BEGINNING ZDETL

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THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

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BEGINNING ZDETL

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The Zhodani Language and Cultural Institute (ZLI)

Table of Contents

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 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 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:

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

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

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

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

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

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

ᚱ *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] <ins>Google Translate</ins> – 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:

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

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

⊓ *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'**

Ⴕ *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**;

Ⴀ *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

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

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

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

Ⴈ *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 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."

Kenkali - family
ㄥㅊㄱㄥㅉ𝔪ㅅ

Kenkalitzi - household
ㄥㅊㄱㄥㅉ𝔪ㅅㄷㄱㅅ

Boy	Man	Woman	Girl
Driefri	Shtiefri	Ziefri	Choqi
Brother	Father	Mother	Sister
Driefrabr	Shtiefrabr	Ziefrabr	Choqabr
Son	Husband	Wife	Daughter
Driefrzin	Shtiefrnam	Ziefrnam	Choqzin
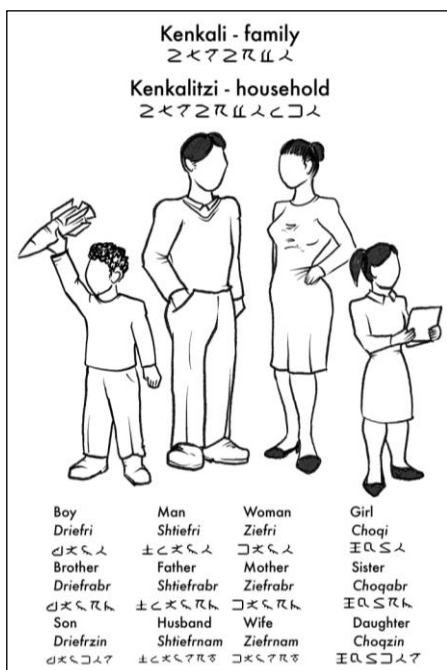
Driefri – boy   **Driefrabr** – brother   **Driefrzin** – son
Choqi – girl   **Choqabr** – sister   **Choqrzin** – daughter
Shtiefri – man   **Shtiefrabr** – father   **Shtiefrnam** – husband
Ziefri – woman   **Ziefrabr** – mother   **Ziefrnam** – wife
-**abr** – "family member"   **-zin** – "child of"   **-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 "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

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.
KrilIA 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.

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

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
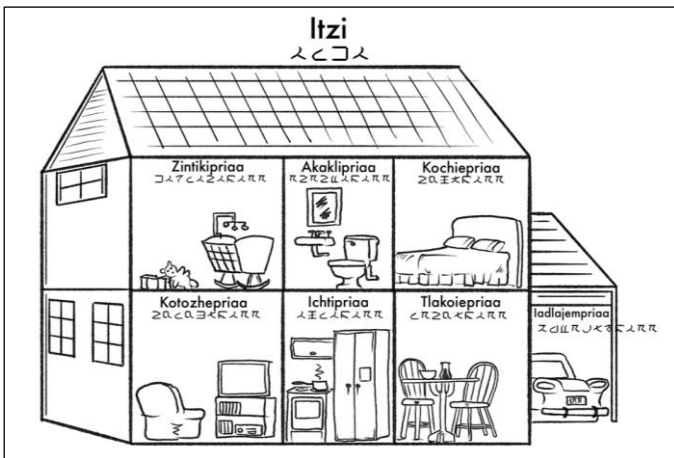
Itzi yzqia kenkali Tliaqrnad.
Klachti priaa choktas itzi: zinkikipriaa, akaklipriaa, kochlepriaa, kotozhepriaa, ichtipriaa, iazh tlakoiepriaa.
Akom tlakolepriaa tlakolia kenkali.
Akom kochiepriaa kochia ke chefrnam.
Akom zintikipriaa kochia ke chefrzin.
Alir itzi iqia iadlajempriaa. Akom iadlajempriaa iqia iadlajem.

Vocabulary

akom	ᲠᏗᎿᎧ	inside, within, in
alir	ᲠᏍᎪᎵ	outside, without, external to
		gender-inclusive/exclusive
chi-	ᎢᎢ*	prefix
chikakenmiztli	ᎢᎢᏗᎧᎢᎧᏧᎧᎿᏗᎧᎢ	cat
chokte'	ᎢᎪᏗᎢᎧˆ	to contain, to have
choqabr	ᎢᎪᏚᎧᎧ	sister
choqi	ᎢᎪᏚᎢ	girl
choqzin	ᎢᎪᏚᏧᎢᎧ	daughter
driefrabr	ᎪᎢᏍᎧᎧ	brother
driefri	ᎪᎢᏍᎢ	boy
driefrzin	ᎪᎢᏍᏧᎢᎧ	son
drieftiki	ᎪᎢᏍᎢᎢᎪᎢ	baby boy
fevranzh	ᏍᎧᏋᎪᎧᎧᎠ	book
iadlajem	ᎢᎧᎪᎵᎧᎤᎧᎧ	sky car
iadlajemtiki	ᎢᎧᎪᎵᎧᎤᎧᎧᎢᎢᎪᎢ	compact sky car
iazh	ᎢᎧᎠ	also, too
ibro	ᎢᏅᎪ	egg
ikatike'	ᎢᎧᎧᎢᎢᎪᎧˆ	to stand
iqe'	ᎢᏚᎧˆ	to be
itzi	ᎢᎢᏧᎢ	house, home
kafi	ᏗᎧᎧᎢ	coffee
katzitlane'	ᏗᎧᎢᏧᎢᎢᎪᎧᎧᎧˆ	to pull
ke	ᏗᎧ	definite article "the"
kenkali	ᏗᎧᎧᏗᎪᎵᎢ	family
kenkalitzi	ᏗᎧᎧᏍᎧᎪᎵᎢᎢᏧᎢ	household
klachti	ᏗᎧᎢᎢᎢ	six
kochie'	ᏗᎪᎢᎢˆ	to sleep
kopeche'	ᏗᎪᏅᎧᎢᎢˆ	to push
koqie'	ᏗᎪᏚᎢˆ	to listen
kotozhe'	ᏗᎪᎢᎪᎠᎧˆ	to sit
miztlie'	ᎧᎢᏧᎢᎧˆ	to ride
mochite'	ᎧᎪᎢᎢᎧˆ	to read
nad	*ᏧᎧᎪ	person who

13

nam	∗ㄱ九ろ	spouse of
niloze'	ㄱ人𝐴ᗩコ�períㄥ^	to talk
noetzhite'	ㄱᗩㅊㄑㅌㅅㄑ^	to climb
oliane'	𝐴𝐴ㅅ九ㄱㅊ^	to swim
priaa	ㄷㅐㅅ九九	a room
qiloe'	ㄥㅅ𝐴ᗩㅊ^	to paint
shtiave'	±ㄑㅈㄓㅊ^	to think
shtiefrabr	±ㄑㅊㄑㄤㅋ	father
shtiefri	±ㄑㅊㄑㅅ	man
shtiefrnam	±ㄑㅊㄑㄱ九ろ	husband
tie'	ㄑㅊ^	to throw
tikizin	ㄑㅅ⊇ㅅ⊐ㅅㄱ	infant, small child
tlakole'	ㄴ九⊇𝐴𝐴ㅊ^	to eat
tlapae'	ㄴ九ㄷ九ㅊ^	to drink
tlekoni	ㄴㅊ⊇𝐴ㄱㅅ	animal
tliaqre'	ㄴㅈㄥㅊ^	to grind grain
yanae'	∪九ㄱ九ㅊ^	to hide
yzqe'	∪⊐ㄥㅊ^	behold, look at, observe
zhdazhe'	⊒九ㅌㅊ^	to catch
ziatl	⊐ㅅ九ㄴ	table
ziefrabr	⊐ㅊㄤㅋ	mother
ziefri	⊐ㅊㄤㅅ	woman
ziefrnam	⊐ㅊㄤㄱ九ろ	wife
zin	∗⊐ㅅㄱ	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 Three: Akom ke apriaa

In the room

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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 (-ᴦ)**:

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 (-ᴗ)** 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

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[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 (ゴ大) I, me   **ve** (ᑎ大) You (singular)   **se** (⊥大) he, she, or it
de (ᗡ大) us, we   **le** (ᕐ大)You (collective)   **ye** (∪大) they

A seventh pronoun exists – zhe (∃大) – 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 (-大)**:

mochite' – ᗡ瓦王人ㄴ大ˊ – 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' - 人≦大ˊ – 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 (ᄌᗡ)** and **itetl** (人ㄴ大ㄴ). 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** (ᴗ⊲ᴖ) 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ᑌ) = *yes* or *truth*;

chak (王尺≤) = *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.

More Correlative Pro-Forms

itetl (スᑕ𝄪ᶜ) – what/which thing;

inintetl (スアスアᑕ𝄪ᶜ) – 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 (ㅅ‌Ը‌王‌ㄴ‌ㅅ) – what kind/type of

ininochti (ㅅ‌ㄱ‌ㅅ‌ㄱ‌Ը‌王‌ㄴ‌ㅅ) 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.)

ㄴ‌王‌ㅅ‌ᴚ
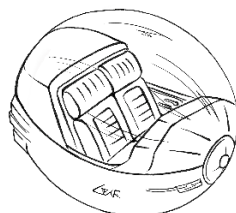
Possessive Phrases

In Anglic, the possessive form of a noun appends "**'s**" to the word. In Zdetl, no such form exists. Instead, the word **dra** (ⴷ‌ᴚ) 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** (ᗡᚷᚱᑫ), 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** (ᗱᚱᚵᘯᐸᚱᗡ), 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** (ᗷᚲᚵᚎᚷᚱᚽ). **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** (ᗱᗡᚺᚽᗡᚷᑫ). 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	ᚽᚱᚵᚱᚲ	Aspirant
Jdistebr	ᗟᗡᚾᗝᚲᚽᚹ	Wellborn
Viestlas	ᑫᚎᗝᚲᚱᗝ	Highborn
Zhobrtlasche'	ᗱᚺᚽᚲᚱᗝᚎᐸ	Noble Born
Preblshienchiashav	ᚽᚲᚺᚎᚎᚷᚎᚾᗝᚱᑫ	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	±�ↄℛⅆ✕٩	Telepathy
pradievl	�ↅℛⅆ✕٩	telekinesis
koetsdievl	⊇ᴧ✕�ↄⅆ✕٩	teleportation
petlandievl	�ↅ✕�ↄℛ⇁ⅆ✕٩	Clairvoyance
tlakoyedievl	�ↄℛ⊇ᴧᴗ✕ⅆ✕٩	awareness
zhdavadievl	⧢ℛ٩ℛⅆ✕٩	precognition

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

Shtadrnad (±�ↄℛⅆ⇁ℛⅆ) a person trained in telepathy
Pradrnad (�ↅℛⅆ⇁ℛⅆ) a person trained in telekinesis
Koetsdrnad (⊇ᴧ✕�ↄⅆ⇁ℛⅆ) a person trained in teleportation
Petlandrnad (�ↅ✕�ↄℛ⇁ⅆ⇁ℛⅆ) a person trained in clairvoyance
Tlakoyedrnad (�ↄℛ⊇ᴧᴗ✕ⅆ⇁ℛⅆ) a person trained in awareness
Zhdavrnad (⧢ℛ٩⇁ℛⅆ) 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.

⊥★Ω Ξℛℤ⅄Ⅲ⅄Ω Ξ⅄Ⅲℐⅽℤ ⊃★⊃Ω
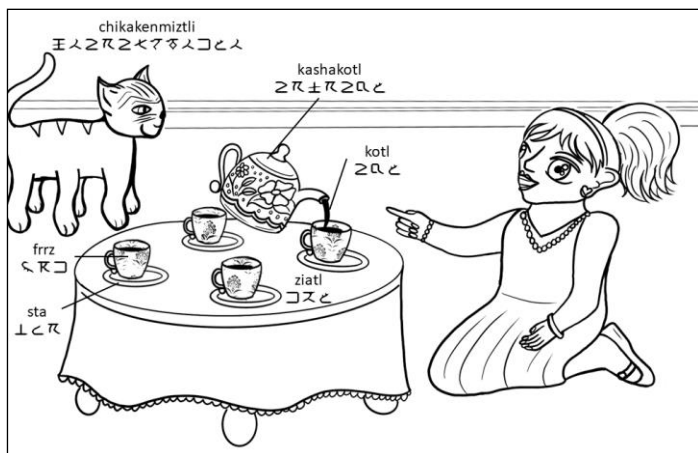
Reading

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!

23

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	ʀᗱᴀ⊥ᘿᘿ⅄ʀᛙ	tomorrow
amanstial	ʀᗭʀᘐ⊥ᘿᘿ⅄ʀᛙ	today
apaz	ʀᛘʀᗰ	in front of
chak	ᴢʀᗱ	no or false
chakili	ᴢʀᗱ⅄ᛙ⅄	toy
chaoqia	ᴢʀᴀ�ᗱ	cozy, snug
chilite'	ᴢ⅄ᛙ⅄ᘿᛕˆ	to play, to play with something
de	ᘬᛕ	we
deo	ᘬᛕᴀ	our, ours
deva	ᘬᛕᑫʀ	to be required to; must do
dievl	ᘬ⅄ᛕᑫ	psionics
dlenchiepr	ᘬᛕᘐᴢᗱᴋ	Intendant
dra	ᘬʀ	"of", indicating possession of a thing or relation to a person (wife of, son of, etc)
frrz	ᑫʀᗰ	cup
ichi	⅄ᴢ⅄	upon
ikotlie'	⅄ᗱᴀᘿᛙᛕˆ	to desire, to want
io	⅄ᴀ	"to", into
ipatle	⅄ᛘʀᘬᛕ	why? For what reason?
jdo	ᗘᘬᴀ	question indicator
kamatli	ᗱʀᗭʀᛕ⅄	thank you, my thanks

24

kashakotl	⊇ᴚ±ᴚ⊇ᴖᶜ	teapot
kayotlie	⊇ᴚ∪ᴖᶜᵡ	beautiful
koetsdievl	⊇ᴖᵡᶜ◁ᵡ의	teleportation
koetsdrnad	⊇ᴖᵡᶜ◁ᠵᴚ◁	a person trained in teleportation with
kon	⊇ᴖᠵ	
kotl	⊇ᴖᶜ	tea
le	⒧ᵡ	y'all
leo	⒧ᵡᴖ	your (many)
malachtia	ᢒᴚ⒧ᴚ王�ↅᶜᴚ	circular, round
mazhde'	ᢒᴚᴲᵡˆ	to suppose, implies lack of certainty
mizhtloyo	ᢒↅᴲᶜᴖ∪ᴖ	pastry
ozdie'	ᴖᴶ◁ᵡˆ	to go
pale'	ᜐᴚ⒧ᵡˆ	to greet
pale	ᜐᴚ⒧ᵡ	greetings!
petlandievl	ᜐᵡᶜᴚᠵ◁ᵡ의	clairvoyance
petlandrnad	ᜐᵡᶜᴚᠵ◁ᠵᴚ◁	a person trained in clairvoyance
pradievl	ᜐᴚ◁ᵡ의	telekinesis
pradrie'	ᜐᴚ◁ᵡˆ	to levitate; to move something telekinetically
pradrnad	ᜐᴛᴚ◁ᠵᴚ◁	one trained in telekinesis
preql	ᜐᴛᵡ의	city
qich	᠀ↄ王	enough, sufficient
qrazhe	의ᴚᴲᵡ	noise
se	⊥ᵡ	he, she, or it
seo	⊥ᵡᴖ	his, hers, or its
shtadievl	±ᶜᴚ◁ᵡ의	telepathy
shtadrnad	±ᶜᴚ◁ᠵᴚ◁	a person trained in telepathy
sta	⊥ᶜᴚ	saucer, plate
stial	⊥ᶜↄᴚ⒧	day
tlacha	ᶜᴚ王ᴚ	afternoon

25

Word	Script	Definition
tlachipale!	ととᕦ⅄ᘕ⅄ℹ⋌	good afternoon
tlakoyedievl	と⅄Ɀᘕ∪ᘕ⅃ᕱᘕ	awareness
tlakoyedrnad	と⅄Ɀᘕ∪ᘕ⅃ᕱ⅄⅃	a person trained in awareness
Tlayotekoyandievl	と⅄∪ᘕ⋌⋌Ɀᘕ∪⅄ᕱ⅃ᘕᕱ	The Psionic Testing Center
tochinqoa	⋌ᘕℹ⅄ᕱᕱᘕ⅄	a creature resembling a six-legged rabbit, but with the temperament of an African honey badger.
tokpa	⋌ᘕᔓᕦ⅄	well, healthy
ve	ᕱ⋌	you
veo	ᕱ⋌ᘕ	your (singular)
viaj	ᕱᘉ∪	yes or truth
vrien	ᕱ丌⋌ᕱ	hot, heat
ye	∪⋌	they
yekta	∪⋌Ɀ⋌⅄	good
yeo	∪⋌ᘕ	their, theirs
ze	⊐⋌	I, me
zeo	⊐⋌ᘕ	mine, my
zhdanstial	ᕱ⅄ᕱ⊥⋌ᘕ⅄ℹ	a solar day on Zhdant, about 27.5 hours
zhdavadievl	ᕱ⅄ᕱ⅄⅃ᘕᕱ	precognition
zhdavrnad	ᕱ⅄ᕱᕱ⅄⅃	a person trained in precognition
zhdobrdievl	ᕱᕱᕦ⅃ᘕᕱ	Noble
ziatl	⊐ᘕ⅄と	table

Exercises

Translate from Anglic to Zdetl:

Translate from Zdetl to Anglic:

Lesson Four: Ke preql iazh iatlepcha

The City and the Countryside

ㄥㄑ ㄥㄑㄥ ㄥㄖ ㄥㄥㄑㄥㄖㄖ

Mr. Tliaqrnad and his daughter Kieko go to the city. While there, they have a picnic in the park.

mizh (�) – cloud
iadla (ㄥㄑㄈㄖ) – sky
abavnomaki (ㄖㄥㄖㄈㄥㄖㄥㄥ) – truck
iadlajem (ㄥㄈㄈㄖㄥㄑㄥ) – sky car

preql (ㄥㄑㄥ) – city

qietsfatilia (ㄥㄑㄥㄑㄖㄑㄥㄈㄖ) – motorcycle

dranzh (ㄈㄖㄥㄖ) – sun
jdatl (ㄈㄈㄖㄥ) – mountain
otlatl (ㄑㄥㄖㄥ) – road

mantlachjem (ㄥㄖㄥㄥㄖㄈㄥㄥ) – ground car
akopaticha (ㄖㄥㄑㄥㄖㄥㄥㄥㄖ) – monorail, train
zhdiechtlatl (ㄈㄥㄥㄥㄖㄥ) - forest
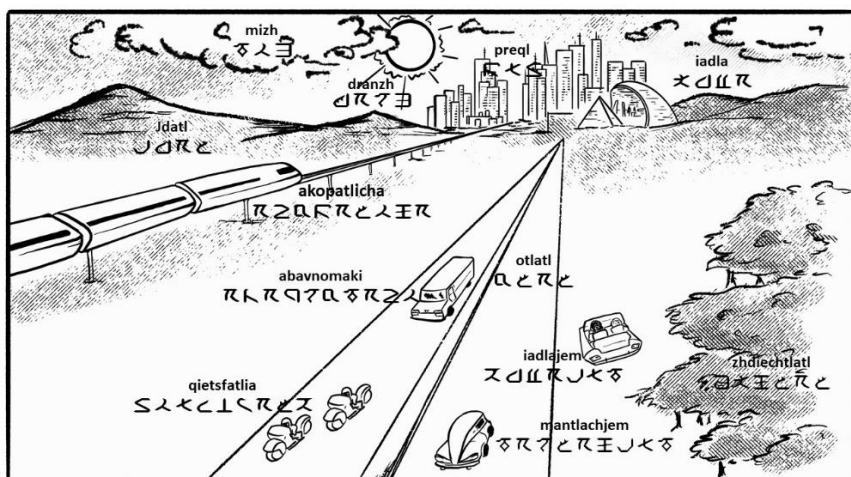
Ke iatepcha zochia ke ke tlacha. Pantle iqia otlatl. Fevre iqia akopaticha. Ochi ke otlatl iqia qietsfatilao, mantlachjem, iazh abavnomaki. Kapan ke otlatl iqia iadlajem. Kapan ke zhdiechtlatl iqia ke iadlajem. Akom ke jdatlo iqia ke preql. Kapan iqia ke dranzh. Apaz ke dranzh iqia mizh. Akom ke iadla iqia ke dranzh iazh ke mizho. Ai ke preql oyanqia ke otlatl iazh ke akopaticha.

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** (-ᘿ):

kayotla (ᗡᛕᑌᑕᘿᛕ) beautiful

qich (ᔕᗱᗉ) sufficient

yekta (ᑌᖡᗡᘿᛕ) good

pradievl (ᖯᛕᗡ᙭ᗉ) telekinesis (n)

kayotle (ᗡᛕᑌᑕᘿᖡ) beautifully

qiche (ᔕᗱᗉᖡ) sufficiently

yekte (ᑌᖡᗡᘿᖡ) well

pradievle (ᖯᛕᗡ᙭ᗉᖡ) 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.
ᗡᖡ ᔕᖡᕠᛕᗠᗘᗉᗱᗉᘔ ᗘᕡᗈᘿᗱᗉᗘ ᗡᖡ ᒍᘿᔕᛕᗔ*
The mother reads the book.

Ke ziefrabr iqia Ma Tliaqrnad.
ᗡᖡ ᒍᘿᔕᘿ ᗱᔕᗘ ᗘᛕ ᗉᗘᕡᗗᛕᗡ*
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.

More Correlative Pro-Forms

izhia (ㅅㅋㅈ) – where? What place?

ininzhia (ㅅㄱㅅㄱㅋㅈ) – there, that place

Izhie vidlia ve?
ㅅㅋㅈ �ىㅅ⌒ﺍﺍㅈ �ى�/
Where do you live?

Ininzhie vidlia ze.
ㅅㄱㅅㄱㅋㅈ �ىㅅ⌒ﺍﺍㅈ ㄱㅊ*
I live there.

Izhie iqia se?
ㅅㅋㅈ ㅅㅤㅈ ⊥ㅊ/
Where is he (she, it)?

Ininzhie iqia se.
ㅅㄱㅅㄱㅋㅈ ㅅㅤㅈ ⊥ㅊ*
He (she, it) is there.

iqenta (ㅅㅤㅊㄱㄷﻼ) – how? What way?

ininqenta (ㅅㄱㅅㄱㅤㅊㄱㄷﻼ) – in that way, thusly

Iqenta chilitia le?
ㅅㅤㅊㄱㄷﻼ ﻲㅅﺍﺍㅅㄷㅈ
ﺍﺍㅊ/
How do they play?

Ininqenta chilitia le.
ㅅㄱㅅㄱㅤㅊㄱㄷﻼ ﻲㅅﺍﺍㅅㄷㅈ
ﺍﺍㅊ*
They play like that (thus, thusly).

Iqenta liebia se?
ㅅㅤㅊㄱㄷﻼ ﺍﺍㅈﻻㅈ
⊥ㅊ/
How does he work?

Ininqenta liebia se.
(ㅅㄱㅅㄱㅤㅊㄱㄷﻼ ﺍﺍㅈﻻㅈ ⊥ㅊ*
He works that way.

Iqenta miqania se?
ㅅㅤㅊㄱㄷﻼ ㅎㅅㅤﻼㅈㅈ
⊥ㅊ/
How does it move?

Ininqenta qietse miqania se.
ㅅㄱㅅㄱㅤㅊㄱㄷﻼ ㅤㅊㄷㅊ
ㅎㅅㅤﻼㅈㅈ ⊥ㅊ*
It moves so quickly.

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

Chakiqia se ichakipreql ininqenta Dlolprikl.
ﻲﻼㅈㅅㅤㅈ ⊥ㅊ ㅅﻲﻼㅈㅅㄽㅌㅤ ㅅㄱㅅㄱㅤㅊㄱㄷﻼ
⌒ﻼﺍﺍㄽㅈㅅ ﺍﺍ*
It is not a large city like Dlolprikl (The capital city of Zhdant).

Chak chilitia se ininqenta ve.
ﻲﻼㅅ ﻲㅅﺍﺍㅅㄷㅈ ⊥ㅊ ㅅㄱㅅㄱㅤㅊㄱㄷﻼ ㄱㅊ
He does not play like you.

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

Chakiqia Tchipl iqenta ichiaki ininqenta iadlajem.
ㅌㄺㄥㅅㄥㅈ ㄷㅌㅅㄼ ㅅㄥ�succeed ㅅㅌㄥㄥㅅ ㅈㄷ𝚍𝚖ㄼㅇㅅㄼㆆ*
A Tchipl is not **as** big **as** a sky car.

Chakiqia chikakenmiztli iqenta tlayeia ininqenta tochinqoa.
ㅌㄺㄥㅅㄥㅈ ㅌㅅㄥㄼㄥㅋㆆㅅㄓㄷ𝚍ㅅ ㅅㄥㅋㄿㄼ
ㄷㄺㄧㅋㅈ ㅅㄿㅅㄿㄥㅋㄿㄼ ㄷ𝛼ㅌㅅㄿㄥ𝛼ㄼ*
A chikakenmiztli is not **as** fierce **as** a tochinqoa.

More Prefixes and Suffixes
ICHAKI- (ㅅㅌㄺㄥㅅ-)

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

fevranzh	ichakifevranzh
ㄥㅋㅇㅠㄺㄿㅌ	ㅅㅌㄺㄥㅅㄥㅋㅇㅠㄺㄿㅌ
A book	A huge book, a tome
jem	ichakijem
ㅇㅋㆆ	ㅅㅌㄺㄥㅅㅇㅋㆆ
A car	A limousine
zhdiech	ichakizhdiech
ㅌㄦㄼ	ㅅㅌㄺㄥㅅㅌㄦㄼ
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** (ㄺㅌㄥㅅㄥㄼㄿㅋㅌㅋㄺ) – *refrigerator*, and **ashashtiablnefa** (ㄺㅌㄺㅌㄥㄥㅈㅋㄿㅋㅌㅋㄺ) – *freezer*. Literally, these mean "cold box" and "very cold box" respectively.

-TLATL (-ㄥㄺㄥ)

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

jdatl	jdatltlatl
ㅇㄼㄺㄥ	ㅇㄼㄺㄥㅌㄺㄥ
a mountain	A mountain range
zhdiech	zhdiechtlatl
ㄼㅋㅌ	ㄼㅋㅌㅋㄺㄥ
A tree	A forest
fevranzh	fevranzhtlatl
ㄥㅋㅇㅠㄺㄿㅌ	ㄥㅋㅇㅠㄺㄿㅌㅌㅋㄺㄥ
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 (-ꝛ ꝗ).** You will want to practice the pronunciation of this suffix often.

Ai ve akostial kiloře ze.
ꝛλ ꝗꝗ ꝛ⊇ꝗ⊥ϲλꝛ⍊ ⊇λ⍊ꝗꝛꝗ ⊐ꝗ*
I will write to you tomorrow.

Tlakoře ketlachia[17] de.
ϲꝛ⊇ꝗꝛꝗ ⊇ꝗϲꝛ∃⊅ �1ꝗ*
We will eat this afternoon.

Drekr kestial ezhieře se.
�1ꝗ⊇ ⊇ꝗ⊥ϲλ⍊ ꝗ∃ꝛꝗ ⊥ꝗ*
She will visit the doctor today.

Jdo kayotlie iqře ze?
ꝰ1ꝗ ⊇ꝛꝰꝗϲꝗ λ⊆ꝛꝗ ⊐ꝗ/
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 (-ꝗ).**

Ai ye iqinstial kiloie ze.
ꝛλ ꝰꝗ λ⊆λ⊇⊥ϲλ⍊ ⊇λ⍊ꝗꝗ ⊐ꝗ*
I wrote to you yesterday.

Kechapani ketlachie de.
⊇ꝗ∃ꝛꝛꝛ⊇λ ⊇ꝗϲꝛ∃ꝗ ꝙꝗ*
We ate this morning.

Drekr iqinstial ezhie se.
ꝙꝗ⊇ λ⊆λ⊇⊥ϲλ⍊ ꝗ∃ꝗ ⊥ꝗ*
She visited the doctor yesterday.

Kochie se.
⊇ꝗ∃ꝗ ⊥ꝗ*
He slept.

Ke Preql
ᗡᚲ ᚱᚲᧈ

zhdobrdievlitzi (ᗡᏇ𝖼ᗭᚷᚲᏋᚷᚲᏟᚷᚲ) – palace, mansion, Noble's residence
ichtiozhie (ᚷᚲᗮᚲ𝖼Ꮗᗡᗴᚲ) – path

itztikio (ᚲᏟᗡᚲᚷᚲᗴᚲᏇ) – small houses

jem (ᗌᚲᗧ) – car
kialoyan (ᗧᚲᏇᏇᗴᏇ) – train station

Tlayotekoyandievl
(ᚲᚱᗴᏇᚲᏟᚲᗴᏇᗴᚱᚷᗭᚲᚲᚷ) – Psionic Testing Center

tepek (ᚲᚲᚱᚲᗴ) – public park
preqlkoyan (ᚱᚲᧈᗴᏇᗴᚱᚷ) – city center
chalanzhie (ᗴᚱᏇᚱᚷᗴᚲ) – tunnel
Tchipl (ᚲᗴᚲᚱ) – taxi
zhavrjem (ᗴᚱᚷᗌᚲᗧ) – bus
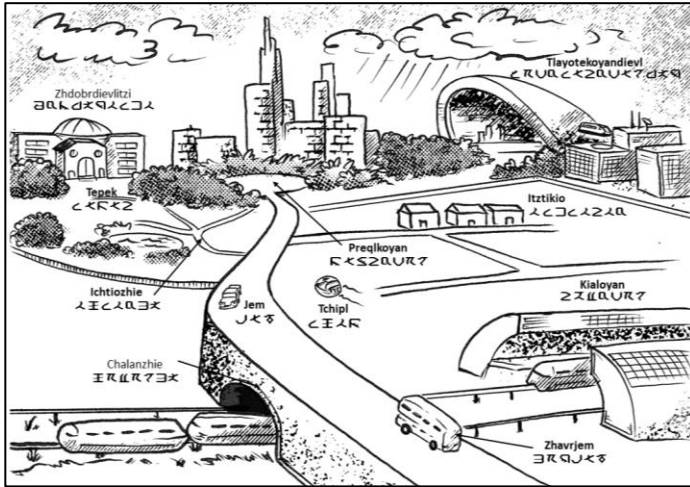
Tlapaka ke preql zochia ke tlanshia. Chak ichakipreql ininqenta Zhdantpreql iqia se; qin preqltiki iqia se. Ai ke preqlkoya oyanqia ke otlatlatl. Fevre ke otlatlatl iqia tepek. Tlo ke tepek oyanqia ozhda ichtiozhieo. Edre ke tepek iqia ke Zhdobrdievlitzi. Jdele ke otlatatl iqia ozhda otlatltikio aia 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.

Chtiachi ᛁᛎᛩᛁᛩ
Zhochtila ᛡᚨᛠᛩᛩᛁ�
Ichtiozhie ᛁᛞᛩᚨᛩᛔ
Achazhatli ᛩᛁᛩᛩᛁᛩᛩ
Kanatli ᛋᛩᛩᛩᛩᛩ

Tepozhachtio ᛩᛦᛩᚨᛩᛩᛩᚨᛩᚨ
Kozhitl ᛋᚨᛩᛩᛩ
Tlapakalanch ᛩᛩᛩᛩᛋᛩᛩᛩᛩ
Kliamanali ᛩᛩᛩᛩᛩᛩᛩᛩ
Achtalili ᛩᛁᛩᛩᛩᛩᛩ
Choazoitli ᛩᚨᛩᛩᛩᛩᛩ

Vocabulary

abavnomaki	ᚱᚽᚱᏎᏋᚨᚼᚱᒪ人	truck
achazhatli	ᚱⲎᕒᚱ�	reeds, pond grass
ai	ᚱ人	to, unto
akopatlicha	ᚱᒪᚨᚱ522人Ⲏᚱ	monorail, train
akostial	ᚱᒪᚨ⊥22�	tomorrow
amanstial	ᚱ᛫ᚱᏋ⊥22�	today
ashashtiablnefa	ᚱⲎᚱⲎ22ᚱᏋᛣᚽᚱ	freezer
ashtiablnefa	ᚱⲎ22ᚱᏋᛣᚽᚱ	refrigerator
ayoaka	ᚱᏌᚨᚱ5ᚱ	pleasant
chapani	ⲎᚱᚱᚱᏋ人	morning
chekte'	Ⲏᛣ5ᛣ^	to pack
choazoitli	ⲎᚨᚱᏌᚨ᛫52	bush
chokotecho	Ⲏᚨ2ᚨ᛫ᛣⲎᚨ	bread
chtiachi	Ⲏ2Ⲏ人	park bench
dievldrekr	ᚦᏎᚦᛣ5	psionicologist
dranzh	ᚦᚱᏋᕒ	sun
drekr	ᚦᛣ5	doctor, physician
edre	ᛣᚦᛣ	near
ezhie'	ᛣᕒᛣ^	to visit
fevr	ᚳᛣᏎ	left
iadla	2ᚦ�ᚱ	sky
iazde	2ᚦᛣ	apple (the Zhodani version)
ichaki-	人Ⲏᚱ5人^	very large
ichtiozhie	人Ⲏᛣᚨᕒᛣ	path
iepri	ᛣᚱ人	after
ikotle'	人2ᚨᛣᛣ^	to want something
ininqenta	人ᏋᏋ5ᛣ2ᛣᚱ	thusly, so
ininzhia	人ᏋᏋᕒ2	there, that place
ipatle	人ᚱᚱᛣᛣ	for what reason/why
iqenta	人5ᛣ2ᛣᚱ	how?
iqinstial	人5Ꮛ⊥22�	yesterday
izhia	人ᕒ2	where?

36

jdatl	ᴜᴄᴚᴇ	mountain
jdel	ᴜᴄᴋ⒧	right
jem	ᴜᴋᴆ	car
kanatli	ᴢᴚᴣᴚᴇᴌ	ducks
kapan	ᴢᴚᴋᴚᴣ	overhead, above
kiloe'	ᴢᴌ⒧ᴏᴋˆ	to write
kliamanali	ᴢᴢᴆᴚᴣᴚ⒧ᴌ	toy boat
kozitl	ᴢᴏᴄᴌᴇ⒧	leaf
mantlach	ᴆᴚᴣᴇᴚ⩫	ground
mantlachjem	ᴆᴚᴣᴇᴚ⩫ᴜᴋᴆ	ground car
miche'	ᴆᴌ⩫ᴋˆ	to do (something)
miqane'	ᴆᴌᴤᴚᴣᴋˆ	to move
mizh	ᴆᴌ⧓	cloud
niedl	ᴣᴈᴋᴇ	for, in order to, for the purpose
otlatl	ᴏᴇᴚᴇ	road
oyanqe'	ᴏᴜᴚᴣᴤᴋˆ	to travel
oyanqrnad	ᴏᴜᴚᴣᴤᴣᴚᴄ	A traveller
ozhda	ᴏ⧓ᴚ	many
pantle	ᴋᴚᴣᴇᴋ	in the middle
preql	ᴋᴋᴤ	city
qietsfatilia	ᴤᴈᴇᴄᴚᴄᴌ⒧ᴚ	motorcycle
qin	ᴤᴌᴣ	only, merely
shtiavldrekr	⩫ᴄᴈᴐᴄᴋᴢ	psychologist
tepozhachtio	ᴄᴋᴋᴏ⧓ᴚ⩫ᴄᴌᴏ	bicycle
tlacha	ᴇᴚ⩫ᴚ	afternoon
tlanshia	ᴇᴚᴣ±ᴈ	a picture
tlapaka	ᴇᴚᴋᴚᴢᴚ	a fragment or piece
tlapkalanch	ᴇᴚᴋᴢᴚ⒧ᴚᴣ⩫	picnic lunch
-tlatl	₋ᴇᴚᴇ	a group of
tlo	ᴇᴏ	through (preposition)
vidle'	ᴐᴌᴇᴋˆ	to live
zhdiech	⧓ᴈ⩫	tree
zhdiechtlatl	⧓ᴈ⩫ᴇᴚᴇ	forest
zhedadenzh	⧓ᴋᴄᴚᴄᴋᴣ⧓	cheese

37

zhochtlia	∃Ɑ王とズ	garden
zoche'	コɑ王^	to display

Exercises

Translate from Anglic to Zdetl:

Translate from Zdetl to Anglic:

Lesson Five: Ke Tlayokeyoandievl

The Psionic Center

ᒲᛕ ᛕᚱᘮᘀᒲᛕᚢᘀᚱᛈᘎᛕᛃ

tlamatzinad	ᛕᚱᛃᚱᛕᘒᘎᛃᛕᚱᛃ	physician
kokochinad	ᒲᘀᒲᘀᘒᛁᛏᛈᚱᛃ	patient
dlenchiepr	ᛃᛕᛈᛁᛁᛕᚠ	Intendant
chakilijem	ᛁᚱᒲᛕᛏᛖᛏᛃᛕᛞ	toy car
ichtotlzdiaq	ᛖᛁᛕᘀᛕᛃᛁᛜ	eye chart
nakazna	ᛈᚱᒲᚱᛁᛈᚱ	block, cube
iadlayotl	ᛜᛃᛖᚱᘮᘀᛕ	Airplane
kolitzlinad	ᒲᘀᛖᛏᛕᛁᛁᛖᛏᛈᚱᛃ	scribe
kochyan	ᒲᘀᛁᘮᚱᛈ	door
ololi	ᘀᛖᘀᛖᛏ	ball
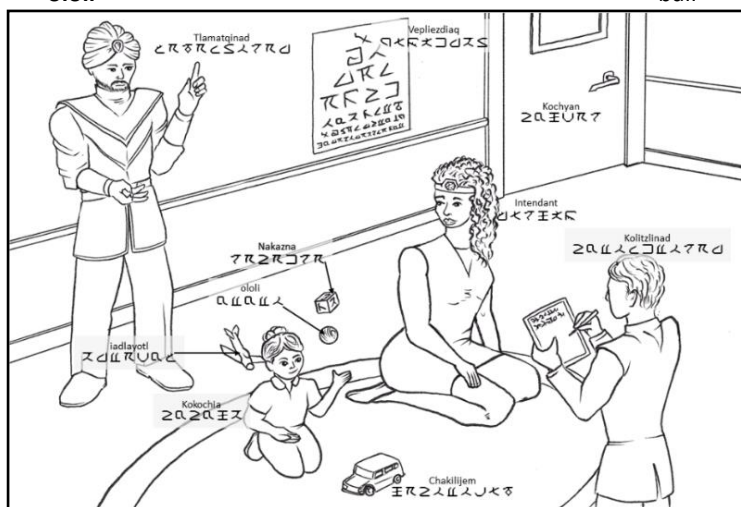
Ke dievlmachilipriaa akom ke Tlayokeyoandievl zochia ke tlacha. Kieko chtia dievle ke tlamatzinad chochitle. Iazh yokolitzo shtadievle tlania zhi' ke kolitzlinad. Chakilio chilitia pradrie Kieko. Ololi, nakazna, iazh iadlayotl pradria se. Jdo Kieko kotozhia izhia? Ichi pechtl kotozhia se. Jdo alir se 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** (ᴦ人) 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.
⊥ㅊ ⊇ᴦㄹᴦ⊇ㅊ 人⊂⊐ㅊ*

Se ozdie **aitzie**.   He went home.
⊥ㅊ �ᴀ ᴦ人⊂⊐ㅊ*

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

aiapaz	ᴦ人ᴦᴋᴦ⊐	forwards
Aivel	ᴦ人ᴬㅊᴘ	backwards
Aizhin	ᴦ人ᴱ人ᴗ	upwards
Aizintla	ᴦ人⊐人ᴗㄹᴦ	downwards
Aiok	ᴦ人ᴀ⊇	sideways
Aifevr	ᴦ人ᴄㅋᴬ	leftward
Aijdel	ᴦ人ᴜᴅㅊᴘ	rightward
Aimitl	ᴦ人ᴆ人⊂	northward
Aisejd	ᴦ人⊥ㅊᴜᴅ	eastward
Aichapa	ᴦ人ᴲᴦᴋᴦ	southward
Aifev	ᴦ人ᴄㅋᴬ	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 (ᐅᐊ) 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 (ᐅᐊ�) when we mean *from in* or *out of*, in Zdetl we use TAJ (ᐸ9ᗐ) 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** (ᐊ) 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 garage.	Ke itzieiadlajem koetsie se.

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** (ᐄ9).

Chedle' (ᚹᐊᐁᐊˆ) to guard Chedlzhda! (ᚹᐊᐁᐄ9) guard!
Pradrie' (ᐅ9ᐁᚷˆ) to move something, telekinetically Pradrizhda! (ᐅ9ᐁᚷᐄ9) move (that) telekinetically!
Tlakole' (ᐸ975Ꮩᐊˆ) to eat Tlakolzhda! (ᐸ975Ꮩᐊᐄ9) 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.

More Correlative Pro-Forms

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

iqez	ᘛᗌᚲᑐ	how many
ininqez	ᘛᐁᘛᐁᗌᚲᑐ	that many
achiqez	ᚱᐂᘛᗌᚲᑐ	every
ayoqez	ᚱᑌᐊᗌᚲᑐ	none
ichaqez	ᘛᐂᚱᗌᚲᑐ	some
ziqez	ᑐᘛᗌᚲᑐ	any amount

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

iad	ᘉᑕ	which person/who?
ininad	ᘛᐁᘛᐁᚱᑕ	that person
achiad	ᚱᐂᘉᑕ	every person
ayoad	ᚱᑌᐊᚱᑕ	no person
ichaad	ᘛᐂᚱᚱᑕ	someone
ziad	ᑐᘉᑕ	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Ⴂ王ㅅㄷㅊˆ	to heal
chochitldievl	王Ⴂ王ㅅㄷⴑㅈⴗ	the psionic discipline of Healing
chochitlnad	王Ⴂ王ㅅㄷⴉㄱⴑ	a healer
tlatzitle'	ㄷㄱⴚコㅅㄷㅊˆ	to have empathy
tlatzitldievl	ㄷㄱⴚコㅅㄷⴑㅈⴗ	the psionic discipline of Empathic Healing
tlatzitlnad	ㄷㄱⴚコㅅㄷⴉㄱⴑ	an empathic healer
notzalitlamazinad	ⴉႶⴚコㄱⴚㅅㄷㄡㄱコㅅⴉㄱⴑ	psychologist
Tavrchedl	ㄷㄱⴑ王ㅊ゙	"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	ᴚ⅄Ǝᴚᴎᴚ	southward
aifev	ᴚ⅄ᶜᴋ⁊	westward
aifevr	ᴚ⅄ᶜᴋ⁊	leftward
aijdel	ᴚ⅄ᴜᴅᴋ�	rightward
aimitl	ᴚ⅄�⅄ᴌ	northward
aisejd	ᴚ⅄ꓕᴋᴜᴅ	eastward
aizintla	ᴚ⅄ꓕ⅄ᴔᴌᴚ	downward
akatl	ᴚᴢᴚᴌ	the band worn by dlenchiepr
chakilijem	Ǝᴚᴢ⅄ꓕꓕ⅄ᴜᴋᴣ	toy car
chamakichoia	Ǝᴚᴣᴚᴢ⅄⅄Ǝᴑᴋˆ	don't worry
chapa	Ǝᴚᴎᴚ	south
cheka	Ǝᴋᴢᴚ	distant
chelie'	Ǝᴋꓕꓕᴋˆ	to be able
chiloti	Ǝ⅄ꓕᴑᴌ⅄	chair
chte'	Ǝᴌᴋˆ	to observe
dievlmachilipriaa	ᴅᴚᴔᴣᴚƎ⅄ꓕꓕ⅄⅄ᴎᴚᴚ	psionic testing room
dlenchiepr	ᴅᴋᴔƎᴋᴎ	Intendant; a minor Noble
etli	ᴋᴌ⅄	heavy
etliyez	ᴋᴌ⅄∪ᴋꓕ	heavier
fenre'	ᶜᴋᴔᴛᴋˆ	to bring
fev	ᶜᴋ⁊	west
iadlayotl	ᴢᴅꓕꓕᴚᴜᴑᴌ	toy airplane
ichite'	⅄Ǝ⅄ᴌᴋˆ	to watch
ichotlzdiaq	⅄Ǝᴑᴌᴢᴅᴢᴝ	eye chart
katile'	ᴢᴚᴌᴋˆ	to need something
katlake'	ᴢᴚᴌᴚᴢᴋˆ	to stay
kentetl	ᴢᴋᴔᴌᴋᴌ	another
kochka	ᴢᴑƎᴢᴚ	bed
kochyan	ᴢᴑƎ∪ᴚᴔ	door
kokochia	ᴢᴑᴢᴑƎᴢ	patient, one who is a patient
kokoyotli	ᴢᴑᴢᴑ∪ᴑᴌ⅄	mouse
koqo	ᴢᴑᴝᴑ	light
makichoe'	ᴣᴚᴢ⅄⅄Ǝᴑᴋˆ	to be worried

46

matlachtie'	ᘐᎡᏋᎡᒪᏋᕝᄉ	to prosper
mitl	ᘐ人Ꮛ	north
nakazna	ᎩᎡᒄᎡᒕᎩᎡ	block; cube
nal	ᎩᎡ𝄖	across
namiqe'	ᎩᎡᘐ人ᒧᕝᄉ	to meet
ok	ᑫᒕ	beside
ololi	ᑫ𝄖ᑫ𝄖人	ball; sphere
oqik	ᑫᒧ人ᒕ	while
pamantli	ᒑᎡᘐᎡ𝟕Ꮛ人	floor
patla	ᒑᎡᏋᎡ	strong
pazklie'	ᒑᎡᒕᒕᄎᄉ	to attempt, try
pechtl	ᒑᕝᏋᏋ	rug
plaz	ᒑᎡᒧ	'xor', implies one condition or the other is true but not both
potle'	ᒑᑫᏋᕝᄉ	to say
qente'	ᒕᕝ𝟕ᒪᕝᄉ	to wear
sejd	⊥ᕝᒍ�	east
shtiaqe'	±ᒪᒄᒕᕝᄉ	to learn
taj	ᒪᎡᒍ	from
tepan	ᒪᕝᒑᎡ𝟕	wall
tiezhotli	ᒪᕝᎍᑫᏋ人	ceiling
tlamachte'	ᏋᎡᘐᎡᎡᏋᕝᄉ	to teach
tlamatqinad	ᏋᎡᘐᎡᒪᒕ人ᎩᎡᗞ	doctor, physician
tlamatrnad	ᏋᎡᘐᎡᒪᕝ𝟕Ꭱᗞ	teacher, instructor
tlane'	ᏋᎡ𝟕ᕝᄉ	to transmit a message
tlatze'	ᏋᎡᒪᒧᕝᄉ	to begin
tloe'	Ꮛᑫᕝᄉ	to run
vri	ᎏ人	too much
yekacha	∪ᕝᒕᎡᏋᎡ	long
yelize	∪ᕝ𝄖人ᒧᕝ	possible, maybe
-yez	*∪ᕝᒍ	comparative suffix
yokolitzo	∪ᑫᒕᑫ𝄖人ᒪᒍᑫ	notes
yolotl	∪ᑫ𝄖ᑫᏋ	easy
yolotle	∪ᑫ𝄖ᑫᏋᕝ	easily

yolotle'	∪ᗡ𝚖ᗡ૮ㅊˆ	to be easy
zan	⊐ᴙ⼂	later
zha	∃ᴙ	now
zhin	∃ㅅ⼂	above
zhinqetse'	∃ㅅ⼂ᔕㅊ૮⊥ㅊˆ	to ascend
zintla	⊐ㅅ⼂૮ᴙ	below

Exercises

48

Lesson Six: Zhinqetstial

Ascension Day

ㅋ人ㄱ⊆ㅊㄥ⊥ㄥㅈ瓜

Discussion: Time 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	ㅋ尺ㄱ⊥ㄥㅈ瓜	Day
Shidr	±人ㄴ	Season of 40 zhdanstial
Chten	王ㄥㅊㄱ	Year of 244 zhdanstial
Teqozdij	ㄥㅊ⊆ㅁ�	Olympiad of 3 chten
Atlteqozdij	尺ㄥㄥㅊ⊆ㅁ�	Triple Olympiad of 9 chten

      Each Zhdanstial is divided into 30 hours (**achan**) of 30 minutes (**pitlik**) each, which in turn have 30 seconds (**zhinzh**).

Zhinzh	ㅋ人ㄱㅋ	Second
Pitlik	尺人ㄥ人ㄷ	Minute of 30 seconds
Achan	尺王尺ㄱ	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, celebrated on the vernal equinox
Viepchaklstial	Moonday, a lunar festival between Atrint and Vrienstial
Dranzhrinatch	Sunlight, the beginning of winter, celebrated on the autumnal equinox
Kazdievlstial	Harvest festival, celebrated between Ataniebl and Ashtiavl
Teqozastial	Olympiad Day, a day added between Ashtiavl and Atpaipr every three years
Atlteqoziastial	Triple Olympiad Day, added after Teqozastial 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. This is not common, however, as a clean transition is considered best for both parents and child.

Appendix A: Table of Affixes

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 (ㄱㅅ)	my	zeo (ㄱㅅㅁ)
we	first person plural	de (ㄷㅅ)	our	deo (ㄷㅅㅁ)
you	second person singular	ve (ㄱㅅ)	your	veo (ㄱㅅㅁ)
y'all	second person plural	le (ㄸㅅ)	y'all's	leo (ㄸㅅㅁ)
he/she/it	third person singular	se (⊥ㅅ)	his/hers/its	seo (⊥ㅅㅁ)
they	third person plural	ye (∪ㅅ)	theirs	yeo (∪ㅅㅁ)
reflexive pronoun	non-specific "one"	zhe (ㅋㅅ)	one's	zheo (ㅋㅅㅁ)
definite article	the	ke (ㄹㅅ)		

Appendix D: IPA Pronunciation Guide

Phoneme	Zdetl	English	IPA
B	↖	Boy	b
BL	↖	BLue	bl
BR	↖	BRown	br
CH	王	CHurch	t͡ʃ
CHT	王〈	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	⊋王	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

54

Q	⊆	Queen	q
QL	⊴	GLad	ql
QR	⊴	GRate	qr
R	Ħ	Raid	r
S	⊥	Sing	s
SH	⊥	SHut	∫
T	⊂	Tool	t
TL	ʑ	TLaloc	tl
TS	ʑ	CaTS	tɕ
V	⊓	Victor	v
VL	⊓	VLand	vl
VR	⊓	Vroom	vr
Y	∪	Yellow	j
Z	⊐	Zing	z
ZH	∃	TreaSure	ʒ
ZHD	⊒	ZHDant	ʒd
A	ʀ	dOck	ɒ
E	ⱪ	gEt	ε
I	人	kIt	ɪ
IA	ⱬ	YAnk	jæ
IE	ⱬ	IAYer	eɪ
O	℧	gO	ō
R (semi)	�968	wORk	ɝ
' (glottal)	^	botT'le	ʔ

55

Appendix E: Prefixes and Suffixes

Appendix F: Exercise Key

Appendix G: Glossary

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For more information about Zdetl, visit the Zhodani Language and Cultural Institute on Facebook (https://www.facebook.com/groups/425408508913687/) or scan the QR code with your smartphone.