

The Community of Jute

FACTBOOK



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FACTSHEET

Demonym: Jutean, Jutese (archaic)

Population: 1.78 million

-Density: 28.12/km² 72.8/sq mi

Total Area: 63,297 km² (24,439 sq mi)

Water Area: No data

Highest Point: Mt. Tillam, 1282 m

Capital: None (See 7. Government)

Largest City: Sitti

Ethnic groups: Juteans (45 %)

Mixed (20 %) Neviran (15 %) indigenous minorities (15 %), other (5 %).

Official Languages: Coastal Jutean, River Jutean, Jutean Sign Language

Regional Languages:

Samwati, Klambari, Nevirajutean, Jutean Balak (Seesetese)

Motto: Life is hard, but worth it

Anthem: *Mohomi ude savanhude*

(Living in harmony with water, land and air)

Government: Confederation of independent, direct democratic communities

Legislatures: Local, county-level, regional and confederal community meetings.

Independence: 1872

Currency: The Score (not a true currency, see Chapter 8)

GDP (nominal, 2015 estimate)

Total \$3,999,660 - **Per capita** \$2,247

Gini: 10 - **HDI:** 0.68

Drives on the: n/a (no road network)

Calling code: +451

Internet TLD: .jt

1 Overview

Jute (IPA: /ju:tɛ/, Jutean: *Jute* [jute]), officially **the Confederated Communities of Jute** (Jutean: *Nonaf a Jute a tahadovi* [nanef ɐ jute a təhədavi]), is a confederation of communities located on an island group in the northeastern Saru Sea.

It is home to several ethnic groups. Aside from Coastal and River Juteans, the main and titular ethnicities, the island part of Jute had already been inhabited by Samwati and Klambari, two unrelated cultures. Aside from these native ethnic groups, Nevirans as former colonizers still form a major ethnic group on Jute, as do the descendants of Balak settlers. Both and also other mostly more recent immigrants have to a certain extent intermixed with the indigenous population, leading to a sizable amount of people of mixed heritage.

Altogether, seven languages are recognized on the main island as official or regional languages, and two on the Ystelian part. On the former, the main languages are the two Jutic languages, (Coastal or Standard) Jutean and River Jutean, legally seen as one language, two are the heritage of the colonial era (Nevirajutean and Jutean Balak or Seesetese), two, Samwati and Klambari, are unrelated indigenous ones and the seventh one is Jutean Sign Language. Additionally, Nevesh and Balak remain spoken in the largest towns, especially in trade and business environments, although it is also the native language of some descendents of Neviran and Balak settlers.

Jute is known for being one of the last independent non-state societies, a loose confederation of 1,500 small, nominally sovereign communities formed for the purpose of a common foreign, defense and immigration policy. The confederation is

characterized by the lack of a distinct national government with a sizable formal bureaucracy, and instead organized around a very decentralized system of direct democracy, where each community's assembly of all inhabitants decides on all policy, with every inhabitant having one vote for each issue. For the purpose of issues affecting more than one community, administrative collectives exist in the form of counties and regions, where each community, as with confederal decisions, has one vote, similar to elections.

The only elections in any community are for the position of a "leader of the community", a lawspeaker-mediator position known in Coastal Jutean as *vunamoena*. Equivalent exists at all levels of administration, including at the confederal level, which is known as *vunamoena a nonafat a Jute* ("Leader of the bigger community of Jute"), and also functions as the office representing the island around the country as well as abroad. To come to a binding legal decision in cases related to higher levels of administration, the lawspeaker-mediator requires the support of additional mediators that were previously appointed by them.

This system has in its current form existed since 1872, but has its roots in the traditional village democracy of Coastal and River Juteans, which has existed in some form for 2,800 years. During the primary colonial era from the 17th to the late 19th century there

were unsuccessful suppression efforts by the Saruan Empire that sought to maintain control over the island group due to its strategic location and locations to grow jute fiber on, and the local assemblies played a key role in organizing anti-colonial resistance. After independence was achieved in 1872, the Jutean, Klambari and Samwati communities formed a confederation, all still maintaining to a large degree their own old political and social system. Nonetheless, the cultural legacy of the Saruan Empire remains large, which is particularly notable in the religion, which incorporated many aspects of [Quro-sism](#) and in the urban architecture of Sitti, Joonen and Helele. In 1912 Jute additionally

2 Name

A common folk etymology for "Jute" is to see it as a compound of *ju te*, or "this onward" in Jutean, referring to the supposed exclamation of the first settlers roughly 3,000 years ago who meant "this shall be our home from now onwards". However, this has been rejected by most contemporary linguists as not being supported by any trustworthy evidence.

More likely, it comes from the jute plant (of the *Corchorus* genus), in Jutean also *jute*,

formed a customs and passport union with South Jute, which led to an increased amount of cultural and economic exchange between Ystel and Jute. Further cultural and other influence arrived with the Balaks when [Balak Numudu](#) was founded in 1874. The small Balak colony was given up in 1955, but many settlers remained and continued to leave their impact on culture and politics.

Today, Jute is generally classified as a developing country, however it is internationally active in diplomacy, being a member of the International Congress. In 2013 it was also a founding member of the [AEIOU](#) free trade organization.

with the word later coming to refer to the island as well, and finally acquiring the third meaning "home", especially "home of a population/group of people" in Modern Coastal Jutean.

A different, archaic name is also "Ratelland", after the national animal, the ratel or honey badger. It can also be used to refer exclusively to the community on Ystel, though there are no native ratels there.



3 Geography

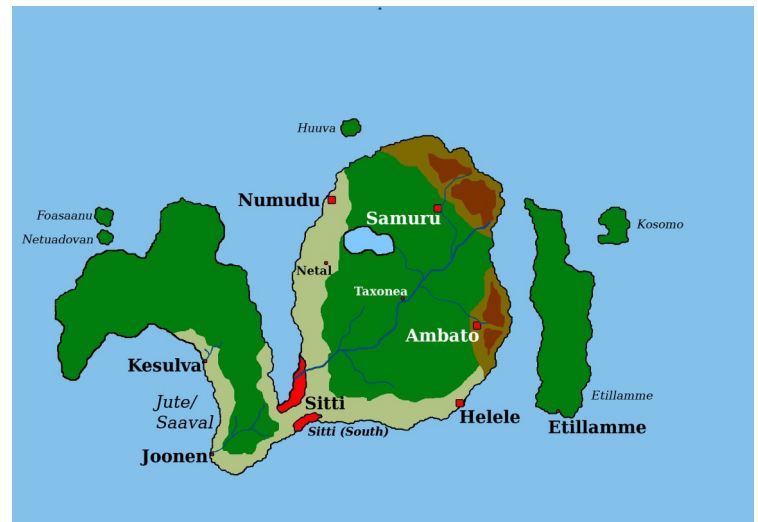
3.1 Topography

Jute consists of small archipelago of volcanic islands. The main island is called Jute or occasionally just Saaval ('Island' in Coastal Jutean) and is where the overwhelming majority of the population lives.

Furthermore, there are five smaller islands. Of these, the island of Etillamme is the largest, with the much smaller Kosomo being the second largest. They are the only two out of the five with permanent regular inhabitants, as Huuva is a nature reserve, Netuadovan serves a small prison island closed to the public, and the neighboring island of Foasaanu is also restricted to guards watching over Netuadovan.

Huuva

Huuva (Coastal Jutean for "bird") is a small island located north of the main island of Jute (Saaval). All of it forms a nature preserve and Important Bird Area, and as a result has no permanent human occupants except for some conservation workers and rangers. Instead, it is home to several en-



demically important insect, weed and fern species as well as nesting places of the rare Saruan Plover and many other bird species in large numbers.

The Huuva Channel (Saanufi a Huuva, or literally Small Sea of Huuva) shields it from most other human activity. It is a small passage that is tightly controlled, with only a single ferry carrying visitors and scientists to it once a day allowed to serve as a connection.

The ferry port on Saaval is in Netun a Valak (Balak Fort), a settlement that originates as fort of the [Balak Empire](#) during its foray into Jute in the 19th century. The fort, known as Watchtower Fort (Netun a Dovi a Netumi) was historically used by imperial soldiers to

maintain control of the channel and so monitor one of the possible routes to the city of Numudu, where the main trading posts of the empire were located in what was known as [Balak Numudu](#). Armed patrol ships were regularly crossing the channel to Huuva and artillery was installed both on it and the mainland. It fell into disuse after Balak Numudu was abandoned by the empire, but the remains of it are well preserved, as is the fort complex, which continues to overlook the channel.

Huuva is about 20 km away from the main island and popular with birdwatchers, Aside from the island itself being the only natural home of the Saruan plover, the ferry ride itself promises a chance to see one of the tens of thousands of the birds flying low over the channel, looking to catch fish on the sea surface or sometimes fighting other birds.

On arrival, guests and workers disembark on the wharf and are greeted by a yellow 19th century arch with paintings of the Saruan plover on both sides.

3.2 Climate

Climate in Jute is tropical, mostly tropical rainforest (Köppen climate type Af). There are only two seasons, wet and dry, with little variance in temperature over the year.

3.3 Geology

Jute lies near the fault line between the Saruan and Lahan plate in a subducting zone. This results in the island group experiencing frequent, but usually weak earthquakes.

Additionally, due to being formed through volcanic activity there are several volcanoes on the main island, although none of them are active. The biggest is Tillam located in the region of the same name in the eastern-

most part.

3.4 Biodiversity

Biodiversity is highest in the rainforest in the interior of the main island and Etilamme, which covers the majority of both islands. It is lower near the coast, where much of the land is dedicated to farming or features built-up areas, however, the coasts remain an important habitat for mangroves and several other endemic plant species.

Jute is home to a great variety of animal and plant species. The main island is notable for its many endemic tree and other plant species, most famously jute plants (both *Corchorus capsularis* and *Corchorus olitorius*) likely originate there. Notable endemic animal species on the main island include several owl species, such as the giant cursorial owl (known in Coastal Jutean as "onikesat") found in great numbers in the rainforests surrounding Samuru, as well as other birds, fruit bats (*Pteropodidae*), marsupials, snakes and various lizards, as well as a caiman and anaconda species.

tillamme, Kosomo and Huuva also have endemic species, on the smaller islands particularly bird, insect and weed and fern species. Huuva is a designated Important Bird Area, as it is an important nesting place for the endemic Saruan plover.

Despite general attempts and laws directed at protecting the environments and ecosystems, a number of species have been driven to extinction due to human activity, such as the Ivikemu, a ratite.

Right: Tahoon a Haad river in Taxonea and near Sitti, coastal river with jute field, Saruan plover



4 History

4.1 Settlement and early history

Origin of Klambari and Samwati cultures

The first settlers on Jute were groups of neolithic cultures reaching the island from Püzimm at about 2,000-3,000 BC. Little is known about their origin and their culture at the time, but they were the predecessors to the Klambari and Samwati minorities that still live on Jute in modern times. Judging by the available evidence, the split must have happened relative early or have already taken place by the time they set foot on the island, and had been in frequent conflict after it. Many buildings, shrines and other structures in the northern and central such as walls date to that time period, with the shrines apparently having been regularly erected and destroyed in a kind of ritualized warfare or demolition. Support for this theory comes from the oral tradition of both modern-day cultures. It further states that eventually the proto-Samwati communities moved inland to spots more easily defended, constructed stone walls and managed to convert the proto-Klambari to their religion of the Six Archetypes, thus ending the conflict, but keeping the ritual destruction of their shrines which continues to the present day.

Arrival of Jutic people

1000 to 2000 years later, in 1000 BC, Jutic people, that would later split into Coastal Juteans and River Juteans, arrived from Lahan on the main island, settling down at the central coasts that had after the long time of conflict become mostly uninhabited. They mostly engaged in simple foraging of fruits as coconuts and sweetsops, leafy

greens such as jute, herbs, eggs etc. for sustenance, although their diet was frequently supplemented by fish and later on also gardened vegetables, such as sweet potatoes.

A bathing culture that called for daily bathing or swimming in the sea or river, or failing that, showering with water gained from the rain or from another local water source. This was not just a holdover from their previous life in Lahan (being descendants of the Sanju-Juteans), and later mostly on the sea, but also a way to stay connected with their maritime history, the sea and water in general.

Oral history has it furthermore that philosophical musings go back to the first generations of Jutic people, with discussions about the meaning of life and a possible afterlife being lively but ultimately mostly fruitless. Other people participated in small exploring missions, scouting their surroundings. Some went missing or came back wounded, which is said to be one of the main reasons why 'mohomo havandi' or respecting the wilderness and its dangers and attempting to live in harmony with them became such a fundamental part of both Coastal and River Jutean cultures. Some more exploring is also said to have led to the discovery of new herbs that turned out to have medical properties, and the need for a fair distribution is traditionally seen as what gave first rise to a beginning indigenous understanding of arithmetic.

Growing population numbers meant food distribution became an issue, as it was no longer as abundant as before. According to oral history, this is when the understanding of arithmetic began to further improve, and allowed for more sophisticated distribution

methods, with some proto-writing emerging to help with sorting, carved into chunks from trees.

In the evening, talking about and remembering the past is said to have eventually become a tradition of story-telling with their own past as subjects, or the monoliths and stone ruins that could be found in some places alongside the central coast of the island. Whereas nowadays they are being linked to Samwati structures destroyed during one of their many conflicts with the Klambari, Coastal Jutean tradition has it that they were there due to a divine cause or were a natural part of the environment. Other explanations claimed a combination. Due to the small size of the communities and relative isolation, the very concept of people from other populations and cultures did not enter stories at the time, the memory of the contact to other groups on Lahan their ancestors having been forgotten or changed beyond recognition. Sparse encounters with the Samwati on the island however likely actually did exist, even though they would have probably been misunderstood as meetings of people from other Jutean communities that just had happened to develop very different customs and clothing. Contact between the different Jutean communities did exist, even if it usually was infrequent as well, and provided additional material for storytelling, which in some form or another still is a popular evening rite today, although the fire has in many places been replaced by an electric or gas lamp.

In addition to storytelling, exploring the local environment, philosophizing and swimming also remained popular activities in ancient times, and a new discovery is supposed to have led to the creation of a better material suitable for proto-writing. Using the long leaves of a specific plant that allowed for the

carving of symbols. Soon however, thick, undrinkable liquid squeezed from specific berries was used instead, and pressed on the leaves using a short stick. Thus simple symbolic drawings could become slightly more accurate. Legend also has that the first flute was made when one of the explorers found a thicker branch when looking for leaves to draw on that happened to be hollow inside, and made a sound when blown. This is traditionally seen as the beginning of the flute music that is still so characteristic of folk music on Jute.

Coastal Jutean mathematics and early medicine

Some of the Coastal Juteans preferred to expand their small numerical system, and give it some fine-tuning, or so goes oral history. In this later ancient period they are said to have started experimenting with bigger numbers and developed some mathematical puzzles as an alternate pastime, meant to stimulate the brain and ability to reason, although this use of math is said to have been deemed a waste of time by some other people, who favored spending time on answering philosophical questions. To which the fans of recreational mathematics are supposed to have said that such use numbers might be of help in answering the questions of life and beyond and that in any case was not useless, that everything in the world has some purpose.

However, this conflict is also said to not have lasted too long, as soon both disciplines had started to mix. This would be the start of a philosophy of math that is still recognized as characteristically Jutean nowadays. Questions such as whether there is such a thing as the biggest and smallest number, or whether numbers had some special meaning inherent to them, and if they were all the

same or had some special properties differentiating them were among those this new field is said to have attempted to answer. According to a popular legend, after some experimentation with division, a particularly devoted hobby mathematician is supposed to have discovered prime numbers, and then have tried to find a way to be able to calculate them easily, as well as have tried to find other methods to find more prime numbers. These numbers were dubbed "divine numbers", as divinity was assumed to be a state of total purity, mental and otherwise, and these numbers, who seemed to be at the base of all others, were said to be particularly pure.

According to another often told legend, at one point a young woman needed help with a flesh wound on her leg after an accident while exploring. Initial attempts are said to not have improved the situation and only have resulted in ear-piercing screams of pain, after which an older mother of three children is said to have suggested using some herbs she had used when her children couldn't sleep. Thus, a kind of simple anesthesia is supposed to have been discovered and the treatment of the actual wound could begin. The wound is said to have been cleaned as best possible with some fresh water and the oil of a plant used at the time for cleaning, and then stitched with a washed and sharpened bone needle with a string of cleaned spider web attached to it. In the end, the wound was bandaged with some thoroughly cleaned leaves and more cobweb binding them together. The operation is further said to have been a partial success, the woman having survived and being able to continue with her life for the most part. However, she is stated to have remained scarred permanently and retained some pain in her wounded leg, that no painkilling herb

could make fully disappear.

The beginnings of Saandism

The Coastal Jutean population continued to grow, and some communities would have reached hundreds if not close to a thousand inhabitants. At this point, communities splitting into smaller ones likely became more common, as the existing food distribution systems would have increasingly run into trouble with higher population numbers, and the same will have been true for medical care and the communal socializing events. To avoid conflicts from escalating, a common solution is said to have been (and this is backed up by archeological evidence) that a community that decided to split off would rather attempt to seek a new location to settle down on rather than to fight the existing one or challenge them some other way.

However, often trees had to be raided to make room for new settlements, and according to oral history protests against what was called by some a "crime against nature and what is holy" were common. But most communities are said to have soon managed to reach an agreement after some discussion. The compromise that is supposed to have ended the conflict and is in much of Jute still followed identically involved pledging to plant a new tree for every one destroyed, and to have a minute of commemoration every day twice for everything the nature is providing them, during which everyone was also supposed to think about what they could do to better society while respecting the nature, and in the evening to review their day, what they achieved today and what plans they have for tomorrow.

Over time, these rituals provided one of the bases for the religion that had long been developing. *Saandi na trikki u mohomo harandi*

- being content with your life through numbers and harmony with wildlife. Guidelines on how to achieve this state of being were soon compiled by the elders and other people. They included moral guidelines on how to live with society and how society benefits the individual, guidelines how to respectfully use wildlife, natural resources and how to achieve the desired mental state by continued study of philosophy and science (which at that point mostly meant mathematics). Poems, songs and carvings with proto-writing were meant to help adherents of the religion remember them.

4.2 Imperial era

The end of Ancient Jute

After many mostly peaceful years, one of the most famous Coastal Jutean legends goes, one fateful day some of the explorers met foreign soldiers in the forests, armed with sharp spears and speaking in an entire alien language that is said to have a strangely arrogant and mocking tone. This first contact with what likely were Klambari warriors is said to not have gone well for the Coastal Juteans. Seeing other people like this, threatening but unintelligible shattered their worldview, according to which everyone on Earth spoke a similar language. Stories that told of the existence of entirely different languages had always been dismissed as old fairy tales, and so the explorers in question did not have an appropriate reaction when and went into a kind of shock. Rather than attempting to build up contact and communication, they froze and quickly retreated, never to be seen in the jungle again. Their entire community became similarly shell-shocked, and their culture is said to have fallen into a long time of stagnation, even their communal nightly activities getting less

and less, their spirit being broken. Not only is this said to have caused them to lose their curiosity for the world around them, it also is supposed to have led to widespread existential crises and even an epidemic of what nowadays would be described as depression. Local health experts are said to have been often helpless, unable to treat their patients properly. Some communities are also said to have continued a collective spiral downward, enough that they started to raid and attack their surroundings, abandoning their previous pacifist lifestyles. Oral history describes how different leaders are supposed to have emerged in response for the first time in Jutean history, squabbling over the future of the people of the Jutean villages, and how it only added to the crisis.

This would then have been made even worse by attacks from what is traditionally described as "a hostile tribe in the East" (presumably again the Klambari, which to this day live to the east of most of the Coastal Juteans). These attacks clearly must have caused significant damage and casualties, as can be seen in the number of improperly buried human remains and many weapon pieces. Untypical jewelry and clothing remains as well as weapons made from material unavailable near the central coast also indicate that it was an external force invading rather than a violent conflict inside a or between Jutean communities. Oral history says that these could at first still be fought off, barely, but that following them most Juteans were reluctant to build up their villages again, especially after a lone explorer who had decided to take up the long stopped activity of exploration again, warned them of another coming threat, likely a return of the Klambari. After this, many people are said to have decided to leave their old settlements behind and escape on the sea to

other lands. The following days are supposed to have been spent gathering resources, saving what could be saved from their cultural and material heritage, and building bigger boats, in a specifically erected workshop. Considering burning down the rest of the village of what is supposed to be Sitti in modern-day Jute, the local population in the end is said to have decided against it, heavily heartedly leaving the remnants of their home behind as they set sail to find a new one behind the horizon. However, a part of the population decided to stay behind, in the hope that those fleeing would come back soon and help restore the place. This, according to the legend, then proved to be a fatal decision in the end when the invaders from the east did come back, burned down the entire village and made the decimated and weakened remaining population work as serfs on their fields.

The foundation of South Jute

The Coastal Juteans that had decided to flee their island home found, after a long and difficult journey, new land in the south on the continent of Ystel. However, as it was an entirely different climate with equally unfamiliar vegetation, adjustment will not have been easy. Instead of sandy coasts and tropical rainforests, the landscape was dominated by harsh cliffs, rolling hills of woods and grassland.

Laina, the first Ystelian settlement founded by the refugees as well as most other newly founded Ystelian communities still managed to preserve much of their old cultural heritage, including much of their religion, even if all underwent some gradual changes. Oral history tells how the religion in particular remained a point of pride, with it being seen as the best guide to a better life and improved

society by means of rationality and a lifestyle in harmony with nature. Being content with your life through numbers and harmony with wildlife remained the motto of the followers of Saandism, *Saandi na tikki u mohomo havandi* in modern Jutean.

Other age-old traditions were also continued, such as the nightly telling of stories, whereas architecture and other arts alongside with more proto-scientific endeavors also started to flourish somewhat whenever the food supply was secured and no other problems required their attention.

Klambari hegemony on the island

On Island Jute, the remaining Coastal Jutean suffered as serfs of the Klambari, made to work on fields across the island, and the River Jutean population had their traditional homelands, hunting grounds and religious sites threatened as well by the Klambari hegemony of the time. According to oral history, the ancient times of the free communities of their ancestors were barely remembered, especially among the Coastal Juteans, only being vaguely described in some ancient stories. The departure of half of the Coastal Jutean population was one of the few key events that did not leave the shared cultural memory, and not much else was still known. Even the ancient Coastal Jutean language had gradually been replaced with a new Klambari-based language, and many ancient customs were lost to memory. The newly dominant culture formed what can be termed the first and only native empire in the history of the island of Jute.

Legend has it that it took many years before a tradition of holding festivals to save their remaining heritage started growing all over the land of the still existing Coastal Jutean communities, and even then it still faced the disapproval of Klambari military leaders.

Nonetheless, traditions were now more proudly continued, and revivals of those that had fallen out of use began.

With this renewed interest in the past, attempts to interpret the remainders of what could be found in the ruins of the settlements of their ancestors began, to help support this cultural revival. The methods used resembled a mixture of oral history and

a simple kind of proto-archeology. Among other things, the old proto-writing was rediscovered on some stones. Combined with traditional knowledge, it became possible to trace the direction half of their ancestors had taken when they fled from the invaders of the east. This later led some that had managed to escape serfdom to seek contact with the population living in Ystel.

5 Demographics

5.1 Population

People from Jute are called Juteans or *Jutena*. However, this is also used to refer to Jutic people, in particular Coastal Juteans. Therefore, "people from Jute" or "inhabitants of Jute" are common descriptors to avoid ambiguity when referring to the entire population of the confederation. The term "Jutese" is archaic and no longer in use.

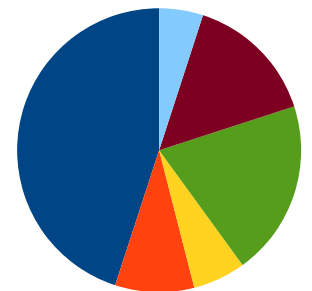
Jute has a rather young population. At the moment, roughly 28,83 % are children or college students, and only about 2,04 % being elderly. The population rose significantly throughout the 20th century after a period of decline in the 19th century that saw a lot of people leave the islands to the Saruan Empire and Balakia, but has, as people increasingly started to migrate overseas again in search of jobs and opportunities in the 2000s, remained stable in the 21st century, hovering around 1.8 million, with the most recent estimate being 1,780,000. Aside from Nevira and Balakia Lhavres is one of the countries with the biggest Jutean diaspora (consisting mostly of Coastal Juteans).

People identifying themselves as indigenous Coastal and River Juteans make up the relative majority of the population 45 %. The two other indigenous minorities make up 15 %, with Samwati 9% and Klambari 6 %. This does not include immigrants that later assimilated into one of these cultures. Immigrants and descendants of immigrants make up 40 %. Half of those or 20 % in total consider themselves mixed and/or belonging to two ethnicities, and most of the remaining people are Neviran Juteans, with 15 % in total. Other ethnicities, mostly Balaks or people of Balak origin amount to 5 % of the



Indigenous Coastal Jutean in modern clothing population in total.

Ancestry and language are the most important criteria for membership of a particular ethnicity, however, they are not exclusive. All cultures have to varying degrees a history of accepting foreigners as one of their own provided they commit themselves to it and assimilate. The degree of assimilation demanded varies and has fallen among the urban population, especially urban Coastal Juteans.



■ Jutean ■ Samwati ■ Klambari
■ Mixed ■ Neviran ■ Other

5.2 Urbanization

The number of people in Jute living in towns, continuously growing during the colonial era from the mid-17th century to the mid-20th century, stabilized in the 1990s and 2000s, as more and more people chose to emigrate to other countries. Today, about half of the population of the confederation lives in the five largest cities on the island of Jute, with an additional 20 % in smaller towns.

City	Metro area	Language
1 Jute City	380 000	Coastal Jutean, Nevirajutean, Neviran
2 Samuru	120 000	Samwati, Coastal Jutean, River Jutean
3 Numudu	100 000	Coastal Jutean, Balak Jutean, Balak
4 Ambato	90 000	Klambari, Coastal and River Jutean
5 Helele	60 000	Nevirajutean, Coastal and River Jutean

5.3 Languages

The official language is Jutean, but other languages such as Neviran or Balak are sometimes used for international affairs and business. Jutean legally entails all languages of the Jutic branch of the Saru-Asuran language family spoken on the island. The main language, used in Jute in most official records, courts etc. and by roughly 1,270,000 people as their native language, is Coastal Jutean, often shortened to Jutean.

It is not to be confused with River Jutean, another member of the Jutic branch, spoken mostly inland of the island. Even though not legally recognized as a separate language, it is still recognized as a variety of Jutean and as such can be used by anyone for all official matters where Coastal Jutean would be used, however, records and laws are usually not

available in it, with the exception of those from River Jutean-majority communities and counties. When needed, a translation or an interpreter (for example in courts or community meetings) will be provided. Jutean Sign Language is also legally specified to be a co-official language in the entire confederation. On a regional level Nevirajutean, Jutean Balak, Klambari or Samwati also sometimes have the status of an official language.



Street in Numudu

Balak and Neviran do not have any kind of official status but remain important languages of commerce and business in Sitti, and in the case of Balak also Numudu.

Coastal and River Jutean

First attested in around 300 BC, Coastal Jutean is assumed to have developed after the first ancestors of present day ethnic Juteans arrived at the island at around 1000 BC. The people remaining on the coast would eventually speak what is today referred to as Jutean, or Coastal Jutean (natively mostly referred to as *tahiva net*, *tahivi a net* or simply *net*, IPA /təhivi net/ and /təhive ɐ net/), whereas the people venturing inside would

develop River Jutean (*tahosoe val ma*, pronounced roughly /tahōasoε vel me/). It had no official status until after Jute regained independence 1872, during and prior to the colonial era it was just one of the languages spoken on the island, albeit the most widely spoken one.

River Jutean remains widely spoken in the inland, particularly along the biggest river of the main island, the Tahonaha, where it is also used as an official language on a local and regional level. Most speakers of River Jutean learn Coastal Jutean early on as well, since monolingual speakers are despite the status of their native language as a legally recognized variety of Jutean at a significant disadvantage later on.

Klambari

Klambari is a language of currently uncertain origin, it is spoken by a traditionally cattle-keeping and hunting society in the mountainous region in the eastern part of the island, with Amdato as the urban center. Klambari speakers are said to have already been living on the island prior to the advent of the Jutic people. Through the creole Klambari-Jutean, spoken by Jutean serfs during the reign of the Klambaris over most of Jute from 50 BC to ~1000 AD, Klambari has had a significant impact on Jutean, particularly on Coastal Jutean, with many loanwords existing, for example *sitili* ('sword') from Klambari *stüdterl* ('iron').

Samwati

Samwati is the language of relatively isolated communities in the far north of the island, which are said to predate even the Klambari settlements, and aside from numer-

ous villages also include the second largest town on Jute, Samuvu or Samuru. Much of the language remains unknown, particularly any possible relation to other languages, since its speakers generally avoid contact with the outside world. However, archaeological findings have shown that Samwatians used to occupy a much larger part of the island several thousand years ago, with some ruins found near Sitti being the most prominent evidence for it.

Nevirajutean

An Ekuo-Lahiri language with a Coastal Jutean language, a contact language that has its origin in the Neviran colonization of Jute from the 17th to the 19th century.

Balak Jutean

A Kashisan language with a Coastal Jutean substrate, locally also known as 'Seesetese' [ze:se:te:se], after Balak 'jeşecâ' [ˌd̪ʒɛʃɛˈtsæ:] (bag, pouch). A contact language that originally developed during the time of Balak colonization of Numudu and subsequently became the native language of a part of the population of Numudu.

Jutean Sign Language

A sign language used by the deaf community and some hard of hearing people on Jute. Its origins and relationships to other sign languages are unclear, with the earliest known records of it being from the early 19th century.

6 Religion

6.1 Overview

Syncretism is very common on Jute. Patronal Saandism, with about a million followers the largest religion, draws from both traditional Saandist and from Qurosist beliefs, but there are also many followers of regular Qurosism in Sitti and of Zarasaism in Numudu, where it also influences local Saandist beliefs. However, in the more remote counties and communities, traditional forms of Saandism are still largely dominating. Other native religions are followed by most of the Samwati and a large amount of the Klambari, whereas other world religions such as Iovism have few adherents.

6.2 Saandism

Saandism is the biggest indigenous religion on Jute, traditionally practiced by Coastal Juteans and River Juteans.

It is primarily characterized by its complete lack of centralization and even clearly defined rites and cosmological beliefs, being more an overarching framework of values and general tendencies that integrates the different religious practices of the many different communities of Coastal and River Juteans.

These had originally developed into their present form during a time of steady population growth out of a need for more organized approaches to the environment and communal life, and were then harmonized by continuous cultural exchange and interaction. This formed the basis for quickly becoming an important means of facilitating mutual understanding and coexistence, and is therefore often credited with having contributed to violent conflict between Ancient

Jutean communities being largely absent for most of the time of their existence.

Two main forms of Saandism exist, traditional Saandism and Patronal Saandism. Both have hundreds of varieties, of varying difference. Patronal Saandism is usually a syncretic faith incorporating elements of Qurosism, which was brought by Nevirans to the island as part of their colonization efforts, and is in modern times the more popular variety in most Coastal Jutean towns, especially the ones with Neviran heritage like Sitti or Joonen.

In Patronal Saandism the deities of Qurosism have been to some extent conflated and entirely reinterpreted as supernatural patrons rather than proper gods that aid and guide but did not and do not create. They still are linked to a particular culturally specific gender, however rather than those common in Nevira, these patrons are now linked to Jutean genders.

While Patronal Saandism has many varieties, they tend to be far more similar than the traditional varieties, which remain particularly strong in the countryside, and in towns less impacted by Neviran colonialism in the north of Jute or the lands of River Juteans, such as Numudu and Taxonea. River Jutean varieties in particular are very distinct, owing to historical and cultural differences between River and Coastal Jutean communities and much more influence from Samwati and, to a lesser degree, Klambari beliefs.

In Sitti, under the influence of various other cultures and religions, various smaller groups have diverged particularly and so have further idiosyncratic differences and

additional rites and beliefs that have no equivalent in varieties of either traditional or Patronal Saandism. They also usually reinterpret a number of key terms and differ in where the emphasis of teaching and rites lays, but overall will still be recognizable as having originated from the same source.

One of them is the Prime Temple Cult in Sitti, an offshoot of Traditional Saandism that emphasizes the veneration of prime numbers further. Small palm branches with leaves missing at prime number intervals (every third, fourth or sixth etc. leaf) decorate the temple and hooded purple robes that every member wears. The community is very tight-knit, but regularly recruits new people to take place in their ceremonies that turn the otherwise often solitary, open-air number rites of Saandism into collective activities conducted in the Prime Temple, one of several former Quorosist temple near the main plaza in the middle of Sitti. To create a maritime atmosphere far away from the beach, every meeting features the burning of seaweed and fish oil in a fire in the temple.

Other aspects of Traditional Saandism, such as the centrality of waves and rites such as the sand blessing, are also part of the Prime Temple Cult, but it also adds several innovations, such as a fixation on [Datu](#), huge mythological owl-lizards originally from Samwati mythology, there known as Ruler of the Ether. Against all warnings in Samwati literature the cult has historically tried to summon them to channel their power to gain a direct shortcut to the abstract plane of reality *vin*, expecting to gaining total mental clarity once there and thus reach [saandi](#) immediately.

Another unorthodox and widely condemned practice is the lack of concern for the natural environment surrounding them, such as the rainforest, the fields and the sea. Therefore, it has remained a mostly secretive practice restricted to the area surrounding their temple in Sitti.

Origin

The traditional and still commonly accepted explanation for the origin of Saandism traces it to successful mediation of religious and economic conflicts that increasingly were starting to appear as the populations of Coastal and River Juteans had experienced continuous growth for several centuries after their arrival on the island, with more and more communities reaching hundreds if not close to a thousand inhabitants. According to oral history and confirmed by archeological findings, communities splitting into smaller ones was the normal way of settling them. However, this alongside generally rising population numbers required increasingly more space to be set aside for settlements, and much of the open land alongside the coast and clearings alongside the river had been settled already.

As a result, trees often had to be cut down, but according to oral history this caused fiery protests with some inhabitants, particularly from the established communities who saw it as a sacrilege. A compromise laid out the first formalized rites, replacing every felled tree with a new sapling and a minute of commemoration and self-reflection twice daily, and is so seen as the beginning of Saandism. Over time, further rites, especially following more settlements of conflicts, were gradually formalized or taken up, and passed on by means of oral history, until at around

200 BC the religion had reached a mature stage.

Central concepts

The most fundamental concept in Saandism is a mental state of contentment known as *saandi* (from Coastal Jutean *saan* "beach, coastal water" and *di* "feeling"), that leads one to be at peace with one's personal perceived or real flaws, and remain calm in the face of all worldly happenings and problems. It is a state free from all anxieties, inner turmoil and hence also all desires for change, that helps a person thrive in life and their community in a confident, harmonious and understanding manner. Reaching this state is the goal of any practiser of Saandism.

The way to reach this state is generally summed up in a single phrase, *Saandi na tikki u mohomo havandi*, which translates to 'through numbers and harmony with wildlife', also known for short as *hi* or "the habits". Elders and sometimes dedicated shrine workers and monks would collect and preserve relevant knowledge from their own and sometimes neighboring or even more remote communities and pass it on to whoever would listen, usually the next generation. Thus, oral history was vital for the continued existence of the religion, usually entailing moral guidelines in the form of poems or songs, frequently supported by carvings or sand art featuring rough illustrations and proto-writing.

Guidelines that were more general were typically shared by several, in some cases most, if not all Saandist or majority Saandist communities, more specific ones typically were the results of deliberations or established norms of a single community. In more modern times, much of this teaching has been

written down and published as books, either in their original form or rewritten, sometimes given modern additions by the compiler.

These guidelines usually elaborated on how to respectfully use wildlife, natural resources and how to achieve a good mental state that leaves one content in life, which included how to live in and with society and how this benefits the individual seeking *saandi*.

As the phrase summing up *hi* mentions, numbers and harmonious relationship to the environment, especially the untamed part of it, were also seen as vital parts of answers to all of these questions. These answers have never been seen as hard and fast rules, though, and more as guidelines to follow.

No punishments for any rule-breaking were ever specified, and transgressions are generally dealt with on a case-by-case basis, although certain norms and standards have developed over time, varying in different communities, and aside from a person's own conscience peer pressure additionally tends to be a powerful force directing a person's behavior, as failure to be at least broadly in line with one's own community would lead to alienation from it and make in cases of conflict being explicitly ostracized more likely, which especially in past centuries was sufficient as punishment.

Harmony rites

Rites are, following the motto *Saandi na tikki u mohomo havandi* separated into *hi a tikki* (number rites) and *hi a mohomo* (harmony rites), the former largely being for individual moral, philosophical and emotional development, the latter to promote a harmonious existence within a community, between communities and between human communities

and their natural environment, forming the foundation that makes individual development possible in the first place.

Replacing every tree that had been cut down with a sapling at a new location is the most famous example of a harmony rite, although the most widespread one is the minute of contemplation every morning and evening. Usually the one in the morning was dedicated to reflections on the gifts nature provides, as well as on how to improve one's relationship to nature, as well as how to help improve one's community's relationship to nature. The evening one was often used as a review of the day that was ending, any personal or communal achievements as well as plans for the following day. The exact form of this minute of contemplation could vary a lot, it could be a prayer, a song, an (internal) monologue, or take some other shape that was appropriate for any given environment. . While the location was also variable, most commonly it took place in local temples in front of their temple stone (see below).

Other harmony rites include e.g. burial rites, which can differ dramatically from community to community, some burying those that have died in graves dug into the ground, other communities bury their dead in the open sea, or build small boats with holes in them on which a dead person floats down a river for a while before sinking to the ground. Cremation is also practiced in some communities.

In River Jutean communities, channeling the death is the most important rite associated with the dead. It is carried out to figure out the truth behind their death and their last wishes. As part of funeral rites, a trained spirit medium goes into trance, usually an

unmarried person with undetermined or "intermediate" gender (known as vamejo), and answers questions by the local priest with input of the local community.

Channeling with people who died due to unnatural causes also has the important function of hearing the spirit state what kind of restitution needs to be paid to those close to the victim, and on a spiritual level, channeling is what helps them find the way to the afterworld, as the regular messenger of death wasn't there to fetch them.

Funeral rites carried out during a thunderstorm are viewed as particularly blessed ones, as they are seen as a visit by the mythical first channeler Lightning Shield herself (see below 9.6, River Jutean mythology), who therefore is addressed and thanked directly for her efforts for and protection of the lands. She may also be asked for assistance.

Number rites

The study of science, which at the beginning mostly meant mathematics, and philosophy are at the core of number rites. These are not collective rites, but rather individual pursuits, usually alone, rarely done with in small groups. Such studies are seen as sharpening the mind and opening it to more abstract contemplations that would yield a deeper understanding of the world that would help a person get closer to the desired state of contentment that is the ultimate goal. Some people would join a shrine for this purpose, either as a temporary retreat from their community and the world at large, or permanently, to dedicate their entire life to the study of philosophy and mathematics. The knowledge and use of numbers, and some relatively simple arithmetic and geometrical operations predates the development of the religion by a significant time. It is impossible

to say by how much, but by the advent of this semi-formalized framework of values and guidelines mathematical puzzles had already become a pastime that was both popular and highly respected.

Temple stones

Temple stones are the centerpiece and holiest part of many Jutean temples dedicated to Saandism and often the pride of a village. They are placed on a raised wooden or, rarely, stone platform in the center of the building, around which people usually sit down and meditate. Flowers may be put on top of them for good luck, or candles be lit before daily meditation sessions.

Their shape and size of temple stones can vary, but most commonly large and circular, resembling a giant plate inscribed with e.g. various mathematical equations, or decorated with geometrical figures as well as other reliefs combined with a plain, lowered center. The material can be any kind of stone, such as marble.

Their origin tends to be heavily mythologized, with them typically being heirlooms passed down from generation to generation. Few people anywhere have a living memory of seeing one being made, and instead many ascribe them an ancient, natural or even supernatural origin. Each temple has its own story, most famous is Numudu's harbor temple's one, believed to be a relic of Olumedusa or the time period during which the universe was created.

Priests and their aids working in it are tasked with keeping it alive and sharing it widely. For holidays and before larger or important visits from other villages or places, they also clean the stone and festively decorate it by putting a wreaths of leaves, branches and flowers put around it, so it can be proudly showed off. Some villages have

developed a rivalry where they try to outdo each other with increasingly sophisticated decorations.

The abstract plane of reality and the natural world

Cosmology is generally de-emphasized, especially in Coastal Jutean communities, the focus being on the here and now of communities. However, cosmological beliefs naturally do exist regardless, differing to varying amounts between communities, with some beliefs being more common than other ones.

One of the most common and even famous one is the belief in the primacy of prime numbers. Prime numbers were seen as having a mystic, even in some sense divine aura surrounding them for their special abilities, as their indivisibility made them appear particularly "pure" and "original", as if stemming from the beginning of the universe that was deemed to have been a perfectly orderly, abstract place before more and more changes eventually led to the creation of the natural world with all its more or less chaotic inhabitants. As a result, prime numbers feature particularly often in mathematical puzzles, but also not rarely in philosophical texts, especially those touching on cosmology.

The abstract place that prime numbers are said to have "originated" from is generally believed to be the other half of reality. It is separated into two halves again, one containing numbers and abstract concepts, seen as the oldest and most primeval part of the universe. The other half of the abstract plane of reality is populated by shapes, colors, or combinations thereof, such as mandalas. Both are not clearly separated, but are entangled with each other, connected through an immaterial energy that served as the first

mover in the creation of reality. The abstract plane of reality is invisible to the eye, but to some extent knowable through philosophical and mathematical deductions.

Nonetheless, despite being less "pure" and a derivation of the abstract world, the natural world is not seen as inferior, simply different. Some elements of the natural world, such as the moon, are traditionally often seen as either combining elements of both, or as a good example of how seemingly "perfect" things tend to actually have glaring imperfections, but that these only serve to make them more interesting, and e.g. in the case of humans worth living for in the first place. Striving to be perfect, in other words striving to be too much like prime numbers, is hence discouraged, and explained to not be what would lead to true contentment.

Deities and other supernatural beings

While traditional Saandism has no concept of deities or anything remotely similar, only good and bad spirits that exist as intermediate creation, immaterial and yet alive, and might interfere with life in various ways, the syncretic Patronal form of Saandism has "patrons". These are reinterpretations of Qurosisist deities.

As in Nevira, each gender is associated with one of them, however, as Jute traditionally only recognizes three rather than the four known in Nevira, the number of patrons is three as well. Another difference is that patrons may be appealed to for help and guidance, but are not responsible for the creation of the world or any part of it.

As a result, the creator deity Quuros has

been conflated with two other deities, Tael and Amet, and is referred to as Taesi in Jutean. (from Neviran 'Taezi' /täezi/). Taesi is associated with the sehukumo gender, the "nurturer". Astul is the patronal equivalent of Hastur (from Neviran Astuw /äsθuɥ/), and the patron of the netumo or "guard" gender. The third patron, Kevalen, appears not to be directly related to any Qurosisist deity, with the name possibly stemming from the Jutean word 'kevan' (altar). However, some similarities to Karne exist, at least in physical appearance and the general association with thought. Kevalen is seen as the guide for vamejotimo, the "magicians", working mostly solitary or communal jobs.

Creation myths

Creation myth are as varied as many other parts of the religion. Patronal Saandism often has adaptations of Qurosisist creation myths, although it may also adapt the traditional beliefs in coastal communities, almost all of which incorporate the same basic premise of an original abstract world creating a natural world, called *olumedusa*. The details vary a lot, some have prime numbers as the first things to exist, from which everything else developed, other ones have abstract waves or energy forces, or some abstract concepts.

On the other side, River Jutean communities alongside Tagoon a Haad and its tributaries tend to have more personal creation myths that center human heroes and anthropomorphic spirits, with abstract entities demoted to first movers.

Below is the creation myth according to Moon a Nevilani a Haad Temple in Sitti, the biggest temple on Jute, originally built by Nevirans in the 19th century as a Qurosisist temple.

There was a wave, cresting silently through the vast nothingness. There was nothing besides it, not even an idea of anything. Vin, the sphere of ideas was barren save for the primordial wave that crested continuously, seemingly timelessly, consisting of nothing but the energy propelling it forward in always the same direction. Its origin was unclear, and it would have probably never changed had it not made contact with another wave.

Out of the pure and raw energy of this clash many, many smaller waves of energy began to circulate in every imaginable direction, leading to many more clashes with increasingly → smaller waves. A chain reaction had started. The first clash had marked the beginning of Time, having been the first event to ever take place. The waves had become the Waves of Time, Duu Saa. It has been 314159 years, and since then much more has taken place. All the increasingly smaller waves had become small enough that they stopped cresting and flowing, one after another, instead having become energy dust, now attaching to each other, until the first object was formed somewhere, an abstract object called warmth. Olumedusa had begun, creation by the Waves of Time. After warmth, light came next. After that, color. Finally, after many other creations, weight was created. The first object to have a weight fell and kept falling until it fell onto the back of some light.

Together, they formed the first material object, and thus the cornerstone of the material world. Olumedusa had entered into the next phase. Over time, many more abstract objects and material objects continued to appear out of various combinations, until both worlds were full of ideas, in the case of Vin, or full of physical objects. It is the force of the universe, a wildness that can never be fully tamed, only controlled, that unifies both. Saandism teaches you to recognize it and live after it, as trying to undo the synchrony of both destroys the balance of life, mohomo.

6.3 Qurosism

Qurosism was introduced by Neviran colonizers that arrived in Jute in the middle of the 17th century and, and so, like the Nevirans themselves, was mostly confined to the biggest coastal cities in Jute, Sitti, Helele, Numudu and other important ports such as Joonen and Etilamme. After independence, only Sitti and Helele, as the main cities of the remaining Neviran population, remained with significant communities.

Qurosism is responsible for the biggest sacral buildings anywhere in Jute, with the temple dedicated to Tali (Jutean: *Taesi*) in Sitti, known nowadays simply as *Moon a Nevilani a Haad* or Large Neviran Temple,

being the biggest.

Old Qurosist temples from colonial times, the biggest sacral buildings anywhere on Jute, have mostly been rededicated to the patrons of Patronal Saandism, including the large former Tali temple in Sitti.

6.4 Zarasaism

Zarasaism was introduced by Balak settlers in the 19th century to what was then Balak Numudu. Its spread is largely limited to the city of Numudu, and there particular to the area around the former Balak Free Harbor. A single gharam, or a Zarasaist temple exists, built in a hybrid style using traditional Balak

architecture combined with local elements and adapted to local materials, and is nowadays used as place of worship for the minority of Zarasaists as well as a museum.

Zarasaism in Jute is notable for referring to Thagha, the main deity, as Hasaaka, after a colonial-era pronunciation of Hasaḡa, the Balak spelling of Thagha. The name has been reinterpreted as a Jutean name, with 'Ha' analyzed as a vocative and 'Saaka' understood to mean 'wave orderer', an evidence of syncretism, incorporating the traditional belief of Coastal Juteans in waves being the original force of creation in the world. A common way to appeal to Hasaaka was in the form of a chant, most commonly *Ha saaka, ha ka a saohi u a ildesohi a hukea a haadat*, which translates to 'O Saaka, o greatest waving yet not wavering'.

6.5 Samwati religion

The traditional Samwati religion revolves around the concept of archetypes, representing different kinds of personalities and approaches to life. Only by trying to match an archetype is a person said to be able to lead a honorable and virtuous life, and a community as well as the world in general be able to tap into an overarching force which provides for an immaterial and metaphysical connection between individual people and thereby ensures social harmony and the stability and order of the world.

To match an archetype, a person adopts it once old enough (the exact age may vary

from community to community) the way an actor chooses and acts out a role, except it is meant to be a lifetime commitment. Every single archetype has certain professions and positive traits associated with that form the foundation for the different kinds of personalities and approaches to life that make the archetypes distinct.

Following a choice, good and appropriate behavior is supposed to be cultivated through meditation and specific tasks. This can involve pouring over educative moral texts and literature, either describing appropriate good behavior for each archetype in more general terms, abstract terms with precise justifications or using shorter and longer stories to show behavior that is meant to be emulated. Some communities forego texts and teach the youth solely via acting out behaviors or showing certain things directly, asking students to imitate them.

Typically, only six archetypes are recognized, although some communities may have additional ones. The six basic ones reflect the six most important professions of the traditional Samwati society, each with one-two core individual values that are needed for their own profession above all as well two collective values that help the community as a whole to tap into the overarching immaterial force that brings people together and makes living as a community possible, e.g. by helping counter the negative sides of the individual values or the prescribed professions.

<i>Individual Samwati values</i>	<i>Traditional profession</i>	<i>Collective values</i>
fitness and agility	athlete, messenger, guard	loyalty and self-confidence
industriousness and pragmatism	farmer, merchant, repairperson	honesty and altruism

creativity and resourcefulness	artist, craftsperson, miner	generosity and courteousness
cheerfulness and good-naturedness	entertainer, priest, baker	joviality and optimism
sensitivity and carefulness	healer, nurse, animal keeper	kindness and helpfulness
knowledge and adventurousness	researcher, librarian, organizer	friendliness and concern for other people

6.6 Klambari religion

The traditional Klambari religion is to some degree related to the traditional religion of the Samwati. The core concept underpinning the religion is the belief in every human having an animal that represents them, to have a more empathetic connection with nature and therefore be better adjusted to life surrounded by wilderness, and excel at your profession.

Every child will pick one of the eight most "important" animals (geckos, larger lizard, dragonfly, snake, rat, dog, fruit bat, marsupial), each of them is said to have a particular responsibility and domain in nature (for example, a fruit bat rules in the trees and watches over tree leaves and fruits) and a certain kind of person with a particular virtue and one or two abilities (e.g. a snake is patient and represents hidden abilities or powers, a dog is loyal and represents disci-

pline and determination, a lizard is content with few things and represents adaptability).

This "bond" is rarely changed later on, and a certain kind of reverence when talking about or when encountering such an animal is expected (although no unnecessary risks shall be taken) and is ritualized through meditation, often with visualized empathy, and small inanimate sacrifices at home or a village altar.

Education is to some extent also determined by this choice, however there is also a large generalized component. As learning about one's surroundings, the environment, the animals living in it, and how to master them and control them is of the highest importance for Klambari people, every child, regardless of gender, will have education in either spear-throwing or archery, and learn basic ecology and zoology.

7. Government and law

7.1 Origin

The political institutions of Jute have their roots in prehistorical times. Being part of close-knit groups of people was necessary for survival, and attempts to seize power by a single individual or a group were seen as a threat to the well-being and safety of the community as a whole, so they were generally stifled before they could gain traction.

This led to the development of early democratic village assemblies where power was shared and past and future actions and problems deliberated. The island and especially in earlier times its jungles were additionally large enough to separate and even isolate communities and prevent conflicts over land or resources, and the absence of metal further helped prevent social stratification.

A ruling class was installed during the time of Neviran occupation of the island similar to the one in South Jute by elites of the Saruan Empire. Even if stripped of most of their political power, the communal institutions remained otherwise intact and culturally of the highest importance, even considered identity-establishing.

Towards the end of the 19th century, many became the origin of a resistance movement that developed into a united anti-colonialist front on the entire island, bringing communities together in a manner that had not previously existed. Initially, the alliance consisted mostly of those in and near the biggest cities at the centrally located coast of the island, but later expanded to include all the communities, and after decolonization became the foundation for a confederation.

However, due to cultural resistance and with much of the island still being covered in jun-

gle, and with few, slow connections (especially to locations further away from the coast) Jute still remained very decentralized and continues to be so in modern times.

7.2 Current system

The political system of Jute remains an unusual hybrid in modern times, a mixture of communitarian social ideals and anti-authoritarian individual liberties. Society is organized in small communities, never larger than 1,000 people. They allow for space and freedom for all its members, but emphasize joint efforts in many areas of life, especially public works and political problems.

Political decisions such as the passing of new laws are either done via a referendum, during a local, county-wide, regional or confederal assembly called "Meeting of the Community", that all citizens above the age of 16 of the community are generally expected to attend. Referendums are typically only offering two options, support or no support. A proposal, such as a law or policy defeated by such a referendum, may only be reintroduced during the next meeting if it has been amended significantly. Aside from discussion of current issues, mediation of conflicts and similar judgments form part of the proceedings of such meetings.

Only the local assemblies are in-person, the higher-level ones rely on communication, usually mail, between the constituent local assemblies of the county, region, or the confederation. At these higher levels every local assembly has one vote, determined by a simple majority, and the votes of all communities are tallied to arrive at the final result.

Since gaining independence from Nevira in 1872, politics have largely been defined by

the conflict between traditionalist isolationist factions, who generally oppose any modernization, liberalization or opening of the economy and are skeptical of any partnerships or cooperation with other governments to preserve the traditional lifestyles and cultures of the confederation, and the internationalist factions, that strongly support formal alliances with other countries to support national defense and increase trade, to which end they also want to encourage small-scale export-driven private enterprise to raise the standard of living as well as improve healthcare and education in Jute. Internationalist factions have strongholds in cities with large and significant trading ports, such as Sitti and Numudu, whereas traditionalists usually dominate in the countryside.

7.3 Community leaders

A community leader, as the only formal office, begins and leads those meetings formally, checks initial submissions for new laws and regulation on compliance with precedent and existing laws, publishes law newly in force on the blackboard of community centers. Community leaders on the local level usually also reciting new laws at the beginning of an assembly. Therefore, they are required to know the entirety of the law specific to their level of administration and their locality, i.e. a local community leader isn't required to know county-level and regional laws, although it is preferred for them to at least have some knowledge of them to prevent legal conflicts as much as possible.

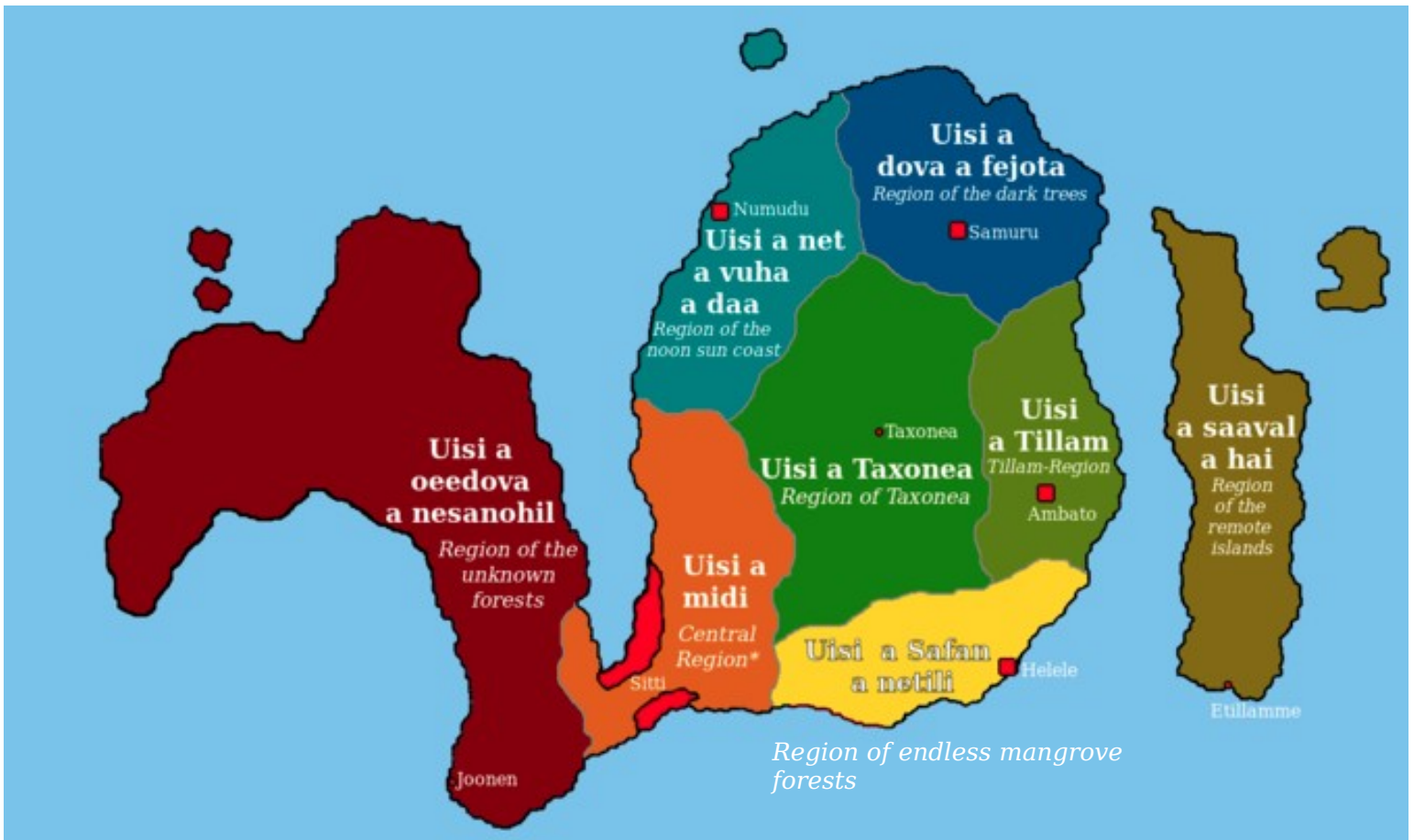
Community leaders are also supposed to help coordinating public works and other joint efforts when needed. Finally, they also are supposed to serve as mediators in conflicts, and are as such also responsible for

upholding old or determining new precedents, but do not hold any executive or legislative political power on their own. The position of a community leader hence combines representative functions, judgeship, and the office of a lawspeaker.

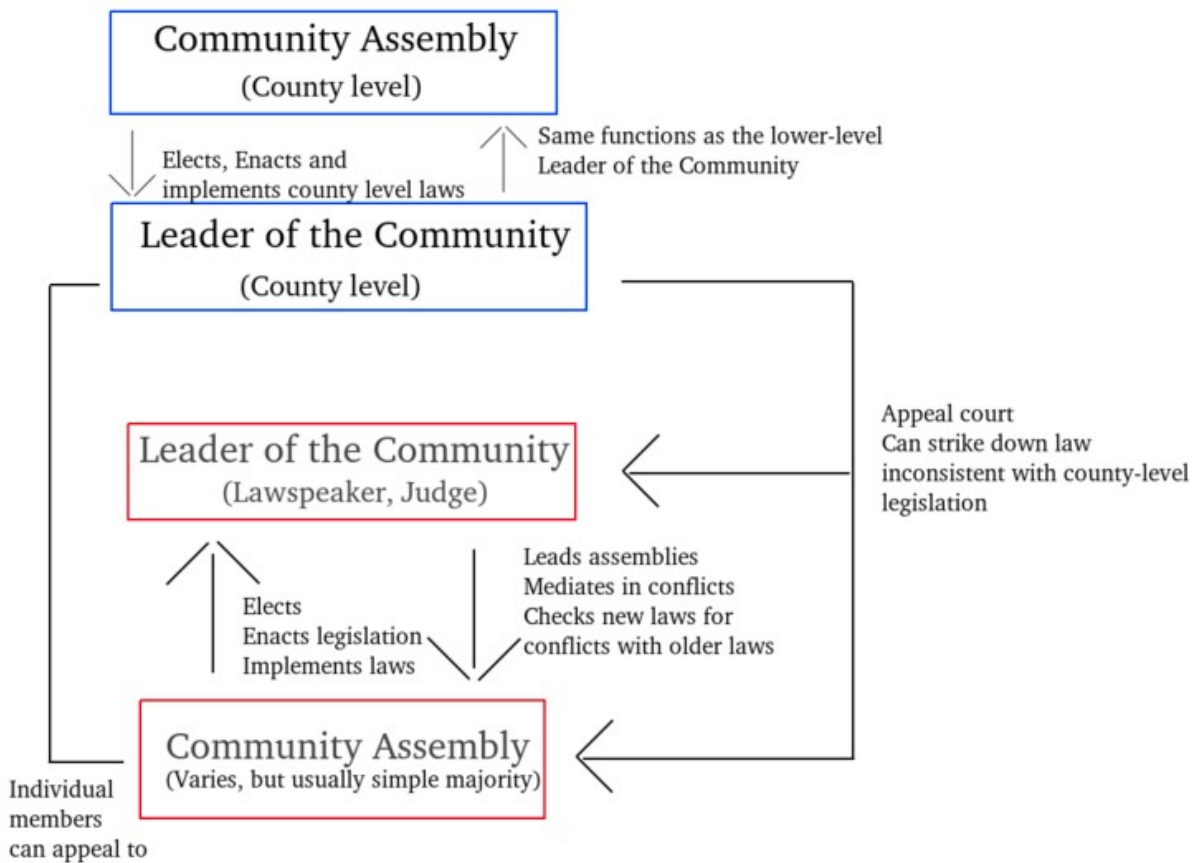
Community leaders are elected every six months on the local and county level, every year on the regional level, and every two years on the confederal level. A system called infinite run-offs or exhaustive ballot is employed, where winners in an election on all levels need an absolute majority of votes. If no candidate is able to gain enough votes, new elections will be held until one candidate has enough votes. For each round, all previous candidates are allowed to participate, and new ones are allowed to join as well. The system therefore heavily emphasizes consensus-building and candidates that are disliked by a majority are typically not elected, as even in a more crowded field simply getting a relative majority of 20-30 % is not sufficient.

On the higher levels of administration, the electoral system has similarities to an electoral college system, as candidates have to win in a majority of communities rather than simply receiving the majority of total votes cast by individuals. However, there are no electors in this system and so any possibility of e.g. a faithless elector is ruled out.

All voting can generally either be done publicly on the spot during a Meeting of the Community, or in advance via mail. While historically voting for regional and general elections happened mostly in-person at local community meetings, similar to local elections, universal mail-in voting has become nowadays the standard, in most communities



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Note: Two more identical tiers of assemblies and appeal courts exist at the regional and the confederacy level.

System of governance in Ute

communication technologies for a faster transmission. County-level elections tend to feature a mixture of both.

Voting in-person may or may not be secret or subject to other stipulations or regulations in different communities, however, anything restricting the electorate in any way, directly or indirectly via any kind of test or other requirement beyond the statutory minimum voting age and citizenship requirement is not allowed.

7.4 Administrative Divisions

Communities are organized in counties, which make up regions, which together form the confederation of Jute. They have a varying amount of responsibilities and rights, with most of them being held by the first two.

Every region, county and community retains the right to leave the confederation and assert its complete independence again if it votes for it. While this would give them the ability to ignore new or old laws from upper administration levels, it also makes them lose among other things the benefit of the shared defense, foreign and trade policy, likely weakening them and creating a conflict, so this has not happened in history so far.

Local communities

Local assemblies, known as *Meeting of the Community*, take place every five days, and have the biggest amount of responsibilities. If the settlements forming a community are too far away from each other or have some particularly isolated ones, a community may decide to create sub-communities with their own meetings, and devolve some of these responsibilities to them, based on local needs. However, mediation and policing must, ac-

ording to confederal law, remain under the control of the entire community, which then meets in this case only once or twice a month (depending on what the community agreed on) and might or might not typically involve communication via mail rather than in-person attendance. The existence of sub-communities is particularly common on the sparsely populated island of Etillamme as well as parts of the central rainforest of Jute.

A Meeting of the Community on this level deliberates on local issues, especially those involving local services, such as primary education, including daycare and kindergarten facilities (where existing) or emergency services (first aid services, fire department and if available, ambulances). These assemblies are also responsible for organizing and regulating care of the elderly and the homeless that have no family looking after them. Some also run youth centers and soup kitchens.

As housing is mostly community-owned, too, with new buildings requiring the approval of the community meeting, new housing projects or issues facing existing ones are also a frequent topic of discussion. Larger construction projects, such as the construction of public buildings, or large repairs after storms, are regarded as "common projects", where for the most part all members of the community are expected to help out in some way, although in accordance with the constitution no person can be coerced.

Additionally, a Meeting of the Community is also responsible for local cleanliness in public spaces and general safety, which involves e.g. street sweeping, waste collections, where necessary stormwater protection, and in larger towns also sewers. The streets themselves (where they exist), and any kind of traffic control also fall under their authority, as does zoning (absent outside of the big

gest cities), building codes, permits and parts of the traffic code. Parks and other recreation areas, environmental and historical protection are included as well. More isolated, non-urban communities also tend to maintain their utilities and harbors on the local level.

The "Community Leader" of such local assemblies is usually elected publicly, however an option to vote in advance via mail exists. This also applies to other items voted upon during such meetings, which therefore normally have to be submitted in advance to the blackboard at the local community where the meetings take place. Commonly, proposals are to be made public at the latest by noon on the day before the assembly, in some communities two days earlier. Emergency proposals are accepted only if a majority of the entire community is present at the meeting and votes to accept the proposal into consideration. After this, the non-present public has to be notified immediately of the new item up to a vote.

This procedure exists to not disadvantage people relying on mail-in voting and to allow for some time for consideration before the assembly takes place, to save time on the day of the assembly and prevent overly hasty decisions that have not considered necessary evidence, witness testimony or arguments from the two or more sides involved. For this reason, a vote can also be postponed to the following week if the assembly finds that more time is needed to gather or consider existing information or views on a subject.

Counties

Counties are the administrative level directly above local communities. Commonly, 10 communities form a county, but that number can vary. In total, there are 71 counties on Jute in

the countryside, with one of them a special Nature Preserve County (Huuva County), and 102 urban counties.

In most urban counties, rescue services, utilities, public transport and other larger infrastructure such as harbors are managed by the county assemblies. They are also responsible for hospitals, secondary education and labor issues, such as assistance in job search or retraining. Finally, all ordinances that affect several communities at once, as well as a degree of budgeting and collections needed for bigger projects (e.g. hospitals) fall under their domain as well. Occasionally, delegates are appointed by the assembly through a simple majority vote to monitor the adherence to county-wide laws in all communities.

The county assemblies take place after the last local meeting of the month, and in most places are not in-person meetings, unlike local community meetings. Proposals to the agenda are exclusively submitted in advance to the local public blackboard at the community center where assemblies take place, and from there forwarded to all other community centers in the county. Each local assembly then discusses the proposals separately, with each community sending in the result of their vote (combined mail-in and in-person votes) to a county-wide voting committee, where the results of all local communities are officially added up and the final result determined. Elections of county-level Leaders of the Community also work similarly in an indirect way.

Regions

Counties are in turn organized in regions. Regional community meetings work similarly to county meetings, with submissions and is-

sues being discussed in additional sessions every second month after the third monthly local community meeting. These control regional transport and infrastructure, for example trains and railways. Even if a given railway line might extend into other regions, it is managed by the region in which it starts, however railway stations are always managed by the region they are in. Aside from that, any other advanced or specialized hospitals or healthcare centers or institutions are under their authority, as is tertiary education.

Similar to county-level assemblies, politics and laws that affect the entire region, e.g. those concerning regional trade, are decided by them, as are collections, budgets and reserves (including foreign currency reserves) used for various projects and needs, or given to struggling counties in need. Similar to county assemblies they may also send delegates appointed by the assembly into specific counties or communities to control the enforcement of regional laws. A regional community leader, similarly to elections on the county level, is determined by tallying up the vote results of individual communities.

There are nine regions (*uisi*) in total, going roughly from west to east: Uisi a oedova a nesanohil, covering almost the entire western peninsula with the two islands Netuadovan and Foasaanu, Sitti, the only urban region, Uisi a midi, covering the land surrounding Sitti, Uisi a net a vuha a daa, including the land around Numudu, the western half of Lake Jehaadufi and the island of Huuva, Uisi a dova a fejuta, mostly consisting of the Samwati lands in the northeast of the main island, Uisi a Taxonea, the only landlocked region that covers most of the rainforest-covered center, Uisi a Safan a

netili, in the southeast, Uisi a Tillam, the homeland of the Klambari, and Uisi a saaval a hai, covering the outlying islands of Etilamme and Kosomo.

General Meeting

And finally, regions are united in a general community, and a community leader on that level exists as well instead of a prime minister and a president. This assembly is in charge of legislation and oversight of the airfield, air security and monitoring international travel and trade as well as the customs office, and decide on topics covering all of Jute as well as foreign relations, such as trade, diplomacy and defense cooperation and coordination.

The general assemblies happen twice yearly, usually on a different day that is being taken off by most people. In urgent or otherwise exceptional circumstances a third or fourth meeting might be called, or emergency appeals be transmitted to an assembly in session via phone.

Like with regional and county meetings, discussions happen in local communities separately, based on previously submitted issues, statements and other items to be discussed. Elections of the community leader on the confederal level also work similar to those on the county and regional level. Communities send in the results of their vote, and the results are tallied up. Reruns are done until a candidate has an absolute majority.

7.5 Law

Jutean law is mainly based on precedent, determined by tradition and decisions made by mediators (local judges), and usually recorded in local archives. Local, county-wide and regional assemblies can enact new laws overriding, substituting or amending existing laws as long as these are not in con-

flict with law enacted at a higher level of administration. Some localities may have additional barriers to overturning existing precedents, but any precedent found to be in violation with the supreme law of the land, the Founding Principles, is immediately declared void by the highest level of mediation. This also holds true for existing laws or draft proposals of assemblies at any level.

The founding principles

"Founding principles", adopted in 1872 after independence from the Saruan Empire and first written down 1892, serve as a constitution and thereby the supreme law of the confederation. It lays out basic rights of individuals and communities, such as the right to join and leave the confederation freely (according to regulations set out in specific laws) in the first article, the freedom from slavery, bodily and psychical harm and the right to privacy, free speech, free movement (on the island) and free exercise of religion, in the second one. Of note is that this article also states that "unoccupied land" might be used freely according to "reasonable restrictions" set by local law, and that "coerced" work and contributions are illegal, which effectively renders most systems of taxations used in other places of the world illegal on Jute. The country relies on a culture and tradition of collective contributions and sharing of burdens instead, supplemented at times by additional individual contributions.

Article 3 defines citizenship. It is declared to be extended to everyone living in a community belonging to the confederation or joining it, although it is allowed to be refused temporarily to people who recently entered Jute. In the following articles, customary law is established as the legal system on Jute (article 4) and the constitution is enshrined as binding supreme law for all individuals, commu-

nities and administrative entities with the ability to sanction those breaking any of it (article 5).

The last four articles lay out the basic working of the political system of Jute, establishing the office of the community leader explained above (article 6), devolving political powers to the biggest degree possible to the lower levels of administration (article 7) while setting up a large barrier to a reversal of that. As a result, "vertical" powersharing between tiers of administrations is severely restricted, whereas "horizontal" sharing of responsibilities between communities is allowed (article 8). To delegate powers to regional or confederal institutions a consensus is required from the tier one below the one that is supposed to acquire additional powers, i.e. for a regional assembly to be granted additional powers all county assemblies constituting it have to vote in favor, and for the confederal assembly to be granted additional powers all regional assemblies have to vote in favor. Amendments are not provided for.

To a large extent, these "founding principles" (also the formal name of the constitution itself) are the reason there aren't many laws or regulations applying to the entirety of the confederation, but there is also a cultural preference to keep law and simple, as all laws have to be memorized by the community leaders who also serve as lawspeakers.

Other confederal laws

Aside from the already mentioned regulations on joining the confederation for individuals (as immigrants) and communities, and additional foundational administrative laws specifying the schedule, form and procedure of meetings there are only nine additional basic laws that are enforced in the

entire confederation. These are often printed on posters hung in public or on cards that are given to tourists and other people arriving to Jute. Marked in bold are the laws where a violation is considered more severe.

No bullet-proof clothing during peacetime	No sale of fireworks	No guns in public places
No violence*	No goods that are stolen from other countries or outlawed internationally	No cars
No gangs	No selling of hard drugs, or consumption thereof in public places	No use of dynamite or similar, barring approved exceptions

* barring self-defense or between consenting people over 18 years

Judiciary

The involvement of the Jutean equivalents to judges, the community leaders, is seen as a last resort, and judging normally occurs at community meetings after regular discussion and votes, or in some communities prior to them. Uninvolved parties (which may be individuals or communities represented by an individual, typically a former community leader) are free to be spectators. Due to the decentralized nature of Jute with the wide-ranging power afforded to local assemblies there are effectively hundreds of more or less different jurisdictions on Jute, with sometimes unclear borders, as community borders are often not explicitly defined. Especially in the countryside there can be disagreement under the responsibility of which community e.g. a field, a creek or a hill falls. Simply going from one village to another can

sometimes lead to some drastically different laws, and even the court system can vary from community to community a lot. This is limited only by some county-level, regional and confederal legislation.

Some local courts do not have the formal position of a lawyer or prosecutor at all, with a court only recognizing the positions of the community leader acting as mediator, the accused party and the accusing party. Lawyers can only provide advice in these cases. Due to the huge variety of law on Jute, it is impossible to know all the local laws of the entire island, especially due to their frequently changing nature.

As a result, lawyers typically only work in a small number of communities, and rely on contacts in the ones they do not live in to stay updated on legal changes. They often also form networks to stay in touch over developments regarding county, regional and confederal law, and to aid each other when it comes to cases affecting several distinct communities that they are not all familiar with. This is particularly the case when a case involves people or communities speaking different languages, in which case courts are also required to provide for interpreters, at least for all the recognized languages on Jute, Coastal Jutean River Jutean, Jutean Sign Language, Samwati, Klambari, and the languages that developed during the time of colonization.

Appeals following local mediation and any kind of mediation that has county-wide significance is usually decided after county-level assemblies, with the county community leader and two to four co-mediators appointed by them commonly having to form a consensus on the issue, with some excep-

tions on more fundamental issues.

The third instance of the court system, for appeals of county court decisions and for mediation that is relevant for the entire region exists is part of regional assemblies. The regional community leader appoints 8-10 additional mediators for each case and a decision is reached with a simple majority vote.

The final instance, the court of last resort is held after the highest level of administration, the confederal assemblies, represented by the general community leader and their 14 to 20 appointed mediators, who also decide based on a simple majority vote.

In addition to formal courts recognized by assemblies, religious and other institutions may form their own courts as long as their laws do not contradict any current laws in their community.

Policing and law enforcement

As there is no real separate police like in other nations, neighborhood watches are responsible for the safety of their community. The position of the watchers is rotating every week, and taking over this duty is considered a obligatory community service.

Individuals found breaking the constitution or another basic law (excluding the law on fireworks, guns and bulletproof clothing) can be banished or punished otherwise as ordered by the community leader serving as impartial, if the violation was severe enough or if they are a repeat offender and show no will to change their behavior. Most other legislation is generally rather seen as a strong recommendation that one mostly should and is expected to follow, and is not enforced as strongly.

Usually, in most communities, people will seek a dialogue with those breaking them, to offer them a way back into the community. If they still fail to change their ways and do not

or are unable to adapt themselves, they might be ordered to leave the community, county, or region.

Prisons on the main inhabited islands do not exist, but violent criminals too dangerous to be kept on the main island of the former are usually sent to the specifically designated, mostly unsupervised prison island of Netuadovan, to undergo rehabilitation programs to become gardeners or spinners and weaver of jute or other fibers.

In some communities convicts might also be banished into the wilderness with no tools or supplies, although this being an indirect death penalty in most cases, it is not condoned by the general assembly. However, due to isolation and remoteness of the communities in question is usually difficult to stop.

7.6 Foreign policy

To preserve peace and friendly relations with other nations, Jute has since regaining its independence often sought alliances and pacts of nonaggression with other countries. The most important alliance has historically been one with Nevira, created after long negotiations following the end of their colonial occupation in 1872, after much initial resistance in many parts of the island. Nevira guarantees the security and sovereignty of Jute in exchange for free access to the harbors of the island, as it does with South Jute's main harbor.

Generally, foreign policy however still tends to be mostly neutral with no declared enemies, and no strong alignment with any side, though in recent years there has been a push away from any remainders of isolationism, and towards a policy of multilateralism. To that end, the confederation is a founding

member of organizations such as the Asuran Economic International Oceanic Union (AEIOU) that bring down barriers to trade and economic cooperation. Jute also tends to emphasize diplomacy through cultural exchange or sports, such as skateboarding, which is considered a form of diplomacy on Jute.

7.7 Military

Defense has since independence in 1872 mostly been provided by [Nevira](#) following the Jute Base Treaty, under which Nevira guarantees the independence of Jute in return for free access to all airfields and several ports, most notably Saru Harbor in the southern part of Sitti. A couple military buildings exist in the vicinity of it, which similar to the Neviran embassy is considered to be extraterritorial.

This has been controversial from the beginning on, and also been contested repeatedly by first by [Balakia](#), with the establishment of [Balak Numudu](#) in 1874, and after the dissolution of the Balak Empire (and with it the de facto end of Balak Numudu in 1955) by the successor regime in [Thuyo](#), which continued to try to exert influence until the revolution in the 1970s ousted the Ikevesh regime that had still been heavily influenced ideologically by Balak imperialism. Only in 2010s did the newly democratic Balakia try to establish a presence on Jute again, now with limited success, as the nature of their past involvement had following various incidents and crises come to be seen as being more colonial than mutually beneficial to Jute.

Jute itself has no official military. Some arms enthusiasts and few people working privately as full-time soldiers are organized in a kind of society (calling themselves 'Society of

Modern Defense') commonly referred to as 'the military'. Its motto is "No oone me fa ma dee, letolo vuha nu; ivusaie ilejotof amefati a ilvuhide, u ejotof netumivoti a vuhide." (*"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light"*). They have no legal privileges and as such e.g. the ban on cars applies to them as well. In general, they are under close scrutiny of most of the rest of the population, and their activities are widely regarded with suspicion. Therefore, the Society of Modern Defense often has to resort to things like bake sales to gain favor and cover their expenses.

In case of a threat, emergency assemblies may take place. First, allies (primarily Nevira, but might also include other states) get notified and diplomatic actions such as negotiations are pursued. If these fail, allies will be asked for military support and island defense will be treated as a large public project that is meant to involve the talent of every person on the island. This might include teaching people how to use a weapon, educating others on what may lie ahead in general, full-time soldiers acting as makeshift generals and strategical advisors, paramedics preparing for emergencies, pigeon trainers and other animal husbandmen taking care of Jute's 'air force' and faunal support forces, and scouts patrolling waters in war canoes, motorboats and ships, usually borrowed from coastal communities.

Despite the pacifist leanings of a majority of the population (excluding the Klambari communities), learning self-defense is seen as an important part of education everywhere, especially due to the presence of dangerous animals in many jungles, which have caused the deaths of many people every

year. Even jungles with less predatory animals are not necessarily safer, as every year they claim many lives of those who get lost in them. For that reason, orientation in unfamiliar terrain is considered an invaluable and crucial part of self-defense as well.

Special tactics, weapons and armor

Jute uses mostly traditional weaponry and armor upgraded and advanced to modern times, but the "military" also uses common modern armor and weapons. The majority however uses an armor made of extra-strong jute fortified with carbon fiber made from pyrolyzed jute. This makes it both lightweight and effective. The material is also used to improve the abilities of the arrows of crossbows. Last but not least, the 'military' has developed so-called graphite bombs. Taking advantage of the conductive abilities of jute carbon fiber, they managed to create a humane weapon that will only disrupt electrical infrastructure and machines, such as power stations or computers and is largely harmless to humans. This results in a usually huge

7.8 Education

Education is always public, except for a number of private religious and vocational schools, especially in Sitti, Numudu and the Klambari and Samwati-speaking regions, however these are only allowed to be supplementary and are not allowed to replace public education.

Primary education is handled by local communities, but may receive aid by higher level administrations, secondary education is under the authority of county administrations (but may also receive aid by regional assemblies and the confederal assembly) and ter-

economic damage and severely impacts, if not destroys a significant part of the civil and military infrastructure without any, or in the worst case, very few, human casualties.

Historically, Juteans have used the forces of the elements to their advantage, and this also extends to self-defense. Synchronous surfing on special war surfboards of hundreds, if not a thousand of warriors on top the waves was developed to build up the dexterity, condition and general fitness of warriors. These days it is also used for representative purposes, such as surf board parades on the ocean.

Defensive structures

Six emergency underground stations exist in Jute. All equipped with food, basic medical equipment, necessary supplies and some defensive weaponry and observation technology. The biggest one also has an underground harbor for submarines with a connection to the open sea and all of them have low-tech communication lines, separate from any other existing. The exact location of each station is held secret.

tiary education is governed by regional assemblies. However, not all local communities have their own primary school, several communities may form a school district.

Many schools have a lot of open-air classes, at the coast or at the shore of a river. These schools are typically called *folá* ("rock" or "rocks" in Coastal Jutean), referring to the big rocks on which many students would sit and listen to their teacher, or the smaller rocks often used in teaching.

The sole university on Jute is headquartered in Sitti, where the departments of religion, medicine, law, business and economy,

philosophy, history, literature and mathematics are located. A larger branch exists in Numudu, with the departments of sociology, political science, international relations, linguistics and overseas studies. The smaller branch in Taxonea has departments of ecology, biology, zoology, anthropology as well as River Jutean, Samwati and Klambari studies.

Samuvu and Amdato both have independent colleges that were founded to train local priests and community scribes tasked with chronicling and conserving local history, but are also renowned in all of Jute for their tropical forest gardening, animal husbandry and veterinarian (particularly ethnoveterinarian) departments, and cooperate with the University of Jute in this regard.

7.9 Healthcare

Similar to education, healthcare responsibilities are spread across local, county and regional administration. First aid (including related to mental healthcare) and care of the elderly and the disabled are always on the local community level, although as with primary schools 'care districts' consisting of several communities may exist, especially in cities. In those, rescue services and ambulances are also delegated to the county level, which is generally not the case in the countryside. Hospitals are always governed by county assemblies, excluding specialized ones and any health resorts or research centers, which are under the authority of regional administrations.

Views on mental healthcare

In Jute, mental illnesses are generally viewed as demons overwhelming or even taking over a person's mind by settling in the "wild", untamed part of it, their subconscious. This

is shared with the indigenous population of Lahan, showing it to be an ancient part of the Proto-Saru-Asuran people, the earliest known ancestors of Coastal and River Juteans, and was later spread to other people on the continent and Jute.

According to it, demons, immaterial and ethereal beings residing between the abstract sphere of ideas and physical world, prey on those who are weak and vulnerable and attach themselves to them, intimidating or subtly controlling them into behavior that chips away or robs them of their life force (nisaif).

Whether demons are simply a natural force, and cause illness the way thunderstorms cause rumbling and flashing, or whether they are conscious beings doing this for their own benefit, varies from culture to culture.

Coastal Jutean descriptions tend towards the former, with demons resembling abstract waves that can crash against the mind like a flood, whereas in most other ones the view usually is more of the former. River Jutean mythology depicts them as humanoid ghost-like beings that are invisible except for the spiritually most trained priests, and make humans do absurd or terrible things for their own amusement, often coming together in groups to point and laugh.

Treatment of mental health problems

Where there is widespread agreement on Jute is that it takes a village to help such a person. No one should be left behind to suffer and fight on their own, but rather remain part of the community, continuing their work when possible, or some other appropriate for their state of well-being, resting at home, supported by donations, or having collectively paid treatment as much as the local

population can afford it.

One of the most common traditional therapies is generally known as Farm therapy. With the help of the whole community patients are, if they agree to it, sent to do simple, relaxing tasks on farms in order to have some meaningful activity that redirects their attention to something more positive and constructive.

The location is chosen based on what is believed to be the better option for the patient. Some people might benefit from staying close to their home, while other ones should spend time further away from it. Other factors include climate, protection from dangerous wildlife or natural forces as well as the type of farm. Subsistence farms, or those growing a wide variety of foods, especially soothing foods such as bananas or turmeric, are preferred, as good food is seen as the cornerstone of health and healing and particularly needed in order to be able to work well. Alongside evening activities like storytelling and good sleeping conditions it forms the other half of therapy.

Patients may sleep in separate accommodation or on smaller farms in the house of the host. During the day, they receive instructions by them that they work on, alone or alongside the hosts. This might entail helping on the fields, some handicraft, kitchen work, other chores, or assistance with con-

struction or repair jobs. A trusted person or volunteer is meant to check on them several times during the day, but this is not always doable. On remote farms this is usually done by the hosts instead, but while this can provide for a deeper connection with them, having several responsibilities can limit the amount of attention and care given to the patient.

Farm therapy is widely used because it provides benefits for the patient, the community and the farm at the same time, in a simple and straightforward way. It may be complemented by additional treatments, e.g. herbs or other medicine and other prescribed activities such as journaling, meditation or forms of talk therapy.

In practice, these and other traditional healthcare interventions can sometimes lead to a lack of privacy and behavior that might be seen as overbearing, as it is seen as normal, even expected, that people will inquire into another person's health if they think something is wrong or heard anything to that effect. Advice and offers usually follow and can be unwarranted or unhelpful, but in general, this kind of community-based healthcare helps those suffering from mental illness to regain their footing, or do it faster. Some communities might have specialists offering their knowledge or specialized skills.



Jute field

8. Economy

8.1 Important sectors

Primary sector and manufacturing

Consisting of land that has been largely not industrialized, Jute is still dominated by agriculture. The most important crop is jute, and jute production has always dominated the economy of the confederation and remains used in all spheres of life. Examples include the manufacturing of products such as ropes, bags, baskets, mats, fabrics for soil erosion and weed control, clothing, furniture, cosmetics, paper as well as use in buildings, medicine or the local cuisine such as in soups, stews and vegetable side dishes.

Other important crops are coconuts, sweetsops, breadfruit and bananas. Coconuts are a staple of the traditional diet, but also have a variety of non-food uses. The empty shell is used to serve food with. The oil is used for

soaps, detergent and cosmetics. The fiber is used for ropes, mats, brushes, brooms as bedding and seating. The wood of coconut trees that no longer bear fruits is used as building material, heating or for paper.

Sweetsops and breadfruits are mostly used in cooking as starchy and sweet staples, although the latter is also used as insect repellent and the wood of the breadfruit tree is used for boats and houses.

Bananas were introduced in the 12th century and have since become one of the main starches in local cooking, with banana leaves used as lining for bowls made from coconut shells, to wrap food to be cooked, and as raw material for paper, fences or roof thatching. Banana peels are also used in the production of paper, or of clothes.

While these crops and products made from them are also to an extent exported, other

crops such as cherimoyas, soursops, jackfruits as well as corn and sorghum are only grown for local consumption, and to a lesser degree. Like most crops they are usually grown in groups of small fields or forest gardens worked on by the local community or a cooperative, although palms and other trees on coasts or in other public or wild locations are normally harvested as well. Urban gardening is common in cities, although they only make up a small part of the urban food supply.

The most important farm animals are guineafowl, kept for their eggs or sometimes for their meat. Fishing is an important part of the subsistence economy at coasts, near rivers and lakes, and in the interior of the islands hunting is equally important.

Services

However, since independence in the 19th century, the service sector has been growing and has since the early 20th century contributed the largest part to the nation's gross national product. Most important here are tourism, although it is strongly limited to avoid environmental and cultural degradation, and book publishing. As Jute has a relatively small domestic market due to its small size and less wealthy population, international sale of books and printing services are the bigger source of revenue. Especially in the past many international authors from more authoritarian countries with a high amount of censorship decided to publish on the island because of the low regulation and low costs involved and the official policy of political non-alignment.

8.2 Economic system

As a result of the relative absence of industrialization and the structure of society and political system emphasizing local communi-

ties large enterprises are unknown in Jute, with most of the economy being composed of semi-public small cooperatives, communally worked land and public services. The economic system of Jute therefore operates also emphasizes local production and exchange, on the neighborhood level, and is set up overwhelmingly as an informal gift economy, usually market-based. On larger levels, for economic sectors and trade affecting an entire county, region, the entire confederation or parts thereof, the economy is to varying degrees debt-based, especially in regional or confederation-wide commerce.

Currency only exists as foreign currency, brought in by tourists or accumulated through exports. As a result, coins and bills are not commonly used on the island itself. The Score is mostly used as a help to compare the value of goods or services, but doesn't really exist as either coin or bill. Instead, everything bought or consumed is first chalked up (or 'scored' and later re-paid). Anything bought or consumed is something figuratively borrowed, with a social expectation of later repayment. It is a system of redistributing goods that in general heavily relies on trust, and so people deemed untrustworthy or not accepted as part of the local community or wider society are left to either fend for themselves or find a supporting group or community of their own. The specifics vary from county to county and especially region to region and the economy may be subject to different amounts of "market laws" or general regulation.

8.3 Science and technology

Jute is generally slow to adopt new technology. This has several reasons. One on side, a perpetual problem is a lack of funds, which has made it all but impossible to cover the is-

land in hi-tech. On the other side, religious and secular concerns about environmental destruction have often led to increased caution and even at times a misleading appearance of opposing modernity in general.

However, even the more conservative parts of Jute use satellite phones to communicate nowadays. Regular cell service would be too expensive to build up and maintain, and with limited communication needs in many communities a single satellite phone can serve a whole village or even an entire community. Hospitals also operate on modern knowledge (supplemented by traditional knowledge when applicable) and the use of modern machinery is mostly only depending on budgetary constraints.

Computers are widely used, too, even if they are mostly only available in specific internet/computer cafes in towns or sometimes the local community in the country-

side. Whereas the towns have regular network connectivity, the countryside however often has to rely on carrier pigeons to transfer data, usually in the form of small and affordable memory cards. This is often belittled by outsiders, however it has proven to be surprisingly effective and reliable once the pigeons have been trained, with speeds and rates of packet loss that would likely not exceed regular internet connections in secluded parts of many other countries. It is also used for a number of commercial transactions and to facilitate political participation.

In addition, Jute has a decent amount of indigenous innovation, even though it is once again by necessity limited to the low-tech sector. Research at the University of Jute into more efficient and useful solar cookers, simple radio broadcast receivers and senders as well as fridges not requiring electricity, to name some examples, is ongoing.

9. Culture

9.1 Overview

Culture on Jute is better described as being a number of related and unrelated cultures, as the long history of migration to and from the islands, the colonial times, as well as the relative isolation of many communities, especially of those further away from the coasts, has led to there being many different cultures with often large regional differences.

The times of colonial rule on Jute as well as various other events, eras and technologies (such as printing, radio and satellite phones) have however also led to a lot of cultural exchange, bringing the cultures and regions to some extent together and influencing them greatly, but especially the five major cultural groups, Coastal Juteans, River Juteans, Nevirans, Klambari and Samwati living in the confederation very much still retain a distinct identity and many differences.

The more urban Coastal Jutean communities are due to their plurinational characteristics (often being home also to Neviran and Balak and other more recent immigrants and their descendants) as well as their history of trade with foreign lands, often more cosmopolitan in outlook. The River Jutean communities, being smaller and more secluded, formed mostly by fishers and gatherers, are usually more beholden to a much more traditional lifestyle. This is even truer for the particularly reclusive gardening Samwati communities in the northeast. While the regional capital Samuru is with 120,000 inhabitants the second biggest town on Jute and aside from Samwati people also home to a large amount of River Juteans and Coastal Juteans, the three interact relatively little outside of city-wide events, festivities and actions such as county and regional

community meetings. Amdato, the capital of the mostly hunter and pastoral Klambari communities in the hilly southeastern parts of the island, is a bit more mixed, but nonetheless characterized by traditional and traditionalist Klambari lifestyles.

9.2 Values and traditions

All of Jutean society, including the Samwati and Klambari minorities, is rather anarchistic politically and economically, with powerful political authorities, especially undemocratic ones, generally viewed by locals with suspicion. However, local authorities, such as local assemblies and for Samwati and Klambari communities also certain religious or ceremonial military leaders enjoy a high level of respect. With no actual executive government in place, especially at the higher levels, the Community Leaders in their function as judges or judge panel chairs are the only accepted political authority vested in a single person, an authority that is strictly limited.

Instead of political leadership, traditions are widely the guiding force of communities, especially outside of the major, much more modern coastal cities of Sitti and Numudu. This is widely seen as a way of honoring ancestors, recognizing their wisdom and what they have contributed to society. For the same reason, elders are in all cultures often honored as people with great experience and wisdom as well. Younger people asking them for advice is very common, although less so in modern times with the advent of other sources of information. In Samwati and Klambari communities the religious and ceremonial military leaders also fulfill a simi-

lar function as a source of advice and guidance, whereas in Jutean communities the teachings of Saandism are taken to complement the wisdom of elders.

Visible in and reinforced both by the political system and the predominant religions is how the entire population of Jute can generally be described furthermore as being more communitarian than individualistic, although this has been somewhat changing in the more cosmopolitan parts of the major port cities of Sitti and Numudu. However, many other traditions and rituals are still observed there as well. These help to reinforce communal bonds, a feeling of togetherness that is important to keep up morale for work and certain bigger projects.

As checks on this collectivist organization of society a certain amount of privacy and freedom is generally granted to every member of a community in all cultures, but the exact amount as well as the definition of 'privacy' and 'freedom' can vary significantly from community to community and culture to culture. Generally, self-reliance, both on the individual and communal level, is highly valued, although some cultures and communities value one over the other. The more traditionalist, the more communal self-reliance tends to be emphasized and individual self-reliance downplayed, though in River Jutean communities both are usually seen as equally important.

On the other side, mutual aid in and between societies is in Coastal and River Jutean communities widely seen as the even more important guiding principle of society, and is also very important in the other cultures. Ignoring it, for example by not helping one's local community in hard times or unex-

plained skipping of community meetings is often harshly socially sanctioned in a number of ways ranging from simple shaming or community service to banishment from a community or even the island, as living together in close-knit communities while forming a single imagined confederal community is seen as vital to the survival and independence of the land and its population.

Heirlooms

With this emphasis on communal living and a communitarian worldview that values working for the collective welfare of a community above individual pursuits, accumulating wealth to pass on to your children and your children alone is not just uncommon, but frowned upon, if not seen as anti-social. Therefore, heirlooms tend to be either things with less material and more sentimental value, or something that belongs to a community in general.

As most of the economy works and relies on a cooperative approach, production of goods and the offer of services relies on shared equipment, rendering it a kind of communal heirloom. Communities themselves may treasure particular records (as do most places in other lands), or other artifacts, such as locally made jewelry, weapons with a particular history or tools and machines important for local trades or industries.

An example of a heirloom that serves both as individual and communal heirloom are the food stands known to exist in almost every River Jutean household. They are tableware that resemble cake stands, found in the house in a prominent position where they are visible to passers-by. They are used to display homemade pancakes, the local staple food, during meals, but also other to showcase fruits that were gathered from the

forest and gardens nearby. Families often invested great care in presentation and in keeping insects away from the food and various contraptions and casings were invented or adopted into use from neighboring cultures, although in modern days glass is the most commonly used one.

This is traditionally done for several reasons: for a family or group of friends living together to show the literal fruits of their work as gardeners and gatherers, to prove that the people of the house have fulfilled their communal obligations and to indicate to other members of the community that fresh fruits are available and to travelers or visitors that fresh pancake can await them here. Finally, it was done to show appreciations for the goods nature gave and to keep the spirits who might drop by unexpectedly (if a fruit went missing the usual explanation is “a spirit took it”) from complaining about how people don’t value nature and its fruits enough and to prevent them from mocking people for perceived or real laziness. In short, to keep them from being nuisances, there was no need to fear them doing worse things.

Aside from that, a person anywhere on Jute may also build up an impressive collection of odd looking stone that has their children clueless as to what they should do with it, or have a dried flower commemorating some important life event. In many households books may also be seen as important heirlooms that children should receive, although this is more commonly the case in communities with no libraries of their own or a particularly strong scholarly/scientific tradition.

Traditional gender norms and roles

Gender norms on Jute are very varied and differ significantly depending on whether a community is Coastal or River Jutean, Klambari or Samwati.

Three different culture-specific genders exist in the regions inhabited by Coastal and River Juteans. These are never assigned at birth, instead they are chosen, with biology playing no role whatsoever, by the parents in the first years of a child's life based on characteristics, behavior and preferences, though other members in a community might suggest or even urge the parents in a particular direction.

With society having grown more open and less socially conservative in recent years, it has become common for children to challenge this decision and for this to be accepted socially. While not all parents already pay heed to it when it happens when the child is still young, almost all but the strictest parents allow their children to select the label they identify with the most either after puberty has started or at the very least after that.

The three genders are called *netumo* ('guard, sentry'), *sehukumo* ('nurturer, fosterer'), and *kove* ('inbetween') The latter term has some negative connotations for some people for reasons which might be obvious, which is why *vamejo* is often preferred instead nowadays.

A nuclear family originally consisted of a *netumo* and a *sehukumo*, with *kove/vamejo* often the people who were supposed to go childless and devote their life for the community, taking over the tasks no one else could or wanted to take over, though nowadays same-gender marriages and families with *vamejo* are becoming increasingly common, too.

Vamejo originally is a shortening of *vamejotimo*, meaning 'sorcerer', 'magician' or 'seer', which refers to the fact that, largely barred from forming a family on their own, they tended to group together in smaller clubs or societies. Many of them had ties, or alleged ties, to magical practices, which is why they also came to be called this. Tasks the community expected them to take over usually included things that required staying alone for a longer time, such as fishing in the ocean, exploring the island for e.g. new food sources, threats or other resources, spiritual guides, mathematicians/astronomers. Mathematicians and astronomers were akin to priests in traditional Saandism, and often also worked as judges. Being a judge was and remains a very unpopular profession in particular, due to the difficulty of coming up with judgments that satisfy all parties involved.

Netumo are traditionally the defenders of the family, children and the home against any outside threats. Aside from that, they are also historically the protectors of the village. These required them often to stay at or near home, though, when on watch duty near the edge of the rainforest, they would also usually gather food or fish in a river (hunting was largely unknown) while keeping an eye out for any predators or other dangers that might be lurking in the wilderness. They were also responsible for repairs at the house and other manual tasks, and often also where the people who worked in the forest gardens. In times of trouble, the netumo of a community would usually first consult their spouse and then come together and discuss how to deal with the problem.

Sehukumo were, as the name implies, expected to be the ones nursing, raising and

educating (aside from some of the more practical things, which were taught by netumo) the children. When they lacked the capability to breastfeed for biological reasons, they would either have the children be nursed by a relative, friend or leave that task to the other parent. They usually were also responsible for housekeeping and food preparation. Work in gardens, including forest gardens, was seen as a typical task for sehukumos as well.

Marriage

Marriage in Jute is an important social rite in Jutean societies. Whereas it has religious connotations in River Jutean communities, and is a religious rite within the Klambari and Samwati culture, it is considered part of the mundane domain in Coastal Jutean communities, a strictly civic affair. Other communities (descendants of Neviran or Balak settlers) often follow their own traditions.

Among Coastal Juteans, marriage rites are generally markedly inconspicuous, as marriage is seen as a private thing and as such not celebrated publicly. The word for 'marriage' also translates to 'living together', as a couple is regarded as being married once they move into a new house, and spend the first night together in the same bed. Usually this house is one they have constructed and furnished themselves, although the local community will often assist in doing that. The end of construction work, that is, the end of marriage preparations but a time before the couple is regarded as being married, may or may not be privately or publicly celebrated.

Married couples are also generally still expected to have or adopt children, or at least engage themselves in some voluntary or professional work that benefits the community.

Calendar and holidays

The observation of holidays is based on various local calendars, of which the Coastal Jutean calendar is the most widely used. It is a lunisolar calendar traditionally used by Coastal and some River Juteans. It is based around the growth cycle of jute plants, their most important crop.

The exact calendar differs from community to community, not just because the growth cycle differs from region to region, but also because each community has their own set of holidays based on the local environment, economy and the members of the community.

The passing of the days was originally scratched into wooden sticks, kept either at home or displayed in public, and on them grouped together into moon cycles (*oone*) lasting either 29 or 30 days, with 12 a year. This leaves 11 days missing for a full solar year (discounting leap days), which marked the harvest of jute plants, the work to process them into fibers and other raw materials and, at the end, the harvest festival.

The jute harvest festivals would double as new year celebrations, and with the harvest happening between what is according to the common calendar February-May depending on rainfall and the type of soil, the year begins in what would be late winter or spring in the temperate regions of the northern hemisphere.

The somber, restrained cycle or “lean” cycle follows the harvest and consists of the first seven months of the new year (March-September to June-December in the common year), coinciding either with the drier season (which starts in June) or half of the wetter

and half of the drier season. During this time the jute fields are used for other crops (crop rotation) as well as for other agriculture in general and days dedicated to the wilderness and commemorating the darker and more difficult parts of life such as death, disability or disease mark the calendar, as during the time after the festival and before the second harvest there is often less food available, and therefore hardship can be more common.

The restrained cycle is followed by the growth cycle. Depending on the climate and local environment, it starts up to 2 months before the start of the rainier season and continues until its beginning, (i.e. between October and December, according to the common calendar), and begins with the sowing of seeds for the year. The next four months are dedicated above all to weeding, thinning, mulching and intercropping (placing another crop right next to the jute plant), as well as minor celebrations for every member of the community, sometimes twice.

A version of this calendar is also used as a confederal calendar. The sole confederal holiday is the Day of Independence from the Saruan Empire, however it is not celebrated much, with local and culture-specific holidays such as the Jute harvest festival among the Coastal Juteans generally taking precedence.

9.3 Cuisine

The most famous Jutean dishes are foods made from jute leaves and varieties of pancakes made traditionally with e.g. coconut, green banana or yam flour (in modern days also corn or rice flour), as well as fried banana mash with e.g. chocolate. But those are largely modern Coastal Jutean

dishes, and cuisine on Jute has varied greatly across time, as well as across the island, even more than culture otherwise does on Jute.

All cuisines continued influencing each other to various extents and engaged in exchanges and transfer of knowledge, but special regional characteristics, preferences and dishes remained. For instance, the more populated coastal regions, the homeland of Coastal Juteans, traditionally have largely pescetarian cuisines, dominated by fresh fish and guineafowl eggs, fruits such as breadfruit, sweetsop and later banana, as well as coconuts and vegetables including jute leaves and a seaweed known as sea grapes (*Caulerpa lentillifera*), gathered wild or grown in small fields or in forest gardens in communities directly bordering the rainforest.

Coastal Jutean cuisine

Jute leaves, the most famous and even eponymous dish of Jute, is usually either a simple cooked or fried side dish, sometimes paired with either plantains or sometimes rice, or be made into a simple, thick soup. Other culinary uses include a thickener for all kinds of soups and stews as well as sauces. Sometimes it is also drank as a hot beverage similar to tea, A warm Jute salad is served in some places. Many different spice mixtures are used for all of these preparations.

While fish has been a staple for more than two thousand five hundred years now, a large number of dishes remain vegetarian, suiting especially the, compared to other nations, large amount of vegetarians among the population. These meatless dishes often are based on coconuts and various tropical

vegetables grown in forest gardens as well as fields or gathered from the forest and the sea. Various fruits often compliment them.

Poultry is hardly used, though guineafowl eggs are somewhat popular and can be added to a lot of meals, usually vegetarian ones. However, they are rarely eaten on their own. Other meats or animal products are almost unheard of and are traditionally not used.

A traditional dish is a pudding made of shredded breadfruit, or later plantains,



Cooked jute leaves

mixed with coconut milk, steamed in a pit dug into the earth, with hot stones above and below. Often fish and/or vegetables are steamed alongside or inside the pudding, or cooked in soups or steamed in a pot over a three-stone fire with coconut milk.

This pudding is probably the ancestor of the modern Ystelian pancakes, which emerged as a result of Jutean refugees trying to adapt the pudding recipe to the colder climate and different environment of northern Ystel where they had fled to in about 100 CE. Later, this invention was brought to the island of Jute, who by now had been exposed to the metalworking of Klambari communities, when their lands were invaded

and occupied by Klambari, and learned to use metal pans to fry food using coconut and kenaf oil. The exchange went in both directions, and soon Klambari as well as Samwati and River Jutean communities developed their own pancake varieties as well.

River Jutean cuisine

River Jutean communities share their traditional cooking methods with Coastal Jutean communities.

Being overwhelmingly located deep within the island in rainforested regions, their cuisine is similarly primarily based on fish, eggs, fruits and vegetables however, crops are not grown on open fields, only in forest gardens or gathered in rainforests. Fruits and berries exist in bigger variety in the rainforest, and seaweed is replaced by chayote squash. The biggest difference, however, is that hunted meat is also eaten in some communities, especially those close to the Klambari communities.

Klambari and Samwati cuisine

In Klambari communities, animal husbandry and hunting take a central role, making dairy and meat the centerpieces of most meals. Fruits and vegetables from the rainforest complement dishes, fish is not commonly eaten. Samwati communities are similar, however instead of hunting fishing is of the most importance. Both have unlike the Jutean cultures indigenous metalworking traditions, resulting in many ancestral fried foods.

During the times of colonization by Neveira and the Balak Empire this process was continued, leading to Jutean cuisines, but especially the Coastal Jutean cuisine who had the most contact to colonial settlers, gaining many new influences. During the

colonial era, urbanization began and increasingly many people at the coasts moved from subsistence agriculture, fishing and gathering to visiting eateries or obtaining food exclusively at markets.

Modern cooking

Modern Jutean cuisine typically involves no baking, as apartments tend to not be outfitted with an oven due to them needing too much fuel and traditional pit ovens being unfeasible in dense urban environments. Frying, cooking and roasting in a pan is generally preferred, or sometimes a barbecue in a garden or park. Fire pits are sometimes still employed in the countryside, but generally unpopular due to the amount of space and labor required to make a firepit, maintain it and heat up stones. Dairy is outside of Klambari communities not very common, coconut milk (sometimes skimmed) is commonly used instead.

Spices

One of the most important spices used in main dishes, side dishes, desserts and beverages is turmeric. Widely added for its bright color and flavor, but also its medical properties. It is used as a remedy against inflammation and oxidation, making it an important part of local medical treatments, and farm therapy, used to treat mental illnesses, often takes places on farms growing turmeric plants.

While not a native plant, turmeric has nonetheless come to be an important part of many Jutean cuisines and cultures. It was introduced in the 12th century alongside the banana and peanut by missionaries from overseas to the outlying small island of [Kosomo](#).

Legend holds that one of them happened

across an injured forest walker, a kind of scout scouring the jungle for threats by wild animals or natural forces, but also edible plants and mushrooms as well as anything else that is useful, and nursed them back to health at the temple, where they were feeding them a coconut milk drink with turmeric mixed in. The forest walker was amazed at what they called “liquid sun” and upon hearing the key ingredient is turmeric it soon became the talk of the community.

Due to its costly and difficult import from the other side of the ocean it was highly prized, creating lucrative incomes for overseas traders. This was until the day one of the inhabitants of Kosomo sneaked upon an ocean-faring ship and weeks later on the other side of the world, carrying a tiny bag of the yellow spice, not knowing a single word of the local languages, fought their way through many difficulties to finally find a family growing it.

The family was glad to let someone help them, but watching their crops closely during the day. So the far-flung traveler dug one out at night. They were caught after tripping and falling over a bucket near the parents’ bedroom, but after hearing about how far they had come for the plant the family let them have one, and so they smuggled it and themselves on the next ship back to Jute, where they were celebrated as a hero and turmeric was soon growing on every farm.

9.4 Architecture

The coastal cities of Sitti, Numudu, Joonen and Helele that were most influenced by Neviran and Balak culture retain a number of neighborhoods and monumental architecture from the colonial era, e.g. the gharam (a Zarasaist temple) in Numudu, nowadays

mostly, but not exclusively, used as museum. Other neighborhoods in those cities and smaller coastal towns tend to be densely packed with simple brick, stone or wooden homes, typically up to four stories high.

In towns further inland and in the countryside in general, larger buildings are mostly absent and vernacular architecture dominates. In Coastal and River Jutean communities, this tends to mean simple wooden buildings with stilts lined up next to each



Traditional Coastal Jutean architecture

other, although non-stilted houses are also common in farmland further away from rivers and coasts. Palm-roof thatching is used the most, as well as thatching or building boards made from jute.

Samwati communities tend to instead consist of a cluster of houses built wall to wall next to and on top of each other, with stilt houses, having shops, accommodations and eateries on the outer layer, stone buildings with administrative buildings, temples and libraries as the core, and residential wooden houses on the top. Wood is also used for shrines built outside the complex, ritually burned every year, and for tool sheds and guinea fowl shelters. Stone as traditional building

material is otherwise also used for defensive structures.

Klambari communities are similar, however the central building is split in two (one for hunters, pastoralists, teachers and traders, the other one for cooks, artisans, chroniclers, and librarians) with a bridge connecting the two, the space below is typically a market or gathering place, posts near it can be used to span cloth on top of it to protect it from the rain

One notable aspect of all Jutean architecture is that apartments and houses almost always have a small birdhouse attached to them for carrier pigeons, however, depending on the location mailboxes may exist next to or below the birdhouse.

9.5 Sport

Surfing, riverboat races and handball (historically, and in some regions in modern times, played with coconuts) are the dominating sports on Jute, although in the Samwati communities gymnastics and martial arts are of higher local importance. While football is the most popular sport among Klambari speakers, they traditionally also hold spearthrowing and a form of archery in high regard.

9.6 Mythology

Aside from myths directly connected to religions like Saandism (see e.g. 6.2) Jute is home to several distinct, but connected folk mythologies, collections of stories relating to the land of Jute, life on it, and the sea surrounding it all. Every major culture has its own mythology, and they can be said to exist on a continuum.

The four main ones are connected to the four main cultural groups, Coastal Juteans, River Juteans, Samwati and Klambari and their

native religions Saandism, Archetypal life and Klambarism, but there are also the mythologies of other ethnic and religious minorities, such as of the Qurosist and Zarasaist communities, or the Prime Temple Cult in Sitti. Most famous are the giant owl-lizard Datu from Samwati mythology and the legend of Lightning Shield, the girl that stole the ability of spirit channeling from the spirits.

Coastal Jutean mythology

Coastal Jutean mythology originates from the beliefs and mythical stories of Proto-Jutic speakers who settled on Jute about 3,000 years ago, and Samwati and Klambari mythology developed from the mythology of neolithic cultures that arrived from the Püzimm peninsula on the continent on Baredina 4,000 to 5,000 years ago and formed the first inhabitants of the island. Other major origins and influences include Qurosist beliefs brought in by the Saruan Empire from the 17th to the 19th century, and Zarasaist beliefs by the Balak Empire in the 19th and 20th century.

Traditional Coastal Jutean mythology originates largely in stories chronicling the past and present of their communities. Due to isolation of the original communities and historical upheavals there tend to be many versions of a singular myth, but in general, they are mostly concerned with the origin and development of the Coastal Jutean communities at the central and southern coast of the main island as well as the proper social behavior and the right relationship with the environment.

Myths about rainforests and oceans themselves or the creatures said to be living within both feature less prominently,

although they are nonetheless important. There are plenty of just-so stories intended for children where the origin of a particular animal, plant or anything else in the world is purported to be explained, as in for example *Toni a noitosanohi a tahivide na saumade*, known as "How humans learned language" or "Nature teaches you everything" or *Nekko: ana a niki u ton li savanhude* ("Coconut fiber: where it comes from and how it came to Earth"). Furthermore, there are several key mythological concepts, such as [the Veil](#), which is said to be located on the ocean and appears e.g. in *Tahi a ni a saanude*. ("Living story of the ocean"), which details the voyage of the ancestors of Juteans across the ocean and the sea. These *Tahi a ni* or "Living stories" sit at the intersection of historical and religious myth, drawing from both topics, and are characterized by continuous change over time. *Tahi a ni a netude* ("Living story of the frontier"), a narration of life before the voyage and settlement on Jute, is another example.

Supernatural beings are otherwise largely downplayed and uncommon in storytelling, with the various *Olumohi*-type creation stories that arose with development of Saandism, e.g. *Olumohi a savanhu* ("Creation of the universe"), being an exception. Like most myths they exist in dozens of different variants, but most feature abstract entities such as waves, geometrical shapes or mandalas, residing in the world of ideas, which gave birth to the natural world. Direct interaction with these entities of creation is not possible, only indirect perception via the study of mathematics and philosophy.

Other spirits, immaterial and ethereal "intermediate" creations such as the [Datu](#), reside between the two worlds and might

make themselves apparent to humans sometimes, via form, temperature or other means, but are generally seen at best as a distraction that can interfere with life, and at worst a lethal danger and are hence best avoided. Consequently, they are generally rarely part of myths, to not encourage interest in contacting, let alone summoning dangerous spirits, with the exception of cautionary tales, although this can vary from community to community, myths tend to only include regular humans and sometimes wild or tamed animals. For similar reasons, mythological animals are usually absent, too, as are humans with supernatural powers, to not distract from the general goal of promoting the special state of contentment and inner peace known as *saandi* and not instill e.g. longings for special powers.

Ways to reach *saandi* feature in many stories. A few stand out due to being tied to cosmology as well, which is outside of the creation myths an uncommon topic in Coastal Jutean mythology. An example of such a myth is *Tahi a Saa* ("The waving story" or "Story of Waves"). A counterpart to the *Olumohi* creation stories and in some ways its inversion, it narrates how all kinds of waves, such as sea waves, are widely seen as the most primeval part of the material world and the most direct link to the abstract world of ideas and its truths, and being close to them and internalizing their characteristics is said to be conducive to all spiritual journeys, mental pursuits and social endeavors, as all motion in the world and history is said to be ultimately cyclical, or resembling waves.

However, with growing awareness of other mythologies following the introduction of the printing press and mythology guides covering all cultures on the island in the 18th century this began to change to a degree,

with the cultural taboo weakening as more and more people grew interested in mythological beings described by other cultures, and adaptations of the myths became increasingly common and some even more known than the traditional myths, such as the myth of Datu, Ruler of the Ether, originally from Samwati mythology (see below).

River Jutean mythology

River Jutean mythology has many things in common with Coastal Jutean mythology, including the origin, but due to the distinct environment of the rainforested inland surrounding the river Tahoon a haad and its tributaries and heavy influence from the nearby Samwati communities is usually seen as "transitional" between the two.

While the relationship of humans and their communities with their environment as well as individual spiritual enlightenment remains central, it is the natural environment rather than the human settlements that is at the center. Especially rivers and rainforests and Lake Samwati/Jehadufi are a recurring theme and setting in many myths, with the lake being seen as the place where the traditional homeland ends, and the foreign lands, including the world of spirits, begin. These supernatural beings are said to live at the bottom of the lake.

Spirits and the supernatural in general feature prominently, and the humans may have supernatural abilities, in particular channeling the spirits of dead people, a central concept of River Jutean Saandism. A famous myth is about the girl who snatched the ability to channel from spirits and then brought it to her community, Lightning Shield.

Samwati mythology

In Samwati mythology the vast river network of the homeland of the Samwati and rainforest surrounding it, including Lake Samwati play an important role. Their mythological role in the world, the legendary creatures and monsters of otherworldly nature with supernatural powers that can be encountered in them as well as attempts to defeat or tame them are the most common themes of myths.

Some of them began to be adapted into the other mythologies early on, at the latest at the time of the tetrarchy ruling Jute, and their popularity grew further when in the 18th century guides to the Samwati religion and its mythology began to be printed in large numbers in the languages spoken throughout the island group.

Today, they frequently serve as inspiration for novels and other works of art, and due to the success of some of those abroad, these myth are widely seen as the most iconic myths from Jute, the most well-known one being what is usually termed the legend of an owl-lizard traditionally named the Ruler of the Ether, but in modern times commonly known by the Coastal Jutean name Datu.

The Samwati traditionally describe them as a large, semi-transparent black lizards with four feet, two giant bat-like wings and scales all covering their entire body. This is also present in River Jutean mythology. The more widespread depiction that appears in Coastal Jutean mythology is however that of hybrid creatures that have elements of both giant lizards and the *onikesat*, the giant cursorial owl. The general body shape is that of a lizard with a scaly back and tail that is sometimes horned, whereas the head, belly and wings (two or four) are feathered and

resemble those of an owl, as are the clawed feet.

In all traditions, the creatures are blind, but have a very keen sense of hearing and smell, and are feared for their capabilities of massive destruction.

The creatures are said to be living in the ether in Samwati mythology, the plane of existence between the mortal world and the afterlife, while in River Jutean they live alongside other spirits in Lake Jehaadufi. In Coastal Jutean mythology their home is the immaterial space that exists as a realm of transition between the sphere of the natural world and the sphere of ideas.

Klambari mythology

Klambari mythology is closely related to Samwati mythology. As such, it also empha-

sizes the natural environment, which it also has in common with River Jutean mythology. The hilly terrain that the Klambari communities are located in, and there especially the volcanoes and the river Ambato that flows through the region like a lifeline are both the central themes and settings of myths. These can be about the origin or special characteristics of these geographic features and the spirits and other supernatural beings that dwell within them, and are often tied into narrations of the heroic deeds and difficult fights of legendary people, either acting solitary or in groups, protecting their communities from wild and terrible beasts as well as other calamities, often of the supernatural kind.

Some myths, especially told to children, feature animals as protagonists, otherwise humans of all ages tend to be protagonists.

Example myth I: How humans learned language

A myth telling a story of how nature taught humans how to talk.

One morning two humans who had ventured into the forest to gather food saw that all the mushrooms in a spot were already gone. One of them sighed. It seemed to get a response from above them, noises that were nothing like what they had heard before in a forest. Clear like water drops trickling down into a puddle from a leaf, varied like a birdsong. but as melodious as a dog barking.

They both looked up and saw a brown bird with a black head, dark yellow beak and beautiful wings with blue, black, and white feathers sitting up there. It sat there, looking them in the eyes, and continued making the sounds. It was like the bird was mocking them.

The other human let out a rather rough, gruff laugh at that, and the bird flew down, hovered in the air in front of them, and was now directing its mockery at them.

Indignant, this human wanted to retort, but found themselves unable to make even remotely similar sounds. Everything that came out were just isolated grunts and cries.

Defeated, they left for home. The next days they both spent practicing noise-making, seeking inspiration in the world around them, trying to imitate anything they came across. Animal cries, branches cracking, insects buzzing, waves crashing, stones falling. Eventually, they began to understand how to use their breathing, teeth, tongue, lips to make various sounds, getting better and better at it, and were starting to impress the friends in their village, who however questioned the usefulness of it all. It seemed to be a lot of work to get back at some bird, rather petty even.

But it soon turned out to be very necessary. A day came where the two were both out in the

forest again, and they saw a large, wild dog baring its teeth in the distance. One of them involuntarily let out a series of the noises they had been practicing, the first ones that came to mind. They sucked in air, pressed the tip of their tongue against the roof of their mouth and let it escape through the nose while having their mouth closed, followed by doing the same while pushing their lips against their teeth and then releasing them. It was a very distinctive sound, and their companion could not forget it.

They continued their walk and soon found mushrooms they hadn't found the last time. And this time they could finally see eye to eye with the bird, being on the same level, if not higher! They began to show off their best, but the bird seemed to effortlessly copy them. It was frustrating.

While the first one was still occupied with mushroom gathering, the other one, feeling defeated again, began walking around, until they saw the wild dog from earlier approaching the place they had just left. Running to save the mushroom picker proved useless, though, as the dog was just too fast and on top of that had had a headstart.

Was there nothing else that could be done? An idea suddenly struck them. They let out the same noises again, so clear and loud that they could be heard everywhere.

For a few moments, the food gatherer furrowed his brow at the sounds, wondering what was going on, before realization hit them. Their companion must have encountered the dog, too! When they took a look around, they saw it now as well, and to their horror it was just a tree's length away, and rapidly closing in. They grabbed their basket and ran to the nearest tree that they could climb on, and managed to reach it just moments before it. As they began to lift themselves up, a few mushrooms fell from the basket and fell on the dog, distracting it and giving the fungi fan enough time to get to safety.

The series of sounds had saved their life. It had become the first word. Nofa, or dog. Soon, everything in the jungle had sounds attached to them, and then everything in the village. And it wasn't long before almost every villager was making these sounds. People who couldn't see were now able to communicate much easier, too, while those who couldn't hear the sounds would continue to use gestures, with sounds and signs now existing side by side. Nature had taught humans how to talk.

Example myth II: Origin of Datu

Below is the origin story of Datu as told in many Coastal Jutean communities.

Datu, a being of darkness, was born when humanity's life energy was corrupted.

When humanity had just learned how to speak, they were trying out their new language for all kinds of things. At first, they just used it to help and warn other people, as originally intended, then they began to describe things and times and terrors they had encountered and just wanted to share. Thus, stories were born. They have the power to transport memories, mentalities, motivations, and much more, bringing people closer together, even after they have left the world.

But that was not all they could do. Soon, some let this power go to their head and a quickly

darkness began taking hold of them. They started using language to badmouth, blackmail and bemoan people, places and parts of life. To make themselves and other people miserable, manipulative and a mockery. Their life energy had been corrupted and was now redirected into a cycle of negativity that affected more than just their personal lives.

Bad beliefs and ill intentions now began to populate the sphere of ideas, the plane of the world that housed anything abstract, countless concepts, immaterial ideas and fundamental forces. It had been the origin of everything, what had given birth to the physical world. Overrun with all these negative notions they now began to form into something much larger and more terrifying. a giant vortex of destruction that was threatening to take over the entire sphere. As it grew and spun around faster it began to suck up everything in its way and was forcing its way into the physical world. A being was taking shape that was the very incarnation of humanity's corrupted energy, and would now be spreading dread and despair everywhere it went.

It appeared as as a giant translucent black cloud covering the entire sky, and in the form of a lightning bolt reached the ground, where it transformed a giant, flightless owl, the *onikesat* or Ornimegalonyx, into a giant ethereal beast, weightless and immaterial, its feathers now the same translucent black, wings gigantic, horns having grown on its head. Then, it began to move towards a human village, attracted by all the negativity in it that it could feed on.

In the village, things had continued to worsen, with slighting and fighting and smiting everywhere. But as the giant bird-like creature became visible to the humans, it stopped for a moment as terror was carved into their faces. But almost everyone was frozen still and seemed unable to do anything. The beast flew down and began touching one human after another, sapping their corrupted life energy, leaving them as nothing but a broken shell. There was plenty to feast on and so it grew bigger and bigger, losing the body shape of the owl and becoming more like a giant lizard, with an additional pair of legs, a long scaly tail and scales also covering its back now.

Then, a butterfly flew by a human. A particularly impressive and beautiful one, bright blue and green, it managed to grab their attention. It was a distraction from what was happening and reminded them of all the better things in the world, and a good thought filled the sphere of ideas. Then, another one. And as they pointed out the butterfly to those around them, these people, too, began to marvel and remember life before. Positivity began to fill the plane of abstractions, beliefs and concepts once more and like with negativity before manifested itself in the sky as a giant translucent white cloud that increasingly pushed out the black clouds that were still everywhere and then engulfed the beast, making it gradually disappear. Not being able to return to the sphere of ideas, it has since resided in a plane between the two, the ether, next to other immaterial beings that sometimes can appear to humans, depending on what they do.

Example myth III: Lightning Shield, Stealer of Truth

Lightning Shield is said to be the founder of the channeling tradition fundamental to River Jutean funeral rites. This is a brief summary of her story:

Lightning Shield, a girl from a River Jutean village, had gotten her name from miraculously surviving a lightning strike as an infant. It was seen by her family as a supernatural sign of her destiny, and so she became an apprentice to the priest of her community, who one day was found death under mysterious circumstances. Intent on figuring out the cause of death of her beloved mentor, she began a journey that took her to a far away mountain, where she after a long and arduous ascent was taunted and tested by trickster spirits.

But with cleverness and the knowledge of the jungle and the spiritual realm she had learned from her mentor, she managed to avoid the traps laid out to her, but the truth still eluded her. This made the spirits continue to mock her, even going so far as channeling the desperate spirit of the dead mentor, unable to speak, but with eyes wide in horror.

Thinking quickly, she proclaimed that she was impressed with the spirits and would want to join them and cause trouble together, akin to a double agent. The spirits were ecstatic at the idea and gave her all their powers.

However, once she had received them, she immediately channeled her own mentor, who, now free, condemned the spirits for having murdered him and proceeds to murder them with words and thus exorcise them. The channeled priest makes a triumphant return to his home community where he announces how Lightning Shield saved his spirit and that people can turn to her for salvation and justice by figuring out the spiritual truth behind a person.

After her death, she was assumed to become a spirit of lightning and occasionally watch over her native lands during thunderstorms.

And thus the tradition of channeling a recently dead person was born, to figure out the truth behind their death and their last wishes.

Example myth IV: Coconut fiber: where it comes from and how it came to Earth

A just-so-story talking about why coconuts are hairy rather than smooth.

Coconuts were once upon a time perfect spheres, after the creation of the land. They grew no hair. The coconuts were beautiful, but not adapted to the environment. They could be broken quickly with ease, they would already break when they fall from trees. And there were no people to harvest them then!

The waves of time and energy agreed that there was no sense in this. Change was clearly needed, even if that meant giving away some beauty. And so, after many, many years, and many failures, the waves seemed to have found a good way.

They lured birds into living near the trees, by growing bushes on the earth and leading many fish to the waters at the coast. The coconuts would fall on the birds and not the hard

ground. But, after some hits on the head, the birds all left. However, the nests remained. They were made from twigs and different fibers. And when a coconut fell towards one, it did not break. So the idea came up to add those things on coconuts. The nests changed into hair after some time, and so coconut fiber was created.

9.7 Literature

Literature has a long tradition on Jute, with oral story-telling in the evening said to have been a part of daily life for the Coastal and River Jutean population since ancient times, but is also important in the cultures of Klambari and Samwati communities.

Starting in the 17th century, with the introduction of writing and the printing press, they were increasingly written down and printed, but narrating or reading them out in front of an audience remained the dominant form of storytelling.

Traditionally these stories draw from local mythology and daily life, but in modern times they increasingly incorporated other topics and so developed into a rich variety of genres and types. Coastal Juteans, River Juteans as well as Klambari and Samwati all have their own literary tradition, with Samwati and Coastal Jutean stories historically having become popular and well-known beyond their own communities the most.

Among the former, this is particularly true for stories featuring various Samwati mythological beings and locations, among the latter "living stories" (or *tahi a ni*) are probably the most famous. Their name is meant to reflect that they live and grow like a tree or human, and so *tahi a ni* are characterized by undergoing gradual change over time, in line with changes in society and the environment. While still being based on old legends drawing on history and

mythology, they are normally set in the time and place of the audience, and can so easily be adapted and made relatable.

However, many other ancient stories still being told at campfires or kitchen tables today are however supposed to be more historically accurate, resembling more an oral tradition of reporting of past events, and are not seen as fiction at all.

Modern novels often are inspired by this tradition, although they usually have a lot of overseas influence, too, especially from Balak and Neviran, but also Lhavrinian authors. A number of recent novels being popular abroad as well, such as *Crosspath*. Furthermore, Jute has been a popular subject and setting in overseas literature, as evidenced by the originally Balak novel *All United and Assembled* and *The Lesson and The Sword*.

Traditional Coastal Jutean literature

Among the Coastal Juteans the cultural practice of story-telling, unchanged in principle, is widely kept alive as daily or at least weekly rite at campfires or kitchen tables by gradually evolving many of the traditional stories to reflect major changes in society and the world at large.

Such stories are called "living stories" or *tahi a ni*, and are largely cultural legends featuring many mythological and supernatural elements. Their name reflects their purpose, to grow like a living being to remain

relevant and relatable even as the world around the listeners is changing rapidly.

However, many other stories popularly told are meant to be more or less historically accurate retelling of past events, being passed on from generation to generation.

The main topics all stories tend to have in common is the building up of the *nonafat* or civilization of Jute, the exploration of and survival next to the dangerous wilderness, the conflicts inside and between several societies, and finally *ninvohi*, or "finding and accepting one's place in the world". A third type of stories is purely mythical. These often include just-so stories, elaborating on the origin of particular animals, plants or things in the world. An example is *Nekko: ana a niki u ton li savanhude* ("Coconut fiber: where it comes from and how it came to Earth").

Different versions of the same stories tend to

exist side by side, both older and newer variants as well as different more modern interpretations. This practice, while frequently also claimed to have its origin in times immemorial, is likely to have started with the Klambari invasion of the Coastal Jutean homelands around 100 AD, when Coastal Jutean society experienced its first major upheaval.

Originally these stories were exclusively passed on via oral tradition, but later written books increasingly became popular for the purpose. A great deal of anthologies exist, ranging from attempting to be comprehensive and containing a hundred or more stories, to ones attempting to collect all known variants of a particular story, to short introductory ones collecting only well-known modern variants of stories generally deemed to be the most important. These shorter collections tend to omit just-so stories and focus exclusively on the ones narrating the origin and early history of Jute.

The bestselling *Oeni a oenu* ("Foundations of the country") anthology from 2017, translated into several local and overseas languages, has the following order:

Story	Translation of the title	Topic
<i>Olumohi a savanhu</i>	" <i>Creation of the universe</i> "	A creation story. Most well-known is the Saandist one originating from the Moon a Nevilani a Haad Temple, the biggest temple on Jute.
<i>Tahi a ni a netude</i>	" <i>Living story of the frontier</i> "	Narration of the mythical prehistory.
<i>Tahi a ni a saanude</i>	" <i>Living story of the ocean</i> "	Detailing the voyage of the ancestors of Juteans across the ocean and the sea.
<i>Tahi a saanede a iki a hohi</i>	" <i>Story of the first new beach</i> "	Story of the first new beach
<i>Tahi a jutaide</i>	" <i>Story of the settlement</i> "	The settling down at the coast and the building of the first houses, harvests etc.
<i>Tahi a Netumode a Saan</i>	" <i>Story of Netumo a Saan</i> "	A story of a famous semi-mythical guard and proto-community leader
<i>Tahi a nonaf a</i>	" <i>Stories of the</i> "	Stories set in different settlements than the most

livunuhide	<i>communities of the east"</i>	famous ones in the region of modern-day Sitti
Tahi a vatasainide	" <i>Story of the Stonepeople</i> "	A story about "stonepeople", a Jutean community called so because they were surrounded by mysterious stone ruins
Tahi a nuluade a deletu	" <i>Story of the monkey-like siblings</i> "	A shorter story about two siblings who behaved like monkeys and what happened to them as a result
Tahi a nihamode nav netude	" <i>Story of the elders near the border of civilization</i> "	About the wisdom and advice of elders living near the edge of the jungle
Tahi a fivoude u lumode a vanede	" <i>Story of storms at sea and the power of nature</i> "	A story depicting the dangers someone boating in the ocean can encounter, a cautionary tale
Tahi a tahimode a afuva u hajeohi	" <i>Story of the fat, intelligent storyteller</i> "	A story teaching listeners not to just judge people by their appearance, a story of empowerment
Tahi a saa	" <i>The waving story</i> "	The counterpart to the creation story, and as such giving background to it, establishing and explaining the cyclical (or "waving") view of history.

Traditional River Jutean literature

River Juteans have a storytelling tradition similar to the ones of Coastal Juteans, however, the rite is usually reserved for the morning, not the evening, and has a religious function. Therefore stories typically feature spirituality, moral edification in addition to local mythology as topics, rather than the often more mundane Coastal Jutean stories.

River Jutean mythology is varied, but overall "transitional" between Samwati and Coastal Jutean myths, sharing a lot of cultural heritage with Coastal Juteans, but similarly to Samwati mythology centering the natural environment, especially rivers and rainforests and Lake Samwati/Jehaadufi. The lake is seen as the edge and border of the traditional homeland, the point of transition to foreign lands including the world of spirits who are said to be living at the bottom of the lake.

A fundamental part of River Jutean spiritual-

ity is the channeling of the spirits of the dead, usually performed after their death to figure out their last will, or, in murder cases, pay restitution to them and help them find the way to the afterworld, as the regular messenger of death wasn't there to fetch them. As a result, many stories tend to have dead people appear as characters.

One widely known myth is about the originator of this channeling tradition. Lightning Shield, a girl that stole the ability to channel spirits of the dead after a supernatural encounter with trickster spirits. They had hidden the truth behind the death of a local priest, her mentor, but she managed to outwit them and reveal that they had been the murderers, thus showing her community how you can obtain justice and the spiritual truth behind a dead person. She later passed on the ability. This story is still frequently told to explain religious concepts and rites as well as to reinforce community values.

In addition to the central myths, every com-

munity also has their own myth of origin, or if they don't, they just use another, usually the one of neighboring community.

Traditional Klambari literature

Stories in Klambari communities are either told in educational settings, or ahead of big days, either ahead of holidays or hunts, as well as on the evening after them.

Klambari literature traditionally draws heavily on local mythology, which chiefly deals with the local environment, the hilly terrain that the Klambari communities are located in, animals, mythological creatures and a person's relation to all three. The volcanoes and the river Ambato that flows through the region like a lifeline are two of the most important recurring themes.

Individual myths can be about the origin or special characteristics of these geographic features, and the latter are often tied into narrations of the heroic deeds and difficult fights of legendary people, either acting solitary or in groups, protecting their communities from wild and terrible beasts as well as other calamities, or going on quests to free captives or find sources of power.

Among the most popular stories are also coming-of-age stories that narrate how a child growing up manages to create a unique bond with the nature surrounding it by forming a spiritual link with a particular animal. While intended as educational religious stories for older children, they are popular with all ages.

Stories primarily meant for younger children often also take the opposite perspective, being myths featuring the eight archetypical animals of the traditional religion as protagonists, either next to humans or in a world with no humans at all. The purpose is

not just a story that children might view as more interesting, but also to build up empathy and respect for the animals and the environment in general. Stories meant for a more mature audience instead detail the life-long commitment to general and specialized education that underlines Klambari society.

Traditional Samwati literature

Samwati people hold story-telling afternoons on specific holidays, or on other previously agreed dates to commemorate a historical event, a recent accomplishment or a special day of the year, such as the beginning or end of a harvest period.

Samwati literature has traditionally been centered around the indigenous Samwati religion. The setting is usually the local community, or another place known to the audience, but can also include mythical or fantasy locations.

Unlike the other cultures in Jute, in the Samwati communities usually only general tropes, themes and characters as well as some key events are passed on from generation to generation, or from community to community, with each generation narrating new stories about their lives, although references to past stories are common. Only few stories every generation make it to this "canon" of stories, and different communities can have different views on what is considered "canon". Many stories also tie in into concurrently existing stories from the same or nearby communities, forming a single continuity that is better understood as a whole.

A unifying characteristic of stories across time and relative dimension in spaces of Samwati people is using the six character archetypes as the protagonists of their stories, with generally agreed upon physical

and character traits, although the names can vary somewhat. They serve as general stand-ins for the narrators and their friends or associates at work, or more rarely, a group known to the narrator. Typically stories are characterized by the six character archetypes overcoming many different difficult situations in their communities, either social conflicts or problems at work, by working together and pooling their cultivated virtues.

However, there are also more epic stories of threats by wild animals or supernatural beings, the most well known one being a giant winged owl-lizard, known in Samwati as Ruler of the Ether. Although to a lesser degree known already before to some outsiders, it was through printed descriptions of myths surrounding it in the second half of the 18th century that it became so famous that it became the most recognizable mythological character of the entirety of Jute, although mostly known by the name *datu*, Coastal Jutean for "beast".

Other less common topics include narrations of historical events (e.g. the repeated burning of Samwati shrines in Klambari-Samwati conflicts) or just-so stories that superficially claim to explain the origin of a particular aspect or part of the world, but are really morality tales for children and adults. Unlike their Coastal Jutean equivalents, Samwati stories of history are placed between myth and neutral historical account, stretching the bounds of reality with the intention of transferring particular sentiments and impressions rather than plain facts about particular events, leaving out details if they do not contribute to that, and adding a lot of metaphorical language and at times elements bordering on the supernatural for

e.g. emphasis or a particular effect. Curious listeners have an opportunity to ask questions later, or in modern times, can go to libraries.

Literature under Neviran occupation

Neviran printing presses, brought by Neviran officials in the second half of the 17th century to print religious works, official declarations and treatises, allowed for Jutean stories to become available in written form for the first time. However, as these printing presses only were available in the three largest port towns of Sitti, Helele and Numudu, most such works printed were Coastal Jutean stories, chiefly anthologies of the most popular and well-known legends and other oral traditions.

Some other, newer works were also among those printed, such as *Dotohava a jevani* ("The Red Season"), the first longform story in Coastal Jutean to be first written down, rather than told to an audience, or early treatises on herbalism. They were generally not yet properly bound, but rather loose collections of booklets that were held together with thread or a grassblade.

By contrast, Quorosist printings commissioned by colonial authorities were usually proper books, and often richly illustrated. These were commonly in Coastal Jutean, and influenced local storytelling practices to a large degree (arguably laying the foundation for the development of Patronal Saandism), but also occasionally in Klambari. The first such book in Klambari was a guide to the deities and the afterlife according to Quorosist beliefs from the 1710s, but it has only survived as a footnote in a single list of books of the main printing authority of Helele. Later Klambari works most commonly dealt with zoological and spiritual topics.

The first River Jutean printed work was a booklet from the end of the 17th century, consisting of lists of prices for various goods available for sale in Sitti, handed out to local elders in what is now Taxonea. Most of the edition was discovered in 1912 in good shape in a crate in a storage room of the community hall of the central harbor district of Taxonea, apparently never having seen much use. Later River Jutean works, story anthologies and non-fiction treatises on ecological and social topics as well as fishing and forest farming proved to be popular, however, and began to fill community hall libraries across much of Jute, in its original version or in versions translated to Coastal Jutean, Samwati, Klambari and Neviran.

The first Samwati work was a guide to the Samwati religion, "A Written Reminder of the Archetypes, Their Characteristics and Associated Virtues" printed in 1753 apparently by a Samwati trader-turned-printer that had moved to Sitti, apparently intended as aid for priests. While the original Samwati language edition saw little success in Samwati communities, translations in Coastal Juteans and Neviran proved to be one of the first true bestsellers on Jute, and significantly contributed to the popular imagination of Samwati as mysterious, secluded culture, a view that is polarizing among Samwati, being either rejected, if not despised or embraced and even welcomed. It is also where the most famous mythological being of the island, Datu, is first recorded.

Already earlier, in 1729, "Ejotif a Jute" ("Jutean mythology") had been published, including famously the just-so story "How humans learned language", but its section on Samwati myths had been sparse and relied on third- and fourth-hand accounts, which likely contributed to the interest in a work

perceived as giving a far more authentic account of Samwati mythology.

By the end of the 18th century, literary traditions on Jute had despite increased trade and interconnectedness grown apart significantly, with a larger, but also more Neviran-influenced Coastal Jutean literature, and smaller, and more traditional and specialized literatures of the other main cultures. On the other side, Jute and in particular northern Jute with Samwati communities, had among Neviran authors become a popular setting for mystical stories, or those that featured "exotic" and "strange" locations.

19th and 20th century literatures

Works by Balak anti-colonialism writers, such as All United and Assembled and The Lesson and the Sword, were the first to depict Jute more realistically, by dropping many of the exoticizing and romanticizing tropes and themes of Neviran stories and emphasizing the reality of living under colonial rule, and the dim future such situations offered, however, they also frequently introduced other similar tropes, still often depicting Juteans more as stereotypes, particularly as "noble pacifists", although more humanized than earlier foreign works had done.

This inspired and emboldened many native authors to also write more explicitly against colonialism from a local perspective, sometimes basing their works directly on Balak ones, although there are also several anti-colonial works predating the Balak ones and many literary scholars claim to recognize an often subtle anti-colonial undercurrent in most earlier native literature, although the latter has been denied by other scholars.

9.8 Theater

Similar to literature, past and present plays featuring mythological and historical topics remain the most popular.

However, in the absence of TV and limited availability of cinemas a growing trend in coastal cities has been to adapt foreign films and series as theater plays, often changing settings and characters to be more similar to Jutean traditions. Recordings of these plays have gained a niche following abroad.

9.9 Visual arts

Jute is famed for its sand drawings and sculptures. Competitions for these are held every year in various coastal locations. Further inland, many different styles of wood carvings and wooden sculptures exist. Artwork using bundles of jute fibers to make two- and three-dimensional art is found all over the confederation.

9.10 Music

Traditional music among Coastal Juteans and River Juteans usually involves flutes accompanied by drums and singing. It is frequently heard in the streets, at beaches and on rivers, or in various other venues. For Klambari and Samwati music, various traditional string instruments are central and percussion instruments, such as various tubular bells used especially in Samwati celebrations and the xylophone-like *Hilkünperl Namtet* (literally "Wooden path to the beasts") which was originally first used in religious rituals of the Klambari. Due to close cultural, economic and political connections Ystelian music, such as South Jutean *Sazepeke* are also widespread.

There are also two dedicated concert halls on the island, in Sitti and Numudu, built by

colonial administration, where modern and classical music from other cultures is prominently played, commonly [Balak](#), [Neviran](#) and [Lhavrinian](#) genres. Over time, various genres from these and other countries have proven to be popular across the confederation, especially in the more cosmopolitan towns at the coast.

This began in the 19th century with Balak folk music, and was followed in the 1930s by swing. Starting in the late 20th century hip-hop and electronic dance music (known locally as *tukokele*) were especially popular with younger people and those at the fringes of the societies of Jute. Many bands and solo artists playing such music started out as illegal gangs and outlaws, aggressively singing and promoting their songs with dances in the public, and some remain in the criminal underworld or at least retain connections to it, often with various levels of plausible deniability.

9.11 Mass media

Mass media in Jute mostly consists of radio stations and print media, as access to internet portals is limited and local TV stations do not exist.

Print media is the most widely used in Jute, and predominantly in Coastal Jutean, but there are also outlets for all minority languages spoken in Jute.

The biggest variety can be found in the largest towns, with Sitti and Helele having newspapers in Coastal Jutean, Nevirajutean, Neviran and River Jutean, while in Numudu newspapers are commonly printed in Coastal Jutean, Jutean Balak and Balak.

Samwati newspapers are available in Samuru and neighboring communities as well as Numudu, whereas Klambari newspapers are usually headquartered in Amdato

and available in much of eastern Jute aside from Kosomo.

River Jutean newspapers are polycentric, and outside of Helele and Sitti have significant amounts of readers in Amdato and Taxonea, the cultural, economical and political center of River Juteans.

Magazines are less common and mostly exist in Sitti and Numudu in Coastal Jutean.

However, for the majority of the population living further away from the coasts on the main island as well as on the smaller island the radio has become the most important source of information, as the difficulty of terrain and remoteness of many of those communities often makes regular delivery of newspapers difficult and unfeasible.

A sizeable portion of the population not being literate, or not being literate in one of the two dominating scripts, compounds the issue.

Terrestrial radio (*vailitesohova* in Coastal Jutean or simply *vateso*, abbreviated VT) is therefore available almost everywhere in Jute. Nearly every community, even very isolated ones, can receive some kind of station due to the prevalence of AM stations covering large areas. Where coverage is poor, often makeshift antennas are installed to relay the signal of bigger more centrally located stations to more secluded spots, but many counties and communities also have their own station, resulting in virtually all minority languages spoken in Jute being audible on the airwaves, too.

The few particularly isolated spaces that have no access to any radio stations, or wish to get access to programming of stations further away, sometimes have it distributed to

them in the form of podcasts saved on memory cards carried by pigeons or other messengers.

Some communities, especially in the countryside, might have communal radio devices that are publicly accessible and used during communal events, whereas in towns private devices are more common. Cheap used radios from overseas are a desired import and easy to obtain on a coastal market in places like Sitti or Numudu.

In both cases, call-in shows have become a popular way for listeners to engage directly with the medium, and when phones are not available, mail is used instead. Especially smaller countryside radio stations often also have a visitor hour, where any kind of resident can drop by, and just like during a call, can give music requests or send greetings.

Very popular are also political discussions, where current issues that were recently or will shortly be topics on community meetings are discussed. This exchange is particularly crucial for higher-level meetings, such as county or regional ones, as those do not take place in a single location, with topics instead being handled and voted on by individual communities and then added up. So face-to-face conversation with people from other communities is rare and radio stations allow for cross-community talk.

Radio stations also are fundamental for public announcements, which were the first public broadcasts in Jute. As a result, the word for radio in Coastal Jutean is made up of the machine prefix *vaili-* and *tesohova*, meaning 'message, alert, announcement'.

10. Infrastructure

10.1 Communication

With the limited availability of modern communication technology, especially outside of the biggest cities, several traditional means of communication remain in use for mail and other purposes in smaller and the more remote inland communities.

Among those are human messengers using boats to visit various riverside communities or dulled arrow-shooting for shorter distances. However, most common and famous is the use of carrier pigeons, which are in fact used in such high amounts, hundreds and hundreds of flocks of pigeons, that it has drawn comparisons to a computer network.

As a low-cost, relatively reliable and greener alternative to laying telephone cables everywhere this "avian internet" remains effective and even a point of pride for many, transporting text, or on e.g. memory cards, images or sound to almost every remote corner of the island. With the advent of trains, mail sent between coastal cities could be transported in bulk, however, air mail sent via pigeon remains the fastest option in many cases.

Regular internet access is only available in the biggest cities, mostly in internet cafes, and sometimes other places through a satellite connection. Landlines are also rare and largely restricted to more important public institutions as well as larger businesses, especially those involved in trade. Experimental cell phone networks exist in Sitti and Numudu, in other towns and the countryside satellite phones are sometimes used.

10.2 Transport

Cars and other road vehicles

In towns, bicycles, including bicycle buses

and cargo bicycles are the most common road vehicles. Cars and other vehicles with combustion engines are banned entirely on conservationist grounds, and a regular road network only exists in major towns.

Railways

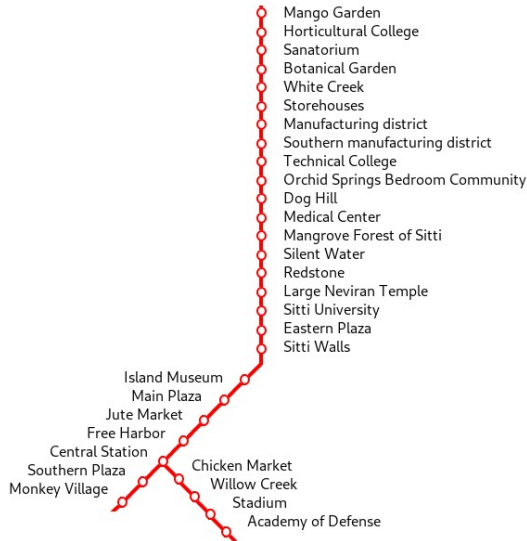
Railways on Jute are generally held back by financial problems, however, even with sufficient funding, expansions into the middle of the country would not be approved by the relevant assemblies due to conservation concerns.

As a result, railways primarily serve to connect the major coastal towns of Sitti, Numudu, Helele and Joonen. forming, in the absence of any road network, the most important form of mass transport on Jute, At its biggest extent, the railway system on Jute (*Jutean: vaaki a kaunkatonat a Jute*) also had several branch lines, with the majority connecting various harbors, but also Samuru and Lake Samwati. However, the majority of them was given up after the colonial era, with only a few still in use in the present.

During the colonial regime of Nevira, the first railway lines were constructed on the island of Jute.

The Sitti-South Sitti, later expanded to Helele, was the first line, followed by the Sitti-Joonen line. A number of branch lines, mostly in Sitti, but also in Joonen and Helele, were constructed to allow freight trains to collect above all jute fiber for export from various locations and to carry it to the various harbors where it could be loaded into ships and transported to other countries. Imported goods, especially such staples as rice and corn, were also transported from the

harbor by train to the storage sites of different towns.



Railway stops in Sitti

The main lines remained in use after the end of the colonial period in 1872. As a result, Sitti became the main railway hub of the island, and as the biggest city on the island, also has by far the most stations within city limits. However, with the end of colonization by Nevira also came at first a decline in trade and resources to maintain the railway system, and most branch lines were given up, with only one in central Sitti remaining, connecting to the Free Harbor. It has the only bulk goods terminal of the island and is therefore crucial for exports and imports. In the other ports, cargo is processed on the spot or distributed using large cargo bicycles that require several drivers. The Balak Empire was the other major funder of railway construction on the main island of Jute, starting at the end of the 19th century following the ratification of the Treaty of Sitti and Balakia in 1874.

The main line, connecting the two most important port cities of the island, Sitti and Numudu, was built first and remains in operation to this day. However, most smaller

branch lines used by harbors and industrial sites have been abandoned.

The Balak Empire also created a small commuter rail network, with a green line running alongside the main line calling at stations the latter doesn't (save for a couple which all trains call at), and a yellow line going further inland and linking to a railway to Samuru. Additionally, branch lines at the harbor were built, similar to those in Sitti.

After the collapse of the Balak Empire, the commuter rail network was scrapped, with the green line repurposed as a local route along the same track just like the railway in Sitti, albeit with not all of the original stations surviving. The branch lines in the harbor were also given up, as trade with Balakia was significantly reduced.

The Numudu and Samuru Railway was a railway connecting the Jutean cities of Numudu and Samuru, the former being under Balak administration. The main Samuru branch opened to passengers in 1923 as part of the Balak Empire's initiative to modernise Jute's infrastructure, but faced difficulties both during and after construction as a result of native Samwati resistance, difficult terrain, and a lack of passenger numbers.

A branch line diverging southwards to a Balak supply base on an island in Lake Samwati was also constructed. Passenger services were withdrawn from the railway in 1945 due to coal shortages emerging from a focusing of resources into the Great Ekuosian War, with the main Samuru branch being closed completely at this time; the Lake Samwati branch remained open to lingering goods traffic and passenger traffic from the seaplane base in the lake, however in the wake of Balak withdrawal from Jute during the dissolution of the Balak Empire in

the 1950s this was reduced further. The supply base ceased to be maintained, and some years later the bridge to it collapsed. However, the remaining branch line is still in use to service the seaplane base in Lake Samwati.

Separate urban mass transit networks do not exist. In Sitti every train passing through or ending in the town stops at all local stations, dedicated local trains do not exist.

Numudu used to have a small commuter railway network during the times of Balak colonization, however it was largely scrapped when Balakia stopped enforcing its authority except for a secondary line running along the main Numudu-Sitti-Joonen line, ending in southern Numudu, which has additional local stops but is used only by draisines.

Transport by sea

Motor boats are excluded from the combustion engine ban, but due to their high cost are rare, particularly outside of Sitti and Numudu. Due to dense forest cover and a lack of road connections, traveling by boat on the rivers is generally the most effective way of transportation when going between towns and villages in the inlands. Boats and ships are also crucial for traffic between smaller islands or between a smaller island and the main island, or for trips across bays. In Sitti, they are also used to transport goods and people from north to south, providing an alternative to trains.

Finally, ships remain the most important transportation link to the outside world, with the main harbors being in Sitti (Sitti North and Sitti South) and Numudu. Passenger lines going towards Ystel usually also stop at Joonen.

Aircraft

Air travel in Jute is severely constrained by economical, social and environmental factors and so has less importance as a method of transport than in most other countries, with seaplanes used as a faster alternative to ships for domestic travel between Sitti and Numudu or to remote coastal or riverside communities, and regular planes mostly used as a faster method for international travel, primarily Thuyo.

For larger distances and for urgent transports seaplanes are occasionally used to supplement or substitute ships, particularly by foreign organizations (such as medical NGOs or companies) and individuals, including representatives of other states on diplomatic visits.

Aviation in Jute began with the introduction of carrier pigeons in the 17th century, used to transport messages and small cargo such as medicine, herbs or spices. Transport of larger cargo and passengers began in the early 20th century with the operations of seaplanes, used first by Balak officials and troops during the existence of Balak Numudu mostly in the northern part of the main island. Regular airplanes could not land on Jute until 1959, when Sitti Airfield was constructed.

The main seaplane base of Jute is located on Lake Samwati, near the end of a branch line of the Sitti-Numudu railway. Originally built by Balaks in the early 20th century to facilitate access to Balak Numudu and the Balak arms depot on the small island in the lake, the site has remained in use after the departure of Balak officials in 1955, however with new simpler facilities erected in the 1970s as the original colonial ones proved to be too

expensive and difficult to maintain with no outside funding and support.

In modern times, the aerodrome consists of two designated water runways (the only ones on Jute to have lighting and so allowing for night landings), three piers, shelters for the air control team and maintenance team as well as for passport control and a fence that prevents unauthorized entry and exit from the airport, as international seaplanes, especially from foreign dignitaries, a number of NGOs and foreign companies occasionally arrive on it. In addition larger cargo planes and supply flights to various communities in the north not easily reachable by train and further away from the main internal waterway, the large river Taxonea, use the seaplane base. Regular passenger travel, as well as most NGOs and the bulk of general aviation however mostly use Sitti Airfield.

Furthermore, there are two simple piers for seaplanes in Sitti and Numudu.

The pier in Sitti was built in the harbor of the manufacturing district in 1934 by Balak investors to allow for seaplanes to land closer to the biggest town on Jute. It remains functional, but sees little use outside of medical evacuations arriving from other parts of the island and Etilamme and rare recreational and tourist flights. Aside from a pier it has no facilities and no dedicated personnel, being maintained together with the harbor.

In Numudu two piers for seaplanes were constructed in 1927 in what was then known as Free Harbor (now called Balak Harbor, the sole community that unambiguously was part of Balak Numudu) by Balak military engineers after a number of local merchants and manufacturers had repeatedly com-

plained to the colonial administration that transport from the main seaplane base of Balak Numudu was frequently taking hours, and liable to a number of risks that were hard to account for. As with the Sitti Seaplane Pier it has no additional facilities and is maintained together with the harbor it is adjacent to. A formerly dedicated warehouse was turned into a regular one after the end of Balak Numudu in 1955, and lighting was removed in the following years to help ship traffic.

For regular aircraft, there is no proper international airport, only a single smaller airfield. Sitti Airfield, which is the only aerodrome in Jute from which scheduled international flights start, is a simple airfield with limited facilities and so generally not regarded as a proper airport.

Its construction in 1958 was shrouded in controversy that became known as the Airport crisis.

After the main seaplane base of Jute, operated by Balak officials, was abandoned with the *de facto* end of Balak Numudu in 1955, Jute, still of strategic importance to the remaining territories making up the Balak Empire, the need for a regular airport grew. The rise of regular planes and the disadvantages inherent to seaplanes such as less reliable operational availability due to many of them being unable to land or start in rough sea or other similar conditions compounded the issue.

The island of Jute, strategically located at the edge of the Saru Sea, the Sea of Lahan and the Asura Ocean between Püzimm and Lahan, had several times been considered as a site for one such airport that could serve as base allowing for refueling and supply of aircraft and thus easier control of the airspace and waters surrounding southern Lahan and

the smaller outlying islands. Local opposition both in Thuyo and Jute as well as financial constraints however prevented the construction of any airport on the island.

This changed less than three years later in early 1958 when a Sonkhai-Thuyoan NGO called *Society For Glorious Health Development in the Kothlenosphere* appeared. It appealed to the General Meeting of the Community of Jute and claimed a proper airfield would be needed for medical evacuations to Thuyo and a better supply with medicine in general and offering to finance the construction of one, the General Meeting of the Community was persuaded to reverse its previous no-airfield policy in August 1958, following a promise there would be no military flights.

After some deliberation and consultation with various communities and assemblies around Jute the plain of Netu nav tahoone was chosen as a site for the airfield, as it was near the biggest city on Jute and also had good options for connections to the main transport infrastructure of the island, being located near the Tahonaha River, the biggest river of the island, and not too far from the existing Sitti-Numudu railway. A new railway connecting to it as well as a channel to the river were at first planned but never realized due to monetary and time constraints as well as local environmental concerns. Similar problems and concerns prevented the construction of a regular tarmac or concrete runway, as a result Balak military engineers that led the building effort invented a new type of surfacing called square-mesh prefabricated jute (SMPJ) that involved a metal grid consisting of steel wires that is rolled onto graded earth (known as square mesh track or SMT), with jute cloths soaked in asphalt laid on top, a mixture sometimes also

called 'prefabricated Hessian surfacing' (PHS).

Despite all the concessions and the approval by the General Meeting of the Community, the very idea of an airport remained hugely controversial and faced massive opposition in many communities, especially some near the proposed airfield site. This was worsened by accusations of Thuyoan dissidents and Neviran journalists that the NGO had been colluding with or even being a front for the colonial government of Thuyo due to its largely unexplained sources of financing and its goals conspicuously aligning with those of the Thuyoan ruling elite. Due to the few communication channels to other countries at the time this was not known to the local population on Jute at the time the confederal assembly agreed to the construction and so had not influenced local decision-making, but several days later news of the accusations reached the islands, and heightened tensions, leading to what became known as the Airport crisis.

Later reveals proved that the Society had at least maintained close contact with the colonial government on Lahan and selected the year to take advantage of the need of the Thuyoan regime for an additional base for operations that sought to suppress growing unrest during the Utogo independence crisis in 1958, or had even acted directly on behalf of the regime to further its imperial interests.

A tower and a simple terminal building and hangar were after major difficulties and delays caused by the Airport crisis erected later in the same year, using mostly prefabricated metal sheets, and this enabled the airport to still be ready for the first flights before the end of the year, on November 27,

1958. The first plane from Thuyo landed three days later, and took off successfully the following day, carrying most of the Balak engineers and officials overseeing the construction back to Thuyo and Sonka. Despite the quick opening of the airfield, it saw no actual military use in the following years, leading to the promise of the airfield remaining exclusively civilian in nature remaining unbroken unintentionally.

Due to insufficient funds and disuse, the tower collapsed in 1971 and was not rebuilt, with a small shelter on the roof the terminal building acting as a substitute. Until 2003, when a regular connection to Khitiyou in Thuyo was established, the airport only saw occasional use by international aid agencies that used it mostly to supply medicines and evacuate patients in need of advanced medical treatment. In 2015, with the opening of the airstrip on Kosomo, Sitti Airfield became the destination of the first domestic supply and evacuation flights using regular airplanes on Jute. However, these are not scheduled flights, but happen on a per need basis, commonly approximately every two months. Passengers are only very rarely carried on that route.

Today, the airfield is managed by the General Meeting of the Community of Jute, the highest level assembly of Jute, which provides funds for maintenance, enacts regulations, decides on contracts with foreign airlines, appoints the air control team and publishes vacancies for volunteers, as due to the low usage of the airfield and the economic system of Jute there are no permanent employees.

Located to the west of the northern and main part of the urban region of Sitti in the plain



The airstrip of Kosomo

of Netu nav tahoone, it is part of the community of Dahohin, neighboring the settlement with the same name on one side and the Taxoone tropical rain forest on the other side. As with most of Jute, it experiences daily rain, during which air travel is suspended.

An even more basic airfield consisting exclusively of a grass strip with no lights or facilities exists on Kosomo, with no scheduled services, used for supply and mail flights, medical evacuation and other general aviation.

The buildings consists of sheds for tools used for runway and plane maintenance, as well as a larger building that primarily houses a local guide that brings passengers to the villages of the island or fetches them from those, but also accommodates pilots and passengers that have to stay overnight or wait for better weather before departing on foot, bicycle or plane. There is no restaurant or market nearby, however the house of the guide doubles as a bar. A terminal, tower or dedicated fire service do not exist, although fire extinguishers are available on site.

Very small air freight, which aside from mail also includes e.g. memory cards, seeds, small amounts of tea or small doses of medicine, is often also shipped by trained carrier pigeons. Efforts to combine the

10.3 Energy

Energy is provided via a multitude of ways. Juteans historically used no mills or labor animals and did all work manually. Biomass fires were and still are widely used for cooking in all cultures, although with the advent of towns they went from being open three-stone fires, fire pits and other types of fires to stoves which later had chimneys added. Due to a lack of industrialization, Jute still uses these traditional means of generating energy widely, although they have been subject to continued development and improvement.

Steam energy first arrived with the Balak Empire in the late 19th century, and electricity became first available in the form of diesel generators in the 1950s. Use of them slowly grew over the following decades, but due to initial and fuel costs as well as pollution they remain limited to places that most need it, such as hospitals, ports and airstrips and their storage facilities as well as libraries and archives. To improve efficiency and reduce the amount of generators these would often be connected to a grid, which in bigger settlements can be cross across several communities grid and in the largest cities even become a county-crossing grid.

Like other services such as healthcare, education or communication, building and maintaining such grids is chiefly the responsibility of the lower-level administrations. While local communities in the countryside, espe-

power of many pigeons to carry heavier loads are also ongoing, but have so far been unsuccessful.

cially the more isolated ones, might have a single one just covering the important buildings of their village, sometimes working together with neighboring communities, the larger grids of urban communities are maintained by county administrations that often form joint operations except for on the isolated single-county town of Etilamme.

The introduction of rocket stoves in the middle of the 20th century, invented on Lufasa, greatly reduced fuel usage and local pollution generated from smoke. Certain specially managed forests employing coppicing are used to provide fuel for these and other stoves, but also e.g. motorboats modified to be running on wood gas. The university of Sitti has additionally worked to further the field of biomass gasification and other "biobased economy" technologies that are intended to burn cleaner, more efficiently and have a wider range of application, thus reducing the dependence on imported fuels as well as using local resources more sustainably, such as by burning food waste, agricultural residue and other wasteproducts or otherwise unused dry plant matter. Improvements of other sustainable technologies, such as solar cookers, bridge and suspended mills, are also being carried out.

10.4 Water and sanitation

Water is handled similarly to electricity, however, many communities in the countryside have no water pipes at all, using wells, reservoirs or other sources of water instead. Water pipes are mostly built in cities, but even there many households do

not have taps at home and have to use local pumps.

Sanitation is always handled at the lowest level. In the countryside it can be very basic, with shallow pit toilets dominating in many places, covered with roofless outhouses to allow for rain, sunshine and wind to rinse, disinfect and ventilate the toilet easily. Soil instead of water is used to cover up bad odors and keep flies away, and a tree is regularly planted on the site once the pit is full. Public toilets at e.g. community centers in remote regions are usually composting toilets that also don't require a sewer system. Coconut

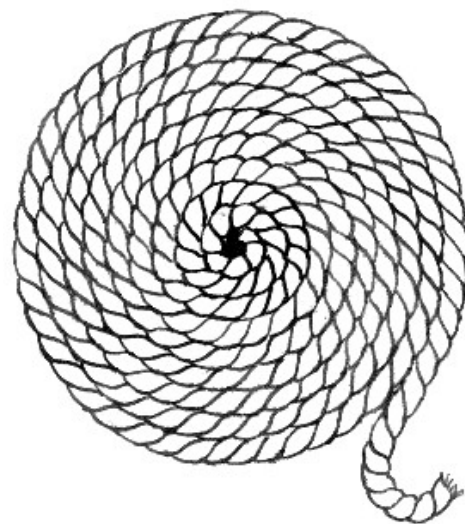
fiber or sawdust are used to promote composting, and the compost is used locally.

These also exist in smaller towns, where visiting farmers take the compost to use it like manure.

In larger cities, compost toilets are also used where plumbing is not available, and waste is disposed of similar to other garbage, via local garbage collectors (a position rotating between all capable members of each community) and brought to a local compost site first or immediately transported out of town via train or ship to a location with need for compost.

11. Trivia

- Because of traditions, superstitions and bureaucracy, deaths by falling coconuts are referred to as "Acts of God".
- Symbols in general are historically rare on the island among the Coastal and River Juteans. To this day, most communities and other groups are known only by name and, when needed, description, having no emblem of their own.
- However, the jute plant and fiber is in modern times used as a symbol for the islands, the confederation, and for many Coastal Juteans, representing important values such as an environment-friendly lifestyle, living in harmony with nature and securing the future for coming generations.
- Furthermore, the curled rope is another exception, being the traditional emblem of the confederation. It symbolizes community, unity and heritage.
- Emblems are otherwise reserved for groups, professions and people that operate on a larger scale and therefore need a simple way to be recognized.
 - Among those are the post service, which has for a long time used red thread tied to the legs of carrier pigeons, as well as two red armlets for human messengers
 - Hospital or medical staff use a necklace covered in blue or green feathers
 - Members of the county, regional or confederation-wide courts use capes (black or dark grey ones for county courts, red ones for regional courts and blue ones for the confederal courts) that show two hands pressed against each other, signifying both the careful consideration of the courts and the agreement of the parties involved to submit to the ruling.



The emblem of Jute

Credits

Layout of the main factbook originally based on a template by Ponderosa on Nationstates.net/Ponderosa and later modified based in part on the CWS Planet Wiki Country article template.

Some sections and parts draw on work by sev (also known as several lizards, in the Quorosism section), total pleb (Zarasaism and everything Balak-related, including in particular the), Tit Toad/alcazar (parts of the biodiversity section) and DzêtaRedfang (the geology section as well as parts of the biodiversity section)

Their work, as well as a version of this factbook, can be found on the following wiki:

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