

## Lesson 7: Ke kiatok

### The Weather

ㄗㄨ ㄗㄨㄘㄨㄗ



### Dialogue

*Azhdiazhiepr, Velmiepr, and Kieko plan an outing.*

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

## Impersonal Verbs

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

**rintia** (it is raining)

**lienjie** (it was windy)

**piapře** (it will thaw)

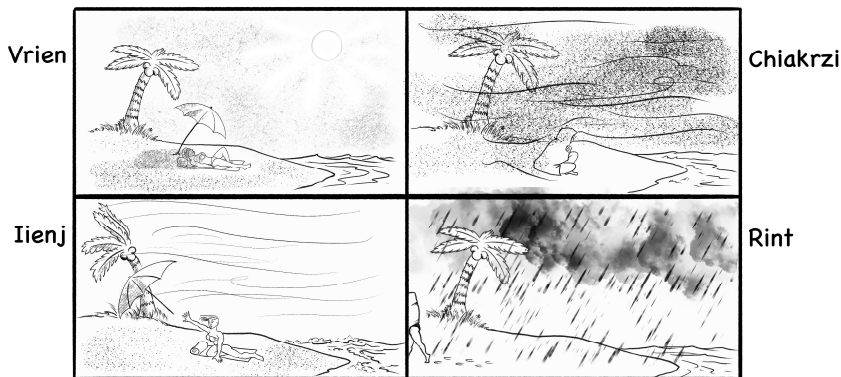
**vrienia** (it is hot)

**chiakrzře** (it will sandstorm)

**ashtiablia** (it is freezing)

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

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



## The Reflexive Pronoun

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

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

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

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

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

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

<b>Zhe</b> Herself	<b>tlakentia</b> amuses	<b>se</b> she
<b>Zhe</b> Yourselves	<b>koetsie</b> teleported	<b>le</b> y’all
<b>Zhe</b> Themselves	<b>yanaia</b> hid	<b>ye</b> they

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

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

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

## The Possessive Reflexive Form

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

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

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

**Potlia se, seo chikakenmiztli chopia ZHEO chami.**

He says that his cat is washing its face.

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

## Suffix: -EV

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

**-Ev** applied to adjectives transforms them into verbs.

**ashtiabla** (cold)

**vrien** (hot)

**qita** (wet)

**zotl** (dry)

**ashtiableve'** (to cause to be cold)

**vrieneve'** (to make warm)

**qiteve'** (to dampen)

**zotleve'** (to dry off)

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

**choetzhe'** (to laugh)

**iqe'** (to be)

**kochie'** (to sleep)

**otre'** (to be calm)

**choetzheve'** (to make laugh)

**iqeve'** (to bring into being)

**kochieve'** (to put to sleep)

**otreve'** (to pacify, to calm)

## Suffix: -EZ

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

**-Ez** can modify adjectives:

**ashtiabla** (cold)

**vrien** (hot)

**kayotle** (beautiful)

**yekta** (good)

**etli** (heavy)

**ashtiableze'** (to become cold)

**vrieneze'** (to become warm)

**kayotleze'** (to become beautiful)

**yekteze'** (to get better)

**etleze'** (to get bigger)

**-Ez** modifies nouns, prepositions, and affixes:

<b>chtol</b> (n., a glow)	<b>chtoleze'</b> (to become glowing)
<b>shtiefrnam</b> (husband)	<b>shtiefrnameze'</b> (to become a husband)
<b>choqzin</b> (daughter)	<b>choqzineze'</b> (to become a daughter)
<b>kon</b> (with)	<b>koneze'</b> (to unite)
<b>akom</b> (inside)	<b>akomeze'</b> (to enter, to go inside)
<b>-tiki</b> (small)	<b>tikieze'</b> (to shrink)

**-Ez** modifies verbs:

<b>choetzhe'</b> (to laugh)	<b>choetzheze'</b> (to become laughing)
<b>iqe'</b> (to be)	<b>iqeze'</b> (to begin existing)
<b>kochie'</b> (to sleep)	<b>kochieze'</b> (to fall asleep)
<b>otre'</b> (to be calm)	<b>otrezze'</b> (to become calm)
<b>tlakole'</b> (to eat)	<b>tlakoleze'</b> (to be eaten)

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

<b>achitsle'</b> (to collide)	<b>achitsleze'</b> (to have a collision)
<b>fronzh'</b> (to lay waste)	<b>fronzheze'</b> (to become a wasteland)
<b>kotozhe'</b> (to sit)	<b>kotozheze'</b> (to be seated)
<b>matlachtie'</b> (to prosper)	<b>matlachteze'</b> (to become prosperous)
<b>namiqe'</b> (to meet)	<b>namiqeze'</b> (to come together)

## Suffix: -AJI

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

<b>rint</b> (rain)	<b>rintaji</b> (raindrop)
<b>tezintli</b> (fire)	<b>tezintlaji</b> (a spark)
<b>ketli</b> (snow)	<b>ketlaji</b> (a snowflake)
<b>abradlnad</b> (currency, credits)	<b>abradlnadaji</b> (a coin or banknote)

## Prefix: KASHA-

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

**abradlnad** (currency)

**kotl** (tea)

**tilma** (clothing)

**jiebl** (spice)

**kashabradlnad** (wallet or purse)

**kashakotl** (teapot, tea cozy)

**kashatilma** (suitcase)

**kashajiebl** (spice rack)

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

## The Conditional Mood

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

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

### Real Conditionals

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

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

**Ek tlachae achan kavře ze, ve makoře pakiae ze.**

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

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

**Ek ke shtiefrabr achane kokia, ke kenkali ezhře zane.**

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

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

**Ek kokie zeo shtiefrabr, tlatsoe mizhtloyo tlakoře de.**

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

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

**Ek mizhtloyo kokia shtiefrabr, makozhda se.**

If mother bakes cake, help her.

## Unreal Conditionals

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

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

**Ek achan kavza ze, ve makoza pakiae ze.**

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

If the condition and the result are in the past, we use the *past participle* form of the verb **(-ien, -スセア)** with **-za (-ienza, -スセアコㇿ)**:

**Ek achan kavienza ze, ve makienza pakiae ze.**

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



## Correlative Pro-Form: -ADL

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

ladl	ᱦᱟᱹ	Whose?
Ininadl	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	Theirs
Achiadl	ᱦᱟᱹᱦᱟᱹᱦᱟᱹ	Everyone's
Ayoadl	ᱦᱟᱹᱦᱟᱹᱦᱟᱹ	No-one's
Ichadl	ᱦᱟᱹᱦᱟᱹᱦᱟᱹ	Someone's
Ziadl	ᱦᱟᱹᱦᱟᱹᱦᱟᱹ	Anyone's

**ladl iqia?**

Whose is it?

**Ayoadl.**

It's no one's

**Ichadl iqia ke ololi.**

The ball is someone's.

## Vocabulary

achan	ᱦᱟᱹᱦᱟᱹᱦᱟᱹ	time
achane	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	still, yet, currently
achitsle'	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	to collide
akala	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	pool
ashkiazh	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	ice
ashkiazhatl	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	ice cap
ashtiabla	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	cold
atlivr	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	land
atlotl	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	bird
brne'	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	to gather
chami	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	face
chapatl	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	south pole
chiakrzi	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	sandstorm
chiatla	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	marsh
chikiats	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	splash
chikiatse'	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	to splash
chilotl	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	a Zhodani "pigeon"
choetzhe'	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	to laugh
chope'	ᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹᱦᱟᱹ	to wash

chtol	王<ル ㇿ	glow
Dlegiats	ㇿ<ス<	the main continent
Dlolpliki	ㇿル ㇿ<ス<ス	The modern capital of Zhdant
ek	セ<	if
etli	セ<ス	heavy
etsiaje'	セ<ス ㇿセ<	to say
iai	ス<	but
ichtlayoplita	ス王<ス ㇿル ㇿ<ス<	confused
ilname'	ス ㇿセ<ス<	to remember
kasha-	ㇿス<ス<	a container
kemetle'	ㇿセ<セ<セ<	to create
ketli	ㇿセ<ス	snow
kiatok	ㇿス<ル<	weather
kliazh	ㇿス<	water
kliazhatl	ㇿス<ス<	ocean
kliazheve'	ㇿス<セ<セ<	to become wet
kliazheze'	ㇿス<セ<セ<	to make wet
kliazhyetl	ㇿス<ス<セ<	sea
mitlatl	セ<ス<ス<	north pole
mizhtloyo	セ<ス<ス<ス<	cakes, pastries
otlake'	ル<ス<セ<	to happen
preqlianz	ㇿセ<ス<ス<	area or province
Qiknavra	ス<ス<ス<ス<	the smaller continent
qita	ス<ス<	wet
rint	ス<ス<	rain
rintakala	ス<ス<ス<ス<	puddle
rintchakia	ス<ス<ス<ス<	raincoat
rintchima	ス<ス<ス<ス<	umbrella
Shivvajdatl	ス<ス<ス<ス<	Mountains Of Moonlight
tel	セ<ス<	shall, should
tezintli	セ<ス<ス<ス<	fire
tlachaka	セ<ス<ス<ス<	desert
tlakentie'	セ<ス<ス<ス<	to amuse
tlateme'	セ<ス<ス<ス<	to feed, to give food to
tlatemo	セ<ス<ス<ス<	food

toyak	ㄥㄢㄣㄣㄣ	river
vrien	ㄣㄣㄣ	hot
zhats	ㄣㄣㄣ	thought
Zhdant	ㄣㄣㄣㄣ	The Zhodani homeworld
Zhdantpreql	ㄣㄣㄣㄣㄣㄣ	The ancient city of Zhdant
ziepre	ㄣㄣㄣㄣ	circle
zieprnal	ㄣㄣㄣㄣㄣㄣ	diameter
zotl	ㄣㄣㄣ	dry

## Exercises

Exercise 7a. Translate from Zdetl to Anglic:

Exercise 7b. Translate from Anglic to Zdetl: