



# BEGINNING ZDETL

THE ZHODANI LANGUAGE & CULTURE INSTITUTE Zhdant

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

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

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

Ma`ko'zhda ... dra`its'e priaa'tla`ko'ti po`lo'tia ...

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

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

トコロアメトコロアムメ オセル ルスス

コスル トマヌスアヌ

タヌヌルルル

タヌヌルルル

ルスス ルスス、 ルスル、 ルスルル、 ルル

オセルトコロム ルロアヨセコス

王スヌル ハズヨスル 王ヌル アヌヌルヌス

タヌヌルルル

ルスルトセ ルススルトヌルルル ルススルルス

コスル トマヌスアヌ

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トコロアメトコロアムメ オセル

タヌヌルルル

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

ロベト スヨ ジロヒツル人々 ロベマクス ロベ王とズダ

# BEGINNING ZDETL

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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 300<sup>th</sup> Olympiad, the Imperial year -6055<sup>1</sup>.

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);

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<sup>1</sup> [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 last<sup>2</sup>. Zdetl makes widespread use of *affixatives*, which are usually Locative<sup>3</sup>, Lative<sup>4</sup>, and Comparative<sup>5</sup> 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)*<sup>6</sup>.

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.

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<sup>2</sup> [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#) - Morphology

<sup>3</sup> [Locative case - Wikipedia](#)

<sup>4</sup> [Lative case - Wikipedia](#)

<sup>5</sup> [Comparative case - Wikipedia](#)

<sup>6</sup> [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#) - Syntax

# Tlamachi 1: Pronunciation & Spelling

As discussed in the previous section, Zdetl is a highly regularized language with consistent spelling, phonetics, and pronunciation. There are no silent letters and no “irregular” spellings, and all letters (**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”: *atright, Ah-trint, 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*

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

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

Don’t make the vowel sounds too long. “Atright” and “driant” 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”: *fevranzh*; **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”
- Π P as in “cap”: *piapr*; **Piapr**; “thaw”
- Π L PL as in “play”: *Pliebr*; **PLiebr**; the primary GOV star of the Zhodani system
- Π 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> , <b>GLo-me'</b>
Ӯ	QR as in “grown”: <i>tliaqre'</i> , <b>tli-a-GRe'</b>
Ӯ	R as in “run”: <i>rans</i> , <b>Rans</b> ; “rain”
Ӱ	S as in “sun”: <i>stial</i> , <b>Stial</b> ; a day on Zhdant, about 27 hours
Ӳ	SH as in “shut”: <i>shiv</i> ; <b>SHiv</b> ; “moon”
ӳ	SHT as in “Ishtar”: <i>shtefrabr</i> ; <b>SHTe-frabr</b> ; “father”
Ӵ	ST as in “stop”: <i>stebre'</i> ; <b>STe-bre'</b> ;
ӵ	T as in “tall”: <i>tozjabr</i> ; <b>Toz-jabr</b> ;
Ӷ	TL as in “atlas”: <i>pranatl</i> ; <b>pran-aTL</b> ; a minor Noble, “aspirant”
ӷ	TR as in “train”: <i>atrint</i> ; <b>a-TRint</b> ; “raining,” the wet season on Zhdant
Ӹ	TS as in “sets”: <i>qiets</i> ; <b>qieTS</b> ; “swift”
ӹ	V as in “very”: <i>vijaj</i> ; <b>Vyaj</b> ; “yes” or “truth”
ӻ	VL as in “Vland”: <i>vlezhd</i> ; <b>VLezhd</b>
Ӽ	VR as in “vroom”: <i>vrien</i> ; <b>VRien</b> ; “heat”
ӽ	Y as in “yet”: <i>yonchobo</i> ; <b>Yon-cho-bo</b> ; a draft animal native to Zhdant
Ӿ	Z as in “zoo”: <i>zar</i> ; <b>Zar</b> ; “trek”
ӿ	ZD as in “Thursday”: <i>Zdetl</i> ; <b>ZDetl</b> ; the official language of the Zhodani
ӻ	ZH as in “measure”: <i>Zhodani</i> ; <b>ZHo-da-ni</b>
Ӽ	ZHD as in “zh + d”: <i>Zhdant</i> ; <b>ZHDant, <i>vlezhd</i>; <b>vleZHD</b></b>
^	^ 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)<sup>7</sup>

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<sup>7</sup> From Mongoose Traveller Alien Module 4: Zhodani, p. 74

# Tlamachti 2: Itzi iazh Kenkali

## Home and Family

人々コ人 スヨ ズセマズアズ人

### Nouns

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

Kenkali (family) – ズセマズアズ人

Kenkalitzi (household) - ズセマズアズ人人々



Drie`fri (boy)

人々

Drieifr`abr (brother)

人々アズ人

Drief`zin (son)

人々コ人ア

Shtie`fri (man)

土人々

Shtiefr`abr (father)

土人々アズ人

Shtiefr`nam (husband)

土人々アズ人ア

Zie`fri (woman)

コ人々

Ziefr`abr (mother)

コ人々アズ人

Ziefr`nam (wife)

コ人々アズ人ア

Cho`qi (girl)

王人々

Choq`abr (sister)

王人々アズ人

Choq`zin (sister)

王人々コ人ア

Ken`ka`li Tliaqr`nad yz`qia. I`qia I`kan Tliaqr`nad shtiefr`abr. I`qia Nor Tliaqr`nad ziefr`abr. I`qia I`kan shtiefr`nam. I`qia Nor ziefr`nam. I`qia I`kan iazh Nor chefr`nam. I`qia A`kam driefr`zin. I`qia Kie`ko choq`zin. I`qia A`kam iazh Kie`ko chefr`zin. I`qia Mash`ti Tliaqr`nad shtiefr`abr. I`qia Ma`zi Tliaqr`nad ziefr`abr. I`qia Kie`ko choq`abr. I`qia A`kam driefr`abr.

Note the ` and ' marks in the previous reading. These indicate where the syllable breaks appear in each word – the ` indicates that the syllable following is *accented*.

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 (**shtiefr`abr**, father; **I'CHA`SHTIEFR'ABR**, fathers). In most cases, however, the plural form is indicated by adding **-o** to the word, when it is needed at all.

**Ma** – added to **shtiefr** or **ziefr** 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.

**Ma`shti Tliaqr`nad** – Mr. Miller

**Ma`shti'o Tliaqr`nad** – Mr and Mr  
Miller

**Mao Tliaqr`nad** – The Miller family  
adults

**Ma`zi Tliaqr`nad** – Mrs. Miller

**Ma`zi'o Tliaqr`nad** – Mrs and Mrs  
Miller

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

**Ke shtiefr`abr** – the father  
**ke zin`zin** – the children

**Ke ziefr`nam** – the wife  
**Ke ken`kal`it`zi** – the household

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

**Shtiefrabr IAZH driefrzin** – father AND son

**Ziefrnam IAZH ziefranm** – wife AND wife

**Shtiefrabr IAZH ziefrabr** –  
father AND mother

**Driefrabr IAZH choqrabr** –  
brother AND sister

### A few more Nouns

**Tlekoni** – animal

**Chikakenmiztli** – a six-legged catlike

**Ziatl** – table  
**Ibro** – egg

creature native to Zhdant  
**Kafi** – coffee  
**Fevr`anzh** – book

## Verbs – the Present Tense

The words used to name an *action* or a *state of being* are called *verbs*. In Zdetl, most (but not all; these will be highlighted as needed) verbs can be identified by their *infinitive* forms, which usually end in -e<sup>ʌ</sup>. 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:

I'ka`ti'kIA ke shtiefrabr.

The father stands/The father is standing.

Kri`llIA ke drie`fri.

The boy cries/The boy is crying.

ChoetzhIA ke ziefrnam.

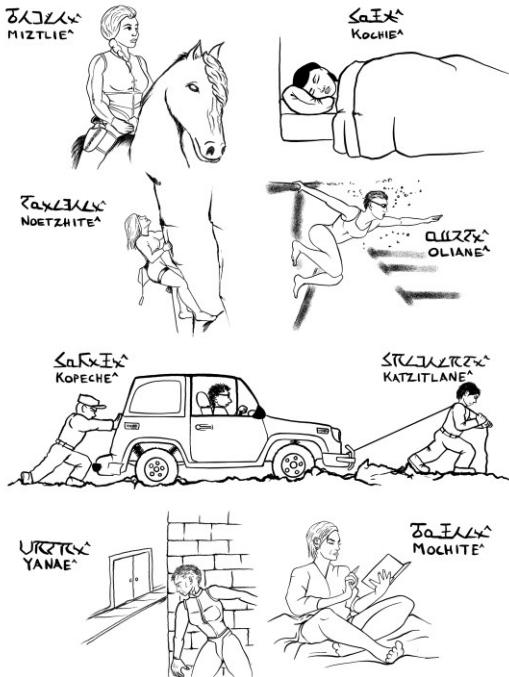
The wife laughs/The wife is laughing.



**tlakoe'** – to eat  
**tlapae'** – to drink  
**qiloe'** – to paint  
**shtiave'** – to think  
**zhadzhe'** – to catch  
**tie'** – to throw  
**niloze'** – to talk (speak)  
**kaqie'** – to listen  
**kotozhe'** – to sit  
**ikatike'** – to stand

**Word order:** Note the appearance of the words in each sentence. Unlike many Terran languages, which are “subject oriented” meaning the subject of the sentence is almost always placed first in word order, Zdetl is “object oriented.” In Zdetl, sentences follow the pattern “Object – Verb –

*Subject – Indirect Object(s)*<sup>8</sup>.” 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.



- miztlie'** – to ride
- kochie'** – to sleep
- noetzhite'** – to climb
- oliane'** – to swim
- kopeche'** – to push
- katzitlane'** – to pull
- yamae'** – to hide
- mochite'** – to read

## 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*<sup>9</sup>. 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**

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<sup>8</sup> [Zdetl \(language\) - Traveller \(travellerrpg.com\)](http://Zdetl (language) - Traveller (travellerrpg.com))

<sup>9</sup> [Pro-form - Wikipedia](https://en.wikipedia.org/wiki/Pro-form)

(*that person or them*, used when a person or thing is known by its proper name)<sup>10</sup>.

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

I'qia iad ke shtiefr`abr?	I'qia I`ni`nad ke shtiefrabr.
Who is the father? (Is who the father?)	That person is the father. (Is that person the father.)
Ni'lo'zhia iad?	Ni'lo'zhia ininad.
Who is talking?	That person is talking.
Tla'ko'lia iad?	Tlakolia ininad.
Who is eating?	That person is eating.
Iqia iad tlekonì ke chikakenmiztli?	Iqia ininad tlekonì ke chikakenmiztli.
Which animal is the cat (chikakenmiztli)?	That animal is the cat (chikakenmiztli).

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

Iqia itetl ke iadlajem?	Iqia inintetl ke iadlajem.
Which is the sky car? (Is which thing the skycar)?	That one is the skycar.
Iqia itetl ke ziatl?	Iqia inintetl ke ziatl.
Which is the table?	That is the table.
Iqia itetl ke ibro?	Iqia inintetl ke ibro.
Which is the egg?	That one is the egg.

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

Iqia iado ke ichashtiefr?	Iqia ininado ke ichashtiefr.
Who are the men?	They are the men.
Nilozhia iado?	Nilozhia ininado.
Who is talking?	They are talking.
Tlakolia iado?	Tlakolia ininado.
Who is eating?	They are eating.

## Prefixes and Suffixes

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

### ICHA- (人王ア-)

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

**shtiefrabri** (father)  
**iadlajem** (sky car)  
**choqi** (girl)

**ichashtiefrabri** (fathers)  
**ichaiadlajem** (sky cars)  
**ichachochqi** (girls)

### -ABR (-アブ)

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

**ziefri** (woman)  
**driefri** (boy)  
**choqi** (girl)  
**shtiefriri** (man)

**ziefrabri** (mother)  
**driefrabri** (brother)  
**choqabri** (sister)  
**shtiefrabri** (father)

### -ZIN (-コノマ)

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

**choqi** (girl)  
**driefri** (boy)

**choqzin** (daughter)  
**driefrzin** (son)

### -NAM (-アヌマ)

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

**ziefri** (woman)  
**shtiefriri** (man)

**ziefrnam** (wife)  
**shtiefrnam** (husband)

## CHE- (ች-)

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

**Chefri** – boys and girls

**Driefri** – boy

**Chefrnam** – husbands and wives; men and

**Choqi** – girl

women of the household

**Shtiefrnam** – husband

**Ziefrnam** – wife

**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 (Cheziefri iazh cheshtiefri).

## -NAD (-ናል)

The suffix **-nad** is used when referring to a person who performs a specific function. It modifies a verb<sup>11</sup>:

**Qiloe<sup>^</sup>** - to paint

**Qilonad** – a painter

**Tliaqre<sup>^</sup>** - to grind grain

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

**Zhant'ad** – a commoner or Prole

## -PRIAA (-ሮያዥ)

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

**Mochite<sup>^</sup>** - to read

**Mochtiepriaa** – a reading room

**Kotozhe<sup>^</sup>** - 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.

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

## -TIKI (-

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. Used on its own, it can be an adjective (**tikia**).

**Driefri** – a boy

**Zin** – a child

**Shtiefrnam** – husband

**Iadlajem** – sky car; air/raft

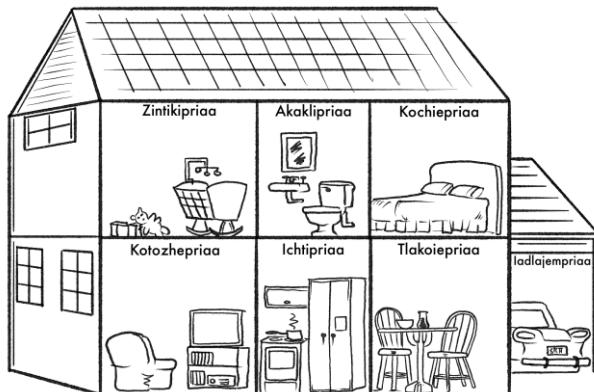
**Drieftiki** – a baby boy

**Tikizin** – an infant

**Shtiefrnamtiki** – my darling husband

**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	アコム	inside, within, in
alir	アリル	outside, without, external to
chi-	チ	gender-inclusive/exclusive prefix
chikakenmiztli	チカケンミツル	cat
chokte'	チコトヘ	to contain, to have
choqabr	チオカブ	sister
choqi	チオキ	girl
choqzin	チオキン	daughter
driefrabr	ドリーフラブ	brother
driefri	ドリーフリ	boy
driefrzin	ドリーフリン	son
drieftiki	ドリーフティ	baby boy
fevranzh	フェルナン	book
iadlajem	イアラジム	sky car
iadlajemtiki	イアラジムチカ	compact sky car
iazh	イアズ	and; also used commonly to mean also, as well as egg
ibro	イブロ	egg
ikatike'	イカチケ	to stand
iqe'	イケ	to be
itzi	イツ	house, home
kafi	カフィ	coffee
katzitlane'	カツィターレ	to pull
ke	ケ	definite article "the"
kenkali	ケンカリ	family
kenkalitzi	ケンカリツ	household
klachti	クラッチャ	six
kochie'	コッヂ	to sleep
kopeche'	コッペチ	to push
koqie'	コッキ	to listen
kotozhe'	コトツヘ	to sit
miztlie'	ミツリ	to ride
mochite'	モチテ	to read

<b>nad</b>	*アヌ	person who
<b>nam</b>	*マヌ	spouse of
<b>niloze'</b>	アヌニルコセ^	to talk
<b>noetzhite'</b>	アヌゼヒヨヘヒセ^	to climb
<b>oliane'</b>	アヌイエアセ^	to swim
<b>priaa</b>	アヌイエア	a room
<b>qiloe'</b>	シヌニルセ^	to paint
<b>shtiatev'</b>	シヌズラセ^	to think
<b>shtiefrabr</b>	シヌズラル	father
<b>shtiefri</b>	シヌズラ	man
<b>shtiefrnam</b>	シヌズラアヌ	husband
<b>tie'</b>	シテ^	to throw
<b>tikizin</b>	シヘニヘコメア	infant, small child
<b>tlakole'</b>	シヌニルセ^	to eat
<b>tlamachti</b>	シヌヌヌ王シヘ	lesson
<b>tlapae'</b>	シヌヌラセ^	to drink
<b>telekoni</b>	シヘニルアヘ	animal
<b>tliaqre'</b>	シヌヌセ^	to grind grain
<b>yanae'</b>	シヌマヌセ^	to hide
<b>yzqe'</b>	シコヌセ^	behold, look at, observe
<b>zhadazhe'</b>	シヌヨセ^	to catch
<b>ziatl</b>	コメアシ	table
<b>ziefrabr</b>	コメル	mother
<b>ziefri</b>	コメル	woman
<b>ziefrnam</b>	コメルアヌ	wife
<b>zin</b>	*コメア	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.

# Tlamachti 3: Akom ke apriaa

## In the room

¶≥¤¤ ¤≥¤ ¤¤¤¤¤¤

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 (-¤):

**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 (-¤) but it can be:

**zina shtiefrio/zinao shtiefrio** –  
childish men  
**yeka ibroo/yekao ibro** – bad eggs<sup>12</sup>

**kayotla itzio/kayotlao itzio** – beautiful  
houses  
**qietsa iadlajemo/qietsao iadlajemo** –  
fast cars

Adjectives should be placed in front of the nouns they modify<sup>13</sup>. 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

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

<sup>13</sup> 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** (ΖΈ) – or “one,” which is used when referring to a non-specified person. A good approximation in Anglic comes from the 20<sup>th</sup> 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** (-ΙΑ):

**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** (ΙΑΔ) 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:

<b>Mochitia ze</b>	becomes	<b>Jdo mochitia ze?</b>
<b>Kotozhia ye</b>	becomes	<b>Jdo kotozhia ye?</b>
<b>Tlakolia de</b>	becomes	<b>Jdo tlakolia de?</b>

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

<b>I am beautiful</b>	becomes	<b>AM I beautiful?</b>
<b>I am eating</b>	becomes	<b>AM I eating?</b>
<b>I am sitting</b>	becomes	<b>AM I sitting?</b>

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:

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

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

## Yes and No

**viaj** (ቍሱ) = yes or truth;

**chak** (ቍሮ) = 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.

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

**inintetl** (ㅅㅁㅅㅁㅋㅋ) – 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.)<sup>14</sup>

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<sup>14</sup> Note the omission of the verb *iqe'*.

**iochti** (人<sup>人</sup>王<sup>人</sup>人) – what kind/type of

**ininochti** (人<sup>マ</sup>人<sup>マ</sup>王<sup>人</sup>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 round table.)

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

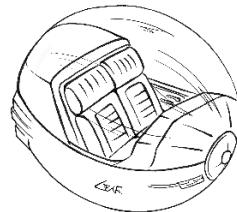
**Tchipi se.<sup>15</sup>**

**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<sup>人</sup>王<sup>人</sup>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<sup>ラ</sup>) 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)

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

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

## Discussion: Psionics

No discussion of Zhodani society would be complete without mentioning *Psionics* or **dievli** (▷ㅊ◁), 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** (▷ㅌㅋㅋ ^ ㅍㄴ), 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** (▷ㄱㅋㅌ ㅍㅌ). **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 **zhdobrdievli** (▷ㅌㅋㅌ ㅍㅊ◁). The nobility performs all the major functions of government and also are the only citizens allowed to vote. Nearly 6% of the population are **zhdobrdievli**:

Pranatl	▨ㅌㅋㅌ	Aspirant
Jdistebr	▨ㅍㅅㅌ ㅋㅌ	Wellborn
Viestlas	▨ㅊㅌ ㅌ	Highborn
Zhobrtglasche’	▨ㅌㅌ ㅌ ㅍㅌ ㅋ ^	Noble Born
Preblshienchiashav	▨ㄱㅌ ㅍㅌ ㅌ ㅋ ㅍㅌ ㅋ ㅌ	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 **zhadt'ad** family and given the status of **dlenchiepr** and adopted out to a **zhobordievl** house.

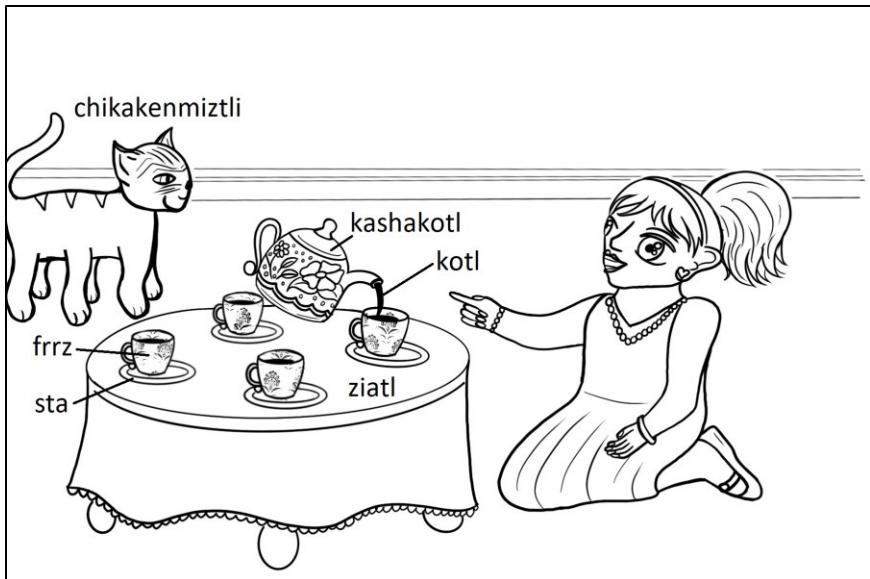
This may seem cruel to outsiders, but in fact it is for the good of both the child and the family. A **zhadt'ad** family simply does not have the resources, skills, or training to safely raise a child whose psionic talents will likely exceed those of the parents. The Zhodani have learned that in such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

<b>shtadievl</b>	土 <sub>レ</sub> ル <sub>タ</sub> ス <sub>ル</sub>	Telepathy
<b>pradievl</b>	ラ <sub>レ</sub> ル <sub>タ</sub> ス <sub>ル</sub>	telekinesis
<b>koetsdievl</b>	ダ <sub>レ</sub> ル <sub>タ</sub> ス <sub>ル</sub>	teleportation
<b>petlandievl</b>	ラ <sub>レ</sub> ル <sub>タ</sub> ラ <sub>レ</sub> ス <sub>ル</sub>	Clairvoyance
<b>tlakoyedievl</b>	ト <sub>レ</sub> ラ <sub>レ</sub> ル <sub>タ</sub> ス <sub>ル</sub>	awareness
<b>zhavdnievl</b>	ヨ <sub>レ</sub> ラ <sub>レ</sub> ル <sub>タ</sub> ス <sub>ル</sub>	precognition

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

<b>Shtadrnad</b>	土 <sub>レ</sub> ル <sub>タ</sub> ラ <sub>レ</sub> ス <sub>ル</sub>	a person trained in telepathy
<b>Pradrnad</b>	ラ <sub>レ</sub> ル <sub>タ</sub> ラ <sub>レ</sub> ス <sub>ル</sub>	a person trained in telekinesis
<b>Koetsdrnad</b>	ダ <sub>レ</sub> ル <sub>タ</sub> ラ <sub>レ</sub> ス <sub>ル</sub>	a person trained in teleportation
<b>Petlandrnad</b>	ラ <sub>レ</sub> ル <sub>タ</sub> ラ <sub>レ</sub> ラ <sub>レ</sub> ス <sub>ル</sub>	a person trained in clairvoyance
<b>Tlakoyedrnad</b>	ト <sub>レ</sub> ラ <sub>レ</sub> ル <sub>タ</sub> ラ <sub>レ</sub> ス <sub>ル</sub>	a person trained in awareness
<b>Zhdavrnad</b>	ヨ <sub>レ</sub> ラ <sub>レ</sub> ル <sub>タ</sub> ラ <sub>レ</sub> ス <sub>ル</sub>	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 **zhadavrnad** 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.**

セウ チカリオ チリティア キエコ  
Seo chakilio chilitia Kieko.

## Reading

Seo chakilio chilitia Kieko. Ke kashakotl pradriia 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 Kotlanchrnad (Carpenter), drops by to visit and have afternoon tea with Nor Tliaqrnad. Kieko plays with her tea set in the background. Read, then translate:*

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

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

## Vocabulary

akostial	𠂊𠂊𠂊𠂊𠂊𠂊	tomorrow
amanstial	𠂊𠂊𠂊𠂊𠂊𠂊	today
apaz	𠂊𠂊𠂊	in front of
cha!	𠂊𠂊	a generic interjection implying surprise or astonishment
chak	𠂊𠂊	no or false
chakili	𠂊𠂊𠂊𠂊	toy
chaoqia	𠂊𠂊𠂊	cozy, snug
chilite'	𠂊𠂊𠂊𠂊	to play, to play with something
de	𠂊	we
deo	𠂊𠂊	our, ours
deva	𠂊𠂊𠂊	to be required to; must do
dievl	𠂊𠂊𠂊	psionics
dlenchiepr	𠂊𠂊𠂊𠂊	Intendant
dra	𠂊𠂊	"of", indicating possession of a thing or relation to a person (wife of, son of, etc)
frrz	𠂊𠂊	cup

ichi	人王人	upon
ikotlie'	人之𠂇𠂇人^	to desire, to want
io	人𠂇	"to", into
ipatle	人凡𠂇𠂇	why? For what reason?
izhie	人ヨメ	where?
jdo	ソルム	question indicator
kamatli	芝凡々人	thank you, my thanks
kashakotl	芝凡土凡芝凡	teapot
kayotlie	芝凡波凡とメ	beautiful
koetsdievl	芝凡セトロメシ	teleportation
koetsdrnad	芝凡セトロアメシ	a person trained in teleportation
kon	芝凡ア	with
kotl	芝凡ト	tea
le	丘七	y'all
leo	丘七凡	your (many)
malachtia	多凡丘王人凡	circular, round
mazhde'	多凡召セ^	to suppose, implies lack of certainty
mizhtloyo	多人ヨトロウ	pastry
ozde'	ロコロセ^	to go
pale'	凡凡丘セ^	to greet
pale	凡凡丘	greetings!
petlandievl	凡セカ凡アロメシ	clairvoyance
petlandrnad	凡セカ凡アメシ	a person trained in clairvoyance
pradievl	凡凡ロメシ	telekinesis
pradrie'	凡凡ロメ^	to levitate; to move something telekinetically
pradrnad	凡凡ロアメシ	one trained in telekinesis
preql	凡凡セシ	city
qich	△人王	enough, sufficient

<b>qrazhe</b>	ମର୍ଦ୍ଦ	noise
<b>se</b>	ତେ	he, she, or it
<b>seo</b>	ତେର	his, hers, or its
<b>shtadievl</b>	ତର୍କପଦ୍ଧତି	telepathy
<b>shtadrnad</b>	ତର୍କପାର୍ଦ୍ଦ	a person trained in telepathy
<b>sta</b>	ତର୍କ	saucer, plate
<b>stial</b>	ତର୍କପାର୍ଦ୍ଦ	day
<b>tlacha</b>	ତର୍କଶର୍ଷ	afternoon
<b>tlachipale!</b>	ତର୍କଶର୍ଷପାର୍ଦ୍ଦ	good afternoon
<b>tlakoyedievl</b>	ତର୍କବୁଦ୍ଧପଦ୍ଧତି	awareness
<b>tlakoyedrnad</b>	ତର୍କବୁଦ୍ଧପାର୍ଦ୍ଦ	a person trained in awareness
<b>Tlayotekoyandievl</b>	ତର୍କପାର୍ଦ୍ଦକ୍ଷର୍ବୁଦ୍ଧପଦ୍ଧତି	The Psionic Testing Center
<b>tochinqua</b>	ତର୍କଶର୍ଷମାତ୍ରାର	a creature resembling a six- legged rabbit, but with the temperament of an African honey badger.
<b>tokpa</b>	ତର୍କପା	well, healthy
<b>tokpe'</b>	ତର୍କପାର୍ଦ୍ଦ	To be well
<b>ve</b>	ତେ	you
<b>vel</b>	ତେର	behind
<b>veo</b>	ତେରୁ	your (singular)
<b>viaj</b>	ତସି	yes or truth
<b>vrien</b>	ତମତା	hot, heat
<b>ye</b>	ତେ	they
<b>yekta</b>	ତେତେର	good
<b>yeo</b>	ତେରୁ	their, theirs
<b>ze</b>	ତେ	I, me
<b>zeo</b>	ତେରୁ	mine, my
<b>zhdanstial</b>	ଜନ୍ମତାତର୍କପାର୍ଦ୍ଦ	a solar day on Zhdant, about 27.5 hours

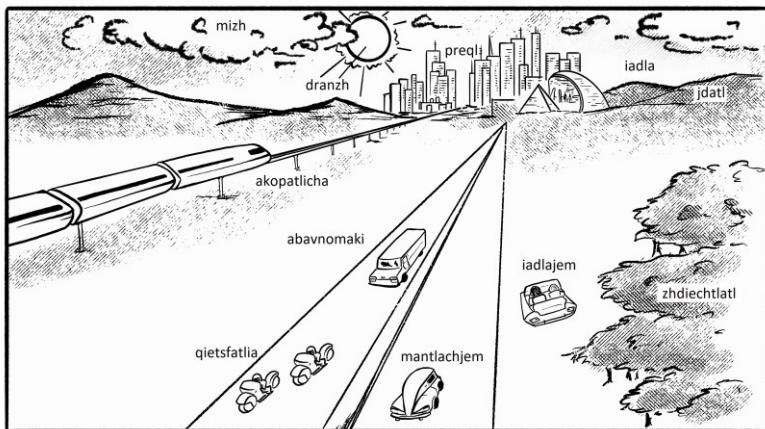
<b>zhdavadievl</b>	ପରମାପଦ୍ଧତି	precognition
<b>zhdavrnad</b>	ପରମାର୍ଥ	a person trained in precognition
<b>zhdobrdievl</b>	ପରମାପଦ୍ଧତି	Noble
<b>ziatl</b>	କୋଟି	table

# Tlamachti 4: Ke preql iazh iatlepcha

## The City and the Countryside

之城と郊外の公園

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	天空中的车	sky car
mantlachjem	地面上的车	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 (ՀՅՈՎԱՌ) beautiful	kayotle (ՀՅՈՎԱՌ Ե) beautifully
qich (ԸՆԹ) sufficient	qiche (ԸՆԹ Է) sufficiently
yekta (ՍԿՅՈՒՌ) good	yekte (ՍԿՅՈՒՌ Է) well
pradievl (ԲՐԱՋԵՎԼ) telekinesis (n)	pradievle (ԲՐԱՋԵՎԼ Է) 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 ՏԼԻԱՂՐՆԱԴ\*

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 (イマイマヨス) – there, that place

Izhie vidlia ve?

イヨス イムリス ハセ/  
Where do you live?

Ininzhie vidlia ze.

イマイマヨス イムリス ハセ\*/  
I live there.

Izhie iqia se?

イヨス イス ハセ/  
Where is he (she, it)?

Ininzhie iqia se.

イマイマヨス イス ハセ\*/  
He (she, it) is there.

iqenta (イセキマカル) – how? What way?

ininqenta (イマイマシセキマカル) – in that way, thusly

Iqenta chilitia le?

イセキマカル 王人並人ニズ  
ハセ/

How do they play?

Ininqenta chilitia le.

イマイマシセキマカル 王人並人ニズ  
ハセ\*/

They play like that (thus, thusly).

Iqenta liebia se?

イセキマカル 並木トス  
ハセ/

How does he work?

Ininqenta liebia se.

イマイマシセキマカル 並木トス ハセ/

He works that way.

Iqenta miqania se?

イセキマカル 並人ミタマス  
ハセ/

How does it move?

Ininqenta qietse miqania se.

イマイマシセキマカル ミタマス ハセ/  
並人ミタマス ハセ\*/

It moves so quickly.

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

Chakiqia se ichakipreql ininqenta Dlolpriki.

王アノ人ニズ ハセ/ 人王アノ人ニズ ハセ  
ジルリスニズハセ\*

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

Chak chilitia se ininqenta ve.

王アノ シテ人ニズ ハセ/ イマイマシセキマカル 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 ツチピ 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 tlayeia ininqenta tochinqua.  
チカキヤ チカケンミツチ イケンタ テラエイア イニンケンタ チョキンクワ\*

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 フーヴランズ	ichakifevranzh 人王アズムヘーフランズ
A book 本	A huge book, a tome 人王アズムノホトトギス
jem 車	ichakijem 人王アズムノカーチ
A car 車	A limousine 人王アズムノローリー
zhdiech 木	ichakizhdiech 人王アズムノキ
A tree 木	A large tree 人王アズムノヒラキ

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 **ashtiabilnefa** (アシティアビルネファ), *refrigerator*, and **ashashtiabilnefa** (アシティアビルネファ), *freezer*. Literally, “cold box” and “very cold box” respectively.

### -EDL (-エド)

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

jdatl 山	jdatl tlatl 山の山
a mountain	A mountain range <sup>16</sup>
zhdiech 木	zhdiech tlatl 木の木
A tree	A forest
fevranzh	fevranzhtatl

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

へセタヌアタヨ  
A book

へセタヌアタヨセヒ  
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** (-ರ්).

You will want to practice the pronunciation of this suffix often.

Ai ve akostial kiloře ze.

アイ ヴエ アコスチヤル キロルゼ コセ\*

I will write to you tomorrow.

Tlakoře ketlachia<sup>17</sup> de.

トラコルゼ チェタラヒヤ デ\*

We will eat this afternoon.

Drekr kestial ezhieře se.

ドレクル アコスチヤル エジエルゼ シ\*

She will visit the doctor today.

Jdo kayotlie iqře ze?

ウドカヨトリイ リクルゼ\*

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** (-්).

Ai ye iqinstial kiloie ze.

アイ ヲエ アコスチヤル キロイゼ コセ\*

I wrote to you yesterday.

Kechapani ketlachie de.

ケチャパンイ チェタラヒヤ デ\*

We ate this morning.

Drekr iqinstial ezhie se.

ドレクル アコスチヤル エジエル シ\*

She visited the doctor yesterday.

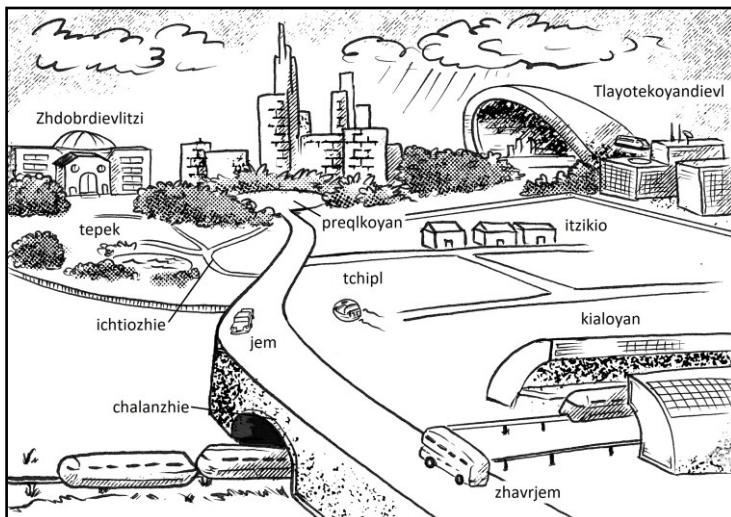
Kochie se.

コチイ シ\*

<sup>17</sup> Note: the addition of **ke-** to **tlacha** (afternoon) indicates that the afternoon referred to is happening today; thus, "this afternoon." If an activity is part of a regular schedule (as in, "We eat daily"), the noun **stial** can be transformed to an adverb to make it *daily* by adding **-e:** **Stiale tlakoria de** (we eat daily) or **Tlachae tlakoria de** (we eat every afternoon/'afternoonly').

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 tchipl zano ozhdia nado. Jedle ke preqlkoyan iqia ke Tlayotekoyandiev. Iqia drojia ichaka iazh kayotla.

chalanzhie	շԱՂԱՂԱՅՃ	tunnel
zhdobrdievltzi	ՋՈՒՋՎԼՑԻ	noble estate
tlayotekoyandiev	ԹՐԱՄՇԵՐՋՈՎԵՐԱՎԵՎ	psionic testing center
preqlkoyan	ՊԵՔՀՈՅԱՆ	city plaza
tepek	ՀԵՔ	public park
itzikio	ԻՇԿՈՎՆԵՐ	small dwellings
ichtiozhie	ԻՇՏՈՅՆԵՐ	path
zhavrjem	ՋԱՎՐԺԵՄ	bus
kialoyan	ԿԱԼՈՅԱՆ	train station
tchipl	ՀԱՐԱՎ	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.

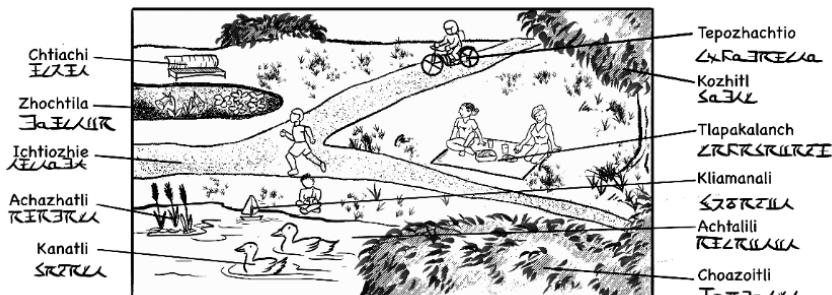
This carries over into all public spaces. Nobles will often set aside portions of their estates for use by the public, employing Proles and Intendants for groundskeeping and psychic maintenance of the space and those who use it. These spaces are highly valued as essential to the mental health of the 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	アトアタマカニスルノ	truck
achazhatli	アシハツリ	reeds, pond grass
ai	アイ	to, unto
akopatlichia	アコパチーリ	monorail, train
akostial	アコスチア	tomorrow
amanstial	アマントシア	today
ashashtiablnefa	アシハツアブネフア	freezer
ashtiablnefa	アシハツアブネフア	refrigerator
ayoaka	アヨアカ	pleasant
chapani	チャパン	morning
chekte'	チエクテ	to pack
choazoitli	チオゾイトリ	bush
chokotecho	チコテコ	bread
chtiachi	チタチ	park bench
dievldrekr	ディーヴルダク	psionicologist
dranzh	ドランジ	sun
drekr	ドレク	doctor, physician
edre	エドレ	near
ezhie'	エジエ	to visit
fevr	フェル	left
iadla	アドラ	sky
iazde	アズデ	apple (the Zhodani version)
ichaki-	イチャキ	very large
ichtiozhie	イチオジ	path
iepri	イエプリ	after
ikotle'	イコトロ	to want something
ininqenta	イニンケンタ	thusly, so
ininzchia	イニンチア	there, that place
ipatle	イパトル	for what reason/why
iqenta	イケンタ	how?
iqinstial	イキンチア	yesterday
izhia	イジア	where?

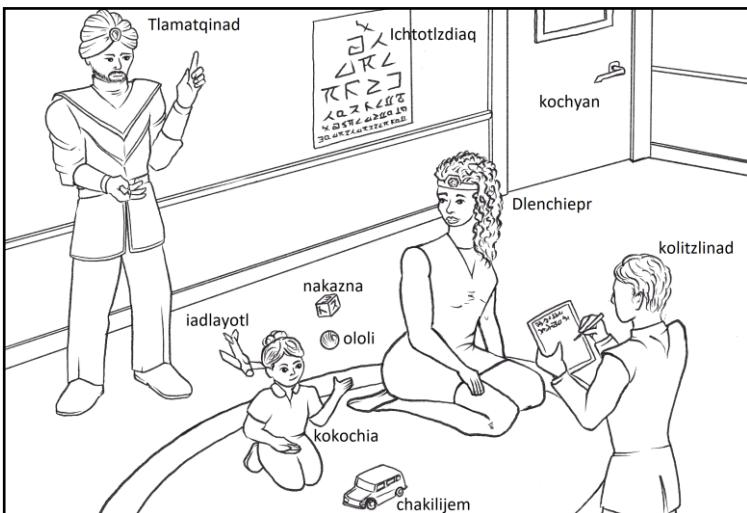
jdatl	ЈДАЛ	mountain
jdel	ЈДЕЛ	right
jem	ЈЕМ	car
kanatli	КНАТЛИ	ducks
kapan	КАПАН	overhead, above
kiloe'	КИЛОЕ'	to write
kliamanali	КЛИАМАНАЛИ	toy boat
kozitl	КОЗИТЛ	leaf
mantlach	МАНТАЛЧ	ground
mantlachjem	МАНТАЛЧЈЕМ	ground car
miche'	МИЧЕ'	to do (something)
miqane'	МИКАНЕ'	to move
mizh	МИЖ	cloud
niedl	НИЕДЛ	for, in order to, for the purpose
otlatl	ОТЛАТЛ	road
oyanqe'	ОЯНКЕ'	to travel
oyanqrnad	ОЯНКРНАД	A traveller
ozhda	ОЖДА	many
pantle	ПАНТЛЕ	in the middle
preql	ПРЕКЛ	city
qietsfatilia	КІЕСФАТИЛІА	motorcycle
qin	КІН	only, merely
shtiavdrekr	ШТІАВДРЕКР	psychologist
tepozhachtio	ТЕПОЖАХТИО	bicycle
tlacha	ТЛАЧА	afternoon
tlanshia	ТЛАНШІА	a picture
tlapaka	ТЛАПАКА	a fragment or piece
tlapkalanch	ТЛАПКАЛАНЧ	picnic lunch
-tlatl	-ТЛАТЛ	a group of
tlo	ТЛО	through (preposition)
vidle'	ВІДЛЕ'	to live
zhdiech	ЖДІЕЧ	tree
zhdiechtlatl	ЖДІЕЧТЛАТЛ	forest
zhedadenzh	ЖДЕДЕНЗХ	cheese

zhochtli	ヨウタス	garden
zoche'	コヘ	to display

# Tlamachti 5: Ke Tlayokeyoandievl

## The Psionic Center

27 တရာ့ဇန်နဝါရီလ



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. Zhdobrdievl iqia ke tlamatzinad. Zhant'ad iqia ke kolitzlinad. Ok ke kochyan iqia ichtotlzdiaq ichi ke tepan.

<b>tlamatzinad</b>	တရာ့ဇန်နဝါရီ	physician
<b>nakazna</b>	ဘုရားဘက္ကာ	block, cube
<b>kokochia</b>	ဘုရားဘဒ်	patient (a patient)
<b>iadlayotl</b>	ဘုရားဘလွှဲ	airplane
<b>dlenchiepr</b>	ဘုရားဘန်	Intendant
<b>kolitzlinad</b>	ဘုရားယောက်ဘုရား	scribe
<b>chakilijem</b>	ဘုရားယောက်ဘုရား	toy car
<b>ichtotlzdiaq</b>	ဘုရားဘဂ္ဂိုလ်	eye chart
<b>ololi</b>	ဘုရားဘယ်	ball, sphere
<b>kochyan</b>	ဘုရားဘူး	door

## Movement Toward

The prefix **AI** (アヘ) 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.     He (she/it) stayed home.  
**上七** **アヘトテアヘコタ\***

Se ozdie **aitzie**.     He went home.  
**上七** **アコウタ** **アヘコタ\***

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

aiapaz	アヘアヘアヘ	forwards
avel	アヘタヘ	backwards
aizhin	アヘヨヘア	upwards
azintla	アヘコヘアヒタ	downwards
aiok	アヘリヒ	sideways
aifevr	アヘベヘタ	leftward
ajdel	アヘジヒタ	rightward
aimitl	アヘタヘヒ	northward
aisejd	アヘトヘヒ	eastward
aichapa	アヘ王アヘ	southward
aifev	アヘベヘタ	westward

AI can also be appended to IZHIA and ININZHIA:

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

## Movement From

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

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

Instead of saying PE AKOM (凡↗凡↗凡↗) 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 movement 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 (凡↗).

- |  |   |
|--|---|
| Chedle' (王↗凡↗凡^) to guard                            | Chedlzhda! (王↗凡↗凡↗) guard!                          |
| Pradrie' (凡↗凡↗凡^) to move something, telekinetically | Pradrizhda! (凡↗凡↗凡↗凡↗) move (that) telekinetically! |
| Tlakole' (凡↗凡↗凡↗凡^) to eat                           | Tlakolzhda! (凡↗凡↗凡↗凡↗) eat!                         |

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

**De 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.

<b>iqez</b>	人ㄙㄑㄔ	how many
<b>ininqez</b>	人ア人アㄙㄑㄔ	that many
<b>achiqez</b>	ㄉ王人ㄙㄑㄔ	every
<b>ayoqez</b>	ㄉㄩㄉㄙㄑㄔ	none
<b>ichaqez</b>	人王ㄉㄙㄑㄔ	some
<b>ziqez</b>	㄰人ㄙㄑㄔ	any amount

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

<b>iad</b>	ㄉㄉ	which person/who?
<b>ininad</b>	人ア人アㄉㄉ	that person
<b>achiad</b>	ㄉ王ㄉㄉ	every person
<b>ayoad</b>	ㄉㄩㄉㄉ	no person
<b>ichaad</b>	人王ㄉㄉ	someone
<b>ziad</b>	㄰ㄉㄉ	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	王凡王人とア八四	a healer
tlatzitle'	ア八ニコ人と七八	to have empathy
tlatzitldievl	ア八ニコ人と七八四	the psionic discipline of Empathic Healing
tlatzitlnad	ア八ニコ人とア八四	an empathic healer
notzalitlamazinad	ア八ニコア八人とア八ア八ニコ人ア八四	psychologist
Tavrchedl	ア八ニ王七八	"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 fenrzhda izhia yelize ve?
Kieko	Pazklře ze... Vri cheka.
Azhdiazhiepr	Chamakichoia, Kieko. Shtiaqře ve.
Kieko	Viaj?
Azhdiazhiepr	Viaj, patla pradrnad iqia ve. Yekta tlamatrnad katilia ve.
Kieko	Tlamatrnad zeo iqře ve?
Azhdiazhiepr	Yelize!

## Vocabulary

aichapa	アシハパ	southward
aifev	アイフェフ	westward
aifevr	アイフェル	leftward
aijdel	アイジル	rightward
aimitl	アミットル	northward
aisejd	アイセードル	eastward
aizintla	アイジンツラ	downward
akatl	アカトル	the band worn by dlenchiepr
chakilijem	チャキリジェム	toy car
chamakichoia	チャマキチオア	don't worry
chapa	チャパ	south
cheka	チエカ	distant
chelie'	チエリエ	to be able
chiloti	チロティ	chair
chte'	チテ	to observe
dievlmachilipriaa	ディエルマチリピリア	psionic testing room
dlenchiepr	ドレンチエ	Intendant; a minor Noble
etli	エトリ	heavy
etliyez	エトリイエ	heavier
fenre'	フェンレ	to bring
fev	フェブ	west
iadlayotl	アドライオトル	toy airplane
ichite'	イチテ	to watch
ichotlzdiaq	イコトツヂヤク	eye chart
katile'	カチル	to need something
katlake'	カタラケ	to stay
kentetl	ケンテル	another
kochka	コッカ	bed
kochyan	コッチャン	door
kokochia	ココチア	patient, one who is a patient
kokoyotli	ココヨトリ	mouse
koqo	ココ	light
makichoe'	マキチオエ	to be worried

matlachtie'	マタラッヂテイ	to prosper
mitl	ミト	north
nakazna	ナカズナ	block; cube
nal	ナル	across
namiqe'	ナミクセ	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	to attempt, try
pechtl	ペツチ	rug
plaz	プラズ	'xor', implies one condition or the other is true but not both
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	チエホル	ceiling
tlamachte'	タラマッヂテイ	to teach
tlamatqinad	タラマツキンアド	doctor, physician
tlamatrnad	タラマツラド	teacher, instructor
tlane'	タラネ	to transmit a message
tlatzet'	タラツコ	to begin
tloe'	トロイ	to run
vri	ブリ	too much
yekacha	イエカラ	long
yelize	イエリゼ	possible, maybe
-yez	*イエコ	comparative suffix
yokolitzo	ヨコリツ	notes
yolotl	ヨロツ	easy
yolotle	ヨロツ	easily

<b>yolotle'</b>	ヨルトロ	to be easy
<b>zan</b>	コタマ	later
<b>zha</b>	ヨア	now
<b>zhin</b>	ヨメア	above
<b>zhinqetse'</b>	ヨメアシセヒツセ	to ascend
<b>zintla</b>	コメアツラ	below

## Exercises

Exercise 5a. Translate from Zdetl to Anglic:

Exercise 5b. Translate from Anglic to Zdetl:

# Tlamachti 6: Zhinquetstrial

## Ascension Day

ヨヘアツヤヒトニス



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	オシンゾ	boot(s)
kemiltlatia	ケミルタニア	dress
ichtotletzi	イコトレツィ	glasses
achiakia	アチアキア	suit
dievltsadl	ディーヴルツアドル	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** (-⌚⌚⌚).

iqik	⌚⌚⌚	what time?
ininqik	⌚⌚⌚⌚⌚	that time; then
achiqik	⌚⌚⌚⌚⌚⌚	all the time
ayoqik	⌚⌚⌚⌚⌚⌚⌚	never
ichaqik	⌚⌚⌚⌚⌚⌚⌚⌚	sometime, someday
ziqik	⌚⌚⌚⌚⌚⌚⌚⌚⌚	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** (-取得以及) refers to ownership, possession, or relationships between people and/or objects.

iadl	取得以及	whose?
ininadl	取得以及取得以及	theirs
achiadl	取得以及取得以及	everyone's
ayoadl	取得以及取得以及	no-one's
ichaadl	取得以及取得以及	someone's
ziadl	取得以及取得以及	anyone's

Iadl iadljarem iqia se? Whose sky car is that?

Iadl ziefrnam iqia ve? Whose wife are you?

Ichaaadl iadljarem iqia se. It's someone's car.

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

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

ipatle	כיון&ת&כ	Why?
Ininpatle	כיון&ת&כ&ת&כ	For that reason
Achipatle	כיון&ת&כ&ת&כ&ת&כ	For any reason
Ayopatle	כיון&ת&כ&ת&כ&ת&כ&ת&כ	No reason
Ichapatle	כיון&ת&כ&ת&כ&ת&כ&ת&כ&ת&כ	For some reason
zipatle	כיון&ת&כ&ת&כ&ת&כ&ת&כ&ת&כ&ת&כ	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
chten	王ニセタ	year of 244 zhdanstial
teqozdij	ニセラニスル	olympiad of 3 chten
atlteqozdij	ニセラニスルニスル	triple olympiad of 9 chten
Atrint	ニセラニ	“Raining”, the spring season
Vrienstial	日々アニズ	“Heat”, the summer season
Atchafser	日々王日々土セタ	“Waning” or autumn
Ataniebl	日々アニスル	“Harvest”
Ashtiavl	日々ニス	“Chill” or winter
Atpiapr	日々ニスル	“Thaw”, the end of winter

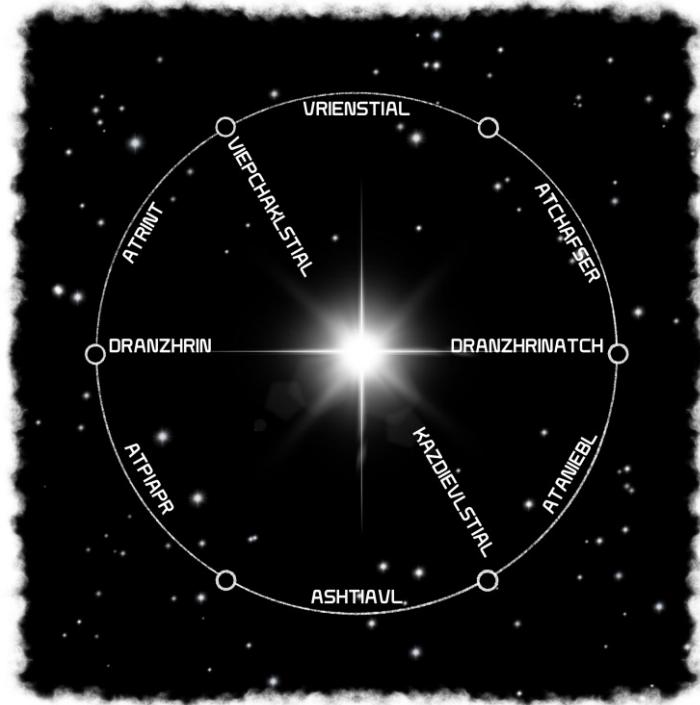
*Relative time* (today, tomorrow, next week, etc) is expressed with a combination of an expression plus the suffix **-STIAL** (-ニズル).

amanstial	日々アニズル	Today
iqinstial	人々アニズル	Yesterday
akostial	日々アニズル	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	日々アニ	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

**Atleqoziastial**  
اتلےکوزاستيال

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 **Zhdobrdievl** household as workers or retainers, if the situation warrants and the **Zhdobrdievl** 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.*

<b>Azhdiazhiepr</b>	Yektnamiqe, Mazi Tliaqrnad. Pan ve nilozhie veo shtiefrnam zhi' ze.
<b>Nor</b>	Yektnamiqe iazh, Azhdiazhiepr.
<b>Azhdiazhiepr</b>	Kieko je ke Tlayokeyoandiev namiqie ze.
<b>Nor</b>	Viaj, Kiekoiepr papaqie ve, italoie Ikan.
<b>Azhdiazhiepr</b>	Setse choqi iqia se. Iazh se papaqia Velmiepr. Kamatli, Mazi Tliaqrnad, Kieko se faia ve kon de.
<b>Nor</b>	Kamatli, Azhdiazhiepr. Itzmole, yekta chilitia ye. Jdo ve potlie, koetsrnad Velmiepr iqia?
<b>Azhdiazhiepr</b>	Viaj, iqia se. Iazh pradrnad iazh ze, ininqenta Kieko.
<i>Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.</i>	
<b>Kieko</b>	Chai! Kekela! Jdo azhi?
<b>Velmiepr</b>	Ha ha, yelize iepri pli pitliko. Chiala ze katilia kiatlaze.
<b>Nor</b>	Jdo ve kiamiqia chak se, Velmieqr?
<b>Velmiepr</b>	Chak chak. Niloze' chayolitlia ve, iazh namiqe' de ikotlie.
<b>Kieko</b>	Koetsie' se chelia!
<b>Nor</b>	Viaj, Kieko, chtie ze!
<b>Velmiepr</b>	Mazi Tliaqrnad, chakyolotl tiq ve, akimatis de. Veo chiala zin iqia Kieko, viaj? Deo chiala zin iqre se iazh.
<b>Azhdiazhiepr</b>	Se yekta pyalre de. Kamatli, otria.
<b>Kieko</b>	Velmiepr, jdo de chelia azhi koetsie'?
<i>Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.</i>	
<b>Azhdiazhiepr</b>	Ikotla ye, kon ye tlana de. Omeia kenkali makoa tlazotlie'.
<b>Nor</b>	Kamatli, Azhdiazhiepr. Inintel papaqa ze.

## Vocabulary

achan	ア王アア	an hour of 30 minutes
achi	ア王人	every
achiakia	ア王スニス	jacket; waistcoat
akatl	ア乙アト	diadem; the circlet worn by Intendants
akimate'	ア乙人アアケキ^	to know, as in knowledge
akostial	ア乙只上ニスツ	tomorrow
amanstrial	アタアア上ニスツ	today
Ataniebl	アタニアヌル	the harvest season
Atchafser	アチアヌル	the late summer season
Atiteqozastial	アトケセラヌコア上ニスツ	Triple Olympiad Day
atiteqozdij	アトケセラヌコル	triple olympiad, nine chten
Atpaipr	アチアヌル	the thaw season
Atrint	アチアア	the raining season
Atshtiavl	アチ土ニスウ	the winter season
azhi	アヨ人	again
chayolitle'	王アリ只人トキ^	to lack the opportunity
chiav	王スウ	gemstone
chibo	王人トウ	shoes
cho	王只	unto, as in "to give (something) to (someone)"
chten	王ケタ	year
dieviltsadl	アヌタトアド	the turban worn by nobility
Dranzhrin	アヌアヨ月人マ	Sunbright; the new year
Dranzhrinatch	アヌアヨ月人マアケ王	Sunflight; autumn festival
fae	アヌ七	name (of a person)
fae'	アヌ七^	to name, to call someone by name
ichotletzi	人王只トセコ人	eyeglasses, spectacles
ikotle'	人之只トセ^	to want
iqinstial	人アニア上ニスツ	yesterday
italoe'	人ア只只セ^	to say something about someone

itzmole'	人 <sub>ク</sub> コ <sub>ト</sub> ビ <sub>ス</sub> ル <sub>ク</sub>	to look like, to seem
jdistial	バ <sub>ル</sub> 人 <sub>ク</sub> ス <sub>ル</sub>	birthday
je	ジ <sub>ク</sub>	at
kavre'	ズ <sub>ル</sub> マ <sub>ル</sub>	to possess, to have
Kazdievlstial	ズ <sub>ル</sub> カ <sub>ズ</sub> ミ <sub>ス</sub> ル <sub>ク</sub>	Harvest festival
kekela	ズ <sub>ル</sub> セ <sub>ル</sub>	fun
kekle'	ズ <sub>ル</sub> セ <sub>ル</sub>	to have fun
kemiltlatia	ズ <sub>ル</sub> ケ <sub>ム</sub> リ <sub>タ</sub> ス <sub>ル</sub>	dress
kiamiqe'	ズ <sub>ス</sub> ラ <sub>ム</sub> シ <sub>ル</sub>	to exhaust, to tire
kiatlaze'	ズ <sub>ス</sub> ト <sub>ル</sub> コ <sub>ス</sub>	to rest
kievltsadl	ズ <sub>ス</sub> ミ <sub>ツ</sub> ト <sub>ル</sub>	turban
kotlatlzha	ズ <sub>ル</sub> ト <sub>ル</sub> ト <sub>ヨ</sub> ル	a status symbol
kotlaze'	ズ <sub>ル</sub> ト <sub>ル</sub> コ <sub>ス</sub>	to be calm; to relax
makoe'	タ <sub>ル</sub> ズ <sub>ル</sub>	to assist or help
merked'e'	タ <sub>ル</sub> セ <sub>ル</sub> ズ <sub>ル</sub>	to have permission, to be allowed
namstial	タ <sub>ル</sub> ラ <sub>ム</sub> ス <sub>ル</sub>	wedding day
nenamstial	タ <sub>ル</sub> セ <sub>ル</sub> タ <sub>ル</sub> ラ <sub>ム</sub> ス <sub>ル</sub>	wedding anniversary day
oshenzho	タ <sub>ル</sub> セ <sub>ル</sub> ヨ <sub>ル</sub>	boots
otre'	タ <sub>ル</sub> セ <sub>ル</sub>	to be at peace, to relax
pan	タ <sub>ル</sub> タ <sub>ル</sub>	about, as in "concerning"
papaqe'	タ <sub>ル</sub> タ <sub>ル</sub> タ <sub>ル</sub> シ <sub>ル</sub>	to enjoy, to like
pitlik	タ <sub>ル</sub> 人 <sub>ク</sub> 人 <sub>ク</sub>	a minute of 90 seconds
pli	タ <sub>ル</sub> 人 <sub>ク</sub>	a few
pyale'	タ <sub>ル</sub> タ <sub>ル</sub> セ <sub>ル</sub>	to care for
qina	タ <sub>ル</sub> タ <sub>ル</sub>	new
setse	タ <sub>ル</sub> セ <sub>ル</sub>	sweet, as in well mannered
shidr	土 <sub>ク</sub> 人 <sub>ク</sub>	season
tamake'	タ <sub>ル</sub> タ <sub>ル</sub> ギ <sub>ル</sub>	to give
Teqozastial	タ <sub>ル</sub> セ <sub>ル</sub> タ <sub>ル</sub> コ <sub>ス</sub> ス <sub>ル</sub>	Olympiad Day
teqozdij	タ <sub>ル</sub> セ <sub>ル</sub> タ <sub>ル</sub> コ <sub>ス</sub> ス <sub>ル</sub>	olympiad, three chten
tlazotlie'	タ <sub>ル</sub> コ <sub>ス</sub> ル <sub>ク</sub>	to adjust
tlikletl	タ <sub>ル</sub> タ <sub>ル</sub> セ <sub>ル</sub>	cape

<b>vavielachte</b>	వావిలాచ్తె	trousers
<b>Viepchaklstial</b>	విప్చాక్లస్తియాల్	Moonday
<b>Vrienstial</b>	వ్రీన్స్టియాల్	the hot season
<b>vyolitle'</b>	వ్యోలిట్లె	to have the opportunity
<b>yektnamiqe</b>	యెక్టనమిషె	greeting; "well met"
<b>yolitl</b>	యోలిట్లె	opportunity
<b>zhdanstial</b>	జ్ధాన్స్టియాల్	day
<b>zhinqe'</b>	జ్ధిన్కే	to ascend; to be elevated
<b>Zhinqetstial</b>	జ్ధిన్కెట్స్టియాల్	Ascension Day
<b>zhinzh</b>	జ్ధిన్జ్ధ	a second

# Tlamachti 7: Ke kiatok

## The Weather

Ζε ζεζεζεζ



## Dialogue

*Azhdiazhiepr, Velmiepr, and Kieko plan an outing.*

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

<b>Ze</b>	<b>pyalia</b>	<b>ze</b>
myself	take care of	I
<b>De</b>	<b>chedlia</b>	<b>de</b>
Ourselves	guard, protect	we
<b>Ye</b>	<b>tlakentia</b>	<b>ye</b>
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**:

<b>Zhe</b>	<b>tlakentia</b>	<b>se</b>
Herself	amuses	she
<b>Zhe</b>	<b>koetsie</b>	<b>le</b>
Yourselves	teleported	y'all
<b>Zhe</b>	<b>yanaia</b>	<b>ye</b>
Themselves	hid	they

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

<b>Al zhe</b>	<b>mochitia</b>	<b>ke ziefri</b>
To herself	reads	the woman
<b>Al zhe</b>	<b>nilozie</b>	<b>ke driefri</b>
To himself	talked	the boy <sup>18</sup>
<b>Al zhe</b>	<b>koqie</b>	<b>ye</b>
To themselves	listened	they

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<sup>18</sup> 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*:

<b>Zheo kafi</b>	<b>tlapaie</b>	<b>se</b>
Her coffee	drank	she
<b>Zheo itzi</b>	<b>qiloie</b>	<b>se</b>
His house	painted	he
<b>Zheo chikakenmiztli</b>	<b>chilitia</b>	<b>ye</b>
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 (-៥᭕)

The suffix **-ev** (-៥᭕) 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.

<b>ashtialba</b> (cold)	<b>ashtiableve'</b> (to cause to be cold)
<b>vrien</b> (hot)	<b>vrieneve'</b> (to make warm)
<b>qita</b> (wet)	<b>qiteve'</b> (to dampen)
<b>zotl</b> (dry)	<b>zotleve'</b> (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 (-እር)

To indicate when the state of being expressed in the root word has come into being, we apply the suffix **-ez** (-እር). 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 እ)

The suffix **-aji** (-እጅ እ) 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)  
**kashatirma** (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 **kashatirma** 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 beyond<sup>19</sup>.

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<sup>19</sup> Mongoose Traveller Alien Module 4: Zhodani, pp. 57-61

# The Conditional Mood

Conditional clauses are introduced by **ek** («*когда*») 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, -ヌベア) with -za (-ienza, -ヌベアコア):

**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	人マ人アアヅル	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

<b>achan</b>	ア王アア	time
<b>achane</b>	ア王アアセ	still, yet, currently
<b>achitsle'</b>	ア王人トシセ^	to collide
<b>akala</b>	アニアリア	pool
<b>ashkliazh</b>	ア土ニスヨ	ice
<b>ashkliazhatl</b>	ア土ニスヨアト	ice cap
<b>ashtiabla</b>	ア土ニスルア	cold
<b>atlivr</b>	アトメタ	land
<b>atlotl</b>	アトロト	bird
<b>brne'</b>	トアセ^	to gather
<b>chami</b>	王アタ人	face
<b>chapatl</b>	王アラアト	south pole
<b>chiakrzi</b>	王ヌニコメ	sandstorm
<b>chiatla</b>	王スニア	marsh
<b>chikiats</b>	王人ニスヒト	splash
<b>chikiatse'</b>	王人ニスヒセ^	to splash
<b>chilotl</b>	王人ソロト	a Zhodani "pigeon"
<b>choetzhe'</b>	王ロセニヨセ^	to laugh
<b>chope'</b>	王ロニセ^	to wash
<b>chtol</b>	王ニロソ	glow
<b>Dleqiats</b>	シケニスヒト	the main continent
<b>Diolpliki</b>	シロソラ人ニス	The modern capital of Zhdant
<b>ek</b>	セズ	if
<b>etli</b>	セヒ人	heavy
<b>etsiaje'</b>	セヒスヒセ^	to say
<b>iai</b>	ス人	but
<b>ichtlayoplita</b>	人王トアリラ人ニア	confused
<b>ilname'</b>	人ソアアタセ^	to remember
<b>kasha-</b>	シテ土ア	a container
<b>kemetle'</b>	シセタセヒセ^	to create
<b>ketli</b>	シセヒ人	snow
<b>kiatok</b>	シスニロズ	weather
<b>kliazh</b>	シスヨ	water
<b>kliazhatl</b>	シスヨアト	ocean

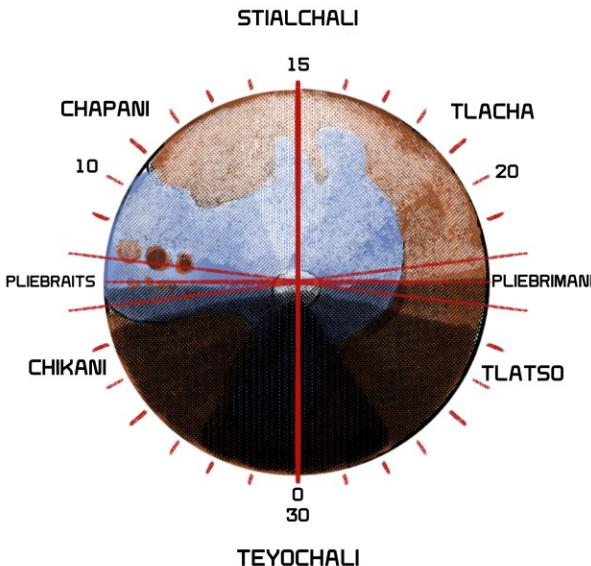
<b>kliazheve'</b>	ㄻズヨヽヽヽヽヽ	to become wet
<b>kliazheze'</b>	ㄻズヨヽヽヽ	to make wet
<b>kliazhyetl</b>	ㄻズヨヽヽヽ	sea
<b>mitlatl</b>	ㄻ人トヌト	north pole
<b>mizhtloyo</b>	ㄻ人ヨトルロ	cakes, pastries
<b>otlake'</b>	ㄻトヌヽヽヽ	to happen
<b>preqlianz</b>	ㄻヽヽアコ	area or province
<b>Qiknavra</b>	ㄻヽヽアタタラ	the smaller continent
<b>qita</b>	ㄻ人タタ	wet
<b>rint</b>	ㄻ人アシ	rain
<b>rintakala</b>	ㄻ人アシヌヽヌリ	puddle
<b>rintchakia</b>	ㄻ人アシヌヌス	raincoat
<b>rintchima</b>	ㄻ人アシヌ人ヌ	umbrella
<b>Shivvajdatl</b>	ㄻ人タタタヌルヌ	Mountains Of Moonlight
<b>tel</b>	ㄻセヌ	shall, should
<b>tezintli</b>	ㄻセコヌアト人	fire
<b>tlachaka</b>	ㄻヌ王ヌヌ	desert
<b>tlakentie'</b>	ㄻヌヽヽヌヽ	to amuse
<b>tlateme'</b>	ㄻヌヽヽヌ	to feed, to give food to
<b>tlatemo</b>	ㄻヌヽヽヌ	food
<b>toyak</b>	ㄻヌウヌ	river
<b>vrien</b>	ㄻヌア	hot
<b>zhats</b>	ㄻヌト	thought
<b>Zhdant</b>	ㄻヌアシ	The Zhodani homeworld
<b>Zhdantpreql</b>	ㄻヌアシヌセ	The ancient city of Zhdant
<b>ziepre</b>	ㄻヌヌ	circle
<b>zieprnal</b>	ㄻヌヌアヌ	diameter
<b>zotl</b>	ㄻヌ	dry

# Tlamachti 8: Ke Zhdanstial

## The Day

日アタヒスツ

As discussed previously in Lesson Six, the **zhdanstial** (日アタヒスツ) is a standard day on Zhdant is approximately 27 Terran hours. However, the Zhdani divide their day into 30 equal units called **achan** (ア王ア). These in turn are divided into 30 “minutes” called **pitlik** (ア人ヒ人) which consist of 90 “seconds” called **zhinzh** (ヨメアヨ).



## 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	<b>Ke koe (achan).</b>	Eight o'clock (the eighth hour).
8:10	<b>Matlapa iepri ke koe (achan).</b>	Ten past eight.
8:10	<b>Tyeiiaji iepri ke koe.</b>	One-third past eight.
8:15	<b>Omeiaiji apri ke koe (achan).</b>	Half past eight.
8:20	<b>Omeimatlapa pitliko iepri ke koe.</b>	Twenty minutes past eight.
8:20	<b>Matlapa tiech ke kona (achan).</b>	Ten ‘till nine.
8:20	<b>Tyeiiaji tiech ke kona.</b>	One-third ‘till nine.
8:02	<b>Omei pitliko iepri ke koe (achan).</b>	Two minutes past eight.
29:28	<b>Omei pitliko tiech teyochali.</b>	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:

<b>Omeiaji</b>	Half
<b>Nachoieaji</b>	One quarter
<b>Matlapaji</b>	One tenth
<b>Omei matlapaji</b>	Two tenths
<b>Tyeiiaji</b>	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 tyeii stialo.**

In the same way, **tiech** (⌚ 大王) 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 tiech tyeiji achano.**

In two hours we will be in Dlolpliki.

**Akom Dlolpliki iqře de tiech omei achano.**

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

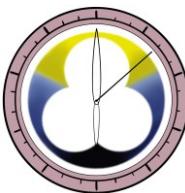
Because the 30-hour **zhdanstial** is usually displayed on a ten-hour clock with the standard “zero hour” beginning at midnight, the day can easily be marked by three segments: an early morning portion from midnight to the tenth hour, a midday portion from the tenth to twentieth hour, and an evening portion from the twentieth hour to midnight. These units are themselves called **Tyeijiiji** (⌚⌚⌚⌚⌚⌚⌚⌚⌚⌚) 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  
⌚⌚⌚⌚⌚⌚⌚⌚⌚⌚  
Hour Zero



Pliebraits  
⌚⌚⌚⌚⌚⌚⌚⌚⌚⌚  
Hour Ten



Stialchali  
⌚⌚⌚⌚⌚⌚⌚⌚⌚⌚  
Hour Fifteen



Pliebrimani  
⌚⌚⌚⌚⌚⌚⌚⌚⌚⌚  
Hour Twenty

8:00	<b>Ke koye ob ke chiala tyeijiiji.</b>	The eighth (hour) of the first third.
15:00	<b>Ke machielia ob ke omeia tyeijiiji.</b>	The fifth (hour) of the second third.
24:00	<b>Ke nachoiae ob ke tyeija tyeijiiji.</b>	The fourth (hour) of the third third.

In practice, **tyeijiiji** 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	日々ス	second
tyeia	くひス	third
nachoiea	アヌ王日々ス	fourth
matlapana	日々と日々アヌアヌ	tenth

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

matlapanchiala	日々と日々アヌアヌ王ス丘ア	eleventh
omeimatlapanomeia	日々日々と日々アヌアヌセス	twenty-second
tyeimatlapana	くひ日々と日々アヌアヌ	thirtieth
nachoiechiena	アヌ王日々アヌアヌ	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	a pair, a duo
tyei	くひセ人	a trio
matlapanomei	日々と日々アヌアヌセ人	a dozen

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

<b>chiale</b>	ቍሮች	firstly
<b>omeie</b>	ይኖች	secondly
<b>tyeie</b>	ሩዴች	thirdly
<b>matlapane</b>	ጥፋጭጥፋች	thenthly

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

<b>omeiaji</b>	ይኖች፻፻፻	half
<b>tyeiaji</b>	ሩዴች፻፻፻	a third
<b>nachoiaji</b>	ጥፋችይኖች፻፻፻	a quarter
<b>matapanqiji</b>	ጥፋችጥፋችጥፋች፻፻፻፻	a tenth

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

<b>chialqik</b>	ቍሮች፻፻፻	once
<b>omeiqik</b>	ይኖች፻፻፻	twice
<b>tyeqik</b>	ሩዴች፻፻፻	thrice
<b>matapanqik</b>	ጥፋችጥፋችጥፋች፻፻፻፻	ten times

With an adjective, **qik** becomes a noun:

<b>Ke chiala qik</b>	ቁቃ ቍሮች፻፻፻	The first time
<b>Ke omeia qik</b>	ቁቃ ነኖች፻፻፻	The second time

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

<b>Omeiedl</b>	ይኖችች	Two together
<b>Tyeiedl</b>	ሩዴችች	Three together
<b>Nachoiedl</b>	ጥፋችይኖችች	Four together

## Discussion: Popular Entertainment<sup>20</sup>

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 20<sup>th</sup> 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

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<sup>20</sup> 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** Azhdiazhiepr iazh Velmiepr? Itetl potlia?
- Nor** Kieko yekte. Se ai pepetchli ozdře kon ye, iazh tatlania de, ozde' ikotlia de iazh.
- Ikan** Viaj, viaj! Jdo ke pepetchli iqia?
- Nor** Epkoatla Dzaqtas zazani iqia, Ke Tyei Yolichi...
- Akam** Ke Tyei Yolichi? Inin zazani papanqia ze! Chelia ozde' de, shtiefri?
- Ikan** Chelia mazhdie' de! Iqik pepetchtli iqia?
- Nor** Ke omeia ob ke tyeia. Kenkache' devia de!

*Later, outside the theater:*

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

## Vocabulary

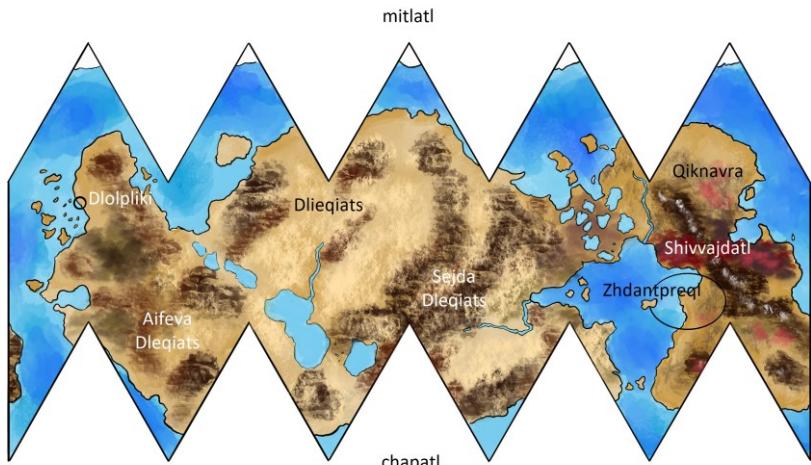
al	アリ	of, when used to express a quantity of a specific item
chali	王アリ人	middle part, center
chapani	王アリアマ人	morning
chikani	王人アリア人	dawn
Chistial	王人上アスア	First day
deve'	ルベタセ^	to be required to; must do
draits'	ルアリ人ヒト^	to arrive
epkoatla	セスアリアドア	famous
ichavri	人王アリ人	very much, so much
itoe'	人ヒロセ^	to see
itzimne'	人ヒコ人アマセ^	to receive (something)
kanotze'	ニアリヒコセ^	to invite
kanotzi	ニアリヒコ人	invitation
kanozhde'	ニアリヒロセ^	to invite
kenkache'	ニヤアニア王セ^	to get ready
Kiatlstial	ニスアリ上アスア	Fifth day; Rest Day
Nachostial	アリ王ヒトアスア	Fourth Day
ob	ウト	of, when used to express a general quantity
Omestial	ウタヒトアスア	Second Day
pakia	ハタニス	happy
papaqe'	ハタハタセ^	to enjoy
pepetchtli	ハタハタヒト人	a theatrical performance, an opera or play
pepetchtliqik	ハタハタセヒト人ト人	show time
pliebraits	ハタト人ト人	surise (literally, Pliebr's arrival)
pliebrimani	ハタト人アマア人	sunset (literally, Pliebr's departure)
stial	ヒトアスア	day
stialchali	ヒトアスア王アリ人	noon, midday
tako	ルアリロ	a food item introduced by Imperial visitors and traditionally eaten on Fourth Day

<b>tatlane'</b>	𠂊𠂊𠂊𠂊𠂊𠂊	to inquire, to ask (a question)
<b>techitl</b>	𠂊王人	theater
<b>-tek</b>	𠂊	indicates a thing made from the root word
<b>teyo</b>	𠂊	night
<b>teyochali</b>	𠂊王人	midnight
<b>tiech</b>	𠂊王	before
<b>timane'</b>	𠂊人𠂊𠂊𠂊𠂊	to depart
<b>tlacha</b>	𠂊王𠂊	afternoon
<b>tlatso</b>	𠂊𠂊	evening
<b>Tyestial</b>	𠂊𠂊𠂊𠂊	Third Day
<b>yolichi</b>	𠂊人王	friend
<b>-yotl</b>	𠂊	indicates a transportation machine
<b>zazani</b>	𠂊𠂊𠂊人	a story or tale
<b>zhdatle'</b>	𠂊𠂊𠂊	to learn
<b>zhdatlrnad</b>	𠂊𠂊𠂊𠂊𠂊	a student

# Tlamachti 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
Shivajdatl	月光山脈	Mountains Of Moonlight
Dleqiats	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
Dloppliki	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** (Вицеборон), “Highborn”

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

**yekta** (good)

**yekatl** (better)

**zhdotlas** (best, or “supreme”, as in Homo

**Yekta**

**Yekatl**

**Zhdotlas**, “supreme man”)

The adjective *good* also takes the form:

**zhdota** (good)

**zhdotatl** (better)

**zhdotlas** (best)

**Яхта**

**Яхтатл**

**Яхтлас**

However, in most cases the standard endings are used:

**Chikakenmiztli**  
(kitty)

**Chikakenmiztliatl**  
(good kitty)

**Chikakenmiztlitas**  
(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 driefrabro 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?)

## Prefixes and Suffixes

### -AZD (-ازد)

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)  
**ziefrabr** (mother)

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

### RO- (رو-

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

**ezhe'** (to visit)  
**kiloe'** (to write)  
**mochite'** (to read)  
**pazklie'** (to attempt)

**roezhe'** (to revisit)  
**rokiloe'** (to rewrite)  
**romochite'** (to re-read)  
**ropaklie'** (to retry)

### -EBL (-ەبل)

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 (-ەپر)

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)

## -IVR (-

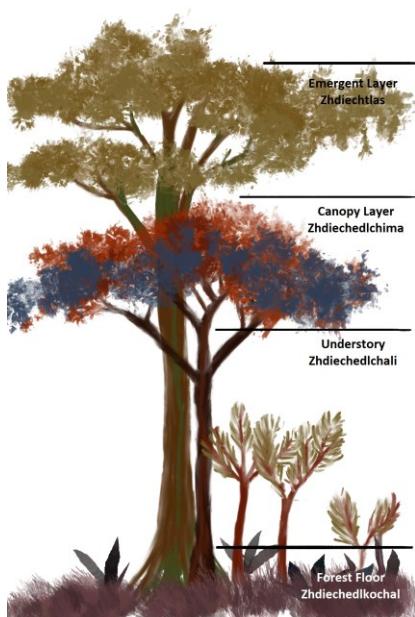
The suffix **-IVR** indicates a land or region. Used independently of a root word, it means literally, “land”.

- atlivr** (region)
- fronzhatlivr** (wasteland)
- jdatlivr** (mountainous land)
- zhdiechedlivr** (forested lands)

## Discussion: The Zhdant Ecosystem

Zhdant is a habitable world orbiting a solitary KOV star, an average-sized red main sequence stellar body called **Pliebr** (), 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, temperate climate. Temperatures rarely vary from the extremes of -40°C in Winter to +40°C in summer in the high desert.<sup>21</sup>



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

Plant life (**kochini**, ) on Zhdant evolved to

<sup>21</sup> Mongoose Traveller Alien Module 4: Zhdani, pp. 37-38

make maximum use of the red-dominated light of Pliebr. Trees (**zhdiech**, 王之木) grow extremely tall and with deep roots in the low gravity, with massive trunks and broad, deep red or purple leaves (**kozitl**, 之木コノヒ) at the canopy (**zhdiechedlchima**, 王之木王ノタマ). 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 **zhdiechedlkochal** (王之木王ノタマ王ノツリ) or *forest floor* is home to terrestrial insect hives, larger predators, and reptiles. Beginning at about 20 meters is the **zhdiechedlchali** (王之木王ノタマ王ノツリ) 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** (王ノタマノカクル), 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 **zhdiechtlas** (召天之上), 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 **zhdiechtlas** never set paw on the forest floor.

The creatures that inhabit Zhdant's forests are excellent climbers. Animal life (**tlekoni**, 飛天人) on Zhdant is hexapodal (having six limbs) to maximize climbing and enable foraging the high canopy while maintaining a firm grip, since a fall from those levels would be fatal even in the lower

gravity of Zhdant. Some species exhibit skin flaps between their limbs resembling those of Terran flying squirrels, which allows limited gliding between the branches of the upper canopy and reduces the chance of a fatal fall.

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** (召天鷹) is one example; it fills the same ecological niche on Zhdant as the Terran vulture and has a main wingspan nearly two meters across.

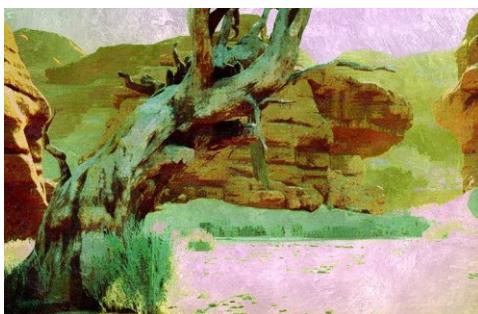
Insects (**zayoli**, 召天虫) are mostly terrestrial. Flying species, like birds (**kochini**, 飛天人), have more wings than their terran counterparts, and with greater surface area. Dragonfly-like insects (**pipa**,

召天蝶) 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



DZHAYAK



harsh conditions. Precipitation mainly occurs along the coastal regions, leaving the deep desert almost devoid of surface water. Plants probe deep below the surface, hunting for any water they can find. Animals have large external ears that can be folded for protection or extended during the heat of the day to radiate excess heat or capture morning dew (*kliazhchapani*, クラズヨ王アヌアヌアヌ) in the early morning. Many species are nocturnal (*toyonema*, ツヨウネマアヤヌア) and hunt by moonlight (*shivva*, シルバタマ).

The land bridge between Dleqjats and Qiknavra is a mire of salt marshes and inland seas hundreds of kilometres wide, but even there, life has, uh, found a way. Reeds, grasses, and other salt-tolerant plants dominate the landscape for hundreds of kilometres and provide food and shelter to waterfowl (*kliazhkochini*, クラズヨクシマヌアヌ) and reptiles. Fish (*okotzi*, オコツシコト) 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.

## Vocabulary

<i>achatlia</i>	アチャトリア	short
<i>adr</i>	アド	grasp
<i>akimate'</i>	アキマーテ	to know
<i>alekre'</i>	アレクレ	to favor
<i>ashkliazh</i>	アシクスヨ	ice
<i>ashkliazhatl</i>	アシクスヨアト	ice cap
<i>ashtiabla</i>	アシタブラ	cold
<i>atlivr</i>	アトリ	land
<i>ayoa</i>	アヨア	easy
<i>ayochak</i>	アヨカク	difficult
<i>briepl'</i>	ブリエ	to condemn
<i>chakotl</i>	チャコト	a six-legged squirrel-like creature
<i>chapatl</i>	チャパト	south pole
<i>chiatla</i>	チャトラ	marsh
<i>choetzhe'</i>	チオツヘ	to laugh
<i>dlenzharvi</i>	ドレンザルビ	animal
<i>dlezhdhi</i>	ドレズヒ	Armor, shell
<i>dlezhdhe'</i>	ドレズヒ	To armor up

dlezhdokotzi	ڏڄڙڻڻڻڻڻڻڻڻ	shellfish
Dleqiats	ڏڄڙڻ	the main continent
Dlolpliki	ڏڄڙڻڻڻڻڻ	the modern capital city
dzhayak	ڏڄڙڻڻڻڻ	a large bird resembling a vulture, native to Zhdant
el	ڦڻ	than, when used in comparisons
fronzh	ڏڄڙڻڻ	to lay waste
frrzokatli	ڏڄڙڻڻڻڻڻڻ	bromeliad
ichakia	ڏڄڙڻڻڻڻ	large
ichpa	ڏڄڙڻڻڻ	young
ichta	ڏڄڙڻڻڻ	light
ikotle'	ڏڄڙڻڻڻڻ	to desire
kliazhatl	ڏڄڙڻڻڻڻ	ocean
kliazhchapani	ڏڄڙڻڻڻڻڻڻڻ	dew
kliazheva	ڏڄڙڻڻڻڻ	wet
kliazhkochini	ڏڄڙڻڻڻڻڻڻڻ	waterfowl
kliazhyetl	ڏڄڙڻڻڻڻ	sea
kochini	ڏڄڙڻڻڻڻ	plant
kotlochi	ڏڄڙڻڻڻڻ	fungus
linalia	ڦڻڻڻڻڻڻ	tall
mitlatl	ڏڄڙڻڻڻڻ	north pole
neme'	ڏڄڙڻڻڻ	to be active
okotzi	ڏڄڙڻڻڻ	fish
okotze'	ڏڄڙڻڻڻڻ	To fish
ol	ڦڻ	out of, when used in comparisons
papaqe'	ڏڄڙڻڻڻڻڻڻ	to enjoy
pipa	ڏڄڙڻڻڻ	dragonfly
Qiknavra	ڏڄڙڻڻڻڻڻڻ	the smaller continent
qrazhe	ڏڄڙڻڻڻڻ	noise
shivvajdatl	ڏڄڙڻڻڻڻڻڻڻ	Mountains of Moonlight
tikia	ڦڻڻڻڻ	small
tlackaka	ڏڄڙڻڻڻڻ	desert
tompaki	ڏڄڙڻڻڻڻ	moss
topaztli	ڏڄڙڻڻڻڻ	fern

<b>toyak</b>	トヤク	river
<b>toyonema</b>	トヨナメ	nocturnal
<b>vevl</b>	ヴェヴル	a ship
<b>vrien</b>	ヴリエン	hot, heat
<b>yeta</b>	イエタ	heavy
<b>yoaka</b>	ヨアカ	dry
<b>zana</b>	ツナ	old
<b>zayoli</b>	ツヤオリ	insect
<b>Zhdantpreql</b>	ジダントプレクル	the ancient city
<b>zhdiechedlchima</b>	ジヂエチードルチマ	forest canopy layer
<b>zhdiechedlkochal</b>	ジヂエチードルコハル	forest floor
<b>zhdiecheldchali</b>	ジヂエチルドルチャリ	forest understory between the floor and canopy
<b>zhdiechtlas</b>	ジヂエチトラス	topmost layer of the forest
<b>zokatli</b>	ゾカツリ	flower

# Tlamachti 10: laqazd iazh Tlakoebli

## Cooking and Food

ズラタロ ズヨ とテズルベル

### The Verb Infinitive

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

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

**iqe'** to be  
**fae'** to name (someone)  
**otlake'** to happen

**kekle'** to have fun  
**ikotle'** to want  
**tlateme'** to feed

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

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

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

**Ichatetl miche' devia ze.**  
I must (am obligated to) do something.  
**Ichatetl miche' chelia ze.**  
I can (am able to) do something

## Prepositions with an Infinitive

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

**Ilchita** (Instead of):

**Ilchita kiatlaze'**, tlepia se.

*Instead of resting, he worked.*

**Ilchita itzia ozde' ze, ai ke fevranzhadl ozdie ze.**

*Instead of going home, I went to the library.*

**Niedl** (for):

**Ke qik niedl chilite' chak kavria ze.**

*I don't have the time for playing.*

**Omei achan niedl kenkache' katilia zhe ke tlakoli.**

*One needs two hours to prepare that meal.*

**Chienzi yzqia niedl makoe' deo chemati.**

*Here are some exercises to help your health.*

**Okeqa** (besides):

**Okeqa ride', ikotlia qiqiche' se.**

*Besides singing, he wanted to whistle.*

**Ziv** (without)

**Matlapamatlachien zdev chiktie se, ziv timane' ke itzi.**

*She walked ten kilometers without leaving the house.*

**Zitetl ziv potle' timanie se.**

*He left without saying anything.*

**Ziatl chak miqania ze, ziv qrazhe'.**

*I can't move the table without making noise.*

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

## Affixes As Independent Words

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

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

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

<b>achiqik</b> (always)	achiqika (permanent, constant)
<b>ininqik</b> (then)	ininqika (of that time)
<b>ininzchia</b> (there)	ininqiknad (a man of the time, a contemporary)
<b>iazh</b> (yes)	ininzhai (of that place, local)
<b>chak</b> (no)	iazhe' (to reply affirmatively)
<b>alir</b> (outside)	chake' (to deny)
<b>zhin</b> (above)	alira (external, outer)
	aliraj (the outer part)
<b>tiech</b> (before)	zhina (superior)
	zhinad (a superior)
	<b>chakzhinebla</b> (insuperable)
	tiechi (previous)
	tieche (previously)
	<b>tiechnad</b> (predecessor)

## Discussion: Food

### Reading


## Vocabulary

Words	Zdetl	Meaning
abrrstia	アリースティア	a chicken-like bird raised for food and fiber
chemata	チマタ	healthy
chemati	チマティ	health
chienze'	チエンゼ	to exercise
chienzi	チエンジ	exercise

chikte'	ቃቻቸ	to walk
iaqe'	ቁቻቸ	to cook
ilchita	ሁቻቸ	instead of
koatle'	ቃቻቸ	to work
koatli	ቃቻቸ	work
kredl	ቃቻቸ	a herd animal raised as cattle
okeqa	ቃቻቸ	besides, aside from
qiqiche'	ቃቻቸ	to whistle
tlakoebli	ቃቻቸ	food, edibles
tlepe'	ቃቻቸ	to work
yonchobo	ቃቻቸ	a large draft animal
zdev	ቃቻቸ	meter, a unit of measurement

# Tlamachti 11: Keklqika Nemazdi

## Leisure Activities

Zwezusuzte **ツエスツエ**

### Participles

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

**kochini** (a plant)

**kochina** (botanical, plant-like)

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

**kochini** (a plant)

**kochiniana** (flowering, flourishing)

The word remains an adjective describing a noun, but it differs from an ordinary adjective in that it also implies an action. A word ending in **-iana** (**ズアニア**) is called an *imperfect participle*. In Anglic this is usually translated as *-ing*. There is also a *perfect participle* form ending in **-iena** (**ズニア**), in Anglic *-ed*, *-en*, etc.):

**shtiaqiana** (studying)

**shtiaqienna** (studied)

**kochiniana** (flowering)

**kochinienaa** (flowered)

**tlakoliiana** (eating)

**tlakolienna** (eaten)

**iaqiana** (cooking)

**iaqienaa** (cooked)

**omochiana** (passing)

**omochienaa** (past, gone by)

Some examples of usage:

**Cheztliena zdiech itoie ze.**

I saw a fallen tree.

**Chetliana zhdiech ichi kotozhie se.**

He sat on a fallen tree.

**Michtloiena chikakenmiztli jiaplie se.**

She found a dead cat.

**Michtloiana chakotl jiaplie se.**

He found a dying squirrel.

**Drianta omochiana zhdanstialo.**

Quickly passing days

**Pan omochiena chten chak nilozia de.**

We don't talk about past years.

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

## The Perfect Tense

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

### Present perfect tense:

<b>Chetliena iqia ze.</b>	I have fallen
<b>Chetliena iqia se.</b>	He has fallen
<b>Chetliena iqia de.</b>	We have fallen
<b>Chetliena iqia le.</b>	Y'all have fallen
<b>Chetliena iqia ve.</b>	You have fallen
<b>Chetliena iqia ye.</b>	They have fallen

### Past perfect tense:

<b>Chetliena iqie ze.</b>	I had fallen
<b>Chetliena iqie se.</b>	He had fallen
<b>Chetliena iqie de.</b>	We had fallen
<b>Chetliena iqie le.</b>	Y'all had fallen
<b>Chetliena iqie ve.</b>	You had fallen
<b>Chetliena iqie ye.</b>	They had fallen

### Future perfect tense:

<b>Chetliena iqře ze.</b>	I will have fallen
<b>Chetliena iqře se.</b>	He will have fallen
<b>Chetliena iqře de.</b>	We will have fallen
<b>Chetliena iqře le.</b>	Y'all will have fallen
<b>Chetliena iqře ve.</b>	You will have fallen
<b>Chetliena iqře ye.</b>	They will have fallen

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

**iqia** = have, has

**iqie** = had

**iqře** = will/shall have

## -ŘENA (-ರೆನಾ)

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

**Ke itzi iqře kochořena ke driefri iqia zeo driefrabr.**

The man about to enter the house is my husband.

**Iqie chetliřena ke zhdičh.**

The tree was about to fall.

**Iqia driatsřena ke vevl.**

The ship is about to arrive.

**Iqřena qiki.**

Future time.



**Iqia driatsřena ke vevl**

**Iqia driatsiana ke vevl**

**Iqia driatsienka ke vevl**

## Participle-nouns

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

<b>chikte'</b> (to walk)	<b>chikteni</b> (a hiker)
<b>kaye'</b> (to love)	<b>kayeni</b> (a lover)
<b>choetzhe'</b> (to laugh)	<b>choetzheni</b> (someone laughing)
<b>rid'</b> (to sing)	<b>rideni</b> (singer)
<b>tlane'</b> (to send a message)	<b>tlaneni</b> (a messenger)
<b>zare'</b> (to trek)	<b>zareni</b> (a wanderer)

## Passive Participles

In addition to the three participial endings **-iena**, **-iana**, and **-řena**, there are three *passive participles* ending in **-ienta**, **-ianta**, and **-řenta**:

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

<b>chetlianta zhdiech</b>	a falling tree
<b>michtolianta driefri</b>	a dying man
<b>kayianta ziefrnam</b>	beloved wife

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

<b>chetlienta zhdiech</b>	a fallen tree
<b>draitsienta vlezhdvevl</b>	a landed starship
<b>michienta koatli</b>	completed work

**-řenta** shows that an action has not yet been started:

<b>akimatřenta akimati</b>	knowledge not yet learned
<b>draitsřenta vlezhdvevl</b>	a ship that has not arrived yet
<b>michřenta koatli</b>	work not yet begun

## OKYE ... CHI ...

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

**Ke okye chtře se, ke okye papaqře se.**

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

**Ke okye qietse, ke okye yekte.**

The faster, the better.

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

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

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

**Ke okye, ke pakiatl.**

The more, the merrier.

**Ke okye yekte.**

So much the better.

## CHAK- (查々-)

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

**yekta** (good)

**chakyekta** (bad)

**zotl** (dry)

**chakzotl** (wet)

**qita** (wet)

**chakqita** (dry)

**qietsa** (swift)

**chakqietsa** (slow)

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

## Discussion

## Vocabulary



Words	Zde tl	Meaning
cheztle'	王々コとセ ^	to fall
chi	王人	less
chtio	王々人々	almost
draits'	カズ人と ^	to arrive

<b>jiaple'</b>	ᠵᡳᠶᠠᡲ	to find
<b>kaye'</b>	ᡴᡱ	to love
<b>kekliqiki</b>	ᡴᡱᡱᡱ	leisure; leisure time
<b>kochoe'</b>	ᡴᡱᡱ	to enter
<b>nemazdi</b>	ᠨᡱጀᡱ	activity, activities
<b>okye</b>	ᠥ	more
<b>omoche'</b>	ᠥ	to pass (by)
<b>senzh</b>	ᠰᡱ	bad
<b>vevl</b>	ᠸ	ship
<b>vlezhd</b>	ᠸ	star
<b>vlezhdvevl</b>	ᠸ	starship

## Exercises

# Tlamachti 12: Zarazdi

## Travel

コヌアヌコヌ

### Adverbial Participles

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

*Wishing to speak with him, I visited his house.*

*Seeing her in the garden, I called to her.*

*Singing melodiously, they walked through the park.*

*Intending to stay, we stood in the corridor.*

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

*Kon se ikotliane niloze', seo itzi ezhie ze.*

*Se akom ke zhotchtli itoiane, ai se tlaztli ze.*

*Kokatle ridiana, tlo ke zhotchtli brojevie ye.*

*Katlake' yekiana, akom ke kalmeki ikatikie de.*

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

*Seo itzi ezhie ze, Kon se ikotliane niloze'.*

*Ai se tlaztli ze, se akom ke zhotchtli itoia.*

*Tlo ke zhotchtli brojevie ye Kokatle ridiana.*

*Akom ke kalmeki ikatikie de katlake' yekiana.*

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

*Kon se ikotlie niloze' ze.*

*Se akom ke zhotchtli itoia.*

*Kokatle ridie ye.*

*Katlake' yekia de.*

*Seo itzi ezhie ze.*

*Ai se tlaztli ze.*

*Tlo ke zhotchtli brojevie ye.*

*Akom ke kalmeki itatikie de.*

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

The perfect participle is likewise used:

**Ke koatli michienta iqie ze.**                   **Itzie ozdie ze.**

I had finished the work.                   I went home.

**Ke koatli *michiente*, itzie ozdie ze.**

Having finished the work, I went home.

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

**Tlanqil kilořenta iqie ze.**                   **Zanen temie ze.**

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

**Tlanqil kilořente, zanen temie ze.**

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

Passive participles can also be used to form participial phrases:

**Chak itoiena iqie se.**                   **Ke itzi timanie se.**

He was not seen.                   He left the house.

**Chakitoiente, ke itzi timanie se.**

Unnoticed, he left the house.

## Past Extending to Present

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

**Yan tyei stial chaktopkie ze.**

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

**Yan omei achan nilozia se.**

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

**Yan tyei machielistial ke ininstial iqia de.**

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

**Yan chial chten ichi Viepchakl iqia ye.**

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

## Word-building

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

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

<b>choqi</b> (girl)	<b>choqa</b> (feminine)
<b>choqe</b> (femininely)	<b>choqe'</b> (to be feminine)
<b>shtiave'</b> (to think)	<b>shtiavi</b> (a thought)
<b>shtiave</b> (thoughtfully)	<b>shtiava</b> (thoughtful)
<b>yekta</b> (good)	<b>yekte</b> (well)
<b>yekti</b> (a good thing)	<b>yekte'</b> (to do well)
<b>dievl</b> (psionics)	<b>dievle</b> (psionically)

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

<b>yekta</b> (good)	<b>chakyekta</b> (bad)
<b>totome'</b> (to come)	<b>rototome'</b> (to return)
<b>koatle'</b> (to work)	<b>fekoatle'</b> (to begin working)

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

<b>jiaple'</b> (to find)	<b>jiaplebra</b> (findable)
<b>jiaplipra</b> (worth finding)	<b>jiaplazi</b> (a clue)
<b>qina</b> (new)	<b>qinez'</b> (to become new)
<b>chikakenmiztli</b> (cat)	<b>chikakenmiztlizin</b> (kitten)
<b>chikakenmiztlitza</b> (cat house)	<b>chikakenmiztliedl</b> (a herd of cats)

Prepositions may be prefixed to a word:

<b>IEPRIkiloi</b> (a postscript)	<b>NALmiqane'</b> (to transpose)
<b>TAJozde'</b> (to exit)	<b>AKOMozde'</b> (to enter)

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

**IEPRe** (afterward)

**ZHINa** (overhead)

**TAJi** (outside)

**ININQIKa** (of that time)

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

**Tavrchedl**

**Chedl niedl tavr**, guardians of morality

**Fevranzhtavr**

**Tavr choktiana fevranzh**, the Book of Morality

**Fevranzhpriaa**

**Priaa dra fevranzh**, a library

**Toyochetzli**

**Chetzli dra toyo**, night-fall

## ZIL- (コズル-)

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

**niloze'** (to speak, to talk)

**zilniloze'** (to misspeak)

**ilname'** (to remember)

**zililname'** (to misremember)

**kiloe'** (to write)

**zilkiloi** (a typographical error)

**shtiave'** (to think)

**zilshtiave'** (to think wrongly)

**koati** (music)

**zilkoati** (false notes, discordant music)

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

## DZAQ (ドカズ-)

The prefix **dzaq-** is from a very old and mostly unused dialect dating back to the days of the **Dzaqtas** plague that devastated the human population and left the **Qiknavrats** and **Viepchaklts** extinct. It's used to indicate a particularly catastrophic or devastating event, usually relating to war or natural disaster.

**atchisle'** (to collide)

**dzaqatchisli** (a horrific crash)

**ilnami** (a memory)

**dzaqilnami** (a particularly traumatic memory)

**kiatle'** (to attack)

**dzaqkiatle** (a devastating blow)

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

## FLEL- (ፊለል-)

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

**shtiavi** (a thought)

**koati** (music)

**niloze'** (to speak)

**flelshtiavi** (disgusting thoughts)

**flelkoati** (raucous, discordant noise)

**flelniloze'** (to slander or insult)

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

**flele'** (to be depraved)

**flela** (depravity)

**feli** (shamefulness)

**flele** (shamefully or depravedly)

## Discussion: Viepchakl

## Reading

## Vocabulary

## Appendix A: Prefixes and Suffixes

Affix	Zdetl	Meaning
-abr	父	family member
-aj	𠂇	used to denote a unit of a larger whole
-aji	𠂇人	suffix indicating a fractional part of an item
-atl	𠂇比	aspirant (Soc-11), also used as comparative ending
-azd	𠂇口	indicates a continuous action
che-	王	people of all genders
-ebi	𠂇	indicates a possibility or likelihood
-edl	大𠂇	suffix indicating a large group or collective of items
-ev	𠂇𠂇	expresses the bringing about of an action or state
-ez	𠂇𠂇	indicates the state expressed has come into being
-iashav	支士𠂇𠂇	princely born (Soc 15)
icha-	人王	implies non-specific multiples of a noun
ichaki-	人王𠂇之	implies very large size
-iepr	丈𠂇	intendant (an individual of Soc-10)
-ipr	人𠂇	having value, worthiness or merit
kasha-	之𠂇王	prefix indicating a container, usually for something physical
-nad	𠂇𠂇𠂇	"one who", a thing that
-nam	丈𠂇女	spouse of
-oj	𠂇	suffix indicating something made from the root
-priaa	𠂇支𠂇	a room or interior space
-qik	𠂇人𠂇	when used as a suffix, indicates repetitions of an action
ro-	𠂇𠂇	a repetition of an action
-stebr	上𠂇𠂇	wellborn (Soc 12)
-tepo	𠂇𠂇𠂇	suffix indicating a machine or device for performing a function
-tiki	𠂇人𠂇	an ending indicating a diminutive form or

		term of endearment
-tlas	トヌス	highborn (Soc 13), also used as superlative ending
-tlasche'	トヌシテ	noble born (Soc 14)
-yotl	ヨト	suffix referring specifically to large vehicles and transportation machinery
-zin	コズマ	child or offspring of

## Appendix B: Table of Pro-Forms

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

## Appendix C: Pronouns

<i>Standard</i>			<i>Possessive</i>	
<i>i</i>	first person singular	ze (Ζχ)	my	zeo (Ζχα)
<i>we</i>	first person plural	de (Δχ)	our	deo (Δχα)
<i>you</i>	second person singular	ve (Βχ)	your	veo (Βχα)
<i>y'all</i>	second person plural	le (Λχ)	y'all's	leo (Λχα)
<i>he/she/it</i>	third person singular	se (Σχ)	his/hers/it s	seo (Σχα)
<i>they</i>	third person plural	ye (Υχ)	theirs	yeo (Υχα)
<i>reflexive pronoun</i>	non-specific "one"	zhe (Ξχ)	one's	zheo (Ξχα)
<i>definite article</i>	the	ke (Ζχ)		

## Appendix D: Standard Verb Conjugation

Verb Form	Ending	Zdetl
Infinitive	-e'	- <sup>エ</sup> <sub>ト</sub>
Present tense	-ia	-ズ
Past tense	-ie	-ズ
Future tense	-ře	-ル
Imperative	-zhda	-召ル
Conditional	-za	-コル
Present participle	-iana	-スマル
Past participle	-iena	-スマル
Future participle	-řena	-ルセマル
Present passive participle	-ianta	-スマル
Past passive participle	-ienta	-スマル
Future passive participle	-řenta	-ルセマル

## Appendix E: IPA Pronunciation Guide

<i>Phoneme</i>	<i>Zdetl</i>	<i>English</i>	<i>IPA</i>
B	ᵇ	Boy	b
BL	ᵇˡ	BLue	bl
BR	ᵇʳ	BRown	br
CH	ᶜʰ	CHurch	tʃ
CHT	ᶜʰᵗ	whiCH Type	tʃt
D	ᵈ	Dog	d
DL	ᵈˡ	HurDLe	dəl
DR	ᵈʳ	DRain	dr
F	ᶠ	Fox	f
FL	ᶠˡ	FLy	fl
FR	ᶠʳ	FRed	fr
J	ᴶ	Jack	dʒ
JD	ᴶᵈ	charGED	dʒd
K	ᵏ	King	k
KL	ᵏˡ	knucKLe	kəl
KR	ᵏʳ	KRinkle	kr
L	ᶫ	Love	l
M	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	ᵖˡ	PLaid	pl
PR	ᵖʳ	PRetty	pr

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

## Appendix F: 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	Tlayotekoyandievli ozdře de iepri tlachikola.
Kieko	Ininzha jdo de michře?
Ikan	Ve tlanemilře ke drekro.
Kieko	Ipatle?
Ikan	Pradrnad iqa de, Kieko.

### **Lesson 5 Reading:**

The pictue displays the psionic testing room in the Psionic Testing Center.

Kieko chtia dievle ke tlamatzinad chochitle.

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

Alir se kotizhia dlenchiepr. Akatl qentia ke dlenchiepr. Dievltsadl qentia ke tlamatzinad. Zhdobrdievli 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 Reading:**

## Appendix H: Colors

Red		
Orange		
Yellow		
Green		
Blue		
Violet		
Brown		
Black		
White		

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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.

