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THE ZHODANI LANGUAGE AND CULTURAL INSTITUTE

BEGINNING ZDETL

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Special thanks to P.O. Bergstedt for creating the Zhoglyph truetype font

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First Edition 2022

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# **Introductory Lesson**

Zdetl is the official language used throughout the Zhodani Consulate in the age of the Third Imperium. While its precise origins are unknown, it is commonly accepted that it developed in the wake of the Final War when the surviving humans on Zhdant found themselves bereft of their Ancient masters for the first time. Over the millennia, Zdetl evolved gradually into its modern form, which was universally adopted as the official language in the 300th Olympiad, the Imperial year -6055[[1]](#footnote-1).

A distinguishing feature of modern Zdetl is its emphasis on standardization in morphology, grammar, syntax, and structure. Zhodani culture is fundamentally assimilative in nature; in other words, the Consulate is not interested in conquest by force but by acculturation. To this end, the Consular language has been simplified over time to make it easy to teach and learn (or at least less difficult than other languages). This does not mean that Zdetl lacks complexity – like the ancient Terran game of Go, its fundamentals can be learned in minutes, but it can take a lifetime to truly master, and few non-native speakers ever reach that level.

## **Characteristics of Zdetl**

**Most languages can be divided into three major parts:**

1. **Vocabulary, the collection of words that makes up the language**
2. **Spelling and Pronunciation, the sounds (also known as phonemes) that combine to form syllables, words, and phonological phrases**
3. **Grammar, Syntax, and Word order**

**In each of these areas Zdetl displays major simplifications when compared to other modern languages.**

***Spelling and Pronunciation* have been standardized and are phonetic in nature. Each of the major phonemes has a single symbol associated with it, and each letter has one sound. There are no “silent” letters; if a phoneme is unvoiced, it is not written.**

***Vocabulary* has been regularized as much as possible. There are few “loan words” as is common in many Terran languages (and even in Imperial Bilandin); one function of the *Tavrchedl* (the Zhodani “Guardians of Morality” – the so-called “thought police” that monitor Consulate society) is to track linguistic developments and either assimilate or remove them from the social vocabulary as needed. New concepts that may lead to subversive thought are subtly but efficiently erased from the national consciousness.**

**The new student will observe that Zdetl uses many compound word forms. Most commonly these are nouns modifying nouns; as in Anglic the modifying noun comes first, then the main noun last**[[2]](#footnote-2)**. Zdetl makes widespread use of *affixatives*, which are usually Locative**[[3]](#footnote-3)**, Lative**[[4]](#footnote-4)**, and Comparative**[[5]](#footnote-5) **in nature. There are many others; they will be addressed in later lessons.**

***Grammar* and *Word Order* in Zdetl is unusual compared to most Terran languages. In Zdetl, sentences follow the structure *Object – Verb – Subject – Indirect Object(s)****[[6]](#footnote-6)***.**

**Unlike other languages, Zdetl does not have “gendered” nouns or pronouns. There is a single third-person singular pronoun – se - that is used regardless of the gender of the individual or creature it refers to. This simplifies interactions with gender-fluid or gender-noncomforming humans and monogendered or multigendered non-human species. Concepts such as “mother” and “father” exist but are not limited linguistically to specific genders; similarly, Zdetl does not differentiate between male and female professionals.**

# **Lesson 1: Pronunciation & Spelling**

As discussed in the previous section, Zdetl is a highly regularized language with consistent spelling, phonetics, and pronunciation. There are no silent letters and no “irregular” spellings, and all letters have one sound and symbol.

The phonemes (sounds) of Zdetl are differentiated and distinct and follow predictable patterns. Multiple vowels rarely appear together, and syllables consist of Vowel (V), Consonant-Vowel (CV), Vowel-Consonant (VC) or Consonant-Vowel-Consonant (CVC) groupings.

Words are accented, and the placement is usually predictable. The accent usually falls on the penultimate syllable. If the word is two syllables, the accent falls on the final. In the case of longer words there may be a secondary accent on the first syllable.

The Zdetl alphabet consists of 42 distinct phonemes: seven vowels and 35 consonants. Eight of the consonants are combinations of the “N” phoneme plus another letter sound; unlike the other letters these do not have their own glyph but are written as a glyph pair.

The vowel sounds are as follows:

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

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

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

**Ĩ** *IA* as in “***ya***nk”: *iavchieql,* **Yav-chiegl;** *iatepcha,* **Ya-tep-cha**

**Ī** *IE* as in “la***ye***r”: *iebr,* **Ye-br**

**O** *O* as in “go”: *ibro,* **i-brO;** *otre’,* **O-tre’**

**Ř** *Ř* is a trilled “r” sound similar to the Polish “Przemsyl[[7]](#footnote-7)”. This one can be challenging to learn and recognize in Anglicized Zdetl; students should listen to its spoken form in the footnote and practice saying it often. It will be noted in the Anglicized text as “ř” where appropriate.

Don’t make the vowel sounds too long. “Atrint” and “driant” in the examples above have short, clear “a” sound; all vowels should be pronounced as clearly and purely as possible.

The consonant sounds are as follows: B, BL, BR, CH, D, DL, DR, F, FL, FR, J, K, KL, KR, L, M, N, NCH, NJ, NS, NSH, NT, NTS, NZ, NZH, P, PL, PR, Q, QL, QR, R, SH, T, TS, TL, V, VL, VR, Z, ZH, ZHD‘

They are pronounced like the Anglic phoneme and combinations, except for Q, which is a softer “K” sound like a combination of “K” and the Anglic “G” sound. The closest Terran approximation is the Arabic “Q”. The last consonant on the list is a glottal stop or sudden vocal pause. There are no alternate or secondary pronunciations of any letters, as is commonly seen in Terran Anglic.

Pronunciation of the consonant forms is as follows:

B *B* as in Anglic “**b**oy”: *baz,* **Baz**; “barbarian”

Ḃ *BL* as in “**bl**ue”: *achabl,* **ach-aBL**

Ḅ *BR* as in “**br**ood”: *dlabre’;* **dla-BRe’**

Ĉ *CH* as in “**ch**ild”; never hard as in “kick”: *echtovr;* **eCH-tovr**

D *D* as in “**d**og”: *dizh;* **Dizh**

Ḋ *DL* as in “pad**dl**e”: *dlabre’;* **DLa-bre’**

Ḍ *DR* as in “**dr**y”: *driejabr;* **DRie-jabr**

F *F* as in “**f**ar”; never a “v” as in “of”: *fevranzh;* **Fev-ranzh**

Ḟ *FL* as in “**fl**y”: *flietavrian;* **FLie-tav-rian**

ḟ *FR* as in “**fr**ee”: *fronzh;* **FRonzh**

J *J* as in “**j**ump”: *jiavr;* **Jiavr**

K *K* as in “**k**ite”: *kaz;* **Kaz**

Ḱ *KL* as in “**cl**ing” or wrin**kl**e”: *kliazh;* **KLiazh**

Ḳ *KR* as in “**cr**y” or “**cr**a**cker**”: *kral;* **KRal**

L *L* as in “**l**ong”: *lienj;* **Lienj**; “wind”

M *M* as in “**m**any”: *mazhde';* **Mazh-de’**

N *N* as in “**n**ever”: *nad;* **Nad**; “a person who does something”

NĈ *NCH* as in “cru**nch**”: *Dlenchiepr*; **dleNCH-iepr**; “Intendant”

NJ *NJ* as in “excha**ng**e”: *lienj;* **lieNJ**; “wind”

NS *NS* as in “da**ns** macabre”: *rans*; **raNS**; “hate (n)”

NŚ *NSH* as in “n + sh”: *tavrziansh*; **ta-vř-ziaNSH**; “Morality’s Path”

NT *NT* as in “ca**n’t**”: *Zhdant*; **zhdaNT**; The Zhodani homeworld

NṮ *NTS* as in “pa**nts**”: *yentschapo*; **yeNTS-cha-po**; “bacon”

NZ *NZ* as in “ca**ns**”: *Ninz*; **niNZ**; A class of 100-ton scout ships

NŹ *NZH* as in “bi**ng**e” or “fri**ng**e”: *dranzh*; **draNZH**; “sun”

P *P* as in “ca**p**”: *piapr*; **Piapr**; “thaw”

Ṗ *PL* as in “**pl**ay”: *Pliebr*; **PLiebr**; the primary G0V star of the Zhdant system

Ṕ *PR* as in “**pr**ay”: *piapr*; **piaPR**

Q *Q* is like the Terran Arabic Q, which is a glottal hard “G” as in “**Q**atar”: *qiets,* **Gi-ets**

Ờ *QL* as in “**gl**ue”: *qlome’,* **GLo-me’**

Ợ *QR* as in “**gr**own”: *tliaqre’,* **tli-a-GRe’**

R *R* as in “**r**un”: *rans,* **Rans**; “rain”

S *S* as in “**s**un”: *stial,* **Stial**; a day on Zhdant, about 27 hours

Ś *SH* as in “**sh**ut”: *shiv;* **SHiv**; “moon”

ŚT *SHT* as in “I**sht**ar”: *shtefrabr;* **SHTe-frabr**; “father”

ST *ST* as in “**st**op”: *stebre’;* **STe-bre’**;

T *T* as in “**t**all”: *tozjabr;* **Toz-jabr**;

Ṫ *TL* as in “a**tl**as”: *pranatl*; **pran-aTL**; a minor Noble, “aspirant”

Ṭ *TR* as in “**tr**ain”: *atrint;* **a-TRint**; “raining,” the wet season on Zhdant

Ṯ *TS* as in “se**ts**”: *qiets;* **qieTS**; “swift”

V *V* as in “**v**ery”: *viaj;* **Vyaj**; “yes” or “truth”

Ṿ *VL* as in “**Vl**and”: *vlezhd;* **VLezhd**

Ṽ *VR* as in “**vr**oom”: *vrien*; **VRien**; “heat”

Y *Y* as in “**y**et”: *yonchobo*; **Yon-cho-bo**; a draft animal native to Zhdant

Z *Z* as in “**z**oo”: *zar*; **Zar**; “trek”

Ż *ZD* as in “Thur**sd**ay”: *Zdetl*; **ZDetl**; the official language of the Zhodani

Ź *ZH* as in “mea**su**re”: *Zhodani;* **ZHo-da-ni**

Ž *ZHD* as in “zh + d”: *Zhdant;* **ZHDant,** *vlezhd;* **vleZHD**

' *^* is a glottal stop or a soft pause between syllables.

Students of Zdetl will note that many of the consonants and vowels combine to form *diphthongs* and *triphthongs*, and many consonants combine with ‘R’ and ‘L’ sounds as a single letter. This can sometimes cause confusion for students when it comes to written Zdetl.

Practice pronunciation by learning the names of the seasons:

Atrint (*ah-trint*) = “raining,” the wet season following the winter thaw

Vrienstial (*vryen-styal*) = “heat,” the summer season

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

Ataniebl (*a-tan-yebl*) = “harvest,” the season on Zhdant to harvest mature crops

Ashtiavl (*ash-tyavl*) = “chill,” the freezing winter season

Atpiapr (*at-pyapr*) = “thaw,” when the freezing winter wanes and becomes more temperate

## Numbers

For additional practice, learn the numbers as well:

|  |  |
| --- | --- |
| 1 = *chial* (chyal) | 6 = *kiachti* (kyach-ti) |
| 2 = *omei* (oh-myeh) | 7 = *komi* (ko-mi) |
| 3 = *tyeii* (ty-yeh-i) | 8 = *koe* (ko-e) |
| 4 = *nachoie* (na-cho-yeh) | 9 = *kona* (ko-na) |
| 5 = *machieli* (ma-chyeh-li) | 10 = *matlapa* (ma-tla-pa) |
| 100 = *chien* (chyen) | 1000 = *matlachien* (ma-tla-chyen) |
| 0 = *topa* (to-pah) |  |

Higher numbers can be formed from the ones above:

11 = *matlachial*

12 = *matla^omei* (note the ^ between the words)

13 = *matlatyeii*

14 = *matlanachoie*

… and so on. Multiples of ten are formed by prepositioning the appropriate ordinal in front of *matlapa*:

20 = *omeimatlapa*

30 = *tyeiimatlapa*

31 = *tyeiimatlapachial*

Practice these by working out any number you choose.

## Exercises

1. What is the number of your house? Your street? Your neighbors’ houses? Your phone number?
2. Transcribe the following dates into Zdetl:
   1. 300 (the year Zdetl was standardized)
   2. 404 (the year the Consulate was established)
   3. 584 (when the Jump Drive was discovered)
   4. 2978 (founding of the Third Imperium)
   5. 3239 (beginning of the First Frontier War)
   6. 1207 (First Core Expedition)[[8]](#footnote-8)

# Lesson 2: Itzi iazh Kenkali

Home and Family

## Nouns

 Nouns are the words used to name things, either living or inanimate. Nouns can also be used to express abstract concepts as well, like “family” or “household,” as we will see in this lesson. In modern Zdetl, many nouns have been standardized to a common ending; this is usually “-i.”

Kenkali Tliaqrnad. Iqeia Ikan Tliaqrnad shtiefrabr. Iqeia Nor Tlieqrnad ziefrabr.

Iqeia Ikan shtiefrnam. Iqeia Nor ziefrnam. Iqeia Ikan iazh Nor chefrnam.

Iqeia Akam driefrzin. Iqeia Kieko choqzin. Iqeia Akam iazh Kieko chefrzin.

Iqeia Mashti Tliaqrnad shtiefrabr. Iqeia Mazi Tliaqrnad ziefrabr.

In Anglic, singular nouns are often indicated by placing the ***indefinite article*** “a” or “an” before them, though it is sometimes omitted. In Zdetl there is no similar word – “a man” and “man” are expressed by simply saying “shtefri”.

Plural forms of nouns are expressed by either stating the specific number of the object (or person, place, concept, etc). For non-specific quantities of an object, the prefix **icha-** is added to the word (**shtiefrabr,** father; **ICHAshtiefrabr**, fathers).

***Ma –*** added to *shtiefri* or *ziefri* to create the equivalent of *Mr., Mrs, or Miss,* when needed. If the gender of the person is unknown or non-binary, **Ma** is used without the root word. For same-gender couples, **-o** is added to the end to indicate plurality. When both parents are referred to without regard for gender, **Mao** is used.

|  |  |
| --- | --- |
| **Mashti Tliaqrnad –** Mr. Miller | **Mazi Tliaqrnad –** Mrs. Miller |
| **Mashtio Tliaqrnad –** Mr and Mr Miller | **Mazio Tliaqrnad –** Mrs and Mrs Miller |
| **Mao Tliaqrnad –** The Miller family adults |  |

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

|  |  |
| --- | --- |
| **Ke shtiefrabr –** the father | **Ke ziefrnam** – the wife |
| **ke zinzin –** the children | **Ke kenkalitzi –** the household |

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

|  |  |  |
| --- | --- | --- |
| **Shtiefrabr IAZH driefrzin –** father AND son | | **Shtiefrabr IAZH ziefrabr –** father AND mother |
| **Ziefrnam IAZH ziefranm –** wife AND wife | | **Driefrabr IAZH choqrabr –** brother AND sister |
| **A few more Nouns** | | | |
| **Tlekoni –** animal | **Chikakenmiztli –** a six-legged catlike creature native to Zhdant | | |
| **Ziatl –** table | **Kafi –** coffee | | |
| **Ibro –** egg | **Fevranzh –** book | | |
|  |  | | |

## Verbs – the Present Tense

The words used to name an *action* or a *state of being* are called *verbs*. In Zdetl, most (but not all; these will be highlighted as needed) verbs can be identified by their *infinitive* forms, which usually end in “-e^”. The present tense of verbs (actions taking place at the present time, or the current state of an event) is typically denoted by adding the suffix -**IA** to the word:

|  |  |
| --- | --- |
| **IkatikIA ke shtiefrabr.** | The father stands/The father is standing. |
| **KrilIA ke driefri.** | The boy cries/The boy is crying. |
| **ChoetzhIA ke ziefrnam.** | The wife laughs/The wife is laughing. |
|  |  |

**Word order:** Note the appearance of the words in each sentence. Unlike many Terran languages, which are “subject oriented” meaning the subject of the sentence is almost always placed first in word order, Zdetl is “object oriented.” In Zdetl, sentences follow the pattern “Object – Verb – Subject – Indirect Object(s)[[9]](#footnote-9).” In the simple sentences above, a direct translation of the words as they appear might be “Stands the father,” “Cries the boy,” and “laughs the wife.” This is likely to be an unusual word pattern to students, particularly those accustomed to the Subject – Verb – Object word order used in most European languages. Practice and patience will help with learning the sentence structure.

## Correlative Pro-forms

Words which express a relationship between objects, refer to specific objects, are used to inquire as to the status of objects or concepts, are collectively referred to as *correlative pro-forms[[10]](#footnote-10).* In modern Zdetl these concepts have been simplified to a standardized set of forty constructions. In this lesson we will concentrate on two: **iad** (*which person* or *who*) and **ininad** (*that person* or *them,* used when a person or thing is known by its proper name)[[11]](#footnote-11).

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

|  |  |
| --- | --- |
| **Iqeia iad ke shtiefrabr?**  Who is the father? (Is who the father?) | **Iqeia ininad ke shtiefrabr.**  That person is the father. (Is that person the father.) |
| **Nilozhia iad?**  Who is talking? | **Nilozhia ininad.**  That person is talking. |
| **Tlakolia iad?**  Who is eating? | **Tlakolia ininad.**  That person is eating. |
| **Iqeia iad tlekoni ke chikakenmiztli?**  Which animal is the cat (chikakenmiztli)? | **Iqeia ininad tlekoni ke chikakenmiztli.**  That animal is the cat (chikakenmiztli). |

Zdetl has another correlative form used for inanimate objects. Whereas the suffix -**ad** refers exclusively to a person or animal capable of thought, the suffix -**tetl** refers to objects or organic beings such as plants, not capable of thought or lacking a defined brain that can either learn or be influenced by psionics. Robots and artificial intelligences fall into this latter category. Its usage follows the same pattern:

|  |  |
| --- | --- |
| **Iqeia itetl ke iadlajem?**  Which is the sky car? (Is which thing the skycar)? | **Iqeia inintetl ke iadlajem.**  That one is the skycar. |
| **Iqeia itetl ke ziatl?**  Which is the table? | **Iqeia inintetl ke ziatl.**  That is the table. |
| **Iqeia itetl ke ibro?**  Which is the egg? | **Iqeia inintetl ke ibro.**  That one is the egg. |

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

|  |  |
| --- | --- |
| **Iqeia iado ke ichashtiefr?**  Who are the men? | **Iqeia ininado ke ichashtiefr.**  They are the men. |
| **Nilozhia iado?**  Who is talking? | **Nilozhia ininado.**  They are talking. |
| **Tlakolia iado?**  Who is eating? | **Tlakolia ininado.**  They are eating. |

## Prefixes and Suffixes

Like many Terran languages, Zdetl makes extensive use of prefixes and suffixes to extend the vocabulary. Zdetl also combines words into compound word forms that carry deeper meaning than the root words. Many of these are easy to spot and apply as needed or desired without sacrificing clarity. In such cases, nouns modify other nouns as in Anglic, with the root or main noun appearing final in the word.

We have already seen a few such prefixes and suffixes in use in this lesson, notably **ICHA-** and **-ABR.** This section will introduce a few more common ones for routine use.

|  |  |
| --- | --- |
| **CHE-** | |
| The prefix **che-** is used to denote people of both sexes or gender expressions taken together: | |
| **Driefrzin** – son  **Choqzin** – daughter | **Chezin** – children (sons and daughters) |
| **Driefri** – boy  **Choqi** – girl | **Chefri** – boys and girls |
| **Shtiefrnam** – husband  **Ziefrnam** – wife | **Chefrnam** – husbands and wives; men and women of the household |

**Chefri** is occasionally used collectively for “ladies and gentlemen,” “Mr and Mrs,” but in such cases there are more formal modes of address considered appropriate for use.

|  |  |
| --- | --- |
| **-NAD** | |
| The suffix **-nad** is used when referring to a person who performs a specific function. It modifies a verb[[12]](#footnote-12): | |
| **Qiloe**^ - to paint | **Qilonad** – a painter |
| **Tliaqre**^ - to grind grain | **Tliaqrnad** – one who grinds grain, a miller – also a common Zhodani Prole surname |
| **Zhant’ad –** a commoner or Prole |  |

|  |  |
| --- | --- |
| **-PRIAA** | |
| The suffix **-priaa** is used when referring to a place where an activity is done. It also modifies a verb or noun: | |
| **Mochite**^ - to read | **Mochtiepriaa –** a reading room |
| **Kotozhe^ -** to sit | **Kotozhepriaa –** a sitting room |
| **Kafi** – coffee | **Kafipriaa** – a coffee house |
| **Iadlajem** – sky car; air/raft | **Iadlajempriaa** – sky car garage; hangar |

|  |  |
| --- | --- |
| **-TIKI-** | |
| The suffix **-tiki-** is a diminutive, often used when referring to infants or young children. Also sometimes used as a term of endearment, like the Japanese “-chan” modifier. It can also refer to objects that are small, or small animals. | |
| **Driefri** – a boy | **Drieftiki –** a baby boy |
| **Zin –** a child | **Tikizin –** an infant |
| **Shtiefrnam –** husband | **Shtiefrnamtiki –** my darling husband |
| **Iadlajem** – sky car; air/raft | **Iadlajemtiki –** a compact sky car |



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

## Vocabulary

|  |  |  |
| --- | --- | --- |
| **akom** | AKOM | inside, within, in |
| **alir** | ALIR | outside, without, external to |
| **chi-** | ĈI\* | gender-inclusive/exclusive prefix |
| **chikakenmiztli** | ĈIKAKENMIZṪI | cat |
| **chokte'** | ĈOKTE' | to contain, to have |
| **choqabr** | ĈOQAḄ | sister |
| **choqi** | ĈOQI | girl |
| **choqzin** | ĈOQZIN | daughter |
| **driefrabr** | ḌĪḟAḄ | brother |
| **driefri** | ḌĪḟI | boy |
| **driefrzin** | ḌĪḟZIN | son |
| **drieftiki** | ḌĪFTIKI | baby boy |
| **fevranzh** | FEVRANŹ | book |
| **iadlajem** | IADLAJEM | sky car |
| **iadlajemtiki** | IADLAJEMTIKI | compact sky car |
| **iazh** | IAŹ | also, too |
| **ibro** | IḄO | egg |
| **ikatike'** | IKATIKE^ | to stand |
| **iqe'** | IQE^ | to be |
| **itzi** | ITZI | house, home |
| **kafi** | KAFI | coffee |
| **katzitlane'** | KATZIṪANE^ | to pull |
| **ke** | KE | definite article "the" |
| **kenkali** | KENKALI | family |
| **kenkalitzi** | KENLALITZI | household |
| **klachti** | ḰAĈTI | six |
| **kochie'** | KOĈĪ' | to sleep |
| **kopeche'** | KOPEĈE' | to push |
| **koqie'** | KOQĪ' | to listen |
| **kotozhe'** | KOTOŹE' | to sit |
| **miztlie'** | MIZṪĪ' | to ride |
| **mochite'** | MOĈIE' | to read |
| **nad** | \*NAD | person who |
| **nam** | \*NAM | spouse of |
| **niloze'** | NILOZE^ | to talk |
| **noetzhite'** | NOETŹITE^ | to climb |
| **oliane'** | OLIANE^ | to swim |
| **priaa** | PRIAA | a room |
| **qiloe'** | QILOE^ | to paint |
| **shtiave'** | ŚTĨVE' | to think |
| **shtiefrabr** | ŚTĪḟAḄ | father |
| **shtiefri** | ŚTĪḟI | man |
| **shtiefrnam** | ŚTĪḟNAM | husband |
| **tie'** | TĪ^ | to throw |
| **tikizin** | TIKIZIN | infant, small child |
| **tlakole'** | ṪAKOLE' | to eat |
| **tlapae'** | ṪAPAE^ | to drink |
| **tlekoni** | ṪEKONI | animal |
| **tliaqre'** | ṪĨỢE' | to grind grain |
| **yanae'** | YANAE^ | to hide |
| **yzqe'** | YZQE^ | behold, look at, observe |
| **zhdazhe'** | ŽAŹE' | to catch |
| **ziatl** | ZIAṪ | table |
| **ziefrabr** | ZĪḟAḄ | mother |
| **ziefri** | ZĪḟI | woman |
| **ziefrnam** | ZĪḟNAM | wife |
| **zin** | \*ZIN | child of |

## Exercises

Exercise 2a: Zdetl to Anglic

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

Exercise 2b: Anglic to Zdetl

1. Who is Mr. Miller?
2. Who is Mrs. Miller?
3. Who is Akam Miller? Who is Kieko Miller?
4. Observe the Miller residence (house).
5. In which room do Mr and Mrs Miller sleep?
6. In which room do the children play?
7. In which room does the family eat?
8. Where is the sky car?
9. The sky car is in the garage.

# Lesson 3: Akom ke apriaa

In the room

AKOM KE AṔIAA

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

## Adjectives

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

|  |  |
| --- | --- |
| **kala chikakenmiztli –** good cat | **kayotla itzi –** beautiful house |
| **sarkikasha tlekonio –** extinct animals | **tikia priaa –** small room |
| **zina shtiefri –** childish man | **vriena kafi –** hot coffee |

The adjective does not have to agree with the noun it modifies; in other words, if the noun is plural, the adjective does not have to be made plural by adding **-o (-O)** but it can be:

|  |  |
| --- | --- |
| **zina shtiefrio/zinao shtiefrio** – childish men | **kayotla itzio/kayotlao itzio** – beautiful houses |
| **yeka ibroo/yekao ibro** – bad eggs[[13]](#footnote-13) | **qietsa iadlajemo/qietsao iadlajemo** – fast cars |

Adjectives should be placed in front of the nouns they modify[[14]](#footnote-14):

|  |  |
| --- | --- |
| **manka chacha chikakenmiztli** – soft, furry cat | **tikia chaoqa priaa** – small, cozy room |
| **mankao chachao chikakenmitzlio** – soft, furry cats | **tikiao chaoqao priaao** – small, cozy rooms |

## Personal Pronouns

Words used in place of nouns are called *pronouns,* and pronouns used to refer to people are called *personal pronouns.* In Zdetl there are six basic forms.

|  |  |  |
| --- | --- | --- |
| **ze** (ZE) I, me | **ve** (VE) You (singular) | **se** (SE) he, she, or it |
| **de** (DE) us, we | **le** (LE)You (collective) | **ye** (YE) they |

A seventh pronoun exists – zhe (ŹE) – or “one,” which is used when referring to a non-specified person. A good approximation in Anglic comes from the 20th century Terran music group Rush from their song “Limelight”:

“One must put up barriers to keep oneself intact.”

Verbs in Zdetl have mostly been standardized to follow a consistent form. As discussed in Lesson Two, the present tense ending is **-ia (-Ĩ)**:

mochite’ – MOĈITE' – to read

|  |  |  |
| --- | --- | --- |
| **mochitie ze** – I read, I am reading | **mochitie ve** – you read | **mochitie se** – (s)he reads |
| **mochitie de** – we read | **mochitie le** – you all read | **mochitie ye** – they read |

iqe’ - IQE' – to be

|  |  |  |
| --- | --- | --- |
| **iqia ze** – I am | **iqia ve** – you are | **iqia se** – (s)he is |
| **iqia de** – we are | **iqia le** – you all are | **iqia ye** – they are |

Recall the *correlative pro-forms* introduced in the previous lesson, **iad (ĨD)** and **itetl** (ITEṪ). When added to a phrase, they transform it into a question:

|  |  |  |
| --- | --- | --- |
| **iqia ze iad** – who am I? | **iqia ve iad** – who are you? | **iqia se iad** – who is she? |
| **iqia de iad** – who are we? | **iqia le iad** – who are y’all? | **Iqia ye iad** – who are they? |

The verb **iqie** is usually omitted in conversation: **ze iad?** = who am I?

As always, remember the Object – Verb – Subject word order.

## Verbs: Continuous Tenses

In Anglic, the present tense noun “am” is added to indicate an action that is happening now, as in “I *am* reading” or “I *am* dancing.” In Zdetl there is no need for this redundancy; for example, **mochitie ze** can be used interchangeably for “I read” and “I am reading.”

## Questions

In Anglic, many *question* or *interrogative* statements are created by adding *do/does,* or *is/am/are* to the phrase, as in “AM I reading?” or “DOES he dance?” These added words have no real meaning, as the rising tone of voice at the end of the phrase conveys the meaning as well (“I reading?” can be understood the same as “Am I reading?”, though it lacks the same mature quality).

Similarly, *questions* in Zdetl are indicated by a rising inflection of the voice at the end of the sentence. However, when one wishes to be more specific or formal in inquiry, the question word **jdo** (JDO) is added:

|  |  |  |
| --- | --- | --- |
| **Mochitia ze** | becomes | **Jdo mochitia ze?** |
| **Kotozhia ye** | becomes | **Jdo kotozhia ye?** |
| **Tlakolia de** | becomes | **Jdo tlakolia de?** |

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

|  |  |  |
| --- | --- | --- |
| **I am beautiful** | becomes | **AM I beautiful?** |
| **I am eating** | becomes | **AM I eating?** |
| **I am sitting** | becomes | **AM I sitting?** |

In Zdetl the verb **iqe’** is not usually used – its meaning should be clear from the context. Instead, the question word is added as shown above, even when the question is about a descriptive quality:

|  |  |  |
| --- | --- | --- |
| **kayotla ze** (I am beautiful) | becomes | **Jdo kayotla ze?** (Am I beautiful?) |
| **Qietsa ye** (they are fast) | becomes | **Jdo qietsa ye?** (Are they fast?) |
| **Tikia se** (it is tiny) | becomes | **Jdo tikia se?** (Is it tiny?) |

**Iqe’** in any form is usually used when the meaning would otherwise be unclear.

## Yes and No

**viaj** (VĨJ) = *yes* or *truth*;

**chak** (ĈAQ) = *no* or *false*, also used to express negation

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

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

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

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

**itetl** (ITEṪ) – what/which thing;

**inintetl** (ININTEṪ) – that thing

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

|  |  |
| --- | --- |
| **Itetl se?** (what is that?) | **Ziatl se.** (It’s a table.)[[15]](#footnote-15) |
|  |  |

**iochti** (IOĈTI) – what kind/type of

**ininochti** (ININOĈTI) that kind/type of

*Iochti* inquires as to the quality, nature, or type of a thing. *Ininochti* answers the question; in Anglic it might translate to *such a.* Unlike **itetl** and **inintetl**, this word pair can also be used to inquire about people and animals, not just objects.

*Iochti* is often used in exclamations:

|  |  |  |
| --- | --- | --- |
| **Iocthti tlekoni!**  (what a beast!) | **Iochti shtiefri ve!**  (what a man you are!) | **Iochti qrazhe!**  (such a noise!) |

|  |  |  |
| --- | --- | --- |
| **Iochti ziatl se?** (what kind of table is that?) | **Malachtia ziatl se.** (It’s a table.) | Diagram, engineering drawing  Description automatically generated  TĈIṖ |
| **Iochti iadlajem se?** (what kind of sky car is that?) | **Tchipl se.[[16]](#footnote-16)** |
| **Iochti shtiefri ve?** (what kind of man are you?) | **Homo Zdotlas de.** (I’m a *Homo Zdotlas.*) |
| **Iochti tlekonio se?** (what kind of animals are those?) | **Tochinqoa se.** (Those are honey badgers.) |

## Possessive Phrases

In Anglic, the possessive form of a noun appends “**’s**” to the word. In Zdetl, no such form exists. Instead, the word **dra** (ḌA) is inserted between the object and the subject to show ownership. The defininte article **ke** can be used or omitted without loss of meaning:

|  |  |
| --- | --- |
| **Ke itzi dra kenkali Tliaqrnad**  (The Tliaqrnad residence) | **Priaa dra Kieko** (Kieko’s room) |
| **Ke iadlajem dra Ma Tliaqrnad**  (Mr. Tliaqrnad’s car) | **Chakilio dra Akam** (Akam’s toys) |

Another way of showing possession in a sentence is to turn the *personal pronoun* into an adjective. In Anglic we might say “Kieko plays with HER toys” indicating that the toys being played with belong to Kieko. In Zdetl, using **dra** would be unwieldy, so we instead say “Seo chakilio chilitia Kieko. (her toys plays with Kieko).” The pronoun **se** becomes **seo** and modifies **chakilio,** toys.

## Discussion: Psionics

No discussion of Zhodani society would be complete without mentioning *Psionics* or **dievl** (DĪṾ), the set of mental disciplines that defines and underpins their culture. Within Zhodani society there are three classes of citizen, and one’s place in society depends on their ability to use psionics.

At the bottom are the *Proles,* known as **zhant’ad** (ŹANT'AD), who have minimal or no psionic skill or training. **Zhant’ad** make up 75 to 80% of the population of any given Consulate world and do nearly all the manual labor and many skilled professions like programming and sciences.

Next are the *Intendants*, called **dlenchiepr** (ḊENĈĪṔ). **Dlenchiepr** are individuals who have been identified as having significant psionic potential. They make up the lowest ranks of the psionic nobility and account for about 15% of the population. The ranks of military officers, government bureaucrats, business management, doctors, and police forces are staffed by **dlenchiepr.**

The upper tier of Consulate society is the *nobility*, the **zhdobrdievl** (ŹDOḄDĪṾ). The nobility perform all the major functions of government and also are the only citizens allowed to vote. Nearly 6% of the population are **zhdobrdievl:**

|  |  |  |
| --- | --- | --- |
| Pranatl | ṔANAṪ | Aspirant |
| Jdistebr | JDISTEḄ | Wellborn |
| Viestlas | VĪSṪAS | Highborn |
| Zhobrtlasche’ | ŹOḄṪASĈE' | Noble Born |
| Preblshienchiashav | ṔEḂĈĪNĈĨŚAV | Princely Born |

All Zhodani citizens are evaluated from birth for psionic potential. Centuries of genetic research and careful breeding have produced a culture where nearly every person has some potential – at the very least, most citizens have some low level of telepathic ability – but careful testing identifies any child that shows signs of significant ability is identified at an early age and monitored closely by schools, doctors, and the government. Once the child’s talents begin to manifest, more rigorous testing is performed. If the child shows significant ability, it is removed from the **zhdant’ad** family and given the status of **dlenchiepr** and adopted out to a **zhdobrdievl** house.

This may seem cruel to outsiders, but in fact it is for the good of both the child and the family. A **zhdant’ad** family simply does not have the resources, skills, or training to safely raise a child whose psionic talents will likely exceed those of the parents. The Zhodani have learned that in such cases, early intervention is critical to both the success of the emerging psion and the health and safety of the biological family. Among **zhdant’ad**, for whom upward nobility is nearly unheard of, having a child elevated to the psionic nobility is a great honor that all aspire to. For the **zhdant’ad** family it is a bittersweet moment, as losing a child is always a stressful time, so the Consulate does everything possible to ease the transition for both family and child. The adoption process is met with ceremony.

|  |  |  |
| --- | --- | --- |
| **shtadievl** | ŚTADĪṾ | Telepathy |
| **pradievl** | ṔADĪṾ | telekinesis |
| **koetsdievl** | KOEṮDĪṾ | teleportation |
| **petlandievl** | PETANDĪṾ | Clairvoyance |
| **tlakoyedievl** | ṪAKOYEDĪṾ | awareness |
| **zhdavadievl** | ŽAVADĪṾ | precognition |
|  |  |  |

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

|  |
| --- |
| **Shtadrnad** (ŚTAḌNAD) a person trained in telepathy |
| **Pradrnad** (ṔAḌNAD) a person trained in telekinesis |
| **Koetsdrnad** (KOEṮḌNAD) a person trained in teleportation |
| **Petlandrnad** (PETANḌNAD) a person trained in clairvoyance |
| **Tlakoyedrnad** (ṪAKOYEḌNAD) a person trained in awareness |
| **Zhdavrnad** (ŽAṼNAD) a person trained in precognition |

**Zhdavrnad** are very rare, accounting for about 1% of the psionic population. They often suffer from severe psychiactric disorders and mental instability and require constant monitoring and therapy. A well-trained and psychologically stable **zhdavrnad** is highly prized as a military and exploration asset, and a few have been sent on the core expeditions to predict future paths.

Diagram

Description automatically generated

**Seo chakilio chilitia Kieko.**

SEO ĈAKILIO ĈILITĨ KĪKO

## Reading

Seo chakilio chilitia Kieko. Ke kashakotl pradriia Kieko. Se yzqia ke chikakenmiztli. Vel ke ziatl yzqia ke chikakenmiztli. Ichi keo stao iqia keo frrzo. Dlafl keo stao iqia ke ziatl. Akom ke kashakotl iqia kotl. Kotozhia Kieko. Ikatikia chikakenmiztli.

## Dialogue

*A neighbor, Zhi’a Kotlachrnad (Carpenter), drops by to visit and have afternoon tea with Nor Tliaqrnad. Kieko plays with her tea set in the background. Read, then translate:*

|  |  |
| --- | --- |
| **Nor Tliaqrnad** | Tlachipale, Zhi’a. Kotl ikotlia ve? |
| **Zhi’a Kotlanchrnad** | Tlachipale, Nor. Viaj, kamatli. |
| **Nor Tliaqrnad** | Jdo vrienqich ke kotl? |
| **Zhi’a** | Kamatli. Viaj, vrienqich. Izhia zino? |
| **Nor** | Akom zintikipriaa kochia Akam. Seo chakilio chilitia Kieko. |
| **Zhi’a** | Jdo tokpa ye? |
| **Nor** | Viaj, kamatli. Tokpa ye. |
| **Zhi’a** | Kayotla stial. |
| **Nor** | Viay, iqia se. Mizhtloyo ikotlia ve? |
| **Zhi’a** | Kamatli. Cha, yzqia Kieko! |
| **Nor** | Cha! Kashakotl pradriia se! |
| **Zhi’a** | Iqia yekta, jdo? |
| **Nor** | Viaj, mazhdia ze. |
| *Ikan Tliaqrnad enters.* | |
| **Ikan** | Tlachipale, Zhi’a. Tlachipale, Nor. Jdo tokpia vi? |
| **Zhi’a** | Tokpia, Kamatli. |
| **Nor** | Kon ve Kieko akostial deva ozdia io ke preql. |
| **Ikan** | Cha? Ipatle? |
| **Nor** | Se izhia ve deva ozdia io Tlayotekoyandievl. |

## Vocabulary

|  |  |  |
| --- | --- | --- |
| **akostial** | AKOSTIAL | tomorrow |
| **amanstial** | AMANSTIAL | today |
| **apaz** | APAZ | in front of |
| **chak** | ĈAK | no or false |
| **chakili** | ĈAKILI | toy |
| **chaoqia** | ĈAOQĨ | cozy, snug |
| **chilite'** | ĈILITE' | to play, to play with something |
| **de** | DE | we |
| **deo** | DEO | our, ours |
| **deva** | DEVA | to be required to; must do |
| **dievl** | DIEṾ | psionics |
| **dlenchiepr** | ḊENĈĪṔ | Intendant |
| **dra** | ḌA | "of", indicating possession of a thing or relation to a person (wife of, son of, etc) |
| **frrz** | ḟŘZ | cup |
| **ichi** | IĈI | upon |
| **ikotlie'** | IKOTLĪ' | to desire, to want |
| **io** | IO | "to", into |
| **ipatle** | IPAḊE | why? For what reason? |
| **jdo** | JDO | question indicator |
| **kamatli** | KAMAṪI | thank you, my thanks |
| **kashakotl** | KAŚAKOṪ | teapot |
| **kayotlie** | KAYOṪĪ | beautiful |
| **koetsdievl** | KOEṮDĪṾ | teleportation |
| **koetsdrnad** | KOEṮḌNAD | a person trained in teleportation |
| **kon** | KON | with |
| **kotl** | KOṪ | tea |
| **le** | LE | y'all |
| **leo** | LEO | your (many) |
| **malachtia** | MALAĈITA | circular, round |
| **mazhde'** | MAŽE' | to suppose, implies lack of certainty |
| **mizhtloyo** | MIŹṪOYO | pastry |
| **ozdie'** | OZDĪ' | to go |
| **pale'** | PALE^ | to greet |
| **pale** | PALE | greetings! |
| **petlandievl** | PETANDĪṾ | clairvoyance |
| **petlandrnad** | PETANḌNAD | a person trained in clairvoyance |
| **pradievl** | ṔADĪṾ | telekinesis |
| **pradrie'** | ṔAḌĪ' | to levitate; to move something telekinetically |
| **pradrnad** | PRAḌNAD | one trained in telekinesis |
| **preql** | PREṾ | city |
| **qich** | QIĈ | enough, sufficient |
| **qrazhe** | ṼAŹE | noise |
| **se** | SE | he, she, or it |
| **seo** | SEO | his, hers, or its |
| **shtadievl** | ŚTADĪṾ | telepathy |
| **shtadrnad** | ŚTAḌNAD | a person trained in telepathy |
| **sta** | STA | saucer, plate |
| **stial** | STIAL | day |
| **tlacha** | ṪAĈA | afternoon |
| **tlachipale!** | ṪAĈIPALE | good afternoon |
| **tlakoyedievl** | ṪAKOYEDĪṾ | awareness |
| **tlakoyedrnad** | ṪAKOYEḌNAD | a person trained in awareness |
| **Tlayotekoyandievl** | ṪAYOTEKOYANDĪṾ | The Psionic Testing Center |
| **tochinqoa** | TOĈINQOA | a creature resembling a six-legged rabbit, but with the temperament of an African honey badger. |
| **tokpa** | TOKPA | well, healthy |
| **ve** | VE | you |
| **veo** | VEO | your (singular) |
| **viaj** | VĨJ | yes or truth |
| **vrien** | VRĪN | hot, heat |
| **ye** | YE | they |
| **yekta** | YEKTA | good |
| **yeo** | YEO | their, theirs |
| **ze** | ZE | I, me |
| **zeo** | ZEO | mine, my |
| **zhdanstial** | ŽANSTIAL | a solar day on Zhdant, about 27.5 hours |
| **zhdavadievl** | ŽAVADĪṾ | precognition |
| **zhdavrnad** | ŽAṼNAD | a person trained in precognition |
| **zhdobrdievl** | ŽOḄDĪṾ | Noble |
| **ziatl** | ZIAṪ | table |

## Exercises

Exercise 3a. Translate from Zdetl to Anglic:

Exercise 3b. Translate from Anglic to Zdetl:

# Lesson 4: Ke preql iazh iatlepcha

The City and the Countryside

KE ṔEỜ ĨŹ ĨṪEPĈA

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

Diagram

Description automatically generated

Ke iatepcha zochia ke ke tlacha. Pantle iqia otlatl. Fevre iqia akopatlicha. Ochi ke otlatl iqia qietsfatilao, mantlachjem, iazh abavnomaki. Kapan ke otlatl iqia iadlajem. Kapan ke zhdiechtlatl iqia ke iadlajem. Akom ke jdatlo iqia ke preql. Kapan iqia ke dranzh. Apaz ke dranzh iqia mizh. Akom ke iadla iqia ke dranzh iazh ke mizho. Ai ke preql oyanqia ke otlatl iazh ke akopatlicha.

## Adverbs

Adverbs are words that modify or enhance verbs. In Anglic, most (but not all) adverbs end in -ly. They are formed from adjectives (though nearly any word can become an adverb, as we will see) and commonly answer questions of How, Why, Where, and When of the verb; in other words, they describe the manner, reason, state, etc. of the action. In Zdelt, most adverbs end in **-e** (-E):

|  |  |
| --- | --- |
| kayotla (KAYOṪA) beautiful | kayotle (KAYOṪE) beautifully |
| qich (QIĈ) sufficient | qiche (QIĈE) sufficiently |
| yekta (YEKTA) good | yekte (YEKTE) well |
| pradievl (ṔADĪṾ) telekinesis (n) | pradievle (ṔADĪṾE) telekinetically |

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

## Subject and Object

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

|  |
| --- |
| **Ke fevranzh mochitia ke ziefrabr.**  KE FEṼANŹ MOĈITĨ KE ZĪḟAḄ\*  The mother reads the book. |
| **Ke ziefrabr iqia Ma Tliaqrnad.**  KE ZĪḟI IQĨ MA ṪĨṼNAD\*  The mother is Mrs. Miller. |

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

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

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

**izhia** (IŹĨ) – where? What place?

**ininzhia** (ININŹĨ) – there, that place

|  |  |
| --- | --- |
| **Izhie vidlia ve?**  IŹĨ VIDLĨ VE/  Where do you live? | **Ininzhie vidlia ze.**  ININŹĨ VIDLĨ VE\*  I live there. |
| **Izhie iqia se?**  IŹĨ IQĨ SE/  Where is he (she, it)? | **Ininzhie iqia se.**  ININŹĨ IQĨ SE\*  He (she, it) is there. |

**iqenta** (IQENTA) – how? What way?

**ininqenta** (ININQENTA) – in that way, thusly

|  |  |
| --- | --- |
| **Iqenta chilitia le?**  IQENTA ĈILITĨ LE/  How do they play? | **Ininqenta chilitia le.**  ININQENTA ĈILITĨ LE\*  They play like that (thus, thusly). |
| **Iqenta liebia se?**  IQENTA LĪBĨ SE/  How does he work? | **Ininqenta liebia se.**  ININQENTA LĪBĨ SE\*  He works that way. |
| **Iqenta miqania se?**  IQENTA MIQANĨ SE/  How does it move? | **Ininqenta qietse miqania se.**  ININQENTA QĪṮE MIQANĨ SE\*  It moves so quickly. |

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

|  |
| --- |
| **Chakiqia se ichakipreql ininqenta Dlolprikl.**  ĈAKIQĨ SE IĈAKIṔEỜ ININQENTA ḊOLṔIKL\*  It is not a large city like Dlolprikl (The capital city of Zhdant). |
| **Chak chilitia se ininqenta ve.**  ĈAK ĈILITĨ SE ININQENTA VE  He does not play like you. |

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

|  |
| --- |
| Chakiqia Tchipl iqenta ichiaki ininqenta iadlajem.  ĈAKIQĨ TĈIṖ IQENTA IĈĨKI ĨDLAJEM\*  A Tchipl is not **as** big **as** a sky car. |
| Chakiqia chikakenmiztli iqenta tlayeia ininqenta tochinqoa.  ĈAKIQĨ ĈIKAKENMIZTLI IQENTA ṪAYEĪ ININQENTA TOĈINQOA\*  A chikakenmiztli is not **as** fierce **as** a tochinqoa. |

## More Prefixes and Suffixes

**ICHAKI- (**IĈAKI-**)**

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

|  |  |
| --- | --- |
| fevranzh  FEVRANŹ  A book | ichakifevranzh  IĈAKIFEVRANŹ  A huge book, a tome |
| jem  JEM  A car | ichakijem  IĈAKIJEM  A limousine |
| zhdiech  ŽĪĈ  A tree | ichakizhdiech  IĈAKIŽĪĈ  A large tree |

Sometimes when an aspect of a noun needs to be emphasized, the adjective portion is simply doubled to give extra weight to it, as in **ashtiablnefa** (AĈTĨḂNEFA), *refrigerator*, and **ashashtiablnefa** (AĈAĈTĨḂNEFA), *freezer*. Literally, “cold box” and “very cold box” respectively.

**-TLATL (-**ṪAṪ**)**

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

|  |  |
| --- | --- |
| jdatl  JDAṪ  a mountain | jdatltlatl  JDAṪAṪ  A mountain range |
| zhdiech  ŽĪĈ  A tree | zhdiechtlatl  ŽĪĈṪAṪ  A forest |
| fevranzh  FEVRANŹ  A book | fevranzhtlatl  FEVRANŹṪAṪ  A library, a collection of books |

## Verbs: Future Tense

When we are talking about events that haven’t happened yet or asking about actions that will take place at some point in the future, the verbs take the *future tense* form. In Zdetl, verbs in future tense end in **-ře (-**ŘE**).** You will want to practice the pronunciation of this suffix often.

|  |
| --- |
| Ai ve akostial kiloře ze.  AI VE AKOSTIAL KILOŘE ZE\*  I will write to you tomorrow. |
| Tlakoře ketlachia[[17]](#footnote-17) de.  ṪAKOŘE KEṪAĈĨ DE\*  We will eat this afternoon. |
| Drekr kestial ezhieře se.  ḌEḲ KESTĨL EŹĪŘE SE\*  She will visit the doctor today. |
| Jdo kayotlie iqře ze?  JDO KAYOṪĪ IQŘE ZE/  Will I be beautiful? |

## Verbs: Past Tense

When discussing an event, action, or state that has already happened or existed, verbs take the *past tense* form. In Zdetl, verbs in the past tense end in **-ie (**-Ī**)**.

|  |
| --- |
| Ai ye iqinstial kiloie ze.  AI YE IQINSTĨL KILOĪ ZE\*  I wrote to you yesterday. |
| Kechapani ketlachie de.  KEĈAPANI KEṪAĈĪ DE\*  We ate this morning. |
| Drekr iqinstial ezhie se.  ḌEḲ IQINSTĨL EŹĪ SE\*  She visited the doctor yesterday. |
| Kochie se.  KOĈĪ SE\*  He slept. |

## Ke Preql

KE ṔEỜ



Tlapaka ke preql zochia ke tlanshia. Chak ichakipreql ininqenta Zhdantpreql iqia se; qin preqltiki iqia se. Ai ke preqlkoya oyanqia ke otlatlatl. Fevre ke otlatlatl iqia tepek. Tlo ke tepek oyanqia ozhda ichtiozhieo. Edre ke tepek iqia ke Zhdobrdievlitzi. Jdele ke otlatatl iqia ozhda otlatltikio aia itzitikio. Alir ke preql iqia ke kialoyan. Tlo chalanzhie oyanqia ke akopatlicha.

Ininqenta zhavrjem ozhdia nado, niedl driatsia ke preql. Ininqenta jem pra tchipl zano ozhdia nado. Jedle ke preqlkoyan iqia ke Tlayotekoyandievl. Iqia drojia ichaka iazh kayotla.

## Discussion: Zhodani Urban Planning

Visitors to the Consulate will notice that Zhodani architecture and urban design share many features common to other human cultures. Government buildings are often designed to project a sense of power and strength; hospitals are designed to be comfortable and relaxing, and businesses and corporations build their spaces with similar considerations. This is entirely by design - telepathy, empathy, and other psionic talents have enabled the Zhodani to create cities, towns, and municipalities that emphasize productivity, comfort, and acceptance of the social hierarchy. When one enters a Zhodani building, they are immediately immersed not only in the sense of awe and wonder, but also belonging - the workplace becomes a space where one wants to be part of the whole, to contribute to the greater good.

This carries over into all public spaces. Nobles will often set aside portions of their estates for use by the public, employing Proles and Intendants for groundskeeping and psychic maintenance of the space and those who use it. These spaces are highly valued as essential to the mental health of the populace. Happy people are productive people, and well maintained, publicly accessible parks provide Proles, Intendants, and Nobles alike with a pleasant spot to relax when needed. These relaxing, pleasant spaces are a point of pride for the Zhodani people, and all are expected to make use of them when needed (though spending too much time away from work might result in a visit from the **Tavrchedl**).

This aesthetic carries over into private homes as well. The homes of Proles are designed with comfort, belonging, and satisfaction in mind, whether they're high-tech arcologies on long-settled worlds or prefab habitats on new colonies. The homes of Nobles vary widely depending on the personalities, tastes, and desires of the Noble family, but they tend to follow similar patterns.

Central to every Zhodani major city is the **Tlayokeyoandievl**, the Psionic Testing Center. These complexes vary widely depending on planetary conditions (a **Tlayokeyoandievl** on a garden world will have a lot of open space; one on a vacuum world might be a group of interlocking domed structures), but all have the same purpose, to evaluate the psionic potential and talents of Zhodani children at all stages of development. On Zhdant, in the capital city of **Dlolprikl**, the **Tlayokeyoandievl** also functions as the primary venue for the **Teqozdievl** (the Psionc Games).

## Dialogue

*Ikan and Kieko Tliaqrnad stop in the public park for lunch. They talk about what will happen in the Psionic Testing Center. Read, then translate:*

A picture containing text, map

Description automatically generated

|  |  |
| --- | --- |
| **Ikan Tliaqrnad** | Ininzhia kotozhia de, Kieko. Yekta zhia Niedl tlakole’ iqia. |
| **Kieko** | Jdo itetl tlachikola, shtefrabr? |
| **Ikan** | Chokotecho, zhedadenzh, iazh iazde chektia ziefrabr. Ichaqez ikotlia ve? |
| **Kieko** | Viaj, kamatli. |
| **Ikan** | Ayoaka stial, viaj? |
| **Kieko** | Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio? |
| **Ikan** | Viaj. Yzqia ininzhia. Tlapakalanchia ke ziefrio. |
| **Kieko** | Kliamanali chilitias ke driefri. Iazde, kamatli. |
| **Ikan** | Tlayotekoyandievl ozdře de iepri tlachikola. |
| **Kieko** | Ininzhia jdo de michře? |
| **Ikan** | Ve tlanemilře ke drekro. |
| **Kieko** | Ipatle? |
| **Ikan** | Pradrnad iqa de, Kieko. |

## Vocabulary

|  |  |  |
| --- | --- | --- |
| **abavnomaki** | ABAVNOMAKI | truck |
| **achazhatli** | AĈŹAṪI | reeds, pond grass |
| **ai** | AI | to, unto |
| **akopatlicha** | AKOPAṪIĈA | monorail, train |
| **akostial** | AKOSTĨL | tomorrow |
| **amanstial** | AMANSTĨL | today |
| **ashashtiablnefa** | AĈAĈTĨḂNEFA | freezer |
| **ashtiablnefa** | AĈTĨḂNEFA | refrigerator |
| **ayoaka** | AYOAKA | pleasant |
| **chapani** | ĈAPANI | morning |
| **chekte'** | ĈEKTE' | to pack |
| **choazoitli** | ĈOAZOIṪI | bush |
| **chokotecho** | ĈOKOTEĈO | bread |
| **chtiachi** | ĈTĨĈI | park bench |
| **dievldrekr** | DṾḌEḲ | psionicologist |
| **dranzh** | ḌANŹ | sun |
| **drekr** | ḌEḲ | doctor, physician |
| **edre** | EḌE | near |
| **ezhie'** | EŹĪ' | to visit |
| **fevr** | FEṼ | left |
| **iadla** | ĨDLA | sky |
| **iazde** | ĨŻE | apple (the Zhodani version) |
| **ichaki-** | IĈAKI' | very large |
| **ichtiozhie** | IĈTIOŹĪ | path |
| **iepri** | ĪṔI | after |
| **ikotle'** | IKOṪE' | to want something |
| **ininqenta** | ININQENTA | thusly, so |
| **ininzhia** | ININŹĨ | there, that place |
| **ipatle** | IPAṪE | for what reason/why |
| **iqenta** | IQENTA | how? |
| **iqinstial** | IQINSTĨL | yesterday |
| **izhia** | IŹĨ | where? |
| **jdatl** | JDAṪ | mountain |
| **jdel** | JDEL | right |
| **jem** | JEM | car |
| **kanatli** | KANAṪI | ducks |
| **kapan** | KAPAN | overhead, above |
| **kiloe'** | KILOE' | to write |
| **kliamanali** | ḰĨMANALI | toy boat |
| **kozitl** | KOZITL | leaf |
| **mantlach** | MANṪAĈ | ground |
| **mantlachjem** | MANṪAĈJEM | ground car |
| **miche'** | MIĈE' | to do (something) |
| **miqane'** | MIQANE' | to move |
| **mizh** | MIŹ | cloud |
| **niedl** | NĪḊ | for, in order to, for the purpose |
| **otlatl** | OṪAṪ | road |
| **oyanqe'** | OYANQE' | to travel |
| **oyanqrnad** | OYANỢNAD | A traveller |
| **ozhda** | OŽA | many |
| **pantle** | PANḊE | in the middle |
| **preql** | ṔEỜ | city |
| **qietsfatilia** | QĪṮFATILA | motorcycle |
| **qin** | QIN | only, merely |
| **shtiavldrekr** | ĈTĨṾḌEḲ | psychologist |
| **tepozhachtio** | TEPOŹAĈTIO | bicycle |
| **tlacha** | ṪAĈA | afternoon |
| **tlanshia** | ṪANŚĨ | a picture |
| **tlapaka** | ṪAPAKA | a fragment or piece |
| **tlapkalanch** | ṪAPKALANĈ | picnic lunch |
| **-tlatl** | -ṪAṪ | a group of |
| **tlo** | ṪO | through (preposition) |
| **vidle'** | VIḊE' | to live |
| **zhdiech** | ŽĪĈ | tree |
| **zhdiechtlatl** | ŽĪĈṪAṪ | forest |
| **zhedadenzh** | ŹEDADENŹ | cheese |
| **zhochtlia** | ŹOĈṪĨ | garden |
| **zoche'** | ZOĈ' | to display |

## Exercises

Exercise 4a. Translate from Zdetl to Anglic:

Exercise 4b. Translate from Anglic to Zdetl:

# Lesson 5: Ke Tlayokeyoandievl

The Psionic Center

KE ṪAYOKEYOANDĪṾ

Diagram, schematic

Description automatically generated

Ke dievlmachilipriaa akom ke Tlayokeyoandievl zochia ke tlacha. Kieko chtia dievle ke tlamatzinad chochitle. Iazh yokolitzo shtadievle tlania zhi' ke kolitzlinad. Chakilio chilitia pradrie Kieko. Ololi, nakazna, iazh iadlayotl pradria se. Jdo Kieko kotozhia izhia? Ichi pechtl kotozhia se. Jdo alir se kotozhia inad?

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

Ok ke kochyan iqia ichtotlzdiaq ichi ke tepan.

## Movement Toward

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

|  |  |
| --- | --- |
| Ichi ke **aiziatl** akotlia ke chikakenmitzi. | The cat jumps onto the table. |
| Tlani ke **aikochka** tloie ke kokoyotli. | The mouse ran under the bed. |

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

|  |  |
| --- | --- |
| Se katlakie itzie.  SE KAṪAKĪ ITZĪ\* | He (she/it) stayed home. |
| Se ozdie **aitzie**.  SE OZDĪ AITZĪ\* | He went home. |

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

|  |  |  |
| --- | --- | --- |
| aiapaz | AIAPAZ | forwards |
| Aivel | AIVEL | backwards |
| Aizhin | AIŹIN | upwards |
| Aizintla | AIZINṪA | downwards |
| Aiok | AIOK | sideways |
| Aifevr | AIFEṼ | leftward |
| Aijdel | AIJDEL | rightward |
| Aimitl | AIMIṪ | northward |
| Aisejd | AISEJD | eastward |
| Aichapa | AIĈAPA | southward |
| Aifev | AIFEV | westward |

AI can also be appended to IZHIA and ININZHIA:

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

## Movement From

**PE** (PE) indicates movement away from a place or position. When used, it is placed before the preposition or appended to it as a prefix. In Anglic, this usually takes the form of FROM:

|  |  |
| --- | --- |
| **Peichi** ke iziatl akotlie ke chikakenmitzi. | The cat jumped *off from* the table. |
| **Petlani** ke kochka tloie ke kokoyotli. | The mouse ran *from under* the bed. |

Instead of saying PE AKOM (PEAKOM) when we mean *from in* or *out of*, in Zdetl we use TAJ (TAJ) to indicate the same meaning:

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

## Movement Between

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

|  |  |
| --- | --- |
| He traveled from Zhdant to Tlapinsh. | Zhdantetlapinsh oyanqie se. |
| He teleported from the house to the garage. | Ke itzieiadlajem koetsie se. |

This form is also used in naming; for example, Zdetl = *from* **ZD** *to* **TL**.

## Verbs: The Imperative Case

The imperative case is used when giving an order or instruction that must be carried out. Verbs in the imperative end in **-zhda** (ŽA).

|  |  |
| --- | --- |
| Chedle’ (ĈEḊE') to guard | Chedlzhda! (ĈEḊŽA) guard! |
| Pradrie’ (ṔAḌĪ') to move something, telekinetically | Pradrizhda! (ṔAḌIŽA) move (that) telekinetically! |
| Tlakole’ (ṪAKOLE') to eat | Tlakolzhda! (ṪAKOLEŽA) eat! |

The imperative case can also be used to express our will or desire to do something, as in Anglic “Let me do it.” In Zdetl this becomes condensed:

|  |  |
| --- | --- |
| **De yevlia ze, niedle inintetl michia ze.** | You permit me to do that thing. (Let me do that) |
| **Inintetl michezhda ze.** | Allow me (to do that). |

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

|  |  |
| --- | --- |
| **Yekta iqizhda!** | Be good! |
| **Tokpa iqizhda!** | Be well (healthy)! |
| **Tletlzhda!** | Be silent! |
| **Yekache iazh matlachte vidlzhda!** | Live long and prosper! |

Adding **JDO** () to the imperative makes makes it a request for instruction or orders, as in the Anglic “Shall we …?”

|  |  |
| --- | --- |
| **Jdo ozhda de?** | Shall we go? |
| **Jdo tlatzhda ye?** | Shall they begin |
| **Jdo mitotlzhda de?** | Shall we dance? |

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

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

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

|  |  |  |
| --- | --- | --- |
| iqez | IQEZ | how many |
| ininqez | ININQEZ | that many |
| achiqez | AĈIQEZ | every |
| ayoqez | AYOQEZ | none |
| ichaqez | IĈAQEZ | some |
| ziqez | ZIQEZ | any amount |

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

|  |  |  |
| --- | --- | --- |
| iad | ĨD | which person/who? |
| ininad | ININAD | that person |
| achiad | AĈĨD | every person |
| ayoad | AYOAD | no person |
| ichaad | IĈAAD | someone |
| ziad | ZĨD | anyone |

As you can see, this adds measurably to the ways questions can be answered quite easily:

**Iad**? (who/ which person?) **Ichaad**. (someone) **Ayoad**. (no one) **Ziad**. (anyone)

**Iqez**? (how many?) **Achiqez**. (all of them) **Ziqez**. (any quantity)

## Discussion: Zhodani Medicine

Psionics has elevated Zhodani medicine and technology in ways beyond the reach of other non-psionic societies. Every Zhodani physician is at least of **Pranatl** (SOC-11) class who leads a team of physician's assistants of Intendant class. All are psionically trained in at least Telepathy and Healing, and possibly Empathic Healing. This means a Zhodani doctor can evaluate a patient's needs quickly and efficiently, and without the invasive and/or hazardous procedures and technology common in Imperial, Solomani, and other non-psionic cultures. Zhodani hospitals still maintain equipment such as CAT, MRI, and X-Ray machines for contingency use, and Prole technicians are trained in their operation, but they are rarely employed for routine examinations. Invasive surgical procedures are rare, as most medical treatments can be accomplished psionically. Telekinesis and Healing make physical contact between patient and physician unnecessary; when physical surgery is required, it is performed remotely via robotic systems.

|  |  |  |
| --- | --- | --- |
| chochitle' | ĈOĈIṪE' | to heal |
| chochitldievl | ĈOĈIṪDĪṾ | the psionic discipline of Healing |
| chochitlnad | ĈOĈIṪNAD | a healer |
| tlatzitle' | ṪATZIṪE' | to have empathy |
| tlatzitldievl | ṪATZIṪDĪṾ | the psionic discipline of Empathic Healing |
| tlatzitlnad | ṪATZIṪNAD | an empathic healer |
| notzalitlamazinad | NOTZALIṪAMAZINAD | psychologist |
| Tavrchedl | TAṼĈEḊ | "Guardians of our Morality", the so-called "Thought Police" of Zhodani society |

Zhodani medical centers are places of healing and rest designed to be relaxing and comforting. Medical staff go to great lengths to enable visitors to feel calm and safe. Physicians' assistants employ telepathy and empathy to assess their patients' psychological needs; healing (**chochitldievl**) to evaluate and if possible and necessary, treat their physical ailments; telekinesis and teleprojection are used for outpatient procedures; telepaths trained in both psychiatry are on hand to help patients adjust when needed. If necessary, **Tavrchedl** can be called in when re-education is warranted. Outsiders will notice the lack of sterilization chemicals ubiquitous in other hospitals; aside from controlling airborne diseases, psionics and robotic surgery make them almost completely unnecessary.

### Psionic Evaluation

Every child born in the Consulate is evaluated for psionic potential from birth and monitored throughout early childhood. This is done in the nearest **Tlayokeyoandievl**, the Psionic Testing Center found in every major city. The goal is not merely to identify and place children who display strong potential; it is also to ensure the birth family remains healthy and stable as their children's talents emerge (or not). All children are not equal, and some develop their strengths earlier or later than others. Annual medical examinations therefore include psionic evaluations. This helps ensure that children who show early signs of strength can be placed in an appropriate environment where their growing talents can develop safely. Children who do not show significant aptitude are simply not trained.

All parents know it's their duty not only to the Consulate, but to themselves, to report any signs of emerging talent as soon as possible. An untrained, powerful telekinetic child, for example, in a family of **zhant'ad** is a danger to themself and their family - no one wants to experience the 'terrible twos' from a growing **pradrnad**! The State recognizes that this is an emotional time for both families and goes to great lengths to ease the transition for everyone. Ideally, the child will be placed with a **Dlenchiepr** family living nearby. Limited visits may be allowed, supervised by **notzalitlamatzinad** and, if necessary, **Tavrchedl**. In some cases, the **Zhdobrdievl** house the **Dlenchiepr** family is attached to might allow the **zhant'ad** family to work for them, but this is not common. A clean break after an adjustment period is generally preferred.

Lesson Six will focus on the ceremony around this event, commonly known as **Zhinqetstial**, or Ascension Day.

## Dialogue

*Kieko plays with toys in the examination room while a physician observes. An Intendant talks to her while she uses her telekinesis. The testing room has several different toys of a variety of masses, from 1 gram to 10 kg. There are also rings on the floor marking distance.*

|  |  |
| --- | --- |
| **Azhdiazhiepr** | Pale, Kieko. Azhdiazhiepr ze. Jdo tlamatzinad Devietlas namiqie ve? |
| **Kieko** | Viaj, Azhdiazhiepr. |
| **Azhdiazhiepr** | Ze ichitře ke tlamatzinad, oqik ke chakilio chilitře de. Jdo ve pradrnad iqia, potlie zeo shtiefabr? |
| **Kieko** | Viaj, zeo chakilo ikinstial ze pradrie! |
| **Azhdiazhiepr** | Cha, ichakiyekta! Pradrnad iazh iqia ze! |
| **Kieko** | Cha! Ze pradrzhda de yelize? Kamatli? |
| **Azhdiazhiepr** | Ha ha, yelize, plaz zha. Yelize zan. |
| **Kieko** | Viaj, Azhdiazhiepr. |
| **Azhdiazhiepr** | Ke ololi pradria ve? Iqia coqo. |
| *Kieko concentrates. The ball rises.* | |
| **Kieko** | Yolotlie! |
| **Azhdiazhiepr** | Ichakiyekta! Zha, kentetl pradrzhda. Ke tiki etliyez. |
| **Kieko** | Inintetl iazh chelia ze! |
| *Testing continues with objects of varying sizes and mass.* | |
| **Azhdiazhiepr** | Ichakiatla ve! Inintetl ololi, nal ke priaa, yzqia ve? Se fenrzhda izhia yelize ve? |
| **Kieko** | Pazklře ze… Vri cheka. |
| **Azhdiazhiepr** | Chamakichoia, Kieko. Shtiaqře ve. |
| **Kieko** | Viaj? |
| **Azhdiazhiepr** | Viaj, patla pradrnad iqia ve. Yekta tlamatrnad katilia ve. |
| **Kieko** | Tlamatrnad zeo iqře ve? |
| **Azhdiazhiepr** | Yelize! |

## Vocabulary

|  |  |  |
| --- | --- | --- |
| **aichapa** | AIĈAPA | southward |
| **aifev** | AIFEV | westward |
| **aifevr** | AIFEṼ | leftward |
| **aijdel** | AIJDEL | rightward |
| **aimitl** | AIMIṪ | northward |
| **aisejd** | AISEJD | eastward |
| **aizintla** | AIZINṪA | downward |
| **akatl** | AKAṪ | the band worn by dlenchiepr |
| **chakilijem** | ĈAKILIJEM | toy car |
| **chamakichoia** | ĈAMAKIĈOE' | don't worry |
| **chapa** | ĈAPA | south |
| **cheka** | ĈEKA | distant |
| **chelie'** | ĈELĪ' | to be able |
| **chiloti** | ĈILOTI | chair |
| **chte'** | ĈTE' | to observe |
| **dievlmachilipriaa** | DĪṾMAĈILIṔĨA | psionic testing room |
| **dlenchiepr** | ḊENĈĪṔ | Intendant; a minor Noble |
| **etli** | EṪI | heavy |
| **etliyez** | EṪIYEZ | heavier |
| **fenre'** | FENRE' | to bring |
| **fev** | FEV | west |
| **iadlayotl** | ĨDLAYOṪ | toy airplane |
| **ichite'** | IĈITE' | to watch |
| **ichotlzdiaq** | IĈOṪŻĨQ | eye chart |
| **katile'** | KAṪĪ' | to need something |
| **katlake'** | KAṪAKE' | to stay |
| **kentetl** | KENTEṪ | another |
| **kochka** | KOĈKA | bed |
| **kochyan** | KOĈYAN | door |
| **kokochia** | KOKOĈĨ | patient, one who is a patient |
| **kokoyotli** | KOKOYOṪI | mouse |
| **koqo** | KOQO | light |
| **makichoe'** | MAKIĈOE' | to be worried |
| **matlachtie'** | MAṪAĈTĪ' | to prosper |
| **mitl** | MIṪ | north |
| **nakazna** | NAKAZNA | block; cube |
| **nal** | NAL | across |
| **namiqe'** | NAMIQE' | to meet |
| **ok** | OK | beside |
| **ololi** | OLOLI | ball; sphere |
| **oqik** | OQIK | while |
| **pamantli** | PAMANṪI | floor |
| **patla** | PAṪA | strong |
| **pazklie'** | PAZḰĪ' | to attempt, try |
| **pechtl** | PEĈṪ | rug |
| **plaz** | ṖAZ | 'xor', implies one condition  or the other is true but not both |
| **potle'** | POṪE' | to say |
| **qente'** | QENTE' | to wear |
| **sejd** | SEJD | east |
| **shtiaqe'** | ŚTĨQE' | to learn |
| **taj** | TAJ | from |
| **tepan** | TEPAN | wall |
| **tiezhotli** | TĪŹOṪI | ceiling |
| **tlamachte'** | ṪAMAĈTE' | to teach |
| **tlamatqinad** | ṪAMATQINAD | doctor, physician |
| **tlamatrnad** | ṪAMAṬNAD | teacher, instructor |
| **tlane'** | ṪANE' | to transmit a message |
| **tlatze'** | ṪATZE' | to begin |
| **tloe'** | ṪOE' | to run |
| **vri** | ṾI | too much |
| **yekacha** | YEKAĈA | long |
| **yelize** | YELIZE | possible, maybe |
| **-yez** | \*YEZ | comparative suffix |
| **yokolitzo** | YOKOLITZO | notes |
| **yolotl** | YOLOṪ | easy |
| **yolotle** | YOLOṪE | easily |
| **yolotle'** | YOLOṪE' | to be easy |
| **zan** | ZAN | later |
| **zha** | ŹA | now |
| **zhin** | ŹIN | above |
| **zhinqetse'** | ŹINQETSE' | to ascend |
| **zintla** | ZINṪA | below |

## Exercises

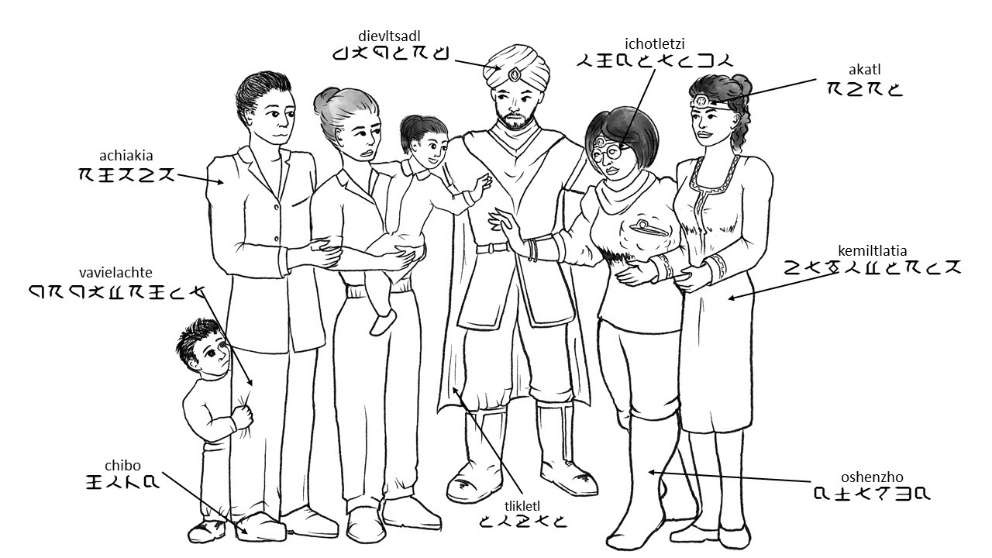
Exercise 5a. Translate from Zdetl to Anglic:

Exercise 5b. Translate from Anglic to Zdetl:

# Lesson 6: Zhinqetstial

Ascension Day

ŹINQETSTĨL



Amanstial zhinqře Kieko. Seo zhant’ada kenkali iqezhia. Iazh ke dlenchiepra kenkali iqezhia. Akatl kon chiav tamakře ke qina kenkali cho se. Ipatle? Ininpatle, ke akatl qentia zia dlenchiepr. Kotlatlzha iqia. Iazh yeo dievl zochia se. Omei ziefri iqia ke dlenchiepr kenkali. Azhdiazhiepr iazh Velmiepr iqia yeo faeo. Kiekoiepr iqře Kieko, iazh omei ziefrabr kavře Kieko. Pradrnad iqia Azhdiazhiepr. Koetsdrnad iqia Velmiepr. Ichtotletzi qentia Velmiepr. Pradievl tlamachtře Kieko Azhdiazhiepr. Tetlamatliztli chtia zhdobrdievl. Ipatle kievltsadl qentia ke zhdobrdievl? Ininpatle, kotlatlzha seo. Kievltsadl qentia achi zhdobrdievl.

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

When referring to questions of *time*, use the suffix **-QIK** (-QIK).

|  |  |  |
| --- | --- | --- |
| iqik | IQIK | what time? |
| ininqik | ININQIK | that time; then |
| achiqik | AĈIQIK | all the time |
| ayoqik | AYOQIK | never |
| ichaqik | IĈAQIK | sometime, someday |
| ziqik | ZIQIK | any time, any day |

|  |  |
| --- | --- |
| **Iqik tlakolře de?** | When do we eat? |
| **Ayoqik tlakolře de.** | We will never eat. |
| **Ziqik tlakolře de.** | We will eat any time. |

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

|  |  |  |
| --- | --- | --- |
| iadl | IAḊ | whose? |
| ininadl | ININAḊ | theirs |
| achiadl | AĈIAḊ | everyone’s |
| ayoadl | AYOAḊ | no-one’s |
| ichaadl | IĈAAḊ | someone’s |
| ziadl | ZIAḊ | anyone’s |

|  |  |
| --- | --- |
| **Iadl iadlajem iqia se?** | Whose sky car is that? |
| **Iadl ziefrnam iqia ve?** | Whose wife are you? |
| **Ichaadl iadlajem iqia se.** | It’s someone’s car. |
| **Ayoadl ziefrnam iqia ze.** | I’m no one’s wife. |

When asking questions about the reason something was done, or happened, the suffix **-PATLE** (-PAṪE) is used.

|  |  |  |
| --- | --- | --- |
| ipatle | IPAṪE | Why? |
| Ininpatle | ININPAṪE | For that reason |
| Achipatle | AĈIPAṪE | For any reason |
| Ayopatle | AYOPAṪE | No reason |
| Ichapatle | IĈAPAṪE | For some reason |
| zipatle | ZIPAṪE | Any reason |

|  |  |
| --- | --- |
| **Ipatle itetl michie ve?** | Why did you do that? |
| **Ayopatle itetl michie ze. (Ayopatle.)** | I did it for no reason. (No reason.) |

## Discussion: Seasons and Holidays

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

|  |  |  |
| --- | --- | --- |
| **zhdanstial** | ŽANSTĨL | a day on Zhdant |
| **machielistial** | MAĈĪLISTĨL | week of five days |
| **shidr** | ŚIḌ | season of 40 zhdanstial |
| **chten** | ĈTEN | year of 244 zhdanstial |
| **teqozdij** | TEQOŻIJ | olympiad of 3 chten |
| **atlteqozdij** | AṪTEQOŻIJ | triple olympiad of 9 chten |
| **Atrint** | AṬINT | “Raining”, the spring season |
| **Vrienstial** | ṼĪNSTĨL | “Heat”, the summer season |
| **Atchafser** | ATĈAFSER | “Waning” or autumn |
| **Ataniebl** | ATANĪḂ | “Harvest” |
| **Ashtiavl** | AŚTĨṾ | “Chill” or winter |
| **Atpiapr** | ATPĨṔ | “Thaw”, the end of winter |

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

|  |  |  |
| --- | --- | --- |
| **amanstial** | AMANSTĨL | Today |
| **iqinstial** | IQINSTĨL | Yesterday |
| **akostial** | AKOSTĨL | tomorrow |

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

|  |  |  |
| --- | --- | --- |
| **Zhinzh** | ŹINŹ | Second |
| **Pitlik** | PIṪIK | Minute of 30 seconds |
| **Achan** | AĈAN | Hour of 30 minutes |

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

|  |  |
| --- | --- |
| **Dranzhrin** | Sunbright, the Zhodani new year, on the vernal equinox |
| **Viepchaklstial** | Moonday, a lunar festival between Atrint and Vrienstial |
| **Dranzhrinatch** | Sunflight, the beginning of winter, celebrated on the autumnal equinox |
| **Kazdievlstial** | Harvest festival, celebrated between Ataniebl and Ashtiavl |
| **Teqozastial** | Olympiad Day, between Ashtiavl and Atpaipr every three years |
| **Atlteqoziastial** | Triple Olympiad Day, added every three Olympiads |

These are celebrated routinely throughout the Consulate in varying forms, usually adjusted for local astronomical conditions. Social events are central to Zhodani society and establish a sense of cultural unity and individual belonging.

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

**Zhinqetstial** is an emotionally difficult event for the **zhant'ad** family. On one hand, every **zhant'ad** parent hopes that a child of theirs will rise above the parents' lowly station; on the other hand, sending a child off to live with a new family is difficult for any family. For this reason, the Zhodani government goes to great lengths to limit the trauma to the **zhant'ad** family. Once the child's potential has been confirmed, the **Dlenchiepr** and **Zhant'ad** families go through a process of acclimation where the child and parents are given time to adjust to the new circumstances. This can include visits between the families, counseling sessions with psychologists and other mental health professionals, and if necessary, consultations with the **Tavrchedl**. The ceremony itself is planned by both families and thus varies in levels of pomp and grandeur.

One feature is common to every **Zhinqetstial** event, however; that is the presentation of the child with their first **Akatl**, the headband they will wear as the mark of their new status. The **Akatl** is a simple tiara, typically made of a lightweight alloy, and bearing a gemstone that indicates their primary psionic discipline. At this point, the child begins their new life as a **dlenchiepr**. The zhant'ad family usually gains a bit of status, though never enough to rise beyond their common station, and occasionally may be welcomed into the **Zhdobrdievl** household as workers or retainers, if the situation warrants and the **Zhdobrdievl** household approves the request. This is not common, however, as a clean transition is considered best for both parents and child.

### Marriage and Gender Equity

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

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

Same-sex unions between **dlenchiepr** are more common because family size depends more on adoption rather than reproduction. Additionally, **dlenchiepr** and **zhdobrdievl** have significantly more freedoms than **zhant’ad**, and large families at the upper strata are less common.

## Dialogue

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

|  |  |
| --- | --- |
| **Azhdiazhiepr** | Yektnamiqe, Ma Tliaqrnad. Pan ve nilozhie veo shtiefrnam zhi’ ze. |
| **Nor** | Yektnamiqe iazh, Azhdiazhiepr. |
| **Azhdiazhiepr** | Kieko je ke Tlayokeyoandievl namiqie ze. |
| **Nor** | Viaj, Kiekoiepr papaqie ve, italoie Ikan. |
| **Azhdiazhiepr** | Setse choqi iqia se. Iazh se papaqia Velmiepr. Kamatli, Ma Tliaqrnad, Kieko se faia ve kon de. |
| **Nor** | Kamatli, Azhdiazhiepr. Itzmole, yekta chilitia ye. Jdo ve potlie, koetsrnad Velmiepr iqia? |
| **Azhdiazhiepr** | Viaj, iqia se. Iazh pradrnad iazh ze, ininqenta Kieko. |
| *Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.* | |
| **Kieko** | Cha! Kekela! Jdo azhi? |
| **Velmiepr** | Ha ha, yelize iepri pli pitliko. Chiala ze katilia kiatlaze. |
| **Nor** | Jdo ve kiamiqia chak se, Velmieqr? |
| **Velmiepr** | Chak chak. Niloze’ chayolitlia ve, iazh namiqe’ de ikotlie. |
| **Kieko** | Koetsie’ se chelia! |
| **Nor** | Viaj, Kieko, chtie ze! |
| **Velmiepr** | Ma Tliaqrnad, chakyolotl tiq ve, akimatia de. Veo chiala zin iqia Kieko, viaj? Deo chiala zin iqře se iazh. |
| **Azhdiazhiepr** | Se yekta pyalře de. Kamatli, otria. |
| **Kieko** | Velmiepr, jdo de chelia azhi koetsie’? |
| *Velmiepr takes Kieko’s hand, and they disappear with a pop of displaced air.* | |
| **Azhdiazhiepr** | Ikotla ye, kon ye tlana de. Omeia kenkali makoa tlazotlie’. |
| **Nor** | Kamatli, Azhdiazhiepr. Inintetl papaqa ze. |

## Vocabulary

|  |  |  |
| --- | --- | --- |
| **Words** | **Zdetl** | **Meaning** |
| achan | AĈAN | an hour of 30 minutes |
| achi | AĈI | every |
| achiakia | AĈĨKĨ | jacket; waistcoat |
| akatl | AKAṪ | diadem; the circlet worn by Intendants |
| akimate' | AKIMATE' | to know, as in knowledge |
| akostial | AKOSTĨL | tomorrow |
| amanstial | AMANSTĨL | today |
| Ataniebl | ATANĪḂ | the harvest season |
| Atchafser | ATĈAFSER | the late summer season |
| Atlteqozastial | AṪTEQOZASTĨL | Triple Olympiad Day |
| atlteqozdij | AṪTEQOŻIJ | triple olympiad, nine chten |
| Atpaipr | ATPAEṔ | the thaw season |
| Atrint | AṬINT | the raining season |
| Atshtiavl | ATŚTĨṾ | the winter season |
| azhi | AŹI | again |
| chayolitle' | ĈAYOLIṪE' | to lack the opportunity |
| chiav | ĈĨV | gemstone |
| chibo | ĈIBO | shoes |
| cho | ĈO | unto, as in "to give (something) to (someone) |
| chten | ĈTEN | year |
| dievltsadl | DĪṾṮAḊ | the turban worn by nobility |
| Dranzhrin | ḌANŹRIN | Sunbright; the new year |
| Dranzhrinatch | ḌANŹRINATĈ | Sunflight; autumn festival |
| fae | FAE | name (of a person) |
| fae' | FAE' | to name, to call someone by name |
| ichotletzi | IĈOṪETZI | eyeglasses, spectacles |
| ikotle' | IKOṪE' | to want |
| iqinstial | IQINSTĨL | yesterday |
| italoe' | ITALOE' | to say something about someone |
| itzmole' | ITZMOLE' | to look like, to seem |
| jdistial | JDISTĨL | birthday |
| je | JE | at |
| kavre' | KAṼE' | to possess, to have |
| Kazdievlstial | KAŻĪṾSTĨL | Harvest festival |
| kekela | KEKELA | fun |
| kekle' | KEḰE' | to have fun |
| kemiltlatia | KEMILṪATĨ | dress |
| kiamiqe' | KĨMEQE' | to exhaust, to tire |
| kiatlaze' | KĨṪAZE' | to rest |
| kievltsadl | KĪṾṮḊ | turban |
| kotlatlzha | KOṪAṪŹA | a status symbol |
| kotlaze' | KOṪAZE' | to be calm; to relax |
| makoe' | MAKOE' | to assist or help |
| merkede' | MERKEDE' | to have permission, to be allowed |
| namstial | NAMSTĨL | wedding day |
| nenamstial | NENAMSTĨL | wedding anniversary day |
| oshenzho | OŚENŹO | boots |
| otre' | OṬE' | to be at peace, to relax |
| pan | PAN | about, as in "concerning" |
| papaqe' | PAPAQE' | to enjoy, to like |
| pitlik | PIṪIK | a minute of 30 seconds |
| pli | ṖI | a few |
| pyale' | PYALE' | to care for |
| qina | QINA | new |
| setse | SEṮE | sweet, as in well mannered |
| shidr | ŚIḌ | season |
| tamake' | TAMAKE' | to give |
| Teqozastial | TEQOZASTĨL | Olympiad Day |
| teqozdij | TEQOŻIJ | olympiad, three chten |
| tlazotlie' | ṪAZOṪĪ' | to adjust |
| tlikletl | ṪIḰEṪ | cape |
| vavielachte | VAVĪLAĈTE | trousers |
| Viepchaklstial | VĪPĈAḰSTĨL | Moonday |
| Vrienstial | ṼĪNSTĨL | the hot season |
| vyolitle' | VYOLIṪE' | to have the opportunity |
| yektnamiqe | YEKTNAMIQE | greeting; "well met" |
| yolitl | YOLIṪ | opportunity |
| zhdanstial | ŽANSTĨL | day |
| zhinqe' | ŹINQE' | to ascend; to be elevated |
| Zhinqetstial | ŹINQEṮSĨL | Ascension Day |
| zhinzh | ŹINŹ | a second |

## Exercises

Exercise 6a. Translate from Zdetl to Anglic:

Exercise 6b. Translate from Anglic to Zdetl:

# Lesson 7: Oyanqa iazh Kiatok

**Travel and Weather**

OYANQA ĨŹ KĨTOK

Shape

Description automatically generated

|  |  |  |
| --- | --- | --- |
| mitlatl | MIṪAṪ | north pole |
| chapatl | ĈAPAṪ | south pole |
| Shivvajdatl | ŚIVVAJDAṪ | Mountains Of Moonlight |
| Dlieqiats | ḊEQĨṮ | the main continent |
| Qiknavra | QIKNAṼA | the smaller continent |
| tlachaka | ṪAĈAKA | desert |
| kliazhatl | ḰĨŹAṪ | ocean |
| toyak | TOYAK | river |
| chiatla | ĈĨṪA | marsh |
| kliazhyetl | ḰĨŹYEṪ | sea |
| ashkliazh | AŚḰĨŹ | ice |
| ashkliazhatl | AŚḰĨŹAṪ | ice cap |

## The Reflexive Pronoun

## Verbs: The Conditional Mood

## Correlative Pro-Form: -ADL

## Dialogue

## Vocabulary

## Exercises

# Lesson Eight: Planning the Day

## Telling the Time

## Dialogue

## Vocabulary

## Exercises

# Lesson Nine: Nature

## Comparison

## Dialogue

## Vocabulary

## Exercises

# Lesson Ten: Shopping

## The Infinitive

## Prepositions with an Infinitive

## Dialogue

## Vocabulary

## Exercises

# Lesson Eleven: Leisure

## Participles

## The Perfect Tense

## Dialogue

## Vocabulary

## Exercises

# Lesson Twelve: Travel

## Adverbial Participles

## Past Extending to Present

## Dialogue

## Vocabulary

## Exercises

# Appendix A: Prefixes and Suffixes

# Appendix B: Table of Pro-Forms

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | ***Some (icha-)*** | ***What (i-)*** | ***That (inin-)*** | ***Every (achi-)*** | ***None (ayo-)*** | ***Any (zi-)*** |
| ***Thing***  ***(-tetl)*** | icha-tetl  IĈATEṪ | i-tetl  ITEṪ | inin-tetl  ININTEṪ | achi-tetl  AĈITEṪ | ayo-tetl  AYOTEṪ | zi-tetl  ZITEṪ |
| ***Person***  ***(-ad)*** | icha-ad  IĈAAD | i-ad  ĨD | inin-ad  ININAD | achi-ad  AĈĨD | ayo-ad  AYOAD | zi-ad  ZĨD |
| ***Place***  ***(-zhia)*** | icha-zhia  IĈAŹĨ | i-zhia  IŹĨ | inin-zhia  ININŹĨ | achi-zhia  AĈIŹĨ | ayo-zhia  AYOŹĨ | zi-zhia  ZIŹĨ |
| ***Quantity***  ***(-qez)*** | icha-qez  IĈAQEZ | i-qez  IQEZ | inin-qez  ININQEZ | achi-qez  AĈIQEZ | ayo-qez  AYOQEZ | zi-qez  ZIQEZ |
| ***Reason***  ***(-patle)*** | icha-patle  IĈAPAṪE | i-patle  IPAṪE | inin-patle  ININPAṪE | achi-patle  AĈIPAṪE | ayo-patle  AYOPAṪE | zi-patle  ZIPAṪE |
| ***Manner***  ***(-qenta)*** | icha-qenta  IĈAQENTA | i-qenta  IQENTA | inin-qenta  ININQENTA | achi-qenta  AĈIQENTA | ayo-qenta  AYOQENTA | zi-qenta  ZIQENTA |
| ***Time***  ***(-qik)*** | icha-qik  IĈAQIK | i-qik  IQIK | inin-qik  ININQIK | achi-qik  AĈIQIK | ayo-qik  AYOQIK | zi-qik  ZIQIK |
| ***Possession***  ***(-adl)*** | icha-adl  IĈAADL | i-adl  IAḊ | inin-adl  ININAḊ | achi-adl  AĈIAḊ | ayo-adl  AYOAḊ | zi-adl  ZIAḊ |
| ***Kind***  ***(-ochti)*** | icha-ochti  IĈAOĈTI | i-ochti  IOĈTI | inin-ochti  ININOĈTI | achi-ochti  AĈIOĈTI | ayo-ochti  AYOOĈTI | zi-ochti  ZIOĈTI |

# Appendix C: Pronouns

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| ***Standard*** | | | ***Possessive*** | |
| ***i*** | first person singular | ze (ZE) | my | zeo (ZEO) |
| ***we*** | first person plural | de (DE) | our | deo (DEO) |
| ***you*** | second person singular | ve (VE) | your | veo (VEO) |
| ***y'all*** | second person plural | le (LE) | y'all's | leo (LEO) |
| ***he/she/it*** | third person singular | se (SE) | his/hers/its | seo (SEO) |
| ***they*** | third person plural | ye (YE) | theirs | yeo (YEO) |
| ***reflexive pronoun*** | non-specific "one" | zhe (ŹE) | one's | zheo (ŹEO) |
| ***definite article*** | the | ke (KE) |  |  |

# Appendix D: Standardized Verb Conjugation

|  |  |
| --- | --- |
|  |  |
|  |  |
|  |  |

# Appendix E: IPA Pronunciation Guide

|  |  |  |  |
| --- | --- | --- | --- |
| ***Phoneme*** | ***Zdetl*** | ***English*** | ***IPA*** |
| B | B | Boy | b |
| BL | Ḃ | BLue | bl |
| BR | Ḅ | BRown | br |
| CH | Ĉ | CHurch | t͡ʃ |
| CHT | ĈT | whiCH Type | t͡ʃt |
| D | D | Dog | d |
| DL | Ḋ | HurDLe | dəl |
| DR | Ḍ | DRain | dr |
| F | F | Fox | f |
| FL | Ḟ | FLy | fl |
| FR | ḟ | FRed | fr |
| J | J | Jack | dʒ |
| JD | JD | charGED | d͡ʒd |
| K | K | King | k |
| KL | Ḱ | knucKLe | kəl |
| KR | Ḳ | KRinkle | kr |
| L | L | Love | l |
| M | M | Mark | m |
| N | N | Nail | n |
| NCH | NĈ | fiNCH | ntʃ |
| NJ | NJ | niNJa | ndʒ |
| NS | NS | oNCe | n(t)s |
| NT | NT | paNT | ntʃ |
| NZ | NZ | caNS | nz |
| NZH | NŹ | eNGineer | n(d)ʒ |
| P | P | Pet | p |
| PL | Ṗ | PLaid | pl |
| PR | Ṕ | PRetty | pr |
| Q | Q | Queen | q |
| QL | Ờ | GLad | ql |
| QR | Ợ | GRate | qr |
| R | R | Raid | r |
| S | S | Sing | s |
| SH | Ś | SHut | ʃ |
| T | T | Tool | t |
| TL | Ṫ | TLaloc | tl |
| TS | Ṯ | CaTS | tɕ |
| V | V | Victor | v |
| VL | Ṿ | VLand | vl |
| VR | Ṽ | Vroom | vr |
| Y | Y | Yellow | j |
| Z | Z | Zing | z |
| ZH | Ź | TreaSure | ʒ |
| ZHD | Ž | ZHDant | ʒd |
| A | A | dOck | ɒ |
| E | E | gEt | ɛ |
| I | I | kIt | ɪ |
| IA | Ĩ | YAnk | jæ |
| IE | Ī | lAYer | eɪ |
| O | O | gO | ō |
| R (semi) | Ř | wORk | ɝ |
| ' (glottal) | ' | botT'le | ʔ |

# Appendix E: Prefixes and Suffixes

# Appendix F: Exercise Key

# Appendix G: Reading Translations

**Lesson 2 Reading:**

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

**Lesson 3 Dialogue:**

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

**Lesson 3 Reading:**

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

**Lesson 4 Reading:**

Ke iatepcha zochia ke ke tlacha. Pantle iqia otlatl. Fevre iqia akopatlicha. Ochi ke otlatl iqia qietsfatilao, mantlachjem, iazh abavnomaki. Kapan ke otlatl iqia iadlajem. Kapan ke zhdiechtlatl iqia ke iadlajem. Akom ke jdatlo iqia ke preql. Kapan iqia ke dranzh. Apaz ke dranzh iqia mizh. Akom ke iadla iqia ke dranzh iazh ke mizho. Ai ke preql oyanqia ke otlatl iazh ke akopatlicha.

**Lesson 4 Dialogue:**

|  |  |
| --- | --- |
| **Ikan Tliaqrnad** | Ininzhia kotozhia de, Kieko. Yekta zhia Niedl tlakole’ iqia. |
| **Kieko** | Jdo itetl tlachikola, shtefrabr? |
| **Ikan** | Chokotecho, zhedadenzh, iazh iazde chektia ziefrabr. Ichaqez ikotlia ve? |
| **Kieko** | Viaj, kamatli. |
| **Ikan** | Ayoaka stial, viaj? |
| **Kieko** | Viaj, shtefrabr. Cha! Jdo yzqia ke kanatlio? |
| **Ikan** | Viaj. Yzqia ininzhia. Tlapakalanchia ke ziefrio. |
| **Kieko** | Kliamanali chilitias ke driefri. Iazde, kamatli. |
| **Ikan** | Tlayotekoyandievl ozdře de iepri tlachikola. |
| **Kieko** | Ininzhia jdo de michře? |
| **Ikan** | Ve tlanemilře ke drekro. |
| **Kieko** | Ipatle? |
| **Ikan** | Pradrnad iqa de, Kieko. |

Lesson 5 Reading:

Lesson 5 Dialogue:

**Lesson 6 Reading**:

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

**Lesson 6 Dialogue**:

|  |  |
| --- | --- |
| **Azhdiazhiepr** | It’s good to meet you, Mrs Tliaqrnad. Your husband told me much about you. |
| **Nor** | It’s good to meet you too, Azhdiazhiepr. |
| **Azhdiazhiepr** | I met Kieko at the psionic center. |
| **Nor** | Yes, Ikan said Kiekoiepr liked you. |
| **Azhdiazhiepr** | She’s a lovely girl. Velmiepr likes her too. Please, Mrs Tliaqrnad, with us you may call her Kieko. |
| **Nor** | Thank you, Azhdiazhiepr. It looks like they are playing well. Did you say Velmiepr is a koetsrnad? |
| **Azhdiazhiepr** | Yes, she is. And I am a pradrnad, like Kieko. |
| *Kieko and Velmiepr appear a few feet away from Nor and Azhdiazheipr.* | |
| **Kieko** | Yay! That was fun! Can we do it again? |
| **Velmiepr** | Ha ha, perhaps in a few minutes. I need to rest first. |
| **Nor** | She isn’t exhausting you, is she, Velmiepr? |
| **Velmiepr** | No, of course not. We have not had the chance to talk, and I wanted to meet you. |
| **Kieko** | She can teleport! |
| **Nor** | Yes, Kieko, I saw! |
| **Velmiepr** | Mrs Tliaqrnad, we know this is not easy for you. Kieko is your first child, yes? She will be our first child as well. |
| **Azhdiazhiepr** | We’ll take good care of her. Please do not worry. |
| **Kieko** | Velmiepr, can you teleport us again? |
| *Velmiepr takes Kieko’s hand, and they disappear with a pop of displaced air.* | |
| **Azhdiazhiepr** | If you want to, we can stay in contact. It can help both families adjust. |
| **Nor** | Thank you, Azhdiazhiepr. I would like that. |

Lesson 7.

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

1. [Zdetl (language) - Traveller (travellerrpg.com)](https://wiki.travellerrpg.com/Zdetl_(language)) [↑](#footnote-ref-1)
2. [Zdetl (language) - Traveller (travellerrpg.com)](https://wiki.travellerrpg.com/Zdetl_(language)) - Morphology [↑](#footnote-ref-2)
3. [Locative case - Wikipedia](https://en.wikipedia.org/wiki/Locative_case) [↑](#footnote-ref-3)
4. [Lative case - Wikipedia](https://en.wikipedia.org/wiki/Lative_case) [↑](#footnote-ref-4)
5. [Comparative case - Wikipedia](https://en.wikipedia.org/wiki/Comparative_case) [↑](#footnote-ref-5)
6. [Zdetl (language) - Traveller (travellerrpg.com)](https://wiki.travellerrpg.com/Zdetl_(language)) - Syntax [↑](#footnote-ref-6)
7. [Google Translate](https://translate.google.com/?sl=pl&tl=en&text=Przemsyl&op=translate) – Polish to English [↑](#footnote-ref-7)
8. From Mongoose Traveller Alien Module 4: Zhodani, p. 74 [↑](#footnote-ref-8)
9. [Zdetl (language) - Traveller (travellerrpg.com)](https://wiki.travellerrpg.com/Zdetl_(language)) [↑](#footnote-ref-9)
10. [Pro-form - Wikipedia](https://en.wikipedia.org/wiki/Pro-form) [↑](#footnote-ref-10)
11. [↑](#footnote-ref-11)
12. The suffix **-nad** almost exclusively refers to *trades* or *professions* and implies a level of training to do the activity. [↑](#footnote-ref-12)
13. In the case of nouns that end in **-o**, the extra **-o** may be omitted and applied only to the adjective. [↑](#footnote-ref-13)
14. If an adjective is also a suffix, as in the case of **-tiki**, it is considered more proper to simply apply the suffix to the noun and reduce the number of adjectives preceding the noun. *Tikia chaoqia priaa* becomes *chaoqia priaatiki.* Often adjectives prefixes, suffixes and nouns are combined into a single compound word; in this example *tikia chaoqia priaao* would become *chaoqipriaatikio,* “cozy little room.” [↑](#footnote-ref-14)
15. Note the omission of the verb **iqe’.** [↑](#footnote-ref-15)
16. **Tchipl** is the name of a popular compact grav vehicle that seats two with room for a bit of luggage. It gets its name from its unique, nearly spherical shape, and is also the Zdetl word for “bubble.” [↑](#footnote-ref-16)
17. Note: the addition of the definite article **ke-** to **tlacha** (afternoon) indicates that the afternoon referred to is happening today; thus, “this afternoon.” If an activity is part of a regular schedule (as in, “We eat daily”), the noun **stial** can be transformed to an adverb to make it *daily* by adding **-e**: **Stiale tlakoia de** (we eat daily) or **Tlachae tlakoia de** (we eat every afternoon/’afternoonly’). [↑](#footnote-ref-17)