

pala

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

Noble Title		Meaning	Suffix added to name
ᠳᠡᠨᠴᠢᠭᠡᠫᠣᠷ	Dlenchiepr	Intendant	-iepr (ᠶᠡᠫᠣᠷ)
ᠫᠠᠨᠠᠲᠤᠯ	Pranatl	Aspirant	-atl (ᠠᠲᠤᠯ)
ᠵᠢᠳᠢᠰᠡᠪᠷ	Jdistebr	Wellborn	-stebr (ᠰᠡᠪᠷ)
ᠶᠢᠰᠡᠲᠤᠯᠠᠰ	Viestlas	Highborn	-tlas (ᠲᠤᠯᠠᠰ)
ᠵᠣᠪᠷᠳᠢᠭᠡᠯᠠᠰᠢᠶᠠᠰᠠᠨ	Zhobrtlasche'	Noble born	-tlasche (ᠲᠤᠯᠠᠰᠢᠶᠠᠰᠠᠨ)
ᠫᠠᠨᠢᠰᠠᠨᠠᠶᠢᠰᠠᠨ	Preblsheniashev	Princely born	-iashev (ᠶᠠᠰᠠᠨᠠᠶᠢᠰᠠᠨ)

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

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

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

Fliedio'dagle (ᠫᠤᠯᠡᠳᠢᠳᠠᠭᠡᠯ) is another formal polite greeting that means "Are you in harmony?" It refers to the three aspects of being, *body*, *mind* and *spirit*. The traditional response is **fliedik** (ᠫᠤᠯᠡᠳᠢᠳᠠᠭ), "It is harmonious with me." Since dishonesty is all but unknown in Zhodani society, the response (unless one is actually feeling harmonious) might reflect how the person is actually feeling.

Exercises (Ajozdarad)

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

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

Other Greetings and Responses

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

Qlie fliedik. Chaktopkenzh zdinzhbaik.

[illegible]

I am not harmonious. Unwell is my stomach.

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

Qlie fliedik. Tlakitzdievlik.

[illegible]

I am disharmonious. Nostalgic (am I).

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

Nouns, Singular and Plural

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

choqi	girl	choqi choqi	girls
ᑕᑎᑕᑎ		ᑕᑎᑕᑎ ᑕᑎᑕᑎ	
driefri	boy	kiachtı driefri	six boys
ᑕᑦᑕᑎ		ᑕᑦᑕᑎ ᑕᑦᑕᑎ	
ibro	egg	chial ibro	One egg
ᑎᑎᑎ		ᑎᑎᑎ ᑎᑎᑎ	

The plural suffix **-o** (◌ʌ) is also valid for abstract quantities; for example, **choqi** (ʃʌʌʌ) becomes **choqio** (ʃʌʌʌʌ) for *girls*. In conversational Zdetl this form is rarely used except for abstract quantities, however, as adding the ending is seen as unnecessary (saying “**klachti driefri**” is as clearly understood as is “**kliachti driefrio**”).

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Numbers (Patlani)

Learn the numbers in Zdetl.

1	┐	chial	王ス㐂
2	㐂	omei	㐂㐂㐂
3	㐂	teqo or tyei	㐂㐂㐂 : 㐂㐂㐂
4	㐂	nachoie	㐂㐂㐂㐂
5	㐂	machieli	㐂㐂㐂㐂㐂
6	㐂	kiachti	㐂㐂㐂㐂
7	㐂	komi	㐂㐂㐂
8	㐂	koe	㐂㐂㐂
9	㐂	kona	㐂㐂㐂㐂
10	㐂	matlapa	㐂㐂㐂㐂㐂

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

teqozdij	㐂㐂㐂㐂㐂	A period of three years; often mistranslated as “Olympiad”
teqozastial	㐂㐂㐂㐂㐂㐂㐂	“Teqozdij Day”, a holiday added every three years to mark the new Teqozdij
teqozdievl	㐂㐂㐂㐂㐂㐂	The Psionic Games, a major societal event that happens every third teqozdij

Larger numbers are formed by compounding the numerical words:

11	㐂㐂	matlapachial	㐂㐂㐂㐂㐂㐂㐂
12	㐂㐂	matlapaomei	㐂㐂㐂㐂㐂㐂㐂㐂
13	㐂㐂	matlapatyeyi	㐂㐂㐂㐂㐂㐂㐂㐂
14	㐂㐂	matlapanachoie	㐂㐂㐂㐂㐂㐂㐂㐂㐂
20	㐂㐂	omeimatlapa	㐂㐂㐂㐂㐂㐂㐂㐂

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

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

㐂㐂	matlaiepr	㐂㐂㐂㐂㐂㐂
㐂㐂㐂	matlapatl	㐂㐂㐂㐂㐂㐂
㐂㐂㐂㐂㐂	matlapatlas	㐂㐂㐂㐂㐂㐂㐂
㐂㐂㐂㐂㐂㐂㐂	matlapatlasche	㐂㐂㐂㐂㐂㐂㐂㐂㐂

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

The Definite Article

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

Pronouns (Tetlas)

The most commonly used pronouns in Zdetl are:

Person	Singular	Plural	Possessive/indicative suffix
1st	ze (ㄷㄱ) - I, me	de (ㄷㄱ) - we	-ik / -(d)ish (ㄱㄹㄹ . ㄱㄷㄹㄹ)
2nd	ve (ㄱㄱ) - you	le (ㄹㄱ) - y'all	-o'd (ㄱㄹㄹㄱ)
3rd	se (ㄹㄱ) - he/she/it	ye (ㄹㄱ) - they, them	-ens (ㄱㄱ)

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

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

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

Faeia ve? (What is your name?)

One could say instead:

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

And when referring to another person:

Faens _____. (Their name is _____)

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

Exercises (Ajozdarad)

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

Asking Questions

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

This makes questions in Zdetl very clear. In Anglic and other Terran languages, questions are often indicated by a rising shift in vocal tone at the end of the sentence, and in written form indicated by the ? symbol. In Zdetl, the presence of the *question word* or *suffix* makes clear that the phrase is interrogative in nature.

Verbs: The Present Tense

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

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

Ze mochitia.

I am reading (I read).

ㄣㄣ ㄣㄣㄣㄣㄣㄣ*

Mochitik.

I am reading (I read).

ㄣㄣㄣㄣㄣㄣㄣ*

Se kotozhia.

He/she/it is sitting (sits).

ㄣㄣ ㄣㄣㄣㄣㄣㄣ*

Kotozhens.

He/she/it is sitting (sits).

ㄣㄣㄣㄣㄣㄣㄣ*

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

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

ㄣㄣㄣㄣㄣㄣㄣ, ㄣㄣㄣㄣㄣㄣ ㄣㄣㄣㄣㄣㄣㄣ*

Kotozhenzh, fevranzh mochitik.

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

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

ㄣㄣㄣㄣㄣㄣㄣ ㄣㄣㄣㄣ

Nilozenzh shtiefri

(A) speaking man

ㄣㄣㄣㄣㄣㄣ ㄣㄣㄣㄣㄣㄣㄣㄣㄣㄣㄣㄣㄣ

Kochenzh chikakenmiztli

Sleeping cat

ㄣㄣㄣㄣ ㄣㄣㄣㄣㄣㄣㄣ ㄣㄣㄣㄣ

Tyeii olianenzh zin

Three swimming children

And when the verb is used as a noun:

Yekta shtiavenzh

Good thinking

ikatique`	人 2 7 人 2 7 ^	to stand
iqe`	人 5 7 ^	to be
kaqe`	2 7 5 7 ^	to listen
katzitlane`	2 7 人 2 7 人 7 7 ^	to push
kavre`	2 7 7 7 ^	to have
koche`	2 7 王 7 ^	to sleep
kopeche`	2 7 7 7 王 7 ^	to push
kotozhe`	2 7 人 2 7 3 7 ^	to sit
miztle`	7 人 2 7 7 ^	to ride
mochite`	7 7 王 人 人 7 ^	to read
niloze`	7 人 人 7 2 7 ^	to talk (speak)
noetzhite`	7 7 7 人 2 7 人 人 7 ^	to climb
oliane`	7 人 人 7 7 7 ^	to swim
qiloe`	5 人 人 7 7 ^	to paint
shtiave`	土 5 7 7 7 ^	to think
tie`	人 7 ^	to throw
tlakoe`	人 7 2 7 7 ^	to eat
tlapae`	人 7 7 7 7 ^	to drink
yanae`	人 7 7 7 7 ^	to hide
zhdazhe`	2 7 7 3 7 ^	to catch

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

Conjunctions (Niegrad)

Conjunctions (nieqrad; $\neg \wedge \leq \neg \sqcup$) join sentences or clauses within a sentence to create connected sequences of ideas.

iazh スヨ and

iai スイ but

pra 𐎱𐎠𐎼𐎿 or

Exercises (Ajozdarad)

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

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

