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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 300<sup>th</sup> Olympiad, the Imperial year -6055<sup>1</sup>.

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 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<sup>2</sup>. Zdetl makes widespread use of *affixatives*, which are usually Locative<sup>3</sup>, Lative<sup>4</sup>, and Comparative<sup>5</sup> 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)*<sup>6</sup>.

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-nonconforming 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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<sup>1</sup> [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#)

<sup>2</sup> [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#) - Morphology

<sup>3</sup> [Locative case - Wikipedia](#)

<sup>4</sup> [Lative case - Wikipedia](#)

<sup>5</sup> [Comparative case - Wikipedia](#)

<sup>6</sup> [Zdetl \(language\) - Traveller \(travellerrpg.com\)](#) - Syntax

# Lesson One

## 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 Consonant-Vowel (CV), Vowel-Consonant (VC) or Consonant-Vowel-Consonant (CVC) groupings.

Words are accented, but the placement is not always predictable. The accent usually falls on the penultimate syllable, and 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:

- 𐌲 A as in “lock” or “father”, never as in “pale”: *atrint*, **Ah-trint**; *driant*, **dri-Ahnt**
- 𐌴 E as in “get” or “let”, never as in “pier”: *echtovr*, **EHch-tovr**; *evadutrats*, **EH-va-du-trats**
- 𐌶 I as in “kit”, never as in “mile”: *ivr*, **IHvr**; *izhtak*, **IHzh-tak**
- 𐌸 IA as in “yank”: *iavchieql*, **Yav-chiegl**; *iatepcha*, **Ya-tep-cha**
- 𐌺 IE as in “layer”: *iebr*, **Ye-br**
- 𐌼 O as in “go”: *ibro*, **i-brO**; *otre'*, **O-tre'**

𐌾 Ą is a trilled “r” sound similar to the Polish “Przemsyl”<sup>7</sup>. 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.

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:

- 𐌰 B as in Anglic “boy”: *baz*, **Baz**
- 𐌲 BL as in “blue”: *achabl*, **a-chaBL**
- 𐌴 BR as in “brood”: *dlabre'*; **dla-BRe'**
- 𐌶 CH as in “child”; never hard as in “kick”: *echtovr*; **eCH-tovr**
- 𐌸 D as in “dog”: *dizh*; **Dizh**
- 𐌺 DL as in “paddle”: *dlabre'*; **DLa-bre'**

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<sup>7</sup> [Google Translate](#) – Polish to English

𐌂 *DR* as in “dry”: *driejabr*; **DRie-jabr**  
 𐌃 *F* as in “far”; never a “v” as in “of”: *fevranzh*; **Fev-ranzh**  
 𐌄 *FL* as in “fly”: *flietavrian*; **FLie-tav-rian**  
 𐌅 *FR* as in “free”: *fronzh*; **FRonzh**  
 𐌆 *J* as in “jump”: *jiavr*; **Jiavr**  
 𐌇 *K* as in “kite”: *kaz*; **Kaz**  
 𐌈 *KL* as in “cling” or “wrinkle”: *kliazh*; **KLiash**  
 𐌉 *KR* as in “cry” or “cracker”: *kral*; **KRaI**  
 𐌊 *L* as in “long”: *lienj*; **Lienj**  
 𐌋 *M* as in “many”:  
 𐌌 *N* as in “never”:  
 𐌍 𐌺 *NCH* as in “crunch”:  
 𐌎 𐌵 *NJ* as in “banjo”:  
 𐌏 𐌶 *NS* as in “dans macabre”:  
 𐌐 𐌷 *NSH* as in “n + sh”:  
 𐌑 𐌸 *NT* as in “can’t”:  
 𐌒 𐌹 *NTS* as in “pants”:  
 𐌓 𐌺 *NZ* as in “cans”:  
 𐌔 𐌻 *NZH* as in “binge” or “fringe”:  
 𐌕 *P* as in “cap”:  
 𐌖 *PL* as in “play”:  
 𐌗 *PR* as in “pray”:  
 𐌘 *Q* is like the Terran Arabic Q, which is a glottal hard “G” as in “Qatar”: *qiets*, **Gi-ets**  
 𐌙 *QL* as in “glue”: *qlome’*, **GLo-me’**  
 𐌚 *QR* as in “grown”: *tliagre’*, **tli-a-GRe’**  
 𐌛 *R* as in “run”: *rans*, **Rans**  
 𐌜 *S* as in “sun”: *stial*, **Stial**  
 𐌝 *SH* as in “shut”: *shiv*; **Shiv**  
 𐌞 𐌸 *SHT* as in “Ishtar”: *shtefrabr*; **SHTe-frabr**  
 𐌟 𐌸 *ST* as in “stop”: *stebre’*; **Ste-bre’**  
 𐌠 *T* as in “tall”: *tozjabr*; **Toz-jabr**  
 𐌡 *TL* as in “atlas”:  
 𐌢 *TR* as in “train”:  
 𐌣 *TS* as in “sets”:  
 𐌤 *V* as in “very”: *viaj*; **Vyaj**

- VL as in "Vland": *vlezhd*; **VLezhd**
- VR as in "vroom":
- Y as in "yet":
- Z as in "zoo":
- ZD as in "Thursday":
- ZH as in "measure": *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-yebi*) = "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*

Etc.

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)<sup>8</sup>

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<sup>8</sup> From Mongoose Traveller Alien Module 4: Zhodani, p. 74

## Lesson Two

### Itzi iazh Kenkali

#### Home and Family

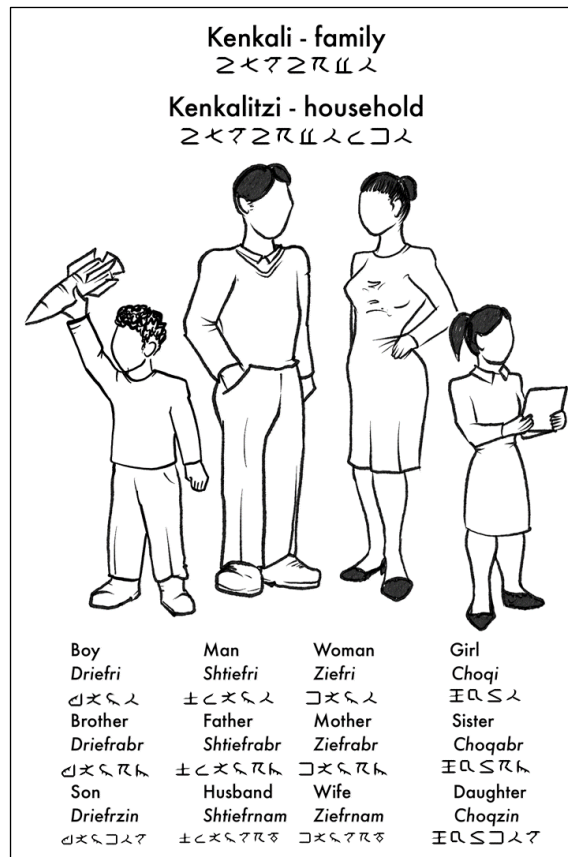
#### Nouns

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,” but that is not always the case. Practice and learn the following words first:

**Driefri** – boy  
**Choqi** – girl  
**Shtiefri** – man  
**Ziefri** – woman  
**-abr** – “family member”

**Driefrabr** – brother  
**Choqabr** – sister  
**Shtiefrabr** – father  
**Ziefrabr** – mother  
**-zin** – “child of”

**Driefrzin** – son  
**Choqrzin** – daughter  
**Shtiefrnam** – husband  
**Ziefrnam** – wife  
**-nam** – “spouse”



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 “shtiefri”.

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

**Mashtio Tliaqrnad** – Mr and Mr Miller

**Mao Tliaqrnad** – The Miller family adults

**Mazi Tliaqrnad** – Mrs. Miller

**Mazio Tliaqrnad** – Mrs and Mrs Miller

**Ke** – equivalent of Anglic *the*. This definite article is used when specificity is required:

**Ke shtiefrabr** – the father

**ke zinzin** – the children

**Ke ziefnam** – the wife

**Ke kenkalitzi** – the household

**lazzh** – equivalent of Anglic *and*. Pronounced “yazh”.

**Shtiefrabr IAZH driefrzin** – father AND son

**Ziefnam IAZH ziefnam** – wife AND wife

**Shtiefrabr IAZH ziefbrabr** – father AND mother

**Driefbrabr IAZH choqrabr** – brother AND sister

#### A few more Nouns

**Tlekoni** – animal, beast

**Ziatl** – table

**Ibro** – egg

**Chikakenmiztli** – a six-legged catlike creature native to Zhdant

**Kafi** – coffee

**Fevranzh** – book

## 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 shtiefabr.**

The father stands/The father is standing.

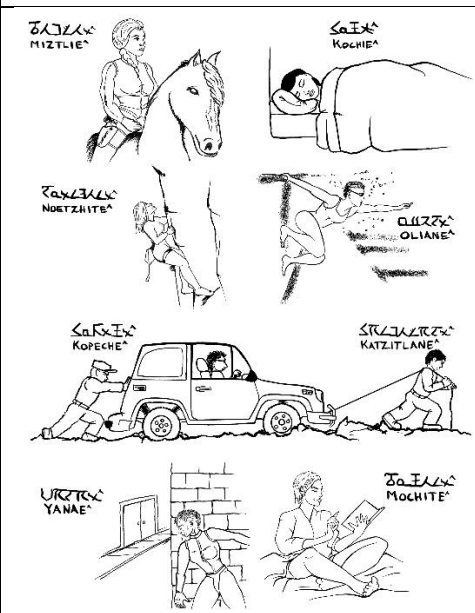
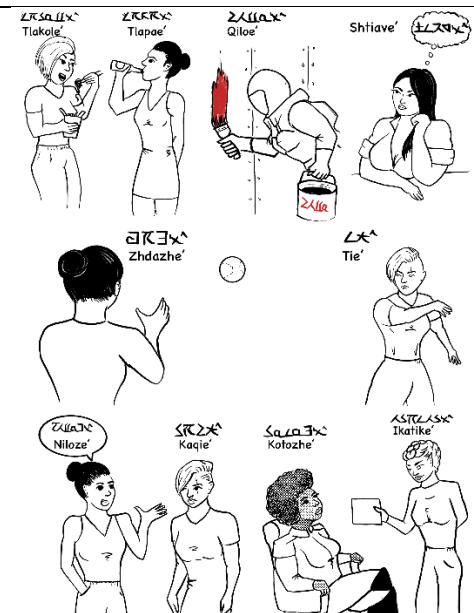
**KrillIA ke driefri.**

The boy cries/The boy is crying.

**ChoetzhIA ke ziefnam.**

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).”<sup>9</sup> 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.

| Vocabulary - verbs   |   |   |
|--|---|---|
|  | <p><b>miztlie^</b> - ride<br/> <b>kochie^</b> - sleep<br/> <b>noetzhite^</b> - climb<br/> <b>oliane^</b> - swim<br/> <b>kopeche^</b> - push<br/> <b>katzitlane^</b> - pull<br/> <b>yanae^</b> - hide<br/> <b>mochite^</b> - read<br/> <b>lqe^</b> - to be<br/> <b>tlakoie^</b> - eat<br/> <b>tlapae^</b> - drink<br/> <b>qiloe^</b> - paint<br/> <b>shtiave^</b> - think<br/> <b>zhdazhe^</b> - catch<br/> <b>tie^</b> - throw<br/> <b>niloze^</b> - talk<br/> <b>koqie^</b> - listen<br/> <b>kotozhe^</b> - sit<br/> <b>ikatike^</b> - stand</p> |  |

<sup>9</sup> [Zdetl \(language\) - Traveller \(travellerrpg.com\)](http://Zdetl (language) - Traveller (travellerrpg.com))

## 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*<sup>10</sup>. 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)<sup>11</sup>.

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

### **Iqeia iad ke shtiefrabr?**

Who is the father? (Is who the father?)

### **Nilozhia iad?**

Who is talking?

### **Tlakolia iad?**

Who is eating?

### **Iqeia iad tlekoni ke chikakenmiztli?**

Which animal is the cat (chikakenmiztli)?

### **Iqeia ininad ke shtiefrabr.**

That person is the father. (Is that person the father.)

### **Nilozhia ininad.**

That person is talking.

### **Tlakolia ininad.**

That person is eating.

### **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 itetl ke ziatl?**

Which is the table?

### **Iqeia itetl ke ibro?**

Which is the egg?

### **Iqeia inintetl ke iadlajem.**

That one is the skycar.

### **Iqeia inintetl ke ziatl.**

That is the table.

### **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?

### **Nilozhia iado?**

Who is talking?

### **Tlakolia iado?**

Who is eating?

### **Iqeia ininado ke ichashtiefr.**

They are the men.

### **Nilozhia ininado.**

They are talking.

### **Tlakolia ininado.**

They are eating.

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<sup>10</sup> [Pro-form - Wikipedia](#)

## 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

**Choqzin** – daughter

**Driefri** – boy

**Choqi** – girl

**Shtiefrnam** – husband

**Ziefrnam** – wife

**Chezin** – children (sons and daughters)

**Chefri** – boys and girls

**Chefrnam** – husbands and wives; men and 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<sup>12</sup>:

**Qiloe^** - to paint

**Tliaqre^** - to grind grain

**Qilonad** – a painter

**Tliaqrnad** – one who grinds grain, a miller – also a common Zhodani prole surname

**Zhant'ad** – a commoner or Prole

### -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

**Kotozhe^** - to sit

**Kafi** – coffee

**Iadlajem** – sky car; air/raft

**Mochtiepriaa** – a reading room

**Kotozhepriaa** – a sitting room

**Kafipriaa** – a coffee house

**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

**Zin** – a child

**Shtiefrnam** – husband

**Iadlajem** – sky car; air/raft

**Drieftiki** – a baby boy

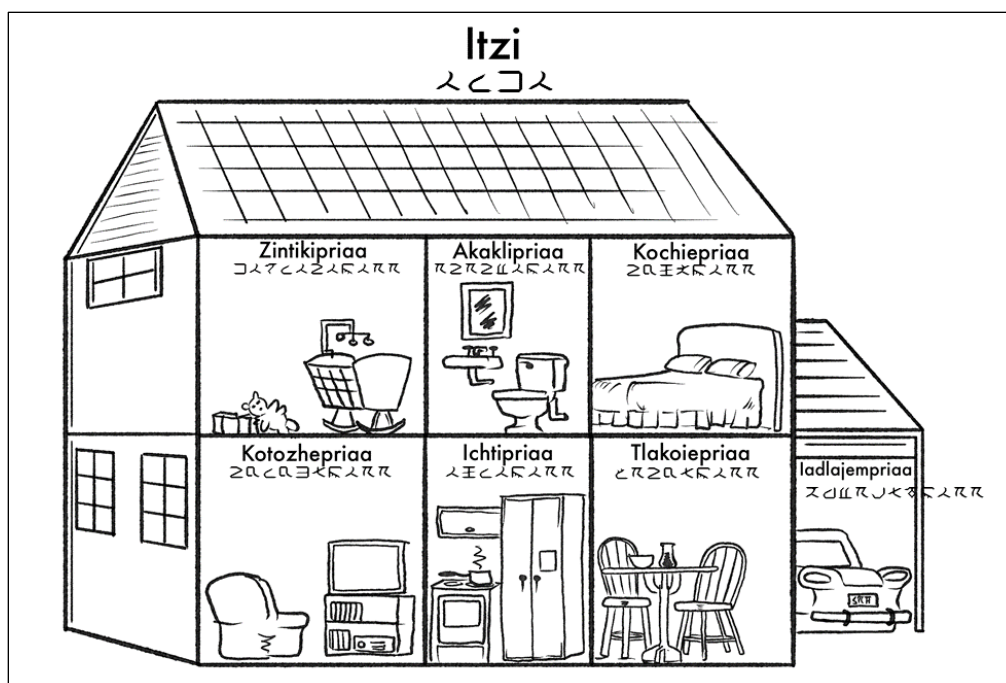
**Tikizin** – an infant

**Shtiefrnamtiki** – my darling husband

**Iadlajemtiki** – a compact sky car

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<sup>12</sup> The suffix **-nad** almost exclusively refers to *trades or professions* and implies a level of training to do the activity.



Itzi yzqia kenkali Tliaqrnad.

Klachti priaa choktas itzi: zinkikipriaa, akaklipriaa, kochlepriaa, kotozhepriaa, ichtëpriaa, iazh tlakoiepriaa.

Akom tlakolepriaa tlakolia kenkali.

Akom kochiepriaa kochia ke chefrnam.

Akom zintikipriaa kochia ke chefrzin.

Alir itzi iqia iadlajempriaa. Akom iadlajempriaa iqia iadlajem.

### Vocabulary from this chapter

|                |              |                                   |
|----------------|--------------|-----------------------------------|
| akom           | 人々人々         | inside, within, in                |
| alir           | 人々人々         | outside, without, external to     |
| chi-           | 人々*          | gender-inclusive/exclusive prefix |
| chikakenmiztli | 人々人々人々人々人々人々 | cat                               |
| chokte'        | 人々人々人々       | to contain, to have               |
| choqabr        | 人々人々         | sister                            |
| choqi          | 人々人々         | girl                              |
| choqzin        | 人々人々人々       | daughter                          |
| driefrabr      | 人々人々         | brother                           |
| driefri        | 人々人々         | boy                               |
| driefrzin      | 人々人々人々       | son                               |
| drieftiki      | 人々人々人々       | baby boy                          |
| fevranzh       | 人々人々人々       | book                              |
| iadlajem       | 人々人々人々人々     | sky car                           |
| iadlajemtiki   | 人々人々人々人々人々   | compact sky car                   |
| iazh           | 人々人々         | also, too                         |
| ibro           | 人々人々         | egg                               |
| ikatike'       | 人々人々人々人々     | to stand                          |

|             |                     |                          |
|-------------|---------------------|--------------------------|
| iqe'        | 人 5 七 ^             | to be                    |
| itzi        | 人 7 口 人             | house, home              |
| kafi        | 2 兀 人 人             | coffee                   |
| katzitlane' | 2 兀 7 口 人 5 兀 七 ^   | to pull                  |
| ke          | 2 七                 | definite article "the"   |
| kenkali     | 2 七 7 2 兀 人 人       | family                   |
| kenkalitzi  | 2 七 7 人 兀 人 人 7 口 人 | household                |
| klachti     | 2 兀 王 人 人           | six                      |
| kochie'     | 2 人 王 七 ^           | to sleep                 |
| kopeche'    | 2 人 人 七 王 七 ^       | to push                  |
| koqie'      | 2 人 5 七 ^           | to listen                |
| kotozhe'    | 2 人 7 人 3 七 ^       | to sit                   |
| miztlie'    | 5 人 口 5 七 ^         | to ride                  |
| mochite'    | 5 人 王 人 七 ^         | to read                  |
| nad         | * 7 兀 人             | person who               |
| nam         | * 7 兀 5             | spouse of                |
| niloze'     | 7 人 人 人 口 七 ^       | to talk                  |
| noetzhite'  | 7 人 七 7 3 人 7 七 ^   | to climb                 |
| oliane'     | 人 人 人 兀 7 七 ^       | to swim                  |
| priaa       | 人 王 人 兀 兀           | a room                   |
| qiloe'      | 5 人 人 人 七 ^         | to paint                 |
| shtiave'    | 5 7 5 兀 七 ^         | to think                 |
| shtiefrabr  | 5 7 七 人 兀 人         | father                   |
| shtiefri    | 5 7 七 人 人           | man                      |
| shtiefrnam  | 5 7 七 人 7 兀 5       | husband                  |
| tie'        | 7 七 ^               | to throw                 |
| tikizin     | 7 人 2 人 口 人 7       | infant, small child      |
| tlakole'    | 5 兀 2 人 人 七 ^       | to eat                   |
| tlapae'     | 5 兀 人 兀 七 ^         | to drink                 |
| tlekoni     | 5 七 2 人 7 人         | animal                   |
| tliaqre'    | 5 5 5 七 ^           | to grind grain           |
| yanae'      | 人 兀 7 兀 七 ^         | to hide                  |
| yzqe'       | 人 口 5 七 ^           | behold, look at, observe |
| zhdazhe'    | 3 兀 3 七 ^           | to catch                 |
| ziatl       | 口 人 兀 5             | table                    |
| ziefabr     | 口 七 人 兀 人           | mother                   |
| ziefri      | 口 七 人 人             | woman                    |
| ziefnam     | 口 七 人 7 兀 5         | wife                     |
| zin         | * 口 人 7             | child of                 |

## Exercises

### Exercise 2a: Zdetl to Anglic

1. Iqia Mashti Tlieqrnad shtiefrabr, iazh iqeia Mazi Tliaqrnad ziefabr.
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 Three

Akom ke apriaa  
 ㄸㄹㄴ ㄹㄴ ㄹㄴㄴㄴ

The next lessons will feature Zdetl translations alongside the written Anglic forms of the vocabulary as much as possible. Students may want to practice writing the Zdetl glyphs using the printable practice sheets in Appendix 1.

### Adjectives

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

**kala chikakenmiztli** – good cat  
**sarkikasha tlekonio** – extinct animals  
**zina shtiefri** – childish (or childlike) 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** (-ㄹ) but it can be:

**zina shtiefrio/zinao shtiefrio** – childish men  
**yeka ibroo/yekao ibro** – bad eggs<sup>13</sup>

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

Adjectives should be placed in front of the nouns they modify<sup>14</sup>:

**manka chacha chikakenmiztli** – soft, furry cat  
**mankao chachao chikakenmiztlio** – soft, furry cats

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

### 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** – ㄹ – I, me  
**de** – ㄹ – us, we

**ve** – ㄹ – You (singular)  
**le** – ㄹ – You (collective)

**se** – ㄹ – he, she, or it  
**ye** – ㄹ – they

A seventh pronoun exists – **zhe** (ㄹ) – or “one,” which is used when referring to a non-specified person or persons. A good approximation in Anglic comes from the 20<sup>th</sup> 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 previously in Lesson Two, the present tense ending is **-ia** (-ㄹ):

mochite’ – ㄹㄴㄴㄴㄴㄴㄴ – to read

**mochitie ze** – I read, I am reading  
**mochitie de** – we read

**mochitie ve** – you read  
**mochitie le** – you all read

**mochitie se** – (s)he reads  
**mochitie ye** – they read

<sup>13</sup> In the case of nouns that end in **-o**, the extra **-o** may be omitted and applied only to the adjective.

<sup>14</sup> 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 priaatikiki*. 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.”



iqe' - ᐱᓂᓴᐅ - to be

**iqia ze** – I am  
**iqia de** – we are

**iqia ve** – you are  
**iqia le** – you all are

**iqia se** – (s)he is  
**iqia ye** – they are

Recall the *correlative pro-forms* introduced in the previous lesson, **iad** (ᐱᐅ) and **itetl** (ᐱᐅᓴᐅ). 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, **mochitia 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** (ᐱᐅᓴᐅ) is added:

**Mochitia ze**  
**Kotozhia ye**  
**Tlakolia de**

becomes  
becomes  
becomes

**Jdo mochtia ze?**  
**Jdo kotozhia ye?**  
**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**  
**I am eating**  
**I am sitting**

becomes  
becomes  
becomes

**AM I beautiful?**  
**AM I eating?**  
**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** (ㄎㄨㄟ) = *yes* or *truth*; **chak** (ㄕㄢ) = *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.

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

## More Correlative Pro-Forms

**itetl** (ㄣㄘㄢ) – what/which thing; **ininetl** (ㄣㄘㄢㄘㄢ) – that thing

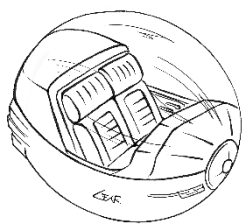
As discussed in the previous lesson, the suffix **-tetl** refers exclusively to inanimate objects, computers and robots, and organic creatures that lack higher cognitive powers or a complex organic brain. Calling a human or other higher life form by *ininetl* is a grave insult implying a lack of the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

**Itetl se?** (what is that?)

**Ziatl se.** (It’s a table.)<sup>15</sup>

**iochti** (ㄣㄘㄢㄘㄢ) – what kind/type of; **ininochti** (ㄣㄘㄢㄘㄢㄘㄢ) that kind/type of

*lochti* 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 **ininetl**, this word pair can also be used to inquire about people and animals, not just objects.



**lochti ziatl se?** (what kind of table is that?)

**Malachtia ziatl se.** (It’s a table.)

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

**Tchipl se.**<sup>16</sup>

**lochti shtiefri ve?** (what kind of man are you?)

**Homo Zdotlas de.** (I’m a *Homo Zdotlas*.)

**lochti tlekonio se?** (what kind of animals are those?)

**Tochinqoa se.** (Those are honey badgers.)

ㄣㄘㄢ

*lochti* is often used in exclamations:

**lochthi tlekon!** (what a beast!)

**lochthi shtiefri ve!** (what a man you are!)

**lochthi grazhe!** (what a noise!)

<sup>15</sup> Note the omission of the verb *iqe’*.

<sup>16</sup> **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.”

## 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** (ᠳᠠᠷ) is inserted between the object and the subject to show ownership. The definite article **ke** can be used or omitted without loss of meaning:

**Ke itzi dra kenkai Tliaqrnad** (The Tliaqrnad residence)

**Priaa dra Kieko** (Kieko’s room)

**Ke iadlajem dra Ma Tliaqrnad** (Mr. Tliaqrnad’s car)

**Chakilio dra Akam** (Akam’s toys)

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.

## Psionics

No discussion of Zhodani society would be complete without mentioning *Psionics* or **dievl** (ᠳᠢᠻᠯ), 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 **zhdant’ad** (ᠵᠠᠳᠠᠨᠲ’ᠠᠳ), who have minimal or no psionic skill or training. **Zhdant’ad** make up 75 to 80% of the population of any given Consulate world and do nearly all of the manual labor and many skilled professions like programming and sciences.

Next are the *intendants*, called **dlenchiepr** (ᠳᠡᠨᠴᠢᠻᠡᠫᠢᠷ). **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** (ᠵᠠᠳᠣᠪᠷᠳᠢᠻᠯ). 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**.

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** (ᠰᠢᠲᠠᠳᠢᠻᠯ) telepathy

**koetsdievl** (ᠬᠣᠡᠳᠰᠠᠳᠢᠻᠯ) teleportation

**tlakoyedievl** (ᠲᠡᠯᠠᠵᠠᠨᠠᠳᠢᠻᠯ) awareness

**pradievl** (ᠫᠠᠳᠢᠻᠯ) telekinesis

**petlandievl** (ᠫᠡᠲᠠᠨᠳᠢᠻᠯ) clairvoyance

**zhdavadievl** (ᠵᠠᠳᠠᠪᠠᠳᠢᠻᠯ) precognition

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

**Shtadrnad** (士ルアアア) a person trained in telepathy

**Pradrnad** (ルアアア) a person trained in telekinesis

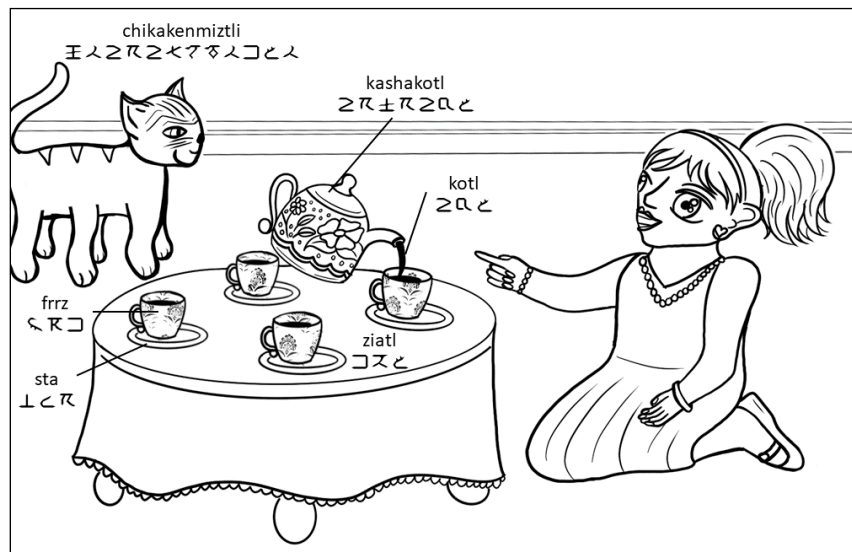
**Koetsdrnad** (ズルキルアア) a person trained in teleportation

**Petlandrnad** (ルキルアア) a person trained in clairvoyance

**Tlakoyedrnad** (ルズルルキルアア) a person trained in awareness

**Zhdavrnad** (ズルルアア) a person trained in precognition

**Zhdavrnad** are very rare, accounting for about 1% of the psionic population. They often suffer from severe psychiatric 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.

上ル 王ルズルル 王ルルルル 王ルルルル 王ルルルル 王ルルルル

### Reading

Seo chakilio chilitia Kieko. Ke kashakotl pradriia Kieko. Se yzqia ke chikakenmiztli. Vel ke ziatl yzqia ke chikakenmiztli. Ichi keo stao iqia keo frizo. 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:*

|                          |   |
|--------------------------|---|
| <b>Nor Tliaqrnad</b>     | Tlachipale, Zhi'a. Kotl ikotlia ve?                         |
| <b>Zhi'a Kotlachrnad</b> | Tlachipale, Nor. Viaj, kamatli.                             |
| <b>Nor Tliaqrnad</b>     | Jdo vrienqich ke kotl?                                      |
| <b>Zhi'a</b>             | Kamatli. Viaj, vrienqich. Izhia zino?                       |
| <b>Nor</b>               | Akom zintikipriaa kochia Akam. Seo chakilio chilitia Kieko. |
| <b>Zhi'a</b>             | Jdo tokpa ye?   |
| <b>Nor</b>               | Viaj, kamatli. Tokpa ye.                                    |
| <b>Zhi'a</b>             | Kayotla stial.  |
| <b>Nor</b>               | Viay, iqia se. Mizhtloyo ikotlia ve?                        |
| <b>Zhi'a</b>             | Kamatli. Cha, yzqia Kieko!                                  |
| <b>Nor</b>               | Cha! Kashakotl pradriia se!                                 |
| <b>Zhi'a</b>             | Iqia yekta, jdo?  |
| <b>Nor</b>               | Viaj, mazhdia ze.   |

*Ikan Tliaqrnad enters.*

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

## Vocabulary from this chapter

|            |            |   |
|------------|------------|---|
| akostial   | ㄖㄗㄢ ㄥㄥㄣ ㄣ  | tomorrow  |
| amanstial  | ㄖㄗㄢ ㄣ ㄥㄣ ㄣ | today   |
| apaz       | ㄖㄗㄢ ㄣ      | in front of   |
| chak       | ㄣ ㄣ        | no or false   |
| chakili    | ㄣ ㄣ ㄣ ㄣ    | toy   |
| chaoqia    | ㄣ ㄣ ㄣ ㄣ    | cozy, snug  |
| chilite'   | ㄣ ㄣ ㄣ ㄣ    | to play, to play with something   |
| de         | ㄣ ㄣ        | we  |
| deo        | ㄣ ㄣ ㄣ      | our, ours   |
| deva       | ㄣ ㄣ ㄣ      | to be required to; must do  |
| dievl      | ㄣ ㄣ ㄣ      | psionics  |
| dlenchiepr | ㄣ ㄣ ㄣ ㄣ    | Intendant   |
| dra        | ㄣ ㄣ        | "of", indicating possession of a thing or relation to a person (wife of, son of, etc) |
| frrz       | ㄣ ㄣ ㄣ      | cup   |
| ichi       | ㄣ ㄣ ㄣ      | upon  |
| ikotlie'   | ㄣ ㄣ ㄣ ㄣ    | to desire, to want  |
| io         | ㄣ ㄣ        | "to", into  |
| ipatle     | ㄣ ㄣ ㄣ ㄣ    | why? For what reason?   |
| jdo        | ㄣ ㄣ ㄣ      | question indicator  |
| kamatli    | ㄣ ㄣ ㄣ ㄣ    | thank you, my thanks  |
| kashakotl  | ㄣ ㄣ ㄣ ㄣ ㄣ  | teapot  |

|                   |                         |   |
|-------------------|-------------------------|---|
| kayotle           | ᠵᠢᠷᠣᠯᠲᠤ                 | beautiful   |
| koetsdievl        | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰ          | teleportation   |
| koetsdrnad        | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | a person trained in teleportation   |
| kon               | ᠵᠢᠷᠤᠲᠤ                  | with  |
| kotl              | ᠵᠢᠷᠤᠲᠤ                  | tea   |
| le                | ᠵᠢᠷᠤᠲᠤ                  | y'all   |
| leo               | ᠵᠢᠷᠤᠲᠤ                  | your (many)   |
| malachtia         | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | circular, round   |
| mazhde'           | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | to suppose, implies lack of certainty   |
| mizhtloyo         | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | pastry  |
| ozdie'            | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | to go   |
| pale'             | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | to greet  |
| pale              | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | greetings!  |
| petlandievl       | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | clairvoyance  |
| petlandrnad       | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | a person trained in clairvoyance  |
| pradievl          | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | telekinesis   |
| pradrie'          | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | to levitate; to move something telekinetically  |
| pradrnad          | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | one trained in telekinesis  |
| preql             | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | city  |
| qich              | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | enough, sufficient  |
| qrazhe            | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | noise   |
| se                | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | he, she, or it  |
| seo               | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | his, hers, or its   |
| shtadievl         | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | telepathy   |
| shtadrnad         | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | a person trained in telepathy   |
| sta               | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | saucer, plate   |
| stial             | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | day   |
| tlacha            | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | afternoon   |
| tlachipale!       | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | good afternoon  |
| tlakoyedievl      | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | awareness   |
| tlakoyedrnad      | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | a person trained in awareness   |
| Tlayotekoyandievl | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | The Psionic Testing Center  |
| tochinqua         | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | a creature resembling a six-legged rabbit, but with the temperament of an African honey badger. |
| tokpa             | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | well, healthy   |
| ve                | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | you   |
| veo               | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | your (singular)   |
| viaj              | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | yes or truth  |
| vrien             | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | hot, heat   |
| ye                | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | they  |
| yekta             | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | good  |
| yeo               | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | their, theirs   |
| ze                | ᠵᠢᠷᠤᠲᠤᠨᠲᠤᠭᠤᠯᠤᠰᠤᠨᠲᠤᠭᠤᠯᠤᠰ | I, me   |



## Appendix A: Writing practice



## Appendix B: Vehicles and Equipment