



Conversational Zdetl

for Anglic Speakers

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

Dlolpliki, Zhdant/Zhdant

Tzonitzali Zdebrdish, ziad tlaniana...

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

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

Makozhda ... draitse priatlakoti polotens ...

ziad tlaniana ... makozhda kamatli ...

Tzonitzali Zdebrdish... makozhda ...

くコロアスくコロソル オホトロヒ土.

コズル とヌマヌマヌ***

タヌガルガル***

タヌガルガル***

ヌヌズ ヌヌズ' ッズとゼ'***

タヌガルガル ハルコセコセコセ***

ヌヌズ ナヌヨヌヌ 王ヌヌ タヌガルガルヌヌ***

タヌガルガル

タヌガルガル ハルコセコセコセ***

コズル とヌマヌマヌ

タヌガルガル ジルガルと人

くコロアスくコロソル オホトロヒ土***

タヌガルガル

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

ゾセト ズヨ ザセトメル ザルタス ザル王ヒズダ

Conversational Zdetl

マスジルコルダル ゾセト

Jeff Kazmierski

in association with

The members of the Zhdantia Language and Cultural Institute

John Waterman - Foreword and Hard Landing

Steve Schonberger - Our Wondrous Universe

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Thanks for 40 years of incredible science fiction gaming!

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Foreword to Beginning Zdetl

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

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

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

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

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

Foreword to Beginning Zdetl

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

--John Waterman, CPT, IN, INI

The Zhodani Language and Cultural Institute

Regina, Spinward Marches

Author's Note

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

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

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

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

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

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

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

author's note

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

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

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

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

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

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

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

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

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

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

Jeff Kazmierski

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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** (タルトノイ) associated with it, and each **tlatoni** has one sound. There are no silent letters. If a phoneme is unvoiced, it is not written.

Vowels

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

父	A as in father , never as in pale
児	E as in get or let , never as in pier
人	I as in kit , never as in mile
牙	IA as in yaweh
エ	IE as in layer
ウ	O as in go
ル	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 Ŕ where needed.

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

Introduction

Consonants

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

Syllable Structures and Accentuation

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

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

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

Introduction

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

Introduction

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

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

to understanding how to pronounce Zetl words and sentences.

A Note on Word Construction

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

Consider the following:

vlezhdaf (ボセロアフ) - **vlezhd** (star) + **-af** (yonder, afar); "yonder star"

vlezhdatlishaf (ボセロアフとスルアフ) - **vlezhd** (star) + **atl** (lord) + **ish** (our) + **af** (yonder); *our Star Lord-class cruiser over there/yonder*

shivvajdatl (スルアラルガル) - **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 (ドセマヌコノアヌ王アフとスルアス) - **dlenchiepr** (intendant) + **zin** (child) + **ichpa** (new) + **tlas** (superlative) + **dish** (our); *our newest intendant child*

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

Punctuation

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

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



Tlamachti 1: Greetings

Yekta chapani!

Үкәләр Җарылтасъ//

Chapanitlasche!

Җарылтасътәштәш//

Yekta stial.

Үкәләр үзүл*

Yektnamiqe.

Үкәләрәтәсүл*

Fao'daqle?

Үртәлә^дәләт/

Tliaqrnad Ikan iqja.

Эзләрәд үзәтә үзүл*

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

Үкәләрәтәсүл, үзәтә*
Зеклазо ғозәрәгәл үзүл*

Fliedio'daqle?

Әтәлә^дәләт/

Fliedik. Iazho'daqle?

Әтәләз* үзәл^дәләт/

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

Әтәләз, үзәтәтә*
Ижя ғыләтә^дәләт/

Zdeqla vidlik.

Әтәләр ғыләтә*

Dlolpliki vidlik.

Әтәләрәтә ғыләтә*

Itoik chtenenzh.

Әтәләз Җәләтә*

Good morning!

Good morning!
(Exceptional morning!)

Good day.

Well met.

What is your name?

I am Ikan Tliaqrnad.

Well met, Ikan. I am Zeklazo
Nejdraf.

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

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

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

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

I am from Dlolpliki.

Good-bye. (be seeing you)

pala

Note the lack of honorifics in this exchange. The two individuals meeting are both **zhant'ad** (卓然者) 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** (地位者) *Intendant* or **zhobrdievl** (卓然者) *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
地位者	Dlenchiepr	-iepr (地位)
卓然者	Pranatl	-atl (卓然)
出生者	Jdistebr	-stebr (出生)
高生者	Viestlas	-tlas (高生)
卓然者生者	Zhobrtglasche'	-glasche (卓然者生)
王族者	Preblsheniashav	-iashav (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 **chapanitlasche** are both formal salutations that can be used when addressing either groups or individuals; the former is more casual while the latter might be used when one is in a particularly good mood that day. Note the addition of the suffix **-tlasche** (for Noble Born), in this case used as a *superlative mood modifier*.

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

Fliedio'daqle (和睦者) 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** (和睦者), “It is harmonious with me.” Since dishonesty is all but unknown in Zhodani society, the response (unless one is actually feeling harmonious) might reflect how the person is actually feeling.

Exercises (Ajozdarad)

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

pala

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

Other Greetings and Responses

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

Qlie fliedik. Chaktopkenzh zdinzhbaik.
እኔ ተቋይሸም የዕድልናንድ ስት አገልግሎት ነውም
 I am not harmonious. Unwell is my stomach.

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

Qlie fliedik. Tlakitzdievlik.
እኔ ተቋይሸም ተፈጻሚነት ተስፋይነት ነውም
 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 ችልሮ	girl	choqi choqi ችልሮ ችልሮ	girls
driefri ደኅፍሪ	boy	kiachti driefri ደኅቃት ፍልፍሪ	six boys
ibro እብሮ	egg	chial ibro ችልዴ እብሮ	One egg

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

Vocabulary (Tlatoniatl ilnamia)

-ach	ア王	diminutive; small
-aqle/-qle	ア(ア)クセ	Interrogative suffix
chikakenmiztli	王人アアセセセアタコト人	a six-legged cat native to Zhdant
choqabr	王ロクル	sister
choqi	王ロク人	girl
choqzin	王ロクコメア	daughter
-di	アシ	a state of being
dievl	アズ	thoughts
driefrabr	アズルアス	brother
driefri	アズル人	boy
driefrin	アズルコメア	son
fevranzh	ハセマアス	book
fliedi	ハセムス	a state of unity or harmony
iadlajem	スビアラセセ	skycar
ibro	アトロ	egg
itzi	アヒコ人	house, home
kafi	アアヒ人	coffee
kenkali	アセアアアヒ人	family; clan
kenkalitzi	アセアアアヒ人コ人	household; clan house
-nad	アアル	a person or profession
-nam	アアラ	a spouse or partner
pria	アス	chamber or room
shtiefrabr	アヌルアス	father
shtiefri	アヌル人	man
shtiefrnam	アヌルアアス	husband; male partner
tlakitzdiev	アアススヒコアズ	nostalgia
tlamachti	アアスアア王人	lesson
tlekonni	アセアアア人	animal; creature
zdnizhba	コスコトアス	stomach
ziatl	コスヒ	table
ziefrabr	コヌルアス	mother
ziefri	コヌル人	woman
ziefrnam	コヌルアアス	wife; female partner
zin	コスア	child
zinach	コスアア王	infant

pala
Numbers (Patlani)

Learn the numbers in Zdetl.

1	∟	chial	王スユ
2	𠂔	omei	𠂔セイ
3	𠂔	teqo or tyei	𠂔セル : 𠂔セイ
4	六	nachoie	アハ王スユ
5	ナ	machieli	アハ王セユ
6	#	kiachti	ジス王ス
7	匁	komi	ジロス
8	▽	koe	ジロセ
9	𠂔	kona	ジロアハ
10	∟□	matlapa	アハビアハ

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

teqozdij	𠂔セルコス	A period of three years; often mistranslated as “Olympiad”
teqozastial	𠂔セルコアスユ	“Teqozdij Day”, a holiday added every three years to mark the new Teqozdij
teqozdievl	𠂔セルコハタ	The Psionic Games, a major societal event that happens every third teqozdij

Larger numbers are formed by compounding the numerical words:

11	∟∟	matlapachial	アハビアハアハ王スユ
12	∟𠂔	matlapaomei	アハビアハアハ𠂔セイ
13	∟𠂔	matlapatyei	アハビアハアハシセイ
14	∟六	matapanachoie	アハビアハアハアハ王スユ
20	𠂔□	omeimatlapa	𠂔セイアハビアハ

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

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

∟□□	matlaiepr	アハビアハス
∟□□□	matlapatl	アハビアハス
∟□□□□□	matlapatlas	アハビアハス
∟□□□□□□□	matlapatlasche	アハビアハス

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

The Definite Article

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

Pronouns (Tetlas)

The most commonly used pronouns in Zdetl are:

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

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

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

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

Faeia ve? (What is your name?)

One could say instead:

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

And when referring to another person:

Faens _____. (Their name is ____)

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

Exercises (Ajozdarad)

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

Asking Questions

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

pala

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

Verbs: The Present Tense

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

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

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

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

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

グルく凡ヨセス. ハマリス フル王人く人ニ*
Kotozenzh, fevranzh mochitik.
sit-PRESENT PARTICIPLE, book reading-PRESENT-I.

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

アヘルコセヨ 士メタ人
Nilozenzh shtiefri
(A) speaking man

フル王セヨ 王人く凡セヨアタ人コト人
Kochenzh chikakenmiztli
Sleeping cat

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

And when the verb is used as a noun:

Үکәңлә **Үкәңлә**
Yekta shtiavenzh
Good thinking

Tlatoniatl ilnamia: michad (verbs)

ikatike`	ԱՀՐՀՀՀԵԿ՝	to stand
iqe`	ԱՀԵԿ՝	to be
kaqe`	ՀԲՀԵԿ՝	to listen
katzitlane`	ՀԲՀԿԵՏԵՎԵԿ՝	to push
kavre`	ՀԲՄԵԿ՝	to have
koche`	ՀՇԻԵԿ՝	to sleep
kopeche`	ՀՇԻԲԵԿ՝	to push
kotozhe`	ՀՇԻՇԵՎԵԿ՝	to sit
miztle`	ՃԽԿԵԿ՝	to ride
mochite`	ՃՇԻՇԵՎԵԿ՝	to read
niloze`	ՃԽԱՌԿԵԿ՝	to talk (speak)
noetzhite`	ՃՇԻՇՅԽԵՎԵԿ՝	to climb
oliane`	ՋԱՌԱԿԵԿ՝	to swim
qiloe`	ՃԽԱՌԵԿ՝	to paint
shtiave`	ՍՏՎԵԿ՝	to think
tie`	ՀԵԿ՝	to throw
tlakoe`	ՀԲՀՇԻԵԿ՝	to eat
tlapae`	ՀԲՀԲՇԻԵԿ՝	to drink
yanae`	ՄԲՀԱՌԵԿ՝	to hide
zhdazhe`	ՅԲՅԵԿ՝	to catch

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

Conjunctions (Nieqrاد)

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

iagh	ՃՅ	and
iai	ՃԽ	but
pra	ԲԲ	or

Exercises (Ajozdarad)

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

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

Culture: Zhodani Home Life

The Clan House (Kenkalitzi)

Nearly all Zhodani, from the lowest of proles (**zhant'ad**, ڦڌٽٽٽٰد) to the highest ranking of the nobility (**zdoibrdievl**, ڦڌٽٽٽٰڊٽٰيٽ), 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** (ㅅㅋㅋ) loosely translates to “home”, but it can also mean “place of refuge.” **Kenkali** (ڪڪٽٽٽٰل), 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** (ڪڪٽٽٽٰل ٿڃٷٽٽٰناد) is the **zhant'ad** clan responsible for tending the fields and maintaining the crops. Other **kenkali** include:

Yotlekemetnad	ڦڌٽٽٽٰ ڪٽٽٰ ڦٽٽٰ ڪٽٽٰ ڦٽٽٰ	“Smith”
Kliazhnamachrnad	ڦڌٽٽٽٰ ڦٽٽٰ ڦٽٽٰ ڦٽٽٰ ڦٽٽٰ	“Plumber”
Kloriemnad	ڦڌٽٽٽٰ ڦٽٽٰ ڦٽٽٰ ڦٽٽٰ	“Programmer”
Kotzpialinad	ڦڌٽٽٽٰ ڦٽٽٰ ڦٽٽٰ ڦٽٽٰ ڦٽٽٰ	“Fisher”
Tlamad	ڦڌٽٽٽٰ ڦٽٽٰ	“Doctor”
Tilman	ڦڌٽٽٽٰ ڦٽٽٰ	“Taylor”

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

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

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

The Bath Hall (Kalipakipria)

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

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

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



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

The Gardens (Zhochtlipria)

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

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

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



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

The Creches, Schools, Living, and Work Spaces

Beyond the **kalipakipria** and **zhochtlipria** are the spaces and buildings set aside for the true work of the **kenkali**. Here is where the **zintikipria** (ゾンティクリア) creches, the **koatlipria** (コアトリア) work spaces, **zhdatlipria** (ゾダトリア) schools, and **kotozhiepri** (コトシエプリ) living spaces can be found.

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

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

Every **kenkali** performs work essential to the functioning and maintenance of a **Zdobrdievl** (ゾドブルディーブル) *noble estate*. This work is done in the **koatlipria** (コアトリア) 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 **kotozhiepri** of any of the individual **kenkali**.



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

zintikipria
kotozhiepria
koatlipria
zhdatlipria
pria

コメアヒヘスルズ
 ジロヒルヨメルズ
 ジロアヒスルズ
 ハスヒスルズ
 ルズ

creche
 communal house
 workplace
 school; training center
 a functional space



Tlamachti 2 - At a Restaurant

Zholnad Жолнад	Tlachatlasche, dlenchiepro. Itetl pleshqleo'daqle chtenzenzh? トクタラスチ、ドレンチエプロ。イテル ピレクレオダクル チテニン。
Azhdiazhiepr Аздыаҗиепр	Tlachatlasche. Etachshrk chiala chtendish, kamatl. トクタラスチ。エタクシルク チアラ チテニン。
Zholnad Жолнад	Yektlas, dlenchiepr. lazh ke zin? ユクタラスチ、ドレンチエプロ。 ラズ ケジン。
Kieko Киеко	Dlabra, kamatl! ドラブラ、カマタリ！
Zholnad Жолнад	Yektlas. Moli iochti chteno'd? ユクタラスチ。モリ イオチ チテノド。
Kieko Киеко	Viepchaklajo! ヴィエーパクラジョ！
Velmiepr Вельмиеpr	Cha! Aepreo'daqle dazej, Kieko-ki? チャ！エアレオダクル ダゼイ、キエコ-キ？
Kieko Киеко	Qlie... クル...
Azhdiazhiepr Аздыаҗиепр	Ielezhe ichatetl bivriant. Yektlas ke Dlolplikiajo tsenchenzh. エレゼヒタテル ビブリヤント。ユクタラスチ ケンチニン。
Kieko Киеко	Dlolplikiajo chtenik, kamatl. ドロップリカジョ チテニン。
Zholnad Жолнад	Yekta pepetli. Okye chtenenzh? ユクタ ペペルリ。オクエ チテニン。
Velmiepr Вельмиеpr	Icha chokotecho, zhdedazenzh, iazh talqi, kamatl. イチャ チョコテコ、ズヘダツエン チテニン。
Azhdiazhiepr Аздыаҗиепр	lazh icha tefla, iazh chtozen, zenzh. ラズ イチャ テフラ、イアズ チトゾン。
Zholnad Жолнад	Zhdotlas, dlenchiepro. ズドタラスチ、ドレンチエプロ。

tlakolepriaſaf

- Waiter Good afternoon, Dlenchieprs. What will you be ordering?
- Azdiazhiepr
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
- Kieko Perhaps something milder. The Dlolplikiajo is very good.
- OK. I'd like that.
- Waiter Excellent choice. Will there be more, my ladies?
- Velmiepr Some fruit, bread and cheese, please.
- Azdiazhiepr
- Waiter And some wine, and fruit juice for the child.
- Waiter Excellent.



Vocabulary (Tlatoniatl ilnamia)

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

Mealtimes and Times of the Day

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

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

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

Vocabulary: meals (Tlatoniatl ilnamia: tlakopali)

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

tlakolepriaazaf
Zhdanstial

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



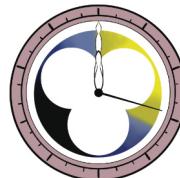
トキハル王アシタ
Teyochali
Midnight; hour 0



アヌトアス
Pliebraits
Dawn; hour 10



アヌアス
Stialchali
Noon; hour 15



アヌトアス
Pliebrimani
Sunset; hour 20

numbered from 1 to 10 counting spinward (clockwise).

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

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

Exercises (Ajozdarad)

Express the following in Zdetl:

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

Translate from the Zdetl:

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

Vocabulary: Verbs (Tlatoniatl ilnamia: michad)

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

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

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

Adjectives and Adjectival Suffixes

Adjectives (**zarfozad**, コマサハルコマド) are words that describe nouns. In Zdtl, adjectives can take the form of either independent words or *adjectival suffixes* appended to a noun. The only functional difference is in the application.

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

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

tlakolepriazaf

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?
መዳቂለ
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

Tlatoniatl ilnamia: zarfozad

aflaja	アフラヤ	sweet	iapani	イハナシ	thirsty
ashtiabla	アシタブラ	cold	ioaka	イオアカ	dry
bivriant	ビブリヤント	spicy	keql	ケクル	salty
chiklika	チクリカ	bitter	kliazheva	クレヨハバ	wet
datansia	ダタニアミ	umami	mankia	マニアニス	soft
dlev	ドレブ	flavorless	qapl	カブル	fresh
dlieffish	ドリーフィッシュ	stinky	rlop	ローリップ	sour
fenta	フェンタ	tangy	tekicholi	テキホリ	hungry
fiela	フィエラ	bad	vrienia	ヴィニア	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. Bla... bla... bla...

Translate from Anglo to Zdotl:

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** (៥៥) is added at the beginning:

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

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

Exercises (Ajozdarad)

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

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

Translate, then answer the following questions in the negative.

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

Days of the Week

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

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

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

Chistial	ችሁታዥ	First day
Omeistial	ይኖራሱታዥ	Second day
Teqostial	፳ት፻፻ታዥ	Third day
Nachostial	፳፻፻፻ታዥ	Fourth day
Machielistial	፳፻፻፻፻ታዥ	Fifth Day

tlakolepriaazaf

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

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

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

Ittel pleshqleo'daqle cthenzenzh?
人セセト パレホレダクルダクル 王セテンツ/

This roughly translates into Anglic thusly:

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

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

Aepreο'daqle dazej?
アエラセルダクルダクル アラコセル/

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

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

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

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

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

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

Exercises (Ajozdarad)

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

Culture: Zhodani Diet and Cuisine

Dietary Needs

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

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	Կրեծլ	goat-like herd grazers raised for milk and meat
noql	Նօկլ	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

proteins and modern Zhodani have no trouble eating local foods.

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

okotzi	Ոկուցի	fish
dlezhdokotzi	Ջէջդոկուցի	shellfish
kliazhatlkochini	Կլյաշալկոչինի	seaweed
jdinqri	Ջնիզրի	grain
talqi	Դալքի	fruit
tlonqili	Ճոնգիլի	vegetables

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

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

tlatemo

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

Eating Patterns

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

The Morning Meal (Pliebraitspali)

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

The Noon Meal (Stialchalipali)



zdadlev	ဇာဒလေ	flatbread patty made from a rice-like grain
zamoli	ဇာမူလို	broth
tlonqili	တြာအံးလို	vegetables
talqi	ဇရဲ့လှ	fruit
kans	ဇရဲ့	a rice analogue grain
kafi	ဇရဲ့	coffee

tlatemo

(**正**午^時の^間食^べ人^々) 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**.

Evening Meal (Pliebrimanipali)

Pliebrimanipali (晩食) or *evening meal* is traditionally



qiloe`	ㄑㄩㄋㄉㄜ`	noodles made from the starch of a wheat-like grain
ibro	ㄦㄉㄻ	egg
abrrstozh	ㄅㄤㄮㄊㄽㄐ	abrrstia meat
fozhqro	ㄈㄗㄢㄯㄬ	a spicy blend of pickled vegetables, fish and shellfish

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.

Spices (Ajo)

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



efla	エフア	wine
tatlia	タトリア	liquor
kliazh	クレヨ	water
etsashchrk	エツアシクリク	a soup made from vegetables, noql meat, and spicy peppers
okotzichieli	オコチチエリ	fish curry

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

olplikiajo	オルブリキアジョ	a medium-hot spice blend originating from the capital region of Dlolpliki, commonly used on fish
epchaklajo	エーブラクアジョ	a very hot spice blend made specifically from peppers and spices grown on Viepchakl
knavrajo	クナーブラジョ	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.

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

Special Dietary Requirements

One unusual factor of Zhodani eating habits is the often very specific needs of the **Zhobrdievl**, the psionic Nobility. Psionic activity often requires increased caloric intake, and in varying proportions depending on the type of talent used. Teleportation, or **koetsdievl**, for example, requires a heavy load of carbohydrates and proteins to utilize effectively, while **shadievl** (telepathy) has much less intensive needs, mainly carbohydrates and electrolytes. The **zhant'ad** clans responsible for the culinary needs of the

zhobrdievltzi must be mindful of their superiors' needs at all times and adjust the composition and frequency of meals accordingly.

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

drinks.

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





Tlamachti 3 - At the Airport

Azhdiazhiepr Аздиазхеpr	Platlel iqezhia. Lienmitleniash, akopatlichiaш, pra kliazhvevliash oyanqredishqle?
	Лягът сял ынчын* ынчын иччакас. ынчын иччакас. ынчын иччакас.
Kieko Кико	Izhiazaf ozdish, ziefri?
Zxza Velmiepr Аздиазхеpr Аздиазхеpr	ынчын иччакас. ынчын иччакас. ынчын иччакас. ынчын иччакас.
	Izhiazaf, Kieko.
	ынчын иччакас. ынчын иччакас.
	Tlachali pierdi zhdonzhabe itzmole chtenzenzh. Inintel qlie nieqre chielish.
	ынчын иччакас. ынчын иччакас. ынчын иччакас. ынчын иччакас.
Velmiepr Аздиазхеpr Аздиазхеpr	Omeiaji apri matlakoe pierda, ielize?
	ынчын иччакас. ынчын иччакас. ынчын иччакас.
	Vidleqle izhdiepria pli kavrens. Oyanqriashdish.
	ынчын иччакас. ынчын иччакас. ынчын иччакас.
Velmiepr Аздиазхеpr Аздиазхеpr	Izhdiepria kochalik dazej. Tlatemo okye kochale kavrish qikad.
	ынчын иччакас. ынчын иччакас. ынчын иччакас.
Kieko Кико	Ipatle katilishaqle tlatemo okye, ziefri?
Zxza Velmiepr Аздиазхеpr Аздиазхеpr	ынчын иччакас. ынчын иччакас. ынчын иччакас.
	Plistial pierda katile chtenzenzh patle. Lienmitleniash pierdaqle dazej?
	ынчын иччакас. ынчын иччакас. ынчын иччакас.
Kieko Кико	Qlie, ayoqik.
Zxza Velmiepr Аздиазхеpr Аздиазхеpr	ынчын иччакас. ынчын иччакас.
	Kekele chtenzenzh!
	ынчын иччакас.



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

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

K: Where are we going, mom?

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

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

V: What about the 18:15 flight?

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

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

K: Why do we need extra food?

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

A: Have you flown by airship ever, Kieko?

K: No, I haven't.

V: This will be fun!

Telling time - hours, minutes, seconds

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

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

or, alternatively (and somewhat less formally):

Achan aqle?
アchan アクレ/
The hour?

lienzarchekriegrtia

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**, ピットリク) in each standard Zhodani hour (**achan**, アーチャン). Note also that the suffix **-aji** (アーフィ) with a number makes it a fractional expression:

omeiaji	𠂇セスル人	half
tyeiaji	𠂇セスル人	one third
nachoieaji	アハセスル人	one quarter
matlapaji	アハセスル人	one tenth
omei matlapajii	𠂇セスルアハセスル人	two tenths

The Zhodani will often divide their day into **teqoaji** or *thirds* (トセツルテツ) 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), from midnight to hour 10; the *second* or **omeia** (ミタセス), from hour 10 to hour 20; and the *third* or **tyeia** (クヒセス), 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** (王スルアマス), **stialchalia** (士スル王スルア), and **tlatsoa** (トスルトスルア) *thirds* of the day (*morning*, *noontime*, and *night*).

The following examples illustrate everyday use.

Hours 10 and 20 are simply named by their number.

lienzarchekrieqrtia

06:00	Kiachtia dra chiala. ㄎㄢㄷㄔ ㄉㄚ ㄔㄧㄶ㄰ㄬ Kiachta dra chikania. ㄎㄢㄷㄔ ㄉㄚ ㄔㄧㄷㄮㄬㄸ	The sixth hour of the first third.
10:00	Matlapa. ㄩㄳㄱㄦㄵㄬ	The sixth hour of morning. The tenth (hour).
12:10	Matlapa iepri omeia dra omeia. ㄩㄳㄱㄦㄵㄬ ㄤㄝㄭ ㄉㄠ ㄠㄞㄵㄬ Matlapa iepri omeia dra stialchalia. ㄩㄳㄱㄦㄵㄬ ㄤㄝㄭ ㄉㄠ ㄠㄞㄵㄬ ㄔㄢㄻㄬ	Ten past the second hour of the second third. Ten past the second hour of midday.
24:00	Nachoie dra tyeia. ㄅㄳㄭ ㄉㄚ ㄊㄵㄭ ㄕㄵㄬ Nachoie dra tlatsoa. ㄅㄳㄭ ㄉㄚ ㄊㄵㄭ ㄉㄤㄮㄬ	The fourth hour of the third third. The fourth hour of evening.



Exercises (Ajozdarad)

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

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

Vocabulary (Tlatoniatl ilnamia)

akopaticha	アコパチカ	train
dlozhlienmiztlens	ドロツヒンミツルン	a rigid airship ("zeppelin")
draitse`	アライツエ	to arrive
draitsad	アライツアド	arrival (n)
-iash	イアシ	via, by means of, by way of
iavcheql	アヤチヘル	a type of gravitic transport vehicle
izhdiepria	イジドヒエプリア	stateroom; cabin
kliazhvevl	クライツヘブリ	ship (ocean-going)
lienmitlens	リエンミツルン	airship
ololitlas	オロリタス	a "Magnus sphere"
omplotl	オムポットル	a nickname for non-rigid airships ("blimp")
pierda	アキダル	a flight
piere`	アキダル	to fly
platlel	アラル	a schedule
qietsfatli	クイエツハツリ	motorcycle
shiepamjem	ホーバークラフト	hovercraft
timane`	アゲマテル	to depart
timanad	アゲマテル	departure
tlatemo	アタモ	food
-zaf	コル	to, in, toward
zhdonzhabe	ヨウゾウハベ	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:

Dlolplikipratl Zdeqlazaf.

ドロツヒンミツルンアキダルト オセラタコルヘ。
From Dlolpliki to Zdeqla.

Dlolplikipratl Zdeqlazaf Lienmitlensiash.

ドロツヒンミツルンアキダルト オセラタコルヘ リエンミツルンアシ。

From Dlolpliki to Zdeqla via airship.

Zhdantaf

ヨウゾウタル
Far from Zhdant

Tlatemotiaql

アタモタラル

Without food

Additional prepositions are listed on the following table.

Prepositions

-ai	◀ፋ	unto	-iash	◀ቻ	via, by way of
-af	◀ፋፃ	yonder, afar	-ir	◀ፉ	with
-che'	◀ቻቸ'	above	-pratl	◀ኝፋት	from (place)
-chedl	◀ቻቸል	in front of	-prebr	◀ኝቻብር	from (person)
-chrnt	◀ቻቻንት	up to	-pri'	◀ፉ	in spite of
-dlaf	◀ፋፋፍ	beneath	-qaf	◀ፋፋፍ	from
-dliez	◀ፋፋዴ	on, upon	-qlets	◀ፋፋዴ	except
-edre	◀ቻፋድራ	nearby	-shtivl	◀ቻፋድራ	because of
-enz	◀ቻንጻ	by, beside	-tia	◀ጻ	against
-flints	◀ፋንታክ	like	-tiql	◀ጻንታክ	without
-ia	◀ቻ	concerning	-tlib	◀ጻ	instead of

Exercises (Ajozdarad)

lienzarchekrieqrtia
Iqenta zarensaqle?
እሮት ተረጋግጧልኝ?
How (in what manner) are you travelling?

Iqenta nilozikaqle?
እሮት ተረጋግጧልኝ?
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.
እኔ ተደርሱ ተደርሱ ተደርሱ ተደርሱ ተደርሱ
We eat breakfast every morning.

Ke dlozhlienmiztlens draitse stialchalivra.
እኔ ተደርሱ ተደርሱ ተደርሱ ተደርሱ
The (zeppelin) arrives every noon.

Practice constructing adverbial phrases.

Exercises (Ajozdarad)

Translate from Zdetl:

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

Express the following in Zdetl:

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

Culture: Travel

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

Ground Travel (Oyanqad tatliash)

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

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



On Zhdant, most land travel is still done via **akopatlich** 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 **zdrobrdiev** and **dlenchiepr**, who have access to more resources than do the **zhant'ad**, who are only occasionally provided such luxuries.

akopatlich アコパチカ

iadlajem アドライム

tchipi チッピ

qietsfatli クイエツ・ファットリ

rail line; railroad

skycar (speeder)

a small robotaxi common on Zhdant

motorcycle (usually used for racing or fast attack)

oyanqad

Water Travel (Oyanqad kliaziash)

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

known for their rugged and often savage nature.

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



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

klizzdikialki

კილიკიანი

sailboat

kliazhbreiayotl

კიაზბრეიაიოტი

hydrofoil

fechadlaflyotl

ჭადალფიიოტი

submarine

Air Travel (Oyanqad lieniash)

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

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

lienmiztlenz

ლიენმიზტენზი

airship, generically

omplotl

ომპლი

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

dlozhlienmiztlenz

დლოჟლიენმიზტენზი

rigid airship ("zeppelin")

ololitlas

ოლოლისტას

"Magnus Sphere"

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

oyanqad

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

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

jdondazh	ဂုဏ်ဂုဏ္ဍ	glider
lienzakayotl	လီနဲ့ခာ့ခူးယဲ	aeroplane
omqrebreiyotl	လီဒဲနဲ့တဲ့ယဲ	helicopter

Gravitic Vehicles (Kitlaliadrayotl)

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

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

kitlaliadras	ကြော်ရှုံးလျှော့	gravity, generally
ki-jem	ဂျော်ရှာ့	grav car/air raft
iadlajem	ဆုတော်ရှာ့	speeder
t'chipl	ကြော်ရှာ့	a robotic grav taxi
ki-memqeyotl	ဂျော်ရှာ့လွှဲချော့ယဲ	a grav carrier, generically
ki-memqienz	ဂျော်ရှာ့လွှဲခဲ့ခဲ့	a military grav carrier
ki-memqine	ဂျော်ရှာ့လွှဲအောင်	a civilian grav transport



Tlamachti 4 - New Home

Velmiepr	Chto'd, Kieko! Zdobritzi yzqio'daqle? Itzidavro'd.
Велмиеэр	Что д, Кико! Здобрити юзкюо'дақле? Итцидавро'д.
Kieko	Tlasens! Vidlaqle zinflints fredr?
Кико	Тласенс! Видлақле зинфлінтс федр?
Azhdiashiepr	Vidlio'd zinflints ozhda.
Аздыашиеэр	Видлио'д зинфлінтс оздас.
Kieko	Pradrnad fredr?
Кико	Прадрнад федр?
Velmiepr	Iazh shadrnad, koetsnad, iazh pachtanad ievle!
Велмиеэр	Іазх шадрнад, кеңеснад, іазх пактанаң іевле!
Kieko	Kekela chtenzenzh! Chilitad iochtiaqle chilitens?
Кико	Кекела штензенж! Чилитад іочтияқле чилитенс?
Azhdiashiepr	Vrojdar'o'd chtenzenzh draitsik, Kieko.
Аздыашиеэр	Вройдаро'д штензенж драйтсик, Кико.
Kieko	Brojevi devish? Aziaklik.
Кико	Бројеви девиш? Азиаклик.
Velmiepr	Qlie af, iazh pierie qlie akimato'd.
Велмиеэр	Қлие аф, іазх піре қлие ақимато'д.
Kieko	(Yolikavra) Piere zhdatlik?
Кико	(Юликавра) Піре жадатлик?
Azhdiashiepr	Qikazaf. Qikvra, kiatok papaqish.
Аздыашиеэр	Қиказаф. Қиквра, кіаток папағыш.
Kieko	Chelie piero'd aqle, ziefri? Chelie piero'd ish izhiazaf?
Кико	Челіе піро'д ақле, зіфрі? Челіе піро'д іш ізхязаф?
Azhdiashiepr	Ha! Qlie blefr. Ielize zan.
Аздыашиеэр	Ха! Қлие бефр. Иеле зан.
Кико	Ша! Қлие бефр. Иеле зан.



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

Vocabulary (Tlatoniatl ilnamia)

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

Emotions (lolotlia)

Despite their reputation for being inscrutable and mysterious, the Zhodani, like any other branch of humaniti, are in fact a very emotinal people. They experiene the same range and variety of feelings as do the Vilani and Solomani; what distinguishes them from their human relatives is the degree of intensity that they allow themselves to express emotions. The Zhodani believe in balance between three aspects of existence - **stietl** (上ヌと) or *body*, **zhatsi** (ヨヌとヌ) or *mind*, and **tavra** (下ヌタヌ) 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** (下ヌルクスカ), *disharmonious*. For this reason, the **zdoberdievl** take the emotional needs of the people under their command very seriously.

Vocabulary (Tlatoniatl ilnamia)

pakia	ハヌズ	happy
tlakia	トヌズ	sad
kaya	ジヌウル	love
rans	ハヌヌ	hate
tlakitzia	トヌスルコス	homesick
machita	ヲヌ王人ハル	afraid
tavra	シヌタヌ	spirit
fliedir	ハヌルクス	harmonious
fliedtiaql	ハヌルクスカ	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.
ハヌズヌル*
Happy-I; I have happiness.

Tlakiaik.
トヌズヌル*
Sad-I; I have sadness.

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

He (or she) was afraid.
ヲヌ王人ハルセヌ トヌコセラ*
Fear-he was-being; He had fear.

They will be in love.
シヌリハルセヌ シヌコセラ*
Love-they-have will-doing; Love they will have.

Practice expressing emotions in Zdetl.

Dialogue (Zanila)

Azhdiazhiepr	Yzqia, Kieko - Obrenstebr namiqe dish totomens.
Азхдиязхиеpr	Үңғылар, 2x2a. Өтүөткөйткүн таңдаусыз жаңбыр көркөндердеги*
Kieko	Obrenstebr iadaqle?
2x2a	Өтүөткөйткүн таңдаусыз/
Velmiepr	Tlamachedl Obrenstebr.
Талмачнадик	Таңдаусыз жаңбыр Өтүөткөйткүн*
Kieko	Tlamachtnadik iqiens tozenzh?
2x2a	Таңдаусыз жаңбыр таңдаусыз 1x1x2 үйкөчө/
Azhdiazhiepr	Qlie, Kieko, tlamachtnamik iqish tozenzh.
Азхдиязхиеpr	Сә, 2x2a, Таңдаусыз жаңбыр таңдаусыз 1x1x2 үйкөчө*
Obrenstebr	Yektnamiqe, dlenchiepr! Yekta oyanqrado'd dazej, pri`enzh? Ah, Kieko iqia tozenzh, dlenchieprzinichpatlasdish.
Өтүөткөйткүн	Үткөлтәреңдердес, 2x2a // Үткөлтәрең дүркөндердөрдүйлүк дөркөн, 1x1x2/ 2x2a 1x1x2 үйкөчө, 2x2a көндердөркөндердөркөн*
2x2a	Yektnamiqe, jdistebr.
2x2a	Үткөлтәреңдердес, 2x2a*
Obrenstebr	O'dia oqrshtievense tlamachtziefrnamo'd dazej. Kenkache zhdatlo'd?
Өтүөткөйткүн	О'пиз 1x1x2 жаңбыр Таңдаусыз жаңбыр дөркөн*, 2x2a жаңбыр 1x1x2 үйкөчө/
Kieko	Viaj, jdistebr. Piere zhdatlik pri`enzh!
2x2a	1x1x2, 2x2a* 1x1x2 жаңбыр 1x1x2 үйкөчө//
Obrenstebr	Ha ha! Chtenzenzhо'd shtiavik. Totomo'd, zinfredr namiqо'd. Жаңбыр/ Жаңбыр 1x1x2 1x1x2* 1x1x2 1x1x2* Көндердөркөндердөркөн*



Vocabulary (Tlatoniatl ilnamia)

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

Exercises (Ajozdadarad)

Translate:

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

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

Who is Obrenstebr?

Obrenstebr is the head teacher of the estate.

Will he be my teacher?

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

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

Well met, sir.

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

Yes sir. I hope I will learn to fly!

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

Grammar: the Optative Aspect (pri-)

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

Pradievl zhdatlik pri'enzh.

ਪ੍ਰਾਦੀਵਲ ਜਹਦਾਤਿਕ ਪ੍ਰਿਏਂਝ*

I hope to learn telekinesis.

Vlezhdvevl kavrish pri`ej.

ਵਲੇਖਡਵੇਵਲ ਕਾਵਰਿਸ਼ ਪ੍ਰਿਏਜ਼*

I wish we had a starship.

Qlie michens pri`ej.

ਕਲੀ ਮਿਚੇਂਸ ਪ੍ਰਿਏਜ਼*

She wishes she hadn't done that.

Practice using the optative aspect.

Exercises (Ajozdarad)

Translate:

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

Translate:

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

Grammar: the Verb Infinitive (-e`)

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

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

kenkaliazhdi

Fevranzh mochite chenik.

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

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

Qlie vlezhdezhiia ezhie.

ಉತ್ತಿ ವ್ಲೆಂಡೆಂಜ್ ಇಂತ್ತಿ*

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

Atiechavra ozde, zhiazzaf ayonad ozde tozej.

ಆತೆಚಾವ್ರಾ ಓಂಡೆ, ಝಿಾಂಜಾಫ್ ಅಯಂದ್ ಓಂಡೆ ತೊಂಜೆ*

To boldly go where no one has gone before.

Practice using the verb infinitive.

Exercises (Ajozdarad)

Translate:

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

Translate:

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

Culture: Childhood Education

Education (Akimatiesi)

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

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

tavr	ରେମ	morality or duty
flieshtiemis	ଫେଷ୍ଟିଆମିସ	conformity or tradition
dlachabris	ଡଲାଚାବରିସ	respect and deference

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

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

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

Body (Stiel)

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



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

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

stietltokpada	સ્ટેટલ્ટોકપદા	physical health
pachtanad	પચ્તનાડ	healer
teze-tloe	ટેઝે-ટ્લો	tag ("touch-run")
dlietl-dize	દ્લેટિલ-ડિઝે	jumping rope ("rope-jump")

Mind (Zhatsi)

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

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

zinakimatienetsi

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



Spirit (Chiel)

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

dievl

ပုဂ္ဂိ

psionics

zhinqetsad

ဒေသအသံပုဒ်

ascension

zhatsitokpada

ဒေသပုဂ္ဂိချိန်ပုဒ်

mental health

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

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

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



Psionic Training (Dievlakimatienentsi)

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

	zinakimatiensetsi	
chieltokpada	王丈且ღღღღ	spiritual health
pachtzalizhatsi	ღღ王コア且ゞヨズヒ	meditation
shadievl	土ズハズ	telepathy
pachtadievl	ღღ王ズハズ	healing
fliedesi	ニズハズトシ	harmonious existence

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

Reeducation (Akimatiensitsench)

Students who are not in a state of **fliedl** *harmony* can be taken aside for special instruction and assistance. In some cases, the **tavrchedl** (guardians of morality) may be called in for **akimatiensitsench** (アキマティエンツンチ) or *reeducation*.

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

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



machitad	カズ王人ハズ	phobia
zebroda	コセトロダ	obsession
fliedlas	ニズハズトシ	harmonious living
tavrchedl	カズモ王ハズ	Guardians of Morality
sht'zy	シツコビ	serious mental illness



Tlamachti 5 - Psionic Training

Obrenstebr Оренштебр	Itoaqleo`d tepek, Kieko? Ininzhiezaf, dievlo`d ajozhdaro`d chtenenzh.
Kieko	Итоаклео`д тепек, Кико? Ининшиезаф, дивло`д ажодаро`д чтенензх.
Obrenstebr Оренштебр	Viaj, zinfredrir. Okyezana ozhda iqens, iazh zhdatlo`d makoens chtenenzh.
Kieko	Ічпатласік ақле?
Obrenstebr Оренштебр	Viaj, Ichpatlaso`d. Zinichpafredrir qiktlas chilitik iazh zhdatlik.
Kieko	Ічпатласік ақле?
Obrenstebr Оренштебр	Omei pra tyei teqozdij kavrens.
Kieko	Zanatlasens iadaqle?
Obrenstebr Оренштебр	Ianasha iqens. Kavrens machielni teqozdij iazh omei chten. Ashtiavlzaf, dlenchiepr dlennezens chtenenzh.
Kieko	Dlenchiepr dlennezikaqle chtenenzh?
Obrenstebr Оренштебр	Viaj, shtiaqo`d iazh ajozhdaro`d ekenzh.



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

K: With other children?

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

K: Am I the youngest?

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

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

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

K: Who is the oldest?

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

K: Will I become a dlenchiepr too?

O: You will, if you study and practice.

Vocabulary (Tlatoniatl ilnamia)

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

Grammar: Comparisons

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

zhdota 曰𠂊 good	zhdatl 曰𠂊 better (superior)	zhdotlas 曰𠂊 best (supreme)
ashtiabla 𠂊土 cold	ashtiablatl 𠂊土 colder	ashtiablatlas 𠂊土 coldest

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

-che`	𠂊王々	above; superior
-ach	𠂊王	small; inferior
-flints	𠂊人々	like, similar to

Recall these and others from previous lessons.

shtiefliche`
士大𠂊人王々
superior man

vlezhdvevlach
大𠂊曰命大王
inferior starship

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

Shtiefriensh ziefrizda.
士大𠂊人者 𠂊大𠂊人者*

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

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

Qitache` tlachakazda el kliazhatl.
大𠂊人者 と大王大之大口兒 𠂊且 大ヨ大と。
(the) Ocean is wetter than (the) desert.

Exercises (Ajozdarad)

Translate from Zdetl.

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

Grammar: The Habitual Aspect (tsench-)

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

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

This aspect can also be used in more specific context:

Stialvra timane tsenchenzh.
スティアルラ ティマネテセンチンジ
The train departs daily.

Exercises (Ajozdarad)

Translate from Zdetl.

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

Translate from Anglic.

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

Grammar: The Conditional Aspect (ek-)

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

ek-	᜔ᜓ	conditional mood
ekenzh	᜔ᜓ᜕ᜓ	participial conditional
ekej	᜔ᜓ᜕᜔	perfective conditional

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

Pierad ekiqe, pierdish ekenzh.

ᜏ᜔ᜏ᜗᜔ ᜔ᜓ᜔ᜓ, ᜏ᜔ᜏ᜗᜔ᜓᜓ*

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.

ᜏ᜔ ᜏ᜔ᜏ᜗᜔ ᜔ᜓ᜔ᜓ, ᜏ᜔ ᜏ᜔ᜏ᜗᜔ᜓᜓ*

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

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

Kochie, zdeze ekenzh.

ՀՌ ՄՌ, ՇԵԿՆԱՅԻ ᜔ᜓᜓ*

To sleep, perchance to dream.

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

Q: Pierdish chtenenzh aqle?

ᜏ᜔ᜏ᜗᜔ ՄՌ ՏԵԿՆԱԿՑ ՌԾ᜔/

Will we fly?

A: Ek.

᜔ᜓ*

Maybe.

Exercises (Ajozdarad)

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

Grammar: The Imperative Aspect (zhda-)

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

Kiat!
↗スと//
Attack!

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

zhda-	↗ス-	imperative mood
zhdaenzh	↗スとヲ	imperative participle
zhdaej	↗スとヨ	imperative perfective

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

Kiatlo'd zhdaenzh!
↗スとロ^ド ゴストヲ//
You must attack!

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

Kochieo'd zhdaej.
ゴシオド ゴスヨウ
You should have slept.

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

Makozhda! Makozhda!
ゴソゴソス// ゴソゴソス//
Help! Help!

Practice using the *imperative aspect*.

Exercises

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



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

Scene (Pepechtliach)

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

主ヒツコガハ 王人ヒツコガハ コメアリ クレタリ * ルヨル ハツルヒツコ
トスナリハ リスナリハ * ドラコトスナリ トスルセテコガハセコ * 2×2ル ズヨ
ルヒツコガハ * 2×2ル コメアコガハ ルズルタタケセタ) ハムセアガセト*

Chilitens tliazens zin.

王人ヒツコガハ ヒスコガハ コメア*

Obrenstebr: Zin! Kieko iqia, dlenchieprzindavrdish.

ハムセアヒツコ * コメア// 2×2ル ルスズ ハセアメルコメアドガタムヒ土*

Aiaplor: Yektnamiqe Kieko!

アスルルハ * ハセカタタタタタタセ、 2×2ル//

Niria'llients: Pradrnado'daqle?

アムズ^ムズハ * ハセカタタタタタタセ/

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

ハムセアヒツコ * ハスル ハセカタタタタセ 2×2ル*
ハセカタタタタタタセ ハセカタタタタタセ ハセカタタセ ハセカタタセ*

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

Коатлэншин ололи чилитиренс ждаенш. Кико.
Ололиадақле.

Kieko: Ololiadaqle?

Коатлэншин ололи чилитиренс ждаенш.

(Koatlenshin ololi pierens)

(Коатлэншин ололи чилитиренс ждаенш)

Prezbra: Ololiad. Yektnamiqe.

Коатлэншин ололи чилитиренс ждаенш.

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

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

Kieko: Kamatli, Obrenstebr. Aiaplor, chilitishaqle?

Каматли, Обренстебр. Аиплор, чилитишакле.

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

Аиплор, прадрас іаш практиа! Ололи прадріенс чіал, іаш ололіаш віакре прадрівра пазкліш.

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

Пазклод, кекеленс! Ололи прадрік чтененш.

(Zhatsshtiafens, ololitla chrntens.)

(Зхатштиафенс, ололитла хрнтенс.)

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

Зха, ололи практио`д ждаенш, іаш ололік віакро`д іро`д.

Kieko: (OK)...

2*20: १२४

(Zhatsshtiafens, iazh chrntens ololi. Ololitlaszaf mikanekek lens)

(ヨリと士スベセニ。スヨ 王アラセニ 且此且人。
且此且人とアトコアヘ オムニアセニセニセニ)

Prezbra: Cheztlens chtenzhenzh

アヤコトドケ・エヤコトセヌ エヤコセヌ*

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

アスラルス < とセヒルス、アセコトア・(2×20コペイ)
アズダルスダルスダルスダルス

(Ololi dra Kieko edrevens ololitlas, iai cheztlens)

(アリスアリス人 次第 2×2人 セドセナセ召 口アリス人と尺上、又人
王セコとセ召)

Kieko: Aftlasens!

$2 \times 2 \alpha < \pi \times \text{radius}^2$

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

アヌモズアヌモズ ノホ フルヘ王ル^ド* ハナ王ル^ド* ホセモセモ
トスアヌモズ パルコアヌモズ トセモセモ* ハヨメ ハルコアヌ
モセモスアヌモズ/

Kieko: Kamatli!

$2 \times 20 \leftarrow 2\pi\pi\pi\pi //$

Vocabulary (Tlatoniatl ilnamia)

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

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

The children pause their play.

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

Aiaplor: Good to meet you, Kieko!

Niria'llients: Are you a telekinetic?

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

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

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

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

dievlakimatiens

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

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

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

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

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

Prezbra: It's going to fall.

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

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

Kieko: it's too far away!

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

Kieko; Yes, please!

Culture: Psionic Education

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

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

stefedievl	ពេជ្ជេជ្ជេវល	blocking
pachtadievl	នរបុរាណេវល	healing
ziefpachtdievl	កម្រៀបនរបុរាណេវល	empathic healing
shadievl	ដំបូងេវល	telepathy
pradievl	នរបុរាណេវល	telekinesis
tlakoyedievl	ពេជ្ជេលបេជ្ជេវល	awareness
koetsdievl	លួចចិត្តេវល	teleportation
petlandievl	នគរបាយេវល	clairvoyance
tepozdiefadievl	កម្រៀបនគរបាយេវល	machine symbiosis
miliedievl	កុំភ្លើងេវល	mimic
tlamakedievl	ពេជ្ជេនរបុរាណេវល	psychic transfer
koetsfredrdievl	លួចចិត្តនគរបាយេវល	teleprojection

There are rumors of other psionic talents having been discovered and explored, including *precognition* or **zhavadievl** (ខ្សោវាទេវល), 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,

medicine and psionics

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

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



Teaching a pradrzin to fly

Mind Games

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

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

koetsezad	飞 ^{テレ} 球 ^{コロ} 戻 ^{タク}	teleport tag
ololiprasibr	飞 ^{テレ} 球 ^{ボール} 戻 ^{タク}	telekinetic dodge ball
zhatstlani	电话 ^{テレ} 通 ^{スル}	telepathic "telephone"
vrendametlosi	迷宫 ^{マaze} 走 ^{アラタ}	maze running

Young children learn primarily through play (**chilitad**, 王人^{ウム}戻^{タク}), and the education of children from their first **teqozdievl** to their third is mostly structured play with a minimum of classroom instruction.

medicine and psionics

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, **tlamachtnad**, **تلاماچتناد** instructors can quickly assess a student's comprehension and understanding of a lesson, and make adjustments to the lesson or methodology *during the lesson* if needed.

Unlike most other human societies, which lack a clear understanding of how people learn, the Zhodani know exactly how each individual processes information and can tailor lessons to the needs of each student. *Preparing a young koetszin for her first (intentional) jump*



Preparing a young koetszin for her first (intentional) jump

Adult Life Preparation

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

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

medicine and psionics

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



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

Teaching a young petlanzin to scry

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

negotiation
diplomacy
mining
archeology
teacher



Tlamachti 6 - Game Day

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

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

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

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



teqozdievl Pepechtliach 1 (ノベノ王とノ王 上)

ZDOBRDIEVLITZI - STIAL

ပန်မှုပန်ချက်ကြော်

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

NIRIA'LIENTS

マヌカヘルス

Yekta pratiad, Kieko! Ziepradtlo ozdietloiens dazenzh!

KIEKO
2020

Zha zienrad tlamatcho'd zdaenzh ikzaf!

የዚህ በቻ የሚገኘውን ስራ ይረዳል
እና እንደሆነ የሚከተሉትን ደንብ ይፈጸማል

NIRIA'LIENTS

NIKKEI ENTERTAINMENT

Zhdazo'd ekenzh, kaglo'd ekenzh!

בְּרוּכָה יְהוָה כָּל-זֶה, בְּרוּכָה יְהוָה כָּל-זֶה//

Maitliens Digejens Niria'lients, iazh zieprad cheztlezens.

タタヒトヌニ ハシセラセニ マハス^リテ、ヌヨ
コキアリ 王セコヒセコセニ*

Ichitens cheztle Kieko. Cheztlzafens zieprad zdeq mantlache.

人王人ニヤウ 王ニコトニ ニヤウ*
王ニコトニヤウニ コメアリル ハセナ
タアドアリ王ニ*

teqozdievl

KIEKO

≥×≥≤

Cha! kaqlik!

王父// 舌父^{舌父}//

Zinzaf brojevens Azhdiazheipr. Okiq, ololiachi prafredr iazh
zieprichtiozhfredrens.

コメアコ父^ハ ルルサセタセ^ハ ハヨスヨメ^ハ* オシ^ハ、
ヒリヒリス王^ハ ハルニセ^ハ スヨ
コメ^ハス王^ハルヨ^ハセ^ハ**

AZHDIAZHIEPR

ハヨスヨメ^ハ

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

ト父^ハ王^ハと^ハ シルト父^ハ、コメ^ハ*
セ^ハ王^ハと^ハ 父^ハ王^ハ土^ハ* ヨ^ハ、
ト父^ハリ^ハス^ハ人^ハ ト^ハ父^ハ人^ハリ^ハセ^ハ
リ^ハセ^ハ人^ハ 父^ハス^ハト^ハ人^ハリ^ハ人^ハ王^ハ*

CHILDREN

コメ^ハ

Viaj, Azhdiazhiepr.

父^ハ、ハヨスヨメ^ハ。

AIAPLOR (KIEKOZAF)

父^ハス^ハル^ハ (≥×≥≤コ父^ハ)

Yektlasche dlenchieprziefrio'd.

シ^ハセ^ハト^ハ王^ハセ^ハセ^ハメ^ハコメ^ハス^ハル^ハ^ハ*

AZHDIAZHIEPR

ハヨスヨメ^ハ

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

シ^ハ 土^ハセ^ハ人^ハ土^ハ ト^ハセ^ハル^ハ土^ハ ハ^ハス^ハル^ハ土^ハス^ハ*
シ^ハリ^ハス^ハ人^ハコ父^ハ ト^ハセ^ハル^ハコ^ハリ^ハス^ハア^ハス^ハ
シ^ハス^ハト^ハ人^ハリ^ハス^ハ人^ハ ト^ハシ^ハス^ハト^ハコ^ハセ^ハス^ハ*

KIEKO

≥×≥≤

Teqozdievl? Viaj?

シ^ハセ^ハル^ハコ^ハリ^ハス^ハ/ 父^ハス^ハ/

teqozdievl
PREZBRA
ପ୍ରେସ୍ବରା
Viaj, Teqozdievlzaf zdobritziens dlenchiepr
kavrens.

ଏହା, କେତେବେଳେ କେତେବେଳେ
ପରିମାଣକୁଟୀର୍ଣ୍ଣ ଧେଇବ୍ରନ୍ଦ ଗରମାର୍ଣ୍ଣ*

AIAPLOR
ଆଇଏପ୍ଲର
Yektlaschens. Pradrnadens iazh petlanadens.

ପରିମାଣକୁଟୀର୍ଣ୍ଣ* ନାହାରାହାର୍ଣ୍ଣ ଶ୍ରୀ
ଧେଇବ୍ରନ୍ଦାଧାର୍ଣ୍ଣ*

KIEKO
କୀକୋ
Teqozdievl qlie vrojdarik dazej.

କେତେବେଳେ କେତେବେଳେ ନାହାରାହାର୍ଣ୍ଣ
ଧେଇବ୍ରନ୍ଦ*

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

ଶ୍ରୀ କେତେବେଳେ କେତେବେଳେ ନାହାରାହାର୍ଣ୍ଣ
ଧେଇବ୍ରନ୍ଦ* ଶ୍ରୀ, ଧେଇବ୍ରନ୍ଦ ଧେଇବ୍ରନ୍ଦ//

KIEKO
କୀକୋ
Viaj, ziefri!

ଏହା, କୋଣ୍ଠେ//

EXT. THE ZDOBRDIEVL ESTATE GROUNDS - DAY

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

NIRIA'LIENTS

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

KIEKO

Let me have the hoop now!

NIRIA'LIENTS

If you can catch it, you can have it!

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

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

KIEKO

Ha! I got it!

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

AZHDIAZHIEPR

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

CHILDREN

Yes, Azhdiazhiepr.

AIAPLOR (to KIEKO)

Your mother is really good.

AZHDIAZHIEPR

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

KIEKO

The Teqozdievl? Really?

teqozdievl

PREZBRA

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

AIAPLOR

He's really good. Telekinetic AND clairvoyant.

KIEKO

I've never seen the games before.

AZHDIAZHIEPR

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

KIEKO

Yes, mother!

Tlatoniatl ilnamia

brojeve`	ବ୍ରୋଜେବେଁ	to stroll, to walk
chiala	ଚିଆଲା	first
vrojdare`	ଫ୍ରୋଜାରେଁ	to witness or attend
kavre`	କାବରେଁ	to have, to contain
zhdaze`	ଝଦାସେଁ	to catch
-qik	କିକ	time (for something)



teqozdievl
Pepechtliach 2
(anax王とス王 山)

TEQOZDIEVLPRIATLASTIA - STIAL

ケセラルコハラルアトテトテル カルリ

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

アズ人とセキ レセラルコハラルアトテトテル王ユルアス
ニセガル スヨ コハラルトセキ ハヨスヨカル スヨ
セセラルタカル* レセル ハジルトテル ハヨル ハジルトテル
コハラルアラル グルマセキ ハスとテル. キセラルスセキ ナキヨカル
ス王ユルアス* ハヨル レセラルコハラルアトテル.
ハコラセカラルセキ ハヨルスセセマリ アムラルコセキ キセカ
ス王ユルアス. スヨ とテラルス王アラルセラルアラス
アリセラルセキ. ハヨルセセキ*

Omei zhant'ad palens tyeinad.

カタセル ヨハラルアル ハリリセキ レセラルアラル.

VELMIEPR

セセラルタカル

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

ニセガル. ハコラル'ピ// とスカラル ハヨル スヨ
スカラル タスルス 人ハルス*

AZHDIAZHIEPR

ハヨスヨカル

Paledish zhdaenzh ens.

ハリリセキ人土 ハリセキ セキ*

Tlatlens zhant'adzaf AZHDIAZHIEPR.

ヒタコとセキ ヨハラルアラルコハル ハヨスヨカル*

AZHDIAZHIEPR

ハヨスヨカル

Yektanamiqe, Ikan iazh Nor!

ハセラルアラルスルセ. ハジル シヨ ハヨル//

teqozdievl

Enszaf omqrens omei zhant'ad.

セヌコルハ ルヌヌセヌ ルヌセヌ ヨヌヌアヌ*

**NOR
ノル**

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

トスヌルヌルヌ. フセヌヌルヌ// ハヌヌルヌ トスヌ.
クセヌルコヌヌヌ. ハスノ/ ハル. クヌヌセヌ/
ヌヌマセヌ//

**VELMIEPR
ヴェルミエ**

Viaj, iazh patla pradrnad dlelnezens.

ハスノ. スヨ ルヌとヌ ルヌアヌアヌ
ハセヌアセコセヌ*

**IKAN
イカン**

Ensia dlachabriso'd zhdaenzh.

セヌヌ ハヌヌムヌトヌ^ヌ ハヌセヌ*

**VELMIEPR
ヴェルミエ**

Viaj. Yekta zhant'adnam ensia iqens dazenzh.

ハスノ* ハヌヌルヌ ヨヌヌアヌアヌ ナヌス
ハヌセヌ ハヌコセヌ*

**IKAN
イカン**

Kamatli, dlenchiepr.

ハヌヌルヌ. ハセヌヌ*

**NOR
ノル**

Kemaik, dlenchiepr. Kloriemnaditzizaf tilietzik tozenzh.

ハセヌルヌ. ハセヌヌ*
ハヌヌヌダヌアヌヒコヌコヌハ ハヌヌヌコヌ
ハヌコセヌ*

**AZHIAZHIEPR
アズニアズ**

Yektlasche! O'dia yekta yolitlad.

teqozdievl

Աշշութեան աղաքական աշակեր
Աղաքական աղաքական*

IKAN
Իշտառ

Nor, priadish jiaplish zhda? Pochita kochyanens.

Թամ, հայութ յայութ օր/
Բայական շաբաթական*

KIEKO
Հայութ

Teqozdievlia keklo'd, zhant'adnam!

Հետզըստագաց շաբաթական/
Երջարդարակ//

NOR
Թամ

Iazh o'd, Kieko.

ՀՅ Աղաքական*

Kochanensia kochoens zhant'ad iazh dlenchiepr.

Շաբաթական շաբաթական Երջարդ ՀՅ
Շաբաթական*

EXT. AT THE TEQOZDIEVL COMPLEX - DAY

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

The three greet a small group of zhant'ad.

VELMIEPR

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

AZHDIAZHIEPR

We should greet them.

AZHDIAZHIEPR calls out to the Zhant'ad.

AZHDIAZHIEPR

Greetings, Ikan and Nor!

The two Zhant'ad turn toward her.

NOR

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

VELMIEPR

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

IKAN

You must be very proud of her.

VELMIEPR

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

IKAN

Thank you, my lady.

NOR

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

AZHDIAZHIEPR

Congratulations! This is a fine opportunity for you.

teqozdievl

IKAN

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

KIEKO

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

NOR

You as well, Kieko.

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

	Tlatoniatl ilnamia	
akatlas	アカタス	arena, “giant ring”
chtepria	チテプリア	viewing stand, bleacher
iachole`	イアホレ`	to surround
qrezhi	クレヒ	tower
yzqenad	イズケナド	spectator, observer
-edl	エドル	a large group
shtiave`	シティアベ`	to think
tlaztle`	トラツル`	to greet, to hail



teqozdievl
Pepechtliach 3
(ペペシラフ トス王 三)

TEQOZDIEVLPRIATLAS - STIALTIA

ケセダルコボクサニスとテ上 トスルヒス

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

ケセダルコボクサニスとテ上ヨメア 王セラスコベ
ゼルセラヨカニ 2キ2ル、ハヨスヨクルズヨ
ドセラタマル、ヨメアトヘ、王セアラムニ
ケセダルコボクサニスヨメアヒル 2ルルセニ
ハルクニセヒル、リヨリヒルズヨコスルゼル
リヨル 土テ王アタズヨ 2ルル、リヨリヒルズヨ
ゼルセヒルタマ、ヨメアヒル 2ルセラガタマセラル。

KIEKO
2キ2ル

Ziefri, otlakaqle? Ichtlayoplitaens.

コスル、ルトテガタカセ/ 人王とテウルルヒルセ。

AZHDIAZHIEPR
ハヨスヨクル

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

王スルル ルルタカセ ハルタカセ ハルタカセ、 2キ2ル。
リルクニセヒル、リヨリヒルズヨメアヒル 王セラムニ
ケセラタマセラタマセラル。ハスコセラ トスルヒス。
ケセラタマセラタマセラルコベル ルルクニセ 王セラムニ
ケセラタマセラタマセラルコベル。

KIEKO
2キ2ル

O. Kekele iai flakla itsmolens.

ル* 2キ2ルセスル ハルタカセ 人トテウルルヒス。

teqozdievl
VELMIEPR
ՎԵԼՄԻԵՎՐ
Ilnamad otsdrens, viaj, Azh?

ԱՌԱԲՏԱՐԱԾ ԱՌՋԵՎԱ, ՎՃԱ, ԲՅ/

KIEKO
ՀԽՀՈ
Aqle, ziefri?

ԲՏԵ, ԿՃԽԵ/

AZHDIAZHIEPR
ԱՅՍՅԵՎՐ
Teqozdievlnieriem namiqik dazej, Kieko.

ՀԵՏՋԿՈՎԵՎԱԴՄԱՆ ԴԵՎԱՆԴԵՎ
ԸՐԿԵՎ, ՀԽՀՈ*

KIEKO
ՀԽՀՈ
Cha! Teqozdievl ichitens dazenzh?

ՄՐ// ՀԵՏՋԿՈՎԵՎԱ ԽԱՀԵՎԱ ԸՐԿԵՎ/

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

ՀԵՄԱԲՏԵՎԱՇԱՌՋԵՎ ԸՐԿԵՎ
ՀԽՀՈ* ԸՐՄԱՆԿՈ ԽԱԺԱՐԵՎ
ԸՐԿԵՎ ԽԵ, ԿՃՅԵՎԵՐԵՎ ԸՐԿԵՎ
ԵՐ***

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

...ՅՈ ՅԵ ԸՐՄԱՆԿՈ ԸՐՄԱՆԿՈ ԱՌԱ
ՃԱ, ԿՃԿՃՃՃ ԱՌԱՌԵՎԵՎԵՎ*.

KIEKO
ՀԽՀՈ
Oa...

ԸՐ***

teqozdievl
VELMIEPR
タセラタヌル
 Yzqezhda, jdatlplachtioedre zheqrens!
 ハコシセヨル、ハルトヌル王人ハセキセヨクセヨリ//

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

ヨメアとル、ルナセヘ ルツルムス タムルセ) 王アリ
 ルル くセ王アリタセラル、ルスルセ セコル
 ルヌセ)* ハルトヌルコル、とルセヨセ) ハヨ
 ハセラルルと ハルルセ) ハルル、ルツルル王ヌコ*

KIEKO
ツツル
 Pechatlechtioens ekej!

ハセ王アとセ王人ハセヨリ ハセヨリ//

AZHDIAZHIEPR
アヨズヨヌル
 Chtio. Ek izha. Dlolplikotzi chenensaqe?

王人ル* セニ 人ヨス* ルルルル人ジルくコ人
 王セマセコルセ/

Dlolplikotzi tlakolachens tyeiad, Teqozdievl ichitens.

ルルルル人ジルくコ人 とルルルル王セヨリ ハリセド。
 くセラルコルセ/ 人王人ハセヨリ*

Tlatoniatl ilnamia

zhintla	ヨメアとル	below
cthenqie`	王セマセヌ^	to continue
chilitad	王人ルル人ル	a game
shachan	土ル王ルア	mass
kalo	ジルル	size
otake`	ルルルセ^	to happen, to occur
ichtlayopita	人王とルルル人ル	confuse, confusing
dradle`	ハルヒセ^	to remove or eliminate
sibre`	上ムルセ^	to climb
ilnamad	人ルアルタルル	a memory
otsdre`	ルヒルセ^	to recall or evoke
zazani	コルコルアメ	a story

INT. IN THE TEQOZDIEVL ARENA - DAY

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

KIEKO

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

AZHDIAZHIEPR

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

KIEKO

Oh. It looks fun, but strange.

VELMIEPR

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

KIEKO

What do you mean, mother?

AZHDIAZHIEPR

We met during the last Teqozdievl, Kieko.

KIEKO

Oh! Were you watching the games?

VELMIEPR

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

teqozdievl

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

KIEKO

He almost won!

AZHDIAZHIEPR

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

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



Culture: The Psionic Games

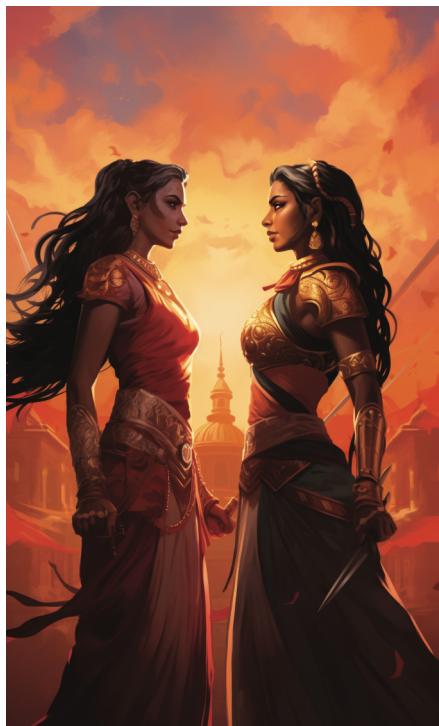
Of all the unusual aspects of Zhodani culture, perhaps the most mysterious, misunderstood, and mythologized is the famed **Teqozdievl** (ទេកូស្តីវល), the so-called *Psionic Games*.

Though the Zhodani participate in a wide variety of athletic and academic contests, some competitive but most cooperative in nature, the **Teqozdievl** is the most important such competition. It is open only to **dlenchiepr** (ជោគនគរ), 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** (ជុលគរបារ) 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** (ជាកតាតស្តីពីតុល), the *Time of Great Dying*, commonly known in modern times as the *Second Dark Age*, likely in celebration of the end a thousand years of death and chaos to herald a new, civilized age. While the precise nature of those first games is now lost to history, the traditions of competition and elevating the winners lives on.

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



of



The Competitions

Few outsiders have ever witnessed the **Teqozdievl**, and those who do often come away more confused than enlightened. Because most of the action in many of the games is mental, relying on **shadievl** (シルクス) *telepathy* or **petlandievl** (シルクス) *clairvoyance*, the games can be very hard to follow even for natives. Even the games with clear physical aspects involving **pradievl** (シルクス) *telekinesis*, **koetsdievl** (シルクス) *teleportation* or **chtekotldievl** (シルクス) *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** (シルクス) or one **teqozdij**, at the end of which the winners are announced. This always takes place on **Teqozastial** (シルクス) or *Olympiad Day*, a special holiday added to the New Year celebration following **Dranzhrin** (シルクス) or *Sunbright*.



Hard Landing - Draitspitzikad



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

አዲስ ቅድመ አገልግሎት

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 dlaio chilotidish, maqichtlachtio cheztleas iankilens tozej, oqik lienjash cheztlens tozej draitsyotlish.

draitspitzikad

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

“Tavrik dra tentbravr qik,” potlie Maqlaz.

‘କରନ୍ତୁ ଏହି କେବଳମେ କୁଣ୍ଡି! ମଧ୍ୟରେ ପାରିବାକୁ*

She monitored the lander's status panel.

Zochejodl dra draitsyotl yzqens dazej.

କୋଣାର୍କ ଦେଖିବାରେ ଏହାର ପରିମାଣ ଅଧିକ ହେଉଥିଲା।

“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.”

「人々へとおもひておる事は、おまえの心の内にござる事だ。」

"Tazo," Yalad said. 'are we still on track?"

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

תְּמִימָנֶה אֲשֶׁר-בְּיַדְךָ יְהוָה אֱלֹהֵינוּ וְאֶת-בְּנֵינוּ
בְּנֵינוּ בְּנֵינוּ בְּנֵינוּ בְּנֵינוּ בְּנֵינוּ בְּנֵינוּ בְּנֵינוּ בְּנֵינוּ

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

Mitlatematlivr toyak Freibrkad toyaktlakiens zochens dazej ayavzieprad dra Zhdantkitlaliololjach gliefae kavrens iiapridivriod.

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 dazei

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.”

"Ekataladtlasik yotchrapiash," acachik tozej aietslienjfav qrazhitia, "aizintlaozdiens matlamachieli matlapatzdev mitl dra Dzaltlievanfaens preqlach."

We all grunted as the initial drogue fired.

Qikriem zhdanjens tozej chiala tentbravr krofish tozej.

ಡಾರ್ಕ್ ಮಾರ್ಟ್ ಎಲೆಕ್ಟ್ರಾನಿಕ್ಸ್ ಕಾರ್ಪೊರೇಟ್ ಎಂಬ್ಲಿಸ್ ಕೆಳಗ್ಗೆರೆಯ
ಜಾಲ್ವೆಸ್ತು ಕಾರ್ಪೊರ್ಪ್*

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

Maitlktaj pierens tozej zhdanzo yafevranzh, edre chitontli dra Maqtla z cheztle.

タア人と人共にアリル リキヤセキ くらコセレ オケラリバカセマテ
セテヒ 王人共アド人 ハル タアタとアコ 王セコセセ*

“Leave it,” I told her.

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

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

Pitlik tletla chtenzhish tozej, seql zhdanshtladlens tozej tentbravrat!

Then the capsule jerked hard and our jaws slammed shut.

Pitzika katzitlanshtijens tozej tetlchiel, iazh kamtadish chtakeshtijens tozej.

凡人ノコトニテア 2アノコトニテア土人ノセキ
スヨ 2アノタニテア人土 王アノセキ土人ノセキ
カロコセリ カセト王ナシ
カロコセリ*

“Lost one, curse it!” Maqtlaz shouted.

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

draitspitzikad

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 tentbravatlr.

ଓঁ কোষা পান্তি পান্তি
কুন্তি পান্তি পান্তি
কুন্তি পান্তি পান্তি
কুন্তি পান্তি পান্তি

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

“Pitzikatl akomozda viakrish dazenzh, nad.”

‘ମୁହଁରାର ପାଦକାଳିର ପାଦକାଳି ଏବଂ କାଳି ଏବଂ କାଳି’

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 lienctemens tozej draitspali, pichtilio chtakeshtjiens tozej draitsyoti.

凡人王人也人 王而之士人之也 从口可也 从人而之*

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

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

タテアヒテ王レセタ 人ニ王テタ 人トタヒツメニ ハルコセリ
ハルコル! タ人ニ王レヒセタニタ ハルトメニ ハルコセリ*

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

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

「アーリア! ラム王さま お召せ! *」
「ラム王さま お召せ! お召せ! *」

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

draitspitzikad

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

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

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

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

Ишкесек ишкесек дарташ таралып калып, ишкесек дарташ таралып калып.

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

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

Үкәләр // таралып дарташ шаңшыл, таралып дарташ шаңшыл.

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

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

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

We could hear them shouting now through the vents.

Chtachtachadiens kaqodish tozej tekalitia.

Шактактакадиенс қақодыш тоҗеј текалития.

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

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

Кразојенс ждаенш! Ачизинад кразојиш ждаенш! Ждант кразојенс тоҗеј! Енс котлия тезінгіш ждаенш!

draitspitzikad Tlatoniatl ilnamia

-chrpl	・シル	idiotic, lacking wit
-shtij	・シトジ	sudden, abrupt
achache`	アカヘ	to subside, shrink
aizintlaozde`	アイズンタローズデ	to descend
akomo	アコモ	normal, usual
antli	アントリ	source
apeze`	アペゼ	to ignore
ateme	アテメ	to flood
atemi	アテミ	a flood
ayav	アヤウ	target
ayavzieprad	アヤウジエプラド	reticle (target circle)
benze`	ベンゼ	to mark
bradesch	ブラデッシュ	handle
bravre`	ブラーレ	to brake, to stop
chikope`	チコペ	to blink
chikopvajodl	チコボバヨードル	blinking lights
chtachtache`	ヒタヒタセ	to shout
chtake`	ヒタケ	to shut, to close
chtakeshtije`	ヒタケシヒテ	to slam shut
draitspali	ドライツパリ	landing cushion, airbag
draitsyotl	ドライツヨトル	lander
drivdet	ドリード	harness
ekatolad	エカトロード	a guess or estimate
ekatole`	エカトロ	to guess
favre`	ファーブル	to slip
fetlchiel	フェルチエル	capsule
flel	フレル	an expletive
flieshtieme`	フライシエム	to conform
fonzbre	フォンズブレ	an emergency
iankile`	イアンキル	to replace or substitute
ikrchansh	イクルチャン	a wreck or crash
ikrchanshe`	イクルチャン	to crash
jiapldivre`	ジップルド	to navigate
jodl	ヨードル	panel
kamta	カムタ	mouth, jaws
kaqoe`	カクエ	to hear
ketlachoie`	ケトル	to faint, pass out
kitlaliololi	キトル	globe
klientli	クレントル	a problem
klez	クレズ	lazy

draitspitzikad

Tlatoniati ilnamia (chenkie)

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

Our Wondrous Universe

The following is an example of the kind of scholarly article that might be found in the archives of one of the many universities and research institutes in Consulate space. Though reclusive and often xenophobic, the Zhodani have engaged in trade and diplomatic relations with other cultures including the Darrians, the Sword Worlds, and the Vagr. 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

上ヌとアラルナル ザルタアラル ドルマア?

by Konshiepr, Consulate Naval Scout Division

University of Dietevriab (Riverland)

Konshieprprebr', Driantia Zara Achitzintiaaji

Machtlian dra Dietevriab

ザルタアラルナル. ドルマス コルマル ド王とコルアスルス
ドル王とスア ドル ドルマスル

zhiazha achitetlivrdish

Introduction

Tlatzad

记录

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

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

Mainstream Aslan

Akoma Kosnad

ରୂପର ରୂପର

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

Kosnad shtivish (F`teirle, klezhdenensva, Trok) chielieqriefri qlie iochala dish, shti zhianji, Feqronadia, Adaksor, pra fredr. Chiala iaqotzadia, bezhadia, fe`kevia iazh zeqroaens pan ivrzhdialas shtiefrasens. Fliedongesiad se`tli - tianqizad, stokleiad, chamdla, akimatientsiad, iazh achitetlfredr michens okye patlana ziefrasens.

zhiazha achitetlivrdish

Physiologically Aslan Daryen

Stietlavra Kosnada Darien

સુરત રાજીવ ગાંધી માર્ગ પરિપાલક

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 fliedongqesiad. Ozhdatlvra iqavlens Darien zhianji: otre, shtiava, shtiyotlad'ia stetsebens, iazh kayesanad pan maniad. Ens - iazh Darien zhainji - ziefras shtiavens akomo Kosnad, qlie shtiave akoma chias. StKD iqavlens 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.



Daryen and Psionics

Darien jazz Dievli

ପରମ୍ପରା ଓ ପରିଚୟ

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

zhiazha achitetlivrdish

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



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

アズマタアズ ルエマスルスヌカ。 ドセスニセラエ
アズ ブセヨルタアズル リセナセヌ パズセ;
王スル人ト人 土アズセラス。 エコス
ズセコアアズ ルヨル パズセス。 ズヨ
ルエマスルスヌカ ヨロツクスルスヌス。 パズセア
ヨスアスル人王 パズセス フルタスル人 ルヨル
ヨスアスル。 ス人 ドキ ドスレヒルト ハヨウスル
セラ ルエマスル。 パズセ 王スル人ト ヨロツクス
ズセトアズルス。 セラ ヨスアスル。
ルエマスルスヌカ。 ルヨルスルス。 ズヨ ルヨル
王スル人ト人。

Aslan are alien

Kosnad iefriens

ズルトアズル カルスセス

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

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

ズルトアズル。 王スル人 ルズルスル ズルトアズル。 カルスセス イルス
王スル人ト人。 土アズセラス。 ズルトアズル イルスセス カルスセス
ヨスアスル。 フル ルセラスルアズル。 ドル 王スル人セス ルセス。 ドル
カルスセス。 フル ルセラスルアズル。 ルヨルスルス。 カルスセス ルセス。 ルヨルスルス
ルセス。 ドル 王スル人セス ズルトアズル。 ヨロツクスルス。

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

zhiazha achitetlivrdish

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

Summary

Kiloachi

乙巳卯辰王人

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 fliedongqesiadstich iqens stiellavra Kosnada Darien. Zanika mantikias ol Feqronadia iazh Adaksor fliedongqesiadishstich.

トセヒトアラ キスル人 ハシ ヨヌ人 王キツク人 ハズベト ヨヌ人
ハズベトセヒトアラ人 ハズベト ハズベトアラ人 ハズベトアラ人
コロアラズル ハズベトアラズル ハズベトアラズル ハズベトアラズル
ハズベトセヒトアラズル人.*

Further reading

Okye mochitas

卷之三

- > More by Konshiepr
 - > *Okye Konshieprprebr'*
 - > *Aslan*
 - > More about Aslan
 - > *Okye Kosnad'ia*
 - > *Aslan*

zhiazha achitetlivrdish

> More about Daryen

> *Okye Darien`ia*

› *ԱՀՍԵ ՈՐՄԵԴԱՌ*

> About physiologically human Aslan

> *Stietlavra zhianji Kosnad`ia*

› *ԼԵՏԵՐԱ ԵՎԻՆ ՀԱԼԱՐԾԱՌ*

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

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

Ես Եմ Ունեցեած Աշխարհական Ֆրանչազիան Եղանակ Հայոց Արքա Կառագ Արքայութեան Արքան Եղանակ Հայոց Արքա Կառագ Արքայութեան *

zhiazha achitetlivrdish Tlatoniatl ilnamia

-stich	𠂊上人王	among, within (a group)
achitetlivr	𠂊王人𠂊𠂊人𠂊	the Universe, 'place where all things are'
achitzintiaji	𠂊王人𠂊𠂊𠂊𠂊𠂊人	Naval Division
achtevra	𠂊王𠂊𠂊	suspiciously, covertly
ajozdari	𠂊𠂊𠂊𠂊人	practice, experience
akimata	𠂊𠂊𠂊𠂊𠂊	comprehensible, understandable
akimatas	𠂊𠂊𠂊𠂊𠂊𠂊	understanding, comprehension
bezha	𠂊𠂊	official
bezhas	𠂊𠂊𠂊	command, leadership
bezhasnad	𠂊𠂊𠂊𠂊𠂊	authority, person in a position of authority (generally)
chialitsi	王又𠂊人	consent (of an individual)
chias	王又上	gender
chielieqri	王又𠂊又人	sophont
chielieqriem	王又𠂊又𠂊又	sophontology
darien	𠂊𠂊𠂊	Darrians, as a people
enchie`	𠂊𠂊^	to approve, to give permission to
enchii	𠂊𠂊人	approval
fe' kevas	𠂊𠂊'𠂊𠂊𠂊	honor, as a concept
fe' keve`	𠂊𠂊'𠂊𠂊𠂊^	to honor
fevravra	𠂊𠂊𠂊𠂊	openly, morally
iaqotzad	又𠂊𠂊𠂊	war, fighting
iekachqika	又𠂊𠂊王𠂊𠂊	for a long time, historically, in antiquity
itzi ketznad	𠂊𠂊𠂊𠂊	host, 'master of the house'
ivrzhdiale`	𠂊𠂊又𠂊𠂊	to own land
kiloachi	又𠂊𠂊𠂊人	summation, summary
klezli	又𠂊𠂊人	label
ma	𠂊	though, despite
mani	𠂊𠂊人	art, generically
maniad	𠂊𠂊𠂊	the arts
mantika	𠂊𠂊𠂊𠂊	different
mantikaialv	𠂊𠂊𠂊𠂊𠂊𠂊	loosely translated, 'just as different as'; literally, 'different-same'
mantikias	𠂊𠂊𠂊𠂊𠂊	difference, contrast
moklate`	𠂊𠂊𠂊𠂊^	to develop
patlana	𠂊𠂊𠂊𠂊	numerous
pitsad	𠂊𠂊𠂊	scent, smell
qropiemi	𢁈𢁈𢁈又人	archive, collection of published works
shtiava	土𠂊𠂊	studious
shtivasvra	土𠂊𠂊𠂊𠂊	considering, "thinkingly"
shtiefras	土𠂊𠂊𠂊	male, masculine
shtiyotlad	土𠂊𠂊𠂊	technology

zhiazha achitetlivrdish

Tlatoniatl ilnamia (chenkie)

stetseba	ㄕㄢㄊㄜㄦㄬ	fascinating
stetsebe`	ㄕㄢㄊㄜㄦㄮ	to fascinate
stietla	ㄕㄢㄊㄝ	physiological
stietklezhden	ㄕㄢㄊㄝㄔㄢㄢ	body language
stietshtiaqe`	ㄕㄢㄊㄝㄕㄢㄑㄤ	physiology
stokleiad	ㄕㄢㄊㄝㄔㄢ	industry, construction
tavriefr	ㄕㄢㄉㄢㄉ	law, legal system, as applied by non-Zhodani cultures
tavriefrqaz	ㄕㄢㄉㄢㄉㄉㄢㄢㄢ	non-Zhodani civil authority such as police or other law enforcement. Literally, guardians of the law.
zanika	ㄕㄢㄉㄢㄢ	interesting
zara	ㄕㄢㄉㄢ	expeditionary
zhadantiavle`	ㄕㄢㄉㄢㄢㄢㄢㄢ	to treat as Zhodani, to treat as an equal
zhdatlasad	ㄕㄢㄉㄢㄢㄢㄢ	academia
zhdiale`	ㄕㄢㄉㄢㄢ	to own (something)
zhianjad	ㄕㄢㄉㄢㄢ	humaniti (Zhodani, Vilani, Solomani et al)
zhianji	ㄕㄢㄉㄢㄢ	human
zhiazha	ㄕㄢㄉㄢㄢ	wonderful, amazing, incredible
zhiazhe`	ㄕㄢㄉㄢㄢ	to wonder, to marvel at
ziefras	ㄕㄢㄉㄢㄢ	female, feminine

Vlezhdizar! - The Lost Colony



Chtolmiquia Zhdatlodliafl

王國並々人々の世界　ヨルヒトヨリハズ

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 *ヤマトノコロハ* (*Vlezhdizar*; literally, “Star Journey”). The script the follows is a few scenes from one episode of such a show.

Cast of Characters:

Zazainado:

ՀՅՈՒՅՈՒՆԱԳՈՅ:



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

Jo'zdiezzanj – vlezhdvevlsteprnad, kotliriemefrnad/ petlandrnad

ՀՅՈՒՅՈՒՆԱԳՈՅ (ՇՊԸՆ) և ՏԵՐԵՎԵՆԵՐՆԱՐԱԾ, ՀՅՈՒՅՈՒՆԱԳՈՅ

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

Fesheqel – Zhdvrzdanjnad, klezhdenriemnad, pradrnad

ՀՅՈՒՅՈՒՆԱԳՈՅ (ՇՊԸՆ) և ԸՆԹԱՐԱԿԱՐԱԾ,

ՀՅՈՒՅՈՒՆԱԳՈՅ, ՀՅՈՒՅՈՒՆԱՐԱԾ

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

Oziez – toponineamnnad, vrodjenad, pachtanad

ՀՅՈՒՅՈՒՆԱԳՈՅ (ՇՊԸՆ) – ՀԱՐԱՄԱՆԵՐՆԱՐԱԾ, ՄԱԾԱՎԵՐՆԱՐԱԾ, ՀՅՈՒՅՈՒՆԱՐԱԾ

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

Miafa – vlezhdjiapljdivrnad, ienshatlriemnad, koetsfredrnad

ՀՅՈՒՅՈՒՆԱՐԱԾ (ՇՊԸՆ) – ՏԵՐԵՎԵՆԵՐՆԱՐԱԾ,

ՀՅՈՒՅՈՒՆԱՐԱԾ, ՀՅՈՒՅՈՒՆԱՐԱԾ

All have training in Telepathy.

Shadrnads.

ՀՅՈՒՅՈՒՆԱՐԱԾ*



SCENE 1: OVERLOOK

PEPECHTLIACH 1: ZHINCHEPRATLA

ペペチチラック 1: ジンチエプラタ

EXT. A PRIMEVAL JUNGLE, ON A STRANGE WORLD

BAZZHINCHEDL KITLALIEFRICHI

バズヒニチエドル キタルイエリチ

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

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

ツバサルコガマアム。ウツセス サクスル ズヨ 王アリ コガル。
ハグダルトヨシコ 王アタメアと ヨメア王セラヌとア パルス
王アタメアカガルアリス王ア 王セス ハタタケスコガラアとアト
アキセラル パセスヨリ、アガセア ラリセト ラリセト セセト*

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

Atleianzh ozhdezhie vinziashiatlas nilozens oqik, nachoia nad ens nieqrens.

アタセスヨ ルセセヨア ハスス土人アとアト アスロコセ
アスルア、アガ王アス アガア セス アスセセス*

Vlezhdizar!

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

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

ベセ土セセセツ: フリヤ プリヤス/ ベセヨス
マスルム'ア ヨリヤト ハチムスルスル ピリコヤル*
ベセツツセツ: パセナヒ ル王アアアド.

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

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

ヨリヤココア: フリヤとアマヌタセル
トセヨスア ピリコヤル. ベセ土ヌス ルズ
ヨリヤトヌセセツ: ハセナヒ コスルセトヌル
ベセテクス ルズ, ベセ土.
ゼリとアマヌタセルアラルセル ヨス ハセナヒ/

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

Vreflens Fesheqel nechtname tlatzens, iai ziefrifredr, Oziez, ens tlantens.
マセヌセツ: ベセ土セセセツ: アセ王アアアセ とアセコヤス, ス人
コスルスルセル. ピコヤコ, ハス とアセセス.*

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

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

ピコヤコ: フリヤセス, ベセ土* ルヌアリセス
ハセナヒ土, フリヤアラアラルセス, スヨ ハセナヒ土
王セスセス: フリヤセス パセセス*

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 poloto'd dazenzh, qlie vevlfredr vikriem.

ベセ土セセセツ: ハセ ハセツツアアア ピアセセスセス/
マスルム'ア ハセツツアアア ピアセセスセス. ハセ
マスルム'ア ハセセスセス.*

Vlezhdizar!

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

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

ゾル^コメココヘロ: ヘセ土, 王セコセル人土*
セセヨセセロ ゾル^ ロロ王セル人 ロロ王セル人土スロ
セセヨセセロ人土 ロロコセヨ, 土人ロ 王人ロ, ロロ
ロロ人土 ロロコセヨ* ゾル^, ゾロとル ゾロロ
ロロとル人 リスロ人土, スヨ ダセロロルロロロ
ロロとル^ロ 人2/ ロキ 土セナ人2*

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

Miafa: *Qik ziefri Jodie, Fesh.*

オズベア: ゾル^ コメル人 ノロク, ヘセ土*

Fesheqel: But --

Fesheqel: *Iai --*

ヘセ土セセセル: ズ人 <<

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 pazidrlas katlakik chtenzenzh. Iaqotzinadipr chelio'd.*

ゾル^コメココヘロ: レロロル人2 王セコセヨ
ヘセ土* ケロ ロロロルセ, ハ^ロス ズヨ
ロロコメルとル土 ロロとルロ人2 王セコセヨ*
ロロロコメアロル人 王セル人ロ^ロ*

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

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

ヘセロス王セコセヨ ヘセ土セセセル ズヨ ロロコメルセ
ロロロコセヨ* ロロロセ人 ロコロス ハズアセ人コセヨ
ゾル^コメココヘロ ズヨ ハコメコ*

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

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

ゾル^コメココヘロ (土ロロセラ):
ヨロとス人2ロセとロアロロロロロセ, ハスノ/

Vlezhdizar!

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

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

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

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

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

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

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

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

Ӯスル: ハルセ 2ルアヒ人 王セ土セ ハルコセヨ/
ハルコメル人 Ӯコメコルスル* ハルクス/

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

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

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

Miafa: Fesh?

Miafa: Fesh?

Ӯスル: ハセ土/

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

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

ハセ土セセセ (ハルコメルセヨ ハルセヨセヨ):
2ルア2ル王人、 Ӯスル*

Miafa: Ozie? Sensors and weapons check.

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

Ӯスル: Ӯコメ/ ハルセルト ズヨ Ӯハセコルスル
ハルセヨル^ド*

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

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

Vlezhdizar!

ルコメコ (ルセウルゼルルルコヘセツル ルメヨセツル)
ルタメコルルル 2セツ2ル王人* 上メズルトセビス。
ルメヨル2* タルルルルルメズル、ルメヨル2*
ルルルセツル *** ルメズルルルル ルセツル
ルメヨル2*

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

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

タスベア (タタヒと人くルルアアセヌ ルメヨヒ):
王セアヌヌヌ 古ルセヌ。ハルク。アヒセヌヌル
ルセヒアル^ド。ズルダルヒトム。

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

Jo'zdiezzanj ichtotloens chtakens, qik pitlik zhatsshtiefens.

ソラノココロノ 人モヒトモセキ 王ノズセキ、シタニトモセ
ヨリヒトモセキ*

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

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

ヨリ^ヨメココアセ: ***とセ20アメとア上 オヨル
スモコアベ、2アとアとア20アアアド チ2 メアコセ、
20エユアア フアとア 人とアアアセ、アベとア上王セ
ア2人アアアセ 王セア人ア***

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

Ikatikens, fiachzats aqozhens Miafa. Dlabrenad ikatikiav lens.

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

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

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

タヌベツ: ヤクダク, ゴロボアヒト, 王セアゴスヒト
ゴロセツ, ユルタケタクダク, ハセ土, ハム土
セカコセカ, ハコダク, ハコダ, ハコ
ハセラヨロハセ, ハセ土, ハセラヨロハセ, ハセスヒト
王セアコ, ハコダ, ハムコアヒタセス
ハムコアヒタセス.

Vlezhdizar!

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

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

ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ

SCENE 2: APPROACH

PEPECHTLIACH 2: OZDREDRI

ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ

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

Atleianhzananlas stazavra brojevzafens dlabrenad, zhdiechmatli iazh kochiniad akens.



ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ

Miafa: That you breathing so hard, Fesh?

Miafa: Fesh, ayochaksa arvre kavro'daqe?

ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ ꝝꝝꝝꝝ

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

Fesheqel: Kitlaliadras okye patla el jdavvalkik. lolotl

Vlezhdizar!

shtaviak ekenzh kitlalietlinad shtiavo'd, viaj?

ରେତୁକୁଳୁଙ୍ଗ ଦୂରିଟିଲୁଗାରୁ ରୁହିଲୁ ରୁହିଲୁ
ରୁହିଲୁ ରୁହିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ

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

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

ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ
ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ

Fesheqel: Full G for you is twice my home.

Fesheqel: Chtema kitlaliadraso'd omeia itzik iqe.

ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ
ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ

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.*

ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ
ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ ରୁହିଲୁ

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

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

ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ
ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ

Miafa (telepathically): What do you see?

Miafa (shadrevra): *Chteo'daqle?*

ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ

FESHEQEL concentrates, listening intently while scanning the ruin.

Zhatsshtiefens Fesheqel, koqieshtiefens atleianzh oqik shtiaqens.

ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ
ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ ଦୂରିଟିଲୁ

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

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

Vlezhdizar!

ՀԵՏԵՆԵՐ (ԱՐԺԵՄԱՐ): ՃՃ ՖԵՇ ՀՐԸՆԵՇ
ՀՐԸՆԵՇ.

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

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

ՃՆՀ ԱՅՆ ԲՆՈՒՄՆ ՀՐԸՆԵՄԱԿԵՎ ՋՐԻՆԵԱՐԸ*
ՅՐԵՎԱԿԵՎ ՎՐԱԿԿՈՎԵՐ, ԱՄԱՍԻԱՅՆ ԲԵՏԵՐԱԿԵՎ*
ԴՆՄԱՐԱՄԱՍՏ ԱԽԱԿԵՎ ԱԿԵԿ, ԴՆՄԱՐԱՐԵՐԸ*
ԵՎ ՏԱՐԱԿԵՎ ԿՐԱԿԵՎ*.

OZIEZ and JO'ZDIEZZANJ exchange thoughts.

Zhatskache'ens Oziez iazh Jo'zdiezzanj.

ՅՐԵՎԱԿԵՎ ԱԿԵԿ ՏՅ ՎՐԱԿԿՈՎԵՐ*.

Oziez (telepathically): Do you sense anything?

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

ԱԿԵԿ (ԱՐԺԵՄԱՐ): ԿԵԿԵՎ
ԲԵՏԵՐԱԿԵՎ/

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

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

ՎՐԱԿԿՈՎԵՐ (ԱՐԺԵՄԱՐ): ՃՃ*
ԵՐՋԵՐԵՎ, ԱՅՆ ԱՅՆ ԱԿԵՎ
ԱԽԱԿԵՎ, ԲԵՐ ԲՐԿԵՎ, ԿԵԿԵՎ
ԴՆՄԱՐԱՄԱՍՏ ԿՐԱԿԵՐԵՎ/

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

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

ԱԿԵԿ (ԱՐԺԵՄԱՐ): ՃՃ ԱՅ ՀԵՏԵՐ*

MIAFA motions for the team to huddle.

Bezhens dlabrenad brne MIAFA.

ԴԵՅՎԵՎ ՋՐԻՆԵԱՐԸ ԻՄ ԴԱՎԵՐ*

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

Vlezhdizar!

Miafa: Chte edre okye devens, iai tlasche zhatsqrazhiriemens.

ヲズベア: 王セ セルセ ハズヒテ ハタシセヒ, 久人
トハリ王セ ヨルトスルヨメサヌセヒ*

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

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

ヘセカセカセヒ: ハセキスコルヘセヒ
ホスルハハセキ/ ヘセカセトハル ハル
コルカルトハラハルセヒ ヘセカセ ハルセ/

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

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

ルル^ロヌココヘビ: ノク ハズヘリハルセヒ 王セコセヒ
ルルセキセル人土ニズル, ハル ザル王人アキル ヨルテ*

Miafa: I could flit you in.

Miafa: Koetsfredro'd chelieik ekenzh.

ヲズベア: ザルセトスセドロ^ル 王セリヌル ケセカセ*

JO'ZDIEZZANJ glares at him.

Liankavra zhi yzqens Jo'zdiezzanj.

ルスアガルマア ヨル ハコスカセ ルル^ロヌココヘビ*

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

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

ルル^ロヌココヘビ: ハズルマア/ ノク
ルセトスアセキヤルセヒ ハル, ヨルアガル 人セセガル
ザルセトスル ハル ハルセ/

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

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

ヘセカセカセヒ: ハズル* ケル ザル王セル^ル
ハルセレル, ケル ザルマセヒ ハル^ル ハルセ/

MIAFA thinks about it.

Panens shtiavens Miafa.

Vlezhdizar!

एवं यत्कामा तु विद्यमाना विद्यन्

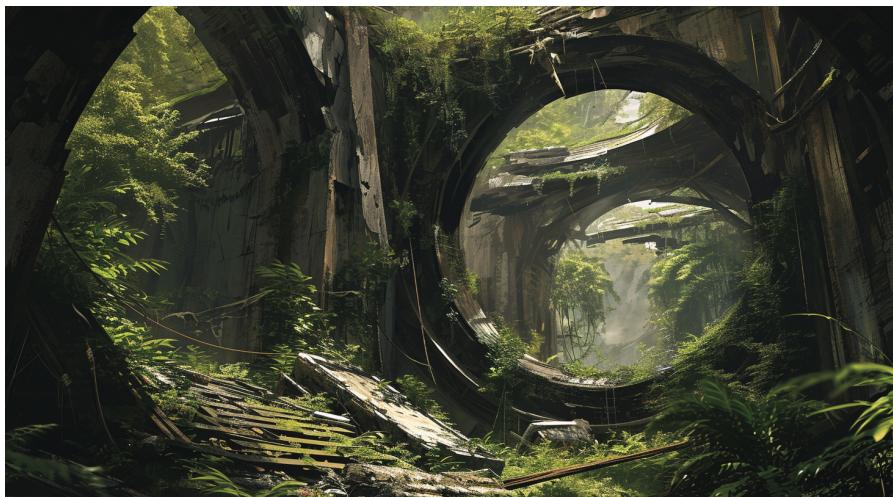
Miafa: We have no choice, then. We'll keep going, single file, two meter distance. I'll take point; FESH, you're rear guard. Maintain visual and stay in contact.

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

He taps his head.

Koatlens tsezens.

20代とやひ とやこやひ*



SCENE 3: THE RUIN

PEPECHTLIACH 3: ATLEIANZHAF

下セ下セとス王 三： 下セス御下

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

Vlezhdizar!

Kimtas stek'ia ikatikens dlabrenad. Chrntens omeimatlapa zdev tlabra evkla'ia ens iazh ozhda zdev nal stekr'ia. Iacholens atleianzh, jasela zhano iazh ivrfinzhoja. Achi fecha techenzens maznidekochinio, dranzhvazaf zhin zhegrezafens.

王とアーヴィングは、この事件を「アーヴィング事件」と名づけた。アーヴィングは、この事件によって、自身の政治的影響力を失った。一方で、アーヴィングは、この事件によって、自身の政治的影響力を失った。

JO'ZDIEZZANJ rubs her forehead.

Tsonkamolens matelens Jo'zdiezzanj.

とくにアーティストの才能を引き出すアーティストとして、JAL「エコノミークラス」

Jo'zdiezzanj: Does everyone else feel that?

Jo'zdiezzanġ: Siekro'daqle?

גַּעַם־בְּנֵי־כָּכָרִים: תְּמִימָן־דָּרְשָׁא/

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.

タヌベテ: ハスル、ミセラヒセラアセコセラ 王セラセラ
ルシル 亂コロセラ人土* ヨヌダ*
ヨルヒト人サマタタニ*.

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

Jo'zdiezzanj: Tonachazhezhplavra ik`ia.

レターフィルムの上に、この手紙を書いた。左側の欄には、
「アーヴィング」の名前が記されている。

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

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

ルコメコ: ルコメコ ルコメコ ルコメコ ルコメコ ルコメコ ルコメコ ルコメコ

Small rocks and other jungle debris are floating nearby.

Aizelach iazh fredr zhdiechedla zdadro edre qlejens.

アメニコヒツヨウ王 ズヨ ハセハ 雅文七郎左衛門 おひで
カツルセス*

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

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

እቻቻቻቻቻቻ፡ የቻ ተሸዋሁር ልቦናዎ፡
ሁርቦሁርባ ስያስድያስ፡ //

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.

人と在り且セモア 徒歩にて 28ヨリ土、人コセビル王
28モアベセキ* 28王人マヌハモナ 28モアベ人 5人
とセモアス王 28セモアセキ*

Oziez: Feel better now?

Oziez: Zhatsfliedlchej` kavraqleo`d?

『コニコニコ: ヨルトキヌク王セラ』 2018年秋発売予定

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

Feshegel: Viajach. Tlegriagle, ketznadmachitadqlie?

セセ土セセセシ：タタタタ王。セセセセセセ。
セセコタタタタ王。セセセセセセ/

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.

タヌベア：人ヒルセヒスダテ 2ル王ルテ ハルコ人2。
ハコルス、人王ルヒセヒトヒテ上ルヒセヒスアハセヒ。

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

Ikatikens, ivrchrnt atleianzh yzqens.

人間の心をもつて、人間としての心とセスの心とを併せ持つ。

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

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

Vlezhdizar!

ヲズベル: ハヌ王スダ, 王セアゴヌム人土* ハセム人土
人セムセ ズルトクズル^ド, フラセム ひセナ
ハセムスカセム^ド* ズセムコムセ* ハセム人土 スヨ
ハセム人土 ハコヅセム^ド* ヨズマセム ハセム
ハヌ上セ^トメス, ハヌア ハヌムとス トク王ムユル*
ゼセアゴヌムズルセ/ ハヌムアセス*

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

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

ハヌベルマル 乙人ア ハルセムヨムヒセス* トセトク ヨヌ王セムセス
スヌムセ, ハヌア ズルコムトドル ハヌム ズルア セス*

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

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

乙人アトクス, ハヌベルマル ハヌコセムラズ ズル王ムラズ
ソズムセス* ハヌコセムトクズルス ハヌセムラズ人セス
ハヌ王セス, スヌトクズルマル ハヌムラズ ズル王ムラズラコムラズ
ハヌコムラズクズル王ムアスヌ スヌムセス*
ハヌコセムトクズルアムラズ, ハヌムラズ コムア乙人ムラズ
人セムラズハヌ王セス*

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

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

ハヌコムスとスヌ ハヌ王セス ハヌベル, ハヌム
ハヌコムラズクズル王ムアスヌ ズル王ムラズセス, スヌ ハヌコムスと
スヌムセス* スヌ 人セムラズ トクコトセス,
トクアゴヌムラズセス ハヌセス*

Oziez: MIAFA! Are you all right?

Oziez: Mifa! Fliedlensaqlé?

ハコムコ: ハヌベル// ハヌムセスハヌセス/

Vlezhdizar!

She drops to her knees, hands on her ears.

Tlanchoatliens cheztletemiens, tonachazhens maitliens ichi.

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

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

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

ゾウズ・ジエッサンジ: デザク、イリエブライ イク エンス! アコムシプラット ドリアーブルテレンズ アキマティク。イチャケンタラ ヴラコドシズ ジュダエンズ・
トランチャリエンズ チェツルテミエンズ、トナカザヘンズ メイトリエンズ イチ。

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

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

ゾウズ・セヘルジ: トランチャリエンズ チェツルテミエンズ イチ// ドラス
トランチャリエンズ チェツルテミエンズ イチ// ドラス ツラセキラス
トランチャリエンズ チェツルテミエンズ イチ//

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

Malachtavra maitliens nieqrens dlabrenad, zhatsshtiefevra koatloens pechteqa.

トランチャリエンズ チェツルテミエンズ イチ// ドラス
トランチャリエンズ チェツルテミエンズ イチ// ドラス ツラセキラス
トランチャリエンズ チェツルテミエンズ イチ//

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

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

ゾウズ・オジエズ: オジエズ・ドリ・シテフエド! イキアシ ミカネンズ メルクレデオド!
トランチャリエンズ チェツルテミエンズ イチ// ドラス ツラセキラス
トランチャリエンズ チェツルテミエンズ イチ//

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.

ゾウズ・オジエズ// ドラス ツラセキラス
トランチャリエンズ チェツルテミエンズ イチ// ドラス ツラセキラス
トランチャリエンズ チェツルテミエンズ イチ//

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

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

Vlezhdizar!

katilo'd ekenzh.

ՀԱՅ ԱՇԽԱՐԴ ԲԱՇԱՐ ՀԱՅԵՐ ԱՌԱՅՈՒԹ, ԱՌԱՅՈՒԹ ԱՌԱՅՈՒԹ ԵՐԵՎԱՆ ԵՐԵՎԱՆ ՀԱՅԵՐ ՀԱՅԵՐ

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 iachoitlqie shtiavik cheliik. Jodie, kochyanaf zitetl siekro'daqle?

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, achitetyl... pachtzalaens.

ソラノココロ (ソラウハタ ハコシセセツ):
ソラ・ヨリとセヨハタタ。ソラウハタタ。
ハタスルト*** ハタウカタハセツ。

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.

王七八人土 王七八人土 王七八人土
七八人土 王七八人土 王七八人土

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.

Feshegel steps back, studying the writing.

Kochyan kopechens tlatzens shtiefri, vravefiezi jiapleniedlens. Oqik koatlens, maznidekochinio iazh aizeltlakoa kochyanpe` qribtlens, okye zankiload tleveglens.

Miganepens Feshegel, zankiload shtiagens.

29 王伏尔々 29 王セウ とルコセウ 売ル人。
30 赤セウコス リズラセマヌカセウ * ルス人 29 王セウ。
31 ルコアヌクセウ 29 王セウ 30 ル人コセウとル29
ル 29 王伏ルセウ * ルス人コセウ 29 王セウ

፳፻፭፻፯፻፯*

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

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

କୁରୁକ୍ଷରାଃ ମୁହୂର୍ତ୍ତାଂ ଦିନକ୍ଷେତ୍ର ଏହାରୁତ୍ତେ / ଶାରୀରକା
ଦିନକ୍ଷେତ୍ରରୁ ରାଜତ୍ତେ ରାଜତ୍ତେ ରାଜତ୍ତେ //

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

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

𠂔土𠂔土：二人𠂔土𠂔土* 王人𠂔 王𠂔人𠂔
𠀤王人𠂔* 王𠂔// 口𠂔口𠂔//

Jo'zdiezzanj: Are you sure?

Jo'zdiezzan: Tlachtamoto'dagle?

カタハラココロハ とくまんじゆく

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.

ヘセ土セラセラ：ヌヌ 王セアテ、アズルセラセラ上セウ、
コアラセラセラセアセウ セラセラ、セラ ナズル*** 人王ア
とアルア人 アル王人アルセウ*

Miafa: What's it say?

Miafa: Potlensagle?

タヌケで： パクとヤヌケテキル

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

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

gle behind them is silent except for breezes and rustling leaves. ZEZZANJ is watching the canopy, a concerned look on her face.

*Rintzhiechedl tletlens lienjachqlets iazh kozitl kladlok lens.
Zhdiechedlchima ichitens Jo'zdiezzani, makichoens.*

ՀԵՇՋԱՎԵԿԱ. ԵՄԱՆԵՇՈՒՐԱՆԴԵ ԻՌԱՀԵԿԱ ՎՐԱԿՈԿՈՎԵՀ.
ՏՐԵՇՈՒՐԱՆԴԵ.

Jo'zdiezzanj: Um, guys?

Jo'zdiezzanj: Em, nado?

ՎՐԱԿՈԿՈՎԵՀ ԵԴ, ՄԱՌՋԱ/

Miafa: Got an idea, FESH?

Miafa: Kavro'daqle zhatsach, Fesh?

ԴՏԵՐ: ՀԵՇՋԱՎԵԿԱ ՅՌԵՇՈՒՐԱ, ՎԵՇՈՒՐԱ/

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

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

ՎԵՇՈՒՐԱ: ԵՇ, ԲՐԿՈՎԵՀ ԻՌԱՀԵԿԱ
ՎԵՇՈՒՐԱ: ԲՐԿՈՎԵՀ ԵՇ ՎԵՇՈՒՐԱ: ***

Jo'zdiezzanj: Guys? Whatever you're going to do, make it fast! There's something in the forest.

Jo'zdiezzanj: Micheo'd chtenenzh itetl, qietso'd
zhdaenzh! Zhdiech akom ichatetl.

ՎՐԱԿՈԿՈՎԵՀ: ՏԻՌԵՐԱԿ ԽԵՎԵԿԱ ԻՌԵԿԱ.
ԽԵՎԵԿԱ ԵՐԵՎԱ/ ԵՄԱՆԵՇՈՒՐԱ ՏԻՌԵՐԱԿ
ԻՌԵԿԱ*

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

Miafa: Zhdiech akom ozhda tetl.

ԴՏԵՐ: ԵՄԱՆԵՇՈՒՐԱ ԱՅՆ ՀԵՇՈՒՐԱ*

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

Jo'zdiezzanj: Qlie tlakentia, Miafa. O'd bezhik, tetlatlas
iqe!

ՎՐԱԿՈԿՈՎԵՀ: ՏԵ ԾՐԵՎԵՑՐ, ՏՐԵՐ.*
ԸՇՈՒՐԱ: ՀԵՎԵԿԱ ՀԵՎԵԿԱ ՀԵՎԵԿԱ***

Miafa: Fesh?

Miafa: Fesh?

ԴՏԵՐ: ՎԵՇՈՒՐԱ/

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

Fesheqel: (*maitliens aqozhens, kochyan pochite
fiavrzelens. Cheztlens zanjdzazhi oqik kochyanplozikens
kichtoenstia kochyan) Chtio...*

Vlezhdizar!

ベセテセセセ: (オオヒトメノカクルヨセセ
ゼル王アマタ ラル王人ハセスミコセセセ
王セコヒセセ コカアリガヨル ハセシズ
ゼル王アマタラルコムセセ イム王人セセクス
ゼル王アマタ) 王人ル***

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

Zhdiechriem vel ens, zhdiechedlchima kladlorens tlatzens. Chimapratl dlavrtledens chetzimati, iazh chetzimatiatl.

ヨウ王アマタ ハセセセセ: エセセセ
とゼルコセセセ: 王人ルアマタと ラスミコセセセ
王セコヒセセルアマタと人.
スヨ 王セコヒセセルアマタとスと*

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

Jo'zdiezzanj: Qiktlasche ek!

ルル^ロウココルル: ルスセトル王セ ケズ//

A crack has opened between the portal and its jamb. MIAFA LIABR looks over his shoulder. His eyes widen in fear and he grabs the door and begins to pull, trying to help FESHEQEL open it.

Kochyan nepa kochyanplozek pochitaens dazej kapani. Zhin elaplatiens chtens Miafa Liabr. Machitada ichtotloens, kochyan adrens iazh evkatzilanens, makoens Fesheqel pochitaens kochyan.

ゼル王アマタアマタル ゼル王アマタラルコムセセ ラル王人ハセセ
ルルコセセ 2ルルアマタ* ヨシマ ャルルルルムセセ 王セセ ハスル
ルスル* ラル王人ハセルル 入ルルヒセセ, 2ルル王アマタ ハルセセ
スヨ ャルルルヒコムヒセルルセセ, ハルルルセセ ベセテセセ
ルル王人ハセセ 2ルル王アマタ*

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

Pazidrens didrens Oziez tlekonizhi dlavrtledens rintzhdiechedlprati.
Zhdiechedlchimapratl dlavrtledens okye chetzimati, iepri dlavrtledens stiettlas ziepra stiedl.

ルルコムセセルル ハルルセセ ハコメコ ヒセルルアムヨル
ルルムヒセセルル ハルルアマタセルルアト* ヨウ王セコヒセセルルアト
ルルムヒセセルル ハルルセセ 王セコヒセセルルアト人, ハルル
ルルムヒセセルル ハルルセセ ハルルセセ ハルルセセ

Vlezhdizar!

Oziez: Is that door open yet?

Oziez: Qik kochyan pochitensaqe?

『コトコト』『スル』『アリマリマリ』『アリマリマリスル』



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

Feshegel: Chtio... HA!

ヘセ土セシセヒ：王人凡*** //王凡//

The door grinds open another meter, then stops. Without waiting, the team dives into the dark space beyond. Behind them, the creature slithers and crawls up the stair and stops at the doorway. It probes the open portal with a tentacle, then crawls away.

Kenketl zdev kichtoevra pochitens kochyan, qik bravrens. Qlie vrijens, priadrichiev tloeioens dlabrenad. Kimat kochyanchrt pezotlens kiejo. Pochita kochyan kon chetzimatl piaplens, pezotlepe`ens iepri.

Jo'zdiezzanj: Good job, FESH. Another few seconds and we'd have all been dinner for that thing..

Jo'zdiezzanj: Koatli zhdotlas, Fesh. Ozdeach zhinzho, ininteli tlakodish dazej.

ソラノココロアビ ジカルヒトハ ハルヒテ上、ベキ土
アリヤタケ王 ヨメヲ、ヘアタケルヒト トタガルヒ土
アリコセレ。

Vlezhdizar!

Oziez: Did you figure out what the runes said?

Oziez: Zankiload zhdatlo'd dazej?

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 maitlikiloiens dazej, qietsens pra. Qietsa ek. "Prakopeche" ek mochitik dazej.

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

Tletlvra brnens dlabrenad vaachriem kochyan totometlo.

ጋብረመስቀል በዚህ ስምምነት እንደሆነ የሚያሳይበት ይችላል

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

Oziez: Akimoto'd viaj dra tetl, viaj? Ezhinadnie...

ମୁଖ୍ୟମନ୍ତ୍ରୀ ପାଇଁ ଏହାକିମଙ୍କାଳୀରୁ କାହାର ଦେଶରେ
କାହାର ଦେଶରେ କାହାର ଦେଶରେ କାହାର ଦେଶରେ

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

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

くセ土セナセヒ：ヨルガスセヒ ドルコセラ* ズヨ
ルセト クセトセヒ ドルコメラ クセト ジル王ルセ
ドルコセヒ アズル*.

Jo'zdiezzanj: Cha. Dzag.

የሰላም ከዚህ ደንብ በኋላ ስለመስጠት ይችላል

TUNE IN NEXT WEEK for another exciting episode of VLEZHDIZAR!

Vocabulary (Tlatoniatl ilnamia)

-am	‑ <small>アタ</small>	adj	suffix indicating a skill, practice or profession
-apal	‑ <small>アラアラ</small>	noun	side of, referring to a face, facet, or a place
-at	‑ <small>アタ</small>	prep	up, upward
-iavl	‑ <small>アタ</small>	adj	indicates similarity; 'same as'
-iefr	‑ <small>アタ</small>	adj	alien, foreign
-iev	‑ <small>アタ</small>	prep	beyond
-nepa	‑ <small>アセラ</small>	prep	between
adrie`	‑ <small>アシテ</small>	verb	to crouch or kneel
aizeltlakoa	‑ <small>アスコセラ</small> と‑ <small>アラアラ</small>	noun	lichen ('stone eater')
akola	‑ <small>アラアラ</small>	adj	carven, carved
akole`	‑ <small>アラアラセ</small>	verb	to carve
antliene`	‑ <small>アマヒメアセ</small>	verb	to drop (something)
aqozhe`	‑ <small>アラヨセ</small>	verb	to lift, to raise
arvra	‑ <small>アマタマ</small>	noun	breath
arvre`	‑ <small>アマタマセ</small>	verb	to breathe
baqldenzh	‑ <small>アラカタマセ</small>	noun	a knoll or small hill
brieche	‑ <small>アマタマ</small>	adj	obtuse
brieme	‑ <small>アマタマ</small>	adj	acute
chtipide`	‑ <small>アスコセラセ</small>	verb	to stoop (as in under a low doorway)
chtiqole`	‑ <small>アスコセラ</small> セ	verb	to bow (in greeting)
deshtsie`	‑ <small>アセラタマ</small>	verb	to alert, to warn
didre`	‑ <small>アラセ</small>	verb	to aim, to point at something
dievlevchavchabl	‑ <small>アセタマタマタマタマ</small>	noun	psi-booster drug
diabrenad	‑ <small>アラタマセラ</small>	noun	a team (people united in function and purpose)
diavrtlede`	‑ <small>アスコセラセ</small>	verb	to emerge
evkla	‑ <small>アマタマ</small>	noun	angle
ezhinad	‑ <small>アヨヒマ</small>	noun	visitor
ezhple`	‑ <small>アヨリ</small>	verb	to ring
fiavrzefle`	‑ <small>アスコセラセ</small>	verb	to gesture or mime an action
fieldlelnze`	‑ <small>アセラセラアセコセ</small>	verb	to worsen, to deteriorate (become bad)
iachoitl	‑ <small>アタヒム</small>	noun	fog, mist
iaqotzinadipr	‑ <small>アラヒコタマタマタマ</small>	noun	hero; warrior of merit
iaashbeka	‑ <small>アシタマ</small>	adj	ornate, decorated
iavech	‑ <small>アタセ</small>	noun	muscle
ichtiotlvra	‑ <small>アシヒムタマ</small>	adv	visually, with the eyes
itlebr	‑ <small>アヒム</small>	noun	pain, discomfort
ivrfinzhoya	‑ <small>アマタマアラバ</small>	noun	geometry
jasel	‑ <small>アラセラ</small>	noun	arc, curve
jdavvalke`	‑ <small>アラタマタマアセ</small>	verb	to be accustomed or acclimated (to)

Vlezhdizar!

jdazhi	ጃድዝի	noun dust
kapani	ጃፋናናታን	noun crack, crevice
kemetlad	ጀትላድ	noun artifact or relic
kepae`	ጀታይ	verb to return, to bring back
kichtoe`	ጀክትዕ	verb to grind, scrape, rub harshly
kim	ጀም	noun stair, staircase
kladlokle`	ጀድሎቂጀ	verb to rustle
kladlokli	ጀድሎቂጀ	noun rustling, a rustling sound
klezhdienriem	ጀቃይታፊሜ	noun linguistics
klezhdienriemnad	ጀቃይታፊሜናል	noun linguist, one who studies languages
kochiniad	ጀውአስል	noun vegetation, undergrowth
kochyanplozek	ጀውሀያወደርኩረ	noun door frame
koetsfredr	ጀራቅተኞች	noun teleprojection; teleporting others
koetsfredrnad	ጀራቅተኞችናል	noun one trained in teleprojection
kotliriemefr	ጀውአማቻናል	noun xenobiology
kotliriemefrnad	ጀውአማቻናለሁል	noun xenobiologist
kretl	ጀቻ	noun a trap
kretle`	ጀቻጀ	verb to ensnare, to trap
maitlioli	ጥናሁትናሁ	noun fist
maitlitopona	ጥናሁትናሁፋል	noun handgun, pistol
matele`	ጥናሁሸቦ	verb to rub, to massage
maznidekochinio	ጥናኮአሁሸቦዎል	noun vine, creeping plant
miaache`	ጥናቸዋይ	verb to reach out, to extend the hand
mieqrafad	ጥናኝነት	noun connection
mieqrafe`	ጥናኝነት	verb to connect
miqanda	ጥናስተሳሽ	noun movement
miqansiekriabr	ጥናስተሳሽ ተመሪስት	noun motion tracker
nechtname`	አቸዋይ	verb to argue or dispute
omiezofra	እልሱን ብርሃን	verb a weapon
ozdedre`	እልሱን	verb to approach, to move near to
paqrozde`	የጥሩ ክሱ	verb to hinder, to prevent
pazidr	የጥሩ	noun rifle
pechteqe`	የጥሩ ክሱ	verb to lower the head, reverently or in concentration
petlane`	የጥሩ ክሱ	verb to scry; to use clairvoyance to scan an area
peyakapazidr	የጥሩ ጥጥሩ ክሱ	noun shotgun
peyake`	የጥሩ ጥሮ	verb to scatter or sprinkle something
pezotle`	የጥሩ ክሱ	adj to slither, to crawl on the ground like a serpent
piaple`	የጥሩ	verb to probe

Vlezhdizar!

piezec'	፩፻፻፻	verb	to verify
pitlik	፩፻፻፻	noun	a minute (of 90 zhinch)
plon	፩፻፻	noun	a sonar 'ping'
plozek	፩፻፻፻	noun	frame
qleqra	፩፻፻፻	noun	flank, side
qleitoedzaq	፩፻፻፻፻፻፻፻	noun	radiation (the "invisible death")
qlieje'	፩፻፻፻	verb	to float
qribtle'	፩፻፻፻	verb	to rip, to tear
rintzhdiechedl	፩፻፻፻፻፻፻	noun	rainforest, jungle
se'tli	፩፻፻	noun	function, use
shtiefa	፩፻፻፻	adj	intent, focused
siekrabraf	፩፻፻፻፻፻	noun	long-range sensor
siekrabrqrava	፩፻፻፻፻፻፻፻	noun	active sensors ("noisy detectors")
siekrabrtletla	፩፻፻፻፻፻፻	noun	passive sensors ("silent detectors")
siekre'	፩፻፻፻	verb	to detect or to sense
siekriabri	፩፻፻፻	noun	a sensor
stekr	፩፻፻	noun	base, bottom, lower end of (something)
stokle'	፩፻፻፻	verb	to build
stoklevinzashia	፩፻፻፻፻፻፻፻	noun	architecture
stotl	፩፻፻	noun	a sensor 'blip'
temi	፩፻፻	prep	onto
tlabra	፩፻፻፻	adj	steep
tlachtamote'	፩፻፻፻፻፻፻	verb	to be confident
tlachtamotiad	፩፻፻፻፻፻፻	noun	confidence
tlante'	፩፻፻፻	verb	to interrupt someone
tlegre'	፩፻፻፻	verb	to plan
tlegri	፩፻፻፻	noun	a plan, a course of action
tonachazhezhpla	፩፻፻፻፻፻፻፻፻	noun	tinnitus
topona	፩፻፻፻፻	noun	gun
toponine	፩፻፻፻፻፻	noun	cannon; "big gun"
toponineam	፩፻፻፻፻፻፻	noun	gunnery
toponineannad	፩፻፻፻፻፻፻፻፻	noun	gunner, one trained in gunnery
tsialke'	፩፻፻፻	verb	to track
vasiekrabr	፩፻፻፻፻	noun	laser rangefinder or LIDAR
vinziashia	፩፻፻፻፻	noun	method, mode, way of doing something
vrawefie'	፩፻፻፻፻	verb	to sweat, to respire
vrawefieza	፩፻፻፻፻	adj	vulnerable
vrawefiez'	፩፻፻፻፻	verb	to be vulnerable or weakened
vrawefiezzi	፩፻፻፻፻	noun	vulnerability
vrefle'	፩፻፻፻	verb	to frown

Vlezhdizar!

vrodje`	ବ୍ରୋଦ୍ଜେ	verb	to communicate
vrodjead	ବ୍ରୋଦ୍ଜେଅଡ	noun	communication
vrodjenad	ବ୍ରୋଦ୍ଜେଅରାଡ	noun	communication systems operator
yzqa	ୟକ୍ଷା	noun	a look, a glance
zakle`	କ୍ରେଷ୍ଟେ	verb	to delve, to explore a cave or ruin
zankiload	କ୍ରେତ୍ରେଲ୍ଲାରାଡ	noun	runes, ancient writing
zdadro	କ୍ରେଶ୍ରା	noun	debris
zdatlsiekre`	କ୍ରେତ୍ରେଲ୍ଲେକ୍ଷେ	verb	to detect, with a sensor or other device
zhan	ଯନ୍ତ୍ର	noun	line
zhanzhia	ଯନ୍ତ୍ରାଣ୍ତ୍ର	noun	a line of people, an advancing column
zhatsach	ଯନ୍ତ୍ରାଣ୍ତ୍ରାନ୍ତ୍ର	noun	an idea
zhatsqrazhi	ଯନ୍ତ୍ରାଣ୍ତ୍ରାନ୍ତ୍ରୀ	noun	mental noise or psychic static
zhdatltlo diafl	ଯନ୍ତ୍ରାଣ୍ତ୍ରାନ୍ତ୍ରାନ୍ତ୍ର	noun	colony, settlement
zhdiechmatli	ଯନ୍ତ୍ରାଣ୍ତ୍ରାନ୍ତ୍ରାନ୍ତ୍ର	noun	a branch (of a tree)
zhianch	ଯନ୍ତ୍ରାନ୍ତ୍ର	noun	itch, itchiness
zhinchtepratla	ଯନ୍ତ୍ରାଣ୍ତ୍ରାନ୍ତ୍ରାନ୍ତ୍ର	noun	overlook
zhinzh	ଯନ୍ତ୍ରାନ୍ତ୍ର	noun	a second

Fifth Frontier War Battle Hymn

From the year 3240.1 (Imperial year 589) to the present, the Zhodani have fought five interstellar wars against their chief rival, the Third Imperium. Like many human cultures, the Zhodani composed battle songs singing the praises of their own forces to build up patriotic support for the war among the people.

*This example is a fragment of a much longer song reminiscent of the epic poems like Gilgamesh, the Iliad, the Viking sagas, and other styles common to Bronze or Iron Age Terran cultures. The metrical structure is typical of Zhodani verse and is a variation of **anapestic** or **dactylic nonameter**, with each line having nine syllables and the accent falling on the second, fifth, and eighth syllable of each line.*

*Another feature common to classical Terran epic poems is the repetition of certain themes or **epithets**; in this one, the Zhodani are consistently described as “brave Zhodani” (Zhdantia atiecha) while the Imperial forces are repeatedly described as the “barbaric, grasping Imperium” (baza, adrea Qlomatlivr). The chorus itself highlights the noble goals of the Zhodani forces, emphasizing harmony for all (zhi’fliedl iaqotzens Zhodani) in contrast with the destructive Imperium (Qlomatlivra baza iaqotz’nad).*

Verse 1:

ズルズルズ ツ王人^{トコメス} ズヤア^{トツ}アヌ^ス
lapalia achitziens kentlasriem
(blackness space-of depths-within)

リスア^ツアヌ^ル ツ^スル^{トコ}ル^ト ト^スル^{コヤス}
Liankavra iaqotzad tlatzensi
(angrily commences a war)

ト^スル^コル^ト ツ^スル^ト ツ^スル^トア^ト
Baza, adrea Qlomatlivr
(barbaric, grasping Imperium)

ア^スト^ス王^ス ヨ^スル^スア^ス ト^ス王^スヤ^ス
atiecha Zhodani pichtensti'.
(defend-against the brave Zhodani)

安静と大と大と 大吠えと 大吠えと
Qietsatlas qrazhiatl iaqotzens,
(quickly-great and roars-great fight-they)

凡セヨトノ王 ハセツアトテノト パクシイコヘ
Vlezhdstich flelatlas iaqotzi
(stars-among terrible war)

ճարտար Շահնշահունար, չափ չզ Ճարտահ
dabri achitetylira, edre iazh afens.
(struggle universal, near and far)

Chorus:

ヨルハナシテ スラムコセニ ヨルハタマ
ヨルハナシテ パルトセト人 パラハクス
zhi'fliedl iaqotzens Zhodani
zhi'fliedl pat'letsi achadtia
(toward-harmony fight Zhodani, toward harmony for all)

झोडानी विजय द्वारा बाहरी युद्धक लोगों का विभाग
Zhodani victory by barbaric warriors
Qlomatlivia baza iaqotz'nad
Chedlenstia Zhdantia atiecha
(Imperium barbaric warriors, guard-against the brave Zhodani)

Verse 2:

ಬೆಳಗ ರೂಪಕರ್ಮಣ ಸಹ
ತಾಜಾಪದ್ಮಾರ ಕೆಕ್ಕಾತೆಹಿ ವಾಗಮಾರ
Vlezhda iaqotzriem iadli
tlazhdoyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

アチツィ・トロクルトロス・テツニルン
アチツィ・トロクルトロス・テツニルン
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

ፈቻዘቻኖሩን ስጋጋዕጣን በኩል ተደርሱ እና የሚከተሉ የ
ፈቻዘቻ ስጋጋዕጣ ስጋጋዕጣ ተደርሱ
fe'kevasir ameyasir dabrens ikal'nadipr Driantia
(honor-with [and] grace-with fight [our] noble heroes of the Consulate)

զՇՋԱՆԿԵՑ ԻՆԿԵՑՑԱՅՑ ԶՇՋԱՆՔ
ՀՐԿՈՐ ԲՇԵՐ ՏԱՌԱԴՄԱՆԿՐ
zdaqloqrens itzimnens Zhantiaipr
Baza, adrea Qlomatlivrtia
(doom-their accept-they Zhodani-worthy
Barbaric, grasping Imperium-against)

Laser beams! Laser beams!
vapazi! vapazi!
ՂՋՋՋՋՋՋ // ՂՋՋՋՋՋ

Chorus:

ՅՇՎԵՃՃ ՏՋՋՀԿԵՎ ՅՋՋՋՋՋ
ՅՇՎԵՃՃ ԲՇՎԵՇԵՇ ԲՋՋՋՋՋ
zhi'fliedl iaqotzens Zhodani
zhi'fliedl pat'l'etsi achadzia
(toward-harmony fight Zhodani, toward harmony for all)

ԾՋՋՋՋՋ ՄՋՋՋՋՋ ՄՋՋՋՋՋ ՄՋՋՋՋՋ
ՔՋՋՋՋՋ ԱՋՋՋՋՋ ԲՋՋՋՋՋ
Qlomatlivra baza iaqotz'had
Chedlenstia Zhdantia atiecha
(Imperium barbaric warriors, guard-against the brave zhodani)

Verse 3 (repeat verse 2):

ԵԽԵՐ ԲՋՋՋՋՋ ՄՋՋՋՋՋ ՄՋՋ
ԵՋԵՋԵՋԵՋ ՀԵԿԵՎԵՎ ՎԱՋԱՋ
Vlezhda iaqotziem iadli
tlazhdoyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

ԲՇՎԵՇԵՇ ԾՋՋՋՋՋ ՀԵԿԵՎԵՎ ՎԱՋԱՋ
ՏՋՋՋՋՋ ԱՋՋՋՋՋ ԲՋՋՋՋՋ
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

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

ՈՋՋՋՋՋ ՀԵԿԵՎԵՎ ԱՋՋՋՋՋ
ՏՋՋՋՋՋ ԱՋՋՋՋՋ ԲՋՋՋՋՋ
zdaqloqrens itzimnens Zhdantiaipr
Baza, adrea Qlomatlivria
(doom-their accept-they Zhodani-worthy
Barbaric, grasping Imperium-against)

Bridge:

ՂՋՋՋՋՋ // ՂՋՋՋՋՋ //
vapazi! vapazi!

ՔԵՅՆԵՐ ՀՅ ՔԱՋՋՋՋՋ ՏՋՋՋՋՋ ՎԱՋԱՋ
Regina iazh Rhylanor, maqichtlens Zhodani
(Regina and Rhylanor the Zhodani liberate)

珠也スヨ 茶麻也太人上 爽人王とセニ ハセナ人土 ス//
Jewell iazh Aramis maqichtlens devish ia!
(Jewel and Aramis we must also make free)

Final Verse:

ズルアリス 茶王人くコセニ シカト茶上アメタ
lapalia achitziens kentlasriem
(blackness space-of depths-within)

リスマガマガ 茶セリくコヘリ トテくコセニ
Liankavra iaqotzad tlatzensi
(angrily commences a war)

トテコヘ 茶ムセア フロタスヒム
Baza, adrea Qlomatiivr
(barbaric, grasping Imperium)

茶く王ア ヨロムアタ人 茶人王セア上人
atiecha Zhodani Pichtensti'.
(defend-against the brave Zhodani)

エハガア 茶セリくコセニスル人
トロボドボラマガ シカコヘアとセニ バガマガ
Vlezhda iaqotziem iadli
tlazhdoyovra tezintlens vavra
(Stellar battle-during, redly the skies burn brightly)

茶王人くコヘ トロトロシ シカコヘアとセニ
ズルアコヘアロドスル ヨロムアタ人
Achitzi Tloqltlo tezintlens, iaqotzinadipr Zhodani
(Spinward-Marches-through-way, fight-they the noble Zhodani heroes)

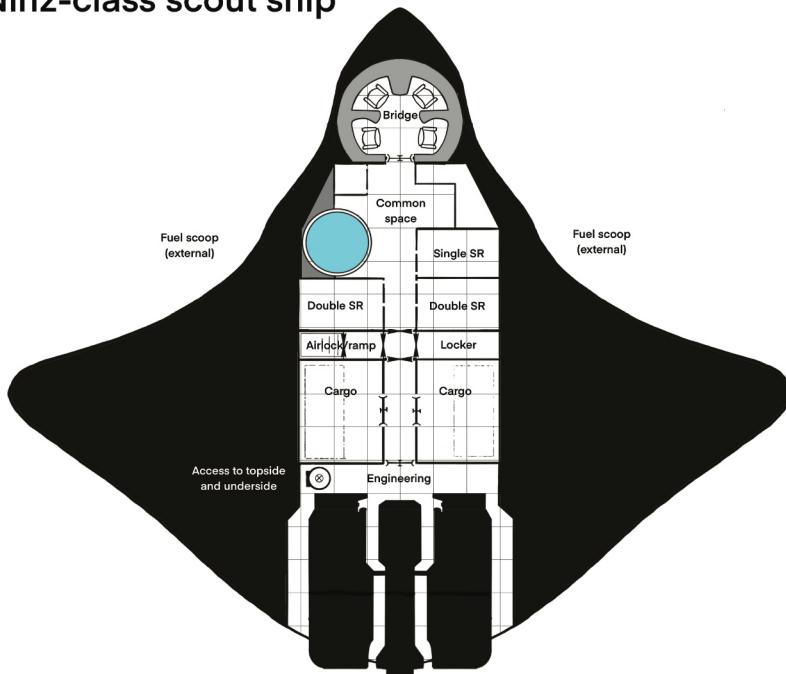
ダブリ 茶王人くセヒマガ. シカセ スヨ 茶ムセニ
dabri achitetlivra, edre iazh afens.
(struggle universal, near and far)

Characters

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

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

Ninz-class scout ship



characters

Name:	Kiekoatl	
Age:	38	
Homeworld:	Zhdant/Zhdant	
Strength:	9	Psi Talents
	+1	Telepathy-3
Dexterity:	10	Telekinesis-2
	+1	Clairvoyance-1
Endurance:	7	+0
Intelligence:	10	+1
Education:	11	+2
Social Status:	11	+2
Psi Strength:	14	+3



Career and Branch	Career History	
	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

characters

Biography:

3454.1: Born to Nor and Ikan Tliaqrnad by natural birth on Zhdant

3455.1: First began showing signs of telekinesis at age three, she was taken to the capital for evaluation and testing. She was assigned as adoptee to a **dlenchiepr** couple, Azhdiazchiepr and Velmiepr, for proper training, education and preparation for leadership. She participated in team sports and became very proficient at competitive swimming.

3460.1: As is the custom, Kieko begins her adult career path as a linguist, with concentrations in psionicology and psychology. During her first term she makes a breakthrough in the study of telekinetics, for which she earns her first promotion. She continues to excel in her fields and during her second term is accepted as a contestant in the **Teqozdievl** games.

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

3462.2: Having completed the games, Kieko (now Kiekoatl) returns to her previous career where she becomes mired in bureaucracy. This works to her benefit, as she improves her skills at negotiation and diplomacy.

3463.1: Her dlenchiepr-mother Azhdiazchiepr passes into Tavrian at age 67 (22.1 **teqozdijj**). Kieko continues her career path.

3465.1: Kiekoatl makes another breakthrough in a distinguished career and decides to retire, earning the **Nenjchinze'driante**, the Consular Legion of Merit, for her work. She is also granted a *Ninz* class scout ship and equipment to continue her research.

Retires from Academia in 3467.2 (1105 Imperial)

Her ship, the *Yolitla* (Opportunity), is a fairly standard *Ninz*-class scout ship and is pictured on page 159. She shares it with Velmiepr, her surviving **dlenchieprziefri** (Intendant-mother) and two other crewmen who handle the daily operations. It is capable of Jump-2 and Maneuver-2, and has all the standard features of a Zhodani ship, including a common area with a shared bath.

characters

Age: Azhdiazchiepr
Homeworld: 67 (deceased)
 Zhdant/Zhdant

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



Career and Branch	Career History	
	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

characters

Biography:

Born: 3444.2 on Zhdant/Zhdant to the Kotzpialinad (fisher) clan.

3446.1: First identified as telekinetic, submitted for adoption to a Dlenchiepr family, according to custom and law. She was recognized early for her telekinetic talents and artistic abilities, which were encouraged in early childhood.

3453.2: Begins her adult career as an artisan, specializing in fashion design and sculpture. Gains a Patron who assist her throughout her career.

3454.2: Takes on a particularly challenging assignment and succeeds, earning more accolades and a promotion.

3455.2: Receives advanced training in her chosen trade.

3456.1: Is accepted to participate in the triennial **Teqozdievl** games. Advances to the final round but does not win nobility. Also, meets her future life partner Velmiepr.

3457.2: Changes careers to scholarly pursuits. Immediately becomes mired in bureaucracy related to the adoption of Kieko. Learns Persuasion.

3459.1: Gains a pair of contacts in the academic world.

3460.2: Retires from academia with the **Nenjchinzhe'driante** Consular Legion of Merit.

From retirement to 3465.2, Azhdiazhiepr continues to travel the sector with Velmiepr, giving lectures and assisting with research. She passes into Tavrian in 3465.2.

Current Age (as of 1105 Imperial/3467.2 Zhodani): deceased at age 67/22.1 teqozdij

characters

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

Psi Talents

Telepathy-2
Teleport-3



14 III 2024 ZTC

Career History

Career and Branch	Terms	Highest Rank
Scholar/Lab	4	5
Teqozdievl	1	2 successes, does not win. +1 Psi.

Skills

Admin-2
Computers-3
Engineer (elec)-1
Science (elec)-1
Investigate-1
Sensors-1

Life Events

Age	Event
18	Makes a breakthrough! +2 to advancement.
22	Life Event. Gains a Contact.
26	Teqozdievl! Does not win final round, meets Azhdiazhiepr.
30	Bureaucratic nonsense. Gains +1 Admin.
34	Makes a breakthrough, gets promoted!

Cr. 160,000

Benefits:

+1 Edu, Nenj, Scientific Equipment

Biography:

Born: 3445.3 on Dlieoaviabr in the Zhdant sector, a large world with an exotic atmosphere. Identified at age six as a teleport and submitted for adoption.

3454.1: Begins her adult career as a field researcher studying electronic engineering. Makes a major breakthrough in her field and earns a promotion.

3455.2: Makes a contact in Government.

3456.1: Participates in the triennial **Teqozdieu'l** 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 **Nenjchinze'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)

Appendix A - Grammar Summary

General Sentence Structure

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

Fevranzh mochitia de.

Fevranzh mochito'd.

(A book is being read by you.)

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

Vriena kafi tlapaia ke kayotla ziefri.

Vriena kafi tlapaiens kayotla ziefri.

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

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

Fevr'anzh a`chan-e mo`chi-tia se.

Fevranzh achane mochitiens.

(A book is still being read by her.)

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

Tlanqil kiloie ze ai de.

Tlanqil kiloik dazej ai o'd.

(A letter was written by me to you.)

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

Mitotle' ikotlia ze.

Mitotle ikotlik.

(To dance desire I.)

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

Kon se mitotle' ikotlia ze.

appendix a
Kon ens mitotle ikotlik.

(With her/him to dance desire I.)

Interrogative statements are either led by the question word **jzdo** or the verb is appended with the suffix **-aqle**:

Jdo kafi ikotlia de?

Kafi ikotlio'daqle?

(Coffee desire you?)

Conjunctions (and, but, or, etc) are placed between the nouns they refer to (i.e., Do you want coffee or tea: *O - Con - O - V - S (JDO Coffee OR tea/desire/you)*)

Jdo kafi pra kotl ikotlia de?

Kafi pra kotl ikotlio'daqle?

(Do you want coffee OR tea?)

Standard Grammatical Forms

Standardized Word Endings

Word Form	Ending	Zdetl
verb infinitive	-e`	↖↖^
nouns	-i	↖↖
adjectives	-a	↖↖
adverbs	-e, -vra	↖↖, ↖↖↖

Aspect and Mood

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

Possessive Adjectival Suffixes

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

appendix a

Verb Conjugation (basic)

Verb Form	Ending	Zdetl
Infinitive	-e'	‑‑'
Present tense	-ia	‑‑
Past tense	-ie	‑‑
Future tense	-ře	‑‑‑
Imperative	-zhda	‑‑‑
Conditional	-za	‑‑‑
Present participle	-iana	‑‑‑‑
Past participle	-iena	‑‑‑‑
Future participle	-řena	‑‑‑‑
Present passive participle	-ianta	‑‑‑‑
Past passive participle	-ienta	‑‑‑‑
Future passive participle	-řenta	‑‑‑‑

Prepositions

ai	ア	to, unto
akom	アコム	inside, within
alir	アリル	outside, external to
apaz	アパツ	in front of
cho	チ	unto, as in "to give"
dlafl	ドラフ	beneath
dra	ドラ	"of" as in possession or relation
edre	エドレ	near
ichi	イチ	upon
iepri	イエプリ	after
io	イオ	to, into
je	ジ	at
kon	コン	with
nal	ナル	across
ok	オク	beside
pe'	ペ	from, away from
taj	タジ	from, out of
tlo	トロ	through
vel	ヴェル	behind

Logical Conjunctions

iagh	アヨ	and
pra	アマ	or
chak	チカ	not
plaz	アマコ	xor (either is true but not both)
chapra	チカアマ	nor (neither is true)
plachapra	アマチカアマ	xnor (either both are true or both are false)

appendix a

Appendix B - Common Affixes

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

appendix b

-e	ቻ	adverbial ending 2 (simplified)
-ebl	ቻኬ	indicates a possibility or likelihood
-edl	ቻሮ	suffix indicating a large group or collective of items
-ej	ቻጅ	past participle (English '-ed')
-ens	ቻኋ	his, hers, its, theirs
-enz	ቻና	by
-etli	ቻጭ	heavy
-etliyez	ቻጭሁራቸው	heavier
-ev	ቻዊ	expresses the bringing about of an action or state
-ez	ቻር	indicates the state expressed has come into being
-flints	ቻጭነት	like
-frac	ቻጽር	type, kind, sort, variety
-fredr	ቻጭፍ	other
-iabr	ቻቡ	suffix indicating a generic item
-iash	ቻቻ	by way of, via
-iashav	ቻቻዋል	princely born (Soc 15)
-iavl	ቻዋ	indicates similarity; 'same as'
-iensch	ቻቻ	old
-ienz	ቻና	suffix indicating a thing for commercial use
-iepr	ቻና	intendant (an individual of Soc-10)
-iev	ቻዊ	beyond
-ik	ቻዝ	1st person singular suffix
-ine	ቻዝ	suffix indicating an item for military use, usually a weapon
-ipr	ቻዊ	worthiness or merit
-ir	ቻዘ	with, along with
-kache`	ቻቻአቸ	to share
-kekł	ቻቻዊ	stale
-klie	ቻቻ	slow
-med	ቻቻ	clean
-nal	ቻቻ	across
-nam	ቻቻ	spouse of
-naz	ቻቻ	blend or mixture
-nie	ቻቻ	previous, prior, last
-o	ቻ	plural ending (simplified)
-o'd	ቻ^ቸ	2nd person suffix
-o`d	ቻ^ቸ	your, yours
-oj	ቻቻ	suffix indicating something made from the root
-poye	ቻቻቻ	indicates a part of a more complex system or object, such as a gear in a machine or a body part

appendix b

-pratl	የጥረት	from (a place)
-prebr'	የሸቱም	from (a person or thing)
-pri'	የሱም	in spite of
-pria	የሱስ	a place where, a place for
-qaf	ይሮስ	from
-qapl	ይሮፍ	fresh
-qik	ይሮጀ	when used as a suffix, indicates repetitions of an action
-qlets	ይሮጀ	except for
-riem	የተኞች	during, within
-sa	ለጥ	suffix indicating an abstract state of being; usually translated as '-ment' or '-ity'
-sap	ለጥፍ	dull or tedious
-shte	ዘቻ	fast
-shtij	ዘሱታ	sudden, abrupt
-shtivl'	ዘሱፏ	because of, due to
-stebr	ለሱዎ	wellborn (Soc 12)
-stich	ለሱወ	among, within (a group)
-te	ረቻ	transforms a verb into an adjective
-tek	ረሱጀ	indicates a thing made from the root word
-tepo	ረሱዎል	suffix indicating a machine or device for performing a function
-tia	ረሱ	at, for, against
-tiaql	ረሱወል	without
-tik	ረሱጀ	indicates a color, hue or pigment
-tiki	ረሱወያ	an ending indicating a diminutive form or term of endearment
-tlas	ጠጥሬ	highborn (Soc 13), also used as superlative ending
-tlasche'	ጠጥሬወወያ	noble born (Soc 14)
-tlieb	ጠጥዎ	instead of
-tlo	ጠረ	through (preposition)
-vra	የጥ	adverbial ending 1 (traditional)
-yotl	በዕረት	suffix referring specifically to large vehicles and transportation machinery
-zaf	በጥና	to, in
-zda	በጥ	comparative suffix; "than"
-zdo	በጥ	dull
-zdodl	በጥፈ	dirty or unclean
-zhda	ብጥ	imperative mood
-zin	በሱዋ	child or offspring of
chak-	እክፈች	when used as a prefix, creates the opposite meaning of the root
che-	እክ	people of all genders
chi-	እክኑ	gender-inclusive/exclusive prefix

appendix b

dish	𠂔	1st person plural suffix
fe-	𠂔	indicates the beginning of an action
fel-	𠂔	indicates loose morals or depravity
flel-	𠂔	affix meaning vile or depraved
icha-	人	implies non-specific multiples of a noun
kasha-	𠂔王	prefix indicating a container, usually for something physical
ro-	𠂔	a repetition of an action

Appendix C - Useful Phrases

This section contains some potentially useful conversational phrases and concepts to use in your *Traveller* or other games.

Greetings and Salutations

Fliedo'daqle?

フリードー・ダクル?

Are you in harmony/are you harmonious?

Yekta stial!

ユタカタリ サヌル//

Good day!

Yekteyo!

ユタカタウル//

Good night!

Stialtlasche!

サヌルトテサヌル?

Good/Excellent day!

Viaj.

バツジ*

Truth or Yes.

Kazevzhda!

カズバハダ//

Join us! also, Behave! (literally, become civilized!)

Inquiries

Izhia`aqle kalipakipria?

እዕስ ገዢ የሚሸጥበትን አገልግሎት /

Where is the bathroom/bath house?

Iqikaqle tlachapali?

እኩዕስ ገዢ ተደግኝነት አገልግሎት /

When is afternoon tea?

Itziatlo`daqle?

እኩዕስ ገዢ ስምምነት አገልግሎት /

Are you the master/mistress of the house?

Kafi chenik, kamatli.

ይፋይ ውስጥ ይፈጸመውን የሚፈጸም አገልግሎት *

I would like coffee, please.

Qlie ozhda okotzichieli, kamatli.

ዶቃ ውስጥ ይፈጸመውን የሚፈጸም አገልግሎት *

No more fish curry, thank you.

Ichavri okotzichieli shi tliefchakdiens stietlik.

እዕስ የሚፈጸም የሚፈጸመውን የሚፈጸም አገልግሎት *

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

At the Starport

Izhiaqle vlezhdvevlzdedrai?

እዕስ ገዢ ማረጋገጫ አገልግሎት /

Where is the starport?

Zhonzhabeatl izhdiepria kochalik dazej.

ዚህን የሚገኘውን አገልግሎት የሚፈጸም አገልግሎት *

I have purchased a High Passage.

Iadaqle vlezhdvevlatl?

እዕስ ገዢ ማረጋገጫ አገልግሎት /

Who is the captain of this ship?

Iqezaqle diz katilens chtenzenzh?

እሱትኮፋኑ ሲሆን ጉዢሩ አልተካና የተመሳሳይ/

How many jumps will it take?

Zhdantqaf tyei vazdij Dibr.

ብርሃኑና ለዚሁ ትኩረው ሲሆን*

Dibr is three parsecs from Zhdant.

Qlie Qlomatlivra zhdazhad.

እኔ ይጠናናኝ እና የሚያስፋል*

No Imperial entanglements.

Chiakl chtema shiapamjemik.

አሁን የተመሳሳይ ተሸቃፊነት እንደሆነዎች*

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 Qlomdlabr members or their agents for special missions.
diz	ディ	a jump (also, Jump-1)
dizatl	ディゾット	Jump-3
diziashav	ディゾスハバ	Jump-6
diziepr	ディゾスル	Jump-2
ditzlas	ディゾトス	Jump-4
ditzlasche	ディゾトス王セ	Jump-5
drik	ドリク	hatch
Ebiajchi	エビアヒ	viewport
fetlchiel	フェルチエル	space capsule
fieldiz	フィールド	misjump
fieldize`	フィールドゼイ	to misjump
forzhan vlezhdvevl	フォルザン ブレズヒドベヴル	Pirate/Corsair starship
ichtipriaa	イチトリニア	Galley/kitchen/eating room
izhdiepria	イゼーピニア	Stateroom; cabin; bedroom
Kia	キア	Name of a common class of 50-ton heavy fighter in the Consular Navy.
Lienjshiaflaa	リエンジシアフラー	Class of 600-ton patrol corvettes.
Ninz	ニンズ	An old and reliable class of 100-ton scout ships.

appendix d

Qev`zdivr	દેવ'જીવર	Jump drive, colloquially
Shianjo	શિયાન્જો	Good Journey. An 800-ton liner used in the core regions of the Consulate.
shinsivreb merjodl zaflia	શિંસિવ્રેબ મેર્જોડલ જાફ્લિયા	fusion power plant
shinsivreb pi'radefl	શિંસિવ્રેબ પિ'રાડેફલ	fuel scoop
shinsivreb shiafl	શિંસિવ્રેબ શિએફલ	hydrogen fuel lines
Shivva	શિવવા	Moonlight. Also the name of a class of 600-ton patrol frigates.
skrt	શ્રુત	superdense hull plating material
Stedlas	સ્ટેદલાસ	Name of a common class of 400-ton system defence boat.
stil	સ્ટિલ	deck
Tlatl	ટાટલ	Throwing Blade. Name of a 10-ton light anti-shipping missile fighter.
tlatlzhiaii	ટાટલ્ઝિયાઈ	missile turret
Tletlkizhia	ટેલ્કિઝિયા	Name of a class of 600-ton escort.
Tlevl	ટેલ્વલ	Cruiser
vatldrik	વાટલ્ડ્રિક	Iris Valve
Vazhiaii	વાઝિયાઈ	laser turret
vevl	વેલ	a ship
vevlfiar	વેલ્ફિયાર	ship's boat
Vlezhdatl	વ્લેઝ્ડાટલ	Star Lord. Name of a class of 2000-ton frontier cruisers.
Vlezhdets	વ્લેઝ્ડેટ્સ	Star Prince. A 30-ton medium fighter carried aboard Vlezhdatl-class frontier cruisers.
Vlezhdizdivr	વ્લેઝ્ડિસ્ડિવર	Jump Drive
Vlezhdjiapl	વ્લેઝ્ડજિયાપ્લ	star chart
vlezhdjiaplebat	વ્લેઝ્ડજિયાપ્લેબાત	astrogation dome
vlezhdvaelkizzhdi	વ્લેઝ્ડવેઅલ્કિઝ્ડી	solar sail
vlezhdvevl	વ્લેઝ્ડવેલ	starship

appendix d

Vlezhdvevldizhdiepria	ቍዕዘድቍልዝድሸፕሪያ	bridge, flight deck, or CIC, usually abbreviated VVP
Zdebr	ፖቋር	A common 400-ton trader.
Zdivr	ፖኝራ	Engine
Zdivrpria	ፖኝራዊያን	Engine room
Zhdits	ፖኝጭ	Name of a relatively unsuccessful class of 400-ton destroyer escorts.
chtimechtli	ቍተመችትሊ	bilge
jiapljdivre`	ፖስናይፕሮነ	to navigate
ked	ፖቋድ	port (the left side of the ship when facing forward)
kieli	ፖቋዕን	keel
kiepr	ፖቋፍ	oarlock
klizzdi	ፖቋኮዲ	sail
machani	ዶቃዕክና	rudder
nalzhe	ታሮዕዮች	yardarm
shieoapi	土ጋዕግብ	ship's stores
Zhazh	ዶቃዕ	starboard (the right side of the ship as seen facing forward)

Personal Weapons

fiachzats	ፈሱክዕቶ	axe
maitlitopona	ዶኅኔትሱባኖ	handgun, pistol
omiezofra	ቢሱቻቆዕኖ	a weapon
pazidr	ፖራቆሱ	rifle
peyakapazidr	ፖሬባባንጂዕሩ	shotgun
topona	ጋዕዳል	gun
zhdalef	ፖረዕሰ	spear, polearm, pike
zhdiejtopona	ፖሬሳይል	plasma gun
merjodltopona	ዶሬማንድል	fusion gun
vapazidr	ባገራይ	laser rifle
toponineshte	ጋዕዳልአሸተ	autocannon
omqktopona	ቢሱኞር	revolver

appendix d

Tools and Technology

adrkatl	አድራት	suction cup
bradesh	ብራደሬ	handle
chikopvajodl	ችንጋድነግጃዕል	slang term for "indicator panel," literally, "blinking lights"
chiktli	ችንጋድ	compass; instrument for finding directions
chtenzhiash	ችንጋድ	abacus (tallying)
iolatli	ሁጋድ	compass; an instrument for measuring angles and arcs
miqansiekriabr	ማኅንሳይክሪአብር	motion tracker
patlanriemtepo	ባጥላንየሚተሶቻ	computer
pato	ባጥ	dice
siekrabraf	ሸክራብረፍ	long-range sensor
siekrabrqrava	ሸክራብርኩራዋ	active sensors ("noisy detectors")
siekrabrtletla	ሸክራብረቱትራትላ	passive sensors ("silent detectors")
siekriabr	ሸክራብ	a sensor
stol	ሸክ	a sensor 'blip'
tentbravr	ከተብራቻ	parachute
tezie	ከተጋ	mallet, hammer
vasiekrabr	ቻብሸክራብ	laser rangefinder or LIDAR
zanan	ቆብሸክ	a pen or other writing implement
zdatlsiekre`	ቆብቻሸክሮ	to detect, with a sensor or other device
zhdanzyafevranzh	ጃብናይፈቻናንዝ	atlas; map book
zochejodl	ቆብቻሸክሮ	indicator panel
zoya	ቆብቻ	map

Military Terms

Achitzintia	እወንተክስተክስ	Navy
achitzintiaaji	እወንተክስተክስንያን	Naval Division
ayavzieprad	እበወኖክስተክ	reticle; targeting circle
Nenjchinze'driante	አሹቦአንተክስተክ	Highest honour bestowed by the Consulate on its citizens, the 'Consular Legion of Merit'.
toponine	ከወለዎአስተካ	cannon; "big gun"
toponineam	ከወለዎአስተካዕ	gunnery
toponineamnad	ከወለዎአስተካዕዕ	gunner, one trained in gunnery

Appendix E - Chemical Elements

Appendix F - Name Conversion

The method for converting an English/Anglic name to Zdetl is a fairly simple five-step process. Try it with your own name, or use it when you need to come up with Zhodani names quickly.

Step 1. Drop all starting and ending vowels. For example, Jeff Kazmierski becomes Jeff Kazmiersk.

Step 2. Combine repeated consonants. For example, Jeff Kazmiersk becomes Jef Kazmiersk.

Step 3. Apply vowel changes as shown on table 1, Vowel Conversions. In these examples, Jef Kazmiersk becomes Jaf Kezmersk.

Step 4. Identify syllable breaks and apply the Initial Consonant changes as shown on table 2. Consonant Conversions (column 2). In these examples, Jaf Kezmersk becomes Naf Fezzersk.

Step 5. Apply the Final Consonant changes as shown on table 2, Consonant Conversions (column 3). Now, Naf Fezzersk becomes Nasht Fezzedichf.

Step 6. Finally, edit any extraneous consonants to fit the Zdetl word construction rules. In this step, Nasht Fezzedlchf becomes Nasht Fezedl.

Step 7 (optional). For nobility, drop the surname and append the noble suffix to the first name.

The same process can be used to create new words as well, though for that purpose it is better to do a thorough etymological analysis of the *meaning* of the word and if possible, derive the new form from existing vocabulary.

Noble Ranks	
Rank	Suffix
Intendant	-iepr
Aspirant	-stebr
Wellborn	-atl
Highborn	-tlas
Noble Born	-tlasche
Princely Born	-iashav

Table 1. Vowel Conversion		
Anglic	Zdetl	Written
A	E	艾
AE	I	エイ
AU	IA	アイ
E	A	ア
EA	E	エ
EO	A	ア
I	O	オ
IE	E	エ
O	IE	エイ
U	O	オ
UE	E	エ
final 'y'	Q (or drop)	ク
other 'y'	E (or drop)	エ

appendix f

Table 2. Consonant Conversion

Anglic	Initial Zdetl	Written	Final Zdetl	Written
B	ST	✚	Z	口
BR	DR	✚	DR	✚
C	M	❖	M	❖
CH(R)	QR	❖	QR	❖
CY			NJ	❖
D	ZD	□	N or TL	ヲ. と
F	SHT	ヰ	SH	ヰ
FR	Q	ヰ	Q	ヰ
G	ZHD	ヰ	ZH	ヰ
GL	JD	❖	JD	❖
H	SH or drop	ヰ	SH or drop	ヰ
J	N	ヰ	N	ヰ
K	F	ヰ	F	ヰ
L	KL	ヰヰヰ	L	ヰヰ
LT	QL	ヰヰヰヰ	QL	ヰヰ
M	Z	ヰ	Z	ヰ
N	D	❖	QR	❖
ND	Y or V	ヰ. □	V	ヰ
(R)NS			ZH	ヰ
(I)ON			‘	‘
P	TL	ヰ	TL	ヰ
PH	L	ヰヰ	L	ヰヰ
Q	FL	ヰヰ	FL	ヰヰ
R	DL	❖	M	❖
RD(S)			BR	ヰヰ
RK			NT	ヰヰ
RN	V	❖	V	❖
RT	CHT	ヰヰヰ	NTS	ヰヰ
S	SH	ヰヰヰ	R	ヰ
SH	PL	ヰヰヰ	KR	ヰヰ
SM	VL	ヰヰヰ	VL	ヰヰ
ST	K	ヰヰヰ	KL	ヰヰ
T	BR	ヰヰヰ	J	ヰヰ
TE(R)	KR	ヰヰ	KR	ヰヰ
TH			F	ヰヰ
TH(L)	FR	ヰヰ	FR	ヰヰ
TH(R)	J	ヰヰ	J	ヰヰ
V	P	ヰヰ	DL	ヰヰ
W	VR	ヰヰ	VR	ヰヰ
WN			K	ヰ
X	(drop)		(drop)	
Y			Q	❖
Z	Z	□	Z	□

Appendix F - Zhodani Calendar



The standard Zhodani calendar follows a year on Zhdant and is comprised of 244 local days or **zhdanstial** of 27.02 standard hours each (local days on other worlds are simply called **stial**). The year or **cten** is divided into six months, also known as **shidr** or seasons of 40 days each.

Each **shidr** has a color associated with it, corresponding to the visible spectrum observed on Zhdant. Because the solitary main star of the Zhdant system, Pliebr, is a K-class dwarf star that radiates more strongly in the red end of the spectrum, rainbows on Zhdant appear very different than on Terra. The light from Pliebr peaks at about 650nm, or deep red; the rest of the visible spectrum covers the familiar orange, yellow, and green wavelengths. Blue and Violet are almost entirely unknown on Zhdant, and Pliebr puts out almost no ultraviolet light.

The colors associated with the **shidr** follow this pattern. The **zhdanzhdanstial** holidays each have a pair of colors associated with them, one of which is a metallic shade.

Dranzhrin (ドランズヒン)



The Zhodani calendar begins with the **zhdanzhdanstial** of **Dranzhrin**, the new year celebrated annually on the Vernal Equinox between **Ashtiavl** and **Atrint**. This holiday celebrates both the end of the cold of winter and the beginning of the rainy spring season. Its colors are **tatlilik** and **zhotlik**, red and gold.

Atrint (ಆತ್ರಿಂಟ್)

The rainy spring season of **Atrint** (“Rain”) follows the late winter thaw and is the first **shidr** on the Zhodani calendar. Atrint is traditionally associated with preparing the fields in the first half of the season and planting during the latter half. During Atrint, fishermen prepare their boats for the spring fish migrations.

The color associated with **Atrint** is **tatlilik**, red.

Viepchaklstial (ವೈಪಚಾಕಲ್ಸ್ಟಿಯಾಲ್)

The **zhdanzhdanstial** of **Viepchaklstial** (“Moon Day”) occurs between **Atrint** and **Vrienstrial**, marking the transition from the rainy spring season to the warmer summer season. It is a holiday that in modern times is largely a holdover from an earlier time when the moon Viepchakl held religious significance. Though its original purpose is long forgotten, the holiday is still celebrated as a festival of wild abandon. Zhant'ad are encouraged to celebrate with a night of partying and debauchery (a relative term in the Consulate), while the nobility tend to be more reserved in their revelry. The following weeks often see an increase in re-educations.



The colors associated with **Viepchaklstial** are **qiltik** and **viepanzhelik**, green and copper.

Vrienstrial (ವ್ರೀನ್ಸ್ಟ್ರಿಯಾಲ್)

The **shidr** of **Vrienstrial** (“Heat”) is the summer season of Zhdant, when temperatures rise and the winds shift bringing dry air from across the desert to the western coastlands.

The color associated with **Vrienstrial** is **chtopiatlik**, orange.

Atchafser (ಆತ್ಚಾಫ್ಸೆರ್)

Atchafser (“Waning”) is the autumn season when the heat of the summer begins to fade and the weather becomes cooler and more temperate. The crops are maturing during this season and farmers prepare for the harvest.

The color of **Atchafser** is yellow.

Dranzhrinatch (ಡರ್ಂಜರಿನಾಟ್)

The autumnal equinox between **Vrienstrial** and **Atchafser**, when the early harvests of the year are traditionally brought in and the boats are prepared for the autumnal fish migrations. **Dranzhrinatch** is also a time when the Zhodani commemorate the dead and is associated with feelings of sadness and melancholy.



The colors of **Dranzhrinatch** are **zhotlik** and **qitlik**, gold and green.

Ataniebl (アタニアブル)

The fourth **shidr** of the Zhodani calendar is **Ataniebl** ("Harvest"), when the farmers bring the crops in for the cold winter seasons. Deciduous trees begin to shed their leaves, which turn various shades of green and purple as the colors fade. Fishermen and aquaculturists take advantage of the late year migrations for a final major catch.

The color of **Ataniebl** is **qitlik**, green.



Kazdievlstial (カズディーブルスティアル)

The final **zhdanzhdanstial** of the Zhodani calendar is **Kazdievlstial**, a harvest festival held between **Ataniebl** ("Waning") and **Ashtiavl** ("Freezing"). Kazdievlstial is traditionally a day of feasting and celebration in preparation for the cold winter season.

The colors of **Kazdievlstial** are **qitlik**, **kamotik** and **va'anzhelik**; green, purple and silver.

Ashtiavl (アシティアル)

The fifth **shidr** of the Zhodani calendar is **Ashtiavl** ("Freezing"), the cold winter season that follows the harvest. The northern sea coasts become covered in ice and the growing season ends in the northern hemisphere.

The color of Ashtiavl is **qitlik**, teal.

Atpiapr (アツピアープル)

The year ends with **Atpiapr** ("Thawing"), the season between the freezing days of Ashtiavl and the warmer, wetter spring season of Atrint.

The color of Atpiapr is **kamotik**, purple.

Teqozastial (テコゾアスティアル)

Every three **cthen** a special holiday, **Teqozastial** (Third Year Day, often mistranslated as "Olympiad Day") is added as a "leap day" to synchronize the calendar. This day is inserted after **Dranzhrin** and serves also as the day for announcing council election results and winners of the **Teqozdievl** Psionic Games.



Every ninth year the **Teqozastial** celebration is extended by an additional day; this is called **Atteqozastial** or Great Third Year Day.

The color of **Teqozastial** is **izhtak**, white, matching the color traditionally worn by dlenchiepr competing in the **Teqozdievl**.

appendix g

Sources

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