



BEGINNING ZDETL

THE ZHODANI LANGUAGE & CULTURE INSTITUTE Zhdant

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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);

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

one function of the **Tavrcheldi** (the Zhodani “Guardians of Morality” – the so-called “thought police” that monitor Consulate society) is to track linguistic 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](#)

⁴ [Lative case - Wikipedia](#)

⁵ [Comparative case - Wikipedia](#)

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

Lesson 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 (**tlotani**) 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.

The Zdetl alphabet (**tlotanitl**) consists of 42 distinct phonemes: seven vowels and 35 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:

ѧ A as in “lock” or “father”, never as in “pale”: *atrint, Ah-trint;* drian, **dri-Ahnt**

ѧ E as in “get” or “let”, never as in “pier”: *echtovr, EHch-tovr;*

ѧ I as in “kit”, never as in “mile”: *ivr, IHvr; izhtak, IHzh-tak*

ѧ IA as in “yank”: *iavchieql, Yav-chiegl; iatepcha, Ya-tep-cha*

ѧ IE as in “layer”: *iebr, Ye-br*

ѧ O as in “go”: *ibro, i-brO; otre’, O-tre’*

Ր Ր is a throaty “r” sound similar to 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 “Ր” where appropriate.

Don’t make the vowel sounds too long. “Atrint” and “drian” 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, 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, 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'**
- Τ CH as in “child”; never hard as in “kick”: *echtovr*; **eCH-tovr**
- Δ D as in “dog”: *dizh*; **Dizh**
- ΔL DL as in “paddle”: *dlabre'*; **DLa-bre'**
- ΔR DR as in “dry”: *driejabr*; **DRie-jabr**
- Φ F as in “far”; never a “v” as in “of”: *fevrantz*; **Fev-ranzh**
- ΦL FL as in “fly”: *flietavrian*; **FLie-tav-rian**
- ΦR FR as in “free”: *fronzh*; **FRonzh**
- Ј J as in “jump”: *jiavr*; **Jiavr**
- Κ K as in “kite”: *kaz*; **Kaz**
- ΚL KL as in “cling” or wrinkle”: *kliazh*; **KLiazh**
- ΚR KR as in “cry” or “cracker”: *kral*; **KRaI**
- Ľ L as in “long”: *lienj*; **Lienj**; “wind”
- Ⓜ M as in “many”: *mazhde'*; **Mazh-de'**
- Ⓜ N as in “never”: *nad*; **Nad**; “a person who does something”
- Ⓜ H NCH as in “crunch”: *Dlenchiepr*; **dleNCH-iepr**; “Intendant”
- Ⓜ J NJ as in “exchange”: *lienj*; **lieNJ**; “wind”
- Ⓜ S NS as in “dans macabre”: *rans*; **raNS**; “hate (n)”
- Ⓜ SH NSH as in “n + sh”: *tavrziansh*; **ta-vř-ziaNSH**; “Morality’s Path”
- Ⓜ NT NT as in “can’t”: *Zhdant*; **zhdaNT**; The Zhodani homeworld
- Ⓜ TS NTS as in “pants”: *yentschapo*; **yeNTS-cha-po**; “bacon”
- Ⓜ NZ NZ as in “cans”: *Ninz*; **niNZ**; A class of 100-ton scout ships
- Ⓜ NH NZH as in “binge” or “fringe”: *dranzh*; **draNZH**; “sun”
- Ϻ P as in “cap”: *piapr*; **Piapr**; “thaw”
- Ϻ L PL as in “play”: *Pliebr*; **PLiebr**; the primary GOV star of the Zhodani system
- Ϻ R PR as in “pray”: *piapr*; **piaPR**
- Ϻ Q Q is like the Terran Arabic Q, which is a glottal hard “G” as in “Qatar”: *qiets*, **Gi-ets**

ӆ	QL as in “glue”: <i>qlome'</i> , GLo-me'
Ӯ	QR as in “grown”: <i>tliaqre'</i> , tli-a-GRe'
Ӯ	R as in “run”: <i>rans</i> , Rans ; “rain”
Ӱ	S as in “sun”: <i>stial</i> , Stial ; a day on Zhdant, about 27 hours
Ӱ	Ӱ SH as in “shut”: <i>shiv</i> ; SHiv ; “moon”
Ӱ Ӱ	Ӱ SHT as in “Ishtar”: <i>shtefrabr</i> ; SHTe-frabr ; “father”
Ӱ Ӱ	Ӱ ST as in “stop”: <i>stebre'</i> ; STe-bre' ;
Ӱ	T as in “tall”: <i>tozjabr</i> ; Toz-jabr ;
Ӱ	Ӱ TL as in “atlas”: <i>pranatl</i> ; pran-aTL ; a minor Noble, “aspirant”
Ӱ	Ӱ TR as in “train”: <i>atrint</i> ; a-TRint ; “raining,” the wet season on Zhdant
Ӱ	Ӱ TS as in “sets”: <i>qiets</i> ; qieTS ; “swift”
Ӱ	Ӱ V as in “very”: <i>vijaj</i> ; Vyaj ; “yes” or “truth”
Ӱ	Ӱ VL as in “Vland”: <i>vlezhd</i> ; VLezhd
Ӱ	Ӱ VR as in “vroom”: <i>vrien</i> ; VRien ; “heat”
Ӱ	Ӱ Y as in “yet”: <i>yonchobo</i> ; Yon-cho-bo ; a draft animal native to Zhdant
Ӱ	Ӱ Z as in “zoo”: <i>zar</i> ; Zar ; “trek”
Ӱ	Ӱ ZD as in “Thursday”: <i>Zdetl</i> ; ZDetl ; the official language of the Zhodani
Ӱ	Ӱ ZH as in “measure”: <i>Zhodani</i> ; ZHo-da-ni
Ӱ	Ӱ ZHD as in “zh + d”: <i>Zhdant</i> ; ZHDant , <i>vlezhd</i> ; vleZHD
^	^ ^ 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:

Atrint (*ah-trint*) = “raining,” the wet season following the winter thaw

Vrienstrial (*vryen-styal*) = “heat,” the summer season

Atchafser (*at-chaf-ser*) = “waning,” the time of the year when the summer’s heat fades

Ataniebl (*a-tan-yebi*) = “harvest,” the season on Zhdant to harvest mature crops

Ashtiavl (*ash-tyavl*) = “chill,” the freezing winter season

Atpiapr (*at-pyapr*) = “thaw,” when the freezing winter wanes and becomes more temperate

Numbers

For additional practice, learn the numbers as well:

1 = <i>chial</i> (chyal)	6 = <i>kiachti</i> (kyach-ti)
2 = <i>omei</i> (oh-myeh)	7 = <i>komi</i> (ko-mi)
3 = <i>tyei</i> (ty-yeh-ih)	8 = <i>koe</i> (ko-e)
4 = <i>nachoie</i> (na-cho-ye)	9 = <i>kona</i> (ko-na)
5 = <i>machieli</i> (ma-chyeh-li)	10 = <i>matlapa</i> (ma-tla-pa)
100 = <i>chien</i> (chyen)	1000 = <i>matlachien</i> (ma-tla-chyen)
0 = <i>topa</i> (to-pah)	

Higher numbers can be formed from the ones above:

11 = *matlachial*

12 = *matla^omei* (note the ^ between the words)

13 = *matlatyeii*

14 = *matlanachoie*

... and so on. Multiples of ten are formed by prepositioning the appropriate ordinal in front of *matlapa*:

20 = *omeimatlapa*

30 = *tyeiimatlapa*

31 = *tyeiimatlapachial*

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

Lesson 2: Itzi iazh Kenkali

Home and Family

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."

Kenkali - family
៥᭴᭵᭳᭲᭳᭳᭳

Kenkalitzi - household
៥᭴᭵᭳᭲᭳᭳᭳᭳᭳



Boy

Driefri
᭮᭶᭰᭥

Brother

Driefrabr
᭮᭶᭰᭧᭩᭰

Son

Driefrzin
᭮᭶᭰᭨᭰᭱᭵

Man

Shtiefri
᭯᭷᭤᭰᭫᭢

Father

Shtiefrabr
᭯᭷᭤᭰᭫᭩᭰

Husband

Shtiefrnam
᭯᭷᭤᭰᭫᭩᭰᭮

Woman

Ziefrri
᭯᭪᭤᭰᭫᭢

Mother

Ziefrabr
᭯᭪᭤᭰᭫᭩᭰

Wife

Ziefrnam
᭯᭪᭤᭰᭫᭩᭰᭮

Girl

Choqri
᭯᭻᭤᭰᭥

Sister

Chogabr
᭯᭻᭤᭩᭰

Daughter

Chogzin
᭯᭻᭤᭩᭰᭱᭵

Kenkali Tliaqrnad. Iqia Ikan Tliaqrnad shtiefrabr. Iqia Nor Tliaqrnad ziefrabr.

Iqia Ikan shtiefrnam. Iqia Nor ziefrnam. Iqia Ikan iazh Nor chefrnam.

Iqia Akam driefrzin. Iqia Kieko choqzin. Iqia Akam iazh Kieko chefrzin.

Iqia Mashti Tliaqrnad shtiefrabr. Iqia Mazi Tliaqrnad ziefrabr.

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 expressed by either 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 (**shtiefrabr**, father; **ICHAAshtiefrabr**, fathers).

Ma – added to *shtiefri* or *ziefri* 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, **Mao** is used.

Mashti Tliaqrnad – Mr. Miller

Mazi Tliaqrnad – Mrs. Miller

Mashtio Tliaqrnad – Mr and Mr Miller

Mazio Tliaqrnad – Mrs and Mrs Miller

Mao Tliaqrnad – The Miller family

adults

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

Ke shtiefrabr – the father

Ke ziefrnam – the wife

ke zinzin – the children

Ke kenkalitzi – the household

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

Shtiefrabr IAZH driefrzin – father AND son

Shtiefrabr IAZH ziefrabr –

father AND mother

Ziefrnam IAZH ziefrannm – wife AND wife

Driefrabr IAZH choqrabr –

brother AND sister

A few more Nouns

Tlekoni – animal

Chikakenmiztli – a six-legged catlike

creature native to Zhdant

Ziatl – table

Kafi – coffee

Ibro – egg

Fevranzh – 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 adding the suffix **-IA** to the word:

IkatikIA ke shtiefrabr.

The father stands/The father is standing.

KrillIA ke driefri.

The boy cries/The boy is crying.

ChoetzhIA ke ziefrnam.

The wife laughs/The wife is laughing.

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 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.

Correlative Pro-forms

Words which express a relationship between objects, refer to specific objects, 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 **ininad** (*that person or them*, used when a person or thing is known by its proper name)¹⁰.

⁸ [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#)

⁹ [Pro-form - Wikipedia](#)

As discussed previously, the verb always comes first in the sentence.

Iqia iad ke shtiefrabr?

Who is the father? (Is who the father?)

Nilozhia iad?

Who is talking?

Tlakolia iad?

Who is eating?

Iqia iad tlekonni ke chikakenmiztli?

Which animal is the cat (chikakenmiztli)?

Iqia ininad ke shtiefrabr.

That person is the father. (Is that person the father.)

Nilozhia ininad.

That person is talking.

Tlakolia ininad.

That person is eating.

Iqia ininad tlekonni ke 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:

Iqia itetl ke iadljajem?

Which is the sky car? (Is which thing the skycar)?

Iqia itetl ke ziatl?

Which is the table?

Iqia itetl ke ibro?

Which is the egg?

Iqia inintetl ke iadljajem.

That one is the skycar.

Iqia inintetl ke ziatl.

That is the table.

Iqia inintetl ke ibro.

That one is the egg.

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

Iqia iado ke ichashtiefr?

Who are the men?

Nilozhia iado?

Who is talking?

Tlakolia iado?

Who is eating?

Iqia ininado ke ichashtiefr.

They are the men.

Nilozhia ininado.

They are talking.

Tlakolia ininado.

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.

We have already seen a few such prefixes and suffixes in use in this lesson, notably **ICHA-** and **-ABR**. This section will introduce a few more common ones for routine use.

CHE- (ቸ-) (አቸ-)

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

Driefrzin – son

Chezin – children (sons and daughters)

Choqzin – daughter

Driefri – boy

Chefri – boys and girls

Choqi – girl

Shtiefrnam – husband

Chefrnam – husbands and wives; men and

Ziefrnam – wife

women of the household

Chefri is occasionally used collectively for “ladies and gentlemen,” “Mr and Mrs,” but in such cases there are more formal modes of address considered appropriate for use.

-NAD (-ናድ) (አናድ)

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

Qiloe[^] - to paint

Qilonad – a painter

Tliaqre[^] - to grind grain

Tliaqrnad – one who grinds grain, a miller – also a common Zhodani Prole surname

Zhant'ad – a commoner or Prole

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

-PRIAA (ರුව්සා)

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

Mochite[^] - to read

Mochtiepriaa – a reading room

Kotozhe[^] - to sit

Kotozhepriaa – a sitting room

Kafi – coffee

Kafipriaa – a coffee house

Iadlajem – sky car; air/raft

Iadlajempriaa – sky car garage; hangar

Priaa can also be used on its own to mean any room of indeterminate function.

-TIKI (ණුණු)

The suffix **-tiki** 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.

Driefri – a boy

Drieftiki – a baby boy

Zin – a child

Tikizin – an infant

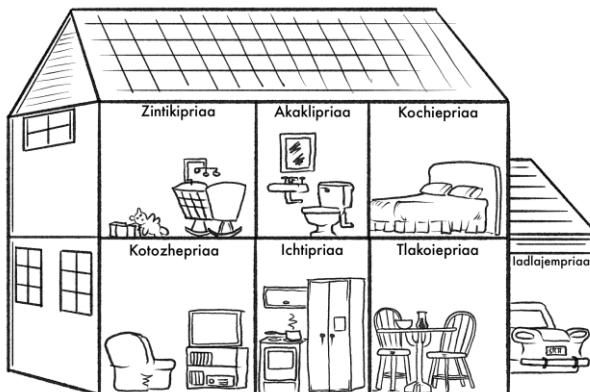
Shtiefrnam – husband

Shtiefrnamtiki – my darling husband

Iadlajem – sky car; air/raft

Iadlajemtiki – a compact sky car

Itzi



Itzi yzqia kenkali Tliaqrnad. Klachti priaa choktas itzi: zinkikipriaa, akaklipriaa, kochlepriaa, kotozhepriaa, ichtipriaa, iazh tlakoepriaa. Akom tlakoepriaa

tlakolia kenkali. Akom kochiepriaa kochia ke chefrnam. Akom zintikipriaa kochia ke chefrzin. Alir itzi iqia iadlajempriaa. Akom iadlajempriaa iqia iadlajem.

Vocabulary

akom	anax	inside, within, in
alir	anax	outside, without, external to
chi-	sh-	gender-inclusive/exclusive prefix
chikakenmiztli	sheneketli	cat
chokte'	shokte'	to contain, to have
choqabr	shoqabru	sister
choqi	shoqay	girl
choqzin	shoqzin	daughter
driefrabr	shrifrabru	brother
driefri	shrifri	boy
driefrzin	shrifrzin	son
drieftiki	shriftiki	baby boy
fevranzh	shewanzh	book
iadlajem	shadlajem	sky car
iadlajemtiki	shadlajemtiki	compact sky car and; also used commonly to mean also, as well as
iazh	shash	
ibro	shbro	egg
ikatike'	shatikay	to stand
iqe'	shetay	to be
itzi	shetay	house, home
kafi	shafay	coffee
katzitlane'	shatzilane'	to pull
ke	shetay	definite article "the"
kenkali	shetay	family
kenkalitzi	shetay	household
klachti	shetay	six
kochie'	shetay	to sleep
kopeche'	shetay	to push
koqie'	shetay	to listen
kotozhe'	shetay	to sit

miztlie'	マスコトス ^	to ride
mochite'	マヌ王人セ ^	to read
nad	*アヌシ	person who
nam	*アヌタ	spouse of
niloze'	マヌリコセ ^	to talk
noetzhite'	マヌベニヨルセセ ^	to climb
oliane'	リヌアヌアセ ^	to swim
priaa	リヌアヌア	a room
qiloe'	シヌリコセ ^	to paint
shtiave'	シスカセ ^	to think
shtiefrabr	シスカルト	father
shtiefri	シスカルト	man
shtiefrnam	シスカルトアヌタ	husband
tie'	シス ^	to throw
tikizin	シヌスコスア	infant, small child
tlakole'	シヌリコセ ^	to eat
tlapae'	シヌリヌセ ^	to drink
tlekoni	シヌリマス	animal
tliaqre'	シヌリカセ ^	to grind grain
yanae'	リヌアヌセ ^	to hide
yzqe'	リコシカ ^	behold, look at, observe
zhdazhe'	リヌヨセ ^	to catch
ziatl	コスヌト	table
ziefrabr	コスカルト	mother
ziefri	コスカルト	woman
ziefrnam	コスカルトアヌタ	wife
zin	*コスマ	child of

Exercises

Exercise 2a: Zdetl to Anglic

1. Iqia Mashti Tlieqrnad shtiefrabr, iazh iqia 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 priaa kenkali Tliaqrnad?
7. Kochia akom itetl priaa Mao Tliaqrnad?
8. Oshia akom itetl priaa ke chezin?
9. Ichitia akom itetl priaa Mao Tliaqrnad?
10. Iqia akom itetl priaa ke iadlajem?
11. Akom iadlajempriaa iqia 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.

Lesson 3: Akom ke apriaa

In the room

एकान्त घर एकान्त

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 (-ए):

kala chikakenmiztli – good cat
sarkikasha tlekonio – extinct animals
zina shtiefri – childish man

kayotla itzi – beautiful house
tikia priaa – small room
vriena kafi – 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 (-ओ) but it can be:

zina shtiefrio/zinao shtiefrio –
childish men
yeka ibroo/yecko ibro – bad eggs¹²

kayotla itzio/kayotlao itzio – beautiful
houses
qietsa iadlajemo/qietsao iadlajemo –
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*:

manka chacha chikakenmiztli – soft,
furry cat
mankao chachao chikakenmitzlio –
soft, furry cats

tikia chaoqa priaa – small, cozy
room
tikiao chaoqao priaao – 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 priaa* becomes *chaoqia priaatiki*. Often adjectives prefixes, suffixes and nouns are combined into a single compound word; in this example *tikia chaoqia priaao* would become *chaoqipriaaatikia*, “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 (ΖΈ) I, me
de (ΔΈ) us, we

ve (ΒΈ) You (singular)
le (ΛΈ) You (collective)

se (ΣΈ) he, she, or it
ye (ΥΈ) they

A seventh pronoun exists – zhe (Ζή) – 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 (-ΐ):

mochite' - ΜΟΧΙΤΙΕ - to read

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

mochitie ve – you
read
mochitie le – you all
read

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

iqe' - ΙΚΙΕ - 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** (ΖΔ) and **itetl** (ΙΤΕΤΛ). 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 **iqie** 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 noun “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, **mochitie 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** (↙ ↘) is added:

Mochitia ze	becomes	Jdo mochitia ze?
Kotozhia ye	becomes	Jdo kotozhia ye?
Tlakolia de	becomes	Jdo tlakolia 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:

kayotla ze (I am beautiful)	becomes	Jdo kayotla ze? (Am I beautiful?)
Qietsa ye (they are fast)	becomes	Jdo qietsa ye? (Are they fast?)
Tikia se (it is tiny)	becomes	Jdo tikia se? (Is it tiny?)

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

Yes and No

viaj (ቍኅ) = yes or truth;

chak (ቍኋል) = 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 kayotla ze? (Am I beautiful?)	Viaj, kayotla ve. - Yes, you are beautiful. Kayotla ve chak./Chakayotla ve. – You are not beautiful. (literally, “beautiful you are not.”)
Jdo qietsa ye? (they are fast)	Viaj, qietsa ye. – Yes, they are fast. Qietsa ye chak./Chaqietsa ve. – No, they are not fast.
Jdo tikia se? (is it small?)	Viaj, tikia se. – yes, it is small. Tikia se chak./Chatikia se. – No, it is not small.
Jdo tlakolia de? (Are you eating?)	Viaj, tlakolia ze. – Yes, I am eating. Tlakolia ze chak./Chatlakolia 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

itetl (ㅅቴቴል) – what/which thing;

inintetl (ㅅማㅅማቴቴል) – 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 *inintetl* 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'*.

iochti (人^人王^人人) – what kind/type of

ininochti (人^マ人^マ王^人人) 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 **intetl**, this word pair can also be used to inquire about people and animals, not just objects.

lochti is often used in exclamations:

lochti tlekon!

(what a beast!)

lochti shtiefri ve!

(what a man you are!)

lochti qrazhe!

(such a noise!)

lochti ziatl se? (what kind of table is that?)

Malachtia ziatl se.
(It's a table.)

lochti iadlajem se? (what kind of sky car is that?)

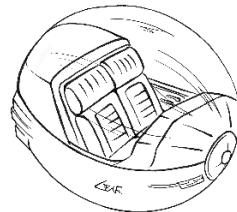
Tchipl se.¹⁵

lochti shtiefri ve? (what kind of man are you?)

Homo Zdotlas de.
(I'm a *Homo Zdotlas*.)

lochti tlekonio se? (what kind of animals are those?)

Tochingoa se.
(Those are honey badgers.)



人^人王^人人

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** (ド^ラ) 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 itzi dra kenkali Tliaqrnad
(The Tliaqrnad residence)

Priaa dra Kieko (Kieko's room)

Ke iadlajem dra Ma Tliaqrnad
(Mr. Tliaqrnad's car)

Chakilio dra Akam (Akam's toys)

¹⁵ **Tchipl** 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** (ヅズヽ), 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 their ability to use psionics.

At the bottom are the *Proles*, known as **zhant'ad** (ヲヌマニ^ パル), 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 **dlenchiepr** (ヅセマ王ヌル). **Dlenchiepr** 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 **dlenchiepr**.

The upper tier of Consulate society is the *nobility*, the **zhdobrdievl** (ヲヌヌル ドズヽ). The nobility perform all the major functions of government and also are the only citizens allowed to vote. Nearly 6% of the population are **zhdobrdievl**:

Pranatl	スヌアヌト	Aspirant
Jdistebr	ソルヌトシキル	Wellborn
Viestlas	タヌトシヌト	Highborn
Zhobrtglasche'	ヨヌトシヌト王セ^	Noble Born
Preblshienchiashav	スセル王ヌア王ヌスヌト	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 **zhendant'ad** family and given the status of **dlenchiepr** and adopted out to a **zhdobrdievl** house.

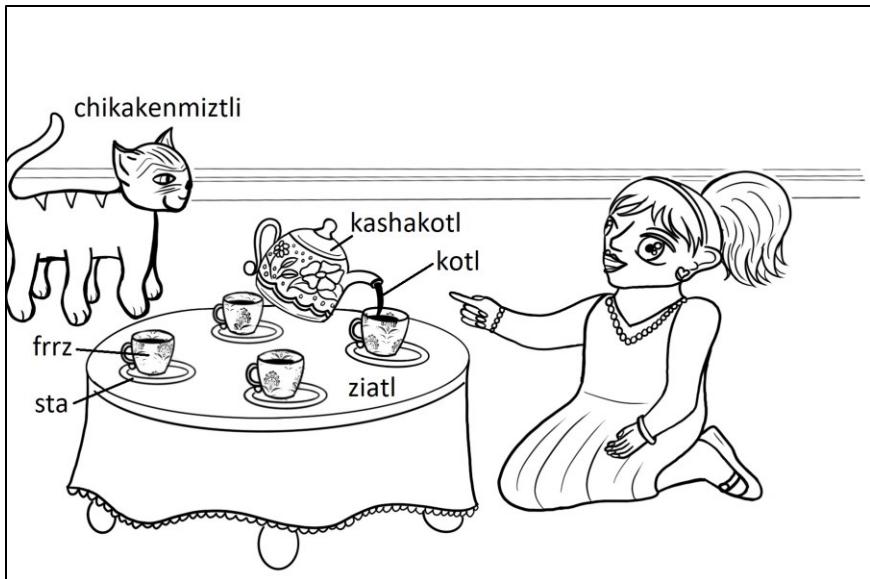
This may seem cruel to outsiders, but in fact it is for the good of both the child and the family. A **zhendant'ad** family simply does not have the resources, skills, or training to safely raise a child whose psionic talents will likely exceed those of the parents. The Zhodani have learned that in such cases, early intervention is critical to both the success of the emerging psion and the health and safety of the biological family. Among **zhendant'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 **zhendant'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.

shtadievl	土 _レ ル _ヌ ル _ヌ	Telepathy
pradievl	ル _ヌ ル _ヌ	telekinesis
koetsdievl	ダ _ヌ ル _ヌ	teleportation
petlandievl	ル _ヌ ル _ヌ ル _ヌ	Clairvoyance
tlakoyedievl	ト _ヌ ル _ヌ ル _ヌ	awareness
zhdavadievl	ヨ _ヌ ル _ヌ ル _ヌ	precognition

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

Shtadrnad	土 _レ ル _ヌ ル _ヌ ル _ヌ	a person trained in telepathy
Pradrnad	ル _ヌ ル _ヌ ル _ヌ	a person trained in telekinesis
Koetsdrnad	ダ _ヌ ル _ヌ ル _ヌ	a person trained in teleportation
Petlandrnad	ル _ヌ ル _ヌ ル _ヌ ル _ヌ	a person trained in clairvoyance
Tlakoyedrnad	ト _ヌ ル _ヌ ル _ヌ ル _ヌ	a person trained in awareness
Zhdavrnad	ヨ _ヌ ル _ヌ ル _ヌ ル _ヌ	a person trained in precognition

Zhdavrnad 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 **zhdavrnad** is highly prized as a military and exploration asset, and a few have been sent on the core expeditions to predict future paths.



Seo chakilio chilitia Kieko.

土々の 王民族の人々 王民族の文化

Reading

Seo chakilio chilitia Kieko. Ke kashakotl pradria Kieko. Se yzqia ke chikakenmiztli. Vel ke ziatl yzqia ke chikakenmiztli. Ichi keo stao iqia keo frrzo. Dlafl keo stao iqia ke ziatl. Akom ke kashakotl iqia kotl. Kotozhia Kieko. Ikatikia chikakenmiztli.

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

Zhi'a	Kayotla stial.
Nor	Viay, iqia se. Mizhtloyo ikotlia ve?
Zhi'a	Kamatli. Cha, yzqia Kieko!
Nor	Cha! Kashakotl pradriia se!
Zhi'a	Iquia yekta, jdo?
Nor	Viaj, mazhdia ze.
<i>Ikan Tliaqrnad enters.</i>	
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

akostial	𠂇𠂊𠂈𠂉𠂉𠂊	tomorrow
amanstial	𠂇𠂊𠂉𠂉𠂉𠂊	today
apaz	𠂇𠂉𠂉	in front of
chak	王𠂇	no or false
chakili	王𠂇𠂉𠂉人	toy
chaoqia	王𠂇𠂉𠂉斯	cozy, snug
chilite'	王人𠂉人𠂉𠂉^	to play, to play with something
de	𠂉	we
deo	𠂉𠂉	our, ours
deva	𠂉𠂉𠂉	to be required to; must do
dievl	𠂉人𠂉	psionics
dlenchiepr	𠂉𠂉王𠂉	Intendant
dra	𠂉	"of", indicating possession of a thing or relation to a person (wife of, son of, etc)
frrz	𠂉𠂉	cup
ichi	人王人	upon
ikotlie'	人之𠂉𠂉人^	to desire, to want
io	人𠂉	"to", into
ipatle	人𠂉𠂉𠂉	why? For what

		reason?
jdo	జଡୁ	question indicator
kamatli	କେମାତିଲି	thank you, my thanks
kashakotl	କେଶାକୋଟି	teapot
kaytotlie	କେଟୁପାଟି	beautiful
koetsdievl	କୋଇସଟିଏବ୍ଲ	teleportation
koetsdrnad	କୋଇସଟିଏରନ୍ଦ	a person trained in teleportation with
kon	କେନ	tea
kotl	କେଟି	y'all
le	ଲେ	your (many)
leo	ଲେଇଁ	circular, round
malachtia	କାରାଲାଇଟା	to suppose, implies lack of certainty
mazhde'	କାରାଜେ’	pastry
mizhtloyo	କାରାଯିଜ୍ଜଲୋ	pastry
ozdie'	ଫକୁଳା’	to go
pale'	କାରାଲେ’	to greet
pale	କାରାଲେ	greetings!
petlandievl	ଫେରାରାଇସଟିଏବ୍ଲ	clairvoyance
petlandrnad	ଫେରାରାଇସଟିଏରନ୍ଦ	a person trained in clairvoyance telekinesis
pradievl	ଫରାଇସଟିଏବ୍ଲ	to levitate; to move something telekinetically
pradrie'	ଫରାଇସଟି’	one trained in telekinesis
pradrnad	ଫରାଇସଟିଏରନ୍ଦ	city
preql	ଫରାଇସଟି	enough, sufficient
qich	ଲାଇ	noise
qrazhe	ମାରାଇ	he, she, or it
se	ଲେ	his, hers, or its
seo	ଲେଇଁ	telepathy
shtadievl	ଲେଇସଟିଏବ୍ଲ	a person trained
shtadrnad	ଲେଇସଟିଏରନ୍ଦ	

sta	上々𠂇	in telepathy
stial	上々人𠂇𠂇	saucer, plate
tlacha	𠂇王𠂇	day
tlachipale!	𠂇王人𠂇𠂇𠂇	afternoon
tlakoyedievl	𠂇𠂇𠂇𠂇𠂇𠂇	good afternoon
tlakoyedrnad	𠂇𠂇𠂇𠂇𠂇𠂇𠂇	awareness
Tlayotekoyandievl	𠂇𠂇𠂇𠂇𠂇𠂇𠂇𠂇𠂇	a person trained in awareness
tochinqoa	𠂇王人アズ𠂇	The Psionic Testing Center
tokpa	𠂇𠂇𠂇	a creature
ve	𠂇	resembling a six- legged rabbit, but with the
veo	𠂇𠂇	temperament of
viaj	𠂇𠂇	an African honey badger.
vrien	𠂇𠂇𠂇	well, healthy
ye	𠂇	you
yekta	𠂇𠂇𠂇	your (singular)
yeo	𠂇𠂇	yes or truth
ze	コ𠂇	hot, heat
zeo	コ𠂇𠂇	they
zhdanstial	日𠂇ア上々人𠂇𠂇	good
zhavadievl	日𠂇日𠂇𠂇	their, theirs
zhdavrnad	日𠂇日𠂇𠂇	I, me
zhdobrdievl	日𠂇𠂇𠂇	mine, my
ziatl	コ人𠂇	a solar day on Zhdant, about 27.5 hours
		precognition
		a person trained in precognition
		Noble
		table

Exercises

Exercise 3a. Translate from Zdetl to Anglic:

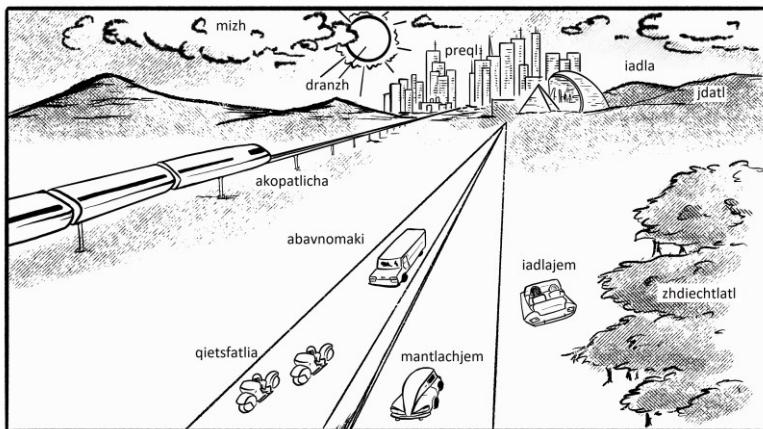
Exercise 3b. Translate from Anglic to Zdetl:

Lesson 4: Ke preql iazh iatlepcha

The City and the Countryside

之城と郊外の市

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



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 zhdiechtlatl 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.

mizh	云	cloud
iadla	天	sky
dranzh	日	sun
preql	城	city
jdatl	山	mountain
akopaticha	火车	train
abavnomaki	卡车	truck
qietsfatlia	摩托车	motorcycle
iadlajem	空中行驶的车	sky car
mantlachjem	地面行驶的车	ground car
zhdiechtlatl	森林	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 Zdelt, most adverbs end in -e (-է):

kayotla (ՀՅՈՒԱՏՔ) beautiful	kayotle (ՀՅՈՒԱՏՔԵ) beautifully
qich (ԸՆԹ) sufficient	qiche (ԸՆԹԷ) sufficiently
yekta (ՍԿՅՈՒՇՔ) good	yekte (ՍԿՅՈՒՇՔԵ) well
pradievl (ԲՐԱՋԵՎԼ) telekinesis (n)	pradievle (ԲՐԱՋԵՎԼԵ) 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 ziefabrb.
ՀԵ ՖԵՎՐԱՆԺ ՄՈՇԻՑԻԱ ՀԵ ԶԻՓՐԱԲՐ.*

The mother reads the book.

Ke ziefabrb iqia Mazi Tliaqrnad.
ՀԵ ԶԻՓՐԱԲՐ ԻՋԻԱ ՄԱԶԻ ԹԼԱՂՐՆԱԴ.*

The mother is Mrs. Miller.

The person or entity taking the action is the **subject**. In these examples, **ziefabrb** 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 preceded by any adjectives), and then finally the **subject**. Zdetl word order is always Object – Verb – Subject.

Correlative Pro-Forms: -ZHIA and -QENTA

izhia (イヨス) – where? What place?

ininzhia (イマヘアヨス) – there, that place

Izhie vidlia ve?

イヨス ハルビズ ハセ/
Where do you live?

Ininzhie vidlia ze.

イマヘアヨス ハルビズ
ハセ*

I live there.

Izhie iqia se?

イヨス ハス ハセ/
Where is he (she, it)?

Ininzhie iqia se.

イマヘアヨス ハス ハセ*

He (she, it) is there.

iqenta (イセキタカル) – how? What way?

ininqenta (イマヘアセキタカル) – in that way, thusly

Iqenta chilitia le?

イセキタカル
王人並人^ス 並セ/
How do they play?

Ininqenta chilitia le.

イマヘアセキタカル 王人並人^ス
並セ*

They play like that (thus, thusly).

Iqenta liebia se?

イセキタカル
人セトス
上セ/
How does he work?

Ininqenta liebia se.

イマヘアセキタカル
人セトス
上セ*

He works that way.

Iqenta miqania se?

イセキタカル
寺人^ステラ^ス 並セ/
How does it move?

Ininqenta qietse miqania se.

イマヘアセキタカル
寺人^ステラ^ス 並セ
上セ*

It moves so quickly.

Ininqenta can also be used to compare to concepts (or things or people):

Chakiqia se ichakipreql ininqenta Diolpriki.

王城^ス 人セス 上セ 人王城^ス 人^スセス
ジルリクシス^ス 並^ス*

It is not a large city like Diolpriki (The capital city of Zhdant).

Chak chilitia se ininqenta ve.

王城^ス 王人並人^ス 上セ 人マヘアセキタカル ハセ

He does not play like you.

The combination of **iqenta** ... **ininqenta** can be translated to Anglic *as ... as*:

Chakiqia Tchipi iqenta ichiaki ininqenta iadljajem.
チカキヤ チチピ イケンタ イチアキ イニンケンタ イアドリヤジム
A Tchipi is not **as** big **as** a sky car.

Chakiqia chikakenmiztli iqenta thayelia ininqenta tochinqua.
チカキヤ チカケンミツチ イケンタ ハヤエリヤ イニンケンタ ツオチンクワ
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.

fevranzh	ichakifevranzh
人王アズムアズヨ	人王アズムアズムアズヨ
A book	A huge book, a tome
jem	ichakijem
人王アズム	人王アズムアズム
A car	A limousine
zhdiech	ichakizhdiech
日丈王	人王アズムアズムアズヨ
A tree	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 **ashtiablenefa** (アシティアブルアズムアズム), *refrigerator*, and **ashashtiablenefa** (アシティアブルアズムアズムアズム), *freezer*. Literally, “cold box” and “very cold box” respectively.

-EDL (-アズ)

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

jdatl	jdatltlatl
人王アズム	人王アズムアズム
a mountain	A mountain range ¹⁶
zhdiech	zhdiechtlatl
日丈王	日丈王アズム
A tree	A forest
fevranzh	fevranzhtlatl

¹⁶ Though syntactically correct, this form is almost never used except for humour purposes. Mountain ranges are simply **jdatl**.

እክተምናልያ
A book

እክተምናልያዎች
A library, 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** (-ሩ). You will want to practice the pronunciation of this suffix often.

Ai ve akostial kiloře ze.

እን ቦት ሁገዕላህርናስ ዘዴዕላኝ ተብ*

I will write to you tomorrow.

Tlakoře ketlachia¹⁷ de.

ጥራይሁኗ ጽሑፍጂዕስ ተብ*

We will eat this afternoon.

Drekr kestrial ezhieře se.

ድሩኝ ጽሑፍለሁስ እዮዕኝ ተብ*

She will visit the doctor today.

Jdo kayotlie iqře ze?

ጀዕወ ጽሑፍዕወ ስራኝ ተብ*

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** (-ዕ).

Ai ye iqinstial kiloie ze.

እን ሂት ስራኞላህርናስ ዘዴዕኝ ተብ*

I wrote to you yesterday.

Kechapani ketlachie de.

፲ትዕኑኩኬኔ ጽሑፍጂዕስ ተብ*

We ate this morning.

Drekr iqinstial ezhie se.

ድሩኝ ስራኞላሁስ እዮዕ ተብ*

She visited the doctor yesterday.

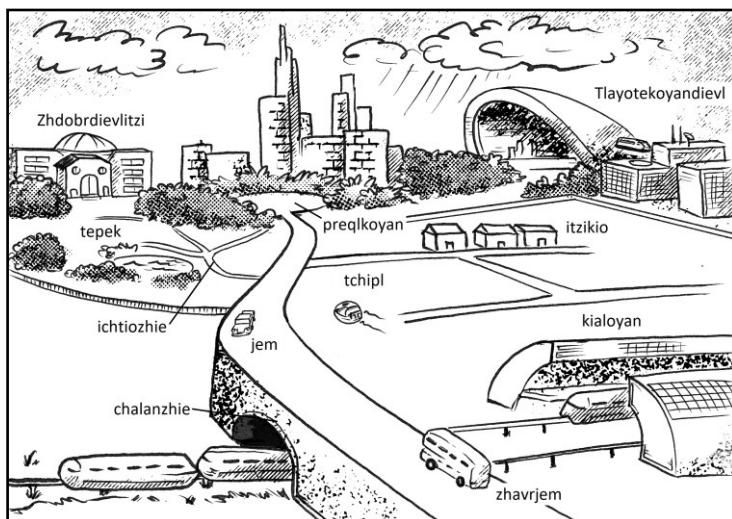
Kochie se.

ሽሬዕስ ተብ*

¹⁷ 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 **strial** 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’).

He slept.

Ke Preql ՀԵ ԲՔԸ



Tlapaka ke preql zochia ke tlanshia. Chak ichakipreql ininqenta Zhdantpreql iqia se; qin preqltiki iqia se. Ai ke preqlkoya oyanqia ke otlatlatl. Fevre ke otlatlatl iqia tepek. Tlo ke tepek oyanqia ozhda ichtiozhieo. Edre ke tepek iqia ke Zhdobrdievltzi. Jdele ke otlatatl iqia ozhda otlatltikio aia itzitikio. Alir ke preql iqia ke kialoyan. Tlo chalanzhie oyanqia ke akopatlichha.

Ininqenta zhavrjem ozhdia nado, niedl driatsia ke preql. Ininqenta jem pra tchipi zano ozhdia nado. Jedle ke preqlkoyan iqia ke Tlayotekoyandievl. Iqia drojia ichaka iazh kayotla.

chalanzhie	ՇԱՂԱՋԻՑ	tunnel
zhdobrdievltzi	ՋԴՈԲՐԴԻՎԼՑԻ	noble estate
tlayotekoyandievl	ԹԼԱՅՈՏԵԿՈՅԱՆԴԻԵՎԼ	psionic testing center
preqlkoyan	ՊՐԵՔԼԿՈՅԱՆ	city plaza
tepek	ՇԵՎԵՔ	public park
itzikio	ԻՇԻԿՈՅ	small dwellings
ichtiozhie	ԻՇՏՈՅՉԻՅ	path
zhavrjem	ԺԱՎՐՅԵՄ	bus
kialoyan	ԿԱԼՈՅԱՆ	train station
tchipi	ՇԵՎԵՔԻ	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.

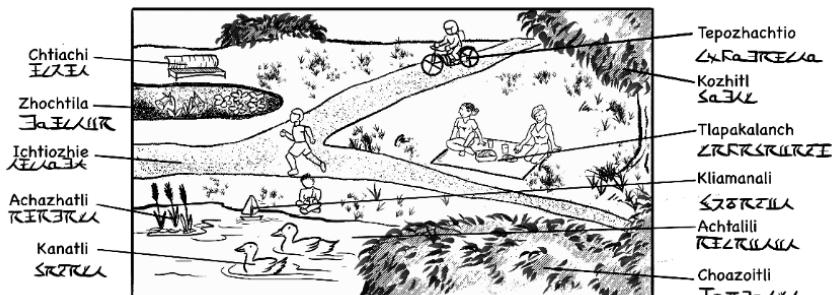
This carries over into all public spaces. Nobles will often set aside portions of their estates for use by the public, employing Proles and Intendants for groundskeeping and psychic maintenance of the space and those who use it. These spaces are highly valued as essential to the mental health of the 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 **Tavrchedl**).

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 **Tlayokeyoandievl**, the Psionic Testing Center. These complexes vary widely depending on planetary conditions (a **Tlayokeyoandievl** 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 Dlolprikl, the **Tlayokeyoandievl** also functions as the primary venue for the **Teqozdievl** (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 ozd're de iepri tlachikola.

Kieko Ininzchia jdo de mich're?

Ikan Ve tlanemil're ke drekro.

Kieko Ipatle?

Ikan Pradrnad iqia de, Kieko.

Vocabulary

abavnomaki	アトアタムアヌダル	truck
achazhatli	ア王ヨアと人	reeds, pond grass
ai	ア人	to, unto
akopatlichia	アコラチアと人王ア	monorail, train
akostial	アコス上ヒス	tomorrow
amanstial	アマス上ヒス	today
ashashtiablnefa	ア王ア王ヒストアヤベ	freezer
ashtiablnefa	ア王ヒスルアヤベ	refrigerator
ayoaka	アユアアニ	pleasant
chapani	王アヌアマ人	morning
chekte'	王セヒセ^	to pack
choazoitli	王アコリ人ヒ人	bush
chokotecho	王ヒリヒセ王	bread
chtiasihi	王ヒス王人	park bench
dievldrekr	ドウソウ	psionicologist
dranzh	アヤマヨ	sun
drekr	ドセ	doctor, physician
edre	セシ	near
ezhie'	セヨキ^	to visit
fevr	ハセナ	left
iadla	スヒリ	sky
iazde	スコヒ	apple (the Zhodani version)
ichaki-	人王アヒ人^	very large
ichtiozhie	人王ヒ人ヒヨス	path
iepri	大反人	after
ikotle'	人ヒヒヒセ^	to want something
ininqenta	人アヒアヒセヒアヒ	thusly, so
ininzha	人アヒアヨス	there, that place
ipatle	人ヒアヒヒセ	for what reason/why
iqenta	人ヒセヒアヒ	how?
iqinstial	人ヒヒアヒヒス	yesterday
izhia	人ヨス	where?

jdatl	ｼﾞﾀﾙ	mountain
jdel	ｼﾞﾀﾙ	right
jem	ｼｰ	car
kanatli	ｼｰｼｰｼｰ	ducks
kapan	ｼｰｼｰｼｰ	overhead, above
kiloe'	ｼｰｼｰｼｰ	to write
kliamanali	ｼｰｼｰｼｰｼｰｼｰ	toy boat
kozitl	ｼｰｺｰ	leaf
mantlach	ｼｰｼｰ	ground
mantlachjem	ｼｰｼｰｼｰｼｰｼｰ	ground car
miche'	ｼｰｼｰ	to do (something)
miqane'	ｼｰｼｰｼｰ	to move
mizh	ｼｰｼ	cloud
niedl	ｼｰｼ	for, in order to, for the purpose
otlatl	ｼｰｼ	road
oyanqe'	ｼｰｼｰｼｰ	to travel
oyanqrnad	ｼｰｼｰｼｰ	A traveller
ozhda	ｼｰｼ	many
pantle	ｼｰｼ	in the middle
preql	ｼｰ	city
qietsfatilia	ｼｰｼｰｼｰｼｰ	motorcycle
qin	ｼｰ	only, merely
shtiavlidrekr	ｼｰｼｰｼｰ	psychologist
tepozhachtio	ｼｰｼｰｼｰ	bicycle
tlacha	ｼｰｼ	afternoon
tlanshia	ｼｰｼ	a picture
tlapaka	ｼｰｼ	a fragment or piece
tlapkalanch	ｼｰｼｰｼｰｼｰ	picnic lunch
-tlatl	ｼｰ	a group of
tlo	ｼｰ	through (preposition)
vidle'	ｼｰｼ	to live
zhdiech	ｼｰ	tree
zhdiechtlatl	ｼｰｼ	forest
zhedadenzh	ｼｰｼ	cheese

zhochtli

ヨウ王とス

garden

zoche'

コウ王 ^

to display

Exercises

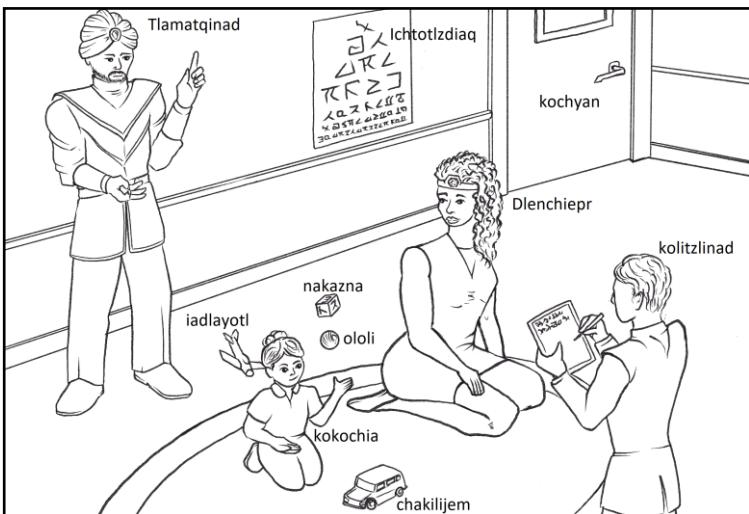
Exercise 4a. Translate from Zdetl to Anglic:

Exercise 4b. Translate from Anglic to Zdetl:

Lesson 5: Ke Tlayokeyoandievl

The Psionic Center

27 となるべきはなまこ



Ke dievilmachilipriaa akom ke Tlayokeyoandievl zochia ke tlacha. 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 pechtl kotozhia se. Jdo alir se kotozhia inad? Alir se kotizhia dlenchiepr. Akatl qentia ke dlenchiepr. Dievtsadl qentia ke tlamatzinad. Zhdobrdievli iqia ke tlamatzinad. Zhant'ad iqia ke kolitzlinad. Ok ke kochyan iqia ichtotlzdiaq ichi ke tapan.

tlamatzinad	トヌヌヌヌヌヌヌヌヌヌ	physician
nakazna	マヌヌヌヌヌヌヌヌ	block, cube
kokochia	ヌヌヌヌヌヌヌヌ	patient (a patient)
iadlayotl	ヌヌヌヌヌヌヌヌ	airplane
dlenchiepr	ヌヌヌヌヌヌヌヌ	Intendant
kolitzlinad	ヌヌヌヌヌヌヌヌ	scribe
chakilijem	ヌヌヌヌヌヌヌヌ	toy car
ichtotlzdiaq	ヌヌヌヌヌヌヌヌ	eye chart
ololi	ヌヌヌヌヌヌヌヌ	ball, sphere
kochyan	ヌヌヌヌヌヌヌヌ	door

Movement Toward

The prefix **AI** (እና) 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 **aiziatl** akotlia ke chikakenmitzi. The cat jumps onto the table.
Tlani ke **aikochka** tloie ke kokoyotli. The mouse ran under the bed.

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

Se katlakie itzie.	እኔ ተቋልኝ ከዚ አውርድ*	He (she/it) stayed home.
Se ozdie aitzie .	እኔ ተቆርኝ እናውርድ*	He went home.

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

aiapaz	እናወደዙሪያ	forwards
avel	እናወደፊዕይ	backwards
aizhin	እናወደአላፊ	upwards
aizintla	እናወደአላፊ ጥሩ	downwards
aiok	እናወደገዢ	sideways
aifevr	እናወደቻዣ	leftward
aijdel	እናወደረዳዣ	rightward
aimitl	እናወደአጠቃ	northward
aisejd	እናወደአጠቃ ጥሩ	eastward
aichapa	እናወደአዋጅ	southward
aifev	እናወደቻዣ ጥሩ	westward

AI can also be appended to IZHIA and ININZHIA:

Izhia odzia ve?	Aininzchia odzia ze.
Where (whither) are you going?	I am going there (thither, to that place)
Izhia odzie se?	Aininzchia odzie se.
Where did he go to?	She went there (to that place).

Movement From

PE (⟲) 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:

Peichi ke iziatl akotlie ke chikakenmitzi.	The cat jumped <i>off</i> from the table.
Petlani ke kochka tloie ke kokoyotli.	The mouse ran <i>from under</i> the bed.

Instead of saying PE AKOM (⟲ ⟲ ⟲ ⟲) when we mean *from in* or *out of*, in Zdetl we use TAJ (< ⟲ J) to indicate the same meaning:

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

Movement Between

When talking about movment from one place to another, a transitional preposition E (⤷) is inserted between the place names. The Anglic equivalent of this is the prepositional form *from ... to ...*:

He traveled from Zhdant to Tlapinsh.	Zhdantetlapinsh oyanqie se.
He teleported from the house to the garage.	Ke itzieiadlajem koetsie 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 (驲).

Chedle' (王 ⤷ ⤷ ⤷ ^) to guard	Chedlzhda! (王 ⤷ ⤷ ⤧) guard!
Pradrie' (⤲ ⤰ ⤰ ⤰ ^) to move something, telekinetically	Pradrizhda! (⤲ ⤰ ⤰ ⤧) move (that) telekinetically!
Tlakole' (⤳ ⤰ ⤰ ⤷ ^) to eat	Tlakolzhda! (⤳ ⤰ ⤰ ⤧) 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 yevlia ze, niedle inintetl michia ze.** You permit me to do that thing. (Let me do that)
Inintetl michezhda ze. Allow me (to do that).

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

- Yekta iqizhda!** Be good!
Tokpa iqizhda! Be well (healthy)!
Tletlzhda! Be silent!
Yekache iazh matlachte vidlzhda! Live long and prosper!

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

- Jdo ozhda de?** Shall we go?
Jdo tlatzhda ye? Shall they begin
Jdo mitolzhda 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 **-qezi** (-**ㄙㄑㄔ**) indicates quantity. The correlative words may be formed by adding the appropriate prefixes.

iqez	人ㄙㄑㄔ	how many
ininqez	人ア人アㄙㄑㄔ	that many
achiqez	人王人ㄙㄑㄔ	every
ayoqez	人ロロㄙㄑㄔ	none
ichaqez	人王人ㄙㄑㄔ	some
ziqez	コ人ㄙㄑㄔ	any amount

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

iad	ㄉ	which person/who?
ininad	人ア人アㄉ	that person
achiad	人王ㄉ	every person
ayoad	人ロロㄉ	no person
ichaad	人王人ㄉ	someone
ziad	コ人ㄉ	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

Psionics 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.

chochitle'	王凡王人と七八	to heal
chochitldievl	王凡王人と七八四	the psionic discipline of Healing
chochitlnad	王凡王人とア八口	a healer
latztitle'	とアくコ人と七八	to have empathy
latzitldievl	とアくコ人と七八四	the psionic discipline of Empathic Healing
latzitlnad	とアくコ人とア八口	an empathic healer
notzalitlamazinad	ア凡くコア凡人とアアアコ人ア八口	psychologist
Tavrchedl	アア凡王七八	"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 (**chochitdievl**) 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, **Tavrchedl** 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 **Tlayokeyoandievl**, 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 **pradrnad!** 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 **Dlenchiepr** family living nearby. Limited visits may be allowed, supervised by **notzalitlamatzinad** and, if necessary, **Tavrchedl**. In some cases, the **Zhdobrdievl** house the **Dlenchiepr** 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 **Zhinqetstial**, 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 priaa, yzqia ve? Se fenrhda 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

aichapa	アヘンタララ	southward
aifev	アヘベタ	westward
aifevr	アヘベタタ	leftward
aijdel	アヘルルタ	rightward
aimitl	アヘタタヒト	northward
aisejd	アヘトセレル	eastward
aizintla	アヘコヘタヒタ	downward
	アヘアヒト	the band worn by dlenchiepr
akatl	アヘアヒタラ	
chakilijem	アヘタスルアヒタラ	toy car
chamakichoia	アヘタタタスルアヒタラ	don't worry
chapa	アヘララ	south
cheka	アヘアヒタ	distant
chelie'	アヘアヒタス	to be able
chiloti	アヘアヒタヒト	chair
chte'	アヘアヒタス	to observe
dievlmachilipriaa	アヘタタタスルアヒタラスルア	psionic testing room
dlenchiepr	アヘタアヒタラ	Intendant; a minor Noble
etli	アヒト	heavy
etliyez	アヒトスルヒコ	heavier
fempre'	アヒタアヒタス	to bring
fev	アヒタ	west
iadlayotl	アヒタララスルヒト	toy airplane
ichite'	アヒタヒトスルヒト	to watch
ichotlzdiaq	アヒタヒトスルヒトスル	eye chart
katile'	アヒタヒタス	to need something
katlake'	アヒタヒタスルヒト	to stay
kentetl	アヒタヒタヒト	another
kochka	アヒタララ	bed
kochyan	アヒタララスル	door
kokochia	アヒタララスルヒト	patient, one who is a patient
kokoyotli	アヒタララスル	mouse
koqo	アヒタララ	light
makichoe'	アヘタスルアヒタス	to be worried

matlachtie'	マタラトシテ	to prosper
mitl	ミツル	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 'xor', implies one condition or the other is true but not both
plaz	プラズ	
potle'	ポトル	to say
qente'	ケンテ	to wear
sejd	セイド	east
shtiaqe'	シティアケ	to learn
taj	タジ	from
tepan	テパン	wall
tiezhotli	ティエホル	ceiling
tlamachte'	タラマチテ	to teach
tlamatqinad	タラマツキン	doctor, physician
tlamatrnad	タラマツル	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	エカチャ	long
yelize	エリゼ	possible, maybe
-yez	セイズ	comparative suffix
yokolitzo	ヨコリツ	notes
yolotl	ヨロツ	easy
yolotle	ヨロツル	easily

yolotle'	ヨルトロ	to be easy
zan	ゾア	later
zha	ゾア	now
zhin	ゾメア	above
zhinqetse'	ゾメアシテルセ	to ascend
zintla	コメアツラ	below

Exercises

Exercise 5a. Translate from Zdetl to Anglic:

Exercise 5b. Translate from Anglic to Zdetl:

Lesson 6: Zhinjetstrial

Ascension Day

ヨルマツヤヒトニス



Amanstrial zhinqře Kieko. Seo zhant'ada kenkali iqezhia. Iazh ke dlenchiepra kenkali iqezhia. Akatl kon chiav tamakře ke qina kenkali cho se. Ipatle? Ininpatle, ke akatl qentia zia dlenchiepr. Kotlatlzha iqia. Iazh yeo dievl zochia se. Omei ziefri iqia ke dlenchiepr kenkali. Azhdiazhiepr iazh Velmiepr iqia yeo faeo. Kiekoiepr iqře Kieko, iazh omei ziefrabr kavře Kieko. Pradrnad iqia Azhdiazhiepr. Koetsdrnad iqia Velmiepr. Ichtotletzi qentia Velmiepr. Pradievl tlamachtře Kieko Azhdiazhiepr. Tetlamatliztli chtia zhdobrdievl. Ipatle kievtsadl qentia ke zhdobrdievl? Ininpatle, kotlatlzha seo. Kievtsadl qentia achi zhdobrdievl.

chibo	チボ	shoe(s)
tikletl	チクレット	cape
oshenzho	オシエンゾ	boot(s)
kemiltlatia	ケミルタニア	dress
ichtotletzi	イクトレツィ	glasses
achiakia	アチアキア	suit
dievltsadl	ディエヴルツアドル	turban
akatl	アカトル	diadem
vavielachte	バビエラッテ	trousers

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

When referring to questions of *time*, use the suffix **-QIK** (-ㄙㄦㄢ).

iqik	人 <u>ㄙ</u> 人 <u>ㄢ</u>	what time?
ininqik	人 <u>ㄙ</u> 人 <u>ㄙ</u> 人 <u>ㄢ</u>	that time; then
achiqik	人 <u>ㄕ</u> 人 <u>ㄙ</u> 人 <u>ㄢ</u>	all the time
ayoqik	人 <u>ㄕ</u> 人 <u>ㄢ</u>	never
ichaqik	人 <u>ㄕ</u> 人 <u>ㄙ</u>	sometime, someday
ziqik	コ <u>ㄙ</u> 人 <u>ㄢ</u>	any time, any day

Iqik tlakolře de? When do we eat?

Ayoqik tlakolře de. We will never eat.

Ziqik tlakolře de. We will eat any time.

The suffix **-ADL** (-ㄕㄔ) refers to ownership, possession, or relationships between people and/or objects.

iadl	人 <u>ㄕ</u> ㄔ	whose?
ininadl	人 <u>ㄙ</u> 人 <u>ㄕ</u> ㄔ	theirs
achiadl	人 <u>ㄕ</u> 人 <u>ㄕ</u> ㄔ	everyone's
ayondl	人 <u>ㄕ</u> 人 <u>ㄕ</u> ㄔ	no-one's
ichandl	人 <u>ㄕ</u> 人 <u>ㄕ</u> ㄔ	someone's
ziadl	コ <u>ㄕ</u> ㄔ	anyone's

Iadl iadlajem iqia se? Whose sky car is that?

Iadl ziefrnam iqia ve? Whose wife are you?

Ichaadl iadlajem iqia se. It's someone's car.

Ayondl ziefrnam iqia ze. I'm no one's wife.

When asking questions about the reason something was done, or happened, the suffix **-PATLE** (-ㄕㄕㄔㄗ) is used.

ipatle	人 <u>ㄕ</u> ㄕ <u>ㄔ</u> <u>ㄗ</u>	Why?
Ininpatle	人 <u>ㄙ</u> 人 <u>ㄕ</u> ㄕ <u>ㄔ</u> <u>ㄗ</u>	For that reason
Achipatle	人 <u>ㄕ</u> 人 <u>ㄕ</u> ㄕ <u>ㄔ</u> <u>ㄗ</u>	For any reason
Ayopatle	人 <u>ㄕ</u> 人 <u>ㄕ</u> ㄕ <u>ㄔ</u> <u>ㄗ</u>	No reason
Ichapatle	人 <u>ㄕ</u> 人 <u>ㄕ</u> ㄕ <u>ㄔ</u> <u>ㄗ</u>	For some reason
zipatle	コ <u>ㄕ</u> 人 <u>ㄕ</u> ㄕ <u>ㄔ</u> <u>ㄗ</u>	Any reason

Ipatle itetl michie ve?

Ayopatle itetl michie ze. (Ayopatle.)

Why did you do that?

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.

zhdanstial	日々土ニズ	a day on Zhdant
machielistial	日々王丈ニズ	week of five days
shidr	土人	season of 40 zhdanstial
chtn	王ニセア	year of 244 zhdanstial
teqozdij	ニセラムコ人	olympiad of 3 chten
atlteqozdij	ニセニセラムコ人	triple olympiad of 9 chten
Atrint	ニセ人ニ	“Raining”, the spring season
Vrienstial	日々ア土ニズ	“Heat”, the summer season
Atchafser	日々王日々土ニセ	“Waning” or autumn
Ataniebl	日々アマズ	“Harvest”
Ashtiavl	日々アタ	“Chill” or winter
Atpiapr	日々アス	“Thaw”, the end of winter

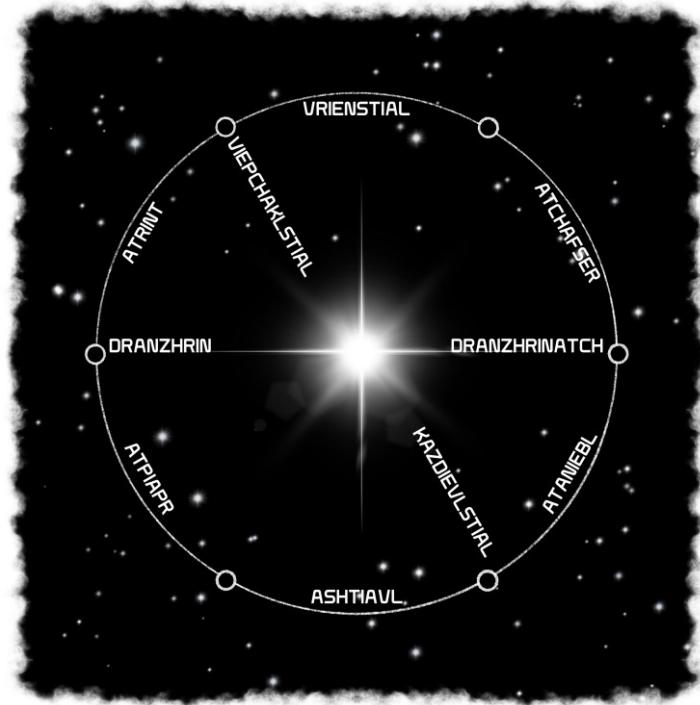
Relative time (today, tomorrow, next week, etc) is expressed with a combination of an expression plus the suffix **-STIAL** (-土ニズ).

amanstial	日々ア土ニズ	Today
iqinstial	人々ア土ニズ	Yesterday
akostial	日々ア土ニズ	tomorrow

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

Zhinzh	ヨヘアヨ	Second
Pitlik	人々と人々	Minute of 90 seconds
Achan	日々ア	Hour of 30 minutes

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



Dranzhrin
درانزرين

Sunbright, the Zhodani new year, on the vernal equinox

Viepcaklstial
فيپچاکلستيال

Moonday, a lunar festival between Atrint and Vrienstrial

Dranzhrinatch
درانزريناتش

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

Kazdievlstial
каздивлстия

Harvest festival, celebrated between Ataniebl and Ashtiavl

Teqozastial
تکوزاستيال

Olympiad Day, between Ashtiavl and Atpaipr every three years

Atleqozastiial
أتلتكوزاستيال

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 (**jdistial**), wedding days (**namstial**) and anniversaries (**nенамстиял**). These are usually less flashy than the bigger **zhdanzhdanstial**, but they are no less important. The most significant of these is **Zhinqetstial**, or Ascension Day, the day a Zhodani child who shows significant Psionic potential is elevated to the rank of **Dlenchiepr** (Intendant). It is celebrated once in a child's life and marks what may be their most significant life event.

Zhinqetstial 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 **Dlenchiepr** 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 **Tavrchedl**. The ceremony itself is planned by both families and thus varies in levels of pomp and grandeur.

One feature is common to every **Zhinqetstial** event, however; that is the presentation of the child with their first **Akatl**, the headband they will wear as the mark of their new status. The **Akatl** 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 **dlenchiepr**. 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 **Zhdobrdievli** household as workers or retainers, if the situation warrants and the **Zhdobrdievli** 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 **dlenchiepr** and **zhdobrdievl**, 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 **zhdobrdievl**, of course, as do marriages.

Same-sex unions between **dlenchiepr** are more common because family size depends more on adoption rather than reproduction. Additionally, **dlenchiepr** and **zhdobrdievl** 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 Tlayokeyoandiev namiqie ze.
Nor	Viaj, Kiekoiepr papaqie ve, italoie Ikan.
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 iqia?
Azhdiazhiepr	Viaj, iqia se. Iazh pradrnad iazh ze, ininqenta Kieko.
<i>Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.</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 iqia Kieko, viaj? Deo chiala zin iqre se iazh.
Azhdiazhiepr	Se yekta pyalre de. Kamatli, otria.
Kieko	Velmiepr, jdo de chelia azhi koetsie'?
<i>Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.</i>	
Azhdiazhiepr	Ikotla ye, kon ye tlana de. Omeia kenkali makoa tlazotlie'.
Nor	Kamatli, Azhdiazhiepr. Inintel papaqa ze.

Vocabulary

Words	Zdetl	Meaning
achan	ア王アタ	an hour of 30 minutes
achi	ア王人	every
achiakia	ア王スニス	jacket; waistcoat
akatl	アニアト	diadem; the circlet worn by Intendants
akimate'	アニ人アニセツ	to know, as in knowledge
akostial	アニ日上ニス	tomorrow
amanstial	アニ日ア上ニス	today
Ataniebl	アニニアヌト	the harvest season
Atchafser	アニ王アニ上ニサ	the late summer season
Atlteqozastial	アニケニカコアニ上ニス	Triple Olympiad Day
atlteqozdij	アニケニカコ人	triple olympiad, nine chten
Atpaipr	アニニアセ	the thaw season
Atrint	アニニアヒ	the raining season
Atshtiavl	アニ土ニズ	the winter season
azhi	アヨ人	again
chayolite'	王アリビス人セツ	to lack the opportunity
chiav	王ス	gemstone
chibo	王人ト	shoes
cho	王	unto, as in "to give (something) to (someone)"
chtен	王ニセ	year
dievltsadl	ハニシトアヒ	the turban worn by nobility
Dranzhrin	ハニアヨサヘア	Sunbright; the new year
Dranzhrinatch	ハニアヨサヘアアニ王	Sunflight; autumn festival
fae	ハニセ	name (of a person)
fae'	ハニセツ	to name, to call someone by name
ichotletzi	人王人セヒコ人	eyeglasses, spectacles
ikotle'	人ニ人セツ	to want
iqinstial	人ニニア上ニス	yesterday
italoe'	人ニアビスセツ	to say something about

itzmole'	ԥԥମୋଲେ	someone
jdistial	ଜିଷ୍ଟିଆଳ	to look like, to seem
je	ଜେ	birthday
kavre'	କାବରେ	at
Kazdievlstrial	କାଜଦିଏଵିଲ୍‌ସ୍ଟିଆଳ	to possess, to have
kekela	କେକେଲା	Harvest festival
kekle'	କେକ୍ଲେ	fun
kemiltlatia	କେମିଲ୍ଟଲାତିଆ	to have fun
kiamiqe'	କୀମିକ୍କେ	dress
kiatlaze'	କିଆଲେଜେ	to exhaust, to tire
kievltsadl	କୀଏଲ୍ଟସାଦିଲ	to rest
kotlatlzha	କୋଟଲ୍ଟାଲ୍ଜା	turban
kotlaze'	କୋଟଲେଜେ	a status symbol
makoe'	ମାକୋଇ	to be calm; to relax
merkedede'	ମେରକେଡେଡେ	to assist or help
namstial	ନାମସ୍ତିଆଳ	to have permission, to be allowed
nenamstial	ନେନାମସ୍ତିଆଳ	wedding day
oshenzho	ଓଶଞ୍ଜୋ	wedding anniversary day
otre'	ଓରେ	boots
pan	ପାନ	to be at peace, to relax
papaqe'	ପାପାକ୍ଷେ	about, as in "concerning"
pitlik	ପିଲିକ	to enjoy, to like
pli	ପିଲି	a minute of 30 seconds
pyale'	ପ୍ୟାଲେ	a few
qina	କିନା	to care for
setse	ଶେତ୍ସେ	new
shidr	ଶିଦର	sweet, as in well mannered
tamake'	ତାମାକେ	season
Teqozastial	ତେକ୍ଝାସିଆଳ	to give
teqozdij	ତେକ୍ଝାଦିଜ	Olympiad Day
tlazotlie'	ତଲାଜୁଟିଆଳେ	olympiad, three chten
		to adjust

tlikletl	ᡩᡱᡳᡴᡶᡱᡫ	cape
vavielachte	ᡩᡱᡮᡱᡮᡱᡮ	trousers
Viepchaklstial	ᡩᡱᡮᡱᡮ	Moonday
Vrienstial	ᡩᡱᡮ	the hot season
vyolite'	ᡩᡱᡮ	to have the opportunity
yektnamiqe	ᡩᡱᡮ	greeting; "well met"
yolitl	ᡩᡱᡮ	opportunity
zhdanstial	ᡩᡱᡮ	day
zhinqe'	ᡩᡱᡮ	to ascend; to be elevated
Zhinqetstial	ᡩᡱᡮ	Ascension Day
zhinzh	ᡩᡱᡮ	a second

Exercises

Exercise 6a. Translate from Zdetl to Anglic:

Exercise 6b. Translate from Anglic to Zdetl:

Lesson 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, ozdie' 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 kemetle' 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:

rintia (it is raining)

lienjie (it was windy)

piapře (it will thaw)

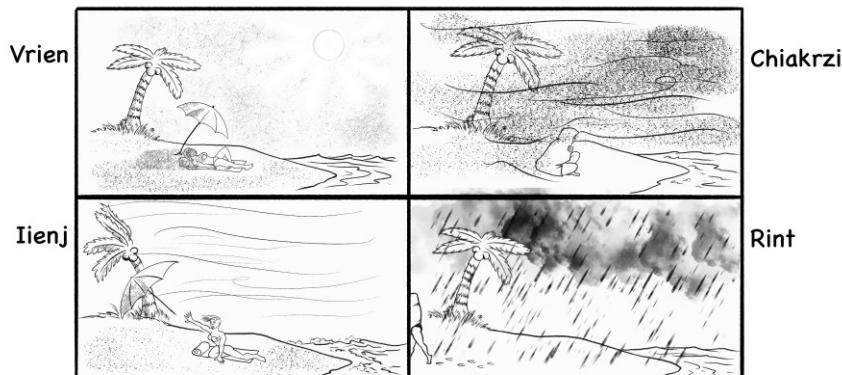
vrienia (it is hot)

chiakrzě (it will sandstorm)

ashtiablia (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 Priaa**, 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 fevranzh	mochitia	ke driefri
The book	is read by	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	pyalia	ze
myself	take care of	I
De	chedlia	de
Ourselves	guard, protect	we
Ye	tlakentia	ye
Yourself	amuse	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	tlakentia	se
Herself	amuses	she
Zhe	koetsie	le
Yourselves	teleported	y'all
Zhe	yanaia	ye
Themselves	hid	they

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

Ai zhe	mochitia	ke ziefri
To herself	reads	the woman
Al zhe	nilozie	ke driefri
To himself	talked	the boy ¹⁸
Al zhe	koqie	ye
To themselves	listened	they

¹⁸ 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*:

Zheo kafi	tlapaie	se
Her coffee	drank	she
Zheo itzi	qiloie	se
His house	painted	he
Zheo chikakenmiztli	chilitia	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, seo chikakenmiztli chopia ZHEO chami.
He says that his cat is washing its face.

Prefixes and Suffixes

-EV (-እቻ)

The suffix **-ev** (-እቻ) 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.

ashtialba (cold)	ashtiableve' (to cause to be cold)
vrien (hot)	vrieneve' (to make warm)
qita (wet)	qiteve' (to dampen)
zotl (dry)	zotleve' (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:

choetzhe' (to laugh)
iqe' (to be)
kochie' (to sleep)
otre' (to be calm)

choetzheve' (to make laugh)
iqeve' (to bring into being)
kochieve' (to put to sleep)
otreve' (to pacify, to calm)

-EZ (-እዞ)

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

-Ez can modify adjectives:

ashtialba (cold)
vrien (hot)
kayotle (beautiful)
yekta (good)
etli (heavy)

ashtiableze' (to become cold)
vrieneze' (to become warm)
kayotleze' (to become beautiful)
yekteze' (to get better)
etleze' (to get bigger)

-Ez modifies nouns, prepositions, and affixes:

chtol (n., a glow)
shtiefrnam (husband)
choqzin (daughter)
kon (with)
akom (inside)
-tiki (small)

chtoleze' (to become glowing)
shtiefrnameze' (to become a husband)
choqzinezze' (to become a daughter)
koneze' (to unite)
akomeze' (to enter, to go inside)
tikieze' (to shrink)

-Ez modifies verbs:

choetzhe' (to laugh)
iqe' (to be)
kochie' (to sleep)
otre' (to be calm)
tlakole' (to eat)

choetzheze' (to become laughing)
iqeze' (to begin existing)
kochieze' (to fall asleep)
otreze' (to become calm)
tlakoleze' (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.

achitsle' (to collide)
fronzh' (to lay waste)
kotozhe' (to sit)
matlachtie' (to prosper)
namiqe' (to meet)

achitsleze' (to have a collision)
fronzheze' (to become a wasteland)
kotozheze' (to be seated)
matlachteze' (to become prosperous)
namiqeze' (to come together)

-AJI (-እጅ አ)

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

rint (rain)
tezintli (fire)
ketli (snow)
abradlnad (currency, credits)

rintaji (raindrop)
tezintlaji (a spark)
ketlaji (a snowflake)
abradlnadaji (a coin or banknote)

KASHA- (ቁልጋል-)

The prefix **kasha-** (ቁልጋል-) makes the affixed noun into a **container** of the thing it describes:

abradlnad (currency)
kotl (tea)
tilma (clothing)
jiebl (spice)

kashabradlnad (wallet or purse)
kashakotl (teapot, tea cozy)
kashatilma (suitcase)
kashajiebl (spice rack)

This can also be used for comic effect, as in **kashanad**, a *sarcophagus* or *coffin*, literally a “box that holds people.” It is culturally incorrect as well – since the **Dzatqlas** plague, Zhodani funeral rites have involved cremation. Also, while **kashatlima** is structurally and grammatically correct and could be used for *wardrobe* or *closet*, Zdetli has another word more commonly used (**chtofrchez**) 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 **Dzaqlas** (ゾコズとアラ), which brought about the end of the first Industrial Age.

Prior to the **Dzaqlas**, Zhdant was home to not one but two sapient species, the offshoot of humanity that would later become known as *Homo Zhodotlas*, and a non-human species known as the *Chirpers* or **Qiknavrats**, as the humans of Zhdant called them.

The **Qiknavrats** (クノーブルズ), 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 **Qiknavrats** 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 **Viepchakl** (ヴィエックラ) had begun. To their surprise and mutual delight, the explorers discovered another species of *Chirper* living on Viepchakl, whom they named the **Viepchaklts** (ヴィエックラズ), or *People of Viepchakl*. Intercultural exchanges began between the three species, with representatives of both **Qiknavrats** and **Viepchaklts** 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 **Dzaqtas**, 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 **dzaqtas**, which had remained dormant years later. Others could use their mysterious power to heal others. Eventually the western kingdoms of Dleqiat 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 **Tavrziash** (タバツイアシ), 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 beyond¹⁹.

¹⁹ Mongoose Traveller Alien Module 4: Zhodani, pp. 57-61

The Conditional Mood

Conditional clauses are introduced by **ek** (✉) 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 tlachae achan kavře ze, ve makoře pakiae 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 shtiefrabr achane kokia, ke kenkali ezhře zane.

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 kokie zeo shtiefrabr, tlatsoe mizhtloyo tlakoře de.

If my mother baked, we will eat cakes in the evening.

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

Ek mizhtloyo kokia shtiefrabr, makozhda 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 achan kavza ze, ve makoza pakiae 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, -ヌベタ) with -za (-ienza, -ヌベタコア):

Ek achan kavienza ze, ve makienza pakiae ze.

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

Correlative Pro-Form: -ADL

The pro-form ending -adl (-アヅル) is used when discussing the possession of a noun or who owns or is attached to it:

Iadl	人アヅル	Whose?
Ininadl	人マ人マアヅル	Theirs
Achiadl	ア王人アヅル	Everyone's
Ayoadl	アユロアヅル	No-one's
Ichadl	人王アヅル	Someone's
Ziadl	コ人アヅル	Anyone's

Iadl iqia? Whose is it?

Ayoadl. It's no one's

Ichadl iqia ke ololi. The ball is someone's.

Vocabulary

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	アスヨ	ice
ashkliazhatl	アスヨア	ice cap
ashtiabla	アシタブラ	cold
atlivr	アトリバ	land
atlotl	アトロト	bird
brne'	ブナベ	to gather
chami	チマ	face
chapatl	チアパト	south pole
chiakrzi	チアクル	sandstorm
chiatla	チアラ	marsh
chikiats	チキアス	splash
chikiatse'	チキアスセ	to splash
chilotl	チリオト	a Zhodani "pigeon"
choetzhe'	チオツヘ	to laugh
chope'	チオペ	to wash
chtol	チトル	glow
Dleqiats	チラクス	the main continent
Dlolpliki	チロップリ	The modern capital of Zhdant
ek	エク	if
etli	エトリ	heavy
etsiaje'	エトスヤ	to say
iai	イ	but
ichtlayopita	イチトアリタ	confused
ilname'	イリマテ	to remember
kasha-	カシ	a container
kemetle'	ケメトセ	to create
ketli	ケト	snow
kiatok	キト	weather
kliazh	クスヨ	water
kliazhatl	クスヨア	ocean

kliazheve'	ㄩズヨヽヽヽヽ	to become wet
kliazheze'	ㄩズヨヽヽヽ	to make wet
kliazhyetl	ㄩズヨヽヽ	sea
mitlatl	ㄩ人ヽヽ	north pole
mizhtloyo	ㄩ人ヨヽヽヽ	cakes, pastries
otlake'	ㄩトヽヽ	to happen
preqlanz	ㄩヽヽアコ	area or province
Qiknavra	ㄩヽヽアアヽ	the smaller continent
qita	ㄩ人ヽ	wet
rint	ㄩヽマヽ	rain
rintakala	ㄩヽマヽヽヽヽ	puddle
rintchakia	ㄩヽマヽヽ王ヽ	raincoat
rintchima	ㄩヽマヽヽ王人ヽ	umbrella
Shivvajdatl	ㄩ人ヽヽヽヽ	Mountains Of Moonlight
tel	ㄩヽ	shall, should
tezintli	ㄩヽコヽヽ	fire
tlachaka	ㄩヽ王ヽ	desert
tlakentie'	ㄩヽヽヽヽ	to amuse
tlateme'	ㄩヽヽヽ	to feed, to give food to
tlatemo	ㄩヽヽヽ	food
toyak	ㄩヽ	river
vrien	ㄩヽ	hot
zhats	ヨヽ	thought
Zhdant	ヨヽ	The Zhodani homeworld
Zhdantpreql	ヨヽヽヽ	The ancient city of Zhodani
ziepre	コヽ	circle
zieprnal	コヽヽ	diameter
zotl	コヽ	dry

Exercises

Exercise 7a. Translate from Zdetl to Anglic:

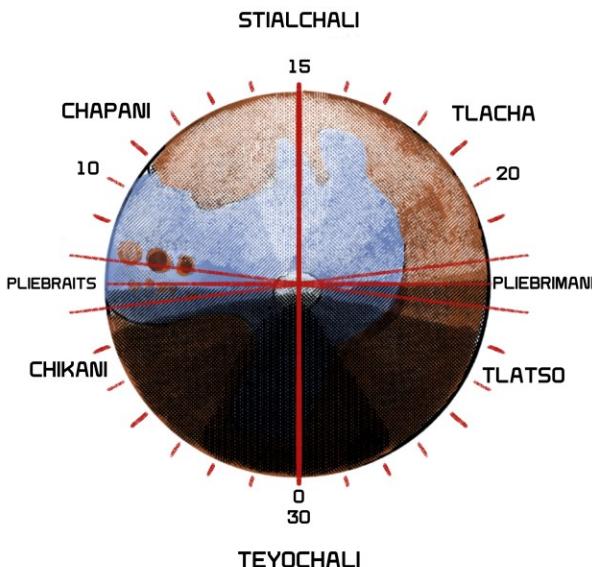
Exercise 7b. Translate from Anglic to Zdetl:

Lesson 8: Ke Zhdanstial

The Day

ズセ ゾヌアラヒスツ

As discussed previously in Lesson Six, the **zhdanstial** (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 **achan** (アハ). These in turn are divided into 30 “minutes” called **pitlik** (アハトメ) which consist of 90 “seconds” called **zhinzh** (ヨヌアヨ).



Telling the Time

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

Iqeza iqia achan?

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 koe (achan).	Eight o'clock (the eighth hour).
8:10	Matlapa iepri ke koe (achan).	Ten past eight.
8:10	Tyeiiaji iepri ke koe.	One-third past eight.
8:15	Omeiaiji apri ke koe (achan).	Half past eight.
8:20	Omeimatlapa pitliko iepri ke koe.	Twenty minutes past eight.
8:20	Matlapa tiechi ke kona (achan).	Ten 'till nine.
8:20	Tyeiiaji tiechi ke kona.	One-third 'till nine.
8:02	Omei pitliko iepri ke koe (achan).	Two minutes past eight.
29:28	Omei pitliko tiechi teyochali.	Two minutes to midnight.

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

Omeiaji	Half
Nachoieaji	One quarter
Matlapaji	One tenth
Omei matlapaji	Two tenths
Tyeiiaji	One third

The word **achan** is usually omitted from expressions of time.

iepri (𠂊𠂊) before an expression of time is often translated into Anglic as *ago*:

I saw him two hours ago.

Se yzqie ze iepri omei achano.

Three days ago, I was on Viepchakl.

Viepchakl ichi iqie ze iepri tyei stialo.

In the same way, **tiechi** (⌚王人) 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 itzi iqře se tiechi tyeii achano.

In two hours we will be in Dlolpliki.

Akom Dlolpliki iqře de tiechi omei achano.

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

Because the 30-hour **zhdanstial** 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 **Tyeiiaji** (⌚セヌスソ人) 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.



Teyochali
⌚セヌスソ人
Hour Zero



Pliebraits
⌚セヌスソ人
Hour Ten



Stialchali
⌚セヌスソ人
Hour Fifteen



Pliebrimani
⌚セヌスソ人
Hour Twenty

8:00 **Ke koye ob ke chiala tyeiiaji.**

The eighth (hour) of the first third.

15:00 **Ke machielia ob ke omeia tyeiiaji.**

The fifth (hour) of the second third.

24:00 **Ke nachoiae ob ke tyeiia tyeiiaji.**

The fourth (hour) of the third third.

In practice, **tyeiiaji** is omitted from the expression as it is understood and not needed:

8:00 **Ke koye ob ke chiala.**

The eighth (hour) of the first (third).

The Individual days of the week (**machielistial**) 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:

Chistial	王人土ニス丘	First day
Omestial	日々セ土ニス丘	Second day
Tyestial	くひセ土ニス丘	Third day
Nachostial	アヌ王日々ニス丘	Fourth day
Kiatlastial	ニスとア土ニス丘	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:

chiala	王ス丘ア	first
omeia	日々セス	second
tyeia	くひセス	third
nachoiea	アヌ王日々ス	fourth
matlapana	日々とアルアアヌ	tenth

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

matlapanchiala	日々とアルアアヌ王ス丘ア	eleventh
omeimatlapanomeia	日々セ日々とアルアアヌ日々セス	twenty-second
tyeimatlapana	くひセ日々とアルアアヌ	thirtieth
nachoiechiena	アヌ王日々王日々アヌ	four hundredth

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

chiali	王ス丘人	a unit
omeii	日々セ人人	a pair, a duo
tyei	くひセ人人	a trio
matlapanomei	日々とアルアアヌセ人人	a dozen

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

chiale	እኔል	firstly
omeie	ይኔል	secondly
tyeie	ሩኔል	thirdly
matlapane	ጥኔጭጥኔል	thenthly

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

omeiaji	ይኔታን	half
tyeiaji	ሩኔታን	a third
nachoiaji	፩ኔይኔታን	a quarter
matapanqaji	ጥኔጭጥኔታን	a tenth

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

chialqik	እኔወንት	once
omeiqik	ይኔወንት	twice
tyeqik	ሩኔወንት	thrice
matapanqik	ጥኔጭጥኔወንት	ten times

With an adjective, qik becomes a noun:

Ke chiala qik	እኔ የእኔወንት	The first time
Ke omeia qik	ይኔ የይኔወንት	The second time

To express a numerical collective or group, add -tlatl (-ጥናት):

Omeitlatl	ይኔዕስጥናት	Two together
Tyeitlatl	ሩኔዕስጥናት	Three together
Nachoietlatl	፩ኔዕስጥናት	Four together

Discussion: Popular Entertainment²⁰

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.

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 "Dzaqlas Tales" typically recount stories from the Zhodani Second Dark Age, when the psionic nobility began

²⁰ Mongoose Traveller Alien Module 4: Zhodani, pp 40-41

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, Dzaqlas 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 (←↖↖)

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

zhinqetse' (to ascend)

kiloe' (to write)

tlateme' (to feed)

zhinqetstepo (a moving staircase)

kilotepo (a pen, a writing implement)

tlatemtepo (a feeder)

-OJ (↖↙)

The suffix **-oj** refers to an item or food made from the root word.

tlakoye' (to eat)

rid' (to sing)

qiloe' (to paint)

abrrstia (chicken)

breia (wing)

tlakoyoj (food)

ridoj (a song)

qiloj (a painting)

abrrstioj (chicken dinner)

breioj (wings, the appetizer)

-YOTL (↑↖↗)

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

pipatepoyotl

iadlayotl

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** Azhdiazchiepr iazh Velmiepr? Itetl potlia?
- Nor** Kieko yekte. Se ai pepetchli ozdře kon ye, iazh tatlania de, ozdie' 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 ozdie' de, shtiefri?
- Ikan** Chelia mazhdie' de! Iqik pepetchtli iqia?
- Nor** Ke omeia ob ke tyeia. Kenkache' devia de!

Later, outside the theater:

- Azhdiazchiepr** Yekta iqia azhi itoe' le, Nor iazh Ikam. Pakia iqia de, Chelia ikotle' le.
- Nor** Ke kanotzi kamatlia de, Azhdiazchiepr.
- Velmiepr** Ai de potlie Kieko, ke zazani papaqia Akam.
- Ikan** Iqia. Ai se qikqika mochitie ze se. Cha, yzqja, chilitia ke zino!
- Akam** Aizhin, Kiekoiepr!
- Nor** Ichavri zhdatlie se!
- Azhdiazchiepr** Viaj, patla pradrnad iazh draitsa zhdatlrrnad iqia se. Kieko, aizintla, kamatlia!
- Ikan** Pepetchtliqik!

Vocabulary

al	アリ	of, when used to express a quantity of a specific item
chali	アリアリ人	middle part, center
chapani	アリアリアマ人	morning
chikani	アリアマアマ人	dawn
Chistial	アリ上アスア	First day
deve'	アベアセ^	to be required to; must do
draits'	アマアリ上^	to arrive
epkoatla	アリアリアリア	famous
ichavri	アリアリ人	very much, so much
itoe'	アリセ^	to see
itzimne'	アコアリアマセ^	to receive (something)
kanotze'	アマアリコセ^	to invite
kanotzi	アマアリコ人	invitation
kanozhde'	アマアリヨセ^	to invite
kenkache'	アセアアリ王セ^	to get ready
Kiatlstial	アスアリ上アスア	Fifth day; Rest Day
Nachostial	アリ王ア上アスア	Fourth Day
ob	アト	of, when used to express a general quantity
Omestial	アタセ上アスア	Second Day
pakia	アタニス	happy
papaqe'	アタアタアセ^	to enjoy
pepetchtli	アセアリセア王と人	a theatrical performance, an opera or play
pepetchtliqik	アリアリセア王と人ト人	show time
pliebraits	アタトア人ト	surise (literally, Pliebr's arrival)
pliebrimani	アタト人アマア人	sunset (literally, Pliebr's departure)
stial	上アスア	day
stialchali	上アスア王アリ人	noon, midday
tako	アリアリ	a food item introduced by Imperial visitors and traditionally eaten on Fourth Day

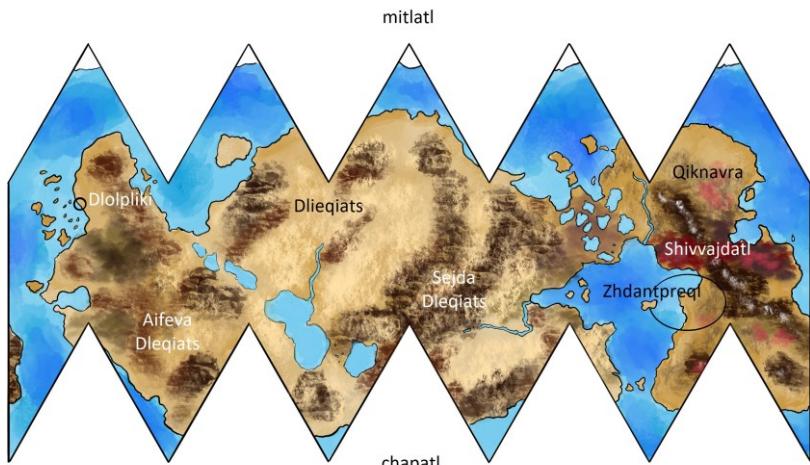
tatlane'	タタタタタセ^	to inquire, to ask (a question)
techitl	テチル	theater
-tek	-テク	indicates a thing made from the root word
teyo	テヨ	night
teyochali	テヨーチラリ	midnight
tiechi	ティエチ	before
timane'	ティマネ^	to depart
tlacha	タラ	afternoon
tlatso	タラ	evening
Tyestial	ティエスイアル	Third Day
yolichi	ヨリチ	friend
-yotl	ヨル	indicates a transportation machine
zazani	ツツツツツメ	a story or tale
zhdatle'	ジターレ	to learn
zhdatlrnad	ジターランダ	a student

Exercises

Lesson 9: Ke Zhdantmechyala

The Natural World

自然世界



ZHDANT

Zhdant	自然世界	The Zhdani homeworld
mitlatl	北極	north pole
chapatl	南極	south pole
Shivvajdatl	月光山脈	Mountains Of Moonlight
Dlieqiats	大陸	the main continent
Qiknavra	小大陸	the smaller continent
tlachaka	沙漠	desert
kliazhatl	海洋	ocean
toyak	河流	river
chiatla	沼澤	marsh
kliazhyetl	大海	sea
atlivr	土地	land
ashkliazh	冰	ice
ashkliazhatl	冰蓋	ice cap
Dlopliki	新都	The modern capital of Zhdant
Zhdantpreql	舊都	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 even 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:

epkoia (famous)	epkoatl (more famous)	epkoatlas (most famous)
pakia (happy)	pakiatl (happier)	pakiatlas (happiest)
edre (close)	edreatl (closer)	edreatlas (closest)

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

Pranatl (Принц), “Aspirant”
Viestlas (Вицебранц), “Highborn”

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

yekta (good)	yekatl (better)	zhdotlas (best, or “supreme”, as in Homo Zhdotlas, “supreme man”)
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The adjective *good* also takes the form:

zhdota (good) **zhdotatl** (better) **zhdotlas** (best)
 ꙗꙑꙗ ꙗꙑꙗꙑꙗ ꙗꙑꙗꙑ ꙗꙑꙗꙑꙗ

However, in most cases the standard endings are used:

Chikakenmiztli
(kitty)

Chikakenmiztliatl
(good kitty)

Chikakenmiztliatas
(best kitty)

EL and OL

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

Linaliatl el de iqia se.

He is taller than you.

Klazhevialt el tlachaka iqia kliazhatl.

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:

Ichakitlas ol ke telekonio iqia se.

It is largest of the animals.

Linalitlas ol ke driebrabro iqia 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*.

Fevranzh mochitia de.

(A book is being read by you.)

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

Vriena kavi tlapaia ke kayotle ziefri.

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

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

Fevranzh achane mochitia se.

(A book is still being read by her.)

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

Tlanqil kiloie ze ai de.

(A letter was written by me to you.)

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

Mitotle' ikotlia 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 mitotle' ikotlia ze.

(With her/him to dance desire I.)

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

Jdo kafi ikotlia 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 kafi pra kotl ikotlia de?

(Do you want coffee OR tea?)

Applications of verb infinitives and uses with prepositions will be covered in greater depth in Lesson 10.

Prefixes and Suffixes

-AZD (-ՇՁ)

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

qrazhe (noise)
apaz (in front of)
rid (to sing)
iqe' (to be)

qrazhazd (a sustained noise)
apazazd (leading)
ridazd (singing)
iqazd (existence)

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

adr (grasp)
vevl (a ship)
ziefraabr (mother)

adrazd (gripping)
vevlazd (shipping)
ziefrabrazd (mothering)

-EBL (-ՔԲԼ)

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

alekre' (to favor)
akimate' (to know)
fronzh' (to lay waste)
ikotle' (to desire)

alekrebl (favorable)
akimatebl (knowable)
fronzhebl (destructible)
ikotlebl (desirable)

-IPR (-ՀԲՐ)

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

choetzhe' (to laugh)
chte' (to observe)
briefl' (to condemn)
papaqe' (to enjoy)

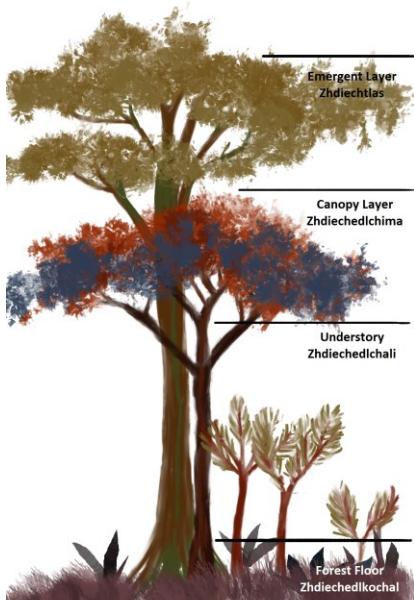
choetzhipr (laughable, humorous)
chtipr (observable)
brieflipr (contemptible)
papaqipr (enjoyable)

Discussion: The Zhdant Ecosystem

Zhdant is a habitable world orbiting a solitary KOV star, an average-sized red main sequence stellar body called Pliebr, 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.

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 but temperate climate overall. Temperatures rarely vary from the extremes of -40°C in Winter to +40°C in summer in the high desert.²¹

Zhdant has two main continents, the larger land mass of **Dleqiats**, and the smaller continent of **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.



FOREST LAYERS

Plant life on Zhdant evolved to make maximum use of the red-dominated light of Pliebr. Trees grow extremely tall and with deep roots in the low gravity, with massive trunks and broad, deep red or purple leaves at the canopy. Middle levels of the 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 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 **zhdiechedkochal** or *forest floor* is home to terrestrial insect

²¹ Mongoose Traveller Alien Module 4: Zhdani, pp. 37-38

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 **zhdiechedlkochal**, 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 **chakotl** (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 **zhdiechtas**, 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 **zhdiechtas** never set paw on the forest floor.

The creatures that inhabit Zhdant's forests are excellent climbers. Animal life 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



DZAYAK

canopy and reduces the chance of a fatal fall.

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 Dzhayak is a good example; it fills the same ecological niche on Zhdant as the Terran vulture and has a main wingspan nearly two meters across.

Insects are mostly terrestrial. Flying species, like birds, have more wings than their terran counterparts, and with greater surface area. Dragonfly-like insects 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.

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 dew in the early morning. Many species are nocturnal and hunt by moonlight (**shivva**).

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 and reptiles. Fish 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.

Dialogue

Vocabulary

Exercises

Lesson Ten: Shopping

The Verb Infinitive

Prepositions with an Infinitive

Dialogue

Vocabulary

Exercises

Lesson Eleven: Leisure

Participles

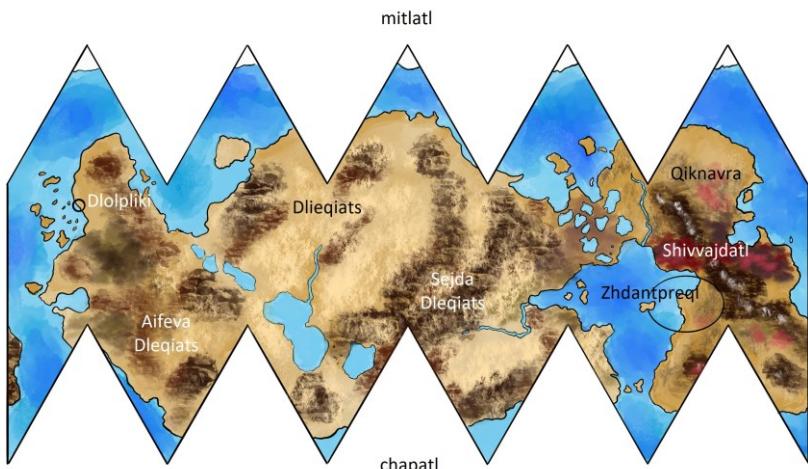
The Perfect Tense

Dialogue

Vocabulary

Exercises

Lesson Twelve: Travel



ZHDANT

Zhdant	ဇာတ်	The Zhdant homeworld
mitlatl	မိုးလတ်	north pole
chapatl	ရှာပဲလတ်	south pole
Shivvajdatl	ရွှေသနလတ်	Mountains Of Moonlight
Dlieqiats	ဒ္ဓရက္ခတ်	the main continent
Qiknavra	ဒ္ဓရကားရာ	the smaller continent
tlachaka	ဒ္ဓရဘုံ	desert
kliazhatl	ဒ္ဓရယာ	ocean
toyak	ဒ္ဓရယာ	river
chiatla	ဒ္ဓရဒာ	marsh
kliazhyetl	ဒ္ဓရယြိယ	sea
ashkliazh	ဒ္ဓရအားယ	ice
ashkliazhatl	ဒ္ဓရအားယာ	ice cap
Dlolpliki	ဒ္ဓရလူပါ	The modern capital of Zhdant
Zhdantpreq	ဇာတ်ပရ်	The ancient city of Zhdant

Adverbial Participles

Past Extending to Present

Dialogue

Vocabulary

Exercises

Appendix A: Prefixes and Suffixes

Appendix B: Table of Pro-Forms

	<i>Some (icha-)</i>	<i>What (i-)</i>	<i>That (inin-)</i>	<i>Every (achi-)</i>	<i>None (ayo-)</i>	<i>Any (zi-)</i>
<i>Thing (-tetl)</i>	icha-tetl 人王 <small>タケ</small> ル	i-tetl タケル	inin-tetl 人アタケル	achi-tetl 人アタケル	ayo-tetl 人ウタケル	zi-tetl コタケル
<i>Person (-ad)</i>	icha-ad 人王 <small>タク</small> ル	i-ad タクル	inin-ad 人アタカル	achi-ad 人アタカル	ayo-ad 人ウタカル	zi-ad コタカル
<i>Place (-zhia)</i>	icha-zhia 人王 <small>タヨ</small> ス	i-zhia タヨス	inin-zhia 人アタヨス	achi-zhia 人アタヨス	ayo-zhia 人ウタヨス	zi-zhia コタヨス
<i>Quantity (-qez)</i>	icha qez 人王 <small>タク</small> セ	i-qez タクセ	inin qez 人アタクセ	achi-qez 人アタクセ	ayo qez 人ウタクセ	zi-qez コタクセ
<i>Reason (-patle)</i>	icha-patle 人王 <small>タク</small> ル	i-patle タクル	inin-patle 人アタカル	achi-patle 人アタカル	ayo-patle 人ウタカル	zi-patle コタカル
<i>Manner (-genta)</i>	icha-genta 人王 <small>タク</small> タル	i-genta タクタル	inin-genta 人アタカル	achi-genta 人アタカル	ayo-genta 人ウタカル	zi-genta コタカル
<i>Time (-qik)</i>	icha-qik 人王 <small>タク</small> ル	i-qik タクル	inin-qik 人アタカル	achi-qik 人アタカル	ayo-qik 人ウタカル	zi-qik コタカル
<i>Possession (-adl)</i>	icha-adl 人王 <small>タク</small> ル	i-adl タクル	inin-adl 人アタカル	achi-adl 人アタカル	ayo-adl 人ウタカル	zi-adl コタカル
<i>Kind (-ochti)</i>	icha-ochti 人王 <small>タク</small> ル	i-ochti タクル	inin-ochti 人アタカル	achi-ochti 人アタカル	ayo-ochti 人ウタカル	zi-ochti コタカル

Appendix C: Pronouns

<i>Standard</i>		<i>Possessive</i>	
<i>i</i>	first person singular	ze (ȝɛ)	my
<i>we</i>	first person plural	de (dɛ)	our
<i>you</i>	second person singular	ve (vɛ)	your
<i>y'all</i>	second person plural	le (ɿɛ)	y'all's
<i>he/she/it</i>	third person singular	se (sɛ)	his/hers/its
<i>they</i>	third person plural	ye (yɛ)	theirs
<i>reflexive pronoun</i>	non-specific "one"	zhe (ʒɛ)	one's
<i>definite article</i>	the	ke (kɛ)	

Appendix D: Standard Verb Conjugation

Infinitive	-e'	エー
Present tense	-ia	イア
Past tense	-ie	イエ
Future tense	-ře	エーリ
Imperative	-zhda	コダ
Conditional	-za	コザ
Present participle	-ian	イアン
Past participle	-ien	イエン
Future participle	-řen	エーリン

Appendix E: IPA Pronunciation Guide

<i>Phoneme</i>	<i>Zdetl</i>	<i>English</i>	<i>IPA</i>
B	ᵇ	Boy	b
BL	ᵇʳ	BLue	bl
BR	ᵇʳ	BRown	br
CH	ᶜʰ	CHurch	tʃ
CHT	ᶜʰᵗ	whiCH Type	tʃt
D	ᵈ	Dog	d
DL	ᵈʳ	HurDLe	dəl
DR	ᵈʳ	DRain	dr
F	ᶠ	Fox	f
FL	ᶠʳ	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	ₘ	Mark	m
N	ₙ	Nail	n
NCH	ₙᶜʰ	fiNCH	ntʃ
NJ	ₙᴶ	niNJa	ndʒ
NS	ₙˢ	oNCe	n(t)s
NT	ₙᵗ	paNT	ntʃ
NZ	ₙᶻ	caNS	nz
NZH	ₙᶻʰ	eNGineer	n(d)ʒ
P	ᵖ	Pet	p
PL	ᵖʳ	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: Exercise Key

Appendix G: 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 ozd're de iepri tlachikola.
Kieko	Ininzha jdo de mich're?
Ikan	Ve tlanemil're 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 yokolitso shtadievle tlania zhi' ke kolitzlinad. Chakilio chilitia pradrie Kieko. Ololi, nakazna, iazh iadlayotl pradria se. Jdo Kieko kotozhia izhia? Ichi pechtl 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 priaa, 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 Azhdiazhepr.*
- 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!

Lesson 9 Dialogue:

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For more information about Zdetl, visit the Zhodani Language and Cultural Institute on Facebook

(<https://www.facebook.com/groups/425408508913687/>) or scan the QR code with your smartphone.

