterite): *zochta* – ditto.

These uses are discussed in the following sections.

## 5.28 Expressing intention, will or desire

*Tʂald* is the usual marker of intention and future action:

| | |
|---|---|
| *Me ʦald resen te buhlen.* | I will read the book. |
| *Me na ʦald resen te buhlen.* | I will not read the book. |
| *Me ʦald resaven te buhlen.* | I will have read the book. |
| | |
| *Tʂald ye isten leri?* | Will you be there? |

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Sometimes the present tense is sufficient, as the context makes the time clear:

*Me res iet morn.*              ) I'll read it tomorrow.
*Me t͡sald resen iet morn.*     )

Second-person statements with *t͡sald* tend to be instructions:

*Ye t͡sald resen iet morn.*     ) You will read it tomorrow.
                               ) You are to read it tomorrow.

Colloquially, sometimes you can use *alen* ("to go") as the auxiliary:

*M'al optchrijen iye morn.*    I'll call you tomorrow.
                                 (lit. I go to call you tomorrow)

The nonmodal verb *méyanen* (and its related verb *jolméyanen*) can also be used to indicate intention. Note the use of the infinitive particle *'e*:

*me méyan 'e resen*            ) I intend to read
*me jolméyan 'e resen*         ) I'm going to read


*me méyanta 'e resen*          ) I intended to read
*me jolméyanta 'e resen*       ) I was going to read

*Willen* is used to indicate desire (or lack of it):

*e will resen*                 he wants to read
*e na will resen*              he doesn't want to read
*e woh resen*                  he wanted to read
*e na woh resen*               he didn't want to read*

Compare the following constructions:

*Me will alen.*                ) I want to go.
                               ) I would like to go.

*Me will tes ye alen.*         ) I want you to go.
                               ) I would like you to go.

---

* *e na woh resen* could also mean "he just would not read", indicating insistence, but the *na* would be particularly stressed in speech.

| | |
|---|---|
| *Ye will alen.* | You want to go. |
| *Ye willon alen!* | You <u>would</u> want to go, wouldn't you? |

Note that *will* in second-person questions can be equivalent to English "will":

| | |
|---|---|
| *Will ye éwajen ime?* | Will you marry me? |
| |   (= Do you want to marry me?) |

Compare third-person usage:

| | |
|---|---|
| *Will es alen?* | Does she want to go? |
| *Woh tem na kümnen?* | Didn't they want to come? |

First-person *will* questions have the sense of suggestions:

| | |
|---|---|
| *Will ven alen?* | Shall we go? |
| *Will me frégen ie?* | Shall I ask him? |

Desire to have something, as opposed to desire to do something, is expressed by *wulnen*:

| | |
|---|---|
| *Me wulne te buhlen eri.* | ) I want this book. |
| | ) I would like this book. |

| | |
|---|---|
| *E wulnta te buhlen eri.* | He wanted this book. |
| *Wulne ye an »jelly baby«?* | Would you like a jelly baby? |

## 5.29 Expressing necessity, compulsion, concession and prohibition

*Möten* (present tense *mot*) generally translates "must", "have to":

| | |
|---|---|
| *me mot alen* | ) I must go |
| | ) I have to go |

| | |
|---|---|
| *ye mot resen* | ) you must read |
| | ) you have to read |

| | |
|---|---|
| *Mot ye alen?* | ) Must you go? |
| | ) Do you have to go? |

| | |
|---|---|
| *Maat ye wäiten link?* | Did you have to wait long? |

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| | |
|---|---|
| *me maat resen* | I had to read |
| *me motave resen* | I have had to read |
| *me t͡sald möten resen* | I will have to read |
| *me t͡sald möten resaven* | I will have to have read |
| *me t͡sald motaven resen* | I will have had to read |
| *me t͡sald motaven resaven* | I will have had to have read |
| *me möton resen* | I would have to read |
| *me motavon resen* | I would have had to read |
| etc. | |

Note the significant ambiguity inherent when using *möten* in the negative:

| | |
|---|---|
| *ye na mot mesten iet* | ) you must not eat it (prohibition) |
| | ) you do not have to eat it (concession) |
| | |
| *ye na maat mesten iet* | ) you had to (were required to) not eat |
| | )   it |
| | ) you did not have to eat it |
| | |
| *ye na t͡sald möten mesten iet* | ) you will have to not eat it |
| | ) you will not have to eat it |

For this reason, *na mot/na maat/na t͡sald möten* are rarely used. Instead, one of the following options is usually chosen to make sure the meaning is clear:

- *nawïs* ("in no way") or *nazë* ("never") instead of *na*

  | | |
  |---|---|
  | *ye nawïs mot mesten iet* | ) you absolutely must not eat it |
  | *ye nazë mot mesten iet* | ) |

  Although there is potentially still some ambiguity here, in practice it would be unidiomatic to use these constructions to mean "you don't have to ..."

  | | |
  |---|---|
  | *ye nawïs maat mesten iet* | you were absolutely required not to eat it |

- *walden* instead of *möten*

  | | |
  |---|---|
  | *ye na wald mesten iet* | you must not eat it |
  | *ye na wäld mesten iet* | you were required to not eat it |

> *ye na t͡sald walden mesten iet*  you will have to not eat it

This use of *walden* is totally unambiguous, although somewhat formal.

If the desired meaning is "don't have to", the best solution is:

- *na ben 'e* ("not need to")

| | |
|---|---|
| *ye na ben 'e mesten iet* | you don't have to eat it |
| *ye na benta 'e mesten iet* | you didn't have to eat it |
| *ye na t͡sald benen 'e mesten iet* | you won't have to eat it |

*Möten* also indicates deduction in certain contexts:

| | |
|---|---|
| *ye mot isten dasskalt* | you must be frozen |
| *et mot régenaven* | it must have rained |

Note also the following idiomatic use without the infinitive *isten* (which is only possible with *et* as the subject):

| | |
|---|---|
| *et mot tes tem wä bilati* | they must have been delayed (lit. it must [be] that they were delayed) |

## 5.30 Expressing possibility, doubt, uncertainty

*Maken* is the usual marker of uncertainty or doubt:

| | |
|---|---|
| *me mak resen* | I might read; it is possible that I will read |
| *me na mak resen* | I might not read |
| *e mak resaven* | he might have read |
| *mak ye resen iet?* | might you read it? |
| *et mak possen* | it might happen |

Note also the following idiomatic use without the infinitive *isten* (which is only possible with *et* as the subject):

| | |
|---|---|
| *et mak tes es rü iet* | maybe she read it (lit. it may [be] that she read it) |
| *et mak tes ven al morn* | maybe we will go tomorrow (lit. it may [be] that we go tomorrow) |

| | |
|---|---|
| *et mak* | it is possible |
| *et na mak* | it is not possible |
| *et mochta* | it was possible |
| *mak et?* | is it possible? |
| *mochta et?* | was it possible? |

In each of these examples of using *maken* without an infinitive, *zichten* would also be an option, e.g.:

| | |
|---|---|
| *et zicht tes ven al morn* | maybe we will go tomorrow |
| | (lit. it can [be] that we go tomorrow) |
| *et zicht* | it is possible |
| *zochta et?* | was it possible? |

*Tȿaldon* indicates theoretical possibility:

| | |
|---|---|
| *et tȿaldon werkien* | it should work |
| *et tȿaldon werkiaven* | it should have worked |

## 5.31 Expressing ability and permission

Ability and permission are generally marked by *zichten*; although this theoretically allows some ambiguity, in practice the meaning (especially in speech, with context) is clear:

| | |
|---|---|
| *me zicht resen* | ) I can read |
| | ) I am able to read |
| | ) I am allowed to read |
| | (unambiguously: *m'ave öratȿ 'e resen*, lit. I have permission to read) |
| *e na zicht resen* | ) he cannot read |
| | ) he is unable to read |
| | ) he is not allowed to read |
| | (unambiguously: *e n'ave öratȿ 'e resen*, lit. he does not have permission to read) |

| | |
|---|---|
| *tem zochta resen* | ) they could read |
| | ) they were able to read |
| | ) they were allowed to read (unambiguously: *tem aa öratʃ 'e resen*, lit. they had permission to read) |

| | |
|---|---|
| *ven tʃald zichten resen* | ) we will be able to read |
| | ) we will be allowed to read (unambiguously: *ven tʃald aven öratʃ 'e resen*, lit. we will have permission to read) |

With *zichten* statements in the second person, the implication is often that of granting or denying permission:

| | |
|---|---|
| *ye zicht alen* | you may go |
| *ye na zicht prïten* | you may not pass |

Compare:
| | |
|---|---|
| *Y'ave te kenth!* | You can do it! (lit. you have the ability) |

Questions in the first person involving *zichten* tend to be requests for permission, or requests to be given something:

| | |
|---|---|
| *Zicht ven alen?* | May we go? |
| *Zicht me aven an ledzibret met zas?* | Can I have a cheese sandwich, please? |

Questions with *zichten* in the second or third person are normally enquiries regarding ability:

| | |
|---|---|
| *Zicht yen visen iet?* | Can you see it? |
| *Zicht e drïfen?* | Can he drive? |
| *Zochta tem na alen?* | Couldn't they go? |

See also 5.30 EXPRESSING POSSIBILITY, DOUBT, UNCERTAINTY for examples of using *zichten* without an infinitive.

## 5.32 Expressing duty or regret

Duty is often marked by *tʃoh*:

| | |
|---|---|
| *me tɕoh resen* | ) I should read |
| | ) I ought to read |

| | |
|---|---|
| *me tɕoh resaven* | ) I should have read |
| | ) I ought to have read |

The sense of "supposed to" can be expressed in Jameld with *tɕoh sï*:

*Ye tɕoh sï resaven iet!*  You're supposed to have read it!

## 5.33 Compound verbs

Compound verbs have a prefix attached to the root verb. For example, the root verb *huen ("*to hold") can become:

| | |
|---|---|
| *inthuen* | to restrict, contain |
| *jolhuen* | to limit |
| etc. | |

Some prefixes are unstressed; these generally have no separate meaning as words in their own right:

| | | |
|---|---|---|
| *bi(n)-* | *bimögen* | to soften |
| *dë-* | *dëköminen* | to restart |
| *des-* | *desslüten* | to decrypt |
| *ha(r)-* | *hatiäen* | to attract |
| *jol-* | *jolyeten* | to donate |
| *mes-* | *mesrighen* | to miss (fail to reach) |
| *ras-* | *rasbreken* | to break apart |
| *wi(r)-* | *wivéperen* | to deceive |
| *yi-* | *yiberen* | to give birth |

Some prefixes are stressed; these typically resemble words otherwise used as prepositions and/or adverbs:

| | | |
|---|---|---|
| *ab-* | *abtiäen* | to take off (clothes) |
| *ax-* | *axswären* | to defend |
| *böya-* | *böyalïdhen* | to divert |
| *för-* | *föralen* | to depart |
| *ï-* △ | *ïjungen* | to congregate |
| *int-* △ | *intquichten* | to enter (in a diary) |
| *kontra-* | *kontrastaren* | to oppose |
| *kum-* △ | *kumtɕstemen* | to agree |

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| | | |
|---|---|---|
| *ober-* △ | *obereskrïren* | to overwrite |
| *ohn-* △ | *ohnmerken* | to record |
| *op(t)-* | *optwassen* | to grow up |
| *ot-* | *otkiysen* | to pick (a team) |
| *pasʦ-* | *pasʦalen* | to verify |
| *pu(n)-* △ | *puʦtrëken* | to strike through |
| *sem-* | *semflaten* | to flow together |
| *tint-* △ | *tintzovaten* | to descend |
| *unter-* △ | *untereskrïren* | to sign (a document) |
| *vor[and]-* | *vorvisen* | to plan |
| *za-* | *zasläjen* | to retaliate |

The prefixes marked with the symbol △ in the list above can also act as unstressed prefixes, typically where the meaning is more abstract; where stressed, these prefixes tend to have a more concrete meaning:

| | |
|---|---|
| <u>ober</u>bleden | to turn over (a page) |
| <u>ober</u>ʦtemen | to agree |
| <u>ober</u>yiben | to pass (something to someone) |
| ober<u>yiben</u> | to surrender |

In some cases, stressed prefixes that are identical to prepositions and/or adverbs can be separated from the verb and moved after the object without changing the meaning of the phrase:

| | |
|---|---|
| *es abzet te ʦakel* | ) she turns off the switch |
| *es zet te ʦakel ab* | ) |

| | |
|---|---|
| *e h'abvéperta te hod* | ) he took off his hat |
| *e véperta te hod ab* | ) |

Note, however, that once an indirect object is involved, the options are reduced:

*e véperta te hod ab eü chadof*    he took his hat off his head
(not *\*e h'abvéperta te hod eü chadof*)

All compound verbs follow their root verb's behaviour with respect to past tense formation and so on, i.e. if the root verb is a strong verb or has an irregular present tense form, the compound verb will follow suit:

*huen → hü* (irregular present)
*jolhuen → jolhü* (ditto)

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*zenden → zand* (strong verb, preterite)
*vorzenden → vorzand* (ditto)

## 5.34 Stimulus-subject verbs

There are a small number of verb idioms in Jameld which require a different argument orientation to that which prevails in English. Specifically, consider the following example:

*Zas bifröd ime.*                    I like cheese. (lit. Cheese pleases me.)

Although it is quite correct idiomatic Jameld to say *Me liub zas* ("I love cheese"), the most natural way to say that you *like* something, e.g. cheese, is as above, and as you can see the expression literally means "Cheese pleases me." This is because *bifröden* is what might be referred to as a stimulus-subject verb (where the stimulus, here cheese, is the verb subject) rather than an experiencer-subject verb, such as *liuben*.

| Subject | Verb | Object |
|---------|------|--------|
| *Zas* | *bifröd* | *ime* |
| Cheese | pleases | me |
| (Stimulus) | | (Experiencer) |
| | | |
| *Me* | *liub* | *zas* |
| I | love | cheese |
| (Experiencer) | | (Stimulus) |

Other verbs that behave in this manner include *nanbifröden* ("to displease", translating English "to dislike") and *bitrauen* ("to sadden", as in *et bitrau ime*, "I'm sorry" – literally, "it saddens me").

## 5.35 *Majestitmerfald* (Plural of majesty)

At the insistence of the 16th-century King Ravtaal II, the monarch was to be addressed in a curious mixed singular/plural fashion. Instead of a second-person pronoun, the expressions *Te Köiz* (the King), *Eü Majestit* (His Majesty) or *Eü Sildkenth* (His Genius) were to be used, along with the even-then-archaic plural form of the verb. Hence, instead of the normal enquiry

*Wulne ye ans kohk?*                    Would you like some cake?
                                         (lit. Wish you some cake?)

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Ravtaal would demand to be asked

*Wulnen Te Köiz ans kohk?*          (lit. <u>Wish</u> the King some cake?)

Similarly, a simple observation such as

*Ye part jexdäi intthrikin osen.*    You're wearing impressive trousers
                                      today.

became the even more sycophantic

*Eü Majestit parten jexdäi*          (lit. His Majesty <u>are</u> wearing today
  *intthrikin osen.*                  impressive trousers.)

After the demise of the tyrant king and the abolition of the monarchy, the *majestitmerfald* fell into disuse, but it has been resurrected in modern times for ironic or sarcastic purposes. As the final *-n* of the plural verb form is pronounced (indeed, in this case, emphasised), unlike that of the otherwise identical infinitive, it is usually now written *-nn* to differentiate it. Hence:

*Wulnenn Te Dama raum met iet?*  Would the Lady like cream with that?
*Tŝaldenn Te Mester benen jexnin* Will the Master be requiring the car
  *t'auto?*                        tonight?

Extreme caution is advised.

## 5.36 *Isten*, *sen*, *wésen* and impersonal constructions

The verbs *isten* and *wésen* are both generally translated "to be", and they share a preterite form (*wä*) and certain other forms. However, there are clear differences in their use.

*Isten* is the main copula; by contrast, *wésen* often has more the sense of "to exist":

*Me jist an monnperson.*          I am a human being.
*Wëth uthi sortes wés.*           Many other species exist.

*Isten* has two present forms, *jist* in the singular and *ist* in the plural.

*me jist*                         I am
*es jist*                         she is

| | |
|---|---|
| *ven ist* | we are |
| *tem ist* | they are |

*Isten* has the following personal imperative forms:

| | |
|---|---|
| Singular | *wésmë, wésyë, jistë/jistës/jistët* |
| Plural | *istvën, wésyën, isttëm/isttëmt* |

Further examples of *isten* "borrowing" from *wésen* can be found in the various subsections of this section on verbs.

There is an alternative, archaic, infinitive: *sen*. This is no longer used in modern standard Jameld, but it is the source of the subjunctive *sé*.

*Wésen* is used for impersonal constructions equivalent to the English "there is/are":

| | |
|---|---|
| *et wés* | ) there is |
| | ) there are (lit. it exists) |

| | |
|---|---|
| *Et wés an ängi monn oter.* | There is a strange man outside. |
| *Et wés tï ängi monnes oter.* | There are two strange men outside. |

| | |
|---|---|
| *wés...?* | ) is there...? |
| | ) are there...? |

| | |
|---|---|
| *Wés ans melk?* | Is there any milk? |
| *Wés ans kohkjas?* | Are there any biscuits? |
| (Note: Not \**wés et...?*) | |