



# Conversational Zdetl

## for Anglic Speakers

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

Dlolpliki, Zhdant/Zhdant

Tzonitzali Zdebrdish, ziad tlaniana...

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

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

Makozhda ... draitse priatlakoti polotens ...

ziad tlaniana ... makozhda kamatli ...

Tzonitzali Zdebrdish... makozhda ...

くコロアスくコロソル オホトロヒ土.

コズル とヌマヌマヌ\*\*\*

タヌガルガル\*\*\*

タヌガルガル\*\*\*

ヌヌズ ヌヌズ' ッズとゼ'\*\*\*

タヌガルガル ハルコセコセコセ\*\*\*

ヌヌズ ナヌヨヌヌ 王ヌズ タヌガルガルヌヌ\*\*\*

タヌガルガル

\*\*\*

タヌガルガル ハルコセコセコセ\*\*\*

コズル とヌマヌマヌ

\*\*\*

タヌガルガル ジルガルとス

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くコロアスくコロソル オホトロヒ土\*\*\*

タヌガルガル

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THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

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# Conversational Zdetl

マスジクコロボク ゾセト

Jeff Kazmierski

in association with

The members of the Zhdantia Language and Cultural Institute

John Waterman - Foreword and Hard Landing

Steve Schonberger - Our Wondrous Universe

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Thanks for 40 years of incredible science fiction gaming!

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# Foreword to Beginning Zdetl

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

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

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

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

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

### **Foreword to Beginning Zdetl**

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

--John Waterman, CPT, IN, INI

The Zhodani Language and Cultural Institute

Regina, Spinward Marches

# Author's Note

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

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

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

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

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

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

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

#### author's note

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

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

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

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

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

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

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

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

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

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

Jeff Kazmierski

Head Researcher and Dean of Interstellar Studies  
Zhdantia Language and Culture Institute (ZLI), Zhdant

# Introduction

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

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

## Spelling, Pronunciation, and Accent

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

### Vowels

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

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

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

## Introduction

### Consonants

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

## Syllable Structures and Accentuation

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

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

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

## Introduction

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

## Introduction

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

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

to understanding how to pronounce Zetl words and sentences.

## A Note on Word Construction

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

Consider the following:

**vlezhdaf** (バセヨアス) - **vlezhd** (star) + **-af** (yonder, afar); "yonder star"

**vlezhdatlishaf** (バセヨアスと人土アス) - **vlezhd** (star) + **atl** (lord) + **ish** (our) + **af** (yonder); *our Star Lord-class cruiser over there/yonder*

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

These constructions can become quite complex and convey subtle meanings:

**dlenchieprzinichpatlasdish** (ビセマヌコノアヌ王アスとアス土アス) - **dlenchiepr** (intendant) + **zin** (child) + **ichpa** (new) + **tlas** (superlative) + **dish** (our); *our newest intendant child*

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

## Punctuation

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

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



## Tlamachti 1: Greetings

**Yekta chapani!**

Үкәләр Җәрәжәттән//

**Chapanitlasche!**

Җәрәжәттән тәшәхъе//

**Yekta stial.**

Үкәләр һәм\*

**Yektnamiqe.**

Үкәләрдәр дәлек\*

**Fao'daqle?**

Әңгәләү дәлек\*

**Tliaqrnad Ikan iqja.**

Дәлекәрдә әңгәрә әләз\*

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

Үкәләрдәр дәлек\*, әңгәрә\*  
әңгәрәдә әңгәрәдә әләз\*

**Fliedio'daqle?**

Әңгәләү дәлек\*

**Fliedik. Iazho'daqle?**

Әңгәләү\* әңгәләү дәлек\*

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

Әңгәләү, әңгәләү дәлек\*  
әңгәләү дәлек дәлек\*

**Zdeqla vidlik.**

Әңгәләр дәлек\*

**Dlolpliki vidlik.**

Әңгәләр дәлек дәлек\*

**Itoik chtenenzh.**

Әңгәләр Җәрәжәттән\*

Good morning!

Good morning!  
(Exceptional morning!)

Good day.

Well met.

What is your name?

I am Ikan Tliaqrnad.

Well met, Ikan. I am Zeklazo Nejdraf.

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

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

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

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

I am from Dlolpliki.

Good-bye. (be seeing you)

## pala

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

Noble Title	Meaning	Suffix added to name
ഡിംചീപ്ര	Dlenchiepr	-iepr (ഡിപ്ര)
പ്രാന്തി	Pranatl	-atl (ഡാൽ)
ഡിസ്ടേബ്ര	Jdistebr	-stebr (ഡിസ്ടേബ്ര)
വൈസ്റ്റലസ്	Viestlas	-tlas (ഡിവൈസ്റ്റലസ്)
ജോർഡിവി	Zhobrtglasche'	-glasche (ഡിജോർഡിവി)
പ്രെബ്ലഷെനിശാവ്	Preblsheniashav	-iashav (ഡിഷെനിശാവ്)

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

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

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

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

## Exercises (Ajozdarad)

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

### pala

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

## Other Greetings and Responses

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

**Qlie fliedik. Chaktopkenzh zdinzhbaik.**  
չ գալիշ\* արշարժեած օխուռշ\*  
I am not harmonious. Unwell is my stomach.

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

**Qlie fliedik. Tlakitzdievlik.**  
չ գալիշ\* ուշակովազ\*  
I am disharmonious. Nostalgic (am I).

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

## Nouns, Singular and Plural

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

choqi	girl	choqi choqi	girls
ՉՈՂԻ	ԿԱՐԱ	ՉՈՂԻ ՉՈՂԻ	
driefri	boy	kiachti driefri	six boys
ՃՐԵՒ	ԿԱՐԱ	ՃՐԵՒ ՃՐԵՒ	
ibro	egg	chial ibro	One egg
ԻԲՐ	ԿԱՐԱ	ԻԲՐ ԿԱՐ	

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

## Vocabulary (Tlatoniatl ilnamia)

-ach	アタシ	diminutive; small
-aqle/-qle	アタシタ	Interrogative suffix
chikakenmiztli	チカケンミツル	a six-legged cat native to Zhdant
choqabr	チオカラ	sister
choqi	チオク	girl
choqzin	チオコメア	daughter
-di	アタシ	a state of being
dievl	アタシタ	thoughts
driefrabr	アトリカラ	brother
driefri	アトリル	boy
driefrzin	アトリコメア	son
fevranzh	ベラモア	book
fliedi	アトリス	a state of unity or harmony
iadlajem	スビタリセラ	skycar
ibro	アトロ	egg
itzi	アトコ	house, home
kafi	アタシタ	coffee
kenkali	アセマアタシタ	family; clan
kenkalitzi	アセマアタシタコ	household; clan house
-nad	アタシタ	a person or profession
-nam	アタシタ	a spouse or partner
pria	アヌ	chamber or room
shtiefrabr	アトリカラ	father
shtiefri	アトリル	man
shtiefrnam	アトリカラタ	husband; male partner
tlakitzdiev	アタシタコアタシタ	nostalgia
tlamachti	アタシタアタシタ	lesson
tlekonni	アセマアタシタ	animal; creature
zdnizhba	コヌコトナ	stomach
ziatl	コヌヒ	table
ziefrabr	コヌカラ	mother
ziefri	コヌル	woman
ziefrnam	コヌカラタ	wife; female partner
zin	コヌア	child
zinach	コヌアタシ	infant

pala  
Numbers (Patlani)

Learn the numbers in Zdetl.

1	∟	chial	王ス𠂔
2	𠂔	omei	𠂔セ七八人
3	𠂔	teqo or tyei	𠂔セ𠂔 : 𠂔セ𠂔
4	六	nachoie	アズ王𠂔
5	ナ	machieli	アズ王アズ人
6	#	kiachti	ズス王人
7	匁	komi	ズルズ人
8	▽	koe	ズル
9	𠂔	kona	ズルアズ
10	∟□	matlapa	アズビアズアズ

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

teqozdij	𠂔セ𠂔コズジ	A period of three years; often mistranslated as “Olympiad”
teqozastial	𠂔セ𠂔コズ士アズ	“Teqozdij Day”, a holiday added every three years to mark the new Teqozdij
teqozdievl	𠂔セ𠂔コズヂ	The Psionic Games, a major societal event that happens every third teqozdij

Larger numbers are formed by compounding the numerical words:

11	∟∟	matlapachial	アズビアズアズ王ス𠂔
12	∟𠂔	matlapaomei	アズビアズアズアズ七八人
13	∟𠂔	matlapatyei	アズビアズアズアズ七八人
14	∟六	matapanachoie	アズビアズアズアズ王𠂔
20	𠂔□	omeimatlapa	アズ七八人アズビアズアズ

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

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

∟□□	matlaiepr	アズビアズアズ
∟□□□	matlapatl	アズビアズアズアズ
∟□□□□□	matlapatlas	アズビアズアズアズアズ
∟□□□□□□□	matlapatlasche	アズビアズアズアズアズアズ

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

## The Definite Article

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

## Pronouns (Tetlas)

The most commonly used pronouns in Zdetl are:

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

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

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

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

**Faeia ve?** (What is your name?)

One could say instead:

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

And when referring to another person:

**Faens \_\_\_\_\_. (Their name is \_\_\_\_)**

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

## Exercises (Ajozdarad)

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

## Asking Questions

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

## pala

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

## Verbs: The Present Tense

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

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

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

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

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

グルく凡ヨセス. ハマリス フル王人く人ニ\*

**Kotozenzh, fevranzh mochitik.**

sit-PRESENT PARTICIPLE, book reading-PRESENT-I.

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

アヘルコセヨ 王人  
**Nilozenzh shtiefri**  
(A) speaking man

フル王セヨ 王人く凡セヨタナコト人  
**Kochenzh chikakenmiztli**  
Sleeping cat

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

And when the verb is used as a noun:

Үکәңләтә 土スタヘン  
Yekta shtiavenzh  
Good thinking

### Tlatoniatl ilnamia: michad (verbs)

ikatike`	ԱՀՐՀՀՀԵԿ^	to stand
iqe`	ԱՀԵԿ^	to be
kaqe`	ՀԲՀԵԿ^	to listen
katzitlane`	ՀԲՀԿԵՏԵՎԱԿ^	to push
kavre`	ՀԲԹԵԿ^	to have
koche`	ՀՇԻԵԿ^	to sleep
kopeche`	ՀՇՐԵԿՇԵԿ^	to push
kotozhe`	ՀՇՀՀՅԵԿ^	to sit
miztle`	ՃԽԿԵԿ^	to ride
mochite`	ՃՇԻԵԿ^	to read
niloze`	ՃԽՋՋԿԵԿ^	to talk (speak)
noetzhite`	ՃՇԵՀՅԽԵԿ^	to climb
oliane`	ՇԱՑՄԵԿ^	to swim
qiloe`	ՃԽՋՋԵԿ^	to paint
shtiave`	ՍՏՍԴԵԿ^	to think
tie`	ՀԵԿ^	to throw
tlakoe`	ՀԲՀՇԵԿ^	to eat
tlapae`	ՀԲԲԲԵԿ^	to drink
yanae`	ՄԲՀԲԵԿ^	to hide
zhdazhe`	ՅԲՅԵԿ^	to catch

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

### Conjunctions (Nieqrاد)

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

iagh	ՃՅ	and
iai	ՃԽ	but
pra	ԲԲ	or

## Exercises (Ajozdarad)

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

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



# Culture: Zhodani Home Life

## The Clan House (Kenkalitzi)

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

<b>Yotlekemetnad</b>	યોલેકેમેનાડ	"Smith"
<b>Kliazhnamachrnad</b>	ક્લાઝનામાચરનાડ	"Plumber"
<b>Kloriemnad</b>	ક્લોરીમનાડ	"Programmer"
<b>Kotzpialinad</b>	કોટ્સપાલનાડ	"Fisher"
<b>Tlamad</b>	ત્લામાડ	"Doctor"
<b>Tilman</b>	તિલ્માન	"Taylor"

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

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

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

## The Bath Hall (Kalipakipria)

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

Every visitor or guest, regardless of rank, is invited (in some cases expected) to take part in the **kazkalipakik** (カズカズリヤスルカズル) or *bathing ritual*. This custom dates back thousands of years, possibly even to the time before the **Dzaqtlas** (ドコタルダス), and can be as simple as washing one's hands and feet for short visits or as long as a full body cleansing followed by a relaxing time in the **vrienkalipaki** (ブリエンカズリヤスルアツク) *hot bath* to discuss business or share news.

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



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

## The Gardens (Zhochtlipria)

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

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

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



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

## The Creches, Schools, Living, and Work Spaces

Beyond the **kalipakipria** and **zhochtlipria** are the spaces and buildings set aside for the true work of the **kenkali**. Here is where the **zintikipria** (コメアヘルズヘラス) creches, the **koatlipria** (ゼルアヘルズヘラス) work spaces, **zhdatlipria** (ゼルアヘルズヘラス) schools, and **kotozhiepri** (ゼルヘルズヘラス) living spaces can be found.

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

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

Every **kenkali** performs work essential to the functioning and maintenance of a **Zdobrdievl** (ゼルトルヘルス) *noble estate*. This work is done in the **koatlipria** (ゼルアヘルズヘラス) or *work spaces*. The form of the **koatlipria** depends on the skill set of the **kenkali**; the Kenkali Tliaqrnad **koatlipria** would be fields and farms; the Kenkali Yotlkemethnad **koatlipria** would be the estate's vehicle garages and possibly other heavy machinery; the Kenkali Kliazhnamachrnad **koatlipria** would be the water filtration and purification plants. These facilities are not always near the actual **kotozhiepri** of any of the individual **kenkali**.



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

**zintikipria**  
**kotozhiepria**  
**koatlipria**  
**zhdatlipria**  
**pria**

コメアヒルスルス  
 ジルヒルヨメス  
 ジルヒルス  
 ヨスヒルス  
 ハス

creche  
 communal house  
 workplace  
 school; training center  
 a functional space



## Tlamachti 2 - At a Restaurant

Zholnad Жолнад	Tlachatlasche, dlenchiepro. Itetl pleshqleo'daqle chtenzenzh? トクタラスチ、ドレンチエプロ。イテル ピレクレオダクル チテンゼン。
Azhdiazhiepr Аздызхияр	Tlachatlasche. Etachshrk chiala chtendish, kamatl. トクタラスチ。エタクシルク チアラ チテンディッシュ カマタリ。
Zholnad Жолнад	Yektlas, dlenchiepr. lazh ke zin? ユクタラスチ、ドレンチエプロ。ラズ ケジン。
Kieko Киеко	Dlabra, kamatl! ドラブラ、カマタリ！
Zholnad Жолнад	Yektlas. Moli iochti chteno'd? ユクタラスチ。モリ イオチ チテノド。
Kieko Киеко	Viepchaklajo! ヴィエプチャクラジョ！
Velmiepr Вельмияр	Cha! Aepreo'daqle dazej, Kieko-ki? チャ！エエレオダクル ダゼイ、キエコ-キ。
Kieko Киеко	Qlie... クル...
Azhdiazhiepr Аздызхияр	Ielezhe ichatetl bivriant. Yektlas ke Dlolplikiajo tsenchenzh. エレゼヒタテル ビブリヤント。ユクタラスチ クロップリカジョ チテンゼン。
Kieko Киеко	Dlolplikiajo chtenik, kamatl. クロップリカジョ チテンイク、カマタリ。
Zholnad Жолнад	Yekta pepetli. Okye chtenenzh? ユクタ ペペルリ。オケイ チテンゼン。
Velmiepr Вельмияр	Icha chokotecho, zhdedazenzh, iazh talqi, kamatl. イハ チコテコ、ズヘダゼン。
Azhdiazhiepr Аздызхияр	lazh icha tefla, iazh chtozen, zenzh. ラズ イハ テフラ、ラズ チトゾン。
Zholnad Жолнад	Zhdotlas, dlenchiepro. ズドタラスチ、ドレンチエプロ。

**tlakolepriazf**

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



## Vocabulary (Tlatoniatl ilnamia)

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

## Mealtimes and Times of the Day

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

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

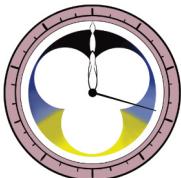
Daytime, the daylight hours between sunrise and sunset, is usually called **stial** (スラス) and nighttime, between sunset and sunrise, is **teyo** (ズセラズ).

## Vocabulary: meals (Tlatoniatl ilnamia: tlakopali)

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

tlakolepriaazaf  
Zhdanstial

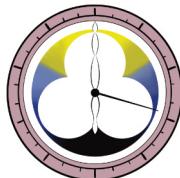
The following illustrations show a typical Zhodani clock featuring three hands of varying sizes for counting the seconds (**zhinzh** 玲ノズ), minutes (**pitlik** ピトリク), and hours (**achan** アチヤン). The outer colored ring indicates the portion of the day or **tyeiaji** (ヒュエヤジ), also known as *third*, and it rotates once per day. The clock face itself is divided into ten **achan**,



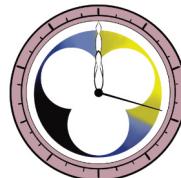
ヒュエヤジ王アチヤン  
**Teyochali**  
Midnight; hour 0



アチヤンヒト  
**Pliebraits**  
Dawn; hour 10



アチヤンヒツ  
**Stialchali**  
Noon; hour 15



アチヤンダチヤン  
**Pliebrimani**  
Sunset; hour 20

numbered from 1 to 10 counting spinward (clockwise).

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

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

## Exercises (Ajozdarad)

Express the following in Zdetl:

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

Translate from the Zdetl:

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

## Vocabulary: Verbs (Tlatoniatl ilnamia: michad)

aepre`	アエレセ^	to taste
akonmole`	アコヌアヌルセ^	to swallow
chiachie`	チアチエ^	to chew
chinqe`	チンケセ^	to suck or sip
chrche`	チルチエ^	to spit
chtoreqle`	チトロケルセ^	to order food
ezhozste`	エホズスセ^	to sautee'
frenzhe`	フレンゼセ^	to gulp
iekoke`	イコケセ^	to taste something
iepane`	イパンエセ^	to be thirsty; to have thirst
iezotle`	イゾトルセ^	to vomit
neloze`	ネロゼルセ^	to stir
ozhbe`	オジベセ^	to nibble
pitse`	ピッセセ^	to smell something
pizie`	ピツイセ^	to sniff
pleshqle`	ピッシュルセ^	to request
qetse`	ケツセセ^	to bite
tekochole`	テコロセルセ^	to be hungry; to hunger
tlakoe`	タラコセ^	to eat
tlateme`	タラタメセ^	to feed; to give food to
tlapaze`	タラパセセ^	to drink
zilmole`	ジルモセルセ^	to choke
zoyone`	ゾヨネルセ^	to fry

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

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

## Adjectives and Adjectival Suffixes

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

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

-ach	アシ	small; diminutive	-med	メド	clean
-davr	ダバ	new	-qapl	カク	fresh
-dro	ドロ	bright	-shte	シテ	fast
-kekli	ケキ	stale	-tlas	タラス	large; great
-iensh	エン	old	-zdo	ジド	dull
-klie	クニ	slow	-zdodli	ジドリ	dirty; unclean

### tlakolepriaazaf

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

**Medaqle?**  
መዳቸለ?/  
Is it clean?

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

**Stamed.**  
ስተመድ  
A clean plate (plate-clean).

### Tlatoniatl ilnamia: zarfozad

aflaja	ፈልጋዥ	sweet	iapani	ይጃፎን	thirsty
ashtiabla	ፈቻብላዥ	cold	ioaka	ይሬክባ	dry
bivriant	ጥሬኞች	spicy	keql	ዘረሳ	salty
chiklika	ችእክላዊ	bitter	kliazheva	ቃዕዮችዋ	wet
datansia	ዶትናኩስ	umami	mankia	ዶተክታዊ	soft
dlev	ሻይ	flavorless	qapl	ሻርሻ	fresh
dliefish	ሻኑፍሮ	stinky	rlop	ጥቦብ	sour
fenta	ፈንታዊ	tangy	tekicholi	ከተሽተዋል	hungry
fiela	ፈንፊል	bad	vrienia	ማኅል	hot

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

### Exercises (Ajozdarad)

Translate from Zdetl to Anglic:

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

Translate from Anglic to Zdetl:

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

## Negative Constructions

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

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

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

## Exercises (Ajozdarad)

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

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

Translate, then answer the following questions in the negative.

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

## Days of the Week

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

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

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

<b>Chistial</b>	ቍሁታዥ	First day
<b>Omeistial</b>	ይናዘሁታዥ	Second day
<b>Teqostial</b>	፳ትኩታዥ	Third day
<b>Nachostial</b>	፳፻፻ታዥ	Fourth day
<b>Machielistial</b>	፳፻፻፻ታዥ	Fifth Day

### tlakolepriaazaf

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

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

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

**Ittel pleshqleo'daqle chtenzenzh?**  
入セセト パレホレダクルダクル 王セテンツ/

This roughly translates into Anglic thusly:

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

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

**Aepreο'daqle dazej?**  
アエラルセルダクルダクル アラコセル/

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

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

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

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

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

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

## Exercises (Ajozdarad)

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



# Culture: Zhodani Diet and Cuisine

## Dietary Needs

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

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

proteins and modern Zhodani have no trouble eating local foods.

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

<b>okotzi</b>	Ոշտի	fish
<b>dlezhdokotzi</b>	Շէզդոշտի	shellfish
<b>kliazhatlkochini</b>	Ջուզտէջանի	seaweed
<b>jdiqri</b>	Ջիքրի	grain
<b>talqi</b>	Դալչի	fruit
<b>tlonqili</b>	Ճոնչիլի	vegetables

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

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

## tlatemo

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

## Eating Patterns

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

## The Morning Meal (Pliebraitspali)

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



zadadlev	Чададлев	flatbread patty made from a rice-like grain
zamoli	Замоли	broth
tlonqili	Тлончили	vegetables
talqi	Талчи	fruit
kans	Канс	a rice analogue grain
kafi	Кафи	coffee

## The Noon Meal (*Stialchalipali*)

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



qiloe`	ㄑ人丘𠂇𠂇	noodles made from the starch of a wheat-like grain
ibro	𠂇𠂇	egg
abbrstozh	ㄔ人𠂇𠂇𠂇	abbrstia meat
fozhqro	𠂇𠂇𠂇	a spicy blend of pickled vegetables, fish and shellfish

## Evening Meal (*Pliebrimanipali*)

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



ebla	ഏബ്ല	wine
tatlia	തട്ടില	liquor
kliazh	ക്ലിജ്	water
etsashchrk	എസ്സാഷ്ക്രു	a soup made from vegetables, noql meat, and spicy peppers
okotzichieli	ଓക്തിചിലി	fish curry

## Spices (Ajo)

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

Dlolplikiajo	ഡല്പ്ലിക്കാജോ	a medium-hot spice blend originating from the capital region of Dlolpliki, commonly used on fish
Viepchaklajo	വിപ്പച്ചാക്കാജോ	a very hot spice blend made specifically from peppers and spices grown on Viepchakl
Qiknavrajo	കിക്നാവരാജോ	a hot blend made from plants found exclusively on Qiknavra, the smaller continent

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

That said, Zhodani native cuisine is as varied as any other human society. Food items originating from the temperate zones tend to be less heavily

### tlatemo

spiced than those from desert regions, and the composition and type of spices used varies by region as well.

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

## Special Dietary Requirements

One unusual factor of Zhodani eating habits is the often very specific needs of the **Zhobrdievl**, the psionic Nobility. Psionic activity often requires increased caloric intake, and in varying proportions depending on the type of talent used. Teleportation, or **koetsdievl**, for example, requires a heavy

load of carbohydrates and proteins to utilize effectively, while **shadievl** (telepathy) has much less intensive needs, mainly carbohydrates and electrolytes. The **zhant'ad** clans responsible for the culinary needs of the **zhobrdievliitzi** must be mindful of their superiors' needs at all times and adjust the composition and frequency of meals accordingly.

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

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







## Tlamachti 3 - At the Airport

Azhdiazhiepr Аздиазхеpr	Platlel iqezhia. Lienmitleniash, akopatlichiaш, pra kliazhvevliash oyanqredishqle?
	Лягът сял ынчъюз* ынчъюз ынчъюз. Лягът сял ынчъюз* ынчъюз ынчъюз.
Kieko Кико	Izhiazaf ozdish, ziefri?
Velmiepr Вельмиеpr	Ыызкою ынчъюз. ынчъюз/ Dolplikizaf, Kieko.
Azhdiazhiepr Аздиазхеpr	Tlachali pierdi zhdonzhabe itzmole chtenzenzh. Inintel qlie nieqre chielish.
	Чакалы иллюзия ынчъюз ынчъюз. Чакалы иллюзия ынчъюз ынчъюз.
Velmiepr Вельмиеpr	Omeiaji apri matlakoe pierda, ielize?
Azhdiazhiepr Аздиазхеpr	Ыызкою ынчъюз ынчъюз ынчъюз. Vidleqlele izhdiepria pli kavrens. Oyanqriashdish.
Kieko Кико	Ыызкою ынчъюз ынчъюз ынчъюз. Ipatle katilishaqle tlatemo okye, ziefri?
Velmiepr Вельмиеpr	Ыызкою ынчъюз ынчъюз ынчъюз. Ыызкою ынчъюз ынчъюз ынчъюз.
Azhdiazhiepr Аздиазхеpr	Plistial pierda katile chtenzenzh patle. Lienmitleniash pierdaqle dazej?
	Ыызкою ынчъюз ынчъюз ынчъюз. Ыызкою ынчъюз ынчъюз ынчъюз.
Kieko Кико	Qlie, ayoqik.
Velmiepr Вельмиеpr	Ыызкою ынчъюз ынчъюз. Kekele chtenzenzh!
	Ыызкою ынчъюз ынчъюз//



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

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

K: Where are we going, mom?

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

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

V: What about the 18:15 flight?

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

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

K: Why do we need extra food?

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

A: Have you flown by airship ever, Kieko?

K: No, I haven't.

V: This will be fun!

### Telling time - hours, minutes, seconds

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

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

or, alternatively (and somewhat less formally):

Achan aqle?  
アchan アクレ/  
The hour?

# liazenarchekrieqrtia

To answer, one might express the time in terms of the hour and minute:

8:00	<b>Koe (achan).</b> カセ (ア王ア)*	(It's) the eighth hour.
8:10	<b>Matlapa iepri koe.</b> マタラパアリカセ カセ*	Ten past the eighth.
10:15	<b>Matlapamachieli iepri matlapa.</b> マタラパマチャエリアリマタラパ マタラパ*	Fifteen past the tenth.
12:20	<b>Omeimatlapa iepri matlapaomei.</b> オメイマタラパアリカセ カセ マタラパアリセイ*	Twenty past the twelfth.
	<b>Matlapa tiech matlapatyei.</b> マタラパアリチ マタラパアリセイ*	Ten until the thirteenth.
15:00	<b>Stialchali.</b> シヤルチャリ*	Noon.
29:28	<b>Omei tiech teyochali.</b> オメイアリチ シヤルチャリ*	Two minutes until midnight.

The word **achan** is often omitted when answering questions of time, just as it is in English ("What time is it?" "It's ten-fifteen." ).

Remember also that there are 30 minutes (**pitlik**, ピトリク) in each standard Zhodani hour (**achan**, アーチャン). Note also that the suffix **-aji** (アソシ) with a number makes it a fractional expression:

omeiaji	𠂇セヌスノソ	half
tyeiaji	𠂇セヌスノソ	one third
nachoieaji	アハセヌスノソ	one quarter
matlapaji	アハタハヌスノソ	one tenth
omei matlapaji	𠂇セヌアハタハヌスノソ	two tenths

The Zhodani will often divide their day into **teqoaji** or *thirds* (トセツルアズ) of ten **achan** each, much the same way Terrans use AM (ante meridiem) from midnight to noon and PM (post meridiem) from noon to midnight. These **teqoaji** are simply designated the *first* or **chiala** (王スルアズ), from midnight to hour 10; the *second* or **omeia** (ミダセズ), from hour 10 to hour 20; and the *third* or **tyeia** (クヒセズ), from hour 20 to midnight. Noon, as discussed previously, is marked at the fifth hour of the second third. Colloquially, they might also be named the **chikania** (王スルアズ), **stialchalia** (士スル王スルアズ), and **tlatsoa** (トアトアアズ) *thirds* of the day (*morning*, *noontime*, and *night*).

The following examples illustrate everyday use.

Hours 10 and 20 are simply named by their number.

### lienzarchekrieqrtia

06:00	Kiachtia dra chiala. ㄎㄢㄷㄔㄊㄧㄚ ㄉㄢ ㄔㄧㄻㄚ*	The sixth hour of the first third.
	Kiachta dra chikania. ㄎㄢㄷㄔㄊㄧㄚ ㄉㄢ ㄔㄧㄻㄞㄏㄸ*	
10:00	Matlapa. ㄩㄳㄉㄟㄬㄦ*	The sixth hour of morning. The tenth (hour).
12:10	Matlapa iepri omeia dra omeia. ㄩㄳㄉㄟㄬㄦ ㄩㄤㄝ ㄡㄢㄵ ㄉㄢ ㄡㄢㄵ*	Ten past the second hour of the second third.
	Matlapa iepri omeia dra stialchalia. ㄩㄳㄉㄟㄬㄦ ㄩㄤㄝ ㄡㄢㄵ ㄉㄢ ㄕㄧㄢㄔㄉㄎㄧㄻㄧㄚ	
24:00	Nachoie dra tyeia. ㄅㄢㄶㄠ ㄉㄢ ㄐㄧㄤㄝ*	Ten past the second hour of midday.
	Nachoie dra tlatsoa. ㄅㄢㄶㄠ ㄉㄢ ㄉㄢㄊㄜㄠ*	
		The fourth hour of the third third.
		The fourth hour of evening.



## Exercises (Ajozdarad)

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

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

## Vocabulary (Tlatoniatl ilnamia)

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

## Grammar: Prepositional Phrases

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

Consider the following examples:

### Dlolplikipratl Zdeqlazaf.

ドロツリエンミツルンアヒマネコゼハ。  
From Dlolpliki to Zdeqla.

### Dlolplikipratl Zdeqlazaf Lienmitlensiash.

ドロツリエンミツルンアヒマネコゼハリエンミツルンイアシ。  
From Dlolpliki to Zdeqla via airship.

### Zhdantaf

アヤマツル  
Far from Zhdant

### Tlatemotiaql

アタメトアヨル  
Without food

Additional prepositions are listed on the following table.

## Prepositions

-ai	◀ՂՂ	unto	-iash	◀土	via, by way of
-af	◀ՂՂ	yonder, afar	-ir	◀ヰ	with
-che'	◀王々^	above	-pratl	◀ՂՂ	from (place)
-chedl	◀王々	in front of	-prebr	◀ՂՂ	from (person)
-chrnt	◀王ՂՂ	up to	-pri'	◀Ղ	in spite of
-dlaf	◀ՂՂՂ	beneath	-qaf	◀ՂՂ	from
-dliez	◀ՂՂ	on, upon	-qlets	◀ՂՂ	except
-edre	◀王王	nearby	-shtivl	◀土人	because of
-enz	◀王	by, beside	-tia	◀Ղ	against
-flints	◀ՂՂՂ	like	-tiaql	◀ՂՂ	without
-ia	◀土	concerning	-tlieb	◀ՂՂ	instead of

## Exercises (Ajozdarad)

Translate from Zdetli to Anglic:

1. Zarik lienmitlensiash.
2. Zarik iavcheqliash Dlolplikiai Tliachidqaf Zdeqlaish.
3. Stialchaliakopatlichiaash draits chtenzenzh ens.
4. Kieko Velmieprchedl iqe.
5. Azdiazchiepr Kiekoenz iqe.

Translate the following sentences into Zdetli:

1. We will travel by train instead of by boat.
2. The women had arrived at noon via blimp.
3. Kieko and her mothers are walking toward the airship.
4. The train will depart at 15:20.
5. The ship departed without passengers.

## Adverbs and adverbial constructions

Adverbs are words that describe a verb. They function the same as adjectives do for nouns, but are appended to the verb instead. Usually this takes the form of an adjectival suffix added to the verb, but can also appear as the *adverbial suffix -vra* (◀ՂՂ):

Nearly any adjective can be made into an adverb in this way, though in actual usage some may appear cumbersome or sound strange.

shta	士	now	shtavra	士Ղղ	immediately
blefr	奴	today	blefrvra	奴Ղղ	by today
zeychim	コセビ王人	soon	zeychimvra	コセビ王人Ղղ	expeditely
shte	士	fast	shtevra	士Ղղ	rapidly
klie	芨	slow	klievra	芨Ղղ	slowly

When talking about the *manner* in which a thing is happening, or is being done, use the word *iqenta* (◀芨芨):

lienzarchekrieqrtia  
**Iqenta zarensaqle?**  
人<sup>レ</sup>セ<sup>タ</sup>リ<sup>テ</sup> ゴ<sup>ル</sup>サ<sup>セ</sup>ク<sup>ル</sup>ト<sup>ク</sup>/  
How (in what manner) are you travelling?

**Iqenta nilozikaqle?**  
人<sup>レ</sup>セ<sup>タ</sup>リ<sup>テ</sup> ア<sup>ル</sup>リ<sup>ス</sup>コ<sup>ト</sup>ニ<sup>テ</sup>カ<sup>ク</sup>/  
How (in what manner) am I speaking?

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

**Pliebraitspali tlakoleo'd pliebraitsvra.**  
食<sup>ス</sup>ト<sup>リ</sup>ル<sup>ト</sup>食<sup>ス</sup>ル<sup>リ</sup> と<sup>リ</sup>食<sup>ス</sup>ル<sup>リ</sup>セ<sup>ル</sup> フ<sup>ル</sup> 食<sup>ス</sup>ト<sup>リ</sup>ル<sup>ト</sup>食<sup>ス</sup>ル<sup>リ</sup>\*  
We eat breakfast every morning.

**Ke dlozhlienmiztlens draitse stialchalivra.**  
飛<sup>ス</sup>艇<sup>リ</sup>飛<sup>ス</sup>艇<sup>リ</sup>ア<sup>リ</sup>ス<sup>ト</sup>ル<sup>リ</sup>コ<sup>ト</sup>セ<sup>ル</sup> 飛<sup>ス</sup>艇<sup>リ</sup>ト<sup>セ</sup> 上<sup>ス</sup>リ<sup>ス</sup>王<sup>リ</sup>飛<sup>ス</sup>艇<sup>リ</sup>\*  
The (zeppelin) arrives every noon.

Practice constructing adverbial phrases.

### Exercises (Ajozdarad)

Translate from Zdetl:

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

Express the following in Zdetl:

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



# Culture: Travel

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

## Ground Travel (Oyanqad tatliash)

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

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



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

<b>akopatlichA</b> アコパチカ	rail line; railroad
<b>iadlajem</b> アドライム	skycar (speeder)
<b>tchipI</b> チップ	a small robotaxi common on Zhdant
<b>qietsfatli</b> クイエツ・ファットリ	motorcycle (usually used for racing or fast attack)

## oyanqad

### Water Travel (Oyanqad kliaziash)

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

known for their rugged and often savage nature.

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



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

**klizzdikialki**  
**kliazhbreiayotl**  
**fechadlaflyotl**

ㄩㄻ㄰㄰ㄱㄮㄵㄮㄷ  
ㄩㄸㄯㄮㄻㄮㄲㄮㄷ  
ㄮㄷㄭㄮㄮㄮㄮㄷ

sailboat  
hydrofoil  
submarine

### Air Travel (Oyanqad lieniash)

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

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

**lienmiztlenz**

ㄩㄻㄳㄮㄮㄺㄮㄷ

airship, generically

**omplotl**

ㄩㄻㄮㄮㄷ

nickname for any non-rigid airship ("blimp")

**dlozhlienmiztlenz**

ㄩㄻ㄰ㄻㄮㄮㄮㄮㄷ

rigid airship ("zeppelin")

**ololitlas**

ㄩㄻㄻㄮㄮㄮ

"Magnus Sphere"

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

## oyanqad

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

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

jdondazh	ဂုဏ်ဂုဏ္ဍ	glider
lienzakayotl	လီနဲ့ခာ့ခူးယဲ	aeroplane
omqrebreiyotl	လီဒဲနဲ့တဲ့ယဲ	helicopter

## Gravitic Vehicles (Kitlaliadrayotl)

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

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

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





## Tlamachti 4 - New Home

<b>Velmiepr</b>	Chto'd, Kieko! Zdobritzi yzqio'daqle? Itzidavro'd.
ՎԵԼՄԻԵՊՐ	Չո՞դ, Կիեկօ! Զծորիչի յզշոյգալք? Իտզիդավրօ՛դ.
<b>Kieko</b>	Tlasens! Vidlaqle zinflints fredr?
ՀԵԿՈ	Տլասնեցի! Վիդլակլե զինֆլինտ քերդ/
<b>Azhdiatziepr</b>	Vidlio'd zinflints ozhda.
ԱՅՋԻԱԶԻԵՊՐ	Վիդլիօ՛դ զինֆլինտ օշհա.
<b>Kieko</b>	Pradrnad fredr?
ՀԵԿՈ	Բրածռնադ հերդ/
<b>Velmiepr</b>	Iazh shadrnad, koetsnad, iazh pachtanad ievle!
ՎԵԼՄԻԵՊՐ	ՀՅ Շածռնադ, Հօշտառն. ՀՅ Բրածռնադ էպեշի/
<b>Kieko</b>	Kekela chtenzenzh! Chilitad iochtiaqle chilitens?
ՀԵԿՈ	Հեկելա շենչեցի! Շենիւրն ըմբառնեցի
<b>Azhdiatziepr</b>	Vrojdar'o'd chtenzenzh draitsik, Kieko.
ԱՅՋԻԱԶԻԵՊՐ	Վրոյդարօ՛դ շենչեցի դրաւտիշ. ՀԵԿՈ.
<b>Kieko</b>	Brojevi devish? Aziaklik.
ՀԵԿՈ	Բրոյեվի դևիշ/ Աչիակլիկ/
<b>Velmiepr</b>	Qlie af, iazh pierie qlie akimato'd.
ՎԵԼՄԻԵՊՐ	ՀՅ ՌԵ. ՀՅ Բաժնե ՀՅ Բաշտարեալն.
<b>Kieko</b>	(Yolikavra) Pierie zhdatlik?
ՀԵԿՈ	(Սոլիկարա) Բաժնե օքտաշ/
<b>Azhdiatziepr</b>	Qikazaf. Qikvra, kiatok papaqish.
ԱՅՋԻԱԶԻԵՊՐ	Հյօթեկուհի. Հյօթար. ՀԵԿՈ Բրածռնադնաւտ.
<b>Kieko</b>	Chelie piero'd aqle, ziefri? Chelie piero'd ish izhiazaf?
ՀԵԿՈ	Հելիէ բաժնակալ Բէնք, Կունչի/ Հելիէ բաժնակալ նաւ Էյօթկուհի/
<b>Azhdiatziepr</b>	Hal! Qlie blefr. lelize zan.
ԱՅՋԻԱԶԻԵՊՐ	ՀՅ/ ՀՅ Խենչի էլլուկը Կոչեա.



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

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

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

K: Other telekinetics (pradrnad)?

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

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

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

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

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

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

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

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

A: Ha! Not today. Perhaps later.

### Exercises (Ajozdarad)

Translate:

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

## Vocabulary (Tlatoniatl ilnamia)

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

## Emotions (lolotlia)

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

### Vocabulary (Tlatoniatl ilnamia)

pakia	ハラズ	happy
tlakia	ヒラズ	sad
kaya	ゼラバ	love
rans	ハラス	hate
tlakitzia	ヒラズムコス	homesick
machita	ハラ王人ハ	afraid
tavra	レルタラ	spirit
fliedir	リキドクル	harmonious
fliedtiaql	リキドクスル	without harmony

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

Pakiaik.  
ハラズムス\*  
Happy-I; I have happiness.

Tlakiaik.  
ヒラズムス\*  
Sad-I; I have sadness.

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

He (or she) was afraid.  
ハラ王人ハセス くレコセス\*  
Fear-he was-being; He had fear.

They will be in love.  
ゼラバセス ゼラコセス\*  
Love-they-have will-doing; Love they will have.

Practice expressing emotions in Zdetl.

## Dialogue (Zanila)

<b>Azhdiazhiepr</b>	Yzqja, Kieko - Obrenstebr namiqe dish totomens.
Азхдиязхиеpr	Үңғылар, 2x2a. Өткөзгөл күнеге таңдаулаштырылған*
<b>Kieko</b>	Obrenstebr iadaqle?
2x2a	Өткөзгөл күнеге таңдаулаштырылған*
<b>Velmiepr</b>	Tlamachedl Obrenstebr.
2x2a	Тәрәнәкән күнеге таңдаулаштырылған*
<b>Kieko</b>	Tlamachtnadik iqiens tozenzh?
2x2a	Тәрәнәкән күнеге таңдаулаштырылған*
<b>Azhdiazhiepr</b>	Qlie, Kieko, tlamachtnamik iqish tozenzh.
Азхдиязхиеpr	Сә, 2x2a, Тәрәнәкән күнеге таңдаулаштырылған*
<b>Obrenstebr</b>	Yektnamiqe, dlenchiepr! Yekta oyanqrado'd dazej, pri`enzh? Ah, Kieko iqia tozenzh, dlenchieprzinichpatlasdish.
Өткөзгөл күнеге	Үткөзгөл күнеге, 2x2a // Үткөзгөл Оңтүстік күнеге дік дік көзін, 2x2a // 2x2a Күнеге, 2x2a // 2x2a //
2x2a	Yektnamiqe, jdistebr.
2x2a	Үткөзгөл күнеге, 2x2a *
<b>Obrenstebr</b>	O'dia oqrshtievense tlamachtziefrnamo'd dazej. Kenkache zhdatlo'd?
Өткөзгөл күнеге	Оңтүстік күнеге, 2x2a // 2x2a // 2x2a // 2x2a //
<b>Kieko</b>	Viaj, jdistebr. Piere zhdatlik pri`enzh!
2x2a	2x2a // 2x2a //
<b>Obrenstebr</b>	Ha ha! Chtenzenzhо'd shtiavik. Totomo'd, zinfredr namiqо'd.
Өткөзгөл күнеге	Шыңғыс // 2x2a // 2x2a //



## Kenkaliazhdi

### Vocabulary (Tlatoniatl ilnamia)

tlamachedl	とタマセド	head teacher
tlamachtnam	とタマセタヌ	parent-teacher
tlamachtrnad	とタマセタヌタナ	teacher
dlenchieprzin	ドヘチエブズ	intendant children
totome'	トモコセ	to be approaching
oqrshieve'	オクシエブ	to inform
kenkache'	ケカセ	to be ready or prepared
oyanqrad	オヤンカラ	a trip, a journey
piere'	ピエ	to learn
kavre'	カバ	to have, to contain
adre'	アド	to grasp, to hold

### Exercises (Ajozdarad)

Translate:

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

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

Who is Obrenstebr?

Obrenstebr is the head teacher of the estate.

Will he be my teacher?

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

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

Well met, sir.

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

Yes sir. I hope I will learn to fly!

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

## Grammar: the Optative Aspect (pri-)

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

Pradievl zhdatlik pri'enzh.

ਪ੍ਰਾਦੀਵਲ ਜਹਦਾਤਿਕ ਪ੍ਰਿਏਂਝ\*

I hope to learn telekinesis.

Vlezhdvevl kavrish pri`ej.

ਵਲੇਖਡਵੇਵਲ ਕਾਵਰਿਸ਼ ਪ੍ਰਿਏਜ਼\*

I wish we had a starship.

Qlie michens pri`ej.

ਕਲੀ ਮਿਚੇਂਸ ਪ੍ਰਿਏਜ਼\*

She wishes she hadn't done that.

Practice using the optative aspect.

## Exercises (Ajozdarad)

Translate:

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

Translate:

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

## Grammar: the Verb Infinitive (-e`)

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

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

### kenkaliazhdi

Fevranzh mochite chenik.

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

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

Qlie vlezhdezhiia ezhie.

ಉತ್ತಿ ವ್ಲೆಂಡೆಂಜ್ ಇಂತ್ತಿ\*

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

Atiechavra ozde, zhiazzaf ayonad ozde tozej.

ಆತ್ಯಾಚಾವ್ರಾ ಓಂಡೆ, ಝಿಾಂಜಾಫ್ ಅಯಂದ್ ಓಂಡೆ ತೊಂಜೆ\*

To boldly go where no one has gone before.

Practice using the verb infinitive.

## Exercises (Ajozdarad)

Translate:

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

Translate:

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

# Culture: Childhood Education

## Education (Akimatiesi)

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

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

<b>tavr</b>	ରେମ	morality or duty
<b>flieshtiemis</b>	ଫେଷ୍ଟିଆମିସ	conformity or tradition
<b>dlachabris</b>	ଡଲାଚାବରିସ	respect and deference

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

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

<b>onqesi</b>	ଅନ୍କେସି	aspects of being
<b>stiel</b>	ଶ୍ତେଲ	body
<b>zhatsi</b>	ଝାତସି	mind
<b>chiel</b>	ଚିୟେଲ	spirit or soul
<b>tlamachtrnad</b>	ତଳାମାଚଟନାଡ	educators

## Body (Stietl)

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



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

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

<b>stietltokpada</b>	ຫຼັກສົດຫຼັກສົດ	physical health
<b>pachtanad</b>	ຫຼັກຫຼັກຫຼັກ	healer
<b>teze-tloe</b>	ຫຼັກຫຼັກຫຼັກ	tag ("touch-run")
<b>dlietl-dize</b>	ຫຼັກຫຼັກຫຼັກ	jumping rope ("rope-jump")

## Mind (Zhatsi)

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

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

### zinakimatienetsi

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



### Spirit (Chiel)

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

**dievl**

ပဲခာ

**psionics**

**zhinqetsad**

ဒေဝါဒသတ္တရ

**ascension**

**zhatsitokpada**

ဒေဝါဒသုက္ခဏီပဲ

**mental health**

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

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

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



### Psionic Training (Dievlakimatienentsi)

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

### zinakimatiensets

chieltokpada	ଶ୍ରୀତୋକପା	spiritual health
pachtzalizhatsi	ପଚ୍ଛାଲିଜହାସି	meditation
shadievl	ଶଦୀଏବ	telepathy
pachtadievl	ପଚ୍ଛାଦିଏବ	healing
fliedesi	ଫିୟେଦୀସି	harmonious existence

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

## Reeducation (Akimatiensitsench)

Students who are not in a state of **fliedl** *harmony* can be taken aside for special instruction and assistance. In some cases, the **tavrchedl** (guardians of morality) may be called in for **akimatiensitsench** (ଅକିମାଣ୍ଟିସିଞ୍ଚ) or *reeducation*.

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

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



machitad	ମାଛିତାଦ	phobia
zebroda	ଜେବ୍ରୋଡା	obsession
fliedlas	ଫିୟେଦୀସି	harmonious living
tavrchedl	ତାଵ୍ରଚେଦି	Guardians of Morality
sht'zy	ଶ୍ତୁର୍ଯ୍ୟ	serious mental illness



## Tlamachti 5 - Psionic Training

<b>Obrenstebr</b> Оренштебр	Itoaqleo`d tepek, Kieko? Ininzhiezaf, dievlo`d ajozhdaro`d chtenenzh.
<b>Kieko</b>	Итоаклео`д тепек, Кико? Ининшиэзэф, дивло`д ажодзаро`д чтенэнзх.
<b>Obrenstebr</b> Оренштебр	Viaj, zinfredrir. Okyezana ozhda iqens, iazh zhdatlo`d makoens chtenenzh.
<b>Kieko</b>	Люблю, зинфредрир. Окьецана озджа икенс, язх ждатло`д макоэнс чтенэнзх.
<b>Obrenstebr</b> Оренштебр	Паси, люблю икенс. Язх ждатло`д макоэнс чтенэнзх.
<b>Kieko</b>	Ichpatlasik aqle?
<b>Obrenstebr</b> Оренштебр	Viaj, Ichpatlaso`d. Zinichpafredrir qiktlas chilitik iazh zhdatlik.
<b>Kieko</b>	Люблю, люблю икенс. Люблю икенс. Чилитик язх ждатлик.
<b>Obrenstebr</b> Оренштебр	Omei pra tyei teqozdij kavrens.
<b>Kieko</b>	Тэгээдийг икээдээж каврэнс аялжээ?
<b>Obrenstebr</b> Оренштебр	Zanatlasens iadaqle?
<b>Kieko</b>	Каврэнс машинэй тэгээдийг икээдээж.
<b>Obrenstebr</b> Оренштебр	Ianasha iqens. Kavrens machieli teqozdij iazh omei chten. Ashtiavlzaf, dlenchiepr dlelnezens chtenenzh.
<b>Kieko</b>	Дленчиеэр дленэзикаа чтенэнзх?
<b>Obrenstebr</b> Оренштебр	Viaj, shtiaqo`d iazh ajozhdaro`d ekenzh.
	Паси, энэдээдээж энэдээдээж членчиээр дленэзэнзх.



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

K: With other children?

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

K: Am I the youngest?

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

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

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

K: Who is the oldest?

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

K: Will I become a dlenchiepr too?

O: You will, if you study and practice.

## Vocabulary (Tlatoniatl ilnamia)

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

## Grammar: Comparisons

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

<b>zhdota</b> 曰ルル good	<b>zhdatl</b> 曰ルト better (superior)	<b>zhdotlas</b> 曰ルトアツ best (supreme)
<b>ashtiabla</b> アスティアブ cold	<b>ashtiablatl</b> アスティアブタ colder	<b>ashtiablatlas</b> アスティアブタアツ coldest

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

<b>-che`</b>	王セ`	above; superior
<b>-ach</b>	アチ	small; inferior
<b>-flints</b>	アスメズ	like, similar to

Recall these and others from previous lessons.

**shtiefliche`**  
シチーフリチ  
superior man

**vlezhdvevlach**  
ヴレズヒドヴェラフ  
inferior starship

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

Shtiefriensh ziefrizda.  
シチーフリエンシ ツイフリジダ.

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

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

**Qitache` tlachakazda el kliazhatl.**  
シタケチタラカザンダ エル クラヤハツル.  
(the) Ocean is wetter than (the) desert.

## Exercises (Ajozdarad)

Translate from Zdetl.

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

## Grammar: The Habitual Aspect (tsench-)

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

<b>tsench-</b>	とセチ	habitual aspect
<b>tsenchenzh</b>	とセチセチ	habitual participle
<b>tsenchej</b>	とセチセフ	habitual perfective

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

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

This aspect can also be used in more specific context:

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

### Exercises (Ajozdarad)

Translate from Zdetl.

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

Translate from Anglic.

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

## Grammar: The Conditional Aspect (ek-)

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

ek-	᜔ᜓ	conditional mood
ekenzh	᜔ᜓ᜕ᜓ	participial conditional
ekej	᜔ᜓ᜕᜔	perfective conditional

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

**Pierad ekiqe, pierdish ekenzh.**

ᜈᜊᜄᜉᜄᜉ ᜔ᜓᜓᜉ, ᜈᜊᜄᜉᜄᜉᜊᜓᜓ\*

If there is a flight, then we will fly.

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

**Qlie pierad ekiqe, qlie pierdish ekenzh.**

ᜈᜊ ᜈᜊᜄᜉᜄᜉ ᜔ᜓᜓᜉ, ᜈᜊ ᜈᜊᜄᜉᜄᜉᜊᜓᜓ\*

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

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

**Kochie, zdeze ekenzh.**

ՀՌ ՄՌ, ՋՌ ՋՌ ᜔ᜓᜓ\*

To sleep, perchance to dream.

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

**Q: Pierdish chtenenzh aqle?**

ᜈᜊᜄᜉᜄᜉᜊᜓᜓ Ո՞՛՛ Ո՞՛՛

Will we fly?

**A: Ek.**

᜔ᜓ\*

Maybe.

## Exercises (Ajozdarad)

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

## Grammar: The Imperative Aspect (zhda-)

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

**Kiat!**  
↗スと//  
Attack!

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

<b>zhda-</b>	↗ス-	imperative mood
<b>zhdaenzh</b>	↗スとヲ	imperative participle
<b>zhdaej</b>	↗スとヲ*	imperative perfective

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

**Kiatlo'd zhdaenzh!**  
↗スとロ^ド ゴスとヲ//  
You must attack!

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

**Kochieo'd zhdaej.**  
ゴスモロ^ド ゴスとヲ\*  
You should have slept.

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

**Makozhda! Makozhda!**  
ゴスゴススル// ゴスゴススル//  
Help! Help!

Practice using the *imperative aspect*.

### Exercises

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



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

### Scene (Pepechtliach)

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

主ヒツコガハ 王人ヒツコガハ コメアリ クレセル\* ルヨル ルツルツルスヨ  
ズキナガハ リケルツルスヨ\* ブケコトナガハ トスルセラセコガハセヨ ズキセルスヨ  
ルスセアセル\* ズキセル コメアコガハ ルズルタガセセル) ルスセアセル\*

Chilitens tliazens zin.

王人ヒツコガハ ヒスコガハ コメア\*

**Obrenstebr:** Zin! Kieko iqia, dlenchieprzindavrdish.

ルスセアセル\* < コメア// ズキセル 人ソス. ヒセマヌルコメアセラタムス人土\*

**Aiaplor:** Yektnamiqe Kieko!

アスルルア < ハセカタアタスルセ, ズキセル//

**Niria'llients:** Pradrnado'daque?

アスルス^ヒヌア < ハセカタアタスル^ハセカセ/

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

ルスセアセル\* < ハスル. ハセカタアタスルセヨ ズキセル\*  
ルスセアセルコガハセヨ ハセカタアセヨ とセマセヨ 王セコセヨ\*

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

Коатлэншин ололи чилитиренс ждаенш. Кико.  
Коатлэншин ололи чилитиренс ждаенш. Кико.

**Kieko:** Ololiadaqle?

Кико. Коатлэншин ололи чилитиренс ждаенш.

(Koatlenshin ololi pierens)

(Коатлэншин ололи чилитиренс ждаенш)

**Prezbra:** Ololiad. Yektnamiqe.

Коатлэншин ололи чилитиренс ждаенш.

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

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

**Kieko:** Kamatli, Obrenstebr. Aiaplor, chilitishaqle?

Кико. Каматли, Обренстебр. Аиаплор, чилитишагле.

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

Аиаплор. Прадрас иацх пратиас! Ололи прадриенс чиал, иацх ололиаш виакре прадривра пазклиш.

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

Пазклод, кекеленс! Ололи прадрик чилитиренс ждаенш.

(Zhatsshtiafens, ololitla chrntens.)

(Зхатштияфенс, ололитла хрнтенс.)

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

Зха, ололи пратиод ждаенш, иацх ололик виакроид ироид.

**Kieko:** (OK)...

ՀԵՂԱ: ՎՃՎ»

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

(ՅՌԵՌՈՒՄ ՏՅԱՌԵՎ ԱՌԵՎԵՎ ԱՌԵՎԵՎ  
ԱՌԵՎԵՎ ԱՌԵՎԵՎ ԱՌԵՎԵՎ ԱՌԵՎԵՎ)

**Prezbra:** Cheztlens chtenzhenzh

ԲԵԿՈՒՄ Կ ԽԵԿՈՎԵՎ ԽԵՎԵՎ\*

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

ԲՏԲՐԱՄ Կ ԸԵՋԵՎ, ԲԵԿՈՒՄ\* (ՀԵՂԱԿԵՎ)  
ԲՇԵՎԵՎ ՄԵԴԱՌՈ ՄՏՏՎԵՎ\*

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

(ԱՌԵՎԵՎ ԱՐ ՀԵՂԱ ԵՎԵՎԵՎ ԱՌԵՎԵՎ ԱՌԵՎԵՎ ԱՌԵՎԵՎ  
ԱՌԵՎԵՎ ԱՌԵՎԵՎ)

**Kieko:** Aftlasens!

ՀԵՂԱ Կ ԲԵՎԵՎԵՎ//

**Niria'lients:** Qlie makicho'd. Evcho'd chtenzhenzh. Stialvra ajozdarish tsenchenzh. Azhi pazklie cheno'daqle?

ԱՆՄԱՑԵՎԵՎ ԽԵ ՋԲԵՎԵՎ ԽԵՎԵՎ ԽԵՎԵՎ  
ԱՆՄԱՑԵՎ ԲՈՋԵՎԵՎ ԱՆՄԱՑԵՎ ԵՎԵՎ ԲԵՎԵՎ  
ԽԵՎԵՎ ԲԵՎԵՎ ԽԵՎԵՎ

**Kieko:** Kamatli!

ՀԵՂԱ Կ ՋԲԵՎԵՎ ԵՎԵՎ//

## Vocabulary (Tlatoniatl ilnamia)

-ev	✧✧	to cause to become
-ir	✧✧	with, along with
akimate`	✧✧✧✧✧✧✧	to know
akimateve`	✧✧✧✧✧✧✧✧✧	to introduce (to make known to)
akimatienche`	✧✧✧✧✧✧✧✧✧✧	to have foreknowledge
azhi	✧✧	again
cheztle`	王セコトセ^	to fall
chilite`	王人立人セ^	to play
chrnte`	王タラセ^	to rise
evche`	セタ王セ^	to improve (become better)
ichaka	人王タタ	large
kamatli	✧✧✧✧✧	please or thank you
kekela	✧✧✧✧	fun
mechote`	✧✧王立セ^	to participate in, to be a part of
ololi	✧✧✧✧	ball
oyanqre`	✧✧✧✧✧	to travel
pazkle`	✧✧コズセ^	to attempt, to try
pechatle`	✧✧王タとセ^	to win, be victorious
shidr	土人	season or month
tliaze`	ビスコセ^	to pause
viakre`	ビスズセ^	to hit, to strike
zhatsshtiefe`	ヨタヒキセキセ^	to concentrate, focus the mind
zieprad	コズタタ	hoop

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

The children pause their play.

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

**Aiaplor:** Good to meet you, Kieko!

**Niria'llients:** Are you a telekinetic?

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

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

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

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

**dievlakimatiens**

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

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

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

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

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

**Prezbra:** It's going to fall.

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

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

**Kieko:** it's too far away!

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

**Kieko;** Yes, please!

# Culture: Psionic Education

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

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

<b>stefedievl</b>	ពេជ្ជេជ្ជិន	blocking
<b>pachtadievl</b>	នរបុរាណិន	healing
<b>ziefpachtdievl</b>	កុម្ភនរបុរាណិន	empathic healing
<b>shadievl</b>	ដូរធម៌ន	telepathy
<b>pradievl</b>	នរបុរាណិន	telekinesis
<b>tlakoyedievl</b>	ពេជ្ជេជ្ជិនបែបិន	awareness
<b>koetsdievl</b>	នរបុរាណិន	teleportation
<b>petlandievl</b>	នរបុរាណិន	clairvoyance
<b>tepozdiefadievl</b>	គេហិរញ្ញវត្ថុបែបិន	machine symbiosis
<b>miliiedievl</b>	កុងធម៌បែបិន	mimic
<b>tlamakedievl</b>	ពេជ្ជេជ្ជិនបែបិន	psychic transfer
<b>koetsfredrdievl</b>	នរបុរាណិនបែបិន	teleprojection

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

## Training Psionic Children

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

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

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

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



*Teaching a pradrzin to fly*

## Mind Games

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

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

<b>koetsezad</b>	飞 <sup>テレ</sup> 球 <sup>コロ</sup> タ <sup>タク</sup>	teleport tag
<b>ololiprasibr</b>	飞 <sup>テレ</sup> 球 <sup>コロ</sup> 球 <sup>コロ</sup> タ <sup>タク</sup>	telekinetic dodge ball
<b>zhatstlani</b>	飞 <sup>テレ</sup> 电话 <sup>タラフ</sup>	telepathic "telephone"
<b>vrendametlosi</b>	迷 <sup>マサニ</sup> 宫 <sup>マハ</sup> 球 <sup>コロ</sup> タ <sup>タク</sup>	maze running

Young children learn primarily through play (**chilitad**, 王人<sup>ウム</sup>人<sup>ヒト</sup>タ<sup>タク</sup>), and the education of children from their first **teqozdievl** to their third is mostly structured play with a minimum of classroom instruction.

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## Shared Thoughts

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

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

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

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

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



*Preparing a young koetszin for her first (intentional) jump*

## Adult Life Preparation

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

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

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



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

*Teaching a young petlanzin to scry*

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

negotiation  
diplomacy  
mining  
archeology  
teacher



## Tlamachti 6 - Game Day

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

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

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

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



teqozdievl  
Pepechtliach 1  
(anax王と天王 上)

ZDOBRDIEVLITZI - STIAL

アラムダマタムコム トスル

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

アヌ王ル コメア、アヌアズ^リヌヌ、ニキニル。  
アヌアズ^リヌヌ、アヌアズ^リヌヌ、ニキニル。  
アヌアズ^リヌヌ、アヌアズ^リヌヌ、ニキニル。  
アヌアズ^リヌヌ、アヌアズ^リヌヌ、ニキニル。  
アヌアズ^リヌヌ、アヌアズ^リヌヌ、ニキニル。  
アヌアズ^リヌヌ、アヌアズ^リヌヌ、ニキニル。

NIRIA'LIENTS

アヌアズ^リヌヌ

Yekta pratiad, Kieko! Ziepradtlo ozdietloiens dazenzh!

ウチニル フルニル、ニキニル//  
コメアズ^リヌヌ、アヌアズ^リヌヌ、ニキニル//

KIEKO  
ニキニル

Zha zieprad tlamatcho'd zdaenzh ikzaf!

ヨク コメアズ^リヌヌ、ニキニル  
アヌアズ^リヌヌ、ニキニル//

NIRIA'LIENTS

アヌアズ^リヌヌ

Zhdazo'd ekenzh, kaqlo'd ekenzh!

ヨクコム^ル ナニキニル、ニキニル^ル ナニキニル//

Maitliens Diqejens Niria'lients, iazh zieprad cheztlezens.

アヌアズ^リヌヌ、ニキニル、アヌアズ^リヌヌ、ニキニル  
アヌアズ^リヌヌ、ニキニル、アヌアズ^リヌヌ、ニキニル。

Ichitens cheztle Kieko. Cheztzafens zieprad zdeq mantlache.

アヌアズ^リヌヌ、ニキニル、アヌアズ^リヌヌ、ニキニル  
アヌアズ^リヌヌ、ニキニル、アヌアズ^リヌヌ、ニキニル  
アヌアズ^リヌヌ、ニキニル、アヌアズ^リヌヌ、ニキニル

teqozdievl

KIEKO

≥×≥≤

Cha! kaqlik!

王父// 耶和華//

Zinzaf brojevens Azhdiazheipr. Okiq, ololiachi prafredr iazh  
zieprichtiozhfredrens.

コメアコ父ハ ルルバヤタハニ ハヨスヨマニ\* ハシタニ  
ヒツヒツス王ハ ハルニハニ ハヨ  
コメア王ハルヨハニハニ\*

AZHDIAZHIEPR

ハヨスヨマニ

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

トハタハ王と人 ハルヒトハ土、コメア\*  
セタ王セトハ土 コロ王人土\* ヨハ、  
トハタハリス人<sup>レ</sup> トハリス人ハ<sup>レ</sup>ハ  
ロヒセロ人土 ハメトス人トハリス人トメ王\*

CHILDREN

コメア

Viaj, Azhdiazhiepr.

ハスノ、ハヨスヨマニ\*

AIAPLOR (KIEKOZAF)

ハスルア (≥×≥≤コ父ハ)

Yektlasche dlenchieprziefrio'd.

ハセコトハ土王セ ハセマニコメニハル^ハ\*

AZHDIAZHIEPR

ハヨスヨマニ

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

ハズ 土メタハ人土 トハセダル土マユ ハジル土マユ\*  
ハルリス人コ父ハ トハセダルコロマタマアマ  
ハメトス人トハリス人 ハジルス人 トハコセラ\*

KIEKO

≥×≥≤

Teqozdievl? Viaj?

トハセダルコロマタマ/ ハスノ/

**teqozdievl**  
PREZBRA  
ପ୍ରେସ୍ବରା  
Viaj, Teqozdievlzaf zdobritziens dlenchiepr  
kavrens.

ମୁଁ, କେତେବେଳେ ଏହିପରିବାହି  
ପରିଦ୍ୱାରା କୋଣାକୁ ଧରିବାର କାମକାହିଁ\*

**AIAPLOR**  
ଆଇଏପ୍ଲର  
Yektlaschens. Pradrnadens iazh petlanadens.

ପରିବାରର କାହାର କାହାର କାହାର କାହାର  
କାହାର କାହାର କାହାର \*

**KIEKO**  
କୀକୋ  
Teqozdievl qlie vrojdarik dazej.

କେତେବେଳେ ଏହି ନାହାରମାତ୍ର  
ଏହିକାହିଁ\*

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

କୀକୋ କେତେବେଳେ ଏହିପରିବାହି ଏହିପରିବାହି  
ଏହିକାହିଁ\* ଓର, ଉଠିବାର କାହାର //

**KIEKO**  
କୀକୋ  
Viaj, ziefri!

ମୁଁ, କୋଣାକୁ//

EXT. THE ZDOBRDIEVL ESTATE GROUNDS - DAY

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

NIRIA'LIENTS

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

KIEKO

Let me have the hoop now!

NIRIA'LIENTS

If you can catch it, you can have it!

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

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

KIEKO

Ha! I got it!

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

AZHDIAZHIEPR

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

CHILDREN

Yes, Azhdiazhiepr.

AIAPLOR (to KIEKO)

Your mother is really good.

AZHDIAZHIEPR

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

KIEKO

The Teqozdievl? Really?

**teqozdievl**

**PREZBRA**

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

**AIAPLOR**

He's really good. Telekinetic AND clairvoyant.

**KIEKO**

I've never seen the games before.

**AZHDIAZHIEPR**

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

**KIEKO**

Yes, mother!

### Tlatoniatl ilnamia

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



teqozdievl  
Pepechtliach 2  
(anax王とス王 山)

TEQOZDIEVLPRIATLASTIA - STIAL

ケセラルコハラルアトテトテル カルリ

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

アズ人とセキ レセラルコハラルアトテトテル王ユルアス  
ニセガル スヨ コハラルトセキ ハヨスヨカル スヨ  
セセラルカル\* レセル ハジルトテル ハヨル ハルトテル  
コハラルアリ 22年セキ ハスとテル。 王セラルスセキ ナキヨカル  
ス王ユリメニ\* ハヨル 22年セラルコハラルアトテトテル。  
ハコセセラルアリ ハヨル 22年セキ ハスとテルコハラル  
ス王ユリメニ。 スヨ とテルス王アリセラルアリ  
アリセラル。 ハヨルセセキ\*

Omei zhant'ad palens tyeinad.

カタセル ヨハラルアリ ハリリセキ レセルアリ。

VELMIEPR  
セセラルカル

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

ニセガル。 ハコセラル'リ// とスカアリ ハヨル スヨ  
スカアリ 土スヤシ 人スル人ス\*

AZHDIAZHIEPR  
ハヨスヨカル

Paledish zhdaenzh ens.

ハリリセキ人土 ハリセキ セキ\*

Tlatlens zhant'adzaf AZHDIAZHIEPR.

ヒタコとセキ ヨハラルアリコハル ハヨスヨカル\*

AZHDIAZHIEPR  
ハヨスヨカル

Yektanamiqe, Ikan iazh Nor!

ハセラルアリスルセキ。 ハジル スヨ ハヨル//

**teqozdievl**

Enszaf omqrens omei zhant'ad.

セヌコルハ ルトヌセヌ ルトセヌ ヨルダーノ\*

**NOR  
ノル**

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

トスアラルノル. ハセマヌルル// ハセガルトスア//  
ハセラルコドヌガズ. ハスジ/ 王ル. 2セガルセヌ/  
ハヌマセヌ//

**VELMIEPR  
ヴェルミエル**

Viaj, iazh patla pradrnad dlelnezens.

ハスジ. スヨ ルルとル ルルダーノ  
ハセアマセコセヌ\*

**IKAN  
イカン**

Ensia dlachabriso'd zhdaenzh.

セヌス ハル王ルムスルノ ヨルセヌ\*

**VELMIEPR  
ヴェルミエル**

Viaj. Yekta zhant'adnam ensia iqens dazenzh.

ハスジ. ハセガルトスア ヨルダーノダーノ セヌス  
ハヌセヌ ハルコセヌ\*

**IKAN  
イカン**

Kamatli, dlenchiepr.

ハルダーノ. ハセマヌル\*

**NOR  
ノル**

Kemaik, dlenchiepr. Kloriemnaditzizaf tilietzik tozenzh.

ハセダルノ. ハセマヌル\*  
ハルヌヌダルノルノコスコスハ ハルヌヌコスハ  
ハルコセヌ\*

**AZHIAZHIEPR  
アズハズヒエル**

Yektlasche! O'dia yekta yolitlad.

**teqozdievl**

ՍԵՐՈՎԱՆԻ ԵՐԵՎԱՆԻ // ԱՌՋԱ ՍԵՐՈՎԱՆԻ  
ՎՐԱՅԻ ԵՐԵՎԱՆԻ\*

**IKAN**  
ԻԿԱՆ

Nor, priadish jiaplish zhda? Pochita kochyanens.

ՔԱՄ, ԲՏԱՎԻՆԻ ԱՏԲԻՆԻ ԵՐ/  
ԲԱԽԻՎԻՐ ՀԱԽՎՐԴԵՎԱԿԻ\*

**KIEKO**  
ՀԵԿՈ

Teqozdievlia keklo'd, zhant'adnam!

ՀԵՏՋՈՎԱՎԱԳՅԱ ՀԵՇՋՈՎԱ/  
ՅԱՇՋՈՎԱՐԵՎ//

**NOR**  
ՆԱՄ

Iazh o'd, Kieko.

ՀՅ ԱՌ. ՀԵՇՋՈՎԱ\*

Kochanensia kochoens zhant'ad iazh dlenchiepr.

ՀԱԽՎՐԴԵՎԱԿԻ ՀԱԽՎՐԵՎ ՅԱՇՋՈՎԱ ՀՅ  
ԺԵՎՁԵՐԻ\*

## EXT. AT THE TEQOZDIEVL COMPLEX - DAY

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

The three greet a small group of zhant'ad.

VELMIEPR

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

AZHDIAZHIEPR

We should greet them.

AZHDIAZHIEPR calls out to the Zhant'ad.

AZHDIAZHIEPR

Greetings, Ikan and Nor!

The two Zhant'ad turn toward her.

NOR

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

VELMIEPR

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

IKAN

You must be very proud of her.

VELMIEPR

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

IKAN

Thank you, my lady.

NOR

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

AZHDIAZHIEPR

Congratulations! This is a fine opportunity for you.

**teqozdievl**

**IKAN**

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

**KIEKO**

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

**NOR**

You as well, Kieko.

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

### Tlatoniatl ilnamia

akatlas

アカタラス

arena, “giant ring”

chtepria

チテプリア

viewing stand, bleacher

iachole`

イアホーレ

to surround

qrezhi

クレジ

tower

yzqenad

イツケナド

spectator, observer

-edl

エドル

a large group

shtiave`

シティアベ

to think

tlaztle`

タラツル

to greet, to hail



teqozdievl  
Pepechtliach 3  
(anax王とス王 三)

TEQOZDIEVLPRIATLAS - STIALTIA

anaxコロナガルスとス上 トスルニス

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

anaxコロナガルスとス上ヨメア 王セラスコル  
スヨクルヨカニ 2×20, パロスヨカル スヨ  
ドベラタカル\*, ヨメアトス, 王セアラメニ  
anaxコロナガルスヨメアトス 2×20  
スヨコルスセ, リヨリススヨコルスヨコルスヨ  
リヨリスヨメアスヨコルスヨコルスヨコルスヨ  
コルスヨメアスヨコルスヨコルスヨコルスヨコルスヨ

KIEKO

2×20

Ziefri, otlakaqle? Ichtlayoplitaens.

コスル, ルトスジルスル/ 人王とスルルスルスルセ

AZHDIAZHIEPR

パロスヨカル

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

王スルル ルルダラル ドルダラル ル王ルル, 2×20.\*  
スヨコルスセ, リヨリススヨメアスヨコルスヨ  
コルスヨメアスヨコルスヨコルスヨコルスヨ  
コルスヨメアスヨコルスヨコルスヨコルスヨ  
コルスヨメアスヨコルスヨコルスヨコルスヨ

KIEKO

2×20

O. Kekele iai flakla itsmolens.

ルスヨメアスヨコルスヨコルスヨコルスヨコルスヨ

teqozdievl  
VELMIEPR  
ՎԵԼՄԻԵՎՐ  
Ilnamad otsdrens, viaj, Azh?

ԱՌԱԲՏԱՐԱԾ ԱՌՋԵՎԱ, ՎՃԱ, ԲՅ/

KIEKO  
ՀԽՀՈ  
Aqle, ziefri?

ԲՏԵ, ԿՃԽԵ/

AZHDIAZHIEPR  
ԱՅՍՅԵՎՐ  
Teqozdievlnieriem namiqik dazej, Kieko.

ՀԵՏՋԿՈՎԵՎԱԴՄԱՆ ԴԵՎԱՆԴԵՎ  
ՈՐԿԵՎ, ՀԽՀՈ\*

KIEKO  
ՀԽՀՈ  
Cha! Teqozdievl ichitens dazenzh?

ՄՐ// ՀԵՏՋԿՈՎԵՎ ԱԽԵՎԵՎ ՈՐԿԵՎ/

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

ՀԵՄԱԲՏԵՎԵՎԱՌԵՎ ՈՐԿԵՎ  
ՀԽՀՈ\* ՈՐՄԱՆԿՈՒ ՄԱՅՐԱՐ  
ՈՐԿԵՎ ՏՅ. ԿԵՅԵՎԵՎԱՐ ՈՐԿԵՎ  
ԵՎ\*\*\*

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

...ՏՅ ՅԲ ՈՐՄԱՆԿՈՒ ՈՏՄԱՏԱՐԱՐ  
ՏՅ. ԿԵԿԵՎԱՐ ԱՄԱՅՐԵՎԵՎԵՎ\*.

KIEKO  
ՀԽՀՈ  
Oa...

ՈՐ\*\*\*

teqozdievl  
VELMIEPR  
タセララヌ  
Yzqezhda, jdatlplachtioedre zheqrens!

シコシセヨル。 ハルトスル王人ハセカヒ ヨセカヒ//

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

ヨメアとル、ルナセヘ ルリルムス タムトセ) 王アリ  
ルル くセ王アリタセラヌル、ルスルセ セコル  
ヌヌセ)\* ハルトスルコルル とルセカヒ) ハヨ  
タセララヌと ハルルセ) くセカヒ、ルリルムス王セコ\*

KIEKO  
カキコ  
Pechatlechtioens ekej!

タセ王アとセ王人ハセカヒ ケカヒ//

AZHDIAZHIEPR  
アスズヨヌ  
Chtio. Ek izha. Dlolplikotzi chenensaqe?

タムル\* ケニ ルヨス\* ルリルムスジルクコ  
王セマセカヒセセ/

Dlolplikotzi tlakolachens tyeiad, Teqozdievl ichitens.

ルリルムスジルクコ とルスルコルル王セカヒ くセカヒ.  
くセラルコルルセ 人王人ハセカヒ\*

### Tlatoniatl ilnamia

<b>zhintla</b>	ヨメアとル	below
<b>cthenqie`</b>	王セマセヌ^	to continue
<b>chilitad</b>	王人ムスルル	a game
<b>shachan</b>	土ル王ア	mass
<b>kalo</b>	ジルル	size
<b>otake`</b>	ルクルセ^	to happen, to occur
<b>ichtlayoplita</b>	人王とルルムスルル	confuse, confusing
<b>dradle`</b>	ルルセ^	to remove or eliminate
<b>sibre`</b>	上ムトセ^	to climb
<b>ilnamad</b>	人ムアヌヌルル	a memory
<b>otsdre`</b>	ルトムセ^	to recall or evoke
<b>zazani</b>	コルコルアス	a story

INT. IN THE TEQOZDIEVL ARENA - DAY

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

KIEKO

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

AZHDIAZHIEPR

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

KIEKO

Oh. It looks fun, but strange.

VELMIEPR

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

KIEKO

What do you mean, mother?

AZHDIAZHIEPR

We met during the last Teqozdievl, Kieko.

KIEKO

Oh! Were you watching the games?

VELMIEPR

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

AZHDIAZHIEPR

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

KIEKO

Aw...

VELMIEPR

Look, one is almost to the summit!

**teqozdievl**

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

**KIEKO**

He almost won!

**AZHDIAZHIEPR**

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

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



# Culture: The Psionic Games

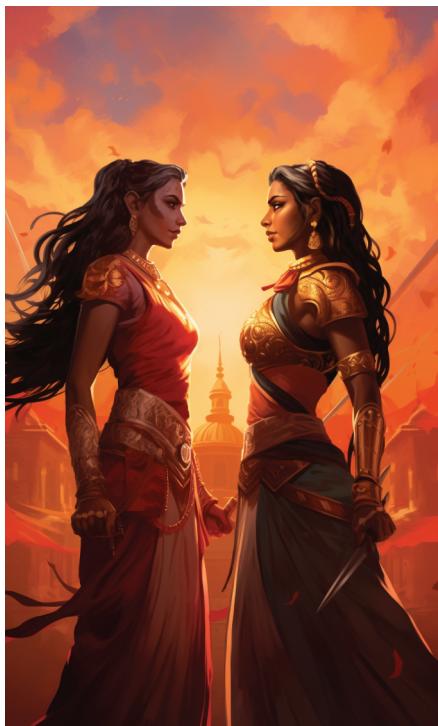
Of all the unusual aspects of Zhodani culture, perhaps the most mysterious, misunderstood, and mythologized is the famed **Teqozdievl** (ទេកូស្តីវល), the so-called *Psionic Games*.

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

## History of the Games

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

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



## The Competitions

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



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

## Gambling

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

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

## The Winner's Circle

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

# Hard Landing - Draitspitzikad



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

アラスヒコヘア

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

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

アラスヒコヘア ハルコヘア サスヒコヘアト ハラズア  
クルセイ ハルセイ王セイ人セイ ハルコヘア ハルセイ人  
王セイ人セイ人土、ハルセイ人王セイ人セイ 王セコトセア  
スマセイ人セイ ハルコヘア、ハルセイ 並メガス土 王セコトセア  
ハルコヘア ハルセイとハルセイ人土\*

draitspitzikad

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

“Tavrik dra tentbravr qik,” potlie Maqtlaz.

‘**!  
!  
!**’

She monitored the lander’s status panel.

Zochejodl dra draitsyotl yzqens dazej.

‘**!  
!  
!**’

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

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

‘**!  
!  
!**’

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

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

‘**!  
!  
!**’

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

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

‘**!  
!  
!**’

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

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

‘**!  
!  
!**’

## draitspitzikad

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

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

‘**ツ**レテルアリテルトテル人<sup>ヲ</sup> ヴアトヨツツス土! ツレテル王人<sup>ヲ</sup>  
クレコセレ<sup>ル</sup> ツレテルメタガタダ<sup>ル</sup> クレテル人<sup>ヲ</sup>ズ。’**ツ**レコヘアトテルロキ<sup>ム</sup>  
ツレトテル王<sup>ヲ</sup>ツム<sup>ム</sup> ツレトテルロキ<sup>ム</sup> ツム<sup>ム</sup> ツム<sup>ム</sup> ツム<sup>ム</sup>  
クレコヘアトメタガタダ<sup>ル</sup> ツレ<sup>ル</sup> ツレテル王<sup>ヲ</sup>!<sup>\*</sup>

We all grunted as the initial drogue fired.

Qikriem zhdanjens tozej chiala tentbravr krofish tozej.

ツレテルアリ<sup>ム</sup> ヴアロセレ<sup>ル</sup> クレコセレ<sup>ル</sup> 王スユル<sup>ム</sup> ハセテルアリ  
クレテル人<sup>ヲ</sup><sup>\*</sup> クレコセレ<sup>ル</sup><sup>\*</sup>

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

Maitliktaj pierens tozej zhdanzyafevranzh, edre chitonli dra Maqtiaz cheztle.

ツル人<sup>ト</sup>ツル<sup>ル</sup>ルツ<sup>ル</sup> ツレテルアリ<sup>ム</sup> クレコセレ<sup>ル</sup> ヴアロセルアリ<sup>ム</sup> ハセテルアリ<sup>ム</sup>.  
ツル<sup>ル</sup> 王<sup>ヲ</sup>ツム<sup>ム</sup>アリ<sup>ム</sup> ツル<sup>ル</sup> ツル<sup>ル</sup> ツル<sup>ル</sup> 王<sup>ヲ</sup>コ<sup>ト</sup>セ<sup>ル</sup><sup>\*</sup>

“Leave it,” I told her.

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

ツム<sup>ム</sup> ヴアセコ<sup>ル</sup>ド<sup>ム</sup> ヴアセ<sup>ル</sup>! ツル<sup>ル</sup> ツム<sup>ム</sup> ハセテル人<sup>ヲ</sup> クレコセレ<sup>ル</sup><sup>\*</sup>

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

Pitlik tletla chtenzhish tozej, seql zhdanshtladlens tozej tentbravrati.

ツル人<sup>ト</sup>ツル<sup>ル</sup> トセテル 王<sup>ヲ</sup>ツム<sup>ム</sup>アリ<sup>ム</sup> クレコセレ<sup>ル</sup>, ツル<sup>ル</sup>  
ツル<sup>ル</sup> トセテル 王<sup>ヲ</sup>ツム<sup>ム</sup>アリ<sup>ム</sup> クレコセレ<sup>ル</sup> ハセテルアリ<sup>ム</sup>アリ<sup>ム</sup><sup>\*</sup>

Then the capsule jerked hard and our jaws slammed shut.

Pitzika katzitlanshtijens tozej tetlchiel, iazh kamtadish chtakeshtijens tozej.

ツル人<sup>ト</sup>ツル<sup>ル</sup>カツリ<sup>ル</sup> トセテル 王<sup>ヲ</sup>ツム<sup>ム</sup>アリ<sup>ム</sup> クレコセレ<sup>ル</sup> ハセテルアリ<sup>ム</sup>  
スヨ<sup>ル</sup> トセテル 王<sup>ヲ</sup>ツム<sup>ム</sup>アリ<sup>ム</sup> クレコセレ<sup>ル</sup> ハセテルアリ<sup>ム</sup><sup>\*</sup>

“Lost one, curse it!” Maqtiaz shouted.

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

### **draitspitzikad**

'**ਕੇਤੂਟੇਰ ਰਾਹੀਂ ਦੁਹੁਤੀ ਵਿਚ ਕੋਚੁ, ਰੇਖਾ॥ ਸਨਾਨਾਨਾਨਾਨਾ**  
**ਕੋਚੁ ਫਾਲਦੇਗਾ।**\*

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

*Klezvra omqreviens tozej draitsyotl qietsachevens qin omei ol tyei tentbravatir.*

**ਕੇਤੂਟੇਰ ਰਾਹੀਂ ਦੁਹੁਤੀ ਵਿਚ ਕੋਚੁ ਫਾਲਦੇਗਾ  
 ਦੁਹੁਤੀ ਵਿਚ ਦੁਹੁਤੀ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ  
 ਕੇਤੂਟੇਰ ਰਾਹੀਂ ਰਾਹੀਂ।**\*

**“We’re going to hit a little harder than usual, folks.”**

*“Pitzikatl akomozda viakrish dazenzh, nad.”*

**‘ਨੈਂਕੋਝੂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ।’**

**She spat out a sliver of tooth.**

*Iakatzi tlapakadra chrchens tozej.*

**ਚੜ੍ਹਕੋਝੂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ।**\*

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

*Pitlik iepri lienchtemens tozej draitspali, pichtilio chtakeshtijiens tozej draitsyotl.*

**ਨੈਂਕੋਝੂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ।  
 ਨੈਂਕੋਝੂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ।**\*

**It felt like a groundcar crash. “Tazo here,” I said blearily.**

*Mantlachjem ikrchansh itsmoliens tozej. “Tazo,” mikchatekavra potlik tozej.*

**ਨੈਂਕੋਝੂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ।  
 ‘ਨੈਂਕੋਝੂ! ਨੈਂਕੋਝੂ ਰਾਹੀਂ ਰਾਹੀਂ ਰਾਹੀਂ।’**\*

**“Yalad here,” he mumbled. “Maq? Maq? Dammit, she’s passed out.”**

*“Yalad,” potlachens tozej. “Maq? Maq! Ketlachoijens tozej, dzaq.”*

**‘ਨੈਂਕੋਝੂ! ਨੈਂਕੋਝੂ ਰਾਹੀਂ ਰਾਹੀਂ। ‘ਨੈਂਕੋਝੂ! ਨੈਂਕੋਝੂ।**\*

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

## **draitspitzikad**

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

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

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

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

Ишкесек ишкесек джиннада көлбекең жана көлбекең. Сүңгасында көлбекең. Көлбекең көлбекең көлбекең көлбекең. Көлбекең көлбекең көлбекең.

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

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

Үкәләр // Әрәзәкесек джиннада шаңында, ҚРӘКЕРӘКЕЗӘРД әрәзәкесек көлбекең //

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

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

Клантыліфредр кавріш. Шекрдиктіа виакрад тлатзенс тоҗеј. ‘Брадешфронзбрे қлие катылано’д ждаензх,’ тетілвра иенс беңік тоҗеј.

**We could hear them shouting now through the vents.**

*Chtachtachadiens kaqodish tozej tekalitia.*

ШАҢЫНДАШАКЕСЕК ӘРӘЗӘКЕЗӘРД джиннада көлбекең көлбекең көлбекең.

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

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

КРАЗОЖЕНС ЖДАЕНЗХ! АЧИЦИНДА КРАЗОЖИШ ЖДАЕНЗХ! ЖДАНТ КРАЗОЖЕНС тоҗеј! Енс котлия тезінліш ждаензх!

**draitspitzikad**  
**Tlatoniatl ilnamia**

-chrpl	ヽ王ヽ	idiotic, lacking wit
-shtij	ヽ土ノ	sudden, abrupt
achache`	ヽ王ヽ王セ^	to subside, shrink
aizintlaozde`	ヽ人コメアとヽロコセ^	to descend
akomo	ヽロヽタヽ	normal, usual
antli	ヽアヒ	source
apeze`	ヽルセコセ^	to ignore
ateme	ヽルセタセ^	to flood
atemi	ヽルセタ人	a flood
ayav	ヽルタタ	target
ayavzieprad	ヽルタタコメルタ	reticle (target circle)
benze`	トセコセ^	to mark
bradesh	トテロセ土	handle
bravre`	トテタセ^	to brake, to stop
chikope`	王人ズルタセ^	to blink
chikopvajodl	王人ズルタタタラ	blinking lights
chtachtache`	ヽ王ヽ王王セ^	to shout
chtake`	王ルズ <sup>カ</sup>	to shut, to close
chtakeshtije`	王ルズセ土人ノセ^	to slam shut
draitspali	シルスとシルリ	landing cushion, airbag
draitsyotl	シルスとリロ	lander
drivdet	シルタタセ	harness
ekatolad	セジタタタラ	a guess or estimate
ekatole`	セジタタラセ^	to guess
favre`	シルタセ^	to slip
fetlchiel	シセト王ヌ	capsule
flel	シセ	an expletive
flieshtieme`	シヌシズヌタセ^	to conform
fonzbre	シルコムセ	an emergency
iankile`	ヌアツ人ノセ^	to replace or substitute
ikrchansh	人ヌ王タタ	a wreck or crash
ikrchanshe`	人ヌ王タタセ^	to crash
jiapldivre`	ソズルタタタセ^	to navigate
jodl	ソル	panel
kamta	シルタタタ	mouth, jaws
kaqoe`	シルタタセ^	to hear
ketlachoie`	シセトシ王ヌ	to faint, pass out
kitlaliololi	シスとシリ人ノリ	globe
klientli	シスアマヒ	a problem
klez	シセコ	lazy

## draitspitzikad

### Tlatoniati ilnamia (chenkie)

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



# Our Wondrous Universe

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

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



## The Physiologically Aslan Daryen

### Stietladavra Kosnada Darien

લાંદુરાનાર શરીરાનાર કર્માનાર

by Konshiepr, Consulate Naval Scout Division

University of Dietevriab (Riverland)

Konshieprprebr', Driantia Zara Achitzintiaaji

Machtlian dra Dietevriab

શરીરાનારાનાર. લાંદુરાનાર કર્માનાર રાજીનારાનાર  
કર્માનાર શરીરાનાર. લાંદુરાનાર કર્માનાર

**zhiazha achitetlivrdish**

## Introduction

Tlatzad

记录

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

*Fegronadia-Zhdantia Dlenchieprik akom machtliantlasche, chielieqriefr shtiaqe bezhik dazej. Iekachqika Darien shtiaqens dazej Driantia Zara Achitzintiaaji, tavravra iazh achtevra. Iai Stietlavra Kosnada Darien (StKD) qlie shtiaqensnie dazej. Choik koatlad bezhens tazej. Ozhda zhdatlvra amtli kiloik dazej, Zara Achitzintiaajiriem iazh zhdatlasad, iai shtivavasvra chrnte' miegrafad'davr Darienir, mochitnadedltia kiloik.*

Mainstream Aslan

Akoma Kosnad

ରୂପର ରୂପର

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

*Kosnad shtaviš (F`teirle, klezhdenensvra, Trok) chielieqriefri qlie iochala dish, shti zhianji, Feqronadia, Adaksor, pra fredr. Chiala iaqotzadia, bezhadia, fe`kevia iazh zeqrodaens pan ivrzhdialas shtiefrasens. Fliedonqesiad se`tli - tianqizad, stokleiad, chamdla, akimatientsiad, iazh achitetylredr michens okye patlana ziefrasens.*

# zhiazha achitetlivrdish

## Physiologically Aslan Daryen

## *Stietlavra Kosnada Darien*

ଶ୍ରୀକରଣାର ଶ୍ରୀକରଣାର ପରମାତ୍ମା

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

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



# Daryen and Psionics

## *Darien jazz Dievli*

## ପରମ୍ପରା ଯେ ପରି

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

## **zhiazha achitetlivrdish**

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



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

アズマタアル ゲルマニスムズ。 ドセヌゼロゼ  
アリ ブセヨルトアゼル リセナセキ パセラ  
王スルヒト人 土アバセラス。 ハコス  
ニセコアゼル ロボル パセラス。 ズヨ  
ゲルマニスムゼルコ ヨロツガゼスルス。 パセラ  
ヨスアスル人王 パセラス フルタヒト人 ロボル  
ヨスアスル。 スル ドキ ドクセラルト ハロウルス  
セラ ポロス。 パセラ 王ヒトアト ヨロツセス  
ゼルトアゼルス。 セラ ヨスアスル。  
ヘルダラガゼル。 ロボルゼルス ズヨ ロボル  
王エラスル。

## **Aslan are alien**

### **Kosnad iefriens**

#### **ゼルタアル カルヒトス**

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

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

ゼルタアル。 王アビル パロカル ゼルタアル。 カルヒトス ジロス  
王エラスル。 土アバセラス。 ゼルタアル ジロカル ハラス ハラ  
ヨスアスル。 フル ハセラガゼル。 ドル 王エラスル リゼル。 ハル  
ドアラヒトスルス。 パロカルゼル。 パロカルゼル パロカルゼルス  
ヘルダラガゼル。 ヒカルゼル。 ジロス。

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

## zhiazha achitetlivrdish

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

ՀԵՏՏԱՐԱԾՀ. ՏԿ ՈՐԸ ՌԱԽԱՆՀՀ ՀԵՏՏԱՐԱԾՍ ՀՅ  
ՅՏՎԻ ԲԽՈՒՋ ՀՅ ԼԽՉԵՔԵԿԴ. ՏԿ ԲՀՄՆՑՈՐԵԿ  
ՀԱԼԱՐՃՐ ԲԽՈՒՋ ՀՅ ՀԱԼԱՐՃՐ. ԲՎԱՇՎԵՇՎ  
ՀԱԼԱՐՃՐ ԼԽՉԵՔԵԿԴ. ՏԿ ՏՀԵՇՎ ԵՐՎԱՆՀ  
ԵՐԱՆ ԲԲ ԼՀԱ. ՏԿ ԲՎԱՇՎ ԲՀՄՆՑՈՐԵԿ ԼՀԱ  
ԼԽՉԵՔԵԿԴ ԵՐՎԱՆ ՀԱԼԱՐՃՐՆՀՀ ԱՆՏԵՎԵԿ  
ՋՐԿԵՋ. ՏԿ ԲՎԱՇՎ ՏԱԽԱՆՀՀ ԲՀՄՆՑՈՐԵԿ ՀԱԼԱՐՃՐ  
ԲՎԱՇՎԵԿԴ. \*

## Summary

### Kiloachi

### ՀԱԽԱՌԱԽԱՆ

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

Stetseba shtiaqi pri qlie zhianji chieliegri okye zhianji fliedongesiadstich iqens stietlavra Kosnada Darien. Zanika mantikias ol Feqronadia iazh Adaksor fliedongesiadishstich.

ԼԽՉԵՔԵԿ ՍՏՎՆ ԲԽ ՏԿ ՅՏՎԻ ԵՐՎԱՆՀ ԱՀՎԵ ՅՏՎԻ  
ԵԽՎԱՇՎԵԿԴ ԵՐՎԱՆՀ ԵՏՎԵ ԼԽՉԵՔԵԿ ՀԱԼԱՐՃՐ ՋՐՄԵԿԴ  
ԵՐՎԱՆ ԵՐՎԱՆՀՀ ԵՏՎԵ ԱԼ ՀԵՏՏԱՐԱԾՍ ՀՅ ԲՋՐՀԼԱԲ  
ԵԽՎԱՇՎԵԿԴ ԵՐՎԱՆՀՀ ԵՐՎԱՆՀ. \*

## Further reading

### Okye mochitas

ԱՀՎԵ ՏԱԽԱՆՀՀԱ

> More by Konshiepr

> Okye Konshieprprebr`

> ԱՀՎԵ ՀԱՎԱՐԱՐԵԿԴ

> More about Aslan

> Okye Kosnad`ia

> ԱՀՎԵ ՀԱԼԱՐՃՐ

## **zhiazha achitetlivrdish**

> More about Daryen

> *Okye Darien`ia*

›      

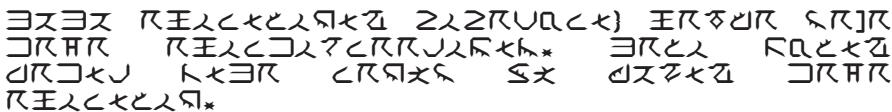
> About physiologically human Aslan

> *Stietlavra zhianji Kosnad`ia*

›      

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

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



## zhiazha achitetlivrdish Tlatoniatl ilnamia

-stich	トシチ	among, within (a group)
achitetlivr	アキテルブ	the Universe, 'place where all things are'
achitzintiaji	アチズンチヤジ	Naval Division
achtevra	アケテラ	suspiciously, covertly
ajozdari	アゾダリ	practice, experience
akimata	アキマタ	comprehensible, understandable
akimatas	アキマタス	understanding, comprehension
bezha	ベツハ	official
bezhas	ベツハス	command, leadership
bezhasnad	ベツハスナド	authority, person in a position of authority (generally)
chialitsi	チヤリチ	consent (of an individual)
chias	チヤス	gender
chielieqri	チエリエリ	sophont
chielieqriem	チエリエリエム	sophontology
darien	ダリエン	Darrians, as a people
enchie`	エンチエ	to approve, to give permission to
enchii	エンチイ	approval
fe' kevas	フェ'ケバス	honor, as a concept
fe' keve`	フェ'ケベ	to honor
fevravra	フェラーラ	openly, morally
iaqotzad	イアコツアド	war, fighting
iekachqika	イエカチキカ	for a long time, historically, in antiquity
itzi ketznad	イツィケツナド	host, 'master of the house'
ivrzhdiale`	イヴルジハイラ	to own land
kiloachi	キロアチ	summation, summary
klezli	クレズリ	label
ma	マ	though, despite
mani	マニ	art, generically
maniad	マニアド	the arts
mantika	マントカ	different
mantikaialv	マントカイアル	loosely translated, 'just as different as'; literally, 'different-same'
mantikias	マントカイアス	difference, contrast
moklate`	モクレタ	to develop
patlana	パツラナ	numerous
pitsad	ピツダ	scent, smell
qropiemi	クロブミ	archive, collection of published works
shtiava	シティア	studious
shtivasvra	シティアスラ	considering, "thinkingly"
shtiefras	シティエラス	male, masculine
shtiyotlad	シティオトラド	technology

## zhiazha achitetlivrdish

### Tlatoniatl ilnamia (chenkie)

stetseba	止セセバ	fascinating
stetsebe`	止セセベ	to fascinate
stietla	止スドバ	physiological
stietklezhden	止ヌトヌキヨセバ	body language
stietshtiaqe`	止ヌトヌスカセバ	physiology
stokleiad	止ヌヌセスバ	industry, construction
tavriefr	クルマスル	law, legal system, as applied by non-Zhodani cultures
tavriefrqaz	クルマスルダルコ	non-Zhodani civil authority such as police or other law enforcement. Literally, guardians of the law.
zanika	コヌタヌガバ	interesting
zara	コヌサバ	expeditionary
zhadantivle`	コヌラズタセバ	to treat as Zhodani, to treat as an equal
zhdatlasad	コヌトヌラスバ	academia
zhdiale`	コスムセバ	to own (something)
zhianjad	ヨヌカスバ	humaniti (Zhodani, Vilani, Solomani et al)
zhianji	ヨヌカ人	human
zhiazha	ヨヌヨバ	wonderful, amazing, incredible
zhiazhe`	ヨヌヨセバ	to wonder, to marvel at
ziefras	コヌスル上	female, feminine

# Vlezhdizar! - The Lost Colony



Chtolmiquia Zhdatlodliafl

王の世界をめぐる冒險小説

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

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

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

## Cast of Characters:

Zazainado:

ՀԱԿՈՎԱՐԺՈՒ:



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

**Jo'zdiezzanj** – vlezhdvevlsteprnad, kotliriemefrnad/ petlandrnad  
ՀՅՇՎԵՎԼՏԵՐՆԱԴ, ԿՈԼԻՐԵՄԵՓՐՆԱԴ/ ՊԵԼԱՆԴՐՆԱԴ.  
ՀՅՇՎԵՎԼՏԵՐՆԱԴ, ԿՈԼԻՐԵՄԵՓՐՆԱԴ

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

**Fesheqel** – Zhdivrzdanjnad, klezhdenriemnad, pradrnad  
ՀԵՎՇՎԵՎԼՉԵՋՆԱԴ (‘ՀԵՎՇՎԵՎԼՉԵՋ’)  
ՀԵՎՇՎԵՎԼՉԵՋՆԱԴ, ԿԼԵԶԴԵՆՐԻԵՄՆԱԴ, ՊՐԱՋՆԱԴ  
ՀԵՎՇՎԵՎԼՉԵՋՆԱԴ, ԿԼԵԶԴԵՆՐԻԵՄՆԱԴ

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

**Oziez** – toponineamnnad, vrodjenad, pachtanad

ՌԿՄՔ (‘ՌԿՄՔ’)- ՀԱԲԱԴԱԽԵՐՃԱԴՐԱԾ, ԹԱՌԱՋԵՎԱԾ  
ՌԲՔՆՐԱԾ

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

**Miafa** – vlezhdjiapljdivrnad, ienshatlriemnad, koetsfredrnad  
ՎՀԵՋՎԵՎԼՋԱՊԼՋՎՐՆԱԴ - ԿԵՎԱՇԼԻԵՄՆԱԴ, ԿՈԵՏՖՐԵՋՆԱԴ  
ՎՀԵՋՎԵՎԼՋԱՊԼՋՎՐՆԱԴ, ԿԵՎԱՇԼԻԵՄՆԱԴ

All have training in Telepathy.

Shadrnads.

ՌԵՎԱՐԺԵՎԱԾ\*



## SCENE 1: OVERLOOK

**PEPECHTLIACH 1: ZHINCHEPRATLA**

ペペチチラック 1: ジンチエプラタ

**EXT. A PRIMEVAL JUNGLE, ON A STRANGE WORLD**

**BAZZHINCHEDL KITLALIEFRICHI**

バズヒニチエドル キタルイエリチ

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

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

ツバサ ゴルマアム。ミミセイ ナガルス ズヨ 王アリ コガルス。  
ハジカルトコロコ 王アタメアと ヨメア王セラヌとア パシヌ。  
王アタメアハジカルアリ王ア 王セラ ハジカルスコガラムとアト  
アヌコセラル パヒスヨリ。アハセラ ラリセ チカセル。

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

*Atleianzh ozhdezhie vinziashiatlas nilozens oqik, nachoia nad ens nieqrens.*

アヒセラ ルセセヨア ハスアス土人アとアト アヌロコセル  
アヌルス。アハ王アス ハリセ チセ アヌセセル。

**Vlezhdizar!**

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

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

ベセ土セセセツ: フリヤ ルリヤ/ ベセヨ^ス  
ミスルリ^ス ヨリヤト ハキスルセスル リリコヤル\*  
ベセツツセツ: パセナヒ ノ王アラル。

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

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

ヨリ^ヨキココヘビ: リリとリアリキタヒセル  
トセヨスレ リリコヤル。 ベセ土キスル リズ  
リリとリキセキスル ケツキヨ コスケセトリリスル。  
ベセナキスル リズ、 ベセ土。  
ゼリとリキタヒセルアリルセル ヨス ケツキヨ/

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

*Vreflens Fesheqel nechtname tlatzens, iai ziefrifredr, Oziez, ens tlantens.*  
ミセスセツ: ベセ土セセセツ: アセ王アドスセ とリコヤセ、 ス人  
コスルスルセル。 リコヤコ、 ケス とリアセス。

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

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

リコヤコ: リリヤセスル、 ベセ土\* ノ人アリセスル  
リセナヒスル。 リリとリアリヤリセスル、 スヨ リセナヒスル  
王セスルセスル コリヤセ リヒセスル。

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

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

ベセ土セセセツ: ケジ ベセツツアリスア リヒセススセスル/  
ミスルミスルセスルアリスア リリコヤセス。 リス  
ミスルミスルアリスア

**Vlezhdizar!**

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

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

Јә ^ Қәмәкәкәрә: ھەئى، ۋەزىئەتلىكلىرى  
ئەئەپەئەن سەز ۋەئەئەن ۋەئەئەنلىرى  
ھەئەپەئەنلىكلىرى دەكەتى، ٹەنلىكلىرى، ۋەئە  
پەنەئەن دەكەتىسَ سەز، ۋەنەن ۋەنەن  
ھەئەپەئەن ۋەنەئەن، ۋەنەئەنلىرى، ۋەنەنەن  
ئەئەپەئەنلىرى دەكەتىسَ سەز ۋەنەنەنلىرى

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

**Miafa:** *Qik ziefri Jodie, Fesh.*

ۋەنەنەن: سەز كەنەن ۋەنەن، ھەئى.

**Fesheqel:** But --

**Fesheqel:** *Iai --*

ھەئى ھەئەنلىرى: ۋەن --

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

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

Јә ^ Қәمәكәكәرә: ھەئەپەئەنلىز ۋەزىئەتى.  
ھەئى، ھەئەپەئەن ۋەنەنەن، ۋەنەنەنلىز ۋەنەن  
ۋەنەنەنلىز ۋەنەنلىز ۋەنەنەنلىز ۋەزىئەتى.  
ۋەنەنەنلىز ۋەنەنلىز ۋەنەنلىز ۋەنەنلىز ۋەنەنلىز

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

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

ھەئەپەئەنلىز ھەئى ھەئەنلىز ۋەنەنەنلىز ۋەنەنەنلىز  
ۋەنەنەنلىز ۋەنەنەنلىز ۋەنەنەنلىز ۋەنەنەنلىز ۋەنەنەنلىز  
ۋەنەنەنلىز ۋەنەنەنلىز ۋەنەنەنلىز ۋەنەنەنلىز ۋەنەنەنلىز

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

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

Јә ^ Қәمәكәكәرә (ئەئەپەئەنلىز):  
ۋەنەنەنلىز ۋەنەنەنلىز ۋەنەنەنلىز ۋەنەنلىز، ۋەنەنلىز

### Vlezhdizar!

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

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

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

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

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

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

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

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

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

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

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

Ӯル^コメココハロ (オズルセスルルルマハセヨ  
ハルセヨセヨ): 2ルア2ル王セコハ、 Ӯスル\*

**Miafa:** Fesh?

**Miafa:** Fesh?

Ӯスル: ハルセ/

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

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

ハルセセルセル (ハルコムセセヨ ハルセヨセヨ):  
2ルア2ル王人、 Ӯスル\*

**Miafa:** Ozie? Sensors and weapons check.

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

Ӯスル: Ӯコメ/ ハルセルト ズヨ Ӯハセムコルスル  
ハルセヨル^ド\*

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

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

## Vlezhdizar!

ルコメコ (ルセウルゼルルルコヘセセル ルメヨセル);  
ルタメコルルル 2セア2ル王人\* 上メズルトセビス.  
ルメヨル2\* タルメズルルメズル, ルメヨル2\*  
ルルリセスル \*\*\* ルメズルルルル ルセズルル  
ルメヨル2\*

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

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

タスベア (タタヒと人くルルアアセヌ ルメヨヒ):  
王セアヌヌヌ 口アセヌ。ハアド。アヒセヌヌアベ  
ルセヒアアヌ。ゼアヌアヒ。

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

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

ソラノココロノ 人モヒトモセキ 王ノズセキ、シタニトモセ  
ヨリヒトモセキ\*

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

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

ヨリ^ヨメココアセ: \*\*\*とセ20アメとア上 オヨル  
スモコアベ、 2アとアとア20アアアド チ2 メアムコセ、  
20エウアア フアとア 人とアアセセ、 アベとア上王セ  
ア2人アアムク2 王セムムニ2\*\*\*

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

Ikatikens, fiachzats aqozhens Miafa. Dlabrenad ikatikiav lens.

人2代と人2セウ。ベア王コアと パソルヨセウ オスベア。  
ドアトセタアビ 人2代とスエスセウ。

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

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

タヌベツ: ヤクダ, ゴロボアと人\* 王セアゴスル人土  
ゴロセツ, ヨロカイアロド\* ハセ土, ハ人土  
セキコセキ^ド\* ヤクダ, ロコチ, ハジ  
セキソロロロド\* ハセ土, ハセソロロロス\* ハセス人土  
王セロセロ\* ロコチ, ハ人コロアラ上セロスト  
ノ王スロセロ\*

### Vlezhdizar!

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

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

ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ  
ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝ

## SCENE 2: APPROACH

### PEPECHTLIACH 2: OZDREDRI

ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ

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

*Atleianzhzanatlas stazavra brojevzafens dlabrenad, zhdiechmatli iazh kochiniad akens.*



ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ  
ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ

**Miafa:** That you breathing so hard, Fesh?

**Miafa:** Fesh, ayochaksa arvre kavro'daqe?

ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝ  
ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝꝝ ꝝꝝꝝꝝ

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

**Fesheqel:** Kitlaliadras okye patla el jdavvalkik. lolotl

Vlezhdizar!

*shtaviak ekenzh kitlalietlinad shtiavo'd, viaj?*

ይሸጋዬኝኩል፡ የሸጋዬኝኩል ስጋዬኝኩል እና የሸጋዬኝኩል  
አንድ በኩል የሸጋዬኝኩል እና የሸጋዬኝኩል እና የሸጋዬኝኩል  
አንድ በኩል የሸጋዬኝኩል እና የሸጋዬኝኩል እና የሸጋዬኝኩል

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

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

ይርጋዬኝ፡ ስጋዬኝ የሸጋዬኝኩል የሸጋዬኝኩል  
የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል

**Fesheqel:** Full G for you is twice my home.

*Fesheqel: Chtema kitlaliadraso'd omeia itzik iqe.*

ይሸጋዬኝኩል፡ የሸጋዬኝኩል የሸጋዬኝኩል  
የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል

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

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

ያኅኞችኝኩል፡ የሸጋዬኝኩል የሸጋዬኝኩል  
የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል  
የሸጋዬኝኩል የሸጋዬኝኩል

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

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

የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል  
የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል  
የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል  
የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል

**Miafa** (telepathically): What do you see?

**Miafa** (shadrevra): *Chteo'daqle?*

የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል

FESHEQEL concentrates, listening intently while scanning the ruin.

*Zhatsshtiefens Fesheqel, koqieshtiefens atleianzh oqik shtiagens.*

የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል  
የሸጋዬኝኩል የሸጋዬኝኩል የሸጋዬኝኩል

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

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

Vlezhdizar!

𠂊士士士士士 (土兀𠂊毛毛): 𠂊 王\* 2R5Q1\*  
2R5Q1^D\*

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

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

𠂊2 𠂊2 𠂊2 2R5Q1\* 2R5Q1\* 2R5Q1\*  
3R1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\*  
2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\*  
2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\*

OZIEZ and JO'ZDIEZZANJ exchange thoughts.

*Zhatskache`ens Oziez iazh Jo'zdiezzanj.*

3R1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\*

**Oziez** (telepathically): Do you sense anything?

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

2R5Q1\* (土兀𠂊毛毛): コスケセと  
2R5Q1\* 2R5Q1\*

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

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

2R5Q1\* 2R5Q1\* (土兀𠂊毛毛): 𠂊\*  
2R5Q1\* 2R5Q1\* 人2R5Q1\* 2R5Q1\* 2R5Q1\*  
2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\*  
2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\*

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

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

2R5Q1\* (土兀𠂊毛毛): 𠂊\* 𠂊 2R5Q1\*

MIAFA motions for the team to huddle.

*Bezhens dlabrenad brne MIAFA.*

2R5Q1\* 2R5Q1\* 2R5Q1\* 2R5Q1\*

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

Vlezhdizar!

**Miafa:** Chte edre okye devens, iai tlasche zhatsqrazhiriemens.

ヲズベア: 王セ ゼルセ ルズウセ ルタタセ乙, 久人  
トアツ王セ ヨルトタズヨルマヌセセ乙\*

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

**Fesheqel:** Atleianzhazafens shtiavo'daqle? Kemetlad dra Zanatlasnadens ekenzh aqle?

ヘセテカツセツ: ルトセスコロベセ乙  
キスラムラクセ/ ジセラセトロク ルル  
コロタクトロトアロクセ乙 ケセヨク ルクセ/

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

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

ルス^ロスココヘビ: ツキ ルズヘタルクセ乙 王セコセ  
ルロセカクル人土クスカ, ルル ジル王ヘアキル ヨルア\*

**Miafa:** I could flit you in.

**Miafa:** Koetsfredro'd chelieik ekenzh.

ヲズベア: ジルセトロセロド^ル 王セツツメニ ケセヨク\*

JO'ZDIEZZANJ glares at him.

Liankavra zhi yzqens Jo'zdiezzanj.

ルスアガルマア ヨル ハコスケ乙 ルス^ロスココヘビ\*

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

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

ルス^ロスココヘビ: ラズルマア/ ツキ  
ルセトロアセタクルセ乙 ルズ, ヨルアルア 人セセラ  
ジルセトロジ ル^ル ルクセ/

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

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

ヘセテカツセツ: ラズル\* ケジ ロ人王セル^ル  
ルルコセル, ケジ ジルルルセ乙 ル^ル ルクセ/

MIAFA thinks about it.

Panens shtiavens Miafa.

ՃՐԴԱԿԵՍՈ ՏՏՎԱԿԵՍՈ ՃՎՏՎԵՐ\*

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

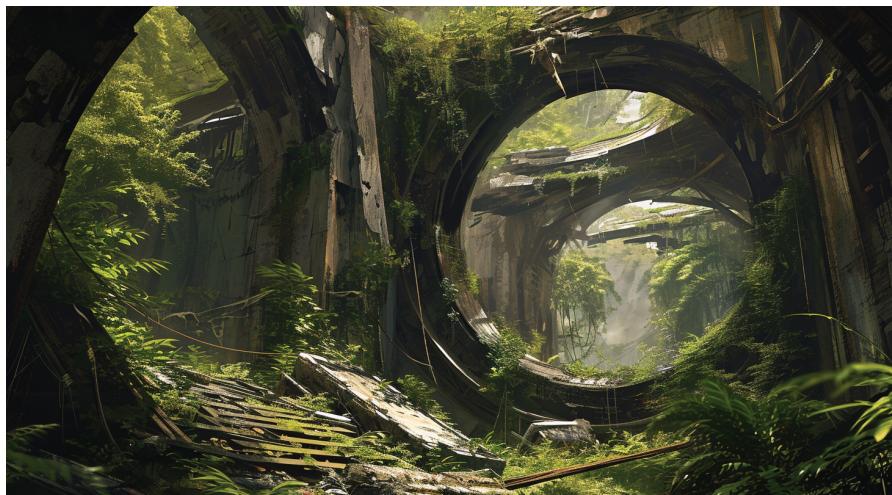
**Miafa:** *Qlie pepetli. Chenkiedish chtenzenzh, zhanzhiaavra, omei zdevpe` . Ketzik chtenzenzh; Fesh, velozdeo'd. Ichtiotlvra chtedishfredr iazh shtiaavra mieqrafo'd.*

ՃՎՏՎԵՐ: ՃՄ ԲԵՐԵՎԵՌԵՌԵՑՈՒՄ Ի ԵՎԱՀԵՎՈՒԹԻՒՆ  
Ի ԵՎՈՎԵՑ, ՅԱՐԱՅԵՏԱՐ, ԱՌԵՎԵՌԵՑ՝  
ՀԵԿՈՎԵՑ Ի ԵՎՈՎԵՑ: ԵԽՏ, ՊԵՋՌԵՋՌԵՑ՝  
Ի ԵՎՈՎԵՑ Ի ԵՎՈՎԵՑ ՍՅ ՏՏՎԱՐ  
ՃՄ ՃՎՏՎԵՐ՝

He taps his head.

Koatlens tsezens.

ՃՎՏՎԵՐ Ի ԵՎՈՎԵՑ \*



## SCENE 3: THE RUIN

### PEPECHTLIACH 3: ATLEIANZHAF

ՃԵՐԵՎԵՌԵՑՈՒՄ ԱՌԵՎԵՌԵՑ՝

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

Vlezhdizar!

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

トメヌコトヌト ドセズス ルヌヌクルヌセツヌ ルヌトセアヌド。 王ヌテセヌ  
ミヌセスヌダヌトヌヌル ハセナ ドルヌト ナシヌヌス セヌ スヨ ルヌル  
ハセナ アヌド ドセズス。 ズヌルヌセヌ ルトセス。 ハヌトセヌル  
ヌヌラヌ スヨ ルヌルヌセヌ。 ハヌト ハセヌ ハセヌセヌ  
ヌヌコトヌトヌヌヌヌヌヌ。 ハヌトコトヌトヌヌ。 ハヌトコトヌトヌヌ。

JO'ZDIEZZANJ rubs her forehead.

*Tsonkamolens matelens Jo'zdiezzanj.*

トヌアヌヌヌヌセヌ ルヌクセヌセヌ ハヌトコトコトヌヌ。

**Jo'zdiezzanj:** Does everyone else feel that?

**Jo'zdiezzanj:** Siekro'daqle?

ハヌトコトコトヌヌ: ドヌヌルヌルヌセセ/

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

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

トヌヌヌ: ハヌジ. ハセヌセヌセヌアセコセヌ 王セヌセヌ  
ミヌスセ ハコトセヌス。 ヨヌヌス  
ヌヌトスヌヌス。

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

**Jo'zdiezzanj:** Tonachazhezhplavra ik`ia.

ハヌトコトコトヌヌ: ハヌアヌ王ヌヨセヌヌヌ  
ヌヌス。

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

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

ハコトコ: ハヌヌヌ ハトセヌアヨヌス ハヌジ。 ハヌ  
ヌヌ王ヌルヌルヌセセ。 ハヌス。

Small rocks and other jungle debris are floating nearby.

Aizelach iazh fredr zhdiechedla zdadro edre qliejens.

トヌコセヌヌヌヌヌヌヌヌ。 ズヨ ハセヌ ハヌトセヌル ハヌヌヌ ハヌス  
ヌヌス。

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

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

ヽトキツカツカツ： ノク タスナムニズ \* ハコベス//  
タ^コビタスナム ^ ナガマシタスナム//

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

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

人トタリツカツマリ ノクルアズ ハコベス土. ハスコセツカツ王  
ハスアズカツカツ \* ハク王タスハスアズ ハコベス人 ナガ  
カツカツアズ王 トクセツカツカツ\*

**Oziez:** Feel better now?

**Oziez:** Zhatsfliedlchej` kavraqleo`d?

ハコメコ： ヨクヒテキスカツ王セツ ^ ハコマリカツカツ^ド/

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

**Fesheqel:** Viajach. Tieqriaqle, ketznadmachitadqlie?

ヽトキツカツカツ： ハクルハク王 \* ハクカツカツ.  
ハクコマリカツカツ王タスハスアズ/

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

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

タスカツ： 人トキツカツカツ 20王ルアズ ハスカツ人.  
ハコベス. 人王ルカツセツ^トス上 ハトセスヨ スアズセツ\*

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

*Ikatikens, ivrchrnt atleianzh yzqens.*

ハコベス人トキツカツカツ 人王ルアズ ハトセスヨ ハコベス.\*

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

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

Vlezhdizar!

ヲズベル: ハヌ王スダ, 王セアゴヌル人土\* ハセル人土  
人セルセ ズルトクズル^ド, フラセル ひセナ  
ハセ^スカセル^ド\* ズセコスル\* ハセル人土 スヨ  
ハセル人土 ハコスセル^ド\* ヨスモスラ ハズシ  
ハヌ上セ^トメス, ハヌア ハスルとス トク王人ユル\*  
ゼセアゴヌル王セスルセセ/ ハスルアセス\*

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

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

ハヌベルマリ 乙人ア ハルセクヨ人ヒセス\* トセトク ヨヌ王セスルセス  
スヌルセ, ハヌア ズルコスルとスル ハヌル 乙ルア セス\*

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

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

乙人アトクス, ハヌベルマリ ハヌコセルマ 乙ル王スルア  
ソスルセス\* ハヌコセルトクズルス ハヌセルセルス  
ハヌ王セス, スヌトクズルマリ ハヌルスル 乙ル王スルアラコス  
ハヌコアムクズル王スルアスヌ スヌアセス\*  
ハヌコセルトクズルアルスル, ハヌルスル コハマ乙スルア  
人セルアル王セス\*

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

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

ハス王コスルとスヌ ハスベル王セス ハヌベル, ハヌ  
ハヌコアムクズル王スルアスヌ 乙ルス王スルセス, スヌ ハス王コスルと  
スヌルセスアセス スヨ 人ヒセルマリ トクコトセス,  
トクアゴヌルアセス 乙ルセス\*

**Oziez:** MIAFA! Are you all right?

**Oziez:** Mifa! Fliedlensaqlé?

ハコヌコ: ハスベル// ハヌルセスアセス/

### Vlezhdizar!

She drops to her knees, hands on her ears.

Tlanchoatliens cheztletemiens, tonachazhens maitliens ichi.

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

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

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

ゾウズ・ジエツサン: デザク、イリエブライ イク エンス! アコムシプラット ドリア ブルテレンズ アキマティク。イチャケンタラ ヴラコ ハヂダエンズ。  
ゾウズ・ジエツサン: デザク、イリエブライ イク エンス! アコムシプラット ドリア ブルテレンズ アキマティク。イチャケンタラ ヴラコ ハヂダエンズ。

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

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

メーティリディッシュ ニエクルシッシュ! ディッシュ ジュダツドゥラフモチチッシュ エケンズ、コペチエトロディッシュ エケンズ!  
メーティリディッシュ ニエクルシッシュ! ディッシュ ジュダツドゥラフモチチッシュ エケンズ、コペチエトロディッシュ エケンズ!

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

Malachtavra maitliens nieqrens dlabrenad, zhatsshtiefevra koatloens pechteqa.

マラクタラ メイトリエンズ ニエクレンズ ドラブレンナド、ザハツシッティエフラ コアトロエンズ ペチテカ。  
マラクタラ メイトリエンズ ニエクレンズ ドラブレンナド、ザハツシッティエフラ コアトロエンズ ペチテカ。

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

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

オズイエズ: シエロド シュティエオド! イキアッシュ ミカネンス メルクレデオド!  
オズイエズ: シエロド シュティエオド! イキアッシュ ミカネンス メルクレデオド!

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

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

シクイエプリ ピットリク、フリードレンズ イアズ ヒカチケンズ ドラブレンナド。ヴラベフィエンズ イアズ アヨチャクサ アルブレンズ オズイエズ。  
シクイエプリ ピットリク、フリードレンズ イアズ ヒカチケンズ ドラブレンナド。ヴラベフィエンズ イアズ アヨチャクサ アルブレンズ オズイエズ。

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

**Jo'zdiezzanj:** Fliedla iqeo'd, Ozi. Dievlevchavchabl kavrik,

*katilo'd ekenzh.*

Јә^օչէկօքէ ՞օչէ ւնչու^մ, զօհ\*  
ՌէՊԵՎԱՐՎԱՐՎԱՐ ՀՐՄԽՀ, ՀՐՀՀԱՋՈՒ  
ԵՇԵՎ\*

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

**Miafa:** Յեկա այլի պաշտան ձեռնադր կարծի.  
Չիո յախուղլիք շիավիք շելիկ. Յոդի, կոշտան զիտէլ  
սիէկրօ'գլէ?

ՃՏՎԲ: ՍԿՅՈՒՐ ԲԵԼՈՒ ԲՐԵՎԱՐԸ  
ԲՐՄԽԵՎԱՐՎԱԽ ՀՐՄԽՀԱԽ. \* ԽԱԽ  
ՃՏՎԲԻ ՃՏԽ ԽՏՎԻՀ ԽԵԼԽԱՀ. \* ՅԱՃ.  
ՀՐՄԽՎՐՎՐՀ ԿԵԿԵՎ ԼԽՋՈՒՋՐՃԵՎ/

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

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

Јә^օչէկօքէ (ՀՐՄԽՎՐՎՐՀ զօհէկչէվ):  
ՖՃ\* ՅԱՏՈՒԵՎԱՐԵՎ. ՀՐՄԽՎՐՎՐՀ.  
ՃՏՎԲԿԵՎ\* ԲՐԵՎԱՐԸԵՎ\*

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

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

ՃՏՎԲ: և ՀՐՄԽԻ ԽԱԽ ՅԱԵՎ,  
ԽԵԼԽԱԽ ԵՇԵՎ. \* ՅԱՃ, զօհ.  
ՃՏՎԲԻ ԽԱԽ ԵՇԵՎ. \* ԵԽԱ, և ԵՎ ԼԽԵՎ ԽԱԽ  
ԲՐԵՎԱՐՎԱԽ.\*

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

Fesheqel steps back, studying the writing.

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

*Miqanepens Fesheqel, zankiload shtiaqens.*

ՀՐՄԽՎՐՎՐՀ ՀՐՄԵՎԵՎ ԵՎ ԵՎԵՎ ԽԵԼԽԱԽ.  
ԱՐԵՎԵՎԵՎ ՀՕՀ ՀՏՎԵՎԵՎ. ԱՆՀԵՎ ՀՐՄԵՎԵՎ.  
ՅԱԿԵՎԵՎ ԵՎ ՀՐՄԵՎԵՎ ԵՎ ԵՎԵՎ ՀՐՄԵՎԵՎ  
ԵՎ ՀՐՄԵՎԵՎ ԵՎ ՀՐՄԵՎԵՎ ԵՎ ԵՎԵՎ ՀՐՄԵՎԵՎ

とセナセラセコ\*

タスルアマセラセコ ハセナセナセコ. コルアズメラルル イスナセコ\*

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

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

タスルア: ルルタラ^ドラセキ ルルトセキ/ ザルユルア  
タスルセラルル イスラルルセキ オルセキ//

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

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

ハセナセナセコ: 乙人ラルルセキ\* 王人ル 王セラルル  
タスル王人ルル\* 王ル// オセキセコ//

**Jo'zdiezzanj:** Are you sure?

**Jo'zdiezzanj:** Tlachtamoto'daqle?

タスルココルル: とルタラタラルラ^ドラセキ/

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

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

ハセナセナセコ: ドヌ 王セラル. タスルセラセコ上セコ.  
コルアセラセラセコ オルセキ. オル ナスル\*\*\* 王ル ドル  
タスルア人 タスル王人ルセコ\*

**Miafa:** What's it say?

**Miafa:** Potlensaql?

タスルア: ドヌセコルセキ/

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

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

ハセナセナセコ: オル 'ル' イスラルルセキ\*\*\* オル '王'  
オルセキ\*\*\* タスルル\* クルタラルセキ オルセキ\*\*\*

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

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

タスルココルル 王セキ 乙セキルル王セキと スヨ タスルココル

ՀԵՇՋԱՎԵԿԱ. ԵՄԱՆԵՇՈՒՐԱՆԴԵ ԻՌԱՀԵԿԱ ՎՐԱԿՈԿՈՎԵՀ.  
ՏՐԵՇՈՒՐԱՆԴԵ.

**Jo'zdiezzanj:** Um, guys?

**Jo'zdiezzanj:** Em, nado?

ՎՐԱԿՈԿՈՎԵՀ ԵԴ, ՄԱՌԱ/

**Miafa:** Got an idea, FESH?

**Miafa:** Kavro'daqle zhatsach, Fesh?

ԴՏՎԵՇ ՀԵՇՋԱՎԵԿԱ ՅՌԵՇՈՒՐ, ՎԵՇ/

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

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

ՎԵՇ ՎԵՇ ԵՇ: ԵՇ, ԲՐԿՈՎԵՀ ԻՌԱՀԵԿԱ  
ՎԵՇ ՎԵՇ ԵՇ ԵՇ ԲՐԿՈՎԵՀ ԵՇ ՎԵՇ ՎԵՇ ԵՇ \*\*\*

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

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

ՎՐԱԿՈԿՈՎԵՀ ՏԻՌԵՇ ՎԵՇ ԵՇ ԻՌԵՇ ԻՌԵՇ  
ՎԵՇ ՎԵՇ ԵՇ // ԵՄԱՆԵՇ ԲՇԱՆԴ ԻՌԵՇ  
ԻՌԵՇ \*

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

**Miafa:** Zhdiech akom ozhda tetl.

ԴՏՎԵՇ ԵՄԱՆԵՇ ԱՌԵՇ ՀԵՇ \*

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

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

ՎՐԱԿՈԿՈՎԵՀ ՏԵ ԾՐԵՇԵՑ, ՏՐԵՎԵՇ  
ԸՇ ԵՅԵՀ, ՀԵՇ ԵՇ ԵՇ ԵՇ ԵՇ //

**Miafa:** Fesh?

**Miafa:** Fesh?

ԴՏՎԵՇ ՎԵՇ \*

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

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

### Vlezhdizar!

ベセトセセセツ：（オオヒトメノミクニ フルヨセセ  
ゼル王アマタ フル王ムクセスミコセセセツ  
王セコヒセツコ フルアリヨル フルヨル  
ゼル王アマタフルコムセツコ フル王ムクニクス  
ゼル王アマタ） 王ムル\*\*\*

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

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

ヨウ王アマタ ハセツ セツ、ヨウ王セヒ王ムルア フルドリセツセツ  
ドリヒコセツ。王ムルアフルアと フスミヒセツセツ 王セヒコムルアと人。  
ズヨ 王セヒコムルアとズと\*

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

**Jo'zdiezzanj:** Qiktlasche ek!

ヨリ^ヨウココアハ：スヌコトア王セ エツ//

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

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

ゼル王アマタアマタア フル王アマタフルコムル フル王ムクルセツ  
フルコセツ フルアマタ\* ヨシマ メラフルアムルセツ 王セツ フルア  
ムスツ\* フル王ムクルア 入ムルヒセツコ，ゼル王アマタ フルセツ  
ズヨ フルアヒコムルアヒアセツコ，フルアムルセツ ベセトセセツ  
フル王ムクルセツ フル王アマタ\*

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

*Pazidrens didrens Oziez tlekonizhi dlavrtledens rintzhdiechedlprati.  
Zhdiechedlchimapratl dlavrtledens okye chetzimatli, iepri dlavrtledens stiettlas ziepra stiedi.*

フルコムルセツコ フルアヒセツコ ハコメコ ヒセツフルアヒヨル  
フルムヒセツコ ハムヒフルアヒセツコ ハムヒフルアヒセツコ フルアヒムルアヒセツ  
フルムヒセツコ フルムヒセツコ ハムヒフルアヒセツコ ハムヒフルアヒセツ  
フルムヒセツコ ハムヒフルアヒセツコ ハムヒフルアヒセツコ ハムヒフルアヒセツ

Vlezhdizar!

**Oziez:** Is that door open yet?

**Oziez:** Qik kochyan pochitensagle?

『コトコト』 5x2 20玉UR? フル玉レバブルスケ/



**Feshegel** (grunting and straining): Almost got it! HA!

Feshegel: Chtio... HA!

ヘセ土セニセヒ：王人凡\*\*\* //王凡//

The door grinds open another meter, then stops. Without waiting, the team dives into the dark space beyond. Behind them, the creature slithers and crawls up the stair and stops at the doorway. It probes the open portal with a tentacle, then crawls away.

*Kenketl zdev kichtoevra pochitens kochyan, qik bravrens. Qlie vrijens, priadrichiev tloeioens dlabrenad. Kimat kochyanchrt pezotlens kiejo. Pochita kochyan kon chetzimatl piaplens, pezotlepe`ens iepri.*

**Jo'zdiezzanj:** Good job, FESH. Another few seconds and we'd have all been dinner for that thing..

**Jo'zdiezzanj:** Koatli zhdotlas, Fesh. Ozdeach zhinzho, ininteli tlakodish dazej.

ソラノココロアビ ジカルヒトハ ハルヒテ上、ベキ土  
アリヤタケ王 ヨメヲ、ヘアタケルヒト トタガルヒ土  
アリコセレ。

## Vlezhdizar!

**Oziez:** Did you figure out what the runes said?

**Oziez:** Zankiload zhdatlo'd dazej?

ルコメコ: コアラのアヒルの子 オオカミの  
アヒル

**Fesheqel** (breathing hard): Hold on... got to.. catch my breath. Whoever carved it had terrible handwriting or was in a rush. Probably the latter. Anyway, the one word I could make out was probably "PRAKOPECHE".

**Fesheqel** (avrens kon ayočak): Vrije... deve... avriik zhdazhe. Ens akole dazej nad kon fela maitlikiloiens dazej, qietsens pra. Qietsa ek. "Prakopeche" ek mochitik dazej.

The team huddles in silence for a while in the dim light streaming through the open door.

*Tletlvra brnens dlabrenad vaachriem kochyan totometlo.*

ତେବେ କରିବାକୁ ପରିଚାରିତ କରନ୍ତିମାତ୍ରା କାହାରେ

**Oziez:** You realize what this means, right? The last people to visit this place...

**Oziez:** Akimato'd viaj dra tetl, viaj? Ezhinadnie...

ମୁଖ୍ୟମନ୍ତ୍ରୀ ପାଇଁ ଏହାକିମ୍ କାହାର କାହାର କାହାର  
କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର

**Fesheqel:** Were Zhdantia. And they set that trap to keep things OUT.

**Fesheqel:** Zhdantiaens Dazenzh. Iazh kretl kemetlens dazenzh tetl kochoe pagrozde niedl.

ヘセ土セセセヒ：ヨタカスセヒ ハコセヨ。スヨ  
ハセト ジセドセトセヒ ハコセヨ ハセト ジセヨ  
ハセトセヒアセヒ\*

### **Jo'zdjezzani: Cha. Dzad.**

የኢትዮጵያ የፌዴራል

**TUNE IN NEXT WEEK for another exciting episode of VLEZHDIZAR!**

## Vocabulary (Tlatoniatl ilnamia)

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

Vlezhdizar!

jdazhi	ጃድዝի	noun dust
kapani	ጃՐՔԱՆԻ	noun crack, crevice
kemetlad	ՋԵՏՈՎՈՒՅՈ	noun artifact or relic
kepae`	ՋԵՐՈՎԵ՞	verb to return, to bring back
kichtoe`	ՋԻՇՈՎԵ՞	verb to grind, scrape, rub harshly
kim	ՋԻՄ	noun stair, staircase
kladlokle`	ՋՐԾՈՎԵ՞	verb to rustle
kladlokli	ՋՐԾՈՎԵՐ	noun rustling, a rustling sound
klezhdienriem	ՋԵՋԵՎԱՄԵՐ	noun linguistics
klezhdienriemnad	ՋԵՋԵՎԱՄԵՐՆԱՐԾ	noun linguist, one who studies languages
kochiniad	ՋՈՒԱՎԵՐ	noun vegetation, undergrowth
kochyanplozek	ՋՈՒԱՎԵՐՆՈՉԵՐ	noun door frame
koetsfredr	ՋՈՎԵՐՆԵՐ	noun teleprojection; teleporting others
koetsfredrnad	ՋՈՎԵՐՆԵՐՆԱՐԾ	noun one trained in teleprojection
kotliriemefr	ՋՈՎԵՐԱՄԵՐՆԵՐ	noun xenobiology
kotliriemefrnad	ՋՈՎԵՐԱՄԵՐՆԱՐԾ	noun xenobiologist
kretl	ՋԵՎ	noun a trap
kretle`	ՋԵՎԵ՞	verb to ensnare, to trap
maitlioli	ՃՐԵՎԻՆՈՒՅՆ	noun fist
maitlitopona	ՃՐԵՎԻՆՈՒՅՆԱՐ	noun handgun, pistol
matele`	ՃՐԵՎԵԱՅ	verb to rub, to massage
maznidekochinio	ՃՐԿՈՎԵՐՆԵՐ	noun vine, creeping plant
miaache`	ՃՏՏԵՎԵ՞	verb to reach out, to extend the hand
mieqrafad	ՃՄԵՐՎԵՐ	noun connection
mieqrafe`	ՃՄԵՐՎԵ՞	verb to connect
miqanda	ՃՄԵՐՎԵՐ	noun movement
miqansiekriabr	ՃՄԵՐՎԵՐՆԵՐՏ	noun motion tracker
nechtname`	ԴԵՎԱՌԵՎԵ՞	verb to argue or dispute
omiezofra	ՈՎԵՌԵՎԵՐ	verb a weapon
ozdedre`	ՈՎԵՎԵ՞	verb to approach, to move near to
paqrozde`	ԲՔՁՆԵՎԵ՞	verb to hinder, to prevent
pazidr	ԲՔԵՎԵՐ	noun rifle
pecheteqe`	ԲԵՎԵՎԵ՞	verb to lower the head, reverently or in concentration
petlane`	ԲԵՎԵՎԵ՞	verb to scry; to use clairvoyance to scan an area
peyakapazidr	ԲԵՎԵՐՆԵՎԵՐ	noun shotgun
peyake`	ԲԵՎԵՐԵՎԵ՞	verb to scatter or sprinkle something
pezotle`	ԲԵՎԵՐԵՎԵ՞	adj to slither, to crawl on the ground like a serpent
piaple`	ԲՏՏԵՎԵ՞	verb to probe

### Vlezhdizar!

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

### Vlezhdizar!

vrodje`	ვროჯე	verb	to communicate
vrodjead	ვროჯეად	noun	communication
vrodjenad	ვროჯეანად	noun	communication systems operator
yzqa	იცხა	noun	a look, a glance
zakle`	კრუხე	verb	to delve, to explore a cave or ruin
zankiload	კრაჭულიარდ	noun	runes, ancient writing
zadro	კრაღა	noun	debris
zdatlsiekre`	კრეტსეჭე	verb	to detect, with a sensor or other device
zhan	ცრა	noun	line
zhanzhia	ცრაც	noun	a line of people, an advancing column
zhatsach	ცრაცხ	noun	an idea
zhatsqrazhi	ცრაცხეცხ	noun	mental noise or psychic static
zhdatllodiafl	ცრაცხლიაფ	noun	colony, settlement
zhdiechmatli	ცხმაცხმაცხ	noun	a branch (of a tree)
zhianch	ცცა	noun	itch, itchiness
zhinchtepratla	ცხმაცხმაცხმაცხ	noun	overlook
zhinzh	ცხა	noun	a second

# Fifth Frontier War Battle Hymn

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

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

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

## Verse 1:

ズルズルズ ツ王人<sup>トコメス</sup> ズヤア<sup>トツ</sup>アヌ<sup>ス</sup>  
lapalia achitziens kentlasriem  
(blackness space-of depths-within)

リスア<sup>ツ</sup>アヌ<sup>ル</sup> ツ<sup>ス</sup>ル<sup>トコ</sup>ル<sup>ト</sup> ト<sup>ス</sup>ル<sup>コヤス</sup>  
Liankavra iaqotzad tlatzensi  
(angrily commences a war)

ト<sup>ス</sup>ル<sup>コ</sup>ル<sup>ト</sup> ツ<sup>ス</sup>ル<sup>ト</sup> ツ<sup>ス</sup>ル<sup>ト</sup>ア<sup>ト</sup>  
Baza, adrea Qlomatlivr  
(barbaric, grasping Imperium)

ア<sup>ト</sup>ス<sup>ル</sup>王<sup>ス</sup>ア<sup>ト</sup> ヨ<sup>ス</sup>ル<sup>ア</sup>ア<sup>ト</sup>ス<sup>ル</sup>ア<sup>ト</sup>  
atiecha Zhodani pichtensti'.  
(defend-against the brave Zhodani)

安静と大と大と 大吠えと 大吠えと  
Qietsatlas qrazhiatl iaqotzens,  
(quickly-great and roars-great fight-they)

凡セヨトノ王 ハセツアトテノト パクシイコヘ  
Vlezhdstich flelatlas iaqotzi  
(stars-among terrible war)

ձԵՐԻՆ ՇԽԱՀԵՑՈՒՄԱՐ. ԵՎԵ ՏՅԱ ՇԽԵՎ  
dabri achitetylira, edre iazh afens.  
(struggle universal, near and far)

## Chorus:

ヨシ^ハキチル スラル<sup>ク</sup>コセニ ヨルウタマ  
ヨシ^ハキチル パル<sup>ト</sup>セ<sup>ト</sup>人 パ王アハズ  
zhi^fliedl iaqotzens Zhodani  
zhi^fliedl pat'letsi achadtia  
(toward-harmony fight Zhodani, toward harmony for all)

झोडनी विरुद्ध बाह्य सैन्य बाजा रक्षा कराए  
Qlomatlivia baza iaqotz'nad  
Chedlenstia Zhdantia atiecha  
(Imperium barbaric warriors, guard-against the brave Zhodani)

## Verse 2:

ಬೆಳಗ ರೂಪಕರ್ಮಣ ಸಹ  
ತಾಜಾಪದ್ಮಾರ ಕೆಕ್ಕಾತೆಹಿ ವಾಗಮಾರ  
Vlezhda iaqotzriem iadli  
tlazhdoyovra tezintlens vavra  
(Stellar battle-during, redly the skies burn brightly)

アキチ・トロクルトロス・テツニルン  
アキチ・コトアガルヘン ナガルヘン  
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani  
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

ፈቻዘቻሪስ ስዕራዊር ተያዥ የሚከተሉት ቅዱት  
የደንብ አገልግሎት ፌርዴዎች  
fe'kevasir ameyasir dabrens ikal'nadipr Driantia  
(honor-with [and] grace-with fight [our] noble heroes of the Consulate)

զՇՋԱՆԿԵՑ ԻՆԿՈՎՑԱՅԵՑ ԶՋԱՑՄԱՆ  
ՏՐԿՈՐ ԲԺԵՐ ՏԱՐՏՐՈՒԹԵՐ  
zdaqloqrens itzimnens Zhdantiaipr  
Baza, adrea Qlomatlivrtia  
(doom-their accept-they Zhodani-worthy  
Barbaric, grasping Imperium-against)

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

### Chorus:

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

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

### Verse 3 (repeat verse 2):

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

ԲՇՑՎԵՑՆ ԾՋՋՋՋՋ ՀԵԿԵՎԵՎ ԵՎԵՎԵՎ  
ԱՋՋՋՋՋ ԵՎԵՎԵՎ ՎԱՋԱՐ  
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani  
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

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

ՈՋՋՋՋՋ ԻԿԵՎԵՎ ԱՋՋՋՋՋ  
ՀԵԿԵՎԵՎ ԱՋՋՋՋՋ ՎԱՋԱՐ  
zdaqloqrens itzimnens Zhdantiaipr  
Baza, adrea Qlomatlivrtia  
(doom-their accept-they Zhodani-worthy  
Barbaric, grasping Imperium-against)

### Bridge:

ՂՋՋՋՋՋ // ՂՋՋՋՋՋ //  
vapazi! vapazi!

ՔԵՅԱՐ ՀՅ ՔԱՋՋՋՋՋ ԴՐԱՄԱԿԵՎ ՅՋՋՋՋՋ  
Regina iazh Rhylanor, maqichtlens Zhodani  
(Regina and Rhylanor the Zhodani liberate)

珠也スヨ 茶麻也太人上 爪也人王とセニ ハセナ人土 ス//  
Jewell iazh Aramis maqichtlens devish ia!  
(Jewel and Aramis we must also make free)

### Final Verse:

ズルアリス 茶王人くコセニ シカト茶上アメタ  
lapalia achitziens kentlasriem  
(blackness space-of depths-within)

リスマガマガ 茶セリくコヘリ トテくコセニ  
Liankavra iaqotzad tlatzensi  
(angrily commences a war)

トテコヘ 茶ムセリ フロタスヒム  
Baza, adrea Qlomatiivr  
(barbaric, grasping Imperium)

茶く王ア ヨウムアタ人 茶人王セア上人  
atiecha Zhodani Pichtensti'.  
(defend-against the brave Zhodani)

エハガル 茶セリくコセニスル人  
トアゼドボラマガ シカコヘアとセニ バガマガ  
Vlezhda iaqotziem iadli  
tlazhdoyovra tezintlens vavra  
(Stellar battle-during, redly the skies burn brightly)

茶王人くコヘ トロクトロ シカコヘアとセニ  
ズルアコヘアアロクスル ヨウムアタ人  
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani  
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

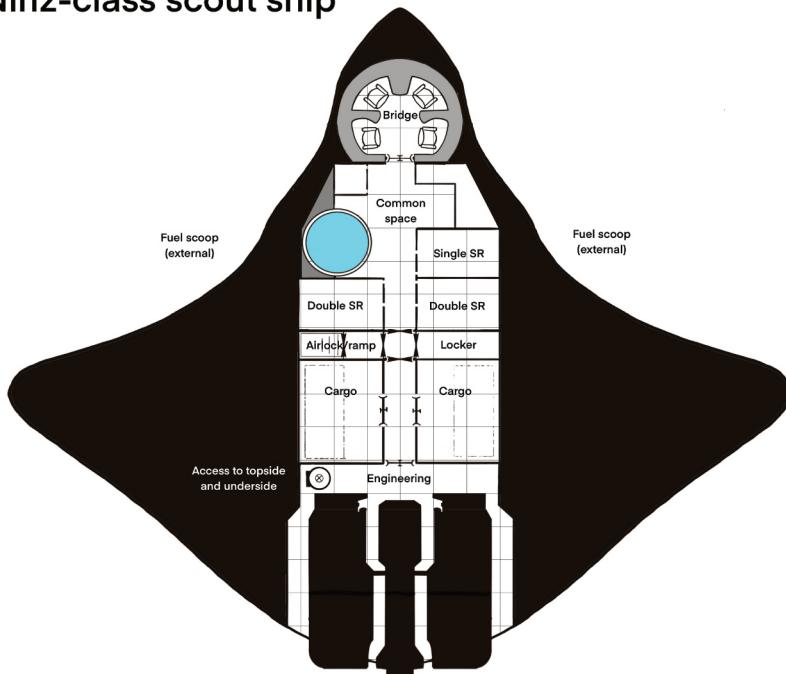
ダブリ 茶王人くセヒマガ. シカセ スヨ 茶ムセニ  
dabri achitetlivra, edre iazh afens.  
(struggle universal, near and far)

# Characters

Both this book and its companion volume *Beginning Zdetl* tell the story of a Zhodani child, Kieko, in her daily life beginning with her origins as a child of **zhant'ad** parents. In *Beginning Zdetl* she is identified as having psionic potential early in life (approximately her third year or first *teqozdij*) and is adopted by a pair of **dlenchiepr**, as is the Zhodani custom, to develop her talents in preparation for her future role as part of the psionic nobility, the **zhobrdievl**.

In this section, Kieko and her **dlenchieprziefri** or Intendant mothers are presented in *Traveller™* terms, with full character sheets and biographies up to the present day (year 1105 Imperial, for the purposes of these books). They are available to players and referees alike and can be freely included in your *Traveller™* games.

## Ninz-class scout ship



## characters

<b>Name:</b>	Kiekoatl	
<b>Age:</b>	38	
<b>Homeworld:</b>	Zhdant/Zhdant	
<b>Strength:</b>	9	<b>Psi Talents</b>
	+1	Telepathy-3
<b>Dexterity:</b>	10	Telekinesis-2
	+1	Clairvoyance-1
<b>Endurance:</b>	7	+0
<b>Intelligence:</b>	10	+1
<b>Education:</b>	11	+2
<b>Social Status:</b>	11	+2
<b>Psi Strength:</b>	14	+3



<b>Career and Branch</b>	<b>Career History</b>	
	<b>Terms</b>	<b>Highest Rank</b>
Scholar/Field	4	5
Teqozdievl	1	

<b>Skills</b>	
Computers-1	Diplomat-1
Soc. Sci (Psych)-1	Investigate-2
	Language (Vilani)-2
	Science (Psi)-1
	Survival-1

## **Life Events**

<b>Age</b>	<b>Event</b>
3	Identified as telekinetic, adopted to Dlenchiepr family
18	Makes a breakthrough; +2 to next Advancement roll
22	Competes in Teqozdievl - 3x wins in preliminary, wins final. +2 Psi, +1 Soc!
26	Returns to career; becomes distracted by red tape. Learns Diplomat.
30	Life Event - death in the family - Azhdiazhiepr at age 67 (22.1 teqozdij)
34	Breakthrough in field! +2 to advancement. Retires after this term.

*Cr. 130,000*

*Benefits:*

*Nenj award, 2x ship shares, Ninz-class Scout, Scientific equipment*

## characters

### **Biography:**

3454.1: Born to Nor and Ikan Tliaqrnad by natural birth on Zhdant

3455.1: First began showing signs of telekinesis at age three, she was taken to the capital for evaluation and testing. She was assigned as adoptee to a **dlenchiepr** couple, Azhdiazchiepr and Velmiepr, for proper training, education and preparation for leadership. She participated in team sports and became very proficient at competitive swimming.

3460.1: As is the custom, Kieko begins her adult career path as a linguist, with concentrations in psionicology and psychology. During her first term she makes a breakthrough in the study of telekinetics, for which she earns her first promotion. She continues to excel in her fields and during her second term is accepted as a contestant in the **Teqozdievl** games.

3461.1: After being recognized for her talents and psionic skills, Kieko competes in the triennial **Teqozdievl**. She rapidly outpaces her peers, winning all three divisions of her talents and earning a promotion to the ranks of **zdrobdievl**.

3462.2: Having completed the games, Kieko (now Kiekoatl) returns to her previous career where she becomes mired in bureaucracy. This works to her benefit, as she improves her skills at negotiation and diplomacy.

3463.1: Her dlenchiepr-mother Azhdiazchiepr passes into Tavrian at age 67 (22.1 **teqozdijj**). Kieko continues her career path.

3465.1: Kiekoatl makes another breakthrough in a distinguished career and decides to retire, earning the **Nenjchinze'driante**, the Consular Legion of Merit, for her work. She is also granted a *Ninz* class scout ship and equipment to continue her research.

Retires from Academia in 3467.2 (1105 Imperial)

Her ship, the *Yolitla* (Opportunity), is a fairly standard *Ninz*-class scout ship and is pictured on page 159. She shares it with Velmiepr, her surviving **dlenchieprziefri** (Intendant-mother) and two other crewmen who handle the daily operations. It is capable of Jump-2 and Maneuver-2, and has all the standard features of a Zhodani ship, including a common area with a shared bath.

### characters

**Age:** Azhdiazchiepr  
**Homeworld:** 67 (deceased)  
 Zhdant/Zhdant

<b>Strength:</b>	7	<b>Psi Talents</b>
	+0	Telepathy-3
<b>Dexterity:</b>	8	Telekinesis-2
	+0	
<b>Endurance:</b>	7	
	+0	
<b>Intelligence:</b>	9	
	+1	
<b>Education:</b>	12	
	+2	
<b>Social Status:</b>	10	
	+1	
<b>Psi Strength:</b>	12	
	+2	



<b>Career and Branch</b>	<b>Career History</b>	
	<b>Terms</b>	<b>Highest Rank</b>
Entertainer/Artist	3	4
Teqozdievl	1	2x successes, does not win. +1 Psi.
Scholar/Field	2	3

### **Skills**

Art (sculpting)-2	Investigate-2
Carouse-1	Sensors-0
Computer-0	
Persuade-1	
Science (psych)-3	
Trade (fashion)-1	

### **Life Events**

<b>Age</b>	<b>Event</b>
18	Gains a Patron in the Arts. +2 Advancement and an Ally.
22	Attempts a challenging task and succeeds. +2 to Advancement.
26	Receives advanced training. Learns Trade-1.
30	Teqozdievl! Meets Velmiepr, changes careers.
34	Becomes mired in bureaucracy. Learns Persuade-1.
38	Life Event. Gains 2 contacts.

Cr. 140000

**Benefits:**

+1 Edu, Nenj

## characters

### ***Biography:***

Born: 3444.2 on Zhdant/Zhdant to the Kotzpialinad (fisher) clan.

3446.1: First identified as telekinetic, submitted for adoption to a Dlenchiepr family, according to custom and law. She was recognized early for her telekinetic talents and artistic abilities, which were encouraged in early childhood.

3453.2: Begins her adult career as an artisan, specializing in fashion design and sculpture. Gains a Patron who assist her throughout her career.

3454.2: Takes on a particularly challenging assignment and succeeds, earning more accolades and a promotion.

3455.2: Receives advanced training in her chosen trade.

3456.1: Is accepted to participate in the triennial **Teqozdievl** games. Advances to the final round but does not win nobility. Also, meets her future life partner Velmiepr.

3457.2: Changes careers to scholarly pursuits. Immediately becomes mired in bureaucracy related to the adoption of Kieko. Learns Persuasion.

3459.1: Gains a pair of contacts in the academic world.

3460.2: Retires from academia with the **Nenjchinzhe'driante** Consular Legion of Merit.

From retirement to 3465.2, Azhdiazhiepr continues to travel the sector with Velmiepr, giving lectures and assisting with research. She passes into Tavrian in 3465.2.

Current Age (as of 1105 Imperial/3467.2 Zhodani): deceased at age 67/22.1 teqozdij

## characters

	Velmiepr
<b>Age:</b>	66
<b>Homeworld:</b>	Zhdant/Dlieoviabr
<b>Strength:</b>	8 +0
<b>Dexterity:</b>	8 +0
<b>Endurance:</b>	10 +1
<b>Intelligence:</b>	8 +0
<b>Education:</b>	9 +1
<b>Social Status:</b>	10 +1
<b>Psi Strength:</b>	10 +1

### **Psi Talents**

Telepathy-2  
Teleport-3



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Career and Branch	Terms	Career History Highest Rank
Scholar/Lab	4	5
Teqozdievl	1	2 successes, does not win. +1 Psi.

### **Skills**

Admin-2
Computers-3
Engineer (elec)-1
Science (elec)-1
Investigate-1
Sensors-1

### **Life Events**

Age	Event
18	Makes a breakthrough! +2 to advancement.
22	Life Event. Gains a Contact.
26	Teqozdievl! Does not win final round, meets Azhdiazhiepr.
30	Bureaucratic nonsense. Gains +1 Admin.
34	Makes a breakthrough, gets promoted!

Cr. 160,000

**Benefits:**

+1 Edu, Nenj, Scientific Equipment

***Biography:***

Born: 3445.3 on Dlieoaviabr in the Zhdant sector, a large world with an exotic atmosphere. Identified at age six as a teleport and submitted for adoption.

3454.1: Begins her adult career as a field researcher studying electronic engineering. Makes a major breakthrough in her field and earns a promotion.

3455.2: Makes a contact in Government.

3456.1: Participates in the triennial **Teqozdielevl** games, where she advances to the final round but does not win promotion. During the games she meets her future life partner Azhdiazchiepr.

3457.2: Continues her career in academia; becomes mired in bureaucracy related to adoption of Kieko. Learns to navigate the administrative world.

3459.1: Makes another breakthrough in her field, gets promoted as a result.

3460.2: Retires from academia with honors, awarded the **Nenjchinzhe'driante** Consular Legion of Merit, and scientific equipment to continue research and education.

3463.1: Her life partner Azhdiazchiepr passes into Tavrian at age 67 (22.1 **teqozdijj**). Daughter Kieko continues her career path.

Current age (as of 1105 Imperial/3467.2 Zhodani): 66 (22 teqozdijj)



# Appendix A - Grammar Summary

## General Sentence Structure

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

**Fevranzh mochitia de.**

**Fevranzh mochito'd.**

(A book is being read by you.)

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

**Vriena kafi tlapaia ke kayotla ziefri.**

**Vriena kafi tlapaiens kayotla ziefri.**

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

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

**Fevr'anzh a`chan-e mo`chi-tia se.**

**Fevranzh achane mochitiens.**

(A book is still being read by her.)

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

**Tlanqil kiloie ze ai de.**

**Tlanqil kiloik dazej ai o'd.**

(A letter was written by me to you.)

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

**Mitotle' ikotlia ze.**

**Mitotle ikotlik.**

(To dance desire I.)

Prepositions precede the word they modify the same way adjectives and adverbs do: Preposition – Object – Verb Infinitive – Verb – Subject.

**Kon se mitotle' ikotlia ze.**

appendix a  
**Kon ens mitotle ikotlik.**

(With her/him to dance desire I.)

Interrogative statements are either led by the question word **jzdo** or the verb is appended with the suffix **-aqle**:

**Jdo kafi ikotlia de?**

**Kafi ikotlio'daqle?**

(Coffee desire you?)

Conjunctions (and, but, or, etc) are placed between the nouns they refer to (i.e., Do you want coffee or tea: *O - Con - O - V - S (JDO Coffee OR tea/desire/you)*)

**Jdo kafi pra kotl ikotlia de?**

**Kafi pra kotl ikotlio'daqle?**

(Do you want coffee OR tea?)

## Standard Grammatical Forms

### Standardized Word Endings

Word Form	Ending	Zdetl
verb infinitive	-e`	↖↖^
nouns	-i	↖↖
adjectives	-a	↖↖
adverbs	-e, -vra	↖↖, ↖↖↖

### Aspect and Mood

daz	↖↖↖	past
chtenz	↖↖↖	potential/future
tsench	↖↖↖	habitual/repetitive
toz	↖↖↖	completive/punctual
pri`	↖↖^	optative/hopeful
ek	↖↖	conditional
zhda	↖↖	imperative
-enzh	↖↖↖	participle (is -ing)
-ej	↖↖↖	perfective (has -ed)

### Possessive Adjectival Suffixes

-ik	↖↖↖	1 <sup>st</sup> person singular
-(d)ish	↖↖↖	1 <sup>st</sup> person plural
-o'd	↖↖↖	2 <sup>nd</sup> person (all)
-ens	↖↖↖	3 <sup>rd</sup> person (all)

### appendix a

## Verb Conjugation (basic)

Verb Form	Ending	Zdetl
Infinitive	-e'	‑‑'
Present tense	-ia	‑‑
Past tense	-ie	‑‑
Future tense	-ře	‑‑‑
Imperative	-zhda	‑‑‑
Conditional	-za	‑‑‑
Present participle	-iana	‑‑‑‑
Past participle	-iena	‑‑‑‑
Future participle	-řena	‑‑‑‑
Present passive participle	-ianta	‑‑‑‑
Past passive participle	-ienta	‑‑‑‑
Future passive participle	-řenta	‑‑‑‑

## Prepositions

ai	ア	to, unto
akom	アコム	inside, within
alir	アリル	outside, external to
apaz	アパツ	in front of
cho	チ	unto, as in "to give"
dlafl	ドラフ	beneath
dra	ドラ	"of" as in possession or relation
edre	エドレ	near
ichi	イチ	upon
iepri	イエプリ	after
io	イオ	to, into
je	ジ	at
kon	コン	with
nal	ナル	across
ok	オク	beside
pe'	ペ	from, away from
taj	タジ	from, out of
tlo	トロ	through
vel	ヴェル	behind

## Logical Conjunctions

iagh	アヨ	and
pra	アヤ	or
chak	チカ	not
plaz	アヤコ	xor (either is true but not both)
chapra	チカアヤ	nor (neither is true)
plachapra	アヤチカアヤ	xnor (either both are true or both are false)

## **appendix a**

## Appendix B - Common Affixes

-'ia	^\(\text{r}\)	collective; about, near, concerning
-a	\(\text{r}\)	adjectival ending (simplified)
-abr	\(\text{r}\text{r}\)	family member
-ach	\(\text{r}\text{w}\)	small, lowly, waxing
-ad	\(\text{r}\text{d}\)	suffix indicating a concrete instance of something, when appended to a verb
-adlam	\(\text{r}\text{d}\text{r}\text{r}\text{r}\)	ever, always
-af	\(\text{r}\text{v}\)	yonder, far away
-aj	\(\text{r}\text{j}\)	used to denote a unit of a larger whole
-aji	\(\text{r}\text{j}\text{r}\)	suffix indicating a fractional part of an item
-am	\(\text{r}\text{v}\)	suffix indicating a skill, practice or profession
-apal	\(\text{r}\text{r}\text{r}\text{r}\text{v}\)	side of, referring to a face, facet, or a place
-aqle	\(\text{r}\text{z}\text{r}\text{v}\)	suffix indicating a question; interrogative
-as	\(\text{r}\text{t}\)	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-at	\(\text{r}\text{c}\)	up, upward
-atl	\(\text{r}\text{t}\text{v}\)	aspirant (Soc-11), also used as comparative ending
-azd	\(\text{r}\text{v}\)	indicates a continuous action
-che`	\(\text{w}\text{r}\text{v}^{\wedge}\)	above, better
-chedl	\(\text{w}\text{r}\text{v}\text{d}\)	in front of (chedle' - to guard, to stand in front of)
-cheli	\(\text{w}\text{r}\text{v}\text{r}\text{r}\)	a suffix generically referring to curry dishes, but more commonly for any dish that specifically uses the spice from chechicheli
-chrnt	\(\text{w}\text{r}\text{r}\text{v}\)	up to, as far as (but no farther)
-chrpl	\(\text{w}\text{r}\text{r}\text{r}\)	idiotic, lacking intelligence
-da	\(\text{r}\text{r}\)	suffix indicating a concrete instance of something, when appended to a verb
-davr	\(\text{r}\text{r}\text{r}\text{v}\)	new
-di	\(\text{r}\text{r}\)	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-dish	\(\text{r}\text{r}\text{s}\text{v}\)	our, ours
-dlaf	\(\text{r}\text{r}\text{r}\text{v}\)	beneath, under
-dliez	\(\text{r}\text{r}\text{v}\text{v}\)	on,
-drich	\(\text{r}\text{r}\text{w}\)	dark
-dro	\(\text{r}\text{r}\)	bright

### appendix b

-e	ቻ	adverbial ending 2 (simplified)
-ebl	ቻኬ	indicates a possibility or likelihood
-edl	ቻሮ	suffix indicating a large group or collective of items
-ej	ቻሁ	past participle (English '-ed')
-ens	ቻኩ	his, hers, its, theirs
-enz	ቻና	by
-etli	ቻጠሁ	heavy
-etliyez	ቻጠሁበቻ	heavier
-ev	ቻና	expresses the bringing about of an action or state
-ez	ቻ	indicates the state expressed has come into being
-flints	ኩጠና	like
-frac	ኩፋር	type, kind, sort, variety
-fredr	ኩፋዕ	other
-iabr	ቻኑ	suffix indicating a generic item
-iash	ቻቻ	by way of, via
-iashav	ቻቻፋል	princely born (Soc 15)
-iavl	ቻዋ	indicates similarity; 'same as'
-iensch	ቻቻ	old
-ienz	ቻና	suffix indicating a thing for commercial use
-iepr	ቻና	intendant (an individual of Soc-10)
-iev	ቻና	beyond
-ik	ሸን	1st person singular suffix
-ine	ሸተቻ	suffix indicating an item for military use, usually a weapon
-ipr	ሸና	worthiness or merit
-ir	ሸዘ	with, along with
-kache`	ገፋዕላቻ	to share
-kekł	ገፋጭ	stale
-klie	ገፋ	slow
-med	ቻቻ	clean
-nal	ገፋዎ	across
-nam	ገፋወ	spouse of
-naz	ገፋወ	blend or mixture
-nie	ገፋ	previous, prior, last
-o	ይ	plural ending (simplified)
-o'd	ይ^ሩ	2nd person suffix
-o`d	ይ^ሩ	your, yours
-oj	ይሁ	suffix indicating something made from the root
-poye	የይሁ	indicates a part of a more complex system or object, such as a gear in a machine or a body part

## appendix b

-pratl	የጥረት	from (a place)
-prebr'	የሸቱም	from (a person or thing)
-pri'	የሱም	in spite of
-pria	የሱስ	a place where, a place for
-qaf	ይኖር	from
-qapl	ይኖርና	fresh
-qik	ይሠንድ	when used as a suffix, indicates repetitions of an action
-qlets	ይሠንድ	except for
-riem	የተኞች	during, within
-sa	ለጥ	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-sap	ለጥና	dull or tedious
-shte	ዘጋጀ	fast
-shtij	ዘጋጀሁም	sudden, abrupt
-shtivl'	ዘጋጀዋል	because of, due to
-stebr	ለተኞች	wellborn (Soc 12)
-stich	ለዝግብ	among, within (a group)
-te	እቻ	transforms a verb into an adjective
-tek	እቻና	indicates a thing made from the root word
-tepo	እቻናዎች	suffix indicating a machine or device for performing a function
-tia	እኔ	at, for, against
-tiaql	እኔና	without
-tik	እኔና	indicates a color, hue or pigment
-tiki	እኔናወ	an ending indicating a diminutive form or term of endearment
-tlas	ጠናቸው	highborn (Soc 13), also used as superlative ending
-tlasche'	ጠናቸውን	noble born (Soc 14)
-tlieb	ጠናቸው	instead of
-tlo	ጠና	through (preposition)
-vra	የነፃ	adverbial ending 1 (traditional)
-yotl	በዕስ	suffix referring specifically to large vehicles and transportation machinery
-zaf	በጥና	to, in
-zda	ቦጥ	comparative suffix; "than"
-zdo	ቦጥ	dull
-zdodl	ቦጥፈ	dirty or unclean
-zhda	ቦጥ	imperative mood
-zin	ኮሳ	child or offspring of
chak-	እናዚ	when used as a prefix, creates the opposite meaning of the root
che-	እና	people of all genders
chi-	እናሁ	gender-inclusive/exclusive prefix

### appendix b

dish	𠂔	1st person plural suffix
fe-	𠂔	indicates the beginning of an action
fel-	𠂔	indicates loose morals or depravity
flel-	𠂔	affix meaning vile or depraved
icha-	人	implies non-specific multiples of a noun
kasha-	𠂔王	prefix indicating a container, usually for something physical
ro-	𠂔	a repetition of an action

# Appendix C - Useful Phrases

This section contains some potentially useful conversational phrases and concepts to use in your *Traveller* or other games.

## Greetings and Salutations

**Fliedo'daqle?**

フリードー・ダクル?

Are you in harmony/are you harmonious?

**Yekta stial!**

ユタカタリ サヌル//

Good day!

**Yekteyo!**

ユタカタル//

Good night!

**Stialtlasche!**

サヌルタタキタマセ?

Good/Excellent day!

**Viaj.**

バツジ\*

Truth or Yes.

**Kazevzhda!**

カズバハダ//

Join us! also, Behave! (literally, become civilized!)

## Inquiries

Izhia`aqle kalipakipria?

እዕስ ገዢ የሚሸጥበትን አገልግሎት /

Where is the bathroom/bath house?

Iqikaqle tlachapali?

እኩዕስ ገዢ ተደግኝነት አገልግሎት /

When is afternoon tea?

Itziatlo`daqle?

እኩዕስ ገዢ ስምምነት አገልግሎት /

Are you the master/mistress of the house?

Kafi chenik, kamatli.

ይፋይ ውስጥ ይፈጸመውን የሚፈጸም አገልግሎት \*

I would like coffee, please.

Qlie ozhda okotzichieli, kamatli.

ዶቃ ውስጥ ይፈጸመውን የሚፈጸም አገልግሎት \*

No more fish curry, thank you.

Ichavri okotzichieli shi tliefchakdiens stietlik.

እዕስ የሚፈጸም የሚፈጸመውን የሚፈጸም አገልግሎት \*

My body is disharmonious from too(so) much fish curry.

## At the Starport

Izhiaqle vlezhdvevlzdedrai?

እዕስ ገዢ ማረጋገጫ አገልግሎት /

Where is the starport?

Zhonzhabeatl izhdiepria kochalik dazej.

ዚህን የሚገኘውን አገልግሎት የሚፈጸም አገልግሎት \*

I have purchased a High Passage.

Iadaqle vlezhdvevlati?

እዕስ ገዢ ማረጋገጫ አገልግሎት /

Who is the captain of this ship?

**Iqezaqle diz katilens chtenzenzh?**

እሱትኮፋኑ ሲሆን ጉዳዥናሁን የተስተካክል/

How many jumps will it take?

**Zhdantqaf tyei vazdij Dibr.**

ብርሃኑና አገልግሎት ተከራካሪ ሲሆን\*

Dibr is three parsecs from Zhdant.

**Qlie Qlomatlivra zhdazhad.**

እኔ መሬታቸውን ተከራካሪ ሲሆን\*

No Imperial entanglements.

**Chiakl chtema shiapamjemik.**

አሁን የተስተካክለ ተሸጥቶኝነት ነው\*

My hovercraft is full of eels.



# Appendix D - Science and Technology

This section contains lists of words players and referees might find useful in a science fiction game setting.

Ship Systems		
ashtiakochi	アシタコチ	Cold sleep, cryosleep
atl'driej	アトドリエ	captain's chair/conn
birashieoapie'	ビラシエオアピエ	Cargo Hold
Dazhia	ダジア	Enterprise. A 2000-ton council cruiser is often assigned to Qlomdlabir members or their agents for special missions.
diz	ディ	a jump (also, Jump-1)
dizatl	ディゾット	Jump-3
diziashav	ディゾスハバ	Jump-6
diziepr	ディゾスル	Jump-2
ditzlas	ディゾトス	Jump-4
ditzlasche	ディゾトス王セ	Jump-5
drik	ドリク	hatch
Ebiajchi	エビアヒ	viewport
fetlchiel	フェルチエル	space capsule
fieldiz	フィールド	misjump
fieldize`	フィールドゼイ	to misjump
forzhan vlezhdvevl	フォルザン ブレズヒドベヴル	Pirate/Corsair starship
ichtipriaa	イチトリニア	Galley/kitchen/eating room
izhdiepria	イゼーピニア	Stateroom; cabin; bedroom
Kia	キア	Name of a common class of 50-ton heavy fighter in the Consular Navy.
Lienjshiaflaa	リエンジシアフラー	Class of 600-ton patrol corvettes.
Ninz	ニンズ	An old and reliable class of 100-ton scout ships.

appendix d

Qev`zdivr	ડેવ'દિવર	Jump drive, colloquially
Shianjo	શાનજો	Good Journey. An 800-ton liner used in the core regions of the Consulate.
shinsivreb merjodl zaflia	શિંસિવ્રેબ મેર્જોડલ જાફ્લિયા	fusion power plant
shinsivreb pi'radefl	શિંસિવ્રેબ પિ'રાડેફલ	fuel scoop
shinsivreb shiafl	શિંસિવ્રેબ શિએફલ	hydrogen fuel lines
Shivva	શિવવા	Moonlight. Also the name of a class of 600-ton patrol frigates.
skrt	સ્કર્ટ	superdense hull plating material
Stedlas	સ્ટેદલાસ	Name of a common class of 400-ton system defence boat.
stil	સ્ટિલ	deck
Tlatl	તાલ્ટાલ	Throwing Blade. Name of a 10-ton light anti-shipping missile fighter.
tlatlzhiaii	તાલ્ટાલ્ઝિયાયાયાયા	missile turret
Tletlkizhia	તેલ્ટિકિઝિયા	Name of a class of 600-ton escort.
Tlevl	તેલ્વાલ	Cruiser
vatldrik	વાટલ્ડ્રિક	Iris Valve
Vazhiaii	વાઝિયાયાયા	laser turret
vevl	વેલ	a ship
vevlfiar	વેલ્ફિયાર	ship's boat
Vlezhdatl	વ્લેઝ્ડાટલ	Star Lord. Name of a class of 2000-ton frontier cruisers.
Vlezhdets	વ્લેઝ્ડેટ્સ	Star Prince. A 30-ton medium fighter carried aboard Vlezhdatl-class frontier cruisers.
Vlezhdizdivr	વ્લેઝ્ડિસદિવર	Jump Drive
Vlezhdjiapl	વ્લેઝ્ડજિયાપ્લ	star chart
vlezhdjiaplebat	વ્લેઝ્ડજિયાપ્લેબાત	astrogation dome
vlezhdvaelkizzhdi	વ્લેઝ્ડવેલ્કિઝ્ડી	solar sail
vlezhdvevl	વ્લેઝ્ડવેલ	starship

### appendix d

Vlezhdvevldizhdiepria	ቍስፍቅርናይሸሚኖር	bridge, flight deck, or CIC, usually abbreviated VVP
Zdebr	ፖቃቤ	A common 400-ton trader.
Zdivr	ፖቃገ	Engine
Zdivrpria	ፖቃገና	Engine room
Zhdits	ፖቃጋ	Name of a relatively unsuccessful class of 400-ton destroyer escorts.
chtimechtli	ቍስተዳደሪያ	bilge
jiapljdivre`	ፖስጥናይሸማንት	to navigate
ked	ፖቃብ	port (the left side of the ship when facing forward)
kieli	ፖቃቤ	keel
kiepr	ፖቃኬ	oarlock
klizzdi	ፖቃኮሳ	sail
machani	ዶቃወልሮ	rudder
nalzhe	ታሮወቃ	yardarm
shieoapi	土地	ship's stores
Zhazh	ዶቃወ	starboard (the right side of the ship as seen facing forward)

### Personal Weapons

fiachzats	ሸጋጂ	axe
maitlitopona	ዶቃወጂ	handgun, pistol
omiezofra	ፖቃወጂ	a weapon
pazidr	ፖቃሮ	rifle
peyakapazidr	ፖቃሮፖቃሮ	shotgun
topona	ዶቃወ	gun
zhdalef	ፖቃወ	spear, polearm, pike
zhdiejtopona	ፖቃወፖቃወ	plasma gun
merjodltopona	ዶቃወፖቃወ	fusion gun
vapazidr	ፖቃወ	laser rifle
toponineshte	ዶቃወቃ	autocannon
omqktopona	ፖቃወፖቃወ	revolver

## appendix d

### Tools and Technology

adrkatl	አድራት	suction cup
bradesh	ብራደሬ	handle
chikopvajodl	ችንጋድነግጃዕል	slang term for "indicator panel," literally, "blinking lights"
chiktli	ችንጋድ	compass; instrument for finding directions
chtenzhiash	ችንጋድ	abacus (tallying)
iolatli	ሁፍጋድ	compass; an instrument for measuring angles and arcs
miqansiekriabr	ማኝንሳይክሪአብር	motion tracker
patlanriemtepo	ባተላንየሚምቴපዎ	computer
pato	ባተሎ	dice
siekrabraf	ሸክራብራፍ	long-range sensor
siekrabrqrava	ሸክራብራኞናዋ	active sensors ("noisy detectors")
siekrabrtletla	ሸክራብራትለትላ	passive sensors ("silent detectors")
siekriabr	ሸክራብር	a sensor
stol	ሸፋል	a sensor 'blip'
tentbravr	ረካብትራዊ	parachute
tezie	ረክጋድ	mallet, hammer
vasiekrabr	ዋስትሸክራብ	laser rangefinder or LIDAR
zanan	ኮናን	a pen or other writing implement
zdatlsiekre`	ኮናትሸክሪ	to detect, with a sensor or other device
zhdanzyoyafevranzh	ጃኩንዶያፈቻኩንዝ	atlas; map book
zochejodl	ኮኑችንጋድ	indicator panel
zoya	ኮኑባር	map

### Military Terms

Achitzintia	እወንተክናዘክስ	Navy
achitzintiaaji	እወንተክናዘክስንጂ	Naval Division
ayavzieprad	እበዳኖርኩኔኔፍ	reticle; targeting circle
Nenjchinze'driante	አሹቦአንተሻይኩኔ	Highest honour bestowed by the Consulate on its citizens, the 'Consular Legion of Merit'.
toponine	ከወጣወልማፊ	cannon; "big gun"
toponineam	ከወጣወልማፊዎች	gunnery
toponineamnad	ከወጣወልማፊዎችአገል	gunner, one trained in gunnery

# Appendix E - Chemical Elements



# Appendix F - Name Conversion

The method for converting an English/Anglic name to Zdetl is a fairly simple five-step process. Try it with your own name, or use it when you need to come up with Zhodani names quickly.

**Step 1.** Drop all starting and ending vowels. For example, Jeff Kazmierski becomes Jeff Kazmiersk.

**Step 2.** Combine repeated consonants. For example, Jeff Kazmiersk becomes Jef Kazmiersk.

**Step 3.** Apply vowel changes as shown on table 1, Vowel Conversions. In these examples, Jef Kazmiersk becomes Jaf Kezmersk.

**Step 4.** Identify syllable breaks and apply the Initial Consonant changes as shown on table 2. Consonant Conversions (column 2). In these examples, Jaf Kezmersk becomes Naf Fezzersk.

**Step 5.** Apply the Final Consonant changes as shown on table 2, Consonant Conversions (column 3). Now, Naf Fezzersk becomes Nasht Fezzedichf.

**Step 6.** Finally, edit any extraneous consonants to fit the Zdetl word construction rules. In this step, Nasht Fezzedlchf becomes Nasht Fezedl.

**Step 7 (optional).** For nobility, drop the surname and append the noble suffix to the first name.

The same process can be used to create new words as well, though for that purpose it is better to do a thorough etymological analysis of the *meaning* of the word and if possible, derive the new form from existing vocabulary.

Noble Ranks	
Rank	Suffix
Intendant	-iepr
Aspirant	-stebr
Wellborn	-atl
Highborn	-tlas
Noble Born	-tlasche
Princely Born	-iashav

Table 1. Vowel Conversion		
Anglic	Zdetl	Written
A	E	艾
AE	I	エイ
AU	IA	アイ
E	A	ア
EA	E	エ
EO	A	ア
I	O	オ
IE	E	エ
O	IE	エイ
U	O	オ
UE	E	エ
final 'y'	Q (or drop)	ク
other 'y'	E (or drop)	エ

appendix f

**Table 2. Consonant Conversion**

Anglic	Initial Zdetl	Written	Final Zdetl	Written
B	ST	✚	Z	口
BR	DR	✚	DR	✚
C	M	❖	M	❖
CH(R)	QR	❖	QR	❖
CY			NJ	❖
D	ZD	□	N or TL	ヲ. と
F	SHT	ヰ	SH	ヰ
FR	Q	ヰ	Q	ヰ
G	ZHD	ヰ	ZH	ヰ
GL	JD	❖	JD	❖
H	SH or drop	ヰ	SH or drop	ヰ
J	N	ヰ	N	ヰ
K	F	ヰ	F	ヰ
L	KL	ヰヰヰ	L	ヰヰ
LT	QL	ヰヰヰ	QL	ヰヰ
M	Z	ヰ	Z	ヰ
N	D	❖	QR	ヰヰヰ
ND	Y or V	ヰ. ❖	V	ヰ
(R)NS			ZH	ヰ
(I)ON			‘	‘
P	TL	ヰ	TL	ヰ
PH	L	ヰヰ	L	ヰヰ
Q	FL	ヰヰ	FL	ヰヰ
R	DL	❖	M	❖
RD(S)			BR	ヰヰ
RK			NT	ヰヰ
RN	V	❖	V	❖
RT	CHT	ヰヰヰ	NTS	ヰヰ
S	SH	ヰヰヰ	R	ヰ
SH	PL	ヰヰヰ	KR	ヰヰ
SM	VL	ヰヰヰ	VL	ヰヰ
ST	K	ヰヰヰ	KL	ヰヰ
T	BR	ヰヰヰ	J	ヰヰ
TE(R)	KR	ヰヰ	KR	ヰヰ
TH			F	ヰヰ
TH(L)	FR	ヰヰ	FR	ヰヰ
TH(R)	J	ヰヰ	J	ヰヰ
V	P	ヰヰ	DL	ヰヰ
W	VR	ヰヰ	VR	ヰヰ
WN			K	ヰ
X	(drop)		(drop)	
Y			Q	❖
Z	Z	口	Z	口

## Appendix F - Zhodani Calendar



The standard Zhodani calendar follows a year on Zhdant and is comprised of 244 local days or **zhdanstial** of 27.02 standard hours each (local days on other worlds are simply called **stial**). The year or **cten** is divided into six months, also known as **shidr** or seasons of 40 days each.

Each **shidr** has a color associated with it, corresponding to the visible spectrum observed on Zhdant. Because the solitary main star of the Zhdant system, Pliebr, is a K-class dwarf star that radiates more strongly in the red end of the spectrum, rainbows on Zhdant appear very different than on Terra. The light from Pliebr peaks at about 650nm, or deep red; the rest of the visible spectrum covers the familiar orange, yellow, and green wavelengths. Blue and Violet are almost entirely unknown on Zhdant, and Pliebr puts out almost no ultraviolet light.

The colors associated with the **shidr** follow this pattern. The **zhdanzhdanstial** holidays each have a pair of colors associated with them, one of which is a metallic shade.

### Dranzhrin (ドランズヒン)



The Zhodani calendar begins with the **zhdanzhdanstial** of **Dranzhrin**, the new year celebrated annually on the Vernal Equinox between **Ashtiavl** and **Atrint**. This holiday celebrates both the end of the cold of winter and the beginning of the rainy spring season. Its colors are **tatlilik** and **zhotlik**, red and gold.

## Atrint (アトリント)

The rainy spring season of **Atrint** (“Rain”) follows the late winter thaw and is the first **shidr** on the Zhodani calendar. Atrint is traditionally associated with preparing the fields in the first half of the season and planting during the latter half. During Atrint, fishermen prepare their boats for the spring fish migrations.

The color associated with **Atrint** is **tatlilik**, red.

## Viepchaklstial (ヴィエックラクルスティアル)

The **zhdanzhdanstial** of **Viepchaklstial** (“Moon Day”) occurs between **Atrint** and **Vrienstrial**, marking the transition from the rainy spring season to the warmer summer season. It is a holiday that in modern times is largely a holdover from an earlier time when the moon Viepchakl held religious significance. Though its original purpose is long forgotten, the holiday is still celebrated as a festival of wild abandon. Zhant'ad are encouraged to celebrate with a night of partying and debauchery (a relative term in the Consulate), while the nobility tend to be more reserved in their revelry. The following weeks often see an increase in re-educations.



The colors associated with **Viepchaklstial** are **qiltik** and **viepanzhelik**, green and copper.

## Vrienstrial (ヴィエンスティアル)

The **shidr** of **Vrienstrial** (“Heat”) is the summer season of Zhdant, when temperatures rise and the winds shift bringing dry air from across the desert to the western coastlands.

The color associated with **Vrienstrial** is **chtopiatlik**, orange.

## Atchafser (アチャフサー)

**Atchafser** (“Waning”) is the autumn season when the heat of the summer begins to fade and the weather becomes cooler and more temperate. The crops are maturing during this season and farmers prepare for the harvest.

The color of **Atchafser** is yellow.

## Dranzhrinatch (ドランズリナッチ)

The autumnal equinox between **Vrienstrial** and **Atchafser**, when the early harvests of the year are traditionally brought in and the boats are prepared for the autumnal fish migrations. **Dranzhrinatch** is also a time when the Zhodani commemorate the dead and is associated with feelings of sadness and melancholy.



The colors of **Dranzhrinatch** are **zhotlik** and **qitlik**, gold and green.

## Ataniebl (アタニアブル)

The fourth **shidr** of the Zhodani calendar is **Ataniebl** ("Harvest"), when the farmers bring the crops in for the cold winter seasons. Deciduous trees begin to shed their leaves, which turn various shades of green and purple as the colors fade. Fishermen and aquaculturists take advantage of the late year migrations for a final major catch.

The color of **Ataniebl** is **qitlik**, green.

## Kazdievlstial (カズディーブルスティアル)



The final **zhdanzhdanstial** of the Zhodani calendar is **Kazdievlstial**, a harvest festival held between **Ataniebl** ("Waning") and **Ashtiavl** ("Freezing"). Kazdievlstial is traditionally a day of feasting and celebration in preparation for the cold winter season.

The colors of **Kazdievlstial** are **qitlik**, **kamotik** and **va'anzhelik**; green, purple and silver.

## Ashtiavl (アシティアル)

The fifth **shidr** of the Zhodani calendar is **Ashtiavl** ("Freezing"), the cold winter season that follows the harvest. The northern sea coasts become covered in ice and the growing season ends in the northern hemisphere.

The color of Ashtiavl is **qitlik**, teal.

## Atpiapr (アツピアープル)

The year ends with **Atpiapr** ("Thawing"), the season between the freezing days of Ashtiavl and the warmer, wetter spring season of Atrint.

The color of Atpiapr is **kamotik**, purple.

## Teqozastial (テコゾアスティアル)

Every three **chten** a special holiday, **Teqozastial** (Third Year Day, often mistranslated as "Olympiad Day") is added as a "leap day" to synchronize the calendar. This day is inserted after **Dranzhrin** and serves also as the day for announcing council election results and winners of the **Teqozdievl** Psionic Games.



Every ninth year the **Teqozastial** celebration is extended by an additional day; this is called **Atteqozastial** or Great Third Year Day.

The color of **Teqozastial** is **izhtak**, white, matching the color traditionally worn by dlenchiepr competing in the **Teqozdievl**.

**appendix g**

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