



BEGINNING ZDETL

THE ZHODANI LANGUAGE & CULTURE INSTITUTE Zhdant

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

BEGINNING ZDETL

Jeff Kazmierski

In association with

John Waterman, Peter L. S. Trevor, Maksim Smelchak, Timothy Collinson, Jim Vassilakos, Jonathan Sherlock, Patrick Lohkamp, Bjorn Asbrandsson, Tony Reynolds, Steve Schonberger, Mathom Malcontent, Edward Bornstein, Thomas Sasser, Craig A. Glesner, Wes Shockley, Ed Ouellette, Jarno Humala, Brigitte Brinton, Fredd Gorham, Thomas Sasser, Ferial Pearson, Omer G. Joel, Rob Barrett, James Lam, Sophia Kazmierski, Sharon Kazmierski, and Scott Hildreth

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

Interior illustrations by Jeff and Sophia Kazmierski

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

Thanks for 40 years of incredible science fiction gaming!

First Edition 2022

Copyright © 2022

The Zhodani Language and Cultural Institute (ZLI)

All rights reserved. No part of this publication may be reproduced or transmitted without the permission of the publisher. *Traveller*™ is a registered trademark of Far Future Enterprises.

This derivative work is copyright © 2022 by the ZLI.

Table of Contents

Introductory Lesson	1
Characteristics of Zdetl	1
Lesson 1: Pronunciation & Spelling.....	3
Numbers.....	6
Exercises.....	7
Lesson 2: Itzi iazh Kenkali.....	8
Nouns	8
Verbs – the Present Tense	10
Correlative Pro-forms.....	10
Prefixes and Suffixes	12
CHE- (ቁ-)	12
-NAD (-ናል)	12
-PRIAA (የጥያቄ)	13
-TIKI (ታኅሸኑ)	13
Vocabulary	14
Exercises.....	16
Lesson 3: Akom ke apriaa	17
Adjectives	17
Personal Pronouns	18
Verbs: Continuous Tenses.....	19
Questions	19
Yes and No	20
Correlative Pro-Forms: -TETL and -OCHTI.....	20
Possessive Phrases	21

Discussion: Psionics.....	22
Reading	24
Dialogue	24
Vocabulary	25
Exercises.....	28
Lesson 4: Ke preql iazh iatlepcha	29
Adverbs	30
Subject and Object.....	30
Correlative Pro-Forms: -ZHIA and -QENTA	31
Prefixes and Suffixes	32
ICHAKI- (人王及之人).....	32
-EDL (-七 ^ヲ).....	32
Verbs: Future Tense	33
Verbs: Past Tense.....	33
Ke Preql	34
Discussion: Zhodani Urban Planning.....	35
Dialogue	36
Vocabulary	37
Exercises.....	39
Lesson 5: Ke Tlayokeyoandievl.....	40
Movement Toward	41
Movement From	42
Movement Between	42
Verbs: The Imperative Case	42
Correlative Pro-Forms: -QEZ and -AD	43
Discussion: Zhodani Medicine.....	44

Psionic Evaluation	45
Dialogue	46
Vocabulary	47
Exercises.....	49
Lesson 6: Zhinqetstrial.....	50
Correlative Pro-Forms: -QIK, -ADL, and -PATLE	51
Discussion: Seasons and Holidays.....	52
Marriage and Gender Equity.....	54
Dialogue	55
Vocabulary	56
Exercises.....	58
Lesson 7: Ke kiatok.....	59
Dialogue	59
Impersonal Verbs	60
The Reflexive Pronoun	60
The Possessive Reflexive Form	62
Prefixes and Suffixes	62
-EV (-.....	62
-EZ (-.....	63
-AJI (-.....	64
KASHA- (.....	64
History: The Dzaqtlaš and the Second Dark Age.....	65
The Conditional Mood	67
Real Conditionals	67
Unreal Conditionals.....	68
Correlative Pro-Form: -ADL.....	68

Vocabulary	69
Exercises.....	71
Lesson 8: Ke Zhdanstrial.....	72
Telling the Time.....	72
First, Second, Third, etc.....	75
Discussion: Popular Entertainment.....	77
Prefixes and Suffixes	78
-TEPO (‐‐‐)	78
-OJ (‐)	78
-YOTL (‐‐).....	78
Dialogue	79
Vocabulary	80
Exercises.....	81
Lesson 9: Ke Zhdantmechyala.....	82
Comparisons	83
EL and OL.....	84
Recap: Syntax and Word Order.....	85
Prefixes and Suffixes	86
-AZD (-‐)	86
-EBL (-‐‐)	86
-IPR (-‐‐).....	86
Discussion: The Zhdant Ecosystem	87
Dialogue	Error! Bookmark not defined.
Vocabulary	90
Exercises.....	91
Lesson Ten: Shopping.....	92

The Verb Infinitive.....	92
Prepositions with an Infinitive	92
Dialogue	93
Vocabulary	93
Exercises.....	93
Lesson Eleven: Leisure	94
Participles.....	94
The Perfect Tense	94
Dialogue	94
Vocabulary	94
Exercises.....	94
Lesson Twelve: Travel	95
Adverbial Participles	95
Past Extending to Present	96
Dialogue	96
Vocabulary	96
Exercises.....	96
Appendix A: Prefixes and Suffixes.....	97
Appendix B: Table of Pro-Forms	98
Appendix C: Pronouns.....	99
Appendix D: Standard Verb Conjugation	100
Appendix E: IPA Pronunciation Guide.....	101
Appendix F: Exercise Key.....	103
Appendix G: Reading Translations	104
Sources.....	1

Introductory Lesson

Zdetl is the official language used throughout the Zhodani Consulate in the age of the Third Imperium. While its precise origins are unknown, it is commonly accepted that it developed in the wake of the Final War when the surviving humans on Zhdant found themselves bereft of their Ancient masters for the first time. Over the millennia, Zdetl evolved gradually into its modern form, which was universally adopted as the official language in the 300th Olympiad, the Imperial year -6055¹.

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

Characteristics of Zdetl

Most languages can be divided into three major parts:

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

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

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

Vocabulary has been regularized as much as possible. There are fewer “loan words” than in many Terran languages (and even in Imperial Bilandin);

¹ [Zdetl \(language\) - Traveller \(travellerrpg.com\)](http://travellerrpg.com)

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

The new student will observe that Zdetl uses many compound word forms. Most commonly these are nouns modifying nouns; as in Anglic the modifying noun comes first, then the main noun last². Zdetl makes widespread use of *affixatives*, which are usually Locative³, Lative⁴, and Comparative⁵ in nature. There are many others; they will be addressed in later lessons.

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

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

² [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#) - Morphology

³ [Locative case - Wikipedia](#)

⁴ [Lative case - Wikipedia](#)

⁵ [Comparative case - Wikipedia](#)

⁶ [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#) - Syntax

Lesson 1: Pronunciation & Spelling

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

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

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

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

The vowel sounds are as follows:

ѧ A as in “lock” or “father”, never as in “pale”: *atrint, Ah-trint, driant, dri-Ahnt*

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

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

Յ IA as in “yank”: *iavchieql, Yav-chiegl; iatepcha, Ya-tep-cha*

Ե IE as in “layer”: *iebr, Ye-br*

Ո O as in “go”: *ibro, i-brO; otre’, O-tre’*

Ր Ŕ is a throaty “r” sound similar to the “r” in “work” as shown in Appendix E. This one can be challenging to learn and recognize in Anglicized Zdetl; students should listen to its spoken form in the footnote and practice saying it often. It will be noted in the Anglicized text as “Ք” where appropriate.

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

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

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

Pronunciation of the consonant forms is as follows:

- Τ B as in Anglic “boy”: *baz*, **Baz**; “barbarian”
- Τ BL as in “blue”: *achabl*, **ach-aBL**
- Τ BR as in “brood”: *dlabre'*; **dla-BRe'**
- Τ CH as in “child”; never hard as in “kick”: *echtovr*; **eCH-tovr**
- Δ D as in “dog”: *dizh*; **Dizh**
- ΔL DL as in “paddle”: *dlabre'*; **DLa-bre'**
- ΔR DR as in “dry”: *driejabr*; **DRie-jabr**
- Φ F as in “far”; never a “v” as in “of”: *fevranzh*; **Fev-ranzh**
- ΦL FL as in “fly”: *flietavrian*; **FLie-tav-rian**
- ΦR FR as in “free”: *fronzh*; **FRonzh**
- Ј J as in “jump”: *jiavr*; **Jiavr**
- Κ K as in “kite”: *kaz*; **Kaz**
- ΚL KL as in “cling” or wrinkle”: *kliazh*; **KLiazh**
- ΚR KR as in “cry” or “cracker”: *kral*; **KRaI**
- Ľ L as in “long”: *lienj*; **Lienj**; “wind”
- Ⓜ M as in “many”: *mazhde'*; **Mazh-de'**
- Ⓜ N as in “never”: *nad*; **Nad**; “a person who does something”
- Ⓜ H NCH as in “crunch”: *Dlenchiepr*; **dleNCH-iepr**; “Intendant”
- Ⓜ J NJ as in “exchange”: *lienj*; **lieNJ**; “wind”
- Ⓜ S NS as in “dans macabre”: *rans*; **raNS**; “hate (n)”
- Ⓜ SH NSH as in “n + sh”: *tavrziansh*; **ta-vř-ziaNSH**; “Morality’s Path”
- Ⓜ NT NT as in “can’t”: *Zhdant*; **zhdaNT**; The Zhodani homeworld
- Ⓜ TS NTS as in “pants”: *yentschapo*; **yeNTS-cha-po**; “bacon”
- Ⓜ NZ NZ as in “cans”: *Ninz*; **niNZ**; A class of 100-ton scout ships
- Ⓜ NH NZH as in “binge” or “fringe”: *dranzh*; **draNZH**; “sun”
- Π P as in “cap”: *piapr*; **Piapr**; “thaw”
- Π L PL as in “play”: *Pliebr*; **PLiebr**; the primary GOV star of the Zhodani system
- Π R PR as in “pray”: *piapr*; **piaPR**
- Ϻ Q Q is like the Terran Arabic Q, which is a glottal hard “G” as in “Qatar”: *qiets*, **Gi-ets**

ӆ	QL as in “glue”: <i>qlome'</i> , GLo-me'
Ӯ	QR as in “grown”: <i>tliaqre'</i> , tli-a-GRe'
Ӯ	R as in “run”: <i>rans</i> , Rans ; “rain”
Ӱ	S as in “sun”: <i>stial</i> , Stial ; a day on Zhdant, about 27 hours
Ӳ	SH as in “shut”: <i>shiv</i> ; SHiv ; “moon”
ӳ	SHT as in “Ishtar”: <i>shtefrabr</i> ; SHTe-frabr ; “father”
Ӵ	ST as in “stop”: <i>stebre'</i> ; STe-bre' ;
ӵ	T as in “tall”: <i>tozjabr</i> ; Toz-jabr ;
Ӷ	TL as in “atlas”: <i>pranatl</i> ; pran-aTL ; a minor Noble, “aspirant”
ӷ	TR as in “train”: <i>atrint</i> ; a-TRint ; “raining,” the wet season on Zhdant
Ӹ	TS as in “sets”: <i>qiets</i> ; qieTS ; “swift”
ӹ	V as in “very”: <i>vijaj</i> ; Vyaj ; “yes” or “truth”
ӻ	VL as in “Vland”: <i>vlezhd</i> ; VLezhd
Ӽ	VR as in “vroom”: <i>vrien</i> ; VRien ; “heat”
ӽ	Y as in “yet”: <i>yonchobo</i> ; Yon-cho-bo ; a draft animal native to Zhdant
Ӿ	Z as in “zoo”: <i>zar</i> ; Zar ; “trek”
ӿ	ZD as in “Thursday”: <i>Zdetl</i> ; ZDetl ; the official language of the Zhodani
ӻ	ZH as in “measure”: <i>Zhodani</i> ; ZHo-da-ni
Ӽ	ZHD as in “zh + d”: <i>Zhdant</i> ; ZHDant, <i>vlezhd</i>; vleZHD
^	^ is a glottal stop or a soft pause between syllables.

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

Practice pronunciation by learning the names of the seasons:

Atrint (*ah-trint*) = “raining,” the wet season following the winter thaw

Vrienstrial (*vryen-styal*) = “heat,” the summer season

Atchafser (*at-chaf-ser*) = “waning,” the time of the year when the summer’s heat fades

Ataniebl (*a-tan-yebi*) = “harvest,” the season on Zhdant to harvest mature crops

Ashtiavl (*ash-tyavl*) = “chill,” the freezing winter season

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

Numbers

For additional practice, learn the numbers as well:

1 = <i>chial</i> (chyal)	6 = <i>kiachti</i> (kyach-ti)
2 = <i>omei</i> (oh-myeh)	7 = <i>komi</i> (ko-mi)
3 = <i>tyei</i> (ty-yeh-ih)	8 = <i>koe</i> (ko-e)
4 = <i>nachoie</i> (na-cho-ye)	9 = <i>kona</i> (ko-na)
5 = <i>machieli</i> (ma-chyeh-li)	10 = <i>matlapa</i> (ma-tla-pa)
100 = <i>chien</i> (chyen)	1000 = <i>matlachien</i> (ma-tla-chyen)
0 = <i>topa</i> (to-pah)	

Higher numbers can be formed from the ones above:

11 = *matlachial*

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

13 = *matlatyeii*

14 = *matlanachoie*

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

20 = *omeimatlapa*

30 = *tyeiimatlapa*

31 = *tyeiimatlapachial*

Practice these by working out any number you choose.

Exercises

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

⁷ From Mongoose Traveller Alien Module 4: Zhodani, p. 74

Lesson 2: Itzi iazh Kenkali Home and Family

Nouns

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

Kenkali - family
କେନ୍କାଳି ଫାମିଲୀ

Kenkalitzi - household



Boy	Man	Woman	Girl
Driefri	Shlefri	Ziefri	Chogi
ձքնաւ	շլեֆրի	զիեֆրի	չօգի
Brother	Father	Mother	Sister
Driefrabr	Shlefrafr	Ziefrabr	Chogabr
ձքնաւբռ	շլեֆրաբռ	զիեֆրաբռ	չօգաբռ
Son	Husband	Wife	Daughter
Driefrzin	Shlefraznam	Ziefrnam	Chogzin
ձքնաւցն	շլեֆրազնամ	զիեֆրազնամ	չօգաչնամ

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

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

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

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

Mashti Tliaqrnad – Mr. Miller

Mazi Tliaqrnad – Mrs. Miller

Mashtio Tliaqrnad – Mr and Mr Miller

Mazio Tliaqrnad – Mrs and Mrs Miller

Mao Tliaqrnad – The Miller family

adults

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

Ke shtiefrabr – the father

Ke ziefrnam – the wife

ke zinzin – the children

Ke kenkalitzi – the household

Iazh – equivalent of Anglic *and*; also used commonly to mean *also* or *as well as/too*. Pronounced “yazh”.

Shtiefrabr IAZH driefrzin – father AND son

Shtiefrabr IAZH ziefrabr –

father AND mother

Ziefrnam IAZH ziefrannm – wife AND wife

Driefrabr IAZH choqrabr –

brother AND sister

A few more Nouns

Tlekoni – animal

Chikakenmiztli – a six-legged catlike

creature native to Zhdant

Ziatl – table

Kafi – coffee

Ibro – egg

Fevranzh – book

Verbs – the Present Tense

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

IkatikIA ke shtiefrabr.

The father stands/The father is standing.

KrillIA ke driefri.

The boy cries/The boy is crying.

ChoetzhIA ke ziefrnam.

The wife laughs/The wife is laughing.

Word order: Note the appearance of the words in each sentence.

Unlike many Terran languages, which are “subject oriented” meaning the subject of the sentence is almost always placed first in word order, Zdetl is “object oriented.” In Zdetl, sentences follow the pattern “Object – Verb – Subject – Indirect Object(s)⁸.” In the simple sentences above, a direct translation of the words as they appear might be “Stands the father,” “Cries the boy,” and “laughs the wife.” This is likely to be an unusual word pattern to students, particularly those accustomed to the Subject – Verb – Object word order used in most European languages. Practice and patience will help with learning the sentence structure.

Correlative Pro-forms

Words which express a relationship between objects, refer to specific objects, are used to inquire as to the status of objects or concepts, are collectively referred to as *correlative pro-forms*⁹. In modern Zdetl these concepts have been simplified to a standardized set of forty constructions. In this lesson we will concentrate on two: **iad** (*which person or who*) and **ininad** (*that person or them*, used when a person or thing is known by its proper name)¹⁰.

⁸ [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#)

⁹ [Pro-form - Wikipedia](#)

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

Iqia iad ke shtiefrabr?

Who is the father? (Is who the father?)

Nilozhia iad?

Who is talking?

Tlakolia iad?

Who is eating?

Iqia iad tlekonni ke chikakenmiztli?

Which animal is the cat (chikakenmiztli)?

Iqia ininad ke shtiefrabr.

That person is the father. (Is that person the father.)

Nilozhia ininad.

That person is talking.

Tlakolia ininad.

That person is eating.

Iqia ininad tlekonni ke chikakenmiztli.

That animal is the cat (chikakenmiztli).

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

Iqia itetl ke iadljem?

Which is the sky car? (Is which thing the skycar)?

Iqia itetl ke ziatl?

Which is the table?

Iqia itetl ke ibro?

Which is the egg?

Iqia inintetl ke iadljem.

That one is the skycar.

Iqia inintetl ke ziatl.

That is the table.

Iqia inintetl ke ibro.

That one is the egg.

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

Iqia iado ke ichashtiefr?

Who are the men?

Nilozhia iado?

Who is talking?

Tlakolia iado?

Who is eating?

Iqia ininado ke ichashtiefr.

They are the men.

Nilozhia ininado.

They are talking.

Tlakolia ininado.

They are eating.

Prefixes and Suffixes

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

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

CHE- (ቸ-) (ፊት-)

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

Driefrzin – son

Chezin – children (sons and daughters)

Choqzin – daughter

Driefri – boy

Chefri – boys and girls

Choqi – girl

Shtiefrnam – husband

Chefrnam – husbands and wives; men and

Ziefrnam – wife

women of the household

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

-NAD (-ናድ)

The suffix **-nad** is used when referring to a person who performs a specific function. It modifies a verb¹¹:

Qiloe[^] - to paint

Qilonad – a painter

Tliaqre[^] - to grind grain

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

Zhant'ad – a commoner or Prole

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

-PRIAA (ರුව්සා)

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

Mochite[^] - to read

Mochtiepriaa – a reading room

Kotozhe[^] - to sit

Kotozhepriaa – a sitting room

Kafi – coffee

Kafipriaa – a coffee house

Iadlajem – sky car; air/raft

Iadlajempriaa – sky car garage; hangar

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

-TIKI (ණුණු)

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

Driefri – a boy

Drieftiki – a baby boy

Zin – a child

Tikizin – an infant

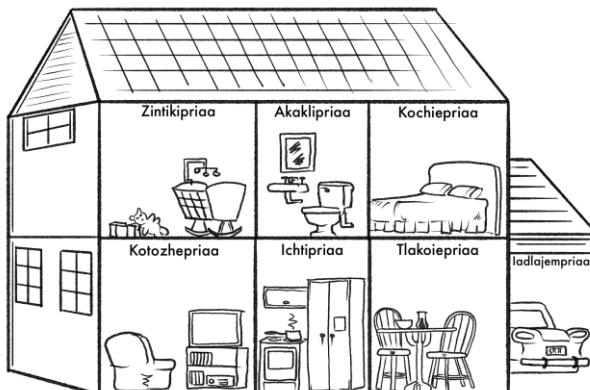
Shtiefrnam – husband

Shtiefrnamtiki – my darling husband

Iadlajem – sky car; air/raft

Iadlajemtiki – a compact sky car

Itzi



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

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

Vocabulary

akom	𠂊𠂊𠂊	inside, within, in
alir	𠂊𠂊人𠂊	outside, without, external to
chi-	王人*	gender-inclusive/exclusive prefix
chikakenmiztli	王人之𠂊𠂊𠂊人コト人	cat
chokte'	王𠂊之𠂊^	to contain, to have
choqabr	王𠂊𠂊𠂊	sister
choqi	王𠂊人	girl
choqzin	王𠂊コト人	daughter
driefrabr	𠂊𠂊𠂊	brother
driefri	𠂊𠂊人	boy
driefrzin	𠂊𠂊コト人	son
drieftiki	𠂊𠂊𠂊人之人	baby boy
fevranzh	𠂊𠂊𠂊人	book
iadlajem	人𠂊𠂊𠂊𠂊	sky car
iadlajemtiki	人𠂊𠂊𠂊𠂊𠂊人之人	compact sky car
iazh	人𠂊ヨ	and; also used commonly to mean also, as well as
ibro	人𠂊𠂊	egg
ikatike'	人之𠂊𠂊人之𠂊^	to stand
iqe'	人之𠂊^	to be
itzi	人之コト人	house, home
kafi	之𠂊𠂊人	coffee
katzitlane'	之𠂊𠂊コト人之𠂊𠂊^	to pull
ke	之𠂊	definite article "the"
kenkali	之𠂊𠂊𠂊人	family
kenkalitzi	之𠂊𠂊𠂊人之コト人	household
klachti	之𠂊王人	six
kochie'	之𠂊王人^	to sleep
kopeche'	之𠂊𠂊王人^	to push
koqie'	之𠂊𠂊人^	to listen
kotozhe'	之𠂊𠂊𠂊人^	to sit

miztlie'	タムコトメ^	to ride
mochite'	タム王ムセ^	to read
nad	*マヌル	person who
nam	*マヌヌ	spouse of
niloze'	マヌムムコセ^	to talk
noetzhite'	マムセニヨムセニセ^	to climb
oliane'	ヌムムヌアセ^	to swim
priaa	ヌヌムヌヌ	a room
qiloe'	ヌムムセ^	to paint
shtiaive'	土クズタセ^	to think
shtiefrabr	土クズヌル	father
shtiefri	土クズヌ人	man
shtiefrnam	土クズヌアヌ	husband
tie'	クズ^	to throw
tikizin	クムニムコムア	infant, small child
tlakole'	トヌゴムムセ^	to eat
tlapae'	トヌヌヌセ^	to drink
telekoni	トセゴムアム	animal
tliaqre'	トズヌセ^	to grind grain
yanae'	ウヌマヌセ^	to hide
yzqe'	ウコスセ^	behold, look at, observe
zhadazhe'	ヨヌヨセ^	to catch
ziatl	コムヌト	table
ziefrabr	コズヌル	mother
ziefri	コズヌ人	woman
ziefrnam	コズヌアヌ	wife
zin	*コムア	child of

Exercises

Exercise 2a: Zdetl to Anglic

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

Exercise 2b: Anglic to Zdetl

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

Lesson 3: Akom ke apriaa

In the room

एकान्त घर एकान्त

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

Adjectives

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

kala chikakenmiztli – good cat
sarkikasha tlekonio – extinct animals
zina shtiefri – childish man

kayotla itzi – beautiful house
tikia priaa – small room
vriena kafi – hot coffee

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

zina shtiefrio/zinao shtiefrio –
childish men
yeka ibroo/yecko ibro – bad eggs¹²

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

Adjectives should be placed in front of the nouns they modify¹³. When adjectives are present, the sentence follows the syntax *Adjective – Object – Verb – Adjective – Subject*:

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

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

¹² In the case of nouns that end in -o, the extra -o may be omitted and applied only to the adjective.

¹³ If an adjective is also a suffix, as in the case of -tiki, it is considered more proper to simply apply the suffix to the noun and reduce the number of adjectives preceding the noun. *Tikia chaoqia priaa* becomes *chaoqia priaatiki*. Often adjectives prefixes, suffixes and nouns are combined into a single compound word; in this example *tikia chaoqia priaao* would become *chaoqipriaaatikia*, “cozy little room.”

Personal Pronouns

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

ze (ΖΈ) I, me
de (ΔΕ) us, we

ve (ΒΈ) You (singular)
le (ΛΈ) You (collective)

se (ΣΈ) he, she, or it
ye (ΥΈ) they

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

“One must put up barriers to keep oneself intact.”

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

mochite' - ΜΟΧΙΤΙΕ' - to read

mochitie ze – I read, I
am reading
mochitie de – we read

mochitie ve – you
read
mochitie le – you all
read

mochitie se – (s)he
reads
mochitie ye – they read

iqe' - ΙΚΙΕ' - to be

iqia ze – I am
iqia de – we are

iqia ve – you are
iqia le – you all are

iqia se – (s)he is
iqia ye – they are

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

iqia ze iad – who am I?

iqia ve iad – who are
you?

iqia se iad – who is she?

iqia de iad – who are
we?

iqia le iad – who are
y'all?

iqia ye iad – who are
they?

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

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

Verbs: Continuous Tenses

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

Questions

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

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

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

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

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

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

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

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

Yes and No

viaj (ቍኅ) = yes or *truth*;

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

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

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

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

Correlative Pro-Forms: -TETL and -OCHTI

itetl (ㅅቴቴል) – what/which thing;

inintetl (ㅅማㅅማቴቴል) – that thing

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

Itetl se? (what is that?)

Ziatl se. (It's a table.)¹⁴

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

iochti (人^人王^人人) – what kind/type of

ininochti (人^マ人^マ王^人人) that kind/type of

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

lochti is often used in exclamations:

lochti tlekon!

(what a beast!)

lochti shtiefri ve!

(what a man you are!)

lochti qrazhe!

(such a noise!)

lochti ziatl se? (what kind of table is that?)

Malachtia ziatl se.
(It's a table.)

lochti iadlajem se? (what kind of sky car is that?)

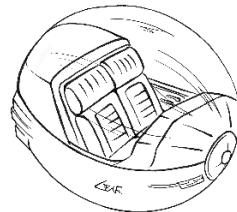
Tchipi se.¹⁵

lochti shtiefri ve? (what kind of man are you?)

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

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

Tochingoa se.
(Those are honey badgers.)



人^人王^人人

Possessive Phrases

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

Ke itzi dra kenkali Tliaqrnad

(The Tliaqrnad residence)

Priaa dra Kieko (Kieko's room)

Ke iadlajem dra Ma Tliaqrnad

(Mr. Tliaqrnad's car)

Chakilio dra Akam (Akam's toys)

¹⁵ **Tchipi** is the name of a popular compact grav vehicle that seats two with room for a bit of luggage. It gets its name from its unique, nearly spherical shape, and is also the Zdetl word for “bubble.”

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

Discussion: Psionics

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

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

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

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

Pranatl	នគរការពី	Aspirant
Jdistebr	សម្រាប់គ្របី	Wellborn
Viestlas	ជីវិតគ្របី	Highborn
Zhobrtglasche’	ទោនាត់គ្របីអង្គភ័យ	Noble Born
Preblshienchiashav	នគរការពីអង្គភ័យ	Princely Born

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

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

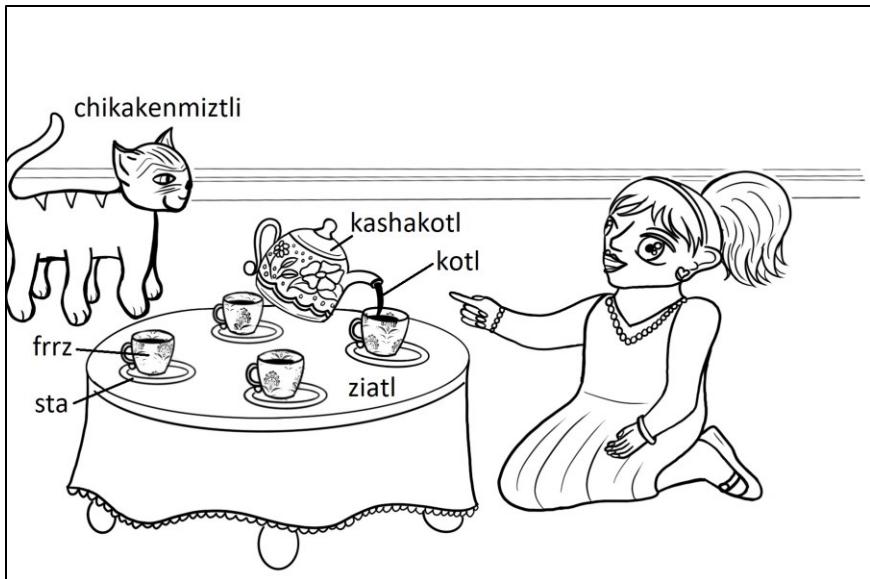
This may seem cruel to outsiders, but in fact it is for the good of both the child and the family. A **zhendant'ad** family simply does not have the resources, skills, or training to safely raise a child whose psionic talents will likely exceed those of the parents. The Zhodani have learned that in such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

shtadievl	土 _レ ル _ヌ ル _ヌ	Telepathy
pradievl	ル _ヌ ル _ヌ	telekinesis
koetsdievl	ダ _ヌ ル _ヌ	teleportation
petlandievl	ル _ヌ ル _ヌ ル _ヌ	Clairvoyance
tlakoyedievl	ト _ヌ ル _ヌ ル _ヌ	awareness
zhdavadievl	ヨ _ヌ ル _ヌ ル _ヌ	precognition

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

Shtadrnad	土 _レ ル _ヌ ル _ヌ ル _ヌ	a person trained in telepathy
Pradrnad	ル _ヌ ル _ヌ ル _ヌ	a person trained in telekinesis
Koetsdrnad	ダ _ヌ ル _ヌ ル _ヌ	a person trained in teleportation
Petlandrnad	ル _ヌ ル _ヌ ル _ヌ ル _ヌ	a person trained in clairvoyance
Tlakoyedrnad	ト _ヌ ル _ヌ ル _ヌ ル _ヌ	a person trained in awareness
Zhdavrnad	ヨ _ヌ ル _ヌ ル _ヌ ル _ヌ	a person trained in precognition

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



Seo chakilio chilitia Kieko.

土々の 王アノ人アノ人アノ 王人アノ人アノズ ズズズ

Reading

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

Dialogue

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

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

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

Vocabulary

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

		reason?
jdo	જ્દો	question indicator
kamatli	ક્રેટ્ટે ત્રી	thank you, my thanks
kashakotl	ક્રેસ્ત્રે ગ્રે ત્રી	teapot
kayotlie	ક્રેબ્રી ત્રી	beautiful
koetsdievl	ક્રેચ્ચ ત્રે પ્રેવ્લ	teleportation
koetsdrnad	ક્રેચ્ચ ત્રે પ્રેનાડ	a person trained in teleportation
kon	ક્રેન	with
kotl	ક્રેટ્ટ	tea
le	લે	y'all
leo	લેન્ન	your (many)
malachtia	ક્રેસ્ત્રે ક્રેસ્ત્રે વાણી ક્રે	circular, round
mazhde'	ક્રેસ્ત્રે ડે	to suppose, implies lack of certainty
mizhtloyo	ક્રેસ્ત્રે યો ત્રે પ્રે	pastry
ozde'	ક્રેસ્ત્રે ડે	to go
pale'	ક્રેસ્ત્રે ડે	to greet
pale	ક્રેસ્ત્રે	greetings!
petlandievl	ક્રેસ્ત્રે ક્રેસ્ત્રે પ્રેવ્લ	clairvoyance
petlandrnad	ક્રેસ્ત્રે ક્રેસ્ત્રે પ્રેનાડ	a person trained in clairvoyance
pradievl	ક્રેસ્ત્રે પ્રેવ્લ	telekinesis
pradrie'	ક્રેસ્ત્રે પ્રે	to levitate; to move something telekinetically
pradrnad	ક્રેસ્ત્રે પ્રેનાડ	one trained in telekinesis
preql	ક્રેસ્ત્રે ચે	city
qich	ક્રેસ્ત્રે ક્રિ	enough, sufficient
qrazhe	ક્રેસ્ત્રે ર્યે	noise
se	સે	he, she, or it
seo	સેન્ન	his, hers, or its
shtadievl	ક્રેસ્ત્રે પ્રેવ્લ	telepathy
shtadrnad	ક્રેસ્ત્રે પ્રેનાડ	a person trained

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

Exercises

Exercise 3a. Translate from Zdetl to Anglic:

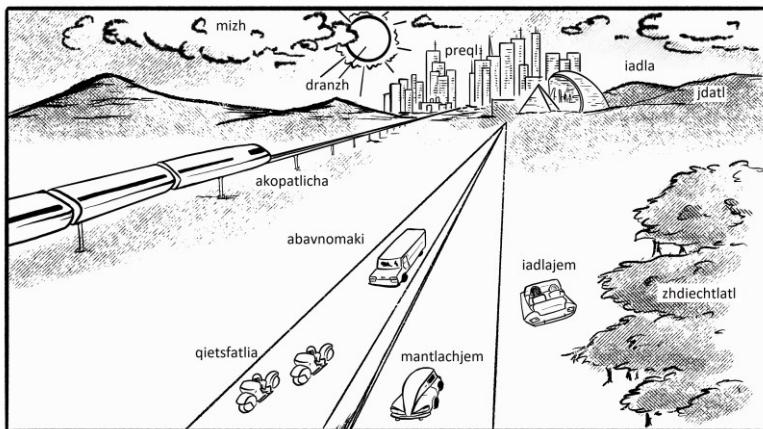
Exercise 3b. Translate from Anglic to Zdetl:

Lesson 4: Ke preql iazh iatlepcha

The City and the Countryside

之城と郊外の市

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



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

mizh	云	cloud
iadla	橋	bridge
dranzh	日	sun
preql	城	city
jdatl	山	mountain
akopaticha	電車	train
abavnomaki	トラック	truck
qietsfatlia	モーターサイクル	motorcycle
iadlajem	スカイカー	sky car
mantlachjem	グラウンドカー	ground car
zhdiechtlatl	森林	forest

Adverbs

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

kayotla (ՀՅՈՎԱՌ) beautiful	kayotle (ՀՅՈՎԱՌ Ե) beautifully
qich (ԸՆԹ) sufficient	qiche (ԸՆԹ Է) sufficiently
yekta (ՍԿՅՈՒՌ) good	yekte (ՍԿՅՈՒՌ Է) well
pradievl (ԲՐԱՋԵՎԼ) telekinesis (n)	pradievle (ԲՐԱՋԵՎԼ Է) telekinetically

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

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

Subject and Object

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

Ke fevranzh mochitia ke ziefabrb.
ՀԵ ՖԵՎՐԱՆԺ ՄՈՇԻՏԻԱ ՀԵ ԶԻՓՐԱԲՐ*

The mother reads the book.

Ke ziefabrb iqia Mazi Tliaqrnad.
ՀԵ ԶԻՓՐԱԲՐ ԻՋԻԱ ՄԱԶԻ ԹԼԱՂՐՆԱԴ*

The mother is Mrs. Miller.

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

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

Correlative Pro-Forms: -ZHIA and -QENTA

izhia (イヨス) – where? What place?

ininzhia (イマイマヨス) – there, that place

Izhie vidlia ve?

イヨス イムリス ハセ/
Where do you live?

Ininzhie vidlia ze.

イマイマヨス イムリス ハセ*/
I live there.

Izhie iqia se?

イヨス イス ハセ/
Where is he (she, it)?

Ininzhie iqia se.

イマイマヨス イス ハセ*/
He (she, it) is there.

iqenta (イセキマカル) – how? What way?

ininqenta (イマイマシセキマカル) – in that way, thusly

Iqenta chilitia le?

イセキマカル 王人立人ニス
ハセ/

How do they play?

Ininqenta chilitia le.

イマイマシセキマカル 王人立人ニス
ハセ*/

They play like that (thus, thusly).

Iqenta liebia se?

イセキマカル リビトス
ハセ/

How does he work?

Ininqenta liebia se.

イマイマシセキマカル リビトス ハセ/
リビトス

He works that way.

Iqenta miqania se?

イセキマカル オ人シタス
ハセ/

How does it move?

Ininqenta qietse miqania se.

イマイマシセキマカル シタス
オ人シタス ハセ*/

It moves so quickly.

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

Chakiqia se ichakipreql ininqenta Dlolprikl.

王アノ人シス ハセ/ 人王アノ人シス ハセ
リビトス

It is not a large city like Dlolprikl (The capital city of Zhdant).

Chak chilitia se ininqenta ve.

王アノ 王人立人ニス ハセ ハセシセキマカル ハセ

He does not play like you.

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

Chakiqia Tchipi iqenta ichiaki ininqenta iadljajem.
チカキヤ ツチピ イケンタ イチアキ イニンケンタ イアドリヤジム*

A Tchipi is not **as** big **as** a sky car.

Chakiqia chikakenmiztli iqenta tlayeia ininqenta tochinqua.
チカキヤ チカケンミツチ イケンタ テラエイア イニンケンタ チョキンクワ*

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

Prefixes and Suffixes

ICHAKI- (人王アズム-)

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

fevranzh フーヴランズ	ichakifevranzh イチャキフーヴランズ
A book ノウト	A huge book, a tome イチャキノウト
jem ジム	ichakijem イチャキジム
A car カーナ	A limousine イチャキカーナ
zhdiech ヨウヂエ	ichakizhdiech イチャキヨウヂエ
A tree ツバメ	A large tree イチャキツバメ

Sometimes when an aspect of a noun needs to be emphasized, the adjective portion is simply doubled to give extra weight to it, as in **ashtiabilnefa** (アシティアビルネファ), *refrigerator*, and **ashashtiabilnefa** (アシティアビルネファ), *freezer*. Literally, “cold box” and “very cold box” respectively.

-EDL (-エド)

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

jdatl ジダル	jdatl tlatl ジダル ドラタル
a mountain マウント	A mountain range ¹⁶ マウントドラタル
zhdiech ヨウヂエ	zhdiech tlatl ヨウヂエ ドラタル
A tree ツバメ	A forest ツバメ ドラタル
fevranzh	fevranzh tlatl

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

ବ୍ୟାଜମାର୍ଗ୍ୟ

ବ୍ୟାକମରାଜ୍ୟକୃ
a collection of books

Verbs: Future Tense

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

Ai ve akostial kiloře ze.

アメ 呂六 沢田人也 人也 沢田人也 人也

I will write to you tomorrow.

Tlakoře ketlachia¹⁷ de.

とアツアツアツベニヒコ

We will eat this afternoon.

Drekr kestial ezhieře se.

ルクレ ゼベリスア ベヨベアセ ルセ*

She will visit the doctor today.

Jdo kayotlie iqře ze?

JDQ ZRUQとメ LSRK コセ/

Will I be beautiful?

Verbs: Past Tense

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

Ai ye iqinstial kiloie ze.

アス ブル サイドマントス 2人以上用 コセ*

I wrote to you yesterday.

Kechapani ketlachie de.

Rechappa Retraction de:
スベラタマヌ 2セミテ王太 4セミ

We ate this morning.

Drekr iagainstial ezhie se

Дөрөн түшнэлтийн эзний сэ.
Түүхийн түүхийн эзний сэ.

She visited the doctor yesterday.

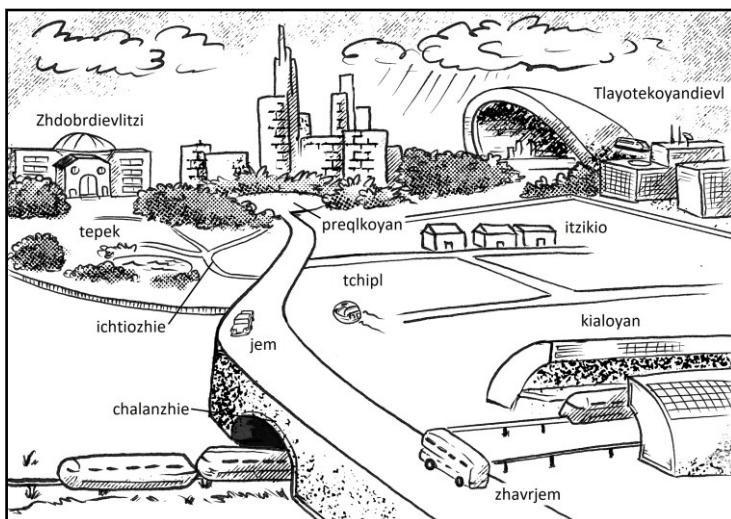
Kochie se

Rochie se.
貳八王文 一七*

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

He slept.

Ke Preql ՀԵ ԲՔԸ



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

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

chalanzhie	ՇԱՂԱՋԻՑ	tunnel
zhdobrdievlitzi	ՋԴՈԲՐԴԻՎԼԻՑԻ	noble estate
tlayotekoyandiev	ԹԼԱՅՈՏԵԿՈՅԱՆԴԻԵՎ	psionic testing center
preqlkoyan	ՊՐԵՔԼԿՈՅԱՆ	city plaza
tepek	ՇԵՎԵՔ	public park
itzikio	ԻՇԻԿԻՈ	small dwellings
ichtiozhie	ԻՇՏԻՕԶԻԵ	path
zhavrjem	ԺԱՎՐԺԵՄ	bus
kialoyan	ԿԱԼՈՅԱՆ	train station
tchipl	ՇԵՎԵՔԼ	public taxi

Discussion: Zhodani Urban Planning

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

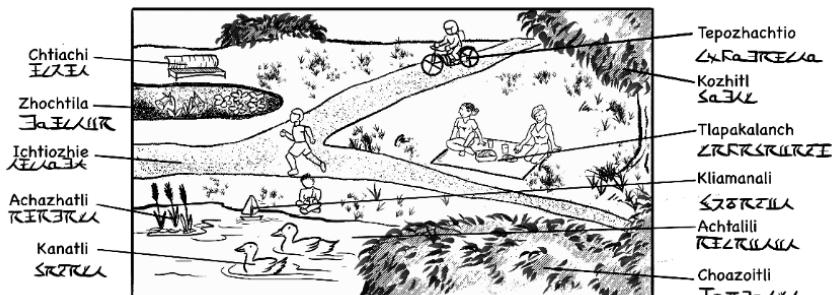
This carries over into all public spaces. Nobles will often set aside portions of their estates for use by the public, employing Proles and Intendants for groundskeeping and psychic maintenance of the space and those who use it. These spaces are highly valued as essential to the mental health of the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

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

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

Dialogue

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



Ikan Tliaqrnad Ininzchia kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.

Kieko Jdo itetl tlachikola, shtefrabr?

Ikan Chokotecho, zhedadenzh, iazh iazde chektia ziefrabr. Ichavez ikotlia ve?

Kieko Viaj, kamatli.

Ikan Ayoaka stial, viaj?

Kieko Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?

Ikan Viaj. Yzqia ininzchia. Tlapakalanchia ke ziefrio.

Kieko Kliamanali chilitias ke driefri. lazde, kamatli.

Ikan Tlayotekoyandievly ozdře de iepri tlachikola.

Kieko Ininzchia jdo de michře?

Ikan Ve tlanemilře ke drekro.

Kieko Ipatle?

Ikan Pradrnad iqia de, Kieko.

Vocabulary

abavnomaki	アトアタマカニスルノ	truck
achazhatli	アシハツリ	reeds, pond grass
ai	アイ	to, unto
akopatlichia	アコパチーリ	monorail, train
akostial	アコスチア	tomorrow
amanstial	アマントシア	today
ashashtiablnefa	アシハツアブネフア	freezer
ashtiablnefa	アシハツアブネフア	refrigerator
ayoaka	アヨアカ	pleasant
chapani	チャパン	morning
chekte'	チエクテ	to pack
choazoitli	チオゾイトリ	bush
chokotecho	チコテコ	bread
chtiachi	チタチ	park bench
dievldrekr	ディーヴルダク	psionicologist
dranzh	ドランジ	sun
drekr	ドレク	doctor, physician
edre	エドレ	near
ezhie'	エジエ	to visit
fevr	フェル	left
iadla	アドラ	sky
iazde	アズデ	apple (the Zhodani version)
ichaki-	イチャキ	very large
ichtiozhie	イチオジ	path
iepri	イエプリ	after
ikotle'	イコトロ	to want something
ininqenta	イニンケンタ	thusly, so
ininzchia	イニンチア	there, that place
ipatle	イパトル	for what reason/why
iqenta	イケンタ	how?
iqinstial	イキンチア	yesterday
izhia	イジア	where?

jdatl	ЈДАЛ	mountain
jdel	ЈДЕЛ	right
jem	ЈЕМ	car
kanatli	КНАТЛИ	ducks
kapan	КАПАН	overhead, above
kiloe'	КИЛОЕ'	to write
kliamanali	КЛИАМАНАЛИ	toy boat
kozitl	КОЗИТЛ	leaf
mantlach	МАНТАЛЧ	ground
mantlachjem	МАНТАЛЧЈЕМ	ground car
miche'	МИЧЕ'	to do (something)
miqane'	МИКАНЕ'	to move
mizh	МИЖ	cloud
niedl	НИЕДЛ	for, in order to, for the purpose
otlatl	ОТЛАТЛ	road
oyanqe'	ОЯНКЕ'	to travel
oyanqrnad	ОЯНКРНАД	A traveller
ozhda	ОЖДА	many
pantle	ПАНТЛЕ	in the middle
preql	ПРЕКЛ	city
qietsfatilia	КІЕСФАТИЛІА	motorcycle
qin	КІН	only, merely
shtiavdrekr	ШТІАВДРЕКР	psychologist
tepozhachtio	ТЕПОЖАХТИО	bicycle
tlacha	ТЛАЧА	afternoon
tlanshia	ТЛАНШІА	a picture
tlapaka	ТЛАПАКА	a fragment or piece
tlapkalanch	ТЛАПКАЛАНЧ	picnic lunch
-tlatl	-ТЛАТЛ	a group of
tlo	ТЛО	through (preposition)
vidle'	ВІДЛЕ'	to live
zhdiech	ЖДІЕЧ	tree
zhdiechtlatl	ЖДІЕЧТЛАТЛ	forest
zhedadenzh	ЖДЕДЕНЗХ	cheese

zhochtli	ヨウタス	garden
zoche'	コヘ	to display

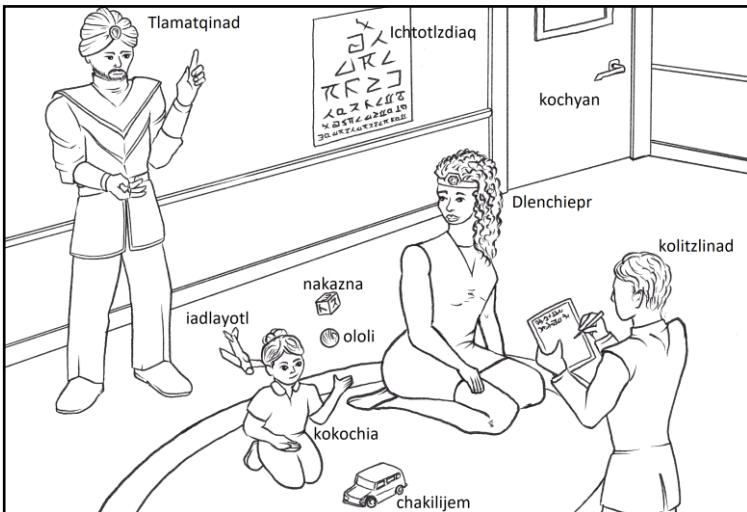
Exercises

Exercise 4a. Translate from Zdetl to Anglic:

Exercise 4b. Translate from Anglic to Zdetl:

Lesson 5: Ke Tlayokeyoandievl

The Psionic Center



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

Movement Toward

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

Ichí ke **aiziatl** akotlia ke chikakenmitzi.
Tlani ke **aikochka** tloie ke kokoyotli.

The cat jumps onto the table.
The mouse ran under the bed.

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

Se ozdie aitzie. ㅣ 죠. 丹그리즈. 乃스-그리즈.* **He went home.**

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

AI can also be appended to IZHIA and ININZHIA:

Izhia odzia ve?

Where (whither) are you going?

Izhia odzie se?

Where did he go to?

Aininzia odzia ze.

I am going there (thither, to that place)

Aininzia odzie se.

She went there (to that place).

Movement From

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

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

Instead of saying PE AKOM ($\vdash \pi \geq \alpha \wedge$) when we mean *from in or out of*, in Zdetl we use TAJ ($\vdash \pi \cup$) to indicate the same meaning:

Taj ke fev miztlie ke shtiefri.
Taj frrz tlapaie ke ziefri.

The man rode *from out of* the West.
The woman drank *from* a cup.

Movement Between

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

He traveled from Zhant to Tlapinsh.
He teleported from the house to the garage.

Zhdantetlapinsh oyanqie se.
Ke itzieiadlajem koetsie se.

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

Verbs: The Imperative Case

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

Chedle' (王セドレ^) to guard
Pradrie' (スアドリ^) to move
something, telekinetically
Tlakole' (トアコロレ^) to eat

Chedlzhda! (王セヒヨウ) guard!
Pradrizhda! (戻セルヒヨウ) move
(that) telekinetically!
Tlakolzhda! (とテスルヒヨウ) eat!

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

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

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

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

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

- Jdo ozhda de?** Shall we go?
Jdo tlatzhda ye? Shall they begin
Jdo mitolzhda de? Shall we dance?

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

Correlative Pro-Forms: -QEZ and -AD

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

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

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

iad	↖↖	which person/who?
ininad	↖↖↖↖↖	that person
achiad	↖↖↖↖↖↖	every person
ayoad	↖↖↖↖↖↖↖	no person
ichaad	↖↖↖↖↖↖↖↖	someone
ziad	↖↖↖↖↖↖↖↖↖	anyone

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

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

Discussion: Zhodani Medicine

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

chochitle'	王凡王人と七八	to heal
chochitldievl	王凡王人と七八四	the psionic discipline of Healing
chochitlnad	王凡王人とア八口	a healer
latztitle'	とアくコ人と七八	to have empathy
latzitldievl	とアくコ人と七八四	the psionic discipline of Empathic Healing
latzitlnad	とアくコ人とア八口	an empathic healer
notzalitlamazinad	ア凡くコア凡人とアアアコ人ア八口	psychologist
Tavrchedl	アア凡王七八	"Guardians of our Morality", the so-called "Thought Police" of Zhodani society

Zhodani medical centers are places of healing and rest designed to be relaxing and comforting. Medical staff go to great lengths to enable visitors to feel calm and safe. Physicians' assistants employ telepathy and empathy to

assess their patients' psychological needs; healing (**chochitdievl**) to evaluate and if possible and necessary, treat their physical ailments; telekinesis and teleprojection are used for outpatient procedures; telepaths trained in both psychiatry are on hand to help patients adjust when needed. If necessary, **Tavrchedl** can be called in when re-education is warranted. Outsiders will notice the lack of sterilization chemicals ubiquitous in other hospitals; aside from controlling airborne diseases, psionics and robotic surgery make them almost completely unnecessary.

Psionic Evaluation

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

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

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

Dialogue

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

Azhdiazhiepr	Pale, Kieko. Azhdiazhiepr ze. Jdo tlamatzinad Devietlas namiqie ve?
Kieko	Viaj, Azhdiazhiepr.
Azhdiazhiepr	Ze ichitře ke tlamatzinad, oqik ke chakilio chilitře de. Jdo ve pradrnad iqia, potlie zeo shtiefabr?
Kieko	Viaj, zeo chakilo ikinstial ze pradrie!
Azhdiazhiepr	Cha, ichakiyekta! Pradrnad iazh iqia ze!
Kieko	Cha! Ze pradrzhda de yelize? Kamatli?
Azhdiazhiepr	Ha ha, yelize, plaz zha. Yelize zan.
Kieko	Viaj, Azhdiazhiepr.
Azhdiazhiepr	Ke ololi pradria ve? Iqia coqo. <i>Kieko concentrates. The ball rises.</i>
Kieko	Yolotlie!
Azhdiazhiepr	Ichakiyekta! Zha, kentetl pradrzhda. Ke tiki etliyez.
Kieko	Inintetl iazh chelia ze!
<i>Testing continues with objects of varying sizes and mass.</i>	
Azhdiazhiepr	Ichakiatla ve! Inintetl ololi, nal ke priaa, yzqia ve? Se fenrzhda izhia yelize ve?
Kieko	Pazklře ze... Vri cheka.
Azhdiazhiepr	Chamakichoia, Kieko. Shtiaqře ve.
Kieko	Viaj?
Azhdiazhiepr	Viaj, patla pradrnad iqia ve. Yekta tlamatrnad katilia ve.
Kieko	Tlamatrnad zeo iqře ve?
Azhdiazhiepr	Yelize!

Vocabulary

aichapa	アシハパ	southward
aifev	アイフェフ	westward
aifevr	アイフェル	leftward
aijdel	アイジル	rightward
aimitl	アミットル	northward
aisejd	アイセードル	eastward
aizintla	アイジンツラ	downward
akatl	アカトル	the band worn by dlenchiepr
chakilijem	チャキリジェム	toy car
chamakichoia	チャマキチオア	don't worry
chapa	チャパ	south
cheka	チエカ	distant
chelie'	チエリエ	to be able
chiloti	チロティ	chair
chte'	チテ	to observe
dievlmachilipriaa	ディエルマチリピリア	psionic testing room
dlenchiepr	ドレンチエ	Intendant; a minor Noble
etli	エトリ	heavy
etliyez	エトリイエ	heavier
fenre'	フェンレ	to bring
fev	フェブ	west
iadlayotl	アドライオトル	toy airplane
ichite'	イチテ	to watch
ichotlzdiaq	イコトツヂヤク	eye chart
katile'	カチル	to need something
katlake'	カタラケ	to stay
kentetl	ケンテル	another
kochka	コッカ	bed
kochyan	コッチャン	door
kokochia	コッコッチャ	patient, one who is a patient
kokoyotli	コッコヨウトル	mouse
koqo	コッコ	light
makichoe'	マキチオエ	to be worried

matlachtie'	マタラッヂテイ	to prosper
mitl	ミト	north
nakazna	ナカズナ	block; cube
nal	ナル	across
namiqe'	ナミクセ	to meet
ok	オク	beside
ololi	オロリ	ball; sphere
oqik	オキ	while
pamantli	パマンチ	floor
patla	パトラ	strong
pazklie'	パズクリ	to attempt, try
pechtl	ペツチ	rug
plaz	プラズ	'xor', implies one condition or the other is true but not both
potle'	ポトル	to say
qente'	ケンテ	to wear
sejd	セイド	east
shtiaqe'	シティアケ	to learn
taj	タジ	from
tepan	テパン	wall
tiezhotli	チエホル	ceiling
tlamachte'	タラマッヂテイ	to teach
tlamatqinad	タラマツキンアド	doctor, physician
tlamatrnad	タラマツラド	teacher, instructor
tlane'	タラネ	to transmit a message
tlatzet'	タラツコ	to begin
tloe'	トロイ	to run
vri	ブリ	too much
yekacha	イセカチャ	long
yelize	イゼリ	possible, maybe
-yez	*イゼ	comparative suffix
yokolitzo	ヨコリツゾ	notes
yolotl	ヨロツル	easy
yolotle	ヨロツル	easily

yolotle'	ヨルトロ	to be easy
zan	コタマ	later
zha	ヨア	now
zhin	ヨメア	above
zhinqetse'	ヨメアシセヒタセ	to ascend
zintla	コメアツラ	below

Exercises

Exercise 5a. Translate from Zdetl to Anglic:

Exercise 5b. Translate from Anglic to Zdetl:

Lesson 6: Zhinjetstrial

Ascension Day

ヨルマツヤヒトニス



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

chibo	シボ	shoe(s)
tikletl	チクレット	cape
oshenzho	オゼンゾ	boot(s)
kemiltlatia	ケミルタニア	dress
ichtotletzi	イコトレツィ	glasses
achiakia	アチアキア	suit
dievltsadl	ディーヴルツアドル	turban
akatl	アカトル	diadem
vavielachte	バビエラッテ	trousers

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

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

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

Iqik tlakolře de? When do we eat?

Ayoqik tlakolře de. We will never eat.

Zízik tlakolře de. We will eat any time.

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

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

Iadl iadlajem iqia se? Whose sky car is that?

Iadl ziefrnam iqia ve? Whose wife are you?

Ichaadl iadlajem iqia se. It's someone's car.

Ayoadl ziefrnam iqia ze. I'm no one's wife.

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

ipatle	人 <small>ヒト</small> 死 <small>マタニ</small> と <small>タメ</small>	Why?
Ininpatle	人 <small>ヒト</small> 死 <small>マタニ</small> た <small>マタニ</small> と <small>タメ</small>	For that reason
Achipatle	死 <small>マタニ</small> 人 <small>ヒト</small> 死 <small>マタニ</small> と <small>タメ</small>	For any reason
Ayopatle	死 <small>マタニ</small> 人 <small>ヒト</small> 死 <small>マタニ</small> と <small>タメ</small>	No reason
Ichapatle	人 <small>ヒト</small> 死 <small>マタニ</small> 死 <small>マタニ</small> と <small>タメ</small>	For some reason
zipatle	コ人 <small>ヒト</small> 死 <small>マタニ</small> と <small>タメ</small>	Any reason

Ipatle itetl michie ve?

Ayopatle itetl michie ze. (Ayopatle.)

Why did you do that?

I did it for no reason. (No reason.)

Discussion: Seasons and Holidays

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

zhdanstial	日々土ニズ	a day on Zhdant
machielistial	日々王丈ニズ	week of five days
shidr	土人	season of 40 zhdanstial
chtn	王ニセア	year of 244 zhdanstial
teqozdij	ニセニセニセ	olympiad of 3 chten
atlteqozdij	ニセニセニセニセ	triple olympiad of 9 chten
Atrint	ニセニセ	“Raining”, the spring season
Vrienstial	日々アニズ	“Heat”, the summer season
Atchafser	日々王日々ニセ	“Waning” or autumn
Ataniebl	日々アニス	“Harvest”
Ashtiavl	日々ニス	“Chill” or winter
Atpiapr	日々ニス	“Thaw”, the end of winter

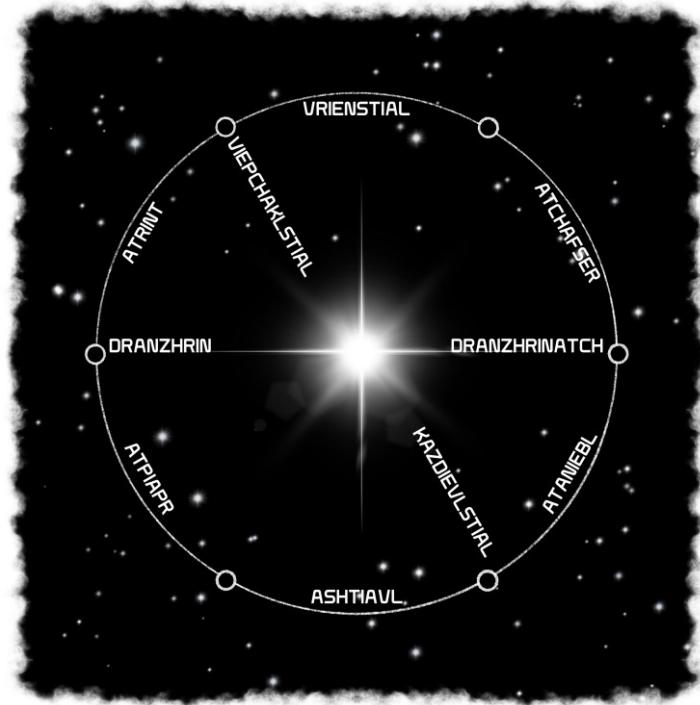
Relative time (today, tomorrow, next week, etc) is expressed with a combination of an expression plus the suffix **-STIAL** (-ニズル).

amanstial	日々アニズル	Today
iqinstial	人々アニズル	Yesterday
akostial	日々アニズル	tomorrow

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

Zhinzh	ヨヘアヨ	Second
Pitlik	人々と人々	Minute of 90 seconds
Achan	日々アニ	Hour of 30 minutes

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



Dranzhrin
درانزرين

Sunbright, the Zhodani new year, on the vernal equinox

Viepcaklstial
فيپچاکلستيال

Moonday, a lunar festival between Atrint and Vrienstrial

Dranzhrinatch
درانزريناتش

Sunflight, the beginning of winter, celebrated on the autumnal equinox

Kazdievlstial
каздивлстия

Harvest festival, celebrated between Ataniebl and Ashtiavl

Teqozastial
تکوزاستيال

Olympiad Day, between Ashtiavl and Atpaipr every three years

Atleqoziastial
اتلےکوژاستيال

Triple Olympiad Day, added every three Olympiads

These are celebrated routinely throughout the Consulate in varying forms, usually adjusted for local astronomical conditions. Social events are

central to Zhodani society and establish a sense of cultural unity and individual belonging.

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

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

One feature is common to every **Zhinqetstial** event, however; that is the presentation of the child with their first **Akatl**, the headband they will wear as the mark of their new status. The **Akatl** is a simple tiara, typically made of a lightweight alloy, and bearing a gemstone that indicates their primary psionic discipline. At this point, the child begins their new life as a **dlenchiepr**. The **zhant'ad** family usually gains a bit of status, though never enough to rise beyond their common station, and occasionally may be welcomed into the **Zhdobrdievli** household as workers or retainers, if the situation warrants and the **Zhdobrdievli** household approves the request. This is not common, however, as a clean transition is considered best for both parents and child.

Marriage and Gender Equity

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

Relationships are also egalitarian, with greater acceptance of same-gender marriages than in certain other human cultures, though it is less

common among the **zhant'ad** than among **dlenchiepr** and **zhdobrdievl**, given the preference for large families at the lower social strata. Still, advances in reproductive technology such as in-vitro fertilization, artificial wombs, and in extreme circumstances, cloning, allow upper-level **zhant'ad** couples all the benefits of more “traditional” families. Such requests always require the approval of a **zhdobrdievl**, of course, as do marriages.

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

Dialogue

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

Azhdiazhiepr	Yektnamiqe, Mazi Tliaqrnad. Pan ve nilozhie veo shtiefrnam zhi' ze.
Nor	Yektnamiqe iazh, Azhdiazhiepr.
Azhdiazhiepr	Kieko je ke Tlayokeyoandiev namiqie ze.
Nor	Viaj, Kiekoiepr papaqie ve, italoie Ikan.
Azhdiazhiepr	Setse choqi iqia se. Iazh se papaqia Velmiepr. Kamatli, Mazi Tliaqrnad, Kieko se faia ve kon de.
Nor	Kamatli, Azhdiazhiepr. Itzmole, yekta chilitia ye. Jdo ve potlie, koetsrnad Velmiepr iqia?
Azhdiazhiepr	Viaj, iqia se. Iazh pradrnad iazh ze, ininqenta Kieko.
<i>Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.</i>	
Kieko	Chai! Kekela! Jdo azhi?
Velmiepr	Ha ha, yelize iepri pli pitliko. Chiala ze katilia kiatlaze.
Nor	Jdo ve kiamiqia chak se, Velmieqr?
Velmiepr	Chak chak. Niloze' chayolitlia ve, iazh namiqe' de ikotlie.
Kieko	Koetsie' se chelia!
Nor	Viaj, Kieko, chtie ze!
Velmiepr	Mazi Tliaqrnad, chakyolotl tiq ve, akimatis de. Veo chiala zin iqia Kieko, viaj? Deo chiala zin iqre se iazh.
Azhdiazhiepr	Se yekta pyalre de. Kamatli, otria.
Kieko	Velmiepr, jdo de chelia azhi koetsie'?
<i>Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.</i>	
Azhdiazhiepr	Ikotla ye, kon ye tlana de. Omeia kenkali makoa tlazotlie'.
Nor	Kamatli, Azhdiazhiepr. Inintel papaqa ze.

Vocabulary

achan	ア王アア	an hour of 30 minutes
achi	ア王人	every
achiakia	ア王スニス	jacket; waistcoat
akatl	ア乙アト	diadem; the circlet worn by Intendants
akimate'	ア乙人アアケベ^	to know, as in knowledge
akostial	ア乙只上ニスツ	tomorrow
amanstrial	アタアア上ニスツ	today
Ataniebl	アタニアヌ	the harvest season
Atchafser	アタ王アヘ上ベア	the late summer season
Atiteqozastial	アトケセラコア上ニスツ	Triple Olympiad Day
atiteqozdij	アトケセラコロハ	triple olympiad, nine chten
Atpaipr	アタパアバ	the thaw season
Atrint	アタヘアヒ	the raining season
Atshtiavl	アタ土ニスウ	the winter season
azhi	アヨ人	again
chayolitle'	王アリ只人ヒベ^	to lack the opportunity
chiav	王スウ	gemstone
chibo	王人トウ	shoes
cho	王只	unto, as in "to give (something) to (someone)"
chten	王ケセア	year
dievltsadl	アズタヒアヒ	the turban worn by nobility
Dranzhrin	アアアヨサヘア	Sunbright; the new year
Dranzhrinatch	アアアヨサヘアアヒ王	Sunflight; autumn festival
fae	アアセ	name (of a person)
fae'	アアセ^	to name, to call someone by name
ichotletzi	人王只セコ人	eyeglasses, spectacles
ikotle'	人之只セ^	to want
iqinstial	人アヘア上ニスツ	yesterday
italoe'	人ア只只セ^	to say something about someone

itzmole'	人 ^ト コ ^ト ウ ^ス ル ^ク	to look like, to seem
jdistial	ハロ人 ^ト ス ^ル	birthday
je	ハセ	at
kavre'	ハヌマ ^ク	to possess, to have
Kazdievlstial	ハヌマタ ^ス ル ^ク	Harvest festival
kekela	ハセハセ ^ル	fun
kekle'	ハセハセ ^ク	to have fun
kemiltlatia	ハセラ人 ^ト ス ^ル	dress
kiamiqe'	ハスラセ ^ル	to exhaust, to tire
kiatlaze'	ハスラコ ^ル	to rest
kievltsadl	ハヌタ ^ク	turban
kotlatlzha	ハヌ ^ク ラ ^ク	a status symbol
kotlaze'	ハヌ ^ク ラ ^ク	to be calm; to relax
makoe'	ハヌ ^ク ラ ^ク	to assist or help
merked'e'	ハセハ ^ク ル ^ク	to have permission, to be allowed
namstial	ハヌラ上 ^ス	wedding day
nenamstial	ハセラハヌラ上 ^ス	wedding anniversary day
oshenzho	ハシヤ ^ク ヨ ^ク	boots
otre'	ハシ ^ク	to be at peace, to relax
pan	ハヌ ^ク	about, as in "concerning"
papaqe'	ハヌ ^ク ハヌ ^ク	to enjoy, to like
pitlik	ハヌ ^ク ハヌ ^ク	a minute of 90 seconds
pli	ハヌ ^ク	a few
pyale'	ハヌ ^ク ラ ^ク	to care for
qina	ハヌ ^ク ラ ^ク	new
setse	ハセ ^ク	sweet, as in well mannered
shidr	ハヌ ^ク	season
tamake'	ハヌ ^ク ハヌ ^ク	to give
Teqozastial	ハセラ ^ク コ ^ク ラ ^ク	Olympiad Day
teqozdij	ハセラ ^ク コ ^ク 人 ^ト	olympiad, three chten
tlazotlie'	ハヌ ^ク コ ^ク と ^ク	to adjust
tlikletl	ハヌ ^ク ラ ^ク	cape

vavielachte	వావిలాచ్తె	trousers
Viepchaklstial	విప్చాక్లస్టియా	Moonday
Vrienstrial	వ్రీన్స్టియా	the hot season
vyolitle'	వ్యోలిట్లె	to have the opportunity
yektnamiqe	యెక్టనమిషె	greeting; "well met"
yolitl	యోలిట్లె	opportunity
zhdanstial	జ్ధాన్స్టియా	day
zhinqe'	జ్ధిన్కె	to ascend; to be elevated
Zhinqetstial	జ్ధిన్కెట్స్టియా	Ascension Day
zhinzh	జ్ధిన్జ్ధ	a second

Exercises

Exercise 6a. Translate from Zdetl to Anglic:

Exercise 6b. Translate from Anglic to Zdetl:

Lesson 7: Ke kiatok

The Weather

Ζε ζεζεζ



Dialogue

Azhdiazhiepr, Velmiepr, and Kieko plan an outing.

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

Impersonal Verbs

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

rintia (it is raining)

lienjie (it was windy)

piapře (it will thaw)

vrienia (it is hot)

chiakrzě (it will sandstorm)

ashtiablia (it is freezing)

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

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



The Reflexive Pronoun

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

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

<i>Object</i>	<i>Verb</i>	<i>Subject</i>
Ke fevranzh	mochitia	ke driefri
The book	is read by	the boy

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

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

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

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

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

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

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

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

The Possessive Reflexive Form

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

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

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

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

Prefixes and Suffixes

-EV (-◀ ▶)

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

-Ev applied to adjectives transforms them into verbs.

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

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

choetzhe' (to laugh)
iqe' (to be)
kochie' (to sleep)
otre' (to be calm)

choetzheve' (to make laugh)
iqeve' (to bring into being)
kochieve' (to put to sleep)
otreve' (to pacify, to calm)

-EZ (-እር)

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

-Ez can modify adjectives:

ashtialba (cold)
vrien (hot)
kayotle (beautiful)
yekta (good)
etli (heavy)

ashtiableze' (to become cold)
vrieneze' (to become warm)
kayotleze' (to become beautiful)
yekteze' (to get better)
etleze' (to get bigger)

-Ez modifies nouns, prepositions, and affixes:

chtol (n., a glow)
shtiefrnam (husband)
choqzin (daughter)
kon (with)
akom (inside)
-tiki (small)

chtoleze' (to become glowing)
shtiefrnameze' (to become a husband)
choqzinezze' (to become a daughter)
koneze' (to unite)
akomeze' (to enter, to go inside)
tikieze' (to shrink)

-Ez modifies verbs:

choetzhe' (to laugh)
iqe' (to be)
kochie' (to sleep)
otre' (to be calm)
tlakole' (to eat)

choetzheze' (to become laughing)
iqeze' (to begin existing)
kochieze' (to fall asleep)
otreze' (to become calm)
tlakoleze' (to be eaten)

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

achitsle' (to collide)
fronzh' (to lay waste)
kotozhe' (to sit)
matlachtie' (to prosper)
namiqe' (to meet)

achitsleze' (to have a collision)
fronzheze' (to become a wasteland)
kotozheze' (to be seated)
matlachteze' (to become prosperous)
namiqeze' (to come together)

-AJI (-እጅ እ)

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

rint (rain)
tezintli (fire)
ketli (snow)
abradlnad (currency, credits)

rintaji (raindrop)
tezintlaji (a spark)
ketlaji (a snowflake)
abradlnadaji (a coin or banknote)

KASHA- (ቁልጊል-)

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

abradlnad (currency)
kotl (tea)
tilma (clothing)
jiebl (spice)

kashabradlnad (wallet or purse)
kashakotl (teapot, tea cozy)
kashatirma (suitcase)
kashajiebl (spice rack)

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

History: The Dzaqlas and the Second Dark Age

Of all the historical events that shaped Zhodani culture in its nearly 300,000 year history, few rival the plague event known as the **Dzaqlas** (ゾコズとアラ), which brought about the end of the first Industrial Age.

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

The **Qiknavrats** (クノーブルズ), like the Zhodani humans, had long been known to be alien to Zhdant. While their actual history was unknown at the time, they were, in fact, a regressed offshoot of another non-human species called the *Droyne*, themselves descendants of a long-dead species of creatures known only as the *Ancients*. The **Qiknavrats** were discovered on Zhdant's smaller continent, Qiknavra, and in the succeeding centuries, the humans of Zhdant traded and occasionally made war with them and both species prospered.



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

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

Unfortunately, unknown to all three peoples, the Viepchakl explorations unleashed an ancient, long-dormant biological weapon left behind

thousands of years earlier. Within a few years the entire Chirper population of both worlds was extinct and nearly two-thirds of the human population was dead.

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

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

The empire building through psionic development and moral guidance enabled the newly-emergent Zhodani society to recover and prosper again, and within a few hundred years of the end of the Second Dark Age, Zhodani humans had once again achieved space flight and began returning to Viepchakl and beyond¹⁹.

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

The Conditional Mood

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

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

Real Conditionals

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

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

Ek tlachae achan kavře ze, ve makoře pakiae ze.

If I have time this afternoon, I will gladly help you.

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

Ek ke shtiefrabr achane kokia, ke kenkali ezhře zane.

If the mother is still baking, we will visit the family later.

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

Ek kokie zeo shtiefrabr, tlatsoe mizhtloyo tlakoře de.

If my mother baked, we will eat cakes in the evening.

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

Ek mizhtloyo kokia shtiefrabr, makozhda se.

If mother bakes cake, help her.

Unreal Conditionals

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

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

Ek achan kavza ze, ve makoza pakiae ze.

If I had the time, I would be happy to help you.

If the condition and the result are in the past, we use the *past participle* form of the verb (-ien, -ヌベタ) with -za (-ienza, -ヌベタコア):

Ek achan kavienza ze, ve makienza pakiae ze.

If I'd had the time, I'd have been happy to help you.

Correlative Pro-Form: -ADL

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

Iadl	人アドル	Whose?
Ininadl	人マ人アドル	Theirs
Achiadl	ア王人アドル	Everyone's
Ayoadl	アユロアドル	No-one's
Ichadl	人王アドル	Someone's
Ziadl	コ人アドル	Anyone's

Iadl iqia? Whose is it?

Ayoadl. It's no one's

Ichadl iqia ke ololi. The ball is someone's.

Vocabulary

achan	ア王アア	time
achane	ア王アアセ	still, yet, currently
achitsle'	ア王人トシセ^	to collide
akala	アニアリア	pool
ashkliazh	ア土ニスヨ	ice
ashkliazhatl	ア土ニスヨアト	ice cap
ashtiabla	ア土ニスルア	cold
atlivr	アトメタ	land
atlotl	アトロト	bird
brne'	トアセ^	to gather
chami	王アタ人	face
chapatl	王アラアト	south pole
chiakrzi	王ヌニコメ	sandstorm
chiatla	王スニア	marsh
chikiats	王人ニスヒト	splash
chikiatse'	王人ニスヒセ^	to splash
chilotl	王人ニロト	a Zhodani "pigeon"
choetzhe'	王ロセニヨセ^	to laugh
chope'	王ロニセ^	to wash
chtol	王ニロツ	glow
Dleqiats	ルセラスヒト	the main continent
Dlolpliki	ルロアラ人ニス	The modern capital of Zhdant
ek	エク	if
etli	セヒ人	heavy
etsiaje'	セヒスヒセ^	to say
iai	ス人	but
ichtlayoplita	人王トアリラ人ニア	confused
ilname'	人ニアアタセ^	to remember
kasha-	ニア土ア	a container
kemetle'	ニセタセヒセ^	to create
ketli	ニセヒ人	snow
kiatok	ニスニロツ	weather
kliazh	ニスヨ	water
kliazhatl	ニスヨアト	ocean

kliazheve'	ㄻズヨヽヽヽヽヽ	to become wet
kliazheze'	ㄻズヨヽヽヽ	to make wet
kliazhyetl	ㄻズヨヽヽ	sea
mitlatl	ㄻ人トヌト	north pole
mizhtloyo	ㄻ人ヨトルル	cakes, pastries
otlake'	ㄻトヌヽヽ	to happen
preqlianz	ㄻヽヽアコ	area or province
Qiknavra	ㄻヽヽアタタタ	the smaller continent
qita	ㄻ人タタ	wet
rint	ㄻ人アシ	rain
rintakala	ㄻ人アシヌヽヌル	puddle
rintchakia	ㄻ人アシヌヌス	raincoat
rintchima	ㄻ人アシヌ人ヌ	umbrella
Shivvajdatl	ㄻ人タタタヌル	Mountains Of Moonlight
tel	ㄻセヌ	shall, should
tezintli	ㄻセコヌアト人	fire
tlachaka	ㄻヌ王ヌヌ	desert
tlakentie'	ㄻヌヽヽヌヽ	to amuse
tlateme'	ㄻヌヽヽヌ	to feed, to give food to
tlatemo	ㄻヌヽヽヌ	food
toyak	ㄻヌルヌ	river
vrien	ㄻヌア	hot
zhats	ㄻヌト	thought
Zhdant	ㄻヌアシ	The Zhodani homeworld
Zhdantpreql	ㄻヌアシヌセ	The ancient city of Zhdant
ziepre	ㄻヌヌ	circle
zieprnal	ㄻヌヌアヌ	diameter
zotl	ㄻヌト	dry

Exercises

Exercise 7a. Translate from Zdetl to Anglic:

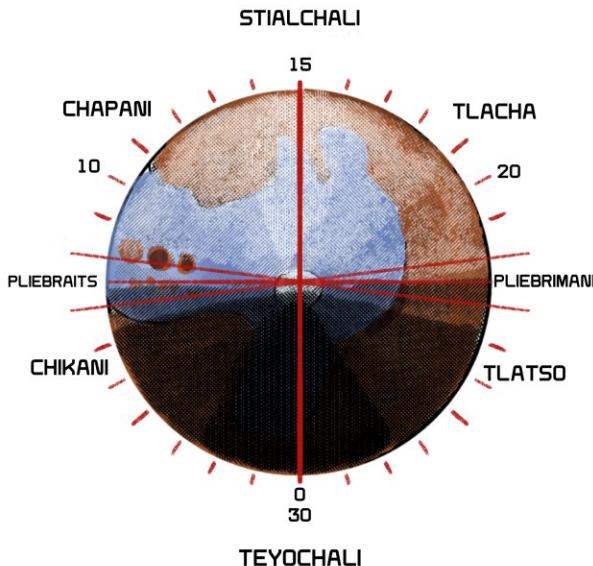
Exercise 7b. Translate from Anglic to Zdetl:

Lesson 8: Ke Zhdanstial

The Day

ズセ ゾヌアラヒスツ

As discussed previously in Lesson Six, the **zhdanstial** (ゾヌアラヒスツ) is a standard day on Zhdant is approximately 27 Terran hours. However, the Zhdani divide their day into 30 equal units called **achan** (アハ). These in turn are divided into 30 “minutes” called **pitlik** (アハトメ) which consist of 90 “seconds” called **zhinzh** (ヨヌアヨ).



Telling the Time

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

Iqeza iqia achan?

What time is it?

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

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



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

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

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

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

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

iepri (义𠵼人) before an expression of time is often translated into Anglic as *ago*:

I saw him two hours ago.

Se yzqie ze iepri omei achano.

Three days ago, I was on Viepchakl.

Viepchakl ichi iqie ze iepri tyeii stialo.

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

She will be home in three hours.

Io itzi iqře se tiechi tyeii achano.

In two hours we will be in Dlolpliki.

Akom Dlolpliki iqře de tiechi omei achano.

Another way of expressing time throughout the day is by *thirds*.

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



Teyochali
⌚セヌスソ人
Hour Zero



Pliebraits
⌚セヌスソ人
Hour Ten



Stialchali
⌚セヌスソ人
Hour Fifteen



Pliebrimani
⌚セヌスソ人
Hour Twenty

8:00 **Ke koye ob ke chiala tyeiiaji.**

The eighth (hour) of the first third.

15:00 **Ke machielia ob ke omeia tyeiiaji.**

The fifth (hour) of the second third.

24:00 **Ke nachoiae ob ke tyeiia tyeiiaji.**

The fourth (hour) of the third third.

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

8:00 **Ke koye ob ke chiala.**

The eighth (hour) of the first (third).

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

Chistial	王人土ニス丘	First day
Omemstial	日々セ土ニス丘	Second day
Tyestial	くひセ土ニス丘	Third day
Nachostial	アヌ王日々ニス丘	Fourth day
Kiatlastial	ニスとア土ニス丘	Rest day

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

First, Second, Third, etc.

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

chiala	王ス丘ア	first
omeia	日々セス	second
tyeia	くひセス	third
nachoiea	アヌ王日々ス	fourth
matlapana	日々とアルアアヌ	tenth

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

matlapanchiala	日々とアルアアヌ王ス丘ア	eleventh
omeimatlapanomeia	日々セ日々とアルアアヌ日々セス	twenty-second
tyeimatlapana	くひセ日々とアルアアヌ	thirtieth
nachoiechiena	アヌ王日々王日々アヌ	four hundredth

Numbers can also be made into nouns by adding **-I** (-ル):

chiali	王ス丘人	a unit
omeii	日々セ人人	a pair, a duo
tyei	くひセ人人	a trio
matlapanomei	日々とアルアアヌセ人人	a dozen

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

chiale	እኔል	firstly
omeie	ይኔል	secondly
tyeie	ሩኔል	thirdly
matlapane	ጥኔጭኔል	thenthly

To express numbers as fractions, add the -aji (-ፋ ሂን) suffix:

omeiaiji	ይኔል እነ ቤት	half
tyeiaiji	ሩኔል እነ ቤት	a third
nachoiaji	ጥኔ የኔል እነ ቤት	a quarter
matapanqiji	ጥኔ ጥኔ የኔል እነ ቤት	a tenth

To show how many times something has happened, add -qik (ፋ ሂን):

chialqik	እኔል ሻን ሂን	once
omeiqik	ይኔል ሻን ሂን	twice
tyeqik	ሩኔል ሻን ሂን	thrice
matapanqik	ጥኔ ጥኔ የኔል ሻን ሂን	ten times

With an adjective, qik becomes a noun:

Ke chiala qik	እኔ ደንብ ሻን ሂን	The first time
Ke omeia qik	ይኔ ደንብ ሻን ሂን	The second time

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

Omeitlatl	ይኔ አጭ ጥናጥና	Two together
Tyeitlatl	ሩኔ አጭ ጥናጥና	Three together
Nachoietlatl	ጥኔ የኔ አጭ ጥናጥና	Four together

Discussion: Popular Entertainment²⁰

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

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

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

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

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

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

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

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

Prefixes and Suffixes

-TEPO (‐‐)

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

zhinqetse' (to ascend)

kiloe' (to write)

tlateme' (to feed)

zhinqetstepo (a moving staircase)

kilotepo (a pen, a writing implement)

tlatemtepo (a feeder)

-OJ (‐‐)

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

tlakoye' (to eat)

rid' (to sing)

qiloe' (to paint)

abrrstia (chicken)

breia (wing)

tlakoyoj (food)

ridoj (a song)

qiloj (a painting)

abrrstioj (chicken dinner)

breioj (wings, the appetizer)

-YOTL (‐‐)

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

pipatepoyotl

iadlayotl

ornithopter; literally “machine like a dragonfly”

aeroplane



Dialogue

The Tliaqrnads receive an invitation to the theater.

- Nor** Ikan, yzqizhda! Tlanqil itzimnie ke ziefrnabo dra Kieko!
- Ikan** Azhdiazchiepr iazh Velmiepr? Itetl potlia?
- Nor** Kieko yekte. Se ai pepetchli ozd're kon ye, iazh tatlania de, ozde' ikotlia de iazh.
- Ikan** Viaj, viaj! Jdo ke pepetchli iqia?
- Nor** Epkoatla Dzaqtas zazani iqia, Ke Tyei Yolichi...
- Akam** Ke Tyei Yolichi? Inin zazani papanqia ze! Chelia ozde' de, shtiefri?
- Ikan** Chelia mazhdie' de! Iqik pepetchtli iqia?
- Nor** Ke omeia ob ke tyeia. Kenkache' devia de!

Later, outside the theater:

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

Vocabulary

al	𠂊	of, when used to express a quantity of a specific item
chali	王𠂊人	middle part, center
chapani	王𠂊𠂊人	morning
chikani	王人之𠂊人	dawn
Chistial	王人上𠂊	First day
deve'	𠂊𠂊七^	to be required to; must do
draits'	𠂊𠂊人上^	to arrive
epkoatla	𠂊之𠂊人	famous
ichavri	人王𠂊人	very much, so much
itoe'	人𠂊七^	to see
itzimne'	人𠂊人𠂊人七^	to receive (something)
kanotze'	𠂊𠂊𠂊𠂊七^	to invite
kanotzi	𠂊𠂊𠂊𠂊人	invitation
kanozhde'	𠂊𠂊𠂊𠂊七^	to invite
kenkache'	𠂊𠂊之𠂊王七^	to get ready
Kiatlstial	𠂊斯之𠂊上𠂊	Fifth day; Rest Day
Nachostial	ア𠂊王上𠂊	Fourth Day
ob	𠂊人	of, when used to express a general quantity
Omestial	𠂊𠂊上𠂊	Second Day
pakia	𠂊𠂊之斯	happy
papaqe'	𠂊𠂊𠂊𠂊七^	to enjoy
pepetchtli	𠂊𠂊𠂊𠂊王と人	a theatrical performance, an opera or play
pepetchtliqik	𠂊𠂊𠂊𠂊王と人𠂊人	show time
pliebraits	𠂊大𠂊人と	surise (literally, Pliebr's arrival)
pliebrimani	𠂊大𠂊人𠂊人	sunset (literally, Pliebr's departure)
stial	上𠂊	day
stialchali	上𠂊王𠂊人	noon, midday
tako	𠂊𠂊𠂊	a food item introduced by Imperial visitors and traditionally eaten on Fourth Day

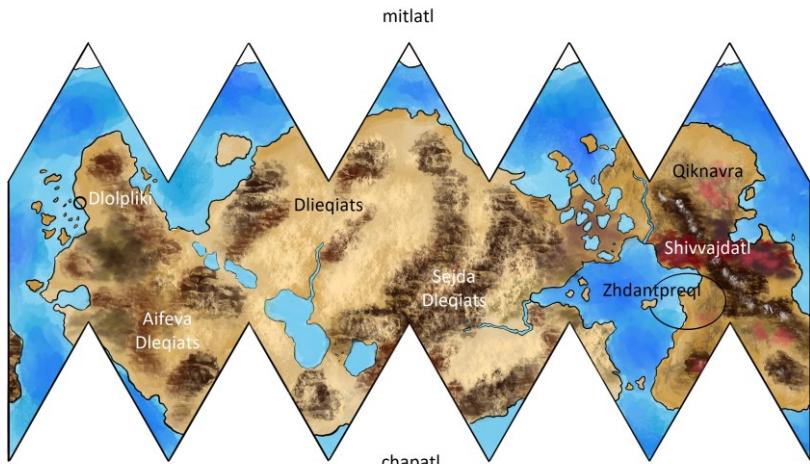
tatlane'	𠂊𠂊𠂊𠂊𠂊𠂊	to inquire, to ask (a question)
techitl	𠂊王人	theater
-tek	𠂊	indicates a thing made from the root word
teyo	𠂊	night
teyochali	𠂊王人	midnight
tiechi	𠂊王人	before
timane'	𠂊人𠂊𠂊𠂊𠂊	to depart
tlacha	𠂊王𠂊	afternoon
tlatso	𠂊𠂊	evening
Tyestial	𠂊𠂊𠂊𠂊	Third Day
yolichi	𠂊人王	friend
-yotl	𠂊	indicates a transportation machine
zazani	𠂊𠂊𠂊人	a story or tale
zhdatle'	𠂊𠂊𠂊	to learn
zhdatlrnad	𠂊𠂊𠂊𠂊𠂊	a student

Exercises

Lesson 9: Ke Zhdantmechyala

The Natural World

自然世界



ZHDANT

Zhdant	自然世界	The Zhdani homeworld
mitlatl	北極	north pole
chapatl	南極	south pole
Shivajdatl	月光山脈	Mountains Of Moonlight
Dleqiats	大陸	the main continent
Qiknavra	小大陸	the smaller continent
tlachaka	沙漠	desert
kliazhatl	海洋	ocean
toyak	河流	river
chiatla	沼澤	marsh
kliazhyetl	大海	sea
atlivr	土地	land
ashkliazh	冰	ice
ashkliazhatl	冰蓋	ice cap
Dloppliki	新都	The modern capital of Zhdant
Zhdantpreql	舊都	The ancient city of Zhdant

Comparisons

Adjectives of *quality* all have three forms called *degrees*. These allow varying levels of description called *comparisons* to be made between nouns of the same type. The three degrees are typically called the *positive degree*, the *comparative degree*, and the *superlative degree*.

In Anglic, we typically add *-er* and *-est* to the end of an adjective to achieve the comparative and superlative, for example: tall/taller/tallest.

However, there are exceptions:

good

better

best

And sometimes we add more and most:

beautiful

more beautiful

most beautiful

Sometimes we even combine the comparators for good with another word:

good tasting

better tasting

best tasting

And to make it even more confusing:

tasty

tastier

tastiest

Zdetl is somewhat less confusing and more standardized than Anglic. In general, there is one form to cover all three cases:

epkoia (famous)

epkoatl (more famous)

epkoatlas (most famous)

pakia (happy)

pakiatl (happier)

pakiatlas (happiest)

edre (close)

edreatl (closer)

edreatlas (closest)

The endings **-atl** and **-tas** correspond to Anglic *-er* and *-est*, respectively and are derived from titles of nobility:

Pranatl (پرانتل), “Aspirant”

Viestlas (ویستل), “Highborn”

The exception is the adjective **yekta**, which has the following forms:

yekta (good)

yekatl (better)

zhdotlas (best, or “supreme”, as in Homo

Yekta

Yekatl

Zhdotlas, “supreme man”)

The adjective *good* also takes the form:

zhdota (good)

Yekta

zhdotatl (better)

Yekatl

zhdotlas (best)

Yekta

However, in most cases the standard endings are used:

Chikakenmiztli
(kitty)

Chikakenmiztliatl
(good kitty)

Chikakenmiztliatas
(best kitty)

EL and OL

EL is used when comparing things and is like *than* in Anglic:

Linaliatl el de iqia se.

He is taller than you.

Klazhevialt el tlachaka iqia kliazhatl.

An ocean is wetter than a desert.



Linalitlas iqia Azhdiazhiepr.

Linaliatl ej Kieko iqia Velmiepr.

Achatlitlas iqia Kieko.

Achatliatl ej Azhdiazhiepr iqia Velmiepr.

Achatlitlias oj ke ziefri iqia Kieko.

Linalitlas oj ke ziefri iqia Azhdiazhiepr.

OL is used when identifying an item out of a group being compared:

Ichakitlas ol ke telekonio iqia se.

It is largest of the animals.

Linalitlas ol ke driefrabro iqia se.

He is tallest of the brothers.

Recap: Syntax and Word Order

Recall from the Introduction that the basic sentence structure of Zdetl is object-leading; in other words, the word order is *Object - Verb – Subject*.

Fevranzh mochitia de.

(A book is being read by you.)

Adjectives precede the noun they modify: *Adjective - Object – Verb - Adjective – Subject*.

Vriena kavi tlapaia ke kayotle ziefri.

(Hot coffee is being drunk by the pretty woman.)

The same rule applies to adverbs: *Object - Adverb - Verb – Subject*.

Fevranzh achane mochitia se.

(A book is still being read by her.)

The Indirect object follows the subject: *Object – Verb – Subject – Indirect Object*.

Tlanqil kiloie ze ai de.

(A letter was written by me to you.)

Sentences using verb infinitives take the following order: *Object – Verb Infinitive – Verb – Subject*.

Mitotle' ikotlia ze.

(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.

(With her/him to dance desire I.)

Interrogative statements are led by the question word **JDO**:

Jdo kafi ikotlia de?

(Do you want coffee?)

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 Coffe OR tea/desire/you)

Jdo kafi pra kotl ikotlia de?

(Do you want coffee OR tea?)

Applications of verb infinitives and uses with prepositions will be covered in greater depth in Lesson 10.

Prefixes and Suffixes

-AZD (-ՇՁ)

The suffix **-AZD** indicates a continuous action. It transforms an action into a noun:

qrazhe (noise)
apaz (in front of)
rid (to sing)
iqe' (to be)

qrazhazd (a sustained noise)
apazazd (leading)
ridazd (singing)
iqazd (existence)

It can also modify a noun to turn it into an activity:

adr (grasp)
vevl (a ship)
ziefraabr (mother)

adrazd (gripping)
vevlazd (shipping)
ziefrabrazd (mothering)

-EBL (-ՔԲԼ)

The suffix **-EBL** indicates a possibility or likelihood:

alekre' (to favor)
akimate' (to know)
fronzh' (to lay waste)
ikotle' (to desire)

alekrebl (favorable)
akimatebl (knowable)
fronzhebl (destructible)
ikotlebl (desirable)

-IPR (-ՀԲՐ)

The suffix **-IPR** indicates worthiness or merit. Note its similarity to the ending of **Dlenchiepr**, “Aspirant”:

choetzhe' (to laugh)
chte' (to observe)
briefl' (to condemn)
papaqe' (to enjoy)

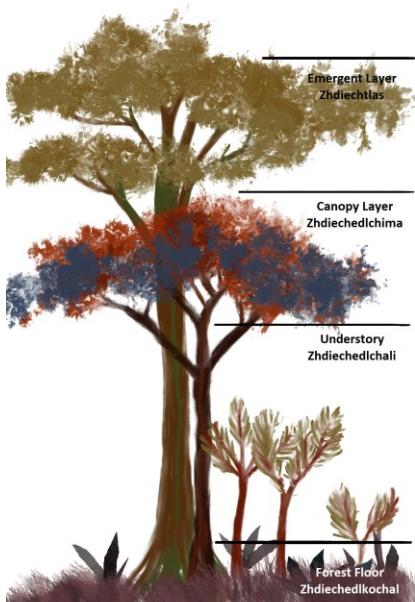
choetzhipr (laughable, humorous)
chtipr (observable)
brieflipr (contemptible)
papaqipr (enjoyable)

Discussion: The Zhdant Ecosystem

Zhdant is a habitable world orbiting a solitary KOV star, an average-sized red main sequence stellar body called Pliebr, slightly smaller than Sol but half as bright. Zhdant orbits at 0.77 AU (116 million km) with an orbital period of 245 local days.

Physically, Zhdant is about three-quarters the size of Terra with a diameter of 9,620km. Approximately 40% of its surface is covered with water and it has an atmospheric pressure of 0.52 atmospheres, giving it an arid but temperate climate overall. Temperatures rarely vary from the extremes of -40°C in Winter to +40°C in summer in the high desert.²¹

Zhdant has two main continents, the larger land mass of **Dleqiats**, and the smaller continent of **Qiknavra**. Dleqiats is dominated in the center by a vast desert region, which is mostly uninhabited apart from rail transit stations, mining facilities, and research stations. Qiknavra is mountainous with equatorial rainforests dominating the landscape.



FOREST LAYERS

Plant life on Zhdant evolved to make maximum use of the red-dominated light of Pliebr. Trees grow extremely tall and with deep roots in the low gravity, with massive trunks and broad, deep red or purple leaves at the canopy. Middle levels of the forests feature vines, creepers, bromeliads, carnivourous plants, and a variety of parasitic and symbiotic plant life. The forest floor is a thick, primeval layer of mosses, ferns, fungi, and other reducing vegetation.

The forests of Zhdant follow the same growth patterns as the rainforests of Terra. The forest teems with life at all levels, much of it dangerous. The **zhdiechedlkochal** or *forest floor* is home to terrestrial insect

²¹ Mongoose Traveller Alien Module 4: Zhodani, pp. 37-38

hives, larger predators, and reptiles. Beginning at about 20 meters is the **zhdiechedlchali** or *understory* where climbing plants compete for nutrients in the dim light. Parasitic plants grow on the trunks of taller trees and carnivorous vegetation lures insects and small mammals. Creatures at this level are adept at camouflage, as they are on Terra – insects appear to be leaves or sticks, serpents and reptiles hide in plain sight, changing their appearance to match tree bark or foliage.

Above the **zhdiechedlchali** is the **zhdiechedlkochal**, the *forest canopy*. Here is where flying and climbing creatures make their homes, and where trees produce fruit to propagate their seeds. This layer is home to wild varieties of **chikakenmiztli** (six legged cats) and **chakotl** (squirrel-like creatures) who hunt

and forage among the dense branches. Both species are found in nearly every climatic zone on Zhdant – where there are trees, there are **chakotl** and **chikakenmiztli** to hunt them. Chikakenmiztli are also a popular house pet throughout Zhodani space and have even been bred and sold outside the Consulate.

The uppermost layer of the forest is the **zhdiechtas**, the *emergent layer*. Here, the tallest trees of the forest spread their broad leaves to soak up as much energy from Pliebr's feeble red light as they can. Many creatures that make their home in the **zhdiechtas** never set paw on the forest floor.

The creatures that inhabit Zhdant's forests are excellent climbers. Animal life on Zhdant is hexapodal (having six limbs) to maximize climbing and enable foraging the high canopy while maintaining a firm grip, since a fall from those levels would be fatal even in the lower gravity of Zhdant. Some species exhibit skin flaps between their limbs resembling those of Terran flying squirrels, which allows limited gliding between the branches of the upper



DZHAYAK

canopy and reduces the chance of a fatal fall.

Flying creatures also follow the six-limbed pattern, with two pairs of wings to improve lift and maneuverability. Most birds have a large main wingspan. The Dzhayak is a good example; it fills the same ecological niche on Zhdant as the Terran vulture and has a main wingspan nearly two meters across.

Insects are mostly terrestrial. Flying species, like birds, have more wings than their terran counterparts, and with greater surface area. Dragonfly-like insects are common and often have wingspans up to 20cm across. Eusocial insects are mainly terrestrial or tree-dwelling, rarely flying. Many species are carnivorous and venomous.

The native desert life evolved to survive extremely harsh conditions. Precipitation mainly occurs along the coastal regions, leaving the deep desert almost devoid of surface water. Plants probe deep below the surface, hunting



for any water they can find. Animals have large external ears that can be folded for protection or extended during the heat of the day to radiate excess heat or capture dew in the early morning. Many species are nocturnal and hunt by moonlight (**shivva**).

The land bridge between Dleqiats and Qiknavra is a mire of salt marshes and inland seas hundreds of kilometres wide, but even there, life has, uh, found a way. Reeds, grasses, and other salt-tolerant plants dominate the landscape for hundreds of kilometres and provide food and shelter to waterfowl and reptiles. Fish and other marine creatures use the salt marshes as nursery grounds for their young. Birds find a ready sanctuary from predators as well as an abundance of food sources including fish, shellfish, and insects.

Reading

Vocabulary

achatlia	アタリヤ	short
adr	アド	grasp
akimate'	アキマーテ	to know
alekre'	アレクレ	to favor
ashkliazh	アシクルヤ	ice
ashkliazhatl	アシクルヤハ	ice cap
ashtiabla	アシタブラ	cold
atlivr	アトリ	land
ayoa	アヨア	easy
ayochak	アヨチカ	difficult
briepl'	ブリエ	to condemn
chakotl	チャコト	a six-legged squirrel-like creature
chapatl	チャパト	south pole
chiatla	チャト	marsh
choetzhe'	チョエツヘ	to laugh
Dleqiats	ドレキアツ	the main continent
Diolpliki	ディオルピキ	the modern capital city
dzhayak	ジヤカ	a large bird resembling a vulture, native to Zhdant
el	エル	than, when used in comparisons
fronzh	フロンツ	to lay waste
ichakia	イチャキヤ	large
ichpa	イチャ	young
ichta	イチャ	light
ikotle'	イコト	to desire
kliazhatl	クルヤハ	ocean
kliazheva	クルヤヘバ	wet
kliazhyetl	クルヤヒエ	sea
linalia	リナリア	tall
mitlatl	ミタラ	north pole
ol	オル	out of, when used in comparisons
papaqe'	パパケ	to enjoy

Qiknavra	ચુંગારનાર	the smaller continent
qrazhe	ફ્રેઝે	noise
shivvajdatl	શિવવજદાલ	Mountains of Moonlight
tikia	ટીકિએ	small
tlackaka	ટ્લાકકા	desert
toyak	ટોયાક	river
vevl	વેલ	a ship
Vrien	વ્રીણ	hot, heat
yeta	યેતા	heavy
yoaka	યોકા	dry
zana	ઝાના	old
Zhdantpreql	ઝદાંપ્રેઝલ	the ancient city
zhdiechedlchima	ઝડીચેડલચિમા	forest canopy layer
zhdiechedlkochal	ઝડીચેડલકોચાલ	forest floor
zhdiecheldchali	ઝડીચેલ્ડચાલિ	forest understory between the floor and canopy
zhdiechtlas	ઝડીચેટલાસ	topmost layer of the forest

Exercises

Lesson 10: laqazd iazh Tlakoebli

Cooking and Food

ズラズロ ズヨ とアズルベル

The Verb Infinitive

In the previous lesson we mentioned the concept of the *verb infinitive* when it appears as part of the sentence structure. In fact, we have already seen many examples of Zdetl verbs in their infinitive form – **iqe'**, **kavre'**, and **merkede'** (to be, to have, and to have permission) are all *infinitives* of the verbs. They refer to the action itself without reference to time, place, or actor.

In Anglic, verbs most often have two words leading with *to* followed by the verb itself, as in “to speak”; in Zdetl this does not happen. All verb infinitives are a single word usually ending in **E'** (↖^):

iqe' to be
fae' to name (someone)
otlake' to happen

kekle' to have fun
ikotle' to want
tlateme' to feed

Zdetl, like Anglic, has a few instances of verbs that need another verb in its infinitive form to complete their meaning. For example, in Anglic we don't say “I can something” or “I am able to something”, we say:

I must DO something
I can DO something
I am able TO DO something

The verb DO (with or without TO) is the *infinitive*, and in Zdetl is translated as **miche'** (マチエ↖^):

Ichatetl miche' devia ze.
I must (am obligated to) do something.
Ichatetl miche' chelia ze.
I can (am able to) do something

Prepositions with an Infinitive

The Anglic ending *-ing* is often used as an infinitive. In Zdetl, placing a preposition before the infinitive has the same function:

Ilchita (Instead of):

Ilchita kiatlaze', tlepia se.

Instead of resting, he worked.

Ilchita itzia ozde' ze, ai ke fevranzhadl ozdie ze.

Instead of going home, I went to the library.

Niedl (for):

Ke qik niedl chilite' chak kavria ze.

I don't have the time for playing.

Omei achan niedl kenkache' katilia zhe ke tlakoli.

One needs two hours to prepare that meal.

Chienzi yzqia niedl makoe' deo chemati.

Here are some exercises to help your health.

Okeqa (besides):

Okeqa ride', ikotlia qiqiche' se.

Besides singing, he wanted to whistle.

Ziv (without)

Matlapamatlachien zdev chiktie se, ziv timane' ke itzi.

She walked ten kilometers without leaving the house.

He left without saying anything.

I can't move the table without making noise.

Niedl with an infinitive usually means *in order to*.

Affixes As Independent Words

Dialogue

Vocabulary

Exercises

Lesson Eleven: Leisure

Participles

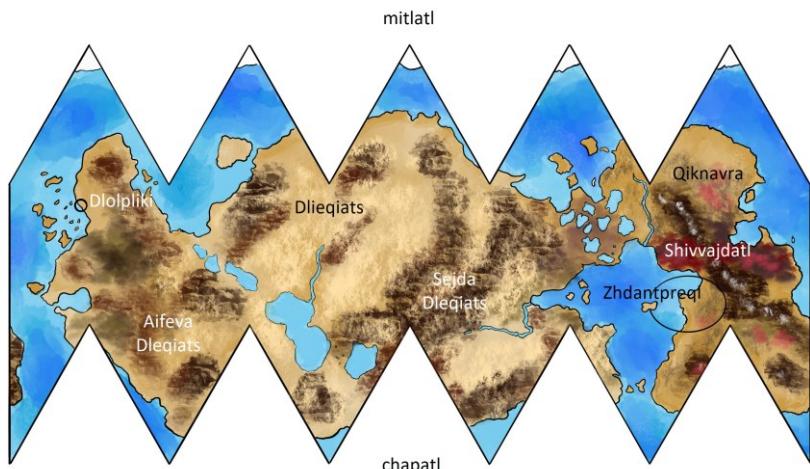
The Perfect Tense

Dialogue

Vocabulary

Exercises

Lesson Twelve: Travel



ZHDANT

Zhdant	Ꮗରାତ	The Zhdant homeworld
mitlatl	ମିତଳା	north pole
chapatl	ଚାପାତ	south pole
Shivvajdatl	ଶିବାଜାତ	Mountains Of Moonlight
Dlieqiats	ଦଲୋକିଆତ	the main continent
Qiknavra	କିକନାରା	the smaller continent
tlachaka	ତଳାକା	desert
kliazhatl	କିଲାଜାତ	ocean
toyak	ଟୋଯାକ	river
chiatla	ଚିଆତା	marsh
kliazhyetl	କିଲାଜିୟେଟ	sea
ashkliazh	ଏଶକିଲାଜ	ice
ashkliazhatl	ଏଶକିଲାଜାତ	ice cap
Dlolpliki	ଦଲୋଲପିକି	The modern capital of Zhdant
Zhdantpreq	ଏଶଦାଂପ୍ରେକ	The ancient city of Zhdant

Adverbial Participles

Past Extending to Present

Dialogue

Vocabulary

Exercises

Appendix A: Prefixes and Suffixes

Appendix B: Table of Pro-Forms

	<i>Some (icha-)</i>	<i>What (i-)</i>	<i>That (inin-)</i>	<i>Every (achi-)</i>	<i>None (ayo-)</i>	<i>Any (zi-)</i>
<i>Thing (-tetl)</i>	icha-tetl 人王 <small>タケ</small> ル	i-tetl タケル	inin-tetl 人アタケル	achi-tetl 人アタケル	ayo-tetl 人ウタケル	zi-tetl コタケル
<i>Person (-ad)</i>	icha-ad 人王 <small>タケ</small> ル	i-ad タケル	inin-ad 人アタケル	achi-ad 人アタケル	ayo-ad 人ウタケル	zi-ad コタケル
<i>Place (-zhia)</i>	icha-zhia 人王 <small>タヨス</small>	i-zhia タヨス	inin-zhia 人アタヨス	achi-zhia 人アタヨス	ayo-zhia 人ウタヨス	zi-zhia コタヨス
<i>Quantity (-qez)</i>	icha qez 人王 <small>タケ</small> ル	i-qez タケル	inin qez 人アタケル	achi qez 人アタケル	ayo qez 人ウタケル	zi-qez コタケル
<i>Reason (-patle)</i>	icha-patle 人王 <small>タケ</small> ル	i-patle タケル	inin-patle 人アタケル	achi-patle 人アタケル	ayo-patle 人ウタケル	zi-patle コタケル
<i>Manner (-genta)</i>	icha-genta 人王 <small>タケ</small> ル	i-genta タケル	inin-genta 人アタケル	achi-genta 人アタケル	ayo-genta 人ウタケル	zi-genta コタケル
<i>Time (-qik)</i>	icha-qik 人王 <small>タケ</small> ル	i-qik タケル	inin-qik 人アタケル	achi-qik 人アタケル	ayo-qik 人ウタケル	zi-qik コタケル
<i>Possession (-adl)</i>	icha-adl 人王 <small>タケ</small> ル	i-adl タケル	inin-adl 人アタケル	achi-adl 人アタケル	ayo-adl 人ウタケル	zi-adl コタケル
<i>Kind (-oichti)</i>	icha-oichti 人王 <small>タケ</small> ル	i-oichti タケル	inin-oichti 人アタケル	achi-oichti 人アタケル	ayo-oichti 人ウタケル	zi-oichti コタケル

Appendix C: Pronouns

<i>Standard</i>		<i>Possessive</i>	
<i>i</i>	first person singular	ze (Ζχ)	my
<i>we</i>	first person plural	de (Δχ)	our
<i>you</i>	second person singular	ve (Ψχ)	your
<i>y'all</i>	second person plural	le (Πχ)	y'all's
<i>he/she/it</i>	third person singular	se (Σχ)	his/hers/its
<i>they</i>	third person plural	ye (Ωχ)	theirs
<i>reflexive pronoun</i>	non-specific "one"	zhe (Ξχ)	one's
<i>definite article</i>	the	ke (Ζχ)	

Appendix D: Standard Verb Conjugation

Infinitive	-e'	エー
Present tense	-ia	イア
Past tense	-ie	イエ
Future tense	-ře	エーリ
Imperative	-zhda	コダ
Conditional	-za	コザ
Present participle	-ian	イアン
Past participle	-ien	イエン
Future participle	-řen	エーリン

Appendix E: IPA Pronunciation Guide

<i>Phoneme</i>	<i>Zdetl</i>	<i>English</i>	<i>IPA</i>
B	ᵇ	Boy	b
BL	ᵇˡ	BLue	bl
BR	ᵇʳ	BRown	br
CH	ᶜʰ	CHurch	tʃ
CHT	ᶜʰₜ	whiCH Type	tʃt
D	ᵈ	Dog	d
DL	ᵈˡ	HurDLe	dəl
DR	ᵈʳ	DRain	dr
F	ᶠ	Fox	f
FL	ᶠˡ	FLy	fl
FR	ᶠʳ	FRed	fr
J	ᴶ	Jack	dʒ
JD	ᴶᵈ	charGED	dʒd
K	ᵏ	King	k
KL	ᵏˡ	knucKLe	kəl
KR	ᵏʳ	KRinkle	kr
L	ᶫ	Love	l
M	ᶲ	Mark	m
N	ᶳ	Nail	n
NCH	ᶳᶜʰ	fiNCH	ntʃ
NJ	ᶳᵣ	niNJa	ndʒ
NS	ᶳᵣ	oNCe	n(t)s
NT	ᶳₜ	paNT	ntʃ
NZ	ᶳᵰ	caNS	nz
NZH	ᶳᵰ	eNGineer	n(d)ʒ
P	ᵖ	Pet	p
PL	ᵖˡ	PLaid	pl
PR	ᵖʳ	PRetty	pr

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

Appendix F: Exercise Key

Appendix G: Reading Translations

Lesson 2 Reading:

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

Lesson 3 Dialogue:

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

Lesson 3 Reading:

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

Lesson 4 Reading:

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

Lesson 4 Dialogue:

Ikan Tliaqrnad	Ininzha kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.
Kieko	Jdo itetl tlachikola, shtefrabr?
Ikan	Chokotecho, zhedadenzh, iazh iazde chektia ziefraibr. Ichavez ikotlia ve?
Kieko	Viaj, kamatl.
Ikan	Ayoaka stial, viaj?
Kieko	Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?
Ikan	Viaj. Yzqia ininzha. Tlapakalanchia ke ziefrio.
Kieko	Kliamanali chilitias ke driefri. lazde, kamatl.
Ikan	Tlayotekoyandievle ozdře de iepri tlachikola.
Kieko	Ininzha jdo de michře?
Ikan	Ve tlanemilře ke drekro.
Kieko	Ipatle?
Ikan	Pradrnad iqa de, Kieko.

Lesson 5 Reading:

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

Kieko chtia dievle ke tlamatzinad chochitle.

Iazh yokolitza shtadievle tlania zhi' ke kolitzlinad. Chakilio chilitia pradrie Kieko. Ololi, nakazna, iazh iadlayotl pradria se. Jdo Kieko kotozhia izhia? Ichi pecht kotozhia se. Jdo alir se kotozhia inad?

Alir se kotizhia dlenchiepr. Akatl qentia ke dlenchiepr. Dievltsadl qentia ke tlamatzinad. Zhdobrdievle iqia ke tlamatzinad. Zhant'ad iqia ke kolitzlinad.

Ok ke kochyan iqia ichtotlzdiaq ichi ke tepan.

Lesson 5 Dialogue:

Azhdiazhiepr	Greetings, Kieko. I am Azhdiazhiepr. Did you meet Doctor Devietlas?
Kieko	Yes, Azhdiazhiepr.
Azhdiazhiepr	Ze ichitře ke tlamatzinad, oqik ke chakilio chilitře de. Jdo ve pradrnad iqia, potlie zeo shtiefabr?
Kieko	Viaj, zeo chakilo ikinstial ze pradrie!
Azhdiazhiepr	Cha, ichakiyekta! Pradrnad iazh iqia ze!
Kieko	Cha! Ze pradrzhda de yelize? Kamatli?
Azhdiazhiepr	Ha ha, yelize, plaz zha. Yelize zan.
Kieko	Viaj, Azhdiazhiepr.
Azhdiazhiepr	Ke ololi pradria ve? Iqia coqo. <i>Kieko concentrates. The ball rises.</i>
Kieko	Yolotlie!
Azhdiazhiepr	Ichakiyekta! Zha, kentetl pradrzhda. Ke tiki etliyez.
Kieko	Inintetl iazh chelia ze!
<i>Testing continues with objects of varying sizes and mass.</i>	
Azhdiazhiepr	Ichakiatla ve! Inintetl ololi, nal ke priaa, yzqia ve? Se fenrzhda izhia yelize ve?
Kieko	Pazklře ze... Vri cheka.
Azhdiazhiepr	Chamakichoia, Kieko. Shtiaqře ve.
Kieko	Viaj?
Azhdiazhiepr	Viaj, patla pradrnad iqia ve. Yekta tlamatrnad katilia ve.
Kieko	Tlamatrnad zeo iqře ve?
Azhdiazhiepr	Yelize!

Lesson 6 Reading:

Today Kieko becomes an Intendant. Her prole family is here. Also here is the Intendant family. The new family will give to her a diadem with a gemstone on it. Why? Because the diadem is worn by all Intendants. It is a symbol of status. It also shows the psionic talent they have. The Intendant family is two women, Azhdiazhiepr and Velmiepr. Kieko will become Kiekoiepr and she will have two mothers. Azhdiazhiepr is a pradrnad. Velmiepr is a koetsdrnad. Velmiepr wears glasses. Azhdazhiepr will teach Kieko telekinesis. The ceremony is observed by a zhdrobrdiev. Why does the zhdrobrdiev wear a turban? It is his symbol of status. All zhdrobrdiev wear turbans.

Lesson 6 Dialogue:

- Azhdiazhiepr** It's good to meet you, Mrs Tliaqrnad. Your husband told me much about you.
- Nor** It's good to meet you too, Azhdiazhiepr.
- Azhdiazhiepr** I met Kieko at the psionic center.
- Nor** Yes, Ikan said Kiekoiepr liked you.
- Azhdiazhiepr** She's a lovely girl. Velmiepr likes her too. Please, Mrs Tliaqrnad, with us you may call her Kieko.
- Nor** Thank you, Azhdiazhiepr. It looks like they are playing well.
Did you say Velmiepr is a koetsrnad?
- Azhdiazhiepr** Yes, she is. And I am a pradrnad, like Kieko.
- Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.*
- Kieko** Yay! That was fun! Can we do it again?
- Velmiepr** Ha ha, perhaps in a few minutes. I need to rest first.
- Nor** She isn't exhausting you, is she, Velmiepr?
- Velmiepr** No, of course not. We have not had the chance to talk, and I wanted to meet you.
- Kieko** She can teleport!
- Nor** Yes, Kieko, I saw!
- Velmiepr** Mrs Tliaqrnad, we know this is not easy for you. Kieko is your first child, yes? She will be our first child as well.
- Azhdiazhiepr** We'll take good care of her. Please do not worry.
- Kieko** Velmiepr, can you teleport us again?
- Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.*
- Azhdiazhiepr** If you want to, we can stay in contact. It can help both families adjust.
- Nor** Thank you, Azhdiazhiepr. I would like that.

Lesson 7 Dialogue:

Azhdiazhiepr The weather looks pleasant this afternoon, shall we go to the park?

Velmiepr That's a good idea. But the forecast predicts rain this afternoon.

Azhdiazhiepr Then (for that reason) we will bring umbrellas and raincoats. Kieko, would you like to go to play?

Kieko Yes! Where are we going?

Azhdiazhiepr To the Noble's park. It's a big park with many paths and birds.

Kieko Are we allowed to feed the birds?

Velmiepr Yes! Remember to bring the bird feed.

Kieko But, what if it rains?

Velmiepr Then Azhdiazhiepr can teach you to make a telekinetic umbrella.

Kieko Oh, fun!

Lesson 8 Dialogue:

Nor Ikan, look! We have a message from Kieko's mothers!

Ikan Azhdiazhiepr and Velmiepr? What does it say?

Nor Kieko is doing well. They are taking her to a theater performance and ask if we would like to go as well.

Ikan Of course? What's the show?

Nor It's a famous Dzaqtas tale, the Three Amigos.

Akam The Three Amigos? I love that story! Can we go, mom?

Ikan I suppose we can! When is the show?

Nor The second (hour) of the third (third). We must get ready!

Later, outside the theater:

Azhdiazhiepr It's good to see you again, Nor and Akam. We're glad you could attend with us.

Nor Thank you for the invitation, Azhdiazhiepr.

Velmiepr Kieko told us Akam likes the story.

Ikan It is. I've read it to him many times. Oh, look, the children are playing!

Akam Make it go higher, Kiekoiepr!

Nor She's learned so much!

Azhdiazhiepr Yes, she's a strong pradrnad and a quick learner. Kieko, bring it back down please!

Ikan Show time!

Lesson 9 Dialogue:

Sources

Traveller Alien Module Four: Zhodani. Marc W. Miller, J. Andrew Keith, John Harshman. Game Designers' Workshop, 1985.

Traveller Alien Module 4: Zhodani. Don McKinney, Charlotte Law et al. Mongoose Publishing, 2011.

GURPS Traveller Alien Races: Zhodani, Vargr, and Other Races of the Spinward Marches. David L. Pulver. Steve Jackson Games, 1998.

For more information about Zdetl, visit the Zhodani Language and Cultural Institute on Facebook

(<https://www.facebook.com/groups/425408508913687/>) or scan the QR code with your smartphone.

