



Cultural Discussion: Home Life

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

Yotlekemetnad	ʒənt'ad kənt'ad	Machinist or repairman; "Smith"
Kliazhnamachrnad	ʒənt'ad kənt'ad	Seller of clean water; "Plumber"
Kloriemnad	ʒənt'ad kənt'ad	One who writes code, "Programmer"
Kotzpialinad	ʒənt'ad kənt'ad	Aquaculturist

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

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

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

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

usually fresh fruits or vegetables grown in the nearby **zhochtliipria** (zhochtliipria) *garden space*, cakes either imported or made from surplus grains either grown on site (in the case of the **Kenkalitzi Tliaqrad** (kenkalitzi tliaqrad), or sometimes fresh seafood. The exact nature of the food depends on the location of the **kenkalitzi**, its resources, and the function of the **kenkali**.



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

Beyond the **kalipakipria** and **zhochtliipria** are the spaces and buildings set aside for the true work of the **kenkali**. Here is where the **zintikipria** (zintikipria) *creches*, the **koatlipria** (koatlipria) *work spaces*, **zhdattipria** (zhdattipria) *schools*, and **kotozhieipria** (kotozhieipria) *living spaces* can be found.

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

The **kotozhieipria** is akin to the longhouses of the North American Iroquois nations on ancient Terra. A typical **kotozhieipria** houses a few dozen adults of working age and two or three times as many children from their first **teqozdij** to their sixth, at which point they have either been identified as having psionic potential and adopted to a **Dlenchiepr** (dlenchiepr) *Intendant* family or have joined a clan as a full **zhant'ad** laborer.

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

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