Lesson 7: Ke kiatok

The Weather

ᗡᙦ ᗡᘇᑊᒪ

Dialogue

Azhdiazhiepr, Velmiepr, and Kieko plan an outing.

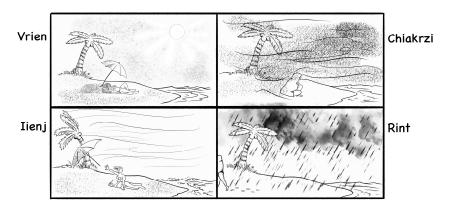|	
Azhdiazhiepr	Amanstial ayoaka itzmolia ke kiatok, zhi' tel tepek ozdie' de?
Velmiepr	Yekta zhats iqia. Iai, zan yelize rintře, ke zhdava potlia.
Azhdiazhiepr	Ininpatle, rintchimo iazh rintchakio fenře de.
	Kieko, ozdie' chilite' ikotlia ve?
Kieko	Viaj! Izhia ozdře de?
Azhdiazhiepr	Zhi' ke Zhdobrdievla tepek. Ichakitepek iqia, kon ozhda
	ichtiozhio iazh atlotlo choktia.
Kieko	Ke atlotlo ininzhia merkredza tlatemza de?
Velmiepr	Viaj! Ke atlotltlatemo fenre' ilnamzhda.
Kieko	Iai, otlakza yelize ek rintře?
Velmiepr	Ve kemetle' pradievla rintchima tlamachtře Azhdiazhiepr.
Kieko	Cha, kekela!

Impersonal Verbs

Every language has idiomatic structures that are used to express facts and events that are not necessarily attributable to a specific agent or actor. These are called *impersonal* phrases and the verbs that belong to them are impersonal verbs. In Anglic, the word **it** is used as a stand-in for the nonexistent subject, as when referring to the weather ("it is snowing," "it is raining," etc.) In Zdetl this is unnecessary and omitted:

rintia (it is raining)   **vrienia** (it is hot)
lienjie (it was windy)   **chiakrzře** (it will sandstorm)
piapře (it will thaw)   **ashtiablia** (it is freezing)

Note that in each of these cases, the noun referring to the type of weather (rint = rain) becomes a verb by adding the required verb ending.

While it is possible and not necessarily incorrect to say **Iqia rinte** for **It is rainy**, it's also not preferred and is considered stilted and overly formal, if not archaic.

Vrien

Chiakrzi

Iienj

Rint

The Reflexive Pronoun

In **Lesson 3, Akom ke Priaa**, we introduced **zhe (ヨく)**, the reflexive pronoun. In this lesson we will investigate the uses of **zhe** in greater detail.

Most verbs show an action being done by someone (the subject) to something (the object). Remember that in Zdetl, sentence order is *object – verb – subject*:

Object	*Verb*	*Subject*
Ke fevranzh	**mochitia**	**ke driefri**
The book	is read by	the boy

With some verbs, it is possible for the subject to perform the action on itself rather than on another entity. In Anglic, we often append some variation of **-self** to the pronoun, as in **myself, yourself, ourselves,** etc. In Zdetl such actions are indicated merely by repeating the pronoun:

Ze	**pyalia**	**ze**
myself	take care of	I
De	**chedlia**	**de**
Ourselves	guard, protect	we
Ye	**tlakentia**	**ye**
Yourself	amuse	you

Third person pronouns (collective "*you*", *he/she/it*, and *they*), which in Anglic would become **yourselves, himself (etc),** and **themselves**, in Zdetl become the reflexive pronoun **zhe**:

Zhe	**tlakentia**	**se**
Herself	amuses	she
Zhe	**koetsie**	**le**
Yourselves	teleported	y'all
Zhe	**yanaia**	**ye**
Themselves	hid	they

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

Ai zhe	**mochitia**	**ke ziefri**
To herself	reads	the woman
Al zhe	**nilozie**	**ke driefri**
To himself	talked	the boy[18]
Al zhe	**koqie**	**ye**
To themselves	listened	they

When a verb follows the pronoun **zhe**, it is said to be being used *reflexively*, because the action being done *reflects* to the subject.

The Possessive Reflexive Form

In the same way that adding **-o** to personal pronouns makes them possessive pronouns (my, your, our, etc), **-o** when added to the reflexive pronoun **zhe** indicates that the object belongs to the subject. **Zheo** can be translated into *his, hers, its,* or *their*:

Zheo kafi	**tlapaie**	**se**
Her coffee	drank	she
Zheo itzi	**qiloie**	**se**
His house	painted	he
Zheo chikakenmiztli	**chilitia**	**ye**
Their cat	play with	they

Rememer that **zheo** must not be used to directly qualify a *subject*, it may only refer to it. For example, in the following sentence, it would be incorrect to say **Potlia se, zheo chikakenmiztli …** because **chikakenmiztli** is a subject.

Potlia se, seo chikakenmiztli chopia ZHEO chami.
He says that his cat is washing its face.

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[18] The Zhodani would consider this to be poor manners. Despite being a telepathic society, they still expect people to keep their thoughts to themselves.

Suffix: -EV

The suffix **-ev (-ᐊᑫ)** is used to indicate when an action is causing or bringing into being the state or condition expressed by the root word. **Ev** can also be used independently as either a noun (**ke ev**, the cause of) or a verb (**eve'**, to cause). This is not to be confused with the partial pro-form **-patle**, which expresses the reason for an event or condition.

-Ev applied to adjectives transforms them into verbs.

ashtiabla (cold)	**ashtiableve'** (to cause to be cold)
vrien (hot)	**vrieneve'** (to make warm)
qita (wet)	**qiteve'** (to dampen)
zotl (dry)	**zotleve'** (to dry off)

-Ev applied to a *verb* makes the action *causative*; in other words, it expresses an act that is done to something or someone:

choetzhe' (to laugh)	**choetzheve'** (to make laugh)
iqe' (to be)	**iqeve'** (to bring into being)
kochie' (to sleep)	**kochieve'** (to put to sleep)
otre' (to be calm)	**otreve'** (to pacify, to calm)

Suffix: -EZ

To indicate when the state of being expressed in the root word has come into being, we apply the suffix **-ez (-ᐊᑐ)**. Independently, **-ez** can be used as the verb **eze'**, *to become.*

-Ez can modify adjectives:

ashtiabla (cold)	**ashtiableze'** (to become cold)
vrien (hot)	**vrieneze'** (to become warm)
kayotle (beautiful)	**kayotleze'** (to become beautiful)
yekta (good)	**yekteze'** (to get better)
etli (heavy)	**etleze'** (to get bigger)

-Ez modifies nouns, prepositions, and affixes:

chtol (n., a glow)	**chtoleze'** (to become glowing)
shtiefrnam (husband)	**shtiefrnameze'** (to become a husband)
choqzin (daughter)	**choqzineze'** (to become a daughter)
kon (with)	**koneze'** (to unite)
akom (inside)	**akomeze'** (to enter, to go inside)
-**tiki** (small)	**tikieze'** (to shrink)

-Ez modifies verbs:

choetzhe' (to laugh)	**choetzheze'** (to become laughing)
iqe' (to be)	**iqeze'** (to begin existing)
kochie' (to sleep)	**kochieze'** (to fall asleep)
otre' (to be calm)	**otreze'** (to become calm)
tlakole' (to eat)	**tlakoleze'** (to be eaten)

The suffix **-ez** is used commonly with verbs that show an action being done *to something* or *someone* to show that the action does not affect anyone other than the subject.

achitsle' (to collide)	**achitsleze'** (to have a collision)
fronzh' (to lay waste)	**fronzheze'** (to become a wasteland)
kotozhe' (to sit)	**kotozheze'** (to be seated)
matlachtie' (to prosper)	**matlachteze'** (to become prosperous)
namiqe' (to meet)	**namiqeze'** (to come together)

Suffix: -AJI

The suffix **-aji (-**ℛ‿⁁**)** is used to denote a smaller piece of a larger whole, as indicated by the root word:

rint (rain)	**rintaji** (raindrop)
tezintli (fire)	**tezintlaji** (a spark)
ketli (snow)	**ketlaji** (a snowflake)
abradlnad (currency, credits)	**abradlnadaji** (a coin or banknote)

Prefix: KASHA-

The prefix **kasha-** (⊃ℛ±ℛ-) makes the affixed noun into a **container** of the thing it describes:

abradlnad (currency)	**kashabradlnad** (wallet or purse)
kotl (tea)	**kashakotl** (teapot, tea cozy)
tilma (clothing)	**kashatilma** (suitcase)
jiebl (spice)	**kashajiebl** (spice rack)

This can also be used for comic effect, as in **kashanad,** a *sarcophagus* or *coffin,* literally a "box that holds people." It is culturally incorrect as well – since the **Dzatqlas** plague, Zhodani funeral rites have involved cremation. Also, while **kashatlima** is structurally and grammatically correct and could be used for *wardrobe* or *closet*, Zdetl has another word more commonly used (**chtofrchez**) that takes those meanings. Overuse of prefixes and suffixes is often an indicator of a non-native speaker.

History: The Dzaqtlas and the Second Dark Age

Of all the historical events that shaped Zhodani culture in its nearly 300,000 year history, few rival the plague event known as the **Dzatqlas (**◁⊃ℛ≤ℇℛ⊥), which brought about the end of the first Industrial Age.

Prior to the **Dzaqtlas**, Zhdant was home to not one but two sapient species, the offshoot of humaniti that would later become known as *Homo Zhdotlas*, and a non-human species known as the *Chirpers* or **Qiknavrats**, as the humans of Zhdant called them.

The **Qiknavrats** (≤⅄⊃𝟽ℛ⊓ℛℇ), like the Zhodani humans, had long been known to be alien to Zhdant. While their actual history was unknown at the time, they were, in fact, a regressed offshoot of another non-human species called the *Droyne,* themselves descendents of a long-dead species of creatures known only as the *Ancients.* The **Qiknavrats** were discovered on Zhdant's smaller continent, Qiknavra,

and in the succeeding centuries, the humans of Zhdant traded and occasionally made war with them and both species prospered.

The cultural and technological exchanges between the two species brought unprecedented advancement and growth. The humans had technology to trade; the Chirpers had a unique skill that fascinated and intrigued the humans – psionics. Though to the technologically-focused humans this new skill was little more than amusing parlor tricks, it would later become critical to their survival.

By c. Imperial year -7980 (-550 by the Zhodani calendar, about 3500 BCE), when Terran humans were still discovering bronze tools, Zhodani humans and their Qiknavrats friends took their first steps into space. Orbital flights soon became routine, and exploration of Zhdant's moon **Viepchakl** (ᑫ᙭ᑧ王ᙁᘔ) had begun. To their surprise and mutual delight, the explorers discovered another species of *Chirper* living on Viepchakl, whom they named the **Viepchaklts** (ᑫ᙭ᑧ王ᙁᘔᘖ), or *People of Viepchakl*. Intercultural exchanges began between the three species, with representatives of both **Qiknavrats** and **Viepchaklts** visiting each other's home planet.

Unfortunately, unknown to all three peoples, the Viepchakl explorations unleashed an ancient, long-dormant biological weapon left behind thousands of years earlier. Within a few years the entire Chirper population of both worlds was extinct and nearly two-thirds of the human population was dead.

The **Dzaqtlas**, as the plague would be called, erased nearly all the technological and socio-economic gains of the previous millennia. Because of their alien biology, neither the Zhodani nor the Chirpers had any prior experience with serious diseases. Medical technology was underdeveloped due to the lack of necessity. As a result, human civilization on Zhdant reverted to barbarism as entire cities were emptied in a futile attempt to avoid the plague's effects. For the next thousand years Zhdant experienced a Second Dark Age during which the population slowly recovered.

It is not clearly known when psionics rose to prominence, but it is likely that it played a role in the recovery. At some point during the Second Dark Age, some tribes or kingdoms discovered that certain psionically adept individuals could resist the effects of the **dzaqtlas**, which had remained dormant years later. Others could use their mysterious power to heal others. Eventually the western kingdoms of Dleqiats began embracing psionic healers and other psionic adepts and using them to expand their influence and power. A code of ethics and service like the Terran code of Chivalry was developed – the **Tavrziansh** (ᴄ ℞ ꝺ ⊐ ꓜ ꛯ ᵾ), or *Morality's Path* that defines Zhodani culture even today.

The empire building through psionic development and moral guidance enabled the newly-emergent Zhodani society to recover and prosper again, and within a few hundred years of the end of the Second Dark Age, Zhodani humans had once again achieved space flight and began returning to Viepchakl and beyond[19].

The Conditional Mood

Conditional clauses are introduced by **ek (ᚴᙠ)** in Zdetl. They express an action or event that will take place only under certain conditions.

There are two types of conditional clauses in Zdetl. Real conditionals take place in the present or future and unreal conditionals are not fulfilled in the present or future or were't fulfilled in the past.

Real Conditionals

Real conditionals usually express that we are not sure whether an action will take place but there is a real possibilty that the action can be fulfilled *(perhaps I'll have time in the afternoon).*

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[19] Mongoose Traveller Alien Module 4: Zhodani, pp. 57-61

The condition and its result are in the future, so we use both verbs in the future tense **(-ře)***.*

Ek tlachae achan kavře ze, ve makoře pakiae ze.
If I have time this afternoon, I will gladly help you.

Sometimes it's possible for a condition to be fulfilled at the time of speaking and be followed by an action in the future. Here, we put the conditional verb in the present **(-ia)** and the result in the future **(-ře)***.*

Ek ke shtiefrabr achane kokia, ke kenkali ezhře zane.
If the mother is still baking, we will visit the family later.

It's possible that the condition has already been fulfilled and the result will take place in the future. In this case we put the condition in the past **(-ie)** and the result in the future **(-ře)***.*

Ek kokie zeo shtiefrabr, tlatsoe mizhtloyo tlakoře de.
If my mother baked, we will eat cakes in the evening.

We can also use an imperative **(-zhda)** in the main clause.

Ek mizhtloyo kokia shtiefrabr, makozhda se.
If mother bakes cake, help her.

Unreal Conditionals

Unreal conditionals express what we would do or would have done under different conditions or in a diffferent situation.

If the condition and result are in the present or future, we use the conditional verb mood **(-za)** in Zdetl.

Ek achan kavza ze, ve makoza pakiae ze.
If I had the time, I would be happy to help you.

If the condition and the result are in the past, we use the *past participle* form of the verb **(-ien, -ᐱᐠᎱ)** with **-za (-ienza, -ᐱᐠᎱ᎓Ꮢ):**

Ek achan kavienza ze, ve makienza pakiae ze.
If I'd had the time, I'd have been happy to help you.

Correlative Pro-Form: -ADL

The pro-form ending **-adl (-Ꮢᒧ)** is used when discussing the *possession* of a noun or who owns or is attached to it:

Iadl	ᐱᏒᒧ	Whose?
Ininadl	ᐱᎱᐱᎱᏒᒧ	Theirs
Achiadl	ᏒᎿᐱᏒᒧ	Everyone's
Ayoadl	ᏒꓴᐊᏒᒧ	No-one's
Ichadl	ᐱᎿᏒᒧ	Someone's
Ziadl	᎓ᐱᏒᒧ	Anyone's

Iadl iqia? Whose is it?
Ayoadl. It's no one's
Ichadl iqia ke ololi. The ball is someone's.

Vocabulary

achan	ᏒᎿᏒᎱ	time
achane	ᏒᎿᏒᎱᐠ	still, yet, currently
achitsle'	ᏒᎿᐱと⑾ᐠˆ	to collide
akala	ᏒᏋᏒ⑾Ꮢ	pool
ashkliazh	Ꮢ±ᏚᏃᎲ	ice
ashkliazhatl	Ꮢ±ᏚᏃᏒと	ice cap
ashtiabla	Ꮢ±とᏃᕁᏒ	cold
atlivr	ᏒとᐱᏋ	land
atlotl	Ꮢとᐊと	bird
brne'	ᕁᎱᐠˆ	to gather
chami	ᎿᏒ�ᐱ	face
chapatl	ᎿᏒᔕᏒと	south pole
chiakrzi	ᎿᏃᏋ᎓ᐱ	sandstorm
chiatla	ᎿᏃとᏒ	marsh

chikiats	王ㄥㄹㅈㄥ	splash
chikiatse'	王ㄥㄹㅈㄥㄥ˄	to splash
chilotl	王ㄥ瓜ㅁㄥ	a Zhodani "pigeon"
choetzhe'	王ㅁㄥㄥㄥㄥ˄	to laugh
chope'	王ㅁㄷㄥ˄	to wash
chtol	王ㄑㅁ瓜	glow
Dleqiats	ㄣㄥㄥㅈㄥ	the main continent
Dlolpliki	ㄣㅁ瓜ㄷㄥㄹㄥ	The modern capital of Zhdant
ek	ㄥㄹ	if
etli	ㄥㄥㄥ	heavy
etsiaje'	ㄥㄥㅈㄩㄥ˄	to say
iai	ㅈㄥ	but
ichtlayoplita	ㄥ王ㄥㄷㄩㅁㄷㄥㄑㄷ	confused
ilname'	ㄥ瓜ㄱㄷㄎㄥ˄	to remember
kasha-	ㄹㄷㅗㄷ.	a container
kemetle'	ㄹㄥㄎㄥㄥㄥ˄	to create
ketli	ㄹㄥㄥㄥ	snow
kiatok	ㄹㅈㄑㅁㄹ	weather
kliazh	ㄹㅈㅋ	water
kliazhatl	ㄹㅈㅋㄷㄥ	ocean
kliazheve'	ㄹㅈㅋㄥㄱㄥ˄	to become wet
kliazheze'	ㄹㅈㅋㄥㄱㄥ˄	to make wet
kliazhyetl	ㄹㅈㅋㄩㄥㄥ	sea
mitlatl	ㅎㄥㄥㄷㄥ	north pole
mizhtloyo	ㅎㄥㅋㄥㅁㄩㅁ	cakes, pastries
otlake'	ㅁㄥㄷㄹㄥ˄	to happen
preqlianz	ㄷㄥㄥㄱㄱ	area or province
Qiknavra	ㄥㄹㄱㄷ�Ҭㄷ	the smaller continent
qita	ㄥㄷㄑㄷ	wet
rint	ㄇㄥㄱㄷ	rain
rintakala	ㄇㄥㄱㄷㄷㄹㄷ瓜ㄷ	puddle
rintchakia	ㄇㄥㄱㄑ王ㄷㄹㅈ	raincoat
rintchima	ㄇㄥㄱㄑ王ㄥㅎㄷ	umbrella
Shivvajdatl	ㅗㄥㄱㄱㄷㄩㄣㄷㄥ	Mountains Of Moonlight
tel	ㄑㄥ瓜	shall, should

tezintli	ᘡ᙭ᑐ᙭ᗯᘡᘡ	fire
tlachaka	ᘡᗒᘓᗒᘝᗒ	desert
tlakentie'	ᘡᗒᘝ᙭ᗯᘡ᙭^	to amuse
tlateme'	ᘡᗒᘡ᙭ᘝᙯ᙭^	to feed, to give food to
tlatemo	ᘡᗒᘡ᙭ᘝᙯᘎ	food
toyak	ᘡᘎᘜᗒᘝ	river
vrien	ᘔ᙭ᗯ	hot
zhats	ᘈᗒᘡ	thought
Zhdant	ᘈᗒᗯᘡ	The Zhodani homeworld
Zhdantpreql	ᘈᗒᗯᘡᙶ᙭ᗡ	The ancient city of Zhdant
ziepre	ᑐ᙭ᙶ᙭	circle
zieprnal	ᑐ᙭ᙶᗯᗒᒐ	diameter
zotl	ᑐᘎᘡ	dry

Exercises

Exercise 7a. Translate from Zdetl to Anglic:

Exercise 7b. Translate from Anglic to Zdetl: