



Conversational Zdetl

for Anglic Speakers

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

Dlolpliki, Zhdant/Zhdant

Tzonitzali Zdebrdish, ziad tlaniana...
Makozhda ... makozhda ... iqja iqe' kiatle'...
Vlezhdizdivr fronzhezens ... chiala viazhiai chak nankoliens ...
Makozhda ... draitse priatlakoti polotens ...
ziad tlaniana ... makozhda kamatli ...
Tzonitzali Zdebrdish... makozhda ...

ヽコヽアヽヽコヽヽ
コズル とヽタスアル***
タヽゼルヨル***
タヽゼルヨル***
ヽズヽ ヽズ' ズズヽ***
タヽゼルヨル トヽコセレ***
王ズヽル ナズヨズル 王ズル グヽタゼルヨル***
タヽゼルヨル

タヽゼルヨル ルズトヽゼルル ルゼルルセレ***
コズル とヽタスアル

タヽゼルヨル ジヽタル

ヽコヽアヽヽコヽヽ
タヽゼルヨル***
タヽゼルヨル

THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

ဇာတ် ဒေသ ဇဂ္ဂနယ် ဒရာဇ် ဒရာဇ်

Conversational Zdetl

အသုဝဇ္ဇာန် ဇာတ်

Jeff Kazmierski

in association with

The members of the Zhdantia Language and Cultural Institute

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Thanks for 40 years of incredible science fiction gaming!

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Foreword to Beginning Zdetl

Zdetl is the official language of the Zhodani Consulate. As such it is the language of trade, governance, science, art, and daily discourse for eight trillion sophonts living in a region to Coreward and Spinward of the Third Imperium. Unlike the major language of the Third Imperium, Galanglic, Zdetl was purposely devised over 6,000 Standard years ago as a highly regular and expressive mode of verbal communication and has not changed appreciably over that period save to add terms for novel concepts and new things encountered by the Zhodani during their expansion into Charted Space and beyond, towards the Galactic Core.

All Zhodani learn Zdetl as their native tongue, and other sophonts within the Consulate are instructed in it as they would require it to engage in trade and discourse. Dialects exist for beings unable to voice the language's phonemes, but the graphic version is unchanged. Idiolects and minor differences of pronunciation and idiom exist but are not officially supported by the Consulate and amount to minor regional differences.

The other primary difference between Zdetl and any other language in Charted Space is its method of instruction. Language acquisition by almost all new speakers of Zdetl is heavily assisted by telepathy used by Zhodani instructors. This primer and its course of instruction does not support telepathic augmentation since it is intended for Imperial students (and other Galanglic speakers) with the goal of understanding the basic written and spoken forms of the language.

Over ninety percent of Zdetl speakers are Zhodani and thus learn it as their first and native language. The story of its genesis begins in the period after the Dzaqtlas some 6,000 Standard years ago on pre-interstellar Zhdant, the Zhodani homeworld. The Dzaqtlas, a horrible plague that afflicted inhabitants of Zhdant and entirely exterminated the native Chirper populations on Zhdant and its moon Viepchakl, reduced the Human population of Zhdant by nearly nine-tenths and nearly ended technic civilization on the world. It took a millennium before the Zhodani were able to re-establish a technological civilization, unify their society, and once more return to space.

Two factors enabled the Zhodani to eventually rebuild and come out of their 'Second Dark Age': the development of Psionics and the establishment of a common language - Zdetl - for their newly unified society. These two developments came about together, if independently of one another, and both have served as the foundation of Consulate society into the Space Travel and then the successive Jump Drive era of

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expansion into Charted Space.

The homogenous nature of Consulate civilization would not have been possible without both Psionics and Zdetl, each of which has ensured the unbroken existence of their hegemony across the eleven sectors of Charted Space (and the long corridor towards the Galactic Core) in which it exists. Understanding the Consulate is not possible without examining both phenomena, and Zdetl is key to understanding its people, their society, and its organizations. In many ways, as with any sophont civilization, language IS society.

--John Waterman, CPT, IN, INI
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Author's Note

Four years ago in Summer of 2019 I began a project that ended up consuming my creative life, the research and development of the native language of the Zhodani people, Zdetl. The reason was fairly straightforward - I had added a Zhodani character to my stories and wanted to know more about her people, culture and language - from artistic perspective it seemed logical. The project began simply enough, just me making up new words for things and publishing them in the various **Traveller™** forums accompanied by hand-drawn illustrations.

It wasn't long before I realized the task was far more than I'd anticipated.

I needed more than just more words - I needed to come up with actual grammar and rules to define word usage. At the time, there wasn't much information available in **Traveller™** canon about Zdetl; the Wiki, usually a good source for such tidbits, was surprisingly sparse when it came to languages. A web search turned up Robert Eaglestone's excellent **Vilani Grammar and Glossary**, but in nearly 40 years of Traveller world building, that was the only book relating to language that I was able to find. Fortunately, what was written was enough for a start, and so it began.

In 2021 I began formally working on an actual grammar text, Beginning Zdetl. Like many first-time conlangs (constructed languages), the Zdetl grammar outlined in that book was strongly influenced by another conlang, Esperanto, with certain minor but necessary structural changes (the Object-Verb-Subject word order of Zdetl being the most noteworthy). With the impetus of many late-night chat sessions with other dedicated members of the Zhodani Language and Cultural Institute, I was able in a few months to put together a truly functional grammar text suitable for individual or group study. Beginning Zdetl was released in June 2022, a few weeks after the MayDay! online convention that year.

And now here we are, two years later, with another book about to be released. The question I suppose is, why? Wouldn't one be enough? Did I not cover everything in the first book?

Of course not - languages are evolving creations that ideally should outlive their creators and grow beyond one person's vision. And in truth, I'd begun planning for a rewrite of Beginning Zdetl from the moment I released it to the world. There were parts of it I felt were incomplete, and others that needed further explanation.

An artist, after all, must never be completely satisfied with his work.

author's note

I began rewriting in earnest in early 2023, but certain events soon overcame that effort. Partway through the first third of the book, the Zdetl entry in the Traveller Wiki got edited - and new information was revealed that had previously been unavailable. This new information outlined additional grammar and word construction guidelines that made the language deeper, more complex, and more poetic than my original design. I was faced with a choice - to either scrap my own work, ignore the new data, or find a way to integrate them into a unified whole.

I chose the third option, and the book you now hold is the result. Like the previous one, it's the result of many late-night discussions, lots of coffee, and a considerable amount of work. It can be used independently of Beginning Zdetl, being on its own a comprehensive grammar text, but is better used in companion with that first book.

The companion dictionary is also still useful, though the lexicon is now more than twice the size of that volume.

In this book you will find not just a bunch of rules, but lessons that give real context and functionality to Zdetl. Because the purpose of any language is to communicate and converse, its focus is on conversation. You'll also find chapters about daily life among the Zhodani people - what they eat, how they live, what they do for fun - which will hopefully enhance your understanding of the uniquely alien human culture.

That's enough talk. I suppose its time to thank the people who made this possible.

As usual there's the men and women of the ZLI, who are now too numerous to mention but without whom I'd not have enjoyed it nearly as much, and my good friend Maksim Smelchak, who was instrumental in getting the project off the ground and into space.

Thanks again to Marc Miller and the good people at GDW and Far Future Enterprises for creating Traveller and making it possible to do this.

Another special shout-out to P.O. Bergstedt, who created the Zhodani truetype font used in this book.

And last but not least, to the late J.R.R. Tolkien, who first showed me that languages weren't confined to the real world but could, in fact, be imagined and created intentionally.

If I've forgotten anyone, just write your name on a page somewhere. I'm sure there's room.

Jeff Kazmierski
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Introduction

Zdetl is the official language of 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 what is today known as the Final War when the surviving humans on Zhdant found themselves bereft of their alien masters. Over the millennia, Zdetl gradually evolved into its modern form and was universally adopted as the official language in the 300th Teqozdij of the Driantia Zhdantia, equivalent to Imperial year -6055.

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 rather by acculturation. To this end, the Consular official language has been regularized over time to make it easy to teach and learn, or at least less difficult than other languages are. This does not mean Zdetl lacks complexity - like the ancient Terran game of Go, its fundamentals can be learned in minutes, but it can take a lifetime of study and practice to truly master.

Spelling, Pronunciation, and Accent

Words in Zdetl have been standardized in spelling and pronunciation and are phonetic in nature. Each of the major phonemes has a single letter symbol, called **tlatoni** (ゾルスルタヌ) associated with it, and each **tlatoni** has one sound. There are no silent letters. If a phoneme is unvoiced, it is not written.

Vowels

The Zdetl vowels are **A**, **E**, **I**, **IA**, **IE**, **O**, and **Ŕ**. Each has a unique sound and all are pronounced consistently regardless of where they appear.

- | | |
|---|--|
| 父 | A as in father , never as in pale |
| 七 | E as in get or let , never as in pier |
| 人 | I as in kit , never as in mile |
| 又 | IA as in yaweh |
| 夊 | IE as in layer |
| 𠂇 | O as in go |
| 𢁈 | Ŕ is a throaty "r" sound, almost unvoiced like the "r" in work . This sound can be challenging to learn and recognized in Anglicized Zdetl; students should practice saying it often. It will be noted in the text as Ŕ where needed. |

Don't make the vowel sounds too long. Each vowel should be pronounced as clearly and as purely as possible.

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Consonants

The consonant phonemes in Zdetl are: **B, BL, BR, CH, CHT, 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, S, SH, SHT, T, TS, TL, V, VL, VR, Y, Z, ZD, ZH, and ZHD.** As stated previously, each consonant sound has one **tlatoni** and one sound only. Try to pronounce each consonant as clearly as possible. This will get easier with practice. Review the table of consonants on page vi.

Syllable Structures and Accentuation

In Zdetl, words are constructed in sets of *syllables* that follow consistent patterns. These can take the form of a single vowel (V), a consonant followed by a vowel (CV), a vowel followed by a consonant (VC), or a vowel between an initial and a final consonant (CVC). When spoken, words are always accented on the *penultimate* (second-to-last) syllable, or in the case of two-syllable words, on the *final* syllable. Because it can be difficult to clearly identify syllable breaks in the Anglicized transliteration of Zdetl, students should familiarize themselves with the Zdetl **tlatoni** as shown in the previous tables.

Practice reading and saying the following words to familiarize yourself with pronunciation.

Atrint	අත්‍රින්ත	At-rint - “raining”, the wet season following the winter thaw
Vrienstrial	ව්‍රීන්ස්ට්‍රාල්	Vrien-stial - “heat”, the warm summer season
Atchafser	අත්චාෆ්‍සේර්	At-chaf-ser - “waning”, the autumn season when the heat of summer fades
Ataniebl	අත්නැයිඛ්ල	A-tan-iebl - “harvest”, the season to harvest mature crops
Ashtiavl	අ්‍ය්‍ං්තෑව්ල	Asht-iavl - “chill”, the winter season
Atpiapr	අත්පියාප්‍ර	At-piapr - “thaw”, the spring season when winter's chill wanes and the weather becomes warmer
Zhant'ad	ඇජ්ංතාද	Zhant'ad - commoner; the lowest class of citizen in the Zhodani Consulate
Dlenchiepr	ඇඳ්ල්‍යිඡ්‍යුප්‍ර	Dlench-iepr - intendant; the lowest rank of nobility
ZhobrdievI	ඇජ්බ්‍රදීඥ්‍යු	Zhobr-dievI - noble; the ruling class in Zhodani society
Pranatl	ප්‍රාන්තාත්ල	Pra-natl - “aspirant”, the lowest rank of nobility, equivalent to a Knight in the Imperium
Jdistebr	ඇජ්ඩිංඩ්බ්‍ර	Jdi-stebr - “wellborn”, the second rank of nobility, equivalent to a Baron in the Imperium
Viestlas	විස්‍ට්ලාස්	Vies-tlas - “highborn”, the third rank of nobility, equivalent to an Imperial Marquis
Zhobrtlasche	ඇජ්බ්‍රත්ලාස්චේ	Zhobr-tlas-che - “noble born”, the second highest rank of nobility, equivalent to an Imperial Count
Preblshienchiashav	ප්‍රෙබ්ල්‍යිභ්‍යේන්ඩ්‍යාෂ්ඩාව	Prebl-shiench-ia-shav - “princely born”, the highest rank of nobility in the Consulate, equivalent to an Imperial Duke

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Note the placement of the accent in longer words. Zdetl makes extensive use of compound words composed of two, three or more words appended together. This can subtly change the pronunciation and accentuation of the root and sub-words, so study the Zdetl carefully to identify syllable breaks. Becoming familiar with the **tlatoniedl** (トランセード) or *alphabet* is critical to understanding how to pronounce Zetl words and sentences.

Nenjchinzhe'driante ナンキンチントウドリアント
Nenj'chin-zhe'-**driant-e** -
"Consular Legion of Merit", the
highest military honor
bestowed on a Zhodani citizen

A Note on Word Construction

Students will note that Zdetl makes extensive use of complex word constructions. In many cases, a single word composed of one or more root words and appended suffixes and prefixes can convey as much meaning as an entire sentence in Anglic. Adjectives, nouns, and verbs are often combined into single complex word forms.

Consider the following:

vlezhdaf (ヴレズダフ) - **vlezhd** (star) + **-af** (yonder, afar); "yonder star"

vlezhdatlishaf (ヴレズダルチタスダフ) - **vlezhd** (star) + **atl** (lord) + **ish** (our) + **af** (yonder); *our Star Lord-class cruiser over there/yonder*

shivvajdatl (シラガタスダル) - **shiv** (moon) + **va** (to shine) + **jdatl** (mountains); *the Mountains of Moonlight, a mountain range on Qiknavra*

These constructions can become quite complex and convey subtle meanings:

dlenchieprzinichpatlasdish (ドレンチエズニンチハタラスディッシュ) - **dlenchiepr** (intendant) + **zin** (child) + **ichpa** (new) + **tlas** (superlative) + **dish** (our); *our newest intendant child*

Students are encouraged to study these word constructions and parse them carefully in order to understand them.

Punctuation

Beginning Zdetl did not include any discussion of punctuation in Zdetl, because such markings had not been clearly identified at the time. In this volume you will see a variety of symbols that serve similar functions to those used in Anglic:

Zdetl	Anglic	Usage
*	.	Full stop, indicates the end of a sentence.
,	,	Comma, indicates a subordinate clause.
//	!	Exclamation marking.
/	?	Question mark, usually emphasizes interrogatives.
'	"	Quotation, used to indicate speech.
:	:	Colon, emphasizes a concept.

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ت	Initial/final B as in boy
ث	Initial/final BL as in blue
ح	Initial/final BR as in brood
خ	Initial/final CH as in child, never hard as in kick or soft as in charade Initial CHT as in which type
د	Initial/final D as in dog
ذ	Initial/final DL as in paddle
ر	Initial/final DR as in dry
ف	Initial/final F as in far
ڻ	Initial/final FL as in fly
ڻ	Initial/final FR as in free
ج	Initial/final J as in jump Initial JD
ڪ	Initial/final K as in kite or kick
ڻ	Initial/final KL as in wrinkle or clatter
ڙ	Initial/final KR as in cracker
ڦ	Initial/final L as in long
ڦ	Initial/final M as in many
ڦ	Initial/final N as in no or new Final NCH as in bench or crunch
ڦ	Final NJ as in exchange
ڦ	Final NS as in dans macabre
ڦ	Final NSH as in mensch
ڦ	Final NT as in can't
ڦ	Final NTS as in pants
ڦ	Final NZ as in cans
ڦ	Final NZH as in fringe
ڦ	Initial/final P as in cap
ڦ	Initial/final PL as in play
ڦ	Initial/final PR as in pray
ڦ	Initial/final Q is pronounced like an Arabic Q, a glottal hard g as in Qatar
ڦ	Initial/final QL as in glue
ڦ	Initial/final QR as in grown
ڦ	Initial/final R as in run Initial S as in sun
ڦ	Initial/final ST as in store
ڦ	Initial/final SH as in wish or shut Initial SHT as in Ishtar
ڦ	Initial/final T as in tall
ڦ	Initial/final TL as in little
ڦ	Initial/final TS as in sets or tsetse fly
ڦ	Initial/final V as in very
ڦ	Initial/final VL as in Vland
ڦ	Initial/final VR as in vroom Initial Y as in yet
ڦ	Initial/final Z as in zoo
ڦ	Initial ZD as in mazda or Thursday
ڦ	Initial/final ZH as in measure
ڦ	Initial ZHD as in Zhdant
ـ	Final A glottal stop or soft pause between syllables

Tlamachti 1: Greetings

Yekta chapani! Үөзүөр Ҙарынамаа//	Good morning!
Chapanitlasche! Ҙарынамаа тоңтүшчөө//	Good morning! (Exceptional morning!)
Yekta stial. Үөзүөр Үсүү*	Good day.
Yektnamiqe. Үөзүөр анынч*	Well met.
Fao'daqle? Үөзүөр ^дирек*	What is your name?
Tliaqrnad Ikan iqia. Үөзүөр анынч Үөзүөр Үсүү*	I am Ikan Tliaqrnad.
Yektnamiqe, Ikan. Niefradr Zeklazo iqia. Үөзүөр анынч, Үөзүөр Үсүү* Үөзүөр Үөзүөр Үсүү*	Well met, Ikan. I am Zeklazo Nejdrafr.
Fliedik' daqle? Үөзүөр ^дирек*	How are you? (Are you in a state of harmonious existence?)
Fliedik. lazho'daqle? Үөзүөр ^дирек*	I am well (in a state of harmony). And you?
Fliedik, kamatlì. Izhia vidliao'daqle? Үөзүөр ^дирек*	I am well, thank you. Where do you live? (What place is your dwelling?)
Zdeqla vidlik. Үөзүөр Үөзүөр Үсүү*	I am from Zdeqla. (Zdeqla is my dwelling-place.)
Dlolpliki vidlik. Үөзүөр Үөзүөр Үсүү*	I am from Dlolpliki.
Itoik chtenzenzh. Үөзүөр Үөзүөр Үсүү*	Good-bye. (be seeing you)

pala

Note the lack of honorifics in this exchange. The two individuals meeting are both **zhant'ad** (ЖАНТАД) or *proles*, the commoners of Zhodani society; this is also apparent from the fact that both have two names, a family name and a personal name. Among the **zhant'ad**, relative social status has little meaning as all are considered equals. Were one of them a **dlenchiepr** (ДЛЕНЧИЕР) *Intendant* or **zhobrdievl** (ЖОБРДИЕВЛ) *Noble*, the **zhant'ad** would address the superior by his social rank. In any meeting between Zhodani of different class, each addresses the other by their title (and name, if necessary).

Noble Title	Meaning	Suffix added to name
ДЛЕНЧИЕР	Dlenchiepr	-iepr (ИЕР)
ПРАНАТЛ	Pranatl	-atl (АТЛ)
ДІСТЕБР	Jdistebr	-stebr (СТЕБР)
ВІЕСТЛАС	Viestlas	-tlas (ТЛАС)
ЖОБРДІЛШАЧЕ'	Zhobrtglasche'	-tlasche (ТЛАШЧЕ)
ПРЕБЛШЕНИАШАВ	Preblsheniashav	-iashav (ИАШАВ)

Intendants and Nobles have only one name with a suffix appended to indicate social status. A noble's clothing and accoutrements often indicate his or her social status. Titles are generally hereditary; a child born to Viestlas parents inherits the family's title regardless of Psionic ability. **Zhant'ad** who show high psionic ability are elevated to **dlenchiepr** status and may rise through the ranks of nobility if they show the skill and aptitude for the responsibilities.

Yekta chapani and **chapantlasche** are both formal salutations that can be used when addressing either groups or individuals; the former is more casual while the latter might be used when one is in a particularly good mood that day. Note the addition of the suffix **-tlasche** (for Noble Born), in this case used as a *superlative mood* modifier.

Greetings are often accompanied by a polite bow from the waist, and possibly pressing the palms of the hands together or extending the arms to the sides with the hands open and palms outward. Local customs may vary. Handshakes are unknown in the Zhodani Consulate.

Fliedio'daqle (ФЛЕДІОДАКЛ) is another formal polite greeting that means "Are you in harmony?" It refers to the three aspects of being, *body*, *mind* and *spirit*. The traditional response is **fliedik** (ФЛЕДІК), "It is harmonious with me." Since dishonesty is all but unknown in Zhodani society, the response (unless one is actually feeling harmonious) might reflect how the person is actually feeling.

Exercises (Ajozdarad)

1. You meet a person you've never seen before. How do you greet them?
2. How do you say *How are you?*
3. How would you say *I am well, thank you?*
4. How would you wish someone *good day*?

pala

5. As a **zhant'ad**, how would you greet a *wellborn*?
6. Introduce yourself in Zdetl. (Don't worry about translating your name)
7. Ask another person *where are you from?*
8. Bid another person *farewell*.
9. Say *farewell* to a group.
10. Ask a group of people *how are you?*

Other Greetings and Responses

Because it would be considered dishonest (and therefore rude and possibly indicative of mental distress) to respond to **fledo'daqle** in the affirmative when one is *not* feeling well, other polite responses relate to how one might be feeling at the time. These correspond to three *aspects* of being - the physical, the spiritual, and the mental. Thus, if one is not feeling well physically, the response might be

Qlie fliedik. Chaktopkenzh zdinzhbaik.

સ્ક્રીન્ડાર્સ કર્યાંદુર્દુક્કુ બ્રાંટ્રાર્સ
I am not harmonious. Unwell is my stomach.

If one were feeling mentally unbalanced, the response might be more nuanced:

Qlie fliedik. Tlakitzdievlik.

સ્ક્રીન્ડાર્સ કર્યાંદુર્દુક્કુ બ્રાંટ્રાર્સ
I am disharmonious. Nostalgic (am I).

For our purposes in this chapter, however, the simple **Fliedik** will suffice.

Nouns, Singular and Plural

Nouns in Zdetl can often (but not always) be identified by the ending **-i**. Plural forms of nouns are indicated by either stating the number of things if the quantity is known, or repeating the word for abstract quantities.

choqi	girl	choqi choqi	girls
શુલ્લાર	શુલ્લાર	શુલ્લાર શુલ્લાર	
driefri	boy	kiachti driefri	six boys
ડ્રીફ્રી	ડ્રીફ્રી	ગ્રાંથી ડ્રીફ્રી	
ibro	egg	chial ibro	One egg
એબ્રો	એબ્રો	ઓન્ને એબ્રો	

The plural suffix **-o** (એલ) is also valid for abstract quantities; for example, **choqi** (શુલ્લાર) becomes **choqio** (શુલ્લારાએલ) for *girls*. In conversational Zdetl this form is rarely used except for abstract quantities, however, as adding the ending is seen as unnecessary (saying "**kliachti driefri**" is as clearly understood as is "**kliachti driefrio**").

Numbers (Patlani)

Vocabulary (Tlatoniatl ilnamia)

-ach	アタシ	diminutive; small
-aqle/-qle	アタシタク	Interrogative suffix
chikakenmiztli	チカケンミツル	a six-legged cat native to Zhdant
choqabr	アタシタマ	sister
choqi	アタシタ	girl
choqzin	アタシコメア	daughter
-di	アタシ	a state of being
dievl	アタシタ	thoughts
driefrabr	アタシタマ	brother
driefri	アタシタ	boy
driefrin	アタシコメア	son
fevranzh	アタシタマ	book
fliedi	アタシタ	a state of unity or harmony
iadlajem	アタシタマ	skycar
ibro	アタシ	egg
itzi	アタシコメア	house, home
kafi	アタシタ	coffee
kenkali	アタシタマ	family; clan
kenkalitzi	アタシタマタコメア	household; clan house
-nad	アタシタ	a person or profession
-nam	アタシタ	a spouse or partner
pria	アタシ	chamber or room
shtiefrabr	アタシタマ	father
shtiefri	アタシタ	man
shtiefrnam	アタシタマタマ	husband; male partner
tlakitzdievl	アタシタマタコメア	nostalgia
tlamacthi	アタシタマ	lesson
tlekonii	アタシタマ	animal; creature
zdnzhba	アタシタマ	stomach
ziatl	アタシタ	table
ziefrabr	アタシタマ	mother
ziefri	アタシタ	woman
ziefrnam	アタシタマタマ	wife; female partner
zin	アタシタ	child
zinach	アタシタマ	infant

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Learn the numbers in Zdetl.

1	上	chial	王スル
2	且	omei	且々人
3	且	teqo or tyei	且セル : 且テル
4	六	nachoie	六王六
5	ナ	machieli	ナ六王ナスル
6	#	kiachti	ズス王人
7	匁	komi	ゼル人
8	▽	koe	ゼル
9	且	kona	ゼルア
10	上口	matlapa	六六六六

The number *three* has cultural significance to the Zhodani and has two forms as shown above. **Teqo** (且セル) appears in several important words associated with holidays and major events and is usually used in those contexts:

teqozdij	且セル且人	A period of three years; often mistranslated as "Olympiad"
teqozastial	且セルコ六上スル	"Teqozdij Day", a holiday added every three years to mark the new Teqozdij
teqozdievl	且セルコ六ナ	The Psionic Games, a major societal event that happens every third teqozdij

Larger numbers are formed by compounding the numerical words:

11	上上	matlapachial	六六六六王スル
12	上且	matlapaomei	六六六六且々人
13	上且	matlapatyei	六六六六且セル
14	上六	matapanachoie	六六六六六王六
20	且口	omeimatlapa	且々人六六六六

Multiples of ten are formed by appending the ordinal number as a *prefix* to **matlapa**.

As in many Terran languages, certain large numbers like *thousand*, *million*, and *billion* have unique names:

100	matlaiepr	六六六六
1000	matlapatl	六六六六六
1000000	matlapatlas	六六六六六六
1000000000	matlapatlasche	六六六六六六六六

Compound numbers like 1,310,234 are created by simply combining the words together in sequence from left to right.

The Definite Article

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In Zdetl, when referring to a specific item, event, or person, the definite article **ke** (Ζχ) is sometimes used. There is no indefinite article.

Pronouns (Tetlas)

The most commonly used pronouns in Zdetl are:

Person	Singular	Plural	Possessive/indicative suffix
1st	ze (Ζχ) - I, me	de (Δχ) - we	-ik / -(d)ish (ιχΖ . ιΔχιτ)
2nd	ve (Βχ) - you	le (Λχ) - y'all	-o'd (ιΛχ^Δ)
3rd	se (Σχ) - he/she/it	ye (Υχ) - they, them	-ens (ιΧ)

Note that third person pronouns have no gendered forms in Zdetl. The third person pronoun **se** (Σχ) is used for all genders.

The *possessive/indicative suffix* is used interchangeably to show either the *actor* in a sentence when attached to a verb, or to show the *owner* of an object when attached to a noun.

In many cases, the pronoun is actually not used in favor of appending a suffix. For example, instead of:

Faeia ve? (What is your name?)

One could say instead:

Faeo'daqle? (What name do you have?)

And when referring to another person:

Faens _____. (Their name is ____)

In the first example, **fae`** (Φχχ^), *to be named*, is a verb taking the present tense form **fiaeia** (ΦχχιΞ), and in the second, the *noun* **fae** (Φχχ), *name*, is modified by the *second person possessive suffix* **-o'd** to make it **fao'o'd** (ΦχχΩ^Δ). The suffix **-aqle** (ΦχχΔχ) makes the sentence *interrogative*.

Exercises (Ajozdarad)

1. Introduce yourself by name.
2. How many people are in your family? Answer in Zdetl.
3. Give your age in Zdetl.
4. Introduce someone else by name.
5. Give the possessive forms of some of the nouns.

Asking Questions

Questions or *interrogatives* in Zdetl are indicated in two ways. The first has been covered in *Beginning Zdetl* and is the question word **jdo** (ΦΩ), which precedes any statement the speaker wishes to make a question. The second has been introduced in this chapter and is the *suffix* **-aqle** (ΦχχΔχ) added to the root word.

This makes questions in Zdetl very clear. In Anglic and other Terran languages, questions are often indicated by a rising shift in vocal tone at

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the end of the sentence, and in written form indicated by the ? symbol. In Zdetl, the presence of the *question word* or *suffix* makes clear that the phrase is interrogative in nature.

Verbs: The Present Tense

Verbs in the *present tense* are formed by adding either the suffix -ia (ア) or by appending the *possessive suffix* to indicate ownership of the action, either of which have the equivalent Anglic function of -ing. They are attached to the *verb* being modified. This is called the *present aspect*.

In Zdetl, the same verb form is used whether you wish to say “I am ___ing” or “I (verb)”:

Ze mochitia.	I am reading (I read).
コセ タル王人 ^ル クル*	
Mochitik.	I am reading (I read).
タル王人 ^ル クルズ*	
Se kotozhia.	He/she/it is sitting (sits).
上セ タル ^ル クルヨス*	
Kotozhens.	He/she/it is sitting (sits).
タル ^ル クルヨセ*	

For the *present participle* form of a verb, the suffix -enzh (セラ) is applied to the root. This is used whenever the action is happening but in the abstract, as in *flowing water* or *falling rain* or *blowing wind*. In these cases, there is action happening, but the *actor* is not “owning” the action.

It also is used in passive participial phrases like “sitting, I am reading a book.” It’s clear that the actor is the one doing the sitting, but the action they “own” is the reading. In Zdetl, this sentence reads:

タル^ルクルヨセス. ハタシルズ タル王人^ルクルズ。
Kotozhenzh, fevranzh mochitik.
sit-PRESENT PARTICIPLE, book reading-PRESENT-I.

Note the difference in endings used on **kotozhie`** and **mochitie`**. The participial form is also used when the verb is being used descriptively:

アヒルコセラ シテルス	
Nilozenzh shtiefri	
(A) speaking man	
タル王セラ 王人 ^ル クルセマタルコトス	
Kochenzh chikakenmiztli	
Sleeping cat	
ルセス ハリスアセラ コメア	
Tyeii olianenzh zin	
Three swimming children	

And when the verb is used as a noun:

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 ピタカタ シタベンズ
Yekta shtiavenzh
 Good thinking

Other *aspects* like past, future, completive/punctual, optative/hopeful, and the past perfective will be covered in the next lessons.

Tlatoniatl ilnamia: michad (verbs)

ikatike`	イカチケ	to stand
iqe`	イキエ	to be
kaqe`	カキエ	to listen
katzitlane`	カツチラネ	to push
kavre`	カブリエ	to have
koche`	コチエ	to sleep
kopeche`	コペチエ	to push
kotozhe`	コトシエ	to sit
miztle`	ミツルエ	to ride
mochite`	モチテエ	to read
niloze`	ニロジエ	to talk (speak)
noetzhite`	ノエチヒテ	to climb
oliane`	オリエ	to swim
qiloe`	キルエ	to paint
shtiave`	シタベ	to think
tie`	チエ	to throw
tlakoe`	タラコエ	to eat
tlapae`	タラパエ	to drink
yanae`	ヤナエ	to hide
zhnazhe`	ジハズヒエ	to catch

Conjunctions (Nieqrad)

Conjunctions (nieqrad; ニエクダ) join sentences or clauses within a sentence to create connected sequences of ideas.

iash	又ヨ	and
iai	又人	but
pra	凡ル	or

pala

Exercises (Ajozdarad)

Translate the following sentences. Use both forms of the present tense.
When translating, remember Zdetl sentence structure is *Object - Verb - Subject*.

1. John is sleeping.
2. The children are eating.
3. Mary eats five eggs.
4. There are six cats (chikakenmiztli).
5. John and Mary have eight children.
6. Is John reading or writing?
7. I have two brothers but no sisters.
8. My family has eleven children.

pala

Culture: Zhodani Home Life

Nearly all Zhodani, from the lowest of proles (**zhant'ad**, རྒାୱାର୍ଦ) to the highest ranking of the nobility (**zdobrdievli**, གୋବ୍ରିଏଲି), live in some kind of communal dwelling. The design and composition of these multi-family homes varies according to environment, availability of resources, social class, and other factors, but in general, they all serve the same purpose - to provide shelter, employment, and education to those who share the space. The word **itzi** (ୟୁକ୍ତି) loosely translates to "home", but it can also mean "place of refuge." **Kenkali** (କେନକାଳି), introduced in this chapter as "family," more precisely translates to "clan" and is often used to refer to a large group of adults who share similar or related skills. Thus, the **Kenkali Tliaqrnad** (କେନକାଳି ତିଆରନାଦ) is the **zhant'ad** clan responsible for tending the fields and maintaining the crops. Other **kenkali** include:

Yotlekemetnad	ସୂର୍ଯ୍ୟକେମେତନାଦ	"Smith"
Kliazhnamachrnad	କ୍ଲାଝନାମାଚରନାଦ	"Plumber"
Kloriemnad	କ୍ଲୋରୀମନାଦ	"Programmer"
Kotzpialinad	କୋଟ୍ଶପିଅଲନାଦ	"Fisher"
Tlamanad	ତିଲାମନାଦ	"Doctor"
Tilmanad	ତିଲମନାଦ	"Taylor"

Other **kenkali** names, particularly modern names, are derived from locations (with the suffix **-qaf**) and places of origin and may include elements describing professions related to those place names.

Kenkali names are only used by adults of the **zhant'ad** class, and those names are either chosen or assigned once a child reaches the age of adulthood, typically around their sixth **teqozdij** (age 18). Until then, the child's job is to learn and develop the knowledge and skills needed to carry out the duties and functions expected by the **kenkali**.

A child found to have the requisite psionic ability is immediately transferred from the **zhant'ad** clan to a **dlenchiepr** family and takes on the suffix **-iepr** instead of choosing a **kenkali** name. Because psionic ability can manifest even later in life, an adult so identified will immediately be promoted to **dlenchiepr** and drop the **zhant'ad** name.

itzividlas

The Bath Hall (Kalipakipria)

The central feature of every Zhodani **itzi** (ធគុកូ) is the bath hall, or **kalipakipria** (កាលិបាកិព្យី). This is more than a place to get clean - it's where all the important business of the **kenkali** (កេងការិតិ) is conducted, trade and other negotiations between **kenkali** happen, and where visitors and guests are welcomed to the **itzi**.



Every visitor or guest, regardless of rank, is invited (in some cases expected) to take part in the **kazkalipakik** (កាសកាលិបាកិកិកិកិកិកិកិ) or *bathing ritual*. This custom dates back thousands of years, possibly even to the time before the **Dzaqtas** (ជាកោតាតិកិតិ), and can be as simple as washing one's hands and feet for short visits or as long as a full body cleansing followed by a relaxing time in the **vrienkalipaki** (វិនិកាលិបាកិកិកិកិ) *hot bath* to discuss business or share news.

The Zhodani are rarely in such a hurry as to skip the ritual baths. Indeed, foreigners privileged enough to be invited to a Zhodani **kenkalitzi** (កេងការិតិធគុកូ) *clan home* might come away with the false impression that they spend most of their time relaxing in warm water. This is far from true, of course, but the **kazkalipakik** is so integral to Zhodani life that even the lowliest of **zhant'ad** expect and are afforded time for it during their daily routine.

Surrounding the **vrienkalipaki** are lounge chairs, recliners, terminals for study, reading, or catching up on the day's news. Residents and guests may also partake of food prepared in nearby **ichtipria** (ធទិបាកិ) *cooking spaces* or *kitchens*.

The Gardens (Zhochtlipria)

The food served in the **kalipakipria** is usually fresh fruits or vegetables grown in the nearby **zhochtlipria** (ធទិបាកិ) *garden space*, cakes either imported or made from surplus grains either grown on site (in the case of the **Kenkalitzi Tliaqrnad** (កេងការិតិធគុកូ ពិនាក់រណា)), or sometimes fresh seafood. The exact nature of the food depends on the location of the **kenkalitzi**, its resources, and the function of the **kenkali**.

itzividlas



The **zhochtlipria** are traditionally tended by older children and overseen by **zhant'ad** adults of retirement age. These **zhochtlinad** (ゾウ王と人々アヅカ) thus continue their service to the **kenkali** by passing knowledge on to the next generations while performing a vital duty to their clan.

The Creches, Schools, Living, and Work Spaces

Beyond the **kalipakipria** and **zhochtlipria** are the spaces and buildings set aside for the true work of the **kenkali**. Here is where the **zintikipria** (ゾウアズルズス) creches, the **koatlipria** (ゾウアズルズス) work spaces, **zhdatlipria** (ゾウアズルズス) schools, and **kotozhiepria** (ゾウアズルヨウスル) living spaces can be found.

The **zintikipria** is where children are cared for from infancy until their first **teqozdij** (トキツルコスジ) or *third birthday*. At that point, the child is moved out of the **zintikipria** and into the **kotozhiepria** communal living space. Adults of the **kenkali** are expected to participate in child raising, and many (such as Ikan and Nor Tliaqrnad) choose to form partnerships (**nam**) and share the work.

The **kotozhiepria** is akin to the longhouses of the North American Iroquois nations on ancient Terra. A typical **kotozhiepria** houses a few dozen adults of working age and two or three times as many children from their



itzividlas

first **teqozdij** to their sixth, at which point they have either been identified as having psionic potential and adopted to a **Dlenchiepr** (ດ່ານທີ່ມໍານຸ້ມ) *Intendant* family or have joined a clan as a full **zhant'ad** laborer.



Every **kenkali** performs work essential to the functioning and maintenance of a **Zdobrdievl** (ດ້ວຍຕະຫຼາດ) *noble* estate. This work is done in the **koatlipria** (ດ້ວຍຕະຫຼາດ) or work spaces. The form of the **koatlipria** depends on the skill set of the **kenkali**; the Kenkali Tliaqrnad **koatlipria** would be fields and farms; the Kenkali Yotlkemetnad **koatlipria** would be the estate's vehicle garages and possibly other heavy machinery; the Kenkali Kliazhnamachrnad **koatlipria** would be the water filtration and purification plants. These facilities are not always near the actual **kotozhiepri** of any of the individual **kenkali**.

The **zhdatlipria** is where all education and training is done. For children this means basic early childhood and secondary learning; children are tested throughout their development by **Dlenchiepr** attached to the **Zdobrdievl** estate to determine their possible psionic ability and specific skill aptitudes. For adults of the **kenkali**, education is all about building and maintaining the kinds of skills expected and needed to be a productive contributor to the **kenkali** (and by extension, the Consulate).

zintikipria	ໂຄນ້າຕ່າງໆ	creche
kotozhiepria	ດ້ວຍຕະຫຼາດ	communal house
koatlipria	ດ້ວຍຕະຫຼາດ	workplace
zhdatlipria	ດ້ວຍຕະຫຼາດ	school; training center
pria	ດ້ວຍ	a functional space

Tlamachi 2 - At a Restaurant

Zholnad Жолнад	Tlachatlasche, dlenchiepro. Itetl pleshqleo'daqle чтенензин?
Azhdiashiepr Аждиашипр	Tlachatlasche. Etachshrk chiala chtendish, kamatli. чтенензин. жиан шианчи, шианчи
Zholnad Жолнад	Yektlas, dlenchiepr. lazh ke zin? чтенензин. жиан шианчи, зиан чианчи
Kieko Киеко	Dlabra, kamatli! жианчи, жианчи
Zholnad Жолнад	Yektlas. Moli iochti chteno'd? чтенензин. жианчи, жианчи, шианчи
Kieko Киеко	Viepchaklajo! жианчи, жианчи
Velmiepr Вельмипр	Cha! Aepreo'daqle dazej, Kieko-ki? шианчи // жианчи, жианчи, жианчи, жианчи //
Kieko Киеко	Qlie... жианчи
Azhdiashiepr Аждиашипр	Ielezhe ichateli bivriant. Yektlas ke Dlolplikiajo tsenchenzh.
Kieko Киеко	Dlolplikiajo chtenik, kamatli. жианчи, жианчи, жианчи, жианчи
Zholnad Жолнад	Yekta pepetli. Okye chtenenzin?
Velmiepr Вельмипр	Icha chokotecho, zhdedazenzh, iazh talqi, kamatli. шианчи, шианчи, жианчи, жианчи, жианчи, жианчи, жианчи
Azhdiashiepr Аждиашипр	Iazh icha tefla, iazh chtozen, zenzh. зианчи, жианчи, жианчи, жианчи, жианчи, жианчи
Zholnad Жолнад	Zhdotlas, dlenchiepro. жианчи, жианчи

tlakolepriaaf

Waiter Good afternoon, Dlenchieprs. What will you be ordering?

Azdiazhiepr
soup, please.

Waiter Very good, my lady. And for the child?

Kieko Noodles, please!

Waiter Excellent. What kind of sauce do you like on them?

Kieko Viepchaklajo!

Velmiepr Oh! Have you tasted it, Kieko-ki?

Kieko No...

Azdiazhiepr

Kieko Perhaps something milder. The Dlolplikiajo is very good.

OK. I'd like that.

Waiter Excellent choice. Will there be more, my ladies?

Velmiepr Some fruit, bread and cheese, please.

Azdiazhiepr

Waiter And some wine, and fruit juice for the child.

Waiter Excellent.



tlakolepiazaf

Vocabulary (Tlatoniatl ilnamia)

abrrstia	アヌヌヌス	a chicken-like creature raised for meat
abbrsiapantli	アヌヌヌスヌヌアヒ	breast of abrrstia
ache	アヌセ	flour made from legumes or nuts
achieti	アヌヌシ	cooking oil
bivriant	ヌヌヌヌ	spicy
chokotecho	ヌヌヌヌシヌヌ	bread
chtene`	ヌセヌセ	to desire or want a thing; also a request
dlabra	ヌヌヌヌ	noodles
dlats	ヌヌ	nut; nuts
dloplikiajo	ヌヌヌヌヌヌヌ	a mild spice blend used in currys
efla	ヌヌ	wine
etachshrk	ヌヌヌヌヌヌ	a soup made from noql meat, tubers, and vegetables
iazde	ヌヌ	an apple-like fruit
ibro	ヌヌ	egg
ientschapo	ヌヌヌヌヌ	bacon, usually made from yonchobo
jiebl	ヌヌ	herb
kafi	ヌヌヌ	coffee
kamatli	ヌヌヌヌ	please or thank you, interchangeably
kamtoli	ヌヌヌヌ	a hardy sweet potato-like tuber
kiochti	ヌヌヌ	breast (of poultry)
kliazh	ヌヌ	water
kotl	ヌヌ	tea
mizhtloyo	ヌヌヌ	pastry; donut
moli	ヌヌ	salsa; sauce
nechtli	ヌヌ	honey
sta	ヌヌ	plate
tako	ヌヌ	tacos (introduced by Solomani)
talqi	ヌヌ	fruit
tlakolepria	ヌヌヌヌヌ	restaurant; eatery
tlateme`	ヌヌヌヌヌ	to feed; to give food to
tlatemo	ヌヌヌヌ	food
tlatlie	ヌヌヌ	spirits, liquor
tsitsio	ヌヌヌ	jam
yama	ヌヌヌ	bland
viepchaklajo	ヌヌヌヌヌヌ	a very spicy curry dish
zamoli	ヌヌヌヌ	soup
zenzh	ヌヌ	a fruit juice drink
zhedadenzh	ヌヌヌヌ	cheese
zholnad	ヌヌヌ	waiter, concierge

tlakolepiazaf

Mealtimes and Times of the Day

Compared to some human cultures, the Zhodani eat quite frequently, as many as six or more times each day. The standard day on Zhdant is 27 standard hours, divided locally into 30 equal units called **achan** (アchan). Mealtimes mainly take place during the daylight hours.

Daytime, the daylight hours between sunrise and sunset, is usually called **stial** (スチア) and nighttime, between sunset and sunrise, is **teyo** (チエヨ).

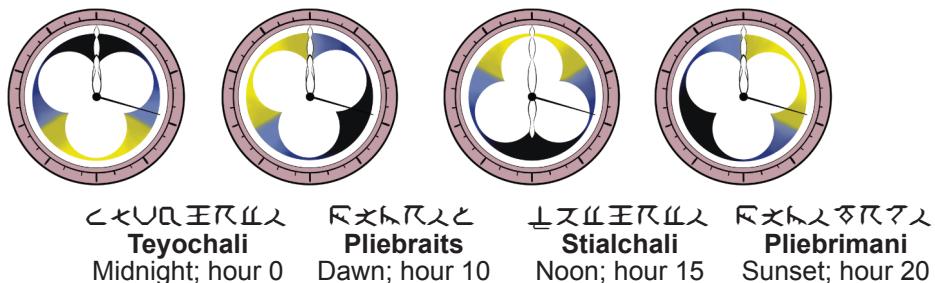
Pliebraits スチアトス	sunrise	Early to mid-morning
Chapani チアナ	morning	Between sunrise and noon
Stialchali スチアチア	noon	The 15 th hour of the day
Tlacha チア	afternoon	Between noon and sunset
Pliebrimani スチアトスチア	sunset	Twilight to early evening
Tlatso チア	pre-midnight	Between sunset and midnight
Teyochali チエヨチア	midnight	The 30 th or zero hour
Chikani チカニ	pre-sunrise	Between midnight and sunrise

Vocabulary: meals (Tlatoniatl ilnamia: tlakopali)

pliebraitspali スチアトスチア	The first meal of the day, consumed at dawn or around the 5 th or 6 th hour and consisting of proteins, starch and vegetables
omeipliebraitspali オチアチアトスチア	The second meal of the day, usually two hours after pliebraitspali
matlapachialpali チアチアチアチア	A light meal consisting of mostly starches and vegetables typically occurring around the 11 th hour of the day
stialchalipali スチアチアチア	The noon or midday meal consumed at the 15 th hour of the day
tlachapali チア	Midafternoon meal, usually a refreshing drink and pastries, held at the 18 th to 19 th hour
pliebrimanipali スチアトスチアチア	The evening meal consumed between the 22 nd and 23 rd hour of the day
teyochalipali チエヨチアチア	A light meal sometimes consumed at midnight as needed

tlakolepriazaf
Zhdanstial

The following illustrations show a typical Zhodani clock featuring three hands of varying sizes for counting the seconds (**zhinzh** ヨメス), minutes (**pitlik** ムメヌ), and hours (**achan** パ王アア). The outer colored ring indicates the portion of the day or **tyeiaji** (クレセテル), also known as *third*, and it rotates once per day. The clock face itself is divided into ten **achan**, numbered from 1 to 10 counting spinward (clockwise).



Modern digital clocks mark the time more granularly, having a sequence of four numbers indicating the **tyeiaji**, **achan**, **pitlik** and **zhinzh** in order and indicating the time of sunrise and sunset and possibly, the current weather. However, for aesthetic reasons most Zhodani prefer the analog variety.

The times of actual sunrise and sunset are, of course, flexible and depend on the latitude of the observer; the names are often used simply to mark the transitions between the **tyeiaji**.

Exercises (Ajozdadarad)

Express the following in Zdetl:

1. I would like to eat noodles.
2. Do you want wine or tea?
3. What are you eating?
4. I would like the soup, please.
5. The noodles are spicy.

Translate from the Zdetl:

1. lazde chtenzik.
2. Etachshrk bivriant iqia!
3. Qlie dloplikiajo chtenzik.
4. Tyei tako, kamatli!
5. Mizhtloyo tlatemeo'd ik!

tlakolepriaaf

Vocabulary: Verbs (Tlatoniatl ilnamia: michad)

aepre`	アエレセ^	to taste
akonmole`	アコヌマロセ^	to swallow
chiachie`	チアチエ^	to chew
chinqe`	チンケセ^	to suck or sip
chrche`	チルチエ^	to spit
chtoreqle`	チトロケラセ^	to order food
ezhozste`	エゾスセ^	to sautee'
frenzhe`	フレンゼセ^	to gulp
iekoke`	イコケセ^	to taste something
iepane`	イペナセ^	to be thirsty; to have thirst
iezotle`	イゾトセ^	to vomit
neloze`	ネロゼセ^	to stir
ozhbe`	オジベセ^	to nibble
pitse`	ピッセ^	to smell something
pizie`	ピツイ^	to sniff
pleshqle`	ピレスラセ^	to request
qetse`	ケツセ^	to bite
tekochole`	テコロセ^	to be hungry; to hunger
tlakoe`	タラコセ^	to eat
tlateme`	タラタメセ^	to feed; to give food to
tlapaze`	タラパセ^	to drink
zilmole`	ジルモセ^	to choke
zoyone`	ゾヨネセ^	to fry

To ask *when* an activity or event will occur, the construction **iqik** (イシイ) is used:

Omeipliebraitspali iqik?
オメイリエブライツパリ イシイ/
When is second breakfast?

Adjectives and Adjectival Suffixes

Adjectives (**zarfozad**, ツルフオザド) are words that describe nouns. In Zdetl, adjectives can take the form of either independent words or *adjectival suffixes* appended to a noun. The only functional difference is in the application.

Some common adjectives include the following (you have already seen some in the previous lesson).

-ach	アシ	small; diminutive	-med	メド	clean
-davr	アダル	new	-qapl	ケアル	fresh
-dro	アドロ	bright	-shte	シテ	fast
-kekI	アケキ	stale	-tlas	チラス	large; great
-iensh	アイエン	old	-zdo	ジド	dull
-klie	アクリ	slow	-zdodl	ジドドル	dirty; unclean

tlakolepriaazaf

This is by no means an exhaustive list; indeed, there are thousands more adjectives in Zdetl, a few of which will be covered in this book. As mentioned earlier, adjectives can be used either independently or as affixes to other words. For example, in the question

Medaqle?
ձեզքալէ/
Is it clean?

Uses the unitary adjectival form of **med** while appending the question indicator **-aqle** to it as the root. However, if one were describing a specific item that was clean, the suffix **-med** is applied to the root:

Stamed.
Ստամէ/
A clean plate (plate-clean).

Ilatoniatl ilnamia: zarfozad

aflaja	Շռայալ	sweet	iapani	Շռայան	thirsty
ashtiabla	Շտիաբլա	cold	ioaka	Շռայաք	dry
bivriant	Իսուանտ	spicy	keql	Հեղլ	salty
chiklika	Չիկլիկա	bitter	kliazheva	Շչիչլիվա	wet
datansia	Ումամի	umami	mankia	Մանկիա	soft
dlev	Շռայալ	flavorless	qapl	Շռայալ	fresh
dliefish	Շռայալ	stinky	rlop	Շռայալ	sour
fenta	Վենտա	tangy	tekicholi	Վենտիշոլի	hungry
fela	Վելա	bad	vrienia	Վերենիա	hot

And so on. Review the following list of adjectives and practice using them in both forms.

Exercises (Ajozdarad)

Translate from Zdetl to Anglic:

- Qaplaqle ke noql?
- Kafi ashtiabl.
- Pliebrimanipali iqik? Tekicholik!
- Viepchaklajo bivriantaqle?
- Dlevens ke abrrstia.

Translate from Anglic to Zdetl:

- The cheese is sour.
- I would like hot coffee and fresh fruit.
- I want spicy food, please.
- She wants a sweet pastry and coffee.
- Thank you sir.

tlakolepriazaf

Negative Constructions

To make a sentence negative, the word **qlie** (⌚⌚) is added at the beginning:

Talqi chteno'd?
⌚⌚ ҪҪҪҪ ӮӰӮӮ'՞/
Do you want fruit?

Qlie talqi chtenzik.
⌚⌚ ҪҪҪҪ ӮӰӮӮ ӮӮӮ Ӯ^{*}
No, I do not want fruit.

Exercises (Ajozdarak)

Give the negative forms of the following sentences, then translate:

1. Talqi iazh kafi chtenzik.
2. Kaqik.
3. Tekicholo'd.
4. Tekicholik, qlie iapanik.
5. Abrrstia talkiens.

Translate, then answer the following questions in the negative.

1. Do you want to eat spicy chicken?
2. Would Kieko like some fruit?
3. Is Velma drinking wine?
4. Is the cheese fresh?
5. Is the fruit spoiled?

Days of the Week

A week on zhdant consists of five days named as follows:

Third day (**teqostial**) is usually a break day.

Chistial	ӮӰӮӮ ӮӮӮ	First day
Omeistial	ӮӰӮӮ ӮӮӮ ӮӮӮ	Second day
Teqostial	ӮӰӮӮ ӮӮӮ ӮӮӮ	Third day
Nachostial	ӮӰӮӮ ӮӮӮ ӮӮӮ	Fourth day
Machielistial	ӮӰӮӮ ӮӮӮ ӮӮӮ	Fifth Day

In addition to the defined days of the week, Zdetl also has the following *independent time adverbs*:

tlakolepriaaf

shta	ㄕㄊㄚ	now
zeychim	ㄔㄝㄬㄤㄻ	soon
dodlom	ㄉㄮㄉㄮㄭ	never
aklamzdeq	ㄦㄔㄮㄭㄯㄺ	yesterday
akostial	ㄦㄔㄮㄯㄸㄩ	tomorrow
blefr	ㄉㄮㄱ	today

The Future and Past Tense (chtenz-, daz-)

Actions or events that take place in an upcoming time are expressed using the *future tense*. In Zdetl, the *aspect indicator* construction **chtenzenzh** (ㄔㄝㄬㄤㄷ) is appended following the verb, as seen in the chapter dialogue:

Itetl pleshqleo'daqle chtenzenzh?
入ㄮㄮㄮ ㄫㄶㄮㄮㄮㄮ ㄭㄮㄮㄮ ㄔㄝㄬㄤㄷ/

This roughly translates into Anglic thusly:

What (item) request-you-question **will-doing**?

Similarly, the *past tense* (an action that has already happened) is indicated by the *aspect indicator* construction **dazej** (ㄔㄮㄳㄢㄹ):

Aepreo'daqle dazej?
ㄮㄮㄮ ㄫㄶㄮ ㄭㄮㄳㄢㄹ/

Taste-you-question **did**? (Have you tasted (it)?)

This example is the *past perfective*, indicating an action that has already been completed. In both cases, the *aspect indicator* word follows the verb.

Both indicators are actually composed of a prefix and a suffix:

chtenz - future or potential aspect
daz - past or completed
-enzh - participle ending (-ing)
-ej - perfective ending (-ed)

These can be combined in any of the following forms as needed:

chtenzenzh - future participle (will be doing, will do)
chtenzej - future perfective (will have done)
dazenzh - past participle (was doing)
dazej - past perfective (did, done)

Exercises (Ajozdarad)

1. In the morning we will eat eggs and bacon.
2. We ate chicken curry yesterday.
3. What will be for lunch?
4. Where (**izhia**) will we have tea?
5. What did you eat for second breakfast?

tlakolepriaazaf

Culture: Zhodani Diet, Cuisine and Eating

The Zhodani are biologically human, so their dietary needs are similar to the other branches of humaniti throughout the galaxy, with the expected varieties of **chekste** (չէշտէ) *protein*, **ctedre** (շէճրէ) *carbohydrates*, **ster** (լէթր) *fats* and *lipids*, vitamins and amino acids. Their actual diet shows significant differences in the structure and composition of these nutrients, however. The flora and fauna native to their home planet of Zhdant have unique amino acids and proteins that are indigestible to non-native species. The Zhodani have, through evolutionary natural selection (and possible genetic modification) developed the ability to process these local proteins and modern Zhodani have no trouble eating local foods.

yonchobo	Յօնչօբօ	a species of native livestock resembling a small, six-legged water buffalo
abrrstia	Աբրստիա	a chicken-like avian native to Zhdant, raised for eggs and meat
kredl	Կրէծլ	goat-like herd grazers raised for milk and meat
noql	Նօքլ	a non-native species of amphibious salamander that lives in rivers and small ponds and is kept for its meat, eggs and roe
yetsasl	Ետսալ	small horse-like grazers sometimes bred for size and used in racing

The bulk of the Zhodani diet comes from the ocean. Nearly half of the land surface of Zhdant is either non-arable desert; the rest is rugged mountains containing tropical and temperate forests. Farming (**tlatemzhdievras**, Ճլատէմշհծւրան) of grains, fruits and vegetables is done mainly along the coastal regions and flood plains.

okotzi	Ոկոտզի	fish
dlezhdokotzi	Ջէջդօկոտզի	shellfish
kliazhatlkochini	Քլայշատլկօչինի	seaweed
jdiqri	Ջդիքրի	grain
talqi	Դալքի	fruit
tlonqili	Ճլոնգիլի	vegetables

Large-scale ranching is virtually nonexistent on Zhdant; there are few species of terrestrial creatures larger than a few hundred kg in mass and no large herds of native livestock; however, several species of land animals are raised for their meat, milk, eggs and hide.

tlatemo
Eating Patterns

As we have seen in the previous lesson, Zhodani eating habits are different from those of other branches of humanity. Instead of consuming a few large meals, they prefer to eat several smaller portions throughout their day, maintaining a steady flow of nutrients to keep up energy and good mental and physical health. The composition of these meals varies depending on the time of day.

The Morning Meal (Pliebraitspali)

Pliebraitspali (Прибранье и завтрак) or *morning meal*, is the first meal of the day and usually is held either at dawn (**pliebraits**, *Pliebr's Arrival*) or the fifth hour of the morning third of the day. A typical **pliebratispali** meal consists of grilled vegetables, grain or grain cakes, fruits, and a soup made from a light broth. It is usually accompanied by **kafi** (Кафи), a beverage made from a local plant with stimulant properties. This is a light but high energy meal meant to provide calories for the first work period of the day.



zdadlev	ဇာဇာဇာ	flatbread patty made from a rice-like grain
zamoli	ဇာဇာဇာ	broth
tlonqili	ဇူဇူဇာ	vegetables
talqi	ဇာဇာဇာ	fruit
kans	ဇာဇာ	a rice analogue grain
kafi	ဇာဇာ	coffee

tlatemo

The Noon Meal (Stialchalipali)

The second major meal of the day is **stialchalipali** (士ヌリ王アヌ人ヌリ人) or *noon meal*, which is held at hour 15, the fifth hour of the midday third. This is a slightly more elaborate affair than the **pliebraitspali** and features large quantities of noodles, either sautéed or in soup, meat skewers of **abrrstia** or **kredi**, fish, and fresh or stir-fried vegetables. This meal is also a much more social event, usually lasting up to two hours, during which the participants discuss the day's business, local news, or any other important (or trivial) topic that comes up. **Stialchalipali** is also a good time for making business arrangements, proposals, and contracts. It is always preceded by a visit to the **kalipakipria**.



qiloe`	ㄑㄩㄝㄞ`	noodles made from the starch of a wheat-like grain
ibro	ㄦㄻ	egg
abrrstozh	ㄅㄻㄬㄮㄽㄷ	abrrstia meat
fozhqro	ㄈㄺㄹㄻ	a spicy blend of pickled vegetables, fish and shellfish

Evening Meal (Pliebrimanipali)

Pliebrimanipali (ರ්බ්රිමාන්පාලි) or *evening meal* is traditionally the last full meal of the day. It occurs at sunset (**pliebrimani**, *Pliebr's departure*) or around the 25th hour, depending on the latitude and season. This is always a relaxed, drawn out event, usually lasting well into the evening as people come and go from the **kotozhiepria**. For those working the night shift, it may mark the beginning of their work day; for others, it's the end, but in any case **pliebrimanipali** is an important time for all to socialize and prepare for the evening. A typical **pliebrimanipali** features trays of fish, shellfish, meats, fruits, vegetables, cakes made from **kans** or other grains, noodles, soups, and wine or spirits, though the latter are usually reserved for holidays.

tlatemo



efla	エフラ	wine
tatlia	タツリヤ	liquor
kliazh	クレヨ	water
etsashchrk	エツサシクリク	a soup made from vegetables, noql meat, and spicy peppers
okotzichieli	オコチチエリ	fish curry

Spices (Ajo)

Most Zhodani cuisine relies on extensive use of a rich palette of flavorful spices, many of which can be quite hot. This feature likely goes back to pre-industrial times, when travellers crossing the Dleqiats high desert needed a way to transport food in a non-perishable form. Pickling and spicing is one of the earliest forms of food preservation that all human cultures develop, and the Zhodani are no exception. To visitors and non-natives, the experience can be overwhelming at first as the aroma of spice permeates virtually any public place, especially the **kotozhiepria**.

Dlolplikiajo	ドロップリキアジョ	a medium-hot spice blend originating from the capital region of Dlolpliki, commonly used on fish
Viepchaklajo	ヴィエッチャクルアジョ	a very hot spice blend made specifically from peppers and spices grown on Viepchakl
Qiknavrajo	クイナーラアジョ	a hot blend made from plants found exclusively on Qiknavra, the smaller continent

That said, Zhodani native cuisine is as varied as any other human society. Food items originating from the temperate zones tend to be less heavily spiced than those from desert regions, and the composition and type of spices used varies by region as well.

tlatemo

The suffixes most commonly used in Zdetl to name spices and spice blends are **-chieli** (ቍዥዮን) and **-ajo** (ጥሩጻ). Spice blends are often named for the region they originate in, a practice not dissimilar to many Terran spices and *masala*.

tlatemo

Tlamachti 3 - At the Airport

Azhdiashiepr አቃድያዥም	Platlel iqezhia. Lienmitleniash, akopatlichiaш, pra kliazhveviash oyanqredishqle? የፋይናስኩዥም አድራሻዎች* ሲጋዢልሁን ተካሬዎች የጋዢዎች ተመሳሳይት, ይቻ ቤተክርስቲያን በሀገራዎች ተመሳሳይት/
Shtaviк lienmitleniash. Qlie shozho'd.	የፋይናስኩዥም Shtaviк lienmitleniash. Qlie shozho'd.
Kieko ክዕኮ	ከፊዕዱ አድራሻዎች* ሲጋዢልሁን ተካሬዎች Izhiazaf ozdish, ziefri?
Velmiepr ወልሚያም	አዲስአበባ ገዢዎች, የወልሚያም Dlolplikizaf, Kieko.
Azhdiashiepr አቃድያዥም	የፋይናስኩዥም አድራሻዎች, የወልሚያም Tlachali pierdi zhdonzhabe itzmole chtenzenzh. Inintel qlie nieqre chielish.
Velmiepr ወልሚያም	አዲስአበባ የፋይናስኩዥም አድራሻዎች Omeiaji apri matlakoe pierda, ielize?
Azhdiashiepr አቃድያዥም	የፋይናስኩዥም አድራሻዎች የፋይናስኩዥም Vidleqlie izhdiepria pli kavrens. Oyanqriashdish.
Kieko ክዕኮ	የፋይናስኩዥም አድራሻዎች የፋይናስኩዥም Izhdiepria kochalik dazej. Tlatemo okye kochale kavrish qikad.
Velmiepr ወልሚያም	የፋይናስኩዥም አድራሻዎች የፋይናስኩዥም አዲስአበባ የፋይናስኩዥም አድራሻዎች Qpatle katalishaqle tlatemo okye, ziefri?
Azhdiashiepr አቃድያዥም	የፋይናስኩዥም አድራሻዎች የፋይናስኩዥም Plistial pierda katile chtenzenzh patle. Lienmitleniash pierdaqle dazej?
Kieko ክዕኮ	የፋይናስኩዥም አድራሻዎች የፋይናስኩዥም Qlie, ayoqik.
Azhdiashiepr አቃድያዥም	የፋይናስኩዥም Kekele chtenzenzh!
	የፋይናስኩዥም የፋይናስኩዥም//



A: There's the schedule. Should we go by airship, train, or boat?

V: Airship, I think. We aren't in a hurry.

K: Where are we going, mom?

V: We're going to the capital, Kieko.

A: The noon flight is already boarding, we can't take that one.

V: What about the 18:15 flight?

A: That one has a few cabins open. We'll take it.

V: I've purchased the cabin. We have time to buy extra food.

K: Why do we need extra food?

V: Because the flight will take a few days, Kieko.

A: Have you flown by airship ever, Kieko?

K: No, I haven't.

V: This will be fun!

Telling time - hours, minutes, seconds

To ask what time it is in Zdetl, one of these questions is typically used:

Iqeza iqia achan?
イセツコア イセツ ハシマタ/
Which is (the) hour?

or, alternatively (and somewhat less formally):

Achan aqle?
ハシマタ アセキ/
The hour?

lienzarchekrieqrta

To answer, one might express the time in terms of the hour and minute:

8:00	Koe (achan). ズルト (アシナタ)*	(It's) the eighth hour.
8:10	Matlapa iepri koe. ズルトズルルズルトスルトズルト*	Ten past the eighth.
10:15	Matlapamachieli iepri matlapa. ズルトズルルズルトズルトスルトズルトスルト*	Fifteen past the tenth.
12:20	Omeimatlapa iepri matlapaomei. ズルトセラズルトズルルズルトスルトスルト*	Twenty past the twelfth.
	Matlapa tiech matlapatyei. ズルトズルルズルトスルトスルトスルト*	Ten until the thirteenth.
15:00	Stialchali. スルトスルトスルト*	Noon.
29:28	Omei tiech teyochali. ズルトセラズルトスルトスルトスルト*	Two minutes until midnight.

The word **achan** is often omitted when answering questions of time, just as it is in English ("What time is it?" "It's ten-fifteen.").

Remember also that there are 30 minutes (**pitlik**, ピリク) in each standard Zhodani hour (**achan**, アシナタ). Note also that the suffix **-aji** (アジ) with a number makes it a fractional expression:

omeiaji	ズルトスルトスルト	half
tyeiaji	ズルトスルトスルト	one third
nachoieaji	ズルトズルトスルト	one quarter
matlapajji	ズルトズルルスルト	one tenth
omei matlapajji	ズルトズルトスルトスルト	two tenths

The Zhodani will often divide their day into **teqoaji** or *thirds* (スルトスルトスルト) of ten **achan** each, much the same way Terrans use AM (ante meridiem) from midnight to noon and PM (post meridiem) from noon to midnight. These **teqoaji** are simply designated the *first* or **chiala** (スルトスルト), from midnight to hour 10; the *second* or **omeia** (ズルトスルト), from hour 10 to hour 20; and the *third* or **tyeia** (ズルトスルト), from hour 20 to midnight. Noon, as discussed previously, is marked at the fifth hour of the second third. Colloquially, they might also be named the **chikania** (スルトスルトスルト), **stialchalia** (スルトスルトスルト), and **tlatsoa** (スルトスルト) thirds of the day (*morning*, *noontime*, and *night*).

The following examples illustrate everyday use.

Hours 10 and 20 are simply named by their number.

lienzarchekrieqrta

06:00	Kiachtia dra chiala. キアチタ ドラ チアラ*	The sixth hour of the first third.
	Kiachta dra chikania. キアチタ ドラ チカニア*	
10:00	Matlapa. マタラバ*	The sixth hour of morning. The tenth (hour).
12:10	Matlapa iepri omeia dra omeia. マタラバ イエリ オメイア ドラ オメイア レタセス*	Ten past the second hour of the second third.
	Matlapa iepri omeia dra stialchalia. マタラバ イエリ オメイア ドラ ステアルチャリア トスヒタラバズ*	Ten past the second hour of midday.
24:00	Nachoie dra tyeia. ナホイ ドラ テイア*	The fourth hour of the third third.
	Nachoie dra tlatsoa. ナホイ ドラ テラトサ*	The fourth hour of evening.



Exercises (Ajozdarad)

Translate and answer the following questions (use local time reckoning):

1. Achan aqle?
2. Timanik iqikaqe?
3. Achan aqle omeimatlapa pitlik chtenzenzh?
4. Iqik pierik?
5. Iqez achan ke pierad chtenzenzh?

Vocabulary (Tlatoniatl ilnamia)

akopaticha	アコパチカ	train
dlozhlienmiztlens	ドロツリエンミツレンス	a rigid airship ("zeppelin")
draitse`	ドライツエ	to arrive
draitsad	ドライツアド	arrival (n)
-iash	イアシ	via, by means of, by way of
iavcheql	アーヴヘル	a type of gravitic transport vehicle
izhdiepria	イヒヂエプリア	stateroom; cabin
kliazhvlevl	クライアツヘブ	ship (ocean-going)
lienmitlens	リエンミツレンス	airship
ololitlas	オロリタス	a "Magnus sphere"
omplotl	オムプロット	a nickname for non-rigid airships ("blimp")
pierda	ペルダ	a flight
piere`	ペリエ	to fly
platlel	プラッテル	a schedule
qietsfatli	キエツフタリ	motorcycle
shieepamjem	シエイパムジム	hovercraft
timane`	チマネ	to depart
timanad	チマナド	departure
tlatemo	タラテモ	food
-zaf	ザフ	to, in, toward
zhdonzhabe	ジドンジハベ	passenger

Grammar: Prepositional Phrases

Prepositional phrases express movement or position of a noun. They are expressed by adding an *adjectival suffix* describing the object or person's state of motion or position:

Consider the following examples:

Dlolplikipratl Zdeqlazaf.
ドロップリキーピラト ツデクラザフ
From Dlolpliki to Zdeqla.

Dlolplikipratl Zdeqlazaf Lienmitlensiash.
ドロップリキーピラト ツデクラザフ リエンミツレンシアシ
From Dlolpliki to Zdeqla via airship.

Zhdantaf
ジダント
Far from Zhdant

Tlatemotiaql
タラテモチアク
Without food

Additional prepositions are listed on the following table.

lienzarchekrieqrta
Prepositions

-ai	unto	-iash	via, by way of
-af	yonder, afar	-ir	with
-che'	above	-pratl	from (place)
-chedl	in front of	-prebr	from (person)
-chrnt	up to	-pri'	in spite of
-dlaf	beneath	-qaf	from
-dliez	on, upon	-qlets	except
-edre	nearby	-shtivl	because of
-enz	by, beside	-tia	against
-flints	like	-tiaql	without
-ia	concerning	-tlieb	instead of

Exercises (Ajozdarad)

Translate from Zdetl to Anglic:

1. Zarik lienmitlensiash.
2. Zarik iavcheqliash Dlolplikiai Tliachidqaf Zdeqlaish.
3. Stialchaliakopatlichiaш draits chtenzenzh ens.
4. Kieko Velmieprchedl iqe.
5. Azdiazhiepr Kiekoenz iqe.

Translate the following sentences into Zdetl:

1. We will travel by train instead of by boat.
2. The women had arrived at noon via blimp.
3. Kieko and her mothers are walking toward the airship.
4. The train will depart at 15:20.
5. The ship departed without passengers.

Adverbs and adverbial constructions

Adverbs are words that describe a verb. They function the same as adjectives do for nouns, but are appended to the verb instead. Usually this takes the form of an adjectival suffix added to the verb, but can also appear as the **adverbial suffix -vra** (ମାର୍):

Nearly any adjective can be made into an adverb in this way, though in actual usage some may appear cumbersome or sound strange.

shta	now	shtavra	immediately
blefr	today	blefrvra	by today
zeychim	soon	zeychimvra	expeditely
shte	fast	shtevra	rapidly
kliе	slow	klievra	slowly

When talking about the *manner* in which a thing is happening, or is being done, use the word **iqenta** (ଇଚ୍ଛାରୀ):

lienzarchekrieqrta
Iqenta zarensaqle?
 ՀԱՆԴԻՇ ԿՐԵՎԵՇՈՒՆԵՇ/
 How (in what manner) are you travelling?

Iqenta nilozikaqle?
 ՀԱՆԴԻՇ ԱԽԱՌԵՇՈՒՆԵՇ/
 How (in what manner) am I speaking?

The adverbial suffix can also be used to express a repeated action, event, or something that might happen on a schedule:

Pliebraitspali tlakoleo'd pliebraitsvra.
 ԲԺԻՌԱՌԵՇՈՒՆ ՉՐՑԱՌԵՇՈՒՆ ԲԺԻՌԱՌԵՇՈՒՆ
 We eat breakfast every morning.

Ke dlozhlienmiztlens draitse stialchalivra.
 ՀԵ ՃԶՋՄԵԱՑԿԵՇՈՒՆ ՇՐԵՇՈՒՆ ՍՏԱՌԱՋԱՌԵՇՈՒՆ
 The (zeppelin) arrives every noon.

Practice constructing adverbial phrases.

Exercises (Ajozdarad)

Translate from Zdetl:

1. Timanik shtavra.
2. Zaro'd shtevra.
3. Draitsens blevra shiepamjemiash.
4. Tlakolo'd klievra!
5. Tloens shtevra!

Express the following in Zdetl:

1. We eat dinner every evening.
2. They drank wine (or tea, coffee, juice, etc) every afternoon.
3. We walked swiftly away from the house.
4. He/She drank thirstily.
5. They will arrive by today.

lienzarchekrieqrtia

Culture: Travel

Migration and the ability to move from one place to another at will or need is a fundamental aspect of any human society. A **zhant'ad** (Жантад) *commoner* changing jobs might need to travel to another part of his homeworld, or to another world altogether; a **dlenchiepr** (Дленчиэр) *intendant* might find herself reassigned to a different noble house upon being promoted; a **zdrobrdievl** (Дробрдевл) *nobleman* could reasonably expect to be reassigned to manage a fiefdom or corporation in a different sector. When it comes to local travel on a world, the Zhodani have developed a variety of technologies specific to the task.

Ground Travel (Oyanqad tatliash)

For thousands of years before widespread industrialization made heavy ground transport possible, travel by land on Zhdant was accomplished largely by caravans of small, hand drawn carts. Zhdant has few native creatures large enough to pull or carry heavy loads so migration and expansion was slow and painstaking even on good land.

The industrial age brought new methods of manufacturing and with it, the ability to transport goods across long distances. It took centuries for the Zhodani to open trade routes across the central Dleqiats Desert, but doing so enabled growth on a scale previously unheard-of in their history. The central desert hid vast stores of precious metals and rare earth resources that fueled their new Industrial Age.



On Zhdant, most land travel is still done via **akopaticha** (Акопатича) *rail lines* - public transit in Zhodani cities is excellent and few Zhodani feel the need to own personal vehicles. Such ownership is more common among the **zdrobrdievl** and **dlenchiepr**, who have

akopaticha (Акопатича)	rail line; railroad
iadlajem (Сидлажем)	skycar (speeder)
tchipi (Чипи)	a small robotaxi common on Zhdant
qietsfatli (Кетсфатли)	motorcycle (usually used for racing or fast attack)

oyanqad

access to more resources than do the **zhant'ad**, who are only occasionally provided such luxuries.

Water Travel (Oyanqad kliaziash)

The **kliazhatl** (კლაზათლ) oceans of Zhdant are nearly as treacherous as the land regions, due to the extreme tides imposed on them by the planet's large moon Viepchakl, but that did not stop the early Zhdani from braving them. In fact, ocean travel became an important mode of travel in the early days of expansion and migration and those early **kliazhzarnad** (კლაზჰარნად) seafarers became known for their rugged and often savage nature. **Kliazhbaz** (კლაზბაზ) pirates often preyed on coastal settlements and shipping in those early days. Such activities are unknown within the Consulate in modern times, but the Zhdani are not unfamiliar with the concept.

Modern shipping, of course, relies on more advanced seafaring technology than sail and oar, but a significant amount of travel and trade still relies on watercraft as a relatively inexpensive and reliable method. Besides trade and travel, fishing remains a vital source of food production on Zhdant and the Zhdani have always been excellent stewards of the oceans.



klizzdikialki

კლიზძიკიალკი

sailboat

kliazhbreiayotl

კლაზბრეიაიოტლი

hydrofoil

fechadlaflyotl

ჭეხადლაფლიოტლი

submarine

Air Travel (Oyanqad lieniash)

The Zhdani developed the technology for powered flight much later in their history, relative to other branches of humanity. This is due in large part to the planet's thin atmosphere. Zhdant's atmospheric pressure at sea level is about half that of Terran standard, equivalent to an elevation of 5000 meters on Terra.

The first aircraft developed on Zhdant were **lienmiztlenz** (ლიემიზტლენზ) *lighter-than-air ships* or more literally, *gas riders*. These used hydrogen and later, helium, to achieve lift, with propellers and eventually ducted fans for directional control. Even after the development of gravitic technology, **lienmitlenz** are still in widespread use on Zhdant and throughout the Consulate where atmospheric conditions allow.

lienmiztlenz

ლიემიზტლენზ

airship, generically

omplotl

ომპლიტლი

nickname for any non-rigid airship
("blimp")

dlozhlienmiztlenz

დლოჟლიემიზტლენზ

rigid airship ("zeppelin")

ololitas

ოლოლიტას

"Magnus Sphere"

oyanqad

The development of *heavier-than-air* flight eluded the Zhodani for much longer. The thin atmosphere at sea level meant any powered aircraft had a significant deficit from the start. This didn't stop them from building first gliders and eventually powered aircraft capable of high-altitude, long distance flight. These were limited in cargo and passenger capacity, however, as most of the construction went to lift surfaces, engines, and fuel tankage.

Rotary-winged aircraft were never developed to any significant capability on Zhdant.

jdondazh	ဂူဒဲဒရဲး	glider
lienzakayotl	လီဇာဒရူပူဝဲ	aeroplane
omqrebreiyotl	ဗုဒ်နေ့သူပူဝဲ	helicopter

Gravitic Vehicles (Kitlaliadrayotl)

The discover and development of gravitic technology on Zhdant changed transportation and trade in unprecedented ways. The basic principles of **zhdantadras** (ရွှေတာရာတရား) or *gravity*, more generally, **kitlaliadras** (ခြေထုတေသနတရား), had been known and understood for thousands of years, but once the secret to controlling the forces of the universe were unlocked, life became easier for millions of Zhodani overnight. A new word - **qliekitliadras** (နှေံခြေထုတေသနတရား) or *antigravity* - entered the popular vocabulary, and fast, efficient, and most importantly, *safe* transport of people and goods became possible worldwide.

The older forms of transportation are still used, particularly in situations where urgency is not a factor, and also because they tend to be less

kitlaliadras	ခြေထုတေသနတရား	gravity, generally
ki-jem	ဂျော်	grav car/air raft
iadlajem	ဒုဂ္ဂေါ်မော်	speeder
t'chipl	ကဲ့ဘား	a robotic grav taxi
ki-memqeyotl	ဂျော်မော်လုပ်ပူဝဲ	a grav carrier, generically
ki-memqienz	ဂျော်မော်လုပ်ခွဲ	a military grav carrier
ki-memqine	ဂျော်မော်လုပ်အောင်	a civilian grav transport

expensive and thus more affordable to the average **zhant'ad** or **dlenchiepr** than the faster, more high tech methods. Gravitic transport is mainly used for mass transit and large-scale transportation of goods; private ownership of vehicles is reserved mostly for the **zdoibrdievl** nobility and those with consistent need.

oyanqad

Tlamachti 4 - New Home

Velmiepr	Chto'd, Kieko! Zdobritzi yzqio'daqle? Itzidavro'd.
ՎԵԼՄԻԵՊՐ	ՖԱՌԱՇԻՇԻՌ ՀՅԱՇԻՇԻՌ // ՈՐԻՆԻՇԿԻ ՍԿԾԵՐԱՇՎԱՇԻՌ / ԽԵՋԱՇՎԱՇԻՌ*
Kieko	Tlasens! Vidlaqle zinflints fredr?
ՀՅԱՇԻՌ	ԸՐԱՇՎԱՇԻՌ // ՎԻՃԱՇՎԱՇԻՌ ԿԵՎԱՇՎԱՇԻՌ ԲԵՎԻՌ /
Azhdiashiepr	Vidlio'd zinflints ozhda.
ՎԵՋԱՇՎԱՇԻՌ	ՎԻՃԱՇՎԱՇԻՌ ԿԵՎԱՇՎԱՇԻՌ ԱՅՎԻՌ *
Kieko	Pradrnad fredr?
ՀՅԱՇԻՌ	ԲՐԱՋԱՇՎԱՇԻՌ ԲԵՎԻՌ /
Velmiepr	Iazh shadrnad, koetsnad, iazh pachtanad ievle!
ՎԵԼՄԻԵՊՐ	ՏՅՈ ԱՌԱՋԱՌ, ԶԱՅՎԱՋԱՌ, ՏՅՈ ԲՐԵՋԱՌԱՋԱՌ ՃՎԱՌ //
Kieko	Kekela chtenzenzh! Chilitad iochtingle chilitens?
ՀՅԱՇԻՌ	ՀՅԵՇՎԱՇՎԱՇԻՌ ՖԵՎԵՎԵՎԻՌ // ՖԱՌԱՇԻՇԻՌ ԱՐՖԱՇՎԱՇԻՌ ԽԵՋԱՇՎԱՇԻՌ /
Azhdiashiepr	Vrojdaro'd chtenzenzh draitsik, Kieko.
ՎԵՋԱՇՎԱՇԻՌ	ՎԱՋԱՇՎԱՇՎԱՇԻՌ ՖԵՎԵՎԵՎԻՌ ԺՐԱՇՎԵՎԻՌ, ՀՅԱՇԻՌ *
Kieko	Brojevi devish? Aziaklik.
ՀՅԱՇԻՌ	ԲՐԱՋԵՎԱՌ ՎԵՎԱՌ / ՎԵՋԱՇՎԵՎԻՌ *
Velmiepr	Qlie af, iazh pier e qlie akimoto'd.
ՎԵԼՄԻԵՊՐ	ՎԵՎԱՌ, ՏՅՈ ԲՐԵՎԵՎ ՖԱՌ ԲՀԱՋԱՌԱՋԱՌ *
Kieko	(Yolikavra) Pier e zhdatlik?
ՀՅԱՇԻՌ	(ՎԱՋԱՇՎԱՌԱՋԱՌ) ԲՐԵՎԵՎ ԵՐԵՎԵՎ /
Azhdiashiepr	Qikazaf. Qikvra, kiatok papaqish.
ՎԵՋԱՇՎԱՇԻՌ	ԾԽԵՋԱՌԵՎ * ԾԽԵՋԱՌ, ՀՅԱՇԻՌ ԲՐԵՎԵՎ ԲՐԵՎԵՎ *
Kieko	Chelie piero'd aqle, ziefri? Chelie piero'd ish izhiazaf?
ՀՅԱՇԻՌ	ՖԵՎԵՎԵՎԻՌ ԲԵՎԻՌ, ԿԵՎԻՌ / ՖԵՎԵՎԵՎԻՌ ԱՅՎԻՌ ԱՅՎԵՎԵՎԻՌ /
Azhdiashiepr	Ha! Qlie blefr. lelize zan.
ՎԵՋԱՇՎԱՇԻՌ	ՖԵՎ // ՖԱՌ ԲԵՎՆ * ԿԵՎԻՌ ԿԵՎ *

kenkaliazhdi



V: Look, Kieko! Do you see the estate? That's your new home.

K: It's really big. Are there other children like me?

A: Yes, you'll live with many like you.

K: Other telekinetics (pradrnad)?

V: Yes, and telepaths, and teleports, and maybe even healers!

K: This will be fun! What kind of games do they play?

A: You'll see when we get there, Kieko.

K: Do we have to walk? I'm tired.

V: It's not far, and you don't know how to fly.

K: (Excitedly) I'll learn to fly?

A: In time. For now, let's enjoy the weather.

K: Can you fly, mom? Can you fly us there?

A: Ha! Not today. Perhaps later.

Exercises (Ajozdarad)

Translate:

1. Zdobritzizaf brojevens Azhdiazhiepr, Velmiepr iazh Kieko.
2. Pradrnadens Kieko.
3. Qlie piere chielens Kieko.
4. Aziakens Kieko.
5. Piere chielens Azhdiazhiepr iai qlie chielens Velmiepr.

kenkaliazhdi

Vocabulary (Tlationalatl ilnamia)

-fredr	៥᭏᭔᭕	other
-ichpa	᭘᭄᭎᭒᭓	young; younger
-zana	᭚᭄᭎᭒᭓	old; older
ajozdare'	᭘ᭅ᭒᭔ᭌ᭓᭔᭒᭔᭓	to exercise
aziaka	᭘᭄᭎᭒᭓	tired
brojeve'	᭘᭄᭎᭒᭓᭔᭒᭔᭓	to walk
chilite'	᭘᭄᭎᭒᭓᭔᭒᭔᭓	to play
chte'	᭘᭔᭓	to observe, to see
cthen	᭘᭔᭓	year
ctheniabr	᭘᭔᭓᭔᭒	calendar
driefrabrzana	᭘᭄᭎᭒᭓᭔᭒᭔᭓	older brother
iolichi	᭘᭄᭎᭒᭓	friend
jdistial	᭘᭄᭎᭒᭓᭔᭒	birthday
kiatok	᭘᭄᭎᭒᭓	weather
koetse'	᭘᭄᭎᭒᭓᭔᭒᭔᭓	to teleport
koetsnad	᭘᭄᭎᭒᭓᭔᭒᭔᭓	one trained in teleportation
kozhaqi	᭘᭄᭎᭒᭓᭔᭒᭔᭓	yellow
pachtanad	᭘᭄᭎᭒᭓᭔᭒᭔᭓	one trained in healing
papaqe'	᭘᭄᭎᭒᭓᭔᭒᭔᭓	to enjoy
piere'	᭘᭄᭎᭒᭓᭔᭒᭔᭓	to fly
pradre'	᭘᭄᭎᭒᭓᭔᭒᭔᭓	to use telekinesis
pradrnad	᭘᭄᭎᭒᭓᭔᭒᭔᭓	one trained in telekinesis
qikas	᭘᭄᭎᭒᭓᭔᭒᭔᭓	time (conceptually)
qikasia	᭘᭄᭎᭒᭓᭔᭒᭔᭓	temporal
qikasiabr	᭘᭄᭎᭒᭓᭔᭒᭔᭓	timepiece (a watch or clock)
qikazaf	᭘᭄᭎᭒᭓᭔᭒᭔᭓	in the course of time; timely
qikvra	᭘᭄᭎᭒᭓᭔᭒᭔᭓	timely, in time
shadre'	᭘᭄᭎᭒᭓᭔᭒᭔᭓	to use telepathy
shidr	᭘᭄᭎᭒᭓᭔᭒᭔᭓	a season on Zhdant
tepek	᭘᭄᭎᭒᭓᭔᭒᭔᭓	park
teqozdij	᭘᭄᭎᭒᭓᭔᭒᭔᭓	three-year period
teqozastial	᭘᭄᭎᭒᭓᭔᭒᭔᭓	three-year day
tlazhdoyo	᭘᭄᭎᭒᭓᭔᭒᭔᭓	red
vrienstrial	᭘᭄᭎᭒᭓᭔᭒᭔᭓	“heat”, the summer season
vrojdare'	᭘᭄᭎᭒᭓᭔᭒᭔᭓	to witness, to observe
yolika	᭘᭄᭎᭒᭓᭔᭒᭔᭓	excited
zan	᭘᭄᭎᭒᭓᭔᭒᭔᭓	later
zanila	᭘᭄᭎᭒᭓᭔᭒᭔᭓	conversation, dialogue
ziefrabrichpa	᭘᭄᭎᭒᭓᭔᭒᭔᭓	younger sister

Emotions (lolotlia)

Despite their reputation for being inscrutable and mysterious, the Zhodani, like any other branch of humaniti, are in fact a very emotinal people. They experience the same range and variety of feelings as do the Vilani and Solomani; what distinguishes them from their human relatives is the degree of intensity that they allow themselves to express emotions. The Zhodani believe in balance between three aspects of existence - **stiel** (士ヌ) or *body*, **zhatsi** (ヲヌヒヌ) or *mind*, and **tavra** (タヌマヌ) or *spirit*. Extreme emotion, while natural and expected, is also considered a sign of a disharmonious **tavra**. Disharmony in any of the three *aspects* of being can lead to poor health and disharmony in the others, and when an individual suffers, those around him can become **fliedtiaql** (ハヌカスヌ), *disharmonious*. For this reason, the **zdoobrdievl** take the emotional needs of the people under their command very seriously.

Vocabulary (Tlatoniatl ilnamia)

pakia	ハヌヌヌ	happy
tlakia	トヌヌヌ	sad
kaya	ヌヌル	love
rans	ハヌヌ	hate
tlakitzia	トヌヌスコス	homesick
machita	ヌヌ王人ヌ	afraid
tavra	タヌマヌ	spirit
fliedir	ハヌカス	harmonious
fliedtiaql	ハヌカスヌ	without harmony

Expressing emotion in Zdetl may be familiar. In Anglic, one might say "I am happy" or "I'm feeling sad"; in Zdetl, the same thoughts are expressed by using the possessive form of the pronoun suffix:

Pakiaik.
ハヌヌヌスニ*
Happy-I; I have happiness.

Tlakiaik.
トヌヌヌスニ*
Sad-I; I have sadness.

And so on. The participial and perfect forms also apply; for example:

He (or she) was afraid.
ヌヌ王人スベヌ くヒコセク*
Fear-he was-being; He had fear.

They will be in love.
ヌヌリヌベヌ 王ヤコセク*
Love-they-have will-doing; Love they will have.

Practice expressing emotions in Zdetl.

kenkaliazhdi

Dialogue (Zanila)

Azhdiazchiepr	Yzqia, Kieko - Obrenstebr namiqe dish totomens.
Азхдиязхиеңр	Үңүсүр, 2x20. Өнүкөлөттөр әртүрлөттөр өнүкөлөттөр.
Kieko	Obrenstebr iadaqle?
Киеко	Өнүкөлөттөр 2x20.
Velmiepr	Tlamachedl Obrenstebr.
Велмиеңр	Терсүрттөр өнүкөлөттөр.
Kieko	Tlamachtnadik iqiens tozenzh?
Киеко	Терсүрттөр артадын өнүкөлөттөр.
Azhdiazchiepr	Qlie, Kieko, tlamachtnamik iqish tozenzh.
Азхдиязхиеңр	Си, 2x20. Терсүрттөр артадын өнүкөлөттөр.
Obrenstebr	Yektnamiqe, dlenchiepr! Yekta oyanqrado'd dazej, pri'enzh? Ah, Kieko iqia tozenzh, dlenchieprzinichpatlasdish.
Обренстебр	Үкәзүүлөттөр, 2x20 // Үкәзүүлөттөр Оңтүстүрдүүлөттөр дикөчүү, 2x20 // 2x20 Лас көчүү, 2x20.
2x20	Yektnamiqe, jdistebr.
2x20	Үкәзүүлөттөр, 2x20.
Obrenstebr	O'dia oqrshtievense tlamachtziefrnamo'd dazej. Kenkache zhdatlo'd?
Обренстебр	Оңтүстүрдүүлөттөр 2x20 // 2x20 Дикөчүү, 2x20 // 2x20.
Kieko	Viaj, jdistebr. Piere zhdatlik pri'enzh!
Киеко	Пас, 2x20 // 2x20.
Obrenstebr	Ha ha! Chtenzenzh'o'd shtiavik. Totomo'd, zinfredr namiqo'd.
Обренстебр	Ха // 2x20 // 2x20 // 2x20.



kenkaliazhdi

Vocabulary (Tlatoiatl ilnamia)

tlamachedl	ትኩስኩስቸል	head teacher
tlamachtnam	ትኩስኩስቸልኩ	parent-teacher
tlamachtrnad	ትኩስኩስቸልኩኩ	teacher
dlenchieprzin	ቢሮኩኩርኩኩ	intendant children
totome'	ሩዴሩዴኩ	to be approaching
oqrshtrieve'	ይሮታቸኩ	to inform
kenkache'	ዘጋጀዘጋጀ	to be ready or prepared
oyanqrad	ይህንድኩኩ	a trip, a journey
piere'	የተዘጋጀ	to learn
kavre'	ገኝኩ	to have, to contain
adre'	የተረ	to grasp, to hold

Exercises (Ajozdarad)

Translate:

1. I am happy.
2. She is sad.
3. They will hate us.
4. I was afraid.
5. The child was homesick.

Kieko, look - there's Obrenstebr coming to meet us.

Who is Obrenstebr?

Obrenstebr is the head teacher of the estate.

Will he be my teacher?

No, Kieko, we will be your parent-teachers.

Well met, ladies! I hope your trip went well? Ah, this must be Kieko, our youngest intendant-child.

Well met, sir.

Your mother-teachers have told me about you. Are you ready to learn?

Yes sir. I hope I will learn to fly!

Ha ha! I'm sure you will. Come, meet the other children.

Grammar: the Optative Aspect (pri-)

The *optative tense or aspect* refers to things that one *hopes* or *wants* to happen. In Zdetl, this is indicated by the construction **pri'** (ଫ୍ରିଁ), with the present participle **-enzh** (ଏନ୍ଜ) and past perfective **-ej** (ଏଜ) endings. Consider the following examples (and those from the dialogue above):

Pradievl zhdatlik pri'enzh.
ପ୍ରାଦିଏଲ ଝଦାତିଳିକ ପ୍ରିଁଏନ୍ଜ
I hope to learn telekinesis.

Vlezhdvevl kavrish pri'ej.
ଵ୍ଲେଷ୍ଟଦିବ୍ଲେ କାରିଶ ପ୍ରିଁେଜ
I wish we had a starship.

Qlie michens pri'ej.
କାରିଶ ମିଚେନ୍ସ ପ୍ରିଁେଜ
She wishes she hadn't done that.

Practice using the optative aspect.

Exercises (Ajozdarad)

Translate:

1. I hope to visit Zhdant.
2. I hope we don't travel by train.
3. She wishes to learn to swim.
4. We hoped for a good day.
5. The children wish to play.

Translate:

1. Chilitens pri'ej zin.
2. Tera qlie enzhiens pri'enzh Velmiepr.
3. Bivriant tlatemo tlakolish pri'enzh blefr.
4. Qlie micho'd pri'ajaqle?
5. Qietsa miqanik pri'enzh.

Grammar: the Verb Infinitive (-e')

The *infinitive* form of any verb reflects the basic concept of the root word. In Anglic, verb infinitives almost always appear in the form “to ____” as in *to be, to go, to walk, to run*, etc. Verbs in Zdetl have a singular word almost always ending in the **-e'** (ଏଁ) suffix. You should have already noted these in previous lessons and word lists.

When the verb infinitive is used in a sentence, the final ^ is dropped,

kenkaliazhdi

leaving the **-e** in place. Such usages are similar to the same in Anglic:

Fevranzh mochite chenik.
ଫେବ୍ରାନ୍ଧ ମୋଚିଟେ ଚେନିକ
I want to read a book. (Book to-read desire-I)

In this example, two verbs are present - *want*, the present tense of *to desire*, and *to read*, the infinitive form. Infinitives can also be used on their own when there is no additional verb or explicit subject actor:

Qlie vlezhdezhia ezhie.
କ୍ଲି ବ୍ଲେଝଦେଜିଆ ଏଝିଆ
To reach the unreachable star. (Star not visitable to visit)

Atiechavra ozde, zhiazaf ayonad ozde tozej.
ଅତୀଚାବ୍ରା ଓଜ୍ଦେ, ଝିଆସାଫ ଅ୍ୟୋନାଦ ଓଜ୍ଦେ
To boldly go where no one has gone before.

Practice using the verb infinitive.

Exercises (Ajozdarad)

Translate:

1. We have books to read.
2. They had no food to eat.
3. I learned to swim.
4. The children sat to read.
5. The father stood and spoke (talked).

Translate:

1. Niloze qlie chenik.
2. Talqi tlakone chenio'daque?
3. Qika ozde.
4. Kavre iazh adre.
5. Mochite zino cheniens dazej.

Culture: Childhood Education

Education (Akimatiesi)

Education among the Zhodani focuses very much on developing well-rounded individuals capable of contributing their best work in service to the society at large. The educational process begins with early childhood and is a continual, evolving, lifelong process. Because people are themselves in a constant state of change and growth, the education of a Zhodani citizen must follow that path.

That being said, Zhodani education at its most fundamental level emphasizes three important concepts - **tavr** (ຕ່ວ້າ) which can be interpreted as *morality* or *duty*; **flieshtiemis** (ຝົດຫຼັກສຳເນົາ) or *conformity* or *tradition*, and **dlachabris** (ດໍາລັດທຸນ່ານີ້) or *respect*. The goal of education in the Consulate is to instill a belief in and most importantly, an acceptance of these three concepts.

tavr	ຕ່ວ້າ	morality or duty
flieshtiemis	ຝົດຫຼັກສຳເນົາ	conformity or tradition
dlachabris	ດໍາລັດທຸນ່ານີ້	respect and deference

These general, non-vocational aspects of education of all Zhodani is managed by telepathic **dlenchiepr** trained in teaching and capable of adjusting the educational process to each individual student's needs. Unlike non-psionic cultures that often lack knowledge of how people learn, the Zhodani have developed a deep understanding of it and are capable of individualizing education on a personal level. **Tlamachtrnad** (ຕໍ່ວ່າດໍາລັດກ່າວດົມ) or *educators* are assigned based on the skills of the teacher and needs of the student.

In addition to the three concepts outlined above, the Zhodani believe that creating a well-rounded, reliable, happy and harmonious citizen means focusing on three *aspects of being* or **onqesi** (ອັກສະໜັບ). These are **stiel** (ຫຼັກສຳ), **zhatsi** (ມີຕະຫຼາດ) *mind*; and **chiel** (ຫຼັກສິ້ນ) *spirit or soul*. Each is given equal attention according to the needs of the student.

onqesi	ອັກສະໜັບ	aspects of being
stiel	ຫຼັກສຳ	body
zhatsi	ມີຕະຫຼາດ	mind
chiel	ຫຼັກສິ້ນ	spirit or soul
tlamachtrnad	ຕໍ່ວ່າດໍາລັດກ່າວດົມ	educators

zinakimatiensi
Body (Stiel)



Maintaining one's **stietltokpada** (સ્તેલ્ટોકપદા) or *physical health* is the first fundamental duty of a citizen. To this end, physical education, exercise, nutrition, and good eating habits are instilled in every citizen from an early age. **Pachtanad** (પચ્છાનાડ) or *healers* are always in attendance to monitor every student's physical health, assess progress, heal injuries, and manage illnesses.

The nature of physical education changes with the age of the student. In early childhood, play is encouraged as part of the regular schooling, with an emphasis on social play. Competitive and cooperative games are introduced, though most activities would be immediately familiar to Terran children. Games like tag, hoops, jumping rope, and climbing on physical apparatus are the norm.

As the student grows, games become more sophisticated, but still emphasizing cooperation and healthy competition. For young **dlenchiepr**, the physical education gradually introduces psionic training as well, integrating the three **onqesi**.

stietltokpada	સ્તેલ્ટોકપદા	physical health
pachtanad	પચ્છાનાડ	healer
teze-tloe	તેઝેટ્લો	tag ("touch-run")
dlietl-dize	દ્લીએટ્લુદિઝ	jumping rope ("rope-jump")

Mind (Zhatsi)

As you might expect, **zhatsitokpada** (જાત્સિટોકપદા) or *mental health* is very important to the Zhodani. This aspect of education addresses how well each student is acquiring, incorporating, and synthesizing the lessons being taught. Beyond teaching the mechanics of reading, writing, maths, etc, the educators monitor each student's progress and assess whether their current educational path is appropriate for their individual aptitudes and talents.

zinakimatiens

For young **dlenchiepr**, this aspect of education includes training in the safe use and application of whatever **dievl** (උංචා) or *psionic disciplines* they might have. The assessment process continues throughout education regardless of how old the child was at **zhinqetsad** (ඇංචාස්සතරු) or Ascension.



Educators are continually assessing as well as teaching, to be sure the student is learning the lessons and that the lessons are being well received. If necessary, adjustments are made should a student prove unreceptive, even to the point of moving them to a different clan where their natural aptitudes may be more appropriate. Unlike in other human cultures, there is no stigma attached to these transitions - one may be born a **Tliaqrnad** (farmer) but be transferred to the **Klazhnachrnad** (plumber) clan, and be welcomed as one of their own.

dievl

උංචා

psionics

zhinqetsad

ඇංචාස්සතරු

ascension

zhatsitokpada

ඇංචාස්සතරු

mental health

Spirit (Chiel)

The third **onqesi** is that of **chieltokpada** (ඇංචාස්සතරු) or *spiritual health*. The Zhodani have no religion per se, so this teaching consists of daily **pachtalizhatsi** (ඇංචාස්සතරු) *empty mind*



meditation sessions where the students, under the watchful eyes of their teachers, contemplate **fevranzh** and their role and duties pertaining to their station. Instructors supervise these meditations telepathically and, if necessary, send subtle signals reinforcing socially acceptable values and thoughts.

These sessions aren't just for reinforcement of values; they

also allow the teachers and observers to assess the mental, physical and spiritual health of the students in a calm and relaxed environment. Through careful observation via **shadievl** (උංචාසා) *telepathy* and **pachtadievl** (ඇංචාසාසා) *healing*, educators can subtly apply the precise therapy needed to guide the student back to **fliedsi** (ඇංචාසා), the *desired state of harmonious existence*.

	zinakimatienski	
chieltokpada	ଶ୍ରୀତୋକ୍ପଦ	spiritual health
pachtzalizhatsi	ପାଚତ୍ତାଲିଜାତ୍ସି	meditation
shadievl	ଶାଦୀଏଲ	telepathy
pachtadievl	ପାଚତ୍ତାଦୀଏଲ	healing
fliedesi	ଫିଲେଦେସି	harmonious existence

Psionic Training (Dievlakimatienski)

The training of **dlenchiepr** necessarily incorporates **dievl** (ଦୀବ୍ଳ) psionic education into the aspect of **zhatsitokpada**. Psionic children of all ages are encouraged to engage in social play that lets them use their talents in a safe, supervised manner. These activities often resemble the ones they do during physical training.

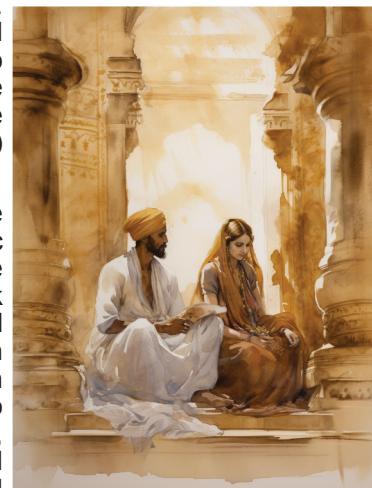
Psionic training will be discussed in greater detail in Lesson 5.

Reeducation (Akimatiensitsench)

Students who are not in a state of **fliedl** (harmony) can be taken aside for special instruction and assistance. In some cases, the **tavrchedl** (guardians of morality) may be called in for **akimatiensitsench** (ଅକିମାଣ୍ଟିସିଞ୍ଚ) or *reeducation*.

This is a collaborative process. **Akimatiensitsench** is a necessary and accepted part of life; its purpose is to identify which of the citizen's **onqesi** are imbalanced and why, the better to restore them to a state of **fliedlas** (ଫିଲେଦ୍ଲାସ) *harmonious existence*.

Perhaps a childhood friend or playmate was recently identified as having psionic potential and was moved to the **zdobritzi**. Maybe a recent injury, shock or illness is leading to **machitad** (ମାଛିତାଦ) or *phobia*. Is the person having some stress at work? Is she in need of a career change? Thanks to telepathy and other psionic disciplines, any of these issues can be addressed and dealt with quickly, efficiently, and more important, without trauma or stigma.



machitad	ମାଛିତାଦ	phobia
zebroda	ଜେବ୍ରୋଡ଼	obsession
fliedlas	ଫିଲେଦ୍ଲାସ	harmonious living
tavrchedl	ଟାର୍ଚେଦ୍ଲ	Guardians of Morality
sht'zy	ଶ୍ତୁର୍ବ୍ୟ	serious mental illness

Tlamachti 5 - Psionic Training

Obrenstebr Оренштейн	Itoaqleo`d tepek, Kieko? Ininzhiezaf, dievlo`d ajozhdarо`d chtenzenzh. <i>Итоаклео`д тепек, Кико? Инишхеазаф, дивло`д ажодаро`д штензенх.</i>
Kieko Кико	Zinfredrir? <i>Цинфредрир?</i>
Obrenstebr Оренштейн	Viaj, zinfredrir. Okyezana ozhda iqens, iazh zhdatlo`d makoens chtenzenzh. <i>Виаж, цинфредрир. Окьеzan'a озды, язх ждатло`д макоэнс штензенх.</i>
Kieko Кико	Ichpatlasik aqle? <i>Ичпатласик ақле?</i>
Obrenstebr Оренштейн	Viaj, Ichpatlaso`d. Zinichpafredrir qiktlas chilitik iazh zhdatlik. <i>Виаж, Ичпатласо`д. Зиничпрафредрир киктлас чилитик язх ждатлик.</i>
Kieko Кико	Teqozdij iqezi kavrens aqle? <i>Текоздиж икеzi каврэнс ақле?</i>
Obrenstebr Оренштейн	Omei pra tyei teqozdij kavrens. <i>Омей пра тиеи текоздиж каврэнс.</i>
Kieko Кико	Zanatlasens iadaqle? <i>Занатласенс иадақле?</i>
Obrenstebr Оренштейн	Ianasha iqens. Kavrens machieli teqozdij iazh omei chten. Ashtiaqlzaf, dlenchiepr dlenezens chtenzenzh. <i>Ианаша икенс. Каврэнс машиели текоздиж язх омей штен. Аштиявлзат, дленчиер дленезенс штензенх.</i>
Kieko Кико	Dlenchiepr dlenezikaqle chtenzenzh? <i>Дленчиер дленезикақле штензенх?</i>
Obrenstebr Оренштейн	Viaj, shtiaqo`d iazh ajozdaro`d ekenzh. <i>Виаж, штияко`д язх ажодаро`д екенх.</i>
Obrenstebr Оренштейн	Пасъ. Сүзделдиң сөзіндең шендер. <i>Пасъ. Сүзделдиң сөзіндең шендер.</i>



Dialogue (Zanila Nalzhdad)

O: Do you see that park, Kieko? That is where you will practice your psionics.

K: With other children?

O: Yes, with other children. Some are older than you, and they will help you learn.

K: Am I the youngest?

O: Yes, you are the youngest. You will most often play and learn with the younger children.

K: How old are they? (How many **teqozdij** do they have?)

O: They are in their second or third **teqozdij**.

K: Who is the oldest?

O: That is Iniasha. He is in the second year of his fifth teqozdij. In Ashtialv he will become a full dlenchiepr.

K: Will I become a dlenchiepr too?

O: You will, if you study and practice.

dievlakimationetsi

Vocabulary (Tlationalti ilnamia)

-fredr	❖❖❖	other
-ir	❖❖	with, among
-tlo	❖❖	through
-chi	❖❖	less
-okye	❖❖❖	more
chtechtele`	❖❖❖❖❖	to shake
dievl	❖❖	psionics, generally
dievldrekr	❖❖❖❖	psionic evaluator
dlelnze`	❖❖❖❖❖	to become
ichpa	❖❖❖	young
koetsdievl	❖❖❖❖	teleportation
koetsnad	❖❖❖❖	one trained in teleportation
koetse`	❖❖❖	to teleport
okye	❖❖❖	more
makoe`	❖❖❖❖	to assist
pachtadievl	❖❖❖❖❖	healing
pachtanad	❖❖❖❖❖	one trained in healing; a healer
petlandievl	❖❖❖❖❖	clairvoyance
petlane`	❖❖❖❖❖	to scry; to use clairvoyance
petlanad	❖❖❖❖❖	one trained in clairvoyance
pradievl	❖❖❖	telekinesis
pradrnad	❖❖❖❖	one trained in telekinesis
pradre`	❖❖❖	to use telekinesis
pratie`	❖❖❖	to throw, telekinetically
shadievl	❖❖❖	telepathy
shadievnad	❖❖❖❖	telepath
shakiatle`	❖❖❖❖	telepathic attack
tlakoyedievl	❖❖❖❖❖	awareness
tlakoyenad	❖❖❖❖❖	one trained in awareness
zdeze`	❖❖❖	to dream
zhatsdlevdi	❖❖❖❖	psionic shield
zhatsmochite`	❖❖❖❖❖	to read one's thoughts
zhatstlane`	❖❖❖❖❖	to send a thought
zhdalef	❖❖❖	a spear
zhdatle`	❖❖❖	to learn
zhdavadievl	❖❖❖❖	precognition
zhdavrnad	❖❖❖❖	a soothsayer
zjoda	❖❖❖	a person with weak psionics

Grammar: Comparisons

There are a few ways to compare the qualities of things in Zdetl. The most familiar way is to append suffixes to the adjective reflecting the *comparative* and *superlative* qualities; these are typically **-atl** (‐ට) *superior* and **-tlas** (‐ටළ) *supreme*:

zhdota 召𠂇	zhdatl 召𠂇‐ට	zhdotlas 召𠂇‐ටළ
good ashtialba 仄士召𠂇	better (superior) ashtiablatl 仄士召𠂇‐ට	best (supreme) ashtiablatlas 仄士召𠂇‐ටළ
cold ashtialba 仄士召𠂇	colder ashtiablatl 仄士召𠂇‐ට	coldest ashtiablatlas 仄士召𠂇‐ටළ

There are other commonly used comparative suffixes that are often applied to nouns to indicate comparison to similar nouns:

-che`	‐王七八	above; superior
-ach	‐仄王	small; inferior
-flints	‐𠂇人召	like, similar to

Recall these and others from previous lessons.

shtiefriche` 士次𠂇七八
superior man
vlezhdvevlach 仄𠂇召𠂇召王
inferior starship

When making direct comparisons between objects, actions, events, etc., the suffix **-zda** (‐召) is applied to the *object of comparison*:

Shtiefriensh ziefrizda.
士次𠂇召 召次𠂇召*

The man (who is) older than (the) woman. (Older-man woman-than)

When making factual comparisons, the word **el** (七八) is used:

Qitache` tlachakazda el kliazhatl.
召𠂇七八 召王召召召 八𠂇 召召召*

(the) Ocean is wetter than (the) desert.

Exercises (Ajozdarad)

Translate from Zdetl.

1. Qlie Kieko zinienshens.
2. Jdistebr che` el dlenchiepr.
3. Shtiefrabriensh el zin.
4. Jemik ichakache` el jemo'd.
5. Chikakenmiztli ach el vlezhdvevlach.

Grammar: The Habitual Aspect (tsench-)

When an action or event happens regularly or continuously, the *habitual aspect* is used. This is indicated by the prefix **tsench-** (とセチ) followed by the *present participle* -enzh (セチ) or *past perfect* ending -ej (セト):

tsench-	とセチ	habitual aspect
tsenchenzh	とセチセチ	habitual participle
tsenchej	とセチセト	habitual perfective

There need not be any specific timetable for the action (daily, hourly, weekly, etc); using the *habitual aspect* on its own implies the event is repeated on some undetermined schedule:

Ajozdarish tsenchenzh.
アゾズダリシテセンチンジ
We practice regularly.

This aspect can also be used in more specific context:

Stialvra timane tsenchenzh.
スティアルラ ティマネセンチンジ
The train departs daily.

Exercises (Ajozdarad)

Translate from Zdetl.

1. Pliebraitspali chapanivra tlakolish.
2. Stialvra mochitens tsenchenzh.
3. Kiloens tsenchej.
4. Oyanqrnad shidrvra chilitish tsenchenzh.
5. Tako nachostialvra tlakolish tsenchenzh.

Translate from Anglic.

1. The train departs hourly.
2. We had practiced daily.
3. You read that book every year.
4. We go to the Games (Teqozdieu) every three years (Teqozdij).
5. He is always levitating.

Grammar: The Conditional Aspect (ek-)

When discussing events whose outcomes are dependent on some other factors, things that might happen *if* certain conditions are met, or things that could have happened, we use the *conditional aspect*. This is a sentence construction like any of the others previously discussed (past, future, optative, etc) and uses the prefix **ek-** (៥៥) in the same way:

ek-	៥៥	conditional mood
ekenzh	៥៥៥	participial conditional
ekej	៥៥៥᜵	perfective conditional

The *participial conditional* aspect implies the future tense as well, as in “this could happen *if* this other thing happens”.

Pierad ekiqe, pierdish ekenzh.
 የጀጀርና እጀጀሮች, የጀጀርዴሁ እጀጀጀ*

If there is a flight, then we will fly.

Notice the doubled use of the *conditional ek* in this example. The Anglic meaning of the statement would translate to “if ... then.” To negate the statement, we insert the negation word **qlie**:

Qlie pierad ekiqe, qlie pierdish ekenzh.
 ሁኔታ የጀጀርና እጀጀሮች, ሁኔታ የጀጀርዴሁ እጀጀጀ*

If there is no flight, then we not will fly.

This form can also be used in combination with the *verb infinitive* to imply *perhaps, maybe* or *probably*. This can produce poetic language, such as that seen by the famous poet and dramatist **Vrolez Chtechtelezhdalef** (ወልደንኩ ተቻቻቻይናይሱ). For example:

Kochie, zdeze ekenzh.
 ጋዜጣ, ዝተኮሩ እጀጀጀ*

To sleep, perchance to dream.

Ek is also used on its own as an interjection or informal, casual response:

Q: Pierdish chtenzenzh aqle?
 የጀጀርዴሁ ተቻቻቻ ስሸች/

Will we fly?

A: Ek.
 እጀጀ*

Maybe.

Exercises (Ajozdarad)

1. We might have dinner soon.
2. Maybe I won't go to Dlolpliki.
3. She might win the Games (Teqozdieu!)
4. If she plays the Games, she might win.
5. If there is food, then we will eat.

Grammar: The Imperative Aspect (zhda-)

When giving someone an order, instruction or directive, the *imperative aspect* is used. Most often this is done by emphasizing the verb:

Kiatl!
↗ズと//
Attack!

This is a less formal, more militaristic usage of the *imperative* that is seen commonly in situations where expedience is called for. A more formal or polite way of expressing the same instruction uses the construction **zhda-** (↗ズ-) with the usual *participial* or *perfective* suffixes:

zhda-	↗ズ-	imperative mood
zhdaenzh	↗ズとづ	imperative participle
zhdaej	↗ズとづ*	imperative perfective

The *participial imperative aspect* implies that the action in question *must* be done or is something the subject *should be doing* (and by inference, something the speaker is instructing the listener to do).

Kiatlo'd zhdaenzh!
↗ズとづ^ド ゴズとづ//
You must attack!

Similarly, the *past perfect imperative* is often used to suggest an action that *should have been done*.

Kochieo`d zhdaej.
↗ズ王ヌズ^ド ゴズとづ*
You should have slept.

The construction **zhda** can also be used as a suffix applied to the verb to indicate a particular sense of urgency:

Makozhda! Makozhda!
↗ズズズズ// ゴズズズ//
Help! Help!

Practice using the *imperative aspect*.

Exercises

1. Eat your food.
2. Read your book!
3. Go to sleep!
4. Leave!
5. You should have eaten.

dievlakimationienetsi



Following is a scene that integrates many of the concepts and grammatical structures covered so far. It is presented here as an example of the more complex and nuanced lessons that will follow in chapters 7 to 9, which are all translations of stories. Students may read it individually or act it as a one-act play.

Scene (Pepechtliach)

Shtelzaf chilitens zino tyei, Ozhda ololi iazh zieprad pradriens. Stazevra brojevezafens Kieko iazh Obrenstebr. Kieko zinzaf akimatevens Obrenstebr.

シテルザフ チリテンズ ジノ テイ、 オズダ オロリ イアズ ツィエラド プラドリエンス。 サツエーブラ ブロヘベザフエンス キエコ イアズ オブレンステーブル。 キエコ ジンザフ アキマテベンス オブレンステーブル。

Chilitens tliazens zin.

チリテンズ テリヤゼンズ ジン。

Obrenstebr: Zin! Kieko iqia, dlenchieprzindavrdish.

オブレンステーブル \leftarrow コイカ // ザイ // ハナズ。 ハセマヌコイカドハタクス。

Aiaplor: Yektnamiqe Kieko!

アイアポル \leftarrow ハセマヌコイカドハタクス // ザイ //

Niria'llients: Pradrnado'daqle?

ニリア'リエンツ \leftarrow ハセマヌコイカドハタクス //

Obrenstebr: Viaj, pradrnadens Kieko. Ajozdaradzafens mehotens tsenchenzh chtenzenzh.

オブレンステーブル \leftarrow ハセマヌコイカドハタクス // ザイ // ハセマヌコイカドハタクス // シテルザフ チリテンズ ジノ テイ。

dievlakimatiensi

Prezbra: Yekta zhdatlens chtenenzh. Ololi chilens zhdaenzh, Kieko.

𠂊コムズ 𠂊 𠂊ズルズ 𠂊とセス 𠂊セセス* 𠂊ルルス
王入立セス 𠂊セス. 𠂊ズル*

Kieko: Ololiadaqle?

𠂊ズル 𠂊 𠂊ルルズルズル/

(Koatlenszhin ololi pierens)

(𠁻𠂊とセスヨメア 𠂊ルルス 𠁻ズルセス)

Prezbra: Ololiad. Yektnamiqe.

𠂊コムズ 𠂊 𠂊ルルズル* 𠂊ズルアズルスセ*

Obrenstebr: Kamatli, Kieko, chilitirens zhdaenzh zinfredr. Dlenchieprziefrabrens nilozirik zhdaenzh.

𠂊セアラルセ 𠂊 𠁻セアセと人. 𠂊ズル. 王入立人入人アセス 𠂊セス
コメアラセ* 𠂊セアラコメアラトセス アスルコメアス 𠂊セス*

Kieko: Kamatli, Obrenstebr. Aiaplor, chilitishaqle?

𠂊ズル 𠂊 𠁻セアセと人. 𠂊セアラルセ* 𠁻スルルス.
王入立人入人アセス/

Aiaplor: Pradras iazh pratias! Ololi pradriens chial, iazh ololiash viakre pradrivra pakzlish.

𠁻スルルス 𠂊 𠁻セアラルス ズヨ 𠁻セアラルス// 𠂊ルルス
𠁻セアラス 𠂊スル. ズヨ 𠂊ルルス土 𠁻スルセ 𠁻セアラルス
𠁻セアラス*

Niria: Pakzlo`d, kekelens! Ololi pradrik chtenenzh.

アスルス 𠂊 𠁻セアラルス. 𠂊セアラルス// 𠂊ルルス 𠁻セアラルス
王セセス*

(Zhatsshtiafens, ololitas chrntens.)

(𠁻セアラスセス, 𠂊ルルス人アラス 𠁻セアラス)

Zha, ololi pratio`d zhdaenzh, iazh ololik viakro`d iro`d.

𠁻ズ 𠂊ルルス 𠁻セアラルス 𠁻セス. ズヨ 𠂊ルルス
𠁻セアラルス 人アラルス*

Kieko: (OK)...

≥×≥≤: ハズ♪»

(*Zhatsshtiafens, iazh chrtens ololi. Ololitlaszaf mikanekelens*)

(ヨルヒトスベヤウ、スヨ 王アタベウ ルリルム人*
ルリルム人とスコベハ サムガマタベキベベウ)

Prezbra: Chezlens chtenzhenzh

ルヤコトベ 王ヤコトベウ 王ヤコトベウ*

Aiaplor: Tletlo'd, Prezbra. (Kiekozaf) Akimatienschad shtiavens.

ルスルルル とセトル^ル、ルヤコトベ* (≥×≥≤コベハ)
ルスルルルコマハル 士スルヤウ*

(*Ololi dra Kieko edrevens ololitlas, iai chezlens*)

(ルリルム人 ルル 貳×≥≤ ケルセナセウ ルリルム人とスコベハ、スル
王ヤコトベウ)

Kieko: Aftlasens!

≥×≥≤ ルベトスコベウ//

Niria'llients: Qlie makicho'd. Evcho'd chtenzhenzh. Stialvra ajozdarish tsenchenzh. Azhi pazklie cheno'daqle?

アスルズ^ルスル: ルスル ルスル王ル^ル* ケル王ル^ル 王ヤコトベウ*
ルスルルル ルスルルルルスル人土 とセマセウ* ルヨル ルスルコマハ
王ヤマラ^ルルスル/

Kieko: Kamatli!

≥×≥≤ ジテタタとス//

dievlakimationetsi

Vocabulary (Tlationalatl ilnamia)

-ev	✧✧✧	to cause to become
-ir	✧✧	with, along with
akimate`	✧✧✧✧✧✧✧	to know
akimateve`	✧✧✧✧✧✧✧✧	to introduce (to make known to)
akimatienche`	✧✧✧✧✧✧✧✧✧	to have foreknowledge
azhi	✧✧	again
cheztle`	王セコトセ^	to fall
chilite`	王人立人セ^	to play
chrnte`	王チズセ^	to rise
evche`	セナ王セ^	to improve (become better)
ichaka	人王アズ	large
kamatli	ジテナナヒ	please or thank you
kekela	ジキジヒル	fun
mechote`	タセ王ルセ^	to participate in, to be a part of
ololi	ルリルリ	ball
oyanqre`	ルリルマヌセ^	to travel
pazkle`	ラルコゼセ^	to attempt, to try
pechatle`	ラセ王アセ^	to win, be victorious
shidr	土人山	season or month
tliaze`	ヒスコセ^	to pause
viakre`	タスヌセ^	to hit, to strike
zhatsshtiefe`	ヨルヒシヌセ^	to concentrate, focus the mind
zieprad	コヌルル	hoop

Scene: Three children are playing in the field, levitating various objects including balls and a hoop. Kieko approaches them cautiously with Obrenstebr. Obrenstebr introduces Kieko to the children.

The children pause their play.

Obrenstebr: Children, this is Kieko, our new dlenchiepr-child.

Aiaplor: Good to meet you, Kieko!

Niria'llients: Are you a telekinetic?

Obrenstebr: Yes, Kieko is telekinetic. She will join you in your training from now on.

Prezbra: She will do well. Kieko watch for the ball.

Kieko: What ball? (a ball flies over her head)

Prezbra: That ball. It is good to meet you.

Obrenstebr: Please join the children and play, Kieko. I must speak with

dievlakimatiens

your dlenchiepr-mothers.

Kieko: Thank you, Obrenstebr. Aiaplor, what are we playing?

Aiaplor: Levitation and throwing! One of us levitates a ball and the others try to hit it telekinetically.

Niria'lents: Try it, it's fun! I'll levitate a ball. (He concentrates and the largest ball floats upward) Now, move a ball telekinetically and try to make it hit mine.

Kieko: Ok... (she concentrates and a ball begins to float. Slowly it moves toward the larger ball.)

Prezbra: It's going to fall.

Aiaplor: Quiet, Prezbra. (To Kieko) He thinks he's a precognitive.

(Kieko's ball gets close to the larger ball, then falls)

Kieko: it's too far away!

Niria'lents: Don't worry, you'll get better at it. We practice every day. Want to try again?

Kieko: Yes, please!

Culture: Psionic Education

The most important function of Zhodani childhood education is *psionic evaluation* or **tekoandievl** (ទេកោណីវល) and training. Every Zhodani child is tested and monitored almost from birth for any sign of heightened psionic ability (**dievcheliad**, ដីវជ្រឈាន); those who show significant potential are immediately identified and, if **zhant'ad**, removed from the clan to be assigned to a suitable **dlenchiepr** couple or family. Because **dievcheliad** rarely manifests so early, all children are monitored by their clan or parents for any sign of emergent talent (**tlatzedievl**, ចារូកសម្រាប់). The children are also evaluated every **teqozdij** or three years by a trained *psionic physician* (**tlamatqinad**, តាមតាមតាមតាម), who is always either a **dlenchiepr** or **zdobrdievl**.

At the time of this writing, the Zhodani have identified a wide range of psionic talents which are in common use in the Consulate.

stefedievl	ពេជ្ជរបាយ	blocking
pachtadievl	នរគុណរបាយ	healing
ziefpachtdievl	កម្រៀវកុណរបាយ	empathic healing
shadievl	ដែរបាយ	telepathy
pradievl	នរបាយ	telekinesis
tlakoyedievl	ចន្ទូលប៉ុបាយ	awareness
koetsdievl	ផលិតបាយ	teleportation
petlandievl	នគល់នឹងរបាយ	clairvoyance
tepozdiefadievl	ចេបនូវធម្មនេរបាយ	machine symbiosis
miliedievl	ចិត្តរបាយ	mimic
tlamakedievl	ចន្ទករចនបាយ	psychic transfer
koetsfredrdievl	ផលិតនុវត្ថុបាយ	teleprojection

There are rumors of other psionic talents having been discovered and explored, including *precognition* or **zhavadievl** (ជាភាសរបាយ), but these are unconfirmed.

Training Psionic Children

Regardless of the specific talent identified, the next step teaching the child in the accepted, correct and safe use of their abilities. This is a well-established process that was established in the early days of the Consulate and has persisted largely unchanged for nearly 6,000 years.

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The **dlenchiepr** the child is assigned to assume responsibility for the care, health, and psionic training of the **dlenchieprzin**. They have other duties as well, which the child is introduced to over time, typically beginning at their fourth **teqozdij**.

Social play is encouraged at all ages. Young **dlenchieprzin** typically play with peers who share their same **dievl** talents, and as they grow and develop their skills they play in increasingly mixed groups - telepaths play alongside telekinetics, clairvoyants and others. The reason for this is simple - in adult life they will interact regularly with others of varying talents and ability levels and must know their own strengths and limitations as well as those of others. This is, after all, training for future leadership roles.



*Teaching a **pradrzin** to fly*

As the children age, the games become more complex and varied, integrating the psionic talents to a greater degree. The play becomes more competitive as well. Older children assume mentorship roles, encouraging them to stretch their abilities. In keeping with the Zodani philosophy of **fliedl** (飛^ス立), psionic and physical activity are integrated.

koetsezad	飞 ^ス 立 ^ス タ ^ス グ ^ル	teleport tag
ololiprasibr	飞 ^ス 立 ^ス テ ^ス キ ^ル ダ ^ル バ ^ル ル	telekinetic dodge ball
zhatstlani	心 ^ス 立 ^ス テ ^ス ア ^ル マ ^ル	telepathic “telephone”
vrendametlosi	迷 ^ス 路 ^ス ア ^ル セ ^ス ト ^ル マ ^ル	maze running

Young children learn primarily through play (**chilitad**, 王人立人^スグ^ル), and the education of children from their first **teqozdiev** to their third is mostly structured play with a minimum of classroom instruction.

Shared Thoughts

From their third to fifth **teqozdij**, the **dlenchieprzin** training focuses increasingly on working with others who have different talents. In addition, because many **dlenchiepr** are able to use more than one psionic talent, such children are taught to use their skills in combination or complement to each other. For some, this is more natural - a **koetsnad** naturally requires foreknowledge of their destination, so one who is also a **petlanad** or *clairvoyant* can easily be taught to scan an area before teleporting there.

The play at this level becomes more competitive, encouraging team-based collaboration and limited, approved competition. As usual, the activities are monitored and approved by the adult **dlenchiepr** teachers.

Classroom instruction becomes more frequent at this stage, and is augmented by the telepathic skills of the teachers.

Integrating telepathy with teaching has made classroom teaching for all ages highly efficient, controllable, and individualized for the student. Through telepathy, **tlamachtrnad**, トラマチャトナド *instructors* can quickly assess a student's comprehension and understanding of a lesson, and make adjustments to the lesson or methodology *during the lesson* if needed.

Unlike most other human societies, which lack a clear understanding of how people learn, the Zhodani know exactly how each individual processes information and can tailor lessons to the needs of each student.



Preparing a young koetszin for her first (intentional) jump

Adult Life Preparation

The ultimate goal of any education is, naturally, preparation for adult professional life. From their fourth **teqozdij** until they become full **dlenchiepr** at their sixth, the fun and games become more focused on applying their skills and talents to real-world applications.

By this age, the child's non-psionic talents, aptitudes and interests are well known, and psionic training can be integrated with formal vocational instruction. A **pradrnad** with natural mechanical aptitude can be trained to

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manipulate engines and other machinery and be trained as an engineer; a **shadrnad** with good interpersonal skills can be taught *negotiation* (zhdrbjalad, ザルバヤラルダ) and *diplomacy* (da'zhdashtiad, ダ'ザダシタード); a **koetsnad** with tactical knowledge and possibly a secondary talent of **petlandievl** might be recruited to train teleportation commandoes for the military or employed in search-and-rescue operations. **Petlanad** with geological knowledge could be employed in mining (etedesi, エテデシ) or archeology (ienshatlriem, イエンシャトルリエム) exploration and research.



Teaching a young petlanzin to scry

The vocational training of future **dlenchiepr** mirrors that of **zhant'ad**, except that the students are being specially trained to assume leadership positions as part of the **zhobrdievl** nobility.

zhdrbjalad	ザルバヤラルダ	negotiation
da'zhdashtiad	ダ'ザダシタード	diplomacy
etedesi	エテデシ	mining
ienshatlriem	イエンシャトルリエム	archeology
tlamachtrnad	タルマチルナード	teacher