



# BEGINNING ZDETL

THE ZHODANI LANGUAGE & CULTURE INSTITUTE Zhdant

Tzo·ni`tza·li Zdebr i·qia, ziad tla`nia·na...

Ma`ko·zhda ... ma`ko·zhda ... i`qia i`qe' kia`tle' de...

Vlezhd`izd·ivr fronzh`e·zia ... chiala viazh`ia·i chak nan`ko·lia ...

Ma`ko·zhda ... dra`its·e pria·tla`ko·ti po`lo·tia ...

ziad tla`nia·na ... ma`ko·zhda ka`ma·tli ...

Tzo·ni`tza·li Zdebr i`qia ... ma`ko·zhda ...

トコロアメトコロアリ人 口セル 人ヌス

コスル とアマヌアヌ

タヌヌルヌル

タヌヌルヌル

人ヌス 人ヌス 人ヌセ ヌズヒセ ハセ

シセヌ人ヌル人 ハラアヨセコス

王ヌアヌ ハズヨヌ人 王ヌヌ アヌヌヌヌアヌ

タヌヌルヌル

ハヌ人ヒセ ハヌヌヌヒヌヌヒ人 ハヌヌヌヒス

コスル とアマヌアヌ

タヌヌルヌル ヒヌヌヌヒ人

トコロアメトコロアリ人 口セル

タヌヌルヌル

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

ロベト スヨ ジロヒツル人々 ロベマクス ロベ王とズダ

# BEGINNING ZDETL

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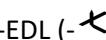
The Zhodani Language and Cultural Institute (ZLI)

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# Introductory Lesson

Zdetl is the official language used throughout the Zhodani Consulate in the age of the Third Imperium. While its precise origins are unknown, it is commonly accepted that it developed in the wake of the Final War when the surviving humans on Zhdant found themselves bereft of their Ancient masters for the first time. Over the millennia, Zdetl evolved gradually into its modern form, which was universally adopted as the official language in the 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 fewer “loan words” than in many Terran languages (and even in Imperial Bilandin);

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

one function of the **Tavrcheldi** (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>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

# Tlamachi 1: Pronunciation & Spelling

As discussed in the previous section, Zdetl is a highly regularized language with consistent spelling, phonetics, and pronunciation. There are no silent letters and no “irregular” spellings, and all letters (**tlo`ta’ni**) 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.

Note the ` and · marks in the previous reading. These indicate where the syllable breaks appear in each word – the ` indicates that the syllable following is *accented*. These conventions will be used throughout the book.

The Zdetl alphabet (**tlo`ta’nitl**) 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:

**τ** A as in “lock” or “father”, never as in “pale”: *atrint*, **Ah`trint**; drian, **dri`Ahnt**

**χ** E as in “get” or “let”, never as in “pier”: *echtovr*, **EHch`tovr**

**ι** I as in “kit”, never as in “mile”: *ivr*, **IHvr**; *izhtak*, **Ihzh`tak**

**υ** IA as in “yahweh”: *iavchieql*, **Yav`chiegl**; *iatepcha*, **Ya`tep·cha**

**Ϛ** IE as in “layer”: *iebr*, **YEbr**

**Ϙ** O as in “go”: *ibro*, **i`brO**; *otre*', **O`tre'**

**Ŗ** Ŧ is a throaty “r” sound like the “r” in “work” as shown in Appendix E. 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. “A`trint” and “dri`ant” 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, JD, 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, Y, 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:

'Brien'	B as in Anglic “boy”: <b>baz</b> ; <b>Baz</b> ; “barbarian”
blayv'	BL as in “blue”: <b>achabl</b> ; <b>ach`aBL</b>
blayv'	BR as in “brood”: <b>dlabre'</b> ; <b>dla`Bre'</b>
chilf'	CH as in “child”; never hard as in “kick”: <b>echtovr</b> ; <b>eCH`tovr</b>
dog'	D as in “dog”: <b>dizh</b> ; <b>Dizh</b>
dlabre'	DL as in “paddle”: <b>dlabre'</b> ; <b>DLa`bre'</b>
drijabr'	DR as in “dry”: <b>drijabr</b> ; <b>DRie`jabr</b>
farvanzh'	F as in “far”; never a “v” as in “of”: <b>fevranch</b> ; <b>Fevr`anzh</b>
flietavrian'	FL as in “fly”: <b>flietavrian</b> ; <b>FLie`tavr-ian</b>
fronzh'	FR as in “free”: <b>fronzh</b> ; <b>FRonzh</b>
jiavr'	J as in “jump”: <b>jiavr</b> ; <b>Jiavr</b>
kite'	K as in “kite”: <b>kaz</b> ; <b>Kaz</b>
kliazh'	KL as in “cling” or wrinkle”: <b>kliazh</b> ; <b>KLiazh</b>
kral'	KR as in “cry” or “cracker”: <b>kral</b> ; <b>KRal</b>
lienj'	L as in “long”: <b>lienj</b> ; <b>Lienj</b> ; “wind”
mazhde'	M as in “many”: <b>mazhde'</b> ; <b>Mazhd`e'</b>
nad'	N as in “never”: <b>nad</b> ; <b>Nad</b> ; “a person who does something”
nch'	NCH as in “crunch”: <b>Dlenchiepr</b> ; <b>dleNCH`iepr</b> ; “Intendant”
niNJ'	NJ as in “exchange”: <b>lienj</b> ; <b>lieNJ</b> ; “wind”
rans'	NS as in “dans macabre”: <b>rans</b> ; <b>raNS</b> ; “hate (n)”
tavrziash'	NSH as in “n + sh”: <b>tavrziash</b> ; <b>tavr`ziaNSH</b> ; “Morality’s Path”
zhdaNT'	NT as in “can’t”: <b>Zhdant</b> ; <b>zhdaNT</b> ; The Zhdani homeworld
yentschapo'	NTS as in “pants”: <b>yentschapo</b> ; <b>yeNTS`cha-po</b> ; “bacon”
ninz'	NZ as in “cans”: <b>Ninz</b> ; <b>niNZ</b> ; A class of 100-ton scout ships
dranzh'	NZH as in “binge” or “fringe”: <b>dranzh</b> ; <b>draNZH</b> ; “sun”
piapr'	P as in “cap”: <b>piapr</b> ; <b>Piapr</b> ; “thaw”
PLiebr'	PL as in “play”: <b>Pliebr</b> ; <b>PLiebr</b> ; Zhdant’s star
piaPR'	PR as in “pray”: <b>piaapr</b> ; <b>piaPR</b>
qiets'	Q is like the Arabic Q, a glottal hard “G” as in “Qatar”: <b>qiets</b> , <b>Gi-ets</b>

↖	QL as in “glue”: <i>glome</i> , <b>Glo`me</b>
↘	QR as in “grown”: <i>tliagre</i> , <b>tliā`GRe</b>
↗	R as in “run”: <i>rans</i> , <b>Rans</b> ; “rain”
↑	S as in “sun”: <i>stial</i> , <b>Sejd</b> ; “east”
±	SH as in “shut”: <i>shiv</i> ; <b>SHiv</b> ; “moon”
±↖	SHT as in “Ishtar”: <i>shtefrabr</i> ; <b>SHTefr`abr</b> ; “father”
±↗	ST as in “stop”: <i>stebre</i> ; <b>STe`bre</b> ; “to be superior”
↖	T as in “tall”: <i>tozjabr</i> ; <b>Toz`jabr</b>
↗	TL as in “atlas”: <i>pranatl</i> ; <b>pra`naTL</b> ; a minor Noble, “aspirant”
↖	TR as in “train”: <i>atrint</i> ; <b>a`TRint</b> ; “raining,” the wet season
↗	TS as in “sets”: <i>qiets</i> ; <b>qieTS</b> ; “swift”
↖	V as in “very”: <i>viaj</i> ; <b>Vyaj</b> ; “yes” or “truth”
↗	VL as in “Vland”: <i>vlezhd</i> ; <b>VLezhd</b>
↖	VR as in “vroom”: <i>vrien</i> ; <b>VRien</b> ; “heat”
↗	Y as in “yet”: <i>yonchobo</i> ; <b>Yon`cho`bo</b> ; a draft animal
↖	Z as in “zoo”: <i>zar</i> ; <b>Zar</b> ; “trek”
↗	ZD as in “Thursday”: <i>Zdetl</i> ; <b>ZDetl</b> ; the official Zhodani language
↖	ZH as in “measure”: <i>Zhodani</i> ; <b>Zho`da·ni</b>
↗	ZHD as in “zh + d”: <i>Zhdant</i> ; <b>ZHDant</b> , <i>vlezhd</i> ; <b>vleZHD</b>
^	^ 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:

A`trint (**ə`trint**) = “raining,” the wet season following the winter thaw

Vrien`stial (**vryen`styal**) = “heat,” the summer season

At`chaf·ser (**at`chaf·ser**) = “waning,” the time of the year when the summer’s heat fades

A`tan`iebl (**a`tan·yebl**) = “harvest,” the season on Zhdant to harvest mature crops

Ash`tiavl (**ash`tyavl**) = “chill,” the freezing winter season

At`piapr (**at`pyapr**) = “thaw,” when the freezing winter wanes and becomes more temperate

## Numbers

For additional practice, learn the numbers as well:

1 = <i>chial</i> (王ズ且, 上)	6 = <i>kiach`ti</i> (≥ズ王く人, ツツ)
2 = <i>o`mei</i> (且スセ人, 且)	7 = <i>ko`mi</i> (≥且ス人, ツ)
3 = <i>tye`i</i> (レウセ人, 且)	8 = <i>ko`e</i> (≥且ス, ナ)
4 = <i>na`cho·ie</i> (アズ王ズ人, 大)	9 = <i>ko`na</i> (≥且アズ, ハ)
5 = <i>ma`chie·li</i> (アズ王ズ且, 大)	10 = <i>ma`tla·pa</i> (アズとアズ, 上口)
100 = <i>chien</i> (王ズア, 上口口)	1000 = <i>ma·tla`chien</i>
0 = <i>to`pa</i> (レウスス, 口)	(アズとアズ王ズア, 上口口口)

Higher numbers can be formed from the ones above:

11 = *ma`tla·chial*

12 = *ma·tla`o·mei*

13 = *ma·tla`tye·i*

14 = *ma·tla·na`cho·ie*

... and so on. Multiples of ten are formed by prepositioning the appropriate ordinal in front of **ma`tla·pa**:

20 = *o·mei·ma`tla·pa*

30 = *tye·i·ma`tla·pa*

31 = *tye·i·ma·tla`pa·chial*

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>7</sup>

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<sup>7</sup> From Mongoose Traveller Alien Module 4: Zhodani, p. 74

# Tlamachti 2: Itzi iazh Kenkali

## Home and Family

人々コ人 スヨ 2セマニテ立人

### 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.

**Ken`ka·li** (family) – 2セマニテ立人

**Ken·kal`it·zi** (household) - 2セマニテ立人人々コ人



Drie`fri (boy)

立人

Driefr`abr (brother)

立人兄弟

Driefr`zin (son)

立人コメア

Shtie`fri (man)

立人

Shtiefr`abr (father)

立人父

Shtiefr`nam (husband)

立人アパート

Zie`fri (woman)

立人

Ziefr`abr (mother)

立人母

Ziefr`nam (wife)

立人アパート

Cho`qi (girl)

立人

Choq`abr (sister)

立人妹

Choq`zin (sister)

立人コメア

Ken`ka·li Tliaqr`nad yz`qia. l`qia l`kan Tliaqr`nad shtiefr`abr.

l`qia Nor Tliaqr`nad ziefr`abr. l`qia l`kan shtiefr`nam. l`qia Nor ziefr`nam.

l`qia l`kan iazh Nor chefr`nam. l`qia A`kam driefr`zin. l`qia Kie`ko choq`zin.

l`qia A`kam iazh Kie`ko chefr`zin. l`qia Mash`ti Tliaqr`nad shtiefr`abr.

l`qia Ma`zi Tliaqr`nad ziefr`abr. l`qia Kie`ko choq`abr. l`qia A`kam driefr`abr.

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 (**shtiefr`abr**, father; **I·CHA·shtiefr·abr**, fathers). In most cases, however, the plural form is indicated by adding **-o** to the word, when it is needed at all.

**Ma** – added to **shtie`fri** or **zie`fri** 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, **ma`o** is used.

**Ma`shti Tliaqr`nad** – Mr. Miller

**Ma`shti·o Tliaqr`nad** – Mr and Mr

Miller

**Ma`o Tliaqr`nad** – The Miller family

adults

**Ma`zi Tliaqr`nad** – Mrs. Miller

**Ma`zi·o Tliaqr`nad** – Mrs and Mrs

Miller

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

**ke shtiefr`abr** – the father

**ke zin`zin** – the children

**ke ziefr`nam** – the wife

**ke ken·kal`it·zi** – the household

**lazh** – equivalent of Anglic *and*, also used commonly to mean *also* or *as well as/too*. Pronounced “yazh”.

**shtiefr`abr IAZH driefr`zin** – father AND son

**shtiefr`abr IAZH ziefr`abr** –

father AND mother

**ziefr`nam IAZH ziefr`nam** – wife AND wife

**driefr`abr IAZH choqr`abr** –

brother AND sister

### A few more Nouns

**tle`ko·ni** – animal

**chi·ka·ken`miz·tli** – a six-legged catlike creature native to zhendant

**ziatl** – table

**ka`fi** – coffee

**i`bro** – egg

**fevr`anzh** – 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' (-<sup>々</sup> ^ ). The present tense of verbs (actions taking place at the present time, or the current state of an event) is typically denoted by replacing the -e' with the suffix -ia (↗):

i·ka`ti·kIA ke shtiefr`abr.

The father stands/The father is standing.

kril`IA ke drie`fri.

The boy cries/The boy is crying.

cho`et·zhIA ke ziefr`nam.

The wife laughs/The wife is laughing.



tlā`ko·e' – to eat

tlā`pa·e' – to drink

qi`lo·e' – to paint

shtiav`e' – to think

zhdazh`e' – to catch

tie' – to throw

ni`lo·ze' – to talk (speak)

ka`qe' – to listen

ko`to·zhe' – to sit

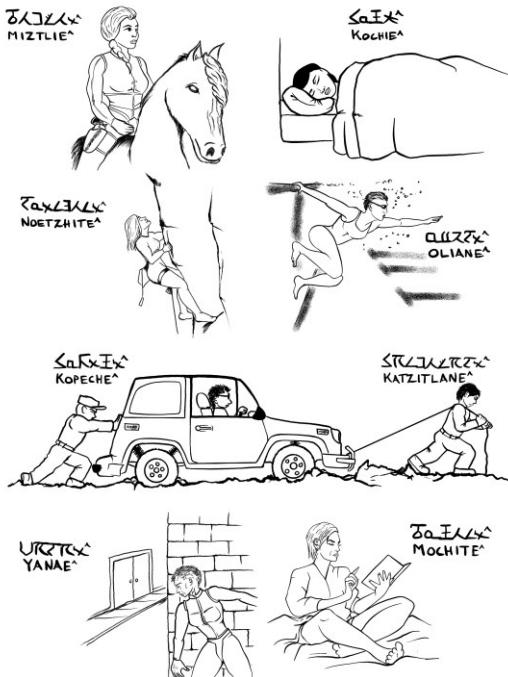
i·ka`ti·ke' – to stand

**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>8</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

<sup>8</sup> [Zdetl \(language\) - Traveller \(travellerrpg.com\)](https://zdetl.com)

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.



- miz'tle'** – to ride
- ko'che'** – to sleep
- no·et'zhi·te'** – to climb
- o'lia·ne'** – to swim
- ko'pe·che'** – to push
- kat·zi'tla·ne'** – to pull
- ya`na·e'** – to hide
- mo'chi·te'** – to read

## 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>9</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 **i'ni·nad** (*that person or them*, used when a person or thing is known by its proper name)<sup>10</sup>.

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

<sup>9</sup> [Pro-form - Wikipedia](#)

I`qia iad ke shtiefr`abr?  
 Who is the father? (Is who the  
 father?)

Ni`lo·zhia iad?  
 Who is talking?

Tla`ko·lia iad?  
 Who is eating?

I`qia iad tle`ko·ni ke chi·ka·ken`miz·tli?  
 Which animal is the cat  
 (chikakenmiztli)?

I`qia I`ni·nad ke shtiefr`abr.  
 That person is the father. (Is that person  
 the father.)

Ni`lo·zhia i`ni·nad.  
 That person is talking.

Tla`ko·lia i`ni·nad.  
 That person is eating.

I`qia i`ni·nad tle`ko·ni ke chi·ka·ken`miz·tli.  
 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:

I`qia i`tetl ke iadl`a·jem?  
 Which is the sky car? (Is which thing  
 the skycar?)

I`qia i`tetl ke ziatl?  
 Which is the table?

I`qia i`tetl ke i`bro?  
 Which is the egg?

I`qia i`nin·tetl ke iadl`a·jem.  
 That one is the skycar.

I`qia i`nin·tetl ke ziatl.  
 That is the table.

I`qia i`nin·tetl ke i`bro.  
 That one is the egg.

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

I`qia iad`o ke i·cha`shtiefr?  
 Who are the men?

Ni`lo·zhia iad`o?  
 Who is talking?

Tla`ko·lia iad`o?  
 Who is eating?

I`qia i·ni`nad·o ke i·cha·shtiefr.  
 They are the men.

Ni`lo·zhia i·ni`nad·o.  
 They are talking.

Tla`ko·lia i·ni`nad·o.  
 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.

### ICHA- (人王ア-)

The prefix **ICHA-** is sometimes used to indicate a non-specific number or quantity of like nouns as identified by the root word:

shtiefr`abr (father)  
iadl`a·jem (sky car)  
cho`qi (girl)

i·cha`shtiefr·abr (fathers)  
i·cha·iadl`a·jem (sky cars)  
i·cha`cho·qi (girls)

### -ABR (-アブ)

The suffix **-ABR** indicates a family member:

zie`fri (woman)  
drie`fri (boy)  
cho`qi (girl)  
shtie`fri (man)

ziefr`abr (mother)  
driefr`abr (brother)  
choq`abr (sister)  
shtiefr`abr (father)

### -ZIN (-コノマ)

The suffix **-ZIN** indicates a child family member:

choqi (girl)  
driefri (boy)

choqzin (daughter)  
driefrzin (son)

### -NAM (-アヌマ)

The suffix **-NAM** indicates a spousal family member:

zie`fri (woman)  
shtie`fri (man)

ziefr`nam (wife)  
shtiefr`nam (husband)

## CHE- (ች-) (ች-)

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

driefr`zin – son  
choq`zin – daughter  
drie`fri – boy  
cho`qi – girl  
shtiefr`nam – husband  
ziefr`nam – wife

che`zin – children (sons and daughters)  
che`fri – boys and girls  
chefr`nam – 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 (Cheziefri iazh cheshtiefri).

## -NAD (-ናል)

The suffix **-nad** is used when referring to a person who performs a specific function. It modifies a verb<sup>11</sup>:

qi`lo·e^ - to paint  
tliaqr`e^ - to grind grain  
**zhant'ad** – a commoner or prole

qi·lo`nad – a painter  
tliaqr`nad – one who grinds grain, a miller – also a common zhodani prole surname

## -PRIA (-ፕያ)

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

Mo`chi·te' - to read  
Ko`to·zhe' - to sit  
Ka`fi – coffee  
Iadl`a·jem – sky car; air/raft

Mo·chi`te·pria – a reading room  
Ko·to`zhe·pria – a sitting room  
Ka`fi·pria – a coffee house  
Iadl·a`jem·pria – sky car garage

**Pria** can also be used on its own to mean any room.

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<sup>11</sup> The suffix **-nad** almost exclusively refers to *trades* or *professions* and implies a level of training to do the activity.

## -TIKI (-チキ)

The suffix **-ti`ki** 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. Used on its own, it can be an adjective (**ti`kia**).

**Drie`fri** – a boy

**Zin** – a child

**Shtiefr`nam** – husband

**Iadl`a·jem** – sky car; air/raft

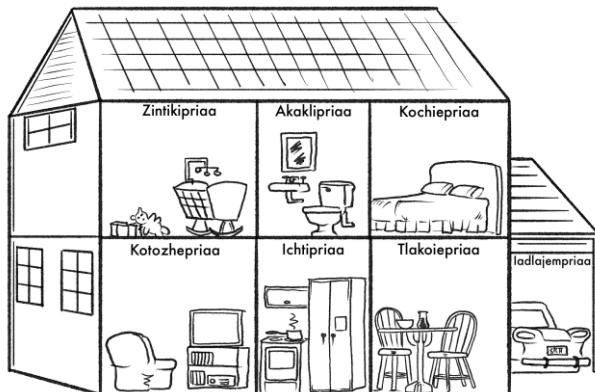
**Drief`ti·ki** – a baby boy

**Ti`ki·zin** – an infant

**Shtiefr`nam·ti`ki** – my darling husband

**Iadl`a·jem·ti`ki** – a compact sky car

## Itzi



It`zi yz`qia ken`ka·li Tliaqr`nad.

Kia`chti pria chok`tas it`zi: zin·ki·ki·pria, a·ka·kli·pria, ko·chiae·pria, ko·to·zhe·pria, icht`i·pria, iazh tla·ko·ie·pria.

A`kom tla·ko·ie·pria tla`ko·lia ken`ka·li.

A`kom ko·chiae·pria ko·chia ke chefr`nam.

A`kom zin·ti·ki·pria ko·chia ke chefr`zin.

A`lir it`zi i`qia iadl`a·jem·pria.

A`kom iadl`a·jem·pria i`qia iadl`a·jem.

## Vocabulary

akom	アコム	inside, within, in
alir	アリル	outside, without, external to
chi-	チ	gender-inclusive/exclusive prefix
chikakenmiztli	チカケンミツル	cat
chokte'	チコト	to contain, to have
choqabr	チオバ	sister
choqi	チオキ	girl
choqzin	チオジン	daughter
driefrabr	ドリーフラブ	brother
driefri	ドリーフリ	boy
driefrzin	ドリーフル	son
drieftiki	ドリーフティ	baby boy
fevranzh	フェルナン	book
iadlajem	イアラジム	sky car
iadlajemtiki	イアラジムチ	compact sky car
iazh	イアズ	and; also used commonly to mean also, as well as egg
ibro	イブロ	egg
ikatike'	イカチケ	to stand
iqe'	イケ	to be
itzi	イツ	house, home
kafi	カフィ	coffee
katzitlane'	カツィターレ	to pull
ke	ケ	definite article "the"
kenkali	ケンカリ	family
kenkalitzi	ケンカリツ	household
klachti	クラッチャ	six
kochie'	コッヂ	to sleep
kopeche'	コッペチ	to push
koqie'	コッキ	to listen
kotozhe'	コトツ	to sit
miztlie'	ミツリ	to ride
mochite'	モチテ	to read

<b>nad</b>	*ナヌ	person who
<b>nam</b>	*ナヌヲ	spouse of
<b>niloze'</b>	ナヌツコセ^	to talk
<b>noetzhite'</b>	アヌセヨスヘキ^	to climb
<b>oliane'</b>	ヌヌヌマセ^	to swim
<b>pria</b>	ヌヌヌ	a room
<b>qiloe'</b>	ヌヌヌセ^	to paint
<b>shtiatev'</b>	ヌクヌセ^	to think
<b>shtiefrabr</b>	ヌクヌヌヌ	father
<b>shtiefri</b>	ヌクヌヌ	man
<b>shtiefrnam</b>	ヌクヌヌアヌ	husband
<b>tie'</b>	クヌ^	to throw
<b>tikizin</b>	クヌヌコヌ	infant, small child
<b>tlakole'</b>	トヌヌツセ^	to eat
<b>tlamachti</b>	トヌヌヌ王ニ人	lesson
<b>tlapae'</b>	トヌヌヌセ^	to drink
<b>telekoni</b>	トヌヌヌアヌ	animal
<b>tliaqre'</b>	トヌヌセ^	to grind grain
<b>yanae'</b>	ウヌアヌセ^	to hide
<b>yzqe'</b>	ウコヌセ^	behold, look at, observe
<b>zhadazhe'</b>	ヨヌヨセ^	to catch
<b>ziatl</b>	コヌヌ	table
<b>ziefrabr</b>	コヌヌヌ	mother
<b>ziefri</b>	コヌヌ人	woman
<b>ziefrnam</b>	コヌヌアヌ	wife
<b>zin</b>	*コヌア	child of

## Exercises

### Exercise 2a: Zdetl to Anglic

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

# Tlamachi 3: Akom ke Pria

## In the room

ቤት ይህንን አገልግሎት

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 (-እ):

iek`ta chi·ka·ken`miz·tli – good cat

ka`yo·tla itzi – beautiful house

sar·ki`ka·sha tle·ko`ni·o – extinct animals

ti`kia pria – small room

zin`a shtie`fri – childish man

vrien`a ka`fi – 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 (-እ) but it can be:

zin`a shtie`fri·o

ka`yo·tla it`zi·o

zin`a·o shtie`fri·o – childish men

ka·yo·tla·o it`zi·o – beautiful houses

ye`ka i`bro·o

qiets`a iadl·a`jem·o

ye`ka·o i`bro – bad eggs<sup>12</sup>

qiets`a·o iadl·a`jem·o – fast cars

Adjectives should be placed in front of the nouns they modify<sup>13</sup>. When adjectives are present, the sentence follows the syntax *Adjective – Object – Verb – Adjective – Subject*:

Man`ka cha`cha chi·ka·ken`miz·tli – soft, furry cat

Ti`kia cha`o·qa pria – small, cozy room

Man`ka·o cha`cha·o chi·ka·ken·miz`tli·o – soft, furry cats

Ti`kia·o cha·o`qa·o priao – small, cozy rooms

<sup>12</sup> In the case of nouns that end in -o, the extra -o may be omitted and applied only to the adjective.

<sup>13</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 priaatiki*. Often adjectives prefixes, suffixes and nouns are combined into a single compound word; in this example *tikia chaoqia priao* would become *chaoqipriatikia*, “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** (Ζ↗) I, me  
**de** (Δ↗) us, we

**ve** (↗↖) You (singular)  
**le** (↙↖) You (collective)

**se** (↑↗) he, she, or it  
**ye** (↖↗) they

A seventh pronoun exists – **zhe** (Ξ↗) – or “one,” which is used when referring to a non-specified person. 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 in Lesson Two, the present tense ending is **-ia** (-↗):

**mo`chi·te'** – モチタ – to read

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

**mochitia ve** – you  
read  
**mochitia le** – you all  
read

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

**i`qe'** - イケ - 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** (↗Δ) and **i`tel** (↖↖↗). 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, **mo`chi·tia 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** (ຈດ້ວຍ) is added:

<b>Mochitia ze</b>	becomes	<b>Jdo mochitia ze?</b>
<b>Kotozhia ye</b>	becomes	<b>Jdo kotozhia ye?</b>
<b>Tlakolia de</b>	becomes	<b>Jdo tlakolia de?</b>

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

<b>I am beautiful</b>	becomes	<b>AM I beautiful?</b>
<b>I am eating</b>	becomes	<b>AM I eating?</b>
<b>I am sitting</b>	becomes	<b>AM I sitting?</b>

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:

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

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

## Yes and No

**viaj** (វិត្យ) = yes or truth;

**chak** (ទំនាក់) = 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. <b>Kayotla ve chak./Chakayotla ve.</b> – You are not beautiful. (literally, “beautiful you are not.”)
<b>Jdo qietsa ye?</b> (they are fast)	<b>Viaj, qietsa ye.</b> – Yes, they are fast. <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. <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. <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.

## Correlative Pro-Forms: -TETL and -OCHTI

**i'tetl** (ឈូកុកុគុ) – what/which thing;

**i'nin-tetl** (ឈាមឈាមុកុគុ) – 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 *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.)<sup>14</sup>

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<sup>14</sup> Note the omission of the verb *iqe'*.

l'och·ti (↙↖王↖人) – what kind/type of

i·nin`och·ti (↖↗↖↖↖↖人↖人) 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 **inintetl**, this word pair can also be used to inquire about people and animals, not just objects.

*lochti* is often used in exclamations:

l`o·ch·ti tle`ko·ni!  
(what a beast!)

l'och·ti shtie`fri ve!  
(what a man you are!)

l'och·ti qra`zhe!  
(such a noise!)

l'och·ti ziatl se? (what kind of table is  
that?)

Ma`la·chtia ziatl se.  
(It's a round table.)

l'och·ti iadl`a·jem se? (what kind of sky  
car is that?)

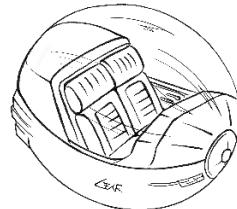
Tchipl se.<sup>15</sup>

l'och·ti shtie`fri ve? (what kind of man  
are you?)

Homo Zdo`tlas de.  
(I'm a *Homo Zdotlas*.)

l'och·ti tlekonio se? (what kind of  
animals are those?)

Tochinqua se. (Those  
are honey badgers.)



↖王↖人

## 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** (ດ່າ) 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 it`zi dra ken`ka·li Tliaqr`nad  
(The Tliaqrnad residence)

Pria dra Kie`ko (Kieko's room)

Ke iadl`a·jem dra Ma Tliaqr`nad  
(Mr. Tliaqrnad's car)

Cha·ki`li·o dra A`kam (Akam's toys)

<sup>15</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.”

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** (▷❖❖), 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** (ヨ々々々々々), 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 **dlench`iepr** (ヒヒヒヒヒ). **Dlench`iepr** 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 **dlench`iepr**.

The upper tier of Consulate society is the *nobility*, the **zhdobr`dievl** (ヨヨヨヨヨヨ). The nobility performs all the major functions of government and also are the only citizens allowed to vote. Nearly 6% of the population are **zhdobr`dievl**:

Pra`natl	フアアアト	Aspirant
Jdi`stebr	ソロスルカトト	Wellborn
Vies`tlas	タメトトアト	Highborn
Zhobr`tlas·che'	ヨシトトアト王セ	Noble Born
Prebl·shien`chia·shav	ソセト王ヌア王ヌアト	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 **zhant'ad** family and given the status of **dlench'iepr** and adopted out to a **zhobr'dievl** house.

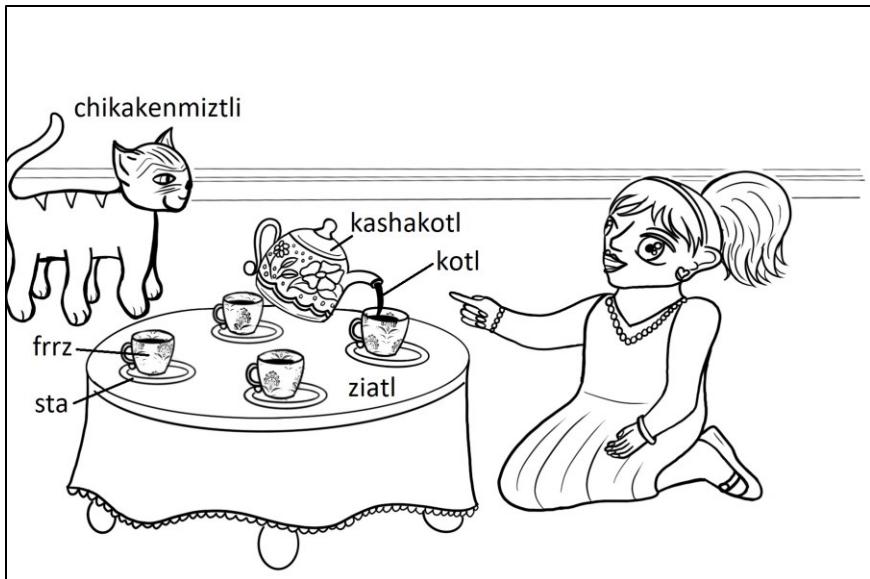
This may seem cruel to outsiders, but in fact it is for the good of both the child and the family. A **zhant'ad** family simply does not have the resources, skills, or training to safely raise a child whose psionic talents will likely exceed those of the parents. The Zhodani have learned that in such cases, early intervention is critical to both the success of the emerging psion and the health and safety of the biological family. Among **zhant'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 **zhant'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.

<b>shta`dievl</b>	શ્વાસીય	Telepathy
<b>pra`dievl</b>	પ્રાયોગિક	telekinesis
<b>ko`ets-dievl</b>	કોએટ્સ ડ્રાઇવલ	teleportation
<b>pe`tlan-dievl</b>	પેટ્લાન ડ્રાઇવલ	Clairvoyance
<b>tla·ko`ie-dievl</b>	ત્લાકોઈ ડ્રાઇવલ	awareness
<b>zhda`va-dievl</b>	જ્હડાવા ડ્રાઇવલ	precognition

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

<b>Shtadr`nad</b>	શ્વાસીયાર	a person trained in telepathy
<b>Pradr`nad</b>	પ્રાયોગિકાર	a person trained in telekinesis
<b>Ko-ets`nad</b>	કોએટ્સ આર	a person trained in teleportation
<b>Pe`tlan·drnad</b>	પેટ્લાન એરાર	a person trained in clairvoyance
<b>Tla·ko`iedr-nad</b>	ત્લાકોઈ એરાર	a person trained in awareness
<b>Zhdavr`nad</b>	જ્હડાવા એરાર	a person trained in precognition

**Zhdavr`nad** 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 **zhdavr`nad** is highly prized as a military and exploration asset, and a few have been sent on the core expeditions to predict future paths.



**Seo cha·ki`li·o chi`li·tia Kie`ko.**

セオ チルリオ チルリティア キエコ

## Reading

Se'o cha·ki`li·o chi`li·tia Kie`ko. Ke ka'sha·kotl pra`dri·ia Kie`ko. Se yz qia ke chi·ka·ken`miz·tli. Vel ke ziatl yz qia ke chi·ka·ken`miz·tli. I`chi ke`o sta`o i`qia ke`o frrz`o. Dlafl ke`o sta`o i`qia ke ziatl. A`kom ke ka'sha·kotl i`qia kotl. Ko`to·zhia Kie`ko. I`ka`ti·kia chi·ka·ken`miz·tli.

## 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 Kotlanchrnad</b>	Tlachipale, Nor. Viaj, kamatli.
<b>Nor Tliaqrnad</b>	Jdo vrienqich ke kotl?
<b>Zhi'a</b>	Kamatli. Viaj, vrienqich. Izhie zino?
<b>Nor</b>	Akom zintikipria kochia Akam. Seo chakilio chilitia Kieko.
<b>Zhi'a</b>	Jdo tokpa ye?
<b>Nor</b>	Viaj, kamatli. Tokpa ye.

Zhi'a	Kayotla stial.
Nor	Viaj, iqia se. Mizhtloyo ikotlia ve?
Zhi'a	Kamatli. Cha, yzqia Kieko!
Nor	Cha! Kashakotl pradriia se!
Zhi'a	Jdo yekta se?
Nor	Viaj, mazhdia ze.
<i>Ikan Tliaqrnad enters.</i>	
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	𠂊𠂊𠂊𠂊𠂊𠂊𠂊	tomorrow
amanstial	𠂊𠂊𠂊𠂊𠂊𠂊𠂊	today
apaz	𠂊𠂊𠂊	in front of
cha!	王𠂊	a generic interjection implying surprise or astonishment
chak	王𠂊	no or false
chakili	王𠂊𠂊𠂊	toy
chaoqia	王𠂊𠂊	cozy, snug
chilite'	王𠂊𠂊𠂊^	to play, to play with something
de	𠂊	we
deo	𠂊𠂊	our, ours
deva	𠂊𠂊𠂊	to be required to; must do
dievl	𠂊𠂊𠂊	psionics
dlenchiepr	𠂊𠂊王𠂊	Intendant
dra	𠂊	"of", indicating possession of a thing or relation to a person (wife of, son of, etc)
frrz	𠂊𠂊	cup

ichi	入党人	upon
ikotlie'	人之欲 <sup>トコトバ</sup>	to desire, to want
io	入 <sup>トコ</sup>	"to", into
ipatle	人因 <sup>トコトガ</sup>	why? For what reason?
izhie	人所 <sup>トコト</sup>	where?
jdo	入 <sup>トコ</sup>	question indicator
kamatli	感谢 <sup>トコトガ</sup>	thank you, my thanks
kashakotl	茶 <sup>トコトガ</sup>	teapot
kayotlie	美 <sup>トコトガ</sup>	beautiful
koetsdievl	teleport <sup>トコトガ</sup>	teleportation
koetsnad	teleported <sup>トコトガ</sup>	a person trained in teleportation
kon	与 <sup>トコ</sup>	with
kotl	茶 <sup>トコ</sup>	tea
le	所有人 <sup>トコト</sup>	y'all
leo	所有人 <sup>トコト</sup>	your (many)
malachtia	圆 <sup>トコトガ</sup>	circular, round
mazhde'	推测 <sup>トコトガ</sup>	to suppose, implies lack of certainty
mizhtloyo	糕点 <sup>トコトガ</sup>	pastry
ozde'	去 <sup>トコトガ</sup>	to go
pale'	迎接 <sup>トコトガ</sup>	to greet
pale	迎接 <sup>トコトガ</sup>	greetings!
petlandievl	预知 <sup>トコトガ</sup>	clairvoyance
petlandrnad	预知者 <sup>トコトガ</sup>	a person trained in clairvoyance
pradievl	念力 <sup>トコトガ</sup>	telekinesis
pradrie'	念力 <sup>トコトガ</sup>	to levitate; to move something telekinetically
pradrnad	念力者 <sup>トコトガ</sup>	one trained in telekinesis
preql	城市 <sup>トコトガ</sup>	city
qich	足够 <sup>トコトガ</sup>	enough, sufficient

qrazhe	ମର୍ଦ୍ଦେ	noise
se	ସେ	he, she, or it
seo	ସେରୁ	his, hers, or its
shtadievl	ଶ୍ତାଦିୟେଲ	telepathy
shtadrnad	ଶ୍ତାଦନ୍ରନାଦ	a person trained in telepathy
sta	ଶ୍ତା	saucer, plate
stial	ଶ୍ତାଇଲ	day
tlacha	ତଳାଚା	afternoon
tlachipale!	ତଳାଚିପାଲେ	good afternoon
tlakoiedievl	ତଳାକୋଇୟେଲ	awareness
tlakoiedrnad	ତଳାକୋଇଏନ୍ରନାଦ	a person trained in awareness
Tlayotekoyandievl	ତଲାଯୋଟକୋଯାନ୍ଦିୟେଲ	The Psionic Testing Center
tochinqua	ତଳାକୁହାନ୍ତାରାନ୍ତାର	a creature resembling a six-legged rabbit, but with the temperament of an African honey badger.
tokpa	ତଳାକୁହାନ୍ତାର	well, healthy
tokpe'	ତଳାକୁହାନ୍ତାରୁ	To be well
ve	ବେ	you
vel	ବେଲ	behind
veo	ବେୟୋ	your (singular)
viaj	ବେଜାଇ	yes or truth
vrien	ବେମାନ	hot, heat
ye	ବେ	they
yekta	ବେକୁହାନ୍ତା	good
yeo	ବେରୁ	their, theirs
ze	ବେ	I, me
zeo	ବେରୁ	mine, my
zhdanstial	ଜଧାନ୍ତିଆଲ	a solar day on Zhdant, about 27.5 hours

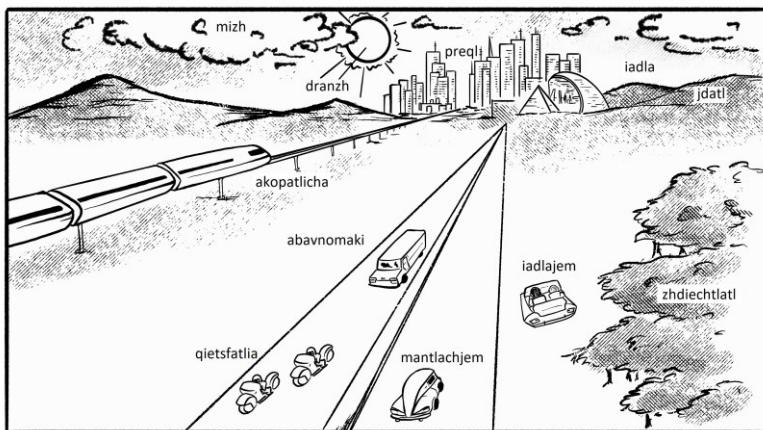
<b>zhdavadievl</b>	ପ୍ରେରଣପତ୍ର	precognition
<b>zhdavrnad</b>	ପ୍ରେମାର୍ଥ	a person trained in precognition
<b>zhdobrdievl</b>	ପଦ୍ମ ପତ୍ର	Noble
<b>ziatl</b>	କୋଟି	table

# Tlamachti 4: Ke preql iazh iatlepcha

## The City and the Countryside

之城と郊外の公園でピクニック

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



Ke ia`tep·cha zo`chia ke ia`tep·cha. Pan`tle i`qia o`tlatl. Fevr`e i`qia a·ko·pa`tli·cha. O`chi ke o`tlatl i`qia qiets·fa·ti·la·o, man`tlach·jem, iazh a·bav·no`ma·ki. Ka`pan ke o`tlatl i`qia iadl`a·jem. Ka`pan ke zhdielch`edl i`qia ke iadl`a·jem. A`kom ke jdatl i`qia ke preql. Ka`pan i`qia ke dranzh. A`paz ke dranzh i`qia mizh. A`kom ke iadl`a i`qia ke dranzh iazh ke mi`zho. Ai ke preql oian`qia ke o`tlatl iazh ke a·ko·pa`tli·cha.

mizh	ミズ	cloud
iadla	イアドラ	sky
dranzh	ドランツ	sun
preql	プレクル	city
jdatl	ジダル	mountains
a·ko·pa`tli·cha	アコパチーハ	train
a·bav·no`ma·ki	アバブノマキ	truck
qiets·fa·tlia	キエツ・ファ・チーハ	motorcycle
iadl`a·jem	イアドル・ア・ゼム	sky car
man`tlach·jem	マン・タラ・チーハ	ground car
zhdiech`edl	ズディエチ・エードル	forest

## 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 (-է):

kayotla (ՂՋՈՌՈՒԹՔ) beautiful	kayotle (ՂՋՈՌՈՒԹԵ) beautifully
qich (ԸՆԴՀԱՆՈՒՐ) sufficient	qiche (ԸՆԴՀԱՆՈՒՐԷ) sufficiently
yekta (ՍԵՎԵՐՈՒԹՔ) good	yekte (ՍԵՎԵՐՈՒԹԵ) well
pradievl (ՓԱՌՈՎԵԼԻ) telekinesis (n)	pradievle (ՓԱՌՈՎԵԼԻԵ) telekinetically

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

When adverbs are used in a sentence, they precede the verb they modify. The sentence syntax is *Object – Adverb – Verb – Subject*.

## Subject and Object

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

**Ke fevranzh mochitia ke ziefrabr.**  
ՀԵ ԲԵՇԱՐՁՅ ՄԱԽԱՆՈՒՑ ՀԵ ԿՈՄԱՐԻ\*.

The mother reads the book.

**Ke ziefrabr iqia Mazi Tliaqrnad.**  
ՀԵ ԿՈՄԱՐԻ ԱՆՑ ՄԱԿՈՒ ԾՏԱՐԱՐ\*.

The mother is Mrs. Miller.

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

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

## Correlative Pro-Forms: -ZHIA and -QENTA

i`zhia (人ヨズ) – where? What place?

i`nin·zhia (人々アヨズ) – there, that place

i`zhia vi`dlia ve?  
人ヨズ ハルヒラズ ハセ/  
Where do you live?

i`zhia i`qia se?  
人ヨズ 人々ス 上セ/  
Where is he (she, it)?

i`nin·zhia vi`dlia ze.  
人々アヨズ ハルヒラズ ハセ.  
I live there.

i`nin·zhia i`qia se.  
人々アヨズ 人々ス 上セ.\*  
He (she, it) is there.

i`qent·a (人々セタカニ) – how? What way?

i·nin`qen·ta (人々人々セタカニ) – in that way, thusly

i`qent·a chi`li·tia le?  
人々セタカニ 王人々ス ハセ  
How do they play?

i`qent·a ko`a·tlia se?  
人々セタカニ ハヌトス 上セ  
How does he work?

i`qent·a mi`qa·nia se?  
人々セタカニ オ人々アス 上セ  
How does it move?

i·nin`qent·a chilitia le.  
人々人々セタカニ 王人々ス ハセ  
They play like that (thus, thusly).

i·nin`qent·a ko`a·tlia se.  
人々人々セタカニ ハヌトス 上セ  
He works that way.

i·nin`qent·a qiets`e mi`qa·nia se.  
人々人々セタカニ オ人々アス 上セ  
It moves so quickly.

i·nin`qen·ta can also be used to compare to concepts (or things or people):

Chak`i·qia se i·chak`i·preql i·nin`qent·a Dlol`pliki.  
王アズ人々ス 上セ 人々アズ人々スセ 人々アセタカニ ハルヒラズ人々  
It is not a large city like Dlolprikl (The capital city of Zhdant).

Chak chi`li·tia se i·nin`qent·a ve.  
王アズ 王人々ス 上セ 人々人々セタカニ ハセ  
He does not play like you.

The combination of i`qent·a ... i·nin`qent·a can be translated to Anglic as ... as:

Chak`i·qia Tchipi i`qent·a ichiaki ininqenta iadljajem.  
王アズ人々ス ハ王人々ス 人々セタカニ 人々アスアス ハルヒラズセ  
A Tchipi is not as big as a sky car.

Chakiqia chikakenmiztli iqenta tlayeia ininqenta tochinqua.  
王アズ人々ス 王人々アズ人々スアスアス ハルヒラズセ 人々セタカニ ハルヒラズ  
A chikakenmiztli is not as fierce as a tochinqua.

## Prefixes and Suffixes

### ICHAKI- (人王アズム-)

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

fevranzh  
フセタサヌアヨ  
A book

jem  
ジセマ  
A car

zhdiech  
ヨメ王  
A tree

ichakifevranzh  
人王アズムフセタサヌアヨ  
A huge book, a tome

ichakijem  
人王アズムジセマ  
A limousine

ichakizhdiech  
人王アズムヨメ王  
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 **ash·tiabl`ne·fa** (アズムスルアセマ), *refrigerator*, and **ash·ash·tiabl`ne·fa** (アズムアズムスルアセマ), *freezer*. Literally, “cold box” and “very cold box” respectively.

### -EDL (-エドル)

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

jdatl  
ジダル  
a mountain

zhdiech  
ヨメ王  
A tree

fevranzh  
フセタサヌアヨ  
A book

jdatledl  
ジダルエドル  
A mountain range<sup>16</sup>

zhdiechedl  
ヨメ王エドル  
A forest

fevranchedl  
フセタサヌアヨエドル  
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** (-ル). You will want to practice the pronunciation of this suffix often.

<sup>16</sup> Though syntactically correct, this form is almost never used except for humour purposes. Mountain ranges are simply **jdatl**.

**Ai ve a-ko`stial ki`lo-re ze.**  
アベ クセイ ハコシヤル キロレゼ  
I will write to you tomorrow.

Tla`ko-ře ke`tlach-ia<sup>17</sup> de.  
とタコロエ ケツラチア デ  
We will eat this afternoon.

**Drekr ke'stial ezh'ie-ře se.**  
ドクタ がくとうじす ゼヨヌアセ シテ  
She will visit the doctor today.

Jdo ka`yo·tlie i'qre ze?  
JDA ZTUUA C X A S R X CO  
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** (-া).

Ai ye i`qin·strial ki`lo·ie ze.  
アイ ヲト インスツラル リョウエ  
I wrote to you yesterday.

**Ke·cha`pa·ni ke`tlach·ie de.**  
ㄎㄤ ㄕㄚㄢ ㄎㄤ ㄊㄻㄅ ㄦ ㄋ  
We ate this morning.

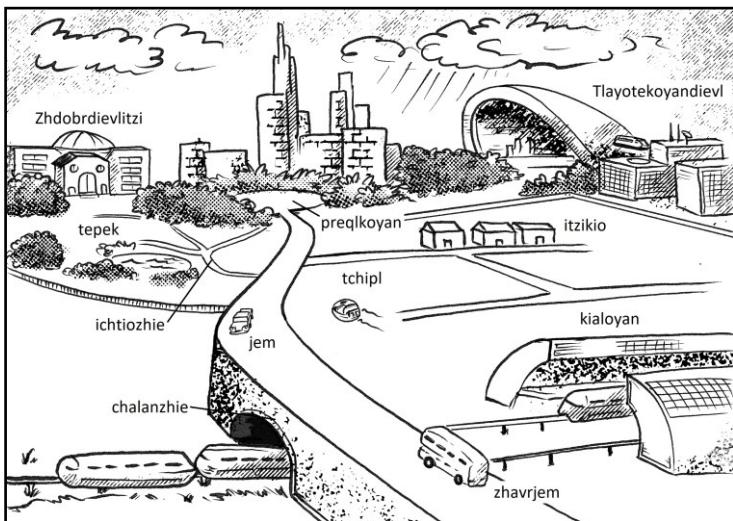
Drekr i`qin·strial e`zhie se.  
ドクタ 人ヅメアトヒズル エヨシ シテ  
She visited the doctor yesterday.

Ko'chie se.  
之𠂇王丈 上𠂇<sup>上</sup>  
He slept.

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

# Ke Preql

## ՀԵ ՌԱԾ



Tla`pa·ka ke preql zo`chia ke tlan`sia. Chak i·cha`ki·preql i·nin`qent·a Zhdant`preql i`qia se; qin preql`ti·ki i`qia se. Ai ke preql`ko·ya o`yan·qia ke o`tlatl. Fevr`e ke o`tlatl i`qia te`pek. Tlo ke te`pek o`yan·qia o`zhda ich·ti·o`zhie·o. Edr`e ke te`pek i`qia ke Zhdobr·dievl`it·zi. Jdel`e ke o`tlatl i`qia o`zhda o`tlatl·ti·ki·o a`ia it·zi·ti·ki·o. A`lir ke preql i`qia ke kia`lo·yan. Tlo cha`lan·zhie o`yan·qia ke a·ko·pat`li·cha.

I·nin`qent·a zhavrjem o`zhdia nad`o, niedl driats`ia ke preql. I·nin`qent·a jem pra tchipl zan`o o`zhdia nad`o. Jedle ke preql`ko·yan i`qia ke Tla·yo·te·ko·yan·dievl. I`qia dro`jia i`cha·ka iazh ka`yo·tla.

chalanzhie	շռլլայտչի	tunnel
zhdobrdievlitzi	զդորդիվլիցի	noble estate
tlayotekoyandiev	թլայոտեկօյանդև	psionic testing center
preqlkoyan	քրէլքօյան	city plaza
tepek	տպէկ	public park
itzikio	իտիկիօ	small dwellings
ichtiozhie	իշտիօժի	path
zhavrjem	ժաւրյեմ	bus
kialoyan	կալօյան	train station
tchipl	տչիպլ	public taxi

## 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.

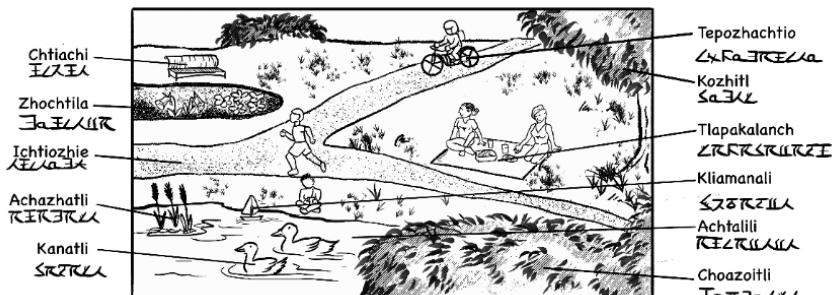
This carries over into all public spaces. Nobles will often set aside portions of their estates for use by the public, employing Proles and Intendants for groundskeeping and psychic maintenance of the space and those who use it. These spaces are highly valued as essential to the mental health of the 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 **Tavr`chedl**).

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 **Tla·yo·te·ko`an·dievl**, the Psionic Testing Center. These complexes vary widely depending on planetary conditions (a **Tla·yo·te·ko`an·dievl** 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 **Dlol`pli·ki**, the **Tla·yo·te·ko`an·dievl** also functions as the primary venue for the **Te`qo·zdievl** (the Psionic 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** Ininzchia kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.

**Kieko** Jdo itetl tlachikola, shtefrabr?

**Ikan** Chokotecho, zhedadenzh, iazh iazde chektia ziefrabr. Ichavez ikotlia ve?

**Kieko** Viaj, kamatli.

**Ikan** Ayoaka stial, viaj?

**Kieko** Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?

**Ikan** Viaj. Yzqia ininzchia. Tlapakalanchia ke ziefrio.

**Kieko** Kliamanali chilitias ke driefri. lazde, kamatli.

**Ikan** Tlayotekoyandievly ozdře de iepri tlachikola.

**Kieko** Ininzchia jdo de michře?

**Ikan** Ve tlanemilře ke drekro.

**Kieko** Ipatle?

**Ikan** Pradrnad iqia de, Kieko.

## Vocabulary

abavnomaki	アトアタマカニスルノ	truck
achazhatli	アシヨスル	reeds, pond grass
ai	ア	to, unto
akopatlichia	アコロドリ	monorail, train
akostial	アコスル	tomorrow
amanstial	アマスル	today
ashashtiablnefa	アシスルマセル	freezer
ashtiablnefa	アシスルマセル	refrigerator
ayoaka	アヨアカ	pleasant
chapani	チャパン	morning
chekte'	チャケテ	to pack
choazoitli	チオソル	bush
chokotecho	チコテコ	bread
chtiachi	チタシ	park bench
dievldrekr	ディーヴル	psionicologist
dranzh	ドラン	sun
drekr	ドク	doctor, physician
edre	エド	near
ezhie'	エジエ	to visit
fevr	フェル	left
iadla	アドラ	sky
iazde	アズダ	apple (the Zhodani version)
ichaki-	イカシ	very large
ichtiozhie	イチオジ	path
iepri	イエリ	after
ikotle'	イコト	to want something
ininqenta	イニンケンタ	thusly, so
ininzchia	イニンチア	there, that place
ipatle	イパツル	for what reason/why
iqenta	イケンタ	how?
iqinstial	イニスル	yesterday
izhia	イジア	where?

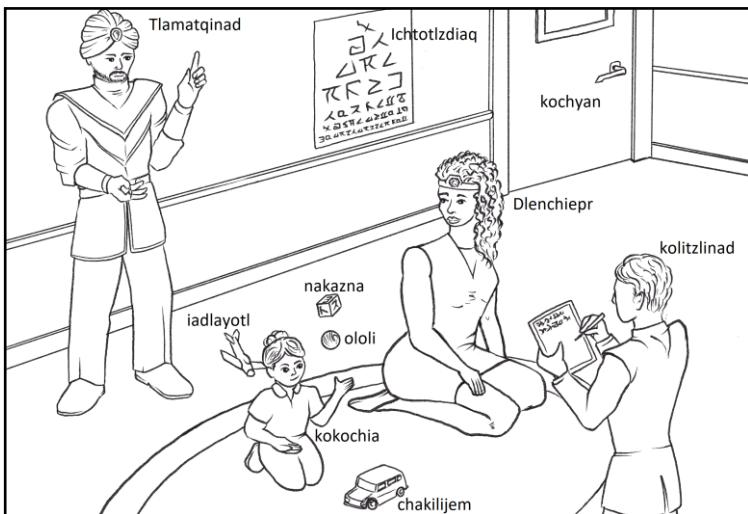
jdatl	ЈДАЛ	mountain
jdel	ЈДЕЛ	right
jem	ЈЕМ	car
kanatli	КНАТЛИ	ducks
kapan	КАПАН	overhead, above
kiloe'	КИЛОЕ'	to write
kliamanali	КЛИАМАНАЛИ	toy boat
kozitl	КОЗИТЛ	leaf
mantlach	МАНТАЛЧ	ground
mantlachjem	МАНТАЛЧЈЕМ	ground car
miche'	МИЧЕ'	to do (something)
miqane'	МИКАНЕ'	to move
mizh	МИЖ	cloud
niedl	НИЕДЛ	for, in order to, for the purpose
otlatl	ОТЛАТЛ	road
oyanqe'	ОЯНКЕ'	to travel
oyanqrnad	ОЯНКРНАД	A traveller
ozhda	ОЖДА	many
pantle	ПАНТЛЕ	in the middle
preql	ПРЕКЛ	city
qietsfatilia	КІЕСФАТИЛІЯ	motorcycle
qin	КІН	only, merely
shtiavdrekr	ШТІАВДРЕКР	psychologist
tepozhachtio	ТЕПОЖАХТИО	bicycle
tlacha	ТЛАЧА	afternoon
tlanshia	ТЛАНШІЯ	a picture
tlapaka	ТЛАПАКА	a fragment or piece
tlapkalanch	ТЛАПКАЛАНЧ	picnic lunch
-tlatl	-ТЛАТЛ	a group of
tlo	ТЛО	through (preposition)
vidle'	ВІДЛЕ'	to live
zhdiech	ЖДІЕЧ	tree
zhdiechedl	ЖДІЕЧЕДЛ	forest
zhedadenzh	ЖДЕДЕНЗХ	cheese

zhochtli	ヨウタス	garden
zoche'	コウタ	to display

# Tlamachti 5: Ke Tlayokeyoandievl

## The Psionic Center

ツタ ドクタズカウルアラムダ



Ke dievl·ma·chi`li·pria a`kom ke Tla·yo·ke·yo·an·dievl zo`chia ke tla`cha. Kie`ko chtia dievl`e ke tla·mat`zi·nad cho`chi·tle. Iazh yo·ko`lit·zo shta`dievle tlan`ia zhi` ke ko·lit`zli·nad. Cha·ki`li·o chi`li·tia pradr`ie Kie`ko. O`lo·li, na`kaz·na, iazh ia`dla·yotl pradr`ia se. Jdo Kie`ko ko`to·zhia i`zhia? I`chi pechtl ko`to·zhia se. Jdo a`lir se ko`to·zhia i`nad?

A`lir se ko`ti·zhia dlench`iepr. A`katl qent`ia ke dlench`iepr. Dievl`tsadl qent`ia ke tla·mat`zi·nad. Zhdobr`dievl i`qia ke tla·mat`zi·nad. Zhant`ad i`qia ke ko·lit`zli·nad.

Ok ke koch`yan i`qia ich`totl·zdiaq i`chi ke te`pan.

ta·la·mat`zi·nad	トカラマツシナド	physician
na`kaz·na	ナカズナ	block, cube
ko`ko·chiae	ココチア	patient (a patient)
ia`dla·yotl	イダラヨトル	airplane
dlench`iepr	ドレンチエープ	Intendant
ko·lit`zli·nad	コリツリナド	scribe
cha·ki`li·jem	チャキリジェム	toy car
ich·totl·zdiaq	イチツリゾニアク	eye chart
o`lo·li	オロリ	ball, sphere
ko`chyan	コチヤン	door

## Movement Toward

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

Ichi ke **ai`ziatl** akotlia ke chikakenmitzi.      The cat jumps onto the table.  
Tlani ke **ai`koch·ka** tloie ke kokoyotli.      The mouse ran under the bed.

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

Se katlakie itzie.  
上七 之アとア之ア 人<sup>ク</sup>コズ\*      He (she/it) stayed home.  
Se ozdie ai`tzie.  
上七 又コロア パ人<sup>ク</sup>コズ\*      He went home.

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

<b>ai`a·paz</b>	ア人アラカコ	forwards
<b>ai`vel</b>	ア人タナツ	backwards
<b>ai`zhin</b>	ア入ヨメア	upwards
<b>ai`zin·tla</b>	ア入コメアヒア	downwards
<b>ai`ok</b>	ア入ロア	sideways
<b>ai`fevr</b>	ア入ハセウ	leftward
<b>ai`jdel</b>	ア入ソロナツ	rightward
<b>ai`mitl</b>	ア入タスヒ	northward
<b>ai`sejd</b>	ア入トスヒ	eastward
<b>ai`cha·pa</b>	ア入王アラカ	southward
<b>ai`fev</b>	ア入ハセウ	westward

AI can also be appended to **i`zhia** and **i`nin·zhia**:

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

## Movement From

**PE** (↖) 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*:

**Pe`i·chi** ke iziatl akotlie ke chikakenmitzi. The cat jumped *off from* the table.  
**Pe`tla·ni** ke kochka tloie ke kokoyotli. The mouse ran *from under* the bed.

Instead of saying **pe akom** (↖ ↗↗↗↗) when we mean *from in* or *out of*, in Zdetl we use **taj** (↖ ↘) to indicate the same meaning:

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

## Movement Between

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

He traveled from Zhdant to Tlapinsh. **Zhdant·e`tla·pinsh o`yan·qie se.**  
He teleported from the house to the garage. **Ke it·zi·e·iadl`a·jem ko`et·sie 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** (驲).

**Chedle'** (王↖ ↗↖↖ ^ ) to guard

**Chedlzhda!** (王↖ ↗驲驲驲 ^ ) guard!

**Pradrie'** (↖↖↖↖↖ ^ ) to move something, telekinetically

**Pradrizhda!** (↖↖↖↖人驲驲 ^ ) move (that) telekinetically!

**Tlakole'** (↖↗↗↗↖↖ ^ ) to eat

**Tlakolzhda!** (↖↗↗↗ㄓ驲驲 ^ ) 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 yev`lia ze, nie`dle i`nin-tetl mi`chia ze.** You permit me to do that thing.  
(Let me do that)  
**I`nin-tetl mi`che-zhda ze.** Allow me (to do that).

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

**Yek`ta i`qi-zhda!** Be good!  
**Tok`pa i`qi-zhda!** Be well (healthy)!  
**Tletl`zhda!** Be silent!  
**Ye`ka-che iazh ma`tla-chte vidl`zhda!** Live long and prosper!

Adding **jdo** (舅𠂇) to the imperative 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 mitolzhda de?** Shall we dance?

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

## Correlative Pro-Forms: -QEZ and -AD

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

<b>iqez</b>	人 <sup>ス</sup> 々 <sup>ク</sup> コ	how many
<b>ininez</b>	人 <sup>マ</sup> 人 <sup>マ</sup> 人 <sup>マ</sup> 々 <sup>ク</sup> コ	that many
<b>achiqez</b>	人 <sup>王</sup> 人 <sup>ス</sup> 々 <sup>ク</sup> コ	every
<b>ayoqez</b>	人 <sup>ウ</sup> 々 <sup>ク</sup> 々 <sup>ク</sup> コ	none
<b>ichaquez</b>	人 <sup>王</sup> 人 <sup>ス</sup> 々 <sup>ク</sup> コ	some
<b>ziqez</b>	コ <sup>ス</sup> 々 <sup>ク</sup> コ	any amount

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

<b>iad</b>	人 <sup>ス</sup> ㄉ	which person/who?
<b>ininad</b>	人 <sup>マ</sup> 人 <sup>マ</sup> 人 <sup>マ</sup> ㄉ	that person
<b>achiad</b>	人 <sup>王</sup> 人 <sup>ス</sup> ㄉ	every person
<b>ayoad</b>	人 <sup>ウ</sup> 々 <sup>ク</sup> ㄉ	no person
<b>ichaad</b>	人 <sup>王</sup> 人 <sup>ス</sup> ㄉ	someone
<b>ziad</b>	コ <sup>ス</sup> ㄉ	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'	王凡王人と七八	to heal
chochitldievl	王凡王人と七八四	the psionic discipline of Healing
chochitlnad	王凡王人とア八四	a healer
tlatzitle'	ア八ニコ人と七八	to have empathy
tlatzitldievl	ア八ニコ人と七八四	the psionic discipline of Empathic Healing
tlatzitlnad	ア八ニコ人とア八四	an empathic healer
notzalitlamazinad	ア八ニコア八人とア八ア八ニコ人ア八四	psychologist
Tavrchedl	ア八ニ王七八	"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 (**chochitdievl**) 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. <i>Kieko concentrates. The ball rises.</i>
Kieko	Yolotlie!
Azhdiazhiepr	Ichakiyekta! Zha, kentetl pradrzhda. Ke tiki etliyez.
Kieko	Inintetl iazh chelia ze!
<i>Testing continues with objects of varying sizes and mass.</i>	
Azhdiazhiepr	Ichakiatla ve! Inintetl ololi, nal ke pria, 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	アシハパ	southward
aifev	アイフェフ	westward
aifevr	アイフェル	leftward
aijdel	アイジル	rightward
aimitl	アミットル	northward
aisejd	アイセードル	eastward
aizintla	アイジンツラ	downward
akatl	アカトル	the band worn by dlenchiepr
chakilijem	チャキリューム	toy car
chamakichoia	チャマキチオア	don't worry
chapa	チャパ	south
cheka	チエカ	distant
chelie'	チエリエ	to be able
chiloti	チロティ	chair
chte'	チテ	to observe
dievlmachilipria	ディエルマチリピア	psionic testing room
dlenchiepr	ドレンチエル	Intendant; a minor Noble
etli	エトリ	heavy
etliyez	エトリイエズ	heavier
fenre'	フェンレ	to bring
fev	フェブ	west
iadlayotl	アドライオトル	toy airplane
ichite'	イチテ	to watch
ichotlzdiaq	イコトツヂヤク	eye chart
katile'	カチル	to need something
katlake'	カタラケ	to stay
kentetl	ケンテル	another
kochka	コッカ	bed
kochyan	コッチャン	door
kokochia	コッコッチャ	patient, one who is a patient
kokoyotli	コッコヨトル	mouse
koqo	コッコ	light
makichoe'	マキチオ	to be worried

matlachtie'	マタラッヂテイ	to prosper
mitl	ミト	north
nakazna	ナカズナ	block; cube
nal	ナル	across
namiqe'	ナミクセ	to meet
ok	オク	beside
ololi	オロリ	ball; sphere
oqik	オキ	while
pamantli	パマンチ	floor
patla	パトラ	strong
pazklie'	パズクリ	to attempt, try
pechtl	ペツチ	rug
plaz	プラズ	'xor', implies one condition or the other is true but not both
potle'	ポトル	to say
qente'	ケンテ	to wear
sejd	セイド	east
shtiaqe'	シティアケ	to learn
taj	タジ	from
tepan	テパン	wall
tiezhotli	チエホル	ceiling
tlamachte'	タラマッヂテイ	to teach
tlamatqinad	タラマツキンアド	doctor, physician
tlamatrnad	タラマツラド	teacher, instructor
tlane'	タラネ	to transmit a message
tlatzet'	タラツコ	to begin
tloe'	トロイ	to run
vri	ブリ	too much
yekacha	イセカチャ	long
yelize	イゼリ	possible, maybe
-yez	*イゼ	comparative suffix
yokolitzo	ヨコリツゾ	notes
yolotl	ヨロツル	easy
yolotle	ヨロツル	easily

<b>yolotle'</b>	ヨルトロ	to be easy
<b>zan</b>	コタマ	later
<b>zha</b>	ヨア	now
<b>zhin</b>	ヨメア	above
<b>zhinqetse'</b>	ヨメアシセヒツセ	to ascend
<b>zintla</b>	コメアツラ	below

## Exercises

Exercise 5a. Translate from Zdetl to Anglic:

Exercise 5b. Translate from Anglic to Zdetl:

# Tlamachti 6: Zhinqetstrial

## Ascension Day

ヨヌアツヤヒトニスル



A`man·strial zhin`q̄r̄e Kie`ko. Se`o zhant'a·da ken`ka·li i`qe·zhia. Iazh ke dlench`iepr·a ken`ka·li i`qe·zhia. A`katl kon chiau ta`mak·r̄e ke q̄n'a ken`ka·li cho se. I`pa·tle? I·nin`pa·tle, ke a`katl qent`ia zia dlench`iepr. Ko`tlatl·zha i`qia. Iazh ye`o dievl zo`chia se. O`me·i zie`fri i`qia ke dlench`iepr ken`ka·li. Azhd`ia·zhiopr iazh Vel`miepr i`qia ye`o fa`e·o. Kie`ko·iepr i`q̄r̄e Kie`ko, iazh o`mei ziefr`abr kav`r̄e Kie`ko. Pradr`nad i`qia Azhd`ia·zhiopr. Ko`etsdr·nad i`qia Vel`miepr. Icht·o`tlet·zi qent`ia Vel`miepr. Pra`dievl tla`macht·r̄e Kie`ko Azhd`ia·zhiopr. Te-tla·ma`tliz·tli chtia zhdobr`dievl. I`pa·tle kievl`tsadl qent`ia ke zhdobr`dievl? I·nin`pa·tle, ko`tlatl·zha se`o. Kievl`tsadl qent`ia a`chi zhdobr`dievl.

chibo	人トウ	shoe(s)
tikletl	トヘタヒト	cape
oshenzho	ヒテヤヨウ	boot(s)
kemiltlatia	カセラトマツタス	dress
ichotletzi	トモトコト	glasses
achiakia	アチャキア	suit
dievltsadl	トヘタヒト	turban
akatl	アカツ	diadem
vavielachte	カカタヒトマツ	trousers

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

When referring to questions of *time*, use the suffix **-qik** (-⌚人脉).

i'qik	⌚人脉	what time?
i'nin·qik	⌚人脉⌚人脉	that time; then
a'chi·qik	⌚人脉⌚人脉	all the time
a'yo·qik	⌚人脉⌚人脉	never
i'cha·qik	⌚人脉⌚人脉	sometime, someday
zi`qik	⌚人脉⌚人脉	any time, any day

i'qik tla`kol·ře de? When do we eat?

A`yo·qik tla`kol·ře de. We will never eat.

Zi`qik tla`kol·ře de. We will eat any time.

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

i'adl	财物	whose?
i'nin·adl	财物财物	theirs
a'chi·adl	财物财物	everyone's
a'yo·adl	财物财物	no-one's
i'cha·adl	财物财物	someone's
zi`adl	财物财物	anyone's

i'adl iadl`a·jem i`qia se? Whose sky car is that?

i'adl ziefr`nam i`qia ve? Whose wife are you?

i'cha·adl iadl`a·jem i`qia se. It's someone's car.

A`yo·adl ziefr`nam i`qia ze. I'm no one's wife.

When asking questions about the reason something was done, or happened, the suffix **-patle** (-财物とセ) is used.

i'pa·tle	财物とセ	why?
i'nin`pa·tle	财物财物とセ	for that reason
a'chi`pa·tle	财物财物とセ	for any reason
a'yo`pa·tle	财物财物とセ	no reason
i'cha`pa·tle	财物财物とセ	for some reason
zi`pa·tle	财物财物とセ	any reason

I`pa·tli i`tetl mi`chie ve?	Why did you do that?
A·yo`pa·tli i`tetl mi`chie ze. (Ayopatle.)	I did it for no reason. (No reason.)

## Discussion: Seasons and Holidays

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

zhdan`stial	日々アトニス	a day on Zhdant
ma·chiel`i·stial	日々王五日アトニス	week of five days
shidr	土人	season of 40 zhdanstial
chten	王ニヤ	year of 244 zhdanstial
te`qoz·dij	クセラスロス	olympiad of 3 chten
atl·te`qoz·dij	アトクセラスロス	triple olympiad of 9 chten
a`trint	アトメテ	“Raining”, the spring season
vrien`stial	日々アトニス	“Heat”, the summer season
at`chaf·ser	アト王アベトニ	“Waning” or autumn
a`ta·niebl	アトアマズ	“Harvest”
asht`iavl	アソニス	“Chill” or winter
at`piapr	アトニスル	“Thaw”, the end of winter

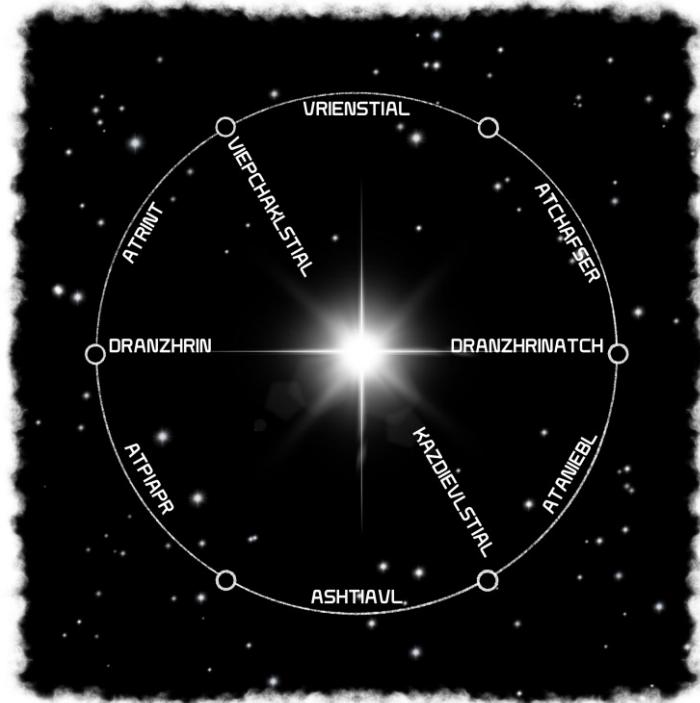
*Relative time* (today, tomorrow, next week, etc) is expressed with a combination of an expression plus the suffix **-stial** (-アトニス).

a`man·stial	アタアトニス	Today
i`qin·stial	アタアトニス	Yesterday
a`ko·stial	アコアトニス	tomorrow

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

zhinzh	ヨメアヨ	Second
pi`tlik	ヘヌヒヘヌ	Minute of 90 seconds
a`chan	ア王アタ	Hour of 30 minutes

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



**Dranzh`rin**  
ドランズヒン

Sunbright, the Zhodani new year, on the vernal equinox

**Viep`chakl-stial**  
ヴィエップチャカル・スティアル

Mounday, a lunar festival between Atrint and Vrienstrial

**Dranzh`rin-atch**  
ドランズヒンアッチ

Sunflight, the beginning of winter, celebrated on the autumnal equinox

**Kaz`dievl-stial**  
カズディエル・スティアル

Harvest festival, celebrated between Ataniebl and Ashtiavl

**Te-qoz`ia-stial**  
テコゾイア・スティアル

Olympiad Day, between Ashtiavl and Atpaipr every three years

**At·te-qoz`ia·stial**  
アットコゾイア・スティアル

Triple Olympiad Day, added every three Olympiads

These are celebrated routinely throughout the Consulate in varying forms, usually adjusted for local astronomical conditions. Social events are

central to Zhodani society and establish a sense of cultural unity and individual belonging.

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

**Zhin`qet`stial** 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 **Dlench`iepr** 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 **Tavr`chedl**. The ceremony itself is planned by both families and thus varies in levels of pomp and grandeur.

One feature is common to every **Zhin`qet`stial** event, however; that is the presentation of the child with their first **A`katl**, the headband they will wear as the mark of their new status. The **A`katl** 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 **dlench`iepr**. 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 **Zhdobr`dievl** household as workers or retainers, if the situation warrants and the **Zhdobr`dievl** household approves the request. This is not common, however, as a clean transition is considered best for both parents and child.

## Marriage and Gender Equity

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

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

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

## Dialogue

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

<b>Azhdiazhiepr</b>	Yektnamiqe, Mazi Tliaqrnad. Pan ve nilozhie veo shtiefrnam zhi' ze.
<b>Nor</b>	Yektnamiqe iazh, Azhdiazhiepr.
<b>Azhdiazhiepr</b>	Kieko je ke Tlayokeyoandievl namiqie ze.
<b>Nor</b>	Viaj, Kiekoiepr papaqie ve, italoie lkan.
<b>Azhdiazhiepr</b>	Setse choqi iqia se. Iazh se papaqia Velmiepr. Kamatli, Mazi Tliaqrnad, Kieko se faia ve kon de.
<b>Nor</b>	Kamatli, Azhdiazhiepr. Itzmole, yekta chilitia ye. Jdo ve potlie, koetsrnad Velmiepr iqja?
<b>Azhdiazhiepr</b>	Viaj, iqia se. Iazh pradrnad iazh ze, ininqenta Kieko. <i>Kieko and Velmiepr appear a few feet away from Nor and Azhdiazhepr.</i>
<b>Kieko</b>	Chai! Kekela! Jdo azhi?
<b>Velmiepr</b>	Ha ha, yelize iepri pli pitliko. Chiala ze katilia kiatlaze.
<b>Nor</b>	Jdo ve kiamiqia chak se, Velmieqr?
<b>Velmiepr</b>	Chak chak. Niloze' chayolitlia ve, iazh namiqe' de ikotlie.
<b>Kieko</b>	Koetsie' se chelia!
<b>Nor</b>	Viaj, Kieko, chtie ze!
<b>Velmiepr</b>	Mazi Tliaqrnad, chakyolotl tiq ve, akimatis de. Veo chiala zin iqja Kieko, viaj? Deo chiala zin iqre se iazh.
<b>Azhdiazhiepr</b>	Se yekta pyalre de. Kamatli, otria.
<b>Kieko</b>	Velmiepr, jdo de chelia azhi koetsie'?

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

**Azhdiazhiepr** Ikotla ye, kon ye tlana de. Omeia kenkali makoa tlazotlie'.  
**Nor** Kamatli, Azhdiazhiepr. Inintel papaq ze.

## Vocabulary

<b>achan</b>	ア王アタ	an hour of 30 minutes
<b>achi</b>	ア王人	every
<b>achiakia</b>	ア王スニス	jacket; waistcoat
<b>akatl</b>	アズアト	diadem; the circlet worn by Intendants
<b>akimate'</b>	アズスナアセ	to know, as in knowledge
<b>akostial</b>	アズルトニス	tomorrow
<b>amanstial</b>	アヌアズラニス	today
<b>Ataniebl</b>	アヒアズメト	the harvest season
<b>Atchafser</b>	アヒ王アズラセ	the late summer season
<b>Atlteqozastial</b>	アヒシセスルコアラニス	Triple Olympiad Day
<b>atlteqozdij</b>	アヒシセスルコル	triple olympiad, nine chten
<b>Atpairp</b>	アヒラアセ	the thaw season
<b>Atrint</b>	アヒスアヒ	the raining season
<b>Atshtiavl</b>	アヒシスニス	the winter season
<b>azhi</b>	アヨ人	again
<b>chayolitle'</b>	アアリルス人セ	to lack the opportunity
<b>chiav</b>	アスウ	gemstone
<b>chibo</b>	アヘトウ	shoes
<b>cho</b>	アヒ	unto, as in "to give (something) to (someone)"
<b>chten</b>	アヒシタ	year
<b>dievltsadl</b>	アズタヒトアド	the turban worn by nobility
<b>Dranzhrin</b>	アハアヨアメア	Sunbright; the new year
<b>Dranzhrinatch</b>	アハアヨアメアアヒ王	Sunflight; autumn festival
<b>fae</b>	アハセ	name (of a person)
<b>fae'</b>	アハセ	to name, to call someone by name
<b>ichotletzi</b>	ア王アヒコス	eyeglasses, spectacles
<b>ikotle'</b>	アズアヒセ	to want
<b>iqinstial</b>	アヌアズラニス	yesterday

<b>italoe'</b>	入党	to say something about someone
<b>itzmole'</b>	人像	to look like, to seem
<b>jdistial</b>	生日	birthday
<b>je</b>	在	at
<b>kavre'</b>	拥有	to possess, to have
<b>Kazdievlstial</b>	丰收节	Harvest festival
<b>kekela</b>	乐趣	fun
<b>kekle'</b>	玩乐	to have fun
<b>kemiltlatia</b>	礼服	dress
<b>kiamiqe'</b>	筋疲力尽	to exhaust, to tire
<b>kiatlaze'</b>	休息	to rest
<b>kievltsadl</b>	头巾	turban
<b>kotlatlza</b>	地位象征	a status symbol
<b>kotlaze'</b>	平静	to be calm; to relax
<b>makoe'</b>	帮助	to assist or help
<b>merked'e'</b>	允许	to have permission, to be allowed
<b>namstial</b>	婚礼日	wedding day
<b>nенамстияль</b>	结婚纪念日	wedding anniversary day
<b>oshenzho</b>	靴子	boots
<b>otre'</b>	和平	to be at peace, to relax
<b>pan</b>	关于	about, as in "concerning"
<b>papaqe'</b>	喜欢	to enjoy, to like
<b>pitlik</b>	90秒	a minute of 90 seconds
<b>pli</b>	一些	a few
<b>pyale'</b>	照顾	to care for
<b>qina</b>	新	new
<b>setse</b>	甜	sweet, as in well mannered
<b>shidr</b>	季节	season
<b>tamake'</b>	给予	to give
<b>Teqozastial</b>	奥运日	Olympiad Day
<b>teqozdij</b>	奥运会	olympiad, three chten
<b>tlazotlie'</b>	调整	to adjust

<b>tlikletl</b>	تلیکلەت	cape
<b>vavielachte</b>	ۋاۋىلەت	trousers
<b>Viepchakilstial</b>	ۋېچەكىلىستىال	Mounday
<b>Vrienstial</b>	ۋېرىنلىستىال	the hot season
<b>vyolitle'</b>	ۋېولىتىل	to have the opportunity
<b>yektnamiqe</b>	ۋېكتۇنماقى	greeting; "well met"
<b>yolitl</b>	ۋېلىتىل	opportunity
<b>zhdanstial</b>	ۋەنلىستىال	day
<b>zhinqe'</b>	ۋېئىنلىقى	to ascend; to be elevated
<b>Zhinqetstial</b>	ۋېئىنلىقىلىستىال	Ascension Day
<b>zhinzh</b>	ۋېئىنلىقى	a second

# Tlamachti 7: Ke kiatok

## The Weather

Ζε ζεζεζεζ



## Dialogue

Azhdiazhiepr, Velmiepr, and Kieko plan an outing.

- Azhdiazhiepr** Amanstial ayoaka itzmolia ke kiatok, zhi' tel tepek ozdie' de?
- Velmiepr** Yekta zhats iqia. Iai, zan yelize rintře, ke zhada potlia.
- Azhdiazhiepr** Ininpatle, rintchimo iazh rintchakio fenře de.  
Kieko, ozde' chilite' ikotlia ve?
- Kieko** Viaj! Izhia ozdře de?
- Azhdiazhiepr** Zhi' ke Zhdobrdievla tepek. Ichakitepek iqia, kon ozhda ichtiozhio iazh atlotlo choktia.
- Kieko** Ke atlotlo ininzha merkredza tlatemza de?
- Velmiepr** Viaj! Ke atlotl latemo fenre' ilnamzhda.
- Kieko** Iai, otlakza yelize ek rintře?
- Velmiepr** Ve kemete' pradievla rintchima tlamachtře Azhdiazhiepr.
- Kieko** Cha, kekela!

## Impersonal Verbs

Every language has idiomatic structures that are used to express facts and events that are not necessarily attributable to a specific agent or actor. These are called *impersonal* phrases and the verbs that belong to them are impersonal verbs. In Anglic, the word **it** is used as a stand-in for the nonexistent subject, as when referring to the weather ("it is snowing," "it is raining," etc.) In Zdetl this is unnecessary and omitted:

**Rint`ia** (it is raining)

**Lienj`ie** (it was windy)

**Piap`ře** (it will thaw)

**Vrien`ia** (it is hot)

**Chiakr`zi-ře** (it will sandstorm)

**Asht`iabl-ia** (it is freezing)

Note that in each of these cases, the noun referring to the type of weather (rint = rain) becomes a verb by adding the required verb ending.

While it is possible and not necessarily incorrect to say **Iqia rinte** for **It is rainy**, it's also not preferred and is considered stilted and overly formal, if not archaic.



## The Reflexive Pronoun

In **Lesson 3, Akom ke Pria**, we introduced **zhe** (↗), the reflexive pronoun. In this lesson we will investigate the uses of **zhe** in greater detail.

Most verbs show an action being done by someone (the subject) to something (the object). Remember that in Zdetl, sentence order is *object – verb – subject*:

<i>Object</i>	<i>Verb</i>	<i>Subject</i>
<b>Ke fevr`anzh</b> The book	<b>Mo`chi·tia</b> is read by	<b>ke drie`fri</b> the boy

With some verbs, it is possible for the subject to perform the action on itself rather than on another entity. In Anglic, we often append some variation of **-self** to the pronoun, as in **myself**, **yourself**, **ourselves**, etc. In Zdetl such actions are indicated merely by repeating the pronoun:

<b>Ze</b> myself	<b>pyal`ia</b> take care of	<b>ze</b> I
<b>De</b> Ourselves	<b>chedl`ia</b> guard, protect	<b>de</b> we
<b>Ye</b> Yourself	<b>tla`kent·ia</b> amuse	<b>ye</b> you

Third person pronouns (collective “*you*”, *he/she/it*, and *they*), which in Anglic would become *yourselves*, *himself (etc)*, and *themselves*, in Zdetl become the reflexive pronoun **zhe**:

<b>Zhe</b> Herself	<b>tla`kent·ia</b> amuses	<b>se</b> she
<b>Zhe</b> Yourselves	<b>ko`ets·ie</b> teleported	<b>le</b> y'all
<b>Zhe</b> Themselves	<b>ya`na·ia</b> hid	<b>ye</b> they

Likewise, the reflexive pronoun can be used with the definite article to indicate specificity:

<b>Al zhe</b> To herself	<b>mo`chit·ia</b> reads	<b>ke zie`fri</b> the woman
<b>Al zhe</b> To himself	<b>ni`loz·ie</b> talked	<b>ke drie`fri</b> the boy <sup>18</sup>
<b>Al zhe</b> To themselves	<b>koq`ie</b> listened	<b>ye</b> they

<sup>18</sup> The Zhodani would consider this to be poor manners. Despite being a telepathic society, they still expect people to keep their thoughts to themselves.

When a verb follows the pronoun **zhe**, it is said to be being used *reflexively*, because the action being done *reflects* to the subject.

## The Possessive Reflexive Form

In the same way that adding **-o** to personal pronouns makes them possessive pronouns (my, your, our, etc), **-o** when added to the reflexive pronoun **zhe** indicates that the object belongs to the subject. **Zheo** can be translated into *his, hers, its, or their*:

Zhe`o ka`fi	tlá`pa·ie	se
Her coffee	drank	she
Zhe`o it`zi	qí`lo·ie	se
His house	painted	he
Zhe`o chi·ka·ken`miz·tli	chi`lit·ia	ye
Their cat	play with	they

Remember that **zheo** must not be used to directly qualify a *subject*, it may only refer to it. For example, in the following sentence, it would be incorrect to say **Potlia se, zheo chikakenmiztli ...** because **chikakenmiztli** is a subject.

**Potl`ia se, se`o chi·ka·ken`miz·tli chop`ia ZHE`O cha`mi.**  
He says that his cat is washing its face.

## Prefixes and Suffixes

### -EV (-◀ ▶)

The suffix **-ev** (-◀ ▶) is used to indicate when an action is causing or bringing into being the state or condition expressed by the root word. **Ev** can also be used independently as either a noun (**ke ev**, the cause of) or a verb (**eve'**, to cause). This is not to be confused with the partial pro-form **-patle**, which expresses the reason for an event or condition.

**-Ev** applied to adjectives transforms them into verbs.

asht`ia·bla (cold)	asht·ia`blev·e' (to cause to be cold)
vrien (hot)	vrien`ev·e' (to make warm)
qí`ta (wet)	qit`ev·e' (to dampen)
zotl (dry)	zo`tlev·e' (to dry off)

**-Ev** applied to a *verb* makes the action *causative*; in other words, it expresses an act that is done to something or someone:

cho`etzh·e' (to laugh)  
i`qe' (to be)  
ko`chie' (to sleep)  
o`tre' (to be calm)

cho·etzh`ev·e' (to make laugh)  
i`qev·e' (to bring into being)  
ko`chiev·e' (to put to sleep)  
o`trev·e' (to pacify, to calm)

## -EZ (-≲コ)

To indicate when the state of being expressed in the root word has come into being, we apply the suffix **-ez** (-≲コ). Independently, **-ez** can be used as the verb **eze'**, *to become*.

**-Ez** can modify adjectives:

asht`ia·bla (cold)  
vrien (hot)  
ka`yo·tle (beautiful)  
yek`ta (good)  
e`tli (heavy)

asht·ia`blez·e' (to become cold)  
vrien`ez·e' (to become warm)  
ka·yo`tlez·e' (to become beautiful)  
yek`tez·e' (to get better)  
e`tlez·e' (to get bigger)

**-Ez** modifies nouns, prepositions, and affixes:

chtol (n., a glow)  
shtiefr`nam (husband)  
choq`zin (daughter)  
kon (with)  
a`kom (inside)  
-ti`ki (small)

chtol`ez·e' (to become glowing)  
shtiefr·nam`ez·e' (to become a husband)  
choq·zin`ez·e' (to become a daughter)  
kon`ez·e' (to unite)  
a·kom`ez·e' (to enter, to go inside)  
ti·ki`ez·e' (to shrink)

**-Ez** modifies verbs:

cho`et·zhe' (to laugh)  
i`qe' (to be)  
ko`chie' (to sleep)  
o`tre' (to be calm)  
tla`kol·e' (to eat)

cho·et`zhez·e' (to become laughing)  
i`qez·e' (to begin existing)  
ko`chiez·e' (to fall asleep)  
o`trez·e' (to become calm)  
tla·kol`ez·e' (to be eaten)

The suffix **-ez** is used commonly with verbs that show an action being done *to something or someone* to show that the action does not affect anyone other than the subject.

a`chits·le' (to collide)  
fronzh' (to lay waste)  
ko`to·zhe' (to sit)  
ma`tlacht·ie' (to prosper)  
na`mi·qe' (to meet)

a·chits`lez·e' (to have a collision)  
fronzh`ez·e' (to become a wasteland)  
ko·to`zhez·e' (to be seated)  
ma·tlacht`ez·e' (to become prosperous)  
na·mi`qez·e' (to come together)

### -AJI (-ஆଜି)

The suffix **-aji** (-ଆଜି) is used to denote a smaller piece of a larger whole, as indicated by the root word:

rint (rain)  
te`zint·li (fire)  
ke`tli (snow)  
a`bradl·nad (currency, credits)

rint`aji (raindrop)  
tezintlaji (a spark)  
ke`tlaj·i (a snowflake)  
a·bradl·nad`aj·i (a coin or banknote)

### KASHA- (କଶା-)

The prefix **ka`sha-** (କଶା-) makes the affixed noun into a **container** of the thing it describes:

a`bradl·nad (currency)  
kotl (tea)  
til`ma (clothing)  
jiebl (spice)

ka·sha`bradl·nad (wallet or purse)  
ka`sha·kotl (teapot, tea cozy)  
ka·sha`til·ma (suitcase)  
ka`sha·jiebl (spice rack)

This can also be used for comic effect, as in **ka`sha·nad**, a *sarcophagus* or *coffin*, literally a “box that holds people.” It is culturally incorrect as well – since the **Dzaq`tlas** plague, Zhodani funeral rites have involved cremation. Also, while **kashatlima** is structurally and grammatically correct and could be used for *wardrobe* or *closet*, Zdetl has another word more commonly used (**chtotrchez**) that takes those meanings. Overuse of prefixes and suffixes is often an indicator of a non-native speaker.

## History: The Dzaqlas and the Second Dark Age

Of all the historical events that shaped Zhodani culture in its nearly 300,000 year history, few rival the plague event known as the **Dzaq`tlas** (জোক্তলা), which brought about the end of the first Industrial Age.

Prior to the **Dzaq`tlas**, Zhdant was home to not one but two sapient species, the offshoot of humanity that would later become known as *Homo Zhdotlas*, and a non-human species known as the *Chirpers* or **Qik`na·vrats**, as the humans of Zhdant called them.

The **Qik`na·vrats** (জুক্নাব্রেট), like the Zhodani humans, had long been known to be alien to Zhdant. While their actual history was unknown at the time, they were, in fact, a regressed offshoot of another non-human species called the *Droyne*, themselves descendants of a long-dead species of creatures known only as the *Ancients*. The **Qik`na·vrats** were discovered on Zhdant's smaller continent, Qiknavra, and in the succeeding centuries, the humans of Zhdant traded and occasionally made war with them and both species prospered.



The cultural and technological exchanges between the two species brought unprecedented advancement and growth. The humans had technology to trade; the Chirpers had a unique skill that fascinated and intrigued the humans – psionics. Though to the technologically-focused humans this new skill was little more than amusing parlor tricks, it would later become critical to their survival.

By c. Imperial year -7980 (-550 by the Zhodani calendar, about 3500 BCE), when Terran humans were still discovering bronze tools, Zhodani humans and their Qiknavrats friends took their first steps into space. Orbital flights soon became routine, and exploration of Zhdant's moon **Viep`chakl** (বিপচাকল) had begun. To their surprise and mutual delight, the explorers discovered another species of *Chirper* living on Viepchakl, whom they named the **Viep`chaklts** (বিপচাকল্ট), or *People of Viepchakl*. Intercultural exchanges began between the three species, with representatives of both **Qik`na·vrats** and **Viep`chaklts** visiting each other's home planet.

Unfortunately, unknown to all three peoples, the Viepchakl explorations unleashed an ancient, long-dormant biological weapon left behind

thousands of years earlier. Within a few years the entire Chirper population of both worlds was extinct and nearly two-thirds of the human population was dead.

The **Dzaq'tlas**, as the plague would be called, erased nearly all the technological and socio-economic gains of the previous millennia. Because of their alien biology, neither the Zhodani nor the Chirpers had any prior experience with serious diseases. Medical technology was underdeveloped due to the lack of necessity. As a result, human civilization on Zhdant reverted to barbarism as entire cities were emptied in a futile attempt to avoid the plague's effects. For the next thousand years Zhdant experienced a Second Dark Age during which the population slowly recovered.

It is not clearly known when psionics rose to prominence, but it is likely that it played a role in the recovery. At some point during the Second Dark Age, some tribes or kingdoms discovered that certain psionically adept individuals could resist the effects of the **Dzaq'tlas**, which had remained dormant years later. Others could use their mysterious power to heal others. Eventually the western kingdoms of Dleqiats began embracing psionic healers and other psionic adepts and using them to expand their influence and power. A code of ethics and service like the Terran code of Chivarly was developed – the **Tavr'ziansh** (ターヴ・ジアンス), or *Morality's Path* that defines Zhodani culture even today.

The empire building through psionic development and moral guidance enabled the newly-emergent Zhodani society to recover and prosper again, and within a few hundred years of the end of the Second Dark Age, Zhodani humans had once again achieved space flight and began returning to Viepchakl and beyond<sup>19</sup>.

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<sup>19</sup> Mongoose Traveller Alien Module 4: Zhodani, pp. 57-61

# The Conditional Mood

Conditional clauses are introduced by **ek** (እሽ) in Zdetl. They express an action or event that will take place only under certain conditions.

There are two types of conditional clauses in Zdetl. Real conditionals take place in the present or future and unreal conditionals are not fulfilled in the present or future or were't fulfilled in the past.

## Real Conditionals

Real conditionals usually express that we are not sure whether an action will take place but there is a real possibilty that the action can be fulfilled (*perhaps I'll have time in the afternoon*).

The condition and its result are in the future, so we use both verbs in the future tense (-ře).

**Ek tla`cha·e a`chan kav`ře ze, ve ma`ko·ře pa`kia·e ze.**  
If I have time this afternoon, I will gladly help you.

Sometimes it's possible for a condition to be fulfilled at the time of speaking and be followed by an action in the future. Here, we put the conditional verb in the present (-ia) and the result in the future (-ře).

**Ek ke shtiefr`abr a`chan·e ko`kia, ke ken`ka·li ezh`ře za`ne.**  
If the mother is still baking, we will visit the family later.

It's possible that the condition has already been fulfilled and the result will take place in the future. In this case we put the condition in the past (-ie) and the result in the future (-ře).

**Ek ko`kie ze`o shtiefr`abr, tla`tso·e mizh`tlo·yo tla`ko·ře de.**  
If my mother baked, we will eat cakes in the evening.

We can also use an imperative (-zhda) in the main clause.

**Ek mizh`tlo·yo ko`kia shtiefr`abr, ma`ko·zhda se.**  
If mother bakes cake, help her.

## Unreal Conditionals

Unreal conditionals express what we would do or would have done under different conditions or in a different situation.

If the condition and result are in the present or future, we use the conditional verb mood (**-za**) in Zdetl.

**Ek a`chan kav`za ze, ve ma`ko·za pa`kia·e ze.**

If I had the time, I would be happy to help you.

If the condition and the result are in the past, we use the *past participle* form of the verb (-ien, -スベア) with -za (-ienza, -スベアコア):

**Ek a`chan kav`ien·za ze, ve ma`kien·za pa`kia·e ze.**

If I'd had the time, I'd have been happy to help you.

## Vocabulary

<b>achan</b>	ア王アア	time
<b>achane</b>	ア王アアセ	still, yet, currently
<b>achitsle'</b>	ア王人トシセ^	to collide
<b>akala</b>	アニアリア	pool
<b>ashkliazh</b>	ア土ニスヨ	ice
<b>ashkliazhatl</b>	ア土ニスヨアト	ice cap
<b>ashtiabla</b>	ア土ニスルア	cold
<b>atlivr</b>	アトメタ	land
<b>atlotl</b>	アトロト	bird
<b>brne'</b>	トアセ^	to gather
<b>chami</b>	王アタメ	face
<b>chapatl</b>	王アヌアト	south pole
<b>chiakrzi</b>	王ヌニコメ	sandstorm
<b>chiatla</b>	王スニア	marsh
<b>chikiats</b>	王人ニスヒト	splash
<b>chikiatse'</b>	王人ニスヒセ^	to splash
<b>chilotl</b>	王人ニロト	a Zhodani "pigeon"
<b>choetzhe'</b>	王ロセニヨセ^	to laugh
<b>chope'</b>	王ヌニセ^	to wash
<b>chtol</b>	王ニロト	glow
<b>Dleqiats</b>	シケヌスヒト	the main continent
<b>Diolpliki</b>	シロビヌ人ニス	The modern capital of Zhdant
<b>ek</b>	エク	if
<b>etli</b>	セヒメ	heavy
<b>etsiaje'</b>	セヒスヒセ^	to say
<b>iai</b>	スメ	but
<b>ichtlayoplita</b>	人王トアリヌ人ニア	confused
<b>ilname'</b>	人ニアアタセ^	to remember
<b>kasha-</b>	シテ土ア	a container
<b>kemetle'</b>	シセタセヒセ^	to create
<b>ketli</b>	シセヒメ	snow
<b>kiatok</b>	シスニロト	weather
<b>kliazh</b>	シスヨ	water
<b>kliazhatl</b>	シスヨアト	ocean

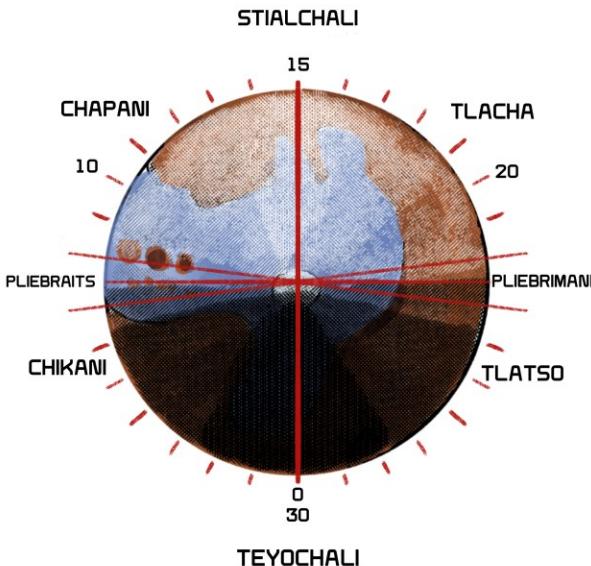
<b>kliazheve'</b>	ㄻズヨヽヽヽヽヽ	to become wet
<b>kliazheze'</b>	ㄻズヨヽヽヽ	to make wet
<b>kliazhyetl</b>	ㄻズヨヽヽ	sea
<b>mitlatl</b>	ㄻ人トヌト	north pole
<b>mizhtloyo</b>	ㄻ人ヨトルル	cakes, pastries
<b>otlake'</b>	ㄻトヌヽヽ	to happen
<b>preqlianz</b>	ㄻヽヽアコ	area or province
<b>Qiknavra</b>	ㄻヽヽアタタタ	the smaller continent
<b>qita</b>	ㄻ人タタ	wet
<b>rint</b>	ㄻ人アシ	rain
<b>rintakala</b>	ㄻ人アシヌヽヌル	puddle
<b>rintchakia</b>	ㄻ人アシヌヌス	raincoat
<b>rintchima</b>	ㄻ人アシヌ人ヌ	umbrella
<b>Shivvajdatl</b>	ㄻ人タタタヌル	Mountains Of Moonlight
<b>tel</b>	ㄻセヌ	shall, should
<b>tezintli</b>	ㄻセコヌアト人	fire
<b>tlachaka</b>	ㄻヌ王ヌヌ	desert
<b>tlakentie'</b>	ㄻヌヽヽヌ	to amuse
<b>tlateme'</b>	ㄻヌヽセヌ	to feed, to give food to
<b>tlatemo</b>	ㄻヌヽセヌ	food
<b>toiak</b>	ㄻヌ人ヌ	river
<b>vrien</b>	ㄻヌア	hot
<b>zhats</b>	ㄻヌト	thought
<b>Zhdant</b>	ㄻヌアシ	The Zhodani homeworld
<b>Zhdantpreql</b>	ㄻヌアシル	The ancient city of Zhdant
<b>ziepre</b>	ㄻヌル	circle
<b>zieprnal</b>	ㄻヌルアヌ	diameter
<b>zotl</b>	ㄻヌト	dry

# Tlamachti 8: Ke Zhdanstial

## The Day

ズセ ゾヌアラヒスツ

As discussed previously in Lesson Six, the **zhdan`stial** (ゾヌアラヒスツ) is a standard day on Zhdant is approximately 27 Terran hours. However, the Zhdani divide their day into 30 equal units called **a`chan** (ズセズ). These in turn are divided into 30 “minutes” called **pi`tlik** (ズムトム) which consist of 90 “seconds” called **zhinzh** (ゾヌマヨ).



## Telling the Time

To ask and tell the time in Zdetl, we simply use the pro-form **i`qez** (イケズ) as an adjective:

I`qez-a i`qia a`chan?

What time is it?

In Anglic, the reply is usually given in several ways. For example, to express 8:15, we can say “a quarter past eight”, “fifteen minutes after eight”,

or “eight-fifteen.” In Zdetl the same concepts apply. However, it is best to study one method thoroughly and use that to build on understanding the other forms.



A typical Zhodani analog wall clock. The inner ring shows the relative daytime and rotates once per day; the hour (*achan*), minute (*pitlik*), and sweep (*zhinzh*) hands move the same as a Terran analog clock. The hours are numbered from 1 to 10, spinward (clockwise).

8:00	<b>Ke ko`e (achan).</b>	Eight o'clock (the eighth hour).
8:10	<b>Ma`tla·pa ie`pri ke ko`e (achan).</b>	Ten past eight.
8:10	<b>Tye`ia·ji ie`pri ke ko`e.</b>	One-third past eight.
8:15	<b>O·me`ia·ji a`pri ke ko`e (achan).</b>	Half past eight.
8:20	<b>O·me·i·ma·tla·pa pi`tli·ko iepr`i ke ko`e.</b>	Twenty minutes past eight.
8:20	<b>Ma`tla·pa tiech ke ko`na (achan).</b>	Ten ‘till nine.
8:20	<b>Tye`ia·ji tiech ke ko`na.</b>	One-third ‘till nine.
8:02	<b>Ome`i pi`tli·ko ie`pri ke ko`e.</b>	Two minutes past eight.
29:28	<b>Ome`i pi`tli·ko tiech te·yo`cha·li.</b>	Two minutes to midnight.

Remember that there are 30 minutes (**pitliko**) in a standard Zhodani hour (**achan**)! Also, note the use of the suffix -aji with a number creates a fractional expression of that number:

<b>O`me`ia·ji</b>	Half
<b>Na·cho·ie`aj·i</b>	One quarter
<b>Ma·tla·pa·ji</b>	One tenth
<b>O`me·i ma·tla·pa·ji</b>	Two tenths
<b>Tye`ia·ji</b>	One third

The word **a`chan** is usually omitted from expressions of time.

**ie`pri** (义𠵼人) before an expression of time is often translated into Anglic as *ago*:

I saw him two hours ago.

**Se yz`qie ze ie`pri o`me·i a`chan·o.**

Three days ago, I was on Viepchakl.

**Viep`chakl i`chi i`qie ze i`epri tye`i stial`o.**

In the same way, **tiech** (ㄊㄧㄝㄔ) can be used to express *in* as in an event that will happen at a time in the future:

**She will be home in three hours.**

**Io it'zi i`qře se tiech tye`i a`chan-o.**

In two hours we will be in Dlolpliki.

**Akom Dlolpliki iq̄e de tiech omei achano.**

Another way of expressing time throughout the day is by *thirds*.

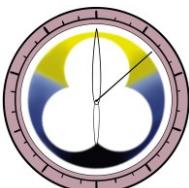
Because the 30-hour **zhdan`stial** is usually displayed on a ten-hour clock with the standard “zero hour” beginning at midnight, the day can easily be marked by three segments: an early morning portion from midnight to the tenth hour, a midday portion from the tenth to twentieth hour, and an evening portion from the twentieth hour to midnight. These units are themselves called **Tye`ia·ji** (チエイジ) or *thirds*. When used in expressing time (as opposed to simply saying “the fifteenth hour”, for example), they follow the hour expression in the statement.



# Te-yo`cha-li てよちゃん Hour Zero



# Pliebr'a·its 风の街で人と Hour Ten



# Stial`cha·li 上々又王アリ Hour Fifteen



# Pliebr·i·ma`ni フリエル・イ・マニ Hour Twenty

8:00	<b>Ke ko`ye ob ke chia`la tye`ia-ji.</b>	The eighth (hour) of the first third.
15:00	<b>Ke ma`chiel-ia ob ke om`e-ia tye`ia-ji.</b>	The fifth (hour) of the second third.
24:00	<b>Ke na-cho`ie-a ob ke tye`ia tye`ia-ji.</b>	The fourth (hour) of the third third.

In practice, **tye`ia-ji** is omitted from the expression as it is understood and not needed:

8:00      Ke ko`ye ob ke chia`la.      The eighth (hour) of the first (third).

The Individual days of the week (**ma·chiel`i·stial**) are not given special names as they are in Anglic, but are simply numbered, with the numerical names abbreviated. The exception is the fifth day, which is traditionally a day of rest:

<b>Chi`stial</b>	王人土ニス丘	First day
<b>O`me·stial</b>	日々セトニス丘	Second day
<b>Tye`i·stial</b>	くひセトニス丘	Third day
<b>Na`cho·stial</b>	アヌ王日々ニス丘	Fourth day
<b>Kia`tla·stial</b>	ニスと日々ニス丘	Rest day

Imperial visitors are likely responsible for “Tako Nachostial,” a new traditional end-of-week meal.

## First, Second, Third, etc.

As in Anglic, numbers in Zdetl can be formed into *adjectives* (first, second, third, fourth, etc) by adding the ending **-a** (-ア) to the names given in lesson 1:

<b>chia`la</b>	王ス丘ア	first
<b>O`me·ia</b>	日々セス	second
<b>tye`ia</b>	くひセス	third
<b>na`cho`ie·a</b>	アヌ王日々ス	fourth
<b>ma·tla`pa·na</b>	日々と日々日々ア	tenth

For higher numbers, add the **-a** ending to the final word:

<b>ma·tla·pan`chia·la</b>	日々と日々日々ア王ス丘ア	eleventh
<b>O`me·i·ma·tla·pa·no`me·ia</b>	日々セ日々と日々日々ア日々セス	twenty-second
<b>tye·i·ma·tla`pa·na</b>	くひセ日々と日々日々ア	thirtieth
<b>na`cho`ie`chie·na</b>	アヌ王日々王日々ア	four hundredth

Numbers can also be made into nouns by adding **-I** (-イ):

<b>Chia`li</b>	王ス丘人	a unit
<b>o`me`i·i</b>	日々セ二人	a pair, a duo
<b>Tye`i</b>	くひセ三人	a trio
<b>ma·tla·pa·no`me·i</b>	日々と日々日々ア日々セ人	a dozen

Also, into adverbs by adding -e (-**𠂇**):

Chial`e	王ス𠂇	firstly
O`me·ie	𠂇ス𠂇	secondly
Tye`ie	𠂇ス𠂇	thirdly
ma·tla`pan·e	𠁻𠁻と𠁻𠁻𠁻𠁻	thenthly

To express numbers as fractions, add the -aji (-**𠂇𠂇**) suffix:

o·me`ia·ji	𠂇ス𠂇ス𠂇	half
tye`ia·ji	𠂇ス𠂇ス𠂇	a third
na·cho`ia·ji	𠁻𠁻斯𠂇ス𠂇	a quarter
ma·tla`pan·aji	𠁻𠁻と𠁻𠁻𠁻𠁻斯𠂇	a tenth

To show how many times something has happened, add -qik (𠁻𠁻**𠂇**):

chial`qik	王ス𠁻𠁻	once
o·me`i·qik	𠂇斯𠁻𠁻	twice
tye`i·qik	𠂇斯𠁻𠁻	thrice
ma·tla`pan·qik	𠁻𠁻と𠁻𠁻𠁻𠁻斯𠁻𠁻	ten times

With an adjective, **qik** becomes a noun:

ke chia`la qik	𠂇𠂇 王ス𠁻𠁻	The first time
ke o`me·ia qik	𠂇𠂇 𠂇斯𠁻𠁻	The second time

To express a numerical collective or group, add -edl (-**𠂇𠂇**):

O`me·iedl	𠂇斯𠁻𠁻	Two together
Tye`iedl	𠂇斯𠁻𠁻	Three together
Na·cho`iedl	𠁻𠁻王斯𠁻𠁻	Four together

Note how adding -edl to the numbers subtly changes the final syllable.

## Discussion: Popular Entertainment<sup>20</sup>

All human societies some form of artistic expression; the Zhodani are no different. In fact, participation and consumption of the arts and entertainment is considered essential to good mental health and the overall health of Zhodani society. Artisans, writers, actors, and creatives of all types can be found throughout the Consulate.

The arts are not subject to State supervision, however. Zhodani artists simply *know* what's acceptable and what isn't, and voluntarily remain within those limits. Artistic expression tends to be devoted to reinforcing and upholding social virtues and the importance of the individual and the individual's role in society.



Zhodania choetsevi akimati Niel.

ゾウジアズ 王族と人々 パズルアズ マヌ\*

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<sup>20</sup> Mongoose Traveller Alien Module 4: Zhodani, pp 40-41

As in every other aspect of Zhodani culture, psionics plays an important role in the arts. Telepathic performers can read the responses of their audiences and tailor their performance to shape the desired emotions or thoughts; telekinetic sculptors create interactive displays that respond to viewers' thoughts; authors and architects instinctively understand the emotions of the residents and readers and create spaces and works that inspire the needed responses. Private homes are designed to be comfortable and create a sense of belonging and contentment; medical facilities are decorated in soothing and calming tones; military buildings are imposing and powerful.

Theater plays an important role in Zhodani arts and entertainment as well. While movies, tridee entertainment, and video are common, attending live performances of music, dance, and drama are considered essential as the other formats lack the very real emotional impact of live theater. Stage performers are almost always psionic, usually telepathic or telempathic, and highly trained and skilled in creating the precise emotional responses expected from the audience.

Of course, theatrical performances center around important cultural events, stories, and legends from Zhodani history, always with an eye toward instilling nationalistic pride and respect for the psionic authority. One popular genre is roughly analogous to the Spaghetti Western of 20<sup>th</sup> century American films or the Samurai dramas popularized in Japan in the same period by filmmaker Akira Kurosawa and others. These "**Dzaq'tlas Tales**" typically recount stories from the Zhodani Second Dark Age, when the psionic nobility began gaining power and spreading its influence across the mainland. Like the Terran westerns or samurai tales, these stories usually revolve around a lone psion (or several, depending on the story) traveling across the desert, bringing justice to, or healing downtrodden and suffering people. Terran observers who have been fortunate enough to see such performances have noted the similarities.

Convergent evolution aside, though, **Dzaq'tlas Tales** are very popular in the Consulate and when the opportunity to see a performance arises, attendance is expected and highly sought after.

## Prefixes and Suffixes

### -TEPO (ຫົກ່າວ)

The suffix **-tepo** () refers to a machine or device designed to perform the action indicated by the root word.

zhin`qets·e' (to ascend)  
ki`lo·e' (to write)  
tla`tem·e' (to feed)

zhin·qets`te·po (a moving staircase)  
ki·lo`te·po (a pen, a writing implement)  
tla·tem`te·po (a feeder)

### -YOTL (ຫຼັດ)

The suffix **-yotl** refers specifically to large machinery such as vehicles designed for transportation or other work.

pi·pa·te`po·yotl  
iadl`a·yotl

ornithopter; literally “machine like a dragonfly”  
aeroplane



## Dialogue

*The Tliaqrnads receive an invitation to the theater.*

- |      |   |
|------|---|
| Nor  | Ikan, yzqizhda! Tlanqil itzimnie ke ziefrnabo dra Kieko!                            |
| Ikan | Azhdiazhiepr iazh Velmiepr? Itetl potlia?   |
| Nor  | Kieko yekte. Se ai pepetchli ozdře kon ye, iazh tatlania de, ozde' ikotlia de iazh. |
| Ikan | Viaj, viaj! Jdo ke pepetchli iqia?  |
| Nor  | Epkoatla Dzaqtas zazani iqia, Ke Tyei Yolichi...                                    |

<b>Akam</b>	Ke Tyei Yolichi? Inin zazani papanqia ze! Chelia ozde' de, shtiefri?
<b>Ikan</b>	Chelia mazhdie' de! Iqik pepetchtli iqia?
<b>Nor</b>	Ke omeia ob ke tyeia. Kenkache' devia de!
<i>Later, outside the theater:</i>	
<b>Azhdiazhiepr</b>	Yekta iqia azhi itoe' le, Nor iazh Ikan. Pakia iqia de, Chelia ikotle' le.
<b>Nor</b>	Ke kanotzi kamatlia de, Azhdiazhiepr.
<b>Velmiepr</b>	Ai de potlie Kieko, ke zazani papaqia Akam.
<b>Ikan</b>	Iqia. Ai se qikqika mochitie ze se. Cha, yzqia, chilitia ke zino!
<b>Akam</b>	Aizhin, Kiekoiepr!
<b>Nor</b>	Ichavri zhdatlie se!
<b>Azhdiazhiepr</b>	Viaj, patla pradrnad iazh draitsa zhdatlrrnad iqia se. Kieko, aizintla, kamatlia!
<b>Ikan</b>	Pepetchtliqik!

## Vocabulary

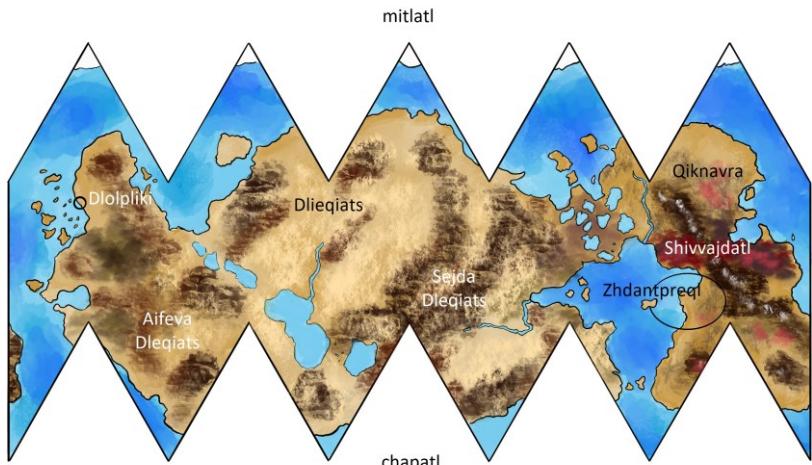
<b>al</b>	アル	of, when used to express a quantity of a specific item
<b>chali</b>	チャリ	middle part, center
<b>chapani</b>	チャパニ	morning
<b>chikani</b>	チカニ	dawn
<b>Chistial</b>	チスチヤル	First day
<b>deve'</b>	デベ	to be required to; must do
<b>draits'</b>	ドライツ	to arrive
<b>epkoatla</b>	エポアタラ	famous
<b>ichavri</b>	イチャブリ	very much, so much
<b>itoe'</b>	イトエ	to see
<b>itzimne'</b>	イツミン	to receive (something)
<b>kanotze'</b>	カノツエ	to invite
<b>kanotzi</b>	カノツジ	invitation
<b>kanozhde'</b>	カノゾハル	to invite
<b>kenkache'</b>	ケンカセ	to get ready
<b>Kiatlstial</b>	キアラスチヤル	Fifth day; Rest Day
<b>Nachostial</b>	ナホスチヤル	Fourth Day
<b>ob</b>	オブ	of, when used to express a general quantity
<b>Omestial</b>	オメスチヤル	Second Day

<b>pakia</b>	ਪਾਕਿਆ	happy
<b>papaqe'</b>	ਪਾਪਾਕੇ	to enjoy
<b>pepetchtli</b>	ਪੇਪੇਚਟਲੀ	a theatrical performance, an opera or play
<b>pepetchtliqik</b>	ਪੇਪੇਚਟਲੀਕਿ	show time
<b>pliebraits</b>	ਪਿਬੈਰਾਈਤ	surise (literally, Pliebr's arrival)
<b>pliebrimani</b>	ਪਿਬੈਰਿਮਾਨੀ	sunset (literally, Pliebr's departure)
<b>stial</b>	ਸ਼ਾਂਤੀ	day
<b>stialchali</b>	ਸ਼ਾਂਤੀਅਲੀ	noon, midday
<b>tako</b>	ਤਾਕੋ	a food item introduced by Imperial visitors and traditionally eaten on Fourth Day
<b>tatlane'</b>	ਤਾਤਲੈਨੇ	to inquire, to ask (a question)
<b>techitl</b>	ਤੇਚਿਟਲੀ	theater
<b>-tek</b>	-ਤੇਕ	indicates a thing made from the root word
<b>teyo</b>	ਤੇਯੋ	night
<b>teyochali</b>	ਤੇਯੋਚਾਲੀ	midnight
<b>tiech</b>	ਤੀਏਚ	before
<b>timane'</b>	ਤੀਮਾਨੇ	to depart
<b>tlacha</b>	ਤਲਾਚਾ	afternoon
<b>tlatso</b>	ਤਲਾਤਸੋ	evening
<b>Tyestial</b>	ਤੀਏਸ਼ਿਅਲ	Third Day
<b>yolichi</b>	ਯੋਲਿਚੀ	friend
<b>-yotl</b>	ਯੋਟਲ	indicates a transportation machine
<b>zazani</b>	ਜਾਜਾਨੀ	a story or tale
<b>zhdatle'</b>	ਜਾਦਾਤਲੇ	to learn
<b>zhdatlrnad</b>	ਜਾਦਾਤਲ੍ਰਨਾਡ	a student

# Tlamachti 9: Ke Zhdantmechyala

## The Natural World

自然世界



## ZHDANT

Zhdant	自然世界	The Zhdani homeworld
Mi'tlatl	北極	north pole
Cha'patl	南極	south pole
Shiv`va-jdatl	月光山	Mountains Of Moonlight
Dle'qiats	大陸	the main continent
Qik'na·vra	小大陸	the smaller continent
Tla`cha·ka	沙漠	desert
Kliazh`atl	海洋	ocean
To`iak	河流	river
Chia`tla	沼澤	marsh
Kliazh`yetl	大海	sea
A`tlivr	陸地	land
Ash`kliazh	冰	ice
Ash`kliazh·atl	冰蓋	ice cap
Dlol`pli·ki	現代都城	The modern capital of Zhdant
Zhdant`preql	古代都城	The ancient city of Zhdant

## Comparisons

Adjectives of *quality* all have three forms called *degrees*. These allow varying levels of description called *comparisons* to be made between nouns of the same type. The three degrees are typically called the *positive degree*, the *comparative degree*, and the *superlative degree*.

In Anglic, we typically add *-er* and *-est* to the end of an adjective to achieve the comparative and superlative, for example: tall/taller/tallest.

However, there are exceptions:

good                      better                      best

And sometimes we add more and most:

beautiful                      more beautiful                      most beautiful

Sometimes we even combine the comparators for good with another word:

good tasting                      better tasting                      best tasting

And to make it even more confusing:

tasty                      tastier                      tastiest

Zdetl is somewhat less confusing and more standardized than Anglic. In general, there is one form to cover all three cases:

ep`ko·a (famous) әркәә	ep`ko·atl (more famous) әркәәтл	ep·ko`a·tlas (most famous) әркәәтләз
pa`kia (happy) пакиа	pa`kiatl (happier) пакиатл	pa`kia·tlas (happiest) пакиатләз
e`dre (close) әдә	e`dre·atl (closer) әдәтл	e`dre`a·tlas (closest) әдәәтләз

The endings **-atl** and **-tlas** correspond to Anglic *-er* and *-est*, respectively and are derived from titles of nobility:

**Pra`natl** (пакиатл), “Aspirant”  
**Vies`tlas** (василтләз), “Highborn”

The exception is the adjective **yekta**, which has the following forms:

<b>Yek`ta</b> (good) үкәтә	<b>Yek`tatl</b> (better) үкәтәтл	<b>Zhdo`tlas</b> (best, or “supreme”, as in Homo Zhdotlas, “supreme man”) йыдотләз
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The adjective *good* also takes the form:

**zhdo`ta** (good)  
召𠂇と々

**zhdo`tatl** (better)  
召𠂇く々

**zhdo`tlas** (best)  
召𠂇と々上

However, in most cases the standard endings are used:

**chi·ka·ken`miz·tli**  
(kitty)

**chi·ka·ken`miz·tliatl**  
(good kitty)

**chi·ka·ken·miz`tli·tlas**  
(best kitty)

## EL and OL

**EL** is used when comparing things and is like *than* in Anglic:

**Li`na·liatl e/ de i`qia se.**

He is taller than you.

**Kliahz`ev·iatl e/ tla`cha·ka i`qia kliahz`atl.**

An ocean is wetter than a desert.



Linalitlas iqia Azhdiazhiepr.

Linaliatl ej Kieko iqia Velmiepr.

Achatlitlas iqia Kieko.

Achatliatl ej Azhdiazhiepr iqia Velmiepr.

Achatlitlias oj ke ziefri iqia Kieko.

Linalitlas oj ke ziefri iqia Azhdiazhiepr.

**OL** is used when identifying an item out of a group being compared:

**Icha`ki·tlas ol ke tle·ko`ni·o i`qia se.**

It is largest of the animals.

**Li·na`li·tlas ol ke driefr`abr·o i`qia se.**

He is tallest of the brothers.

## Recap: Syntax and Word Order

Recall from the Introduction that the basic sentence structure of Zdetl is object-leading; in other words, the word order is *Object - Verb - Subject*.

**Fevranzh moch`i·tia de.**

(A book is being read by you.)

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

**Vriena ka`fi tla`pa·ia ke ka`yo·tle ziefr`i.**

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

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

**Fevranzh a`chan·e mo`chi·tia se.**

(A book is still being read by her.)

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

**Tlan`qil ki`lo·ie ze ai de.**

(A letter was written by me to you.)

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

**Mi`to·tle' i`ko·tlia ze.**

(To dance desire I.)

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

**Kon se mi`to·tle' i`ko·tlia ze.**

(With her/him to dance desire I.)

Interrogative statements are led by the question word **JDO**:

**Jdo ka`fi i`ko·tlia de?**

(Do you want coffee?)

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

**Jdo ka`fi pra kotl i`ko·tlia de?**

(Do you want coffee OR tea?)

## Prefixes and Suffixes

### -AZD (-ازد)

The suffix **-AZD** indicates a continuous action. It transforms an action into a noun:

Qra`zhe (noise)

Qra`zhazd (a sustained noise)

A`paz (in front of)

A`paz·azd (leading)

rid (to sing)

Rid`azd (singing)

I`qe' (to be)

I`qazd (existence)

It can also modify a noun to turn it into an activity:

adr (grasp)

A`dratzd (gripping)

vevl (a ship)

Ve`vlazd (shipping)

Ziefr`abr (mother)

Ziefr`a·bratzd (mothering)

### RO- (رو-) (Repetition)

The prefix **RO-** indicates a repetition or recurrence of an action:

E`zhe' (to visit)

Ro`ezhe' (to revisit)

Ki`lo·e' (to write)

Ro·ki`lo·e' (to rewrite)

Mo`chi-te' (to read)

ro·mo`chi-te' (to re-read)

Paz`kle' (to attempt)

Ro`pa·kle' (to retry)

### -EBL (-ەبل) (Possibility)

The suffix **-EBL** indicates a possibility or likelihood:

a`le·kre' (to favor)

a`le·krebl (favorable)

a·ki`ma·te' (to know)

a·ki`ma·tebl (knowable)

fronzh' (to lay waste)

fronzh`ebl (destructible)

i`ko·tle' (to desire)

i`ko·tlebl (desirable)

### -IPR (-ىپر) (Worthiness)

The suffix **-IPR** indicates worthiness or merit. Note its similarity to the ending of **Dlenchiepr**, “Aspirant”:

cho`et·zhe' (to laugh)

cho`et·zhipr (laughable, humorous)

chte' (to observe)

chtipr (observable)

briepl' (to condemn)

briepl`ipr (contemptible)

pa`pa·qe' (to enjoy)

pa`paq·ipr (enjoyable)

## -IVR (-lander)

The suffix **-ivr** indicates a land or region. Used independently of a root word, it means literally, “land”.

a`tlivr (region)  
fronzh`a·tlivr (wasteland)  
jdatl`ivr (mountainous land)  
zhdiech`edl·ivr (forested lands)

## Discussion: The Zhdant Ecosystem

Zhdant is a habitable world orbiting a solitary KOV star, an average-sized red main sequence stellar body called **Pliebr** (ῆλιος), slightly smaller than Sol but half as bright. Zhdant orbits at 0.77 AU (116 million km) with an orbital period of 245 local days.

<b>Pliebr</b>	ῆλιος	The solitary KOV red star of the Zhdant system
<b>Zhdant</b>	জ্বাদন্ত	The Zhdani homeworld
<b>Dle`qiats</b>	ধেক্ষিত	The main continent of Zhdant
<b>Qik`na·vra</b>	জ্বান্দান্বৰা	The smaller continent of Zhdant
<b>Viep`chakl</b>	জ্বাদন্ত মূঘল	Zhdant's moon

Physically, Zhdant is about three-quarters the size of Terra with a diameter of 9,620km. Approximately 40% of its surface is covered with water and it has an atmospheric pressure of 0.52 atmospheres, giving it an arid, temperate climate. Temperatures rarely vary from the extremes of -40°C in Winter to +40°C in summer in the high desert.<sup>21</sup>

Zhdant has two main continents, the larger land mass of **Dleqiats**, and the smaller continent **Qiknavra**. **Dleqiats** is dominated in the center by a vast desert region, which is mostly uninhabited apart from rail transit stations, mining facilities, and research stations. **Qiknavra** is mountainous with equatorial rainforests dominating the landscape.

Plant life (**ko`chi·ni**) on Zhdant evolved to make maximum use of the red-dominated light of Pliebr. Trees (**zhdiech**) grow extremely tall and with deep roots in the low gravity, with massive trunks and broad, deep red or purple leaves (**ko`zitl**) at the canopy (**zhdiech·edl`chi·ma**). Middle levels of the

<sup>21</sup> Mongoose Traveller Alien Module 4: Zhdani, pp. 37-38

forests feature vines, creepers, bromeliads, carnivourous plants, and a variety of parasitic and symbiotic plant life. The forest floor is a thick, primeval layer of mosses, ferns, fungi, and other reducing vegetation.

### The Forests

ko`chi·ni	コチニ	plant life, plants
ko`zitl	コズィト	leaves
zhdiech	ズヂエチ	trees
zhdiech·edl`ko·chal	ズヂエチエドルコチャル	forest floor
zhdiech·edl`cha·li	ズヂエチエドルチャリ	forest understory
zhdiech·edl`chi·ma	ズヂエチエドルチマ	the canopy layer
zhdiech`tlas	ズヂエチタラス	the emergent layer

The forests of Zhdant follow the same growth patterns as the rainforests of Terra. The forest teems with life at all levels, much of it dangerous. The **zhdiechedlko·chal** or *forest floor* is home to terrestrial insect hives, larger predators, and reptiles. Beginning at about 20 meters is the **zhdiechedlchali** or *understory* where climbing plants compete for nutrients in the dim light. Parasitic plants grow on the trunks of taller trees and carnivorous vegetation lures insects and small mammals. Creatures at this level are adept at camouflage, as they are on Terra – insects appear to be leaves or sticks, serpents and reptiles hide in plain sight, changing their appearance to match tree bark or foliage.



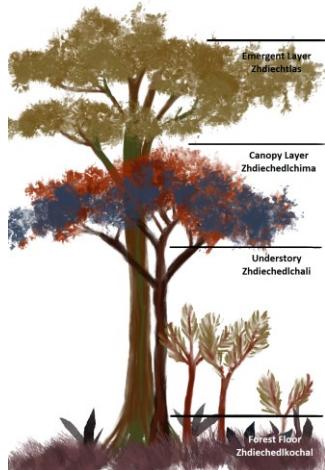
Above the **zhdiechedlchali** is the **zhdiechedlko·chal**, the *forest canopy*. Here is where flying and climbing creatures make their homes, and where trees produce fruit to propagate their seeds. This layer is home to wild varieties of **chikakenmiztli** (six legged cats) and **cha`kotl**, squirrel-like creatures, who hunt

and forage among the dense branches. Both species are found in nearly every climatic zone on Zhdant – where there are trees, there are **chakotl** and **chikakenmiztli** to hunt them. Chikakenmiztli are also a popular house pet throughout Zhodani space and have even been bred and sold outside the Consulate.



The uppermost layer of the forest is the **zhdiech'tlas**, the *emergent layer*. Here, the tallest trees of the forest spread their broad leaves to soak up as much energy from Pliebr's feeble red light as they can. Many creatures that make their home in the **zhdiech'tlas** never set paw on the forest floor.

The creatures that inhabit Zhdant's forests are excellent climbers. Animal life (**tle'ko·ni**) on Zhdant is hexapodal (having six limbs) to maximize climbing and enable foraging the high canopy while maintaining a firm grip, since a fall from those levels would be fatal even in the lower gravity of Zhdant. Some species exhibit skin flaps between their limbs resembling those of Terran flying squirrels, which allows limited gliding between the branches of the upper canopy and reduces the chance of a fatal fall.



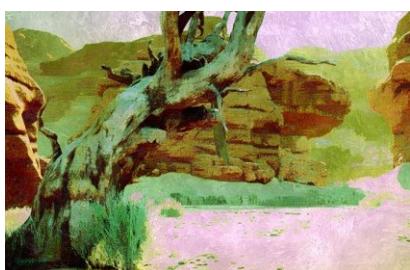
#### Plant and animal life

<b>tle'ko·ni</b>	とべくのアメ	animals
<b>cha`kotl</b>	王アマヒト	six-legged climbing gatherers analogous to squirrels
<b>chi·ka·ken`miz·tli</b>	王人アマセヤマコトメ	six-legged catlike pouncers
<b>ko`chi·ni</b>	アマ王アメ	birds, avian species
<b>qin·qin·ko`chi·ni</b>	スヌアスヌアアマアメ	any of several species of avians analogous to terran hummingbirds
<b>zo`ka·tli</b>	コロアマヒトメ	flowers
<b>frřz·o`ka·tli</b>	タマコロアマヒトメ	bromeliad (cup-flower)
<b>to`paz·tli</b>	カロアマコトメ	fern

Flying creatures also follow the six-limbed pattern, with two pairs of wings to improve lift and maneuverability. Most birds have a large main wingspan. The **dzha'yak** is one example; it fills the same ecological niche on Zhdant as the Terran vulture and has a main wingspan nearly two meters across.

Insects (**za`yo·li**) are mostly terrestrial. Flying species, like birds (**ko`chi·ni**), have more wings than their terran counterparts, and with greater surface area. Dragonfly-like insects (**pi`pa**) are common and often have wingspans up to 20cm across. Eusocial insects are mainly terrestrial or tree-dwelling, rarely flying. Many species are carnivorous and venomous. Zhdant has as many varied species of insect life as Terra does, in similar ecological niches. The table below is only a small subset of the insect kingdom.

Insect life		
za`yo·li	コヌリウム	insects; the insect kingdom
pi`pa	スズメガ	large dragonfly-like creatures that inhabit the forests and marshes of zhdant. also, the inspiration for the <b>pipayotl</b> , an ornithopter
shtak	ホタル	eusocial, terrestrial insects analogous to ants
ri`qra	ハチタマ	general term for various species of bee-like pollinators
pli`bri	ツバメ	eusocial terrestrial termite-like insects
zhdoq	ゴキブリ	scavenger and reducer insects that fill the same niche as cockroaches and scarab beetles



The native desert life evolved to survive extremely harsh conditions. Precipitation mainly occurs along the coastal regions, leaving the deep desert almost devoid of surface water. Plants probe deep below the surface, hunting for any water they can find. Animals have large external ears that can be folded for protection or extended

during the heat of the day to radiate excess heat or capture morning dew (**kliazhchapani**) in the early morning. Many species are nocturnal (**toyonema**) and hunt by moonlight (**shivva**).

### Desert creatures

to·chin`qo·a	トシキナマダラル	A six-legged carnivore that looks like a cross between a rabbit and an African honey badger. Also the name of a class of light missile frigates.
dzha`yak	トヨラバヤク	a flying scavenger analogous to vultures but much larger and more dangerous
chtot`zi	シトシコス	A mouselike scavenger native to the deeper regions of the Dleqiats desert
kliazh`mi·li	クスヨタヌリ	A sessile, venomous carnivore that traps its prey by mimicking a pool of standing water
vlez`jaq	バセコバク	A winged predator native to the eastern Dleqiats desert that resembles a cross between a scorpion and a bat

The land bridge between Dleqiats and Qiknavra is a mire of salt marshes and inland seas hundreds of kilometres wide, but even there, life has, uh, found a way. Reeds, grasses, and other salt-tolerant plants dominate the landscape for hundreds of kilometres and provide food and shelter to waterfowl (**kliazhkochini**) and reptiles. Fish (**okotzi**) and other marine creatures use the salt marshes as nursery grounds for their young. Birds find a ready sanctuary from predators as well as an abundance of food sources including fish, shellfish, and insects.

### Marshland and other aquatic creatures

A`katz·livr	アカツクル	marshland, swamp
kliazh·ko`chi·ni	クスヨビシマダル	generic term for waterfowl
O`kot`zi	オコトス	fish
dlezhd·o`kot·zi	ドレズド・オコトス	shellfish
Azh`ia·tli	アツニアリ	reptiles
Kliazh`yo·li	クスヨリ	amphibians
a·katz`ma·li	アカツクマリ	reeds, marsh grasses
Zji`pi·li	ジピリ	an intimidator native to the swamplands capable of changing its shape and color to steal other animals' kills

## Vocabulary

achatlia	アチャトリア	short
adr	アド	grasp
akatzmali	アカツマリ	reeds, marsh grasses
akimate'	アキメイト	to know
alekre'	アレクレ	to favor
ashkliazh	アシクルイアズ	ice
ashkliazhatl	アシクルイアズハチ	ice cap
ashtiabla	アシティアブラ	cold
atlivr	アトライバ	land
ayoa	アヨア	easy
ayochak	アヨーチャク	difficult
azhiatl	アシアタ	reptiles
briepl'	ブリエップル	to condemn
chakotl	チャコットル	a six-legged squirrel-like creature
chapatl	チャパトル	south pole
chiatla	チャイタラ	marsh
choetzhe'	ショエツヘ	to laugh
dlenzharvi	ダレンツハルビ	animal
dlezhdhi	ダレズヒ	Armor, shell
dlezhdhe'	ダレズヒエ	To armor up
dlezhdokotzi	ダレズドコトツ	shellfish
Dleqiats	ダレキアツ	the main continent
Dlolpliki	ダロップリキ	the modern capital city
dzhayak	ダジャック	a large bird resembling a vulture, native to Zhdant
el	エル	than, when used in comparisons
fronzh	フロンツ	to lay waste
frrzokatli	フリソカツリ	bromeliad
ichakia	イチャキア	large
ichpa	イチャバ	young
ichta	イチャ	light
ikotle'	イコトゥ	to desire
kliazhatl	クルイアズハチ	ocean

<b>kliazchapani</b>	々スヨ王々々ア人	dew
<b>kliazheva</b>	々スヨベタア	wet
<b>kliazhkochini</b>	々スヨヒタ王人ア人	waterfowl
<b>kliazhmili</b>	々スヨタ人ヒ人	"water-mimic", a trapper found in the Dleqiats desert that mimics pools of water
<b>kliazhyetl</b>	々スヨヒセヒ	sea
<b>kliazhyoli</b>	々スヨヒヒヒ人	amphibians
<b>kochini</b>	々ヒ王人ア人	plant
<b>kotlochi</b>	々ヒヒヒ王人	fungus
<b>linalia</b>	ヒ人アヒヒス	tall
<b>mile'</b>	タ人ヒセ^	to mimic
<b>mitlatl</b>	タ人ヒテヒ	north pole
<b>neme'</b>	マセタセ^	to be active
<b>okotzi</b>	ウゼウコス	fish
<b>okotze'</b>	ウゼウコス^	To fish
<b>ol</b>	ウヒ	out of, when used in comparisons
<b>papaqe'</b>	ハハハハセ^	to enjoy
<b>pipa</b>	ハハハハ	dragonfly
<b>Qiknavra</b>	シ人ニタハハ	the smaller continent
<b>qrazhe</b>	ハハヨセ^	noise
<b>shivvajdatl</b>	土人ウタハハヒハ	Mountains of Moonlight
<b>tikia</b>	シ人ニス	small
<b>tlackaka</b>	ヒタ王アヒ	desert
<b>tompaki</b>	ヒタタハハヒ人	moss
<b>topaztli</b>	ヒタハハヒコト人	fern
<b>toiak</b>	ヒタヒヒ	river
<b>toyonema</b>	ヒタヒタセヒ	nocturnal
<b>vevl</b>	ウセウ	a ship
<b>vrien</b>	ウムキア	hot, heat
<b>yeta</b>	ウセヒ	heavy
<b>yoaka</b>	ウタタヒ	dry
<b>zana</b>	コタタヒ	old
<b>zavoli</b>	コタヒヒ人	insect

<b>zhdantpreq </b>	ヨルマシニシタ	the ancient city
<b>zhdiechedlchima</b>	ヨリ王ヤド王メタマ	forest canopy layer
<b>zhdiechedlkochal</b>	ヨリ王ヤドニヨリ王メタ	forest floor
<b>zhdiecheldchali</b>	ヨリ王ヤド王メタ人	forest understory between the floor and canopy
<b>zhdiechtlas</b>	ヨリ王ミテ	topmost layer of the forest
<b>zokatli</b>	コカ	flower

# Tlamachti 10: laqazd iazh Tlakoebli

## Cooking and Food

ズラタロ ズヨ とアズルベル

### The Verb Infinitive

In the previous lesson we mentioned the concept of the *verb infinitive* when it appears as part of the sentence structure. In fact, we have already seen many examples of Zdetl verbs in their infinitive form – *i`qe'*, *ka`vre'*, and *mer`ke-de'* (to be, to have, and to have permission) are all *infinitives* of the verbs. They refer to the action itself without reference to time, place, or actor.

In Anglic, verbs most often have two words leading with *to* followed by the verb itself, as in “to speak”; in Zdetl this does not happen. All verb infinitives are a single word usually ending in *e'* (↖^):

*i`qe'* to be  
*fa`e'* to name (someone)  
*o`tla·ke'* to happen

*ke`kle'* to have fun  
*i`ko·tle'* to want  
*tla`te·me'* to feed

Zdetl, like Anglic, has a few instances of verbs that need another verb in its infinitive form to complete their meaning. For example, in Anglic we don't say “I can something” or “I am able to something”, we say:

I must DO something  
I can DO something  
I am able TO DO something

The verb DO (with or without TO) is the *infinitive*, and in Zdetl is translated as **miche'** (ゞメ王セ'):

**I`cha·tetl mi`che' de`via ze.**  
I must (am obligated to) do something.  
**I`cha·tetl mi`che' chel`ia ze.**  
I can (am able to) do something

## Prepositions with an Infinitive

The Anglic ending *-ing* is often used as an infinitive. In Zdetl, placing a preposition before the infinitive has the same function:

- Ilchita** (Instead of): Il`chi·ta kia`tla·ze', tle`pia se.  
*Instead of resting, he worked.*  
Il`chi·ta it`zia ozd`e' ze, ai ke fevr`anzh·adl ozd`ie ze.  
*Instead of going home, I went to the library.*
- Niedl** (for): Ke qik niedl chil`i·te' chak ka`vria ze.  
I don't have the time for playing.  
O`mei a`chan niedl ken`ka·che' ka`ti·lia zhe ke tla`ko·li.  
One needs two hours to prepare that meal.  
Chien`zi yz`qia niedl ma`ko·e' de`o che`ma·ti.  
Here are some exercises to help your health.
- Okeqa** (besides): O`ke·qa rid`e', i`ko·tla qi`qi·che' se.  
Besides singing, he wanted to whistle.
- Ziv** (without) Ma·tla·pa·ma`tla·chien zdev chi`ki·tie se, ziv ti`ma·ne' ke it`zi.  
She walked ten kilometers without leaving the house.  
Zi`tetl ziv po`tle' ti`ma·nie se.  
He left without saying anything.  
Ziatl chak mi`qa·nia ze, ziv qrazh`e'.  
I can't move the table without making noise.

**Niedl** with an infinitive usually means *in order to*.

## Affixes As Independent Words

Many of the prefixes and suffixes covered in previous lessons may be used as independent roots, taking the appropriate ending. Here are a few useful examples:

affix	as a noun	as an adjective	as a verb
-ebl (possibility)	ebli (a chance)	ebla (possible)	eble' (to be possible)
-aji (a part)	aji (a piece)	aja (fractional)	ajae' (to subdivide)
ro- (repetition)	roi (a repetition)	roa (repetitive)	roe' (to repeat)

*Particles* – words used without an ending, i.e., correlatives, prepositions, etc. – can also be used this way by adding an ending. This is actually very common, and many new words can be created this way; the following table is only a small subset of what's possible:

A`chi·qik (always)	a·chi·qik·a (permanent, constant)
I`nin·qik (then)	i·nin·qik·a (of that time) i·nin·qik·nad (a man of the time, a contemporary)
I`nin·zhia (there)	i·nin·zhia·i (of that place, local)
iazh (yes)	iazh·e' (to reply affirmatively)
chak (no)	chak·e' (to deny)
A`lir (outside)	a`lir·a (external, outer) a`lir·aj (the outer part)
zhin (above)	zhin·a (superior) zhi·nad (a superior) chak·zhin·e·bla (insuperable)
tiech (before)	tiech·i (previous) tiech·e (previously) tiech·nad (predecessor)

## Discussion: Food

When the now-extinct species known only as The Ancients settled Zhdant, they brought with them a collection of species from other worlds, including the humans that eventually would become the Zhodani race. Their reasons are unknown and no longer relevant; what is known is that unlike some of their other transplants, the Ancients genetically modified the proto-Zhudani to allow them to process the local, alien proteins. Modern Zhodani exhibit several biological features that are not shared by other species of humaniti that enable them to digest the alien proteins and other nutrients found in the native flora and fauna of Zhdant.

### -OZH (ஓஷ்)

The suffix **-ozh** refers to a food made from the root word.

tla`ko·ye' (to eat)	tla`ko·yozh (food)
a`brst·ia (chicken)	a`brst·i·ozh (chicken meat)
bre`ia (wing)	brei`ozh (wings, the appetizer)

These changes are naturally reflected in the Zhodani diet and cuisine, which as a much higher protein content than a typical Terran diet does despite coming mostly from plant-based sources. Starches and carbohydrates come mainly from legumes and tubers; the Zhdant ecosystem lacks the vast expanses of grasslands found on Terra and the arid climate makes large-scale cultivation of grasslands nearly impossible, so grains like wheat, rice, and barley are

entirely unknown on Zhdant. Animal-based proteins are mainly meat and eggs from domesticated avian species like the **abr̄stia** and related birds as well as from the semi-aquatic **noql**. Herds of large grazers are entirely unknown, though a few native species have been domesticated for centuries as draught animals and for meat. Milk and dairy products, while not entirely unknown, lack the variety found on Terra. The few cheeses and other milk products are often unpalatable and indigestible to non-native visitors. Ice cream is almost entirely unknown in the Consulate (much to the disappointment of Solomani visitors).

#### Common domesticated food animals

<b>a`br̄st·ia</b> アーブルス	A winged herbivore resembling a four-winged Terran chicken. Raised for its eggs, meat, and fibrous feathers.
<b>noql</b> ノクル	An amphibious crawler commonly raised in dammed streams and kept for its eggs. Known to be not native to Zhdant.
<b>kredl</b> クレドル	A grazer native to Zhdant, kept as cattle for meat, leather, and milk.
<b>ko`tlan·qi</b> コタルン・キ	A small grazer, analogue to Terran goats. Kept for milk, meat, and leather, found in mountains and desert regions.

The forests of Zhdant produce a wide variety of fruits, which make a significant portion of the Zhodani diet. Noticeably lacking are any form of citrus. Unlike Terran humans, the Zhodani physiology is capable of producing folate and folic acid, which obviates the need for supplemental citrate and folate. Fruits are grown and consumed mostly for enjoyment and flavor rather than nutrition. The following list presents a few native examples.

#### A few common fruits

<b>cho·qi`ka·li</b> チオ・キ・カ・リ	Fruit, in general
<b>ke·kli`mo·li</b> ケ・クリ・モ・リ	a cluster fruit that grows in the forest canopy and has been compared to a combination of Terran bananas and papayas. Commonly used as a pureed base for soups, salsas, and curry dishes.
<b>che·chi`che·li</b> チエ・チ・チエ・リ	a large, pulpy fruit from a plant that grows along riverbanks. It has a leathery husk surrounding a sweet interior. The seeds are toxic to most native fauna and induce vomiting, diarrhea, and death. Zhodani, however, harvest the pulp and seeds, drying the latter to create a spicy powder used in many of their local dishes. Visitors who have tried it describe the experience as “hellish.”
<b>kam`to·li</b> カム・ト・リ	A hardy tuber analogous to sweet potatoes.

Spices play an important role in modern Zhodani food culture as well. During the Second Dark Age, long-term food storage became difficult to impossible due to the lack of refrigeration, so the survivors at the time turned to pickling and spices to preserve vegetables, fish, fruit, and meats. Many of these local spices are either indigestible or unpalatable to non-natives; the few that aren't have a high concentration of chemicals resembling Terran capsaicin and can be very spicy.

#### A few spices and herbs

kin`kli·cha ㄊㄨㄞㄏㄤㄔㄚ	A savory spice derived from the bark of the kinkicha tree
noz`ti·ka ㄉㄨㄢㄯㄔㄎㄚ	A subtle spice made from the ground up hull of a nut found in the northern latitudes of Qiknavra
i-ke-la`tli·ko ㄩㄝㄞㄊㄩㄕㄔㄎㄠ	An herb a bit like rosemary
cho·na`ka·i ㄔㄜㄉㄢㄉㄎㄞㄢ	Like garlic but much stronger

#### -AJO (-ㄉㄐㄡㄟ)

The suffix **-ajo** refers to a blend or mixture made with the root word. In cooking, it usually refers to a spice blend or combination of food items. Its meaning is roughly similar to the Terran “masala.” **Ajo** can be used independently as a noun **atoi** a mixture, a verb **aioe'** to combine, or an adjective **ajoa** blended. Spice blends usually take their name from the region they come from:

Qiknavra	Qiknavrajo (a hot, flavorful blend of spices)
Dlolpliki	Dlolplikiajo (a savory mixture commonly used with fruits)
Viepchakl	Viepchaklajo (a particularly challenging spice blend with a lingering after-burn)

Like any other primate species, the Zhodani enjoy sweets and sweetened foods. However, excessive consumption of such delicacies is considered a sign of poor mental health and is highly discouraged. Dried fruit and sweetened confections are often consumed alongside or following a normal meal and provide a pleasant counterpoint to the spices of the main course. Balance in life is important to the Zhodani, and mealtime is no exception.

The Zhodani eat more frequently during the day than their Imperial or Solomani counterparts, often five or six times during a 30-hour period, but they eat smaller meals. The Zhodani metabolism processes nutrients significantly

faster than that of Vilani and Solomani, and light snacks of dried fruit, vegetables, or meat are common.

Meals are social events, and the six “standard” meals roughly correspond to the times of day they are consumed. The type, amount, and composition of the meals varies widely throughout the day as well.

Pliebr`a·its	Pliebr·a·its·tla`ko·li	Breakfast	Easily digested starches and proteins
Cha`pa·ni	Cha·pa·ni·tla`ko·li	Elevenses	Supplemental starch and proteins
Stial`cha·li	Stial·cha·li·tla`ko·ni	Lunch	Typically, the largest meal of the day, large portions of spicy food rich in nutrition
Tla`cha	Kotl`qik	Teatime	A social meal a lot like the British version
Pliebr·i`ma·ni	Pliebr·i·ma·ni·tla`ko·ni	Supper	Another large meal, but not as heavy as lunch
Tla`tso	le·pri·tla`ko·ni	Afters	A lighter meal in preparation for the night's rest

A Zhodani might also awaken a few times during the 10-hour sleeping period for light exercise and a snack.

## Reading

*A cooking lesson.*

## Vocabulary

Words	Zdetl	Meaning
abr̄stia	アブスティア	a chicken-like bird raised for food and fiber
-ajo	-アジョ	blend or mixture
chapanitlakoli	チャパンチラコリ	elevenses
chechicheli	チエチチエリ	a large, pulpy fruit from a plant that grows along riverbanks.
-cheli	-チエリ	a suffix generically referring to curry dishes
chemata	チエマタ	healthy
chemati	チエマティ	health
chienze'	チエンゼ	to exercise
chienzi	チエンジ	exercise
chikte'	チクテ	to walk
chonakai	チオナカイ	Like garlic but much stronger
choqikali	チオキカリ	fruit, in general
iaqe'	イアケ	to cook
iepritlakoni	イエプリチラコニ	afters, the meal just before bedtime
ikelatliko	イケラチリコ	An herb a bit like rosemary
ilchita	イルチタ	instead of
kamtoli	カムトロ	A hardy tuber analogous to sweet potatoes.
keklimoli	ケクリモリ	a cluster fruit that grows in the forest canopy
kinklicha	キンクリチャ	A savory spice derived from the bark of the kinklicha tree

<b>koatle'</b>	କୋଟଲେ	to work
<b>koatli</b>	କୋଟଲି	work
<b>kotlqik</b>	କୋଟଳିକ	teatime
<b>kredl</b>	କ୍ରେଡିଲ	a herd animal raised as cattle
<b>noztika</b>	ନୋଜିକା	A subtle spice made from the ground up hull of a nut found in the northern latitudes of Qiknavra
<b>okeqa</b>	ଓକେକା	besides, aside from
<b>pliebraitstlakoli</b>	ପଲିବ୍ରାଇଟ୍‌ଟଲାକୋଲି	breakfast
<b>pliebrimanitlakoni</b>	ପଲିବ୍ରିମାନିଟଲାକୋନି	supper
<b>qiqiche'</b>	କିକିଚେ	to whistle
<b>stialchalitlakoni</b>	ଶିଆଳାଲିଟଲାକୋନି	lunch
<b>tlakoebli</b>	ଟଲାକୋଇବି	food, edibles
<b>tlakoli</b>	ଟଲାକୋଲି	a meal
<b>tlepe'</b>	ଟଲେପେ	to work
<b>yonchobo</b>	ଯନ୍ତ୍ରବୋ	a large draft animal
<b>zdev</b>	ଦେବ	meter, a unit of measurement

## Tlamichti 11: Keklqika Nemazdi

## **Leisure Activities**

2 x 2 < 15 < 2 x 8 2 x 5 = 10

## Participles

We have discussed how nouns can be formed into adjectives by changing the ending -I to -A (or by adding -a to nouns that don't have the standard form):

**Ko`chi·ni** (a plant)

**Ko`chi·na** (botanical, plant-like)

If we wish to give the idea of an action or activity to the root word, we use the participial ending:

**Ko`chi·ni** (a plant)

**ko·chi`nia·na** (flowering, flourishing)

The word remains an adjective describing a noun, but it differs from an ordinary adjective in that it also implies an action. A word ending in **-ia·na** (ヌマヌ) is called an *imperfect participle*. In Anglic this is usually translated as *-ing*. There is also a *perfect participle* form ending in **-ie·na** (ヌマヌ), in Anglic *-ed, -en, etc.*:

**Shtia`qia·na** (studying)  
**ko·chi`nia·na** (flowering)  
**tla·ko`lia·na** (eating)  
**la`qia·na** (cooking)  
**o·mo`chia·na** (passing)

**Shtia`qie·na** (studied)  
**ko·chi`nie·na** (flowered)  
**tla·ko`lie·na** (eaten)  
**la`qie·na** (cooked)  
**o·mo`chie·na** (past, gone by)

Some examples of usage:

**Chez'tlie·na zdiech i`to·ie ze.**

I saw a fallen tree.

Che`tlia·na zhdiech i`chi ko`to·zhie se.

He sat on a fallen tree

Mich:tlo`je:na chi:ka:ken`miz:tli iia`plie se.

She found a dead cat.

Mich:tlo`ia:na cha`kotl iia`nlie se.

He found a dying squirrel.

**Drianta omochiana zhdanstialo.**

Quickly passing days

**Pan omochiena chten chak nilozia de.**

We don't talk about past years.

Nouns in the plural should add the **-o** ending when needed.

## The Perfect Tense

In Anglic, when we want to emphasize that an action is finished and complete, we use the *perfect participle* with *have*, *has*, or *had* to show the timing. In Zdetl we do the same thing but use **i`qia**, **i`qie**, and **i`qrę** to show the timing:

### Present perfect tense:

Che`tlie·na i`qia ze.	I have fallen
Che`tlie·na i`qia se.	He has fallen
Che`tlie·na i`qia de.	We have fallen
Che`tlie·na i`qia le.	Y'all have fallen
Che`tlie·na i`qia ve.	You have fallen
Che`tlie·na i`qia ye.	They have fallen

### Past perfect tense:

Che`tlie·na i`qie ze.	I had fallen
Che`tlie·na i`qie se.	He had fallen
Che`tlie·na i`qie de.	We had fallen
Che`tlie·na i`qie le.	Y'all had fallen
Che`tlie·na i`qie ve.	You had fallen
Che`tlie·na i`qie ye.	They had fallen

### Future perfect tense:

Che`tlie·na i`qrę ze.	I will have fallen
Che`tlie·na i`qrę se.	He will have fallen
Che`tlie·na i`qrę de.	We will have fallen
Che`tlie·na i`qrę le.	Y'all will have fallen
Che`tlie·na i`qrę ve.	You will have fallen
Che`tlie·na i`qrę ye.	They will have fallen

In these sentences, *have* is never translated as **kavre'**, which means "to possess". Instead, when used with **-ienā**:

I`qia = have, has  
I`qie = had  
I`qre = will/shall have

## -RENA (-රුණාරු)

In Zdetl, there is a third participle form that does not exist in Anglic and describes an action or event that is *about to happen*. This is used to describe an action that has not yet started but is about to begin, and in Anglic takes the form of *about to* or *going to*:

**Ke it`zi i`qre ko·cho`ře·na ke driefr`i i`qia ze`o driefr`abr.**

The man about to enter the house is my husband.

I`qie che·tli`ře·na ke zhdiech.

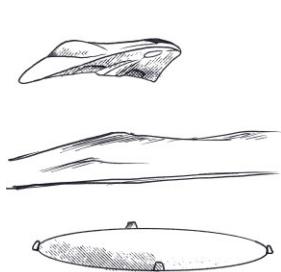
The tree was about to fall.

I`qia dra·its`ře·na ke vevl.

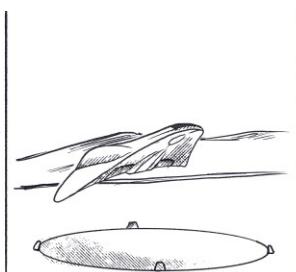
The ship is about to arrive.

I`qre·na qí`ki.

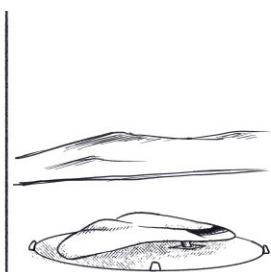
Future time.



Iqia draitsřena ke vevl



Iqia draitsiana ke vevl



Iqia draitsienā ke vevl

## Participle-nouns

Participles can also take the form of nouns by adding the **-I** ending in place of **-ia**, **-ie**, or **-re**. Such nouns indicate a person performing the action. This is not to be confused with the ending **-nad**, which is most often associated with a profession, trade, or skill, as in *Tliaqrnad* (miller) or *pradrnad* (person trained in telekinesis). It can be translated into the Anglic **-er**:

chik`te' (to walk)
ka`ye' (to love)
cho`et·zhe' (to laugh)
rid' (to sing)
tlia`ne' (to send a message)
za`re' (to trek)

chik`te·ni (a hiker)
ka`ye·ni (a lover)
cho·et·zhe·ni (someone laughing)
rid·e·ni (singer)
tlia`ne·ni (a messenger)
za`re·ni (a wanderer)

## Passive Participles

In addition to the three participial endings **-ie`na**, **-ia`na**, and **-re`na**, there are three *passive participles* ending in **-ient`a**, **-iant`a**, and **-rent`a**:

**-ianta** shows that the action is still in progress or that the state is still applicable:

che`tliant·a zhdiech	a falling tree
mich·to`liant·a driefr`i	a dying man
ka`yiant·a ziefr`nam	beloved wife

**-ienta** shows an action that has finished or been completed, or a state that is no longer applicable:

che`tlient·a zhdiech	a fallen tree
dra·its`ient·a vlezhd`vevl	a landed starship
mi`chient·a ko`a·tli	completed work

**-renta** shows that an action has not yet been started:

a·ki·ma`trent·a a·ki`ma·ti	knowledge not yet learned
dra·its`rent·a vlezhd`vevl	a ship that has not arrived yet
mi`chrent·a ko`a·tli	work not yet begun

## OKYE ... CHI ...

The expression “the more/less ... the more/less” when used to compare two actions or states is created by adding the definite article **ke** to the words **okye** and **chi** and is translated by **ke okye/chi ... ke okye/chi:**

**Ke okye chtře se, ke okye papaqře se.**

The more you look at it, the more you will like it.

**Ke okye qietse, ke okye yekte.**

The faster, the better.

**Ke okye se mochitia ze, ke chi se akimatia ze.**

The more I read it, the less I know (understand) it.

Occasionally, this form is used alone in the sense “all the more so, so much the more”:

**Ke okye, ke pakiatl.**

The more, the merrier.

**Ke okye yekte.**

So much the better.

## CHAK- (查々-)

When used as a prefix, **chak-** creates the opposite meaning indicated by the root word:

**yek`ta** (good)

**chak`yek·ta** (bad)

**zotl** (dry)

**chak`zotl** (wet)

**qita** (wet)

**chak`qi·ta** (dry)

**qietsa** (swift)

**chak`qiets·a** (slow)

In actual practice, this is rarely done since Zdetl already has many words expressing the concepts above (**zotl/qi'ta**, for example). It is included to show that it *can* be done. **Chak-** is the equivalent of the Anglic prefix “un” or “anti”. In Anglic it is *possible* to say something like “ungood” instead of “bad” or “unalive” instead of “dead”, but it’s never actually done except for comedic effect.

## Discussion: Leisure

The popular Imperial belief about the Zhodani is that they are “all work and no play”, mindless automata incapable of enjoyment and denied leisure by their dictatorial telepathic overlords. This is not true; in fact, the Zhodani value a healthy balance between work, family, and social activities and the **Zhdobr`dievl** encourage participation and involvement in all.

Sports and physical games are encouraged not only for fun but also for the health benefits and social interaction<sup>22</sup>. Zhodani children play the same sorts of games as children of the Solomani and Imperium, and the children of visitors to the Consulate often have little trouble fitting in with Zhodani children. Games of tag, hide-and-seek, and so forth are popular diversions.

(picture of children playing tag)

Team games are introduced to older children, as are individual physical competitions, again for the social and physical benefits, but also to instill a sense of cultural connection. Psionics are sometimes used, but most sports are tests of purely physical skill.

Adult sports tend to be less team-oriented and more individual and involve psionic skills as well as physical ones. The **Te`qoz-dievl** are, of course, the best known competitions in Zhodani culture, but are hardly the only ones. The Zhodani have their own versions of soccer, tennis, and various martial arts, all of which enjoy a dedicated and loyal fan base. In many sports, psionic skills are prohibited as the competitions are meant to be tests of physical prowess alone. Cheating is entirely unknown as it would be immediately detected (and the participant re-educated).

(table of sports and martial arts)

Besides athletics and team sports, the Zhodani also have a thriving artistic culture<sup>23</sup>. Participation in and enjoyment of the arts is considered essential to maintaining good mental and spiritual health and is highly encouraged. Theatre, dance, sculpture, music, and comedy are all important facets of the art world in the Consulate, though to outsiders it can sometimes seem limited and unimaginative. Zhodani artists are not restricted or censored

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<sup>22</sup> Mongoose Traveller Alien Module 4: Zhodani, p. 41

<sup>23</sup> Mongoose Traveller Alien Module 4: Zhodani, p. 40

by the government, nor are they discouraged from experimenting – they simply *know* what is acceptable, and rarely stray into forbidden territory. Zhodani art typically extols the virtues of society and Zhodani history and reinforces the threefold virtues of **Tavr** (morality), **Yek'tavr** (honesty), and **Ma'chia-tavr** (respect). Together these are known as **Tavr'ziansh**, Morality's Path.

### The Arts

tavr	ਤਾਰ	Morality
yek'tavr	ਪੱਕਾਤਾਰ	Honesty
ma'chia-tavr	ਭਾਖਾਤਾਰ	Respect
tavr'ziansh	ਤਾਰਾਕਸਾਤ	Morality's Path
ke'kan	ਕੇਕਾਨ	Art
tlaz'tli	ਤਾਲਾਜ਼ਿਲੀ	Music
pe`pech-tli	ਪੱਕਾਤਾਵਰ	Theatre
mi'to-li	ਮਿਤੂਲੀ	Dance
te-ka`yo-ti	ਤੇਕਾਯੋਤੀ	sculpture

Because the arts are so well respected, and because leisure and relaxation is valued as a social good, the Zhodani daily routine includes a healthy amount of time for both. The 15-**achan** daylight period is not reserved exclusively for work, even for proles. A typical workday begins at about the eighth hour of the first period and continues for no more than five hours. A two hour break between the 14<sup>th</sup> and 16<sup>th</sup> **achan** is built in for relaxation and social activity, to play games or engage in sports, or pursue personal interests and hobbies. The afternoon work period lasts from the 16<sup>th</sup> to the 21<sup>st</sup> **achan**, after which the evening meal commences.

The early evening hours are reserved for more social occasions when they are available, such as theatrical performances, concerts, or outdoor activities. By some Imperial standards, the Zhodani would seem to enjoy lives of luxury – even proles have plenty of time for leisure and personal pursuits, and few are engaged in heavy manual labor, having robots to do the dangerous work.

## Vocabulary

Words	Zdetl	Meaning
cheztle'	ችሬትለ	to fall
chi	ች	less
chtio	ችሮ	almost
draits'	ዶሪስ	to arrive
jiaple'	ጃይපል	to find
kaye'	ካይ	to love
kekliqiki	ችኩቅዴ	leisure; leisure time
kochoe'	ችው	to enter
nemazdi	ናማድዴ	activity, activities
okye	ኦክ	more
omoche'	ኦመች	to pass (by)
senzh	ሰንዝ	bad
vevl	ችቻ	ship
vlezhd	ችቻ	star
vlezhdvevl	ችቻቻችቻ	starship

## Exercises

# Tlamachti 12: Zarazdi

## Travel

コヌアヌコヌ

### Adverbial Participles

One common pattern of speech in Anglic is the sentence beginning with a *participial phrase* tacked on:

*Wishing to speak with him, I visited his house.*

*Seeing her in the garden, I called to her.*

*Singing melodiously, they walked through the park.*

*Intending to stay, we stood in the corridor.*

In Zdetl the form is similar, but the participle takes the *adverbial* form:

*Kon se i-ko`tlia-ne ni`lo-ze', se`o it`zi e`zhie ze.*

*Se a`kom ke zhotch`tli i-to`ia-ne, ai se tlaz`tlie ze.*

*Ko`ka-tle rid`ia-na, tlo ke zhotch`tli bro`jev-ie ye.*

*Ka`tla-ke' ye`kia-na, a`kom ke kal`me-ki i-ka`ti-kie de.*

The sentence order can be inverted without losing the original meaning:

*Se`o it`zi e`zhie ze, kon se i-ko`tlia-ne ni`lo-ze'.*

*Ai se tlaz`tlie ze, se a`kom ke zhotch`tli i-to-ia.*

*Tlo ke zhotch`tli bro`je-vie ye ko`ka-tle rid`ia-na.*

*A`kom ke kal`me-ki i-ka`ti-kie de ka`tla-ke' yek`ia-na.*

The participial phrase can be expanded into a complete sentence whose subject is the same as that of the main clause:

*Kon se i`ko-tlie niloze' ze.*

*Se a`kom ke zhotch`tli `ito-ia.*

*Ko`ka-tle rid`ie ye.*

*Ka`tla-ke' ye`kia de.*

*Se`o it`zi e`zhie ze.*

*Ai se tlaz`lie ze.*

*Tlo ke zhotch`tli bro`je-vie ye.*

*A`kom ke kal`me-ki i-ka`ti-kie de.*

As in Anglic, the participial phrase must always relate to the subject of the main clause.

The perfect participle is likewise used:

**Ke ko`a·tli mi`chient·a i`qie ze.      It`zie o`zdie ze.**

I had finished the work.      I went home.

**Ke ko`a·tli mi`chient·e, it`zie o`zdie ze.**

Having finished the work, I went home.

Similarly, the participle ending **-řenta** is also used:

**Tlan`qil ki·lo`řent·a i`qie ze.      Za`nen te`mie ze.**

I was about to write a letter.      I looked for a pen.

**Tlan`qil ki·lo`řent·e, za`nen te`mie ze.**

About to write a letter, I looked for a pen.

Passive participles can also be used to form participial phrases:

**Chak itoiena iqie se.      Ke itzi timanie se.**

He was not seen.      He left the house.

**Chakitoiente, ke itzi timanie se.**

Unnoticed, he left the house.

## Past Extending to Present

An action or state having its origin in the past but continuing into the present is expressed by the present tense and with the preposition **jan** (ヤン):

**Jan tye`i stial chak`top·kie ze.**

I have been ill for three days (and still am).

**Jan o`mei a`chan ni`lo·zia se.**

He has been speaking for two hours (and won't shut up).

**Jan tye`i ma·chie`li·stial ke i`nin·stial i`qia de.**

We have been here for two weeks (and are still here).

**Jan chial chten i`chi Viep`chakl i`qia ye.**

They have been on Viepchakl for a year (and are still there).

## Word-building

Previous lessons have introduced word-building in Zdetl; this section is intended to summarize the concept and show how it can be used to expand the vocabulary. The methods of word-building in Zdetl are similar to other languages, but they are more consistently applied.

By changing the grammatical ending, a root word may be used in a variety of ways:

cho`qi (girl)	cho`qa (feminine)
cho`qe (femininely)	cho`qe' (to be feminine)
shtiav`e' (to think)	shtiav`i (a thought)
shtiav`e (thoughtfully)	shtiav`a (thoughtful)
yeck`ta (good)	yeck`te (well)
yeck`ti (a good thing)	yeck`te' (to do well)
dievl (psionics)	dievl`e (psionically)

Prefixes and suffixes can be used to alter the meaning of the given root while also creating an associated meaning:

Yek`ta (good)	Chak`yekta (bad)
To`to·me' (to come)	ro·to`to·me' (to return)
Ko`a·tle' (to work)	fe·ko`a·tle' (to begin working)

Suffixes are also used to add to or alter the meaning of the root:

Jia`ple' (to find)	jiaplebra (findable)
jiaplipra (worth finding)	jiaplazi (a clue)
Qi`na (new)	Qi`ne·ze' (to become new)
chi·ka·ken`miz·tli (cat)	chi·ka·ken·miz`tli·zin (kitten)
chi·ka·ken·miz·tli`it·za (cat house)	chi·ka·ken·miz`tli·edl (a herd of cats)

Prepositions may be prefixed to a word:

IE·PRI·ki`lo·i (a postscript)	NAL·mi`qa·ne' (to transpose)
TAJ`o·zde' (to exit)	A·KOM`o·zde' (to enter)

Many of the particles can be used with common grammatical endings:

IE`PRe (afterward)

ZHIN`a (overhead)

TAJ`i (outside)

I·NIN`QIK·a (of that time)

Finally, as in many Terran languages, in Zdetl words can be built up from two or more simple words together to form ‘compound’ words. Any combination of words is allowed, but a root noun must always be the final word in the construction.

Tavr`chedl

Chedl niedl tavr, guardians of morality

Fevr`anzh·tavr

Tavr chok`tia·na fevr`anzh, the Book of Morality

Fevr`anzh·pria

Pria dra fevr`anzh, a library

To·yo`chet·zli

Chet`zli dra to`yo, night-fall

## ZIL- (コズル-)

The prefix **zil-** is used like the Anglic “mis-” to indicate a mistake or an error:

Ni`lo·ze' (to speak, to talk)

Zil·ni`lo·ze' (to misspeak)

Il`na·me' (to remember)

Zil·il`na·me' (to misremember)

Ki`lo·e' (to write)

Zil·ki`lo·i (a typographical error)

Shtiatv`e' (to think)

Zil·shtiatv`e' (to think wrongly)

Ko`a·ti (music)

Zil·ko`a·ti (false notes, discordant music)

Note that **zil-** can also transform the root into other parts of speech (**kiloe'** becomes the noun **zilkiloi**; **zilkoati** can also be a verb **zilkoate'**, to play a false note).

## DZAQ- (ダコタク-)

The prefix **dzaq-** is from a very old and mostly unused dialect dating back to the days of the **Dzaq`tlas** plague that devastated the human population and left the **Qik`navr·ats** and **Viep`chakl·ts** extinct. It's used to indicate a particularly catastrophic or devastating event, usually relating to war or natural disaster.

a`tchis·le' (to collide)

dzaq·a`tchis·li (a horrific crash)

il`na·mi (a memory)

dzaq·il`na·mi (a particularly traumatic memory)

kia`tle' (to attack)

dzaq`kia·tle (a devastating blow)

Because of the implications the prefix carries, it is usually used only when the situation warrants.

## FEL- (ፈል-)

The prefix **fel-** added to a word implies loose morals, shamefulness, unworthiness, depravity, or general “badness.” Used on its own as an interjection, it means *Shame!*

**shtiav'i** (a thought)

**ko`a·ti** (music)

**ni`lo·ze'** (to speak)

**fel`shtiav·i** (disgusting thoughts)

**fel·ko`a·ti** (raucous, discordant noise)

**fel·ni`lo·ze'** (to slander or insult)

It can be used as other parts of speech as well:

**fel`e'** (to be depraved)

**fel`a** (depravity)

**fel`i** (shamefulness)

**fel`e** (shamefully or depravedly)

## Discussion: Viepchakl

## Reading

## Vocabulary

## Appendix A: Prefixes and Suffixes

Affix	Zdetl	Meaning
-abr	父人	family member
-aj	父	used to denote a unit of a larger whole
-aji	父人	suffix indicating a fractional part of an item
-atl	父	aspirant (Soc-11), also used as comparative ending
-azd	父口	indicates a continuous action
che-	王	people of all genders
-ebi	人父	indicates a possibility or likelihood
-edl	父父	suffix indicating a large group or collective of items
-ev	父	expresses the bringing about of an action or state
-ez	父	indicates the state expressed has come into being
-iashav	父士父	princely born (Soc 15)
icha-	人王父	implies non-specific multiples of a noun
ichaki-	人王父之父	implies very large size
-iepr	父父	intendant (an individual of Soc-10)
-ipr	人父	having value, worthiness or merit
kasha-	父父王父	prefix indicating a container, usually for something physical
-nad	父父口	"one who", a thing that
-nam	父父女	spouse of
-oj	父	suffix indicating something made from the root
-pria	父父父	a room or interior space
-qik	父人之	when used as a suffix, indicates repetitions of an action
ro-	父口..	a repetition of an action
-stebr	上父父	wellborn (Soc 12)
-tepo	父父父父	suffix indicating a machine or device for performing a function
-tiki	人之父	an ending indicating a diminutive form or term of endearment
-tlas	父父上	highborn (Soc 13), also used as superlative ending
-tlasche'	父父王父^	noble born (Soc 14)
-yotl	父口父	suffix referring specifically to large vehicles and transportation machinery
-zin	口人父	child or offspring of

## Appendix B: Table of Pro-Forms

	<i>Some (i-cha)</i>	<i>What (i-)r</i>	<i>That (in-in)</i>	<i>Every (achi-)</i>	<i>None (yo-o-)</i>	<i>Any (zi-)</i>
<i>Thing (-tet)</i>	i-cha-tet! 人王 <small>タ</small> シ <small>タ</small> ニ <small>タ</small>	i-tet! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-tet! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-tet! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-tet! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-tet! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Person (-ad)</i>	i-cha-ad! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-ad! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-ad! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-ad! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-ad! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-ad! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Place (-zhia)</i>	i-cha-zhia! 人王 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	i-zhia! 人 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	in-in-zhia! 人 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	achi-zhia! 人王 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	ayo-zhia! 人 <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>	zi-zhia! コ <small>タ</small> ニ <small>ヨ</small> ニ <small>タ</small>
<i>Quantity (-qezi)</i>	i-cha-qezi! 人王 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	i-qezi! 人 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	in-in-qezi! 人 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	achi-qezi! 人王 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	ayo-qezi! 人 <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>	zi-qezi! コ <small>タ</small> ニ <small>セ</small> ニ <small>タ</small>
<i>Reason (-patle)</i>	i-cha-patle! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-patle! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-patle! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-patle! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-patle! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-patle! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Manner (-qenta)</i>	i-cha-qenta! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-qenta! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-qenta! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-qenta! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-qenta! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-qenta! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Time (-qik)</i>	i-cha-qik! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-qik! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-qik! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-qik! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-qik! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-qik! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Possession (-adli)</i>	i-cha-adli! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-adli! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-adli! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-adli! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-adli! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-adli! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>
<i>Kind (-ochti)</i>	i-cha-ochti! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	i-ochti! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	in-in-ochti! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	achi-ochti! 人王 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	ayo-ochti! 人 <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>	zi-ochti! コ <small>タ</small> ニ <small>タ</small> ニ <small>タ</small>

## Appendix C: Pronouns

<b>Standard</b>			<b>Possessive</b>	
<i>i</i>	first person singular	ze (ΖΞ)	my	zeo (ΖΞΩ)
<i>we</i>	first person plural	de (ΔΞ)	our	deo (ΔΞΩ)
<i>you</i>	second person singular	ve (ΒΞ)	your	veo (ΒΞΩ)
<i>y'all</i>	second person plural	le (ΛΞ)	y'all's	leo (ΛΞΩ)
<i>he/she/it</i>	third person singular	se (ΣΞ)	his/hers/its	seo (ΣΞΩ)
<i>they</i>	third person plural	ye (ΥΞ)	theirs	yeo (ΥΞΩ)
<b>reflexive</b>	non-specific "one"	zhe (ΞΞ)	one's	zheo (ΞΞΩ)
<b>def. article</b>	the	ke (ΖΞ)		

## Appendix D: Standard Verb Conjugation

Verb Form	Ending	Zdetl
Infinitive	-e'	- <sup>エ</sup> <sub>ト</sub>
Present tense	-ia	-ズ
Past tense	-ie	-ズ
Future tense	-ře	-ル
Imperative	-zhda	-召す
Conditional	-za	-コル
Present participle	-iana	-スマル
Past participle	-iena	-スマル
Future participle	-řena	-ルセマル
Present passive participle	-ianta	-スマル
Past passive participle	-ienta	-スマル
Future passive participle	-řenta	-ルセマル

## Appendix E: IPA Pronunciation Guide

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

Q	ꝑ	Queen	q
QL	ꝑꝑ	GLad	ql
QR	ꝑꝑꝑ	GRate	qr
R	ꝑꝑ	Raid	r
S	ꝑꝑꝑ	Sing	s
SH	ꝑꝑꝑ	SHut	ʃ
T	ꝑꝑ	Tool	t
TL	ꝑꝑꝑ	TLaloc	tl
TS	ꝑꝑꝑ	CaTS	tʂ
V	ꝑꝑꝑ	Victor	v
VL	ꝑꝑꝑ	VLand	vl
VR	ꝑꝑꝑ	Vroom	vr
Y	ꝑꝑ	Yellow	j
Z	ꝑꝑ	Zing	z
ZH	ꝑꝑꝑ	TreaSure	ʒ
ZHD	ꝑꝑꝑ	ZHDant	ʒd
A	ꝑꝑ	dOck	ɒ
E	ꝑꝑ	gEt	ɛ
I	ꝑꝑ	klt	ɪ
IA	ꝑꝑ	YAnk	jæ
IE	ꝑꝑ	lAYer	eɪ
O	ꝑꝑ	gO	ō
R (semi)	ꝑꝑ	wORk	ɔ̄
' (glottal)	^	botT'le	?

## Appendix F: Exercise Key

## Appendix G: Reading Translations

### Lesson 2 Reading:

Miller family. Ikan Miller is the father. Nor Miller is the mother. Ikan is the husband. Nor is the wife. Ikan and Nor are husband and wife. Akam is the son. Kieko is the daughter. Akam and Kieko are the children. Mr. Miller is the father. Mrs. Miller is the mother.

### Lesson 3 Dialogue:

Nor Tliaqrnad	Good morning, Zhi'a. Would you like tea?
Zhi'a	Good morning, Nor. Yes, please/thank you.
Kotlanchrnad	
Nor Tliaqrnad	Is the tea hot enough?
Zhi'a	Thank you. Yes, it is hot enough. Where are the children?
Nor	Akam is napping in the children's room. Kieko is playing with her toys.
Zhi'a	Are they well?
Nor	Yes, thank you. They are well.
Zhi'a	It's a beautiful day.
Nor	Yes, it is. Would you like a pastry?
Zhi'a	Thank you. Wow, look at Kieko!
Nor	Wow! She's levitating her teapot!
Zhi'a	That's good, isn't it?
Nor	Sure, I guess.
Ikan Tliaqrnad enters.	
Ikan	Tlachipale, Zhi'a. Tlachipale, Nor. Jdo tokpia vi? Good afternoon, Zhi'a. Good afternoon, Nor. Are you well?
Zhi'a	Tokpia, Kamatli. I am well, thank you.
Nor	Tomorrow Kieko must go with you to the city.
Ikan	Really? Why?
Nor	She must visit the Psionic Testing Center.

### **Lesson 3 Reading:**

Kieko is playing with her toys. Kieko levitates the teapot. The cat is watching her. Behold the cat behind the table. Upon the saucers are the cups. Beneath the saucers is the table. Tea is in the teapot. Kieko is sitting. The cat is standing.

### **Lesson 4 Reading:**

Ke iatepcha zochia ke ke tlacha. Pantle iqia olatl. Fevre iqia akopaticha. Ochi ke olatl iqia qietsfatilao, mantlachjem, iazh abavnomaki. Kapan ke olatl iqia iadlajem. Kapan ke zhdiechtlati 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 olatl iazh ke akopaticha.

### **Lesson 4 Dialogue:**

<b>Ikan Tliaqrnad</b>	Ininzha kotozhia de, Kieko. Yekta zhia Niedl tlakole' iqia.
<b>Kieko</b>	Jdo itetl tlachikola, shtefrabr?
<b>Ikan</b>	Chokotecho, zhedadenzh, iazh iazde chektia ziefraibr. Ichavez ikotlia ve?
<b>Kieko</b>	Viaj, kamatl.
<b>Ikan</b>	Ayoaka stial, viaj?
<b>Kieko</b>	Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio?
<b>Ikan</b>	Viaj. Yzqia ininzha. Tlapakalanchia ke ziefrio.
<b>Kieko</b>	Kliamanali chilitias ke driefri. lazde, kamatl.
<b>Ikan</b>	Tlayotekoyandievle ozdře de iepri tlachikola.
<b>Kieko</b>	Ininzha jdo de michře?
<b>Ikan</b>	Ve tlanemilře ke drekro.
<b>Kieko</b>	Ipatle?
<b>Ikan</b>	Pradrnad iqa de, Kieko.

### **Lesson 5 Reading:**

The pictue displays the psionic testing room in the Psionic Testing Center.

Kieko chtia dievle ke tlamatzinad chochitle.

Iazh yokolitza shtadievle tlania zhi' ke kolitzlinad. Chakilio chilitia pradrie Kieko. Ololi, nakazna, iazh iadlayotl pradria se. Jdo Kieko kotozhia izhia? Ichi pecht kotozhia se. Jdo alir se kotozhia inad?

Alir se kotizhia dlenchiepr. Akatl qentia ke dlenchiepr. Dievltsadl qentia ke tlamatzinad. Zhdobrdievle iqia ke tlamatzinad. Zhant'ad iqia ke kolitzlinad.

Ok ke kochyan iqia ichtotlzdiaq ichi ke tepan.

## Lesson 5 Dialogue:

Azhdiazhiepr	Greetings, Kieko. I am Azhdiazhiepr. Did you meet Doctor Devietlas?
Kieko	Yes, 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. <i>Kieko concentrates. The ball rises.</i>
Kieko	Yolotlie!
Azhdiazhiepr	Ichakiyekta! Zha, kentetl pradrzhda. Ke tiki etliyez.
Kieko	Inintetl iazh chelia ze!
<i>Testing continues with objects of varying sizes and mass.</i>	
Azhdiazhiepr	Ichakiatla ve! Inintetl ololi, nal ke pria, 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!

## Lesson 6 Reading:

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

## Lesson 6 Dialogue:

**Azhdiazhiepr** It's good to meet you, Mrs Tliaqrnad. Your husband told me much about you.

**Nor** It's good to meet you too, Azhdiazhiepr.

**Azhdiazhiepr** I met Kieko at the psionic center.

**Nor** Yes, Ikan said Kiekoiepr liked you.

**Azhdiazhiepr** She's a lovely girl. Velmiepr likes her too. Please, Mrs Tliaqrnad, with us you may call her Kieko.

**Nor** Thank you, Azhdiazhiepr. It looks like they are playing well.  
Did you say Velmiepr is a koetsrnad?

**Azhdiazhiepr** Yes, she is. And I am a pradrnad, like Kieko.

*Kieko and Velmiepr appear a few feet away from Nor and Azhdiazhepr.*

**Kieko** Yay! That was fun! Can we do it again?

**Velmiepr** Ha ha, perhaps in a few minutes. I need to rest first.

**Nor** She isn't exhausting you, is she, Velmiepr?

**Velmiepr** No, of course not. We have not had the chance to talk, and I wanted to meet you.

**Kieko** She can teleport!

**Nor** Yes, Kieko, I saw!

**Velmiepr** Mrs Tliaqrnad, we know this is not easy for you. Kieko is your first child, yes? She will be our first child as well.

**Azhdiazhiepr** We'll take good care of her. Please do not worry.

**Kieko** Velmiepr, can you teleport us again?

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

**Azhdiazhiepr** If you want to, we can stay in contact. It can help both families adjust.

**Nor** Thank you, Azhdiazhiepr. I would like that.

## **Lesson 7 Dialogue:**

**Azhdiazhiepr** The weather looks pleasant this afternoon, shall we go to the park?

**Velmiepr** That's a good idea. But the forecast predicts rain this afternoon.

**Azhdiazhiepr** Then (for that reason) we will bring umbrellas and raincoats. Kieko, would you like to go to play?

**Kieko** Yes! Where are we going?

**Azhdiazhiepr** To the Noble's park. It's a big park with many paths and birds.

**Kieko** Are we allowed to feed the birds?

**Velmiepr** Yes! Remember to bring the bird feed.

**Kieko** But, what if it rains?

**Velmiepr** Then Azhdiazhiepr can teach you to make a telekinetic umbrella.

**Kieko** Oh, fun!

## **Lesson 8 Dialogue:**

**Nor** Ikan, look! We have a message from Kieko's mothers!

**Ikan** Azhdiazhiepr and Velmiepr? What does it say?

**Nor** Kieko is doing well. They are taking her to a theater performance and ask if we would like to go as well.

**Ikan** Of course? What's the show?

**Nor** It's a famous Dzaqtas tale, the Three Amigos.

**Akam** The Three Amigos? I love that story! Can we go, mom?

**Ikan** I suppose we can! When is the show?

**Nor** The second (hour) of the third (third). We must get ready!

*Later, outside the theater:*

**Azhdiazhiepr** It's good to see you again, Nor and Akam. We're glad you could attend with us.

**Nor** Thank you for the invitation, Azhdiazhiepr.

**Velmiepr** Kieko told us Akam likes the story.

**Ikan** It is. I've read it to him many times. Oh, look, the children are playing!

**Akam** Make it go higher, Kiekoiepr!

**Nor** She's learned so much!

**Azhdiazhiepr** Yes, she's a strong pradrnad and a quick learner. Kieko, bring it back down please!

**Ikan** Show time!

**Lesson 9 Reading:**

## Appendix H: Colors

red	<b>tlā`zhd'oyo</b>	トクヨウ
orange	<b>ctho`pia'tlik</b>	オレンジ
yellow	<b>tepo`zho'tlik</b>	イエロー
green	<b>qi`tlik</b>	グリーン
blue	<b>tech`to'tik</b>	ブルー
violet	<b>ka`mo'tik</b>	バイオレット
brown	<b>yia`pla'tik</b>	ブラウン
black	<b>ia`pa'li</b>	ブラック
white	<b>tzo`ni</b>	ホワイト

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