



Conversational Zdetl

for Anglic Speakers

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

Dlolpliki, Zhdant/Zhdant

Tzonitzali Zdebrdish, ziad tlaniana...

Makozhda ... makozhda ... iqia iqe' kiatle'...

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

Makozhda ... draitse priatlakoti polotens ...

ziad tlaniana ... makozhda kamatli ...

Tzonitzali Zdebrdish... makozhda ...

コロアスコラリ トヘトムス.

コスル トヘアヌアヌ***

タガタヨルタガ***

タガタヨルタガ***

ハヌス ハヌス' ズヌトセ'***

タセヨルタガル ハルヨルコセヌ***

タヌリル ハヌヨスル タヌル タヌタヌルヌス***

タガタヨルタガ

タヌルトセ ハヌトガタル ハルヨルクセヌ***

コスル トヘアヌアヌ

タガタヨルタガ ハルヨルトス

コロアスコラリ トヘトムス***

タガタヨルタガ

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

ロモト ズヨ ザモトメル マモニス ナモモトヌ

Conversational Zdetl

マスムクルコルダル ロモト

Jeff Kazmierski

in association with

The members of the Zhdantia Language and Cultural Institute

John Waterman - Foreword and Hard Landing

Steve Schonberger - Our Wondrous Universe

Special thanks to P.O. Bergstedt for creating the Zhoglyph truetype font

Character Illustrations on pp. 137-144 and clocks on p.19 by Jeff Kazmierski; all other illustrations created using Midjourney.

And of course, thank you to Marc W. Miller, J. Andrew Keith, John Harshman, and the GDW/Far Future Enterprises team, without whom this would not have been either possible or necessary.

Thanks for 40 years of incredible science fiction gaming!

First Edition 2024

Second Printing, Dranzhrin Edition, Nov 2024

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Paperback ISBN: 978-1-300-98155-8

Hardcover ISBN: 978-1-300-77621-5

Electronic ISBN: 978-1-300-77584-3

Imprint: Lulu.com

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Foreword to Beginning Zdetl

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

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

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

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

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

Foreword to Beginning Zdetl

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

--John Waterman, CPT, IN, INI

The Zhodani Language and Cultural Institute

Regina, Spinward Marches

Author's Note

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

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

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

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

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

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

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

author's note

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

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

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

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

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

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

Thanks again to Marc Miller and the good people at GDW and Far Future Enterprises for creating Traveller and making it possible to do this, as well as Mongoose Publishing for continuing the good work and keeping Traveller alive.

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

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

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

Jeff Kazmierski

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Introduction

Zdetl is the official language of the Zhodani Consulate in the age of the Third Imperium. While its precise origins are unknown, it is commonly accepted that it developed in the wake of what is today known as the Final War when the surviving humans on Zhdant found themselves bereft of their alien masters. Over the millennia, Zdetl gradually evolved into its modern form and was universally adopted as the official language in the 300th Teqozdij of the Driantia Zhdantia, equivalent to Imperial year -6055.

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

Spelling, Pronunciation, and Accent

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

Vowels

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

父	A as in father , never as in pale
児	E as in get or let , never as in pier
人	I as in kit , never as in mile
牙	IA as in yaweh
エ	IE as in layer
ウ	O as in go
ル	Ŕ is a throaty “r” sound, almost unvoiced like the “r” in work . This sound can be challenging to learn and recognized in Anglicized Zdetl; students should practice saying it often. It will be noted in the text as Ŕ where needed.

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

Introduction

Consonants

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

Syllable Structures and Accentuation

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

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

Atrint	アーツィント	At-rint - “raining”, the wet season following the winter thaw
Vrienstrial	ブリエンスティアル	Vrien-stial - “heat”, the warm summer season
Atchafser	アーチャフサー	At-chaf-ser - “waning”, the autumn season when the heat of summer fades
Ataniebl	アーテニアブル	A-tan-iebl - “harvest”, the season to harvest mature crops
Ashtiavl	アシティアル	Asht-iavl - “chill”, the winter season
Atpiapr	アーティアープ	At-piapr - “thaw”, the spring season when winter’s chill wanes and the weather becomes warmer
Zhant’ad	ゾンタード	Zhant’ad - commoner; the lowest class of citizen in the Zhodani Consulate
Dlenchiepr	ドレンチエープ	Dlench-iepr - intendant; the lowest rank of nobility
Zhobrdievl	ゾーブルディエヴル	Zhobr-dievl - noble; the ruling class in Zhodani society
Pranatl	プロナティ	Pra-natl - “aspirant”, the lowest rank of nobility, equivalent to a Knight in the Imperium
Jdistebr	ジディエーブル	Jdi-stebr - “wellborn”, the second rank of nobility, equivalent to a Baron in the Imperium
Viestlas	ヴィエラス	Vies-tlas - “highborn”, the third rank of nobility, equivalent to an Imperial Marquis
Zhobrtiasche	ゾーブルティアス	Zhobr-tlas-che - “noble born”, the second highest rank of nobility, equivalent to an Imperial Count
Preblshienchiashav	プレーブル・シエンチア・シャーヴ	Prebl-shiench-ia-shav - “princely born”, the highest rank of nobility in the Consulate, equivalent to an Imperial Duke

Introduction

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

Introduction

Note the placement of the accent in longer words. Zdetl makes extensive use of compound words composed of two, three or more words appended together. This can subtly change the pronunciation and accentuation of the root and sub-words, so study the Zdetl carefully to identify syllable breaks. Becoming familiar with the **tlatoniedl** (タラトニアズル) or **alphabet** is critical

Nenjchinzhe'driante ナセロ王人々ヨセカスアセ Nenj'chin-zhe'-driant-e - "Consular Legion of Merit", the highest military honor bestowed on a Zhodani citizen

to understanding how to pronounce Zetl words and sentences.

A Note on Word Construction

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

Consider the following:

vlezhdaf (バセヨアス) - **vlezhd** (star) + **-af** (yonder, afar); "yonder star"

vlezhdatlishaf (バセヨアスと人土アス) - **vlezhd** (star) + **atl** (lord) + **ish** (our) + **af** (yonder); *our Star Lord-class cruiser over there/yonder*

shivvajdatl (土人アマガルアス) - **shiv** (moon) + **va** (to shine) + **jdatl** (mountains); *the Mountains of Moonlight, a mountain range on Qiknavra*

These constructions can become quite complex and convey subtle meanings:

dlenchieprzinichpatlasdish (ビセマヌコノアヌ王アスとアス土アス) - **dlenchiepr** (intendant) + **zin** (child) + **ichpa** (new) + **tlas** (superlative) + **dish** (our); *our newest intendant child*

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

Punctuation

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

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



Yekta chapani!

Үкәләр Җарылтама //

Chapanitlasche!

Җарылтамаңдан шай //

Yekta stial.

Үкәләр үзүл *

Yektnamiqe.

Үкәләрәрәңүк *

Fao'daqle?

Ертәлә ^ дәңгәч /

Tliaqrnad Ikan iqja.

Езеклазо ызыра ыңзү *

Yektnamiqe, Ikan. Niefradr Zeklazo iqja.

Үкәләрәрәңүк, ызыра *
Аңдараң қозыраң ыңзү *

Fliedio'daqle?

Ертәлә ^ дәңгәч /

Fliedik. Iazho'daqle?

Ертәлә ^ ызыра ^ дәңгәч /

Fliedik, kamatl. Izhia vidliao'daqle?

Ертәлә ^ ызыра ^ дәңгәч /
Аңдараң қозыраң ыңзү *

Zdeqla vidlik.

Аңдараң қозыраң *

Dlolpliki vidlik.

Аңдараң қозыраң *

Itoik chtenenzh.

Аңдараң Җарылтама *

Good morning!

Good morning!
(Exceptional morning!)

Good day.

Well met.

What is your name?

I am Ikan Tliaqrnad.

Well met, Ikan. I am Zeklazo Nejdrafr.

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

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

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

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

I am from Dlolpliki.

Good-bye. (be seeing you)

pala

Note the lack of honorifics in this exchange. The two individuals meeting are both **zhant'ad** (ゾアダル) 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** (ジヒチエル) *Intendant* or **zhobrdievl** (ゾルトブル) *Noble*, the **zhant'ad** would address the superior by his social rank. In any meeting between Zhodani of different class, each addresses the other by their title (and name, if necessary).

Noble Title	Meaning	Suffix added to name
ジヒチエル	Dlenchiepr	-iepr (ジル)
ゾラトル	Pranatl	-atl (ラト)
ジスル	Jdistebr	-stebr (スル)
ビエストル	Viestlas	-tlas (ビスル)
ゾルトブル	Zhobrtlasche'	-tlasche (ゾルトブル)
ズシル	Preblsheniashav	-iashav (スシリ)

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'daqle (リエドロウドクタセ) 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** (リエドク), "It is harmonious with me." Since dishonesty is all but unknown in Zhodani society, the response (unless one is actually feeling harmonious) might reflect how the person is actually feeling.

Exercises (Ajozdarad)

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

pala

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 **fledo'daqle** in the affirmative when one is *not* feeling well, other polite responses relate to how one might be feeling at the time. These correspond to three aspects of being - the physical, the spiritual, and the mental. Thus, if one is not feeling well physically, the response might be

Qlie fliedik. Chaktopkenzh zdinzhbaik.
չ գալուշ * շրջարացեած զարդարաւ *
I am not harmonious. Unwell is my stomach.

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

Qlie fliedik. Tlakitzdievlik.
չ գալուշ * դրամականաւ *
I am disharmonious. Nostalgic (am I).

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

Nouns, Singular and Plural

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

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

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

Vocabulary (Tlatoniatl ilnamia)

-ach	ア王	diminutive; small
-aqle/-qle	ア(ア)セ	Interrogative suffix
chikakenmiztli	王人アアセセセアヌコヒ	a six-legged cat native to Zhdant
choqabr	王ロアヌ	sister
choqi	王ロス	girl
choqzin	王ロスコヘア	daughter
-di	アシ	a state of being
dievl	アズ	thoughts
driefrabr	アズルアヌ	brother
driefri	アズルス	boy
driefrzin	アズルコヘア	son
fevranzh	エセマアヌ	book
fliedi	エヌシス	a state of unity or harmony
iadlajem	スビアラセタ	skycar
ibro	スヌ	egg
itzi	スニコス	house, home
kafi	アズルス	coffee
kenkali	アセアアズルス	family; clan
kenkalitzi	アセアアズルスコス	household; clan house
-nad	アズル	a person or profession
-nam	アズラ	a spouse or partner
pria	スス	chamber or room
shtiefrabr	土ズルアヌ	father
shtiefri	土ズルス	man
shtiefrnam	土ズルアアヌ	husband; male partner
tlakitzdievl	アズルスコムズ	nostalgia
tlamachti	アズルアヌ	lesson
telekoni	アセアゼス	animal; creature
zdnizhba	コスコトス	stomach
ziatl	コスヒ	table
ziefrabr	コズルアヌ	mother
ziefri	コズルス	woman
ziefrnam	コズルアアヌ	wife; female partner
zin	コスア	child
zinach	コスアアヌ	infant

pala

Numbers (Patlani)

Learn the numbers in Zdetl.

1	𠂔	chial	王又𠂔
2	𠂎	omei	𠂎又𠂔
3	𠂔	teqo or tyei	𠂔𠂔𠂔 : 𠂔𠂔𠂔
4	𠂖	nachoie	𠂖王又𠂖
5	𠂔	machieli	𠂔王又𠂔人
6	𠂔	kiachti	𠂔王人
7	𠂔	komi	𠂔𠂔人
8	𠂔	koe	𠂔𠂔
9	𠂔	kona	𠂔𠂔𠂔
10	𠂔𠂔	matlapa	𠂔𠂔王又𠂔𠂔

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

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

Larger numbers are formed by compounding the numerical words:

11	𠂔𠂔	matlapachial	𠂔𠂔王又𠂔𠂔
12	𠂔𠂎	matlapaomei	𠂔𠂔𠂔𠂔𠂔𠂔𠂔
13	𠂔𠂔	matlapatyei	𠂔𠂔王又𠂔𠂔𠂔𠂔
14	𠂔𠂖	matlapanachoie	𠂔𠂔王又𠂔𠂔𠂔𠂔𠂔
20	𠂔𠂔𠂔	omeimatlapa	𠂔𠂔𠂔𠂔𠂔𠂔𠂔

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

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

𠂔𠂔𠂔	matlaiepr	𠂔𠂔𠂔𠂔𠂔
𠂔𠂔𠂔𠂔	matlapatl	𠂔𠂔𠂔𠂔𠂔𠂔
𠂔𠂔𠂔𠂔𠂔	matlapatlas	𠂔𠂔𠂔𠂔𠂔𠂔𠂔
𠂔𠂔𠂔𠂔𠂔𠂔	matlapatlasche	𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

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** (泽连) 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 (že) - I, me	de (ðe) - we	-ik / -(d)ish (ېز . ەدىش)
2nd	ve (ۋے) - you	le (لە) - y'all	-o'd (ۋەد)
3rd	se (سە) - he/she/it	ye (يە) - they, them	-ens (ەن)

Note that third person pronouns have no gendered forms in Zdetl. The third person pronoun **se** (سە) 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`** (ئەئەـ), *to be named*, is a verb taking the present tense form **fiaeia** (ئەئەيـ), and in the second, the *noun* **fae** (ئەئەـ), *name*, is modified by the *second person possessive suffix* **-o'd** to make it **faoe'o'd** (ئەئەـۋەـد). The suffix **-aqle** (ئەئەـقـلـ) 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** (ئۇـ), which precedes any statement the speaker wishes to make a question. The second has been introduced in this chapter and is the *suffix* **-aqle** (ئەئەـقـلـ) added to the root word.

pala

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

Verbs: The Present Tense

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

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

Ze mochitia.	I am reading (I read).
コセ タル王人 ^ト テ*	
Mochitik.	I am reading (I read).
タル王人 ^ト テ ^ト *	
Se kotozhia.	He/she/it is sitting (sits).
上セ タル ^ト テヨス*	
Kotozhens.	He/she/it is sitting (sits).
タル ^ト テヨセ ^ト *	

For the *present participle* form of a verb, the suffix **-enzh** (七当) 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:

タル^トテヨセ^ト、タマタテ^ト タル王人^トテ^ト*
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:

マヌ^トコセ^ト タマタ^ト
Nilozenzh shtiefri
(A) speaking man

タル王セ^ト 王人^トテ^トセ^トアタムコ^ト
Kochenzh chikakenmiztli
Sleeping cat

クレセ^ト ハリスアセ^ト コメア
Tyeii olianenzh zin
Three swimming children

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And when the verb is used as a noun:

Үէ^タシテル ソスナセ^タ
Yekta shtiavenzh
 Good thinking

Tlatoniatl ilnamia: michad (verbs)

ikatike`	イカチケ ^タ	to stand
iqe`	イキエ ^タ	to be
kaqe`	カキエ ^タ	to listen
katzitlane`	カツチラネ ^タ	to push
kavre`	カブレ ^タ	to have
koche`	コチエ ^タ	to sleep
kopeche`	コペチエ ^タ	to push
kotozhe`	コトゾヘ ^タ	to sit
miztle`	ミツルエ ^タ	to ride
mochite`	モチテ ^タ	to read
niloze`	ニロゼ ^タ	to talk (speak)
noetzhite`	ノエツヒテ ^タ	to climb
oliane`	オリエ ^タ	to swim
qiloe`	キロエ ^タ	to paint
shtiave`	シタベ ^タ	to think
tie`	チエ ^タ	to throw
tlakoe`	タラコエ ^タ	to eat
tlapae`	タラパエ ^タ	to drink
yanae`	ヤナエ ^タ	to hide
zhnazhe`	ジハズヘ ^タ	to catch

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

Conjunctions (Nieqrud)

Conjunctions (nieqrud; ニエクルド) join sentences or clauses within a sentence to create connected sequences of ideas.

iash	アシ	and
iai	アイ	but
pra	アラ	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.

Culture: Zhodani Home Life

The Clan House (Kenkalitzi)

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

Yotlekemetnad	યોલેકેમેનાડ	"Smith"
Kliazhnamachrnad	ક્લાઝનામાચરનાડ	"Plumber"
Kloriemnad	ક્લોરીમનાડ	"Programmer"
Kotzpialinad	કોટ્સપાલનાડ	"Fisher"
Tlamad	ત્લામાડ	"Doctor"
Tilman	તિલ્માન	"Taylor"

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

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

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

The Bath Hall (Kalipakipria)

The central feature of every Zhodani **itzi** (イツコム) is the bath hall, or **kalipakipria** (カリパキアリヤム). This is more than a place to get clean - it's where all the important business of the **kenkali** (ケンカリ) is conducted, trade and other negotiations between **kenkali** happen, and where visitors and guests are welcomed to the **itzi**.

Every visitor or guest, regardless of rank, is invited (in some cases expected) to take part in the **kazkalipakik** (カズカリパキック) or *bathing ritual*. This custom dates back thousands of years, possibly even to the time before the **Dzaqtias** (ドサチアス), and can be as simple as washing one's hands and feet for short visits or as long as a full body cleansing followed by a relaxing time in the **vrienkalipaki** (ブリエンカリパキ) *hot bath* to discuss business or share news.

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



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

The Gardens (Zhochtlipria)

The food served in the **kalipakipria** is usually fresh fruits or vegetables grown in the nearby **zhochtlipria** (ゾウチリヤ) *garden space*, cakes either imported or made from surplus grains either grown on site (in the case of the **Kenkalitzi Tliaqrnad** (ケンカリツィ・トリアクナド)), or sometimes fresh seafood. The exact nature of the food depends on the location of the **kenkalitzi**, its resources, and the function of the **kenkali**.

The **zhochtlipria** are traditionally tended by older children and overseen by **zhant'ad** adults of retirement age. These **zhochtlinad** (ゾウチリナド) thus continue their service to the **kenkali** by passing knowledge on to the next generations while performing a vital duty to their clan.

These gardens are not merely for growing food, however. Like many public spaces in Zhodani society, they serve a multifaceted purpose. Spaces for



meditation, contemplation, casual meetings, and game play are typically scattered throughout the grounds, providing visitors and residents with a place that nourishes the body, mind and spirit.

The Creches, Schools, Living, and Work Spaces

Beyond the **kalipakipria** and **zhochtlipria** are the spaces and buildings set aside for the true work of the **kenkali**. Here is where the **zintikipria** (コヘアヒススルス) *creches*, the **koatlipria** (ゴルアヒススルス) *work spaces*, **zhdatlipria** (ゴルアヒススルス) *schools*, and **kotozhiepria** (ゴルヒルヨススルス) *living spaces* can be found.

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

The **kotozhiepria** is akin to the longhouses of the North American Iroquois nations on ancient Terra. A typical **kotozhiepria** houses a few dozen adults of working age and two or three times as many children from their first **teqozdij** to their sixth, at which point they have either been identified as having psionic potential and adopted to a **Dlenchiepr** (ドレニシエル) *Intendant* family or have joined a clan as a full **zhant'ad** laborer.

Every **kenkali** performs work essential to the functioning and maintenance of a **Zdobrdievli** (ゴルトドーブリ) *noble* estate. This work is done in the **koatlipria** (ゴルアヒススルス) or *work spaces*. The form of the **koatlipria** depends on the skill set of the **kenkali**; the Kenkali Tliaqrnad **koatlipria** would be fields and farms; the Kenkali Yotlkemethnad **koatlipria** would be the estate's vehicle garages and possibly other heavy machinery; the Kenkali Kliazhnamachrnad **koatlipria** would be the water filtration and purification plants. These facilities are not always near the actual **kotozhiepria** of any of the individual **kenkali**.



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

zintikipria
kotozhiepria
koatlipria
zhdatlipria
pria

コメアヒヘスルズ
 ジロヒルヨメルズ
 ジロアヒスルズ
 ハスヒスルズ
 ルズ

creche
 communal house
 workplace
 school; training center
 a functional space



Tlamachti 2 - At a Restaurant

Zholnad Жолнад	Tlachatlasche, dlenchiepro. Itetl pleshqleo'daqle чтенензин?
Azhdiazhiepr Аздыжие	Tlachatlasche. Etachshrk chiala chtendish, kamatl. чтенензин. членение, каматли.
Zholnad Жолнад	Yektlas, dlenchiepr. lazh ke zin? Членение, лаж ке зин?
Kieko Киеко	Dlabra, kamatl!
Zholnad Жолнад	Yektlas. Moli iochti chteno'd?
Kieko Киеко	Viepchaklajo!
Velmiepr Вельмие	Cha! Aepreo'daqle dazej, Kieko-ki? Ча! Аепрео'дақле дазеј, Киеко-ки?
Kieko Киеко	Qlie...
Azhdiazhiepr Аздыжие	Ielezhe ichatetl bivriant. Yektlas ke Dlolplikiajo tsenchenzh. Членение ичатетл бивриант. Ектелас ке длопликайо тсенчензин.
Kieko Киеко	Dlolplikiajo chtenik, kamatl. Длопликайо чтеник, каматли.
Zholnad Жолнад	Yekta pepetli. Okye chtenenzh? Членение пепетли. Окье чтенензин?
Velmiepr Вельмие	Icha chokotecho, zhdedazenzh, iazh talqi, kamatl. Членение чокотечо, жедаңзин, изх талқи, каматли.
Azhdiazhiepr Аздыжие	lazh icha tefla, iazh chtozen, zenzh. Лаж ича тefла, изх чтоцен, зензин.
Zholnad Жолнад	Zhdotlas, dlenchiepro. Ждотлас, членение.

tlakolepriazf

Waiter Good afternoon, Dlenchieprs. What will you be ordering?

Azdiazhiepr Good afternoon. We would like the noql egg and kamtoli soup, please.

Waiter Very good, my lady. And for the child?

Kieko Noodles, please!

Waiter Excellent. What kind of sauce do you like on them?

Kieko Viepchaklajo!

Velmiepr Oh! Have you tasted it, Kieko-ki?

Kieko No...

Azdiazhiepr Perhaps something milder. The Dlolplikiajo is very good.

Kieko OK. I'd like that.

Waiter Excellent choice. Will there be more, my ladies?

Velmiepr Some fruit, bread and cheese, please.

Azdiazhiepr And some wine, and fruit juice for the child.

Waiter Excellent.



Vocabulary (Tlatoniatl ilnamia)

abrrstia	アヌヌヌス	a chicken-like creature raised for meat
abrrstiapantli	アヌヌヌヌヌヌヌ	breast of abrrstia
ache	アヌ	flour made from legumes or nuts
achieti	アヌヌ	cooking oil
bivriant	ヌヌヌヌ	spicy
chokotecho	ヌヌヌヌ	bread
chtene`	ヌヌヌヌ	to desire or want a thing; also a request
dlabra	ヌヌヌ	noodles
dlats	ヌヌ	nut; nuts
dlolplikiajo	ヌヌヌヌヌヌ	a mild spice blend used in currys
efla	ヌヌ	wine
etachshrk	ヌヌヌヌ	a soup made from noql meat, tubers, and vegetables
iazde	ヌヌ	an apple-like fruit
ibro	ヌヌ	egg
ientschapo	ヌヌヌヌ	bacon, usually made from yonchobo
jiebl	ヌヌ	herb
kafi	ヌヌ	coffee
kamatli	ヌヌヌヌ	please or thank you, interchangeably
kamtoli	ヌヌヌヌ	a hardy sweet potato-like tuber
kiochti	ヌヌヌ	breast (of poultry)
kliazh	ヌヌ	water
kotl	ヌヌ	tea
mizhtloyo	ヌヌヌ	pastry; donut
moli	ヌヌ	salsa; sauce
nechtli	ヌヌ	honey
sta	ヌヌ	plate
tako	ヌヌ	tacos (introduced by Solomani)
talqi	ヌヌ	fruit
tlakolepria	ヌヌヌヌ	restaurant; eatery
tlateme`	ヌヌヌヌ	to feed; to give food to
tlatemo	ヌヌヌヌ	food
tlatlie	ヌヌヌ	spirits, liquor
tsitsio	ヌヌ	jam
yama	ヌヌ	bland
viepchaklajo	ヌヌヌヌヌヌ	a very spicy curry dish
zamoli	ヌヌヌ	soup
zenzh	ヌヌ	a fruit juice drink
zhedadenzh	ヌヌヌヌ	cheese
zholnad	ヌヌ	waiter, concierge

Mealtimes and Times of the Day

Compared to some human cultures, the Zhodani eat quite frequently, as many as six or more times each day. The standard day on Zhdant is 27 standard hours, divided locally into 30 equal units called **achan** (ア王ア?). Mealtimes mainly take place during the daylight hours.

Pliebraits ズトムズトム	sunrise	Early to mid-morning
Chapani ズルズルズル	morning	Between sunrise and noon
Stialchali スリスリスリ	noon	The 15 th hour of the day
Tlacha ズルズル	afternoon	Between noon and sunset
Pliebrimani ズトムズトムズトム	sunset	Twilight to early evening
Tlatso ズルズル	pre-midnight	Between sunset and midnight
Teyochali ズルズルズル	midnight	The 30 th or zero hour
Chikani ズムズムズム	pre-sunrise	Between midnight and sunrise

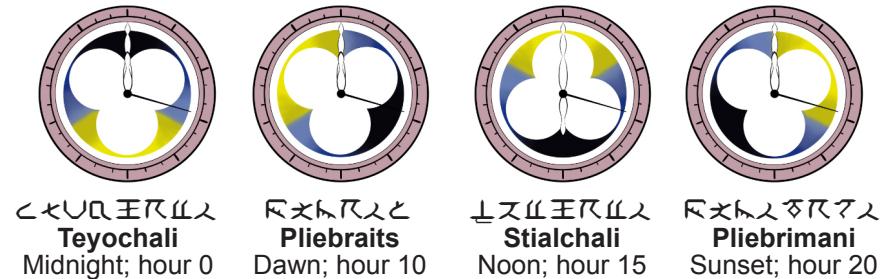
Daytime, the daylight hours between sunrise and sunset, is usually called **stial** (スリスリ) and nighttime, between sunset and sunrise, is **teyo** (ズルズル).

Vocabulary: meals (Tlatoniatl ilnamia: tlakopali)

pliebraitspali ズトムズトムズトム	The first meal of the day, consumed at dawn or around the 5 th or 6 th hour and consisting of proteins, starch and vegetables
omeipliebraitspali ズムズトムズトムズトムズトム	The second meal of the day, usually two hours after pliebraitspali
matlapachialpali ズルズルズルズルズルズル	A light meal consisting of mostly starches and vegetables typically occurring around the 11 th hour of the day
stialchalipali スリスリズムズムズムズム	The noon or midday meal consumed at the 15 th hour of the day
tlachapali ズルズルズルズル	Midafternoon meal, usually a refreshing drink and pastries, held at the 18 th to 19 th hour
pliebrimanipali ズトムズトムズトムズトムズトムズトム	The evening meal consumed between the 22 nd and 23 rd hour of the day
teyochalipali ズルズルズルズルズルズル	A light meal sometimes consumed at midnight as needed

tlakolepriazaf
Zhdanstial

The following illustrations show a typical Zhdani clock featuring three hands of varying sizes for counting the seconds (**zhinzh** 約スス), minutes (**pitlik** ピルク), and hours (**achan** アカン). The outer colored ring indicates the portion of the day or **tyeiaji** (トエイジ), also known as *third*, and it rotates once per day. The clock face itself is divided into ten **achan**,



numbered from 1 to 10 counting spinward (clockwise).

Modern digital clocks mark the time more granularly, having a sequence of four numbers indicating the **tyeiaji**, **achan**, **pitlik** and **zhinzh** in order and indicating the time of sunrise and sunset and possibly, the current weather. However, for aesthetic reasons most Zhdani prefer the analog variety.

The times of actual sunrise and sunset are, of course, flexible and depend on the latitude of the observer; the names are often used simply to mark the transitions between the **tyeiaji**.

Exercises (Ajozdarad)

Express the following in Zdetl:

1. I would like to eat noodles.
2. Do you want wine or tea?
3. What are you eating?
4. I would like the soup, please.
5. The noodles are spicy.

Translate from the Zdetl:

1. lazde chtenzik.
2. Etachshrk bivriant iqia!
3. Qlie dlolplikiajo chtenzik.
4. Tyei tako, kamatli!
5. Mizhtloyo tlatemeo'd ik!

Vocabulary: Verbs (Tlatoniatl ilnamia: michad)

aepre`	アヌルセ^	to taste
akonmole`	アコロアヌルセ^	to swallow
chiachie`	チヌヌセ^	to chew
chinqe`	チヌアヌセ^	to suck or sip
chrche`	チヌヌセ^	to spit
chtoreqle`	チヌリセスセ^	to order food
ezhozste`	エゾスコトセ^	to sautee'
frenzhe`	フニシセ^	to gulp
iekoke`	イクオセセ^	to taste something
iepane`	イヌルアセ^	to be thirsty; to have thirst
iezotle`	イコロセセ^	to vomit
neloze`	アヤムロコセ^	to stir
ozhbe`	オヨリセ^	to nibble
pitse`	ピヌセセ^	to smell something
pizie`	ピヌコセ^	to sniff
pleshqle`	ピセヌセセ^	to request
qetse`	セセセセ^	to bite
tekochole`	シセガヌヌルセ^	to be hungry; to hunger
tlakoe`	シヌルセ^	to eat
tlateme`	シヌルセスセ^	to feed; to give food to
tlapaze`	シヌルヌコセ^	to drink
zilmole`	コヌヌヌルセ^	to choke
zoyone`	コヌルヌアセ^	to fry

To ask *when* an activity or event will occur, the construction **iqik** (イシシズ) is used:

Omeipliebraitspali iqik?
オマエラヌヌルヌトヌヌルヌ イシシズ/
When is second breakfast?

Adjectives and Adjectival Suffixes

Adjectives (**zarfozad**, コヌヌヌルコヌル) are words that describe nouns. In Zdetl, adjectives can take the form of either independent words or *adjectival suffixes* appended to a noun. The only functional difference is in the application.

Some common adjectives include the following (you have already seen some in the previous lesson).

-ach	シヌ	small; diminutive	-med	シヌセ	clean
-davr	シヌル	new	-qapl	シヌル	fresh
-dro	シヌ	bright	-shte	シヌ	fast
-kekli	シヌス	stale	-tлас	シヌヌ	large; great
-iensh	シヌ	old	-zdo	シヌ	dull
-klie	シヌ	slow	-zdodli	シヌル	dirty; unclean

tlakolepriazaf

This is by no means an exhaustive list; indeed, there are thousands more adjectives in Zdetl, a few of which will be covered in this book. As mentioned earlier, adjectives can be used either independently or as affixes to other words. For example, in the question

Medaqle?
ՃԵՇՏԱՑԵ/
Is it clean?

Uses the unitary adjectival form of **med** while appending the question indicator **-aqle** to it as the root. However, if one were describing a specific item that was clean, the suffix **-med** is applied to the root:

Stamed.
ՍԵՇՏԱՑԵ/
A clean plate (plate-clean).

Tlatoniatl ilnamia: zarfozad

aflaja	ՇՐԵՋՔ	sweet	iapani	ՇՐԵՋԱՆ	thirsty
ashtiabla	ՇԱՏՏԵՐ	cold	ioaka	ՇԱՏՏԵՐ	dry
bivriant	ԽՎԱՏՑՈՒ	spicy	keql	ՀԵԿ	salty
chiklika	ԽԱՅՀԵՐ	bitter	kliazheva	ՀՅԵՎԵՎԱՐ	wet
datansia	ՈՐԵՐԵՍ	umami	mankia	ՈՐԵՐԵՍ	soft
dlev	ՃԵՎ	flavorless	qapl	ՃԵՎ	fresh
dliefish	ՃԵՎԻՆ	stinky	rlop	ՃԵՎԸՆ	sour
fenta	ՎԵՐԴԵՐ	tangy	tekicholi	ՎԵՐԴԵՐԻՆ	hungry
flela	ՎԵՐԴԵՐ	bad	vrienia	ՎԵՐԴԵՐ	hot

And so on. Review the following list of adjectives and practice using them in both forms.

Exercises (Ajozdarad)

Translate from Zdetl to Anglic:

1. Qaplaqle ke noql?
2. Kafi ashtiabl.
3. Pliebrimanipali iqik? Tekicholik!
4. Viepchaklajo bivriantaqle?
5. Dlevens ke abrrstia.

Translate from Anglic to Zdetl:

1. The cheese is sour.
2. I would like hot coffee and fresh fruit.
3. I want spicy food, please.
4. She wants a sweet pastry and coffee.
5. Thank you sir.

Negative Constructions

To make a sentence negative, the word **qlie** (ᜈᜊ) is added at the beginning:

Talqi chteno'd?
 ጽፋፃፃፃፃ መቻቻቻቻ
 Do you want fruit?

Qlie talqi chtenzik.
 ዓᜈ ጽፋፃፃፃ መቻቻቻቻ
 No, I do not want fruit.

Exercises (Ajozdarad)

Give the negative forms of the following sentences, then translate:

1. Talqi iazh kafi chtenzik.
2. Kaqik.
3. Tekicholo'd.
4. Tekicholik, qlie iapanik.
5. Abrrstia talkiens.

Translate, then answer the following questions in the negative.

1. Do you want to eat spicy chicken?
2. Would Kieko like some fruit?
3. Is Velma drinking wine?
4. Is the cheese fresh?
5. Is the fruit spoiled?

Days of the Week

A week on zhdant consists of five days named as follows:

Third day (**teqostial**) is usually a break day.

In addition to the defined days of the week, Zdetl also has the following *independent time adverbs*:

Chistial	ወሁታዴ	First day
Omeistial	ይኩራታዴ	Second day
Teqostial	ርክሮታዴ	Third day
Nachostial	ልኩወታዴ	Fourth day
Machielistial	ዶኩወታዴ	Fifth Day

tlakolepiazaf

shta	士仄	now
zeychim	コセヒ王人々	soon
dodlom	ジロロウヲ	never
aklamzdeq	アラマツコセ	yesterday
akostial	アラシルトス	tomorrow
blefr	ベル	today

The Future and Past Tense (chtenz-, daz-)

Actions or events that take place in an upcoming time are expressed using the *future tense*. In Zdetl, the aspect indicator construction **chtenzenzh** (王セテコセ) is appended following the verb, as seen in the chapter dialogue:

Itetl pleshqleo'daqle chtenzenzh?
人セテ パレクレオダクル クテコセ/

This roughly translates into Anglic thusly:

What (item) request-you-question **will-doing**?

Similarly, the *past tense* (an action that has already happened) is indicated by the aspect indicator construction **dazej** (クルコセ):

Aepreo'daqle dazej?
アエレオダクル クルコセ/
Taste-you-question **did?** (Have you tasted (it)?)

This example is the *past perfective*, indicating an action that has already been completed. In both cases, the aspect indicator word follows the verb.

Both indicators are actually composed of a prefix and a suffix:

chtenz - future or potential aspect
daz - past or completed
-enzh - participle ending (-ing)
-ej - perfective ending (-ed)

These can be combined in any of the following forms as needed:

chtenzenzh - future participle (will be doing, will do)
chtenzej - future perfective (will have done)
dazenzh - past participle (was doing)
dazej - past perfective (did, done)

Exercises (Ajozdarad)

1. In the morning we will eat eggs and bacon.
2. We ate chicken curry yesterday.
3. What will be for lunch?
4. Where (**izhia**) will we have tea?
5. What did you eat for second breakfast?

Culture: Zhodani Diet and Cuisine

Dietary Needs

The Zhodani are biologically human, so their dietary needs are similar to the other branches of humanity throughout the galaxy, with the expected varieties of **chekste** (չէշտէ) protein, **chtedre** (չէդրէ) carbohydrates, **ster** (չէֆ) fats and **lipids**, vitamins and amino acids. Their actual diet shows significant differences in the structure and composition of these nutrients, however. The flora and fauna native to their home planet of Zhdant have unique amino acids and proteins that are indigestible to non-native species. The Zhodani have, through evolutionary natural selection (and possible genetic modification) developed the ability to process these local

yonchobo	Յօնչօբօ	a species of native livestock resembling a small, six-legged water buffalo
abrrstia	Աբրստիա	a chicken-like avian native to Zhdant, raised for eggs and meat
kredl	Կրել	goat-like herd grazers raised for milk and meat
noql	Նօկլ	a non-native species of amphibious salamander that lives in rivers and small ponds and is kept for its meat, eggs and roe
yetsasl	Յէտսալ	small horse-like grazers sometimes bred for size and used in racing

proteins and modern Zhodani have no trouble eating local foods.

The bulk of the Zhodani diet comes from the ocean. Nearly half of the land surface of Zhdant is either non-arable desert; the rest is rugged mountains containing tropical and temperate forests. Farming (**tlatemzhdievras**,

okotzi	Ոկուցի	fish
dlezhdokotzi	Ջէզհծուցի	shellfish
kliazhatlkochini	Կլյաշալկոչինի	seaweed
jdinqri	Ջնիքրի	grain
talqi	Դալքի	fruit
tlonqili	Ճոնգիլի	vegetables

Ճռհամապատճեն) of grains, fruits and vegetables is done mainly along the coastal regions and flood plains.

Large-scale ranching is virtually nonexistent on Zhdant; there are few species of terrestrial creatures larger than a few hundred kg in mass and no

tlatemo

large herds of native livestock; however, several species of land animals are raised for their meat, milk, eggs and hide.

Eating Patterns

As we have seen in the previous lesson, Zhdani eating habits are different from those of other branches of humanity. Instead of consuming a few large meals, they prefer to eat several smaller portions throughout their day, typically eating six to seven times daily, thus maintaining a steady flow of nutrients to keep up energy and good mental and physical health. The composition of these meals varies depending on the time of day.

The Morning Meal (Pliebraitspali)

Pliebraitspali (ផ្សេតរាជ្យពន្លឹម) or *morning meal*, is the first meal of the day and usually is held either at dawn (**pliebraits**, *Pliebr's Arrival*) or the fifth hour of the morning third of the day. A typical **pliebratispali** meal consists of grilled vegetables, grain or grain cakes, fruits, and a soup made from a light broth. It is usually accompanied by **kafi** (កាបិ), a beverage made from a local plant with stimulant properties. This is a light but high energy meal meant to provide calories for the first daily ten-hour work period.

The Noon Meal (Stialchalipali)



zdadlev	កណ្តាគជាតិ	flatbread patty made from a rice-like grain
zamoli	កណ្តាគលូយ	broth
tlonqili	គុលាកសិលូយ	vegetables
talqi	គុលូយ	fruit
kans	ការុក	a rice analogue grain
kafi	កាបិ	coffee

tlatemo

(**中午王辰人辰人辰人**) or *noon meal*, which is held at hour 15, the fifth hour of the midday third. This is a slightly more elaborate affair than the **pliebraitspali** and features large quantities of noodles, either sautéed or in soup, meat skewers of **abrrstia** or **kredl**, fish, and fresh or stir-fried vegetables. This meal is also a much more social event, usually lasting up to two hours, during which the participants discuss the day's business, local news, or any other important (or trivial) topic that comes up. **Stialchalipali** is also a good time for making business arrangements, proposals, and contracts. It is always preceded by a visit to the **kalipakipria**.

Evening Meal (Pliebrimanipali)

Pliebrimanipali (**次人辰人辰人辰人辰人**) or *evening meal* is traditionally



qiloe` **ㄑ** 谷类的 **谷類** noodles made from the starch of a wheat-like grain

ibro **ㄎ** 蛋 **蛋** egg

abrrstozh **ㄔ** 烤肉 **烤肉** abrrstia meat

fozhqro **ㄉ** 酸辣味 **酸辣味** a spicy blend of pickled vegetables, fish and shellfish

the last full meal of the day. It occurs at sunset (**pliebrimani**, *Pliebr's departure*) or around the 25th hour, depending on the latitude and season. This is always a relaxed, drawn out event, usually lasting well into the evening as people come and go from the **kotozhiepria**. For those working the night shift, it may mark the beginning of their work day; for others, it's the end, but in any case **pliebrimanipali** is an important time for all to socialize and prepare for the evening. A typical **pliebrimanipali** features trays of fish, shellfish, meats, fruits, vegetables, cakes made from **kans** or other grains, noodles, soups, and wine or spirits, though the latter are usually reserved for holidays.

Spices (Ajo)

Most Zhodani cuisine relies on extensive use of a rich palette of flavorful spices, many of which can be quite hot. This feature likely goes back to pre-



ebla	ഏബ്ല	wine
tatlia	തെറ്റി	liquor
kliazh	ക്ലിജ്	water
etsashchrk	എസ്സാശ്ചർക്ക്	a soup made from vegetables, noql meat, and spicy peppers
okotzichieli	ଓക്തിചിലി	fish curry

industrial times, when travellers crossing the Dlegjats high desert needed a way to transport food in a non-perishable form. Pickling and spicing is one of the earliest forms of food preservation that all human cultures develop, and the Zhodani are no exception. To visitors and non-natives, the experience can be overwhelming at first as the aroma of spice permeates virtually any public place, especially the **kotozhiepria**.

olplikiajo	ଓലപ്ലിക്കിയോ	a medium-hot spice blend originating from the capital region of Dlolpliki, commonly used on fish
epchaklajo	എപ്പചക്കലജോ	a very hot spice blend made specifically from peppers and spices grown on Viepchakl
knavrajo	ക്കാവ്രാജോ	a hot blend made from plants found exclusively on Qiknavra, the smaller continent

That said, Zhodani native cuisine is as varied as any other human society. Food items originating from the temperate zones tend to be less heavily spiced than those from desert regions, and the composition and type of spices used varies by region as well.

The suffixes most commonly used in Zdetli to name spices and spice blends are **-chieli** (ഒബ്ലി) and **-ajo** (അജോ). Spice blends are often named for the region they originate in, a practice not dissimilar to many Terran spices and *masala*.

Special Dietary Requirements

One unusual factor of Zhodani eating habits is the often very specific needs of the **Zhobrdievl**, the psionic Nobility. Psionic activity often requires increased caloric intake, and in varying proportions depending on the type of talent used. Teleportation, or **koetsdievl**, for example, requires a heavy load of carbohydrates and proteins to utilize effectively, while **shadievl** (telepathy) has much less intensive needs, mainly carbohydrates and electrolytes. The **zhant'ad** clans responsible for the culinary needs of the

zhobrdievltizi must be mindful of their superiors' needs at all times and adjust the composition and frequency of meals accordingly.



The Zhodani have a local equivalent of "sports drinks" designed specifically to help with recovering Psionic potential after intensive use of talents. One such drink high in sugars and amino acids is popular with **koetsnad** (teleportation specialists) is called **Dizzenzh** or "Jump Juice". It has also in high demand on some worlds near the Zhodani Frontier in the Tloql sector (AKA the Spinward Marches) as a mixer for alcoholic

drinks.

Zhant'ad, of course, have much less specific dietary needs than the nobility does.



Tlamachtı 3 - At the Airport

Azhdiazhiepr Аздиазхең	Platlel iqezhia. Lienmitleniash, akopatlichiaш, pra kliazhevliash oyanqredishqle?	Платлең икезхия. Лиенмитленеш, акопатличиеш, пра клязхевлиаш оянкредишхөл?
Kieko Киеко	Izhiazaf ozdish, ziefri?	Ижизаф оздыш, зифри?
Velmiepr Вельмиең	Лолпллизат, Kieko.	Лолпллизат, Киеко.
Azhdiazhiepr Аздиазхең	Tlachali pierdi zhdonzhabe itzmole chtenzenzh. Inintel qlie nieqre chielish.	Тлачали пирди жонжабе итзмоле чтененж. Ининтель qlie ниеқре чиелиш.
Velmiepr Вельмиең	Omeiaji apri matlakoe pierda, ielize?	Омейажи апри матлакое пирда, иелизе?
Azhdiazhiepr Аздиазхең	Vidleqlie izhdiepria pli kavrens. Oyanqriashdish.	Видлеклие издиеңрия пли каврэнс. Оянкрайшдыш.
Kieko Киеко	Ipatle katilishaqle tlatemo okye, ziefri?	Ипатле катилишақле тлатемо оке, зифри?
Velmiepr Вельмиең	Ли. Илес киеко.	Ли. Илес киеко.
Azhdiazhiepr Аздиазхең	Plistial pierda katile chtenzenzh patle. Lienmitleniash pierdaqle dazej?	Плистиял пирда катиле чтененж патле. Лиенмитленеш пирдағле дазеј?
Kieko Киеко	Qlie, ayoqik.	Киеко, айоқик.
Azhdiazhiepr Аздиазхең	Kekele chtenzenzh!	Кекеле чтененж!
	Сүзгөллөк жекең!	



A: There's the schedule. Should we go by airship, train, or boat?

V: Airship, I think. We aren't in a hurry.

K: Where are we going, mom?

V: We're going to the capital, Kieko.

A: The noon flight is already boarding, we can't take that one.

V: What about the 18:15 flight?

A: That one has a few cabins open. We'll take it.

V: I've purchased the cabin. We have time to buy extra food.

K: Why do we need extra food?

V: Because the flight will take a few days, Kieko.

A: Have you flown by airship ever, Kieko?

K: No, I haven't.

V: This will be fun!

Telling time - hours, minutes, seconds

To ask what time it is in Zdetl, one of these questions is typically used:

Iqeza iqia achan?
ιςεζα ικια αχαν?
Which is (the) hour?

or, alternatively (and somewhat less formally):

Achan aqle?
αχαν ακλε?
The hour?

lienzarchekrieqrtia

To answer, one might express the time in terms of the hour and minute:

8:00	Koe (achan). ㄎㄠㄦ (ㄞ王ㄉア)*	(It's) the eighth hour.
8:10	Matlapa iepri koe. ㄩㄢㄊㄉ ㄩㄤ ㄎㄠㄦ*	Ten past the eighth.
10:15	Matlapamachieli iepri matlapa. ㄩㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ ㄩㄤ ㄩㄤ ㄉㄢㄊㄉ*	Fifteen past the tenth.
12:20	Omeimatlapa iepri matlapaoomei. ㄩㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ*	Twenty past the twelfth.
	Matlapa tiech matlapatyei. ㄩㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ ㄉㄢㄊㄉ ㄉㄢㄊㄉ*	Ten until the thirteenth.
15:00	Stialchali. ㄩㄤ ㄉㄢㄊㄉ ㄉㄢㄊㄉ*	Noon.
29:28	Omei tiech teyochali. ㄩㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ ㄉㄢㄊㄉ ㄉㄢㄊㄉ*	Two minutes until midnight.

The word **achan** is often omitted when answering questions of time, just as it is in English ("What time is it?" "It's ten-fifteen.").

Remember also that there are 30 minutes (**pitlik**, ㄩㄤ ㄉㄢㄊㄉ) in each standard Zhodani hour (**achan**, ㄞ王ㄉア). Note also that the suffix **-aji** (ㄉㄢㄊㄉ) with a number makes it a fractional expression:

omeiaji	ㄩㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ	half
tyeiaiji	ㄩㄤ ㄉㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ	one third
nachoieaji	ㄩㄤ ㄉㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ	one quarter
matlapaji	ㄩㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ	one tenth
omei matlapaji	ㄩㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ ㄩㄤ ㄉㄢㄊㄉ	two tenths

The Zhodani will often divide their day into **teqoaji** or *thirds* (ㄉㄢㄊㄉ ㄉㄢㄊㄉ) of ten **achan** each, much the same way Terrans use AM (ante meridiem) from midnight to noon and PM (post meridiem) from noon to midnight. These **teqoaji** are simply designated the *first* or **chiala** (ㄉㄢㄊㄉ), from midnight to hour 10; the *second* or **omeia** (ㄩㄢㄊㄉ), from hour 10 to hour 20; and the *third* or **tyeia** (ㄩㄤ ㄉㄢㄊㄉ), from hour 20 to midnight. Noon, as discussed previously, is marked at the fifth hour of the second third. Colloquially, they might also be named the **chikania** (ㄉㄢㄊㄉ ㄉㄢㄊㄉ), **stialchalia** (ㄩㄤ ㄉㄢㄊㄉ ㄉㄢㄊㄉ), and **tlatsoa** (ㄉㄢㄊㄉ ㄉㄢㄊㄉ) *thirds of the day* (*morning*, *noontime*, and *night*).

The following examples illustrate everyday use.

Hours 10 and 20 are simply named by their number.

lienzarchekrieqrtia

06:00	Kiachtia dra chiala. ㄎㄢㄷㄔ ㄉㄚ ㄔㄧㄻㄚ.	The sixth hour of the first third.
	Kiachta dra chikania. ㄎㄢㄷㄔ ㄉㄚ ㄔㄧㄻㄅㄏㄳ.	
10:00	Matlapa. ㄉㄚㄤㄶㄦㄮㄦ.	The sixth hour of morning.
12:10	Matlapa iepri omeia dra omeia. ㄉㄚㄤㄶㄦㄮㄦ ㄉㄜㄵ ㄡㄢㄵ ㄉㄚ ㄡㄢㄵ.	The tenth (hour).
	Matlapa iepri omeia dra stialchalia. ㄉㄚㄤㄶㄦㄮㄦ ㄉㄜㄵ ㄡㄢㄵ ㄉㄚ ㄕㄳㄤㄵㄉㄳ.	
24:00	Nachoie dra tyeia. ㄙㄈㄐㄠ ㄉㄚ ㄊㄩㄱ.	Ten past the second hour of the second third.
	Nachoie dra tlatsoa. ㄙㄈㄐㄠ ㄉㄚ ㄉㄤㄷㄠ.	Ten past the second hour of midday.
		The fourth hour of the third third.
		The fourth hour of evening.



Exercises (Ajozdarad)

Translate and answer the following questions (use local time reckoning):

1. Achan aqle?
2. Timanik iqikaqle?
3. Achan aqle omeimatlapa pitlik chtenzenzh?
4. Iqik pierik?
5. Iqezi achan ke pierad chtenzenzh?

Vocabulary (Tlatoniatl ilnamia)

akopaticha	アコパチカ	train
dlozhlienmiztlens	ドロズリエンミツルン	a rigid airship ("zeppelin")
draitse`	アライス	to arrive
draitsad	アライサド	arrival (n)
-iash	イアシ	via, by means of, by way of
iavcheql	アヤチヘル	a type of gravitic transport vehicle
izhdiepria	アヒヂエプリア	stateroom; cabin
kliazhvevl	クライアツヘブ	ship (ocean-going)
lienmitlens	リエンミツルン	airship
ololitlas	オロリタス	a "Magnus sphere"
omplotl	オムブロット	a nickname for non-rigid airships ("blimp")
pierda	アピルダ	a flight
piere`	アピルエ	to fly
platlel	アラル	a schedule
qietsfatli	クイエツハツリ	motorcycle
shiepamjem	シエパムジム	hovercraft
timane`	アヒマネ	to depart
timanad	アヒマナド	departure
tlatemo	アラテモ	food
-zaf	コス	to, in, toward
zhdonzhabe	アゼラヨルトセ	passenger

Grammar: Prepositional Phrases

Prepositional phrases express movement or position of a noun. They are expressed by adding an *adjectival suffix* describing the object or person's state of motion or position:

Consider the following examples:

Dlolplikipratl Zdeqlazaf.

アゼラヨルスノスルアト コベラスコル。

From Dlolpliki to Zdeqla.

Dlolplikipratl Zdeqlazaf Lienmitlensiash.

アゼラヨルスノスルアト コベラスコルス リエンミツルンス。

From Dlolpliki to Zdeqla via airship.

Zhdantaf

アゼラス。

Far from Zhdant

Tlatemotiaql

アラスコス。

Without food

Additional prepositions are listed on the following table.

Prepositions

-ai	unto	-ash	via, by way of
-af	yonder, afar	-ir	with
-che'	above	-pratl	from (place)
-chedl	in front of	-prebr	from (person)
-chrnt	up to	-pri'	in spite of
-dlafl	beneath	-qaf	from
-dliez	on, upon	-qlets	except
-edre	nearby	-shtivl	because of
-enz	by, beside	-tia	against
-flints	like	-tiaql	without
-ia	concerning	-tlieb	instead of

Exercises (Ajozdarad)

Translate from Zdetl to Anglic:

1. Zarik lienmitlensiash.
2. Zarik iavcheqliash Dlolplikiai Tliachidqaf Zdeqlaiah.
3. Stialchaliakopatlichiaish draits chtenenzh ens.
4. Kieko Velmieprchedl iqe.
5. Azdiazchiepr Kiekoenz iqe.

Translate the following sentences into Zdetl:

1. We will travel by train instead of by boat.
2. The women had arrived at noon via blimp.
3. Kieko and her mothers are walking toward the airship.
4. The train will depart at 15:20.
5. The ship departed without passengers.

Adverbs and adverbial constructions

Adverbs are words that describe a verb. They function the same as adjectives do for nouns, but are appended to the verb instead. Usually this takes the form of an adjectival suffix added to the verb, but can also appear as the *adverbial suffix -vra* (ନାରୀ):

Nearly any adjective can be made into an adverb in this way, though in actual usage some may appear cumbersome or sound strange.

shta	now	shtavra	immediately
blefr	today	blefrvra	by today
zeychim	soon	zeychimvra	expeditely
shte	fast	shtevra	rapidly
klie	slow	klievra	slowly

When talking about the *manner* in which a thing is happening, or is being done, use the word *iqenta* (ଇତ୍ତେବାରୀ):

lienarchekrieqrtia
Iqenta zarensaqle?
እሮት ተረጋግጧልኝ?
How (in what manner) are you travelling?

Iqenta nilozikaqle?
እሮት አሁን ተረጋግጧልኝ?
How (in what manner) am I speaking?

The adverbial suffix can also be used to express a repeated action, event, or something that might happen on a schedule:

Pliebraitspali tlakoleo'd pliebraitsvra.
እኩዕስና ተደርሱ ተደርሱ ተደርሱ እኩዕስና
We eat breakfast every morning.

Ke dlozhliemiztlens draitse stialchalivra.
እኩዕስ ተደርሱ እኩዕስና
The (zeppelin) arrives every noon.

Practice constructing adverbial phrases.

Exercises (Ajozdarad)

Translate from Zdetl:

1. Timanik shtavra.
2. Zaro'd shtevra.
3. Draitsens blevra shiepamjemiash.
4. Tlakolo'd klievra!
5. Tloens shtevra!

Express the following in Zdetl:

1. We eat dinner every evening.
2. They drank wine (or tea, coffee, juice, etc) every afternoon.
3. We walked swiftly away from the house.
4. He/She drank thirstily.
5. They will arrive by today.

Culture: Travel

Migration and the ability to move from one place to another at will or need is a fundamental aspect of any human society. A **zhant'ad** commoner changing jobs might need to travel to another part of his homeworld, or to another world altogether; a **dlenchiepr** intendant might find herself reassigned to a different noble house upon being promoted; a **zdrobrdiev** nobleman could reasonably expect to be reassigned to manage a fiefdom or corporation in a different sector. When it comes to local travel on a world, the Zhodani have developed a variety of technologies specific to the task.

Ground Travel (Oyanqad tatliash)

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

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



On Zhdant, most land travel is still done via **akopatlich** rail lines - public transit in Zhodani cities is excellent and few Zhodani feel the need to own personal vehicles. Such ownership is more common among the **zdrobrdiev** and **dlenchiepr**, who have access to more resources than do the **zhant'ad**, who are only occasionally provided such luxuries.

akopatlich アコパチカ	rail line; railroad
iadlajem アドライム	skycar (speeder)
tchipi チッピ	a small robotaxi common on Zhdant
qietsfatli クイエツ・ファットリ	motorcycle (usually used for racing or fast attack)

oyanqad

Water Travel (Oyanqad kliaziash)

The **kliazhatl** oceans of Zhdant are nearly as treacherous as the land regions, due to the extreme tides imposed on them by the planet's large moon Viepchakl, but that did not stop the early Zhodani from braving them. In fact, ocean travel became an important mode of travel in the early days of expansion and migration and those early **kliazhzarnad** seafarers became

known for their rugged and often savage nature.

Kliazhbaz pirates often preyed on coastal settlements and shipping in those early days. Such activities are unknown within the Consulate in modern times, but the Zhodani are not unfamiliar with the concept.



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

klizzdikialki
kliazhbreiayotl
fechadlaflyotl

クズコロスズヒノ
クズヨトセスリロ
ベキアドガリウム

sailboat
hydrofoil
submarine

Air Travel (Oyanqad lieniash)

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

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

lienmiztlenz

ムヌアタコトセコ

airship, generically

omplotl

ムヌアコト

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

dlozhlienmiztlenz

ムヌヨシムヌアタコトセコ

rigid airship ("zeppelin")

ololitas

ムヌルムヌトス

"Magnus Sphere"

The development of *heavier-than-air* flight eluded the Zhodani for much longer. The thin atmosphere (~532 mmHg at sea level) meant any powered aircraft had a significant deficit from the start. This didn't stop them from building first gliders and eventually powered aircraft capable of high-altitude,

oyanqad

long distance flight. These were limited in cargo and passenger capacity, however, as most of the construction went to lift surfaces, engines, and fuel tankage.

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

jdondazh	ဂုဏ်တွေ	glider
lienzakayotl	လီနဲ့ဒါကျော်	aeroplane
omqrebreyotl	လူနဲ့ထဲကျော်	helicopter

Gravitic Vehicles (Kitlaliadrayotl)

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

The older forms of transportation are still used, particularly in situations where urgency is not a factor, and also because they tend to be less expensive and thus more affordable to the average **zhant'ad** or **dlenchiepr** than the faster, more high tech methods. Gravitic transport is mainly used for mass transit and large-scale transportation of goods; private ownership of vehicles is reserved mostly for the **zdobrdievl** nobility and those with consistent need.

kitlaliadras	ခုဏ်ရှိနှင့်ရှုပ်	gravity, generally
ki-jem	ဂျော်ဘုရား	grav car/air raft
iadlajem	ဒုတေသနဘုရား	speeder
t'chipl	ကြံ့ဘုရား	a robotic grav taxi
ki-memqeyotl	ဒုတေသနဘုရားယော်	a grav carrier, generically
ki-memqienz	ဒုတေသနဘုရားခုံ	a military grav carrier
ki-memqine	ဒုတေသနဘုရားအောင်	a civilian grav transport



Tlamachti 4 - New Home

Velmiepr	Chto'd, Kieko! Zdobritzi yzqio'daqle? Itzidavro'd.
ՎԵԼՄԻԵՊՐ	Չո՞դ, ԶՃՂՈ // ՇԱՏԻՆԿԵ ՍԿԾԽԸՆԴՐԸՆ / ԷԿԸՑԲԱՑՑՈՒՆ *
Kieko	Tlasens! Vidlaqle zinflints fredr?
ՀՃՂՈ	ՃՐԱՆՔ // ՎԵՐԱԲԵԿ ԿԺԱԳԽՆ ՀԵԿ /
Azhdiatziepr	Vidlio'd zinflints ozhda.
ՎԵՋԴԻԱՅԻԵՊՐ	ՎԵՐԱԲԵԿ ԿԺԱԳԽՆ ԱՅԱ *
Kieko	Pradrnad fredr?
ՀՃՂՈ	ԲՐԱՋԱՐԸ ՀԵԿ /
Velmiepr	Iazh shadrnad, koetsnad, iazh pachtanad ievle!
ՎԵԼՄԻԵՊՐ	ՃՅ ՌԵՎԱՐԸ, ՀԱՅՑՈՎԱՐԸ, ՃՅ ԲՐԵՎԱՐԸ ՃՊԵՎ //
Kieko	Kekela chtenzenzh! Chilitad iochtiaqle chilitens?
ՀՃՂՈ	ՀԵՎԵՇՎՐԵ ՖԵՎԵՎՐ // ՖԱԼԽԵՐԸ ԱԲՖԵՏԵ ՖԱԼԽԵՎԵՎՐ
Azhdiatziepr	Vrojdar'o'd chtenzenzh draitsik, Kieko.
ՎԵՋԴԻԱՅԻԵՊՐ	ՎՐՈՋՎԱՐԸ ՖԵՎԵՎՐ ԱՐԽԵՎՀ, ՀՃՂՈ *
Kieko	Brojevi devish? Aziaklik.
ՀՃՂՈ	ԲՐՋԵՎԻ ՎԵՎԻՆ / ԲԿԸՑԽՆ *
Velmiepr	Qlie af, iazh pierie qlie akimato'd.
ՎԵԼՄԻԵՊՐ	ՃՄ ՌԵ, ՃՅ ԲԵՄԵ ՃՄ ԲՀԵՆԴՐԸՆԸՆ *
Kieko	(Yolikavra) Pierie zhdatlik?
ՀՃՂՈ	(ԱՅԼԻԿՎԵՄԱՐ) ԲԵՄԵ ՋԲԵՎՀ /
Azhdiatziepr	Qikazaf. Qikvra, kiatok papaqish.
ՎԵՋԴԻԱՅԻԵՊՐ	ՃԵՇԲԿՐԵ * ՃԵՄԱՐ, ՀՃՂՈ ԲՐԵՐԵՎԵՆԻ *
Kieko	Chelie piero'd aqle, ziefri? Chelie piero'd ish izhiazaf?
ՀՃՂՈ	ՖԵԼԻՆ ԲԵՄԸՆԸՆ ԲԵԿ, ԿԵՆԻ / ՖԵԼԻՆ ԲԵՄԸՆԸՆ ԻՆ ԷՅՑԿՐԵ *
Azhdiatziepr	Hal! Qlie blefr. lelize zan.
ՎԵՋԴԻԱՅԻԵՊՐ	ՖԵ // ՃՄ ԱԵՆ * ԵԱՆԿԵ ԿԵԴ *



V: Look, Kieko! Do you see the estate? That's your new home.

K: It's really big. Are there other children like me?

A: Yes, you'll live with many like you.

K: Other telekinetics (pradrnad)?

V: Yes, and telepaths, and teleports, and maybe even healers!

K: This will be fun! What kind of games do they play?

A: You'll see when we get there, Kieko.

K: Do we have to walk? I'm tired.

V: It's not far, and you don't know how to fly.

K: (Excitedly) I'll learn to fly?

A: In time. For now, let's enjoy the weather.

K: Can you fly, mom? Can you fly us there?

A: Ha! Not today. Perhaps later.

Exercises (Ajozdarad)

Translate:

1. Zdobritzizaf brojevens Azhdiazhiepr, Velmiepr iazh Kieko.
2. Pradrnadens Kieko.
3. Qlie piere chielens Kieko.
4. Aziakens Kieko.
5. Piere chielens Azhdiazhiepr iai qlie chielens Velmiepr.

Vocabulary (Tlatoniatl ilnamia)

-fredr	𠂊𠂊𠂊	other
-ichpa	𠂊王𠂊𠂊	young; younger
-zana	𠂊𠂊𠂊	old; older
ajozdare'	𠂊𠂊𠂊𠂊𠂊𠂊	to exercise
aziaka	𠂊𠂊𠂊	tired
brojeve'	𠂊𠂊𠂊𠂊𠂊𠂊	to walk
chilite'	王人𠂊人𠂊𠂊	to play
chte`	王𠂊	to observe, to see
chten	王𠂊	year
ctheniabr	王𠂊𠂊斯	calendar
driefrabrzana	𠂊𠂊𠂊𠂊𠂊𠂊	older brother
iolichi	人𠂊𠂊人	friend
jdistial	𠂊人土𠂊𠂊	birthday
kiatok	𠂊𠂊𠂊	weather
koetse'	𠂊𠂊𠂊	to teleport
koetsnad	𠂊𠂊𠂊𠂊𠂊	one trained in teleportation
kozhaqi	𠂊𠂊𠂊	yellow
pachtanad	𠂊𠂊𠂊𠂊𠂊	one trained in healing
papaqe'	𠂊𠂊𠂊𠂊𠂊	to enjoy
piere'	𠂊𠂊𠂊	to fly
pradre'	𠂊𠂊𠂊	to use telekinesis
pradrnad	𠂊𠂊𠂊𠂊	one trained in telekinesis
qikas	𠂊𠂊𠂊	time (conceptually)
qikasia	𠂊𠂊𠂊𠂊	temporal
qikasiabr	𠂊𠂊𠂊𠂊斯	timepiece (a watch or clock)
qikazaf	𠂊𠂊𠂊𠂊𠂊	in the course of time; timely
qikvra	𠂊𠂊𠂊	timely, in time
shadre'	土𠂊𠂊	to use telepathy
shidr	土人𠂊	a season on Zhdant
tepek	𠂊𠂊𠂊	park
teqozdij	𠂊𠂊𠂊𠂊𠂊	three-year period
teqozastial	𠂊𠂊𠂊𠂊𠂊𠂊	three-year day
tlazhdoyo	𠂊𠂊𠂊	red
vrienstial	𠂊𠂊𠂊土𠂊𠂊	“heat”, the summer season
vrojdare'	𠂊𠂊𠂊𠂊𠂊	to witness, to observe
yolika	𠂊𠂊𠂊	excited
zan	𠂊𠂊	later
zanila	𠂊𠂊𠂊	conversation, dialogue
ziefrabrichpa	𠂊𠂊𠂊𠂊𠂊	younger sister

Emotions (lolotlia)

Despite their reputation for being inscrutable and mysterious, the Zhodani, like any other branch of humaniti, are in fact a very emotinal people. They experiene the same range and variety of feelings as do the Vilani and Solomani; what distinguishes them from their human relatives is the degree of intensity that they allow themselves to express emotions. The Zhodani believe in balance between three apsects of existence - **stietl** (土ヌト) or *body*, **zhatsi** (ヨヌヌ) or *mind*, and **tavra** (カヌマヌ) or *spirit*. Extreme emotion, while natural and expected, is also considered a sign of a disharmonious **tavra**. Disharmony in any of the three aspects of being can lead to poor health and disharmony in the others, and when an individual suffers, those around him can become **fliedtiaql** (キヌムクスヌ), *disharmonious*. For this reason, the **zdoberdievl** take the emotional needs of the people under their command very seriously.

Vocabulary (Tlatoniatl ilnamia)

pakia	カヌヌス	happy
tlakia	カヌヌス	sad
kaya	カヌマヌ	love
rans	カヌヌ	hate
tlakitzia	カヌヌ人 ^ヘ コス	homesick
machita	カヌ王人 ^ヘ ル	afraid
tavra	カヌマヌ	spirit
fliedir	キヌムクス	harmonious
fliedtiaql	キヌムクスヌ	without harmony

Expressing emotion in Zdetl may be familiar. In Anglic, one might say "I am happy" or "I'm feeling sad"; in Zdetl, the same thoughts are expressed by using the possessive form of the pronoun suffix:

Pakiaik.
カヌヌス人^ヘ*
Happy-I; I have happiness.

Tlakiaik.
カヌヌス人^ヘ*
Sad-I; I have sadness.

And so on. The participial and perfect forms also apply; for example:

He (or she) was afraid.
カヌ王人^ヘカヌセヌ カヌコセヌ*
Fear-he was-being; He had fear.

They will be in love.
カヌビカヌセヌ 王セコセヌ*
Love-they-have will-doing; Love they will have.

Practice expressing emotions in Zdetl.

Dialogue (Zanila)

Azhdiazhiepr	Yzqia, Kieko - Obrenstebr namiqe dish totomens.
ରୋଦୁଶ୍ୟାମ୍ବାବୁ	ପିଲାରୀ, କାନ୍ଦାଳୀ, କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ*
Kieko	Obrenstebr iadaqle?
କାନ୍ଦାଳୀ	କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ/
Velmiepr	Tlamachedl Obrenstebr.
କାନ୍ଦାଳୀମାତ୍ର	କାନ୍ଦାଳୀମାତ୍ର କାନ୍ଦାଳୀମାତ୍ର*
Kieko	Tlamachtnadik iqiens tozenzh?
କାନ୍ଦାଳୀ	କାନ୍ଦାଳୀମାତ୍ରକାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ/
Azhdiazhiepr	Qlie, Kieko, tlamachtnamik iqish tozenzh.
ରୋଦୁଶ୍ୟାମ୍ବାବୁ	କାନ୍ଦାଳୀ, କାନ୍ଦାଳୀ, କାନ୍ଦାଳୀକାନ୍ଦାଳୀ କାନ୍ଦାଳୀ*
Obrenstebr	Yektnamiqe, dlenchiepr! Yekta oyanqrado'd dazej, pri'enzh? Ah, Kieko iqia tozenzh, dlenchieprzinichpatlasdish.
କାନ୍ଦାଳୀମାତ୍ର	କାନ୍ଦାଳୀମାତ୍ର // କାନ୍ଦାଳୀ କାନ୍ଦାଳୀମାତ୍ରକାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ*
କାନ୍ଦାଳୀ	Yektnamiqe, jdistebr.
କାନ୍ଦାଳୀ	କାନ୍ଦାଳୀମାତ୍ର, କାନ୍ଦାଳୀ*
Obrenstebr	O'dia oqrshtievense tlamachtziefrnamo'd dazej. Kenkache zhdatlo'd?
କାନ୍ଦାଳୀମାତ୍ର	କାନ୍ଦାଳୀ କାନ୍ଦାଳୀକାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ
Kieko	Viaj, jdistebr. Piere zhdatlik pri'enzh!
କାନ୍ଦାଳୀ	କାନ୍ଦାଳୀ, କାନ୍ଦାଳୀ* କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ//
Obrenstebr	Ha ha! Chtenzenzhо'd shtiavik. Totomo'd, zinfredr namiqo'd.
କାନ୍ଦାଳୀମାତ୍ର	କାନ୍ଦାଳୀ // କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ କାନ୍ଦାଳୀ



Vocabulary (Tlatoniatl ilnamia)

tlamachedl	تلامەچەل	head teacher
tlamachtnam	تلامەچەتنام	parent-teacher
tlamachtrnad	تلامەچەترناد	teacher
dlenchieprzin	دىلەنچىپزىن	intendant children
totome'	تۇتومە	to be approaching
oqrshieve'	ئۇرۇشىۋىءە	to inform
kenkache'	كېنکەچە	to be ready or prepared
oyanqrad	ئۇيەنگەرەد	a trip, a journey
piere'	پىەرە	to learn
kavre'	كەۋەرە	to have, to contain
adre'	ارەدە	to grasp, to hold

Exercises (Ajozdarad)

Translate:

1. I am happy.
2. She is sad.
3. They will hate us.
4. I was afraid.
5. The child was homesick.

Kieko, look - there's Obrenstebr coming to meet us.

Who is Obrenstebr?

Obrenstebr is the head teacher of the estate.

Will he be my teacher?

No, Kieko, we will be your parent-teachers.

Well met, ladies! I hope your trip went well? Ah, this must be Kieko, our youngest intendant-child.

Well met, sir.

Your mother-teachers have told me about you. Are you ready to learn?

Yes sir. I hope I will learn to fly!

Ha ha! I'm sure you will. Come, meet the other children.

Grammar: the Optative Aspect (pri-)

The *optative tense* or *aspect* refers to things that one *hopes* or *wants* to happen. In Zdetl, this is indicated by the construction **pri'** (ଫ୍ରିଁ), with the present participle **-enzh** (ଏନ୍ଜ) and past perfective **-ej** (ଏଜ) endings. Consider the following examples (and those from the dialogue above):

Pradievl zhdatlik pri'enzh.
ପ୍ରାଦିଏଲ ଝଦାତିଳି ପ୍ରିଁଏନ୍ଜ*

I hope to learn telekinesis.

Vlezhdvevl kavrish pri'ej.
ଏଲେଝଦଵେଲ କାବ୍ରିଶ ପ୍ରିଁେଜ*

I wish we had a starship.

Qlie michens pri'ej.
କ୍ଷୀ ମିଚେନ୍ସ ପ୍ରିଁେଜ*

She wishes she hadn't done that.

Practice using the optative aspect.

Exercises (Ajozdarad)

Translate:

1. I hope to visit Zhdant.
2. I hope we don't travel by train.
3. She wishes to learn to swim.
4. We hoped for a good day.
5. The children wish to play.

Translate:

1. Chilitens pri'ej zin.
2. Tera qlie enzhienz pri'enzh Velmiepr.
3. Bivriant tlatemo tlakolish pri'enzh blefr.
4. Qlie micho'd pri'ejaqe?
5. Qietsa miqanik pri'enzh.

Grammar: the Verb Infinitive (-e`)

The *infinitive* form of any verb reflects the basic concept of the root word. In Anglic, verb infinitives almost always appear in the form “to ____” as in *to be*, *to go*, *to walk*, *to run*, etc. Verbs in Zdetl have a singular word almost always ending in the **-e'** (ଏକ') suffix. You should have already noted these in previous lessons and word lists.

When the verb infinitive is used in a sentence, the final ^ is dropped, leaving the **-e** in place. Such usages are similar to the same in Anglic:

kenkaliazhdi

Fevranzh mochite chenik.

ರ್ವಾಂಜ್ ಮೋಚಿಟೆ ಚೆನಿಕ್
I want to read a book. (Book to-read desire-I)

In this example, two verbs are present - *want*, the present tense of *to desire*, and *to read*, the infinitive form. Infinitives can also be used on their own when there is no additional verb or explicit subject actor:

Qlie vlezhdezhiia ezhie.

ಉತ್ತಿ ವ್ಲೆಂಡೆಂಜ್ ಇಂತ್ತಿ*

To reach the unreachable star. (Star not visitable to visit)

Atiechavra ozde, zhiazzaf ayonad ozde tozej.

ಆತೆಚಾವ್ರಾ ಓಂಡೆ, ಝಿಾಂಜಾಫ್ ಅಯಂದ್ ಓಂಡೆ ತೊಂಜೆ*

To boldly go where no one has gone before.

Practice using the verb infinitive.

Exercises (Ajozdarad)

Translate:

1. We have books to read.
2. They had no food to eat.
3. I learned to swim.
4. The children sat to read.
5. The father stood and spoke (talked).

Translate:

1. Niloze qlie chenik.
2. Talqi tlakone chenio'daqle?
3. Qika ozde.
4. Kavre iazh adre.
5. Mochite zino cheniens dazej.

Culture: Childhood Education

Education (Akimatiesi)

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

That being said, Zhodani education at its most fundamental level emphasizes three important concepts - **tavr** which can be interpreted as *morality or duty*; **flieshtiemis** or *conformity or tradition*, and **dlachabris** or *respect*. The goal of education in the Consulate is to instill a belief in and most importantly, an acceptance of these three concepts.

tavr	ରେମ	morality or duty
flieshtiemis	ଫେଷ୍ଟିଆମିସ	conformity or tradition
dlachabris	ଡଲାଚାବରିସ	respect and deference

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

In addition to the three concepts outlined above, the Zhodani believe that creating a well-rounded, reliable, happy and harmonious citizen means focusing on three aspects of *being* or **onqesi**. These are **stiel**, *body*; **zhatsi** *mind*; and **chiel** *soul*. Each is given equal attention according to the needs of the student.

onqesi	ଅନ୍କେସି	aspects of being
stiel	ଶ୍ତେଲ	body
zhatsi	ଝାତସି	mind
chiel	ଚିୟେଲ	spirit or soul
tlamachtrnad	ତଳାଚତ୍ରନାଡ	educators

zinakimationetsi
Body (Stiel)

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



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

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

stietltokpada	土丈とくらづルルルル	physical health
pachtanad	梵タヌアヌ	healer
teze-tloe	タセコヤヒルセ	tag ("touch-run")
dlietl-dize	リエト・ルスコセ	jumping rope ("rope-jump")

Mind (Zhatsi)

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

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

zinakimationienetsi

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



Spirit (Chiel)

The third **onqesi** is that of **chieltokpada** (ခြေခံပုဂ္ဂန်မာရှင်) or *spiritual health*. The Zhodani have no religion per se, so this teaching consists of daily **pachtalizhatsi** (ခုချေခံပုဂ္ဂန်မာရှင်) *empty mind* meditation sessions where the students, under the watchful eyes of their teachers,

dievl

ပုဂ္ဂန်

psionics

zhinqetsad

ဒုရေသနပညာ

ascension

zhatsitokpada

ဒုရေပုဂ္ဂန်မာရှင်

mental health

contemplate **fevranzh** and their role and duties pertaining to their station. Instructors supervise these meditations telepathically and, if necessary, send subtle signals reinforcing socially acceptable values and thoughts.

These sessions aren't just for reinforcement of values; they also allow the

teachers and observers to assess the mental, physical and spiritual health of the students in a calm and relaxed environment. Through careful observation via **shadievl** (ဗုဒ္ဓပုဂ္ဂန်) *telepathy* and **pachtadievl** (ခုချေခံပုဂ္ဂန်) *healing*, educators can subtly apply the precise therapy needed to guide the student back to **fliedszi** (ရွှေခါတ်), the *desired state of harmonious existence*.



Psionic Training (Dievlakimationienentsi)

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

zinakimatiensets

chieltokpada	王丈且ღღღღ	spiritual health
pachtzalizhatsi	ღღ王コア且ゞヨズヒ	meditation
shadievl	土ズハズ	telepathy
pachtadievl	ღღ王ズハズ	healing
fliedesi	ニズハズト	harmonious existence

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

Reeducation (Akimatiensitsench)

Students who are not in a state of **fliedl** *harmony* can be taken aside for special instruction and assistance. In some cases, the **tavrchedl** (guardians of morality) may be called in for **akimatiensitsench** (アシタニスチンセーナンセマツ) or *reeducation*.

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

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



machitad	カズ王人ハズ	phobia
zebroda	コセトロダ	obsession
fliedlas	ニズハズト	harmonious living
tavrchedl	カズモ王セラ	Guardians of Morality
sht'zy	シツコ	serious mental illness



Tlamachti 5 - Psionic Training

Obrenstebr Оренштебр	Itoaqleo`d tepek, Kieko? Ininzhiezaf, dievlo`d ajozhdaro`d chtenenzh.
Kieko	Итоаклео`д тепек, Кико? Ининшиезаф, дивло`д ажодаро`д чтенензх.
Obrenstebr Оренштебр	Viaj, zinfredrir. Okyezana ozhda iqens, iazh zhdatlo`d makoens chtenenzh.
Kieko	Ічпатласік ақле?
Obrenstebr Оренштебр	Viaj, Ichpatlaso`d. Zinichpafredrir qiktlas chilitik iazh zhdatlik.
Kieko	Ічпатласік ақле?
Obrenstebr Оренштебр	Omei pra tyei teqozdij kavrens.
Kieko	Занатласенс іадақле?
Obrenstebr Оренштебр	Ianasha iqens. Kavrens machielni teqozdij iazh omei chten. Ashtiavlzaf, dlenchiepr dlelnezens chtenenzh.
Kieko	Dlenchiepr dlenezikaqle chtenenzh?
Obrenstebr Оренштебр	Viaj, shtiaqo`d iazh ajozhdaro`d ekenzh.



O: Do you see that park, Kieko? That is where you will practice your psionics.

K: With other children?

O: Yes, with other children. Some are older than you, and they will help you learn.

K: Am I the youngest?

O: Yes, you are the youngest. You will most often play and learn with the younger children.

K: How old are they? (How many **teqozdij** do they have?)

O: They are in their second or third **teqozdij**.

K: Who is the oldest?

O: That is Iniasha. He is in the second year of his fifth teqozdij. In Ashtiavl he will become a full dlenchiepr.

K: Will I become a dlenchiepr too?

O: You will, if you study and practice.

Vocabulary (Tlatoniatl ilnamia)

-fredr	◀◀◀◀	other
-ir	◀◀	with, among
-tlo	◀◀◀	through
-chi	◀王人	less
-okye	◀◀▶▶	more
chtechtele`	王◀王◀◀◀	to shake
dievl	◀◀◀	psionics, generally
dievldrekr	◀◀◀◀◀	psionic evaluator
dlelneze`	◀◀◀◀◀◀	to become
ichpa	◀王◀◀	young
koetsdieu	◀◀◀◀◀	teleportation
koetsnad	◀◀◀◀◀	one trained in teleportation
koetse`	◀◀◀◀	to teleport
okye	◀◀▶	more
makoe`	◀◀◀◀	to assist
pachtadieu	◀◀◀◀◀	healing
pachtanad	◀◀◀◀◀	one trained in healing; a healer
petlandieu	◀◀◀◀◀	clairvoyance
petlane`	◀◀◀◀◀	to scry; to use clairvoyance
petlanad	◀◀◀◀◀	one trained in clairvoyance
pradieu	◀◀◀◀	telekinesis
pradrnad	◀◀◀◀◀	one trained in telekinesis
pradre`	◀◀◀◀	to use telekinesis
pratie`	◀◀◀◀	to throw, telekinetically
shadieu	◀◀◀	telepathy
shadievnad	◀◀◀◀◀	telepath
shakiatle`	◀◀◀◀◀	telepathic attack
tlakoyedieu	◀◀◀◀◀	awareness
tlakoyenad	◀◀◀◀◀	one trained in awareness
zdeze`	◀◀◀	to dream
zhatsdlevdi	◀◀◀◀◀	psionic shield
zhatsmochite`	◀◀◀◀◀	to read one's thoughts
zhatstlane`	◀◀◀◀◀	to send a thought
zhdalef	◀◀◀	a spear
zhdatele`	◀◀◀	to learn
zhavadieu	◀◀◀◀	precognition
zhavrnad	◀◀◀◀	a soothsayer
zjoda	◀◀◀	a person with weak psionics

Grammar: Comparisons

There are a few ways to compare the qualities of things in Zdetl. The most familiar way is to append suffixes to the adjective reflecting the *comparative* and *superlative* qualities; these are typically **-atl** (𠂊) *superior* and **-tlas** (𠂊) *supreme*:

zhdota 召答茶	zhdatl 召答茶	zhdotlas 召答茶
good ashtiabla 𠂊士茶	better (superior) ashtiablatl 𠂊士茶茶	best (supreme) ashtiablatlas 𠂊士茶茶茶
cold flints 𠂊火石	colder flintatl 𠂊火石茶	coldest flinttlas 𠂊火石茶茶

There are other commonly used comparative suffixes that are often applied to nouns to indicate comparison to similar nouns:

-che` 𠂊	𠂊王茶`	above; superior
-ach 𠂊	𠂊王	small; inferior
-flints 𠂊火石	𠂊火石	like, similar to

Recall these and others from previous lessons.

shtiefriche` 士茶火茶
superior man
vlezhdvevlach 茶七日茶茶王
inferior starship

When making direct comparisons between objects, actions, events, etc., the suffix **-zda** (𠂊) is applied to the *object of comparison*:

Shtiefriensh ziefrizda.
士茶火茶召召茶召

The man (who is) older than (the) woman. (Older-man woman-than)

When making factual comparisons, the word **el** (𠂊) is used:

Qitache` tlachakazda el kliazhatl.
𠂊人茶王茶 𠂊王茶召召茶 𠂊 𠂊茶召茶
(the) Ocean is wetter than (the) desert.

Exercises (Ajozdarad)

Translate from Zdetl.

1. Qlie Kieko zinienshens.
2. Jdistebr che` el dlenchiepr.
3. Shtiefrabriensh el zin.
4. Jemik ichakache` el jemo'd.
5. Chikakenmiztli ach el vlezhdvevlach.

Grammar: The Habitual Aspect (tsench-)

When an action or event happens regularly or continuously, the *habitual aspect* is used. This is indicated by the prefix **tsench-** (とセチ) followed by the *present participle* **-enzh** (セチ) or *past perfect* ending **-ej** (セキ):

tsench-	とセチ	habitual aspect
tsenchenzh	とセチセチ	habitual participle
tsenchej	とセチセキ	habitual perfective

There need not be any specific timetable for the action (daily, hourly, weekly, etc); using the *habitual aspect* on its own implies the event is repeated on some undetermined schedule:

Ajozdarish tsenchenzh.
アゾダリシテセンチンジ
We practice regularly.

This aspect can also be used in more specific context:

Stialvra timane tsenchenzh.
スイアルラ ティマネ センチンジ
The train departs daily.

Exercises (Ajozdarad)

Translate from Zdetl.

1. Pliebraitspali chapanivra tlakolish.
2. Stialvra mochitens tsenchenzh.
3. Kiloens tsenchej.
4. Oyanqrnad shidrvra chilitish tsenchenzh.
5. Tako nachostialvra tlakolish tsenchenzh.

Translate from Anglic.

1. The train departs hourly.
2. We had practiced daily.
3. You read that book every year.
4. We go to the Games (Teqozdievl) every three years (Teqozdij).
5. He is always levitating.

Grammar: The Conditional Aspect (ek-)

When discussing events whose outcomes are dependent on some other factors, things that might happen *if* certain conditions are met, or things that could have happened, we use the *conditional aspect*. This is a sentence construction like any of the others previously discussed (past, future, optative, etc) and uses the prefix **ek-** (᜔᜗) in the same way:

ek-	᜔᜗	conditional mood
ekenzh	᜔᜗ᜓ	participial conditional
ekej	᜔᜗ᜎ	perfective conditional

The *participial conditional* aspect implies the future tense as well, as in “this could happen **if** this other thing happens”.

Pierad ekiqe, pierdish ekenzh.

ᜒ᜔ᜏ᜕ ᜔᜗ᜓ᜕. ᜒ᜔ᜏ᜕ ᜔᜗ᜓ᜕*

If there is a flight, then we will fly.

Notice the doubled use of the *conditional ek* in this example. The Anglic meaning of the statement would translate to “if ... then.” To negate the statement, we insert the negation word **qlie**:

Qlie pierad ekiqe, qlie pierdish ekenzh.

ᜒ᜔ᜏ᜕ ᜔᜗ᜓ᜕. ᜒ᜔ᜏ᜕ ᜔᜗ᜓ᜕*

If there is no flight, then we not will fly.

This form can also be used in combination with the *verb infinitive* to imply *perhaps*, *maybe* or *probably*. This can produce poetic language, such as that seen by the famous poet and dramatist **Vrolez Chtechtelezhdalef** (Վրօլէ՛չ Շտէ՛շելէ՛զ Ելէ՛շէ՛). For example:

Kochie, zdeze ekenzh.

ᜒ᜔ᜏ᜕. ᜒ᜔ᜏ᜕ ᜔᜗ᜓ᜕*

To sleep, perchance to dream.

Ek is also used on its own as an interjection or informal, casual response:

Q: Pierdish chtenzenzh aqle?

ᜒ᜔ᜏ᜕ Շտէ՛շելէ՛զ ՌԾ՛/

Will we fly?

A: Ek.

᜔᜗*

Maybe.

Exercises (Ajozdarad)

1. We might have dinner soon.
2. Maybe I won't go to Dilopliki.
3. She might win the Games (Teqozdielev)!
4. If she plays the Games, she might win.
5. If there is food, then we will eat.

Grammar: The Imperative Aspect (zhda-)

When giving someone an order, instruction or directive, the *imperative aspect* is used. Most often this is done by emphasizing the verb:

Kiat!
カズト//
Attack!

This is a less formal, more militaristic usage of the *imperative* that is seen commonly in situations where expedience is called for. A more formal or polite way of expressing the same instruction uses the construction **zhda-** (召す) with the usual *participial* or *perfective* suffixes:

zhda-	召す	imperative mood
zhdaenzh	召すと	imperative participle
zhdaej	召すト	imperative perfective

The *participial imperative aspect* implies that the action in question *must* be done or is something the subject *should be doing* (and by inference, something the speaker is instructing the listener to do).

Kiatlo'd zhdaenzh!
カズトロド 召すと//
You must attack!

Similarly, the *past perfect imperative* is often used to suggest an action that *should have been done*.

Kochieo'd zhdaej.
カズモドロド 召すト
You should have slept.

The construction **zhda** can also be used as a suffix applied to the verb to indicate a particular sense of urgency:

Makozhda! Makozhda!
マコズダダ// マコズダダ//
Help! Help!

Practice using the *imperative aspect*.

Exercises

1. Eat your food.
2. Read your book!
3. Go to sleep!
4. Leave!
5. You should have eaten.



Following is a scene that integrates many of the concepts and grammatical structures covered so far. It is presented here as an example of the more complex and nuanced lessons that will follow in chapters 7 to 9, which are all translations of stories. Students may read it individually or act it as a one-act play.

Scene (Pepechtliach)

Shtelzaf chilitens zino tyei, Ozhda ololi iazh zieprad pradriens. Stazevra brojevezafens Kieko iazh Obrenstebr. Kieko zinzaf akimatevens Obrenstebr.

主ヒトコロハ 王人ヒトセヒコトコノアリ ハシマリ ハシマリル人 ヌヨ
ヨコハマリハ リカハマリハ* ホコハマリハ トスルセタヒコロハヒコト 2キ2ル ヌヨ
リムセアヒセト* 2キ2ル コノアコロハ パズルタタケタセト) ハムセアヒセト*

Chilitens tliazens zin.

王人ヒトセヒコトコノアリ ヒコトコノアリ

Obrenstebr: Zin! Kieko iqja, dlenchieprzindavrdish.

ハムセアヒセト* ハムセアヒセト* ハムセアヒセト* ハムセアヒセト*

Aiaplor: Yektnamiqe Kieko!

ハムセアヒセト* ハムセアヒセト* ハムセアヒセト*

Niria'lients: Pradrnado'daqle?

ハムセアヒセト* ハムセアヒセト*

Obrenstebr: Viaj, pradrnadens Kieko. Ajozzadaradzafens mechotens tsenchenzh chtenzenzh.

ハムセアヒセト* ハムセアヒセト* ハムセアヒセト* ハムセアヒセト*

Prezbra: Yekta zhdatlens chtenenzh. Ololi chilens zhdaenzh, Kieko.

凡セコトア く ヴセズルア オルトセウ 王セコセラ* クリクリ人
王人立セウ オルセラ, ズセズル*

Kieko: Ololiadaqle?

ズセズル く クリクリスルルセ/

(Koatlenszhin ololi pierens)

(オルトセウヨシタ クリクリ人 フヌリセウ)

Prezbra: Ololiad. Yektnamique.

凡セコトア く クリクリスル* ヴセズルアルスルセ*

Obrenstebr: Kamatli, Kieko, chilitirens zhdaenzh zinfredr. Dlenchieprziefrabrens nilozirik zhdaenzh.

クレセアツル く オルダルと人. ズセズル, 王人立人ノ人モセウ オルセラ
コスアラセラ* ドセマスルコスルトムセウ アス立コスル人セ オルセラ*

Kieko: Kamatli, Obrenstebr. Aiaplor, chilitishaqle?

ズセズル く オルダルと人. クレセアツル* パスルア.
王人立人ノ人モセラ/

Aiaplor: Pradras iazh pratias! Ololi pradriens chial, iazh ololiash viakre pradrivra pazklish.

パスルア く ナガルルト スヨ ルルクスル// クリクリ人 ルルクスル
王スル. スヨ クリクリスル 土 ナガル ルルクスルル ルルクスル人*

Niria: Pazklo`d, kekelens! Ololi pradrik chtenenzh.

アスス く ルルコズル^ド. ズセズルセウ// クリクリ人 ルルクスル
王セコセラ*

(Zhatsshtiafens, ololitla chrntens.)

(ヨルトスヘセウ, クリクリ人トスル 王マラセウ*)

Zha, ololi pratio'd zhdaenzh, iazh ololik viakro'd iro'd.

ヨル, クリクリ人 ルルクスル^ド オルセラ. スヨ クリクリ人
ナガル^ド ルル^ド*

Kieko: (OK)...

ΖΧΖΩ: ΠΣΠ»

(*Zhatsshtiafens, iazh chrntens ololi. Ololitlaszaf mikanekek lens*)

(ΖΧΖΩ ΤΙ ΣΠΛΕΓΟΥΝ ΣΩ ΣΤΡΑΤΕΓΟΥΝ ΚΛΙΚΛΙΝΗ
ΚΛΙΚΛΙΝΗ ΤΟ ΔΙΑΓΩΝΙΟ ΣΤΟΝ ΚΟΡΑΣ ΣΤΟΝ ΣΠΛΑΤΕΓΟΥΝ)

Prezbra: Chezt lens chtenzhenzh

ΠΣΠΟΤΕ Λ ΣΠΛΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ*

Aiaplor: Tletlo'd, Prezbra. (Kiekozaf) Akimatienschad shtiavens.

ΠΣΠΟΤΕ Λ ΣΠΛΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ* (ΖΧΖΩ ΚΟΡΑΣ)
ΠΣΠΟΤΕ Λ ΣΠΛΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ*

(*Ololi dra Kieko edrevens ololitlas, iai chezt lens*)

(ΚΛΙΚΛΙΝΗ ΔΙΚ ΖΧΖΩ ΣΠΛΕΓΟΥΝ ΚΛΙΚΛΙΝΗ ΤΟ ΔΙΑΓΩΝΙΟ, ΣΠΛΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ)

Kieko: Aftlasens!

ΖΧΖΩ Λ ΕΔΙΤΟ ΔΙΑΓΩΝΙΟΥ//

Niria'llients: Qlie makicho'd. Evcho'd chtenzenzh. Stialvra ajozdarish tsenchenzh. Azhi pazklie cheno'daqle?

ΑΜΑΣΤΙΑΣ: ΔΙΚ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ
ΠΣΠΟΤΕ Λ ΣΠΛΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ

Kieko: Kamatli!

ΖΧΖΩ Λ ΣΠΛΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ ΣΤΡΑΤΕΓΟΥΝ//

Vocabulary (Tlatoniatl ilnamia)

-ev	✧✧✧	to cause to become
-ir	✧✧✧	with, along with
akimate`	✧✧✧✧✧✧✧^	to know
akimateve`	✧✧✧✧✧✧✧✧✧^	to introduce (to make known to)
akimationenche`	✧✧✧✧✧✧✧✧✧✧^	to have foreknowledge
azhi	✧✧✧	again
cheztle`	王セコヒセ^	to fall
chilite`	王人リ人ヒセ^	to play
chrnte`	王アリセ^	to rise
evche`	セタ王セ^	to improve (become better)
ichaka	人王アリ	large
kamatli	芝テラリ	please or thank you
kekela	芝セセラリ	fun
mechote`	アセ王ヒセ^	to participate in, to be a part of
ololi	リリリリ	ball
oyanqre`	リリリアヌセ^	to travel
pazkle`	リリコヒセ^	to attempt, to try
pechatle`	リセ王リヒセ^	to win, be victorious
shidr	土人立	season or month
tliaze`	ヒスコヒセ^	to pause
viakre`	ハスヌセ^	to hit, to strike
zhatsshtife`	ヨリヒトナヌセ^	to concentrate, focus the mind
zieprad	コヌリリ	hoop

Scene: Three children are playing in the field, levitating various objects including balls and a hoop. Kieko approaches them cautiously with Obrenstebr. Obrenstebr introduces Kieko to the children.

The children pause their play.

Obrenstebr: Children, this is Kieko, our new dlenchiepr-child.

Aiaplor: Good to meet you, Kieko!

Niria'lents: Are you a telekinetic?

Obrenstebr: Yes, Kieko is telekinetic. She will join you in your training from now on.

Prezbra: She will do well. Kieko watch for the ball.

Kieko: What ball? (a ball flies over her head)

Prezbra: That ball. It is good to meet you.

dievlakimatiens

Obrenstebr: Please join the children and play, Kieko. I must speak with your dlenchiepr-mothers.

Kieko: Thank you, Obrenstebr. Aiaplor, what are we playing?

Aiaplor: Levitation and throwing! One of us levitates a ball and the others try to hit it telekinetically.

Niria'llients: Try it, it's fun! I'll levitate a ball. (He concentrates and the largest ball floats upward) Now, move a ball telekinetically and try to make it hit mine.

Kieko: Ok... (she concentrates and a ball begins to float. Slowly it moves toward the larger ball.)

Prezbra: It's going to fall.

Aiaplor: Quiet, Prezbra. (To Kieko) He thinks he's a precognitive.

(Kieko's ball gets close to the larger ball, then falls)

Kieko: it's too far away!

Niria'llients: Don't worry, you'll get better at it. We practice every day. Want to try again?

Kieko; Yes, please!

Culture: Psionic Education

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

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

stefedievl	ពេជ្ជេជ្ជេវល	blocking
pachtadievl	នគរូរូជ្ជេវល	healing
ziefpachtdievl	កូរុនកូរូជ្ជេវល	empathic healing
shadievl	តុលុជ្ជេវល	telepathy
pradievl	នគរូជ្ជេវល	telekinesis
tlakoyedievl	ពេរូលុបជ្ជេវល	awareness
koetsdievl	នូចូចជ្ជេវល	teleportation
petlandievl	នគរូនកូរូជ្ជេវល	clairvoyance
tepozdiefadievl	កូរូនកូរូនកូរូជ្ជេវល	machine symbiosis
miliedievl	តុលុជ្ជេវល	mimic
tlamakedievl	ពេរូនកូរូជ្ជេវល	psychic transfer
koetsfredrdievl	នូចូនូនូជ្ជេវល	teleprojection

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

Training Psionic Children

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

The **dlenchiepr** the child is assigned to assume responsibility for the care,

medicine and psionics

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

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

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



*Teaching a **pradrzin** to fly*

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

koetsezad	飞天	teleport tag
ololiprasibr	飞天躲避球	telekinetic dodge ball
zhatstlani	飞天电话	telepathic "telephone"
vrendametlosi	迷宫赛跑	maze running

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

Shared Thoughts

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

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

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

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

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

Adult Life Preparation

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

By this age, the child's non-psionic talents, aptitudes and interests are well known, and psionic training can be integrated with formal vocational instruction. A **pradrnad** with natural mechanical aptitude can be trained to manipulate engines and other machinery and be trained as an engineer; a **shadrnad** with good interpersonal skills can be taught *negotiation*



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

medicine and psionics

(zhdrbjalad, ゾルトジアラド) and *diplomacy* (da'zhdashtiad, ドラズダシヤード); a *koetsnad* with tactical knowledge and possibly a secondary talent of *petlandievl* might be recruited to train teleportation commandoes for the military or employed in search-and-rescue operations. *Petlanad* with geological knowledge could be employed in mining (etedesi, エテデシ) or archeology (ienshatriem, イエンシャトリエム) exploration and research.



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

Teaching a young petlanzin to scry

zhdrbjalad
da'zhdashtiad
etedesi
ienshatriem
tlamachtrnad

ゾルトジアラド
ドラズダシヤード
エテデシ
イエンシャトリエム
トラマチャトランダ

negotiation
diplomacy
mining
archeology
teacher



Tlamachti 6 - Game Day

This lesson is a little different from the previous ones. By now you should be familiar enough with the grammar and structure of Zdetl to be able to read the text; instead of short conversational exchanges between characters, this chapter has three narrative scenes with dialogue and description, presented in dramatic form. As in previous lessons, the Anglicized and Zdetl text is presented first, followed by a list of new vocabulary words, then an Anglic translation of the scene presented.

If you are studying Zdetl in a group, you may find it useful or even amusing to read or act out the scenes with your study partners.

The chapter is presented in three scenes, each relating to a visit to the Teqozdievl (ເຕັດລົດຂົວໜາ) games, the legendary competition held throughout and within the Driantia Zhdantia (ດັສນັກ ດອກນັກ) for the purpose of testing the skills of the dlenchiepr, the future ruling class. The Teqozdievl will be discussed in greater detail in Interlude 6.

Read each section slowly and carefully, out loud if possible. Pay attention to pronunciation and watch for new vocabulary and new word combinations. There will be no exercises in this chapter; the purpose is to stretch your reading ability and prepare you for Lessons to 9, which are stories from Zhodani history and are presented entirely in Zdetl.



teqozdiev1
Pepechtliach 1

(anax王とア王 1)

ZDOBRDIEVLITZI - STIAL

アドスルマニトコノ トスソ

Nacho zin, Niria'lients, Kieko, Aiaplor iazh Prezbra shtelzaf chalitens ololi iazh zieprad pradrienzh, iazh lientlo piereqens. Tlamachtrnad Azhdiazchiepr chtens.

アヌ王ル コノア、アヌアズ^アヌア、ヌヌル。
アヌアズ^アヌア、アヌアズ^アヌア、ヌヌル。
王人アヌアセ、アヌアズ^アヌア、コメルアド ルアヌス)。
アヌアズ^アヌア、アヌアズ^アヌア、ヌヌル。
アヌアズ^アヌア、アヌアズ^アヌア、ヌヌル。

NIRIA'LIENTS
アヌアズ^アヌア
Yekta pratiad, Kieko! Ziepradtlo ozdietloiens dazenzh!

ヌヌルル ルアヌスル、ヌヌル//
コメルアドル アヌアズ^アヌア、ヌヌルコセヨ//

KIEKO
ヌヌル
Zha zieprad tlamatcho'd zdaenzh ikzaf!

ヌヌル ルアヌスル とアヌアズ王ル^ル ルアヌス
ヌヌルコセヨ//

NIRIA'LIENTS
アヌアズ^アヌア
Zhdazo'd ekenzh, kaqlo'd ekenzh!

ヌヌル^ル ルアヌスル、ヌヌルコセヨ//

Maitliens Dicjens Niria'lients, iazh zieprad cheztlezens.

アヌアズ^アヌア、ヌヌルコセヨ、アヌアズ^アヌア、ヌヌル
コメルアド ルアヌスコセヨ*

Ichitens cheztle Kieko. Cheztlzafens zieprad zdeq mantlache.

アヌアズ^アヌア、ヌヌルコセヨ、ヌヌル
ヌヌルコセヨ、ヌヌルコセヨ、ヌヌル
アヌアズ^アヌア、ヌヌルコセヨ*

teqozdievl
KIEKO
≥≥≥
Cha! kaqlik!

王兀// ≥≥≥≥//

Zinzaf brojevens Azhdiazheipr. Okiq, ololiachi prafredr iazh zieprichtiozhfredrens.

コメアコズル ルリヤタシハナ ハヨスヨマニ * ルシス.
ルリルス王人 ルリルスヨマニ ズヨ
コメル人王人ヨリハナセキ

AZHDIAZHIEPR
ハヨスヨマニ
Tlamachtli zhdotlas, zin. Evchetlas zochish. Zha, tlakolqik - kalipake ozdedish pliebraitspalitiech.

ヒタツハ王と人 ハルヒテト、コメア*
ヤタ王セヒトテト コロ王人土* ヨル.
ヒタツハルス人セ ハルスヒテトテ
ルコケル人土 ハメル人ヒトハルスヒト王*

CHILDREN
コメア
Viaj, Azhdiazhiepr.

ハスノ、ハヨスヨマニ*

AIAPLOR (KIEKOZAF)
ハスルルア (≥≥≥コズル)
Yektlasche dlenchieprziefrio'd.

ハセヒトテト王セ ハセマヌコメル人ル^ド*

AZHDIAZHIEPR
ハヨスヨマニ
Qlie shtiemdish - Teqozastial akostial. Dlolplikizaf Teqozdievniedl pliebraitspaliepri imanik tozenzh.

ハセ ハセダル人土 ハセダルヒトスル ハセルヒトスル
ハセルヒトスルコズル ハセダルコズルハセアス
ハセトスル人ヒトハセルヒトスル人 ハセルヒトスル ハセコセラ*

KIEKO
≥≥≥
Teqozdievl? Viaj?

ハセダルコズルハセ/ ハスノ/

teqozdievl

PREZBRA

リエコトバ

Viaj, Teqozdievlzaf zdobritziens dlenchiepr
kavrens.

タスル。 リエコトバズアガル
アドリスコスセヨ ハセヲナル ゲルセヨ*

AIAPLOR

アスラロ

Yektlaschens. Pradrnadens iazh petlanadens.

リヤコトハシテモセヨ。 リアガラガラセヨ ズヨ
リヤコトハラガラセヨ*

KIEKO

キエコ

Teqozdievl qlie vrojdarik dazej.

リエコトバズアガル ハル ハルガルムスニ
アガセヨ*

AZHDIAZHIEPR

アゼダヨナル

Chiala Teqozdievl achidish tozenzh. Zha, ozdish
zhdaenzh!

王ヌアリ リエコトバズアガル ハ王スルヒス
アガセヨ* ヨル、 ハルヒス ハルセヨ//

KIEKO

キエコ

Viaj, ziefri!

タスル。 コメルス//

EXT. THE ZDOBRDIEVL ESTATE GROUNDS - DAY

Four children, NIRIA'LIENTS, KIEKO, AIAPLOR, and PREZBRA are playing in the field, levitating balls and hoops and making them fly through the air. An adult teacher, AZHDIAZHIEPR, observes.

NIRIA'LIENTS

Good throw, Kieko! It went right through
the hoop!

KIEKO

Let me have the hoop now!

NIRIA'LIENTS

If you can catch it, you can have it!

Niria'llients waves his hand and the hoop begins to fall.

Kieko watches it fall. A meter above the ground it stops.

KIEKO

Ha! I got it!

Azhdiazhiepr approaches the children. As she does, all the balls begin to float and orbit each other.

AZHDIAZHIEPR

Excellent lesson, children. You're all showing great improvement. Now, it's time to eat - go bathe before dinner.

CHILDREN

Yes, Azhdiazhiepr.

AIAPLOR (to KIEKO)

Your mother is really good.

AZHDIAZHIEPR

And don't forget - tomorrow is the Teqozastial. We will leave for Dlolpliki for the Teqozdievl after breakfast.

KIEKO

The Teqozdievl? Really?

teqozdievl

PREZBRA

Yes, our zdobritzi has a dlenchiepr in the games this year.

AIAPLOR

He's really good. Telekinetic AND clairvoyant.

KIEKO

I've never seen the games before.

AZHDIAZHIEPR

This will be a first games for all of you. Now off you go!

KIEKO

Yes, mother!

Tlatoniatl ilnamia

brojeve`	ନୂପୁରାତାଳୁ	to stroll, to walk
chiala	ପ୍ରଥମ	first
vrojdare`	ନିର୍ଵିଜ୍ଞାନ	to witness or attend
kavre`	ବରମାତା	to have, to contain
zhdaze`	ପରିଚୟ	to catch
-qik	କ୍ଷେତ୍ର	time (for something)



teqozdiev1

Pepechtliach 2

(ルナム王とス王 山)

TEQOZDIEVLPRIATLASTIA - STIAL

ルナム王とス王とアマタマトコトハルテル・ルナム

Draitsens Teqozdievlpriatlaskochyantia KIEKO iazh ziefrabrens AZHDIAZHIEPR iazh VELMIEPR. Tyei akatlas ozhda mattlaiepr zdevnal kavrens priatlas, chtepriaenz qrezhienz iacholiens. Alir Teqozdievlpriatlas, yzqenadedl yolikevra nilozens chtenze achtanoia, iazh tlamachtnameqnadia alekrens, olamens.

ルナムとセイ ルナムコロムスルアマタマトコトハルス
スヨ コロムスルセイ ルナムヨリスル ズヨ
ルナムトコトハル* ルナム ルナムトコトハル ルナム ルナムトコトハル
ルナムトコトハル* ルナム ルナムトコトハル ルナム ルナムトコトハル
スヨルナム* ルナム ルナムコロムスルアマタマトコトハル
ルナムトコトハル* ルナム ルナムトコトハル ルナム ルナムトコトハル
スヨ ルナムトコトハル ルナムトコトハル
ルナムトコトハル* ルナムトコトハル

Omei zhant'ad palens tyeinad.

ルナム ヨリタマリル ルナムセイ ルナムアマタマトコトハル*

VELMIEPR

ルナムトコトハル

Kieko, yzqo'd! Tliaqrnad Nor iazh Ikan shtiavik itoik.

スヨルナム、 ルナムトコトハル// ルナムトコトハル ルナム ズヨ
ルナムトコトハル ルナムトコトハル

AZHDIAZHIEPR

ルナムヨリスル

Paledish zhdaenzh ens.

ルナムセイアマタマトコトハル ルナムセイ

Tlaztlens zhant'adzaf AZHDIAZHIEPR.

ルナムトコトハル ヨリタマリルコトハル ルナムヨリスル*

AZHDIAZHIEPR

ルナムヨリスル

Yektanamique, Ikan iazh Nor!

ルナムトコトハル ルナムトコトハル ルナム ズヨ ルナム//

teqozdievl

Enszaf omqrens omei zhant'ad.

セヌコルハ ルタクセヌ ルタセヌ ヨルダルル*

NOR
ノル

Stialpali, dlenchiepro! Yekta stial, Teqozdievlia, viaj?
Cha, Kiekoens? Zhdievrens!

トスリルルル人、ルセマヌルル// ブセズルル トスル。
ルセラルコロヌス、ラスル/ 王ル、ズセゼルセヌ/
ヨヌマセヌ//

VELMIEPR
ヴェルミエル

Viaj, iazh patla pradrnad dlelnezens.

ラスル、スヨ ルルとル ルルルアル
ルセラルセコセヌ*

IKAN
イカン

Ensia dlachabriso'd zhdaenzh.

セヌス ルル王ルトムトルルル ルルセヌ*

VELMIEPR
ヴェルミエル

Viaj. Yekta zhant'adnam ensia iqens dazenzh.

ラスル* ブセズルル ヨルダルルルルルル レヌス
ルセセヌ ルルコセヌ*

IKAN
イカン

Kamatli, dlenchiepr.

ジルダルルとル、ルセマヌル*

NOR
ノル

Kemaik, dlenchiepr. Kloriemnaditzizaf tilietzik tozenzh.

ジルダルルとル、ルセマヌル*
ジルヌヌダルルルルコスコスルル ハルヌスルコスル
ルルコセヌ*

AZHDIAZHIEPR
アズダジエル

Yektlasche! O'dia yekta yolitlad.

teqozdievli
У⁺к⁺з⁺т⁺е⁺л⁺и⁺
У⁺р⁺и⁺ш⁺и⁺н⁺*

IKAN
І⁺к⁺а⁺н⁺
Nor, priadish jiaplish zhda? Pochita kochyanens.

А⁺л⁺а⁺, І⁺к⁺а⁺и⁺т⁺ а⁺л⁺а⁺и⁺т⁺ а⁺л⁺/
А⁺л⁺а⁺и⁺т⁺ а⁺л⁺а⁺и⁺т⁺ а⁺л⁺а⁺*

KIEKO
І⁺к⁺е⁺к⁺о⁺
Teqozdievlia keklo'd, zhant'adnam!

Л⁺а⁺з⁺а⁺к⁺о⁺д⁺и⁺н⁺ а⁺л⁺а⁺з⁺а⁺к⁺о⁺д⁺и⁺н⁺
Л⁺а⁺з⁺а⁺к⁺о⁺д⁺и⁺н⁺ а⁺л⁺а⁺з⁺а⁺к⁺о⁺д⁺и⁺н⁺ //

NOR
А⁺л⁺а⁺
lazh o'd, Kieko.

С⁺о⁺ а⁺л⁺. З⁺к⁺о⁺л⁺.*

Kochanensia kochoens zhant'ad iazh dlenchiepr.

З⁺к⁺о⁺л⁺а⁺и⁺н⁺ а⁺л⁺а⁺и⁺н⁺ а⁺л⁺а⁺и⁺н⁺ С⁺о⁺
З⁺к⁺о⁺л⁺а⁺и⁺н⁺ а⁺л⁺а⁺и⁺н⁺ а⁺л⁺а⁺и⁺н⁺ С⁺о⁺*

EXT. AT THE TEQOZDIEVL COMPLEX - DAY

KIEKO and her mothers AZHDIAZHIEPR and VELMIEPR arrive at the entry to the Teqozdievl Arena complex. The complex has three large rings hundreds of meters across and surrounded by viewing stands and observer towers. Outside the arenas, groups of spectators are talking excitedly about the upcoming events and placing bets on their favored competitors.

The three greet a small group of zhant'ad.

VELMIEPR

Look, Kieko! I think I see Nor and Ikan Tliaqrnad.

AZHDIAZHIEPR

We should greet them.

AZHDIAZHIEPR calls out to the Zhant'ad.

AZHDIAZHIEPR

Greetings, Ikan and Nor!

The two Zhant'ad turn toward her.

NOR

Good day, my ladies! It's a fine day for the games, yes? Oh, my, is this Kieko? She's gotten so big!

VELMIEPR

Yes, she has, and she's becoming a very strong pradrnad.

IKAN

You must be very proud of her.

VELMIEPR

We are. You were good zhant'ad-parents to her.

IKAN

Thank you, my lady.

NOR

We have news as well, my lady. I am being transferred to clan Programmer.

AZHDIAZHIEPR

Congratulations! This is a fine opportunity for you.

teqozdiev!

IKAN

Nor, shall we find our section? The gates are open.

KIEKO

Have fun at the games, zhant'ad-parents!

NOR

You as well, Kieko.

The zhant'ad and dlenchiepr enter the arena through their respective entrances.

Tlatoniatl ilnamia

akatlas

アカタス

arena, “giant ring”

chtepria

チテリア

viewing stand, bleacher

iachole`

イアホレ`

to surround

qrezhi

クレヒ

tower

yzqenad

イツケナド

spectator, observer

-edl

エドル

a large group

shtiave`

シティエ`

to think

tlaztle`

タラツル

to greet, to hail



teqozdievl
Pepechtliach 3
(**王とス王 Ⅲ**)

TEQOZDIEVLPRIATLAS - STIALTIA

くせたるコロニアルスとテ上・土スルヒス

Teqozdievlakatlaszhin chtepriazaf kotozhens KIEKO, AZHDIAZHIEPR iazh VELMIEPR. Zhintla, chtenqiens Teqozdievl. Chilitad kavrens jdatietlei, ololi iazh zieprad dra ozhda shachan iazh kalo, pradievl iazh koetsdievl, chilitens techtnameqnad.

くせたるコロニアルスとテ上ヨハ・王セラスコロ
ゼロゼロヨセキ 2×20. パロスヨルス ヨ
ドキリスル.* ヨハアトハ. 王セアラス
くせたるコロニアルスヨスルス 2×20
ゼロゼロヨセキ. ロロロロス ヨコスルス
ゼロゼロ 土テ王ハアスヨ 2×20. ナロスルス ヨ
ゼロゼロヨセキ. 王スルスルセキ くせ王アガラセラスル.*

KIEKO
2×20
Ziefri, otlakaqe? Ichtlayoplitaens.

コスルス. ハトテゼゼセキ/ 人王とテボルスルゼラス.*

AZHDIAZHIEPR
パロスヨルス
Chiala pradrnad dradlad achtan, Kieko. Jdatietlei noetzhitens chtenzenzh techtnameqnad, aiazel sibrens, techtnameqnadzaf pratic chtenzenzh techtnameqnadfredrenz.

王スルス ナロスルス ハトテゼセキ フ王ハア. 2×20.*
ゼロゼロヨセキ. ロロセロヨセキ. 王セラス
くせ王アガラセラスル. パロスルス ヨスルセキ.
くせ王アガラセラスルコロスル. フロスルス ヨセキ
くせ王アガラセラスルコロスルセキ.*

KIEKO
2×20
O. Kekele iai flakla itsmolens.

ハ.* 2×2セリセスルス ハロスルス 人トスルスセキ.*

teqozdievl
VELMIEPR
タキシドリ
Innamad otsdrengs, viaj, Azh?

人並アタマアタマ ハトハセニ、ハヌル、ハヨ/

KIEKO
ツキコ
Aqle, ziefri?

ハタセ、コズルス/

AZHDIAZHIEPR
アヒズヨウル
Teqozdievlnieriem namiqik dazej, Kieko.

人並アタマアタマタタタタタタタタタタタタタタ
ハルコセル、ツキコル.*

KIEKO
ツキコ
Cha! Teqozdievl ichitens dazenzh?

王ア// 人並アタマアタマ 人王人ハセニ ハルコセラ/

VELMIEPR
タキシドリ
Techtnameqnadik dazenzh, Kieko. Zdobritzi
Chiadlpratl dazenzh ik, Ziezhelpratl dazenzh ens...

人並アタマアタマアタマアタマアタマ
ツキコル.* ハルトスルコム 王スルクア
ハルコセラ エレ、コメヨセツルアと ハルコセラ
ツク***

AZHDIAZHIEPR
アヒズヨウル
...iagh zha zdobritzi Zdiadrianzhirdish. Iai, zazani
stalkenketltia.

...スヨ ヨア ハルトスルコム ハスルスヨ人ハム人土*
ス人、コアコアタ人 ハスルセツカセヒス*.

KIEKO
ツキコ
Oa...

ハル***

teqozdievl
 VELMIEPR
 ヴェルミエール
 Yzqezhda, jdatplachtioedre zheqrens!
 ヨコセハダ、ジダツブカヒトヨウルセキル ジヘクレンス //

Zhintla, omei ololi sibrens chial dra technameqnad, oqik enszaf pierens. Jdatplazaf tloeshtens iazh velpratl viakrens tyeia, ololiachienz.

ヨメアヒタ、オロリシバレンチアヒトヨウルセキル
 ドラツブカヒトヨウルセキル、オロリシガセキコル
 リツマセキ、ジダツブカヒトヨウルセキル
 ドラツブカヒトヨウルセキル、オロリシバレンチア

KIEKO
 キエコ
 Pechatlechtioens ekej!

リツマヒタセキル キエコ //

AZHDIAZHIEPR
 アズダツヒエール
 Chtio. Ek izha. Dlolplikotzi chenensaqlé?

リツマセキル キエコ * ドラツブカヒトヨウルセキル
 リツマセキル キエコ *

Dlolplikotzi tlakolachens tyeiad, Teqozdievl ichitens.

ドラツブカヒトヨウルセキル ジヘクレンス //
 リツマセキル キエコ *

Tlatoniatl ilnamia		
zhintla	ヨメアヒタ	below
cthenqie`	リツマセキ	to continue
chilitad	リツマヒタ	a game
shachan	リツマヒタ	mass
kalo	ジカ	size
otake`	リツマセキ	to happen, to occur
ichtlayoplita	リツマヒタツルタス	confuse, confusing
dradle`	リツマセキ	to remove or eliminate
sibre`	リツマセキ	to climb
ilnamad	リツマヒタツルタス	a memory
otsdre`	リツマセキ	to recall or evoke
zazani	コヌコヌタヌ	a story

INT. IN THE TEQOZDIEVL ARENA - DAY

KIEKO, AZHDIAZHIEPR and VELMIEPR sit in the arena stands high above a Teqozdielevl arena ring. Below, the games continue. Competitors play a complex game involving a hill, balls of various sizes and mass, telekinesis and teleportation.

KIEKO

Mother, what's happening? It's so confusing.

AZHDIAZHIEPR

This is the first telekinetic elimination round, Kieko. The players must climb the hill while avoiding the rocks, which are being telekinetically thrown at them by other players.

KIEKO

Oh. It looks fun, but strange.

VELMIEPR

This brings back memories, doesn't it, Azh?

KIEKO

What do you mean, mother?

AZHDIAZHIEPR

We met during the last Teqozdielevl, Kieko.

KIEKO

Oh! Were you watching the games?

VELMIEPR

We were competitors, Kieko. I was from zdobritzi Chiadl, she was from Zietzhel...

AZHDIAZHIEPR

...and now we're both with zdobritzi Zdiadrianzh. But that's a story for another day.

KIEKO

Aw...

VELMIEPR

Look, one is almost to the summit!

teqozdievl

Below, one of the competitors dodges two balls as they career toward him. He sprints toward the top of the hill is hit from behind by a third, smaller ball.

KIEKO

He almost won!

AZHDIAZHIEPR

So close. That's how it goes, though.
Want some fish cakes?

The three nibble on fish cake snacks while watching the games.



Culture: The Psionic Games

Of all the unusual aspects of Zhodani culture, perhaps the most mysterious, misunderstood, and mythologized is the famed **Teqozdievl** (ទេកូស្តីវល), the so-called *Psionic Games*.

Though the Zhodani participate in a wide variety of athletic and academic contests, some competitive but most cooperative in nature, the **Teqozdievl** is the most important such competition. It is open only to **dlenchiepr** (ជោគនគរ), for whom it is a once in a lifetime opportunity to show their talents and skills in a very public setting. The **Teqozdievl** are also the only sporting event that recognizes and rewards individual achievement - the winners of the games are granted immediate promotion to the ranks of the **zdobrdievl** (ជុលគរបារ) with all the rights, duties, and honors thereof.

History of the Games

It is widely accepted that the first **Teqozdievl** were held sometime after the end of the **Dzaqlasqik** (ជាកតុសពិនិត្យ), the *Time of Great Dying*, commonly known in modern times as the *Second Dark Age*, likely in celebration of the end a thousand years of death and chaos to herald a new, civilized age. While the precise nature of those first games is now lost to history, the traditions of competition and elevating the winners lives on.

The **Teqozdievl** are played throughout the year on every Consulate world. Each **zdobritzi** (ជុលគសគរ) *noble fief* sends representatives, always **dlenchiepr** of exceptional talent, to compete in the local, regional, and global levels. Contestants who do particularly well might even be sent to the **vlezhdivraji** (វលេខនាកម្ម) *subsector* and eventually the **vlezhdivr** (វលេខន) *sector* level competitions.



of



The Competitions

Few outsiders have ever witnessed the **Teqozdievl**, and those who do often come away more confused than enlightened. Because most of the action in many of the games is mental, relying on **shadievl** (シズルズ) *telepathy* or **petlandievl** (ペチラーダルズ) *clairvoyance*, the games can be very hard to follow even for natives. Even the games with clear physical aspects involving **pradievl** (ブレーダルズ) *telekinesis*, **koetsdievl** (コエツルズ) *teleportation* or **chtekotldievl** (シテコトルドルズ) *awareness* can become chaotic and confusing as many of the competitors are likely to be skilled in

multiple talents, and using them to their fullest ability.

Every Zhodani citizen follows the **Teqozdievl**, from the lowest ranking **zhant'ad** to the highest ranking **zdrobrdielevl**. Any time the games are held in a city or region, they are a grand spectacle. Members of the nobility are expected to attend, particularly if they have chosen **dlenchiepr** from their staff as competitors. The games are, after all, one of the ways the future leadership of the Consulate is chosen.

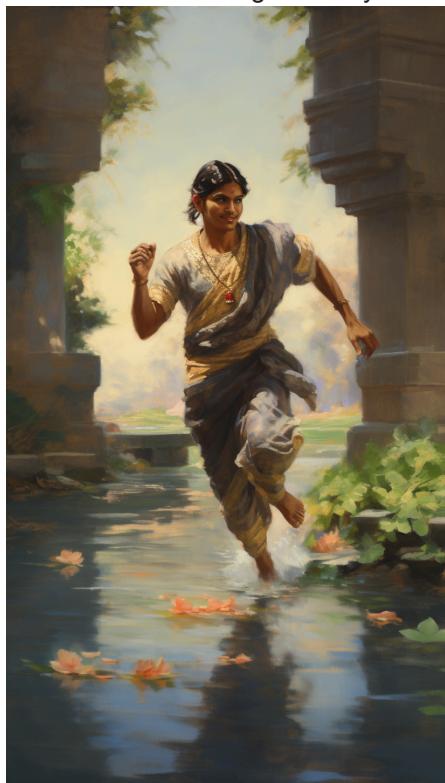
Gambling

While it may seem ironic and even out of character, betting on the outcome of specific events is common and even encouraged during the **Teqozdievl**. Friendly wagers under controlled and monitored circumstances are considered essential to building community and harmony between the various **zhant'ad** clans.

Like so many other aspects of Zhodani culture, gambling on the games is never taken to excess, for such would attract the attention of the **Tavrchedl** and result in counseling or reeducation.

The Winner's Circle

The **Teqozdievl** traditionally lasts for three **chten** (シケン) or one **teqozdij**, at the end of which the winners are announced. This always takes place on **Teqozastial** (シズラコアラスル) or *Olympiad Day*, a special holiday added to the New Year celebration following **Dranzhrin** (ドランズルン) or *Sunbright*.



Hard Landing - Draitspitzikad



The following story, *Hard Landing*, is a short vignette set during the early days of the *Dzaqtias*, the “Great Death” plague that brought ruin to Zhdant and nearly left the planet devoid of human life.

アラスヒコヘア

The harsh deceleration that had shoved the three of us deeply into our couches let up, replaced with near free-fall as our lander fell through the middle reaches of the atmosphere.

Achachens tozej qietsachevas qlieoka dish tyei kopecheshtijens tozej dlafio chilotidish, maqichtlachtio cheztleas iankilens tozej, oqik lienjiash cheztlens tozej draitsyotlish.

アラスヒコヘア ハルコヘア サスヒコヘアト ハラスヒ
クレセタ ハルコヘアト ハルコヘア ハルコヘア
王ヘアト ハルコヘアト、 ハルコヘアト ハルコヘアト
スマスヘアト ハルコヘアト、 ハルコヘアト ハルコヘアト
ハルコヘアト ハルコヘアト、 ハルコヘアト

draitspitzikad

“Now it’s up to the chutes,” Maqtlaz said.

“Tavrik dra tentbravr qik,” potlie Maqtlaz.

‘**!
!
!**’

She monitored the lander’s status panel.

Zochejodl dra draitsyotl yzqens dazej.

‘**!
!
!**’

“I hope double the rated interval of cold and vacuum soaking hasn’t degraded them too much.”

“Pri’enzh omeiakomo tleveqlasqik ashtialblas iazh qlielienjas tlas patlaetsiens qlie achachiens tozej.”

‘**!
!
!**’

“Tazo,” Yalad said, ‘are we still on track?’

“Tazo,” potlie Yalad, “ichtiozhie velozdish tsenchenzh aqle?”

‘**!
!
!**’

The reticle above the tiny Zhdant-globe in the so-called navigation panel lay pegged over the floodplains north of the mouth of the Friebrkad River.

Mitlatematlivr toyak Freibrkad toyaktlakiens zochens dazej ayavzieprad dra Zhdantkitlaliololiach qliefae kavrens jiaprjdivrjodl.

‘**!
!
!**’

I read the coordinates from the verniers, pulled the atlas out of its cubby and opened it to the page we’d marked before we left Comm Station Number Seventeen three hours ago.

Zhdanzzieprebr` zhdanzhia mochitik tozej, zhdanzoyafevranzh priaachens dradlepratlik tozej, tamatia benzish tozej, achitzitlachilaklieqra 17 tyei achan daz chtenz timanish dazej.

‘**!
!
!**’

draitspitzikad

“Near as I can tell from the iron idiot here,” I shouted over the slipstream noise, “we’re coming down about fifteen klicks north of some settlement called Dzaltlievan.”

“Ekatoladtlasik yotlchrpliash,” acachik tozej aietslienjfav qrazhitia, “aizintlaodsiens matlamachieli matlapatzdev mitl dra Dzaltievanfaens preqlach.”

‘エカトロラドタシクヨタルクリアシ ヨテジイテジルアーテルシルバーフラズヒチア、
‘アイジンチラオドシエンマタラマチエリマタラパツヅベ ミルドラズアルチエバーンファンファス
‘ブレクルチル プレクルチル

We all grunted as the initial drogue fired.

Qikriem zhdanjens tozej chiala tentbravr krofish tozej.

‘チクルイミズ ジュダニンス ヨテジイテジル
‘スルヘス シルヘス

The atlas flew out of my hands, falling at Maqtlaz’ feet.

Maitliktaj pierens tozej zhdanzo yafevranzh, edre chitonli dra Maqtlaz cheztle.

‘マイトリクタジ ピエレンス ヨテジイテジル
‘チヂムゾヤ チヂムゾヤ

“Leave it,” I told her.

“Ens apezo’d zhdaenzh,” ai ens bezhik tozej.

‘エン アペゾド ジュダエンズ

We all silently counted off the seconds until the main chutes deployed.

Pitlik tletla chtenzhish tozej, seql zhdanshtladlens tozej tentbravrati.

‘ピットリク テルタラ
‘チテンシ チテンシ

Then the capsule jerked hard and our jaws slammed shut.

Pitzika katztlanstijens tozej tetlchiel, iazh kamtdish chtakeshtijens tozej.

‘ピツキカ カツチラントシジエンス
‘テルチエル テルチエル

“Lost one, curse it!” Maqtlaz shouted.

“Tentbravr polotish tozej, flel!” chtachtachens tozej Maqtlaz.

draitspitzikad

'**トセガトメテモ ラウラウヒトシ** くロコセレ、**ハセリ**!! **王ア王ア王セヌ**
クロコセレ ナルダヒタコ*

The lander began to spin lazily with only two of the three main chutes slowing it.

Klezvra omqreviens tozej draitsyotl qietsachevens qin omei ol tyei tentbravatfir.

スセコマリ ルナカセナキ くロコセレ ハルヒトシルと
 ノミヒタコセキ トシラ? ルナセル ルリ くウセス
 トセガトメタリと人サ*

“We’re going to hit a little harder than usual, folks.”

Pitzikatl akomozda viakrish dazenzh, nad.

「**スルヒコゼルと パズルタルヨリ ナルダヒトシ** ハルコセヨ、**アハル***

She spat out a sliver of tooth.

Iakatzi tlapakadra chrchens tozej.

スズルヒコス トスルタタタタタタ **王ア王セヌ** くロコセレ*

Seconds after the landing bag inflated, the lander slammed into the gravel.

Pitlik iepri lienchtemens tozej draitspali, pichtilio chtakeshtijens tozej draitsyotl.

スルヒトス **スルヒ** リオヒトス **スルヒ** くロセレ **ハルヒトスルヒ**、
 ノミヒタコス **スルヒ** **スルヒ** くロセレ **ハルヒトシル***

It felt like a groundcar crash. “Tazo here,” I said blearily.

Mantlachjem ikrchansh itsmoliens tozej. “Tazo,” mikchatekavra potlik tozej.

スルアヒトス **スルヒ** **スルヒ** くロセレ **スルヒ** くロセレ *
 'トスルコス' **スルヒ** **スルヒ** **スルヒ** **スルヒ** くロセレ*

“Yalad here,” he mumbled. “Maq? Maq? Dammit, she’s passed out.”

“Yalad,” potlachens tozej. “Maq? Maq! Ketlachoiens tozej, dzaq.”

「**スルヒスルヒ**! **スルヒ** くロセレ **スルヒ*** 「**スルヒ**/ **スルヒ**//
 トセヒタコス **スルヒ** くロセレ, ハコスル*

We fumbled with our restraints. Maqtiaz began to come to. I looked out the egress hatch window.

draitspitzikad

Drivdetish shtozstaliodish tozej. Zatecheviens Maqtlaz. Pochqi dra sheqrdrlik yzqetajik tozej.

Дұрысқандастырылған тәуелсіздік атасынан көркемдегі
Соңғы шақырым мен көзінен көрдікішінен көркемдегі
Соңғы шақырым мен көзінен көркемдегі

“Looks like the locals saw us come down. They’re on scene.” I tried to keep the fear from my voice.

“Yzqens tozej dish nad itsmole. Yqzish iens.” Stiefe machitad soblik akom pazklilik tozej.

Соңғы шақырым мен көзінен көркемдегі
Соңғы шақырым мен көзінен көркемдегі
Соңғы шақырым мен көзінен көркемдегі

“Good! They can help us, maybe give first aid to Maq.”

“Yekta! Makoiens dish chiele, pachtamakoad Maqcho tamakiens ekenzh.”

Соңғы шақырым мен көзінен көркемдегі
Соңғы шақырым мен көзінен көркемдегі

“We’ve got other problems.” The hammering began on the egress hatch. Please don’t pull the emergency handle, I willed them silently.

“Klantlifredr kavrish.” Sheqrdriftia viakrad tlatzens tozej. ‘Bradeshfronzbre qlie katzitlano’d zhdaenzh,’ tletlvra iens bezhik tozej.

Соңғы шақырым мен көзінен көркемдегі
Соңғы шақырым мен көзінен көркемдегі
Соңғы шақырым мен көзінен көркемдегі

We could hear them shouting now through the vents.

Chtachtachadiens kaqodish tozej tekalitia.

Соңғы шақырым мен көзінен көркемдегі

“Kill them! Kill the spacers! They killed the world! BURN THEM ALIVE!”

“Krazojens zhdaenzh! Achitzinad krazojish zhdaenzh! Zhdant krazojens tozej! Ens kotlia tezintlish zhdaenzh!”

Соңғы шақырым мен көзінен көркемдегі
Соңғы шақырым мен көзінен көркемдегі
Соңғы шақырым мен көзінен көркемдегі

draitspitzikad

Tlatoniatl ilnamia

-chrpl	�王汎汎	idiotic, lacking wit
-shtij	�士人ノ	sudden, abrupt
achache`	�王汎王セ^	to subside, shrink
aizintlaozde`	�人コヘアと汎汎コセ^	to descend
akomo	�之汎々	normal, usual
antli	�マヒ人	source
apeze`	�汎セコセ^	to ignore
ateme	�乞セタセ^	to flood
atemi	�乞セタ人	a flood
ayav	�碧乞	target
ayavzieprad	�碧乞乞コニ汎乞	reticle (target circle)
benze`	�セコセ^	to mark
bradesh	�汎乞土	handle
bravre`	�汎乞セ^	to brake, to stop
chikope`	�人乞乞乞^	to blink
chikopvajodl	�人乞乞乞乞乞	blinking lights
chtachtache`	�乞乞王セ^	to shout
chtake`	�乞乞セ^	to shut, to close
chtakeshtije`	�乞乞セ士人ノセ^	to slam shut
draitspali	�乞人と汎乞人	landing cushion, airbag
draitsyotl	�乞人と汎	lander
drivdet	�人乞乞	harness
ekatolad	�乞乞乞乞乞	a guess or estimate
ekatole`	�乞乞乞乞セ^	to guess
favre`	�乞乞セ^	to slip
fetlchiel	�セヒ王火丘	capsule
flel	�セ丘	an expletive
flieshtieme`	�火土乞火タセ^	to conform
fonzbre	�火火火セ	an emergency
iankile`	�ア乞人丘セ^	to replace or substitute
ikrchansh	�乞王乞乞	a wreck or crash
ikrchanshe`	�乞王乞乞セ^	to crash
jiapldivre`	�ス火乞人セ^	to navigate
jodl	�ル丘	panel
kamta	�乞乞乞	mouth, jaws
kaqoe`	�乞乞セ	to hear
ketlachoie`	�セヒト乞王火火^	to faint, pass out
kitlaliololi	�人ヒト乞人火丘丘人	globe
kliantli	�ス火アヒ人	a problem
klez	�セコ	lazy

draitspitzikad

Tlatoniatl ilnamia (chenkie)

klieqra	კლერა	station, post, fort
kopecheshtie`	კიპეჩეშტე	to shove
krofe`	კროფე	to grunt
lienchteme`	ლიენჭტემე	to inflate
maqichtla	მაყიჭტლა	free, unfettered
mikchateka	მიქათეკა	stunned, dazed
pali	პალი	cushion, pillow
pichtil	პიჭილი	gravel
pitzika	პიციკა	hard
potlache`	პოტლახე	to mumble
qietsachevas	კიეტსახევას	deceleration
qietsacheve`	კიეტსახევე	to decelerate
qietslienjfav	კიეტსლენჯფავ	slipstream
qlieoka	კლიეოკა	unpleasant or harsh
sheqr	შერი	exit
shtozstale`	შთოზსტალე	to fumble
tama	ტამა	page
tekali	ტეკალი	vent, duct
tentbravr	ტენტბრავრი	parachute
tezintle`	ტეზინტლე	to burn
tlachila	ტლაჩილა	a signal or transmission
tlaki	ტლაკი	the anus
tlevleqlas	ტლევლეკლას	exposure
tleveqle`	ტლევლეკლე	to expose
toyakantli	ტოიაკანტლი	the source of a river
toyaktlaki	ტოიაკტლაკი	the mouth of a river
tsazanch	ტსაზანჩი	stupid
velozde`	ველოზდე	to follow
zateche`	ზათეჭე	to awaken
zhdanshtadle`	ჟანძაშტადლე	to deploy
zhdanzhia	ჟანძაშია	to deploy
zhdanzyafevranzh	ჟანძაზაფევრანჰი	atlas, map book
zhdanzzie	ჟანძაზი	sextant (verniers)
zochejodl	ზოხეჯოდლი	indicator panel
zoya	ზოია	map

Our Wondrous Universe

The following is an example of the kind of scholarly article that might be found in the archives of one of the many universities and research institutes in Consulate space. Though reclusive and often xenophobic, the Zhodani have engaged in trade and diplomatic relations with other cultures including the Darrians, the Sword Worlds, and the Vargr. The abstract presented here discusses the many variations of non-Zhodani cultures one might encounter outside the Consulate.

It is presented here in three forms; the Anglic translation, the Anglicized Zdetl, and the original Zdetl text.



The Physiologically Aslan Daryen

Stietladavra Kosnada Darien

લોટેરેનાર શરીરાર દરમા?

by Konshiepr, Consulate Naval Scout Division

University of Dietevriab (Riverland)

Konshieprprebr', Driantia Zara Achitzintiaaji

Machtlian dra Dietevriab

શરીરારનારા. એસ્ટાસ કોરાર રાણીઓનારસુલ
દરમા? એ દરમાનાર

Introduction

Tlatzad

アラスコアス

As a Vargr-Zhodani Intendant in graduate school, I was guided into studies of nonhuman sophonts. The Consulate Naval Expeditionary Division had long studied the Daryen, both openly and covertly. But physiologically Aslan Daryen ("PAD" hereafter) had not been specifically studied. I was given that assignment. I have written numerous reports within the Expeditionary Division and academia, but given recent increases in interactions with the Daryen, I am now writing for a general audience.

Feqronadia-Zhdantia Dlenchieprik akom machtliantlasche, chielieqriefr shtiage bezhik dazej. Iekachqika Darien shtiagens dazej Driantia Zara Achitzintiaaji, tavravra iazh achtevra. Iai Stietlavra Kosnada Darien (StKD) qlie shtiagensnie dazej. Choik koatlad bezhens tazej. Ozhda zhdatlvra amtli kiloik dazej, Zara Achitzintiaajiriem iazh zhdatlasad, iai shtiavasvra chrnte' mieqrafad' davr Darienir, mochitnadedltia kiloik.

アラスコアス トマスコアス
王族とアーティスラー王族。王族は大半が トマス族で トマス族。
アーティスラー族は ダラス族で トマス族で トマス族。
王族は トマス族で トマス族。
アーティスラー族は トマス族で トマス族。

Mainstream Aslan

Akoma Kosnad

アラスコアス サルトアス

In general, we know of Aslan (Fteirle in their own common language, Trokh) as nonhuman sophonts quite unlike ourselves, whether human, Vargr, Addaxur, or others. Their males are primarily concerned with matters such as fighting, command, honor, and their famous obsession with land ownership. Their more numerous females manage other aspects of their society: trade, industry, services, academic pursuits, and everything else.

Kosnad shtiavish (Fteirle, klezhdenensvra, Trok) chielieqriefri qlie iochaladish, shti zhianji, Feqronadia, Adaksor, pra fredr. Chiala iaqotzadia, bezhadia, fe'kevia iazh zeqrodaens pan ivrzhdialas shtiefrasens. Fliedongesiad se'tli - tianqizad, stokleiad, chamdla, akimatiensiad, iazh achitetlfredr michens okye patlana ziefrasens.

アラスコアス サルトアス トマス族。アラスコアス サルトアス。
王族は 大半が トマス族で トマス族。
アーティスラー族は トマス族で トマス族。

zhiazha achitellivrdish

«Хиазха ачителирдис» - это языковой аспект культуры Асланов. Важнейшие темы включают в себя этические нормы, моральные ценности и социальные нормы.

Physiologically Aslan Daryen

Stietlavra Kosnada Darien

Дарийские Асланы как технология и культура

Aslan in Daryen society are very different. In most respects, they're similar to Daryen humans: peaceful, academically adept, fascinated by technology, and fond of the arts. Mainstream Aslan regard them -- and Daryen humans -- as "female", regardless of physical gender. One significant similarity to mainstream Aslan is that PAD are quite conscious of honor. An important point of PAD honor is that they identify as "physiologically Aslan Daryen", as opposed to "culturally Daryen Aslan". This is quite unlike most Zhodani sophonts, who are little concerned for labels so long as we are treated as equals to Zhodani humans.

Mantikatl iqens Kosnad Darien akom fliedonqesiad. Ozhdatlavra iqiavlens Darien zhianji: otre, shtiava, shtiyotlad'ia stetsebens, iazh kayesanad pan maniad. Ens - iazh Darien zhainji - ziefras shtiavens akomo Kosnad, qlie shtiave akoma chias. StKD iqiavlens akoma Kosnad chialavra - fe'kevas'ia zeqroens StKD. Chenzievra'ia StKD fe'kevas, pan "stietlavra Kosnada Darien" tlieb "kotlivra Darien Kosnad". Mantika'ia ozhda Zhdantia chielieqri iqens, pan klezli qlie makichoens, Zhdantia zhianjiavl zhdantiavlish ekenzh.



Дарийские Асланы - это языковой аспект культуры Асланов. Важнейшие темы включают в себя этические нормы, моральные ценности и социальные нормы.

Daryen and Psionics

Darien iazh Dievl

Дарийские Асланы и Психоника

In Daryen legal jurisdiction, use of psionics requires consent of a local authority: individual consent for telepathy, hosts for other disciplines on

zhiazha achitetlivrdish

private property, and officials in public property. Psionic potential among Daryen humans is similar to other humans, but less often developed than among Zhodani. Psionics are considerably less common among Aslan than among humans, Vagr, Addaxur, and other familiar sophonts.



Dariena tavrieffririem, merkedad dra bezhasnad devens dievle: chialitsi shadievltia, itzi ketznad ozhda dievltia, iazh tavrieffriqaz zhant'adivrtia. Darien zhianjistich dievla patlaetsi ozhda zhianjiavl, iai qlie qiktlas moklate el Zhdantiavl. Dievl chitlas zhantens Kosnadiavl el zhianjiavl, Fegronadia, Adaksor iazh ozhda chielieqri.

एरमार एरमार मार, ठेम्हेपारा
एर तेयारतारप प्रवेष्टि विवेदः
शुभ्यां उपदेशः, स्त्री
गेचकारप उपर विवेदः, स्त्री
एरमारमारारक विवेदामारः, एरमार
यस्त्रीत्युप विवेदः, एरमार
यस्त्रीत्युप, स्त्री एक लोकपाल लोकपाल
एक विवेदः, प्रवेद शुभ्यां विवेदः
गेचकारपास्त्रे एक यस्त्रीत्युप
लेक्षणपास्त्रे, एक विवेदः स्त्री उपर
शुभ्यांत्युपः।

Aslan are alien

Kosnad iefriens

गेत्तारप खानेत्तु

Aslan, particularly mainstream Aslan, are very alien to Zhodani sophonts. As a telepath, I find Aslan minds very different from those of humans and Vagr, though PAD are less alien. Although Addaxur are just as different, familiarity with Addaxur offers few insights into the Aslan mind.

Kosnad, chiala akoma Kosnad, iefrlas'ia Zhdantia chelieqri. Shadrnadik, Kosnada zhatsi mantika ol zhianji pra Fegronad, ma chiefrens StKD. Ma mantikaiavlen Adaksor, akimatas Adaksor'ia akimatach tledlens Kosnada zhatsi'ia.

गेत्तारप, शुभ्यां विवेद गेत्तारप, खानेत्तु विवेद विवेद
शुभ्यांत्युपः, उपदेशपास्त्रे, गेत्तारपर विवेद शुभ्यांत्युप उप
यस्त्रीत्युप, उपर विवेदपास्त्रे, एक विवेद लेक्षणः, एक
शुभ्यांत्युप विवेदपास्त्रे, एक विवेद शुभ्यांत्युप विवेदपास्त्रे
गेत्तारपर विवेदपास्त्रे, एक विवेद शुभ्यांत्युप विवेदपास्त्रे।

As a Vagr, I can read Vagr and human scents and body language without hesitation. Aslan scents are largely incomprehensible even with experience. Aslan body language is difficult, but can be learned over time, particularly with PAD. My human colleagues have reported less difficulty with PAD body language, but also find mainstream Aslan difficult to read.

zhiazha achitetlivrdish

> More about Daryen

> *Okye Darien`ia*

› ԱՀՎԵ ՈՐՄԱԴՐՀԱՌ

> About physiologically human Aslan

> *Stietlavra zhianji Kosnad`ia*

› ԱԺՎԵ ՅԵՐԱՎԵՌ

Note: Our Wondrous Universe is offered as a public service by the Consulate Scout Service. Opinions expressed are those of individual authors, and do not represent official Scout Service policy.

Zhiazha Achitetlivrens kikayotens chamdla Driantia Zhdantia Zara Achitzintiaajiprebr. Zhatsi potlens dazej bezha tavriefr qlie driantens Zara Achitetlivr.

ՅԵՐԱՎԵՌ ԱԺՎԵ ՅԵՐԱՎԵՌ ՀԱՅԱՍՏԱՆ ԵՐԱՎԵՌ ԵՐԱՎԵՌ
ԿՐԻՑ ԱԺՎԵ ԿՐԻՑ ԵՐԱՎԵՌ ԵՐԱՎԵՌ ԵՐԱՎԵՌ ԵՐԱՎԵՌ ԵՐԱՎԵՌ
ՀԱՅԱՍՏԱՆ ԵՐԱՎԵՌ ԵՐԱՎԵՌ ԵՐԱՎԵՌ ԵՐԱՎԵՌ ԵՐԱՎԵՌ ԵՐԱՎԵՌ
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zhiazha achitetlivrdish

Tlatoniatl ilnamia

-stich	ヽト人王	among, within (a group)
achitetlivr	ア王人ニセヒル	the Universe, 'place where all things are'
achitzintiaaji	ア王人ニコメテスアリ	Naval Division
achtevra	ア王セマジ	suspiciously, covertly
ajozdari	アゾウヨアサシ	practice, experience
akimata	アシマタアシマ	comprehensible, understandable
akimatas	アシマタアシマト	understanding, comprehension
bezha	トヤヨア	official
bezhas	トヤヨアト	command, leadership
bezhasnad	トヤヨアトアカハ	authority, person in a position of authority (generally)
chialitsi	王スム人ト人	consent (of an individual)
chias	王スト	gender
chielieqri	王スムズム人	sophont
chielieqriem	王スムズムズム	sophontology
darien	アバサマ	Darrians, as a people
enchie`	セマズ	to approve, to give permission to
enchii	セマス人	approval
fe`kevas	ヘセ^2セマラト	honor, as a concept
fe`keve`	ヘセ^2セマカ^	to honor
fevravra	ヘセマラセマラ	openly, morally
iaqotzad	ズダルコガハ	war, fighting
iekachqika	メニア王スニア	for a long time, historically, in antiquity
itzi ketznad	人ニコメ ジセニコアハ	host, 'master of the house'
ivrzhiale`	人マヨスムセ^	to own land
kiloachi	ズムリスア王人	summation, summary
klezli	ゼコム人	label
ma	タル	though, despite
mani	タガタス	art, generically
maniad	タガタガハ	the arts
mantika	タガタムスア	different
mantikaiavl	タガタムスアズタ	loosely translated, 'just as different as'; literally, 'different-same'
mantikias	タガタムスアス	difference, contrast
moklate`	タガタガスセ^	to develop
patlana	タタタタタ	numerous
pitsad	タスヒタ	scent, smell
qropiemi	タラムスチ	archive, collection of published works
shtiava	土スマハ	studious
shtiavasra	土スマラトマハ	considering, "thinkingly"
shtiefras	土スムス	male, masculine
shtiyotlad	土スムスガハ	technology

zhiazha achitetlivrdish

Tlatoniatl ilnamia (chenkie)

stetseba	止セセバ	fascinating
stetsebe`	止セセベ	to fascinate
stietla	止スドバ	physiological
stietklezhden	止ヌトヌキヨセバ	body language
stietshtiaqe`	止ヌトヌスカセバ	physiology
stokleiad	止ヌヌセスバ	industry, construction
tavriefr	クルマスル	law, legal system, as applied by non-Zhodani cultures
tavriefrqaz	クルマスルダルコ	non-Zhodani civil authority such as police or other law enforcement. Literally, guardians of the law.
zanika	コヌタヌガバ	interesting
zara	コヌサバ	expeditionary
zhadantivle`	コヌラズタセバ	to treat as Zhodani, to treat as an equal
zhdatlasad	コヌトヌラスバ	academia
zhdiale`	コスムセバ	to own (something)
zhianjad	ヨヌカスバ	humaniti (Zhodani, Vilani, Solomani et al)
zhianji	ヨヌカ人	human
zhiazha	ヨヌヨバ	wonderful, amazing, incredible
zhiazhe`	ヨヌヨセバ	to wonder, to marvel at
ziefras	コヌスル上	female, feminine

Vlezhdizar! - The Lost Colony



Chtolmiquia Zhdatlodliafl

王國並々人々の世界　ヨルヒトヨリハズ

In this story, the scene is set on a distant world, far along the path of the Core Expeditions (for historical context, see the Traveller Wiki entry at https://wiki.travellerrpg.com/Core_Expedition), possibly sometime during the fifth or sixth such sojourn. The crew of a *Ninz*-class scout ship has touched down on an strange planet and is about to explore the ruins of an ancient temple complex.

The Core Expeditions have been the subject of popular entertainment in the Consulate for hundreds of years, being a source of both national pride and cultural unity. Much of the early fiction has attained the status of legend throughout the core of Consulate space.

This story represents one such artistic endeavor, a video serial called *ヤマトノコロハ* (*Vlezhdizar*; literally, “Star Journey”). The script the follows is a few scenes from one episode of such a show.

Cast of Characters:

Zazainado:

জাজাইনাদো:



Jo'zdiezzanj - Pilot and xenobiologist/clairvoyant ("Jodie")

Jo'zdiezzanj – vlezhdvev/steprnad, kotiriemefrnad/ petlandrnad

জো'জ্বেজ্জেজ্জান্জ ('জো'জ্বেজ্জ') । একজন ক্ষেত্রবিদ এবং প্রকৃতির অভিযানী।

Fesheqel - Engineer and linguist/telekinetic ("Fesh")

Fesheqel – Zhdivrzdanjnad, klezhdenriennad, pradrnad

জেশেকেল ('জেশেকেল') । একজন মাত্রাচারী এবং প্রকৃতির অভিযানী।

Oziez: - Gunner and comms specialist/healer ("Ozie")

Oziez – toponineamnad, vrojenad, pachtanad

অজিজেজ ('অজিজেজ') । একজন গুনার এবং কমিউনিকেশনস স্পেশেলিস্ট। একজন হেলার।

Miafa - Navigator and archaeologist/teleprojectionist ("Miafa")

Miafa – vlezhdjiapljdivrnad, ienshatriennad, koetsfredrnad

মিয়াফা ('মিয়াফা') । একজন নেভিগেশনার এবং প্রতিক্রিয়া প্রযোগী।

All have training in Telepathy.

Shadrnadens.

শাদ্রনাদেন্স*



SCENE 1: OVERLOOK

PEPECHTLIACH 1: ZHINCHEPRATLA

ペペチタラ1: ジンチエラ

EXT. A PRIMEVAL JUNGLE, ON A STRANGE WORLD

BAZZHINCHEDL KITLALIEFRICHI

バズヒンチードル・キタルイフリチ

Three explorers, two men and one woman, crouch on a knoll overlooking a wide valley. On the other side of the valley they see the ruins of an ancient stone structure, possibly of human construction.

Tyei zarnad, omei shtiefri iazh chial ziefri, baqldenzhdliez chaniatl zhinchtepratla adriens. Chanifredrapalichi chtens fevrapriazanatlas aiezeloj atleianzhoj, nadenz stokle ekej.

ツバメ ゴマアゲル。ウツセイ オオハシ ズヨ 王アリ コガネ人。
トマカクセキテコ 王アマヌアと ヨメア王セラアとア パクス
王アアスルセアアアアアアアアアアアアアアアアアアアアアアア
アキコヤマリ アヒスヨリ。アカロカト ラクアセキセキ*

As they discuss the best way to approach the ruin, a fourth person joins them.

Atleianzh ozhdezhie vinziashiatlas nilozens oqik, nachoia nad ens nieqrens.

アヒスヨア フヨセキア ハムス土人アとアト アスルコセキ
アスルア。アカ王アス アカト セキ アスセキ*

Vlezhdizar!

Fesheqel: Jodie, what the hell? We agreed you should wait with the ship. Someone has to watch our backs.

Fesheqel: Aqle Jodie? Vlezhd'ia vrijo'd zhdaenzh fliedliqish dazej. Velchedl' deve ichanad.

ヽヽ土ヽヽヽヽ: ヽヽヽ ヽヽヽヽ/ ヽヽヽヽ
ヽヽヽヽヽ ヽヽヽ ヽヽヽヽヽヽヽ ヽヽヽヽ
ヽヽヽヽヽヽ ヽヽヽヽ ヽヽヽヽ

Jo'zdiezzanj: I set the computer to alert me if it detects anything suspicious. It'll be fine. Besides, Fesh, you need me, unless there's another xenobiologist here?

Jo'zdiezzanj: Patlanriemtepo bezhik dazej, deshtsiens ik zdatlsiekrens ekenzh zitetflaka. Devens ik, Fesh, kotliriemefrnadfredr zhia ekenzh?

ヽヽヽヽヽヽ: ヽヽヽ ヽヽヽヽヽヽヽ
ヽヽヽヽヽ ヽヽヽヽ ヽヽヽヽヽ
ヽヽヽヽヽヽヽ ヽヽヽヽヽ
ヽヽヽヽヽヽヽ ヽヽヽヽ
ヽヽヽヽヽヽヽ ヽヽヽヽ

FESHEQEL scowls and starts to argue, but is cut off by the other woman, OZIEZ.

Vreflens Fesheqel nechtname tlatzens, iai ziefrifredr, Oziez, ens tlantens.

ヽヽヽヽヽ ヽヽヽヽヽヽ アヽ王アヽヽヽ ヽヽヽヽヽ
ヽヽヽヽヽヽ ヽヽヽヽ ヽヽヽヽ ヽヽヽヽ

Oziez: She's right, Fesh. We need her knowledge, and she's clairvoyant, which we'll also need to delve that ruin. Can't do that by radio.

Oziez: Tavrens, Fesh. Kimatens devish, petlandrnadens, iazh devish chtenzenzh zakle atleianzh.

ヽヽヽヽ: ヽヽヽヽヽヽ
ヽヽヽヽヽヽ ヽヽヽヽヽヽ
ヽヽヽヽヽヽ ヽヽヽヽヽヽ
ヽヽヽヽヽヽ ヽヽヽヽヽヽ

Fesheqel: But what if something happens to her? Then we're down a pilot, and there's no other ship in this system.

Fesheqel: Ek fleachtan otlakeaiens? Vlezhdvevlsteprnad poloto'd dazenzh, qlie vevlfredr vikriem.

ヽヽヽヽヽヽ: ヽヽヽヽヽヽ
ヽヽヽヽヽヽ ヽヽヽヽヽヽ
ヽヽヽヽヽヽ ヽヽヽヽヽヽ

Vlezhdizar!

Jo'zdiezzanj: Come on, Fesh, we're all essential here. Anyway, we've been scouting this cluster for five weeks, almost a full season, and found nothing. Now, we finally find a planet with actual LIFE and you want me to stay behind? I don't think so.

Jo'zdiezzanj: *Fesh, chenziedish. Vlezhdedl qik machielis machielistial temoldish dazenzh, shidr chtio, qlie jiaplish dazenzh. Qik, kotla kavre kitlali jiaplish, iazh velkatlakik ikotlo'd ik? Qlie shtiavik.*

ЈҔ^ЈҔЖКОКЕВ: ھے土. 王セコセル人土*
ۋەزىئەن دەز ۋەزىئەن ۋەزىئەنلىز*
ھەزىئەنلىز چەپقەن، 土人卽 王人卽. ھەز
ۋەزىئەن چەپقەن* دەز. ۋەزىئەن ۋەزىئەن
ئەزىئەن ۋەزىئەن. ۋەزىئەن ۋەزىئەن
ئەزىئەن ۋەزىئەن ۋەزىئەن*

Miafa: Jodie's a big girl now, Fesh.

Miafa: *Qik ziefri Jodie, Fesh.*

ۋەزىئەن: دەز چەپقەن ۋەزىئەن. ھې土.*

Fesheqel: But --

Fesheqel: *Iai --*

ھې土ەنەن: ۋەزىئەن --

Jo'zdiezzanj: I'll be fine, Fesh. If it helps I'll stay close to you and that rifle. You can be the big hero.

Jo'zdiezzanj: *Tokpaik chtenzenzh, Fesh. Ek makoe, o'dia iazh pazidrlas katlakik chtenzenzh. Iaqotzinadipr chelio'd.*

ЈҔ^ЈҔЖКОКЕВ: ھەزىئەنلىز 王セコセル.
ھې土* چەپقەن ۋەزىئەن. ۋەزىئەن
ۋەزىئەنلىز چەپقەن* 王セコセル.
ۋەزىئەنلىز چەپقەن* 王セコセル.

FESHEQEL relaxes a bit and hefts his rifle. JO'ZDIEZZANJ and OZIEZ exchange amused looks.

Fliedliachezens Fesheqel iazh pazidrens aqozhens. Tlakenti yzqa tianqizens Jo'diezzanj iazh Oziez.

ۋەزىئەنلىز ھې土ەنەن ۋەزىئەنلىز ۋەزىئەنلىز
ۋەزىئەنلىز* ۋەزىئەنلىز ۋەزىئەنلىز ھې土ەنەن ۋەزىئەنلىز
ۋەزىئەنلىز ۋەزىئەنلىز ۋەزىئەنلىز ۋەزىئەنلىز

Jo'zdiezzanj (telepathically): Wears his thoughts on his forehead, doesn't he?

Jo'zdiezzanj (shadrevra): *Zhatskiloetsonkamolens, viaj?*

ЈҔ^ЈҔЖКОКЕВ (土人卽):
ۋەزىئەنلىز ۋەزىئەنلىز ۋەزىئەنلىز ۋەزىئەنلىز

Vlezhdizar!

Oziez (telepathically): Pretty much. Save your power, you're gonna need it.

Oziez (*shadrevra*): *Viaj. Patlaetsio`d chedlo`d, ens katilo`d chtenenzh.*

𠂇コメコ (土兀𠂇𠂇): 𠁻スジ* 𠁻アトテセトスル^ド 王セドル^ド. サコ 𠁻アムスル^ド 王セドセヨ*

Jo'zdiezzanj (telepathically): Thanks, mom. I'll be good.

Jo'zdiezzanj (*shadrevra*): Kamatli, ziefri. Yektaens chtenenzh.

𠁻^𠂇ココドカ (土兀𠂇𠂇): 𠁻アマムと人. コメム* ブセニルセナ 王セドセヨ*

Miafa: We got that all sorted, then? Right, weapons check. Jodie?

Miafa: *Aqle klantli chteshe dazenzh? Piezhdish omiezofra. Jodie?*

𠁻アマム: 𠁻カセ 𠁻アマムと人 王セ土セ 𠁻アコセヨ/ 𠁻アムと人 𠁻アコムム* 𠁻アム*

Jo'zdiezzanj (checks her pistol): Ready, Miafa.

Jo'zdiezzanj (*maitlitoponaens piezhens*): Kenkacheza, Miafa.

𠁻^𠂇ココドカ (𠁻アスとスルムムアドセニ 𠁻アヨセヨ): 𠁻アアド王セコア. 𠁻アマム*

Miafa: Fesh?

Miafa: Fesh?

𠁻アマム: 𠁻セ土/

Fesheqel (hefts his rifle): Locked and loaded, Miafa.

Fesheqel (*pazirens piezhens*): Kienkachi, Miafa.

𠁻セ土セムセリ (𠁻アコムセセヨ 𠁻アヨセヨ): 𠁻アアド王人. 𠁻アマム*

Miafa: Ozie? Sensors and weapons check.

Miafa: Ozie? Siekrabr iazh omeizofra piezho`d.

𠁻アマム: 𠁻コメ/ 𠁻アマム 𠁻ヨ 𠁻アセムコムム 𠁻アヨル^ド*

Oziez (checks her shotgun): Weapons ready. Passive sensors, check. Motion tracker, check. Comms... good connection. Check.

Oziez (*peyakapazidrens piezhens*): Omiezofra kenkachi. Siekrabrtletla, piezhik. Miqansiekriabr, piezhik. Vrojdeiabr .. mieqrafad yekta piezhik.

Vlezhdizar!

ルコメコ (ルツルツルルルコメコセニ ルメヨセニ):
ルダメコルルル ジヤアツル王人* 上メコルトセヒス。
ルメヨシズ* ドルメルセニメニスト。 ルメヨシズ*
ルルリセスト *** ドルメルルルル ハルゼル
ルメヨシズ*

Miafa (checks his pistol): Let's go, then. Jodie, scry that ruin, please.

Miafa (*maitlitoponaens piezhens*): *Chenkiens zhdaenzh. Jodie, atleianzhaf petlano'd, kamatl.*

ラズベル (ラルスヒルルルルアズベル ルメヨセニ):
王ヤアツメニ オルセヨ* ハルム。 ハセセズヨル
ルセトルアロ^ド。 ズルダルト人*

Jo'zdiezzanj closes her eyes and meditates for a minute.

Jo'zdiezzanj ichtotloens chtakens, qik pitlik zhatsshtiefens.

ルル^ロメココルル 人王ルヒルセニ 王ルズベル。 ルルズ ルヒル
ヨルヒルメベセニ*

Jo'zdiezzanj: ...Multiple large animals in the area, possible carnivores... the entrance seems sturdy enough... it's too far away to tell...

Jozdiezzanj: *tlekonitlas ozhda ivrzaf, katlatlakolnad ek ielize, kochyan patla itsmolens, aftlasche akimatik cheliik...*

ルル^ロメココルル *** ドルセルアメトル上 ルヨル
人メコルル。 ズルヒルトメルルアズル ハル メルヒルコセ。
ルル王ヒルルアズルヒルトメル 人ヒルセルセニ。 ハルヒル上王セ
ルルヒルタルルヒル 王セルヒル***

MIAFA stands and draws a hand axe. The rest of the team follows suit.

Ikatikens, fiachzats aqozhens Miafa. Dlabrenad ikatikiavlens.

人ズルヒルセニ。 ハル王コルヒルト ルルヨセニ ラズベル。
ルルトセラルルヒル 人ズルヒルスズズセセニ*

Miafa: Thanks, Jodie. Team, let's move out. Fesh, take point. Jodie, Ozie, you follow. I'll take the rear. Keep an eye on our flanks. Ozie, watch that tracker.

Miafa: *Jodie, kamatl. Chenkiedish zhdaenzh, dlabrenad. Fesh, dish ketzeo^d. Jodie, Ozie, ens velozdo^d. Dish velozdik. Qleqrish chedlens. Ozie, miqansiekriabir ichitens.*

ラズベル: ハルム。 ズルダルト人* 王ヤアツメル人
ルメヨセニ。 ハルトセラルルヒル。 ハルヒル。 ハルヒル
ズルヒルコルル^ド。 ハルム。 ハルヒル。 ハルヒル
ルルヒルコルル^ド。 ハルヒル。 ハルヒルコルルヒル。 ハルヒル人
王ヤアツメニ* ハルム。 ドルコルアラルセスト
人王人ヒルセニ*

Vlezhdizar!

Oziez: On it. Tracking multiple signatures. Keep those weapons ready.

Oziez: Viaj. Ozhda stotl tsialkik. Omeizofra kenkachas katlako'd.

ꝝꝝꝝꝝ ꝝꝝꝝꝝ

SCENE 2: APPROACH

PEPECHTLIACH 2: OZDREDRI

ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ

The party approaches the ancient ruin cautiously, hacking or pushing tree branches and vegetation out of the way.

Atleianzhzanatlas stazavra brojevzafens dlabrenad, zhdiechmatli iazh kochiniad akens.



ꝝꝝꝝꝝ ꝝꝝꝝꝝ

Miafa: That you breathing so hard, Fesh?

Miafa: Fesh, ayochaksa arvre kavro'daqle?

ꝝꝝꝝꝝ: ꝝꝝꝝꝝ, ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ

Fesheqel: Gravity's a little higher than I'm used to. I imagine you heavy worlders think it's easy, right?

Fesheqel: Kitlaliadras okye patla el jdavvalkik. lolotl

Vlezhdizar!

shtiavik ekenzh kitlalietlinad shtiaivo'd, viaj?

እሱትኩረት የሱትኩረት ስጋዬ ይጋዬ
እሱትኩረት የሱትኩረት የሱትኩረት ስጋዬ ይጋዬ

Oziez: You need to work out in full G like I do, Fesh.

Oziez: Akom chtema kitlaliadras ajozdaro'd zhdaenzh micheiavlik, Fesh.

እርካዬ የገዢ ቁጥር የሱትኩረት የሱትኩረት ስጋዬ ይጋዬ
የገዢ የገዢ የሱትኩረት የሱትኩረት ስጋዬ ይጋዬ

Fesheqel: Full G for you is twice my home.

Fesheqel: Chtema kitlaliadraso'd omeia itzik iqe.

እሱትኩረት ቁጥር የሱትኩረት ስጋዬ ይጋዬ
እሱትኩረት ቁጥር የሱትኩረት ስጋዬ ይጋዬ

Jo'zdiezzanj: She has a point, Fesh. It'll do you some good, build some real muscle.

Jo'zdiezzanj: Viaj potlens, Fesh. Jiavr ai o'd iqens ekenzh, iavechad stokle.

የገዢ አገልግሎት የሱትኩረት የሱትኩረት
የገዢ አገልግሎት የሱትኩረት የሱትኩረት የሱትኩረት
የገዢ አገልግሎት የሱትኩረት የሱትኩረት

FESHEQEL holds up one hand in a fist. The group falls silent. MIAFA joins him at point.

Maitlioliens aqozhens Fesheqel. Tletlevens dlabrenad. Zhanzhiapazi nieqrens Miafa Liabr.

የሱትኩረት የሱትኩረት የሱትኩረት የሱትኩረት
የሱትኩረት የሱትኩረት የሱትኩረት የሱትኩረት
የሱትኩረት የሱትኩረት የሱትኩረት የሱትኩረት
የሱትኩረት የሱትኩረት የሱትኩረት የሱትኩረት

Miafa (telepathically): What do you see?

Miafa (shadrevra): Chteo'daqle?

የሱትኩረት የሱትኩረት የሱትኩረት

FESHEQEL concentrates, listening intently while scanning the ruin.

Zhatsshtiefens Fesheqel, koqieshtiefens atleianzh oqik shtiaqens.

የሱትኩረት የሱትኩረት የሱትኩረት
የሱትኩረት የሱትኩረት የሱትኩረት
የሱትኩረት የሱትኩረት የሱትኩረት
የሱትኩረት የሱትኩረት የሱትኩረት

Fesheqel (telepathically): Not see. Hear. Listen.

Fesheqel (shadrevra): Qlie chte. Kaoe. Kaoq'd.

Vlezhdizar!

ヽトセツセツ (土沢セツマリ): ゾキ 王セ* ブズルセ*
ブズル^ド*

The team listens intently for several seconds. JO'ZDIEZZANZH concentrates, scanning the surroundings. OZIEZ watches the motion tracker, which shows clusters of movement all around them.

Qik ozhda pitlik koqieshtiefens dlabrenad. Zhatsshtiefens Jo'zdiezzan, ivriachola petlanens. Miqansiekriabr ichitens Oziez, miqanaedlo ens iachole zochens.

スルゼ ルヨル フ人と人ニ 2ルスメ土メベセ召 ドルトセアル.*
ヨルと土メベセ召 ルル^コメココロ, 人マス王ルリル フセとアアセ召.*
スルスルア上メニスト 人王人とセ召 ルコメコ, スルスルアアセ召
セ召 ス王ルリセ コル王セ召*

OZIEZ and JO'ZDIEZZANJ exchange thoughts.

Zhatskache`ens Oziez iazh Jo'zdiezzanj.

ヨルとアア王セベセ召 ルコメコ スヨ ルル^コメココロ,*

Oziez (telepathically): Do you sense anything?

Oziez (shadrevra): Zitetl petlano'daqle?

ルコメコ (土沢セツマリ): コムクセと
フセとアアル^ドルセセ/

Jo'zdiezzanj (telepathically): No. It's strange, feels like something's blocking me. Or trying to. Anything on the tracker?

Jozdiezzanj (shadrevra): Qlie. Flaklaens, itsmoliaik stiefens ichatetl. Pra pazklie. Zitetl miqansiekriabr zochensaql?

ルル^コメココロ (土沢セツマリ): ゾキ*
ドルセセ召. 人とアリス人ニ トメベセ召
人王ルクセと* ルル ルルコロ* コムクセと
スルスルア上メニスト コル王セ召ドルセ/

Oziez (telepathically): Nothing. There's too much clutter.

Oziez (shadrevra): Qlie. Vri keshel.

ルコメコ (土沢セツマリ): ゾキ* ルル 2セ土セ召*

MIAFA motions for the team to huddle.

Bezhens dlabrenad brne MIAFA.

トセヨセ召 ドルトセアルド トマセ ドズベア*

Miafa: We need to get a closer look, but there's a lot of static here.

Vlezhdizar!

Miafa: Chte edre okye devens, iai tlasche zhatsqrashiriemens.

ミアーフ：王セ セルセ ピジヒセ ハセタセ召、ス人
トテリ王セ ヨヌトヌアヨヘアセタセ召*

Fesheqel: Think it's coming from that ruin? Some kind of Ancient artifact, maybe?

Fesheqel: Atleianzhzafens shtiavo'daqle? Kemetlad dra Zanatlasnadens ekenzh aqle?

ハセタセタセリ： パニセスヨコアベセ召
ミスナリ^ハルカセ/ ヒセタセトアド ハル
コアアアトアラアセ召 ハセセヨ ハルセ/

Jo'zdiezzanj: Can't tell without getting closer. Or above this vegetation.

Jo'zdiezzanj: Qlie akimatens chtenenzh ozdedredishtiaql, pra kochiniad zhin.

ハル^ハキココアビ： ハキ ハスレアリセ召 王セアセ召
ハロセタセリ人土ニズク、 ハル ハル王アマリ ヨメア*

Miafa: I could flit you in.

Miafa: Koetsfredro'd chelieik ekenzh.

ミアーフ： ザルセトハセアリ^ド 王セアマリ ケセセ召*

JO'ZDIEZZANJ glares at him.

Liankavra zhi yzqens Jo'zdiezzanj.

ミズアガルマジ ヨヌ ハコスケ召 ハル^ハキココアセ召*

Jo'zdiezzanj: Seriously? I can't get a clear scan of it; how are you going to get me across?

Jo'zdiezzanj: Viajvra? Qlie petlanemedens ik, zhinal iqenta koetsik o'd aqle?

ハル^ハキココアセ召： ハスルマジ/ ハキ
ハセトアアセタセセ召 ハス、 ヨメアマリ ハスセマジ
ハルセトムジ ハ^ド ハルセ/

Fesheqel: Yeah, and even if you did, could you bring her back?

Fesheqel: Viaj. Ek micheo'd dazej, ek kepaens o'd aqle?

ハセタセタセリ： ハスル* ケジ ハ人王セル^ド
ハルコセジ、 ケジ ハセラアセ召 ハ^ド ハルセ/

MIAFA thinks about it.

Panens shtiavens Miafa.

anaxaxnus tanzaxnus axaxnus*

Miafa: We have no choice, then. We'll keep going, single file, two meter distance. I'll take point; FESH, you're rear guard. Maintain visual and stay in contact.

Miafa: Qlie pepetli. Chenkiedish chtenzenzh, zhanzhiavra, omei zdevpe'. Ketzik chtenzenzh; Fesh, velozdeo'd. Ichtiotlvra chtedishfredr iazh shtiavra mieqrafo'd.

axaxnus: axaxnus axaxnus* anaxnus anaxnus
anaxnus, anaxnus anaxnus, anaxnus anaxnus*
anaxnus anaxnus anaxnus anaxnus, anaxnus anaxnus*
anaxnus anaxnus anaxnus anaxnus anaxnus anaxnus anaxnus
anaxnus anaxnus anaxnus anaxnus anaxnus anaxnus anaxnus anaxnus

He taps his head.

Koatlens tsezens.

axaxnus anaxnus anaxnus*



SCENE 3: THE RUIN

PEPECHTLIACH 3: ATLEIANZHAF

anaxnus anaxnus anaxnus anaxnus anaxnus anaxnus anaxnus anaxnus

The team stands at the base of a great stair, extending twenty meters upward at a steep angle and several meters wide at the base. Around them the ruin looms, all curved lines and arched geometry. Vines and creeping plants cover every surface, reaching toward the dim sunlight above.

Vlezhdizar!

Kimtlas stekr'ia ikatikens dlabrenad. Chrintens omeimatlapa zdev tlabra evkla'ia ens iazh ozhda zdev nal stekr'ia. lacholens atleianzh, jasela zhano iazh ivrfinzhoya. Achi fecha techenzens maznidekochinio, dranzhvazaf zhin zheqrezafens.

ツメタヒテル上 ツケガス 人ジテルヒテカズ トタムセアリ。 王ラセヒ
ミタヒタタリトタリリ 口セナ トタムセ ケタガタス カズ ズヨ ハヨ
口セナ アリ上 ツケガス。 ズヨウリセカズ ハリセス。 ハリセラリ
ヨリカズ ズヨ エタシタラボラ。 ハリ トタ王セ ハリセカズ
タリコアタシタラ王ヘアリ。 ハリタラコリハ ヨメ?
ヨセカヒコリハカズ*

JO'ZDIEZZANJ rubs her forehead.

Tsonkamolens matelens Jo'zdiezzanj.

トタマタリリヒセカズ ハリセカズカズ ハリココヘビ*

Jo'zdiezzanj: Does everyone else feel that?

Jo'zdiezzanj: Siekro'daqle?

ハリココヘビ ハリタラハリセカズ/

Miafa: Yeah, it's been getting worse as we get closer. It's like an itch at the back of my mind.

Miafa: *Viaj, fieldlelnezens chtenzej oqik ozdredrish.*
Zhianch'ia zhatsiriemik.

ハスベル: ハスル、 ハセカヒセカズアヒコセカズ 王セカズカズ
ミタヒタリコドカヒタリ。 ヨスギ'ス
ヨリヒタリタリ*

Jo'zdiezzanj: For me it's more like tinnitus.

Jo'zdiezzanj: Tonachazhezhplavra ik'ia.

ハリココヘビ: ハリマハ王ヘヨセヨラタタ
スカズ*

Oziez: It's definitely coming from inside that... structure. FESH, are you doing that?

Oziez: *Akom atleianzhaf viaj. Ens micho'daqle, Fesh?*

ハコメコ: ハコメコ ハリセアヨリハ ハスル* カズ
ミタ王ヘハリセカズ。 ハリ*

Small rocks and other jungle debris are floating nearby.

Aizelach iazh fredr zhdiechedla zdadro edre qliejens.

ハムコセカズ王 ズヨ ハセカヒセカズアヒコセカズ
ミタヒコセカズ*

Fesheqel: I don't think so. Shit! That buzzing is driving me insane!

Fesheqel: Qlie shtiavik. Dzaq! Sht'zyshtivl` qinqin!

እቻ ተሸቻ እኩ፡ የቻ ተሸቻ እኩ ስርሱ፡
ሁርሱ ተሸቻ እኩ ስርሱ ተሸቻ እኩ፡

The rocks all fly away as though from an invisible explosion. There's a rustling in the undergrowth as small animals scatter.

Its molevra qleitoa krazhiash, aizelach pierafens. Kochiniadriem kladlokli qik telekoniach tloefens.

ሁት ደረሰኝ ስገድ ይረዳል ይረዳል ቤት መመሪያ ቤት
የሁት ደረሰኝ ስገድ ይረዳል የሁት መመሪያ ቤት መመሪያ
ቻ ደረሰኝ ስገድ ይረዳል የሁት መመሪያ ቤት መመሪያ

Oziez: Feel better now?

Oziez: Zhatsfliedlchej` kavraqleo`d?

ይኮዕክ፡ የዕቅዕስ ቤት ደረሰኝ ስገድ ይረዳል

Fesheqel: A little. So what's the plan, fearless leader?

Fesheqel: Viajach. Tleqriaqle, ketznadmachitadqlie?

እቻ ተሸቻ እኩ፡ የሁት መመሪያ ቤት መመሪያ
የሁት መመሪያ ቤት መመሪያ ቤት መመሪያ

Miafa: Dammit, I hate going in blind, but that ruin is hiding something big. Bigger than we've found so far.

Miafa: Itoetiaqla kochoa ransik, dzaq, ichatetl`tlas atleianzh ianaens.

እኩ መመሪያ፡ እኩ መመሪያ የሁት መመሪያ
የሁት መመሪያ ቤት መመሪያ ቤት መመሪያ

He stands and surveys the grounds between them and the ruin.

Ikatikens, ivrchnt atleianzh yzqens.

እኩ መመሪያ፡ እኩ መመሪያ ቤት መመሪያ
የሁት መመሪያ ቤት መመሪያ

Miafa: We keep going, like before. Stay in visual, two meter spread. I'll take point. The rest of you, watch our flanks and rear. Psionics are useless here, so non-verbal signals only. Ready? Let's move.

Miafa: Tiechiavl, chenkiedish. Fredrish itoe katlako`d, omei zdev pe`iqeo`d. Ketzik. Qledrish iazh velish yzqeo`d.
Zhiariem dievl qliese`tliens, qin maitlia tlachila.
Kenkachensaql? Miqanens.

Vlezhdizar!

ヲズベル: ハタク王スダ、王セアツメル人土。 ハセル人土
スルセラ 2ルとル2ル^ル。 フタセラ ハセラ
ルセラスルセラ^ル。 2ルルコスル* ハセル人土 スヨ
ハセル人土 ハコスルセラ^ル。 ヨスアメラ ハセラ
ハセラセラとスユ。 ルセラ フル人土ス とル王人ユル。
2ルアツル王セスルセラ/ フルスルアツル*

They ascend the stairs, single file. The forest is silent all around them, only the sound of the wind in the leaves accompanies them.

Shtiefavra kim noetzhitens. tletla zhdiechedlens iazole, qin kozitllo lierj kon ens.

主セルセラ 2ルセラ ハルセラヨルセラセラ* とルセラ ヨハ王セルセラ
ス王ルセラ。 ルセラ 2ルコスルセラ ハルセラ 2ルセラ セラ*

At the top of the stairs, they find a circular portal with a stone door. Its hardware is crusted with lichen and moss, and vines obscure the ornately carved jambs around it. Under the lichens, crudely carved runes are barely visible.

Kimtlas`ia, malachta aiezela kochyan jaiplens. Aizeltlakoa iazh tompaki ens techens, iashbekavra akola kochyanplozek maznidekochinoiash ianaens. Aizeltlakoadlafl, akola zankiload itoaachens.

2ルセラとルセラ^ス。 フルアツル王セラ ハセラコセラ^ル 2ル王セルア
ハスルセラ* ハルセラとル2ルルスヨ ハルセラ2ル2ル人セラ
ハルセラ。 ストセラ2ルセラ 2ル2ルル 2ル王セルアツルコセラ
ハルセラスル2ル王セラスルスヨ ハルセラ*
ハルセラとル2ル2ル2ル。 ハルセラ コハラ2ル2ル2ル
ハルセラ2ル王セラ*

MIAFA reaches out with his axe to push away some of the creepers, but drops it and cries out in pain, clutching his forehead.

Fiachzatsiash miaachens Mifa, niedl maznidekochinio kopechafens, iai fiachzats antlienens iazh itlebrvra tlaztlens, tsonkamolens adrens.

ハスルコセラとスヨ ハスル王セラ ハスルル、 ハスル
ハスルコセラスル2ル王セラスル 2ルトセラ2ルセラ。 スル ハスルコセラと
ハスルコセラセラ スヨ 人セラ2ルセラ とルコセラ。
2ルアツル2ル2ルセラ ハルセラ*

Oziez: MIAFA! Are you all right?

Oziez: Mifa! Fliedlensaqlé?

ハコセラ: ハスルル// ハスルセラスル/

Vlezhdizar!

She drops to her knees, hands on her ears.

Tlanchoatlens cheztletemiens, tonachazhens maitliens ichi.

တုရစ်လူတဲ့တော် 王セコトセシセタタマニ, ဤア王ダヨセコ
တုရုပ်တဲ့တော် 人王人*

Jo'zdiezzanj: God, it hurts! I can tell it's coming from inside. We have to get in there somehow!

Jo'zdiezzanj: Dzaq, itliebrai ik ens! Akomsipratl dliavrtledens akimatik. Ichagentavra kochodish zhdaenzh!

၂၇၁ ဂုဏ်ကြော်။ ဂုဏ်လ, 人とスル人 人ニ タズ//
၂၇၃ တုရုပ်တဲ့တော် 人スルとセシセタタマニ ၂၇၄ တုရုပ်တဲ့တော်*
人王ダヨセタタマニ ၂၇၅ တုရုပ်တဲ့တော် ၂၇၆

Fesheqel: Everyone, join hands! If we all shield ourselves, maybe we can push past this!

Fesheqel: Maitlidish nieqrish! Dish zhdatsdlafmochitish ekenzh, kopechetlodish ekenzh!

၂၇၇ သုတေသနလှို့။ တရုပ်တဲ့တော် 人スル人// ၂၇၈
၂၇၉ တုရုပ်တဲ့တော် 人スル人 ၂၇၁၀ ၂၇၁၁ တုရုပ်တဲ့တော်
人スル人//

The team joins hands in a circle, heads bowed in concentration.

Malachtavra maitliens nieqrens dlabrenad, zhatsshtiefavra koatloens pechteqa.

တုရုပ်တဲ့တော် တရုပ်တဲ့တော် 人スル人 ၂၇၁၂ တုရုပ်တဲ့တော်၊
၂၇၁၃ တရုပ်တဲ့တော် တရုပ်တဲ့တော် 人スル人 ၂၇၁၄ တုရုပ်တဲ့တော်*

Oziez: Focus your wills! Let it flow through me!

Oziez: Chielo'd shtiefeo'd! Ikiash miqanens merkredeo'd!

၂၇၁၅ တုရုပ်တဲ့တော် 人スル人// ၂၇၁၆ တုရုပ်တဲ့တော် 人スル人
၂၇၁၇ တုရုပ်တဲ့တော် 人スル人//

After a minute the team calms down and rises again. OZIEZ is sweating and breathing hard.

Qik iepri pitlik, fliedlens iazh ikatikens dlabrenad. Vravefiens iazh ayochaksa arvrens Oziez.

၂၇၁၈ တုရုပ်တဲ့တော် 人スル人 ၂၇၁၉ တုရုပ်တဲ့တော် 人スル人
၂၇၂၀ တုရုပ်တဲ့တော်* မရေးဘဲဘဲ တုရုပ်တဲ့တော် 人スル人 ၂၇၂၁ တုရုပ်တဲ့တော် 人スル人
၂၇၂၂ တုရုပ်တဲ့တော်*

Jo'zdiezzanj: Take it easy, OZI. I have some boosters if you need one.

Jo'zdiezzanj: Fliedla iqeo'd, Ozi. Dievlevchavchabl kavrik,

とセダセラセセ

タスダラタセラセセ ハセカセカセセ. コルダニララルル シズカセセ.

Miafa: Why are you stopping? We need to get this open!

Miafa: Bravro'daqle ipatle? Kochyan devedish pochite zhdaenzh!

タスダラ: ルルモロ^ドロドセ ルルセセ/ ザルララ
ドロドセドセ ルルラセセ ドロセセ

Fesheqel: This writing. I can almost make some of it out.
Holy shit, it's Zdetl!

Fesheqel: Kiloadens. Chtio cheliik mochitik. Cha!
Zdetlens!

ハセカセカセセ: ズルララセセセセ* 王人^ル 王セセ^ル人^ル
タスララセセ^ル 王^ル// ハセカセセ

Jo'zdiezzanj: Are you sure?

Jo'zdiezzanj: Tlachtamoto'daqle?

ジル^ハセココロ^ル: トスララララ^ルドロドセ/

Fesheqel: Not completely, it's really worn and probably an old dialect, but yeah... some of the letters are still readable.

Fesheqel: Qlie chtema, mateletlasens, zanklezhdenens ekenzh, ek viaj... icha dra tlatoni mochitaens.

ハセカセカセセ: ハセ 王セラル. ドロセセセセセセセセ.
コルダニララルルセセセセセセセセ. ハセ ハスレ*** 人王^ル ドル
ドロドセドセ^ル 王人^ルセセ

Miafa: What's it say?

Miafa: Potlensaqlle?

タスダラ: ルルセセセセセ

Fesheqel: I think that's a "PR"... and that one might be "CH..." wait. If I'm right...

Fesheqel: Ens 'PR' shtiavik... ens 'CH' ek... Vrije. Tavrik ekenzh...

ハセカセカセセ: ハセ 'ル' ハセ 'ス' ハセ*** ハセ '王'
ハセ*** ハセララセセ^ル ハセセセセセ

The jungle behind them is silent except for breezes and rustling leaves.
JO'ZDIEZZANJ is watching the canopy, a concerned look on her face.

Rintzhdiechedl tletlens lienjachqlets iazh kozitl kladlok lens.
Zhdiechedlichima ichitens Jo'zdiezzanj, makichoens.

ハセカセセセセセセセセセセセセセセセセセセセセセセセセセセセセセ

Vlezhdizar!

Зәржүүлжын. Әбдің шайланууда әншілдер жүйесінде
әншілдер шайланып.

Jo'zdiezzanj: Um, guys?

Jo'zdiezzanj: Em, nado?

Жүйесінде жүйесінде жүйесінде /

Miafa: Got an idea, FESH?

Miafa: Kavro'daqle zhatsach, Fesh?

Даның: Зәржүүлжында жүйесінде жүйесінде /

Fesheqel: Maybe. Let me try something. Step aside...

Fesheqel: Ек. Pazklik ichateli merkedo'd. Apalzhi
miqano'd...

Жүйесінде жүйесінде жүйесінде жүйесінде
жүйесінде жүйесінде жүйесінде /

Jo'zdiezzanj: Guys? Whatever you're going to do, make it
fast! There's something in the forest.

Jo'zdiezzanj: Micheo'd chtenzenzh itetl, qietso'd
zhdaenzh! Zhdiech akom ichatetl.

Жүйесінде жүйесінде жүйесінде жүйесінде
жүйесінде жүйесінде жүйесінде жүйесінде /

Miafa: There's lots of things in the forest.

Miafa: Zhdiech akom ozhda tetl.

Даның: Әбдің таңында таңында /

Jo'zdiezzanj: Not funny, MIAFA. I'm telling you, something
big is out there.

Jo'zdiezzanj: Qlie tlakentia, Miafa. O'd bezhik, tetlatlas
iqe!

Жүйесінде жүйесінде жүйесінде жүйесінде
жүйесінде жүйесінде жүйесінде /

Miafa: Fesh?

Miafa: Fesh?

Даның: Жүйесінде /

Fesheqel: (raises his hands, mimes opening a door. The
dust of ages rains down as the portal scrapes against its
fittings.) Almost got it...

Fesheqel: (maitliens aqozhens, kochyan pochite
fiavrzelens. Cheztlens zanjazhi oqik kochyanplozikens
kichtoenstia kochyan) Chtio...

Vlezhdizar!

ベトセツセツ：（オズ人とオズ人 フルヨセツ
ゼル王リヤア フル王スセツ バズマコセツセツ
王セコトセツ コガアリゾヨ人 フルス
ゼル王リヤアフルコスセツ 乙人王ルセツクス
ゼル王リヤア） 王ル***

In the forest behind them, the treetops begin rustling more intensely. A tentacle appears from the canopy, then a second, larger one.

Zhdiechriem vel ens, zhdiechedlchima kladlokens tlatzens. Chimapratil dlavrtledens chetzimatli, iazh chetzimatliatl.

ヨズ王リヤア ハセツセツ セツ、ヨズ王セツ王スセツ フルヨセツセツ
ドズコセツ。王スセツスセツと バズマセツセツ シセツコススセツと人。
ズヨ シセツコススセツとズと*

Jo'zdiezzanj: Now would be a really good time!

Jo'zdiezzanj: Qiktlasche ek!

ル^コスココス：ススセツスセツ王セ ツツ//

A crack has opened between the portal and its jamb. MIAFA LIABR looks over his shoulder. His eyes widen in fear and he grabs the door and begins to pull, trying to help FESHEQEL open it.

Kochyannepa kochyanplozek pochitaens dazej kapani. Zhin elaplatiens chtens Miafa Liabr. Machitada ichtotloens, kochyan adrens iazh evkatztlanens, makoens Fesheqel pochitaens kochyan.

ゼル王リヤアセツスセツ ゼル王リヤアフルコスセツ フル王スセツセツ
フルコセツ ゼルリヤア人* ヨメア ハセツスセツセツ シセツコススセツ
ズスツ* フル王スセツスセツ 人スセツスセツ、ゼル王リヤア フルセツ
ズヨ シセツスセツコススセツ、フルスセツ シセツセツセツ
ゼル王スセツセツ ゼル王リヤア*

OZIEZ raises her rifle toward the creature emerging from the jungle. More tentacles appear from the upper branches, then a large, bulbous body follows.

*Pazidrens didrens Oziez tlekonizhi dlavrtledens rintzhdiechedlpratl.
Zhdiechedlchimapratil dlavrtledens okye chetzimatli, iepri dlavrtledens stiettlas ziepra stiedl.*

フルコスセツセツ ハスセツセツ フルコスコ トセツルア人ヨ人
フルモセツセツセツ ハスセツスセツ王セツスセツ* ヨズ王セツ王スセツスセツ
フルモセツセツセツ ハスセツセツ 王セツコススセツと人、スル人
フルモセツセツセツ トスセツスセツ コススセツ トスル*

Vlezhdizar!

Oziez: Is that door open yet?

Oziez: Qik kochyan pochitensaqlé?

Ӧкөчө: Сыз 2020-2021 /



Fesheqel (grunting and straining): Almost got it! HA!

Fesheqel: Chtio... HA!

Четзиматли: Шири*** //Шир//

The door grinds open another meter, then stops. Without waiting, the team dives into the dark space beyond. Behind them, the creature slithers and crawls up the stair and stops at the doorway. It probes the open portal with a tentacle, then crawls away.

Kenketl zdev kichtoevra pochitens kochyan, qik bravrens. Qlie vrijens, priadrichiev tloeoens dlabrenad. Kimat kochyanchrt pezotlens kiejo. Pochita kochyan kon chetzimatli piaplens, pezotlepe`ens iepri.

Кичтөвра похитенс кочян, өкье бравренс. Клие вријенс, приадричев тлооенс длабренад. Кимат кочянчрт пезотленс кијо. Почита кочян кон четзиматли пиапленс, пезотлеpe`енс иепри.

Jo'zdiezzanj: Good job, FESH. Another few seconds and we'd have all been dinner for that thing..

Jo'zdiezzanj: Коатли zhdotlas, Fesh. Ozdeach zhinzho, ininteli tlakodish dazej.

Оздеач жиншо, Коатли zhdotlas, Fesh. Оздеч жиншо, ининти tlakodish dazej.

Vlezhdizar!

Oziez: Did you figure out what the runes said?

Oziez: Zankiload zhdatlo'd dazej?

Ӧкъеко: Ӧкъакъиъллард Ӧкъакъиъллар
Ӧкъакъиъллар

Fesheqel (breathing hard): Hold on... got to.. catch my breath. Whoever carved it had terrible handwriting or was in a rush. Probably the latter. Anyway, the one word I could make out was probably “PRAKOPECHE”.

Fesheqel (*avrens kon ayochak*): Vrije... deve... avriik zhazh. Ens akole dazej nad kon fiela maitlikiloiens dazej, qietsens pra. Qietsa ek. “Prakopeche” ek mochitik dazej.

Ӧкъакъиъллар (Ӧкъакъиъллар Ӧкъакъиъллар):
Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар Ӧкъакъиъллар *** Ӧкъакъиъллар ***
Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар ***

The team huddles in silence for a while in the dim light streaming through the open door.

Tletlvra brnens dlabrenad vaachriem kochyan totometlo.

Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар ***
Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар ***

Oziez: You realize what this means, right? The last people to visit this place...

Oziez: Akimato'd viaj dra tetl, viaj? Ezhinadnie...

Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар ***
Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар ***

Fesheqel: Were Zhantia. And they set that trap to keep things OUT.

Fesheqel: Zhantiaens Dazenzh. Iazh kretl kemetlens dazenzh tetl kochoe paqrozde niedl.

Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар ***
Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар *** Ӧкъакъиъллар ***

Jo'zdiezzanj: Cha. Dzaq.

Ӧкъакъиъллар *** Ӧкъакъиъллар ***

TUNE IN NEXT WEEK for another exciting episode of **VLEZHDIZAR!**

Vocabulary (Tlatoniatl ilnamia)

-am	‑ <small>アム</small>	adj	suffix indicating a skill, practice or profession
-apal	‑ <small>アパル</small>	noun	side of, referring to a face, facet, or a place
-at	‑ <small>アト</small>	prep	up, upward
-iavl	‑ <small>アヤル</small>	adj	indicates similarity; 'same as'
-iefr	‑ <small>イエフ</small>	adj	alien, foreign
-iev	‑ <small>イエヴ</small>	prep	beyond
-nepa	‑ <small>アネバ</small>	prep	between
adrie`	アドリエ`	verb	to crouch or kneel
aizeltlakoa	アズコセラトアゼラク	noun	lichen ('stone eater')
akola	アコラ	adj	carven, carved
akole`	アコラセ`	verb	to carve
antliene`	アントリエセ`	verb	to drop (something)
aqozhe`	アコゾヘセ`	verb	to lift, to raise
arvra	アラマ	noun	breath
arvre`	アラマセ`	verb	to breathe
baqldenzh	アラカシ	noun	a knoll or small hill
brieche	アキシ	adj	obtuse
ibrieme	アキシセ	adj	acute
chtipide`	アシタピ	verb	to stoop (as in under a low doorway)
cthiqole`	アシタリ	verb	to bow (in greeting)
deshtsie`	アセシ	verb	to alert, to warn
didre`	アスレ	verb	to aim, to point at something
dievlevchavchabl	アセタシタタタタタタタ	noun	psi-booster drug
dlabrenad	アタシタタタタ	noun	a team (people united in function and purpose)
dliavtlede`	アスミタセシ	verb	to emerge
evkla	アタタ	noun	angle
ezhinad	アヨシタタ	noun	visitor
ezhpole`	アヨシ	verb	to ring
fiavrzelie`	アスミコセシ	verb	to gesture or mime an action
fieldleineze`	アセラセラアセコセ	verb	to worsen, to deteriorate (become bad)
iachoitl	アシシ	noun	fog, mist
iaqotzinadipr	アシシコシタタタタタ	noun	hero; warrior of merit
iashbeka	アシシタタ	adj	ornate, decorated
iavech	アシシ	noun	muscle
ichtiotlvra	アシシタタタタタ	adv	visually, with the eyes
itlebr	アシシ	noun	pain, discomfort
ivrinzhoya	アシシタタタタタ	noun	geometry
jasel	アシシ	noun	arc, curve
jdavvalke`	アシシタタタタ	verb	to be accustomed or acclimated (to)

Vlezhdizar!

jdazhi	ՅՇՅՆ	noun dust
kapani	ՅՐՔԵՐԵՆ	noun crack, crevice
kemetlad	ՅԵՎԵՇԵՐԵՎ	noun artifact or relic
kepae`	ՅԵՐԵՐԵՎ	verb to return, to bring back
kichtoe`	ՅԵՐԵՎԵՎ	verb to grind, scrape, rub harshly
kim	ՅԵՐԵՎ	noun stair, staircase
kladlokle`	ՅԵՐԵՐԵՎԵՎ	verb to rustle
kladlokli	ՅԵՐԵՐԵՎԵՎ	noun rustling, a rustling sound
klezhdienriem	ՅԵՐԵՎԵՎԵՐԵՎ	noun linguistics
klezhdienriennad	ՅԵՐԵՎԵՎԵՐԵՎԵՐԵՎ	noun linguist, one who studies languages
kochiniad	ՅԵՐԵՎԵՎԵՐԵՎ	noun vegetation, undergrowth
kochyanplozek	ՅԵՐԵՎԵՎԵՐԵՎԵՐԵՎ	noun door frame
koetsfredr	ՅԵՐԵՎԵՎԵՐԵՎ	noun teleprojection; teleporting others
koetsfredrnad	ՅԵՐԵՎԵՎԵՐԵՎԵՐԵՎ	noun one trained in teleprojection
kotliriemefr	ՅԵՐԵՎԵՎԵՐԵՎԵՐԵՎ	noun xenobiology
kotliriemefrnad	ՅԵՐԵՎԵՎԵՐԵՎԵՐԵՎԵՐԵՎ	noun xenobiologist
kretl	ՅԵՐԵՎ	noun a trap
kretle`	ՅԵՐԵՎԵՎ	verb to ensnare, to trap
maitlioli	ՅԵՐԵՎԵՐԵՎԵՐԵՎ	noun fist
maitlitopona	ՅԵՐԵՎԵՐԵՎԵՐԵՎԵՐԵՎ	noun handgun, pistol
matele`	ՅԵՐԵՎԵՐԵՎԵՎ	verb to rub, to massage
maznidekochinio	ՅԵՐԵՎԵՐԵՎԵՐԵՎԵՐԵՎԵՐԵՎ	noun vine, creeping plant
miaache`	ՅԵՐԵՎԵՎԵՎ	verb to reach out, to extend the hand
mieqrafad	ՅԵՐԵՎԵՐԵՎ	noun connection
mieqrafe`	ՅԵՐԵՎԵՐԵՎ	verb to connect
miqanda	ՅԵՐԵՎԵՐԵՎ	noun movement
miqansiekriabr	ՅԵՐԵՎԵՐԵՎԵՐԵՎԵՐԵՎ	noun motion tracker
nechtname`	ՅԵՐԵՎԵՐԵՎԵՎ	verb to argue or dispute
omiezofra	ՅԵՐԵՎԵՐԵՎ	verb a weapon
ozdedre`	ՅԵՐԵՎԵՎ	verb to approach, to move near to
paqrozde`	ՅԵՐԵՎԵՎ	verb to hinder, to prevent
pazidr	ՅԵՐԵՎ	noun rifle
pechteqe`	ՅԵՐԵՎԵՎ	verb to lower the head, reverently or in concentration
petlane`	ՅԵՐԵՎԵՎ	verb to scry; to use clairvoyance to scan an area
peyakapazidr	ՅԵՐԵՎԵՐԵՐԵՎԵՐԵՎ	noun shotgun
peyake`	ՅԵՐԵՎԵՎ	verb to scatter or sprinkle something
pezotle`	ՅԵՐԵՎԵՎ	adj to slither, to crawl on the ground like a serpent
piaple`	ՅԵՐԵՎ	verb to probe

Vlezhdizar!

piezhe`	፩ቻ፻፻	verb	to verify
pitlik	፩፻፻፻	noun	a minute (of 90 zhinzh)
plon	፩፻፻	noun	a sonar 'ping'
plozek	፩፻፻፻	noun	frame
qleqra	፩፻፻፻	noun	flank, side
qleitoedzaq	፩፻፻፻፻፻፻፻፻	noun	radiation (the "invisible death")
qlieje`	፩፻፻፻	verb	to float
qribtle`	፩፻፻፻፻	verb	to rip, to tear
rintzhdiechedl	፩፻፻፻፻፻፻፻፻	noun	rainforest, jungle
se'tli	፩፻፻፻	noun	function, use
shtiefa	፩፻፻፻	adj	intent, focused
siekrabraf	፩፻፻፻፻፻፻፻	noun	long-range sensor
siekrabrqava	፩፻፻፻፻፻፻፻፻፻	noun	active sensors ("noisy detectors")
siekrabrtletla	፩፻፻፻፻፻፻፻፻፻	noun	passive sensors ("silent detectors")
siekre`	፩፻፻፻	verb	to detect or to sense
siekriabr	፩፻፻፻፻	noun	a sensor
stekr	፩፻፻	noun	base, bottom, lower end of (something)
stokle`	፩፻፻፻	verb	to build
stoklevinzashia	፩፻፻፻፻፻፻፻፻፻፻	noun	architecture
stotl	፩፻፻	noun	a sensor 'blip'
temi	፩፻፻፻	prep	onto
tlabra	፩፻፻፻	adj	steep
tlachtamote`	፩፻፻፻፻፻፻፻፻	verb	to be confident
tlachtamotiad	፩፻፻፻፻፻፻፻፻	noun	confidence
tlante`	፩፻፻፻፻	verb	to interrupt someone
tlegre`	፩፻፻፻	verb	to plan
tleqri	፩፻፻፻	noun	a plan, a course of action
tonachazhezhpla	፩፻፻፻፻፻፻፻፻፻፻	noun	tinnitus
topona	፩፻፻፻፻፻	noun	gun
toponine	፩፻፻፻፻፻፻፻	noun	cannon; "big gun"
toponineam	፩፻፻፻፻፻፻፻፻፻	noun	gunnery
toponineamnad	፩፻፻፻፻፻፻፻፻፻፻፻፻፻	noun	gunner, one trained in gunnery
tsialke`	፩፻፻፻፻	verb	to track
vasiekrabr	፩፻፻፻፻፻፻	noun	laser rangefinder or LIDAR
vinziashia	፩፻፻፻፻፻	noun	method, mode, way of doing something
vrawefie`	፩፻፻፻፻፻፻	verb	to sweat, to prespire
vrawefieza	፩፻፻፻፻፻፻፻	adj	vulnerable
vrawefiez`	፩፻፻፻፻፻፻፻፻	verb	to be vulnerable or weakened
vrawefiezzi	፩፻፻፻፻፻፻፻፻	noun	vulnerability
vrefle`	፩፻፻፻፻	verb	to frown

Vlezhdizar!

vrodje`	ვროჯე	verb	to communicate
vrodjead	ვროჯეად	noun	communication
vrodjenad	ვროჯეანად	noun	communication systems operator
yzqa	იცხა	noun	a look, a glance
zakle`	კრუხა	verb	to delve, to explore a cave or ruin
zankiload	კრაჭულიარი	noun	runes, ancient writing
zadro	კრაჭა	noun	debris
zdatlsiekre`	კრეტსეჭა	verb	to detect, with a sensor or other device
zhan	ქრა	noun	line
zhanzhia	ქრაოს	noun	a line of people, an advancing column
zhatsach	ქრატე	noun	an idea
zhatsqrazhi	ქრატრეი	noun	mental noise or psychic static
zhdatlodiafl	ქრეტილიაფ	noun	colony, settlement
zhdiechmatli	ქრემატეტი	noun	a branch (of a tree)
zhianch	ქრა	noun	itch, itchiness
zhinchtepratla	ქრემატერეტე	noun	overlook
zhinzh	ქრაო	noun	a second

Fifth Frontier War Battle Hymn

From the year 3240.1 (Imperial year 589) to the present, the Zhodani have fought five interstellar wars against their chief rival, the Third Imperium. Like many human cultures, the Zhodani composed battle songs singing the praises of their own forces to build up patriotic support for the war among the people.

*This example is a fragment of a much longer song reminiscent of the epic poems like Gilgamesh, the Iliad, the Viking sagas, and other styles common to Bronze or Iron Age Terran cultures. The metrical structure is typical of Zhodani verse and is a variation of **anapestic** or **dactylic nonameter**, with each line having nine syllables and the accent falling on the second, fifth, and eighth syllable of each line.*

*Another feature common to classical Terran epic poems is the repetition of certain themes or **epithets**; in this one, the Zhodani are consistently described as “brave Zhodani” (Zhdantia atiecha) while the Imperial forces are repeatedly described as the “barbaric, grasping Imperium (baza, adrea Qlomatlivr). The chorus itself highlights the noble goals of the Zhodani forces, emphasizing harmony for all (zhi’fliedl iaqotzens Zhodani) in contrast with the destructive Imperium (Qlomatlivra baza iaqotz’nad).*

Verse 1:

ズルズルズ ツ王人^{トコメス} ズヤア^{トツ}アヌ^ス
lapalia achitziens kentlasriem
(blackness space-of depths-within)

リスア^ツアヌ^ル ツ^スル^{トコ}ル^ト ト^スル^{コヤス}
Liankavra iaqotzad tlatzensi
(angrily commences a war)

ト^スル^コル^ト ツ^スル^ト ツ^スル^トア^ト
Baza, adrea Qlomatlivr
(barbaric, grasping Imperium)

ア^トス^ル王^スア^ト ヨ^スル^アア^トス^ルア^ト
atiecha Zhodani pichtensti'.
(defend-against the brave Zhodani)

シテスルトスル上 シテヨスルと スマサムコセヌ
Qietsatlas qrazhiatl iaqotzens,
(quickly-great and roars-great fight-they)

シテヨスル人王 シテスルトスル上 フレラムコス
Vlezhdstich flelatlas iaqotzi
(stars-among terrible war)

アドリス フクシムヒセヒマガル ケルカ シヨ フクセヌ
dabri achitetlivra, edre iazh afens.
(struggle universal, near and far)

Chorus:

シテキヌリズ フラムコスルコセヌ ヨロジルアス
シテキヌリズ フルトセヒトス フクシムヒセス
zhi'fliedl iaqotzens Zhodani
zhi'fliedl pat'l'etsi achadtia
(toward-harmony fight Zhodani, toward harmony for all)

シロマツルトスルマガル ハルコア フラムコスルコマスル
シテキヌリズ フルマスルマス フクシムヒセス
Qlomatlivra baza iaqotz'nad
Chedlenstia Zhdantia atiecha
(Imperium barbaric warriors, guard-against the brave Zhodani)

Verse 2:

シテヨスル フラムコスルコマスル スル
シテヨスル フラムコスルコマスル ハルマガル
Vlezhda iaqotziem iadli
tlazhdyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

フクシムヒセス フロクルトスル シテコスルコセヌ
スラムコスルコマスル ヨロジルアス
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

シテキヌリズ ハルマスルトスル上 ハルマスルトスル フクセヌ
シテキヌリズ ハルマスルトスル上 ハルマスルトスル
fe'kevasir ameyasir dabrens ikal`nadipr Driantia
(honor-with [and] grace-with fight [our] noble heroes of the Consulate)

シテキヌリズ ハルマスルトスル上 ハルマスルトスル
トスルコスル ハルマスルトスル上 ハルマスルトスル
zdaqlorens itzimnens Zhdantiaipr
Baza, adrea Qlomatlivrtia
(doom-their accept-they Zhodani-worthy
Barbaric, grasping Imperium-against)

Laser beams! Laser beams!
vapazi! vapazi!
ՂՋՋԵԿՈՒ // ՂՋՋԵԿՈՒ//

Chorus:

ՅՀԱՌԵՃՈ ՃՆՋԵԿԵԿ ՅՋՈՋՐԱՀ
ՅՀԱՌԵՃՈ ԲՐՈՇԵՎԵՇ ԲԵՋՈՋՆՅ
zhi'fliedl iaqotzens Zhodani
zhi'fliedl pat'l'etsi achadtia
(toward-harmony fight Zhodani, toward harmony for all)

ԾՋՄԱՐՏՐՈՒՄԱՐ ՄՋԿՈՎԱՐ ԲՆԱՋԿԱՐԱՎ
ԽԵՋԵՎՈՒՄԱՐ ԱՋԱՑ ԲԿՄԱՐ
Qlomatiivra baza iaqotz'nad
Chedlenstia Zhdantia atiecha
(Imperium barbaric warriors, guard-against the brave zhodani)

Verse 3 (repeat verse 2):

ԵՎԵՐ ԲՆԱՋԿԱՄԵԴ ՃՈՒ
ԾՋՄԱՐՏՐՈՒՄԱՐ ՀԵԿԱԴԱՌԵՎ ՊԱՄԱՐ
Vlezhda iaqotziem iadli
tlazhdoyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

ՔԱՅԱԿՈՒ ԾՋՄԱՐՏՐՈՒՄԱՐ ՀԵԿԱԴԱՌԵՎ
ՃՆՋԵԿԵԿԱՐԱՎԱՐ ՅՋՈՋՐԱՀ
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

ՔԵՎԱՌԱՄԱՐ ԲՆԱՋԿԱՐԱՎԱՐ ԾՋՄԱՐՏՐՈՒՄԱՐ
ՀԵԿԱԴԱՌԵՎ ԱՋԱՑ ԱՋԱՑ
fe'kevasir ameyasir dabrens ikal'nadipr Driantia
(honor-with [and] grace-with fight [our] noble heroes of the Consulate)

ԶՋԱՋԱՋԵՎ ԻԿԱԿՈՒՄԱՎԵՎ ԱՋԱՑՄԱՐ
ՄՋԿՈՎ, ԲՆԱՋԿԱՐ ՖԱՋՄԱՐԸՄԱՐ
zdaqlorens itzimnens Zhdantiaipr
Baza, adrea Qlomatiivrtia
(doom-their accept-they Zhodani-worthy
Barbaric, grasping Imperium-against)

Bridge:

ՂՋՋԵԿՈՒ// ՂՋՋԵԿՈՒ//
vapazi! vapazi!

ԱԵՅԱՎԱՐ ՃՅ ԱԽԱՋԱՎԱՐ ՖԱՋՄԱՐԸՄԱՐ ՅՋՈՋՐԱՀ
Regina iazh Rhylanor, maqichtlens Zhodani
(Regina and Rhylanor the Zhodani liberate)

珠也スヨ 茶麻也太人上 爪也人王とセニ ハセナ人土 ス//
Jewell iazh Aramis maqichtlens devish ia!
(Jewel and Aramis we must also make free)

Final Verse:

ズルアリス 茶王人くコセニ シカト茶上アメタ
lapalia achitziens kentlasriem
(blackness space-of depths-within)

リスマガマガ 茶セリくコヘリ トテくコセニ
Liankavra iaqotzad tlatzensi
(angrily commences a war)

トテコヘ 茶ムセリ フロタスヒム
Baza, adrea Qlomatiivr
(barbaric, grasping Imperium)

茶く王ア ヨウムアタ人 茶人王セア上人
atiecha Zhodani Pichtensti'.
(defend-against the brave Zhodani)

エハガル 茶セリくコセニスル人
トアゼドボラマガ シカコヘアとセニ バガマガ
Vlezhda iaqotziem iadli
tlazhdoyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

茶王人くコヘ トロクトロ シカコヘアとセニ
ズルアコヘアアロクスル ヨウムアタ人
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

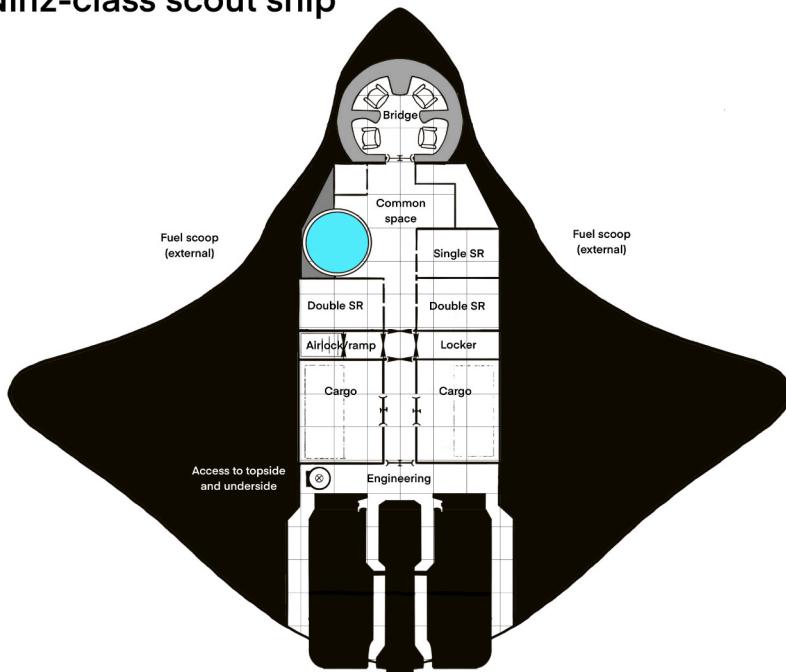
ダブリ 茶王人くセヒマガ. シカセ スヨ 茶ムセニ
dabri achitetlivra, edre iazh afens.
(struggle universal, near and far)

Characters

Both this book and its companion volume *Beginning Zdetl* tell the story of a Zhodani child, Kieko, in her daily life beginning with her origins as a child of **zhant'ad** parents. In *Beginning Zdetl* she is identified as having psionic potential early in life (approximately her third year or first *teqozdij*) and is adopted by a pair of **dlenchiepr**, as is the Zhodani custom, to develop her talents in preparation for her future role as part of the psionic nobility, the **zhobrdievl**.

In this section, Kieko and her **dlenchieprziefri** or Intendant mothers are presented in *Traveller™* terms, with full character sheets and biographies up to the present day (year 1105 Imperial, for the purposes of these books). They are available to players and referees alike and can be freely included in your *Traveller™* games.

Ninz-class scout ship



characters

Name:	Kiekoatl	
Age:	38	
Homeworld:	Zhdant/Zhdant	
Strength:	9	+1
Dexterity:	10	+1
Endurance:	7	+0
Intelligence:	10	+1
Education:	11	+2
Social Status:	11	+2
Psi Strength:	14	+3



Career and Branch	Career History	
	Terms	Highest Rank
Scholar/Field	4	5
Teqozdievl	1	

Skills	
Computers-1	Diplomat-1
Soc. Sci (Psych)-1	Investigate-2
	Language (Vilani)-2
	Science (Psi)-1
	Survival-1

Life Events

Age	Event
3	Identified as telekinetic, adopted to Dlenchiepr family
18	Makes a breakthrough; +2 to next Advancement roll
22	Competes in Teqozdievl - 3x wins in preliminary, wins final. +2 Psi, +1 Soc!
26	Returns to career; becomes distracted by red tape. Learns Diplomat.
30	Life Event - death in the family - Azhdiazhiepr at age 67 (22.1 teqozdij)
34	Breakthrough in field! +2 to advancement. Retires after this term.

Cr. 130,000

Benefits:

Nenj award, 2x ship shares, Ninz-class Scout, Scientific equipment

characters

Biography:

3454.1: Born to Nor and Ikan Tliaqrnad by natural birth on Zhdant

3455.1: First began showing signs of telekinesis at age three, she was taken to the capital for evaluation and testing. She was assigned as adoptee to a **dlenchiepr** couple, Azhdiazhiepr and Velmiepr, for proper training, education and preparation for leadership. She participated in team sports and became very proficient at competitive swimming.

3460.1: As is the custom, Kieko begins her adult career path as a linguist, with concentrations in psionicology and psychology. During her first term she makes a breakthrough in the study of telekinetics, for which she earns her first promotion. She continues to excel in her fields and during her second term is accepted as a contestant in the **TeqozdieuI** games.

3461.1: After being recognized for her talents and psionic skills, Kieko competes in the triennial **TeqozdieuI**. She rapidly outpaces her peers, winning all three divisions of her talents and earning a promotion to the ranks of **zdoibrdievl**.

3462.2: Having completed the games, Kieko (now Kiekoatl) returns to her previous career where she becomes mired in bureaucracy. This works to her benefit, as she improves her skills at negotiation and diplomacy.

3463.1: Her dlenchiepr-mother Azhdiazhiepr passes into Tavrian at age 67 (22.1 **teqozdij**). Kieko continues her career path.

3465.1: Kiekoatl makes another breakthrough in a distinguished career and decides to retire, earning the **Nenjchinze'driante**, the Consular Legion of Merit, for her work. She is also granted a *Ninz* class scout ship and equipment to continue her research.

Retires from Academia in 3467.2 (1105 Imperial)

Her ship, the *Yolitla* (Opportunity), is a fairly standard *Ninz*-class scout ship and is pictured on page 159. She shares it with Velmiepr, her surviving **dlenchieprziefri** (Intendant-mother) and two other crewmen who handle the daily operations. It is capable of Jump-2 and Maneuver-2, and has all the standard features of a Zhodani ship, including a common area with a shared bath.

characters

Age:	Azhdiazhiepr
Homeworld:	67 (deceased)
	Zhdant/Zhdant
Strength:	7 +0
Dexterity:	8 +0
Endurance:	7 +0
Intelligence:	9 +1
Education:	12 +2
Social Status:	10 +1
Psi Strength:	12 +2

Psi Talents

Telepathy-3
Telekinesis-2



Career and Branch	Career History	
	Terms	Highest Rank
Entertainer/Artist	3	4
Teqozdievl	1	2x successes, does not win. +1 Psi.
Scholar/Field	2	3

Skills

Art (sculpting)-2	Investigate-2
Carouse-1	Sensors-0
Computer-0	
Persuade-1	
Science (psych)-3	
Trade (fashion)-1	

Life Events

Age Event

18	Gains a Patron in the Arts. +2 Advancement and an Ally.
22	Attempts a challenging task and succeeds. +2 to Advancement.
26	Receives advanced training. Learns Trade-1.
30	Teqozdievl! Meets Velmiepr, changes careers.
34	Becomes mired in bureaucracy. Learns Persuade-1.
38	Life Event. Gains 2 contacts.

Cr. 140000

Benefits:

+1 Edu, Nenj

characters

Biography:

Born: 3444.2 on Zhdant/Zhdant to the Kotzpialinad (fisher) clan.

3446.1: First identified as telekinetic, submitted for adoption to a Dlenchiepr family, according to custom and law. She was recognized early for her telekinetic talents and artistic abilities, which were encouraged in early childhood.

3453.2: Begins her adult career as an artisan, specializing in fashion design and sculpture. Gains a Patron who assist her throughout her career.

3454.2: Takes on a particularly challenging assignment and succeeds, earning more accolades and a promotion.

3455.2: Receives advanced training in her chosen trade.

3456.1: Is accepted to participate in the triennial **Teqozdievł** games. Advances to the final round but does not win nobility. Also, meets her future life partner Velmiepr.

3457.2: Changes careers to scholarly pursuits. Immediately becomes mired in bureaucracy related to the adoption of Kieko. Learns Persuasion.

3459.1: Gains a pair of contacts in the academic world.

3460.2: Retires from academia with the **Nenjchinzhe'driante** Consular Legion of Merit.

From retirement to 3465.2, Azhdiazhiepr continues to travel the sector with Velmiepr, giving lectures and assisting with research. She passes into Tavrian in 3465.2.

Current Age (as of 1105 Imperial/3467.2 Zhodani): deceased at age 67/22.1 teqozdij

characters

Velmiepr

Age:	66
Homeworld:	Zhdant/Dlieoviabir
Strength:	8 +0
Dexterity:	8 +0
Endurance:	10 +1
Intelligence:	8 +0
Education:	9 +1
Social Status:	10 +1
Psi Strength:	10 +1

Psi Talents

Telepathy-2
Teleport-3



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Career History

Career and Branch	Terms	Highest Rank
Scholar/Lab	4	5
Teqozdievl	1	2 successes, does not win. +1 Psi.

Skills

Admin-2
Computers-3
Engineer (elec)-1
Science (elec)-1
Investigate-1
Sensors-1

Life Events

Age	Event
18	Makes a breakthrough! +2 to advancement.
22	Life Event. Gains a Contact.
26	Teqozdievl! Does not win final round, meets Azhdiazhiepr.
30	Bureaucratic nonsense. Gains +1 Admin.
34	Makes a breakthrough, gets promoted!

Cr. 160,000

Benefits:

+1 Edu, Nenj, Scientific Equipment

characters

Biography:

Born: 3445.3 on Dlieoaviabr in the Zhdant sector, a large world with an exotic atmosphere. Identified at age six as a teleport and submitted for adoption.

3454.1: Begins her adult career as a field researcher studying electronic engineering. Makes a major breakthrough in her field and earns a promotion.

3455.2: Makes a contact in Government.

3456.1: Participates in the triennial **Teqozdievl** games, where she advances to the final round but does not win promotion. During the games she meets her future life partner Azhdiazchiepr.

3457.2: Continues her career in academia; becomes mired in bureaucracy related to adoption of Kieko. Learns to navigate the administrative world.

3459.1: Makes another breakthrough in her field, gets promoted as a result.

3460.2: Retires from academia with honors, awarded the **Nenjchinzhe'driante** Consular Legion of Merit, and scientific equipment to continue research and education.

3463.1: Her life partner Azhdiazchiepr passes into Tavrian at age 67 (22.1 **teqozdij**). Daughter Kieko continues her career path.

Current age (as of 1105 Imperial/3467.2 Zhodani): 66 (22 teqozdij)

Appendix A - Grammar Summary

General Sentence Structure

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

Fevranzh mochitia de.

Fevranzh mochito'd.

(A book is being read by you.)

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

Vriena kafi tlapaia ke kayotla ziefri.

Vriena kafi tlapaiens kayotla ziefri.

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

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

Fevr'anzh a`chan-e mo`chi-tia se.

Fevranzh achane mochitiens.

(A book is still being read by her.)

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

Tlanqil kiloie ze ai de.

Tlanqil kiloik dazej ai o'd.

(A letter was written by me to you.)

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

Mitotle' ikotlia ze.

Mitotle ikotlik.

(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.

appendix a
Kon ens mitolle ikotlik.

(With her/him to dance desire I.)

Interrogative statements are either led by the question word **jzdo** or the verb is appended with the suffix **-aqle**:

Jdo kafi ikotlia de?

Kafi ikotlio'daqle?

(Coffee desire you?)

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 Coffee OR tea/ desire/you)*)

Jdo kafi pra kotl ikotlia de?

Kafi pra kotl ikotlio'daqle?

(Do you want coffee OR tea?)

Standard Grammatical Forms

Standardized Word Endings

Word Form	Ending	Zdetl
verb infinitive	-e`	↖↖^
nouns	-i	↖↖
adjectives	-a	↖↖
adverbs	-e, -vra	↖↖, ↖↖↖

Aspect and Mood

daz	↖↖↖	past
chtenz	↖↖↖	potential/future
tsench	↖↖↖	habitual/repetitive
toz	↖↖↖	completive/punctual
pri`	↖↖^	optative/hopeful
ek	↖↖	conditional
zhda	↖↖	imperative
-enzh	↖↖↖	participle (is -ing)
-ej	↖↖↖	perfective (has -ed)

Possessive Adjectival Suffixes

-ik	↖↖	1 st person singular
-(d)ish	↖↖↖	1 st person plural
-o'd	↖↖↖	2 nd person (all)
-ens	↖↖↖	3 rd person (all)

appendix a

Verb Conjugation (basic)

Verb Form	Ending	Zdetl
Infinitive	-e'	←↑'
Present tense	-ia	←↓
Past tense	-ie	←↓
Future tense	-ře	←↖↖
Imperative	-zhda	←↓↓
Conditional	-za	←↓↓
Present participle	-iana	←↓↓↓
Past participle	-iena	←↖↓↓
Future participle	-řena	←↖↓↓↓
Present passive participle	-ianta	←↓↓↓
Past passive participle	-ienta	←↖↓↓↓
Future passive participle	-řenta	←↖↓↓↓

Prepositions

ai	凡人	to, unto
akom	凡之凡人	inside, within
alir	凡凡人凡	outside, external to
apaz	凡凡凡人	in front of
cho	王凡	unto, as in "to give"
dlaf	凡凡	beneath
dra	凡凡	"of" as in possession or relation
edre	凡凡凡	near
ichi	人王人	upon
iepri	大凡人	after
io	人凡	to, into
je	凡セ	at
kon	凡凡ア	with
nal	ア凡凡	across
ok	凡ア	beside
pe'	凡セ'	from, away from
taj	凡凡シ	from, out of
tlo	凡シ	through
vel	凡セア	behind

Logical Conjunctions

iagh	ズヨ	and
pra	凡凡	or
chak	王凡シ	not
plaz	凡凡コ	xor (either is true but not both)
chapra	王凡凡凡	nor (neither is true)
plachapra	凡凡王凡凡	xnor (either both are true or both are false)

appendix a

Appendix B - Common Affixes

-'ia	𠂊	collective; about, near, concerning
-a	𠂔	adjectival ending (simplified)
-abr	𠂔𠂊	family member
-ach	𠂔𠂉	small, lowly, waxing
-ad	𠂔𠂔	suffix indicating a concrete instance of something, when appended to a verb ever, always
-adlam	𠂔𠂔𠂔	yonder, far away
-af	𠂔𠂔	used to denote a unit of a larger whole
-aj	𠂔𠂔	suffix indicating a fractional part of an item
-aji	𠂔𠂔𠂔	suffix indicating a skill, practice or profession
-am	𠂔𠂔	side of, referring to a face, facet, or a place
-apal	𠂔𠂔𠂔𠂔	suffix indicating a question; interrogative
-aqle	𠂔𠂔𠂔	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-as	𠂔𠂔	up, upward
-at	𠂔𠂔	aspirant (Soc-11), also used as comparative ending
-atl	𠂔𠂔	indicates a continuous action
-azd	𠂔𠂔	above, better
-che`	𠂔𠂔𠂔	in front of (chedle' - to guard, to stand in front of)
-chedl	𠂔𠂔𠂔	a suffix generically referring to curry dishes, but more commonly for any dish that specifically uses the spice from chechicheli
-cheli	𠂔𠂔𠂔𠂔	up to, as far as (but no farther)
-chrnt	𠂔𠂔𠂔	idiotic, lacking intelligence
-chrpl	𠂔𠂔𠂔	suffix indicating a concrete instance of something, when appended to a verb
-da	𠂔𠂔	new
-davr	𠂔𠂔𠂔	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-di	𠂔𠂔	our, ours
-dish	𠂔𠂔𠂔	beneath, under
-dlaf	𠂔𠂔𠂔	on,
-dliez	𠂔𠂔𠂔	dark
-drich	𠂔𠂔𠂔	bright
-dro	𠂔𠂔	

appendix b

-e	ቻ	adverbial ending 2 (simplified)
-ebl	ቻቸ	indicates a possibility or likelihood
-edl	ቻቸ	suffix indicating a large group or collective of items
-ej	ቻሁ	past participle (English '-ed')
-ens	ቻኅ	his, hers, its, theirs
-enz	ቻኅ	by
-etli	ቻጊ	heavy
-etliyez	ቻጊሁሁ	heavier
-ev	ቻዊ	expresses the bringing about of an action or state
-ez	ቻር	indicates the state expressed has come into being
-flints	ቻሮች	like
-frac	ቻገረድ	type, kind, sort, variety
-fredr	ቻቻፈ	other
-iabr	ቻሩ	suffix indicating a generic item
-iash	ቻቻ	by way of, via
-iashav	ቻቻፈፋ	princely born (Soc 15)
-iavl	ቻፋ	indicates similarity; 'same as'
-iensch	ቻኖ	old
-ienz	ቻኖ	suffix indicating a thing for commercial use
-iepr	ቻኖ	intendant (an individual of Soc-10)
-iev	ቻዊ	beyond
-ik	ቻዘ	1st person singular suffix
-ine	ቻላቻ	suffix indicating an item for military use, usually a weapon
-ipr	ቻኝ	worthiness or merit
-ir	ቻዋ	with, along with
-kache`	ቻገዬቻቻ	to share
-kekl	ቻቻቻ	stale
-klie	ቻቻ	slow
-med	ቻቻ	clean
-nal	ቻገዘ	across
-nam	ቻገዶ	spouse of
-naz	ቻገር	blend or mixture
-nie	ቻቻ	previous, prior, last
-o	ቻ	plural ending (simplified)
-o'd	ቻ^ቻ	2nd person suffix
-o'd	ቻ^ቻ	your, yours
-oj	ቻሁ	suffix indicating something made from the root
-poye	ቻቻቻቻ	indicates a part of a more complex system or object, such as a gear in a machine or a body part

appendix b

-pratl	anax	from (a place)
-prebr'	aneku^	from (a person or thing)
-pri'	anu^	in spite of
-pria	anu	a place where, a place for
-qaf	anek	from
-qapl	anek	fresh
-qik	anek	when used as a suffix, indicates repetitions of an action
-qlets	anek	except for
-riem	aneku	during, within
-sa	an	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-sap	anek	dull or tedious
-shte	an	fast
-shtij	anek	sudden, abrupt
-shtivl'	anek	because of, due to
-stebr	anek	wellborn (Soc 12)
-stich	anek	among, within (a group)
-te	ek	transforms a verb into an adjective
-tek	ek	indicates a thing made from the root word
-tupo	ek	suffix indicating a machine or device for performing a function
-tia	ek	at, for, against
-tiaql	ek	without
-tik	ek	indicates a color, hue or pigment
-tiki	ek	an ending indicating a diminutive form or term of endearment
-tlas	ek	highborn (Soc 13), also used as superlative ending
-tlasche'	ek	noble born (Soc 14)
-tlib	ek	instead of
-tlo	ek	through (preposition)
-vra	er	adverbial ending 1 (traditional)
-yotl	er	suffix referring specifically to large vehicles and transportation machinery
-zaf	er	to, in
-zda	er	comparative suffix; "than"
-zdo	er	dull
-zdodl	er	dirty or unclean
-zhda	er	imperative mood
-zin	ek	child or offspring of
chak-	ek	when used as a prefix, creates the opposite meaning of the root
che-	ek	people of all genders
chi-	ek	gender-inclusive/exclusive prefix

appendix b

dish	𠂔	1st person plural suffix
fe-	𠂔	indicates the beginning of an action
fel-	𠂔	indicates loose morals or depravity
flel-	𠂔	affix meaning vile or depraved
icha-	人	implies non-specific multiples of a noun
kasha-	𠂔王	prefix indicating a container, usually for something physical
ro-	𠂔	a repetition of an action

Appendix C - Useful Phrases

This section contains some potentially useful conversational phrases and concepts to use in your *Traveller* or other games.

Greetings and Salutations

Fliedo'daqle?

フリードー・ダクル?

Are you in harmony/are you harmonious?

Yekta stial!

ユタカタリ サヌル//

Good day!

Yekteyo!

ユタカタル//

Good night!

Stialtlasche!

サヌルタタキタマセ!!

Good/Excellent day!

Viaj.

バツジ*

Truth or Yes.

Kazevzhda!

カズバハダ!!

Join us! also, Behave! (literally, become civilized!)

Inquiries

Izhia`aqle kalipakipria?

人ヨスアタセ ゲルムルムスルス/

Where is the bathroom/bath house?

Iqikaqle tlachapali?

人タタタタセ テテヌヌヌス/

When is afternoon tea?

Itziatlo`daqle?

人ニコスドリ^アタセ/

Are you the master/mistress of the house?

Kafi chenik, kamatli.

ゲルル 王ヤアヌ, ゲルヌヌト人*

I would like coffee, please.

Qlie ozhda okotzichieli, kamatli.

ナキ ラヨル ラジルコノ王ナシ人, ゲルヌヌト人*

No more fish curry, thank you.

Ichavri okotzichielshtivl fliedchakdiens stietlik.

人王アヌ ラジルコノ王ナシ人ナシ人ナシ ナキエ王アズナキ
ナキ人*

My body is disharmonious from too(so) much fish curry.

At the Starport

Izhiaqle vlezhdvevlzdedrai?

人ヨスアセ エルヌルセダルセアス/

Where is the starport?

Zhonzhabeatl izhdiepria kochalik dazej.

ヨルアヨルアセアと 人ヨスアス ゲル王アヌス ドルコセJ*

I have purchased a High Passage.

Iadaqle vlezhdvevlati?

アマタセ エルヌルセダルセアと/

Who is the captain of this ship?

Iqezaqle diz katilens chtenzenzh?

人々セコアセセ クルコ ジテルヒ人並セヌ 王セコセヲ/

How many jumps will it take?

Zhdantqaf tyei vazdij Dibr.

ジテラズルカ ルクル ハルカスル ダルク*

Dibr is three parsecs from Zhdant.

Qlie Qlomatlivra zhdazhad.

クセ クルダルヒタマル ハルヨルカ*

No Imperial entanglements.

Chiaki chtema shiapamjemik.

王ヌヌ 王セダルテ 土ヌヌヌヌヌセラヌヌ*

My hovercraft is full of eels.

Appendix D - Science and Technology

This section contains lists of words players and referees might find useful in a science fiction game setting.

Ship Systems		
ashtiakochi	アシタコチ	Cold sleep, cryosleep
atl'driej	アトドリエフ	captain's chair/conn
birashieoapie'	ビラシエオアピエ	Cargo Hold
Dazhia	ダジア	Enterprise. A 2000-ton council cruiser is often assigned to Qlomdlabr members or their agents for special missions.
diz	ディズ	a jump (also, Jump-1)
dizatl	ディザットル	Jump-3
diziashav	ディザシハブ	Jump-6
diziepr	ディゼイプル	Jump-2
ditzlas	ディズラス	Jump-4
ditzlasche	ディズラスチ	Jump-5
drik	ドリク	hatch
Ebiajchi	エビアフチ	viewport
fetlchiel	フェルチエル	space capsule
fieldiz	フィールド	misjump
fieldize`	フィールド化	to misjump
forzhan vlezhdvevl	フォルツハントル	Pirate/Corsair starship
ichtipriaa	ヒチプリア	Galley/kitchen/eating room
izhdiepria	イヒヂエプリア	Stateroom; cabin; bedroom
Kia	キア	Name of a common class of 50-ton heavy fighter in the Consular Navy.
Lienjshiaflaa	リエンシヤフラー	Class of 600-ton patrol corvettes.
Ninz	ニンズ	An old and reliable class of 100-ton scout ships.

appendix d

Qev'zdivr	፳፻፭፻፻፻	Jump drive, colloquially
Shianjo	፳፻፭፻	Good Journey. An 800-ton liner used in the core regions of the Consulate.
shinsivreb merjodl zaflia	土人アトスモセト チセモハラク マジス	fusion power plant
shinsivreb pi'radefl	土人アトスモセト ミスモハラク	fuel scoop
shinsivreb shiafl	土人アトスモセト 土ズル	hydrogen fuel lines
Shivva	土人モダル	Moonlight. Also the name of a class of 600-ton patrol frigates.
skrt	トニル	superdense hull plating material
Stedlas	トセドラス	Name of a common class of 400-ton system defence boat.
stil	トスリ	deck
Tlatl	トタリ	Throwing Blade. Name of a 10-ton light anti-shipping missile fighter.
tlatlzhiaii	トタリヨススル	missile turret
Tletlkizhia	トセトススルヨス	Name of a class of 600-ton escort.
Tlevl	トセラ	Cruiser
vatldrik	マガロハラク	Iris Valve
Vazhiaii	マガヨススル	laser turret
vevl	マガル	a ship
vevlfiar	マガラススル	ship's boat
Vlezhdatl	マガラスル	Star Lord. Name of a class of 2000-ton frontier cruisers.
Vlezhdets	マガラセト	Star Prince. A 30-ton medium fighter carried aboard Vlezhdatl-class frontier cruisers.
Vlezhdizdivr	マガラススル	Jump Drive
Vlezhdjiapl	マガラススル	star chart
vlezhdjiaplebat	マガラススルセトスル	astrogation dome
vlezhdvaeklizzhi	マガラススルセトスル	solar sail
vlezhdvevl	マガラススル	starship

appendix d

Vlezhdvevldizhdiepria	ቍሬሽኑንፋይናይና	bridge, flight deck, or CIC, usually abbreviated VVP
Zdebr	ፖቻ	A common 400-ton trader.
Zdivr	ፖሪ	Engine
Zdivrpria	ፖሪ ማኅን	Engine room
Zhdits	ፖሪ	Name of a relatively unsuccessful class of 400-ton destroyer escorts.
chtimechtli	ቍሬኩራቃቃ	bilge
jiapljdivre` ked	ፖርኩራውኩራቃ	to navigate
kieli	ፖቻ	port (the left side of the ship when facing forward)
kiepr	ፖቻ	keel
klizzdi	ፖሮርዕ	oarlock
machani	ዶልዕልል	sail
nalzhe	ተሳያቸ	rudder
shieoapi	ሙዕስዕስ	yardarm
Zhazh	ዶልዕ	ship's stores
		starboard (the right side of the ship as seen facing forward)

Personal Weapons

fiachzats	ሸጂጋጥ	axe
maitlitopona	ጥሩትሱትሱትሱት	handgun, pistol
omiezofra	ይሱችጋዬ	a weapon
pazidr	የነጋዬ	rifle
peyakapazidr	የሱቦችየሱቦችጋዬ	shotgun
topona	ረዕዕል	gun
zhdalef	ቢሮች	spear, polearm, pike
zhdiejtopona	ቢሮችሱችሱች	plasma gun
merjodltopona	ቁቁሱችሱች	fusion gun
vapazidr	የገዕልጋዬ	laser rifle
toponineshte	ረዕዕልአሸፈቃ	autocannon
omqrtopona	ይሱችሱችሱች	revolver

appendix d

Tools and Technology

adrkatl	አድራት	suction cup
bradesh	ብራደሬ	handle
chikopvajodl	ችንጋድነግጃዕል	slang term for "indicator panel," literally, "blinking lights"
chiktli	ችንጋድ	compass; instrument for finding directions
chtenzhiash	ችንጋድ	abacus (tallying)
iolatli	ሁፍጋድ	compass; an instrument for measuring angles and arcs
miqansiekriabr	ማኝንሳይክሪአብር	motion tracker
patlanriemtepo	ባተላንየሚምቴපዎ	computer
pato	ባተሎ	dice
siekrabraf	ሸክራብረፍ	long-range sensor
siekrabrqrava	ሸክራብርኩራዋ	active sensors ("noisy detectors")
siekrabrtletla	ሸክራብረቱትለታ	passive sensors ("silent detectors")
siekriabr	ሸክራብ	a sensor
stol	ሸፋል	a sensor 'blip'
tentbravr	ሩሱስተኞል	parachute
tezie	ሩሱክ	mallet, hammer
vasiekrabr	ቻፋትሸክራብ	laser rangefinder or LIDAR
zanan	ኮፋልሸክ	a pen or other writing implement
zdatlsiekre`	ኮፋልሸክሮ	to detect, with a sensor or other device
zhdanzyoyafevranzh	ጃልንዞያፈቻናንዝ	atlas; map book
zochejodl	ኮፋልሸክሮ	indicator panel
zoya	ኮፋል	map

Military Terms

Achitzintia	እወንደርሱአክሮ	Navy
achitzintiaaji	እወንደርሱአክሮስንሮ	Naval Division
ayavzieprad	እበዳኖርክሮቻል	reticle; targeting circle
Nenjchinze'driante	አሹቦአንጂሮሮሮቻክ	Highest honour bestowed by the Consulate on its citizens, the 'Consular Legion of Merit'.
toponine	ሩዴሮልአክሮ	cannon; "big gun"
toponineam	ሩዴሮልአክሮቻል	gunnery
toponineamnad	ሩዴሮልአክሮቻልአል	gunner, one trained in gunnery

Appendix E - Chemical Elements

aiezkeshel	anaxko'vets'etl	Silicon
brovlekanzhel	urukashzepet'etl	Uranium (named for the only gas giant in the Pliebr system)
dlielishanzhel	etxet'seets'etl	Tungsten
drevjanzhel	eket'sipet'etl	Lead
enchanzhel	eket'et'etl	Mercury
ipranzhel	eret'et'etl	Tin
kiazhljenj	etxoyets'etl	Hydrogen (water gas)
koatlanzhel	etxet'et'etl	bronze (metal)
konamatlapanachoanzhel	etxet'et'et'et'et'et'et'et'et'etl	Plutonium (94th metal)
konamatlapanzhel	etxet'et'et'et'et'et'et'et'et'etl	Thorium (90th metal)
konamatlapatyeyianzhel	etxet'et'et'et'et'et'et'et'et'et'et'etl	Neptunium (93d metal)
iadlianzhel	etxots'etl	Iron
pibial	etxot'setl	Carbon
pliebranzhel	etxot'set'etl	Gold (metal)
plieqljenj	etxot'set'etl	chlorine (prickly gas)
rlopljenj	etxot'set'etl	Oxygen
tavranzhel	etxot'set'etl	Platinum
tezintlaiezkeshel	etxot'set'et'et'etl	Calcium (burnt stone stuff)
tezintliaiezzel	etxot'set'et'et'etl	Sulfur (fire stone)
tezintlialienj	etxot'set'et'et'etl	fluorine (burning gas)
tzo'nianzhel	etxot'set'et'et'etl	Zinc
va'anzhel	etxot'set'etl	Silver
viepanzhel	etxot'set'etl	Copper
chienmatlapamachielianzhel	etxot'set'et'et'et'et'et'et'et'et'et'etl	Muskovium (115th element)
lienja	etxot'set'etl	the gas state of matter
makika	etxot'set'etl	the solid state of matter
tlachipa	etxot'set'etl	the liquid state of matter
qlieitoedzaqanzhel	etxot'set'et'et'et'etl	radium

Appendix F - Name Conversion

The method for converting an English/Anglic name to Zdetl is a fairly simple five-step process. Try it with your own name, or use it when you need to come up with Zhodani names quickly.

Step 1. Drop all starting and ending vowels. For example, Jeff Kazmierski becomes Jeff Kazmiersk.

Step 2. Combine repeated consonants. For example, Jeff Kazmiersk becomes Jef Kazmiersk.

Step 3. Apply vowel changes as shown on table 1, Vowel Conversions. In these examples, Jef Kazmiersk becomes Jaf Kezmersk.

Step 4. Identify syllable breaks and apply the Initial Consonant changes as shown on table 2. Consonant Conversions (column 2). In these examples, Jaf Kezmersk becomes Naf Fezzersk.

Step 5. Apply the Final Consonant changes as shown on table 2, Consonant Conversions (column 3). Now, Naf Fezzersk becomes Nasht Fezzedichf.

Step 6. Finally, edit any extraneous consonants to fit the Zdetl word construction rules. In this step, Nasht Fezzedlchf becomes Nasht Fezedl.

Step 7 (optional). For nobility, drop the surname and append the noble suffix to the first name.

The same process can be used to create new words as well, though for that purpose it is better to do a thorough etymological analysis of the *meaning* of the word and if possible, derive the new form from existing vocabulary.

Noble Ranks	
Rank	Suffix
Intendant	-iepr
Aspirant	-stebr
Wellborn	-atl
Highborn	-tlas
Noble Born	-tlasche
Princely Born	-iashav

Table 1. Vowel Conversion		
Anglic	Zdetl	Written
A	E	艾
AE	I	エイ
AU	IA	アイ
E	A	ア
EA	E	エ
EO	A	ア
I	O	オ
IE	E	エ
O	IE	エイ
U	O	オ
UE	E	エ
final 'y'	Q (or drop)	ク
other 'y'	E (or drop)	エ

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Table 2. Consonant Conversion

Anglic	Initial Zdetl	Written	Final Zdetl	Written
B	ST	✚	Z	口
BR	DR	✚	DR	✚
C	M	❖	M	❖
CH(R)	QR	❖	QR	❖
CY			NJ	❖
D	ZD	□	N or TL	ヲ. と
F	SHT	ヰ	SH	ヰ
FR	Q	ヰ	Q	ヰ
G	ZHD	ヰ	ZH	ヰ
GL	JD	❖	JD	❖
H	SH or drop	ヰ	SH or drop	ヰ
J	N	ヰ	N	ヰ
K	F	ヰ	F	ヰ
L	KL	ヰヰヰ	L	ヰヰ
LT	QL	ヰヰヰ	QL	ヰヰ
M	Z	ヰ	Z	ヰ
N	D	❖	QR	ヰヰヰ
ND	Y or V	ヰ. ❖	V	ヰ
(R)NS			ZH	ヰ
(I)ON			‘	‘
P	TL	ヰ	TL	ヰ
PH	L	ヰヰ	L	ヰヰ
Q	FL	ヰヰ	FL	ヰヰ
R	DL	❖	M	❖
RD(S)			BR	ヰヰ
RK			NT	ヰヰ
RN	V	❖	V	❖
RT	CHT	ヰヰヰ	NTS	ヰヰ
S	SH	ヰヰヰ	R	ヰ
SH	PL	ヰヰヰ	KR	ヰヰ
SM	VL	ヰヰヰ	VL	ヰヰ
ST	K	ヰヰヰ	KL	ヰヰ
T	BR	ヰヰヰ	J	ヰヰ
TE(R)	KR	ヰヰ	KR	ヰヰ
TH			F	ヰヰ
TH(L)	FR	ヰヰ	FR	ヰヰ
TH(R)	J	ヰヰ	J	ヰヰ
V	P	ヰヰ	DL	ヰヰ
W	VR	ヰヰ	VR	ヰヰ
WN			K	ヰ
X	(drop)		(drop)	
Y			Q	❖
Z	Z	口	Z	口

Appendix F - Zhodani Calendar



The standard Zhodani calendar follows a year on Zhdant and is comprised of 244 local days or **zhdanstial** of 27.02 standard hours each (local days on other worlds are simply called **stial**). The year or **cten** is divided into six months, also known as **shidr** or seasons of 40 days each.

Each **shidr** has a color associated with it, corresponding to the visible spectrum observed on Zhdant. Because the solitary main star of the Zhdant system, Pliebr, is a K-class dwarf star that radiates more strongly in the red end of the spectrum, rainbows on Zhdant appear very different than on Terra. The light from Pliebr peaks at about 650nm, or deep red; the rest of the visible spectrum covers the familiar orange, yellow, and green wavelengths. Blue and Violet are almost entirely unknown on Zhdant, and Pliebr puts out almost no ultraviolet light.

The colors associated with the **shidr** follow this pattern. The **zhdanzhdanstial** holidays each have a pair of colors associated with them, one of which is a metallic shade.

Dranzhrin (ドランズヒン)



The Zhodani calendar begins with the **zhdanzhdanstial** of **Dranzhrin**, the new year celebrated annually on the Vernal Equinox between **Ashtiavl** and **Atrint**. This holiday celebrates both the end of the cold of winter and the beginning of the rainy spring season. Its colors are **tatlilik** and **zhotlik**, red and gold.

Atrint (අත්‍රින්ත)

The rainy spring season of **Atrint** ("Rain") follows the late winter thaw and is the first **shidr** on the Zhadani calendar. Atrint is traditionally associated with preparing the fields in the first half of the season and planting during the latter half. During Atrint, fishermen prepare their boats for the spring fish migrations.

The color associated with **Atrint** is **tatlitik**, red.

Viepchaklstial (චීප්චාක්ල්ස්ටියාල්)

The **zhdanzhdanstial** of **Viepchaklstial** ("Moon Day") occurs between **Atrint** and **Vrienstrial**, marking the transition from the rainy spring season to the warmer summer season. It is a holiday that in modern times is largely a holdover from an earlier time when the moon Viepchakl held religious significance. Though its original purpose is long forgotten, the holiday is still celebrated as a festival of wild abandon. Zhart'ad are encouraged to celebrate with a night of partying and debauchery (a relative term in the Consulate), while the nobility tend to be more reserved in their revelry. The following weeks often see an increase in re-educations.

The colors associated with **Viepchaklstial** are **qiltlik** and **viepanzhelik**, green and copper.

Vrienstrial (චීම්තැල්ස්ටියාල්)

The **shidr** of **Vrienstrial** ("Heat") is the summer season of Zhdant, when temperatures rise and the winds shift bringing dry air from across the desert to the western coastlands.

The color associated with **Vrienstrial** is **chtopiatlik**, orange.

Atchafser (අත්චාෆ්සේර්)

Atchafser ("Waning") is the autumn season when the heat of the summer begins to fade and the weather becomes cooler and more temperate. The crops are maturing during this season and farmers prepare for the harvest.

The color of **Atchafser** is yellow.

Dranzhrinatch (උර්ංජ්‍රිනාත්ච්)

The autumnal equinox between **Vrienstrial** and **Atchafser**, when the early harvests of the year are traditionally brought in and the boats are prepared for the autumnal fish migrations. **Dranzhrinatch** is also a time when the Zhadani commemorate the dead and is associated with feelings of sadness and melancholy.

The colors of **Dranzhrinatch** are **zhotlik** and **qitlik**, gold and green.



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Ataniebl (ಆತಾನೀಬ್ಲ)

The fourth **shidr** of the Zhodani calendar is **Ataniebl** (“Harvest”), when the farmers bring the crops in for the cold winter seasons. Deciduous trees begin to shed their leaves, which turn various shades of green and purple as the colors fade. Fishermen and aquaculturists take advantage of the late year migrations for a final major catch.

The color of **Ataniebl** is **qitlik**, green.



Kazdievlstrial (ಕಾಸ್ಡಿವ್ಲಸ್ಟ್ರಿಯಾಲ್)

The final **zhdanzhdanstrial** of the Zhodani calendar is **Kazdievlstrial**, a harvest festival held between **Ataniebl** (“Waning”) and **Ashtiavl** (“Freezing”). Kazdievlstrial is traditionally a day of feasting and celebration in preparation for the cold winter season.

The colors of **Kazdievlstrial** are **qitlik**, **kamotik** and **va’anzhelik**; green, purple and silver.

Ashtiavl (ಆಸ್ತಿಏವ್ಲ)

The fifth **shidr** of the Zhodani calendar is **Ashtiavl** (“Freezing”), the cold winter season that follows the harvest. The northern sea coasts become covered in ice and the growing season ends in the northern hemisphere.

The color of Ashtiavl is **qitlik**, teal.

Atpiapr (ಆತ್ಪಿಏಪ್ರ)

The year ends with **Atpiapr** (“Thawing”), the season between the freezing days of Ashtiavl and the warmer, wetter spring season of Atrint.

The color of Atpiapr is **kamotik**, purple.

Teqozastrial (ತೆಕ್ಕಾಸ್ಟ್ರಿಯಾಲ್)

Every three **chtern** a special holiday, **Teqozastrial** (Third Year Day, often mistranslated as “Olympiad Day”) is added as a “leap day” to synchronize the calendar. This day is inserted after **Dranzhrin** and serves also as the day for announcing council election results and winners of the **Teqozdieu** Psionic Games.



Every ninth year the **Teqozastrial** celebration is extended by an additional day; this is called **Altteqozastrial** or Great Third Year Day.

The color of **Teqozastrial** is **izhtak**, white, matching the color traditionally worn by dlenchiepr competing in the **Teqozdieu**.

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