



Conversational Zdetl

for Anglic Speakers

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

Dlolpliki, Zhdant/Zhdant

Tzonitzali Zdebrdish, ziad tlaniana...

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

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

Makozhda ... draitse priatlakoti polotens ...

ziad tlaniana ... makozhda kamatli ...

Tzonitzali Zdebrdish... makozhda ...

くコロアスくコロソル オホトロヒ土.

コズル とヌマヌマヌ***

タヌガルガル***

タヌガルガル***

ヌヌズ ヌヌズ' ッズとゼ'***

タヌガルガル ハルコセコセコセ***

ヌヌズ ナヌヨヌヌ 王ヌヌ タヌガルガルヌヌ***

タヌガルガル

タヌガルガル ハルコセコセコセ***

コズル とヌマヌマヌ

タヌガルガル ジルガルと人

くコロアスくコロソル オホトロヒ土***

タヌガルガル

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

ゾセト ズヨ ザセトメル ザルニス ザルモトス

Conversational Zdetl

マスジクコルダル ゾセト

Jeff Kazmierski

in association with

The members of the Zhdantia Language and Cultural Institute

John Waterman - Foreword and Hard Landing

Steve Schonberger - Our Wondrous Universe

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Thanks for 40 years of incredible science fiction gaming!

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Foreword to Beginning Zdetl

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

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

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

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

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

Foreword to Beginning Zdetl

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

--John Waterman, CPT, IN, INI

The Zhodani Language and Cultural Institute

Regina, Spinward Marches

Author's Note

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

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

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

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

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

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

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

author's note

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

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

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

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

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

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

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

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

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

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

Jeff Kazmierski

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Introduction

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

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

Spelling, Pronunciation, and Accent

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

Vowels

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

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

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

Introduction

Consonants

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

Syllable Structures and Accentuation

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

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

| | | |
|--------------------|----------------------|--|
| Atrint | අත්රින්ත | At-rint - “raining”, the wet season following the winter thaw |
| Vrienstrial | ව්‍රීන්ස්ට්‍යාලි | Vrien-stial - “heat”, the warm summer season |
| Atchafser | අත්චාෆ්‍සේර | At-chaf-ser - “waning”, the autumn season when the heat of summer fades |
| Ataniebl | අත්නීබ්ල | A-tan-iebl - “harvest”, the season to harvest mature crops |
| Ashtiavl | අ්‍ය්‍ං්තෑව්ල | Asht-iavl - “chill”, the winter season |
| Atpiapr | අත්පියාප්‍ර | At-piapr - “thaw”, the spring season when winter's chill wanes and the weather becomes warmer |
| Zhant'ad | ඇජ්ංතැද | Zhant'ad - commoner; the lowest class of citizen in the Zhodani Consulate |
| Dlenchiepr | ඇඳ්ල්ංචීප්‍ර | Dlench-iepr - intendant; the lowest rank of nobility |
| Zhobrdievil | ඇජ්බ්‍රදීව්ල | Zhobr-dievil - noble; the ruling class in Zhodani society |
| Pranatl | ඇප්‍රාන්තල් | Pra-natl - “aspirant”, the lowest rank of nobility, equivalent to a Knight in the Imperium |
| Jdistebr | ඇජ්ඩ්‍යුංඩ්බ්‍ර | Jdi-stebr - “wellborn”, the second rank of nobility, equivalent to a Baron in the Imperium |
| Viestlas | ඇව්‍යිස්ත්ලාස | Vies-tlas - “highborn”, the third rank of nobility, equivalent to an Imperial Marquis |
| Zhobrtlasche | ඇජ්බ්‍රත්ලාස්චේ | Zhobr-tlas-che - “noble born”, the second highest rank of nobility, equivalent to an Imperial Count |
| Preblshienchiashav | ප්‍රෙබ්ල්භිංචිංඡාෂාව | Prebl-shiench-ia-shav - “princely born”, the highest rank of nobility in the Consulate, equivalent to an Imperial Duke |

Introduction

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

Introduction

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

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

to understanding how to pronounce Zetl words and sentences.

A Note on Word Construction

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

Consider the following:

vlezhdaf (ボセロアス) - **vlezhd** (star) + **-af** (yonder, afar); "yonder star"

vlezhdatlishaf (ボセロアスとスルアス) - **vlezhd** (star) + **atl** (lord) + **ish** (our) + **af** (yonder); *our Star Lord-class cruiser over there/yonder*

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

These constructions can become quite complex and convey subtle meanings:

dlenchieprzinichpatlasdish (ドセマヌコノアヌ王アスとスルアス) - **dlenchiepr** (intendant) + **zin** (child) + **ichpa** (new) + **tlas** (superlative) + **dish** (our); *our newest intendant child*

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

Punctuation

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

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



Tlamachti 1: Greetings

Yekta chapani!

Үкәләр Җарылтасъ//

Chapanitlasche!

Җарылтасътәштәш//

Yekta stial.

Үкәләр һәм*

Yektnamiqe.

Үкәләрәтәсек*

Fao'daqle?

Җәтәлә^дәләтә/

Tliaqrnad Ikan iqja.

Зәләрәдә һәзәрә һәзә*

**Yektnamiqe, Ikan. Niefradr
Zeklazo iqja.**

Үкәләрәтәсек, һәзә*

Fliedio'daqle?

Җәтәлә^дәләтә/

Fliedik. Iazho'daqle?

Җәтәләз* һәзә^дәләтә/

**Fliedik, kamatl. Izhia
vidliao'daqle?**

Җәтәләз, һәзәрәтә/

Zdeqla vidlik.

Җәләр һәтәз*

Dlolpliki vidlik.

Җәләрәз һәтәз*

Itoik chtenenzh.

Җәләрәз Җәләрәз*

Good morning!

Good morning!
(Exceptional morning!)

Good day.

Well met.

What is your name?

I am Ikan Tliaqrnad.

Well met, Ikan. I am Zeklazo
Nejdrafr.

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

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

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

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

I am from Dlolpliki.

Good-bye. (be seeing you)

pala

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

| Noble Title | Meaning | Suffix added to name |
|-------------|-----------------|----------------------|
| 地位者 | Dlenchiepr | -iepr (地位) |
| 卓然者 | Pranatl | -atl (卓然) |
| 出生者 | Jdistebr | -stebr (出生) |
| 高生者 | Viestlas | -tlas (高生) |
| 卓然者生者 | Zhobrtglasche' | -glasche (卓然者生) |
| 王族者 | Preblsheniashav | -iashav (王族) |

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

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

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

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

Exercises (Ajozdarad)

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

pala

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

Other Greetings and Responses

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

Qlie fliedik. Chaktopkenzh zdinzhbaik.
እኔ ተቋይሸም የዕድልናንድ ስት አገልግሎት ነውም
 I am not harmonious. Unwell is my stomach.

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

Qlie fliedik. Tlakitzdievlik.
እኔ ተቋይሸም ተፈጻሚነት ተስፋይነት ነውም
 I am disharmonious. Nostalgic (am I).

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

Nouns, Singular and Plural

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

| | | | |
|-----------------|------|-----------------------------|----------|
| choqi ችልሮ | girl | choqi choqi ችልሮ ችልሮ | girls |
| driefri ደኅፍሪ | boy | kiachti driefri ቃክታ ፍልፍሪ | six boys |
| ibro እብሮ | egg | chial ibro ችልዴ እብሮ | One egg |

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

Vocabulary (Tlatoniatl ilnamia)

| | | |
|----------------|--------------|-----------------------------------|
| -ach | ア王 | diminutive; small |
| -aqle/-qle | ア(ア)クセ | Interrogative suffix |
| chikakenmiztli | 王人アアセセセアタコト人 | a six-legged cat native to Zhdant |
| choqabr | 王ロクル | sister |
| choqi | 王ロク人 | girl |
| choqzin | 王ロクコメア | daughter |
| -di | アド | a state of being |
| dievl | アズ | thoughts |
| driefrabr | アズルアス | brother |
| driefri | アズル人 | boy |
| driefrin | アズルコメア | son |
| fevranzh | ハセマアス | book |
| fliedi | ハセムス | a state of unity or harmony |
| iadlajem | スビアラセセ | skycar |
| ibro | アトロ | egg |
| itzi | アトコ人 | house, home |
| kafi | アアス | coffee |
| kenkali | アセアアアス | family; clan |
| kenkalitzi | アセアアアスコ人 | household; clan house |
| -nad | アアロ | a person or profession |
| -nam | アアロ | a spouse or partner |
| pria | アス | chamber or room |
| shtiefrabr | アスルアス | father |
| shtiefri | アスル人 | man |
| shtiefrnam | アスルアアス | husband; male partner |
| tlakitzdiev | アアススココアス | nostalgia |
| tlamachti | アアスアアス | lesson |
| tlekonni | アセアアス | animal; creature |
| zdnizhba | コスコトアス | stomach |
| ziatl | コスヒ | table |
| ziefrabr | コスルアス | mother |
| ziefri | コスル人 | woman |
| ziefrnam | コスルアアス | wife; female partner |
| zin | コスア | child |
| zinach | コスアア王 | infant |

pala
Numbers (Patlani)

Learn the numbers in Zdetl.

| | | | |
|----|----|--------------|-----------|
| 1 | ∟ | chial | 王スユ |
| 2 | 𠂔 | omei | 𠂔セイ |
| 3 | 𠂔 | teqo or tyei | 𠂔セル : 𠂔セイ |
| 4 | 六 | nachoie | アハ王スユ |
| 5 | ナ | machieli | アハ王セスユ |
| 6 | # | kiachti | ジス王ス |
| 7 | 匁 | komi | ジロス |
| 8 | ▽ | koe | ジロセ |
| 9 | 𠂔 | kona | ジロアハ |
| 10 | ∟□ | matlapa | アハビアハス |

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

| | | |
|-------------|---------|---|
| teqozdij | 𠂔セルコス | A period of three years; often mistranslated as “Olympiad” |
| teqozastial | 𠂔セルコアスユ | “Teqozdij Day”, a holiday added every three years to mark the new Teqozdij |
| teqozdievl | 𠂔セルコハタ | The Psionic Games, a major societal event that happens every third teqozdij |

Larger numbers are formed by compounding the numerical words:

| | | | |
|----|----|---------------|------------|
| 11 | ∟∟ | matlapachial | アハビアハスユス |
| 12 | ∟𠂔 | matlapaomei | アハビアハスユシス |
| 13 | ∟𠂔 | matlapatyei | アハビアハスユス |
| 14 | ∟六 | matapanachoie | アハビアハスユアハス |
| 20 | 𠂔□ | omeimatlapa | シスセスアハビアハス |

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

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

| | | |
|----------|----------------|--------|
| ∟□□ | matlaiepr | アハビアハス |
| ∟□□□ | matlapatl | アハビアハス |
| ∟□□□□□ | matlapatlas | アハビアハス |
| ∟□□□□□□□ | matlapatlasche | アハビアハス |

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

The Definite Article

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

Pronouns (Tetlas)

The most commonly used pronouns in Zdetl are:

| Person | Singular | Plural | Possessive/indicative suffix |
|--------|---------------------|----------------------|------------------------------|
| 1st | ze (Ζχ) - I, me | de (Δχ) - we | -ik / -(d)ish (εχ . εχιτ) |
| 2nd | ve (Βχ) - you | le (Λχ) - y'all | -o'd (εχ ^ Δ) |
| 3rd | se (Σχ) - he/she/it | ye (Υχ) - they, them | -ens (εχ)} |

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

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

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

Faeia ve? (What is your name?)

One could say instead:

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

And when referring to another person:

Faens _____. (Their name is ____)

In the first example, **fae`** (εχεχ), *to be named*, is a verb taking the present tense form **fiaeia** (εχεχε), and in the second, the *noun fae* (εχεχ), *name*, is modified by the *second person possessive suffix -o'd* to make it **fao'o'd** (εχεχεχ ^ Δ). The suffix **-aqle** (εχεχεχ) makes the sentence *interrogative*.

Exercises (Ajozdarad)

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

Asking Questions

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

pala

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

Verbs: The Present Tense

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

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

| | |
|---------------------|------------------------------|
| Ze mochitia. | I am reading (I read). |
| コセ フル王人く凡* | |
| Mochitik. | I am reading (I read). |
| フル王人く人ニ* | |
| Se kotozhia. | He/she/it is sitting (sits). |
| 上セ グルく凡ヨス* | |
| Kotozhens. | He/she/it is sitting (sits). |
| グルく凡ヨセ凸* | |

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

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

グルく凡ヨセス. ハマリス フル王人く人ニ*
Kotozenzh, fevranzh mochitik.
sit-PRESENT PARTICIPLE, book reading-PRESENT-I.

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

アヘルコセヨ 士メタ人
Nilozenzh shtiefri
(A) speaking man

フル王セヨ 王人く凡セヨアタ人コト人
Kochenzh chikakenmiztli
Sleeping cat

クレセ人 フルスアセヨ コメア
Tyeii olianenzh zin
Three swimming children

And when the verb is used as a noun:

Үکәңләтә
Yekta shtiavenzh
Good thinking

Tlatoniatl ilnamia: michad (verbs)

| | | |
|-------------|-------------|-----------------|
| ikatike` | ԱՀՐՀՀՀԵԿ^ | to stand |
| iqe` | ԱՀԵԿ^ | to be |
| kaqe` | ՀԲՀԵԿ^ | to listen |
| katzitlane` | ՀԲՀԿԵՏԵՎԵԿ^ | to push |
| kavre` | ՀԲՄԵԿ^ | to have |
| koche` | ՀՇԻԵԿ^ | to sleep |
| kopeche` | ՀՇԲԵԿ^ | to push |
| kotozhe` | ՀՇՀՇԵԿ^ | to sit |
| miztle` | ՃԽԿԵԿ^ | to ride |
| mochite` | ՃՇԻԵԿ^ | to read |
| niloze` | ՃԽՋՋԿԵԿ^ | to talk (speak) |
| noetzhite` | ՃՇԵԿԵՅԽԵԿ^ | to climb |
| oliane` | ՇԱՋԱԿԵԿ^ | to swim |
| qiloe` | ՃԽՋԱԿԵԿ^ | to paint |
| shtiave` | ՍՏՏԱԿ^ | to think |
| tie` | ՀՃ^ | to throw |
| tlakoe` | ՀԲՀՇԵԿ^ | to eat |
| tlapae` | ՀԲԲԲԵԿ^ | to drink |
| yanae` | ՄԲՀԲԵԿ^ | to hide |
| zhdazhe` | ՅԲՅԵԿ^ | to catch |

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

Conjunctions (Nieqrاد)

Conjunctions (nieqrاد; ԱՃՎՔՀ) join sentences or clauses within a sentence to create connected sequences of ideas.

| | | |
|------|----|-----|
| iagh | ՃՅ | and |
| iai | ՃԽ | but |
| pra | ԲԲ | or |

Exercises (Ajozdarad)

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

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

Culture: Zhodani Home Life

The Clan House (Kenkalitzi)

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

| | | |
|-------------------------|----------------|--------------|
| Yotlekemetnad | ઉલેકેમેનાડ | "Smith" |
| Kliazhnamachrnad | શ્રીજનામાચરનાડ | "Plumber" |
| Kloriemnad | ક્રોરીમનાડ | "Programmer" |
| Kotzpialinad | કોટ્ઝપાલનાડ | "Fisher" |
| Tlamad | તલમાડ | "Doctor" |
| Tilman | તિલમાડ | "Taylor" |

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

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

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

The Bath Hall (Kalipakipria)

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

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

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



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

The Gardens (Zhochtlipria)

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

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

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



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

The Creches, Schools, Living, and Work Spaces

Beyond the **kalipakipria** and **zhochtlipria** are the spaces and buildings set aside for the true work of the **kenkali**. Here is where the **zintikipria** (ゾンティクリア) creches, the **koatlipria** (コアトリア) work spaces, **zhdatlipria** (ゾダトリア) schools, and **kotozhiepri** (コトシエプリ) living spaces can be found.

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

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

Every **kenkali** performs work essential to the functioning and maintenance of a **Zdobrdievl** (ゾドブルディーブル) *noble estate*. This work is done in the **koatlipria** (コアトリア) or *work spaces*. The form of the **koatlipria** depends on the skill set of the **kenkali**; the Kenkali Tliaqrnad **koatlipria** would be fields and farms; the Kenkali Yotlkemetnad **koatlipria** would be the estate's vehicle garages and possibly other heavy machinery; the Kenkali Kliazhnamachrnad **koatlipria** would be the water filtration and purification plants. These facilities are not always near the actual **kotozhiepri** of any of the individual **kenkali**.



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

zintikipria
kotozhiepria
koatlipria
zhdatlipria
pria

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

creche
 communal house
 workplace
 school; training center
 a functional space



Tlamachti 2 - At a Restaurant

| | |
|----------------------------|--|
| Zholnad Жолнад | Tlachatlasche, dlenchiepro. Itetl pleshqleo'daqle chtenzenzh? トクダ王アタシテル・タラシマスル。イテル・ペレクレオダクル・チテンゼンズ。 |
| Azhdiazhiepr Аздыаҗиепр | Tlachatlasche. Etachshrk chiala chtendish, kamatl. トクダ王アタシテル・タラシマスル・カマタリ・チテンドシ。 |
| Zholnad Жолнад | Yektlas, dlenchiepr. lazh ke zin? ウタガヒテル・タラシマスル・スヨ・ラジ・コメア。 |
| Kieko Киеко | Dlabra, kamatl! ドラブラ・カマタリ! |
| Zholnad Жолнад | Yektlas. Moli iochti chteno'd? ウタガヒテル・モリ・イオチ・チテノダ。 |
| Kieko Киеко | Viepchaklajo! ヴィエーパクラジョ! |
| Velmiepr Вельмиеpr | Cha! Aepreo'daqle dazej, Kieko-ki? チャ! アエレオダクル・ダゼイ・キエコキ。 |
| Kieko Киеко | Qlie... クル... |
| Azhdiazhiepr Аздыаҗиепр | Ielezhe ichatetl bivriant. Yektlas ke Dlolplikiajo tsenchenzh. エリセヨセ・イタシテル・ビブリヤント。ウタガヒテル・ドロップリカジョ・チテンゼンズ。 |
| Kieko Киеко | Dlolplikiajo chtenik, kamatl. ドロップリカジョ・チテンイク・カマタリ。 |
| Zholnad Жолнад | Yekta pepetli. Okye chtenenzh? ウタガヒテル・オケイ・チテンゼンズ。 |
| Velmiepr Вельмиеpr | Icha chokotecho, zhdedazenzh, iazh talqi, kamatl. イハ・チコテコ・ゼヂダゼンズ・イアシ・タルキ・カマタリ。 |
| Azhdiazhiepr Аздыаҗиепр | lazh icha tefla, iazh chtozen, zenzh. スヨ・イハ・テフラ・スヨ・チトゾン・ゼンズ。 |
| Zholnad Жолнад | Zhdotlas, dlenchiepro. ホドタラス・タラシマスル。 |

tlakolepriaſaf

- Waiter Good afternoon, Dlenchieprs. What will you be ordering?
- Azdiazhiepr
soup, please.
- Waiter Very good, my lady. And for the child?
- Kieko Noodles, please!
- Waiter Excellent. What kind of sauce do you like on them?
- Kieko Viepchaklajo!
- Velmiepr Oh! Have you tasted it, Kieko-ki?
- Kieko No...
- Azdiazhiepr
- Kieko Perhaps something milder. The Dlolplikiajo is very good.
- OK. I'd like that.
- Waiter Excellent choice. Will there be more, my ladies?
- Velmiepr Some fruit, bread and cheese, please.
- Azdiazhiepr
- Waiter And some wine, and fruit juice for the child.
- Waiter Excellent.



Vocabulary (Tlatoniatl ilnamia)

| | | |
|----------------|----------|--|
| abrrstia | アトタス | a chicken-like creature raised for meat |
| abrrstiapantli | アトタスアマタス | breast of abrrstia |
| ache | アシテ | flour made from legumes or nuts |
| achieti | アシエチ | cooking oil |
| bivriant | ビヌアス | spicy |
| chokotecho | コロコロ | bread |
| chtene` | シテナセ | to desire or want a thing; also a request |
| dlabra | ラブラ | noodles |
| dlats | ラバト | nut; nuts |
| dlolplikiajо | ラルリカジョ | a mild spice blend used in currys |
| efla | エフラ | wine |
| etachshrk | エタシル | a soup made from noql meat, tubers, and vegetables |
| iazde | アソセ | an apple-like fruit |
| ibro | イブロ | egg |
| ientschapо | イエンチハボ | bacon, usually made from yonchobo |
| jiebl | ジエブ | herb |
| kafi | カフィ | coffee |
| kamatli | カマツチ | please or thank you, interchangeably |
| kamtoli | カマツコリ | a hardy sweet potato-like tuber |
| kiochti | キオチ | breast (of poultry) |
| kliazh | クレヨ | water |
| kotl | コトル | tea |
| mizhtloyo | ミズトロ | pastry; donut |
| moli | モリ | salsa; sauce |
| nechtli | ネヒチ | honey |
| sta | サ | plate |
| tako | タコ | tacos (introduced by Solomani) |
| talqi | タク | fruit |
| tlakolepria | タラコリ | restaurant; eatery |
| tlateme` | タラセタセ | to feed; to give food to |
| tlatemo | タラセタ | food |
| tlatlie | タラシ | spirits, liquor |
| tsitsio | チチ | jam |
| yama | ヤマ | bland |
| viepchaklajo | ヴィエックラ | a very spicy curry dish |
| zamoli | ザモリ | soup |
| zenzh | ゼン | a fruit juice drink |
| zhedadenzh | ゼダデン | cheese |
| zholnad | ゾーナド | waiter, concierge |

Mealtimes and Times of the Day

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

| | | |
|--------------------------------|--------------|--------------------------------------|
| Pliebraits ズトスルズム | sunrise | Early to mid-morning |
| Chapani ズラズラズム | morning | Between sunrise and noon |
| Stialchali スラスラスム | noon | The 15 th hour of the day |
| Tlacha ズタズタ | afternoon | Between noon and sunset |
| Pliebrimani ズトスルズラズム | sunset | Twilight to early evening |
| Tlatso ズタズ | pre-midnight | Between sunset and midnight |
| Teyochali ズセラズラズム | midnight | The 30 th or zero hour |
| Chikani ズミズミズム | pre-sunrise | Between midnight and sunrise |

Daytime, the daylight hours between sunrise and sunset, is usually called **stial** (スラス) and nighttime, between sunset and sunrise, is **teyo** (ズセラズ).

Vocabulary: meals (Tlatoniatl ilnamia: tlakopali)

| | |
|---------------------------------------|---|
| pliebraitspali ズトスルズム | The first meal of the day, consumed at dawn or around the 5 th or 6 th hour and consisting of proteins, starch and vegetables |
| omeipliebraitspali ズミズトスルズム | The second meal of the day, usually two hours after pliebraitspali |
| matlapachialpali ズタズラズラズム | A light meal consisting of mostly starches and vegetables typically occurring around the 11 th hour of the day |
| stialchalipali スラスラズム | The noon or midday meal consumed at the 15 th hour of the day |
| tlachapali ズタズタズム | Midafternoon meal, usually a refreshing drink and pastries, held at the 18 th to 19 th hour |
| pliebrimanipali ズトスルズラズム | The evening meal consumed between the 22 nd and 23 rd hour of the day |
| teyochalipali ズセラズラズム | A light meal sometimes consumed at midnight as needed |

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Zhdanstial

The following illustrations show a typical Zhodani clock featuring three hands of varying sizes for counting the seconds (**zhinzh** 真ズ), minutes (**pitlik** ピスとスズ), and hours (**achan** アシナア). The outer colored ring indicates the portion of the day or **tyeiaji** (ヒヤセアヅル), also known as *third*, and it rotates once per day. The clock face itself is divided into ten **achan**,



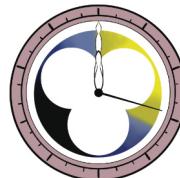
トキハル王アシナ人
Teyochali
Midnight; hour 0



アヌトスアシナ人
Pliebraits
Dawn; hour 10



アヌアシナ人
Stialchali
Noon; hour 15



アヌトスアシナ人
Pliebrimani
Sunset; hour 20

numbered from 1 to 10 counting spinward (clockwise).

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

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

Exercises (Ajozdarad)

Express the following in Zdetl:

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

Translate from the Zdetl:

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

Vocabulary: Verbs (Tlatoniatl ilnamia: michad)

| | | |
|------------|---------|-------------------------------|
| aepre` | アエレセ^ | to taste |
| akonmole` | アコノモレセ^ | to swallow |
| chiachie` | チアチエ^ | to chew |
| chinqe` | チンケセ^ | to suck or sip |
| chrche` | チルチエ^ | to spit |
| chtoreqle` | チトロケレセ^ | to order food |
| ezhozste` | エホズステセ^ | to sautee' |
| frenzhe` | フレンゼセ^ | to gulp |
| iekoke` | イコケセ^ | to taste something |
| iepane` | イパンエセ^ | to be thirsty; to have thirst |
| iezotle` | イゾトルセ^ | to vomit |
| neloze` | ネロゼセ^ | to stir |
| ozhbe` | オジベセ^ | to nibble |
| pitse` | ピッセ^ | to smell something |
| pizie` | ピツイエ^ | to sniff |
| pleshqle` | ピレシキレセ^ | to request |
| qetse` | ケツセセ^ | to bite |
| tekochole` | テコロセ^ | to be hungry; to hunger |
| tlakoe` | タラコエセ^ | to eat |
| tlateme` | タラタメセ^ | to feed; to give food to |
| tlapaze` | タラパゼセ^ | to drink |
| zilmole` | ジルモレセ^ | to choke |
| zoyone` | ゾヨネセ^ | to fry |

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

Omeipliebraitspali iqik?
オメイリエブライツパリ イシイ/
When is second breakfast?

Adjectives and Adjectival Suffixes

Adjectives (**zarfozad**, コテアヘルコヘル) are words that describe nouns. In Zdtl, adjectives can take the form of either independent words or *adjectival suffixes* appended to a noun. The only functional difference is in the application.

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

| | | | | | |
|--------|-----|-------------------|--------|------|----------------|
| -ach | アセ | small; diminutive | -med | メド | clean |
| -davr | アダル | new | -qapl | カクル | fresh |
| -dro | アドロ | bright | -shte | シテ | fast |
| -kekli | アケル | stale | -tlas | タラス | large; great |
| -iensh | アシ | old | -zdo | ジド | dull |
| -klie | アキ | slow | -zdodl | ジドウル | dirty; unclean |

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

Medaqle?
መዳዊለድል?
Is it clean?

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

Stamed.
ስተምድ
A clean plate (plate-clean).

Tlatoniatl ilnamia: zarfozad

| | | | | | |
|-----------|-------|------------|-----------|--------|---------|
| aflaja | ፈፍራብር | sweet | iapani | ጥጥጥን | thirsty |
| ashtiabla | ፈቻጌብር | cold | ioaka | ሁሬጥን | dry |
| bivriant | ጥሬሞኖ | spicy | keql | ዘቅል | salty |
| chiklika | ቍስጋዥን | bitter | kliazheva | ደሸዮጋዋ | wet |
| datansia | ረጥረጥኝ | umami | mankia | ሰጥጥን | soft |
| dlev | ሻትና | flavorless | qapl | ደረኞ | fresh |
| dliefish | ሻኩኩ | stinky | rlop | ጥሬሬ | sour |
| fenta | ሻጋጋ | tangy | tekicholi | ረቻዝንወል | hungry |
| fiela | ሻቻዎ | bad | vrienia | ማጋዛ | hot |

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

Exercises (Ajozdarad)

Translate from Zdetl to Anglic:

- Qaplaqle ke noql?
- Kafi ashtialb.
- Pliebrimanipali iqik? Tekicholik!
- Viepchaklajo bivriantaqle?
- Dlevens ke abrrstia.

Translate from Anglic to Zdetl:

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

Negative Constructions

To make a sentence negative, the word **qlie** (៥៥) is added at the beginning:

Talqi chteno'd?
 ተልጊዥ ዲትኝዎል?
 Do you want fruit?

Qlie talqi chtenzik.
 የቅለ ተልጊዥ ዲትኝዎን.
 No, I do not want fruit.

Exercises (Ajozdarad)

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

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

Translate, then answer the following questions in the negative.

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

Days of the Week

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

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

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

| | | |
|----------------------|---------|------------|
| Chistial | ችሁታዥ | First day |
| Omeistial | ይኖራሱታዥ | Second day |
| Teqostial | ፳ት፻፻ታዥ | Third day |
| Nachostial | ፳፻፻፻ታዥ | Fourth day |
| Machielistial | ፳፻፻፻፻ታዥ | Fifth Day |

tlakolepriaazaf

| | | |
|-----------|--------|-----------|
| shta | 士仄 | now |
| zeychim | コセレ王人々 | soon |
| dodlom | ジルジル々 | never |
| aklamzdeq | アラマズデク | yesterday |
| akostial | アラスチア | tomorrow |
| blefr | ベーフル | today |

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

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

Ittel pleshqleo'daqle cthenzenzh?
人セセト パレホレダクルダクル 王セテンツ/

This roughly translates into Anglic thusly:

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

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

Aepreο'daqle dazej?
アエラセルダクルダクル アラコセル/

Taste-you-question **did?** (Have you tasted (it)?)

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

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

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

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

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

Exercises (Ajozdarad)

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

Culture: Zhodani Diet and Cuisine

Dietary Needs

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

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

proteins and modern Zhodani have no trouble eating local foods.

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

| | | |
|-------------------------|---------------|------------|
| okotzi | Ոկուցի | fish |
| dlezhdokotzi | Ջէջդոկուցի | shellfish |
| kliazhatlkochini | Կլյաշալկոչինի | seaweed |
| jdinqri | Ջնիզրի | grain |
| talqi | Դալքի | fruit |
| tlonqili | Ճոնգիլի | vegetables |

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

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

tlatemo

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

Eating Patterns

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

The Morning Meal (Pliebraitspali)

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

The Noon Meal (Stialchalipali)



| | | |
|----------|------------|---|
| zdadlev | ဇာဒလေ | flatbread patty made from a rice-like grain |
| zamoli | ဇာမူလို | broth |
| tlonqili | တြာအင်းလို | vegetables |
| talqi | ဇရဲဇ် | fruit |
| kans | ဇန် | a rice analogue grain |
| kafi | ဇနီ | coffee |

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

Evening Meal (Pliebrimanipali)

Pliebrimanipali (夕暮れの食事) or *evening meal* is traditionally



qiloe` **ㄑ** 谷物の粉
noodles made from the starch of a wheat-like grain

ibro **ㄎ** 卵
egg

abbrstozh **ㄔ** 肉の串
abbrstia meat

fozhqro **ㄕ** 魚介類
a spicy blend of pickled vegetables, fish and shellfish

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

Spices (Ajo)

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



| | | |
|---------------------|---------|---|
| efla | エフア | wine |
| tatlia | タトリア | liquor |
| kliazh | クレヨ | water |
| etsashchrk | エツアシクリク | a soup made from vegetables, noql meat, and spicy peppers |
| okotzichieli | オコチチエリ | fish curry |

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

| | | |
|-------------------|----------|--|
| olplikiajo | オルブリキアジョ | a medium-hot spice blend originating from the capital region of Dlolpliki, commonly used on fish |
| epchaklajo | エーブラキアジョ | a very hot spice blend made specifically from peppers and spices grown on Viepchakl |
| knavrajo | クナーブラジョ | a hot blend made from plants found exclusively on Qiknavra, the smaller continent |

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

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

Special Dietary Requirements

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

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

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

drinks.

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





Tlamachti 3 - At the Airport

| | |
|--|--|
| Azhdiazhiepr Аздиазхеpr | Platlel iqezhia. Lienmitleniash, akopatlichiaш, pra kliazhvevliash oyanqredishqle? |
| | Лягът сял ынчын* ынчын иччакас. ынчын иччакас. ынчын иччакас. |
| Kieko Кико | Izhiazaf ozdish, ziefri? |
| Zxza Velmiepr Аздиазхеpr Аздиазхеpr | ынчын иччакас. ынчын иччакас. ынчын иччакас. ынчын иччакас. |
| | Izhiazaf, Kieko. |
| | ынчын иччакас. ынчын иччакас. |
| | Tlachali pierdi zhdonzhabe itzmole chtenzenzh. Inintel qlie nieqre chielish. |
| | ынчын иччакас. ынчын иччакас. ынчын иччакас. ынчын иччакас. |
| Velmiepr Аздиазхеpr Аздиазхеpr | Omeiaji apri matlakoe pierda, ielize? |
| | ынчын иччакас. ынчын иччакас. ынчын иччакас. |
| | Vidleqlele izhdiepria pli kavrens. Oyanqriashdish. |
| | ынчын иччакас. ынчын иччакас. ынчын иччакас. |
| Velmiepr Аздиазхеpr Аздиазхеpr | Izhdiepria kochalik dazej. Tlatemo okye kochale kavrish qikad. |
| | ынчын иччакас. ынчын иччакас. ынчын иччакас. |
| Kieko Кико | Ipatle katilishaqle tlatemo okye, ziefri? |
| Zxza Velmiepr Аздиазхеpr Аздиазхеpr | ынчын иччакас. ынчын иччакас. ынчын иччакас. |
| | Plistial pierda katile chtenzenzh patle. Lienmitleniash pierdaqle dazej? |
| | ынчын иччакас. ынчын иччакас. ынчын иччакас. |
| Kieko Кико | Qlie, ayoqik. |
| Zxza Velmiepr Аздиазхеpr Аздиазхеpr | ынчын иччакас. ынчын иччакас. |
| | Kekele chtenzenzh! |
| | ынчын иччакас. |



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

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

K: Where are we going, mom?

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

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

V: What about the 18:15 flight?

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

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

K: Why do we need extra food?

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

A: Have you flown by airship ever, Kieko?

K: No, I haven't.

V: This will be fun!

Telling time - hours, minutes, seconds

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

Iqeza iqia achan?
イケザ イキア アchan/
Which is (the) hour?

or, alternatively (and somewhat less formally):

Achan aqle?
アchan アクレ/
The hour?

lienzarchekrieqrtia

| | | |
|-------|---|--|
| 06:00 | Kiachtia dra chiala. ㄎㄢㄷㄔ ㄉㄚ ㄔㄧㄶ㄰ㄬ Kiachta dra chikania. ㄎㄢㄷㄔ ㄉㄚ ㄔㄧㄷㄮㄬㄸ | The sixth hour of the first third. |
| 10:00 | Matlapa. ㄩㄳㄱㄦㄵㄬ | The sixth hour of morning. The tenth (hour). |
| 12:10 | Matlapa iepri omeia dra omeia. ㄩㄳㄱㄦㄵㄬ ㄤㄝㄭ ㄉㄠ ㄠㄞㄵㄬ Matlapa iepri omeia dra stialchalia. ㄩㄳㄱㄦㄵㄬ ㄤㄝㄭ ㄉㄠ ㄠㄞㄵㄬ ㄔㄢㄻㄬ | Ten past the second hour of the second third. Ten past the second hour of midday. |
| 24:00 | Nachoie dra tyeia. ㄅㄳㄭ ㄉㄚ ㄊㄵㄭ ㄕㄵㄬ Nachoie dra tlatsoa. ㄅㄳㄭ ㄉㄚ ㄊㄵㄭ ㄉㄤㄮㄬ | The fourth hour of the third third. The fourth hour of evening. |



Exercises (Ajozdarad)

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

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

Vocabulary (Tlatoniatl ilnamia)

| | | |
|-------------------|------------|---|
| akopaticha | アコパチカ | train |
| dlozhlienmiztlens | ドロツリエンミツルン | a rigid airship ("zeppelin") |
| draitse` | アライツエ | to arrive |
| draitsad | アライツアド | arrival (n) |
| -iash | イアシ | via, by means of, by way of |
| iavcheql | アヤチエクル | a type of gravitic transport vehicle |
| izhdiepria | イジドリエ | stateroom; cabin |
| kliazhvevl | クライズヘブ | ship (ocean-going) |
| lienmitlens | リエンミツルン | airship |
| ololitlas | オロリタス | a "Magnus sphere" |
| omplotl | オムポット | a nickname for non-rigid airships ("blimp") |
| pierda | アキダ | a flight |
| piere` | アキエ | to fly |
| platlel | アラル | a schedule |
| qietsfatli | クイエツフタリ | motorcycle |
| shiepamjem | ホーバークラフト | hovercraft |
| timane` | アヒマネ | to depart |
| timanad | アヒマナド | departure |
| tlatemo | アタメト | food |
| -zaf | コゼ | to, in, toward |
| zhdonzhabe | アヨアヨアベ | passenger |

Grammar: Prepositional Phrases

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

Consider the following examples:

Dlolplikipratl Zdeqlazaf.

ドロツリエンミツルンアヒマネコゼ。

From Dlolpliki to Zdeqla.

Dlolplikipratl Zdeqlazaf Lienmitlensiash.

ドロツリエンミツルンアヒマネコゼリエンミツルンイアシ。

From Dlolpliki to Zdeqla via airship.

Zhdantaf

アヨアヨアベ

Far from Zhdant

Tlatemotiaql

アタメトアヨアベ

Without food

Additional prepositions are listed on the following table.

Prepositions

| | | | | | |
|---------|-------|--------------|---------|-------|----------------|
| -ai | ◀ፋ | unto | -iash | ◀ቻ | via, by way of |
| -af | ◀ፋፃ | yonder, afar | -ir | ◀ፉ | with |
| -che' | ◀ቻቸ' | above | -pratl | ◀ኝፋት | from (place) |
| -chedl | ◀ቻቸል | in front of | -prebr | ◀ኝቻብር | from (person) |
| -chrnt | ◀ቻቻንት | up to | -pri' | ◀ፉ | in spite of |
| -dlaf | ◀ፋፋፍ | beneath | -qaf | ◀ፋፋፍ | from |
| -dliez | ◀ፋፋዴ | on, upon | -qlets | ◀ፋፋዴ | except |
| -edre | ◀ቻፋድራ | nearby | -shtivl | ◀ቻፋድራ | because of |
| -enz | ◀ቻንጻ | by, beside | -tia | ◀ጻ | against |
| -flints | ◀ፋንታክ | like | -tiql | ◀ጻንታክ | without |
| -ia | ◀ቻ | concerning | -tlib | ◀ጻ | instead of |

Exercises (Ajozdarad)

lienzarchekrieqrtia
Iqenta zarensaqle?
እሱትንና ይገመቻልኝኑ/
How (in what manner) are you travelling?

Iqenta nilozikaqle?
እሱትንና አሁንበርካታልኝኑ/
How (in what manner) am I speaking?

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

Pliebraitspali tlakoleo'd pliebraitsvra.
እዚህንና ተሰጥቶ ተደረጋሚነት ያለውን የዚህንና ስያጻ*
We eat breakfast every morning.

Ke dlozhlienmiztlens draitse stialchalivra.
እኔ ተቀባዩ መተኞች የዚህንና ተሰጥቶ ተሸጻዣኝኑ*
The (zeppelin) arrives every noon.

Practice constructing adverbial phrases.

Exercises (Ajozdarad)

Translate from Zdetl:

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

Express the following in Zdetl:

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

Culture: Travel

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

Ground Travel (Oyanqad tatliash)

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

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



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

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

oyanqad

Water Travel (Oyanqad kliaziash)

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

known for their rugged and often savage nature.

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



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

klizzdikialki
kliazhbreiayotl
fechadlaflyotl

ㄎㄷㄷ㄰ㄷㄻㄷㄵ
ㄎㄷㄹㄷㄮㄷㄵ
ㄈㄷㄹㄷㄮㄷㄵ

sailboat
hydrofoil
submarine

Air Travel (Oyanqad lieniash)

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

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

lienmiztlenz
omplotl

ㄩㄷㄸㄷㄻㄷㄵ
ㄦㄷㄮㄷㄵ

airship, generically
nickname for any non-rigid airship
("blimp")
rigid airship ("zeppelin")
"Magnus Sphere"

dlozhlienmiztlenz
ololitlas

ㄉㄷㄹㄷㄸㄷㄻㄷㄵ
ㄭㄷㄹㄷㄮㄷㄵ

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

oyanqad

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

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

| | | |
|---------------|---------------|------------|
| jdondazh | ဂုဏ်ဂုဏ္ဍ | glider |
| lienzakayotl | လီနဲ့ခာ့ခူးယဲ | aeroplane |
| omqrebreiyotl | လီဒဲနဲ့တဲ့ယဲ | helicopter |

Gravitic Vehicles (Kitlaliadrayotl)

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

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

| | | |
|--------------|------------------|-----------------------------|
| kitlaliadras | ကြော်ရှုံးလျှော့ | gravity, generally |
| ki-jem | ဂျော်ဘူး | grav car/air raft |
| iadlajem | ဆုတော်ဘူး | speeder |
| t'chipl | ကြော်ဘူး | a robotic grav taxi |
| ki-memqeyotl | ဂျော်ဘူးလွှဲယဲ | a grav carrier, generically |
| ki-memqienz | ဂျော်ဘူးလွှဲခဲ့ | a military grav carrier |
| ki-memqine | ဂျော်ဘူးလွှဲအဲ | a civilian grav transport |



Tlamachti 4 - New Home

| | |
|--------------|---|
| Velmiepr | Chto'd, Kieko! Zdobritzi yzqio'daqle? Itzidavro'd. |
| Велмиеэр | Что д, Кико! Здобрити юзкюо'дақле? Итцидавро'д. |
| Kieko | Tlasens! Vidlaqle zinflints fredr? |
| Кико | Тласенс! Видлақле зинфлінтс федр? |
| Azhdiashiepr | Vidlio'd zinflints ozhda. |
| Аздыашиеэр | Видлио'д зинфлінтс оздас. |
| Kieko | Pradrnad fredr? |
| Кико | Прадрнад федр? |
| Velmiepr | Iazh shadrnad, koetsnad, iazh pachtanad ievle! |
| Велмиеэр | Іазх шадрнад, кеңеснад, іазх пактанаң іевле! |
| Kieko | Kekela chtenzenzh! Chilitad iochtiaqle chilitens? |
| Кико | Кекела штензенж! Чилитад іочтияқле чилитенс? |
| Azhdiashiepr | Vrojdar'o'd chtenzenzh draitsik, Kieko. |
| Аздыашиеэр | Вройдаро'д штензенж драйтсик, Кико. |
| Kieko | Brojevi devish? Aziaklik. |
| Кико | Бројеви девиш? Азиаклик. |
| Velmiepr | Qlie af, iazh pierie qlie akimato'd. |
| Велмиеэр | Қлие аф, іазх пире қлие ақимато'д. |
| Kieko | (Yolikavra) Piere zhdatlik? |
| Кико | (Юликавра) Пире жадатлик? |
| Azhdiashiepr | Qikazaf. Qikvra, kiatok papaqish. |
| Аздыашиеэр | Қиказас. Қиквра, киаток папағыш. |
| Kieko | Chelie piero'd aqle, ziefri? Chelie piero'd ish izhiazaf? |
| Кико | Челіе пиро'д ақле, зіфри? Челіе пиро'д іш ізхиязас? |
| Azhdiashiepr | Ha! Qlie blefr. Ielize zan. |
| Аздыашиеэр | Ха! Қлие бефр. Елизе зан. |



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

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

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

K: Other telekinetics (pradrnad)?

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

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

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

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

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

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

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

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

A: Ha! Not today. Perhaps later.

Exercises (Ajozdarad)

Translate:

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

Vocabulary (Tlatoniatl ilnamia)

| | | |
|---------------|-----------|-------------------------------|
| -fredr | ◀ꝑꝑꝑ | other |
| -ichpa | ◀ꝑꝑꝑꝑ | young; younger |
| -zana | ◀ꝑꝑꝑꝑ | old; older |
| ajozdare' | ꝑꝑꝑꝑꝑꝑꝑꝑ | to exercise |
| aziaka | ꝑꝑꝑꝑꝑ | tired |
| brojeve' | ꝑꝑꝑꝑꝑꝑ | to walk |
| chilite' | 王人ꝑꝑꝑ | to play |
| chte' | 王ꝑ | to observe, to see |
| cthen | 王ꝑ | year |
| ctheniabr | 王ꝑꝑꝑ | calendar |
| driefrabrzana | ꝑꝑꝑꝑꝑꝑꝑ | older brother |
| iolichi | ꝑꝑꝑ人王人 | friend |
| jdistial | ꝑꝑꝑꝑ | birthday |
| kiatok | ꝑꝑꝑꝑ | weather |
| koetse' | ꝑꝑꝑꝑ | to teleport |
| koetsnad | ꝑꝑꝑꝑꝑ | one trained in teleportation |
| kozhaqi | ꝑꝑꝑꝑ | yellow |
| pachtanad | ꝑꝑꝑꝑꝑ | one trained in healing |
| papaqe' | ꝑꝑꝑꝑꝑ | to enjoy |
| piere' | ꝑꝑꝑ | to fly |
| pradre' | ꝑꝑꝑ | to use telekinesis |
| pradrnad | ꝑꝑꝑꝑꝑ | one trained in telekinesis |
| qikas | ꝑꝑꝑꝑ | time (conceptually) |
| qikasia | ꝑꝑꝑꝑ | temporal |
| qikasiabr | ꝑꝑꝑꝑꝑ | timepiece (a watch or clock) |
| qikazaf | ꝑꝑꝑꝑ | in the course of time; timely |
| qikvra | ꝑꝑꝑꝑ | timely, in time |
| shadre' | 土ꝑꝑꝑ | to use telepathy |
| shidr | 土ꝑꝑ | a season on Zhdant |
| tepek | ꝑꝑꝑꝑ | park |
| teqozdij | ꝑꝑꝑꝑꝑ | three-year period |
| teqozastial | ꝑꝑꝑꝑꝑꝑ | three-year day |
| tlazhdoyo | ꝑꝑꝑꝑ | red |
| vrienstrial | ꝑꝑꝑꝑ | “heat”, the summer season |
| vrojdare' | ꝑꝑꝑꝑ | to witness, to observe |
| yolika | ꝑꝑꝑꝑ | excited |
| zan | ꝑꝑꝑ | later |
| zanila | ꝑꝑꝑꝑ | conversation, dialogue |
| ziefrabrichpa | ꝑꝑꝑꝑꝑ人王ꝑꝑ | younger sister |

Emotions (lolotlia)

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

Vocabulary (Tlatoniatl ilnamia)

| | | |
|------------|--------|-----------------|
| pakia | シヌス | happy |
| tlakia | シヌス | sad |
| kaya | シヌラ | love |
| rans | シヌス | hate |
| tlakitzia | シヌスヘコス | homesick |
| machita | シヌ王人ヘ | afraid |
| tavra | シヌタラ | spirit |
| fliedir | シヌルヒ | harmonious |
| fliedtiaql | シヌルヒズク | without harmony |

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

Pakiaik.
シヌススル*
Happy-I; I have happiness.

Tlakiaik.
シヌススル*
Sad-I; I have sadness.

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

He (or she) was afraid.
シヌ王人ヘベス くレコセラ*
Fear-he was-being; He had fear.

They will be in love.
シヌバヘス 王セコセラ*
Love-they-have will-doing; Love they will have.

Practice expressing emotions in Zdetl.

Dialogue (Zanila)

| | |
|---------------------|---|
| Azhdiazhiepr | Yzqja, Kieko - Obrenstebr namiqe dish totomens. |
| Азхдиязхиеpr | Үңғылар, 2x2a. Өткөрмәләр таңынан даңылар даңылар. |
| Kieko | Obrenstebr iadaqle? |
| 2x2a | Өткөрмәләр таңынан даңылар. |
| Velmiepr | Tlamachedl Obrenstebr. |
| Тәңүләр | Тәңүләр шәп өткөрмәләр. |
| Kieko | Tlamachtnadik iqiens tozenzh? |
| 2x2a | Тәңүләр шәп таңынан даңылар даңылар. |
| Azhdiazhiepr | Qlie, Kieko, tlamachtnamik iqish tozenzh. |
| Азхдиязхиеpr | Сә, 2x2a, Тәңүләр шәп таңынан даңылар даңылар. |
| Obrenstebr | Yektnamiqe, dlenchiepr! Yekta oyanqrado'd dazej, pri`enzh? Ah, Kieko iqia tozenzh, dlenchieprzinichpatlasdish. |
| Өткөрмәләр | Үткөрмәләр даңылар, 2x2a // Үткөрмәләр Оуңаңаңдаңдаң даңылар, 2x2a // Үткөрмәләр Даңылар, 2x2a // Үткөрмәләр даңылар даңылар. |
| 2x2a | Yektnamiqe, jdistebr. |
| 2x2a | Үткөрмәләр даңылар, 2x2a // |
| Obrenstebr | O'dia oqrshtievense tlamachtziefrnamo'd dazej. Kenkache zhdatlo'd? |
| Өткөрмәләр | О'йын, 2x2a // 2x2a // 2x2a // |
| Kieko | Viaj, jdistebr. Piere zhdatlik pri`enzh! |
| 2x2a | Пиер, 2x2a // 2x2a // 2x2a // |
| Obrenstebr | Ha ha! Chtenzenzhо'd shtiavik. Totomo'd, zinfredr namiqо'd. |
| Өткөрмәләр | Ша // Ша // 2x2a // 2x2a // 2x2a // |



Vocabulary (Tlatoniatl ilnamia)

| | | |
|---------------|-----------|-------------------------|
| tlamachedl | とタマタマセド | head teacher |
| tlamachtnam | とタマタマシタマ | parent-teacher |
| tlamachtrnad | とタマタマシタマハ | teacher |
| dlenchieprzin | ドヘチエフジン | intendant children |
| totome' | トモヘル | to be approaching |
| oqrshieve' | オクシヘイブ | to inform |
| kenkache' | ケンカヘル | to be ready or prepared |
| oyanqrad | オヤンカラ | a trip, a journey |
| piere' | ピエル | to learn |
| kavre' | カーベル | to have, to contain |
| adre' | アドレル | to grasp, to hold |

Exercises (Ajozdadarad)

Translate:

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

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

Who is Obrenstebr?

Obrenstebr is the head teacher of the estate.

Will he be my teacher?

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

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

Well met, sir.

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

Yes sir. I hope I will learn to fly!

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

Grammar: the Optative Aspect (pri-)

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

Pradievl zhdatlik pri'enzh.

ਪ੍ਰਾਦੀਵਲ ਜਹਦਾਤਿਕ ਪ੍ਰਿਏਂਝ*

I hope to learn telekinesis.

Vlezhdvevl kavrish pri`ej.

ਵਲੇਖਡਵੇਵਲ ਕਾਵਰਿਸ਼ ਪ੍ਰਿਏਜ਼*

I wish we had a starship.

Qlie michens pri`ej.

ਕਲੀ ਮਿਚੇਂਸ ਪ੍ਰਿਏਜ਼*

She wishes she hadn't done that.

Practice using the optative aspect.

Exercises (Ajozdarad)

Translate:

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

Translate:

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

Grammar: the Verb Infinitive (-e`)

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

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

kenkaliazhdi

Fevranzh mochite chenik.

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

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

Qlie vlezhdezhiia ezhie.

ಉತ್ತಿ ವ್ಲೆಂಡೆಂಜ್ ಇಂತ್ತಿ*

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

Atiechavra ozde, zhiazzaf ayonad ozde tozej.

ಆತೆಚಾವ್ರಾ ಓಂಡೆ, ಝಿಾಂಜಾಫ್ ಅಯಂದ್ ಓಂಡೆ ತೊಂಜೆ*

To boldly go where no one has gone before.

Practice using the verb infinitive.

Exercises (Ajozdarad)

Translate:

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

Translate:

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

Culture: Childhood Education

Education (Akimatiesi)

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

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

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

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

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

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

Body (Stiel)

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



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

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

| | | |
|----------------------|----------------|----------------------------|
| stietltokpada | સ્ટેટલ્ટોક્પદા | physical health |
| pachtanad | પચ્તનાડ | healer |
| teze-tloe | તેઝેટ્લો | tag ("touch-run") |
| dlietl-dize | દ્લીએટલ્ડિઝે | jumping rope ("rope-jump") |

Mind (Zhatsi)

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

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

zinakimatienetsi

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



Spirit (Chiel)

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

dievl

ပုဂ္ဂန်

psionics

zhinqetsad

ဒေသအသိပေါ်

ascension

zhatsitokpada

ဒေသပည့်စုံချက်

mental health

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

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

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



Psionic Training (Dievlakimatienentsi)

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

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

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

Reeducation (Akimatiensitsench)

Students who are not in a state of **fliedl** *harmony* can be taken aside for special instruction and assistance. In some cases, the **tavrchedl** (guardians of morality) may be called in for **akimatiensitsench** (アキマティエンツンチ) or *reeducation*.

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

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



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



Tlamachti 5 - Psionic Training

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



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

K: With other children?

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

K: Am I the youngest?

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

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

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

K: Who is the oldest?

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

K: Will I become a dlenchiepr too?

O: You will, if you study and practice.

Vocabulary (Tlatoniatl ilnamia)

| | | |
|---------------|-------|----------------------------------|
| -fredr | ◀❖◀ | other |
| -ir | ◀❖❖ | with, among |
| -tlo | ◀❖❖ | through |
| -chi | ◀❖❖ | less |
| -okye | ◀❖❖ | more |
| chtechtele` | ❖❖❖❖❖ | to shake |
| dievl | ❖❖❖ | psionics, generally |
| dievldrekr | ❖❖❖❖❖ | psionic evaluator |
| dlelneze` | ❖❖❖❖❖ | to become |
| ichpa | ❖❖❖ | young |
| koetsdieuvl | ❖❖❖❖❖ | teleportation |
| koetsnad | ❖❖❖❖❖ | one trained in teleportation |
| koetse` | ❖❖❖❖ | to teleport |
| okye | ❖❖❖ | more |
| makoe` | ❖❖❖❖ | to assist |
| pachtadieuvl | ❖❖❖❖❖ | healing |
| pachtanad | ❖❖❖❖❖ | one trained in healing; a healer |
| petlandieuvl | ❖❖❖❖❖ | clairvoyance |
| petlane` | ❖❖❖❖❖ | to scry; to use clairvoyance |
| petlanad | ❖❖❖❖❖ | one trained in clairvoyance |
| pradieuvl | ❖❖❖❖ | telekinesis |
| pradrnad | ❖❖❖❖ | one trained in telekinesis |
| pradre` | ❖❖❖❖ | to use telekinesis |
| pratie` | ❖❖❖❖ | to throw, telekinetically |
| shadieuvl | ❖❖❖❖ | telepathy |
| shadievlnad | ❖❖❖❖❖ | telepath |
| shakiatle` | ❖❖❖❖❖ | telepathic attack |
| tlakoyedieuvl | ❖❖❖❖❖ | awareness |
| tlakoyenad | ❖❖❖❖❖ | one trained in awareness |
| zdeze` | ❖❖❖❖ | to dream |
| zhatsdlevdi | ❖❖❖❖❖ | psionic shield |
| zhatsmochite` | ❖❖❖❖❖ | to read one's thoughts |
| zhatstlane` | ❖❖❖❖❖ | to send a thought |
| zhdalef | ❖❖❖❖ | a spear |
| zhdatle` | ❖❖❖❖ | to learn |
| zhdavadieuvl | ❖❖❖❖❖ | precognition |
| zhdavrnad | ❖❖❖❖❖ | a soothsayer |
| zojda | ❖❖❖❖ | a person with weak psionics |

Grammar: Comparisons

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

| | | |
|--------------------------------|--|---|
| zhdota 曰𠂊 good | zhdatl 曰𠂊 better (superior) | zhdotlas 曰𠂊 best (supreme) |
| ashtiabla 𠂊土 cold | ashtiablatl 𠂊土 colder | ashtiablatlas 𠂊土 coldest |

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

| | | |
|----------------|-----|------------------|
| -che` | 𠂊王々 | above; superior |
| -ach | 𠂊王 | small; inferior |
| -flints | 𠂊人々 | like, similar to |

Recall these and others from previous lessons.

shtiefliche`
士大𠂊人王々
superior man

vlezhdvevlach
大𠂊曰命大王
inferior starship

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

Shtiefriensh ziefrizda.
士大𠂊人者 𠂊大𠂊人者*

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

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

Qitache` tlachakazda el kliazhatl.
大𠂊人者 と大王大之大𠂊 𠂊立 大王大者。
(the) Ocean is wetter than (the) desert.

Exercises (Ajozdarad)

Translate from Zdetl.

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

Grammar: The Habitual Aspect (tsench-)

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

| | | |
|-------------------|-------|---------------------|
| tsench- | とセチ | habitual aspect |
| tsenchenzh | とセチセチ | habitual participle |
| tsenchej | とセチセジ | habitual perfective |

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

Ajozdarish tsenchenzh.
アジョズダリシテセンチンジ
We practice regularly.

This aspect can also be used in more specific context:

Stialvra timane tsenchenzh.
ストイアルラ ティマネテセンチンジ
The train departs daily.

Exercises (Ajozdarad)

Translate from Zdetl.

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

Translate from Anglic.

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

Grammar: The Conditional Aspect (ek-)

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

| | | |
|--------|------|-------------------------|
| ek- | ᜔ᜓ | conditional mood |
| ekenzh | ᜔ᜓ᜕ᜓ | participial conditional |
| ekej | ᜔ᜓ᜕᜔ | perfective conditional |

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

Pierad ekiqe, pierdish ekenzh.

ᜏ᜔ᜏ᜗᜔ ᜔ᜓ᜔ᜓ, ᜏ᜔ᜏ᜗᜔ᜓᜓ*

If there is a flight, then we will fly.

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

Qlie pierad ekiqe, qlie pierdish ekenzh.

ᜏ᜔ ᜏ᜔ᜏ᜗᜔ ᜔ᜓ᜔ᜓ, ᜏ᜔ ᜏ᜔ᜏ᜗᜔ᜓᜓ*

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

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

Kochie, zdeze ekenzh.

ՀՌ ՄՌ, ՇԵԿՆԱՅԻ ᜔ᜓᜓ*

To sleep, perchance to dream.

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

Q: Pierdish chtenenzh aqle?

ᜏ᜔ᜏ᜗᜔ ՄՌ ՏԵԿՆԱԿՑ ՌԾԵ/

Will we fly?

A: Ek.

᜔ᜓ*

Maybe.

Exercises (Ajozdarad)

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

Grammar: The Imperative Aspect (zhda-)

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

Kiat!
↗スと//
Attack!

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

| | | |
|-----------------|------|-----------------------|
| zhda- | ↗ス- | imperative mood |
| zhdaenzh | ↗スとヲ | imperative participle |
| zhdaej | ↗スとヨ | imperative perfective |

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

Kiatlo'd zhdaenzh!
↗スとロ^ド ゴストヲ//
You must attack!

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

Kochieo'd zhdaej.
ゴシオド ゴスヨウ
You should have slept.

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

Makozhda! Makozhda!
ゴソゴソス// ゴソゴソス//
Help! Help!

Practice using the *imperative aspect*.

Exercises

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



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

Scene (Pepechtliach)

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

主ヒツコガハ 王人ヒツコガハ コメアリ クレタリ * ルヨル ハツルヒツコ
トスナリハ リスナリハ * ドラコトスナリ トスルセテコガハセコ * 2×2ル ズヨ
ルヒツコガハ * 2×2ル コメアコガハ ルズルタタケセタ) ハムセアガセト*

Chilitens tliazens zin.

王人ヒツコガハ ヒスコガハ コメア*

Obrenstebr: Zin! Kieko iqia, dlenchieprzindavrdish.

ハムセアヒツコ * コメア// 2×2ル ルスズ ハセアメルコメアドガタムヒ土*

Aiaplor: Yektnamiqe Kieko!

アスルルハ * ハセカタタタタタタセ、 2×2ル//

Niria'llients: Pradrnado'daqle?

アムズ^ムズハ * ハセカタタタタタタセ/

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

ハムセアヒツコ * ハスル ハセカタタタタセ 2×2ル*
ハセカタタタタタタセ ハセカタタタタタセ ハセカタタセ ハセカタタセ*

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

Коатлэншин ололи чилитиренс ждаенш. Кико.
Ололиадақле? (Коатлэншин ололи чилитиренс ждаенш.)

Kieko: Ololiadaqle?

Коатлэншин ололи чилитиренс ждаенш.

(Коатлэншин ололи чилитиренс ждаенш.)

(Коатлэншин ололи чилитиренс ждаенш.)

Prezbra: Ololiad. Yektnamiqe.

Коатлэншин ололи чилитиренс ждаенш.

(Коатлэншин ололи чилитиренс ждаенш.)

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

Каматли, Кико, Чилитиренс ждаенш зинфредр. Дленчиеизфрабренс нилоцирик ждаенш.

Kieko: Kamatli, Obrenstebr. Aiaplor, chilitishaqle?

Каматли, Обренстебр. Аиплор, чилитишакле?

Каматли, Обренстебр. Аиплор, чилитишакле?

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

Аиплор, прадрас иазх практиас! Ололи прадриенс чиал, иазх ололиаш виакре прадривра пазклиш.

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

Пазклод, кекеленс! Ололи прадрик чтененш.

(Zhatsshtiafens, ololitla chrntens.)

(Зхатштияфенс, ололитла хрнтенс.)

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

Зха, ололи практио`д ждаенш, иазх ололик виакро`д иро`д.

Kieko: (OK)...

ՀԵՂԱ: ՎՃՎ»

(*Zhatsshtiafens, iazh chrntens ololi. Ololitlaszaf mikanekeklens*)

(ՅՇԵ ՀԵՂԱ ՎՃՎ ԵՎԵՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ
ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ)

Prezbra: Cheztlens chtenzhenzh

ԲԵԿՈՒԵ Վ ԵԿՈՎԵՎ ԵԿՈՎԵՎ*

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

ԲԵԿՈՒԵ Վ ԵԿՈՎԵՎ ԲԵԿՈՒԵ* (ՀԵՂԱԿԵՎ)
ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ*

(*Ololi dra Kieko edrevens ololitlas, iai cheztlens*)

(ԱՎԵՎ ԱՎԵՎ ՀԵՂԱ ՀԵՂԱ ԵԿՈՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ
ԱՎԵՎ ԵԿՈՎԵՎ)

Kieko: Aftlasens!

ՀԵՂԱ Վ ԵՎԵՎԵՎ//

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

ԱՎԵՎ ԱՎԵՎ ՀԵՂԱ ՀԵՂԱ ԵԿՈՎԵՎ* ԵԿՈՎԵՎ ԵԿՈՎԵՎ*
ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ
ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ ԱՎԵՎ

Kieko: Kamatli!

ՀԵՂԱ Վ ՀԵՂԱ ՀԵՂԱ//

Vocabulary (Tlatoniatl ilnamia)

| | | |
|---------------|------------|------------------------------------|
| -ev | ✧✧ | to cause to become |
| -ir | ✧✧ | with, along with |
| akimate` | ✧✧✧✧✧✧✧ | to know |
| akimateve` | ✧✧✧✧✧✧✧✧✧ | to introduce (to make known to) |
| akimatienche` | ✧✧✧✧✧✧✧✧✧✧ | to have foreknowledge |
| azhi | ✧✧ | again |
| cheztle` | 王セコトセ^ | to fall |
| chilite` | 王人立人セ^ | to play |
| chrnte` | 王タラセ^ | to rise |
| evche` | セタ王セ^ | to improve (become better) |
| ichaka | 人王ハズ | large |
| kamatli | ジタタタヒ | please or thank you |
| kekela | ジセセセル | fun |
| mechote` | タセ王ルセ^ | to participate in, to be a part of |
| ololi | リリリリ | ball |
| oyanqre` | リウタタタセ^ | to travel |
| pazkle` | リタコゼ^ | to attempt, to try |
| pechatle` | リセ王ハセ^ | to win, be victorious |
| shidr | 土人 | season or month |
| tliaze` | ビスコセ^ | to pause |
| viakre` | ビスヌセ^ | to hit, to strike |
| zhatsshtiefe` | ヨリヒトナヌセ^ | to concentrate, focus the mind |
| zieprad | コヌタタ | hoop |

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

The children pause their play.

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

Aiaplor: Good to meet you, Kieko!

Niria'llients: Are you a telekinetic?

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

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

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

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

dievlakimatiens

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

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

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

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

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

Prezbra: It's going to fall.

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

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

Kieko: it's too far away!

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

Kieko; Yes, please!

Culture: Psionic Education

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

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

| | | |
|------------------------|---------------------|-------------------|
| stefedievl | ពេទេសែបិណ្ឌ | blocking |
| pachtadievl | នរណ៍រាបិណ្ឌ | healing |
| ziefpachtdievl | កម្រៀបនរណ៍រាបិណ្ឌ | empathic healing |
| shadievl | ដៅរបិណ្ឌ | telepathy |
| pradievl | នរបិណ្ឌ | telekinesis |
| tlakoyedievl | ពេចនូចបែបិណ្ឌ | awareness |
| koetsdievl | នូចគេហិណ្ឌ | teleportation |
| petlandievl | នគរបាយនរបិណ្ឌ | clairvoyance |
| tepozdiefadievl | កម្រិតនគរបាយនរបិណ្ឌ | machine symbiosis |
| miliedievl | កុង្សាហិណ្ឌ | mimic |
| tlamakedievl | ពេចនរបៀបិណ្ឌ | psychic transfer |
| koetsfredrdievl | នូចគេហនគេហិណ្ឌ | teleprojection |

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

Training Psionic Children

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

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

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

Social play is encouraged at all ages. Young **dlenchieprzin** typically play with peers who share their same **dievl** talents, and as they grow and develop their skills they play in increasingly mixed groups - telepaths play alongside telekinetics, clairvoyants and others. The reason for this is simple - in adult life they will interact regularly with others of varying talents and ability levels and must know their own strengths and limitations as well as those of others. This is, after all, training for future leadership roles.



Teaching a pradrzin to fly

Mind Games

The kinds of activities children engage in psionically are, for the most part, similar to the games played by the **zhant'ad** children. Telekinetics play dodge ball or catch, tossing and blocking balls telekinetically. Clairvoyants play hide-and-seek, trying to find peers psychically, or have contests navigating dark mazes to see who can finish first. Telepaths play variants of sending messages one to the other and comparing the original to the result. Teleports play games of tag, using their abilities to flit away and avoid being caught.

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

| | | |
|----------------------|--|------------------------|
| koetsezad | 飞 ^{テレ} 球 ^{コロ} 戻 ^{タク} | teleport tag |
| ololiprasibr | 飞 ^{テレ} 球 ^{ボール} 戻 ^{タク} | telekinetic dodge ball |
| zhatstlani | 电话 ^{テレ} 通 ^{スル} | telepathic "telephone" |
| vrendametlosi | 迷宫 ^{マaze} 走 ^{アラタ} | maze running |

Young children learn primarily through play (**chilitad**, 王人^{ウム}戻^{タク}), and the education of children from their first **teqozdievl** to their third is mostly structured play with a minimum of classroom instruction.

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Shared Thoughts

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

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

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

Integrating telepathy with teaching has made classroom teaching for all ages highly efficient, controllable, and individualized for the student. Through telepathy, **tlamachtrnad**, とくらまちんぬなだ *instructors* can quickly assess a student's comprehension and understanding of a lesson, and make adjustments to the lesson or methodology *during the lesson* if needed.

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



Preparing a young koetszin for her first (intentional) jump

Adult Life Preparation

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

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

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



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

Teaching a young petlanzin to scry

| | |
|---------------|-----------|
| zhdrbjalad | ゾルトジアラド |
| da'zhdashtiad | ドラズダシヤード |
| etedesi | エテデシ |
| ienshatriem | イエンシャトリエム |
| tlamachtrnad | トラマチャトランダ |

negotiation
diplomacy
mining
archeology
teacher



Tlamachti 6 - Game Day

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

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

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

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



teqozdievl
Pepechtliach 1
(anax王と天王 ト)

ZDOBRDIEVLITZI - STIAL

アラトアタマヘコ人 トスル

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

ア天王ル コメア、アヘズ^リメア、ニギル。
アアアア、ヨリ リセコトア ハセコア
王人並人セ), ハビル人 ヨリ コメアアリ リアヌメ。
ヨリ リメアとル リアヌメセ)* トアアアアアアア
アヨアヨアル 王セ)*

NIRIA'LIENTS

アヘズ^リメア

Yekta pratiad, Kieko! Ziepradtlo ozdietloiens dazenzh!

ウツツル リアスル、ニギル//
コメアアリとル ハビルとルメア ドアコセヨ//

KIEKO

ニギル

Zha zieprad tlamatcho'd zdaenzh ikzaf!

ヨリ コメアアリ トアアアア王ル^ル アアア
人セコア//

NIRIA'LIENTS

アヘズ^リメア

Zhdazo'd ekenzh, kaqlo'd ekenzh!

アアコル^ル ルギル、ニギル^ル ルギル//

Maitliens Diqejens Niria'lients, iazh zieprad cheztlezens.

アア人とメア ハシセヒセヒ アヘズ^リメア、ヨリ
コメアアリ 王セコとセコセヨ*

Ichitens cheztle Kieko. Cheztzafens zieprad zdeq mantlache.

人王人セヒセヒ 王セコとセ ニギル*
王セコとセヒセヒ コメアアリ ハセア
アアアと天王セ*

teqozdievl

KIEKO

≥×≥≤

Cha! kaqlik!

王父// 舌父^{舌父}//

Zinzaf brojevens Azhdiazheipr. Okiq, ololiachi prafredr iazh
zieprichtiozhfredrens.

コメアコ父^ハ ルルサセタセ^ハ ハヨスヨメ^ハ* オシ^ハ、
ヒリヒリス王^ハ ハルニセ^ハ スヨ
コメ^ハス王^ハルヨ^ハセ^ハ**

AZHDIAZHIEPR

ハヨスヨメ^ハ

Tlamachtli zhdotlas, zin. Evchetlas zochish. Zha,
tlakolqik - kalipake ozdedish pliebraitspalitiech.

ト父^ハ王^ハと^ハ シルト父^ハ、コメ^ハ*
セ^ハ王^ハと^ハ 父^ハ王^ハ土^ハ* ヨ^ハ、
ト父^ハリ^ハス^ハ人^ハ ト^ハ父^ハ人^ハ父^ハ之^ハ
リ^ハセ^ハ人^ハ 父^ハト^ハス^ハ人^ハト^ハ父^ハ之^ハ王^ハ*

CHILDREN

コメ^ハ

Viaj, Azhdiazhiepr.

父^ハ、ハヨスヨメ^ハ。

AIAPLOR (KIEKOZAF)

父^ハス^ハル^ハ (≥×≥≤コ父^ハ)

Yektlasche dlenchieprziefrio'd.

シ^ハト^ハ王^ハセ ヒセマメ^ハコメ^ハス^ハル^ハ^ハ*

AZHDIAZHIEPR

ハヨスヨメ^ハ

Qlie shtiemdish - Teqozastial akostial. Dlolplikizaf
Teqozdievniedl pliebraitspaliepri imanik tozenzh.

シ^ハ 土^ハセ^ハリ^ハ土^ハ ト^ハシ^ハセ^ハリ^ハ土^ハ ハ^ハリ^ハ土^ハス^ハ*
シ^ハリ^ハス^ハ人^ハコ父^ハ ト^ハシ^ハセ^ハリ^ハコ^ハリ^ハセ^ハリ^ハス^ハ**
シ^ハト^ハス^ハ人^ハト^ハシ^ハセ^ハリ^ハ ト^ハシ^ハセ^ハリ^ハコ^ハセ^ハリ^ハス^ハ*

KIEKO

≥×≥≤

Teqozdievl? Viaj?

シ^ハセ^ハリ^ハコ^ハセ^ハリ^ハ/ 父^ハス^ハ/

teqozdievl
PREZBRA
ପ୍ରେସ୍ବରା
Viaj, Teqozdievlzaf zdobritziens dlenchiepr
kavrens.

ଏହା, କେତେବେଳେ କେତେବେଳେ
ପରିମାଣକୁଟୀର୍ଣ୍ଣ ଧେଇବ୍ରନ୍ଦ ଗରମାର୍ଣ୍ଣ*

AIAPLOR
ଆଇଏପ୍ଲର
Yektlaschens. Pradrnadens iazh petlanadens.

ପରିମାଣକୁଟୀର୍ଣ୍ଣ* ନାହାରାହାର୍ଣ୍ଣ ଶ୍ରୀ
ଧେଇବ୍ରନ୍ଦାଧାର୍ଣ୍ଣ*

KIEKO
କୀକୋ
Teqozdievl qlie vrojdarik dazej.

କେତେବେଳେ କେତେବେଳେ ନାହାରାହାର୍ଣ୍ଣ
ଧେଇବ୍ରନ୍ଦ*

AZHDIAZHIEPR
ଆଜଧିଆଜିଏପ୍ର
Chiala Teqozdievl achidish tozenzh. Zha, ozdish
zhdaenzh!

ଶ୍ରୀ କେତେବେଳେ କେତେବେଳେ ନାହାରାହାର୍ଣ୍ଣ
ଧେଇବ୍ରନ୍ଦ* ଶ୍ରୀ, ଧେଇବ୍ରନ୍ଦ ଧେଇବ୍ରନ୍ଦ//

KIEKO
କୀକୋ
Viaj, ziefri!

ଏହା, କୋଣ୍ଠେ//

EXT. THE ZDOBRDIEVL ESTATE GROUNDS - DAY

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

NIRIA'LIENTS

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

KIEKO

Let me have the hoop now!

NIRIA'LIENTS

If you can catch it, you can have it!

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

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

KIEKO

Ha! I got it!

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

AZHDIAZHIEPR

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

CHILDREN

Yes, Azhdiazhiepr.

AIAPLOR (to KIEKO)

Your mother is really good.

AZHDIAZHIEPR

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

KIEKO

The Teqozdievl? Really?

teqozdievl

PREZBRA

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

AIAPLOR

He's really good. Telekinetic AND clairvoyant.

KIEKO

I've never seen the games before.

AZHDIAZHIEPR

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

KIEKO

Yes, mother!

Tlatoniatl ilnamia

| | | |
|-----------|-----------|----------------------|
| brojeve` | ବ୍ରୋଜେବେ | to stroll, to walk |
| chiala | ଚିଆଲା | first |
| vrojdare` | ଫ୍ରୋଜଡାରେ | to witness or attend |
| kavre` | କାବରେ | to have, to contain |
| zhdaze` | ଝଦାଶେ | to catch |
| -qik | କିକ | time (for something) |



teqozdievl
Pepechtliach 2
(anax王とス王 山)

TEQOZDIEVLPRIATLASTIA - STIAL

ケセラルコハラルアトテトテル カルリ

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

アズ人とセキ レセラルコハラルアトテトテル王ユルアス
ニセガル スヨ コハラルトセキ ハヨスヨカル スヨ
セセラルタカル* レセル ハジルトテル ハヨル ハジルトテル
コハラルアラル グルマセキ ハスとテル. キセラルスセキ ナキヨカル
ス王ユルアス* ハヨル レセラルコハラルアトテル.
ハコラセカラルセキ ハヨルスセセマリ アムラルコセキ キセカ
ス王ユルアス. スヨ とテラルス王アラルセラルアラス
アラルセセキ, ハヨルスセキ*

Omei zhant'ad palens tyeinad.

カタセル ヨハラルアル ハラルセキ レセラルアル.

VELMIEPR

セセラルタカル

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

ニセガル. ハコラル'ド// とスカラル ハヨル スヨ
スカラル タスルス 人ハルス*

AZHDIAZHIEPR

ハヨスヨカル

Paledish zhdaenzh ens.

ハラルセド人土 ハルセキ セキ*

Tlatlens zhant'adzaf AZHDIAZHIEPR.

ヒルコとセキ ヨハラルアルコハル ハヨスヨカル*

AZHDIAZHIEPR

ハヨスヨカル

Yektanamiqe, Ikan iazh Nor!

ハセラルアラルスルセ. ハルセタ スヨ ハヨル//

teqozdievl

Enszaf omqrens omei zhant'ad.

セヌコルハ ルヌヌセヌ ルヌセヌ ヨヌヌアヌ*

NOR

ノル

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

トスヌルヌルヌ. フセヌヌルヌ// ハヌヌルヌ トスヌ.
クセヌルコヌヌヌ. ハスノ/ ハル. クヌヌセヌ/
ヌヌマセヌ//

VELMIEPR

ヴェルミエル

Viaj, iazh patla pradrnad dlelnezens.

ハスノ. ハヨ ハルとヌ ハルアヌ
ハセヌアセコセヌ*

IKAN

イカナ

Ensia dlachabriso'd zhdaenzh.

セヌヌ ハルハルヌトヌ^ハ ハルセヌ*

VELMIEPR

ヴェルミエル

Viaj. Yekta zhant'adnam ensia iqens dazenzh.

ハスノ. ハヌヌルヌ ヨヌヌアヌアヌ セヌヌ
ハヌセヌ ハルコセヌ*

IKAN

イカナ

Kamatli, dlenchiepr.

ハルヌルとヌ. ハセヌヌ*

NOR

ノル

Kemaik, dlenchiepr. Kloriemnaditzizaf tilietzik tozenzh.

ハセヌル人ヌ. ハセヌヌ
ハルヌヌアヌル人ヌコヌコヌハ ハルヌヌコヌ
ハルコセヌ*

AZHIAZHIEPR

アズニアズヒエル

Yektlasche! O'dia yekta yolitlad.

teqozdievl

ԱԵՋՈՒՇԱԽ // Ա՞ՇՏ ԱԵՋՀՐ
ՎԱԽՆՈՒԹԵՎ*

IKAN
ԻՆԴԻԿ

Nor, priadish jiaplish zhda? Pochita kochyanens.

ԴԱՄ, ԲՏԱԽԱԽ ԱՏԲԱԽ ԵՐ/
ԲԱԽԱԽ ՀԱԽԱՐԱԽԵՎ*

KIEKO
ՀԵՅՐ

Teqozdievlia keklo'd, zhant'adnam!

ՀԵՅՐԸՎԱԽԵՎ ՀԵՅՐԸՎ.
ԵՐԸՎՊԱՐԵՎ//

NOR
ԴԱՄ

Iazh o'd, Kieko.

ՀՅ Ա՞Շ. ՀԵՅՐ.*

Kochanensia kochoens zhant'ad iazh dlenchiepr.

ՀԱԽԱՐԱԽԵՎ ՀԱԽԱԽԵՎ ԵՐԸՎԸՎ ՀՅ
ԺԵՅՁԵՐ*

EXT. AT THE TEQOZDIEVL COMPLEX - DAY

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

The three greet a small group of zhant'ad.

VELMIEPR

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

AZHDIAZHIEPR

We should greet them.

AZHDIAZHIEPR calls out to the Zhant'ad.

AZHDIAZHIEPR

Greetings, Ikan and Nor!

The two Zhant'ad turn toward her.

NOR

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

VELMIEPR

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

IKAN

You must be very proud of her.

VELMIEPR

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

IKAN

Thank you, my lady.

NOR

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

AZHDIAZHIEPR

Congratulations! This is a fine opportunity for you.

teqozdievl

IKAN

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

KIEKO

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

NOR

You as well, Kieko.

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

| | Tlatoniatl ilnamia | |
|----------|--------------------|-------------------------|
| akatlas | アカタス | arena, “giant ring” |
| chtepria | チテプリア | viewing stand, bleacher |
| iachole` | イアホレ` | to surround |
| qrezhi | クレヒ | tower |
| yzqenad | イズケナド | spectator, observer |
| -edl | エドル | a large group |
| shtiave` | シティアベ` | to think |
| tlaztle` | トラツル` | to greet, to hail |



teqozdievl
Pepechtliach 3
(ペペシラフ トス王 三)

TEQOZDIEVLPRIATLAS - STIALTIA

ケセダルコボクサニスとテ上 トスルヒス

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

ケセダルコボクサニスとテ上ヨメア 王セラスコベ
ゼルセリヨカニ 2キ2ル、ハヨスヨクル スヨ
ドセラスヨクル* ヨメアトテ、王セアラスヨ
ケセダルコボクサニス 王スルヒトテル 2ルルセ
ハルヒスセヒ、ルヨリヒス スヨ コスルルルルル
ルヨル 土テ王ハア スヨ 2ルルル、ルヨルスルスヨ
ゼルセヒトテル、王スルヒトセル ケセラスルセラスル。

KIEKO
2キ2ル

Ziefri, otlakaqe? Ichtlayoplitaens.

コスル人、ルヒテルセル/ 人王とテルルルヒテルセ

AZHDIAZHIEPR
ハヨスヨクル

Chiala pradrnad dradlad achtan, Kieko. Jdatietlei
noetzhitens chtenzenzh techtnameqnad, aiazel
sibrens, techtnameqnadzaf pratic chtenzenzh
techtnameqnadfredrenz.

王スルル ルルルルルルルルルルルルルルルルルル
ルルヒスセヒ、ルヨリヒスルルルルルルルルルルルル
ケセラスルセラスルセラスル、ルスコセル ルルルルル
ケセラスルセラスルセラスルセラスル。

KIEKO
2キ2ル

O. Kekele iai flakla itsmolens.

ル* 2キ2ルセルスル ハルルルルルルルルルルルルル

teqozdievl
VELMIEPR
ՎԵԼՄԻԵՎՐ
Ilnamad otsdrens, viaj, Azh?

ԱՌԱԲՏԱՐԱԾ ԱՌՋԵՎԱ, ՎՃԱ, ԲՅ/

KIEKO
ՀԽՀՈ
Aqle, ziefri?

ԲՏԵ, ԿՃԽԵ/

AZHDIAZHIEPR
ԱՅՍՅԵՎՐ
Teqozdievlnieriem namiqik dazej, Kieko.

ՀԵՏՋԿՈՎԵՎԱԴՄԱՆ ԴԵՎԱՆԴԵՎ
ԸՐԿԵՎ, ՀԽՀՈ*

KIEKO
ՀԽՀՈ
Cha! Teqozdievl ichitens dazenzh?

ՄՐ// ՀԵՏՋԿՈՎԵՎԱ ԽԱՀԵՎԱ ԸՐԿԵՎ/

VELMIEPR
ՎԵԼՄԻԵՎՐ
Techtnameqnadik dazenzh, Kieko. Zdobritzi
Chiadlpratl dazenzh ik, Ziezhelpratl dazenzh ens...

ՀԵՄԱԲՏԵՎԱՇԱՌՋԵՎ ԸՐԿԵՎ
ՀԽՀՈ* ԸՐՄԱՆԿՈ ԽԱԺԱՐԵՎ
ԸՐԿԵՎ ԽԵ, ԿՃՅԵՎԵՐԵՎ ԸՐԿԵՎ
ԵՐ***

AZHDIAZHIEPR
ԱՅՍՅԵՎՐ
...iazh zha zdobritzi Zdiadrianzhirdish. Iai, zazani
stialkenketltia.

...ՅՈ ՅԵ ԸՐՄԱՆԿՈ ԸՐՄԱՆԿՈ ԱՌԱ
ՃԱ, ԿՃԿՃՃՃ ԱՌԱՌԵՎԵՎԵՎ*.

KIEKO
ՀԽՀՈ
Oa...

ԸՐ***

teqozdievl
VELMIEPR
タセラタヌル
 Yzqezhda, jdatlplachtioedre zheqrens!
 ハコシセヨル、ハルトヌル王人ハセキセヨクセヨリ//

Zhintla, omei ololi sibrens chial dra techtnameqnad, oqik enszaf pierens. Jdatlplazaf tloeshents iazh velpratl viakrens tyeia, ololiachienz.

ヨメアとル、ルナセヘ ルツルムス タメルセ) 王アリ
 ルア ハセタアルタカタアル、ルスルセ セコル
 ルヌセ)* ハルトヌルコルル トルセヨセ) ハヨ
 ハセラルルと ハルルセ) ハルル、ルツルル王ヌコ*

KIEKO
ツツル
 Pechatlechtioens ekej!

ハセ王アとセ王人ハセヨリ ハセル//

AZHDIAZHIEPR
アヨズヨヌル
 Chtio. Ek izha. Dlolplikotzi chenensaqe?

王人ル* セニ 人ヨス* ルルルル人ジルくコ人
 王セマセコルセ/

Dlolplikotzi tlakolachens tyeiad, Teqozdievl ichitens.

ルルルル人ジルくコ人 トルルルル王セヨリ ハリセド。
 ハセラルコルセ 王人ハセヨリ*

Tlatoniatl ilnamia

| | | |
|---------------------|----------|------------------------|
| zhintla | ヨメアとル | below |
| cthenqie` | 王セマセヌ^ | to continue |
| chilitad | 王人ルスルル | a game |
| shachan | 土ア王ア | mass |
| kalo | ジルル | size |
| otake` | ルルルセ^ | to happen, to occur |
| ichtlayopita | 人王とルルル人ル | confuse, confusing |
| dradle` | ハルヒセ^ | to remove or eliminate |
| sibre` | 上メルセ^ | to climb |
| ilnamad | 人ヌアタタタル | a memory |
| otsdre` | ルヒルセ^ | to recall or evoke |
| zazani | コルコルアメ | a story |

INT. IN THE TEQOZDIEVL ARENA - DAY

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

KIEKO

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

AZHDIAZHIEPR

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

KIEKO

Oh. It looks fun, but strange.

VELMIEPR

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

KIEKO

What do you mean, mother?

AZHDIAZHIEPR

We met during the last Teqozdievl, Kieko.

KIEKO

Oh! Were you watching the games?

VELMIEPR

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

AZHDIAZHIEPR

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

KIEKO

Aw...

VELMIEPR

Look, one is almost to the summit!

teqozdievl

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

KIEKO

He almost won!

AZHDIAZHIEPR

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

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



Culture: The Psionic Games

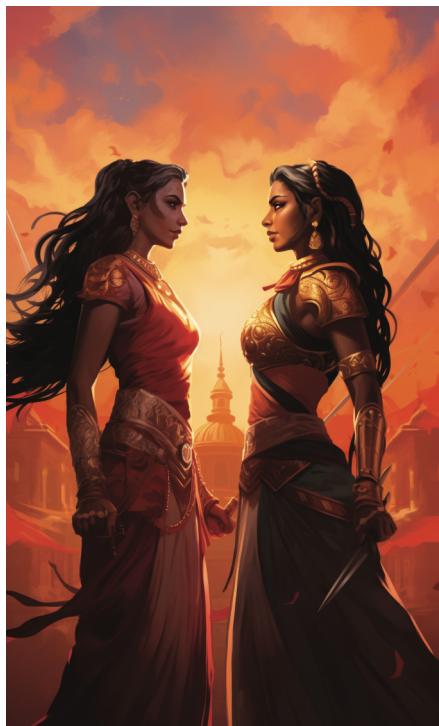
Of all the unusual aspects of Zhodani culture, perhaps the most mysterious, misunderstood, and mythologized is the famed **Teqozdievl** (ទេកូសុជ្រិវ), the so-called *Psionic Games*.

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

History of the Games

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

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



of



The Competitions

Few outsiders have ever witnessed the **Teqozdievl**, and those who do often come away more confused than enlightened. Because most of the action in many of the games is mental, relying on **shadievl** (シラズチ) *telepathy* or **petlandievl** (シカヒアラズチ) *clairvoyance*, the games can be very hard to follow even for natives. Even the games with clear physical aspects involving **pradievl** (シラズチ) *telekinesis*, **koetsdievl** (シロセヒアラズチ) *teleportation* or **chtekotldievl** (シカヒアラズチ) *awareness* can become chaotic and confusing as many of the competitors are likely to be skilled in

multiple talents, and using them to their fullest ability.

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

Gambling

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

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

The Winner's Circle

The **Teqozdievl** traditionally lasts for three **chten** (シケン) or one **teqozdij**, at the end of which the winners are announced. This always takes place on **Teqozastial** (シカヒアラコアラスル) or *Olympiad Day*, a special holiday added to the New Year celebration following **Dranzhrin** (シルクアマタ) or *Sunbright*.



Hard Landing - Draitspitzikad



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

アラスヒコヘア

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

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

アラスヒコヘア クロコヘア ハチヒコヘアト ハキラズア ハヌ
クルセア クルセア王セテ人ノヘア クロコヘア ハヌヘア
王セテ人ノヘア人土、 ハヌヘア王セテ人ノヘ 王セコトセア上
ヌアス人ノヘア クロコヘア、 ハヌヘア ハヌス土 王セコトセア
クロコヘア ハヌヘアトハヌヘア人土*

draitspitzikad

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

“Tavrik dra tentbravr qik,” potlie Maqtlaz.

‘**!
!
!**’

She monitored the lander’s status panel.

Zochejodl dra draitsyotl yzqens dazej.

‘**!
!
!**’

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

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

‘**!
!
!**’

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

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

‘**!
!
!**’

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

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

‘**!
!
!**’

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

Zhdanzieprebr’ zhdanzhia mochitik tozej, zhdanzoyafevranzh priaachens dradlepratlik tozej, tamatia benzish tozej, achitztlachilaklieqra 17 tyei achan daz chtenz timanish dazej.

‘**!
!
!**’

draitspitzikad

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

“Ekatoladtlasik yotlchrpliash,” acachik tozej aietslienjfav qrazhitia, “aizintlaozdiens matlamachieli matlapatzdev mitl dra Dzaltilievanfaens preqlach.”

**‘カズルヒテアリヨロドダヒテルトモ オロヒタマス土!’ ハツク王ハニ
スカセシ ハツクヒテアリタマトマサコトムス。’ハルヒタマトアリコトマサ
カタトマタマタマスハリタマリハリタマス ハルヒタマトアリコトマサ
ハコアリトマタマタマスハリタマリハリタマス’**

We all grunted as the initial drogue fired.

Qikriem zhdanjens tozej chiala tentbravr krofish tozej.

**‘スズマキタマ オルチセニ ハコセシ 王スアル ハセタマタマ
スルヘ土 ハコセシ***

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

Maitliktaj pierens tozej zhdanzyafevranzh, edre chitonli dra Maqtiaz cheztle.

**‘ハルヒタマタマスハリタマリハリタマス ハツクヒテアリタマトマサコトムス。
ハルヒタマタマスハリタマリハリタマス’**

“Leave it,” I told her.

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

‘ハヌ ハルヒタマラハリ オルチセ! ハル ハヌ トセヨハニ ハコセシ*

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

Pitlik tletla chtenzhish tozej, seql zhdanshtladlens tozej tentbravrati.

**‘ハルヒタマ トセヒテ シヤコトマス ハコセシ。トセヒ
オルタヒテセヒテ ハコセシ ハセタマタマス’**

Then the capsule jerked hard and our jaws slammed shut.

Pitzika katzitlanshtijens tozej tetlchiel, iazh kamtadish chtakeshtijens tozej.

**‘ハルヒタマ 2ルヒタマヒテマヒテトマス ハコセシ トセヒトマス
ヨリ 2ルヒタマヒテマヒテトマス**

“Lost one, curse it!” Maqtiaz shouted.

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

draitspitzikad

'**ਕੇਤੂਟੇਰ ਰਾਹੀਂ ਹੈਂ** ਕੇਵਲ ਦੋ ਪ੍ਰਮਾਣੇ ਸੁਧਾਰ ਕਰਨਾ, ਹੋਰ੍ਹੁ' ਕੁਝ ਕੁਝ ਹੋਏ
ਕੇਵਲ ਸਾਡਾ ਹੈ।'

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

Klezvra omqreviens tozej draitsyotl qietsachevens qin omei ol tyei tentbravatir.

ਕੇਵਲ ਦੋ ਪ੍ਰਮਾਣੇ ਸੁਧਾਰ ਕਰਨਾ, ਹੋਰ੍ਹੁ ਅਤੇ ਚੁਪੈ ਹੋਏ
ਤੇਜ਼ੀ ਨਾਲ ਹੋਰ੍ਹੁ ਕਰਨਾ, ਹੋਰ੍ਹੁ ਅਤੇ ਚੁਪੈ ਹੋਏ
ਕੇਤੂਟੇਰ ਸਾਡਾ ਹੈ।'

"We're going to hit a little harder than usual, folks."

"Pitzikatl akomozda viakrish dazenzh, nad."

'ਕੁਝ ਕੁਝ ਕਰਨਾ ਸਾਡਾ ਹੈ ਅਤੇ ਹੋਰ੍ਹੁ ਕਰਨਾ, ਹੋਰ੍ਹੁ।'

She spat out a sliver of tooth.

Iakatzi tlapakadra chrchens tozej.

ਕੁਝ ਕੁਝ ਕਰਨਾ ਸਾਡਾ ਹੈ ਅਤੇ ਹੋਰ੍ਹੁ ਕਰਨਾ।

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

Pitlik iepri lienchtemens tozej draitspali, pichtilio chtakeshtijiens tozej draitsyotl.

ਕੁਝ ਕੁਝ ਕਰਨਾ ਸਾਡਾ ਹੈ ਅਤੇ ਹੋਰ੍ਹੁ ਕਰਨਾ, ਹੋਰ੍ਹੁ।
ਕੁਝ ਕੁਝ ਕਰਨਾ ਸਾਡਾ ਹੈ ਅਤੇ ਹੋਰ੍ਹੁ ਕਰਨਾ, ਹੋਰ੍ਹੁ।

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

Mantlachjem ikrchansh itsmoliens tozej. "Tazo," mikchatekavra potlik tozej.

ਕੁਝ ਕੁਝ ਕਰਨਾ ਸਾਡਾ ਹੈ ਅਤੇ ਹੋਰ੍ਹੁ ਕਰਨਾ, ਹੋਰ੍ਹੁ।
'ਕੁਝ ਕੁਝ ਕਰਨਾ ਸਾਡਾ ਹੈ ਅਤੇ ਹੋਰ੍ਹੁ ਕਰਨਾ, ਹੋਰ੍ਹੁ।'

"Yalad here," he mumbled. "Maq? Maq? Dammit, she's passed out."

"Yalad," potlachens tozej. "Maq? Maq! Ketlachoijens tozej, dzaq."

'ਕੁਝ ਕੁਝ ਕਰਨਾ ਸਾਡਾ ਹੈ ਅਤੇ ਹੋਰ੍ਹੁ ਕਰਨਾ, ਹੋਰ੍ਹੁ।
ਕੁਝ ਕੁਝ ਕਰਨਾ ਸਾਡਾ ਹੈ ਅਤੇ ਹੋਰ੍ਹੁ ਕਰਨਾ, ਹੋਰ੍ਹੁ।'

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

draitspitzikad

Drivdetish shtozstaliodish tozej. Zatecheviens Maqtiaz. Pochqi dra sheqrdrik yzqetajik tozej.

Драйдеш схтозсталиодиш тоҗеј. Затечевиенс Мақтиаз. Почкың дра шекрдрик ызкетајик тоҗеј.

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

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

Ишкес түр үлкөнжүл дұст ?әрд әттәрдүйсі* үшкес дұст
жыны*! үлкес әркөңдерд үлкес жыны әркөңдерд әркөңдерд
үлкөнжүл.

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

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

Үкәләр// әркөңдерд әттәрд әттәрд әттәрд әттәрд
әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд

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

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

Бәтәрәттәрд әркөңдерд* әттәрд әттәрд әттәрд
әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд
әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд
үлкөнжүл.

We could hear them shouting now through the vents.

Chtachtachadiens kaqodish tozej tekalitia.

Әркөңдерд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд

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

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

Бәтәрәттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд
әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд
әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд әттәрд

draitspitzikad
Tlatoniatl ilnamia

| | | |
|---------------|-------------|--------------------------|
| -chrpl | ・王々々 | idiotic, lacking wit |
| -shtij | ・土人ノ | sudden, abrupt |
| achache` | ・王王王セ^ | to subside, shrink |
| aizintlaozde` | ・人コメアと王々コセ^ | to descend |
| akomo | ・王々々々 | normal, usual |
| antli | ・王々と人 | source |
| apeze` | ・王々セコセ^ | to ignore |
| ateme | ・王々々々セ^ | to flood |
| atemi | ・王々々々人 | a flood |
| ayav | ・王王王 | target |
| ayavzieprad | ・王王王コメルル | reticle (target circle) |
| benze` | ・トセコセ^ | to mark |
| bradesh | ・ト王王セ土 | handle |
| bravre` | ・ト王王セ^ | to brake, to stop |
| chikope` | ・王人ゴルガセ^ | to blink |
| chikopvajodl | ・王人ゴルガタルル | blinking lights |
| chtachtache` | ・王王王王セ^ | to shout |
| chtake` | ・王王之セ^ | to shut, to close |
| chtakeshtije` | ・王王セセ土人ノセ^ | to slam shut |
| draitspali | ・シ人と王王立人 | landing cushion, airbag |
| draitsyotl | ・シ人とリロト | lander |
| drivdet | ・シ人ドドセ | harness |
| ekatolad | ・セシ王王立人立人 | a guess or estimate |
| ekatole` | ・セシ王王立人セ^ | to guess |
| favre` | ・シシ王セ^ | to slip |
| fetlchiel | ・シセト王セ立人 | capsule |
| flel | ・シセ立人 | an expletive |
| flieshtieme` | ・シ大士シ大立人セ^ | to conform |
| fonzbre | ・シシコムセ | an emergency |
| iankile` | ・シアニ人立人セ^ | to replace or substitute |
| ikrchansh | ・シシ王王立人 | a wreck or crash |
| ikrchanshe` | ・シシ王王立人セ^ | to crash |
| jiapldivre` | ・シズシルシシ立人セ^ | to navigate |
| jodl | ・シル | panel |
| kamta | ・シシ立人立人 | mouth, jaws |
| kaqoe` | ・シシシ立人セ^ | to hear |
| ketlachoie` | ・シセトシ王立人セ^ | to faint, pass out |
| kitlaliololi | ・シシ立人立人立人立人 | globe |
| klientli | ・シシアアと人 | a problem |
| klez | ・シセコ | lazy |

draitspitzikad

Tlatoniati ilnamia (chenkie)

| | | |
|-------------------|----------|--------------------------|
| klieqra | ㄩㄻㄽㄮ | station, post, fort |
| kopecheshtie` | ㄢㄻㄮㄷㄻㄵㄭ | to shove |
| krofe` | ㄤㄻㄻㄱ | to grunt |
| lienchteme` | ㄤㄻㄳㄻㄱㄻ | to inflate |
| maqichtla | ㄤㄻㄯㄻㄲㄻ | free, unfettered |
| mikchateka | ㄤㄻㄷㄻ㄰ㄻ | stunned, dazed |
| pali | ㄤㄻㄷ | cushion, pillow |
| pichtil | ㄤㄻㄷㄻ | gravel |
| pitzika | ㄤㄻㄷㄻㄳ | hard |
| potlache` | ㄤㄻㄷㄻㄱ | to mumble |
| qietsachevas | ㄤㄻㄷㄻㄱㄻ | deceleration |
| qietsacheve` | ㄤㄻㄷㄻㄱㄻ | to decelerate |
| qietslienjfav | ㄤㄻㄷㄻㄷㄻ | slipstream |
| qlieoka | ㄤㄻㄷㄻ | unpleasant or harsh |
| sheqr | ㄤㄻ | exit |
| shtozstale` | ㄤㄻㄷㄻㄷㄻ | to fumble |
| tama | ㄤㄻㄷ | page |
| tekali | ㄤㄻㄷㄻ | vent, duct |
| tentbravr | ㄤㄻㄷㄻㄷ | parachute |
| tezintle` | ㄤㄻㄷㄻㄱ | to burn |
| tlachila | ㄤㄻㄷㄻ | a signal or transmission |
| tlaki | ㄤㄻㄷ | the anus |
| tlevleqlas | ㄤㄻㄷㄻㄷ | exposure |
| tleveqle` | ㄤㄻㄷㄻㄷ | to expose |
| toyakantli | ㄤㄻㄷㄻㄷㄻ | the source of a river |
| toyaktlaki | ㄤㄻㄷㄻㄷㄻ | the mouth of a river |
| tsazanch | ㄤㄻㄷㄻ | stupid |
| velozde` | ㄤㄻㄷㄻ | to follow |
| zateche` | ㄤㄻㄷㄻ | to awaken |
| zhdnshtadle` | ㄤㄻㄷㄻㄷㄻ | to deploy |
| zhdanzhia | ㄤㄻㄷㄻ | to deploy |
| zhdanzojafevranzh | ㄤㄻㄷㄻㄷㄻㄷㄻ | atlas, map book |
| zhdanzzie | ㄤㄻㄷㄻ | sextant (verniers) |
| zochejodl | ㄤㄻㄷㄻ | indicator panel |
| zoya | ㄤㄻㄷ | map |

Our Wondrous Universe

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

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



The Physiologically Aslan Daryen

Stietladavra Kosnada Darien

上ヌとアラルナル ザルタアラル ドルマア?

by Konshiepr, Consulate Naval Scout Division

University of Dietevriab (Riverland)

Konshieprprebr', Driantia Zara Achitzintiaaji

Machtlian dra Dietevriab

ザルタアラルナル. ドルマス コルマル ド王とコルアスルス
ドル王とスア ドル ドルマスル

Introduction

Tlatzad

トラツダ

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

Fegronadia-Zhdantia Dlenchieprik akom machtliantlasche, chielieqriefr shtiaqe bezhik dazej. Ilekachqika Darien shtiaqens dazej Driantia Zara Achitzintiaaji, tavavra iazh achtevra. Iai Stietlavra Kosnada Darien (StKD) qlie shtiaqensnie dazej. Choik koatlad bezhens tazej. Ozhda zhdatlvra amtl kiloik dazej, Zara Achitzintiaajiriem iazh zhdatlasad, iai shtivasvra chrnte mieqrafad davr Darienir, mochitnadedltia kiloik.

アカウナタアズ・ヨルテス シヤクチニシムス
王族王とアーティア王セ。王アツキナキル リズカセトセイシル リコセル。
アズカセトセイリ リムカセア リズカセニ リコセル リズカセ
王族人アズカセスル。アガマガル リヨセガル。ス人 リスヒトガル
ゼロトアズル リムカセア (トロド) リカ リズカセニアズ リコセル。
王族人アズルトセイシル リコセル。アガル リスヒガル リスヒト
アズルトセイシル リコセル。コスガル リスヒトガスアズルスカセア リヨ
リムカセアズル。ス人 リスヒガルトガル 王アツカセアズルエロドアズル
リムカセアズル。王族人アツアズルセイシル リコセル。

Mainstream Aslan

Akoma Kosnad

アカウナタアズ・ゼルトアズル

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

Kosnad shtivish (F'teirle, klezhdenensvra, Trok) chielieqriefri qlie iochala dish, shti zhianji, Fegronadia, Adaksor, pra fredr. Chiala iaqotzadia, bezhadia, fe'kevia iazh zeqrodaens pan ivrzhdialas shtiefrasens. Fliedongesiad se'tli - tianqizad, stokleiad, chamdla, akimatiensiad, iazh achitetlivrdish michens okye patlana ziefrasens.

ゼルトアズル リスヒトガル リスヒトガルセア。アカウナタアズル。アガマガル
王アツキナキル リカ リスヒトガル リスヒトガル。ス人 リスヒトガル。アカウナタアズル。
アズルトセイシル。リカ リスヒトガル。王アツカセアズルスカセア。リスヒトガル
アズルトセイシル。スヨ リスヒトガスアズルスカセア リスヒトガル リスヒトガル。

zhiazha achitetlivrdish

Physiologically Aslan Daryen

Stietlavra Kosnada Darien

સુરત રાજીવ ગાંધી માર્ગ પરિપાલક

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

Mantikatl iqens Kosnad Darien akom fliedongqesiad. Ozhdatlvra iqavlens Darien zhianji: otre, shtiava, shtiyotlad'ia stetsebens, iazh kayesanad pan maniad. Ens - iazh Darien zhainji - ziefras shtiavens akomo Kosnad, qlie shtiave akoma chias. StKD iqavlens akoma Kosnad chialavra - fe'kevas'ia zeqroens StKD. Chenzievra'ia StKD fe'kevas, pan "stietlavra Kosnada Darien" tlieb "kotliovra Darien Kosnad". Mantika'ia ozhda Zhdantia chielieqri iqens, pan klezli qlie makichoens, Zhdantia zhianjial zhdantiaqlish ekenzh.



Daryen and Psionics

Darien jazz Dievli

ପରମ୍ପରା ଯେ ପରି

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

zhiazha achitetlivrdish

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



Dariena tavriefririem, merkedad dra bezhasnad devens dievie: chialitsi shadievltia, itzi ketznad ozhda dievltia, iazh tavriefriqaz zhant'advirtia. Darien zhianjistich dievla patlaetsi ozhda zhianjiavl, iai qlie qiktlas moklate el Zhdantiavl. Dievl chitlas zhantens Kosnadiavl el zhianjiavl, Feqronadia, Adaksor iazh ozhda chielieqri.

アズマタアズ ルエマスルスヌカ。 ドセスニセラエ
アズ ブセヨルタアズル リセナセヌ パズセ;
王スル人ト人 土アズセラス。 エコス
ズセコアアズ ルヨル パズセス。 ズヨ
ルエマスルスヌカ ヨロツクスルスヌス。 パズセア
ヨスアスル人王 パズセス フルタスル人 ルヨル
ヨスアスル。 ス人 ドキ ドスレヒルト ハヨウスル
セラ ルエマスル。 パズセ 王スル人ト ヨロツクス
ズセトアズルス。 セラ ヨスアスル。
ルエマスルスヌカ。 ルヨルスルス。 ズヨ ルヨル
王スル人ト人。

Aslan are alien

Kosnad iefriens

ズルトアズル カルスセス

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

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

ズルトアズル。 王スル人 ルズルスル ズルトアズル。 カルスセス イルス
王スル人ト人。 土アズセラス。 ズルトアズル イルスセス カルスセス
ヨスアスル。 フル ルセラスルアズル。 ドル 王スル人セス ルセス。 ドル
カルスセス。 フル ルセラスルアズル。 ルヨルスルス。 カルスセス ルヨルスルス
ルヨルスルアズル。 ドルセス。 フルセス。

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

zhiazha achitetlivrdish

Feqronadik, qlie zdakli michitik feqronadia iazh zhianji pitsad iazh stietlklezhdan. Qlie akimataens kosnada pitsad, iazh kon ajozdari. Ayochakens kosnada stietlklezhdan, iai qika zhdatlens ekenzh, chiala pra StKD. Chi ayochak akimate StKD stietlklezhdan zhianjia koatlenadiavlik oqrshtievens dazej, iai ayochak mochite akoma Kosnad ajozdarens.

Легенда Адаксор. Ся ырсын таланың издең атасы күйкінен сабак таңдаған. Ся ырсын күйкінен сабак таңдаған.

Summary

Kiloachi

Атасынан талан

Physiologically Aslan Daryen are a fascinating case study of a nonhuman sophont in a majority-human society. They offer an interesting contrast with Vargr and Addaxur in our own society.

Стетсеба штиақи при qlie zhianji chieliegri оkye zhianji fliedongesiadstich iqens stietlavra Kosnada Darien. Zanika mantikias ol Fegronadia iazh Adaksor fliedongesiadishstich.

Легенда Адаксор. Ся ырсын күйкінен сабак таңдаған. Ся ырсын күйкінен сабак таңдаған.

Further reading

Okye mochitas

[Озүк таланың издең](#)

> More by Konshiepr

> Okye Konshiepr prebr

> [Озүк зерттеушілер](#)

> More about Aslan

> Okye Kosnad'ia

> [Озүк зерттесінде](#)

zhiazha achitetlivrdish

> More about Daryen

> *Okye Darien`ia*

› *ԱՀՍԵ ՈՐՄԵԴԱՌ*

> About physiologically human Aslan

> *Stietlavra zhianji Kosnad`ia*

› *ԼԵՏԵՐԱ ԵՎԻՆ ՀԱԼԱՐԾԱՌ*

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

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

Ես Եմ Ունեցեած Աշխարհական Ֆրանչազիան Եղանակ Հայոց Արքա Կառագ Արքայութեան Արքան Եղանակ Հայոց Արքա Կառագ Արքայութեան *

zhiazha achitetlivrdish Tlatoniatl ilnamia

| | | |
|---------------|-----------|---|
| -stich | 𠂊上人王 | among, within (a group) |
| achitetlivr | 𠂊王人𠂊𠂊人𠂊 | the Universe, 'place where all things are' |
| achitzintiaji | 𠂊王人𠂊𠂊𠂊𠂊𠂊人 | Naval Division |
| achtevra | 𠂊王𠂊𠂊 | suspiciously, covertly |
| ajozdari | 𠂊𠂊𠂊𠂊人 | practice, experience |
| akimata | 𠂊𠂊𠂊𠂊𠂊 | comprehensible, understandable |
| akimatas | 𠂊𠂊𠂊𠂊𠂊𠂊 | understanding, comprehension |
| bezha | 𠂊𠂊 | official |
| bezhas | 𠂊𠂊𠂊 | command, leadership |
| bezhasnad | 𠂊𠂊𠂊𠂊𠂊 | authority, person in a position of authority (generally) |
| chialitsi | 王又𠂊人 | consent (of an individual) |
| chias | 王又上 | gender |
| chielieqri | 王又𠂊又人 | sophont |
| chielieqriem | 王又𠂊又𠂊又 | sophontology |
| darien | 𠂊𠂊𠂊 | Darrians, as a people |
| enchie` | 𠂊𠂊^ | to approve, to give permission to |
| enchii | 𠂊𠂊人 | approval |
| fe' kevas | 𠂊𠂊'𠂊𠂊𠂊 | honor, as a concept |
| fe' keve` | 𠂊𠂊'𠂊𠂊𠂊^ | to honor |
| fevravra | 𠂊𠂊𠂊𠂊 | openly, morally |
| iaqotzad | 又𠂊𠂊𠂊 | war, fighting |
| iekachqika | 又𠂊𠂊王𠂊𠂊 | for a long time, historically, in antiquity |
| itzi ketznad | 𠂊𠂊𠂊𠂊 | host, 'master of the house' |
| ivrzhdiale` | 𠂊𠂊又𠂊𠂊 | to own land |
| kiloachi | 又𠂊𠂊𠂊人 | summation, summary |
| klezli | 又𠂊𠂊人 | label |
| ma | 𠂊 | though, despite |
| mani | 𠂊𠂊人 | art, generically |
| maniad | 𠂊𠂊𠂊 | the arts |
| mantika | 𠂊𠂊𠂊𠂊 | different |
| mantikaialv | 𠂊𠂊𠂊𠂊𠂊 | loosely translated, 'just as different as'; literally, 'different-same' |
| mantikias | 𠂊𠂊𠂊𠂊上 | difference, contrast |
| moklate` | 𠂊𠂊𠂊𠂊^ | to develop |
| patlana | 𠂊𠂊𠂊𠂊 | numerous |
| pitsad | 𠂊𠂊𠂊 | scent, smell |
| qropiemi | 𢁄𢁄𢁄又人 | archive, collection of published works |
| shtiava | 土𠂊𠂊 | studious |
| shtivasvra | 土𠂊𠂊𠂊𠂊 | considering, "thinkingly" |
| shtiefras | 土𠂊𠂊土 | male, masculine |
| shtiyotlad | 土𠂊𠂊土 | technology |

zhiazha achitetlivrdish

Tlatoniatl ilnamia (chenkie)

| | | |
|---------------|-----------|---|
| stetseba | ㄕㄢㄊㄜㄦㄬ | fascinating |
| stetsebe` | ㄕㄢㄊㄜㄦㄮ | to fascinate |
| stietla | ㄕㄢㄊㄝ | physiological |
| stietklezhden | ㄕㄢㄊㄝㄔㄢㄢ | body language |
| stietshtiaqe` | ㄕㄢㄊㄝㄕㄢㄑㄤ | physiology |
| stokleiad | ㄕㄢㄊㄝㄙㄢ | industry, construction |
| tavriefr | ㄕㄢㄉㄢㄉ | law, legal system, as applied by non-Zhodani cultures |
| tavriefrqaz | ㄕㄢㄉㄢㄉㄉㄢㄢㄢ | non-Zhodani civil authority such as police or other law enforcement. Literally, guardians of the law. |
| zanika | ㄕㄢㄉㄢㄱ | interesting |
| zara | ㄕㄢㄉㄢ | expeditionary |
| zhadantiavle` | ㄕㄢㄉㄢㄊㄢㄩㄮ | to treat as Zhodani, to treat as an equal |
| zhdatlasad | ㄕㄢㄉㄢㄊㄢㄢ | academia |
| zhdiale` | ㄕㄢㄉㄢㄩ | to own (something) |
| zhianjad | ㄕㄢㄉㄢㄢ | humaniti (Zhodani, Vilani, Solomani et al) |
| zhianji | ㄕㄢㄉㄢ | human |
| zhiazha | ㄕㄢㄉㄢ | wonderful, amazing, incredible |
| zhiazhe` | ㄕㄢㄉㄢㄩ | to wonder, to marvel at |
| ziefras | ㄕㄢㄉㄢㄢ | female, feminine |

Vlezhdizar! - The Lost Colony



Chtolmiquia Zhdatlodliafl

王國の旅人隊　日記と月記

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

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

This story represents one such artistic endeavor, a video serial called *タケコトノハル* (*Vlezhdizar*; literally, “Star Journey”). The script the follows is a few scenes from one episode of such a show.

Cast of Characters:

Zazainado:

ՀՅՈՒՅՈՒՆԱԳՈՅ:



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

Jo'zdiezzanj – vlezhdvevlsteprnad, kotliriemefrnad/ petlandrnad

ՀՅՈՒՅՈՒՆԱԳՈՅ (ՇՊԸՆ) և ՏԵՐԵՎԵՆԵՐՆԱՐԱԾ, ՀՅՈՒՅՈՒՆԱԳՈՅ

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

Fesheqel – Zhdivrzdajnjad, klezhdenriemnad, pradrnad

ՀՅՈՒՅՈՒՆԱԳՈՅ (ՇՊԸՆ) և ԸՆԹԱՐԱԿԱՐԱԾ,

ՀՅՈՒՅՈՒՆԱԳՈՅ, ՀՅՈՒՅՈՒՆԱՐԱԾ

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

Oziez – toponineamnnad, vrodjenad, pachtanad

ՀՅՈՒՅՈՒՆԱԳՈՅ (ՇՊԸՆ) – ՀՅՈՒՅՈՒՆԱՐԱԾ, ՀՅՈՒՅՈՒՆԱՐԱԾ, ՀՅՈՒՅՈՒՆԱՐԱԾ

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

Miafa – vlezhdjiapljdivrnad, ienshatlriemnad, koetsfredrnad

ՀՅՈՒՅՈՒՆԱՐԱԾ (ՇՊԸՆ) – ՏԵՐԵՎԵՆԵՐՆԱՐԱԾ,

ՀՅՈՒՅՈՒՆԱՐԱԾ, ՀՅՈՒՅՈՒՆԱՐԱԾ

All have training in Telepathy.

Shadrnads.

ՀՅՈՒՅՈՒՆԱՐԱԾ*



SCENE 1: OVERLOOK

PEPECHTLIACH 1: ZHINCHEPRATLA

ペペチチラック 1: ジンチエプラタ

EXT. A PRIMEVAL JUNGLE, ON A STRANGE WORLD

BAZZHINCHEDL KITLALIEFRICHI

バズヒニチエドル キタルイエリチ

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

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

ツバサ ゴルマアム。ミミセイ ナガルス ズヨ 王アリ コガルス。
ハグダクタコロココ 王アタメアと ヨメア王セラヌとア パシタヌ。
王アタメアカガハアリ王ア 王セリ ハタタケスコガラアとアト
アヌコセラヌ パセスアリ。アガセア ラリセア ラリセア セセア*

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

Atleianzh ozhdezhie vinziashiatlas nilozens oqik, nachoia nad ens nieqrens.

アタセア リセアヨキ ハスアス土人アとアト アヌアコセア
アヌアス。アガ王アス アガア ャス アヌセア*

Vlezhdizar!

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

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

ベセテセセセツ: フリヤ ルリヤ/ ベセヨス
ルリヤリヤ ヨリヤト ハチヒタスル リリヤセル*
ベセツツセツ: パリヤヒ ルリヤリヤ

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

Jo'zdiezzanj: Patlanriemtupo bezhik dazej, deshtsiens ik zdatsiekrens ekenzh zitetylflaka. Devens ik, Fesh, kotliriemefrnadfredr zhia ekenzh?

ヨリヤココヘビ: リリヤリヤマタタケル
ベセヨス: リリヤセル. ベセツツセツ: ル
リリヤリヤマタタケル ハチヒタスル ロリヤセル
ベセツツセツ: ル, ベセツ
ゼリヤリヤマタタケル リリヤリヤ ヨス ハチヒタスル

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

*Vreflens Fesheqel nechtname tlatzens, iai ziefrifredr, Oziez, ens tlantens.
ルコヤコ: ベセテセセセツ: ハセヨス: リリヤリヤマタタケル
ベセツツセツ: ハセヨス: リリヤリヤマタタケル, リコヤコ: ハセツツセツ: リリヤリヤマタタケル**

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

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

リコヤコ: リリヤリヤマタタケル, ベセツツセツ: ハセヨス: リリヤリヤマタタケル
ベセテセセセツ: ハセヨス: リリヤリヤマタタケル, リコヤコ: ハセツツセツ: ハセヨス: リリヤリヤマタタケル
ベセツツセツ: ハセヨス: リリヤリヤマタタケル

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

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

ベセテセセセツ: ハセツツセツ: ハセヨス: ハセヨス: ハセヨス:
ハセヨス: ハセヨス: ハセヨス: ハセヨス: ハセヨス: ハセヨス:
ハセヨス: ハセヨス: ハセヨス: ハセヨス: ハセヨス: ハセヨス:

Vlezhdizar!

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

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

ゾル^コメココヘロ: ヘセ土, 王セコセル人土*
セセヨセセロ ゾル^ ロロ王セル人 ロロ王セル人土スロ
セセヨセセロ人土 ロロコセヨ, 土人ロ 王人ロ, ロロ
ロロ人土 ロロコセヨ* ゾル^, ゾロとル ゾロロ
ロロとル人 リスロ人土, スヨ ダセロロルロロロ
ロロとル^ロ 人2/ ロキ 土セナ人2*

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

Miafa: *Qik ziefri Jodie, Fesh.*

オズベア: ゾル^ コメル人 ノロク, ヘセ土*

Fesheqel: But --

Fesheqel: *Iai --*

ヘセ土セセセル: ズ人 <<

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

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

ゾル^コメココヘロ: レロロル人2 王セコセヨ
ヘセ土* ケロ ロロロルセ, ハ^ロス ズヨ
ロロコメルとル土 ロロとルロ人2 王セコセヨ*
ロロロコメアロル人 王セル人ロ^ロ*

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

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

ヘセロス王セコセヨ ヘセ土セセセル ズヨ ロロコメルセ
ロロロコセヨ* ロロロセ人 ロコロス ハズアセ人コセヨ
ゾル^コメココヘロ ズヨ ハコメコ*

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

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

ゾル^コメココヘロ (土ロロセラ):
ヨロとス人2ロセとロアロロロロロセ, ハスノ/

Vlezhdizar!

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

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

Ӯコメコ (土ズルセマリ): フスル* ハルトハセヒメル^ド
王セヅル^ド、セヌ 2ルハムル^ド 王セヅセヨ*

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

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

Ӯル^コメココハロ (土ズルセマリ): 2ルハルヒ人。
コメル人* ハルセハセセノ 王セヅセヨ*

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

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

Ӯスル: ハルセ 2ルハルヒ人 王セルセ ハルコセヨ/
ハルセ人土 Ӯスルコルスル* ハルクス/

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

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

Ӯル^コメココハロ (オズルセスルルラルハセヨ
ハメヨセヨ): 2ルア2ル王セコハ、 Ӯスル*

Miafa: Fesh?

Miafa: Fesh?

Ӯスル: ハセ土/

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

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

ハセ土セセセル (ハルコスルセヨ ハメヨセヨ):
2ルア2ル王人、 Ӯスル*

Miafa: Ozie? Sensors and weapons check.

Miafa: Ozie? *Siekrabr iazh omeizofra piezho'd.*

Ӯスル: Ӯコメ/ ハルセルト ズヨ Ӯハセコルスル
ハメヨル^ド*

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

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

Vlezhdizar!

ڻକ୍ଷାତ୍ର (ମେଲାମାର୍ଗରେକୁଳୁଙ୍କି ରାତିଯାହି);
ମୁଦ୍ରାକୁଳାର ଜୟାନ୍ତରୀ ଉପାର୍ଥିତାକି;
ରାତିଯାହି * ମୁଦ୍ରାକୁଳାକୁଳି,
ମୁଦ୍ରାକୁଳି *** ମୁଦ୍ରାକୁଳାର ଉପାର୍ଥି
ରାତିଯାହି *

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

Miafa (*maitlitoponaens piezhens*): *Chenkienz zhdaenzh. Jodie, atleianzhaf petlano'd, kamatli.*

ଠାରେ (ଠାରେତିବୁନ୍ଦାରେକାରେଯାହି ରାତିଯାହି);
କୋଣାର୍କା ବାର୍ଚାର୍କା, ଜାଲାର୍କା, ରାତିଯାହି
ରାତିଯାହି'd, ଡାକାର୍କାର୍କା*

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

Jo'zdiezzanj *ichtotloens chtakens, qik pitlik zhatshtiefens.*

ଜୁଅକ୍ଷକରେବ ହାତିରେଲାକୁଳି କାହାରେଯାହି, ତାହାରେବ
କାହାରେଲାକୁଳି*

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

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

ଜୁଅକ୍ଷକରେବ: ***କୋଣାର୍କାରେବ କୋଣାର୍କା
କୋଣାର୍କା, କୋଣାର୍କାକୋଣାର୍କା କୋଣାର୍କାକୋଣାର୍କା,
କୋଣାର୍କା କୋଣାର୍କା ହାତିରେଲାକୁଳି, କୋଣାର୍କାକୋଣାର୍କା
କୋଣାର୍କାକୋଣାର୍କା କୋଣାର୍କାକୋଣାର୍କା ***

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

Ikatkens, fiachzats aqozhens Miafa. Dlabrenad ikatikiav lens.

କୋଣାର୍କାକୋଣାର୍କା, କୋଣାର୍କାକୋଣାର୍କା ଠାରେ*
କୋଣାର୍କାକୋଣାର୍କା କୋଣାର୍କାକୋଣାର୍କା*

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

Miafa: *Jodie, kamatli. Chenkiedish zhdaenzh, dlabrenad. Fesh, dish ketzeo'd. Jodie, Ozie, ens velozdo'd. Dish velozdik. Qleqrish chedlens. Ozie, miqansiekriabr ichitens.*

ଠାରେ: ଜାଲାର୍କା, କୋଣାର୍କାରେବ କୋଣାର୍କାରେବ
କୋଣାର୍କା, କୋଣାର୍କାକୋଣାର୍କା, କୋଣାର୍କାକୋଣାର୍କା
କୋଣାର୍କାକୋଣାର୍କା * ଜାଲାର୍କା, କୋଣାର୍କା, କୋଣାର୍କା
କୋଣାର୍କାକୋଣାର୍କା * କୋଣାର୍କା କୋଣାର୍କାକୋଣାର୍କା * କୋଣାର୍କାକୋଣାର୍କା
କୋଣାର୍କାକୋଣାର୍କା * କୋଣାର୍କା, କୋଣାର୍କାକୋଣାର୍କାକୁଳି
କୋଣାର୍କାକୁଳି*

Vlezhdizar!

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

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

ꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑꝑ

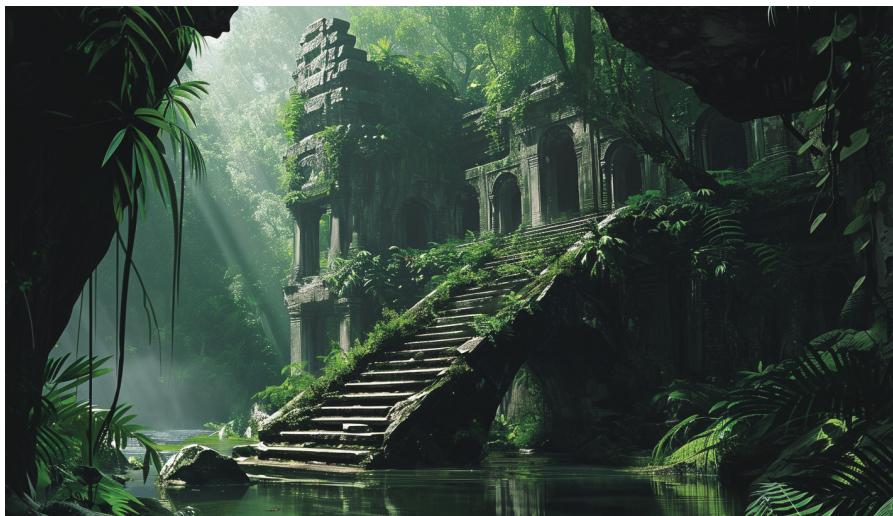
SCENE 2: APPROACH

PEPECHTLIACH 2: OZDREDRI

ꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ

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

Atleianhzananlas stazavra brojevzafens dlabrenad, zhdiechmatli iazh kochiniad akens.



ꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ

Miafa: That you breathing so hard, Fesh?

Miafa: Fesh, ayochaksa arvre kavro'daqe?

ꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ ꝑꝑꝑꝑꝑꝑ

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

Fesheqel: Kitlaliadras okye patla el jdavvalkik. lolotl

Vlezhdizar!

shtaviak ekenzh kitlalietlinad shtiavo'd, viaj?

ରେତୁକୁଳୁଙ୍ଗ ଦୂରିଟିଲୁଗାରୁ ରୁହିଲୁ ରୁହିଲୁ
ରୁହିଲୁ ରୁହିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ

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

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

ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ
ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ

Fesheqel: Full G for you is twice my home.

Fesheqel: Chtema kitlaliadraso'd omeia itzik iqe.

ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ
ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ

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

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

ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ
ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ

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

*Maitlioliens aqozhens Fesheqel. Tletlevens dlabrenad. Zhanzhapazi
nieqrens Miafa Liabr.*

ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ
ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ

Miafa (telepathically): What do you see?

Miafa (shadrevra): *Chteo'daqle?*

ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ

FESHEQEL concentrates, listening intently while scanning the ruin.

Zhatsshtiefens Fesheqel, koqieshtiefens atleianzh oqik shtiagens.

ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ
ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ

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

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

Vlezhdizar!

ՀԵՏԵՆԵՐ (ԱՐԺԵՄԱՐ): ՃՃ ՖԵՇ ՀՐԸՆԵՇ
ՀՐԸՆԵՇ.

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

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

ՃՆՀ ԱՅՆ ԲՆՈՒՄՆ ՀՐԸՆԵՄԱԿԵՎ ՋՐԻՆԵԱՐԸ*
ՅՐԵՎԱԿԵՎ ՎՐԱԿԿՈՎԵՐ, ԱՄԱՍԻԱՅՆ ԲԵՏԵՐԱԿԵՎ*
ԴՆՄԱՐԱՄԱՍՏ ԱԽԱԿԵՎ ԱԿԵԿ, ԴՆՄԱՐԱՐԵՐԸ*
ԵՎ ՏԱՐԱԿԵՎ ԿՐԱԿԵՎ*.

OZIEZ and JO'ZDIEZZANJ exchange thoughts.

Zhatskache'ens Oziez iazh Jo'zdiezzanj.

ՅՐԵՎԱԿԵՎ ԱԿԵԿ ՏՅ ՎՐԱԿԿՈՎԵՐ*.

Oziez (telepathically): Do you sense anything?

Oziez (shadrevra): *Zitetl petlano'daqle?*

ԱԿԵԿ (ԱՐԺԵՄԱՐ): ԿԵԿԵՎ
ԲԵՏԵՐԱԿԵՎ/

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

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

ՎՐԱԿԿՈՎԵՐ (ԱՐԺԵՄԱՐ): ՃՃ*
ԵՐՋԵՐԵՎ, ԱՅՆ ԱՅՆ ԱԿԵՎ
ԱԽԱԿԵՎ, ԲԵՐ ԲՐԿԵՎ, ԿԵԿԵՎ
ԴՆՄԱՐԱՄԱՍՏ ԿՐԱԿԵՐԵՎ/

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

Oziez (shadrevra): *Qlie. Vri keshel.*

ԱԿԵԿ (ԱՐԺԵՄԱՐ): ՃՃ* ԱՅ ՀԵՏԵՆԵՐ*

MIAFA motions for the team to huddle.

Bezhens dlabrenad brne MIAFA.

ԴԵՅԵՎԵՎ ՋՐԻՆԵԱՐԸ ԻՄ ԴԱՏԵՐ*.

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

Vlezhdizar!

Miafa: Chte edre okye devens, iai tlasche zhatsqrazhiriemens.

ヲズベア: 王セ ゼルセ ルズウセ ルタナセヌ, 久人
トアリ王セ ヨルトスルヨルマヌセセヌ*

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

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

ルセテルセツヒ: ルトセスコロベヘセヌ
ルスルル^ルタクセ/ ルセラセトルル ルル
コロタルトスルアラルセヌ ルセラス ルクセ/

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

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

ルス^ルセココヘビ: ルス ルスルダルクセヌ 王セラセ
ルセラセルスル人土クスル, ルル ルセラスルマヌ ヨルマ*

Miafa: I could flit you in.

Miafa: Koetsfredro'd chelieik ekenzh.

ヲズベア: ルセセトルセルル^ル 王セラスルセ ルセラス*

JO'ZDIEZZANJ glares at him.

Liankavra zhi yzqens Jo'zdiezzanj.

ルスアガルマア ヨル ルコラセヌ ルス^ルセココヘビ*

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

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

ルス^ルセココヘビ: ルスルマア/ ルス
ルセセトルセセラセルセヌ ルス, ヨルマアルス ルセラル
ルセセトルセ ル^ル ルクセ/

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

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

ルセテルセツヒ: ルスル* ルセ ルスルマヌ^ル
ルルコセル, ルセ ルセラルセヌ ル^ル ルクセ/

MIAFA thinks about it.

Panens shtiavens Miafa.

ՃՐԱՎԵՍԻ ՇՏՎԱՎԵՍԻ ՃՐԱՎԵՐ*

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

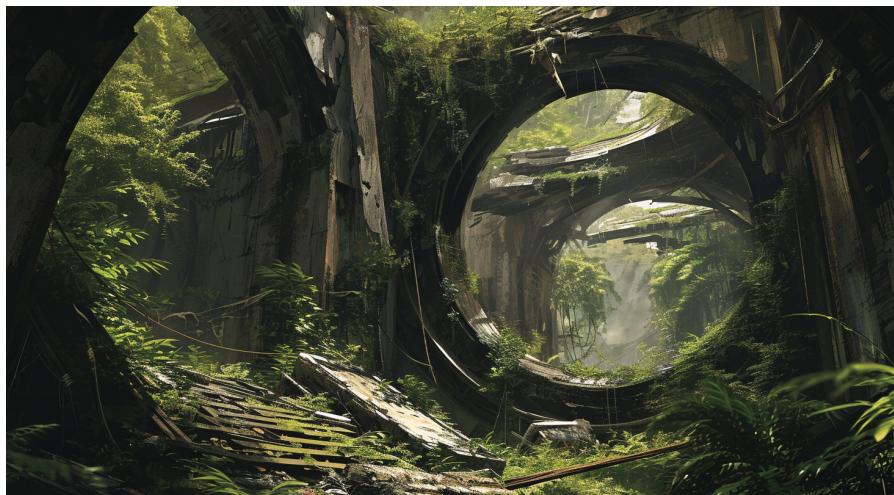
Miafa: *Qlie pepetli. Chenkiedish chtenzenzh, zhanzhiaavra, omei zdevpe`.* Ketzik chtenzenzh; Fesh, velozdeo'd. *Ichtiotlvra chtedishfredr iazh shtiaavra mieqrafo'd.*

ՃՐԱՎԵՐ: ՃՐ ԲԵՐՎԵՇԻՆ ՇԵՐԱՋՄԱՆ ՇԵՐՎԵՇԻ, ՅԱՎԵՅՑՄԱՐ, ԱՇԵՇԻ ՈԵՐՎԵՇԻ, ՀԵԿՈՒՅՆ ՇԵՐՎԵՇԻ: ՇԵՇԻ, ՊԵՓՈԾՔՆԱՌ՝ ԱՇԻՆ ՇԵՐՎԵՇԻ ՍՅ ՇՏՎԱՎԵՐ ՃՐԱՎԵՐԱՌ*

He taps his head.

Koatlens tsezens.

ՃՐԱՎԵՐ ՇԵՐՎԵՇԻ *



SCENE 3: THE RUIN

PEPECHTLIACH 3: ATLEIANZHAF

ՃՐԱՎԵՇԻ ԱՌ: ՃՐԱՎԵՐԱՌ

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

Vlezhdizar!

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

ՀԵՌՈՇԱՆ ԼԵՇՑՈՒՄ ԾՐՏԵԱՐԸ * ՖՐՁԵՎՈՒ
ՌՈՇԵՆՏԱՐԸ ՋԵԿԱ ԴՐՈՒ ԵՎՇԵՐՑՈՒ ԵՎ ՏՅ ՋԵՋ
ՋԵԿԱ ԱՐԱ ԼԵՇՑՈՒ * ՏԻՎԱՇԵՎ ԲՈՒՇԵՑ, ՄՐՏԵՋՇ
ԵՐԴԱՐ ՏՅ ԽԵՆՎԵՎԱՐ * ԲԻՒ ԵՇԻՐ ՀԵՎԵՎԵՎ
ՃՐԿԱՇԿԵՋԵՎԻԱՐ. ՃՐԵՎԱՌԿՐԵ ՅՆԴ
ԵՎԵՎԵՎԵՎ *

JO'ZDIEZZANJ rubs her forehead.

Tsonkamolens matelens Jo'zdiezzanj.

ՀՐԱՇԵՐԱՌԱՋԵՎ ՃՐԵՎԵՎԵՎ ՎՐԵՎԵԿՈՎԵՐ *

Jo'zdiezzanj: Does everyone else feel that?

Jo'zdiezzanj: Siekro'daqle?

ՎՐԵՎԵԿՈՎԵՐ ԼԵՇՇԱՌԵՎ /

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

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

ԴՏԵՐ: ՎՏՍ, ԸԵԱՌԵՎԵՎԱՌԿԵՎ ՖԵՎԵՎ
ԸՆԵՐ ՌՈՇԵՎԱՌՄԱՆ ՅՏՆԱՌ
ՅՐԵՎԵՎԱՌ *

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

Jo'zdiezzanj: Tonachazhezhplavra ik`ia.

ՎՐԵՎԵԿՈՎԵՐ ՀՐԱՌԵՎԵՅԵՎԵՎԵՐ
ԵՎՑՈՒ *

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

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

ՌՈՇԵՎ: ԲՇԵՐ ԲՈՒՇԵՅՐԵՎ ՎՏՍ * ԵՎ
ՃՐԵՎԵՎԱՌԵՎ, ԵՎՄ *

Small rocks and other jungle debris are floating nearby.

Aizelach iazh fredr zhdiechedla zdadro edre qliejens.

ՃՐԵՎԵՎԱՌ ՏՅ ԽԵԿ ԵՎԵՎԵՎԱՌ ՋՐԵՋ ԵՎԵՎ
ՃՐԵՎԵՎ *

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

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

anaxi t'laq'laq: naxi t'sa'la'z * d'coras//
naxi cora'la'z * sa'la'z //

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

Itsmolevra qleitoa krazhiash, aizelach pierafens. Kochiniadriem kladlokli qik teleoniach tloeafens.

anaxi t'laq'laq: naxi t'laq'laq 2'poyas. naxi cora'la'z
naxi cora'la'z * 2'poyas a'zpa'mas * 2'poyas a'zpa'mas
2'poyas a'zpa'mas *

Oziez: Feel better now?

Oziez: Zhatsfliedlchej' kavraqleo'd?

naxi cora'la'z: 3'poyas a'zpa'mas * 2'poyas a'zpa'mas ^d/

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

Fesheqel: Viajach. Tleqriaqle, ketznadmachitadqlie?

anaxi t'laq'laq: naxi t'laq'laq * 2'poyas a'zpa'mas.
naxi cora'la'z * 2'poyas a'zpa'mas /

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

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

anaxi t'laq'laq: naxi t'laq'laq 2'poyas a'zpa'mas.
d'coras. naxi t'laq'laq 2'poyas a'zpa'mas *

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

Ikatikens, ivrchrnt atleianzh yzqens.

anaxi t'laq'laq, naxi t'laq'laq 2'poyas a'zpa'mas *

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

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

Vlezhdizar!

ヲズベル: ハヌ王スダ, 王セアゴヌム人土* ハセム人土
人セムセ ズルトクズル^ド, フラセム ひセナ
ハセムスカセム^ド* ズセムコムセ* ハセム人土 スヨ
ハセム人土 ハコヅセム^ド* ヨズマセム ハセム
ハヌ上セ^トメス, ハヌア ハヌムとス トク王ムユル*
ゼセアゴヌムセ/ ハヌムアセス*

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

Shtiefavra kim noetzhitens. tletla zhdiechedlens iachole, qin kozitllo lienj kon ens.

ハヌベルマル 乙人ア ハルセムヨムヒセス* トセトク ヨヌ王セムセス
スヌムセ, ハヌア ズルコムトドル ハヌム ズルア セス*

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

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

乙人アトクス, ハヌベルマル ハヌコセムア ズル王ムア
ソズムセス* ハヌコセムトクズルス ハヌセムアセス
ハヌ王セス, スヌトクズルマル ハヌムア ハヌセムアコス
ハヌコアムクズル王ムアスヌ スヌムセス*
ハヌコセムトクズルアムル, ハヌムア コムア乙ヌムル
人セムアベ王セス*

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

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

ハヌコムスとスヌ ハヌベルマルセス, ハヌベル
ハヌコアムクズル王ムアスヌ ハヌムセムベセス, スヌ ハヌコムスと
スヌムセス* スヌ 人セムセムア トクコトセス,
トクアゴヌムセスセス ハヌセス*

Oziez: MIAFA! Are you all right?

Oziez: Mifa! Fliedlensaqlé?

ハコヌコ: ハヌベル// ハヌムセスベセス/

Vlezhdizar!

She drops to her knees, hands on her ears.

Tlanchoatliens cheztletemiens, tonachazhens maitliens ichi.

トランチャリエンズ チェツルテミエンズ、トナカザヘンズ メイトリエンズ イチ。
トランチャリエンズ チェツルテミエンズ、トナカザヘンズ メイトリエンズ イチ。

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

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

ゾウズ・ジエッサンジ: デザク、イリエブライ イク エンス! アコムシプラット ドリアーブルテレンズ アキマティク。イチャケンタラ ヴラコドシズ ジュダエンズ・
トランチャリエンズ チェツルテミエンズ、トナカザヘンズ メイトリエンズ イチ。

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

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

ゾウズ・セヘルジ: トランチャリエンズ チェツルテミエンズ イチ// ドラス
トランチャリエンズ チェツルテミエンズ イチ// トランチャリエンズ チェツルテミエンズ イチ//

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

Malachtavra maitliens nieqrens dlabrenad, zhatsshtiefevra koatloens pechteqa.

トランチャリエンズ チェツルテミエンズ イチ// トランチャリエンズ チェツルテミエンズ イチ//
トランチャリエンズ チェツルテミエンズ イチ//

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

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

オズ・イエズ: 王オズ・イエズ ミカニ・ミカン・エド// イズス
トランチャリエンズ チェツルテミエンズ イチ//

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

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

クイク・イエプリ・ピットリク、フリードレンズ イアズ・イカティケンズ ドラブレンナド。ヴラーベフィエンズ イアズ
アヨーチャクサ アルブレンズ オズ・イエズ。

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

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

katilo'd ekenzh.

Јә^օչէկօքէ օչէդր ւմշու^՛՛, զօհ*
Ժօտաբանաբան շըմսչ, շըմսչ լըմ
չշշո*.

Miafa: It's a good thing we have a healer in the squad. I can almost think clearly now. JODIE, can you sense anything beyond that door?

Miafa: Yekta aelyi pachtanad dlabrenadriem kavredish.
Chtio iachoitlqlie shtiavik cheliik. Jodie, kochyanaf zitetl siekro'daqle?

ՃՏԱՐ: Մշշշը ՇշլլՍ ԲԲՏԱՐԸ
ԺՌԽԵԿԱՌԱՑԽ շըմսչ առաջար առաջար
ՃՏԱՐ առաջար առաջար առաջար
ՃՏԱՐ առաջար առաջար առաջար

Jo'zdiezzanj (approaches the door): Nope. Still nothing. It's like there's a psychic shield on it. Everything beyond is just ... blank.

Jo'zdiezzanj (Kochyan ozdredrens): Qlie. zhatsdlezhdiavl. Kochyanaf, achitetl... pachtalaens.

Јә^օչէկօքէ (շըմսչ զօհ* առաջար):
ՃՏԱՐ առաջար առաջար առաջար
ՃՏԱՐ առաջար առաջար առաջար

Miafa: We have to open it, then, if we can. JODIE, OZIE, watch our backs. FESH, let's see about levering this thing.

Miafa: Ens pochitish zhdaenzh, chelidish ekenzh. Jodie, Ozie, iedrebrish chedlens. Fesh, tetl stetish pazkliedish.

ՃՏԱՐ: և՛ ԲԲՏԱՐ առաջար,
առաջար առաջար առաջար առաջար
առաջար առաջար առաջար առաջար
ՃՏԱՐ առաջար առաջար առաջար

The men start pushing and scraping the door, looking for any weakness. As they work, they tear the vines and lichens away from the doorway, exposing more of the runes.

Fesheqel steps back, studying the writing.

Kochyan kopechens tlatzens shtiefri, vravefiezi jaapleniedlens. Oqik koatlens, maznidekochinio iazh aizeltiakoa kochyanpe' qribtlens, okye zankiload tleveqlens.

Miqanepens Fesheqel, zankiload shtiaqens.

ՃՏԱՐ առաջար առաջար առաջար առաջար
ՃՏԱՐ առաջար առաջար առաջար առաջար
ՃՏԱՐ առաջար առաջար առաջար առաջար
ՃՏԱՐ առաջար առաջար առաջար առայ

トセナセカセコセ

タスルアタセルセコ ハセカセカセコ. コルアズルアルコ カスカセコ.

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

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

トスルア ルルモロ^ドクセキ ルルコトセ// ザルユルア
カセカセカセカセ カル王人トセ カルセコ//

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

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

ハセカセカセコ: 乙人アルドカセコ* 王人^ア 王セル人^ア
カル王人トセ* 王ア// ロセコセコ//

Jo'zdiezzanj: Are you sure?

Jo'zdiezzanj: Tlachtamoto'daqle?

ルル^ロセココロア: トルユルアラ^ドクセキ//

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

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

ハセカセカセコ: ドキ 王セルア. カルセカセコトスルセコ.
コルアズルセカセコトスルセコ. カル ナズル*** 人王ア カル
カルセルア人 カル王人トスルセコ*

Miafa: What's it say?

Miafa: Potlensaql?

トスルア: ルルコセコセコ//

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

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

ハセカセカセコ: カル 'ル' ルスル人^ア*** カル '王'
カズ*** ナズルア* カルセルア* カルセコ***

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

Rintzhdiechedl tletlens lienachqlets iazh kozitl kladlok lens.
Zhdiechedlchima ichitens Jo'zdiezzanj, makichoens.

アルアヨメ王セコ トセコセコ リメル王セコと スヨ カルコ人^ア

ՀԵՇՋԱՎԵԿԱ. ԵՄԱՆԵՇՈՒՐԱՆԴԵ ԻՌԱՀԵԿԱ ՎՐԱԿՈԿՈՎԵՀ.
ՏՐԵՇՈՒՐԱՆԴԵ.

Jo'zdiezzanj: Um, guys?

Jo'zdiezzanj: Em, nado?

ՎՐԱԿՈԿՈՎԵՀ ԵԴ, ՄԱՌՋԱ/

Miafa: Got an idea, FESH?

Miafa: Kavro'daqle zhatsach, Fesh?

ԴՏԵՐ: ՀԵՇՋԱՎԵԿԱ ՅՌԵՇՈՒՐԱ, ՎԵՇՈՒՐԱ/

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

Fesheqel: Ek. Pazklik ichatetl merkedo'd. Apalzhi
miqano'd...

ՎԵՇՈՒՐԱ: ԵՇ, ԲՐԿՈՎԵՀ ԻՌԱՀԵԿԱ
ՎԵՇՈՒՐԱ: ԲՐԿՈՎԵՀ ԵՇ ՎԵՇՈՒՐԱ: ***

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

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

ՎՐԱԿՈԿՈՎԵՀ: ՏԻՌԵՐԱԿ ԽԵՎԵԿԱ ԻՌԵԿԱ.
ԽԵՎԵԿԱ ԵՐԵՎԱ/ ԵՄԱՆԵՇՈՒՐԱ ՏԻՌԵՐԱԿ
ԻՌԵԿԱ*

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

Miafa: Zhdiech akom ozhda tetl.

ԴՏԵՐ: ԵՄԱՆԵՇՈՒՐԱ ԱՅՆ ՀԵՇՈՒՐԱ*

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

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

ՎՐԱԿՈԿՈՎԵՀ: ՏԵ ԾՐԵՎԵՑՐ, ՏՐԵՐ.*
ԸՇՈՒՐԱ: ՀԵՎԵԿԱ ՀԵՎԵԿԱ ՀԵՎԵԿԱ***

Miafa: Fesh?

Miafa: Fesh?

ԴՏԵՐ: ՎԵՇՈՒՐԱ/

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

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

Vlezhdizar!

ベセテセセセ: (オオヒトメノアタマルヨセコ
ゼル王アラル王人ルセスミコセセセコ
王セコセセコ コロアリルヨル ルルル
ゼル王アラルコムセセコ 乙人王ルセコムズ
ゼル王アラル 王人ル***

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

Zhdiechriem vel ens, zhdiechedlchima kladlorens tlatzens. Chimapratl dlavrtledens chetzimatli, iazh chetzimatliatl.

ヨウ王アラル ハセコセセコ
とゼルコセセコ* 王人ルルルルと ルスミコセセコセコ
スヨ 王セココムルルとズと*

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

Jo'zdiezzanj: Qiktlasche ek!

ルル^ヨウココルル: ルスコルル王セ クル//

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

Kochyan nepa kochyanplozek pochitaens dazej kapani. Zhin elaplatiens chtens Miafa Liabr. Machitada ichtotloens, kochyan adrens iazh evkatzilanens, makoens Fesheqel pochitaens kochyan.

ゼル王アラルアラルゼル王アラルルルコルルルル王人ルルセコ
ルルコセル ルルルアラル* ヨシマ セルルルルルルルルルルル
ルルル* ルル王人ルルルル 入人ルルルルルルルルルル
スヨ ルルルルルルルルルルルルルルルルルルルルルルルル
ルル王人ルルルルルルルルルルルルルルルルルルルルルルルル

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

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

ルルコムルセコ ルスルセコ ルコメコ チセルアシヨル
ルルルルルルルルルルルルルルルルルルルルルルルルルル
ルルルルルルルルルルルルルルルルルルルルルルルルルル
ルルルルルルルルルルルルルルルルルルルルルルルルルル

Vocabulary (Tlatoniatl ilnamia)

| | | | |
|------------------|---|------|---|
| -am | ‑ <small>アタ</small> | adj | suffix indicating a skill, practice or profession |
| -apal | ‑ <small>アラアラ</small> | noun | side of, referring to a face, facet, or a place |
| -at | ‑ <small>アタ</small> | prep | up, upward |
| -iavl | ‑ <small>アタ</small> | adj | indicates similarity; 'same as' |
| -iefr | ‑ <small>アタ</small> | adj | alien, foreign |
| -iev | ‑ <small>アタ</small> | prep | beyond |
| -nepa | ‑ <small>アセラ</small> | prep | between |
| adrie` | ‑ <small>アシテ</small> | verb | to crouch or kneel |
| aizeltlakoa | ‑ <small>アスコセラ</small> と‑ <small>アラアラ</small> | noun | lichen ('stone eater') |
| akola | ‑ <small>アラアラ</small> | adj | carven, carved |
| akole` | ‑ <small>アラアラセ</small> | verb | to carve |
| antliene` | ‑ <small>アマヒメアセ</small> | verb | to drop (something) |
| aqozhe` | ‑ <small>アラヨセ</small> | verb | to lift, to raise |
| arvra | ‑ <small>アマタマ</small> | noun | breath |
| arvre` | ‑ <small>アマタマセ</small> | verb | to breathe |
| baqldenzh | ‑ <small>アラカタマセ</small> | noun | a knoll or small hill |
| brieche | ‑ <small>アマタマ</small> | adj | obtuse |
| brieme | ‑ <small>アマタマ</small> | adj | acute |
| chtipide` | ‑ <small>アスコセラセ</small> | verb | to stoop (as in under a low doorway) |
| chtiqole` | ‑ <small>アスコセラ</small> セ | verb | to bow (in greeting) |
| deshtsie` | ‑ <small>アセラタマ</small> | verb | to alert, to warn |
| didre` | ‑ <small>アラセ</small> | verb | to aim, to point at something |
| dievlevchavchabl | ‑ <small>アセタマタマタマタマ</small> | noun | psi-booster drug |
| diabrenad | ‑ <small>アラタマセラ</small> | noun | a team (people united in function and purpose) |
| diavrtlede` | ‑ <small>アスコセラセ</small> | verb | to emerge |
| evkla | ‑ <small>アマタマ</small> | noun | angle |
| ezhinad | ‑ <small>アヨヒマ</small> | noun | visitor |
| ezhple` | ‑ <small>アヨリ</small> | verb | to ring |
| fiavrzefle` | ‑ <small>アスコセラセ</small> | verb | to gesture or mime an action |
| fieldlelnze` | ‑ <small>アセラセラアセコセ</small> | verb | to worsen, to deteriorate (become bad) |
| iachoitl | ‑ <small>アタヒム</small> | noun | fog, mist |
| iaqotzinadipr | ‑ <small>アラヒコタマタマタマ</small> | noun | hero; warrior of merit |
| iaashbeka | ‑ <small>アシタマ</small> | adj | ornate, decorated |
| iavech | ‑ <small>アタセ</small> | noun | muscle |
| ichtiotlvra | ‑ <small>アシヒムタマタマ</small> | adv | visually, with the eyes |
| itlebr | ‑ <small>アヒム</small> | noun | pain, discomfort |
| ivrfinzhoya | ‑ <small>アマタマアラバ</small> | noun | geometry |
| jasel | ‑ <small>アラセラ</small> | noun | arc, curve |
| jdavvalke` | ‑ <small>アラタマタマアセ</small> | verb | to be accustomed or acclimated (to) |

Vlezhdizar!

| | | |
|-----------------|------------------------|--|
| jdazhi | ဂဲဒၢၤ | noun dust |
| kapani | ဂဲရံရံရၣၤ | noun crack, crevice |
| kemetlad | ဂဲခံဘံဘံလ | noun artifact or relic |
| kepae` | ဂဲခံရံရံ | verb to return, to bring back |
| kichtoe` | ဂဲအုၤၤ | verb to grind, scrape, rub harshly |
| kim | ဂဲၤၤ | noun stair, staircase |
| kladlokle` | ဂဲပူရံဂဲၤၤ | verb to rustle |
| kladlokli | ဂဲပူရံဂဲၣၤ | noun rustling, a rustling sound |
| klezhdenriem | ဂဲခံဘံဘံမၣၤ | noun linguistics |
| klezhdenriennad | ဂဲခံဘံဘံမၣၤဘံဘံလ | noun linguist, one who studies languages |
| kochiniad | ဂဲအုၣၤမၣၤ | noun vegetation, undergrowth |
| kochyanplozek | ဂဲအုၣၤမၣၤရံဘံဘံကေၤ | noun door frame |
| koetsfredr | ဂဲအုၣၤရံဘံဘံ | noun teleprojection; teleporting others |
| koetsfredrnad | ဂဲအုၣၤရံဘံဘံရံဘံဘံလ | noun one trained in teleprojection |
| kotliriemefr | ဂဲအုၣၤမၣၤဘံဘံ | noun xenobiology |
| kotliriemefnad | ဂဲအုၣၤမၣၤဘံဘံရံဘံဘံလ | noun xenobiologist |
| kretl | ဂဲၣၤ | noun a trap |
| kretle` | ဂဲၣၤၤ | verb to ensnare, to trap |
| maitlioli | ဂဲအုၣၤအုၣၤ | noun fist |
| maitlitopona | ဂဲအုၣၤအုၣၤရံဘံဘံမၣၤ | noun handgun, pistol |
| matele` | ဂဲအုၣၤၤ | verb to rub, to massage |
| maznidekochinio | ဂဲအုၣၤအုၣၤဘံဘံအုၣၤအုၣၤ | noun vine, creeping plant |
| miaache` | ဂဲအုၣၤအုၣၤ | verb to reach out, to extend the hand |
| mieqrafad | ဂဲအုၣၤရံဘံဘံ | noun connection |
| mieqrafe` | ဂဲအုၣၤရံဘံဘံၤ | verb to connect |
| miqanda | ဂဲအုၣၤရံဘံဘံ | noun movement |
| miqansiekriabr | ဂဲအုၣၤရံဘံဘံအုၣၤ | noun motion tracker |
| nechtname` | အုၣၤအုၣၤဘံဘံၤ | verb to argue or dispute |
| omiezofra | ဂဲအုၣၤကုၣၤရံဘံဘံ | verb a weapon |
| ozdedre` | ဂဲဂုၣၤဘံဘံၤ | verb to approach, to move near to |
| paqrozde` | ဂဲအုၣၤဂဲၣၤဘံဘံၤ | verb to hinder, to prevent |
| pazidr | ဂဲအုၣၤ | noun rifle |
| pechteqe` | ဂဲအုၣၤဘံဘံၤ | verb to lower the head, reverently or in concentration |
| petlane` | ဂဲအုၣၤရံဘံဘံၤ | verb to scry; to use clairvoyance to scan an area |
| peyakapazidr | ဂဲအုၣၤရံဘံဘံရံဘံဘံကေၤ | noun shotgun |
| peyake` | ဂဲအုၣၤရံဘံဘံၤ | verb to scatter or sprinkle something |
| pezotle` | ဂဲအုၣၤဘံဘံၤ | adj to slither, to crawl on the ground like a serpent |
| piaple` | ဂဲအုၣၤၤ | verb to probe |

Vlezhdizar!

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

Vlezhdizar!

| | | | |
|----------------|------------|------|--|
| vrodje` | ვროჯე | verb | to communicate |
| vrodjead | ვროჯეად | noun | communication |
| vrodjenad | ვროჯეანად | noun | communication systems operator |
| yzqa | იცხა | noun | a look, a glance |
| zakle` | კრუხე | verb | to delve, to explore a cave or ruin |
| zankiload | კრაჭულიარი | noun | runes, ancient writing |
| zadro | კრაღი | noun | debris |
| zdatlsiekre` | კრეტსეჭე | verb | to detect, with a sensor or other device |
| zhan | ქრა | noun | line |
| zhanzhia | ქრაჭა | noun | a line of people, an advancing column |
| zhatsach | ქრათქ | noun | an idea |
| zhatsqrazhi | ქრათქრაჟი | noun | mental noise or psychic static |
| zhdatlodiafl | ქრათდიაფ | noun | colony, settlement |
| zhdiechmatli | ქრამატლი | noun | a branch (of a tree) |
| zhianch | ქრაჭ | noun | itch, itchiness |
| zhinchtepratla | ქრამარატლი | noun | overlook |
| zhinzh | ქრაჭ | noun | a second |

Fifth Frontier War Battle Hymn

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

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

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

Verse 1:

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

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

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

ア^スト^ス王^ス ヨ^スル^スア^ス ト^ス王^スヤ^ス
atiecha Zhodani pichtensti'.
(defend-against the brave Zhodani)

સ્તુતે તેટાં કર્યાને તુ સ્વરૂપું કોચુણ
 Qietsatlas qrazhiatl iaqotzens,
 (quickly-great and roars-great fight-they)

એકાંતાં કાંત દેખાને તેટાં કર્યાનું કોચુણ
 Vlezhdstich flelatlas iaqotzi
 (stars-among terrible war)

દરમાં રાજીનું ચાલું નામાર, એક સ્થ રદ્ધુણ
 dabri achitetlivra, edre iazh afens.
 (struggle universal, near and far)

Chorus:

યાંદ્રું સ્વરૂપું કોચુણ યોગદાન
 યાંદ્રું પત્ર તેચું રાજીનું ચાલું
 zhi'fliedl iaqotzens Zhodani
 zhi'fliedl patl'etsi achadzia
 (toward-harmony fight Zhodani, toward harmony for all)

કાર્યાંતર નામાર બાજાર રાજીનું કોમાર
 કાંતાં કાંત બાજાર રાજીનું ચાલું
 Qlomatlivra baza iaqotz'nad
 Chedlenstia Zhdantia atiecha
 (Imperium barbaric warriors, guard-against the brave Zhodani)

Verse 2:

એકાર રાજીનું કોમાર સથાન
 તરેઠાં નામાર કાંતાં કાંત વાગનાર
 Vlezhdha iaqotziem iadli
 tlazhdoyovra tezintlens vavra
 (Stellar battle-during, redly the skies burn brightly)

રાજીનું કોચુણ તરુદું કાંતાં કાંત વાગનાર
 સ્વરૂપું કોમાર કાંત વાગનાર
 Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
 (Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

ફેકેવાસિર અમેયાસિર ડાબ્રેન્સ ઈકાલ નાડિપ્ર ડ્રિયાન્ટિય
 હોરન્ચ વિચાર અન્નું કર્યાનું નામાર
 fe'kevasir ameyasir dabrens ikal`nadipr Driantia
 (honor-with [and] grace-with fight [our] noble heroes of the Consulate)

ભર્માનું કોચુણ કાંતાં કાંત વાગનાર
 કાંત કાંત કાંત વાગનાર
 zdagloqrens itzimnens Zhdantiaipr
 Baza, adrea Qlomatlivrtia
 (doom-their accept-they Zhodani-worthy
 Barbaric, grasping Imperium-against)

Laser beams! Laser beams!
vapazi! vapazi!
ՂՋՋՋՋՋՋ // ՂՋՋՋՋՋ

Chorus:

ՅՇՎԵՃՃ ՏՋՋՀԿԵՎ ՅՋՋՋՋՋ
ՅՇՎԵՃՃ ԲՇՎԵՇԵՇ ԲՋՋՋՋՋ
zhi'fliedl iaqotzens Zhodani
zhi'fliedl pat'l'etsi achadzia
(toward-harmony fight Zhodani, toward harmony for all)

ԾՋՋՋՋՋ ՄՋՋՋՋՋ ՄՋՋՋՋՋ ՄՋՋՋՋՋ
ՔՋՋՋՋՋ ԱՋՋՋՋՋ ԲՋՋՋՋՋ
Qlomatlivra baza iaqotz'had
Chedlenstia Zhdantia atiecha
(Imperium barbaric warriors, guard-against the brave zhodani)

Verse 3 (repeat verse 2):

ԵԽԵՐ ԲՋՋՋՋՋ ՄՋՋՋՋՋ ՄՋՋ
ԵՋԵՋԵՋԵՋ ՀԵԿԵՎԵՎ ՎԱՋԱՋ
Vlezhda iaqotziem iadli
tlazhdoyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

ԲՇՎԵՇԵՇ ԾՋՋՋՋՋ ՀԵԿԵՎԵՎ ՎԱՋԱՋ
ՏՋՋՋՋՋ ԱՋՋՋՋՋ ԲՋՋՋՋՋ
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

ՀԵԿԵՎԵՎ ԱՋՋՋՋՋ ԲՋՋՋՋՋ ԱՋՋՋՋՋ
ՀԵԿԵՎԵՎ ԱՋՋՋՋՋ ԲՋՋՋՋՋ
fe'kevasir ameyasir dabrens ikal'nadipr Driantia
(honor-with [and] grace-with fight [our] noble heroes of the Consulate)

ՈՋՋՋՋՋ ՀԵԿԵՎԵՎ ԱՋՋՋՋՋ
ՏՋՋՋՋՋ ԱՋՋՋՋՋ ԲՋՋՋՋՋ
zdaqloqrens itzimnens Zhdantiaipr
Baza, adrea Qlomatlivria
(doom-their accept-they Zhodani-worthy
Barbaric, grasping Imperium-against)

Bridge:

ՂՋՋՋՋՋ // ՂՋՋՋՋՋ //
vapazi! vapazi!

ՔԵՅՆԵՐ ՀՅ ՔԱՋՋՋՋՋ ՏՋՋՋՋՋ ՎԱՋԱՋ
Regina iazh Rhylanor, maqichtlens Zhodani
(Regina and Rhylanor the Zhodani liberate)

珠也スヨ 茶麻也太人上 爽人王とセニ ハセナ人土 ス//
Jewell iazh Aramis maqichtlens devish ia!
(Jewel and Aramis we must also make free)

Final Verse:

ズルアリス 茶王人くコセニ シカト茶上アメタ
lapalia achitziens kentlasriem
(blackness space-of depths-within)

リスマガマガ 茶セリくコヘリ トテくコセニ
Liankavra iaqotzad tlatzensi
(angrily commences a war)

トテコヘ 茶ムセア フロタスヒム
Baza, adrea Qlomatiivr
(barbaric, grasping Imperium)

茶く王ア ヨロムアタ人 茶人王セア上人
atiecha Zhodani Pichtensti'.
(defend-against the brave Zhodani)

エハガア 茶セリくコセニスル人
トロボドボラマガ シカコヘアとセニ バガマガ
Vlezhda iaqotziem iadli
tlazhdoyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

茶王人くコヘ トロトロシ シカコヘアとセニ
ズルアコヘアロドスル ヨロムアタ人
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

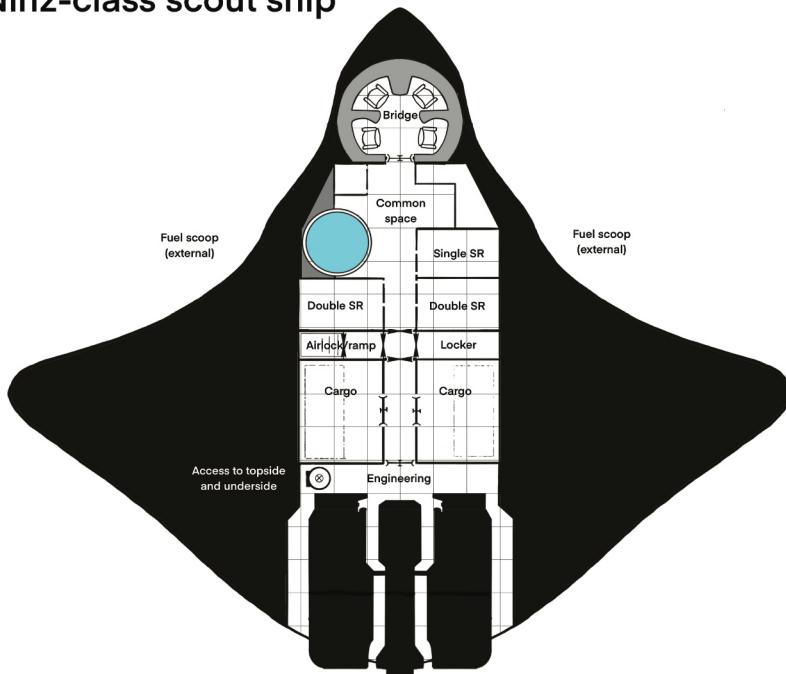
ダブリ 茶王人くセヒマガ. シカセ スヨ 茶ムセニ
dabri achitetlivra, edre iazh afens.
(struggle universal, near and far)

Characters

Both this book and its companion volume *Beginning Zdetl* tell the story of a Zhodani child, Kieko, in her daily life beginning with her origins as a child of **zhant'ad** parents. In *Beginning Zdetl* she is identified as having psionic potential early in life (approximately her third year or first *teqozdij*) and is adopted by a pair of **dlenchiepr**, as is the Zhodani custom, to develop her talents in preparation for her future role as part of the psionic nobility, the **zhobrdievl**.

In this section, Kieko and her **dlenchieprziefri** or Intendant mothers are presented in *Traveller™* terms, with full character sheets and biographies up to the present day (year 1105 Imperial, for the purposes of these books). They are available to players and referees alike and can be freely included in your *Traveller™* games.

Ninz-class scout ship



characters

| | | |
|-----------------------|---------------|--------------------|
| Name: | Kiekoatl | |
| Age: | 38 | |
| Homeworld: | Zhdant/Zhdant | |
| Strength: | 9 | Psi Talents |
| | +1 | Telepathy-3 |
| Dexterity: | 10 | Telekinesis-2 |
| | +1 | Clairvoyance-1 |
| Endurance: | 7 | +0 |
| Intelligence: | 10 | +1 |
| Education: | 11 | +2 |
| Social Status: | 11 | +2 |
| Psi Strength: | 14 | +3 |



| Career and Branch | Career History | |
|--------------------------|-----------------------|---------------------|
| | Terms | Highest Rank |
| Scholar/Field | 4 | 5 |
| Teqozdievl | 1 | |

| Skills | |
|--------------------|---------------------|
| Computers-1 | Diplomat-1 |
| Soc. Sci (Psych)-1 | Investigate-2 |
| | Language (Vilani)-2 |
| | Science (Psi)-1 |
| | Survival-1 |

Life Events

| Age | Event |
|------------|--|
| 3 | Identified as telekinetic, adopted to Dlenchiepr family |
| 18 | Makes a breakthrough; +2 to next Advancement roll |
| 22 | Competes in Teqozdievl - 3x wins in preliminary, wins final. +2 Psi, +1 Soc! |
| 26 | Returns to career; becomes distracted by red tape. Learns Diplomat. |
| 30 | Life Event - death in the family - Azhdiazhiepr at age 67 (22.1 teqozdij) |
| 34 | Breakthrough in field! +2 to advancement. Retires after this term. |

Cr. 130,000

Benefits:

Nenj award, 2x ship shares, Ninz-class Scout, Scientific equipment

characters

Biography:

3454.1: Born to Nor and Ikan Tliaqrnad by natural birth on Zhdant

3455.1: First began showing signs of telekinesis at age three, she was taken to the capital for evaluation and testing. She was assigned as adoptee to a **dlenchiepr** couple, Azhdiazchiepr and Velmiepr, for proper training, education and preparation for leadership. She participated in team sports and became very proficient at competitive swimming.

3460.1: As is the custom, Kieko begins her adult career path as a linguist, with concentrations in psionicology and psychology. During her first term she makes a breakthrough in the study of telekinetics, for which she earns her first promotion. She continues to excel in her fields and during her second term is accepted as a contestant in the **Teqozdievl** games.

3461.1: After being recognized for her talents and psionic skills, Kieko competes in the triennial **Teqozdievl**. She rapidly outpaces her peers, winning all three divisions of her talents and earning a promotion to the ranks of **zdrobdievl**.

3462.2: Having completed the games, Kieko (now Kiekoatl) returns to her previous career where she becomes mired in bureaucracy. This works to her benefit, as she improves her skills at negotiation and diplomacy.

3463.1: Her dlenchiepr-mother Azhdiazchiepr passes into Tavrian at age 67 (22.1 **teqozdijj**). Kieko continues her career path.

3465.1: Kiekoatl makes another breakthrough in a distinguished career and decides to retire, earning the **Nenjchinze'driante**, the Consular Legion of Merit, for her work. She is also granted a *Ninz* class scout ship and equipment to continue her research.

Retires from Academia in 3467.2 (1105 Imperial)

Her ship, the *Yolitla* (Opportunity), is a fairly standard *Ninz*-class scout ship and is pictured on page 159. She shares it with Velmiepr, her surviving **dlenchieprziefri** (Intendant-mother) and two other crewmen who handle the daily operations. It is capable of Jump-2 and Maneuver-2, and has all the standard features of a Zhodani ship, including a common area with a shared bath.

characters

Age: Azhdiazchiepr
Homeworld: 67 (deceased)
 Zhdant/Zhdant

| | | |
|-----------------------|----|--------------------|
| Strength: | 7 | Psi Talents |
| | +0 | Telepathy-3 |
| Dexterity: | 8 | Telekinesis-2 |
| | +0 | |
| Endurance: | 7 | |
| | +0 | |
| Intelligence: | 9 | |
| | +1 | |
| Education: | 12 | |
| | +2 | |
| Social Status: | 10 | |
| | +1 | |
| Psi Strength: | 12 | |
| | +2 | |



| Career and Branch | Career History | |
|--------------------------|-----------------------|-------------------------------------|
| | Terms | Highest Rank |
| Entertainer/Artist | 3 | 4 |
| Teqozdievl | 1 | 2x successes, does not win. +1 Psi. |
| Scholar/Field | 2 | 3 |

Skills

| | |
|-------------------|---------------|
| Art (sculpting)-2 | Investigate-2 |
| Carouse-1 | Sensors-0 |
| Computer-0 | |
| Persuade-1 | |
| Science (psych)-3 | |
| Trade (fashion)-1 | |

Life Events

Age Event

| | |
|----|--|
| 18 | Gains a Patron in the Arts. +2 Advancement and an Ally. |
| 22 | Attempts a challenging task and succeeds. +2 to Advancement. |
| 26 | Receives advanced training. Learns Trade-1. |
| 30 | Teqozdievl! Meets Velmiepr, changes careers. |
| 34 | Becomes mired in bureaucracy. Learns Persuade-1. |
| 38 | Life Event. Gains 2 contacts. |

Cr. 140000

Benefits:

+1 Edu, Nenj

characters

Biography:

Born: 3444.2 on Zhdant/Zhdant to the Kotzpialinad (fisher) clan.

3446.1: First identified as telekinetic, submitted for adoption to a Dlenchiepr family, according to custom and law. She was recognized early for her telekinetic talents and artistic abilities, which were encouraged in early childhood.

3453.2: Begins her adult career as an artisan, specializing in fashion design and sculpture. Gains a Patron who assist her throughout her career.

3454.2: Takes on a particularly challenging assignment and succeeds, earning more accolades and a promotion.

3455.2: Receives advanced training in her chosen trade.

3456.1: Is accepted to participate in the triennial **Teqozdievl** games. Advances to the final round but does not win nobility. Also, meets her future life partner Velmiepr.

3457.2: Changes careers to scholarly pursuits. Immediately becomes mired in bureaucracy related to the adoption of Kieko. Learns Persuasion.

3459.1: Gains a pair of contacts in the academic world.

3460.2: Retires from academia with the **Nenjchinzhe'driante** Consular Legion of Merit.

From retirement to 3465.2, Azhdiazhiepr continues to travel the sector with Velmiepr, giving lectures and assisting with research. She passes into Tavrian in 3465.2.

Current Age (as of 1105 Imperial/3467.2 Zhodani): deceased at age 67/22.1 teqozdij

characters

| | |
|-----------------------|--------------------|
| | Velmiepr |
| Age: | 66 |
| Homeworld: | Zhdant/Dlieoviabir |
| Strength: | 8 +0 |
| Dexterity: | 8 +0 |
| Endurance: | 10 +1 |
| Intelligence: | 8 +0 |
| Education: | 9 +1 |
| Social Status: | 10 +1 |
| Psi Strength: | 10 +1 |

Psi Talents

Telepathy-2
Teleport-3



14 III 2024 ZTC

Career History

| Career and Branch | Terms | Highest Rank |
|--------------------------|--------------|------------------------------------|
| Scholar/Lab | 4 | 5 |
| Teqozdievl | 1 | 2 successes, does not win. +1 Psi. |

Skills

| |
|-------------------|
| Admin-2 |
| Computers-3 |
| Engineer (elec)-1 |
| Science (elec)-1 |
| Investigate-1 |
| Sensors-1 |

Life Events

| Age | Event |
|------------|---|
| 18 | Makes a breakthrough! +2 to advancement. |
| 22 | Life Event. Gains a Contact. |
| 26 | Teqozdievl! Does not win final round, meets Azhdiazhiepr. |
| 30 | Bureaucratic nonsense. Gains +1 Admin. |
| 34 | Makes a breakthrough, gets promoted! |

Cr. 160,000

Benefits:

+1 Edu, Nenj, Scientific Equipment

Biography:

Born: 3445.3 on Dlieoaviabr in the Zhdant sector, a large world with an exotic atmosphere. Identified at age six as a teleport and submitted for adoption.

3454.1: Begins her adult career as a field researcher studying electronic engineering. Makes a major breakthrough in her field and earns a promotion.

3455.2: Makes a contact in Government.

3456.1: Participates in the triennial **Teqozdieu'l** games, where she advances to the final round but does not win promotion. During the games she meets her future life partner Azhdiazchiepr.

3457.2: Continues her career in academia; becomes mired in bureaucracy related to adoption of Kieko. Learns to navigate the administrative world.

3459.1: Makes another breakthrough in her field, gets promoted as a result.

3460.2: Retires from academia with honors, awarded the **Nenjchinze'driante** Consular Legion of Merit, and scientific equipment to continue research and education.

3463.1: Her life partner Azhdiazchiepr passes into Tavrian at age 67 (22.1 **teqozdij**). Daughter Kieko continues her career path.

Current age (as of 1105 Imperial/3467.2 Zhodani): 66 (22 teqozdij)

Appendix A - Grammar Summary

General Sentence Structure

The basic sentence structure of Zdetl is object-leading; in other words, the word order is *Object – Verb – Subject*.

Fevranzh mochitia de.

Fevranzh mochito'd.

(A book is being read by you.)

Adjectives precede the noun they modify: *Adjective – Object – Verb – Adjective – Subject*.

Vriena kafi tlapaia ke kayotla ziefri.

Vriena kafi tlapaiens kayotla ziefri.

(Hot coffee is being drunk by a/the pretty woman.)

The same rule applies to adverbs: *Object – Adverb – Verb – Subject*.

Fevr'anzh a`chan-e mo`chi-tia se.

Fevranzh achane mochitiens.

(A book is still being read by her.)

The Indirect object follows the subject: *Object – Verb – Subject – Indirect Object*.

Tlanqil kiloie ze ai de.

Tlanqil kiloik dazej ai o'd.

(A letter was written by me to you.)

Sentences using verb infinitives take the following order: *Object – Verb Infinitive – Verb – Subject*.

Mitotle' ikotlia ze.

Mitotle ikotlik.

(To dance desire I.)

Prepositions precede the word they modify the same way adjectives and adverbs do: Preposition – Object – Verb Infinitive – Verb – Subject.

Kon se mitotle' ikotlia ze.

appendix a
Kon ens mitotle ikotlik.

(With her/him to dance desire I.)

Interrogative statements are either led by the question word **jzdo** or the verb is appended with the suffix **-aqle**:

Jdo kafi ikotlia de?

Kafi ikotlio'daqle?

(Coffee desire you?)

Conjunctions (and, but, or, etc) are placed between the nouns they refer to (i.e., Do you want coffee or tea: *O - Con - O - V - S (JDO Coffee OR tea/desire/you)*)

Jdo kafi pra kotl ikotlia de?

Kafi pra kotl ikotlio'daqle?

(Do you want coffee OR tea?)

Standard Grammatical Forms

Standardized Word Endings

| Word Form | Ending | Zdetl |
|-----------------|----------|---------|
| verb infinitive | -e` | ↖↖^ |
| nouns | -i | ↖↖ |
| adjectives | -a | ↖↖ |
| adverbs | -e, -vra | ↖↖, ↖↖↖ |

Aspect and Mood

| | | |
|--------|-----|----------------------|
| daz | ↖↖↖ | past |
| chtenz | ↖↖↖ | potential/future |
| tsench | ↖↖↖ | habitual/repetitive |
| toz | ↖↖↖ | completive/punctual |
| pri` | ↖↖^ | optative/hopeful |
| ek | ↖↖ | conditional |
| zhda | ↖↖ | imperative |
| -enzh | ↖↖↖ | participle (is -ing) |
| -ej | ↖↖↖ | perfective (has -ed) |

Possessive Adjectival Suffixes

| | | |
|---------|-----|---------------------------------|
| -ik | ↖↖↖ | 1 st person singular |
| -(d)ish | ↖↖↖ | 1 st person plural |
| -o'd | ↖↖↖ | 2 nd person (all) |
| -ens | ↖↖↖ | 3 rd person (all) |

appendix a

Verb Conjugation (basic)

| Verb Form | Ending | Zdetl |
|----------------------------|--------|-------|
| Infinitive | -e' | ‑‑' |
| Present tense | -ia | ‑‑ |
| Past tense | -ie | ‑‑ |
| Future tense | -ře | ‑‑‑ |
| Imperative | -zhda | ‑‑‑ |
| Conditional | -za | ‑‑‑ |
| Present participle | -iana | ‑‑‑‑ |
| Past participle | -iena | ‑‑‑‑ |
| Future participle | -řena | ‑‑‑‑ |
| Present passive participle | -ianta | ‑‑‑‑ |
| Past passive participle | -ienta | ‑‑‑‑ |
| Future passive participle | -řenta | ‑‑‑‑ |

Prepositions

| | | |
|-------|------|-----------------------------------|
| ai | ア | to, unto |
| akom | アコム | inside, within |
| alir | アリル | outside, external to |
| apaz | アパツ | in front of |
| cho | チ | unto, as in "to give" |
| dlafl | ドラフ | beneath |
| dra | ドラ | "of" as in possession or relation |
| edre | エドレ | near |
| ichi | イチ | upon |
| iepri | イエプリ | after |
| io | イオ | to, into |
| je | ジ | at |
| kon | コン | with |
| nal | ナル | across |
| ok | オク | beside |
| pe' | ペ | from, away from |
| taj | タジ | from, out of |
| tlo | トロ | through |
| vel | ヴェル | behind |

Logical Conjunctions

| | | |
|-----------|--------|---|
| iagh | アヨ | and |
| pra | アヤ | or |
| chak | チカ | not |
| plaz | アヤコ | xor (either is true but not both) |
| chapra | チカアヤ | nor (neither is true) |
| plachapra | アヤチカアヤ | xnor (either both are true or both are false) |

appendix a

Appendix B - Common Affixes

| | | |
|--------|------|--|
| -'ia | ^ፋ | collective; about, near, concerning |
| -a | ፋ | adjectival ending (simplified) |
| -abr | ፋሁ | family member |
| -ach | ፋቸ | small, lowly, waxing |
| -ad | ፋዕ | suffix indicating a concrete instance of something, when appended to a verb |
| -adlam | ፋጻፋጥ | ever, always |
| -af | ፋቸ | yonder, far away |
| -aj | ፋጀ | used to denote a unit of a larger whole |
| -aji | ፋጀሁ | suffix indicating a fractional part of an item |
| -am | ፋቸ | suffix indicating a skill, practice or profession |
| -apal | ፋቸፋሚ | side of, referring to a face, facet, or a place |
| -aqle | ፋፋቸ | suffix indicating a question; interrogative |
| -as | ፋሱ | suffix indicating an abstract state of being; usually translated as '-ment' or '-ity' |
| -at | ፋር | up, upward |
| -atl | ፋጥ | aspirant (Soc-11), also used as comparative ending |
| -azd | ፋዕ | indicates a continuous action |
| -che` | ችቸ^ | above, better |
| -chedl | ችቸቸ | in front of (chedle' - to guard, to stand in front of) |
| -cheli | ችቸቸሁ | a suffix generically referring to curry dishes, but more commonly for any dish that specifically uses the spice from chechicheli |
| -chrnt | ችቸቸ | up to, as far as (but no farther) |
| -chrpl | ችቸቸ | idiotic, lacking intelligence |
| -da | ፋፏ | suffix indicating a concrete instance of something, when appended to a verb |
| -davr | ፋፏና | new |
| -di | ፋሩ | suffix indicating an abstract state of being; usually translated as '-ment' or '-ity' |
| -dish | ፋቸቸ | our, ours |
| -dlafl | ፋፏፋል | beneath, under |
| -dliez | ፋቸቸ | on, |
| -drich | ፋሁወ | dark |
| -dro | ፋወ | bright |

appendix b

| | | |
|----------|-------|---|
| -e | ቻ | adverbial ending 2 (simplified) |
| -ebl | ቻኬ | indicates a possibility or likelihood |
| -edl | ቻሮ | suffix indicating a large group or collective of items |
| -ej | ቻሁ | past participle (English '-ed') |
| -ens | ቻኩ | his, hers, its, theirs |
| -enz | ቻና | by |
| -etli | ቻጠሁ | heavy |
| -etliyez | ቻጠሁበቻ | heavier |
| -ev | ቻፏ | expresses the bringing about of an action or state |
| -ez | ቻ | indicates the state expressed has come into being |
| -flints | ቻጠቃ | like |
| -frac | ቻጽር | type, kind, sort, variety |
| -fredr | ቻጠፍ | other |
| -iabr | ቻሁ | suffix indicating a generic item |
| -iash | ቻቻ | by way of, via |
| -iashav | ቻቻፈ | princely born (Soc 15) |
| -iavl | ቻዋ | indicates similarity; 'same as' |
| -iensch | ቻቻ | old |
| -ienz | ቻና | suffix indicating a thing for commercial use |
| -iepr | ቻና | intendant (an individual of Soc-10) |
| -iev | ቻፏ | beyond |
| -ik | ቻገ | 1st person singular suffix |
| -ine | ቻተቻ | suffix indicating an item for military use, usually a weapon |
| -ipr | ቻና | worthiness or merit |
| -ir | ቻዘ | with, along with |
| -kache` | ቻጽዕክ | to share |
| -kekł | ቻጽጋ | stale |
| -klie | ቻጋ | slow |
| -med | ቻጠሩ | clean |
| -nal | ቻጽቢ | across |
| -nam | ቻጽኖ | spouse of |
| -naz | ቻጽኮ | blend or mixture |
| -nie | ቻጋ | previous, prior, last |
| -o | ቻ | plural ending (simplified) |
| -o'd | ቻ^ሩ | 2nd person suffix |
| -o`d | ቻ^ሩ | your, yours |
| -oj | ቻሁ | suffix indicating something made from the root |
| -poye | ቻጠቃቻ | indicates a part of a more complex system or object, such as a gear in a machine or a body part |

appendix b

| | | |
|-----------|-------|---|
| -pratl | የጥረት | from (a place) |
| -prebr' | የሸቱም | from (a person or thing) |
| -pri' | የሱም | in spite of |
| -pria | የሱስ | a place where, a place for |
| -qaf | ይኖር | from |
| -qapl | ይኖርና | fresh |
| -qik | ይሠንድ | when used as a suffix, indicates repetitions of an action |
| -qlets | ይሠንድ | except for |
| -riem | የተኞች | during, within |
| -sa | ለጥ | suffix indicating an abstract state of being; usually translated as '-ment' or '-ity' |
| -sap | ለጥና | dull or tedious |
| -shte | ዘቅ | fast |
| -shtij | ዘቅሁ | sudden, abrupt |
| -shtivl' | ዘቅዎች | because of, due to |
| -stebr | ለሸቱም | wellborn (Soc 12) |
| -stich | ለሱስ | among, within (a group) |
| -te | ለቻ | transforms a verb into an adjective |
| -tek | ለቻንድ | indicates a thing made from the root word |
| -tepo | ለቻነዣ | suffix indicating a machine or device for performing a function |
| -tia | ለሱስ | at, for, against |
| -tiaql | ለሱስና | without |
| -tik | ለሱንድ | indicates a color, hue or pigment |
| -tiki | ለሱንድሁ | an ending indicating a diminutive form or term of endearment |
| -tlas | ጋጥታ | highborn (Soc 13), also used as superlative ending |
| -tlasche' | ጋጥታዎች | noble born (Soc 14) |
| -tlieb | ጋጥታው | instead of |
| -tlo | ጋብ | through (preposition) |
| -vra | ባጥ | adverbial ending 1 (traditional) |
| -yotl | በዕስ | suffix referring specifically to large vehicles and transportation machinery |
| -zaf | በጥና | to, in |
| -zda | በጥ | comparative suffix; "than" |
| -zdo | በጥ | dull |
| -zdodl | በጥፈ | dirty or unclean |
| -zhda | ባጥ | imperative mood |
| -zin | በሱስ | child or offspring of |
| chak- | እኩዴክ | when used as a prefix, creates the opposite meaning of the root |
| che- | እኩ | people of all genders |
| chi- | እኩኑ | gender-inclusive/exclusive prefix |

appendix b

| | | |
|--------|----|---|
| dish | 𠂔 | 1st person plural suffix |
| fe- | 𠂔 | indicates the beginning of an action |
| fel- | 𠂔 | indicates loose morals or depravity |
| flel- | 𠂔 | affix meaning vile or depraved |
| icha- | 人 | implies non-specific multiples of a noun |
| kasha- | 𠂔王 | prefix indicating a container, usually for something physical |
| ro- | 𠂔 | a repetition of an action |

Appendix C - Useful Phrases

This section contains some potentially useful conversational phrases and concepts to use in your *Traveller* or other games.

Greetings and Salutations

Fliedo'daqle?

フリードー・ダクル?

Are you in harmony/are you harmonious?

Yekta stial!

ユタカタリ サヌル//

Good day!

Yekteyo!

ユタカタウル//

Good night!

Stialtlasche!

サヌルタヌルタスル?

Good/Excellent day!

Viaj.

バツジ*

Truth or Yes.

Kazevzhda!

カズバハダル//

Join us! also, Behave! (literally, become civilized!)

Inquiries

Izhia`aqle kalipakipria?

እዕስ ገዢ የሚሸጥበት አገልግሎት /

Where is the bathroom/bath house?

Iqikaqle tlachapali?

እኔ ተደርጓል ተደረሰ ይደረሰ /

When is afternoon tea?

Itziatlo`daqle?

እኔ ተመስቃለሁ የሚፈጸመ /

Are you the master/mistress of the house?

Kafi chenik, kamatli.

ይኖር የፋይ የፋይ የሚከተሉ የሚከተሉ * /

I would like coffee, please.

Qlie ozhda okotzichieli, kamatli.

ዶቻ በፊር በፊር የሚከተሉ የሚከተሉ * /

No more fish curry, thank you.

Ichavri okotzichieli shi tliefchakdiens stietlik.

እዕስ የሚከተሉ የሚከተሉ የሚከተሉ የሚከተሉ የሚከተሉ የሚከተሉ * /

My body is disharmonious from too(so) much fish curry.

At the Starport

Izhiaqle vlezhdvevlzdedrai?

እዕስ ገዢ የሚፈላጊ የሚፈላጊ /

Where is the starport?

Zhonzhabeatl izhdiepria kochalik dazej.

ዚህን የሚገኘውን አገልግሎት የሚፈልጊ የሚፈልጊ * /

I have purchased a High Passage.

Iadaqle vlezhdvevlatl?

እሮስ ገዢ የሚፈላጊ የሚፈላጊ /

Who is the captain of this ship?

Iqezaqle diz katilens chtenzenzh?

እሱትኮፋኑ ሲሆን ጉዢሩ አልተካና የተመሳሳይ/

How many jumps will it take?

Zhdantqaf tyei vazdij Dibr.

ብርሃኑና ለዚሁ ትኩረው ሲሆን*

Dibr is three parsecs from Zhdant.

Qlie Qlomatlivra zhdazhad.

እኔ ይጠናናኝ እና የሚያስፋል*

No Imperial entanglements.

Chiakl chtema shiapamjemik.

አሁን የተመሳሳይ ተሸቃፊነት እንደሆነዎች*

My hovercraft is full of eels.

Appendix D - Science and Technology

This section contains lists of words players and referees might find useful in a science fiction game setting.

| Ship Systems | | |
|--------------------|----------|--|
| ashtiakochi | アシタコチ | Cold sleep, cryosleep |
| atl'driej | アトドリエフ | captain's chair/conn |
| birashieoapie' | ビラシエオアピエ | Cargo Hold |
| Dazhia | ダジア | Enterprise. A 2000-ton council cruiser is often assigned to Qlomdlab members or their agents for special missions. |
| diz | ディズ | a jump (also, Jump-1) |
| dizatl | ディザットル | Jump-3 |
| diziashav | ディザシハブ | Jump-6 |
| diziepr | ディゼイプル | Jump-2 |
| ditzlas | ディズラス | Jump-4 |
| ditzlasche | ディズラスチ | Jump-5 |
| drik | ドリク | hatch |
| Ebiajchi | エビアヒ | viewport |
| fetlchiel | フェルチエル | space capsule |
| fieldiz | フィールド | misjump |
| fieldize` | フィールド化 | to misjump |
| forzhan vlezhdvevl | フォルツハントル | Pirate/Corsair starship |
| ichtipriaa | イチトリニア | Galley/kitchen/eating room |
| izhdiepria | イゼーピニア | Stateroom; cabin; bedroom |
| Kia | キア | Name of a common class of 50-ton heavy fighter in the Consular Navy. |
| Lienjshiaflaa | リエンシヤフラー | Class of 600-ton patrol corvettes. |
| Ninz | ニンズ | An old and reliable class of 100-ton scout ships. |

appendix d

| | | |
|------------------------------|---------------------------------|--|
| Qev`zdivr | દેવ'જીવર | Jump drive, colloquially |
| Shianjo | શિયાન્જો | Good Journey. An 800-ton liner used in the core regions of the Consulate. |
| shinsivreb merjodl zaflia | શિંસિવ્રેબ મેર્જોડલ ઝાફ્લિયા | fusion power plant |
| shinsivreb pi'radefl | શિંસિવ્રેબ પિ'રાડેફલ | fuel scoop |
| shinsivreb shiafl | શિંસિવ્રેબ શિએફલ | hydrogen fuel lines |
| Shivva | શિવવા | Moonlight. Also the name of a class of 600-ton patrol frigates. |
| skrt | શ્રુત | superdense hull plating material |
| Stedlas | સ્ટેદલાસ | Name of a common class of 400-ton system defence boat. |
| stil | સ્ટિલ | deck |
| Tlatl | ટાટલ | Throwing Blade. Name of a 10-ton light anti-shipping missile fighter. |
| tlatlzhiaii | ટાટલ્ઝિયાઈ | missile turret |
| Tletlkizhia | ટેલ્કિઝિયા | Name of a class of 600-ton escort. |
| Tlevl | ટેલ્વલ | Cruiser |
| vatldrik | વાટલ્ડ્રિક | Iris Valve |
| Vazhiaii | વાઝિયાઈ | laser turret |
| vevl | વેલ | a ship |
| vevlfiar | વેલ્ફિયાર | ship's boat |
| Vlezhdatl | વ્લેઝ્ડાટલ | Star Lord. Name of a class of 2000-ton frontier cruisers. |
| Vlezhdets | વ્લેઝ્ડેટ્સ | Star Prince. A 30-ton medium fighter carried aboard Vlezhdatl-class frontier cruisers. |
| Vlezhdizdivr | વ્લેઝ્ડિસ્ડિવર | Jump Drive |
| Vlezhdjiapl | વ્લેઝ્ડજિયાપ્લ | star chart |
| vlezhdjiaplebat | વ્લેઝ્ડજિયાપ્લેબાત | astrogation dome |
| vlezhdvaelkizzhdi | વ્લેઝ્ડવેઅલ્કિઝ્ડી | solar sail |
| vlezhdvevl | વ્લેઝ્ડવેલ | starship |

appendix d

| | | |
|-----------------------|--------------|---|
| Vlezhdvevldizhdiepria | ቍዕዘድቍልዝድሸፕሪያ | bridge, flight deck, or CIC, usually abbreviated VVP |
| Zdebr | ፖቋር | A common 400-ton trader. |
| Zdivr | ፖኝራ | Engine |
| Zdivrpria | ፖኝራዊያን | Engine room |
| Zhdits | ፖኝጭ | Name of a relatively unsuccessful class of 400-ton destroyer escorts. |
| chtimechtli | ቍተመችትሊ | bilge |
| jiapljdivre` | ፖስናይፕሮነ | to navigate |
| ked | ፖቋድ | port (the left side of the ship when facing forward) |
| kieli | ፖቋዕን | keel |
| kiepr | ፖቋፍ | oarlock |
| klizzdi | ፖቋኮዲ | sail |
| machani | ዶቃዕክና | rudder |
| nalzhe | ታሮዕዮች | yardarm |
| shieoapi | 土地 | ship's stores |
| Zhazh | ዶቃዕ | starboard (the right side of the ship as seen facing forward) |

Personal Weapons

| | | |
|---------------|-----------|----------------------|
| fiachzats | ሸጋቻቻ | axe |
| maitlitopona | ዶሩሙትሁጥጣ | handgun, pistol |
| omiezofra | ቢሮቻቻ | a weapon |
| pazidr | ፖቋሬ | rifle |
| peyakapazidr | ፖሬባባዝቋሬ | shotgun |
| topona | ጋራል | gun |
| zhdalef | ፖቋዕች | spear, polearm, pike |
| zhdiejtopona | ፖቋዕጀትሁጥጣ | plasma gun |
| merjodltopona | ዶቃዕጀልትሁጥጣ | fusion gun |
| vapazidr | ሳገራር | laser rifle |
| toponineshte | ጋራልአሸፈቻቻ | autocannon |
| omqktopona | ቢሮኩረል | revolver |

appendix d

Tools and Technology

| | | |
|--------------------|------------|--|
| adrkatl | አድራት | suction cup |
| bradesh | ብራደሬ | handle |
| chikopvajodl | ችንጋድነግጃዕል | slang term for "indicator panel," literally, "blinking lights" |
| chiktli | ችንጋድ | compass; instrument for finding directions |
| chtenzhiash | ችንጋድ | abacus (tally-thing) |
| iolatli | ሁጋድ | compass; an instrument for measuring angles and arcs |
| miqansiekriabr | ማኅንሳይክሪአብር | motion tracker |
| patlanriemtepo | ባጥላንየሚተሶቻ | computer |
| pato | ባጥ | dice |
| siekrabraf | ሸክራብረፍ | long-range sensor |
| siekrabrqrava | ሸክራብርኩራዋ | active sensors ("noisy detectors") |
| siekrabrtletla | ሸክራብረቱትራትላ | passive sensors ("silent detectors") |
| siekriabr | ሸክራብ | a sensor |
| stol | ሸክ | a sensor 'blip' |
| tentbravr | ረካብትራዊ | parachute |
| tezie | ረክጋ | mallet, hammer |
| vasiekrabr | ቻፋትሸክራብ | laser rangefinder or LIDAR |
| zanan | ቆክተማ | a pen or other writing implement |
| zdatlsiekre` | ቆክረትሸክራ | to detect, with a sensor or other device |
| zhdanzyoyafevranzh | ጃልናዕያፈቻናንዝ | atlas; map book |
| zochejodl | ቆክግሽሳል | indicator panel |
| zoya | ቆክብር | map |

Military Terms

| | | |
|--------------------|--------------|---|
| Achitzintia | እወንተክስተክስ | Navy |
| achitzintiaaji | እወንተክስተክስንዘን | Naval Division |
| ayavzieprad | እበወጣክስተክስ | reticle; targeting circle |
| Nenjchinze'driante | አሹቦአንተክስተክስ | Highest honour bestowed by the Consulate on its citizens, the 'Consular Legion of Merit'. |
| toponine | ከወለዎአስተካ | cannon; "big gun" |
| toponineam | ከወለዎአስተካዕስ | gunnery |
| toponineamnad | ከወለዎአስተካዕስናል | gunner, one trained in gunnery |

Appendix E - Chemical Elements

| | | |
|----------------------------|----------------------------------|---|
| aiezkeshel | anaxko'k'et's'ul | Silicon |
| brovlekanzhel | uruk'ek'et'ek'et'ul | Uranium (named for the only gas giant in the Pliebr system) |
| dlielishanzhel | et'et'et'et'et'ul | Tungsten |
| drevjanzhel | ek'ek'ek'ek'ul | Lead |
| enchanzhel | ek'ek'ek'ul | Mercury |
| ipranzhel | et'et'et'ul | Tin |
| kiazhljenj | et'et'et'ul | Hydrogen (water gas) |
| koatlanzhel | et'et'et'ul | bronze (metal) |
| konamatlapapanachoanzhel | et'et'et'et'et'et'et'et'et'et'ul | Plutonium (94th metal) |
| konamatlapanzhel | et'et'et'et'et'et'et'ul | Thorium (90th metal) |
| konamatlapatyeyianzhel | et'et'et'et'et'et'et'et'ul | Neptunium (93d metal) |
| iadlianzhel | et'et'et'ul | Iron |
| pibial | et'et'ul | Carbon |
| pliebranzhel | et'et'et'ul | Gold (metal) |
| plieqlienj | et'et'et'ul | chlorine (prickly gas) |
| rloplienj | et'et'et'ul | Oxygen |
| tavranzhel | et'et'et'ul | Platinum |
| tezintliaezkeshel | et'et'et'et'et'ul | Calcium (burnt stone stuff) |
| tezintliaiezel | et'et'et'et'ul | Sulfur (fire stone) |
| tezintlialienj | et'et'et'et'ul | fluorine (burning gas) |
| tzo'nianzhel | et'et'et'ul | Zinc |
| va'anzhel | et'et'et'ul | Silver |
| viepanzhel | et'et'et'ul | Copper |
| chienmatlapamachielianzhel | et'et'et'et'et'et'et'et'ul | Muskovium (115th element) |
| lienja | et'et'et'ul | the gas state of matter |
| makika | et'et'et'ul | the solid state of matter |
| tlachipa | et'et'et'ul | the liquid state of matter |
| qlieitoedzaqanzhel | et'et'et'ul | radium |

Appendix F - Name Conversion

The method for converting an English/Anglic name to Zdetl is a fairly simple five-step process. Try it with your own name, or use it when you need to come up with Zhodani names quickly.

Step 1. Drop all starting and ending vowels. For example, Jeff Kazmierski becomes Jeff Kazmiersk.

Step 2. Combine repeated consonants. For example, Jeff Kazmiersk becomes Jef Kazmiersk.

Step 3. Apply vowel changes as shown on table 1, Vowel Conversions. In these examples, Jef Kazmiersk becomes Jaf Kezmersk.

Step 4. Identify syllable breaks and apply the Initial Consonant changes as shown on table 2. Consonant Conversions (column 2). In these examples, Jaf Kezmersk becomes Naf Fezzersk.

Step 5. Apply the Final Consonant changes as shown on table 2, Consonant Conversions (column 3). Now, Naf Fezzersk becomes Nasht Fezzedichf.

Step 6. Finally, edit any extraneous consonants to fit the Zdetl word construction rules. In this step, Nasht Fezzedlchf becomes Nasht Fezedl.

Step 7 (optional). For nobility, drop the surname and append the noble suffix to the first name.

The same process can be used to create new words as well, though for that purpose it is better to do a thorough etymological analysis of the *meaning* of the word and if possible, derive the new form from existing vocabulary.

| Noble Ranks | |
|---------------|----------|
| Rank | Suffix |
| Intendant | -iepr |
| Aspirant | -stebr |
| Wellborn | -atl |
| Highborn | -tlas |
| Noble Born | -tlasche |
| Princely Born | -iashav |

| Table 1. Vowel Conversion | | |
|---------------------------|-------------|---------|
| Anglic | Zdetl | Written |
| A | E | 艾 |
| AE | I | エイ |
| AU | IA | アイ |
| E | A | ア |
| EA | E | エ |
| EO | A | ア |
| I | O | オ |
| IE | E | エ |
| O | IE | エイ |
| U | O | オ |
| UE | E | エ |
| final 'y' | Q (or drop) | ク |
| other 'y' | E (or drop) | エ |

appendix f

Table 2. Consonant Conversion

| Anglic | Initial Zdetl | Written | Final Zdetl | Written |
|--------|---------------|---------|-------------|---------|
| B | ST | ✚ | Z | 口 |
| BR | DR | ✚ | DR | ✚ |
| C | M | ❖ | M | ❖ |
| CH(R) | QR | ❖ | QR | ❖ |
| CY | | | NJ | ❖ |
| D | ZD | □ | N or TL | ヲ. と |
| F | SHT | ヰ | SH | ヰ |
| FR | Q | ヰ | Q | ヰ |
| G | ZHD | ヰ | ZH | ヰ |
| GL | JD | ❖ | JD | ❖ |
| H | SH or drop | ヰ | SH or drop | ヰ |
| J | N | ヰ | N | ヰ |
| K | F | ヰ | F | ヰ |
| L | KL | ヰヰヰ | L | ヰヰ |
| LT | QL | ヰヰヰ | QL | ヰヰ |
| M | Z | ヰ | Z | ヰ |
| N | D | ❖ | QR | ❖ |
| ND | Y or V | ヰ. □ | V | ヰ |
| (R)NS | | | ZH | ヰ |
| (I)ON | | | ‘ | ‘ |
| P | TL | ヰ | TL | ヰ |
| PH | L | ヰヰ | L | ヰヰ |
| Q | FL | ヰヰ | FL | ヰヰ |
| R | DL | ❖ | M | ❖ |
| RD(S) | | | BR | ヰヰ |
| RK | | | NT | ヰヰ |
| RN | V | ❖ | V | ❖ |
| RT | CHT | ヰヰヰ | NTS | ヰヰ |
| S | SH | ヰヰヰ | R | ヰ |
| SH | PL | ヰヰヰ | KR | ヰヰ |
| SM | VL | ヰヰヰ | VL | ヰヰ |
| ST | K | ヰヰヰ | KL | ヰヰ |
| T | BR | ヰヰヰ | J | ヰヰ |
| TE(R) | KR | ヰヰ | KR | ヰヰ |
| TH | | | F | ヰヰ |
| TH(L) | FR | ヰヰ | FR | ヰヰ |
| TH(R) | J | ヰヰ | J | ヰヰ |
| V | P | ヰヰ | DL | ヰヰ |
| W | VR | ヰヰ | VR | ヰヰ |
| WN | | | K | ヰ |
| X | (drop) | | (drop) | |
| Y | | | Q | ❖ |
| Z | Z | □ | Z | □ |

Appendix F - Zhodani Calendar



The standard Zhodani calendar follows a year on Zhdant and is comprised of 244 local days or **zhdanstial** of 27.02 standard hours each (local days on other worlds are simply called **stial**). The **year** or **cten** is divided into six months, also known as **shidr** or **seasons** of 40 days each.

Each **shidr** has a color associated with it, corresponding to the visible spectrum observed on Zhdant. Because the solitary main star of the Zhdant system, Pliebr, is a K-class dwarf star that radiates more strongly in the red end of the spectrum, rainbows on Zhdant appear very different than on Terra. The light from Pliebr peaks at about 650nm, or deep red; the rest of the visible spectrum covers the familiar orange, yellow, and green wavelengths. Blue and Violet are almost entirely unknown on Zhdant, and Pliebr puts out almost no ultraviolet light.

The colors associated with the **shidr** follow this pattern. The **zhdanzhdanstial** holidays each have a pair of colors associated with them, one of which is a metallic shade.

Dranzhrin (ドランズヒン)



The Zhodani calendar begins with the **zhdanzhdanstial** of **Dranzhrin**, the new year celebrated annually on the Vernal Equinox between **Ashtiavl** and **Atrint**. This holiday celebrates both the end of the cold of winter and the beginning of the rainy spring season. Its colors are **tatlilik** and **zhotlik**, red and gold.

Atrint (ಆತ್ರಿಂಟ್)

The rainy spring season of **Atrint** (“Rain”) follows the late winter thaw and is the first **shidr** on the Zhodani calendar. Atrint is traditionally associated with preparing the fields in the first half of the season and planting during the latter half. During Atrint, fishermen prepare their boats for the spring fish migrations.

The color associated with **Atrint** is **tatlilik**, red.

Viepchaklstial (ವೈಪಚಾಕಲ್ಸ್ಟಿಯಾಲ್)

The **zhdanzhdanstial** of **Viepchaklstial** (“Moon Day”) occurs between **Atrint** and **Vrienstrial**, marking the transition from the rainy spring season to the warmer summer season. It is a holiday that in modern times is largely a holdover from an earlier time when the moon Viepchakl held religious significance. Though its original purpose is long forgotten, the holiday is still celebrated as a festival of wild abandon. Zhant'ad are encouraged to celebrate with a night of partying and debauchery (a relative term in the Consulate), while the nobility tend to be more reserved in their revelry. The following weeks often see an increase in re-educations.



The colors associated with **Viepchaklstial** are **qiltik** and **viepanzhelik**, green and copper.

Vrienstrial (ವ್ರೀನ್ಸ್ಟ್ರಿಯಾಲ್)

The **shidr** of **Vrienstrial** (“Heat”) is the summer season of Zhdant, when temperatures rise and the winds shift bringing dry air from across the desert to the western coastlands.

The color associated with **Vrienstrial** is **chtopiatlik**, orange.

Atchafser (ಆತ್ಚಾಫ್ಸೆರ್)

Atchafser (“Waning”) is the autumn season when the heat of the summer begins to fade and the weather becomes cooler and more temperate. The crops are maturing during this season and farmers prepare for the harvest.

The color of **Atchafser** is yellow.

Dranzhrinatch (ಡರ್ಂಜರಿನಾಟ್)

The autumnal equinox between **Vrienstrial** and **Atchafser**, when the early harvests of the year are traditionally brought in and the boats are prepared for the autumnal fish migrations. **Dranzhrinatch** is also a time when the Zhodani commemorate the dead and is associated with feelings of sadness and melancholy.



The colors of **Dranzhrinatch** are **zhotlik** and **qitlik**, gold and green.

Ataniebl (アタニアブル)

The fourth **shidr** of the Zhodani calendar is **Ataniebl** ("Harvest"), when the farmers bring the crops in for the cold winter seasons. Deciduous trees begin to shed their leaves, which turn various shades of green and purple as the colors fade. Fishermen and aquaculturists take advantage of the late year migrations for a final major catch.

The color of **Ataniebl** is **qitlik**, green.



Kazdievlstrial (カズディーブルスティアル)

The final **zhdanzhdanstrial** of the Zhodani calendar is **Kazdievlstrial**, a harvest festival held between **Ataniebl** ("Waning") and **Ashtiavl** ("Freezing"). Kazdievlstrial is traditionally a day of feasting and celebration in preparation for the cold winter season.

The colors of **Kazdievlstrial** are **qitlik**, **kamotik** and **va'anzhelik**; green, purple and silver.

Ashtiavl (アシティアル)

The fifth **shidr** of the Zhodani calendar is **Ashtiavl** ("Freezing"), the cold winter season that follows the harvest. The northern sea coasts become covered in ice and the growing season ends in the northern hemisphere.

The color of Ashtiavl is **qitlik**, teal.

Atpiapr (アツピアル)

The year ends with **Atpiapr** ("Thawing"), the season between the freezing days of Ashtiavl and the warmer, wetter spring season of Atrint.

The color of Atpiapr is **kamotik**, purple.

Teqozastrial (テコゾアストリアル)

Every three **chten** a special holiday, **Teqozastrial** (Third Year Day, often mistranslated as "Olympiad Day") is added as a "leap day" to synchronize the calendar. This day is inserted after **Dranzhrin** and serves also as the day for announcing council election results and winners of the **Teqozdievl** Psionic Games.



Every ninth year the **Teqozastrial** celebration is extended by an additional day; this is called **Atteqozastrial** or Great Third Year Day.

The color of **Teqozastrial** is **izhtak**, white, matching the color traditionally worn by dlenchiepr competing in the **Teqozdievl**.

appendix g

Sources

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