BEGINNING ZDETL

THE ZHODANI LANGUAGE & CULTURE INSTITUTE Zhdant

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The Zhodani Language and Cultural Institute (ZLI)

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Introductory Lesson

Zdetl is the official language used throughout the Zhodani Consulate in the age of the Third Imperium. While its precise origins are unknown, it is commonly accepted that it developed in the wake of the Final War when the surviving humans on Zhdant found themselves bereft of their Ancient masters for the first time. Over the millennia, Zdetl evolved gradually into its modern form, which was universally adopted as the official language in the 300th Olympiad, the Imperial year -6055[1].

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

Characteristics of Zdetl

Most languages can be divided into three major parts:

1. Vocabulary, the collection of words that makes up the language
2. Spelling and Pronunciation, the sounds (also known as phonemes) that combine to form syllables, words, and phonological phrases
3. Grammar, Syntax, and Word order

In each of these areas Zdetl displays major simplifications when compared to other modern languages.

Spelling and Pronunciation have been standardized and are phonetic in nature. Each of the major phonemes has a single symbol associated with it, and each letter has one sound. There are no "silent" letters; if a phoneme is unvoiced, it is not written.

Vocabulary has been regularized as much as possible. There are few "loan words" as is common in many Terran languages (and even in Imperial

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[1] Zdetl (language) - Traveller (travellerrpg.com)

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

The new student will observe that Zdetl uses many compound word forms. Most commonly these are nouns modifying nouns; as in Anglic the modifying noun comes first, then the main noun last[2]. Zdetl makes widespread use of *affixatives*, which are usually Locative[3], Lative[4], and Comparative[5] in nature. There are many others; they will be addressed in later lessons.

Grammar and *Word Order* in Zdetl is unusual compared to most Terran languages. In Zdetl, sentences follow the structure *Object – Verb – Subject – Indirect Object(s)[6]*.

Unlike other languages, Zdetl does not have "gendered" nouns or pronouns. There is a single third-person singular pronoun – **se** - that is used regardless of the gender of the individual or creature it refers to. This simplifies interactions with gender-fluid or gender-noncomforming humans and monogendered or multigendered non-human species. Concepts such as "mother" and "father" exist but are not limited linguistically to specific genders; similarly, Zdetl does not differentiate between male and female professionals.

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[2] Zdetl (language) - Traveller (travellerrpg.com) - Morphology
[3] Locative case - Wikipedia
[4] Lative case - Wikipedia
[5] Comparative case - Wikipedia
[6] Zdetl (language) - Traveller (travellerrpg.com) - Syntax

Lesson 1: Pronunciation & Spelling

As discussed in the previous section, Zdetl is a highly regularized language with consistent spelling, phonetics, and pronunciation. There are no silent letters and no "irregular" spellings, and all letters have one sound and symbol.

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

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

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

The vowel sounds are as follows:

𝍔 *A* as in "lock" or "father", never as in "pale": *atrint,* **Ah-trint**; *driant*, **dri-Ahnt**

𝍔 *E* as in "get" or "let", never as in "pier": *echtovr,* **EHch-tovr;**

𝍔 *I* as in "kit", never as in "mile": *ivr,* **IHvr;** *izhtak,* **IHzh-tak**

𝍔 *IA* as in "*ya*nk": *iavchieql,* **Yav-chiegl;** *iatepcha,* **Ya-tep-cha**

𝍔 *IE* as in "la*ye*r": *iebr,* **Ye-br**

𝍔 *O* as in "go": *ibro,* **i-brO;** *otre',* **O-tre'**

𝍔 *Ř* is a trilled "r" sound similar to the Polish "Przemsyl[7]". This one can be challenging to learn and recognize in Anglicized Zdetl; students should listen to its spoken form in the footnote and practice saying it often. It will be noted in the Anglicized text as "ř" where appropriate.

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

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

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

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

Pronunciation of the consonant forms is as follows:

⊢ *B* as in Anglic "**b**oy": *baz,* **Baz**; "barbarian"

⊢ *BL* as in "**bl**ue": *achabl,* **ach-aBL**
⊩ *BR* as in "**br**ood": *dlabre';* **dla-BRe'**
⊞ *CH* as in "**ch**ild"; never hard as in "kick": *echtovr;* **eCH-tovr**
◁ *D* as in "**d**og": *dizh;* **Dizh**
◁ *DL* as in "pad**dl**e": *dlabre';* **DLa-bre'**
◁ *DR* as in "**dr**y": *driejabr;* **DRie-jabr**
⟋ *F* as in "**f**ar"; never a "v" as in "of": *fevranzh;* **Fev-ranzh**
⟋ *FL* as in "**fl**y": *flietavrian;* **FLie-tav-rian**
⟋ *FR* as in "**fr**ee": *fronzh;* **FRonzh**
⋃ *J* as in "**j**ump": *jiavr;* **Jiavr**
⊇ *K* as in "**k**ite": *kaz;* **Kaz**
⊇ *KL* as in "**cl**ing" or wrin**kl**e": *kliazh;* **KLiazh**
⋩ *KR* as in "**cr**y" or "**cr**acker": *kral;* **KRal**
𝕃 *L* as in "**l**ong": *lienj;* **Lienj**; "wind"
♦ *M* as in "**m**any": *mazhde';* **Mazh-de'**
⟋ *N* as in "**n**ever": *nad;* **Nad**; "a person who does something"
⟋⊞ *NCH* as in "cru**nch**": *Dlenchiepr;* **dleNCH-iepr**; "Intendant"
⟋⋃ *NJ* as in "excha**ng**e": *lienj;* **lieNJ**; "wind"
⟋⊥ *NS* as in "da**ns** macabre": *rans;* **raNS**; "hate (n)"
⟋⊥ *NSH* as in "n + sh": *tavrziansh;* **ta-vř-ziaNSH**; "Morality's Path"
⟋⊂ *NT* as in "ca**n't**": *Zhdant;* **zhdaNT**; The Zhodani homeworld
⟋⋶ *NTS* as in "pa**nts**": *yentschapo;* **yeNTS-cha-po**; "bacon"
⟋⊐ *NZ* as in "ca**ns**": *Ninz;* **niNZ**; A class of 100-ton scout ships
⟋∃ *NZH* as in "bi**ng**e" or "fri**ng**e": *dranzh;* **draNZH**; "sun"
⊦ *P* as in "ca**p**": *piapr;* **Piapr**; "thaw"
⊦ *PL* as in "**pl**ay": *Pliebr;* **PLiebr**; the primary G0V star of the Zhdant system

⼕ *PR* as in "**pr**ay": *piapr*; **piaPR**

≤ *Q* is like the Terran Arabic Q, which is a glottal hard "G" as in "**Q**atar": *qiets*, **Gi-ets**

≤ *QL* as in "**gl**ue": *qlome'*, **GLo-me'**

≤ *QR* as in "**gr**own": *tliaqre'*, **tli-a-GRe'**

Ħ *R* as in "**r**un": *rans*, **Rans**; "rain"

⊥ *S* as in "**s**un": *stial*, **Stial**; a day on Zhdant, about 27 hours

± *SH* as in "**sh**ut": *shiv*; **SHiv**; "moon"

±⊂ *SHT* as in "I**sht**ar": *shtefrabr*; **SHTe-frabr**; "father"

⊥⊂ *ST* as in "**st**op": *stebre'*; **STe-bre'**;

⊂ *T* as in "**t**all": *tozjabr*; **Toz-jabr**;

⊱ *TL* as in "a**tl**as": *pranatl*; **pran-aTL**; a minor Noble, "aspirant"

⊰ *TR* as in "**tr**ain": *atrint*; **a-TRint**; "raining," the wet season on Zhdant

⊱ *TS* as in "se**ts**": *qiets*; **qieTS**; "swift"

⊓ *V* as in "**v**ery": *viaj*; **Vyaj**; "yes" or "truth"

⊓ *VL* as in "**Vl**and": *vlezhd*; **VLezhd**

⊓ *VR* as in "**vr**oom": *vrien*; **VRien**; "heat"

∪ *Y* as in "**y**et": *yonchobo*; **Yon-cho-bo**; a draft animal native to Zhdant

⊐ *Z* as in "**z**oo": *zar*; **Zar**; "trek"

⊇ *ZD* as in "Thur**sd**ay": *Zdetl*; **ZDetl**; the official language of the Zhodani

∃ *ZH* as in "mea**s**ure": *Zhodani*; **ZHo-da-ni**

⊟ *ZHD* as in "zh + d": *Zhdant*; **ZHDant,** *vlezhd*; **vleZHD**

^ ^ is a glottal stop or a soft pause between syllables.

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

Practice pronunciation by learning the names of the seasons:

Atrint (*ah-trint*) = "raining," the wet season following the winter thaw
Vrienstial (*vryen-styal*) = "heat," the summer season
Atchafser (*at-chaf-ser*) = "waning," the time of the year when the summer's heat fades
Ataniebl (*a-tan-yebl*) = "harvest," the season on Zhdant to harvest mature crops

Ashtiavl (*ash-tyavl*) = "chill," the freezing winter season
Atpiapr (*at-pyapr*) = "thaw," when the freezing winter wanes and becomes more temperate

For additional practice, learn the numbers as well:

1 = *chial* (chyal)

2 = *omei* (oh-myeh)

3 = *tyeii* (ty-yeh-i)

4 = *nachoie* (na-cho-yeh)

5 = *machieli* (ma-chyeh-li)

100 = *chien* (chyen)

6 = *kiachti* (kyach-ti)

7 = *komi* (ko-mi)

8 = *koe* (ko-e)

9 = *kona* (ko-na)

10 = *matlapa* (ma-tla-pa)

1000 = *matlachien* (ma-tla-chyen)

Higher numbers can be formed from the ones above:

11 = *matlachial*

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

13 = *matlatyeii*

14 = *matlanachoie*

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

20 = *omeimatlapa*

30 = *tyeiimatlapa*

31 = *tyeiimatlapachial*

Practice these by working out any number you choose.

Exercises

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

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

Lesson 2: Itzi iazh Kenkali
Home and Family

Nouns

Nouns are the words used to name things, either living or inanimate. Nouns can also be used to express abstract concepts as well, like "family" or "household," as we will see in this lesson. In modern Zdetl, many nouns have been standardized to a common ending; this is usually "-i."
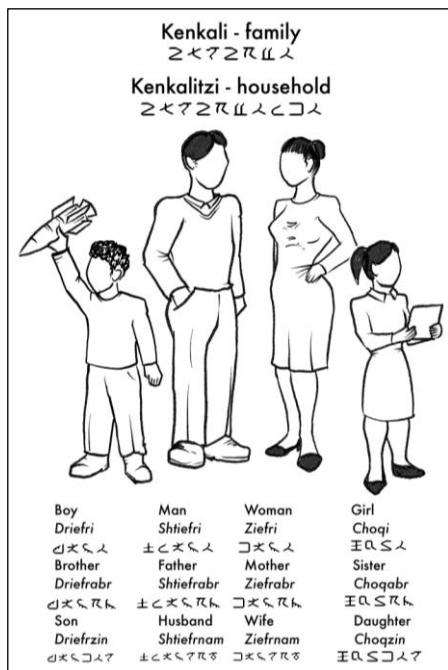
Kenkali Tliaqrnad. Iqeia Ikan Tliaqrnad shtiefrabr. Iqeia Nor Tlieqrnad ziefrabr.
Iqeia Ikan shtiefrnam. Iqeia Nor ziefrnam. Iqeia Ikan iazh Nor chefrnam.
Iqeia Akam driefrzin. Iqeia Kieko choqzin. Iqeia Akam iazh Kieko chefrzin.
Iqeia Mashti Tliaqrnad shtiefrabr. Iqeia Mazi Tliaqrnad ziefrabr.

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

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

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

Mashti Tliaqrnad – Mr. Miller   **Mazi Tliaqrnad –** Mrs. Miller
Mashtio Tliaqrnad – Mr and Mr Miller   **Mazio Tliaqrnad –** Mrs and Mrs Miller
Mao Tliaqrnad – The Miller family
adults

Ke – equivalent of Anglic *the.* This definite article is used when specificity is required:
Ke shtiefrabr – the father   **Ke ziefrnam –** the wife
ke zinzin – the children   **Ke kenkalitzi –** the household

Iazh – equivalent of Anglic *and.* Pronounced "yazh".
Shtiefrabr IAZH driefrzin – father AND son   **Shtiefrabr IAZH ziefrabr –** father AND mother
Ziefrnam IAZH ziefranm – wife AND wife   **Driefrabr IAZH choqrabr –** brother AND sister

A few more Nouns
Tlekoni – animal   **Chikakenmiztli –** a six-legged catlike creature native to Zhdant
Ziatl – table   **Kafi –** coffee
Ibro – egg   **Fevranzh –** book

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Verbs – the Present Tense

The words used to name an *action* or a *state of being* are called *verbs*. In Zdetl, most (but not all; these will be highlighted as needed) verbs can be identified by their *infinitive* forms, which usually end in "-e^". The present tense of verbs (actions taking place at the present time, or the current state of an event) is typically denoted by adding the suffix -**IA** to the word:

IkatikIA ke shtiefrabr.	The father stands/The father is standing.
KrillA ke driefri.	The boy cries/The boy is crying.
ChoetzhIA ke ziefrnam.	The wife laughs/The wife is laughing.

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

Correlative Pro-forms

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

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[9] Zdetl (language) - Traveller (travellerrpg.com)

[10] Pro-form - Wikipedia

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

Iqeia iad ke shtiefrabr?
Who is the father? (Is who the father?)

Iqeia ininad ke shtiefrabr.
That person is the father. (Is that person the father.)

Nilozhia iad?
Who is talking?

Nilozhia ininad.
That person is talking.

Tlakolia iad?
Who is eating?

Tlakolia ininad.
That person is eating.

Iqeia iad tlekoni ke chikakenmiztli?
Which animal is the cat (chikakenmiztli)?

Iqeia ininad tlekoni ke chikakenmiztli.
That animal is the cat (chikakenmiztli).

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

Iqeia itetl ke iadlajem?
Which is the sky car? (Is which thing the skycar)?

Iqeia inintetl ke iadlajem.
That one is the skycar.

Iqeia itetl ke ziatl?
Which is the table?

Iqeia inintetl ke ziatl.
That is the table.

Iqeia itetl ke ibro?
Which is the egg?

Iqeia inintetl ke ibro.
That one is the egg.

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

Iqeia iado ke ichashtiefr?
Who are the men?

Iqeia ininado ke ichashtiefr.
They are the men.

Nilozhia iado?
Who is talking?

Nilozhia ininado.
They are talking.

Tlakolia iado?
Who is eating?

Tlakolia ininado.
They are eating.

Prefixes and Suffixes

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

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

CHE-

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

Driefrzin – son   **Chezin** – children (sons and daughters)
Choqzin – daughter
Driefri – boy   **Chefri** – boys and girls
Choqi – girl
Shtiefrnam – husband   **Chefrnam** – husbands and wives; men and
Ziefrnam – wife   women of the household

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

-NAD

The suffix **-nad** is used when referring to a person who performs a specific function. It modifies a verb[12]:

Qiloe^ - to paint   **Qilonad** – a painter
Tliaqre^ - to grind grain   **Tliaqrnad** – one who grinds grain, a
                                            miller – also a common Zhodani Prole
                                            surname

Zhant'ad – a commoner or Prole

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

-PRIAA

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

Mochite^ - to read	**Mochtiepriaa –** a reading room
Kotozhe^ - to sit	**Kotozhepriaa –** a sitting room
Kafi – coffee	**Kafipriaa –** a coffee house
Iadlajem – sky car; air/raft	**Iadlajempriaa –** sky car garage; hangar

-TIKI-

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

Driefri – a boy	**Drieftiki –** a baby boy
Zin – a child	**Tikizin –** an infant
Shtiefrnam – husband	**Shtiefrnamtiki –** my darling husband
Iadlajem – sky car; air/raft	**Iadlajemtiki –** a compact sky car
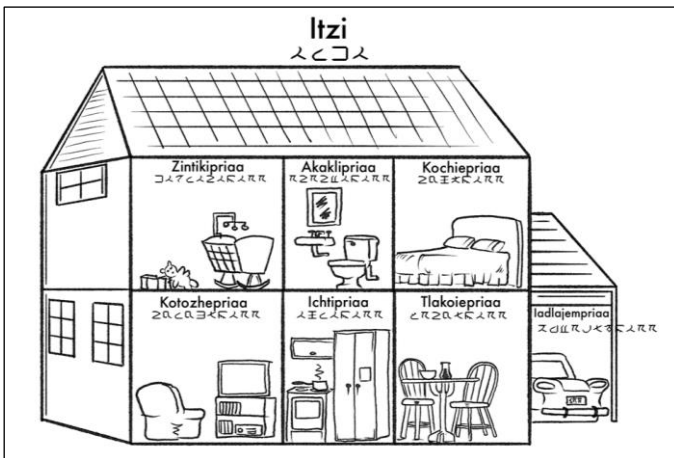
Itzi yzqia kenkali Tliaqrnad. Klachti priaa choktas itzi: zinkikipriaa, akaklipriaa, kochlepriaa, kotozhepriaa, ichtipriaa, iazh tlakoiepriaa. Akom tlakoiepriaa tlakolia kenkali. Akom kochiepriaa kochia ke chefrnam. Akom zintikipriaa kochia ke chefrzin. Alir itzi iqia iadlajempriaa. Akom iadlajempriaa iqia iadlajem.

Vocabulary

akom	ꭆ⊇ꭏ꙳	inside, within, in
alir	ꭆ�

 | outside, without, external to |
chi-	王ㅅ*	gender-inclusive/exclusive prefix
chikakenmiztli	王ㅅ⊇ꭆ⊇ꓘꓝꙮㅅꓶㄷㅅ	cat
chokte'	王ꭏ⊇ㄷㅊ^	to contain, to have
choqabr	王ꭏ⊆ꭆꓩ	sister
choqi	王ꭏ⊆ㅅ	girl
choqzin	王ꭏ⊆ꓶㅅꓝ	daughter
driefrabr	꒒ㅈꞁꭆꓩ	brother
driefri	꒒ㅈꞁㅅ	boy
driefrzin	꒒ㅈꞁꓶㅅꓝ	son
drieftiki	꒒ㅈꞁㄷㅅ⊇ㅅ	baby boy
fevranzh	ꞁꓘꓤꭆꓝꓱ	book
iadlajem	ㅅꭆ꒒𝓁ꭆꓴ�ꓝ	sky car
iadlajemtiki	ㅅꭆ꒒𝓁ꭆꓴ�ꓝㄷㅅ⊇ㅅ	compact sky car
iazh	ㅅꭆꓱ	also, too
ibro	ㅅꞁꭏ	egg
ikatike'	ㅅ⊇ꭆㄷㅅ⊇ㅊ^	to stand
iqe'	ㅅ⊆ㅊ^	to be
itzi	ㅅㄷꓶㅅ	house, home
kafi	⊇ꭆꞁㅅ	coffee
katzitlane'	⊇ꭆㄷꓶㅅㄷꭆꓝㅊ^	to pull
ke	⊇ㅊ	definite article "the"
kenkali	⊇ㅊꓝ⊇ꭆ𝓁ㅅ	family
kenkalitzi	⊇ㅊꓝ𝓁ꭆ𝓁ㅅㄷꓶㅅ	household
klachti	⊇ꭆ王ㄷㅅ	six
kochie'	⊇ꭏ王ㅈ^	to sleep
kopeche'	⊇ꭏꓤㅊ王ㅊ^	to push
koqie'	⊇ꭏ⊆ㅈ^	to listen
kotozhe'	⊇ꭏㄷꭏꓱㅊ^	to sit
miztlie'	ꙮㅅꓶㄷㅊ^	to ride
mochite'	ꙮꭏ王ㅅㅊ^	to read
nad	*ꓝꭆ꒒	person who

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nam	*ㄱㄇㆆ	spouse of
niloze'	ㄱㅅ⼢ᘐㄱㅅㅅㄑㅅ^	to talk
noetzhite'	ㄱᘐㅊㄑㅌㅅㄑㅅ^	to climb
oliane'	ᘐ⼢ㅅㄇㄱㅅ^	to swim
priaa	ㄈ艹ㅅㄇㄇ	a room
qiloe'	≤ㅅ⼢ᘐㅅ^	to paint
shtiave'	±ㄥㅈ�ㅅ^	to think
shtiefrabr	±ㄥㅊㅅㄇ⼂	father
shtiefri	±ㄥㅊㅅㅅ	man
shtiefrnam	±ㄥㅊㅅㄱㄇㆆ	husband
tie'	ㄥㅊ^	to throw
tikizin	ㄥㅅ≥ㅅㄱㅅㄱ	infant, small child
tlakole'	ㄥㄇ≥ᘐ⼢ㅅ^	to eat
tlapae'	ㄥㄇㄈㄇㅅ^	to drink
tlekoni	ㄥㅅ≥ᘐㄱㅅ	animal
tliaqre'	ㄥㅈ≤ㅅ^	to grind grain
yanae'	∪ㄇㄱㄇㅅ^	to hide
yzqe'	∪ㄱ≤ㅅ^	behold, look at, observe
zhdazhe'	㆐ㄇ㆐ㅅ^	to catch
ziatl	ㄱㅅㄇㄥ	table
ziefrabr	ㄱㅊㅅㄇ⼂	mother
ziefri	ㄱㅊㅅㅅ	woman
ziefrnam	ㄱㅊㅅㄱㄇㆆ	wife
zin	*ㄱㅅㄱ	child of

Exercises

Exercise 2a: Zdetl to Anglic

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

Exercise 2b: Anglic to Zdetl

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

Lesson 3: Akom ke apriaa

In the room

ℛℤɑঊ ℤ𝑘 ℛ𝐾⅄ℛℛ

The next lessons will feature Zdetl translations alongside the written Anglic forms of the vocabulary as much as possible.

Adjectives

Adjectives are words used to describe people and objects. In Zdetl, most adjectives end in **-a (-ℛ)**:

kala chikakenmiztli – good cat
sarkikasha tlekonio – extinct animals
zina shtiefri – childish man

kayotla itzi – beautiful house
tikia priaa – small room
vriena kafi – hot coffee

The adjective does not have to agree with the noun it modifies; in other words, if the noun is plural, the adjective does not have to be made plural by adding **-o (-ꝫ)** but it can be:

zina shtiefrio/zinao shtiefrio – childish men
yeka ibroo/yekao ibro – bad eggs[13]

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

Adjectives should be placed in front of the nouns they modify[14]:

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

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

---

[13] In the case of nouns that end in **-o**, the extra **-o** may be omitted and applied only to the adjective.
[14] If an adjective is also a suffix, as in the case of **-tiki**, it is considered more proper to simply apply the suffix to the noun and reduce the number of adjectives preceding the noun. *Tikia chaoqia priaa* becomes *chaoqia priaatiki.* Often adjectives prefixes, suffixes and nouns are combined into a single compound word; in this example *tikia chaoqia priaao* would become *chaoqipriaatikio,* "cozy little room."

Personal Pronouns

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

ze (コ✕) I, me   **ve** (ᑫ✕) You (singular)   **se** (⊥✕) he, she, or it

de (ᗡ✕) us, we   **le** (ᒣᒪ✕)You (collective)   **ye** (∪✕) they

A seventh pronoun exists – zhe (∃✕) – or "one," which is used when referring to a non-specified person. A good approximation in Anglic comes from the 20th century Terran music group Rush from their song "Limelight":

"One must put up barriers to keep oneself intact."

Verbs in Zdetl have mostly been standardized to follow a consistent form. As discussed in Lesson Two, the present tense ending is **-ia (-✕)**:

mochite' – ♆ᘉ王入ᒄ✕ˆ – to read

mochitie ze – I read, I am reading   **mochitie ve** – you read   **mochitie se** – (s)he reads

mochitie de – we read   **mochitie le** – you all read   **mochitie ye** – they read

iqe' - 入≦✕ˆ – to be

iqia ze – I am   **iqia ve** – you are   **iqia se** – (s)he is

iqia de – we are   **iqia le** – you all are   **iqia ye** – they are

Recall the *correlative pro-forms* introduced in the previous lesson, **iad (ᚽᗡ)** and **itetl** (入ᒄ✕ᒄ). When added to a phrase, they transform it into a question:

iqia ze iad – who am I?   **iqia ve iad** – who are you?   **iqia se iad** – who is she?

iqia de iad – who are we?   **iqia le iad** – who are y'all?   **Iqia ye iad** – who are they?

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

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

Verbs: Continuous Tenses

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

Questions

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

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

Mochitia ze	becomes	**Jdo mochitia ze?**
Kotozhia ye	becomes	**Jdo kotozhia ye?**
Tlakolia de	becomes	**Jdo tlakolia de?**

When the verb in the inquiry is some form of *to be*, often in English the verb form is shifted in the word order:

I am beautiful	becomes	**AM I beautiful?**
I am eating	becomes	**AM I eating?**
I am sitting	becomes	**AM I sitting?**

In Zdetl the verb **iqe'** is not usually used – its meaning should be clear from the context. Instead, the question word is added as shown above, even when the question is about a descriptive quality:

kayotla ze (I am beautiful)	becomes	**Jdo kayotla ze?** (Am I beautiful?)
Qietsa ye (they are fast)	becomes	**Jdo qietsa ye?** (Are they fast?)
Tikia se (it is tiny)	becomes	**Jdo tikia se?** (Is it tiny?)

Iqe' in any form is usually used when the meaning would otherwise be unclear.

Yes and No

viaj (ᑫスᑐ) = *yes* or *truth*;

chak (王ᖇ⊴) = *no* or *false*, also used to express negation

To answer in the affirmative, place *viaj* first in the sentence. *Chak* always ends the phrase to answer in the negative, or more often is appended as a prefix to the verb or adjective.

Jdo kayotla ze?	**Viaj, kayotla ve. -** Yes, you are beautiful.
(Am I beautiful?)	**Kayotla ve chak./Chakayotla ve.** – You are not beautiful.
	(literally, "beautiful you are not.")
Jdo qietsa ye?	**Viaj, qietsa ye.** – Yes, they are fast.
(they are fast)	**Qietsa ye chak./Chaqietsa ve.** – No, they are not fast.
Jdo tikia se?	**Viaj, tikia se.** – yes, it is small.
(is it small?)	**Tikia se chak./Chatikia se.** – No, it is not small.
Jdo tlakolia de?	**Viaj, tlakolia ze.** – Yes, I am eating.
(Are you eating?)	**Tlakolia ze chak./Chatlakolia ze.** – No, I am not eating.

Note that in Anglic, the present tense verb DO or DOES is often used in negative statements like "I read" vs "I DO NOT read." In Zdetl this is not required, as the meaning should be clear from context.

Correlative Pro-Forms: -TETL and -OCHTI

itetl (ㅅㄷ大ㄴ) – what/which thing;

inintetl (ㅅ乛ㅅ乛ㄷ大ㄴ) – that thing

As discussed in the previous lession, the suffix **-tetl** refers exclusively to inanimate objects, computers and robots, and organic creatures that lack higher cognitive powers or a complex organic brain. Calling a human or other higher life form by *inintetl* is a grave insult implying a lack of the capacity for independent thought, reason, or judgement.

Itetl se? (what is that?)   **Ziatl se.** (It's a table.)[15]

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[15] Note the omission of the verb **iqe'.**

iochti (ㅅㅁ王ㄷㅅ) – what kind/type of

ininochti (ㅅ구ㅅ구ㅁ王ㄷㅅ) that kind/type of

Iochti inquires as to the quality, nature, or type of a thing. *Ininochti* answers the question; in Anglic it might translate to *such a.* Unlike **itetl** and **inintetl**, this word pair can also be used to inquire about people and animals, not just objects.

Iochti is often used in exclamations:

Iocthti tlekoni!	**Iochti shtiefri ve!**	**Iochti qrazhe!**
(what a beast!)	(what a man you are!)	(such a noise!)

Iochti ziatl se? (what kind of table is that?)

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

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

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

Malachtia ziatl se. (It's a table.)
Tchipl se.[16]

Homo Zdotlas de. (I'm a *Homo Zdotlas.*)
Tochinqoa se. (Those are honey badgers.)

ㄷ王ㅅᖆ
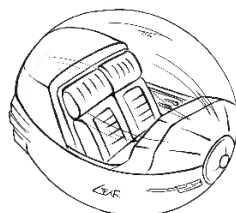
Possessive Phrases

In Anglic, the possessive form of a noun appends "**'s**" to the word. In Zdetl, no such form exists. Instead, the word **dra** (ᐅ𝍏) is inserted between the object and the subject to show ownership. The defininte article **ke** can be used or omitted without loss of meaning:

Ke itzi dra kenkali Tliaqrnad (The Tliaqrnad residence)
Ke iadlajem dra Ma Tliaqrnad (Mr. Tliaqrnad's car)

Priaa dra Kieko (Kieko's room)

Chakilio dra Akam (Akam's toys)

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

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

Discussion: Psionics

No discussion of Zhodani society would be complete without mentioning *Psionics* or **dievl** (ᒍᚷᑐ), the set of mental disciplines that defines and underpins their culture. Within Zhodani society there are three classes of citizen, and one's place in society depends on their ability to use psionics.

At the bottom are the *Proles,* known as **zhant'ad** (ᒣᚱᚷᐸᚱᒍ), who have minimal or no psionic skill or training. **Zhant'ad** make up 75 to 80% of the population of any given Consulate world and do nearly all the manual labor and many skilled professions like programming and sciences.

Next are the *Intendants*, called **dlenchiepr** (ᒍᚷᑌᚷᐱ). **Dlenchiepr** are individuals who have been identified as having significant psionic potential. They make up the lowest ranks of the psionic nobility and account for about 15% of the population. The ranks of military officers, government bureaucrats, business management, doctors, and police forces are staffed by **dlenchiepr.**

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

Pranatl	ᚱᚱᚷᚱᐸ	Aspirant
Jdistebr	ᒍᒍᐱᑉᐸᚷᐸ	Wellborn
Viestlas	ᑐᚷᐸᚷᑉ	Highborn
Zhobrtlasche'	ᒣᚷᐸᚷᚱᑎᚷ	Noble Born
Preblshienchiashav	ᚱᚷᚷᑎᚷᐸᚷᑉᚱ	Princely Born

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

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

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

shtadievl	±ㄷ尺ⵄ⊀ꟼ	Telepathy
pradievl	�ⵄ⊀ꟼ	telekinesis
koetsdievl	⊇ᴖ✕ㄷⵄ⊀ꟼ	teleportation
petlandievl	ᚴ✕ㄷ尺Ɂⵄ⊀ꟼ	Clairvoyance
tlakoyedievl	ㄷ尺⊇ᴖ∪✕ⵄ⊀ꟼ	awareness
zhdavadievl	⧢尺ꟼ尺ⵄ⊀ꟼ	precognition

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

Shtadrnad (±ㄷ尺ⵄɁ尺ⵄ) a person trained in telepathy
Pradrnad (547ⵄɁ尺ⵄ) a person trained in telekinesis
Koetsdrnad (⊇ᴖ✕ㄷⵄɁ尺ⵄ) a person trained in teleportation
Petlandrnad (ᚴ✕ㄷ尺ɁⵄɁ尺ⵄ) a person trained in clairvoyance
Tlakoyedrnad (ㄷ尺⊇ᴖ∪✕ⵄɁ尺ⵄ) a person trained in awareness
Zhdavrnad (⧢尺ꟼɁ尺ⵄ) a person trained in precognition

Zhdavrnad are very rare, accounting for about 1% of the psionic population. They often suffer from severe psychiactric disorders and mental instability and require constant monitoring and therapy. A well-trained and psychologically stable **zhdavrnad** is highly prized as a military and exploration asset, and a few have been sent on the core expeditions to predict future paths.

Seo chakilio chilitia Kieko.

⊥ᚳᘉ ⵂᚱ⊐ᙏ�II⅄ᘉ ⵂᙏ٨II⅄ᘉⵂ ⊐ᚳᵶᘉ
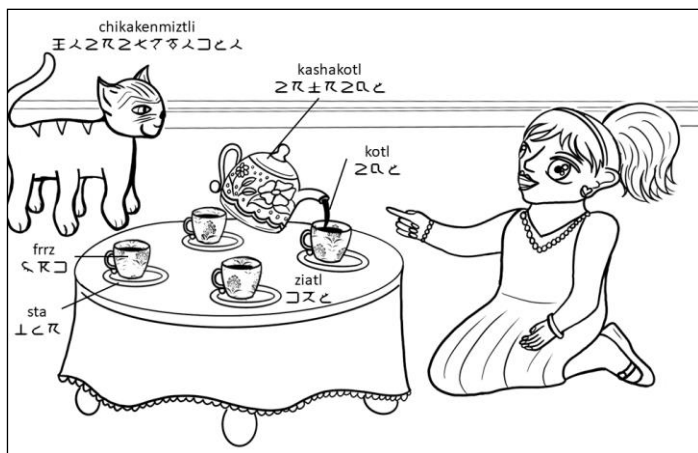
Reading

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

Dialogue

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

Nor Tliaqrnad	Tlachipale, Zhi'a. Kotl ikotlia ve?
Zhi'a Kotlanchrnad	Tlachipale, Nor. Viaj, kamatli.
Nor Tliaqrnad	Jdo vrienqich ke kotl?
Zhi'a	Kamatli. Viaj, vrienqich. Izhia zino?
Nor	Akom zintikipriaa kochia Akam. Seo chakilio chilitia Kieko.
Zhi'a	Jdo tokpa ye?
Nor	Viaj, kamatli. Tokpa ye.
Zhi'a	Kayotla stial.
Nor	Viay, iqia se. Mizhtloyo ikotlia ve?
Zhi'a	Kamatli. Cha, yzqia Kieko!
Nor	Cha! Kashakotl pradriia se!

| **Zhi'a** | Iqia yekta, jdo? |
| **Nor** | Viaj, mazhdia ze. |

Ikan Tliaqrnad enters.

Ikan	Tlachipale, Zhi'a. Tlachipale, Nor. Jdo tokpia vi?
Zhi'a	Tokpia, Kamatli.
Nor	Kon ve Kieko akostial deva ozdia io ke preql.
Ikan	Cha? Ipatle?
Nor	Se izhia ve deva ozdia io Tlayotekoyandievl.

Vocabulary

akostial	ᚱᐓᚨ⊥ᘞᚱᛙ	tomorrow
amanstial	ᚱᛜᚱ⅄⊥ᘞᚱᛙ	today
apaz	ᚱᚲᚱᘯ	in front of
chak	ᚦᚱᐓ	no or false
chakili	ᚦᚱᐓᘉᛙᘉ	toy
chaoqia	ᚦᚱᚨᗐᘍ	cozy, snug
chilite'	ᚦᘉᛙᘉᘞᛣˆ	to play, to play with something
de	ᘒᛣ	we
deo	ᘒᛣᚨ	our, ours
deva	ᘒᛣᎧᚱ	to be required to; must do
dievl	ᘒᘉᛣᎧ	psionics
dlenchiepr	ᘒᛣ⅄ᚦᚲᛖ	Intendant
dra	ᘒᚱ	"of", indicating possession of a thing or relation to a person (wife of, son of, etc)
frrz	ᔟᚱᘯ	cup
ichi	ᘉᚥᘉ	upon
ikotlie'	ᘉᐓᚨᘞᛣˆ	to desire, to want
io	ᘉᚨ	"to", into
ipatle	ᘉᚲᚱᘒᛣ	why? For what reason?
jdo	ᘀᘒᚨ	question indicator
kamatli	ᐓᚱᛜᚱᛣᘉ	thank you, my thanks

kashakotl	ᒉᎡ±Ꭱᒉᐰ�	teapot
kayotlie	ᒉᎡᑌᐰ1א	beautiful
koetsdievl	ᒉᐰאᏝᗫᐕᏁ	teleportation
koetsdrnad	ᒉᐰאᏝᗫᏇᎡᏝ	a person trained in teleportation with
kon	ᒉᐰᏇ	
kotl	ᒉᐰ1	tea
le	ᘓא	y'all
leo	ᘓאᐰ	your (many)
malachtia	ᘔᎡᘓᎡᎬ⅄1ᏝᎡ	circular, round
mazhde'	ᘔᎡᕱא^	to suppose, implies lack of certainty
mizhtloyo	ᘔ⅄ᕱ1ᐰᑌᐰ	pastry
ozdie'	ᐰᕱᗫא^	to go
pale'	ᏁᎡᘓא^	to greet
pale	ᏁᎡᘓא	greetings!
petlandievl	Ꮑא1ᎡᏇᗫᐕᏁ	clairvoyance
petlandrnad	Ꮑא1ᎡᏇᗫᏇᎡᏝ	a person trained in clairvoyance
pradievl	ᏁᎡᗫᐕᏁ	telekinesis
pradrie'	ᏁᎡᗫא^	to levitate; to move something telekinetically
pradrnad	ᏁᎬᎡᗫᏇᎡᏝ	one trained in telekinesis
preql	ᏁᎬᐕᏁ	city
qich	ᒐ⅄Ᏺ	enough, sufficient
qrazhe	ᏁᎡᕱא	noise
se	⊥א	he, she, or it
seo	⊥אᐰ	his, hers, or its
shtadievl	±ᏝᎡᗫᐕᏁ	telepathy
shtadrnad	±ᏝᎡᗫᏇᎡᏝ	a person trained in telepathy
sta	⊥ᏝᎡ	saucer, plate
stial	⊥Ꮬ⅄Ꭱᘓ	day
tlacha	1ᎡᎬᎡ	afternoon

25

tlachipale!	ᏟᏒᎬ人ᏒᏒ�ᐠ	good afternoon
tlakoyedievl	ᏟᏒᏃᏜᎡᐠᐟᏃᏈ	awareness
tlakoyedrnad	ᏟᏒᏃᏜᎡᐠᐟ7Ꮢᐟ	a person trained in awareness
Tlayotekoyandievl	ᏟᏒᎡᏜᏟᐠᏃᏜᎡᏒ7ᐟᏃᏈ	The Psionic Testing Center
tochinqoa	ᏟᏜᎬ人7ᏕᏜᏒ	a creature resembling a six-legged rabbit, but with the temperament of an African honey badger.
tokpa	ᏟᏜᏃᏒᏒ	well, healthy
ve	Ꮘᐠ	you
veo	ᏈᐠᏜ	your (singular)
viaj	ᏈᏃᎾ	yes or truth
vrien	ᏈᎻᏒ7	hot, heat
ye	Ꮜᐠ	they
yekta	ᏌᐠᏃᏟᏒ	good
yeo	ᏌᐠᏜ	their, theirs
ze	Ꮭᐠ	I, me
zeo	ᏝᐠᏜ	mine, my
zhdanstial	ᏗᏒ7ᚐᏟ人Ꮢ17	a solar day on Zhdant, about 27.5 hours
zhdavadievl	ᏗᏒᏈᏒᐟᏃᏈ	precognition
zhdavrnad	ᏗᏒᏈ7Ꮢᐟ	a person trained in precognition
zhdobrdievl	ᏗᏜᏵᐟᏃᏈ	Noble
ziatl	Ꮭ人ᏒᏓ	table

Exercises

Exercise 3a. Translate from Zdetl to Anglic:

Exercise 3b. Translate from Anglic to Zdetl:

Lesson 4: Ke preql iazh iatlepcha

The City and the Countryside

ᔍᐠ ᖾᐠᐠᔍ ᔍᗄ ᔍᐠᐠᖾᐦᖾ

Mr. Tliaqrnad and his daughter Kieko go to the city. While there, they have a picnic in the park.
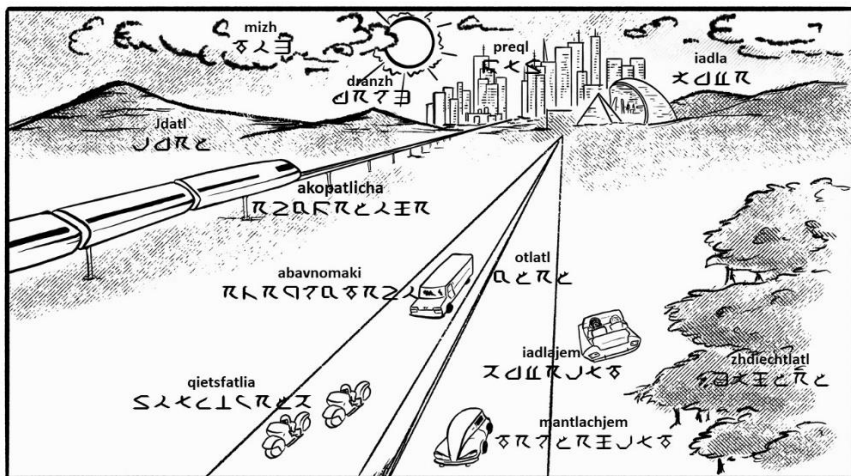
Ke iatepcha zochia ke ke tlacha. Pantle iqia otlatl. Fevre iqia akopatlicha. Ochi ke otlatl iqia qietsfatilao, mantlachjem, iazh abavnomaki. Kapan ke otlatl iqia iadlajem. Kapan ke zhdiechtlatl iqia ke iadlajem. Akom ke jdatlo iqia ke preql. Kapan iqia ke dranzh. Apaz ke dranzh iqia mizh. Akom ke iadla iqia ke dranzh iazh ke mizho. Ai ke preql oyanqia ke otlatl iazh ke akopatlicha.

Adverbs

Adverbs are words that modify or enhance verbs. In Anglic, most (but not all) adverbs end in -ly. They are formed from adjectives (though nearly any word can become an adverb, as we will see) and commonly answer questions of How, Why, Where, and When of the verb; in other words, they describe the manner, reason, state, etc. of the action. In Zdelt, most adverbs end in **-e** (-ᐠ):

kayotla (ƧⲦUⰓ乙Ɽ) beautiful   kayotle (ƧⲦUⰓ乙Ҡ) beautifully

qich (Ꮥⴹ王) sufficient   qiche (Ꮥⴹ王Ҡ) sufficiently

yekta (UҠƧ乙Ɽ) good   yekte (UҠƧ乙Ҡ) well

pradievl (Ⰽ𝒯ⴑⵝꝽ) telekinesis (n)   pradievle (Ⰽ𝒯ⴑⵝꝽҠ) telekinetically

In Anglic, most (but not all) adverbs end in **-ly**.

Subject and Object

In previous lessons, our sentences have shown what someone or something does or is:

Ke fevranzh mochitia ke ziefrabr.
Ƨʞ ᏕҠꝽ𝒯ⴹ ꞘⰓ王乙ⴹ Ƨʞ ⴑҠᏕⱤ⅄.*
The mother reads the book.

Ke ziefrabr iqia Ma Tliaqrnad.
Ƨʞ ⴑҠᏕⴹ ⴹᏕ乙 Ꞙ𝒯 乙ⴹꞙ𝒯Ɽⴑ.*
The mother is Mrs. Miller.

The person or entity taking the action is the **subject**. In these examples, **ziefrabr** is the subject.

In regular usage, however, we are concerned not merely with what the subject is doing, but what the subject is doing *to* something or someone else. For example, when we read, we are reading **something**, when we speak, we are usually speaking to **someone**, when we sleep, we are sleeping **somewhere,** and when we eat or drink, we are eating or drinking **something**. This someone or something is called the **object** or **direct object**. In Zdetl, the **direct object** always appears first in the sentence, followed by the **verb** (and preceded by any adjectives), and then finally the **subject**. Zdetl word order is always Object – Verb – Subject.

Correlative Pro-Forms: -ZHIA and -QENTA

izhia (ㅅㅋㅈ) – where? What place?

ininzhia (ㅅㄱㅅㄱㅋㅈ) – there, that place

Izhie vidlia ve?
ㅅㅋㅈ ㅋㅅㄪㅼㅈ ㄱㅐ/
Where do you live?

Ininzhie vidlia ze.
ㅅㄱㅅㄱㅋㅈ ㄱㅅㄪㅼㅈ ㄱㅐ*
I live there.

Izhie iqia se?
ㅅㅋㅈ ㅅㅿㅈ ㅗㅐ/
Where is he (she, it)?

Ininzhie iqia se.
ㅅㄱㅅㄱㅋㅈ ㅅㅿㅈ ㅗㅐ*
He (she, it) is there.

iqenta (ㅅㅿㅿㄱㄷㄹ) – how? What way?

ininqenta (ㅅㄱㅅㄱㅿㅿㄱㄷㄹ) – in that way, thusly

Iqenta chilitia le?
ㅅㅿㅿㄱㄷㄹ ㅌㅅㅼㅅㄷㅈ
ㅼㅐ/
How do they play?

Ininqenta chilitia le.
ㅅㄱㅅㄱㅿㅿㄱㄷㄹ ㅌㅅㅼㅅㄷㅈ
ㅼㅐ*
They play like that (thus, thusly).

Iqenta liebia se?
ㅅㅿㅿㄱㄷㄹ ㅼㅿㅽㅈ
ㅗㅐ/
How does he work?

Ininqenta liebia se.
(ㅅㄱㅅㄱㅿㅿㄱㄷㄹ ㅼㅿㅽㅈ ㅗㅐ*
He works that way.

Iqenta miqania se?
ㅅㅿㅿㄱㄷㄹ ㅎㅅㅿㄹㅿㅈ
ㅗㅐ/
How does it move?

Ininqenta qietse miqania se.
ㅅㄱㅅㄱㅿㅿㄱㄷㄹ ㅿㅿㄷㅿ
ㅎㅅㅿㄹㅿㅈ ㅗㅐ*
It moves so quickly.

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

Chakiqia se ichakipreql ininqenta Dlolprikl.
ㅌㄹㅿㅅㅿㅈ ㅗㅐ ㅅㅌㄹㅿㅅㄴㄱㅿㅿ ㅅㄱㅅㄱㅿㅿㄱㄷㄹ
ㄵㅿㅼㄴㅅㅿㅼ*
It is not a large city like Dlolprikl (The capital city of Zhdant).

Chak chilitia se ininqenta ve.
ㅌㄹㅿ ㅌㅅㅼㅅㄷㅈ ㅗㅐ ㅅㄱㅅㄱㅿㅿㄱㄷㄹ ㄱㅐ
He does not play like you.

The combination of **iqenta** … **ininqenta** can be translated to Anglic *as … as*:

Chakiqia Tchipl iqenta ichiaki ininqenta iadlajem.
ㅈ겨ㄹ길ㅅ길ㅈ ㄷㅌㅅ� 길ㅅㄷㅅ horizontal ㅅㅌㅈㄹㅅ horizontal*
A Tchipl is not **as** big **as** a sky car.

Chakiqia chikakenmiztli iqenta tlayeia ininqenta tochinqoa.
ㅈ겨ㄹ길ㅅ길ㅈ ㅌㅅㅅㄹㅅㄷㅅㅎ ㅅㅌㅅㅎㄷㅅㅎ*
A chikakenmiztli is not **as** fierce **as** a tochinqoa.

More Prefixes and Suffixes
ICHAKI- (ㅅㅌㅈㄹㅅ-)

The prefix **ichaki-** is the opposite of **-tiki** and is used to imply very large size.

fevranzh	ichakifevranzh
ㄷㅅㅇㅌㅈㄹㅅㅌㅍㅌ	ㅅㅌㅈㄹㅅㄷㅅㅇㅌㅈㄹㅅㅌㅍㅌ
A book	A huge book, a tome
jem	ichakijem
ㅍㅌㅎ	ㅅㅌㅈㄹㅅㅍㅌㅎ
A car	A limousine
zhdiech	ichakizhdiech
ㅌㅍㅌ	ㅅㅌㅈㄹㅅㅌㅍㅌ
A tree	A large tree

Sometimes when an aspect of a noun needs to be emphasized, the adjective portion is simply doubled to give extra weight to it, as in **ashtiablnefa** (ㅈㅌㄷㅅㅎㄹㅌㄷㄷㄹ), *refrigerator*, and **ashashtiablnefa** (ㅈㅌㅈㅌㄷㅅㅎㄹㅌㄷㄷㄹ), *freezer*. Literally, "cold box" and "very cold box" respectively.

-TLATL (-ㅌㅈㅌ)

The suffix **-tlatl** refers to a collection or large group of a thing or people.

jdatl	jdatltlatl
ㅍㅈㅈㄹㅌ	ㅍㅈㅈㄹㅌㅌㅈㅌ
a mountain	A mountain range
zhdiech	zhdiechtlatl
ㅌㅍㅌ	ㅌㅍㅌㅌㅈㅌ
A tree	A forest
fevranzh	fevranzhtlatl
ㄷㅅㅇㅌㅈㄹㅅㅌㅍㅌ	ㄷㅅㅇㅌㅈㄹㅅㅌㅍㅌㅌㅈㅌ
A book	A library, a collection of books

Verbs: Future Tense

When we are talking about events that haven't happened yet or asking about actions that will take place at some point in the future, the verbs take the *future tense* form. In Zdetl, verbs in future tense end in **-ře (-ꓣꓥ).** You will want to practice the pronunciation of this suffix often.

Ai ve akostial kiloře ze.
ꓣ⅄ ꓷꓥ ꓣ�⅂ꓔ⅄ꓣꟼ ꓱ⅄ꟼꓷꓣꓥ ꓔ⅄*

I will write to you tomorrow.

Tlakoře ketlachia[17] de.
ⵎꓣꓱꓷꓣꓥ ꓱꓥⵎꓣꓔꓱ ꓷ⅄*

We will eat this afternoon.

Drekr kestial ezhieře se.
ꓷⵎꓱ ꓱꓥꓔⵎⵎꓱꟼ ꓥꓱꓳꓣꓥ ꓔ⅄*

She will visit the doctor today.

Jdo kayotlie iqře ze?
ꓴꓷꓷꓷ ꓱꓣꓴꓷⵎꓥ ⵎꓢꓣꓥ ꓔ⅄/

Will I be beautiful?

Verbs: Past Tense

When discussing an event, action, or state that has already happened or existed, verbs take the *past tense* form. In Zdetl, verbs in the past tense end in **-ie (-ꓥ)**.

Ai ye iqinstial kiloie ze.
ꓣ⅄ ꓴꓥ ⵎꓢⵎꓷⵎⵎꓱꟼ ꓱ⅄ꟼꓷꓥ ꓔ⅄*

I wrote to you yesterday.

Kechapani ketlachie de.
ꓱꓥꓳꓣꓥꓷꓴ⅄ ꓱꓥⵎꓣꓔꓥ ꓷ⅄*

We ate this morning.

Drekr iqinstial ezhie se.
ꓷⵎꓱ ⵎꓢⵎꓷⵎⵎꓱꟼ ꓥꓳꓥ ꓔ⅄*

She visited the doctor yesterday.

Kochie se.
ꓱꓷꓳꓥ ꓔ⅄*

He slept.

---

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

Ke Preql
ᒐᐠ ᠴᐠᔑ
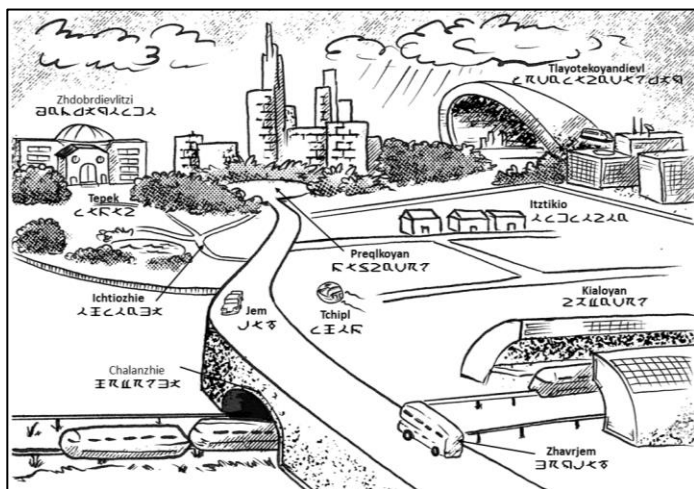
        Tlapaka ke preql zochia ke tlanshia. Chak ichakipreql ininqenta Zhdantpreql iqia se; qin preqltiki iqia se. Ai ke preqlkoya oyanqia ke otlatlatl. Fevre ke otlatlatl iqia tepek. Tlo ke tepek oyanqia ozhda ichtiozhieo. Edre ke tepek iqia ke Zhdobrdievlitzi. Jdele ke otlatatl iqia ozhda otlatltikio aia itzitikio. Alir ke preql iqia ke kialoyan. Tlo chalanzhie oyanqia ke akopatlicha.

        Ininqenta zhavrjem ozhdia nado, niedl driatsia ke preql. Ininqenta jem pra tchipl zano ozhdia nado. Jedle ke preqlkoyan iqia ke Tlayotekoyandievl. Iqia drojia ichaka iazh kayotla.

Discussion: Zhodani Urban Planning

Visitors to the Consulate will notice that Zhodani architecture and urban design share many features common to other human cultures. Government buildings are often designed to project a sense of power and strength; hospitals are designed to be comfortable and relaxing, and businesses and corporations build their spaces with similar considerations. This is entirely by design - telepathy, empathy, and other psionic talents have enabled the Zhodani to create cities, towns, and municipalities that emphasize productivity, comfort, and acceptance of the social hierarchy. When one enters a Zhodani building, they are immediately immersed not only in the sense of awe and wonder, but also belonging - the workplace becomes a space where one wants to be part of the whole, to contribute to the greater good.

This carries over into all public spaces. Nobles will often set aside portions of their estates for use by the public, employing Proles and Intendants for groundskeeping and psychic maintenance of the space and those who use it. These spaces are highly valued as essential to the mental health of the populace. Happy people are productive people, and well maintained, publicly accessible parks provide Proles, Intendants, and Nobles alike with a pleasant spot to relax when needed. These relaxing, pleasant spaces are a point of pride for the Zhodani people, and all are expected to make use of them when needed (though spending too much time away from work might result in a visit from the **Tavrchedl**).

This aesthetic carries over into private homes as well. The homes of Proles are designed with comfort, belonging, and satisfaction in mind, whether they're high-tech arcologies on long-settled worlds or prefab habitats on new colonies. The homes of Nobles vary widely depending on the personalities, tastes, and desires of the Noble family, but they tend to follow similar patterns.

Central to every Zhodani major city is the **Tlayokeyoandievl**, the Psionic Testing Center. These complexes vary widely depending on planetary conditions (a **Tlayokeyoandievl** on a garden world will have a lot of open space; one on a vacuum world might be a group of interlocking domed structures), but all have the same purpose, to evaluate the psionic potential and talents of Zhodani children at all stages of development. On Zhdant, in the capital city of **Dlolprikl**, the **Tlayokeyoandievl** also functions as the primary venue for the **Teqozdievl** (the Psionc Games).

Dialogue

Ikan and Kieko Tliaqrnad stop in the public park for lunch. They talk about what will happen in the Psionic Testing Center. Read, then translate:
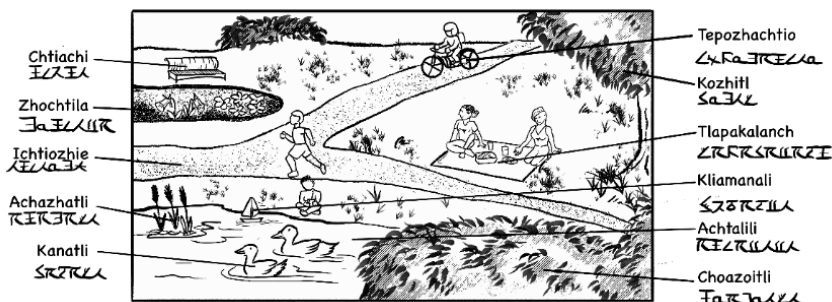
Ikan Tliaqrnad	Ininzhia kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.
Kieko	Jdo itetl tlachikola, shtefrabr?
Ikan	Chokotecho, zhedadenzh, iazh iazde chektia ziefrabr. Ichaqez ikotlia ve?
Kieko	Viaj, kamatli.
Ikan	Ayoaka stial, viaj?
Kieko	Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?
Ikan	Viaj. Yzqia ininzhia. Tlapakalanchia ke ziefrio.
Kieko	Kliamanali chilitias ke driefri. Iazde, kamatli.
Ikan	Tlayotekoyandievl ozdře de iepri tlachikola.
Kieko	Ininzhia jdo de michře?
Ikan	Ve tlanemilře ke drekro.
Kieko	Ipatle?
Ikan	Pradrnad iqa de, Kieko.

Vocabulary

abavnomaki	ᚱᚼᚱᚲᚢᚲᚺᚦᚱᗱ丨	truck
achazhatli	ᚱ王ᗱᚱ�	reeds, pond grass
ai	ᚱ丨	to, unto
akopatlicha	ᚱᗱᚺᚾᚱ22丨王ᚱ	monorail, train
akostial	ᚱᗱᚺ⊥2ᗱ℔	tomorrow
amanstial	ᚱᚦᚱᚲ⊥2ᗱ℔	today
ashashtiablnefa	ᚱ王ᚱ王225ᚱᚲᚺᚲᚱ	freezer
ashtiablnefa	ᚱ王225ᚱᚲᚺᚲᚱ	refrigerator
ayoaka	ᚱᐡᚺᚱᗱᚱ	pleasant
chapani	王ᚱᚾᚱᚲ丨	morning
chekte'	王ᚲᗱ2ᚲᚲˆ	to pack
choazoitli	王ᐤᚱᒧᐤ222	bush
chokotecho	王ᐤᗱᐤᚲᚲ王ᐤ	bread
chtiachi	王225王丨	park bench
dievldrekr	ᚲᚲᚲᚲ2	psionicologist
dranzh	ᚲᚱᚲᕲ	sun
drekr	ᚲᚲ2	doctor, physician
edre	ᚲᚲᚲ	near
ezhie'	ᚲᕲᚲˆ	to visit
fevr	2ᚲᚲ	left
iadla	2ᚲ℔ᚱ	sky
iazde	2ᚲᚲ	apple (the Zhodani version)
ichaki-	2王ᚱ2丨ˆ	very large
ichtiozhie	2王2ᐤᕲᚲ	path
iepri	ᚲᚾ丨	after
ikotle'	2ᗱᐤ2ᚲˆ	to want something
ininqenta	2ᚲ2ᚲ5ᚲᚲ2ᚱ	thusly, so
ininzhia	2ᚲ2ᚲᕲ2	there, that place
ipatle	2ᚾᚱ2ᚲ	for what reason/why
iqenta	25ᚲᚲ2ᚱ	how?
iqinstial	252ᚲ⊥2ᗱ℔	yesterday
izhia	2ᕲ2	where?

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

| zhochtlia | ∃ᨆ王と天 | garden |
| zoche' | コᨆ王^ | to display |

Exercises

Exercise 4a. Translate from Zdetl to Anglic:

Exercise 4b. Translate from Anglic to Zdetl:

Lesson 5: Ke Tlayokeyoandievl

The Psionic Center

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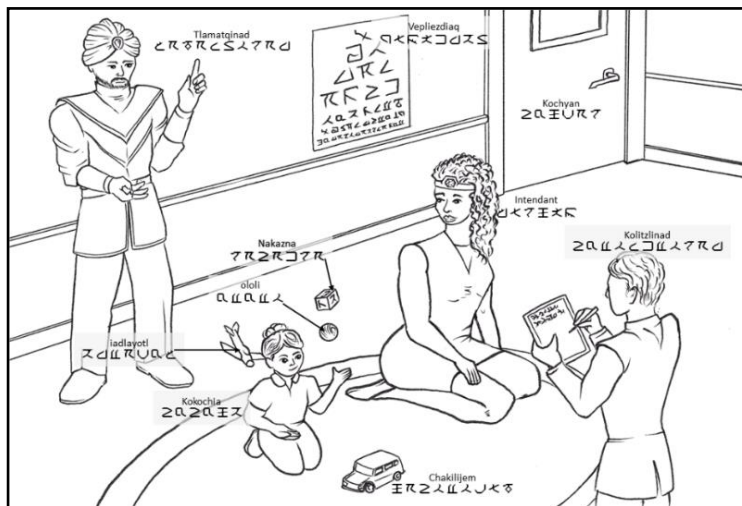
Ke dievlmachilipriaa akom ke Tlayokeyoandievl zochia ke tlacha. Kieko chtia dievle ke tlamatzinad chochitle. Iazh yokolitzo shtadievle tlania zhi' ke kolitzlinad. Chakilio chilitia pradrie Kieko. Ololi, nakazna, iazh iadlayotl pradria se. Jdo Kieko kotozhia izhia? Ichi pechtl kotozhia se. Jdo alir se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

Movement Toward

The prefix **AI** (ᘏᐃ) indicates movement toward a place or position. In Anglic, this is often incicated by adding TO to IN or ON. In Zdetl, **AI** is appended to the noun:

Ichi ke **aiziatl** akotlia ke chikakenmitzi.   The cat jumps onto the table.
Tlani ke **aikochka** tloie ke kokoyotli.   The mouse ran under the bed.

AI can also modify the adverb when the adverb refers to place:

Se katlakie itzie.   He (she/it) stayed home.
⊥�K ᗱᔆᏒᑕᏒᗱ⅂ ⅄ᑕᑐᏒ*
Se ozdie **aitzie**.   He went home.
⊥K ᑌᒕᘯᏒ Ꮢ⅄ᑕᑐᏒ*

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

aiapaz	Ꮢ⅄ᏒᏝᏒᒕ	forwards
Aivel	Ꮢ⅄ᖪKᒪ	backwards
Aizhin	Ꮢ⅄Ǝ⅄ᔕ	upwards
Aizintla	Ꮢ⅄ᒕ⅄ᔕᒷᏒ	downwards
Aiok	Ꮢ⅄ᑌᗱ	sideways
Aifevr	Ꮢ⅄ᑕKᖲ	leftward
Aijdel	Ꮢ⅄ᒎᑯKᒪ	rightward
Aimitl	Ꮢ⅄ᗢ⅄ᒷ	northward
Aisejd	Ꮢ⅄⊥Kᒎᑯ	eastward
Aichapa	Ꮢ⅄Ǝ̄ᏒᏝᏒ	southward
Aifev	Ꮢ⅄ᑕKᖪ	westward

AI can also be appended to IZHIA and ININZHIA:

Izhia odzia ve?	**Aininzhia odzia ze.**
Where (whither) are you going?	I am going there (thither, to that place)
Izhia odzie se?	**Aininzhia odzie se.**
Where did he go to?	She went there (to that place).

Movement From

PE (ᏝK) indicates movement away from a place or position. When used, it is placed before the preposition or appended to it as a prefix. In Anglic, this usually takes the form of FROM:

Peichi ke iziatl akotlie ke chikakenmitzi.   The cat jumped *off from* the table.
Petlani ke kochka tloie ke kokoyotli.   The mouse ran *from under* the bed.

Instead of saying PE AKOM (ᛣ᚜ᚱ⋝ᚬᛉ) when we mean *from in* or *out of*, in Zdetl we use TAJ (ᛈᚱᚖ) to indicate the same meaning:

Taj ke fev miztlie ke shtiefri.   The man rode *from out of* the West.
Taj frrz tlapaie ke ziefri.   The woman drank *from* a cup.

Movement Between

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

He traveled from Zhdant to Tlapinsh.   Zhdantetlapinsh oyanqie se.
He teleported from the house to the   Ke itzieiadlajem koetsie se.
garage.

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

Verbs: The Imperative Case

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

Chedle' (Ŧ᚜᚛᚜˄) to guard   Chedlzhda! (Ŧ᚜᚛ᗓᚱ) guard!
Pradrie' (ᛣᚱ᚛ᚷ˄) to move   Pradrizhda! (ᛣᚱ᚛ᛊᗓᚱ) move
something, telekinetically   (that) telekinetically!
Tlakole' (ᛈᚱ⋝ᚬᛗᚷ˄) to eat   Tlakolzhda! (ᛈᚱ⋝ᚬᛗ᚜ᗓᚱ) eat!

The imperative case can also be used to express our will or desire to do something, as in Anglic "Let me do it." In Zdetl this becomes condensed:

De yevlia ze, niedle inintetl michia ze.   You permit me to do that thing. (Let me do that)

Inintetl michezhda ze.   Allow me (to do that).

This can also be used to express a wish or an exhortation:

Yekta iqizhda!	Be good!
Tokpa iqizhda!	Be well (healthy)!
Tletlzhda!	Be silent!
Yekache iazh matlachte vidlzhda!	Live long and prosper!

Adding **JDO** () to the imperative makes makes it a request for instruction or orders, as in the Anglic "Shall we …?"

Jdo ozhda de?	Shall we go?
Jdo tlatzhda ye?	Shall they begin
Jdo mitotlzhda de?	Shall we dance?

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

Correlative Pro-Forms: -QEZ and -AD

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

iqez	ᐧↅᐊ⅃	how many
ininqez	ᐧⵓᐧⵓↅᐊ⅃	that many
achiqez	ᙹⴹᐧↅᐊ⅃	every
ayoqez	ᙹ∪ᠤↅᐊ⅃	none
ichaqez	ᐧⴹᙹↅᐊ⅃	some
ziqez	⅃ᐧↅᐊ⅃	any amount

The prefixes shown above can also be applied to any of the other correlative base forms, for example, **-ad** (-ᙹ◁) from Lesson 2:

iad	ᙶ◁	which person/who?
ininad	ᐧⵓᐧⵓᙶ◁	that person
achiad	ᙹⴹᙶ◁	every person
ayoad	ᙹ∪ᠤᙶ◁	no person
ichaad	ᐧⴹᙹ◁	someone
ziad	⅃ᙶ◁	anyone

As you can see, this adds measurably to the ways questions can be answered quite easily:

Iad? (who/ which person?) **Ichaad**. (someone) **Ayoad**. (no one) **Ziad**. (anyone)
Iqez? (how many?) **Achiqez**. (all of them) **Ziqez**. (any quantity)

Discussion: Zhodani Medicine

Psionics has elevated Zhodani medicine and technology in ways beyond the reach of other non-psionic societies. Every Zhodani physician is at least of **Pranatl** (SOC-11) class who leads a team of physician's assistants of Intendant class. All are psionically trained in at least Telepathy and Healing, and possibly Empathic Healing. This means a Zhodani doctor can evaluate a patient's needs quickly and efficiently, and without the invasive and/or hazardous procedures and technology common in Imperial, Solomani, and other non-psionic cultures. Zhodani hospitals still maintain equipment such as CAT, MRI, and X-Ray machines for contingency use, and Prole technicians are trained in their operation, but they are rarely employed for routine examinations. Invasive surgical procedures are rare, as most medical treatments can be accomplished psionically. Telekinesis and Healing make physical contact between patient and physician unnecessary; when physical surgery is required, it is performed remotely via robotic systems.

chochitle'	王瓜王人と大゛	to heal
chochitldievl	王瓜王人と긋ㅈㄱ	the psionic discipline of Healing
chochitlnad	王瓜王人と긋ㅈㄱ	a healer
tlatzitle'	と긋ㄥㄱ人と大゛	to have empathy
tlatzitldievl	と긋ㄥㄱ人と긋ㅈㄱ	the psionic discipline of Empathic Healing
tlatzitlnad	と긋ㄥㄱ人と긋ㅈㄱ	an empathic healer
notzalitlamazinad	ㄱ瓜ㄥㄱ瓜�人と긋긋긋ㄱ人긋ㅈㄱ	psychologist
Tavrchedl	ㄥ긋ㄑ王と긋	"Guardians of our Morality", the so-called "Thought Police" of Zhodani society

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

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

Psionic Evaluation

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

All parents know it's their duty not only to the Consulate, but to themselves, to report any signs of emerging talent as soon as possible. An untrained, powerful telekinetic child, for example, in a family of **zhant'ad** is a danger to themself and their family - no one wants to experience the 'terrible twos' from a growing **pradrnad**! The State recognizes that this is an emotional time for both families and goes to great lengths to ease the transition for everyone. Ideally, the child will be placed with a **Dlenchiepr** family living nearby. Limited visits may be allowed, supervised by **notzalitlamatzinad** and, if necessary, **Tavrchedl**. In some cases, the **Zhdobrdievl** house the **Dlenchiepr** family is attached to might allow the **zhant'ad** family to work for them, but this is not common. A clean break after an adjustment period is generally preferred.

Lesson Six will focus on the ceremony around this event, commonly known as **Zhinqetstial**, or Ascension Day.

Dialogue

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

Azhdiazhiepr	Pale, Kieko. Azhdiazhiepr ze. Jdo tlamatzinad Devietlas namiqie ve?
Kieko	Viaj, Azhdiazhiepr.
Azhdiazhiepr	Ze ichitře ke tlamatzinad, oqik ke chakilio chilitře de. Jdo ve pradrnad iqia, potlie zeo shtiefabr?
Kieko	Viaj, zeo chakilo ikinstial ze pradrie!
Azhdiazhiepr	Cha, ichakiyekta! Pradrnad iazh iqia ze!
Kieko	Cha! Ze pradrzhda de yelize? Kamatli?
Azhdiazhiepr	Ha ha, yelize, plaz zha. Yelize zan.
Kieko	Viaj, Azhdiazhiepr.
Azhdiazhiepr	Ke ololi pradria ve? Iqia coqo.
	Kieko concentrates. The ball rises.
Kieko	Yolotlie!
Azhdiazhiepr	Ichakiyekta! Zha, kentetl pradrzhda. Ke tiki etliyez.
Kieko	Inintetl iazh chelia ze!
	Testing continues with objects of varying sizes and mass.
Azhdiazhiepr	Ichakiatla ve! Inintetl ololi, nal ke priaa, yzqia ve? Se fenrzhda izhia yelize ve?
Kieko	Pazklře ze… Vri cheka.
Azhdiazhiepr	Chamakichoia, Kieko. Shtiaqře ve.
Kieko	Viaj?
Azhdiazhiepr	Viaj, patla pradrnad iqia ve. Yekta tlamatrnad katilia ve.
Kieko	Tlamatrnad zeo iqře ve?
Azhdiazhiepr	Yelize!

Vocabulary

aichapa	ᴙ人Ǝᴙᴚᴙ	southward
aifev	ᴙ人ᴗᵴᴾ	westward
aifevr	ᴙ人ᴗᵴᴾ	leftward
aijdel	ᴙ人ᴗᴅᵹ瓜	rightward
aimitl	ᴙ人ᴒ人ᴇ	northward
aisejd	ᴙ人ᴛᵹᴗᴅ	eastward
aizintla	ᴙ人ᴐ人ᴣᴇᴙ	downward
akatl	ᴙᴤᴙᴇ	the band worn by dlenchiepr
chakilijem	Ǝᴙᴐ人瓜人ᴗᴤᴈ	toy car
chamakichoia	Ǝᴙᴈᴙᴐ人Ǝᴀᵴᐱ	don't worry
chapa	Ǝᴙᴚᴙ	south
cheka	Ǝᵴᴐᴙ	distant
chelie'	Ǝᵴ瓜ᴪᐱ	to be able
chiloti	Ǝ人瓜ᴀᴤ人	chair
chte'	Ǝᴤᴪᐱ	to observe
dievlmachilipriaa	ᴅᴤᵹᴈᴙƎ人瓜人ᴚᴐᴙ	psionic testing room
dlenchiepr	ᴃᵴᵹƎᴪᴚ	Intendant; a minor Noble
etli	ᵴᴤᴤ	heavy
etliyez	ᵴᴤᴤᴗᵴᴐ	heavier
fenre'	ᴗᵴᵹᴪᴪᐱ	to bring
fev	ᴗᵴᴾ	west
iadlayotl	ᴐᴅ瓜ᴙᴗᴀᴤ	toy airplane
ichite'	人Ǝ人ᴤᴪᐱ	to watch
ichotlzdiaq	人Ǝᴀᴤᴈᴅᴐᴝ	eye chart
katile'	ᴐᴙᴤᴪᐱ	to need something
katlake'	ᴐᴙᴤᴙᴐᴪᐱ	to stay
kentetl	ᴐᵴᴣᴤᴤ	another
kochka	ᴐᴀƎᴐᴙ	bed
kochyan	ᴐᴀƎᴗᴙᴣ	door
kokochia	ᴐᴀᴐᴀƎᴐ	patient, one who is a patient
kokoyotli	ᴐᴀᴐᴀᴗᴀᴤᴤ	mouse
koqo	ᴐᴀᴝᴀ	light
makichoe'	ᴈᴙᴐ人Ǝᴀᴪᐱ	to be worried

matlachtie'	ᔆ�	to prosper
mitl		north
nakazna		block; cube
nal		across
namiqe'		to meet
ok		beside
ololi		ball; sphere
oqik		while
pamantli		floor
patla		strong
pazklie'		to attempt, try
pechtl		rug
		'xor', implies one condition or the other is true but
plaz		not both
potle'		to say
qente'		to wear
sejd		east
shtiaqe'		to learn
taj		from
tepan		wall
tiezhotli		ceiling
tlamachte'		to teach
tlamatqinad		doctor, physician
tlamatrnad		teacher, instructor
tlane'		to transmit a message
tlatze'		to begin
tloe'		to run
vri		too much
yekacha		long
yelize		possible, maybe
-yez		comparative suffix
yokolitzo		notes
yolotl		easy
yolotle		easily

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yolotle'	∪ɑⅢɑㄴㅊˆ	to be easy
zan	コⱤ7	later
zha	∃Ɽ	now
zhin	∃ㄥ7	above
zhinqetse'	∃ㄥ7⊆ㅊㄥ⊥ㅊˆ	to ascend
zintla	コㄥ7ㄴⱤ	below

Exercises

Exercise 5a. Translate from Zdetl to Anglic:

Exercise 5b. Translate from Anglic to Zdetl:

Lesson 6: Zhinqetstial

Ascension Day

϶ㄣ𝔮�ᄃㅗㄷ�

achiakia
ᖇ王ㄹㄥ�

dievltsadl
ᘁ𝔮ㄷㄖ𝖝

ichotletzi
ㄥ王ᗉㄷㄒㄒㄷ᠐ㄥ

akatl
ᖇㄥᖇㄷ

vavielachte
ᑫᖇ𝔮𝖝ᗰᖇ王ㄷㄥ

kemiltlatia
ㄥㄒ𝖝ㄥᗰㄷᖇㄷㄥ

chibo
王ㄥㅅᑫ

tlikletl
ㄷㄥㄹㄒㄷ

oshenzho
ᑫㅗㄒ϶϶ᑫ

Amanstial zhinqře Kieko. Seo zhant'ada kenkali iqezhia. Iazh ke dlenchiepra kenkali iqezhia. Akatl kon chiav tamakře ke qina kenkali cho se. Ipatle? Ininpatle, ke akatl qentia zia dlenchiepr. Kotlatlzha iqia. Iazh yeo dievl zochia se. Omei ziefri iqia ke dlenchiepr kenkali. Azhdiazhiepr iazh Velmiepr iqia yeo faeo. Kiekoiepr iqře Kieko, iazh omei ziefrabr kavře Kieko. Pradrnad iqia Azhdiazhiepr. Koetsdrnad iqia Velmiepr. Ichtotletzi qentia Velmiepr. Pradievl tlamachtře Kieko Azhdiazhiepr. Tetlamatliztli chtia zhdobrdievl. Ipatle kievltsadl qentia ke zhdobrdievl? Ininpatle, kotlatlzha seo. Kievltsadl qentia achi zhdobrdievl.

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

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

iqik	?ᔕ??	what time?
ininqik	???????	that time; then
achiqik	?ᖴ?ᔕ??	all the time
ayoqik	?ᑌᘖᔕ??	never
ichaqik	?ᖴ?ᔕ??	sometime, someday
ziqik	???ᔕ??	any time, any day

Iqik tlakolře de?   When do we eat?
Ayoqik tlakolře de.   We will never eat.
Ziqik tlakolře de.   We will eat any time.

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

iadl	?ᖴᘖ	whose?
ininadl	???ᖴᘖ	theirs
achiadl	ᖴᖴ?ᖴᘖ	everyone's
ayoadl	ᖴᑌᘖᖴᘖ	no-one's
ichaadl	?ᖴᖴᖴᘖ	someone's
ziadl	??ᖴᘖ	anyone's

Iadl iadlajem iqia se?   Whose sky car is that?
Iadl ziefrnam iqia ve?   Whose wife are you?
Ichaadl iadlajem iqia se.   It's someone's car.
Ayoadl ziefrnam iqia ze.   I'm no one's wife.

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

ipatle	?ᖲᖴᘖᐴ	Why?
Ininpatle	???ᖲᖴᘖᐴ	For that reason
Achipatle	ᖴᖴ?ᖲᖴᘖᐴ	For any reason
Ayopatle	ᖴᑌᘖᖲᖴᘖᐴ	No reason
Ichapatle	?ᖴᖲᖴᘖᐴ	For some reason
zipatle	??ᖲᖴᘖᐴ	Any reason

Ipatle itetl michie ve?   Why did you do that?
Ayopatle itetl michie ze. (Ayopatle.)   I did it for no reason. (No reason.)

Discussion: Seasons and Holidays

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

zhdanstial	Ǝꓤ𝟕⊥ᴄꝁ𝟏𝟏	a day on Zhdant
machielistial	ꙮꓤƎꝑ𝟏𝟏ᴧ⊥ᴄꝁ𝟏𝟏	week of five days
shidr	±ᴧꑞ	season of 40 zhdanstial
chten	Ǝᴄꝅ𝟕	year of 244 zhdanstial
teqozdij	ᴄꝅꓢ�速ꝑᴧꓴ	olympiad of 3 chten
atlteqozdij	ꝁᴄᴄꝅꓢꝧꝑᴧꓴ	triple olympiad of 9 chten
Atrint	ꝁᴄᴧꝁᴄ	"Raining", the spring season
Vrienstial	Ꝯꝑ𝟕⊥ᴄꝁ𝟏𝟏	"Heat", the summer season
Atchafser	ꝁᴄƎꝁᴄ⊥ꝅꞮ	"Waning" or autumn
Ataniebl	ꝁᴄꝁ𝟕ꝁꝅ	"Harvest"
Ashtiavl	ꝁ±ᴄꝁꝧ	"Chill" or winter
Atpiapr	ꝁᴄꝁꝁꝅ	"Thaw", the end of winter

      Relative time (today, tomorrow, next week, etc) is expressed with a combination of an expression plus the suffix **-STIAL** (-⊥ᴄꝁ𝟏𝟏).

amanstial	ꝁꝧꝁ𝟕⊥ᴄꝁ𝟏𝟏	Today
iqinstial	ᴧꓢᴧ𝟕⊥ᴄꝁ𝟏𝟏	Yesterday
akostial	ꝁꓴꝧ⊥ᴄꝁ𝟏𝟏	tomorrow

      Each Zhdanstial is divided into 30 hours (**achan**) of 30 minutes (**pitlik**) each, which in turn have 30 seconds (**zhinzh**). Marking time on small scale will be covered in Lesson 7.

Zhinzh	Ǝᴧ𝟕Ǝ	Second
Pitlik	ꞬᴧᴄᴧꙄ	Minute of 30 seconds
Achan	ꝁƎꝁ𝟕	Hour of 30 minutes

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

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

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

In addition to these larger collective celebrations, Zhodani also celebrate occasions of individual significance like birthdays (**jdistial**), wedding days (**namstial**) and anniversaries (**nenamstial**). These are usually less flashy than the bigger **zhdanzhdanstial**, but they are no less important. The most significant of these is **Zhinqetstial**, or Ascension Day, the day a Zhodani child who shows significant Psionic potential is elevated to the rank of **Dlenchiepr** (Intendant). It is celebrated once in a child's life and and marks what may be their most significant life event.

Zhinqetstial is an emotionally difficult event for the **zhant'ad** family. On one hand, every **zhant'ad** parent hopes that a child of theirs will rise above the parents' lowly station; on the other hand, sending a child off to live with a new family is difficult for any family. For this reason, the Zhodani government goes to great lengths to limit the trauma to the **zhant'ad** family. Once the child's potential has been confirmed, the **Dlenchiepr** and **Zhant'ad** families go through a process of acclimation where the child and parents are given time to adjust to the new circumstances. This can include visits between the families, counseling sessions with psychologists and other mental health professionals, and if necessary, consultations with the **Tavrchedl**. The ceremony itself is planned by both families and thus varies in levels of pomp and grandeur.

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

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

Marriage and Gender Equity

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

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

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

Dialogue

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

Azhdiazhiepr	Yektnamiqe, Ma Tliaqrnad. Pan ve nilozhie veo shtiefrnam zhi' ze.
Nor	Yektnamiqe iazh, Azhdiazhiepr.
Azhdiazhiepr	Kieko je ke Tlayokeyoandievl namiqie ze.
Nor	Viaj, Kiekoiepr papaqie ve, italoie Ikan.
Azhdiazhiepr	Setse choqi iqia se. Iazh se papaqia Velmiepr. Kamatli, Ma Tliaqrnad, Kieko se faia ve kon de.
Nor	Kamatli, Azhdiazhiepr. Itzmole, yekta chilitia ye. Jdo ve potlie, koetsrnad Velmiepr iqia?
Azhdiazhiepr	Viaj, iqia se. Iazh pradrnad iazh ze, ininqenta Kieko.

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

Kieko	Cha! Kekela! Jdo azhi?
Velmiepr	Ha ha, yelize iepri pli pitliko. Chiala ze katilia kiatlaze.
Nor	Jdo ve kiamiqia chak se, Velmieqr?
Velmiepr	Chak chak. Niloze' chayolitlia ve, iazh namiqe' de ikotlie.
Kieko	Koetsie' se chelia!
Nor	Viaj, Kieko, chtie ze!
Velmiepr	Ma Tliaqrnad, chakyolotl tiq ve, akimatia de. Veo chiala zin iqia Kieko, viaj? Deo chiala zin iqře se iazh.
Azhdiazhiepr	Se yekta pyalře de. Kamatli, otria.
Kieko	Velmiepr, jdo de chelia azhi koetsie'?

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

Azhdiazhiepr	Ikotla ye, kon ye tlana de. Omeia kenkali makoa tlazotlie'.
Nor	Kamatli, Azhdiazhiepr. Inintetl papaqa ze.

Vocabulary

Words	Zdetl	Meaning
achan	ꓨꓱꓘꓤ	an hour of 30 minutes
achi	ꓨꓱㄥ	every
achiakia	ꓨꓱꓜ⊇ꓜ	jacket; waistcoat
akatl	ꓨ⊇ꓨㄴ	diadem; the circlet worn by Intendants
akimate'	ꓨ⊇ㄥꓝꓤㄑㄑˆ	to know, as in knowledge
akostial	ꓨ⊇ꓮ⊥ㄑꓜ𝔩	tomorrow
amanstial	ꓨꓝꓨꓤ⊥ㄑꓜ𝔩	today
Ataniebl	ꓨㄑꓨꓤꓜꓦ	the harvest season
Atchafser	ꓨㄑꓱꓘꓥ⊥ㄑꓸ	the late summer season
Atlteqozastial	ꓨㄑㄑㄑꓢꓮꓚꓤ⊥ㄑꓜ𝔩	Triple Olympiad Day
atlteqozdij	ꓨㄑㄑㄑꓢꓮꓚㄥꓳ	triple olympiad, nine chten
Atpaipr	ꓨㄑꓠꓨꓥꓤ	the thaw season
Atrint	ꓨㄑㄥꓤㄑ	the raining season
Atshtiavl	ꓨㄑ±ㄑㄥꓡ	the winter season
azhi	ꓨꓱㄥ	again
chayolitle'	ꓱꓨ∪ꓮ𝔩ㄥㄑㄑˆ	to lack the opportunity
chiav	ꓱㄥꓡ	gemstone
chibo	ꓱㄥꓥꓮ	shoes
cho	ꓱꓮ	unto, as in "to give (something) to (someone)
chten	ꓱㄑꓗꓤ	year
dievltsadl	ꓳꓒꓡㄑꓨꓴ	the turban worn by nobility
Dranzhrin	ꓳꓨꓤꓬꓵㄥꓤ	Sunbright; the new year
Dranzhrinatch	ꓳꓨꓤꓬꓵㄥꓤꓨㄑꓱ	Sunflight; autumn festival
fae	ㄑꓨꓗ	name (of a person)
fae'	ㄑꓨꓗˆ	to name, to call someone by name
ichotletzi	ㄥꓱꓮㄑꓗㄑㄥꓚㄥ	eyeglasses, spectacles
ikotle'	ㄥ⊇ꓮㄑꓗˆ	to want
iqinstial	ㄥꓢㄥꓤ⊥ㄑꓜ𝔩	yesterday
italoe'	ㄥㄑꓨ𝔩ꓮꓗˆ	to say something about

		someone
itzmole'	㇆ㄷㄱㆅ㇇㔓㇗^	to look like, to seem
jdistial	㇌ㄤ㇆㆜ㄑ㇟㔓	birthday
je	㇌㇗	at
kavre'	㇑ㇳ�ら㇗^	to possess, to have
Kazdievlstial	㇑ㇳㄤㆍㄱ㆜ㄑ㇟㔓	Harvest festival
kekela	㇑㇗㇑㇗㔓ㇳ	fun
kekle'	㇑㇗㇑㇗^	to have fun
kemiltlatia	㇑㇗ㆅ㇆㔓�ㇳㇳㄑ㇆	dress
kiamiqe'	㇑㇆ㆍㇳ㇗^	to exhaust, to tire
kiatlaze'	㇑㇆㇗ㇳㄱ㇗^	to rest
kievltsadl	㇑㇍�败㇗ㄣ	turban
kotlatlzha	㇑ㄇㇳㇳㄱ㇆㇧ㇳ	a status symbol
kotlaze'	㇑ㄇㇳㇳㄱㄱ^	to be calm; to relax
makoe'	ㆍㇳ㇑ㄇ㇗^	to assist or help
merkede'	ㆍ㇇㒼㇑㇗㇌㇗^	to have permission, to be allowed
namstial	㇆ㇳㆍ㆜ㄑ㇟㔓	wedding day
nenamstial	㇆㇗㇆ㇳㆍ㆜ㄑ㇟㔓	wedding anniversary day
oshenzho	ㇸ土㇗㇆㇗ㄇ	boots
otre'	ㇸㄑ㇗^	to be at peace, to relax
pan	㇇ㇳ㇆	about, as in "concerning"
papaqe'	㇇ㇳ㇇ㇳㇳ㇗^	to enjoy, to like
pitlik	㇇㇆ㄑ㇆㇑	a minute of 30 seconds
pli	㇇㇆	a few
pyale'	㇇㇌ㇳ㔓㇗^	to care for
qina	㇗㇆㇆ㇳ	new
setse	㆜㇗ㄑ㇗	sweet, as in well mannered
shidr	土㇆㇌	season
tamake'	ㄑㇳㆍㇳ㇑㇗^	to give
Teqozastial	ㄑ㇗㇗ㇸㄱ㇇ㇳ㆜ㄑ㇟㔓	Olympiad Day
teqozdij	ㄑ㇗㇗ㇸㇳ㇆㇌	olympiad, three chten
tlazotlie'	㇆ㇳㄱㇸㇳ㇆㇗^	to adjust

tlikletl	�	cape
vavielachte	ᑫᎡᑫᛉᒪᎡ3ᒐᛘ	trousers
Viepchaklstial	ᑫᛓᛕ3Ꭱᔍᗱᒐᛘᘍᒪ	Moonday
Vrienstial	ᑫᛓ7ᗱᒐᛘᒪ	the hot season
vyolitle'	ᑫᑌᏗᒪ᎙᛫ᛘ᛭	to have the opportunity
yektnamiqe	ᑌᛘᗱᒐᎱᎡᏜ᎙᠊ᛘ	greeting; "well met"
yolitl	ᑌᏗᒪ᎙᛫	opportunity
zhdanstial	ᕮᎡ7ᗱᒐᛘᒪ	day
zhinqe'	ᕮ᎙7᠊᛫	to ascend; to be elevated
Zhinqetstial	ᕮ᎙7᠊ᛘᛁᗱᎢᒪ	Ascension Day
zhinzh	ᕮ᎙7ᕮ	a second

Exercises

Exercise 6a. Translate from Zdetl to Anglic:

Exercise 6b. Translate from Anglic to Zdetl:

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Lesson Seven: Weather

The Reflexive Pronoun

Correlative Pro-Form: -ADL

Dialogue

Vocabulary

Exercises

Lesson Eight: Planning the Day

Telling the Time

Verbs: Conditional Mood

Dialogue

Vocabulary

Exercises

Lesson Nine: Nature

Comparison

Dialogue

Vocabulary

Exercises

Lesson Ten: Shopping

The Infinitive

Prepositions with an Infinitive

Dialogue

Vocabulary

Exercises

Lesson Eleven: Leisure

Participles

The Perfect Tense

Dialogue

Vocabulary

Exercises

Lesson Twelve: Travel

Adverbial Participles

Past Extending to Present

Dialogue

Vocabulary

Exercises

Appendix A: Prefixes and Suffixes

Appendix B: Table of Pro-Forms

	Some (icha-)	What (i-)	That (inin-)	Every (achi-)	None (ayo-)	Any (zi-)
Thing (-tetl)	icha-tetl	i-tetl	inin-tetl	achi-tetl	ayo-tetl	zi-tetl
Person (-ad)	icha-ad	i-ad	inin-ad	achi-ad	ayo-ad	zi-ad
Place (-zhia)	icha-zhia	i-zhia	inin-zhia	achi-zhia	ayo-zhia	zi-zhia
Quantity (-qez)	icha-qez	i-qez	inin-qez	achi-qez	ayo-qez	zi-qez
Reason (-patle)	icha-patle	i-patle	inin-patle	achi-patle	ayo-patle	zi-patle
Manner (-qenta)	icha-qenta	i-qenta	inin-qenta	achi-qenta	ayo-qenta	zi-qenta
Time (-qik)	icha-qik	i-qik	inin-qik	achi-qik	ayo-qik	zi-qik
Possession (-adl)	icha-adl	i-adl	inin-adl	achi-adl	ayo-adl	zi-adl
Kind (-ochti)	icha-ochti	i-ochti	inin-ochti	achi-ochti	ayo-ochti	zi-ochti

Appendix C: Pronouns

Standard				Possessive	
i	first person singular	ze (⊐ᐟ)		my	zeo (⊐ᐟᾱ)
we	first person plural	de (ᗡᐟ)		our	deo (ᗡᐟᾱ)
you	second person singular	ve (ᑊᐟ)		your	veo (ᑊᐟᾱ)
y'all	second person plural	le (�－ᐟ)		y'all's	leo (�－ᐟᾱ)
he/she/it	third person singular	se (⊥ᐟ)		his/hers/its	seo (⊥ᐟᾱ)
they	third person plural	ye (∪ᐟ)		theirs	yeo (∪ᐟᾱ)
reflexive pronoun	non-specific "one"	zhe (Ǝᐟ)		one's	zheo (Ǝᐟᾱ)
definite article	the	ke (≥ᐟ)			

Appendix D: Standardized Verb Conjugation

Appendix E: IPA Pronunciation Guide

Phoneme	Zdetl	English	IPA
B		Boy	b
BL		BLue	bl
BR		BRown	br
CH		CHurch	t͡ʃ
CHT		whiCH Type	t͡ʃt
D		Dog	d
DL		HurDLe	dəl
DR		DRain	dr
F		Fox	f
FL		FLy	fl
FR		FRed	fr
J		Jack	dʒ
JD		charGED	d͡ʒd
K		King	k
KL		knucKLe	kəl
KR		KRinkle	kr
L		Love	l
M		Mark	m
N		Nail	n
NCH		fiNCH	ntʃ
NJ		niNJa	ndʒ
NS		oNCe	n(t)s
NT		paNT	ntʃ
NZ		caNS	nz
NZH		eNGineer	n(d)ʒ
P		Pet	p
PL		PLaid	pl
PR		PRetty	pr

Q	⊆	Queen	q
QL	⊊	GLad	ql
QR	⊆	GRate	qr
R	Ħ	Raid	r
S	⊥	Sing	s
SH	±	SHut	ʃ
T	⊂	Tool	t
TL	ㄷ	TLaloc	tl
TS	ㄷ	CaTS	tɕ
V	⅁	Victor	v
VL	⅁	VLand	vl
VR	⅁	Vroom	vr
Y	∪	Yellow	j
Z	⊐	Zing	z
ZH	∃	TreaSure	ʒ
ZHD	⧢	ZHDant	ʒd
A	ℛ	dOck	ɒ
E	⤜	gEt	ɛ
I	人	kIt	ɪ
IA	⤙	YAnk	jæ
IE	⤝	IAYer	eɪ
O	ℚ	gO	ō
R (semi)	ℛ	wORk	ɝ
' (glottal)	˄	botT'le	ʔ

Appendix E: Prefixes and Suffixes

Appendix F: Exercise Key

Appendix G: Reading Translations

Lesson 6 Reading:

Today Kieko becomes an Intendant. Her prole family is here. Also here is the Intendant family. The new family will give to her a diadem with a gemstone on it. Why? Because the diadem is worn by all Intendants. It is a symbol of status. It also shows the psionic talent they have. The Intendant family is two women, Azhdiazhiepr and Velmiepr. Kieko will become Kiekoiepr and she will have two mothers. Azhdiazhiepr is a pradrnad. Velmiepr is a koetsdrnad. Velmiepr wears glasses. Azhdazhiepr will teach Kieko telekinesis. The ceremony is observed by a zhdobrdievl. Why does the zhdobrdievl wear a turban? It is his symbol of status. All zhdobrdievl wear turbans.

Lesson 6 Dialogue:

Azhdiazhiepr	It's good to meet you, Mrs Tliaqrnad. Your husband told me much about you.
Nor	It's good to meet you too, Azhdiazhiepr.
Azhdiazhiepr	I met Kieko at the psionic center.
Nor	Yes, Ikan said Kiekoiepr liked you.
Azhdiazhiepr	She's a lovely girl. Velmiepr likes her too. Please, Mrs Tliaqrnad, with us you may call her Kieko.
Nor	Thank you, Azhdiazhiepr. It looks like they are playing well. Did you say Velmiepr is a koetsrnad?
Azhdiazhiepr	Yes, she is. And I am a pradrnad, like Kieko.
	Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.
Kieko	Yay! That was fun! Can we do it again?
Velmiepr	Ha ha, perhaps in a few minutes. I need to rest first.
Nor	She isn't exhausting you, is she, Velmiepr?
Velmiepr	No, of course not. We have not had the chance to talk, and I wanted to meet you.
Kieko	She can teleport!
Nor	Yes, Kieko, I saw!
Velmiepr	Mrs Tliaqrnad, we know this is not easy for you. Kieko is your first child, yes? She will be our first child as well.
Azhdiazhiepr	We'll take good care of her. Please do not worry.
Kieko	Velmiepr, can you teleport us again?
	Velmiepr takes Kieko's hand, and they disappear with a pop of displaced air.
Azhdiazhiepr	If you want to, we can stay in contact. It can help both families adjust.
Nor	Thank you, Azhdiazhiepr. I would like that.

Lesson 7.

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