



Conversational Zdetl

for Anglic Speakers

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

Dlolpliki, Zhdant/Zhdant

Tzonitzali Zdebrdish, ziad tlaniana...

Makozhda ... makozhda ... iqja iq'e' kiatle'...

Vlezhdizdivr fronzhezens ... chiala viazhiai chak nankoliens ...

Makozhda ... draitse priatlakoti polotens ...

ziad tlaniana ... makozhda kamatli ...

Tzonitzali Zdebrdish... makozhda ...

くコロアメヒコロリス オセトヒム土.

コズル とヌアヌマヌ***

ヌルヌルヌル***

ヌルヌルヌル***

ヌヌヌ ヌヌヌ' ニヌヒヤ'***

ヌセヌヌヌヌ ハヌヌセコセヌ***

ヌヌヌヌ ハヌヌヌヌ 王ヌヌ ナヌヌヌヌヌヌ***

ヌルヌルヌル

ヌヌヌヒセ ハヌヌヒセヌル ハヌヌヒセヌ***

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ヌルヌルヌル

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

ズヨ トセト ハルタクル ハルニス タル王トスダ

Conversational Zdetl

マヌリルコルドル ズセト

Jeff Kazmierski

in association with

The members of the Zhdantia Language and Cultural Institute

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Thanks for 40 years of incredible science fiction gaming!

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Foreword to Beginning Zdetl

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

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

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

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

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

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expansion into Charted Space.

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

--John Waterman, CPT, IN, INI
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Regina, Spinward Marches

Author's Note

Four years ago in Summer of 2019 I began a project that ended up consuming my creative life, the research and development of the native language of the Zhodani people, Zdetl. The reason was fairly straightforward - I had added a Zhodani character to my stories and wanted to know more about her people, culture and language - from artistic perspective it seemed logical. The project began simply enough, just me making up new words for things and publishing them in the various **Traveller™** forums accompanied by hand-drawn illustrations.

It wasn't long before I realized the task was far more than I'd anticipated.

I needed more than just more words - I needed to come up with actual grammar and rules to define word usage. At the time, there wasn't much information available in **Traveller™** canon about Zdetl; the Wiki, usually a good source for such tidbits, was surprisingly sparse when it came to languages. A web search turned up Robert Eaglestone's excellent **Vilani Grammar and Glossary**, but in nearly 40 years of Traveller world building, that was the only book relating to language that I was able to find. Fortunately, what was written was enough for a start, and so it began.

In 2021 I began formally working on an actual grammar text, Beginning Zdetl. Like many first-time conlangs (constructed languages), the Zdetl grammar outlined in that book was strongly influenced by another conlang, Esperanto, with certain minor but necessary structural changes (the Object-Verb-Subject word order of Zdetl being the most noteworthy). With the impetus of many late-night chat sessions with other dedicated members of the Zhodani Language and Cultural Institute, I was able in a few months to put together a truly functional grammar text suitable for individual or group study. Beginning Zdetl was released in June 2022, a few weeks after the MayDay! online convention that year.

And now here we are, two years later, with another book about to be released. The question I suppose is, why? Wouldn't one be enough? Did I not cover everything in the first book?

Of course not - languages are evolving creations that ideally should outlive their creators and grow beyond one person's vision. And in truth, I'd begun planning for a rewrite of Beginning Zdetl from the moment I released it to the world. There were parts of it I felt were incomplete, and others that needed further explanation.

An artist, after all, must never be completely satisfied with his work.

author's note

I began rewriting in earnest in early 2023, but certain events soon overcame that effort. Partway through the first third of the book, the Zdetl entry in the Traveller Wiki got edited - and new information was revealed that had previously been unavailable. This new information outlined additional grammar and word construction guidelines that made the language deeper, more complex, and more poetic than my original design. I was faced with a choice - to either scrap my own work, ignore the new data, or find a way to integrate them into a unified whole.

I chose the third option, and the book you now hold is the result. Like the previous one, it's the result of many late-night discussions, lots of coffee, and a considerable amount of work. It can be used independently of Beginning Zdetl, being on its own a comprehensive grammar text, but is better used in companion with that first book.

The companion dictionary is also still useful, though the lexicon is now more than twice the size of that volume.

In this book you will find not just a bunch of rules, but lessons that give real context and functionality to Zdetl. Because the purpose of any language is to communicate and converse, its focus is on conversation. You'll also find chapters about daily life among the Zhodani people - what they eat, how they live, what they do for fun - which will hopefully enhance your understanding of the uniquely alien human culture.

That's enough talk. I suppose its time to thank the people who made this possible.

As usual there's the men and women of the ZLI, who are now too numerous to mention but without whom I'd not have enjoyed it nearly as much, and my good friend Maksim Smelchak, who was instrumental in getting the project off the ground and into space.

Thanks again to Marc Miller and the good people at GDW and Far Future Enterprises for creating Traveller and making it possible to do this.

Another special shout-out to P.O. Bergstedt, who created the Zhodani truetype font used in this book.

And last but not least, to the late J.R.R. Tolkien, who first showed me that languages weren't confined to the real world but could, in fact, be imagined and created intentionally.

If I've forgotten anyone, just write your name on a page somewhere. I'm sure there's room.

Jeff Kazmierski

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Introduction

Zdetl is the official language of 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 what is today known as the Final War when the surviving humans on Zhdant found themselves bereft of their alien masters. Over the millennia, Zdetl gradually evolved into its modern form and was universally adopted as the official language in the 300th Teqozdij of the Driantia Zhdantia, equivalent to Imperial year -6055.

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 rather by acculturation. To this end, the Consular official language has been regularized over time to make it easy to teach and learn, or at least less difficult than other languages are. This does not mean Zdetl lacks complexity - like the ancient Terran game of Go, its fundamentals can be learned in minutes, but it can take a lifetime of study and practice to truly master.

Spelling, Pronunciation, and Accent

Words in Zdetl have been standardized in spelling and pronunciation and are phonetic in nature. Each of the major phonemes has a single letter symbol, called **tlatoni** (トラトニ) associated with it, and each **tlatoni** has one sound. There are no silent letters. If a phoneme is unvoiced, it is not written.

Vowels

The Zdetl vowels are **A**, **E**, **I**, **IA**, **IE**, **O**, and **Ŕ**. Each has a unique sound and all are pronounced consistently regardless of where they appear.

𠂔 A as in **father**, never as in **pale**

𠂖 E as in **get** or **let**, never as in **pier**

𠂓 I as in **kit**, never as in **mile**

𠂔 IA as in **yaweh**

𠂖 IE as in **layer**

𠂓 O as in **go**

𠂔 Ŕ is a throaty “r” sound, almost unvoiced like the “r” in **work**. This sound can be challenging to learn and recognized in Anglicized Zdetl; students should practice saying it often. It will be noted in the text as Ŕ where needed.

Don’t make the vowel sounds too long. Each vowel should be pronounced as clearly and as purely as possible.

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Consonants

The consonant phonemes in Zdetl are: **B, BL, BR, CH, CHT, D, DL, DR, F, FL, FR, J, JD, K, KL, KR, L, M, N, NCH, NJ, NS, NSH, NT, NTS, NZ, NZH, P, PL, PR, Q, QL, QR, R, S, SH, SHT, T, TS, TL, V, VL, VR, Y, Z, ZD, ZH, and ZHD.** As stated previously, each consonant sound has one **tlatoni** and one sound only. Try to pronounce each consonant as clearly as possible. This will get easier with practice. Review the table of consonants on page vi.

Syllable Structures and Accentuation

In Zdetl, words are constructed in sets of *syllables* that follow consistent patterns. These can take the form of a single vowel (V), a consonant followed by a vowel (CV), a vowel followed by a consonant (VC), or a vowel between an initial and a final consonant (CVC). When spoken, words are always accented on the *penultimate* (second-to-last) syllable, or in the case of two-syllable words, on the *final* syllable. Because it can be difficult to clearly identify syllable breaks in the Anglicized transliteration of Zdetl, students should familiarize themselves with the Zdetl **tlatoni** as shown in the previous tables.

Practice reading and saying the following words to familiarize yourself with pronunciation.

Atrint	ಆತ್ರಿಂಟ	At-rint - “raining”, the wet season following the winter thaw
Vrienstrial	ವ್ರೀನ್ಸ್ಟಿಲ್	Vrien-stial - “heat”, the warm summer season
Atchafser	ಆತ್ಚಾಫ್ಸೆರ್	At-chaf-ser - “waning”, the autumn season when the heat of summer fades
Ataniebl	ಆತ್ನಿಯೆಬ್ಲ	A-tan-iebl - “harvest”, the season to harvest mature crops
Ashtiavl	ಆಷ್ಟಿವ್ಲ	Asht-iavl - “chill”, the winter season
Atpiapr	ಆತ್ಪಿಏಪ್ರ	At-piapr - “thaw”, the spring season when winter's chill wanes and the weather becomes warmer
Zhant'ad	ಝಾಂಟ್‌ಅಡ	Zhant'ad - commoner; the lowest class of citizen in the Zhadani Consulate
Dlenchiepr	ಡ್ಲೆನ್‌ಚೈಪ್ರ	Dlench-iepr - intendant; the lowest rank of nobility
Zhobrdievl	ಝೋಬ್‌ಡಿಯೆವ್ಲ	Zhobr-dievl - noble; the ruling class in Zhadani society
Pranatl	ಪ್ರಾನ್‌ಟಿಲ್	Pra-natl - “aspirant”, the lowest rank of nobility, equivalent to a Knight in the Imperium
Jdistebr	ಜ್ಡಿಸ್‌ಟೇಬ್ರ	Jdi-stebr - “wellborn”, the second rank of nobility, equivalent to a Baron in the Imperium
Viestlas	ವೈಸ್‌ಲಾಸ್	Vies-tlas - “highborn”, the third rank of nobility, equivalent to an Imperial Marquis
Zhobrtglasche	ಝೋಬ್‌ರ್‌ತ್ಲಾಸ್‌ಚೆ	Zhobr-tlas-che - “noble born”, the second highest rank of nobility, equivalent to an Imperial Count
Preblshienchiashav	ಪ್ರೆಬ್‌ಶೈಂಚಿಷಾವ್	Prebl-shiench-ia-shav - “princely born”, the highest rank of nobility in the Consulate, equivalent to an Imperial Duke

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Note the placement of the accent in longer words. Zdetl makes extensive use of compound words composed of two, three or more words appended together. This can subtly change the pronunciation and accentuation of the root and sub-words, so study the Zdetl carefully to identify syllable breaks. Becoming familiar with the **tlatoniedl** (タルトニエドル) or *alphabet* is critical to understanding how to pronounce Zetl words and sentences.

Nenjchinzhe'driante ナエヒンゼドリアント Nen'jin-zhe'-driant-e - "Consular Legion of Merit", the highest military honor bestowed on a Zhodani citizen

A Note on Word Construction

Students will note that Zdetl makes extensive use of complex word constructions. In many cases, a single word composed of one or more root words and appended suffixes and prefixes can convey as much meaning as an entire sentence in Anglic. Adjectives, nouns, and verbs are often combined into single complex word forms.

Consider the following:

vlezhdaf (ヤズダフ) - **vlezhd** (star) + **-af** (yonder, afar); "yonder star"

vlezhdatlishaf (ヤズダフタリスハフ) - **vlezhd** (star) + **atl** (lord) + **ish** (our) + **af** (yonder); *our Star Lord-class cruiser over there/yonder*

shivvajdatl (シバヤダル) - **shiv** (moon) + **va** (to shine) + **jdatl** (mountains); *the Mountains of Moonlight, a mountain range on Qiknavra*

These constructions can become quite complex and convey subtle meanings:

dlenchieprzinichpatlasdish (ヒヤマヌコノカミアヌ王ダルヒタスヒタ) - **dlenchiepr** (intendant) + **zin** (child) + **ichpa** (new) + **tlas** (superlative) + **dish** (our); *our newest intendant child*

Students are encouraged to study these word constructions and parse them carefully in order to understand them.

Punctuation

Beginning Zdetl did not include any discussion of punctuation in Zdetl, because such markings had not been clearly identified at the time. In this volume you will see a variety of symbols that serve similar functions to those used in Anglic:

Zdetl	Anglic	Usage
*	.	Full stop, indicates the end of a sentence.
,	,	Comma, indicates a subordinate clause.
//	!	Exclamation marking.
/	?	Question mark, usually emphasizes interrogatives.
'	"	Quotation, used to indicate speech.
:	:	Colon, emphasizes a concept.

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ت	Initial/final B as in boy
ڦ	Initial/final BL as in blue
ڦ	Initial/final BR as in brood
ڻ	Initial/final CH as in child , never hard as in kick or soft as in charade
ڻ	Initial CHT as in which type
ڏ	Initial/final D as in dog
ڏ	Initial/final DL as in paddle
ڏ	Initial/final DR as in dry
ڏ	Initial/final F as in far
ڏ	Initial/final FL as in fly
ڏ	Initial/final FR as in free
ڏ	Initial/final J as in jump
ڏ	Initial JD
ڏ	Initial/final K as in kite or kick
ڏ	Initial/final KL as in wrinkle or clatter
ڏ	Initial/final KR as in cracker
ڏ	Initial/final L as in long
ڏ	Initial/final M as in many
ڏ	Initial/final N as in no or new
ڏ	Final NCH as in bench or crunch
ڏ	Final NJ as in exchange
ڏ	Final NS as in dans macabre
ڏ	Final NSH as in mensch
ڏ	Final NT as in can't
ڏ	Final NTS as in pants
ڏ	Final NZ as in cans
ڏ	Final NZH as in fringe
ڏ	Initial/final P as in cap
ڏ	Initial/final PL as in play
ڏ	Initial/final PR as in pray
ڏ	Initial/final Q is pronounced like an Arabic Q, a glottal hard g as in Qatar
ڏ	Initial/final QL as in glue
ڏ	Initial/final QR as in grown
ڏ	Initial/final R as in run
ڏ	Initial S as in sun
ڏ	Initial/final ST as in store
ڏ	Initial/final SH as in wish or shut
ڏ	Initial SHT as in Ishtar
ڏ	Initial/final T as in tall
ڏ	Initial/final TL as in little
ڏ	Initial/final TS as in sets or tsetse fly
ڏ	Initial/final V as in very
ڏ	Initial/final VL as in Vland
ڏ	Initial/final VR as in vroom
ڏ	Initial Y as in yet
ڏ	Initial/final Z as in zoo
ڏ	Initial ZD as in mazda or Thursday
ڏ	Initial/final ZH as in measure
ڏ	Initial ZHD as in Zhdant
^	Final A glottal stop or soft pause between syllables

Tlamachti 1: Greetings

Yekta chapani!

Үкәңдер Җарылғаны//

Chapanitlasche!

Җарылғанындаштың//

Yekta stial.

Үкәңдер үзіліс*

Yektnamiqe.

Үкәңдердегендер*

Fao'daqle?

Ертеділік/

Tliaqrnad Ikan iqia.

Денсарада әзірдің әсіз*

Yektnamiqe, Ikan. Niefradr

Zeklazo iqia.

Үкәңдердегендер, әзірдің
дегендең соғылғаны әсіз*

Fliedio'daqle?

Ертеділік/

Fliedik. Iazho'daqle?

Ертеділік/ әзірдің/

**Fliedik, kamatli. Izhia
vidliao'daqle?**

Ертеділік, әзірдің
әзіз өзіншілік/

Zdeqla vidlik.

Ертеділік өзіншілік*

Dlolpliki vidlik.

Ертеділік өзіншілік*

Itoik chtenenzh.

Ертеділік өзіншілік*

Good morning!

Good morning!
(Exceptional morning!)

Good day.

Well met.

What is your name?

I am Ikan Tliaqrnad.

Well met, Ikan. I am Zeklazo
Nejdrafr.

How are you? (Are you in a state of
harmonious existence?)

I am well (in a state of harmony).
And you?

I am well, thank you. Where do you
live? (What place is your dwelling?)

I am from Zdeqla. (Zdeqla is my
dwelling-place.)

I am from Dlolpliki.

Good-bye. (be seeing you)

Note the lack of honorifics in this exchange. The two individuals meeting are both **zhant'ad** (ゾアアアド) or *proles*, the commoners of Zhodani society; this is also apparent from the fact that both have two names, a family name and a personal name. Among the **zhant'ad**, relative social status has little meaning as all are considered equals. Were one of them a **dlenchiepr** (ドレチャーブル) *Intendant* or **zhobrdievl** (ゾウルドバウル) *Noble*, the **zhant'ad** would address the superior by his social rank. In any meeting between Zhodani of different class, each addresses the other by their title (and name, if necessary).

Noble Title		Meaning	Suffix added to name
ドレチャーブル	Dlenchiepr	Intendant	-iepr (アーブル)
ゾウルドバウル	Pranatl	Aspirant	-atl (アト)
ゾルトスル	Jdistebr	Wellborn	-stebr (スル)
ドヌトスル	Viestlas	Highborn	-tlas (スル)
ゾウルトスル王女	Zhobrtlasche'	Noble born	-tlasche (スル王女)
ズルトスル王女	Preblsheniaslav	Princely born	-iashav (スル)

Intendants and Nobles have only one name with a suffix appended to indicate social status. A noble's clothing and accoutrements often indicate his or her social status. Titles are generally hereditary; a child born to Viestlas parents inherits the family's title regardless of Psionic ability. **Zhant'ad** who show high psionic ability are elevated to **dlenchiepr** status and may rise through the ranks of nobility if they show the skill and aptitude for the responsibilities.

Yekta chapani and **chapantlasche** are both formal salutations that can be used when addressing either groups or individuals; the former is more casual while the latter might be used when one is in a particularly good mood that day. Note the addition of the suffix **-tlasche** (for Noble Born), in this case used as a *superlative mood* modifier.

Greetings are often accompanied by a polite bow from the waist, and possibly pressing the palms of the hands together or extending the arms to the sides with the hands open and palms outward. Local customs may vary. Handshakes are unknown in the Zhodani Consulate.

Fliedio'daqle (フリエドローダクル) is another formal polite greeting that means “Are you in harmony?” It refers to the three aspects of being, *body*, *mind* and *spirit*. The traditional response is **fliedik** (フリエディク), “It is harmonious with me.” Since dishonesty is all but unknown in Zhodani society, the response (unless one is actually feeling harmonious) might reflect how the person is actually feeling.

Exercises (Ajozdarad)

1. You meet a person you've never seen before. How do you greet them?
2. How do you say *How are you?*
3. How would you say *I am well, thank you?*
4. How would you wish someone *good day?*

pala

5. As a **zhant'ad**, how would you greet a *wellborn*?
6. Introduce yourself in Zdetl. (Don't worry about translating your name)
7. Ask another person *where are you from?*
8. Bid another person *farewell*.
9. Say *farewell* to a group.
10. Ask a group of people *how are you?*

Other Greetings and Responses

Because it would be considered dishonest (and therefore rude and possibly indicative of mental distress) to respond to **flied'o'daqle** in the affirmative when one is *not* feeling well, other polite responses relate to how one might be feeling at the time. These correspond to three *aspects* of being - the physical, the spiritual, and the mental. Thus, if one is not feeling well physically, the response might be

Qlie fliedik. Chaktopkenzh zdinzhbaik.
չ հ չ լ ւ շ * Ֆ Ռ Հ Հ Ա Ր Հ Ե Վ Շ Ե Վ Շ
I am not harmonious. Unwell is my stomach.

If one were feeling mentally unbalanced, the response might be more nuanced:

Qlie fliedik. Tlakitzdievlik.
չ հ չ լ ւ շ * Ը Ռ Հ Հ Ն Կ Ո Ճ Վ Ի Վ Հ Ե Վ Շ
I am disharmonious. Nostalgic (am I).

For our purposes in this chapter, however, the simple **Fliedik** will suffice.

Nouns, Singular and Plural

Nouns in Zdetl can often (but not always) be identified by the ending *-i*. Plural forms of nouns are indicated by either stating the number of things if the quantity is known, or repeating the word for abstract quantities.

choqi	girl	choqi choqi	girls
driefri	boy	kiachti driefri	six boys
ibro	egg	chial ibro	One egg

The plural suffix **-o** (՛օ) is also valid for abstract quantities; for example, **choqi** (չ օ ւ շ) becomes **choqio** (չ օ ւ շ օ) for *girls*. In conversational Zdetl this form is rarely used except for abstract quantities, however, as adding the ending is seen as unnecessary (saying "**klachti driefri**" is as clearly understood as is "**klachti driefrio**").

Numbers (Patlani)

Vocabulary (Tlatoniatl ilnamia)

-ach	灭王	diminutive; small
-aqle/-qle	灭(灭)灭七	Interrogative suffix
chikakenmiztli	王人灭灭七灭阿答人コヒ人	a six-legged cat native to Zhdant
choqabr	王日类灭	sister
choqi	王日类人	girl
choqzin	王日类コヘア	daughter
-di	灭人	a state of being
dievl	灭类灭	thoughts
driefrabr	灭类灭灭	brother
driefri	灭类人	boy
driefrzin	灭类コヘア	son
fevranzh	灭セヨウ灭	book
fliedi	灭类人	a state of unity or harmony
iadlajem	ズビテラセタ	skycar
ibro	人トロ	egg
itzi	人トコ人	house, home
kafi	2アレ人	coffee
kenkali	2カ2アリ人	family; clan
kenkalitzi	2カ2アリ人トコ人	household; clan house
-nad	マアル	a person or profession
-nam	マアタ	a spouse or partner
pria	ス	chamber or room
shtiefrabr	土メ类灭	father
shtiefri	土メ人	man
shtiefrnam	土メアア灭	husband; male partner
tlakitzdievil	とア2人トコラメ	nostalgia
tlamachti	とア2ア王人	lesson
tlekonni	とセ2ロア人	animal; creature
zdinzhba	口人ヨトハ	stomach
ziatl	コスヒ	table
ziefrabr	コメ类灭	mother
ziefri	コメ人	woman
ziefrnam	コメアア灭	wife; female partner
zin	コヘア	child
zinach	コヘア灭王	infant

Learn the numbers in Zdetl.

1	𠂔	chial	王ス𠂔
2	𠂎	omei	𠂎ス人
3	𠂔	teqo or tyei	𠂔スル : 𠂔スル
4	六	nachoie	六ス王ス
5	ナ	machieli	ナス王ス人
6	𠁻	kiachti	𠁻ス王ス人
7	𠂅	komi	𠂅ス人
8	▽	koe	𠂈ス
9	𠂔	kona	𠂔スアス
10	𠂔口	matlapa	アススアスス

The number *three* has cultural significance to the Zhodani and has two forms as shown above. **Teqo** (𠂔スル) appears in several important words associated with holidays and major events and is usually used in those contexts:

teqozdij	𠂔スル召スル	A period of three years; often mistranslated as “Olympiad”
teqozastial	𠂔スルコスルススル	“Teqozdij Day”, a holiday added every three years to mark the new Teqozdij
teqozdievl	𠂔スルコスルメ	The Psionic Games, a major societal event that happens every third teqozdij

Larger numbers are formed by compounding the numerical words:

11	𠂔𠂔	matlapachial	アススアスス王ス𠂔
12	𠂔𠂎	matlapaomei	アススアススアス人
13	𠂔𠂔	matlapatyei	アススアススヒス人
14	𠂔六	matlapanachoie	アススアススアス王ス
20	𠂎口	omeimatlapa	アス人アスアスス

Multiples of ten are formed by appending the ordinal number as a *prefix* to **matlapa**.

As in many Terran languages, certain large numbers like *thousand*, *million*, and *billion* have unique names:

𠂔口	matlaiepr	アススアスス
𠂔𠂔口	matlapatl	アススアスス
𠂔𠂔𠂔口	matlapatlas	アススアススアス
𠂔𠂔𠂔𠂔口	matlapatlasche	アススアススアスアス

Compound numbers like 1,310,234 are created by simply combining the words together in sequence from left to right.

The Definite Article

In Zdetl, when referring to a specific item, event, or person, the definite article **ke** (Ζχ) is sometimes used. There is no indefinite article.

Pronouns (Tetlas)

The most commonly used pronouns in Zdetl are:

Person	Singular	Plural	Possessive/indicative suffix
1st	ze (Ζχ) - I, me	de (Δχ) - we	-ik / -(d)ish (εχζ . εχις)
2nd	ve (Δχ) - you	le (Δχ) - y'all	-o'd (εχ^δ)
3rd	se (Σχ) - he/she/it	ye (Υχ) - they, them	-ens (εχ)

Note that third person pronouns have no gendered forms in Zdetl. The third person pronoun **se** (Σχ) is used for all genders.

The *possessive/indicative suffix* is used interchangeably to show either the *actor* in a sentence when attached to a verb, or to show the *owner* of an object when attached to a noun.

In many cases, the pronoun is actually not used in favor of appending a suffix. For example, instead of:

Faeia ve? (What is your name?)

One could say instead:

Faeo'daqle? (What name do you have?)

And when referring to another person:

Faens _____. (Their name is _____)

In the first example, **fae`** (εχε^), *to be named*, is a verb taking the present tense form **fiaeia** (εχεχε), and in the second, the *noun* **fae** (εχε), *name*, is modified by the *second person possessive suffix* **-o'd** to make it **faeo'o'd** (εχεχεχε^δ). The suffix **-aqle** (εχεχεχε) makes the sentence *interrogative*.

Exercises (Ajozdarad)

1. Introduce yourself by name.
2. How many people are in your family? Answer in Zdetl.
3. Give your age in Zdetl.
4. Introduce someone else by name.
5. Give the possessive forms of some of the nouns.

Asking Questions

Questions or *interrogatives* in Zdetl are indicated in two ways. The first has been covered in *Beginning Zdetl* and is the question word **jdo** (δχ), which precedes any statement the speaker wishes to make a question. The second has been introduced in this chapter and is the *suffix* **-aqle** (εχεχε) added to the root word.

This makes questions in Zdetl very clear. In Anglic and other Terran languages, questions are often indicated by a rising shift in vocal tone at

the end of the sentence, and in written form indicated by the ? symbol. In Zdetl, the presence of the *question word* or *suffix* makes clear that the phrase is interrogative in nature.

Verbs: The Present Tense

Verbs in the *present tense* are formed by adding either the suffix **-ia** (爻) or by appending the *possessive suffix* to indicate ownership of the action, either of which have the equivalent Anglic function of *-ing*. They are attached to the *verb* being modified. This is called the *present aspect*.

In Zdetl, the same verb form is used whether you wish to say “I am ___ing” or “I (verb)”:

Ze mochitia.

I am reading (I read).

コセ ナル王人^ルル*

Mochitik.

I am reading (I read).

ナル王人^ルルニ*

Se kotozhia.

He/she/it is sitting (sits).

上^ト ジル^ルヨス*

Kotozhens.

He/she/it is sitting (sits).

ジル^ルヨシス*

For the *present participle* form of a verb, the suffix **-enzh** (爻) is applied to the root. This is used whenever the action is happening but in the abstract, as in *flowing water* or *falling rain* or *blowing wind*. In these cases, there is action happening, but the *actor* is not “owning” the action.

It also is used in passive participial phrases like “sitting, I am reading a book.” It’s clear that the actor is the one doing the sitting, but the action they “own” is the reading. In Zdetl, this sentence reads:

ジル^ルヨセス. ハタハタス ナル王人^ルルニ*

Kotozhenzh, fevranzh mochitik.

sit-PRESENT PARTICIPLE, book reading-PRESENT-I.

Note the difference in endings used on **kotozhie`** and **mochitie`**. The participial form is also used when the verb is being used descriptively:

アヌルコセス シテルス

Nilozenzh shtiefri

(A) speaking man

ナル王セス 王人^ルルニセスアヌコ^ルス

Kochenzh chikakenmiztli

Sleeping cat

クルセス ナルスアセス コメア

Tyeii olianenzh zin

Three swimming children

And when the verb is used as a noun:

pala

Үکәңчәләк 土ズタケンз

Yekta shtiavenzh

Good thinking

Other *aspects* like past, future, completive/punctual, optative/hopeful, and the past perfective will be covered in the next lessons.

Tlatoniatl ilnamia: michad (verbs)

ikatike`	イカチケ	to stand
iqe`	イキエ	to be
kaqe`	カクエ	to listen
katzitlane`	カツチラネ	to push
kvare`	クバレ	to have
koché`	コホ	to sleep
kopeche`	コペチ	to push
kotozhe`	コトゾ	to sit
miztle`	ミツル	to ride
mochite`	モチ	to read
niloze`	ニロ	to talk (speak)
noetzhite`	ノエチ	to climb
oliane`	オリ	to swim
qiloe`	キル	to paint
shtiave`	シタベ	to think
tie`	チエ	to throw
tlakoe`	タラコ	to eat
tlapae`	タラ	to drink
yanae`	ヤナ	to hide
zhnazhe`	ジハ	to catch

Conjunctions (Nieqrad)

Conjunctions (nieqrad; ナメタケル) join sentences or clauses within a sentence to create connected sequences of ideas.

iazh	ズヨ	and
iai	ズム	but
pra	マタ	or

Exercises (Ajozdarad)

Translate the following sentences. Use both forms of the present tense.
When translating, remember Zdetl sentence structure is *Object - Verb - Subject*.

1. John is sleeping.
2. The children are eating.
3. Mary eats five eggs.
4. There are six cats (chikakenmiztli).
5. John and Mary have eight children.
6. Is John reading or writing?
7. I have two brothers but no sisters.
8. My family has eleven children.

pala

Culture: Zhodani Home Life

Nearly all Zhodani, from the lowest of proles (**zhant'ad**, ལྷାନ୍ତାଦ) to the highest ranking of the nobility (**zdobrdievl**, བୋର୍ଦୀଏଲ), live in some kind of communal dwelling. The design and composition of these multi-family homes varies according to environment, availability of resources, social class, and other factors, but in general, they all serve the same purpose - to provide shelter, employment, and education to those who share the space. The word **itzi** (ୟୁକ୍ତି) loosely translates to "home", but it can also mean "place of refuge." **Kenkali** (କେଙ୍କଳି), introduced in this chapter as "family," more precisely translates to "clan" and is often used to refer to a large group of adults who share similar or related skills. Thus, the **Kenkali Tliaqrnad** (କେଙ୍କଳି ତ୍ଲାକ୍ରନାଦ) is the **zhant'ad** clan responsible for tending the fields and maintaining the crops. Other **kenkali** include:

Yotlekemetnad	ସୂର୍ଯ୍ୟକେମେତନାଦ	"Smith"
Kliazhnamachrnad	ସ୍ତ୍ରୀକାର୍ଯ୍ୟକାର୍ଯ୍ୟନାଦ	"Plumber"
Kloriemnад	ସ୍ଵାର୍ଗକାର୍ଯ୍ୟନାଦ	"Programmer"
Kotzpialinad	ଶାକପାଇଲନାଦ	"Fisher"
Tlamanad	ଡାକ୍ତରନାଦ	"Doctor"
Tilmanad	ଟାଇଲନାଦ	"Taylor"

Other **kenkali** names, particularly modern names, are derived from locations (with the suffix **-qaf**) and places of origin and may include elements describing professions related to those place names.

Kenkali names are only used by adults of the **zhant'ad** class, and those names are either chosen or assigned once a child reaches the age of adulthood, typically around their sixth **teqozdij** (age 18). Until then, the child's job is to learn and develop the knowledge and skills needed to carry out the duties and functions expected by the **kenkali**.

A child found to have the requisite psionic ability is immediately transferred from the **zhant'ad** clan to a **dlenchiepr** family and takes on the suffix **-iepr** instead of choosing a **kenkali** name. Because psionic ability can manifest even later in life, an adult so identified will immediately be promoted to **dlenchiepr** and drop the **zhant'ad** name.

The Bath Hall (Kalipakipria)

The central feature of every Zhodani **itzi** (入户所) is the bath hall, or **kalipakipria** (卫浴所). This is more than a place to get clean - it's where all the important business of the **kenkali** (决策者) is conducted, trade and other negotiations between **kenkali** happen, and where visitors and guests are welcomed to the **itzi**.



Every visitor or guest, regardless of rank, is invited (in some cases expected) to take part in the **kazkalipakik** (沐浴礼) or *bathing ritual*. This custom dates back thousands of years, possibly even to the time before the **Dzaqtas** (祭祀), and can be as simple as washing one's hands and feet for short visits or as long as a full body cleansing followed by a relaxing time in the **vrienkalipaki** (热水浴) *hot bath* to discuss business or share news.

The Zhodani are rarely in such a hurry as to skip the ritual baths. Indeed, foreigners privileged enough to be invited to a Zhodani **kenkalitzi** (决策者) *clan home* might come away with the false impression that they spend most of their time relaxing in warm water. This is far from true, of course, but the **kazkalipakik** is so integral to Zhodani life that even the lowliest of **zhant'ad** expect and are afforded time for it during their daily routine.

Surrounding the **vrienkalipaki** are lounge chairs, recliners, terminals for study, reading, or catching up on the day's news. Residents and guests may also partake of food prepared in nearby **ichtipria** (厨房) *cooking spaces or kitchens*.

The Gardens (Zhochtlipria)

The food served in the **kalipakipria** is usually fresh fruits or vegetables grown in the nearby **zhochtlipria** (园艺空间) *garden space*, cakes either imported or made from surplus grains either grown on site (in the case of the **Kenkalitzi Tliaqrnad** (决策者) *and their own gardens*), or sometimes fresh seafood. The exact nature of the food depends on the location of the **kenkalitzi**, its resources, and the function of the **kenkali**.



The **zhochtlipria** are traditionally tended by older children and overseen by **zhant'ad** adults of retirement age. These **zhochtlinad** (ゾル王と人々アド) thus continue their service to the **kenkali** by passing knowledge on to the next generations while performing a vital duty to their clan.

The Creches, Schools, Living, and Work Spaces

Beyond the **kalipakipria** and **zhochtlipria** are the spaces and buildings set aside for the true work of the **kenkali**. Here is where the **zintikipria** (ゾルアズルズ) creches, the **koatlipria** (ゾルアズルズ) work spaces, **zhdatlipria** (ゾルアズルズ) schools, and **kotozhiepria** (ゾルアズルズ) living spaces can be found.

The **zintikipria** is where children are cared for from infancy until their first **teqozdij** (セクソウジン) or *third birthday*. At that point, the child is moved out of the **zintikipria** and into the **kotozhiepria** communal living space. Adults of the **kenkali** are expected to participate in child raising, and many (such as Ikan and Nor Tliaqrnad) choose to form partnerships (**nam**) and share the work.

The **kotozhiepria** is akin to the longhouses of the North American Iroquois nations on ancient Terra. A typical **kotozhiepria** houses a few dozen adults of working age and two or three times as many children from their



first **teqozdij** to their sixth, at which point they have either been identified as having psionic potential and adopted to a **Dlenchiepr** (ドレーチエル) *Intendant* family or have joined a clan as a full **zhant'ad** laborer.



Every **kenkali** performs work essential to the functioning and maintenance of a **Zdobrdievil** (ゾウルトローヴィル) *noble* estate. This work is done in the **koatlipria** (ゾウルトローフィア) or *work spaces*. The form of the **koatlipria** depends on the skill set of the **kenkali**; the Kenkali Tliaqrnad **koatlipria** would be fields and farms; the Kenkali Yotlkemetnad **koatlipria** would be the estate's vehicle garages and possibly other heavy machinery; the Kenkali Kliazhnamachrnad **koatlipria** would be the water filtration and purification plants. These facilities are not always near the actual **kotozhiepria** of any of the individual **kenkali**.

The **zhdatlipria** is where all education and training is done. For children this means basic early childhood and secondary learning; children are tested throughout their development by **Dlenchiepr** attached to the **Zdobrdievil** estate to determine their possible psionic ability and specific skill aptitudes. For adults of the **kenkali**, education is all about building and maintaining the kinds of skills expected and needed to be a productive contributor to the **kenkali** (and by extension, the Consulate).

zintikipria	コウアヒルスルス	creche
kotozhiepria	ゾウルトローフィア	communal house
koatlipria	ゾウルトローフィア	workplace
zhdatlipria	ゾウルトローフィア	school; training center
pria	スルス	a functional space

Culture: Travel

Migration and the ability to move from one place to another at will or need is a fundamental aspect of any human society. A **zhang'ad** (ゾハダード) *commoner* changing jobs might need to travel to another part of his homeworld, or to another world altogether; a **dlenchiepr** (ドレンチエル) *intendant* might find herself reassigned to a different noble house upon being promoted; a **zdobrdievl** (ゾボルディエル) *nobleman* could reasonably expect to be reassigned to manage a fiefdom or corporation in a different sector. When it comes to local travel on a world, the Zhodani have developed a variety of technologies specific to the task.

Ground Travel (Oyanqad tatliash)

For thousands of years before widespread industrialization made heavy ground transport possible, travel by land on Zhdant was accomplished largely by caravans of small, hand drawn carts. Zhdant has few native creatures large enough to pull or carry heavy loads so migration and expansion was slow and painstaking even on good land.

The industrial age brought new methods of manufacturing and with it, the ability to transport goods across long distances. It took centuries for the Zhodani to open trade routes across the central Dleqiats Desert, but doing so enabled growth on a scale previously unheard-of in their history. The central desert hid vast stores of precious metals and rare earth resources that fueled their new Industrial Age.



On Zhdant, most land travel is still done via **akopatlichia** (アコパリチア) *rail lines* - public transit in Zhodani cities is excellent and few Zhodani feel the need to own personal vehicles. Such ownership is more common among the **zdobrdievl** and **dlenchiepr**, who have

akopatlichia (アコパリチア) *rail line; railroad*

iadlajem (アドライヤム) *skycar (speeder)*

tchipi (チッピ) *a small robotaxi common on Zhdant*

qietsfatli (キエツファツリ) *motorcycle (usually used for racing or fast attack)*

oyanqad

access to more resources than do the **zhant'ad**, who are only occasionally provided such luxuries.

Water Travel (Oyanqad kliaziash)

The **kliazhatl** (ヲタヨタ) oceans of Zhdant are nearly as treacherous as the land regions, due to the extreme tides imposed on them by the planet's large moon Viepchakl, but that did not stop the early Zhodani from braving them. In fact, ocean travel became an important mode of travel in the early days of expansion and migration and those early **kliazhzarnad** (ヲタヨコタマタマタ) seafarers became known for their rugged and often savage nature. **Kliazhbaz** (ヲタヨトスコ) pirates often preyed on coastal settlements and shipping in those early days. Such activities are unknown within the Consulate in modern times, but the Zhodani are not unfamiliar with the concept.

Modern shipping, of course, relies on more advanced seafaring technology than sail and oar, but a significant amount of travel and trade still relies on watercraft as a relatively inexpensive and reliable method. Besides trade and travel, fishing remains a vital source of food production on Zhdant and the Zhodani have always been excellent stewards of the oceans.



klizzdikialki
kliazhbreiayotl
fechadlaflyotl

ヲタコロタニスビタ
ヲタヨトセスビタ
ヘタタタタタタ

sailboat
hydrofoil
submarine

Air Travel (Oyanqad lieniash)

The Zhodani developed the technology for powered flight much later in their history, relative to other branches of humanity. This is due in large part to the planet's thin atmosphere. Zhdant's atmospheric pressure at sea level is about half that of Terran standard, equivalent to an elevation of 5000 meters on Terra.

The first aircraft developed on Zhdant were **lienmiztlenz** (リメアタタコトセ) *lighter-than-air ships* or more literally, *gas riders*. These used hydrogen and later, helium, to achieve lift, with propellers and eventually ducted fans for directional control. Even after the development of gravitic technology, **lienmitlenz** are still in widespread use on Zhdant and throughout the Consulate where atmospheric conditions allow.

lienmiztlenz

リメアタタコトセ

airship, generically

omplotl

リタタタ

nickname for any non-rigid airship
("blimp")

dlozhlienmiztlenz

リロヨリメアタタコトセ

rigid airship ("zeppelin")

ololitlas

リリリリタ

"Magnus Sphere"

oyanqad

The development of *heavier-than-air* flight eluded the Zhodani for much longer. The thin atmosphere at sea level meant any powered aircraft had a significant deficit from the start. This didn't stop them from building first gliders and eventually powered aircraft capable of high-altitude, long distance flight. These were limited in cargo and passenger capacity, however, as most of the construction went to lift surfaces, engines, and fuel tankage.

Rotary-winged aircraft were never developed to any significant capability on Zhdant.

jdondazh	ဂုဏ်ဂူရ္ဂ	glider
lienzakayotl	ပုံစံဒုက္ခသုတ	aeroplane
omqrebreiyotl	ပုံစံနေ့သုတ	helicopter

Gravitic Vehicles (Kitlaliadrayotl)

The discover and development of gravitic technology on Zhdant changed transportation and trade in unprecedented ways. The basic principles of **zhdantadras** (ဇူးတဲ့အာရုံ) or *gravity*, more generally, **kitlaliadras** (ခုံးတဲ့အာရုံ), had been known and understood for thousands of years, but once the secret to controlling the forces of the universe were unlocked, life became easier for millions of Zhodani overnight. A new word - **qliekitliadras** (ခုံးတဲ့အာရုံ) or *antigravity* - entered the popular vocabulary, and fast, efficient, and most importantly, *safe* transport of people and goods became possible worldwide.

The older forms of transportation are still used, particularly in situations where urgency is not a factor, and also because they tend to be less

kitlaliadras	ခုံးတဲ့အာရုံ	gravity, generally
ki-jem	ဂျော်ဘာ	grav car/air raft
iadlajem	ဒုပေါ်ဘာ	speeder
t'chipl	ကြံ့ဘာ	a robotic grav taxi
ki-memqeyotl	ဂျော်ဘာလဲသုတ	a grav carrier, generically
ki-memqienz	ဂျော်ဘာလဲဘု	a military grav carrier
ki-memqine	ဂျော်ဘာလဲဘဲ	a civilian grav transport

expensive and thus more affordable to the average **zhant'ad** or **dlenchiepr** than the faster, more high tech methods. Gravitic transport is mainly used for mass transit and large-scale transportation of goods; private ownership of vehicles is reserved mostly for the **zdoibrdievl** nobility and those with consistent need.

oyanqad

Culture: Childhood Education

Education (Akimatiesi)

Education among the Zhodani focuses very much on developing well-rounded individuals capable of contributing their best work in service to the society at large. The educational process begins with early childhood and is a continual, evolving, lifelong process. Because people are themselves in a constant state of change and growth, the education of a Zhodani citizen must follow that path.

That being said, Zhodani education at its most fundamental level emphasizes three important concepts - **tavr** (タバ) which can be interpreted as *morality* or *duty*; **flieshtiemis** (フイシテイミス) or *conformity* or *tradition*, and **dlachabris** (ダラハブリス) or *respect*. The goal of education in the Consulate is to instill a belief in and most importantly, an acceptance of these three concepts.

tavr	タバ	morality or duty
flieshtiemis	フイシテイミス	conformity or tradition
dlachabris	ダラハブリス	respect and deference

These general, non-vocational aspects of education of all Zhodani is managed by telepathic **dlenchiepr** trained in teaching and capable of adjusting the educational process to each individual student's needs. Unlike non-psionic cultures that often lack knowledge of how people learn, the Zhodani have developed a deep understanding of it and are capable of individualizing education on a personal level. **Tlamachtrnad** (タラマチルナド) or *educators* are assigned based on the skills of the teacher and needs of the student.

In addition to the three concepts outlined above, the Zhodani believe that creating a well-rounded, reliable, happy and harmonious citizen means focusing on three *aspects of being* or **onqesi** (オクセシ). These are **stiel** (ストイ), *body*; **zhatsi** (ヨハツイ) *mind*; and **chiel** (チエル) *spirit or soul*. Each is given equal attention according to the needs of the student.

onqesi	オクセシ	aspects of being
stiel	ストイ	body
zhatsi	ヨハツイ	mind
chiel	チエル	spirit or soul
tlamachtrnad	タラマチルナド	educators

Body (Stietl)



Maintaining one's **stietltokpada** (સ્તીલ્ટોકપાડા) or *physical health* is the first fundamental duty of a citizen. To this end, physical education, exercise, nutrition, and good eating habits are instilled in every citizen from an early age. **Pachtanad** (પચ્છાનાડ) or *healers* are always in attendance to monitor every student's physical health, assess progress, heal injuries, and manage illnesses.

The nature of physical education changes with the age of the student. In early childhood, play is encouraged as part of the regular schooling, with an emphasis on social play. Competitive and cooperative games are introduced, though most activities would be immediately familiar to Terran children. Games like tag, hoops, jumping rope, and climbing on physical apparatus are the norm.

As the student grows, games become more sophisticated, but still emphasizing cooperation and healthy competition. For young **dlenchiepr**, the physical education gradually introduces psionic training as well, integrating the three **onqesi**.

stietltokpada	સ્તીલ્ટોકપાડા	physical health
pachtanad	પચ્છાનાડ	healer
teze-tloe	ટેઝે-ટ્લો	tag ("touch-run")
dlietl-dize	ડ્લીએટલ-ડિઝે	jumping rope ("rope-jump")

Mind (Zhatsi)

As you might expect, **zhatsitokpada** (જાત્સિટોકપાડા) or *mental health* is very important to the Zhodani. This aspect of education addresses how well each student is acquiring, incorporating, and synthesizing the lessons being taught. Beyond teaching the mechanics of reading, writing, maths, etc, the educators monitor each student's progress and assess whether their current educational path is appropriate for their individual aptitudes and talents.

For young **dlenchiepr**, this aspect of education includes training in the safe use and application of whatever **dievl** (ດ່າວລ) or *psionic disciplines* they might have. The assessment process continues throughout education regardless of how old the child was at **zhinqetsad** (ຢ່າຍເຕັມຕະຖາດ) or *Ascension*.



Educators are continually assessing as well as teaching, to be sure the student is learning the lessons and that the lessons are being well received. If necessary, adjustments are made should a student prove unreceptive, even to the point of moving them to a different clan where their natural aptitudes may be more appropriate. Unlike in other human cultures, there is no stigma attached to these transitions - one may be born a **Tliaqrnad** (farmer) but be transferred to the **Kliazhnamacrnad** (plumber) clan, and be welcomed as one of their own.

dievl
zhinqetsad
zhatsitokpada

ດ່າວລ
ຢ່າຍເຕັມຕະຖາດ
ຢ່າຍເຕັມຕະຖາດ

psionics
ascension
mental health

Spirit (Chiel)

The third **onqesi** is that of **chieltokpada** (ຫ້າມສູງຄະດີບັດ) or *spiritual health*. The Zhadani have no religion per se, so this teaching consists of daily **pachtalizhati** (ຮ່າງຫຼັກແລ້ມເອົາໂລກ) *empty mind*



meditation sessions where the students, under the watchful eyes of their teachers, contemplate **fevranzh** and their role and duties pertaining to their station. Instructors supervise these meditations telepathically and, if necessary, send subtle signals reinforcing socially acceptable values and thoughts.

These sessions aren't just for reinforcement of values; they also allow the teachers and observers to assess the mental, physical and spiritual health of the students in a calm and relaxed environment. Through careful observation via **shadievl** (ຫ້າມດ່າວລ) *telepathy* and **pachtadievl** (ຮ່າງຫຼັກດ່າວລ) *healing*, educators can subtly apply the precise therapy needed to guide the student back to **fliedsi** (ດືນດັບຕັ້ງ), the desired state of *harmonious existence*.

chieltokpada	王大臣の育成	spiritual health
pachtzalizhatsi	精神の瞑想	meditation
shadievl	精神的遠隔	telepathy
pachtadievl	精神的治療	healing
fliedesi	精神的存在	harmonious existence

Psionic Training (Dievlakimatienentsi)

The training of **dlenchiepr** necessarily incorporates **dievl** (പാര്ശ്വ) psionic education into the aspect of **zhatsitokpada**. Psionic children of all ages are encouraged to engage in social play that lets them use their talents in a safe, supervised manner. These activities often resemble the ones they do during physical training.

Psionic training will be discussed in greater detail in Lesson 5.

Reeducation (Akimatiensitsench)

Students who are not in a state of **fliedi** (harmony) can be taken aside for special instruction and assistance. In some cases, the **tavrchedl** (guardians of morality) may be called in for **akimatiensitsench** (ഏതുവാരുന്നുണ്ടെങ്കിൽ) or reeducation.

This is a collaborative process. **Akimatiensitsench** is a necessary and accepted part of life; its purpose is to identify which of the citizen's **onqesi** are imbalanced and why, the better to restore them to a state of **fliedlas** (പാര്ശ്വം) *harmonious existence*.

Perhaps a childhood friend or playmate was recently identified as having psionic potential and was moved to the **zdobritzi**. Maybe a recent injury, shock or illness is leading to **machitad** (സർവ്വാഖാദ) or *phobia*. Is the person having some stress at work? Is she in need of a career change? Thanks to telepathy and other psionic disciplines, any of these issues can be addressed and dealt with quickly, efficiently, and more important, without trauma or stigma.



machitad	സർവ്വാഖാദ	phobia
zebroda	സ്വഭാവിക	obsession
fliedlas	പാര്ശ്വം	harmonious living
tavrchedl	മorality guardians	Guardians of Morality
sht'zy	സ്വഭാവിക	serious mental illness

Culture: Psionic Education

The most important function of Zhodani childhood education is *psionic evaluation* or **tekoandievl** (ទេកោណីវេលាទោន) and training. Every Zhodani child is tested and monitored almost from birth for any sign of heightened psionic ability (**dievlcheliad**, ដីវត្សទេស្ថុ); those who show significant potential are immediately identified and, if **zhant'ad**, removed from the clan to be assigned to a suitable **dlenchiepr** couple or family. Because **dievlcheliad** rarely manifests so early, all children are monitored by their clan or parents for any sign of emergent talent (**tlatzedievl**, ពាក្យកោចិត្តទោន). The children are also evaluated every **teqozdij** or three years by a trained *psionic physician* (**tlamatqinad**, ពេលចរបារបានរាប), who is always either a **dlenchiepr** or **zdrobdievl**.

At the time of this writing, the Zhodani have identified a wide range of psionic talents which are in common use in the Consulate.

stefedievl	ពេជ្ជិតិវេលាទោន	blocking
pachtadievl	នគរិកិតិវេលាទោន	healing
ziefpachtdievl	កម្រិតនគរិកិតិវេលាទោន	empathic healing
shadievl	ដីរិកិតិវេលាទោន	telepathy
pradievl	នគរិកិតិវេលាទោន	telekinesis
tlakoyedievl	ពេជ្ជិតិនគរិកិតិវេលាទោន	awareness
koetsdievl	នគរិកិតិនគរិកិតិវេលាទោន	teleportation
petlandievl	នគរិកិតិនគរិកិតិវេលាទោន	clairvoyance
tepozdiefadievl	ពេជ្ជិតិនគរិកិតិនគរិកិតិវេលាទោន	machine symbiosis
miliedievl	នគរិកិតិនគរិកិតិនគរិកិតិវេលាទោន	mimic
tlamakedievl	ពេជ្ជិតិនគរិកិតិនគរិកិតិវេលាទោន	psychic transfer
koetsfredrdievl	នគរិកិតិនគរិកិតិនគរិកិតិនគរិកិតិវេលាទោន	teleprojection

There are rumors of other psionic talents having been discovered and explored, including *precognition* or **zhdavadievl** (ជុំវាហរិកិតិវេលាទោន), but these are unconfirmed.

Training Psionic Children

Regardless of the specific talent identified, the next step teaching the child in the accepted, correct and safe use of their abilities. This is a well-established process that was established in the early days of the Consulate and has persisted largely unchanged for nearly 6,000 years.

The **dlenchiepr** the child is assigned to assume responsibility for the care, health, and psionic training of the **dlenchieprzin**. They have other duties as well, which the child is introduced to over time, typically beginning at their fourth **teqozdijj**.

Social play is encouraged at all ages. Young **dlenchieprzin** typically play with peers who share their same **dievl** talents, and as they grow and develop their skills they play in increasingly mixed groups - telepaths play

alongside telekinetics, clairvoyants and others. The reason for this is simple - in adult life they will interact regularly with others of varying talents and ability levels and must know their own strengths and limitations as well as those of others. This is, after all, training for future leadership roles.



*Teaching a **pradrzin** to fly*

As the children age, the games become more complex and varied, integrating the psionic talents to a greater degree. The play becomes more competitive as well. Older children assume mentorship roles, encouraging them to stretch their abilities. In keeping with the Zhodani philosophy of **fliedl** (飞天), psionic and physical activity are integrated.

koetsezad
ololiprasibr
zhatstlani
vrendametlosi

飞天 teleport tag
飞天躲避球 telekinetic dodge ball
飞天电话 telepathic “telephone”
迷宫赛 maze running

Mind Games

The kinds of activities children engage in psionically are, for the most part, similar to the games played by the **zhant'ad** children. Telekinetics play dodge ball or catch, tossing and blocking balls telekinetically. Clairvoyants play hide-and-seek, trying to find peers psychically, or have contests navigating dark mazes to see who can finish first. Telepaths play variants of sending messages one to the other and comparing the original to the result. Teleports play games of tag, using their abilities to flit away and avoid being caught.

Young children learn primarily through play (**chilitad**, 王人从人从人), and the education of children from their first **teqozdivevl** to their third is mostly structured play with a minimum of classroom instruction.

Shared Thoughts

From their third to fifth **teqozdij**, the **dlenchieprzin** training focuses increasingly on working with others who have different talents. In addition, because many **dlenchiepr** are able to use more than one psionic talent, such children are taught to use their skills in combination or complement to each other. For some, this is more natural - a **koetsnad** naturally requires foreknowledge of their destination, so one who is also a **petlanad** or **clairvoyant** can easily be taught to scan an area before teleporting there.

The play at this level becomes more competitive, encouraging team-based collaboration and limited, approved competition. As usual, the activities are monitored and approved by the adult **dlenchiepr** teachers.

Classroom instruction becomes more frequent at this stage, and is augmented by the telepathic skills of the teachers.

Integrating telepathy with teaching has made classroom teaching for all ages highly efficient, controllable, and individualized for the student. Through telepathy, **tlamachtrnad**, **ㄊㄻㄳㄮㄬ** instructors can quickly assess a student's comprehension and understanding of a lesson, and make adjustments to the lesson or methodology *during the lesson* if needed.

Unlike most other human societies, which lack a clear understanding of how people learn, the Zhodani know exactly how each individual processes information and can tailor lessons to the needs of each student.

Adult Life Preparation

The ultimate goal of any education is, naturally, preparation for adult professional life. From their fourth **teqozdij** until they become full **dlenchiepr** at their sixth, the fun and games become more focused on applying their skills and talents to real-world applications.

By this age, the child's non-psionic talents, aptitudes and interests are well known, and psionic training can be integrated with formal vocational instruction. A **pradrnad** with natural mechanical aptitude can be trained to



*Preparing a young **koetszin** for her first (intentional) jump*

medicine and psionics

manipulate engines and other machinery and be trained as an engineer; a **shadrnad** with good interpersonal skills can be taught *negotiation* (*zhdrbjalad*, ザルバジラド) and *diplomacy* (*da'zhdashtiad*, ダズダシタード); a **koetsnad** with tactical knowledge and possibly a secondary talent of **petlandievl** might be recruited to train teleportation commandoes for the military or employed in search-and-rescue operations. **Petlanad** with geological knowledge could be employed in mining (*etedesi*, エテデシ) or archeology (*ienshatlriem*, イエンシャトリエム) exploration and research.



Teaching a young petlanzin to scry

The vocational training of future **dlenchiepr** mirrors that of **zhant'ad**, except that the students are being specially trained to assume leadership positions as part of the **zhobrdievl** nobility.

zhdrbjalad
da'zhdashtiad
etedesi
ienshatlriem
tlamachtrnad

ザルバジラド
ダズダシタード
エテデシ
イエンシャトリエム
タマチャトナド

negotiation
diplomacy
mining
archeology
teacher