



BEGINNING ZDETL

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BEGINNING ZDETL

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Introductory Lesson

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

¹ [Zdetl \(language\) - Traveller \(travellerrpg.com\)](http://Zdetl%20(language)%20-%20Traveller%20(travellerrpg.com))

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

The new student will observe that Zdetl uses many compound word forms. Most commonly these are nouns modifying nouns; as in Anglic the modifying noun comes first, then the main noun 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 have one sound and symbol.

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

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

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

The vowel sounds are as follows:

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

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

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

Ɱ IA as in “**y**ank”: *iavchieql*, **Yav-chiegl**; *iatepcha*, **Ya-tep-cha**

Ɱ IE as in “**l**ayer”: *iebr*, **Ye-br**

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

Ɱ Ā is a trilled “r” sound similar to the Polish “Przemsyl⁷”. This one can be challenging to learn and recognize in Anglicized Zdetl; students should listen to its spoken form in the footnote and practice saying it often. It will be noted in the Anglicized text as “ř” where appropriate.

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

⁷ [Google Translate](#) – Polish to English

The consonant sounds are as follows: B, BL, BR, CH, D, DL, DR, F, FL, FR, J, K, KL, KR, L, M, N, NCH, NJ, NS, NSH, NT, NTS, NZ, NZH, P, PL, PR, Q, QL, QR, R, SH, T, TS, TL, V, VL, VR, Z, ZH, ZHD'

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

Pronunciation of the consonant forms is as follows:

- 𐌲 B as in Anglic "boy": *baz*; **Baz**; "barbarian"
- 𐌲 BL as in "blue": *achabl*, **ach-aBL**
- 𐌲 BR as in "brood": *dlabre'*; **dla-BRe'**
- 𐌲 CH as in "child"; never hard as in "kick": *echtovr*; **eCH-tovr**
- 𐌲 D as in "dog": *dizh*; **Dizh**
- 𐌲 DL as in "paddle": *dlabre'*; **DLa-bre'**
- 𐌲 DR as in "dry": *driejabr*; **DRie-jabr**
- 𐌲 F as in "far"; never a "V" as in "of": *fevranzh*; **Fev-ranzh**
- 𐌲 FL as in "fly": *flietavrian*; **FLie-tav-rian**
- 𐌲 FR as in "free": *fronzh*; **FRonzh**
- 𐌲 J as in "jump": *jiavr*; **Jiavr**
- 𐌲 K as in "kite": *kaz*; **Kaz**
- 𐌲 KL as in "cling" or "wrinkle": *kliazh*; **KLiash**
- 𐌲 KR as in "cry" or "cracker": *kral*; **KRal**
- 𐌲 L as in "long": *lienj*; **Lienj**; "wind"
- 𐌲 M as in "many": *mazhde'*; **Mazh-de'**
- 𐌲 N as in "never": *nad*; **Nad**; "a person who does something"
- 𐌲 NCH as in "crunch": *Dlenchiepr*; **dleNCH-iepr**; "Intendant"
- 𐌲 NJ as in "exchange": *lienj*; **lieNJ**; "wind"
- 𐌲 NS as in "dans macabre": *rans*; **raNS**; "hate (n)"
- 𐌲 NSH as in "n + sh": *tavrziansh*; **ta-vř-ziaNSH**; "Morality's Path"
- 𐌲 NT as in "can't": *Zhdant*; **zhdaNT**; The Zhodani homeworld
- 𐌲 NTS as in "pants": *yentschapo*; **yeNTS-cha-po**; "bacon"
- 𐌲 NZ as in "cans": *Ninz*; **niNZ**; A class of 100-ton scout ships
- 𐌲 NZH as in "binge" or "fringe": *dranzh*; **draNZH**; "sun"
- 𐌲 P as in "cap": *piapr*; **Piapr**; "thaw"
- 𐌲 PL as in "play": *Pliebr*; **PLiebr**; the primary G0V star of the Zhdant system

𐎱 PR as in “pray”: *piapr*; **piapr**
 𐎲 Q is like the Terran Arabic Q, which is a glottal hard “G” as in
 “Qatar”: *qiets*, **Gi-ets**
 𐎳 QL as in “glue”: *qlome’*, **GLo-me’**
 𐎴 QR as in “grown”: *tliaqre’*, **tli-a-GRe’**
 𐎵 R as in “run”: *rans*, **Rans**; “rain”
 𐎶 S as in “sun”: *stial*, **Stial**; a day on Zhdant, about 27 hours
 𐎷 SH as in “shut”: *shiv*; **SHiv**; “moon”
 𐎸 SHT as in “Ishtar”: *shtefrabr*; **SHTe-frabr**; “father”
 𐎹 ST as in “stop”: *stebre’*; **STe-bre’**;
 𐎺 T as in “tall”: *tozjabr*; **Toz-jabr**;
 𐎻 TL as in “atlas”: *pranatl*; **pran-aTL**; a minor Noble, “aspirant”
 𐎼 TR as in “train”: *atrint*; **a-TRint**; “raining,” the wet season on
 Zhdant
 𐎽 TS as in “sets”: *qiets*; **qieTS**; “swift”
 𐎾 V as in “very”: *viaj*; **Vyaj**; “yes” or “truth”
 𐎿 VL as in “Vland”: *vlezhd*; **VLezhd**
 𐏀 VR as in “vroom”: *vrien*; **VRien**; “heat”
 𐏁 Y as in “yet”: *yonchobo*; **Yon-cho-bo**; a draft animal native to
 Zhdant
 𐏂 Z as in “zoo”: *zar*; **Zar**; “trek”
 𐏃 ZD as in “Thursday”: *Zdetl*; **ZDetl**; the official language of the
 Zhodani
 𐏄 ZH as in “measure”: *Zhodani*; **ZHo-da-ni**
 𐏅 ZHD as in “zh + d”: *Zhdant*; **ZHDant**, *vlezhd*; **vleZHD**
 ^ ^ is a glottal stop or a soft pause between syllables.

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

Practice pronunciation by learning the names of the seasons:

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

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

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

Ataniebl (*a-tan-yabl*) = “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

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>tyeii</i> (ty-yeh-i)	8 = <i>koe</i> (ko-e)
4 = <i>nachoie</i> (na-cho-yeh)	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)

Higher numbers can be formed from the ones above:

11 = *matlachial*

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

13 = *matlatyeii*

14 = *matlanachoie*

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

20 = *omeimatlapa*

30 = *tyeiimatlapa*

31 = *tyeiimatlapachial*

Practice these by working out any number you choose.

Exercises

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

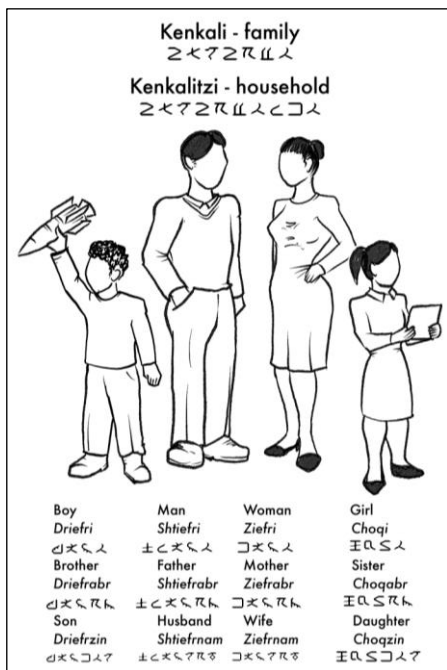
⁸ From Mongoose Traveller Alien Module 4: Zhodani, p. 74

Lesson 2: Itzi iazh Kenkali

Home and Family

Nouns

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



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

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

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

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

Mashti Tliaqrnad – Mr. Miller

Mazi Tliaqrnad – Mrs. Miller

Mashtio Tliaqrnad – Mr and Mr Miller

Mazio Tliaqrnad – Mrs and Mrs Miller

Mao Tliaqrnad – The Miller family adults

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

Ke shtiefrabr – the father

Ke ziefnam – the wife

ke zinzin – the children

Ke kenkalitzi – the household

lazzh – equivalent of Anglic *and*. Pronounced “yazh”.

Shtiefrabr IAZH driefrzin – father AND son

Shtiefrabr IAZH ziefbrabr – father AND mother

Ziefnam IAZH ziefnam – wife AND wife

Driefbrabr 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 ziefnam.

The wife laughs/The wife is laughing.

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

Correlative Pro-forms

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

⁹ [Zdetl \(language\) - Traveller \(travellerrpg.com\)](http://Zdetl(language)-Traveller(travellerrpg.com))

¹⁰ [Pro-form - Wikipedia](http://Pro-form-Wikipedia)

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

Iqeia iad ke shtiefrabr?

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

Nilozhia iad?

Who is talking?

Tlakolia iad?

Who is eating?

Iqeia iad tlekoni ke chikakenmiztli?

Which animal is the cat (chikakenmiztli)?

Iqeia ininad ke shtiefrabr.

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

Nilozhia ininad.

That person is talking.

Tlakolia ininad.

That person is eating.

Iqeia ininad tlekoni ke chikakenmiztli.

That animal is the cat (chikakenmiztli).

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

Iqeia itetl ke iadlajem?

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

Iqeia itetl ke ziatl?

Which is the table?

Iqeia itetl ke ibro?

Which is the egg?

Iqeia inintetl ke iadlajem.

That one is the skycar.

Iqeia inintetl ke ziatl.

That is the table.

Iqeia inintetl ke ibro.

That one is the egg.

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

Iqeia iado ke ichashtiefr?

Who are the men?

Nilozhia iado?

Who is talking?

Tlakolia iado?

Who is eating?

Iqeia ininado ke ichashtiefr.

They are the men.

Nilozhia ininado.

They are talking.

Tlakolia ininado.

They are eating.

Prefixes and Suffixes

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

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

CHE-

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

Driefrzin – son

Chezin – children (sons and daughters)

Choqzin – daughter

Driefri – boy

Chefri – boys and girls

Choqi – girl

Shtiefrnam – husband

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

Ziefrnam – wife

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

-NAD

The suffix **-nad** is used when referring to a person who performs a specific function. It modifies a verb¹²:

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

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

-PRIAA

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

Mochite[^] - to read

Kotozhe[^] - to sit

Kafi – coffee

ladlajem – sky car; air/raft

Mochtiepriaa – a reading room

Kotozhepriaa – a sitting room

Kafipriaa – a coffee house

ladlajempriaa – sky car garage; hangar

-TIKI-

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

Driefri – a boy

Zin – a child

Shtiefrnam – husband

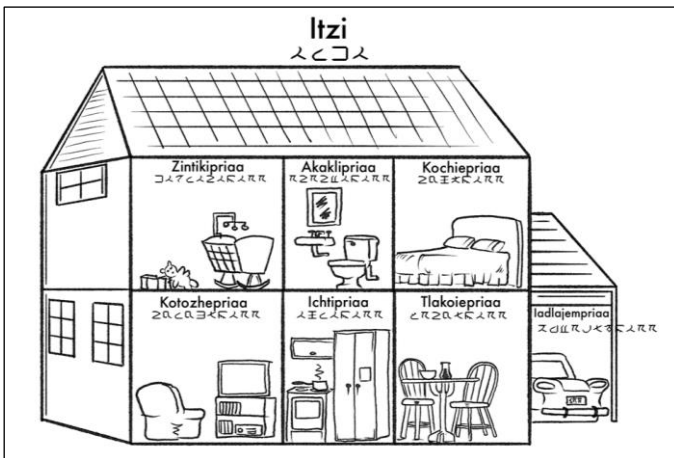
ladlajem – sky car; air/raft

Drieftiki – a baby boy

Tikizin – an infant

Shtiefrnamtiki – my darling husband

ladlajemtiki – a compact sky car



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

Vocabulary

akom	ᑕᐅᓴᔭ	inside, within, in
alir	ᑕᙳᓵᖁ	outside, without, external to gender-inclusive/exclusive prefix
chi-	ᗪᓵ*	
chikakenmiztli	ᗪᓵᐃᑕᑦᑎᑦᚈᑲᑦᓱᑐᑦᓶᓵ	cat
chokte'	ᗪᓴᐇᑕᑦ^	to contain, to have
choqabr	ᗪᓴᐆᑕᒻ	sister
choqi	ᗪᓴᐆᓵ	girl
choqzin	ᗪᓴᐆᑐᓵᔮ	daughter
driefrabr	ᑄᘊᑦᓴᑕᒻ	brother
driefri	ᑄᘊᑦᓴᓵ	boy
driefrzin	ᑄᘊᑦᓴᑐᓵᔮ	son
drieftiki	ᑄᘊᑦᓴᑕᓶᐉᐅᓵ	baby boy
fevranzh	ᓴᑦᚋᖁᑕᑕᑦᔨᑦᛞ	book
iadlajem	ᓶᑕᑕᑣᙳᑕᑦᚋᑦᔭ	sky car
iadlajemtiki	ᓶᑕᑣᙳᑕᑦᚋᑦᔭᑕᓶᐉᐅᓵ	compact sky car
iazh	ᓶᑕᛞ	also, too
ibro	ᓶᒻᓴᓴ	egg
ikatike'	ᓶᐅᑕᑕᓶᐉᐅᑦᔭ^	to stand
iqe'	ᓶᐆᑦᔭ^	to be
itzi	ᓶᑕᑐᓵ	house, home
kafi	ᐇᑕᓴᓵ	coffee
katzitlane'	ᐇᑕᑕᑐᓵᑦᑕᑕᑦᔭ^	to pull
ke	ᐇᑦ	definite article "the"
kenkali	ᐇᑦᔨᐅᑕᑕᙳᓵ	family
kenkalitzı	ᐇᑦᔨᙳᑕᑕᙳᓶᐉᑐᓵ	household
klachti	ᐇᑕᗪᑕᓶᓵ	six
kochie'	ᐇᓴᗪᑦᔭ^	to sleep
kopeche'	ᐇᓴᑕᑦᔩᑦᗪᑦᔭ^	to push
kojie'	ᐇᓴᐆᑦᔭ^	to listen
kotozhe'	ᐇᓴᑕᓴᛞᑦᔭ^	to sit
miztlie'	ᔭᓶᓶᑐᑦᔭ^	to ride
mochite'	ᔭᓴᗪᓶᓶᑦᔭ^	to read
nad	*ᔨᑕᑣᑄ	person who

nam	*アアア	spouse of
niloze'	ア人並口セ^	to talk
noetzhite'	ア口セ ^レ ヨ人 ^レ セ^	to climb
oliane'	口並人アアセ^	to swim
priaa	ア人アア	a room
qiloe'	人並口セ^	to paint
shtiave'	土 ^レ ス口セ^	to think
shtiefrabr	土 ^レ セスアア	father
shtiefri	土 ^レ セス人	man
shtiefrnam	土 ^レ セスアアア	husband
tie'	セセ^	to throw
tikizin	人 ^レ 人 ^レ 人 ^レ ア	infant, small child
tlakole'	セア ^レ 人並セ^	to eat
tlapae'	セア ^レ アアセ^	to drink
tlekoni	セセ ^レ 人ア人	animal
tliaqre'	セスセセ^	to grind grain
yanae'	人アアアセ^	to hide
yzqe'	人 ^レ 口セセ^	behold, look at, observe
zhdazhe'	アアヨセ^	to catch
ziatl	人アセ	table
ziefabr	口セスアア	mother
ziefri	口セス人	woman
ziefnam	口セスアアア	wife
zin	*人 ^レ ア	child of

Exercises

Exercise 2a: Zdetl to Anglic

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

Exercise 2b: Anglic to Zdetl

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

Lesson 3: Akom ke apriaa

In the room

ᐱᐳᐱᐳ ᐳᐳ ᐱᐳᐱᐳᐱᐳ

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** (-ᐱ):

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** (-ᐱ) but it can be:

zina shtiefrio/zinao shtiefrio – childish men
yeka ibroo/yekao ibro – bad eggs¹³

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

Adjectives should be placed in front of the nouns they modify¹⁴:

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

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

¹³ In the case of nouns that end in **-o**, the extra **-o** may be omitted and applied only to the adjective.

¹⁴ If an adjective is also a suffix, as in the case of **-tiki**, it is considered more proper to simply apply the suffix to the noun and reduce the number of adjectives preceding the noun. *Tikia chaoqa priaa* becomes *chaoqa priaatikiki*. Often adjectives prefixes, suffixes and nouns are combined into a single compound word; in this example *tikia chaoqa priaao* would become *chaoqipriaatikio*, “cozy little room.”

Personal Pronouns

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

ze (ㄅㄣ) I, me
de (ㄉㄣ) us, we

ve (ㄅㄣ) You (singular)
le (ㄌㄣ) You (collective)

se (ㄙㄣ) he, she, or it
ye (ㄩㄣ) they

A seventh pronoun exists – zhe (ㄓㄣ) – 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** (-ㄣ):

mochite' – ㄇㄠㄑㄧㄣ ㄙㄣ ㄣ – 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' - ㄧㄗ ㄙㄣ ㄣ – 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** (ㄧㄢ) and **itetl** (ㄧㄣㄣㄣ). When added to a phrase, they transform it into a question:

iqia ze iad – who am I?

iqia ve iad – who are
you?

iqia se iad – who is she?

iqia de iad – who are
we?

iqia le iad – who are
y'all?

iqia ye iad – who are
they?

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

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

Verbs: Continuous Tenses

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

Questions

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

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

Mochitia ze	becomes	Jdo mochtia 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 (ㄴㅈㅅ) = *yes or truth*;

chak (ㅈㅅㅅ) = *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 (ㅅㅅㅅ) – what/which thing;

inintetl (ㅅㅅㅅㅅㅅ) – 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.)¹⁵

¹⁵ Note the omission of the verb *iqe’*.

iochti (人 口 王 人) – what kind/type of

ininochti (人 人 人 口 王 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:

lochthi 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?)

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

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

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

Malachtia ziatl se.

(It's a table.)

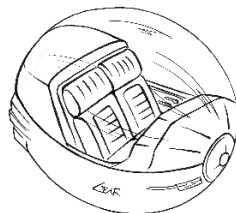
Tchipl se.¹⁶

Homo Zdotlas de.

(I'm a *Homo Zdotlas*.)

Tochingoa se.

(Those are honey badgers.)



人 口 王 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** (人 口) 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)

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

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

Discussion: Psionics

No discussion of Zhodani society would be complete without mentioning *Psionics* or **dievl** (𐌆𐌵𐌹𐌳), 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** (𐌵𐌹𐌳𐌹𐌴𐌳), 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** (𐌆𐌵𐌹𐌴𐌵𐌹𐌸𐌹𐌳). **Dlenchiepr** are individuals who have been identified as having significant psionic potential. They make up the lowest ranks of the psionic nobility and account for about 15% of the population. The ranks of military officers, government bureaucrats, business management, doctors, and police forces are staffed by **dlenchiepr**.

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

Pranatl	𐌵𐌹𐌳𐌹𐌴𐌳𐌹𐌴𐌳	Aspirant
Jdistebr	𐌵𐌹𐌳𐌹𐌴𐌳𐌹𐌴𐌳𐌹𐌴𐌳	Wellborn
Viestlas	𐌵𐌹𐌳𐌹𐌴𐌳𐌹𐌴𐌳𐌹𐌴𐌳	Highborn
Zhobrtlasche’	𐌵𐌹𐌳𐌹𐌴𐌳𐌹𐌴𐌳𐌹𐌴𐌳𐌹𐌴𐌳	Noble Born
Preblshienchiashav	𐌵𐌹𐌳𐌹𐌴𐌳𐌹𐌴𐌳𐌹𐌴𐌳𐌹𐌴𐌳𐌹𐌴𐌳𐌹𐌴𐌳	Princely Born

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

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

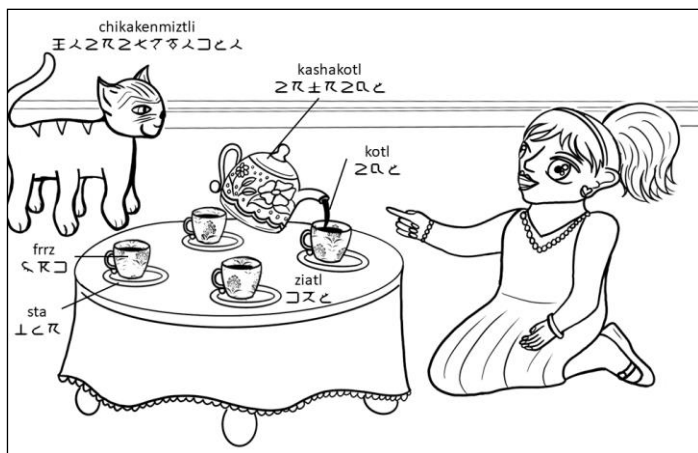
This may seem cruel to outsiders, but in fact it is for the good of both the child and the family. A **zhdant'ad** family simply does not have the resources, skills, or training to safely raise a child whose psionic talents will likely exceed those of the parents. The Zhodani have learned that in such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

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

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

- Shtadrnad** (± Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ) a person trained in telepathy
- Pradrnad** (Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ) a person trained in telekinesis
- Koetsdrnad** (Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ) a person trained in teleportation
- Petlandrnad** (Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ) a person trained in clairvoyance
- Tlakoyedrnad** (Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ) a person trained in awareness
- Zhdavrnad** (Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ) 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.

上ヶル 王ルズ人ル 王人ル人ル 王ルズ

Reading

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

Dialogue

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

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

Vocabulary

akostial	ㄖ ㄗ ㄩ ㄥ ㄘ ㄣ ㄖ ㄩ	tomorrow
amanstial	ㄖ ㄗ ㄖ ㄗ ㄥ ㄘ ㄣ ㄖ ㄩ	today
apaz	ㄖ ㄘ ㄖ ㄘ	in front of
chak	ㄗ ㄖ ㄗ	no or false
chakili	ㄗ ㄖ ㄗ ㄣ ㄩ ㄣ	toy
chaoqia	ㄗ ㄖ ㄩ ㄘ ㄗ	cozy, snug
chilite'	ㄗ ㄣ ㄩ ㄣ ㄘ ㄘ ^	to play, to play with something
de	ㄘ ㄘ	we
deo	ㄘ ㄘ ㄩ	our, ours
deva	ㄘ ㄘ ㄘ ㄖ	to be required to; must do
dievl	ㄘ ㄣ ㄘ ㄘ	psionics
dlenchiepr	ㄘ ㄘ ㄗ ㄗ ㄘ ㄘ	Intendant
dra	ㄘ ㄖ	"of", indicating possession of a thing or relation to a person (wife of, son of, etc)
frz	ㄘ ㄖ ㄘ	cup
ichi	ㄣ ㄗ ㄣ	upon
ikotlie'	ㄣ ㄗ ㄩ ㄘ ㄩ ㄘ ^	to desire, to want
io	ㄣ ㄩ	"to", into
ipatle	ㄣ ㄘ ㄖ ㄘ ㄘ	why? For what reason?
jdo	ㄘ ㄘ ㄩ	question indicator
kamatli	ㄗ ㄖ ㄗ ㄖ ㄘ ㄣ	thank you, my thanks

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

Exercises

Exercise 3a. Translate from ZdetI to Anglic:

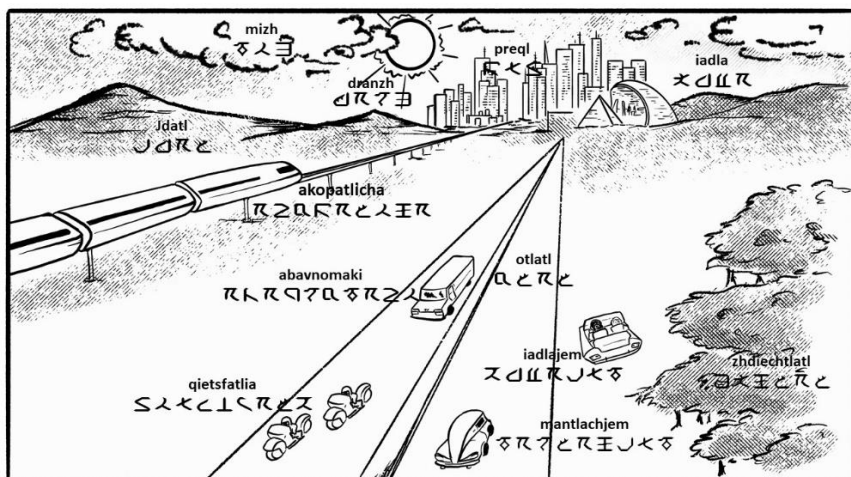
Exercise 3b. Translate from Anglic to ZdetI:

Lesson 4: Ke preql iazh iatepcha

The City and the Countryside

ՀԱՐԱՏ ՏՅ ՏԵԿԵՐ

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



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

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):

Correlative Pro-Forms: -ZHIA and -QENTA

izhia (イヅス) – where? What place?

ininzhia (イナヅス) – there, that place

Izhie vidlia ve?

イヅス イナヅス イナヅス /

Where do you live?

Izhie iqia se?

イヅス イナヅス イナヅス /

Where is he (she, it)?

Ininzhie vidlia ze.

イナヅス イナヅス イナヅス *

I live there.

Ininzhie iqia se.

イナヅス イナヅス イナヅス *

He (she, it) is there.

iqenta (イケンタ) – how? What way?

ininqenta (イナケンタ) – in that way, thusly

Iqenta chilitia le?

イケンタ イケンタ イケンタ /

How do they play?

Iqenta liebia se?

イケンタ イケンタ イケンタ /

How does he work?

Iqenta miqania se?

イケンタ イケンタ イケンタ /

How does it move?

Ininqenta chilitia le.

イナケンタ イナケンタ イナケンタ *

They play like that (thus, thusly).

Ininqenta liebia se.

イナケンタ イナケンタ イナケンタ *

He works that way.

Ininqenta qietse miqania se.

イナケンタ イナケンタ イナケンタ *

It moves so quickly.

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

Chakiqia se ichakipreql ininqenta Dlolprikl.

イナケンタ イナケンタ イナケンタ イナケンタ *

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

Chak chilitia se ininqenta ve.

イナケンタ イナケンタ イナケンタ *

He does not play like you.

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

Ai ve akostial kiloře ze.

ṚḲ ḲḲ ṚḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲ*

I will write to you tomorrow.

Tlakoře ketlachia¹⁷ de.

ḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲ*

We will eat this afternoon.

Drekr kestial ezhiře se.

ḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲ ḲḲḲ*

She will visit the doctor today.

Jdo kayotlie iqře ze?

ḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲ/

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 (-Ḳ)**.

Ai ye iqinstial kiloie ze.

ṚḲ ḲḲ ḲḲḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲ*

I wrote to you yesterday.

Kechapani ketlachie de.

ḲḲḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲ*

We ate this morning.

Drekr iqinstial ezhie se.

ḲḲḲḲ ḲḲḲḲḲḲḲḲḲḲ ḲḲḲḲḲḲḲḲ ḲḲḲḲ ḲḲḲ*

She visited the doctor yesterday.

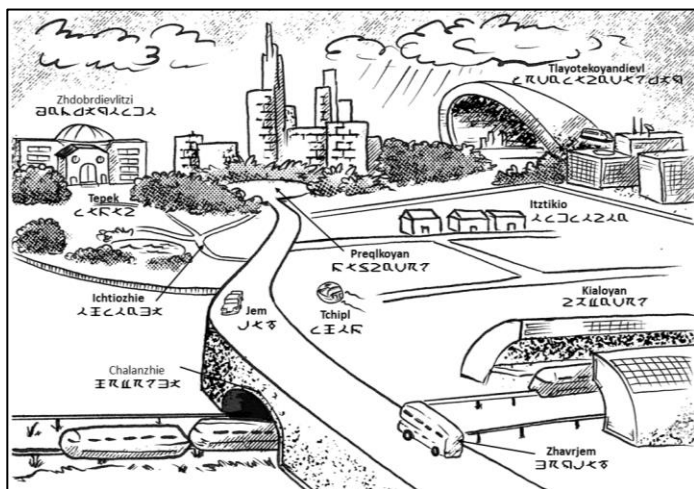
Kochie se.

ḲḲḲḲḲḲ ḲḲḲ*

He slept.

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

Ke Preql ՀԵՔԵՏ



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 Zhdobrdievltzi. Jdele ke otlatlatl iqia ozhda otlatlitikio aia itztikio. Alir ke preql iqia ke kialoyan. Tlo chalanzhie oyanqia ke akopatlichia.

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.

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.

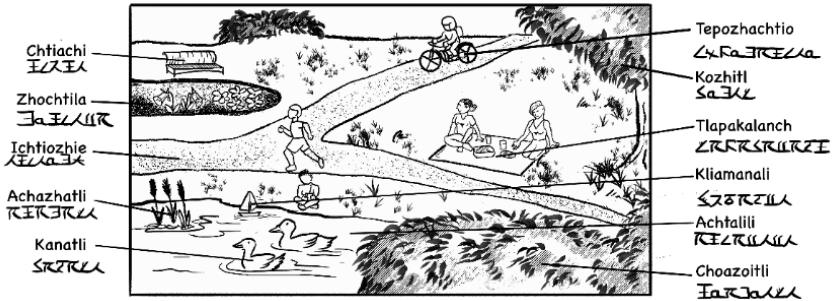
This carries over into all public spaces. Nobles will often set aside portions of their estates for use by the public, employing Proles and Intendants for groundskeeping and psychic maintenance of the space and those who use it. These spaces are highly valued as essential to the mental health of the 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** Ininzhia kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.
- Kieko** Jdo itetl tlachikola, shtefrabr?
- Ikan** Chokotecho, zhedadenzh, iazh iazde chektia ziefabr. Ichazez ikotlia ve?
- Kieko** Viaj, kamatli.
- Ikan** Ayoaka stial, viaj?
- Kieko** Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?
- Ikan** Viaj. Yzqia ininzhia. Tlapakalanchia ke ziefrio.
- Kieko** Kliamanali chilitias ke driefri. lazde, kamatli.
- Ikan** Tlayotekoyandievl ozdře de iepri tlachikola.
- Kieko** Ininzhia jdo de michře?
- Ikan** Ve tlanemilře ke drekro.
- Kieko** Ipatle?
- Ikan** Pradrnad iqa de, Kieko.

Vocabulary

abavnomaki	ᲐᲠ Ლ Კ Თ Ვ Თ Ლ Მ ᲁ Ყ Ს	truck
achazhatli	Ა Ფ Ჟ Ქ Ლ Ე Ი Ლ	reeds, pond grass
ai	Ა Ი	to, unto
akopatlicha	Ა ᲇ Გ Პ Ლ Ე Ი Მ Ლ	monorail, train
akostial	Ა ᲇ Გ Ი Ლ Ლ Ლ Ლ	tomorrow
amanstiaI	Ა Ღ Ლ Ლ Ი Ლ Ლ Ლ Ლ	today
ashashtiablnefa	Ა Ფ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ	freezer
ashtiablnefa	Ა Ფ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ	refrigerator
ayoaka	Ა Ბ Გ Ლ Ლ Ლ	pleasant
chapani	Ფ Ლ Პ Ლ Ლ Ლ Ლ	morning
chekte'	Ფ Ლ Ლ Ლ Ლ Ლ ^	to pack
choazoitli	Ფ Გ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ	bush
chokotecho	Ფ Გ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ	bread
chtiachi	Ფ Ლ Ლ Ლ Ლ Ლ Ლ	park bench
dievldrekr	Ლ Კ Ლ Ლ Ლ Ლ Ლ	psionicologist
dranzh	Ლ Ლ Ლ Ლ Ლ Ლ	sun
drekr	Ლ Ლ Ლ Ლ	doctor, physician
edre	Ლ Ლ Ლ Ლ	near
ezhie'	Ლ Ლ Ლ Ლ ^	to visit
fevr	Ლ Ლ Ლ Ლ	left
iadla	Ლ Ლ Ლ Ლ Ლ	sky
iazde	Ლ Ლ Ლ Ლ	apple (the Zhodani version)
ichaki-	Ლ Ლ Ლ Ლ Ლ Ლ ^	very large
ichtiozhie	Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ	path
iepri	Ლ Ლ Ლ Ლ	after
ikotle'	Ლ Ლ Ლ Ლ Ლ Ლ ^	to want something
ininqenta	Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ	thusly, so
ininzhia	Ლ Ლ Ლ Ლ Ლ Ლ Ლ	there, that place
ipatle	Ლ Ლ Ლ Ლ Ლ Ლ	for what reason/why
iqenta	Ლ Ლ Ლ Ლ Ლ Ლ Ლ	how?
iqinstial	Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ Ლ	yesterday
izhia	Ლ Ლ Ლ Ლ	where?

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

zhochtlia

コル王とス

garden

zoche'

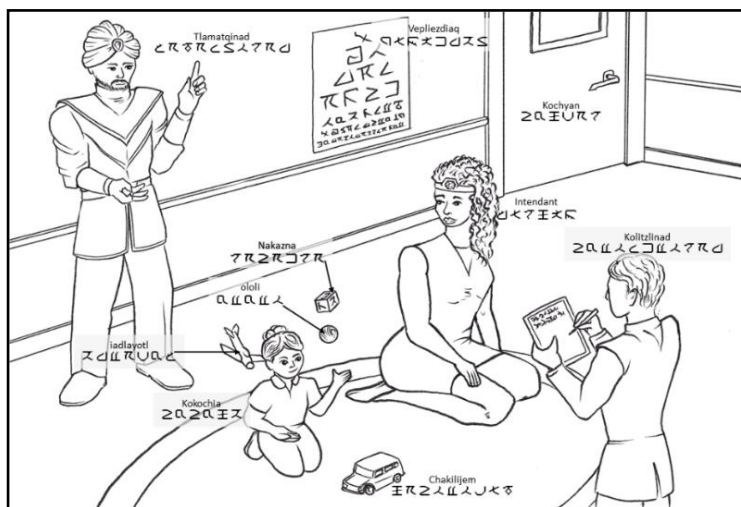
コル王^

to display

Exercises

Exercise 4a. Translate from Zdetl to Anglic:

Exercise 4b. Translate from Anglic to Zdetl:

$$2x \quad 2\pi \cup \mathbb{R} \quad 2x \cup \mathbb{R} \quad \pi \tau \cup x \cup$$


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

The prefix **AI** (𐌰𐌶) 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:

Ichi 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 katlakie itzie.

ㄊㄜ ㄗㄥㄥㄥㄥㄥㄥ ㄥㄥㄥㄥ*

He (she/it) stayed home.

Se ozdie **aitzie**.

ㄊㄜ ㄥㄥㄥㄥㄥㄥ ㄥㄥㄥㄥㄥㄥ*

He went home.

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

aiapaz

ㄥㄥㄥㄥㄥㄥ

forwards

Aivel

ㄥㄥㄥㄥㄥㄥ

backwards

Aizhin

ㄥㄥㄥㄥㄥㄥ

upwards

Aizintla

ㄥㄥㄥㄥㄥㄥㄥㄥ

downwards

Aiok

ㄥㄥㄥㄥ

sideways

Aifevr

ㄥㄥㄥㄥㄥㄥ

leftward

Aijdel

ㄥㄥㄥㄥㄥㄥ

rightward

Aimitl

ㄥㄥㄥㄥㄥㄥ

northward

Aisejd

ㄥㄥㄥㄥㄥㄥ

eastward

Aichapa

ㄥㄥㄥㄥㄥㄥ

southward

Aifev

ㄥㄥㄥㄥㄥㄥ

westward

AI can also be appended to IZHIA and ININZHIA:

Izhia odzia ve?

Where (whither) are you going?

Aininzhia odzia ze.

I am going there (thither, to that place)

Izhia odzie se?

Where did he go to?

Aininzhia odzie se.

She went there (to that place).

Movement From

PE (ㄥㄥ) 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.

Petlani ke kochka tloie ke kokoyotli.

The cat jumped *off from* the table.

The mouse ran *from under* the bed.

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

Taj ke fev miztlie ke shtiefri.

The man rode *from out of* the West.

Taj frz tlapaie ke ziefri.

The woman drank *from* a cup.

Movement Between

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

He traveled from Zhdant to Tlapinsh.

Zhdantetlapinsh oyanqie se.

He teleported from the house to the garage.

Ke itzieiadlajem koetsie se.

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

Verbs: The Imperative Case

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

Chedle' (𐌲𐌵𐌹𐌸𐌳𐌹) to guard

Chedlzhda! (𐌲𐌵𐌹𐌸𐌳𐌹) guard!

Pradrie' (𐌱𐌹𐌳𐌹𐌺𐌹𐌸𐌳𐌹) to move something, telekinetically

Pradrizhda! (𐌱𐌹𐌳𐌹𐌺𐌹𐌸𐌳𐌹) move (that) telekinetically!

Tlakole' (𐌲𐌻𐌵𐌹𐌸𐌳𐌹) to eat

Tlakolzhda! (𐌲𐌻𐌵𐌹𐌸𐌳𐌹) 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 mitotlzhda de?	Shall we dance?

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

Correlative Pro-Forms: -QEZ and -AD

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

iqez	ꠤꠤꠦꠦ	how many
ininqez	ꠤꠦꠤꠦꠤꠦꠦꠦ	that many
achiqez	ꠤꠦꠤꠤꠤꠦꠦꠦ	every
ayoqez	ꠤꠤꠤꠤꠤꠦꠦꠦ	none
ichaqez	ꠤꠦꠤꠤꠤꠦꠦꠦ	some
ziquez	ꠤꠤꠤꠦꠦꠦꠦ	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?) **Achiquez.** (all of them) **Ziquez.** (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'	𐌲𐌹𐍃𐌺𐌰𐌸𐌴𐌿	to heal
chochitldievl	𐌲𐌹𐍃𐌺𐌰𐌸𐌴𐌿𐌳𐌵𐌶𐌻	the psionic discipline of Healing
chochitlnad	𐌲𐌹𐍃𐌺𐌰𐌸𐌴𐌿𐌱𐌷𐌾𐌯	a healer
tlatzitle'	𐌽𐌼𐌺𐌫𐌰𐌸𐌴𐌿𐌴𐌿	to have empathy
tlatzitldievl	𐌽𐌼𐌺𐌫𐌰𐌸𐌴𐌿𐌳𐌵𐌶𐌻	the psionic discipline of Empathic Healing
tlatzitlnad	𐌽𐌼𐌺𐌫𐌰𐌸𐌴𐌿𐌱𐌷𐌾𐌯	an empathic healer
notzalitlamazinad	𐌱𐌴𐌫𐌰𐌺𐌼𐌰𐌸𐌴𐌿𐌱𐌷𐌾𐌯𐌼𐌰𐌸𐌴𐌿𐌱𐌷𐌾𐌯	psychologist
Tavrchedl	𐌺𐌼𐌵𐌶𐌹𐌴𐌿𐌳𐌵𐌶𐌻	"Guardians of our Morality", the so-called "Thought Police" of Zhodani society

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

from controlling airborne diseases, psionics and robotic surgery make them almost completely unnecessary.

Psionic Evaluation

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

All parents know it's their duty not only to the Consulate, but to themselves, to report any signs of emerging talent as soon as possible. An untrained, powerful telekinetic child, for example, in a family of **zhant'ad** is a danger to themselves 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 **Zhinquetstial**, or Ascension Day.

Dialogue

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

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

Kieko Viaj, Azhdiazhiepr.

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

Kieko Viaj, zeo chakilo ikinstial ze pradrie!

Azhdiazhiepr Cha, ichakiyekta! Pradrnad iazh iqia ze!

Kieko Cha! Ze pradrzhda de yelize? Kamatli?

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

Kieko Viaj, Azhdiazhiepr.

Azhdiazhiepr Ke ololi pradria ve? Iqia coqo.
Kieko concentrates. The ball rises.

Kieko Yolotlie!

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

Kieko Inintetl iazh chelia ze!

Testing continues with objects of varying sizes and mass.

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

Kieko Pazklře ze... Vri cheka.

Azhdiazhiepr Chamakichoia, Kieko. Shtiaqře ve.

Kieko Viaj?

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

Kieko Tlamatrnad zeo iqře ve?

Azhdiazhiepr Yelize!

Vocabulary

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

yolotle'	ヨロツロトセ^	to be easy
zan	コヱヅ	later
zha	ヨヱ	now
zhin	ヨスヅ	above
zhinqetse'	ヨスヅセセセトセ^	to ascend
zintla	コスヅセヱ	below

Exercises

Exercise 5a. Translate from Zdetl to Anglic:

Exercise 5b. Translate from Anglic to Zdetl:

Lesson 6: Zhinqetstial

Ascension Day

ヨムアスセシユス



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

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

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

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

Iqik tlakolŕe de?

When do we eat?

Ayoqik tlakolŕe de.

We will never eat.

Ziqik tlakolŕe de.

We will eat any time.

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

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

Iadl iadlajem iqia se?

Whose sky car is that?

Iadl ziefnam iqia ve?

Whose wife are you?

Ichaadl iadlajem iqia se.

It's someone's car.

Ayoadl ziefnam iqia ze.

I'm no one's wife.

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

ipatle	ᑭᑭᑭᑭᑭᑭᑭᑭ	Why?
Ininpatle	ᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭ	For that reason
Achipatle	ᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭ	For any reason
Ayopatle	ᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭ	No reason
Ichatpatle	ᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭ	For some reason
zipatle	ᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭᑭ	Any reason

Ipatile itetl michie ve?

Why did you do that?

Ayopatle itetl michie ze. (Ayopatle.)

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

Discussion: Seasons and Holidays

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

zhdanstial	ᠪᠢᠢᠠᠨᠰᠢᠯᠠ	a day on Zhdant
machielistial	ᠮᠠᠴᠢᠡᠯᠢᠰᠢᠯᠠ	week of five days
shidr	ᠰᠢᠳᠢᠷ	season of 40 zhdanstial
chten	ᠴᠡᠳᠡᠨ	year of 244 zhdanstial
teqozdij	ᠲᠡᠭᠠᠵᠢᠳᠢᠵᠢ	olympiad of 3 chten
atlteqozdij	ᠠᠲᠤᠯᠲᠡᠭᠠᠵᠢᠳᠢᠵᠢ	triple olympiad of 9 chten
Atrint	ᠠᠲᠢᠷᠢᠨᠲᠢ	“Raining”, the spring season
Vrienstial	ᠦᠷᠢᠡᠨᠰᠢᠯᠠ	“Heat”, the summer season
Atchafser	ᠠᠲᠴᠠᠫᠰᠢᠷ	“Waning” or autumn
Ataniebl	ᠠᠲᠠᠨᠢᠡᠪᠤᠯ	“Harvest”
Ashtiavl	ᠠᠰᠲᠢᠠᠪᠯ	“Chill” or winter
Atpiapr	ᠠᠲᠫᠢᠠᠫᠢᠷ	“Thaw”, the end of winter

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

amanstial	ᠠᠮᠠᠨᠰᠢᠯᠠ	Today
iqinstial	ᠢᠬᠢᠨᠰᠢᠯᠠ	Yesterday
akostial	ᠠᠬᠣᠰᠢᠯᠠ	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	ᠵᠢᠨᠵᠢᠬᠢ	Second
Pitlik	ᠫᠢᠲᠢᠯᠢᠬᠢ	Minute of 30 seconds
Achan	ᠠᠴᠠᠬᠠᠨ	Hour of 30 minutes

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

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

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

In addition to these larger collective celebrations, Zhodani also celebrate occasions of individual significance like birthdays (**jdistial**), wedding days (**namstial**) and anniversaries (**nenamstial**). These are usually less flashy than the bigger **zhdanzhdanstial**, but they are no less important. The most significant of these is **Zhinquetstial**, 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.

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

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

Marriage and Gender Equity

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

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

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

Dialogue

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

- Azhdiazhiepr** Yektnamieq, Ma Tliaqrnad. Pan ve nilozhie veo shtiefrnam zhi' ze.
- Nor** Yektnamieq iazh, Azhdiazhiepr.
- Azhdiazhiepr** Kieko je ke Tlayokeyoandievl namieq ze.
- Nor** Viaj, Kiekoiepr papaqie ve, italoie Ikan.
- Azhdiazhiepr** Setse choqi iqia se. Iazh se papaqia Velmiepr. Kamatli, Ma Tliaqrnad, Kieko se faia ve kon de.
- Nor** Kamatli, Azhdiazhiepr. Itzmole, yekta chilitia ye. Jdo ve potlie, koetsrnad Velmiepr iqia?
- Azhdiazhiepr** Viaj, iqia se. Iazh pradrnad iazh ze, ininqenta Kieko.
- Kieko and Velmiepr appear a few feet away from Nor and Azhdiazhepr.*
- Kieko** Cha! Kekela! Jdo azhi?
- Velmiepr** Ha ha, yelize iepri pli pitliko. Chiala ze katilia kiatlaze.
- Nor** Jdo ve kiamiqia chak se, Velmieqr?
- Velmiepr** Chak chak. Niloze' chayolitlia ve, iazh namieq' de ikotlie.
- Kieko** Koetsie' se chelia!
- Nor** Viaj, Kieko, chtie ze!
- Velmiepr** Ma Tliaqrnad, chakyolotl tiq ve, akimatia de. Veo chiala zin iqia Kieko, viaj? Deo chiala zin iq're se iazh.
- Azhdiazhiepr** Se yekta pyal're de. Kamatli, otria.
- Kieko** Velmiepr, jdo de chelia azhi koetsie'?
- Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.*
- Azhdiazhiepr** Ikotla ye, kon ye tlana de. Omeia kenkali makoa tlazotlie'.
- Nor** Kamatli, Azhdiazhiepr. Inintetl papaqa ze.

Vocabulary

Words	Zdetl	Meaning
achan	ᠠᠴᠠᠨ	an hour of 30 minutes
achi	ᠠᠴᠢ	every
achiakia	ᠠᠴᠢᠠᠬᠢᠠ	jacket; waistcoat
akatl	ᠠᠬᠠᠲᠤᠯ	diadem; the circlet worn by Intendants
akimate'	ᠠᠬᠢᠮᠢᠲᠤᠨ	to know, as in knowledge
akostial	ᠠᠬᠣᠰᠢᠠᠯ	tomorrow
amanstial	ᠠᠮᠠᠨᠰᠢᠠᠯ	today
Ataniebl	ᠠᠲᠠᠨᠢᠭᠢᠪᠣᠯ	the harvest season
Atchafser	ᠠᠲᠴᠠᠫᠰᠢᠷ	the late summer season
Atlteqozastial	ᠠᠲᠤᠯᠲᠡᠭᠣᠵᠠᠰᠢᠠᠯ	Triple Olympiad Day
atlteqozdij	ᠠᠲᠤᠯᠲᠡᠭᠣᠵᠠᠳᠢᠵᠢ	triple olympiad, nine chten
Atpaipr	ᠠᠲᠫᠠᠢᠫᠣᠷ	the thaw season
Atrint	ᠠᠲᠷᠢᠨᠲᠤ	the raining season
Atshtiavl	ᠠᠲᠰᠢᠲᠢᠠᠪᠣᠯ	the winter season
azhi	ᠠᠵᠢ	again
chayolitle'	ᠴᠠᠶᠣᠯᠢᠲᠢᠯᠡ	to lack the opportunity
chiav	ᠴᠢᠠᠪ	gemstone
chibo	ᠴᠢᠪᠣ	shoes
cho	ᠴᠣ	unto, as in "to give (something) to (someone)
chten	ᠴᠡᠨ	year
dievltsadl	ᠳᠢᠭᠢᠯᠰᠠᠳᠤᠯ	the turban worn by nobility
Dranzhrin	ᠳᠢᠷᠠᠨᠵᠢᠷᠢᠨ	Sunbright; the new year
Dranzhrinatch	ᠳᠢᠷᠠᠨᠵᠢᠷᠢᠨᠠᠴᠢᠲᠤ	Sunflight; autumn festival
fae	ᠰᠢᠶᠠᠨ	name (of a person)
fae'	ᠰᠢᠶᠠᠨᠤ	to name, to call someone by name
ichotletzi	ᠢᠴᠣᠲᠡᠯᠡᠵᠢ	eyeglasses, spectacles
ikotle'	ᠢᠬᠣᠲᠡᠯᠡ	to want
iqinstial	ᠢᠬᠢᠨᠰᠢᠠᠯ	yesterday
italoe'	ᠢᠲᠠᠯᠡᠭᠡ	to say something about

tlikletl	ㄷㄴㄫㄷ	cape
vavielachte	ㄱㄴㄱㄷㄴㄴㄱㄷㄷ	trousers
Viepchaklstial	ㄱㄷㄴㄱㄴㄫㄷㄷㄷㄷㄷ	Moonday
Vrienstia	ㄱㄷㄷㄷㄷㄷㄷ	the hot season
vyolitle'	ㄱㄷㄴㄴㄷㄷㄷㄷ	to have the opportunity
yektnamique	ㄴㄷㄷㄷㄷㄷㄷㄷㄷㄷ	greeting; "well met"
yolitl	ㄴㄴㄷㄷㄷ	opportunity
zhdanstia	ㄷㄴㄷㄷㄷㄷㄷㄷ	day
zhinqe'	ㄷㄷㄷㄷㄷㄷ	to ascend; to be elevated
Zhinqetstia	ㄷㄷㄷㄷㄷㄷㄷㄷㄷ	Ascension Day
zhinzh	ㄷㄷㄷㄷ	a second

Exercises

Exercise 6a. Translate from Zdetl to Anglic:

Exercise 6b. Translate from Anglic to Zdetl:

Lesson Seven: Weather

The Reflexive Pronoun

Verbs: The Conditional Mood

Correlative Pro-Form: -ADL

Dialogue

Vocabulary

Exercises

Lesson Eight: Planning the Day

Telling the Time

Dialogue

Vocabulary

Exercises

Lesson Nine: Nature

Comparison

Dialogue

Vocabulary

Exercises

Lesson Ten: Shopping

The Infinitive

Prepositions with an Infinitive

Dialogue

Vocabulary

Exercises

Lesson Eleven: Leisure

Participles

The Perfect Tense

Dialogue

Vocabulary

Exercises

Lesson Twelve: Travel

Adverbial Participles

Past Extending to Present

Dialogue

Vocabulary

Exercises

Appendix A: Prefixes and Suffixes

Appendix B: Table of Pro-Forms

	<i>Some (icha-)</i>	<i>What (-i-)</i>	<i>That (inin-)</i>	<i>Every (achi-)</i>	<i>None (ayo-)</i>	<i>Any (zi-)</i>
Thing (-teti)	icha-teti ᱵᱟᱦᱚᱴᱚᱨ	i-teti ᱵᱚᱴᱚᱨ	inin-teti ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	achi-teti ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	ayo-teti ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	zi-teti ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ
Person (-ad)	icha-ad ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	i-ad ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	inin-ad ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	achi-ad ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	ayo-ad ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	zi-ad ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ
Place (-zhia)	icha-zhia ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	i-zhia ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	inin-zhia ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	achi-zhia ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	ayo-zhia ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	zi-zhia ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ
Quantity (-gez)	icha-gez ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	i-gez ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	inin-gez ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	achi-gez ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	ayo-gez ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	zi-gez ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ
Reason (-patle)	icha-patle ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	i-patle ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	inin-patle ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	achi-patle ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	ayo-patle ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	zi-patle ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ
Manner (-genta)	icha-genta ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	i-genta ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	inin-genta ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	achi-genta ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	ayo-genta ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	zi-genta ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ
Time (-qik)	icha-qik ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	i-qik ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	inin-qik ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	achi-qik ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	ayo-qik ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	zi-qik ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ
Possession (-adl)	icha-adl ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	i-adl ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	inin-adl ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	achi-adl ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	ayo-adl ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	zi-adl ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ
Kind (-ochti)	icha-ochti ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	i-ochti ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	inin-ochti ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	achi-ochti ᱵᱟᱦᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	ayo-ochti ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ	zi-ochti ᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨᱚᱵᱚᱴᱚᱨ

Appendix C: Pronouns

<i>Standard</i>			<i>Possessive</i>	
<i>i</i>	first person singular	ze (ᱵᱚ)	my	zeo (ᱵᱚᱵᱚ)
<i>we</i>	first person plural	de (ᱵᱚᱵᱚ)	our	deo (ᱵᱚᱵᱚᱵᱚ)
<i>you</i>	second person singular	ve (ᱵᱚᱵᱚ)	your	veo (ᱵᱚᱵᱚᱵᱚ)
<i>y'all</i>	second person plural	le (ᱵᱚᱵᱚᱵᱚ)	y'all's	leo (ᱵᱚᱵᱚᱵᱚᱵᱚ)
<i>he/she/it</i>	third person singular	se (ᱵᱚᱵᱚ)	his/hers/its	seo (ᱵᱚᱵᱚᱵᱚ)
<i>they</i>	third person plural	ye (ᱵᱚᱵᱚᱵᱚ)	theirs	yeo (ᱵᱚᱵᱚᱵᱚᱵᱚ)
<i>reflexive pronoun</i>	non-specific "one"	zhe (ᱵᱚᱵᱚᱵᱚ)	one's	zheo (ᱵᱚᱵᱚᱵᱚᱵᱚ)
<i>definite article</i>	the	ke (ᱵᱚᱵᱚᱵᱚ)		

Appendix D: Standardized Verb Conjugation

Appendix E: IPA Pronunciation Guide

<i>Phoneme</i>	<i>Zdetl</i>	<i>English</i>	<i>IPA</i>
B	𐀀	Boy	b
BL	𐀁	BLue	bl
BR	𐀂	BRown	br
CH	𐀃	CHurch	tʃ
CHT	𐀄	whiCH Type	tʃt
D	𐀅	Dog	d
DL	𐀆	HurDLe	dəl
DR	𐀇	DRain	dr
F	𐀈	Fox	f
FL	𐀉	FLy	fl
FR	𐀊	FRed	fr
J	𐀋	Jack	dʒ
JD	𐀌	charGED	dʒd
K	𐀍	King	k
KL	𐀎	knucKLe	kəl
KR	𐀏	KRinkle	kr
L	𐀐	Love	l
M	𐀑	Mark	m
N	𐀒	Nail	n
NCH	𐀓	fiNCH	ntʃ
NJ	𐀔	niNJa	ndʒ
NS	𐀕	oNCe	n(t)s
NT	𐀖	paNT	ntʃ
NZ	𐀗	caNS	nz
NZH	𐀘	eNGineer	n(d)ʒ
P	𐀙	Pet	p
PL	𐀚	PLaid	pl
PR	𐀛	PRetty	pr

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

Appendix E: Prefixes and Suffixes

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.
<i>Ikan Tliaqrnad enters.</i>	
Ikan	Tlachipale, Zhi'a. Tlachipale, Nor. Jdo tokpia vi?
	Good afternoon, Zhi'a. Good afternoon, Nor. Are you well?
Zhi'a	Tokpia, Kamatli.
	I am well, thank you.
Nor	Tomorrow Kieko must go with you to the city.
Ikan	Really? Why?
Nor	She must visit the Psionic Testing Center.

Lesson 3 Reading:

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

Lesson 4 Reading:

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

Lesson 4 Dialogue:

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

Lesson 5 Reading:

Lesson 5 Dialogue:

Lesson 6 Reading:

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

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

Lesson 6 Dialogue:

Azhdiazhiepr It's good to meet you, Mrs Tliaqrnad. Your husband told me much about you.

Nor It's good to meet you too, Azhdiazhiepr.

Azhdiazhiepr I met Kieko at the psionic center.

Nor Yes, Ikan said Kiekoiepr liked you.

Azhdiazhiepr She's a lovely girl. Velmiepr likes her too. Please, Mrs Tliaqrnad, with us you may call her Kieko.

Nor Thank you, Azhdiazhiepr. It looks like they are playing well. Did you say Velmiepr is a koetsrnad?

Azhdiazhiepr Yes, she is. And I am a pradrnad, like Kieko.

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

Kieko Yay! That was fun! Can we do it again?

Velmiepr Ha ha, perhaps in a few minutes. I need to rest first.

Nor She isn't exhausting you, is she, Velmiepr?

Velmiepr No, of course not. We have not had the chance to talk, and I wanted to meet you.

Kieko She can teleport!

Nor Yes, Kieko, I saw!

Velmiepr Mrs Tliaqrnad, we know this is not easy for you. Kieko is your first child, yes? She will be our first child as well.

Azhdiazhiepr We'll take good care of her. Please do not worry.

Kieko Velmiepr, can you teleport us again?

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

Azhdiazhiepr If you want to, we can stay in contact. It can help both families adjust.

Nor Thank you, Azhdiazhiepr. I would like that.

Lesson 7.

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