BEGINNING ZDETL

THE ZHODANI LANGUAGE & CULTURE INSTITUTE Zhdant

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

BEGINNING ZDETL

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Introductory Lesson

Zdetl is the official language used throughout the Zhodani Consulate in the age of the Third Imperium. While its precise origins are unknown, it is commonly accepted that it developed in the wake of the Final War when the surviving humans on Zhdant found themselves bereft of their Ancient masters for the first time. Over the millennia, Zdetl evolved gradually into its modern form, which was universally adopted as the official language in the 300th Olympiad, the Imperial year -6055[1].

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

Characteristics of Zdetl

Most languages can be divided into three major parts:

1. Vocabulary, the collection of words that makes up the language
2. Spelling and Pronunciation, the sounds (also known as phonemes) that combine to form syllables, words, and phonological phrases
3. Grammar, Syntax, and Word order

In each of these areas Zdetl displays major simplifications when compared to other modern languages.

Spelling and Pronunciation have been standardized and are phonetic in nature. Each of the major phonemes has a single symbol associated with it, and each letter has one sound. There are no "silent" letters; if a phoneme is unvoiced, it is not written.

Vocabulary has been regularized as much as possible. There are few "loan words" as is common in many Terran languages (and even in Imperial

[1] Zdetl (language) - Traveller (travellerrpg.com)

Bilandin); one function of the ***Tavrchedl*** (the Zhodani "Guardians of Morality" – the so-called "thought police" that monitor Consulate society) is to track linguistic developments and either assimilate or remove them from the social vocabulary as needed. New concepts that may lead to subversive thought are subtly but efficiently erased from the national consciousness.

The new student will observe that Zdetl uses many compound word forms. Most commonly these are nouns modifying nouns; as in Anglic the modifying noun comes first, then the main noun last[2]. Zdetl makes widespread use of *affixatives*, which are usually Locative[3], Lative[4], and Comparative[5] in nature. There are many others; they will be addressed in later lessons.

Grammar and *Word Order* in Zdetl is unusual compared to most Terran languages. In Zdetl, sentences follow the structure *Object – Verb – Subject – Indirect Object(s)*[6].

Unlike other languages, Zdetl does not have "gendered" nouns or pronouns. There is a single third-person singular pronoun – **se** - that is used regardless of the gender of the individual or creature it refers to. This simplifies interactions with gender-fluid or gender-noncomforming humans and monogendered or multigendered non-human species. Concepts such as "mother" and "father" exist but are not limited linguistically to specific genders; similarly, Zdetl does not differentiate between male and female professionals.

[2] Zdetl (language) - Traveller (travellerrpg.com) - Morphology
[3] Locative case - Wikipedia
[4] Lative case - Wikipedia
[5] Comparative case - Wikipedia
[6] Zdetl (language) - Traveller (travellerrpg.com) - Syntax

Lesson 1: Pronunciation & Spelling

As discussed in the previous section, Zdetl is a highly regularized language with consistent spelling, phonetics, and pronunciation. There are no silent letters and no "irregular" spellings, and all letters have one sound and symbol.

The phonemes (sounds) of Zdetl are differentiated and distinct and follow predictable patterns. Multiple vowels rarely appear together, and syllables consist of Vowel (V), Consonant-Vowel (CV), Vowel-Consonant (VC) or Consonant-Vowel-Consonant (CVC) groupings.

Words are accented, and the placement is usually predictable. The accent usually falls on the penultimate syllable. If the word is two syllables, the accent falls on the final. In the case of longer words there may be a secondary accent on the first syllable.

The Zdetl alphabet consists of 42 distinct phonemes: seven vowels and 35 consonants. Eight of the consonants are combinations of the "N" phoneme plus another letter sound; unlike the other letters these do not have their own glyph but are written as a glyph pair.

The vowel sounds are as follows:

A as in "lock" or "father", never as in "pale": *atrint,* **Ah-trint**; driant, **dri-Ahnt**

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

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

IA as in "***ya***nk": *iavchieql,* **Yav-chiegl;** *iatepcha,* **Ya-tep-cha**

IE as in "la***ye***r": *iebr,* **Ye-br**

O as in "go": *ibro,* **i-brO;** *otre',* **O-tre'**

Ř is a trilled "r" sound similar to the Polish "Przemysl[7]". This one can be challenging to learn and recognize in Anglicized Zdetl; students should listen to its spoken form in the footnote and practice saying it often. It will be noted in the Anglicized text as "ř" where appropriate.

Don't make the vowel sounds too long. "Atrint" and "driant" in the examples above have short, clear "a" sound; all vowels should be pronounced as clearly and purely as possible.

[7] Google Translate – Polish to English

The consonant sounds are as follows: B, BL, BR, CH, D, DL, DR, F, FL, FR, J, K, KL, KR, L, M, N, NCH, NJ, NS, NSH, NT, NTS, NZ, NZH, P, PL, PR, Q, QL, QR, R, SH, T, TS, TL, V, VL, VR, Z, ZH, ZHD‘

They are pronounced like the Anglic phoneme and combinations, except for Q, which is a softer “K” sound like a combination of “K” and the Anglic “G” sound. The closest Terran approximation is the Arabic “Q”. The last consonant on the list is a glottal stop or sudden vocal pause. There are no alternate or secondary pronunciations of any letters, as is commonly seen in Terran Anglic.

Pronunciation of the consonant forms is as follows:

B as in Anglic “**b**oy”: *baz,* **Baz**; “barbarian”

BL as in “**bl**ue”: *achabl,* **ach-aBL**
BR as in “**br**ood”: *dlabre’;* **dla-BRe’**
CH as in “**ch**ild”; never hard as in “kick”: *echtovr;* **eCH-tovr**
D as in “**d**og”: *dizh;* **Dizh**
DL as in “pad**dl**e”: *dlabre’;* **DLa-bre’**
DR as in “**dr**y”: *driejabr;* **DRie-jabr**
F as in “**f**ar”; never a “v” as in “of”: *fevranzh;* **Fev-ranzh**
FL as in “**fl**y”: *flietavrian;* **FLie-tav-rian**
FR as in “**fr**ee”: *fronzh;* **FRonzh**
J as in “**j**ump”: *jiavr;* **Jiavr**
K as in “**k**ite”: *kaz;* **Kaz**
KL as in “**cl**ing” or wrin**kl**e”: *kliazh;* **KLiazh**
KR as in “**cr**y” or “**cr**a**cker**”: *kral;* **KRal**
L as in “**l**ong”: *lienj;* **Lienj**; “wind”
M as in “**m**any”: *mazhde';* **Mazh-de’**
N as in “**n**ever”: *nad;* **Nad**; “a person who does something”
NCH as in “cru**nch**”: *Dlenchiepr*; **dleNCH-iepr**; “Intendant”
NJ as in “excha**ng**e”: *lienj;* **lieNJ**; “wind”
NS as in “da**ns** macabre”: *rans*; **raNS**; “hate (n)”
NSH as in “n + sh”: *tavrziansh*; **ta-vř-ziaNSH**; “Morality’s Path”
NT as in “ca**n’t**”: *Zhdant*; **zhdaNT**; The Zhodani homeworld
NTS as in “pa**nts**”: *yentschapo*; **yeNTS-cha-po**; “bacon”
NZ as in “ca**ns**”: *Ninz*; **niNZ**; A class of 100-ton scout ships
NZH as in “bi**ng**e” or “fri**ng**e”: *dranzh*; **draNZH**; “sun”
P as in “ca**p**”: *piapr*; **Piapr**; “thaw”
PL as in “**pl**ay”: *Pliebr*; **PLiebr**; the primary G0V star of the Zhdant system

PR as in "**pr**ay": *piapr*; **piaPR**
Q is like the Terran Arabic Q, which is a glottal hard "G" as in "**Q**atar": *qiets,* **Gi-ets**
QL as in "**gl**ue": *qlome',* **GLo-me'**
QR as in "**gr**own": *tliaqre',* **tli-a-GRe'**
R as in "**r**un": *rans,* **Rans**; "rain"
S as in "**s**un": *stial,* **Stial**; a day on Zhdant, about 27 hours
SH as in "**sh**ut": *shiv;* **SHiv**; "moon"
SHT as in "l**sht**ar": *shtefrabr;* **SHTe-frabr**; "father"
ST as in "**st**op": *stebre';* **STe-bre'**;
T as in "**t**all": *tozjabr;* **Toz-jabr**;
TL as in "a**tl**as": *pranatl*; **pran-aTL**; a minor Noble, "aspirant"
TR as in "**tr**ain": *atrint;* **a-TRint**; "raining," the wet season on Zhdant
TS as in "se**ts**": *qiets;* **qieTS**; "swift"
V as in "**v**ery": *viaj;* **Vyaj**; "yes" or "truth"
VL as in "**Vl**and": *vlezhd;* **VLezhd**
VR as in "**vr**oom": *vrien*; **VRien**; "heat"
 Y as in "**y**et": *yonchobo*; **Yon-cho-bo**; a draft animal native to Zhdant
Z as in "**z**oo": *zar*; **Zar**; "trek"
ZD as in "Thur**sd**ay": *Zdetl*; **ZDetl**; the official language of the Zhodani
ZH as in "mea**su**re": *Zhodani;* **ZHo-da-ni**
ZHD as in "zh + d": *Zhdant;* **ZHDant,** *vlezhd;* **vleZHD**
ˆ ^ is a glottal stop or a soft pause between syllables.

Students of Zdetl will note that many of the consonants and vowels combine to form *diphthongs* and *triphthongs*, and many consonants combine with 'R' and 'L' sounds as a single letter. This can sometimes cause confusion for students when it comes to written Zdetl.

Practice pronunciation by learning the names of the seasons:

Atrint (*ah-trint*) = "raining," the wet season following the winter thaw
Vrienstial (*vryen-styal*) = "heat," the summer season
Atchafser (*at-chaf-ser*) = "waning," the time of the year when the summer's heat fades
Ataniebl (*a-tan-yebl*) = "harvest," the season on Zhdant to harvest mature crops

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

Numbers

For additional practice, learn the numbers as well:

1 = *chial* (chyal)
2 = *omei* (oh-myeh)
3 = *tyeii* (ty-yeh-i)
4 = *nachoie* (na-cho-yeh)
5 = *machieli* (ma-chyeh-li)
100 = *chien* (chyen)

0 = *topa* (to-pah)

6 = *kiachti* (kyach-ti)
7 = *komi* (ko-mi)
8 = *koe* (ko-e)
9 = *kona* (ko-na)
10 = *matlapa* (ma-tla-pa)
1000 = *matlachien* (ma-tla-chyen)

Higher numbers can be formed from the ones above:

11 = *matlachial*
12 = *matla^omei* (note the ^ between the words)
13 = *matlatyeii*
14 = *matlanachoie*
… and so on. Multiples of ten are formed by prepositioning the appropriate ordinal in front of *matlapa*:
20 = *omeimatlapa*
30 = *tyeiimatlapa*
31 = *tyeiimatlapachial*
Practice these by working out any number you choose.

Exercises

1. What is the number of your house? Your street? Your neighbors' houses? Your phone number?
2. Transcribe the following dates into Zdetl:
    a. 300 (the year Zdetl was standardized)
    b. 404 (the year the Consulate was established)
    c. 584 (when the Jump Drive was discovered)
    d. 2978 (founding of the Third Imperium)
    e. 3239 (beginning of the First Frontier War)
    f. 1207 (First Core Expedition)[8]

[8] From Mongoose Traveller Alien Module 4: Zhodani, p. 74

Lesson 2: Itzi iazh Kenkali

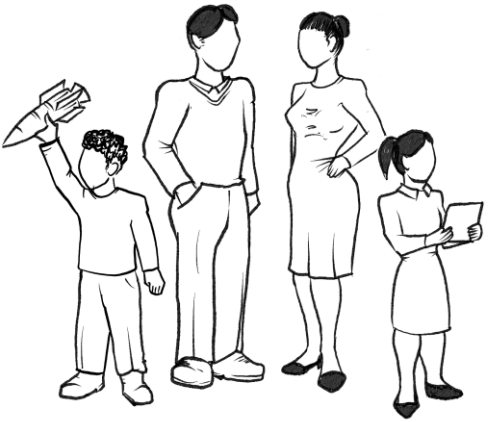
Home and Family

Nouns

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

Kenkali - family

Kenkalitzi - household



Boy	Man	Woman	Girl
Driefri	*Shtiefri*	*Ziefri*	*Choqi*
Brother	Father	Mother	Sister
Driefrabr	*Shtiefrabr*	*Ziefrabr*	*Chogabr*
Son	Husband	Wife	Daughter
Driefrzin	*Shtiefrnam*	*Ziefrnam*	*Chogzin*

Kenkali Tliaqrnad. Iqeia Ikan Tliaqrnad shtiefrabr. Iqeia Nor Tlieqrnad ziefrabr. Iqeia Ikan shtiefrnam. Iqeia Nor ziefrnam. Iqeia Ikan iazh Nor chefrnam. Iqeia Akam driefrzin. Iqeia Kieko choqzin. Iqeia Akam iazh Kieko chefrzin. Iqeia Mashti Tliaqrnad shtiefrabr. Iqeia Mazi Tliaqrnad ziefrabr.

In Anglic, singular nouns are often indicated by placing the ***indefinite article*** "a" or "an" before them, though it is sometimes omitted. In Zdetl there is no similar word – "a man" and "man" are expressed by simply saying "shtefri".

Plural forms of nouns are expressed by either stating the specific number of the object (or person, place, concept, etc). For non-specific quantities of an object, the prefix **icha-** is added to the word (**shtiefrabr,** father; **ICHAshtiefrabr**, fathers).

Ma – added to *shtiefri* or *ziefri* to create the equivalent of *Mr., Mrs, or Miss,* when needed. If the gender of the person is unknown or non-binary, **Ma** is used without the root word. For same-gender couples, **-o** is added to the end to indicate plurality. When both parents are referred to without regard for gender, **Mao** is used.

Mashti Tliaqrnad – Mr. Miller
Mashtio Tliaqrnad – Mr and Mr Miller
Mao Tliaqrnad – The Miller family
adults

Mazi Tliaqrnad – Mrs. Miller
Mazio Tliaqrnad – Mrs and Mrs Miller

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

Ke shtiefrabr – the father
ke zinzin – the children

Ke ziefrnam – the wife
Ke kenkalitzi – the household

Iazh – equivalent of Anglic *and.* Pronounced "yazh".

Shtiefrabr IAZH driefrzin – father AND son

Shtiefrabr IAZH ziefrabr – father AND mother

Ziefrnam IAZH ziefranm – wife AND wife

Driefrabr IAZH choqrabr – brother AND sister

A few more Nouns

Tlekoni – animal

Chikakenmiztli – a six-legged catlike creature native to Zhdant

Ziatl – table

Kafi – coffee

Ibro – egg

Fevranzh – book

Verbs – the Present Tense

The words used to name an *action* or a *state of being* are called *verbs*. In Zdetl, most (but not all; these will be highlighted as needed) verbs can be identified by their *infinitive* forms, which usually end in "-e^". The present tense of verbs (actions taking place at the present time, or the current state of an event) is typically denoted by adding the suffix -**IA** to the word:

IkatikIA ke shtiefrabr.	The father stands/The father is standing.
KrilIA ke driefri.	The boy cries/The boy is crying.
ChoetzhIA ke ziefrnam.	The wife laughs/The wife is laughing.

Word order: Note the appearance of the words in each sentence. Unlike many Terran languages, which are "subject oriented" meaning the subject of the sentence is almost always placed first in word order, Zdetl is "object oriented." In Zdetl, sentences follow the pattern "Object – Verb – Subject – Indirect Object(s)[9]." In the simple sentences above, a direct translation of the words as they appear might be "Stands the father," "Cries the boy," and "laughs the wife." This is likely to be an unusual word pattern to students, particularly those accustomed to the Subject – Verb – Object word order used in most European languages. Practice and patience will help with learning the sentence structure.

Correlative Pro-forms

Words which express a relationship between objects, refer to specific objects, are used to inquire as to the status of objects or concepts, are collectively referred to as *correlative pro-forms*[10]. In modern Zdetl these concepts have been simplified to a standardized set of forty constructions. In this lesson we will concentrate on two: **iad** (*which person* or *who*) and **ininad** (*that person* or *them,* used when a person or thing is known by its proper name)[11].

[9] Zdetl (language) - Traveller (travellerrpg.com)
[10] Pro-form - Wikipedia

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

Iqeia iad ke shtiefrabr?
Who is the father? (Is who the father?)
Nilozhia iad?
Who is talking?
Tlakolia iad?
Who is eating?
Iqeia iad tlekoni ke chikakenmiztli?
Which animal is the cat (chikakenmiztli)?

Iqeia ininad ke shtiefrabr.
That person is the father. (Is that person the father.)
Nilozhia ininad.
That person is talking.
Tlakolia ininad.
That person is eating.
Iqeia ininad tlekoni ke chikakenmiztli.
That animal is the cat (chikakenmiztli).

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

Iqeia itetl ke iadlajem?
Which is the sky car? (Is which thing the skycar)?
Iqeia itetl ke ziatl?
Which is the table?
Iqeia itetl ke ibro?
Which is the egg?

Iqeia inintetl ke iadlajem.
That one is the skycar.
Iqeia inintetl ke ziatl.
That is the table.
Iqeia inintetl ke ibro.
That one is the egg.

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

Iqeia iado ke ichashtiefr?
Who are the men?
Nilozhia iado?
Who is talking?
Tlakolia iado?
Who is eating?

Iqeia ininado ke ichashtiefr.
They are the men.
Nilozhia ininado.
They are talking.
Tlakolia ininado.
They are eating.

Prefixes and Suffixes

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

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

CHE-

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

Driefrzin – son
Choqzin – daughter

Chezin – children (sons and daughters)

Driefri – boy
Choqi – girl

Chefri – boys and girls

Shtiefrnam – husband
Ziefrnam – wife

Chefrnam – husbands and wives; men and women of the household

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

-NAD

The suffix **-nad** is used when referring to a person who performs a specific function. It modifies a verb[12]:

Qiloe^ - to paint
Tliaqre^ - to grind grain

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

Zhant'ad – a commoner or Prole

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

-PRIAA

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

Mochite^ - to read
Kotozhe^ - to sit
Kafi – coffee
Iadlajem – sky car; air/raft

Mochtiepriaa – a reading room
Kotozhepriaa – a sitting room
Kafipriaa – a coffee house
Iadlajempriaa – sky car garage; hangar

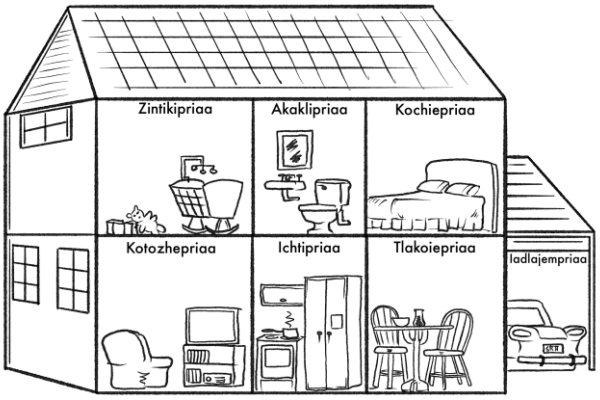
-TIKI-

The suffix **-tiki-** is a diminutive, often used when referring to infants or young children. Also sometimes used as a term of endearment, like the Japanese "-chan" modifier. It can also refer to objects that are small, or small animals.

Driefri – a boy
Zin – a child
Shtiefrnam – husband
Iadlajem – sky car; air/raft

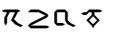
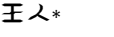
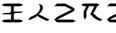
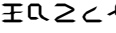
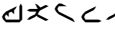
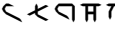
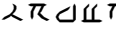
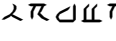
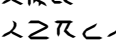
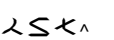
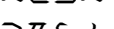
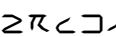
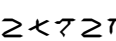
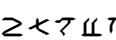
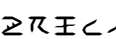
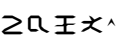
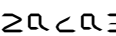
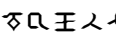
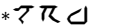
Drieftiki – a baby boy
Tikizin – an infant
Shtiefrnamtiki – my darling husband
Iadlajemtiki – a compact sky car

Itzi



Itzi yzqia kenkali Tliaqrnad. Klachti priaa choktas itzi: zinkikipriaa, akaklipriaa, kochlepriaa, kotozhepriaa, ichtipriaa, iazh tlakoiepriaa. Akom tlakoiepriaa tlakolia kenkali. Akom kochiepriaa kochia ke chefrnam. Akom zintikipriaa kochia ke chefrzin. Alir itzi iqia iadlajempriaa. Akom iadlajempriaa iqia iadlajem.

Vocabulary

akom		inside, within, in
alir		outside, without, external to gender-inclusive/exclusive
chi-		prefix
chikakenmiztli		cat
chokte'		to contain, to have
choqabr		sister
choqi		girl
choqzin		daughter
driefrabr		brother
driefri		boy
driefrzin		son
drieftiki		baby boy
fevranzh		book
iadlajem		sky car
iadlajemtiki		compact sky car
iazh		also, too
ibro		egg
ikatike'		to stand
iqe'		to be
itzi		house, home
kafi		coffee
katzitlane'		to pull
ke		definite article "the"
kenkali		family
kenkalitzi		household
klachti		six
kochie'		to sleep
kopeche'		to push
koqie'		to listen
kotozhe'		to sit
miztlie'		to ride
mochite'		to read
nad		person who

nam		spouse of
niloze'		to talk
noetzhite'		to climb
oliane'		to swim
priaa		a room
qiloe'		to paint
shtiave'		to think
shtiefrabr		father
shtiefri		man
shtiefrnam		husband
tie'		to throw
tikizin		infant, small child
tlakole'		to eat
tlapae'		to drink
tlekoni		animal
tliaqre'		to grind grain
yanae'		to hide
yzqe'		behold, look at, observe
zhdazhe'		to catch
ziatl		table
ziefrabr		mother
ziefri		woman
ziefrnam		wife
zin		child of

Exercises

Exercise 2a: Zdetl to Anglic

1. Iqia Mashti Tlieqrnad shtiefrabr, iazh iqeia Mazi Tliaqrnad ziefrabr.
2. Iqia Akam iazh Kieko chezin.
3. Iqia iad Mashti Tlieqrnad? Iqeia iad Mazi Tlieqrnad?
4. Iqia iad Akam? Iqeia iad Kieko?
5. Itzi yzqia kenkali Tliaqrnad.
6. Tlakoia akom itetl priaa kenkali Tliaqrnad?
7. Kochia akom itetl priaa Mao Tliaqrnad?
8. Oshia akom itetl priaa ke chezin?
9. Ichtia akom itetl priaa Mao Tliaqrnad?
10. Iqia akom itetl priaa ke iadlajem?
11. Akom iadlajempriaa iqia iadlajem.

Exercise 2b: Anglic to Zdetl

1. Who is Mr. Miller?
2. Who is Mrs. Miller?
3. Who is Akam Miller? Who is Kieko Miller?
4. Observe the Miller residence (house).
5. In which room do Mr and Mrs Miller sleep?
6. In which room do the children play?
7. In which room does the family eat?
8. Where is the sky car?
9. The sky car is in the garage.

Lesson 3: Akom ke apriaa

In the room

The next lessons will feature Zdetl translations alongside the written Anglic forms of the vocabulary as much as possible.

Adjectives

Adjectives are words used to describe people and objects. In Zdetl, most adjectives end in **-a (-** **)**:

kala chikakenmiztli – good cat
sarkikasha tlekonio – extinct animals
zina shtiefri – childish man
kayotla itzi – beautiful house
tikia priaa – small room
vriena kafi – hot coffee

The adjective does not have to agree with the noun it modifies; in other words, if the noun is plural, the adjective does not have to be made plural by adding **-o (-** **)** but it can be:

zina shtiefrio/zinao shtiefrio – childish men
yeka ibroo/yekao ibro – bad eggs[13]
kayotla itzio/kayotlao itzio – beautiful houses
qietsa iadlajemo/qietsao iadlajemo – fast cars

Adjectives should be placed in front of the nouns they modify[14]:

manka chacha chikakenmiztli – soft, furry cat
mankao chachao chikakenmitzlio – soft, furry cats
tikia chaoqa priaa – small, cozy room
tikiao chaoqao priaao – small, cozy rooms

[13] In the case of nouns that end in **-o**, the extra **-o** may be omitted and applied only to the adjective.
[14] If an adjective is also a suffix, as in the case of **-tiki**, it is considered more proper to simply apply the suffix to the noun and reduce the number of adjectives preceding the noun. *Tikia chaoqia priaa* becomes *chaoqia priaatiki.* Often adjectives prefixes, suffixes and nouns are combined into a single compound word; in this example *tikia chaoqia priaao* would become *chaoqipriaatikio,* "cozy little room."

Personal Pronouns

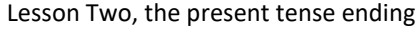
Words used in place of nouns are called *pronouns,* and pronouns used to refer to people are called *personal pronouns.* In Zdetl there are six basic forms.

ze () I, me	**ve** ( ) You (singular)	**se** ( ) he, she, or it
de () us, we	**le** ( )You (collective)	**ye** ( ) they

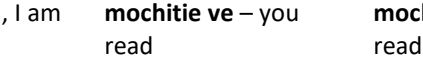
A seventh pronoun exists – zhe ( ) – or "one," which is used when referring to a non-specified person. A good approximation in Anglic comes from the 20th century Terran music group Rush from their song "Limelight":

"One must put up barriers to keep oneself intact."

Verbs in Zdetl have mostly been standardized to follow a consistent form. As discussed in Lesson Two, the present tense ending is **-ia (-)**:

mochite' –  – to read

mochitie ze – I read, I am reading	**mochitie ve** – you read	**mochitie se** – (s)he reads
mochitie de – we read	**mochitie le** – you all read	**mochitie ye** – they read

iqe' -  – to be

iqia ze – I am	**iqia ve** – you are	**iqia se** – (s)he is
iqia de – we are	**iqia le** – you all are	**iqia ye** – they are

Recall the *correlative pro-forms* introduced in the previous lesson, **iad ()** and **itetl** (). When added to a phrase, they transform it into a question:

iqia ze iad – who am I?	**iqia ve iad** – who are you?	**iqia se iad** – who is she?
iqia de iad – who are we?	**iqia le iad** – who are y'all?	**Iqia ye iad** – who are they?

The verb **iqie** is usually omitted in conversation: **ze iad?** = who am I?

As always, remember the Object – Verb – Subject word order.

Verbs: Continuous Tenses

In Anglic, the present tense noun “am” is added to indicate an action that is happening now, as in “I *am* reading” or “I *am* dancing.” In Zdetl there is no need for this redundancy; for example, **mochitie ze** can be used interchangeably for “I read” and “I am reading.”

Questions

In Anglic, many *question* or *interrogative* statements are created by adding *do/does,* or *is/am/are* to the phrase, as in “AM I reading?” or “DOES he dance?” These added words have no real meaning, as the rising tone of voice at the end of the phrase conveys the meaning as well (“I reading?” can be understood the same as “Am I reading?”, though it lacks the same mature quality).

Similarly, *questions* in Zdetl are indicated by a rising inflection of the voice at the end of the sentence. However, when one wishes to be more specific or formal in inquiry, the question word **jdo** ( ) is added:

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

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

I am beautiful	becomes	**AM I beautiful?**
I am eating	becomes	**AM I eating?**
I am sitting	becomes	**AM I sitting?**

In Zdetl the verb **iqe’** is not usually used – its meaning should be clear from the context. Instead, the question word is added as shown above, even when the question is about a descriptive quality:

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

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

Yes and No

viaj ( ) = *yes* or *truth*;

chak ( ) = *no* or *false*, also used to express negation

To answer in the affirmative, place *viaj* first in the sentence. *Chak* always ends the phrase to answer in the negative, or more often is appended as a prefix to the verb or adjective.

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

Note that in Anglic, the present tense verb DO or DOES is often used in negative statements like "I read" vs "I DO NOT read." In Zdetl this is not required, as the meaning should be clear from context.

Correlative Pro-Forms: -TETL and -OCHTI

itetl ( ) – what/which thing;

inintetl ( ) – that thing

As discussed in the previous lession, the suffix **-tetl** refers exclusively to inanimate objects, computers and robots, and organic creatures that lack higher cognitive powers or a complex organic brain. Calling a human or other higher life form by *inintetl* is a grave insult implying a lack of the capacity for independent thought, reason, or judgement.

Itetl se? (what is that?) **Ziatl se.** (It's a table.)[15]

[15] Note the omission of the verb **iqe'.**

iochti (𐤉𐤏𐤆𐤉𐤉) – what kind/type of

ininochti (𐤉𐤕𐤉𐤕𐤏𐤆𐤉𐤉) that kind/type of

Iochti inquires as to the quality, nature, or type of a thing. *Ininochti* answers the question; in Anglic it might translate to *such a.* Unlike **itetl** and **inintetl**, this word pair can also be used to inquire about people and animals, not just objects.

Iochti is often used in exclamations:

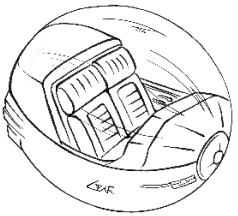
Iocthti tlekoni! (what a beast!)	**Iochti shtiefri ve!** (what a man you are!)	**Iochti qrazhe!** (such a noise!)

Iochti ziatl se? (what kind of table is that?)
Iochti iadlajem se? (what kind of sky car is that?)
Iochti shtiefri ve? (what kind of man are you?)

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

Malachtia ziatl se. (It's a table.)
Tchipl se.[16]

Homo Zdotlas de. (I'm a *Homo Zdotlas.*)
Tochinqoa se. (Those are honey badgers.)



𐤉𐤆𐤉𐤋

Possessive Phrases

In Anglic, the possessive form of a noun appends "**'s**" to the word. In Zdetl, no such form exists. Instead, the word **dra** (𐤃𐤓) is inserted between the object and the subject to show ownership. The defininte article **ke** can be used or omitted without loss of meaning:

Ke itzi dra kenkali Tliaqrnad (The Tliaqrnad residence)
Ke iadlajem dra Ma Tliaqrnad (Mr. Tliaqrnad's car)

Priaa dra Kieko (Kieko's room)

Chakilio dra Akam (Akam's toys)

[16] **Tchipl** is the name of a popular compact grav vehicle that seats two with room for a bit of luggage. It gets its name from its unique, nearly spherical shape, and is also the Zdetl word for "bubble."

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

Discussion: Psionics

No discussion of Zhodani society would be complete without mentioning *Psionics* or **dievl** (), the set of mental disciplines that defines and underpins their culture. Within Zhodani society there are three classes of citizen, and one’s place in society depends on their ability to use psionics.

At the bottom are the *Proles,* known as **zhant’ad** (), who have minimal or no psionic skill or training. **Zhant’ad** make up 75 to 80% of the population of any given Consulate world and do nearly all the manual labor and many skilled professions like programming and sciences.

Next are the *Intendants*, called **dlenchiepr** (). **Dlenchiepr** are individuals who have been identified as having significant psionic potential. They make up the lowest ranks of the psionic nobility and account for about 15% of the population. The ranks of military officers, government bureaucrats, business management, doctors, and police forces are staffed by **dlenchiepr.**

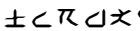
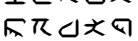
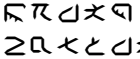
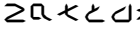
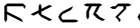
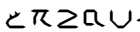
The upper tier of Consulate society is the *nobility*, the **zhdobrdievl** (). The nobility perform all the major functions of government and also are the only citizens allowed to vote. Nearly 6% of the population are **zhdobrdievl:**

Pranatl		Aspirant
Jdistebr		Wellborn
Viestlas		Highborn
Zhobrtlasche’		Noble Born
Preblshienchiashav		Princely Born

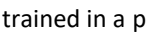
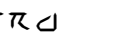
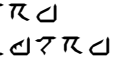
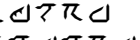
All Zhodani citizens are evaluated from birth for psionic potential. Centuries of genetic research and careful breeding have produced a culture where nearly every person has some potential – at the very least, most citizens have some low level of telepathic ability – but careful testing identifies any child that shows signs of significant ability is identified at an early age and

monitored closely by schools, doctors, and the government. Once the child's talents begin to manifest, more rigorous testing is performed. If the child shows significant ability, it is removed from the **zhdant'ad** family and given the status of **dlenchiepr** and adopted out to a **zhdobrdievl** house.

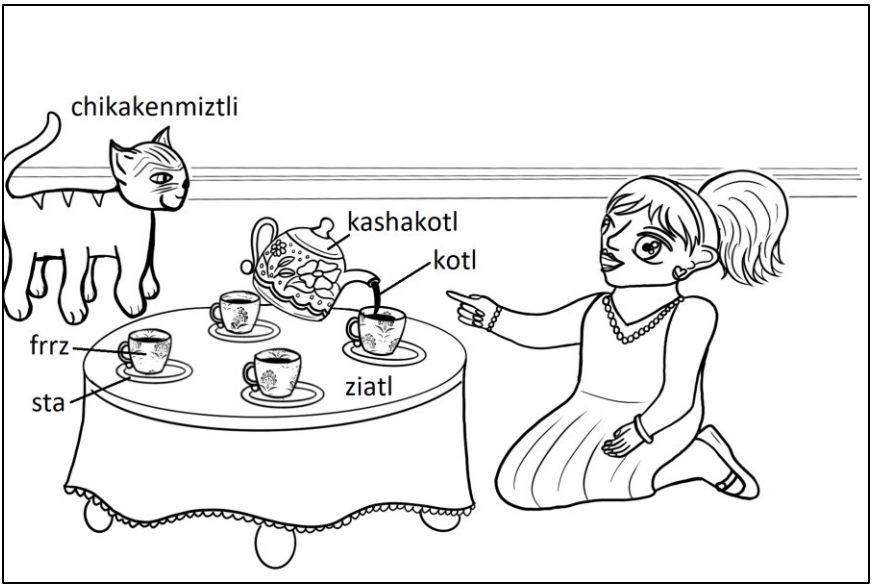
This may seem cruel to outsiders, but in fact it is for the good of both the child and the family. A **zhdant'ad** family simply does not have the resources, skills, or training to safely raise a child whose psionic talents will likely exceed those of the parents. The Zhodani have learned that in such cases, early intervention is critical to both the success of the emerging psion and the health and safety of the biological family. Among **zhdant'ad**, for whom upward nobility is nearly unheard of, having a child elevated to the psionic nobility is a great honor that all aspire to. For the **zhdant'ad** family it is a bittersweet moment, as losing a child is always a stressful time, so the Consulate does everything possible to ease the transition for both family and child. The adoption process is met with ceremony.

shtadievl		Telepathy
pradievl		telekinesis
koetsdievl		teleportation
petlandievl		Clairvoyance
tlakoyedievl		awareness
zhdavadievl		precognition

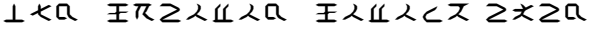
To identify a person who is trained in a psionic discipline, add **-nad**:

Shtadrnad		a person trained in telepathy
Pradrnad		a person trained in telekinesis
Koetsdrnad		a person trained in teleportation
Petlandrnad		a person trained in clairvoyance
Tlakoyedrnad		a person trained in awareness
Zhdavrnad		a person trained in precognition

Zhdavrnad are very rare, accounting for about 1% of the psionic population. They often suffer from severe psychiactric disorders and mental instability and require constant monitoring and therapy. A well-trained and psychologically stable **zhdavrnad** is highly prized as a military and exploration asset, and a few have been sent on the core expeditions to predict future paths.



Seo chakilio chilitia Kieko.



Reading

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

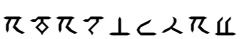
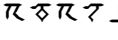
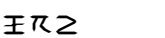
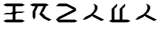
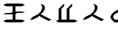
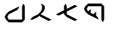
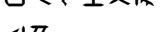
Dialogue

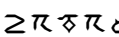
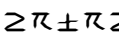
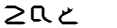
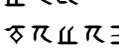
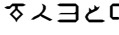
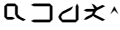
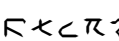
A neighbor, Zhi'a Kotlachrnad (Carpenter), drops by to visit and have afternoon tea with Nor Tliaqrnad. Kieko plays with her tea set in the background. Read, then translate:

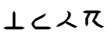
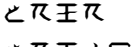
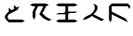
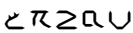
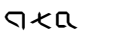
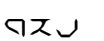
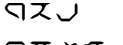
Nor Tliaqrnad	Tlachipale, Zhi'a. Kotl ikotlia ve?
Zhi'a Kotlanchrnad	Tlachipale, Nor. Viaj, kamatli.
Nor Tliaqrnad	Jdo vrienqich ke kotl?
Zhi'a	Kamatli. Viaj, vrienqich. Izhia zino?
Nor	Akom zintikipriaa kochia Akam. Seo chakilio chilitia Kieko.
Zhi'a	Jdo tokpa ye?
Nor	Viaj, kamatli. Tokpa ye.

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

Vocabulary

akostial		tomorrow
amanstial		today
apaz		in front of
chak		no or false
chakili		toy
chaoqia		cozy, snug
chilite'		to play, to play with something
de		we
deo		our, ours
deva		to be required to; must do
dievl		psionics
dlenchiepr		Intendant
dra		"of", indicating possession of a thing or relation to a person (wife of, son of, etc)
frrz		cup
ichi		upon
ikotlie'		to desire, to want
io		"to", into
ipatle		why? For what

		reason?
jdo		question indicator
kamatli		thank you, my thanks
kashakotl		teapot
kayotlie		beautiful
koetsdievl		teleportation
koetsdrnad		a person trained in teleportation
kon		with
kotl		tea
le		y'all
leo		your (many)
malachtia		circular, round
mazhde'		to suppose, implies lack of certainty
mizhtloyo		pastry
ozdie'		to go
pale'		to greet
pale		greetings!
petlandievl		clairvoyance
petlandrnad		a person trained in clairvoyance
pradievl		telekinesis
pradrie'		to levitate; to move something telekinetically
pradrnad		one trained in telekinesis
preql		city
qich		enough, sufficient
qrazhe		noise
se		he, she, or it
seo		his, hers, or its
shtadievl		telepathy
shtadrnad		a person trained

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

Exercises

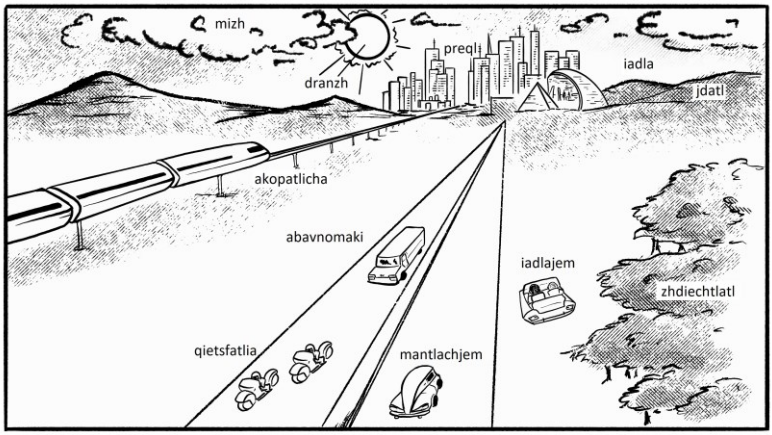
Exercise 3a. Translate from Zdetl to Anglic:

Exercise 3b. Translate from Anglic to Zdetl:

Lesson 4: Ke preql iazh iatlepcha

The City and the Countryside

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

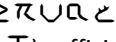
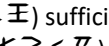
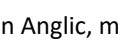


Ke iatepcha zochia ke ke tlacha. Pantle iqia otlatl. Fevre iqia akopatlicha. Ochi ke otlatl iqia qietsfatilao, mantlachjem, iazh abavnomaki. Kapan ke otlatl iqia iadlajem. Kapan ke zhdiechtlatl iqia ke iadlajem. Akom ke jdatlo iqia ke preql. Kapan iqia ke dranzh. Apaz ke dranzh iqia mizh. Akom ke iadla iqia ke dranzh iazh ke mizho. Ai ke preql oyanqia ke otlatl iazh ke akopatlicha.

mizh		cloud
iadla		sky
dranzh		sun
preql		city
jdatl		mountain
akopatlicha		train
abavnomaki		truck
qietsfatlia		motorcycle
iadlajem		sky car
mantlachjem		ground car
zhdiechtlatl		forest

Adverbs

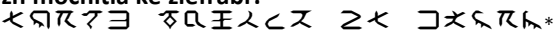
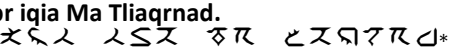
Adverbs are words that modify or enhance verbs. In Anglic, most (but not all) adverbs end in -ly. They are formed from adjectives (though nearly any word can become an adverb, as we will see) and commonly answer questions of How, Why, Where, and When of the verb; in other words, they describe the manner, reason, state, etc. of the action. In Zdelt, most adverbs end in **-e** (-):

kayotla () beautiful	kayotle () beautifully
qich ( ) sufficient	qiche () sufficiently
yekta () good	yekte () well
pradievl () telekinesis (n)	pradievle () telekinetically

In Anglic, most (but not all) adverbs end in **-ly**.

Subject and Object

In previous lessons, our sentences have shown what someone or something does or is:

Ke fevranzh mochitia ke ziefrabr.
 *
The mother reads the book.
Ke ziefrabr iqia Ma Tliaqrnad.
 *
The mother is Mrs. Miller.

The person or entity taking the action is the **subject**. In these examples, **ziefrabr** is the subject.

In regular usage, however, we are concerned not merely with what the subject is doing, but what the subject is doing *to* something or someone else. For example, when we read, we are reading **something**, when we speak, we are usually speaking to **someone**, when we sleep, we are sleeping **somewhere,** and when we eat or drink, we are eating or drinking **something**. This someone or something is called the **object** or **direct object**. In Zdetl, the **direct object** always appears first in the sentence, followed by the **verb** (and preceded by any adjectives), and then finally the **subject**. Zdetl word order is always Object – Verb – Subject.

Correlative Pro-Forms: -ZHIA and -QENTA

izhia (ᓭᐃᔅ) – where? What place?

ininzhia (ᓭᐟᓭᐟᐃᔅ) – there, that place

Izhie vidlia ve?
ᓭᐃᔅ ᕃᓭᑲᑉᓭ ᕃᓴ/
Where do you live?

Izhie iqia se?
ᓭᐃᔅ ᓭᔪᓭ ᐅᓴ/
Where is he (she, it)?

Ininzhie vidlia ze.
ᓭᐟᓭᐟᐃᔅ ᕃᓭᑲᑉᓭ ᕃᓴ*
I live there.

Ininzhie iqia se.
ᓭᐟᓭᐟᐃᔅ ᓭᔪᓭ ᐅᓴ*
He (she, it) is there.

iqenta (ᓭᔪᓴᐟᓯᖅ) – how? What way?

ininqenta (ᓭᐟᓭᐟᔪᓴᐟᓯᖅ) – in that way, thusly

Iqenta chilitia le?
ᓭᔪᓴᐟᓯᖅ ᐊᓭᑉᓭᓯᓭ ᑉᓴ/
How do they play?

Iqenta liebia se?
ᓭᔪᓴᐟᓯᖅ ᑉᓴᒪᓭ ᐅᓴ/
How does he work?

Iqenta miqania se?
ᓭᔪᓴᐟᓯᖅ ᕆᓭᔪᖅᐟᓭ ᐅᓴ/
How does it move?

Ininqenta chilitia le.
ᓭᐟᓭᐟᔪᓴᐟᓯᖅ ᐊᓭᑉᓭᓯᓭ ᑉᓴ*
They play like that (thus, thusly).

Ininqenta liebia se.
ᓭᐟᓭᐟᔪᓴᐟᓯᖅ ᑉᓴᒪᓭ ᐅᓴ*
He works that way.

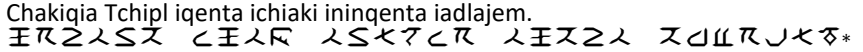
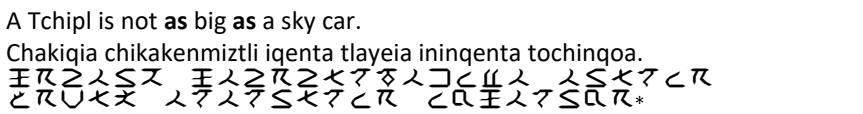
Ininqenta qietse miqania se.
ᓭᐟᓭᐟᔪᓴᐟᓯᖅ ᔪᓴᓂᓴ ᕆᓭᔪᖅᐟᓭ ᐅᓴ*
It moves so quickly.

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

Chakiqia se ichakipreql ininqenta Dlolprikl.
ᐊᖅᑰᔪᓭ ᐅᓴ ᓭᐊᕆᖅᑰᔪᓭᒃᓴ ᓭᐟᓭᐟᔪᓴᐟᓯᖅ ᑲᒪᑉᕆᓭᑰᔪᑉ*
It is not a large city like Dlolprikl (The capital city of Zhdant).

Chak chilitia se ininqenta ve.
ᐊᖅᑰ ᐊᓭᑉᓭᓯᓭ ᐅᓴ ᓭᐟᓭᐟᔪᓴᐟᓯᖅ ᕃᓴ
He does not play like you.

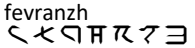
The combination of **iqenta** … **ininqenta** can be translated to Anglic *as … as*:

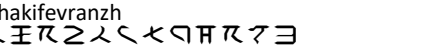
Chakiqia Tchipl iqenta ichiaki ininqenta iadlajem.

A Tchipl is not **as** big **as** a sky car.
Chakiqia chikakenmiztli iqenta tlayeia ininqenta tochinqoa.

A chikakenmiztli is not **as** fierce **as** a tochinqoa.

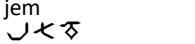
More Prefixes and Suffixes

ICHAKI- ()

The prefix **ichaki-** is the opposite of **-tiki** and is used to imply very large size.

fevranzh

A book

ichakifevranzh

A huge book, a tome

jem

A car

ichakijem

A limousine

zhdiech

A tree

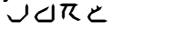
ichakizhdiech

A large tree

Sometimes when an aspect of a noun needs to be emphasized, the adjective portion is simply doubled to give extra weight to it, as in **ashtiablnefa** (), *refrigerator*, and **ashashtiablnefa** (), *freezer*. Literally, "cold box" and "very cold box" respectively.

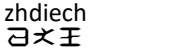
-TLATL (-)

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

jdatl

a mountain

jdatltlatl

A mountain range

zhdiech

A tree

zhdiechtlatl

A forest

fevranzh

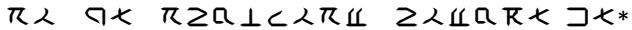
A book

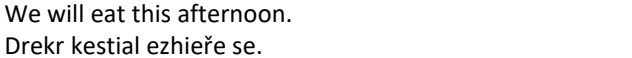
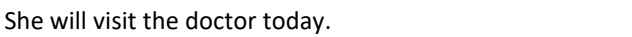
fevranzhtlatl

A library, a collection of books

Verbs: Future Tense

When we are talking about events that haven't happened yet or asking about actions that will take place at some point in the future, the verbs take the *future tense* form. In Zdetl, verbs in future tense end in **-ře (-****).** You will want to practice the pronunciation of this suffix often.

Ai ve akostial kiloře ze.

I will write to you tomorrow.
Tlakoře ketlachia[17] de.

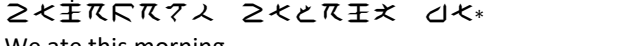
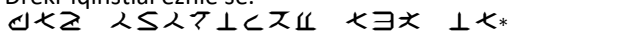
We will eat this afternoon.
Drekr kestial ezhieře se.

She will visit the doctor today.
Jdo kayotlie iqře ze?

Will I be beautiful?

Verbs: Past Tense

When discussing an event, action, or state that has already happened or existed, verbs take the *past tense* form. In Zdetl, verbs in the past tense end in **-ie (-** **)**.

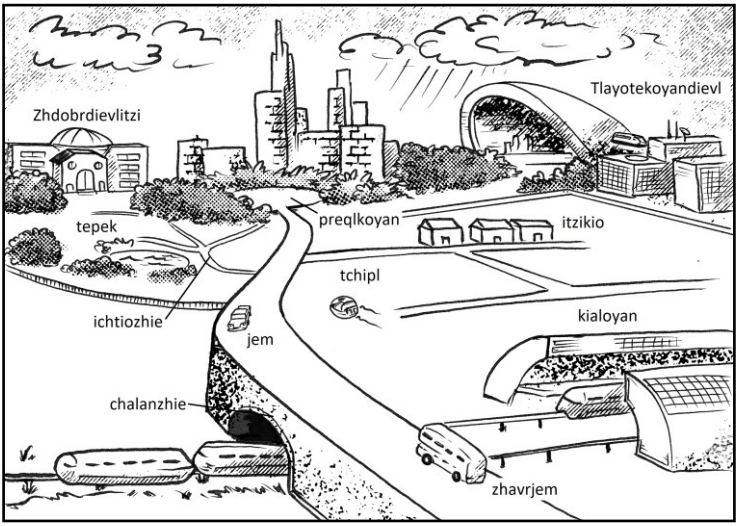
Ai ye iqinstial kiloie ze.

I wrote to you yesterday.
Kechapani ketlachie de.

We ate this morning.
Drekr iqinstial ezhie se.

She visited the doctor yesterday.
Kochie se.

He slept.

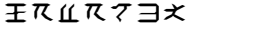
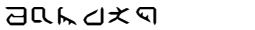
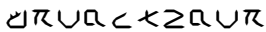
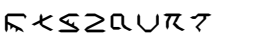
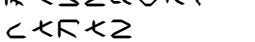
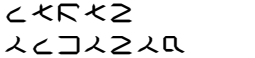
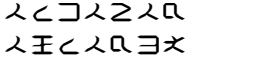
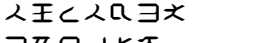
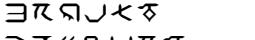
[17] Note: the addition of **ke-** to **tlacha** (afternoon) indicates that the afternoon referred to is happening today; thus, "this afternoon." If an activity is part of a regular schedule (as in, "We eat daily"), the noun **stial** can be transformed to an adverb to make it *daily* by adding **-e**: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

Ke Preql



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

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

chalanzhie		tunnel
zhdobrdievlitzi		noble estate
tlayotekoyandievl		psionic testing center
preqlkoyan		city plaza
tepek		public park
itzikio		small dwellings
ichtiozhie		path
zhavrjem		bus
kialoyan		train station
tchipl		public taxi

Discussion: Zhodani Urban Planning

Visitors to the Consulate will notice that Zhodani architecture and urban design share many features common to other human cultures. Government buildings are often designed to project a sense of power and strength; hospitals are designed to be comfortable and relaxing, and businesses and corporations build their spaces with similar considerations. This is entirely by design - telepathy, empathy, and other psionic talents have enabled the Zhodani to create cities, towns, and municipalities that emphasize productivity, comfort, and acceptance of the social hierarchy. When one enters a Zhodani building, they are immediately immersed not only in the sense of awe and wonder, but also belonging - the workplace becomes a space where one wants to be part of the whole, to contribute to the greater good.

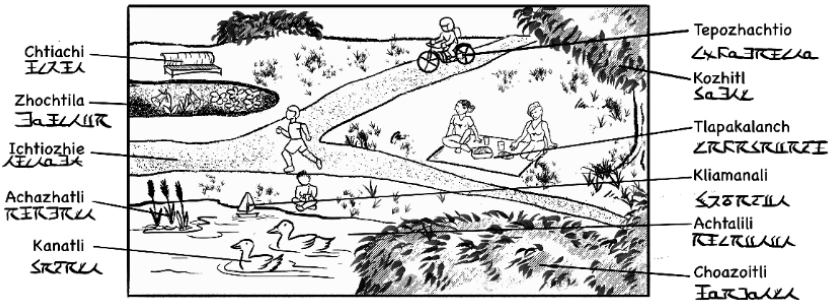
This carries over into all public spaces. Nobles will often set aside portions of their estates for use by the public, employing Proles and Intendants for groundskeeping and psychic maintenance of the space and those who use it. These spaces are highly valued as essential to the mental health of the populace. Happy people are productive people, and well maintained, publicly accessible parks provide Proles, Intendants, and Nobles alike with a pleasant spot to relax when needed. These relaxing, pleasant spaces are a point of pride for the Zhodani people, and all are expected to make use of them when needed (though spending too much time away from work might result in a visit from the **Tavrchedl**).

This aesthetic carries over into private homes as well. The homes of Proles are designed with comfort, belonging, and satisfaction in mind, whether they're high-tech arcologies on long-settled worlds or prefab habitats on new colonies. The homes of Nobles vary widely depending on the personalities, tastes, and desires of the Noble family, but they tend to follow similar patterns.

Central to every Zhodani major city is the **Tlayokeyoandievl**, the Psionic Testing Center. These complexes vary widely depending on planetary conditions (a **Tlayokeyoandievl** on a garden world will have a lot of open space; one on a vacuum world might be a group of interlocking domed structures), but all have the same purpose, to evaluate the psionic potential and talents of Zhodani children at all stages of development. On Zhdant, in the capital city of **Dlolprikl**, the **Tlayokeyoandievl** also functions as the primary venue for the **Teqozdievl** (the Psionc Games).

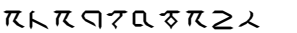
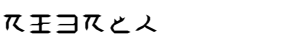
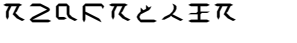
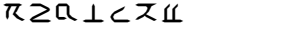
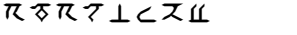
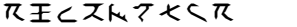
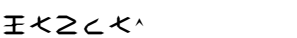
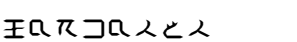
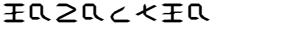
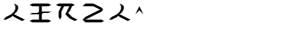
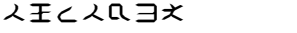
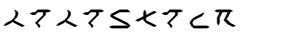
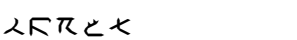
Dialogue

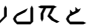
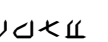
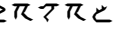
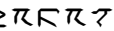
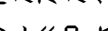
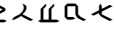
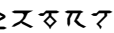
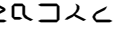
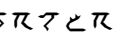
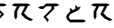
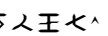
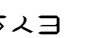
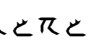
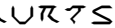
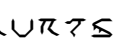
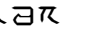
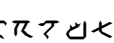
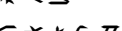
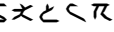
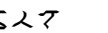
Ikan and Kieko Tliaqrnad stop in the public park for lunch. They talk about what will happen in the Psionic Testing Center. Read, then translate:



Ikan Tliaqrnad	Ininzhia kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.
Kieko	Jdo itetl tlachikola, shtefrabr?
Ikan	Chokotecho, zhedadenzh, iazh iazde chektia ziefrabr. Ichaqez ikotlia ve?
Kieko	Viaj, kamatli.
Ikan	Ayoaka stial, viaj?
Kieko	Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?
Ikan	Viaj. Yzqia ininzhia. Tlapakalanchia ke ziefrio.
Kieko	Kliamanali chilitias ke driefri. Iazde, kamatli.
Ikan	Tlayotekoyandievl ozdře de iepri tlachikola.
Kieko	Ininzhia jdo de michře?
Ikan	Ve tlanemilře ke drekro.
Kieko	Ipatle?
Ikan	Pradrnad iqa de, Kieko.

Vocabulary

abavnomaki		truck
achazhatli		reeds, pond grass
ai		to, unto
akopatlicha		monorail, train
akostial		tomorrow
amanstial		today
ashashtiablnefa		freezer
ashtiablnefa		refrigerator
ayoaka		pleasant
chapani		morning
chekte'		to pack
choazoitli		bush
chokotecho		bread
chtiachi		park bench
dievldrekr		psionicologist
dranzh		sun
drekr		doctor, physician
edre		near
ezhie'		to visit
fevr		left
iadla		sky
iazde		apple (the Zhodani version)
ichaki-		very large
ichtiozhie		path
iepri		after
ikotle'		to want something
ininqenta		thusly, so
ininzhia		there, that place
ipatle		for what reason/why
iqenta		how?
iqinstial		yesterday
izhia		where?

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

zhochtlia	ヨロ王とス	garden
zoche'	コロ王^	to display

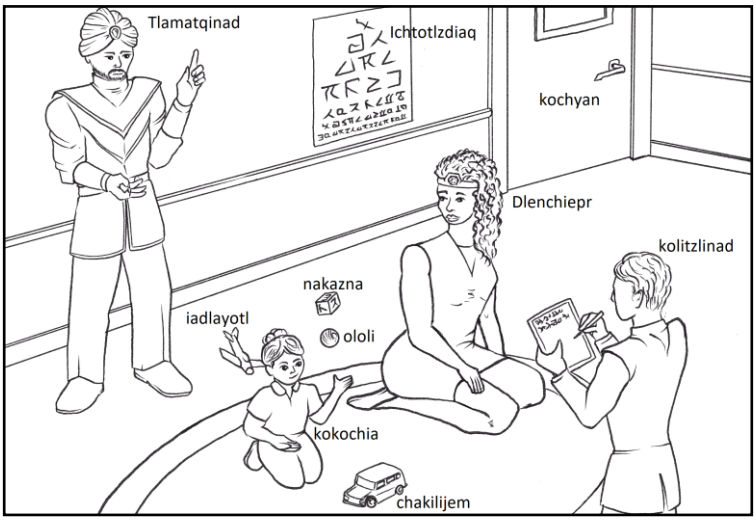
Exercises

Exercise 4a. Translate from Zdetl to Anglic:

Exercise 4b. Translate from Anglic to Zdetl:

Lesson 5: Ke Tlayokeyoandievl

The Psionic Center



Ke dievlmachilipriaa akom ke Tlayokeyoandievl zochia ke tlacha. Kieko chtia dievle ke tlamatzinad chochitle. Iazh yokolitzo shtadievle tlania zhi' ke kolitzlinad. Chakilio chilitia pradrie Kieko. Ololi, nakazna, iazh iadlayotl pradria se. Jdo Kieko kotozhia izhia? Ichi pechtl kotozhia se. Jdo alir se kotozhia inad?
Alir se kotizhia dlenchiepr. Akatl qentia ke dlenchiepr. Dievltsadl qentia ke tlamatzinad. Zhdobrdievl iqia ke tlamatzinad. Zhant'ad iqia ke kolitzlinad.
Ok ke kochyan iqia ichtotlzdiaq ichi ke tepan.

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

Movement Toward

The prefix **AI** (𐌀𐌉) indicates movement toward a place or position. In Anglic, this is often incicated by adding TO to IN or ON. In Zdetl, **AI** is appended to the noun:

Ichi ke **aiziatl** akotlia ke chikakenmitzi.	The cat jumps onto the table.
Tlani ke **aikochka** tloie ke kokoyotli.	The mouse ran under the bed.

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

Se katlakie itzie. 𐌉𐌊 𐌆𐌀𐌋𐌀𐌆𐌊 𐌉𐌋𐌄𐌊*	He (she/it) stayed home.
Se ozdie **aitzie**. 𐌉𐌊 𐌇𐌄𐌅𐌊 𐌀𐌉𐌋𐌄𐌊*	He went home.

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

aiapaz	𐌀𐌉𐌀𐌆𐌀𐌄	forwards
Aivel	𐌀𐌉𐌅𐌊𐌇	backwards
Aizhin	𐌀𐌉𐌃𐌉𐌈	upwards
Aizintla	𐌀𐌉𐌄𐌉𐌈𐌋𐌀	downwards
Aiok	𐌀𐌉𐌇𐌆	sideways
Aifevr	𐌀𐌉𐌂𐌊𐌅	leftward
Aijdel	𐌀𐌉𐌄𐌅𐌊𐌇	rightward
Aimitl	𐌀𐌉𐌈𐌉𐌋	northward
Aisejd	𐌀𐌉𐌉𐌊𐌄𐌅	eastward
Aichapa	𐌀𐌉𐌃𐌀𐌆𐌀	southward
Aifev	𐌀𐌉𐌂𐌊𐌅	westward

AI can also be appended to IZHIA and ININZHIA:

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

Movement From

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

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

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

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

Movement Between

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

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

This form is also used in naming; for example, Zdetl = *from* **ZD** *to* **TL**.

Verbs: The Imperative Case

The imperative case is used when giving an order or instruction that must be carried out. Verbs in the imperative end in **-zhda** ( ).

Chedle' () to guard	Chedlzhda! () guard!
Pradrie' ( ) to move something, telekinetically	Pradrizhda! () move (that) telekinetically!
Tlakole' ( ) to eat	Tlakolzhda! () eat!

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

De yevlia ze, niedle inintetl michia ze.	You permit me to do that thing. (Let me do that)
Inintetl michezhda ze.	Allow me (to do that).

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

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

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

Jdo ozhda de?	Shall we go?
Jdo tlatzhda ye?	Shall they begin
Jdo mitotlzhda de?	Shall we dance?

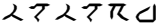
Note that the verb **ozde**’, to go, becomes shortened to **ozhda** in the imperative.

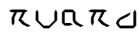
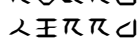
Correlative Pro-Forms: -QEZ and -AD

The suffix **-qez** (-) indicates quantity. The correlative words may be formed by adding the appropriate prefixes.

iqez		how many
ininqez		that many
achiqez		every
ayoqez		none
ichaqez		some
ziqez		any amount

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

iad		which person/who?
ininad		that person

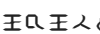
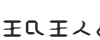
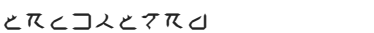
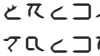
achiad		every person
ayoad		no person
ichaad		someone
ziad		anyone

As you can see, this adds measurably to the ways questions can be answered quite easily:

Iad? (who/ which person?) **Ichaad**. (someone) **Ayoad**. (no one) **Ziad**. (anyone)
Iqez? (how many?) **Achiqez**. (all of them) **Ziqez**. (any quantity)

Discussion: Zhodani Medicine

Psionics has elevated Zhodani medicine and technology in ways beyond the reach of other non-psionic societies. Every Zhodani physician is at least of **Pranatl** (SOC-11) class who leads a team of physician's assistants of Intendant class. All are psionically trained in at least Telepathy and Healing, and possibly Empathic Healing. This means a Zhodani doctor can evaluate a patient's needs quickly and efficiently, and without the invasive and/or hazardous procedures and technology common in Imperial, Solomani, and other non-psionic cultures. Zhodani hospitals still maintain equipment such as CAT, MRI, and X-Ray machines for contingency use, and Prole technicians are trained in their operation, but they are rarely employed for routine examinations. Invasive surgical procedures are rare, as most medical treatments can be accomplished psionically. Telekinesis and Healing make physical contact between patient and physician unnecessary; when physical surgery is required, it is performed remotely via robotic systems.

chochitle'		to heal
chochitldievl		the psionic discipline of Healing
chochitlnad		a healer
tlatzitle'		to have empathy
tlatzitldievl		the psionic discipline of Empathic Healing
tlatzitlnad		an empathic healer
notzalitlamazinad		psychologist
Tavrchedl		"Guardians of our Morality", the so-called "Thought Police" of Zhodani society

Zhodani medical centers are places of healing and rest designed to be relaxing and comforting. Medical staff go to great lengths to enable visitors to feel calm and safe. Physicians' assistants employ telepathy and empathy to assess their patients' psychological needs; healing (**chochitldievl**) to evaluate and if possible and necessary, treat their physical ailments; telekinesis and teleprojection are used for outpatient procedures; telepaths trained in both psychiatry are on hand to help patients adjust when needed. If necessary, **Tavrchedl** can be called in when re-education is warranted. Outsiders will notice the lack of sterilization chemicals ubiquitous in other hospitals; aside from controlling airborne diseases, psionics and robotic surgery make them almost completely unnecessary.

Psionic Evaluation

Every child born in the Consulate is evaluated for psionic potential from birth and monitored throughout early childhood. This is done in the nearest **Tlayokeyoandievl**, the Psionic Testing Center found in every major city. The goal is not merely to identify and place children who display strong potential; it is also to ensure the birth family remains healthy and stable as their children's talents emerge (or not). All children are not equal, and some develop their strengths earlier or later than others. Annual medical examinations therefore include psionic evaluations. This helps ensure that children who show early signs of strength can be placed in an appropriate environment where their growing talents can develop safely. Children who do not show significant aptitude are simply not trained.

All parents know it's their duty not only to the Consulate, but to themselves, to report any signs of emerging talent as soon as possible. An untrained, powerful telekinetic child, for example, in a family of **zhant'ad** is a danger to themself and their family - no one wants to experience the 'terrible twos' from a growing **pradrnad**! The State recognizes that this is an emotional time for both families and goes to great lengths to ease the transition for everyone. Ideally, the child will be placed with a **Dlenchiepr** family living nearby. Limited visits may be allowed, supervised by **notzalitlamatzinad** and, if necessary, **Tavrchedl**. In some cases, the **Zhdobrdievl** house the **Dlenchiepr** family is attached to might allow the **zhant'ad** family to work for them, but this is not common. A clean break after an adjustment period is generally preferred.

Lesson Six will focus on the ceremony around this event, commonly known as **Zhinqetstial**, or Ascension Day.

Dialogue

Kieko plays with toys in the examination room while a physician observes. An Intendant talks to her while she uses her telekinesis. The testing room has several different toys of a variety of masses, from 1 gram to 10 kg. There are also rings on the floor marking distance.

Azhdiazhiepr Pale, Kieko. Azhdiazhiepr ze. Jdo tlamatzinad Devietlas namiqie ve?

Kieko Viaj, Azhdiazhiepr.

Azhdiazhiepr Ze ichitře ke tlamatzinad, oqik ke chakilio chilitře de. Jdo ve pradrnad iqia, potlie zeo shtiefabr?

Kieko Viaj, zeo chakilo ikinstial ze pradrie!

Azhdiazhiepr Cha, ichakiyekta! Pradrnad iazh iqia ze!

Kieko Cha! Ze pradrzhda de yelize? Kamatli?

Azhdiazhiepr Ha ha, yelize, plaz zha. Yelize zan.

Kieko Viaj, Azhdiazhiepr.

Azhdiazhiepr Ke ololi pradria ve? Iqia coqo.

Kieko concentrates. The ball rises.

Kieko Yolotlie!

Azhdiazhiepr Ichakiyekta! Zha, kentetl pradrzhda. Ke tiki etliyez.

Kieko Inintetl iazh chelia ze!

Testing continues with objects of varying sizes and mass.

Azhdiazhiepr Ichakiatla ve! Inintetl ololi, nal ke priaa, yzqia ve? Se fenrzhda izhia yelize ve?

Kieko Pazklře ze… Vri cheka.

Azhdiazhiepr Chamakichoia, Kieko. Shtiaqře ve.

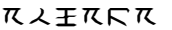
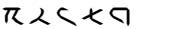
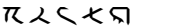
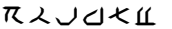
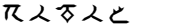
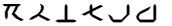
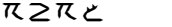
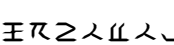
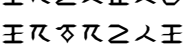
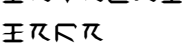
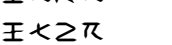
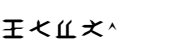
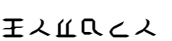
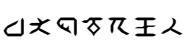
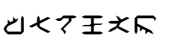
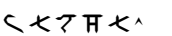
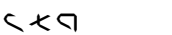
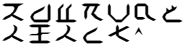
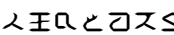
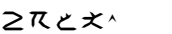
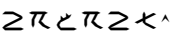
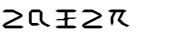
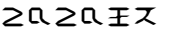
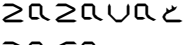
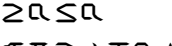
Kieko Viaj?

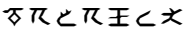
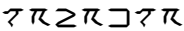
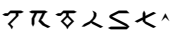
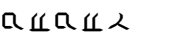
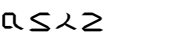
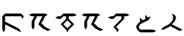
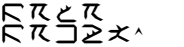
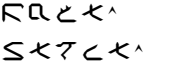
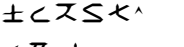
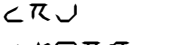
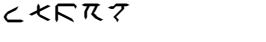
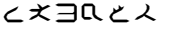
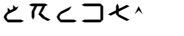
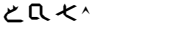
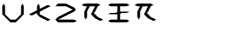
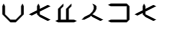
Azhdiazhiepr Viaj, patla pradrnad iqia ve. Yekta tlamatrnad katilia ve.

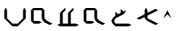
Kieko Tlamatrnad zeo iqře ve?

Azhdiazhiepr Yelize!

Vocabulary

aichapa		southward
aifev		westward
aifevr		leftward
aijdel		rightward
aimitl		northward
aisejd		eastward
aizintla		downward
akatl		the band worn by dlenchiepr
chakilijem		toy car
chamakichoia		don't worry
chapa		south
cheka		distant
chelie'		to be able
chiloti		chair
chte'		to observe
dievlmachilipriaa		psionic testing room
dlenchiepr		Intendant; a minor Noble
etli		heavy
etliyez		heavier
fenre'		to bring
fev		west
iadlayotl		toy airplane
ichite'		to watch
ichotlzdiaq		eye chart
katile'		to need something
katlake'		to stay
kentetl		another
kochka		bed
kochyan		door
kokochia		patient, one who is a patient
kokoyotli		mouse
koqo		light
makichoe'		to be worried

matlachtie'		to prosper
mitl		north
nakazna		block; cube
nal		across
namiqe'		to meet
ok		beside
ololi		ball; sphere
oqik		while
pamantli		floor
patla		strong
pazklie'		to attempt, try
pechtl		rug
plaz		'xor', implies one condition or the other is true but not both
potle'		to say
qente'		to wear
sejd		east
shtiaqe'		to learn
taj		from
tepan		wall
tiezhotli		ceiling
tlamachte'		to teach
tlamatqinad		doctor, physician
tlamatrnad		teacher, instructor
tlane'		to transmit a message
tlatze'		to begin
tloe'		to run
vri		too much
yekacha		long
yelize		possible, maybe
-yez		comparative suffix
yokolitzo		notes
yolotl		easy
yolotle		easily

yolotle'		to be easy
zan		later
zha		now
zhin		above
zhinqetse'		to ascend
zintla		below

Exercises

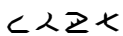
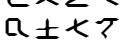
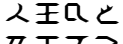
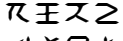
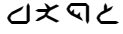
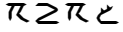
Exercise 5a. Translate from Zdetl to Anglic:

Exercise 5b. Translate from Anglic to Zdetl:

Lesson 6: Zhinqetstial

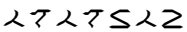
Ascension Day

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

chibo		shoe(s)
tikletl		cape
oshenzho		boot(s)
kemiltlatia		dress
ichotletzi		glasses
achiakia		suit
dievltsadl		turban
akatl		diadem
vavielachte		trousers

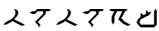
Correlative Pro-Forms: -QIK, -ADL, and -PATLE

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

iqik		what time?
ininqik		that time; then
achiqik		all the time
ayoqik		never
ichaqik		sometime, someday
ziqik		any time, any day

Iqik tlakolře de? When do we eat?
Ayoqik tlakolře de. We will never eat.
Ziqik tlakolře de. We will eat any time.

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

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

Iadl iadlajem iqia se? Whose sky car is that?
Iadl ziefrnam iqia ve? Whose wife are you?
Ichaadl iadlajem iqia se. It's someone's car.
Ayoadl ziefrnam iqia ze. I'm no one's wife.

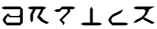
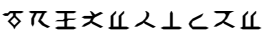
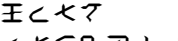
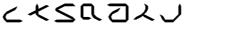
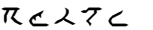
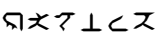
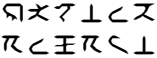
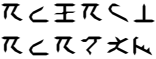
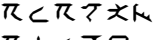
When asking questions about the reason something was done, or happened, the suffix **-PATLE** (-) is used.

ipatle		Why?
Ininpatle		For that reason
Achipatle		For any reason
Ayopatle		No reason
Ichapatle		For some reason
zipatle		Any reason

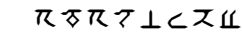
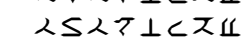
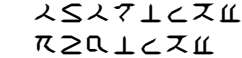
Ipatle itetl michie ve?	Why did you do that?
Ayopatle itetl michie ze. (Ayopatle.)	I did it for no reason. (No reason.)

Discussion: Seasons and Holidays

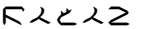
The Zhodani system of marking the passage of time is, like any other human culture, based on their homeworld and its conditions. A day on Zhdant is 27.02 "standard" hours. On other colonized worlds timekeeping will vary based on local conditions.

zhdanstial		a day on Zhdant
machielistial		week of five days
shidr		season of 40 zhdanstial
chten		year of 244 zhdanstial
teqozdij		olympiad of 3 chten
atlteqozdij		triple olympiad of 9 chten
Atrint		"Raining", the spring season
Vrienstial		"Heat", the summer season
Atchafser		"Waning" or autumn
Ataniebl		"Harvest"
Ashtiavl		"Chill" or winter
Atpiapr		"Thaw", the end of winter

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

amanstial		Today
iqinstial		Yesterday
akostial		tomorrow

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

Zhinzh		Second
Pitlik		Minute of 30 seconds
Achan		Hour of 30 minutes

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

Dranzhrin	Sunbright, the Zhodani new year, on the vernal equinox
Viepchaklstial	Moonday, a lunar festival between Atrint and Vrienstial
Dranzhrinatch	Sunflight, the beginning of winter, celebrated on the autumnal equinox
Kazdievlstial	Harvest festival, celebrated between Ataniebl and Ashtiavl
Teqozastial	Olympiad Day, between Ashtiavl and Atpaipr every three years
Atlteqoziastial	Triple Olympiad Day, added every three Olympiads

These are celebrated routinely throughout the Consulate in varying forms, usually adjusted for local astronomical conditions. Social events are central to Zhodani society and establish a sense of cultural unity and individual belonging.

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

Zhinqetstial is an emotionally difficult event for the **zhant'ad** family. On one hand, every **zhant'ad** parent hopes that a child of theirs will rise above the parents' lowly station; on the other hand, sending a child off to live with a new family is difficult for any family. For this reason, the Zhodani government goes to great lengths to limit the trauma to the **zhant'ad** family. Once the child's potential has been confirmed, the **Dlenchiepr** and **Zhant'ad** families go through a process of acclimation where the child and parents are given time to adjust to the new circumstances. This can include visits between the families, counseling sessions with psychologists and other mental health professionals, and if necessary, consultations with the **Tavrchedl**. The ceremony itself is planned by both families and thus varies in levels of pomp and grandeur.

One feature is common to every **Zhinqetstial** event, however; that is the presentation of the child with their first **Akatl**, the headband they will wear as the mark of their new status. The **Akatl** is a simple tiara, typically made of a lightweight alloy, and bearing a gemstone that indicates their primary psionic

discipline. At this point, the child begins their new life as a **dlenchiepr**. The zhant'ad family usually gains a bit of status, though never enough to rise beyond their common station, and occasionally may be welcomed into the **Zhdobrdievl** household as workers or retainers, if the situation warrants and the **Zhdobrdievl** household approves the request. This is not common, however, as a clean transition is considered best for both parents and child.

Marriage and Gender Equity

The Zhodani have enjoyed a great degree of sexual and gender equality since their own Dark Ages, largely because psionics does not discriminate between genders. Females and males are equally likely to develop psionic talents, and to the same degree of strength.

Relationships are also egalitarian, with greater acceptance of same-gender marriages than in certain other human cultures, though it is less common among the **zhant'ad** than among **dlenchiepr** and **zhdobrdievl**, given the preference for large families at the lower social strata. Still, advances in reproductive technology such as in-vitro fertilization, artificial wombs, and in extreme circumstances, cloning, allow upper-level **zhant'ad** couples all the benefits of more "traditional" families. Such requests always require the approval of a **zhdobrdievl**, of course, as do marriages.

Same-sex unions between **dlenchiepr** are more common because family size depends more on adoption rather than reproduction. Additionally, **dlenchiepr** and **zhdobrdievl** have significantly more freedoms than **zhant'ad**, and large families at the upper strata are less common.

Dialogue

After the ceremony. A dialogue between Nor Tliaqrnad and the Intendants adopting Kieko. Nor and Azhdiazhiepr talk about Kieko while she plays with Velmiepr.

Azhdiazhiepr Yektnamiqe, Mazi Tliaqrnad. Pan ve nilozhie veo shtiefrnam zhi' ze.
Nor Yektnamiqe iazh, Azhdiazhiepr.
Azhdiazhiepr Kieko je ke Tlayokeyoandievl namiqie ze.
Nor Viaj, Kiekoiepr papaqie ve, italoie Ikan.
Azhdiazhiepr Setse choqi iqia se. Iazh se papaqia Velmiepr. Kamatli, Mazi Tliaqrnad, Kieko se faia ve kon de.
Nor Kamatli, Azhdiazhiepr. Itzmole, yekta chilitia ye. Jdo ve potlie, koetsrnad Velmiepr iqia?
Azhdiazhiepr Viaj, iqia se. Iazh pradrnad iazh ze, ininqenta Kieko.

Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.

Kieko Cha! Kekela! Jdo azhi?
Velmiepr Ha ha, yelize iepri pli pitliko. Chiala ze katilia kiatlaze.
Nor Jdo ve kiamiqia chak se, Velmieqr?
Velmiepr Chak chak. Niloze' chayolitlia ve, iazh namiqe' de ikotlie.
Kieko Koetsie' se chelia!
Nor Viaj, Kieko, chtie ze!
Velmiepr Mazi Tliaqrnad, chakyolotl tiq ve, akimatia de. Veo chiala zin iqia Kieko, viaj? Deo chiala zin iqře se iazh.
Azhdiazhiepr Se yekta pyalře de. Kamatli, otria.
Kieko Velmiepr, jdo de chelia azhi koetsie'?

Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.

Azhdiazhiepr Ikotla ye, kon ye tlana de. Omeia kenkali makoa tlazotlie'.
Nor Kamatli, Azhdiazhiepr. Inintetl papaqa ze.

Vocabulary

Words	Zdetl	Meaning
achan		an hour of 30 minutes
achi		every
achiakia		jacket; waistcoat
akatl		diadem; the circlet worn by Intendants
akimate'		to know, as in knowledge
akostial		tomorrow
amanstial		today
Ataniebl		the harvest season
Atchafser		the late summer season
Atlteqozastial		Triple Olympiad Day
atlteqozdij		triple olympiad, nine chten
Atpaipr		the thaw season
Atrint		the raining season
Atshtiavl		the winter season
azhi		again
chayolitle'		to lack the opportunity
chiav		gemstone
chibo		shoes
cho		unto, as in "to give (something) to (someone)
chten		year
dievltsadl		the turban worn by nobility
Dranzhrin		Sunbright; the new year
Dranzhrinatch		Sunflight; autumn festival
fae		name (of a person)
fae'		to name, to call someone by name
ichotletzi		eyeglasses, spectacles
ikotle'		to want
iqinstial		yesterday
italoe'		to say something about

		someone
itzmole'		to look like, to seem
jdistial		birthday
je		at
kavre'		to possess, to have
Kazdievlstial		Harvest festival
kekela		fun
kekle'		to have fun
kemiltlatia		dress
kiamiqe'		to exhaust, to tire
kiatlaze'		to rest
kievltsadl		turban
kotlatlzha		a status symbol
kotlaze'		to be calm; to relax
makoe'		to assist or help
merkede'		to have permission, to be allowed
namstial		wedding day
nenamstial		wedding anniversary day
oshenzho		boots
otre'		to be at peace, to relax
pan		about, as in "concerning"
papaqe'		to enjoy, to like
pitlik		a minute of 30 seconds
pli		a few
pyale'		to care for
qina		new
setse		sweet, as in well mannered
shidr		season
tamake'		to give
Teqozastial		Olympiad Day
teqozdij		olympiad, three chten
tlazotlie'		to adjust

tlikletl	𐑑𐑤𐑦𐑒𐑤𐑑	cape
vavielachte	𐑝𐑨𐑝𐑾𐑤𐑨𐑗𐑑𐑧	trousers
Viepchaklstial	𐑝𐑾𐑦𐑐𐑗𐑨𐑒𐑤𐑕𐑑𐑾𐑤	Moonday
Vrienstial	𐑝𐑮𐑦𐑧𐑯𐑕𐑑𐑾𐑤	the hot season
vyolitle'	𐑝𐑿𐑤𐑾𐑤𐑑𐑧𐑅	to have the opportunity
yektnamiqe	𐑿𐑧𐑒𐑯𐑨𐑥𐑦𐑜𐑧	greeting; "well met"
yolitl	𐑿𐑤𐑾𐑤𐑑	opportunity
zhdanstial	𐑠𐑛𐑨𐑯𐑕𐑑𐑾𐑤	day
zhinqe'	𐑞𐑦𐑯𐑜𐑧𐑅	to ascend; to be elevated
Zhinqetstial	𐑞𐑦𐑯𐑜𐑧𐑑𐑕𐑑𐑾𐑤	Ascension Day
zhinzh	𐑞𐑦𐑯𐑞	a second

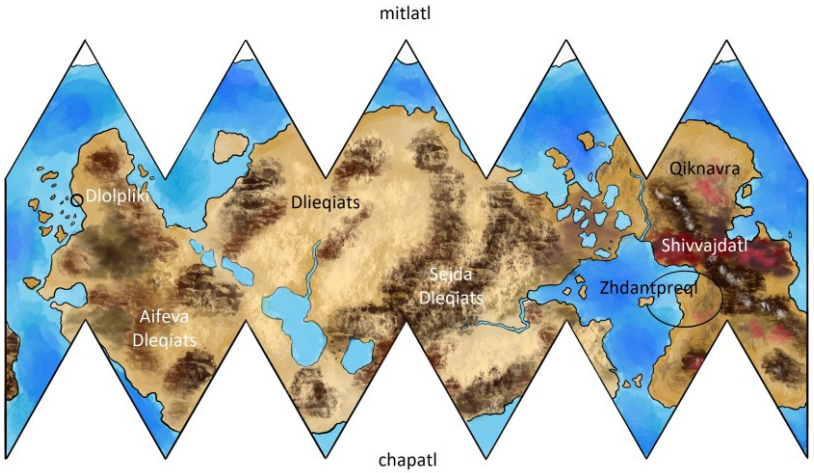
Exercises

Exercise 6a. Translate from Zdetl to Anglic:

Exercise 6b. Translate from Anglic to Zdetl:

Lesson 7: Oyanqa iazh Kiatok

Travel and Weather



ZHDANT

Zhdant		The Zhodani homeworld
mitlatl		north pole
chapatl		south pole
Shivvajdatl		Mountains Of Moonlight
Dleqiats		the main continent
Qiknavra		the smaller continent
tlachaka		desert
kliazhatl		ocean
toyak		river
chiatla		marsh
kliazhyetl		sea
ashkliazh		ice
ashkliazhatl		ice cap
Dlolpliki		The modern capital of Zhdant
Zhdantpreql		The ancient city of Zhdant

The Reflexive Pronoun

Verbs: The Conditional Mood

Correlative Pro-Form: -ADL

Dialogue

Vocabulary

Exercises

Lesson Eight: Planning the Day

Telling the Time

Dialogue

Vocabulary

Exercises

Lesson Nine: Nature

Comparison

Dialogue

Vocabulary

Exercises

Lesson Ten: Shopping

The Infinitive

Prepositions with an Infinitive

Dialogue

Vocabulary

Exercises

Lesson Eleven: Leisure

Participles

The Perfect Tense

Dialogue

Vocabulary

Exercises

Lesson Twelve: Travel

Adverbial Participles

Past Extending to Present

Dialogue

Vocabulary

Exercises

Appendix A: Prefixes and Suffixes

Appendix B: Table of Pro-Forms

	Some (icha-)	***What (i-)***	***That (inin-)***	***Every (achi-)***	***None (ayo-)***	***Any (zi-)***
Thing (-tetl)	icha-tetl	i-tetl	inin-tetl	achi-tetl	ayo-tetl	zi-tetl
Person (-ad)	icha-ad	i-ad	inin-ad	achi-ad	ayo-ad	zi-ad
Place (-zhia)	icha-zhia	i-zhia	inin-zhia	achi-zhia	ayo-zhia	zi-zhia
Quantity (-qez)	icha-qez	i-qez	inin-qez	achi-qez	ayo-qez	zi-qez
Reason (-patle)	icha-patle	i-patle	inin-patle	achi-patle	ayo-patle	zi-patle
Manner (-qenta)	icha-qenta	i-qenta	inin-qenta	achi-qenta	ayo-qenta	zi-qenta
Time (-qik)	icha-qik	i-qik	inin-qik	achi-qik	ayo-qik	zi-qik
Possession (-adl)	icha-adl	i-adl	inin-adl	achi-adl	ayo-adl	zi-adl
Kind (-ochti)	icha-ochti	i-ochti	inin-ochti	achi-ochti	ayo-ochti	zi-ochti

Appendix C: Pronouns

Standard			***Possessive***	
i	first person singular	ze (ㄱㅅ)	my	zeo (ㄱㅅㅁ)
we	first person plural	de (ㄷㅅ)	our	deo (ㄷㅅㅁ)
you	second person singular	ve (ㄲㅅ)	your	veo (ㄲㅅㅁ)
y'all	second person plural	le (ㅶㅅ)	y'all's	leo (ㅶㅅㅁ)
he/she/it	third person singular	se (ㅗㅅ)	his/hers/its	seo (ㅗㅅㅁ)
they	third person plural	ye (ㅇㅅ)	theirs	yeo (ㅇㅅㅁ)
reflexive pronoun	non-specific "one"	zhe (ㅋㅅ)	one's	zheo (ㅋㅅㅁ)
definite article	the	ke (ㄹㅅ)		

Appendix D: Standardized Verb Conjugation

Appendix E: IPA Pronunciation Guide

Phoneme	*Zdetl*	*English*	*IPA*
B		Boy	b
BL		BLue	bl
BR		BRown	br
CH		CHurch	t͡ʃ
CHT		whiCH Type	t͡ʃt
D		Dog	d
DL		HurDLe	dəl
DR		DRain	dr
F		Fox	f
FL		FLy	fl
FR		FRed	fr
J		Jack	dʒ
JD		charGED	d͡ʒd
K		King	k
KL		knucKLe	kəl
KR		KRinkle	kr
L		Love	l
M		Mark	m
N		Nail	n
NCH		fiNCH	ntʃ
NJ		niNJa	ndʒ
NS		oNCe	n(t)s
NT		paNT	ntʃ
NZ		caNS	nz
NZH		eNGineer	n(d)ʒ
P		Pet	p
PL		PLaid	pl
PR		PRetty	pr

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

Appendix E: Exercise Key

Appendix F: Reading Translations

Lesson 2 Reading:

Miller family. Ikan Miller is the father. Nor Miller is the mother. Ikan is the husband. Nor is the wife. Ikan and Nor are husband and wife. Akam is the son. Kieko is the daughter. Akam and Kieko are the children. Mr. Miller is the father. Mrs. Miller is the mother.

Lesson 3 Dialogue:

Nor Tliaqrnad	Good morning, Zhi'a. Would you like tea?
Zhi'a Kotlanchrnad	Good morning, Nor. Yes, please/thank you.
Nor Tliaqrnad	Is the tea hot enough?
Zhi'a	Thank you. Yes, it is hot enough. Where are the children?
Nor	Akam is napping in the children's room. Kieko is playing with her toys.
Zhi'a	Are they well?
Nor	Yes, thank you. They are well.
Zhi'a	It's a beautiful day.
Nor	Yes, it is. Would you like a pastry?
Zhi'a	Thank you. Wow, look at Kieko!
Nor	Wow! She's levitating her teapot!
Zhi'a	That's good, isn't it?
Nor	Sure, I guess.
Ikan Tliaqrnad enters.	
Ikan	Tlachipale, Zhi'a. Tlachipale, Nor. Jdo tokpia vi? Good afternoon, Zhi'a. Good afternoon, Nor. Are you well?
Zhi'a	Tokpia, Kamatli. I am well, thank you.
Nor	Tomorrow Kieko must go with you to the city.
Ikan	Really? Why?
Nor	She must visit the Psionic Testing Center.

Lesson 3 Reading:

Kieko is playing with her toys. Kieko levitates the teapot. The cat is watching her. Behold the cat behind the table. Upon the saucers are the cups. Beneath the saucers is the table. Tea is in the teapot. Kieko is sitting. The cat is standing.

Lesson 4 Reading:

Ke iatepcha zochia ke ke tlacha. Pantle iqia otlatl. Fevre iqia akopatlicha. Ochi ke otlatl iqia qietsfatilao, mantlachjem, iazh abavnomaki. Kapan ke otlatl iqia iadlajem. Kapan ke zhdiechtlatl iqia ke iadlajem. Akom ke jdatlo iqia ke preql. Kapan iqia ke dranzh. Apaz ke dranzh iqia mizh. Akom ke iadla iqia ke dranzh iazh ke mizho. Ai ke preql oyanqia ke otlatl iazh ke akopatlicha.

Lesson 4 Dialogue:

Ikan Tliaqrnad	Ininzhia kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.
Kieko	Jdo itetl tlachikola, shtefrabr?
Ikan	Chokotecho, zhedadenzh, iazh iazde chektia ziefrabr. Ichaqez ikotlia ve?
Kieko	Viaj, kamatli.
Ikan	Ayoaka stial, viaj?
Kieko	Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?
Ikan	Viaj. Yzqia ininzhia. Tlapakalanchia ke ziefrio.
Kieko	Kliamanali chilitias ke driefri. Iazde, kamatli.
Ikan	Tlayotekoyandievl ozdře de iepri tlachikola.
Kieko	Ininzhia jdo de michře?
Ikan	Ve tlanemilře ke drekro.
Kieko	Ipatle?
Ikan	Pradrnad iqa de, Kieko.

Lesson 5 Reading:

Lesson 5 Dialogue:

Lesson 6 Reading:

Today Kieko becomes an Intendant. Her prole family is here. Also here is the Intendant family. The new family will give to her a diadem with a gemstone on it. Why? Because the diadem is worn by all Intendants. It is a symbol of status.

It also shows the psionic talent they have. The Intendant family is two women, Azhdiazhiepr and Velmiepr. Kieko will become Kiekoiepr and she will have two mothers. Azhdiazhiepr is a pradrnad. Velmiepr is a koetsdrnad. Velmiepr wears glasses. Azhdazhiepr will teach Kieko telekinesis. The ceremony is observed by a zhdobrdievl. Why does the zhdobrdievl wear a turban? It is his symbol of status. All zhdobrdievl wear turbans.

Lesson 6 Dialogue:

Azhdiazhiepr It's good to meet you, Mrs Tliaqrnad. Your husband told me much about you.
Nor It's good to meet you too, Azhdiazhiepr.
Azhdiazhiepr I met Kieko at the psionic center.
Nor Yes, Ikan said Kiekoiepr liked you.
Azhdiazhiepr She's a lovely girl. Velmiepr likes her too. Please, Mrs Tliaqrnad, with us you may call her Kieko.
Nor Thank you, Azhdiazhiepr. It looks like they are playing well. Did you say Velmiepr is a koetsrnad?
Azhdiazhiepr Yes, she is. And I am a pradrnad, like Kieko.

Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.

Kieko Yay! That was fun! Can we do it again?
Velmiepr Ha ha, perhaps in a few minutes. I need to rest first.
Nor She isn't exhausting you, is she, Velmiepr?
Velmiepr No, of course not. We have not had the chance to talk, and I wanted to meet you.
Kieko She can teleport!
Nor Yes, Kieko, I saw!
Velmiepr Mrs Tliaqrnad, we know this is not easy for you. Kieko is your first child, yes? She will be our first child as well.
Azhdiazhiepr We'll take good care of her. Please do not worry.
Kieko Velmiepr, can you teleport us again?

Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.

Azhdiazhiepr If you want to, we can stay in contact. It can help both families adjust.
Nor Thank you, Azhdiazhiepr. I would like that.

Lesson 7.

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