



Conversational Zdetl

for Anglic Speakers

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

Dlolpliki, Zhdant/Zhdant

Tzonitzali Zdebrdish, ziad tlaniāna...

Makozhda ... makozhda ... iqja iqe' kiatle'...

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

Makozhda ... draitse priatlakoti polotens ...

ziad tlaniāna ... makozhda kamatli ...

Tzonitzali Zdebrdish... makozhda ...

＜コロアスヒコロリス ハセムシテ.

コズロ トヌマズアハ***

タヌゼルヨル***

タヌゼルヨル***

ルヌズ ルヌズ' ルヌゼ' ニズとゼ'***

マセヨメロスメ ハヨアヨセコセウ***

王ヌユア マヌヨス人 王ヌニ マヌアヌルニセウ***

タヌゼルヨル

ハヌスヒセ ハヌススヒとヌゼルヒ人 ハヌシルヒセウ***

コズロ トヌマズアハ

タヌゼルヨル ジヌタヌヒト人

＜コロアスヒコロリス ハセムシテ***

タヌゼルヨル

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

ズヨ トセト ハルタクル ハルニス タル王トスダ

Conversational Zdetl

マヌリルコルドル ズセト

Jeff Kazmierski

in association with

The members of the Zhdantia Language and Cultural Institute

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Thanks for 40 years of incredible science fiction gaming!

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The Zhodani Language and Cultural Institute (ZLI)

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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 Dzaqlas some 6,000 Standard years ago on pre-interstellar Zhdant, the Zhodani homeworld. The Dzaqlas, a horrible plague that afflicted inhabitants of Zhdant and entirely exterminated the native Chirper populations on Zhdant and its moon Viepchaki, 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

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expansion into Charted Space.

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
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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.

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

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

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

Jeff Kazmierski

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Introduction

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

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

Spelling, Pronunciation, and Accent

Words in Zdetl have been standardized in spelling and pronunciation and are phonetic in nature. Each of the major phonemes has a single letter symbol, called **tlatoni** (トラトニ) 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.

අ	A as in father , never as in pale
ේ	E as in get or let , never as in pier
ි	I as in kit , never as in mile
ා	IA as in yaweh
ී	IE as in layer
ො	O as in go

Ŕ is a throaty “r” sound, almost unvoiced like the “r” in **work**. This sound can be challenging to learn and recognized in Anglicized Zdetl; students should practice saying it often. It will be noted in the text as ř where needed.

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

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	ಆತ್ರಿಂಟ	A-trint - “raining”, the wet season following the winter thaw
Vrienstrial	ವ್ರೆನ್ಸ್ಟಿಲ್	Vrien-stial - “heat”, the warm summer season
Atchafser	ಆತ್ಚಾಫ್ಸೆರ್	At-chaf-ser - “waning”, the autumn season when the heat of summer fades
Ataniebl	ಆತ್ನಿಯೆಬ್ಲ	A-tan-iebl - “harvest”, the season to harvest mature crops
Ashtiavl	ಆಷ್ಟಿವ್ಲ	Asht-iavl - “chill”, the winter season
Atpiapr	ಆತ್ಪಿಏಪ್ರ	At-piapr - “thaw”, the spring season when winter's chill wanes and the weather becomes warmer
Zhant'ad	ಝಾಂಟ್‌ಅಡ	Zhant'ad - commoner; the lowest class of citizen in the Zhodani Consulate
Dlenchiepr	ಡ್ಲೆನ್‌ಚೀಪ್ರ	Dlench-iepr - intendant; the lowest rank of nobility
Zhobrdievl	ಝೋಬ್‌ಡಿಯೆವ್ಲ	Zhobr-dievl - noble; the ruling class in Zhodani society
Pranatl	ಪ್ರಾನ್‌ಟಿಲ್	Pra-natl - “aspirant”, the lowest rank of nobility, equivalent to a Knight in the Imperium
Jdistebr	ಜ್ಡಿಸ್‌ಟೇಬ್ರ	Jdi-stebr - “wellborn”, the second rank of nobility, equivalent to a Baron in the Imperium
Vlestlas	ವ್ಲೆಸ್‌ತಿಲ್	Vles-tlas - “highborn”, the third rank of nobility, equivalent to an Imperial Marquis
Zhobrtglasche	ಝೋಬ್‌ರ್‌ತಿಲಾಷ್‌ಚೆ	Zhobr-tlas-che - “noble born”, the second highest rank of nobility, equivalent to an Imperial Count
Preblshienchiashav	ಪ್ರೆಬ್‌ಶಿಂಚಿಷಾವ್	Prebl-shiench-ia-shav - “princely born”, the highest rank of nobility in the Consulate, equivalent to an Imperial Duke

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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** (タルトニエドル) or *alphabet* is critical to understanding how to pronounce Zetl words and sentences.

Nenjchinzhe'driante ナエヒンゼドリアント Nen'jin-zhe'-driant-e - "Consular Legion of Merit", the highest military honor bestowed on a Zhodani citizen

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 (ヤズダフ) - **vlezhd** (star) + **-af** (yonder, afar); "yonder star"

vlezhdatlishaf (ヤズダフタリスハフ) - **vlezhd** (star) + **atl** (lord) + **ish** (our) + **af** (yonder); *our Star Lord-class cruiser over there/yonder*

shivvajdatl (シバヤダル) - **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 (ヒヤマヌコノアタシタス) - **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.

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

Tlamachi 1: Greetings

Yekta chapani!	Good morning!
Чапанитласче!	Good morning! (Exceptional morning!)
Yekta stial.	Good day.
Укзеке үзүүлсөн!	Well met.
Үкзеке таны нийтийн!	What is your name?
Fao'daqle?	I am Ikan Tliaqrnad.
Үкзеке таны нийтийн!	Well met, Ikan. I am Zeklazo Nejdrafr.
Тлиаңрад Икан. Ниефадр Зеклазо иquia.	How are you? (Are you in a state of harmonious existence?)
Үкзеке таны нийтийн!	I am well (in a state of harmony). And you?
Флидик. Иахзо'даqle?	I am well, thank you. Where do you live? (What place is your dwelling?)
Флидик, каматли. Ихия видлио'даqle?	I am from Zdeqla. (Zdeqla is my dwelling-place.)
Үзүүлсөн!	I am from Dlolpliki.
Итоик чтенензх.	Good-bye. (be seeing you)

Note the lack of honorifics in this exchange. The two individuals meeting are both **zhant'ad** (ゾアアアド) 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** (ドヤア王大臣) *Intendant* or **zhobrdievl** (ゾルトム大臣) *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
ドヤア王大臣	Dlenchiepr	Intendant	-iepr (大臣)
ゾルトム大臣	Pranatl	Aspirant	-atl (大臣)
ゾルトム王室	Jdistebr	Wellborn	-stebr (王室)
ゾルトム王室	Viestlas	Highborn	-tlas (王室)
ゾルトム王室王族	Zhobrtlasche'	Noble born	-tlasche (王室王族)
ゾルトム王室王族	Preblsheniaslav	Princely born	-iashav (王室王族)

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

Yekta chapani and **chapantlasche** 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 (フリエドローダクル) 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** (フリエドイク), "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

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?*

pala

- How would you wish someone *good day*?
 - As a **zhant'ad**, how would you greet a *wellborn*?
 - Introduce yourself in Zdetl. (Don't worry about translating your name)
 - Ask another person *where are you from*?
 - Bid another person *farewell*.
 - Say *farewell* to a group.
 - 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.
楚列飛列基。查克托肯之津之巴伊。
I am not harmonious. Unwell is my stomach.

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

Qlie fliedik. Tlakitdzdievlik.
ಡಕ ಉಪರೂಗೆ ತಗ್ಗಿಗೆ ಕಡತಾಗೆ
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 王𠂇𠂇人	girl	choqi choqi 王𠂇𠂇人 王𠂇𠂇人	girls
driefri 𠂇𠂇人	boy	kiachti driefri 𠂇王人 𠂇𠂇人	six boys
ibro 𠂇𠂇	egg	chial ibro 王𠂇𠂇 𠂇𠂇	One egg

The plural suffix **-o** (⌚⌚) is also valid for abstract quantities; for example, **choqi** (⌚⌚⌚人) becomes **choqio** (⌚⌚⌚人⌚) 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**”).

Tlatoniatl ilnamia

-ach	ア王	diminutive; small
-aqle/-qle	ア(ア)シテ	Interrogative suffix
chikakenmiztli	王人アズセヒアタスコトス	a six-legged cat native to Zhdant
choqabr	王ロシルト	sister
choqi	王ロシ	girl
choqzin	王ロシコヘマ	daughter
-di	アス	a state of being
dievl	アズル	thoughts
driefrabr	アズルアト	brother
driefri	アズルス	boy
driefrzin	アズルコヘア	son
fevranzh	ベラスコ	book
fliedi	リズム	a state of unity or harmony
iadlajem	アズルソセス	skycar
ibro	アスロ	egg
itzi	アスコス	house, home
kafi	アズルス	coffee
kenkali	アセヒアズス	family; clan
kenkalitzi	アセヒアズスコス	household; clan house
-nad	アマリ	a person or profession
-nam	アマリス	a spouse or partner
pria	アス	chamber or room
shtiefrabr	アズルアト	father
shtiefri	アズルス	man
shtiefrnam	アズルアドス	husband; male partner
tlakitzdievil	アズススコロアト	nostalgia
tlamachti	アズスアズス	lesson
tlekonni	アセヒアス	animal; creature
zdnzhba	コスコトス	stomach
ziatl	コスヒ	table
ziefrabr	コズルアト	mother
ziefri	コズルス	woman
ziefrnam	コズルアドス	wife; female partner
zin	コスア	child
zinach	コスアア王	infant

pala

Learn the numbers in Zdetl.

1	上	chial	王又𠂇
2	𠂇	omei	𠂇又𠂇人
3	𠂇	teqo or tyei	𠂇𠂇𠂇: 𠂇𠂇𠂇人
4	六	nachole	𠁥王𠂇
5	ナ	machieli	𠁥王𠂇人
6	𠁤	kiachti	𠁤王人
7	𠂇	komi	𠁤𠁤人
8	▽	koe	𠁤𠂇
9	𠂇	kona	𠁤𠁥
10	上口	matlapa	𠁥𠁥𠁥𠁥

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

teqozdij	ቴቃሮዲጅ	A period of three years; often mistranslated as “Olympiad”
teqozastial	ቴቃሮጋጊያል	“Teqozdij Day”, a holiday added every three years to mark the new Teqozdij
teqozdievl	ቴቃሮጋቸዎል	The Psionic Games, a major societal event that happens every third teqozdij

Larger numbers are formed by compounding the numerical words:

11	𠂊𠂊	matlapachial	マタラパチアル
12	𠂊𠂉	matlapaomei	マタラパオメイ
13	𠂊𠂉	matlapatyei	マタラパティエイ
14	𠂊六	matapanachoie	マタラパンアホイエ
20	𠂉口	omeimatlapa	オメイマタラパ

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:

L□□	matlaiepr	マタラエペル
L□□□	matlapatl	マタラタツル
L□□□□□□	matlapatlas	マタラタツルタス
L□□□□□□□□	matlapatlasche	マタラタツルタスケ

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** (Ζτ) is sometimes used. There is no indefinite article.

Tetlas (Pronouns)

The most commonly used pronouns in Zdetl are:

Person	Singular	Plural	Possessive/indicative suffix
1st	ze (ツ) - I, me	de (デ) - we	-ik (-d)ish (イクス . イクル)
2nd	ve (ベ) - you	le (ル) - y'all	-o'd (オウド)
3rd	se (セ) - he/she/it	ye (エ) - they, them	-ens (エンズ)

Note that third person pronouns have no gendered forms in Zdetl. The third person pronoun **se** (ㄙㄜ) 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:

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

And when referring to another person:

Faens _____. (Their name is _____.)

In the first example, **fae`** (ፈእቸ`), *to be named*, is a verb taking the present tense form **fæia** (ፈእቸያ), and in the second, the noun **fae** (ፈእቸ), *name*, is modified by the second person possessive suffix **-o'd** to make it **fæo'd** (ፈእቸዎ`ር). The suffix **-aqle** (ፈእቸለ) makes the sentence *interrogative*.

Exercises

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** (ຈດ), which precedes any statement the speaker wishes to make a question. The second has been introduced in this chapter and is the *suffix* **-aqle** (ເຈົ້າ) added to the root word.

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

Verbs: The Present Tense

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

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

Ze mochitia.

I am reading (I read).

コセ フル王人くス*

Mochitik.

I am reading (I read).

フル王人く人乙*

Se kotozhia.

He/she/it is sitting (sits).

上セ カロクルヨス*

Kotozhens.

He/she/it is sitting (sits).

カロクルヨセス*

For the *present participle* form of a verb, the suffix **-enzh** (爻) 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:

カロクルヨセス. フルマテラ フル王人く人乙*

Kotozhenzh, fevranzh mochitik.

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

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

アヘルコセフ サメル

Nilozenzh shtiefri

(A) speaking man

フル王セス 王人クルセセアタ人コト人

Kochenzh chikakenmiztli

Sleeping cat

クレセス フルズアセス コメア

Tyeii olianenzh zin

Three swimming children

pala

And when the verb is used as a noun:

Үէڙڻڻ ڦڻڻ
Yekta shtiavenzh
 Good thinking

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

Tlatoaniatl ilnamia: michad (verbs)

ikatike`	ڦڻڻڻ ڦڻڻ	to stand
iqe`	ڦڻ	to be
kaqe`	ڦڻ ڦڻ	to listen
katzitlane`	ڦڻ ڦڻ ڦڻ ڦڻ	to push
kavre`	ڦڻ ڦڻ	to have
koche`	ڦڻ ڦڻ	to sleep
kopeche`	ڦڻ ڦڻ ڦڻ	to push
kotozhe`	ڦڻ ڦڻ ڦڻ	to sit
miztle`	ڦڻ ڦڻ ڦڻ	to ride
mochite`	ڦڻ ڦڻ ڦڻ	to read
niloze`	ڦڻ ڦڻ ڦڻ	to talk (speak)
noetzhite`	ڦڻ ڦڻ ڦڻ ڦڻ	to climb
oliane`	ڦڻ ڦڻ ڦڻ	to swim
qiloe`	ڦڻ ڦڻ ڦڻ	to paint
shtiave`	ڦڻ ڦڻ	to think
tie`	ڦڻ	to throw
tlakoe`	ڦڻ ڦڻ	to eat
tlapae`	ڦڻ ڦڻ ڦڻ	to drink
yanae`	ڦڻ ڦڻ ڦڻ	to hide
zhidazhe`	ڦڻ ڦڻ ڦڻ	to catch

Nieqrاد (Conjunctions)

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

iagh	ڦڻ ڦڻ	and
iai	ڦڻ ڦڻ	but
pra	ڦڻ ڦڻ	or

Exercises

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.

pala

Culture: Zhodani Home Life

Nearly all Zhodani, from the lowest of proles (**zhant'ad**, ジャンタード) to the highest ranking of the nobility (**zdobrdievl**, ゾボルディーヴル), 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** (イツコイ) loosely translates to "home", but it can also mean "place of refuge." **Kenkali** (ケンカリ), 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** (ケンカリ・チアクナド) is the **zhant'ad** clan responsible for tending the fields and maintaining the crops. Other **kenkali** include:

Yotlekemetnad	ユオトケメタナド	"Smith"
Kliazhnamachrnad	クリアズナマーチルナド	"Plumber"
Kloriemnad	クロリエナド	"Programmer"
Kotzpialinad	コツピヤリナド	"Fisher"

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.

The central feature of every Zhodani **itzi** (イツコイ) is the bath hall, or **kalipakipria** (カリパキプリア). This is more than a place to get clean - it's where all the important business of the **kenkali**



itzividlas

(**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** (カズカラビックルバツク) or *bathing ritual*. This custom dates back thousands of years, possibly even to the time before the **Dzaqtla** (ヅカツラ), 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** (ブリエンカラビックルバツク) *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 **kenkalitz** (ケカチズクル人<じん>く) *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 **ichttipria** (人王人民ス) *cooking spaces* or *kitchens*. The food served is usually fresh fruits or vegetables grown in the nearby **zhochtipria** (ヨウ王と人民ス) *garden space*, cakes either imported or made from surplus grains either grown on site (in the case of the **Kenkalitzi Tliaqrnad** (ゼカツアツアツスルコトスヌマツク), 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 (ゾウ王と人々アマビ) thus continue their service to the kenkali by passing knowledge on to the next generations while performing a vital duty to their clan.

Beyond the **kalipakipria** and **zhochtlipria** are the spaces and buildings

set aside for the true work of the **kenkali**. Here is where the **zintikipria** (ゾンティクリア) creches, the **koatlipria** (ゾウルピリア) work spaces, **zhdatlipria** (ゾダルピリア) schools, and **kotozhiepria** (ゾコズヒエリア) living spaces can be found.



The **zintikipria** is where children are cared for from infancy until their first **teqozdij** (テコソジ) or *third birthday*. At that point, the child is moved out of the **zintikipria** and into the **kotozhiepria** 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 **kotozhiepria** is akin to the longhouses of the North American Iroquois nations on ancient Terra. A typical **kotozhiepria** houses a few dozen adults of working age and two or three times as many children from their first **teqozdij** to their sixth, at which point they have either been identified as having psionic potential and adopted to a **Dlenchiepr** (ドレンチエル) *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 **Zdobrdievil** (ゾウルドヴィル) *noble* estate. This work is done in the **koatlipria** (ゾウルピリア) or *work spaces*. The form of the **koatlipria** depends on the skill set of the **kenkali**; the Kenkali Tliaqrnad

koatlipria would be fields and farms; the Kenkali Yotlkemetnad **koatlipria** would be the estate's vehicle garages and possibly other heavy machinery; the Kenkali Kliazhnamachrnad **koatlipria** would be the water filtration and purification plants. These facilities are not always near the actual **kotozhiepria** 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 **Zdobrdievli** 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	コメタヒスニスルズ	creche
kotozhiepria	コロヒルヨヌス	communal house
koatlipria	コロスヒスルズ	workplace
zhdatlipria	コロヒスルズ	school; training center
pria	スルズ	a functional space

Tlamachti 2 - At a Restaurant

Zholnad Жолнад	Tlachatlasche, dlenchiepro. Itetl pleshqleo'daqle chtendenzh itetl? トマトと玉ねぎ、トマトソース。人を喜ぶ タマトと玉ねぎとソース
Azhdiazhiepr Аждиязхие	Tlachatlasche. Etachshrk chiala chtendish, kamatli. トマトと玉ねぎ、玉ねぎと玉ねぎ タマトと玉ねぎと玉ねぎ
Zholnad Жолнад	Yektlas, dlenchiepr. lazh ke zin? トマトと玉ねぎ、トマトソース。ズヨ トマトコトマト
Kieko Киеко	Dlabra, kamatli! トマトと玉ねぎ タマトと玉ねぎ
Zholnad Жолнад	Yektlas. Moli iochti chteno'd? トマトと玉ねぎ、トマトソースと玉ねぎ タマトと玉ねぎ
Kieko Киеко	Viepchaklajol! トマトと玉ねぎ タマトと玉ねぎ
Velmiepr Вельмие	Chal! Aepreo'daqle dazej, Kieko-ki? 玉ねぎ// トマトソースと玉ねぎ タマトソースと玉ねぎ
Kieko Киеко	Qlie... トマト
Azhdiazhiepr Аждиязхие	Ielezhe ichateli bivriant. Yektlas ke Dlolplikiajo tschenzenzh. トマトと玉ねぎとトマトソース。 タマトと玉ねぎとトマトソース
Kieko Киеко	Dlolplikiajo chtenik, kamatli. トマトソースと玉ねぎ タマトソースと玉ねぎ
Zholnad Жолнад	Yekta pepetli. Okye chtenenzh? トマトと玉ねぎと玉ねぎ タマトと玉ねぎ
Velmiepr Вельмие	Icha chokotecho, zhdedazenzh, iazh talqi, kamatli. 玉ねぎ 玉ねぎと玉ねぎ。トマトソースと玉ねぎ。 タマトソースと玉ねぎ
Azhdiazhiepr Аждиязхие	Iazh icha tefla, iazh chtozen, zenzh. トマトソースと玉ねぎ タマトソースと玉ねぎ
Zholnad Жолнад	Zhdotlas, dlenchieprs. トマトと玉ねぎ タマトソース

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.



Tlatoniati Ilnamia

abrrstia	アヌヌシズ	a chicken-like creature raised for meat
abrrstiapantli	アヌヌシズ	breast of abrrstia
ache	アヌシ	flour made from legumes or nuts
achieti	アヌヌシズ	cooking oil
bivriant	アヌヌシズ	spicy
chokotecho	アヌヌシズ	bread
chtene`	アヌヌシズ	to desire or want a thing; also a request
dlabra	アヌヌシズ	noodles
dlats	アヌヌシズ	nut; nuts
dlolplikiajo	アヌヌシズ	a mild spice blend used in currys
efla	アヌヌシズ	wine
etachshrk	アヌヌシズ	a soup made from noql meat, tubers, and vegetables
iazde	アヌヌシズ	an apple-like fruit
ibro	アヌヌシズ	egg
ientschapo	アヌヌシズ	bacon, usually made from yonchobo
jiebl	アヌヌシズ	herb
kafi	アヌヌシズ	coffee
kamatli	アヌヌシズ	please or thank you, interchangeably
kamtoli	アヌヌシズ	a hardy sweet potato-like tuber
kiochti	アヌヌシズ	breast (of poultry)
kliazh	アヌヌシズ	water
kotl	アヌヌシズ	tea
mizhtloyo	アヌヌシズ	pastry; donut
moli	アヌヌシズ	salsa; sauce
nechtli	アヌヌシズ	honey
sta	アヌヌシズ	plate
tako	アヌヌシズ	tacos (introduced by Solomani)
talqi	アヌヌシズ	fruit
tlakolepria	アヌヌシズ	restaurant; eatery
tlatemec`	アヌヌシズ	to feed; to give food to
tlatemo	アヌヌシズ	food
tlatlie	アヌヌシズ	spirits, liquor
tsitsio	アヌヌシズ	jam
yama	アヌヌシズ	bland
viepchaklajo	アヌヌシズ	a very spicy curry dish
zamoli	アヌヌシズ	soup
zenzh	アヌヌシズ	a fruit juice drink
zhedadenzh	アヌヌシズ	cheese
zholnad	アヌヌシズ	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chan). Mealtimes mainly take place during the daylight hours.

Pliebraits	sunrise	Early to mid-morning
チアスルアス		
Chapani	morning	Between sunrise and noon
ミヤマニアス		
Stialchali	noon	The 15 th hour of the day
ミヤマニアス		
Tlacha	afternoon	Between noon and sunset
ミヤマニアス		
Pliebrimani	sunset	Twilight to early evening
チアスルアス		
Tlatso	pre-midnight	Between sunset and midnight
ミヤマニアス		
Teyochali	midnight	The 30 th or zero hour
ミヤマニアス		
Chikani	pre-sunrise	Between midnight and sunrise
ミヤマニアス		

Tlatoniatl ilnamia: Tlakopali

pliebraitspali	The first meal of the day, consumed at dawn or around the 5 th or 6 th hour and consisting of proteins, starch and vegetables
チアスルアス	
omeipliebraitspali	The second meal of the day, usually two hours after pliebraitspali
ミヤマニアス	
matlapachialpali	A light meal consisting of mostly starches and vegetables typically occurring around the 11 th hour of the day
ミヤマニアス	
stialchalipali	The noon or midday meal consumed at the 15 th hour of the day
ミヤマニアス	
tlachapali	Midafternoon meal, usually a refreshing drink and pastries, held at the 18 th to 19 th hour
ミヤマニアス	
pliebrimanipali	The evening meal consumed between the 22 nd and 23 rd hour of the day
ミヤマニアス	
teyochalipali	A light meal sometimes consumed at midnight as needed
ミヤマニアス	

Daytime, the daylight hours between sunrise and sunset, is usually called

stial (士爻茲) and nighttime, between sunset and sunrise, is **teyo** (𠂔爻𠂔).

Zhdanstial

The following illustrations show a typical Zhdani clock featuring three hands of varying sizes for counting the seconds (**zhinzh** 𩚵人𩚵), minutes (**pitlik** 𩚵人𩚵人), and hours (**achan** 𩚵王𩚵). The outer colored ring indicates the portion of the day or **tyeiaji** (𠂔爻𠂔爻), also known as *third*, and it rotates once per day. The clock face itself is divided into ten **achan**, numbered from 1 to 10 counting spinward (clockwise).



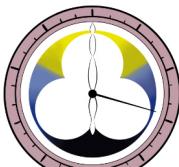
𠂔爻𠂔爻
Teyochali

Midnight; hour 0



𩚵人𩚵人
Pliebraits

Dawn; hour 10



士爻王爻
Stialchali

Noon; hour 15



𩚵人𩚵人
Pliebrimani

Sunset; hour 20

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 Zhdani 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 iqja!
3. Qlie dlolplikiajo chtenzik.
4. Tyei tako, kamati!
5. Mizhtloyo tlatemeo'd ik!

Tlatoniatl ilnamia: michad

aepre`	アヌレセ^	to taste
akonmole`	アコロアヌルセ^	to swallow
chiachie`	チアチエ^	to chew
chinqe`	チヌアセ^	to suck or sip
chrche`	チルチエ^	to spit
chtoreqle`	チルリセ^	to order food
ezhozste`	エゾスセ^	to sautee'
frenzhe`	フセセ^	to gulp
iekoke`	イコケセ^	to taste something
iepane`	イパンセ^	to be thirsty; to have thirst
iezotle`	イゾルセ^	to vomit
neloze`	ネロゼセ^	to stir
ozhbe`	オホセ^	to nibble
pitse`	ピッセ^	to smell something
pizie`	ピツイ^	to sniff
pleshqle`	ペレクセ^	to request
qetse`	ケツセ^	to bite
tekochole`	テコロアヌルセ^	to be hungry; to hunger
tlakoe`	タラコセ^	to eat
tlateme`	タラタセ^	to feed; to give food to
tlapaze`	タラパセ^	to drink
zilmole`	ジルモセ^	to choke
zoyone`	ゾヨネセ^	to fry

To ask *when* an activity of event will occur, the construction **iqik** (イツイツ) is used:

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

Adjectives and Adjectival Suffixes

Adjectives (**zarfozad**, コヌリヘヌコアド) are words that describe nouns. In Zdetl, 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).

-atch	アヌシ	small; diminutive	-med	ヌム	clean
-davr	アハマ	new	-qapl	ヌタマ	fresh
-dro	アダ	bright	-shte	ヌシ	fast
-kekli	アキラ	stale	-tlas	アタラ	large; great
-iensh	アガ	old	-zdo	アダ	dull
-klie	アキ	slow	-zdodli	アタラシ	dirty; unclean

tlakolepria zaf

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?
医療機器
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.
上々々々々
A clean plate (plate-clean).

Tlatoniatl ilnamia: zarfozad

aflaja	アフラヤ	sweet	iapani	イハナシ	thirsty
ashtiabla	アシタブラ	cold	ioaka	イオカ	dry
bivriant	ビブリヤン	spicy	keql	ケクル	salty
chiklika	チクリカ	bitter	kliazheva	クレヨベバ	wet
datansia	ダタニアミ	umami	mankia	マヌカニ	soft
dlev	ドーブ	flavorless	qapl	カブル	fresh
dlieffish	ドリーフィッシュ	stinky	rlop	ローロ	sour
fenta	フェンタ	tangy	tekicholi	テキコリ	hungry
flela	フレラ	bad	vrienia	ブリエニア	hot

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

Exercises (Ajozdarad)

Translate from Zdetl to Anglic:

1. Qaplaqle ke noql?
 2. Kafi ashtiabl.
 3. Pliebrimanipali iqik? Tekicholik!
 4. Viepchaklajo bivriantaqle?
 5. Dlevens ke abrrstia

Translate from Anglic to Zdetl:

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

Negative Constructions

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

Talqi chteno'd?
ㄑㄔㄤ ㄔㄊㄜㄋㄉ?
Do you want fruit?

Qlie talqi chtenzik.
ㄑㄩ ㄑㄔㄤ ㄔㄊㄢㄗ
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.

Chistial	ㄔㄤ ㄕㄤ ㄯㄤ	First day
Omeistial	ㄦㄎㄞ ㄕㄤ ㄯㄤ	Second day
Teqostial	ㄐㄭ ㄕㄤ ㄯㄤ	Third day
Nachostial	ㄅㄬ ㄕㄤ ㄯㄤ	Fourth day
Machielistial	ㄉㄬ ㄕㄤ ㄯㄤ	Fifth Day

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

shta	士仄	now
zeychim	コセレ王人々	soon
dodlom	ジロドロ々	never
aklamzdeq	アラマズデク	yesterday
akostial	アラスヒテク	tomorrow
blefr	ルセフ	today

The Future and Past Tense

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

Itetl pleshqleo'daqle chtenenzh?
入セセト パセ土セタクルダクル エセテク/

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** (ルテコク):

Aepreο'daqle dazej?
アタラセト ドラクル ドルコク/
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:

chtenz - 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:

chtenenzh - future participle (will be doing, will do)
chtenzej - 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, Cuisine and Eating

The Zhodani are biologically human, so their dietary needs are similar to the other branches of humaniti throughout the galaxy, with the expected varieties of **chekste** (չէշտէ) *protein*, **chtedre** (չէդրէ) *carbohydrates*, **ster** (շէր) *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 proteins and modern Zhodani have no trouble eating local foods.

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

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

okotzi	Ոկուցու	fish
dlezhdokotzi	Ծէջծուցու	shellfish
kliazhatlkochini	Հէզյածուշուաչնի	seaweed
jdiqri	Ջէգրի	grain
talqi	Շըլլի	fruit
tlonqili	Ճընչիլի	vegetables

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

Eating (𩫔𩕃𩕃𩕃)

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, 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.

Pliebraitspali (𩕃𩕃𩕃𩕃)

Pliebraitspali (𩕃𩕃𩕃𩕃) 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 **pliebratspali** meal consists of grilled vegetables, grain or grain cakes, fruits, and a soup made from a light broth. It is usually accompanied by **kafi** (𩕃𩕃), 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 work period of the day.



zdadlev	𩕃𩕃𩕃𩕃	flatbread patty made from a rice-like grain
zamoli	𩕃𩕃𩕃𩕃	broth
tlonqili	𩕃𩕃𩕃𩕃	vegetables
talqi	𩕃𩕃𩕃	fruit
kans	𩕃𩕃	a rice analogue grain
kafi	𩕃𩕃	coffee

Stialchalipali (士ヌ丘ヌアヌヌヌヌ)

The second major meal of the day is **stialchalipali** (士ヌ丘ヌアヌヌヌヌ) 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 **abrrstia** 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`	シノウル	noodles made from the starch of a wheat-like grain
ibro	イヌ	egg
abrrstozh	アヌヌヌヌ	abrrstia meat
fozhqro	ハヌヌヌ	a spicy blend of pickled vegetables, fish and shellfish

Pliebrimanipali (ヌヌトヌヌヌヌヌヌヌ)

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



efla	セラア	wine
tatlia	シルトス	liquor
kliazh	ヌズヨ	water
etsashchrk	セトヌヌ王ヌズ	a soup made from vegetables, noql meat, and spicy peppers
okotzichielo	オコチチエロ	fish curry

Spices (スパイス)

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-industrial times, when travellers crossing the Dleqiats 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**.

Dlolplikiajo	ドロップリキアジョ	a medium-hot spice blend originating from the capital region of Dlolpliki, commonly used on fish
Viepchaklajo	ヴィエッチャクルアジョ	a very hot spice blend made specifically from peppers and spices grown on Viepchaki
Qiknavrajo	クイナーバルアジョ	a hot blend made from plants found exclusively on Qiknavra, the smaller continent

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

tlatemo

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

Tlamachti 3 - At the Airport

Azhdiazhiepr アコズヨメル	Platlel iquezha. Lienmitleniash, akopatlichiash, prakliazhveviash oyanqredishqle?
	タタヒテセリ 人タセヨス。 並メアタ人ヒセアス土。 タタタタヒトメ王ス土。 タタヒセヨタセタス土 タタタタセリ人土セセ/
Velmiepr アセラタヌル	Shtiavik lienmitleniash. Qlie shozho'd.
Kieko アセコ	タスタ人ヒセメアタ人ヒセアス土。 タタヒセヨタセ/ Izhiazaf ozdish, ziefri?
	人コスコタヘ ハコム人土。 コメス人/
Velmiepr アセラタヌル	Dlolplikizaf, Kieko.
	タタヒタタ人ヒセコタヘ。 タタヒタ。
Azhdiazhiepr アコズヨメル	Tlachali pierdi zhdonzhabe itzmole chtenzenzh. Inintel qlie nieqre chielish.
	タタ王タタ人タタタカタタタタタセトメヒコタタタタ 王セアコセタ。 人アタタセヒセタタタタタタタタ人土。 Omeiaji apri matlakoe pierda, ielize?
Velmiepr アセラタヌル	タタセスソメタタ人タタタタタタタタタタ。 ハシヒコセ/ Vidleqle izhdiepria pli kavrens. Oyanqriashdish.
	タタヒセタタ人タタタタタタタタタタ。 タタタタセ土ヒ人土。
Azhdiazhiepr アコズヨメル	Izhdiepria kochalik dazej. Tlatemo okye kochale kavrish qikad.
	人コススタタタタタタタタタタタタタタタタ タタタタタタタタタタタタタタタタタタタタタタ
Kieko アセコ	Ipatle katilishaqle tlatemo okye, ziefri?
	タタヒヒセタタタタタタタタタタタタタタ コメス人/
Velmiepr アセラタヌル	Plistial pierda katile chtenzenzh patle. Lienmitleniash pierdaqle dazej?
	タタヒタタタタタタタタタタタタタタタタ 並メアタ人ヒセアス土タタタタタタタタタタ
Kieko アセコ	Qlie, ayoqik.
	タタ。 タタタタ人ヒセ/ Kekele chtenzenzh!
Azhdiazhiepr アコズヨメル	タタヒタタタタタタタタタタ タタタタタタタタタタタタタタタタタタタタタタ



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qle/
The hour?

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

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**, アハーン). Note also that the suffix **-aji** (アジ) with a number makes it a fractional expression:

omeiaji	ウヌセヌル人	half
tyeiaji	クヌセヌル人	one third
nachoieaji	アヌヌヌル人	one quarter
matlapaji	ヌヌヌヌル人	one tenth
omei matlapaji	ウヌセヌヌヌヌル人	two tenths

The Zhodani will often divide their day into **teqoaji** or *thirds* (トスルアズ) 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** (オメイアズ), from hour 10 to hour 20; and the *third* or **tyeia** (トヒセアズ), 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** (スルアズ王スルアズ), and **tlatsoa** (トスルアズ) thirds of the day (*morning, noontime, and night*).

The following examples illustrate everyday use.

Hours 10 and 20 are simply named by their number.

06:00	Kiachtia dra chiala. カス王ズ クル 王ズムズ*	The sixth hour of the first third.
	Kiachta dra chikania. カス王ズ クル 王人ズマズ*	
10:00	Matlapa. マタラパズ*	The sixth hour of morning.
12:10	Matlapa iepri omeia dra omeia. マタラパズ リエリオメイア ドラ オメイア Matlapa iepri omeia dra stialchalia. マタラパズ リエリオメイア ドラ スチアルチャリア	The tenth (hour). Ten past the second hour of the second third.
24:00	Nachoie dra tyeia. ナコイエ ドラ テイエ Nachoie dra tlatsoa. ナコイエ ドラ ドラトロア*	Ten past the second hour of midday. 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. Iqez achan ke pierad chtenzenzh?

Tlatoniati ilnamia

akopatlich	アコパチラ	train
dlozhlienmiztlens	ドロジルイニムツレンス	a rigid airship ("zeppelin")
draitse`	ドライツエ	to arrive
draitsad	ドライツアド	arrival (n)
-iash	ス土	via, by means of, by way of
iavcheql	アバシセクル	a type of gravitic transport vehicle
izhdiepria	イフヂエブリア	stateroom; cabin
kliazhvvel	クレアツハベル	ship (ocean-going)
lienmitlens	リエンミツレンス	airship
ololitlas	オロリタス	a "Magnus sphere"
omplotl	オムプロット	a nickname for non-rigid airships ("blimp")
pierda	ペルダ	a flight
piere`	ペルエ	to fly
platel	ペラ	a schedule
qietsfatli	キエツハツリ	motorcycle
shiepamjem	シエパムジム	hovercraft
timane`	チマネ	to depart
timanad	チマナド	departure
tlatemo	トラテモ	food
-zaf	コズ	to, in, toward
zhdonzhabe	ジドンジハベ	passenger

Grammar: Prepositional Phrases

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

Consider the following examples:

Diolplikipratl Zdeqlazaf.
 ドロブリキリツヘンリツアドゼクサラズアベ
 From Diolpliki to Zdeqla.

Diolplikipratl Zdeqlazaf Lienmitlensiash.
 ドロブリキリツヘンリツアドゼクサラズアベリエンミツレンシアス
 From Diolpliki to Zdeqla via airship.

Zhdantaf
 ジドンタフ
 Far from Zhdant

Tlatemotiaql
 トラテモチアク
 Without food

Additional prepositions are listed on the following table.

Prepositions

-ai	ズ人	unto	-iash	ズ土	via, by way of
-af	ズス	yonder, afar	-ir	ズリ	with
-che'	王セ^	above	-pratl	ズテト	from (place)
-chedl	王セツ	in front of	-prebr	ズセツ	from (person)
-chrnt	王アズ	up to	-pri'	ズアズ	in spite of
-dlafsl	ズアズ	beneath	-qaf	ズアズ	from
-dliez	ズメコ	on, upon	-qlets	ズセコ	except
-edre	ズルセ	nearby	-shtivl	ズルセ	because of
-enz	ズと	by, beside	-tia	ズズ	against
-flints	ズルズ	like	-tiaql	ズズク	without
-ia	ズ	concerning	-tlib	ズズト	instead of

Exercises (Ajozdarad)

Translate from Zdetl to Anglic:

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

Translate the following sentences into Zdetl:

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** (マア):

Nearly any adjective can be made into an adverb in this way, though in

shta	ズタ	now	shtavra	ズタマア	immediately
blefr	ズベフ	today	blefrva	ズベフマア	by today
zeychim	コセヒ王人ダ	soon	zeychimvra	コセヒ王人ダマア	expeditely
shte	ズセ	fast	shtevra	ズセマア	rapidly
klie	ズキ	slow	klievra	ズキマア	slowly

actual usage some may appear cumbersome or sound strange.

When talking about the *manner* in which a thing is happening, or is being

done, use the word **iqenta** (እሮትናል):

Iqenta zarensaqle?
እሮትናል ይገኘኝኞች/
How (in what manner) are you travelling?

Iqenta nilozikaqle?
እሮትናል አሁንኝኞች/
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.
የዚህንናንድ ተደርጋል ስላም የዚህንናንድ ተደርጋል.*
We eat breakfast every morning.

Ke dlozhlienmiztlens draitse stialchalivra.
ገኘ ተሰዕስና የዘppelin ተደርጋል ተደርጋል.*
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 **zhang'ad** (ゾハダード) *commoner* changing jobs might need to travel to another part of his homeworld, or to another world altogether; a **dlenchiepr** (ドレンチエル) *intendant* might find herself reassigned to a different noble house upon being promoted; a **zdobrdievl** (ゾボルディエル) *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 earth resources that fueled their new Industrial Age.



of rare

On Zhdant, most land travel is still done via **akopatlichia** (アコパチーリア) *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 **zdobrdievl** and **dlenchiepr**, who have

akopatlichia アコパチーリア	rail line; railroad
iadlajem アドラーイ	skycar (speeder)
tchipi チップイ	a small robotaxi common on Zhdant
qietsfatli クイエツ・ファットリ	motorcycle (usually used for racing or fast attack)

oyanqad

access to more resources than do the **zhant'ad**, who are only occasionally provided such luxuries.

Water Travel (Oyanqad kliaziash)

The **kliazhatl** (ヲズヨアト) 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** (ヲズヨコアサマアベク) seafarers became known for their rugged and often savage nature.

Kliazhbaz

(ヲズヨトスコ) 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.

Modern shipping, of course, relies on more advanced 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

ヲズココノズスルノ

ヲズヨトセズリビト
ベシタドテタリビト

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 **lienmitlenz** (リメアタヌコトセコ) lighter-than-air ships or more literally, *gas riders*. These used hydrogen and later, helium, to achieve lift, with propellers and eventually ducted fans for directional control. Even after the development of gravitic technology, **lienmitlenz** are still in widespread use on Zhdant and throughout the Consulate where atmospheric conditions allow.

lienmiztlenz

omplotl

dlozhlienmiztlenz

ololitlas

リメアタヌコトセコ

ルダヌル

リメアタヌコトセコ

ルダヌル

airship, generically

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

rigid airship ("zeppelin")

"Magnus Sphere"

oyanqad

The development of *heavier-than-air* flight eluded the Zhodani for much longer. The thin atmosphere 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, 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	ဂုဏ်တရာဇ်	glider
lienzakayotl	လီန္မာက္ခာယ်	aeroplane
omqrebreiyotl	အုမြေပြောယ်	helicopter

Gravitic Vehicles (Kitlaliadrayotl)

The discover and development of gravitic technology on Zhdant changed transportation and trade in unprecedented ways. The basic principles of **zhendantstras** (ရွှေ့ရွှေ့ရွှေ့ရွှေ့) or *gravity*, more generally, **kitlaliadras** (ရွှေ့ရွှေ့ရှေ့ရွှေ့ရွှေ့), 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 Zhodani overnight. A new word - **qliekitliadras** (ခြေးရွှေ့ရွှေ့ရွှေ့ရွှေ့) or *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

kitlaliadras	ရွှေ့ရွှေ့ရှေ့ရွှေ့	gravity, generally
ki-jem	ဂျော်ဘုရာ်	grav car/air raft
iadlajem	ဒုပေါ်ဘုရာ်	speeder
t'chipl	ကဲ့ဘုရာ်	a robotic grav taxi
ki-memqeyotl	ဂျော်ဘုရာ်လှေယာဝါ	a grav carrier, generically
ki-memqienz	ဂျော်ဘုရာ်လှေယာဝါ	a military grav carrier
ki-memqine	ဂျော်ဘုရာ်လှေယာ	a civilian grav transport

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 **zdoibrdievl** nobility and those with consistent need.

oyanqad

Tlamachti 4 - New Home

Velmiepr	Chto'd, Kieko! Zdobritzi yzqio'daqle? Itzidavro'd.
Азхдиязхие	王也^d, 走x2d// 乌也人 ^人 コメ ハコスル ^人 ド ^人 レ ^人 ク/ 人 ^人 コメ ^人 アマ ^人 ド ^人 *
Kieko	Tlasens! Vidlaqle zinflints fredr?
Вельмей	トテ上セウ// トテヒタリタセ コメアシタ ^人 セ ^人 ア ^人 /
Azhdiazhiepr	Vidlo'd zinflintz ozhda.
Вельмей	トテヒタリ ^人 コメアシタ ^人 セ ^人 ア ^人 *
Kieko	Pradrnad fredr?
Вельмей	トテヒタリ ^人 セ ^人 ア ^人 /
Velmiepr	Iazh shadrnad, koetsnad, iazh pachtanad ievle!
Азхдиязхие	ズヨ ^土 ハド ^人 ア ^人 ド. 20セヒア ^人 ド. ズヨ ^人 ハ ^人 ア ^人 ド ^人 ア ^人 セ ^人 ア ^人 セ ^人 ア ^人 セ ^人 //
Kieko	Kekela chtenenzh! Chilitad iochtaqle chilitens?
Вельмей	20セヒア ^人 王セヒア ^人 セ ^人 // 王人 ^人 人 ^人 ア ^人 ド ^人 人 ^人 王 ^人 ア ^人 セ ^人 ア ^人 セ ^人 /
Azhdiazhiepr	Vrojdaro'd chtenenzh draitsik, Kieko.
Вельмей	モロ ^人 ア ^人 ド ^人 王セヒア ^人 セ ^人 20セヒ ^人 人 ^人 2. 20セ ^人 /*
Kieko	Brojevi devish? Aziaklik.
Вельмей	トロ ^人 ア ^人 ド ^人 トロ ^人 ア ^人 ト ^人 / ハコス ^人 ア ^人 2*
Velmiepr	Qlie af, iazh pierie qlie akimato'd.
Азхдиязхие	トキ ^人 ハ. ズヨ ^人 ハ ^人 セ ^人 ト ^人 トキ ^人 人 ^人 ア ^人 ド ^人 ^ド*
Kieko	(Yolikavra) Pierie zhdatlik?
Вельмей	(ウロ ^人 人 ^人 ア ^人 マ ^人) トキ ^人 ハ ^人 ド ^人 トキ ^人 人 ^人 2/
Azhdiazhiepr	Qikazaf. Qikvra, kiatok papaqish.
Вельмей	トキ ^人 ア ^人 カ ^人 .* トキ ^人 ア ^人 マ ^人 . 20セ ^人 ア ^人 ト ^人 ハ ^人 ア ^人 ド ^人 人 ^人 土 ^人 *
Kieko	Chelie piero'd aqle, ziefri? Chelie piero'd ish izhiazaf?
Вельмей	王セヒア ^人 ハ ^人 ド ^人 ア ^人 セ ^人 ト ^人 . コメ ^人 人 ^人 / 王セヒア ^人 ハ ^人 ド ^人 ア ^人 セ ^人 ト ^人 人 ^人 ヨ ^人 ア ^人 ド ^人 /
Azhdiazhiepr	王 ^人 // トキ ^人 ト ^人 * 大 ^人 人 ^人 コ ^人 王セ ^人 /*
Вельмей	Ha! Qlie blefr. lelize zan.



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. Pradrnadens Kieko.
3. Qlie piere chielens Kieko.
4. Aziakens Kieko.
5. Piere chielens Azhdiazhiepr iai qlie chielens Velmiepr.

Tlatoniatl ilnamia

-fredr	◀❖◀❖	other
-ichpa	◀❖王❖❖	young; younger
-zana	◀❖❖❖	old; older
ajozdare'	❖❖❖❖❖❖❖	to exercise
aziaka	❖❖❖❖	tired
brojeve'	❖❖❖❖❖	to walk
chilite'	王人❖人❖❖	to play
chte'	❖❖	to observe, to see
cthen	❖❖	year
ctheniabr	❖❖❖	calendar
driefrabrzana	❖❖❖❖❖❖	older brother
iolichi	人❖人王人	friend
jdistial	❖人❖人❖	birthday
kiatok	❖❖❖	weather
koetse'	❖❖❖	to teleport
koetsnad	❖❖❖❖	one trained in teleportation
kozhaqi	❖❖❖	yellow
pachtanad	❖❖❖❖❖	one trained in healing
papaqe'	❖❖❖❖❖	to enjoy
piere'	❖❖❖	to fly
pradre'	❖❖❖❖	to use telekinesis
pradrnad	❖❖❖❖❖	one trained in telekinesis
qikas	❖❖	time (conceptually)
qikasia	❖❖	temporal
qikasiabr	❖❖	timepiece (a watch or clock)
qikazaf	❖❖	in the course of time; timely
qikvra	❖❖	timely, in time
shadre'	土❖❖	to use telepathy
shidr	土❖	a season on Zhvant
tepek	◀❖❖	park
teqozdij	◀❖❖❖	three-year period
teqozastial	◀❖❖❖❖❖	three-year day
tlazhdoyo	❖❖❖	red
vrienstrial	❖❖❖	"heat", the summer season
vrojdare'	❖❖❖❖	to witness, to observe
yolika	❖❖❖	excited
zan	❖❖	later
zanila	❖❖❖	conversation, dialogue
ziefrabrichpa	❖❖❖❖❖	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 - **stiel** (上文) or *body*, **zhatsi** (ヨルヒメ) or *mind*, and **tavra** (ルタマタ) 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** (エキドクスカ), *disharmonious*. For this reason, the **zdrobrdjevl** take the emotional needs of the people under their command very seriously.

Tlatoniatl ilnamia

pakia	ハラズ	happy
tlakia	ヒラズ	sad
kaya	ガラバ	love
rans	ハラヌ	hate
tlakitzia	ヒラズヘコス	homesick
machita	ガラ王ヘハ	afraid
tavra	ルタマタ	spirit
fliedir	エキドム	harmonious
fliedtiaql	エキドクスカ	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.
ハラズヘイ*
Happy-I; I have happiness.

Tlakiaik.
ヒラズヘイ*
Sad-I; I have sadness.

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

He (or she) was afraid.
ガラ王ヘハセヌ ハロコセヨ*
Fear-he was-being; He had fear.

They will be in love.
ガラハセヌ ガラモセヨ*
Love-they-have will-doing; Love they will have.

Practice expressing emotions in Zdetl.

Dialogue

Azhdiazchiepr	Yzqia, Kieko - Obrenstebr namiqe dish totomens.
ရာဇ်ဒုသ	ဗုဒ္ဓဘာသီ၊ ဗုဒ္ဓဘာသီ၊ ရဟန်ဘာတော်၊ အရာရှင်ဘာတော်
Kieko	Obrenstebr iadaqle?
ဗုဒ္ဓဘာ	ရဟန်ဘာတော်၊ ဒုတိဂုဏ်/
Velmiepr	Tlamachedl Obrenstebr.
ရဟန်ဘာတော်	တရားရာရှင်ဘာတော်၊ ရဟန်ဘာတော်
Kieko	Tlamachtnadik iqiens tozenzh?
ဗုဒ္ဓဘာ	တရားရာရှင်ဘာရာရွှေ့ရှင်ဘာ၊ ရဟန်ဘာတော်
Azhdiazchiepr	Qlie, Kieko, tlamachtnamik iqish tozenzh.
ရာဇ်ဒုသ	နဲ့၊ ဗုဒ္ဓဘာ၊ တရားရာရှင်အရာရှင်၊ ရဟန်ဘာတော်
Obrenstebr	Yektnamiqe, dlenchiepr! Yekta oyanqrado'd dazej, pri'enzh? Ah, Kieko iqia tozenzh, dlenchieprzinichpatlasdish.
ရဟန်ဘာတော်	ဗုဒ္ဓဘာတော်၊ ရဟန်ဘာတော် // ဗုဒ္ဓဘာတော်၊ ရဟန်ဘာတော်၊ ရဟန်ဘာတော်၊ ရဟန်ဘာတော်
Kieko	Yektnamiqe, jdistebr.
ဗုဒ္ဓဘာ	ဗုဒ္ဓဘာတော်၊ ဝါယာတော်*
Obrenstebr	O'dia oqrshtievense tlamachtziefrnamo'd dazej. Kenkache zhdatlo'd?
ရဟန်ဘာတော်	ရှုံးရာရှင်ဘာတော်၊ တရားရာရှင်ဘာတော်၊ ရှုံးရာရှင်ဘာတော်
Kieko	Viaj, jdistebr. Piere zhdatlik pri'enzh!
ဗုဒ္ဓဘာ	နဲ့၊ ဝါယာတော်၊ ရှုံးရာရှင်ဘာတော်
Obrenstebr	Ha ha! Chtenzenzh'o'd shtiavik. Totomo'd, zinfredr namiqo'd.
ရဟန်ဘာတော်	ရာရှင်// ရာရှင်ဘာတော်၊ ရာရှင်ဘာတော်၊ ရာရှင်ဘာတော် ကြောင်းရာရှင်ဘာတော်



Tlatoniatl ilnamia

tlamachedl	ትልማችል	head teacher
tlamachtnam	ትልማችናም	parent-teacher
tlamachtrnad	ትልማችኑናድ	teacher
dlenchieprzin	ብለንቃዕሮዝን	intendant children
totome'	ተረጋግጧል	to be approaching
oqrshtrieve'	ይረጋግጧል	to inform
kenkache'	የትክክል	to be ready or prepared
oyanqrad	የሁንጻድ	a trip, a journey
piere`	የታዘዣ	to learn
kavre`	የገዢ	to have, to contain
adre`	የሰራ	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

Pradievl zhdatlik pri'enzh.

ମାତ୍ରାପଦ୍ଧତି ଏକଟିକୁ ମାତ୍ରାପଦ୍ଧତି

I hope to learn telekinesis.

Vlezhdvevl kavrish pri`ej.

ଶ୍ରୀକୃଷ୍ଣ ପାତ୍ର ମହାନ୍ତିରୁ

I wish we had a starship.

Qlie michens pri`ej.

國人王也召刀也也

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:

- Chilitens pri'ej zin.
 - Tera qlie enzhiens pri'enzh Velmiepr.
 - Bivriant tlatemo tlakolish pri'enzh blefr.
 - Qlie micho'd pri'ejaqle?
 - Qietsa miqanik pri'enzh.

Grammar: the Verb Infinitive

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' (<‐k‐>) 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:

Fevranzh mochite chenik.
 フエーヴランフ モチーテ チェニク
 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 vlezhdezhia ezhie.
 クリエ ブレズヘヂア エジエ
 To reach the unreachable star. (Star not visitable to visit)

Atiechavra ozde, zhiazaf ayonad ozde tozej.
 アチエハラオズデ、ジアザフ アヨナド オズデ トゼイ
 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** (タバ) which can be interpreted as *morality* or *duty*; **flieshtiemis** (フリエシティエム) or *conformity* or *tradition*, and **dlachabris** (ダラハブリス) or *respect*. The goal of education in the Consulate is to instill a belief in and most importantly, an acceptance of these three concepts.

tavr	タバ	morality or duty
flieshtiemis	フリエシティエム	conformity or tradition
dlachabris	ダラハブリス	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** (タラマチルナド) 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** (オクセキ). These are **stiel** (ストイ), *body*; **zhatsi** (ヨタシ) *mind*; and **chiel** (チエル) *spirit or soul*. Each is given equal attention according to the needs of the student.

onqesi	オクセキ	aspects of being
stiel	ストイ	body
zhatsi	ヨタシ	mind
chiel	チエル	spirit or soul
tlamachtrnad	タラマチルナド	educators

Body (Stiel)



Maintaining one's **stieltokpada** (સ્તીલ્ટોક્પાડા) 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** (પચ્તાનાડ) 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**.

stieltokpada	સ્તીલ્ટોક્પાડા	physical health
pachtanad	પચ્તાનાડ	healer
teze-tloe	ટેઝે-ટ્લો	tag ("touch-run")
dlietl-dize	ડ્લીએટલ-ડિઝે	jumping rope ("rope-jump")

Mind (Zhatsi)

As you might expect, **zhatsitokpada** (જાત્સિતોક્પાડા) 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** (ດ່າວັນ) or *psionic disciplines* they might have. The assessment process continues throughout education, regardless of how old the child was at **zhinqetsad** (ໂຢ່າຕະສະຫຼັບ) or **Ascension**.



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 **Kliazhnamacrnad** (plumber) clan, and be welcomed as one of their own.

dievl
zhinqetsad
zhatsitokpada

ດ່າວັນ
ໂຢ່າຕະສະຫຼັບ
ໂກຕະຫຼາມຫຼັບປະຫຼາດ

psionics
ascension
mental health

Spirit (Chiel)

The third **onqesi** is that of **chieltokpada** (ພົມມືລູຄ່ອງຮັດດັບ) or *spiritual health*. The Zhadani have no religion per se, so this teaching consists of daily **pachtalizhatxi** (ຮ່າຍພົມມືລູເມືດຕິ) *empty mind* meditation sessions where the



students, under the watchful eyes of their teachers, 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** (ຫຼັບດ່າວັນ) *telepathy* and **pachtadievl** (ຮ່າຍຫຼັບດ່າວັນ) *healing*, educators can subtly apply the precise therapy needed to guide the student back to **fliedsi** (ໝັ້ນຫຼັບ), the *desired state of harmonious existence*.

chieltokpada	anaxiyananay	spiritual health
pachtzalizhatsi	anaxiyananay	meditation
shadievl	anaxiyananay	telepathy
pachtadievl	anaxiyananay	healing
fliedsi	anaxiyananay	harmonious existence

Psionic Training (Dievlakimatienentsi)

The training of **dlenchiepr** necessarily incorporates **dievl** (anaxiyananay) 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.

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

Reeducation (Akimatiensitsench)

Students who are not in a state of **fliedi** (harmony) can be taken aside for special instruction and assistance. In some cases, the **tavrchedl** (guardians of morality) may be called in for **akimatiensitsench** (anaxiyananay) 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 **fliedas** (anaxiyananay) harmonious existence.

Perhaps a childhood friend or playmate was recently identified as having psionic potential and was moved to the **zdrobitzi**. Maybe a recent injury, shock or illness is leading to **machitad** (anaxiyananay) 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	anaxiyananay	phobia
zebroda	anaxiyananay	obsession
fliedas	anaxiyananay	harmonious living
tavrchedl	anaxiyananay	Guardians of Morality
sht'zy	anaxiyananay	serious mental illness

Tlamachti 5 - Psionic Training

Obrenstebr Оренштебр	Itoaqleo`d tepek, Kieko? Ininzhiezaf, dievlo`d ajozhdaro`d chtenenzh.
Kieko Киеко	Люди, вы не можете / Слышать звуки, которые не слышат другие существа!*
Obrenstebr Оренштебр	Viaj, zinfredrir. Okyezana ozhda iqens, iazh zhdatlo`d makoens chtenenzh.
Kieko Киеко	Причина, почему вы не можете / Слышать звуки, которые не слышат другие существа!*
Obrenstebr Оренштебр	Viaj, Ichpatlasik aqle?
Kieko Киеко	Люди, вы не можете / Слышать звуки, которые не слышат другие существа!*
Obrenstebr Оренштебр	Viaj, Ichpatlaso`d. Zinichpafredrir qiktlas chilitik iazh zhdatlik.
Kieko Киеко	Причина, почему вы не можете / Слышать звуки, которые не слышат другие существа!*
Obrenstebr Оренштебр	Teqozdij iquez kavrens aqle?
Kieko Киеко	Люди, вы не можете / Слышать звуки, которые не слышат другие существа!*
Obrenstebr Оренштебр	Omei pra tyei teqozdij kavrens.
Kieko Киеко	Люди, вы не можете / Слышать звуки, которые не слышат другие существа!*
Obrenstebr Оренштебр	Ianasha iqens. Kavrens machieli teqozdij iazh omei chten. Ashtiavlizaf, dlenchiepr dlenezens chtenenzh.
Kieko Киеко	Люди, вы не можете / Слышать звуки, которые не слышат другие существа!*
Obrenstebr Оренштебр	Viaj, shtiaqo`d iazh ajozdarо`d ekenzh.
Kieko Киеко	Причина, почему вы не можете / Слышать звуки, которые не слышат другие существа!*



Zanila Nalzhdad

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.

Tlatoniatl ilnamia

-fredr	ፈደረድ	other
-ir	ፈሮ	with, among
-tlo	ፈጻ	through
-chi	ፈች	less
-okye	ፈጻሮ	more
chtechtele`	ቂቃቃቃቃቃ	to shake
dievl	ዶወል	psionics, generally
dievldrekr	ዶወልድሩክር	psionic evaluator
dlelneze`	ዶለኒዘ	to become
ichpa	ይትፏ	young
koetsdieuvl	ፖስታወል	teleportation
koetsnad	ፖስታወላል	one trained in teleportation
koetse`	ፖስታቻ	to teleport
okye	ፈጻሮ	more
makoe`	ዶስጻወል	to assist
petlandieuvl	ዶስታኝነስ	clairvoyance
petlane`	ዶስታኝነ	to scry; to use clairvoyance
petlanad	ዶስታኝነል	one trained in clairvoyance
shadievl	ሙስወል	telepathy
shadrnad	ሙስወላል	telepath
tlakoyedieuvl	ዶስታወልወል	awareness
tlakoyenad	ዶስታወልወላል	one trained in awareness
zhatsdlevdi	ዶስታኝነስ	psionic shield
pachtadieuvl	ዶስታኝነስ	healing
pachtanad	ዶስታኝነል	one trained in healing; a healer
pradieuvl	ሙስወል	telekinesis
pradrnad	ሙስወላል	one trained in telekinesis
pradre`	ሙስወ	to use telekinesis
pratie`	ሙስቸ	to throw, telekinetically
shadievl	ሙስወል	telepathy
shadievlnad	ሙስወልወላል	telepath
shakiatle`	ሙስቸቻ	telepathic attack
zdeze`	ዶርጋቻ	to dream
zhatsmochite`	ዶስታኝነወልወል	to read one's thoughts
zhatstlane`	ዶስታኝነወል	to send a thought
zhdalef	ዶስታወል	a spear
zhdatle`	ዶስታቻ	to learn
zhdavadieuvl	ዶስታኝነስ	precognition
zhdavrnad	ዶስታኝነል	a soothsayer
zojda	ዶስታ	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** (仄と) *superior* and **-tlas** (仄上) *supreme*:

zhdota 召ル good	zhdatl 召ルアト better (superior)	zhdotlas 召ルアトアト best (supreme)
ashtiabla 仄土ヒズヌル cold	ashtiablatl 仄土ヒズヌルアト colder	ashtiablatlas 仄土ヒズヌルアトアト coldest

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

-che` チエ	王セ^ ウエ	above; superior
-ach アツ	アツ王 アツウエ	small; inferior
-flints フリントス	人アツ ヒンアツ	like, similar to

Recall these and others from previous lessons.

shtiefriche`
士太人王セ^
superior man

vlezhdvevlach
駄ケヨタヌアガル王
inferior starship

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

Shtiefriensh ziefrizda.
士太人王セ召ルコスル人*

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

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

Qitache` tlachakazda el kliazhatl.
クスルチエヌアカサダルシルクリアザハル
(the) Ocean is wetter than (the) desert.

Exercises (Ajozdarad)

Translate from Zdetl.

- Qlie Kieko zinienshens.
- Jdistebr che` el dlenchiepr.
- Shtiefrabriensh el zin.
- Jemik ichakache` el jemo'd.
- 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):

tsench-	とセチ	habitual aspect
tsenchenzh	とセチセチ	habitual participle
tsenchej	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.
アジョズダリッシュ セチセチ
We practice regularly.

This aspect can also be used in more specific context:

Stialvra timane tsenchenzh.
スティアルヴァ ティマネ セチセチ
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.
 ዘ᜔ᜓ᜔ᜓ ዘ᜔ᜓ᜔ᜓ. ዘ᜔ᜓ᜔ᜓ ስ᜔ᜓᜓ*

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.
 ዘ᜔ ዘ᜔ᜓᜓ ዘ᜔ᜓᜓ. ዘ᜔ ዘ᜔ᜓᜓ ስ᜔ᜓᜓ*

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** (વ્રોલેઝ ચ્ટેક્ટેલેજદાલેફ). For example:

Kochie, zdeze ekenzh.
 કોચી શે. ઓચોચે ઋગેંગુ*

To sleep, perchance to dream.

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

Q: Pierdish chtenzenzh aqle?
 પ્રોથમી શે. એચોચે એન્ગુ /

Will we fly?

A: Ek.
 ዘᜓ*

Maybe.

Exercises (Ajozdarad)

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

Grammar: The Imperative Aspect

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

Kiatl!
ㄅㄢ ㄉ //
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-**(ㄓㄤ) with the usual *participial* or *perfective* suffixes:

zhda-	ㄓ	imperative mood
zhdaenzh	ㄓㄤ ㄦ ㄉ	imperative participle
zhdaej	ㄓㄤ ㄦ ㄉ ㄐ	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!
ㄅㄢ ㄉ ㄉ ㄤ ㄦ ㄉ //
You must attack!

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

Kochieo`d zhdaej.
ㄔ ㄤ ㄉ ㄉ ㄤ ㄉ ㄉ //
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!
ㄉ ㄤ ㄤ ㄉ // ㄉ ㄤ ㄤ ㄉ //
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.

Pepechtliach (ペペチラフ)

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

シテルザフ シリテンズ ジノ テイ、オーハ ドリオリ イアズ ツイエラド プラドリエンス
ブロヘベザフエンス キエコ イアズ オブレンステブル。キエコ ジンザフ アキメテヴェンス
オブレンステブル。

Chilitens tiazens zin.

シリテンズ ティアゼンズ ジン。

Obrenstebr: Zin! Kieko iqia, dlenchieprzindavrdish.

ジン！ キエコ イニア、ドレンチエブツンドバードシ。

Aiaplor: Yektnamiqe Kieko!

アヤポル！ ユクナミケ キエコ！

Niria'llients: Pradrnado'daqle?

ニリア'リエンツ！ プラドランダードアクレ？

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

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

凡そコトアレ・シヤクシヤル オアヒセキス 王セコトヲ* オアオル人 王人リセキ
オアヒセキス 2820*

Kieko: Ololiadagle?

2x2a · aaaaadask/

(*Koatlenszhin ololi pierens*)

(2017とやなヨメア リリリス人 リキヤ)

Prezbra: Ololiad. Yektnamiqe.

夙夜コトア・ルシルスルズ。ハタハタアタタス。

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

Kieko: Kamatli, Obrenstebr. Aiaplor, chilitishaqle?

2x20・2ππとし、ππセアヒセト・πスラウ、
王人並人ヒ人土テモセト

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

王也。又ヨリモトアミタニセキナリムアコヘシ。

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

アメフス・ハハコゼル^d. ゼツセツルセツ// リリリリ人 ハハドレ^b
王セツセツ*

(*Zhatsshtiafens, ololitlaš chrntens.*)

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

ヲル。オロリリトシハタケノアツシテアリ。イアシホロリクビアコロドイロド。

Kieko: (OK)...

ゼツガル：ナツル。

(*Zhatsshtiafens, iazh chrntens ololi. Ololitlaszaf mikanekek lens*)

(ヨルヒタスヘヤヒ、ズヨウタスヘヤヒ ハルルリム
ハルルリムトテコルヘ オムツルタセツカセツカセ)

Prezbra: Cheztlens chtenzenzh

ハヤコトテ・王ヤコトヤヒ 王ヤコトヤヒ。

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

アツルルル・トセトセド、ハヤコトテ。 (ゼツガルコルヘ)
アツルルル・トセトセド ホラセヤヒ。

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

(ハルルリム ハルゼツガル セツカセツカセ ハルルリムトテコル、ズノ
王ヤコトヤヒ)

Kieko: Aftasens!

ゼツガル・ハルコルセキ。

Niria'lients: Qlie makicho'd. Vycho'd chtenzenzh. Stialvra ajozdarish tsenchenzh. Azhi pazklie cheno'daqle?

アスマズツツツツ： ハルコルセキ。 ハルコルセキ。 ハルコルセキ。 ハルコルセキ。
ハルコルセキ。 ハルコルセキ。 ハルコルセキ。 ハルコルセキ。

Kieko: Kamatli!

ゼツガル・ゼツタタタタ。

Tlatoniatl ilnamia

-ev	・ズ	to cause to become
-ir	・ズル	with, along with
akimate`	アズメタマセ	to know
akimateve`	アズメタマセマセ	to introduce (to make known to)
akimatienche`	アズメタマセマセマセ	to have foreknowledge
azhi	アシ	again
cheztle`	チセトセ	to fall
chilite`	チリテ	to play
chrnte`	チルテ	to rise
evche`	エツチセ	to improve (become better)
ichaka	イカカ	large
kamatli	カマツリ	please or thank you
kekela	ケケラ	fun
mechote`	メチオセ	to participate in, to be a part of
ololi	オロリ	ball
oyanqre`	オヤンクレ	to travel
pazkle`	パズクル	to attempt, to try
pechatle`	ペチャル	to win, be victorious
shidr	シド	season or month
tliaze`	チスコセ	to pause
viakre`	ヴィアケ	to hit, to strike
zhatsshtiefe`	ヨアヒタマセ	to concentrate, focus the mind
zieprad	コズル	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.

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** (ତେକୁଅନ୍ଦିଏବ୍ଲ) and training. Every Zhodani child is tested and monitored almost from birth for any sign of heightened psionic ability (**dievlcheliad**, ଦୀବ୍ଳଚେଲିଆଦ); 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 **dievlcheliad** rarely manifests so early, all children are monitored by their clan or parents for any sign of emergent talent (**tlatzedievl**, ତାତ୍ଜେଦିଏବ୍ଲ). The children are also evaluated every **teqozdij** or three years by a trained *psionic physician* (**tlamatqinad**, ତ୍ଲାମାଟକିନାଡ଼), who is always either a **dlenchiepr** or **zdoibrdievl**.

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

stefedievl	ତେଫେଦିଏବ୍ଲ	blocking
pachtadievl	ପାତ୍କାତିଏବ୍ଲ	healing
ziefpachtdievl	ପାତ୍କାପାତ୍କାଏବ୍ଲ	empathic healing
shadievl	ଶାଦିଏବ୍ଲ	telepathy
pradievl	ପରାଦିଏବ୍ଲ	telekinesis
tlakoyedievl	ତାକୋଯିଏବ୍ଲ	awareness
koetsdievl	କୋଇସିଏବ୍ଲ	teleportation
petlandievl	ପେଟଲାଂଡିଏବ୍ଲ	clairvoyance
tepozdiefadievl	ତେପୋଜିଏଫାଏବ୍ଲ	machine symbiosis
miliedievl	ମିଲିଏବ୍ଲ	mimic
tlamakedievl	ତ୍ଲାମାକେଏବ୍ଲ	psychic transfer
koetsfredrdievl	କୋଇସର୍ଫେର୍ଡିଏବ୍ଲ	teleprojection

There are rumors of other psionic talents having been discovered and explored, including *precognition* or **zhdavadievl** (ଝଦାଵାଦିଏବ୍ଲ), 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, 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 **teqozdijj**.

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

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** (飞天), psionic and physical activity are integrated.

koetsezad
ololiprasibr
zhatstlani
vrendametlosi

飞天 teleport tag
飞天躲避球 telekinetic dodge ball
飞天电话 telepathic “telephone”
迷宫赛 maze running

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** (飞天), psionic and physical activity are integrated.

Young children learn primarily through play (**chilitad**, 玩儿), and the education of children from their first **teqozdievl** to their third is mostly structured play with a minimum of classroom instruction.

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**, *タラマチトナド* 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.

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



Preparing a young koetszin for her first (intentional) jump

medicine and psionics

manipulate engines and other machinery and be trained as an engineer; a **shadrnad** with good interpersonal skills can be taught *negotiation* (*zhdrbjalad*, ザルバジラド) and *diplomacy* (*da'zhdashtiad*, ダズダシタード); 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 (*ienshatlriem*, イエンシャトリエム) exploration and research.



Teaching a young petlanzin to scry

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.

zhdrbjalad
da'zhdashtiad
etedesi
ienshatlriem
tlamachtrnad

ザルバジラド
ダズダシタード
エテデシ
イエンシャトリエム
タラマーチトナド

negotiation
diplomacy
mining
archeology
teacher

Tlamachti 6 - The Psionic Games

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** (ເຕັດລວມດາ) games, the legendary competition held throughout and within the **Driantia Zhantia** (ດຣັນຕີຊ່າດ້າ) 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 7 to 9, which are stories from Zhodani history and are presented entirely in Zdetl.



Pepechtliach 1 (凡^ル王とス王 ル)

ZDOBRDIEVLITZI - STIAL

カムタマシテムコメトスア

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

アズ王ル コメア、アヌアズ^リメア、ニキル。
アヌアズ^リメア、スヨリセコトア リセコトア
王メムコトア、リセコトア人 スヨコメルア
リセコトア、スヨリメアとル リメアセナセア*
リセコトアアラルアロアスヨメル王セア*

NIRIA'LIENTS

アヌアズ^リメア

Yekta pratiad, Kieko! Ziepradtlo ozdietloiens
dazenzh!

ウセズルル フルズル、ニキル//
コメルアドル リセコトアメア リセコトア//

KIEKO

ニキル

Zha zieprad tlamatcho'd zdaenzh ikzaf!

ヨルコメルアドル とリセコトアスル^ル ヨルセア
スコトア//

NIRIA'LIENTS

アヌアズ^リメア

Zhdazo'd ekenzh, kaqlo'd ekenzh!

ヨルコル^ル セズセア、リセコトア^ル セズセア//

Maitliens Diqejens Niria'lients, iazh zieprad cheztlezens.

アヌ人セア リメルセア アヌアズ^リメア、スヨ
コメルアドル 王セコトセコセア*

Ichitens cheztle Kieko. Cheztlzafens zieprad zdeq
mantlache.

ス王メムコトア 王セコトセ ニキル。 王セコトコセベセア
コメルアドル リセコトアスルアドル王セア*

KIEKO

ニキル

Cha! kaqlik!

王父// 芝加利//

Zinzaf brojevens Azhdiazheipr. Okiq, ololiachi prafredr iazh zieprichtiozhfredrens.

コメアコベハ ルルノセナセヒコ ハヨヌヨヌル。 ルスルニ
ルユルユヌル王ハ ルスルセコセズヨ
コスル人王人ヨルセカセヒコ*

AZHDIAZHIEPR
ハヨヌヨヌル

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

トヌヌヌ王と人 口ルヒヌ上. コメア*
セナ王セヒヌ上 コル王人土* ヨル.
トヌヌヌヌヌヌヌセヒコ ハヨルスルスルスル
ルコセロ人土 フヌルスルスルスルスル人ヒ大王*

CHILDREN
コメア

Viaj, Azhdiazheipr.

ハスル. ハヨヌヨヌル*

AIAPLOR (KIEKOZAF)
Yektlasche dlenchieprziefrio'd.

ハセヒヒヌ王セ ハセマヌルコメル人ル^ル*

AZHDIAZHIEPR
ハヨヌヨヌル

Qlie shtiemdish - Teqozastial akostial.
Dlopllikizaf Teqozdevlniedl pliebraitspaliepri imanik tozenzh.

ヌヌ 士メヌロ人土 ハセカルロヌ
ハスルスル* ハスルスル人スルスル
ハセカルロヌセヌラヌ ハスルスルスルスル人
スルスルスルスルスル*

KIEKO
ジヌル

Teqozdievl? Viaj?

teqozdievl
ՀԵՇՋ ՈՉԵՎ/ ՎՃԱ/

PREZBRA
ԲԵԿՈՒՐ
Viaj, Teqozdievlzaf zdobritziens dlenchiepr kavrens.

ՎՃԱ. ՀԵՇՋ ՈՉԵՎ ՊԵՐԵ
ԲԵԿՈՒՐ ԿԵՆԵՐ ՑԵՐԵՐ ՀԵՐԵՐ

AIAPLOR
ԲԵՐԵՄ
Yektlaschens. Pradrnadens iazh petlanadens.

ՍԵՐԵՐ ՏԵՐ ԵՎ ՀԵՐԵՐ ՀԵՐԵՐ ՀԵՐԵՐ
ԲԵԿՈՒՐ ԿԵՆԵՐ

KIEKO
ՀԵՇՋ
Teqozdievl qlie vrojdarik dazej.

ՀԵՇՋ ՈՉԵՎ ՖԽ ԲԱՌԱՄ ՀԵՇՋ
ԲԵԿՈՎ*

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

ՏԵՐ ՀԵՇՋ ՈՉԵՎ ԲԵՐԵՄ ՀԵՐԵՐ
ՀԵՐԵՐ ԵՐ ԲԵՐԵՐ ՀԵՐԵՐ

KIEKO
ՀԵՇՋ
Viaj, ziefri!

ՎՃԱ. ԿԵՆԵՐ //

SCENE 1

EXT. THE ZDOBRDIEVL ESTATE GROUNDS - DAY

teqozdievl

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'lients 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?

PREZBRA

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

AIAPLOR

He's really good. Telekinetic AND clairvoyant.

teqozdievl

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`

ବ୍ରାଜେବେ

to stroll, to walk

chiala

ଚିଆଲା

first

vrojdare`

ଫ୍ରୋଜାରେ

to witness or attend

kavre`

କାବରେ

to have, to contain

zhdaze`

ଝଦାସେ

to catch

-qik

କିକ

time (for something)



teqozdievl

پرلر و تکنیک دیگرها را توپر کردند و اینها را
گزیدند. آنها میگفتند: «اینها را بخوبی بخوردند و آنها را
دستور می‌دهند.» چنانچه راه را توپر کردند و آنها را
که در آنها بودند را باز کردند و آنها را توپر کردند. آنها را
که در آنها بودند را باز کردند و آنها را توپر کردند. آنها را
که در آنها بودند را باز کردند و آنها را توپر کردند. آنها را
که در آنها بودند را باز کردند و آنها را توپر کردند.

Omei zhant'ad palens tyeinad.

پرلر و تکنیک دیگرها را توپر کردند و آنها را

VELMIEPR

تکنیک دیگرها را

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

گزیدند. عوام را پس از آنها را توپر کردند و آنها را
که در آنها بودند را باز کردند و آنها را توپر کردند.

AZHDIAZHIEPR

تکنیک دیگرها را توپر کردند و آنها را

Paledish zhdaenzh ens.

پرلر و تکنیک دیگرها را توپر کردند و آنها را

Tlaztlens zhant'adzaf AZHDIAZHIEPR.

پرلر و تکنیک دیگرها را توپر کردند و آنها را

AZHDIAZHIEPR

تکنیک دیگرها را

Yektanamiqe, Ikan iazh Nor!

عوام را پس از آنها را توپر کردند و آنها را توپر کردند.

Ensza omqrens omei zhant'ad.

پرلر و تکنیک دیگرها را توپر کردند و آنها را

NOR

آنها را

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

آنها را توپر کردند و آنها را توپر کردند.

teqozdievl

ՀԵՏՇԱԾՎԵՐ, ՎՃՌ/ ՄԴ, ՀԵՇՆԵՐ/
ԵԽԵՐ/

VELMIEPR
ՎԵԼՄԻԵՊՐ

Viaj, iazh patla pradrnad dlelnezens.

ՎՃՌ, ՃՅ ԲՐԵՋՈՒ ԲՐԵՋԱՐՈՎ ՇԵԱԶԱԿԵՐ*

IKAN
ԻԿԱՆ

Ensia dlachabriso'd zhdaenzh.

ԵԿՍ ԾՐԵՎԵՒՆԻ՛Շ ԾՐԵՎ*

VELMIEPR
ՎԵԼՄԻԵՊՐ

Viaj. Yekta zhant'adnam ensia iqens dazenzh.

ՎՃՌ* ՄԵՋԵՐ ՅԵՋԱՌԱՐԵՑ ԵԿՍ
ՀՄԵՐ ԾՐԵՎ*

IKAN
ԻԿԱՆ

Kamatli, dlenchiepr.

ՀԵՇՆԵՐՈՒ, ՇԵԱԶԱՐ*

NOR
ՆՈՐ

Kemaik, dlenchiepr. Kloriemnaditzizaf tilietzik tozenzh.

ՀԵՇՆԵՐՆԵ, ՇԵԱԶԱՐ*
ՇՌԱՄԵՎԱՐԵՐՆԵԿԵԿԵՐԵՐ ՀՆԱՄԵԿԵԿԵՐ
ՀՌԵՎ*

AZHDIAZHIEPR
ԱՇԴԻԱԶԻԵՊՐ

Yektlasche! O'dia yekta yolitlad.

ՄԵՋԵՐԵՎԵՐ ՄԵՋԵՐ
ՎՌԱՄԵՎԵՐ*

IKAN

teqozdievl

۲۲۸۷

Nor, priadish jiaplish zhda? Pochita kochyanens.

KIEKO

2x2Q

Teqozdievlia keklo'd, zhant'adnam!

ՀԵՏՈՂԾԱՎԱՐ ՀԵՇՈՒ
ՅԵՇԻՇՊԴՐԱԿ//

NOR

૨૧

Iazh o'd, Kieko.

23 Qd. 2x2a.

Kochanensia kochiensis zhant'ad iazh dlenchiepr.

20王アヤセヌズ 20王アヤセヌヨアヤセヌズヨ トセマヌル。

SCENE 2

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 Tliagnad.

teqozdievl
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.

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.

Pepechtliach 2 (ペペチラック2)

TEQOZDIEVLPRIATLAS - STIALTIA

ৰেক্ষণৰ কৰ্মসূচী দেখা হ'ল।

Teqozdievlakatlashin ctepriaazaf kotozhens KIEKO, AZHDIAZHIEPR iazh VELMIEPR. Zhintla, chtenqiens Teqozdievl. Chilitad kavrens jdatietlei, ololi iazh zieprad dra ozhda shachan iazh kalo, pradievl iazh koetsdievl, chilitens technameqnad.

レセラコロアガルゼルとテトヨメ? 王セラズコロ
202020ヨシキ 2220, フヨズヨメスヨ
セセラスル* ヨメアドル, 王セラズメキ
レセラコロアガ, 王メススルル2220セキ
2220メセヒ人, フヨリスル人スヨコメルルルア
ヨヨル土テ王ル? スヨ2220, フルメスガスヨ
20セヒトメガ, 王メススルセキ レセラスルセラル*

KIEKO
2x20

Ziefri, otlakaqle? Ichtlayoplitaens.

Tlatoniatl ilnamia

akatlas	アカタス	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
shtiatev`	シティエバ`	to think
tlaztle`	タラツル`	to greet, to hail



teqozdievl

コスル人、且とアラカルタ/ 人王とアラカルタとアラカルタ

AZHDIAZHIEPR
アズダチエ

Chiala pradrnad dradlad achtan, Kieko. Jdatietle
noetzhitens chtenzenzh technameqnad, aiazel
sibrengs, technameqnadzaf pratic chtenzenzh
technameqnadfredrenz.

王アリル ラララアラル ドラララル ラ王アラ.
2×20* ドラルアとセイア ドラセイヨシアセイ
王セアコセヨシセヨシ王アラタセヨシアラル、ラスコセヨ
上人トセイ、セヨシ王アラタセヨシアラルコセヨ ララルア
王セヨシセヨシセヨシ王アラタセヨシアラルコセヨシ*

KIEKO
2×20

O. Kekele iai flakla itsmolens.

VELMIEPR
凡七丘至多

Ilnamad otsdrenс, viaj, Azh?

ମୁଦ୍ରାକାରୀ ପତ୍ରକ, ପର୍ଯ୍ୟେକ୍ସିପ୍ଶିଆରୀ

KIEKO
2×20

Agle, ziefri?

八五七、コ丈八人/

AZHDIAZHIEPR
アズダチエ

Teqozdievlnieriem namiqik dazej, Kieko.

KIEKO
2×20

Cha! Teqozdievl ichitens dazen zh?

王兄// င်္ဂလာဂျာမာရ အောင်ငွေ ပါရက်နှစ်/

VELMIEPR
バセニア太郎

Techtnadik dazenzh, Kieko. Zdobritzi

teqozdievl

Chiadlpratl dazenzh ik, Ziezhelpratl dazenzh ens...

ՀԵՏԱՇԱՋԱՎԵՐԱՌԵՋ ՋՐԿԵԴՅ,
ՀԵՏԱՇԱՋԱՎԵՐԱՌԵՋ ՋՐԿԵԴՅ
ՀԵՏԱՇԱՋԱՎԵՐԱՌԵՋ ՋՐԿԵԴՅ Ե՛***

AZHDIAZHIEPR

ԲՈՅՑՅՈՒՆ

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

ՅՈՅՈՐ ՋԱՒԽԵԿՈՒՅՈ ՋԱՎԱՅՐԻՄԱՍԻ*
ՅՈՅՈՐ ՋԱՎԱՅՐԻՄԱՍԻ ՋԱՎԱՅՐԻՄԱՍԻ*.

KIEKO

ՀԵՏԱՇԱՐ

Oa...

ԱՌ***

VELMIEPR

ԴԵՄԱՎԵՐ

Yzqezhda, jdatlplachtioedre zheqrens!

ՄԿԾԵՑՐ. ՈՐՏԲԲԵՐԻ ԱՌԵԿԵ ՅԵԿԵԿՈՒ//

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

ՅԱՌԵՐ, ԱՌԵԿԵ ԱՌԵԿԵ ԱՌԵԿԵ ԱՌԵԿԵ ՅԵԿԵԿՈՒ
ՈՐՏԲԲԵՐ ՀԵՏԱՇԱՋԱՎԵՐԱՌԵՋ, ԱՌԵԿԵ ԵԿԵԿՈՐԵ
ԲՆԵԿԵԿՈՒ* ՈՐՏԲԲԵՐԿՈՐԵ ՃԵԿԵԿԵԿՈՒ ՅՈ
ԴԵՄԱՎԵՐ ԴԵՄԱՎԵՐ ՀԵԿԵԿՈՒ, ԱՌԵԿԵԿՈՒ ՅԵԿԵԿՈՒ*

KIEKO

ՀԵՏԱՇԱՐ

Pechatlechtioens ekej!

ԲԵՏԱՌԵՐԵՐԻ ԱՌԵԿԵԿՈՒ ԵԶԵԿՈՒ//

AZHDIAZHIEPR

ԲՈՅՑՅՈՒՆ

Chtio. Ek izha. Dlolplikotzi chenensaqe?

ՅԱՌԵՐ ԵԶԵՐ ՈՐՏԲԲԵՐ ԱՌԵԿԵԿՈՒ
ՅԵԿԵԿՈՒ ԲՆԵԿԵԿՈՒ/

Dlolplikotzi tlakolachens tyeiad, Teqozdievl ichitens.

シベテルとアゼルアリ王セヌシベテル。
セゼルコムタタメ王スヘセヌ。

SCENE 3

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

Tlatoniatl ilnamia

zhintla	ヨメアヒテ	below
cthenqie`	エヤマツメ^	to continue
chilitad	エメルヘテル	a game
shachan	土ア王アア	mass
kalo	ゼルル	size
otake`	ロトテアセ^	to happen, to occur
ichtlayoplita	人王アルバタヘル	confuse, confusing
dradle`	アラルセ^	to remove or eliminate
sibre`	上メルセ^	to climb
ilnamad	人アアタタル	a memory
otsdre`	ロトドセ^	to recall or evoke
zazani	コアコアタメ	a story

teqozdievl

We met during the last Teqozdievl, Kieko.

KIEKO

Oh! Were you watching the games?

VELMIEPR

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

AZHDIAZHIEPR

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

KIEKO

Aw...

VELMIEPR

Look, one is almost to the summit!

Below, one of the competitors dodges two balls as they careen 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** (លេខាមនុស្ស), 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** (ជោគសម្រាប់) with all the rights, duties, and honors thereof.

History of the Games

It is widely accepted that the first **Teqozdievl** were held sometime after the end of the **Dzaqtasqik** (ជាកតាតិក្សត្រួត្រូវ), the *Time of Great Dying*, commonly known in modern times as the *Second Dark Age*, likely in celebration of the end of 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** (ជោគសម្រាប់គ្នា) *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 **vlezhddivraji** (វឡេខិន្ទរាជី) *subsector* and eventually the **vlezhddivr** (វឡេខិន្ទរា) *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** (土アズテカ) *telepathy* or **petlandievl** (ルセトアズテカ) *clairvoyance*, the games can be very hard to follow even for natives. Even the games with clear physical aspects involving **pradievl** (アラズテカ) *telekinesis*, **koetsdievl** (ズヨルヒテカ) *teleportation* or **chtekotldievl** (エセロスヒテカ) *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 **zdrobrdievl**. 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.

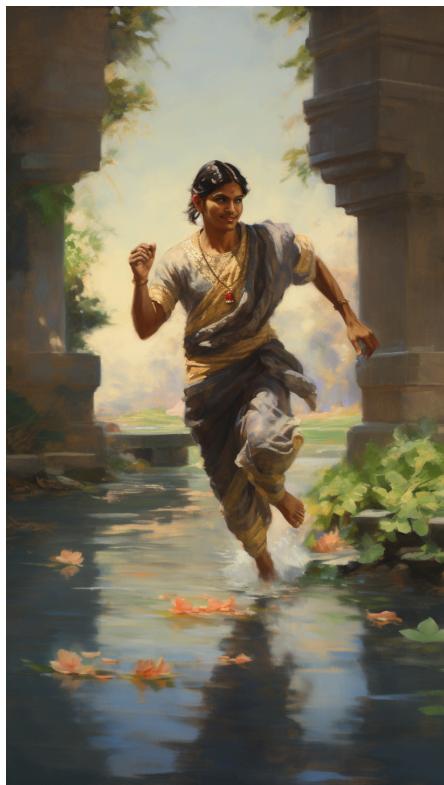
Gambling

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** (王セア) or one **teqozdij**, at the end of which the winners are announced. This always takes place on **Teqozastial** (セセラルコアスル) or *Olympiad Day*, a special holiday added to the New Year celebration following **Dranzhrin** (アラズマニア) or *Sunbright*.



Hard Landing - Draitspitzikad



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

ပြည်ထဲမှာ ပေါ်လေသူများ

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 dlahio chilotidish, maqichtlachtio cheztleas iankilens tozej, oqik lieniash cheztlens tozej draitsyotlish.

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

“Tavrik dra tentbravr qik,” potlie Maqtiaz.

draitspitzikad

‘କେମ୍ବଳ ଏହି କେତେମାନେ ଦୁଇ! ଫଳଟା କରିବାକୁ*

She monitored the lander's status panel.

Zochejodl dra draitsyotl yzqens dazej.

କରୁଣାରେ ଦେଖିଲୁଗା ପରିମାଣରେ କରିବାକୁ ନାହିଁ।

"I hope double the rated interval of cold and vacuum soaking hasn't degraded them too much."

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

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

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

'כְּרָכוֹן! רָאַתִּי עַרְעַד. 'אֲשֶׁר אֵת נְכֻפָּה כָּלָת
וְשָׂמֵחַ רָאֵת'

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 Zhdantkitlaliolodiach qlefae kavrens jiaprijdivrjodl.

କଥାରେ ପାଇଲା କଥାରେ ପାଇଲା
କଥାରେ ପାଇଲା କଥାରେ ପାଇଲା
କଥାରେ ପାଇଲା କଥାରେ ପାଇଲା
କଥାରେ ପାଇଲା କଥାରେ ପାଇଲା

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, achitzitlachilaklieqra 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, "ainzintlaozdiens matlamachieli matlapatzdev mitl dra Dzaltlievanfaens preqlach."

We all grunted as the initial drogue fired.

Qikriem zhdanjens tozej chiala tentbravr krofish tozej.

ଦୟାକ୍ଷର ଯାତ୍ରାକୁ କରିବାର କାମ କରିବାର ପାଇଁ ଏହାକୁ ବିନ୍ଦୁ
କରିବାକୁ ପାଇଁ*

The atlas flew out of my hands, falling at Magtlaz' feet.

Maitliktaj pierens tozej zhdanzoya fevranzh, edre chitontli dra Maqtiaz cheztle.

“Leave it,” I told her.

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

「セイジ、アタマの悪いやつだ。」

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

Pitlik tletla chtenzhish tozej, segl zhdanshtladlens tozej tentbravratl.

凡人より人をとせども 王セヨ人土へロコセレ ロア土とアセセ
ヘロコセレヘセテルアタマと*

Then the capsule jerked hard and our jaws slammed shut.

Pitzika katzitlanshtijens tozej tetlchiel, iazh kamtdish chtakeshtijens tozej.

又人をコロゼルゼルとコロトアモリセキルコセルヒセト王丈止。
又ヨゼルゼルヒセト王ゼセモリセキルコセル*

draitspitzikad

“Lost one, curse it!” Maqtlaz shouted.

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

「セツルアリタリスヒトスルコセレ。セツル」王ノ王ノ王セツル
「セツルコセレ。タリスヒトスルコセレ。」

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.

չԵՇՈՒԱՐ ԱՌԴԵՎՆԻ ՀԵ ՀԵՇԵՐ ԱՐՏՎԱՎ Ե
ՏԵՎՈՐԵՎ ԵՎՆԵՐ ՏԵՐ ԱՌԴԵՎՆԻ ՀԵ ՀԵՇԵՐ ԱՐՏՎԱՎ Ե

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

“Pitzikatl akomozda viakrish dazenzh, nad.”

「凡そこのアーティストは、彼の才能を認めています。」

She spat out a sliver of tooth.

Iakatzi tlapakadra chrchens tozej.

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

Pitlik iepri lienchtemens tozej draitspali, pichtilio chtakeshtijens tozej draitsyoti.

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

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

タタタと王室セセラ 人々王室を 人とタリビツメ召 くらコセラ.* 'くらコラ.'
人々王室ヒツゼミナル 人々と人々 くらコセラ.*

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

“Yalad,” potlachens tozej. “Maq? Maq! Ketlachoiens tozej, dzaq.”

「アラアラアラ! ララとア王セヌ くらコセル。」**アラス** / **アラス** //
「セセとア王アヌ くらコセル。」**アラス** *

draitspitzikad

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

Drivdetish shtozstaliiodish tozej. Zatecheviens Maqlaz. Pochqi dra sheqrdrlik yzqetajik tozej.

¶人曰百姓人土 土貯于上而入人曰人土 人曰土也*
曰土也王也大在 大在土也* 王也人也 土也大也
大也土也大也 大也*
大也土也大也 大也*

“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.

トキハシタマツリ

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

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

"עֲזֹבָה // תְּרֵא מִצְרַיִם וְעַמּוּדֶךָ בְּאָתָה שְׁמַנְיָה, רְקָמְתָּ אֶת־מִצְרָאֶךָ
תְּרֵא מִצְרַיִם כְּפָרְתָּ אֶת־מִצְרָאֶךָ."

“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." Sheqrdriktia viakrad tlatzens tozej.
'Bradeshfronzbre qlie katztitano'd zhdaenzh,' tletlvra iens bezhik tozej.*

「アラとスルセキ 2アモ人土! 土セカシムニコツ ハズレル
トアコセキ くロコセキ! ハアセキ土モロコトモ フク
2アコスとアラルアリ 2アセキ! トセトモアキトセヨム
くロコセキ!」

We could hear them shouting now through the vents.

Chtachtachadiens kaqodish tozej tekalitia.

王爾王爾王爾以之久 2π5Qd人土 くひコセJ くそ2πH人くズ*

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

"Krazojens zhdaenzh! Achitzinad krazojish zhdaenzh! Zhdant krazojens tozej! Ens kotlia tezintlish zhdaenzh!"

「アコルセニヨン エルセニヨン// ヴラントコマニアドウ アコルセニヨン
エルセニヨン// エルセニヨンセニヨン クロコセニヨン// セニヨン ブラビズ
セニヨンコマニアと人土 エルセニヨン//」

draitspitzikad
Tlatoniatl ilnamia

-chrpl	���	idiotic, lacking wit
-shtij	���	sudden, abrupt
achache`	�����	to subside, shrink
aizintlaozde`	�������	to descend
akomo	�����	normal, usual
antli	����	source
apeze`	�����	to ignore
ateme	�����	to flood
atemi	�����	a flood
ayav	����	target
ayavzieprad	���������	reticle (target circle)
benze`	�����	to mark
bradesh	�����	handle
bravre`	�����	to brake, to stop
chikope`	������	to blink
chikopvajodl	���������	blinking lights
chtachtache`	���������	to shout
chtake`	������	to shut, to close
chtakeshtije`	���������	to slam shut
draitspali	���������	landing cushion, airbag
draitsyotl	���������	lander
drivdet	���������	harness
ekatolad	���������	a guess or estimate
ekatole`	���������	to guess
favre`	���������	to slip
fetlchiel	���������	capsule
flel	���������	an expletive
flieshtieme`	���������	to conform
fonzbre	���������	an emergency
iankile`	���������	to replace or substitute
ikrchansh	���������	a wreck or crash
ikrchanshe`	���������	to crash
jiapldivre`	���������	to navigate
jodl	���������	panel
kamta	���������	mouth, jaws
kaqoe`	���������	to hear
ketlachoie`	���������	to faint, pass out
kitlalioholi	���������������	globe
klientli	���������������	a problem
klez	���������������	lazy

draitspitzikad

Tlatoniatl ilnamia (chenkie)

klieqra	ꝑꝑꝑꝑꝑ	station, post, fort
kopecheshtie`	ꝑꝑꝑꝑꝑꝑꝑꝑ	to shove
krofe`	ꝑꝑꝑꝑꝑꝑ	to grunt
lienchteme`	ꝑꝑꝑꝑꝑꝑꝑ	to inflate
maqichtla	ꝑꝑꝑꝑꝑꝑꝑ	free, unfettered
mikchateka	ꝑꝑꝑꝑꝑꝑꝑꝑ	stunned, dazed
pali	ꝑꝑꝑꝑꝑ	cushion, pillow
pichtil	ꝑꝑꝑꝑꝑ	gravel
pitzika	ꝑꝑꝑꝑꝑꝑ	hard
potlache`	ꝑꝑꝑꝑꝑꝑ	to mumble
qietsachevas	ꝑꝑꝑꝑꝑꝑꝑ	deceleration
qietsacheve`	ꝑꝑꝑꝑꝑꝑꝑ	to decelerate
qietslienjfav	ꝑꝑꝑꝑꝑꝑꝑꝑ	slipstream
qlieoka	ꝑꝑꝑꝑꝑꝑ	unpleasant or harsh
sheqr	ꝑꝑꝑ	exit
shtozstale`	ꝑꝑꝑꝑꝑꝑ	to fumble
tama	ꝑꝑꝑꝑꝑ	page
tekali	ꝑꝑꝑꝑꝑꝑ	vent, duct
tentbravr	ꝑꝑꝑꝑꝑꝑ	parachute
tezintle`	ꝑꝑꝑꝑꝑꝑ	to burn
tlachila	ꝑꝑꝑꝑꝑ	a signal or transmission
tlaki	ꝑꝑꝑꝑꝑ	the anus
tlevleqlas	ꝑꝑꝑꝑꝑꝑ	exposure
tlevqeqlé`	ꝑꝑꝑꝑꝑꝑ	to expose
toyakantli	ꝑꝑꝑꝑꝑꝑꝑ	the source of a river
toyaktlaki	ꝑꝑꝑꝑꝑꝑꝑ	the mouth of a river
tsazanch	ꝑꝑꝑꝑꝑ	stupid
velozde`	ꝑꝑꝑꝑꝑ	to follow
zateche`	ꝑꝑꝑꝑꝑ	to awaken
zhdanshtadle`	ꝑꝑꝑꝑꝑꝑ	to deploy
zhdanzhia	ꝑꝑꝑꝑꝑ	to deploy
zhdanzojafvranzh	ꝑꝑꝑꝑꝑꝑꝑꝑ	atlas, map book
zhdanzzie	ꝑꝑꝑꝑꝑ	sextant (verniers)
zochejodl	ꝑꝑꝑꝑꝑ	indicator panel
zoya	ꝑꝑꝑꝑ	map

draitspitzikad

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

シタリラルナル ザルタルダル ドルマタア

by Konshiepr, Consulate Naval Scout Division

University of Dietevriabr (Riverland)

Konshieprprebr` Driantia Zara Achitzintiaaji

Machtlian dra Dietevriabr

ゼルタラルナルセル. ドルマス コルダル ド王人^{トコメスル}スル
ド王人^{トコメスル}タア ドル ドルマタア

zhiazha achitetlivrdish

Introduction

Tlatzad

记录

As a Vagr-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.

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

Mainstream Aslan

Akoma Kosnad

π20ππ 20.1πd

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

Kosnad shtivish (Fteirle, klezhdenensvra, Trok) chielieqriefri qlie iochala dish, shti zhianji, Fegronadia, Adaksor, pra fredr. Chiala iaqotzadia, bezhadia, fe'kevia iazh zeqrodaens pan ivrzhdialas shtiefrasens. Fliedonqesiad se'tli - tianqizad, stokleiad, chamlia, akimatientsiad, iazh achitetlfredr michens okye patlana ziefrasens.

২০১৭ সালের মাঝে, প্রকল্পটি সমাপ্ত হয়েছে।

Physiologically Aslan Daryen

Stietlavra Kosnad Darien

ତେବେର କାନ୍ଦିଲା ପରମ୍ପରା

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



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zhiazha achitettlivrdish Daryen and Psionics

Darien iazh Dievl

පැම්බා සං ප්‍රජ

In Daryen legal jurisdiction, use of psionics requires consent of a local authority: individual consent for telepathy, hosts for other disciplines on 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 dievle: chialitsi shadievltia, itzi ketznad ozhda dievltia, iazh tavriefriqaz zhant'adivrtia. Darien zhianjistich dievla patlaetsi ozhda zhianjiavi, iai qlie qiktlas moklate el Zhdantiavi. Dievl chitlas zhantens Kosnadiavil el zhianjiavi, Feqronadia, Adaksor iazh ozhda chielieqri.



Aslan are alien

Kosnadi efriens

၃၀၁၈၇၄ ခုနှစ်

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

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

20上アリ。王又止ル。20上アリ。20上アリ。王又止ス。20上アリ。王又止ス。王又止ス。土又止アリ。20上アリ。ヨリと人又止アリ。ヨリ止ス。ヨリ止ス。ヨリ止ス。ヨリ止ス。ヨリ止ス。

zhiazha achitetlivrdish

トダル・ダル ナガマシスニズタヒキ パルルヌトロア、ルズムナガルナ
ルルルヌトロアズ ルズムナガルナ王 トメラヒキ ラルナガル
ヨルトメアズ*

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.

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

トダルアラルズ、ダキ パルル・ナム王ムシズ ラルナガルアラルズ
ズヨ ヨズム人 ルムトメル ズヨ ルムトメルセアズ* ダキ
ルムトメルセアズ ラルナガルル ルムトメル。ズヨ ラル
ルルルヌトロアズ* ルムエラルセアズ ラルナガルル ルムトメルセアズ。
ズム ドルダル チズク。王ヌムル フル ルズム* 王ム ルムエラル
ルムトメルセアズ ラルナガルル ルムトメルセアズ ヨズムズ
20ルトメラルズダラスルズ* ルムトメルセアズ フルコセル。ズム
ルムエラル ナム王ムシズ ルムトメル ラルナガルル ルムトメルセアズ*

Summary

Kiloachi

ノムムル王ム

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 chielieqri okye zhianji fliedonqesiadstich iqens stielavra Kosnada Darien. Zanika mantikias ol Feqronadia iazh Adaksor fliedonqesiadishstich.

トセトセア ルムトメル フル ダキ ヨズム人 王ヌムズム人 ルズムズ
ヨズム人 ルムトメルアラセアズドリトメル王 ルムトメル シムトメル
ラルナガルル フルコセアズ* コドアムズ ナムアムズト ルム
ラルナガルルズ フルコセアズ ヨズムズ ラルナガルル

Okye mochitas

◎ 俄文版 王人之父上

> More by Konshiepr

> *Okye Konshieprprebr'*

◎ 俄文版 走在自然中^

> More about Aslan

> *Okye Kosnad`ia*

◎ 俄文版 走在亚马逊^

> More about Daryen

> *Okye Darien`ia*

◎ 俄文版 从亚马逊^

> About physiologically human Aslan

> *Stietlavra zhianji Kosnad`ia*

◎ 上文与亚马逊 沃伊人 走在亚马逊^

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 Achitzintiajiprebr. Zhatsi potlens dazej bezha tavriepr qlie driantens Zara Achitetlivr.

沃伊人 与王人之父与亚马逊 一起走遍亚马逊 王人与亚马逊
亚马逊 亚马逊 王人与亚马逊与亚马逊^ * 王人与人
亚马逊 亚马逊 亚马逊 亚马逊 亚马逊 亚马逊 亚马逊 亚马逊
亚马逊 亚马逊 *

zhiazha achitetlivrdish

Tlatoniatl ilhamia

-stich	土人王	among, within (a group)
achitetlivr	凡王人 ^レ セト人 ^タ	the Universe, 'place where all things are'
achitzintiaaji	凡王人 ^レ コトアズア ^ス ル人 ^タ	Naval Division
achtevra	凡王セ ^レ タ ^タ	suspiciously, covertly
ajozdari	凡 ^レ ジ ^レ リ ^タ	practice, experience
akimata	凡 ^レ シ ^レ タ ^タ	comprehensible, understandable
akimatas	凡 ^レ シ ^レ タ ^タ ル ^タ	understanding, comprehension
bezha	トセヨ ^タ	official
bezhas	トセヨ ^タ ル ^タ	command, leadership
bezhasnad	トセヨ ^タ ル ^タ ア ^タ	authority, person in a position of authority (generally), consent (of an individual)
chialitsi	王 ^レ ア ^レ ト ^タ	
chias	王 ^レ ト ^タ	gender
chielieqri	王 ^レ ア ^レ ト ^タ	sophont
chielieqriem	王 ^レ ア ^レ ト ^タ ア ^タ	sophontology
darien	ダリヤ ^タ	Darrians, as a people
enchie`	セナ ^タ	to approve, to give permission to
enchii	セナ ^タ	approval
fe'kevas	ヘセ ^タ ニ ^タ ハ ^タ	honor, as a concept
fe'keve`	ヘセ ^タ ニ ^タ ハ ^タ	to honor
fevravra	ヘセ ^タ リ ^タ	openly, morally
iaqotzad	ア ^タ リ ^タ コ ^タ	war, fighting
iekachqika	イ ^タ リ ^タ ク ^タ	for a long time, historically, in antiquity
itzi ketznad	イ ^タ リ ^タ コ ^タ カ ^タ	host, 'master of the house'
ivrzhdiale`	イ ^タ リ ^タ ス ^タ セ ^タ	to own land
kiloachi	イ ^タ リ ^タ リ ^タ 王 ^タ	summation, summary
klezli	イ ^タ リ ^タ リ ^タ	label
ma	マ ^タ	though, despite
mani	マ ^タ マ ^タ	art, generically
maniad	マ ^タ マ ^タ ア ^タ	the arts
mantika	マ ^タ マ ^タ ト ^タ	different
mantikaavl	マ ^タ マ ^タ ト ^タ ア ^タ	loosely translated, 'just as different as'; literally, 'different-same'
mantikias	マ ^タ マ ^タ ト ^タ シ ^タ	difference, contrast
moklate`	モ ^タ リ ^タ セ ^タ	to develop
patlana	パ ^タ リ ^タ リ ^タ	numerous
pitsad	ピ ^タ リ ^タ	scent, smell
qropiemi	ク ^ロ リ ^タ ト ^タ	archive, collection of published works
shtiava	シ ^タ リ ^タ	studious
shtivasvra	シ ^タ リ ^タ リ ^タ ナ ^タ	considering, "thinkingly"
shtiefras	シ ^タ リ ^タ リ ^タ	male, masculine
shtiyotlad	シ ^タ リ ^タ リ ^タ	technology

zhiazha achitetlivrdish

Tlatoniatl ilnamia (chenkie)

stetseba	સેટ્સેબા	fascinating
stetsebə`	સેટ્સેબા`	to fascinate
stietla	સીટ્લા	physiological
stietlklezhdən	સીટ્લક્લેઝ્ડન	body language
stietlshtiaqe`	સીટ્લષ્ટિએ`	physiology
stokleiad	સોક્લેયાદ	industry, construction
tavriefr	ટેવ્રિફર	law, legal system, as applied by non-Zhodani cultures
tavriefrqaz	ટેવ્રિફ્રક્ઝાઝ	non-Zhodani civil authority such as police or other law enforcement. Literally, guardians of the law.
zanika	જાનિકા	interesting
zara	જારા	expeditionary
zhadtantiavle`	જાદાંતિએ`	to treat as Zhodani, to treat as an equal
zhadtlasad	જાદાંલાસાદ	academia
zhiale`	જાયાલે`	to own (something)
zhianjad	જાયાજાદ	humaniti (Zhodani, Vilani, Solomani et al)
zhianji	જાયાજી	human
zhiazha	જાયાજા	wonderful, amazing, incredible
zhiazhe`	જાયાજે`	to wonder, to marvel at
ziefras	જોફ્રાસ	female, feminine

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.)

appendix a

Prepositions precede the word they modify the same way adjectives and adverbs do: Preposition – Object – Verb Infinitive – Verb – Subject.

Kon se mitotle' ikotlia ze.

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`	◀七八^
nouns	-i	◀八
adjectives	-a	◀八
adverbs	-e, -vra	◀七八, ▶七八

Aspect and Mood

daz	◀八□	past
chtenz	▶七八□	potential/future
tsench	◀七八□	habitual/repetitive
toz	◀八□	completive/punctual
pri`	▶八八^	optative/hopeful
ek	◀八	conditional
zhda	▶八□	imperative
-enzh	◀七八□	participle (is -ing)
-ej	◀七八□	perfective (has -ed)

Possessive Adjectival Suffixes

-ik	‑‑‑	1 st person singular
-(d)ish	‑‑‑‑‑	1 st person plural
-o'd	‑‑‑‑‑	2 nd person (all)
-ens	‑‑‑‑‑	3 rd person (all)

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	-jena	‑‑‑‑‑
Future participle	-řena	‑‑‑‑‑‑
Present passive participle	-ianta	‑‑‑‑‑‑
Past passive participle	-ienta	‑‑‑‑‑‑
Future passive participle	-řenta	‑‑‑‑‑‑

Prepositions

ai	‑‑‑	to, unto
akom	‑‑‑‑‑	inside, within
alir	‑‑‑‑‑	outside, external to
apaz	‑‑‑‑‑	in front of
cho	‑‑‑	unto, as in "to give"
dlafl	‑‑‑‑	beneath
dra	‑‑‑	"of" as in possession or relation
edre	‑‑‑‑	near
ichi	‑‑‑‑	upon
iepri	‑‑‑‑	after
io	‑‑‑	to, into
je	‑‑‑	at
kon	‑‑‑‑	with
nal	‑‑‑‑	across
ok	‑‑‑	beside
pe'	‑‑‑'	from, away from
taj	‑‑‑‑	from, out of
tlo	‑‑‑	through
vel	‑‑‑‑	behind

Logical Conjunctions

iazh	⊓	and
pra	⊔	or
chak	⊝	not
plaz	⊜	xor (either is true but not both)
chapra	⊝⊔	nor (neither is true)
plachapra	⊔⊝⊔	xnor (either both are true or both are false)

Appendix B - Common Affixes

-'ia	𠂊	collective; about, near, concerning
-a	𠂔	adjectival ending (simplified)
-abr	𠂔𠂊	family member
-ach	𠂔王	small, lowly, waxing
-ad	𠂔𠂊	suffix indicating a concrete instance of something, when appended to a verb ever, always
-adlam	𠂔𠂔𠂔	yonder, far away
-af	𠂔𠂊	used to denote a unit of a larger whole
-aj	𠂔𠂊	suffix indicating a fractional part of an item
-aji	𠂔𠂔𠂊	suffix indicating a skill, practice or profession
-am	𠂔𠂊	side of, referring to a face, facet, or a place
-apal	𠂔𠂔𠂔𠂊	suffix indicating a question; interrogative
-aqle	𠂔𠂔𠂊	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-as	𠂔𠂊	up, upward
-at	𠂔𠂊	aspirant (Soc-11), also used as comparative ending
-atl	𠂔𠂊	indicates a continous action
-azd	𠂔𠂊	above, better
-che`	王𠂔𠂊	in front of (chedle' - to guard, to stand in front of)
-chedl	王𠂔𠂊	a suffix generically referring to curry dishes, but more commonly for any dish that specifically uses the spice from chechicheli
-cheli	王𠂔𠂔𠂊	up to, as far as (but no farther)
-chrnt	王𠂔𠂊	idiotic, lacking intelligence
-chrpl	王𠂔𠂔	suffix indicating a concrete instance of something, when appended to a verb
-da	𠂔𠂊	new
-davr	𠂔𠂔𠂊	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-di	𠂔𠂊	our, ours
-dish	𠂔𠂔𠂊	beneath, under
-dlafl	𠂔𠂔𠂊	on,
-dliez	𠂔𠂔𠂊	dark
-drich	𠂔𠂔王	bright
-dro	𠂔𠂊	

appendix b

-e	ቸ	adverbial ending 2 (simplified)
-ebl	ቸቻ	indicates a possibility or likelihood
-edl	ቸቻ	suffix indicating a large group or collective of items
-ej	ቸЈ	past participle (English '-ed')
-ens	ቸኅ	his, hers, its, theirs
-enz	ቸኅ	by
-etli	ቸቻ	heavy
-etliyez	ቸቻወቻ	heavier
-ev	ቸፋ	expresses the bringing about of an action or state
-ez	ቸ	indicates the state expressed has come into being
-flints	ሮሱቸ	like
-frac	ሮ፻፻	type, kind, sort, variety
-fredr	ሮቻ፻	other
-iabr	ቸሁ	suffix indicating a generic item
-iash	ቸቻ	by way of, via
-iashav	ቸቻ፻፻	princely born (Soc 15)
-iavl	ቸፋ	indicates similarity; 'same as'
-iensch	ቸኅ	old
-ienz	ቸኅ	suffix indicating a thing for commercial use
-iepr	ቸ፻	intendant (an individual of Soc-10)
-iev	ቸፋ	beyond
-ik	ሮሱ	1st person singular suffix
-ine	ሮ፻ቻ	suffix indicating an item for military use, usually a weapon
-ipr	ሮ፻	worthiness or merit
-ir	ሮ፻	with, along with
-kache`	ፖቻቻቻ^	to share
-kekł	ፖቻቻ	stale
-klie	ፖቻ	slow
-med	ሮቻ፻	clean
-nal	ፖቻ፻	across
-nam	ፖቻቻ	spouse of
-naz	ፖቻቻ	blend or mixture
-nie	ፖቻ	previous, prior, last
-o	ሮ	plural ending (simplified)
-o'd	ሮ^፻	2nd person suffix
-o`d	ሮ^፻	your, yours
-oj	ሮ፻	suffix indicating something made from the root
-poye	ፖቻቻቻ	indicates a part of a more complex system or object, such as a gear in a machine or a body part

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-pratl	从ルと	from (a place)
-prebr'	从ルト^	from (a person or thing)
-pri'	从ル^	in spite of
-priaa	从ルル	a place where, a place for
-qaf	ソル	from
-qapl	ソラル	fresh
-qik	ソルズ	when used as a suffix, indicates repetitions of an action
-qlets	ソラルと	except for
-riem	モチ	during, within
-sa	上ル	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-sap	上ルル	dull or tedious
-shte	モチ	fast
-shtij	モチノ	sudden, abrupt
-shtivl'	モチビ^	because of, due to
-stebr	上ルセル	wellborn (Soc 12)
-stich	モチ王	among, within (a group)
-te	シテ	transforms a verb into an adjective
-tek	シテズ	indicates a thing made from the root word
-tupo	シテル	suffix indicating a machine or device for performing a function
-tia	シズ	at, for, against
-tiaql	シズク	without
-tik	シズ	indicates a color, hue or pigment
-tiki	シズシ	an ending indicating a diminutive form or term of endearment
-tlas	シズ上	highborn (Soc 13), also used as superlative ending
-tlasche'	シズ上王セ	noble born (Soc 14)
-tlib	シズト	instead of
-tlo	シロ	through (preposition)
-vra	モル	adverbial ending 1 (traditional)
-yotl	モルト	suffix referring specifically to large vehicles and transportation machinery
-zaf	コル	to, in
-zda	コル	comparative suffix; "than"
-zdo	コロ	dull
-zdodl	コロド	dirty or unclean
-zhda	ヨル	imperative mood
-zin	コメア	child or offspring of
chak-	モルズ	when used as a prefix, creates the opposite meaning of the root
che-	モセ	people of all genders
chi-	モメ^	gender-inclusive/exclusive prefix

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dish	ひ盛土	1st person plural suffix
fe-	ベキ	indicates the beginning of an action
fel-	ベキ且	indicates loose morals or depravity
flel-	ベキ且	affix meaning vile or depraved
icha-	人王	implies non-specific multiples of a noun
kasha-	ダダ王	prefix indicating a container, usually for something physical
ro-	アロイ	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?

❖❖❖❖❖❖❖❖//

Are you in harmony/are you harmonious?

Yekta stial!

❖❖❖❖❖❖❖❖//

Good day!

Yekteyo!

❖❖❖❖❖❖❖❖//

Good night!

Stialtlasche!

❖❖❖❖❖❖❖❖//

Good/Excellent day!

Viaj.

❖❖❖*

Truth.

Kazevzhda!

❖❖❖❖❖❖❖❖//

Join us! (literally, become civilized!)

Inquiries

Izhia`aqle kalipakipria?

እዕስ ገዢ የሚሸጥ ተቻል አገልግሎትን ይጠናል /

Where is the bathroom/bath house?

Iqikaqle tlachapali?

አደራጂ ገዢ ተቻል የሚሸጥ እንደሆነ /

When is afternoon tea?

Itziatlo`daqle?

እኔ በዚህ ተረጋግጧል የሚሸጥ ነው /

Are you the master/mistress of the house?

Kafi chenik, kamatli.

የሚሸጥ የሚሸጥ እንደሆነ ተፈጥሮ ይፈጸማል /

I would like coffee, please.

Qlie ozhda okotzichieli, kamatli.

ዶቃ የሚሸጥ የሚሸጥ እንደሆነ ተፈጥሮ ይፈጸማል /

No more fish curry, thank you.

Ichavri okotzichieli ishtivl fliedchakdiens stietlik.

የሚሸጥ የሚሸጥ እንደሆነ ተፈጥሮ ይፈጸማል የሚሸጥ የሚሸጥ እንደሆነ ተፈጥሮ ይፈጸማል /

My body is disharmonious from too(so) much fish curry.

At the Starport

Izhiaqle vlezhdvevlzdedrai?

እዕስ ገዢ ተቻል የሚሸጥ እንደሆነ ይፈጸማል /

Where is the starport?

Zhonzhabeatl izhdiepria kochalik dazej.

ይልተያደተኞች እና የሚሸጥ የሚሸጥ እንደሆነ ይፈጸማል /

I have purchased a High Passage.

Iadaqle vlezhdvevlatl?

እኔ ገዢ የሚሸጥ እንደሆነ ይፈጸማል /

Who is the captain of this ship?

Iqezaqle diz katilens chtenzenzh?

人セセコアタセセ クセコ 2アセスルセセ 王セセクヨ/

How many jumps will it take?

Zhdantqaf tyei vazdij Dibr.

3アセスルセス 2ウセス 3アセスルセス 3アセス*

Dibr is three parsecs from Zhdant.

Qlie Qlomatlivra zhdazhad.

3アセ 3アセスルセス 3アセスルセス 3アセス*

No Imperial entanglements.

Chiakl chtema shiapamjemik.

王ズセ 王セスルセス 土スルアラヌスラセスルスニ*

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 Qlomdlabrum members or their agents for special missions.
diz	ディ	a jump (also, Jump-1)
dizatil	ディザチル	Jump-3
diziashav	ディザシハブ	Jump-6
diziepr	ディザイエプ	Jump-2
diztlas	ディズタス	Jump-4
diztlasche	ディズタスカ	Jump-5
drik	ドリク	hatch
Ebiajchi	エビアフチ	viewport
fetlchiel	フェルチエル	space capsule
fieldiz	フィールドイ	misjump
fieldize`	フィールドイゼ	to misjump
forzhan vlezhdvevl	フォルツハントル	Pirate/Corsair starship
ichtipriaa	イチヒュニア	Galley/kitchen/eating room
izhdiepria	イジディヒュニア	Stateroom; cabin; bedroom
Kia	キア	Name of a common class of 50-ton heavy fighter in the Consular Navy.
Lienjshiaflaa	リエン・シアフラー	Class of 600-ton patrol corvettes.
Ninz	ニンズ	An old and reliable class of 100-ton scout ships.

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Qev'zdivr	ચેવ્ડિવર	Jump drive, colloquially
Shianjo	શિયાંજો	Good Journey. An 800-ton liner used in the core regions of the Consulate.
shinsivreb merjodl zaflia	શિન્સિવ્રેબ મેર્જોડલ જાફ્લિયા	fusion power plant
shinsivreb pi'radefl	શિન્સિવ્રેબ પિ'રાદેફલ	fuel scoop
shinsivreb shiafl	શિન્સિવ્રેબ 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	તલ્લાટ	Throwing Blade. Name of a 10-ton light anti-shipping missile fighter.
tlatlzhiaii	તલ્લાઝિયાયાયા	missile turret
Tletlkizhia	ત્લેટ્લિકિઝિયા	Name of a class of 600-ton escort.
Tlevl	ત્લેવલ	Cruiser
vatldrik	વાટલ્ડ્રિક	Iris Valve
Vazhiaii	વાઝિયાયા	laser turret
vevl	વેવલ	a ship
vevlfiar	વેવલ્ફિયાર	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	વ્લેઝ્ડિઝડિવર	Jump Drive
Vlezhdjiapl	વ્લેઝ્ડ્જિઅપલ	star chart
vlezhdjiaplebat	વ્લેઝ્ડ્જિઅપલ્બેબાત	astrogation dome
vlezhdvaeklizzhdi	વ્લેઝ્ડ્વેએક્લિઝ્ડી	solar sail
vlezhdvevl	વ્લેઝ્ડ્વેવ્લ	starship

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Vlezhdvevldizhdiepria	ମେଳଦିବିପ୍ରାଯାପିରା	bridge, flight deck, or CIC, usually abbreviated VVP
Zdebr	କଷ୍ଟ	A common 400-ton trader.
Zdivr	କଷ୍ଟ	Engine
Zdivrpria	କଷ୍ଟପ୍ରାଯା	Engine room
Zhdits	ପାତ୍ର	Name of a relatively unsuccessful class of 400-ton destroyer escorts.
ctimechtli	ଶାନ୍ତିକାଣ୍ଡି	bilge
jiapljdivre`	ପାରିବାହି	to navigate
ked	କେଦ	port (the left side of the ship when facing forward)
kieli	କେଲି	keel
kiepr	କେଲି	oarlock
klizzdi	କିଲିଜି	sail
machani	ମାଚାନି	rudder
nalzhe	ନାଲ୍ଜେ	yardarm
shieoapi	ଶିଆପି	ship's stores
Zhazh	ଶାଝାଝ	starboard (the right side of the ship as seen facing forward)

Personal Weapons

fiachzats	ଫାଇଚାଟ୍ସ	axe
maitlitopona	ମାଇଟିଲିଟୋପୋନା	handgun, pistol
omiezofra	ଓମୀଏଫରା	a weapon
pazidr	ପାଜିଦର	rifle
peyakapazidr	ପେଯାକାପାଜିଦର	shotgun
topona	ଟୋପୋନା	gun
zhdalef	ଜଧାଲେଫ	spear, polearm, pike
zhdiejtopona	ଜଧିଏଜଟୋପୋନା	plasma gun
merjodltopona	ମେରଜୋଲିଟୋପୋନା	fusion gun
vapazidr	ଵାପାଜିଦର	laser rifle
toponineshte	ଟୋପୋନିଶେଟ୍	autocannon
omqrtopona	ଓମକ୍ରଟୋପୋନା	revolver

appendix d
Tools and Technology

adrkatl	アドカトル	suction cup
bradesh	ブレデッシュ	handle
chikopvajodl	チコボバヨードル	slang term for "indicator panel," literally, "blinking lights"
chiktli	チクトリ	compass; instrument for finding directions
cthenzhiash	チエンジアシ	abacus (tally-thing)
iolatli	イオラトル	compass; an instrument for measuring angles and arcs
miqansiekriabr	ミクアンシエクリアブ	motion tracker
patlanriemtepo	パトランリエムテポ	computer
pato	パト	dice
siekrabraf	シエクラーフ	long-range sensor
siekrabrqrava	シエクラーブルガーバ	active sensors ("noisy detectors")
siekrabrtletla	シエクラーブルテルラ	passive sensors ("silent detectors")
siekriabr	シエクリアブ	a sensor
stotl	ストル	a sensor 'blip'
tentbravr	テンブラン	parachute
tezie	テツイ	mallet, hammer
vasiekrabr	バシエクリアブ	laser rangefinder or LIDAR
zanen	ザン	a pen or other writing implement
zdatlsiekre`	ズダーツリエクレ	to detect, with a sensor or other device
zhdanzyafevranzh	ジダンゾヤフラン	atlas; map book
zochejodl	ゾチエヨードル	indicator panel
zoya	ゾヤ	map

Military Terms

Achitzintia	アチツニタ	Navy
achitzintiaaji	アチツニアジ	Naval Division
ayavzieprad	アヤブツイエラド	reticle; targeting circle
Nenjchinzhe'driante	アヤマツシマツヨツハズタヒ	Highest honour bestowed by the Consulate on its citizens, the 'Consular Legion of Merit'.
toponine	トボニン	cannon; "big gun"
toponineam	トボニンエム	gunnery
toponineamnad	トボニンエムナド	gunner, one trained in gunnery

Appendix E - Chemical Elements

aiezkeshel	ಆಿಕೋಂಟಾರ್	Silicon
brovlekanzhel	ಬ್ರಾವೆಕಾರ್ಟಾಯಾರ್	Uranium (named for the only gas giant in the Pliebr system)
dlielishanzhel	ಡಿಲಿಷಾರ್ಟಾಯಾರ್	Tungsten
drevjanzhel	ಡ್ರೆವಜಾರ್ಟಾರ್	Lead
enchanzhel	ಎಚ್‌ಎರ್ಟಾರ್	Mercury
ipranzhe	ಇಪ್‌ರಾರ್ಟಾರ್	Tin
kliazhlieni	ಕ್ಲಿಜ್‌ಲಿನೀ	Hydrogen (water gas)
koatlanzhel	ಕೋತ್‌ಲಾರ್ಟಾರ್	bronze (metal)
konamatlapapanachoanzhel	ಕೊನಾಮಾಟಲಾಪಾನಾಚೋರ್ಟಾರ್	Plutonium (94th metal)
konamatlapanzhel	ಕೊನಾಮಾಟಲಾಪಾರ್ಟಾರ್	Thorium (90th metal)
konamatlapatyeyianzhel	ಕೊನಾಮಾಟಲಾಪಾಟೀಯಾರ್ಟಾರ್	Neptunium (93d metal)
iadlianzhel	ಇಡ್‌ಲಾರ್ಟಾರ್	Iron
pibrial	ಪಿಬ್‌ರಾಲ್	Carbon
pliebranzhel	ಪ್ಲಿಬ್‌ರಾರ್ಟಾರ್	Gold (metal)
plieqlieni	ಪ್ಲಿಕ್‌ಲಿನೀ	chlorine (prickly gas)
rloplieni	ರ್ಲೋಪ್‌ಲಿನೀ	Oxygen
tavranzhel	ತಾವ್‌ರಾರ್ಟಾರ್	Platinum
tezintlaiezkel	ತೆಂಟಿಲಾಇಂಕೆಲ್	Calcium (burnt stone stuff)
tezintliaiezzel	ತೆಂಟಿಲಾಇಂಕೆಲ್	Sulfur (fire stone)
tezintlialieni	ತೆಂಟಿಲಾಇಂಕೆಲೀನೀ	fluorine (burning gas)
tzo'nianzhel	ತ್ಜೋನ್‌ನಾರ್ಟಾರ್	Zinc
va'anzhel	ವಾರ್‌ರಾರ್ಟಾರ್	Silver
viepanzhel	ವಿಪ್‌ರಾರ್ಟಾರ್	Copper
chienmatlapamachielianzhel	ಚೈನ್‌ಮಾಟಲಾಪಾಮಾಕೀಲಿಯಾರ್ಟಾರ್	Muskovium (115th element)
lienia	ಲೀನಿಯಾ	the gas state of matter
makika	ಮಾಕಿಕಾ	the solid state of matter
tlachipa	ತ್ಲಾಚಿಪಾ	the liquid state of matter
qleitoedzaqanzhel	ಕ್ಲೆಿತ್‌ದಾಜಾರ್ಟಾರ್	radium

appendix e

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	ꝑ
AE	I	Ꝕ
AU	IA	ꝗ
E	A	ꝑ
EA	E	ꝑ
EO	A	ꝑ
I	O	Ꝕ
IE	E	ꝑ
O	IE	ꝑ
U	O	Ꝕ
UE	E	ꝑ
final 'y'	Q (or drop)	ꝓ
other 'y'	E (or drop)	ꝑ

Table 2. Consonant Conversion

Anglic	Initial Zdetl	Written	Final Zdetl	Written
B	ST	✚	Z	✚
BR	DR	✚	DR	✚
C	M	✚	M	✚
CH(R)	QR	✚	QR	✚
CY			NJ	✚
D	ZD	✚	N or TL	✚, と
F	SHT	✚	SH	✚
FR	Q	✚	Q	✚
G	ZHD	✚	ZH	✚
GL	JD	✚	JD	✚
H	SH or drop	✚	SH or drop	✚
J	N	マ	N	マ
K	F	ハ	F	ハ
L	KL	カ	L	カ
LT	QL	カ	QL	カ
M	Z	ム	Z	ム
N	D	ド	QR	カ
ND	Y or V	ユ, ド	V	カ
(R)NS			ZH	カ
(I)ON			‘	‘
P	TL	ル	TL	ル
PH	L	リ	L	リ
Q	FL	✚	FL	✚
R	DL	✚	M	カ
RD(S)			BR	カ
RK			NT	カ
RN	V	バ	V	バ
RT	CHT	ハ	NTS	カ
S	SH	ム	R	ム
SH	PL	カ	KR	カ
SM	VL	カ	VL	カ
ST	K	カ	KL	カ
T	BR	カ	J	カ
TE(R)	KR	カ	KR	カ
TH			F	/
TH(L)	FR	カ	FR	カ
TH(R)	J	カ	J	カ
V	P	ム	DL	ム
W	VR	フ	VR	フ
WN			K	カ
X	(drop)		(drop)	
Y			Q	カ
Z	Z	ム	Z	ム

Vlezhdizar! - The Lost Colony



Chtolmiqia Zhdatlodialf 星の旅人コロナ (Vlezhdizar; literally, "Star Journey")

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

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

This story represents one such artistic endeavor, a video serial called 星の旅人コロナ (Vlezhdizar; literally, "Star Journey"). The script the follows is a few scenes from one episode of such a show.

Cast of Characters:

Zazainado:

ՀՅՈՒՅՆԵՐԴԱԾ:



Jo'zdiezzanj - Pilot and xenobiologistclairvoyant ("Jodie")

Jo'zdiezzanj – vlezhdvevlsteprnad, kotliriemefrnad/ petlandrnad

ՅՈՒՅՆԵՐԴԱԾ (ՎՈՒՅՆ) ։ ՊԵՐԵՎԵՐԵՎԱՆԴԱԾ.
ՀԵՇԵՔԵԼ ԱՆՁՆԱԾ, ԲԵՇԵՋԵՎԱԾ

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

Fesheqel – Zhdivrzdajnjad, klezhdenriemnad, pradrnad

ՀԵՇԵՔԵԼ (ՀԵՇԵ) ։ ԵԽՄԱՐԵՎԵՐԱԾ.
ՀԵՇԵՔԵԼ ԱՆՁՆԱԾ, ԲԵՇԵՋԵՎԱԾ

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

Oziez – toponineamnnad, vrodjenad, pachtanad

ԱԿՄԵԿ (ԱԿՄ) – ՀԵՇԵՋԵՎԱՆԵՐԵՎԱԾ, ԱԳԱՎԵՎԱԾ.
ՀԵՇԵՔԵԼ ԱՆՁՆԱԾ

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

Miafa – vlezhdjiapljdivrnad, ienshatlriemnad, koetsfredrnad

ՄԱՖԱ (ՄԱՖԱ) – ՊԵՐԵՎԵՐԵՎԱՆԴԱԾ.
ՀԵՇԵՔԵԼ ԱՆՁՆԱԾ, ՀԵՇԵՋԵՎԱԾ

All have training in Telepathy.

Shadrnads.

ՀԵՇԵՋԵՎԱԾ*



SCENE 1: OVERLOOK

PEPECHTLIACH 1: ZHINCHEPRATLA

ハセハセ王とズ王 上: ヨメア王セ貯てとて

EXT. A PRIMEVAL JUNGLE, ON A STRANGE WORLD

BAZZHINCEDL KITLALIEFRICHI

トアコヨ人モセヒテスヒテ此ノ王人

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, baqldenzhdiez chaniatl zhinchtepratla adriens. Chanifredrapalichi chtens fevrapriazanatlas aiezeloj atleianzhoj, nadenz stokle ekej.

レセセ人コハタアゲル、ヒタセ人吉メス人ズヨ王ヌリコメス人。
トアツシセヨヒコ王ハアヘトヨ人ア王セテテトハアツキ。
王ハアヘトヨアツキ人王人王セヨヒセタテアスコハタアゲトハ
ハセコヒリルアヒセズアヨル、アハクセヨトロセヒセキ。

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

Atleianzh ozhdezhe vinziashiatlas nilozens oqik, nachoia nad ens niegrens.

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. Velched' deve ichanad.

እሱ ተረጋግጧል፡ ስዕስ ገዢ አገልግሎት ተረጋግጧል / የተደረገው ተረጋግጧል እና ስዕስ ስዕስ ስዕስ ተረጋግጧል * የተደረገው ተረጋግጧል
የተደረገው ተረጋግጧል እና ስዕስ ስዕስ ተረጋግጧል *

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: Patlanriemtepo bezhik dazej, deshtsiens ik zdatsiekrens ekenzh zitetylaka. Devens ik, Fesh, kotliriemefrnadfredr zhia ekenzh?

የሰው ደንብ ተረጋግጧል፡ ስዕስ ስዕስ ተረጋግጧል
የተደረገው ተረጋግጧል， የተደረገው ተረጋግጧል እና
የተደረገው ተረጋግጧል እና ስዕስ ስዕስ
የተደረገው ተረጋግጧል እና ስዕስ ስዕስ
የተደረገው ተረጋግጧል እና ስዕስ ስዕስ /

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

Vreflens Fesheqel nechtnane tlatzens, iai ziefrifredr, Oziez, ens tlantens.

እሱ ተረጋግጧል ተረጋግጧል እና ስዕስ ስዕስ ተረጋግጧል， እና
መኅመኅ ተረጋግጧል እና ስዕስ ስዕስ ተረጋግጧል *

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.

ይርጋዬ፡ ተረጋግጧል ተረጋግጧል እና ስዕስ ስዕስ
የተደረገው ተረጋግጧል， የተደረገው ተረጋግጧል እና ስዕስ ስዕስ
የተደረገው ተረጋግጧል እና ስዕስ ስዕስ *

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

Fesheqel: Ek fleachtan otlakeaiens?
Vlezhdvevlsteprnad polotens dazenzh, qlie vevlfredr vikriem.

እሱ ተረጋግጧል፡ እና የተደረገው ተረጋግጧል እና ስዕስ ስዕስ
የተደረገው ተረጋግጧል እና ስዕስ ስዕስ ተረጋግጧል
እና ስዕስ ስዕስ ተረጋግጧል *

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 machielili
machielistial temoldish dazenzh, chten chtio, qlie jiaplish
dazenzh. Qik, kotla kavre kitlali jiaplish, iazh velkatlakik
ikotlo'd ik? Qlie shtiavik.*

Ја^дэкохокор: へ七土. 王セコムム人土*
セセヨセセドスニ おれ王セム人 おれ王セム人トスヒ
セセヨセセドム人土 おれコセヨ. 王セ? 王人. ドキ
ノズム人土 おれコセヨ* ドスニ. ゾルトア おれモセ
セセヨセセドム人 ノズム人土. ズヨタセヨおれトモセス
ムセヨトモ^ドスニ. ドキ 士セナスニ*

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

Miafa: *Qik ziefri Jodie, Fesh.*

オズベク: ドスニ コメヌ人 ジルム. へ七土*

Fesheqel: But --

Fesheqel: *Iai --*

へ七土セセセ: 丈人 --

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

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

Ја^дэкохокор: へ七土セセセ おれモセヨ. へ七土*
セセヨセセドム. ド^ドス ズヨドスコムシトスヒ
セセヨセセドム おれモセヨ* ズセムコムアドス
王セム人トモ^ドスニ*

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

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

セセセセセ おれモセヨ へ七土セセセ おれモセヨ
セセヨセセセ おれモセヨ おれモセヨ おれモセヨ
ジルムココホセ おれモセヨ*

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

Jo'zdiezzanj (shadrevra): Zhatskiloetsonkamolens, viaj?

ヨルハナココアロ(土居和也原作)
ヨルハナシマロセトヨタケルスルマロセキ、ナズノ/

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

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

ルコメコ(土居曾セラ)：ラズル・ラズとアセトアルデヒド、王セロル、セロガルトとアセトアルデヒド、王セロセラ。

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

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

ヨリ^ヨメココアガ^アタマアタヒ人、コナス人。
シタアタセナ王セアセナ*

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

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

タヌケル: フクセガラアと人王セ土セ ドルコセヨ/
ルメ田人土 ハタメコロムル.* ヨルク*

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

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

Miafa: Fesh?

Miafa: Fesh?

タヌケノ ハセキ

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

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

ヘセヒセカセビ(ハハコノサセビハメヨセビ)
ミタマシテ、ミタマ

Misfit: Ozic2 Sensors and weapons check

Miejsce: Ozic 3. Siedziba jest oznaczona niebieską

タヌベテルコメ/トキシテスヨルタセムコムル
ロコムヘ

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.

ルコメコ (ルセウルズルルルコメコセヒルヌヨセヒ)
ルヌメコロルルゼセアズル王人* ルズルトヒセズル
ヌヨスル* ルスルアズルズルト、ヌヨスル*
ルルヒセズル *** ルヌルルルルルルルルルル
ヌヨスル*

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

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

タヌケテ(タヌ人)と人^{ヒト}アマセニ^{アマセニ}タヌヨミ^{タヌヨミ}
王ヤアニ^{アニ}ヨリセヨ^{ヨリセヨ}、ルルク^{ルルク}、ルとセヨ^ル
タセ^{タセ}アラ^{アラ}、タルタ^{タルタ}と人^{ヒト}*

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

Jo'zdiezzanj ichtotloens chtakens, qik pitlik zhatshtiefens.

ヨルハノココアハ 人王ルとルセウス 王アズセウス、シルバーハルトアズ
ヨルハトナメハセウス*

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

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

ヨリ^ココヘアリ *** とテ20ア人とテ上ルヨリ
人モコヘ、20とテとテ20アアドキ2キリ人コセ、
20王ユタカヌテとテ 人とテルセ、テテとテ上王セ
テ2人テテク人2王セリ人2 ***

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

Ikatikens, fiachzats agozhens Miafa. Dlabrenad ikatikiavlens.

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

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

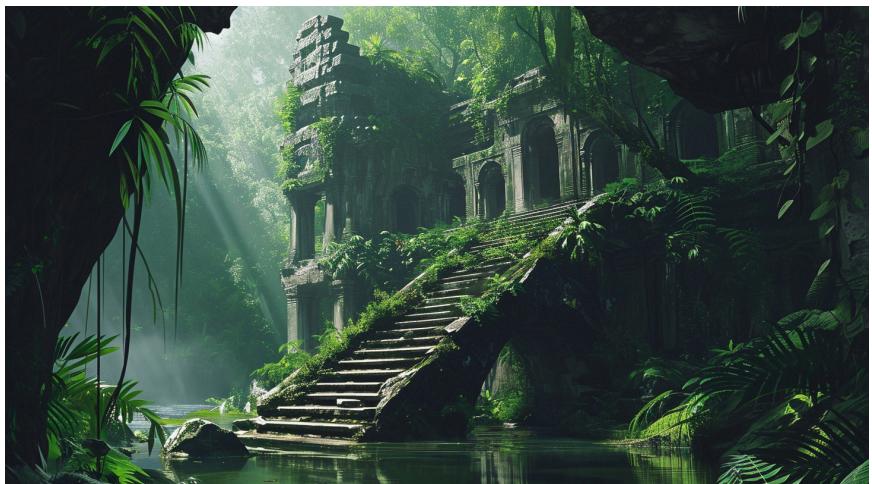
ichitens.

タズベア: ジロドク, ジルタリとス* 王セアジキルス
ヨルセヨ, ヨルトセアノド* ハセ土, ハ人土
セセコセラ^ド* ジロドク, ハコス, ハス
ハセラリド* ハ人土 ハセラリス* ハセナ人土
王セドセス* ハコス, ハコスアトマニス
人王人セス*

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

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

ハコスコ: ハズル* ハヨリ トスルと トスルス*
ハセスコヨリル 2セアジル王ルト 2セトル2ル^ド*



SCENE 2: APPROACH

PEPECHTLIACH 2: OZDREDRI

ハセラセ王とス王 ハ: ハコスセス

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

Atleianhzananatlas stazavra brojevzafens dlabrenad, zhdiechmatli iazh kochiniad akens.

ハセスセアノド, ヨルセアノドとスヨ 2セ王人マスド ハセスス。

Miafa: That you breathing so hard, Fesh?

Miafa: Fesh, ayochaksa arvre kavro'daqle?

タズベア: ハセ土, ハセラ王ルトル ハセラセ

ଶ୍ରୀମତୀ ପରମାତ୍ମା

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. Iolotl shtiavik ekenzh kitlalietlinad shtiavo'd, viaj?

ヘセ土セセツヒ: 2人とアビスウル上アズウセ リリとア
セツヒ ハビタハリツヒ 2人2人 人アビヒと 士ズタ人2
セツヒ 2人とアビスウト人アビリ 士ズタ人アビ. ハズ/

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

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

ルコメコ: ルズルヌ 王セラル 乙人トルスルア上
ルズルヌアセラリ ハルセラ 古人王セラシムニ. ハセ土.

Fesheqel: Full G for you is twice my home.

Fesheqel: Chtema kitlaliadraso'd omeia itzik iqe.

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.

ソラ^コメココロアリ: ナズナ ハレトセヌ、ハセ土* ハズナ
アヌハ^アリ エヌセヌ セヌセヌ、ヌタセヌアリトヌヌセ*

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

Maitlioliens aqozhens Fesheqel. Tletlevens dlabrenad. Zhanzhiapazi niegrents Miafa Liabr.

アゲハと人ひ立てぬアセアヨヒヌヘセ土セラセラ。セセセラセラ
アゲハセアゲハ。ヨエラズアコメアメセラセラ。アズベアズト。

Miafa (telepathically): What do you see?

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

କୁର୍ରାର (ଉତ୍ତରମାର): ଶର୍ଷାପରିଷ୍ଠା/

FESHEQEL concentrates, listening intently while scanning the ruin.

Zhatsshtiefens Fesheqel, koqieshtiefens atleianzh oqik shtiaqens.

ヨルヒトナガヘキヌベヒテカシヒリ。2015メモナガヘキヌルヒテカシ

۱۳۲۰ءِ ہے۔

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

Fesheqel (*shadrevra*): *Qlie chte. Kaqoe. Kaqo'd.*

କେତେ ଦିନ ପାଇଁ (ପାଇଁମାର) ଏହା କିମ୍ବା କିମ୍ବା କିମ୍ବା

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. Zhatsshtiefens Jo'zdiezzan, ivriachola petlanens. Miqansiekriabr ichitens Oziez, miqanaedlo ens iachole zochens.

OZIEZ and JO'ZDIEZZANJ exchange thoughts.

Zhatskache`ens Oziez iazh Jo'zdiezzanj.

ヨルと2次元キャラクターのコスチュームヨリヨリアーティスト。

Oziez (telepathically): Do you sense anything?

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

ରାଜ୍ୟକାନ୍ତିକ (ପାଇବାଯାଇବାରେ) କାହାରେ କାହାରେ
ମାତ୍ରାରେ ଏହାରେ ପାଇବାରେ/

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 zochensagle?

ソル^コスココドア (土アシセタリ); ドク* ドアダセア
人とドアアズメニ^トアベセキ 人王アケセ* フア
ドアコニキ* コムヒセと ドムシタアトメニズム
コロ王セキドセ/

Oziez (telepathically): Lot of garbage. There's too much clutter.

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

ରାଜ୍ୟକାନ୍ତିକ (ପାଇଏଲାମାର) ଫର୍ମ * ମାତ୍ର କେତେବୀଂ *

MIAFA motions for the team to huddle.

Bezhens dlabrenad brne Miafa Liabr.

人々ヨセス とアムヤマムトマセ ナズベヌ ッズト*

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

Miafa: Chte edre okye devens, iai tlalsche zhatsqrazhiriemens.

ナズベヌ: 王セ サムク ルズベク ハセナセヌ, ス人
とアムヤマムトマムトアヨメナヌセセヌ*

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

Fesheqel: Atleianhzafens shtiavo'd aqle? Kemetlad dra Zanatlasnadens ekenzh aqle?

ハセナセヌ: パとセスヨコヌベセヌ ナズベヌ
ルズベク/ ハセナセヌとアムヤマムトマムトアヨメナヌセ
セセヌ ルズベク/

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

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

ルズベク: ハセ パズムタヌルムセヌ 王セヨセ
ルズベクルムタヌルムセヌ, ハセ ラム王ムアメドヨメア*

Miafa: I could flit you in.

Miafa: Koetsfredro'd chelieik ekenzh.

ナズベヌ: ザムヤムセムルハ 王セムタヌセセヌ*

JO'ZDIEZZANJ glares at him.

Liankavra zhi yzqens Jo'zdiezzanj.

ルズアヌルマヌ ヨメ ルコヌセヌ ルズベク*

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?

ルズベク: ハズムルマ/ ハセ
ルセトアヤセヌセムルセヌ ハセ, ヨメアヌルムセヌ
ザムヤムセヌ ハセルズベク/

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

Vlezhdizar!

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

દુર્ગાંના પ્રતીકોની વિશ્વાસીઓની કાર્યક્રમોની વિશ્વાસીઓની વિશ્વાસીઓની

MIAFA thinks about it.

Panens shtiavens Miafa.

アラマヤヌ 壬ズタヒヌ ハズハル*

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 shtiavra mieqrafo'd.

タヌベア: フツ ハセハセヒトメ、王セアツキル人土
王セアセア、ヨルテヌマア、ルトセア 古セラル.*
セセクコソニ 王セアセア: ヘセ土、ナセラル古セラル
人王人ロトマア 王セアス人土ニセシズヨ土ヌマア
古セラル古セラル.*

He taps his head.

Koatlens tsezens.

ゼロゼロとセイゼン とセコセイゼン*



SCENE 3: THE RUIN

PEPECHTLIACH 3: ATLEIANZHAF

PEPECHTLIACH 3: ATLEIANZHAF

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.

Kimtlas stekr'ia ikatikens dlabrenad. Chrntens 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.

ズヘタヒテトトキタス人ニテルクニテヒトトアリ。王ニテセヒ
ミタセヘタリトトアリ。ロセタヒテトトアリ。セタセタスセヨリタリ
ロセタアリ。トキタス。王ニテセヒトトアリ。シタセタス
ミタセヒトトアリ。スヨメハトタラ。王ニテセタリ。シタセタス
ミタセヒトトアリ。王ニテアリ。シタセタス。

JO'ZDIEZZANJ rubs her forehead.

Tsonkamolens matelens Jo'zdiezzanj.

シタセタス。シタセタス。シタセタス。

Jo'zdiezzanj: Does everyone else feel that?

Jo'zdiezzanġ: Siekro'daqle?

גַּעַמְבָּדָה כְּכָלָה: תְּמִימָדָה דְּרֵשָׁה/

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.

タヌベニ: ハヌレ、セヒトヒヒアセコセヒ 王セコセヒ
ルシスニルコモセル人土*ヨヌダ^ズ
ヨズと人モ大々人ニ*

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

Jo'zdiezzanj: Tonachazhezhplavra ik`ia.

ৰাম কোকে কোকে রাম যে যে রাম

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

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

Small rocks and other jungle debris are floating nearby.

Aizelach iazh fredr zhdiechedla zdadro edre qliejens.

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

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

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 telekoniach tloefens.

人とぞ此ニセアリ 父兄人亡ルテ 云々ヨヌ土、父人コセビル王
ノキアリベセキ。20王人アズムカタ 云々與ル人ソレ
とセ20アズ王 とルセビルセキ。

Oziez: Feel better now?

Vlezhdizar!

Oziez: Zhatsfliedlchej` kavraqleo`d?

፩፻፭፻፭፡ የፌዴራል ተቋጥሮች የፌዴራል ተቋጥሮች/

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

Fesheqel: Viajach. Tlegriagle, ketznadmachitadqlie?

ヘセ土セシタリ：ナヌアヌ王、とセシヌアセ、
ニセコアヌアヌ王、ノルヌアヌ也/

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.

タスベテ: 人ヒルセヒズダリ 2ル王ルルハハマタシメ.
ハコテル. 人王ルセヒトヒテ上ルハヒセズヨズアハセヒ.

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

Ikatikens, ivrchrnt atleianzh yzqens.

人2次く人2次も、人間王アラバマとセアラバコバセモ。

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

タヌルル：ニキ王アニ、王セアニキル人土、ニセル人土
人ニルセニルとアニルアド、ルタセルニル
ルセアニルセルアド、ニセルコスニ、ニセル人土アヨ
ニセリ人土ハコスニルアド、ヨズモセドハキア
ニキシテセトキア、ニシテタリ人ヒトアトア王人アル。
ニセアニル王セアニルセトキア、ニシテアセトキア。

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 kozitltlo lienj kon ens.

主ナヘアメア 2人ト アルセクヨ人トセキ* とセトテ 召天王セヒセキ
天王ルツセ、シメア 20コ人トドリ ルメア 20ア セキ*

At the top of the stairs, they find a circular portal with a stone door. Its

Vlezhdizar!

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 maznidekochinoiash ianaens. Aizeltlakoadlafl, akola zankiload itoaachens.

ズメトテアス、タテリテ王ア ハメコセラア 20王アタア ノズルセア*
ハメコセラアトテアアスヨクルタラアズメトテ王セア。
ズムトセアマア 20ルアア 20王アタアルコセア
タテコアムトセア王アアスムズアセア*
ハメコセラアトテアアドア、20ルアアコアアズムルア
ムクルアア王セア*

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 Miafa, niedl maznidekochinio kopechafens, iai fiachzats antlienens iazh itlebrvra tlaztlens, tsonkamolens adrens.

ズムコアとズム タスア王セア タスアア ッスト、アメド
タテコアムトセア王アアスル 20ルセ王アベセア、ハメムズムコアと
アマトメアセアズヨ 人トセトマア トテコトセア、トロア20ルムルセア
テルセア*

Oziez: MIAFA! Are you all right?

Oziez: Miafa! Fliedlensaqlé?

ルコメコ: タスアア// ハメドセアアセア//

She drops to her knees, hands on her ears.

Tlanchoatiens chezletemiens, tonachazhens maitliens ichi.

トテマルアとメア 王セコトセセタメア、トロアア王アヨセア
タテムとメア 人王ア*

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

Jo'zdiezzanj: Dzaq, itliebrai ik ens! Akomsipratl dliavrtledens akimatik. Ichagentavra kochodish zhdaenz!

ルカ^メココア: ドコル、人トセトア人 人2セア//
ル2ルアトテアアと ハズルトセルセア
ル2ルアアルセア* 人王アセアマア 20王アム人土
ヨルセア//

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

Vlezhdizar!

Fesheqel: Maitlidish nieqrish! Dish zhdatsdla fmochitish ekenzh, kopechetlodish ekenzh!

ヘセ土セセセツ：アリ人と人ロ人土 アズク人土// ド人土
ヨアとヨアセアロ王人^ト人土 ゼセツ。
ゼルセセ王セとロド人土 ゼセツ//

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

Malachtavra maitliens nieqrens dlabrenad, zhatsshtiefevra koatloens pechteqa.

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

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

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.

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

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

፳፻፷፭ የዚህ አገልግሎት በአዲስ አበባ ስራው የሚያስፈልጉትን የሚከተሉት ደንብ ነው፡፡

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

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

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, achitel... pachtzalaens.*

ゾル^コメココアツ (ゼル王リテア ハコシセカヒ)：
タツ* ヨアとヒセヨアタ* ゼル王リテアタ
リ王人ヒセト*** リル王コアリテセヒ

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 stetlish pazkliedish.

タズベ: メロ リル王人ヒ人土 ヨアセコ,
王セリ人ヒ人土 メロセコ* リルダク, ハコメ.
メロセト人土 王セロセヒ* ヘセ土, ハセヒ リセヒ人土
リルコメメ人土*

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 jaipleniedlens. Oqik koatlens, maznidekochinio iazh aizeltlakoa kochyanpe` qribtlens, okye zankiload tleveqlens. Miqanepens Fesheqel: , zankiload shtiagens.

ゼル王リテア? ゼル王セヒ とリコセヒ 土セス人. リルダクセヒコ
ソズルセアメロセヒ* ハセ人2 ゼルとセヒ.
リルコアメロセヒゼル王人アメロ ゾルリ人コセヒとリゼル
ゼル王リテア? リセトヒセヒ, ハズヒセ コア? 2スルルル
ヒセヒセヒセヒ* ハスルゼルアセヒ ヘセ土セスセヒ, コア? 2スルルル
リスルセヒ*

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

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

MaFA: nAmO'DAWE IPAtE? KOCYAN DEVEDIs
POCITE xAEi!

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

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

ヒセ土セスセヒ: 2スルルルセヒ* 王人ア 王セリ人2
ゼル王人ヒ人2* 王リ// ロセヒセヒ//

Jo'zdiezzanj: Are you sure?

Jo'zdiezzanj: *Tlachtamoto'daqle?*

耶和華以色列的神說：我必使你和你的子孫永遠蒙福。

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.

ヘセ土セナセヒ：タメ王セダル、タルヒセヒセヒ上セ石。
コハタセヒヨセアセヒセヒ、セニタスノ***人王ア
ルタとタヒセア人タリ王人ヒタセ石。

Miafa: What's it say?

Miafa: Potlensagle?

タヌケテ： ラクヒヤウタツセキ/

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

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

王之子也。子曰：「吾從周。」

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 lijenachqlets iazh kozitl kladlok lens.
Zhdiechedlchima ichitens Jo'zdiezzanj, makichoens.*

アメノミヤタヒトセヒセニ 並メアリ王セセトスヨ 20コメト
アリドレセセニ。ヨタヒトセヒ王人アリ 人王人ヒセニ 10^コメココアリ
アリ2人王ルセニ*

Jo'zdiezzanj: Um, guys?

Jo'zdiezzanj: Em, nado?

၂၀၁၂ ခုနှစ်၊ ဧပြီလ၊ ၁၅ ရက်နေ့

Miafa: Got an idea, FESH?

Miafa: Kavro'daqle zhatsach, Fesh?

ৰামের পুত্ৰ যোগী রাজা।

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

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

Vlezhdizar!

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.

ソル^コメココアリ: ト人王セル^ド王セラセラ 人ノセト.
ソメトセ^ドヨアセラ// ヨメ王アセラト 人王アセト*

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

Miafa: Zhdiech akom ozhda tetl.

タヌベア：日本王 次第に日本へと。

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

Jo'zdiezzanj: Qlie tlakentia, Mifa. O'd bezhik, tetlatlas
ige!

ソル^ロメココアビ: ロメとアラセナズ、アズベア.* ロ^ド
トセヨスエ、ヒセとアとア上人セキ//

Miafa: Fesh?

Miafa: Fesh?

દ્વારા: ચંદ્ર/

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

Feshegel: (maitliens aqozhens, kochyan pochite fiavrzelens. Cheztlens zanjazhi oqik kochyanplozikens kichtoenstia kochyan) Chtio...

ベセ土セセツヒ：（アズ人と大召）アセアヨセ五。
20 王アハア フル王人ニセヘスモコセヘセ五。
王セコトセ五 コアアアゼヨ人 ムシ人2
20 王アハアフルコ人ニセ五 2人王モセ五ニス
20 王アハア）王人八***

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

Zhiechriem vel ens, zhiechedlchima kladlorens tlatzens. Chimapratl dliavtledens chetzimatl, iazh chetzimatlati.

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

Jo'zdiezzanj: Qiktlasche ek!



JO`zeZZA|: QIKtASCE EK!

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 Mifa Liabr. Machitada ichtotloens, kochyan adrens iazh evkatzitlanens, makoens Fesheqel pochitaens kochyan.

ΖΩΞΥΡΑΑΚΡΑ ΖΩΞΥΡΑΑΡΛΕΚΟΖ ΖΩΞΥΡΑΕΡΖΕΛ
ΖΡΕΚΟΖ ΖΡΡΡΡΑΣ * ΥΣΑ ΣΙΖΡΡΡΕΛΕΜΟΖ ΣΙΖΡΡΑ ΣΙΖΡΡΑ
ΕΣΤ * ΣΑΞΥΡΑΕΡΔΡ ΣΗΡΕΩΣΟΖ, ΖΩΞΥΡΑ ΡΛΕΚΟΖ ΣΥ
ΣΠΙΖΡΕΛΕΚΟΖ ΣΑΞΖΡΕΛ, ΣΑΞΖΡΕΛ ΒΣΙΖΡΕΛΕΛ
ΖΩΞΥΡΑ *

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

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

ΖΡΕΚΟΖ ΣΙΖΡΡΕΛ ΣΙΖΡΡΕΛ ΕΖΟΖ ΣΙΖΡΡΕΛ ΣΙΖΡΡΑ ΣΙΖΡΡΑ
ΖΡΕΚΟΖ ΣΙΖΡΡΕΛ ΣΙΖΡΡΕΛ ΣΙΖΡΡΑ ΣΙΖΡΡΑ ΣΙΖΡΡΑ ΣΙΖΡΡΑ
ΖΡΕΚΟΖ ΣΙΖΡΡΕΛ ΣΙΖΡΡΕΛ ΣΙΖΡΡΑ ΣΙΖΡΡΑ ΣΙΖΡΡΑ ΣΙΖΡΡΑ
ΖΡΕΚΟΖ ΣΙΖΡΡΕΛ ΣΙΖΡΡΕΛ ΣΙΖΡΡΑ ΣΙΖΡΡΑ ΣΙΖΡΡΑ *

Oziez: Is that door open yet?

Oziez: Qik kochyan pochitensaqe?

OZeZ: QIK KOCYAN POCITE]AWE?

Fesheqel (grunting and straining): Almost got it! HA!

Feshegel: Chtio... HA!

ヘセカセカセカ：王人日々 // 王人 //

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 kochyanchrnt pezotlens kiejo. Pochita kochyan kon chetzimatli 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.

ヨルヘココロアシ ジルテヒ人ヨリとテ上、ベセ土
ヨロシテテ王ヨメアヨル、人アメアベセとテテジル人土
ドテコセレ*

Oziez: Did you figure out what the runes said?

Oziez: Zankiload zhdatlo'd dazej?

የኮናርድ ተገኘውን ስላም ይረጋግል ፌዴራል/

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 flela maitlikloiens
dazej, qietsens pra. Qietsa ek. "Prakopeche" ek mochitik
dazej.

Vlezhdizar!

The team huddles in silence for a while in the dim light streaming through the open door.

Tletvra brnens dlabrenad vaachriem kochyan totometlo.

タチタマリ トタツセヒ ハルタセアハル ハルタマタタタタ
タタタタタタタタ*

Oziez: You realize what this means, right? The last people to visit this place...

Akimato'd viaj dra tetl, viaj? Ezhinadnie...

アキマト: ハズメタタタタタタタタタタタタタタ
ハズメ/ ハズメタタタタタタタタ***

Fesheqel: Were Zhdantia. And they set that trap to keep things OUT.

Fesheqel: Zhdantiaens Dazenzh. Iazh kretl kemetlens dazenzh tetl kochoe paqrozde niedl.

タタタタタタタ: ハルタスセヒ ハルコセヒ* ズヨ 2セヒ
2セヒタセヒセヒ ハルコセヒ 2セヒ 2ル王ルセ
ハルタタタタタタ*

Jo'zdiezzanj: Cha. Dzaq.

ジョ'ズディザン: ザク* ハコルス*

TUNE IN NEXT WEEK for another exciting episode of **VLEZHDIZAR!**

Tlatoniati llnamia

-am	Ճ	adj	suffix indicating a skill, practice or profession
-apal	ՃՃՃ	noun	side of, referring to a face, facet, or a place
-at	Ճ	prep	up, upward
-iavl	ՃՃ	adj	indicates similarity; 'same as'
-iefr	ՃՃ	adj	alien, foreign
-iev	ՃՃ	prep	beyond
-nepa	ՃՃՃ	prep	between
adrie`	ՃՃՃ	verb	to crouch or kneel
aizeltlakoa	ՃՃԿԵՃՃՃՃ	noun	lichen ('stone eater')
akola	ՃՃԱՃ	adj	carven, carved
akole`	ՃՃԱՃՃ	verb	to carve
antliene`	ՃՃՃՃՃ	verb	to drop (something)
aqozhe`	ՃՃՃՃՃ	verb	to lift, to raise
arvra	ՃԺՄԱՐ	noun	breath
arvre`	ՃԺՄԱՐՃ	verb	to breathe
baqldenzh	ՃՃՃՃՃՃ	noun	a knoll or small hill
brieche	ՇՃ	adj	obtuse
brieme	ՇՃՃ	adj	acute
chtipide`	ՇՆՇՆՇՃ	verb	to stoop (as in under a low doorway)
chtiqole`	ՇՆՇՆՇՃՃ	verb	to bow (in greeting)
deshtsie`	ՇՃՇՆՃ	verb	to alert, to warn
didre`	ՇՇՃՃ	verb	to aim, to point at something
dievlevchavchabl	ՃՃԿԵՎՔՈՎՈՎՈՒ	noun	psi-booster drug
dlabrenad	ՃՃԽԵՎՃ	noun	a team (people united in function and purpose)
diavrtlede`	ՃՃԱԽԵՎՃՃ	verb	to emerge
evkla	ՃՎՃ	noun	angle
ezhinad	ՃՅՆԱՃ	noun	visitor
ezhple`	ՃՅԲՃ	verb	to ring
fiavrzefle`	ՃՃԿԵՎՃՃ	verb	to gesture or mime an action
fieldlelneze`	ՃՃՃՃՃՃՃՃ	verb	to worsen, to deteriorate (become bad)
iachoitl	ՃՃՃՃ	noun	fog, mist
iaqotzinadipr	ՃՃՃԿԵՎՃՃՃՃ	noun	hero; warrior of merit
iashbeka	ՃՃՃՃՃ	adj	ornate, decorated
iavech	ՃՃՃ	noun	muscle
ichtiotlvra	ՃՃՃՃՃՃ	adv	visually, with the eyes
itlebr	ՃՃՃ	noun	pain, discomfort
ivrfinzhoya	ՃՃՃՃՃՃ	noun	geometry
jasel	ՃՃՃՃ	noun	arc, curve
jdavvalke`	ՃՃՃՃՃՃՃ	verb	to be accustomed or acclimated (to)

Vlezhdizar!

jdazhi	ՋԵՋԻ	noun dust
kapani	ՃՐԵՐՃԱՆ	noun crack, crevice
kemetlad	ՃԵՇՎԵՐԸ	noun artifact or relic
kepae`	ՃԵՐԵՐԵՎ	verb to return, to bring back
kichtoe`	ՃԽԹՈԵՎ	verb to grind, scrape, rub harshly
kim	ՃԽԵՐ	noun stair, staircase
kladlokle`	ՃՔՃՈԼԵՎ	verb to rustle
kladlokli	ՃՔՃՈԼՅՆ	noun rustling, a rustling sound
klezhdenriem	ՃԵՋԵԿԱԲԵՐ	noun linguistics
klezhdenriemnad	ՃԵՋԵԿԱԲԵՐՆԱԳԵՐ	noun linguist, one who studies languages
kochiniad	ՃԱԽԵԱՑՈՒ	noun vegetation, undergrowth
kochyanplozek	ՃԱՅԱՎՐԵՐԸԿԵՐ	noun door frame
koetsfredr	ՃԱՅԵՏՀԵԿԵՐ	noun teleprojection; teleporting others
koetsfredrnad	ՃԱՅԵՏՀԵԿԵՐՆԱԳԵՐ	noun one trained in teleprojection
kotliriemefr	ՃԱՅԵՄԵՖՆ	noun xenobiology
kotliriemefnad	ՃԱՅԵՄԵՖՆԱԳԵՐ	noun xenobiologist
kretl	ՃԵՌ	noun a trap
kretle`	ՃԵՌԵՎ	verb to ensnare, to trap
maitlioli	ՃԱՐԱՃԱՐԱ	noun fist
maitlitopona	ՃԱՐԱՃԱՐԱՐԱՐ	noun handgun, pistol
matele`	ՃԱՐԱԿԵՐԵՎ	verb to rub, to massage
maznidekochinio	ՃԱԿՕՃԵԿՉԱԽԵԱԽՈՒ	noun vine, creeping plant
miaache`	ՃԱՃԵԽԵՎ	verb to reach out, to extend the hand
mieqrafad	ՃԱՃՈՎԵՐԸ	noun connection
mieqrafe`	ՃԱՃՈՎԵՎ	verb to connect
miqanda	ՃԱՆՃՐԵՐԸ	noun movement
miqansiekriabr	ՃԱՆՃՐԱԼԵՋՏ	noun motion tracker
nechtname`	ՃԵԽԱՃԵՎ	verb to argue or dispute
omiezofra	ՇՃԵՃՈՎԵՐԸ	verb a weapon
ozdedre`	ՇՈՎԵՎԵՎ	verb to approach, to move near to
paqrozde`	ՇՇԵՎԵՎ	verb to hinder, to prevent
pazidr	ՇՇԿԵՎ	noun rifle
pechteqe`	ՇԵՇԵՎԵՎ	verb to lower the head, reverently or in concentration
petlane`	ՇԵՇԵՐԵՎ	verb to scry; to use clairvoyance to scan an area
peyakapazidr	ՇԵՎՐԵՐԵՐԵԿԵՎ	noun shotgun
peyake`	ՇԵՎՐԵՎ	verb to scatter or sprinkle something
pezotle`	ՇԵԿԵՎԵՎ	adj to slither, to crawl on the ground like a serpent
piaple`	ՇՑՔԵՎ	verb to probe

Vlezhdizar!

piezhe`	ರೆಂಟ್ಯಾ^	verb	to verify
pitlik	ರೆನ್ತಿನ್ನಾ	noun	a minute (of 90 zhinzh)
plon	ರೆಲ್ತಾ	noun	a sonar 'ping'
plozek	ರೆಲ್ಕೋಜ್	noun	frame
qleqra	ರೆಕ್ಕೆರ್	noun	flank, side
qleitoedzaq	ರೆಕ್ಕೆರ್ಲೆಹ್ಕೋರ್	noun	radiation (the "invisible death")
qlieje`	ರೆಕ್ಕೆಜ್	verb	to float
qribble`	ರೆಕ್ಕೆತ್ತೆ	verb	to rip, to tear
rintzhdiechedl	ರೆನ್ತಿಜ್ಜೆಹ್	noun	rainforest, jungle
se'tli	ಲೆಕ್ಕೆತ್ತಿ	noun	function, use
shtiefa	ಲೆಕ್ಕೆರ್	adj	intent, focused
siekrabraf	ಲೆಕ್ಕೆರ್ಲೆಹ್	noun	long-range sensor
siekrabrqava	ಲೆಕ್ಕೆರ್ಲೆಹ್ಹೆರ್	noun	active sensors ("noisy detectors")
siekrabrtletla	ಲೆಕ್ಕೆರ್ಲೆತ್ತೆಹ್	noun	passive sensors ("silent detectors")
siekre`	ಲೆಕ್ಕೆಜ್	verb	to detect or to sense
siekriabr	ಲೆಕ್ಕೆಸ್ತು	noun	a sensor
stekr	ಲೆಕ್ಕೆ	noun	base, bottom, lower end of (something)
stokle`	ಲೆಕ್ಕೆಜ್	verb	to build
stoklevinzashia	ಲೆಕ್ಕೆವೆನ್ತೆಪ್ಪಾಸ್ತು	noun	architecture
stotl	ಲೆಕ್ಕೆತ್ತಿ	noun	a sensor 'blip'
temi	ಲೆಕ್ಕಾನ್	prep	onto
tlabra	ಲೆಕ್ಕೆರ್	adj	steep
tlachtamote`	ಲೆಕ್ಕೆಹೆದ್ದಾರ್ಜೆ	verb	to be confident
tlachtamotiad	ಲೆಕ್ಕೆಹೆದ್ದಾರ್ಜೆಹ್	noun	confidence
tlante`	ಲೆಕ್ಕೆಜ್	verb	to interrupt someone
tleqre`	ಲೆಕ್ಕೆಜ್	verb	to plan
tleqri	ಲೆಕ್ಕೆನ್	noun	a plan, a course of action
tonachazhezhpla	ಲೆಕ್ಕಾರೆಹೆಝೆಝೆರ್	noun	tinnitus
topona	ಲೆಕ್ಕಾರ್	noun	gun
toponine	ಲೆಕ್ಕಾರಾಸ್ತಾಕ	noun	cannon; "big gun"
toponineam	ಲೆಕ್ಕಾರಾಸ್ತಾಹೆರ್	noun	gunnery
toponineamnad	ಲೆಕ್ಕಾರಾಸ್ತಾಹೆರ್ಲಾಗ್	noun	gunner, one trained in gunnery
tsialke`	ಲೆಕ್ಕಾಜ್	verb	to track
vasiekrabr	ಲೆಕ್ಕೆಲೆಹ್	noun	laser rangefinder or LIDAR
vinziashia	ಲೆಕ್ಕಾಸ್ತು	noun	method, mode, way of doing something
vravefie`	ಲೆಕ್ಕೆಹೆಜ್	verb	to sweat, to perspire
vravefieza	ಲೆಕ್ಕೆಹೆಹ್ಹೋ	adj	vulnerable
vravefiez`	ಲೆಕ್ಕೆಹೆಹ್ಹೋಜ್	verb	to be vulnerable or weakened
vravefiezi	ಲೆಕ್ಕೆಹೆಹ್ಹೋಜ್	noun	vulnerability
vrefle`	ಲೆಕ್ಕೆಹ್	verb	to frown

Vlezhdizar!

vrodje`	ဆုတ္တာ	verb	to communicate
vrodjead	ဆုတ္တာအရင်	noun	communication
vrodjenad	ဆုတ္တာအရင်ပေါ်	noun	communication systems operator
yzqa	ပွဲချောင်	noun	a look, a glance
zakle`	ကြော်ခဲ့	verb	to delve, to explore a cave or ruin
zankiload	ကြော်ခဲ့သူများ	noun	runes, ancient writing
zdadro	ဂုဏ်ပေါ်	noun	debris
zdatlsiekre`	ဂုဏ်ပေါ်လော်ခဲ့	verb	to detect, with a sensor or other device
zhan	၂၄၁	noun	line
zhanzhia	၂၄၃၁	noun	a line of people, an advancing column
zhatsach	၂၄၁၅၁	noun	an idea
zhatsqrazhi	၂၄၁၉၁၂၁	noun	mental noise or psychic static
zhdatllo diafl	၂၄၁၉၁၂၁၁	noun	colony, settlement
zhdiechmatli	၂၄၁၅၁၁၂၁	noun	a branch (of a tree)
zhianch	၂၄၁	noun	itch, itchiness
zhinchtepratla	၂၄၁၁၁၁၁၁၁၁	noun	overlook
zhinzh	၂၄၁၁၁	noun	a second

The 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:

ズルアリス フ王人^{トコメス} ズキア^トフ上^{アメス}
lapalia achitziens kentlasriem
(blackness space-of depths-within)

リスマ^アアラマ^ア ツカム^{トコル} ト^アトコセス
Liankavra iaqotzad tlatzensi
(angrily commences a war)

ト^アコ^ア フ^アセ^ア フ^アタ^アト^ア
Baza, adrea Qlomatlivr
(barbaric, grasping Imperium)

ア^ア王^ア ヨ^アシ^アア^ア フ^ア王^アセ^ア
atiecha Zhodani pichtensti'.
(defend-against the brave Zhodani)

ズ^アト^アト^アフ^ア 上^アズ^アヨ^アア^アト^ア フ^アカ^アス
Qietsatlas qrazhiatl iaqotzens,

(quickly-great and roars-great fight-they)

ይትሬታ ስዕስ ተኋላ ጥሩ አገራር ስያስ
Vlezhdstich flelatlas iaqotzi
(stars-among terrible war)

ልደብ ስዕስ ተኋላ መሬት ተኋላ የዚ ስለሸጋ
dabri achitetlivra, edre iazh afens.
(struggle universal, near and far)

Chorus:

የሸኔና ስዕስ አገራር ስያስ የዚ ስለሸጋ
የሸኔና ስዕስ ስሞት ስዕስ ስዕስ
zhi'fliedl iaqotzens Zhodani
zhi'fliedl patl'etsi achadzia
(toward-harmony fight Zhodani, toward harmony for all)

ክሎማት መሬት ተኋላ ጥሩ አገራር ስያስ
አትኩል ስዕስ ስዕስ ስዕስ
Qlomatlivra baza iaqotz'nad
Chedlenstia Zhdantia atiecha
(Imperium barbaric warriors, guard-against the brave Zhodani)

Verse 2:

ይትሬታ ስዕስ ተኋላ ስዕስ ስዕስ
ቻ ስዕስ ተኋላ ስዕስ ስዕስ
Vlezhda iaqotziem iadli
tlazhdoyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

የሸኔና ስዕስ ተኋላ ስዕስ
የሸኔና ስዕስ ስዕስ
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

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

የሸኔና ስዕስ ስዕስ ስዕስ
የሸኔና ስዕስ ስዕስ
zdaqlorens itzimnens Zhdantiaipr
Baza, adrea Qlomatlivrtia
(doom-their accept-they Zhodani-worthy
Barbaric, grasping Imperium-against)

Laser beams! Laser beams!
vapazi! vapazi!
የሸኔና ስዕስ // የሸኔና ስዕስ //

Chorus:

ヨルハキテスカニコヤニ ヨロクアタ
 ヨルハキテスカニ パリトセトメ パリルズ
 zhi'fliedl iaqotzens Zhodani
 zhi'fliedl patl'etsi achadtia
 (toward-harmony fight Zhodani, toward harmony for all)

スラガタヒタマタ トガコア パラシコヤマタ
 王セトセヒズス オマタス パルタ王
 Qlomatiivra baza iaqotz'nad
 Chedlenstia Zhdantia atiecha
 (Imperium barbaric warriors, guard-against the brave zhodani)

Verse 3 (repeat verse 2):

バクタリ パラシコヤマタ パルタ
 トガヨリボリマタ ハヤコメアヒヤニ バガマタ
 Vlezhda iaqotziem iadli
 tlazhdoyovra tezintlens vavra
 (Stellar battle-during, redly the skies burn brightly)

パ王人ヒコメ トガタヒリ ハヤコメアヒヤニ
 パラシコヤマタボリマタ パガマタ
 Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
 (Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

ベキケセガルトメ パラセヒリトメ パルタセヒ パガス
 fe'kevasir ameyasir dabrens ikal'nadipr Driantia
 (honor-with [and] grace-with fight [our] noble heroes of the Consulate)

パクダロレンスカニ ハヤコメアヒヤニ バガマスル
 パガコア パルセア パラタヒタマタ
 zdagloqrens itzimmens Zhdantiaipr
 Baza, adrea Qlomatiivrtia
 (doom-their accept-they Zhodani-worthy
 Barbaric, grasping Imperium-against)

Bridge:

パガガガコメ// パガガガコメ//
 vapazi! vapazi!

マセヨメアメ ツヨ マイアラム ナガシヒ王ヒセヒ ヨロクアタ
 Regina iazh Rhylanor, maqichtlens Zhodani
 (Regina and Rhylanor the Zhodani liberate)

ジルル ツヨ パガガラム ナガシヒ王ヒセヒ ハセタヒ土 ツ//
 Jewell iazh Aramis maqichtlens devish ia!
 (Jewel and Aramis we must also make free)

Final Verse:

スラアス パ王人ヒコメアヒヤニ ハセタヒ土 パガマタ
 lapalia achitziens kentlasriem

(blackness space-of depths-within)

Лянкарава якотзад тлатенси
Liankavra iaqotzad tlatzensi
(angrily commences a war)

База, адрея Кломативр
Baza, adrea Qlomatiivr
(barbaric, grasping Imperium)

Атиеча Жодани Пичтенсти.
atiecha Zhodani Pichtensti'.
(defend-against the brave Zhodani)

Влезхда якотзирем иадли
Vlezhda iaqotzirem iadli
tlazhdoyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

Ачитзи Тлоqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

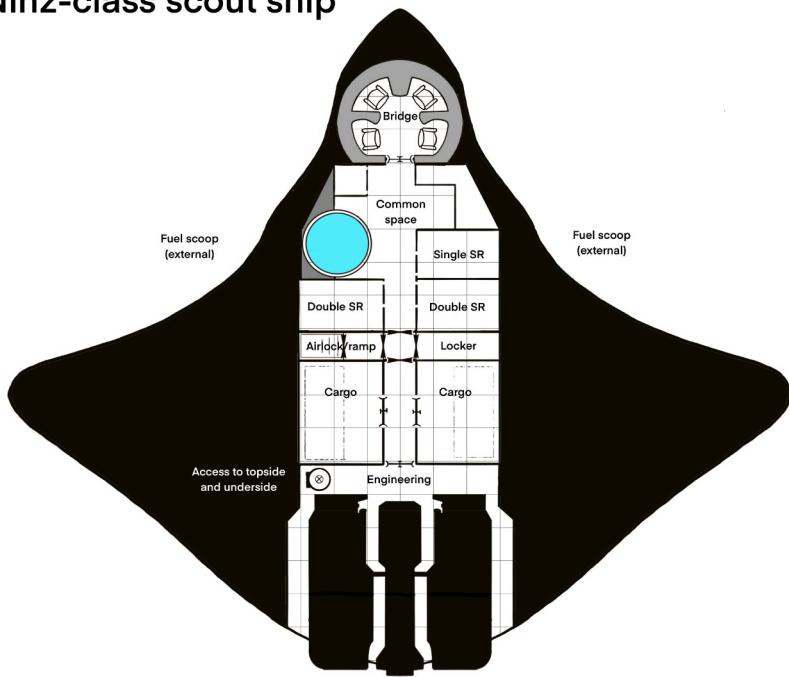
Дабри ахитетливра, эдре изах афенс.
dabri achitetlivra, edre iazh afens.
(struggle universal, near and far)

Characters

Both this book and its companion volume **Beginning Zdetl** tell the story of a Zhodani child, Kieko, in her daily life beginning with her origins as a child of **zhant'ad** parents. In **Beginning Zdetl** she is identified as having psionic potential early in life (approximately her third year or first **teqozdij**) and is adopted by a pair of **dlenchiepr**, as is the Zhodani custom, to develop her talents in preparation for her future role as part of the psionic nobility, the **zhobrdievl**.

In this section, Kieko and her **dlenchieprziefri** or Intendant mothers are presented in **Traveller™** terms, with full character sheets and biographies up to the present day (year 1105 Imperial, for the purposes of these books). They are available to players and referees alike and can be freely included in your **Traveller™** games.

Ninz-class scout ship



characters

Name: Kiekoatl
Age: 38
Homeworld: Zhdant/Zhdant

Strength:	9	+1	Psi Talents
			Telepathy-3
Dexterity:	10	+1	Telekinesis-2
			Clairvoyance-1
Endurance:	7	+0	
Intelligence:	10	+1	
Education:	11	+2	
Social Status:	11	+2	
Psi Strength:	14	+3	



Career History

Career and Branch	Terms	Highest Rank
Scholar/Field	4	5
Teqozdievl	1	

Skills

Computers-1	Diplomat-1
Soc. Sci (Psych)-1	Investigate-2
	Language (Vilani)-2
	Science (Psi)-1
	Survival-1

Life Events

Age	Event
3	Identified as telekinetic, adopted to Dlenchiepr family
18	Makes a breakthrough; +2 to next Advancement roll
22	Competes in Teqozdievl - 3x wins in preliminary, wins final. +2 Psi, +1 Soc!
26	Returns to career; becomes distracted by red tape. Learns Diplomat.
30	Life Event - death in the family - Azhdiazhiepr at age 67 (22.1 teqozdij)
34	Breakthrough in field! +2 to advancement. Retires after this term.

Cr. 130,000

Benefits:

Nenj award, 2x ship shares, Ninz-class Scout, Scientific equipment

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 **Teqozdieu**l games.

3461.1: After being recognized for her talents and psionic skills, Kieko competes in the triennial **Teqozdieu**l. She rapidly outpaces her peers, winning all three divisions of her talents and earning a promotion to the ranks of **zdrobdieu**l.

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 **teqozdij**). 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: Azhdiazhiepr
Homeworld: 67 (deceased)
 Zhdant/Zhdant

Strength:	7	+0	Psi Talents Telepathy-3 Telekinesis-2
Dexterity:	8	+0	
Endurance:	7	+0	
Intelligence:	9	+1	
Education:	12	+2	
Social Status:	10	+1	
Psi Strength:	12	+2	



Career History

Career and Branch	Terms	Highest Rank
Entertainer/Artist	3	4
Teqozdievl	1	2x successes, does not win. +1 Psi.
Scholar/Field	2	3

Skills

Art (sculpting)-2	Investigate-2
Carouse-1	Sensors-0
Computer-0	
Persuade-1	
Science (psych)-3	
Trade (fashion)-1	

Life Events

Age	Event
18	Gains a Patron in the Arts. +2 Advancement and an Ally.
22	Attempts a challenging task and succeeds. +2 to Advancement.
26	Receives advanced training. Learns Trade-1.
30	Teqozdievl! Meets Velmiepr, changes careers.
34	Becomes mired in bureaucracy. Learns Persuade-1.
38	Life Event. Gains 2 contacts.

Cr. 140000

Benefits:

+1 Edu, Nenj

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 teqozdijj

characters

	Velmiepr
Age:	66
Homeworld:	Zhdant/Dlieoviabr
Strength:	8 +0
Dexterity:	8 +0
Endurance:	10 +1
Intelligence:	8 +0
Education:	9 +1
Social Status:	10 +1
Psi Strength:	10 +1



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Career History

Career and Branch	Terms	Highest Rank
Scholar/Lab	4	5
Teqozdieuvl	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	Teqozdieuvl! 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 Dlieoaviabir 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 **Teqozdievl** 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 **teqozdij**). Daughter Kieko continues her career path.

Current age (as of 1105 Imperial/3467.2 Zhodani): 66 (22 teqozdij)

Sources

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