4. Pronouns

4.1 Personal pronouns

The personal subject pronouns in Jameld are as follows:

	Singular	Plural
1st person (I, we)	*me*	*ven*
2nd person (you)	*ye*[1]	*yen*
3rd person (he/she/it, they)	*e/es/et*	*tem/temt*[2]

Notes:

[1] The old informal 2nd person pronoun *the* is no longer used except in Börgeslant dialect.

[2] *Tem* for people (i.e. plurals of *e* and/or *es*) and *temt* for multiple things (i.e. more than one *et*).

When preceding a verb starting with a vowel, *me* and *ye* are elided to *m'* and *y'* respectively, and *e* becomes *e h'*.*

Me jist eld.	I am old.
M'ave thren kohkes.	I have three cakes.
E jist hi.	He is tall.
E h'ave an bendohnmerkin ew an ethelhön.	He has a tape recording of a capercaillie.

When *me, ye* and *e* are used emphatically, their normally unstressed vowels are lengthened, although the spelling remains unchanged:

	normally	emphatic
me	[mə]	[meː]
ye	[jə]	[jeː]
e	[e]	[eː]

As in:
<u>*Ye* jist an mardram, no <u>*me* jist parfekt.</u></u>
<u>You're</u> a nightmare, but <u>I'm</u> perfect.

Object pronouns are formed by prefixing the subject pronouns with *i-*:

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* By convention, *me* and *ye* are not elided in written modern standard Jameld before an infinitive. However, in speech they often are elided in this position, and hence also in reported or transcribed speech. Usage varies between speakers and appears to depend on the sentence construction, degree of formality and circumstances.

Jameld Grammar / *Jameld Gramatika*

	Singular	Plural
1st person (me, us)	*ime*	*iven*
2nd person (you)	*iye*	*iyen*
3rd person (him/her/it, them)	*ie/ies/iet*	*item/itemt*

Such object pronouns are used for both the direct object and the indirect object:

Me liub iye.	I love you.
Liub ye ime?	Do you love me?
Thräyyë iet ï ime.	Throw it to me.
Et'st an buhlen böya iven.	It's a book about us.

4.2 Possessives

Possessive adjectives are formed by suffixing *-ü* to the subject pronouns:

	Singular	Plural
1st person (my, our)	*meü*	*venü*
2nd person (your)	*yeü*	*yenü*
3rd person (his/her/its, their)	*eü/esü/etü*	*temü/temtü*

It used to be the case that possessive pronouns added a further *-s*, e.g. *meüs* ("mine"), *temüs* ("theirs"). However, this form is now almost entirely extinct in speech (except in very formal usage) and has now been abandoned in all written Jameld apart from legal work and the ultra-conservative weekly newspaper *Üstzur Kronik.*

Hence:

meü buhlen	my book
te buhlen jist meü	the book is mine
(very formal: *te buhlen jist meüs*)	

esü fas	her face
an fas lauk esü	a face like hers
(very formal: *an fas lauk esüs*)	

Note:
an framki ew ime	a friend of mine (lit. of me)

Inalienable possessions (typically parts of the body and family members) are often preceded by the definite article rather than a possessive

adjective where the context makes the possessor clear. See 2.3 INCLUSION OF THE DEFINITE ARTICLE for further details.

4.3 Reflexive pronouns

There are two sets of reflexive pronouns: the first (described here as "Type I") is used only with the relatively small number of reflexive verbs, and the second ("Type II") for all other uses.

	Type I	Type II
myself	*mi*	*mi*
yourself	*yi*	*yi*
himself	*i*	*eyi*
herself	*i*	*si*
itself	*i*	*ti*
ourselves	*i*	*min*
yourselves	*i*	*yin*
themselves	*i*	*temin, temtin*
oneself*	*i*	*iki*

The canonical examples of the two types of reflexive pronoun are as follows:

Type I:
me wük mi	I washed [myself]
e wük i	he washed [himself]
tem féǧ i	they feed [themselves]

Type II:
te monn eyi	the man himself
es zand an letter ï si	she sent a letter to herself
mi zicht ären iet	I can do it myself (lit. myself can do it)

4.4 Reciprocal constructions

A number of Jameld expressions have reciprocal meanings and can be translated "each other".

The following can only be used of two individuals:

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* See 4.7 INDEFINITE PRONOUNS.

Jameld Grammar / *Jameld Gramatika*

t'uthi	(lit. the other one)
béda t'uthi	(lit. both the other one)
ëdar t'uthi	(lit. each the other one)

For example:

Ven liub i t'uthi.	We love each other.
	(lit. We love ourselves the other one.)
Te slanes bëss i béda t'uthi.	The snakes bit each other.
	(lit. The snakes bit themselves both the other one.)

Here the pronoun *i* ("self") is used because the subject is also the direct object. It has the added benefit of avoiding the ambiguity otherwise inherent in the sentence, i.e. the identity of "the other one". Nevertheless, *i* cannot be used where the subject is also the indirect object and a preposition therefore is added to the mix, as in the following examples:

Tem stärta ëdar ax t'uthi.	They stared at each other.
	(lit. They stared each at the other one.)
Et ʦën tes yen raaz béda met t'uthi.	It looks like you're furious with each other.
	(lit. It seems that you rage both with the other one.)

Where more than two individuals are involved the construction changes:

t'uthis	(lit. the other ones)
ëdar t'uthis	(lit. each the other ones)

And the following construction is also an option:

anes met iven paǧé	all of us (lit. ones with us each)
anes met iyen paǧé	all of you (lit. ones with you each)
anes met item paǧé	all of them (lit. ones with them each)
anes met itemt paǧé	all of them (lit. ones with them each)

For example:

Tem slü i t'uthis.	They all hit each other. (lit. They hit themselves the other ones.)
Ven yeb jolyeteles ëdar ï t'uthis.	We all gave presents to each other. (lit. We gave presents each to the other ones.)
Tem kö anes met item paǧé.	They are all chatting with each other. (lit. They chat ones with them each.)

4.5 Demonstratives

Jameld has a relatively large selection of demonstratives and demonstrative-like words and constructions.

eri (erid)	here
leri (lerid)	there
jind	yonder (over there)

Eri and *leri* are the standard forms, but *erid* and *lerid* are often used before vowels:

et jist eri	it is here
erid et jist	here it is

"This" and "that" can be expressed in a number of ways:

te ... eri	this/these
te ... leri	that/those
oquo	this
oquos	these
üquü	that
üquüs	those
jina	yonder (that thing way over there)
jinas	yonder (those things way over there)

Although not entirely obsolete, the *-q-* forms are not used very often these days, and tend to be replaced in spoken Jameld by simply *te* or expressions including *eri* and *leri*. Hence, "that book is good" could be expressed as follows:

21

Jameld Grammar / *Jameld Gramatika*

Üquü buhlen jist gut.	(a bit old-fashioned or formal)
Te buhlen jist gut.	(it's obvious which book is being discussed)
Te buhlen leri jist gut.	(that book, not this one)
Jina buhlen jist gut.	(that book over there)

Jina and *jinas* are sometimes used in opposition to *te*; for instance:

Te ledzibret jist gut, no jinas kohkes otvis precht.
This sandwich is nice, but those cakes look gorgeous.

Another alternative here would be to use *te ... eri* and *te ... leri*.

4.6 Relative pronouns

Relative pronouns introduce relative clauses (see also 9.2 RELATIVE CLAUSES).

Te langui <u>tes</u> me paptīs   The language <u>that</u> I speak

Jameld relative pronouns include:

tes	that, which (not used of people)
tess	whose (not used of people)
wi	who, whom
wig	whom
wis	whose
wist	which

In Jameld, there is a distinction between restrictive and non-restrictive relative clauses.

A restrictive (or defining) relative clause provides information that identifies the antecedent, and it is introduced by the relative pronoun *tes* (for things) or *wi* (for people):

Te müs tes prilta ax te léu	The mouse that roared at the lion
Te mazath wi wä funjan int liub *ük te münien*	The girl who fell in love with the moon (lit. who was caught in love by...)
Te tese tes me vista leri wä *grusem.*	The things that I saw there were horrible.

Jameld Grammar / *Jameld Gramatika*

E jist te knap wi pirtha eü floss.   ) This is the boy that lost his bicycle.
) This is the boy who lost his bicycle.

In Jameld the relative pronoun cannot be omitted from restrictive relative clauses (even where it can in English). For example, in the following phrase *tes* is required, even though "that" is not:

Te langui tes me paptʦ   The language [that] I speak

On the other hand, *tes jist/ist* ("that is/are") can be omitted in the following:

T'eylant tes jist nimeni Patmos   ) The island that is named Patmos
T'eylant nimeni Patmos   ) The island named Patmos

Te kohkes tes ist ohn te platne   ) The cakes that are on the plate
Te kohkes ohn te platne   ) The cakes on the plate

Where the meaning is "whom", either *wi* or *wig* can be used, although *wig* is strictly correct:

Te mintʃes wi me liub   ) The people who(m) I love
Te mintʃes wig me liub   ) The people whom I love
) The people that I love
) The people I love

Either *tes* or *wen* ("when") is required here:

Te yura tes es less ʦüel   ) The year that she left school
Te yura wen es less ʦüel   ) The year when she left school
) The year she left school

And here there is a free choice between *tes* and *au* ("where"):

An plaz tes me haräiz vor isten älan) A place that I go to be alone
An plaz au me haräiz vor isten älan) A place where I go to be alone
) A place I go to be alone

Jameld uses *wis* to translate "whose" when referring to people, and *tess* when referring to things:

Jameld Grammar / *Jameld Gramatika*

Te yarn wis floss wä t͡stülan	The boy whose bicycle was stolen
An buhlen tess titel jist äl té link	A book whose title is far too long
	(... the title of which ...)
Ans kohkes tess rëuk ven liub	Some cakes whose smell we love
	(... the smell of which ...)

Where a preposition precedes the relative pronoun, *tes* changes to *wist* and *tess* to *wis*; *wi* remains unchanged (*wig* is not used after a preposition):

Te floss ohn wist ye rëd	The bicycle on which you rode
An vias endlink wist me wondräta	A road along which I strolled
Te mazath met wi ye paptt͡sta	The girl with whom you spoke
Te monn int wis t͡sün me star	The man in whose shoes I stand
An buhlen ohn wis deck jist an weps	A book on whose cover is a wasp

In Jameld, *ew wi "of whom" and *ew wist ("of which") are not valid constructions. Where possession is involved, *wis* or *tess* must be used; in other senses, another appropriate preposition may be used:

Te knap böya wi ven paptt͡sta	The boy of whom we spoke
	(lit. about who)

In some cases there is an alternative to the preposition + *wist/wi* construction, using *leridï* ("to it, to there, to which"), *lerint* ("in it, in there, in which"), *lerimet* ("with it, with which") and so on:

Te floss ohn wist ye rëd	) The bicycle on which you rode
Te floss leridohn ye rëd	)
Te mazath met wi ye paptt͡sta	) The girl with whom you spoke
Te mazath lerimet ye paptt͡sta	)

This is not always an option, however: as there is no such word as *leridendlink one must use *endlink wist*:

An vias endlink wist me wondräta	A road along which I strolled

In a non-restrictive (non-defining, or parenthetical) relative clause, i.e. one that can be omitted as it does not actually define the antecedent, Jameld uses the relative pronouns *wist* (for things) and *wi* (for people), and a comma is used to introduce or surround the clause:

Jameld Grammar / *Jameld Gramatika*

Me büyi zë eü buhlen, wist binintflatave weth ime.
I always buy his books, which have influenced me greatly.

Es al ï bütikes met esü son, wi jortſ zë tés.
She goes shopping with her son, who always causes havoc.

Jameld, wist jist an artalangui, jist jüji ober 30 yuras eld.
Jameld, which is a constructed language, is now over 30 years old.

Meü setſtar, wi skeldar met öeles, vëgnérave an prïs.
My sister, who paints in oils, has won an award.

Compare the use of *tes* and *wist* in restrictive and non-restrictive relative clauses:

Te buhlen tes me rese jist böya üles.
The book [that] I am reading is about owls.

Te buhlen, wist me rese, jist böya üles.
The book, which I am reading, is about owls.

Here we have first a restrictive relative clause, where *tes* is required. However, in the second example, with a non-restrictive relative clause (i.e. one that can be removed without changing the basic meaning of the sentence – "The book is about owls"), *wist* ("which") and a pair of commas are required, as is also the case in English.

In non-restrictive relative clauses *tess* may not be used, and *wis* ("whose") is required, even where the possessor is a thing, not a person. Compare:

Te konin tess aure wä pirdi int an ïfoll wakita ies närvitſ.
Te konin wis aure wä pirdi int an ïfoll wakita ies närvitſ.
The rabbit whose ear was lost in an accident watched her nervously.

Here, with a restrictive relative clause, one can use either *tess* (identifying the rabbit as not a person) or *wis* (treating the rabbit as a being with a personality).

Te konin, wis aure wä pirdi int an ïfoll, wakita ies närvitſ.
The rabbit, whose ear was lost in an accident, watched her nervously.

Here there is no option but to use *wis*, as *tess* cannot be used in non-restrictive relative clauses. Another example:

Jameld Grammar / *Jameld Gramatika*

Me büyi zë eü buhlen tess deckes ist röt.
I always buy his books whose covers are red.
(= I always buy those of his books that have red covers.)

Me büyi zë eü buhlen, wis deckes ist röt.
I always buy his books, whose covers are red.
(= I always buy his books, the covers of which are generally red.)

Jameld avoids situations where the antecedent is the whole main clause,
such as "He eats with his fingers, which doesn't look very nice." Here
Jameld would use a different construction and separate the two clauses
with a colon, as follows:

E mest met eü fingeres: et n'otvis precht.
He eats with his fingers: it doesn't look very nice.

Compare the following, where there is a relative clause, and the
antecedent is just "his fingers":

E mest met eü fingeres, wist n'otvis precht.
He eats with his fingers, which don't look very nice.

Again:

Es zand ime blomas: et wä gut.	She sent me flowers, which was nice.
Es zand ime blomas, wist wä gut.	She sent me flowers, which were nice [but ...]

Where there is no antecedent, Jameld uses *was* ("what"), an indefinite
pronoun such as *waszë*, or another construction:

Was ye säir jist wask.	That which you are saying is nonsense. (lit. What you say ...)
Waszë poss, et poss.	That which happens, happens. (lit. Whatever happens, it happens.)
T'an wi sunt t͡sald döden.	Whoever sins will die. (lit. The one who ...)

For instances such as:

Me thakje tes et t͡sald régenen jexnin.
I think [that] it will rain tonight.

where *tes* ("that") – optional in English but not in Jameld – is not a
pronoun but a conjunction, see 8.2 SUBORDINATING CONJUNCTIONS.

4.7 Indefinite pronouns

Indefinite pronouns refer to unspecified persons (e.g. "someone",
"everyone") or things ("anything", "whatever"), or to an absence of same
("no one", "nothing"). In Jameld these are:

an	one, someone
ansan	someone
anstes	something
ëdaran	everyone
fulz	some people
iğé	everything
iğé anes	everyone
iğé tem	everyone
iğé tese	everything
iğé tes wés	everything
ike	one
nan	no one
nates	nothing
waszë	whatever
wistzë	whichever
wizë	whoever
yüéan	anyone
yüétes	anything

This list is not exhaustive. See also 3.5 QUANTIFIERS.

The impersonal pronoun *ike* is equivalent to the English "one" or
impersonal "you". Note, however, the sense of duty or compulsion implicit
with *ike*, and compare with *an*:

Ike mest flamtarta.	One eats tarte flambée (i.e. one should eat it).
An mest flamtarta.	Someone is eating tarte flambée.

4.8 Interrogative pronouns

Interrogatives introduce questions, such as:

Wi jist ye, und was jist te rëuk?   Who are you, and what is that smell?

They include:

was	what
wist	which
wi	who
wis	whose
wen	when
au	where
umwi	why
wau	how
wauweth	how much
wauwëth	how many

When referring to multiple possibilities, *wist* is often preferred to *was*:

Wist ferf jist yeü yinʦel?   What is your favourite colour?
    (lit. Which colour is your favourite?)

Note the construction *was vor (an)* ("what kind of"):

Was vor an kohk jist et?   What kind of cake is this? (lit. What for a cake is it?)

As an interrogative, *wis* can refer not just to people but also to things, where the thing can be inferred from the context:

Wis kohk mest ye?   Whose cake are you eating?
Wis fertʦtät jist Wëen?   Which country's (lit. Whose) capital is Vienna?
Wis paǧes ist temt?   Which book have these pages come from? (lit. Whose pages are these?)

"How" in the sense not of manner but of quantity is often translated *wauweth*, as in:

Wauweth eld jist ye?	How (lit. How much) old are you?
Wauweth link jist t'aa?	How (lit. How much) long is the river?

4.9 Impersonal *et* and "it"

The Jameld pronoun *et* ("it") is often used impersonally to mean "this" or "that", or as a shorthand for *t'an eri* ("this one", lit. the one here) or *t'an leri* ("that one", lit. the one there). For example:

Was'st et?	) What is it?
	) What's this?
	) What's that?
Et'st was possta.	That's what happened. (lit. It is what happened.)
Me wulne et. (informal)	) I'd like that one.
Me wulne et an. (informal)	)
Me wulne et'n. (very informal)	)
Me wulne ans ew et. (informal)	I'd like some of that one.

Note that even as a direct object *et* would be correct here. Compare:

Me wulne iet.	I'd like it.

Et can only be used to refer to things, not people. Hence, in the following conversation, where English would use "it", Jameld uses "here" and "there":

Wi jist leri?
Who is it? (lit. Who is there?)

Me'st Älvard eri. Zicht me paptt�formsen met Zëa, eöx ye will?
It's Älvard here. (lit. I'm Älvard here.) Can I speak to Zëa, please?

Zëa, eri'st Älvard vor iye.
Zëa, it's Älvard for you. (lit. Here's Älvard...)

(NB: *Et* is also the archaic and dialect neuter form of the definite article, which is handy to know.)