



BEGINNING ZDETL

THE ZHODANI LANGUAGE & CULTURE INSTITUTE Zhdant

Tzo·ni`tza·li Zdebr i·qia, ziad tla`nia·na...

Ma`ko·zhda ... ma`ko·zhda ... i`qia i`qe' kia`tle' de...

Vlezhd`izd·ivr fronzh`e·zia ... chiala viazh`ia·i chak nan`ko·lia ...

Ma`ko·zhda ... dra`its·e pria·tla`ko·ti po`lo·tia ...

ziad tla`nia·na ... ma`ko·zhda ka`ma·tli ...

Tzo·ni`tza·li Zdebr i`qia ... ma`ko·zhda ...

トコロアメトコロアリ人 口セル 人ヌス

コスル とヌアヌアヌ

ヌヌヌヌヌ

ヌヌヌヌヌ

人ヌス 人ヌス 人ヌセ ヌズヒセ ハセ

シセヌ人ヌ人ヌ 九九アヨセコス

王ヌヌヌ ハズヨヌ人 王ヌヌ ハヌヌヌヌヌ

ヌヌヌヌヌ

ハヌ人ヒセ ハヌヌヌヒヌヌヒ人 ハヌヌヌヒス

コスル とヌアヌアヌ

ヌヌヌヌヌ 二ヌヌヌヒ人

トコロアメトコロアリ人 口セル

ヌヌヌヌヌ

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

ロベト スヨ ジロヒツル人々 ロベマクス ロベ王とズダ

BEGINNING ZDETL

人王ヒロヒタベロス ロベト

Jeff Kazmierski

In association with

John Waterman, Peter L. S. Trevor, Maksim Smelchak, Timothy Collinson, Jim Vassilakos, Jonathan Sherlock, Patrick Lohkamp, Bjorn Asbrandsson, Tony Reynolds, Steve Schonberger, Frank Succardi, Edward Bornstein, Thomas Sasser, Craig A. Glesner, Wes Shockley, Ed Ouellette, Jarno Humala, Brigitte Brinton, Fredd Gorham, Thomas Sasser, Ferial Pearson, Omer G. Joel, Rob Barrett, James Lam, Sophia Kazmierski, Sharon Kazmierski, and Scott Hildreth

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The Zhodani Language and Cultural Institute (ZLI)

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Foreword – Beginning Zdetl

Zdetl is the official language of the Zhodani Consulate. As such it is the language of trade, governance, science, art, and daily discourse for eight trillion sophonts living in a region to Coreward and Spinward of the Third Imperium. Unlike the major language of the Third Imperium, Galanglic, Zdetl was purposely devised over 6,000 Standard years ago as a highly regular and expressive mode of verbal communication and has not changed appreciably over that period save to add terms for novel concepts and new things encountered by the Zhodani during their expansion into Charted Space and beyond, towards the Galactic Core.

All Zhodani learn Zdetl as their native tongue, and other sophonts within the Consulate are instructed in it as they would require it to engage in trade and discourse. Dialects exist for beings unable to voice the language's phonemes, but the graphic version is unchanged. Idiolects and minor differences of pronunciation and idiom exist but are not officially supported by the Consulate and amount to minor regional differences.

The other primary difference between Zdetl and any other language in Charted Space is its method of instruction. Language acquisition by almost all new speakers of Zdetl is heavily assisted by telepathy used by Zhodani instructors. This primer and its course of instruction does not support telepathic augmentation since it is intended for Imperial students (and other Galanglic speakers) with the goal of understanding the basic written and spoken forms of the language.

Over ninety percent of Zdetl speakers are Zhodani and thus learn it as their first and native language. The story of its genesis begins in the period after the Dzaqtas some 6,000 Standard years ago on pre-interstellar Zhdant, the Zhodani homeworld. The Dzaqtas, a horrible plague that afflicted inhabitants of Zhdant and entirely exterminated the native Chirper populations on Zhdant and its moon Viepchakl, reduced the Human population of Zhdant by nearly nine-tenths and nearly ended technic civilization on the world. It took a millennium before the Zhodani were able to re-establish a technological civilization, unify their society, and once more return to space.

Two factors enabled the Zhodani to eventually rebuild and come out of their 'Second Dark Age': the development of Psionics and the establishment of a common language - Zdetl - for their newly unified society. These two developments came about together, if independently of one another, and both have served as the foundation of Consulate society into the Space Travel and then the successive Jump Drive era of expansion into Charted Space.

The homogenous nature of Consulate civilization would not have been possible without both Psionics and Zdetl, each of which has ensured the

unbroken existence of their hegemony across the eleven sectors of Charted Space (and the long corridor towards the Galactic Core) in which it exists. Understanding the Consulate is not possible without examining both phenomena, and Zdetl is key to understanding its people, their society, and its organizations. In many ways, as with any sophont civilization, language IS society.

--John Waterman, CPT, IN, INI
The Zhodani Language and Cultural Institute
Regina, Spinward Marches

Introductory Lesson

Zdetl is the official language used throughout the Zhodani Consulate in the age of the Third Imperium. While its precise origins are unknown, it is commonly accepted that it developed in the wake of the Final War when the surviving humans on Zhdant found themselves bereft of their Ancient masters for the first time. Over the millennia, Zdetl evolved gradually into its modern form, which was universally adopted as the official language in the 300th Olympiad, the Imperial year -6055¹.

A distinguishing feature of modern Zdetl is its emphasis on standardization in morphology, grammar, syntax, and structure. Zhodani culture is fundamentally assimilative in nature; in other words, the Consulate is not interested in conquest by force but by acculturation. To this end, the Consular language has been simplified over time to make it easy to teach and learn (or at least less difficult than other languages). This does not mean that Zdetl lacks complexity – like the ancient Terran game of Go, its fundamentals can be learned in minutes, but it can take a lifetime to truly master, and few non-native speakers ever reach that level.

Characteristics of Zdetl

Most languages can be divided into three major parts:

1. Vocabulary, the collection of words that makes up the language
2. Spelling and Pronunciation, the sounds (also known as phonemes) that combine to form syllables, words, and phonological phrases
3. Grammar, Syntax, and Word order

In each of these areas Zdetl displays major simplifications when compared to other modern languages.

Spelling and Pronunciation have been standardized and are phonetic in nature. Each of the major phonemes has a single symbol associated with it, and each letter has one sound. There are no “silent” letters; if a phoneme is unvoiced, it is not written.

Vocabulary has been regularized as much as possible. There are fewer “loan words” than in many Terran languages (and even in Imperial Bilandin); one function of the **Tavrchedli** (the Zhodani “Guardians of Morality” – the so-called “thought police” that monitor Consulate society) is to track linguistic

¹ [Zdetl \(language\) - Traveller \(travellerrpg.com\)](http://travellerrpg.com)

developments and either assimilate or remove them from the social vocabulary as needed. New concepts that may lead to subversive thought are subtly but efficiently erased from the national consciousness.

The new student will observe that Zdetl uses many compound word forms. Most commonly these are nouns modifying nouns; as in Anglic the modifying noun comes first, then the main noun last². Zdetl makes widespread use of *affixatives*, which are usually Locative³, Lative⁴, and Comparative⁵ in nature. There are many others; they will be addressed in later lessons.

Grammar and *Word Order* in Zdetl is unusual compared to most Terran languages. In Zdetl, sentences follow the structure *Object – Verb – Subject – Indirect Object(s)*⁶.

Unlike other languages, Zdetl does not have “gendered” nouns or pronouns. There is a single third-person singular pronoun – **se** - that is used regardless of the gender of the individual or creature it refers to. This simplifies interactions with gender-fluid or gender-nonconforming humans and monogendered or multigendered non-human species. Concepts such as “mother” and “father” exist but are not limited linguistically to specific genders; similarly, Zdetl does not differentiate between male and female professionals.

² [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#) - Morphology

³ [Locative case - Wikipedia \(https://en.wikipedia.org/wiki/Locative_case\)](#)

⁴ [Lative case - Wikipedia \(https://en.wikipedia.org/wiki/Lative_case\)](#)

⁵ [Comparative case - Wikipedia \(https://en.wikipedia.org/wiki/Comparative_case\)](#)

⁶ [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#) - Syntax

Tlamachi 1: Pronunciation & Spelling

As discussed in the previous section, Zdetl is a highly regularized language with consistent spelling, phonetics, and pronunciation. There are no silent letters and no “irregular” spellings, and all letters (**tla`to’ni**) have one sound and symbol.

The phonemes (sounds) of Zdetl are differentiated and distinct and follow predictable patterns. Multiple vowels rarely appear together, and syllables consist of *Vowel* (V), *Consonant-Vowel* (CV), *Vowel-Consonant* (VC) or *Consonant-Vowel-Consonant* (CVC) groupings.

Words are accented, and the placement is usually predictable. The accent usually falls on the penultimate syllable. If the word is two syllables, the accent falls on the final. In the case of longer words there may be a secondary accent on the first syllable.

Note the ` and · marks in the previous reading. These indicate where the syllable breaks appear in each word – the ` indicates that the syllable following is *accented*. These conventions will be used throughout the book.

The Zdetl alphabet (**tla`to’niendl**) consists of 57 distinct phonemes: seven vowels and 50 consonants. Eight of the consonants are combinations of the “N” phoneme plus another letter sound; unlike the other letters these do not have their own glyph but are written as a glyph pair.

The vowel sounds are as follows:

ꝑ A as in “father”, never as in “pale”: *atrint*, *Ah`trint*

ꝑ E as in “get” or “let”, never as in “pier”: *echtovr*, **EHch`tovr**

ꝑ I as in “kit”, never as in “mile”: *ivr*, **IHvr; *izhtak*, **Ihzh`tak****

ꝑ IA as in “yahweh”: *iavchieql*, **Yav`chyegl; *iatepcha*, **Ya`tep·cha****

ꝑ IE as in “layer”: *iebr*, **YEbr**

ꝑ O as in “go”: *ibro*, **i`brO; *otre'*, **O`tre'****

ꝑ Ř Ř is a throaty “r” sound like the “r” in “work” as shown in Appendix E. This one can be challenging to learn and recognize in Anglicized Zdetl; students should listen to its spoken form in the footnote and practice saying it often. It will be noted in the Anglicized text as “ř” where appropriate.

Don't make the vowel sounds too long. "A`trint" and "dri`ant" in the examples above have short, clear "a" sound; all vowels should be pronounced as clearly and purely as possible.

The consonant sounds are as follows: B, BL, BR, CH, D, DL, DR, F, FL, FR, J, JD, K, KL, KR, L, M, N, NCH, NJ, NS, NSH, NT, NTS, NZ, NZH, P, PL, PR, Q, QL, QR, R, SH, T, TS, TL, V, VL, VR, Y, Z, ZH, ZHD

They are pronounced like the Anglic phoneme and combinations, except for Q, which is a softer "K" sound like a combination of "K" and the Anglic "G" sound. The closest Terran approximation is the Arabic "Q". The last consonant on the list is a glottal stop or sudden vocal pause. There are no alternate or secondary pronunciations of any letters, as is commonly seen in Terran Anglic.

Pronunciation of the consonant forms is as follows:

Τ	B as in Anglic "boy": baz , Baz ; "barbarian"
Τ	BL as in "blue": achabl , ach`aBL
Τ	BR as in "brood": dlabre' ; dla`Bre'
Η	CH as in "child"; never hard as in "kick": echtovr ; eCH`tovr
Δ	D as in "dog": dizh ; Dizh
Δ	DL as in "paddle": dlabre' ; DLa`bre'
Δ	DR as in "dry": driejabr ; DRie`jabr
Ϝ	F as in "far"; never a "v" as in "of": fevranzh ; Fevr`anzh
Ϝ	FL as in "fly": flietavrian ; FLie`tavr·ian
Ϝ	FR as in "free": fronzh ; FRonzh
Ј	J as in "jump": jiavr ; Jiavr
Џ	JD as in "charged": jdatl ; JDatl
Ҝ	K as in "kite": kaz ; Kaz
Ҝ	KL as in "cling" or "wrinkle": kliazh ; KLiazh
Ҝ	KR as in "cry" or "cracker": kral ; KRal
Ӆ	L as in "long": lienj ; Lienj ; "wind"
Ӆ	M as in "many": mazhde' ; Mazhd`e'
Ӎ	N as in "never": nad ; Nad ; "a person who does something"
Ӎ	NCH as in "crunch": Dlenchiepr ; dleNCH`iepr ; "Intendant"
Ӎ	NJ as in "exchange": lienj ; lieNJ ; "wind"
Ӎ	NS as in "dans macabre": rans ; raNS ; "hate (n)"
Ӎ	NSH as in "n + sh": tavrziansh ; tavr`ziaNSH ; "Morality's Path"
Ӎ	NT as in "can't": Zhdant ; zhdaNT ; The Zhadani homeworld
Ӎ	NTS as in "pants": yentschapo ; yENTS`cha·po ; "bacon"
Ӎ	NZ as in "cans": Ninz ; niNZ ; A class of 100-ton scout ships
Ӎ	NZH as in "binge" or "fringe": dranzh ; draNZH ; "sun"
Ӎ	P as in "cap": piapr ; Piapr ; "thaw"

PL	PL as in “play”: <i>Pliebr; PLiebr</i> ; Zhdant’s star
PR	PR as in “pray”: <i>piapr; piaPR</i>
Q	Q is like the Arabic Q, a glottal hard “G” as in “Qatar”: <i>qiets, Gi-ets</i>
QL	QL as in “glue”: <i>qlome’, Glo`me’</i>
QR	QR as in “grown”: <i>tliaqre’, tlia`GRe’</i>
R	R as in “run”: <i>rans, Rans</i> ; “rain”
S	S as in “sun”: <i>stial, Sejd</i> ; “east”
SH	SH as in “shut”: <i>shiv; SHiv</i> ; “moon”
SHT	SHT as in “Ishtar”: <i>shtefrabr; SHTeFr`abr</i> ; “father”
ST	ST as in “stop”: <i>stebre’; STe`bre’</i> ; “to be superior”
T	T as in “tall”: <i>tozjabr; Toz`jabr</i> ;
TL	TL as in “atlas”: <i>pranatl; pra`naTL</i> ; a minor Noble, “aspirant”
TR	TR as in “train”: <i>atrint; a`TRint</i> ; “raining,” the wet season
TS	TS as in “sets”: <i>qiets; qieTS</i> ; “swift”
V	V as in “very”: <i>viaj; Vyaj</i> ; “yes” or “truth”
VL	VL as in “Vland”: <i>vlezhd; VLezhd</i>
VR	VR as in “vroom”: <i>vrien; VRien</i> ; “heat”
Y	Y as in “yet”: <i>yonchobo; Yon`cho’bo</i> ; a draft animal
Z	Z as in “zoo”: <i>zar; Zar</i> ; “trek”
ZD	ZD as in “Thursday”: <i>Zdetl; ZDetl</i> ; the official Zhdani language
ZH	ZH as in “measure”: <i>Zhodani; Zho`da·ni</i>
ZHD	ZHD as in “zh + d”: <i>Zhdant; ZHDant, vlezhd; vleZHD</i>
^	^ is a glottal stop or a soft pause between syllables.

Students of Zdetl will note that many of the consonants and vowels combine to form *diphthongs* and *triphthongs*, and many consonants combine with ‘R’ and ‘L’ sounds as a single letter. This can sometimes cause confusion for students when it comes to written Zdetl.

Practice pronunciation by learning the names of the seasons:

A`trint (අත්‍රින්ත්, ah`trint) = “raining,” the wet season following the winter thaw

Vrien`stial (ව්‍යුරීන්ස්ටාල, vryen`styal) = “heat,” the summer season

At`chaf·ser (අත්චැෆ්සේර, at`chaf·ser) = “waning,” the time of the year when the summer’s heat fades

A`tan`iebl (අත්තැන්ඒබ්ල, a`tan·yebI) = “harvest,” the season on Zhdant to harvest mature crops

Ash`tiavl (අෂ්‍තෑංඩාල, ash`tyavl) = “chill,” the freezing winter season

At`piapr (අත්පියාප්‍ර, at`pyapr) = “thaw,” when the freezing winter wanes and becomes more temperate

Numbers

For additional practice, learn the numbers as well:

1 = ***chial*** (王ス𠂔, 上)

6 = ***kiach`ti*** (≥ス王𠂔人, 𠀤)

2 = ***o`mei*** (𠂔𠂔𠂔人, 上)

7 = ***ko`mi*** (≥𠂔𠂔𠂔人, 𠀤)

3 = ***tye`i*** (𠂔𠂔𠂔人, 上)

8 = ***ko`e*** (≥𠂔𠂔𠂔, 𠀤)

4 = ***na`cho`ie*** (ア𠂔王𠂔人, 大)

9 = ***ko`na*** (≥𠂔ア𠂔, 𠀤)

5 = ***ma`chie·li*** (ア𠂔王𠂔人, 大)

10 = ***ma`tla·pa*** (ア𠂔とア𠂔, 上口)

100 = ***chien*** (王メア, 上口口)

1000 = ***ma·tla`chien***

0 = ***to`pa*** (𠂔𠂔𠂔, 口)

(ア𠂔とア王メア, 上口口口)

Higher numbers can be formed from the ones above:

11 = ***ma`tla·chial***

12 = ***ma·tla`o·mei***

13 = ***ma·tla`tye`i***

14 = ***ma·tla·na`cho`ie***

... and so on. Multiples of ten are formed by prepositioning the appropriate ordinal in front of ***ma`tla·pa***:

20 = ***o·mei·ma`tla·pa***

30 = ***tye·i·ma`tla·pa***

31 = ***tye·i·ma·tla`pa·chial***

Practice these by working out any number you choose.

Exercises

1. What is the number of your house? Your street? Your neighbors' houses? Your phone number?
2. Transcribe the following dates into Zdetl:
 - a. 300 (the year Zdetl was standardized)
 - b. 404 (the year the Consulate was established)
 - c. 584 (when the Jump Drive was discovered)
 - d. 2978 (founding of the Third Imperium)
 - e. 3239 (beginning of the First Frontier War)
 - f. 1207 (First Core Expedition)⁷

⁷ From Mongoose Traveller Alien Module 4: Zhodani, p. 74

Tlamachti 2: Itzi iazh Kenkali

Home and Family

人々コ人 スヨ 2セマニテ立人

Nouns

Nouns are the words used to name things, either living or inanimate. Nouns can also be used to express abstract concepts as well, like “family” or “household,” as we will see in this lesson. In modern Zdetl, many nouns have been standardized to a common ending; this is usually -i.

Ken`ka·li (family) – 2セマニテ立人

Ken·kal`it·zi (household) - 2セマニテ立人々コ人



Drie`fri (boy)

カズル人

Driefr`abr (brother)

カズル兄

Driefr`zin (son)

カズルコメア

Shtie`fri (man)

カズル人

Shtiefr`abr (father)

カズル父

Shtiefr`nam (husband)

カズルアパート

Zie`fri (woman)

カズル人

Ziefr`abr (mother)

カズル母

Ziefr`nam (wife)

カズルアパート

Cho`qi (girl)

カズル人

Choq`abr (sister)

カズル妹

Choq`zin (sister)

カズルコメア

Ken`ka·li Tliaqr`nad yz`qia. l`qia l`kan Tliaqr`nad shtiefr`abr.

l`qia Nor Tliaqr`nad ziefr`abr. l`qia l`kan shtiefr`nam. l`qia Nor ziefr`nam.

l`qia l`kan iazh Nor chefr`nam. l`qia A`kam driefr`zin. l`qia Kie`ko choq`zin.

l`qia A`kam iazh Kie`ko chefr`zin. l`qia Mash`ti Tliaqr`nad shtiefr`abr.

l`qia Ma`zi Tliaqr`nad ziefr`abr. l`qia Kie`ko choq`abr. l`qia A`kam driefr`abr.

In Anglic, singular nouns are often indicated by placing the *indefinite article* “a” or “an” before them, though it is sometimes omitted. In Zdetl there is no similar word – “a man” and “man” are expressed by simply saying “shtefri”.

Plural forms of nouns are usually expressed by stating the specific number of the object (or person, place, concept, etc). For non-specific quantities of an object, the prefix **icha-** is added to the word (**shtiefr`abr**, father; **I·CHA·shtiefr·abr**, fathers). In most cases, however, the plural form is indicated by adding **-o** to the word, when it is needed at all.

Ma – added to **shtie`fri** or **zie`fri** to create the equivalent of *Mr.*, *Mrs.*, or *Miss*, when needed. If the gender of the person is unknown or non-binary, **Ma** is used without the root word. For same-gender couples, **-o** is added to the end to indicate plurality. When both parents are referred to without regard for gender, **ma`o** is used.

Ma`shti Tliaqr`nad – Mr. Miller

Ma`shti·o Tliaqr`nad – Mr and Mr

Miller

Ma`o Tliaqr`nad – The Miller family

adults

Ma`zi Tliaqr`nad – Mrs. Miller

Ma`zi·o Tliaqr`nad – Mrs and Mrs

Miller

Ke – equivalent of Anglic *the*. This definite article is used when specificity is required:

ke shtiefr`abr – the father

ke zin`zin – the children

ke ziefr`nam – the wife

ke ken·kal`it·zi – the household

lazh – equivalent of Anglic *and*, also used commonly to mean *also* or *as well as/too*. Pronounced “yazh”.

shtiefr`abr IAZH driefr`zin – father AND son

shtiefr`abr IAZH ziefr`abr –

father AND mother

ziefr`nam IAZH ziefr`nam – wife AND wife

driefr`abr IAZH choqr`abr –

brother AND sister

A few more Nouns

tle`ko·ni – animal

chi·ka·ken`miz·tli – a six-legged catlike creature native to zhendant

ziatl – table

ka`fi – coffee

i`bro – egg

fevr`anzh – book

Verbs – the Present Tense

The words used to name an *action* or a *state of being* are called *verbs*. In Zdetl, most (but not all; these will be highlighted as needed) verbs can be identified by their *infinitive* forms, which usually end in -e' (-[↖] ^). The present tense of verbs (actions taking place at the present time, or the current state of an event) is typically denoted by replacing the -e' with the suffix -ia (↗):

i·ka`ti·kIA ke shtiefr`abr.

The father stands/The father is standing.

kril`IA ke drie`fri.

The boy cries/The boy is crying.

cho`et·zhIA ke ziefr`nam.

The wife laughs/The wife is laughing.



tlā`ko·e' – to eat

tlā`pa·e' – to drink

qi`lo·e' – to paint

shtiav`e' – to think

zhdazh`e' – to catch

tie' – to throw

ni`lo·ze' – to talk (speak)

ka`qe' – to listen

ko`to·zhe' – to sit

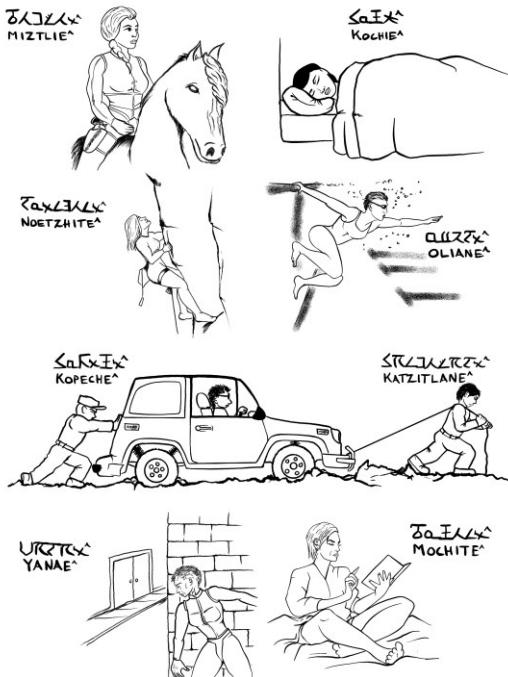
i·ka`ti·ke' – to stand

Word order: Note the appearance of the words in each sentence.

Unlike many Terran languages, which are “subject oriented” meaning the subject of the sentence is almost always placed first in word order, Zdetl is “object oriented.” In Zdetl, sentences follow the pattern “Object – Verb – Subject – Indirect Object(s)⁸.” In the simple sentences above, a direct translation of the words as they appear might be “Stands the father,” “Cries the boy,” and “laughs the wife.” This is likely to be an unusual word pattern to

⁸ [Zdetl\(language\)-Traveller\(travellerrpg.com\)](https://Zdetl(language)-Traveller(travellerrpg.com))

students, particularly those accustomed to the *Subject – Verb – Object* word order used in most European languages. Practice and patience will help with learning the sentence structure.



- miz'tle'** – to ride
- ko'che'** – to sleep
- no·et·zhi·te'** – to climb
- o'lia·ne'** – to swim
- ko'pe·che'** – to push
- kat·zi·tla·ne'** – to pull
- ya`na·e'** – to hide
- mo'chi·te'** – to read

Correlative Pro-forms

Words which express a relationship between objects, refer to specific objects, or are used to inquire as to the status of objects or concepts, are collectively referred to as *correlative pro-forms*⁹. In modern Zdetl these concepts have been simplified to a standardized set of forty constructions. In this lesson we will concentrate on two: **iad** (*which person or who*) and **i'ni·nad** (*that person or them*, used when a person or thing is known by its proper name)¹⁰.

As discussed previously, the verb always comes second in the sentence, after the object. When there is no object, the verb comes first.

⁹ [Pro-form - Wikipedia](#)

I`qia iad ke shtiefr`abr?	I`qia i`ni·nad ke shtiefr`abr.
Who is the father?	That person is the father.
Ni`lo·zhia iad?	Ni`lo·zhia i`ni·nad.
Who is talking?	That person is talking.
Tla`ko·lia iad?	Tla`ko·lia i`ni·nad.
Who is eating?	That person is eating.
I`qia iad tle`ko·ni ke chi·ka·ken`miz·tli?	I`qia i`ni·nad tle`ko·ni ke chi·ka·ken`miz·tli.
Which animal is the cat (chikakenmiztli)?	That animal is the cat (chikakenmiztli).

Zdetl has another correlative form used for inanimate objects. Whereas the suffix **-ad** refers exclusively to a person or animal capable of thought, the suffix **-tetl** refers to objects or organic beings such as plants, not capable of thought or lacking a defined brain that can either learn or be influenced by psionics. Robots and artificial intelligences fall into this latter category. Its usage follows the same pattern:

I`qia i`tetl ke iadl`a·jem?	I`qia i`nin·tetl ke iadl`a·jem.
Which is the sky car? (Is which thing the skycar)?	That one is the skycar.
I`qia i`tetl ke ziatl?	I`qia i`nin·tetl ke ziatl.
Which is the table?	That is the table.
I`qia i`tetl ke i`bro?	I`qia i`nin·tetl ke i`bro.
Which is the egg?	That one is the egg.

For correlative forms that refer to plural nouns, **-o** is added:

I`qia iad`o ke i`cha·shtiefr?	I`qia i·ni·nad·o ke i`cha·shtiefr.
Who are the men?	They are the men.
Ni`lo·zhia iad`o?	Ni`lo·zhia i·ni·nad·o.
Who is talking?	They are talking.
Tla`ko·lia iad`o?	Tla`ko·lia i·ni·nad·o.
Who is eating?	They are eating.
I`tetl mi`chia ye?	I`tetl mi`chia ye?
What(thing) do they?	They are eating.

Prefixes and Suffixes

Like many Terran languages, Zdetl makes extensive use of prefixes and suffixes to extend the vocabulary. Zdetl also combines words into compound word forms that carry deeper meaning than the root words. Many of these are easy to spot and apply as needed or desired without sacrificing clarity. In such cases, nouns modify other nouns as in Anglic, with the root or main noun appearing final in the word.

ICHA- (人王ア-)

The prefix **ICHA-** is sometimes used to indicate a non-specific number or quantity of like nouns as identified by the root word:

shtiefr`abr (father)
iadl`a·jem (sky car)
cho`qi (girl)

i·cha`shtiefr·abr (fathers)
i·cha·iadl`a·jem (sky cars)
i·cha`cho·qi (girls)

-ABR (-アブ)

The suffix **-ABR** indicates a family member:

zie`fri (woman)
drie`fri (boy)
cho`qi (girl)
shtie`fri (man)

ziefr`abr (mother)
driefr`abr (brother)
choq`abr (sister)
shtiefr`abr (father)

-ZIN (-コノマ)

The suffix **-ZIN** indicates a child family member:

cho`qi (girl)
drie`fri (boy)

choq`zin (daughter)
driefr`zin (son)

-NAM (-アヌマ)

The suffix **-NAM** indicates a spousal family member:

zie`fri (woman)
shtie`fri (man)

ziefr`nam (wife)
shtiefr`nam (husband)

CHE- (ች-)

The prefix **che-** is used to denote people of both sexes or gender expressions taken together:

driefr`zin – son

che`zin – children (sons and daughters)

choq`zin – daughter

drie`fri – boy

che`fri – boys and girls

cho`qi – girl

shtiefr`nam – husband

che`nam – husbands and wives; men and

ziefri`nam – wife

women of the household

-NAD (-ናድ)

The suffix **-nad** is used when referring to a person who performs a specific function. It modifies a verb¹¹:

qi`lo·e^ - to paint

qi`lo·nad – a painter

tliaqr`e^ - to grind grain

tliaqr`nad – one who grinds grain, a
miller – also a common zhodani prole
surname

zhant'ad – a commoner or prole

-PRIA (-ዋጋ)

The suffix **-pria** is used when referring to a place where an activity is done. It also modifies a verb or noun.

mo`chi·te' - to read

mo·chi`te·pria – a reading room

ko`to·zhe' - to sit

ko·to`zhe·pria – a sitting room

ka`fi – coffee

ka`fi·pria – a coffee house

iadl`a·jem – sky car; air/raft

iadl·a`jem·pria – sky car garage

Pria can also be used on its own to mean any room.

¹¹ The suffix **-nad** almost exclusively refers to *trades* or *professions* and implies a level of training to do the activity.

-TIKI (-*チキ*)

The suffix **-ti'ki** is a diminutive, often used when referring to infants or young children. Also sometimes used as a term of endearment, like the Japanese “-chan” modifier. It can also refer to objects that are small, or small animals. Used on its own, it can be an adjective (**ti'ki-a**, *チキア*).

drie`fri – a boy

zin – a child

shtiefr`nam – husband

iadl`a·jem – sky car; air/raft

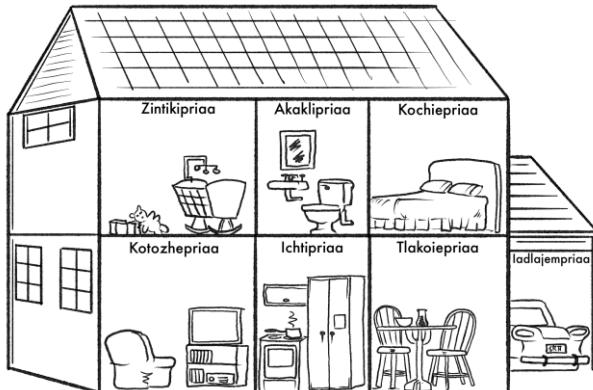
drief'ti·ki – a baby boy

zin`ti·ki – an infant

shtiefr·nam·ti'ki – my darling husband

iadl·a·jem·ti'ki – a compact sky car

Itzi



Ke it`zi yz`qia ken`ka·li Tliaqr`nad.

Kia`chti pria chok`tas ke it`zi: zin·ti`ki·pria, a·ka`kli·pria, ko`chie·pria,
ko·to`zhe·pria, icht`i·pria, iazh tla·ko`ie·pria.

A`kom ke tla·ko`ie·pria tla`ko·lia ken`ka·li.

A`kom ke ko`chie·pria ko`chia ke chefr`nam.

A`kom ke zin·ti`ki·pria ko`chia ke chefr`zin.

A`lir ke it`zi i`qia ke iadl·a·jem·pria.

A`kom ke iadl·a·jem·pria i`qia ke iadl·a·jem.

Vocabulary

Word	Zdeți	Meaning
akom	እርዕስ	inside, within, in
alir	እልሸም	outside, without, external to
chi-	ቍሁ*	gender-inclusive/exclusive prefix
chikakenmiztli	ቍሁዝኝቃቄል	cat
chokte'	ቍሩዝኝ	to contain, to have
choqabr	ቍሩሳብር	sister
choqi	ቍሩሳ	girl
choqzin	ቍሩሳኮስላ	daughter
driefrabr	ራቁስባብር	brother
driefri	ራቁስራ	boy
driefrzin	ራቁስካኮስላ	son
drieftiki	ራቁስክሮን	baby boy
fevranzh	ፈቻንግል	book
iadlajem	ሁዋሽንግል	sky car
iadlajemtiki	ሁዋሽንግልትኩን	compact sky car
iazh	ሁዋሽ	and; also used commonly to mean also, as well as
ibro	ሁኔታ	egg
ikatike'	ሁንጋጌንዝኝ	to stand
iqe'	ሁኖች	to be
itzi	ሁንኮን	house, home
kafi	ዘኅሱ	coffee
katzitlane'	ዘኅሩኮስተናይኝ	to pull
ke	ዘኑ	definite article "the"
kenkali	ዘኅተዘኅዴ	family
kenkalitzi	ዘኅተዘኅዴሁን	household
klachti	ዘኅዴ	six
kochie'	ዘኅዴኋ	to sleep
kopeche'	ዘኅብቃቃ	to push
koqie'	ዘኅሱ	to listen
kotozhe'	ዘኅሩዴን	to sit
miche'	ቍሁወቻ	to do (something)

miztlie'	マスコトス^	to ride
mochite'	マヌ王人セ^	to read
nad	*アヌド	person who
nam	*アヌヌ	spouse of
niloze'	マヌリコセ^	to talk
noetzhite'	マヌセニヨスセ^	to climb
oliane'	ヌリヌアセ^	to swim
pria	ヌヌヌ	a room
qiloe'	ヌヌリセ^	to paint
shtiaive'	ヌニスナセ^	to think
shtiefrabr	ヌニヌアヌ	father
shtiefri	ヌニヌル	man
shtiefrnam	ヌニヌアヌヌ	husband
tie'	シス^	to throw
tikizin	シヌスコスア	infant, small child
tlakole'	シヌリリセ^	to eat
tlamachti	シヌヌリ王ス人	lesson
tlapae'	シヌヌヌセ^	to drink
telekoni	シヌヌアス人	animal
tliaqre'	シヌヌセ^	to grind grain
yanae'	シヌアヌセ^	to hide
yzqe'	シコヌセ^	behold, look at, observe
zhnazhe'	シヌヨセ^	to catch
ziatl	コヌヌ	table
ziefrabr	コヌヌル	mother
ziefri	コヌヌ	woman
ziefrnam	コヌヌアヌヌ	wife
zin	*コヌア	child of

Exercises

Exercise 2a: Zdetl to Anglic

1. Iqia Mashti Tlieqrnad shtiefrabr, iazh iqja Mazi Tliaqrnad ziefrabr.
2. Iqia Akam iazh Kieko chezin.
3. Iqia iad Mashti Tlieqrnad? Iqia iad Mazi Tlieqrnad?
4. Iqia iad Akam? Iqia iad Kieko?
5. Itzi yzqia kenkali Tliaqrnad.
6. Tlakoia akom itetl pria kenkali Tliaqrnad?
7. Kochia akom itetl pria Mao Tliaqrnad?
8. Oshia akom itetl pria ke chezin?
9. Ichitia akom itetl pria Mao Tliaqrnad?
10. Iqia akom itetl pria ke iadlajem?
11. Akom iadlajempria iqja iadlajem.

Exercise 2b: Anglic to Zdetl

1. Who is Mr. Miller?
2. Who is Mrs. Miller?
3. Who is Akam Miller? Who is Kieko Miller?
4. Observe the Miller residence (house).
5. In which room do Mr and Mrs Miller sleep?
6. In which room do the children play?
7. In which room does the family eat?
8. Where is the sky car?
9. The sky car is in the garage.

Tlamachi 3: Akom ke Pria

In the room

ገደል ገጽ ፊደል

The next lessons will feature Zdetl translations alongside the written Anglic forms of the vocabulary as much as possible.

Adjectives

Adjectives are words used to describe people and objects. In Zdetl, most adjectives end in -a (-ፋ):

yek`ta chi·ka·ken`miz·tli – good cat	ka`yo·tla it`zi – beautiful house
sar·ki`ka·sha tle·ko`ni·o – extinct animals	ti`ki·a pria – small room
zin`a shtie`fri – childish man	vrien`a ka`fi – hot coffee

The adjective does not have to agree with the noun it modifies; in other words, if the noun is plural, the adjective does not have to be made plural by adding -o (-ፋ) but it can be:

zin`a shtie`fri·o	ka`yo·tla it`zi·o
zin`a·o shtie`fri·o – childish men	ka`yo·tla·o it`zi·o – beautiful houses
Flel`a i`bro·o	qiets`a iadl·a`jem·o
Flel`a·o i`bro – bad eggs ¹²	qiets`a·o iadl·a`jem·o – fast cars

Adjectives should be placed in front of the nouns they modify¹³. When adjectives are present, the sentence follows the syntax *Adjective – Object – Verb – Adjective – Subject*:

Man`ka cha`cha chi·ka·ken`miz·tli – soft, furry cat	Ti`kia cha`o·qa pria – small, cozy room
Man`ka·o cha`cha·o chi·ka·ken·miz·tli·o – soft, furry cats	Ti`kia·o cha·o`qa·o priao – small, cozy rooms

¹² In the case of nouns that end in -o, the extra -o may be omitted and applied only to the adjective.

¹³ If an adjective is also a suffix, as in the case of -tiki, it is considered more proper to simply apply the suffix to the noun and reduce the number of adjectives preceding the noun. *Tikia chaoqia pria* becomes *chaoqia priati*. Often adjectives, prefixes, suffixes, and nouns are combined into a single compound word; in this example *tikia chaoqia pria* would become *chaoqipriatikio*, “cozy little room.”

Personal Pronouns

Words used in place of nouns are called *pronouns*, and pronouns used to refer to people are called *personal pronouns*. In Zdetl there are six basic forms.

ze (Ζ↗) I, me
de (Δ↗) us, we

ve (↗↖) You (singular)
le (↙↖) You (collective)

se (↑↗) he, she, or it
ye (↖↗) they

A seventh pronoun exists – **zhe** (Ξ↗) – or “one,” which is used when referring to a non-specified person. A good approximation in Anglic comes from the 20th century Terran music group Rush from their song “Limelight”:

“One must put up barriers to keep oneself intact.”

Verbs in Zdetl have mostly been standardized to follow a consistent form. As discussed in Lesson Two, the present tense ending is **-ia** (-↗):

mo`chi·te' – モチタ – to read

mochitia ze – I read, I
am reading
mochitia de – we read

mochitia ve – you
read
mochitia le – you all
read

mochitia se – (s)he
reads
mochitia ye – they read

i`qe' - イケ - to be

iqia ze – I am
iqia de – we are

iqia ve – you are
iqia le – you all are

iqia se – (s)he is
iqia ye – they are

Recall the *correlative pro-forms* introduced in the previous lesson, **iad** (↗Δ) and **i`tel** (↖↖↗). When added to a phrase, they transform it into a question:

iqia ze iad – who am I?

iqia ve iad – who are
you?

iqia se iad – who is she?

iqia de iad – who are
we?

iqia le iad – who are
y'all?

iqia ye iad – who are
they?

The verb **iqia** is usually omitted in conversation: **ze iad?** = who am I?

As always, remember the *Object – Verb – Subject* word order.

Verbs: Continuous Tenses

In Anglic, adding the present tense *auxiliary verb* “am” indicates an action that is happening now, as in “I am reading” or “I am dancing.” In Zdetl there is no need for this redundancy; for example, **mo`chi·tia ze** can be used interchangeably for “I read” and “I am reading.”

Questions

In Anglic, many *question* or *interrogative* statements are created by adding *do/does*, or *is/am/are* to the phrase, as in “AM I reading?” or “DOES he dance?” These added words have no real meaning, as the rising tone of voice at the end of the phrase conveys the meaning as well (“I reading?” can be understood the same as “Am I reading?”, though it lacks the same mature quality).

Similarly, *questions* in Zdetl are indicated by a rising inflection of the voice at the end of the sentence. However, when one wishes to be more specific or formal in inquiry, the question word **jdo** (ຈດ້ວຍ) is added:

Mo`chi·tia ze	becomes	Jdo mo`chi·tia ze?
Ko`to·zhia ye	becomes	Jdo ko`to·zhia ye?
Tla`ko·lia de	becomes	Jdo tla`ko·lia de?

When the verb in the inquiry is some form of *to be*, often in English the verb form is shifted in the word order:

I am beautiful	becomes	AM I beautiful?
I am eating	becomes	AM I eating?
I am sitting	becomes	AM I sitting?

In Zdetl the verb **iqe'** is not usually used – its meaning should be clear from the context. Instead, the question word is added as shown above, even when the question is about a descriptive quality:

Ka`yo·tla ze (I am beautiful)	becomes	Jdo ka`yo·tla ze? (Am I beautiful?)
Qiets`a ye (they are fast)	becomes	Jdo qiets`a ye? (Are they fast?)
Ti`kia se (it is tiny)	becomes	Jdo ti`kia se? (Is it tiny?)

iqe' in any form is usually used when the meaning would otherwise be unclear.

Yes and No

viaj (វិចុំ) = yes or truth;

chak (ឆុំតុលាល) = no or false, also used to express negation

To answer in the affirmative, place *viaj* first in the sentence. *Chak* always ends the phrase to answer in the negative, or more often is appended as a prefix to the verb or adjective.

Jdo ka`yo·tla ze? (Am I beautiful?)	Viaj, ka`yo·tla ve. - Yes, you are beautiful. Ka`yo·tla ve chak./Chak·a`yo·tla ve. – You are not beautiful. (literally, “beautiful you are not.”)
Jdo qiets`a ye? (they are fast)	Viaj, qiets`a ve. – Yes, they are fast. Qiets`a ve chak./Chak·qiets`a ve. – No, they are not fast.
Jdo ti`kia se? (is it small?)	Viaj, tikia se. – yes, it is small. Tikia se chak./Chak·ti`kia se. – No, it is not small.
Jdo tla`ko·lia de? (Are you eating?)	Viaj, tla`ko·lia ze. – Yes, I am eating. Tla`ko·lia ze chak./Chak·tla`ko·lia ze. – No, I am not eating.

Note that in Anglic, the present tense verb DO or DOES is often used in negative statements like “I read” vs “I DO NOT read.” In Zdetl this is not required, as the meaning should be clear from context.

Correlative Pro-Forms: -TETL and -OCHTI

i`tetl (អ្នគេគឺ) – what/which thing;

i`nin·tetl (អ្ននីនូវគឺ) – that thing

As discussed in the previous lesson, the suffix **-tetl** refers exclusively to inanimate objects, computers and robots, and organic creatures that lack higher cognitive powers or a complex organic brain. Calling a human or other higher life form by *intetl* is a grave insult implying a lack of the capacity for independent thought, reason, or judgement.

Itetl se? (what is that?)

Ziatl se. (It's a table.)¹⁴

¹⁴ Note the omission of the verb *iqe'*.

īoch·ti (𠂊王𠂊人) – what kind/type of

i·nin`och·ti (𠂊人𠂊王𠂊人) that kind/type of

lochti inquires as to the quality, nature, or type of a thing. *Ininochti* answers the question; in Anglic it might translate to *such a*. Unlike **itetl** and **inintetl**, this word pair can also be used to inquire about people and animals, not just objects.

lochti is often used in exclamations:

I`o·ch·ti tle`ko·ni!
(what a beast!)

I`och·ti shtie`fri ve!
(what a man you are!)

I`och·ti qra`zhe!
(such a noise!)

I`och·ti ziatl se?
(what kind of table is that?)

Ma`la·chtia ziatl se.
(It's a round table.)

I`och·ti iadl`a·jem se?
(what kind of sky car is that?)

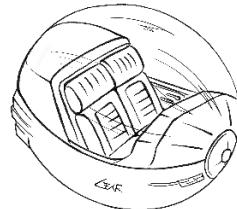
Tchipi se.¹⁵

I`och·ti shtie`fri ve?
(what kind of man are you?)

Nad Zdo`tlas de.
(I'm a *Homo Zdotlas*.)

I`och·ti tlekonio se?
(what kind of animals are those?)

Tochinqoa se. (Those are
honey badgers.)



𠂊人𠂊

Possessive Phrases

In Anglic, the possessive form of a noun appends “*s*” to the word. In Zdetl, no such form exists. Instead, the word **dra** (ດ្ឋារ) is inserted between the object and the subject to show ownership. The definite article **ke** can be used or omitted without loss of meaning:

Ke it`zi dra ken`ka·li Tliaqr`nad
(The Tliaqrnad residence)

Pria dra Kie`ko (Kieko's room)

Ke iadl`a·jem dra Ma Tliaqr`nad
(Mr. Tliaqrnad's car)

Cha·ki`li·o dra A`kam (Akam's toys)

¹⁵ **Tchipi** is the name of a popular compact grav vehicle that seats two with room for a bit of luggage. It gets its name from its unique, nearly spherical shape, and is also the Zdetl word for “bubble.”

Another way of showing possession in a sentence is to turn the *personal pronoun* into an adjective. In Anglic we might say “Kieko plays with HER toys” indicating that the toys being played with belong to Kieko. In Zdetl, using **dra** would be unwieldy, so we instead say “**Seo chakilio chilitia Kieko.** (her toys plays with Kieko.)” The pronoun **se** becomes **seo** and modifies **chakilio**, toys.

Discussion: Psionics

No discussion of Zhodani society would be complete without mentioning *Psionics* or **dievl** (▷❖❖), the set of mental disciplines that defines and underpins their culture. Within Zhodani society there are three classes of citizen, and one’s place in society depends on one’s ability to use psionics.

At the bottom are the *Proles*, known as **zhant`ad** (ヨanax^ ^ ル), who have minimal or no psionic skill or training. **Zhant`ad** make up 75 to 80% of the population of any given Consulate world and do nearly all the manual labor and many skilled professions like programming and sciences.

Next are the *Intendants*, called **dlench`iepr** (ヒヤア王大臣). **Dlench`iepr** are individuals who have been identified as having significant psionic potential. They make up the lowest ranks of the psionic nobility and account for about 15% of the population. The ranks of military officers, government bureaucrats, business management, doctors, and police forces are staffed by **dlench`iepr**.

The upper tier of Consulate society is the *nobility*, the **zhdobr`dievl** (ヨクトヒ❖❖). The nobility performs all the major functions of government and are the only citizens allowed to vote. Nearly 6% of the population are **zhdobr`dievl**:

Pra`natl	anax^	Aspirant
Jdi`stebr	ソヒスルヒキト	Wellborn
Vies`tlas	タメトヒテス	Highborn
Zhobr`tlas·che'	ヨクトヒテス王セ	Noble Born
Prebl·shien`chia·shav	ハセトシタヒア王スナ	Princely Born

All Zhodani citizens are evaluated from birth for psionic potential. Centuries of genetic research and careful breeding have produced a culture where nearly every person has some potential – at the very least, most citizens have some low level of telepathic ability – but careful testing identifies any child that shows signs of significant ability is identified at an early age and

monitored closely by schools, doctors, and the government. Once the child's talents begin to manifest, more rigorous testing is performed. If the child shows significant ability, it is removed from the **zhant'ad** family and given the status of **dlench'iepr** and adopted out to a **zhobr'dievl** house.

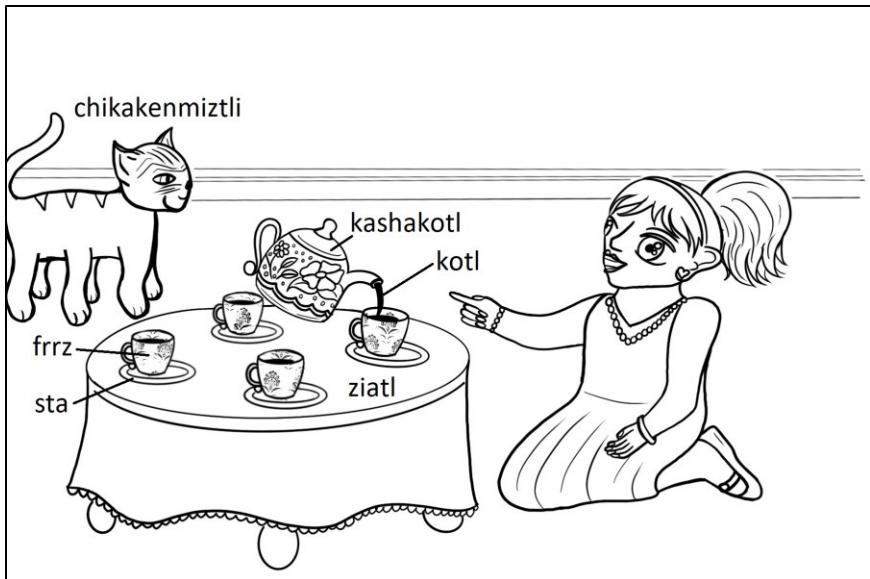
This may seem cruel to outsiders, but in fact it is for the good of both the child and the family. A **zhant'ad** family simply does not have the resources, skills, or training to safely raise a child whose psionic talents will likely exceed those of the parents. The Zhodani have learned that in such cases, early intervention is critical to both the success of the emerging psion and the health and safety of the biological family. Among **zhant'ad**, for whom upward nobility is nearly unheard of, having a child elevated to the psionic nobility is a great honor that all aspire to. For the **zhant'ad** family it is a bittersweet moment, as losing a child is always a stressful time, so the Consulate does everything possible to ease the transition for both family and child. The adoption process is met with ceremony.

shta`dievl	શ્વાસીય	Telepathy
pra`dievl	પ્રાણીય	telekinesis
ko`ets·dievl	કોષ્ટકીય	teleportation
pe`tlan·dievl	પેટ્લાનીય	Clairvoyance
tla·ko`ye·dievl	ત્લાકોયેનીય	awareness
zhda`va·dievl	જ્ઞાનીય	precognition

To identify a person who is trained in a psionic discipline, add **-nad**:

Shtadr`nad	શ્વાસીયાય	a person trained in telepathy
Pradr`nad	પ્રાણીયાય	a person trained in telekinesis
Ko-ets`nad	કોષ્ટકીયાય	a person trained in teleportation
Pe`tlan·drnad	પેટ્લાનીયાય	a person trained in clairvoyance
Tla·ko`yedr·nad	ત્લાકોયેનીયાય	a person trained in awareness
Zhdavr`nad	જ્ઞાનીયાય	a person trained in precognition

Zhdavr`nad are very rare, accounting for about 1% of the psionic population. They often suffer from severe psychiatric disorders and mental instability and require constant monitoring and therapy. A well-trained and psychologically stable **zhdavr`nad** is highly prized as a military and exploration asset, and a few have been sent on the core expeditions to predict future paths.



Seo cha·ki`li·o chi`li·tia Kie`ko.

セオ チルリオ チルリティア キエコ

Reading

Se'o cha·ki`li·o chi`li·tia Kie`ko. Ke ka'sha·kotl pra`dri·ia Kie`ko. Se yz qia ke chi·ka·ken`miz·tli. Vel ke ziatl yz qia ke chi·ka·ken`miz·tli. I`chi ke`o sta`o i`qia ke`o frz`o. Dlafl ke`o sta`o i`qia ke ziatl. A`kom ke ka'sha·kotl i`qia kotl. Ko`to·zhia Kie`ko. I`ka`ti·kia chi·ka·ken`miz·tli.

Dialogue

A neighbor, Zhi'a Kotlachrnad (Carpenter), drops by to visit and have afternoon tea with Nor Tliaqrnad. Kieko plays with her tea set in the background. Read, then translate:

Nor Tliaqrnad	Tlachipale, Zhi'a. Kotl ikotlia ve?
Zhi'a Kotlanchrnad	Tlachipale, Nor. Viaj, kamatli.
Nor Tliaqrnad	Jdo vrienqich ke kotl?
Zhi'a	Kamatli. Viaj, vrienqich. Izhie zino?
Nor	Akom zintikipria kochia Akam. Seo chakilio chilitia Kieko.
Zhi'a	Jdo tokpa ye?
Nor	Viaj, kamatli. Tokpa ye.

Zhi'a	Kayotla stial.
Nor	Viaj, iqia se. Mizhtloyo ikotlia ve?
Zhi'a	Kamatli. Cha, yzqia Kieko!
Nor	Cha! Kashakotl pradriia se!
Zhi'a	Jdo yekta se?
Nor	Viaj, mazhdia ze.
Ikan Tliaqrnad enters.	
Ikan	Tlachipale, Zhi'a. Tlachipale, Nor. Jdo tokpia vi?
Zhi'a	Tokpia, Kamatli.
Nor	Kon ve Kieko akostial deva ozdia io ke preql.
Ikan	Cha? Ipatle?
Nor	Se izhia ve deva ozdia io Tlayotekoyandievl.

Vocabulary

Word	Zdetl	Meaning
akostial	アコスチヤル	tomorrow
amanstial	アマンスチヤル	today
apaz	アバズ	in front of
cha!	チャ!	a generic interjection implying surprise or astonishment
chak	チャク	no or false
chakili	チャキリ	toy
chaoqia	チャオチア	cozy, snug
chilite'	チリテイ	to play, to play with something
de	デ	we
deo	デオ	our, ours
deva	デバ	to be required to; must do
dievl	ディーブル	psionics
dlafli	ダラフリ	beneath
dlenchiepr	ダレンチエープル	Intendant
dra	ドラ	"of", indicating possession of a thing or relation to a person (wife)

		of, son of, etc)
frž	フリ	cup
ichi	イチ	upon
ikotlie'	イコトリエ	to desire, to want
io	イオ	"to", into
ipatle	イパッテ	why? For what reason?
izhie	イジエ	where?
jdo	ジド	question indicator
kamatli	カマツチ	thank you, my thanks
kashakotl	カサカトル	teapot
kayotlie	カヨトリエ	beautiful
koetsdievl	コエツディエヴル	teleportation
koetsnad	コエツナド	a person trained in teleportation
kon	コン	with
kotl	コトル	tea
le	リ	y'all
leo	リオ	your (many)
malachtia	マラヒタ	circular, round
mazhde'	マズヒ	to suppose, implies lack of certainty
mizhtloyo	ミシットロイ	pastry
ozde'	オズデ	to go
pale'	ペル	to greet
pale	ペル	greetings!
petlandievl	ペルランディエヴル	clairvoyance
petlandrnad	ペルランダラード	a person trained in clairvoyance
pradievl	ペラディエヴル	telekinesis
pradrie'	ペラドリエ	to levitate; to move something telekinetically
pradrnad	ペララード	one trained in telekinesis

preql	ମେଳା	city
qich	ମୁହଁ	enough, sufficient
qrazhe	ମାର୍ଜେ	noise
se	ଶେ	he, she, or it
seo	ଶୋ	his, hers, or its
shtadievl	ଶ୍ଟାଦିଏବ୍ଲ	telepathy
shtadrnad	ଶ୍ଟାଦନ୍ରନାଦ	a person trained in telepathy
sta	ଶ୍ଟା	saucer, plate
stial	ଶ୍ଟାଇଅଲ୍	day
tlacha	ତଲାଚା	afternoon
tlachipale!	ତଲାଚିପାଲେ	good afternoon
tlakoiedievl	ତଲାକୋଇଏବ୍ଲ	awareness
tlakoiedrnad	ତଲାକୋଇଏନାଦ	a person trained in awareness
Tlayotekoyandievl	ତଲାଯୋଟକୋଯାନ୍ଦିଏବ୍ଲ	The Psionic Testing Center
tochinqua	ତାଖିଙ୍କୋଏ	a creature resembling a six-legged rabbit, but with the temperament of an African honey badger.
tokpa	ତକ୍ପା	well, healthy
tokpe'	ତକ୍ପେ'	To be well
ve	ଵେ	you
vel	ଵେଲ୍	behind
veo	ଵେଓ	your (singular)
viaj	ବାଜା	yes or truth
vrien	ବର୍ଣ୍ଣିଏ	hot, heat
ye	ବେ	they
yekta	ବେକ୍ଟା	good
yeo	ବେୟୋ	their, theirs
ze	ବେ	I, me
zeo	ବେୟୋ	mine, my
zhdanstial	ବାରାଟାଶ୍ଟାଇଅଲ୍	a solar day on

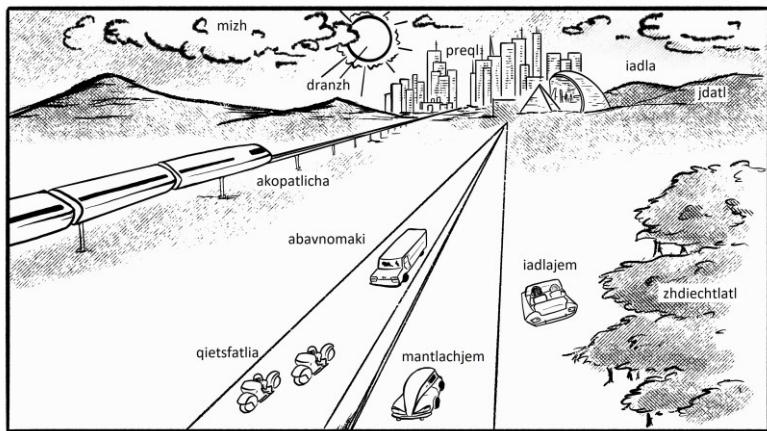
zhdavadievl	ପାରିଷାଧ୍ୟ	Zhdant, about 27.5 hours precognition
zhdavrnad	ପାରମାରାଦ	a person trained in precognition
zhdobrdievl	ପାରିଶାଧ୍ୟ	Noble
ziatl	କୋତ୍ତାଳ	table

Tlamachti 4: Ke preql iazh iatlepcha

The City and the Countryside

之城と郊外

Mr. Tliaqrnad and his daughter Kieko go to the city. While there, they have a picnic in the park.



Ke ia`tep·cha zo`chia ke tlans`ia. Pan`tle i`qia o`tlatl. Fevr`e i`qia a·ko·pa`tli·cha. O`chi ke o`tlatl i`qia qiets·fa·ti·la·o, man`tlach·jem, iazh a·bav·no`ma·ki. Ka`pan ke o`tlatl i`qia iadl`a·jem. Ka`pan ke zhdielch`edl i`qia ke iadl`a·jem. A`kom ke jdatl i`qia ke preql. Ka`pan i`qia ke dranzh. A`paz ke dranzh i`qia mizh. A`kom ke iadl`a i`qia ke dranzh iazh ke mi`zho. A`i ke preql o`yan·qia ke o`tlatl iazh ke a·ko·pa`tli·cha.

mizh	ミズ	cloud
o`tlatl	オタツル	road
ia`dla	アイダ	sky
dranzh	ドランツ	sun
preql	プレクル	city
jdatl	ジダツル	mountains
a·ko·pa`tli·cha	アコパツリチャ	train
a·bav·no`ma·ki	アバブノマキ	truck
qiets·fa·ti·la·o	キエツ・ファ・チ・ラ・オ	motorcycle
iadl`a·jem	アイドルヤム	sky car
man`tlach·jem	マンタルヤム	ground car
zhdiech`edl	ズディエチ・エードル	forest

Adverbs

Adverbs are words that modify or enhance verbs. In Anglic, most (but not all) adverbs end in *-ly*. They are formed from adjectives (though nearly any word can become an adverb, as we will see) and commonly answer questions of *How*, *Why*, *Where*, and *When* of the verb; in other words, they describe the manner, reason, state, etc. of the action. In Zdetl, most adverbs end in *-e* (-*է*):

kayotla (ՂՋՈՌՈՒԹՔ) beautiful	kayotle (ՂՋՈՌՈՒԹՔ) beautifully
qich (ՂՋՄԱՆ) sufficient	qiche (ՂՋՄԱՆ) sufficiently
yekta (ՅԵԿՏԱԿ) good	yekte (ՅԵԿՏԱԿ) well
pradievl (ՓՐԱՎԼԵՎՈՒԹՅՈՒՆ) telekinesis (n)	pradievle (ՓՐԱՎԼԵՎՈՒԹՅՈՒՆ) telekinetically

In Anglic, most (but not all) adverbs end in *-ly*.

When adverbs are used in a sentence, they precede the verb they modify. The sentence syntax is *Object – Adverb – Verb – Subject*.

Subject and Object

In previous lessons, our sentences have shown what someone or something does or is:

Ke fevranzh mochitia ke ziefrabr.
ՀԵ ԲԵՎՐԱՆԺ ՄՈՇԻՇԻԱ ՀԵ ՀՅԵՓՐԱԲՐ*

The mother reads the book.

Ke ziefrabr iqia Mazi Tliaqrnad.
ՀԵ ՀՅԵՓՐԱԲՐ ԻՋԻԱ ՄԱԶԻ ՏԼԱՋՐՆԱԴ*

The mother is Mrs. Miller.

The person or entity taking the action is the **subject**. In these examples, **ziefrabr** is the subject.

In regular usage, however, we are concerned not merely with what the subject is doing, but what the subject is doing *to* something or someone else. For example, when we read, we are reading **something**, when we speak, we are usually speaking *to* **someone**, when we sleep, we are sleeping **somewhere**, and when we eat or drink, we are eating or drinking **something**. This someone or something is called the **object** or **direct object**. In Zdetl, the **direct object** always appears first in the sentence, followed by the **verb**, and then finally the **subject**. Zdetl word order is always *Object – Verb – Subject*.

Correlative Pro-Forms: -ZHIA and -QENTA

i`zhia (人ヨズ) – where? What place?

i`nin·zhia (人アメアヨズ) – there, that place

I`zhia vi`dlia ve?
人ヨズ バスルズ ヴセ
Where do you live?

I`zhia i`qia se?
人ヨズ 人ヅズ 上セ
Where is he (she, it)?

I`nin·zhia vi`dlia ze.
人アメアヨズ バスルズ ヴセ
I live there.

I`nin·zhia i`qia se.
人アメアヨズ 人ヅズ 上セ
He (she, it) is there.

i`qent·a (人セセタカル) – how? What way?

i·nin`qent·a (人アメアタセセタカル) – in that way, thusly

I`qent·a chi`li·tia le?
人セセタカル 王人ヅズ ツセ
How do they play?

I`qent·a ko`a·tlia se?
人セセタカル ツオトス 上セ
How does he work?

I`qent·a mi`qa·nia se?
人セセタカル オ人ヅアマズ 上セ
How does it move?

I·nin`qent·a chi`li·tia le.
人アメアタセセタカル 王人ヅズ ツセ
They play like that (thus, thusly).

I·nin`qent·a ko`a·tlia se.
人アメアタセセタカル ツオトス 上セ
He works that way.

I·nin`qent·a qiets`e mi`qa·nia se.
人アメアタセセタカル ツキツセ
It moves so quickly.

I·nin`qent·a can also be used to compare to concepts (or things or people):

Chak`i·qia se i·chak`i·preql i·nin`qent·a Dlol`pli·ki.
王タクシス 上セ 人王タクシルカズ 人アメアタセセタカル ツルツル人タク
It is not a large city like Dlolpliki (The capital city of Zhdant).

Chak chi`li·tia se i·nin`qent·a ve.
王タク ワ人ヅズ ヴセ 人アメアタセセタカル ヴセ
He does not play like you.

The combination of i`qent·a ... i·nin`qent·a can be translated to Anglic as ... as:

Chak`i·qia Tchipi! i`qent·a i`cha·ki in·in`qent·a iadl`a·jem.
王タクシス シ王人タク 人セセタカル 人王スズ人 スルツルセタ
A Tchipi is not as big as a sky car.

Chak`i·qia chi·ka·ken`miz·tli i`qent·a tla`ye·ia i·nin`qent·a to·chin`qo·a.
王タクシス 王人タクシテアタスコツリ 人セセタカル トクルツル
As a chikakenmiztli is not as fierce as a tochinqua.

Prefixes and Suffixes

ICHAKI- (人王アズム-)

The prefix **ichaki-** is the opposite of **-tiki** and is used to imply very large size.

fevr`anzh
ヘルツアズム
A book

jem
ジム
A car

zhdiech
ヨツモ
A tree

i·cha·ki`fevr·anzh
人王アズムヘルツアズム
A huge book, a tome

i·cha·ki·jem
人王アズムジム
A limousine

i·cha·ki`zhdiech
人王アズムヨツモ
A large tree

Sometimes when an aspect of a noun needs to be emphasized, the adjective portion is simply doubled to give extra weight to it, as in **ash·tiabl`ne·fa** (アズムスルアヤハ), *refrigerator*, and **ash·ash·tiabl`ne·fa** (アズムアズムスルアヤハ), *freezer*. Literally, “cold box” and “very cold box” respectively.

-EDL (-エドル)

The suffix **-edl** refers to a collection or large group of a thing or people.

jdatl
ジダル
a mountain

zhdiech
ヨツモ
A tree

fevr`anzh
ヘルツアズム
A book

jdatl`edl
ジダルエドル
A mountain range

zhdiech`edl
ヨツモエドル
A forest

fevr`anzh·edl
ヘルツアズムエドル
a collection of books

Verbs: Future Tense

When we are talking about events that haven't happened yet or asking about actions that will take place at some point in the future, the verbs take the *future tense* form. In Zdetl, verbs in future tense end in **-ře** (-ル). You will want to practice the pronunciation of this suffix often.

Ai ve a·ko`stial ki`lo·ře ze.
艾 ۋە ڭە ۋە ڭە ۋە ڭە ۋە ڭە ۋە ڭە ۋە
I will write to you tomorrow.

Tla`ko·ře ke`tlach-ia¹⁶ de.
تەلە ۋە ڭە ۋە ڭە ۋە ڭە ۋە ڭە ۋە
We will eat this afternoon.

Drekr ke`strial ezh`ie·ře se.
دەرە ۋە ڭە ۋە ڭە ۋە ڭە ۋە ڭە ۋە
She will visit the doctor today.

Jdo ka`yo-tla i`qře ze?
جۇدۇ ۋە ڭە ۋە ڭە ۋە ڭە ۋە
Will I be beautiful?

Verbs: Past Tense

When discussing an event, action, or state that has already happened or existed, verbs take the *past tense* form. In Zdetl, verbs in the past tense end in **-ie (-ئ)**.

Ai ye i`qin·stial ki`lo·ie ze.
艾 ۋە ىـە ۋە ڭە ۋە ڭە ۋە ڭە ۋە
I wrote to you yesterday.

Ke·cha`pa·ni ke`tlach·ie de.
كەـچاـپـانـى ۋە ڭە ۋە ڭە ۋە
We ate this morning.

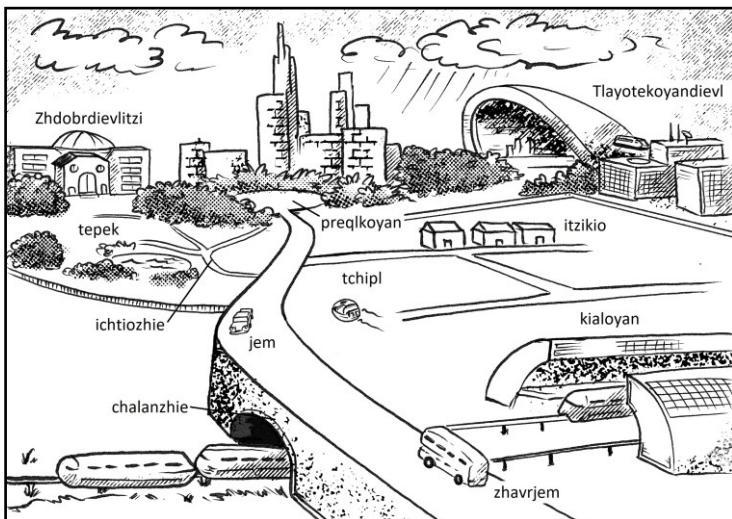
Drekr i`qin·stial e`zhie se.
دەرە ىـە ۋە ڭە ۋە ڭە ۋە ڭە ۋە
She visited the doctor yesterday.

Ko`chie se.
كەـچـىـە ۋە
He slept.

¹⁶ Note: the addition of **ke-** to **tlacha** (afternoon) indicates that the afternoon referred to is happening today; thus, “this afternoon.” If an activity is part of a regular schedule (as in, “We eat daily”), the noun **stial** can be transformed to an adverb to make it *daily* by adding **-e:** **Stiale tlakoria de** (we eat daily) or **Tlachae tlakoria de** (we eat every afternoon/’afternoonly’).

Ke Preql

ՀԵ ՌԱԾ



Tla`pa·ka ke preql zo`chia ke tlan`sia. Chak i·cha`ki·preql i·nin`qent·a Zhdant`preql i`qia se; qin preql`ti·ki i`qia se. Ai ke preql`ko·ya o`yan·qia ke o`tlatl. Fevr`e ke o`tlatl i`qia te`pek. Tlo ke te`pek o`yan·qia o`zhda ich·ti·o`zhie·o. Edr`e ke te`pek i`qia ke Zhdobr·dievl`it·zi. Jdel`e ke o`tlatl i`qia o`zhda o`tlatl·ti·ki·o a`ia it·zi·ti·ki·o. A`lir ke preql i`qia ke kia`lo·yan. Tlo cha`lan·zhie o`yan·qia ke a·ko·pa`tli·cha.

I·nin`qent·a zhavr`jem o`zhdia nad`o, niedl driats`ia ke preql. I·nin`qent·a jem pra tchipl zan`o o`zhdia nad`o. Jedle ke preql`ko·yan i`qia ke Tla·yo·te·ko`yan·dievl. I`qia dro`jia i`cha·ka iazh ka`yo·tla.

cha`lan·zhie	շևլանժիէ	tunnel
zhdobr·dievl`it·zi	զհդօրքավայրեալիչ	noble estate
tla·yo·te·ko`yan·dievl	դլայութեկոյանքավայրեալիչ	psionic testing center
preql`ko·yan	բրեգլոյան	city plaza
te`pek	տեպէկ	public park
it·zi·ki·o	իտզիկիօ	small dwellings
i·chtii`o·zhie	իշտիօշիէ	path
zhavr`jem	ժավրյեմ	bus
kial`o·yan	կիալօյան	train station
tchipl	տչիպլ	public taxi

Discussion: Zhodani Urban Planning

Visitors to the Consulate will notice that Zhodani architecture and urban design share many features common to other human cultures. Government buildings are often designed to project a sense of power and strength; hospitals are designed to be comfortable and relaxing, and businesses and corporations build their spaces with similar considerations. This is entirely by design - telepathy, empathy, and other psionic talents have enabled the Zhodani to create cities, towns, and municipalities that emphasize productivity, comfort, and acceptance of the social hierarchy. When one enters a Zhodani building, they are immediately immersed not only in the sense of awe and wonder, but also belonging - the workplace becomes a space where one wants to be part of the whole, to contribute to the greater good.

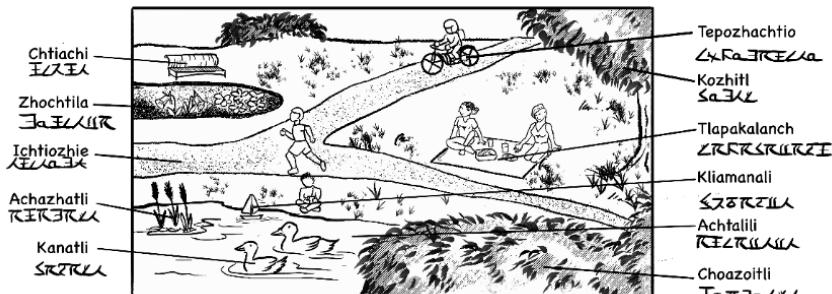
This carries over into all public spaces. Nobles will often set aside portions of their estates for use by the public, employing Proles and Intendants for groundskeeping and psychic maintenance of the space and those who use it. These spaces are highly valued as essential to the mental health of the populace. Happy people are productive people, and well maintained, publicly accessible parks provide Proles, Intendants, and Nobles alike with a pleasant spot to relax when needed. These relaxing, pleasant spaces are a point of pride for the Zhodani people, and all are expected to make use of them when needed (though spending too much time away from work might result in a visit from the **Tavr`chedl**).

This aesthetic carries over into private homes as well. The homes of Proles are designed with comfort, belonging, and satisfaction in mind, whether they're high-tech arcologies on long-settled worlds or prefab habitats on new colonies. The homes of Nobles vary widely depending on the personalities, tastes, and desires of the Noble family, but they tend to follow similar patterns.

Central to every Zhodani major city is the **Tla·yo·te·ko`an·dievl**, the Psionic Testing Center. These complexes vary widely depending on planetary conditions (a **Tla·yo·te·ko`an·dievl** on a garden world will have a lot of open space; one on a vacuum world might be a group of interlocking domed structures), but all have the same purpose: to evaluate the psionic potential and talents of Zhodani children at all stages of development. On Zhdant, in the capital city of **Dlol`pli·ki**, the **Tla·yo·te·ko`an·dievl** also functions as the primary venue for the **Te`qo·zdievl** (the Psionic Games).

Dialogue

Ikan and Kieko Tliaqrnad stop in the public park for lunch. They talk about what will happen in the Psionic Testing Center. Read, then translate:



Ikan Tliaqrnad Ininzchia kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.

Kieko Jdo itetl tlachikola, shtefrabr?

Ikan Chokotecho, zhedadenzh, iazh iazde chektia ziefrabr. Ichavez ikotlia ve?

Kieko Viaj, kamatli.

Ikan Ayoaka stial, viaj?

Kieko Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?

Ikan Viaj. Yzqia ininzchia. Tlapakalanchia ke ziefrio.

Kieko Kliamanali chilitias ke driefri. lazde, kamatli.

Ikan Tlayotekoyandievly ozdře de iepri tlachikola.

Kieko Ininzchia jdo de michře?

Ikan Ve tlanemilře ke drekro.

Kieko Ipatle?

Ikan Pradrnad iqia de, Kieko.

Vocabulary

Word	Zdetl	Meaning
abavnomaki	アバーノマキ	truck
achazhatli	アチャズハツル	reeds, pond grass
ai	アイ	to, unto
akopatlichka	アコパチルチカ	monorail, train
akostial	アコスティアル	tomorrow
amanstrial	アマンスティアル	today
ashashtiablnefa	アシャシタブリネファ	freezer
ashtiablnefa	アシタブリネファ	refrigerator
ayoaka	アヨアカ	pleasant
chapani	チャパン	morning
chekte'	チケト	to pack
choazoitli	チオゾイトリ	bush
chokotecho	チコテコ	bread
chtiachi	チタチ	park bench
dievldrekr	ディーヴルドレクル	psionicologist
dranzh	ドラン	sun
drekr	ドレクル	doctor, physician
edre	エドレ	near
ezhie'	エジエ	to visit
fevr	フェル	left
iadla	アドラ	sky
iazde	アズダ	apple (the Zhodani version)
ichaki-	イチャキ	very large
ichtiozhie	イチオジエ	path
iepri	イエプリ	after
ikotle'	イコトル	to want something
ininqenta	イニンケンタ	thusly, so
ininzha	イニンチャ	there, that place
ipatle	イパトル	for what reason/why
iqenta	イケンタ	how?
iqinstial	イキンスティアル	yesterday

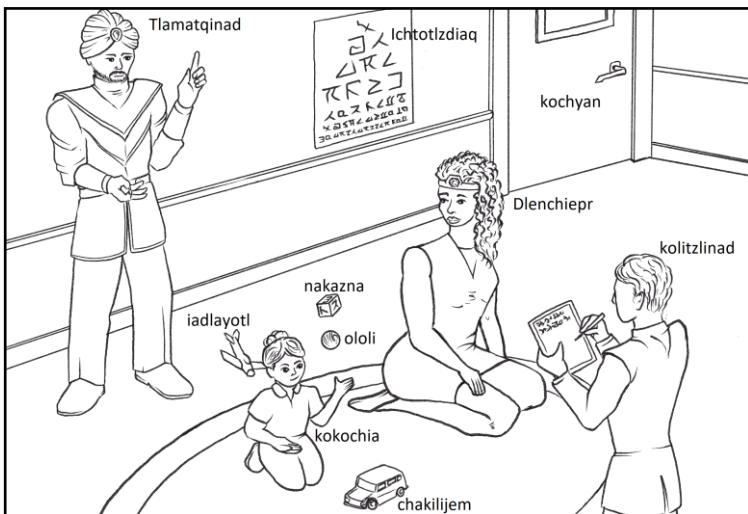
izhia	人ヨヌ	where?
jdatl	山ノヌ	mountain
jdel	右ノヌ	right
jem	車ノヌ	car
kanatli	鴨ノヌ	ducks
kapan	上方ノヌ	overhead, above
kiloe'	書クル	to write
kliamanali	舟ノヌ	toy boat
kozitl	葉ノヌ	leaf
mantlach	地面ノヌ	ground
mantlachjem	地面車ノヌ	ground car
miche'	行クル	to do (something)
miqane'	移クル	to move
mizh	雲ノヌ	cloud
niedl	目的ノヌ	for, in order to, for the purpose
otlatl	路ノヌ	road
oyanqe'	旅クル	to travel
oyanqrnad	旅人ノヌ	A traveller
ozhda	多ノヌ	many
pantle	中ノヌ	in the middle
preql	市ノヌ	city
qietsfatilia	モトノヌ	motorcycle
qin	僅ノヌ	only, merely
shtiavldrekr	心理学者ノヌ	psychologist
tepozhachtio	自転車ノヌ	bicycle
tlacha	午後ノヌ	afternoon
tlanshia	絵ノヌ	a picture
tlapaka	破片ノヌ	a fragment or piece
tlapkalanch	野餐ノヌ	picnic lunch
-tlatl	一群ノヌ	a group of
tlo	通りノヌ	through (preposition)
vidle'	生活クル	to live
zhdiech	木ノヌ	tree
zhdiechedl	森林ノヌ	forest

zhedadenzh	ヨヘダデンヂ	cheese
zhochtlia	ヨホチルイ	garden
zoche'	コホチ	to display

Tlamachti 5: Ke Tlayokeyoandievl

The Psionic Center

ツタ ドクタズカウドアズダ



Ke dievl·ma·chi`li·pria a`kom ke Tla·yo·ke·yo·an·dievl zo`chia ke tla`cha. Kie`ko chtia dievl`e ke tla·mat`zi·nad cho`chi·tle. Iazh yo·ko`lit·zo shta`dievle tlan`ia zhi` ke ko·lit`zli·nad. Cha·ki`li·o chi`li·tia pradr`ie Kie`ko. O`lo·li, na`kaz·na, iazh ia`dla·yotl pradr`ia se. Jdo Kie`ko ko`to·zhia i`zhia? I`chi pechtl ko`to·zhia se. Jdo a`lir se ko`to·zhia i`nad?

A`lir se ko`ti·zhia dlench`iepr. A`katl qent`ia ke dlench`iepr. Dievl`tsadl qent`ia ke tla·mat`zi·nad. Zhdobr`dievl i`qia ke tla·mat`zi·nad. Zhant`ad i`qia ke ko·lit`zli·nad.

Ok ke koch`yan i`qia ich`totl·zdiaq i`chi ke te`pan.

ta·mat`zi·nad	トタマツシナド	physician
na`kaz·na	ナカズナ	block, cube
ko`ko·chia	ココチア	patient (a patient)
ia`dla·yotl	イダラヨトル	airplane
dlench`iepr	ドレンチエープル	Intendant
ko·lit`zli·nad	コリツリナド	scribe
cha·ki`li·jem	チャキリジム	toy car
ich·totl·zdiaq	イチツヅチヤク	eye chart
o`lo·li	オロリ	ball, sphere
ko`chyan	コチヤン	door

Movement Toward

The prefix **ai** (ア) indicates movement toward a place or position. In Anglic, this is often indicated by adding TO to IN or ON. In Zdetl, **ai** is appended to the noun:

Ichi ke **ai`ziatl** akotlia ke chikakenmitzi. The cat jumps onto the table.
Tlani ke **ai`koch·ka** tloie ke kokoyotli. The mouse ran under the bed.

AI can also modify the adverb when the adverb refers to place:

Se katlakie itzie.
上七 之アとア之ア 人^クコズ* He (she/it) stayed home.
Se ozdie ai`tzie.
上七 又コロア パ人^クコズ* He went home.

In Anglic we often use -ward(S) to indicate movement:

ai`a·paz	ア人アラカコ	forwards
ai`vel	ア人タナツ	backwards
ai`zhin	ア入ヨメア	upwards
ai`zin·tla	ア入コメアヒア	downwards
ai`ok	ア入ロニ	sideways
ai`fevr	ア入ハセウ	leftward
ai`jdel	ア入ノロナツ	rightward
ai`mitl	ア入タヌヒ	northward
ai`sejd	ア入トケル	eastward
ai`cha·pa	ア入王アラカ	southward
ai`fev	ア入ハセウ	westward

AI can also be appended to i`zhia and i`nin·zhia:

I`zhia od`zia ve?
Where (whither) are you going?
I`zhia od`zie se?
Where did he go to?

Ai`nin·zhia od`zia ze.
I am going there (thither, to that place)
Ai`nin·zhia od`zie se.
She went there (to that place).

Movement From

PE (凡[↖]) indicates movement away from a place or position. When used, it is placed before the preposition or appended to it as a prefix. In Anglic, this usually takes the form of *from*:

Pe`i·chi ke iziatl akotlie ke chikakenmitzi. The cat jumped *off from* the table.
Pe`tla·ni ke kochka tloie ke kokoyotli. The mouse ran *from under* the bed.

Instead of saying **pe akom** (凡[↖] 凡[↗]凡[↗]) when we mean *from in* or *out of*, in Zdetl we use **taj** (凡[↖]凡[↙]) to indicate the same meaning:

Taj ke fev miztlie ke shtiefri. The man rode *from out of* the West.
Taj frrz tlapaie ke ziefri. The woman drank *from* a cup.

Movement Between

When talking about movement from one place to another, a transitional preposition **e** (凡[↖]) is inserted between the place names. The Anglic equivalent of this is the prepositional form *from ... to ...*:

He traveled from Zhdant to Tlapinsh. **Zhdant·e`tla·pinsh o`yan·qie se.**
He teleported from the house to the garage. **Ke it·zi·e·iadl`a·jem ko`et·sie se.**

This form is also used in naming; for example, Zdetl = *from ZD to TL*.

Verbs: The Imperative Case

The imperative case is used when giving an order or instruction that must be carried out. Verbs in the imperative end in **-zhda** (凡[↖]).

Che`dle' (王 [↖] 凡 [↖] 凡 [↑]) to guard	Chedl`zhda! (王 [↖] 凡 [↖] 凡 [↖]) guard!
Pradr`ie' (凡 [↖] 凡 [↖] 凡 [↑]) to move something, telekinetically	Pradr`zhda! (凡 [↖] 凡 [↖] 凡 [↖]) move (that) telekinetically!
Tla`ko·le' (凡 [↖] 凡 [↗] 凡 [↖] 凡 [↑]) to eat	Tla`kol·zhda! (凡 [↖] 凡 [↗] 凡 [↖] 凡 [↖]) eat!

The imperative case can also be used to express our will or desire to do something, as in Anglic “Let me do it.” In Zdetl this becomes condensed:

De yev`lia ze, nie`dle i`nin-tetl mi`chia ze. You permit me to do that thing.
(Let me do that)
I`nin-tetl mi`che-zhda ze. Allow me (to do that).

This can also be used to express a wish or an exhortation:

Yek`ta i`qi-zhda! Be good!
Tok`pa i`qi-zhda! Be well (healthy)!
Tletl`zhda! Be silent!
Ye`ka-che iazh ma`tla-chte vidl`zhda! Live long and prosper!

Adding **jdo** (ຈດ້າ) to the imperative makes it a request for instruction or orders, as in the Anglic “Shall we ...?”

Jdo o`zhda de? Shall we go?
Jdo tlat`zhda ye? Shall they begin
Jdo mi`tot-lzhda de? Shall we dance?

Note that the verb **ozde'**, to go, becomes shortened to **ozhda** in the imperative.

Correlative Pro-Forms: -QEZ and -AD

The suffix **-qez** (-ເຊັ່ນ) indicates quantity. The correlative words may be formed by adding the appropriate prefixes.

i`qez	ເຊັ່ນເຂົ້າ	how many
i`nin-qez	ເຫຼັກເຫຼັກເຂົ້າ	that many
A`chi-qez	ເຖິງເຂົ້າ	every
A`yo-qez	ເບີຣຸເຂົ້າ	none
i`cha-qez	ເຫຼັກເບີຣຸເຂົ້າ	some
zi`qez	ໂຄເຂົ້າ	any amount

The prefixes shown above can also be applied to any of the other correlative base forms, for example, **-ad** (-ເພີ້ມ) from Lesson 2:

iad	ເພີ້ມ	which person/who?
inin-ad	ເຫຼັກເຫຼັກເພີ້ມ	that person
A`chiad	ເຖິງເພີ້ມ	every person
A`yo-ad	ເບີຣຸເພີ້ມ	no person
i`cha-ad	ເຫຼັກເບີຣຸເພີ້ມ	someone
ziad	ໂຄເພີ້ມ	anyone

As you can see, this adds measurably to the ways questions can be answered quite easily:

Iad? (who/ which person?) **Ichaad.** (someone) **Ayoad.** (no one) **Ziad.** (anyone)
Iqez? (how many?) **Achiqez.** (all of them) **Ziqez.** (any quantity)

Discussion: Zhodani Medicine

Psonics has elevated Zhodani medicine and technology in ways beyond the reach of other non-psionic societies. Every Zhodani physician is at least of **Pranatl** (SOC-11) class who leads a team of physician's assistants of Intendant class. All are psionically trained in at least Telepathy and Healing, and possibly Empathic Healing. This means a Zhodani doctor can evaluate a patient's needs quickly and efficiently, and without the invasive and/or hazardous procedures and technology common in Imperial, Solomani, and other non-psionic cultures. Zhodani hospitals still maintain equipment such as CAT, MRI, and X-Ray machines for contingency use, and Prole technicians are trained in their operation, but they are rarely employed for routine examinations. Invasive surgical procedures are rare, as most medical treatments can be accomplished psionically. Telekinesis and Healing make physical contact between patient and physician unnecessary; when physical surgery is required, it is performed remotely via robotic systems.

Cho`chi·tle'	王凡王人ヒセキ	to heal
Cho`chitl·dievl	王凡王人ヒセキ	the psionic discipline of Healing
Cho`chitl·nad	王凡王人ヒセキ	a healer
Tlat`zi·tle'	ヒセキコ人ヒセキ	to have empathy
Tlat`zitl·dievl	ヒセキコ人ヒセキ	the psionic discipline of Empathic Healing
Tlat`zitl·nad	ヒセキコ人ヒセキ	an empathic healer
not·za·li·tla·ma`zi·nad	ヒセキコ人ヒセキヒセキヒセキ	psychologist
Tavr`chedl	ヒセキモ王ヒセキ	"Guardians of our Morality", the so-called "Thought Police" of Zhodani society

Zhodani medical centers are places of healing and rest designed to be relaxing and comforting. Medical staff go to great lengths to enable visitors to feel calm and safe. Physicians' assistants employ telepathy and empathy to assess their patients' psychological needs; healing (**cho`chitl-dievl**) to evaluate and if possible and necessary, treat their physical ailments; telekinesis and teleprojection are used for outpatient procedures; telepaths trained in both psychiatry are on hand to help patients adjust when needed. If necessary, **Tavr`chedl** can be called in when re-education is warranted. Outsiders will notice the lack of sterilization chemicals ubiquitous in other hospitals; aside from controlling airborne diseases, psionics and robotic surgery make them almost completely unnecessary.

Psionic Evaluation

Every child born in the Consulate is evaluated for psionic potential from birth and monitored throughout early childhood. This is done in the nearest **Tla·yo·ke·yo'an·dievl**, the Psionic Testing Center found in every major city. The goal is not merely to identify and place children who display strong potential; it is also to ensure the birth family remains healthy and stable as their children's talents emerge (or not). All children are not equal, and some develop their strengths earlier or later than others. Annual medical examinations therefore include psionic evaluations. This helps ensure that children who show early signs of strength can be placed in an appropriate environment where their growing talents can develop safely. Children who do not show significant aptitude are simply not trained.

All parents know it's their duty not only to the Consulate, but to themselves, to report any signs of emerging talent as soon as possible. An untrained, powerful telekinetic child, for example, in a family of **zhant'ad** is a danger to themself and their family - no one wants to experience the 'terrible twos' from a growing **pradr'nad!** The State recognizes that this is an emotional time for both families and goes to great lengths to ease the transition for everyone. Ideally, the child will be placed with a **Dlench`iepr** family living nearby. Limited visits may be allowed, supervised by **not·za·li`tla·mat`zi·nad** and, if necessary, **Tavr`chedl**. In some cases, the **Zhdobr`dievl** house the **Dlench`iepr** family is attached to might allow the **zhant'ad** family to work for them, but this is not common. A clean break after an adjustment period is generally preferred.

Lesson Six will focus on the ceremony around this event, commonly known as **Zhin`qet·stial**, or Ascension Day.

Dialogue

Kieko plays with toys in the examination room while a physician observes. An Intendant talks to her while she uses her telekinesis. The testing room has several different toys of a variety of masses, from 1 gram to 10 kg. There are also rings on the floor marking distance.

Azhdiazhiepr	Pale, Kieko. Azhdiazhiepr ze. Jdo tlamatzinad Devietlas namiqie ve?
Kieko	Viaj, Azhdiazhiepr.
Azhdiazhiepr	Ze ichitře ke tlamatzinad, oqik ke chakilio chilitře de. Jdo ve pradrnad iqia, potlie zeo shtiefabr?
Kieko	Viaj, zeo chakilo ikinstial ze pradrie!
Azhdiazhiepr	Cha, ichakiyekta! Pradrnad iazh iqia ze!
Kieko	Cha! Ze pradrzhda de yelize? Kamatli?
Azhdiazhiepr	Ha ha, yelize, plaz zha. Yelize zan.
Kieko	Viaj, Azhdiazhiepr.
Azhdiazhiepr	Ke ololi pradria ve? Iqia coqo. <i>Kieko concentrates. The ball rises.</i>
Kieko	Yolotlie!
Azhdiazhiepr	Ichakiyekta! Zha, kentetl pradrzhda. Ke tiki etliyez.
Kieko	Inintetl iazh chelia ze!
<i>Testing continues with objects of varying sizes and mass.</i>	
Azhdiazhiepr	Ichakiatla ve! Inintetl ololi, nal ke pria, yzqia ve? Se fenrzhda izhia yelize ve?
Kieko	Pazklře ze... Vri cheka.
Azhdiazhiepr	Chamakichoia, Kieko. Shtiaqře ve.
Kieko	Viaj?
Azhdiazhiepr	Viaj, patla pradrnad iqia ve. Yekta tlamatrnad katilia ve.
Kieko	Tlamatrnad zeo iqře ve?
Azhdiazhiepr	Yelize!

Vocabulary

Word	Zdeti	Meaning
aichapa	アス王アヌア	southward
aifev	アスベセタ	westward
aifevr	アスベセタ	leftward
aijdel	アスレルセタ	rightward
aimitl	アスヌムト	northward
aisejd	アスヌルセル	eastward
aizintla	アスコヌマヒタ	downward
akatl	アスアヒト	the band worn by dlenchiepr
chakilijem	王アスヌムルセタ	toy car
chamakichoia	王アスヌムアスヌムセタ	don't worry
chapa	アスヌア	south
cheka	王セア	distant
chelie'	王セルズ	to be able
chiloti	王アスルヒト	chair
chte'	王セセ	to observe
dievlmachilipria	シズタヌアスヌムアスヌムスア	psionic testing room
dlenchiepr	シセア王ヌル	Intendant; a minor Noble
etli	セヒト	heavy
etliyez	セヒトスルコ	heavier
fentre'	ヘセアヌセ	to bring
fev	ヘセタ	west
iadlayotl	スコアリロヒト	toy airplane
ichite'	人王スセセ	to watch
ichotlzdiaq	人王ヌヒロスル	eye chart
katile'	スヌヒトス	to need something
katlake'	スヌヒトスヌセ	to stay
kentetl	スセアヒトス	another
kochka	スヌ王アス	bed
kochyan	スヌ王ハヌマ	door
kokochia	スヌスヌ王ス	patient, one who is a patient
kokoyotli	スヌスヌルヒトス	mouse
koqo	スヌスヌ	light

makichoe'	マキチエ	to be worried
matlachtie'	マタラチエ	to prosper
mitl	ミト	north
nakazna	ナカズナ	block; cube
nal	ナル	across
namiqe'	ナミキエ	to meet
ok	オク	beside
ololi	オロリ	ball; sphere
oqik	オシキ	while
pamantli	パマンチ	floor
patla	パトラ	strong
pazklie'	パズクリエ	to attempt, try
pechtl	ペチル	rug
plaz	プラズ	'xor', implies one condition or the other is true but not both
potle'	ポトル	to say
gente'	ゲンテ	to wear
sejd	セイド	east
shtiaqe'	シティケ	to learn
taj	タジ	from
tepan	テパン	wall
tiezhotli	ティエホル	ceiling
tlamachte'	タラマチエ	to teach
tlamatqinad	タラマチキン	doctor, physician
tlamatrnad	タラマチラ	teacher, instructor
tlane'	タラネ	to transmit a message
tlatze'	タラツ	to begin
tloe'	トロイ	to run
vri	ブリ	too much
yekacha	イエカ	long
yelize	イエリゼ	possible, maybe
-yez	*イエズ	comparative suffix
yokolitzo	ヨコリツ	notes
yolotl	ヨロツ	easy

yolotle	ヨロツル	easily
yolotle'	ヨロツルトセ	to be easy
zan	コタマ	later
zha	ヨタ	now
zhin	ヨメタ	above
zhinqetse'	ヨメタシセヒタセ	to ascend
zintla	コメタヒタ	below

Tlamachti 6: Zhinquetstrial

Ascension Day

ヨヘアツヤヒトニス



A`man·strial zhin`q̄e Kie`ko. Se`o zhant'a·da ken`ka·li i`qe·zhia. Iazh ke dlench`iepr·a ken`ka·li i`qe·zhia. A`katl kon chia v ta`mak·ře ke q̄n'a ken`ka·li cho se. I`pa·tle? I·nin`pa·tle, ke a`katl qent`ia zia dlench`iepr. Ko`tlatl·zha i`qia. Iazh ye`o dievl zo`chia se. O`me·i zie`fri i`qia ke dlench`iepr ken`ka·li. Azhd`ia·zhiopr iazh Vel`miepr i`qia ye`o fa`e·o. Kie`ko·iepr i`q̄e Kie`ko, iazh o`mei ziefr`abr kav`ře Kie`ko. Pradr`nad i`qia Azhd`ia·zhiopr. Ko`etsdr·nad i`qia Vel`miepr. Icht·o`tlet·zi qent`ia Vel`miepr. Pra`dievl tla`macht·ře Kie`ko Azhd`ia·zhiopr. Te-tla·ma`tliz·tli chtia zhdobr`dievl. I`pa·tle kievl`tsadl qent`ia ke zhdobr`dievl? I·nin`pa·tle, ko`tlatl·zha se`o. Kievl`tsadl qent`ia a`chi zhdobr`dievl.

chi`bo	王人トウ	shoe(s)
ti`kletl	シヌダカト	cape
o`shen·zho	ヒテカヨウ	boot(s)
ke·mil`tla·tia	カセラムタツ	dress
i·cho`tlet·zi	ヒチロトカコ	glasses
a`chia·kia	アキアカ	suit
dievl`tsadl	カヌカトカ	turban
a`katl	アカタ	diadem
va·vie`la·chte	バビエラカ	trousers

Correlative Pro-Forms: -QIK, -ADL, and -PATLE

When referring to questions of *time*, use the suffix **-qik** (-*ㄙ**ㄤ**ㄷ*).

i`qik	ㄙ	what time?
i`nin·qik	ㄙㄩㄱ	that time; then
a`chi·qik	ㄉㄩㄱ	all the time
a`yo·qik	ㄉㄩㄯ	never
i`cha·qik	ㄉㄩㄱ	sometime, someday
zi`qik	ㄐ	any time, any day

i`qik tla`kol·ře de? When do we eat?

A`yo·qik tla`kol·ře de. We will never eat.

Zi`qik tla`kol·ře de. We will eat any time.

The suffix **-adl** (-*ㄉ**ㄢ**ㄬ*) refers to ownership, possession, or relationships between people and/or objects.

i`adl	ㄉ	whose?
i`nin·adl	ㄉㄩㄢ	theirs
a`chi·adl	ㄉㄩㄢ	everyone's
a`yo·adl	ㄉㄩㄢ	no-one's
i`cha·adl	ㄉㄩㄢ	someone's
zi`adl	ㄉ	anyone's

i`adl iadl`a·jem i`qia se? Whose sky car is that?

i`adl ziefr`nam i`qia ve? Whose wife are you?

i`cha·adl iadl`a·jem i`qia se. It's someone's car.

A`yo·adl ziefr`nam i`qia ze. I'm no one's wife.

When asking questions about the reason something was done, or happened, the suffix **-patle** (-*ㄉ**ㄝ**ㄤ**ㄻ*) is used.

i`pa·tle	ㄉㄝ	why?
i`nin`pa·tle	ㄉㄩㄱㄝ	for that reason
a`chi`pa·tle	ㄉㄩㄢㄝ	for any reason
a`yo`pa·tle	ㄉㄩㄯㄝ	no reason
i`cha`pa·tle	ㄉㄩㄱㄝ	for some reason
zi`pa·tle	ㄉㄝ	any reason

I`pa·tli i`tetl mi`chie ve?	Why did you do that?
A·yo`pa·tli i`tetl mi`chie ze. (Ayopatle.)	I did it for no reason. (No reason.)

Discussion: Seasons and Holidays

The Zhodani system of marking the passage of time is, like any other human culture, based on their homeworld and its conditions. A day on Zhdant is 27.02 “standard” hours. On other colonized worlds timekeeping will vary based on local conditions.

zhdan`stial	日々アトニス	a day on Zhdant
ma·chiel`i·stial	日々王五日アトニス	week of five days
shidr	土人	season of 40 zhdanstial
chten	王ニヤ	year of 244 zhdanstial
te`qoz·dij	クセラスロス	olympiad of 3 chten
atl·te`qoz·dij	アトクセラスロス	triple olympiad of 9 chten
a`trint	アトメテ	“Raining”, the spring season
vrien`stial	日々アトニス	“Heat”, the summer season
at`chaf·ser	アト王アベトニ	“Waning” or autumn
a`ta·niebl	アトアマズ	“Harvest”
asht`iavl	アソニス	“Chill” or winter
at`piapr	アトニスル	“Thaw”, the end of winter

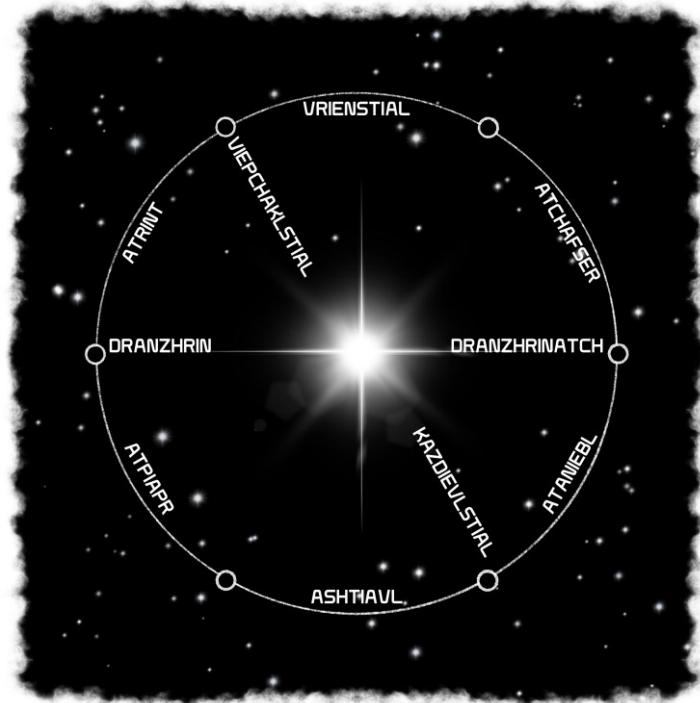
Relative time (today, tomorrow, next week, etc) is expressed with a combination of an expression plus the suffix **-stial** (-アトニス).

a`man·stial	アタアトニス	Today
i`qin·stial	アタアトニス	Yesterday
a`ko·stial	アコアトニス	tomorrow

Each Zhdanstial is divided into 30 hours (**a`chan**) of 30 minutes (**pi`tlik**) each, which in turn have 30 seconds (**zhinzh**). Marking time on small scale will be covered in Lesson 7.

zhinzh	ヨメアヨ	Second
pi`tlik	ヘヌヒヘヌ	Minute of 90 seconds
a`chan	ア王アタ	Hour of 30 minutes

Like any other human society, the Zhodani have their traditions and holidays (**zhdan`zhdan·stial**). Most are common cultural events celebrated throughout the Consulate:



Dranzh`rin
ドランズヒン

Sunbright, the Zhodani new year, on the vernal equinox

Viep`chakl-stial
ヴィエップチャカル・スティアル

Moonday, a lunar festival between Atrint and Vrienstrial

Dranzh`rin-atch
ドランズヒンアッチ

Sunflight, the beginning of winter, celebrated on the autumnal equinox

Kaz`dievl-stial
カズディエル・スティアル

Harvest festival, celebrated between Ataniebl and Ashtiavl

Te-qoz`a-stial
テコゾア・スティアル

Olympiad Day, between Ashtiavl and Atpaipr every three years

At·te-qoz`ia·stial
アット・テ・コゾア・スティアル

Triple Olympiad Day, added every three Olympiads

These are celebrated routinely throughout the Consulate in varying forms, usually adjusted for local astronomical conditions. Social events are

central to Zhodani society and establish a sense of cultural unity and individual belonging.

In addition to these larger collective celebrations, Zhodani also celebrate occasions of individual significance like birthdays (**jdi`stial**), wedding days (**nam`stial**) and anniversaries (**ne`nam`stial**). These are usually less flashy than the bigger **zhdan`zhdan`stial**, but they are no less important. The most significant of these is **Zhin`qet`stial**, or Ascension Day, the day a Zhodani child who shows significant Psionic potential is elevated to the rank of **Dlench`iepr** (Intendant). It is celebrated once in a child's life and marks what may be their most significant life event.

Zhin`qet`stial is an emotionally difficult event for the **zhant'ad** family. On one hand, every **zhant'ad** parent hopes that a child of theirs will rise above the parents' lowly station; on the other hand, sending a child off to live with a new family is difficult for any family. For this reason, the Zhodani government goes to great lengths to limit the trauma to the **zhant'ad** family. Once the child's potential has been confirmed, the **Dlench`iepr** and **Zhant'ad** families go through a process of acclimation where the child and parents are given time to adjust to the new circumstances. This can include visits between the families, counseling sessions with psychologists and other mental health professionals, and if necessary, consultations with the **Tavr`chedl**. The ceremony itself is planned by both families and thus varies in levels of pomp and grandeur.

One feature is common to every **Zhin`qet`stial** event, however; that is the presentation of the child with their first **A`katl**, the headband they will wear as the mark of their new status. The **A`katl** is a simple tiara, typically made of a lightweight alloy, and bearing a gemstone that indicates their primary psionic discipline. At this point, the child begins their new life as a **dlench`iepr**. The **zhant'ad** family usually gains a bit of status, though never enough to rise beyond their common station, and occasionally may be welcomed into the **Zhdobr`dievl** household as workers or retainers, if the situation warrants and the **Zhdobr`dievl** household approves the request. This is not common, however, as a clean transition is considered best for both parents and child.

Marriage and Gender Equity

The Zhodani have enjoyed a great degree of sexual and gender equality since their own Dark Ages, largely because psionics does not discriminate between genders. Females and males are equally likely to develop psionic talents, and to the same degree of strength.

Relationships are also egalitarian, with greater acceptance of same-gender marriages than in certain other human cultures, though it is less common among the **zhant'ad** than among **dlench`iepr** and **zhdobr`dievl**, given the preference for large families at the lower social strata. Still, advances in reproductive technology such as in-vitro fertilization, artificial wombs, and in extreme circumstances, cloning, allow upper-level **zhant'ad** couples all the benefits of more "traditional" families. Such requests always require the approval of a **zhdobr`dievl**, of course, as do marriages.

Same-sex unions between **dlench`iepr** are more common because family size depends more on adoption rather than reproduction. Additionally, **dlench`iepr** and **zhdobr`dievl** have significantly more freedoms than **zhant'ad**, and large families at the upper strata are less common.

Dialogue

After the ceremony. A dialogue between Nor Tliaqrnad and the Intendants adopting Kieko. Nor and Azhdiazhiepr talk about Kieko while she plays with Velmiepr.

Azhdiazhiepr	Yektnamiqe, Mazi Tliaqrnad. Pan ve nilozhie veo shtiefrnam zhi' ze.
Nor	Yektnamiqe iazh, Azhdiazhiepr.
Azhdiazhiepr	Kieko je ke Tlayokeyoandievl namiqie ze.
Nor	Viaj, Kiekoiepr papaqie ve, italoie lkan.
Azhdiazhiepr	Setse choqi iqia se. Iazh se papaqia Velmiepr. Kamatli, Mazi Tliaqrnad, Kieko se faia ve kon de.
Nor	Kamatli, Azhdiazhiepr. Itzmole, yekta chilitia ye. Jdo ve potlie, koetsrnad Velmiepr iqja?
Azhdiazhiepr	Viaj, iqia se. Iazh pradrnad iazh ze, ininqenta Kieko. <i>Kieko and Velmiepr appear a few feet away from Nor and Azhdiazhepr.</i>
Kieko	Chai! Kekela! Jdo azhi?
Velmiepr	Ha ha, yelize iepri pli pitliko. Chiala ze katilia kiatlaze.
Nor	Jdo ve kiamiqia chak se, Velmieqr?
Velmiepr	Chak chak. Niloze' chayolitlia ve, iazh namiqe' de ikotlie.
Kieko	Koetsie' se chelia!
Nor	Viaj, Kieko, chtie ze!
Velmiepr	Mazi Tliaqrnad, chakyolotl tiq ve, akimatis de. Veo chiala zin iqja Kieko, viaj? Deo chiala zin iqre se iazh.
Azhdiazhiepr	Se yekta pyalre de. Kamatli, otria.
Kieko	Velmiepr, jdo de chelia azhi koetsie'?

Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.

Azhdiazhiepr Ikotla ye, kon ye tlana de. Omeia kenkali makoa tlazotlie'.
Nor Kamatli, Azhdiazhiepr. Inintel papaq ze.

Vocabulary

Word	Zdetl	Meaning
achan	ア王アマ	an hour of 30 minutes
achi	ア王人	every
achiakia	ア王スニス	jacket; waistcoat
akatl	ア之アヒ	diadem; the circlet worn by Intendants
akimate'	ア之入アカセ	to know, as in knowledge
akostial	ア之日トニスツ	tomorrow
amanstial	アヌアタトニスツ	today
Ataniebl	アニアタズム	the harvest season
Atchafser	アニ王アトセツ	the late summer season
Atlteqozastial	アトニセツヌコアトニスツ	Triple Olympiad Day
atlteqozdij	アトニセツヌロハツ	triple olympiad, nine chten
Atpairp	アニルアセツ	the thaw season
Atrint	アニヌアヒ	the raining season
Atshtiavl	アニ土ニスツ	the winter season
azhi	アヨ人	again
chayolitle'	王アリル人ヒセ	to lack the opportunity
chiav	王スウ	gemstone
chibo	王人トウ	shoes
cho	王	unto, as in "to give (something) to (someone)
chtен	王ニセツ	year
dievltsadl	アズウトアヒ	the turban worn by nobility
Dranzhrin	アハアヨヌスア	Sunbright; the new year
Dranzhrinatch	アハアヨヌスアアヒ王	Sunflight; autumn festival
fae	アハヒ	name (of a person)
fae'	アハヒ	to name, to call someone by name
ichotletzi	人王ヒヒセヒコス	eyeglasses, spectacles

ikotle'	イコトロ	to want
iqinstial	イクニタス	yesterday
italoe'	イタロ	to say something about someone
itzmole'	イツモル	to look like, to seem
jdistial	ジディス	birthday
je	ジ	at
kovre'	コブレ	to possess, to have
Kazdievlstial	カズヂエヴス	Harvest festival
kekela	ケケラ	fun
kekle'	ケケル	to have fun
kemiltlatia	ケミルタス	dress
kiamiqe'	キアミケ	to exhaust, to tire
kiatlaze'	キアラズ	to rest
kievltsadl	キエーヴス	turban
kotlatlilha	コトラリハ	a status symbol
kotlaze'	コトラズ	to be calm; to relax
makoe'	マコエ	to assist or help
merked'e'	メルケデ	to have permission, to be allowed
namstial	ナムス	wedding day
nenamstial	ナムス	wedding anniversary day
oshenzho	オシン	boots
otre'	オト	to be at peace, to relax
pan	パン	about, as in "concerning"
papaqe'	パッカ	to enjoy, to like
pitlik	ピット	a minute of 90 seconds
pli	リ	a few
pyale'	ピヤ	to care for
qina	キン	new
setse	セツ	sweet, as in well mannered
shidr	シード	season
tamake'	タマカ	to give
Teqozastial	テコザス	Olympiad Day

teqozdij	ㄊㄺㄽㄮ㄰ㄯ	olympiad, three chten
tlazotlie'	ㄊㄻㄳㄭㄮㄱ	to adjust
tlikletl	ㄉㄻㄳㄻ	cape
vavielachte	ㄉㄻㄮㄵㄸㄲㄱ	trousers
Viepchaklstial	ㄉㄻㄮㄻㄻㄻㄻㄮㄱ	Moonday
Vrienstrial	ㄉㄻㄳㄻㄻㄻ	the hot season
vyolitle'	ㄉㄻㄮㄷㄷ	to have the opportunity
yektnamiqe	ㄉㄻㄷㄷㄻㄻ	greeting; "well met"
yolitl	ㄉㄻㄷㄷ	opportunity
zhdanstial	ㄉㄻㄳㄻㄻㄻ	day
zhinqe'	ㄉㄻㄳㄻㄻ	to ascend; to be elevated
Zhinquetstial	ㄉㄻㄳㄻㄻㄷㄻ	Ascension Day
zhinzh	ㄉㄻㄳㄹ	a second

Tlamachti 7: Ke kiatok

The Weather

Ζε ζεζεζεζ



Dialogue

Azhdiazhiepr, Velmiepr, and Kieko plan an outing.

- Azhdiazhiepr** Amanstial ayoaka itzmolia ke kiatok, zhi' tel tepek ozdie' de?
- Velmiepr** Yekta zhats iqia. Iai, zan yelize rintře, ke zhada potlia.
- Azhdiazhiepr** Ininpatle, rintchimo iazh rintchakio fenře de.
- Kieko, ozde' chilite' ikotlia ve?
- Kieko** Viaj! Izhia ozdře de?
- Azhdiazhiepr** Zhi' ke Zhdobrdievla tepek. Ichakitepek iqia, kon ozhda ichtiozhio iazh atlotlo choktia.
- Kieko** Ke atlotlo ininzha merkredza tlatemza de?
- Velmiepr** Viaj! Ke atlotl latemo fenre' ilnamzhda.
- Kieko** Iai, otlakza yelize ek rintře?
- Velmiepr** Ve kemete' pradievla rintchima tlamachtře Azhdiazhiepr.
- Kieko** Cha, kekela!

Impersonal Verbs

Every language has idiomatic structures that are used to express facts and events that are not necessarily attributable to a specific agent or actor. These are called *impersonal* phrases and the verbs that belong to them are impersonal verbs. In Anglic, the word **it** is used as a stand-in for the nonexistent subject, as when referring to the weather ("it is snowing," "it is raining," etc.) In Zdetl this is unnecessary and omitted:

Rint`ia (it is raining)

Lienj`ie (it was windy)

Piap`ře (it will thaw)

Vrien`ia (it is hot)

Chiakr`zi-ře (it will sandstorm)

Asht`iabl-ia (it is freezing)

Note that in each of these cases, the noun referring to the type of weather (rint = rain) becomes a verb by adding the required verb ending.

While it is possible and not necessarily incorrect to say **Iqia rinte** for **It is rainy**, it's also not preferred and is considered stilted and overly formal, if not archaic.



The Reflexive Pronoun

In **Lesson 3, Akom ke Pria**, we introduced **zhe** (↗), the reflexive pronoun. In this lesson we will investigate the uses of **zhe** in greater detail.

Most verbs show an action being done by someone (the subject) to something (the object). Remember that in Zdetl, sentence order is *object – verb – subject*:

<i>Object</i>	<i>Verb</i>	<i>Subject</i>
Ke fevr`anzh The book	Mo`chi·tia is read by	ke drie`fri the boy

With some verbs, it is possible for the subject to perform the action on itself rather than on another entity. In Anglic, we often append some variation of **-self** to the pronoun, as in **myself**, **yourself**, **ourselves**, etc. In Zdetl such actions are indicated merely by repeating the pronoun:

Ze myself	pyal`ia take care of	ze I
De Ourselves	chedl`ia guard, protect	de we
Ye Yourself	tla`kent·ia amuse	ye you

Third person pronouns (collective “*you*”, *he/she/it*, and *they*), which in Anglic would become *yourselves*, *himself (etc)*, and *themselves*, in Zdetl become the reflexive pronoun **zhe**:

Zhe Herself	tla`kent·ia amuses	se she
Zhe Yourselves	ko`ets·ie teleported	le y'all
Zhe Themselves	ya`na·ia hid	ye they

Likewise, the reflexive pronoun can be used with the definite article to indicate specificity:

Al zhe To herself	mo`chit·ia reads	ke zie`fri the woman
Al zhe To himself	ni`loz·ie talked	ke drie`fri the boy ¹⁷
Al zhe To themselves	koq`ie listened	ye they

¹⁷ The Zhodani would consider this to be poor manners. Despite being a telepathic society, they still expect people to keep their thoughts to themselves.

When a verb follows the pronoun **zhe**, it is said to be being used *reflexively*, because the action being done *reflects* to the subject.

The Possessive Reflexive Form

In the same way that adding **-o** to personal pronouns makes them possessive pronouns (my, your, our, etc), **-o** when added to the reflexive pronoun **zhe** indicates that the object belongs to the subject. **Zheo** can be translated into *his, hers, its, or their*:

Zhe`o ka`fi	tlá`pa·ie	se
Her coffee	drank	she
Zhe`o it`zi	qí`lo·ie	se
His house	painted	he
Zhe`o chi·ka·ken`miz·tli	chi`lit·ia	ye
Their cat	play with	they

Remember that **zheo** must not be used to directly qualify a *subject*, it may only refer to it. For example, in the following sentence, it would be incorrect to say **Potlia se, zheo chikakenmiztli ...** because **chikakenmiztli** is a subject.

Potlia se, se`o chi·ka·ken`miz·tli chop`ia ZHE`O cha`mi.
He says that his cat is washing its face.

Prefixes and Suffixes

-EV (-◀ ▶)

The suffix **-ev** (-◀ ▶) is used to indicate when an action is causing or bringing into being the state or condition expressed by the root word. **Ev** can also be used independently as either a noun (**ke ev**, the cause of) or a verb (**eve'**, to cause). This is not to be confused with the partial pro-form **-patle**, which expresses the reason for an event or condition.

-Ev applied to adjectives transforms them into verbs.

asht`ia·bla (cold)	asht·ia`blev·e' (to cause to be cold)
vrien (hot)	vrien`ev·e' (to make warm)
qí`ta (wet)	qit`ev·e' (to dampen)
zotl (dry)	zo`tlev·e' (to dry off)

-Ev applied to a *verb* makes the action *causative*; in other words, it expresses an act that is done to something or someone:

cho`etzh·e' (to laugh)
i`qe' (to be)
ko`chie' (to sleep)
o`tre' (to be calm)

cho`etzh`ev·e' (to make laugh)
i`qev·e' (to bring into being)
ko`chiev·e' (to put to sleep)
o`trev·e' (to pacify, to calm)

-EZ (-≲コ)

To indicate when the state of being expressed in the root word has come into being, we apply the suffix **-ez** (-≲コ). Independently, **-ez** can be used as the verb **eze'**, *to become*.

-Ez can modify adjectives:

asht`ia·bla (cold)
vrien (hot)
ka`yo·tle (beautiful)
yek`ta (good)
e`tli (heavy)

asht·ia`blez·e' (to become cold)
vrien`ez·e' (to become warm)
ka·yo`tlez·e' (to become beautiful)
yek`tez·e' (to get better)
e`tlez·e' (to get bigger)

-Ez modifies nouns, prepositions, and affixes:

chtol (n., a glow)
shtiefr`nam (husband)
choq`zin (daughter)
kon (with)
a`kom (inside)
-ti`ki (small)

chtol`ez·e' (to become glowing)
shtiefr·nam`ez·e' (to become a husband)
choq·zin`ez·e' (to become a daughter)
kon`ez·e' (to unite)
a·kom`ez·e' (to enter, to go inside)
ti·ki`ez·e' (to shrink)

-Ez modifies verbs:

cho`et·zhe' (to laugh)
i`qe' (to be)
ko`chie' (to sleep)
o`tre' (to be calm)
tla`kol·e' (to eat)

cho·et`zhez·e' (to become laughing)
i`qez·e' (to begin existing)
ko`chiez·e' (to fall asleep)
o`trez·e' (to become calm)
tla`kol`ez·e' (to be eaten)

The suffix **-ez** is used commonly with verbs that show an action being done *to something or someone* to show that the action does not affect anyone other than the subject.

a`chits·le' (to collide)
fronzh' (to lay waste)
ko`to·zhe' (to sit)
ma`tlacht·ie' (to prosper)
na`mi·qe' (to meet)

a·chits`lez·e' (to have a collision)
fronzh`ez·e' (to become a wasteland)
ko·to`zhez·e' (to be seated)
ma·tlacht`ez·e' (to become prosperous)
na·mi`qez·e' (to come together)

-AJI (-ஆଜି)

The suffix **-aji** (-ଆଜି) is used to denote a smaller piece of a larger whole, as indicated by the root word:

rint (rain)
te`zint·li (fire)
ke`tli (snow)
a`bradl·nad (currency, credits)

rint`aj·i (raindrop)
tezintlaji (a spark)
ke`tlaj·i (a snowflake)
a·bradl·nad`aj·i (a coin or banknote)

KASHA- (କଶା-)

The prefix **ka`sha-** (କଶା-) makes the affixed noun into a **container** of the thing it describes:

a`bradl·nad (currency)
kotl (tea)
til`ma (clothing)
jiebl (spice)

ka·sha`bradl·nad (wallet or purse)
ka`sha·kotl (teapot, tea cozy)
ka·sha`til·ma (suitcase)
ka`sha·jiebl (spice rack)

This can also be used for comic effect, as in **ka`sha·nad**, a *sarcophagus* or *coffin*, literally a “box that holds people.” It is culturally incorrect as well – since the **Dzaq`tlas** plague, Zhodani funeral rites have involved cremation. Also, while **kashatlima** is structurally and grammatically correct and could be used for *wardrobe* or *closet*, Zdetl has another word more commonly used (**chtotrchez**) that takes those meanings. Overuse of prefixes and suffixes is often an indicator of a non-native speaker.

History: The Dzaqlas and the Second Dark Age

Of all the historical events that shaped Zhodani culture in its nearly 300,000 year history, few rival the plague event known as the **Dzaq`tlas** (জোক্তলা), which brought about the end of the first Industrial Age.

Prior to the **Dzaq`tlas**, Zhdant was home to not one but two sapient species, the offshoot of humanity that would later become known as *Homo Zhdotlas*, and a non-human species known as the *Chirpers* or **Qik`na·vrats**, as the humans of Zhdant called them.

The **Qik`na·vrats** (জুগান মুর্দা), like the Zhodani humans, had long been known to be alien to Zhdant. While their actual history was unknown at the time, they were, in fact, a regressed offshoot of another non-human species called the *Droyne*, themselves descendants of a long-dead species of creatures known only as the *Ancients*. The **Qik`na·vrats** were discovered on Zhdant's smaller continent, Qiknavra, and in the succeeding centuries, the humans of Zhdant traded and occasionally made war with them and both species prospered.



The cultural and technological exchanges between the two species brought unprecedented advancement and growth. The humans had technology to trade; the Chirpers had a unique skill that fascinated and intrigued the humans – psionics. Though to the technologically-focused humans this new skill was little more than amusing parlor tricks, it would later become critical to their survival.

By c. Imperial year -7980 (-550 by the Zhodani calendar, about 3500 BCE), when Terran humans were still discovering bronze tools, Zhodani humans and their Qiknavrats friends took their first steps into space. Orbital flights soon became routine, and exploration of Zhdant's moon **Viep`chakl** (বেপচাকল) had begun. To their surprise and mutual delight, the explorers discovered another species of *Chirper* living on Viepchakl, whom they named the **Viep`chaklts** (বেপচাকল্ট), or *People of Viepchakl*. Intercultural exchanges began between the three species, with representatives of both **Qik`na·vrats** and **Viep`chaklts** visiting each other's home planet.

Unfortunately, unknown to all three peoples, the Viepchakl explorations unleashed an ancient, long-dormant biological weapon left behind

thousands of years earlier. Within a few years the entire Chirper population of both worlds was extinct and nearly two-thirds of the human population was dead.

The **Dzaq'tlas**, as the plague would be called, erased nearly all the technological and socio-economic gains of the previous millennia. Because of their alien biology, neither the Zhodani nor the Chirpers had any prior experience with serious diseases. Medical technology was underdeveloped due to the lack of necessity. As a result, human civilization on Zhdant reverted to barbarism as entire cities were emptied in a futile attempt to avoid the plague's effects. For the next thousand years Zhdant experienced a Second Dark Age during which the population slowly recovered.

It is not clearly known when psionics rose to prominence, but it is likely that it played a role in the recovery. At some point during the Second Dark Age, some tribes or kingdoms discovered that certain psionically adept individuals could resist the effects of the **Dzaq'tlas**, which had remained dormant years later. Others could use their mysterious power to heal others. Eventually the western kingdoms of Dleqiats began embracing psionic healers and other psionic adepts and using them to expand their influence and power. A code of ethics and service like the Terran code of Chivarly was developed – the **Tavr'ziansh** (ターヴ・ジアンス), or *Morality's Path* that defines Zhodani culture even today.

The empire building through psionic development and moral guidance enabled the newly-emergent Zhodani society to recover and prosper again, and within a few hundred years of the end of the Second Dark Age, Zhodani humans had once again achieved space flight and began returning to Viepchakl and beyond¹⁸.

¹⁸ Mongoose Traveller Alien Module 4: Zhodani, pp. 57-61

The Conditional Mood

Conditional clauses are introduced by **ek** (እ) in Zdetl. They express an action or event that will take place only under certain conditions.

There are two types of conditional clauses in Zdetl. Real conditionals take place in the present or future and unreal conditionals are not fulfilled in the present or future or were't fulfilled in the past.

Real Conditionals

Real conditionals usually express that we are not sure whether an action will take place but there is a real possibilty that the action can be fulfilled (*perhaps I'll have time in the afternoon*).

The condition and its result are in the future, so we use both verbs in the future tense (-ře).

Ek tla`cha·e a`chan kav`ře ze, ve ma`ko·ře pa`kia·e ze.
If I have time this afternoon, I will gladly help you.

Sometimes it's possible for a condition to be fulfilled at the time of speaking and be followed by an action in the future. Here, we put the conditional verb in the present (-ia) and the result in the future (-ře).

Ek ke shtiefr`abr a`chan·e ko`kia, ke ken`ka·li ezh`ře za`ne.
If the mother is still baking, we will visit the family later.

It's possible that the condition has already been fulfilled and the result will take place in the future. In this case we put the condition in the past (-ie) and the result in the future (-ře).

Ek ko`kie ze`o shtiefr`abr, tla`tso·e mizh`tlo·yo tla`ko·ře de.
If my mother baked, we will eat cakes in the evening.

We can also use an imperative (-zhda) in the main clause.

Ek mizh`tlo·yo ko`kia shtiefr`abr, ma`ko·zhda se.
If mother bakes cake, help her.

Unreal Conditionals

Unreal conditionals express what we would do or would have done under different conditions or in a different situation.

If the condition and result are in the present or future, we use the conditional verb mood (**-za**) in Zdetl.

Ek a`chan kav`za ze, ve ma`ko·za pa`kia·e ze.

If I had the time, I would be happy to help you.

If the condition and the result are in the past, we use the *past participle* form of the verb (-ien, -スベア) with -za (-ienza, -スベアコア):

Ek a`chan kav`ien·za ze, ve ma`kien·za pa`kia·e ze.

If I'd had the time, I'd have been happy to help you.

Vocabulary

Word	Zdetl	Meaning
achan	ア王アマ	time
achane	ア王アマセ	still, yet, currently
achitsle'	ア王人トツセ	to collide
akala	アカラ	pool
ashkliazh	アシクレアシ	ice
ashkliazhatl	アシクレアシヨア	ice cap
ashtiabla	アシタブラ	cold
atlivr	アトリル	land
atlotl	アトロト	bird
brne'	ブナセ	to gather
chami	チマ	face
chapatl	チパタ	south pole
chiakrzi	チアクリ	sandstorm
chiatla	チアラ	marsh
chikiats	チキアツ	splash
chikiatse'	チキアツセ	to splash
chilotl	チロト	a Zhodani "pigeon"
choetzhe'	チオセツヘ	to laugh
chope'	チオペ	to wash
chtol	チトル	glow
Dleqiats	チケイアツ	the main continent
Dolopliki	チロボリ	The modern capital of Zhdant
ek	エク	if
etli	エトリ	heavy
etsiaje'	エチヤセ	to say
iai	イ	but
ichtlayopita	イチトロウ	confused
ilname'	イリナメ	to remember
kasha-	カシャ	a container
kemetle'	カメテル	to create
ketli	ケトリ	snow
kiatok	キアトク	weather
kliazh	クレアシ	water

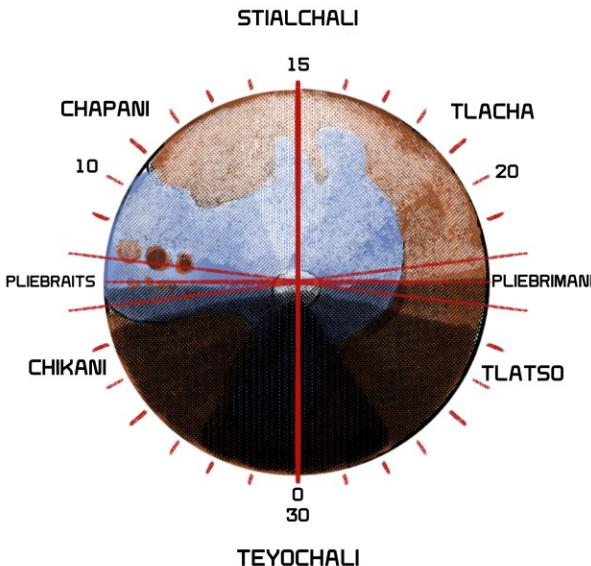
kliazhatl	ㄻズヨㄻと	ocean
kliazheve'	ㄻズヨㄻ々セ・	to become wet
kliazheze'	ㄻズヨㄻコセ・	to make wet
kliazhyetl	ㄻズヨヒセと	sea
mitlatl	ㄻ人トテと	north pole
mizhtloyo	ㄻ人ヨトウロ	cakes, pastries
otlake'	ㄻとテニセ・	to happen
preqlianz	ㄻセタアコ	area or province
Qiknavra	ㄻ人ツアアヌナ	the smaller continent
qita	ㄻ人シテ	wet
rint	ㄻ人マシ	rain
rintakala	ㄻ人マシテニテヌ	puddle
rintchakia	ㄻ人マシ王ニス	raincoat
rintchima	ㄻ人マシ王人ヌ	umbrella
Shivvajdatl	ㄻ人タタクルムヌ	Mountains Of Moonlight
tel	ㄻセツ	shall, should
tezintli	ㄻセコスマトス	fire
tlachaka	ㄻテ王ニテ	desert
tlakentie'	ㄻテニセタニセ・	to amuse
tlateme'	ㄻテニセタセ・	to feed, to give food to
tlatemo	ㄻテニセタヌ	food
toiak	ㄻ久人ヌ	river
vrien	ㄻメア	hot
zhats	ヨテと	thought
Zhdant	ヨテマシ	The Zhdani homeworld
Zhdantpreql	ヨテマシルセ	The ancient city of Zhdant
ziepre	コメルセ	circle
zieprnal	コメルアヌ	diameter
zotl	コヌト	dry

Tlamachti 8: Ke Zhdanstial

The Day

ズセ ゾヌアラヒスツ

As discussed previously in Lesson Six, the **zhdan`stial** (ゾヌアラヒスツ) is a standard day on Zhdant is approximately 27 Terran hours. However, the Zhdani divide their day into 30 equal units called **a`chan** (ズセズ). These in turn are divided into 30 “minutes” called **pi`tlik** (ズムトム) which consist of 90 “seconds” called **zhinzh** (ゾヌマヨ).



Telling the Time

To ask and tell the time in Zdetl, we simply use the pro-form **i`qez** (イケズ) as an adjective:

I`qez-a i`qia a`chan?

What time is it?

In Anglic, the reply is usually given in several ways. For example, to express 8:15, we can say “a quarter past eight”, “fifteen minutes after eight”,

or “eight-fifteen.” In Zdetl the same concepts apply. However, it is best to study one method thoroughly and use that to build on understanding the other forms.



A typical Zhodani analog wall clock. The inner ring shows the relative daytime and rotates once per day; the hour (*achan*), minute (*pitlik*), and sweep (*zhinzh*) hands move the same as a Terran analog clock. The hours are numbered from 1 to 10, spinward (clockwise).

8:00	Ke ko`e (achan).	Eight o'clock (the eighth hour).
8:10	Ma`tla·pa ie`pri ke ko`e (achan).	Ten past eight.
8:10	Tye`ia·ji ie`pri ke ko`e.	One-third past eight.
8:15	O·me`ia·ji a`pri ke ko`e (achan).	Half past eight.
8:20	O·me·i·ma·tla·pa pi`tli·ko iepr`i ke ko`e.	Twenty minutes past eight.
8:20	Ma`tla·pa tiech ke ko`na (achan).	Ten 'till nine.
8:20	Tye`ia·ji tiech ke ko`na.	One-third 'till nine.
8:02	Ome`i pi`tli·ko ie`pri ke ko`e.	Two minutes past eight.
29:88	Ome`i pi`tli·ko tiech te·yo`cha·li.	Two minutes to midnight.

Remember that there are 30 minutes (**pi`tli·ko**) in a standard Zhodani hour (**achan**)! Also, note the use of the suffix -aji with a number creates a fractional expression of that number:

O`me`ia·ji	Half
Na·cho·ie`aj·i	One quarter
Ma·tla·pa·ji	One tenth
O`me·i ma·tla·pa·ji	Two tenths
Tye`ia·ji	One third

The word **a`chan** is usually omitted from expressions of time.

ie`pri (义𠵼人) before an expression of time is often translated into Anglic as *ago*:

I saw him two hours ago.

Se yz`qie ze ie`pri o`me·i a`chan·o.

Three days ago, I was on Viepchakl.

Viep`chakl i`chi i`qie ze i`epri tye`i stial`o.

In the same way, **tiech** (ㄊㄧㄝㄔ) can be used to express *in* as in an event that will happen at a time in the future:

She will be home in three hours.

Io it'zi i`qře se tiech tye`i a`chan-o.

In two hours we will be in Dlolpliki.

Akom Dlolpliki iq̄e de tiech omei achano.

Another way of expressing time throughout the day is by *thirds*.

Because the 30-hour **zhdan`stial** is usually displayed on a ten-hour clock with the standard “zero hour” beginning at midnight, the day can easily be marked by three segments: an early morning portion from midnight to the tenth hour, a midday portion from the tenth to twentieth hour, and an evening portion from the twentieth hour to midnight. These units are themselves called **Tye`ia·ji** (𠂊イアジ) or *thirds*. When used in expressing time (as opposed to simply saying “the fifteenth hour”, for example), they follow the hour expression in the statement.



Te-yo`cha-li てよちゃん Hour Zero



Pliebr'a·its アズムアスと Hour Ten



Stial`cha-li 上々又王又人 Hour Fifteen



Pliebr·i·ma`ni フリエル・イ・マニ Hour Twenty

8:00	Ke ko`ye ob ke chia`la tye`ia-ji.	The eighth (hour) of the first third.
15:00	Ke ma`chiel-ia ob ke om`e-ia tye`ia-ji.	The fifth (hour) of the second third.
24:00	Ke na·cho`ie·a ob ke tye`ia tye`ia-ji.	The fourth (hour) of the third third.

In practice, **tye`ia-ji** is omitted from the expression as it is understood and not needed:

8:00 Ke ko`ye ob ke chia`la. The eighth (hour) of the first (third).

The Individual days of the week (**ma·chiel`i·stial**) are not given special names as they are in Anglic, but are simply numbered, with the numerical names abbreviated. The exception is the fifth day, which is traditionally a day of rest:

Chi`stial	王人土ニス丘	First day
O`me·stial	日々セトニス丘	Second day
Tye i·stial	くひセトニス丘	Third day
Na`cho·stial	アヌ王日々ニス丘	Fourth day
Kia`tla·stial	ニスと日々ニス丘	Rest day

Imperial visitors are likely responsible for “Tako Nachostial,” a new traditional end-of-week meal.

First, Second, Third, etc.

As in Anglic, numbers in Zdetl can be formed into *adjectives* (first, second, third, fourth, etc) by adding the ending **-a** (-ア) to the names given in lesson 1:

chia`la	王ス丘ア	first
O`me·ia	日々セス	second
tye`ia	くひセス	third
na·cho`ie·a	アヌ王日々ス	fourth
ma·tla`pa·na	日々と日々日々ア	tenth

For higher numbers, add the **-a** ending to the final word:

ma·tla·pan`chia·la	日々と日々日々ア王ス丘ア	eleventh
O`me·i·ma·tla·pa·no`me·ia	日々セ日々と日々日々ア日々セス	twenty-second
tye·i·ma·tla`pa·na	くひセ日々と日々日々ア	thirtieth
na·cho·ie`chie·na	アヌ王日々王日々ア	four hundredth

Numbers can also be made into nouns by adding **-I** (-イ):

Chia`li	王ス丘人	a unit
o·me`i·i	日々セ二人	a pair, a duo
Tye`i	くひセ三人	a trio
ma·tla·pa·no`me·i	日々と日々日々ア日々セ人	a dozen

Also, into adverbs by adding -e (-*է*):

Chial`e	ՇԱԼՇԵ	firstly
O`me·ie	ՈՄԵԻԵ	secondly
Tye`ie	ԸՎԵԻԵ	thirdly
ma·tla`pan·e	ՄԱՏԼԱՊԱՆԵ	thenthly

To express numbers as fractions, add the -aji (-ԱՋ) suffix:

o·me`ia·ji	ՈՄԵԻԱՋԻ	half
tye`ia·ji	ԸՎԵԻԱՋԻ	a third
na·cho`ia·ji	ՆԱՇՈԻԱՋԻ	a quarter
ma·tla`pan·aji	ՄԱՏԼԱՊԱՆԱՋԻ	a tenth

To show how many times something has happened, add -qik (ՀԱՅՔ):

chial`qik	ՇԱԼՀԱՅՔ	once
o·me`i·qik	ՈՄԵԻՀԱՅՔ	twice
tye`i·qik	ԸՎԵԻՀԱՅՔ	thrice
ma·tla`pan·qik	ՄԱՏԼԱՊԱՆՀԱՅՔ	ten times

With an adjective, qik becomes a noun:

ke chia`la qik	ՀԵ ՇԱԼԱԿԻ	The first time
ke o`me·ia qik	ՀԵ ՈՄԵԻԱԿԻ	The second time

To express a numerical collective or group, add -edl (-ԵԾԼ):

O`me·iedl	ՈՄԵԵԾԼ	Two together
Tye`iedl	ԸՎԵԵԾԼ	Three together
Na·cho`iedl	ՆԱՇՈԵԾԼ	Four together

Note how adding -edl to the numbers subtly changes the final syllable.

Discussion: Popular Entertainment¹⁹

All human societies some form of artistic expression; the Zhodani are no different. In fact, participation and consumption of the arts and entertainment is considered essential to good mental health and the overall health of Zhodani society. Artisans, writers, actors, and creatives of all types can be found throughout the Consulate.

The arts are not subject to State supervision, however. Zhodani artists simply *know* what's acceptable and what isn't, and voluntarily remain within those limits. Artistic expression tends to be devoted to reinforcing and upholding social virtues and the importance of the individual and the individual's role in society.



Zhodania choetsevi chak akimati Niel.

ゾウジアズ 王族と人々 公の人民アーティスト アヌル*

¹⁹ Mongoose Traveller Alien Module 4: Zhodani, pp 40-41

As in every other aspect of Zhodani culture, psionics plays an important role in the arts. Telepathic performers can read the responses of their audiences and tailor their performance to shape the desired emotions or thoughts; telekinetic sculptors create interactive displays that respond to viewers' thoughts; authors and architects instinctively understand the emotions of the residents and readers and create spaces and works that inspire the needed responses. Private homes are designed to be comfortable and create a sense of belonging and contentment; medical facilities are decorated in soothing and calming tones; military buildings are imposing and powerful.

Theater plays an important role in Zhodani arts and entertainment as well. While movies, tridee entertainment, and video are common, attending live performances of music, dance, and drama are considered essential as the other formats lack the very real emotional impact of live theater. Stage performers are almost always psionic, usually telepathic or telempathic, and highly trained and skilled in creating the precise emotional responses expected from the audience.

Of course, theatrical performances center around important cultural events, stories, and legends from Zhodani history, always with an eye toward instilling nationalistic pride and respect for the psionic authority. One popular genre is roughly analogous to the Spaghetti Western of 20th century American films or the Samurai dramas popularized in Japan in the same period by filmmaker Akira Kurosawa and others. These "**Dzaq'tlas Tales**" typically recount stories from the Zhodani Second Dark Age, when the psionic nobility began gaining power and spreading its influence across the mainland. Like the Terran westerns or samurai tales, these stories usually revolve around a lone psion (or several, depending on the story) traveling across the desert, bringing justice to, or healing downtrodden and suffering people. Terran observers who have been fortunate enough to see such performances have noted the similarities.

Convergent evolution aside, though, **Dzaq'tlas Tales** are very popular in the Consulate and when the opportunity to see a performance arises, attendance is expected and highly sought after.

Prefixes and Suffixes

-TEPO (ຫົກ່າວ)

The suffix **-tepo** () refers to a machine or device designed to perform the action indicated by the root word.

zhin`qets·e' (to ascend)
ki`lo·e' (to write)
tla`tem·e' (to feed)

zhin·qets`te·po (a moving staircase)
ki·lo`te·po (a pen, a writing implement)
tla·tem`te·po (a feeder)

-YOTL (ຫຼັດ)

The suffix **-yotl** refers specifically to large machinery such as vehicles designed for transportation or other work.

pi·pa·te`po·yotl
iadl`a·yotl

ornithopter; literally “machine like a dragonfly”
aeroplane



Dialogue

The Tliaqrnads receive an invitation to the theater.

- | | |
|------|---|
| Nor | Ikan, yzqizhda! Tlanqil itzimnie ke ziefrnabo dra Kieko! |
| Ikan | Azh diazhiepr iazh Velmiepr? Itetl potlia? |
| Nor | Kieko yekte. Se ai pepetchli ozdře kon ye, iazh tatlania de, ozde' ikotlia de iazh. |
| Ikan | Viaj, viaj! Jdo ke pepetchli iqia? |
| Nor | Epkoatla Dzaqtas zazani iqia, Ke Tyei Yolichi... |

Akam Ke Tyei Yolichi? Inin zazani papanqia ze! Chelia ozde' de, shtiefri?

Ikan Chelia mazhdie' de! Iqik pepetchtli iqia?

Nor Ke omeia ob ke tyeia. Kenkache' devia de!

Later, outside the theater:

Azhdiazhiepr Yekta iqia azhi itoe' le, Nor iazh Ikan. Pakia iqia de, Chelia ikotle' le.

Nor Ke kanotzi kamatlia de, Azhdiazhiepr.

Velmiepr Ai de potlie Kieko, ke zazani papaqia Akam.

Ikan Iqia. Ai se qikqika mochitie ze se. Cha, yzqia, chilitia ke zino!

Akam Aizhin, Kiekoiepr!

Nor Ichavri zhdatlie se!

Azhdiazhiepr Viaj, patla pradrnad iazh draitsa zhdatlrrnad iqia se. Kieko, aizintla, kamatlia!

Ikan Pepetchtliqik!

Vocabulary

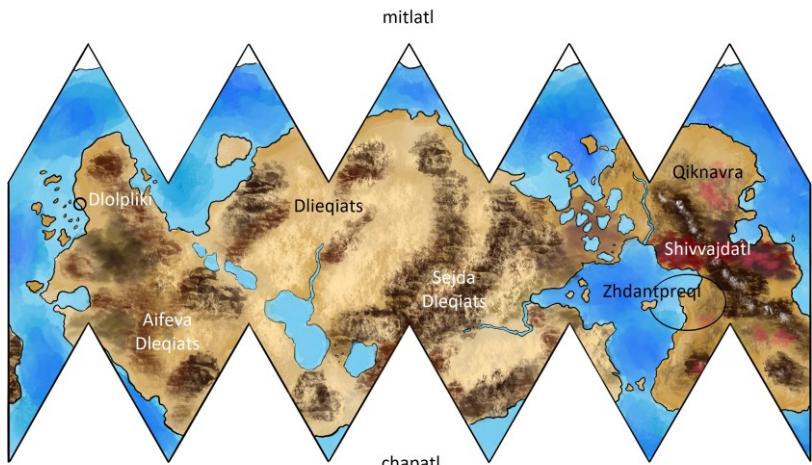
Word	Zdeti	Meaning
al	アリ	of, when used to express a quantity of a specific item
chali	チャリ	middle part, center
chapani	チャパニ	morning
chikani	チカニ	dawn
Chistial	チスティアル	First day
deve'	デベ	to be required to; must do
draits'	ドライツ	to arrive
epkoatla	エコアトラ	famous
ichavri	イチャブリ	very much, so much
itoe'	イトエ	to see
itzimne'	イツミンヌ	to receive (something)
kanotze'	カノツエ	to invite
kanotzi	カノツジ	invitation
kanozhde'	カノズヒ	to invite
kenkache'	ケンカチ	to get ready
Kiatlstial	キアリストイアル	Fifth day; Rest Day
Nachostial	ナホストイアル	Fourth Day

ob	𠂇	of, when used to express a general quantity
Omestial	𠂇𠂇𠂇𠂇𠂇𠂇	Second Day
pakia	𠂇𠂇	happy
papaqe'	𠂇𠂇𠂇𠂇𠂇𠂇	to enjoy
pepetchtli	𠂇𠂇𠂇𠂇𠂇𠂇	a theatrical performance, an opera or play
pepetchtliqik	𠂇𠂇𠂇𠂇𠂇𠂇𠂇	show time
pliebraits	𠂇𠂇𠂇𠂇	surise (literally, Pliebr's arrival)
pliebrimani	𠂇𠂇𠂇𠂇𠂇𠂇	sunset (literally, Pliebr's departure)
stial	𠂇𠂇𠂇	day
stialchali	𠂇𠂇𠂇𠂇𠂇𠂇	noon, midday
tako	𠂇𠂇𠂇	a food item introduced by Imperial visitors and traditionally eaten on Fourth Day
tatlane'	𠂇𠂇𠂇𠂇𠂇𠂇	to inquire, to ask (a question)
techitl	𠂇𠂇𠂇𠂇	theater
-tek	𠂇𠂇	indicates a thing made from the root word
teyo	𠂇𠂇𠂇	night
teyochali	𠂇𠂇𠂇𠂇𠂇𠂇	midnight
tiech	𠂇𠂇	before
timane'	𠂇𠂇𠂇𠂇𠂇	to depart
tlacha	𠂇𠂇𠂇	afternoon
tlatso	𠂇𠂇𠂇	evening
Tyestial	𠂇𠂇𠂇𠂇𠂇	Third Day
yolichi	𠂇𠂇𠂇𠂇	friend
-yotl	𠂇𠂇	indicates a transportation machine
zazani	𠂇𠂇𠂇𠂇𠂇	a story or tale
zhdate'	𠂇𠂇𠂇𠂇	to learn
zhdatlrnad	𠂇𠂇𠂇𠂇𠂇	a student

Tlamachti 9: Ke Zhdantmechyala

The Natural World

自然世界



ZHDANT

Zhdant	自然世界	The Zhdani homeworld
Mi'tlatl	北極	north pole
Cha'patl	南極	south pole
Shiv`va-jdatl	月光山	Mountains Of Moonlight
Dle'qiats	大陸	the main continent
Qik'na·vra	小大陸	the smaller continent
Tla`cha·ka	沙漠	desert
Kliazh`atl	海洋	ocean
To`iak	河流	river
Chia`tla	沼澤	marsh
Kliazh`yetl	大海	sea
A`tlivr	陸地	land
Ash`kliazh	冰	ice
Ash`kliazh·atl	冰蓋	ice cap
Dlol`pli·ki	現代都城	The modern capital of Zhdant
Zhdant`preql	古代都城	The ancient city of Zhdant

Comparisons

Adjectives of *quality* all have three forms called *degrees*. These allow varying levels of description called *comparisons* to be made between nouns of the same type. The three degrees are typically called the *positive degree*, the *comparative degree*, and the *superlative degree*.

In Anglic, we typically add *-er* and *-est* to the end of an adjective to achieve the comparative and superlative, for example: tall/taller/tallest.

However, there are exceptions:

good

better

best

And sometimes we add more and most:

beautiful

more beautiful

most beautiful

Sometimes we combine the comparators for good with another word:

good tasting

better tasting

best tasting

And to make it even more confusing:

tasty

tastier

tastiest

Zdetl is somewhat less confusing and more standardized than Anglic.

In general, there is one form to cover all three cases:

ep`ko·a (famous)	ep`ko·atl (more famous)	ep`ko·a·tlas (most famous)
ㄦㄻㄷㄮ	ㄦㄻㄷㄮㄮ	ㄦㄻㄷㄮㄮㄮ
pa`kia (happy)	pa`kiatl (happier)	pa`kia·tlas (happiest)
ㄫㄻㄱ	ㄫㄻㄱㄮ	ㄫㄻㄱㄮㄮ
e`dre (close)	e`dre·atl (closer)	e`dre·a·tlas (closest)
ㄦ㄰ㄬ	ㄦ㄰ㄬㄮ	ㄦ㄰ㄬㄮㄮ

The endings **-atl** and **-tlas** correspond to Anglic *-er* and *-est*, respectively and are derived from titles of nobility:

Pra`natl (ರಾನಾತ್ಲ), “Aspirant”

Vies`tlas (ವಿಸ್ತಳಾಸ್), “Highborn”

The exception is the adjective **yekta**, which has the following forms:

Yek`ta (good)	Yek`tatl (better)	Zhdo`tlas (best, or “supreme”, as in Homo Zhdotlas, “supreme man”)
ಯೆಕ್ತಾ	ಯೆಕ್ತಾತ್ಲ	ಝ್ಡೋತ್ಲಾಸ್

The adjective *good* also takes the form:

zhdo`ta (good)
召只太

zhdo`tatl (better)
召只却太

zhdo`tlas (best)
召只则太

However, in most cases the standard endings are used:

chi·ka·ken`miz·tli
(kitty)

chi·ka·ken`miz·tliatl
(good kitty)

chi·ka·ken·miz`tli·tlas
(best kitty)

EL and OL

EL is used when comparing things and is like *than* in Anglic:

Li`na·liatl ej de i`qia se.

He is taller than you.

Kliahz`ev·iatl ej tla`cha·ka i`qia kliahz`atl.

An ocean is wetter than a desert.



Linalitlas iqia Azhdiazhiepr.

Linaliatl ej Kieko iqia Velmiepr.

Achatlitlas iqia Kieko.

Achatliatl ej Azhdiazhiepr iqia Velmiepr.

Achatlitlias oj ke ziefri iqia Kieko.

Linalitlas oj ke ziefri iqia Azhdiazhiepr.

OL is used when identifying an item out of a group being compared:

Icha`ki·tlas ol ke tle·ko`ni·o i`qia se.

It is largest of the animals.

Li·na`li·tlas ol ke driefr`abr·o i`qia se.

He is tallest of the brothers.

Recap: Syntax and Word Order

Recall from the Introduction that the basic sentence structure of Zdetl is object-leading; in other words, the word order is *Object - Verb - Subject*.

Fevr`anzh moch i·tia de.

(A book is being read by you.)

Adjectives precede the noun they modify: *Adjective - Object - Verb - Adjective - Subject*.

Vrien`a ka`fi tla`pa·ia ke ka`yo·tle ziefr`i.

(Hot coffee is being drunk by the pretty woman.)

The same rule applies to adverbs: *Object - Adverb - Verb - Subject*.

Fevr`anzh a`chan-e mo`chi·tia se.

(A book is still being read by her.)

The Indirect object follows the subject: *Object - Verb - Subject - Indirect Object*.

Tlan`qil ki`lo·ie ze ai de.

(A letter was written by me to you.)

Sentences using verb infinitives take the following order: *Object - Verb Infinitive - Verb - Subject*.

Mi`to·tle' i`ko·tlia ze.

(To dance desire I.)

Prepositions precede the word they modify the same way adjectives and adverbs do: *Preposition - Object - Verb Infinitive - Verb - Subject*.

Kon se mi`to·tle' i`ko·tlia ze.

(With her/him to dance desire I.)

Interrogative statements are led by the question word **JDO**:

Jdo ka`fi i`ko·tlia de?

(Do you want coffee?)

Conjunctions (and, but, or, etc) are placed between the nouns they refer to (i.e., Do you want coffee or tea: O - Con - O - V - S (JDO Coffe OR tea/desire/you)

Jdo ka`fi pra kotl i`ko·tlia de?

(Do you want coffee OR tea?)

Prefixes and Suffixes

-AZD (-ازد)

The suffix **-AZD** indicates a continuous action. It transforms an action into a noun:

Qra`zhe (noise)

Qra`zhazd (a sustained noise)

A`paz (in front of)

A`paz·azd (leading)

rid (to sing)

Rid`azd (singing)

I`qe' (to be)

I`qazd (existence)

It can also modify a noun to turn it into an activity:

adr (grasp)

A`dratzd (gripping)

vevl (a ship)

Ve`vlazd (shipping)

Ziefr`abr (mother)

Ziefr`a·bratzd (mothering)

RO- (ڦو-)

The prefix **RO-** indicates a repetition or recurrence of an action:

E`zhe' (to visit)

Ro`ezhe' (to revisit)

Ki`lo·e' (to write)

Ro·ki`lo·e' (to rewrite)

Mo`chi-te' (to read)

ro·mo`chi-te' (to re-read)

Paz`kle' (to attempt)

Ro`pa·kle' (to retry)

-EBL (-ڪٻل)

The suffix **-EBL** indicates a possibility or likelihood:

a`le·kre' (to favor)

a`le·krebl (favorable)

a·ki`ma·te' (to know)

a·ki`ma·tebl (knowable)

fronzh' (to lay waste)

fronzh`ebl (destructible)

i`ko·tle' (to desire)

i`ko·tlebl (desirable)

-IPR (-ڀپر)

The suffix **-IPR** indicates worthiness or merit. Note its similarity to the ending of **Dlenchiepr**, "Aspirant":

cho`et·zhe' (to laugh)

cho`et·zhipr (laughable, humorous)

chte' (to observe)

chtipr (observable)

briepl' (to condemn)

briepl`ipr (contemptible)

pa`pa·qe' (to enjoy)

pa`paq·ipr (enjoyable)

-IVR (-lander)

The suffix **-ivr** indicates a land or region. Used independently of a root word, it means literally, “land”.

a`tlivr (region)
fronzh`a·tlivr (wasteland)
jdatl`ivr (mountainous land)
zhdiech`edl·ivr (forested lands)

Discussion: The Zhdant Ecosystem

Zhdant is a habitable world orbiting a solitary KOV star, an average-sized red main sequence stellar body called **Pliebr** (ῆλιος), slightly smaller than Sol but half as bright. Zhdant orbits at 0.77 AU (116 million km) with an orbital period of 245 local days.

Pliebr	ῆλιος	The KOV orange star of the Zhdant system
Zhdant	জ্বাদন্ত	The Zhdani homeworld
Dle`qiats	ধেক্ষিত	The main continent of Zhdant
Qik`na·vra	জ্বান্তুরা	The smaller continent of Zhdant
Viep`chakl	জ্বাদন্ত মূন	Zhdant's moon

Physically, Zhdant is about three-quarters the size of Terra with a diameter of 9,620km. Approximately 40% of its surface is covered with water and it has an atmospheric pressure of 0.52 atmospheres, giving it an arid, temperate climate. Temperatures rarely vary from the extremes of -40°C in Winter to +40°C in summer in the high desert.²⁰

Zhdant has two main continents, the larger land mass of **Dleqiats**, and the smaller continent **Qiknavra**. **Dleqiats** is dominated in the center by a vast desert region, which is mostly uninhabited apart from rail transit stations, mining facilities, and research stations. **Qiknavra** is mountainous with equatorial rainforests dominating the landscape.

Plant life (**ko`chi·ni**) on Zhdant evolved to make maximum use of the red-dominated light of Pliebr. Trees (**zhdiech**) grow extremely tall and with deep roots in the low gravity, with massive trunks and broad, deep red or purple leaves (**ko`zitl**) at the canopy (**zhdiech·edl`chi·ma**). Middle levels of the

²⁰ Mongoose Traveller Alien Module 4: Zhdani, pp. 37-38

forests feature vines, creepers, bromeliads, carnivourous plants, and a variety of parasitic and symbiotic plant life. The forest floor is a thick, primeval layer of mosses, ferns, fungi, and other reducing vegetation.

The Forests

ko`chi·ni	コチニ	plant life, plants
ko`zitl	コズィト	leaves
zhdiech	ズヂエチ	trees
zhdiech·edl`ko·chal	ズヂエチエドルコチャル	forest floor
zhdiech·edl`cha·li	ズヂエチエドルチャリ	forest understory
zhdiech·edl`chi·ma	ズヂエチエドルチマ	the canopy layer
zhdiech`tlas	ズヂエチタラス	the emergent layer

The forests of Zhdant follow the same growth patterns as the rainforests of Terra. The forest teems with life at all levels, much of it dangerous. The **zhdiechedlko·chal** or *forest floor* is home to terrestrial insect hives, larger predators, and reptiles. Beginning at about 20 meters is the **zhdiechedlchali** or *understory* where climbing plants compete for nutrients in the dim light. Parasitic plants grow on the trunks of taller trees and carnivorous vegetation lures insects and small mammals. Creatures at this level are adept at camouflage, as they are on Terra – insects appear to be leaves or sticks, serpents and reptiles hide in plain sight, changing their appearance to match tree bark or foliage.



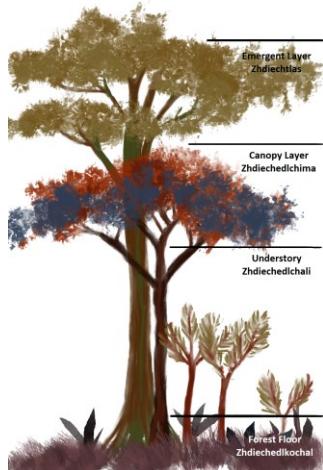
Above the **zhdiechedlchali** is the **zhdiechedlko·chal**, the *forest canopy*. Here is where flying and climbing creatures make their homes, and where trees produce fruit to propagate their seeds. This layer is home to wild varieties of **chikakenmiztli** (six legged cats) and **cha`kotl**, squirrel-like creatures, who hunt



and forage among the dense branches. Both species are found in nearly every climatic zone on Zhdant – where there are trees, there are **chakotl** and **chikakenmiztli** to hunt them. Chikakenmiztli are also a popular house pet throughout Zhodani space and have even been bred and sold outside the Consulate.

The uppermost layer of the forest is the **zhdiech'tlas**, the *emergent layer*. Here, the tallest trees of the forest spread their broad leaves to soak up as much energy from Pliebr's feeble red light as they can. Many creatures that make their home in the **zhdiech'tlas** never set paw on the forest floor.

The creatures that inhabit Zhdant's forests are excellent climbers. Animal life (**tle'ko·ni**) on Zhdant is hexapodal (having six limbs) to maximize climbing and enable foraging the high canopy while maintaining a firm grip, since a fall from those levels would be fatal even in the lower gravity of Zhdant. Some species exhibit skin flaps between their limbs resembling those of Terran flying squirrels, which allows limited gliding between the branches of the upper canopy and reduces the chance of a fatal fall.



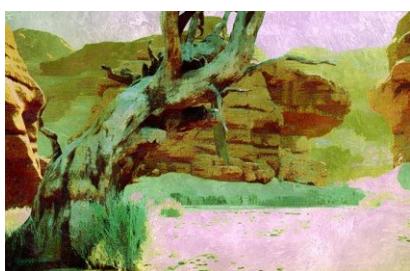
Plant and animal life

tle'ko·ni	とべのくに	animals
cha`kotl	王父のくと	six-legged climbing gatherers analogous to squirrels
chi·ka·ken`miz·tli	王人之父之セアヌコトヌ	six-legged catlike pouncers
ko`chi·ni	ゼヌ王人ナヌ	birds, avian species
qin·qin·ko`chi·ni	シヌアシヌアゼヌ王人マヌ	any of several species of avians analogous to terran hummingbirds
zo`ka·tli	コヌ之父とヌ	flowers
frřz·o`ka·tli	ヌヌコヌ之父とヌ	bromeliad (cup-flower)
to`paz·tli	カヌヌヌコトヌ	fern

Flying creatures also follow the six-limbed pattern, with two pairs of wings to improve lift and maneuverability. Most birds have a large main wingspan. The **dzha'yak** is one example; it fills the same ecological niche on Zhdant as the Terran vulture and has a main wingspan nearly two meters across.

Insects (**za`yo·li**) are mostly terrestrial. Flying species, like birds (**ko`chi·ni**), have more wings than their terran counterparts, and with greater surface area. Dragonfly-like insects (**pi`pa**) are common and often have wingspans up to 20cm across. Eusocial insects are mainly terrestrial or tree-dwelling, rarely flying. Many species are carnivorous and venomous. Zhdant has as many varied species of insect life as Terra does, in similar ecological niches. The table below is only a small subset of the insect kingdom.

Insect life		
za`yo·li	コヌリウム	insects; the insect kingdom
pi`pa	スズメガ	large dragonfly-like creatures that inhabit the forests and marshes of zhdant. also, the inspiration for the pi`pa·yotl , an ornithopter
shtak	ホタル	eusocial, terrestrial insects analogous to ants
ri`qra	ハチタマ	general term for various species of bee-like pollinators
pli`bri	ムカシムカ	eusocial terrestrial termite-like insects
zhdoq	ヨロシ	scavenger and reducer insects that fill the same niche as cockroaches and scarab beetles



The native desert life evolved to survive extremely harsh conditions. Precipitation mainly occurs along the coastal regions, leaving the deep desert almost devoid of surface water. Plants probe deep below the surface, hunting for any water they can find. Animals have large external ears that can be folded for protection or extended

during the heat of the day to radiate excess heat or capture morning dew (**kliazh·cha`pa·ni**) in the early morning. Many species are nocturnal (**to·yo`ne·ma**) and hunt by moonlight (**shiv`va**).

Desert creatures

to·chin`qo·a	トシキナマダラル	A six-legged carnivore that looks like a cross between a rabbit and an African honey badger. Also the name of a class of light missile frigates.
dzha`yak	トヨアバヤク	a flying scavenger analogous to vultures but much larger and more dangerous
chtot`zi	シトシコトツ	A mouselike scavenger native to the deeper regions of the Dleqiats desert
kliazh`mi·li	クスヨタヌリ	A sessile, venomous carnivore that traps its prey by mimicking a pool of standing water
vlez`jaq	バセコバク	A winged predator native to the eastern Dleqiats desert that resembles a cross between a scorpion and a bat

The land bridge between Dleqiats and Qiknavra is a mire of salt marshes and inland seas hundreds of kilometres wide, but even there, life has, uh, found a way. Reeds, grasses, and other salt-tolerant plants dominate the landscape for hundreds of kilometres and provide food and shelter to waterfowl (**kliazhkochini**) and reptiles. Fish (**okotzi**) and other marine creatures use the salt marshes as nursery grounds for their young. Birds find a ready sanctuary from predators as well as an abundance of food sources including fish, shellfish, and insects.

Marshland and other aquatic creatures

a`katz-livr	アカツクル	marshland, swamp
kliazh·ko`chi·ni	クスヨビシマダル	generic term for waterfowl
o`kot`zi	オコトツ	fish
dlezhd·o`kot·zi	ハゼヅシロコトツ	shellfish
azh`ia·tli	アヨスヒ	reptiles
kliazh`yo·li	クスヨビリ	amphibians
a·katz`ma·li	アカツクマリ	reeds, marsh grasses
zji`pi·li	コノスルヒ	an intimidator native to the swamplands capable of changing its shape and color to steal other animals' kills

Vocabulary

Word	Zdetl	Meaning
achatlia	アチャトス	short
adr	アド	grasp
akatzmali	アカツマリ	reeds, marsh grasses
akimate'	アキマイト	to know
alekre'	アレクレ	to favor
ashkliazh	アシクルイ	ice
ashkliazhatl	アシクルイタ	ice cap
ashtiabla	アシタブラ	cold
atlivr	アトリ	land
ayoa	アヨア	easy
ayochak	アヨーチカ	difficult
azhiatl	アシアト	reptiles
briepl'	ブリエップル	to condemn
chakotl	チャコット	a six-legged squirrel-like creature
chapatl	チャパット	south pole
chiatla	チャッタ	marsh
choetzhe'	チオツヘ	to laugh
dlenzharvi	ダレンツハルビ	animal
dlezhdhi	ダレズヒ	Armor, shell
dlezhdhe'	ダレズヒ	To armor up
dlezhdokotzi	ダレズコトツ	shellfish
Dleqiats	ダレキアツ	the main continent
Dlolpliki	ダロップリ	the modern capital city
dzhayak	ダヤカ	a large bird resembling a vulture, native to Zhdant
el	エル	than, when used in comparisons
fronzh	フロンツ	to lay waste
frrzokatli	フリソカタリ	bromeliad
ichakia	イチャキア	large
ichpa	イチャ	young
ichta	イチャ	light
ikotle'	イコト	to desire

kliazhatl	クスヨアヒ	ocean
kliazchapani	クスヨエハナヒ	dew
kliazheva	クスヨケハ	wet
kliazhkochini	クスヨヒタマヒ	waterfowl
kliazhmili	クスヨダスヒ	"water-mimic", a trapper found in the Dleqiats desert that mimics pools of water
kliazhyetl	クスヨリセヒ	sea
kliazhyoli	クスヨリヒ	amphibians
kochini	クヒタマヒ	plant
kotlochi	クヒトヒタマ	fungus
linalia	ヒタマヒヒス	tall
mile'	タヒヒカ	to mimic
mitlatl	タヒヒテヒ	north pole
neme'	アセタカ	to be active
okotzi	アヒヒコヒ	fish
okotze'	アヒヒコセ	To fish
ol	アヒ	out of, when used in comparisons
papaqe'	ハハハハセ	to enjoy
pipa	ハハハ	dragonfly
Qiknavra	クヌカハラ	the smaller continent
qrazhe	クヌヨセ	noise
shivvajdatl	シハナハラハラ	Mountains of Moonlight
tikia	クルス	small
tlackaka	ヒタマヒヒ	desert
tompaki	クヌカハラヒ	moss
topaztli	クヌハラコヒ	fern
toiak	クヌヒヒ	river
toyonema	クヌハラセタ	nocturnal
vevl	タセ	a ship
vrien	タヌカ	hot, heat
yeta	ハセヒ	heavy
yoaka	ハヌカヒ	dry
zana	コヌカ	old

zayoli	コヌリムズク	insect
Zhdantpreql	ヨアマニシタス	the ancient city
zhdiechedlchima	ヨヌキトシタス	forest canopy layer
zhdiechedlkochal	ヨヌキトシタス	forest floor
zhdiecheldchali	ヨヌキトシタス	forest understory between the floor and canopy
zhdiechtlas	ヨヌキトス	topmost layer of the forest
zokatli	コヌガタス	flower

Tlamachti 10: laqazd iazh Tlakoebli

Cooking and Food

ズラタロ ズヨ とアズルベル

The Verb Infinitive

In the previous lesson we mentioned the concept of the *verb infinitive* when it appears as part of the sentence structure. In fact, we have already seen many examples of Zdetl verbs in their infinitive form – *i`qe'*, *ka`vre'*, and *mer`ke-de'* (to be, to have, and to have permission) are all *infinitives* of the verbs. They refer to the action itself without reference to time, place, or actor.

In Anglic, verbs most often have two words leading with *to* followed by the verb itself, as in “to speak”; in Zdetl this does not happen. All verb infinitives are a single word usually ending in *e'* (↖^):

i`qe' to be
fa`e' to name (someone)
o`tla·ke' to happen

ke`kle' to have fun
i`ko·tle' to want
tla`te·me' to feed

Zdetl, like Anglic, has a few instances of verbs that need another verb in its infinitive form to complete their meaning. For example, in Anglic we don't say “I can something” or “I am able to something”, we say:

I must DO something
I can DO something
I am able TO DO something

The verb DO (with or without TO) is the *infinitive*, and in Zdetl is translated as **miche'** (ゞメ王セ'):

I`cha·tetl mi`che' de`via ze.
I must (am obligated to) do something.
I`cha·tetl mi`che' chel`ia ze.
I can (am able to) do something

Prepositions with an Infinitive

The Anglic ending *-ing* is often used as an infinitive. In Zdetl, placing a preposition before the infinitive has the same function:

- ilchita** (instead of): Il`chi·ta kia`tla·ze', tle`pia se.
Instead of resting, he worked.
Il`chi·ta it`zia ozd`e' ze, ai ke fevr`anzh·adl ozd`ie ze.
Instead of going home, I went to the library.
- niedl** (for): Ke qik niedl chil`i·te' chak ka`vria ze.
I don't have the time for playing.
O`mei a`chan niedl ken`ka·che' ka`ti·lia zhe ke tla`ko·li.
One needs two hours to prepare that meal.
Chien`zi yz`qia niedl ma`ko·e' de`o che`ma·ti.
Here are some exercises to help your health.
- okeqa** (besides): O`ke·qa rid`e', i`ko·tla qì`qi·che' se.
Besides singing, he wanted to whistle.
- ziv** (without) Ma·tla·pa·ma`tla·chien zdev chi`ki·tie se, ziv ti`ma·ne' ke it`zi.
She walked ten kilometers without leaving the house.
Zi`tetl ziv po`tle' ti`ma·nie se.
He left without saying anything.
Ziatl chak mi`qa·nia ze, ziv qrazh`e'.
I can't move the table without making noise.

Niedl with an infinitive usually means *in order to*.

Affixes As Independent Words

Many of the prefixes and suffixes covered in previous lessons may be used as independent roots, taking the appropriate ending. Here are a few useful examples:

affix	as a noun	as an adjective	as a verb
-ebli (possibility)	ebli (a chance)	ebla (possible)	eble' (to be possible)
-aji (a part)	aji (a piece)	aja (fractional)	ajae' (to subdivide)
ro- (repetition)	roi (a repetition)	roa (repetitive)	roe' (to repeat)

Particles – words used without an ending, i.e., correlatives, prepositions, etc. – can also be used this way by adding an ending. This is actually very common, and many new words can be created this way; the following table is only a small subset of what's possible:

A`chi·qik (always)	a·chi`qik·a (permanent, constant)
I`nin·qik (then)	i·nin`qik·a (of that time) i·nin`qik·nad (a man of the time, a contemporary)
I`nin·zhia (there)	i·nin`zhia`i (of that place, local)
iazh (yes)	iazh`e' (to reply affirmatively)
chak (no)	chak`e' (to deny)
A`lir (outside)	a`lir·a (external, outer) a`lir·aj (the outer part)
zhin (above)	zhin`a (superior) zhin`ad (a superior) chak·zhin`e·bla (insuperable)
tiech (before)	tiech`i (previous) tiech`e (previously) tiech`nad (predecessor)

Discussion: Food

When the now-extinct species known only as The Ancients settled Zhdant, they brought with them a collection of species from other worlds, including the humans that eventually would become the Zhodani race. Their reasons are unknown and no longer relevant; what is known is that unlike some of their other transplants, the Ancients genetically modified the proto-Zhudani to allow them to process the local, alien proteins. Modern Zhodani exhibit several biological features that are not shared by other species of humaniti that enable them to digest the alien proteins and other nutrients found in the native flora and fauna of Zhdant.

-OZH (ஓஷ்)

The suffix **-ozh** refers to a food made from the root word.

tla`ko·ye' (to eat)	tla`ko·yozh (food)
a`brst·ia (chicken)	a·brst`i·ozh (chicken meat)
bre`ia (wing)	brei`ozh (wings, the appetizer)

These changes are naturally reflected in the Zhodani diet and cuisine, which as a much higher protein content than a typical Terran diet does despite coming mostly from plant-based sources. Starches and carbohydrates come mainly from legumes and tubers; the Zhdant ecosystem lacks the vast expanses of grasslands found on Terra and the arid climate makes large-scale cultivation of grasslands nearly impossible, so grains like wheat, rice, and barley are

entirely unknown on Zhdant. Animal-based proteins are mainly meat and eggs from domesticated avian species like the **abr̄stia** and related birds as well as from the semi-aquatic **noql**. Herds of large grazers are entirely unknown, though a few native species have been domesticated for centuries as draught animals and for meat. Milk and dairy products, while not entirely unknown, lack the variety found on Terra. The few cheeses and other milk products are often unpalatable and indigestible to non-native visitors. Ice cream is almost entirely unknown in the Consulate (much to the disappointment of Solomani visitors).

Common domesticated food animals

a`br̄st·ia アーブルス	A winged herbivore resembling a four-winged Terran chicken. Raised for its eggs, meat, and fibrous feathers.
noql ノクル	An amphibious crawler commonly raised in dammed streams and kept for its eggs. Known to be not native to Zhdant.
kredl クレドル	A grazer native to Zhdant, kept as cattle for meat, leather, and milk.
ko`tlan·qi コタルン・キ	A small grazer, analogue to Terran goats. Kept for milk, meat, and leather, found in mountains and desert regions.

The forests of Zhdant produce a wide variety of fruits, which make a significant portion of the Zhodani diet. Noticeably lacking are any form of citrus. Unlike Terran humans, the Zhodani physiology is capable of producing folate and folic acid, which obviates the need for supplemental citrate and folate. Fruits are grown and consumed mostly for enjoyment and flavor rather than nutrition. The following list presents a few native examples.

A few common fruits

cho·qi`ka·li チオ・キ・カ・リ	Fruit, in general
ke·kli`mo·li ケ・クリ・モ・リ	a cluster fruit that grows in the forest canopy and has been compared to a combination of Terran bananas and papayas. Commonly used as a pureed base for soups, salsas, and curry dishes.
che·chi`che·li チエ・チ・チエ・リ	a large, pulpy fruit from a plant that grows along riverbanks. It has a leathery husk surrounding a sweet interior. The seeds are toxic to most native fauna and induce vomiting, diarrhea, and death. Zhodani, however, harvest the pulp and seeds, drying the latter to create a spicy powder used in many of their local dishes. Visitors who have tried it describe the experience as “hellish.”
kam`to·li カム・ト・リ	A hardy tuber analogous to sweet potatoes.

Spices play an important role in modern Zhodani food culture as well. During the Second Dark Age, long-term food storage became difficult to impossible due to the lack of refrigeration, so the survivors at the time turned to pickling and spices to preserve vegetables, fish, fruit, and meats. Many of these local spices are either indigestible or unpalatable to non-natives; the few that aren't have a high concentration of chemicals resembling Terran capsaicin and can be very spicy.

A few spices and herbs

kin`kli·cha ㄊㄨㄞㄏㄤㄉㄢ	A savory spice derived from the bark of the kinkicha tree
noz`ti·ka ㄉㄢㄸㄔㄯㄢ	A subtle spice made from the ground up hull of a nut found in the northern latitudes of Qiknavra
i-ke-la`tli·ko ㄩㄤㄕㄤㄉㄢ	An herb a bit like rosemary
cho-na`ka-i ㄔㄢㄦㄢ	Like garlic but much stronger

-AJO (-ㄐㄡㄟ)

The suffix **-ajo** refers to a blend or mixture made with the root word. In cooking, it usually refers to a spice blend or combination of food items. Its meaning is roughly similar to the Terran “masala.” **Ajo** can be used independently as a noun **atoi** a mixture, a verb **aioe'** to combine, or an adjective **ajoa** blended. Spice blends usually take their name from the region they come from:

Qik`na·vra	Qik·na`vra·jo (a hot, flavorful blend of spices)
Dlol`pli·ki	Dlol·pli`kia·jo (a savory mixture commonly used with fruits)
Viep`chakl	Viep·chakl`a·jo (a particularly challenging spice blend with a lingering after-burn)

Like any other primate species, the Zhodani enjoy sweets and sweetened foods. However, excessive consumption of such delicacies is considered a sign of poor mental health and is highly discouraged. Dried fruit and sweetened confections are often consumed alongside or following a normal meal and provide a pleasant counterpoint to the spices of the main course. Balance in life is important to the Zhodani, and mealtime is no exception.

The Zhodani eat more frequently during the day than their Imperial or Solomani counterparts, often five or six times during a 30-hour period, but they eat smaller meals. The Zhodani metabolism processes nutrients significantly

faster than that of Vilani and Solomani, and light snacks of dried fruit, vegetables, or meat are common.

Meals are social events, and the six “standard” meals roughly correspond to the times of day they are consumed. The type, amount, and composition of the meals varies widely throughout the day as well.

Pliebr`a·its	Pliebr·a·its·tla`ko·li	Breakfast	Easily digested starches and proteins
Cha`pa·ni	Cha·pa·ni·tla`ko·li	Elevenses	Supplemental starch and proteins
Stial`cha·li	Stial·cha·li·tla`ko·ni	Lunch	Typically, the largest meal of the day, large portions of spicy food rich in nutrition
Tla`cha	Kotl`qik	Teatime	A social meal a lot like the British version
Pliebr·i`ma·ni	Pliebr·i·ma·ni·tla`ko·ni	Supper	Another large meal, but not as heavy as lunch
Tla`tso	le·pri·tla`ko·ni	Afters	A lighter meal in preparation for the night's rest

A Zhodani might also awaken a few times during the 10-hour sleeping period for light exercise and a snack.

Reading

A popular recipe.

Dlol`pli·ka A·brř`sti·ozh kon Ke·kli·mo`li·ozh Mo`li

длоплика абрѣстіош кон келімоміозх молі

O·zha`ji·o

оъзжо

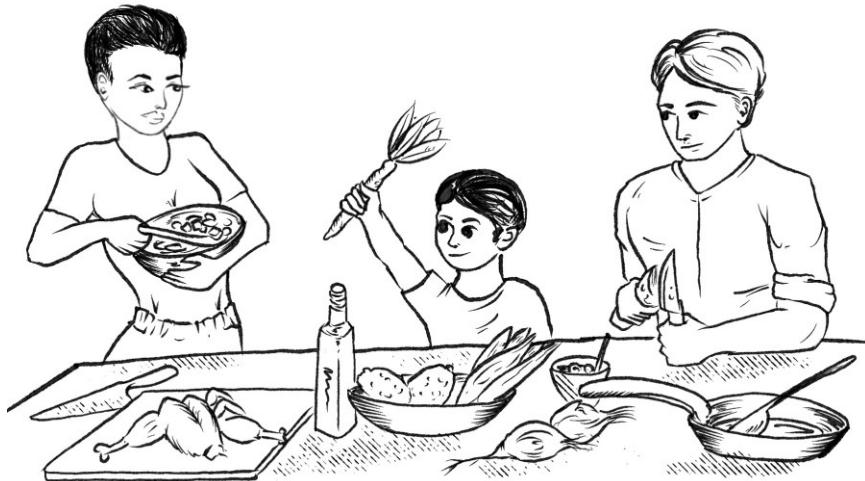
30 z. A`che

5 z. Dlol·pli`kia·jo

1 mchz. Abrštiozh (bre`ia·o, ki·ot`chi·o, met`zhi·o

30 zz. A`chie·ti

1. Ai 180 enaj ke vriennefa vrienevia.
2. Ke dloplikijo iazhache nazia. Ke abrštiozh techevia kon ke nazajo.
3. Ke techevienta abrštiozh ezhozstia akom zoyonchtoi.
4. Ininqika ke abrštiozh yia`pla`tik iqia, se ie`lev·sia 60 pitliko akom ke vriena vriennefa.
5. Kon keklimoliozh moli kokayotia se.



Ke·kli·mo`li·ozh Mo`li

ケリモリオズモリ
モリ

O·zha`ji·o

オジオ

- 3 i`cha·ka ke·kli`mo·li, ya·ya`mient·a
1 i`cha·ka cho`na·ki, po·poz·te`qient·a
1 kam`to·li, po·poz·te`qient·a
5 z. dlol·pli`kia·jo
1 z. Qik·na`vra·jo (i`kotl·za)
50 z. lbro dra noql (qeze 3)

1. Ke chonaki iazh kamtoli ezhostizhda akom zoyonchtoi seql mankia.
2. Ke keklimoli zetzhda. Nelozhda. Iqezhda 5 pitliko. Ke ajo zetzhda.
3. Ke noqlibro zetzhda. Nelozhda. Stiavlzhda 10 pitliko. Kokayotlzhda.

Vocabulary

Word	Zdetl	Meaning
ache	アキ	flour, usually made from legumes or nuts
achieti	アキエチ	cooking oil
abrrstia	アブリストイア	a chicken-like bird raised for food and fiber
-ajo	-アジョ	blend or mixture
chapanitlakoli	チャパンティラコリ	elevenses
chechicheli	チエチチエリ	a large, pulpy fruit from a plant that grows along riverbanks.
-cheli	-チエリ	a suffix generically referring to curry dishes
chemata	チエマタ	healthy
chemati	チエマチ	health
chienzatl	チエンザト	a hundred grams, abbreviated 'chz'
chienze'	チエンゼー	to exercise
chienzi	チエンジ	exercise
chikte'	チクテー	to walk
chonakai	チオナカイ	Like garlic but much stronger
choqikali	チオキカリ	fruit, in general
chtoi	チトイ	pan
enaj	エンヤ	degrees (for measuring temperature)
ezhozste'	エホズステー	to sautee'
iaqe'	イアケー	to cook
ielevse'	イエレス	to roast
iepritlakoni	イエプリタコニ	afters, the meal just before bedtime
ikelatliko	イケラチリコ	An herb a bit like rosemary

ilchita	入丘王人ヶ兒	instead of
kamtoli	之アヌケ丘丘人	A hardy tuber analogous to sweet potatoes.
keklimoli	之セヌ人ヌ丘丘人	a cluster fruit that grows in the forest canopy
kinklicha	之人アヌ人王兀	A savory spice derived from the bark of the kinklicha tree
kiotchi	之人丘人王人	breast (of poultry)
kokayote'	之丘之アヌヌセ^	to serve, as in offer food to
koatle'	之丘兀セ^	to work
koatli	之丘兀ど人	work
kotlqik	之丘とヌ人乙	teatime
kredl	之セ禿	a herd animal raised as cattle
matlachienzatl	タヌとヌ王ヌアコヌと	kilogram, abbreviated 'mchz'
metzhi	タセニヨ人	thigh
moli	タ丘丘人	salsa, sauce
neloze'	アセ丘丘コセ^	to stir
noztika	アヌコニ人之兀	A subtle spice made from the ground up hull of a nut found in the northern latitudes of Qiknavra
ozhajio	ウヨヌノ人丘	ingredients
okeqa	ウセセヌ	besides, aside from
pliebraitstlakoli	ヌヌトヌ人とトヌ之丘丘人	breakfast
pliebrimanitlakoni	ヌヌトヌ人ヌヌ人とヌ之丘丘人	supper
popozteqe'	ヌヌヌコセセヌセ^	to chop
qiqiche'	ヌ人ヌ人王セ^	to whistle
seql	上セヌ	until
shtiyavle'	土ニスヌセ^	to chill, to refrigerate
stialchalitlakoni	上ニス丘王丘丘人とヌ之丘丘人	lunch
teche'	セセ王セ^	to cover or coat

tlakoebli	トタコエブリ	food, something edible
tlakoli	トタコリ	a meal
tlepe'	トセペ	to work
yayame'	ヨヤメ	to slice
yiaplatik	ヨスラチク	brown
yonchobo	ヨンチボ	a large draft animal
zatl	コアト	gram (equivalent), abbreviated 'z'
zatlzatl	コアトコアト	milliliter (equivalent), abbreviated 'z'l'
zdev	コセナ	meter, a unit of measurement
zete'	コセベ	to add
zoyone'	コロノネ	to fry
zoyonchtoi	コロノンチトイ	frying pan

Tlamachti 11: Keklqika Nemazdi

Leisure Activities

Zwezusuzze **ズツスツゼ**

Participles

We have discussed how nouns can be formed into adjectives by changing the ending **-I** to **-A** (or by adding **-a** to nouns that don't have the standard form):

Ko`chi·ni (a plant)

Ko`chi·na (botanical, plant-like)

If we wish to give the idea of an action or activity to the root word, we use the participial ending:

Ko`chi·ni (a plant)

ko·chi`nia·na (flowering, flourishing)

The word remains an adjective describing a noun, but it differs from an ordinary adjective in that it also implies an action. A word ending in **-ia·na** (ズツナ) is called an *imperfect participle*. In Anglic this is usually translated as *-ing*. There is also a *perfect participle* form ending in **-ie·na** (ズツナ), in Anglic *-ed*, *-en*, etc.):

Shtia`qia·na (studying)

ko·chi`nia·na (flowering)

tla·ko`lia·na (eating)

la`qia·na (cooking)

o·mo`chia·na (passing)

Shtia`qie·na (studied)

ko·chi`nie·na (flowered)

tla·ko`lie·na (eaten)

la`qie·na (cooked)

o·mo`chie·na (past, gone by)

Some examples of usage:

Chez`tlie·na zdiech i`to·ie ze.

I saw a fallen tree.

Che`tlia·na zhdiech i`chi ko`to·zhie se.

He sat on a fallen tree.

Mich·tlo`ie·na chi·ka·ken`miz·tli jia`plie se.

She found a dead cat.

Mich·tlo`ia·na cha`kotl jia`plie se.

He found a dying squirrel.

Drianta omochiana zhdanstialo.

Quickly passing days

Pan omochiena chten chak nilozia de.

We don't talk about past years.

Nouns in the plural should add the **-o** ending when needed.

The Perfect Tense

In Anglic, when we want to emphasize that an action is finished and complete, we use the *perfect participle* with *have*, *has*, or *had* to show the timing. In Zdetl we do the same thing but use **i`qia**, **i`qie**, and **i`qře** to show the timing:

Present perfect tense:

Che`tlie·na i`qia ze.	I have fallen
Che`tlie·na i`qia se.	He has fallen
Che`tlie·na i`qia de.	We have fallen
Che`tlie·na i`qia le.	Y'all have fallen
Che`tlie·na i`qia ve.	You have fallen
Che`tlie·na i`qia ye.	They have fallen

Past perfect tense:

Che`tlie·na i`qie ze.	I had fallen
Che`tlie·na i`qie se.	He had fallen
Che`tlie·na i`qie de.	We had fallen
Che`tlie·na i`qie le.	Y'all had fallen
Che`tlie·na i`qie ve.	You had fallen
Che`tlie·na i`qie ye.	They had fallen

Future perfect tense:

Che`tlie·na i`qře ze.	I will have fallen
Che`tlie·na i`qře se.	He will have fallen
Che`tlie·na i`qře de.	We will have fallen
Che`tlie·na i`qře le.	Y'all will have fallen
Che`tlie·na i`qře ve.	You will have fallen
Che`tlie·na i`qře ye.	They will have fallen

In these sentences, *have* is never translated as **kavre'**, which means "to possess". Instead, when used with **-ienā**:

- I`qia = have, has
- I`qie = had
- I`qre = will/shall have

-RENA (-රුණාරු)

In Zdetl, there is a third participle form that does not exist in Anglic and describes an action or event that is *about to happen*. This is used to describe an action that has not yet started but is about to begin, and in Anglic takes the form of *about to* or *going to*:

Ke it`zi i`qre ko·cho`ře·na ke driefr`i i`qia ze`o driefr`abr.

The man about to enter the house is my husband.

I`qie che·tli`ře·na ke zhdiech.

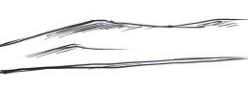
The tree was about to fall.

I`qia dra·its`ře·na ke vevl.

The ship is about to arrive.

I`qre·na qí`ki.

Future time.



Iqia draitsřena ke vevl

Iqia draitsiana ke vevl

Iqia draitsienā ke vevl

Participle-nouns

Participles can also take the form of nouns by adding the **-I** ending in place of **-ia**, **-ie**, or **-re**. Such nouns indicate a person performing the action. This is not to be confused with the ending **-nad**, which is most often associated with a profession, trade, or skill, as in *Tliaqrnad* (miller) or *pradrnad* (person trained in telekinesis). It can be translated into the Anglic **-er**:

chik`te' (to walk)
ka`ye' (to love)
cho`et·zhe' (to laugh)
rid' (to sing)
tla`ne' (to send a message)
za`re' (to trek)

chik`te·ni (a hiker)
ka`ye·ni (a lover)
cho·et·zhe·ni (someone laughing)
rid·e·ni (singer)
tla`ne·ni (a messenger)
za`re·ni (a wanderer)

Passive Participles

In addition to the three participial endings **-ie`na**, **-ia`na**, and **-re`na**, there are three *passive participles* ending in **-ient`a**, **-iant`a**, and **-rent`a**:

-ianta shows that the action is still in progress or that the state is still applicable:

che`tliant·a zhdiech	a falling tree
mich·to`liant·a driefr`i	a dying man
ka`yiant·a ziefr`nam	beloved wife

-ienta shows an action that has finished or been completed, or a state that is no longer applicable:

che`tlient·a zhdiech	a fallen tree
dra·its`ient·a vlezhd`vevl	a landed starship
mi`chient·a ko`a·tli	completed work

-renta shows that an action has not yet been started:

a·ki·ma`trent·a a·ki`ma·ti	knowledge not yet learned
dra·its`rent·a vlezhd`vevl	a ship that has not arrived yet
mi`chrent·a ko`a·tli	work not yet begun

OKYE ... CHI ...

The expression “the more/less ... the more/less” when used to compare two actions or states is created by adding the definite article **ke** to the words **okye** and **chi** and is translated by **ke okye/chi ... ke okye/chi:**

Ke okye chtře se, ke okye papaqře se.

The more you look at it, the more you will like it.

Ke okye qietse, ke okye yekte.

The faster, the better.

Ke okye se mochitia ze, ke chi se akimatia ze.

The more I read it, the less I know (understand) it.

Occasionally, this form is used alone in the sense “all the more so, so much the more”:

Ke okye, ke pakiatl.

The more, the merrier.

Ke okye yekte.

So much the better.

CHAK- (查々-)

When used as a prefix, **chak-** creates the opposite meaning indicated by the root word:

yek`ta (good)

chak`yek·ta (bad)

zotl (dry)

chak`zotl (wet)

qita (wet)

chak`qi·ta (dry)

qietsa (swift)

chak`qiets·a (slow)

In actual practice, this is rarely done since Zdetl already has many words expressing the concepts above (**zotl/qi'ta**, for example). It is included to show that it *can* be done. **Chak-** is the equivalent of the Anglic prefix “un” or “anti”. In Anglic it is *possible* to say something like “ungood” instead of “bad” or “unalive” instead of “dead”, but it’s never actually done except for comedic effect.

Discussion: Leisure

The popular Imperial belief about the Zhodani is that they are “all work and no play”, mindless automata incapable of enjoyment and denied leisure by their dictatorial telepathic overlords. This is not true; in fact, the Zhodani value a healthy balance between work, family, and social activities and the **Zhdobr`dievl** encourage participation and involvement in all.



Sports and physical games are encouraged not only for fun but also for the health benefits and social interaction²¹. Zhodani children play the same sorts of games as children of the Solomani and Imperium, and the children of visitors to the Consulate often have little trouble fitting in with Zhodani children. Games of tag, hide-and-seek, and so forth are popular diversions.

Team games are introduced to older children, as are individual physical competitions, again for the social and physical benefits, but also to instill a sense of cultural connection. Psionics are sometimes used, but most sports are tests of purely physical skill.

Adult sports tend to be less team-oriented and more individual and involve psionic skills as well as physical ones. The **Te`qoz·dievl** are, of course, the best known competitions in Zhodani culture, but are hardly the only ones. The Zhodani have their own versions of soccer, tennis, and various martial arts, all of which enjoy a dedicated and loyal fan base. In many sports, psionic skills are prohibited as the competitions are meant to be tests of physical prowess alone. Cheating is entirely unknown as it would be immediately detected (and the participant re-educated).



Besides athletics and team sports, the Zhodani also have a thriving artistic culture²². Participation in and enjoyment of the arts is considered essential to maintaining good mental and spiritual health and is highly

²¹ Mongoose Traveller Alien Module 4: Zhodani, p. 41

²² Mongoose Traveller Alien Module 4: Zhodani, p. 40

encouraged. Theatre, dance, sculpture, music, and comedy are all important facets of the art world in the Consulate, though to outsiders it can sometimes seem limited and unimaginative. Zhodani artists are not restricted or censored by the government, nor are they discouraged from experimenting – they simply *know* what is acceptable, and rarely stray into forbidden territory. Zhodani art typically extols the virtues of society and Zhodani history and reinforces the threefold virtues of **Tavr** (morality), **Yek'tavr** (honesty), and **Ma'chia·tavr** (respect). Together these are known as **Tavr'ziansh**, Morality's Path.

The Arts

tavr	タバ	morality
yek'tavr	エカバタバ	honesty
ma'chia·tavr	マチアタバ	respect
tavr'ziansh	タバズィアン	Morality's Path
ke'kan	カカン	art
tlaz'tli	タラツリ	music
pe`pech·tli	ペペチ	theatre
mi`to·li	ミトリ	dance
te-ka`yo·ti	テカヨチ	sculpture

Because the arts are so well respected, and because leisure and relaxation is valued as a social good, the Zhodani daily routine includes a healthy amount of time for both. The 15-**achan** daylight period is not reserved exclusively for work, even for proles. A typical workday begins at about the eighth hour of the first period and continues for no more than five hours. A two hour break between the 14th and 16th **achan** is built in for relaxation and social activity, to play games or engage in sports, or pursue personal interests and hobbies. The afternoon work period lasts from the 16th to the 21st **achan**, after which the evening meal commences.

The early evening hours are reserved for more social occasions when they are available, such as theatrical performances, concerts, or outdoor activities. By some Imperial standards, the Zhodani would seem to enjoy lives of luxury – even proles have plenty of time for leisure and personal pursuits, and few are engaged in heavy manual labor, having robots to do the dangerous work.

Vocabulary

Words	Zdetl	Meaning
cheztle'	チヤコヒセ	to fall
chi	チ	less
chtio	チヒト	almost
draits'	ドリツ	to arrive
jiaple'	ジアーピル	to find
kaye'	カイ	to love
kekhan	ケハ	art
kekliqiki	ケキリキ	leisure; leisure time
kochoe'	コホ	to enter
machiatavr	マヒタバ	respect
miche'	ミチ	to complete
mitoli	ミトロ	dance
nemazdi	ネマズ	activity, activities
okye	オイ	more
omoche'	オモチ	to pass (by)
pepetchli	ペペチ	theater
senzh	セン	bad
tavr	タバ	morality
tavrziansh	タバツィアン	morality's path
tekayoti	テカヨ	sculpture
tlaztli	タラツ	music
vevl	ヴェヴ	ship
vlezhd	ヴレフ	star
vlezhdvevl	ヴレフヴェヴ	starship
yektavr	ユエバ	honesty

Tlamachti 12: Zarazdi

Travel

コヌアヌコヌ

Adverbial Participles

One common pattern of speech in Anglic is the sentence beginning with a *participial phrase* tacked on:

Wishing to speak with him, I visited his house.

Seeing her in the garden, I called to her.

Singing melodiously, they walked through the park.

Intending to stay, we stood in the corridor.

In Zdetl the form is similar, but the participle takes the *adverbial* form:

Kon se i·ko`tlia·ne ni`lo·ze', se`o it`zi e`zhie ze.

Se a`kom ke zhotch`tli i·to`ia·ne, ai se tlaz`tlie ze.

Ko`ka·tle rid`ia·na, tlo ke zhotch`tli bro`jev·ie ye.

Ka`tla·ke' ye`kia·na, a`kom ke kal`me·ki i·ka`ti·kie de.

The sentence order can be inverted without losing the original meaning:

Se`o it`zi e`zhie ze, *kon se i·ko`tlia·ne ni`lo·ze'*.

Ai se tlaz`tlie ze, *se a`kom ke zhotch`tli i·to`ia.*

Tlo ke zhotch`tli bro`je·vie ye *ko`ka·tle rid`ia·na.*

A`kom ke kal`me·ki i·ka`ti·kie de *ka`tla·ke' yek`ia·na.*

The participial phrase can be expanded into a complete sentence whose subject is the same as that of the main clause:

Kon se i·ko·tlie niloze' ze.

Se a`kom ke zhotch`tli `ito·ia.

Ko`ka·tle rid`ie ye.

Ka`tla·ke' ye`kia de.

Se`o it`zi e`zhie ze.

Ai se tlaz`lie ze.

Tlo ke zhotch`tli bro`je·vie ye.

A`kom ke kal`me·ki i·ka`ti·kie de.

As in Anglic, the participial phrase must always relate to the subject of the main clause.

The perfect participle is likewise used:

Ke ko`a·tli mi`chient·a i`qie ze. It`zie o`zdie ze.

I had finished the work. I went home.

Ke ko`a·tli mi`chient·e, it`zie o`zdie ze.

Having finished the work, I went home.

Similarly, the participle ending **-řenta** is also used:

Tlan`qil ki·lo`řent·a i`qie ze. Za`nen te`mie ze.

I was about to write a letter. I looked for a pen.

Tlan`qil ki·lo`řent·e, za`nen te`mie ze.

About to write a letter, I looked for a pen.

Passive participles can also be used to form participial phrases:

Chak itoiena iqie se. Ke itzi timanie se.

He was not seen. He left the house.

Chakitoiente, ke itzi timanie se.

Unnoticed, he left the house.

Past Extending to Present

An action or state having its origin in the past but continuing into the present is expressed by the present tense and with the preposition **jan** (ヤマダ):

Jan tye`i stial chak`top·kie ze.

I have been ill for three days (and still am).

Jan o`mei a`chan ni`lo·zia se.

He has been speaking for two hours (and won't shut up).

Jan tye`i ma·chie`li·stial ke i`nin·stial i`qia de.

We have been here for two weeks (and are still here).

Jan chial chten i`chi Viep`chakl i`qia ye.

They have been on Viepchakl for a year (and are still there).

Word-building

Previous lessons have introduced word-building in Zdetl; this section is intended to summarize the concept and show how it can be used to expand the vocabulary. The methods of word-building in Zdetl are similar to other languages, but they are more consistently applied.

By changing the grammatical ending, a root word may be used in a variety of ways:

cho`qi (girl)	cho`qa (feminine)
cho`qe (femininely)	cho`qe' (to be feminine)
shtiav`e' (to think)	shtiav`i (a thought)
shtiav`e (thoughtfully)	shtiav`a (thoughtful)
yeck`ta (good)	yeck`te (well)
yeck`ti (a good thing)	yeck`te' (to do well)
dievl (psionics)	dievl`e (psionically)

Prefixes and suffixes can be used to alter the meaning of the given root while also creating an associated meaning:

Yek`ta (good)	Chak`yekta (bad)
To`to·me' (to come)	ro·to`to·me' (to return)
Ko`a·tle' (to work)	fe·ko`a·tle' (to begin working)

Suffixes are also used to add to or alter the meaning of the root:

Jia`ple' (to find)	jiaplebra (findable)
jiaplipra (worth finding)	jiaplazi (a clue)
Qi`na (new)	Qi`ne·ze' (to become new)
chi·ka·ken`miz·tli (cat)	chi·ka·ken·miz`tli·zin (kitten)
chi·ka·ken·miz·tli`it·za (cat house)	chi·ka·ken·miz`tli·edl (a herd of cats)

Prepositions may be prefixed to a word:

IE·PRI·ki`lo·i (a postscript)	NAL·mi`qa·ne' (to transpose)
TAJ`o·zde' (to exit)	A·KOM`o·zde' (to enter)

Many of the particles can be used with common grammatical endings:

IE`PRe (afterward)

ZHIN`a (overhead)

TAJ`i (outside)

I·NIN`QIK·a (of that time)

Finally, as in many Terran languages, in Zdetl words can be built up from two or more simple words together to form ‘compound’ words. Any combination of words is allowed, but a root noun must always be the final word in the construction.

Tavr`chedl

Chedl niedl tavr, guardians of morality

Fevr`anzh·tavr

Tavr chok`tia·na fevr`anzh, the Book of Morality

Fevr`anzh·pria

Pria dra fevr`anzh, a library

To·yo`chet·zli

Chet`zli dra to`yo, night-fall

ZIL- (コズル-)

The prefix **zil-** is used like the Anglic “mis-” to indicate a mistake or an error:

Ni`lo·ze' (to speak, to talk)

Zil·ni`lo·ze' (to misspeak)

Il`na·me' (to remember)

Zil·il`na·me' (to misremember)

Ki`lo·e' (to write)

Zil·ki`lo·i (a typographical error)

Shtiatv`e' (to think)

Zil·shtiatv`e' (to think wrongly)

Ko`a·ti (music)

Zil·ko`a·ti (false notes, discordant music)

Note that **zil-** can also transform the root into other parts of speech (**kiloe'** becomes the noun **zilkiloi**; **zilkoati** can also be a verb **zilkoate'**, to play a false note).

DZAQ- (ダコタク-)

The prefix **dzaq-** is from a very old and mostly unused dialect dating back to the days of the **Dzaq`tlas** plague that devastated the human population and left the **Qik`navr·ats** and **Viep`chakl·ts** extinct. It's used to indicate a particularly catastrophic or devastating event, usually relating to war or natural disaster.

a`tchis·le' (to collide)

dzaq·a`tchis·li (a horrific crash)

il`na·mi (a memory)

dzaq·il`na·mi (a particularly traumatic memory)

kia`tle' (to attack)

dzaq`kia·tle (a devastating blow)

Because of the implications the prefix carries, it is usually used only when the situation warrants.

FEL- (失败-)

The prefix **fel-** added to a word implies loose morals, shamefulness, unworthiness, depravity, or general “badness.” Used on its own as an interjection, it means *Shame!*

shtiav'i (a thought)
ko`a·ti (music)
ni`lo·ze' (to speak)

fel`shtiav·i (disgusting thoughts)
fel·ko`a·ti (raucous, discordant noise)
fel·ni`lo·ze' (to slander or insult)

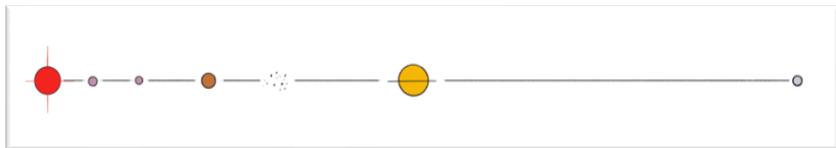
It can be used as other parts of speech as well:

fel'e' (to be depraved)
fel`a (depravity)

fel'i (shamefulness)
fel`e (shamefully or depravedly)

Discussion: Viepchakl and Beyond²³

The Zhodani began exploring space early in their development, at least compared to Terran humans. They were making their first trips to orbit while Terrans were still using bronze weapons. These first orbital flights eventually led to manned trips to their nearby moon, **Viepchakl**, where they discovered a species of non-humans nearly identical to the **Qiknavrats** they were already familiar with, living in subterranean cities. These they called the **Viepchakls** or People of Viepchakl.



The Zhdant System

Zhdantkitlaliedl

召アマニノトアリセド

²³ Mongoose Alien Module 4: Zhodani, pp. 65, *History*, pp.57-74

Cultural exchanges soon followed, as did archaeological digs on **Viepchakl**. Unfortunately, this was what unleashed the **Dzaqtas** plague that led to the extinction of both the **Viepchakts** and **Qiknavrats** and the near extinction of the Zhodani.

Once the Zhodani had recovered from the **Dzaqtas**, they enjoyed a renaissance period and within two hundred **chten** had begun establishing colonies throughout the **Pliebr** system. Interstellar flights soon followed, first at sublight velocities, but eventually using **qietsa el va** (faster than light) technology.

Orbit	Name	Info
-	Pliebr 𠂔弌	Solitary KOV orange star
0	A`drabl-sish 𠂔𠮶𠮶士	The innermost world in the Zhdant system, a “hot rock ball” tidally locked to Pliebr .
1	Pliant'shotl 𠂔斯アヒ土只	A barren rock used mostly for military training.
2	Zhdant 𠂔アマ	The Zhodani homeworld.
3	Dlem`stiats Tsiaqr 𠂔大士上くスと とス	The Zhdant system’s asteroid belt.
4	Bro`vle-kal 𠂔八樂火之	The system’s only gas giant.
5	Em`kach-draf 𠂔大之火王	An airless ice ball.

Today, the Zhodani consulate covers nearly a dozen settled sectors of space and a narrow expeditionary corridor leading toward the galactic core. They are the only major spacefaring species so far to undertake such a massive, long-term effort, which was made possible only by the discovery of an unusual item of ancient technology in **Zhdantpreql**, the original capital city of Zhdant. The device, called the **Toliak**, was a psionic projector that displayed accurate real-time star charts along a corridor pointing toward the galactic core. To date, seven core expeditions have been launched from the Consulate.

	Concepts	
Qiets`a el va	લોટર ચાન દાં	Faster than light (લોટ)
Vlezhd`i-zdivr	એલોન એન	Jump (QEV) drive
Qev`zdivr	લોનગેન	Jump drive, colloquially
Ash-tia`ko-chi	લોસ્ટિસ્ટોની	Cold sleep, cryosleep
Zhazh	ઓન્ડો	"Starboard"
Ked	લોફ	"Port"
Zdivr`pria	એનાન્સ	Engine room
Zdivr	એનેન	Engine
vlezhd	એલો	Star
Ki`tla-li	લોનું એનીન	Planet
Shiv	લોની	Moon (generically)
Viep`chakl	લોનાન એનો	The moon of Zhdant
A`chit·zi	લોનું કોનુ	Space
Ziepr·ich·ti`o·zhi	કોનાન લોનું એનો	Orbit
Tsiaqr	લોન્ડ	Asteroid
Vlezhd·ivr`a·ji	એલોન વાન એન	Subsector
Vlezhd`ivr	એલોન ન	Sector ("Star Region")
Vlezhd`edl	એલોન ચાન	Constellation ("Star group")
Vik	લોન્ન	Star System (Vlezhd iazh Kitlali, abbreviated VIK)
A·chit`zin·tia	લોનું કોન્નાન એનુ	Navy

Zhodani spacecraft are built along the same sorts of lines and purposes as Imperial ships. They have **mishpetzani** (scout) ships, **jadsinado** (couriers), **namkaqi** (merchants), **qlazdia** (liners), **dizh qlazdia** (council cruisers), and various military class ships²⁴.

	Ship Class	Example
Mish·pet`zan·i	લોનું લોનું કોન્નાન	Ninz-class Scout ship
Jad·sin`a·do	પાન લોનું એન એન	Yetsasl-class Courier
Nam`ka·qi	લોન લોન ન	Zdebr-class Trader
Qla`zdia	લોન લોન	Shianjo-class Liner
Dizh qla`zdia	લોન્ન લોન લોન	Dazhia-class Council Cruiser

²⁴ Mongoose Traveller Alien Module 4: Zhodani, pp. 91-120

Reading

A spaceport flight schedule.

Dra·its·i`nad·o Vlezhd`vevl

Qiki	Pezhia	Kochyan	Patlani	Vevl
08:10	Dlieoviabr	ZH 1	QL 493	Shianjo "Siablpiqlzo"
09:15	Dibr	TL 7	N 219	Zdebr "Tzonitzali"
10:05	Tlapinsh	D 9	J 304	Yetsasl "Zhiblia Chtavletsians"
12:20	Tlapinsh	ZD 1	D 234	Dazhia "Jeniabl Siatom"
14:10	Dibr	ZH 5	M 124	Ninz "Ikiefribl"
15:00	Etlifeviro	B 7	N 704	Yetsasl "Chakotl"
16:20	Batlia	CH 4	Q 025	Shianjo "Klaklonzh Jivma"
20:00	Dlieoviabr	E 5	N 265	Zdebr "Ripiatlof"

Ti·ma`nad·o Vlezhd`vevl

Qiki	Aizhia	Kochyan	Patlani	Vevl
06:10	Etlifeviro	D3	N 369	Zdebr "Deplivil"
08:15	Jdikliev	D4	N 370	Zdebr "Ranjiiek"
09:02	Jdozhdafrisia	ZD 6	Q 514	Shianjo "Tenedshitlal"
11:22	Dibr	K 8	J 287	Yetsasl "Zhdiav"
14:20	Riapzhiatlensh	Z 2	J 919	Yetsasl "Zdo Itldo"
17:05	Jdikliev	E 7	M 906	Ninz "Iepr lesheqlmefl"
22:00	Dlieoviabr	ZH 5	M 124	Ninz "Ikiefribl"

Vocabulary

Words	Zdetl	Meaning
A·chit`zin·tia	アシチントニア	Navy
Achitzi	アシチ	Space
aizhia	アイジア	destination
Ashtiakochi	アシタコチ	Cold sleep, cryosleep
brojeve'	ブロイヴエ	to walk, stroll
chaktopka	チャクトウカ	unhealthy
flel-	フレル	affix meaing vile or depraved
flela	フレラ	bad, depraved, etc
kalmeki	カルメキ	corridor
Ked	ケド	"Port"
Kitlali	キタルリ	Planet
kochyan	コチヤン	gate
kokate'	コカテ	to make music
kokate	コカテ	musically
kokati	コカチ	music
patlani	パツラニ	number
pe`zhia	ペジア	origin
Qev	ケブ	Faster than light
qietsa el va	キエツサエルバ	Faster than light (ケブ)
Shiv	シブ	Moon (generically)
teme'	テメ	to seek
tlaztle'	タラツル	to call out (to someone)
topka	トプカ	healthy
topke'	トプケ	to be well
topki	トプキ	health
totome'	トトモ	to come
Tsiaqr	チアク	asteroid
Viepchakl	ヴィエーフチャクル	The moon of Zhdant
Vik	ヴィク	System (Vlezhd iazh Kitlali, abbreviated VIK)
vlezhd	ブレズド	Star
Vlezhd`edl	ブレズドエドル	Constellation ("Star group")
Vlezhd`ivr	ブレズドイベル	Sector ("Star Region")

Vlezhd·ivr`a·ji	ቂቃጋጌ	Subsector
Vlezhdizdivr	ቂቃጋጌ	Jump (QEV) drive
zanen	ፖ	a pen or other writing implement
Zdivr	ፖ	Engine
Zdivrpria	ፖ	Engine room
Zhazh	ፖ	“Starboard”
zhochtli	ፖ	garden
Ziepr.icht.i.o.zhi	ፖ	Orbit

Appendix A: Syntax and Word Order

The basic sentence structure of Zdetl is object-leading; in other words, the word order is *Object - Verb - Subject*.

Fevr`anzh moch`i·tia de.

(A book is being read by you.)

Adjectives precede the noun they modify: *Adjective - Object - Verb - Adjective - Subject*.

Vrien`a ka`fi tla`pa·ia ke ka`yo·tle ziefr`i.

(Hot coffee is being drunk by the pretty woman.)

The same rule applies to adverbs: *Object - Adverb - Verb - Subject*.

Fevr`anzh a`chan·e mo`chi·tia se.

(A book is still being read by her.)

The Indirect object follows the subject: *Object - Verb - Subject - Indirect Object*.

Tlan`qil ki`lo·ie ze ai de.

(A letter was written by me to you.)

Sentences using verb infinitives take the following order: *Object - Verb Infinitive - Verb - Subject*.

Mi`to·tle' i`ko·tlia ze.

(To dance desire I.)

Prepositions precede the word they modify the same way adjectives and adverbs do: *Preposition - Object - Verb Infinitive - Verb - Subject*.

Kon se mi`to·tle' i`ko·tlia ze.

(With her/him to dance desire I.)

Interrogative statements are led by the question word **JDO**:

Jdo ka`fi i`ko·tlia de?

(Do you want coffee?)

Conjunctions (and, but, or, etc) are placed between the nouns they refer to (i.e., Do you want coffee or tea: O - Con - O - V - S (JDO Coffe OR tea/desire/you)

Jdo ka`fi pra kotl i`ko·tlia de?

(Do you want coffee OR tea?)

Appendix B: Prefixes and Suffixes

Affix	Zdetl	Meaning
-abr	アハ	family member
-aj	アシ	used to denote a unit of a larger whole
-aji	アシ人	suffix indicating a fractional part of an item
-ajo	アシロ	A mixture or blend of something
-atl	アト	aspirant (Soc-11), also used as comparative ending
-azd	アズ	indicates a continuous action
chak-	チャク	Negates the root word
che-	チエ	people of all genders
dzaq-	ジカズ	used to indicate a calamitous or catastrophic event
-ebi	エビ	indicates a possibility or likelihood
-edl	エド	suffix indicating a large group or collective of items
-ev	エバ	expresses the bringing about of an action or state
-ez	エコ	indicates the state expressed has come into being
fel-	フェル	Indicates shamefulness or depravity
-iashav	アシハシ	princely born (Soc 15)
icha-	イチャ	implies non-specific multiples of a noun
ichaki-	イチャヒ	implies very large size
-iepr	イエブ	intendant (an individual of Soc-10)
-ipr	イエブ	having value, worthiness, or merit
-ivr	イブ	A land or region
kasha-	カシハシ	prefix indicating a container for something physical
-nad	アハシ	"one who", a thing that
-nam	アハタ	spouse of
-oj	オジ	suffix indicating something made from the root
-ozh	オジ	A food item made from the root word
-pria	アヌア	a room or interior space
-qik	クイク	when used as a suffix, indicates repetitions of an action
ro-	アロ	To repeat an action
-stebr	ストーベル	wellborn (Soc 12)

-tepo	トエボ	suffix indicating a machine or device for performing a function
-tiki	トニギ	an ending indicating a diminutive form or term of endearment
-tlas	トアス	highborn (Soc 13), also used as superlative ending
-tlasche'	トアシヤ	noble born (Soc 14)
-yotl	ヨルト	suffix referring specifically to large vehicles and transportation machinery
zil-	コズル-	Like the Anglic 'mis-', indicates an error
-zin	コズマ	child or offspring of

Appendix C: Table of Pro-Forms

	<i>Some (i-cha)</i>	<i>What (i-)r</i>	<i>That (in-in)</i>	<i>Every (achi-)</i>	<i>None (yo-o-)</i>	<i>Any (zi-)</i>
<i>Thing (-tet)</i>	i-cha-tet! 人王 <small>タ</small> シ <small>タ</small> ニ <small>タ</small>	i-tet! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-tet! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-tet! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-tet! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-tet! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Person (-ad)</i>	i-cha-ad! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-ad! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-ad! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-ad! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-ad! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-ad! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Place (-zhia)</i>	i-cha-zhia! 人王 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	i-zhia! 人 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	in-in-zhia! 人 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	achi-zhia! 人王 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	ayo-zhia! 人 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	zi-zhia! コ <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>
<i>Quantity (-qezi)</i>	i-cha-qezi! 人王 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	i-qezi! 人 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	in-in-qezi! 人 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	achi-qezi! 人王 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	ayo-qezi! 人 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	zi-qezi! コ <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>
<i>Reason (-patle)</i>	i-cha-patle! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-patle! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-patle! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-patle! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-patle! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-patle! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Manner (-qenta)</i>	i-cha-qenta! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-qenta! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-qenta! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-qenta! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-qenta! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-qenta! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Time (-qik)</i>	i-cha-qik! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-qik! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-qik! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-qik! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-qik! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-qik! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Possession (-adli)</i>	i-cha-adli! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-adli! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-adli! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-adli! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-adli! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-adli! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Kind (-ochti)</i>	i-cha-ochti! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-ochti! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-ochti! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-ochti! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-ochti! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-ochti! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>

Appendix D: Standard Forms

Pronouns

Standard		Possessive	
<i>i</i>	first person singular	ze (コセ)	my zeo (コセル)
we	first person plural	de (ウタ)	our deo (ウタル)
you	second person singular	ve (ウタ)	your veo (ウタル)
y'all	second person plural	le (リタ)	y'all's leo (リタル)
he/she/it	third person singular	se (トタ)	his/hers/its seo (トタル)
they	third person plural	ye (ウタ)	theirs yeo (ウタル)
reflexive	non-specific "one"	zhe (ヨタ)	one's zheo (ヨタル)
def. article	the	ke (ゼタ)	

Verb Conjugations

Verb Form	Ending	Zdetl
Infinitive	-e'	-タ^
Present tense	-ia	-ス
Past tense	-ie	-タ
Future tense	-ře	-タル
Imperative	-zhda	-ヨル
Conditional	-za	-コル
Present participle	-iana	-スマル
Past participle	-iena	-スマル
Future participle	-řena	-タマラル
Present passive participle	-ianta	-スマル
Past passive participle	-ienta	-スマル
Future passive participle	-řenta	-タマラル

Standardized Word Endings

Word Form	Ending	Zdetl
Verb Infinitive	-e'	-タ^
Nouns	-i	-ル
Adjectives	-a	-ル
Adverbs	-e	-タ

List of Prepositions

ai	ア	to, unto
akom	アコム	inside, within
alir	アリル	outside, external to
apaz	アパツ	in front of
cho	チ	unto, as in "to give"
dlafl	ドラフ	beneath
dra	ドラ	"of" as in possession or relation
edre	エドレ	near
ichi	イチ	upon
iepri	イエプリ	after
io	イオ	to, into
je	ジ	at
kon	コン	with
nal	ナル	across
ok	オク	beside
pe'	ペ	from, away from
taj	タジ	from, out of
tlo	トロ	through
vel	ベル	behind
zhi'	ジ	toward
zhin	ジン	above
zintla	ジンツラ	below

Logical Conjunctions

iazh	ズヨ	and
pra	ドラ	or
chak	チ	not
plaz	ドラコ	xor (either is true but not both)
chapra	チ	nor (neither is true)
plachapra	ドラチ	xnor (either both are true or both are false)

Appendix E: IPA Pronunciation Guide

<i>Phoneme</i>	<i>Zdetl</i>	<i>English</i>	<i>IPA</i>
B	ᵇ	Boy	b
BL	ᵇˡ	BLue	bl
BR	ᵇʳ	BRown	br
CH	ᶜʰ	CHurch	tʃ
CHT	ᶜʰₜ	whiCH Type	tʃt
D	ᵈ	Dog	d
DL	ᵈˡ	HurDLe	dəl
DR	ᵈʳ	DRain	dr
F	ᶠ	Fox	f
FL	ᶠˡ	FLy	fl
FR	ᶠʳ	FRed	fr
J	ᴶ	Jack	dʒ
JD	ᴶᵈ	charGED	dʒd
K	ᵏ	King	k
KL	ᵏˡ	knucKLe	kəl
KR	ᵏʳ	KRinkle	kr
L	ᶫ	Love	l
M	ᶲ	Mark	m
N	ᶳ	Nail	n
NCH	ᶳᶜʰ	fiNCH	ntʃ
NJ	ᶳᵣ	niNJa	ndʒ
NS	ᶳᵣ	oNCe	n(t)s
NT	ᶳₜ	paNT	ntʃ
NZ	ᶳᵰ	caNS	nz
NZH	ᶳᵰ	eNGineer	n(d)ʒ
P	ᵖ	Pet	p
PL	ᵖˡ	PLaid	pl
PR	ᵖʳ	PRetty	pr

Q	ꝑ	Queen	q
QL	ꝑꝑ	GLad	ql
QR	ꝑꝑꝑ	GRate	qr
R	ꝑꝑ	Raid	r
S	ꝑꝑꝑ	Sing	s
SH	ꝑꝑꝑ	SHut	ʃ
T	ꝑꝑ	Tool	t
TL	ꝑꝑꝑ	TLaloc	tl
TS	ꝑꝑꝑ	CaTS	tʂ
V	ꝑꝑꝑ	Victor	v
VL	ꝑꝑꝑ	VLand	vl
VR	ꝑꝑꝑ	Vroom	vr
Y	ꝑꝑ	Yellow	j
Z	ꝑꝑ	Zing	z
ZH	ꝑꝑꝑ	TreaSure	ʒ
ZHD	ꝑꝑꝑ	ZHDant	ʒd
A	ꝑꝑ	dOck	ɒ
E	ꝑꝑ	gEt	ɛ
I	ꝑꝑ	klt	ɪ
IA	ꝑꝑ	YAnk	jæ
IE	ꝑꝑ	lAYer	eɪ
O	ꝑꝑ	gO	ō
R (semi)	ꝑꝑ	wORk	ɔ̄
' (glottal)	^	botT'le	?

Appendix F: Reading Translations

Lesson 2 Reading:

Miller family. Ikan Miller is the father. Nor Miller is the mother. Ikan is the husband. Nor is the wife. Ikan and Nor are husband and wife. Akam is the son. Kieko is the daughter. Akam and Kieko are the children. Mr. Miller is the father. Mrs. Miller is the mother.

Lesson 3 Dialogue:

Nor Tliaqrnad	Good morning, Zhi'a. Would you like tea?
Zhi'a	Good morning, Nor. Yes, please/thank you.
Kotlanchrnad	
Nor Tliaqrnad	Is the tea hot enough?
Zhi'a	Thank you. Yes, it is hot enough. Where are the children?
Nor	Akam is napping in the children's room. Kieko is playing with her toys.
Zhi'a	Are they well?
Nor	Yes, thank you. They are well.
Zhi'a	It's a beautiful day.
Nor	Yes, it is. Would you like a pastry?
Zhi'a	Thank you. Wow, look at Kieko!
Nor	Wow! She's levitating her teapot!
Zhi'a	That's good, isn't it?
Nor	Sure, I guess.
Ikan Tliaqrnad enters.	
Ikan	Tlachipale, Zhi'a. Tlachipale, Nor. Jdo tokpia vi? Good afternoon, Zhi'a. Good afternoon, Nor. Are you well?
Zhi'a	Tokpia, Kamatli. I am well, thank you.
Nor	Tomorrow Kieko must go with you to the city.
Ikan	Really? Why?
Nor	She must visit the Psionic Testing Center.

Lesson 3 Reading:

Kieko is playing with her toys. Kieko levitates the teapot. The cat is watching her. Behold the cat behind the table. Upon the saucers are the cups. Beneath the saucers is the table. Tea is in the teapot. Kieko is sitting. The cat is standing.

Lesson 4 Reading:

Ke iatepcha zochia ke ke tlacha. Pantle iqia olatl. Fevre iqia akopaticha. Ochi ke olatl iqia qietsfatilao, mantlachjem, iazh abavnomaki. Kapan ke olatl iqia iadlajem. Kapan ke zhdiechtlati iqia ke iadlajem. Akom ke jdatlo iqia ke preql. Kapan iqia ke dranzh. Apaz ke dranzh iqia mizh. Akom ke iadla iqia ke dranzh iazh ke mizho. Ai ke preql oyanqia ke olatl iazh ke akopaticha.

Lesson 4 Dialogue:

Ikan Tliaqrnad	Ininzha kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.
Kieko	Jdo itetl tlachikola, shtefrabr?
Ikan	Chokotecho, zhedadenzh, iazh iazde chektia ziefraibr. Ichavez ikotlia ve?
Kieko	Viaj, kamatl.
Ikan	Ayoaka stial, viaj?
Kieko	Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?
Ikan	Viaj. Yzqia ininzha. Tlapakalanchia ke ziefrio.
Kieko	Kliamanali chilitias ke driefri. lazde, kamatl.
Ikan	Tlayotekoyandievle ozdře de iepri tlachikola.
Kieko	Ininzha jdo de michře?
Ikan	Ve tlanemilře ke drekro.
Kieko	Ipatle?
Ikan	Pradrnad iqa de, Kieko.

Lesson 5 Reading:

The pictue displays the psionic testing room in the Psionic Testing Center. Kieko chtia dievle ke tlamatzinad chochitle.

Iazh yokolitzo shtadievle tlania zhi' ke kolitzlinad. Chakilio chilitia pradrie Kieko. Ololi, nakazna, iazh iadlayotl pradria se. Jdo Kieko kotozhia izhia? Ichi pecht kotozhia se. Jdo alir se kotozhia inad?

Alir se kotizhia dlenchiepr. Akatl qentia ke dlenchiepr. Dievltsadl qentia ke tlamatzinad. Zhdobrdievle iqia ke tlamatzinad. Zhant'ad iqia ke kolitzlinad. Ok ke kochyan iqia ichtotlzdiaq ichi ke tepan.

Lesson 5 Dialogue:

Azhdiazhiepr	Greetings, Kieko. I am Azhdiazhiepr. Did you meet Doctor Devietlas?
Kieko	Yes, Azhdiazhiepr.
Azhdiazhiepr	Ze ichitře ke tlamatzinad, oqik ke chakilio chilitře de. Jdo ve pradrnad iqia, potlie zeo shtiefabr?
Kieko	Viaj, zeo chakilo ikinstial ze pradrie!
Azhdiazhiepr	Cha, ichakiyekta! Pradrnad iazh iqia ze!
Kieko	Cha! Ze pradrzhda de yelize? Kamatli?
Azhdiazhiepr	Ha ha, yelize, plaz zha. Yelize zan.
Kieko	Viaj, Azhdiazhiepr.
Azhdiazhiepr	Ke ololi pradria ve? Iqia coqo. <i>Kieko concentrates. The ball rises.</i>
Kieko	Yolotlie!
Azhdiazhiepr	Ichakiyekta! Zha, kentetl pradrzhda. Ke tiki etliyez.
Kieko	Inintetl iazh chelia ze!
<i>Testing continues with objects of varying sizes and mass.</i>	
Azhdiazhiepr	Ichakiatla ve! Inintetl ololi, nal ke pria, yzqia ve? Se fenrzhda izhia yelize ve?
Kieko	Pazklře ze... Vri cheka.
Azhdiazhiepr	Chamakichoia, Kieko. Shtiaqře ve.
Kieko	Viaj?
Azhdiazhiepr	Viaj, patla pradrnad iqia ve. Yekta tlamatrnad katilia ve.
Kieko	Tlamatrnad zeo iqře ve?
Azhdiazhiepr	Yelize!

Lesson 6 Reading:

Today Kieko becomes an Intendant. Her prole family is here. Also here is the Intendant family. The new family will give to her a diadem with a gemstone on it. Why? Because the diadem is worn by all Intendants. It is a symbol of status. It also shows the psionic talent they have. The Intendant family is two women, Azhdiazhiepr and Velmiepr. Kieko will become Kiekoiepr and she will have two mothers. Azhdiazhiepr is a pradrnad. Velmiepr is a koetsdrnad. Velmiepr wears glasses. Azhdazhiepr will teach Kieko telekinesis. The ceremony is observed by a zhdrobrdiev. Why does the zhdrobrdiev wear a turban? It is his symbol of status. All zhdrobrdiev wear turbans.

Lesson 6 Dialogue:

- Azhdiazhiepr** It's good to meet you, Mrs Tliaqrnad. Your husband told me much about you.
- Nor** It's good to meet you too, Azhdiazhiepr.
- Azhdiazhiepr** I met Kieko at the psionic center.
- Nor** Yes, Ikan said Kiekoiepr liked you.
- Azhdiazhiepr** She's a lovely girl. Velmiepr likes her too. Please, Mrs Tliaqrnad, with us you may call her Kieko.
- Nor** Thank you, Azhdiazhiepr. It looks like they are playing well.
Did you say Velmiepr is a koetsrnad?
- Azhdiazhiepr** Yes, she is. And I am a pradrnad, like Kieko.
- Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.*
- Kieko** Yay! That was fun! Can we do it again?
- Velmiepr** Ha ha, perhaps in a few minutes. I need to rest first.
- Nor** She isn't exhausting you, is she, Velmiepr?
- Velmiepr** No, of course not. We have not had the chance to talk, and I wanted to meet you.
- Kieko** She can teleport!
- Nor** Yes, Kieko, I saw!
- Velmiepr** Mrs Tliaqrnad, we know this is not easy for you. Kieko is your first child, yes? She will be our first child as well.
- Azhdiazhiepr** We'll take good care of her. Please do not worry.
- Kieko** Velmiepr, can you teleport us again?
- Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.*
- Azhdiazhiepr** If you want to, we can stay in contact. It can help both families adjust.
- Nor** Thank you, Azhdiazhiepr. I would like that.

Lesson 7 Dialogue:

Azhdiazhiepr The weather looks pleasant this afternoon, shall we go to the park?

Velmiepr That's a good idea. But the forecast predicts rain this afternoon.

Azhdiazhiepr Then (for that reason) we will bring umbrellas and raincoats. Kieko, would you like to go to play?

Kieko Yes! Where are we going?

Azhdiazhiepr To the Noble's park. It's a big park with many paths and birds.

Kieko Are we allowed to feed the birds?

Velmiepr Yes! Remember to bring the bird feed.

Kieko But, what if it rains?

Velmiepr Then Azhdiazhiepr can teach you to make a telekinetic umbrella.

Kieko Oh, fun!

Lesson 8 Dialogue:

Nor Ikan, look! We have a message from Kieko's mothers!

Ikan Azhdiazhiepr and Velmiepr? What does it say?

Nor Kieko is doing well. They are taking her to a theater performance and ask if we would like to go as well.

Ikan Of course? What's the show?

Nor It's a famous Dzaqtas tale, the Three Amigos.

Akam The Three Amigos? I love that story! Can we go, mom?

Ikan I suppose we can! When is the show?

Nor The second (hour) of the third (third). We must get ready!

Later, outside the theater:

Azhdiazhiepr It's good to see you again, Nor and Akam. We're glad you could attend with us.

Nor Thank you for the invitation, Azhdiazhiepr.

Velmiepr Kieko told us Akam likes the story.

Ikan It is. I've read it to him many times. Oh, look, the children are playing!

Akam Make it go higher, Kiekoiepr!

Nor She's learned so much!

Azhdiazhiepr Yes, she's a strong pradrnad and a quick learner. Kieko, bring it back down please!

Ikan Show time!

Appendix G: Colors

	red	tlā`zhd'oyo	トクダウヨ
	orange	ctho`pia'tlik	王ヒロスヒメ
	yellow	tepo`zho'tlik	ハゼリヨヒメ
	green	qi`tlik	シスヒメ
	blue	tech`to'tik	ハセ王ヒメ
	violet	ka`mo'tik	カモヒメ
	brown	yia`pla'tik	ヒヌリヒメ
	black	ia`pa'li	スヌリヒメ
	white	tzo`ni	コヒタス

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