# BEGINNING ZDETL

THE ZHODANI LANGUAGE & CULTURE INSTITUTE  Zhdant

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

# BEGINNING ZDETL

Jeff Kazmierski

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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 fewer "loan words" than in many Terran languages (and even in Imperial Bilandin);

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

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.

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[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 (**tlotani**) have one sound and symbol.

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

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

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

The vowel sounds are as follows:

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

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

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

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

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

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

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

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:

ㅏ   *B* as in Anglic "**b**oy": *baz,* **Baz**; "barbarian"

ㅏ   *BL* as in "**bl**ue": *achabl,* **ach-aBL**

ㅏ   *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**

凵   *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**kle**": *kliazh;* **KLiazh**

≥   *KR* as in "**cr**y" or "**cr**acker": *kral;* **KRal**

Ⅱ   *L* as in "**l**ong": *lienj;* **Lienj**; "wind"

◇   *M* as in "**m**any": *mazhde';* **Mazh-de'**

ᒉ   *N* as in "**n**ever": *nad;* **Nad**; "a person who does something"

ᒉ±   *NCH* as in "cru**nch**": *Dlenchiepr;* **dleNCH-iepr**; "Intendant"

ᒉ∪   *NJ* as in "excha**nge**": *lienj;* **lieNJ**; "wind"

ᒉ⊥   *NS* as in "da**ns** macabre": *rans;* **raNS**; "hate (n)"

ᒉ±   *NSH* as in "n + sh": *tavrziansh;* **ta-vř-ziaNSH**; "Morality's Path"

ᒉ⊂   *NT* as in "ca**n't**": *Zhdant;* **zhdaNT**; The Zhodani homeworld

ᒉ⊂   *NTS* as in "pa**nts**": *yentschapo;* **yeNTS-cha-po**; "bacon"

ᒉ⊐   *NZ* as in "ca**ns**": *Ninz;* **niNZ**; A class of 100-ton scout ships

ᒉ∃   *NZH* as in "bi**nge**" or "fri**nge**": *dranzh;* **draNZH**; "sun"

ᖆ   *P* as in "ca**p**": *piapr;* **Piapr**; "thaw"

ᖆ   *PL* as in "**pl**ay": *Pliebr;* **PLiebr**; the primary G0V star of the Zhdant system

ᖆ   *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'**

4

⊆ *QR* as in "**g**rown": *tliaqre',* **tli-a-GRe'**
Ħ *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 "I**sht**ar": *shtefrabr;* **SHTe-frabr**; "father"
⊥⊂ *ST* as in "**st**op": *stebre';* **STe-bre'**;
⊂ *T* as in "**t**all": *tozjabr;* **Toz-jabr**;
Ċ *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
Ƚ *TS* as in "se**ts**": *qiets;* **qieTS**; "swift"
ᔕ *V* as in "**v**ery": *viaj;* **Vyaj**; "yes" or "truth"
ᔕ *VL* as in "**Vl**and": *vlezhd;* **VLezhd**
ᔕ *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**
˄ ^ 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 = *tyei* (ty-yeh-ih)

4 = *nachoie* (na-cho-yeh)

5 = *machieli* (ma-chyeh-li)

100 = *chien* (chyen)

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)

0 = *topa* (to-pah)

Higher numbers can be formed from the ones above:

11 = *matlachial*

12 = *matla^omei* (note the ^ between the words)

13 = *matlatyeii*

14 = *matlanachoie*

… and so on. Multiples of ten are formed by prepositioning the appropriate ordinal in front of *matlapa*:

20 = *omeimatlapa*

30 = *tyeiimatlapa*

31 = *tyeiimatlapachial*

Practice these by working out any number you choose.

## Exercises

1. What is the number of your house? Your street? Your neighbors' houses? Your phone number?
2. Transcribe the following dates into Zdetl:
    a. 300 (the year Zdetl was standardized)
    b. 404 (the year the Consulate was established)
    c. 584 (when the Jump Drive was discovered)
    d. 2978 (founding of the Third Imperium)
    e. 3239 (beginning of the First Frontier War)
    f. 1207 (First Core Expedition)[7]

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[7] 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 | Choqabr |
| Son | Husband | Wife | Daughter |
| Driefrzin | Shtiefrnam | Ziefrnam | Choqzin |

Kenkali Tliaqrnad. Iqia Ikan Tliaqrnad shtiefrabr. Iqia Nor Tliaqrnad ziefrabr.
Iqia Ikan shtiefrnam. Iqia Nor ziefrnam. Iqia Ikan iazh Nor chefrnam.
Iqia Akam driefrzin. Iqia Kieko choqzin. Iqia Akam iazh Kieko chefrzin.
Iqia Mashti Tliaqrnad shtiefrabr. Iqia 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              **Mazi Tliaqrnad –** Mrs. Miller
**Mashtio Tliaqrnad –** Mr and Mr Miller     **Mazio Tliaqrnad –** Mrs and Mrs Miller
**Mao Tliaqrnad –** The Miller family
adults

***Ke* –** equivalent of Anglic *the.* This definite article is used when specificity is required:
**Ke shtiefrabr –** the father              **Ke ziefrnam –** the wife
**ke zinzin –** the children                **Ke kenkalitzi –** the household

***Iazh* –** equivalent of Anglic *and;* also used commonly to mean *also* or *as well as/too.* 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)[8]." 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[9]*. 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)[10].

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

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

**Iqia iad ke shtiefrabr?**
Who is the father? (Is who the father?)

**Iqia ininad ke shtiefrabr.**
That person is the father. (Is that person the father.)

**Nilozhia iad?**
Who is talking?

**Nilozhia ininad.**
That person is talking.

**Tlakolia iad?**
Who is eating?

**Tlakolia ininad.**
That person is eating.

**Iqia iad tlekoni ke chikakenmiztli?**
Which animal is the cat (chikakenmiztli)?

**Iqia 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:

**Iqia itetl ke iadlajem?**
Which is the sky car? (Is which thing the skycar)?

**Iqia inintetl ke iadlajem.**
That one is the skycar.

**Iqia itetl ke ziatl?**
Which is the table?

**Iqia inintetl ke ziatl.**
That is the table.

**Iqia itetl ke ibro?**
Which is the egg?

**Iqia inintetl ke ibro.**
That one is the egg.

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

**Iqia iado ke ichashtiefr?**
Who are the men?

**Iqia ininado ke ichashtiefr.**
They are the men.

**Nilozhia iado?**
Who is talking?

**Nilozhia ininado.**
They are talking.

**Tlakolia iado?**
Who is eating?

**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- (王 �-)

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 (- ⁷ ⁷ ⊲)

The suffix **-nad** is used when referring to a person who performs a specific function. It modifies a verb[11]:

**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

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

## -PRIAA (ᚴᚼᚱᚴ)

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 | **Mochtiepriaa –** a reading room |
| **Kotozhe^ -** to sit | **Kotozhepriaa –** a sitting room |
| **Kafi** – coffee | **Kafipriaa** – a coffee house |
| **Iadlajem** – sky car; air/raft | **Iadlajempriaa** – sky car garage; hangar |

**Priaa** can also be used on its own to mean any room of indeterminate function.

## -TIKI (ᚳᚹᚸᚹ)

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 | **Drieftiki –** a baby boy |
| **Zin –** a child | **Tikizin –** an infant |
| **Shtiefrnam –** husband | **Shtiefrnamtiki –** my darling husband |
| **Iadlajem** – sky car; air/raft | **Iadlajemtiki –** a compact sky car |



Itzi
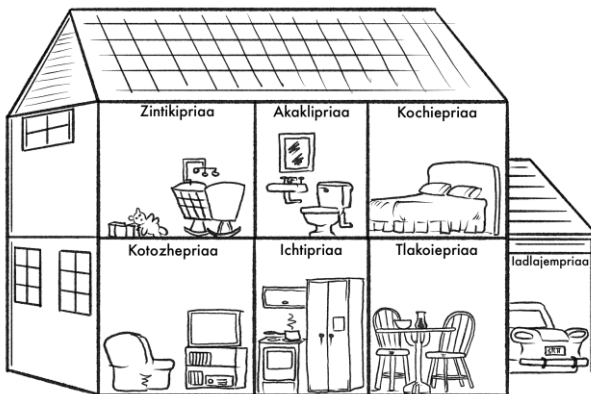
Itzi yzqia kenkali Tliaqrnad. Klachti priaa choktas itzi: zinkikipriaa, akaklipriaa, kochlepriaa, kotozhepriaa, ichtipriaa, iazh tlakoiepriaa. Akom tlakoiepriaa

tlakolia kenkali. Akom kochiepriaa kochia ke chefrnam. Akom zintikipriaa kochia ke chefrzin. Alir itzi iqia iadlajempriaa. Akom iadlajempriaa iqia iadlajem.

# Vocabulary

| akom | ℛ⊇ᥩ♂ | inside, within, in |
|---|---|---|
| alir | ℛ𝚖ㅅ廾 | outside, without, external to |
| chi- | 王ㅅ* | gender-inclusive/exclusive prefix |
| chikakenmiztli | 王ㅅ⊇ℛ⊇ㅊ♂ㅅコㄷㅅ | cat |
| chokte' | 王ᥩ⊇ㄷㅊ^ | to contain, to have |
| choqabr | 王ᥩ⊆ℛᨏ | sister |
| choqi | 王ᥩ⊆ㅅ | girl |
| choqzin | 王ᥩ⊆コㅅㄣ | daughter |
| driefrabr | ◁ㅈᨕℛᨏ | brother |
| driefri | ◁ㅈᨕㅅ | boy |
| driefrzin | ◁ㅈᨕコㅅㄣ | son |
| drieftiki | ◁ㅈᨕㄷㅅ⊇ㅅ | baby boy |
| fevranzh | ᨕㅊᕱ廾ℛㄣ∃ | book |
| iadlajem | ㅅℛ◁𝚖ℛ⊿ㅊ♂ | sky car |
| iadlajemtiki | ㅅℛ◁𝚖ℛ⊿ㅊ♂ㄷㅅ⊇ㅅ | compact sky car |
| iazh | ㅅℛ∃ | and; also used commonly to mean also, as well as |
| ibro | ㅅᨏᥩ | egg |
| ikatike' | ㅅ⊇ℛㄷㅅ⊇ㅊ^ | to stand |
| iqe' | ㅅ⊆ㅊ^ | to be |
| itzi | ㅅㄷコㅅ | house, home |
| kafi | ⊇ℛᨕㅅ | coffee |
| katzitlane' | ⊇ℛㄷコㅅㄷℛㄱㅊ^ | to pull |
| ke | ⊇ㅊ | definite article "the" |
| kenkali | ⊇ㅊㄱ⊇ℛ𝚖ㅅ | family |
| kenkalitzi | ⊇ㅊㄱ𝚖ℛ𝚖ㅅㄷコㅅ | household |
| klachti | ⊇ℛ王ㄷㅅ | six |
| kochie' | ⊇ᥩ王ㅈ^ | to sleep |
| kopeche' | ⊇ᥩᨕㅊ王ㅊ^ | to push |
| koqie' | ⊇ᥩ⊆ㅈ^ | to listen |
| kotozhe' | ⊇ᥩㄷᥩ∃ㅊ^ | to sit |

| | | |
|---|---|---|
| **miztlie'** |  丂人ｺと丈ˆ | to ride |
| **mochite'** | 丂α王人ㄎˆ | to read |
| **nad** | *ㄱ乇ㄥ | person who |
| **nam** | *ㄱ乇丂 | spouse of |
| **niloze'** | ㄱ人ɥαコㄎˆ | to talk |
| **noetzhite'** | ㄱαㄎくヨ人くㄎˆ | to climb |
| **oliane'** | αɥ人乇ㄱㄎˆ | to swim |
| **priaa** | Ͷ丌人乇乇 | a room |
| **qiloe'** | ≤人ɥαㄎˆ | to paint |
| **shtiave'** | 土く乛�ˆ | to think |
| **shtiefrabr** | 土くㄎ⳽乇ʔ | father |
| **shtiefri** | 土くㄎ⳽人 | man |
| **shtiefrnam** | 土くㄎ⳽ㄱ乇丂 | husband |
| **tie'** | く丈ˆ | to throw |
| **tikizin** | く人❤人コ人ㄱ | infant, small child |
| **tlakole'** | と乇❤αɥㄎˆ | to eat |
| **tlapae'** | と乇Ͷ乇ㄎˆ | to drink |
| **tlekoni** | とㄎ❤αㄱ人 | animal |
| **tliaqre'** | と✗≤ㄎˆ | to grind grain |
| **yanae'** | ∪乇ㄱ乇ㄎˆ | to hide |
| **yzqe'** | ∪コ≤ㄎˆ | behold, look at, observe |
| **zhdazhe'** | ⴺ乇ヨ丈ˆ | to catch |
| **ziatl** | コ人乇と | table |
| **ziefrabr** | コㄎ⳽乇ʔ | mother |
| **ziefri** | コㄎ⳽人 | woman |
| **ziefrnam** | コㄎ⳽ㄱ乇丂 | wife |
| **zin** | *コ人ㄱ | child of |

15

# Exercises

Exercise 2a: Zdetl to Anglic

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

ℛ⅂Ⴍ♅ ⅂⋞ ℛꝅ⋌ℛℛ

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 (-ℛ )**:

**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 (-ꝅ)** but it can be:

**zina shtiefrio/zinao shtiefrio –** childish men
**yeka ibroo/yekao ibro –** bad eggs[12]

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

Adjectives should be placed in front of the nouns they modify[13]. When adjectives are present, the sentence follows the syntax *Adjective – Object – Verb – Adjective - Subject*:

**manka chacha chikakenmiztli –** soft, furry cat
**mankao chachao chikakenmitzlio –** soft, furry cats

**tikia chaoqa priaa –** small, cozy room
**tikiao chaoqao priaao –** small, cozy rooms

---

[12] In the case of nouns that end in **-o**, the extra **-o** may be omitted and applied only to the adjective.
[13] 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** (ㄱㅕ) I, me          **ve** (ㄱㅕ) You (singular)          **se** (⊥ㅕ) he, she, or it
**de** (�ㅕ) us, we          **le** (ㄸㅕ)You (collective)          **ye** (∪ㅕ) they

A seventh pronoun exists – zhe (ㅋㅕ) – 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 (-ㄭ)**:

mochite' – ㆆ几王ㅅㄷㅕ⌃ – 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' - ㅅ≤ㅕ⌃ – 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 (ㄭㄌ)** and **itetl (ㅅㄷㅕㄷ)**. When added to a phrase, they transform it into a question:

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

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

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

# Verbs: Continuous Tenses

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

# Questions

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

Similarly, *questions* in Zdetl are indicated by a rising inflection of the voice at the end of the sentence. However, when one wishes to be more specific or formal in inquiry, the question word **jdo** (ᴗᴄᴆᴖ) 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** (ᐸス⌣) = *yes* or *truth*;

**chak** (Ŧℛ≤) = *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** (ㅅㄷㅊㄷ) – what/which thing;

**inintetl** (ㅅㄱㅅㄱㄷㅊㄷ) – 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.)[14]

---

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

**iochti** (ㄥ�卫モㄑㄥ) – what kind/type of

**ininochti** (ㄥㄣㄥㄣ卫モㄑㄥ) 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!** | **Iochti shtiefri ve!** | **Iochti qrazhe!** |
|---|---|---|
| (what a beast!) | (what a man you are!) | (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.**[15]

**Homo Zdotlas de.** (I'm a *Homo Zdotlas.*)

**Tochinqoa se.** (Those are honey badgers.)

ㄑモㄥⴽ
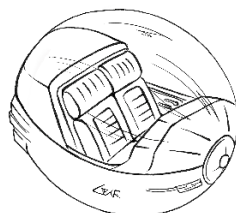
# Possessive Phrases

In Anglic, the possessive form of a noun appends "**'s**" to the word. In Zdetl, no such form exists. Instead, the word **dra** (ⴺ𝑅) 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)

---

[15] **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** (ᒍᚷᑫ), 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** (ᕱᚱᚵᑕᐧᚱᒍ), 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** (ᒍᚷᐱ王ᚷᕽ). **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** (ᕱᒍᘉᕽᒍᚷᑫ). 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 | ᕽᚱᚵᚱᑕ | Aspirant |
| Jdistebr | ᒍᒍᙏ王ᑕᕽᚻ | Wellborn |
| Viestlas | ᑫᙏ王ᑕᚱ王 | Highborn |
| Zhobrtlasche' | ᕱᘉᕽᑕᚱ王王ᙏᐧ | Noble Born |
| Preblshienchiashav | ᕽᙏᚻ王ᚷᕽ王ᙏ土ᚱᑫ | 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** | ±⊂ℛ◁⊀ᑫ | Telepathy |
| **pradievl** | ⼕ℛ◁⊀ᑫ | telekinesis |
| **koetsdievl** | ⊇ᓚ⋞ㄴ◁⊀ᑫ | teleportation |
| **petlandievl** | ⼕⋞⊂ℛ⼌◁⊀ᑫ | Clairvoyance |
| **tlakoyedievl** | ⊂ℛ⊇ᓚ∪⋞◁⊀ᑫ | awareness |
| **zhdavadievl** | ⧢ℛᑫℛ◁⊀ᑫ | precognition |

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

| | | |
|---|---|---|
| **Shtadrnad** | ±⊂ℛ◁⼌ℛ◁ | a person trained in telepathy |
| **Pradrnad** | ⼕ℛ◁⼌ℛ◁ | a person trained in telekinesis |
| **Koetsdrnad** | ⊇ᓚ⋞ㄴ◁⼌ℛ◁ | a person trained in teleportation |
| **Petlandrnad** | ⼕⋞⊂ℛ⼌◁⼌ℛ◁ | a person trained in clairvoyance |
| **Tlakoyedrnad** | ⊂ℛ⊇ᓚ∪⋞◁⼌ℛ◁ | a person trained in awareness |
| **Zhdavrnad** | ⧢ℛᑫ⼌ℛ◁ | 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.**

⊥⋌⌐ ⵉⵔⵥⵝⵍⵝⵝⵧ ⵉⵝⵍⵝⵥⵎ ⵥⵊⵥⵝⵧ
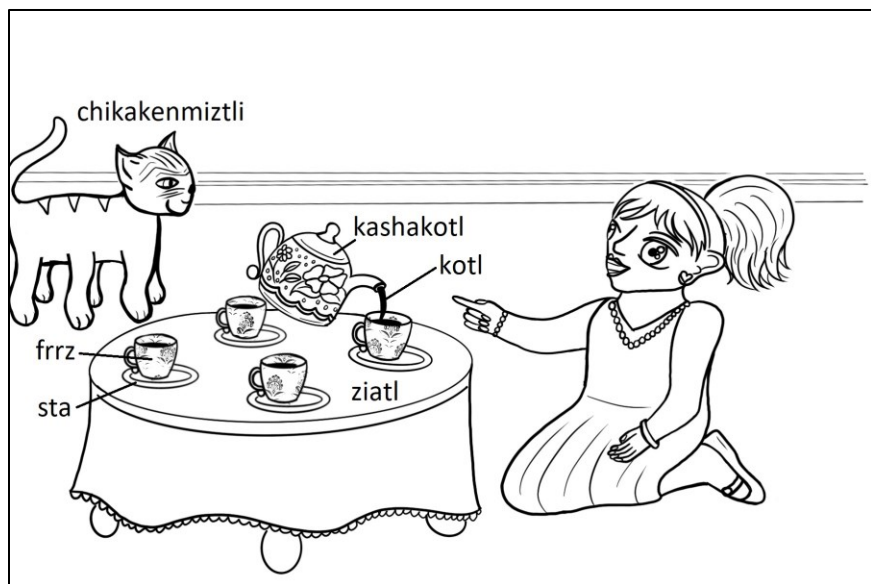
## Reading

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. |

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| | |
|---|---|
| **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** | ᚱᒐᘘᗘᘓᘊᚱᘜ | tomorrow |
| **amanstial** | ᚱᛜᚱᛡᗘᘓᘊᘊᚱᘜ | today |
| **apaz** | ᚱᚲᚱᘓ | in front of |
| **chak** | ᚳᚱᒐ | no or false |
| **chakili** | ᚳᚱᒐᘊᘜᘊ | toy |
| **chaoqia** | ᚳᚱᘘ≤ᙅ | cozy, snug |
| **chilite'** | ᚳᘊᘜᘊᘊᘓᘘ꜠ | to play, to play with something |
| **de** | ᘒᘘ | we |
| **deo** | ᘒᘘᘘ | our, ours |
| **deva** | ᘒᘘᘙᚱ | to be required to; must do |
| **dievl** | ᘒᘊᘘᘙ | psionics |
| **dlenchiepr** | ᘍᘘᛡᚳᛡᚱᘚ | Intendant |
| **dra** | ᘍᚱ | "of", indicating possession of a thing or relation to a person (wife of, son of, etc) |
| **frrz** | ᘚᚱᘓ | cup |
| **ichi** | ᘊᚳᘊ | upon |
| **ikotlie'** | ᘊᒐᘘᘊᘜᚲ꜠ | to desire, to want |
| **io** | ᘊᘘ | "to", into |
| **ipatle** | ᘊᚲᚱᘍᘘ | why? For what |

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reason?

| | | |
|---|---|---|
| **jdo** | ᴜᴅᴀ | question indicator |
| **kamatli** | ᴣᴿᴓᴿᴄᴧ | thank you, my thanks |
| **kashakotl** | ᴣᴿ±ᴿᴣᴀᴄ | teapot |
| **kayotlie** | ᴣᴿᴜᴀᴄᴋ | beautiful |
| **koetsdievl** | ᴣᴀᴋᴄᴅᴊᴼ | teleportation |
| **koetsdrnad** | ᴣᴀᴋᴄᴅᴂᴿᴅ | a person trained in teleportation |
| **kon** | ᴣᴀᴂ | with |
| **kotl** | ᴣᴀᴄ | tea |
| **le** | ɰᴋ | y'all |
| **leo** | ɰᴋᴀ | your (many) |
| **malachtia** | ᴓᴿɰᴿᵿᴧᴄᴿ | circular, round |
| **mazhde'** | ᴓᴿᴵᴋˆ | to suppose, implies lack of certainty |
| **mizhtloyo** | ᴓᴧᴵᴄᴀᴜᴀ | pastry |
| **ozdie'** | ᴀᴵᴅᴋˆ | to go |
| **pale'** | ᴋᴿɰᴋˆ | to greet |
| **pale** | ᴋᴿɰᴋ | greetings! |
| **petlandievl** | ᴋᴋᴄᴿᴂᴅᴋᴼ | clairvoyance |
| **petlandrnad** | ᴋᴋᴄᴿᴂᴅᴂᴿᴅ | a person trained in clairvoyance |
| **pradievl** | ᴋᴿᴅᴋᴼ | telekinesis |
| **pradrie'** | ᴋᴿᴅᴋˆ | to levitate; to move something telekinetically |
| **pradrnad** | ᴋᴂᴿᴅᴂᴿᴅ | one trained in telekinesis |
| **preql** | ᴋᴂᴋᴼ | city |
| **qich** | ᴄᴧᵿ | enough, sufficient |
| **qrazhe** | ᴼᴿᴵᴋ | noise |
| **se** | ⊥ᴋ | he, she, or it |
| **seo** | ⊥ᴋᴀ | his, hers, or its |
| **shtadievl** | ±ᴄᴿᴅᴋᴼ | telepathy |
| **shtadrnad** | ±ᴄᴿᴅᴂᴿᴅ | a person trained |

|  |  | in telepathy |
| **sta** | ⊥ᘾᴙ | saucer, plate |
| **stial** | ⊥ᘾ⅄ᴙℳ | day |
| **tlacha** | ᘾᴙᴲᴙ | afternoon |
| **tlachipale!** | ᘾᴙᴲ⅄ᛕᴙℳᴄ | good afternoon |
| **tlakoyedievl** | ᘾᴙᘔᘎ∪ᴄ⅃᙭ᛞ | awareness |
| **tlakoyedrnad** | ᘾᴙᘔᘎ∪ᴄ⅃ᛆᴙ⅃ | a person trained in awareness |
| **Tlayotekoyandievl** | ᘾᴙ∪ᘎᘾᴄᴋᘔᘎ∪ᴙᛆ⅃᙭ᛞ | The Psionic Testing Center |
| **tochinqoa** | ᘾᘎᴲ⅄ᛆ≤ᘎᴙ | a creature resembling a six-legged rabbit, but with the temperament of an African honey badger. |
| **tokpa** | ᘾᘎᘔᛕᴙ | well, healthy |
| **ve** | ᛞᴄ | you |
| **veo** | ᛞᴄᘎ | your (singular) |
| **viaj** | ᛞᘔᘩ | yes or truth |
| **vrien** | ᛞᴪᴄᛆ | hot, heat |
| **ye** | ∪ᴄ | they |
| **yekta** | ∪ᴄᘔᘾᴙ | good |
| **yeo** | ∪ᴄᘎ | their, theirs |
| **ze** | ᗻᴄ | I, me |
| **zeo** | ᗻᴄᘎ | mine, my |
| **zhdanstial** | ᗖᴙᛆ⊥ᘾ⅄ᴙℳ | a solar day on Zhdant, about 27.5 hours |
| **zhdavadievl** | ᗖᴙᛞᴙ⅃᙭ᛞ | precognition |
| **zhdavrnad** | ᗖᴙᛞᛆᴙ⅃ | a person trained in precognition |
| **zhdobrdievl** | ᗖᘎᛕ⅃᙭ᛞ | Noble |
| **ziatl** | ᗻ⅄ᴙᴄ | 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

ᠵᚷ ᚱᚼᚷ᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌ᚷᚷ ᚲᚷ ᚷ᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌᠌ᚱ᠌ᚼ᠌ᚷᚷ

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 | ᚷᚶᚶ | cloud |
| iadla | ᚷᚢᚱ | sky |
| dranzh | ᚴᚱᚶᚶ | sun |
| preql | ᚱᚼᚷ | city |
| jdatl | ᚢᚴᚱᚢ | mountain |
| akopatlicha | ᚱ᠌᠌ᚷ᠌ᚷ᠌ᚱ᠌ᚱᚢᚢᚶᚱ | train |
| abavnomaki | ᚱᚶᚱᚶᚷᚷᚷᚷᚷᚱ᠌ᚵᚢ | truck |
| qietsfatlia | ᚷᚷᚢᚢᚷᚱᚢᚷ | motorcycle |
| iadlajem | ᚷᚢᚱᚢᚷᚶ | sky car |
| mantlachjem | ᚶᚱᚶᚢᚱᚶᚢᚷᚶ | ground car |
| zhdiechtlatl | ᚶᚷᚶᚢᚱᚢ | 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** (-ᐊ):

kayotla (ᐅᴙᐡᕒᐸᴙ) beautiful     kayotle (ᐅᴙᐡᕒᐸᐊ) beautifully

qich (ᐸ人王) sufficient     qiche (ᐸ人王ᐊ) sufficiently

yekta (ᐡᐊᐅᐸᴙ) good     yekte (ᐡᐊᐅᐸᐊ) well

pradievl (ᐸᴙᐅᐡᐸᴙ) telekinesis (n)     pradievle (ᐸᴙᐅᐡᐸᐊ) telekinetically

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

When adverbs are used in a sentence, they precede the verb they modify. The sentence syntax is *Object – Adverb – Verb – Subject.*

# Subject and Object

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

**Ke fevranzh mochitia ke ziefrabr.**
ᐅᐊ ᐸᐊᐸᴙᴙ᠍ᐸᴝ ᐸᐡᕒᐸ人ᐸᐸ ᐅᐊ ᐸᐊᐸᴙᴑ᠍᠍*
The mother reads the book.

**Ke ziefrabr iqia Mazi Tliaqrnad.**
ᐅᐊ ᐸᐊᐸᴑ人 人ᐸᐸ ᐸᴙᐸᐸ ᐸᐸᐸᐸᴙᐸ*
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** (ㄥㄓㄋ) – where? What place?

**ininzhia** (ㄥㄱㄥㄱㄋㄋ) – there, that place

**Izhie vidlia ve?**
ㄥㄓㄋ ㄱㄥㄉㄈㄋ ㄱㄎ/
Where do you live?

**Ininzhie vidlia ze.**
ㄥㄱㄥㄱㄋㄋ ㄱㄥㄉㄈㄋ ㄱㄎ*
I live there.

**Izhie iqia se?**
ㄥㄓㄋ ㄥㄥㄋ ㅗㄎ/
Where is he (she, it)?

**Ininzhie iqia se.**
ㄥㄱㄥㄱㄋㄋ ㄥㄥㄋ ㅗㄎ*
He (she, it) is there.

**iqenta** (ㄥㄥㄎㄱㄷㄱ) – how? What way?

**ininqenta** (ㄥㄱㄥㄱㄥㄎㄱㄷㄱ) – in that way, thusly

**Iqenta chilitia le?**
ㄥㄥㄎㄱㄷㄱ ㅌㄥㄈㄥㄷㄥ ㄈㄎ/
How do they play?

**Ininqenta chilitia le.**
ㄥㄱㄥㄱㄥㄎㄱㄷㄱ ㅌㄥㄈㄥㄷㄥ ㄈㄎ*
They play like that (thus, thusly).

**Iqenta liebia se?**
ㄥㄥㄎㄱㄷㄱ ㄈㄨㄒㄥ ㅗㄎ/
How does he work?

**Ininqenta liebia se.**
ㄥㄱㄥㄱㄥㄎㄱㄷㄱ ㄈㄨㄒㄥ ㅗㄎ*
He works that way.

**Iqenta miqania se?**
ㄥㄥㄎㄱㄷㄱ ㅎㄥㄥㄱㄱㄥ ㅗㄎ/
How does it move?

**Ininqenta qietse miqania se.**
ㄥㄱㄥㄱㄥㄎㄱㄷㄱ ㄥㄒㄷㄎ ㅎㄥㄥㄱㄱㄥ ㅗㄎ*
It moves so quickly.

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

**Chakiqia se ichakipreql ininqenta Dlolprikl.**
ㅌㄱㄥㄥㄥ ㅗㄎ ㄥㅌㄱㄥㄥㄦㄎㄥ ㄥㄱㄥㄱㄥㄎㄱㄷㄱ
ㄉㄐㄈㄦㄥㄥㄈ*
It is not a large city like Dlolprikl (The capital city of Zhdant).

**Chak chilitia se ininqenta ve.**
ㅌㄱㄥ ㅌㄥㄈㄥㄷㄥ ㅗㄎ ㄥㄱㄥㄱㄥㄎㄱㄷㄱ ㄱㄎ
He does not play like you.

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

Chakiqia Tchipl iqenta ichiaki ininqenta iadlajem.
干てと⅄ᔑ干 ⅃干⅄R ⅄ᔑ≺?⊂R ⅄干て≥⅄ ᔑ⅃瓜R⊃≺ᔑ*
A Tchipl is not **as** big **as** a sky car.

Chakiqia chikakenmiztli iqenta tlayeia ininqenta tochinqoa.
干てと⅄ᔑ干 干⅄≥Rᔑ≺?ᔑ⅃⊂瓜⅄ ⅄ᔑ≺?⊂R
⊂R∪≺干 ⅄?⅄?ᔑ≺?⊂R ⊂瓜干⅄?ᔑ瓜R*
A chikakenmiztli is not **as** fierce **as** a tochinqoa.

# Prefixes and Suffixes

## ICHAKI- (⅄干てと⅄-)

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

| | |
|---|---|
| fevranzh | ichakifevranzh |
| ᔑ≺ᑎ雨R?∃ | ⅄干てと⅄ᔑ≺ᑎ雨R?∃ |
| A book | A huge book, a tome |
| jem | ichakijem |
| ∪≺ᔑ | ⅄干てと⅄∪≺ᔑ |
| A car | A limousine |
| zhdiech | ichakizhdiech |
| ∃≭王 | ⅄干てと⅄∃≭王 |
| A tree | 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** (R王⊂ᔑ𝄞?≺ᔑR), *refrigerator*, and **ashashtiablnefa** (R王R王⊂ᔑ𝄞?≺ᔑR), *freezer*. Literally, "cold box" and "very cold box" respectively.

## -TLATL (-⊂R⊂)

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

| | |
|---|---|
| jdatl | jdatltlatl |
| ∪ᔑR⊂ | ∪ᔑR⊂R⊂ |
| a mountain | A mountain range[16] |
| zhdiech | zhdiechtlatl |
| ∃≭王 | ∃≭王⊂R⊂ |
| A tree | A forest |
| fevranzh | fevranzhtlatl |
| ᔑ≺ᑎ雨R?∃ | ᔑ≺ᑎ雨R?∃⊂R⊂ |
| A book | A library, a collection of books |

---

[16] Though syntactically correct, this form is almost never used except for humour purposes. Mountain ranges are simply **jdatl.**

# 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 (-ᚱ᚜).** You will want to practice the pronunciation of this suffix often.

Ai ve akostial kiloře ze.
ᚱ᚜  ᚴ᚜  ᚱ�addᚲ᚜ᚱᛌ  ᚲ᚜ᛌᚪᚱ᚜  ᚓ᚜*
I will write to you tomorrow.

Tlakoře ketlachia[17] de.
᚜ᚱᚲᚪᚱ᚜  ᚲ᚜᚜ᚱᛂᚎ  ᚓ᚜*
We will eat this afternoon.

Drekr kestial ezhieře se.
ᚓ᚜ᚲ  ᚲ᚜ᛌᚲᛌᚱᛌ  ᚜ᛂᚲᚱ᚜  ᛌ᚜*
She will visit the doctor today.

Jdo kayotlie iqře ze?
ᚓᚓᚪ  ᚲᚱᚋᚪ᚜ᚲ  ᛌᛌᚱ᚜  ᚓ᚜/
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.
ᚱ᚜  ᚋ᚜  ᛌᛌᛌᚋᛌᚲᛌᚱᛌ  ᚲ᚜ᛌᚪᛌ  ᚓ᚜*
I wrote to you yesterday.

Kechapani ketlachie de.
ᚲ᚜ᛂᚱᚴᚱᚋᛌ  ᚲ᚜᚜ᚱᛂᛌ  ᚓ᚜*
We ate this morning.

Drekr iqinstial ezhie se.
ᚓ᚜ᚲ  ᛌᛌᛌᚋᛌᚲᛌᚱᛌ  ᚜ᛂᛌ  ᛌ᚜*
She visited the doctor yesterday.

Kochie se.
ᚲᚪᛂᛌ  ᛌ᚜*
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
ᏄᏦ ᏌᏦᏦᏕ
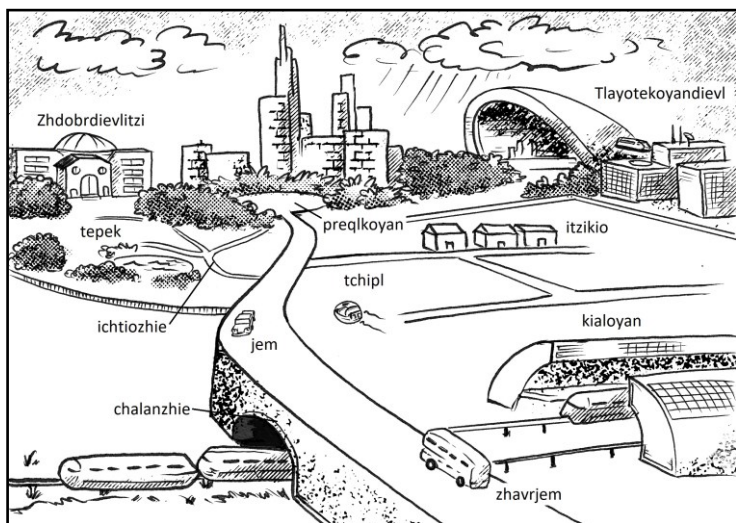


Tlapaka ke preql zochia ke tlanshia. Chak ichakipreql ininqenta Zhdantpreql iqia se; qin preqltiki iqia se. Ai ke preqlkoya oyanqia ke otlatlatl. Fevre ke otlatlatl iqia tepek. Tlo ke tepek oyanqia ozhda ichtiozhieo. Edre ke tepek iqia ke Zhdobrdievlitzi. Jdele ke otlatatl iqia ozhda otlatltikio aia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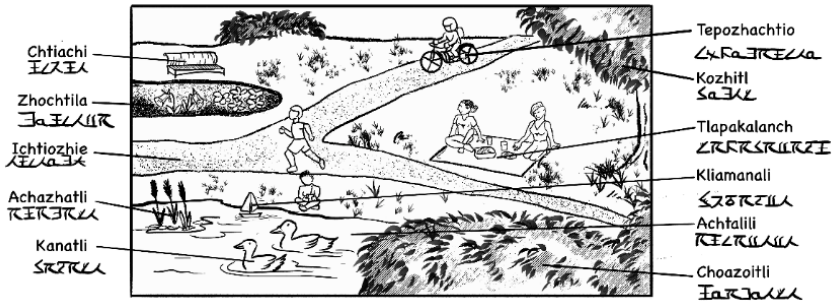


| | |
|---|---|
| **Ikan Tliaqrnad** | Ininzhia kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia. |
| **Kieko** | Jdo itetl tlachikola, shtefrabr? |
| **Ikan** | Chokotecho, zhedadenzh, iazh iazde chektia ziefrabr. Ichaqez ikotlia ve? |
| **Kieko** | Viaj, kamatli. |
| **Ikan** | Ayoaka stial, viaj? |
| **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** | ⱤⱠⱤ�------ | truck |
| **achazhatli** | ⱤƎƷⱤ८८人 | reeds, pond grass |
| **ai** | Ⱬ人 | to, unto |
| **akopatlicha** | Ⱬ⊇ⱰⱤⱤ८人ƷⱤ | monorail, train |
| **akostial** | Ⱬ⊇Ⱐ⊥८Ʒ𝄪 | tomorrow |
| **amanstial** | ⱤꝲⱤꝲ⊥८Ʒ𝄪 | today |
| **ashashtiablnefa** | ⱤƎⱤƎ८ƷⱠꝲ⋞⟨Ɽ | freezer |
| **ashtiablnefa** | ⱤƎ८ƷⱠꝲ⋞⟨Ɽ | refrigerator |
| **ayoaka** | Ɽ∪ⱰⱤ⊇Ɽ | pleasant |
| **chapani** | ƎⱤⱤⱤꝲ人 | morning |
| **chekte'** | Ǝ⋞⊇८⋞˄ | to pack |
| **choazoitli** | ƎⱰⱤꓶⱰ人८人 | bush |
| **chokotecho** | ƎⱰ⊇Ⱐ८⋞ƎⱰ | bread |
| **chtiachi** | Ǝ८Ʒ人Ǝ | park bench |
| **dievldrekr** | ꝺꟼꝺ⋞⊇ | psionicologist |
| **dranzh** | ꝺⱤꝲƎ | sun |
| **drekr** | ꝺ⋞⊇ | doctor, physician |
| **edre** | ⋞ꝺ⋞ | near |
| **ezhie'** | ⋞Ǝ⋞˄ | to visit |
| **fevr** | ⟨⋞ꟼ | left |
| **iadla** | Ʒꝺ𝄪Ⱬ | sky |
| **iazde** | Ʒꓶ⋞ | apple (the Zhodani version) |
| **ichaki-** | 人ƎⱤ⊇人˄ | very large |
| **ichtiozhie** | 人Ǝ८ⱰƎ⋞ | path |
| **iepri** | ⋞Ɽ人 | after |
| **ikotle'** | 人⊇Ⱐ८⋞˄ | to want something |
| **ininqenta** | 人ꝲ人ꝲⱾ⋞ꝲ८Ɽ | thusly, so |
| **ininzhia** | 人ꝲ人ꝲƎƷ | there, that place |
| **ipatle** | 人ⱤⱤ८⋞ | for what reason/why |
| **iqenta** | 人Ⱦ⋞ꝲ८Ɽ | how? |
| **iqinstial** | 人Ⱦ人ꝲ⊥८Ʒ𝄪 | yesterday |
| **izhia** | 人ƎƷ | where? |

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| jdatl | ⋃⊲ℛ∠ | mountain |
|---|---|---|
| jdel | ⋃⊲⊀⅊ | right |
| jem | ⋃⊀ⴝ | car |
| kanatli | ⊇ℛ⋔ℛ∠ⴌ | ducks |
| kapan | ⊇ℛ⊓ℛ⋔ | overhead, above |
| kiloe' | ⊇⅄⅊𝘘⊀^ | to write |
| kliamanali | ⊇ⵒⴝℛ⋔ℛ⅊ⴌ | toy boat |
| kozitl | ⊇𝘘⊐⅄∠⅊ | leaf |
| mantlach | ⴝℛ⋔∠ℛ𝚎 | ground |
| mantlachjem | ⴝℛ⋔∠ℛ𝚎⋃⊀ⴝ | ground car |
| miche' | ⴝ⅄𝚎⊀^ | to do (something) |
| miqane' | ⴝ⅄⊆ℛ⋔⊀^ | to move |
| mizh | ⴝ⅄ⴒ | cloud |
| niedl | ⋔⊼⅋ | for, in order to, for the purpose |
| otlatl | 𝘘∠ℛ∠ | road |
| oyanqe' | 𝘘⋃ℛ⋔⊆⊀^ | to travel |
| oyanqrnad | 𝘘⋃ℛ⋔⊆⋔ℛ⊲ | A traveller |
| ozhda | 𝘘ⴋℛ | many |
| pantle | ⊓ℛ⋔⅋⊀ | in the middle |
| preql | ⊓⊀⊆ | city |
| qietsfatilia | ⊆⊼∠⟨ℛ∠⅄⅊ℛ | motorcycle |
| qin | ⊆⅄⋔ | only, merely |
| shtiavldrekr | 𝚎∠ⵒ⊲⅋⊀⊇ | psychologist |
| tepozhachtio | ∠⊀⊓𝘘ⴒℛ𝚎∠⅄𝘘 | bicycle |
| tlacha | ∠ℛ𝚎ℛ | afternoon |
| tlanshia | ∠ℛ⋔±ⵒ | a picture |
| tlapaka | ∠ℛ⊓ℛ⊇ℛ | a fragment or piece |
| tlapkalanch | ∠ℛ⊓⊇ℛ⅊ℛ⋔𝚎 | picnic lunch |
| -tlatl | -∠ℛ∠ | a group of |
| tlo | ∠𝘘 | through (preposition) |
| vidle' | ⵒ⅄⅋⊀^ | to live |
| zhdiech | ⴒ⊼𝚎 | tree |
| zhdiechtlatl | ⴒ⊼𝚎∠ℛ∠ | forest |
| zhedadenzh | ⴒ⊀⊲ℛ⊲⊀⋔ⴒ | cheese |

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| | | |
|---|---|---|
| **zhochtlia** | ∃Ⴖ王ᗱᙓ | garden |
| **zoche'** | ⊃Ⴖ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

ㄹく と民Uα己くUα民ﾉdく9
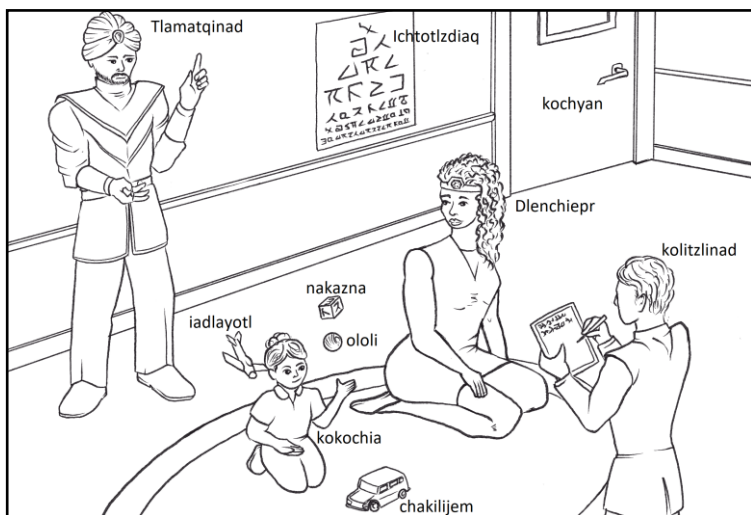


Ke dievlmachilipriaa akom ke Tlayokeyoandievl zochia ke tlacha. Kieko chtia dievle ke tlamatzinad chochitle. Iazh yokolitzo shtadievle tlania zhi' ke kolitzlinad. Chakilio chilitia pradrie Kieko. Ololi, nakazna, iazh iadlayotl pradria se. Jdo Kieko kotozhia izhia? Ichi pechtl kotozhia se. Jdo alir se 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** | とR♂Rく己ノて民d | physician |
| **nakazna** | ﾉR己R⊃ﾐR | block, cube |
| **kokochia** | 己αΖαモ己 | patient (a patient) |
| **iadlayotl** | 己dﾫRUαと | airplane |
| **dlenchiepr** | dくﾘモ刄ﾊ | Intendant |
| **kolitzlinad** | 己αﾫ人く⊃ﾫ人て民d | scribe |
| **chakilijem** | モR己人ﾫ人ﾉく♂ | toy car |
| **ichtotlzdiaq** | 人モくαと⊃ﾐﾐ | eye chart |
| **ololi** | αﾫαﾫ人 | ball, sphere |
| **kochyan** | 己αモU民ﾉ | door |

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# Movement Toward

The prefix **AI** (ᚱᚺ) 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.                        He (she/it) stayed home.
⊥ᚲ ᗱᚱᥱᚱᗱᚺ ᚴᥱᗉᚯ*
Se ozdie **aitzie**.                     He went home.
⊥ᚲ ᚨᗉᗬᚯ ᚱᚴᥱᗉᚯ*


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

| aiapaz | ᚱᚺᚱᚲᚱᗉ | forwards |
| aivel | ᚱᚺᕲᚲᛙ | backwards |
| aizhin | ᚱᚺᗄᚺᚵ | upwards |
| aizintla | ᚱᚺᗉᚺᚵᥱᚱ | downwards |
| aiok | ᚱᚺᚨᗱ | sideways |
| aifevr | ᚱᚺᥱᚲᕲ | leftward |
| aijdel | ᚱᚺᛃᗬᚲᛙ | rightward |
| aimitl | ᚱᚺᚦᚴᥱ | northward |
| aisejd | ᚱᚺ⊥ᚲᛃᗬ | eastward |
| aichapa | ᚱᚺᚨᚱᚲᚱ | southward |
| aifev | ᚱᚺᥱᚲᚵ | 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** (ᖋᐊ) 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 (ᖋᐊᖀᐸᑫᕿ) when we mean *from in* or *out of*, in Zdetl we use TAJ (ᑕᖀᕗ) 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** (ᐊ) 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** (ᖂᖀ).

Chedle' (ᖷᐊᕍᐊˆ) to guard   Chedlzhda! (ᖷᐊᕍᖂᖀ) guard!
Pradrie' (ᖋᖀᕍᐳˆ) to move something, telekinetically   Pradrizhda! (ᖋᖀᕍᐱᖂᖀ) move (that) telekinetically!
Tlakole' (ᑕᖀᐅᑫᖚᐊˆ) to eat   Tlakolzhda! (ᑕᖀᐅᑫᖚᐊᖂᖀ) 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** (-ᠶᠶᠵ) indicates quantity. The correlative words may be formed by adding the appropriate prefixes.

| | | |
|---|---|---|
| iqez | ᠶᠶᠵᠳ | how many |
| ininqez | ᠶᠶᠶᠶᠵᠳ | that many |
| achiqez | ᠶᠶᠶᠵᠳ | every |
| ayoqez | ᠶᠶᠶᠵᠳ | none |
| ichaqez | ᠶᠶᠶᠵᠳ | some |
| ziqez | ᠳᠶᠶᠵᠳ | any amount |

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

| | | |
|---|---|---|
| iad | ᠳᠳ | which person/who? |
| ininad | ᠶᠶᠶᠳᠳ | that person |
| achiad | ᠶᠳᠳ | every person |
| ayoad | ᠶᠶᠳᠳ | no person |
| ichaad | ᠶᠶᠳᠳ | someone |
| ziad | ᠳᠳᠳ | anyone |

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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' | 𐌄𐌌𐌄𐌉𐌉𐌊ˆ | to heal |
| chochitldievl | 𐌄𐌌𐌄𐌉𐌉𐌑𐌊𐌒 | the psionic discipline of Healing |
| chochitlnad | 𐌄𐌌𐌄𐌉𐌉𐌎𐌊𐌑 | a healer |
| tlatzitle' | 𐌉𐌊𐌋𐌃𐌉𐌉𐌊ˆ | to have empathy |
| tlatzitldievl | 𐌉𐌊𐌋𐌃𐌉𐌉𐌑𐌊𐌒 | the psionic discipline of Empathic Healing |
| tlatzitlnad | 𐌉𐌊𐌋𐌃𐌉𐌉𐌎𐌊𐌑 | an empathic healer |
| notzalitlamazinad | 𐌎𐌊𐌋𐌃𐌋𐌇𐌉𐌉𐌊𐌃𐌋𐌃𐌑𐌉𐌎𐌊𐌑 | psychologist |
| Tavrchedl | 𐌉𐌊𐌒𐌄𐌊𐌃 | "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** | ꠪꠩꠱꠪꠩꠪ | southward |
| **aifev** | ꠪꠩꠳ꠢ꠪ | westward |
| **aifevr** | ꠪꠩꠳ꠢ꠪ | leftward |
| **aijdel** | ꠪꠩ꠏꠒꠢ꠰ | rightward |
| **aimitl** | ꠪꠩꠵꠬꠩ | northward |
| **aisejd** | ꠪꠩꠷ꠢꠒ | eastward |
| **aizintla** | ꠪꠩꠮꠷꠭꠩꠪ | downward |
| **akatl** | ꠪꠲꠪꠬ | the band worn by dlenchiepr |
| **chakilijem** | ꠊ꠪꠲꠩꠰꠩꠷꠳꠶ | toy car |
| **chamakichoia** | ꠊ꠪꠵꠪꠲꠩꠭ꠊ꠭꠳ˆ | don't worry |
| **chapa** | ꠊ꠪꠩꠪ | south |
| **cheka** | ꠊ꠬꠲꠪ | distant |
| **chelie'** | ꠊ꠬꠰꠭ˆ | to be able |
| **chiloti** | ꠊ꠩꠰ꠊ꠬꠩ | chair |
| **chte'** | ꠊ꠬꠭ˆ | to observe |
| **dievlmachilipriaa** | ꠒ꠩꠳꠶꠪ꠊ꠪꠩꠰꠩꠪ꠢ꠪꠩ | psionic testing room |
| **dlenchiepr** | ꠒ꠲꠷ꠊ꠭ꠢ | Intendant; a minor Noble |
| **etli** | ꠲꠬꠩ | heavy |
| **etliyez** | ꠲꠬꠩ꠏ꠲꠶ | heavier |
| **fenre'** | ꠢ꠲꠷ꡀ꠲ˆ | to bring |
| **fev** | ꠢ꠲꠳ | west |
| **iadlayotl** | ꠮ꠏ꠶꠪ꠐ꠩꠩ | toy airplane |
| **ichite'** | ꠩ꠊ꠩꠭꠲ˆ | to watch |
| **ichotlzdiaq** | ꠩ꠊ꠩꠩꠷ꠏ꠮ꠄ | eye chart |
| **katile'** | ꠮꠪꠩꠮ˆ | to need something |
| **katlake'** | ꠮꠪꠩꠪꠮꠲ˆ | to stay |
| **kentetl** | ꠮꠲꠷꠲꠩ | another |
| **kochka** | ꠮ꠐꠊ꠮꠪ | bed |
| **kochyan** | ꠮ꠐꠊꠐ꠪꠷ | door |
| **kokochia** | ꠮ꠐ꠮ꠐꠊ꠮ | patient, one who is a patient |
| **kokoyotli** | ꠮ꠐ꠮ꠐꠏꠐ꠲꠩꠩ | mouse |
| **koqo** | ꠮ꠐꠄꠐ | light |
| **makichoe'** | ꠶꠪꠩꠩ꠊ꠮꠩ˆ | to be worried |

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| | | |
|---|---|---|
| **matlachtie'** | ᚥᚱᚼᚱ王ᚼᚷ^ | to prosper |
| **mitl** | ᚥ人ᚼ | north |
| **nakazna** | ᚵᚱᚴᚱᚳᚵᚱ | block; cube |
| **nal** | ᚵᚱᛘ | across |
| **namiqe'** | ᚵᚱᚥ人ᛦᚽ^ | to meet |
| **ok** | �21ᚴ | beside |
| **ololi** | �21ᛘ�21ᛘ人 | ball; sphere |
| **oqik** | �21ᛦ人ᚴ | while |
| **pamantli** | ᚱᚱᚥᚱᚵᚼ人 | floor |
| **patla** | ᚱᚱᚼᚱ | strong |
| **pazklie'** | ᚱᚱᚳᚴᚷ^ | to attempt, try |
| **pechtl** | ᚱᚽ王ᚼ | rug |
| **plaz** | ᚱᚱᚳ | 'xor', implies one condition or the other is true but not both |
| **potle'** | ᚱ21ᚼᚽ^ | to say |
| **qente'** | ᛦᚽᚵᚼᚽ^ | to wear |
| **sejd** | ⊥ᚽᛣᛤ | east |
| **shtiaqe'** | ±ᚼᚴᛦᚽ^ | to learn |
| **taj** | ᚼᚱᛣ | from |
| **tepan** | ᚼᚽᚱᚱᚵ | wall |
| **tiezhotli** | ᚼᚷ∃21ᚼ人 | ceiling |
| **tlamachte'** | ᚼᚱᚥᚱ王ᚼᚽ^ | to teach |
| **tlamatqinad** | ᚼᚱᚥᚱᚼᛦ人ᚵᚱᛤ | doctor, physician |
| **tlamatrnad** | ᚼᚱᚥᚱᚼᚵᚱᛤ | teacher, instructor |
| **tlane'** | ᚼᚱᚵᚽ^ | to transmit a message |
| **tlatze'** | ᚼᚱᚼᚳᚽ^ | to begin |
| **tloe'** | ᚼ21ᚽ^ | to run |
| **vri** | ᛪ人 | too much |
| **yekacha** | ∪ᚼᚴᚱ王ᚱ | long |
| **yelize** | ∪ᚼᛘ人ᚳᚽ | possible, maybe |
| **-yez** | *∪ᚼᚳ | comparative suffix |
| **yokolitzo** | ∪21ᚴ21ᛘ人ᚼᚳ21 | notes |
| **yolotl** | ∪21ᛘ21ᚼ | easy |
| **yolotle** | ∪21ᛘ21ᚼᚽ | easily |

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| | | |
|---|---|---|
| **yolotle'** | ∪ᘎℿᘎ८✗^ | to be easy |
| **zan** | コℝ𝟕 | later |
| **zha** | ∃ℝ | now |
| **zhin** | ∃𝘈𝟕 | above |
| **zhinqetse'** | ∃𝘈𝟕≤✗८⊥✗^ | to ascend |
| **zintla** | コ𝘈𝟕८ℝ | below |

# Exercises

Exercise 5a. Translate from Zdetl to Anglic:

Exercise 5b. Translate from Anglic to Zdetl:

# Lesson 6: Zhinqetstial

## Ascension Day

ョ人ァ⊆≮と丄とスШ
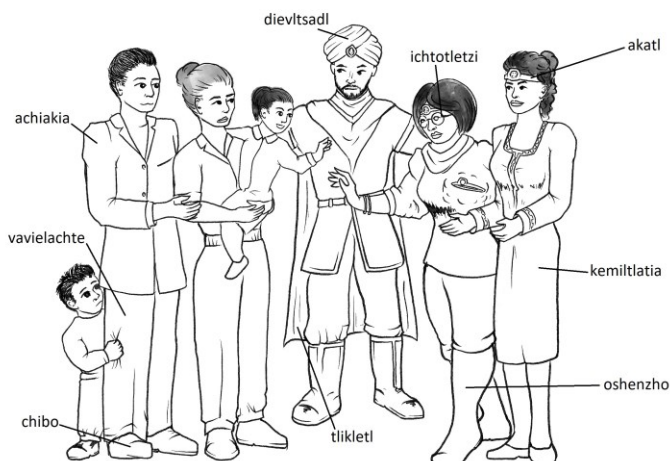


Amanstial zhinqře Kieko. Seo zhant'ada kenkali iqezhia. Iazh ke dlenchiepra kenkali iqezhia. Akatl kon chiav tamakře ke qina kenkali cho se. Ipatle? Ininpatle, ke akatl qentia zia dlenchiepr. Kotlatlzha iqia.  Iazh yeo dievl zochia se. Omei ziefri iqia ke dlenchiepr kenkali. Azhdiazhiepr iazh Velmiepr 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 | 王人ハ几 | shoe(s) |
| tikletl | と人ユ≮と | cape |
| oshenzho | 几±≮ァョ几 | boot(s) |
| kemiltlatia | ユ≮す人Шとスとス | dress |
| ichtotletzi | 人王几と≮とコ人 | glasses |
| achiakia | ス王スユス | suit |
| dievltsadl | ひスワとスひ | turban |
| akatl | スユスと | diadem |
| vavielachte | ワスワ火Шス王と≮ | trousers |

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

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

| | | |
|---|---|---|
| iqik | ᢣᗕᢣᗑ | what time? |
| ininqik | ᢣᔿᢣᔿᗕᢣᗑ | that time; then |
| achiqik | ᖆᐯᢣᗕᢣᗑ | all the time |
| ayoqik | ᖆᑌᕍᗕᢣᗑ | never |
| ichaqik | ᢣᐯᖆᗕᢣᗑ | sometime, someday |
| ziqik | ᒧᢣᗕᢣᗑ | 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** (-ᖆ�='') refers to ownership, possession, or relationships between people and/or objects.

| | | |
|---|---|---|
| iadl | ᢣᖆ='' | whose? |
| ininadl | ᢣᔿᢣᔿᖆ='' | theirs |
| achiadl | ᖆᐯᢣᖆ='' | everyone's |
| ayoadl | ᖆᑌᕍᖆ='' | no-one's |
| ichaadl | ᢣᐯᖆᖆ='' | someone's |
| ziadl | ᒧᢣᖆ='' | 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** (-ᐠᖆ�᙮ᢣ) is used.

| | | |
|---|---|---|
| ipatle | ᢣᐠᖆ᙮ᢣ | Why? |
| Ininpatle | ᢣᔿᢣᔿᐠᖆ᙮ᢣ | For that reason |
| Achipatle | ᖆᐯᢣᐠᖆ᙮ᢣ | For any reason |
| Ayopatle | ᖆᑌᕍᐠᖆ᙮ᢣ | No reason |
| Ichapatle | ᢣᐯᖆᐠᖆ᙮ᢣ | For some reason |
| zipatle | ᒧᢣᐠᖆ᙮ᢣ | 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** | ꓱꝛꔇ⊥ꞔꖉꝆ | a day on Zhdant |
| **machielistial** | ꝏꝛ𐊾ꭓꝆ⅄⊥ꞔꖉꝆ | week of five days |
| **shidr** | ⟂⅄ꝺ | season of 40 zhdanstial |
| **chten** | 𐊾ꞔꗡꔇ | year of 244 zhdanstial |
| **teqozdij** | ꞔꗖꙅꝰꝺ⅄ꓛ | olympiad of 3 chten |
| **atlteqozdij** | ꝛꞔꞔꗖꙅꝰꝺ⅄ꓛ | triple olympiad of 9 chten |
| **Atrint** | ꝛꞔ⅄ꔇꞔ | "Raining", the spring season |
| **Vrienstial** | ꟼ𐊾ꔇ⊥ꞔꖉꝆ | "Heat", the summer season |
| **Atchafser** | ꝛꞔꗡꝛꓶ⊥ꭓꓩ | "Waning" or autumn |
| **Ataniebl** | ꝛꞔꝛꔇ𐊾ꗄ | "Harvest" |
| **Ashtiavl** | ꝛ⟂ꞔꖉꟸ | "Chill" or winter |
| **Atpiapr** | ꝛꞔꝛꖉꔔ | "Thaw", the end of winter |

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

| | | |
|---|---|---|
| **amanstial** | ꝛꝏꝛꔇ⊥ꞔꖉꝆ | Today |
| **iqinstial** | ⅄ꙅ⅄ꔇ⊥ꞔꖉꝆ | Yesterday |
| **akostial** | ꝛꙆꙅ⊥ꞔꖉꝆ | 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** | ꓱ⅄ꔇꓱ | Second |
| **Pitlik** | ꔔ⅄ꞔ⅄ꙍ | Minute of 90 seconds |
| **Achan** | ꝛꗡꝛꔇ | 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**<br>◁尺Ƴ∃廾人Ƴ | Sunbright, the Zhodani new year, on the vernal equinox |
| **Viepchaklstial**<br>◁メ尺王尺ㄹ丄ㄷえ瓜 | Moonday, a lunar festival between Atrint and Vrienstial |
| **Dranzhrinatch**<br>◁尺Ƴ∃廾人ƳれㄷΞ | Sunflight, the beginning of winter, celebrated on the autumnal equinox |
| **Kazdievlstial**<br>ㄹ尺コ◁メ૧丄ㄷえ瓜 | Harvest festival, celebrated between Ataniebl and Ashtiavl |
| **Teqozastial**<br>ㄷ大Ƨ瓜コ尺丄ㄷえ瓜 | Olympiad Day, between Ashtiavl and Atpaipr every three years |
| **Atlteqoziastial**<br>尺ㄹㄷ大Ƨ瓜コえ丄ㄷえ瓜 | 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 | ᴙᴈᴙᴣ | an hour of 30 minutes |
| achi | ᴙᴈㅅ | every |
| achiakia | ᴙᴈᴢᴢᴢ | jacket; waistcoat |
| akatl | ᴙᴢᴙㄷ | diadem; the circlet worn by Intendants |
| akimate' | ᴙᴢㅅ♂ᴙㄷ�^ | to know, as in knowledge |
| akostial | ᴙᴢ۵⊥ㄷᴢ瓜 | tomorrow |
| amanstial | ᴙ♂ᴙᴣ⊥ㄷᴢ瓜 | today |
| Ataniebl | ᴙㄷᴙᴣㅈᴋ | the harvest season |
| Atchafser | ᴙㄷᴈᴙᴄ⊥ᴋᶿ | the late summer season |
| Atlteqozastial | ᴙㄷㄷᴋᴤ۵ᴐᴙ⊥ㄷᴢ瓜 | Triple Olympiad Day |
| atlteqozdij | ᴙㄷㄷᴋᴤ۵ᴐㅅᴊ | triple olympiad, nine chten |
| Atpaipr | ᴙㄷᴋᴙᴋᴈ | the thaw season |
| Atrint | ᴙㄷㅅᴣㄷ | the raining season |
| Atshtiavl | ᴙㄷ±ㄷᴢᴅ | the winter season |
| azhi | ᴙᴈㅅ | again |
| chayolitle' | ᴈᴙ∪۵瓜ㅅㄷㄷ^ | to lack the opportunity |
| chiav | ᴈᴢᴅ | gemstone |
| chibo | ᴈㅅ☌۵ | shoes |
| cho | ᴈ۵ | unto, as in "to give (something) to (someone) |
| chten | ᴈㄷᴋᴣ | year |
| dievltsadl | ᴐᴋᴅㄷᴙᴅ | the turban worn by nobility |
| Dranzhrin | ᴐᴙᴣᴈᴴㅅᴣ | Sunbright; the new year |
| Dranzhrinatch | ᴐᴙᴣᴈᴴㅅᴣᴙㄷᴈ | Sunflight; autumn festival |
| fae | ᴄᴙᴋ | name (of a person) |
| fae' | ᴄᴙᴋ^ | to name, to call someone by name |
| ichotletzi | ㅅᴈ۵ㄷᴋㄷᴐㅅ | eyeglasses, spectacles |
| ikotle' | ㅅᴢ۵ㄷᴋ^ | to want |
| iqinstial | ㅅᴤㅅᴣ⊥ㄷᴢ瓜 | yesterday |
| italoe' | ㅅㄷᴙ瓜۵ᴋ^ | to say something about |

|  |  | someone |
| itzmole' | ㅅㄷㄱㅎΩ⑴ㅊ^ | to look like, to seem |
| jdistial | ㄣㄉㅅㅗㄷㅈ⑴ | birthday |
| je | ㄣㅊ | at |
| kavre' | ㄹㄱㅁㅊ^ | to possess, to have |
| Kazdievlstial | ㄹㄱㅁㅈㅁㅗㄷㅈ⑴ | Harvest festival |
| kekela | ㄹㅊㄹㅊ⑴ㅈ | fun |
| kekle' | ㄹㅊㄹㅊ^ | to have fun |
| kemiltlatia | ㄹㅊㅎㅅ⑴ㄷㅈㄷㅈ | dress |
| kiamiqe' | ㄹㅈㅎㅊㅅㅊ^ | to exhaust, to tire |
| kiatlaze' | ㄹㅈㄷㅈㄱㅊ^ | to rest |
| kievltsadl | ㄹㅈㅁㄷㅣ | turban |
| kotlatlzha | ㄹΩㄷㅈㄷㅋㅈ | a status symbol |
| kotlaze' | ㄹΩㄷㅈㄱㅊ^ | to be calm; to relax |
| makoe' | ㅎㅈㄹΩㅊ^ | to assist or help |
| merkede' | ㅎㅊㅠㄹㅊㄣㅊ^ | to have permission, to be allowed |
| namstial | ㄱㅈㅎㅗㄷㅈ⑴ | wedding day |
| nenamstial | ㄱㅊㄱㅈㅎㅗㄷㅈ⑴ | wedding anniversary day |
| oshenzho | Ω±ㅊㄱㅋΩ | boots |
| otre' | Ωㄷㅊ^ | to be at peace, to relax |
| pan | ㄱㅈㄱ | about, as in "concerning" |
| papaqe' | ㄱㅈㄱㅈㅅㅊ^ | to enjoy, to like |
| pitlik | ㄱㅅㄷㅅㄹ | a minute of 30 seconds |
| pli | ㄱㅅ | a few |
| pyale' | ㄱㄣㅈ⑴ㅊ^ | to care for |
| qina | ㅅㅅㄱㅈ | new |
| setse | ㅗㅊㄷㅊ | sweet, as in well mannered |
| shidr | ±ㅅㄣ | season |
| tamake' | ㄷㅈㅎㅈㄹㅊ^ | to give |
| Teqozastial | ㄷㅊㅅΩㄱㅈㅗㄷㅈ⑴ | Olympiad Day |
| teqozdij | ㄷㅊㅅΩㄣㅅㄣ | olympiad, three chten |
| tlazotlie' | ㄷㅈㄱΩㄷㅊ^ | to adjust |

| tlikletl | ꚍ人ꛡ大ꙇ | cape |
| vavielachte | �꛰꙰大ꛊ尺Ꙍꙅꚍ | trousers |
| Viepchaklstial | ꙰大꛱Ꙇ尺ꛉ丄ꙅ斥꛰ | Moonday |
| Vrienstial | ꙰大7丄ꙅ斥꛰ | the hot season |
| vyolitle' | ꙰Uꛤ꛰人ꙅꚍꚛ | to have the opportunity |
| yektnamiqe | UꚍꙆꙅꚍ꙰尺ꙏ人ꙅꚍ | greeting; "well met" |
| yolitl | Uꛤ꛰人ꙅꚍ | opportunity |
| zhdanstial | Ꙓ尺7丄ꙅ斥꛰ | day |
| zhinqe' | Ꙓ人7ꙅꚍꚛ | to ascend; to be elevated |
| Zhinqetstial | Ꙓ人7ꙅꚍꙅꚍ丄斥꛰ | Ascension Day |
| zhinzh | Ꙓ人7Ꙓ | a second |

# Exercises

Exercise 6a. Translate from Zdetl to Anglic:

Exercise 6b. Translate from Anglic to Zdetl:

# Lesson 7: Ke kiatok

**The Weather**

ᐃᐤ ᐃᐱᐠᐸᐅᐃ



## 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.
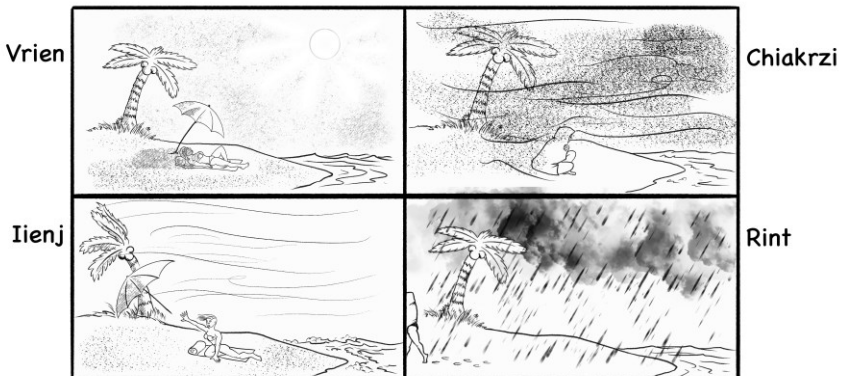


# The Reflexive Pronoun

In **Lesson 3, Akom ke Priaa**, we introduced **zhe (∃ㅅ)**, 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 |

---

[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.

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.

# Prefixes and Suffixes
## -EV (-↖⊐)

The suffix **-ev (-↖⊐)** 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) |

## -EZ (-Ｋコ)

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

## -AJI (-ℛ ◡ 人)

The suffix **-aji (-ℛ ◡ 人)** 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) |

## KASHA- (⊇ℛ±ℛ-)

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 (ᗡᑐ�), 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** (ᗕ人ᗒᔭᖽᘁᖽ੮), 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** (ᖽᖲᖽ੮ᗕ) had begun. To their surprise and mutual delight, the explorers discovered another species of *Chirper* living on Viepchakl, whom they named the **Viepchaklts** (ᖽᖲᖽ੮ᗕ੮), 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** (ᗤᎡᏚᏎᏃᎶᆂ), 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].

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

# The Conditional Mood

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

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

## Real Conditionals

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

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

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

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

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

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

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

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

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

# Unreal Conditionals

Unreal conditionals express what we would do or would have done under different conditions or in a 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, -ㅅㅊㄱ)** with **-za (-ienza, -ㅅㅊㄱㄱㅈ):**

**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 (-ㅈㄹ)** is used when discussing the *possession* of a noun or who owns or is attached to it:

| | | |
|---|---|---|
| Iadl | ㅅㅈㄹ | Whose? |
| Ininadl | ㅅㄱㅅㄱㅈㄹ | Theirs |
| Achiadl | ㅈㅌㅅㄹㄹ | Everyone's |
| Ayoadl | ㅈㅂㅁㅈㄹ | No-one's |
| Ichadl | ㅅㅌㅈㄹ | Someone's |
| Ziadl | ㄱㅅㅈㄹ | Anyone's |


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

# Vocabulary

| | | |
|---|---|---|
| achan | ᴙᴲᴙ？ | time |
| achane | ᴙᴲᴙ？� | still, yet, currently |
| achitsle' | ᴙᴲ人ᶜ𝟙ᴋˆ | to collide |
| akala | ᴙ⊇ᴙ𝟙ᴙ | pool |
| ashkliazh | ᴙ±⊇ᴢ∃ | ice |
| ashkliazhatl | ᴙ±⊇ᴢ∃ᴙᴄ | ice cap |
| ashtiabla | ᴙ±ᴄᴢᴋᴙ | cold |
| atlivr | ᴙᴄ人ᴦ | land |
| atlotl | ᴙᴄᴖᴄ | bird |
| brne' | ᴋ？ᴋˆ | to gather |
| chami | ᴲᴙᶲ人 | face |
| chapatl | ᴲᴙᴋᴙᴄ | south pole |
| chiakrzi | ᴲᴢ⊇ᴄ人 | sandstorm |
| chiatla | ᴲᴢᴄᴙ | marsh |
| chikiats | ᴲ人⊇ᴢᴄ | splash |
| chikiatse' | ᴲ人⊇ᴢᴄᴋˆ | to splash |
| chilotl | ᴲ人𝟙ᴖᴄ | a Zhodani "pigeon" |
| choetzhe' | ᴲᴖᴋᴄ∃ᴋˆ | to laugh |
| chope' | ᴲᴖᴋᴋˆ | to wash |
| chtol | ᴲᴄᴖ𝟙 | glow |
| Dleqiats | ᴑᴋ≤ᴢᴄ | the main continent |
| Dlolpliki | ᴑᴖ𝟙ᴋ人⊇人 | The modern capital of Zhdant |
| ek | ᴋ⊇ | if |
| etli | ᴋᴄᴌ | heavy |
| etsiaje' | ᴋᴄᴢᴗᴋˆ | to say |
| iai | ᴢ人 | but |
| ichtlayoplita | 人ᴲᴄᴙᵁᴖᴋ人ᴄᴙ | confused |
| ilname' | 人𝟙？ᴙᶲᴋˆ | to remember |
| kasha- | ⊇ᴙ±ᴙ. | a container |
| kemetle' | ⊇ᴋᶲᴋᴄᴋˆ | to create |
| ketli | ⊇ᴋᴄᴌ | snow |
| kiatok | ⊇ᴢᴄᴖ⊇ | weather |
| kliazh | ⊇ᴢ∃ | water |
| kliazhatl | ⊇ᴢ∃ᴙᴄ | ocean |

| | | |
|---|---|---|
| kliazheve' | ᘔス϶�∼ | to become wet |
| kliazheze' | ᘔス϶7ᒣ6∼ | to make wet |
| kliazhyetl | ᘔス϶∪62 | sea |
| mitlatl | 8⅄2ᴙ2 | north pole |
| mizhtloyo | 8⅄϶2ᴧ∪ᴧ | cakes, pastries |
| otlake' | ᴧ2ᴙ≥6∼ | to happen |
| preqlianz | ᖇ63ᒣᒣ | area or province |
| Qiknavra | ≦⅄≥ᴙᕋᴙ | the smaller continent |
| qita | ≦⅄2ᴙ | wet |
| rint | Ħ⅄7< | rain |
| rintakala | Ħ⅄72ᴙ≥ᴙᎲᴙ | puddle |
| rintchakia | Ħ⅄7王ᴙ≥ス | raincoat |
| rintchima | Ħ⅄7王⅄8ᴙ | umbrella |
| Shivvajdatl | ±⅄ᕋᴙᒧᗄᴙ2 | Mountains Of Moonlight |
| tel | <6Ꮖ | shall, should |
| tezintli | <6ᒣ⅄72⅄ | fire |
| tlachaka | 2ᴙ王ᴙ≥ᴙ | desert |
| tlakentie' | 2ᴙ≥67<᙭∼ | to amuse |
| tlateme' | 2ᴙ<68∼ | to feed, to give food to |
| tlatemo | 2ᴙ<68ᴧ | food |
| toyak | <ᴧ∪ᴙ≥ | river |
| vrien | ᕋ᙭7 | hot |
| zhats | ϶ᴙ2 | thought |
| Zhdant | ϶ᴙ7< | The Zhodani homeworld |
| Zhdantpreql | ϶ᴙ7<ᖇ6≦ | The ancient city of Zhdant |
| ziepre | ᒣ᙭ᖇ6 | circle |
| zieprnal | ᒣ᙭ᖇ7ᴙᎲ | diameter |
| zotl | ᒣᴧ2 | dry |

# Exercises

Exercise 7a. Translate from Zdetl to Anglic:

Exercise 7b. Translate from Anglic to Zdetl:

# Lesson 8: Ke Zhdanstial

**The Day**

ᒫ丈 ᗰ尺�ᒣ⼂ᚖ丈卝

   As discussed previously in Lesson Six, the **zhdanstial** (ᗰ尺763ᒣ⼂ᚖ丈卝) is a standard day on Zhdant is approximately 27 Terran hours. However, the Zhodani divide their day into 30 equal units called **achan** (尺王尺763). These in turn are divided into 30 "minutes" called **pitlik** (ᚦᚖᚖ763) which consist of 90 "seconds" called **zhinzh** (ᗱᚖ763ᗱ).



       STIALCHALI

       15

CHAPANI         TLACHA

10           20

PLIEBRAITS        PLIEBRIMANI

CHIKANI         TLATSO

       0
       30

       TEYOCHALI
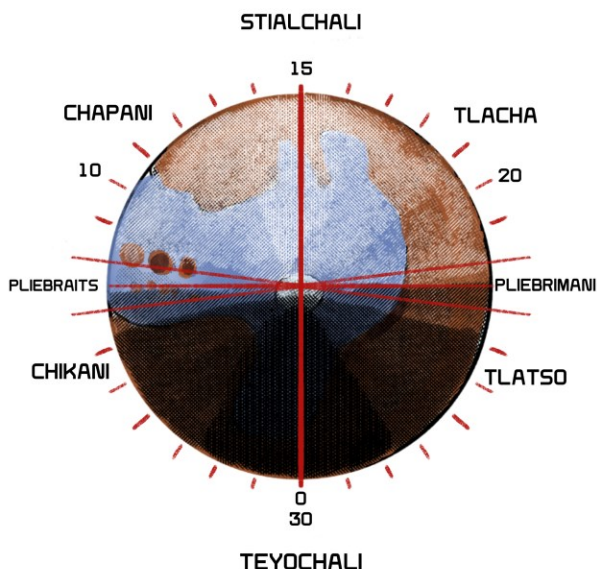
## Telling the Time

   To ask and tell the time in Zdetl, we simply use the pro-form **iqez** (ᚖᛊᚖᚖᗅ) as an adjective:

     **Iqeza iqia achan?**         What time is it?

   In Anglic, the reply is usually given in several ways. For example, to express 8:15, we can say "a quarter past eight", "fifteen minutes after eight",

or "eight-fifteen." In Zdetl the same concepts apply. However, it is best to study one method thoroughly and use that to build on understanding the other forms.



A typical Zhodani analog wall clock. The inner ring shows the relative daytime and rotates once per day; the hour (achan), minute (pitlik), and sweep (zhinzh) hands move the same as a Terran analog clock. The hours are numbered from 1 to 10, spinward (clockwise).

| | | |
|---|---|---|
| 8:00 | **Ke koe (achan).** | Eight o'clock (the eighth hour). |
| 8:10 | **Matlapa iepri ke koe (achan).** | Ten past eight. |
| 8:10 | **Tyeiiaji iepri ke koe.** | One-third past eight. |
| 8:15 | **Omeiaji apri ke koe (achan).** | Half past eight. |
| 8:20 | **Omeimatlapa pitliko iepri ke koe.** | Twenty minutes past eight. |
| 8:20 | **Matlapa tiechi ke kona (achan).** | Ten 'till nine. |
| 8:20 | **Tyeiiaji tiechi ke kona.** | One-third 'till nine. |
| 8:02 | **Omei pitliko iepri ke koe (achan).** | Two minutes past eight. |
| 29:28 | **Omei pitliko tiechi teyochali.** | Two minutes to midnight. |

Remember that there are 30 minutes (**pitliko**) in a standard Zhodani hour (**achan**)! Also, note the use of the suffix -aji with a number creates a fractional expression of that number:

| | |
|---|---|
| **Omeiaji** | Half |
| **Nachoieaji** | One quarter |
| **Matlapaji** | One tenth |
| **Omei matlapaji** | Two tenths |
| **Tyeiiaji** | One third |

The word **achan** is usually omitted from expressions of time.

**Iepri** (ㄥ尺ㅅ) before an expression of time is often translated into Anglic as *ago*:

I saw him two hours ago.
**Se yzqie ze iepri omei achano.**
Three days ago, I was on Viepchakl.
**Viepchakl ichi iqie ze iepri tyeii stialo.**

In the same way, **tiechi** (ㄴㄨㅗㅅ) can be used to express *in* as in an event that will happen at a time in the future:

She will be home in three hours.
**Io itzi iqře se tiechi tyeii achano.**
In two hours we will be in Dlolpliki.
**Akom Dlolpliki iqře de tiechi omei achano.**


Another way of expressing time throughout the day is by *thirds.* Because the 30-hour **zhdanstial** is usually displayed on a ten-hour clock with the standard "zero hour" beginning at midnight, the day can easily be marked by three segments: an early morning portion from midnight to the tenth hour, a midday portion from the tenth to twentieth hour, and an evening portion from the twentieth hour to midnight. These units are themselves called **Tyeiiaji** (ㄴㅂㄑㅅㅈㅡㅅ) or *thirds.* When used in expressing time (as opposed to simply saying "the fifteenth hour", for example), they follow the hour expression in the statement.
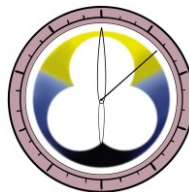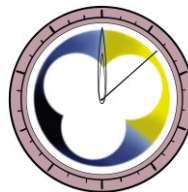


| Teyochali | Pliebraits | Stialchali | Pliebrimani |
|---|---|---|---|
| ㄴㅂㅂㅁ�ㄣㅅ | ㅎㅊㅎㅈㅅㄴ | ㅗㄴㅈㄸ�ㄣㅅ | ㅎㅊㅎㅅㅎㄣㅅ |
| **Hour Zero** | **Hour Ten** | **Hour Fifteen** | **Hour Twenty** |


| | | |
|---|---|---|
| 8:00 | **Ke koye ob ke chiala tyeiiaji.** | The eighth (hour) of the first third. |
| 15:00 | **Ke machielia ob ke omeia tyeiiaji.** | The fifth (hour) of the second third. |
| 24:00 | **Ke nachoiea ob ke tyeiia tyeiiaji.** | The fourth (hour) of the third third. |


In practice, **tyeiiaji** is omitted from the expression as it is understood and not needed:

| 8:00 | **Ke koye ob ke chiala.** | The eighth (hour) of the first (third). |
|---|---|---|

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The Individual days of the week (**machielistial**) are not given special names as they are in Anglic, but are simply numbered, with the numerical names abbreviated. The exception is the fifth day, which is traditionally a day of rest:

| | | |
|---|---|---|
| **Chistial** | 王人丄乚ス𝖑 | First day |
| **Omestial** | 𝖑ⴽ𝖑人 | Second day |
| **Tyestial** | ⴽ𝖑人 | Third day |
| **Nachostial** | 王丄乚スⴽ𝖑 | Fourth day |
| **Kiatlastial** | スⴽ丄スⴽ𝖑 | Rest day |

Imperial visitors are likely responsible for "Tako Nachostial," a new traditional end-of-week meal.

# First, Second, Third, etc.

As in Anglic, numbers in Zdetl can be formed into *adjectives* (first, second, third, fourth, etc) by adding the ending **-a** (-𝖗) to the names given in lesson 1:

| | | |
|---|---|---|
| **chiala** | 王スⴽ𝖗 | first |
| **omeia** | 𝖑ⴽス | second |
| **tyeia** | ⴽ𝖑ス | third |
| **nachoiea** | 王ⴽ𝖗 | fourth |
| **matlapana** | ⴽ𝖗ⴽ𝖗 | tenth |

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

| | | |
|---|---|---|
| **matlapanchiala** | ⴽ𝖗ⴽ𝖗王スⴽ𝖗 | eleventh |
| **omeimatlapanomeia** | 𝖑ⴽⴽ𝖗ⴽ𝖗𝖑ⴽス | twenty-second |
| **tyeimatlapana** | ⴽ𝖑ⴽ𝖗ⴽ𝖗ⴽ𝖗 | thirtieth |
| **nachoiechiena** | 王ⴽ𝖗王スⴽ𝖗 | four hundredth |

Numbers can also be made into nouns by adding **-l** (-人):

| | | |
|---|---|---|
| **chialo** | 王スⴽ𝖑 | a unit |
| **omeio** | 𝖑ⴽ人𝖑 | a pair, a duo |
| **tyeio** | ⴽ𝖑人𝖑 | a trio |
| **matlapanomeio** | ⴽ𝖗ⴽ𝖗𝖑ⴽ人𝖑 | a dozen |

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

| | | |
|---|---|---|
| **chiale** | ꓩ丅ꛕ ꝁ | firstly |
| **omeie** | ꛎ ꝁꝁ | secondly |
| **tyeie** | ꮯꛎꝁꝁ | thirdly |
| **matlapane** | ꝁꛎꮯꛎꛕꛎꝁ | thenthly |

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

| | | |
|---|---|---|
| **omeiaji** | ꛎ ꝁꛎꛎꛎ | half |
| **tyeiaji** | ꮯꛎꝁꛎꛎꛎ | a third |
| **nachoiaji** | ꛎꛎꓩꛎꛎꛎ | a quarter |
| **matlapanaji** | ꝁꛎꮯꛎꛕꛎꛎꛎꛎ | a tenth |

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

| | | |
|---|---|---|
| **chialqik** | ꓩ丅ꛕꙅꛎꙅ | once |
| **omeiqik** | ꛎ ꝁꙅꛎꙅ | twice |
| **tyeiqik** | ꮯꛎꝁꛎꙅꛎꙅ | thrice |
| **matlapanqik** | ꝁꛎꮯꛎꛕꛎꙅꛎꙅ | ten times |

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

| | | |
|---|---|---|
| **Ke chiala qik** | ꙅꝁ ꓩ丅ꛕꛎ ꙅꛎꙅ | The first time |
| **Ke omeia qik** | ꙅꝁ ꛎ ꝁꛎꛎꛎ ꙅꛎꙅ | The second time |

To express a numerical collective or group, add **-tlatl** (-ꮯꛎꮯ):

| | | |
|---|---|---|
| **Omeitlatl** | ꛎ ꝁꛎꮯꛎꮯ | Two together |
| **Tyeitlatl** | ꮯꛎꝁꮯꛎꮯ | Three together |
| **Nachoietlatl** | ꛎꛎꓩꛎꮯꛎꮯ | Four together |

# Discussion: Popular Entertainment[20]

All human societies some form of artistic expression; the Zhodani are no different. In fact, participation and consumption of the arts and entertainment is considered essential to good mental health and the overall health of Zhodani society. Artisans, writers, actors, and creatives of all types can be found throughout the Consulate.

The arts are not subject to State supervision, however. Zhodani artists simply *know* what's accepble and what isn't, and voluntarily remain within those limits. Artistic expression tends to be devoted to reinforcing and upholding social virtues and the importance of the importance of the individual and the individual's role in society.

As in every other aspect of Zhodani culture, psionics plays an important role in the arts. Telepathic performers can read the responses of their audiences and tailor their performance to shape the desired emotions or thoughts; telekinetic sculptors create interactive displays that respond to viewers' thoughts; authors and architects instinctively understand the emotions of the residents and readers and create spaces and works that inspire the needed responses. Private homes are designed to be comfortable and create a sense of belonging and contentment; medical facilities are decorated in soothing and calming tones; military buildings are imposing and powerful.

Theater plays an important role in Zhodani arts and entertainment as well. While movies, tridee entertainment, and video are common, attending live performances of music, dance, and drama are considered essential as the other formats lack the very real emotional impact of live theater. Stage performers are almost always psionic, usually telepathic or telempathic, and highly trained and skilled in creating the precise emotional responses expected from the audience.

Of course, theatrical performances center around important cultural events, stories, and legends from Zhodani history, always with an eye toward instilling nationalistic pride and respect for the psionic authority. One popular genre is roughly analogous to the Spaghetti Western of 20th century American films or the Samurai dramas popularized in Japan in the same period by filmmaker Akira Kurosawa and others. These "Dzaqtlas Tales" typicaly recount stories from the Zhodani Second Dark Age, when the psionic nobility began

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[20] Mongoose Traveller Alien Module 4: Zhodani, pp 40-41

gaining power and spreading its influence across the mainland. Like the Terran westerns or samurai tales, these stories usually revolve around a lone psion (or several, depending on the story) traveling across the desert, bringing justice to, or healing downtrodden and suffering people. Terran observers who have been fortunate enough to see such performances have noted the similarities.

Convergent evolution aside, though, Dzaqtlas Tales are very popular in the Consulate and when the opportunity to see a performance arises, attendance is expected and highly sought after.

# Prefixes and Suffixes
## -TEPO (⊂ ✕⊏⊓)

The suffix **-tepo** () refers to a machine or device designed to perform the action indicated by the root word.

**zhinqetse'** (to ascend)          **zhinqetstepo** (a moving staircase)
**kiloe'** (to write)               **kilotepo** (a pen, a writing implement)
**tlateme'** (to feed)              **tlatemtepo** (a feeder)

## -OJ (⊓ ⌣)

The suffix **-oj** refers to an item or food made from the root word.

**tlakoye'** (to eat)               **tlakoyoj** (food)
**rid'** (to sing)                  **ridoj** (a song)
**qiloe'** (to paint)               **qiloj** (a painting)
**abrrstia** (chicken)              **abrrstioj** (chicken dinner)
**breia** (wing)                    **breioj** (wings, the appetizer)

## -YOTL (∪⊓ ∠)

The suffix **-yotl** refers specifically to large machinery such as vehicles designed for transportation or other work.

**pipatepoyotl**                    ornithopter; literally "machine like a dragonfly"
**iadlayotl**                       aeroplane

# Dialogue

*The Tliaqrnads receive an invitation to the theater.*

| | |
|---|---|
| **Nor** | Ikan, yzqizhda! Tlanqil itzimnie ke shtiefrnamo dra Kieko! |
| **Ikan** | Azhdiazhiepr iazh Velmiepr? Itetl potlia? |
| **Nor** | Kieko yekte. Se ai pepetchli ozdře kon ye, iazh tatlania de, ozdie' ikotlia de iazh. |
| **Ikan** | Viaj, viaj! Jdo ke pepetchli iqia? |
| **Nor** | Epkoatla Dzaqtlas zazani iqia, Ke Tyei Yolichi… |
| **Akam** | Ke Tyei Yolichi? Inin zazani papanqia ze! Chelia ozdie' de, shtiefri? |
| **Ikan** | Chelia mazhdie' de! Iqik pepetchtli iqia? |
| **Nor** | Ke omeia ob ke tyeia. Kenkache' devia de! |

*Later, outside the theater:*

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

# Vocabulary

| | | |
|---|---|---|
| al | ᛟᏈ | of, when used to express a quantity of a specific item |
| chali | ᛟᛟᏈ人 | middle part, center |
| chapani | ᛟᛟᛕᛟᎧ人 | morning |
| chikani | ᛟ人ᛋᛟᎧ人 | dawn |
| Chistial | ᛟ人ᛏ人ᛋᏈ | First day |
| deve' | ᛁᛕᎤᚲˆ | to be required to; must do |
| draits' | ᛁᚻᛟ人ᛋᛏˆ | to arrive |
| epkoatla | ᚲᛕᛋᏓᛟᛖᛟ | famous |
| ichavri | 人ᛟᛟᛩ人 | very much, so much |
| itoe' | 人ᛋᏓᚲˆ | to see |
| itzimne' | 人ᛋᛋ人ᛟᎧᚲˆ | to receive (something) |
| kanotze' | ᛋᛟᎧᏓᛋᛋᚲˆ | to invite |
| kanotzi | ᛋᛟᎧᏓᛋᛋ人 | invitation |
| kanozhde' | ᛋᛟᎧᏓᛃᚲˆ | to invite |
| kenkache' | ᛋᚲᎧᛋᛟᛟᚲˆ | to get ready |
| Kiatlstial | ᛋᛉᛖᛟᛏ人ᛋᏈ | Fifth day; Rest Day |
| Nachostial | ᎧᛟᛟᏓᛏ人ᛋᏈ | Fourth Day |
| ob | Ꮣᛕ | of, when used to express a general quanitity |
| Omestial | Ꮣᛊᚲᛏ人ᛋᏈ | Second Day |
| pakia | ᛕᛟᛋᛉ | happy |
| papaqe' | ᛕᛟᛕᛟᏕᚲˆ | to enjoy |
| pepetchtli | ᛕᚲᛕᚲᛋᛟᛖ人 | a theatrical performance, an opera or play |
| pepetchtli qik | ᛕᚲᛕᚲᛋᛟᛖ人ᛉᏕ人ᛋ | show time |
| pliebraits | ᛕᚷᛕᛟ人ᛖ | surise (literally, Pliebr's arrival) |
| pliebrimani | ᛕᚷᛕ人ᚲᛟᎧ人 | sunset (literally, Pliebr's departure) |
| shtiaqe' | ᚁᛋᛋᏕᚲˆ | to learn |
| shtiaqrnad | ᚁᛋᛋᏕᎧᛟᛁ | a student |
| stial | ᛏᛋᛋᏈ | day |
| stialchali | ᛏᛋᛋᏈᛟᛟᏈ人 | noon, midday |
| tako | ᛋᛟᛋᏓ | a food item introduced by Imperial visitors and traditionally eaten on |

| | | Fourth Day |
|---|---|---|
| tatlane' | ㄷㄤㄥㄤㄱㄥ^ | to inquire, to ask (a question) |
| techitl | ㄷㄍㅵㄥㄷ | theater |
| -tek | -ㄷㄍㄹ | indicates a thing made from the root word |
| teyo | ㄷㄍㅄㅁ | night |
| teyochali | ㄷㄍㅄㅁㅵㄤㅠㄥ | midnight |
| tiechi | ㄷㄨㅵㄥ | before |
| timane' | ㄷㄥㅎㄤㄱㄥ^ | to depart |
| tlacha | ㄷㄤㅵㄤ | afternoon |
| tlatso | ㄷㄤㄷㅁ | evening |
| Tyestial | ㄷㅄㄍㅗㄷㅈㅠ | Third Day |
| yolichi | ㅄㅁㅠㄥㅵ | friend |
| -yotl | ㅄㅁㄷ | indicates a transportation machine |
| zazani | ㄱㄤㄱㄤㄱㄥ | a story or tale |

# Exercises

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# 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

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# Lesson Twelve: Travel
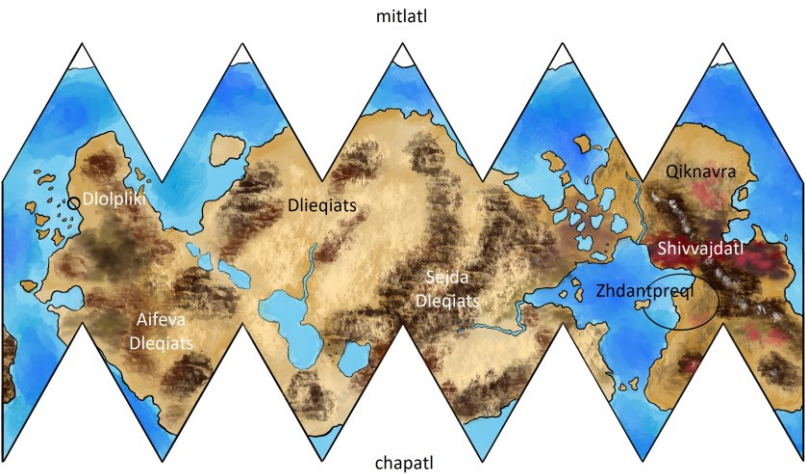


## ZHDANT

| | | |
|---|---|---|
| Zhdant | ꓛꓤ꘏ꓚ | The Zhodani homeworld |
| mitlatl | ꙅꓳꓦꓱꓤꓛ | north pole |
| chapatl | ꓱꓤꓦꓣꓤꓛ | south pole |
| Shivvajdatl | ±ꓥꓯꓬꓬꓤꓳꓢꓤꓤꓛ | Mountains Of Moonlight |
| Dleqiats | ꓴꓥꓡꓦꓥꓛ | the main continent |
| Qiknavra | ꓢꓥꓥꓛ꘏ꓤꓬꓤ | the smaller continent |
| tlachaka | ꓛꓤꓱꓤꓥꓤ | desert |
| kliazhatl | ꓦꓥꓝꓤꓛ | ocean |
| toyak | ꓛꓯꓴꓤꓥ | river |
| chiatla | ꓱꓥꓦꓤꓤ | marsh |
| kliazhyetl | ꓦꓥꓝꓴꓦꓥꓛ | sea |
| ashkliazh | ꓤ±ꓥꓥꓝ | ice |
| ashkliazhatl | ꓤ±ꓥꓥꓝꓤꓛ | ice cap |
| Dlolpliki | ꓴꓯ꙼ꓤꓥꓦꓥ | The modern capital of Zhdant |
| Zhdantpreql | ꓛꓤ꘏ꓚꓤꓢꓥꓢ | The ancient city of Zhdant |

## Adverbial Participles

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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 ㅅㅌㅈㄷㄑㅅㄷ | i-tetl ㅅㄑㅅㄷ | inin-tetl ㅅㄱㅅㄱㄑㅅㄷ | achi-tetl ㅈㅌㅅㄑㅅㄷ | ayo-tetl ㅈㅂㅁㄷㄑㅅㄷ | zi-tetl ㄱㅅㄑㅅㄷ |
| **Person (-ad)** | icha-ad ㅅㅌㅈㄷㄪ | i-ad ㅈㄪ | inin-ad ㅅㄱㅅㄱㄷㄪ | achi-ad ㅈㅌㅈㄪ | ayo-ad ㅈㅂㅁㄷㄪ | zi-ad ㄱㅈㄪ |
| **Place (-zhia)** | icha-zhia ㅅㅌㅈㄷㅋㅈ | i-zhia ㅅㅋㅈ | inin-zhia ㅅㄱㅅㄱㅋㅈ | achi-zhia ㅈㅌㅅㅋㅈ | ayo-zhia ㅈㅂㅁㅋㅈ | zi-zhia ㄱㅅㅋㅈ |
| **Quantity (-qez)** | icha-qez ㅅㅌㅈㄜㅋㄱ | i-qez ㅅㄜㅋㄱ | inin-qez ㅅㄱㅅㄱㄜㅋㄱ | achi-qez ㅈㅌㅅㄜㅋㄱ | ayo-qez ㅈㅂㅁㄜㅋㄱ | zi-qez ㄱㅅㄜㅋㄱ |
| **Reason (-patle)** | icha-patle ㅅㅌㅈㄷㄱㄷㄑㅋ | i-patle ㅅㄱㄷㄑㅋ | inin-patle ㅅㄱㅅㄱㄱㄷㄑㅋ | achi-patle ㅈㅌㅅㄱㄷㄑㅋ | ayo-patle ㅈㅂㅁㄱㄷㄑㅋ | zi-patle ㄱㅅㄱㄷㄑㅋ |
| **Manner (-qenta)** | icha-qenta ㅅㅌㅈㄜㅋㄱㄱㄷㄱ | i-qenta ㅅㄜㅋㄱㄱㄷㄱ | inin-qenta ㅅㄱㅅㄱㄜㅋㄱㄱㄷㄱ | achi-qenta ㅈㅌㅅㄜㅋㄱㄱㄷㄱ | ayo-qenta ㅈㅂㅁㄜㅋㄱㄱㄷㄱ | zi-qenta ㄱㅅㄜㅋㄱㄱㄷㄱ |
| **Time (-qik)** | icha-qik ㅅㅌㅈㄷㅅㄱㄱ | i-qik ㅅㅅㄱㄱ | inin-qik ㅅㄱㅅㄱㅅㄱㄱ | achi-qik ㅈㅌㅅㅅㄱㄱ | ayo-qik ㅈㅂㅁㅅㄱㄱ | zi-qik ㄱㅅㅅㄱㄱ |
| **Possession (-adl)** | icha-adl ㅅㅌㅈㄷㄪㄥ | i-adl ㅅㄷㄪ | inin-adl ㅅㄱㅅㄱㄷㄪ | achi-adl ㅈㅌㅅㄷㄪ | ayo-adl ㅈㅂㅁㄷㄪ | zi-adl ㄱㅅㄷㄪ |
| **Kind (-ochti)** | icha-ochti ㅅㅌㅈㅁㅌㄱㄱ | i-ochti ㅅㅁㅌㄱㄱ | inin-ochti ㅅㄱㅅㅁㅌㄱㄱ | achi-ochti ㅈㅌㅅㅁㅌㄱㄱ | ayo-ochti ㅈㅂㅁㅁㅌㄱㄱ | zi-ochti ㄱㅅㅁㅌㄱㄱ |

# Appendix C: Pronouns

| *Standard* | | | | *Possessive* | |
|---|---|---|---|---|---|
| *i* | first person singular | ze (ㄱㅊ) | my | zeo (ㄱㅊㅁ) |
| *we* | first person plural | de (ㄉㅊ) | our | deo (ㄉㅊㅁ) |
| *you* | second person singular | ve (�ㅊ) | your | veo (�ㅊㅁ) |
| *y'all* | second person plural | le (ㅁㅊ) | y'all's | leo (ㅁㅊㅁ) |
| *he/she/it* | third person singular | se (⊥ㅊ) | his/hers/its | seo (⊥ㅊㅁ) |
| *they* | third person plural | ye (∪ㅊ) | theirs | yeo (∪ㅊㅁ) |
| *reflexive pronoun* | non-specific "one" | zhe (Ⅎㅊ) | one's | zheo (Ⅎㅊㅁ) |
| *definite article* | the | ke (Ʒㅊ) | | |

# Appendix D: Standard Verb Conjugation

| | | |
|---|---|---|
| Infinitive | -e' | -ㅊˆ |
| Present tense | -ia | -ㅈ |
| Past tense | -ie | -ㅊ |
| Future tense | -ře | -ㅉㅊ |
| Imperative | -zhda | -�ㅈ |
| Conditional | -za | -ㄱㅈ |
| Present participle | -ian | -ㅈㄱ |
| Past participle | -ien | -ㅊㄱ |
| Future participle | -řen | -ㅉㅊㄱ |

# Appendix E: IPA Pronunciation Guide

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

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| | | | |
|---|---|---|---|
| Q | ⊆ | Queen | q |
| QL | ⊆ | GLad | ql |
| QR | ⊆ | GRate | qr |
| R | Ħ | Raid | r |
| S | ⊥ | Sing | s |
| SH | ± | SHut | ʃ |
| T | ⊂ | Tool | t |
| TL | ⊂ | TLaloc | tl |
| TS | ⊂ | CaTS | ts |
| 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 |

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# Appendix F: Exercise Key

# Appendix G: Reading Translations

**Lesson 2 Reading:**

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

**Lesson 3 Dialogue:**

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

**Lesson 3 Reading:**

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

**Lesson 4 Reading:**

Ke iatepcha zochia ke ke tlacha. Pantle iqia 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:**

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

**Lesson 5 Dialogue:**

| | |
|---|---|
| **Azhdiazhiepr** | Greetings, Kieko. I am Azhdiazhiepr. Did you meet Doctor Devietlas? |
| **Kieko** | Yes, Azhdiazhiepr. |
| **Azhdiazhiepr** | Ze ichitře ke tlamatzinad, oqik ke chakilio chilitře de. Jdo ve pradrnad iqia, potlie zeo shtiefabr? |
| **Kieko** | Viaj, zeo chakilo ikinstial ze pradrie! |
| **Azhdiazhiepr** | Cha, ichakiyekta! Pradrnad iazh iqia ze! |
| **Kieko** | Cha! Ze pradrzhda de yelize? Kamatli? |
| **Azhdiazhiepr** | Ha ha, yelize, plaz zha. Yelize zan. |
| **Kieko** | Viaj, Azhdiazhiepr. |
| **Azhdiazhiepr** | Ke ololi pradria ve? Iqia coqo. |
| | *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! |

**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. Azhdiazhiepr 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.

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**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 Dialogue:**

| | |
|---|---|
| **Azhdiazhiepr** | The weather looks pleasant this afternoon, shall we go to the park? |
| **Velmiepr** | That's a good idea. But the forecast predicts rain this afternoon. |
| **Azhdiazhiepr** | Then (for that reason) we will bring umbrellas and raincoats. Kieko, would you like to go to play? |
| **Kieko** | Yes! Where are we going? |
| **Azhdiazhiepr** | To the Noble's park. It's a big park with many paths and birds. |
| **Kieko** | Are we allowed to feed the birds? |
| **Velmiepr** | Yes! Remember to bring the bird feed. |
| **Kieko** | But, what if it rains? |
| **Velmiepr** | Then Azhdiazhiepr can teach you to make a telekinetic umbrella. |
| **Kieko** | Oh, fun! |

**Lesson 8 Dialogue:**

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|---|---|
| **Nor** | Ikan, look! We have a message from Kieko's mothers! |
| **Ikan** | Azhdiazhiepr and Velmiepr? What does it say? |
| **Nor** | Kieko is doing well. They are taking her to a theater performance and ask if we would like to go as well. |
| **Ikan** | Of course? What's the show? |
| **Nor** | It's a famous Dzaqtlas tale, the Three Amigos. |
| **Akam** | The Three Amigos? I love that story! Can we go, mom? |
| **Ikan** | I suppose we can! When is the show? |
| **Nor** | The second (hour) of the third (third). We must get ready! |
| | *Later, outside the theater:* |

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|---|---|
| **Azhdiazhiepr** | It's good to see you again, Nor and Ikam. We're glad you could attend with us. |
| **Nor** | Thank you for the invitation, Azhdiazhiepr. |
| **Velmiepr** | Kieko told us Akam likes the story. |
| **Ikan** | It is. I've read it to him many times. Oh, look, the children are playing! |
| **Akam** | Make it go higher, Kiekoiepr! |
| **Nor** | She's learned so much! |
| **Azhdiazhiepr** | Yes, she's a strong pradrnad and a quick learner. Kieko, bring it back down please! |
| **Ikan** | Show time! |

**Lesson 9 Dialogue:**

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For more information about Zdetl, visit the Zhodani Language and Cultural Institute on Facebook (https://www.facebook.com/groups/425408508913687/) or scan the QR code with your smartphone.