Lesson 3: Akom ke apriaa

In the room

ℛℤℚℱ ℤ𐤊 ℛℱⲎ𐤊ℛℛ

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

Adjectives

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

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

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

The adjective does not have to agree with the noun it modifies; in other words, if the noun is plural, the adjective does not have to be made plural by adding **-o (-ℚ)** 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 (ㄱㄥ) I, me   **ve** (ㄑㄥ) You (singular)   **se** (⊥ㄥ) he, she, or it
de (ㄉㄥ) us, we   **le** (ɫ ㄥ)You (collective)   **ye** (∪ㄥ) they

A seventh pronoun exists – zhe (ㅋㄥ) – 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 (-�X)**:

mochite' – ♂ɑ王ㅅㄴㄥˆ – 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' - ㅅ≤ㄥˆ – 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 (ㄗㄉ)** and **itetl** (ㅅㄴㄥㄴ). 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, adding the present tense noun "am" indicates 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** (ꭒⴡⴱ) 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 (ꡯ$\mathcal{Z}$ꢢ) = *yes* or *truth*;

chak ($\mathbb{I}\mathcal{R}\leq$) = *no* or *false*, also used to express negation

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

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

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

Correlative Pro-Forms: -TETL and -OCHTI

itetl ($\measuredangle\subset\measuredangle\mathcal{C}$) – what/which thing;

inintetl ($\measuredangle\mathcal{T}\measuredangle\mathcal{T}\subset\measuredangle\mathcal{C}$) – 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 (ㅅ卟玉ㄴㅅ) – what kind/type of

ininochti (ㅅㄱㅅㄱ卟玉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?)
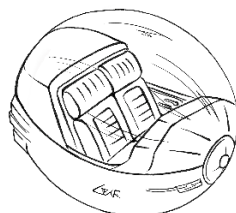
Malachtia ziatl se. (It's a table.)
Tchipl se.[16]

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

ㄴ玉ㅅ阝

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** (◁ℛ) 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** (ᗡᚷᑫ), 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** (ᙁᚱᔙᘓᐸᚱᗡ), 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** (ᗡᐸᔙ王ᚷᚱ). **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** (ᙁᗡᑫᚴᗡᚷᑫ). 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	ᚴᚱᔙᚱᐸ	Aspirant
Jdistebr	ᗡᐧᚸᚱᐸᚼ	Wellborn
Viestlas	ᑫᚸᐸᚱᚸ	Highborn
Zhobrtlasche'	ᙁᑫᚴᐸᚱᚸ王ᐸ	Noble Born
Preblshienchiashav	ᚴᚼ王ᚷᔙ王ᙀᚸᚱᑫ	Princely Born

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

monitored closely by schools, doctors, and the government. Once the child's talents begin to manifest, more rigorous testing is performed. If the child shows significant ability, it is removed from the **zhdant'ad** family and given the status of **dlenchiepr** and adopted out to a **zhdobrdievl** house.
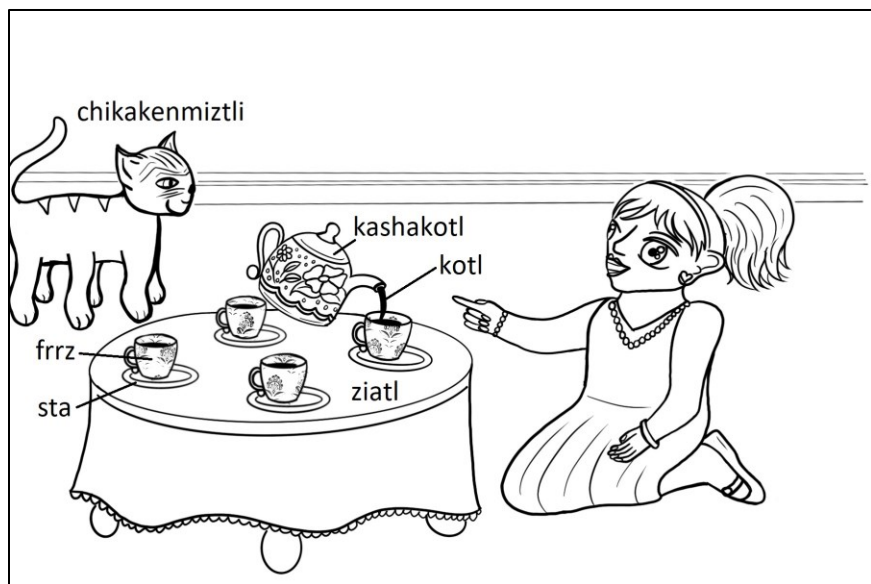
This may seem cruel to outsiders, but in fact it is for the good of both the child and the family. A **zhdant'ad** family simply does not have the resources, skills, or training to safely raise a child whose psionic talents will likely exceed those of the parents. The Zhodani have learned that in such cases, early intervention is critical to both the success of the emerging psion and the health and safety of the biological family. Among **zhdant'ad**, for whom upward nobility is nearly unheard of, having a child elevated to the psionic nobility is a great honor that all aspire to. For the **zhdant'ad** family it is a bittersweet moment, as losing a child is always a stressful time, so the Consulate does everything possible to ease the transition for both family and child. The adoption process is met with ceremony.

shtadievl	±ㄷ尺ᄭㄨ⟨	Telepathy
pradievl	尺ㄭㄨ⟨	telekinesis
koetsdievl	⊃ᘯㄨㄷㄭㄨ⟨	teleportation
petlandievl	尺ㄨㄷ尺ㄱㄭㄨ⟨	Clairvoyance
tlakoyedievl	ㄷ尺⊃ᘯ∪ㄨㄭㄨ⟨	awareness
zhdavadievl	∃尺⟨尺ㄭㄨ⟨	precognition

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

Shtadrnad	±ㄷ尺ㄭㄱ尺ㄭ	a person trained in telepathy
Pradrnad	尺ㄭㄱ尺ㄭ	a person trained in telekinesis
Koetsdrnad	⊃ᘯㄨㄷㄭㄱ尺ㄭ	a person trained in teleportation
Petlandrnad	尺ㄨㄷ尺ㄱㄭㄱ尺ㄭ	a person trained in clairvoyance
Tlakoyedrnad	ㄷ尺⊃ᘯ∪ㄨㄭㄱ尺ㄭ	a person trained in awareness
Zhdavrnad	∃尺⟨ㄱ尺ㄭ	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.

⊥ᛣᑫ ᛏᏒᐁᚴᏺᚴᑫ ᛏᚴᏺᚴᏟᛆ ᐁᛣᐁᑫ

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. Ikatikia 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.

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Zhi'a	Kayotla stial.
Nor	Viay, iqia se. Mizhtloyo ikotlia ve?
Zhi'a	Kamatli. Cha, yzqia Kieko!
Nor	Cha! Kashakotl pradriia se!
Zhi'a	Iqia yekta, jdo?
Nor	Viaj, mazhdia ze.
Ikan Tliaqrnad enters.	
Ikan	Tlachipale, Zhi'a. Tlachipale, Nor. Jdo tokpia vi?
Zhi'a	Tokpia, Kamatli.
Nor	Kon ve Kieko akostial deva ozdia io ke preql.
Ikan	Cha? Ipatle?
Nor	Se izhia ve deva ozdia io Tlayotekoyandievl.

Vocabulary

akostial	ᏒᏄ⊑ᄃ᙭ᏒᏍ	tomorrow
amanstial	ᏒᛥᏒᏇ⊥ᄃ᙭ᏒᏍ	today
apaz	ᏒᏒᏒᄃ	in front of
chak	ᕮᏒᏄ	no or false
chakili	ᕮᏒᏄ᙭Ꮝ᙭	toy
chaoqia	ᕮᏒᏗ≤ᚷ	cozy, snug
chilite'	ᕮ᙭Ꮝ᙭ᄃ᙭ˆ	to play, to play with something
de	ᒍᛷ	we
deo	ᒍᛷᏗ	our, ours
deva	ᒍᛷᏗᏒ	to be required to; must do
dievl	ᒍ᙭ᛷᏗ	psionics
dlenchiepr	ᒎᛷᏇᕮᛤᏆ	Intendant
dra	ᒍᏒ	"of", indicating possession of a thing or relation to a person (wife of, son of, etc)
frrz	ᔉᏒᄃ	cup
ichi	᙭ᕮ᙭	upon
ikotlie'	᙭ᏄᏗᄃ᙭ᛤˆ	to desire, to want
io	᙭Ꮧ	"to", into
ipatle	᙭ᕌᏒᒎᛷ	why? For what

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		reason?
jdo	�∪ᑯᘅ	question indicator
kamatli	ᗱᛉ᛭ᖇᘔᘿᒧ	thank you, my thanks
kashakotl	ᗱᛉ±ᖇᗱᘅᘿ	teapot
kayotlie	ᗱᛉ∪ᘅᘿᛪ	beautiful
koetsdievl	ᗱᘅᛪᘿᑯᛪᕈ	teleportation
koetsdrnad	ᗱᘅᛪᘿᑯᘔᖇᘈ	a person trained in teleportation
kon	ᗱᘅᘔ	with
kotl	ᗱᘅᘿ	tea
le	Ꮩᘿᛪ	y'all
leo	Ꮩᛪᘅ	your (many)
malachtia	ᛉᖇᏙᖇ王ᘿᘐᖇ	circular, round
mazhde'	ᛉᖇᗺᛪᕀ	to suppose, implies lack of certainty
mizhtloyo	ᛉᘐᗺᘿᘅ∪ᘅ	pastry
ozdie'	ᘅᑐᑯᛪᕀ	to go
pale'	ᖑᖇᏙᛪᕀ	to greet
pale	ᖑᖇᏙᛪ	greetings!
petlandievl	ᖑᛪᘐᖇᘔᑯᛪᕈ	clairvoyance
petlandrnad	ᖑᛪᘐᖇᘔᑯᘔᖇᘈ	a person trained in clairvoyance
pradievl	ᖐᖇᑯᛪᕈ	telekinesis
pradrie'	ᖐᖇᑯᛪᕀ	to levitate; to move something telekinetically
pradrnad	ᖐᚻᖇᑯᘔᖇᘈ	one trained in telekinesis
preql	ᖐᚻᛪᕈ	city
qich	ᗢᘐ王	enough, sufficient
qrazhe	ᕈᖇᗺᛪ	noise
se	⊥ᛪ	he, she, or it
seo	⊥ᛪᘅ	his, hers, or its
shtadievl	±ᘐᖇᑯᛪᕈ	telepathy
shtadrnad	±ᘐᖇᑯᘔᖇᘈ	a person trained

		in telepathy
sta	⊥ㄑ℞	saucer, plate
stial	⊥ㄑㅅ℞𝖑	day
tlacha	ㄑ℞Ŧ℞	afternoon
tlachipale!	ㄑ℞Ŧㅅᚱ℞𝖑ㅈ	good afternoon
tlakoyedievl	ㄑ℞ᒔᘓᑌㅈ�...	awareness
tlakoyedrnad	ㄑ℞ᒔᘓᑌㅈᑰᛦ℞ᑭ	a person trained in awareness
Tlayotekoyandievl	ㄑ℞ᑌᘓㄑㅈᒔᘓᑌ℞ᛦᑰㅈ⺊	The Psionic Testing Center
tochinqoa	ㄑᘓŦㅅᛦᗌᘓ℞	a creature resembling a six-legged rabbit, but with the temperament of an African honey badger.
tokpa	ㄑᘓᒔᚱ℞	well, healthy
ve	⺊ㅈ	you
veo	⺊ㅈᘓ	your (singular)
viaj	⺊ᙁᒐ	yes or truth
vrien	⺊Ŧㅈᛦ	hot, heat
ye	ᑌㅈ	they
yekta	ᑌㅈᒔㄑ℞	good
yeo	ᑌㅈᘓ	their, theirs
ze	⊐ㅈ	I, me
zeo	⊐ㅈᘓ	mine, my
zhdanstial	ᘓ℞ᛦ⊥ㄑㅅ℞𝖑	a solar day on Zhdant, about 27.5 hours
zhdavadievl	ᘓ℞⺊℞ᑰㅈ⺊	precognition
zhdavrnad	ᘓ℞⺊ᛦ℞ᑰ	a person trained in precognition
zhdobrdievl	ᘓᘓᚱᑰㅈ⺊	Noble
ziatl	⊐ㅅ℞ㄑ	table