

# ENCYCLOPÆDIA JAMELDICA



ENCYCLOPÆDIA  
JAMELDICA

James Campbell

Copyright © James Campbell 2021

The moral right of the author has been asserted. All rights reserved.  
No part of this book (except small portions for review purposes) may be reproduced, stored in a retrieval system or transmitted in any form or by any means without the prior written permission of the publisher.

*Vor Zë, vorzë.*



## Preface

This book was originally conceived as an appendix to the *Jameld Dictionary*, the intention being to provide a little background information on Jameldic culture, and to explain some of the odder dictionary entries. The preparation of the *Dictionary* has taken a little longer than originally anticipated – almost legendarily so – and therefore as these “Cultural Notes” (the working title) have been completed first it seems appropriate to issue them separately, at least initially. Furthermore, while the readership for a dictionary and grammar for a constructed language is extremely limited, it is hoped that this small volume will have a (slightly) wider appeal.

SMALL CAPS within the main text indicate the titles of other articles herein that contain further information.

*JC*

*Dorset, 31 December 2020*

## Acknowledgements

Steph Campbell, for her llama-banishing patience, support and cartographic assistance during the preparation of this book.

Dan-Simon Myrland, for reinterpreting my scribbled sketches into excellent illustrations for the Angleball article (Figures 1–4).

David Pounds, for assistance with French wording. Any errors are mine.

Numerous Jameld-tolerant friends, for suggesting words, proverbs, ideas and what have you over the years.

\* \* \*

All images are by the author, unless otherwise indicated below. Every effort has been made to give the correct attributions for material reproduced in this book. The author and publisher would be glad to amend in future editions any errors or omissions brought to his attention.

Figure 5 (Fleckenstein): <https://commons.wikimedia.org/wiki/File:Fleckenstein.jpg>, retrieved 28 July 2020. Photograph by Peter Schmenger, licensed under CC BY-SA 3.0.

Figure 6 (Fleckenstein): [https://commons.wikimedia.org/wiki/File:Fleckenstein\\_Meyers\\_tom\\_3\\_p\\_650.jpg](https://commons.wikimedia.org/wiki/File:Fleckenstein_Meyers_tom_3_p_650.jpg), retrieved 28 July 2020. This image comes from the 4th edition of *Meyers Konversationslexikon* (1885–90). The copyrights have expired and this image is in the public domain.

Figure 7 (Wasigenstein): <https://commons.wikimedia.org/wiki/File:Wasigensteiswrp.jpg>, retrieved 28 July 2020. Photograph by user Travus, licensed under CC BY-SA 3.0. The image has been slightly cropped for its inclusion here.

Figure 11 (*tartes flambées*): Photograph by Steph Campbell, used with permission.

Figure 16 (River Sauer): [https://commons.wikimedia.org/wiki/File:Woerth-sur-Sauer\\_\(3\).jpg](https://commons.wikimedia.org/wiki/File:Woerth-sur-Sauer_(3).jpg), retrieved 28 July 2020. Photograph by user Ji-Elle, licensed under CC BY-SA 3.0.

Figure 19 (road signs): The illustrations in this figure are all derived works, based on the following or parts thereof.

- Roundabout ([https://commons.wikimedia.org/wiki/File:France\\_road\\_sign\\_AB25.svg](https://commons.wikimedia.org/wiki/File:France_road_sign_AB25.svg)), slippery road ([https://commons.wikimedia.org/wiki/File:France\\_road\\_sign\\_A4.svg](https://commons.wikimedia.org/wiki/File:France_road_sign_A4.svg)), give way ([https://commons.wikimedia.org/wiki/File:France\\_road\\_sign\\_AB3a.svg](https://commons.wikimedia.org/wiki/File:France_road_sign_AB3a.svg)), falling rocks ([https://commons.wikimedia.org/wiki/File:France\\_road\\_sign\\_A19.svg](https://commons.wikimedia.org/wiki/File:France_road_sign_A19.svg)), all retrieved 15 August 2020. Created by user Roulex 45, licensed under CC BY-SA 3.0.
- *Interdit aux motocyclistes* ([https://commons.wikimedia.org/wiki/File:France\\_road\\_sign\\_B19.svg](https://commons.wikimedia.org/wiki/File:France_road_sign_B19.svg)), retrieved 15 August 2020. Created by user Roulex 45, licensed under CC BY-SA 4.0.



- Bus contraflow ([https://commons.wikimedia.org/wiki/File:France\\_road\\_sign\\_C24a-3.svg](https://commons.wikimedia.org/wiki/File:France_road_sign_C24a-3.svg)), retrieved 15 August 2020. Created by user Roulex 45. The original image is a facsimile from an official text (law, regulation etc.) published in the *Journal officiel de la République française*, the official gazette of the French Republic. As such, it is not eligible for copyright. The image in this book is a derived work. It should not be construed to be genuine and unaltered information from the French government.
- Mouse ([https://commons.wikimedia.org/wiki/File:Vector\\_diagram\\_of\\_laboratory\\_mouse\\_\(black\\_and\\_white\).svg](https://commons.wikimedia.org/wiki/File:Vector_diagram_of_laboratory_mouse_(black_and_white).svg)), retrieved 21 August 2020. Created by user Gwilz, licensed under CC BY-SA 4.0.
- Explosion ([https://commons.wikimedia.org/wiki/File:France\\_road\\_sign\\_B18a.svg](https://commons.wikimedia.org/wiki/File:France_road_sign_B18a.svg)), retrieved 21 August 2020. Created by user Roulex 45, licensed under CC BY-SA 4.0.
- Direction signs ([https://commons.wikimedia.org/wiki/File:Nederlands\\_verkeersbord\\_K7.svg](https://commons.wikimedia.org/wiki/File:Nederlands_verkeersbord_K7.svg)), retrieved 21 August 2020. Created by user Bouwe Brouwer. The original image shows a traffic sign that comes from the Regulation respecting traffic rules and road signs 1990 (RVV 1990), which is part of the legislation of the Netherlands and is therefore in the public domain (article 11 of the 1912 Copyright Act).
- Badger drawing by Steph Campbell, used with permission. Based on an illustration ([https://commons.wikimedia.org/wiki/File:Heubach\\_badger.jpg](https://commons.wikimedia.org/wiki/File:Heubach_badger.jpg)) retrieved 21 August 2020, by Walter Heubach (1865–1923), which is in the public domain.

Figure 21 (Wissembourg): [https://commons.wikimedia.org/wiki/File:Topographia\\_Alsatiae\\_\(Merian\)\\_p\\_026.JPG](https://commons.wikimedia.org/wiki/File:Topographia_Alsatiae_(Merian)_p_026.JPG), retrieved 28 July 2020. By Matthäus Merian, from *Topographia Alsatiae, &c. Completa* by Martin Zeiller (published by Matthaei Meriani Seel: Erben, Frankfurt am Main, 1663; public domain). The image has been slightly cropped for its inclusion here.

Figure 22 (Salt House): [https://commons.wikimedia.org/wiki/File:Maison\\_du\\_sel\\_Wissembourg,\\_Bas-Rhin,\\_Alsace.jpg](https://commons.wikimedia.org/wiki/File:Maison_du_sel_Wissembourg,_Bas-Rhin,_Alsace.jpg), retrieved 28 July 2020. Photograph by user JoachimKohlerBremen, licensed under CC BY-SA 4.0.

All maps, except as noted below: Map data © OpenStreetMap contributors; the data is available under the Open Database Licence (<https://www.openstreetmap.org/copyright>). The Maperitive rendering ruleset used was created by Igor Brejc, released under CC BY-SA 3.0, and adapted by James Campbell. With thanks to Steph Campbell.

Map 2 (Knights Councils): Based on [https://commons.wikimedia.org/wiki/File:Rheinsystem\\_small\\_blanco.jpg](https://commons.wikimedia.org/wiki/File:Rheinsystem_small_blanco.jpg), retrieved 24 July 2020. By Wolfgang Wasser, licensed under CC BY-SA 3.0. Adapted by James Campbell. With thanks to Steph Campbell.

For the full texts of all the Creative Commons licence deeds referred to above, please see <https://creativecommons.org/licenses>.

**Contents**

Angleball	12
Badgers	14
Bible, books of the	15
Calendar, Jameldic	16
Castles	17
Chess	22
Cuisine	23
Donkeys	24
<i>Ēdar-mol-ïsem</i>	25
<i>Friss</i>	25
Fruitcake	26
Gazetteer	26
Jameld	29
Jamelt̄ses	29
Jorthel	30
Knights	30
Letter frequency	31
Llamas	32
Media	33
Music	34
Names	35
Nominees	37
Pig-wiping	38
Poetry	38
Princings and councils	40
Proverbs, sayings and idioms	44

## ENCYCLOPÆDIA JAMELDICA

Ravtaal	57
Rivers	58
Saga of Jorthel ( <i>Seya Jorthel'ü</i> )	60
Sevoria	67
Taboos	68
Text messaging abbreviations	68
Timeline	69
Transport	76
Ulvita Stone	78
Weights and measures	79
Wordplay	81
<i>Zafsandfröda</i>	81
<i>Zochzo</i>	82
Zuraaland	82
Further reading	92

## Angleball

The official sport of ZURAALAND, angleball (in Jameld: *wenjeldönt*, lit. “angle-bounce”), has been described as “something like an elaborate game of catch played on a badly remembered Eton Fives court”, and that’s not a bad one-sentence description.

The game involves throwing a smallish rubber ball (in the highly likely absence of a regulation *wenjeldönt* ball, a tennis ball will suffice) against a stone wall, in such a way that it cannot be caught by one’s opponent. The wall is not a simple playing surface: against it is constructed a lean-to wooden bunker (in Jameld: *suta*) with stone buttresses (*bolches*). Parts of this structure are considered to be part of the playing surface, including the sloping top of the bunker, or “face” (*fas*), and the tops and inner sides of the buttresses (*bolchbenxe* and *bolchzaaxe*), but the rest of the bunker is out of bounds (“dead wood”, *dodjolt*). A sloping surface, or “roof” (*thax*), extends up behind the wall, such that some legal throws may hit the top of the bunker, fly up into the air behind the wall and then bounce off or roll down the roof.

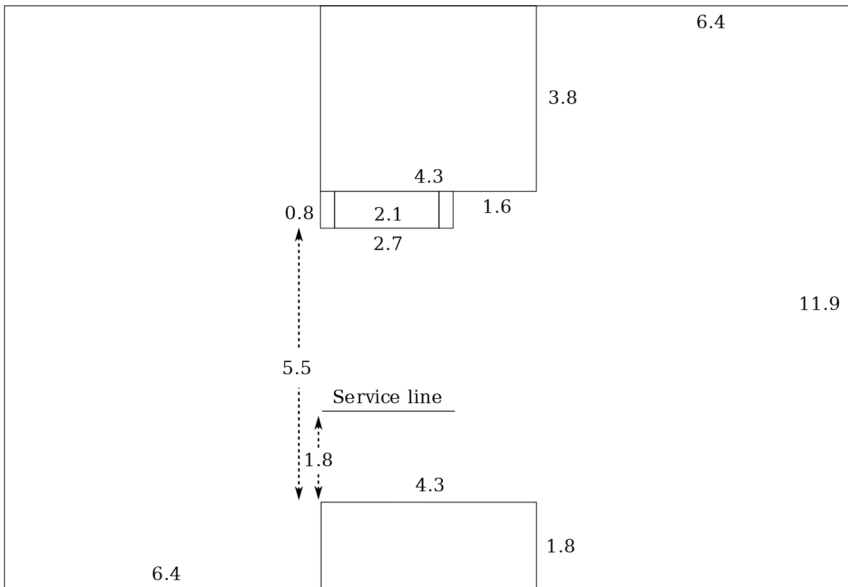


FIGURE 1: Plan view of angleball court.  
All measurements are in metres and are approximate.

The court (*gard*) itself is only about 5.5 m\* deep from the bunker to the back wall, but is considerably wider – somewhere between 15 and 20 m. Hence, play that maximises use of the width of the court, and that thereby increases the difficulty of the opponent’s next throw, is an important part of the game.

As can be seen, the court extends some distance behind the line of the wall, so in some cases players are forced to take a throw from a position where they cannot actually see the playing surface – a situation known as “zero-view” (*zoviṡs*), as opposed to wide positions offering only an acute view of the wall (“half-view”, *jelviṡs*) or positions right in front of the wall (“full-view”, *jütelviṡs*). To trap one’s opponent in a particularly tricky *zoviṡs* position is known as *ferthermelenen* – literally, to “top-stoat”, for curious historical reasons it would be pointless to attempt to explain here – and to escape from such a seemingly impossible position is to “bounce the stoat” (*dönten te hermelen*). Both expressions have found their way into general Jameld usage, and are employed in other areas of life; Jameld does seem to have an awful lot of idioms relating to mustelids.

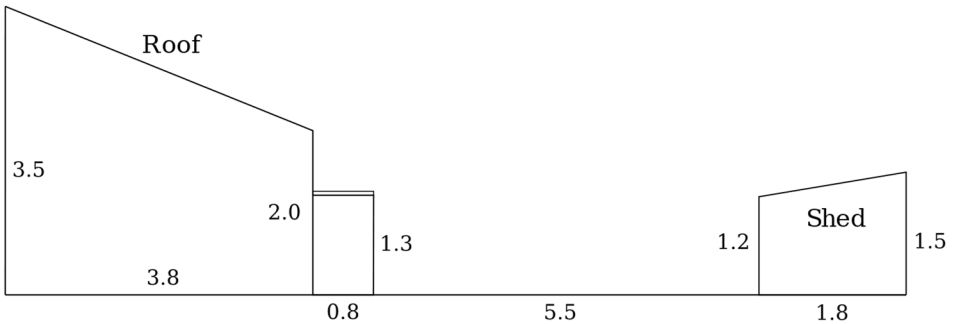


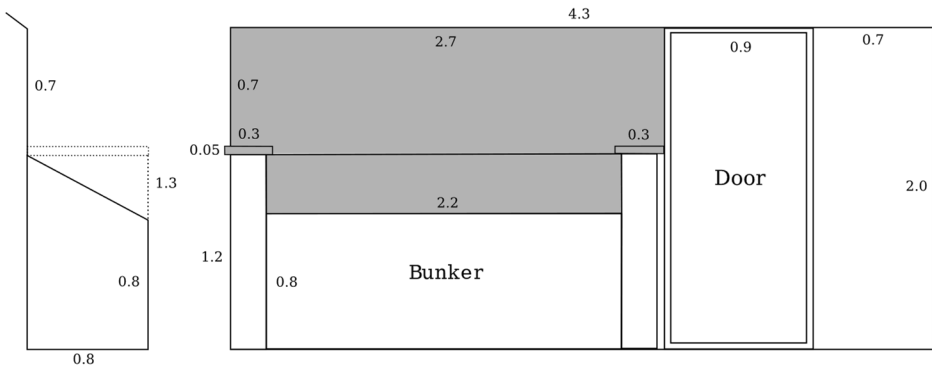
FIGURE 2: Side view of angleball court.

For each point, the first player must throw, or “serve” (*laasen*), the ball from the service line (*laasjerz* – literally “release yard”, but it’s actually three Jameldic yards long, for reasons that are unlikely to become clear any time soon); the server is known as the “awayer” (*förar*) and the other player as the “toer” (*jäar*). Serves and other throws can be either underarm (*hafes*) or overarm (*hones*) as desired, to increase power or accuracy or to make one’s throw as difficult as possible to catch by using the various parts of the playing surface to achieve an unpredictable “fly-off angle” (*förwöl* or

---

\* Actually six *jerze*, but that’s another story.

*förwölwenjel*). The next throw must be taken from the point where the ball is picked up. Players must keep both feet on the floor when throwing.



FIGURES 3 & 4: Cross-sectional and face views of angleball bunker and wall. The shaded area indicates the permitted playing surface.

Failing to hit the playing surface with the ball due to a total miss (*iyx*) or because of hitting dead wood or the outer wall of the buttress (a “foul”, *feyl*) loses the point, as does a technical foul (e.g. not taking a throw from the correct spot, not keeping both feet on the floor when throwing, intentionally ingesting the ball, or obstruction).

Attempting to distract one’s opponent (such as by mockery, needlessly shouting “wasp!”, or spontaneously combusting) is not a foul, but is considered bad form.

Catching an opponent’s throw after it hits the playing surface but before it touches the ground wins the point. The winner of the point becomes the server for the following point.

The first player to reach 15 points, by a clear margin of two points, wins the game. Matches can consist of any number of games, as agreed before starting.

## Badgers

The badger (*Meles meles*) is endemic to Zuraaland, and with its striking facial appearance and reputation for sturdy intractability it has long held a respected position in Jameldic culture.

Everyday expressions such as “*Te dass’st beréd*” (“The badger is ready”) and “*Et wés dassé opt te baames*” (“There are badgers up in the trees”) illustrate how this animal is deeply woven into the Jameldic consciousness. Consider also the historical system of weights used by the Jamelfses, whereby 20 *punes* made one *dasswight* or “badgerweight” – about 10 kg by modern reckoning, and still used informally – not to mention the mysterious and legendary *köizdass* or “king badger”.\*

Also, there’s just something intrinsically funny about mustelids.

## Bible, books of the

The books of the Bible, in Jameld, are as follows:

Ĝenesis	Jeremia	Apostilbihalatš
Exodus	Traunines	Römazes
Levitikus	Ezekiél	1fš Korinthazes
Nümbren	Daniél	2fš Korinthazes
Déuteronomi	Hosé	Galatiazes
Jofšü	Joél	Efesiazes
Drüchates	Amos	Filipiazes
Rüth	Obadia	Kolossazes
1fš Samuél	Jona	1fš Thessalonikazes
2fš Samuél	Mika	2fš Thessalonikazes
1fš Köize	Näüm	1fš Timoth
2fš Köize	Habakuk	2fš Timoth
1fš Kronikes	Zefania	Titus
2fš Kronikes	Hagī	Filémon
Esra	Zekaria	Ebräuwes
Nehemia	Malaki	Jametš
Esteri	—	1fš Peter
Job	—	2fš Peter
Psalmes	—	1fš Jon
Paptšseles	Matiuw	2fš Jon
Prefšat	Mark	3fš Jon
Lëdh Solomon’ü	Lüka	Jud
Isaia	Jon	Klérberin

---

\* No, really – we shouldn’t mention it. For some reason, Jamelfses won’t talk about the king badger at all. They seem to live in fear of it, but no outsider has ever found out why, nor exactly what it is.

## Calendar, Jameldic

Devised by the delusional King RAVTAAL II, the Jameldic calendar is more properly referred to by its official name, the Ravtaalian Calendar of Progress (*Ravtaalifš Vorandgälyuraplan*), but is widely known as Ravtaal’s Miserable Calendar.

In its original form as introduced on 1 March 1598, the calendar consisted of twelve 28-day months plus a thirteenth consisting of either 29 or 30 days, giving a total of 365 (or 366) days per year. The months, named after various natural unpleasantries faced by the Jamelšes – or, as Ravtaal insisted on calling them, “our glorious challenges” – were as follows:

Spring:

<i>Hajlmüan</i>	(from <i>hajl</i> , “hail”)
<i>Plagamüan</i>	(from <i>plaga</i> , “plague”)
<i>Mathamüan</i>	(from <i>matha</i> , “maggot”)
<i>Wezlmüan</i>	(from <i>wezlen</i> , “weasel”)

Summer:

<i>Törthmüan</i>	(from <i>törth</i> , “drought”)
<i>Tšimlmüan</i>	(from <i>tšimel</i> , “mildew”)
<i>Klombarmüan</i>	(from <i>klombar</i> , “crane fly”)
<i>Ratamüan</i>	(from <i>rata</i> , “rat”)

Autumn/Winter:

<i>Daachmüan</i>	(from <i>daach</i> , “fog”)
<i>Febramüan</i>	(from <i>febra</i> , “fever”)
<i>Grankarmüan</i>	(from <i>grankar</i> , “weevil”)
<i>Aaslmüan</i>	(from <i>aasel</i> , “donkey”)
<i>Lenklmüan</i>	(from <i>linkwīl</i> , “tedium”)

As can be seen from the foregoing, each block of four months commemorated one form of bad weather, one type of disease, one unwelcome creepy-crawly and one kind of furry miscreant, while the extra thirteenth month celebrated ennui.

After an unhappy half-dozen years using this depressing system, it was clear that ending the year with an extra-long month of tedium in what was after all actually February was a Bad Thing, so a further reform was introduced in the vain hope that it would reduce some of the inconveniences associated



with the calendar and make it less catastrophically unpopular: the change was made to twelve 30-day months, and *Lenklmüan* became an intercalary month, of varying lengths, to be introduced every four, five, six or seven years at the king's whim. Attempts were made to publicise the revision under the slogan "Now with less tedium!", but, needless to say, Ravtaal's calendar remained almost universally hated, and over the following few years it was gradually and silently shelved by everyone except the monarch himself, who remained blissfully unaware of its failure until his own demise in 1623.

Some historians have noted suspicious similarities between this calendar and the later French Republican Calendar of 1793–1805. It is possible that its creators were at least partially inspired by the Ravtaalian Calendar of Progress; if they were aware of this calendar, alas, they failed to take note of its complete failure.

## Castles

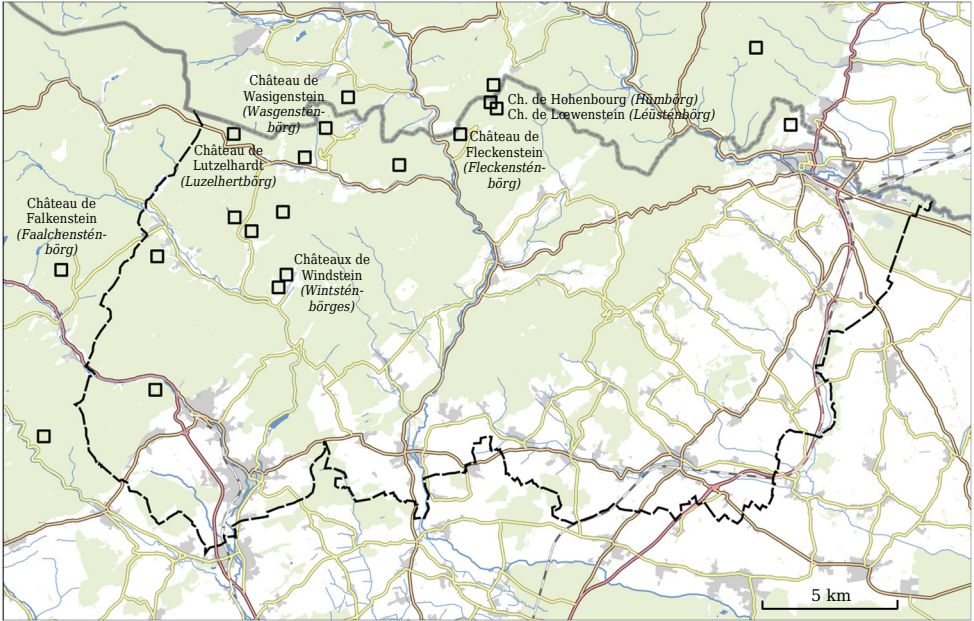
The north and west of Zuraaland is hilly, forested border country, studded with numerous ruined castles, forts and lookout towers, as Map 1 illustrates.

As can be imagined, castles and the hills on which they stand play a significant role in Jameldic culture, and they feature in a number of Jameld PROVERBS, SAYINGS AND IDIOMS.

Almost without exception, the castles in Zuraaland have fallen on reduced circumstances; where once they were in regular use as lookout posts and even residences, now they serve to illustrate not only the remarkable talents and ingenuity of their mediaeval constructors, but also what damage the ravages of time and war can wreak – and how attitudes to health and safety have changed in the intervening years. Visitors are reminded that the many steps (carved into the red sandstone outcrops that provide the basic structure of most of the castles) are often badly worn, uneven and slippery. Visitors are also advised that the reassuring handrails are not necessarily in a good state of repair, and hence are not in fact that reassuring. Nevertheless, careful ascents of the ruins are rewarded with extensive views of the surrounding countryside.

Of the many castles in Zuraaland, probably the most spectacular and well-known is the Château de Fleckenstein (*Fleckensténbörg*), which features several towers, numerous carved stairwells, troglodyte rooms, a dungeon ...

and now, a visitor centre and café. It is the only Zuran castle to have been commercialised, but it remains compelling.



MAP 1: The locations of the castles of Zuraaland.

For space reasons, it has not been possible to label all of the area's castles. The names of some of the most significant castles are shown, and for the remainder the reader is directed to the large-scale detailed maps later in this volume.

The nearby Châteaux de Hohenbourg (*Hümbörg*) and Løwenstein (*Léüsténbörg*) are smaller structures, but share a single hilltop, offering some of the best views of the hills and forests of northern Zuraaland.

Of the others, the Château de Falkenstein (*Faalchensténbörg*) can be recommended, as it has recently been the subject of extensive renovation works. Although still dazzlingly ruined, it now boasts sturdy metal railings and stairways to guide the visitor to its summit above the tree canopy, from where one can survey its glorious rolling surroundings. Some of the other castles are best observed from ground level, unless your rock-climbing talents match those of the many small, green lizards that dart surefootedly up and around their vertiginous walls.



FIGURE 5: The ruins of the Château de Fleckenstein (*Fleckensténbörg*).

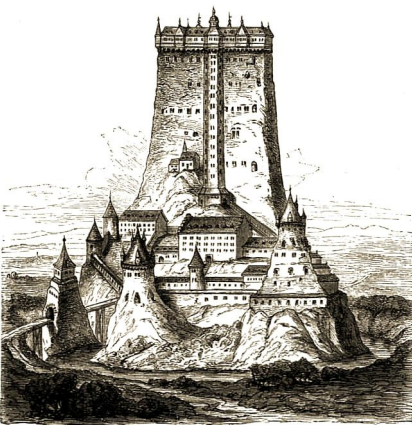


Fig. 1. Burg Fleckenstein im Elsaß. (11. bis 16. Jahrh. — Nach Specklin.)

FIGURE 6: Somewhat idealised visualisation of the Château de Fleckenstein (*Fleckensténbörg*) – “11th to 16th centuries, after Specklin.”



FIGURE 7: The Château de Wasigenstein (*Wasgensténbörg*); just about all sections of the ruin are accessible to the nimble and/or foolhardy visitor.

FIGURE 8 (opposite): The somewhat vertiginous climb up the  
Château de Lutzelhardt (*Luzelherbtörg*).

Actually, this is just the first bit of the climb. It gets worse.  
Much worse, if you want to take what's left of the stairs up to that tree at the top.





FIGURE 9: The superb view from the top of the Château de Falkenstein (*Faalchensténbörg*).

## Chess

Playing chess is a popular pastime among the JAMELTSES, especially when accompanied by the consumption of FRUITCAKE and schnapps (which can make gameplay both delicious and more unpredictable). A brief list of Jameld chess terminology follows.

chess: *ṡak*

chessboard: *ṡakborda*

piece: *ṡtidz*

king: *kōiz*

queen: *kansa*

rook: *torn* (“tower”)

bishop: *radat* (“adviser”)

knight: *saltat* (“jumper”)

pawn: *pion*

*en passant*: *wil pritin*

*j'adoube*: *hapässin*

castling: *rokats*

stalemate: *pat*

check: *tsak*

checkmate: *tsakmat*

substitution of schnapps glass for lost piece: *xolbplasats*

## Cuisine

Jameldic cuisine is, understandably, very similar to the cuisine of Alsace, and any discussion of the type of stuff that the Jameltses particularly enjoy consuming is bound to have much in common with what you would expect to find being made and served in the restaurants and home kitchens of the wider region. Distinguishing between the items in the following list that are typically Alsatian and those that are specifically Jameldic is left as an exercise for the reader.



FIGURES 10 & 11: Mini *küghelhofes* and traditional *flamtartas*.

The mainstays of Jameldic food-and-drink culture include:

- *flamtarta* – known in French as *tarte flambée* and in German as *Flammkuchen*, *Flammekueche*, *Flàmmaküacha* or *Flammekuechle* (depending on the dialect). This vaguely pizzaesque dish consists of a

thin, crispy base topped with crème fraîche, shredded onion, bacon and cheese. It is popular throughout Alsace, Moselle and southern Germany, and is highly recommended.

- *knipjas* – small noodles, otherwise known in various German dialects as *Spätzle*, *Spätzli* and *Knöpfle*.
- *maltzas* – melted cheese, served on top of sautéed potato, *knipja* noodles or some other starchy substrate. Jameldic comfort food.
- *küghelhof* – also known in surrounding areas (and, indeed, right across central Europe as far as Austria, Slovenia and Hungary) as *Kugelhopf*, *Guglhupf*, *kuglof* and a myriad other variants. This enriched bread, baked in a distinctive toroidal tin, is typically studded with dried fruit and almonds.
- FRUITCAKE (*fruktkohk*).
- *eléfesanz* – called in French *eau de vie* and in German *Schnaps* (hence English “schnapps”). This powerful spirit is popular throughout Alsace. It is typically distilled from and/or flavoured with cherries (i.e. kirsch), damsons (known in Alsace as *quetsches* and in Jameld as *twiſſes*), pears, or – a particular favourite among Jameldſes – almonds.
- pork (*farghflask*) and pork products, in a bewildering variety.
- freshwater fish, most commonly trout (*förn*) and salmon (*lass*).
- beer (*biar*) and wine (*wîn*), both made locally to a very high quality.

## Donkeys

The significance of donkeys in Jameldic culture is entirely in reference to the SAGA OF JORTHEL, in which the titular anti-hero (spoiler alert) meets his untimely end by being run over by a rabid example of the species. Quite why this appalling tragedy has been absorbed with such warmth and humour into Jameldic culture is unclear, although the canonical use is in the friendly and jocular farewell-cum-warning “*Vorviſ vor aaseles und maseles*” (“Watch out for donkeys and measles”). This is of course sound advice.

(For a contrasting zoological reference, see LLAMAS.)



## Ēdar-mol-īsem

*Ēdar-mol-īsem*, literally “every mole together”, is the name given to an appreciation of and affection for humility and quiet modesty. It is considered one of the cornerstones of Jameldic culture.

This attitude is reflected in various Jameld sayings, including “*Ēr an sédi winfeld as an praakitš kestra*” (“Better to have a modest vineyard than a grand mansion”) and “*’e Soken raam ‘st’e soken jaam*” (“To seek fame is to seek grief”). (See also PROVERBS, SAYINGS AND IDIOMS: HUBRIS AND HUMILITY.)

## Friss

*Friss*\* is an emotional connection with places and with the natural landscape. It is seen as one of the cornerstones of Jameldic culture, and is embodied in the famous Jameld poem *An Isfayel Dūk* (see POETRY: WITUTSWAA).

Interestingly, *friss* differs in various ways from other concepts that are often perceived to be similar. Because it is not a matter of where you are from – your “home” – but rather a connection with *any* place that stirs up emotion, *friss* is substantially different from the German concept of *Heimat* (which relates more to homeland, heritage and having a regional identity\*\*) or the Welsh *hiraeth* or Portuguese *saudade* (both of which involve melancholy homesickness or loss\*\*\*). You can feel *friss* over the river half a mile away, the birch trees in your grandparents’ garden (whether or not you will ever see those trees, or indeed your grandparents, again), or that perfect beach or dramatic view in some exotic land to which you are determined one day to return. *Friss* can be uplifting, it can be wistful, it can be gut-wrenchingly sad, and it can be hopeful. It is not directly about remembering people, but it can most certainly include remembering places that remind you of people.

If all that sounds a bit overlong, overwordy and overnebulous, just say *friss* to a Jamelš and they will understand immediately.

---

\* Despite appearances, *friss* is entirely unrelated to the French term *frisson*, which refers to a thrill or feeling of excitement. In its earliest uses, the Jameld word is usually spelt *fōrissa*, revealing its derivation from *fōr* (“away”) and the suffix *-issa*, of uncertain origin. Hence the original root meaning is something like “absence”.

\*\* As far as the writer can tell from his admittedly limited researches – after all, he’s not a native German-speaker.

\*\*\* As far as the writer can tell – he’s not a native Welsh- or Portuguese-speaker either. But you probably suspected that already.

## Fruitcake

The baked comestible – not the much-derided US-style variant, adorned with fluorescent-green glacé cherries like ghoulish excrescences, but a dark, rich cake packed with dried fruit – is considered highly healthful and therapeutic in Jameldic culture. Hence, the Jameld word for pharmacist is *fruktkohkar* (“fruitcake-person”, i.e. fruitcake vendor).

It has been suggested by modern scholars that the reason old Jameldic doctors prescribed fruitcake as a cure-all is that they were in league with the cake manufacturers, but this seems an unreasonably cynical view.

It has also been suggested that the donkey that collided with JORTHEL in the saga was an escaped fruitcake-delivery animal, meaning that the knight’s sad end was equivalent to being run over by an ambulance (albeit one with mad, flailing ears and a salivary problem).

## Gazetteer

Jameld equivalents of country, ocean and island names generally appear in the main dictionary text. However, we provide here a list of Jameld exonyms that (mostly) have no place in a general dictionary, typically names of towns, cities, regions and rivers in Germany, France, and in exceptional cases elsewhere. In order to provide a reasonably complete guide, the below also contains some names that remain the same in Jameld, where these are deemed listworthy.

The symbol  $\Delta$  indicates archaic or historical forms no longer used; these have often been replaced by the native French or German forms.

<b>English/native/other name</b>	<b>Jameld exonym</b>
Aachen (French: <i>Aix-la-Chapelle</i> )	Oche
Alsace (German: <i>Elsass</i> )	Elsaas ( $\Delta$ Älsass)
Amsterdam	Amsterdam
Athens	Athen
Baden	Bäte
Baden-Baden	Bäte-Bäte ( $\Delta$ Bätēsü Bätēs)
Bavaria (German: <i>Bayern</i> )	Biyri
Berlin	Berlin

ENCYCLOPÆDIA JAMELDICA

Berne	Bern
Bezançon	Besanz
Bonn	Bonn
Brittany (Breton: <i>Breizh</i> , French: <i>Bretagne</i> )	Brézi
Bruges (Flemish: <i>Brugge</i> )	Brugge
Brussels	Brussel
Burgundy	Burgond
Colmar	Kölam
Cologne (German: <i>Köln</i> )	Köle
Copenhagen	Képehaaf
Danube, River (German: <i>Donau</i> )	Donu-aa
Dijon	Difson
Flanders	Flandre
Frankfurt am Main	Frankfurth-Mäyü
Geneva	Genev
Genoa	Genu
Hamburg	Hambörg
Hesse	Hesse
Karlsruhe	Karlsruhe (Δ Kerelsttät)
Koblenz	Koblenz (Δ Kovalens)
Landau	Landau
Liège	Lüach
London	Londe
Lorraine (German: <i>Lothringen</i> )	Lothring
Ludwigshafen am Rhein	Ludvitshaaf
Luxembourg City	Tstät-Lüxembörg
Lyon	Lyon (Δ Liyde)
Main, River	Mäy-aa
Mainz (French: <i>Mayence</i> )	Mäyns
Mannheim	Mannheim (Δ Manhem)
Meerssen	Merse
Metz	Mez
Meuse, River	Möz-aa

ENCYCLOPÆDIA JAMELDICA

Moder, River	Moder-aa
Moselle, River	Musel-aa
Mulhouse	Molhüse
Munich (German: <i>München</i> )	Münge
Nancy	Nans
Neckar, River	Neck-aa
Palatinate Forest (German: <i>Pfälzerwald</i> )	Paltswadin
Paris	Parës
Prague	Praag
Prussia	Prüsi
Rastatt	Raṯstāt
Reims	Reims (Δ Rēm)
Rhine, River	Rīn-aa
Rome	Röm
Saar, Saarland	Saar
Saarbrücken	Saarbrucke
Sarreguemines (German: <i>Saargemünde</i> )	Saarsemflēt
Saverne (German: <i>Zabern</i> )	Sabern
Saxony	Sakse
Sélestat (German: <i>Schlettstadt</i> )	Tsletṯstāt
Speyer	Spēr
Strasbourg	Strätbörg
Toul	Toul (Δ Tul)
Trier (French: <i>Trèves</i> )	Trefs
Ulm	Ulm
Venice	Venetia
Verdun	Verdun
Vienna (German: <i>Wien</i> )	Wëen
Vosges	Wogeze
Wallonia	Waloni
Warsaw	Warsau
Wasgau (French: <i>Vasgovie</i> )	Wasge

Wiesbaden	Wiesbaden (Δ Wéabate)
Wissembourg	Wissembörg (Δ Vitebörg)
Worms	Vorms
Württemberg	Württemberg
Xanten	Sante
Zorn, River	Zorn-aa
Zurich	Zürich
Zweibrücken	Zweibrücken (Δ Ti-breges)

## Jameld

Jameld is a member of the Germanic language family, in the West Germanic branch. Its closest relatives are Frisian, Dutch, German and English. However, in many respects it has diverged substantially from these languages, and it has also borrowed numerous words from French.

It is spoken by JAMELTSES living in ZURAALAND or elsewhere. See those articles, as well as the TIMELINE, for more information.

## Jameltses

The Jameltses are a Germanic people (by which we mean not that they are German, but that they are part of a wider ethno-linguistic group that includes the Dutch, the Germans, the English, the various Scandinavian peoples and numerous others who should not feel insulted by their omission from this necessarily brief and incomplete list) who speak the JAMELD language. As far as can be determined, they originated\* on the North Sea coast of Frisia, now Friesland in the Netherlands.

Starting in the early sixth century, some groups of Frisians from this area chose to leave in order to escape the upheaval caused by the Angles and Saxons tramping through their back gardens on their way to Britain. One loose collection of groups, who would later come to call themselves Jameltſ, migrated south up the Rhine and lived a semi-nomadic lifestyle in settlements alongside the river. They appear never to have stayed in one locality for very long – a generation at most. They were not nomadic in the true sense; it’s just that they couldn’t find anywhere they actually liked very much. As a result of this constant wandering about, the Jameltſes came into

---

\* For the purposes of this work of fiction.

contact with and were influenced by a range of cultures and languages. They appear rarely to have had substantial difficulty with the neighbouring peoples they encountered. Indeed, in many cases there was an ongoing business relationship in which they sold rat pelts to raise funds to buy large mallets – a suitably recursive trade.

Gradually, the Jamel̥ses’ wanderings came to an end, and by the late thirteenth century they had settled in northern Alsace, an area that seems at last to have suited them. This region is now known\* as ZURAALAND. (See also the TIMELINE for further details.)

While the present work discusses a wide range of aspects of modern Jameldic culture (that is, the culture of the Jamel̥ses), the Jamel̥ses themselves consider there to be four *fundat̥sténes*, or foundation stones, of their culture:

- *FRISS*, an emotional connection with places and with the natural landscape.
- *ĒDAR-MOL-ĪSEM*, an appreciation of humility.
- *ZOCHZO*, the feeling of something being pleasingly “just right”.
- *ZAT̥SANDFRÖDA*, or “reflected joy” in others’ happiness.

Each of the above is treated in more detail under its own respective heading.

## Jorthel

The eponymous sort-of hero of the national epic non-poem *Seya Jorthel’ü* (The SAGA OF JORTHEL), Jorthel is portrayed as a noble knight with appallingly bad timing and a knack for misfortune. The Jamel̥ses find his accident-proneness rather endearing (compare *ĒDAR-MOL-ĪSEM*), and have named all manner of roads, musea and public amenities after him (though, fortunately, not the airport).

## Knights

JORTHEL was certainly not the only knight to feature in Jameldic history. From the ninth to the 13th centuries, councils made up of knights –

---

\* In this increasingly tenuous work of fiction.

unimaginatively known as the Knights' Councils – constituted the supreme ruling bodies of the then pseudo-itinerant nation (see TIMELINE).

The memory of this mediaeval golden age is kept alive by the very noble ennoblement known as *ethelknuchtes Jamelditslantes'ü* (noble knights of the Jameldic lands), often abbreviated e.k.J.l. This recognition may be awarded to foreign (i.e. non-Jamelfs) students of Jameld who visit Zuraaland “for the express purpose of cultural enrichment”.

Further discussion of this subject is outside the scope of this slim volume, and for more details the reader is directed to Ludvia Z. te Rötstén's comprehensive five-part history *The Jameldic Noble Knights: Rise, Fall, Re-Rise, Dissolution and Re-Employment in Marketing*.

## Letter frequency

Based on an analysis of two- to seven-letter words then in the Jameld corpus undertaken in 2000 for the purpose of assigning values to letter tiles in the Jameld version of Scrabble™, the most common letter in Jameld is E (12.0% of all letters used), followed by A (9.8%), N (9.2%), I, T and R. The least common letter is Q (0.13%).

Ä, Ë, É, Ğ, Ī, Ö and Ü were included in the counts for the respective unaccented letters (in Jameld Scrabble™ accents are ignored). ŦS, which is considered a separate letter, ranked 16th out of 27, with 2.0%.

Hence, the values of the tiles for each letter in Jameld Scrabble™ has been defined as follows (in descending order of frequency found):

1 point E A N I T R L S O U	5 points V Y
2 points K H M D	8 points J X
3 points P ŦS F G	10 points C Q
4 points B W Z	(C is actually more common than X, but only appears as part of CH or CK)

It should be noted that this frequency analysis was not made on the basis of actual written text but simply on valid Scrabble™ words found in the Jameld dictionary, so it is no doubt a bit skewed. Also, the recorded vocabulary of Jameld has grown considerably in the intervening years thanks to continuing research.

By the way, this is no pipedream: a Jameld Scrabble™ set actually exists, and the scoring system and letter distribution seem to work fine: several games have been played, including (at the time of writing) two international championship matches. Yes, really.\*

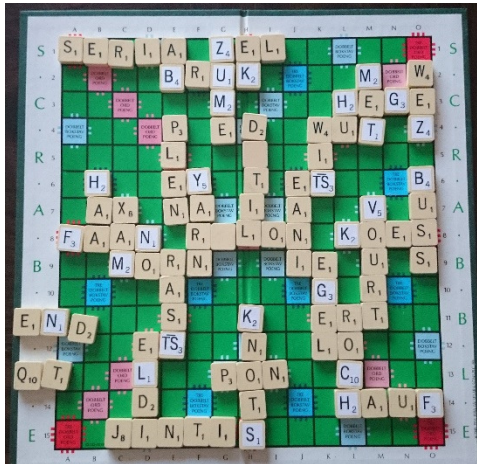


FIGURE 12: Jameld Scrabble board at the conclusion of the first international championship match, 2014.

## Llamas

These fleecy ruminants, non-indigenous to ZURAALAND, have a mysterious place in the national cultural consciousness. For reasons that it is pointless to attempt to describe, they are the object of a standing in-joke that their absence is desirable. Fences are said to be “llama-proof”; events are advertised with the byline “Llamas will not be admitted”; confectionery products are labelled as “llama-free”; signs in town parks request “Please do not allow your llama to eat the flowers”, and so on. Don’t bother asking

\* Bodø, Norway, in June 2014 and Tórshavn, Faroe Islands, in September 2015. A planned third championship in 2020 was cancelled for entirely non-Jameld-related viral reasons.



a Jamelṡ why, or why llamas particularly, as he or she is likely to either shrug (if he or she doesn't see why llamas should be so funny) or dissolve into giggles (if he or she thinks llamas are hysterical), and in neither case would you be any the wiser.



FIGURE 13: Traditional Jameld wedding-feast napkin. The legend reads: "Please do not give your leftovers to the llamas."

## Media

Despite the small potential readership or audience, there is a surprising amount of Jameld-language media in ZURAALAND, even (or especially) in this digital age.

The JAMELṡSES are very fond of newspapers, and Jameld titles (both print and online) include the worthy but dull *Te Wérlt* and *Te ṡsüdas*, the populist *ZuraaJex* and *Jister und Jex*, Wissembourg evening paper *Vatṡind-dilt* (noted for its fiendish crossword puzzle), the linguistically ultra-conservative weekly *Üstzurkronik* and the quirky regional twice-monthly *Veü Börgeṡlant Íghviṡ* (written entirely in dialect). The venerable *Zuraalantkronik* ceased publication a few years ago, following an ill-advised and catastrophic redesign that alienated its few remaining readers.

There is but one radio station in Zuraaland, the reassuringly named Radio Zuraaland. All its own programming is presented in Jameld (with a mixture

of Jameld-, French-, German- and English-language records), although it only broadcasts in the breakfast slot and during the evenings; at other times, the frequency is apparently used to broadcast sounds intended to deter llamas.

Radio Zuraaland's brief foray into television in the late 1980s failed to gain an audience among the Jamelſes, many of whom regarded the newfangled contraption with suspicion.\* These days, of course, vlogging, streaming, video-sharing sites and watching programmes online are all the rage among the Jamelſes, neatly sidestepping the whole vexed question of TV.

## Music

Music plays an important part in Jameldic culture. Many Jamelſes are, if not skilled musicians, at least enthusiastic and energetic strummers, blowers and hitters of various musical instruments – albeit not necessarily employing the conventional verb for their respective instruments.

The village now known as Schœnenbourg bears the family name of the Jameldic musician and artist Gerg Tsohnenbörg, who was born nearby on the family estate in 1774. Tsohnenbörg was a remarkable talent, the only Jameldic composer of any note – and indeed that's precisely what he used. His works, such as *Jortheltraunatesü Marſ* (The March of the Jorthel Mourners) and his *Konzert vor Kumalin Dantmedik* (Concerto to Accompany Dentistry) in F, A flat minor and #3 drill bit are extraordinary for their pioneering experimental use of atonality, discordance, random note lengths, and just general awfulness. Tsohnenbörg's pieces are now rarely performed, which is a shame for Jameldists, although perhaps it's just as well for the planet in general.\*\*

---

\* Nothing to do with being Luddites, nor superstition. It was simply that having a large, warm, black box in the corner of the room was viewed as a dangerous invitation to mice – who, as any Jamelſ will tell you, could explode at any time.

\*\* Tsohnenbörg lost his way artistically after chewing on a lead ingot for a wager. He won the bet but tragically lost his lack of coordination, and thereafter became increasingly disillusioned with his own dullness, eventually resorting to writing advertising jingles. He abandoned painting and destroyed the canvases he had kept, even his beloved *Chadofmönös I-Portraat (Self-Portrait with Head Missing)*. Bizarrely, the rest of his work was lost when the King Älvard V Museum in Wissembourg, which was hosting a posthumous exhibition of his daubings, burnt to the ground in the Great Pyrophoric Mice Disaster of August 1863, so nothing remains to remind us just how truly bad a painter Gerg Tsohnenbörg was. The only option is to extrapolate from the evidence of his musical compositions.

Further discussion of Jameldic music and song is outside the scope of this brief volume, and for more details the reader is invited to (cautiously) investigate Ältha and Sigis Wölze’s literally exhaustive reference work on the subject, *The Music of the Jameldic People: How It Survived the Centuries, and How They Survived Listening to It*.

## Names

Every Jamelṡs has an honorary or noble name (*ethelnimen*), used in formal situations. This is often a royal name (one held by certain historical Jameldic kings or queens) or one with noble meaning (indicating bravery, nobility or good character). The noble name is normally awarded by the individual’s family on his or her coming of age (at 16, these days).

Prior to this, a young Jamelṡs is known by his or her birth name, but after the allocation of a noble name this original birth name becomes a personal name used only by friends and family. For adults, it appears formally as one’s middle name, and in writing is usually abbreviated to a single initial: if you don’t know someone’s personal name, it’s because you don’t know them well, and it would be impolite to use it or even to enquire about what it might be, unless the person concerned invites you to call them by their personal name.

The final part of the name is, of course, the family name or surname.

As an illustration, your humble editor’s correct Jameldic name is:

Älvard Jamelṡs te Kraamlep\*  
 (noble) (personal) (family)

In formal situations he would be addressed as “Älvard te Kraamlep” (there being no need for a *Mr* or equivalent, as the name “Älvard” is in itself honorific), but friends would simply call him Jamelṡs.

Jamelṡses do not distinguish between married and unmarried women by means of any sort of title, although Jamelṡs women do generally take their husband’s surname on marriage. The English use of the title *Miss* for unmarried women would confuse a Jamelṡs. In any case, titles such as *Mr* and *Mrs* are never used in Jameldic society, as noted above.

---

\* “te Kraamlep” is, of course, a loan-translation of “Campbell” (from the Scottish Gaelic *caimbeul*, meaning “crooked mouth”). *Kraam* = curved, *lep* = lip.

Another example of a full Jameldic name is that of Ran Novem T̄sarūson, the leader of the monarchy-abolition movement after RAVTAAL, who was given the noble name Ran by his father Wulfrik T̄saro ot Swije at the age of 20. Ran's full name contains a good example of a patronymic surname; surnames are no longer formed in this manner in modern Jameldic culture, but existing names of this type are passed on to the next generation (in the same manner as English surnames such as Robertson, Johnson etc.). Wulfrik's surname (ot Swije) is an example of another type of surname formerly much used, that of the geographical surname: ot Swije means "from Swije". Some Jamel̄ses still retain such family names.

A list of selected Jameldic first names and noble names follows (names generally given as noble names in italics, historical spellings in square brackets):

**Girls' names**

Ajin	Gerda	<i>Oddvita</i>
Alezandra	<i>Härjin</i>	<i>Orthu</i>
<i>Älnu</i>	<i>Herrin</i>	Paulin
<i>Ältha [Æltha]</i>	<i>Herti</i>	Perri
Andra	<i>Inza</i>	Petrin
Andrin	Issa	Rakel
Ana	<i>Itzejin</i>	Rebeka
Aneta	Jakta	Rösa
Anja	Jonna	<i>Rothu</i>
<i>Anthu</i>	Josefin	Rüth
Azja	<i>Karlin</i>	<i>Sänu [Sænu]</i>
<i>Bartin</i>	Katharin	<i>Säthu</i>
Belin	Klara	Sara
Debora	Lësa	Saf̄sia
Déana	Lilja	Sefin
Ēja	Lothrin	<i>Sentha</i>
Elä	<i>Ludvia</i>	Sert̄sin
Elen	Luisa	Sid
Emilja	Maria	Siden
Eöra	Marjaretha	<i>Siyistha [Sigistha]</i>
Esteri	Merien	Sofia
<i>Ethel</i>	Michala	<i>Stefé</i>
Éva	Nadina	T̄saana
Felena	Nikla	T̄sarlota
Florensa	<i>Odda</i>	T̄senti

Teréz	<i>Urja</i>	<i>Witu</i>
Ûa	Varni	Zandra
<i>Ulbertha</i>	Welja	Zëa
<i>Ulvita</i>	Weljen	Zelin

### **Boys' names**

Aajen	Herev	<i>Radweld</i>
Alezand	<i>ĭ</i>	<i>Ran</i>
<i>Ālriy</i>	In	<i>Ravtaal</i>
<i>Ālvard [Ælvard]</i>	<i>Inwald</i>	<i>Rédar [Rædar]</i>
Andruw	Jakeb	Rickard
Bartel	Jamefš	<i>Roth</i>
<i>Barwald</i>	Jon	<i>Rothtar</i>
<i>Barwulf</i>	Jorthel	<i>Säthel [Sæthel]</i>
<i>Béch</i>	Josef	Samüél
Benjamin	Jotsü	<i>Senvard</i>
Christof	Karl	<i>Senwulf</i>
Daniél	Kerel	Sertš
Darias	Lem	<i>Sigis</i>
David	<i>Lothar</i>	Simon
Denefš	<i>Ludviš</i>	Stefan
<i>Edrik</i>	Lüke	Tšaro
Edvard	Mark	Tsoth
Ējel	Matiuw	Timoth
<i>Ethlar</i>	Michal	Tomas
Filip	<i>Minvard</i>	<i>Ulstan</i>
Frank	<i>Mordo</i>	<i>Ulthel</i>
Frankaz	Niklas	<i>Wulfrik</i>
<i>Fristš</i>	Novem	<i>Wulfstan</i>
Gerd	<i>Oddo</i>	Willem
Gerg	Osk	Wölt
Haral	Ötren	Yütitš
Härm	Paul	Zand
Henrich	Peter	

### **Nominees**

The Jameld verb *nemen* (meaning “to appoint, to nominate”) is now regarded as archaic and is not in general use. However, the derived noun *nemil* (“one nominated, nominee”) holds a special place in Jameldic culture.

Originally, the word was used in connection with someone nominated to hold a particular position, or named in a contract or agreement as having a certain responsibility. In time, *nemil* came to particularly mean someone designated as an auxiliary parent or guardian in case the child's natural parents died, got lost in the forest or went daft – a sort of secular godparent. To be appointed as a *nemil* is considered a great honour by Jamelſes and is not taken lightly.

A further use of *nemil* relates to various forms of domestic service, in particular with regard to someone who has volunteered (or been volunteered) to undertake a particular task, either shared with others on a rota basis or individually, especially if the arrangement is of indefinite length. For instance, an office may have a lunch *nemil*, whose job it is to prepare and lay out the necessary items for the communal midday meal – a duty for which all members of staff take their turn. Alternatively, in a household one family member may promise to always make and bring a beverage – say, a cup of tea first thing in the morning – for another family member *for as long as they both shall live together*.

By convention, whoever has this responsibility is never referred to by name in connection with their task, but rather is referred to in the third person as “the *nemil*”. This tends to confuse non-Jamelſes, who are unaware of the arrangement and unfamiliar with this particular linguistic quirk.

## Pig-wiping

There is a Jameldic legend of a knight (possibly JORHEL or his relative) who was wrongly accused of some heinous dishonourable act, stripped of his armour, and condemned to wipe the royal pigs clean. He was given no cloth with which to accomplish this task, and was therefore compelled to use his own underwear (all he was wearing, obviously). He was told that he would not be released until all the pigs were wiped clean – clearly, a near-impossible task.

Hence the expression that something is pig-wiping, i.e. deeply unpleasant, awful to have to do, with connotations of filth, futility and humiliation.

## Poetry

Historically, there have been three main forms of Jameldic poetry:

## **Jödze**

Short, four-line pieces, each line consisting of two stressed syllables plus optionally one or more unstressed syllables. The name *jödze* means “yokes”, the intended image being that of four pairs of oxen in procession.

A well-known example is the following (with a version in English):

<i>Tsummefrödäs</i>	Summer's joys
<i>link iyk,</i>	long past,
<i>wärmin baames</i>	warming trees
<i>brin röt.</i>	blaze red.

## **Witutswaa**

Named after the mediaeval poet-queen Witu who pioneered the form, a *Witutswaa* (“Witu sway”) is a six-line poem, originally with an *abccba* rhyme scheme, although rhyming is now optional. Various metres can be used, but rhythm is seen to be important, and the first and last (“a”) lines are always significantly shorter than the others.

Here is an example:

*An isfayel dük  
und feran för me fohl te Zur-aa rohþ:  
»Kümn' homz, kümn' homz, meü fruktin daalü kent'.«  
An lixi thrad et wés tes jung iven,  
wrun wénkenth i te werkilauk – et'st lauk  
an blüi lecht.*

A (not especially poetic) literal English translation is provided below for the benefit of readers unfamiliar with Jameld.

A kingfisher dives  
and far away I feel the River Sauer call:  
“Come home, come home, child of my fertile valley.”  
There's a tiny thread that joins us,  
from imagination to reality – it's like  
a flash of blue lightning.

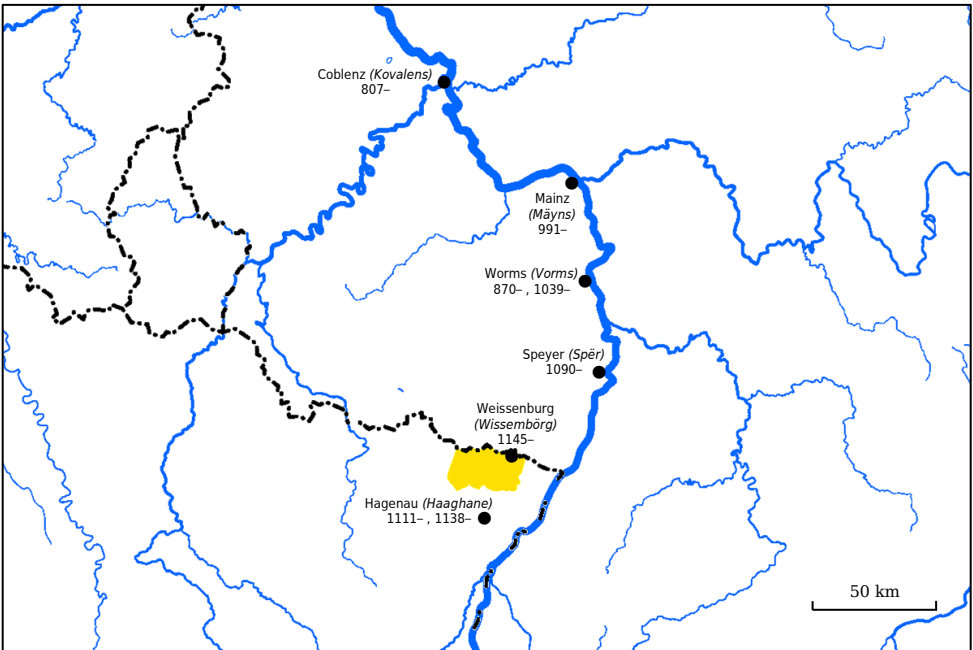
## **Seya**

A *seya* is a long, rambling saga with considerable alliteration, in-line rhyme and rhythmical devices but no fixed metre or rhyme scheme – e.g. the SAGA OF JORTHEL.

Modern Jameldic poetry can, of course, take any form whatsoever.

## Princings and councils

ZURAALAND consists of eight administrative districts, known as princings.\* Each is governed by (or, more correctly, has a legislature chaired by) an appointed “prince” – not someone of royal or noble descent, but rather a respected local man or woman who has been nominated: firstly by their *wikrad* (civil parish council) to the administration of the pringing, and secondly by that *prinsinrad* (pringing council) to be their presiding member. The eight princes sit on the *Oberüt Fulz- und Prinsinrad* (the High Council of the Princings, known as the *Fulzrad* for short), which is the supreme legislative body in Zuraaland.

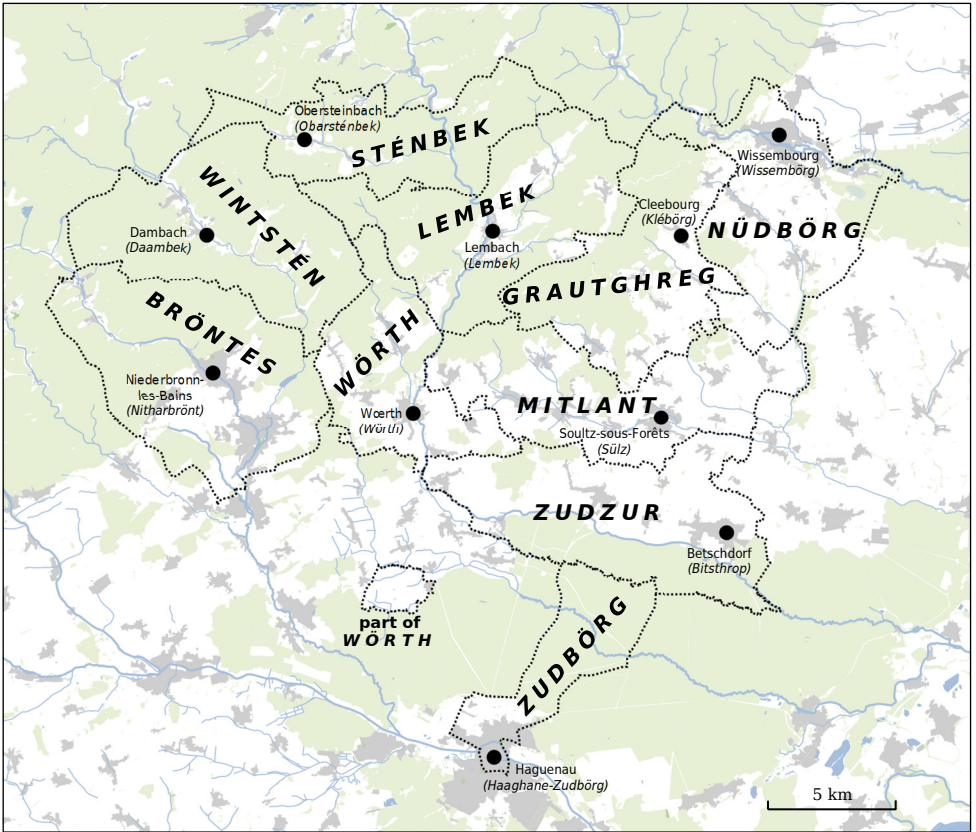


MAP 2: Seats of the Knights Council along the Rhine. Modern national boundaries are shown for reference, and the extent of present-day Zuraaland is indicated in gold.

\* For the purposes of this continuing work of fiction.



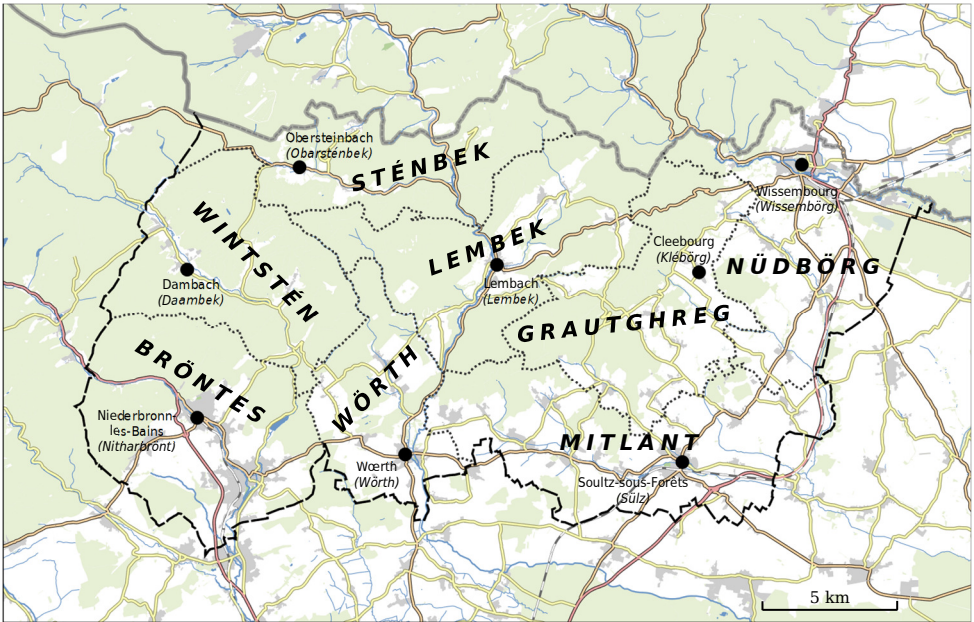
The roots of the princings can be traced back to the thirteenth century, when the *Ethelknuchtrad* (Knights' Council), which, in various forms and various locations, had ruled (or at least overseen) the Jamelfses since the early ninth century, devolved some of its powers to regional councils. These regional councils gradually developed over the following centuries into what became the princing system.



MAP 3: Princing boundaries from 1803 to 1871, after which the princings of Zudzur and Zudbörg were lost. Wörth also lost the exclave of Eschbach (*Esbek*) and a couple of villages in the south-east, while in the west Bröntes lost Philippsbourg (*Filipsbörg*) and Wintstén lost the Château de Falkenstein (*Faalchensténbörg*).

The modern borders of the princings mainly date to 1803, although a decline in Jamelts population and the related withdrawal from southern territory in connection with the Franco-Prussian war led in 1871 to two princings being lost (officially “suspended, pending”), reducing the number from ten to eight.

Further minor adjustments were made in 1920, leaving the boundaries shown in Map 4, which still apply.



MAP 4: Modern-day princings of Zuraaland.

The princings and their civil parishes are, in alphabetical order:

- |            |  |
|------------|--|
| Bröntes    | Nitharbrönt (seat), Obarbrönt, Richshofe ( <i>formerly also Filipsbörg</i> )                                 |
| Grautghreg | Klébörg (seat), Brenelbek, Brilebek, Drechebrönt, Kefenach, Memelshofe, Merianbek, Tšeaholthrop, Tšmelzbrönt |

Lembek	Lembek (seat), Klimbek, Maadstal, Nüthrop, Winge
Mitlant	Sülz (seat), Görstthrop, Hermersvell, Hölslak, Hütspach, Hüvell, Kuzehüse, Laampödslak, Merkvell, Mitstthrop, Pefselbrönt, Prösthrop, Ritsvell, Tsohnenbörg
Nüdbörg	Wissembörg (seat), Eldfstät, Élibek, Énjelshem, Jesbarg, Obarhofe, Ridselz, Sténselz
Sténbek	Obarsténbek (seat), Fleckenstén, Nitharsténbek, Wenjelsbek
Wintstén	Daambek (seat), Jäyadaal, Neönhofe, Wëneckerdaal, Wintstén
Wörth	Wörth (seat), Frötsvell, Lengsülzbek, Nüvell ( <i>formerly also Defebek, Obarthrop, Spachbek and the exclave of Esbek</i> )
Zudbörg	<i>(former princing) Haaghane-Zudbörg</i>
Zudzur	<i>(former princing) Bitstthrop (seat), Bishem, Gunarfstät, Rémersvell, Tswabvell, Zurbörg</i>

These days, as Zuraaland is now part of France, the princing councils have no actual governmental power, but they remain an important and respected part of Jameldic society. They debate cultural and linguistic matters, make determinations on community issues, and may try civil cases between Jamelteses (such rulings being morally binding among the community, if not legally binding).

Jamelteses living outside the notional border of Zuraaland, as defined by the historical princing boundaries, may bring their cases to the relevant princing councils, as follows:

- Residents of the French canton of Wissembourg (or, prior to the 2015 French canton reorganisation, the then cantons of Wissembourg, Lauterbourg, Soultz and Seltz): Nüdbörg princing council.
- Residents elsewhere in France: Bröntes princing council.
- Residents of the upper Zur valley, i.e. the valley of the Saarbach in Germany, including Schönau (*Tsohnaa*), Fischbach (*Witsbek*),

Petersbächel (*Peterbek*) and Ludwigswinkel (*Ludviſswenjel*): Sténbek princing council.\*

- All other expats: Nüdbörg princing council.

All of the above options can optionally be overridden for expat Jamelſes who have living Jamelſ parents still resident in Zuraaland; these can apply to the princing in which their parent(s) live(s).

Unlike the princing councils, which meet at least monthly, the High Council of the Princings is only convened on special occasions: ceremonial Jameldic celebrations, states of emergency (rodent-related or otherwise), and when required to act as a Court of Appeal.

## Proverbs, sayings and idioms

In the following selected list, an attempt has been made to group Jameldic proverbs and sayings under various helpful categories. Some readers may find this categorisation less than helpful, or indeed distracting, and we take this opportunity to apologise in advance for any distress caused.\*\*

### ***Asinines and equines***

An laami jors'st guto as an dod' an.  
A lame horse is better than a dead one.

*T'eldi jors wīt mor as te yöngi monn.*  
The old horse knows more than the young man.  
[With age comes wisdom.]

*T'aasel na bonz i tīs jem t'isem stén.*  
A donkey does not bump against the same stone twice.  
[Appears to be a widespread proverb in Europe.]

*T'aasel mak hlaken, no me vis te tšäum.*  
The donkey may be laughing, but I can see the froth.  
[Things may appear to be fine, but beware.]

*T'atures repem t'aasel.*  
The ears remember the donkey.

(See also the subheading "SAGA OF JORTHEL" REFERENCES later in this section.)

---

\* No Jamelſes live in Nothweiler (*Nothvell*); apparently due to some sort of snub in times past, the village is avoided by them.

\*\* We also wish to apologise to any readers who actually do find the categories to be of help and who may have been offended by the other apology in the main text. It's so hard to please everyone.

**Body parts, in descending order**

*Unter vour iys.*  
Under four eyes.  
[In private.]

*Ax t' auntŝ iy.*  
To the first eye.  
[On the face of it; at first glance.]

*Wärpen ansanü nés.*  
To twist someone's nose.  
[To pull someone's leg; to deceive someone playfully.]

*Huen ikeü dantes.*  
To hold one's teeth.  
[To keep quiet.]

*'e Huen te dantes 'st'e oberhuen te framki.*  
To hold one's teeth is to keep one's friend.  
[Hold your tongue, and keep your friend.]

*Feyten met hant und dant.*  
To fight with hand and tooth.  
[To fight tooth and claw.]

*Yib ie an finger, e véper te jüteli hant.*  
Give him a finger, and he'll take the whole hand.  
[Give him an inch and he'll take a mile.]

*T'aunt hant wash t' uthi.*  
One hand washes the other.  
[A proverb that is common around Europe.]

*Yiben anstes födes.*  
To give something feet.  
[To start something.]

**Castling and other chess-related matters**

*Welzo, ye hüv älan te börges.*  
Of course, you carved the castles yourself.  
[A sarcastic expression, suggesting that someone thinks too highly of himself or herself.]

*Läisen te börg.*  
To leave the castle.  
[To die.]

*Visen te börg inte barg.*

To see the castle in the rock.

[Many of the castles in Zuraaland were actually carved out of solid rocky outcrops; hence this expression means being able to look beyond the obvious and see the possibilities.]

*Et wés auntert stapes opt te börg, und auntert tint.*

There are one hundred steps up the castle, and one hundred down.

[It's as broad as it's long.]

*Et na jist te slüt inek te köiz foll.*

It's not over until the king falls.

[Jameld-speakers tend to prefer CHESS to opera.]

### **Food and drink (and philosophy)**

*Me will visen auntfš te mandales.*

I want to see the almonds first.

[Show me x, then I might commit myself.]

*Et'st bret und fškeges.*

It's bread and soft cheese.

[It's a piece of cake; easy as pie; very easy.]

*Et na fšald mackten te zas fšimeli.*

This won't make the cheese mouldy.

[This isn't getting the job done.]

*Nimenen an eif an eif.*

To call an egg an egg.

[To speak straightforwardly.]

*Isten vondan an eif möns ğeligh.*

To be sold an egg with no yolk.

[To be swindled or tricked.]

*Te wérlt'st yeü fruktcohk.*

The world is your fruitcake.

[The world is your oyster.]

*Mesten ikeü delet fruktcohk.*

To eat one's last fruitcake.

[To die.]

*Raumishéla.*

Ice-cream therapy.

[Either positive or negative: used to describe something comforting, or a mere palliative.]

*Et rëak pasts lohk.*

It smells of leek.  
[It smells fishy.]

*Sët és med.*

Sweet as honey.  
[An expression of appreciation when something has gone well.]

*Säir »sët«!*

Say “sweet”!  
[Say “cheese”!]

*Fuili selt yanä vor faxi butera.*

Dirty salt will do for hairy butter.

*Yeten sirop ohn ansan.*

To pour syrup on someone.  
[To butter someone up; to flatter someone.]

*Te weps inte jogurt.*

The wasp in the yogurt.  
[The fly in the ointment; something small that ruins something good.]

*Jund vïsi wïn mackt te nés röt.*

Even white wine makes the nose red.  
[From a book of sayings from Alsace.]

*Wïn papts wérnas; ala liug.*

Wine tells the truth; beer lies.  
[An interesting variant on “*in vino veritas*”.]

*Auntfs süpen, zo krüpen.*

First drinking, then crawling.  
[Acknowledgement of the consequences of overindulgence.]

*Tronki lauk an düva.*

Drunk as a pigeon.

*Jungar’st te büt saus.*

Hunger is the best sauce.

*An béir wrun älëdar brërt.*

A berry from every bush.  
[A miscellaneous collection; a hodgepodge.]

*Möns flames, an flamtarta na jist éfen an tarta.*

Without flames, a tarte flambée isn’t even a tarte.

*T’eléf’st nanyiwïti, zo mest auntfs te kohk.*

Life is uncertain, so eat the cake first.

### **Futility and frustration**

*Bifrégen t'aasel.*

To interrogate the donkey.

[To attempt a futile task.]

*Kates na waf za.*

Cats don't wave back.

[A kindly reminder not to waste time on efforts that are bound to be fruitless or unappreciated.]

*Eöx ye na tsohe yiluken auntŕs, förvéper äĭ spéra tes y'istranta zë.*

If at first you don't succeed, remove all evidence that you even tried.

*Ike na tël keritŕs inte meritŕs.*

One does not grow cherries in marshland.

[Indicating parental disapproval; there is a time and a place.]

*Nates jist és düritŕs és te sedzi wĭlalauk.*

Nothing is as permanent as that which is called temporary.

*Nates jist és wĭlalauk és te sedzi düritŕs.*

Nothing is as temporary as that which is called permanent.

*Et klenk lauk Bukusima/Tŕsinaz.*

It sounds like Bukusima/Chinese.

[It's all Greek to me; it sounds like double Dutch.]

*Eldi thaus ist swer 'e släjen.*

Old habits are hard to overcome.

(Also, jocularly:

*Eldi kablaus ist swer 'e släjen.*

Old cod are hard to overcome.)

### **Geography, History and double Metalwork**

*An granz inte wadin na jist an granz.*

A border in the forest is not a border.

*Zud, nüd – homz'st büt.*

South, north – home's best.

[There are similar Frisian and Alsatian sayings; it's nice to travel, but it's always good to come home.]

*Ike na zicht zaräizen ĩ Sevöria.*

One cannot return to Sevoría.

[You can't revisit past glories. – A reference to the mythical Utopia-like island of SEVORIA, which according to Jameld legend was stumbled upon by sailors, but could never be found again.]



*Alen ük Winstén und Haaghane.*

To go via Windstein and Haguenuau.

[To be long-winded; to go around the houses. – Windstein is in the remote west of Zuraaland, and Haguenuau is to the south; it would make no sense to go anywhere via those two places.]

*Zenden potwer i Bitstthrop.*

To send pottery to Betschdorf.

[Coals to Newcastle, or owls to Athens; as you will have worked out, the small town of Betschdorf is the local centre of pottery and ceramics.]

*Wi thak' ye tes ye'st, Ravtaal II?*

Who do you think you are, Ravtaal II?

[A (possibly) jocular accusation of arrogance. See RAVTAAL elsewhere in this work for details.]

*Te taltallat tallta tes – –*

The storyteller says that ...

[Once upon a time ...]

*Ike mot smethen te ferrüné wen et'st hét.*

One must strike the iron while it is hot.

*N'igé tes glitster jist gold.*

Not all that glisters is gold.

[A proverb that is common around Europe.]

*Fini gold yeldh zest as yatold.*

Fine gold is worth less than tolerance.

*Wérnas jist béo as gold.*

Truth is better than gold.

### **Hubris and humility**

*Wíl te brama chrije, t'ék swije.*

The bramble shouts; the oak stays silent.

[A reference to what they do in the fire; better strong and silent than loud and arrogant.]

*Te fayel tes sing laud, te kat fräs.*

The bird that sings loudly is eaten by the cat.

*'e Soken raam 'st'e soken jaam.*

To seek fame is to seek grief.

*Wrun kendi i lendi.*

From expert to miserable.

[From hero to zero.]

*Ér an sédi wīnfeld as an praakifs kestra.*

Better [to have] a modest vineyard than a grand mansion.

*Vise 'n werke, äre 'n werke.*

See a job, do a job.

[If you see something that needs doing, however menial, don't wait for someone else to do it.]

### ***Intelligence and the lack thereof***

*Yeü wīsnas sé oberf̄stredhan veln ük yeü strel-etü brédhe.*

May your wisdom be exceeded only by the breadth of your smile.

[A charming old saying, said when parting.]

*An lēthi chaa jist luch.*

An empty head is light/easy [to carry].

*És f̄sarp és zas.*

As sharp as cheese.

[Daft as a brush; as thick as two short planks.]

*Éfen te matha ave ans ratha.*

Even the maggot has some common sense.

*Saajen eifes vor t'achheffs.*

To sow eggs for the chicken harvest.

[To have a screw loose; to be mad.]

*Te hün jist dhaf wen ax nates et kaf.*

The dog is stupid when it barks at nothing.

### ***Llamas***

*An laama otvis miki wen et'st fer för.*

A llama looks small when it's a long way away.

*An laamenath na jist pröv tes et na wés laames.*

An absence of llamas is no proof that llamas do not exist.

*Wen t'eléf yib iye laames, mackt laamenade!*

When life gives you llamas, make llamanade!

### ***Mustelids (mainly badgers)***

*Et wés dassé opt te baames.*

There are badgers up in the trees.

[There is something strange going on.]

*Ören te dass rasalen.*

To let the badger escape.

[To let the cat out of the bag; to accidentally reveal a secret.]

*Te dass'st beréd.*

The badger is ready.

[Bob's your uncle; and there you are; used to express how easy a task supposedly is.]

*Te dāi tes te köizdass zumsüf frän te Seltbu.*

The day the giant badger hum-whistles in front of the Salt House.

[When pigs fly; when hell freezes over. – The *köizdass* is a semi-mythical, elusive creature that has reportedly appeared at irregular intervals and to isolated individuals for several centuries. So it is unthinkable that it would put on a show and draw attention to itself in the centre of Wissembourg, the capital.]

*Ĕdar dass, ĩdar fuss.*

Every badger, every fox.

[Very busy, noisy and packed.]

*Ĕfen an dass mot aven an fstrēpkode.*

Even a badger has to be barcoded.

*An ajöi wezlen klenk most.*

An empty weasel makes the most noise.

*Dönten te hermelen.*

To bounce the stoat.

[To escape from a seemingly impossible situation; a reference to ANGLEBALL.]

### **Pessimism, cynicism and flimsy rationalisation**

*An nitharlantar vis ĩdar ghul ĩs an barg.*

A lowlander views every hill as a mountain.

*E repem t' eys.*

He remembers the islands.

[Ironic comment suggesting that the person concerned is old enough to remember Frisian life in the sixth century.]

*Na fréq te bajeksprakat, fréq te pup.*

Don't ask the ventriloquist, ask the dummy.

*Ans dāis ye'st te wifs, ans dāis ye'st te wirm.*

Some days you're the fish, some days you're the worm.

[... but never the fisherman.]

*Me na chest iet.*

I don't cough it.

[I don't care.]

*Waf ietand.*

Wave at it.

[It doesn't matter.]

*Et'st te hod und mantel! / Et'st te hod, mantel und tsaal!*

That's the hat and coat! / That's the hat, coat and scarf!

[That takes the biscuit!]

*Te zerek jist nē no te vias jist binisi. Te wīnstuw jist fer no me tsald anvülen sorgfull.*

The church is near but the road is icy. The pub is far away but I will walk carefully.

### **Rivers and their inhabitants**

*Sok vor yi int'aa.*

Look for yourself in the river.

[Get lost! Go away!]

*An älnüaw aakaan.*

A whole new riverbank.

[A different kettle of fish.]

*Et wés béo förn.*

There are better trout.

[Plenty more fish in the sea. Someone *better* for you, too. – A location-appropriate version, this, bearing in mind how far away the sea is from northern Alsace.]

*Lass und förn.*

Salmon and trout.

[All told; in all; in total.]

*Ike mot kätten wau t'aa rin.*

One must know which way the river runs.

*Watar rin zē i te miyr.*

Water always runs to the sea.

[Money always goes to money.]

*T'Élibekares na stan i bö te Nüdbörgares wi wash i int'aa.*

People from Weiler don't care that the Wissembourgoises wash in the river.

[... because Weiler is upstream, i.e. it's not my problem.]

*Veln dodi wiſses swem mete flët.*

Only dead fish swim with the current.

*Zuri watares ber eléf.*

Sour waters bring life.

[Every cloud has a silver lining; out of trials we get benefits. Also a pun on the name of the river that runs through Zuraaland and gives it its name.]

*Te dranzin monn grip te straag.*  
A drowning man will clutch at a straw.

### **Rodents**

*Traufs te müs pasts te rasbrast.*  
Trust the mouse after the explosion.  
[A reference to the Great Pyrophoric Mice Disaster of August 1863, which destroyed many buildings in Wissembourg; the only definitely safe mouse is one that has already exploded and that therefore cannot do it again.]

*Wen te müs jist sedh, te mel jist bitar.*  
When the mouse is full, the flour is bitter.  
[Another one of those pan-European proverbs.]

### **Roofing**

*Et'st ëdanü thack.*  
It's someone else's roof [that has the hole in it].  
[Not my problem.]

*Te bargthack'st stéjal.*  
The roof [of an Alsatian house] is steep.  
[It's a long way down from the top when you fall; pride comes before a fall.]

### **“Saga of Jorthel” references**

*Vorvits vor aaseles und maseles.*  
Look out for donkeys and measles.  
[Take care.]

*Isten funjan tisk t'aasel und te ministreles.*  
To be caught between the donkey and the minstrels.  
[To be caught between a rock and a hard place, or, if you're more classically minded, between Scylla and Charybdis.]

*Kontren t'aasel.*  
To meet the donkey.  
[To die.]

*E(s) kontreta t'aasel – – und et ğafta för.*  
He/she met the donkey ... and it ran away.  
[A twist on the above. The person's scary, in other words.]

*Jorthel tsoh vorvisaven mor.*  
Jorthel should've been more careful.  
[A rather disrespectful expression of exasperation.]

*Jorthelü nanförtunlauk repev!*

Jorthel's unfortunate memory!

[A rather dated expression of surprise and disappointment.]

*Jorthelü aaselsanktuar/pizzaré/mobilklenk!*

Jorthel's donkey sanctuary/pizzeria/ringtone!

[A disrespectful expression of surprise; anything incongruous, over-modern or crass suffices.]

*Meslauk lauk Klop.*

As sick as Klop.

[A reference to Jorthel's indisposed steed.]

*Tšwekherti laavit.*

Weak-heart cowardice.

[A set phrase, directly quoted from the Saga of Jorthel, used to indicate disapproval; often jocular.]

*Äl thren vantes vorvor.*

Some three winters ago.

[A direct quote from the Saga of Jorthel, often used – and adapted – when talking about past events.]

*-- tradh ohn eü mass, und fell.*

... trod on his mace, and fell.

[A direct quote from the Saga of Jorthel, referencing the eponymous anti-hero's unfortunate humiliation in front of Princess Anadina. Used as a knowing remark in response to any similar downfall.]

### **Stone, wood and general maintenance**

*Yatold zicht bisliten stén.*

Patience will wear away stone.

*Lauk baam und skor.*

Like tree and bark.

[Of a relationship: very close.]

*Axa pastš dessel, dessel pastš skaf.*

Axe after adze, adze after plane.

[Suggesting that things have been done in the wrong order, or that priorities are not what they should be.]

*T'an wi ave Röm mot unterhuen Röm.*

The one who has Rome must maintain Rome.

### **Times and seasons**

*Wis et'st 'e släjén wíl gut'st te däjén.*

Wise it is to strike while the days are good.

*Äprél äre és et will.*

April does as it wishes.

[An old Alsatian saying, with reference to that month's notoriously unreliable weather.]

*Däi ave iys, nin aures.*

The day has eyes, the night ears.

*Nins, kates pağ'é'st tsoirk.*

At night, all cats are black.

[A proverb widespread in Europe.]

*Régenen najeles. (Régenen [embosse,] hamares und najeles.)*

To rain nails. (To rain [anvils,] hammers and nails.)

[To rain cats and dogs; to rain heavily.]

### **Universals**

*Eörlauk dūr linküt.*

Honest lasts longest.

[Honesty is the best policy.]

*Ér bogen as breken.*

Better bend than break.

*Wihaast und feyl difsk tīs.*

Rush and fail slowly twice.

[More haste, less speed.]

*Nanvisi jist nanfari.*

Unseen is unfeared.

[What the eyes don't see...]

*Ohn zochan fundafš, et sé zo.*

On that basis, let it be so.

[A stock phrase, now often jocular, indicating assent.]

*Tisk tī tales.*

Between two stories.

[By the way.]

*'e Kōminen'st jel ew 'e tsaen.*

Starting is half of completing.

[Well begun is half done.]

*Elz eūs.*

Each to his own.

*Ér la as na.*

Better late than never.

*Wenden böyäd te korn.*

To turn the corner.

[To die.]

*An bohl woh und pau üla.*

Much crying and little wool.

[Much ado about nothing.]

*T'an wi jist ofts inte mohl tsald bistafi sen.*

The one that is often in the mill will be dusty.

*Ér anstes as nates.*

Something is better than nothing.

### **Wildlife, miscellaneous**

*Wakien te kevar.*

To watch the beetle.

[To play gooseberry; to chaperone.]

*An gut bé zochta halen med ot iet.*

A good bee could get honey out of that.

*Wil te hün kaf et na biss.*

While the dog is barking it's not biting.

[Another Alsatian expression, appropriately enough.]

*Fuss int an buss! Loss ohn an floss! [Dass int an flass!]*

Fox on a bus! Lynx on a bike! [Badger in a bottle!]

[Call-and-response expression of surprise.]

*Fusse biyet lexi fusse.*

Foxes beget little foxes.

[Like father, like son.]

*Fro és an gaas int waas.*

Happy as a goose in muck.

*An achü föd int an sif.*

A hen's foot in a sieve.

[A bad or uncomfortable fit; an unsuitable setting.]

*Parsk homar, parsk komar.*

Part lobster, part cucumber.

[Neither one thing nor the other; an incongruous mix.]

*Yiben ansan an slan.*

To give someone a snake.

[To trick someone.]



*Ér an muska inte hant as an düva ohn te thack.*

Better [to have] a sparrow in the hand than a pigeon on the roof.

*Was te fayel sing, te züken zilp.*

What the bird sings, the chick chirps.

[What the little ones hear, the little ones say.]

*Vor t'eyadess, édar mür'st an flur.*

To a lizard, every wall is a floor.

[Inspired by the little lizards often to be seen scampering up the walls of the castles in Alsace. Anything is possible ... be the lizard.]



FIGURE 14: Be the lizard.

This list is not exhaustive.

## Ravtaal

All the disturbingly odd (and etymologically untenable) bits of Jameld are due to the linguistic reforms – some would say *deforms* – wreaked by the sixteenth-century king Ravtaal II, who was only thirteen when he succeeded his father Ravtaal I (who had died tragically of a surfeit of marshmallows).

A truculent and petulant teenager, Ravtaal had received little training in royal matters, nor indeed in general good manners. It soon became clear that the nation would be gravely affected by his every whim when in 1547 he cancelled the rat harvest, an act that some commentators consider to be the cause of the Blue Plague that ravaged Zuraaland shortly afterward.

By the age of 22, Ravtaal had decreed a number of forced changes to Jameld, the national tongue. Among these were a shoehorning of all verbs – strong, weak, irregular, weird – into one absolutely regular class with minimal conjugations. When certain words offended his delicate (not to say random) sensibilities, he made up new vocabulary at will, often jumbling up bits of words from other languages. [*The tyrant – what sort of maniac makes up their own language and then forces it upon others? — Ed.*]

The king then enforced these changes to the language by law – anyone found using the old, “debased” forms was to be imprisoned. The people meekly accepted the bizarre new laws, and quietly started to plan Ravtaal’s assassination. The reclusive Ravtaal (whom the people nicknamed Riftal – “rip up the language”) survived numerous attempts on his life and lived to the ripe old age of 97, by which time the original forms and words were unknown to the general population, forgotten by all except for a few wizened historians whom nobody took much notice of, and of course for the proud Börgeslantars who, hidden away in their hilltop retreats, had determinedly clung on to their “pure” speech. Nobody took much notice of them either, due to their national-joke status as country bumpkins and cave dwellers, which frankly was a mite harsh.

Ravtaal outlived all his heirs, and at his death the Jamelġses gladly abolished the monarchy.

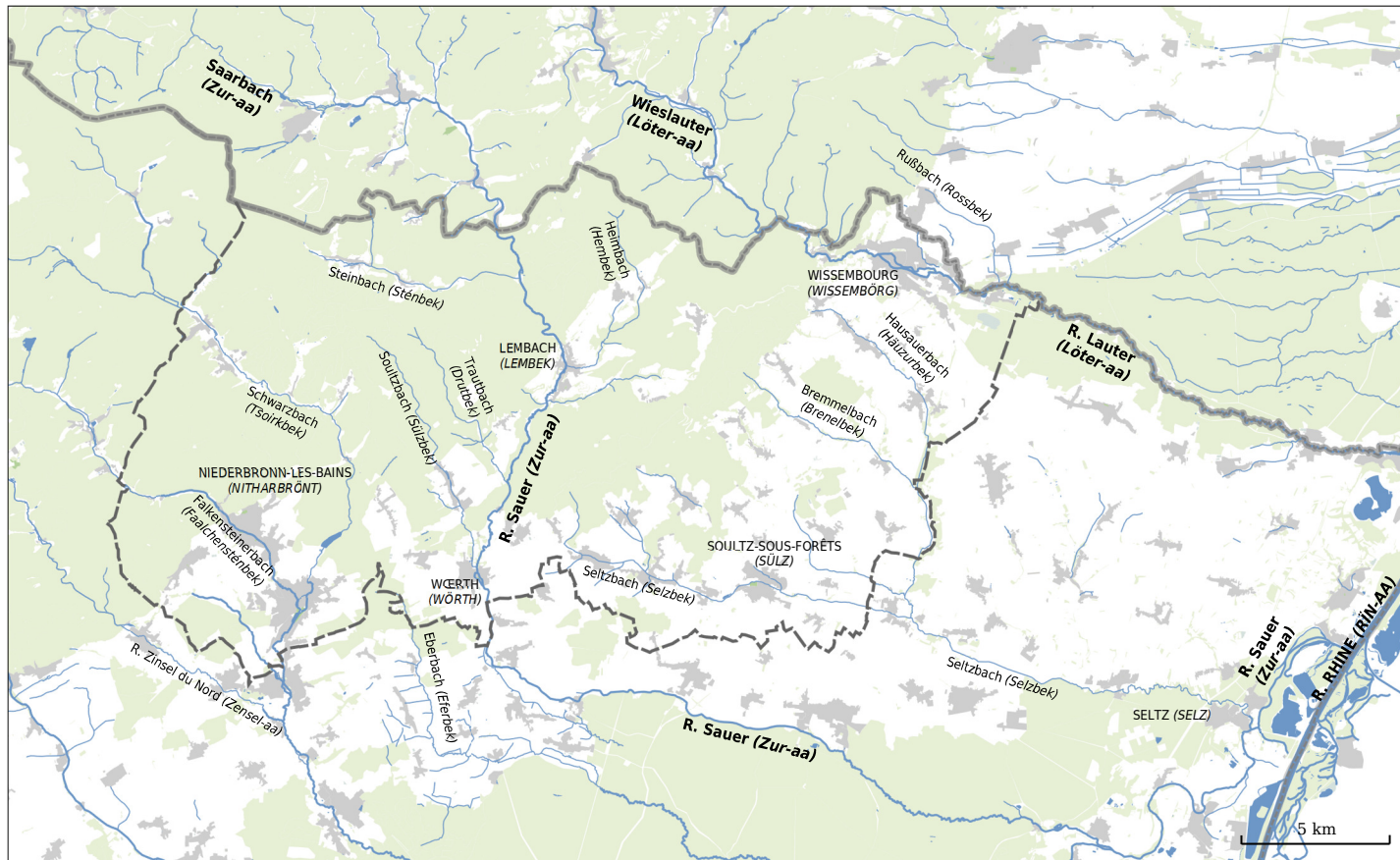
See also CALENDAR, JAMELDIC.

## Rivers

In cultures that develop far inland, hundreds of miles from the coast, as is the case for the Jamelġses, rivers necessarily assume considerable importance. The Rhine (*Rin-aa*), that massive artery of north-central Europe, passes only 20 km from Wissembourg (*Wissembörg*) to the east, and has played a key role throughout the history of the Jameld-speaking people (see JAMELġSES and TIMELINE). Its minor tributary, the Lauter (*Löter-aa*) runs through and around the Zuran capital before continuing east to the Rhine, and of course the Sauer (*Zur-aa*), which gives its name to the region, also ultimately discharges into the great river.

As can be seen from Map 5, the Sauer (*Zur-aa*) rises (as the Saarbach) over the border in Germany and then runs from north to south through Zuraaland, passing through the small towns of Lembach (*Lembek*) and Woerth (*Wörth*) on the way. It then turns east, through the former princing of Zudzur, and eventually reaches the Rhine near Seltz (*Selz*).

MAP 5: Rivers of Zuraaland.





FIGURES 15 & 16:  
The River Sauer  
(Zur-aa) in northern  
Zuraaland, close to  
the border between  
France and  
Germany, and in  
Wörth (*Wörth*).



The rivers of Zuraaland have left their mark on Jameldic CUISINE, as well as on the language itself (see PROVERBS, SAYINGS AND IDIOMS: RIVERS AND THEIR INHABITANTS).



FIGURES 17 & 18: The River Lauter (*Löter-aa*) in the outskirts of Wissembourg (*Wissembörg*).

## Saga of Jorthel (*Seya Jorthel'ü*)

The Saga of Jorthel is a ninth-century recounting of eighth-century events, no doubt somewhat embellished. It tells the story of JORTHEL, a brave but accident-prone knight who takes on incredible odds to rescue a beautiful princess. Its importance to Jameldic culture cannot be overstated: countless references to it appear in Jameld literature, and even everyday conversations are frequently studded with allusions and expressions drawn from this ancient tale.

The sole early manuscript of the Saga still extant is carefully preserved in a museum, which regrettably is not in Wissembourg, nor indeed anywhere else in Zuraaland, but – mystifyingly – in Paraguay. This is of course highly inconvenient for scholars of Jameld, almost all of whom reside in Europe, and none of whom (as far as we know) live anywhere near Paraguay. Furthermore, as reported in *Zolid Matters* (the then official journal of the Jameld Association) back in 1996 when a new, definitive edition of the Saga was finally published after painstaking research,

“... the manuscript is only a couple of pages long, and has been rendered so illegible by numerous stains that some suspect it was once used to line a litter tray.”

Nevertheless, the Saga is newly restored in the original Jameld, and is presented here in the modern spelling for the benefit of sundry learners of the language, along with an English translation for everyone else (i.e. everyone).

### The Saga of Jorthel

A dark, grim, night it was that Jorthel bestrode. The fog hung low, wreathing the fields and trees in a heavy shroud. A cloak of foreboding. A blanket of fear. A quilt of terror.

Jorthel knew that this was the time – the night was right, the heart was strong, and his ill-stubbed toe no longer throbbed as it had as an unwelcome reminder of the recent sausage harvest.

### *Seya Jorthel'ü*

*An ĵunki, grimi nacht et wä tes Jorthel biſsredh. Te nöbelt hong léhe, und joldeckta te feldeſ und baames int an ghébi sleyr. An mantel ew wivorya-fohlin. An üladeck ew fare. An deckbet ew ängüt.*

*Jorthel kännta tes et wä te ſüdrisť – te nacht wä drüchi, te herta wä sterk, und eü wiklafti tä dogta na mor lauk et äraa és an nanwillkümnĳ harepemat ete deletüt ſüdas'ü sosiskheftſ.*

Sheep cowered in the ditches, huddled up to the hedges, seeking shelter from an unseen enemy. They would have something real to hide from yet this eve, but their foe was to them unknown.

*Ofise tinkriüpta inte dikes, tüzem-pressi i te hegyes, und sochta hlë wrun an nanvisi fiand. Temt avon anstes werkilauk 'e ghüden wrun efs te vaßind, no temtû fiand wä i itemt nankänni.*

\* \* \*

Tidings had reached the townsfolk that an evil wind blew in the north, a malodorous gust of discontent and treachery. Something was afoot, and pleasant it was not. Hence, the market aldermen had sought Jorthel betimes, he being the noble knight and servant of the borough. They besought him to give ear to the concerns of the folk, that this terrible vileness would not descend upon them. And thus they began to recount the tales of woe from the lands and towns down-river in the great plain. It was not the King's evil or some other plague that had driven brave thanes to tears and sages to dribbling, nor had a monster breathing smoke and brimstone devoured the livestock, as had occurred before. This was yet worse, and only Jorthel could save. A band of vicious, unprincipled, minstrel dwarves had arisen from afar, wandering the land, wreaking pillage and carnage, and causing umbrage and sewage. Further, these had seized the daughter of King Ælvard, the beautiful Princess Anadina, and reportedly were now torturing her cruelly by singing discordant roundelays and plucking lutes in an aggressive manner. Their weak-heart cowardice was plain, for they were no tutored music men, but tone-deaf, and they knew not beat from beat.

*Dilt righaa te fstätfulz tes an uvili wint blo inte nüd, an wireüksemi wintfstod ew nanifreth und förrad. Anstes wä ax te possin, und fstemifs et na wä. Jink, te marktradates sokaa Jorthel bifßüdas, és e wä t'ethelknucht und serfat ete börgwik. Tem hapraßta ie 'e yiben aure i te sorges te fulz'ü, tes te fßreklauk léhenas eri na tintzovaton ohn item. Und zo tem kömintä taltallen böya wé wrun te lantes und fstätës tintflët inte grauti ivnes. Et na wä te köizsiuch ëg ans uthi plaga tes drifaa daapi theyanes i tajres und wisares i rinin, n'ëg an monßter tes otethemta rauk und swelf mestaa opt te fia, lauk possaa vorvor. Te tes eri wä éfen wirso, und veln Jorthel zochta reden. An benda ew brutali, yiwütanmönösi, ministreltwörges optkümnaa wrun ot te ferth, und wondräta te lant; tem wrakta plunderin und slachtin und jorfsta ergorin und abflatin. Obertes, tem gripaa te töchta te Köiz Älvard'ü, te fßohni Prinsit Anadina, und sedzi vort'nü qualta yimén ies met singin ew wifstemifs rondlédhes und pinsin ew lütes int an agressivi wäi. Temü fßwekherti laavit wä klér, vor tem na wä wel-ifßkauji musikmonnes, no wä tohn-däf, und tem na kánnta mëtßläja wrun mëtßläja.*

The aldermen, worry-heavy and weary with fear, addressed the honoured knight.

*Te redates, sorg-ghébi und fatiji met fare, hasprük t'eöri ethelknucht.*

“Jorthel,” quoth the clanchief, “we know thee to be strong of heart and shiny of hair. We have seen thy swordcraft, how thou struck down ten thousand mice in one night. Thy skill with the quarterstaff we know well, and thy wisdom in the unblocking of the drains with it has been beheld by us all. Gold cannot buy thy hands for battle, nor silver, but honour and tribute we must offer thee. Now, we beg thee, go up and rescue our king’s child, the fair maiden-princess, for it has been reported that these foul fellows who presently detain her can not carry a tune, e’en were it handle-blessed.”

Jorthel stood, the firm soil-floor yielding little to his mighty frame. Giving a nod of honour to the silver-headed clanchief, he began:

“Respected ones of this great borough, you have the knowledge that —”

Then stopped Jorthel at part breath, gasping, choking, pawing at his mouth, ill-spitting, his eyes sending anguish-torrents down his well-carved face.

And then it was all over.

“I swallowed a fly,” he explained.

The mighty knight raised himself from the ground where he had fallen stricken. As he brushed the dirt from his sackcloth leg-warmers and wiped his tear-streaked cheeks with a gauntlet of mail, Jorthel recalled to his mind the tournament at distant Ulbern Castle where he had first beheld the young Princess Anadina, some three winters before.

»Jorthel,« seta te t̄stamfertmonn, »ven wīt tes the jist sterk ew herta und t̄sanin ew hīr. Ven visave theū swerdhkenth, wau the t̄strek tint temzathmild mīse wīl aut nacht. Theū slaksteftalenta ven k̄anne wel, und theū wīsnas met te nanbistopin ete abflates met iet jistave obzerfi ūk iġé iven. Gold na zicht b̄uyien theū hantes vor slak, n’ēġ selber, no eōr und hilda ven mot biaden ithe. Jūji, ven bid ithe, alyē opt und bifriyē venū kōiz’ū kente, te t̄sohni mazath-prinsit, vor et jistave bihali tes tem fuili zereles wi opthū vort’nū ies na zicht parten an melodi, n’ēfen eōx et jiston huel-zeyeni.«

É Jorthel stū te vērdi muld-flur optprochta minik i eū meyti forma. E yeb an eōr-knick ī te selber-chadofi t̄stamfertmonn und kōmintā:

»Respekti ete grauti bōrgwīk eri, yen ave te k̄ännaton tes –«

Zo endita Jorthel ax parsk ethem; e haachta, stikta, pōdha ax eū muth, wirflēkta, eū iyes zand pohnan-flohdes tint eū wel-krevi fas.

Und necht et wā endii.

»Me slechta an wol«, e h’otklérta.

Te meyti ethelknucht rēs eyi wrun te sūmel au e follaa t̄strekan. É e brustha te fuilth ab eū sekkléth lūgwārmates und wīfta eū tajr-bitstrēki zaakes met an maliahant̄sūn, Jorthel zaraap i eū yamunth te turn ax feri Ulbernkestra au e visaa vor t’ aunt̄s te yungi Prinsit Anadina, āl thren vantes vorvor.



Clad in robes of white she was, and he in battle-ready attire, yet through his shield, breastplate, mail-coat and unpleasantly itchy woollen vest Jorthel could feel the maiden's smile pierce his valiant heart. He had been slain, yet still he breathed. Against such a keenly sharpened sword his armour was no defence. Although thus wounded, he stepped forward with knightly poise to kiss the fair Anadina's hand, trod on his mace, and fell.

All this had come to pass years before, but even now, as he stood before the market aldermen and clanchief, Jorthel could hear the echoing laughter of the princess as she gazed down upon him in the mud, his visor jammed tightly shut and immovable, his body twisted with pain and embarrassment. Now he knew that the journey to the lowlands was needed – to unsheathe the sword against the savage minstrel dwarves, to deliver the damsel, to recover his reputation as a knight and servant of the people, and to pinpoint the dreadful squeak in his boot which had troubled him for these past four months.

Jorthel spoke again. "To meet this menace I am willing," he said. "I will go."

*Kledhi int raubes ew visi es wä, und e int slak-réd wäd, efs pu eü skeld, braustplatne, maliamantel und nanohnynim-jockin ülani unterjamth Jorthel zochta fohlen tes te mazath'ü strel pustük eü daapi herta. E jistaa optslüjan, efs e h'ethemta aqüzü. Kontraja soch an hi-bifsarpi swerdh eü vërdin wä na hlë. Tügo zo wöni, e stapta vorand met etheli huin vor kessyen te tsohni Anadina'ü hant, tradh ohn eü mass, und fell.*

*Iğé soch possaa ans yuras vorvor, no éfen jüji, é e stü frän te marktradates und fstamfertmonn, Jorthel zochta hüaren te dëklenkin hlakats ete prinsit é es stārta tint ohn ie inte mod, eü viziar klami thit kläzi und nanwäirlauk, eü yod wūrpan met pohn und bilönafs. Jüji e wüt tes te räiz i te nitharlant wä beni – vor nanbifsédhen te swerdh kontraja te wëstani ministreltwörges, vor bifrien te mazath, vor zakäven eü rohþ és an ethelknucht und serfat ete fulz, und vor oppositäen smelan te tsreklauk piyp int eü stivel wist steöraa ie wil te prighi vour mantes.*

*Jorthel sprük dövö. »'e Kontren te drey me jist willin«, e seta. »Me tsald alen.«*

\* \* \*

And so it was that as the melting sun fell in the west, and the welkin darkened from blood-red to slate, and the evening gloom spread in the land, Jorthel readied himself for the journey. He bade a strong new shield be brought for him, and this the aldermen willingly arranged. They honoured him with speech and verse, and then Jorthel girt on his sword and departed, limping slightly as the finest warriors always do. His battle helmet he let remain at his house, the visor still jammed shut.

The craved voyage would not be swift, for it would be on foot. Jorthel's good and trusty steed, Klop, was lately struck with the much-feared quinsy; along with the aged stallion's gout and his rotten teeth, this caused him to be of little use. Well though Jorthel knew the Jameldic fathers' proverb – "Better a lame horse than a dead one" – he felt that to ride Klop would be to take the saying far too literally. The destination was many hundreds of miles to the north, in the great marshes far beyond Ulbern. Only by walking through the night would Jorthel be able to complete the journey before winter fell. Regrettably, this meant that he would have to sleep all day.

A dark, grim, night it was that Jorthel bestrode. The fog hung low, wreathing the fields and trees in a heavy shroud. A cloak of foreboding, the usual sort of thing. Jorthel knew that this was the time – the night was right, the heart was strong. Sheep cowered in the ditches, huddled up to the hedges, seeking shelter from an unseen enemy.

*Und zo et wä tes é te maltin sonnen fell inte vest, und te wulken biğunkta wrun blodhröti i skifsténgrei, und te vafšindtrohb spridha inte lant, Jorthel rédha eyi vor te räiz. E béd an strani nüaw skeld isten prochti vor ie, und soch te radates prochta yere int ördern. Tem eörta ie met spräk und dicht, und zo Jorthel gurdhta ohn eü swerdh und föralta; e manka anstes, lauk te finüt urrates äre zè. Eü slakhelm e lavta pustaren ax eü homze, te viziar kläzi aqüzü.*

*Te bilanki räiz na jiston naw, vor et jiston met pödü. Jorthel'ü gut und traufsi rüdjors, Klop, wä fstrekan te deletüt fšüdas'ü met te weth-fari kinanché; met t'eldani hanks'ü jight und eü wiroti dantes, et jorfsta ie na 'e isten nädi. Tügo Jorthel kánnta wel te Jamelfšväthares'ü paptsel – »An laami jors'st guto as an dod' an« – e fohlta tes 'e ríden Klop jiston 'e huen te säirel té té steflauk. Te til wä wéth auntert miles i nüd, inte grauti merifšes fer förober Ulbern. Veln eöx e h'anvülon pu te nacht zochta Jorthel fšaaen te räiz vorvor vante follon. Et jist ghrülauk tes et méyanta tes e moton fšlipen wil te jüteli däi.*

\* \* \*

*An ğunki, grimi nacht et wä tes Jorthel bifšredh. Te nöbelt hong léhe, und joldeckta te feldes und baames int an ghébi sleyr. An mantel ew wivorya-fohlin, t'ütighi sort ew tes. Jorthel kánnta tes et wä te fšüdríst – te nacht wä drüchi, te herta wä sterk. Ofise tintkriüpta inte dikes, tüzempressi i te hegyes, und sochta hlë wrun an nanvisi fiand.*

Jorthel pressed on into the night, alone and silent, but for the steady “squeak ... squeak” of his boot.

Suddenly, a sound to curdle the strongest blood broke the eerie still of the meadows. It was a scream and yet a laugh, the desperate cry of a beast losing its mind. Then, a dull pounding, a dreadful beat of guideless feet, a blow of harsh breath, and Jorthel turned, horrified, to see its twisted face rushing at him, cruel teeth flashing, spit-froth flying from its mouth, eyes of madness, ears wildly flailing. He reached for his sword, but it was too late, for it was upon him swiftly and then gone.

As he lay on the ground, painfully gasping his last breath, Jorthel realised he had been run over by a rabid donkey.

Some weeks later, the cowardly minstrel dwarves released the princess, having run out of tunes to play badly.

When the tale of Jorthel’s sad but noble demise was later recounted to her, she laughed so heartily that she nearly spilt her ale.

*Jorthel pustü vorand intü te nacht, älan und tstil, otvor te pustarani »piyp ... piyp ...« ew eü stivel.*

*Innü, an klenk tes zochta tskéen te sterküt blodh bruk t’ängi tstil ete gaslant. Et wä an tšrë und etš an hlak, te bitwivéli chrij ew an besta ax te pirdin ew etü yamunth. Necht, an dempi bonzin, an tšreklauk släja ew lïdhmönös pödüs, an blaja ew herdi ethem, und Jorthel wendha, dezeti, und vista etü würpan fas haasten ax ie, grusemi dantes ax te lechtin, flëk-tšäum ax te wülin wrun etü muth, iyesh ew sensiuchnas, aures ax te tšwingin wild. E righta vor eü swerdh, no et wä té la, vor et wä ohn ie naw und necht ali.*

*É e lö ohn te sümel und haachta met pön eü delet ethem, Jorthel bistü tes e jistaa obertšrekan ük an dhulwoh-tštriki aasel.*

\* \* \*

*Ans wöktes pasšs, te laavi ministrel-twörges laasta te prinsit, és tem binütighaa ew melodis ’e otlïdhen erg.*

*Wen te tal ew Jorthel’ü traui no etheli untergäl wä bihali pasšsand i ies, es hlakta so hertağa tes es bi wiyat esü ala.*

## Sevorïa

Sevorïa (Jameld: *Sevöria*) is a mythical Nordic land of peace and prosperity. The story goes that, back in the pre-Zuraalandic, Frisian days, a bunch of sailors on a trading trip up the Baltic Sea got caught in a tremendous storm that raged for several days. They had no choice but to cut down their sails, wait and hope. When the wind finally dropped and the sun broke through the clouds, they found themselves near land, a place that wasn’t marked on

their charts. They rowed ashore and found the locals (who in the tale are named *Sevōriazes*) incredibly hospitable, despite the great difficulty in understanding each other. They gave them food and shelter, repaired their boat free of charge, and waved them farewell a week later after various adventures. The sailors returned home with tales of this wondrous peaceful land and its gentle people, but no one was ever able to find it again. To this day, Sevoria remains a powerful Jameldic symbol of hope, loss and cartographical inadequacy.

## Taboos

A surprisingly strong taboo in Jameldic culture is the “creepy-crawly”, or unspecified small arthropod (in Jameld called *krūpinbesta* or *krūpkriüp*). This revulsive taboo is intensified if the creature in question is deceased. To imply that someone *mest araghines* (eats spiders) would be a great insult, but to say that he or she *mest dod’ araghines* (eats *dead* spiders) or *mest ickaldodarjas* (eats disgusting little dead things) would be just about the most appalling slur possible on that person’s character – unless of course they actually *do* eat such things, in which case they deserve all the opprobrium they receive.

## Text messaging abbreviations

In Jameld, the following abbreviations are commonly used in text messaging, online chat etc.:

eyw = *eöx ye will* (“please”)  
j = *jey* (“yes”)  
j8 = *jight* (“gout”)\*  
m = *me* (“I”)  
mnk = *me na känne* (“I don’t know”)  
r = *ér* (“rather”), *är[e]* (“do”)  
s = *es* (“she”)  
t = *et* (“it”)  
ts = *tšald* (“shall, will”)  
u = *und* (“and”)  
w = *wä* (“was”)  
wl = *will* (“will, want to”)  
wpe? = *wau poss et?* (“how are things?”)

---

\* OK, not so common, this one.

wr = *wrun* (“from”)  
 w8 = *wight* (“weight”)  
 y = *ye* (“you”)  
 z8 = *zicht* (“can, may”)  
 z8a = *zochta* (“could, might”)  
 0 = *zo* (“so, therefore”)  
 4 = *vor* (“for”)

This list is not exhaustive.

## Timeline

(All dates CE/AD.)\*

General history	Jameldic rulers	Comments
<p><b>400</b></p> <p>Anglo-Saxon invasion of Britain 450–550</p>		
<p><b>500</b></p>	<p>Election of first Jameldic king:                      Barwald (575–86)                      Barwulf (586–87)                      Rædar (587–610)</p>	<p>Jameldic migration from c.510</p> <p>Starting in about 510, certain groups from Frisia chose to leave in order to escape the upheaval caused by the Angles and Saxons tramping through their back gardens on their way to Britain. These Frisians, who would later come to call themselves Jamelſs, migrated south up the Rhine (<i>Rin-aa</i>) and lived a semi-nomadic lifestyle in settlements alongside the river, in the area roughly between Cologne (<i>Köle</i>) and Mainz (<i>Mäyns</i>), and also up the Moselle (<i>Musel-aa</i>) towards Trier (<i>Trefs</i>). Although the people were therefore somewhat scattered, the clanchiefs ensured a degree of national identity and stability, eventually deciding to elect a king in order to provide a figurehead for the Jamelſses.</p>

---

\* Apart from the first column, this timeline is a work of fiction. Should you discover herein any anachronisms, historical inaccuracies or illogicalities, let’s just assume that the mistake was intentional.

ENCYCLOPÆDIA JAMELDICA

General history	Jameldic rulers	Comments
<p><b>600</b> High German sound shift c.600</p>	<p>Oddo (610–34)</p> <p>Ulthel (634–39) Ulstan the Poet (639–52)</p> <p>Ulstan the Slow (652–59)</p> <p>Ulstan of the Marsh (659–65)</p> <p>Senwulf (665–80)</p> <p>Mordo the Dead (680)</p> <p>Wulfrik the Tall (680–710)</p>	<p>Start of Sigisthian Period of Old Jameld c.620</p> <p>Queen Sigiset (or Sigistha) was the wife of King Oddo and the mother of Ulthel and Ulstan (the Poet). Highly regarded for her wisdom, her sons retained her services as an adviser.</p> <p>Ulstan the Slow, the only son of King Ulstan the Poet, lost his life when he was unable to outrun a stampede for bread, and was succeeded by an unrelated Frisian nobleman who also took the name Ulstan in an effort to legitimise his kingship (not entirely successfully).</p> <p>Mordo was elected by the clanchiefs even though he had recently died, so great was his reputation as a swordsman and leader of men. However, his reign was not to last: the urn containing his ashes was carried into battle as a talisman, only to be smashed and lost in a skirmish. The clanchiefs subsequently vowed to restrict their future choice of king to men who were actually still alive.</p>

ENCYCLOPÆDIA JAMELDICA

General history	Jameldic rulers	Comments
<p><b>700</b> Beowulf written c.700</p> <p>Charlemagne (<i>Kerel Magnus</i>) crowned King of the Franks in Aachen (<i>Oche</i>) 768</p>	<p>Sæthel (710–34)</p> <p>Charles the Minor/ <i>Kerel Minorus</i> (734–49)</p> <p>Wulfrik the Unlucky (749–50) Ælvard I (750–95)</p> <p>Ælvard II (795–802)</p>	<p>ULVITA STONE dated to c.750; there was more than one Queen Ulvita, including one who was the second wife of Charles the Minor, and another who according to legend was married to Ælvard I.</p> <p>Start of Ælvardian Period of Old Jameld c.750</p> <p>Ælvard was regarded as a good king, his reputation ensured for posterity by his refusal to submit to Charlemagne. However, at his death he was succeeded by his son, a man unfortunate enough to come to power at a time when the Franks returned and were subjugating everything in their path.</p>
<p><b>800</b> Charlemagne crowned as Holy Roman Emperor 800</p> <p>Treaty of Verdun 843; divides Rhineland between Lothair I (<i>Lothar</i>) and Louis the German (<i>Ludviḡ Dētt̃saz</i>)</p> <p>Treaty of Meerssen 870; awards Rhineland to Louis the German</p>	<p>Removal of Jameldic monarchy 802</p> <p>First Knights' Council, in Coblenz (<i>Kovalens</i>) 807–</p> <p>Second Knights' Council, in Worms (<i>Vorms</i>) 870–</p>	<p>Ælvard II was forcibly deposed in 802 and Frankish rule imposed.</p> <p>Some years later the noble Jameldic knights took action to preserve the Jameldic peoples' identity, language and culture, establishing a Knights' Council to oversee matters among the Jamelfses however and wherever circumstances permitted.</p> <p>SAGA OF JORTHEL written c.880 (describing earlier, eighth-century events), possibly sponsored by the then-new Second Knights' Council in order to reinforce their pro-cultural message and to indicate that, in spite of the dissolution of the First Council and the move to Worms, the Knights' Council was still very much active.</p>

ENCYCLOPÆDIA JAMELDICA

General history	Jameldic rulers	Comments
<b>900</b>	Third Knights' Council, in Mainz ( <i>Mâyns</i> ) 991–	The Jamelfses continued their intermittently travelling life along and around the Rhine, although over time they gradually moved upstream. In turn, the Knights' Council moved its seat from time to time in order to remain roughly central to the people it served.
<b>1000</b>	Fourth Knights' Council, in Worms ( <i>Vorms</i> ) 1039–  Fifth Knights' Council, in Speyer ( <i>Spër</i> ) 1090–	
<b>1100</b>	Sixth Knights' Council, in Hagenau ( <i>Haaghane</i> ) 1111–  Seventh Knights' Council, still in Hagenau ( <i>Haaghane</i> ) 1138–  Eighth Knights' Council, in Weissenburg ( <i>Wissembörg</i> ) 1145–	Start of Middle Jameld period
<b>1200</b> Alsace becomes a province of Swabia 1212; capital at Hagenau	Knights' Council develops into Princing system	In 1214, the Knights' Council devolved some authority to regional councils. As the Jamelfses began to settle more permanently in the area of northern Alsace, these regional councils gradually developed over the following decades into the first version of the Princing system.  Wanderings end c.1250–1300



General history	Jameldic rulers	Comments
<p><b>1300</b></p>       <p>Black Death hits Alsace 1348 Rhine rift earthquake 1356</p>	<p>Reunification – nomination of: Rothtar the Faithful (1311–39)</p>   <p>Rothtar II (1339–44)</p> <p>Edrik I (1344–81)</p>   <p>Rothtar III (1381–90)</p> <p>Edrik II (1390–91) Rothtar IV (1391–1412)</p>	<p>Having finally settled and been reunified, the Jameldics were emboldened to once more take a firm grasp of their own destiny (despite their imperial overlords) and saw fit to restore the monarchy, albeit in a somewhat different form from the eighth-century golden years. King Rothtar was nominated by the princings, which were now in charge of the day-to-day running of the land, but by the time of his death in 1339 he had achieved such a reputation for fair and honourable rulership that it seemed entirely appropriate for the kingship to be passed on to his oldest surviving son, Kerel, who took the name King Rothtar II on his accession. When he tragically lost his life in a baking accident a few years later, his brother Edrik took his stead. The princings were quite happy with this state of affairs, and although officially it was via them that the kings were still nominated, in actual fact during much of this period the princings merely rubberstamped the accession of each new king in what had essentially become a hereditary monarchy. This was a period of relative stability, even if some of the kings didn't last very long.</p>

ENCYCLOPÆDIA JAMELDICA

General history	Jameldic rulers	Comments
<p><b>1400</b></p>	<p>Rothtar V (1412–14) Ælvard III (1414–25)</p> <p>Lemtaal (1425)</p> <p>Edrik III (1425–34) Edrik IV (1434–61)</p> <p>Sigistha II (1461–1503)</p>	<p>Rothtar V, Ælvard III, Lemtaal and Edrik III were brothers, sons of King Rothtar IV.</p> <p>Lemtaal drowned rather pathetically in a shallow stream at the place which is now known as Lembach (<i>Lembek</i>). After such a rapid turnover of kings (neither he nor most of his immediate predecessors had retained the throne for more than a decade or so), his humiliating demise was a particularly low point for the nation, but fortunately his brother Edrik, and in turn his offspring, proved to be fine rulers. The 42-year rule of Edrik III's granddaughter Queen Sigistha II, especially, was a prosperous, peaceful and stable period.</p> <p>Sigistha was the daughter of Edrik IV and Queen Karlin (after whom the mountain pass is named).</p> <p>Prince Ravtaal (later Ravtaal I) born 1483 to Queen Sigistha and her consort Frederik of Ulm</p>
<p><b>1500</b></p> <p>Dancing plague of 1518, Strasbourg</p> <p>Reformation</p>	<p>Ravtaal I (1503–39)</p> <p>Ravtaal II (1539–1623)</p>	<p>Prince Ravtaal (later RAVTAAL II) born 1526, son of Ravtaal I</p> <p>Start of Modern Jameld period</p> <p>Ravtaal cancels rat harvest 1547 Blue Plague 1551–52</p>

ENCYCLOPÆDIA JAMELDICA

General history	Jameldic rulers	Comments
<p><b>1600</b></p> <p>Thirty Years' War 1618–48</p> <p>France annexes Alsace 1648</p> <p>Great fire destroys much of Wissembourg, 21 January 1677</p>	<p>Death of Ravtaal II 1623</p> <p>Monarchy abolished</p>	<p>Modern dialects of Jameld develop from speech of this time</p> <p>From the death of King Ravtaal II, oversight was vested in the princings alone.</p> <p>After the annexation by France in 1648, the princing councils continued in a civil role, and the Jameltes endeavoured to quietly get on with life to the extent possible, whoever it was they happened to be paying their taxes to.</p>
<p><b>1700</b></p>		
<p><b>1800</b></p> <p>Franco-Prussian war 1870–1 Alsace becomes part of German Empire 1871</p>		<p>Great Pyrophoric Mice Disaster (1863): central Wissembourg is ravaged by fire</p>
<p><b>1900</b></p> <p>World War I 1914–18 Alsace reoccupied by France 1918</p> <p>During World War II, Alsace occupied by Germany 1940–5 Alsace returned to France 1945</p> <p>France (incl. Alsace) joins EEC 1957</p>		<p>Scholars begin study of Jameld 1982</p>
<p><b>2000</b></p>		

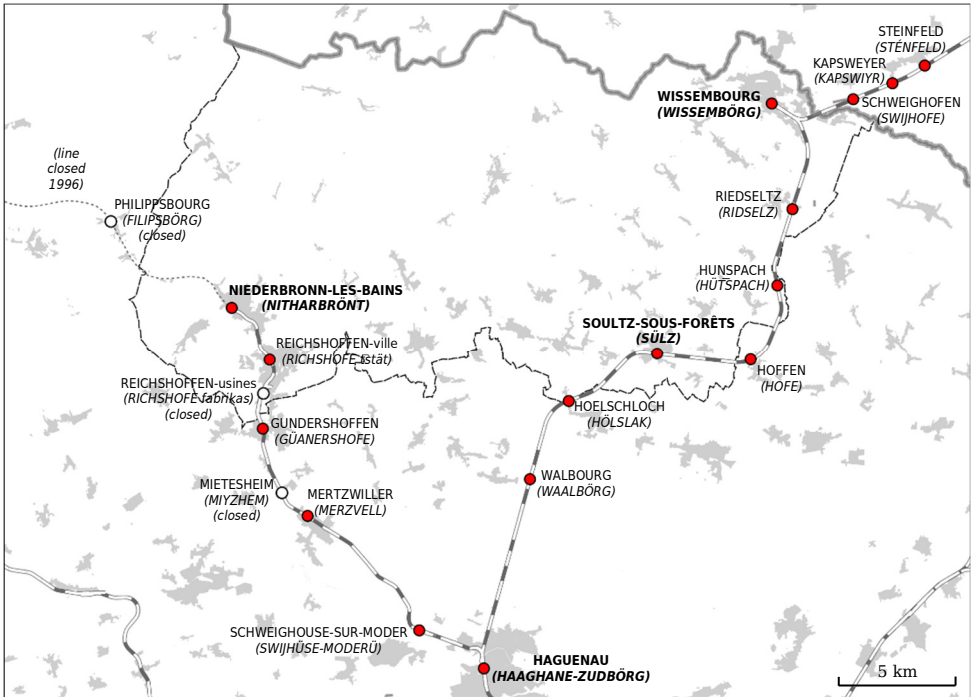
## Transport

In ZURAALAND, most transport these days is by road. Despite the hilly terrain in the north and west, all communities are well served by the generally well-maintained road network. (Please see the maps in the article on ZURAALAND for full details.)



FIGURE 19: A selection of bilingual road signs from Zuraaland.

The area is also served by local, regional and indeed international rail links, with a line proceeding north-east from Wissembourg (*Wissembörg*) into Germany towards Landau and Karlsruhe, and another heading south from Haguenau (*Haaghane-Zudbörg*) towards Strasbourg. There used to be another line, heading north from Walbourg (*Waalbörg*) through Wörth (*Wörth*) to Lembach (*Lembek*) in northern central Zuraaland, but this and several other local branch lines closed to passenger traffic in 1947.



MAP 6: Rail connections in and around Zuraaland.

Observant readers will note from the map above that in Zuraaland the railways do not so much constitute a network, but rather briefly skim the edges of the region, permitting egress\* towards surrounding towns and cities rather than providing internal transport. In the nineteenth-century heyday of railway-building, a narrow-gauge rail network for Zuraaland was planned – and, indeed, a short experimental section of track was laid near

---

\* A female heron.

Wørth (*Wörth*), before it became apparent that a gauge quite so narrow (10 Jameldic inches, i.e. 19.8 cm) was utterly impractical and the project was abandoned. The sole task now of Zurail, Zuraaland's railway corporation (rebranded in 2008 from its former name of *Zuraz Natonikla Ferrüviashantlinfiulnas und Laamesanktuar*) is to maintain SNCF's disused station at Philippsbourg (*Filipsbörg*) (which hasn't actually been part of Zuraaland since 1871, but no one seems to have noticed).

Zuraaland's airport, located in the far north-east of the region, was formerly known as Gerg Tsohnenbörg International in honour of the famous Jameldic composer, until a regrettable incident a few years ago involving exploding mice. The rebuilt facility is now called simply *Wissembörg Wölhaaf* (Wissembourg Airport), which is probably just as well.

Zurair operates a small fleet of passenger aircraft out of Wissembourg (*Wissembörg*), offering regular scheduled services to and from Paris, Brest\*, Brussels, Stuttgart, London, Oslo, Vienna, Venice, and, pleasingly but mystifyingly, the Faroe Islands, as well as highly irregular sightseeing flights, allowing wealthy tourists to alarm more modestly heeled visitors to the area by divebombing its major castle ruins.

## Ulvita Stone

Only a small amount of ancient Jameldic literature has survived to the present day, notably the SAGA OF JORTHEL, as well as the short runic inscription that appears below, known as the Ulvita Stone. We regret the poor quality of the reproduction, but unfortunately it is not possible to provide a photograph, since the stone exists in two discrete halves that reside in different museums (typical), in both of which photography is forbidden (totally typical). Therefore, it is an artist's impression that appears here. (Well, he said he was an artist.)

The Stone is believed to date from the eighth century, and the language used is known as Old Jameld. The particular form employed of the adjective *grāt* confirms the period of the document as late Sigisthian or possibly early Ælvardian.

---

\* There is a long history of cultural exchange and commerce between Brittany, in north-west France, and Zuraaland, in the east. The Jamelfses developed a taste for crêpes and other Breton delicacies; it is unclear what benefit the Breton people gained from the arrangement.



FIGURE 20: The Ulvita Stone.

As far as can be seen because of the considerable damage to the Stone, it reads as follows (missing letters being shown in square brackets):

*Stēn Ulvita e[su]w, grätte kan[sa] æv Ja[melʦ]se, dā[pr]e fia[j]a-[li]iðat*  
 Stone of Ulvita, great queen of Jamelʦes, brave warrior-leader

This has long been the accepted reading, but now younger and more cynical scholars have challenged the established views. They suggest that the Ulvita Stone is, in fact, a rather more mundane document – specifically, a shopping list:

*Stēn Ulvita e[tu]w, grätte kan[ne] æv ja[rresa] sed, a[ns] efiā[s], a[n z]iþa[r]*  
 (A) stone(-weight) of Ulvita\*, (a) goodly bag of horse feed, some eggs, a zither

This debate may rage on for many more centuries. Then again, maybe not.

## Weights and measures

Throughout most of recorded history, a bewildering variety of subtly different systems of weights and measures was in use across Europe, and of course Alsace and Zuraaland were no exception. Only the introduction of the metric system brought an end to the confusion over how long a foot actually was. The historical Jameldic system of weights and measures was as follows:

---

\* Possibly an early form of crispbread; the Jamelʦes may have beaten the Scandinavians to this idea.

## Length

- 1 *thüm* ("inch") = 1.98 cm  
 1 *hant* ("hand") = 5 *thümes* = 9.9 cm  
 1 *spen* ("span") = 2 *hantes* = 10 *thümes* = 19.8 cm  
 1 *föd* ("foot") = 3 *hantes* = 15 *thümes* = 29.7 cm  
 1 *yelna* ("cubit") = 23 *thümes* = 45.54 cm  
 1 *jerz* ("yard") = 3 *födes* = 89.1 cm  
 1 *roda* ("rod") = 12 *födes* = 3.564 m  
 1 *staden* = 2,400 *födes* = 712.8 m  
 1 *mil* ("mile") = 10 *staden* = 7,128 m (i.e. 4.43 statute miles)

## Area

- 1 *hops* = 16 square *rodas* = 203.2 m<sup>2</sup>  
 1 *mork* = 16 *hopse* = 256 square *rodas* = 3251.7 m<sup>2</sup>  
 1 *ekar* ("acre") = 24 *hopse* = 384 square *rodas* = 4876.8 m<sup>2</sup> (i.e. about 1.2 acres)

## Volume

- 1 *quint* = 0.23 L  
 1 *krük* ("jug") = 5 *quintes* = 1.14 L  
 1 *hölan* = 10 *krükes* = 11.4 L  
 1 *tun* ("barrel") = 20 *hölanes* = 228 L

## Weight

- 1 *onz* ("ounce") = 30.71 g  
 1 *pun* ("pound") = 16 *onze* = 491.4 g  
 1 *dass* or *dasswight* ("badgerweight") = 20 *punes* = 9.83 kg  
 1 *zet* or *zetwight* ("setweight") = 6 *dasse* = 58.98 kg

Most of these units are now entirely obsolete, but a few are still in use informally, such as the *hant* and *föt* (as they are actually useful). The *pun* and *dass* have been unofficially adopted into the metric system locally, signifying 500 g and 10 kg respectively. The Jameldic *mil* is now only rolled out to confuse British or American tourists.



## Wordplay

(See also LETTER FREQUENCY)

### **Pangrams**

Pangrams are sentences that contain every letter of the alphabet, such as (in English) “The quick brown fox jumps over the lazy dog” or “Sphinx of black quartz, judge my vow”. A Jameld example is:

*Jex, bihapi grundwoles aquzü mackt an füt̄si yiv.*

(Translation: “Today, piled-up bluebottles still make a cute gift.”)

Note that not all of Jameld’s accented letters are used, as they are not considered separate letters but variants. However, the unique Jameld letter *ṪṢ* is included, as this is considered to be the 20th letter of the 27-letter Jameld alphabet.

### **Palindromes**

The longest single-word palindrome in Jameld is *mardram* (“nightmare”). Others include *ala*, *axa*, *dod*, *erre*, *nan* and *rer*.

Creating a palindromic sentence in Jameld is left as an exercise for the reader.

### **Words containing all five vowels**

The shortest Jameld words that contain all five vowels (ignoring accents) are *autör̄ites* and *autör̄izen* (nine letters), and *autoressin* and *Bielorusia* (ten letters).

## Zat̄sandfröda

*Zat̄sandfröda*, often translated “reflected joy” or “reflected pleasure”, refers to one’s pleasure taken in another’s success or joy.\* It is an important bond in Jameldic society, especially in small communities, and has been seen by non-Jameld̄s observers as the opposite of *Schadenfreude* (literally “harm-joy”), that famous/notorious German term for pleasure derived from another person’s misfortune. The two words do indeed sound rather similar, and of course the Jameld *fröda* and German *Freude* are closely related. However,

---

\* There is actually an English word for this: confelicity. However, you won’t find it in many dictionaries, and those that do include it mark it as “rare”. We’ll leave you to ponder the reasons for that.

where *Schadenfreude* makes the experiencer feel superior to the sufferer, increasing their pride, *zatsandfröda* increases the experiencer's affection for the other person (and, if said person observes the evident effects of the *zatsandfröda*, the increase in affection is likely to be mutual).

## Zochzo

The concept of *zochzo*, literally “such-so”, or more loosely “just right”, is said to be one of the cornerstones of Jameldic culture. It refers to a disproportionate pleasure in the just-rightness of small things, the satisfying minutiae and coincidences of life, such as:

- the first sip of beer/tea/miscellaneous beverage of your choice
- the rain starting to fall just after you've arrived home and closed the door
- settling into the perfect bath
- turning to your friend or partner to say something just as *they* turn to you and say the same thing
- the reassuringly musty smell of an old book
- toast
- the tiny thrill of writing a previously unfamiliar diacritical mark

Small pleasures. *Zochzo*.

## Zuraaland

Zuraaland (or, in Jameld, *Zuraalant*) is the fictional Jameldic homeland, the area where, in an alternative reality, Jameld survives as the mother tongue of a people whose origins were in Frisia (now Friesland in the northern Netherlands), but who wandered around for hundreds of years. Eventually, they settled in a beautiful land, with lush lowlands ideal for farming, sparkling rivers teeming with fish and dramatic rolling wooded hills. This land is, in our reality and our time, situated in north-east France along the German border, as you can see from the map we reproduce below, where Jameldic features are superimposed upon those which are there in our version of the universe.



MAP 7: Zuraaland.

Zuraaland is not a political entity or a country, but a place, a geographical area, in much the same way as the Rhineland, the Cotswolds, or the Sea of Tranquillity. Thus, the dashed line on the map above does not denote a *national* boundary, but rather a *notional* one. The region is named after the waterway that flows through it, the River Sauer (in Jameld, *Zur-aa*).

Zuraaland is vaguely rectangular in shape, albeit somewhat zigzaggy. On average, it is about 13 km from north to south, and about 27 km from west to east, and hence it is approximately 350 km<sup>2</sup> in size. For comparison, among the European microstates Andorra is somewhat larger at 468 km<sup>2</sup>, whereas Malta (316 km<sup>2</sup>) and Lichtenstein (160 km<sup>2</sup>) are smaller.\*

The north is dominated by the forested hills that historically made up the border with whatever that bit of Germany was known as at the time, and hence the castle-forts in that area served as valuable lookout posts and strongholds. A ridge of hills runs approximately north-east to south-west

---

\* San Marino is very much smaller at 61 km<sup>2</sup>, and Monaco and the Vatican City are tiny, even compared with Zuraaland. Luxembourg is often considered to be a small country, but it is more than seven times the size of Zuraaland.

from Wissembourg (*Wissembörg*) to Wœrth (*Wörth*); to the south-east of these, the land is good for farming. South of Wissembourg, there are (or were) substantial deposits of iron; the south-west of the region, and the area just south of Wissembourg itself, are known for their wines.

The notional capital is Wissembourg (known in German as Weisenburg, that is “White Castle”; the modern Jameld name is *Wissembörg*), a charming mediaeval fortified town with approximately 7,600 inhabitants.

Other towns include:

- Niederbronn-les-Bains (*Nitharbrönt*): an attractive spa town, founded in 48 BC when the Romans (who were fond of that kind of thing) found that the local water had curative properties. According to the 1911 edition of the *Encyclopaedia Britannica*, “Niederbronn is one of the best-known watering-places in the Vosges. Its brine springs, with a hydropathic establishment attached, are specific in cases of gout, obesity and liver disorders.” The town has a population of approximately 4,400.
- Reichshoffen (*Richshofe*): Notable for the manufacture of mattresses; population 5,300.
- Soultz-sous-Forêts (*Sülz*): The centre of the local oil industry, and the origin of a particularly tasty breed of pigeon; population 3,200.
- Wœrth (*Wörth*): A small town (population 1,700) on the River Sauer (*Zur-aa*) known for a preponderance of attractive Alsatian architecture.
- Lembach (*Lembek*): Zuraaland’s only other settlement on the river that gives it its name. Formerly a centre of charcoal burning, but now reliant on tourism and gastronomy; population 1,500.

A resident of Zuraaland, i.e. a Zuraalander, is known in Jameld as a *Zuraz*. Informally, the terms *Prinsinar* (i.e. one from the PRINCINGS) and *Threnbörgar* (referring to the three CASTLES, symbolic of all the castles of Zuraaland, shown on the region’s heraldic shield) are also in use.

The term “Jamelſ” (see JAMELTSES) refers to someone who is a Jameld-speaker (and, strictly speaking, is resident in the area). Although historically the term referred to those with a Jameldic heritage, rather than incomers, these days the attitude is rather more inclusive.

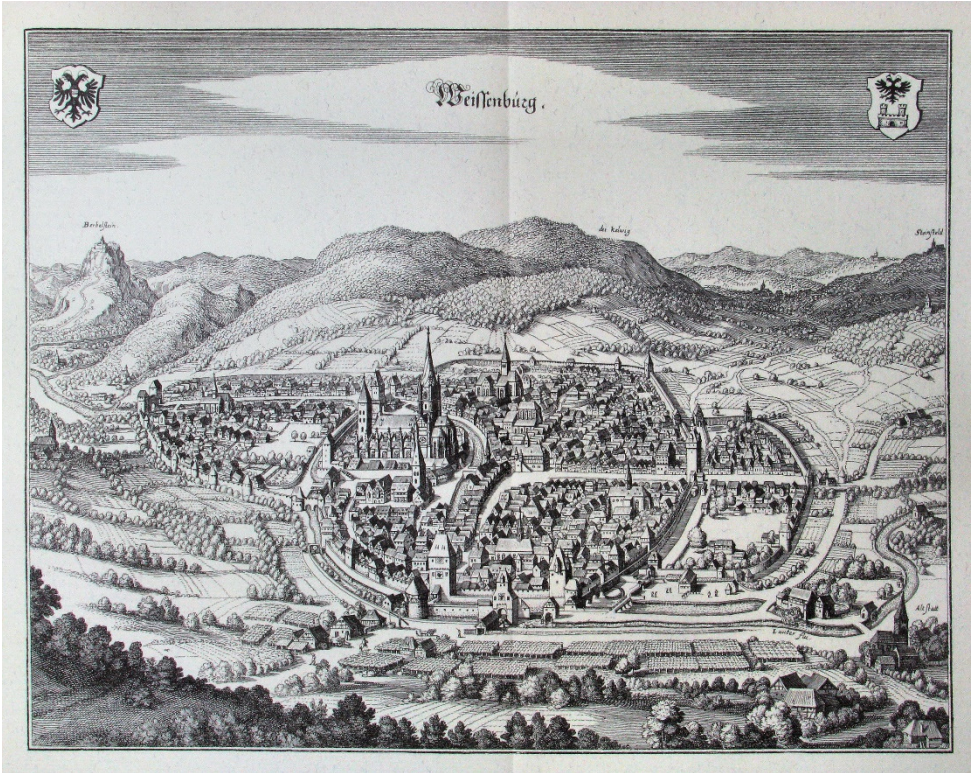


FIGURE 21. Wissembourg in the 17th century.



FIGURE 22: The Salt House (Maison du sel; in Jameld *Seltbu*), Wissembourg. (Mice not pictured.)



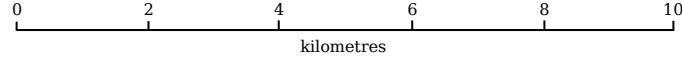
FIGURE 23 (left): The central “square” in Wissembourg (actually an elongated triangle with curved edges), known in Jameld as *Jorthelquadrat*.

FIGURES 24 & 25 (opposite): The spa town of Niederbronn-les-Bains (*Nitharbrönt*), and southern Zuraaland in bright morning sunshine.

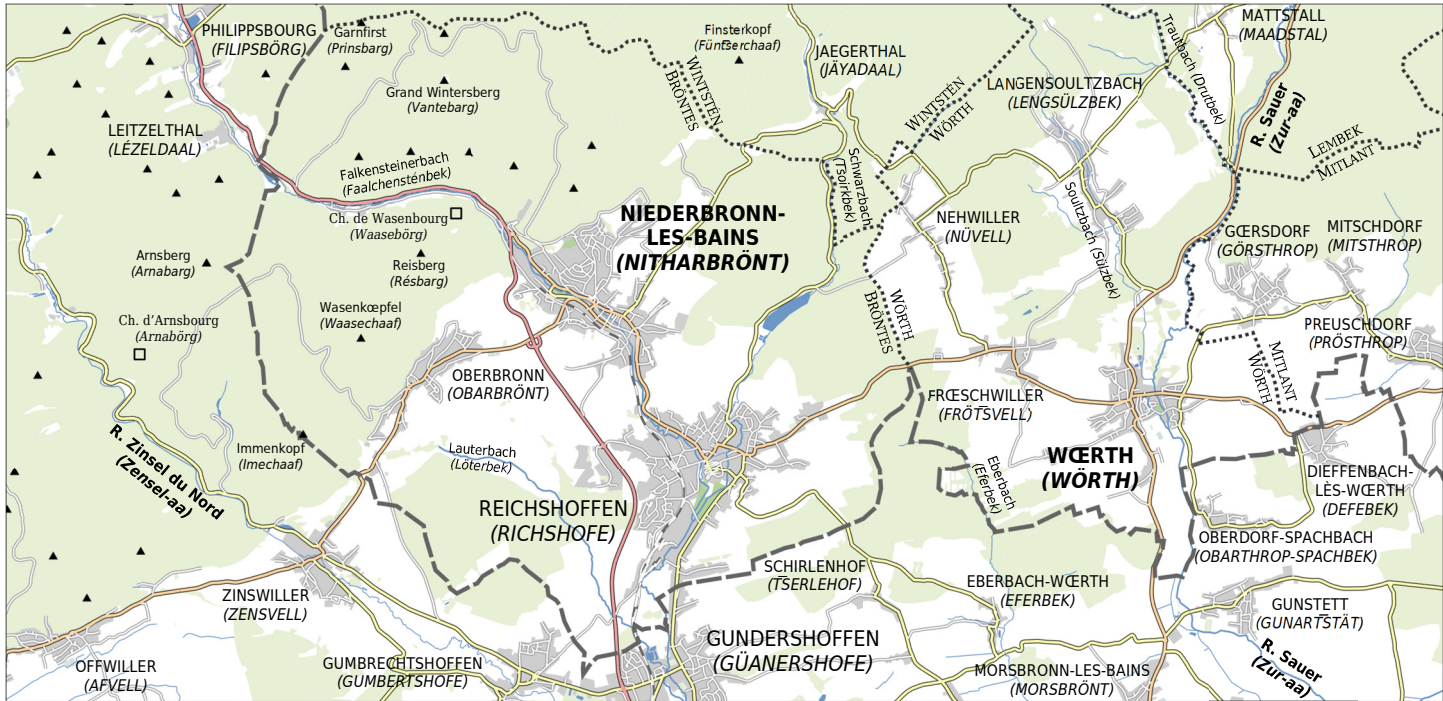


MAPS 8 & 9: North-west and south-west Zuraaland in detail.

Scale 1:115,000

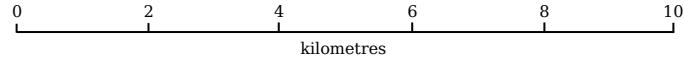


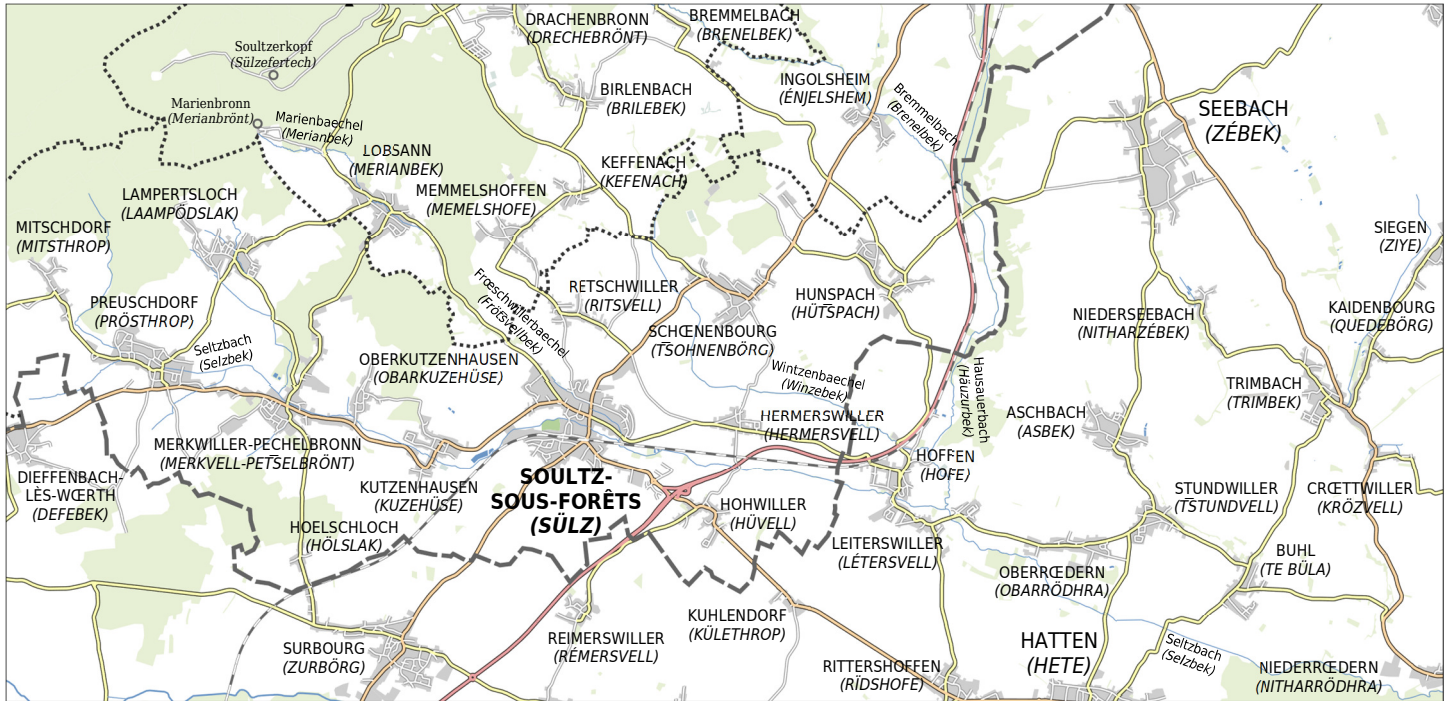




MAPS 10 & 11: North-east and south-east Zuraaland in detail.

Scale 1:115,000





## Further reading

- CAMPBELL, J., *Jameld: A Dictionary and Grammar* (Dorset: Zolid Press, forthcoming).
- CERVANTES, P. de, *Rabid Don Quixote* (Madrid, 1606).
- DUMAS, B., *The Llama of Monte Cristo* (Paris, 1847).
- EFTMINGLER, Sir O., “Purple Kumquats, Tripe and Bottle”, in *Dorset Art Appreciation-up-to-a-point Society Yearbook, 1997*, 227–32.
- HARALÜSON, B.T., SCHMIDT, D. et al., *A History of King Ravtaal II*, 8 vols. (Strasbourg, 1979).
- KRAAMLEP, Ä.J. te, New Jorthel Adventures (series): *Jorthel Rides Out; Jorthel Buys Donkey Repellent; Jorthel Rides Back; Jorthel Has a Nasty Rash; Jorthel in Space* (Merkwiller, 2007–13).
- LIDHEFORJA, E.Ö. (ed.), *Protokolos ev te obêrüt Fulz un Prinsin Rad* [Proceedings of the High Council of the Princings] (Wissembourg, 1569; quadricentennial facsimile edn., Baden-Baden, 1969).
- MANDALSNAAGH, H.Z., “Dynamic Interplay Between Bakers and Consumers of Alsatian Pastry Goods as Evidenced in the Works of William Shakespeare”, Ph.D. thesis (University of Wengelsbach, 2011).
- MILNE, A.A., *Wini-te-Puh* [Jameld trans. of *Winnie the Pooh*] (trans. Swije, W.E. ot) (Lembach: North Zuraaland Bear Welfare Committee, 1954).
- NERUDA, P., *Love Poems*, read by Animal from *The Muppets* (2 audiocassettes, cat. no. RAAAAAARGH-003, 1984).
- NORTHERN VOSGES REGIONAL NATURAL PARK, *Les chateaux forts* (Wingen-sur-Moder, 1980).
- PASTERNAK, D., *Fruitcake-Prescriber Zhivago* (Milan, 1958).
- PROUST, N., *À la recherche des princings perdus* (Paris, 1932).
- RÖTSTÉN, L.Z. te, *The Jameldic Noble Knights: Rise, Fall, Re-Rise, Dissolution and Re-Employment in Marketing* (New York, 2015; first published as *Whatever Happened to the Jameldic Noble Knights?*, 1982).
- STEINBECK, R., *Of Exploding Mice and Men* (New York, 1939).
- STREL STREL, S.S., *Islands, Princings and Beyond: A History of the Jameldic People* (Oslo, 2019).

WÖLZE, Ä.A. and S.Y., *The Music of the Jameldic People: How It Survived the Centuries, and How They Survived Listening to It* (Oxford, 1998).

XU Z., 侠眉语与足蜡兰文化 (*Xiáméiyǔ yǔ Zúlàlán wénhuà*) [Jameld\* and the Culture of Zuraaland\*\*] (3rd edn., Beijing, 2003).

ZURAALAND ANGLEBALL ASSOCIATION, *The Rules and History of Zuraaland Angleball*, (37th edn., Wissembourg, 2018), esp. Rule 39.2.5: “Invoking wasps with devious intent”, and Rule 39.3.16: “Penalties for intentional teleportation of ball, opponent, weasels etc.”

---

\* lit. “knight eyebrow language”

\*\* “foot candle orchid”

*Na laames wã hermi wíl te macktin ete buhlen eri.*

No llamas were harmed in the making of this book.